MAHĀBHĀRATA

Sanskrit Text with English Translation

M.N. Dutt



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A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT.)

ADI PARVA.

EDITED AND PUBLISHED BY

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CALCUTTA.

PRINTED BY H. C. DASS, ELYSIUM PRESS,

65/2, BEADON STREET.

1895.

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THE MAHABHARATA

(IN ENGLISH.)

ADI PARVA.

CHAPTER I.

(ANUKRAMANIKA PARVA.)

Having saluted the Supreme Deity (Narayana), and the highest of all male beings (Nara) and also the Goddess of Learning (Saraswati), let us cry success!

1—2. One day when the great sages of hard austerities, who had been present at the twelve years' sacrifice of Kulapati Saunaka, were comfortably sitting in the Naimisharanya, Rishi Lomharshana's son, Ugrasrava, popularly known as Souti,—well-read in the Puranas,—came to them with all humility.

3. (Thereupon) desirous of hearing his wonderful stories, the ascetics addressed him who had come to their hermitage of Naimisharanya.

4. Having been welcomed with due respect by those holy Rishis, Souti, with joined hands, asked them all how their devout penances were progressing.

5. After the Rishis had taken their seats, Lomharshana's son humbly took the seat assigned to him.

6. Seeing that he had been comfortably seated and observing that he had had some rest after the fatigue, one of the Rishis started the conversation, saying,

7. "O Lotus-eyed, whence have you come? Where have you been, Souti? Tell me, I ask you, (all the particulars of your travels)."

8. When the accomplished speaker Souti was thus questioned, he gave before that great assembly of contemplative Rishis a full and proper reply in words becoming their nature.

Souti said :—

9-11. "After listening to the various sacred and wonderful stories of the *Mahabharata* composed by Krishna Dwaipayana, —those that were fully recited by Vaishampayana at the great snake-sacrifice held by that noble-hearted royal sage, the prince of all princes, the son of Parikshit, Janamejaya,—

12. (O holy Rishis,)—I wandered about and visited many holy shrines and sacred waters, and came (at last) to Samantapanchaka, a place venerated by the twice-born,

13. And where in the days of yore the sons of Kuru and Pandu had fought a deadly battle, in which all the Chiefs of India joined one side or the other.

14-15. Being anxious to see you (all), I have now come before your (august) presence. O Reverend Sages, to you who are all to me as Brahma, to you who are greatly learned and highly blessed, who shine with the fire of the Sun in this holy place of sacrifice, who are pure by sacred ablutions, who have performed and finished the deep meditation, who have kept up the sacred fire, who are beyond all cares,—to you, O twice-born ones, what shall I speak?

16. Shall I repeat to you the sacred stories of the Puranas, bearing on religious precepts and wordly profit,—or shall I recount to you the wonderful deeds of the great sages and saints and the sovereigns of mankind?"

The Rishis replied :—

17. The Purana which was first told by the illustrious sage, Dwaipayana, and which was greatly esteemed by the celestials and Bramharsis when they heard it,

18. And which, being full of various dictions and divisions, is (undoubtedly) the most eminent narrative (amongst all narratives) that exist, containing (as it does) subtle and logically combined meanings, enriched with (the essences of) the Vedas, is a sacred work.

19-21. It is composed in beautiful language, and it includes all other works. It is explained by all Sastras, and contains the sense of the four Vedas. (But Souti,) we desire to hear *Bharata*, the sacred history that drives away all fear,—the holy composition of great Vyasa,—just as it was beautifully narrated at the great snake-sacrifice of Raja Janamejaya by Rishi Vaishampayana as directed by Krishna Dwaipayana himself."

Souti then said :—

22. "Bowing (most reverentially) my head to the original first being *Ishan*, who is adored by all and to whom all make offerings, who is the true unchangeable One, who is manifested and unmanifested, eternal and everlasting Brahma,

23. Who is both non-existing and existing-non-existing, who is the (existing) universe, and still distinct from both the existing and the non-existing world, who is the originator of all, both high and low,

24. Who is the ancient, great, undecaying One,—who is Vishnu, the good and the goodness, who is worthy of all worship, pure and sinless, who is Hari, the lord of the faculties, the guide of all the moveable and the immoveable,

25. (O Rishis), I shall now describe to you the holy thoughts of the great Rishi of the wonderful deeds, (the sage) Vyasa, who is worshipped by all of you here.

26. Some bards have already sung this history, and some again are teaching it to others; others will no doubt do the same hereafter on earth.

27. It is a great source of knowledge all through the three worlds. It is possessed by the twice-born, both in detailed and compendious form.

28. It is embelished with elegant expressions, with human and divine conversations, and with various poetical measures. It is, therefore, the great delight of the learned.

29. In this universe, when there was no brightness and no light, and when all was enveloped in darkness, there came into being a Mighty Egg, the one inexhaustible Seed of all created beings.

30—31. It is called *Mahadivya*, and was created at the beginning of the *Yuga*. In it existed the true Light, Brahma, the eternal One, the wonderful and inconceivable Being, the omnipresent, invisible and subtle Cause, the Entity and Non-entity-natured Self.

32. From this Egg was born the Lord *Atamaha*, Brahma, the one only *Prajapati*, with Suraguru and Sthanu,

33. With Manu, Ka and Parameshti with Procheta and Daksha, and the seven sons of Daksha.

34. Then also appeared twenty one *Prajapatis*, and the man of inconceivable nature whom all the Rishis know. Then appeared *Vishwadevas*, the *Adityas*, the *Vasus*, the *Asvinas*,

35. The *Yakshas*, the *Sadhyas*, the *Pishachas*, *Guhyakas* and the *Pitris*.

36. Then were produced the wise and the most holy *Brahmarshis*, and the numerous *Rajarshis*, distinguished for every noble quality; then the water, the heavens, the earth, the air, the sky, and the points of the heavens,

37. The years, the seasons, the months, the fortnights, and the day and night in succession.

38. And again, at the end of the world and of the *Yuga*, whatever is seen in the universe, all created things,—both animate and inanimate,—will be turned into chaos.

39. And at the beginning of other (new) *Yugas*, all things will be again produced; and like the various fruits of the earth will succeed one another in the due order of their seasons.

40. This mysterious wheel, which causes the destruction and production of all things, revolves thus perpetually in the world, without beginning and without an end.

41. To cite a brief example,—The generation of *Devas*, was thirty three thousand, thirty three hundred and thirty three.

42. The sons of *Div* were Brihadbhanus Chakshus, Atma, Vibhavasu, Savita, Richika, Arka, Bhanu, Ashabaha, and Ravi.

43. Of these *Vivaswans* of old Mahya was the youngest whose son was Devabrata.

44. Devabrata had one son, named Subrata who had three sons, namely Dasajyoti, Satajyoti, and Sahasrajyoti, each of whom gave birth to innumerable offsprings.

45—46. Famous Dasajyoti had ten thousands, Satajyoti had ten times that number, and Sahasrajyoti, ten times the number of the offsprings of Satajyoti.

47. From them descended the race of the *Kurus*, *Yadus* and *Bharata*, and also that of Yajati and Ikshwaku and all the *Rajarshis*. There were also produced numerous other generations,

48. And innumerable creatures and their abodes. There were produced the three-fold Mysteries, the *Vedas*, *Yoga* and *Vijnana*;—*Dharma*, *Artha* and *Kama*,

49. The various books on *Dharma*, *Artha*, and *Kama*; the rules for the conduct of mankind,

50. The histories and discourses and various *Srutis*. These are the signs of this work *(Mahabharata)*.

51. All this, having been seen by Rishi Vyasa, is mentioned here in due order as a specimen of the book.

52. Rishi Vyasa declared this mass of knowledge in both abridged and detailed forms. The learned of the world wish to possess both the detailed and the abridged accounts.

53. Some read the *Bharata* from the first *Mantra*, some from the story of Astika, some again from *Uparichara*, while some Brahmanas read the whole.

54. Learned men display their various knowledge of *Smritis* in commenting on this composition. Some are skilful in explaining it, while others in remembering it.

55. The son of Satyabati (Vyasa,) by penances and meditation, having classified the ever-lasting Veda, composed this holy history.

56. When the learned and the strict-vowed Brahmarshi, Dwaipayana Vyasa, the son of Parasara, completed this greatest of narrations, he began to consider how he could teach it to his pupils.

57. Then did the Preceptor of the world, the possessor of the six attributes, Brahma, knowing the anxiety of Rishi Dwaipayana, come in person to the place where the Rishi was, so that he might gratify the Saint and benefit the people.

58. When Vyasa, who was surrounded by all the classes of *Munis*, saw him, he was much surprised. Standing with his joined hands, he bowed at his feet and ordered a seat to be brought.

59. Then going round to the side of the distinguished seat on which sat Hiranyagarva, he stood near it.

60. But being commanded by Parameshti, Brahma, full of love, he sat down near the seat, smiling in joy.

61. Then addressing Brahma, the greatly glorious Vyasa thus said :—" O Divine Brahma, a poem, which is greatly respected, has been composed by me.

62. (It contains) the mystery of the Vedas and other subjects that have been explained by me; (it contains) the various hymns of the Vedas, Upanishadas with their Angas,

63. And a compilation of the Puranas, and the history which has been composed by me and named after the three divisions of time, namely, Past, Present and Future.

64. And it contains the nature of decay, death, fear, disease, existence and non-existence; a description of creeds, and the account of various modes of life.

65. And it also contains the rules for the four castes and the essence of all the Puranas, an account of asceticism, and rules for the religious student, the dimensions of the earth, of the sun and moon,

66. Planets, stars and constellations and the length of the duration of the four *Yugas*, and it further more contains *Rik*, *Sama*, *Yajur* Vedas, the *Adhyatma*,

67. *Naya*, orthœopy and pathology, Charity, *Pashupata*, and celestial and human births for particular purposes.

68. It contains a description of pilgrimages and holy places, of rivers, mountains, forests, seas,

69. Of celestial cities, and of the *Nalpas*; the art of war, different kinds of nations, and the languages and the manners of the people.

70. All this has been placed in this poem, but a writer for this work is not to be found on earth.

Brahma said:—

71. "For your knowledge of the Divine Mystery, I have the highest regard for you amongst all the celebrated Rishis who are famous for their holy lives.

72. I know, you have revealed in the language of truth the divine words, even from the first of them. You have called your present work, a poem; why should it be called a poem?

73. There will be no poets in this world whose works will equal this poem, as the three other *Asramas* are never equal to the domestic *Asrama*.

74. Let Ganesha be remembered, O Rishi, to write this poem."

Souti said:—

Having thus spoken to Vyasa, Brahma went away to his own place.

75—76. Then began Vyasa to remember Ganesha in his mind. As soon as he was thought of, the expeller of obstacles, Ganesha, who is always ready to fulfil the desires of his worshippers, came at once to the place where Vyasa was seated.

77. When he was saluted and when he took his seat, Vyasa thus addressed him, "O guide of the *Ganas*, kindly become the writer of the *Bharata*, which I have composed in my mind, but which I shall now repeat."

78. On hearing this, Ganesha thus replied:—"I shall become the writer of your work, provided my pen is not made to stop even for a moment."

79. And Vyasa told him, "Stop writing only when you will not be able to understand a passage." Ganesha assented by saying "Om." He proceeded to write and Vyasa began to dictate.

80. To take time to rest, Vyasa sometimes knit the knots of composition very close. Thus he went on dictating his work as he made engagement.

Souti continued:—

81—82. I know eight thousand eight hundred verses, so does Suka, and perhaps Sanjaya also knows this number. O Muni, none is able to understand to this day the closely knit *slokas* for the mysteriousness of their meaning.

83. Even all-knowing Ganesha had to take time to think (over their meaning), while Vyasa continued to compose other verses in great numbers.

84. The wisdom of this work, like the stick used for applying collyrium, has opened the eyes of the world which were covered by the darkness of ignorance.

85. As the sun drives away the darkness, so does this *Bharata*, by its discourses on *Dharma, Artha, Kama and Moksha*, drive the ignorance of men.

86. As the Full-Moon with its mild light opens the buds of the water-lily, so does this *Purana* with the light of *Sruti* expand the human intellect.

87. The whole house of the womb of nature is properly and completely lighted by the lamp of history which destroys the darkness of ignorance.

88. This work is a tree, the chapter of contents is its seed, the divisions *Paulama* and *Astika* are its roots, the *Sambhava* is its trunk, the books (Parva) *Sava* and *Aranya* are the roosting perches, *Arani* is the knitting knot,

89—90. *Virata* and *Udyoga* the pith, *Bhisma* the main branch, *Drona* the leaves, *Karna* its beautiful flowers, *Sailya* their fragrance, *Stri* and *Aishika* are its cooling shades, *Santi* its great fruit,

91. *Ashwamedha* is its immortal sap, *Asramavasika* the place where it grows, and *Mausala* is the epitome of the Vedas.

92. This tree will be highly respected by all virtuous Brahmans. This tree of *Bharata* will be as inexhaustible as the clouds and be the means of livelihood of many illustrious poets.

Souti continued:—

93. I shall speak to you about the everlasting, fruitful and flowery productions of this tree. They are of pleasant and pure taste, and they are to be tasted even by immortals.

94. Requested by his own mother and the the son of Ganga, Bhisma, the mighty and holy Krishna Dwaipayana became the father of three sons, who were like three fires, by the two wives of Vichitravirya.

95. Having thus begotten Dhritarastra, Pandu and Vidura, he returned to his hermitage to prosecute this religious studies.

96. The great Rishi Vyasa did not publish this *Bharata* to the world of mankind until these his sons were born, grown up and (died) (went on the supreme journey).

97. When he was earnestly solicited by Janamejaya and thousands of Brahmanas, he taught it to his disciple Vaishampayana.

98. Vaishampayana, sitting together with his comrades, recited the *Bharata* at the intervals of the Sacrifice, and he was repeatedly asked to proceed when he stopped.

99. Vyasa has fully described the greatness of the Kuru race, virtues of Gandhari, the wisdom of Vidura and constancy of Kunti.

100. He has also described the divinity of Vasudeva (Krishna), the goodness of the sons of Pandu, and the evil conduct of the sons of Dhritarastra.

101. Vyasa originally compiled the *Bharata*, exclusive of episodes, in twenty-four thousand verses, and this much only is called by the learned as the real *Bharata*.

102. He subsequently composed an epitome in one hundred and fifty verses,—an index of the chapters of contents.

103. He first taught this epitome to his son Suka, and then to others of his disciples who had the same qualifications.

104. He then completed another compilation, consisting of six hundred thousand *slokas*. Of these, thirty hundred thousands are known in the world of Devas,

105. Fifteen hundred thousands in the world of Pitris, fourteen hundred thousands in the world of Gandharvas, and one hundred thousands in the world of mankind.

106. Narada recited them to the Devas, Devala to Pitris, and Suka to the Gandharvas, Yakshas and Rakshas.

107. One of the pupils of Vyasa, Vaishampayana, a man of just principles, the first amongst the learned in the Vedas, recited them in this world of mankind. Know, I (Souti) have also recited one hundred thousand verses of this great work.

108. Duryodhana is a great tree created out of passion, Karna is its trunk; Sakuni is its branches; Dushasana is its fruit and flowers, and weak Dhritarastra is its root.

109. Judhisthira is a great tree, created out of virtue and religion; Arjuna is its trunk; Bhima is its branches; two sons of Madri are its flowers and fruits; and Krishna, Brahma, and Brahmans are its roots.

110. Pandu, after conquering many countries by his valour and wisdom, retired into a forest and took up his abode with the Rishis.

111. As a sportsman he brought upon himself a very great misfortune by killing a stag when it was with its mate. Pandu's misfortune served as a warning for the conduct of all the princes of his house as long as they lived.

112. His two wives, (Kunti and Madri), according to the ordinance of the *Sastras*, admitted to their embraces the celestials, *Dharma*, *Vayu*, *Sakra* and two *Aswinas*, so that the race of Pandu might not be extinct.

113—114. When these offsprings of the celestials were grown up under the care of their two mothers, and in the society of holy Rishis, in the midst of sacred groves and in the holy hermitage, they were taken by the Rishis into the presence of Dhritarastra and his sons. They followed them in the garb of *Brahmacharis*, and as students; their hairs were tied in knots on their heads.

115. "Our these pupils," said they, "are your sons, your brothers and your friends. They are the Pandavas." So saying they went away.

116. When the Kuru people saw that they were introduced by Rishis as the sons of Pandu, the higher class amongst them loudly shouted with joy.

117. Some, however, said they were not the sons of Pandu; others said they were. Some said how they could be the sons of Pandu who was dead long ago.

118. Voices, however, were heard from all sides, crying, "They are welcome. Through divine providence, we see before us the sons of Pandu. Let their welcome be proclaimed."

119—120. When the acclamations of the people ceased, tremendous plaudits of invisible spirits were heard, echoing every point of the heavens. Showers of fragrant flowers fell, and conches and kettle-drums were sounded. Such wonders happened when the princes arrived.

121. The joyous cry, of the citizens in expression of their pleasure for the happy event, was so great that it reached the very heavens.

122. Without any apprehension from any one, and much respected by all the people, the Pandavas lived there, having studied the whole of the Vedas and various other *Sastras*.

123. The chief men of the city were highly pleased with the purity of Yudhisthira, the strength of Bhima, the gallantry of Aryuna,

124. The submissiveness of Kunti to all her superiors, and the humility of Nakula and Sahadeva. All other people were rejoiced to see their heroism.

125. A few years after, Arjuna, after performing a difficult feat of archery, obtained the hands of Draupadi at the *Sayamvara* in the midst of a great assemblage of kings and princes.

126. From that day he was very much respected by all men as a great bow-man. Like the sun he appeared in the field of battle, and was difficult to be beheld by enemies.

127. He defeated all the neighbouring potentates and chief tribes, and thus accomplished all that was necessary for the king (Yudhisthira) to perform the great *Rajsuya* Sacrifice.

128—129. After killing Jarasandha, proud of his powers through the wise counsel of Krishna and by the prowess of Bhima and Arjuna, Yudhisthira acquired the right to perform the *Rajsouya* Sacrifice, which abounded in provisions and offerings and was full of transcendent merits.

130—32. Duryodhana came to this sacrifice. When he saw on all sides the great wealth of the Pandavas,—the offerings, the precious stones, gold and jewels, elephants and horses; valuable textures, garments and mantles; shawls and furs, carpets made of the skin of the Rankava,—he was filled with envy, and became very angry.

133. When he saw the hall of assembly, beautifully constructed by *Moya* after the celestial Court, he became exceedingly sorry.

134. (To chagrin him more) when he was confused at certain architectural deceptions, Bhima sneered at him, before Vasudeva, saying he was of low birth.

135. It was represented to Dhritarastra that his son, notwithstanding he was partaking various objects of enjoyments and valuable things, was becoming pale, lean and meagre.

136. Out of affection for him the blind king gave his son permisson to play at dice (with the Pandavas). When Krishna came to know this, he became very angry.

137. And being displeased, he did nothing to stop the dispute, but overlooked the fatal game and other horrible unjust deeds that were the result of it.

138. In spite of Bhisma, Drona, Vidura and the son of Sardwan, Kripa, he made the *Kshatryas* kill one another in the great battle that followed.

139. (At the end of the battle) Dhritarastra, hearing the news of the Pundavas' success, and recollecting the vows that Duryodhana, Karna and Sukani had taken,

140. Thought for a while and addressed Sanjaya thus:—"Listen to me, O Sanjaya, listen to all I am now about to say. You will then find it is not fit to treat me with contempt.

141. You are learned in *Sastras*, you are intelligent, and you are possessed of wisdom. (Hear), my inclinations were never for war, nor did I feel pleasure in the destruction of my race.

142. I felt no difference between my sons and the sons of Pandu.

143. My own sons were wayward, and they hated me, because I was old and blind. I bore all on account of my miserable state, and for paternal affection. I was foolish and thoughtless, and Duryodhana grew in folly.

144. My own son was a spectator of the great wealth of the powerful sons of Pandu, and was sneered at for his awkwardness in entering into the hall.

145—46. Being unwilling to bear all this, and at the same time being incapable of vanquishing the Pandavas in the field, he planned a most unjust game at dice, instead of being willing to obtain fortune by his own exertion and with the help of the king of Gandhara.

147. Hear, O Sanjaya, all that happened afterwards and all that came to my knowledge. When you hear all that I say, recollecting everything, you will then know me to be a man having prophetic eyes.

148. I had no hope of success, O Sanjaya, when I heard that Arjuna, having bent the bow, had pierced the mark, and brought it to the ground, and had carried away the princess Krishna in the presence of the assembled chiefs and potentates.

149. I had no hope of success, O Sanjaya, when I heard that Subhadra of the Madhu race had been forcibly carried away by Arjuna, and had been subsequently married by him in the city of Dwarka, and the two heroes of the Vrisni race, instead of being angry, had come to Indraprasta as friends.

150. I had no hope of success, O Sanjaya, when I heard that Aryuna had satisfied Agni by giving him the forest of Khandava, preventing at the same time by his celestial arrows the downpour made by Indra, the king of the celestials.

151. I had no hope of success, O Sanjaya, when I heard that the five Pandavas with their mother Kunti had escaped from the house of lac, and that Vidura had helped them in their escape.

152. I had no hope of success, O Sanjaya, when I heard that Aryuna had obtained the hands of Draupadi by piercing the mark and the brave Panchalas had joined the Pandavas.

153. I had no hope of success, O Sanjaya, when I heard that the foremost king of the Maghada dynasty, the shining star of all the Kshatryas Jarasandha had been killed by Bhima alone with his bare arms.

154. I had no hope of success, O Sanjaya, when I heard that the sons of Pandu had conquered all the chiefs and potentates in a general campaign, and had celebrated the victory by the performance of the grand sacrifice of Rajsuya.

155. I had no hope of success, O Sanjaya, when I heard that weeping and sorrowing, *Draupadi*, in the season of her impurity, had been dragged into court with but one cloth on, and treated as if she had none in this world, though she had her protectors.

156. I had no hope of success, O Sanjaya, when I heard that the wicked wretch Dusyasana had been able to drag out only a heap of clothes without finding its end when he had attempted to strip her of her single cloth.

157. I had no hope of success, O Sanjaya, when I heard that Yudhisthira had been defeated by Saubala at dice and had been deprived of his kingdom as its result, but still he was attended by his powerful brothers.

158. I had no hope of success, O Sanjaya, when I heard that the four Pandava brothers, weeping in sorrow, had followed their eldest brother and had tried every means to mitigate his discomfort.

159. I had no hope of success, O Sanjaya, when I heard that Yudhisthira had been followed into wilderness by *Snatakas* and by holy Brahmanas.

160. I had no hope of success, O Sanjaya, when I heard that, Aryuna, after pleasing in combat the god of gods, the three-eyed *Siva* who appeared before him in the guise of a hunter, had obtained the great weapon *paskupat*.

161. I had no hope of success, O Sanjaya, when I heard that the just and famous Aryuna had gone to the land of the celestials and had there obtained celestial weapons from Indra, the king of the gods.

162. I had no hope of success, O Sanjaya, when I heard that Aryuna had then defeated the *Kalakeyas* and the *Paulamas* who were proud of the boon they had received from *Shiva*, and through which they had been unconquerable even by celestials.

163. I had no hope of success, O Sanjaya, when I heard that the chastiser of foes, Arjuna, had gone to the land of Indra to kill the *Asuras* and had come back successfully.

164. I had no hope of success, O Sanjaya, when I heard that Bhima and other sons of Kunti, accompanied by Vaisravana, had come to that country which was inaccessible by men.

165. I had no hope of success, O Sanjaya, when I heard that my sons were taken prisoners by the Gandharvas on their journey to *Ghoshajatra*, but were rescued by Aryuna.

166. I had no hope of success, O Sanjaya, when I heard that *Dharma* had come in the guise of a *Yaksha* and asked some questions of *Yudhisthira*.

167. I had no hope of success, O Sanjaya, when I heard that my sons had failed to discover the Pandavas when they lived in disguise with Draupadi in the kingdom of Virata.

168. I had no hope of success, O Sanjaya, when I heard that all the chief warriors of my side had been defeated by Aryuna on a single chariot while he was in the kingdom of Virata.

169. I had no hope of success, O Sanjaya, when I heard that the king of *Matsa* (Virata) had offered his virtuous daughter Uttara to Arjuna, and Aryuna had accepted her for his son Avimanyu.

170. I had no hope of success, O Sanjaya, when I heard that Yudhisthira, who was defeated at dice and deprived of his wealth, who was exiled and separated from his relatives and friends, had collected an army of seven *Akshauhinis*.

171. I had no hope of success, O Sanjaya, when I heard that Vasudeva of the Madhu race, who covered the whole universe with his but one foot, had been heartily engaged to do good to the Pandavas.

172. I had no hope of success, O Sanjaya, when I heard that Narada declared that Krishna and Aryuna are *Nara* and *Narayana*, and they had been seen together in the region of Brahma.

173. I had no hope of success, O Sanjaya, when I heard that being anxious to bring about peace for the welfare of mankind, Krishna had come to the Kurus, but had gone away being unsuccessful in his mission.

174. I had no hope of success, O Sanjaya, when I heard that Karna and Duryodhana had determined to make Krishna a prisoner, but he had shown the whole universe in himself.

175. I had no hope of success, O Sanjaya, when I heard that Kunti had received consolation from him when she stood near his car, weeping in sorrow.

176. I had no hope of success, O Sanjaya, when I heard that Vasudeva and Santanu's son Bhisma were their advisers and Bharadwaya's son Drona had pronounced blessings on them.

177. I had no hope of success, O Sanjaya, when I heard that Karna had said to Bhisma, "I will not fight when you fight," and so saying had gone away.

178. I had no hope of success, O Sanjaya, when I heard that Vasudeva, Aryuna and powerful Gandiva, these three of fearful energy, had come together.

179. I had no hope of success, O Sanjaya, when I heard that Krishna had shown Arjuna all the worlds within himself when he, full of pity, sank down upon his chariot.

180. I had no hope of success, O Sanjaya, when I heard that the great destroyer of foes, Bhisma, killing ten thousand car-warriors every day, had not killed any Pundava hero of note.

181. I had no hope of success, O Sanjaya, when I heard that the virtuous son of Ganga, great Bhisma, had himself told the enemies of the means of his own death, and it had been joyfully adopted by the Pandavas.

182. I had no hope of success, O Sanjaya, when I heard that Aryuna, having placed Shikhandin before him on his chariot, had wounded the infinitely courageous and the unconquerable Bhisma.

183. I had no hope of success, O Sanjaya, when I heard that, after reducing the Shomakas to a few, the old hero Bhisma had been overcome with innumerable wounds and was lying on arrows.

184. I had no hope of success, O Sanjaya, when I heard that having been requested, Aryuna, piercing the ground, had allayed the thirst of Bhisma when he very much longed for water.

185. I had no hope of success, O Sanjaya, when I heard that *Vayu*, with *Indra* and *Surya*, had united in alliance for the success of the Pandavas, and even the beasts of prey were putting us to fear.

186. I had no hope of success, O Sanjaya, when I heard that Drona, though he displayed many modes of fight, had not killed any of the chief Pandavas.

187. I had no hope of success, O Sanjaya, when I heard that the mighty car-warriors *Sansaptakas*, appointed to defeat Aryuna, had been all killed by him.

188. I had no hope of success, O Sanjaya, when I heard that Subhadra's brave son had singly penetrated into our *Buha*, impenetrable by others and defended by well-armed Drona himself.

189. I had no hope of success, O Sanjaya, when I heard that our great car-warriors, being unable to defeat Aryuna, had enjoyed joy after jointly surrounded and slain the boy Abhimanyu.

190. I had no hope of success, O Sanjaya, when I heard that the blind Kauravas were shouting with joy for killing Abhimanyu, and that Aryuna had taken his celebrated vow about Saindhava.

191. I had no hope of success, O Sanjaya, when I heard that Aryuna had taken the vow of killing Saindhava, and he had fulfilled his vow in the presence of his enemies.

192. I had no hope of success, O Sanjaya, when I heard that Vasudeva, finding the horses of Aryuna fatigued, unyoked them

in the field of battle, gave them water to drink, and re-yoking them, drove the chariot as before.

193. I had no hope of success, O Sanjaya, when I heard that Aryuna had kept back all his assailants when his horses were taken away for drink.

194. I had no hope of success, O Sanjaya, when I heard that Yuyudhana of the Vrisni race went back to the place where Krishna and Aryuna were, after having thrown the army of Drona into disorder, having none to withstand the attack on account of powerful elephants.

195. I had no hope of success, O Sanjaya, when I heard that Karna, having got Bhima in his power, had allowed him to escape only with some contemptuous terms and having dragged him with the end of his bow.

196. I had no hope of success, O Sanjaya, when I heard that Drona, Kritavarma, Kripa, Karna, Ashwathama and Sallya had allowed Saindhava to be killed before their presence.

197. I had no hope of success, O Sanjaya, when I heard that through the machinations of Krishna, the celestial weapon *Sakti*, given to Karna by Indra, had been hurled against Ghatatkacha of a dreadful face.

198. I had no hope of success, O Sanjaya, when I heard that in the fight between Karna and Ghatatkacha, the *Sakti* had been hurled against Ghatatkacha by Karna, the weapon which should have certainly killed Arjuna.

199. I had no hope of success, O Sanjaya, when I heard that Dhristadyumna, violating all the rules of war, had killed Drona while insensible on his chariot and bent on death.

200. I had no hope of success, O Sanjaya, when I heard that Nakula, the son of Madri, had driven the chariot of the son of Drona all around the place, having engaged with him in a single combat before the whole army and proving himself fully equal to him.

201. I had no hope of success, O Sanjaya, when I heard that Drona's son had misused the weapon, named *Narayana* and had failed to kill the Pandavas.

202. I had no hope of success, O Sanjaya, when I heard that Bhima had drunk the blood of his cousin Dushyasana and none was able to prevent him.

203. I had no hope of success, O Sanjaya, when I heard that the exceedingly brave, and unconquerable in war, Karna had been killed by Arjuna in the war of brothers, which was mysterious even to celestials.

204. I had no hope of success, O Sanjaya, when I heard that Yudhisthira had defeated the son of Drona, Dushyasana and fearful Kritavarma.

205. I had no hope of success, O Sanjaya, when I heard that Judhisthira had killed the king of Madra, who always challenged Krishna.

206. I had no hope of success, O Sanjaya, when I heard that Suvala, the man of magic power and the root of the gaming and the feud, had been killed by Sahadeva.

207. I had no hope of success, O Sanjaya, when I heard that Duryodhana, having been spent with fatigue, his strength being gone out and without even a chariot, had gone to a lake and had taken refuge in its waters.

208. I had no hope of success, O Sanjaya, when I heard that the Pandavas accompanied by Krishna had gone to that lake and had begun to address my son contemptuously, who was never able to put up with any affront.

209. I had no hope of success, O Sanjaya, when I heard that while displaying various modes of attack and defence in a club-fight, he had been unjustly slain through the counsels of Krishna.

210. I had no hope of success, O Sanjaya, when I heard that the sons of Drona and others had committed a horrible and infamous deed by killing the Panchalas and the sons of Draupadi in their sleep.

211. I had no hope of success, O Sanjaya, when I heard that Ashwathama, having been pursued by Bhima, had discharged the greatest of weapons, named *Aishika*, by which the son in the womb of Uttara was wounded.

212. I had no hope of success, O Sanjaya when I heard the weapon *Brahmasira*, discharged by Aswathama, had been repelled by Aryuna with another weapon, on which he had uttered the word *Sasti*, and that Ashwathama had to surrender the Jewel that was on his head.

213. I had no hope of success, O Sanjaya, when I heard that for wounding the son in the womb of Uttara both Krishna and Daipayana had cursed him.

214. Alas! Ghandhari is to be pitied! She has lost all her children, grand children, parents, brothers, and kindred. A most difficult work has been performed by the Pandavas. A kingdom has been gained by them without a rival.

215. Alas! I have heard that only ten persons are alive in this war on our side and seven on the side of the Pandavas. Eleven *Akshauhinis* of Kshatryas have been slain in this fearful battle.

216. Utter darkness is all around me, a faintness comes over me. O Suta, consciousness is leaving me, my mind is distracted.

Souti said :—

217. Bewailing his fate thus, Dhritarastra was overcome with the greatest sorrow, and lost his senses for a time. But being revived, he addressed Sanjaya in these words.

Dhritarastra said :—

218. After what has happened, O Sanjaya, I desire to abandon this life without any further delay. I do not see any good by keeping it alive any longer.

Souti said :—

219. While thus talking and bewailing, sighing like a serpent and fainting every moment, the wise son of Gavalgana (Sanjaya) addressed the pitiable king of the earth in words instinct with deep meaning.

Sanjaya said :—

220. From wise Narada and Vyasa you have heard, O King, of immensely powerful men, men of great exertions,

221. Men born of great royal dynasties, men full of great qualities, men well-versed in the art of using celestial weapons,

222-223. Men who, having conquered the world by righteous war and performing sacrifices with proper offerings, obtained fame in this world and finally succumbed to death.

224-227. Such men were Saivya, the brave car-warrior Srinjaya, the great amongst all conquerors Suhatra, Rantideva, Kakshivanta, greatly glorious Damana, Valhaka, Sarjati, Ajita, Nala, Vishyamitra, the killer of enemies, the greatly strong Amvarisha, Maruta, Manu, Ikshwaku, Goya, Bharata, Parushurama, the son of Dasharatha Rama, Sashabindu, Bhagiratha, Krityavirja, Janamejaya, and Yayati of good deeds, who performed sacrifices, assisted by the celestials themselves, and by whose sacrificial altars and stakes the habitable and inhabitable regions of this earth were all over marked.

When Saivya was much afflicted for the loss of his children, (the histories of) these twenty four Rajas were told to him in the olden time by the celestial sage, Narada.

228—229. But besides these, other kings, who were great car-warriors, who were more powerful than the above, who were noble in mind and full of every good quality, had also fallen into the grasp of Death.

230—236. They were Puru, Kuru, Yadu, Sura, Bishyagashya, Mabadyuti, Anuha, Yuvanashwa, Kakustha, Vikrami, Raghu, Vijaya, Vitihotra, Anga, Bhava, Shweta, Vrihatguru, Ushinara, Shataratha, Kanka, Duliduha, Druma, Dambhodvaba, Para, Vena, Sagara, Sankriti, Nimi, Ajeya, Parashu, Pundra, Sambhu, Devavridha, Anagha, Debabhaya, Supratima, Supratika, Vrihadratha, Mahotshaha, Vinitatma, Sukratu, the King of Nishad Nala, Satyabrata, Santavaya, Sumitra, Subala, Janujangha, Anaranya, Arka, Priyavrattya, Shuchivrata, Balabandru, Niramarda, Kotusringa, Brihatbala, Dhristaketu, Brihatketu, Diptaketu, Niramaya, Abikshita, Chapala, Dhurta, Kritabandhu, Dridhishudhi, Mahapuransambhava, Pratanga, Paraha and Sruti. These kings, and hundreds and thousands others,

237-238. Who were greatly powerful and wise, had met death like your sons, quitting immense wealth and pleasure.

239. Even those men, who possessed all the noble virtues, and whose heavenly valour, genorosity, magnanimity, faith, truth, purity, simplicity and mercy, are published in the Puranas by the sacred bards of great learning, gave up their lives.

240-241. Your sons were wicked, envious, avaricious, of passionate temperament and vicious disposition; you are well-versed in the *Sastras*, you are intelligent and wise; those men whose understanding follows the dictates of the *Sastras*, never succumb to grief or misfortune.

242. You know, O king, the severity and levity of fate. You know what anxiety you showed for the safety of your sons. Therefore, this grief is unbecoming of you. It is not fit for you to grieve for that which must happen.

243. Who can avert by his cleverness the decrees of fate? None can go beyond the path marked for him by Providence.

244. Existence and non-existence, pleasure and pain, come by Time.

245. Time creates all things and Time destroys them all. Time burns all creatures and Time again extinguishes that fire.

246. All things, good and bad, in the three worlds, are created by Time. Time destroys them and Time creates them again.

247. Time alone is awake when all is asleep. Time cannot be overcome by anyone. Time walks in everything without being retarded.

248. Knowing that all things, past, present and future, are the outcome of Time, it is not fit for you to be overcome with grief.

Souti said :—

249. Gavalgana's son, (Sanjaya), having thus comforted the royal Dhritarastra, who was overwhelmed with grief for the death of his sons, restored peace to his mind.

250. Great Dwaipayana composed a holy Upanishada on these facts; and it has been published to the world by the learned and sacred bards in the Puranas.

251. The study of *Bharata* is such an act of piety that even he who reads only one line of a verse with reverence has his sins all destroyed.

252. In this *Bharata*, sinless and immaculate Devas, Devarshis, and Brahmanas have been described as well as Yakshas and great Nagas.

253. In it has also the possessor of six attributes, the eternal Vasudeva, been described. He is true and just, pure and holy.

254. In it is described the eternal Brahma, the great true light, whose great and divine deeds the wise and learned men declare,

255. From whom has been produced the non-existent, and existent-non-existent universe with the principle of reproduction and progression, birth, death and rebirth.

256. In it has also been described He who is *Adhyatma*, and who pertakes the attributes of the five elements, and He to whom unmanifested and other such words cannot be applied;

257. And also He whom the *Yotis*, possessed of meditation and *Tapa*, behold in their hearts as the reflection of an image in a mirror.

258. The man of faith, ever devoted, ever employed in the exercise of virtue, is freed from sin on reading this chapter of the *Bharata*.

259. The believer who always hears this introductory chapter of the *Bharata* from the beginning, never meets with any difficulties (in this world).

260. The man, who repeats any part of its introduction at the morning and evening twilights, at the time of repeating, is freed from sins collected during the day and night.

261. In the body of *Bharata* this chapter is truth and ambrosia; as butter is among curds, and a Brahmana among bipeds,

262. As *Aranyaka* among the Vedas, as ambrosia among medicines, as the ocean is great among all lakes, as cow among all quadrupeds,

263. So is *Bharata*, among all histories. He, who causes to be recited by a Brahmana even one line of it during a *Sradh*, gives to the dead ancestors his offerings of food and drink which become inexhaustible.

264. The Vedas are expounded by the aid of history and Purana,

265. But the Veda is afraid of men of little learning, lest they hurt it. The learned man, who recites this Veda, *(Bharata)* gains advantage.

266. Even the sin of killing embryo is destroyed of those who read it with reverence at every change of the moon.

267. I tell you, the whole *Bharata* has been read by the man who reads this chapter. The man who with reverence hears every day these sacred words,

268-269. Gains long life, and goes to heaven. In time gone by, the celestials met together and placed the four Vedas on one side and this *Bharata* on the other side of a scale, and the *Bharata* weighed heavier.

270. From that time, it is called *Mahabharata*. It is considered superior to the Vedas, both in substance and gravity of import.

271. It is called *Mahabharata* from this superiority in substance and gravity of import. He, who understands its real meaning, is freed from all sins.

272. *Tapa* is not a sin, study is not a sin, the ordinances of the Vedas are not sins, the acquisition of wealth by exertion is not a sin; when they are abused, then do they become the sources of evil.

Thus ends the Anukramanika Parva in the Adi Parva of the blessed Mahabharata.

CHAPTER II.

(PARVA SANGRAHA PARVA).

The Rishis said:—

1. We wish to hear, O son of Suta, all about the place you called Samantapanchaka.

Souti said:—

2. Hear, O Brahmanas, the sacred words I say. You are fit, O best of men, to hear them.

3. At the end of *Treta* and in the beginning of *Dwapara Yuga*, the greatest of all that ever wielded arms, Parushurama, being impatient of wrongs, repeatedly destroyed all the Kshatrya races of the world.

4. That fiery Rama, after destroying the Kshatryas by his own prowess, made five lakes of blood at Samantapanchaka.

5. We have heard, that being senseless with anger, he offered oblations to the manes of his ancestors, standing in the bloody water of these lakes.

6. Thereupon Richika and other of his ancestors appeared and said, "Rama, O blessed Rama, O son of Vrigu, we are pleased

7. With your filial piety and prowess. O mighty one, blessing be upon you. O illustrious one, ask the boon you desire to have.

Rama said:—

8—9. If, O fathers, you are pleased with me, the boon, I ask, is that I may be freed from the sin of annihilating the Kshatryas, and that the lakes, that I have made, may become celebrated shrines in the world.

10. The ancestors then said, "It would be as you have wished. But be pacified."

11. The region, that lies near those five bloody lakes, has become famous from that day by the name of holy Samantapanchaka.

12. The wise men have said that every place should be known by a name significant of something which may have made it famous.

13. At the end of *Dwapara* and in the beginning of *Kali*, a great battle was fought between the Kurus and the Pandavas, here at this holy Samantapanchaka.

14. In that holy place, where there was not the least ruggedness, were assembled eighteen *Akshauhinis* of soldiers, all eager for battle.

15. O Brahmanas, they were all killed in that place. Thus, O Brahmanas, its name is explained.

16. I have described to you that beautiful and holy place. I have told you, O best of Brahmanas, all about this place,—a place famous in the three worlds.

The Rishis said:—

17. We wish to know, O Son of Suta, all about *Akshauhini* which you have mentioned to us.

18. Tell us the numbers of horse and foot, chariots and elephants, which make an *Akshahini*, for you know every thing.

Sauti said:—

19. One chariot, and one elephant, five foot soldiers and three horse-men, form a *Patti*.

20. Three *Pattis* make a *Senamukha*, three *Senamukhas* make a *Gulma*.

21. Three *Gulmas* make a *Gana*, three *Ganas* a *Bahini*, three *Bahinis* taking together, form a *Pritana*.

22. Three *Pritanas* make a *Chamu*, three *Chamus* an *Anikini*, and ten times one *Anikini* is called by the learned as one *Akshauhini*.

23—24. O best of Brahmanas, mathematicians have calculated that there are twenty one thousand eight hundred and seventy chariots in an *Akshaukini*. The number of elephants is also the same.

25—26. Know, the number of foot soldiers is one hundred nine-thousand three hundred and fifty; the number of horses is sixty-five thousand six-hundred and three.

27. Those who are acquainted with the principle of numbers call the above, explained fully by me, the numbers of an *Akshauhini*.

28. O best of Brahmanas, the eighteen *Akshauhinis* of the Kurus and the Pandava soldiers were composed according to this calculation.

29. Time brought them all together in this place, and making the Kauravas the cause, destroyed them all.

30. Bhisma, skillful in arms, fought for ten days. Drona defended the Kuru army for five days.

31—32. The destroyer of enemy's soldiers, Karna, fought for two days; Sallya for half a day, and for a half a day then lasted the club-fight of Duryodhana and Bhima. At the close of that day, Ashwathama, Kirtavarma and Kripa,

33. Destroyed the army of Yudhisthira when his soldiers were unsuspectingly sleeping. O Saunaka, the best of narrations, the *Bharata*, which is narrated here at your sacrifice,

34. Was formerly narrated at the sacrifice of Janamejaya by the learned pupil of Vyasa. In it has been fully described the fame and valour of the kings of the world.

35. There are three *Parvas* in the begining (of this great work), namely *Paushya*, *Paulama* and *Astika*, which contain many wonderful dictions and descriptions and senses.

36. As men desirous of final release accept *Vairagya*, so it is accepted by the wise. As Self is among things to be known, as life among things that are dear,

37. So is it the best among all histories and also among all *Sastras*. There is not a story current in the world which does not depend on it.

38—39. As the body depends on the food it partakes, as the servant who wishes for promotion serves a master of good birth, so all poets serve and cherish this *Bharata*.

40. As the words, constituting the various branches of knowledge and the Vedas, display vowels and consonants only, so this excellent history displays the highest knowledge.

41. Hear the outlines of the *Parvas* (chapters) of this *Bharata* history which is full of subtle meaning and logical connection,

and which is rich with the meanings of the Vedas.

42. The first is called *Anukramanika*, the second *Parva Sangraha*; then come *Paulama*, *Paushya*, *Astika*, *Adivansavatarana*,

43. After this the wonderful and thoughtful *Sambhava*, then *Yatugriha-daha*, then *Hairimba*,

44. Then *Baka-badha*, and then *Chaitraratha*, then *Panchali-shaimvara Parva*,

45. Then after defeating the rivals in rightful battle *Baibahika Parva*, then *Viduraagamana* and *Rajya-lava*,

46. Then *Arjuna-vanabasha*, *Subhadraharana*, *Haranya-harika*,

47. Then *Khandava-daha*, and *Moyadarsana*, then come *Shava Parva*, and *Mantra Parva*,

48. Then *Jarasandha-badha*, and *Digbijaya*; after *Digbijaya* comes the *Parva* called *Rajsuika*.

49. Then *Arghyaviharana*, *Shisupalabadha*, *Dyuta*, *Anudyuta Parva*;

50. Then *Aranyaka*, *Kirmira-badha*, *Arjunavigamana*;

51. And then *Kairati*, in which the battle between Aryuna and Siva is described; Then *Indralokavigamana*.

52. Then comes the pathetic, pious and religious story of *Nala-upakhyana*; Then *Thirtha-jatra* of the wise king of the Kurus.

53. Then *Jatasura-badha*, then *Yakshajuddha*, then *Nebatkabacha-juddha*, and *Ajagara*;

54. Then *Markandeya-samashya*, then the *Parva* of the meeting of *Draupadi* and *Satyavama*;

55. Then *Ghoshajatra*, *Mriga-swapna*, then *Brihidrauniakhyama* and *Aindradrumna*;

56. Then *Draupadi-harana-Parva*, then *Jaidratha-bemochana*, then the story of *Savitri*, illustrating love of husband and chastity;

57. After this the story of *Rama*, then *Kundala-harana Parva*;

58. That which comes next is *Aranaya*, and then *Virata*, where the Pandavas went (in disguise) and fulfilled their promise.

59. Then the *Kichaka-badha*, then *Gogrohana*, then the marriage of *Abhimanyu* with the daughter of the king of *Virata*.

60. Then is the most wonderful *Parva Udyoga*. The next one is *Sanjaya-yana*.

61. Then comes *Prajagara*, the anxieties of Dhritarastra, then *Sanatsujata*, the mysteries of Philosophy.

62. Then *Yansanddhi*, the arrival of Srikrishna. Then the story of Malati and that of Galava;

63. Then the stories of Savitri, Vamadeva and Vainya; then the stories of Yamadagni and Shodasharajika;

64. Then the arrival of Krishna at the court, then *Bidula-Putra-shashana*, then the assemblage of troops and the story of Seta;

65. Then comes the quarrel of the noble Karna, then the march of the Kuru and Pandava armies to the field of battle.

66. Then *Ratharathi-Sankhya Parva*, then the arrival of wrath-inspiring messenger *Uluka*;

67. Then the story of Amba, then the wonderful instalation of Bhisma;

68. Then (the account of) the creation of *Jambu* and *Bhumi*, then the account of islands.

69. Then *Vagabata-Gita Parva*, then *Bhisma-badha*, then the instalation of Drona, and then the death of *Sansaptakas*;

70. Then *Abhimanyu-badha*, then *Praligma Parva*, then *Jaidhratha-badha* and *Ghatatkacha-badha*;

71. Then the hair-stirring *Drona-badha*, then the discharge of *Narayana* weapon;

72. Then *Karna Parva*, and then next to it is *Sallya Parva*. Then *Hrada Prabesha Parva*, then *Gada-yudha*;

73. Then *Saraswata*, and the description of *Thirtha* and *Bangsa*, and then *Sauptika*, describing the disgraceful conduct of the Kurus.

74. Then dreadful *Aishika Parva*, then *Jala-pradana*, then *Stribilapa*;

75. Then *Sradha Parva*, describing the funeral rites for the killed Kurus; then *Charvaka-badha* who appeared as a Brahmana.

76. Then the coronation of wise Yudhisthira, then *Griha-prabivaga*;

77. Then *Santi Parva*, then *Rajadharmanushashana*, then *Apadharma* and *Mukshyadharma*;

78. Then come *Suka prasna-avigamanam*, *Brahma-prasna-anushashana*, the origin of *Durvasha*, and colloquy with *Maya*.

79. Next comes *Anushashana*, then the ascension of wise Bhisma to heaven.

80. The next one is all sin-destroying *Ashwamedha*, and then *Anu-Gita*, containing spiritual philosophy.

81. Next come *Asramvasha*, *Putra-darsana*, and the arrival of Narada;

82. Then comes *Mausala*, full of cruel and terrible incidents; then *Mahaprasthana*; and the ascension to heaven.

83. Then follows the Purana which is called *Khila Haribansa*, in it is *Vishnu Parva*, describing the early life of Vishnu and the destruction of Kansa.

84. The last of all is *Vavishya Parva* which contains future prophecies. These are the one hundred *Parvas*, composed by the noble and great Vyasa.

85. Having placed them in eighteen *Parvas*, the son of Lomharsana, the descendant of Suta, recited them in the forest of Naimisha;

86. Of which the above is an abridgement. *Adiparva* contains Paushya, Paulama, Astika, Adivansavatara,

87. Shamvaba; the burning of the house of lac, the destruction of Hirimba and Baka, and Chaitraratha, the Shwamvara of Draupadi;

88. Her marriage after a righteous battle with the rivals, the arrival of Vidura, the regaining of kingdom,

89. Aryuna's exile into jungle, the stealing of Subhadra, the gift and receipt of the marriage dower, the burning of Khandava forest,

90. The meeting with *Moya*,—these are the contents of *Adi Parva*. The *Poushya Parva* contains the greatness of Utanga.

91. In *Paulama Parva* the account of the Vrigu and his descndants has been narrated. *Astika* contains the account of the birth of Garuda and all the Nagas,

92—94. That of the churning of the ocean, the birth of Uchaisrava, and last of all, the *Bharata* dynasty as described at the snake-sacrifice of king Parikshit. *Shamvaba Parva* treats of the births of various kings, sages and heroes, and that of the sage, Krishna Dwaipayana, the partial incarnations of the celestials,

95. The births of Daityas, Danavas, powerful Yakshas, of Nagas, of Gandharvas, of birds,

96-97. And of all creatures, and lastly of the son of Sakuntala by Dushmanta at the hermitage of the sage Kanwa, Bharata, the name by which his descendants, are known,

98. It describes the greatness of the *Bhagirathi*, and the births of the Vasus in the house of Santanu, and their again going to heaven,

99. And the birth of fiery Bhisma, his renunciation of royalty, his adoption of *Brahmacharja*,

100. His adherence to his vow, his rescue of Chitrangada, his protection of his younger brother after the death of Chitrangada,

101. His placing Vichitravirja on the throne, the birth of Dharma on account of the curse of Animandavya,

102. The births of Dhritarastra and Pandu, by the blessing of Krishna Dwaipayana, and also the birth of the Pandavas,

103. The conspiracy of Duryodhana to send the Pandavas to Baranavata, and other plottings of the sons of Dhritarastra against the Pandavas,

104. Advice given to Yudhisthira in the language of the *Mlechhas* by that well-wisher of the Pandavas, Vidura,

105—106. Digging of a under-ground passage in consequence of the words of Vidura; the burning of Purochana and the sleeping hunter-woman with her five sons in the house of lac; the meeting of Pandavas with Hirimba in the forest,

107. Then the destruction of Hirimba by powerful Bhima; then the birth of Ghatatkacha,

108. The meeting of the Pandavas with Vyasa, their stay according to his advice in a Brahmana's house at Ekchakra

109. In disguse; the destruction of Baka and the ashtonishment of the people,

110. The wonderful births of Krishna and Dristadumna; hearing from a Brahmana the news of the *Syamvara*, and in obedience to the request of Vyasa,

111. And also moved by the desire to win the hand of Draupadi, the departure of the Pandavas to Panchala;

112. The victory of Aryuna over Angaraparna on the banks of the *Bhagirathi*; making friendship with him, and to hear from him

113. The accounts of Tapati, Vasistha and Aurva; then the arrival of the Pandavas with all the brothers at Panchala;

114. The hitting of the mark at the city of Panchala by Aryuna, and the acquisition of Draupadi by him in the midst of all the kings of the world,

115. The defeat of Sallya, Karna and all the angry kings by powerful Bhima and Aryuna in the battle that ensued;

116 The ascertainment by Rama and Krishna from the great exploits of the brothers that they were Pandavas;

117. Their arrival at the house of the potter where the brothers were living; the grief of Drupada, because Draupadi would be married to five husbands;

118. The story of five Indras told in consequence; the wonderful and divinely arranged marriage of Draupadi;

119. The sending of Vidura as an envoy to the Pandavas from the sons of Dhritarastra; his arrival; and his meeting with Krishna;

120. Living of the Pandavas at Indraprasta and their rule over half of the kingdom; the fixing of hours for the five brothers to live with Draupadi as directed by Narada;

121—123. The histories of Sanda and Upasanda are narrated; and then the departure of Aryuna to the forest according to the vow, and on account of his seeing Yudhisthira and Draupadi sitting together when he entered into the room to take arms to rescue the kine of a Brahmana; the meeting of Aryuna with Ulupa on his way.

124. It then describes the birth of Vabruvahana; and the account of Aryuna's visit to many holy pilgrimages: the deliverence by Aryuna of the five celestial maidens,

125. Who had become aligators by the curse of an ascetic Brahmana; the meeting of Aryuna and Krishna at the holy pilgrimage of Provasha;

126. Aryuna's taking of Subhadra by force with the permission of Krishna on the car which goes every where at the will of the rider;

127. Taking the dower of Krishna, Aryuna's departure to Indraprasta; the birth of that prodigy of prowess, Abhimanyu, in the womb of Subhadra;

128. The birth of the children of Draupadi; the pleasure trip of Aryuna and Krishna to the banks of the *Yamuna*;

129. The acquisition by them the celebrated bow Gandiva and the discus; the burning of the forest of Khandava; the saving of the life of *Moya* and the serpent;

130. The giving birth to a son by Rishi Mandapala in the womb of a bird, called *Sharangi*. The *Adiparva* has been described with these various matters.

131. Greatly powerful Vyasa has divided this *Parva* into two hundred and twenty seven chapters.

132. These two hundred and twenty-seven chapters contain eight thousand eight hundred and eighty-four *slokas*.

133. The second is *Shava Parva* which is very extensive and full of matter. It describes the building of the assembly-hall by the Pandavas, and the review of their servants;

134. The description of the courts of Lokapalas by Narada who knows all the celestial regions; the preparations for the *Rajsuya Yagna*; the destruction of Jarasandha;

135. The deliverence by Krishna of all the princes that were kept as prisoners (by Jarasandha) at (his capital city) Giribraja, Then it relates the conquest of the world by the Pandavas;

136. The arrival of the chiefs and potentates with tribute at the *Rajsuya Yagna*; the destructon of Shishupala at the sacrifice, in connection with *Arghya* giving;

137. The grief and envy of Duryodhana at the sight of the magnificience of the sacrifice; the joking of Bhima at the expense of Duryodhana in the great assembly.

138. The preparation for the game of dice; the defeat of Yudhisthira at the play by cunning and crafty Sakuni;

139. The deliverence, by the greatly wise Dhritarastra, of the sorrowful Draupadi who was sunk in the ocean of distress on account of the game;

140. Seeing this, the attempt of Duryodhana to engage Yudhisthira again in game;

141. The exile of Yudhisthira with his brothers by the victorious Duryodhana. These are the matters that have been dwelt in the *Shava Parva*.

142—43. This *Parva* is divided into seventy eight chapters, and it contains, O best of Brahmanas, two thousand five hundred and seven *slokas*. Then comes the third *Parva*, called *Aranya*.

144. It describes the departure of the Pandavas to the forest with the citizens following the wise Yudhisthira;

145—46. In order to be gifted with the power of supplying food to the Brahmanas, Yudhisthira's adoration of the Sun by the advice of Dhaumya; the creation of food by this means; the expulsion of Vidura who was always a well-wisher of his master;

147. Vidura's coming to the Pandavas; his return to Dhritarastra by his request;

148. The conspiracy of Duryodhana, being incited by Karna, to destroy the roving Pandavas;

149. Having learnt this evil intention of Duryodhana, Vyasa's arrival to him. His discussion with Duryodhana on the point of his going to the forest (after the Pandavas); the history of Suravi related;

150. The arrival of Maitri and his instructions to Dhritarastra; his curse to Duryodhana;

151. The slaying of Kirmira by Bhima, the arrival of the Panchalas and Vrisnis;

152. Having heard that the Pandavas had been defeated at an unjust game of dice by Sakuni, the arrival of Krishna, and his allaying of the anger of Aryuna;

153. The lamentation of Draupadi before Krishna, and his cheering of her;

154. The account of the fall of Souva was described by the great Rishi. Then it describes the departure of Krishna to Dwarika with Subhadra and her son;

155. The taking of Draupadi's sons by Dhristadyumna to Panchala; the entrance of the Pandavas to the beautiful forest of Dwaita.

156. It then relates the conversation of Bhima, Yudhisthira and Draupadi;

157. The arrival of Vyasa to the Pandavas, the bestowal of power of *Pratismriti* to Yudhisthira by the great Rishi.

158. It then describes the departure of Vyasa, the Pandavas' removal to the forest of Kamyaka; the rovings of greatly powerful Aryuna in quest of weapons;

159. His fight with Siva who was in the disguise of a hunter; his meeting with the Lokapalas, and his receipt of weapons from them;

160. His journey to the celestial kingdom of Indra, and the anxiety of Dhritarastra in consequence.

161. It then relates the lamentations of Yudhisthira in his meeting with the holy sage Brihadaswa.

162. It then contains the holy and most pathetic story of Nala, illustrating the great patience of Damayanti and the character of Nala.

163. It then describes how Yudhisthira acquired the mysteries of dice from the great Rishi; then the arrival of great Rishi Lomasha from the celestial rigion where Aryuna was;

164. The receipt from the Rishi by the high-souled dwellers of forest (the Pandavas) the news of the third brother (Aryuna) who was then staying in the celestial regions;

165. The pilgrimages of the Pandavas to various holy places as asked by Aryuna; their attainment of merit and virtue in consequence;

166. The arrival of great sage Narada at the holy shrine of Pulastha; the arrival of the high-souled Pandavas also at that holy pilgrimage.

167. Then it relates the account of the deprivation of Karna of his "ear-rings" by Indra, and then the sacrificial greatness of Gya;

168. The story of Agasta which relates how he ate up the *Asura*, Batapi; his connection with Lopamudra to have a offspring.

169. It then tells the story of Rishwasringa who adopted the life of an ascetic from his boyhood. Then follows the story of greatly powerful Rama, the son of Jamadagni,

170. In which is described the death of Kartavirja and Haihayas; then the meeting of the Pandavas and the Vrisnis at the holy pilgrimage of Provasha;

171. The story Sukanya in which Vrigu's son, Chyavana, made the Aswinas drink Soma Juice at the sacrifice of king Saryati,

172. And in which it has been shown how he himself (Chyavana) acquired perpetual youth. Then it relates the history of King Mandhata;

173. Then it tells the story of prince Janta, and how king Somaha, by offering up his only son Janta in sacrifice, got one hundred others.

174. Then follows the beautiful story of the hawk and the pegion; then the trial of king Shivi by Indra, Agni and Dharma,

175—76. The story of Astabakra in which is narrated the great debate between that Rishi and the first of logicians, named Vandi, the son of Varuna;

177. The defeat of Vandi and the release of the father of the Rishi (Astabakra) from the ocean. Then follows the story of Yavakrita, then that of the great Raiva,

178. Then the departure of the Pandavas for Gandhamadana, and their staying at a hermitage called *Narayana*; Bhima's journey to Gandhamadana by the request of Draupadi;

179. His meeting on his way with the Pavana's son, greatly powerful, Hanumana, who was in a grove of bannanas;

180. His bath in the tank, and the destruction of its flowers in searching for the sweet-scented flower *Nalini*; his fight with powerful Rakshasas,

181. Yakshas, including Manimana; the destruction of the *Asura* Jata by him;

182. The meeting (of the Pandavas) with the Royal sage Vrishaparva; their depar ure for the hermitage of Arshtishena, and then their stay there;

183. The inciting of Bhima against the Kurus by Draupadi. Then is related the ascent of Kailasha by Bhima, where with the powerful Yakshas,

184. Headed by Manimana, he fought a great battle; the meeting of the Pandavas with Kuvera. Then comes the meeting with Aryuna who had obtained many great weapons.

185. Then it relates the battle between Aryuna and the great enemy of the celestials, Nebatkabacha, who dwelt in Hirnyaparva.

186. Then comes the account of Aryuna's fight with Poulamas and Kalkeyas; their death at his hand;

187. The display of weapons by Aryuna before Yudhisthira and its prevention by the great Rishi Narada:

188. The descent of the Pandavas from the Gandhamadana; the siezure of Bhima by a monster mountain-snake;

189. The release of Bhima from the snake on answering certain questions of his by Yudhisthira;

190—191. The return of the Pandavas to the forest of Kamyaka; the arrival of Krishna to see the sons of Pandu; the arrival of Rishi Markandeya; and his various recitals;

192. The story of Pritha, the son of Vena, was told by the Rishi; also the story of Saraswati and that of Rishi Tarkhya.

193. Then follows the story of *Matsa* and other old stories recited by Markandeya.

194. Then come the stories of Indradumna, and Dhundumara, then the story of the chaste wife, and the history of Angirasha.

195. Then is told the meeting of Draupadi and Satwavama and their conversation; the return of the Pandavas to the forest of Dwaita;

196. The procession of the calves, and the captivity of Duryodhana at the hands of Gandharvas. His rescue by Aryuna when the wretch was being carried away.

197. Then follows the dream of the deer by Yudhisthira, then the return of the Pandavas to the forest of Kamyaka.

198. Here follows the long story of Brihadraunika. Here is related the story of Durvasa.

199—200. Then is narrated the forcible abduction of Draupadi by Jayadratha from the hermitage; the pursuit of the wretch by Bhima, swift as the air; the shaving of Jayadhratha at the hand of Bhima. Then follows the long story of *Ramayana*,

201. In which is shown how Ravana was killed by the prowess of Rama. Then is narrated the story of Savitri,

202. Then Karna's deprivation of earrings by Indra, and his presentation to him a weapon called *Sakti*;

203. The story of *Aranya* in which Dharma gave advice to his son, and in which is related how the Pandavas received a boon and went to the west.

204—206. These matters are all described in the third *Parva* called *Aranyaka*. It contains two hundred and sixty-nine chapters. Its number of *slokas* is eleven thousand, six hundred and sixty four. Then comes the extensive *Virata Parva*.

207. It describes how the Pandavas arrived at the city of Virata and saw a *Sami* tree in a burning place on which they kept hidden their weapons.

208—209. Then have been related their entry into the city and their stay in disguise; then the slaying by Bhima of the wicked Kichaka who lustfully aspired for Draupadi; then the attempt of king Duryodhana to find out the Pandavas;

210. His despatch of clever spies to all countries to trace out the Pandavas; their failure to discover the mighty sons of Pandu;

211. The first siezure of Virata's kine by the Trigartas, the fearful battle that followed;

212. The capture of Virata by the enemy and his rescue by Bhima; the release of his kine also by the Pandava (Bhima);

213. The seizure of Virata's kine by the Kurus, the defeat of the Kuru warriors by single handed Aryuna,

214—215. The release of the king's kine by Aryuna's valour; the bestowal by Virata of his daughter to Aryuna for his acceptance of her for his son by Subhadra, Abhimanyu, the destroyer of foes. These are the contents of the extensive fourth *Parva Virata*.

216—117. The great Rishi has composed it in sixty seven chapters and it contains two thousand and fifty *slokas*.

218. Hear now, the contents of the fifth *Parva*, named *Udyoga*. When the Pandavas were living at Upaplavya,

219. Desirous of battle, both Aryuna and Duryodhana went to Krishna, and said, "You should help us in this war."

220. On these words being uttered, the high-souled Krishna replied, "O best of men, a counsellor (myself) who will not fight,

221. And one *Akshauhini* of my soldiers, between these two which shall I give to you?" Blind to his own interest, the foolish Duryodhana asked for the soldiers.

222. Aryuna asked to possess Krishna as a counsellor, although he will not fight. Then is related the coming of the king of Madra for the assistance of the Pandavas.

223. Having deceived him on the way by presents, Duryodhana induced him to grant him a boon, and for that boon he asked his help in the war.

224. Then it narrates how Sallya went to the Pandavas and how he consoled Yudhisthira by recounting the victory of Indra (over Vitra.)

225—226. Then is told the despatch of the *Purohita* by the Pandavas to the Kurus. Greatly powerful Dhritarastra, having heard the story of Madra's victory from the *Purohita*, decided to send his *Purohita*, but finally sent Sanjaya to the Pandavas to ask for peace.

227—228.—Dhritarastra heard all about the Pandavas, their friends, Krishna and others; and his great anxiety and sleeplessness in consequence. Vidura's sound, wise and various counsels given to the wise king, Dhritarastra.

229. It then contains the excellent truths of spiritual philosophy that were told by Sanatsujata

230. To the anxious and sorrowing king. Next morning in the Royal court, Sanjaya spoke

231. Of the great friendship between Aryuna and Krishna. It was then that great Krishna, moved by pity and being desirous of bringing peace,

232. Went himself to Hastinapur, the capital of the Kurus. (It then relates) the rejection of the peaceful offer of Krishna by prince Duryodhana,

233. An offer which was for the benefit of both parties. Then is related the story of Damvodvava;

234. Then the search for a bridegroom by Matali for his daughter; then follows the history of the great Rishi Galava.

235. Then the story of the training of the son of Bidula; having heard of the evil counsel of Duryodhana and Karna and others.

236. Krishna's display of his Yoga powers; then his taking Karna on his chariot and giving him sound advice;

237. Karna's rejection of Krishna's advice out of pride; then the chastiser of his enemies, Krishna returned to Upaplavya from Hastinapur.

238—239. He told the Pandavas all that had happened. It was then the greatly powerful Pandavas, the chastisers of their foes, after consulting properly with one another, made all preparations for war.

240. Then follows the march of infantry, cavalry, elephants and charioteers from Hastinapur; the review of troops by both parties; the sending of Uluka to the Pandavas by the prince (Duryodhana)

241. As an envoy on the day before the great battle; then the number of charioteers of different classes was related. Then is told the story of Amba.

242. These are the matters that have been dwelt on, the fifth *Parva* of the *Bharata* in full of incidents regarding both peace and war.

243—244. O Great Rishis, the great Vyasa has composed this *Parva* in one hundred and eighty six chapters. The number of *slokas* composed in it by the great Rishi is six thousand six hundred and ninety eight.

245. Then is told the wonderful *Bhisma Parva*. Sanjaya related in it the creation of *Jambu* country.

246. Then is narrated the great depression of the army of Yudhisthira and the fierce battle that raged for ten successive days.

247. The high souled Krishna dispelled in this *Parva* the great compunction which was felt by Aryuna towards his relatives, by citing reasons based on the philosophy of final emancipation.

248—249. In it is also narrated how the magnanimous Krishna, seeing the loss inflicted on the Pandava army, jumped from the chariot and ran swiftly, with dauntless breast and his driving whip in hand, to kill Bhisma. In this *Parva* also, Krishna smote Aryuna,

250. The bearer of the Gandiva and the greatest warrior in battle among all wielders of weapons. In it also is narrated how the bow-man Aryuna, placing Shikhandi before him

251. Wounded Bhisma with his sharpest arrows and felled him from his chariot, and how Bhisma lay on his bed of arrows.

252—254. This extensive *Parva* is the sixth in the *Bharata*. It is composed of one hundred and seventeeen chapters. Its number of *slokas* is five thousand eight hundred and eighty-four as composed by Vyasa, well-learned in the Vedas. Then comes *Drona Parva*, full of wonderful incidents.

255—256. It relates the installation of greatly powerful instructor Drona as the commander of the army; the vow of making Yudhisthira prisoner was taken by the great warrior to please Duryodhana; the retreat of Aryuna before the *Sansaptakas*;

257. The overthrow by Aryuna of the great king Vagadatta, as great a warrior as Indra himself, with his elephant *Supratika*;

258. The death of the boy-hero, Abhimanyu in his teens, alone and unsupported, at the hands of many great car-warriors including Jayadhrata.

259. On the death of Abhimanyu, the destruction by Aryuna of seven *Akhauhinis* of soldiers with Jayadhrata in a great battle.

260. Then in order to search Partha, greatly powerful Bhima and the great car-warrior Satyaki, by command of king Yudhisthira,

261. Entered into the Kaurava ranks, impenetrable even by the celestials; the destruction of the rest of the *Sansaptakas*.

262—263. In this *Drona Parva* is narrated the deaths of Alambusa, Srutayus, Shomdatti, Birata, great car-warrior Drupada, Ghatatkacha and others. Being exceedingly angry on account of the death of Drona in battle, Ashwathama also,

264. discharged his fearful weapon *Narayana*. Then is told the story of Rudra, in connection with the burning of the cities.

265. The arrival of Vyasa, and the glories of Partha and Krishna are told by him.

266. These are the matters elaborately narrated in the seventh *Parva* of the *Bharata*, in which all the chiefs and potentates mentioned were killed.

267—268. The number of chapters in this *Parva* is one hundred and seventy. The number of *slokas* composed in the *Drona Parva* by the great Rishi, the son of Parasara and the master of great knowledge, is eight thousand and nine hundred.

279. Then comes the most wonderful *Parva*, named *Karna*. In it is described the appointment of king of the Madra as the charioteer (of Karna).

270. Then is told the old story of the death of Tripura; the interchange of strong words between Karna and Sallya on their setting out to battle.

271. Then is narrated the story of the swan and the crow as an insulting allusion to Karna. Then is the death of Pandya at the hands of the high souled Ashwathama.

272—273. Then the death of Dandasen and then that of Danda, then the imminent risk of Yudhisthira in single combat with Karna which took place before all the warriors; the anger of Yudhisthira and Aryuna towards each other;

274—275. Krishna's pacification of Aryuna; Bhima's fulfilment of his vow by drinking the heart's blood of Dushasana after ripping open his breast; the slaying of Karna by Aryuna in single combat.

276—277. The readers of the *Bharata* calls this *Parva* the eighth *Parva*. The number of its chapters is sixty nine, and that of the *slokas* is four thousand nine hundred and sixty four.

278. Then is told the wonderful *Parva*, called *Sallya*. After the death of all great warriors, the king of Madra became the commander.

279. Then is described one after the other the encounters of various charioteers; then the deaths of the chief warriors of the Kuru army.

280. Then the death of Sallya at the hands of Yudhisthira, the death of Sakuni at the hands of Sahadeva.

281. When only a small remnant of hi troops remained alive, Yuyudhana retired into a lake, and there creating room for himself, lay hidden.

282—283. The receipt of this news by Bhima from a hunter. Then is related how Duryodhana, ever unable to bear affronts, came out of the water, being angered by the insulting words of Yudhisthira. Then is described the fight of Bhima and Duryodhana with clubs.

284. The arrival of Balarama at the time of the fight is next described. Then is told the sacredness of the Saraswati.

285—286. The continuation of the club fight; the breaking of Duryodhana's thighs by Bhima by a fearful hurl of his club. All this has been described in the wonderful ninth *Parva*.

287—288. The number of chapters in this *Parva* is fifty-nine, and the number of *slokas* composed by the great Vyasa, the spreader of the fame of the Kuru Dynasty, is three thousand two hundred and twenty.

289—290. I shall now describe the contents of the fearful tenth *Parva*, named *Sauptika*. On the departure of the Pandavas, the great car-warriors, Kritavarma, Kripa and the son of Drona (Ashwathama) came to the field of battle in the evening.

291. They saw King Duryodhana lying on the ground, his thighs broken, and his body covered with blood. The great car-warrior, fearfully angry son of Drona vowed,

292. "I will not take off my armour without killing all the Panchalas with Dhristadyumna, and the Pandavas with their allies."

293. Having said these words, the three warriors left Duryodhana and entered into the great forest just when the sun was setting.

294. While they were resting under a large banian tree, they saw an owl killing innumerable crows one after the other.

295. Seeing this, Ashwathama, his heart being full of rage, remembering the death of his father, determined to kill the sleeping Panchalas.

296. Going to the gate of the camp, he saw a fearful Rakshasa, his head reaching to the very skies, guarding the door.

297. Seeing also that the Rakshasa obstructed him in his discharge of weapons, he began to worship the three-eyed divinity, and it pacified him.

298—300. Then accompanied by Kripa and Kritavarma, he entered the camp and killed all the sons of Draupadi and all the family of Panchalas, including Dhristadyumna, when they were all unsuspectingly sleeping on their beds. Only Satyaki and the five Pandavas escaped through the counsel of Krishna.

301. The charioteer of Dhristadyumna brought to the Pandavas the news of the massacre of the slumbering Panchalas by the son of Drona. Draupadi, agrieved by the death of her father, brother and sons.

302. Sat before her husbands and resolved to die of fasting. Then Bhima of fearful deed, being moved by the words of Draupadi,

303. Determined to please her. He speedily took up his club and ran in pursuit of the son of his preceptor.

304. The son of Drona, out of fear of Bhima, and as fate would have it, discharged the celestial weapon, crying " Let it make the world free of all the Pandavas."

305. Krishna neutralised the words by saying, " This shall not be," and Aryuna neutralised the weapon by one of his own.

306. Seeing the wicked intention of Ashwathama, Dwaipayana cursed him, and he too cursed Dwaipayana.

307. The Pandavas took the Jewel on the head of Ashwathama, and they with much pleasure presented it to the agrieved and sorrowing Draupadi.

308—309. These matters are dwelt on in this tenth *Sauptika Parva*. The great Vyasa composed it in eighteen chapters. The numbers of *slokas* composed in it by the great reciter of the sacred truths, is eight hundred and seventy.

310. The great Rishi has put together two *Parvas*, namely *Sauptika* and *Aishika* in this *Parva*. Then the most pathetic *Parva* called *Stree* is next told.

311—313. Then greatly wise Dhritarastra, being much afflicted by the death of his sons, moved with vengence, crushed into pieces an iron statue, the substitute for Bhima,—placed before him by Krishna. Then Vidura consoled the great king by removing his wordly affections with reasons pointing to final emancipation.

314. Then is described the journey of Dhritarastra with the ladies of his house, to the field of battle.

315. Then were the pathetic and heart-rending lamentations of the wives of the heroes. The wrath of Gandhari and Dhritarastra, and their falling into a swoon.

316. Then did the ladies see those heroes, —their slain sons, brothers and fathers,— lying on the field of battle.

317. The pacification by Krishna of the wrath of Gandhari, who was greatly afflicted by the death of her sons and grandsons.

318. The cremation of the chiefs and potentates by king Yudhisthira, the greatly wise and the foremost of all virtuous men, according to due rites.

319. When the presentation of water to the deceased princes was commenced, Kunti acknowledged Karna as her son born in secret.

320. All this has been described by the great Rishi Vyasa in the most pathetic eleventh *Parva*.

321—322. Its perusal moves every heart and draws tears from every eye. It contains twenty-seven chapters, and its number of *slokas* is seven hundred and seventy-five.

323. Then comes the *Santi Parva*, the twelvth in number, which increases the understanding. It relates the despondency of Yudhisthira

324-325. On his having slain his fathers, brothers, sons, maternal uncles and relations by marriage. There is related how Bhisma, on his bed of arrows, told various systems, of laws and duties, worth the study of kings who desire to possess knowledge.

326. If a person understands them, he attains to consummate knowledge. The mysteries of final emancipation is also elaborately discussed.

327. This twelvth *Parva*, the favourite of the wise, contains three hundred and thirty nine chapters.

328—329. O Rishis, the wise son of Parasara has described this *Parva* in fourteen thousand seven hundred and thirty two *slokas*. Next comes the excellent *Anusha-shana Parva*.

330. The king of the Kurus, Yudhisthira was consoled by hearing the expositions of duties by the son of the *Bhagirathi*, Bhisma.

331. It then treats of the rules of *Dharma* and *Artha* in detail, then the various rules of charity and its different merits;

332. The different merits of charity according to the subjects of charity; the rules of living, the ceremonials of individual duty, and the matchless merit of truth.

333. It describes the great merit of Brahmanas, and kine, and it reveals the duties in relation to time and place.

334. All these excellent matters have been treated in this *Anushashana Parva* containing variety of incidents. It also describes ascension of Bhisma to heaven.

335. It contains one hundred and forty six chapters.

336. The number of *slokas* in it is eight thousand. Then comes the fourteenth *Parva*, called *Ashwamedhika*.

337. It relates the beautiful story of Samvasta and Marutta; the discovery of treasures (by the Pandavas). Then is described the birth of Parikshit,

338. Who was burnt by the weapon (of Ashwathama and therefore almost dead), but he was revived by Krishna; Aryuna's journey with the sacrificial horse let loose,

339. And his fight with various chiefs and potentates who seized it in wrath, the encounter of Aryuna with the son of Chitrangada,

340. And his great risk in the fight with Vabruvahana. Then follows the story of the mongose in the horse-sacrifice.

341. Thus is described the wonderful *Parva*, called *Ashwamedhika*. Its number of chapters is one hundred and three.

342. The number of *slokas*, composed by the greatly wise Rishi, is three thousand three hundred and twenty.

343—345. Then comes the fifteenth *Parva*, named *Asramvasika*, in which, abdicating the kingdom and accompanied by Gandhari and Vidura, the King Dhritarastra went to the forest. Seeing this, virtuous Pritha (Kunti), ever engaged in serving her superiors, left the kingdom of her sons and followed the old couple.

346. His wonderful seeing of the spirits of the slain heroes through the favour of Vyasa.

347. On this the old monarch abandoned his sorrow, and acquired with his wife the highest fruits of his virtuous deeds. Vidura also attained to the highest state, having leaned on virtue all his life.

348. The learned son of Gavalgana, the wise and learned Sanjaya also, attained to the highest state. Then it relates the meeting of the just king Yudhisthira with Narada.

349. Yudhisthira heard from him the destruction of the Vrisni race. Thus is described this wonderful *Parva*, called *Asramvasika*.

350-351. The number of chapters in it is forty two and the number of *slokas*, composed by the great Rishi, learned in truth, is one thousand five hundred and six. Then is told the terrible *Mausala Parva*.

352-353. It relates how on account of the Bramhana's curse, when they were all deprived of their senses with drink, those tigers of men (belonging to the Vrisni race), with many scars of battle on their bodies, slew one another on the shores of the salt-sea with *Eraka* grass which became deadly thunders in their hands.

354. It then relates that Rama and Krishna, after destroying their race, did not rise superior to the sway of all-destroying Time.

355. Then is described the arrival of Aryuna, the foremost of men, at Dwarka, and his sorrow and affliction on seeing the city destitute of the Vrisnis.

356. Performing the funeral ceremony of his maternal uncle Basudeva, the foremost man of the Yadu dynasty, he saw the Yadu heroes lying dead where they had been drinking.

357. He then performed the cremation ceremonies of the illustrious Krishna and Balarama, and of the other chief men of the Yadu race.

358. Then is described the journey of Aryuna from Dwarka with the women, and children, the old and the decrepit, and the great calamity he met with on the way. He also saw the overthrow of his Gandiva.

559. He also saw unpropitiousness of his celestial weapons. Seeing that it was impossible to protect the Yadu women,

360. And seeing all this, he went to Yudhisthira by the advice of Vyasa, and asked permission to adopt the life of an ascetic.

361-362. Thus is described the sixteenth *Parva*, called *Mausala Parva*. Its number of chapters is eight and the number of *slokas*, composed by Vyasa, learned in truth, is three hundred and twenty. The next is *Mahaprasthanika*, the seventeenth *Parva*.

363. It relates that the best of men, the Pandavas, abdicating their kingdom went with Draupadi in their great journey *(Mahaprasthana.)*

364. They met with Agni when they arrived at the sea of red waters. Asked by Agni, the high-sould Partha,

365-366. After worshipping him duly, returned to him the great celestial bow Gandiva. Yudhisthira went on his journey, and did not look back when one after the other his brothers, including Draupadi,

dropped down dead. Thus is told the seventeenth *Parva*, called *Mahaprasthanika*.

367. There are three chapters in it, and the number of *slokas*, composed by all truth-knowing Vyasa, is three hundred and twenty.

368. Know, the *Parva* that comes next is called *Sarga*, full of heavenly matters; in which is related how the celestial car came to take Yudhisthira.

369—370. He, however, declined to ascend it without the dog that accompanied him. Seeing the steady adherence of the illustrious Yudhisthira to virtue Dharma giving up the form of the dog, showed himself to the king. Then Yudhisthira, attaining to the celestial regions, felt much pain.

371. The celestial messenger showed him hell by deception, where the virtuous minded king heard the heart-rending lamentations of his brothers,

372. Suffering in that region by the laws of Yama. This was shown to Yudhisthira by Indra and Dharma.

373. Then Yudhisthira, after bathing in the celestial *Ganga*, gave up his human body and gained that state which his acts merited.

374. He lived in happiness, honoured by Indra and the celestials. This is the eighteenth *Parva* narrated by the illustrious Vyasa.

375—376. The number of chapters in it is five, and its number of *slokas*, O Rishis, composed by the great Vyasa, is two hundred and nine. These are the contents of the eighteen *Parvas*.

377—378. There are Harivansa and Vavisya in its appendix. The number of *slokas*, composed by the great Rishi in the Harivansa, is twelve thousand. These are the contents of the chapters called *Parva Sangraha* in the *Bharata*.

Souti said:—

379. Eighteen *Akshauhinis* of soldiers assembled to fight and the battle raised for eighteen days.

380. He who is learned in the four Vedas with all the *Angas* and *Upanishadas*, but does not know this history, cannot be considered to be wise.

381. The greatly intelligent Vyasa has spoken it as a treatise on *Dharma, Artha* and *Kama*.

382. Those who have heard it can never listen to other histories, as those who have heard the sweet voice of the male *Kakila* (bird) can never listen to the harsh cawing of the crows.

383. As the three worlds have eveloped from the five elements, so inspiration of all poets proceeds from this excellent work.

384. O Brahmanas, as the four kinds of creatures depend on space for their existence, so all the Puranas depend on this history.

385. As all the senses are dependent on the wonderful workings of the mind, so all the acts and moral qualities depend on this treatise.

386. As the body depends on the food it takes, so all the stories current in the world depend on this work.

387. As servants, willing to have preferment, always depend on their noble masters, so do all poets depend on this *Bharata*.

388. As the blessed domestic *Asrama* cannot be surparssed by the other *Asramas*, so can no poet surpass this poem.

389. O Rishis, be up and doing. Let your hearts be fixed in virtue, for virtue is the only friend in the other world. Even the most intelligent men can never make their wealth and wives their own by carefully cherishing them. They are not things lasting.

390. The *Bharata*, uttered from the lips of Dwaipayana is matchless, it is sacred, it is virtue itself. It destroys sins and produces good. What is the necessity for him, who hears it when it is being recited, to bathe in the sacred Pushkara!

391. Whatever sin is committed in the day by a Brahmana through his senses are all purged off, if he reads the *Bharata* in the evening.

392. Whatever sins also he may commit in the night by deeds, words or mind are all purged off, if he reads the *Bharata* in the first twilight of the morning.

393. He who gives to a Brahmana, learned in the Vedas and other sciences, one hundred cows with their horns plated with gold, and he who listens daily to the sacred histories of the *Bharata*, gain equal merit.

394. As the wide ocean can be easily crossed by men having boats, so this extensive history of great excellence and deep meaning can be understood by the help of this chapter which is called *Parva-Sangraha;*

Thus ends the Chapter second Parva-Sangraha in the Adiparva of the blessed Mahabharata.

CHAPTER III.

(PAUSHYA PARVA.)

Souti said :—

1. The son of Parikshit, Janamejaya, with his brothers, was attending his long sacrifice in the field of Kurukshetra.

2. His brothers were three, namely,—Srutasena, Ugrasena, and Bhimasena. When they were sitting at the sacrifice, there came the son of Sarama.

3. He, being belaboured by the brothers of Janamejaya, went to his mother weeping.

4. His mother, seeing him weep, asked him, "Why are you weeping, who has beaten you?"

5. Being thus questioned, he replied to his mother, "I have been beaten by the brothers of Janamejaya."

6. And then his mother said, "You must have committed some fault, for which you have been beaten."

7. He replied, "I committed no fault. I did not drink the sacrificial *ghee*, I did not cast even a look at it."

8. Hearing this her mother, being very sorry for the affliction of his son, went to the place where Janamejaya with his brothers were attending his long sacrifice.

9. She angrily addressed Janamejaya thus, "My son did not commit any fault. He did not drink your sacrificial *ghee*, he did not even look at it. Why did you then beat him?"

10. They did not (condescend) to reply to her. On this she said, "As you beat my son who did commit no fault, so will evil come to you when you least expect it."

11. Janamejaya, having been thus cursed by the celestial bitch Sarama, was very much alarmed and dejected.

12. After finishing the sacrifice, he returned to Hastinapur and took great pains to find out a priest who could neutralise the effect of the curse by procuring absolution from his sin.

13. Janamejaya, the son of Parikshit, when out in hunting, saw in one part of his dominion a holy hermitage,

14. Where lived a Rishi, named Srutasrava; he had a son who was named Somsrava, who was deeply engaged in austere penances.

15. Being desirous to make the son of the Rishi his priest, Janamejaya,

16. Saluted him and said, "O Vagabana, allow your son to be my priest."

17. Being thus addressed by Janamejaya, the Rishi replied, "O Janamejaya, my son is accomplished in the study of the Vedas, endued with my full asceticism, and deep in devotion, but he is born in the womb of a serpent who swallowed my vital fluid.

18. "He is able to absolve you from all sins except those committed against Mahadeva.

19. But he observes a particular rule,—namely he grants to a Brahmana whatever he asks from him. If you can allow him to do it, you can then take him."

20. Janamejaya thus addressed by the Rishi, said "It shall be as you say."

21. He then took him as his priest and returned to his capital. He then addressed his brothers thus, "I have chosen this person as my priest. Whatever he will command to do must be obeyed by you without questioning."

22. The brothers did as they were requested. Giving these instructions to his brothers he marched against Takshasila and conquered that country.

23. About this time there was also a Rishi, named Ayuda-Dhoumya. He had three disciples, namely Upamanyu, Aruni, and Veda.

24. One day the Rishi asked one of these three disciples, Aruni of Panchala, to go and stop a breach in the water-course in his field.

25. Thus ordered by the preceptor, Aruni of Panchala went to the spot, but could not stop the breach.

26. He was very sorry that he could not carry out his preceptor's bidding, but at last he saw a means, and he said, "I shall do it in this way."

27. He entered into the breach, and there laid himself down, and thus the water was stopped.

28. Sometimes after, the preceptor Ayuda-Dhoumya enquired of his other disciples where Aruni of Panchala was.

29. Having been thus addressed, they replied, "Sir, he has been sent by you to stop the breach of the water-course in the field." Dhoumya, thus reminded, said to his pupils, "Let us all go to the place where he is."

30. Having gone there, he cried, "O Aruni of Panchala, where are you? Come here, my child."

31. Having heard the voice of his preceptor, Aruni rose speedily from the breach and stood before him.

32. Addressing his preceptor, Aruni said, "I was in the breach of the water-course. Having been unable to stop it by any other means, I entered myself into the breach to prevent the water from running out. It is only when I heard your hor our's voice that I have left it, and allowed the wate s to escape. I salute you, great teacher, tell me what I am to do now."

33. The preceptor, thus addressed, said, "As you have opened the water-course in getting from the ditch, you shall be henceforth known as Uddalaka as a mark of your preceptor's favour.

34. And as you have obeyed my command, You shall obtain good fortune.

35. All the Vedas will shine in you, and so will all the Dharma *Sastras*."

36. Being thus blessed by his preceptor, Aruni went away to the country where his heart longed to go. The name of another Ayuda Dhoumya's disciples was Upamanyu.

37. Him the preceptor thus addressed, "Go, my child, look after my kine."

38. As ordered by his preceptor, he went to look after the cows. Having tend them all day, he came back to the preceptor's house in the evening. He then stood before him and respectfully saluted him.

39. His preceptor, seeing him in the best of health, asked, "Upamanyu, my child, by what means you support yourself? You are exceedingly plump?"

40. He answered to his preceptor, "I support myself by begging."

41. The preceptor said, "You should not appropriate what you receive by begging without offering it to me." Being thus told he went away and offered all that he got by begging to his preceptor;

42. And the preceptor took from him all that he got. He, being thus treated, went away to look after the cattle. And after having tend them all day he came back in the evening. He stood before his preceptor and respectfully saluted him.

43. The preceptor, seeing him still as plump as before, said, "Upamanyu, my child, I take from you all that you get by begging. How do you contrive to support yourself now?"

44. Being thus qustioned, he answered to his preceptor, "Sir, after giving you all I get by begging, I go again to beg to support myself."

45. The preceptor, said "This is not the way you should obey your preceptor. You diminish the support of others who live by begging. Having thus supported yourself you have showed that you are coveteous."

46. Having assented to all his preceptor's words, he went away (again) to tend the kine. Having done it, he stood before the preceptor and respectfully saluted him.

47. His preceptor saw that he was still plump and said, "Upamanyu, my child, I take from you all that you get by begging. You do not also go out begging for the second time. How do you now manage to support yourself?"

48. Upamanyu, thus questioned, replied, "Sir, I now support myself with the milk of these cows." Hearing which the preceptor said, "It is not proper for you to drink the milk without first asking my consent."

49. He assented to his preceptor's words and went to tend the cattle. Having done it he stood before his preceptor and respectfully saluted him.

50. The preceptor saw that he was still fat, and he asked, "Upamanyu my child, you do not support yourself by alms, nor do you go begging for the second time, nor do you drink the milk of my cows, but you are still fat, how do you support yourself now?"

51. Thus questioned he said, "I now drink the froth that the calves throw out when they suck their mothers' teats."

52. The preceptor replied, "The good calves, out of kindness towards you, throw out a large quantity of froth. You should not stand in the way of their full meal. Know, it is not proper for you to drink the froth." Upamanya assented to this and went to tend the cattle.

53—54. Thus prevented by his preceptor (from supporting himself,) he did not feed on alms, he did not drink the milk, or taste the froth, he had thus nothing to eat. One day being very much oppressed by hunger he ate the leaves of *Arka* tree in a forest. His eyes were affected by the pungent, acrimonious, crude and saline qualities of the leaves, and he became blind. When he was thus walking about feeling his way he fell into a deep well.

55. As he did not return that day to the Rishi's house when the sun was sinking down behind the summit of the western mountain, the preceptor said to his pupils that Upamanyu had not yet returned. And they replied that he had gone to tend the cattle.

56. On this the preceptor said, "Upamanyu is displeased, because he has been prevented from the use of every thing. He is, therefore, making late to come home. Let us

go and find him out." Having said this, he went with his pupils into the forest and called aloud. "Ho, Upamanyu, where are you? My child, come here."

57. Having heard the voice of his preceptor he replied, "I have fallen into this well." The preceptor asked, "How have you fallen into this well?"

58. He answered to the preceptor, "I have become blind by eating the leaves of *Arka* tree, and thus fallen into this well."

59. On this the preceptor replied, "Worship the twin Aswinas, the physicians of the celestials, and he will restore you your sight." Thus addressed, Upamanya began to worship the twin Aswinas by reciting the following words from the Rig Veda.

60—70. "You have existed before the creation, O you first-born beings; you are manifest in this wonderful universe of five elements. You are infinite, you are the course of Nature and intelligent Soul that pervaders all. I desire to obtain you by the knowledge, derived from hearing and meditation.

You are birds of beautiful feathers, that roost on the body which is like to a tree. You are free from the three common attributes of all souls. You are beyond all comparison. You pervade the universe through its spirit in every created thing.

You are golden eagles. You are the essence in which all things disappear. You are free from error and you do not deteriorate. You are of beautiful beaks, which will not unjustly wound and which are ever victorious in all fights. Having created the sun, you weave the wonderful cloth of night and day by the black and white threads. You have established with the cloth thus woven two courses of action; one regarding the Devas, and the other regarding the Pitris. You set free the bird of life, seized by Time representing the infinite soul, so that it may be delivered to great happiness. Those that are greatly ignorant on account of the delusion of their senses, think that you, who have no attributes of matter, have forms.

Three hundred and sixty cows as represented by three hundred and sixty days give birth to one calf which is year. This calf is the creator and destroyer of all. Those that search after truth, through following different routes, draw the milk of true knowledge with its help.

The year is a nave of the wheel with seven hundred and twenty spokes, representing as many days. The circumference of this wheel is without an end and is represented by twelve months. This wheel is full of delusion and does not know deterioration. It affects all creatures belonging to this or the other world. O Aswinas, set this wheel in motion.

The wheel of Time represented by the year has also a nave, the six seasons. It has twelve spokes represented by the twelve signs of the Zodiac. This wheel of Time displays the fruits of all beings' actions. The Presiding Deities of Time obey this wheel.

Bound as I am to its bond, O Aswinas, make me free from this wheel of Time. O Aswinas, you are this universe of five elements. You are the objects that are enjoyed in this and the next world. Raise me beyond the influence of the five elements. You are the supreme Brahma, but you move on earth in forms and enjoy that pleasures that the senses give.

You created ten points of the universe in the begining of the creation. You have placed the sun and the moon above. The Rishis perform their *Yagmas* according to the course of the sun. The celestials and men also perform their *Yagmas* as settled for them, and they enjoy the fruits of those acts.

Mixing the ten colors, you have produced all the objects of sight. The universe has sprung from these objects in which both the celestials and men and all creatures endued with life are engaged in their respective works. O Aswinas, I worship you. I also worship the sky that is your handi-work.

You are the ordainers of the fruits of all acts from which even the celestials are not free; you are, however, free from the fruits of your actions. You are the parents of all. You as males and females swallow the food which subsequently develops into the vital-fluid and blood. The new-born babe sucks her mother's breast, it is you who take the shape of the babe. O Aswinas, restore my sight and protect my life."

71. When Upamanyu thus adored the twin Aswinas, they appeared and said. "We are pleased with your devotion. Here is a cake for you. Take it and eat it."

72. Thus addressed he replied, "O Aswinas, your words never prove untrue. But I cannot take this cake without offering it to my preceptor."

73. The Aswinas said,—"Your preceptor also once invoked us, we gave him a cake and he took it without offering it to his teacher. Do what your preceptor did."

74. Thus addressed he said, "O Aswinas, I ask your pardon. I cannot take this cake without offering it to my preceptor.

75. The Aswinis said, "We are pleased with your this devotion to your preceptor. Your teacher's teeth are of black iron, yours will be those of gold. Your sight will be restored and you will possess good fortune."

76. Having been thus addressed by the Aswinis he regained his sight. He then went to his preceptor, saluted him and told him all that had happened. And his preceptor was very much pleased with him and told him that he would obtain immense prosperity as the Aswinis had said.

77. All the Vedas will shine on him and so also all Dharma *Sastras*. This was his trial.

78. The other pupil of Ayudha Dhaumya was called Veda. One day his preceptor addressed him thus, "Veda, my child, remain in my house and serve your teacher. It will be to your profit."

79. Veda, having assented to it, remained long in the family of his preceptor, being always mindful to serve him. Like an ox under the burden of his owner, he bore heat and cold, hunger and thirst, without any complaint at all times; and many years thus passed before his preceptor was satisfied.

80. Veda obtained good fortune and universal knowledge as the result of his preceptor's satisfaction. This was his trial.

81. Having received his preceptor's permission he left his house after the completion of living at his house and entered the domestic mode of life.

82. When he was living in his house he got three pupils. But he never asked them to perform any work or to serve him in any way.

83. Having himself suffered much woe when living in the family of his preceptor, he did not like to treat his pupils with severity.

84. Once on a time both the kings Janamejaya and Paushya came to his house and appointed him as their preceptor.

85. One day when he was going to depart on a sacrificial business, he employed one of his pupils, named Uttanka, to look after his house and family.

86. He said, "Uttanka, whatever should be required to be done in my house, let it be done by you without neglect." Having given him these instructions, Veda went away on his journey.

87. Uttanka, being always mindful of the service, as asked by his preceptor, lived in the family of his teacher. While he was staying there, the females of his preceptor's house assembled near him and addressed him thus.

88. "O Uttanka, the wife of your preceptor is in the state in which she might bear a child. Your preceptor is absent, therefore you are requested to stand in his place and do what is needful."

89. Uttanka, having been thus addressed, said to the women, "It is not proper for me to do it at the request of women. I have not been asked by my preceptor to do anything which is not proper."

90. Some time after, his preceptor returned from his journey. He heard all that had happened and was much pleased.

91. He said, "Uttanka, my child, what favour may I bestow on you? I have been properly and faithfully served by you. Our friendship for each other has, therefore, increased. I grant you permission to go. Depart and let your wishes be fulfilled."

92. Uttanka, thus addressed, replied. "Let me do something which you wish to be done.

93. It is said, he who bestows instructions, but does not receive *Dakshina*, and he who receives it without giving *Dakshina* —contrary to usage—one of these two dies, and bitter enmity is created between them.

94. I, who have got your permission to go, wish to bring some *Dakshina* for you." On hearing this, his preceptor said, "Uttanka, my child, then wait some time."

95. Some time after, Uttanka again said to his preceptor, "Command me to bring what you wish to have as *Dakshina*."

96. His Preceptor then said, "My beloved Uttanka, you have repeatedly expressed your desire to bring something as an acknowledgement of the instructions you have received from me. Go to your mistress and ask her what you will bring for *Dakshina*." Thus directed by his preceptor, Uttanka went to his teacher's wife and said, "Madam, I have received permission of my preceptor to depart, and I am desirous to bring some thing that would be agreeable to you as my *Dakshina* for the instruction I have received, so that I may be free from my debt of gratitude."

97. "Therefore, command me what am I to bring as *Dakshina*." His preceptress, thus addressed, said, "Go to king Paushya and beg from him the ear-rings that are worn by his queen;"

98. "And bring them here. Four days hence is a sacred day; on that day I wish to appear before the Brahmanas and distribute their food wearing those ear-rings. Do this, O Uttanka. If you be successful, good fortune will be yours. If not, what good can you expect?"

99. Thus ordered, Uttanka took his departure. When he was passing along the road he met with an extraordinary large bull and a man of extraordinary large stature riding on it. The man addressed Uttanka thus.

100. "O Uttanka, eat the dung of this bull." But Uttanka was not willing to eat it.

101. The man again said, "O Uttanka, eat it without hesitation. Your teacher ate it before."

102. When he was thus addressed, he expressed his willingness (to eat,) and ate the dung and drank the urine of the bull, and then respectfully rose and washed his hands as he went on.

103. He arrived at the palace of king Paushya who was seated on his throne. Uttanka went to him and saluted him; and pronouncing blessings said,

104. "I have come to you and stand before you a petitioner." King Paushya, returning his salutations said, "Sir, what shall I do for you?"

105. Uttanka replied, "I have come to beg from you your queen's ear-rings as a *Dakshina* to be given to my preceptor. You should give me those ear-rings."

106. King Paushya said,—"Go into the inner-apartment, and ask it from the queen." He went there, but could not see her.

107. He again said to the king, "You should not deceitfully treat me Your queen is not in the inner-apartment and I could not find her."

108. Paushya thought for a while and then replied, "Carefully recollect, Sir, whether you are defiled with the impurities of a repast. The queen is a chaste woman, and therefore she cannot be seen by one who is defiled by the impurities of a repast. She does not appear before one who is so defiled."

109. Uttanka, thus addressed, thought for a while and then replied, "Yes, it is so. As I was in a hurry, I performed my ablutions when I was walking." Paushya said, "This is a transgression. Ablutions can not properly be performed standing or walking in a hurry."

110. Uttanka assented to what fell from the king and sat with his face turned towards the east. He washed his hands and feet thoroughly. He then without sound thrice sipped water which was free from scum and froth and which was not warm. He took only so much of it as to reach his stomach. He then wiped his face twice. He then touched his eyes, ears &c., with water. Having done all this he again went to the inner-apartment.

111. He saw the queen this time. Seeing him, she saluted him reverentially and said, "Welcome, Sir; command me what I shall do for you."

112. Uttanka said to her, "You should give me your ear-rings. I beg them from you as I wish to present them to my preceptor." The queen, having been highly pleased with the conduct of Uttanka, thought that he was a very good man and he could not be refused. Therefore, she took off her ear-rings and handed them over to him. On giving them to Uttanka she said, "These ear-rings are very much sought after by Takshaka, the King of the Nagas. Therefore take them with the greatest care."

113. Uttanka, being thus told, replied to the queen, "Madam, you need not be under any apprehension. Takshaka, the king of the Nagas, cannot overcome me."

114. Having said this, he took leave of the queen and went back to the king, whom he addressed thus, "Paushya, I am much pleased." Paushya replied,

115. "A proper man on whom charity can be bestowed is got at long intervals. You are a guest with many qualifications, therefore I wish to perform a *Sradh*. Kindly wait a little."

116. Uttanka said, "Yes, I shall wait. Bring soon the provisions that are ready." The king, having signified his assent, duly entertained Uttanka.

117. Uttanka, seeing that the food that was brought before him was cold and had hair in it, considered it unclean, and said to Paushya, "You give me food that is not clean, therefore you will lose your sight."

118. Paushya replied, "As you impute uncleanliness to the food which is clean, you will be without a child." Uttanka said,

119. "It is not proper for you to curse me after having given me unclean food. You can satisfy yourself by occular proof." Thereupon Paushya by seeing it personally satisfied himself that the food was unclean.

120. Having seen that the food was really unclean, cold and mixed with hair,—because it was prepared by a woman whose hair was not braided,—Paushya began to pacify the Rishi Uttanka, saying,

121. "Sir, the food placed before you is cold and has really hair in it, having been prepared without sufficient care. Therefore, I pray you, kindly pardon me. Let me not become blind." Uttanka replied,

122. "What I say must happen. Having become blind, you may however regain your sight soon. Grant also that your curse on me may not take effect."

123. Paushya said, "I am not capable of revoking my curse. My anger is not appeased even now. But you do not know it.

124. Bramhana's heart is as soft as butter even though his words are like sharp razors. But contrary is the case with the Kshatrya. His words are as soft as butter, but his heart is like a sharp instrument.

125. Such being the case, I cannot revoke my curse, as my heart is very hard. You may go." Uttanka replied, "I showed you the uncleanliness of the food placed before me. I am also pacified by you.

126. Besides you said that I should be without issue, because I falsely imputed uncleanliness to the food. The food, being really unclean, your curse cannot take effect. I am sure of it."

127. Uttanka, having said this, went away with the ear-rings. On his way he saw a naked beggar, coming towards him. He was sometimes coming in view and sometimes disappearing.

128. Uttanka, having occasion to have some water, placed the ear-rings on the ground and went for it. In the mean time the beggar came quickly to the place and taking up the ear-rings ran away.

129. Having completed his ablutions and purified himself, and having bowed down to the divinities and spiritual masters, he ran after the thief as fast as possible.

130. Having overtaken him, he seized him with all his might, but the disguised Takshaka, suddenly quitting the form of the beggar, assumed his own real form, and quickly disappeared into a large hole in the ground.

131. Entering the region of the Nagas, he proceeded to his own home. Uttanka, remembering the words of the queen, pursued Takshaka.

132. He began to dig open the hole with a stick, but did not make much progress. Seeing his distress Indra sent his thunderbolt to his assistance.

133. Saying, "Go and help that Brahmana." The thunderbolt entering into the stick enlarged the hole.

134. Uttanka entered into the hole after the thunderbolt; and thus entering it he saw the land of the Nagas, with hundreds of palaces, elegant mansions, with turrets and domes, and gateways, with wonderful arenas for various games and entertainments.

135. To please the Nagas, he uttered the following *slokas*, "O serpents, subjects of the king Airavata, you are brilliant in battles, you shower weapons like clouds, charged with lightning and driven by wind.

136. Beautiful, variously formed, decked with many colored ear-rings, O children of Airavata, you shine like the sun in the sky.

137. There are many settlements of Nagas on the northern banks of the Ganges, and there do I often worship the great Nagas.

138. Who but Airavata can desire to move in the burning sun? When Dhritarastra goes out, twenty eight thousand Nagas follow him.

139. I salute you all that have Airavata for their elder brother,—whether you live near him or stay at a distance from him.

140. In order to get back my ear-rings I worship you, Takshaka, the Naga-king, who formerly lived in Kurukshetra and the forest of Khandhava.

141. Takshaka and Ashwasena were constant companions when they lived in Kurukshetra on the banks of the river *Ikshumati*.

142. I also worship Takshaka's younger brother Srutasena, who dwelt at the holy place called Mahadyumna with the intention of becoming one of the chiefs of the Nagas."

143. After having thus saluted the chief Nagas, the Brahmana Rishi Uttanka did not get his ear-rings; and he became very thoughtful.

144. When he saw that he did not get the ear-rings, although he had worshipped the Nagas, he looked around him and beheld two women working in a loom with a fine shuttle and weaving a piece of cloth. There were black and white threads in the loom. He also saw a wheel, with twelve spokes, which was turned round by six boys. He also saw a man with a horse. In order to please them all he uttered the following *Mantras*.

145. "This wheel, the circumference of which is marked by twenty-four divisions, representing twenty-four lunar changes, contains three hundred spokes. It is continually set in motion by six boys.

146. These maidens, representing universe, are continually weaving a cloth with white and black threads, creating innumerable worlds and millions of beings to inhabit them.

147. O, the master of thunder, the protector of the universe, the slayer of Vitra and Namuchi, O illustrious one, wearing the black cloth, O Deity, who displays truth and untruth in the universe,

148. Who owns the horse that was obtained from the depths of the ocean and which is but another form of Agni,—I bow to you, O supreme being, O Lord of the three worlds, O Purandara."

149. Then said the man with the horse, "I have been much pleased with your adoration. What good can I do to you?"

150. Uttanka replied," Let the Nagas be brought under my power." The man then said, "Blow into this horse."

151. Thereupon Uttanka blew into the horse, and thousands of flames and fires with smoke issued forth from every aperture of the horse thus blown into.

152. The land of the Nagas was at the point of being burnt down, when Takshaka, taking the ear-rings, hastened to Uttanka, from his palace and said,

153. "Pray, Sir, take back your ear-rings. "Receiving back his ear-rings Uttanka thought,

154. "To-day is the sacred day mentioned by my preceptress. I am at a distance,—how can I, therefore, show my regard for her (by presenting her with the ear-rings)!" When he was thus meditating the man said,

155. "Uttanka, get on this horse. He will take you in a moment to the family of your preceptor."

156. Uttanka signified his assent, mounted the horse and reached his preceptor's house in a moment's time. The preceptress, after bathing, was dressing her hair, sitting and thinking that if Uttanka did not come, she would curse him.

157. At this very time Uttanka entered the house of his preceptor and made proper salutation to his preceptress. When he presented her with the ear-rings, she said.

158. "Uttanka, you have come at the proper time. Welcome, my child. As you are innocent, I do not curse you. Good fortune will come to you. Let your wishes be crowned with success."

159. Then did Uttanka salute his preceptor, and his preceptor said, "Uttanka, my child, welcome to you. What made you to be so long away?"

160. Uttanka replied to the preceptor, "The king of the Nagas, Takshaka, offered obstruction to the business I went, and therefore I had to go to the land of the Nagas.

161. There I saw two maidens working in a loom and weaving a cloth with black and white threads. What may it be?

162. I then saw a wheel, with twelve spokes, which was being continually turned by six boys. What does it mean? I also saw a man,—who is he? I saw also a horse of extraordinary size,—what is that horse?

163. On my way I saw on the road a man mounted on a bull. He lovingly addressed me thus, "Uttanka, eat the dung of this bull, which was eaten by your preceptor."

164. Thus requested by him, I ate the dung of that bull. Who is this man? Being instructed by you I wish to hear all about them."

165. His preceptor thus addressed said to him, "The two maidens you saw are *Dhata* and *Bidhata*. The black and white threads represent night and day. The wheel, with twelve spokes turned by six boys, is the year, having six seasons.

166. The man is *Parjanya* (the deity of rain); the horse is Agni, (deity of fire). The bull which you saw on the road is the Airavata, the king of elephants.

167. The man who rode it is Indra. The dung of the Bull, which you ate is Ambrosia. Certainly on account of this (eating) you were not slain in the land of the Nagas.

168. Indra, with six attributes, is my friend; he, being moved by kindness towards you, showed you this favour; therefore, you have been able to return safely with the ear-rings.

169. Now, mild-natured Uttanka, I give you permission to go. You will obtain good fortune." Uttanka, thus obtaining his preceptor's leave, and being deadly angry against Takshaka, went towards Hastinapur, resolved to take revenge on the king.

170. The good Brahmana's son reached Hastinapur. Uttanka then went to see king Janamejaya,

171. Who had only recently returned victorious from Takshasila. He saw him seated surrounded by his ministers.

172. He uttered blessings in proper time and addressed him in speech of correct accent and melodious sound.

Uttanka said:—

173. O best of kings, you are spending your time like a child when a most important matter urgently demands your attention.

Souti said :—

174. Having been thus addressed by the Brahmana, king Janamejaya duly saluted him and said to the best of Brahmanas.

Janamejaya said :—

175. I perform the duties of my Kshatrya race, by looking after my these subjects. Tell me what is the business that I am to perform and by which you are led to come here.

Souti said :—

276. Having been thus addressed by the best of kings, Janamejaya, the best of Brahmanas, distinguished for good deeds, thus replied, "O king, the business is your own that demands your attention. Therefore do it."

Uttanka said :—

177. O king of kings, your father was killed by Takshaka, therefore take revenge on that vile serpent for the death of your noble father.

178. The time has come, I say, for your taking vengance, ordained by Fate. Go, O king, and avenge the death of your noble father,

179. Who was unoffending, but who died like a tree stricken by thunder, having been bitten by this vile serpent.

180. The worst of the serpent race, Takshaka, being intoxicated with power, committed an wicked act when he bit your father.

181. Wicked in his deeds, he even made Kashyapa run away when he was coming for the relief of your god-like father, the protector of the race of royal usages.

182. It is proper for you to burn the wicked wretch in the blazing fire of a Snake-Sacrifice. Therefore, O king, soon do the needful for it.

183. You can thus revenge your father's death. O king, you can thus do me a great favour.

184. O king of the world, my business was obstructed on one occasion by that wretch when I was going (to get a present for my preceptor.)

Souti said :—

185. The King, having heard these words, got angry on Takshaka. Uttanka's speech inflamed him as *ghee* does the sacrificial fire.

186. Even before the presence of Uttanka, he sorrowfully asked his ministers the particulars of his father's going to heaven (death).

187. When he heard all the circumstances of his father's death, the king of kings was overecome with sorrow and pain.

Thus ends the third chapter, Paushya, in the Adi Parva of the blessed Mahabharata.

CHAPTER IV.

(PAULAMA PARVA).

1. Lomharshana's son Ugrasrava Souti, well-read in the Puranas, being present at the twelve years' sacrifice of Kulapati Saunaka in the forest of Naimisha, stood before the Rishis in attendance.

2. Having read the Puranas with great pains he was very learned in them. Now with joined hands he addressed them thus, "What, Reverend Sirs, do you wish to hear? What am I to relate?"

3. The Rishis replied, "O son of Lomharshana, we shall ask you, and you will relate to us, who are anxious to hear, some excellent stories.

4. But noble Kulapati Saunaka is now engaged in the room of the holy fire.

5. He knows the divine stories relating to the Devas and Asuras. He also knows the stories relating to men, Nagas and Gandharvas.

6. O Souti, that Kulapati Brahmana is the chief in this sacrifice; he is able, faithful to his vows, wise, and a master of the Sastras and Aranyakas.

7. He is truthful, a lover of peace, a Rishi of hard austerities, and an observer of the ordained penances.

8. He is respected by all of us and we should, therefore, wait for him.

9. When he will sit on the highly honoured seat for the preceptor, you will reply to what that best of the twice-born will ask you."

Souti said :—

10. So be it. When the noble Rishi will be seated, I shall relate sacred stories relating to variety of subjects as I shall be asked by him.

11. The best of Brahmanas (Saunaka), after having performed all his duties,—having adored the divinities with prayers and the Pitris by offering water,—came back to the place of sacrifice where Souti was seated before the assembly of Rishis of rigid vows.

12. When Saunaka was seated in the midst of Ritwikas and Sadasyas who also

had come to their places, Souti spoke as follows.

Thus ends the fourth chapter, Kathapravesha, in the Adi Parva.

CHAPTER V.

(PAULAMA PARVA.)—*Continued.*

Saunaka said:—

1. Your father read the whole of the Puranas in the days of yore. O Son of Lomharshana, have you also made them your study?

2. There are in the Puranas interesting stories and the history of the first generations of the wise men. We have heard them all recited by your father.

3. I am desirous of hearing the history of the Vrigu race. Tell us that history. We are all attention to listen to you.

Souti said:—

4. That which was formerly studied by the noble Brahmanas, which was studied and narrated by Vaishampayana,

5—6. Which was also studied by my father, has been acquired by me. Hear with all attention, O descendant of the Vrigu race, the history of your race, respected by Indra and all the celestials, all the Rishis and the Marutas. In this great race the great and blessed Rishi Vrigu was born.

7-8. I shall properly relate, O great Rishi, the history of this race, as it is in the Puranas. We are told that great Vrigu was begotten by self-existing Brahma from the fire at Varuna's sacrifice. Vrigu had a beloved son, named Chyavana.

9. Chyavana had a virtuous son, named Pramati. He had a son, named Ru-u by Ghritachi.

10. Raru had a son by his wife Pramadvara. O Saunaka, he was your grandfather; he was very virtuous and greatly learned in the Vedas.

11. He was devoted to asceticism, had great repute, was learned in the Sruti, truthful, virtuous, well-regulated in his meals and was the most eminent amongst the learned in the Vedas.

Saunaka said:—

12. O Son of Suta, why was the illustrious son of Vrigu named Chyavana? I ask you, tell me all about it.

Souti replied:—

13. Vrigu had a very beloved wife, (named Puloma) who became quick with child by him.

14—15. When the virtuous and chaste Puloma was in that condition, one day the greatly famous and virtuous Vrigu, leaving her at home, went to perform his ablutions. And it was then that a Raksha, named Paulama, came to the Rishi's hermitage.

16. He, having entered into the hermitage, saw the irreproachable wife of Vrigu. Seeing her he was filled with lust and lost his reason.

17. Seeing that a guest had come, beautiful Puloma, entertained him with roots and fruits of the wood.

18. O Rishi, the Raksha, having seen her, burnt in lust. He was very much delighted, and he determined to carry away the irreproachable lady.

19. He said, "My desire is fulfilled." So saying he seized that beautiful lady, and carried her away. And in fact that lady of captivating smiles, was formerly betrothed to the Raksha by her father.

20. But he afterwards gave her away to the Rishi Vrigu in due rites. Since then, O descendant of the Vrigu race, this wound rankled deep in the heart of the Raksha.

21. He thought this was a very good opportunity to carry the lady away. Then he entered into the room of the holy fire where it was brightly burning.

22. The Raksha asked the burning fire, "O Agni! tell me whose rightful wife this lady is.

23. You, O Agni, is the mouth of celestials; tell me, I ask you. This beautiful lady was formerly betrothed to me;

24. But her father subsequently gave her to the vile Vrigu. (Tell me truly) if she can be truly called the wife of Vrigu.

25. As I have found her alone in the hermitage, I am determined to carry her away by force. My heart burns with rage when I think that Vrigu has obtained this beautiful woman who was betrothed to me.

26. Thus did the Raksha ask the flaming fire again and again, whether the lady was Vrigu's wife.

27. "O Agni, you always dwell in every creature as the witness of their piety and impiety. Answer my question truthfully.

24. Bhrigu has appropriated her who was chosen by me as my wife. Tell me truly therefore, whether she is not truly my wife by first choice.

29. Hearing from you whether she is Vrigu's wife or not, I shall carry her away from the hermitage even before your presence. Therefore, answer me truthfully."

Souti said :—

30. Having heard his words, the seven flamed Deity felt himself very much in difficulty. He was afraid to tell an untruth and was equally afraid of Vrigu's curse. He at last slowly said.

Agni said :—

31. "O Raksha, it is true that this Puloma was first betrothed to you, but she was not taken by you with (the necessary) holy rites and invocations.

32. And her father gave this famous Puloma to Vrigu in gift. He did not give her to you.

33. O Raksha, she was duly taken by Vrigu as his wife in my presence with all the Vedic rites.

34. This is she, I cannot tell a falsehood. O best of Rakshas, falsehood is never respected in this world.

Thus ends the fifth chapter, Paulama in the Adi Parva.

CHAPTER VI.

(PAULAMA PARVA).—*Continued.*

Souti said :—

1. O Brahman, having heard these words of Agni, the Raksha assumed the form of a boar and carried her away as fast as the wind or the mind.

2. The child, of Vrigu, who was in her womb, was very much enraged at this violence, and he dropped down from his mother's womb. For this reason he got the name of Chyavana.

3. On seeing that the child had dropped from her mother's womb as shinning as the sun, he quitted the grasp of the lady. But he fell down and was burnt to ashes.

4. O descendant of Vrigu, the beautiful Puloma, being afflicted with grief, took up her child Chyavana and walked away.

5. The Grandfather of all beings, Brahma himself saw the faultless wife of Vrigu weeping with eyes full of tears.

6. The Grandfather of all beings, noble Brahma consoled his own daughter-in-law (Puloma), and a great river was formed from the tears that fell from her eyes.

7-8. The river followed the foot-steps of the wife of the great Rishi Vrigu; and the Grandfather of the, worlds, seeing it follow the path of his son's wife, named it himself. He called it *Vadhusara*, and it passed by the hermitage of Chyavana.

9. In this way was born Chyavana, the son of Vrigu of great power. And Vrigu saw his son Chyavana and his beautiful mother. He asked his wife Puloma in a rage,

Vrigu said :—

10. Who made you known to the Raksha resolved to carry you away ? O lady of captivating smiles, he could not (himself) know you to be my wife.

11. Tell me who it was that told the Raksha of you, so that I may curse him from anger.

Puloma said :—

12. O Lord, I was made known to the Raksha by Agni. He carried me away weeping like the Kurari.

13. I was rescued only by the extraordinary brightness of your son. The Raksha quitted his grasp, and falling to the ground, was turned into ashes.

Souti said :—

14. Having heard this from Puloma Vrigu became exceedingly angry, and out of anger he cursed Agni, saying, "Be an all-devouring (element).

" Thus ends the sixth chapter, "Curse on Agni" in the Adi Parva.

CHAPTER VII.

(PAULAMA PARVA).—*Continued.*

Souti said :—

1. Thus being cursed by Vrigu, Agni said in anger, "What do you mean, O Brahmana, by this rashness that you have shown towords me ?

2. What transgression is committed by me, who tried to do justice and to speak the truth impartially ? Being asked, I told the truth.

3. A witness, who being asked about a thing which he knows, says something else than what it (really) is, ruins his anscestors and descendants, both to the seventh generation.

4. He, who, knowing a thing full well, does not disclose what he knows when asked is undoubtedly tainted with sin.

5. I can also curse you, but Brahmanas are held in respect by me, Although,

O Brahmana, these are known to you, I shall yet speak them to you. Please attend.

6. Having multiplied myself by Yoga power, I am present in many forms. (I am present) in the Agnihotra, Yoga, in Karma, and in other sacrifices.

7. The Devas and Pitris appear from the *ghee* that is poured in my flame, according to the ordinances of the Vedas.

8. The Devas are waters, the Pitris are also waters. The Devas have equal rights with the Pitris to perform the sacrifices, called *Darsas* and *Purnamashas*.

9. Therefore the Devas are the Pitris and the Pitris are the Devas. They are identical beings, and they are also separately worshipped at *Parvas* (changes of the moon).

10. The Devas and the Pitris eat what is poured upon me. I am, therefore, called the mouth of the Devas and the Pitris.

11. At the new-moon the Pitris, and at the full-moon the Devas are fed through my mouth with the *ghee* that is poured on me. Being their mouths, how can I be the eater of all things?"

Souti said:—

12. After reflecting for some time, Agni withdrew himself from all places in the world. (He withdrew himself) from the Agnihotra of the twice-born, from Yagma, from places of holy rites and from other ceremonies.

13. Being deprived of *Oms* and *Vashats*, of *Swadhas* and *Swahas*, all creatures became very much distressed for want of fire.

14-15. Thereupon the Rishis went to the celestials in great anxiety, and addressed them thus, "O immaculate beings, the three worlds have been confounded at the cessation of their sacrifices and ceremonies for the loss of fire. Therefore, be pleased to do the needful. There should not be any loss of time." The celestials and the Rishis then went together before the great Brahma.

16. They told him all about the curse on Agni and consequent interruption of all ceremonies. They said, "O Mahabhaga, Agni has been cursed by Vrigu for some reason.

17. How is it possible for Agni, who is the mouth of the celestials, who eats the first part of what is offered in sacrifice, who eats also the sacrificial *ghee* to become the eater of every thing promiscuously?"

18. The creator of the world having heard all this, called Agni to his presence. He said to Agni, who is eternal like him and who is creator of all, in gentle words.

19. "You are the master of all creatures, you are their distroyer, you preserve the three worlds, you are also the promoter of all sacrifices and ceremonies,

20. Therefore act in a way, so that world's ceremonies are not interrupted. O the eater of sacrificial *ghee*, you being the Lord of all, how have you become so foolish?

21. You are always pure in the Universe, you are the stay of all creatures. You shall not be the eater of all thing with all your body.

22. O Diety of flames, only the flames, that are in the vilest part of your body, will eat all things alike, and the part of your body which eats flesh will also eat all things. As all things become pure, touched by the sun-beams,

23. So will every thing be pure that will be burnt in your flames. O Agni, you are the supreme energy, born of your own power.

24. By that power, make the Rishi's curse true. Continue to receive your portion and that of the celestials offered into your mouth."

Souti said:—

25. Agni then replied to the Grandfather, "Be it so" and he went away to obey the command of the Paramesti (Supreme Lord).

26. The Rishis and the celestials also in great delight returned to the place whence they went. And the Rishis continued to perform their ceremonies and sacrifices as before.

27. The celestials in heaven and all creatures on earth were exceedingly rejoiced; and Agni too was rejoiced, beeause he became free from the curse.

28. Thus in the days of yore, O possessor of the six attributes, was Agni cursed by Vrigu. Such is the ancient history founded thereon, which contains the account of the destruction of Paulama and the birth of Chyavana.

Thus ends the seventh chapter, Paulama, in the Adi Parva.

CHAPTER VIII.

(PAULAMA PARVA.)—*Continued.*

Souti said:—

1. O Brahmana, Chyavana, the son of Vrigu begat a son on his wife, named Sukanya. And son of Sukanya was the illustrious and the resplendently energetic Pramati.

2. Pramati begot a son called Ruru on Ghritachi. Ruru begot a son called Sunaka on his wife, Pramadvara.

3. I shall tell you at length, O Brahmana, the history of the resplendently energetic Ruru. Listen to it in detail.

4. In the days of yore, there was a Rishi, named Sthulokesha, who was possessed of ascetic powers and learning, and engaged in doing good to all creatures.

5. At this time, O Brahmana Rishi, Menaka became quick with child by the king of the Ghandharvas, named Viswavasu.

6. O Descendant of Vrigu, the Apsara Menaka, when the time came, delivered her child near the hermitage of Sthulokesha.

7. And, O Brahmana, the cruel and shameless Apsara Menaka, after dropping the child on the banks of the river, went away.

8—9. The great Rishi saw the girl lying forsaken in a lonely place on the banks of the river, blazing in beauty; she was as beautiful as a child of an immortal. And the great Brahmana, Sthulokesha, the chief of Munis, finding it a female child,

10. Out of compassion, took it home and brought it up. The lovely child grew up in the hermitage of the great Rishi.

11. The great Rishi, the blessed Sthulokesha, performed for her in succession all the ceremonies with that of her birth, as ordained in the *Sastras*.

12. As she surpassed all others in beauty, in goodness and in every good quality, the great Rishi gave her the name of Pramadvara.

13. Ruru saw her in the hermitage and the pious man fell in love with her.

14. He made his father Pramati, the son of Vrigu, acquainted with his love through his companions. Thereupon Pramati asked the illustrious Sthulokesha to give Pramadvara to his son.

15. The Rishi betrothed Pramadvara to Ruru, fixing the day of marriage when the star *Varga Daivata* would be in ascendant.

16. A few days before the date fixed for the nuptials, while the lovely girl was playing with her companions,

17. Her time having come and impelled by Fate, she trod upon a snake. She did not perceive it, as it lay coiled.

18. The snake, to fulfil the will of Fate, stang the heedless girl with its venomous fangs.

19. Stung by the snake, she suddenly fell senseless on the ground with her color faded and all her beauties gone,

20. Her hair dishevelled, a spectacle of woe to her friends and companions. She, who was so handsome when alive, became in death what was too painful to look at.

21. The slender-waisted girl, as she lay on the ground as one asleep, looked more beautiful than she was when alive.

22. Her father and other ascetics, who were present, saw her lying motionless on the ground with the beauty of a lily.

23. Then there came all the noted Brahmanas, filled with compassion. Swastyatreya, Mahajana, Kushika, Sankhyamekhala,

24. Uddalaka, Katha, and the renowned Sweta, Bharadwaja, Kaunakutsya, Arshtisena, Goutama,

25. Pramati and Pramati's son Ruru, and other inhabitants of the forest were filled with compassion and they all wept when they saw the maiden lying on the ground overcome by the poison of the snake. And Ruru, being exceedingly pained, left the scene.

Thus ends the eighth chapter, Paulama, in the Adi Parva.

CHAPTER IX.

(PAULAMA PARVA.)—*Continued.*

Souti replied :—

1. While the noble Brahmanas were sitting round the dead body, Ruru, much agrieved, retired into a deep forest and swept aloud.

2. Overwhelmed with grief, he indulged in much piteous lamentations. Remembering his beloved Pramadvara, he thus lamented in grief,

3. "Alas! The slender-bodied beauty who increases my grief, is now lying on the bare ground. What can be more painful than this to all her friends!

4. If ever have I bestowed charity, if ever have I observed penances, if ever have I showed respect to my superiors, let the merits of these acts restore to life my beloved one.

5. If ever have I controlled my passions from my birth, if ever have I stuck to my vows, let the beautiful Pramadvara rise from the ground."

6. While he was thus lamenting in sorrow for the loss of his bride, a heaven's

messenger came to him in the forest and addressed him thus;—

The Devaduta said :—

7. O Ruru, the words that you are uttering in grief can have no effect; for, O noble-minded (Rishi), one belonging to this world, whose days are run out, cannot come back to life again.

8. This poor child of the Gandharva and the Apsara has her days run out; therefore, O child, do not give yourself up to grief.

9. The great dieties, however, have provided beforehand a means. If you comply with it, you may get back your Pramadvara.

Ruru said :—

10. O messenger of heaven, (tell me) what means have been provided beforehand by the dieties. Tell me in full, so that I may comply with it. You should save me.

The Devaduta said :—

11. O Descendant of Vrigu, give up half of your own life to your bride and, O Ruru, your Pramadvara will then rise from the ground.

Ruru said :—

12. O best of heaven's messengers, I give up half of my life to my bride. Let my beloved one rise in the dress and the form of love.

Souti said :—

13. The king of the Gandharvas and the greatly qualified messenger of heaven, both went to the Diety Dharma and addressed him thus :—

14. "O king Dharma, if it pleases you, let the beautiful bride of Ruru, Pramadvara, rise up endued with a moitey of Ruru's life."

The Dharmaraja said :—

15. "O messenger of heaven, if it be your wish, let the bride of Ruru, Pramadvara, rise up endued with a moitey of Ruru's life.

Souti said :—

16. When Dharma thus spoke, the beautiful Pramadvara, the betrothed bride of Ruru, rose up as from a slumber.

17. It was seen afterwards that the bestowal of a moitey of his own life to resusciate his bride by Ruru of long life, led to a curtailment of his own life.

18. Thereupon their fathers gladly married them with due rites, and the couple passed their days devoted to each other.

19. Thus having obtained a wife, difficult to be obtained, who was beautiful and bright as the filaments of the lotus, the Rishi of hard austerities (Ruru) made a vow to destroy the serpent race.

20. Whenever he saw a snake, he was filled with great anger, and he always killed it with a weapon.

21. One day, O Brahmana, Ruru entered into a very large forest. He saw an old *Dunduva* snake lying on the ground.

22. Thereupon with the intention of killing it, Ruru raised his staff in anger,—a staff like the staff of Death. The *Dunduva* then said to the angry Brahmana,

23. "O Rishi, I have done you no harm. Why should you kill me in anger?"

Thus ends the ninth chapter, Paulama, in the Adi Parva.

CHAPTER X.

(PAULAMA PARVA.)—*Continued.*

Ruru said :—

1. My wife, who was as dear to me as my life, was stung by a snake; on which I took, O snake, a fearful vow;

2. Namely that I would kill every snake that I might meet with. Therefore I shall strike you and you shall be deprived of your life.

The Dunduva said :—

3. O Bramhana, there are other snakes which bite man. The *Dunduvas* are only snakes in name. Therefore, you should not kill the *Dunduvas*.

4. Subject to the same calamity, but not sharing the same good fortune, being same in woe, but different in joy, you should not kill the *Dunduvas*, for you cannot judge between right and wrong.

Souti said :—

5. Hearing those words of the snake, and seeing that the snake was really of the *Dunduva* kind, and that it was terribly frightened, Ruru did not kill it.

6. Then Ruru, the possessor of six attributes, cheering up the snake, said to it, "Who are you, tell me, O snake, that have been thus metamorphosed?"

The Dunduva said :—

7. O Ruru, I was formerly a Rishi, named Shahasrapata. It is by the curse of a Brahmana that I have become a snake.

Ruru said:—

8. O best of snakes, why were you cursed by an angry Brahmana? And how long will your this body continue?

Thus ends the tenth chapter, Paulama, in the Adi Parva.

CHAPTER XI.

(PAULAMA PARVA.)—*Continued.*

The Dunduva said:—

1. In time gone by, I had a friend, a Brahmana, by name Khagama. He was truthful, and possessed spiritual powers by penances.

2. When he was engaged in Agnihotra, out of boyish frivolity, I made a snake of the blades of grass and tried to frighten him. He fainted away (when he saw this mock snake).

3. Recovering his senses, that truthful and penance-performing Rishi exclaimed in anger,

4. "As you made a powerless mock snake to frighten me, you will yourself turn into a venomless serpent by my curse."

5. O Rishi, I was well aware of the power of penances that he possessed. Therefore, with an agitated heart, I addressed him thus,

6. Bending low and joing both hands, "As I am your friend, I have done this only as a joke to make you laugh.

7—8. You should, O Brahmana, pardon me and revoke your curse." Seeing me very much distressed, the ascetic was moved; and breathing hot and hard, he said, "What I have said must happen.

9. O ascetic, listen to what I say; and hearing it, O pious man, always lay it to your heart.

10. When Ruru the holy, the son of Pramati will appear, you will be immediately relieved of the curse on seeing him."

11. You are the very Ruru, the son of Pramati. Now regaining my natural form, I shall speak something for your benefit.

Souti said:—

12. That illustrious man and the best of Brahmanas then left his snake-body and attained his own form and original brightness.

13. He then addressed Ruru of imcomparable power, saying, "O, best of beings, the highest morality is 'Not to destroy Life.'

14. Therefore, a Brahmana should never take the life of any creature. The injunction of the Sruti is that a Brahmana should always be mild.

15. Learned in the Vedas and the Vedangas and an inspirer of confidence in all creatures, kind to all, truthful, and forgiving;

16. And a great retainer of the Vedas in memory,—these are the natural duties of a Brahmana. The natural duties of Kashtrya are not those of yours.

17. To be stern, to hold scepts, to rule the subjects, are the natural duties of the Kshatrya. Listen to me, O Ruru.

18. In days of yore, the snakes were destroyed in the sacrifice of Janamejaya, but the terrified snakes were saved by a Brahmana.

19. It was by Astika learned in the Vedas and the Vedangas and mighty in spiritual power."

Thus ends the eleventh chapter, Paulama, in the Adi Parva.

CHAPTER XII.

(PAULAMA PARVA.)—*Continued.*

Ruru said:—

1. O best of the twice-born, why did king Janamejaya become the destroyer of the snakes, and how did he destroy them?

2. Why were they saved by wise Astika, the best of Brahmanas? I am desirous of hearing all this.

Rishi said:—

3. O Ruru, you will hear the important history of Astika from the Brahmanas. Saying this he disappeared.

Souti said:—

4. Ruru rushed in search of the Rishi, but he did not find him in all the forest. Finding him not, he sat down on the ground, much fatigued.

5. He felt himself confounded and seemed to lose his senses. He repeatedly pondered over the Rishi's words.

6. Regaining his senses, he came home and asked his father (to relate the history), and his father related to him the story.

Thus ends the twelfth chapter, Paulama in the Adi Parva.

CHAPTER XIII.

(ASTIKA PARVA.)

Saunaka said:—

1. Why did that best of kings, king Janamejaya, resolve to destroy the snakes in a Snake-sacrifice?

2. O Souti, tell us in full the true story. Why did the best of the twice-born Astika, the foremost of ascetics, rescue the snakes from the blazing fire?

3. Whose son was the monarch who performed the Snake-sacrifice? Whose son was that best of the twice-born, (who saved the snakes)? Tell us this.

Souti said:—

4. O best of speakers, the story of Astika is very long, I shall relate it in full. O Listen.

Saunaka said:—

5. I am desirous of hearing in detail the interesting history of Astika, the illustrious Brahmana.

Souti said:—

6. The Brahmanas call this history, recited by Krishna Dwaipayana, a Purana. To the dwellers of Naimisharanya,

7. Was it formerly narrated by my learned father Lomharshana, the disciple of Vyasa, as requested by the Brahmanas.

8. I was present at the time, O Saunaka. As you ask me, I shall recite it exactly as I heard it.

9. (Listen) to this all sin-destroying history. Astika's father was as powerful as the Prajapati.

10. He was a Brahmachari, always engaged in austere penances, regular in meals, a great Rishi of controlled sexual desire. He was known by the name of Jaratkaru.

11. He was the foremost of *Yayavaras*, a man of rigid vows, highly religious and endowed with great ascetic powers. Once at a time this great ascetic,

12. Being *Yatra Shayan Griha* (living in the place where night overtook him), roamed all over the world, bathed in many sacred waters and visited many holy shrines.

13. He practised difficult austere penances; and feeding on air, remaining in fast, and renouncing sleep forever, he roamed (over the world.)

14. As bright as a blazing fire, he roamed about, and thus roving about, he one day saw his ancestors,

15. Hanging their heads down in a great hole, their feet pointing upwards. On seeing them, Jaratkaru addressed his ancestors thus,

16. "Who are you thus hanging in the hole, your heads downward, by a rope of the *Birana* fibre which has been eaten by the rats that live secretly near this hole?"

The Ancestors said:—

17. We are Rishis of austere penances, called *Yayavara*. We are sinking down into the earth for the want of an offspring.

18. We have a son, named Jaratkaru. Unfortunate we are, that wretch has adopted asceticism.

19. And therefore that fool does not think of marriage to raise up offspring. It is for this reason, namely the want of offspring, that we are thus suspended in the hole.

20. Having means, we are like sinners who have no means. O excellent man, who are you that are sorrowing for us like a friend?

21. O Brahmana, we wish to know who you are that stand near us, and why, O excellent man, are you sorrowing for us?

Jaratkaru said:—

22. You are my sires and grand-sires, I am that very Jaratkaru. Tell me what I shall do.

The Ancestors said:—

23. Try your best to do that by which you can raise up an offspring to extend our line. You will then do an act meritorious both for you and for us.

24. O Son, not by the fruits of virtue, not by the hoarded-up ascetic penances, does one acquire such merit as is acquired by one who is a father.

25. Therefore, O son, set your mind upon marriage and offspring at our command. It will do us the highest good.

Jaratkaru said:—

26. I shall not marry, nor shall I earn money for my own self. But I shall marry to do you good.

27-28. If a bride can be had whose name will be the same as mine, whose friends will give her to me willingly and as a gift,—O fathers, under these conditions, if I get a girl, your command will be obeyed. I shall duly marry her according to the ordinances of the *Sastras*.

29. But who will give his daughter to a poor man like me to be my wife? I shall, however, accept the girl who will be given to me as a gift.

30. O Sires, I shall try to marry such a girl. Having said so, I shall not act otherwise.

31. O fathers, I shall beget offspring on her for your release, so that you may attain to the heaven, called *Saswata*, and rejoice there at will.

Thus ends the thirteenth chapter, Astika, in the Adi Parva.

CHAPTER XIV.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. The Brahmana of hard austerities (Jaratkaru) roamed over the world for a wife, but wife he did not get.

2. One day he went into the forest, and remembering the words of his ancestors, he thrice begged for a bride in a faint voice.

3. Thereupon, Vasuki appeared and offered his sister for the Rishi's acceptance. But the Rishi hesitated to accept her, thinking her to be not of the same name with himself.

4. The high-souled Jaratkaru thought within himself, "I will take none for my wife who does not bear my name."

5. Then Jaratkaru, the great ascetic of rigid austerities, said, "O snake, tell me truly what is the name of your sister?"

Vasuki said :—

6. O Jaratkaru, my sister's name is also Jaratkaru. Given as a gift by me, accept this girl of slender waist for your wife. O best of the twice born, I had kept her in reserve for you. Therefore, take her.

7. Saying this he offered his beautiful sister to Jaratkaru, who then married her according to the ordained rites.

Thus ends the fourteenth chapter, Astika, in the Adi Parva.

CHAPTER XV.

(ASTIKA PARVA).—*Continued.*

Souti said :—

1. O Foremost of Brahma-knowing men, the mother of the snakes, in the days of yore, cursed the Naga race, saying, "He whose charioteer is wind (Agni) will consume you at Janamejaya's sacrifice."

2. To neutralise the effect of that curse, the best of snakes (Vasuki) married his sister to the high-souled Rishi of rigid vow.

3. Accepting her according to the ordained rites, he begot on her a high-souled son, called Astika,

4. Who was a great ascetic, who was vastly learned in the Vedas and the Vedangas, who removed the fears of his perents, and who saw everything with an equal eye.

5. Then after a long time, a descendant of the Pandavas, celebrated a great sacrifice, known as the Snake-sacrifice.

6. When the sacrifice for the destruction of the snakes had begun, the great ascetic Astika rescued the Nagas,

7. His brothers, his maternal uncles, and other snakes. He also delivered his fathers by begetting a child.

8. O Brahmana, he freed himself from their debts by rigid austerities, by various vows and the study of the Vedas. He propitiated the celestials by sacrifices in which various presents were made.

9. He pleased the Rishis by his Brahmacharya and his ancestors by begetting offspring. Thus discharging the heavy debt that he owed to his anscestors,

10. Jaratkaru, of great austerity, attained heaven with his forefathers. Begettitng the son, Astika, and acquiring great religious merit, the best of the Munis,

11. The greatly noble Jaratkaru, after a long course of years, went to heaven. This is the story of Astika. I have briefly narrated it (to you). Now, tell me, O best of the Vrigu race, what else I shall narrate.

Thus ends the fifteenth chapter, Astika, in the Adi Parva.

CHAPTER XVI.

(ASTIKA PARVA).—*Continued.*

Souti said :—

1. O Souti, once more relate to us in detail the history of the learned and virtuous Astika. Great is our curiosity to hear it.

2. O gentle one, you speak very sweetly with proper accent and emphasis. We are very much pleased with your speech. You speak like your (late) father.

3. Your father was always ready to please us. Tell us, therefore, the story that your father had related.

Souti said:—

4. O long-lived ones, I shall narrate the story of Astika as I heard it from my father.

5. O Brahmana, in the golden age, Prajapati had two fair daughters. O sinless

one, the two sisters were endued with great beauty.

6. They were named Kadru and Vinata, and they were the wives of Kashyapa. Their husband, who was like Prajapati, having been pleased with him, gave each a boon.

7. Kashyapa derived much happiness from his wives. Hearing that their husband Kashyapa was willing to bestow on them boons,

8. The most beautiful damsels felt a transport of joy. Kadru wished to have one thousand snakes as her sons, all of equal splendour.

9. Vinata asked for two sons, equal to all the sons of Kadru in strength, energy, size and prowess.

10. On Kadru did her husband bestow the boon of the multitude of sons; and to Vinata he said, "Be it so."

11. Vinata, having got the boon, was much pleased, and having obtained two greatly powerful sons, he regarded her boon granted.

12. Kadru also obtained one thousand sons, all of equal splendour. "Bear the embryos carefully." So saying the great ascetic Kashyapa went into the forest, leaving his two wives much gratified with his boons.

Souti said:—

13. O best of Brahmanas, after a long time Kadru gave birth to one thousand eggs and Vinata two eggs.

14. Their maid-servants kept them separately in warm vessels, and thus five hundred years passed away.

15. After five hundred years, the sons of Kadru came out of the eggs, but Vinata's eggs did not produce anything.

16. Thereupon the ascetic lady Vinata, feeling shame, broke open one of the eggs, and saw her offspring,

17. As an embryo with the upper part developed, but the lower part undeveloped. Thereupon the child grew angry and cursed its mother, saying,

18. "O mother, as you have prematurely broken this egg, and did not allow my body to be fully developed, being jealous (of Kadru), you will have to serve as the slave (of that very Kadru).

19—20. O mother, if you wait with patience five thousand years and do not destroy the other egg, the illustrious child within it will deliver you from your slavery.

21. O mother, If you are desirous of having your son strong, take tender care of the egg for five thousand years.

22—23. Thus cursing his mother Vinata, the child rose to the sky. O Brahmana, Aruna (this child) became the charioteer of the Sun, and he is to be seen in the hour of the morning. At the stipulated time was also born the snake-eater Garuda.

24. As soon as he was born, he left his mother, and the king of the birds, being hungry, mounted on his wings to seek for the food assigned to him by the great Ordainer.

Thus ends the sixteenth chapter, Astika, in the Adi Parva.

CHAPTER XVII.

(ASTIKA PARVA.)—*Continued.*

Souti said:—

1. O ascetic Rishi, about this time the two sisters one day saw *Uchaisrava* approaching towards them.

2. (It was horse) who was worshipped by the celestials, who was the gem among all horses, who rose at the churning of the ocean for the Ambrosia,

3. Who was divine, graceful, ever-young, irresistable, vigorous, who was creator's masterpeice, and who was blessed with all the auspicious marks.

4. Why and where did the celestials churn the ocean for the Ambrosia, in which did rise, as you say, this best of steeds, so powerful and resplendent? Tell me this.

Souti said:—

5. There is a very great mountain, called *Meru* of blazing and effulgent appearance. The rays of the sun are scattered away when they fall on its golden summit.

6. Decked with gold, and exceedingly beautiful, this mountain is frequented by the Devas and Gandharvas; it is immeasurable and unapproachable by men of many sins.

7. It is illuminated with many medicinal plants; and fearful beasts of prey roam on its heights.

8. It is unapproachable even by mind; it is graced with many trees and streamlets, and resounds with the sweet melody of innumerable birds.

9. It stands high for infinite ages. Once did the celestials sit on its golden summit and held a conclave.

10. They, who had practised penances and observed vows, came in quest of the

Ambrosia. They consulted together about the possession of the Ambrosia and seeing them in this mood Narayana addressed Brahma saying;

12—13. "Churn the ocean with both the Devas and the Asuras. By doing so, the Ambrosia and all durgs and gems will be obtained. O celestials, churn the ocean you will then get the Ambrosia.

Thus ends the seventeenth chapter, Amritamanthana, in the Adi Parva.

CHAPTER XVIII.

(ASTIKA PARVA.)—*Continued.*

Souti said:—

1. There is a mountain called *Mandara* with peaks like the clouds. It is the best of mountains and adorned with innumerable creepers.

2. On it do many birds pour forth their melody and may beasts of prey roam about; it is frequented by the Kinnaras, Apsaras and celestials.

3. It rises eleven thousand *Yojanas* upwards and descends eleven thousand *Yojanas* downwards.

4. The celestials, having failed to uproot it, came to Vishnu and Brahma who were sitting together, and said to them.

5. "Devise some means you yourselves. Do try to uproot *Mandara* for our good."

6. O son of Vrigu, "Let it be so" said both Narayana and Brahma. The lotus-eyed (Vishnu) laid the hard task on the king of the snakes, (Ananta.)

7—8. Being directed by both Brahma and Narayana to do it, the mighty Ananta uprooted the mountain with all the woods and the denizens of woods that were on it.

9. Then came all the celestials with Ananta to the shores of the ocean. Addressing it they said,—"O Ocean, we have come to churn you for the Ambrosia.

10. The ocean replied, "Be it so, as I shall get a share of it. I am quite able to bear the great agitation arising out of the churning of my water by *Mandara*.

11. The Devas and the Danavas then went to the Tortoise king and said, "You will have to hold the mountain on your back."

12. The Tortoise king having agreed, Indra placed that mountain on its back by means of instruments.

13—14. The Devas and the Danavas having made *Mandara* the churning staff and Vasuki the rope, O Brahmana, in days of yore, began to churn the ocean for the Ambrosia. The Asuras held him by the head and the Devas by the tail.

15. And Ananta, who was a manifested form of Narayana, again and again raised and lowered the hood of the Naga.

16. On account of the great agitation received at the hands of the celestials, black vapours with flames issued from the mouth of the Naga Vasuki.

17. From these vapours were created clouds with lightning; and they poured showers on the tired celestials who were thus refreshed.

18. The flowers that fell from the trees on the mountain-sides on the Devas and the Danavas also refreshed them.

19. There rose from *Mandara*, dragged by the Devas and the Danavas, a terrible roar like the roar of the clouds (at the Universal dissolution.)

20. Various acquatic animals were crushed by the great mountain and gave up their lives in the salt sea.

21. Many denizens of the lower region and those of the land of Varuna were killed by the mountain.

22. From the whirling *Mandara* large trees, being struck at one another, were torn from their roots and fell into the ocean with all the birds (that roosted on their branches.)

23. And great fires were produced from the mutual friction of the trees that frequently blazed up, and the *Mandara* mountain looked like black clouds charged with lightning.

24. It burnt the lions, elephants, and other various creatures that were on the mountain and killed them (on the spot.)

25. Then the best of the celestials, Indra began to extinguish the blazing fire by pouring heavy showers.

26. Then the gums of various great trees and herbs mingled with the waters of the ocean.

27. The celestials became immortal by drinking the water mixed with the liquid extract of gold and those gums which had the quality of the Ambrosia.

28. The milky water of the churned ocean by degrees produced clarified butter by virtue of those gums and juices.

29. Thereupon the Devas came to the boon-granting God who was comfortably seated on his seat and said, "O Brahman, we are spent out but the Ambrosia has not yet arisen."

30. Except Narayana, both the Devas and the Danavas have no strength to churn the ocean (any longer).

31. Then did Brahma say to Narayana, "Kindly give the celestials strength to churn the Ocean again with *Mandara* mountain."

Narayana said:—

32. I grant you all necessary strength. Go, insert the mountain and churn the Ocean.

33. Thus hearing the words of Narayana, and being re-equipped with fresh strength the celestials recommenced churning.

34. Then from the ocean rose the mild and brilliant Moon of thousand rays.

35. Then rose from *Ghee*, the lotus-seated Lakshmi; then Sura Devi (Wine) then the great Steed.

36. Then from the *Ghee* rose the celestial gem *Kaustaua* which adorns the breast of Narayana.

37. Then rose, O Brahmana, *Parijat* tree and Suravi, all giver of every thing.

38. Lakshmi, Wine, Moon, Horse (Uchaisrava), fleet as the mind, all directed by Aditya went to the place where the celestials were.

39. Then rose the divine Dhanyantari with a white vessel in his hand, and (there in that vessel) was the Ambrosia.

40. Seeing this wonderful phenamenon, the Danavas raised a great uproar for the Ambrosia, saying "It is ours."

41. Then rose the great elephant Airavata, with two white tusks and a huge body, and he was seized by the weilder of thunder (Indra).

42. The churning was still continued; and then appeared deadly poison, which soon covered the whole earth and blazed up like a fire with fumes.

43. The three worlds were stupified by its terrible smell; and then Shiva, asked by Brahma, swallowed it to save the creation.

44. The great Deity Maheshwara of Mantra-form held it in his throat, and it is said that from the very day he was called Nilkantha (blue-throat.)

45. Seeing all those wonderful phenomena, the Danavas were filled with despair. They raised up great hostilities with the celestials for the possession of Lakshmi and Ambrosia.

46. Thereupon Narayana assumed a form of a ravishing beauty by the aid of *Maya*, and he began a flirtation with the Danavas in the form of a female.

47. The foolish Danavas and Daityas becoming fully enamoured of her, placed the Ambrosia in her hands.

Thus ends the eighteenth chapter, Amrita Mantana, in the Adi Parva.

CHAPTER XIX.

(ASTIKA PARVA.)—*Continued.*

Souti said:—

1. Then the Daityas and Danavas, in best armours and with various weapons, pursued the celestials.

2. In the meantime the greatly powerful Lord Vishnu, accompanied with Narayana, took away the Ambrosia from the mighty Danavas.

3. Thereupon all the celestials, in that great struggle, drank the Ambrosia receiving it from Vishnu.

4. When the celestials were drinking the much longed-for Ambrosia, a Danava, named Rahu, drank it in the guise of a celestial.

5. When the Ambrosia has only reached his throat, Chandra and Surja (recognised him and) informed the celestials of what had happened.

6. Narayana immediately with his discus cut off the well-adorned head of the Danava who was drinking the Ambrosia.

7. The huge head of the Danava, cut off by the discus, rose up to the sky like a mountain peak, and it uttered terrible cries.

8. The headless body of the Danava fell on the earth, shaking it with all her mountains, forests, and islands.

9. From that day a great enmity was created between the head of Rahu and Chandra and Surja. To this day it swallows Chandra and Surja (causing ecclipses.)

10. Then Hari, quitting his matchless female form, made the Danavas tremble by hurling at them various weapons.

11. Thus began the terrible battle between the Devas and Danavas on the shores of the salt sea.

12. Thousands of sharp javilins and lances and various other weapons were hurled on all sides.

13. Cut by the discus and wounded by swords, darts and maces, the Asuras vomited blood and lay prostrate on earth.

14. The heads, adorned with bright gold, cut off by the discus, fell continually in the fearful battle.

15. The great Asuras, covered with blood, lay dead everywhere, and they looked like red dyed mountain peaks.

16. When the sun grew red, the piteous cries of distress issued from everywhere and from the dying Asuras.

17. The roars, of the warriors that cut one another down by misseles when at a distance, and by blows of their fists when at close quarters, rose to the sky.

18. "Cut down," "pierce them", "pursue", "advance" these fearful war-cries were heard everywhere.

19. When this fearful battle was raging, Nara and Naryana entered the field.

20. Seeing the celestial bow in the hand of Nara, Narayana thought of his Danava-destroying discus.

21. As soon as it was thought of the discus *Sudarshana*, the destroyer of enemies, effulgent as Agni, and dreadful in battle, came down from the sky.

22. When it came, Achyuta, of fearful energy (Narayana) as bright as the blazing fire, with arms like the trunk of an elephant, hurled with great force that weapon, as bright as the blazing fire, dreadful, of extraordinary lusture, capable of destroying hostile towns.

23. That discus, blazing like the fire at the great dissolution of the universe, being hurled by the hand of Narayana, continually falling everywhere, destroyed the Daityas and the Danavas by thousands.

24. Sometimes it blazed like fire and consumed them all; sometimes it struck them down like a goblin; sometimes it drank the blood of the slain Danavas as it travelled through earth and sky.

25. The greatly powerful and bold Danavas, looking like the rainless clouds, rose to the sky and continually hurled down thousands of mountains, on the celestials, thus harrarsing them (with terrible vengeance).

26. And those fearful mountains, with their forests and flat tops, like masses of clouds, fell from the sky, collided with one-another and produced a tremendous roar.

27. And when thousands of warriors continually shouted on the field of battle, and mountains, with forests thereon, fell all around, the earth with her forests began to tremble.

28. Then the divine Nara, appearing in the fearful battle of the Asuras and Ganas, and reducing to dust those mountains by means of his gold-headed arrows, covered the heavens with [illegible]

29. Then the mightly Danavas, having been overpowered by the celestials and having seen the fearful discus roving over the fields of heaven like a blazing fire, entered into the bowels of the earth; and some of them plunged into the salt-sea.

30. The celestials, having gained the victory, placed with due respect *Mandara* on its own base; and the clouds, making the heaven resound with their shouts, went to their own abodes.

31. The celestials returning to heaven, were greatly rejoiced and kept the Ambrosia in great care.

32. Indra and other celestials made over the vessel containing Ambrosia to Nara to keep it with all care.

Thus ends the nineteenth chapter, Amritamanthan, in the Adi Parva.

CHAPTER XX.

(ASTIKA PARVA)—*Continued.*

Souti said:—

1. Thus have I narrated to you how the Ambrosia was churned out of the Ocean, in which the beautiful and powerful horse (Uchaisrava) was produced.

2. Respecting this horse Kadru asked Vinata, saying, "Tell me, sister, without delay, what is the color of Uchaisrava?"

Vinata said:—

3. This king of the horses is of white colour. What color do you think, sister? Say what is its color; let us lay a wager on it.

Kadru said:—

4. O sweet lady of smiles, I think the horse is black in its tail. Let us lay this wager that she, whose words will be untrue, will become the slave of the other.

Souti said:—

5. Thus wagering that one will be the slave of the other, they went home, saying "We shall see the horse to-morrow."

6. Wishing to play a deception, Kadru ordered her thousand sons to be black hair;

7. And speedily cover the horse's tail, so that she might not become a slave. But on their refusal to do her bidding, she cursed the snakes, saying,

8. "In the Snake-sacrifice of the royal sage, wise Janamejaya of the Pandava race, Agni will consume you all."

9. The Grandsire (Brahma) himself heard this exceedingly cruel curse, denounced by Kadru, impelled by Fate.

10. And he (Brahma), out of kindness for creatures, and seeing that the snakes had enormously multiplied, approved of this curse with all the dieties.

11—12. "Considering their virulent poison, excessive strength, great prowess, biting propensity, their mother's curse had been very proper for the good of all creatures."

13. "Fate always inflicts death on those who seek the death of others." Talking thus, the celestials much praised Kadru.

14—15. Then calling Kashyapa, the Diety said. "O sinless one, O powerful one, the snakes of virulent poison, of huge bodies, and of biting propensity whom you have begotten have been cursed by their mother. O child, you should not be least sorry for it.

16. The destruction of the snakes in the sacrifice (of Janamejaya) has been told in the Purana." Saying this, the Divine creator of the Universe propitiated Kashyapa and bestowed on that great man the knowledge of neutralising poison.

Thus ends the twentieth chapter Sauparna, in the Adi Parva.

CHAPTER XXI.

(ASTIKA PARVA).—*Continued.*

Souti said :—

1. O Rishi, when the night was gone and the sun rose in the morning, the sisters, Kadru, and Vinata,

2. Having laid an wager of slavery, and burning in jealously, started to see the horse Uchaisrava.

3. On their way they saw the great ocean, vast and deep, agitated by wind, making a tremendous roar.

4. It was full of whales, fishes large enough to swallow whales, Makaras, tortoises, and creatures of various forms by thousands.

5. It was inaccessible by any creatures on account of the presence of terrible, monster-shaped, dark and fierce acquatic animals. It was full of crocodiles and tortoises.

6. It abounded with all kinds of gems ; it was the home of Varuna, the beautiful and excellent abode of the Nagas ; it was the lord of all rivers.

7. It was the abode of subterranean fire, the friend of the Asuras, the terror of all creatures, the great reservoir of waters, having no deterioration,

8. It was holy, it was beneficial to the celestials, it was the great mine of Ambrosia, it was infinite, inconcievable, sacred and highly wonderful,

9. It was fearful with the terrible roars of acquatic creatures, tremendously roaring, and full of deep whirlpools. It was an object of terror to all creatures.

10. Moved by winds, heaving high with agitation and disturbance, it seemed to dance everywhere with uplifted hands represented by its waves.

11. It was full of heaving billows, caused by the changes of the moon, it was the parent of (the great conch of Krishna) Panchajanya, it was the great mine of gems.

12. It was in days of yore disturbed by the greatly powerful Lord Govinda (Vishnu) when he assumed the form, of a boar for raising the earth.

13. The Rishi Atri of great austerity could not fathom its bottom, lower than the nether regions, though he tried to do it for one thousand years.

14. It became the bed of lotus-navelled Vishnu when at the end of every *Yuga* the immeasurably powerful Deity fell asleep in spiritual meditation.

15. It was the asylum which (the hill) Mainaka took under the fear of the falling thunder. It was the retreat of the Asuras, overcome (by the celestials) in the fearful battle.

16. It was the *ghee*, in the shape of its waters, in the (sacrificial) fire that issued forth from the mouth of *Varava*. It was without limits, fathomless, vast, immeasurable and the lord of rivers.

17, They saw that thousands of great rivers were rushing into it in great pride like rivals of its love. They saw that it was full, always dancing in its waves.

18. They saw that it was deep and resounded with the terrible uproar of Makaras Timees, and other acquatic creatures ; they saw it was vast, unlimited as space, unfathomable, infinite and the great reservoir of waters.

Thus ends the twenty-first chapter, Sauparna, in the Adi Parva.

CHAPTER XXII.

(ASTIKA PARVA).—*Continued.*

Souti said :—

1. The Nagas, after a consultation, came to the conclusion that they should obey their mother's command, for if her wish was not

gratified, she, abandoning her love towards them, would burn them all.

2. If she was gratified, she might free them from curse. They said:—"We shall undoubtedly make the horse's hair black."

3. It is said that they then went and became hairs on the tail of the horse (Uchaisrava). In the mean time the two co-wives laid the wager.

4. And having laid the wager, O best of Brahmanas, the two sisters proceeded in great delight to the other side of the great ocean.

5. Kadru and Vinata, the daughters of Daksha, saw on their way the ocean, incapable of being easily disturbed,

6. (But) greatly agitated all on a sudden by the wind. (It was) terribly roaring, full of Timingils and Makaras,

7. And thousand other creatures of various forms; it was frightful for the presence of horrible monsters,; it was inaccessible, fearful and terrible,

8. The mine of all gems, the home of Varuna, the beautiful habitation of the Nagas, the Lord of rivers,

9. The abode of subterranean fire, the home of the Asuras and many fearful creatures, the reservoir of waters.

10. It was holy, the great receptacle of the Ambrosia of the celestials, immeasurable and inconceivable, full of holy waters.

11. Filled with many thousands of rivers, and thus disturbed, dacing in its waves.

12. Such was the ocean full of liquid waves, (it was) vast as the sky, deep, lighted with the flames of subterranean fire, roaring;—they (the sisters) passed quickly over it.

Thus ends the twenty-second chapter, Sauparna in the Adi Parva.

CHAPTER XXIII.

(ASTIKA PARVA.)—*Continued.*

Souti said:—

1. Kadru, of swift speed, accompanied by Vinata, having crossed the ocean, very soon came to the horse.

2. They then saw that swift and the best of horses, as white as the rays of the moon but with black hairs (in the tail.)

3. Seeing many black hairs in the tail, Kadru put much dejected Vinata into slavery.

4. Thus having lost wager, Vinata became a slave exceedingly sorry.

5. Meanwhile, when the time came, Garuda of great splendour came out bursting the egg without the help of his mother.

6. He enkindled all the points of the universe, he was the bird endowed with strength, capable of assuming any form at will, of going every where at will, and calling any amount of energy to action at will.

7. He looked terrible like a heap of blazing fire,—of lustre equal to that of the fire at the end of Yuga. His eyes were bright like the flush of lightning.

8. As soon as born, the huge bird, increasing his body, rose to the sky, fearfully roaring like a second ocean-fire.

9. All the celestials seeing him, sought the protection of *Vibhavasu* (Agni). They bowed down to that Deity of Universal form who was seated on his seat and addressed him thus:—

10. "O Agni, do not extend your body. Have you resolved to consume us? Lo, the huge heap of your flames is spreading wide!"

Agni said:—

11. O persecutors of the Asuras, it is not as you think. It is mighty Garuda, equal to me in splendour.

12. He is born endued with great energy to promote the joy of Vinata. Seeing this heap of effulgence, your this delusion has come (in you.)

13. He is the mighty son of Kashyapa, he is the destroyer of the Nagas, the enemy of the Daityas and Rakshashas, he is ever engaged to do good to the celestials.

14. Do not be afraid in the least. Come with me and see him.

Souti said:—

15. Thus asked, the celestials went with the Rishis towards Garuda and from a distance addressed him thus.

The Celestials said:—

16. O Lord of birds, you are a Rishi, you are the partaker of the largest portion of the sacrifice, you are Deity. You are Lord, you are the sun of hot rays, you are Parameshti, you are Prajapati,

17. You are Indra, you are steed-necked Vishnu, you are the Lord of the universe, you are the principal, you are Brahma and Brahmanas, you are Agni, you are wind,

18. You are *Dhata*, and *Bidhata*, you are Vishnu the best of celestials, you are the great Truth, you are fearless, you are ever unchanged, you are great glory,

Kashyapa said :—

8. My son, are you doing well? Do you get sufficient food every day. Is there plenty of food for you in the world of men?

Garuda said :—

9. My mother is well; and so is my brother and so am I. But, father, I do not get sufficient food, and therefore my happiness is not complete.

10. I have been sent by the snakes to get the Ambrosia, which is not easy to get. (However) I shall bring it to-day in order to emancipate my mother from her slavery.

11. My mother commanded me to eat the Nishadas. I have eaten them by thousands, but my hunger is not appeased.

12. O great one, point out to me some other food, by eating which, O Lord, I can bring the Ambrosia by force. You should point out some food which can appease my hunger and thirst.

Kashyapa said :—

13. This lake you see before you is very sacred. It is even known in the celestial regions. There is an elephant with its face downwards continually dragging a tortoise which is his elder brother.

14. I shall speak to you in detail their hostility in the former life. Hear from me the true story, the proof of which is their presence here.

15. There was in the olden time a great Rishi, named Vivavasu, who was of exceedingly angry disposition. He had a younger brother, named Supratika, a great ascetic.

16. That great Rishi was not willing to keep his wealth joint with his brother. Supratika always spoke of a partition.

17. Some time after Vivavasu told his brother Supratika, "It is from foolishness, blinded by wealth, that many wish to divide (paternal) wealth.

18—19. But as soon as it is partitioned, they begin to quarrel from the blindness arising from wealth. And enemies in the guise of friends, cause estrangement between ignorant and selfish brothers. They confirm their quarrels by pointing out faults, and thus they fall one by one.

20. Absolute ruin very soon overtakes those (brothers) that are separated. Therefore, good men never approve of the partition amongst brothers,

21. Who, when divided, do not have any regard for *Sastras or Gurus*. As you, without regarding my advice, impelled by the desire of separation, wish to partition teh wealth,

22. For this, O Supratika, you will become an elephant." Thus being cursed Supratika told Vivavasu,

23. "You will become an aquatic tortoise." Thus being cursed by each other Supratika and Vivavasu,

24. Both fools now live as a tortoise and an elephant. Owing to their wrathful nature they have both become inferior animals.

25. They are both engaged in hostilities with each other. Proud of their great strength and the weight of their body, in this lake, these two huge creatures are now engaged in their old hostilities.

26—27. Look, the handsome elephant is coming to the lake. Hearing his roar the huge tortoise rises up, violently agitating the water of the lake; and seeing him the elephant, coiling his trunk, rushes into the water.

28. The greatly powerful elephant, with the motion of his tusks and forepart of his trunk and with tail and feet, violently agitates the water of the lakes full of fishes.

29. The greatly powerful tortoise also, with its head up, comes to the fight. The elephant is six *Yoyonas* in height and twice that measure in circumference.

30. The tortoise is also three *Yoyonas* in height and his circumference is ten *yoyonas*. Eat up both of these animals, madly engaged in battle and bent upon killing each other.

31. (After eating them), accomplish the task you desire to perform. Eating the fearful elephant which looks like a huge mountain and a huge msss of clouds, go and bring the Ambrosia.

Souti said :—

32. Having said this to Garuda, he blessed him, saying,

33—34. "O oviparous one, let good come to you when you engage in battle with the celestials. Let water-pots filled to the brim, let Brahmanas, kine and other auspicious objects bless you. In the battle with the powerful celestials,

35. Let *Riks*, *Yayus*, *Shaman*, the sacred sacrificial *ghee*, all the mysteries, and all the Vedas become your strength."

36. Having been thus addressed by his father, Garuda went to the side of the lake. He saw it full of clear water and full of birds of various kinds flying all around.

37. Remembering his father's words, the swift-flying great bird seized the elephant and the tortoise, one in each claw,

38. The great bird then soared high into the sky. Coming to a holy shrine, called *Alamva*, he saw many celestial trees.

39. Struck by the wind raised by his wings, the trees began to tremble in fear. Those trees, with golden boughs, feared that they would be broken down.

40. Thereupon the bird, seeing the trees that are capable of giving every thing, were trembling in fear, went to other trees of matchless appearance.

41. And those big trees were adorned with fruits of gold and silver, and with branches of precious gems; and they were washed by the waters of the sea. There was a big banian amongst them.

42. The great tree spoke to the best of the birds, who was flying away with the speed of the mind, saying,

43. "Sit down on this big branch of mine which extends a hundred *yoyanas*; and eat the elephant and the tortoise."

44. When the best of birds, huge as a huge mountain and of great swiftness, alighted on the tree, the abode of thousands of birds, it trembled; and the bough, full of leaves, was broken.

Thus ends the twenty ninth chapter, Sauparna, in the Adi Parva.

CHAPTER XXX.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. The moment the branch of the tree was touched by the greatly powerful Garuda with his feet, it broke down. As it was about to fall, it was caught by him.

2. As he cast his eyes in wonder on the broken branch of the tree, he saw that the Valikhilya Rishis were hanging form it, with their heads downwards.

3. Having seen the holy Rishis thus suspended, he said to himself, "These Rishis of great penances must not be killed.

4. If the bough fell down, the Rishis will be killed." Reflecting thus, the mighty bird held more firmly the elephant and the tortoise.

5. The king of birds, from the fear of killing the Rishis, and from the desire of saving them, held the bough in his beaks and rose on his wings.

6. The great Rishis, seeing this act which was beyond the powers of the celestials, was filled with wonder, and they gave the great bird a name.

7. They said,—"As this great bird rises on its wings with a heavy burden, let the best of the birds, the eater of snakes, be called *Garuda*."

8. Then shaking the mountains, the bird slowly moved onward in the sky, and when he was thus going he saw many countries underneath.

9. Wishing to save the Valikhilyas he could not find a (proper) place to sit on. At last he went to that best of mountains, called Gandhamadana.

10. There did he saw his father, Kashyapa, engaged in ascetic devotions. His father also saw that great bird of divine form,

11. And of great splendour, strength and energy, as swift as the wind or the mind, huge as a mountain peak, a ready smiter as a curse of a Brahmana,

12. Inconceivable, indescribable, fearful to all creatures, possessed of great powers, terrible, as full of splendour as Agni himself,

13. Incapable of being overcome by the Devas and Danavas, capable of splitting mountains, and of sucking the ocean,

14. Capable of destroying the three worlds, and as fierce-looking as Yama himself. The greatly illustrious Kashyapa, seeing him approach, and knowing his intention, thus addressed him,

Kashyapa said :—

15. My son, do not commit a rash act, for you will then have to suffer pain. The Valikhilyas, that support on the rays of the sun, if angry, can blast you.

Souti said :—

16. Therefore, Kashyapa for the sake of his son, propitiated the greatly fortunate, exceedingly ascetic and sinless Valikhilyas.

Kashyapa said :—

17. O great Rishis, the rise of Garuda is for the good of all creatures. He is trying to accomplish a great act, and therefore, you should give him permission.

Souti said :—

18. The great ascetics, having been thus addressed by the illustrious Kashyapa, quitting the bough, went to the sacred Himalayas to observe ascetic penances.

19. When the Rishis went away, the son of Vinata, his voice choked by the bough in his beaks, asked his father Kashyapa,

20. "O illustrious one, where shall I throw this great bough of the tree"

illustrious one, point me out a place where there is no man."

21. Kashyapa told him of a mountain without human beings, with caves and dales, always covered with snow, and inaccessable by ordinary men even in thought.

22. The great bird, carrying the bough, the elephant and the tortoise, proceeded in great speed towards that mountain of broad waist.

23. The great bough with which the huge bird flew away could be girt round with a cord made of a hundred hides.

24. The king of the birds, Garuda, flew away one hundred thousand *yoyonas* in the shortest time.

25. Going almost within a moment to the mountain as directed by his father, the bird let fall the great bough. And it fell with a great noise.

26. That king of the mountains trembled, having been struck with the storm, raised by Garuda's wings. The trees thereon dropped showers of flowers.

27. And the peaks of that great mountain, decked with gems and gold, were loosened and fell down on all sides.

28. The falling bough struck down many trees, which, with golden flowers amid their dark leaves, looked like clouds charged with lightning.

29. And these trees, bright as gold, falling down upon the ground and dyed with the mountain metals, looked as if they were bathed in the rays of the sun.

30. Then the best of birds sat on the summit of that mountain and ate both the elephant and the tortoise.

31. The son of Tarksha (Garuda), having thus eaten the elephant and the tortoise, rose on his wings from the top of that mountain summit.

32. Various evil omens appeared before the celestials foreboding fear. Indra's thunder-bolt blazed up in a fright.

33—34. Meteors with flames and smoke, loosened from the welkin, shot down during the day; and the weapons of the Vasus, the Rudras, the Adityas, the Sadhyas, the Maruts and of all other classes of celestials began to fight among one another.

35. Such things had never happened, —no, not even during the war between the Devas and the Danavas. The winds blew with thunder; meteors fell in thousands;

36. The cloudless sky made a tremendous roar. Even he who was the god of the gods, dropped blood.

37. The garlands in the necks of the celestials grew pale and dim, and their splendour was lost. And terrible masses of clouds vomitted thick showers of blood.

38. The dust, raised by the winds, darkened the splendour of the coronets worn by the celestials. Thereupon, Indra with the other celestials, perplexed with fear on account of these evil omens, addressed Vrihaspati thus.

Indra said:—

39. O illustrious one, why have these great disasters suddenly arisen? I do not see any enemy who will oppress us in a war.

Vrihaspati said:—

40. O king of the celestials, O Satakratu, it is from your carelessness and from your fault, and owing to the penances of the illustrious Rishi Valikhilyas,

41. That the son of the Rishi Kashyapa and Vinata, the great bird, capable of assuming any form at will, is coming to take away the *Soma*.

42. And the strongest of all the strong, that bird is capable of taking away the *Soma*. Everything is possible in him. He can achieve even the unachievable.

Souti said:—

43. Having heard this, Indra spoke to those that guarded the Ambrosia, "A greatly powerful bird has determined to take away the *Soma*;

44. I warn you beforehand, so that he may not succeed in taking it by force. Vrihaspati has told me that his strength is matchless."

45. The celestials, when they heard it, were astonished, and they took precautions. They stood surrounding the Ambrosia, and the greatly powerful Indra stood with them,—thunder-bolt in hand.

46. The celestials wore wonderful and greatly valuable breast-plates of gold, set with gems;

47. They wore bright leather armours of great toughness, and wielded various sharp weapons of terrible forms,

48. All emetting fire with smoke, and all raised up by the best of the celestials.

49. They were armed with many discuses, iron maces, spikes, lances, tridents, battle-axes and various other sharp-pointed misseles, polished swords and maces of terrible forms, all suited to their respective bodies.

50. Armed with these bright weapons and adorned with all celestial ornaments,

the celestials, having their fear allayed, waited there (ready to meet Garuda).

51. The celestials of matchless strength, energy and splendour, capable of splitting the cities of the Asuras, displayed themselves in forms resplendent as the blazing fire; they all resolved to protect the Ambrosia (at all hazard).

52. And in consequence of the celestials' standing there, and owing to hundreds of thousands of maces furnished with iron spokes, that battle-field looked like another firmament illuminated by the rays of the sun.

Thus ends the thirtieth chapter, Sauparna, in the Adi Parva.

CHAPTER XXXI.

(ASTIKA PARVA.)—*Continued.*

Saunaka said:—

1. O son of Suta, what was the fault of Indra and what was his carelessness? How was Garura born owing to the penances of the Valikhilyas?

2. Why had Kashyapa, a Brahmana, the king of the birds for his son? Why was he invincible of all creatures and indestructible of all?

3. Why was that bird capable of going every where and mastering any measuse of strength at will? I am willing to hear all this, if they are narrated in the Puranas.

Souti said:—

4. What you ask me is narrated in the Puranas. O Brahmana, listen to them. I shall briefly narrate them all.

5. When Prajapati Kashyapa from the desire of begetting offspring was engaged in a sacrifice, the Rishis, the Devas, and the Gandharvas all gave him help.

6. Indra with Valikhilya Rishis and other celestials were appointed by Kashyapa to bring fuel for the sacrifice.

7. And Lord Indra, taking up according to his great strength a weight which was mountain-like, brought it without any fatigue.

8. He saw on the way some Rishis, as small in size as the thumb, carrying one single stalk of *Palasa* leaf all together.

9. They were exceedingly lean for want of food, and they were much distressed when they fell into an indentation in the road caused by the hoop of a cow.

19. Purander (Indra), madly proud of his strength, saw them with surprise, and laughing at them in derision, passed them, crossing over their heads, and thus grossly insulting them.

11. On this the Rishis became exceedingly angry and was filled with sorrow. They began a great act which was a terror to Indra.

12. Hear, Sir, these excellent Rishis poured *ghee* in the sacrificial fire loudly reciting *Mantras*, saying,

13. "There will be another Indra of all the celestials, capable of going everywhere at will, mustering any measure of strength at will and imparting fear to the present Indra.

14. By the fruit of our penances, let there be born an Indra fearfully strong and fleet as the mind."

15. The Lord of the celestials Satakratu, becoming very much alarmed, went to ask the protection of the great ascetic, the self-controlled Rishi Kashyapa.

16. Prajapati Kashyapa, having heard every thing from Indra, went to the Valikhilyas, and asked whether their act had been successful.

17. Thus addressed, those truthful Rishis said, "Yes, it is done." Then Prajapati Kashyapa pacified them and said,

18. "The present Indra has been appointed the lord of the three worlds by Brahma. O Rishis you are also trying to create another Indra.

19. O excellent men, you should not make the words of Brahma untrue, and I too do not wish to make your desire futile.

20. Let there be an Indra of the winged creatures, endued with great strength. Be gracious to Indra who is suppliant to you."

21. Having been thus addressed by Kashyapa, the Valikhilya Rishis: saluted the great Prajapati and spoke thus,

The Valikhilyas said:—

22. O Prajapati, our this action (penance) is for creating an Indra. It is also meant for a son being born to you.

23. Let this successful act be accepted by you; and in this matter, do whatsoever you think good and proper.

Souti said:—

24-25. At this time, the good and illustrious daughter of Daksha, named Vinata, being desirous of having an offspring and having pruified herself by bathing after her season of impurity, came to her husband; and Kashyapa spoke to her thus,

26. "O Lady, the sacrifice, commenced by me, has borne fruit. What you

desired to get, you will get. Two heroic sons will be born in you who will be the lords of the three worlds.

27. Owing to the penances of the Valikhilyas, and by virtue of the desire with which I had began my sacrifice, those sons will be of exceeding good fortune, and they will be worshipped by the three worlds."

28. The illustrious Kashyapa again spoke to her, " Carefully bear these auspicious seeds.

29. These two will be the lords of all the winged creatures. They will be birds, capable of assuming any form at will, and they will be great heroes, respected by all the worlds."

30. The Prajapati then addressed Indra thus,—"You will have two brothers of great power and strength, who will be your helps.

31. O Purander, by them will no injury be done to you. Let your sorrow cease. O Indra, you will remain as the only one Indra in the world.

32. But let not the utterers of Brahma, Brahmanas be ever slighted by you. Let not those, whose words are like the thunderbolt, be again insulted by you."

33. Having been thus addressed, Indra, his fear being dispelled, went to heaven; and Vinata was much pleased, because her desire was accomplished.

34. She gave birth to two sons, Aruna and Garuda, and the undeveloped-bodied Aruna became the fore-runner (charioteer) of the sun.

35. Garuda became the king of the birds. O descendent of Vrigu, listen to his great deeds.

Thus ends the thirty first chapter, Sauparna, in the Adi Parva.

CHAPTER XXXII.

(ASTIKA PARVA).—*Continued.*

Souti said:—

1. O best of the twice born, the celestials, having stood prepared for battle (in the way already narrated), the king of the birds Garuda soon came upon them.

2. The celestials, having seen him of excessive strength, began to tremble in fear; and (having been confused) struck one another with all their weapons.

3. Amongst those that were guarding the *Soma* was Bhaumana (Viswakarma) of matchless strength and of great energy. He was as effulgent as the electric fire.

4. But after a moment's fight he lay as dead, mangled by the king of the birds with his beaks, talons and wings.

5. The great bird, darkening the worlds with the dust raised by the great storm created by his wings, overwhelmed the celestials.

6. Having been overwhelmed with that dust, the celestials fainted away. Those that were guarding the Ambrosia could not see Garuda on account of the dust.

7. Thus Garuda agitated the celestial regions and mangled the celestials with his wings and beaks.

8. Thereupon the celestial, the god of thousand eyes (Indra), commanded Vayu, saying, "O Maruta, it is yonr work to drive the dust away."

9. Then the mighty Vayu drove the dust; and when darkness thus disappeared, the celestials attacked the bird.

10. When he was attacked by the celestials, he roared in the sky, like the great cloud, frightful to every creature.

11-13. The greatly powerful king of birds, the slayer of enemies, rose on his wings and stayed in the sky over the heads of the celestials, with their lord Indra, who showered on him double edged swords, iron maces, sharp lances, bright arrows and discuses of the form of the sun. Being thus attacked from every side,

14. The king of birds faught the great battle without being weary for a moment, and the greatly powerful son of Vinata, blazing in the sky, attacked the celestials on all sides by his wings and breast, and scattered them in all directions.

15. Mangled by the talons and the beaks of Garuda, copious blood began to flow from the bodies of the celestials.

16. Thus overcome by the king of birds, the Sadhyas fled with the Gandharvas towards the east, the Vasus with the Rudras towards the south,

17. The Adityas towards the west, and the Ashwinis towards the north. Gifted with great powers, they retreated fighting, and looking back every moment at their enemy.

18-19. Garuda faught with the greatly courageous Ashwakranda, and Ranuka, the bold Krathana, and Tapana, Uluka and Sashana, Nemesha, Puruja and Pulina.

20. The son of Vinata mangled them with his wings, talons and beaks, like the chastiser of foes, the angry Penaki (Siva) at the end of the Yuga.

21. Those greatly powerful and energetic celestials, mangled all over by that great bird, looked like masses of black clouds, dropping showers of blood.

22. Thus making the celestials almost dead, the best of the birds went where the Ambrosia was. He saw it surrounded on all sides by fire.

23. The terrible flames of that fire covered whole of the sky, and moved by violent winds, they bent on burning the very sun.

24-25. The illustrious Garuda assumed ninety times ninety mouths, and drinking in many rivers by those mouths, and coming back in great speed, having wings for his vehicle, extinguished the fire with those rivers' water. And extinguishing that fire, he assumed a very small form, wishing to enter into the place where the Ambrosia was.

Thus ends the thirty second chapter, Sauparna, in the Adi Parva.

CHAPTER XXXIII.

(ASTIKA PARVA.)—*Continued.*

Souti said:—

1. The great bird, assuming a golden body, bright as the rays of the sun, entered (where the *Soma* was) with great force as a torrent enters the sea.

2. He saw near the Ambrosia a wheel, keen-edged and sharp as the razor, revolving incessantly (round it.)

3. And that fearful instrument of fearful form, as blazing as the blazing sun, was skilfully created by the celestials to cut down the robbers of the Ambrosia.

4. The great bird saw a passage through it, and stopped for a while. Diminishing his body within an instant, he passed through the spokes of that wheel.

5—6. He beheld, within the line of the wheel, stationed there to guard the *Soma*, two great snakes as blazing as the blazing fire, having tongues like lightning, power incomparable, face and eyes emitting fire, poisonous, terrible, always in anger and always in activity.

7. Their eyes were winkless and always inflamed in anger. He who was even seen by any of the two was instantly reduced to ashes.

8. The great bird (Suparna) suddenly covered their eyes with dust, and thus making them blind, he attacked them from all sides.

9. The son of Vinata, that ranger of the sky, attacking their bodies, mangled them into pieces; and he then without the least delay came to the place where the *Soma* was.

10. The mighty son of Vinata, taking up the Ambrosia from the place where it was, rose on his wings, breaking the instrument into pieces.

11. He soon came out, but he did not drink the Ambrosia. He then proceeded on his way without the least fatigue, darkening the splendour of the sun.

12. The son of Vinata then saw Vishnu on his way in the sky, and Narayana was pleased with him for his self-denial.

13. The undeteriorating Diety said to the great bird, "I am willing to grant you a boon." Thereupon the bird said, "I want to stay above you."

14. He again said to Narayana, "I want to be imortal, and free from disease without drinking the Ambrosia."

15. Vishnu said to the son of Vinata, "Be it so." Receiving these two boons, Garuda said to Vishnu,

16. "I shall also grant you a boon." Thereupon Vishnu asked the mighty carrier of great weights to become his vehicle.

17. He placed the bird on the flag-staff of his car saying, "Thus shall you stay above me." And the bird said to Narayana, "Be it so,"

18. Mocking the wind with fleetness, he then swiftly proceeded on his way, and when the great bird was thus going away, Indra hurled at him his thunder-bolt.

19. The best of birds, Garuda, when carrying away the Ambrosia, was thus struck with the thunder-bolt; and being greatly angry, he laughingly spoke to Indra

20. In sweet words, "I shall respect the Rishi, with whose bones the thunder-bolt is made.

21. I shall respect the thunder-bolt and you also. O Indra, I cast a feather of mine, end of which even you will never find.

22. I have not felt the slightest pain being struck by your thunder-bolt." Having said this, the king of birds threw out one of his feathers.

23—24. Seeing that beautiful feather, cast by Garuda, all creatures became exceedingly pleased, and they said, "Let this bird be called Suparna (bird with beautiful feathers)." Seeing this, the diety of thousands eyes, Purandar, was much surprised, and he thought the bird must be a great being. He then addressed him thus,

Indra said :—

25. "O best of birds, I desire to know the limit of your strength. I also desire to form an eternal friendship with you.

Thus ends the thirty third chapter, Sauparna, in the Adi Parva.

CHAPTER XXXIV.

(ASTIKA PARVA.)—*Continued.*

Garuda said :—

1, "O Purander, Let there be friendship between us as you desire. Know, my strength is great and is hard to bear.

2. O Satakratu, the learned do not approve of speaking highly of their own strength or of their own merits.

3. O friend, as we are now made friends, and as you ask me, I will tell you, although self-praise without reason is always improper.

4. O Indra, I can bear, on a single feather of mine, this earth with her mountains forests, oceans, and even you with it.

5. Know, my strength is such that I can bear, without fatigue, even all the worlds put together, with their mobile and immobile objects.

Souti said :—

6. O Saunaka, when the great hero (Garuda) said all this, the great Lord, the king of the celestials, the wearer of the heaven's crown, the possessor of wealth, the benefactor of all the worlds said :—

7. "It is true what you say. Every thing is possible in you. Accept now my sincere and eternal friendship.

8. If you do not require the *Soma*, kindly return it to me. Those to whom you will give it will always quarrel with us.

Garuda said :—

9. There is a reason why I am taking away the *Soma*. I shall not give the *Soma* to any body to drink.

10. O diety of thousand eyes, after I shall place it down, O king of heavens, you can instantly take it up and bring it away.

Indra said :—

11. O oviparous One, I am highly pleased with what you have just now said. O best of birds, accept from me any boon you like to have.

Souti said :—

12. Being thus addressed, Garuda recollecting the sons of Kadru and the slavery of his mother by deception said,

13. "Though I have power to do every thing over all creatures, yet, O Indra, I shall do your bidding. Let the mighty snakes be my food."

14. "Be it so," said the destroyer of the Danavas, and he went to Hari, the god of gods, the great Soul, the lord of *Yogees*.

15. He (Vishnu) sanctioned all that was said by Garuda. The illustrious lord of all the worlds thus spoke to him,

16. "I shall take away the *Soma* when you will place it down." Having said this he bade farewell to Garuda, And Suparna (Garuda) went to the presence of his mother with great speed.

17. He then said to all the snakes in joy, "Here have I brought the Ambrosia. I shall place it on the (sacred) *Kusha* grass.

18. O snakes, drink it after performing your ablutions and religious rites. I have done what you asked me to do.

19—20. Therefore, as you promised, let my mother became free from this day." "Be it so," said the snakes and went to perform their ablutions. In the meantime, Indra taking up the Ambrosia, went away to heaven.

21. The snakes, after performing their ablutions, their daily devotions, and other sacred rites, came in joy to drink the Ambrosia.

22. They saw that the *Kusha* grass on which the Ambrosia had been placed was empty. It had been taken away by a counter act of deception.

23. They began to lick with their tongues the *Kusha* grass in which the Ambrosia had been placed ; and by that act, their tongues became divided into two.

24. The *Kusha* grass, from the contact of the Ambrosia, became sacred from that day. Thus did the illustrious Garuda bring the Ambrosia, and bring it for the snakes, but thus were their tongues divided by what he did.

25. Then Suparna (Garuda) lived in that forest with his mother in great joy. The son of Vinata delighted his mother by becoming the eater of snakes, by being respected by all birds and by doing other great acts.

26. He, who will listen to this story or read it to an assembly of Brahmanas, must surely go to heaven, acquiring great merit from its recitation.

Thus ends the thirty fourth chapter, the conclusion of Sauparna, in the Adi Parva.

CHAPTER XXXV.

(ASTIKA PARVA.)—*Continued.*

Saunaka said:—

1. O son of Suta, you have told us why the snakes were cursed by their mother; and why Vinata also cursed her son.

2. You have told us the bestowal of boons on Kadru and Vinata by their husband; you have also told us the names of the two sons of Vinata.

3. O son of Suta, you have not told us the names of the snakes (the sons of Kadru). We are anxious to know the names of the chief ones.

Souti said:—

4. O Rishi, for fear of being lengthy, I shall not mention the names of all the snakes. But hear, I shall only mention the names of the chief ones.

5-16. Shesha was born first and then Vasuki. (There were born) Airavata, Takshaka, Karkotaka, Dhananjaya, Kalakeya, Mani, Purana, Pinjaraka, Elapatra, Vamana, Nila Anila, Kalamasha, Savala, Aryaka, Ugraka, Kalaspotaka, Suramukha, Dodhimukha, Vimalapindaka, Apta, Karotaka, Sankha, Valisikha, Nisthanaka, Himaguha, Nahusa, Pingala, Vahyakarna, Hastipada, Mudgarapindaka, Kamvala, Ashwatara, Kalijaka, Vritta, Samvartaka, Padma, Mahapadma, Sankhamukha, Kushamandaka, Kshemaka, Pindaraka, Karavira, Pushpadanshtraka, Vilwaka, Vilwapandara, Mushikada, Sankhasiras, Purnabhadra, Haridraka, Aparajita, Jyotika, Srivaha, Kauravya, Dhritarastra, Sankhapinda, Virajas, Suvahu, Salipinda, Probhakara, Hastipinda, Pitharaka, Sumukha, Kaunapashana, Kuthara, Kunjara, Kumuda, Kumudakshya, Tettiri, Halika, Kardama, Vahumulaka, Karakara, Akarkara, Kundodara and Mahodara.

17. O best of the twice-born, I have told you the names of the chief snakes. For fear of being tedious, I have not told you the names of the rest.

18. O Rishi, the sons and the grandsons of the snakes were innumerable, therefore, I shall not mention their names to you.

19. O Rishi, the number of snakes defies calculation in this world. There are many thousands and millions of the snakes.

Thus ends the thirty fifth chapter, Astika, in the Adi Parva.

CHAPTER XXXVI.

(ASTIKA PARVA.)—*Continued.*

Saunaka said:—

1. O child, you have told us of many greatly powerful and unconquerable serpents. What did they do after hearing of the curse?

Souti said:—

2. Illustrious and famous Shesha, having left (his mother) Kadru, practised austere penances, living on air and rigidly observing vows.

3. He practised his penances, going to Gandhamadana, Vadari, Gokarna, the forest of Pushkara and the foot of the Himalayas.

4. He passed his days in these sacred places, rigidly observing his vows, completely controlling his passions and concentrating his mind.

5. The Grandsire saw him with knotted hair, clad in rags, his flesh, skin and senews dried up owing to the austere penances he was practising.

6. The Grandsire, addressing that penance-practising ascetic, said, "O Shesha, what are you doing? let the welfare of the worlds also engage your thoughts.

7. O sinless one, you are giving pain to all creatures by your austere penances. O Shesha, tell me the desire of your mind."

Shesha said:—

8. My brothers are all of wicked hearts. I do not wish to live with them. Kindly sanction this.

9. They are jealous of one another like great enimies. I am, therefore, engaged in penances. I shall not even see them.

10. They never show any kindness for Vinata and her son, who is our other brother, the bird of the air.

11. They always envy him. He too is much stronger than (all of us), owing to the boon granted by our father, the illustrious and noble Kashyapa.

12. Therefore, I am practising penances, and I shall cast off this body of mine, so that I may not live with them even in another life.

Souti said:—

13. When Shesha thus spoke, the Grandsire told him, "O Shesha, I know the character of your brothers.

14. (And I know also) their great danger owing to their offence against their mother. O snake, a remedy has been already provided by me.

15. You should not grieve for your brothers. O Shesha, whatever you desire poto ssess, ask it from me.

16. I am highly pleased with you and I shall grant you a boon to-day. O best of snakes, it is very good that your heart has been set on virtue. Let your heart be more and more firmly set on virtue."

Shesha said :—

17. O divine Grandsire, O lord of all, I ask this boon,—let my heart always delight in virtue and in blessed penances.

Brahma said :—

18. O Shesha, I am highly pleased with your self-denial and love of peace. By my command let the following act be done by you for the good of all creatures.

19. Bearing properly and well, this earth which is so very unsteady, towns retreats and seas, with all her mountains and forests with her O Shesha, remain in the way as she may be steady.

Shesha said:—

20. O divine lord of all creatures, O granter of boons, O lord of the earth, O the lord of every created thing, O the lord of the universe, I shall hold the earth steady, as you command. O Prajapati, place it upon my head.

Brahma said :—

21. O best of snakes, go underneath the earth. She herself will make a passage for you. O Shesha, you will certainly do what is highly valued by me by holding the earth (on your head.)

Souti said :—

22. The elder brother of the king of the snakes, entering into a hole, went to the other side of the earth. He held that goddess (earth) with her belt of seas all around her.

Brahma said :—

23. O Shesha, O best of snakes, you are the Dharma, because you hold the earth alone with your huge body, with every thing on her, what I myself and Indra can do.

Souti said :—

24. Thus does the snake, Shesha, the greatly powerful lord Ananta, live underneath the earth, alone supporting the world at the command of Brahma.

25. Then the Grandsire, the illustrious lord of the immortals, gave Suparna (Garuda), the son of Vinata as Ananta's help.

Thus ends the thirty-sixth chapter, Astika, in the Adi Parva.

CHAPTER XXXVII.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. The best of snakes, Vasuki, hearing the curse of his mother, pondered over how to make it abortive.

2. He held a consultation with all his brothers, Airavata and others, who were virtuous.

Vasuki said :—

3. O sinless ones, the curse on us is well-known to you. We should try to neutralise it.

4. Remedies exist for all curses, but no remedy can avail those who are cursed by their mother.

5. Hearing that this curse was uttered before the immutable, the infinite and the true one, my heart trembles.

6. Our annihilation has certainly come; otherwise the immutable Lord should have prevented our mother from uttering the curse.

7. Therefore, let us consult to-day how we may secure the safety of the snakes. Let us not waste time.

8. You are all wise and discerning. We shall all consult together, and find out a means of deliverence,

9. As did the celestials, in the days of yore, to regain the lost Agni who had concealed himself within a cave, so that the sacrifice of Janamejaya for the destruction of the snakes may not take place, and so that we may not meet with our destruction.

Souti said :—

10. Thus addressed, all the offspring of Kadru assembled together; they were all wise in counsel, and they gave their opinions (one after the other.)

11. One party said, "We shall assume the guise of Brahmana Rishis and asked Janamejaya not to hold the sacrifice."

12. Others, thinking themselves wise, said, "We shall all become his favourite counsellors.

13. He will then certainly ask our advice in all things, and we shall then give him such advice as may obstruct the sacrifice.

14. The king, thinking us wise, will certainly ask our advice about his sacrifice, and we shall say, "Don't hold it."

15. We shall point him out many serious evils in this world and the next, with reasons and causes, so that the sacrifice may not take place.

16—17. (We can do this also) ; let one of the snakes by biting kill the persons, who will try to do good to the king, and who will be well-acquainted with the rites of the Snake-sacrifice and who will be appointed as the sacrificial priest. And by their death, the sacrifice will not be completed.

18. We shall also bite those who are acquainted with the Snake-sacrifice and who may be appointed as the *Ritwijas* of the sacrifice. Thus we shall obtain our object."

19. Some other snakes, who were kind-hearted and virtuous, said, "Your this advice is not good. It is not proper to kill Brahmanas."

20. That remedy is proper in a danger which rests on righteousness. Unrighteousness finally destroys the world."

21. Other snakes said :—" We shall estinguish the sacrificial fire by becoming clouds luminous with lightning, and pouring down showers."

22. Other good snakes said, " Let us go in the night and steal away the vessel of the *Soma*. This will obstruct the sacrifice.

23. Or let the snakes go in hundreds and thousands to the sacrifice, bite every one, and thus create a terror.

24. Or let the serpents defile the pure food with their urine and dung."

25. Others said, " Let us become the *Ritwijas* of the king and obstruct the sacrifice by saying at the very outset,—'Give us our Dhakshina."

26. The king, being placed in our power, will do whatever we will ask him to do." Other said, " When the king will play in the waters,

27. Let us carry him to our home and kept him bound, so that the sacrifice may not take place." Others, thinking themselves wise, said,

28. " Let us go to the king and bite him, so that our object may be accomplished. By his death the root of all evil will be destroyed.

29. O snake, that hears by the eyes, this is the final result of our deleberations. O king, do speedily what you think proper.

30. Having said this, they all eagerly looked at the best of the snakes, Vasuki. And Vasuki, after reflecting a while, told the snakes,

31. " O snakes, your this final determination does not seem worthy of adoption. The advice, that you all give, are not to my liking.

32. What can I suggest which would be for your good ! I think the favour of (our father) the illustrious Kashyapa can alone do us good.

33. O snakes, my mind does not know which of your suggestions to adopt for the welfare of my race and mine.

34. It is this that makes me so anxious, for the credit and the discredit of the act will rest on me alone.

Thus ends the thirty-seventh chapter Astika, in the Ardi Parva.

CHAPTER XXXVIII.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. Having heard the words that fell from the snakes and also what fell from Vasuki, Elapatra addressed them thus,

2. " That sacrifice is not such as would be prevented, and Janamejaya of the Pandava race, who is our great terror, is not such as he can be obstructed.

3. O King, he who is afflicted by Fate, has his recourse to Fate alone. Nothing else can be his refuge.

4. O best of the snakes, the root of our terror is Fate, and therefore, Fate alone must be our refuge. Listen to what I say.

5—6. O best of the snakes, when that curse was uttered, I lay in fear, crouching on my mother's lap. O best of the snakes, O Lord, O snake of great splendour, I heard from that place the sorrowing gods speaking to the Grandsire saying,

The Celestials said :—

7. O Grandsire, O god of gods, who but Kadru, after getting such dear children, can curse them even in your presence !

8. O Grandsire, you have also said, " Be it so." We wish to know the reason why you did not prevent her.

Bramha said :—

9. The snakes have multiplied, they are cruel, terrible in form, and deadly poisonous. I did not prevent Kadru (from uttering the curse) from the desire of doing good to all creatures.

10. The poisonous serpents that have always the biting propensity, those that bite for little faults, and those who are sinful, will be destroyed, but not those that are virtuous.

11. Hear, how the snakes may escape from this dreadful calamity when the time will come,

12. There will be born in the race of *Yayavaras*, a great Rishi, known by the name of Jaratkaru, who will be intelligent, greatly ascetic and self-controlled.

13. That Jaratkaru will have a son, named Astika, who will also be a great Rishi. He will put a stop to the Snake-sacrifice. Those snakes that will be virtuous will escape (from the Snake-sacrifical fire.)

The Celestials said :—

14. O Brahma, in whom will Jaratkaru, the foremost of the Rishis, gifted with great powers and asceticism, beget that illustrious son ?

Bramha said :—

15. The best of Brahmanas, the greatly powerful (Jaratkaru) will beget a greatly powerful son on his wife who will bear the same name as his.

16. Vasuki, the king of the snakes, has a sister, named Jaratkaru ; the son I speak of will be born in her womb, and he will save the snakes.

Elapatra said :—

17. The celestials said to the Grandsire, "Be it so," and the lord Brahma, having said all this to the celestials went to heaven.

18—19. O Vasuki, I see before me your that sister, known by the name of Jaratkaru. To save us from this great calamity, give her as a gift to the Rishi Jaratkaru of rigid vows, who will roam about begging for a bride. This means of our safety has been heard by me.

Thus ends the thirty eighth chapter, Astika, in the Adi Parva.

CHAPTER XXXIX.

(ASTIKA PARVA).—*Continued.*

Souti said :—

1. O best of the twice born, hearing what Elapatra said, all the snakes exclaimed in joy, "Well said! Excellent man!"

2. From that day Vasuki carefully kept that maiden, his sister Jaratkaru, and he took great pleasure in rearing her up.

3. Not long after this, the Devas and the Asuras churned the abode of Varuna (Ocean.)

4. And the greatly powerful Vasuki became its churning cord. As soon as this work was done, he appeared before the grandsire.

5. The celestials with Vasuki addressed the Grandsire thus,—"O lord, Vasuki is suffering from the fear of the curse.

6. You should draw out the dart, begotten by his mother's curse, which pierces the heart of Vasuki who is desirous of the weal of his race.

7. The king of the snakes is always our friend and benefactor ; O lord of the gods, be gracious to him, and remove the fever of his mind.

Bramha said :—

8—9. O immortals, I have thought in my mind what you have said. Let the king of the snakes do what Elapatra had told him bofore. The time has come. The wicked only will be destroyed, and not the virtuous.

10. Jaratkaru is (already) born ; that Brahmana is now engaged in penances. Let him (Vasuki), at the proper time, give his sister to Jaratkaru.

11. O celestials, what had been said by Elapatra for the weal of the snakes is true. It is not otherwise.

Souti said :—

12. The king of the snakes, afflicted with the curse, having heard what the Grandsire said, commanded all the snakes,—

13. A large number of them who are always attentive to their duties,—to watch the Rishi Jarakaru. He said,—

14. "When the Lord Jaratkaru will ask for a wife, come immediately and inform me of it. The weal of our race depends upon it."

Thus ends the thirty-ninth chapter, Astika, in the AdiParva.

CHAPTER XL.

(ASTIKA PARVA.)—*Continued.*

Saunaka said —

1—2. O son of Suta, I desire to know why the illustrious Rishi whom you call Jaratkaru came to be so called You should tell us the Etymology of the name of Jaratkaru.

Souti said :—

3—4. *Jara*, means "waste"—*Karu* means "huge." The body of this Rishi was huge, but he reduced it by severe penances. O Brahmana, because he thus reduced his body, he was called Jaratkaru. The sister of Vasuki was called Jaratkaru for the same reason.

5. When the pious Saunaka heard this, he smiled, and addressing Ugrasrava (Souti) said, "It is true."

Saunaka said :—

6. I have heard all that you have narrated. Now I wish to hear how Astika was born.

Souti said :—

7. Vasuki, wishing to bestow his sister on Rishi Jaratkaru, gave the snakes (all necessary) orders.

8. Many years rolled away, but the Rishi of rigid vows, deeply engaged in ascetic devotions, did not seek for a wife.

9. That high-souled Rishi, his sexual passion completely under control, engaged in deep study and devoted to rigid asceticism, fearlessly roamed over the world, having no desire for a wife.

10. O Brahmana, once upon a time there was a king, named Parikshit, born in the race of the Kurus.

11. He was like his grandfather, mighty in arms, the best of all bow-men in battle, and was very fond of hunting.

12. That king of the world roamed about, hunting deer, wild boars, hyena and bufalloes, and various other wild animals.

13. One day, having pierced a deer with an arrow, he slung his bow on his back and entered into a deep forest.

14. He searched for it in the forest here and there, as Rudra did in heaven for the sacrificial deer which was pierced with his arrow.

15. Never had a deer, pierceed by Parikshit, escaped in the forest with life. This deer, however, wounded as the others, were fled away with speed. It shows the proximity of the king's going to heaven (death).

16. The deer, that the king of men, Parikshit wounded, was soon lost out of his sight, and the king went in pursuit it far into the forest.

17—19. Fatigued and thirsty he came upon a Rishi, in the forest, seated in a cow-shed, drinking the froth oozing out of the mouths of the calves sucking the milk of their mothers. Coming to him with all haste, the king asked that Rishi of great austerity, "O Brahmana, I am king Parikshit, the son of Abhimanyu.

20. Have you seen where the deer pierced by me has gone?" But the Rishi, observing the vow of silence, did not reply to him.

21. The king being angry took up a dead snake with the end of his bow and placed it round the neck of the Rishi, but the Rishi did not prevent him from doing it.

22—23. He did not even say a word, either good or bad. Seeing him in that state, the king cast off his anger and became very sorry. He went away to his capital, and the Rishi remained as he was. The forgiving great Rishi knowing him, that best of kings,

24—25. To be true to the duties of his order, did not curse him. That best of kings, the best of the Bharata race, also did not know that the Rishi was a virtuous man. It is for this that he thus insulted him. This Rishi had a young, greatly powerful and exceedingly ascetic son,

26—27. Who was named Sringi. He was full of wrath, severe in his vows and difficult to be appeased. He sometimes worshipped with great attention his (preceptor) Brahma, seated on his seat and ever engaged in doing good to all creatures. Commanded by him, he was coming home one day,

28—29. When his friend (Krisha) in a playful mood, laughingly spoke to him about his father. The Rishi's son, ever wrathful and like poison itself, hearing what had happened to his father, blazed up in a rage.

Krisha said :—

30. O Sringi, do not be proud. Ascetic as you are and possessed of great powers, (go and see) your father is carrying a dead body (on his shoulder),

31. Don't speak with the sons of the Rishis like ourselves, who are deep in asceticism, who have knowledge of truth and who have attained success.

32. Where is your that manliness, and where are your those proud words, when you see your father carrying a dead snake?

33. O best of Rishis, your father did nothing to meet with this treatment. I am pained as if it has been done to me.

Thus ends the fortieth chapter, Astika, in the Adi Parva.

CHAPTER XLI.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. Being thus addressed, and having heard that his father was bearing a dead snake, the powerful Sringi grew exceedingly angry.

2. Looking at Krisha, he softly asked him, "Why does my father bear a dead snake?"

Krisha said:—

3. O dear friend, when Parikshit was roving for the purpose of hunting, he placed the dead snake on the shoulder of your father.

Sringi said:—

4. What harm was done by my father to that miscreant king? Tell me this, O Krisha, and (you will then) see my ascetic powers.

Krisha said:—

5. King Parikshit, the son of Abhimanyu, having wounded a fleet stag with an arrow while hunting, chased it alone.

6. He lost sight of the stag in the wilderness of the forest, and seeing your father he accosted him.

7. But he (your father) was then observing the vow of silence. Oppressed by hunger, thirst and fatigue, the king repeatedly asked your father about the missing deer.

8. But the Rishi, being then under the vow of silence, did not make any reply. Thereupon the king, becoming angry, placed the snake on his shoulder, taking it up with the end of his bow.

9. O Sringi, your father, engaged in devotion, is still in that posture. The king has, however, gone away to his capital (Hastinapur), named after the elephant.

Souti said:—

10. Having heard that a dead snake had been placed on his father's shoulder, the Rishi's son looked like a blazing fire, his eyes reddened with anger.

11. Inflamed with anger, the powerful Rishi, touching water, cursed the king thus,

Sringi said:—

12,—14. He who has placed the dead snake on the shoulder of my old and lean father,—that miscreant of a king, that insulter of the Brahmanas, the destroyer of the fame of the Kuru race,—will be taken within seven days from to-day to the land of Yama by the snake Takshaka, the powerful king of the serpents, stimulated by my words.

Souti said:—

15. Having thus cursed the king from anger, Sringi went to his father, and saw that he was sitting in the cow-shed, the dead snake (was still) on his shoulder.

16. Seeing that the dead snake was on the shoulder of his father, he was again inflamed with anger.

17. He shed tears in grief; and addressed his father thus, "O father, hearing the insult offered to you by the miscreant,

18. King Parikshit, I have cursed him from anger. That wretch of the Kurus richly deserves my potent curse. Within seven days from this date the king of snake, Takshaka

19. Will take the sinner to the fearful house of Death." And the father said to the enraged son,

Samika said:—

20. O child, I am not pleased with your act. It is not proper for ascetics to act thus. We live in the domains of that king;

21. We are righteously protected by him, and therefore, we should not mind his faults. The reigning kings should always be pardoned by men like us.

22. O son, if you destroy Dharma, (piety), Dharma will certainly destroy you. If the king does not protect us, we meet with many afflictions.

23. O son, we cannot then perform our religious rites as we desire. Protected by virtuous kings,

24. We achieve great merits; and a share of it always goes to such kings. Therefore, reigning kings are always to be forgiven;

25. Specially Parikshit, who, like his grandfather, protects us as a king should protect his subjects.

26. That penance-practising king was oppressed by hunger and thirst, and he did not know that I was observing the vow of silence.

27. Disasters always befall on a country where there is no king. The king punishes those who grow wicked.

28. The fear of punishment brings in peace, and men thus perform their duties and their rites undisturbed.

29. The king establishes the kindom of heaven. The king protects all sacrifices, and the sacrifices please the celestials;

30. The celestials cause rain, and rain produces medicinal herbs; the medicinal herbs do immense good to mankind.

31. Manu said,—'The ruler of the destiny of men is equal to ten Veda-knowing Brahmanas.'

32. That penance-observing king, oppressed by hunger and thirst, has done this through ignorance of my vow.

33. Why have you, through childishness, done rashly this unrighteous action ? O son, that king in no way deserves a curse from us.

Thus ends the forty first chapter, Astika, in the Adi Parva.

CHAPTER XLII.

(ASTIKA PARVA.)—*Continued.*

Sringi said :—

1. O father, whether my act was rash or improper, whether you like it or dislike it, the words spoken by me shall never be vain.

2. O father, I tell you, this can never be otherwise. I have never spoken a lie even in jest.

Samika said :—

3. My child, I know, you are greatly powerful, and you are very truthful. You have never spoken a falsehood in your life, and therefore your curse will never be false.

4. But the son, even when he is grown up, should always be adviced by his father, so that adorned with good qualities, he may earn great renown.

5. You are mere child, and therefore, how much more do you stand in need of counsel ! You are always engaged in asceticism. Even the anger of illustrious and high souled men increases with the increase of their powers.

6. O best of pious men, considering that you are my son and a mere boy, and seeing your rashness, I see I must give you advice.

7. Live, O son, having your mind inclined to peace ; live on fruits and roots of the forest. Destroy your anger ; but do not destroy the fruits of your asceticism (by giving vent to anger.)

8. Anger diminishes the merits that ascetics acquire with great pains. There is no hope for those who are deprived of virtue.

9. Peacefulness produces success to the forgiving ascetics. Good come to the forgiving men, both in this world and in the next.

10. Therefore, you should always live, being forgiving in your temper and self-controlling of your passions. By forgiveness you will attain to worlds that are beyond the reach of even Brahma.

11. O my son, having adopted peacefulness, I shall do as much as lies in my power. I shall do this. I shall send words to the king, telling him,

12. "O king, you have been cursed by my son, who is a mere child and whose intellect is not yet developed. Seeing your disrespect towards me, (he has done this) in anger."

Souti said :—

13. That great ascetic, observant of vows, moved by kindness, sent a disciple to Parikshit with proper instructions.

14. He sent his disciple, named Gaurmukha, a young man of good manners and of ascetic penances, instructing him to enquire first about the welfare of the king, and then to communicate the real business.

15. Going (to Hastinapur) he soon came to the king, the head of the Kuru race. He entered the king's palace, having first sent the notice of his arrival through a servant.

16. The Brahmana, Gaurmukha, was received in all honours. And then after resting for a while, he told the king in the presence of his ministers, the terrible words of Samika, exactly as he was instructed.

Gaurmukha said :—

17. O king of kings, there lives within your dominions, a Rishi, named Shamika.

18—19. He is greatly virtuous, very peaceful, his passions under control, and a great ascetic. O best of men, a dead snake was placed by you with the end of your bow on the shoulder of this Rishi who was then observin , the vow of silence. He himself forgave the act, but his son did not.

20. O king of kings, you have been to-day cursed by him without the knowledge of his father. Takshaka will be your death within seven nights.

21. Shamika repeatedly asked his son to save you, but there is none to falsify his curse.

22. As he has been unable to pacify his angry son, therefore, O king, I have been sent by him to you for your good.

Souti said :—

23. Having heard these terrible words, and recollecting his own sinful act, the king, the descendant of the Kuru race, a great ascetic himself, grew exceedingly sorry.

24. Having heard that the best of the Rishi (Shamika) had been observing the vow of silence, he was doubly afflicted with sorrow.

25. Seeing also the great kindness shown to him by the Rishi, and recollecting his own great sinful act, the king became very penitant.

26. The king, who looked like a celestial, did not grieve so much for hearing that he would die, as for having done that (insulting) act to the Rishi.

27. The king then sent away Gaurmukha, saying "Let the adored Rishi be gracious to me!"

28. When Gaurmukha had gone away, the king in great anxiety consulted with all his ministers without delay.

29. Having consulted with his ministers, the king himself, wise in counsels, caused a palace to be erected on a pillar, guarded day and night by men.

30. For his protection, he placed all around the palace, physicians, medicines and Brahmanas skilled in *Mantras*.

31. Thus being protected on all sides, the king discharged his royal duties, surrounded by his virtuous ministers.

32. None could approach that best of kings there (in that palace.) The air even could not go there, being prevented from entering.

33. When the seventh day came, the best of Brahmanas, Kashyapa, was coming with the intention of treating the king, (if bitten by the snake.)

34. He had heard all that had happened; he had heard that the best of snakes, Takshaka would take the king to Yama's abode.

35. He thought, "I will cure the king bitten by the best of the snakes. By this I may gain both wealth and virtue."

36. The king of the snakes, Takshaka, saw on the way, Kashyapa, going with the intention of curing the king. He appeared before him in the form of a Brahmana.

37. Thereupon the king of the snakes spoke to the best of the Rishis, Kashyapa, saying, "Where are you going with such speed? What is the business upon which you are going?

Kashyapa said:—

38. The best of snakes, Takshaka, will to-day burn the chastiser of his enimies, king Parikshit of the Kuru race;

39. O amiable man, I am going in haste without loss of time, to curat that king of immeasurable prowess, the sole representative of the Kuru race, when he will be bitten by the king of snakes, who is as powerful as Agni.

Takshaka said:—

40. O Brahmana, I am that very Takshaka, who will kill that king of the earth, Stop, you cannot cure one who is bitten by me.

Kashyapa said:—

41. I am possesssed with the power of learning. Going there, I am sure I shall cure the king bitten by you.

Thus ends the fifty second chapter, Astika, in the Adi Parva.

CHAPTER XLIII.

(ASTIKA PARVA.)—*Continued.*

Takshaka said:—

1. O Kashyapa, if you are able to cure any creature bitten by me, then revive this tree bitten by me.

2. O best of Brahmanas, I burn this banian tree in your sight. Try your best; and show me your skill in *Mantras* of which you have just spoken.

Kashyapa said:—

3. O snake, if you are so minded, bite (the tree then). I shall revive it, though bitten by you.

Souti said:—

4. The king of the snakes, thus addressed by the illustrious Kashyapa, bit that banian tree.

5. The tree, bitten by the illustrious snake, and having embibed his poison, blazed up all around.

6. Having thus burnt the tree, the snake spoke again to Kashyapa, "O best of Brahmanas, try your best, and let this lord of the forest (the banian tree) be revived."

7. The tree was reduced to ashes by the poison of the king of snakes. But taking up the ashes, Kashyapa spoke these words.

8. "O king of snakes, behold my power of learning in this lord of the forest. O snake, I shall revive it in your very presence."

9. And then that best of Brahmanas, the illustrious and learned Kashyapa, revived by his learning the tree which was reduced to a heap of ashes.

10. He first created the sprout, he then created two leaves in it. He then made the stem, then the branches, and then the full-grown tree with leaves and all.

11. Seeing that the tree was really revived by the illustrious Kashyapa, Takshaka

said, "O Brahmana, it is not (at all) wonderful.

12. That you should destroy my poison or the poison of others like me. O king of Brahmanas, O Rishi, wishing to gain what wealth, are you bent on going there?

13. I shall give you the wealth you hope to get from that best of kings, however difficult may it be to get it.

14. O Brahmana, your success is doubtful, for that king is affected with a Brahmana's curse, and the period of his life is also shortened.

15. Your blazing fame, that has overspread the three worlds, will (then) disappear the sun deprived of his splendour.

Kashyapa said:—

16. I go there for wealth. Give it to me, O snake, so that I may go back receiving it from you.

Takshaka said:—

17. O best of Brahmanas, I shall give you wealth more than you hope to get from the king. Therefore do not go.

Souti said:—

18. Having heard what Takshaka said, the best of Brahmanas, the wise and greatly powerful Kashyapa, sat in meditation.

19—20. The greatly powerful man (Kashyapa), ascertaining by his ascetic powers that the period of the life of the king of the Pandava race had really run out, went back, after receiving from Takshaka as much wealth as he desired to possess. On the great Rishi Kashyapa's departure, Takshaka went with speed towards Hastinapur.

21. Takshaka heard, on his way, that the king of the world was living very carefully, protected by poison-neutralising *Mantras* and medicines.

22. Thereupon the snake reflected, saying. "The king must be deceived by me by my *Maya* (power of delusion). But what must be the means?"

23. Takshaka then sent some snakes in the guise of Brahmanas with fruits *Kusha* grass and water as presents.

Takshaka said:—

24. Go you all to the king, saying that you have urgent business, and showing no impatience, as if you want to make him a present of the fruits, flowers and water.

Souti said:—

25. The snakes, thus commanded by Takshaka, did (as they were ordered to do) They took to the king, *Kusha* grass, water and fruits.

26. The greatly powerful king of kings accepted their presents, and when their business was finished, he said, "Now retire."

27. When those disguised snakes had gone away, the king addressed his ministers and friends, saying.

28. "Eat with me all these fruits of excellent taste, brought by the ascetics."

29. Empelled by Fate, and the words of the Rishi, the king with his ministers desired to eat those fruits.

30—31. He himself ate the fruit within which Tashaka lay hidden. O Saunaka, when he was eating the fruit, there appeared from the fruit an ugly insect, of shape scarcely descernable, of black eyes and coppery color. The best of kings, taking up the insect, said to his councellors,

32—33. "The sun is setting. I have no longer any fear from the poison to-day. Therefore, let this insect, becoming Takshaka, bite me, so that my sinful act be expitiated and the word of the ascetic may be true. And those councellors, impelled by Fate, approved of the speech of the king.

34. The monarch smiled and placed the insect on his head. His hour (of death) having come, he lost his senses.

35—36. And when the king was smiling, Takshaka, who had come out of the fruit that was offered to the king, coiled himself round the neck of the king. Uttering a tremendous roar, the king of the snakes immediately bit that protector of the world.

Thus ends the forty-third chapter, Astika, in the Adi Parva.

CHAPTER XLIV.

(ASTIKA PARVA.)—*Continued.*

Souti said:—

1. The ministers, seeing their king in the coils of Takshaka, became pale with fear, and they wept in great grief.

2—3. Hearing the roars of Takshaka the ministers all fled. And as they were running away, they saw the king of the snakes the wonderful serpent Takshaka, going away through the sky like a streak with the color of the lotus. His coursing through the sky looked like the vermillion line in the middle of the dark masses of a lady's hair.

4. The palace, in which the king was living, blazed up with the poison of the snake. The ministers left it and fled in

fear, and the king fell down as if struck by lightning.

5. When thus the king fell with the poison of Takshaka, the ministers, with the royal priest and holy Brahmanas performed all his last rites.

6. All the citizens of the capital met together and placed the young son of the deceased king on the throne. They called that chastiser of foes, the hero of the Kuru race, *Janamejaya*.

7. That best of kings, Janamejaya, though he was but a boy, was very intelligent and wise. With his ministers and priest, the eldest son of Parikshit, the best of the Kuru race, ruled his kindom (as powerfully and well) as his grandfather (Yudhishtir)

8. Seeing that the young king could now keep his enemies in check, his ministers, went to Suvarnavarmana, the king of Kashi, and asked him to give his daughter, Vapustama in marriage with him.

9. The King of Kashi, after due enquiries bestowed with ordained rights his daughter Vapustoma on the mighty hero of the Kuru race. And he too was exceedingly happy to get her. He did not give his heart to any other women at any time.

10. The greatly powerful hero roamed happily in pursuit of pleasures in lakes, in woods and in flowery fields. He passed his time in pleasure as Pururava of olden time did on receiving Urvashi.

11. When he thus passed his days in pursuit of pleasure, ever-renowned for her beauty, devoted to her husband, the fairest of the fair, Vapushtoma, having gained a desirable husband, pleased him with the excess of her love.

Thus ends the forty fourth chapter, Astika, in the Adi Parva.

CHAPTER XLV.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. About this time, the great ascetic Jaratkaru, becoming a *Yatra Shayan Ghriha*, roamed over the world.

2. The greatly powerful Rishi roamed about, bathing in various sacred waters and practising various vows, difficult to be practised by others.

3. The Rishi lived on air and was completely free from all worldly desires, thus becoming daily lean and emaciated. Thus did he see his ancestors, hanging in the hole, their heads downwards,

4. By a cord of *Virana* roots, having only one thread entire. Even that one thread was gradually being eaten away by the rat, living in that hole.

5. They were in the hole without food; they were emaciated, pitiable and eagerly disirous of emancipation. Jaratkaru, in humble guise, came near these pitiable ones, and asked them,

6—7. "Who are you that are hanging by the cord of *Virana* roots,—of which the single weak root that is still left is gradually being eaten away by the rat that lives in this hole.

8. The little that remains of the single thread will soon be cut away. It is quite evident that you will then fall into the pit with your heads downwards.

9. I have been moved with pity, seeing that you hang with your faces downwards and that you are overtaken by a great calamity. What good can I do to you?

10. Tell me without delay whether your this great calamity can be relieved with a fourth, or a third or even a half of my this asceticism.

11. O relieve yourselves even with the whole of my asceticism. I consent to it. Do as you please.

The Ancestors said :—

12. O Venerable Brahmachari, you wish to relieve us. But, O best of the twice-born, you cannot relieve us with your asceticism.

13. O child, O best of speakers, we have also the fruits of our asceticism, but O Brahmana, we are falling down into this hell for the want of offspring.

14. The Grandsire has said, 'the offspring is the great Dharma.' O child, hanging as we are in this hole, our intellect has grown dim.

15. Therefore we cannot know you, although you are known for your greatness all over the world. You are venerable, you are of good fortune, you sorrowfully grieve for us.

16. Hear, O Brahmana, who we are, and for whom you are lamenting. We are Rishis of the name of *Yayavara* of rigid vows.

17. O Rishi, we have fallen from a holy region for want of offspring. Our great penances have not been destroyed, therefore, we have still one cord left (to hang from.)

18-19. We have only one thread (son) now, but it matters little whether he is or he is not. Unfortunate we are! We have a thread in one, known as Jaratkaru, well-read

in the Vedas and Vedangas, who has adopted asceticism. He is high-souled, he has his senses under complete control, he is a man of rigid vows, a great ascetic.

20. But from his temptation for the merits of asceticism we have been reduced to this state. He has no wife and no son, no friend, no relatives.

21. This is the reason why we hang in this hole, our consciousness gone, like one having no one to look after. If you meet him, tell him out of kindness for us.

22. "Your ancestors are hanging in grief with their faces downwards. O holy man, take a wife and beget offspring.

23. O Rishi, O holy man, you are the only thread in the line of your ancestors." O Brahmana, the *Virana* root that you see and on which we hang,

24-25. Is the cord representing our race. O Brahmana, these threads of the *Virana* roots which yee see eaten up (by the rat) are we ourselves, who have been eaten up by Time. This root which you see half eaten,

26. And by which we are hanging in this hole is he who has adopted asceticism. The rat which you see is Time of infinite strength.

27. He (Time) is slowly killing the wretch Jaratkaru, engaged in asceticism, having been tempted by its merits but wanting in prudence and heart.

28. O excellent one, his asceticism cannot save us. The roots being torn, falling off from heavens, deprived of consciousness by Time.

29. Behold like sinful wretches we are going downwards. On our going with all our relatives down into this hole,

30. Eaten up by Time, he too will sink with us into hell. Whether it is asceticism, or sacrifice, or other holy acts,

31. O child, they are inferior and cannot be equal to a son. O child, seeing all this, tell every thing to the Rishi Jaratkaru.

32. O Brahmana, becoming our saviour, you should, out of kindness towards us, tell him in detail all that you have seen, so that it might induce him to take a wife and beget offspring.

33. O excellent man, who are you? You may be one of his friends, for you grieve for us like a friend and as one belonging to our race. We wish to hear who you are that stand before us.

Thus ends the forty fifth chapter Astika, in the Adi Parva.

CHAPTER XLVI.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. Having heard all this, Jaratkaru became exceedingly sorry. He spoke to the pitres in sorrow and his words were choked by tears.

Jaratkaru said :—

2, You are my fathers and grandfathers who are gone before. Tell me, therefore, what I can do for your welfare.

3, I am that Jaratkaru, your sinful son. I am a worthless man, a man of sinful deeds. Pray, punish me.

The Ancestors said :—

4. O son, you have come by good luck at this spot in your travel. O Brahamana, why have you not taken a wife?

Jaratkaru said :—

5. O Pitris, I have this desire always in my heart, that having kept my sexual passion under complete control, I shall take this body to the other world.

6. My mind is possessed with the idea that I must not take a wife. But having seen you, my sires, hanging like birds,

7. O grandfathers, my mind has been diverted from Brahmacharja. I shall certainly do your favourite work.

8—9. (I shall certainly marry), if I get a bride of my own name, who will bestow herself on me of her own accord, who will come to me as a gift, and whom I shall not have to maintain.

10. Otherwise I shall not marry. O grandsires, I speak to you the truth. The offspring that will be begotten on her shall be the means of your salvation, and O my fathers, you will then live for ever in blessed happiness and without the apprehension of a fall.

Souti said :—

11. The Rishi (Jaratakaru), having said all this to the ancestors, (left the place and) roamed over the world again. O Saunaka, although he grew old, he did not get a wife.

12. He was very sorry that he was not successful, but directed by his ancestors he continued the search. He went into the forest and wept aloud in grief.

13. Having gone into the forest, the wise Rishi, moved by the desire of doing good to his ancestors, said, " I shall ask for a bride, distinctly uttering the words thrice.

14. Whatever creatures are, mobile or immobile, visible or invisible, O you all, hear my words.

15. I am a man, engaged in severe penances, but my ancestors, afflicted with grief, have told me, "Get yourself married to beget a son."

16. Directed by my ancestors, I am roaming in poverty and sorrow all over the world for wedding a maiden whom I shall get as a gift.

17. Let any of those creatures, whom I (now) address, if he has a daughter, bestow her on me who am roving all over the world for a bride.

18. A bride, who bears the same name with me, who will be given to me as a gift, and whom I shall not have to maintain,—(If there is such a bride), O bestow her on me.

19. Thereupon those snakes, who had been appointed to watch Jaratkaru, knowing his intention, gave information to Vasuki.

20. The king of the snakes immediately went to the place where the Rishi was, taking with him his sister, decked with various ornaments.

21. O Brahmana, the king of the snakes Vasuki, having gone there, offered the maiden as a gift to that high-souled Rishi. But he did not at once accept her.

22. The Rishi, thinking her not to be of the same name with himself, and seeing also that the question of her maintenance was not settled, reflected for a while and hesitated to accept her.

23. O descendant of Vrigu, he then asked Vasuki the name of the maiden, and he told him also,—"I shall not maintain her."

Thus ends the forty sixth chapter, Astika, in the Adi Parva.

CHAPTER XLVII.

(ASTIKA PARVA.)—*Continued.*

Souti said:—

1. Thereupon Vasuki said to the Rishi Jaratkaru, "This maiden has the same name as yours. She is my sister and is an ascetic.

2. I shall support her, O best of Brahmanas and therefore accept her. O Rishi, I shall protect her with all my abilities. O best of Rishis, she has been brought up by me for you."

The Rishi said:—

3. It is settled between us that I shall not maintain this maiden and she will not do anything that would be displeasing to me. If she does, I shall leave her.

Souti said:—

4. When a promise was given by the snake that he would maintain his sister, Jaratkaru went to the house of the snake.

5. Thereupon the virtuous and vetern Rishi, learned in *Mantras* and observant of rigid vows, accepted her hands, given to him in due rites.

6. He then being much adored by the Rishis lived with his wife in the beautiful house set apart for him by the king of the snakes.

7. In that house was a bedsted covered with valuable coverlets. Jaratkaru slept (in that bedsted) with his wife.

8. The excellent man (Jaratkaru) made an agreement with his wife, saying "You should not do any thing or say any thing that will be displeasing to me."

9. I shall then leave you and no longer live in the house, if you do any such thing. Bear in mind these words that I have spoken.

10. The sister of the snake, in great anxiety and sorrow said, 'Be it so.'

11. The illustrious girl, moved by the desire of doing good to her relatives, served her husband of hard life with the means of Sweta Kakiya, (i e with the wakefulness of the dog, the timidity of the dear and the sharp instinct of crows to understand signs.)

12. One day the sister of Vasuki, when her season of impurity came, bathed according to custom, and went to the great Rishi, her husband.

13. Thereupon she became quick with child, and the embryo was like fire. It was greatly effulgent and was as resplendent as the god of fire himself.

14. It began to grow like the moon of the white fort-night. A few days after, the greatly famous Jaratkaru,

15. Placing his head on the lap of his wife, slept, looking like one fatigued. When the Brahmana was thus sleeping, the sun entered the summit of the western mountain.

16. O Brahmana, as the day was fading away, fearing the loss of (Jaratkaru's virtue, the excellent sister of Vasuki grew very anxious.

17. (She thought) "What shall I do now? Shall I wake my husband or shall I not? He leads a hard life, and he is virtuous. How can I act so that I may not offend him?

18. On the one hand is his anger, and on the other is his loss of virtue. The loss of virtue is the greater evil of the two; this is my belief.

19. But if I wake him, he will surely be angry. If the time for prayer passes away (without his doing it,) he will certainly sustain the loss of virtue.

20.—21. Having thus thought over the matter, the sweet-voiced snake Jaratkaru, thus spoke to the Rishi, resplendent with asceticism and lying like a mass of flame, "O great Lord, arise, the sun is setting."

22. O Illustrious man, O Rishi of rigid vows, perform your Sandha (prayer) after touching water. The time for Agnihotra has come. These moments are beautiful, and fearful also.

23. O Lord, the evening is now gently covering the western sky. Having been thus addressed, the illustrious great ascetic Jaratkaru,

24. His lips quivering in anger, spoke these words to his wife, "O snake, you have insulted me.

25—26. I shall no longer live with you. I shall go away whence I came. O lady of the snake-race, I know it for certain, the Sun has no power to set (at the usual time) if I remain asleep. A man cannot remain in the place where he is insulted,

27. Far less can remain a man like me, who am religious and those who are like me. Being thus addressed by her husband, the heart of the sister of Vasuki began to tremble (in fear).

28. She spoke to him, "O Brahmana, I have not waken you from any desire of insult.

29—30. I have done it lest your virtue suffer any loss." Thus being addressed by his wife, the great Rishi Jaratkaru,—possessed with anger and desirous of forsaking his wife, said to the snake, "O lady of the Naga race, I have never spoken a falsehood, therefore I shall go.

31. This was my agreement made with you and your brother. O amiable lady, I have passed happily with you. O fair lady, tell your brother,

32. When I am gone, that I have left you. On my going away, you should not grieve for me."

33—35. Having been thus addressed, the beautiful Jaratkaru, was filled with anxiety and sorrow. Her eyes were full of tears, her face was colourless with fear and her voice choked with sobs. She mustered courage, but her voice was trembling. She joined her hands and thus addressed the Rishi Jaratkaru, "O virtuous man, it is not proper for you to leave me.

36. You are always in virtue, so am I,—I am always engaged in doing good. O best of Brahmanas, the object for which I was bestowed on you,

37—38. Has not been as yet accomplished. Unfortunate am I! What shall I speak to Vasuki? O excellent Rishi, the son, desired by my relatives afflicted by their mother's curse, to be begotten by you on me, is not as yet born. The welfare of my relatives depends on the son begotten by you.

39. Moved by the desire of doing good to my race, so that my connection with you be fruitful, O Brahmana, I entreat you not to go away.

40. O excellent one, high-souled as you are, why should you leave me who have committed no fault? My conception is not yet apparent."

41. Thus addressed, the great ascetic Rishi spoke to his wife Jaratkaru, these words, proper and suitable to the occasion.

42. O fortunate lady, the being that is now in your womb, is like the god of fire himself. He is a Rishi, greatly virtuous and a master of the Veda and the Vedangas."

43. Having said this, the virtuous and great Rishi Jaratkaru went away, his heart firmly fixed on practising severest asceticism again.

Thus ends the forty seventh chapter, Astika, in the Adi Parva.

CHAPTER XLVIII.

(ASTIKA PARVA.)—*continued.*

Souti said:—

1. O ascetic Rishi, as soon as her husband was gone, Jaratkaru went to her brother and told him all that had happened.

2. Hearing this greatly evil news, the king of the snakes spoke to his miserable sister, he being more miserable than she was.

Vasuki said:—

3. O amiable sister, you know the object for which you were bestowed (on the Rishi,) If a son be born for the good of the snake race,

4. That greatly powerful being will be able to save us from the Snake-sacrifice. The Grandsire told this to the celestials in olden times.

5. O Fortunate one, are you quick with child by that best of Rishis? My heart's de-

sire is that my bestowal of you on that wise man may not be fruitless.

6. It is not proper for me to ask you such a question, but I ask you from the gravity of the matter.

7. Knowing that it is not possible to get back your husband, ever engaged in severe asceticism, I shall not follow him ; he may curse me.

8. O amiable sister, tell me all that your husband has done, and thereby (relieve me by drawing out the terribly painful dart that is implanted in my heart.

9. Jaratkaru, having been thus addressed, consoled the king of the snakes, Vasuki and spoke thus.

Jaratkaru said :—

10. Asked by me about offspring, the high-souled great ascetic said, "It is there," and went away.

11. I do not remember him to have spoken a falsehood even in jest. O king, why should he then speak a falsehood in such a serious matters. He said,

12. "O Lady of the Naga race, do not grieve for the result of our union. A son will be born in you like a blazing fire.

13. O Brother, having said this, the Rishi, my husband, went away ; therefore, let the great grief in your mind be removed.

Souti said :—

14. Having heard this, Vasuki, the king of the snakes, accepted the words of his sister, saying "Be it so."

15 O Brahmana, the best of the snakes then adored his sister with best regards, with fitting eulogies and gifts of wealth.

16. O Best of the twice born, the greatly powerful and effulgent embryo began to develope like the moon in the white fortnight.

17. O Brahmana, the sister of the snake in due time gave birth to a son with the splendeur of a celestial boy, the destroyers of the fears of (the relatives of) his father and mother.

18. He grew up in the house of the king of the snakes. He studied the Vedas with their Angas from the great Rishi Chyavana, the son of Vrigu.

19. Though he was a mere boy, his asceticism was great ; he was gifted with great intelligence and many virtues. He was known in the world by the name of Astika.

20. He was known by the name of Astika, because his father had gone away to the forest, saying *Astika* (one is there), when he was in his mother's womb.

21. Though he was only a boy, yet he was grave and intelligent. He was kept with great care in the palace of the snake-king.

22. He was like the illustrious lord of the celestials, Shulapani (Shiva). He grew up day by day to the infinite delight of all the snakes.

Thus ends the forty eighth chapter, Astika, in the Adi Para.

CHAPTER XLIX.

(ASTIKA PARVA.)—*Continued.*

Saunaka said :—

1. Tell me again in detail all that king Janamejaya asked his ministers to say about his father's ascention to heaven.

Souti said :—

2. O Brahmana, hear all that the king asked his ministers and all that they said about the death of Parikshit.

Janamejaya said :—

3. You know all that happened to my father, and how my illustrious father met with his death.

4. Hearing from you all about my father, I shall do what is proper and good. I shall not do otherwise.

Souti said :—

5. Being asked by that high-souled king Janamejaya, the virtuous and wise ministers thus replied.

The Ministers said :—

6. Hear, O King, what you have asked. Hear an account of that king of the world, your illustrious father's life, and how he left this world.

7. Your father was virtuous, and noble, and a protector of his subjects. Hear, how that high-souled king conducted himself on earth.

8. That virtuous king, virtuously inclined, protected, like Virtue and Justice themselves, the four castes, keeping them in the duties of their respective orders.

9. Blessed with fortune and with matchless prowess, he protected the goddess earth. He hated none and had none to hate him.

10. Like Prajapati he looked at all creatures with equal eyes. The Brahmanas, Kshatryas, Vaisyas and Sudras,

11. Engaged in their respective duties, O king, were all impartially protected by him. He maintained widows, orphans, the maimed and the poor.

12. He was handsome, and was like a second *Soma* to all creatures. All were contended and blessed with good fortune by that truthful and greatly powerful king.

13. He was the disciple of Saradatwa in the science of arms. O Janamejaya, your father was the beloved of Govinda (Krishna).

14. He was the favourite of all men and was greatly renowned. He was born in the womb of Uttara when the Kuru race was almost destroyed.

15. Therefore the mighty son of Abhimanyu was called Parikshit. He was learned in the treatise on the duties of kings, and was adorned with all the noble qualities.

16. He had his passions under control, he was intelligent, he was gifted with great memory, he was practiser of all virtues, a conquerer of six passions, a greatly intelligent man, fully acquainted with the science of ethics.

17—18. Your father ruled over his subjects for sixty years. When he died, all the people were extremely sorry. After him, O best of men, you have acquired this hereditary kingdom of the Kurus, (who have been ruling over it) for the last thousand years. O protecter of every creature, you were installed when you were a child.

Janamejaya said :—

19. None was born in our dynasty who did not look after the good of his subjects and who was not beloved by them. See specially the conduct of my grandfathers (five Pandava brothers) who were ever engaged in great deeds.

20. How did my such a noble father meet with his death? Describe it to me. I am desirous of hearing it.

Souti said :—

21. Thus asked by the king, the ministers, the well-wishers of the king, told him everything as it had happened.

The Ministers said :—

22—23. O king, that monarch, the lord of the world, greatly obedient to all *Sastras* like the first of all beings, became adicted to sports like the best of bow-men, the great warrior and exceedingly powerful Pandu. He made over to us all state affairs.

24. Once on a time he went into the forest and pierced a deer with an arrow. Having thus wounded the deer, he followed it armed with sword and quiver,

25. Alone on foot. But he could not, however, come upon that lost deer.

26. He, being sixty years old, and therefore fatigued and hungry, saw a great Rishi in that great forest.

27. The King accosted that Rishi, who was then observing the vow of silence, but the Rishi did not make any reply.

28. The fatigued and the hungry king grew angry with the Rishi who sat motionless as a piece of wood in observance of his vow of silence.

29. Knowing not that the Rishi was observing a vow of silence, your father, being angry, insulted him.

30. O excellent one of the Bharata race, he took up from the ground a dead snake with the end of his bow and placed it on the shoulder of that holy Rishi.

31. But that wise man did not speak a word, good or bad, and he did not become angry. He remained as he was, bearing the snake on his shoulder.

Thus ends the forty ninth chapter, Astika, in the Adi Parva.

CHAPTER L.

(ASTIKA PARVA.)—*Continued.*

The Ministers said :—

1. O king of kings, that tired and hungry monarch, having placed the snake on the shoulder of the Rishi, came back to his own capital.

2. The Rishi had a son, born of a cow, named Sringi. He was greatly renowned, exceedingly powerful, and greatly energetic and very wrathful.

3. He used to go to Brahma and worshipped him. Commanded by him, Sringi was one day returning home,

4—5. When he heard from his friend how his father had been insulted by your father. He heard that he was bearing on his shoulder a dead snake as motionless as a piece of wood, without doing any injury to the man who had insulted him thus.

6. O king, (he heard that your father had insulted the Rishi) who was a great ascetic, the best of Rishis, a controller of his passions, a pious and holy man, a door of wonderful deeds, his soul enlightened with asceticism, and his senses and their functions under his complete control.

7. His practices were pious, his speeches pure. He was contented and had no avarice; he had not the least meanness,

nor had he any avarice. He was old, and observant of the vow of silence.

8. And he was the refuge of all creatures. Such was the Rishi whom your father insulted. The son of that Rishi, however, cursed your father in anger.

9. Though that son of the Rishi was but a boy, he had the splendeur of mature age. He speedily touched water and spoke thus in anger,

10—12. With reference to your father, burning as if in effulgence,—"Behold my ascetic powers. The angry and effulgent snake Takshaka, as spoken by me, will burn with his poison, within seven nights hence, the wretch who has placed a dead snake on the shoulder of my sire." Having said this, he went to the place where his father was.

13. Seeing his father, he told him of the curse uttered by him. That best of Rishis sent to your father,

14. A well-mannered and virtuous desciple, named Gaurmukha. After having taken rest for a while, he (Gaurmukha) told every thing to the king (your father,)

15. (Saying in the words of his preceptor) "O king, you have been cursed by my son. Takshaka will burn you with his poison. O great king, be careful.

16. O Janamejaya, your father, having heard these terrible words, took every precaution against the powerful snake Takshaka.

17. When the seventh day arrived, a Brahmana Rishi, named Kashyapa, wished to come to the king.

18. The king of the snakes, Takshaka, saw Kashyapa, and that king of the snakes asked that Brahmana, "Where are you going in a hurry? And what is your business for which you go?"

Kashyapa said:—

19. O Brahmana, I am going where the best of the Kurus, the king named Parikshit is. He will to-day be killed by the snake Takshaka.

20. I am going in a hurry to cure him, so that he, being treated by me, may not be killed by the snake.

Takshaka said:—

21.—22. O Brahmana, I am that very Takshaka. Why do you wish to revive the king bitten by me. Behold my wonderful power. You are incapable of reviving the king bitten by me." Having said this, Takshaka there and then bit a lord of the forest (a banian tree).

23. The tree was reduced to ashes as soon as bitten by the snake; but, O king, Kashyapa, however, revived it.

24. Thereupon Takshaka, in order to tempt him, said, "Tell me what is your desire." and Kashyapa replied to Takshaka,

25. "I am going there with the desire of (getting) wealth." The illustrious Takshaka, (thereupon) told him in sweet words,

26. "O sinless one, take from me more wealth than you expect to get from that king. And then go back."

27. The best of men, Kashyapa, being thus addressed by the snake, and having received from him as much wealth as he desired to get, went back.

28—29. When the Brahman went back, Takshaka went in disguise to that best of kings, your virtuous father, who was then staying with all precautions in his palace; and he burnt him with the fire of his poison. After this (most lamantable event,) you, O best of kings, were installed on the throne.

30. O best of kings, we have told you all that we saw and heard, though the account is terrible and cruel.

31. O best of kings, you have now heard how (your father) the great king of the world was killed, and how Rishi Uttanka was insulted, do what is proper.

Souti said:—

32. Thereupon the chastiser of foes, Janamejaya addressed all his ministers thus.

Janamejaya said:—

33—34. From whom have you heard this wonderful account of the lord of the forest, burnt to ashes by Takshaka, and revived again by Kashyapa? My father could not have certainly died were the poison neutralised by the *Mantras* of Kashyapa.

35. The sinful wretch, the worst of the snakes (Takshaka), thought in his mind,—If the Brahmana revives the king bitten by me,

36. "All the world will laugh at me saying, Takshaka had no poison any longer." Certainly having thought so, he gratified the Brahmana.

37—38. I have, however, devised a means by which I shall punish him. I now wish to hear how you heard and how you saw what happaned in the solitude of the forest,—especially the conversation between Takshaka and Kashyapa. Having heard this, I shall devise means for the destruction of the snakes.

The Ministers said :—

39. O king, hear from whom we heard the conversation between that king of the Brahmanas and the king of the snakes.

40. O king, a certain man had climbed that lord of the forest to collect its dry twigs for sacrificial fuel.

41. He was not seen by the Brahmana or the snake. O king, he too was reduced to ashes with the tree.

42. O king of kings, he was revived with the tree by the power of the Brahmana. That man, a servant of a Brahmana, came to us,

43. And told us in detail what happened between Takshaka and the Brahmana. O king, we are thus able to tell you what we saw or heard. O best of kings, having heard it, do what should be done now.

Souti said :—

44. Having heard the words of the ministers, the king Janamejaya began to weep in grief and squeezed his hands.

45. The lotus-eyed king breathed long and hot breaths ; the king shed tears and wept aloud.

46. The king, afflicted with grief and sorrow, shed tears, and touching water according to the form, thought for a while as if sifting something in his mind. Then addressing all his ministers, he said :—

Janamejaya said :—

47. I have heard your account of my father's ascension to heaven.

48—49. Know now what is my fixed resolve. No time should be lost to avenge the wretch Takshaka who killed my father. The wretch killed the king, making Sringi a mere pretext.

50. Out of malignity alone he prevented Kashyapa from coming. If that Brahmana had come, my father would have certainly lived.

51. What harm could have possibly come to him if the king had revived by the grace of Kashyapa and the precautions taken by the ministers ?

52. He, being ignorant of my anger, prevented that best of Brahmanas, Kashyapa, from coming to my unconquerable father.

53. The aggression of the wretch Takshaka is great, for he gave wealth to the Brahmana, so that he might not revive the king.

54. I must avenge myself on my father's enemy, to please myself, to please Uttanka and you all.

Thus ends the fiftieth chapter, Astika, in the Adi Parva.

CHAPTER LI.

(ASTIKA PARVA.)—*Continued,*

Souti said :—

1. The illustrious king having said so, the ministers expressed their approbation. The king expressed his determination of performing a Snake-sacrifice.

2. The Lord of the earth, the best of the Kurus, king (Janamejaya) the son of Parikshit, then called his priest and *Ritwijas*.

3. And that accomplished speaker spoke on the accomplishment of his great task. (He said), " I must avenge on that wretch Takshaka.

4—5. Tell me what I must do. Do you know any act by which I can throw Takshaka with all his friends and relatives in the blazing fire ? I want to burn that wretch of a snake as he burnt my father with his poison.

The Ritwijas said :—

6. O king, there is a sacrifice devised by the celestials for you. It is known as the Snake-sacrifice, and is spoken of in the Puranas.

7. O king, you alone can accomplish it, and no one else. The men, learned in the Puranas, have told us that there is such a sacrifice.

Souti said :—

8. O excellent one, thus addressed, that royal sage thought Takshaka already thrown into the blazing fire and burnt to ashes.

9. The king then told these Brahmanas, learned in *Mantras*, " I shall perform that sacrifice. Tell me the things that are necessary.

10. O best of Brahmanas, thereupon his wise *Ritwijas*, learned in the *Sastras*, measured, according to the ordinances, a piece of land for the sacrificial platform.

11—13. It was graced by the presence of holy Brahmanas ; it was decked with much valuable wealth ; it was full of wealth and paddy. On this sacrificial platform they according to rites installed the king in the Snake-sacrifice. But before the commencement of the sacrifice happened

14—15. An incident which foreboded a hinderance to it. For when the sacrificial platform was being built, a man, *Suta* by caste, well acquainted with the Puranas and learned in the art of masonry and of laying foundations, said.

" 16. The land in which the platform was made and the time when it was measured

indicate that this sacrifice will not be completed. A Brahmana will be its cause."

17. Having heard this, the king, before he was installed in the sacrifice, ordered the gate keepers, saying, "None must be allowed to enter here without my permission."

Thus ends the fifty first chapter, Astika, in the Adi Parva.

CHAPTER LII.

(ASTIKA PARVA).—*Continued.*

Souti said:—

1—2. The Snake-sacrifice then began in due form. The sacrificial priests, expert in their respective duties according to the ordinance, their bodies with black garments, and their eyes red from the smoke, poured *ghee* in the blazing fire, uttering the *Mantras*.

3. Making the hearts of all the snakes tremble in fear, they began to pour *ghee* in the mouth of the Agni, uttering the names of the snakes.

4. Thereupon the snakes fell into the blazing fire one after another, each benumbed and crying piteously to one another.

5. Breathing hard, swelling to enormous sizes, intwining one another with their heads and tails, they came in large numbers, and fell into the blazing fire.

6.—7. The white, the black, the blue, the old and the young, those measuring a *cross* those measuring a *yoyana*, and those measuring a *gokarna*, all fell violently into that blazing fire uttering various cries.

8. Hundreds and thousands, tens of thousands and hundreds of thousands came benumbed and perished on that occasion.

9. Amongst those that perished, there were some that were like the horse, some like the trunks of elephants, and others with the huge bodies and strength of mad elephants.

10. The snakes of various colours, and of virulent poison, of terrible look, like maces furnished with iron spikes, of enormous strength and of the greatest biting propensity, fell into the fire as the result of their mother's curse.

Thus ends the fifty-second chapter, Astika, in the Adi Parva.

CHAPTER LIII.

(ASTIKA PARVA.)—*Continued.*

Saunaka said:—

1. Who were the great Rishis that became the *Ritwijas* in the Snake-sacrifice of the wise king Janamejaya of the Pandava dynasty?

2. Who became the *Sadashyas* in that terrible Snake-sacrifice, so fearful to the snakes and so sorrowful to them?

3. O child, you should describe all this in detail, so that, O Souti, we may know who were acquainted with the rituals of the Snake-sacrifice.

Souti said:—

4. I shall tell you the names of those wise men who became the *Ritwijas* and *Sadashyas* of the king.

5. The Brahmana, named Chandra Garva, born in the race of Chyavana, greatly illustrious and the foremost man amongst all the learned in the Vedas, became the *Hota* in that sacrifice.

6. The learned old Brahmana, Kautsa became the *Udgata*, Jaimini became the *Brahman*, Sranagarava and Pingala became the *Adhvaryus*.

7—9. Vyasa with his son and disciple, Uddalaka, Pramataka, Swetaketu, Pingala Asita, Devala, Narada, Parvata, Atriya, Kundajathara, Kalaghata, Vatsya, old Srutasrava, ever engaged in *Japa* and the study of the Vedas, Kohala, Devasarmana, Maudgalya, Samasaurava.

10. These and many others, who were vastly learned in the Vedas, became the *Sadashyas* in the sacrifice of the son of Parikshit.

11. When the *Ritwijas* began to pour *ghee* on the fire in that Snake-sacrifice, fearful snakes, striking fear into every creature, began to fall into its fire.

12. The fat and the marrow of the snakes, thus burnt in the sacrificial fire, flowed like rivers, and the whole atmosphere was filled with an insufferable stench, owing to this continual burning of the snakes.

13. Incessant were the piteous cries of the snakes that fell into the fire, and of those that were in the air about to fall into it.

14. In the meanwhile, as soon as Takshaka heard that Janamejaya had been installed in the sacrifice, he, the king of snakes, went to Indra.

15. That best of snakes told every thing to Indra and having acknowledged his fault, asked his protection in fear,

16. Indra, being much pleased, told him, "O Takshaka, O king of the snakes, you have nothing to fear here from the snake-sacrifice.

17. The Grandfather was pacified by me for your sake. Therefore, you have no fear. Drive away this fever of fear from your mind."

18. Thus being encouraged by him, the best of snakes, Takshaka, lived in Indra's abode in joy and happiness.

19—20. Here did Vasuki become exceedingly sorry, seeing that the snakes were continually falling into the fire and that his race had been reduced to only a few. That best of the snakes were confounded with grief and thus spoke to his sister,

21. "O amiable sister, my body is burning. I can no longer see the points of the heavens. I am about to fall owing to the loss of consciousness. My mind is whirling.

22. My sight is failing, my heart is trembling. Being benumbed, I may fall into the blazing fire (of the sacrifice) to-day.

23. This sacrifice of the son of Parikshit is begun for the extermination of our race. It is evident I also shall have (soon) to go to the land of the dead.

24. That time has come, O sister, for which I bestowed you on the Rishi Jaratkaru; O sister, protect us with all our race.

25. O best of the women of the snake race, Astika will put an end to this sacrifice which is being performed. The Grandsire himself told me this in time gone by.

26. Therefore, O sister, ask your dear son, who is exceedingly learned in the Vedas and respected even by the old, to protect me and those dependent on me.

Thus ends the fifty third chapter, Astika, in the Adi Parva.

CHAPTER LIV.

(ASTIKA PARVA.)—*Continued.*

Souti said :—

1. The snake-lady, Jaratkaru, then calling her son, told him what was spoken to her by Vasuki, the king of the Nagas.

2. (She said) "O son, the time has come for the accomplishment of that object for which I was bestowed by my brother on your father. Therefore, do what is needful."

Astika said :—

3. For what object, O mother, were you bestowed by my uncle on my father? Tell me all, so that I may do what is proper.

Souti said :—

4. Jaratkaru, the sister of the snake-king, ever desirous to do good to her race and much moved by the general distress said,

Jaratkaru said :—

5. O son, the mother of all the snakes was Kadru. Hear, why she cursed her sons in anger.

6—7. Addressing her sons she said, "As you have refused to change the color of Uchaisrava, the king of horses, thus making me a slave to Vinata according to the wager, the god of fire will consume you all in the sacrifice of Janamejaya. Thus being killed, you will go to the land of the dead.

8. The Grandsire of all creatures approved her curse, and when she was uttering it, he said, "Be it so."

9. O child, Vasuki, having heard this curse and the words of the Grandsire, sought the protection of the celestials after the completion of the churning of the ocean.

10. The celestials, having their object gained, for they had obtained the excellent Ambrosia, came to the Grandsire, placing their brother (Vasuki) at the head.

11. All the celestials, with the snake-king Vasuki, tried to induce the great Diety, born of the lotus to grace in a way so that the curse might be made futile.

The Celestials said :—

12. O lord, the king of the snakes, Vasuki, is sorry for his relatives. How may his mother's curse be made futile?

Bramha said :—

13. Jaratkaru will marry a wife named Jaratkaru. That Brahmana, who will be born of her, will save the snakes.

Jaratkaru said :—

14. The best of snakes, Vasuki, having heard this, O illustrious son, bestowed me on your noble father, long before the commencement of this sacrifice.

15. As the result of that marriage, you were born of me. That time has now come. You should now protect us from this danger.

16. You should protect my brother and myself from the fire, so that the object (our protection) for which I was bestowed on your wise father, may not remain unfulfilled. O my son, what do you think (proper now)?

Souti said :—

17. Thus addressed, Astika said to his mother, "Yes, I will (save the snakes)." He then addressed Vasuki, thereby infusing life unto him, and said,

18. "O Vasuki, the best of snakes, I shall protect you. I tell you truly that I shall relieve you from the curse.

19. O snake, be at your ease. There is no longer any fear. I shall try my utmost to do you good.

20—21. None can say that my words even in jest have ever been false,—not to speak of my words on serious occasions. O uncle, going to that best of kings, Janamejaya, now installed in the sacrifice, I shall please him with words mixed with blessings, so that, O excellent one, that king will refrain from the sacrifice.

22. O king of the snakes, O high-minded one, believe all I say. Believe me, my resolve can never remain unfulfilled.

Vasuki said :—

23. O Astika, being afflicted with my mother's curse my head is whirling, my heart is breaking. I cannot see the points of the heavens.

Astika said :—

24. O best of snakes, you should not grieve any longer. I shall dispell your fear of the blazing fire.

25. I shall extinguish this (fire), this terrible punishment,—blazing as the fire of the end of the *Yuga*. You should not entertain any fear any longer.

Souti said :—

26—27. In order to save the king of the snakes, the best of Brahmanas, Astika, dispelling the terrible fever of Vasuki's heart, and taking it as it were upon himself, went with speed to the sacrifice of Janamejaya which was adorned with all merits.

28. Having gone there, Astika saw the excellent Yagna place, full of numerous *Sadashyas*, as effulgent as the sun or Agni.

29. But the best of Brahmanas, (Astika) was denied admittance by the door-keepers; and the mighty ascetic, wishing to enter into the (enclosed sacrificial place), pleased them (with blessings and sweet words.)

30. Thus having entered the excellent sacrificial place, that best of Brahmanas, the foremost of all virtuous men, began to adore the king of illustrious deeds, the *Ritwijas*, the *Sadashyas* and the sacred fire.

Thus ends the fifty fourth chapter, Astika, in the Adi Parva.

CHAPTER LV.

(ASTIKA PARVA.)—*Continued.*

Astika said :—

1. O son of Parikshit, O best of the Bharata race, Soma, Varuna and Prajapati performed sacrifices at Prayaga in the days of yore, but your sacrifice, is in no way inferior to them. Blessing be upon those who are dear to us!

2. O son of Parikshit, O best of the Bharata race, Indra performed one hundred sacrifices, but your sacrifice, is fully equal to his sacrifice. Blessings be upon those who are dear to us!

3. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifices of Yama, Harimedha, and king Rantideva. Blessings be upon those who are dear to us!

4. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifices of Goya, king Sashavindu, and king Visravana. Blessings be upon those who are dear to us—

5. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifices of Nriga, Ajameda, and (Rama) the son of Dasaratha. Blessings be upon those who are dear to us!

6. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifice of king Yudhisthira, the son of a deity and a descendant of Ajameda race, famous even in heavens. Blessings upon those who are dear to us!

7. O son of Parikshit, O best of the Bharata race, your this sacrifice is like the sacrifice of Krishna Dwaipayana, the son of Satyavati, in which he himself acted as the chief priest. Blessings be upon those who are dear to us!

8. These (learned men), that are sitting here, are as effulgent as the sun, and they make your this sacrifice like the sacrifice of the slayer of Vitra (Indra). There is nothing for them to know, and gifts made to them become inexhaustible.

9. There is not a *Ritwija* in all the worlds equal to your *Ritwija* Dwaipayana. His disciples, becoming *Ritwijas*, competent in their duties, travel over the earth.

10. The noble bearer of libations, Vivavasu and Chitravanu (Fire), having gold for his vital seed and black smokes on its

way, carries these your libations of *ghee* to the celestials.

11. There is no other king in this world equal to you in protecting his subjects. I am well pleased with your continual abstenence. You are either Varuna, Yama or Dharmaraja.

12. You are the protector of all creatures in this world, like Indra himself, thunder-bolt in hand. There is no man in this world so great as you. There is no king who is your equal in sacrifices.

13. You are like Khalwanga, Nobhaga, and Deelip. You are like Jayati and Mandhata in prowess. You are equal to the sun in splendour. O royal sage of excellent vows, you are like Bhishma.

14. You are like Valmiki of power concealed. Like Vasishta you have controlled your anger. Your sovereignty is like that of Indra and your splendour like that of Narayana.

15. You are learned in the administration of justice like Yama, and you are adorned with all qualifications like Krishna. You are the home of the wealth that belongs to the Vasus, you are the main-spring of all sacrifices.

16. You are equal to Damvodvava in strength, you are learned both, in *Sastras* and arms like Parasurama. You are equal to Aurva and Trita in strength. You inspire terror with your looks like Vagiratha.

Souti said :—

17. Having thus adored them, Astika gratified and pleased them all, the king, the *Sadashyas*, the *Ritwijas* and the sacrificial fire. And king Janamejaya, seeing the signs and indications manifested on all sides, addressed them thus.

Thus ends the fifty-fifth chapter, Astika, in the Adi Parva.

CHAPTER LVI.

(ASTIKA PARVA.)—*Continued.*

Janamejaya said :—

1. Though this (Rishi) is but a boy, he speaks like a wise old man. He is not a boy ; I think he is wise and old. I wish to bestow on him a boon. Therefore, O Brahmanas, give me necessary permission.

The Sadashyas said :—

2. A Brahmana, though he may be a boy, deserves the respect of kings,—more so if he is learned. This boy deserves to have his all desires fulfilled, but not before Takshaka is here with all speed.

Souti said :—

The king, being willing to grant a boon to the Brahmana boy, said, "Ask from me a boon." The *Hota*, being rather displeased at this, said, "Takshaka has not as yet come to this sacrifice.

Janamejaya said :—

4. Try your best to bring this my sacrifice to a successful completion ; exert your might, so that Takshaka may come here without further delay. He is my enemy.

The Ritwijas said :—

5. O king, Takshaka is now living in fear in the abode of Indra. The *Sastra* declares this to us, and the Fire also says it.

Souti said :—

6. The illustrious Suta, Lohitakshya, well-versed in the Puranas, had also said this before. Asked by the king again on this occasion, he told him what he said before.

7. (He said), "O king, what the Brahmanas have said is true. Knowing as I do the Puranas, I say, O king, Indra has granted him a boon, saying, 'Live here in concealment and fire will not be able to burn you.'"

8. Having heard this, the king, installed in the sacrifice, became very sorry and urged the *Hota* to do his duty. He too, with *Mantras*, began to pour the *ghee* into the fire. Thereupon Indra himself came to the place.

9. The illustrious god came on his car, adored and worshipped by all the celestials standing around his chariot, and entertained by masses of clouds, celestial singers and various classes of celestial dancing girls.

10. The snake (Takshaka), however, kept himself hidden within the garments of Indra. Thereupon the king, being desirous of the destruction of Takshaka, spoke to his *Mantra*-knowing Brahmanas thus,—

Janamejaya said :

11. O Brahmanas, if Takshaka be in the abode of Indra, throw him into the fire with Indra also.

Souti said :—

12. Thus urged by king Janamejaya (to destroy Takshaka), the *Hota* again and again poured libations (into the fire), calling the snake (Takshaka) by name who was then staying there (hidden within the garments of Indra.)

13. As the libations were continually poured into the fire, Takshaka with Indra, anxious and afflicted, became visible in a moment in the sky.

14. Having seen that sacrifice, Indra was filled with fear, and casting off Takshaka, he hastened back to his own abode.

15. On the departure of Indra, the king of snakes, Takshaka, insensible with fear, was brought near the sacrificial fire by virtue of the *Mantras*.

The Ritwijas said :—

16. O king of kings, O Lord, your this act (sacrifice) is being properly performed. It is now proper for you to grant a boon to this best of Brahmanas (Astika).

Janamejaya said :—

17. O immeasurable one, you are of such child-like and handsome features, that I desire to bestow upon you a worthy boon. Therefore, ask that which you desire in your heart to possess. I promise you, I will grant it if it be even ungrantable.

The Ritwijas said :—

18. O king, behold, Takshaka has come under your control. His terrible cries and loud roars are heard.

19. The snake has been forsaken by the weilder of thunder-bolt (Indra). His body has been disabled by our *Mantras*. (Behold), he is falling from the heavens, (behold) the king of snakes, deprived of his consciousness, comes rolling in the sky breathing loudly.

Souti said :—

20. When the king of snakes, Takshaka, was at the point of falling into the sacrificial fire,—within that very short moment,—Astika spoke thus,—

Astika said :—

21. O Janamejaya, if you will at all grant me a boon,—let your this sacrifice be stopped, and let no more snakes fall into the fire.

Souti said :—

22. O Brahmana, the son of Parikshit, having been thus addressed, became exceedingly sorry and spoke to Astika thus,

Janamejaya said :—

23. O illustrious man, I shall give you gold, silver, kine, or whatever else you desire to possess. But let not my this sacrifice be stopped.

Astika said :—

24. O king, I do not ask from you gold, silver or kine. Let your this sacrifice be stopped, so that my maternal relatives are saved.

Souti said :—

25. Thus addressed by Astika, the son of Parikshit (Janamejaya,) again and again said to that best of speakers, Astika,

26. "O best of the best Brahmanas, O blessed one, O illustrious man, ask some other boon." But, O descendant of the Vrigu race, he did not ask any other boon.

27. Thereupon, all the *Sadashyas*, learned in the Vedas, told the king in one voice, "Let the Brahmana receive the boon (asked by him.")

Thus ends the fifty-sixth chapter, Astika, in the Adi Parva.

CHAPTER LVII.

(ASTIKA PARVA.)—*Continued.*

Saunaka said :—

1. O son of Suta, I desire to hear the names of those snakes, that fell into the fire of the Snake-sacrifice.

Souti said :—

2. O best of the twice-born, they were many thousands, tens of thousands and millions and billions; so great was their number that I am unable even to count them.

3. As far as I remember, hear, I shall mention the names of the principal snakes that fell into the fire.

4. Hear first the names of the chief ones of Vasuki's family, they were of colour, blue, red, and white; they were of terrible forms, huge bodies, and dreadful poisons.

5—6. Helpless and miserable, affected with their mother's curse, they all fell into that sacrificial fire as libations of *Ghee*. (They were) Kotisa, Manasa, Purna, Sala, Pala, Halimaka, Pichchhala, Kaunapa, Sakra, Kalavega Prakalana, Hiranyavahu, Carana Kakshaka, and Kaladantaka.

7. These are the snakes, born of Vasuki, that fell into the fire. O Brahmana, numerous other fearful and powerful snakes, born in the family of Takshaka, were burnt in the blazing fire. Hear, I shall mention their names now.

8—11.—Pachandaka, Mandalaka, Pindasektri, Ravenaka, Uchchhika, Sarava,

Bhangas, Vilewateyas, Virohana, Cili, Kalakara, Muka, Sukumara, Pravepana, Mudgara, Cisuroman, Soroman and Mahahanu.

12. These snakes, born of Takshaka, fell into the fire. Parvata, Parijata, Pandara, Harina, Krisha, Vihanga, Sarabha, Meda, Promoda, Canhatapan—these, born in the family of Airavata, fell into the fire.

13—14. Now hear, O best of Brahmanas, the names of the snakes, born in the family of Kauravya, that I mention. Eraka, Kundala Veni, Vinishandha, Kumaraka, Vahuka, Sringavera, Dhurtaka, Pratar, and Ataka,—these, born in the Kauravya family, fell into the fire.

15. Now hear, O Brahmana, I mention those born in the family of Dhritarashtra,—they were all exceedingly powerful, as swift as the wind and full of virulent poison.

16—19. Sankakarna, Pitharaka, Kuthara Sukhana, Shechaka, Purnaugada, Purnamukha, Prahasa, Sukuni, Dari, Amahatha, Kamathaka, Sushena, Manasa, Vyaya, Vairava, Mandavedanga, Pishanga, Uduparuka, Rishaba, Vegabata, Pindaruka, Mahahanu, Raktanga, Sarvasaranga, Samridha, Patha, Vasaka, Varahaka, Viranaka, Suchitta Chitravegika, Parashara, Tarunka, Maniskandha, and Aruni.

20. O Brahmana, thus have I recited the names of the chief snakes, all famous for their great deeds. I have not been able to mention all, their number being countless.

21. I am unable to mention the names of the sons of these, and again the sons of their sons that fell into the blazing fire. They are couutless.

22. Some of them had three heads, some seven, and some ten. They had poison like the fire at the end of the *Yuga*, and they were all terrible in appearance.

23. They had huge bodies, and great speed, they were as tall as mountain peaks. Some of them were as long as a *Yama*, some a *yoyana* and some two *yoyanas*.

24. They were capable of assuming any form at will, and of mustering any strength at will,—they had the poison like the blazing fire, (such were the snakes that) that were burnt in the great sacrifice, affected by Brahma's punishment, (their mother's curse.)

Thus ends the fifty-seventh chapter, Astika, in the Adi Parva.

CHAPTER LVIII.

(ASTIKA PARVA).—*Continued.*

Souti said :—

1. Now hear, (I shall mention) another wonderful incident in connection with Astika. When the son of Parikshit, the king (Janamejaya) was about to grant the boon (to Astika),

2. The snake, (Takshaka) though thrown off from Indra's hands, remained in the air without falling. Thereupon, king Janamejaya became thoughtful,

3. For Takshaka, though benumbed with fear, did not at once fall into the fire, although libations were poured into the blazing sacrificial fire in his name and in the proper form.

Saunaka said :—

4. O Suta, were not the *Mantras* of those wise Brahmanas propitious? Why did not Takshaka fall into the fire?"

Souti said :—

5. Astika had said thrice, "Stay, stay, stay," to the unconscious Takshaka, the best of snakes, when he was cast off from Indra's hands.

6. And afflicted with grief he remained in the sky like a person who hang between the heaven and the earth.

7. Being again and again urged by his *Sadashyas*, the king said, "Let it be done as asked by Astika.

8. Let the sacrifice be stopped, let the snakes be saved, let this Astika be gratified, and let the words of the Suta be true."

9—10. When the boon was granted to Astika, loud acclamations of joy rose into the sky, and the sacrifice of the son of Parikshit, the king of the Pandava dynasty, came to an end. And king Janamejaya of the Bharata race was much pleased with himself.

11. The king bestowed money by hundreds and thousands on the *Ritwijas* and *Sadashyas* and on all that were present there (in that great sacrifice).

12—13. And he bestowed much wealth on Suta Lohitaksha, who was learned in the science of masonry and foundations, and who had said at the very commencement of the Snake-sacrifice that a Brahmana would be the cause of its interruption. He gave him various things,—food and wearing apparel.

14. The king of immeasurable kindness was thus much pleased, and he concluded the sacrifice according to the rites of the ordinance.

15. He sent back home in much joy the wise Astika, whom he treated with every respect. He too was exceedingly pleased, because his object was attained.

16. The king said to him, "You must come again to become a *Sadashya* in my great Horse-sacrifice."

17. And Astika replied, "Yes." He then returned home in great joy, having achieved his great object, by pleasing the king.

18. Having returned in great joy to his uncle and mother, he touched their feet and told them all that had happened.

19. Having heard all he said, those snakes, that assembled there, were much delighted, and their fear was dispelled. They were greatly pleased with Astika and insisted him to ask a boon.

20. They all again and again asked him, "O learned one, what good can we do to you? We are exceedingly pleased with you, for we have been all saved by you. O child, (tell us) what can we do for you?

Astika said :—

21. Let those Brahmanas, and other men, who will cheerfully and with attention read this sacred account of my this act, have no fear from you."

22. They said in joy, "O nephew, as regards the boon asked by you, let it be exactly as you say. O nephew, we shall all cheerfully do what you ask us to do.

23. Those that will recall to their minds, Asita, Astiman, and Sunitha, in the day or in the night, will have no fear from snakes.

24. He will have no fear from snakes, who will say,—'Astika, the son of Jaratkaru, born of Jaratkaru,—Astika who saved the snakes from the Snakes-acrifice.—I recall him to my mind. Therefore, O illustrious snakes, you should not bite me.

25. O blessed snake, go away,—go away, O snake of virulent poison. Remember the words of Astika spoken after the Snake-sacrifice of Janamejaya."

26. Having heard the words of Astika mentioned, the snake, that will not cease to bite, will have his hood divided into one hundredfold like the fruit of *Singsha* tree."

Souti said :—

27. Thus addressed by the chief snakes, that best of Brahmanas, (Astika), was very much pleased, and the illustrious (boy) then thought of going away.

28. That virtuous and the best of the twice born, having thus saved the snakes from the Snake-sacrifice, died at the proper time, leaving sons and grandsons behind him.

29. Thus have I narrated to you the history of Astika, exactly as it happened,—a history, which if narrated, dispells all fear of snakes.

30. O Brahamana, O best of the Vrigu-race, as your ancestor Pramati had gladly narrated it to his enquiring son Ruru,

31. And as I heard it (from my father), I have narrated this blessed history of the learned Astika from the beginning (to the end.)

32. O Brahman, O chastiser of foes, (now you have) heard this sacred history of Astika,—a history which increases virtue,—and which you asked me to narrate after hearing the story of the Dunduva, let now your great curiosity be satisfied.

Thus ends the fifty-eighth chapter, Snake-sacrifice, and thus ends the Astika Parva in the Adi Parva of the blessed Mahabharata.

CHAPTER LIX.

(ADIVANSABATARANA PARVA.)

Saunaka said :—

1. O child, O Souti, you have narrated to me this great and extensive history of the Vrigu race from the birth of Vrigu. I am much pleased with you.

2—3. O son of Suta, I ask you now to recite to me that wonderful and varied narrations composed by Vyasa, which were recited by the illustrious *Sadashyas* in the intervals of the long-extending ceremony (Snake-sacrifice).

4. O son of Suta, I wish to learn from you the object of those narrations. Therefore, recite them to me in full.

Souti said :—

5. The Brahmanas spoke of many things, founded on the Vedas, in the intervals of their duties, but Vyasa recited the wonderful and great history, called the Bharata.

Saunaka said :—

6.—7. I desire to hear that sacred history, called Mahabharata, that spreader of the fame of the Pandavas, which Krishna Dwaipayana, asked by Janamejaya, caused to be duly recited in the intervals of the sacrifice.

8. It was born in the ocean-like mind of the great Rishi of purified soul. O best of men, recite it to me, for, O son of Suta, my thirst has not been appeased by all that you have narrated.

Souti said :--

9. I shall recite from the beginning the great and excellent history, called Mahabharata, composed by Krishna Dwaipayana.

10. Listen to it in full, O Brahmana, as I recite it. I myself feel a great pleasure in reciting it.

Thus ends the fifty-ninth chapter, Adivansabatarna, in the Adi Parva.

CHAPTER LX.

(ADIVANSABATARANA PARVA.)

Continued,

Souti said :—

1. Having heard that Janamejaya had been installed in the Snake-sacrifice, the learned Rishi Krishna Dwaipayana went there.

2. The grandfather of the Pandavas, (Krishna Dwaipayana) was born in an island of the *Yamuna*, in the womb of the maiden Kali by Sakti's son Parasara.

3. As soon as born, the illustrious man developed his body by his will alone, and mastered the Vedas and the Vedangas and all the histories.

4. He acheived that which could not be achieved by asceticism, or by the study of the Vedas, by vows, by fasts, by progeny or by sacrifice.

5. The best of the best Veda-knowing men first divided the Vedas into four parts. He was a great Brahma-knowing Rishi, a great poet, a truthful man, a holy ascetic.

6. That great Rishi of sacred deeds and great fame, in order to continue the line of Santanu begot Pandu, Dhritarashtra and Vidura.

7. This illustrious man accompanied by his disciple, learned in the Vedas and the Vedangas, entered the sacrificial grounds of the royal sage Janamejaya.

8. He saw there seated king Janamejaya surrounded by his numerous *Sadashyays* like a Indra surrounded by the celestials.

9. He was surrounded by kings of variou scountries who had undergone the sacred baths and by competent *Ritwijas*, like Brahma, himself all seated comfortably in the sacrificial grounds.

10. The best of the Bharata race, the royal sage Janamejaya, seeing the Rishi approaching, advanced quickly in great joy with all his relatives and followers.

11. The king, with the approval of the *Sadashyas*, offered a golden seat to the Rishi as did Indra to (his preceptor) Vrihaspati.

12. When the boon-granting and the adored of the celestials, the Rishis (Vyasa) took his seat, the king of kings (Janamejaya) worshiped him according to the ordinances.

13. The king then offered to his grandfather Krishna (Dwaipayana) in due form water to wash his feet and mouth, *Argha* and kine.

14. Vyasa was much pleased on accepting the offerings from the Pandava Janamejaya, and he ordered that the kine should not be slaughtered.

15. Thus having worshipped him the king bowed to his greatest grandfather. And having seated himself in joy, he asked him about his welfare.

16. The illustrious Rishi also looked (graciously) at him and asked him about his welfare. He then worshipped the *Sadashyas* who had already worshipped him.

17. Thereupon with joined hands, Janamejaya, with all his *Sadashyas*, addressed the best of the Brahmanas (Vyasa) thus :—

Janamejaya said :—

18. O Brahmana, you saw with your own eyes the great deeds of the Kurus and the Pandavas. I desire to hear them narrated by you.

19—20. What was the cause of the quarrel between them? They were all of great deeds and virtuous mind. Why did that great battle, which was the cause of the death of countless men, occur among my grandfathers, their sense being (surely) overclouded by Fate? O best of Brahmanas, tell me all this in full as they happened.

Souti said :—

21. Having heard these words of Janamejaya, Krishna Dwaipayana addresed his disciple Vaishampayana, seated by his side saying,—

Vyasa said :—

22. Repeat, exactly as you heard from me the account of the quarrel between the Kurus and the Pandavas of old.

Souti said :—

23. That best of Brahmanas, (Vaishampayana), having been thus commanded by his preceptor, recited the whole of that old history,

24. To the king, to the *Sadashyas*, and to all the chiefs and potentates present there.

He told them all about the quarrel and the utter extinction of the Kurus and the Pandavas.

Thus ends the sixtieth chapter, Adivansabatarana, in the Adi Parva.

CHAPTER XLI.

(ADIVANSABATARANA PARVA.)—*Continued.*

Vaishampayana said :—

1-2. Bowing down first to my preceptor with the eight parts of my body touching the ground, and then worshipping with devotion, reverence and singleness of mind all the Brahmanas and learned men (present here), I shall now recite in full the narration, I heard from the best of intelligent men, the high-souled great Rishi, Vyasa.

3. O king, you are a proper person to hear the history of Bharata. I feel no fear to perform this great act (reciting the Bharata,) encouraged as I am by my preceptor.

4. Hear, O king, why the quarrel between the Kurus and the Pandavas occurred and how occurred the exile (of the Pandavas) as the result of the game at dice, prompted by the desire of the Kurus to gain the kingdom,

5. And how the battle was faught to exterminate all men. O best of the Bharata race, I shall relate all this to you as you ask me.

6. On the death of their father, these heroes (the Pandavas) came back to their own home from the forest. They became experts in the science of archery within a very short time.

7. The Kauravas became jealous of the Pandavas, who were all gifted with great physical strength, energy, and power of mind. They were also very popular with the citizens.

8. Thereupon, the wicked-minded Duryodhana, with Karna and the son of Suvala, (Sakuni), tried to banish them, and persecuted them in various ways.

9. The wicked-minded Duryodhana, guided by that bird of the evil omen, (Sakuni), persecuted the Pandavas by various means in order to have the undisputed possession of the kingdom.

10. That wretch of the son of Dhritarastra gave poison to Bhima with his food, but that hero digested it.

11. That wretch one day bound the sleeping Bhima on the bank of the *Ganges*, and throwing him into the water, went away.

12. But when the strong-armed Bhima, the son of Kunti, awoke, he tore up the strings with which he was bound, and his pains were all gone.

13. While asleep, he was caused to be bitten in every part of his body by black snakes of virulent poisons, but that chastiser of foes did not still perish.

14. In all these various persecutions of the Pandavas by the Kurus, the high-souled Vidura was always engaged in counteracting their evil designs and in saving the persecuted Pandavas.

15. As Indra keeps the heavens and earth in happiness, so did Vidura always keep the Pandavas in happiness.

16—17.—When Duryodhana found himself incapable of destroying the Pandavas who were protected by Fate and kept alive for graver objects, by various secret and open means he called together his councillors, Karna, Dushyasana and others. He then caused a house of lac to be built with the knowledge of Dhritarastra.

18. That king, the son of Ambika, (Dhritarastra), out of affection for his sons and being tempted by the desire of sovereignty, sent them (the Pandavas) to exile.

19. They (the Pandavas) went away with their mother from Hastinapur, and when they went away, the son of the Vaisya woman (Vidura) became the adviser of those illustrious men.

20. Being saved through him from the house of lac, they fled at the dead of night to a deep forest. They, the sons of Kunti, came to a city, called Varanavata ;

21. And those chastisers of foes, those illustrious men, lived there with their mother in the house of lac, as commanded by Dhritarastra.

22. They lived in the house for one year, watchfully protecting themselves from Purochana. In the meantime they dug a subterranean passage according to the directions of Vidura.

23. They then set fire to the house of lac and burnt Purochana. They, those chastisers of foes, then fled with their mother in anxiety and in fear.

24—25. They saw, near a fountain in the forest, a fearful Rakshasa named Hirimba. They killed that king of Rakshasas. They, the sons of Pritha, afraid of the sons of Dhritarastra, then fled in the darkness, so that they might not run the risk of being

seen by any body. Here did Bhima acquire Hirimba of whom Ghatatkacha was born.

26. The Pandavas of rigid vows, learned in the Vedas, then came to a place, called Ekchakra, and lived there as *Brahmacharies.*

27. They, those best of men, with their mother lived there for some time in the house of a Brahmana, in temperance and in abstinence.

28. It was here that the mighty-armed Bhima met with a greatly powerful, and hungry man-eating Rakshasa, named Vaka.

29. The best of men, the son of Pandu, Bhima, soon killed him with the strength of his arms, and thus made the citizens safe and fearless.

30. They then heard of the Sayamvara of Krishna, (Draupadi) the daughter of the king of Panchala. Having heard it, they went there and obtained her.

31. Having obtained Draupadi, they lived there for a year. And then those chastisers of foes, having been known, went back to Hastinapur.

32. They were then told by the son of Santanu, king Dhritarastra, as follows :— "O dear children, so that dissensions may not take place among you all brothers and cousins,

33—35. We have settled that Khandavaprastha will be your abode, Therefore, casting of all jealousies go to live at Khandavaprastha, which contains many towns and broad roads, " Having heard these words, they (the Pandavas), with all their friends and followers, went to Khandavaprastha, taking with them many jewels and precious stones. And the sons of Pritha lived there for many years.

36. They brought by the force of their arms many chiefs and potentates under their subjugation. Setting their hearts on virtue and firmly adhering to truth,

37. Being unexcited by wrath, being calm in demeanour, and putting down numerous evils, the Pandavas gradually rose in power. The greatly illustrious Bhima subjugated the East.

38. The heroic Aryuna conquered the North ; Nakula the West and the slayer of heroic foes, Sahadeva, the South.

39. Having done this their kingdom extended over the whole world. Each like a sun in splendour, they looked like five suns ;

40-41. And the earth appeared to have six suns on account of the presence of the heroic Pandavas. Then for some reasons the just king Yudhisthira sent to the forest his greatly powerful and heroic brother Shabyashachi (Aryuna), dearer to him than life itself.

42. That best of men, the self-controlled and virtuous (Aryuna) lived in the forest for eleven years and ten months.

43. Thus roving about in many places, on one occasion, he went to Krishna in Dwarka and he obtained there for his wife the lotus-eyed,

44. And sweet-speeched younger sister of Krishna, named Suvadra. Like Sachi with the great Indra and like Lakshmi with Krishna,

45—46. Suvadra was much pleased to be united with Aryuna, the son of Pandu. O best of kings, the son of Kunti with Krishna then gratified Agni by giving him the Khandava to burn. The task did not at all appear heavy to Aryuna, assisted as he was by Krishna,

47. As nothing is a heavy task to Vishnu, in the matter of destroying his enemies. Agni gave to the son of Pritha the excellent bow Gandiva,

48. An inexhaustible quiver, and one warchariot, bearing an ape as its standard. On this occasion did Aryuna rescue the frightened great Asura Moya.

49. And he (Moya) built the beautiful assembly-room, adorned with all sorts of jewels and precious stones. Seeing this building, the wicked Duryodhana was tempted to possess it.

50. Thereupon he deceived Yudhisthira by means of a game, played by the son of Subala (Sakuni), and he sent him to the forest for twelve years,

51. And another additional year to live in concealment, thus making the period (of banishment) complete thirteen years. On the fourteenth year, when they (the Pandavas) returned and claimed their kingdom,

52—53. O King, they did not get it. Thereupon war was declared, and the Pandavas, after exterminating the whole race of Kshatryas, and killing king Duryodhana obtained back their kingdom. This is the history of the Pandavas, who never acted under the influence of evil passions. O best of kings, this is the account of the dissension that ended in the loss of their kingdom by the Kurus and of the victory of the Pandavas.

Thus ends the sixty first chapter, Adivansabatarana, in the Adi Parva.

CHAPTER LXII.

ADIVANSABATARANA PARVA.—

(Continued.)

Janamejaya said:—

1. O best of Brahmanas, you have told me in brief the history called Mahabharata, containing the great deeds of the Kurus.

2. O great ascetic, recite now fully this wonderful history. I feel a great curiosity to hear it.

3. You should, therefore, recite it in full. I am not satisfied with hearing in the abstract this great history.

4. It could not be a trifling cause for which the virtuous Pandavas killed those whom they should not have killed and for which they are still praised by men.

5. Why did those best of men, (the Pandavas), capable of avenging themselves on their enemies, though innocent, quietly suffered the persecutions of the wicked Kurus?

6. O best of Brahmanas, why did the mighty armed Bhima, having the strength of ten thousand elephants, though persecuted, patiently kept his anger down?

7. Why did not the chaste Krishna, the daughter of Drupada, though persecuted by the wicked (Kurus), burn the sons of Dhritarastra by her angry eyes,—capable as she was to do it?

8. Why did the two sons of Pritha, (Bhima and Aryuna) and the two sons of Madri (Nakula and Sahadeva) those best of men, though persecuted by the wretches, follow Yudhishtira, who was addicted to the evil habit of gaming?

9. Why did Yudhishtira, the best of all virtuous men and the son of Dharma himself, though acquainted with all duties, suffer great afflictions?

10. Why did the son of Pandu, Aryuna, Krishna himself being his charrioteer and who could by his arrows send to the other world hosts of fighting men, suffer so many persecutions?

11. O great Rishi, tell me all this as they happened. (Tell me) everything that those highly mighty car-warriors did.

Vaishampayana said:—

12—13. O great king, appoint a time (to hear it). This history is very extensive. This is but the beginning. I shall recite the whole of this history, composed by the illustrious Krishna Dwaipayana, the great Rishi, Vyasa of immeasurable mental power, who is adored by all the world.

14. This (Bharata) contains one *lac* sac ed slokas, composed by the son of Satyavati, Vyasa of immeasurable mental power.

15. The learned man who reads it to others, and those that hear it read, go to the world of Brahma and become equal to the celestials.

16. This (Bharata) is equal to the Vedas; it is holy and excellent; it is the worthiest of all that should be listened to. It is a Purana, adored by the Rishis.

17. It contains many useful instructions on Artha and Kama. This sacred history makes the heart desire to attain salvation.

18. The learned men earn much wealth by reciting this Veda to those who are noble, liberal, truthful and believing.

19—20. Sins, even of killing embryo, is destroyed by (reading or hearing) it. Even a greatly sinful man, by hearing this history, escapes from all his sins, like the sun from Rahu. This history is called *Jaya* (victory); it should be heard by those that desire victory.

21. Hearing it, a king can bring the whole world under his subjection and defeat all his foes. It is a mighty act of propitiation; it is a great sacrifice, productive of blessed fruits.

22. It should be heard by the crown-princes with their wives, for then they beget a heroic son and a daughter who occupies a throne.

23. It is the *Dharma Sastra*, it is also the sacred *Artha Sastra*, it is also the great *Moksha Sastra*, so said Vyasa of immeasurable intelligence.

24. It is recited in the present age and will be recited in future ages. He, who hears it, gets sons and survitors, who perform their favourite works.

25. He who hears it escapes immediately from all his sins that are committed by him in body, word or mind.

26. He who hears the history of the Bharata race without being fault-finding, can have no fear from diseases,—let alone the fear of the other world.

27—30. In order to extend the fame of the high-souled Pandavas and other kshatryas, learned in all branches of knowledge, high-spirited and already famous in the world for their great deeds, Krishna Dwaipayana, moved by the desire of benifitting the world, has composed this excellent, sacred, and big work which spreads one's fame and gives one a lengthy life. He who, from the desire of acquiring virtue, causes this history to be heard in this world by holy Brahmanas, gains inexhaustible virtue.

He who recites the history of the Kurus, becomes immediately pure and holy,

31. He acquiries large family and becomes respected in the world. The Brahmana, who reads the holy *Bharata* regularly,

32. For the four rainy months of the year, is cleansed of all his sins. He, who has read the Bharata, may be regarded as one who has studied the Vedas.

33. In it have been described the celestials, the royal sages, the holy and regenerate Rishis, the sinless Keshava (Krishna.)

34. The god of gods, (Mahadeva) the goddess Parvati, the birth of Kartikeya, who had many mothers,

35. And the greatness of Brahmanas and kine. It is a collection of all *Srutis*, and a work worthy to be heard by virtuous-minded men.

36. The learned man, who recites it to Brahmanas during the sacred *Parvas* (lunar changes), is cleaused of all his sins, and being victorious over heaven (not caring for it) attains to an union with Brahma.

37. He who causes even a single line of it to be heard by Brahmanas at a *Sradh*, that *Sradh* becomes inexhaustible, and the Pitris (ancestors) become gratified with food presented to them.

38. The sins that are committed daily by our senses and by our mind, and those that are committed knowingly or unknowingly by any man,

39. Are all destroyed by hearing the Mahabharata.—The history of the great births of the Bharata princes is called Mahabharata.

40. He who knows the etymology of the name (*Bharata*) is cleansed of all his sins. As this history of the Bharata race is wonderful,

41. Therefore, when recited, it purifies men from their sins. The Rishi Krishna Dwaipayana completed it in three years.

42. Rising daily (in the morning), purifying himself (by ablutions), and performing all his religious duties, (he composed this Mahabharata).

43. Therefore, the Brahmanas should hear, with prescribed rules, this holy history, this excellent narration of Bharata, composed by Krishna (Dwaipayana.)

44. The Brahmanas who recite it for others to hear it, and those who hear it, in whatever state they may be, can never be affected by the fruits of good or bad deeds.

45. The man, who is desirous of acquiring virtue, should hear it all. It is equal to all histories in the world, and he who hears it acquires purity of heart.

46. The bliss that one enjoys in attaining heaven is scarcely equal to that which one derives from hearing this greatly holy history.

47. The virtuous man, who hears or causes it to be heard with reverence, obtains the fruits of a *Rajshuya* or *Ashwamedha* sacrifice.

48. This Bharata is said to be a mine of gems, as the illustrious ocean or the great mountain.

49. This (Bharata) is sacred and excellent, and it equals the Vedas in sanctity. It is worthy of being heard, it is pleasing to the ear, it is sin-cleansing and virtue-increasing.

50. O king, he who gives a copy of Mahabharata to one who asks for it, does give (not a copy of a book, but) the whole of the earth having a belt of seas.

51. O son of Parikshit, this pleasant and sacred history that secures victory, (to the hearer), I shall now recite to you in full. Listen to it.

52. The Rishi Krishna Dwaipayana, regularly rising (every morning) for three years, composed this wonderful history, called *Mahabharata*.

53. O best of the Bharata race, whatever about Dharma, Artha and Kama, that is contained in this Bharata, may be met with elsewhere; but whatever is not in it, is not to be found any where.

Thus ends the sixty second chapter, Adivansabatarana, in the Adi Parva.

CHAPTER LXIII.

(ADIVANSABATARANA PARVA.)—*Continued.*

Vaishampayana said:—

1. There was a king, ever devoted to virtue, named Uparichara. He was very much addicted to hunting.

2. That son of Paurava, (Uparichara) called also Vasu, directed by Indra, conquered the beautiful and excellent kingdom of Chedi.

3. The king, sometime after, giving up the use of arms, and dwelling in a secluded retreat, practised severe asceticism. The celestials with Indra at their head one day came to the king.

4. Believing that he sought to be the king of the celestials by practising severe

austerities, the celestials, appearing before him, succeeded with sweet words in winning him from his asceticism.

The Celestials said :—

5. O king of the world, you should see that piety may not sustain a diminution in your hands. Protected by you, piety will protect the universe.

Indra said :—

6. Protect attentively and rigidly piety on earth. Protecting virtue on earth, you will see many sacred regions (in after-life.)

7—8. Though I belong to heaven and you to earth, yet you are my friend and you are dear to me. O king of men, live in that place in earth which is delightful, which is full of animals, wealth and corn, which is sacred, which is well-protected like heaven, and which is blessed with fertility, which has agreeable climate and every object of enjoyment.

9. O king of Chedi, this Chedi, your kingdom, is full of riches, gems, and precious stones. It contains much mineral wealth.

10. The cities in this kingdom are all devoted to virtue. The people are honest and contented. They never speak falsehood even in jest.

11. The sons never divide their wealth here with their fathers. They are always mindful of their parent's welfare. Lean kine are never yoked to the plough or to the cart engaged in carrying merchandise.

12. They are all well-fed and fat. O reverencer of the celestials, the four castes are engaged in doing their respective duties in Chedi. Let nothing in the three worlds remain unknown to you.

13. I shall give you an excellent and great crystal car, which the celestials alone possess, and which is capable of carrying you through the sky.

14. You only, among all mortals on earth, will ride on that best of cars, and go through the sky like a celestial, though possessing a physical body.

15. I shall also give you a victory-producing garland of unfading lotuses; wearing which you shall not be wounded by weapons.

16. O king of men, this excellent, matchless and great garland, widely known as Indra's garland will be your distinctive badge.

Vaishampayana said :—

17. The slayer of Vitra (Indra) gave him also a bamboo-stick to protect the honest and the peaceful.

18. After the expiration of a year, the king planted it on the ground for the purpose of worshipping the giver, (Indra.)

19. O king, from that day up to this day, all kings, following the example of Vasu, began to plant a bamboo-stick on the ground to worship Indra.

20. After planting the stick, they cover it with golden cloths, perfume it with scents, and decorate it with garlands and various ornaments.

21—23. The god Indra was thus worshipped in due form with garlands and ornaments. The god, assuming the form of a swan, came himself to accept the worship thus offered. The great Indra was much pleased to see the auspicious worship thus made by Vasu, the best of kings, and said to him, "Those men and kings who will worship me,

24. And will observe this my festival like the king of Chedi, will gain wealth and victory for their countries and kingdoms.

25—26. Their cities will also expand, and will be ever in joy." O king, Vasu, the great monarch, was thus blessed by the high-souled chief of the celestials, Maghavat Indra. Those men, who cause this festival of Indra to be observed

27. With the gifts of lands, gems, and precious stones, like king Vasu, become much respected in the worlds.

28.—29. Vasu, the King of Chedi, thus being blessed by Indra, and bestowing boons and performing great sacrifices, continued to observe the festival of Indra. He had five greatly powerful, and immeasurably effulgent sons.

30. The emperor (Vasu) installed his sons in many kingdoms. His illustrious son Vrihadratha,—a great car-warrior,—was installed in the kingdom of Magadha.

31. His other sons were Pratyagriha, and Kusamva, who was also called Manivahana. Two others were Mavilla and Yaduk who was greatly powerful and invincible in battle.

32. O king, these were the sons of that greatly effulgent royal sage. The five sons founded kingdoms and cities after their names.

33. And they thus created separate dynasties that lasted for long ages. When he travelled through space in the crystal car,

34. The Gandharvas and Apsaras came to adore that illustrious man. And because he moved through the upper regions (in his car), he was called *Uparichara*.

35. The river which flowed by his capital, was once attacked by a living mountain called *Kolahala Suktimati*, who was maddened by lust.

36. The mountain was kicked by Vasu, and the river came out of the embrace of the mountain by the indentation caused by his kick.

37. From this embrace of the mountain, the river gave birth to a twin,—a son and a daughter, and the river, grateful to Vasu, gave them both to him.

38. The best of royal sages and the giver of wealth and the punisher of enemies, (Vasu) made the son of the river the generalissimo of his army.

39—40. The King made the daughter of the river who was called Girika his wife; and Girika, the wife of Vasu, purifying herself by a bath when her season of impurity came, told her state to her husband. But that very day the ancestors of Vasu came to him;

41. And they asked that best of kings and foremost of wise men to kill deers to perform their *sradh*; and the King, thinking that the command of his ancestors should not be disobeyed,

42. Went out to hunt (the deer), thinking of Girika who was exceedingly beautiful and was like Sree herself.

43. There were (in the forest in which the king went to hunt) many Asoka, Champaka, Chutas, Atimuktas, Punnagas, Karnikaras, Vakula, Divya-patala,

44. Patala, Narikela, Chandana, Arjuna and various other beautiful, sacred and great trees, full of fragrant flowers and sweet fruits.

45. The whole forest was maddened by the sweet notes of Kokilas and echoed with the hum of intoxicated bees. It was the season of spring, and the forest in which the king was roaming was as beautiful as the gardens of Kuvera.

46. The king was filled with desire, but he did not find Girika by him. Maddened by desire the king roamed here and there; and he saw,

47. A beautiful Asoka tree, decked with emmense foliage and its branches so covered with flowers that they can not be seen.

48. The king comfortably seated himself under its cool shade and enjoyed the sweet fragrance of the flowers mixed with the fragrance of honey.

49. He breathed the delicious breeze blowing slowly all over the forest. He became so much excited—(Slokas 50 to 52 not translated for obvious reason.)

53. The king, learned in the subtle truths of *Dharma, Artha, and Kama*, saw a swift hawk resting very near him. He addressed the bird thus,

54. "O amiable one, take this to my wife Girika, and give it to her. She is now in her season.

55. The swift hawk took it from the king and flew rapidly through the sky.

56. When he was thus flying through the sky, he was seen by another hawk, and thinking that he was carrying some meat he flew at him.

57. The two birds fought together with their beaks, and when they were thus fighting, the seed fell into the waters of the *Yamuna*.

58. There in the *Yamuna* lived an Apsara, known by the name Adrika, who dwelt in the water of the river as a fish,—it was the result of the curse of a Brahmana on her.

59. The fish, Adrika, rapidly came to the spot where Vasu's seed fell from the claws of the hawk, and she swallowed it at once.

60. Some time after, this fish (Adrika) was caught by the fishermen. O best of the Bharata race, it was the tenth month after she swallowed the seed.

61. There came out from the stomach of this fish two children of human form,—one a boy and the other was a girl. The fishermen were very much astonished (to see this wonderful phenomenon), and they went to king Uparichara (Vasu).

62. They said, "O king, these two,—(the boy and the girl) have been born in the womb of a fish. The king Uparichara took the male child.

63. That child became afterwards the virtuous and powerful monarch, named Matsa. The Apsara was also released from her form as soon as the children were born,

64. Because she had been told before by the illustrious one that she would be released from her piscatorial form after giving birth to two human children.

65. Now according to these words, having given birth to the two children and being killed by the fishermen, she left the form of the fish and assumed her own celestial form.

66. The excellent Apsara then rose on the path trodden by *Siddhas*, Rishis and *Charanas*. The fish-smelling daughter of the fish-form Apsara

67. Was then given by the king to the fishermen, saying, "Let this (child) be your daughter." She was gifted with great beauty, and possessed of every virtue.

68. That girl of sweet smiles, was known by the name of Satyavati; but owing to her association with fishermen, she was for years of fishy smell.

69. Wishing to serve her father (the fisherman), she plied a boat on the waters of the *Yamuna*. Parashara when going to the pilgrimage, saw her one day.

70. She was exceedingly beautiful,—an object of desire with even a *Siddha*. As soon as the wise Rishi saw the girl of sweet smiles, he desired to have her.

71. The best of Rishis (Parashara) addressed the daughter of Vasu, the girl of celestial beauty and tapering thighs, saying, "O blessed girl, accept my embraces."

72. She replied, "O holy Rishi, see, the Rishis are standing on both the banks of the river. Seen by them, how can I grant your wish?"

73. Thus addressed by her, the illustrious lord (Parashara) created a fog, by which the whole place was covered with darkness.

74. Seeing the sudden creation of the fog by the great Rishi, the girl was very much astonished and became suffused with blushes of bashfulness.

Satyavati said :—

75. O holy Rishi, know me to be a girl under the control of my father. O sinless man, my virginity will be sullied by accepting your embraces.

76. O best of Brahmanas, O Rishi, my virginity being sollied, how shall I be able to return home? I shall not then be able to bear life. O illustrious one, take all this into your (kind) consideration, and do what is proper.

Vaishampayana said :—

77. That best of Brahmanas, (Parashara), having been much pleased with all that she said, replied "You shall remain a virgin even after associating with me.

78. O timid girl, O beauteous maiden, ask from me any boon you desire to have. O beauty of sweet smiles, my favour (boon) has never proved fruitless."

79. Having been thus addressed, the maiden (Satyavati) asked for the boon that her body might be sweet-scented; and the illustrious Rishi granted that wish of her heart.

80. Having obtained the boon, she became exceedingly pleased. She was in her season, and she accepted the embraces of that Rishi of wonderful deeds.

81. Thenceforth she became known among men by the name of *Gandhavati* (sweet-scented.) Men could smell sweet scent of her body from a distance of a *Yoyona*.

82. Thence she was also called *Yoyana-gandha*. After all this, the illustrious Parashara went away to his home (hermitage).

83. Satyavati was exceedingly pleased to receive the excellent boon, and she thereupon, on that very day, conceived through the embraces of Parashara.

84. She gave birth on an island in the *Yamuna*, a greatly powerful child, begotten on her by Parashara; and the child with the permission of her mother adopted asceticism.

85. He went away saying, "As soon as I shall be remembered by you on any occasion, I shall (immediately) appear before you." Thus was born Dwaipayana in the womb of Satyavati by Parashara.

86. Because he was born on an island, he was called Dwaipayana. That learned man (Dwaipayana), knowing that Dharma would become lame by one leg at each *Yuga*,

87. And that the period of human life and strength would follow the *Yuga* (by becoming shorter and lesser), and moved by the desire of obtaining the favour of Brahma and the Brahmanas,

88. Arranged the Vedas, and thence he came to be called *Vyasa*. He then taught the Vedas and the fifth Veda *Mahabharata*.

89. To Sumanta, Jaimini, Paila, his own son Suka, and his disciple Vaishampayana (myself).

90. The *Bharata Sanhita* was published by him separately through these men. Then was born in the womb of Ganga by Santanu, Bhisma,

91. Of great energy, fame and immeasurable prowess. There was an illustrious and famous Rishi, learned in the interpretation of the Vedas,

92. That greatly famous man was known by the name of Animandavya. Though innocent, he was accused of theft and was put on a *shula*.

93. Thereupon, the great Rishi called Dharma and addressed him thus,—"In my childhood I pierced a little fly with a blade of grass.

94. O Dharma, I remember this sin of mine; I cannot remember any other. I have since practised asceticism thousand fold. Has not that one sin of mine been expiated by my great asceticism?

95. The killing of a Brahmana is more henious than any other sin in the world; (As you kill me) O Dharma, you shall take birth on earth, (and that too) in the Sudra caste.

96. Thus being cursed, Dharma was born a Sudra as Vidura who was learned, virtuous and pure-bodied.

97. The Suta, Sanjaya, who was like a Rishi, was begot by Gavalgana, and the greatly powerful Karna was begot by Surja on Kunti when she was a maid.

98. He came out of his mother's womb with a natural coat of mail and with a face beautified by ear-rings. For the benifit of the whole world, the world-wide famous,

99. Vishnu himself, the worshipped diety of all the worlds, was begot by Vasudeva on Devaki. He is the great God without birth and death; he is the creator and lord of the universe.

100. He is called by the learned the invisible cause of all, he knows no deterioration, he is the first Brahma, he is the abode of the three qualities (Satya, Raja and Tama), he is the great soul, he is undeteriorating, he is the first, the cause of the creation, the Nature, the controlling Lord.

101. He is the Purusha, the Creator himself, he is the centre of *Satya Guna*, he is infinite, he is incapable of being moved, he is the diety, he is Lord Narayana;

102. He is *Dhata*, he is undeteriorating, he is effulgent, he is the best, he is the great combiner, the increate, the invisible essence of all, and the great immutable. He is bereft of those attributes that are knowable by the senses, he is the universe itself without beginning, birth and decay.

103. This great being, possessed of infinite wealth, this Grandsire of all creatures, took his birth in the race of Andhaka—Vrishnis, in order to increase the piety in the world.

104. Satyaki and Kritavarma, learned in the science of arms, possesed of great prowess, well versed in all the *Sastras*, ever obidient to Narayana,

105—107. And expert in the use of arms, were begot by Satyaka and Hridika. The seed of the great ascetic Rishi Varadwaja was kept in a pot, and there it began to develope. From that seed was born Drona. From the seed of Goutam, fallen on a heap of reeds, were born a twin, Kripa of great strength and (Kripi), the mother of Ashwathama; and then was begot mighty Ashwathama by Drona.

108. Then was born, from the sacrificial fire, Dhristadyumna, as effulgent as the fire itself.

109. The mighty hero was born, a bow in his hand, in order to kill Drona hereafter. From the sacrificial altar was born Krishna (Draupadi), resplendent and handsome,

110. A girl of fascinating features and great beauty. Then was born the disciples of Pralhad, namely Nagnajit and Suvala.

111. Suvala begot a son, named Sakuni, who through the curse of the celestials, became an enemy of virtue and a destroyer of creatures. And (Suvala begot) a daughter,

112. Who became the mother of Duryodhana, and both of them were well versed in acquiring worldly profits. From Krishna Dwaipayana was born Dhritarastra, the king of men,

113—114. And Pandu of great strength, both in the womb of the wife of Vichitravirja, and from him was also born in the womb of a Sudra woman, the wise and intelligent Vidura, learned in both *Dharma* and *Artha* and free from all sins. Five sons were born of Pandu

115. In the wombs of his two wives. Yudhisthira was the son of the eldest. Yudhisthira was born of Dharma, Brikodara Bhima was born of Maruta;

116—117. The first of all, the best wielder of the arms, illustrious Aryuna was born of Indra; and Nakula and Sahadeva of handsome features, ever-engaged in the services of their superiors, were born of the twin Ashwinis. One hundred sons were born to the wise Dhritarastra,

118. Namely Duryodhana and others and another son, named Yuyutsa (born of a Vaisya woman)

119—120. O descendant of the Bharata race, amongst those one hundred sons, eleven, namely Dushyasana, Dussaha, Durmarshana, Vikarna, Chitrasena, Vivingsati, Yaya, Satyavrata, Purumitra, and Yuyutsa of Vaisya wife, were all great car-warriors. Abhimanyu was born of Suvadra,

121. The sister of Vasudeva (Krishna), begot by Aryuna, and therefore he was the grandson of Pandu. Five sons were born to the five Pandavas by Draupadi, the daughter of Panchala.

122. These princes were all very handsome and learned in all the *Shastras*. From Yudhisthira was born Pritivindhaya, from Bhima was born Sutashoma;

123. From Aryuna was born Srutakiriti, from Nakula was born Satanika, and from

Sahadeva was born the greatly powerful Srutasena.

124. Bhima begot a son in the forest on Hirimba, named Ghatatkacha. Draupadi gave birth to a daughter also, named Shikhandini, and she was transformed into a male child.

125—127. She was thus transformed into a male child by a Jaksha, named Sthuna, who did it from the desire of doing her good. In that great battle of Kurus assembled many hundreds of kings and potentates to fight among one another. I am unable to recount the names of those innumerable hosts. I have named only the principal ones who have been mentioned in this history (Mahabharata).

Thus ends sixty third chapter, Adivansabatarana, in the Adi Parva.

CHAPTER LXIV.

(ADIVANSABATARANA PARVA)—*Continued.*

Janamejaya said :—

1. O Brahman, I wish to hear in detail the accounts of those that you have named and of those that you have not named and other kings and potentates by thousands.

2. O great man, you should tell me in full the object for which these great car-warriors, all equal to the celestials, were born on earth.

Vaishampayana said :—

3. O king, we have heard that what you ask is a mystery even to the celestials. I shall however, speak of it, after bowing my head to the Self-Born (Brahma).

4. The son of Jamadagni, (Parashurama), after making the earth bereft of Kshatryas for twenty-one times, went to the best of the mountains, named Mahendra, and began his penances.

5. O king, when the earth was thus bereft of Kshatryas, the Kshatrya women used to come to the Brahmanas for offspring.

6. O best of men, the Brahmanas had connections with them only at their seasons, and not when they were not in their seasons, and they the Brahmans did not do it with lust.

7. Thus thousands of Kshatrya women conceived through these connections with the Brahmanas, and O king, thus were born many Kshatryas of great prowess,

8. And many boys and girls, in order to thrive the Kshatrya race. Thus sprang the Kshatrya race from Kshatrya women from their connections with ascetic Brahmanas.

9. The new generation, blessed with long life, began to thrive in virtue, and thus were again established the four castes having Brahmanas at their head.

10—11. At the time (of which I speak), every man went to his wife only at the time of her season and never from lust or when she was not at her season. Other creatures also,—even those that were born in the race of birds,—followed this example. O best of the Bharata race, thus were born hundreds and thousands of creatures, and they all thrived in virtue.

12. O lord of the earth, all creatures were virtuous and religious, and all men were free from sorrow and desease.

13. O king having the walk of an elephant, thus once more was governed by the Kshatrya the wide earth, with the ocean for her boundaries, with her mountains and woods and towns.

14. When thus was earth again governed virtuously by the Khatryas, the other castes, having Brahmanas at their head, were filled with great joy.

15. All the kings (of the world), becoming free from vices born of lust and anger, and punishing those that deserved punishment, protected the earth.

16. And (Indra) the deity that performed one huudred sacrifices and who has one thousand eyes, seein that all the Kshatrya sovereigns ruled their kingdoms very virtuously, poured down vivifying showers of rains at the proper time and at the proper place, and thus protected all creatures.

17. O king, no one died in early age and none took to wife before attaining to age.

18. O best of the Bharata race, thus was filled the earth to the very shores of the sea with long-lived men.

19. The Kshatryas performed great sacrifices and bestowed much wealth on the Brahmanas, and all the Brahmanas also studied the Vedas and the Vedangas and the Upanishadas.

20. O king, no Brahmana ever sold the Vedas, and none of them ever read them aloud before a Sudra.

21. The Vaisyas tilled well the earth with the help of bullocks, and they never yoked kine to the plough. They carefully fed the lean ones.

22. Men never milched the cows as long as the calves could only live on the milk of their mothers. No merchant sold his goods with false scales.

23. O best of men, all men, thus virtuously inclined, did every thing with their eyes fixed on virtue.

24. O king, all men of all castes were mindful of the respective duties of their respective castes. O best of men, their virtue never sustained any diminution.

25. Both women and kine gave birth to offspring at the proper time, and trees bore flowers and fruits at their proper seasons.

26. O king, the *Krita* (Satya) *Yuga* having come into the world, the whole earth was filled with numerous creations.

27. O best of the Bharata race, O lord of men, when such was the happy state of the world, the *Asuras* began to take birth in royal dynasties.

28. The sons of Diti, (the Asuras), having been continually defeated by the sons of Aditi, (the celestials) and deprived of sovereignty and heaven, began to take birth on earth.

29—30. O king, wishing to enjoy sovereignty in this earth, the powerful Asuras took birth among cows, horses, mules, camels, buffaloes, elephants, deer ; they also took birth as Rakshasas and others.

31. O protector of the world, owing to the birth of those (Asuras) that were already born and those that were being born, the Earth became incapable of supporting herself.

32. Amongst the sons of Diti and Danu, some, being thrown off from heaven, took birth as men, and became proud and insolent monarchs on earth.

33. Possessed of great prowess, they covered the earth in various shapes. They, becoming great oppressors, filled the earth to the very shores of the sea.

34. They began to oppress the Brahmanas, Kshatryas, Vaisyas, and Sudras; they began to persecute all other creatures with their strength.

35. O king, frightening and killing all creatures, they roamed over the earth.

36. Bereft of virtue and truth, proud of their strength, intoxicated with their insolence, they even insulted the holy Rishis in their hermitages.

37. O king, the earth, thus oppressed by the Asuras of great strength, energy and abundant means, thought of appealing to Brahma.

38. The united strength of the Naga Shesha, and other creatures (such as the tortoise and the elephant), could not support the earth, attacked by the powerful Danavas.

39. O protector of the world, thereupon the Earth, afflicted with fear and oppressed by the weight (of the Dânavas), went to the Grandfather of all creatures and asked his protection.

40—41. She saw the divine Brahma,—the creator of the worlds,—who is undeteriorating,—seated (on his seat), surrounded by the celestials and great and illustrious Rishis, and adored by the delighted Gandharvas and Apsaras who are always engaged in the services of the celestials.

42. The Earth adored the Grandsire, and O best of the Bharata race, telling him all that had happened, before all the regents of the world she asked his protection.

43. O king, the object (for which she came) was already known beforehand to the Omniscient, Self-created, and Supreme Lord.

44. O descendant of the Bharata race, he is the creator of the universe, why should he not know fully what is in the minds of the creatures, including the very Devas and the Danavas ?

45. O great king, the Lord of the earth, Prajapati, Isha, Shambhu, then thus spoke to her.

Brahma said :—

46. O Vasundhara (the holder of wealth,) I shall appoint all the dwellers of heaven in the work for which you have come to me.

Vaishampayana said :—

47—48. O king, having thus addressed the Earth, the divine Brahma, bade her farewell. Then the Creator commanded all the celestials, saying, " Go all of you, and take your birth on earth to free her from her burden. Go according to your respective parts and seek battles (with the Danavas).

49. Then the creator of all the creatures, calling all the tribes of the Gandharvas and Apsaras, spoke to them thus," Go all of you and take your birth amongst men according to your respective parts and in the forms you prefer.

50. All the celestials with Indra at their head, having heard these words of the lord of the celestials,—words that were true, that were desirable under the circumstances, and which were fraught with benefit,—accepted them.

51. Having then resolved to take birth on the earth according to their respective parts, they all went to Baikuntha to the slayer of foes, Narayana,

52. Who bears the discus and the mace in his hands, who wears yellow colored cloth, who is greatly effulgent, who has the lotus on his navel, who is the slayer of the foes of the celestials, who is fixedly staring at his wide chest,

53. Who is the lord of the Prajapati (Brahma) himself, who is the sovereign of all the gods, who is of infinite strength, who has the mark of the auspicious wheel on his breast, who is the central force of every one's faculties, and who is adored by all the dieties;

54. To him, this most exalted of all persons, Indra said, "Be incarnate." And Hari replied, "Be it so."

Thus ends the sixty fourth chapter, Adivansabatarana, in the Adi Parva.

CHAPTER LXV.

(SAMBHAVA PARVA.)

Vaishamapayana said:—

1. Thereupon, Hari held a consultation with Indra regarding his incarnation on earth with all the celestials according to their respective parts.

2. Having then ordered the celestials, (what they should all do), Indra returned from the abode of Hari (Baikuntha).

3. The dwellers of heaven then, one after the other, took birth on earth for the destruction of the Asuras and for the welfare of the three worlds.

4. O best of kings, the celestials, as each preferred, took birth in the races of *Brahmarshis* and *Rajarshis*.

5. They killed the Danavas, Rakshasas, Gandharvas, Nagas and other calibons and creatures.

6. O best of the Bharata race, the Danavas, Rakshasas, Gandharvas and Nagas could not kill the (incarnate) celestials, even in their infancy, so strong were they.

Janamejaya said:—

7—8. I desire to hear the accounts of the births of the Devas, Danavas, Gandharvas, Apsaras, Manavas, Jakshas, and Rakshasas from their beginning. Therefore, you should tell me all about the births of creatures.

Vaishampayana said:—

9. Bowing down my head to the Self-created (Brahma), I shall narrate to you in detail the origin of the celestials and of all creatures.

10. Brahma had six mind-born sons, (created out of his mind), namely Marichi, Atri, Angiras, Pulastya, Pulaha and Kratu.

11. Marichi had a son, named Kashyapa, and from Kashyapa have sprung all creatures. Daksha begot thirteen illustrious daughters.

12—13. O best of kings, the daughters, of Daksha were Aditi, Diti, Danu, Kala, Danayu, Sinhika, Krodha, Pradha, Viswa, Vinata, Kapila, Muni and Kadru. The sons and grandsons of these daughters, all of exceeding prowess, were infinite in number.

14. O descendant of the Bharata race, from Aditi were born the twelve Adityas,—who were all lords of the Universe. I shall now mention them to you according to their names.

15. (They were) Datha, Mitra, Aryamana, Sakra, Varuna, Angsa, Vaga, Vivaswata, Pusha, and Savitri, the tenth (daughter).

16. The eleventh was Tashtri, and the twelvth was Vishnu. The youngest, however, was the best in merit.

17. Diti had one son, named Hiranyakashipu, and the illustrious Hiranyakashipu had five sons, famous all over the world.

18. The eldest was Prahlada, the next was Sanghladha, the third was Anuhladha, the fourth was Sivi, and the youngest was Vashakala.

19. O descendant of the Bharata race, it is known everywhere that Prahlada had three sons, namely Virochana, Kumbha, and Nikumbha.

20. Virochana's son was greatly powerfnl Vali, and the son of Vali was the great Asura Vana.

21. He (Vana) was blessed with great fortune; he was a follower of Rudra, and was also known by the name of Mahakala.

22—26. O descendant of the Bharata race, Danu had forty sons, the eldest of them was the famous King Viprachitti. The others were Samvara, Namuchi, Puloma, Asiloma, Keshi, Durjaya, Ayasiras, Aswasiras, Aswasanku, Gaganamurdhan, Vegavan, Ketuman, Swarbhanu, Aswa, Aswapati, Vrishaparva, Ajaka, Aswagriva, Sukshma, Tuhunda, Ekapada, Ekachakra, Virupaksha, Mahodara, Nichandra, Nikumbha, Kupata, Kapata, Sarabha, Salabha, Surja and Chandrama.

27—28. These were the well-known sons of Danu. Surja and Chandrama (the sun and the moon) of the celestials were other persons and they were not the sons of Danu. Besides the above, there were ten more powerful and great sons of Danu,

namely, Ekaksha, heroic Amritapa, Pralamva, Naraka,

30. Vatapi, Satrutapana, the great Asura Satha, Garistha, Danayu and the Danava, named Dirghajihva.

31. O descendant of the Bharata race, the sons and grandsons of the above were numberless. Sinhika gave birth to a son, called Rahu, the persecutor of the sun and the moon.

32. And (she gave birth to) three others, namely Suchandra, Chandrahantri and Chandrapramardana. The numberless progeny of Krodha was much wicked as she herself was.

33. Their race was wrathful, of crooked deeds, and the persecutors of foes. Danayu had four sons, the best among the Asuras.

34. (They were) Vikshara, Vala, Vira, and the great Asura Vritra. The sons of Kala were like Yama himself, all the slayers of their enemies.

35. They were greatly famous and powerful amongst the Danavas and were great oppressors of their enemies.

36. (They were) Vinasana, Krodha, Krodhahantri and Krodhasatru. These were the sons of Kala. As it is heard, there were also many others among the sons of Kala. Sukra, the son of a Rishi was the great preceptor of all the Asuras.

37. The illustrious Sukra had four sons who were also the preceptors of the Asuras. Their names were Tashtadhara and Atri, and two others of fearful deeds.

38—39. They were as effulgent as the sun himself. They were always engaged in acquiring the regions of Brahma. Thus have I narrated to you, as I heard them from the Purana, the accounts of the progeny of the Devas and the Danavas of great strength and power. The sons and grandsons, of these (Devas and Danavas) were so nuberless that I am incapable of counting them.

40. O protector of the world, the Tarkshya, Arishtanemi, Garuda, Aruni,

41. And Varuni were known to be the sons of Vinata. Shesha or Ananta, Vasuki, Takshaka,

42. Kurma, and Kulika are known to be the sons of Kadru. Bhimasena, Ugrasena, Suparna, Varuna,

43. Gopati, Dhritarastra, Suryavarcha, Satyavarcha, Arkaparna, Prayuta,

44. Bhima and Chitraratha, all greatly famous, learned and self-controlled, then O king, was Shalishira, then fourteenth in the least, Paryana,

45. The Fifteenth, Kali and the sixteenth Narada;—these Devas and Gandharvas were known to be the sons of Muni.

46. O descendant of Bharata race, I shall now mention many others. Anavadya, Manu, Vansa, Asura, Marganapria,

47. Anripa, Subhaga and Vasi were the daughters of Pradha. Sidhya, Purna, Varhi, and famous Purnayu,

48. Brahmachari, Ratiguna and Suparna, Vishwavasu, Bhanu, and Suchandra;—

49—50. These Devas and Gandharvas were also known to be the progeny of Pradha. It is also known that, that lady of good fortune Pradha, through the celestial Rishi (Kashyapa), brought forth the holy race of Apsaras, namely, Alamvusha, Misrakeshi, Vidyutaparna, Tilottoma,

51. Aruna, Rakshita, Rambha, Monoroma, Keshini, Suvahu, Surata,

52. Suraja and Supria,—these were the daughters (of Pradha). And Ativahu, celebrated HahaHuhu, and Tumburu, these four best of Gandharvas (were also the sons of Pradha.)

53. The Ambrosia, Brahmana, the kine the Gandharvas, and Apsaras were the offspring of Kapila, so is stated in the Purana.

54. Thus have been narrated to you duly the births of all the creatures,—and of the Gandharvas, Apsaras.

55. Nagas, Suparnas, Rudras and Maruts, of the kine, and of the fortunate and holy Brahmanas.

56. This history, (if read or heard) extends the period of life. It is sacred, it is worthy of all praise, it gives pleasure, if heard. It should be always heard and recited to others in a proper frame of mind.

57. He, who properly reads in the presence of the deities aad Brahmanas, this account of the births of noble creature, obtains large progeny, good fortune and fame. He attains to the higher worlds hereafter.

Thus ends the sixty-fifth chapter, Sambhava, in the Adi Parva.

CHAPTER LXVI.

(SAMBHAVA PARVA.)—*Continued.*

Vaishampayana said:—

1. It is known that the mind-born sons of Brama were six great Rishis. There was another (mind-born son of Brahma,) named Sthanu. He had eleven sons gifted with great energy,

2. Namely, Mrigavyadha, Sarpa, famous Niriti, Ajaikapata, Ahivardhana, the chastiser of his foes Pinaki.

3. Dahana, Iswara, and greatly effulgent Kapali, Sthanu and the illustrious Bhaga. These eleven are called eleven Rudras.

4. (It has been already said that) Marichi, Angiras, Atri, Pulastya, Pulaha, and Kratu, these powerful Rishis were six mind-born sons of Brahma.

5. It is well-known in the world that the sons of Angiras were three, namely Vrihaspati, Utathya, and Samvarta, all of great asceticism.

6. O king, it is said that the sons of Atri were countless; they were all great Rishis and they were all learned in the Vedas, they were crowned with ascetic successes and their souls were in perfect peace.

7. O best of kings, the offspring of greatly wise Pulastya were the Rakshasas, Monkeys, Kinnaras, and Jakshas.

8. O king, the offspring of Pulaha were, it is said, the *Shalavas* (the winged-insects) the lions, the *Kimpurushas* (half lions and half men) tigers, bears and wolves.

9. The sons of Kratu (Balkhilyas), who were as sacred as sacrifice, were the companions of Surja. They were known to the three worlds, and they were all devoted to truth and vows.

10. O protector of the world, the illustrious Rishi Daksha, having his soul in complete peace and possessing great asceticism, sprang from the right toe of Brahma.

11. The wife of the illustrious Daksha sprang from the left toe of Brahma. He then begot fifty daughters on her.

12. They were all lotus-eyed and of faultless features and limbs. As he (Daksha) had no sons of his own, he made these daughters his *Putrikas*.

13. He (Daksha) bestowed in due form, ten of his daughters on Dharma twenty-seven on Chandra, and thirteen on Kashyapa.

14. Hear, O king, the names of the wives of Dharma as I mention them. (They were) Kirti, Lakshmi, Dhriti, Medha, Pushti, Sraddha, Kria,

15. Budhi, Lajja, and Mati. These were the ten wives of Dharma, as appointed by the self-created (Brahma).

16. It is known throughout the world that the wives of Chandra were twenty-seven. They were all of rigid and holy vows, they were employed to indicate time.

17. They are the *Nakshatras* and *yogonis*. They were engaged in assisting the course of nature. The Grandsire (Brahma) had another son, named Manu. Manu had a son, called Prajapati.

18. The sons of Prajapati were eight and they were called the Vasus. I shall name them in detail. (They were) Dhara, Dhruva, Soma, Aha, Anila, Anala,

19. Pratyusha, and Provasha. These are known to be the eight Vasus. Dhara and the Brahma-knowing Dhruba were born of Dhumra.

20. Soma and Anila were born of the wise Swasa. Aha was the son of Rata, and Anala of Sandilya.

21. Prutyusha and Provasha were the sons of Provata. Dhara had two sons, namely, Dravina and Hutahavyavaha.

22. Dhruba's son was the illustrious Kala, the destroyer of the world. Soma's son was Varcha, Varcha's daughter is Varchi.

23. The fascinating Varchi had three sons, namely Sishera, Prana, and Ramana. The sons of Aha were Jyoti, Shama, Shanta and Muni.

24—25. Agni's son was the handsome Kumara who was born in the forest, and as he was reared up by Kirtika and others, he was called Kartikeya. After him were (born his three brothers, namely) Shakha, Vishakha and Naigameya. Anila's wife was Shiva, and her sons were Monojava.

26. And Avijnatagati. These two were the sons of Anila. Know, Pratyasu's son was the Rishi, named Devala.

27. And Devala had two sons, both greatly wise and forgiving. The sister of Vrihaspati, the first of women, the utterer of the sacred truth,

28. And an austere ascetic, roamed over the world, having no attraction for the world. She (the sister of Vrihaspati) became the wife of the eighth Vasu, Provasa.

29—30. She gave birth to the illustrious Bishwakarma, the founder of all arts, the creator of thausand arts, the artist of the celestials, the maker of all kinds of ornaments, the best of all artists, and the maker of the celestial cars of the gods.

31. Mankind was enabled to live in consequence of the arts of this illustrious man, and for this reason he was worshipped by all men. This Bishwakarma is everlasting and immutable.

32. The illustrious Dharma, the dispenser of all happiness, came out of the right breast of Brahma, assuming the form of a man.

33. He (Dharma) had three excellent sons, charming to all creatures. (They were) Sama, Kama, and Harsha, who supported the worlds by their energy.

34. The wife of Kama was Rati, that of Shama was Prapti, and that of Harsha was Nanda; upon these the worlds were made to depend.

35. Kashyapa was the son of Marichi, and Kashyapa's offspring were the Suras (celestials) and Asuras. O best of kings. therefore, he is the progenitor of all the worlds.

36. Tashtri, who had the form of a mare, became the wife of Savita. She gave birth in the sky to a twin Ashwinis.

37. O king, the sons of Aditi were twelve with Indra at their head, The youngest of the them was Vishnu, upon whom the worlds depend.

38. These were the thirty-three celestials. I shall now mention to you their progeny according their *Pakshas*, *Kulas*, and *Ganas*.

39. The Rudras, the Sadhyas, the Marutas, the Vasus, the Vargavas, and the Viswadevas were each a *Paksha*.

40. Vinata's son, Garuda and the Aruna also, and illustrious Vrishaspati were counted amongst the *Adityas*.

41. The Ashwinis, all annual plants and all beasts were counted among the *Guhyakas*. O king, these are the *Ganas* of the celestials, narrated to you.

42—44. Which narration cleanses men of all their sins. The illustrious Vrigu sprang forth, ripping open the breast of Brahma. Vrigu's son was the learned Sukra, a poet himself and the son of a poet. He, being commanded by the Self-created (Brama) to pour rain and withhold it, and to dispense and remit calamities, became a planet, and he (still) traverses the sky in order to sustain the lives of all creatures in the three worlds. That preceptor of Yoga philosophy, that greatly intelligent man, that wise and self-controlled *Brahmachari* became the preceptor of the Devas and the Danavas.

45. Thus appointed by Brahma to look after the well-fare (of Daityas), Vrigu's son (Sukra) begot another son,

46. Named Chyavana, who was greatly famous, very virtuous-minded and as effulgent as the sun. O descendant of the Bharata race, he came out of his mother's womb in anger, and thus released his mother.

47. Arushi, the daughter of Manu, became the wife of the wise Chyavana, and the greatly illustrious Aurva was born in her, ripping open her thighs.

48. His (Aurva's) son was Richika, who became, even in his boyhood, very powerful, energetic and virtuous. He (Richika) begot Jamadagni.

49. The illustrious Jamadagni had four sons, the youngst of them was Parashurama. He was superior to all his other brothers in good qualities.

50. He was self-controlled, but was expert in the use of all weapons, and he became the destroyer of the Kshatryas. Aurva had one hundred sons, the eldest of them being Jamadagni.

51. These hundred sons begot offspring by thousands and filled the whole world. Brahma had two other sons, who had victory as their signification.

52. They are known as *Dhata* and *Bidhata*, who lived with Manu. Their sister is the auspicious Lakshmi who lives in the abode of lotuses.

53. The mind-born sons of Lakshmi are the sky-ranging horses. Varuna's eldest wife was the daughter of Sukra, named Divi.

54—55. She gave birth to a son, called Vala, and a daughter, named Sura, who gives joy to the celestials. And all destroying Adharma was born (of her), when creatures began to devour one another. Nriti was his wife, from whom were born the Rakshasas, called Nairitas.

56. She had also three other fearful and cruel sons, always engaged in sinful deeds. (They were) Vaya, Mahavaya and Mrityu, the destroyer of every created thing.

57. This all-destroying being (Mrityu) had no wife or son. Kaki, Sweni, Bhasi, Dhritarastra, and Suki,—

58. These five are known in the world as the daughters of Tamara. Kaki brought forth the crows; Sweni the hawks;

59. Bhashi gave birth to the cocks and the vultures; and Dhritarastra all ducks and swans,

60—61. And she gave birth to also the Chakrabakas. The fair and illustrious Suki of amiable qualities and auspicious signs gave birth to all parrots. Krodha gave birth to nine daughters of wrathful temper.

62. (They were) Mrigi, Mrigamada, Hari, Bhadramana, Matangi, Sarduli, Sweta, Suravi,

63. And the beautiful Surasa of every auspicious sign. O best of men, the off-

spring of Mrigi are all beasts of deer species.

64. O chastiser of foes, the offspring of Mrigamada are all beasts of bear species, and also of those beasts, called *Srimara*. Bhadramana gave birth to her son Airavata.

65. And Airavata is the great celestial elephant. The offspring of Hari are the horses and the beasts of the monkey kind which are endued with great activity.

66. Those animals that are called *Golangula* also are said to be the offspring of Hari. Sarduli gave birth to innumerable lions and tigers,

67. And also to leopards and all other animals. O king, the offspring of Matangi are all elephants.

68. And Sweta gave birth to the large elephant, known by the name of Sweta which possesses great speed. O king, Suravi gave birth to two daughters,

69. Namely, the beautiful Rohini and illustrious Gandharvi. O descendant of the Bharata race, she had two other daughters, named, Vimala and Anala.

70. All kine were born from Rohini and all horses from Gandharvi. And Anala gave birth to the seven kinds of trees which produce pulpy fruits.

71—72. Anala had another daughter named Suki. Surasa gave birth to a son, named Kanka. Aruna's wife Shweni gave birth to two very energetic and powerful sons, named Sampati and the mighty Jatayu. Surasa also gave birth to the Nagas and Kadru the Pannyagas.

73—74. Vinata had two sons, the world known Garuda and Aruna. O king of men, O best of all wise men, thus have I fully described to you the genealogy of all the principal creatures. He who hears it is cleansed of all his sins. He acquires great knowledge, and finally attains to the highest state in after-life.

Thus ends the sixty sixth chapter, Sambhava, in the Adi Parva.

CHAPTER LXVII.

(SAMBHAVA PARVA)—*Continued.*

Janamejaya said :—

1—2. Worshipful Sir, I desire to hear from you in detail the accounts of the births and deeds and acheivements among men, of the Devas, the Danavas, the Rakshasas, the Gandharvas, the lions, the tigers, the snakes, the birds and other animals, and in short of all creatures, that became incarnate in human forms.

Vaishampayana said :—

3. O king of men, I shall first tell you all about those Devas and the Danavas who were born amongst men.

4. The best of the Danavas, who was known by the name of Viprachitti, became that best of men who is known as Jarasandha.

5. O king, that son of Diti, who was known by the name of Hiranakashipu, became (that king) who was known in this world by the name of powerful Shishupala.

6. The younger brother of Prahlada who was known as Sanghlada, became among men that best of Vahlikas, known as famous Sayla.

7. The youngest (brother of Prahlada) known as Anuhlada, became famous in this world as Dhristaketu.

8. O king, that son of Diti who was known as Sibi, became the famous monarch Druma on earth.

9. O best of men, that best of Asuras, who was known as Vashkala, became the great Vagadatta on earth.

10. The five powerful and swift Asuras, namely Ayasira, Aswasira, Ayaswanku, Gaganmurdhana and Vegavan,

11. O king, these powerful great Asuras were all born in the illustrious dynasty of Kekaya and became great kings.

12. The mighty Asura, who was known as Ketumana, became the king Amitouja of terrible deeds.

13. The great and fortunate Asura, who was known as Swarvanu, became the king Ugrasena of fearful deeds.

14. The great and fortunate Asura who was known as Aswa, became the invincible king Asoka of great prowess.

15. O king, that son of Diti, the younger brother of Aswa, who was known as Aswapati, became the mighty king Hardikya.

16. The great and fortunate Asura who was known as Vishaparvana, became king Dhirghaprajna on earth.

17. O king, the younger brother of Vrisaparvana, who was known as Ajaka, became Salwa on earth,

18. The great Asura who was known as Aswagriva, became king Rochamana on earth.

19. O king, the intelligent and illustrious Asura who was known as Sukshma, became the illustrious king Vrihadratha on earth.

20. That best of Asuras, who was known as Tuhandu, became the king Senabindu on earth.

21. That greatly strong Asura, who was known as Ishupa, became king Nagnajita of world-known prowess.

22. The great Asura who was known as Ekachakra, became known on earth as Pritivindhya.

23. The great Asura, capable of displaying various modes of fight and known as Virupaksha, became known as king Chitravarmana on earth.

24. That best of Danavas, known as the heroic Hara, became the famous and fortunate king Suvahu on earth.

25. That Asura of great prowess, the chastiser of his foes, known as Suhara, became king Vahlika on earth.

26. That best of Asuras, who was known as Nichandra and whose face was as beautiful as the moon, became the fortunate king Munjakesha on earth.

27. That greatly intelligent and invincible Asura, who was known as Nikumbha, became the best of kings Divadhipa on earth.

28. That Asura who was known as Sarava amongst the sons of Diti, became the royal sage Pourava on earth.

29. O king, that greatly powerful and fortunate Asura who was as Kupatha, became the famous king Suparsha on earth.

30. O king, the great Asura who was known as Kratha, became the royal sage Parvateya, as effulgent as a golden mountain.

31. That Asura, who was known as Salava the second, became king Prahlada in the land of the Valhikas on earth.

32. That best of the Diti's sons, who was known as Chandra and who was as handsome as the lord of the stars (moon), became Chandravarmana, the king of Kamvoyas on earth.

33. O king, that best of Danavas, who was known as Asha, became the royal sage Rishika on earth.

34. O best of kings, that best of Asuras, who was known as Mritapa, became king Paschimanupaka on earth.

35. That greatly powerful Asura, known as Garishta, became king Drumasena on earth.

36. That great and fortunate Asura, who was known as Mayura, became king Viswa on earth.

37. That Asura, who was the younger brother of Mayura and who was known as Suparna, became king Kalakiriti on earth.

38. The greatly powerful Asura, who was known as Chandrahantri, became king Sunaka on earth.

39. The great Asura, who was known as Chandravinasana, became king Janaki on earth.

40. O king of the Kuru race, that best of the Danavas who was known as Dirgajihva, became king Kashiraja on earth.

41. That Asura (Rahu) who was born of Sinhika and who persecuted the sun and the moon, became king Kratha on earth.

42. The eldest of the four sons of Danayu, who was known as Vikshara, became the powerful king Vasumitra on earth.

43. The second brother of Vikshara, the great Asura, became the king of the country called Pandya.

44. That best of Asuras, who was known as Valina, became king Pandramatsyaka on earth.

45. O king, that great Asura who was known as Vritra became the royal sage Manimala on earth.

46. That Asura, who was the younger brother of Vritra and was known as Krodhahantri, became king Danda on earth.

47. That Asura who was known as Krodhavardhana became king Dandadhara on earth.

48. O best of kings, the eight sons of the Asura Kalekyas were all born on earth and they all became great kings as powerful as tigers.

49. Of the eight great Kalakeya Asuras, the eldest Jayatsena became the king of Magadha.

50. The second, as powerful as Indra, became king Aparajita on earth.

51. The third was a great Asura, endued with great prowess and power of deception, (Magical powers) and he became the greatly powerful king of the Nishadas.

52. The fourth of the brothers became the best of royal sages, Srenimana.

53. That great Asura, the fifth (brother) became king Mahauja, the oppressor of his foes on earth.

54. That greatly intelligent and powerful Asura who was the sixth (brother) became the best of royal sages Abhiru on earth.

55. The seventh of the (brothers) became king Samudrasena, famous all over the earth from its centre to the sea and he was learned in the *Sastras*.

56. O king, the eighth of the Kalakeyas, who was known as Vrihata became a virtu-

ous king, ever engaged in doing good to all creatures.

57. That mighty Danava, who was known as Kukshi, became king Parvatya, as effulgent as a golden mountain.

58. That mighty and powerful Asura, who was known as Krathana, became king Suryaksha on earth.

59. That handsome Asura, who was known as Surya, became on earth that best of all kings Darada the king of the Vahlikas.

60. O king, many heroic monarchs, were born on earth from the race of Asuras, called Krodhavasha, of whom I have already spoken to you.

61—66. (They were) Madraka, Karna-Veshta, Sidhartha, Kitaka, Suvira, Suvahu, Mahavira, Vahlika, Kratha, Vichitra, Suratha, handsome Nila, Chiravasa, Bhumipala, Dantavakra, Durjaya, Rukmi, Janamejaya, Ashada, Vayuvega, Vuriteja, Ekalavya Sumitra, Vatadhana, Gomukha, Karushakas, Khamdhurti, Srutayau, Udvaha, Vrihatsena, Kshema, Ugrathirtha. the king of Kalinga and Matimana, the king who was known as Iswara.

67. These greatly fortunate, powerful and illustrious and best of monarchs were all born on earth of the race of Asuras, called Krodhavasa.

68. That great Danava who was known as Kalnemi became the son of Ugrasena, king Kansa, on earth.

69. That Asura who was known as Devaka and who was effulgent as Indra himself, became the best of the kings of the Gandharvas on earth.

70. O descendant of the Bharata race, Drona, the son of Varadwaja, who was not born of any woman, sprang from the celestial Rishi Vrihaspati.

71. O best of kings, he was a hero of great achievements, and the best of all those that were learned in the ways of using arms. He was most illustrious and most powerful.

72. He was called learned, in the Vedas, as well as in the Science of arms by all men well-versed in the Vedas. He was a doer of wonderful deeds and a pride of his race.

73—74. O descendant of the Bharata race, O king, his son, the heroic, surpassingly energetic and lotus-eyed Ashwathama, the terror of all his foes, and the great oppressor of all enemies, was born on earth from the united portions of Mahadeva, Yama, Kama, and Medha.

75. Begot by her husband Santanu, the eight Vasus were given birth to by Ganga, on account of the curse of Rishi Vasishtha and also from the command of Indra.

76. The youngest of them was Bhisma, who was the dispeller of the fears of the Kurus, who was greatly intelligent, who was a great scholar in the Vedas and a best of speakers and the destroyer of the enemy's ranks.

77. That best of men, being learned in the science of arms and endued with great energy, fought with the illustrious (Purusha) Rama, the son of Jamadagni.

78. O king, that Brahmana Rishi, who was known in the world as Kripa, was the embodiment of all manliness, was born of of the Rudras.

79. O king, that king and great car-warrior, that chastiser of foe, who was known as Sakuni in the world, know him to be the Dwapara himself.

80. He who was known as Satyaki, the upholder of the pride of Vrishnis and the chastiser of foes, was born of the portion of celestial Marutas.

81. That royal sage, king Drupada, the best of all the wielder of arms, was also born of the portions of the same celestials (Marutas).

82. O king, know that Kritavarma that king of men, that man of matchless deeds, that best of best Kshatryas,

83. That chastiser of foes, was also born of the same celestials. The king Birata, the conqueror of other kingdoms, was also born of the same celestials.

84. That son of Arishta, known as Hansa, the king of the Gandharvas, was born to increase the Kuru race.

85. He was known on earth as Dhritarastra, the son of Krishna Dawipayana; he had long arms, he was greatly powerful, and he was a king with prophetic eyes.

86. He became blind for the fault of his mother and anger of the Rishi. His younger brother was greatly wrathful and strong. He was known as Pandu, and was devoted to truth, virtue and purity.

87. Know, that he who was known as Vidura, he who was the best of all virtuous men, he who was the god of justice himself, was the excellent and greatly fortunate son of Atri.

88. The evil and wicked-minded king Duryodhana, the destroyer of the fame of the Kuru dynasty, was born of the portion of the Kali.

89. O king, It was he who was the cause of the slaughter of all creatures and of the world, he ruined the earth.

90. It was he who fanned the fire of hostility, the great fire of destruction. The

sons of Pulustya became on earth the brothers of Duryodhana.

91. They were one hundred,—Dushyashana Durmuka, Dushaha and others, all wicked to the extreme. I do not mention their names.

92. All of them supported Duryodhana in his wicked acts. O best of the Bharata race, they were all sons of Pulastya (Rakshas). Over and above these one hundred sons, Dhritarastra had another son, begot on a Vaisya woman.

Janamejaya said :—

93. O Lord, tell me the names of all the sons of Dhritarastra begining from the eldest, according to the order of their births.

Vaishampayana said :—

94—106. (They are) Durjodhana, Yuyutsa, Dushashana, Dussaha, Dushala, Durmukha, Vivingsati, Vikarna, Jalasandha, Sulachana, Vinda, Anuvinda, Durdharsha, Suvahu, Dushdadharshaha, Durmarshena, Durmukha, Dushkarma, Karna, Chitra, Upachitra, Chitraksha, Charu, Chitrangada, Durmada, Dushpraharsha, Vivitsu, Vikata, Sama, Urnanava, Padmanava, Nanda, Upanandaka, Senapati, Shusena, Kundodara, Mahdara, Chitravahu, Chitravarmana, Suvarmana, Durvilashana, Ayavahu, Mahavahu, Chitrachapa, Sukundala, Vhimavega, Bhimavala, Valaki, Valavarhdana, Ugrayudha, Bhimashara, Kanakaya, Dredhyudha, Dhridavarmana, Dredha, Khatra, Somakriti, Anadara, Jarasandha, Dridhasandha, Satyasandha, Sahasravaka, Ugrasrava, Ugrasena, Kshemamurti, Aparajita, Panditaka, Vishalaksha, Durudhara, Dridhahasta, Subasta, Vataviga, Suvarchasta, Adityaketu, Vahvasen, Nagadatta, Aunyaina, Nishangi, Kavachi, Dandi, Dandadhara, Dhaungraha, Ugra, Bhimaratha, Vira, Virabahu, Alolupa, Abhoya, Rudra, Karma, Dhridaratha, Anadhershya, Kundavida, Viravi, Dhirgolochana, Dirguvahu, Mahavahu, Vyndhoru, Kanakardoya, Kendoja and Chitraka. He (Dhritarastra) had also a daughter, named Dussala, above and over these one hundred sons. Dhritarastra had another son, named Yuyutsa, born of a Vyasa woman, who was also above and over these one hundreds.

107. O king, thus have I told you the names of the one hundred sons (of Dhritarastra), and also of the name of his daughter. You have now known their names according to the orders of their births.

108. They were all heroes, great car-warriors and learned in the use of arms. They were also well-versed in the Vedas, and experts in statesmanship.

109. O king, all of them were mighty in attack and defence, and all of them were learned. They married wives suitable to them in beauty and accomplishments.

110. At the marriageable age, the king of the Kurus at the advice of Sakuni bestowed his daughter Dussala on Jayadhrata, the king of the Sindhus.

111. Know, O king, king Yudhisthira was a portion of Dharma; Bhima was that of Maruta; Aryuna was that of the king of the celestials (Indra),

112. The most handsome men amongst all men and the matchless beauties on earth, Nakula and Sahadeva were the portions of the Ashwinas.

113. He, who was known as Varcha, the son of Soma, became Abhimanyu of wonderful deeds, the son of Aryuna.

114. O king, before his (Varcha) incarnation on earth, Soma thus spoke to the celestials, "I cannot part with my son; he is dearer to me than life.

115. Let this agreement be made, and let not that agreement be violated. The destruction of the Asuras is the work of the celestials, therefore it is our work also.

116. Let this Varch go, but let him not stay long on earth. Nara will born as Indra's son, and he will have Narayana as his friend.

117. He will be known on earth as powerful Aryuna, the son of Pandu. My boy will be his son, and even in his boyhood will be a great car-warrior.

118. O best of immortals, let him remain on earth only for sixteen years. On his sixteenth year, will take place that great fight,

119. In which your incarnations will kill innumerable heroes. And in the fight in which Nara and Narayana (Aryuna and Krishna) will not be present,

120. And in which, O celestials, the (Kuru) heroes will fight with constructing a *Chakrabuha*, (in that fight) my son will defeat all foes and compel them to retreat.

121. The boy will enter into that impenetrable *Buha* and will walk about the place. He will defeat and kill many heroes and great car-warriors.

122. The mighty-armed hero, within the course of half a day, will send the one-fourth part of the foes, to the land of the dead.

123. Then towards the close of the day, many heroes and great car-warriors will return to the charge and attack my son. Therenpon, my mighty-armed son will come back to me.

124. He will beget one heroic son who will keep alive the almost extinct Bharata dynasty."

125. Having heard these words of Soma, the celestials said, "Be it so." They then all worshipped and praised the lord of the stars (Soma).

126. O king, thus have I told you the accounts of the births of your father and his father (and so on). Know, O king, the great car-warrior Dristadyumna was born of a portion of Agni.

127. Know that Shikhandi, who was previously a woman, was born of a portion of a Rakshasa. O best of the Bharata race, those that became the five sons of Draupadi,

128. Know, O best of the Bharata race, were the celestials, called Vasus. (They were) Pritivindhyas, Sutasoma, Srutakiriti.

129. Satanika, the son of Nakula, and the powerful Srutasena. The best of the Yudus, Sura, became the father of Vasudeva.

130—132. His daughter was named Pritha, who was matchless on earth in beauty. Her father (Sura) promised before Fire that he would give his first-born child to the son of his paternal aunt, king Kuntibhoja, who was childless. He gave his daughter (Pritha) to that king, expecting to get his favour. And king Kuntibhoja, adopted her as his daughter. She was engaged in her (foster) father's house in attending upon Brahmanas and guests.

133—134. One day she attended upon the terrible and wrathful ascetic, vow-observing Durvasa, who was learned in the mysteries of religion and well-acquainted with truth. She, with all possible care, gratified that self-controlled ascetic.

135. The illustrious man said, "O fortunate girl, I am much pleased with you. To those of the celestials whom you will call by this *Mantra* (that I teach you),

136. (They will instantly come), and by their grace you will give birth to offspring." Thus addressed, that girl, being much curious (to see the effect of the *Mantra*),

137. Called Surya when she was a maid. The illustrious god of light (Surya) made her conceive;

138. And she begot a son, who became the best of all wielders of arms. He was born with a coat of arms and a pair of ear-rings, and he looked as handsome as a celestial child.

139. And as effulgent as the sun, and every part of his body was well embellished. From the fear of her friends and relatives, privately

140. Did she throw that illustrious son into water (river). But the child, thus thrown into the water, was taken up by the illustrious husband of Radha.

141—142. Adhiratha (the husband of Radha) made the child his son. And the couple then gave him the name of Vasusena, by which name he soon became known all over the country. As he grew up, he became very strong and excelled in the use of all weapons.

143. He became the best victor, and learned in all the Vedangas. When that wise and truth-loving man studied the Vedas,

144. Then there was nothing to that high-souled man which he could not give to the Brahmanas. To do good to his son (Aryuna), illustrious Indra, one day—assuming the form of a Brahmana,

145. Begged from him his ear-rings and his natural coat of arms. Removing the earrings and coat of arms from his ear and breast,

146. He gave it to Indra, who being much surprised (for his liberality), presented him with a dart and spoke to him thus, "The Devas, Asuras, Gandharvas, Rakshasas, Uragas or men,

147. At whomever, O hero, you will hurl this weapon, he will certainly be killed." He (the son of Pritha) was previously known by the name of Vasusena,

148. But for his mighty deeds, he was subsequently called Karna. Because the greatly illustrious hero removed his natural coat of Arms (from his breast)

149. He, the eldest son of Pritha, was called *Karna*. O best of kings, he thus began to grow up in the Suta caste.

150. Karna, the best of kings, expert in the use of all arms, the distroyer of his foes, became the friend and counsellor of Duryodhana,

151. Know, O king, he was born of a portion of the sun. Of that god of gods, that everlasting Being, whose name is Narayana,

152. The powerful Vasudeva (Krishna), was a portion in the world of men. Baladeva was a portion of the Naga, Shesha.

153. O king, know that the greatly energetic Pradyumna was a portion of Sanatkumara. In this way many dwellers of heaven became great men on earth,

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154. In the race of Vasudeva, thus increasing its glory. O king, the Apsaras, of whom I have already spoken

155. Was also born on earth in portions as ordered by Indra. O king, sixteen thousand portions of these celestial ladies,

156. Became in the world of men the wives of Vasudeva. A portion of Sree (Lakshmi) herself became incarnate on earth out of love (for Narayana).

157—158. She was born in the race of Vishwaka, and that illustrious lady was named Rukmini. Draupadi was born from a portion of Sachi, (the wife of Indra) in the race of Drupada and from the altar of the sacrifice. She was neither tall nor short, she had the fragrance of blue lotus,

159. Her eyes were like the lotus leaves, her thighs were fair and round, and her dense masses of hair were black and curly. She was endued with all auspicious marks and her complexion was like the emerald.

160. She was the charmer of the hearts of the five kings of men (the Pandavas.) The goddesses Sidhi and Dhriti became the mothers of the five (Pandavas).

161—162. They were named Kunti and Madri. And the goddess, who was Mati, became the daughter of Suvala (Gandhari, the wife of Dhritarastra). Thus, O king, have I described to you the births and incarnations of the portions of the Devas, Asuras, Gandharvas, Apsaras and Rakshasas, those that appeared on earth as invincible kings.

163. Those illustrious ones that were born in the extensive race of the Yadus, those that were born as Brahmanas, Kshatryas, and Vaisyas, have all been described.

164. This Vansabhatarana (accounts of incarnations,) which is capable of bestowing wealth, fame, long-life, offspring, and victory, should be heard with proper frame of mind.

165. Hearing the incarnations of the Devas, the Asuras and the Gandharvas, the learned men, thus knowing the mystery of creation, preservation and destruction, do not feel depressed, even in the greatest sorrow.

Thus ends the sixty seventh chapter, Sambhaba, in the Adi Parva.

CHAPTER LXVIII.

(SAMBHABA).—*Continued.*

Janamejaya said :—

1. O Brahmana, I have heard in detail the account of the births of the Devas, the Danavas, the Rakshasas, the Gandharvas and the Apsaras.

2. I now desire to hear the accounts of the births of the kings of the Kuru race from the beginning. Therefore, O Brahmana, narrate them before all these Brahmana Rishis.

Vaishampayana said :—

3. O best of the Bharata race, the founder of the Paurava dynasty was a greatly powerful king, named Dusmanta. He was the protector of the earth bounded by the four seas.

4. That king of men enjoyed the fourth part of all the products of the land. He was (also) the lord of various countries in the midst of the sea.

5. That chastiser of foes had sway even over the countries of the Mlechas, which was full of men of the four orders, and which was surrounded by the sea, the mine of gems.

6. During his reign, there were no mixed castes, no tillers of the land, no toilers of the mines, and no sinful men.

7. O best of men, during his reign, all men were virtuous, and they did every thing with an eye on virtue.

8. O child, during his reign, there was no fear from the thieves and no fear from famines; and there was no fear of diseases.

9, Men of all the four castes took pleasure in doing their respective duties, and they performed all acts without the desire of gaining fruits. O protector of the world, depending upon him, his subjects felt no fear.

10. Prajanya (Indra) poured showers of rains at the proper time, and the crops were all juicy. The earth was full of all kinds of wealth and animals;

11. The Brahmanas were always engaged in their duties, and they were very truthful. He (Dusmanta) was a young prince of wonderful prowess and of a body like the thunder-bolt.

12. He could support the Mandara (mountain) with its woods and forests, raising it up on his arms. He was an expert in the four kinds of club-fight, and also in using every kind of weapons.

13. He was greatly expert in riding elephants and horses. In strength, he was like Vishnu and in splendour he was like the sun.

14. In gravity he was like the ocean, and in patience he was like the earth. The king (Dusmanta) was loved by all his subjects,

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and he too ruled very virtuously those contented men.

Thus ends the sixty-eighth chapter, Sambhava, in the Adi Parva.

CHAPTER LXIX.

(SAMBHAVA).—*Continued.*

Janamejaya said :—

1. I desire to hear in detail the account of the birth and career of the high-souled Bharata and the origin of Sakuntala.

2. O holy man, tell me in full how that hero, that lion among men, obtained Sakuntala. I desire to hear it, therefore O knower of truth, you should narrate it to me.

Vaishampayana said :—

3. Once on a time that king (Dusmanta) of mighty arms, accompanied with a very large force with hundreds of horses and elephants, went into a dense forest.

4. The force were of four kinds (infantry cavalry, elephant-men and car-warriors) and the men were armed with swords, darts, maces and big clubs.

5. Surrounded by hundreds of warriors with lances and spears in their hands, the king marched out. The lion-like roars of the warriors, the sounds of conches and drums,

6. The rattle of the wheels of the cars, the shrieks of the huge elephants, and the clash of weapons of various soldiers dressed in various dresses,

7. And the neighing of horses, all these indistinct, sounds, mixing together, raised a deafening *(Kil Kil)* sound when the king was on the march.

8. Beautiful ladies from the terraces of the magnificient mansions beheld the heroic, illustrious and kingly monarch (to pass).

9. They knew that king to be the destroyer of foes like Indra; they thought him to be the wielder of thunder-bolt himself.

10. They said, "This is that best of heroic men who is as powerful in the battle as the Vasu. All enemies are destroyed by his great prowess."

11. Having said this, the ladies, out of love towards him, showered flowers on the head of the king to his great gratification.

12. Having been blessed by the best of Brahmanas everewhere on the way, the king entered the forest with the eager desire of killing deer.

13. The king, seated on the back of a mad elephant, looked like the king of the celestials, and he was followed by Brahmanas, Kshatryas, Vaisyas and Sudras. They uttered blessings and cried victory from all sides.

14. The citizens and other people also followed the king for some distance.

15—16. They stopped from going further only at the command of the king. Thereupon, the king of the world got upon his car with the color of gold and filled the whole world, even the heavens, with the rattle of his car-wheels. Thus proceeding he saw a forest like the Nandana wood of heaven.

17. It abounded in *Vilwa, Arka, Khadira Kopithwa*, and *Dhava* trees; its soil was uneven and covered with blocks of stone, loosened from the hills.

18, There were no water and human habitations; it extended to many *Yoyanas*. It was full of deer, lions and other fearful animals of the forest.

19. That best of kings, Dusmanta, with the help of his soldiers and servants, beat the forest, thus killing many deer.

20. Dusmanta pierced with his arrows many tigers that were within shooting range and killed them (by hundreds).

21. The king wounded many by arrows (that were out of the shooting range and not to be killed by swords); he killed by his sword those that were near at hand.

22. That best of the wielders of darts, killed many by hurling his darts at them. The greatly expert player of clubs, the king of matchless prowess (Dusmanta), thus fearlessly roamed over the forest.

23. The king, as he roamed about, killed many beasts of the forest with his swords, and some by his swift flying darts, and some by his heavy clubs.

24. When the forest was thus agitated by the wonderfully powerful king and his soldiers, ever delighting in warlike sports, the lions left in thousands that forest.

25. Having thus lost their kings, the other beasts uttered loud cries in fear and anxiety, and fled in all directions.

26—27. They fell down on all sides, being hungry, thirsty, and tired of running, and without being able to quench their thirst in the river-beds which were dry. Some of them were eaten up by these best of warriors;

28. Some were quartered and roasted in fires lit up by them, and then they were eaten by the warriors in the proper way.

29. Many strong elephants, maddened with the pains of their wounds, fled in fear with their trunks upraised on high.

30. Those wild elephants, ejecting urine and dung in fear, and copiously vomitting blood, trampled to death many soldiers (of the king).

31. The forest, which had been full of animals, was soon made by the king and his innumerable followers, bereft of lions and tigers and other beasts.

Thus ends the sixty ninth chapter, Sambhava, in the Adi Parva.

CHAPTER LXX.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. The king with his soldiers, having killed thousands of animals, entered another forest to hunt in it.

2. Fatigued with hunger and thirst, and accompanied by only one follower, he came to a large desert at the end of the forest.

3. Having passed over this herbless desert, the king came to a forest full of holy hermitages. It was beautiful to the eyes and delightful to the heart.

4.—5. It was cool, and it breathed delightful breeze. It was full of trees covered with flowers. It extended far and wide in green soft grass. It echoed with the sweet songs of the birds. It resounded with the sweet notes of the male *kokila* and the shril cries of *cicalas*.

6. It contained magnificent trees without-stretched branches, which had formed pleasant shady canopies. The bees hovered over the flowery creepers, and beautiful groves were every where.

7. There was no tree without fruits ; there was no shrubs with prickles on them ; there was no plant that had not bees swararming around it.

8. The whole forest resounded with the sweet songs of the birds ; and it was decked with all the beautiful flowers of all the seasons. It was full of pleasant shades of blossoming trees.

9. Such was the charming and excellent forest that the great bow-man (Dusmanta) entered. The trees, decked with flowers and waved with the soft breeze,

10. Showered sweet flowers, again and again, on the head of the king.

11.—12. Clad with the flowery attire of many colours,—the sweet singing birds sitting on their branches hanging with the weight of flowers,—the busy bees tempted by honey buzzing in sweet chorus around their blossoms, stood many trees (in that forest). There were innumerable bowers of creepers covered with thick clusters of flowers. The greatly energetic king was much pleased and charmed with the scenery.

14. The trees, with its flowery branches, entwining with one another, looked exceedingly beautiful and appeared like so many rain-bows.

15. It was the abode of the *Siddhyas*, the *Charanas*, the various sorts of Gandharvas, the Apsaras, the monkeys and the Kinnaras, —all drunk with joy.

16. Pleasant, cool and fragrant breezes, mixed with the effluvia of sweet flowers, blew every where, and appeared as if they had come there to play with the trees.

17. The king saw that forest endued with such beauties. It was situated in the delta of a river, and looked like a pole erected in Indra's honour.

18. The king saw in that forest,—the abode of ever cheerful birds,—a charming and delightful hermitage of ascetics.

19. It was surrounded by many trees, and the holy fire was burning within it. He (the king) worshipped that matchless hermitage.

20. He saw innumerable Yotees, Valkhilyas and other Munis sitting there (in that hermitage). It was adorned with rooms containing the sacrificial fire. The flowers, dropping from the trees, had made a beautiful carpet on the ground.

21. The place looked very beautiful with the tall trees with their large trunks. O king, the transparent and sacred river *Malini* flowed by it.

22. The river was charming to the ascetics and abounded with every species of water-fowls. He (the king) was much delighted to see the innocent deer-cubs playing (playfully) on her banks.

23. Thereupon, the king, whose chariot no foe could obstruct, entered that charming hermitage, exceedingly beautiful all over, and which was like the region of heaven.

24. He saw that the hermitage was situated on the banks of the river,—a most sacred one, and she flowed as the mother of all the creatures living there.

25. Milk-white waves played on her breast. *Chakravakas* sported on her banks. It was the abode of the Kinnaras, and it was frequented by the monkeys and the bears,

26. The holy ascetics, engaged in study and meditation, lived there on the beautiful banks of that river. It was frequented by the intoxicated elephants, tigers and great snakes,

27. On the banks of that river, stood the excellent and charming hermitage of the illustrious Rishi, (the descendant of) Kashyapa, frequented by many great ascetic Rishis.

28. He saw the river and the hermitage, and desired to enter into that sacred place.

29. The river was studded with many islands with beautiful and charming shores. It looked like the abode of Nara and Narayana, laved by the waters of the Ganges.

30. The best of men then entered that hermitage, which was resounding with the notes of the intoxicated pea-cocks, and which appeared like the gardens of Chitraratha (Gandharva).

31. He desired to see the great ascetic Rishi, the illustrious Kanwa, the son of Kashyapa, the possessor of all virtues, and who was too effulgent to be stared at.

32. Halting his army of flag-holders, cavalry, infantry and elephants at the outskirt of the forest, the king spoke to the soldiers thus,

33. "I shall go to see the mighty ascetic, the son of Kashyapa, who is beyond the *Raja guna*. Stay here till I return."

34. The king forgot his hunger and thirst and derived infinite pleasure as soon as he entered that forest, like Nandana, (the garden of Indra.)

35. The king, having laid aside all signs of royalty, entered that excellent hermitage with his Minister and Priest only.

36. He desired to see that Rishi who was an indestructible mass of ascetic merit. He saw that the hermitage was like the region of Brahma.

37. Bees were sweetly buzzing and birds were pouring forth their melodies. That best of men heard in one place the chanting of the Rig Vedas with the proper intonation by the best of Brahmanas.

38. In another place, (he saw) Brahmanas, learned in the Vedangas, reciting the hymns of Yuyur Veda. In another place, the Rishis of regid vows were reciting Saman hymns in harmonious strains.

39—41. In another place, he saw Brahmanas, learned in the Atharva Veda, reciting the Sanhitas according to the proper rules of voice. At other places, Brahmanas, learned in the science of ortheopy, were reciting *Mantras* of other kinds. That holy hermitage, resounding with these holy sounds, did really look like the region of Brahma.

42. There were many Brahmanas who were experts in the art of making sacrificial platforms and in the rules of Krama in sacrifice. There were many other learned in Naya, (Logic) and mental sciences; and many having complete knowledge of the Vedas.

43. There were those that were learned in the meanings of every kind of expressions, those that were experts in performing special rites, those that knew the *Mokhshadharma*,

44. Those that were well-versed in establishing propositions, rejecting superfluous causes and drawing right conclusions, those that were learned in the science of words, of prosody, and of Nirukta, those that were learned in the science of Time (Astrology),

45. In the properties of matter, in the fruits of sacrificial rites, those that possessed a knowledge of causes and effects, those that understood the languages of monkeys and birds, and those that were well-read in all large treatises.

46. And various Shastras. The king, as he proceeded, heard their incantations and chantings, which were capable of charming all human hearts.

47. The destroyer of the enemy's army, (Dushmanta), saw around him innumerable learned Brahmanas of regid vows who were all engaged in *jopa* and *homa*.

48. The king was much astonished to see the beautiful carpets which these Brahmanas offered him (for his seat.)

49. That best of kings, seeing the rites with which the Brahmanas worshipped the deities, thought himself in the land of Brahma.

50—51. The more the king saw that auspicious and sacred hermitage of the son of Kashyapa (Kanwa), protected by that Rishi's ascetic virtues and endued with all the requisites of a holy retreat, more he desired to see it. He was not satisfied with this cursory view (of the beautiful hermitage). The destroyer of foes, accompanied by his Minister and his Priest, then entered that charming and sacred hermitage of the son of Kashyapa, inhabited by the great ascetic Rishis of regid vows.

Thus ends the seventieth chapter, Sambhava, in the Adi Parva.

CHAPTER LXXI.

(SAMBHABA PARVA.)—*Continued.*

Vaisampayana said :—

1. Having proceeded further, leaving behind him all his attendants that mighty, armed king entered the hermitage, alone but he did not find there the Rishi of regid vows, (Kanwa.)

2. Having seen that the Rishi's hermitage was empty, he hailed aloud, "Ho, who is here?" And his voice was echoed in the forest.

3. Hearing his voice, a maiden, in the garb of ascetics, as beautiful as Sree (Lakshmi), came out of the hermitage.

4. No sooner that black-eyed damsel saw the king Dushmanta, than she instantly bade him welcome, and worshipped him in due form.

5. She respected him with offering a seat, she gave him water to wash his feet, and she then offered him the *argha*. Having done all this, O king, she then enquired after his health and peace.

6. Having thus honoured him in due form and enquired about his health and peace, the maiden most respectfully asked the king, "What should be done?"

7. Having been thus honoured in due form, the king replied to that sweet-speeched and faultless featured damsel thus,

8. "I have come to worship the greatly blessed Rishi Kanwa. O amiable and beautiful lady, tell me where has the illustrious man gone?"

Sakuntala said :—

9. My noble father has gone away from the hermitage to collect fruits. Kindly wait for a moment, and you will see him when he will come.

Vaisampayana said :—

10. The king, having not seen the Rishi and having been thus addressed by the maiden, saw that she was exceedingly beautiful, she was an exquisite beauty of sweet-smiles, and a lady of perfect symmetry of shape.

11. She was in the bloom of her youth and beauty; she was adorned with the beauty of faultless features, hard asceticism, and sweet humility. The king addressed her thus,—

12. "Who are you? O boautiful lady, whose daughter are you? Why have you come into this forest? O beautiful lady, accomplished and beautiful as you are, whence have you come here?"

13. O charming lady, you have stolen my heart at the very first glance. I desire to learn all about you. O beautiful lady, tell me all."

14. Having been thus addressed by the king in that hermitage, the maiden smilingly replied to him in sweet words,

15. "O (king) Dusmanta, I am the daughrer of the illustrious, virtuous, wise, and high-souled ascetic Kanwa.

Dushmanta said :—

16. The illustrious and highly blessed Rishi is worshiped by all the world. He has completely controlled his sexual passions. Even Dharma may fall from the right path, but an ascetic of regid vows can never fall from it.

17. O beautiful and charming lady, how can you be his daughter? You should dispel from my mind this great doubt of mine.

Sakuntala said :—

18. O king, hear what I have learnt (from the Rishi), regarding all that happened to me, and how I became the daughter of the Rishi (Kanwa).

19. Once on a time, a Rishi came here and asked about my birth. O king, hear what the illustrious Rishi (Kanwa) told him about me.

Kanwa said :—

20. Vishwamitra of old were engaged in austere asceticism, and he thus alarmed Indra, the king of the celestials.

21. He (Indra) thought that the Rishi by his great ascetic penances would hurl him from his high seat in heaven. Being thus alarmed, he callded Menaka and told her,

22. "O Menaka, you are the best of all celestial Apsaras. O amiable girl, do me this service. Listen to what I say.

23. The great ascetic Vishwamitra, as effulgent as the som, is now engaged in great asceticism, and therefore my heart is trembling.

24. O Menaka, O slender-waisted girl, it is your business. You must see Vishwamitra, whose soul is rapt in contemplation and who is deeply engaged in the austere penances.

25. He may displace me from my (high) seat (in heaven). Go and tempt him. Frustrating his asceticism, do my good.

26. O beautiful girl, win him from his asceticism, by tempting him with your beauty, youth, agreeableness, arts, smiles and speech,

Menaka said :—

27. That illustrious Rishi, is a great ascetic and is greatly effulgent ; your illustrious self knows also that he is very wrathful.

28. The energy, the asceticism and the wrath of that illustrious man have made even you anxious. Why shonld I not be afraid of him ?

29. He made even the illustrious Vasista to suffer the grief of the premature death of his sons. He was originally a Kshatrya, but has become a Brahmana by his own strength (of asceticism)

30. He created a deep river of strong currents for the purposes of ablutions. That holy river is still known in the world by the name of Kousika.

31. Here (on the banks of this river) the wife (of this illustrious man) was maintained during a famine by the royal sage Matangi, who was living there as a hunter (under a curse)

32. O Lord, this illustrious man, after the famine was over, came back to his hermitage and gave the river the name of *Para*.

33. Being very much pleased with Matangi, this illustrious man became his priest for the purposes of sacrifice. O king of the celestials, out of fear you yourself went to that sacrifice to drink the Soma.

34. This illustrious man created in anger another world with stars ; he created numerous other stars, beginning from Sravana. This illustrious man gave protection to Trisanka, cursed by his preceptor.

35. I am afraid to go to a man whose deeds are such. O Lord, ordain that which may prevent him from burning me in anger.

36. He can burn the worlds with his effulgence ; he can make the earth quake by a kick ; he can uproot the great Meru (mountain) and hurl it to a great distance, and go round the ten points of the earth in a moment.

37. How can a woman (like my humble self) touch such a man who is full of ascetic virtues, who is as blazing as the blazing fire, and who has completely controlled his passions.

38. His mouth is as blazing as the fire, the pupils of his eyes are like the sun and the moon, and his tongue is like Yama himself. O best of the celestials, how can women like ourselves touch him ?

39. Yama, Soma, great Rishis, the Sadhyas, the Vishwas, the Valikhilyas, all are alarmed at the thought of his prowess. Why should not a woman (like myself) be afraid of him ?

40. O king of the celestials, commanded by you somehow or other I must go to that Rishi. But, O king of the celestials, devise some means by which, under your protection, I can safely move about him.

41. O celestial, when I shall be near the Rishi, Maruta (wind) should be there, and rob me of my cloth. Manmatha (the god of love) should at your command help me in my this work.

42. Let the wind carry sweet fragrance from the wood to tempt the Rishi. Having said this, and having seen that all that she wanted had been duly provided, she went to the hermitage of the great Kaushika, (Veswamitra).

Thus ends the history of Sakuntala in the Sambhava of the Adi Parva.

CHAPTER LXXII.

(SAMBHAVA PARVA.)—*Continued.*

Kanwa said :—

1. Having been thus addressed, Indra commanded the wind to be present with Menaka when she would be present before the Rishi.

2. The timid and the beautiful girl then entered the hermitage and saw Vishwamitra, who had destroyed all his sins by penances, and who was still engaged in austere penances.

3. Having saluted the Rishi, she then began to sport near him. At this very time Maruta robbed her of her cloth, which was as white as the moon (light.)

4. And that beautiful girl in great bashfulness began to run after the cloth to catch it, and she appeared to express her great annoyance at the conduct of Maruta (wind).

5. She did all this before that great Rishi Vishwamitra, as effulgent as the fire, and he saw her in that state. He marked that she was of faultless features.

6. In her nude state, the best of the Rishis saw that Menaka was exceedingly beautiful, with no marks of age on her person.

7. Seeing her great beauty and accomplishments, that best of Rishis was filled with desire and wished for her company.

8—9. He invited her to come to him, and that faultless-featured beauty too accepted his invitation. They then passed many days in each others' company. Sporting with each other, they passed many years

and thought that it was but only a day. That Rishi begot Sakuntala on her.

10. Menaka went to the banks of the river *Malini* which passed playfully through the beautiful valley of the Himalaya mountains, and there she gave birth to a daughter. She then left the child there (on the banks of the river), and went away.

11—12. Thus having been succcssful in her mission, she soon returned to Indra. Some vultures, seeing that the child lay in the deep forest abounding in lions and tigers, sat round it to protect it from harm. So that no carnivorous animals might take her life,

13. The vultures protected the life of Menakas' child. I had gone there to perform my ablutions. I saw the child lying

14. In the deep solitude of the forest, surrounded by the vultures. Bringing her here, I have made her my daughter.

15. According to the scriptures, the maker of the body, the protector of life and the giver of food, these three, are in their order considered to be fathers.

16. Because she was found in the solitude of the forest, protected by the *Sakuntas* (birds), she has been named *Sakuntala* (protected by birds.)

17. O Brahmana, know that it is thus that Sakuntala has become my daughter. And faultless Sakuntala also regards me as her father.

Sakuntala said :—

18. Thus the great Rishi (Kanwa), when asked, told (the Brahmana) the account of my birth. O king of men, you must know that I have thus become the daughter of Kanwa.

19. Not knowing who is my real father, I regard Kanwa as my father. Thus have I told you, O king, all that I heard about my birth.

Thus ends the seventy second chapter, the history of Sakuntala, in the Sambhava of the Adi Parva.

CHAPTER LXXIII.

(SAMBHAVA PARVA.)—*Continued.*

Dushmanta said :—

1. O princess, O blessed lady, all that you have said is well-spoken. O beautiful lady, be my wife. Tell me what I shall do (for you).

23. I shall present you, this very day, gold and golden-garlands, robes, ear-rings, white and beautiful pearls and gems, golden coins and finest carpets, collected from various countries. Let the whole of my kingdom be yours. O beautiful lady, be my wife.

4. O handsome lady, O timid maiden, O beauty of tapering thighs, marry me according to the *Gandharva* form, for this form of marriage is said to be the best.

Sakuntala said :—

5. O king, my father has gone from the hermitage to collect fruits. Kindly wait for a moment. He will bestow me upon you.

Dushmanta said :—

6. O beautiful lady, O faultless beauty, I desire that you yourself should accept me. Know that I exist for you. Know also, my heart is completely in you.

7. One is certainly one's own friend ; one can certainly depend upon one's own self. Therefore, according to the ordinance, you yourself should bestow your own self on others.

8. According to the ordinance, there are eight kinds of marriages, namely, *Brahma*, *Daiva*, *Arsha*, *Prajapatya*, *Asura*.

9. *Gandharva*, *Rakhasha*, and *Paishacha*. The son of the self-created (Brahma), Manu, has spoken which of these forms (of marriages) is appropriate to each of the four castes.

10. O faultless beauty, know that the first four forms are appropriate to the Brahmanas, and the first six for Kshatryas.

11. To the kings, even the *Rakhasha* form is permissable. The *Asura* form is permissable to the Vaisyas and Sudras. Of the first five (forms), three are proper and two improper.

12. The *Paishacha* and *Asura* forms should never be adopted (by any man). These are the ordinances of the scriptures, and man should act according to them.

13. The *Gandharva* and the *Rakhasha* forms are proper to the Kshatryas, therefore, you need not entertain the least fear. There is not the least doubt that either according to one single form or according to the mixed form of these two, marriage is proper to us, (and we may be married).

14. O beautiful lady, I am full of desire, so are you. You should, therefore, become my wife according to the *Gandharva* form.

Sakuntala said :—

14. O best of the Puru race, if this are the dictates of the scriptures, and if I am really my own disposer, know then my terms,

15. Promise to give me what I ask, in this lonely place, alone, between ourselves. The son that will be hereafter born of me

16. Must become the hier-apparent (to your throne). O Dushmanta, I tell you the truth. If this be the case, we may be united.

Vaishampayana said :—

17. The king, without taking time to consider the demand, told her at once, "O beauty of sweet smiles, let it be so. I shall even take you to my capital.

19—20. O handsome maiden, I tell you the truth. You deserve all this. I promise to do what you ask." So saying, the royal sage, (Dushmanta) married the beautiful Sakuntala of graceful walking, according to the due rites; and she accepted him as her husband. He returned to his capital after assuring her of his promise. He repeatedly told her,

21. "I shall send for you my troops of the four sorts. O beauty of sweet smiles, it is thus (with all honour), I shall take you to my capital."

22. O Janamejaya, having thus promised to her, the king went away. The king, as he went (towards his capital), began to think of Kanwa.

23. (He thought), "What would the illustrious ascetic do when he would hear all." Thus thinking on his way, he entered his capital.

24. The moment the king had gone away, Kanwa came to the hermitage. But Sakuntala did not go out to recieve her father for shame.

25. The great ascetic Kanwa, possessed of spiritual knowledge (sight), knew all. Having thus seen every thing with his spiritual sight, the illustrious man was pleased and said,

26. "O amiable child, the act that you have committed today in secret without having waited (to receive my permission), has not been destructive of your virtue.

27. The marriage according to the *Gandharva* form, without *Mantras*, and between a willing woman and a willing man, is said to be the best to a Kshatrya.

28. The best of men, Dushmanta, is virtuous-minded and high-souled. O Sakuntala, you have accepted (this Dushmanta) for your husband.

29. The son, whom you will give birth to, will be mighty and illustrious in this world. He will extend his sway over the whole of his earth bounded by the sea.

30. When that illustrious king of kings (your son) will march out against his foes, his army will be irresistible to all opposition."

31. Sakuntala then came to her fatigued father and washed his feet. She took down the heavy load that was on his shoulder and placed the fruits in proper order. Then she said :—

32. "(O father), you should give your grace to my husband, king Dushmanta, the best of men.

Kanwa said :—

33. O beautiful child, I am propared to bless him for your sake. But O blessed girl, recieve from me the boon you desire to have.

Vaishampayana said :—

34. Thereupon, Sakuntala, moved with the desire to do good to Dushmanta, asked the boon that Paurava kings should be ever virtuous, and never to be deprived of their thrones.

Thus ends the seventy third chapter, the history of Sakuntala, in the Sambhava of the Adi Parva.

CHAPTER LXXIV.

(SAMBHABA PARVA.)—*Continued.*

Vaishampayanasaid :—

1. When Dushmanta went away from the hermitage, making the (above) promises to Sakuntala, she gave birth to a boy of immeasurable energy.

2. When the child grew only three years old, he became in splendour as blazing as the blazing fire. O Janamejaya, he was endued with great beauty, magnanimity and all accomplishments.

3. The best of pious men, Kanwa, performed all the rites ordained by the scriptures on that intelligent boy who began to grow up day by day.

4. The boy was gifted with sharp, strong and pearly teeth; he was strong enough to kill lions,—he had all auspicous signs on his palms,—he had a broad forehead,—he was beautiful and strong. Like a celestial child, he began daily to grow up.

5. When he grew six years old, he was so strong that he siezed and bound tigers, boars, baffaloes and elephants to the trees that stood near the hermitage.

6. He rode on some of these wild beasts; he siezed some of them, and sometimes he

pursued some of them in playful mood. The dwellers of the hermitage of Kanwa, (finding all this), gave him a name. (They said,) "As he subjugated all beasts, let him be called *Sarvadamana*."

7. Thus the prince came to be called *Sarvadamana*,—endued as he was with great strength, energy and powers.

8. Seeing the extraordinary acts of the boy, the Rishi (Kanwa) told Sakuntala that the time had come when he should be installed as the heir-apparent.

9. Seeing the great strength of the boy, Kanwa spoke to his disciples thus, "Take Sakuntala with her son from this hermitage to the house of her husband, blessed with all auspicious signs.

10. It is not fit for women to live for ever in the house of their paternal or maternal relations. Such residence destroys their good name, good conduct and virtue. Therefore, take her to her husband's house without delay."

11. The greatly effulgent desciples (of Kanwa), having promised to do it, started with Sakuntala and her son towards the city of Hastinapur.

12. That beauty of fair eye-brows, taking her lotus-eyed son of celestial beauty with her, left the forest where she had first met Dushmanta.

13. Having sent words, she entered the royal court with her son, as effulgent as the morning sun. And she was then introduced to him.

14. The disciples of the Rishi, having told the King every thing, returned to the hermitage. And Sakuntala, after duly worshipping the King, said,

Sakuntala said :—

15. O King, this is your son. Let him be installed as your heir-apparent. O King, this god-like boy was begotten by you on me. O best of men, fulfil now the promise you made to me.

16. O illustrious man, call to your mind the agreement you made with me on the occasion of our marriage at the hermitage of Kanwa.

Vaishampayana said :—

17. Having heard her words, the King remembered everything, but he said, "I remember nothing. O wicked ascetic woman, to whom do you belong?

18. I do not remember to have any connection with you with regard to (either) Dharma, Artha or Kama. Go, or stay or do whatever you please."

19. Thus being addressed, the beautiful ascetic lady was filled with shame. She lost her consciousness from grief, and she stood like a woden post.

20. Soon became her eyes red like copper; her lips began to quiver; she cast upon the King her (angry) glances which seemed to burn him.

21. Her rising anger and blazing fire of her asceticism she kept down with a great effort.

22. Collecting her thought in a moment, she thus addressed her husband looking straight at him in grief and in anger.

23. "O great king, knowing every thing, how can you, like a mean and inferior man, say that you know nothing?

24. Your heart is the witness to the truth or to the falsehood of my words. Therefore, speak the truth, and do not degrade yourself.

25. He, who has one thing in his mind, but represents another thing to others, is a thief and a robber of his own self. What sin is he not capable of committing?

26. You think that you alone know what you did. But do you not know that the great Omniscient One dwells in your heart. He knows all your sins, and you sin in his presence.

27. Man, when sinning, thinks that no one sees him. But he is seen by the celestials and by the Diety who dwells in every heart.

28. The sun, the moon, the air, the fire, the earth, the sky, the water, the heart, Yama, the day, the night, the twilight and Dharma see every act of man.

29. Yama, the son of Vivaswata, takes no account of the sins of that man with whom the Diety, the witness of all acts, remains pleased.

30. But that sinner, with whom the great Diety is not pleased, is punished by Yama for his wicked deeds.

31. He, who falsely represents his self and thus degrades himself, is never blessed by the celestials. Even his own soul does not bless him.

32. I have come of my own accord, but I am a devoted wife to my husband. Do not disrespect me. I am your wife, and deserve to be treated respectfully.

33. Why do you treat me before all these men like an ordinary woman? I am certainly not crying in the wilderness. Do you not hear me?

34. O Dushmanta, If you refuse what I ask you to do, your head will to day be divided into a thousand pieces.

35. The learned men of old say that the husband himself, entering into the womb of his wife, comes out as the son. Therefore, the wife is called *Jaya*.

36. The son, that is born to a wise man, rescues the spirits of his deceased ancestors.

37. Because the son rescues his ancestors from the hell, called *Put*, therefore he has been called by the self-created (Brahma) himself as *Putra*.

38. A man conquers the world by the birth of a son; he enjoys eternity by that of a grandson; the great grandfathers enjoy eternal happiness by the birth of a grandson's son.

39. She is a true wife who is a good house-wife; she is a true wife whose heart is devoted to her husband; she is a true wife who is faithful to her husband.

40. A man's half is his wife, the wife is her husbands' best of friends; the wife is the source of Dharma, Artha and Kama; the wife is the source of salvation.

41. Those that have wives can perform religious acts; those that have wives lead demestic lives. Those that have wives can be happy, and those that have wives can achieve good fortune.

42. The sweet-speeched wives are their husband's friends on the occasion of joy; they are as fathers on occasions of religious acts; they are as mothers in the hours of illness and woe.

43. Even in the deep forest, the wife is the refreshment and solace to her roaming husband. He who has a wife, is trusted by all. The wife, therefore, is man's great means of salvation.

44. When the husband goes to the land of Yama, leaving this world, it is the devoted wife only that accompanies him there.

45. The wife, gone bofore (dying before her husband), waits for the spirit of her husband, and if the husband goes before, the chaste wife soon follows him.

46. O king, for all these reasons, marriage exists (in this world). The husband enjoys the company of his wife, both here in this world and hereafter.

47. The learned men have said that a man himself is born as his son; therefore, a man whose wife has given birth to a son, should look upon her as his mother.

48. Looking at the face of the son, begotten on his wife, a man sees his own face as he does in a mirror; and feels himself as happy as a virtuous man attaining to heaven.

49. Men, burnt by mental grief or afflicted by disease, feel as much relieved as a perspiring man does in a cool bath.

50. No man, even in anger, should even do any thing that is disagreeable to his wife; for happiness, joy, virtue and everything depend on the wife.

51. Wife is the sacred soil in which the husband is born again. Even Rishis cannot create men without women.

52. What is a greater happiness to a father than what the father feels when his son, running to him, clasps him with his (tiny little) arms, though his body is full of dust and dirt?

53. Why are you treating with indeference this your son who has himself come to you, and who is wistfully casting his glances towards you?

54. Even ants support their off-spring and do not destroy their eggs. Why then should you not, being learned in the rules of piety, support your own child?

55. The touch of the sandal-paste, that of women and water, is not so pleasing as that of one's own infant son, locked in his embrace.

56. As the Brahmana is the best among bipeds (men), as cow is the best among quadrupeds, as preceptor is the best among all superiors, so is the son among all objects pleasing to the touch.

57. Let this handsome son touch you in your embrace. There is nothing in the world more pleasing to the touch than that of a son.

58. O chastiser of foes, O great king, I gave birth to this boy, the dispeller of your grief, after the completion of three years.

59. O descendant of the Puru race, when I was in the lying-in room, the following words were uttered in the sky,—*He shall perform one hundred horse-sacrifices.*

60. Men, going to places remote from their homes, take up other men's sons on their laps, and smelling their heads, feel great happiness.

61. You know that the Brahmanas utter the following Vedic *Mantras* at the birth-day, ceremony of the child.

62. "You are born of my body; you have sprung from my heart. You are myself in the form of my son. Live for one hundred years."

63. "My life depends on you. The continuation of my race also depends on you. Therefore, live in happiness for one hundred years."

64. He (this boy) has sprung from your body, he is a second being begotten from you. Behold your own self in your own son, as you see your image in the clear waters of the lake.

65. As the sacrificial fire is kindled from the domestic fire, so has this one (your son), sprung from you. Though you are one, you have divided yourself in two.

66. O king, in your hunting expedition, I was approached by you when I was a vergin in my father's hermitage.

67. Urvasi, Provachetta, Sahagani, Menaka, Vishwachi, and Ghritachi, these are the six formost Apsaras.

68. Amongst them again, Menaka, born of a Brahmana, is the first. Descending from heaven on earth, she gave me birth from her association with Vishwamittra.

69. TheApsara Menaka gave me birth in a valley of the Himalayas. Devoid of affections, she went away, leaving me there, as if I was a child of some others.

70. What great sin did I commit of old in some other life that I was cast away by my parents in my infancy, and now I am cast away by you?

71. Cast off from you, I am ready to go back to the hermitage. But you should not cast off this child who is your own son.

Dushmanta said:—

72. O Sakuntala, I do not know that I begot this child on you. Women generally speak falsehood. Who will believe your words?

73. Your mother is lewd Menaka, destitute of affection; she cast you off in the valley of the Himalayas as one casts off the flowers after offering them to the gods.

74. Your father also is lustful Vishwamitra of the Kshatrya race, destitute of all affection,—the man who was tempted to become a Brahmana.

75. But (if you say), Menaka is the foremost of Apsaras, and Vishwamitra is the foremost of Rishis, why then do you, being their daughter, speak like a lewd woman?

76. Your these words deserve no credence. Are you not ashamed to utter them,—specially before me? Go away, O wicked ascetic woman.

77. Where is now that best of great Rishis (Vishwamitra), and that best of Apsaras Menaka? Aad where are you, (though) in the humble garb of ascetics.

78. Your this son is very big, and appears to be very strong. How has he, within so short time, grown up like a *Sala* sprout?

79. You are born very low, you speak also like a lewd woman. You were lustfully conceived by Menaka.

80. O ascetic woman, all that you say is quite unknown to me. I do not know you. Go away wherever you please.

81. O king, you (can) see the faults of others, though they may be as small as the mustard seed. But you can not see your own faults, though they are as big as the *Vilwa* fruit.

82. Menaka is a celestial, (nay) Menaka is considered to be the best of celestials. O Dushmanta, my birth is nobler than your own.

83. O great king, you walk on earth, but I roam in the sky. Know that the difference between you and me is like that of a mustard seed and the Meru (mountain.)

84. O king, behold,—I can go to the abodes of Indra, Kuvera, Yama aad Varuna.

85. O sinless man, there is a proverb which I am going to mention to you; (but I am not doing it) from any evil motive, but only as an example. Therefore, kindly pardon me for referring to it.

86. The ugly man, until he sees his face in a mirror, considers himself more handsome than others.

87. But when he sees his own face in the mirror, it is then that he perceives the difference between himself and others.

88. He, who is really very handsome, never taunts others. He, who too much vilifies others, is only considered to be a reviler.

89. As the swine seeks for the dirt and filth even when it is in a flower-garden, so does a wicked man chose only evil out of the evil and the good that others speak.

90. But as the geese always extract milk, though mixed with water, so does a wise man accept only what is good from the speech that is intermixed with both good and evil.

91. Honest men always feel pain to speak ill of others, but wicked men always derive pleasure in doing it.

92. Honest men always feel pleasure in showing respect towards the old (good men), but the fools always feel pleasure in abusing them)

93. Honest men are happy in not seeking others' fault, but the fools are happy in doing it. The wicked always speak ill of honest men, but honest men never injure the wicked, even if injured by them.

94. What could be more ridiculous in the world than this, that those that are wicked should represent really honest men as wicked.

95. Even athiests are afraid of those who have fallen from truth and virtue, as all men are afraid of the snakes of virulent poison. (When such is the case with an athiest), what shall I speak of me who is a thiest?

96. The man, who having begotten a son who is his own image, does not look after him, never gains the higher worlds. The celestials destroy his good fortune and wealth.

97. The Pitris (ancestors) have said that the son continues the race and supports the relations; therefore, to give birth to a son is the best of all pious acts: Therefore, your this son should not be abondoned.

98. Manu has said that there are five kinds of sons, namely those begotten by one on his wife, those obtained from others, those purchased for a price, those reared out of affection, and those begotten on other women.

99. Sons support the religion and achievements of men; they increase their happiness; they rescue the dead ancestors from hell.

100. Therefore, O best of kings, it is not proper for you to abondon your son. O king of the earth, cherish your own self, truth and virtue, (by cherishing your this son).

101. O best of kings, it is not proper for you to play hipocri's in this matter. The dedication of a tank is more meritorious than that of one hundred wells. A sacrifice is more meritorious than the dedication of a tank. But (to beget a son) is more meritorious than the celebration of sacrifices. Truth (however) is more meritorious than the birth of one hundred sons.

102. If one hundred horse-sacrifices and truth were weighed, truth would be found heavier than one hundred horse-sacrifices.

103. O king, I tell you, truth is equal to the sudy of the entire Vedas and ablutions in all the sacred pilgrimages.

104. There is no virtue equal to truth, there is nothing (in this world) superior to truth. And there is nothing (again) more sinful than falsehood.

105. O king, truth is the great Brahma, truth is the great vow; therefore, O king, do not violate your pledge. Let truth and yourself be ever united.

106. If, however, you are united with falsehood, if you do not place any credence on my word, I shall go away from this place of my own accord. Your companionship should not be sought after.

107. But, O Dushmanta, (know this for a certainty), that when you are dead, my this son shall rule the whole earth, surrounded by the four seas and adorned by the king of mountains.

Vaishampayana said:—

108. Having said all this to the king, Sakuntala turned her back. Thereupon a voice from the sky, coming from one who had no visible shape, addressed Dushmanta who was sitting, surrounded by his ministers, priests and *Ritwikas*.

109. (It said), "O Dushmanta, the mother is but a sheath of flesh (within which the son dwells). The son, sprung from the father, is the father himself. Therefore, cherish your son and do not insult Sakuntala.

110. O best of men, the son begotten by one's own self, rescues him from the abode of Yama. You are the father of this son. Sakuntala has spoken the truth.

111. The husband divides his body in two parts and is born in the womb of his wife as the son. O king, O Dushmanta, therefore, cherish your this son, born of Sakuntala.

112. To forsake one's own son and to live thereafter is a great misfortune. Therefore, O descendant of the Puru race, cherish your this high-souled son, born of Sakuntala.

113. As you will cherish this child at our word, therefore, your this son will be known by the name of Bharata.

114. Having heard these words of the dwellers of heaven, the king of the Puru race was much pleased, and addressiug his priests and ministers, he said:—

115. "Hear all of you the words of the messenger of heaven. I myself know that this boy is my son.

116. If I had accepted him as my son at Sakuntala's words, my people would have been suspicious, and my son also would not have been considered to be pure (of pure birth)."

Vaishamapayana said:—

117. O descendant of the Varata race, the king was exceedingly pleased, because the purity of the birth of his son was established by the messenger of heaven.

118. He then performed with joy all those rites which a father should perform for his son.

119. He smelt his son's head; he embraced him with affection. The Brahmanas uttered blessings on him, and the bards began to applaud him.

120. The king then enjoyed the great pleasure that one feels at the touch of one's own son. Dushmanta also received his wife (Sakuntala) with all honour and affection. Affectionately pacifying her, he spoke to her thus;—

121—22. "O lady, my union with you took place in private. None knew of it, and therefore, it is natural that people should have thought that our union was only out of lust, and that we were not husband and wife. This son, installed as my heir-apparent, would have been considered as a man of impure birth. Therefore, I was thinking how best to establish your purity.

123. O dearest, O lady of beautiful eyes, I have forgiven you for all the hard words you have uttered in anger. You are my darling."

124. O descendant of the Bharata race, having spoken thus to his dear queen (Sakuntala), the royal sage Dushmanta, received her with the presents of perfume, food and drink.

125. The king Dushmanta, thereupon, installed the son of Sakuntala as his heir-apparent, bestowing upon him the name of Bharata.

126. From that day the invincible car of Bharata, like the car of the celestials, with its famous and bright wheels, traversed the whole earth, filling it with its rattle.

127. The son of Dushmanta (Bharata) brought under his sway all the kings of the world. He ruled his subjects virtuously and gained great fame.

128. That king (Bharata) was known by the name of *Chakravarti* and *Sarvavauma*. He performed many sacrifices like Indra, the lord of the Marutas.

129. Kanwa was the chief priest in those sacrifices, and great offerings were made to the Brahmanas. The fortunate king performed both the cow and the horse-sacrifices.

130. Bharata gave one thousand gold coins to Kanwa as his sacrificial fee. From this Bharata has followed this, "achievement of Bharata;" from him has sprung this great race (of Bharata.)

131—32. All kings that were born after him are called after his name. And in this Bharata race were many god-like and greatly powerful best of monarchs. They were like Brahma himself. Their names are countless.

133. O descendant of the Bharata race, I shall name only the chief ones, who were all blessed with great fortune and devoted to truth and honesty. They were all like the celestials.

Thus ends the seventy fourth chapter, the end of the history of Sakuntala, in the Sambhava of the Adi Parva.

CHAPTER LXXV.

(SAMBHAVA PARVA.)—*Continued.*

Vaishampanya said:—

1. O sinless one, Prajapati Daksha, Vaivatsata Manu, Bharata, Kuru, Pura, Ajamira,

2—3. Jadava and all the other kings of the Bharata race,—O sinless king, I shall now recite the holy, illustrious, and long life-bestowing histories of these great men. They were as effulgent as the sun and the great Rishis.

4. Prachata had ten sons, who were all devoted to asceticism, and they all possessed every virtue. They burnt with the fire of their mouth many medicinal plants.

5. O best of king, from them was born Prachatas Daksha, and from Daksha sprang all creatures. Therefore, he was called the Grandsire.

6. The Rishi Daksha, born of Prachatas, begot one thousand sons, uniting with Virini; they were all of rigid vows like himself.

7. Narada taught these one thousand sons of Daksha the excellent philosophy of Sankhya, the means of salvation.

8. O Janamejaya, the lord of creation Prajapati Daksha, from the desire of creating more creatures, begot fifty daughters. He made them all his *Putrees*.

9. He bestowed ten of his daughters on Dakshha, thirteen on Kashyapa, and twenty-seven on Chandra who were all engaged in indicating time.

10. Kashyapa, the son of Marichi, bebot on his wife, the daughter of Dakhsha, who was the eldest among his thirteen wives, Aditya,

11. The greatly effulgent celestials, Indra, being at their head, and Vivaswata also. Vivaswata's son was born Yama, the great lord.

12. Martanda (Vivaswata) begot another son who was gifted with great intelligence

and he was called Manu. Yama was his younger brother.

13. Manu was greatly wise and virtuous; he became the progenitor of a race. The offspring of Manu were called Manavas, (human beings.)

14. It was from Manu that all men, including Brahmanas, Kshatryas, and others have been born. O great king, the Brahmanas and Kshatryas were subsequently united.

15. Those sons of Manu, who were Brahmanas, became devoted to the study of the Vedas. Vena, Dhrishnu, Norishyana, Navaga, Ikshaku,

16. Kurusha, and Sarjati, the eighth a daughter, named Ila, the ninth Prishadhru, who was gifted with all the virtues of Kshatryas.

17. Nabhagarishata was the tenth son of Daksha. Besides these, Manu had fifty other sons on earth,

18. We have heard, they all perished quarrelling with one another. The learned Pururava was born of Ila.

18. We have heard that Ila was both the father and the mother of Pururava. He had sway over thirteen islands of the sea. Though he was a human being, yet he remained always surrounded by superhuman companions.

20. Pururava, intoxicated with the pride of power which he possessed, quarrelled with the Brahmanas, caring little for their anger. He robbed them of their wealth.

21. Seeing this, Sanatkumar came from the region of Brahma, and gave him good counsel, which he did not accept.

22. Thereupon, the wrath of the great Rishis was excited', and the king, who was intoxicated with the pride of power and who lost his reason, was immediately killed by their curse.

23. This king (Pururava) brought from the region of the Gandharvas, three kinds of fire for sacrificial purposes with the Apsara Urvashi.

24. He begot six sons on Urvasi, namely Ayus, Dhimata, Amavasu, Dhridhayus, and Satayus.

25. It is said that Ayus begot on the daughter of Swarvavanu four sons, namely Nahusha, Vrihadhasarmana, Rajingaya, and Anenas.

26. O king, of all the sons of Ayus, Nahusha was exceedingly intelligent and powerful. He ruled his kingdom with great virtue.

27. King Nahusha equally supported the Pitris, the Devas, the Rishis, the Gandharvas, the Nagas, the Rakshasas, the Brahmanas, the Kshatryas and the Vaisyas.

28. He suppressed all the robbers with a mighty hand; he made them pay tribute to the Rishis and carry them on their back as beasts of burdens.

29. Beating the very dwellers of heaven with his beauty, his asceticism, his prowess and energy, he ruled the earth, as if he was Indra himself.

30. Nahusha begot six sweet-speeched sons, namely, Yati, Yayati, Sanyati, Ajati, Ayati and Dhrava.

31. Yati adopted asceticism, and became a great Rishi like Brahma himself. Yayati became greatly virtuous.

32. He ruled over the whole earth; he performed many sacrifices; he worshipped the Pitris with great reverence, and showed a great respect towards the celestials.

33. He showed great kindness and favour to all his subjects, and he was never defeated by any foe. His sons were all great bow-men, and were gifted with all accomplishments.

34. O great king, they were born of Devjani and Sarmishta, his too wives. From Devjani were born Yadus and Tarvasu.

35. From Sarmishta were born Drahyu, Anu, and Puru. O king, after ruling his subjects with virtue for a long time,

36. The son of Nahusha (Yayati) was attacked by the terrible old age which destroyed his personal beauty. Having been thus attacked by old age, the king thus addressed his sons,

37—38. Namely Yadu, Puru, Tarvasu, Drahyu and Anu, "O Dear sons, I wish to be young, and desire to pass my time with young women. Help me in this." His eldest son, born of Devjani said,

39. "What do you require? Do you want to have our youth?" Yayati replied, "Accept my old age.

40. I would then enjoy myself with your youth. During a long sacrifice, I was cursed by the Rishi Usanas, and therefore, thus have I lost all my powers of enjoying sensual pleasures. O sons, I shall enjoy myself with your youth.

41. (Therefore), take any of you my decrepitude, and rule the kingdom with my body. I would then enjoy myself with a renovated youthful body.

42. Yadu and other sons did not agree to take upon them his old age.

Thereupon, his youngest son, the virtuous and powerful Puru said,

43. "O king, enjoy again with a renovated body and returned youth. I shall take upon me your old age, and I shall rule the kingdom at your command."

44. Thus being addressed, the royal sage (Yayati) transferred his old age on his high-souled son (Puru) with his power of asceticism.

45. The king again became a young man with the youth of Puru; and Puru with the old age of his father upon him ruled the kingdom.

46. Even when one thousand years had thus passed away, Yayati, the best of kings, the invincible hero, remained as strong and powerful as a tiger.

47. He enjoyed for a long time the sweet company of his two wives. He enjoyed with (Apsara) Vishwachi in the gardens of Chitraratha (Gandharva king.)

48. That illustrious man had not his desires satiated even after this. Thereupon, the king remembered the following words of the Purana.

49. "One's desires are never satiated with enjoyments. On the other hand, with indulgence they flame up like the sacrificial fire with *Ghee* poured into it.

50. Even if one enjoys the whole earth, with its wealth, its diamonds, gold, animals and women, still his desires will not be satiated.

51. It is only when a man does not commit a sin in thought, deed or word in respect of any living creatures, it is then that he attains to the purity of Brahma.

52. When a man fears nothing, and when he is feared by none, when he desires for nothing, and when he injures none, it is then that he attains to the purity of Bramha."

53. The greatly wise king, seeing this, and having been satisfied that one's desires are never satiated, received back his old age from his son.

54. Though his desires were not satiated, he gave back his youth to his son Puru, and installed him on the throne, saying,

55. "From you my race would cotinue. You are my true son and heir. My race will be known in the world after your name."

Vaishampayana said:—

56. That best of kings, (Yayati), having installed Puru on the throne went to the mount Vrigu to become a great ascetic.

57. After many years he succumbed to the inevitable influence of Time. Observing the vow of fasting, he ascended heaven with his wives.

Thus ends the seventy fifth chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXVI.

(SAMBHAVA PARVA.)—*Continued.*

Janamejaya said:—

1. How did our ancestor (Yayati) who was the tenth from Prajapati, obtain the unobtainable daughter of Sukra?

2. O great ascetic, I desire to hear this in detail. Tell me also separately the account of those kings who were the founders of dynasties.

Vaishampayana said:—

3—4. O Janamejaya, the king Yayati was as effulgent as Indra himself. I shall tell you in reply to your question how Sukra and Vrishaparva bestowed (on the king) their daughters in due rites, and I shall specially narrate how the union of the king Yayati, the son of Nahusha, took place with Devjani.

5. In the days of yore, great battles were often faught between the Devas and the Asuras for the sovereignty over the three worlds.

6. From the desire of securing victory, the celestials appointed the Rishi who was the son of Angirasha (Vrihaspati) as their priest to conduct their sacrifices; and their opponents appointed Usanas (Sukra) as their priest for the same purpose.

7. There was much boastful rivalry between these two Brahmanas. All those Danavas that were killed in battle by the Devas

8. Were revived by that sage (Sukra) with the power of his knowledge; and they, thus being made alive, fought again with the celestials.

9. The Asuras also killed many Devas, but the greatly learned Vrihaspati could not revive them.

10. He did not know the science of *Sanjibani* (giving life to the dead) which the greatly powerful Rishi (Sukra) knew very well. The celestials were, therefore, very sorry.

11. Thereupon, the celestials, in great anxiety and in fear of the learned Usanas, went to Kacha, the eldest son of Vrihaspati; and they spoke to him thus,

12. "We ask for your protection, we worship you. Help us in a work which

consider as very important. The knowledge of that science which is known to that Brahmana of immeasurable prowess,

13. Sukra, must be obtained by you as soon as possible. You will then be a sharer with us in all sacrificial offerings. You shall find that Brahmana (Sukra) in the court of (king) Vrishaparva.

14. He always protects the Danavas, but never the celestials, their opponents. You are younger than he, and you are, therefore, able to revere him.

15. You can also adore Devjani, the favourite daughter of that illustrious man. You are capable of conciliating them both. There is none else who can do it.

16. You are sure to obtain that knowledge (of *Sanjibani* from the Rishi) by gratifying Devjani with your conduct, liberality, sweetness, and general behaviour."

17. Having been thus addressed and worshipped by the celestials, he said, "Be it so." He then went to the court of king Vrishaparva.

18. O king, having been thus sent by the celestials, Kacha soon came to the city of the king of the Asuras; and seeing Sukra there, he thus addressed him,

19. "Reverend Sir, accept me as your disciple. I am the grandson of Rishi Angirasha and the son of Vrihaspati. I am known as Kacha by name.

20. Accepting you as my great preceptor, I shall practise *Brahmacharja* for one thousand years. Therefore, command me.

Sukra said :—

21. O Kacha, you are welcome. I accept your words. I shall treat you with regard, for by my doing it, Vrihaspati will be regarded.

Vaishampayana said :—

22. Commanded by the son of Kavi, Usanas, also called Sukra, Kacha said, "Be t so." And he took the vow he spoke of.

23. O descendant of the Bharata race, (Kacha) took the vow he had spoken of at the proper time and began to worship his preceptor (Sukra) and Devjani.

24. That youth (Kacha) daily gratified Devjani who was also in her youth with singing, dancing and playing on various kinds of instruments.

25. O descendant of the Bharata race, he gratified that maiden, Devjani, who was in her youth, with the presentations of flowers and fruits, and serving her as an obedient servant.

26. And Devjani also, when they were alone, gratified that vow-observing youth (Kacha) with her songs and sweetness of manners.

27. When five hundred years had thus passed away of his vow, the Danavas came to know his intention.

28. One day the Danavas saw Kacha when he was tending (his preceptor's) kine. They then killed him out of the hatred they bore against Vrihaspati and from the desire of saving the knowledge of *Sanjibani*.

29. They hacked him to pieces and gave his body to be devoured by jackals and wolves. The kine returned to the fold without the cow-herd (Kacha).

30. O descendant of the Bharata race, when Devjani saw that the kine had returned without Kacha, she spoke to her father thus,

Devjani said :—

31. O sire, the *Agnihotra* (evening fire) is kindled, the sun has also set. The kine have come back without their cow-herd. But Kacha is not to be seen.

32. O father, it is evident, Kacha is either dead or killed. I tell you truly that I shall not live without him.

Sukra said :—

33. I will revive him by saying, "Come here." Then with the help of the knowledge of *Sanjibani*, he summoned Kacha (to come to him.)

34. Having been thus summoned, Kacha appeared in joy, tearing the bodies of the wolves (that had devoured him.)

35. Having been asked by the daughter of Vargava, (Sukra) the reason of his delay, he said, "O sweet lady, burdened with sacrificial wood and kusa grass,

36. I was coming towards the hermitage, and feeling tired, I sat under a banian tree. All the kine also were staying under the shade of that tree.

37. The Asuras, having seen me there, asked me, "Who are you?" They heard my this reply, "I am Kacha, the son of Vrihaspati."

38. As soon as I said this, those Danavas killed me, and having hacked my body to pieces, they gave it to jackals and wolves. They then went to their homes in joy.

39. O amiable lady, summoned by the illustrious Vargava (your father), I have somehow or other come before you having been made alive."

40. On another occasion, the Brahmana Kacha at the request of Devjani, went into the forest to collect flowers and when

he was freely roaming there, he was again seen by the Danavas. They again killed him, (pounded him to powders) and mixed him with the waters of the ocean.

41. Finding him again late in coming home, that maiden again told her father what had happened. Having been again summoned by that Brahmana (Sukra) to come home, Kacha appeared before the daughter of his preceptor. He again repeated to her all that had happened to him.

42. They killed him for the third time. And having reduced him to ashes by burning, they mixed those ashes with the wine which they offered to the Brahmana (Sukra).

43. Devjani again spoke to her father thus, "O father, Kacha was sent to gather flowers, but he is not to be seen.

44. It is evident, Kacha is either dead or killed. I tell you truly, I shall not live without him."

Sukra said:—

45. O daughter, the son of Vrihaspati, Kacha has gone to the land of the Dead. Though again and again revived by my knowledge, he is often killed. What shall I do?

46—47. O Devjani, do not grieve, do not weep. One like you should not grieve for one who is mortal. You are worshipped by Brahma, by Brahmanas, the celestials with (their king) Indra, the Vasus, the Ashwinis, the Asuras and by the whole universe. It is impossible to keep him alive. For every time I revive him he is killed (by the Danavas.)

Devjani said:—

48. Why should I not grieve and weep for Kacha, whose grandfather is old Angirasha himself and whose father is the great ascetic Vrihaspati, who is the grandson of a Rishi and the son of a Rishi.

49. He himself is a *Brahmachari* and an ascetic; he is always wakeful in every work. O father, I shall starve and follow the way on which Kacha has gone. The handsome Kacha is dear to me.

Vaishampayana said:—

50. The great Rishi (Sukra), the son of Kavi, being much afflicted by Devjani's words, cried in anger, "The Asuras certainly want to injure me, for they killed my disciple living with me.

51. These followers of Rudra (Asuras) want to make me a non-Brahmana by making me participate in their crimes of killing Brahmanas. The crime of killing a Brahmana even burns Indra. This crime has a terrible end." Having said this, he summoned Kacha, but being afraid of his preceptor's safety, he feebly replied from within the stomach of Sukra.

52. Sukra then asked him, "O Brahmana, how have you entered my stomach!"

Kacha said:—

By your grace my memory has not left me. I recollect every thing that had happened to me. My ascetic virtues also have not been destroyed. Therefore, I am capable of bearing this insufferable pain.

53. O son of Kavi, I was killed by the Asuras; my body was burnt and reduced to ashes, and I was then given to you with your wine. O Brahmana, when you are present, how is it possible for the *Asura Maya* (the power of the Asuras) to overcome the *Brahma Maya* (the power of the Brahmanas.)

Sukra said:—

54. O Devjani, what good can I do to you? Kacha's life can be revived only with my death. Kacha is within me. There is no other way of his coming out, except by ripping open my stomach.

Devjani said:—

55. Both the shocks will burn me like fire. The death of Kacha and that of yours are both same to me. The death of Kacha will kill me. If you die, I shall not be able to bear life.

Sukra said:—

56. O son of Vrihaspati, you are crowned with success, when Devjani adores you so much. If you are not Indra in the guise of Kacha, to-day, accept,—I give you the science of reviving life.

57. None can come out alive from my stomach. A Brahmana, however, must not be killed. Therefore, accept the knowledge I teach you.

58. Come to life again as my son. Possessed of the knowledge I teach you, and being again revived by me, O child, take care that you act with gratitude when you come out of my stomach.

Vaishampayana said:—

59. Receiving the knowledge (of reviving life) from his preceptor, the handsome Kacha ripped open the stomach (of Sukra), and came out like the moon on the evening of the full-moon night.

60. Seeing the remains of his preceptor lying like a heap of ascetic virtues and learning, Kacha revived him with the knowledge he had received. He then spoke to the preceptor thus,

61. "I regard him, who pours the Ambrosia of knowledge into one's ears, as you have done to me who was devoid of knowledge, both as my father and as my mother. He who has gratitude can never injure his preceptor.

62. Those that, having acquired knowledge, injure their preceptor who is an object of adoration, who is the giver of knowledge, and who is the most precious of all precious objects on earth, become hated on earth, and finally go to the regions of the sinful.

Vaishampayana said:—

63-64. Having been deceived while under the influence of wine, and remembering the terrible consequeuces of drink and the total loss of consciousness, the result of it, and seeing before him the handsome Kacha whom he had drunk with the wine while intoxicated, (the learned Sukra), with the wish of effecting a reform in the manners of the Brahmanas, rose from the ground in anger, and spoke thus,

65. "That wretched Brahmana, who being unable to resist the temptation, will drink liquor from this day, shall be considered as to have committed the sin of slaying a Brahmana, and he shall be hated both in this and in the other world.

66. I set this limit to the conduct of the Brahmanas everywhere. Let this (my solemn words) be heard by the honest men, by the Brahmanas, by the celestials, and by those who regard their superiors."

67. Having said this, the illustrious Rishi, the ascetic of ascetics, summoned the Danavas who had been deprived of their good sense by Fate. He then told them,

68. "O foolish Danavas, know that Kacha had obtained his wish. He will henceforth dwell with me. Having obtained the knowledge of *Sanjibani*, that illustrious Brahmana has become as powerful as Brahma himself."

69. Having said this much, Bhargava (Sukra) stopped. The Danavas, being astonished, went away to their homes.

70. Kacha, after having lived with his preceptor for full one thousand years, prepared to go to the land of the celestials with the permission of his preceptor.

Thus ends the seventy sixth chapter the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXVII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. When the period of his vow expired, and when he was prepared to go to the land of the celestials, after having received the permission of his preceptor, Devjani addressed him thus,

2. "O the grandson of Rishi Angirasha, you shine most brightly in conduct, in birth, in learning, in asceticism and in humility.

3. As the Rishi Angirasha is honoured by my illustrious father, so is (your father) Vrihaspati honoured and respected by me.

4. O great ascetic, knowing this, hear what I say. You are aware of my behaviour towards you during the period of your vow.

5. Your vow is now over; you should now fix your affection on me who love you. Accept my hand with ordained rites and *Mantras*.

Kacha said:—

6. You are an object of my respect and worship, as is your illustrious father. O lady of faultless features, you are an object of greater reverence to me (than your father).

7. You are dearer than life to the high-souled Bhargava. O amiable lady, you are ever worthy of my worship, as you are the daughter of my preceptor.

8. As your father Sukra, my preceptor, is ever honoured by me, so are you. O Devjani, therefore, you should not speak to me thus.

Devjani said:—

9. O best of the twice born, you are the son of my preceptor's son, you are not the son of my father. Therefore, you are an object of my respect and worship.

10. O Kacha, when the Asuras killed you again and again, you should recollect today the love I showed towards you.

11. O virtuous man, remembering my love and affection for you, and also my devoted regard for you, you should not abandon me without any faults.

Kacha said:—

12. O lady of virtuous vows, do not urge me into such a sinful course. O lady of fair eye-brows, be graceful to me. O amiable lady, you are an object of greater regard than my preceptor.

13. O large-eyed lady, O lady of handsome face, O amiable maiden, the place

the body of the son of Kavi, (Sukra) where you live, is also my abode.

14. You are truly my sister. O slender-waisted lady, O amiable maiden, do not say so. We have most happily passed the days we have lived together. There is perfect good feeling now existing between us.

15. I ask your leave to go away. Bless me so that good may come to my journey. Remember me in your conversations as one who has not transgressed virtue. Serve my preceptor with readiness and singleness of heart.

Devjani said :—

16. If you refuse to make me your wife, solicited by me as I do, O Kacha, (indeed I say) your knowledge will bear no fruits.

Kacha said :—

17. I refused to comply with your request, because you are my preceptor's daughter. (I did not refuse you) for any fault of yours. My preceptor also had not issued any command regarding this matter. Curse me if it pleases you.

18. O Devjani, I have told you what should be the conduct of Rishis. I, therefore, do not deserve your curse. But notwithstanding all this you have cursed me out of desire and not from a sense of duty.

19. Therefore, your desire shall not be fulfilled, no Rishi's son will ever accept your hand.

20. You have said that my knowledge would not bear fruits. Let it be so. But it shall bear fruits in him whom I shall teach it.

Vaishampayana said :—

21. Having said this to Devjani, that best of Brahmanas, that foremost of the twice-born, Kacha hurriedly went away to the land of the celestials.

22. Seeing him arrived, the celestials with Indra at their head looked with delight towards Vrihaspati, and spoke to him thus.

The Devas said :—

23. You have performed an act of great good for us ; your achievements are wonderful, your fame will never die. you will be the sharer with us in the sacrificial offerings.

Thus ends the seventy seventh chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXVIII.

(SAMBHABA PARVA).—*Continued.*

Vaishampayana said :—

1. O best of the Bharata race, the dwellers of heaven were exceedingly glad to get back Kacha who had learnt the knowledge (of *Sanjibani*). The celestials then learnt the *Sanjibani* from Kacha, and considered their object achieved.

2. They all assembled together and thus spoke to Indra, "O Indra, the time has come to show your prowess. Kill your enemies."

3. Having been thus addressed, Indra said "Be it so." He then, accompanied by the celestials set out. He saw many damsels in the forest.

4. The maidens were sporting in a lake in the wood which was like that of Chitraratha. Changing himself into wind, he (Indra) mixed up their clothes.

5. The maidens, after rising from the water all together, put on the clothes which each got near her from the mixed up heap.

6. The cloth of Devjani was thus taken up and worn by Sarmishta, the daughter of king Vrishaparva, not knowing that it belonged to others.

7. O great king, a dispute, thereupon, arose between Devjani and Sarmishta.

Devjani said :—

8. O daughter of the Asura, how do you dare take my cloth, being my pupil. Destitute of good conduct, nothing good can come to you.

Sarmishta said :—

9. Whether my father is sitting or lying your father, occupying a lower seat, and casting his eyes downwards, adores him like a *Bandi* (a chanter of praises.)

10. You are the daughter of a man who begs, and I am the daughter of one who bestows alms. Your father chants praises of others, and my father's praises are chanted. Your father lives on alms, my father bestows them.

11. O begger's girl, you are free to strike your breast, to use harsh words, to vow enmity to me, and to give way to your wrath. O beggerly woman, you weep in vain. You cannot harm me, though I can harm you. You desire to quarrel with me, but I do not at all consider you as my equal.

Vaishampayana said :—

12. Having heard this, Devjani became very angry, and she began to tear her cloth. But Sarmishta, throwing her into a well, went away to her home.

13. The wicked Sarmishta thought her to be dead, and went home in a wrathful mood.

14. When she went away, the son of Nahusha, Yayati came to that place; he was after deer. The pair of horses in his car were fatigued, and he himself was thirsty.

15. That son of Nahusha (Yayati) saw a well in which there was no water. There (in that well) the king saw a maiden as effulgent as fire.

16. Seeing her within the well, the illustrious king addressed that girl who was as beautiful as a celestial maiden. That best of kings, pacifying her with sweet words said,

17. O fair lady, O lady with bright nails, as burnished copper, and with ear-rings of celestial gems, who are you? Why are you in such anxiety? Why are you weeping in distress?

18. How have you fallen into this well covered with long grass and creepers? O beauty of slender-waist, tell me truly, whose daughter are you?

Devjani said:—

19. I am the daughter of Sukra who revives the Asuras, killed by the celestials. He knows not what has befallen me.

20. O king, this is my right hand with nails as bright as the burnished copper. You are nobly born,—I ask you, take my hand and raise me up.

21. I know, you are very gentle, very powerful and greatly famous. You should raise me up from this well.

Vaishampayana said:—

22. The son of Nahusha, king (Yayati), having learnt that she was the daughter of a Brahmana, took hold of her right hand, and raised her up from that well.

23. The king, after speedily raising her from the well, and speaking sweet and courteous words to that beauty of tapering thighs, went away to his own capital.

24. After the departure of the son of Nahusha (Yayati), the faultless featured Devjani spoke in sorrow to Ghurnika who came there.

Devjani said:—

25. O Ghurnika, go speedily to my father and tell him as soon as possible all that had happened. I shall not enter the city of Vrishaparva.

Vaishampayana said:—

26. Ghurnika speedily went to the palace of the Asura (chief). Finding the son of Kavi (Sukra), she spoke to him thus, her perception having been dimmed by anger.

27. "O great Brahmana, O illustrious man, I tell you, Devjani has been illused by Sarmishta, the daughter of Vrishaparva.

28. Having heard that his daughter had been illused by Sarmishta, he soon went to search for her with a heavy heart.

29. And when he found her in the forest, the son of Kavi embraced her with affection, and spoke to her with his voice choked with grief.

Sukra said:—

30. "The weal and woe that befall on people is always due to their own faults. You had some fault, I am sure, which has been thus expiated.

Devjani said:—

31. Be it punishment of my fault or not, (O father), hear all that the daughter of Vrishaparva, Sarmishta, had said to me.

32. She has said, (I say) truly, that you are a Bandi (hired chanter) of the Asura king. Even thus did Sarmishta, the daughter of Vrishaparva, speak

33. These cruel and piercing words, with her eyes red (with anger). (She said), —"You are the daughter of one who always chants the praise of others for hire, and who always asks for charity,

34. And who accepts alms, whereas I am the daughter of one who is the adored of all, who gives alms and never receives any gift from any body." Thus again and again spoke to me Sarmishta, the daughter of Vrishaparva, full of pride, her eyes red in anger.

35. O father, if I am really the daughter of a hired chaunter of others' praises, and of one who accepts alms, I must adore her in the hope of getting her favour. I have already told this to her.

Sukra said:—

36. O Devjani, you are not the daughter of a hired chaunter of praises, nor that of one who asks for alms and receives them. You are the daughter of one who is adored by all and who adores none.

37. Vrishavarpa and Indra and king Yayati, (all) know my strength to be inconceivable like Brahma and unapproacable God.

31. The Self created (Brahma) himself, being pleased with me said that I was the lord of that which was in all things on earth or in heaven.

39. I tell you truly, that it is I who pour rain for the good of all, and nourish the annual plants that sustain all living creatures.

Vaishampayana said :—

40. It was thus with such sweet and sensible words, the father tried to pacify his angry and sorrowful daughter.

Thus ends the eighty seventh chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXIX.

(SAMBHAVA PARVA.)—*Continued.*

Sukra said :—

1. O Devjani, know that the man who does not regard the evil words of others, conquers every thing.

2. The wise men call him a true charioteer who holds tightly the reins of his horses. He is a true man who subdues his rising anger.

3. O Devjani, know that he who subdues the rising anger by his feeling of non-anger, conquers everything on earth.

4. He who subdues his rising anger by forgiveness like the casting off the slough of a snake is called a true man.

5. He who subdues his anger, he who does not regard the bad words of others, he who is not angry even when there is a cause, certainly acquires the four objects for which we live (namely *Dharma*, *Artha Kama* and *Moksha*.)

6. Between the two men, one performing sacrifices continually every month for one hundred years and one who does not feel any anger, the man who does not feel any anger is the greater man.

7. Boys and girls, who are incapable of distinguishing between right and wrong, quarrel among one another. The wise never imitate them.

Devjani said :—

8. O father, I know, though I am a girl, what are duties and virtues. I also know the difference between anger and forgiveness, and the power of each.

9. But when a pupil behaves disrespectfully towards his tutor, he should never be forgiven by the preceptor, if he wants to benifit him. Therefore, I do not desire to live in a country where the people are so bad.

10. The wise man who desires the good of all, should not live among men who are sinfully inclined, and who always speak ill of men of high birth and good behaviour.

11. It is said to be the best place to live where high birth and good conduct are known and respected, and where men know our birth and behaviour.

12. The cruel words of the daughter of Vrishaparva burn my heart, as men, desirous of kindling a fire, burn the dry woods.

13. I think nothing is more painful in the three worlds than to adore one's enemies, who are blessed with good fortune, whereas he possesses none. The learned men have said that death would be preferable to such a man.

Thus ends the seventy ninth chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXX.

(SAMBHABA PARVA.)—*Continued.*

Vaishampayana said :—

1. The best of the Vrigu race, the son of Kavi (Sukra) himself became angry. Coming to the place where Vrishaparva was seated, he fearlessly addressed him thus:—

2. "O king, the sinful acts like the earth immediately do not bear fruit. But they do gradually and secretly cut away the roots of their doer.

3. Such fruits are seen, either in one's ownself, or in one's son, or in one's grandson. Sin must bear fruits, like rich food they cannot be digested.

4. As you killed the grandson of Rishi Angirasha, the Brahmana Kacha, who was virtuous, learned in religious precepts, and attentive to duties, when he lived with me.

5. As you have mal-treated my daughter who did not deserve it, O Vrishaparva, know, I shall leave you and all your race.

6. O king, for this reason I can no longer stay here with you. Do not think, O Danava, that I am raving or I am a liar. You think very little of your faults and do not try to correct them.

Vrishaparva said :—

7. O son of Vrigu, never have I attributed to you falsehood or impiety. Virtue and truth ever dwell in you. Be gracious to me.

8. O son of Vrigu, if you really leave me and go away (from this place), we shall have then to go into the deep bottom of the ocean. There is no other alternative for us.

Sukra said :—

9. O Asura, I care very little whether you go into the bottom of the sea, o

away to all directions. I am incapable of bearing my daughter's grief.

10. My life depends on her. Seek, O Asuras, to please her. As Vrihaspati always seeks the good of Indra, so I seek your good with my ascetic powers.

Vrishaparva said :—

11. O son of Vrigu, you are the absolute master of everything that belongs to the Asura chief in this world—these elephants, kine, and horses,—nay even myself.

Sukra said :—

12. O great Asura, if it is (really) true that I am the lord over all the wealth of the Asuras, then go and try to please Devjani.

Vaishampayana said :—

13. When the great son of Kavi (Sukra) was thus addressed by Vrishaparva, he went to Devjani, and the son of Vrigu told her all.

Devjani said :—

14. O son of Vrigu, O father, if you are really the lord over the Asura king and all his wealth, then let the king come personally to me and speak it in my presence.

Vrishaparva said :—

15. O Devjani, O lady of sweet smiles, whatever you desire to possess,—however difficult it may be to get,—I am willing to give you.

Devjani said :—

16. I desire to have Sarmishta as my maid-servant with one thousand other damsels. She must also follow me to the house of him on whom my father will bestow me.

Vrishaparva said :—

17. O nurse, go and bring quickly Sarmishta here. Let her also act according to the desire of Devjani.

Vaishampayana said :—

18. The nurse then went to Sarmishta and told her, "O amiable Sarmishta, rise and follow me.

19. Accomplish the good of your race. Urged by Devjani, the Brahmana (Sukra) is about to leave his disciples (the Asuras). O sinless lady, you must do as Devjani desires."

Sarmishta said :—

20. I shall cheerfully do as Devjani desires. Both Sukra and Devjani, must not leave the Asuras through any fault of mine.

Vaishampayana said :—

21. Having been commanded by her father, Sarmishta with one thousand maidens came out of her father's excellent palace.

Sarmishta said :—

22. I am your maid-servant, with my one thousand maids. I shall follow you where your father will bestow you.

Devjani said :—

23. I am the daughter of one who is a hired chanter of praises, who asks for alms and accepts them, whereas you are the daughter of one who is adored. Why should you become my maid-servant?

Sarmishta said :—

24. One must try to do good to one's afflicted relatives. Therefore, I shall follow you where your father will bestow you.

Vaishampayana said :—

25. O best of kings, when Sarmishta thus promised to be the maid-servant of Devjani, she then thus spoke to her father.

Devjani said :—

26. O best of Brahmanas, O father, I am satisfied. I shall now enter the Asura capital. I know your science and power of knowledge is not futile.

Vaishampayana said :—

27. Having been thus addressed by his daughter, that best of Brahmanas, that illustrious man entered the capital with all happiness, and he was worshipped by all the Danavas.

Thus ends the eightieth chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXI.

(SAMBHAVA PARVA.)—*Continued.*

Vaishampayana said :—

1. O best of kings, after a long time the beautiful Devjani went to the same wood to sport.

2. She reached the same spot with Sarmishta and her one thousand maids. She wandered about at pleasure.

3. She felt herself very happy, being waited upon by these companions. They all sported there, they drank the honey of the flowers.

4. They ate various fruits,—(they threw away many) after biting. The king (Yayati), the son of Nahusha, in the course of his wanderings for hunting again,

5. Came there, tired and thirsty. He saw Devjani and Sarmishta and all those maidens.

6. They were all decked with beautiful ornaments, and they were full of voluptuous langour on account of the honey they drank. Devjani, of sweet smiles, was reclining at her ease.

7. She was matchless in beauty, and the most handsome of all the damsels. She was waited upon by Sarmishta who was gently pressing her feet.

Yayati said :—

8. O amiable ladies, it seems that these one thousands maids wait on you two. I would ask you (to tell me) both your names and parentage.

Devjani said :—

9. O king, hear my words. Know that I am the daughter of Sukra, the preceptor of the Asuras.

10. This my companion is my maid, —she will go wherever I shall go. She is Sarmishta, the daughter of the Asura king, Vrishaparva.

Yayati said :—

11. I am curious to know why this lady of fair eye-brows, this most beautiful damsel, this daughter of the Asura king, this your companion, is your maid-servant ?

Devjani said :—

12. O best of kings, everything comes to pass according to Fate. Do not be astonished at this. Know it to be also the result of Fate.

13. Your features and attire are both like a king. Your speech is also like the words of the Vedas. Tell me your name. Whence have you come ? Whose son are you ?

Yayati said :—

14. In my Brahmacharya, the whole of the Vedas entered my ears. I am a king, and a son of a king ; I am known as Yayati.

Devjani said :—

15. O king, why have you come here ? Is it to gather lotuses, or to angle, or to hunt.

Yayati said :—

16. O amiable lady, I was thirsty in the pursuit of deer. I have come here in search of water. I wait but for your commands to leave this place.

Devjani said :—

17. Prosperity to you ? Be my friend and husband. I wait for your commands with my two thousand damsels and Sarmishta, my maid-servant.

Yayati said :—

18. O beautiful lady, I do not deserve you. You are the daughter of Sukra, (therefore) you are far superior to me. O Devjani, your father cannot bestow you on even great king.

Devjani said :—

19. Brahmanas have already been mixed with Kshatryas, and Kshatryas with Brahmans. You are a son of a Rishi and a yourself a Rishi. Therefore, O son of Nahusha, marry me.

Yayati said :—

20. O beautiful lady, the four orders have no doubt sprung from one body. But they have different duties and virtues, which are not the same (for every order.) The Brahmanas are superior to all.

Devjani said :—

21—22. This hand of mine was never touched by any man except you. Therefore, I accept you as my husband. How will any other man touch my hand which is touched by you who are a Rishi ?

Yayati said :—

23. The wise men know that a Brahmana is more to be avoided than an angry and virulently poisonous snake, or a blazing and flaming fire.

Devjani said :—

24. O best of men, why do you say that a Brahmana is to be avoided like an angry and virulently poisonous snake, or a blazing and flaming fire ?

Yayati said :—

25. The snake kills only one. The sharpest weapon kills but a single person. But the Brahmana, if angry, destroys many cities and kingdoms.

26. Therefore, O beautiful lady, I think that Brahmanas should be avoided more than the two, (the snake and the fire) O amiable lady, I cannot marry you, unless your father bestows you on me.

Devjani said :—

27. You are chosen by me. O king, it is then settled that you will accept me if

my father bestows you on me. You need not fear to accept my humble self, if bestowed on you. You have not asked for me.

Vaishampayana said :—

28. Devjani quickly sent a maid-servant to her father. The maid told Sukra all that had happened.

29. Having heard this, the son of Vrigu went to see the king. The king of the world Yayati, seeing that Sukra was coming, bowed to him. He worshipped and adored that Brahmana, and stood before him with joined hands to receive his commands.

Devjani said :—

30. O father, this is the son of Nahusha. He took hold of my hand when I was in difficulty (thrown into the well). Bestow me on him. I shall not marry any other man in the world.

Sukra said :—

31. O splendidly courageous king, you have been accepted by my dear daughter as her husband. I bestow her on you. Therefore, O son of Nahusha, accept her as your wife.

Yayati said :—

32. O Brahmana, I solicit the boon by which the sin of my begetting a mixed caste may not touch me.

Sukra said :—

33. I shall absolve you from the sin (of begetting a mixed caste). Fear not to marry her. I grant you absolution.

34. Maintain virtuously your wife, Devjani of beautiful slender waist. Let great happiness be yours in her company.

35. O king, this maiden, Sarmishta, the daughter of Vrishaparva, should always be respected by you. But you must not call her to your bed.

Vaishampayana said :—

36. Having been thus addressed by Sukra, the king walked round the Brahmana. The king then performed the auspicious ceremony of marriage according to the rites of the ordinance.

37. Having received from Sukra a rich treasure in Devjani with Sarmishta and two thousand maidens.

38. That best of kings, being duly honoured by Sukra and the Asuras, returned to his capital, after receiving the commands of the illustrious son of Vrigu.

Thus ends the eighty-first chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXII.

(SAMBHAVA PARVA.)—*Continued.*

Vaishampayana said :—

1. Yayati, then coming to his capital which was like that of Indra, entered the inner-apartment and installed Devjani there.

2. At the request of Devjani, he established the daughter of Vrishaparva in a house which he caused to be erected in the *Asoka* groves of his gardens.

3. The king honored the daughter of Vrishaparva, Sarmishta, surrounded by her one thousand maids, by making every arrangement for her food and garments.

4. The king, the son of Nahusha, happily passed many years in the company of Devjani.

5. The beautiful lady, Devjani concieved when her season came. She gave birth to her eldest child which was a boy.

6. When one thousand years had passed away, Sarmishta, the daughter of Vrishaparva, attained her puberty, and her season came. She (therefore) began to ponder.

7. (She said to herself),—"My season has come. But I have not yet chosen a husband. What would happen? What should I do? How am I to accomplish my wishes?

8. Devjani has given birth to a son. My youth is in vain. I shall choose him as my husband whom Devjani has chosen.

9. The king should give me a son. This is a firm resolve. Will not that virtuous-minded king grant me a private interview?

10. (One day) the king listlesly came to the *Asoka* grove, and seeing Sarmishta he stood before her.

11. Sarmishta, of sweet smiles, finding the king alone before her, thus addressed the king with joined hands.

Sarmishta said :—

12. O son of Nahusha, none can see the ladies that dwell in the inner-apartments of Soma, Indra, Vishnu, Yama, Varuna and your own.

13. O king, you know that I am handsome and well-born. O great king, I solicit you. My season has come. See that it goes not in vain.

Yayati said :—

14. I know very well the great birth of yours, born as you are in the race of the Danavas. You are also exceedingly beautiful. I do not find the least defect in your beauty.

15. Usanas, the son of Kavi, however, commanded me when I was married to

Devjani that Vrishaparva's daughter shall not be called to my bed.

Sarmishta said:—

16. It is not sinful to speak falsehood in the following five cases, namely in joke, in respect of women to be associated with, in marriage, in prospect of immediate death, and at the time of the loss of one's whole fortune.

17. O king, it is not true that he is fallen who does not speak out the truth when asked (for there are occasions when to speak falsehood is an act of piety.) The falsehood is sinful when one (harmful) object is to be accomplished.

Yayati said:—

18. A king should be a model prince in the eyes of his people. That king who speaks falsehood is sure to meet with his destruction. I do not dare to speak a lie, though the greatest losses threaten me.

Sarmishta said:—

19. O king, you have been chosen by my friend as her husband. One's friend's marriage is the same as one's own. You are, therefore, as much my husband (as Devjani's).

Yayati said:—

20. It is one of my strict vows no doubt that I should grant what is asked of me. You ask me (to grant you a favour) Therefore, tell me what should I do?

Sarmishta said:—

21. O king, save me from sin. Protect my virtue. Becoming a mother by you, let me perform the greatest pious act in the world.

22. O king, it is ordained that three persons can never earn wealth for themselves. They are the wife, the slave and the son. That which they earn belong to him who owns them.

23. O king, I am the slave of Devjani, the lady of the Vrigu race. You are Devjani's master and lord. Therefore, you are my master and lord as well. I solicit you. Fulfill my wishes.

Vaishampayana said:—

24. Thus having been addressed by Sarmishta, the king was persuaded to believe that what she said was true. He fulfilled Sarmishta's wishes and thus protected her virtue.

25. They passed some time together. They took affectionate farewell of each other and separated. Each went whence they came.

26. Sarmishta of sweet smiles and fair eye-brows conceived in consequence of that connection with that best of kings.

27. O king, in due time the lotus-eyed lady (Sarmishta) gave birth to a son, as effulgent as a celestial child and with eyes like lotus leaves.

Thus ends the eighty second chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXIII.

(SAMBHAVA PARVA).—*Continued.*

Vaishampayana said:—

1. O descendant of the Bharata race, when Devjani heard of the birth of this boy, she became very sorry, and Sarmishta became an object of her sad reflections. Going to Sarmishta, Devjani thus spoke to her.

Devjani said:—

2. O girl of fair-eye-brows, what sin is this you have committed out of lust!

Sarmishta said:—

3. A Rishi of virtuous mind, learned in the Vedas, came to me. He was capable of granting boons, and he was solicited by me to grant my wishes based on virtue.

4. O lady of sweet smiles, I would never seek the fulfillment of my desires by sinful means. I tell you truly, this my child was begotten by a Rishi.

Devjani said:—

5. O timid maiden, it is all right if that is the case. If you know the lineage, the name and the family of that Brahmana, tell me I wish to hear them.

Sarmishta said:—

6. O lady of sweet smiles, that Rishi was as effulgent in asceticism and energy as the sun. Seeing him, I had no power of making these enquiries.

Devjani said:—

7. O Sarmishta, If this be true, if you have received this your son from such a great Brahmana, I have then no cause for anger.

Vaishampayana said:—

8. They talked and laughed with each other, and then they separated, (Devjani) the daughter of the Vrigu race going to her mansion and believing what Sarmishta told her.

9. O king, Yayati begot on Devjani two more sons (namely) Yadu and Turvasu, who were like Indra and Vishnu.

10. The daughter of Vrishaparva, Sarmishta, by that royal sage gave birth to three sons in all, namely Drahyu, Anu and Puru.

11. O king, one day Devjani of sweet smiles went, with Yayati into a solitary part of the royal park.

12. There she saw three children of celestial beauty, playing with perfect ease. She was surprised, and thus spoke to the king.

Devjani said :—

13. O king, whose children are these, so handsome, so like the children of the celestials? They are exactly like you in splendour and beauty.

14. Having asked the king, she asked the children.

Devjani said :—

15. O children, what is your lineage! Who is your father? Answer me truly. I desire to know all.

Vaishamapayana said :—

16. The children then pointed to the king with their fingers and said that Sarmishta was their mother.

17. Having said this, they came to the king to clasp his knees. But the king dared not carress them before Devjani.

18. The boys wept in grief, and they left the place, going towards their mother. The king became very much abashed of this conduct of the boys.

19. Seeing the affection of the boys towards the king, (Devjani) understood all. And she addressed Sarmishta thus;—

Devjani said :—

20. How have you dared to do me an injury, dependant as you are on me? Do you not fear to have recourse once more to your Asura conduct?

Sarmishta said :—

21. O lady of sweet smiles, all that I told you about the Rishi is quite true. My acts were according to the precepts of virtue and right.

22. Therefore, I am not afraid of you. When you chose the king as your husband, I too did the same. O beautiful lady, a friend's husband is one's own husband according to the precepts of religion.

23. You are a daughter of a Brahmana, and therefore you deserve my greatest worship and regard. Do you not know that this royal sage (Yayati) is the object of greater esteem to me?

Vaishampayana said :—

24. Having heard these words, Devjani said, "O king, you have wronged me, I will not live here any longer."

25. Having said this, she with tearful eyes quickly rose to go away to her father. And the king was grieved to see her thus angry.

26. He became very much alarmed; and he followed her, trying to appease her wrath. But she did not return. Her eyes were red in anger,

27. She did not speak a word to the king, but she, with her eyes full of tears, soon reached her father, Usanas, the son of Kavi.

28. Seeing her father, she made to him due salutation and stood before him. Yayati also came immediately after her, and he saluted and worshipped the son of Vrigu.

Devjani said :—

29. O father, virtue has been defeated by vice. The low have risen and the high have fallen. I have been insulted by the daughter of Vrishaparva.

30. Three sons have been begotten on her by this king Yayati. O father, unfortunate am I! I have got only two sons.

31. O son of Vrigu, this king is renowned for his knowledge in religion and virtue. But, O son of Kavi, I tell you, he has fallen from the path of virtue.

Sukra said :—

32. O king, as you have made vice your favourite pursuit, though well-acquainted with the precepts of virtue, terrible decrepitude will overtake you.

Yayati said :—

33. Adorable Rishi, I was solicited by the daughter of the Danava king to make her season fruitful. I did grant her prayer from a sense of virtue.

34. O Rishi, men learned in the Vedas say that he, who does not grant the prayer of a woman in season, commits the sin of killing an embryo.

35. He, who, being solicited in secret by a woman full of desire and in season, does not grant her wishes, loses virtue. The learned say that he becomes a killer of embryo.

36. O son of Vrigu, for these reasons, and being afraid of committing a sin, I went to Sarmishta.

Sukra said:—

37. O king, you are dependent on me. You should have waited to receive my command. O son of Nahusha, having acted falsely in the matter of your duty, you have committed the sin of theft.

Vaishampayana said:—

38. Thus being cursed by the angry Usanas, Yayati, the son of Nahusha, was then deprived of his youth, and terrible decrepitude soon overcame him.

Yayati said:—

39. O son of Vrigu, I have not been as yet satiated with youth or Devjani. Therefore, O Brahmana, be graceful to me. Let not decrepitude overcome me.

Sukra said:—

40. I never speak an untruth. O king, (see), you have been immediately attacked by old age. But if you like, you can transfer this decrepitude to some other man.

Yayati said:—

41. O Brahmana, let this be ordered by you that, the son of mine who will accept my this old age will enjoy my kingdom and gain both virtue and fame.

Sukra said:—

42. O son of Nahusha. remembering me you will be able to transfer your this decrepitude to whomever you like.

43. Your that son who will give you his youth will become your successor on the throne. He will have long life, wide-spread fame and a large progeny.

Thus ends the eighty third chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXIV.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. Having been thus attacked by old age, Yayati returned to his capital. He summoned his eldest and accomplished son Yadu and thus spoke to him.

Yayati said:—

2. O child; old age, wrinkles and white hair have come over to me by the curse the son of Kavi who is called Usanas. But I am not yet satiated with youth.

3. O Yadu, take you upon yourself my this decrepitude and consequent old age. I shall then enjoy with your youth.

4. When one thousand years will be completed, I shall return to you your youth and take back my decrepitude and its consequent weakness.

Yadu said:—

5. There are many inconveniences in old age about eating and drinking. Therefore, O king, I shall not take your decrepitude upon me. This is my determination.

6. White hair, cheerlessness, relaxation of nerves, wrinkles all over the body, deformities, weakness, leanness, inability of work, these are the consequences of decrepitude. Even friends and dependants forsake an old decrepit man.

7. O king, you have many sons, some of them are dearer to you (than I.) O virtuous man, ask some other son of yours to take upon him your decrepitude.

Yayati said:—

8. O son, you have sprung from my heart, but you do not give me your youth. Therefore, your children will never be ruling kings.

9. O Turvasu, take upon yourself my decrepitude and consequent weakness. I wish to enjoy the pleasures of life with your youth.

10. After the expiration of one thousand years, I shall return, to you, your youth, and take back my decrepitude and its consequent weakness.

Turvasu said:—

11. O father, I do not like old age. It destroys all pleasures and enjoyments, strength and beauty, the intellect and the memory,—nay even life.

Yayati said:—

12. You are born from my heart, but you do not give me your youth. Therefore, O Turvasu, your line will be extinct.

13—15. You shall be the foolish king of those whose practices and precepts will be impure, whose women of superior birth will give birth to children by men of inferior birth, who will live on meat, who will be mean, who will not hesitate to appropriate the wives of their superiors, who will be like birds and beasts in their practices, and who will be sinful and Mlechas.

Vaishampayana said:—

16. Having thus cursed his son Turvasu, Yayati spoke to Sarmishta's son Drahyu thus:—

Yayati said:—

17. O Drahyu, take upon yourself for one thousand years my decrepitude, destruc-

tive of beauty and complexion. Give me your youth.

18. After the expiration of one thousand years, I shall return to you your youth and take back my own decrepitude.

Drahyu said:—

19. O king, one, if he is decrepit, cannot enjoy elephants, cars, horses or women. His voice also becomes indistinct. Therefore, I do not desire (to take upon myself) your old age.

Yayati said:—

20. O son, you are sprung from my heart, but you refuse to give me your youth. Therefore, your cherished wishes will never be fulfilled.

21—22. You shall be a king only in name. You shall rule over a region where there will be no roads, no passages for horses, cars, elephants, asses, goats, bullocks, planquins and other good vehicles, where the only means of locomotion will be rafts and floats. In such a place you will live with all your friends.

23. O Anu, take my decrepitude and its consequent weakness. I shall enjoy the pleasures of life for one thousand years with your youth.

Anu said:—

24. Those that are decripit eat like children, and they are always impure. They cannot pour libations on sacrificial fire at the proper time. Therefore, I do not like to take upon myself your old age.

Yayati said:—

25. O son, you have sprung from my heart, but you do not give me your youth. As you find so many faults with decrepitude, decrepitude will overcome you.

26. Your sons will die as soon as they will attain to their youth. You shall not be able to perform any sacrifice before fire.

27. O Puru, you are my youngest and dearest son, you will become the foremost of them. Old age, wrinkles and white hair, O child, have come over me,

28. On account of the curse of the son of Kavi, who is called Usanas. But I am not yet satiated with youth. O Puru, take my decrepitude upon you, and consequent weakness. I shall enjoy the pleasures of life for one thousand years with your youth.

29. After the expiration of one thousand years, I shall return to you your youth and take back my own decrepitude.

Vaishampayana said:—

30. Having been thus addressed by the king, Puru replied to him with all humility. (He said:) "O great king, I shall do as you command me to do.

31. O king, I shall take upon myself your old age and its consequent weakness. Take my youth and enjoy as you like the pleasures of life.

32. Attacked by your old age, deprived of youth and beauty, I shall at your command live and give you my youth."

Yayati said:—

33. O Puru, my child, I am much pleased with you. I grant you the following boon with great pleasure. The people of your kingdom will have all their desires fulfilled.

Vaishampayana said:—

34. Having said this, Yayati remembered the great ascetic, the son of Kavi (Sukra), and transfered his decrepitude to the body of the high-souled Puru.

Thus ends the eighty fourth chapter, the history of Yayati in the Sambhava of the Adi Parva.

CHAPTER LXXXV.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. Having thus received the youth of Puru, Yayati the son of Nahusha, that best of kings, was exceedingly delighted. He again indulged in the pleasures of life.

2. He enjoyed himself to the full extent of his desires and to the full limit of his powers, as much as he desired and as the seasons called forth. But, O king, he did nothing against the precepts of religion.

3. He pleased the celestials by performing sacrifices, the Pitris by *Sradhas*, the poor by charities and the good Brahmanas by fulfilling their desires.

4. The guests by food and drink, the Vaisyas by protection, the Sudras by kindness and the robbers by proper punishments.

5. Yayati pleased all classes of his subjects by ruling over them virtuously like Indra.

6. That king was as powerful as the lion. He was young, and enjoyed all the pleasures of life. He enjoyed unlimited happiness without violating the precepts of religion.

7. The king (Yayati) became exceedingly happy in thus being able to enjoy all the

best objects of enjoyments. That king of men was only sorry (in remembering) that one thousand years would soon come to an end.

8. That royal sage, learned in the mystery of time and possessed of great prowess, having obtained youth for one thousand years and watching proper *Kalas and Kashtas*

9. Sported with Vishwachi (Apsara), some time in the garden (of Indra) *Nandana*, sometimes in *Aloka*, and sometimes on the summit of the Meru Mountain.

10. That virtuous king then found that the fixed time (one thousand) years had come to an end. He then called Puru and addressed him thus.

Yayati said :—

11. O son, O chastiser of foes, I have enjoyed with your youth to the full extent of my desires and to the full limit of my powers and all according to their seasons.

12. But desires never die. They are never satiated by indulgence. By indulgence they flame up like the sacrificial fire with *Ghee* poured into it.

13. If one becomes the sole lord of all the earth with its paddy, oats, gems, beasts and women, still it will not be considered by him enough. Therefore, the thirst for enjoyment, should be abandoned.

14. The thirst (of enjoyments), which is difficult to be cast off by the wicked, which does not fail even with failing life, is truly a fatal disease in man. To get rid of this thirst is real happiness.

15. My mind was attached to the pleasures of life for full one thousand years. My thirst for them, however, without being abated, is daily being increased.

16. Therefore, I shall get rid of it. I shall fix my mind on Brahma, and becoming peaceful and having no attachment, I shall pass the rest of my days in the forest with the innocent deer.

17. O Puru, I am exceedingly pleased with you. Take (back) your own youth. Prosperity be to you. Receive my kingdom. You are my son who has done my favourite work.

Vaishampayana said :—

18. Yayati, the son of Nahusha, then received back his own old age, and his son Puru also received back his youth.

19. Yayati became desirous of installing his youngest son Puru on the throne. But the four orders of his subject with Brahmanas at their head thus addressed him,

20. "O lord, how can you install Puru on the throne, passing over your eldest son Yadu, born of Devjani and grandson of Sukra ?

21. Yadu is your eldest son, after him was born Turvasu. Then Sarmishta's son Drahyu, Anu, and last Puru.

22. How it would be proper to pass over all the elders and install the youngest ? We represent this to you,—act according to the precepts of religion.

Yayati said :—

23. Hear all of you of the four orders of the caste with the Brahmanas at their head, why my kingdom should not be given to my eldest son.

24. My commands were disobeyed by my eldest son. The opinion of the wise men is that the son who disobeys his father is no son at all.

25. The son who obeys the commands of his father and mother, who is humble and a well-wisher of his parents and who loves them, is the best of sons.

26. I have been slighted by Yadu, and Turvasu; much have I been slighted by Drahyu and Anu.

27. Only Puru obeyed my commands, and much have I been honoured and respected by him. He accepted my old age, and therefore, though he is the youngest, yet he should be made king.

28. Puru is a great friend of mine and he did what was agreeable to me. And the son of Kavi, Usanas, Sukra himself, granted me this boon.

29. The son who would obey me would become the king and the lord of the earth. Therefore, I entreat you, let Puru be installed on the throne.

The people said :—

30. O king, it is true that, the son who is accomplished and who seeks the good of his parents, deserves all prosperity, though he is the youngest.

31. Therefore, Puru, who has done good to you, deserve, to have the kingdom. As Sukra has granted this boon, we have no power to say any thing.

Vaishampayana said :—

32. Having been thus addressed by the contented people the son of Nahusha (Yayati) installed his son Puru on the throne.

33. Bestowing the kingdom on Puru, he resolved to live in the forest, and he left his capital with Brahmanas and ascetics.

34. The sons of Yadu are known as the Yadavas, those of Turvasu as the Yavanas, those of Drahyu as the Bhojas, and those of Anu as the Mlechas,

35. Those of Puru as the Pauravas, in which dynasty, O king, you are born to rule the country for one thousand years.

Thus ends the eighty fifth chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXVI.

(SHAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. Having thus installed his dear son Puru on the throne, the son of Nahusha king Yayati, became very happy and accepted the *Vanaprastha* mode of life.

2. He lived in the forest with the Brahmanas, becoming self-controlled, and living on fruits and roots. Thus patiently bearing privations of all sorts, he at last ascended to heaven.

3. Having thus ascended heaven, the king lived there in bliss. But some time after, he was hurled down (from heaven) by Indra.

4. I have heard that having thus fallen from heaven, he stayed in the sky and did not fall on the earth.

5. I have heard that some time after, he again ascended heaven in company with greatly powerful Vasumana, Ashtaka, Pratardhana and Shibi.

Janamejaya said :—

6. I desire to hear in detail why that king, after entering heaven, was hurled down from it, and why he again gained admittance.

7. O Brahmana, let this be narrated by you before all these Brahmana Rishis. The lord of the earth Yayati was like the king of the celestials (Indra) ;

8. He was the progenitor of the exhaustive Kuru race ; he was as effulgent as the sun. He was illustrious, world-wide famous and a man of wonderful achievements. I desire to hear in full the story of his life both here in this world and in heaven.

Vaishampayana said :—

9. I shall narrate to you the excellent history of Yayati's exploits both here on earth and in heaven. The story is sacred, and it destroys all the sins of those that hear it.

10. The son of Nahusha, king Yayati, having installed his youngest son Puru on the throne, went to the forest to lead the life of a recluse.

11. He passed over the claims of his other sons with Yadu at their head, and he lived in the forest on fruits and roots.

12. He brought his mind and his passions under complete control. He pleased the Pitris and celestials by performing sacrifices. He poured libations according to the prescribed rites of men leading the *Vanaprastha*.

13. The illustrious king entertained the guests and strangers with fruits of the forest and *Ghee*. He supported himself by eating only the scattered corn seeds.

14—16. The king thus passed full one thousand years. He observed the vow of silence with his mind under complete control. He passed full one year in fasting, living on air alone and having no sleep. He passed another one year in the midst of four fires and the burning sun overhead. He stood for six months continually on one leg. (Having thus passed his life in austere penances), the king, (Yayati) the doer of sacred deeds, ascended heaven.

Thus ends the eighty six chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXVII.

(SHAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. When that great king was living in heaven, he was adored by the celestials, the *Sadhyas*, the *Marutas*, and the *Vasus*.

2. That doer of pious acts (Yayati) often went from the region of the celestials to the region of Brahma. It is heard that he lived in heaven for a long time.

3. One day the best of kings, Yayati, went to Indra, and in the course of conversation the lord of earth was asked by Indra.

Indra said :—

4. O king, what did you say when Puru took your old age on earth and when you gave him his kingdom ?

Yayati said :—

5. I told him the whole country between the rivers *Ganges* and the *Yamuna* which is in fact the central region of the earth, is thine. Your brothers will have the outlying regions.

6. I told him, the men having no anger are superior to men with anger ; men having forgiveness are superior to men having no forgiveness. Man is superior to animals and the learned to the ignorant.

7. If wronged, you should not wrong in return. One's anger, if not subdued, burns one's own self. If subdued, it procures the virtues of the doers of good acts.

8. You should never give pain to others by cruel words. Never defeat your enemies by despicable means. Never utter such sinful and burning words as may give pain to others.

9. He who pricks another by the thorns of cruel words holds in his mouth a persecuting Rakshasa. Lakshmi (prosperity) leaves the man who casts his eyes on even such a man.

10. You should always keep the virtuous man before you as your model. You should always compare your acts with those of the virtuous. You should always disregard the cruel words of the wicked.

11. He who keeps the arrows of cruel words in his lips weeps day and night. The cruel words strike at the inmost part of the body. The wise men never fling such arrows (of cruel words) at others.

12. There is nothing in the three worlds with which you can worship the deties as kindness, friendship, charity and sweet words.

13. Therefore, you should always utter sweet words that give pleasure and not pain. You should always give and never beg. You should show respects to those that deserve your respect.

Thus ends the eighty seventh chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXVIII.

(SAMBHAVA PARVA).—*Continued.*

Indra said:—

1. O king, O son of Nahusha, O Yayati, after accomplishing all your duties, you went to the forest, leaving your home. I ask you,—tell me like whom you are in ascetic merits.

Yayati said:—

2. O Vasava (Indra), I do not find among men, the celestials, the Gandharvas and great Rishis, any one equal to me in ascetic merits.

Indra said:—

3. O king, as you disregard those that are your superiors, those that are your equals, and those that are your inferiors, your virtues, therefore, suffer a diminution, and thus you must fall from heaven.

Yayati said:—

4. O king of the celestials, if my virtues have really been diminished (by my pride), let me fall at least among men who are virtuous and honest.

Indra said:—

5. O king, you shall fall among those that are virtuous and honest. You shall also gain great renown. O Yayati, after your this experience, never again disregard any one,—your superiors, your equals or even your inferiors.

Vaishampayana said:—

6. Thereupon Yayati fell from the region of the holy. And he was seen when thus falling by that royal sage, Astaka, the protector of religion. Seeing him he asked,

Astaka said:—

7. Who are you, young as you are, as handsome as Indra, as prominent by your own splendour as that of fire? Who are you falling like the foremost ranger of the sky, the sun, driving away the dark masses of clouds?

8. Seeing you fall from the region of the sun, as effulgent as the fire or the sun, all men are asking themselves, "What is this that falls?" They are deprived of their conciousness.

9. Seeing you in the path of the celestials, as effulgent as Surja, Indra, or Vishnu, we have all come to you to ascertain the truth.

10. O enviably handsome one, we would not have been guilty of incivility by first asking you who you are, if you would have asked us first who we are. We ask you, (tell us) who you are, and why you come here.

11. O Indra-like great one, let your fears be dispelled, let your woes and afflictions cease. You are now in the presence of the virtuous and the wise. Even Indra, the slayer of Vala, cannot do you any harm.

12. O Indra-like great one, the honest and the virtuous are the support of their brethern. Here are assembled the protectors of the movables and the immovables of the world.—the honest and the virtuous. You are now with such ones.

13. As Agni is the lord that gives heat, as earth is the lord that holds the seed (and produces corn), as sun is the lord that dispels darkness, so is a guest the lord of the honest and the virtuous.

Thus ends the eighty eighth chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER LXXXIX.

(SAMBHAVA PARVA).—*Continued.*

Yayati said:—

1. I am Yayati, the son of Nahusha and the father of Puru. I am falling down from the region of the celestials, the Siddhas and the Rishis, for the diminution of my virtues. (I am falling), because I disregarded every creature on earth.

2. As I am older than you in age, I did not salute you first. He who is older in age or superior in learning or asceticism is revered by Brahmanas.

Astaka said:—

3. O king, you say that he, who is older in years, deserves the respect and reverence of others. But it is said that he is truly worthy of respect who is superior in learning and asceticism.

Yayati said:—

4. It is said that sin destroys the merit of all virtuous acts. Vanity contains the element of that which leads to hell. The virtuous never follow the path of the sinful.

5. They act in a way as to increase their virtue. I myself had great religious merits, but all is now gone. I shall never be able to regain them with my best efforts. He, who will take lesson from my this fate, will be wise and virtuous.

6. He who, having acquired great wealth, performs sacrifices, who, having acquired all kinds of learning, remains humble, who, having studied the entire Vedas, devotes himself to asceticism, goes to heaven.

7. No one should be proud of his great wealth; no one should feel exalted, because he has studied the entire Vedas. Men are of different dispositions in the world, but Destiny is supreme. Power and exertion are both futile and useless. Knowing Destiny to be supreme (over all), the wise should neither feel pride nor grief.

8. Remembering that Destiny is supreme (over all), creatures should know that happiness and mysery depend on Destiny, and not on their own exertion and power.

9. The wise should always live contented, without grieving for mysery or exalting for happiness. When Destiny is supreme, both grief and exaltation are useless.

10. O Astaka, I never feel terrified with fear, nor do I ever feel grief, for I know that I shall be on earth exactly what the great Ordainer has made me.

11. The Insects, the worms, all the oviparousc reatures, vegitables, crawling animals, vermins, fishes, stones, grass, wood,—in fact all created things,—are united with the Prakiti when they are freed from their acts.

12. Happiness and misery are transitory. O Astaka, knowing this, why should I grieve? We never know how we are to act to avoid misery. Therefore, grief must be cast off.

Vaishampayana said:—

13. King Yayati, possessed of every accomplishment, who was the maternal grand father of Astaka, was again asked by him to tell him the account of his living in heaven.

Astaka said:—

14. O king of the world, tell me in detail the account of all those regions which you have visited and in which you passed your time in bliss. (Tell me also) the period for which you thus lived.

Yayati said:—

15. I was a great king on earth, ruling over the whole world as my kingdom. I acquired many high regions by my religious merits. I lived full one thousand years on earth, and then I ascended to a very high region.

16. It is the abode of Indra. It is very beautiful; it has one thousand gates, and it extends one hundred *Yoyanas* all around. Here lived I for another one thousand years. And then I ascended to a higher region.

17. This is the region of supreme beatitude,—the abode of the Prajapati, the lord of the earth,—a region very difficult to attain. Here lived I for another one thousand years. And I then ascended to a higher region.

18. It is the abode of the god of gods, (Vishnu), where I lived for many years in supreme bliss. I have lived in various regions, and I was adored by the celestials, and I possessed splendour and prowess like the celestials.

19. I was capable of assuming any form at will; I sported for many millions of years with the Apsaras in the gardens of Nandana, under innumerable beautiful trees clad in flowery garb and spreading delicious perfume.

20. I lived there in celestial happiness for many many years, when a celestial messenger of grim vissage thrice shouted to me in a loud and deep voice, "*Ruined, Ruined, Ruined.*"

21. O best of kings, this much I remember that I fell from Nandana, and all my religious merits were gone. O king of men, I heard the voices of the celestials in the sky exclaiming in grief,

22. "What misfortune! The virtuous and meritorious Yayati is falling! His all religious merits are destroyed!" And when I was falling, I asked them, "Where are those wise ones amongst whom am I to fall?"

23. They pointed out to me this sacred sacrificial region belonging to you. I am hastely coming to this your sacrificial ground, seeing the curls of smoke that rise from the sacrificial fire and blacken the sky. I smelt the perfume of the sacrificial *Ghee*.

Thus ends the eighty ninth chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER XC.[1]

(SAMBHAVA PARVA)—*Continued.*

Astaka said :—

1. O foremost man of the Krita Yuga, you, having been able to assume any form at will, passed millions of years in the garden of Nandana. For what reason have you been compelled to leave that happy region and come here to-day?

Yayati said :—

2. As relatives and kinsmen forsake in this world a man who has lost his wealth, so in the other world Indra and the celestials forsake one who loses his righteousness.

Astaka said :—

3. O king, I am very curious to learn how men can lose their righteousness in the other world. Tell me also what regions are attained by what means. I know you are acquainted with all the doings and the sayings.

Yayati said :—

4. O god-like man, they that speak of their own merits are doomed to the painful hell called *Bhouma* (earth). Though really lean, they appear to grow (fat on earth) to become the food for vultures, dogs and jackals.

5. Therefore, O king, this censurable and wicked vice should be cast off. O king. I have now told you all. Tell me what more I shall speak.

Astaka said :—

6. When life is destroyed by age, vultures, *Sitikanta*, insects and worms eat up the human body,—where does man then live? How does he come to life again? I have never heard of any hell called *Bhouma*,

Yayati said :—

7. When the body is destroyed (by death), man, according to the effects of his acts, is born again in the womb of his mother. He stays there in an indistinct form, and he then gradually assumes distinct and visible form. He then reappears and walks on the earth. Thus he falls into the hell *Bhouma* (earth) and does not see the end of his existence.

8. Some thus falling live for sixty thousand years in the firmament; some again for eighty thousand years. They then fall (on this earth), and they are attacked by fearful Bhouma Rakshasas of sharp teeth.

Astaka said :—

9. Why are men, when thus falling from heaven, attacked by these fearful and sharp-teethed Rakshasas? Why are they not annihilated? How do they again enter the womb?

Yayati said :—

10—11. All beings, thus fallen from heaven, become subtle substance, living in water. This water subsequently becomes the semen from which life is created. It then enters the womb of a woman in her season and developes into the embryo. It then becomes visible life like the fruit from the flower. Entering into trees, plants, vegitables, water, air earth and space, the watery seed of life becomes quadrupeds or bipeds. This is the case with all creatures.

Astaka said :—

12—13. Does a being who has got a human form enter the womb in its own shape or in some other? How does it acquire its distinct and visible shape, its eyes, ears and consciousness? Tell me all this, I ask you, because I have my doubts?

Yayati said :—

14. The being that remains in a subtle from in the seed, when dropped into the womb, is attracted by atmospheric force for purposes of rebirth, according to the merits of one's acts.

15—16. He then developes in course of time into the embryo. He is then furnished with the visible organisation. Coming out of the womb in course of time, he becomes conscious of his existence. He then becomes sensible of sound by his ears, of colour and form by his eyes, of scent by his nose, of taste by his tongue, of touch by his whole body, and of ideas by his mind. O Astaka, it is thus that the gross and visible body developes from the subtle essence.

Astaka said :—

17. The body is burnt, buried or otherwise destroyed after death. Reduced to nothing on one's death, by what principle is one again revived ?

Yayati said :—

18. O best of kings, the man who dies, assumes a subtle form, but he retains the consciousness of all his acts as if in a dream. He then assumes some other form with a quicker speed than that of air.

19. The virtuous attain to a superior and the vicious to an inferior form of existence. The vicious becomes worms and insects. O illustrious one, I have nothing more to say.

20. I have told you, how beings are born by the developement of their embryonic form as quadrupeds, bipeds, and six-footed creatures. What more will you ask me ?

Astaka said :—

21. O sire, how does a man attain to those higher regions whence there is no return to earthly life again ? Is it by asceticism or knowledge ? How does a man attain to the region of the highest bliss ? As I ask you, tell me all.

Yayati said :—

22. The wise say that there are seven gates through which admission might be gained to heaven. These are asceticism. gift, tranquility of mind, self-command, modesty, simplicity and kindness. A person loses all this in consequence of vanity.

23. The man who, having acquired knowledge, regards himself as learned and destroys the reputation of others by his learning, never goes to the region of the highest bliss. It does not also give him the power of attaining to Brahma.

24. Study, taciturnity, worship before fire, and sacrifices, these are the four means through which fear is removed. But when these four are mixed with vanity, they cause fear instead of removing it.

25. The wise should never feel pride in receiving honours, nor should they be sorry if insulted. For it is the wise alone that honour the wise ; the wicked and vicious can never act like the virtuous. "I have given so much, I have performed so many sacrifices, I have studied so much, I have observed so many vows,"—such vanity and pride are the roots of all fear. Therefore, it must be abandoned by all means.

26. Those learned men who accept as their only support the unchangeable and inconceivable Brahma,—Brahma that showers blessings on persons virtuous as you are, —enjoy perfect peace here in this world and hereafter in heaven.

Thus ends the ninetieth chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER XCI.

(SAMBHAVA PARVA.)—*Continued.*

Astaka said :—

1. Those that are learned in the Vedas differ in opinions as regards the respective methods which should be practised by the *Grihastas*, *Brahmacharis*, *Bhikhus* and *Vanaprasthas*, so that they may acquire religious merits.

Yayati said :—

2. A *Brahmachari* must do the following. When he will live in the house of his preceptor, he must receive lessons only when his preceptor will call him to do it. He must serve his preceptor without waiting for his command. He must rise before his preceptor from his bed and go to bed after him. He must be humble, self-controlled, patient, vigilent, and devoted to study.

3. It is said in the oldest Upanishada that he must perform sacrifices after acquiring wealth by honest means. He should spend it in charity ; he should be hospitable to all that would come to his house ; he should never use anything without giving a portion to others.

4. A Muni (*Brahmachari*) should live in the forest, depending on his own vigour and without searching for food. He should abstain from all vicious acts ; he should give away in charity ; he should never inflict pain upon any creatures. It is then only that he can gain success.

5. He is a true *Bhikshu*, who does not support himself by any manual labour, who possesses many accomplishments, who has his passions under complete control, who is thoroughly unconnected with all worldly concerns, who does not sleep under the shelter of a householder's roof, who is without wife, and who travels over many countries, going some distance every day.

6—7. A learned man should adopt the *Vanaprastha* mode of life, after the performance of the necessary rites. He should adopt it when he has been able to control his thirst for enjoyments and desire of acquiring wealth. When a man dies in the forest, leading the *Vanaprastha* mode of life, he mixes his ancestors and grand-children, numbering ten generations including himself, with the divine essence,

Askata said :—

8. How many kinds of *Munis* are there, and how many kinds of *Mounis* (observers of vows)? We desire to hear all this.

Yayati said :—

9. O King, he is a true *Muni*, who possesses all things pertaining to a village though living in the forest, and also possesses all things pertaining to the forest though living in a village.

Askata said :—

10. How is it possible to possess all things pertaining to a village when living in the forest, and all things pertaining to a forest when living in a village?

Yayati said :—

11. A *Muni* lives in the forest after withdrawing himself from all worldly objects. But though he never seeks to possess things pertaining to a village, he may yet get them by his ascetic powers.

12—13. A true *Muni*, withdrawn from all earthly objects, might live in a village, leading the life of a hermit. Clad in *Kaupina* (scantiest of robes,) he considers himself attired in the richest robe. He is content with food just sufficient to support life.

14. He who abandons all desires, who has all his passions under complete control, and who has given up all actions, is the man who attains success.

15. Why should you not revere the man who lives on pure food, who refrains from injuring others, whose heart is ever holy, who is effulgent in his ascetic merits, who is free from the leaden weight of desire and who abstains from injury even when it is sanctioned by the scriptures?

16. Emaciated by hard asceticism, and reduced in marrow, blood and flesh, such a *Muni* not only conquers this world, but the highest world.

17. The *Muni* who sits in *Yoga* meditation, and who becomes indifferent to happiness and misery, honour, and insult, conquers this world, and conquering it, he conquers the highest world.

18. The *Muni* who eats like the kine and other animals, without providing for it beforehand and without any relish, becomes identified with the whole universe.

Thus ends the ninety first chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER XCII.

(SAMBHAVA PARVA)—*Continued.*

Astaka said :—

1. O king, who does amongst the two,—namely the ascetic and the man of knowledge,—first attain to the communion with Brahma, although both exerting like the sun and the moon!

Yayati said :—

2. He who is a man of knowledge, and who is self centrolled, though living among the householders with various sorts of desires, attains to salvation first.

3. Those that devote themselves to *Yoga* meditation take time to acquire that knowledge, for by practice alone they divest themselves from the idea of duality.

4--5. Then again, if a man devoted to *Yoga* does not find sufficient time to attain to success in one's one life, he is benifited in his next life by the progress already made. But the man of knowledge ever sees the indistructible Unity, therefore he, though emerged in worldly enjoyments, is never affected in the heart.

Astaka said :—

6. O king, you are young, you are handsome, you are decorated with celestial garlands, your splendour is great. From what place have you come, and where do you go? Whose messenger are you? Are you going to earth?

Yayati said :—

7. As I have lost my religious virtues, I am falling into the *Bhouma* (earth) hell. I shall go there after finishing my talk with you. The *Lokapalas* are commanding me even now to hasten thither.

8. O king, I have obtained the following boon from Indra. Though I shall fall on earth, yet I shall fall among wise and virtuous men.

Astaka said :—

9. O king, I believe, you know every thing. I ask you,—is there any region for myself either in heaven or in the firmament? If there be any,—you shall not fall.

Yayati said :—

10. O best of kings, there are many regions for you to enjoy in heaven, as many as the kine and horses of earth, as the animals in the wilderness and the hills.

Astaka said :—

11. O king, I give to you all those regions in heaven or in the firmament that

are for me to enjoy. Therefore, though falling, you must not fall. Take them soon, wherever they may be, in heaven or in the firmament. Let your sorrow cease.

Yayati said:—

12. O best of kings, a Brahma-knowing Brahmana alone can accept gifts, and not men like ourselves. O king, I myself have given away (many gifts) to Brahmanas, as I should do.

13. Let no man, who is not a Brahmana, and no woman who is the wife of a hero, earn infamy by accepting gifts. I have always desired to perform virtuous acts on earth. What I have never done before, how shall I do it now and accept a gift?

Pratardhana said:—

14. O handsome one, I am Pratardhana by name. I ask you,—is there any region for me in heaven or in the firmament to enjoy as fruits of my virtues? You know everything.

Yayati said:—

15. O king, innumerable regions, as effulgent as the solar disc, and full of great felicity, await you. If you live only for seven days in each, they will never be exhausted.

Pratardhana said:—

16. I give to you all of them. Therefore, though falling, you must not fall. Let all the regions for me to enjoy be yours, whether they may be in heaven or in the firmament. Take them soon, and let your sorrow cease.

Yayati said:—

17—18. O king, no king of equal energy should ever desire to accept in gift the religious merits of another king acquired by *Yoga*. No king, if wise, should act in a censurable way, though afflicted with calamity. A king should keep his eyes fixed on virtue and walk in the path of piety, and thus encrease his fame. A virtuous man like me, who knows what are his duties, should not act so meanly as you ask me to do.

19. When others, desirous of acquiring religious merit, do not accept gifts, how can I do it what they do not?

Vaishampayana said:—

When the best of kings, Yayati, said this, he was thus addressed by Vasumana.

Thus ends the ninety second chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER XCIII.

(SAMBHAVA PARVA)—*Continued.*

Vasumana said:—

1. I am Vasumana, the son of Oshadaswa. I ask you, O king,—is there any region for me to enjoy either in heaven or in the firmament, as fruits of my virtuous acts? O high-souled one, you know all holy regions.

Yayati said:—

2. The extensive regions, as extensive as those in the firmament, on earth and ten points of heaven that are illuminated by the sun, are all waiting for you.

Vasumana said:—

3. I give them all to you. Let those regions that are mine be all yours. O king, if it is improper for you to accept them in gift, then purchase them with a straw.

Yayati said:—

4. I do not remember to have ever bought or sold any thing in an unfair way. This has also never been done by other kings. How shall I do it then?

Vasumana said:—

5. O king, if to purchase them be considered by you improper, take them from me as gifts. I for myself speak, that I shall never go to those regions that are for me. Let them, therefore, be yours.

Sivi said:—

6. I am Sivi, the son of Ushinara. I ask you, O king, O sire,—is there any region in heaven or in the firmament for me to enjoy? You know every region that one may enjoy as the fruit of his religious merit.

Yayati said:—

7. You have never disregarded eithee in mind or by speech the honest and the virtuous men that ever applied to you. Therr are infinite worlds for you to enjoy in heaven, all blazing like lightning.

Sivi said:—

8. If you consider their purchase as improper, I give them to you as gifts. O king, take them all. I shall never go to the region where the wise never feel the least grief.

Yayati said:—

9. O Sivi, you have indeed obtained for yourself infinite worlds, possessed as you are of the prowess of Indra. But I do not wish to enjoy regions given to me by others. Therefore, I cannot accept your gifts.

Astaka said :—

10. O king, each of us has expressed our desire to give you the regions that each of us has acquired by his religious merits. You refuse to accept them. We leave them for you, and we shall now descend into the earth-hell.

Yayati said :—

11. You are all truth-loving and wise. Give me that which I desire to have. I shall not be able to do what I have not done before.

Astaka said :—

12. To whom does these fine cars belong that we see before us? Do men ride on them who go to the regions of everlasting bliss?

Yayati said :—

13. These fine golden cars, as blazing as fire, and displaying great glory, will carry you to regions of bliss.

Astaka said :—

14. O king, get on these cars and go to heaven. We can wait. We shall follow you in time.

Yayati said :—

15. We can now all go together. All of us have conquered heaven. Behold, the glorious path to heaven becomes visible.

Vaishampayana said :—

16. Illuminating the whole firmament by the glory of their virtues, those excellent kings got on those cars and set out in order to get admittance into heaven.

Astaka said :—

17. I always thought that Indra was my special friend and that I shall, of all others, first obtain admittance into heaven. But how is it that Sivi, the son of Ushinara, has already left us behind?

Yayati said :—

18—19. This son of Ushinara had given all he possessed to attain to the region of Brahma. Therefore, he is the foremost among all of you. Sivi's liberality, asceticism, truth, virtue, modesty, good fortune, forgiveness, amiability, and desire of performing good acts, have been so great that none can measure them.

Vaishampayana said :—

20. Astaka, impelled by curiosity, again asked his maternal grandfather, who was like Indra himself, "O king, I ask you, tell me truly, whence have you come? Who are you? and whose son are you?

Yayati said :—

21. I tell you truly. I am Yayati, the son of Nahusha and the father of Puru. I was a *Sarvavouma* on earth. You are my kinsmen. I am your maternal grandfather.

22. Having conquered the whole earth, I gave clothes to the Brahmanas. I gave them also one hundred horses fit for sacrificial offerings. For such pious acts the celestials become propitious to those that perform them.

23. I gave also to Brahmanas this whole earth with her horses, elephants, kine, gold and all kinds of wealth. I gave away also one hundred *Arbudas* of excellent milch cows.

24. The firmament and earth still exist owing to my truth and virtue. Fire still burns owing to my truth and virtue. Never a word has been uttered by me which is not true. The wise, therefore, adore truth.

25. O Astaka, all that I have told you, Pratardhana, and Vasumana, is the truth itself. I know that all the worlds, all the Rishis and all the celestials are adorable only because Truth characterises them all.

26. He who will duly read to the good Brahmanas the account of our ascension to heaven without malice shall himself attain to the same worlds with us.

Vaishampayana said :—

27. Thus ascended to heaven that illustrious man (Yayati) of great achievements. Rescued by his kinsmen, he left the earth and filled the three worlds with the fame of his deeds.

Thus ends the ninety third chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER XCIV.

(SAMBHABA PARVA.)—*Continued.*

Janamejaya said :—

1. Adorable Sir, I desire to hear the history of those kings who were descended from Puru. Tell me what powers and what achievements each possessed.

2. I have heard that in the dynasty of Puru there was not a single king who was deficient in good behaviour or in prowess. There was none who has no sons.

3. O great ascetic, I desire to hear in detail the account of these kings who were endued with great learning and who possessed all accomplishments.

Vaishampayana said :—

4. As you ask me I shall tell you all about the heroic kings of Puru's royal

dynasty, who were all equal to Indra in power. They possessed great affluence and commanded the respect of all, on account of their many accomplishments.

5. Puru begot on his wife Paushti three great car-warriors, namely Pravira, Iswara and Raudraswa. Amongst these three, Pravira kept up the line.

6. Pravira begot on his wife Suraseni, a son named Manashyu. This lotus-eyed king had his sovereignty over the whole earth bounded by the four seas.

7. Manashyu begot on his wife Sauviri threesons, namely Sakta, Sanghanana and Vagmi; they were all great heroes and car-warriors.

8. The wise and virtuous Raudrashwa begot on Apsara Misrakeshi ten sons who were all great bow-men.

9. They were great heroes, and performed many sacrifices in honour of the celestials; they were learned in all the Sastras, and were virtuous. All of them begot sons.

10—11. They were Richeyu, Kaksheyu, powerful Krikaneyu, Sthandileyu, Vaneyu, greatly famous Jaleyu, intelligent and strong Tejeyu, Indra-like powerful Satyeyu, Dharmeyu and celestial-like powerful Sannateyu.

12. Amongst them all, Richeyu became the sole lord of the whole earth and was known by the name of Anadhirsti. He was in prowess like Indra.

13. Anadhristi had a son, named Matinara who became a very virtuous king and greatly famous. He performed both *Rajshuya* and *Ashwamedha* sacrifices.

14. Matinara had four greatly powerful sons, namely Tansu, Mahana, Atiratha, and immeasurably glorious Drahyu.

15. Amongst them, greatly powerful Tansu became the perpetuator of Puru's line. He subjugated the whole earth and gained great fame and splendour.

16. Tansu begot a greatly powerful son, named Ilina. He became the foremost of all conquerors and subjugated the whole world.

17. Ilina begot on his wife, Rothantari, five sons, Dushmanta being the eldest. They were all as great in power as the five elements.

18. (They were) Dushmanta, Sura, Bhima, Pravashu and Vasu. O Janamejaya, amongst them the eldest Dushmanta became king.

19. Dushmanta begot on his wife, Sakuntala, a learned son, named Bharata who became king. From him was the Bharata dynasty and from him spread its great fame.

20. Bharata begot on his three wives nine sons, but none of them was like his father, and Bharata was not satisfied with any of them.

21. Thereupon their mothers, becoming angry, killed them all. Therefore, the procreation of that great king was in vain.

22. The king then performed a great sacrifice and obtained a son, named Bhumanyu through the grace of Bharadwaja.

23. O best of the Bharata race, the descendant of Puru, regarding himself as really possessing a son, installed him as his heir-apparent.

24—25. Bhumanyu begot on his wife Pushkarini six sons, namely Suhatra, Suhota Suhavi, Sayayu, Richika and Diviratha. The eldest of them Suhotra obtained the throne of the world.

26. He performed many *Rajshuya* and Horse-sacrifices. He subjugated the whole earth bounded by the four seas,

27—28. And full of elephants, kine, horses and great wealth of gems and gold. The earth was, as it were, sinking with the weight of numberless human beings, elephants, horses and cars. Suhotra virtuously ruled over all his subjects.

29. During his reign, the surface of the whole earth was dotted all over with hundreds and thousands of sacrifical stakes. The earth became full of corns and human beings.

30. O descendant of the Bharata race, the lord of the earth Suhotra begot on his wife, Aikshaki three sons, namely Ajamida, Sumida and Puramida.

31. The eldest of them Ajamida became the perpetuator of the royal line. O descendant of the Bharata race, he begot six sons upon his three wives.

32. Riksha was born in the womb of Dhumini, Dushmanta and Parameshti in that of Nili, and Jahnyu, Jala and Rupina in that of Keshini.

33. All the Panchalas were descended from Dushmanta and Parameshti. The Kushikas were the descendants of the greatly effulgent Jahnyu.

34. Riksha was elder than Jala and Rupina; he begot Samvarana, who was the perpetuator of the line.

35—36. O king, it has been heard by us that when Samvarana, the son of Riksha, was ruling the earth, there occured a great loss of people on account of famine, plague, draught and disease.

37—38. The Bharata princes were defeated by the armies of their enemies; and the Panchalas, set out with their four kinds of troops to conquer the earth. They soon brought the whole earth under their sway, and with their ten *Akshauhinis* of soldiers the king of the Panchalas defeated the princes of Bharata.

39. Samvarana then fled in fear with his wife and ministers, sons and relatives.

40. He took shelter in the forest on the banks of the river *Sindhu* which extended up to the foot of the mountain.

41. There lived the Bharatas within their fort for many years; and thus full one thousand years passed away.

42. (And when they were living there), the illustrious Rishi Vasishta one day came to those exiled Bharatas. On his approach, they went out and duly worshipped him.

43. All the Bharatas offered him *Arghya*, and entertaining him with reverence, they told every thing to the great Rishi.

44. When he was seated on his seat, the king himself addressed him thus, "O illustrious man, be our priest. We shall try to regain our kingdom."

45—46. Vasishta replied to the Bharatas by saying *Om*. We have heard that Vasishta installed the best of the Pauravas (Samvarana) as the lord over all the Kshatrya races. The king retook the capital that was lost.

47—48. He then began to make all the other kings of the world to pay tribute to him. That powerful monarch, thus getting possession of the whole earth, performed many sacrifices in which great presents were made to the Brahmanas. Samvarana begot on his wife Tapati, the daughter of Surya, a son named Kuru.

49. As Kuru was greatly virtuous, he was installed as the king by all the people. It is after his name that *Kuru Jangala* has become so famous in the world.

50—51. That great ascetic made Kurukshetra famous by his asceticism there. We have heard that Avikshit, Abhishyata, Chaitraratha, Muni and famous Janamejaya were the five sons begot by him on his highly intelligent wife Vahini.

52. Avikshit begot Parikshit, powerful Savalaswa, Adiraja, Viraja, greatly strong Salmali, Uchaisrava, Bhangakara, and the eighth Jitari.

53. In the race of these (eight heroes) were born, as the fruits of their many virtuous acts, seven greatly powerful car-warriors, Janameyaya being at the head.

54—55. Parikshit had sons who were all learned in *Dharma* and *Artha*. They were Kakshasena, Ugrasena, and greatly effulgent Chitrasena, Indrasena, Susena, and Bhimasena. All the sons of Janamejaya were famous in the world as being greatly powerful (princes.)

56—57. They were Dhritarashtra, the eldest, Pandu, Valhika, greatly effulgent Nishada, the mighty Jamvunada, Kundadara, Padati, and the eighth Vasati. They were all learned in *Dharma* and *Artha* and engaged in doing good to all creatures.

58—59. Amongst them Dhritarastra became king, and he had eight sons, namely Kundika, Hasti, Vitarka, Kratha, Kundina, Havisrava, Indrabha, and the invincible Bhumanyu. Amongst the sons of Dhritarastra only three were famous.

60. O descendant of Bharata, (they were) Pratipa, Dharmanetra and Sunetra. Amongst the three Pratipa became unrivalled of all.

61. O best of the Bharata race, Pratipa begot three sons, namely Devapi, Santanu, and mighty car-warrior Valhika.

62. Devapi adopted asceticism, impelled by the desire to do good to his brothers. Consequently the kingdom was obtained by Santanu and the mighty car-warrior Valhika.

63. O king, besides these (I have mentioned), there were born in the Bharata race many other good monarchs all greatly effulgent and all like the celestial Rishis in virtue and ascetic power.

64. In this way were born in the race of Manu, many mighty car-warriors like the celestials themselves, and who by their number greatly increased the *Aila* dynasty.

Thus ends the ninety fourth chapter, the narration of the Puru dynasty, in the Sambhava of the Adi Parva.

CHAPTER XCV.

(SAMBHAVA PARVA.)—*Continued.*

Janamejaya said :—

1. O Brahmana, I have heard from you the great history of my ancestors. I have also heard from you about the great kings that were born in my dynasty.

2. But I am not still satiated with this charming account,—for it is so short. Therefore, narrate to me in detail

3. This delightful history, commencing from Prajapati Manu. Who will not feel delight in hearing such an account, sacred as it is.

4. The fame of these monarchs covered the three worlds on account of their wisdom, virtue, accomplishments and high characters.

5. Having heard of their liberality, prowess, physical strength, mental vigour, energy and perseverence,—this history, sweet as ambrosia,—I have not been satiated.

Vaishampayana said :—

6. O king, hear the auspicious history, of your own race as I recite it to you in detail, and just as I heard it before from Dwaipayana.

7. Daksha begot Aditi. Aditi begot Vivaswata. Vivaswata begot Manu. Manu begot Ila. Ila begot Pururava, Pururava begot Ayusha, Ayusha begot Nahusha, Nahusha begot Yayati. Yayati had two wives,

8. Namely Devajani, the daughter of Ushanas (Sukra) and Sarmishta, the daughter of Vrisaparva. This is a *sloka* about this line.

9. Devjani gave birth to Yadu and Turvasu ; and Sarmishta, the daughter of Vrishaparva, gave birth to Drahyu, Anu and Puru. From Yadu, the Yadavas were descended, and from Puru the Pauravas.

10. Puru had a wife, named Kaushalya, and he begot on her a son named Janamejaya. He performed three great Horse-sacrifices and a sacrifice called *Vishwajita*. He then retired into a forest.

11. Janamejaya married Ananta, the daughter of Madhava. He begot on her a son, named Prachinata. He was so called because he conquered all the countries in the east even where the sun rises.

12. Prachinata married Asamaki, the daughter of the Yadavas, and she gave birth to a son, named Sanjati.

13. Sanjati married Varangi, the daughter of Drishatwata and she gave birth to a son called Ahanjati.

14. Ahanjati married Bhanumati, the daughter of Kirtavija and he begot on her a son, named Sarvavauma.

15. Sarvavauma married Sunanda, the daughter of Kakeya who was taken by force, and she gave birth to a son, named Jayatsena.

16. Jayatsena married Susrava, the daughter of the Vidharva king, and she gave birth to a son, named Avachina.

17. Avachina married another princess of the Vidharva kings, called Maryada, and she gave birth to a son, named Arihana.

18. Arihana married Agni, and she gave birth to a son, named Mahavauma.

19. Mahavauma married Suyaja, the daughter of Prasenjit, and she gave birth to a son, named Ayutanayi. He was so called, because he performed a sacrifice in which the fat of one *Ayuta* male beings was required.

20. Ajutanayi married Kama, the daughter of Prithusrava, and she gave birth to a son, called Akrodhona.

21. Akrodhona married Karamva, the daughter of the king of Kalinga, and she gave birth to a son, called Devatithi.

22. Devatithi married Maryada, the princess of Videha, and she gave birth to a son, named Arihana.

23. Arihana married Sudeva, the princess of Anga and she gave birth to a son, Riksha.

24. Riksha married Jwala, the daughter of Takshaka, and she gave birth to a son, named Matinara.

25. Matinara performed the most efficacious twelve years' sacrifice on the banks of the *Saraswati*. At the conclusion of the sacrifice, the *Saraswati* herself appeared before him and chose him as her husband. He begot on her a son, named Tangsu.

26. Here is a *sloka* describing Tangsu's descendants. Tangsu begot on his wife, the princess of Kalinga, a son, named Ilina.

27. Ilana begot on his wife, Rathantari, five sons, Dushmanta being the eldest of them.

28. Dushmanta married Sakuntala, the daughter of Vishwamitra, and she gave birth to a son, named Bharata.

29. Here are two slokas, describing the descendants of Bharata. "O Dushmanta, the mother is but a sheath of flesh (within which the son dwells). The son sprung from the father is the father himself. Therefore, cherish your son. Do not insult Sakuntala.

30. O best of men, the son, begotten by one's own self, rescues him from the abode of Yama. You are the father of this son. Sakuntala has spoken the truth."

31. It is for this reason he was called Bharata. Bharata married Sunanda, the daughter of Sarvasena, the king of Kashi, and she gave birth to a son, called Bhumanyu.

32. Bhumanyu married Vijaya, the daughter of Dasarha, and she gave birth to a son, named Suhotra.

33. Suhotra married Suvarna, the daughter of Ikshaku, and she gave birth to

a son, named Hasti, who founded this city, called, after his name Hastinapur.

34. Hasti married Yosodhara, the princess of Trigartha, and she gave birth to a son, named Vikunthana.

35. Vikunthana married Sudeva, the princess of Dasarha, and she gave birth to a son, named Ajamida.

36. Ajamida had four wives, namely Kaikeyi, Gandhari, Visala and Riksha, and he begot on them two thousands and one hundred sons. And Amongst them all, Samvarana became the perpetuator of the dynasty.

37. Samvarana married Tapati, the daughter of Vivaswata, and she gave birth to a son, named Kuru.

38. Kuru married Subhangi, the princess of Dasarha, and she gave birth to a son, named Viduratha.

39. Viduratha married Sungprya, the daughter of Madhava, and she gave birth to a son, named Anaswa.

40. Anaswa married Amrita, the daughter of the Mahavas, and she gave birth to a son, named Parikshit.

41. Parikshit married Sujasa, the daughter of Vahuda, and she gave birth to a son, named Bhimasena.

42. Bhimasena married Kumari, the princess of Kekaya, and she gave birth to a son, named Pratisrava.

43. Pratisrava begot Pratipa; Pratipa married Sunanda, the daughter of Sivi, and she gave birth to three sons, namely Devapi, Santanu and Valhika.

44. Devapi retired into a forest as a hermit when he was still a boy. Therefore, Santanu became king.

45. Here occurs a *sloka*, describing Santanu. "Those that were touched by this king with his hands, felt indescribable pleasure. They became restored to youth. Therefore, this king was called *Santanu*."

46. Santanu married Ganga, and she gave birth to a son, named Devavrata, who was afterwards called Bhisma.

47. Bishma, being desirous of doing good to his father, got him married to Satyavati, who was also called Ghandakali.

48. In her maidenhood she gave birth to a son by Parasara, named Dwaipayana. Santanu begot two more sons on her,

49. Namely Vichitravirja and Chitrangada. But before they attained to their youth, Chitrangada was killed by the Gandharvas. Therefore, Vichitravirja became king.

50. Vichitravirja married the two daughters of the king of Kashi born of Kaushalya, named Amvika and Amvalika.

51. Vichitravirja died childless. Thereupon, Satyavati began to think how the dynasty of Dushmanta might be perpetuated.

52. She then thought of Rishi Dwaipayana in her mind. He stood before her and said, "What are your commands?"

53. She told him, "Your brother Vichitravirja has gone to heaven childless. Beget virtuous children for him."

54. Dwaipayana consented to do it, and he begot three sons, namely Dhritarashtra, Pandu and Vidura.

55. The king Dhritarashtra begot one hundred sons on his wife Gandhari on account of the boon granted by Dwaipayana.

56. Amongst those one hundred sons, four became famous; (they were) Duryodhana, Dushyasana, Vikarna, and Chitrasena.

57. Pandu had two best jewels of wives, namely Kunti, also called Pritha, and Madri.

58. Pandu one day went to hunt and saw a deer with its mate. It was a Rishi in the form of a deer. He killed it with his arrow in that state, when his desire was not satiated.

59. Wounded with the arrow of the king, the deer quickly changed its form and became a Rishi. He said to Pandu, "You are virtuous, and you know the pleasure derived from the gratification of one's desire. My desire is not yet satisfied, but you have killed me. Therefore, you will also die when you will be so engaged and when your desire will not be gratified." Pandu became pale to hear this curse. And from that time he did not go to his wives.

60. He told them, "I have been cursed by my fault. But I have heard that there are no regions hereafter for those who are childless." Therefore, he asked Kunti to raise offspring for him. Kunti said, "Let it be so." By Dharma she had Yudhisthira; by Maruta Bhima and by Indra Aryuna.

61. Pandu was much pleased with her and said, "This your sister (my co-wife) is also childless. Therefore, cause her to give birth to children."

62. Kunti said, "Let it be so;" and she imparted unto Madri the *Mantra* of invocation. And Madri gave birth by the Ashwinis, the twins Nakula and Sahadeva.

63. One day Pandu saw Madri decked in ornaments, and his desire was kindled. As soon as he touched her, he died.

64. Thereupon, Madri ascended his funeral pyre. She said to Kunti, "Let my twin sons be affectionately brought up by you."

65. Some time after, the Pandu princes, with their mother Kunti, were taken by the ascetics to Hastinapur, and they were introduced to Bhisma and Vidura.

66. After introducing them to all the orders, the ascetics disappeared in the very sight of all.

66. After the conclusion of the speech of these ascetics, flowers were showered down upon the place, and celestial drums were beaten in the sky.

67. The Pandavas were, thereupon, accepted (by all). They then represented the death of their father, and duly performed his obsequies. As they were brought up there in their boyhood, Duryodhana became very jealous of them.

68. The sinful (Duryodhana), acting like a Rakshasa, attempted by various means to drive them away, but what is to be can never be prevented.

69. Dhritarastra then by an act of deception sent them to Varanavata. They also went gladly there.

70. An attempt was there made to burn them to death, but they were saved through the warning counsel of Vidura.

71. After this Hirimba was killed, and they then went to a place, called Ekachakra.

72. They killed at Ekachakra a Rakshasa, named Vaka. They then went to Panchala city.

73. There they obtained Draupadi as their wife, and they returned to their own kingdom.

74. They lived in peace there (in Hastinapura) and begot sons. Yudhisthira begot Prativendya, Bhima (begot) Sutasoma, Aryuna (begot) Sutakiriti, Nakula (begot) Satanika, and Sahadeva (begot) Srutakarmana.

75. Yudhisthira obtained in Syamvara for his wife Devika, the daughter of Govashana of the Saivya race, and he begot on her a son, named Yaudheya.

76. Bhima also obtained for his wife Valandhara, the daughter of the king of Kashi, by offering as his dower his own great prowess. He begot on her a son, named Sarvaga.

77. Aryuna went to Dwarika, and there he married by force the sweet-speeched Suvadra, the sister of Vasudeva (Krishna). He begot on her a son, named Abhimanyu, who was endued with all accomplishments, and who was dear to Vasudeva himself.

78. Nakula obtained for his wife Karenumati, the princess of Chedi, and he begot on her a son, named Niramitra.

79. Sahadeva obtained in Syamvara Vijaya, the daughter of Dyutimata, the king of Madra. He begot a son on her, named Suhotra.

80. Bhima begot some time before on Hirimba a son, named Ghatatkacha.

81. These were the eleven sons, begot by the Pandavas. Amongst them Abhimanyu was the perpetuator of the dynasty.

82. He married Uttara, the daughter of the king of Birata. She gave birth to a dead child, whom Pritha (Kunti) took up on her lap at the command of Krishna, who said, "I will revive this child of six months."

83. Though born before time, having been burnt by the fire of the weapon (hurled by Ashwathama), though deprived of life, strength and energy, he was revived by Vasudeva and was given strength, energy and prowess. After thus making him alive, Vasudeva said, "As this child is born in an extinct race, let him be called Parikshit."

84. Parikshit married Madravati, your mother, and she gave birth to you, Janamejaya.

85. You have begotten two sons on your wife Vapustama, named Satanika and Sankakarna. And Satanika has also begotten a son on the princess of Videha, named Ashwamedhadatta.

86. Thus have I narrated to you the history of the Kuru and Pandu dynasty. It is excellent, virtue-increasing and greatly sacred. It should always be heard by the vow-observing Brahmanas, and Kshatryas devoted to the duties of their order and expert in protecting their subjects. (It should be heard) also by Vaisyas with attention, and with reverence by Sudras, whose chief duties are to wait upon the three other orders.

87. Those Brahmanas, learned in the Vedas, and all those men who will recite or listen to this holy history with attention and reverence, will conquer the heaven and attain to the abode of the blessed. They will be always respected and adored by the celestials, Brahmanas and all other men.

88. This holy history, *Bharata*, has been told by the illustrious Vyasa. The Brahmanas, learned in the Vedas, and all those

men who hear it recited with reverence and without malice, conquer the heavens and earn great virtues. Though sinning, he is not disrespected by any.

89. Here occures a *sloka*. "This Bharata is equal to the Vedas. It is holy and good. It gives wealth, fame and life. Therefore, it should be heard by men with great attention."

Thus ends the ninety fifth chapter, the history of Puru dynasty, in the Sambhava of the Adi Parva.

CHAPTER XCVI.

(SAMBHABA PARVA.)—*Continued.*

Vaishampayana said :—

1. There was born a king in the race of Ikshaku, and he was known by the name of Mahavisha. He, a man, a lord of the world, was truthful and was truly powerful.

2. By performing one thousand Ashwamedha and one hundred Rajshuya sacrifices, he pleased the lord of the celestials. Then he ascended to heaven.

3. Once upon a time, the celestials were one day worshipping Brahma. Many royal sages and king Mahavisha were also present there.

4. The queen of the rivers, Ganga also came there to pay her adorations to the Grandsire. Her garments, as white as the moon, were blown away by the winds.

5. As her person thus became exposed, the celestials bent down their heads, but the royal sage Mahavisha rudely continued to stare at her.

6. For this (rude act), Mahavisha was cursed by Brahma. He said, "You will be born on earth and, you shall then again attain to these regions."

7. The king (Mahavisha) then remembered all the monarchs and ascetics on earth and wished to be born as the son of the greatly powerful Pratipa.

8. The best of the rivers, (Ganga) seeing the king Mahavisha lose his firmness, went away thinking him in her mind.

9. She saw on her way those dwellers of heaven, the Vasus, who were dejected, and who had lost heaven.

10. The best of rivers, seeing them in that state asked them, "O dwellers of heaven, why do you look dejected? Is every thing all right with you?"

11. The celestial Vasus replied to her, "O great river, we have been cursed for our little fault by the illustrious Vasistha in anger.

12. Vasistha was egaged in his *Sandhya* (twilight worship); that best of Rishis was not seen by us. We in our ignorance crossed him. Therefore, he cursed us in anger, saying, 'Be born as men.'

13. We are not able to frustrate what has been said by that Bramha-knowing Rishi. Kindly make us, the Vasus, your sons by becoming a woman on earth.

14. O amiable one, we are unwilling to enter the womb of any human female." Having been thus addressed she said :—

Ganga said :—

15. Who is that best of men who will be your father?

The Vasus said :—

16. There will be born on earth a son to Pratipa who will be a greatly famous king. He will be our father on earth.

Ganga said :—

17. O celestials, this is also my wish which you sinless ones have expressed. I shall do the favourite works of that king. It is also your wish as just expressed.

The Vasus said :—

18. O lady of three courses (celestial, terrestrial and subtaranean), you should throw your children into water just after their birth, so that we may not have to live for long on earth.

Ganga said :—

19. I shall do as you desire. But so that my companionship with him may not be entirely fruitles,—do this that one son may live.

The Vasus said :—

20. We shall each give one eighth part of our respective energies, and from it a son will be born to you who will live according to your and his wishes.

21. But this son will not beget any children on earth. Therefore, your that powerful son will be childless.

Vaishampayana said :—

22. The Vasus making this arrangement with Ganga, went away in delight to the place where they lived.

Thus ends the ninety sixth chapter, the history of Mahavisha, in the Sambhava, of the Adi Parva.

CHAPTER XCVII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. There was a king, named Pratipa, engaged in doing good to all creatures. He spent many years in ascetic penances, going to the source of (the river) Ganga.

2. The accomplished and beautiful Ganga, in the form of a tempting woman, rose from the water and came to the king.

3. That beautiful-featured lady, that intelligent celestial maiden, endued with ravishing beauty, sat upon the right thigh of the king which was like a Sal tree.

4. Thereupon, the king Pratipa asked that famous one, "O fortunate lady, what good can I do to you and which you desire?"

The Maiden said :—

5. O king. I desire to have you. I offer myself,—accept me. To reject a woman who is full of desire is never considered good by the wise.

Pratipa said :—

6. O beautiful lady, I never go to another man's wife out of lust. O fortunate maiden, this is my solemn vow.

The Maiden said :—

7. I am neither inauspicious, nor ugly, nor a detestable maiden. I am a celestial damsel of great beauty, O king, I offer myself,—accept me.

Pratipa said :—

8. I have abstained from the course to which you would incite me. If I break my vow, its sin will destroy me.

9. O beautiful lady, you have sat upon my right thigh. O timid girl, it is the seat for daughters and daughters-in-law.

10. The left thigh is the seat for the wife, but you have rejected it. Therefore, O best lady, I cannot accept you.

11. O beautiful girl, be my daughter-in-law. I accept you for my son. The left thigh is for the wife which you have not accepted.

The Maiden said :—

12. O virtuous man, let it be as you say. Let me be united with your son. Out of respect for you, I shall be a wife of the famous Bharata race.

13. You are the refuge of all the monarchs of the earth. I am incapable of reciting your qualifications even in one hundred years.

14. O virtuous man, the greatness and goodness of many celebrated monarchs of (your) this race is unlimited. But, O lord, this must be the term (of my becoming your daughter-in-law) that your son shall not be able to judge of the propriety for my acts.

15. Living thus with your son, I shall make him happy and do him good. He shall finally ascend heaven in consequence of his virtues and good conduct and of the sons I shall bear him.

Vaishampayana said :—

16. O King, having said this, the celestial maiden then and there disappeared. The king also waited for the birth of his son, so that he could fulfil his promise.

17. Some time after, the best of Kshatryas, that light of the Kuru race, Pratipa, was engaged with his wife in ascetic penances with the desire of a son.

18. When they grew old, a son was born to them and this son was Mahavisha. He was called Santanu, because he was born when his father had controlled his passions by asceticism.

19. The best of Kurus, Santanu, knowing that the regions of indestructible happiness could be gained only by virtuous deeds, devoted himself to virtue.

20. When Santanu grew up to be a youth, Pratipa told him, "O Santanu, some time before, a celestial damsel came to me for good.

21. If you meet that beautiful celestial damsel in secret, and if she solicits you to beget offspring on her, accept her as your wife.

22. O sinless one, judge not the propriety or impropriety of anything she does. Ask not who she is, whom she belongs to, and whence she comes. But accept her as your wife at my command."

23. Having thus commanded his son Santanu and installed him on his throne, that king, Pratipa, retired into a forest.

24. That greatly intelligent king Santanu, as effulgent as the king of the celestials, became a lover of hunting and passed much of his time in the woods.

25. That best of kings killed many deer and buffaloes. Wandering along the banks of the Ganges, he came upon a place frequented by Siddhyas and Charanas.

26. There did the great king meet with one day a lovely damsel of blazing beauty like Sree herself.

27. She was a faultless beauty and her teeth were like pearls. She was decked

with celestial ornaments. She wore garments as fine and beautiful as the filaments of lotus.

28. The king was surprised to see that damsel of great beauty; and his hair all over his body stood up in rapture. His steadfast gaze drank her charms, but it failed to satiate him.

29. The maidan also, seeing that king of great effulgence move about in great agitation, was moved and felt for him an affection and friendship. She gazed at him and longed to gaze at him more.

30—31. The king then addressed her in sweet words, "O beautiful one, O beauty of slender waist, be you a lady of the Deva or Danava race, be you a maiden of the race of the Ghandharvas or the Apsaras, be you a damsel of the Yakshas or the Nagas,—or be you a human female, I solicit you to be my wife.

Thus ends ninety seventh chapter, the history of Santanu, in the Sambhava of the Adi Parva.

CHAPTER XCVIII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. Having heard these soft and sweet words of the smiling king, that faultless maiden remembered the promise she had made to the Vasus.

2. She spoke to the king, sending a thrill of pleasure; (she said), "O protector of the world, I shall become your wife and obey your commands.

3. But O king, you must not interfere in any of my acts, whether they be agreeable or disagreeable to you. You most not also speak to me in harsh words.

4. O king, so long you will act in the way I ask you to do, I shall live with you. But I shall certainly leave you as soon as you interfere with me, or use harsh words towards me."

5. The best of the Bharata race, the king said, "Be it so." Thereupon, the maiden was exceedingly glad to get that excellent king for her husband.

6. King Santanu also was exceedingly pleased to get her for his wife. He fully enjoyed her sweet company. Adhering to his promise, he refrained from asking her anything.

7. The lord of the world, king Santanu, became very much pleased with her beauty, conduct, magnanimity and attention to comforts.

8. That celestial lady, Ganga of the three courses, assuming a human form of exceeding beauty and excellent feature,

9. Lived happily as the wife of Santanu, having as the fruit of her virtues, obtained that best of kings, as effulgent as the king of the celestials.

10. She pleased the king with her attractiveness and love, with her affection and wits, her music and dance, and king was exceedingly pleased with her.

11. The king was so much sunk in the beauty of his wife, that months, seasons and years rolled away without his being conscious of them

12. When the king was thus enjoying himself with his wife, eight sons were born to him. They were all like the celestials.

13. O descendant of the Bharata race, as soon as they were born, they were one after the other thrown into the river by Ganga, who said, when she threw them into the stream. "This is done for your good"

14. The king Santanu could not be pleased with such conduct, but he did not speak a word to her for the fear of losing her.

15. When the eighth son was born, and when Ganga was smiling (before she threw it into the river), the king, desiring to protect his son, said in sorrow,

16. "Do not kill it. Who are you? To whom do you belong? Why do you kill your own sons? Murderess of your sons, you are earning great sins by your improper acts."

Ganga said:—

17. As you desire for a son, I shall not kill this child. You have become the foremost of fathers. But there must be an end of my stay with you according to our agreement.

18. I am Ganga, the daughter of Janhu, worshipped by all great Rishis. I have so long lived with you for accomplishing the purposes of the celestials.

19. These sons were the eight celestials, the illustrious and greatly effulgent Vasus. They had to assume human form in consequence of the curse of Vasishta.

20. There is none on earth who desires to be their progenitor. There is none among human females like me who may be their mother.

21. Therfore I assumed the human form, to become their mother. You have acquire[d]

great regions of celestial bliss by becoming the progenitor of the eight Vasus.

22. My agreement with the celestial Vasus was that I should free them from their human birth as soon as each would be born.

23. Thus have I freed them from the curse of the illustrious Rishi Apava (Vasishta.) Be blessed, I leave you now. Rear this child of rigid vows.

24. I promised to the Vasus to live with you so long (as I have lived). Let this child of mine be known by the name of *Gangadatta*.

Thus ends the ninety eighth chapter, the birth of Bhisma, in the Sambhava of the Adi Parva.

CHAPTER XCIX.

(SAMBHAVA PARVA)—*Continued.*

Santanu said:—

1. Who was Apava and what fault was committed by the Vasus that they had to be born among men in consequence of his curse?

2. What also had this child done that he should have to live among men?

3. Why also the lord of the three worlds, the Vasus, were condemned to be born among men? O daughter of Janhu, tell me all.

Vaishampayana said:—

4. Having been thus addressed, the celestial lady, the daughter of Janhu, Ganga, replied to her husband, the best of men, Santanu.

Ganga said:—

5. O best of the Bharata race, the son that was formerly born of Varuna, was the Rishi named Vasishta. He was subsequently known by the name of Apava.

6. His hermitage stood by the side of the best of mountains, the Meru. The place was holy and abounded in deer and birds. It was covered with all the best flowers.

7. O best of the Bhrata race, that foremost of all virtuous men, the son of Varuna, practised his penances in that forest, abounding in sweet roots, fruits and water.

8. Daksha had a daughter who was known as Suravi. O best of the Bharata race, that lady gave birth to a cow by Kashyapa.

9. The virtuous-minded son of Varuna, obtained that best of kine, capable of granting every desire, for the purpose of his *Homa* rites and for benifitting the world.

10. That cow dwelt in that forest adored of all the Rishis. She roamed fearlessly in those sacred and delightful woods.

11. O best of the Bharata race, once on a time came to that forest adored by the celestial Rishis, all the celestial Vasus, Prithu being at their head.

12. They roamed with their wives into that forest and enjoyed themselves in those delightful woods and mountains.

13. O Indra like powerful man, one of the slender-waisted of the Vasus saw that cow roaming in the forest.

14—15. O king, her name was Nandini and she could grant every desire; she possessed the wealth of all accomplishments, and large eyes, full udders, fine tail, handsome hoop and every auspicious signs. She gave much milk. Seeing her such, the wife of the Vasu showed her in astonishment to her husband named Dyan.

16. O descendant of Puru, O king, this cow of many qualifications was formerly shown by the daughter of the Vasus to the Vasu.

17. O elephant-like powerful man, when that cow was shown to Dyan, O king, he began to admire her qualities and thus spoke to the lady (his wife).

18. "O black-eyed lady of beautiful thighs, this excellent cow belongs to the Rishi, the son of Varuna, to whom belongs this excellent wood.

19. O slender-waisted lady, he who drinks the milk of this cow lives young for ten-thousand years."

20. O best of kings, having heard this, that lady of slender-waist thus addressed her husband of burning effulgence.

21. I have a friend among men on earth, named Jitavati, the daughter of a king, who possesses great beauty and youth.

22. She is the daughter of the royal sage, truthful and intelligent Ushinara. Her wealth of beauty is famous all over the world.

23. O illustrious one, for her, I desire to possess this cow with her calf. O best of the celestials, O virtue increasing one bring her soon.

24. So that my that human friend, drinking her milk, becomes the only person on earth free from disease and decrepitude.

25. O illustrious god, O blameless god, you should grant me my this desire. There is nothing which would be more agreeable to me.

26. Having heard her these words, Dyau, in order to please that celestial lady, stole the cow with the help of Prithu and his other brothers.

27. O king, commanded by his lotus-eyed wife, Dyau did her bidding, forgetting the great ascetic merits of the Rishi who owned her (the cow). He did not know then that he would have to fall for the sin of stealing the cow.

28. When in the evening the son of Varuna returned to his hermitage with the fruits he had collected, he did not find the cow and its calf. Then he began to search for her in that excellent wood.

29. The noble-minded and greatly intelligent ascetic searched for the cow everywhere in the woods; but though he searched long, yet he could not find her.

30. The man of ascetic vision then found that she had been stolen by the Vasus. His anger was at once roused, and he cursed the Vasus,

31. Saying, "As the Vasus have stolen my cow of sweet milk and handsome tail, they shall certainly be born as men on earth."

32. O best of the Bharata race, the illustrious Apava, the best of Rishis, thus cursed the Vasus out of anger.

33. Having thus cursed them, the illustrious man again engaged himself in asceticism. O king, when the celestial Vasus were thus cursed in anger by that Bramharshi and ascetic of great power,

34. They soon came to the hermitage of the illustrious man; as soon as they came to know of it,

35. O best of kings, the Vasus tried to pacify that Rishi, but they failed to obtain grace from that best of Rishis,

36. Apava, learned in the rules of every virtue. O best of men,

37. The virtuous Rishi said, "You have been cursed by me along with Dyau and others. But you shall be freed from my curse within a year of your birth among men.

38. But he for whose act you have all been cursed by me, that Dyau, will have to remain on earth for long for his own (sinful) act.

39. I shall not make my words futile though uttered in anger. But Dyau shall not beget offspring when dwelling on earth.

40. He will be virtuous-minded and learned in all *Sastras*. He will be very obedient to his father and abstain from the pleasure of women."

41. Thus addressing all the Vasus, the great Rishi, went away. And the Vasus all came to me.

42. O king, they prayed to me for a boon, saying, "O Ganga, as soon as each of us will be born, you yourself should throw us into the water."

43. O best of kings, I did act accordingly, (I threw them into the waters) in order to free them from their earthily life, the effect of that curse.

44. O descendant of the Bharata race, O excellent king, the only one, namely Dyua himself, is to live on earth on account of the Rishi's curse.

Vaishampayana said :—

45. Having said this, the goddess disappeared then and there. Taking her son with her, she went away to the place she wished to go.

46. That son of Santanu was named both Gangeya and Devavrata, and he excelled de his father in all accomplishments.

47. Santanu then went to his own capital with a sorrowful heart. I shall now narrate to you the many accomplishments of Santanu,

48. And the great fortune of the illustrious king of the Bharata race, the history of whom is called this effulgent Mahabharata.

Thus ends the ninety ninth chapter, the history of Apava, in the Sambava of the Adi Parva.

CHAPTER C.

(SAMBHAVA PARVA.)—*Continued.*

Vaishampayana said :—

1. The king Santanu, adored of the celestials and the royal sages, was famous in all the worlds as being virtuous-minded and truthful.

2. Self-control, liberality, forgiveness, intelligence, modesty, patience and superior energy ever dwelt in that best of men, Santanu.

3. That king was endued with such accomplishments. He was learned in both *Dharma* and *Artha*. He was both the protector of the Bharata race and all the people.

4. His neck was like the conch shell, his shoulder was broad, he was as powerful as a mad elephant. All the auspicious signs of royalty dwelt in his person, and they considered that to be their best abode.

5. The people, seeing the (virtuous) acts of that king of great achievements, came to know that virtue was ever superior to pleasure and profit.

6. These accomplishments were all in that best of men, Santanu, and no other king was able to equal him in virtue.

7. All the kings of the earth, seeing him devoted to all kinds of virtues, installed him as the king of kings.

8. All the kings were free from misery, fear and anxiety of all kinds during the reign of that lord-protector of the Bharata race. They all slept in peace and rose in peace after happy dreams.

9. All the kings became virtuous and devoted to liberality, and religious acts and sacrifices from the great example set by that great king of wonderful achievements (Santanu) who was like Indra himself.

10. When the earth was ruled by Santanu and other kings like him, the religious merits of every order greatly increased.

11. The Brahmanas were served by the Kshatryas; the Kshatryas were served by the Vaisyas; the Sudras, adoring both the Brahmanas and the Kshatryas, served the Vaisyas.

12. Santanu lived in Hastinapur, the beautiful capital of the Kurus; he ruled over the whole earth bounded by the sea.

13. He was truthful and virtuous like the king of the celestials; and from his liberality, virtues, and asceticism he acquired great fortune.

14. He was free from anger and malice, he was as handsome as Soma himself. He was as effulgent as the sun and as courageous as the Vayu. He was like Yama in anger and like Earth in patience.

15. O king, when Santanu ruled the earth, no deer, beers, birds or other animals were needlessly killed.

16. The virtue of kindness reigned in the kingdom of Santanu, who himself was full of mercy and free from anger. He equally protected all creatures.

17. The sacrifices in honor of the celstials, Rishis and Pitris were performed but no creature was sinfully deprived of its life.

18. That king became a father of those that were miserable, of those that had no protectors,—nay even of birds and beasts and all creatures.

19. During tho reign of that best of the Kuru kings, the king of all kings, (Santanu) the speech was mixed with truth, and mind was devoted to liberality and virtue.

20. Having enjoyed the companionship of women for thirty six years, he retired into a forest.

21. Santanu's son, the Vasu, born of Ganga, named Devavrata, resembled his father in beauty, in conduct, in habits and in learning.

22. He was expert in all sorts of weapons belonging to heaven and earth. He was greatly strong and vastly energetic; he was a great car-warrior; and he was a great beauty.

23. Once on a time, he (Santanu) wounded a beer and pursued it along the banks of the Ganges. The king Santanu saw that the Vagirathi (Ganga) had became shallow.

24. Having seen this, the best of men, Santanu began to reflect, "Why does not the best of rivers run as before?"

25. In searching for its cause, the illustrious king saw a beautiful, strong built and amiable youth,

26. Like Indra himself, who had checked the flow of the river Ganga by his sharp celestial weapons.

27. The king, seeing this wonderful feat (of the youth), namely the checking of Ganga in her course by arrows, was very much surprised.

28. Santanu had seen him only once, a few minutes after his birth; therefore, he had not sufficient recollection to identify that youth with his son.

29. But the youth, as soon as he saw his father, clouded the king's perception by *Maya* (delusion) and instantly disappeared before his very sight.

30. The king Santanu, being much surprised with what he saw and believing the youth to be his own son, said to Ganga, "Show me the child."

31. Ganga, assuming a beautiful form, showed him the youth decked in ornaments, holding him by his right hand.

32. Santanu could not recognise that beautiful lady, bedecked with ornaments and attired in fine robes, though he had seen her before.

Ganga said:—

33. O king, O best of men, the eighth son whom you formerly begot on me, is this. Know that this excellent child is expert in all the weapons.

34. O great king, take him now. He has been carefully reared by me. O best of men, taking him with you, go home.

35. This greatly energetic boy has studied with Vasishta all the Vedas with their Angas.

He is skillful in all the weapons, he is a great bow-man, he is like Indra himself in battle.

36. O descendant of the Bharata race, both the celestials and the Asuras look on him with favour. Whatever the Vedas and *Sastras* are known to Ushanas (Sukra) are all known to this boy.

37. All the Vedas and *Sastras* that are known by the son of Angirasa (Vrihaspati), adored of the celestials and Asuras, he is master of them all.

38—39. All the weapons that were known to the powerful and invincible son of Jamadagni (Parushurama) are fully and completely known to your this illustrious and mighty-armed son. O king, this boy is a great bow-man, and learned in the treatises on the duties of kings. O hero, take home your this heroic son given by me.

Vaishampayana said :—

40. Having been thus commanded by her (Ganga), Santanu took his son, as effulgent as the sun, and started for his own capital.

41. Having reached the city which was like the City of Indra, the descendant of Puru (Santanu) considered himself very fortunate, and successful in his wishes.

42. He then installed his accomplished and illustrious son as his heir-apparent for the protection of the kingdom of the Kurus.

43. O best of the Bharatas, the illustrious son soon pleased his father, and all the members of his family. He pleased all the subjects of his kingdom by his conduct.

44. The greatly powerful king lived happily with his son for four years.

45. Once on a time, he went to a forest on the banks of the river, named *Jamuna*. When the king was roaming there, he perceived a sweet scent coming from an unknown direction.

46. Being desirous of finding out its cause, he wandered about hither and thither; and (at last) he saw a maiden of celestial beauty, belonging to the fishermen class.

47. Having seen her, he asked that black-eyed maiden, "O timid maiden, who are you? What are you doing here?"

48. She said, "Blessing be upon you! I am the daughter of the chief of the fishermen. By the command of my father I am engaged to row this boat to take people across this river for religious merits."

49. Having seen her endued with celestial beauty, amiableness and fragrance, the king Santanu desired to possess her.

50. He went to her father and asked him to bestow her upon him. He desired to know whether he was willing to give her in marriage.

51. The chief of the fishermen replied to the king saying, "As soon as that best of beautiful girls was born, it was understood by me that she should be bestowed (on some one). But, O king, hear the desire that I have in my heart.

52. O sinless one, if you desire to make her your lawful wife,—you are truthful,—then truly give me a pledge.

53. O king, if you give me the pledge, I shall then bestow my daughter on you, for I can never obtain a husband for her like you."

Santanu said :—

54. O fisherman, after hearing what you ask, I can then say whether I will be able to grant it or not. If it is capable of being granted, I shall certainly grant it.

The fisherman said:—

55. O king, the son that will be born of this girl shall be installed on your throne, and none else shall you make your successor.

Vaishampayana said :—

56. O descendant of Bharata race, Santanu became un-willing to grant the wish of the fisherman, though his body was being burnt by the fire of desire.

57. That lord of the earth returned to Hastinapur, thinking of the daughter of the fisherman, and his heart afflicted by desire.

58. One day when he was thus meditaking over (the girl) in sorrow, his son Devavrata came to him and said,

59. "All is prosperity with you; all chiefs and potentates obey you, why then you grieve thus in sorrow?

60. O king, deep in your own thoughts, you do not speak a word to me in reply. You do not now go out on horse back. You are pale and emaciated and discoloured.

61. I wish to know the disease from which you suffer, so that I may try to get a remedy." Having been thus addressed by his son, Santanu replied,—

62. "Truly I am melancholy. Hear why I am so. O descendant of Bharata race, you are the only scion in this our great dynasty.

63. You are always engaged in the sports of arms and achievements of power. O son, I am, however, always thinking of the instability of life.

64. O son of Ganga, if any thing happens to you, we shall be sonless, and we shall have no descendants. Truly you alone are equal to one hundred best sons.

65. I do not, therefore, desire to marry again. I only desire that prosperity may always attend on you, so that our dynasty may be perpetuated.

66—67. The religious men say that he who has one son has no son at all. The *Agnihotra* (fire worship) and three classes of study do not yield the one sixteenth part of the religious merits as are derived by the birth of a son. There is hardly any difference in this respect between men and other animals.

68. I have no doubt that he who has got a son gains heaven. The three Vedas, which are the roots of the Puranas, and which are authoritative even to the celestials, contain many proofs of this.

69. O descendant of the Bharata race, you are a hero of excitable temper; and you are always engaged in the exercises of arms. There is every likelihood of your being killed on the field of battle.

70. If it so happens, what would be the state of our race! For this reason I am melancholy. I have now told you the cause of my sorrow!"

Vaishampayana said :—

71. Having heard the cause (of his grief) from the king, the greatly intelligent and wise Devavrata thought for a while.

72. He then went to the old minister, devoted to his father's welfare. He asked him the cause of his father's sorrow.

73. O best of the Bharata race, that foremost of the Kurus asked him all about it, and he then heard from him about the pledge regarding the maiden.

74. Thereupon, Devavrata, accompanied with many venerable Kshatrya chiefs, went to the chief of the fishermen and begged his daughter for his father.

75. The fisherman received him with all due adorations. O descendant of the Bharata race, when the prince was seated, he addressed him thus.—

76. "O best of the Bharata race, you are the lord of great prowess, you are the best of weilders of arms, you are the only son of Santanu. But I have something to tell you.

77. If the bride's father be Indra himself, still he is to repent for rejecting such an exceedingly honourable and desirable proposal of marriage.

78. The great man from whose seed was born this most beautiful maiden Satyavati is equal to you in virtue.

79. He has many times recounted to me the great achievements of your father. He has told me that, that virtuous king is worthy of marrying Satyavati.

80. Allow me to tell you that I have formerly rejected the offer of that best of Bramharshis, the celestial sage Ashita, who had often asked Satyavati in marriage.

81. O king, I have only one word to say on behalf of this maiden as her father. The only strong objection in this matter is the fact of a rival in a co-wife's son.

82. O chastiser of foes, he is not safe, even he be an Asura or a Gandharva, who has a rival in you. He will never live long if you grow angry.

83. O king, this is the only objection in the marriage. There is no other. O chastiser of foes, know, this is all I have to say in the matter of bestowal (of Satyavati)"

Vaishampayana said :—

84. O decsendant of the Bharata race, having been thus addressed, the son of Ganga (Devavrata) replied to him in the hearing of all the chiefs and potentates for the sake of his father.

Bhisma said :—

85. O foremost of truthful men, listen to the vow I take to-day. There is none born or will be born who will have the courage to take such a vow.

86. I shall do what you demand. The son that will be born of this maiden will be our king.

Vaishampayana said :—

87. O best of the Bharata race, having been thus addressed (by Bishma), the chief of the fishermen, desirous of achieving the difficult matter of making his daughter's son king, thus spoke to him.

The Fisherman said :—

88. "O virtuous-minded man, you have come here as the full manager of your greatly glorious father. Be also the sole manager on my behalf in the matter of the bestowal of this girl.

89. O gentle Sir, there is something else to be said, and something else to be done. O chastiser of foes, those that have daughter must say what I say.

90. O devotee of the religion of truth, the pledge that you have taken in the midst of these chiefs for the sake of Satyavati is worthy of you.

91. I have not the least doubt that it will never be violated by you. But I have great doubt in respect of your sons.

Vaishampayana said :—

92. O king, the devotee of religion of truth, (Devavrata), knowing the scruple of the fisherman, and being moved by the desire of doing good to his father then said.

Devavrata said :—

93. O chief of the fishermen, O best of chiefs, hear what I say for the sake of my father before all these chiefs and potentates.

94. O chiefs and potentates, I relinquished my right to the throne a few moments before. I shall now settle the doubt that has arisen in respect to my sons.

95. O fisherman, from this day I adopt the vow of *Brahmacharya*. If I die sonless, still I shall ascend to the regions of the everlasting bliss.

Vaishampayana said :—

96. Having heard those words, the hair of the fisherman stood erect in delight, and he said, "I bestow my daughter."

97. Thereupon the Apsaras, the celestials and the various classes of Rishis, began to pour down flowers from the firmament (upon the head of Devavrata), and they all exclaimed. "This man is *Bhisma* (the terrible.)"

98. He (Bhisma), then for the sake of his father, addressed the illustrious (lady) thus, "O mother, ascend this chariot, and let us go to our home."

Vaishampayana said :—

99. Having said this, Bhisma made the beautiful maiden ascend his car. Then coming to Hastinapur, he told Santanu all that had happened.

100. All the assembled chiefs and potentates applauded him jointly and individually for his great act. They exclaimed "He is (really) *Bhisma*."

101. Having heard the great deed performed by his son Bhisma, Santanu gave that illustrious man the boon of dying at will.

Thus ends the hundredth chapter, the acquirement of Satyavati, in the Sambhava of the Adi Parva.

CHAPTER CI.

(SAMBHAVA PARVA).—*Continued.*

Vaishampayana said :—

1. O king, after the conclusion of the marriage, the king Santanu installed that beautiful lady in his household.

2. Thereupon, the wise Santanu begot on his wife Satyavati a very powerful hero, named Chitrangada, the best of men.

3. The powerful king begot on Satyavati another son, named Vichitravirja, who became a mighty bow-man ; and he became king after his father.

4. Before that best of men, Vichitravirja, had attained the majority, his father succumbed to the inevitable influence of Time.

5. When Santanu went to heaven, Bhisma, who was always obedient to Satyavati, installed that chastiser of foes, Chitrangadha on the throne.

6. Chitrangada also defeated all the kings of the world by his prowess. He could not find any equal of him among men.

7. Seeing him defeat men, Asuras, and even the celestials, the powerful king of the Gandharvas, who bore the same name with him, came to him for a fight.

8. Between that foremost of the Kurus and the powerful Gandharva chief, a fearful combat took place on the field of Kurukshetra. The combat lasted for three long years on the banks of the *Saraswati*.

9. In that fierce encounter, which was covered with showers of weapons, the best of the Kurus was killed, by the Gandharva through his greater prowess or power of Maya (illusion).

10. Having killed that best of men, the chastiser of foes, Chitrangada, the Ghandharva went to heaven.

11. When that best of men, the greatly pewerful prince, was killed, the son of Santanu performed all his obsequies.

12. Thereupon, he installed the mighty armed boy Vichitravirya, still in his minority, on the throne of the Kuru kingdom.

13. Vichitravirja, ever obedient to Bhisma, ruled the kingdom of his father and grand-sires.

14. He adopted the son of Santanu, Bhisma, learned in the *Sastras* of religion and law. He too protected him very virtuously.

Thus ends the hundred and first chapter, the history of the Chitrangada in the Adi Parva.

CHAPTER CVII.

(SAMBHAVA PARVA).—*Continued.*

Vaishampayana said :—

1. O descendant of the Kuru race, Chitrangada, having been killed and his brother being minor, Bhisma, ever obedient to Satyavati, ruled over the kingdom.

2. When that best of all intelligent men, Bhishma, saw that his brother Vichitravirj i had attained majority (youth), he thought of marrying him.

3. O king, he heard that three daughters of the king of Kashi, all equal to the Apsaras in beauty, would be married at a *Sayamvara*.

4. Thereupon, that best of car-warriors, that chastiser of foes, that Lord (Bhisma), riding on a single car, went at the command of his mother to the city of Varanashi (Kashi).

5. There the son of Santanu, Bhisma, saw that many kings and potentates had come from all directions. He also saw those three maidens.

6. When the kings were being mentioned by name, Bhisma, the lord, chose himself those maidens (for his brother.)

7. O king, taking those maidens on his chariot, the best of warriors, Bhisma, spoke to the (assembled) kings in a voice like the roars of the clouds.

Bhisma said :—

8. The wise have said that after inviting an accomplished man, a maiden may be bestowed on him decked with ornaments and accompanied with valuable presents as much as lie in the power of the bestower to give.

9. Others may bestow their daughters by accepting a couple of kine. Some again may bestow their daughters by taking a fixed sum, and some again take away maidens by force.

10. Some marry with the consent of the maidens and some by dragging them into consent. Some by obtaining their parents' consent, some again obtain wives as presents.

11—12. The learned men praise the eighth form of marriage, but the *Sayamvara* is highly spoken of by the kings. But the sages have said that the wife taken by force amidst an assemblage of kings after defeating them is to be highly prized. Therefore, O kings, I carry away these maidens by force. Try with all your strength to defeat me, or be defeated.

13. O kings, I stand here, resolved to fight."

Vaishampayana said :—

Having said this to the kings and the king of Kashi, the greatly powerful

14. Kuru prince took up those maidens on his car. Having thus taken them on his car and having challenged them (the chiefs) to fight, he sped his chariot away.

15. Thereupon all the kings stood up in anger; they slapped their arms and bit their nether lips.

16. Their great hurry in casting off their ornaments and putting on their armours produced a loud uproar.

17. O Janamejaya, their ornaments and armours resembled like the meteoric flashes in the sky.

18. With their brows contracted and eyes red in anger, they moved in impatience, their ornaments and armours dangling with their agitated steps.

19. The charioteers soon brought handsome cars, yoked with fine horses. Those heroes, armed with all kinds of weapons then got on those cars.

20. They pursued the retreating chief of the Kurus. O descendant of the Bharata race, then occurred that wonderful fight,

21—22. That hair-stirring battle in which innumerable kings were on one side and only one was on the other. The kings hurled at their foe ten thousands arrows at the same time. Bhisma, however, stopped their memberless arrows before they could fall upon him by a counter shower of his own arrows as numerous as the down of the body.

23. Thereupon, the kings surrounded him on all sides and rained upon him a shower of arrows like masses of clouds showering on the mountains.

24. He (Bhisma), stopping that shower of arrows by his own, wounded each of the kings with three arrows.

25. O king, the kings wounded Bhisma each with five arrows, but he stopped the attacking kings each with two arrows.

26. The battle became so fierce with the dense shower of arrows that it looked like the battle between the Devas and the Danavas. And even brave men were struck with fear to look at it.

27. (Bhisma) cut off by his arrows flag staffs, armours and human heads by hundreds and thousands on the field of battle.

28. Such was his prowess and extraordinary lightness of hand, such was the skill with which he protected himself, that the

fighting car-warriors, though his enemies, loudly applauded him.

29. That foremost of all experts in arms (Bhisma), having defeated all the kings in battle and having taken the maidens with him, went towards the capital of the Bharatas.

30. O king, then the great car-warrior king Salya, challenged from behind the son of Santanu, Bishma, to a combat.

31—32. Desirous of securing the maidens, he came upon Bhisma like a powerful leader of elephants, rushing upon another of its kinds and tearing with its tusk its opponent's thigh at the sight of a female. That mighty armed king Salya cried in wrath to Bhisma, "Stay, Stay."

33. Then the best of men, Bhisma that destroyer of hostile army, provoked by his words, flamed up in anger like a blazing fire.

34. Bow in hand, his brow farrowed into wrinkles, he stopped his car in obedience to the Kshatrya usage and stayed th r in expectation of the enemy.

35. The great car-warrior stopped his ca for Salya and all the kings also stood there to see him stop. They wished to see the coming combat between Bhisma and Salya.

36. The two (heroes) then began to show their prowess on each other like two roaring bulls of great strength fighting at the sight of a cow.

37. The best of men, king Salya, covered the son of Santanu, Bhisma, with hundreds and thousands of swift-winged arrows.

38. The kings, seeing that Salya was covering Bhisma at the very outset of the combat with innumerable arrows, were much astonished, and they all cried "Blessed, Blessed."

39. Seeing him very light-handed in battle, all the kings applauded in delight the king of men, Salya.

40. Hearing these shouts of the Kshatryas, the subjugator of hostile towns, the son of Santanu, Bhisma, exclaimed, "Stay, Stay."

41. He (Bhisma) commanded his charioteer in anger, saying," Lead the car where the king (Salya) is. I shall instantly kill him as Garuda kills a serpent."

42. O King, the Kuru prince then attached the *Varuna* weapon to his bowstring, and he wounded with it the four steeds of king Salya.

43. O best of Kings, the Kuru prince, warding off with his weapons those of his foe, killed king Salya's charioteer.

44. The best of men, the son of Santanu, Bhisma, for the sake of the maidens, killed the excellent steed (of his adversary) by the *Aindra* weapon.

45. He then defeated that best of kings, (Salya), but allowed him to escape with his life. O best of the Bharata race, thereupon, Salya went away to his own kingdom.

46. Having returned to his capital, he virtuously ruled over his people; and O subjugator of hostile towns, the kings also who came to the *Sayambara* returned to their own capitals.

47. After defeating the kings, the best of all weilders of arms, Bhisma, went with the maidens to Hastinapur, where was that king of the Kurus,

48. Vichitravirja, who ruled the world virtuously like his father the Kuru prince and the best of all monarchs Santanu.

49. O king, within a very short time, he (Bhisma) passed many forests, rivers, hills and woods with various trees.

50. The son, of the ocean-going river (Ganga) of immeasurable prowess in battle, killing numberless men, but having no scar on his own body, brought the daughters of the king of Kashi

51. As tenderly, as if they were his own daughters-in-law, sisters or daughters. Bringing them as his daughters, he presented them to the Kurus.

52. That mighty armed hero wishing his brother's welfare brought those greatly accomplished maidens and then offered them to his brother.

53—55. Bishma gave to Vichitravirja the maidens who were brought by his prowess. The virtuous man (Bhisma), having achieved this extraordinary deed according to kingly custom, began to make preparations for his brother's marriage. Having consulted with Satyavati everything about the wedding was settled by Bhisma; but the eldest daughter of the king of Kashi, softly smiling, spoke thus,

56. "I have chosen in my heart the king of Saubha as my husband. He too has in his heart accepted me as his wife. This is also agreeable to my father.

57. I would have also chosen Salya in the *Sayamvara* as my husband. You are learned in the precepts of virtue. Knowing all this do, what you think proper."

58. Thus addressed by that maiden before the Brahmanas, the heroic Bhisma began to reflect what should be done.

59. The greatly virtuous man, after consulting with the Brahmanas learned in the Vedas, allowed the eldest daughter of the king of Kashi, Amba, to do what she liked.

60. Bhisma then bestowed (the two princesses) Amvika and Amvalika on his younger brother Vichitravirja according to the ordained rites.

61. After having married them, Vichitravirja, though he was virtuous-minded, became lustful from his prime of youth.

62. They were both of tall stature; their heads were covered with black curly hair, their finger nails were red and high; they had beautiful rising breasts and hips.

63. The beautiful and amiable damsels, endued with every auspicious mark, considered their husband Vichitravirja in every war worthy of them; and they loved and respected him.

64. He (Vichitravirja) too, endued as he was with the beauty of the Aswinis and the prowess of the celestials, could steal the hearts of all women.

65. That king of the world, Vichitravirja, enjoyed with his wives uninterruptedly for seven years, and he was then attacked by consumption, though he was still in the prime of youth.

66. His friends and relatives tried to effect a cure in consultation with the physicians, but (in spite of all their efforts), the Kuru prince went to the abode of Yama like a setting son.

67—68. The virtuous-minded son of Ganga (Bhisma) became plunged in anxiety and grief. Bhisma with all the other chief Kurus, in consultation with Satyavati, then caused the obsequies of (the deceased) Vichitravirja to be performed by learned priests.

Thus ends the hundred and second chapter, the death of Vichitravirja, in the Sambhava of the Adi Parva.

CHAPTER CIII.

(SHAMBHAVA PARVA).—*Continued.*

Vaishampayana said :—

1. The unfortunate and miserable Satyavati, plunged in grief for her son, performed with her daughters-in-law the obsequial rites of her son.

2. The amiable lady then consoled her two daughters-in-law and the foremost of all wielders of arms Bhisma; Then turning her mind on virtue and on the paternal and maternal lines, the illustrious lady thus addressed the son of Ganga,

3. "The funeral cake, the achievements and the perpetuation of the Kuru dynasty and of the line of the illustrious and virtuous Santanu all depend upon you.

4. As the attainment of heaven is certain from good deeds, as long life is certain from truth, so virtue is certainly inseparable from you.

5. O virtuous man, you are well acquainted with the precepts of virtue, both in abstract and in detail. You are learned in the various *Srutis* and in all the branches of the Vedas.

6. I know you are like Indra and Angiras in firmness, in virtues, in preserving family-customs and in the presence of mind.

7. Therefore, O best of virtuous men, greatly relying on you, I shall appoint you to do a certain act. Hearing it, you should do it.

8. O descendant of Bharata race, the wives of your brother, the beautiful daughters of the king of Kashi, both possessing beauty and youth, are desirous of offspring.

9. O best of men, my son and your brother, endued with great prowess and dear to you, has gone to heaven when he was a boy.

10. O mighty-armed hero, therefore, beget at my command, offspring on them for the perpetuation of our dynasty. You should perform this virtuous act.

11. Install yourself on the throne of the kingdom and rule the domain of the Bharatas. Marry wife according to the rites. Do not sink your ancestors in hell."

Vaishampayana said :—

12. Thus addressed by his mother, relatives and friends, the chastiser of foes, the virtuous-minded (Bhisma) said the following comformable to the dictates of virtues.

13. "O mother, what you say is certainly sanctioned by religion. But you know my vow as regards begetting children.

14. O mother Satyavati, you know also what took place in connection with thy bestowal. I now repeat the pledge I once gave.

15. I can renounce the three worlds, I can renounce the kingdom of heaven or anything that may be greater than the both; but I can never renounce truth.

16. Earth may renounce her scent, water may renounce its moisture, light may renounce its attribute of exhibitting forms, the wind may renounce its attribute of being perceivable by the touch.

17. The sun may renounce its glory, comet its heat, the sky its sound, moon its cool rays,

18. The slayer of Vitra (Indra) may renounce his prowess and the king of justice his impartiality, but I cannot renounce truth."

19. Having been thus addressed by her son, endued with great effulgence, mother Satyavati then replied to Bhisma,

20. "O hero whose strength is truth, I know you are devoted to truth. If you like, you can create another three worlds out of your great energy.

21. I know what was your vow on my account. But taking into your consideration the emergency, bear the burden of duty you owe towards your ancestors.

22. O chastiser of foes, act in a way so that virtue is not destroyed, and so that the thread of our race is not broken, and our friends and relatives may not grieve."

23. Having been thus again and again urged by his miserable and son-bereaved mother (Satyavati), with words inconsistent with virtue, Bhisma said,

24. "O queen, turn your eyes on virtue. Do not destroy us all. The violation of truth in Kshatryas is never praised in the scriptures.

25. O queen, I shall tell you the everlasting usage of the Kshatryas, to which recourse may be had in order to prevent the line of Santanu from being extinct.

26. Hearing it, consider what should be done, in consultation with the priests and those wise men who know what practices are allowable in the time of emergency and distress. Forget not the ordinary course of social conduct."

Thus ends the hundred and third chapter, the colloquy between Bhisma and Satyavati, in the Sambhava of the Adi Parva.

CHAPTER CIV.

(SAMBHAVA PARVA)—*Continued.*

Bhisma said :—

1. The king Haihayas was killed by (Parusha) Rama, the son of Jamadagni, with his battle axe from his anger at the death of his father.

2. Cutting off one thousand arms of Aryuna (Haihayas), he achieved a most difficult feat in the world.

3. He set out on his car to conquer the world ; and taking up his bow, he hurled his mighty weapons to exterminate the Kshatryas.

4. In olden time the illustrious descendant of the Vrigu race, exterminated the Kshatrya race for twenty one times with his swift arrows.

5. When the earth was thus in olden time made Kshatrya-less by that great Rishi, the Kshatrya women raised children by the Brahmanas, learned in the Vedas.

6. They went to the Brahmanas not lustfully, but from virtuous motives. It is said in the Vedas that the son so raised belongs to him that had married the mother.

7. Thus it was that the Kshatrya race was again brought into existence all over the world. There is an old history in connection with this matter, and I shall narrate it to you.

8. There was, in the time of yore, a wise Rishi, named Utathya. He had a wife, name Manata whom he dearly loved.

9. One day Utathya's younger brother, the priest of the celestials, the greatly effulgent Vrihaspati, proposed to Manata.

10. Manata said to her *Devara* (husband's younger brother), that best of eloquent men, "I am pregnant by your elder brother; therefore you should not seek me now.

11. O illustrious Vrihaspati, the child, who is now in my womb, has studied there the Vedas with their six Angas.

12. Your seed is also infallible. How is it possible for two children to live there at the same time? Therefore, you should not desire me to-day."

13. Having been thus addressed by her, Vrihaspati, though greatly intelligent, could not suppress his desire.

(*Slokas* 14 to 20 are not translated for obvious reasons.)

21. From the curse of the Rishi Vrihaspati, Utathya's son, as illustrious and as effulgent as Vrihaspati, was born blind ; and he was named *Dirghatamas* (enveloped in perpetual darkness.)

22. The born-blind, Veda-knowing and greatly wise Rishi obtained for his wife by his learning a young and handsome Brahmana maiden, named Pradweshi.

23. He begot on her Gautama and other sons in order to keep up the illustrious line of Utathya's race. But Gautama and others were all covetous and fools.

24. The virtuous-minded, high-souled and learned in the Vedas and Vedangas, (Dirghatamas) learnt from Suravi's son the

practices of the cow race, and he began publicly to commit the vice.

25. The excellent Rishis, the dewellers of the same hermitage, became indignant to see him transgress all propriety.

26. They said, "This man transgresses all propriety. He deserves not to live in the hermitage. We shall all renounce this sinful wretch."

27. They said many things else regarding the Rishi Dirghatamas. His wife also, having (already) obtained sons, was not pleased with him. The husband then addressing his wife Pradweshi said, "Why are you dissatisfied with me?"

Pradweshi said :—

28. The husband is called *Bhatri*, because he supports his wife; he is called *Pati*, because he protects her, but you are neither to me. O great ascetic, as you are blind from your birth, it is I who have supported you and your children. But I shall do it no longer.

Bhisma said :—

29. Having heard her words, the Rishi became angry, and he said to his wife Pradweshi and her sons "Take me to the Kshatryas (kings) and you will then be rich."

Pradweshi said :—

30. O Brahmana, I do not desire to possess the wealth, earned by you, which would always be the cause of misery. O best of Brahmanas, do what you like; I shall not support you as I did before.

Dirghatamas said :—

31. From this day I make this rule among men that every woman shall stick to one husband only all through her life.

32. Whether the husband is dead, or whether he is alive, she must not have connection with another man. She, who will have it, will be considered as fallen. A woman without a husband will always be liable to be sinful. Even if she is wealthy, she will not be able to enjoy it truly.

33. Calumny and evil report will always ollow her.

Bhisma said :—

Having heard these words, the Brahmana lady became exceedingly angry and said, "O sons, throw him into the Ganges."

34—35. Her avaricious and foolish sons, Gautama and his brothers, exclaimed, "Why should we support this blind old man?" Thus thinking, those wicked men tied him on a raft and threw him into the Ganges. They then returned home.

36. The Brahmana, drifting along the stream on that raft, passed through the territories of many kings.

37. One day a king, named Vali, learned in all the precepts of religion, saw him (the blind Rishi) drifting along the stream and approaching near him.

38. O best of the Bharata race, the virtuous-minded Vali, whose strength was truth, knowing who he was, took him up (from the stream) for the purpose of raising up offspring. He said.

39. "O illustrious man, I have to raise up a few sons on my wife. Therefore, beget on her some virtuous and wise sons."

40. Thus addressed, the greatly effulgent Rishi said to him, "Be it so." Thereupon, that king sent his wife Sudeshna to him.

41. That lady, knowing him to be blind and old, did not go to him. She sent to him her old nurse.

42. The virtuous-minded Rishi begot on that Sudra woman eleven sons.

43. O descendant of the Bharata race, seeing all those sons, Kakshivata being their eldest, who studied all the Vedas, the king one day asked the Rishi, "Are these sons mine?"

44. The great Rishi said to him, "No, they are mine. I have begotten Kakshivata and others on a Sudra woman.

45. Your queen, Sudeshna, finding me old and blind, the foolish woman, insulted me (by not coming herself) and sent her nurse to me.

46. He (the king) then gratified the excellent Rishi and sent his wife, Sudeshna, again to him.

47. Dhirghatama touched that lady's body and told her, "You will give birth to sons, as effulgent as the sun,

48. Namely, Anga, Vanga, Kalinga Pundra and Sunga. Five countries will be named on earth after their names.

49. From Anga a country will be called Anga, from Banga one Banga, from Kalinga one Kalinga,

50. From Pundra one Pundra, and from Sunga one Sunga. It was thus the line of Vali was pepetuated by the Rishi.

51. It was thus that many virtuous, greatly energetic and exceedingly strong bow-men, Kshatryas, were born from the

Bramhanas. Hearing this, O mother, do as you like in this matter.

Thus ends the hundred and fourth chapter, the colloquy between Bhisma and Satyavati, in the Sambhava, of the Adi Parva.

CHAPTER CV.

(SAMBHAVA PARVA.)—*Continued.*

Bhisma said :—

1. O mother, listen to me, I shall point out the means by which the Bharata dynasty may be perpetuated.

2. Let an accomplished Bramhana be invited with the offer of wealth; let him beget offspring on the wives of Vichitravirja.

Vaishampayana said :—

3. Then Satyavati thus spoke to Bhisma, smiling softly and speaking in bashful voice.

Satyavati said :—

4. O descendant of the Bharata race, what you say is true. From my confidence in you, I shall now point out the means of perpetuating our dynasty.

5. You shall not be able to reject it,—learned as you are in the practices permitted in the time of distress. You are Virtue, you are Truth,

6. Therefore, hearing what I say, do what is proper. My father was a virtuous man, and for virtue's sake he had kept a boat (for crossing people.)

7. In the prime of my youth, I went one day to ply that boat. It so happened that the great and wise Rishi Parasara, the foremost of all virtuous men, came on my boat for crossing the *Jamuna*.

8. As I was taking him across the river, that best of Rishis became full of desire and began to address me in soft words.

9. O descendant of Bharata, I was afraid of my father, but I was also greatly afraid of the Rishi's curse. Therefore, having got from him a great boon, I could not refuse his request.

10. O descendant of the Bharata race, he overpowered me,—a mere girl,—by his great effulgence, and he also enveloped the region with a thick fog.

11. There was in my body a revolting odour of fish before, but the Rishi dispelled it and gave me my this fragrance.

12. The Rishi told me, "After bringing forth this child on the island of this river, you will still remain a virgin.

13. The son of Parasara, thus born of me in my maiden-hood, has become a great ascetic, named Dwaipayana.

14. That illustrious Rishi, having divided by his ascetic power the Vedas into four parts, has become known on earth as Vyasa, and for his black colour as Krishna.

15. He is truthful, free from passions, and a great ascetic who has destroyed all his sins; he went away with his great father as soon as he was born.

16. Asked by me and also by you, that Rishi of incomparable effulgence will surely beget excellent offspring on the wives of your brother.

17. He told me, "Mother, think of me (mentally call me) when you will be in difficulty. O mighty-armed Bhisma, if you wish, I can now think of him."

18. O Bhisma if you are willing and if you appoint him, I am sure that great ascetic will beget children on the wives of Vichitravirja.

Vaishampayana said :—

19—20. When the great Rishi was thus mentioned, Bhisma with joined hands said. "That man is truly intelligent who fixes his eyes judiciously on *Dharma*, *Artha*, *and Kama*, and who, after reflecting with patience, acts in such a way as virtue (*Dharma*) may lead to future virtue, profit (*Artha*) to future profit and pleasue (*Kama*) to future pleasure.

21 Therefore, that which has been said by you, and that which, besides being beneficial to us is consistent with virtue, is certainly the best advice, and it has my full approval."

Vaishampayana said :—

22. O descendant of the Kuru race, when Bhisma said this, Kali (Satyavati) thought of the Rishi Krishna Dwaipayana.

23. Dwaipayana, who was then interpreting the Vedas, came at once to his mother without any body knowing it, as soon as he found that he had been thought of.

24. She (Satyavati), having welcomed her son in all due form, embraced him with her arms and bathed him with her tears.

25. The daughter of the fisherman (Satyavati) shed much tears to see her son after a long time. Having seen her weep, the great Rishi, Vyasa, her eldest son, washed her (face) with cool water; and bowing to his mother, he said,

26. "O mother, I have come to fulfill your wishes. Therefore, O virtuous lady, command me without delay. I shall accomplish what you desire."

27. The priest (of the Bharatas) then worshipped the great Rishi in the proper form, and the Rishi accepted the offerings of the worship with uttering the usual *Mantras*,

28—29. Being pleased with the due worship with the proper *Mantras*, he took his seat. His mother, Satyavati, seeing him conformably seated, asked his welfare and made the usual enquiries. She then said, "O Kavi, (learned man), the sons derive their birth from both the father and the mother.

30. There is no doubt that their proprietors are both the father and the mother. You are my eldest son according to the ordinances.

31-32. O Bramharshi, Vichitravirja was my youngest son. As he was the brother of Bhisma by father's side, so you are by the mother's side. This is my opinion, I do not know what is your opinion. This Bhisma, the son of Santanu, who is devoted to truth, does not, for the sake of truth, wish to beget children or to rule the kingdom.

33. Therefore, O sinless one, for the sake of the affection you bear for your brother (Vichitravirja), for the sake of perpetuating the dynasty of Santanu, for the sake of Bhisma and my request,

34. For the sake of the kindness you bear for all creatures, for the sake of the protection of people, and for the sake of the liberality of your heart you should do what I say. Your younger brother has left two young wives, like the daughters of the celestials.

35. They possess beauty and youth, and they wish to have sons from the desire of getting virtue. O son, therefore, beget on them sons worthy of our dynesty and for the continuance of our line."

Vyasa said :—

36. O (mother) Satyavati, you know what is virtue, both as regards this world and the next. O lady of great wisdom, your mind is also fixed on virtue.

37. Therefore, making virtue my motive, I shall, at your command, do what you desire, knowing (as I do) that this practice is conformable to the true and eternal religion.

38—39. I shall produce for my brother sons that will be like Yama and Varuna. Therefore, let the ladies observe the vow I indicate for one full year. They will be then purified. No woman must come to me without having observed a rigid vow.

Satyavati said :—

40. Take such steps as the ladies may conceive to-day. The people perish in a kingdom where there is anarchy. Sacrifices and other holy acts are destroyed, the rains and the celestials disappear from that place.

41. O Lord, how can a kingdom be protected without a king? Therefore, see that the ladies conceive. Bhisma will watch over the children in their womb.

Vyasa said :—

42. If I am to produce sons for my brother so unseasonably then let the ladies tolerate my ugliness. That will be to them a great penance.

43. If the princess of Koshala can bear my strong odour, my ugly and grim visage, my attire and body, she will then conceive an excellent son.

Vaishampayana said :—

44—45. Having thus spoken to Satyavati, the greatly effulgent Vyasa said to her, "Let the princess of Koshala adorned with ornaments wait for me in her bed room in clear attire. (So saying) he (immediately) disappeared. Satyavati then went to her daughter-in-law, and in private,

46. Spoke to her these words of beneficial and virtuous import, "O princess of Koshala, hear what I say. It is consistent with virtue.

47. On account of my bad fate, the Bharata dynasty has become extinct. Seeing me agrieved and the extinction of his paternal line,

48. The wise Bhisma, with the desire of perpetuating our race has made to me a suggestion. But, O daughter, its accomplishment depends on you. Accomplish it, and restore the lost line of the Bharatas.

49. O beautiful girl, bring forth a son as effulgent as the king of the celestials. He will bear the heavy burden of our this heriditary kingdom.

50. She (Satyavati,) having succeeded somehow in getting the consent of that virtuous lady to her proposal which was consistent to religion, fed Brahmanas, Devarshis and guests.

Thus ends the hundred and the fifth chapter, the advice of Satyavati, in the Sambhava of the Adi Parva,

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CHAPTER CVI.

(SAMBHAVA PARVA).—*Continued.*

Vaishampayana said :—

1. When her daughter-in-law performed her purifying bath after her season, Satyavati led her to a luxurious bed-room and spoke to her thus,

2. "O princess of Koshala, your husband has an elder brother who will to-day come to you. Wait for him without falling asleep."

3. Having heard these words of her mother-in-law, the amiable lady, as she lay on her bed in her bed-room, began to think of Bhisma and other great Kuru chiefs.

4. Then the truthful Rishi, who had given his promise as regards Ambika first, came to her bed-room while the lamp was burning.

5. Seeing his dark visage, his matted locks of copper colour, his blazing eyes, and his grim beard, the lady closed her eyes in fear.

6. But he (the Rishi), in order to accomplish his mother's desire, united with her. The daughter of the king of Kashi was not able to open her eyes from fear.

7. When he came out, the mother asked the son, "Will the princess have an accomplished son?"

8—9. Hearing his mother's words, the son of Satyavati, the self-controlled and greatly wise Vyasa said, "The son that will be brought forth by the princess, will be equal to ten thousand elephants in strength. He will be learned and a great royal sage. He will be greatly fortunate, greatly powerful and vastly intelligent.

10. Theno ble prince will have one thousand sons, but for the fault of his mother, he will be blind."

11. Having heard these words of his son, the mother said, "O great ascetic, how can one who is blind be a king, worthy of the Kurus?

12. How can one who is blind can protect his relatives and friends and increase the glory of his fathers and continue the dynasty? Therefore, you should give another king to the Kuru race."

13. Having promised this, the illustrious (Vyasa) went away. In due time the princess of Koshala gave birth to a blind son,

14. O chastiser of foes, after securing the consent of her daughter-in-law, Satyavati soon after again summoned Vyasa as she did before.

15-16. Vyasa came according to his promise and went to the second wife (Amvalika) of his brother in proper form. But she became pale and discoloured with fear on seeing the Rishi. O descendant of the Bharata race, seeing her pale and discoloured with fear, and afflicted with grief,

17. The son of Satyavati, Vyasa, spoke to her thus, "As you have become pale by seeing me ugly,

18. So your son will be also pale in complexion. O beautiful featured lady, the name of your son will be accordingly *Pandu*, (pale.)"

19. Having said this, the excellent and illustrious Rishi came out and met her mother who asked him about the child.

20. He told her that the child will be pale, and his mother (Satyavati hearing this) begged again for another son.

21. The Rishi replied to his mother by saying, "Be it so." The lady (Amvalika) gave birth to a son in due time.

22. He was of pale complexion, very effulgent and endued with all auspicious marks This son afterwards begot those mighty bow-men, the five Pandavas.

23-24. (Sometime after), when her eldest daughter-in-law was again in her season, she was asked by (Satyavati) to go to Vyasa. But she, endued with the beauty of a daughter of the celestials, remembering the grim vissage and strong odour of the great Rish, did not act according to the request of the lady (Satyavati) out of fear. Having decked a maid-servant like an Apsara with her ornaments

25. The daughter of the king of Kashi sent her to Krishna (Vyasa). She rose up and saluted him as the Rishi came.

26. After having waited upon him respectfully, she took her seat near him when asked. O king, the Rishi of rigid vows was greatly pleased with her.

27. When he rose (to go away) he said, "O amiable girl, you shall no longer remain a maid-servant. Your son will be greatly fortunate, virtuous and the foremost of all intelligent men on earth."

28. The son of Krishna Dwaipayana thus born was known by the name of Vidura. He was thus the brother of the illustrious Dhritarastra and Pandu.

29. The God of Justice was thus born as Vidura in consequence of the curse of the Rishi Mandavya. He was free from desire and anger. When Krishna Dwaipayana was met by his mother as before, he told her,

30. How he had been deceived by the eldest of the princesses and how he he had begotten a son on a Sudra woman. Having said this, he disappeared in her sight.

31. Thus were begotten on the field (wives) of Vichitravirja by Dwaipayana these sons, as effulgent as the celestial children, the expanders of the Kuru race.

Thus ends the hundred and sixth chapter, the bringing forth of Vichitravirja's sons, in the Sambhava of the Adi Parva.

CHAPTER CVII.

(SAMBHAVA PARVA).—*Continued.*

Janamejaya said:—

1. What did Dharma (the god of justice) for which he was cursed? Who was the Bramhana Rishi, for whose curse the god had to be born in the womb of a Sudra woman?

Vaishampayana said:—

2. There was a certain Bramhana, who was known as Mandavya. He was learned in all the precepts of virtue; he was devoted to truth and asceticism.

3. The great ascetic sat at the entrance of his hermitage, as a great Yogee with his arms upraised in the observance of the vow of silence.

4. As he passed years together (in that state), one day (some) robbers came to his hermitage with stolen properties.

5-6. O best of the Bharata race, they were pursued by many guards-men. O best of the Kuru race, the thieves, entering that hermitage, hid their booty there. Before the force (guards-men) came up, they too hid themselves in fear. But as soon as they had concealed themselves, the guards in pursuit came to the spot.

7. O king, the pursuers of the thieves saw the ascetic sitting in that state; and they asked him,

8. "O excellent Bramhana, which way the thieves have gone? O Bramhana, point them to us, so that we may follow them without loss of time."

9. O king, having been thus addressed by the guards, the ascetic did not say a word in reply,—good or bad.

10. Thereupon, the officers of the king, in searching that hermitage, found the thieves with the stolen properties concealed there.

11. The suspicion of the guards fell upon the Rishi; they seized him with the thieves and brought him before the king.

12. The king sentenced him along with the thieves The guards, acting in ignorance, put that great Rishi also on the *Sula* (an instrument of death).

13. Having put them (the thieves) and the Rishi on the *Sula*, they returned to the king with the stolen property they had recovered.

14. Though the virtuous-minded Bramhana Rishi remained for many years on the *Sula* without food, yet he did not die.

15. The illustrious man, who was in deep *Tapa* at the point of the *Sula*, kept up his life and brought other Rishis there by his ascetic power.

16. O descendant of the Bharata race, they came in the night in the forms of birds; and seeing him engaged in *Tapa* (ascetic meditation), though fixed on the *Sula*, they were extremely agrieved.

17. Having shown themselves in their own forms, they asked that excellent Bramhmana, "O Bramhana, we desire to hear what is your sin for which you suffer this torture of being placed at the point of the *Sula*.

Thus ends the hundred and seventh chapter, the history of Animandavya, in the Sambhava of the Adi Parva.

CHAPTER CVIII.

(SAMBHABA PARVA.)—*Continued.*

Vaishampayana said:—

1. Thereupon, that best of Rishis thus replied to the ascetics, "Whom shall I blame? None is to blame.

2. O king, the guards, having seen him after many days in that state, told the king all that had happened.

3. Having heard their words, the king after consulting with his ministers, gratified that excellent Rishi fixed on the *Sula*.

The king said:—

4. O best of Rishis, I have offended you out of ignorance. I beseech you, pardon me. You should not be angry with me.

Vaishampayana said:—

5—6. Having been thus addressed by the king, the Rishi was gratified. Having thus gratified him, the king took down the *Sula* and tried to draw it out from him but he was unable to do it.

7. The Rishi in that state with *Sula* practised the austerest penances, and he thus conquered by his asceticism many regions difficult to be obtained.

8. Therefore, he was called on earth Animandavya. That great truth-knowing Brahmana (one day) went to Dharma (the god of justice).

9. Seeing the god seated on his seat, the lord (Rishi) asked him reproachingly, "What is the sinful act which has been committed unconsciously by me

10. For which I am suffering from this punishment? Tell me without delay, and then see my ascetic power."

Dharma said :—

11. O ascetic, a little insect was once pierced by you with a blade of grass ; you now receive the fruit of your action.

Animandavya said :—

12. You have inflicted upon me a great punishment for a little fault. Therefore O Dharma, you will be born as a man in the womb of a Sudra woman.

13. I establish this rule to-day on earth in respect of the consequences of one's act that no sin will be committed in any act done by a man below the age of fourteen years. When committed only above that age, it will be sin."

Vaishampayana said :—

14. Being cursed by that illustrious man for this fault, Dharma was born as Vidura in the womb of a Sudra woman.

15. He (Vidura) was learned in *Dharma* and *Artha* ; he was free from avarice and anger ; he was fore-seeing, tranquil in mind, and ever engaged in doing good to the Kurus.

Thus ends the hundred and eighth chapter, the history of Animandavya, in the Sambhava of the Adi Parva.

CHAPTER CIX.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. On the birth of these three sons (Dhritarastra, Pandu and Vidura), Kurujangala, Kurukshetra and the Kurus grew in prosperity.

2. The land gave abundant harvests and the crops were juicy. The clouds showered rains at proper time, and the trees became full of fruits and flowers.

3. The beasts of burdens were happy, and the deer and the birds were exceedingly glad. The flowers became fragrant and the fruits became sweet.

4. The cities were filled with merchants and artizans ; the people became brave, learned, honest and happy.

5. There were no thieves, there was none who was sinful. It seemed that *Satya Yuga* had come over all parts of the kingdom.

6. The people were devoted to virtuous acts, sacrifices, and the vow of the truth. Bearing love and affection for one another, they grew in prosperity.

7. They were free from pride, anger and covetousness ; they took delight in sports which were perfectly innocent.

8—9. The holy city (Hastinapur) like the wide ocean, full of hundreds of palaces and mansions, possessing gates and arches and looking like dark clouds, appeared like the celestial capital of Indra. The people sported in great delight in the rivers, lakes, tanks, beautiful groves and woods.

10. The Southern Kurus, in virtous rivalry with the Northern Kurus, walked with the Devarshis and Charanas.

11. None was there miserly, and there was no woman who was a widow in that delightful country whose prosperity was thus increased by the Kurus.

12. The wells were full of water, the groves abounded with trees, the houses of Brahmanas were full of wealth, and the whole kingdom was full of prosperity.

13. O king, thus virtuously ruled by Bhisma, the kingdom was adorned with hundreds of sacrificial stakes.

14. The wheel of virtue being thus set in motion by Bhisma, the country was full of increased population, people coming from other countries.

15. The citizens and the people were all filled with hope on seeing the achievements and behaviour of the youthfull princes.

16. O king, in the house of the chief Kurus and in those of the people, "Give" "Eat" were the words that were constantly heard.

17. Dhritarastra, Pandu and Vidura were brought up from their birth by Bhisma, as if they were his own sons.

18. They passed through the usual rites of their order ; they engaged themselves in study and vows ; they grew up into youths, expert in athletic sports and labour.

19. They became expert in archery, learned in the Vedas, skillful in club-fight and in using sword and shield. They were experts in horse-manship and in the management of elephants ; they were learned in the science of morality.

20. They were acquainted with history, Puranas and with many other branches of learning. They were well-acquainted with the mystery of the Vedas and the Vedangas. The knowledge they acquired was versitile and deep.

21. The greatly powerful Pandu excelled all men in the science of archery. The king Dhritarastra excelled all men in personal strength.

CHAPTER CVII.

(SAMBHAVA PARVA).—*Continued.*

Janamejaya said:—

1. What did Dharma (the god of justice) for which he was cursed? Who was the Bramhana Rishi, for whose curse the god had to be born in the womb of a Sudra woman?

Vaishampayana said:—

2. There was a certain Bramhana, who was known as Mandavya. He was learned in all the precepts of virtue; he was devoted to truth and asceticism.

3. The great ascetic sat at the entrance of his hermitage, as a great Yogee with his arms upraised in the observance of the vow of silence.

4. As he passed years together (in that state), one day (some) robbers came to his hermitage with stolen properties.

5-6. O best of the Bharata race, they were pursued by many guards-men. O best of the Kuru race, the thieves, entering that hermitage, hid their booty there. Before the force (guards-men) came up, they too hid themselves in fear. But as soon as they had concealed themselves, the guards in pursuit came to the spot.

7. O king, the pursuers of the thieves saw the ascetic sitting in that state; and they asked him,

8. "O excellent Bramhana, which way the thieves have gone? O Bramhana, point them to us, so that we may follow them without loss of time."

9. O king, having been thus addressed by the guards, the ascetic did not say a word in reply,—good or bad.

10. Thereupon, the officers of the king, in searching that hermitage, found the thieves with the stolen properties concealed there.

11. The suspicion of the guards fell upon the Rishi; they seized him with the thieves and brought him before the king.

12. The king sentenced him along with the thieves The guards, acting in ignorance, put that great Rishi also on the *Sula* (an instrument of death).

13. Having put them (the thieves) and the Rishi on the *Sula*, they returned to the king with the stolen property they had recovered.

14. Though the virtuous-minded Bramhana Rishi remained for many years on the *Sula* without food, yet he did not die.

15. The illustrious man, who was in deep *Tapa* at the point of the *Sula*, kept up his life and brought other Rishis there by his ascetic power.

16. O descendant of the Bharata race, they came in the night in the forms of birds; and seeing him engaged in *Tapa* (ascetic meditation), though fixed on the *Sula*, they were extremely agrieved.

17. Having shown themselves in their own forms, they asked that excellent Bramhmana, "O Bramhana, we desire to hear what is your sin for which you suffer this torture of being placed at the point of the *Sula*.

Thus ends the hundred and seventh chapter, the history of Animandavya, in the Sambhava of the Adi Parva.

CHAPTER CVIII.

(SAMBHABA PARVA.)—*Continued.*

Vaishampayana said:—

1. Thereupon, that best of Rishis thus replied to the ascetics, "Whom shall I blame? None is to blame.

2. O king, the guards, having seen him after many days in that state, told the king all that had happened.

3. Having heard their words, the king after consulting with his ministers, gratified that excellent Rishi fixed on the *Sula*.

The king said:—

4. O best of Rishis, I have offended you out of ignorance. I beseech you, pardon me. You should not be angry with me.

Vaishampayana said:—

5—6. Having been thus addressed by the king, the Rishi was gratified. Having thus gratified him, the king took down the *Sula* and tried to draw it out from him but he was unable to do it.

7. The Rishi in that state with *Sula* practised the austerest penances, and he thus conquered by his asceticism many regions difficult to be obtained.

8. Therefore, he was called on earth Animandavya. That great truth-knowing Brahmana (one day) went to Dharma (the god of justice).

9. Seeing the god seated on his seat, the lord (Rishi) asked him reproachingly, "What is the sinful act which has been committed unconsciously by me

10. For which I am suffering from this punishment? Tell me without delay, and then see my ascetic power."

Dharma said :—

11. O ascetic, a little insect was once pierced by you with a blade of grass ; you now receive the fruit of your action.

Animandavya said :—

12. You have inflicted upon me a great punishment for a little fault. Therefore O Dharma, you will be born as a man in the womb of a Sudra woman.

13. I establish this rule to-day on earth in respect of the consequences of one's act that no sin will be committed in any act done by a man below the age of fourteen years. When committed only above that age, it will be sin."

Vaishampayana said :—

14. Being cursed by that illustrious man for this fault, Dharma was born as Vidura in the womb of a Sudra woman.

15. He (Vidura) was learned in *Dharma* and *Artha* ; he was free from avarice and anger ; he was fore-seeing, tranquil in mind, and ever engaged in doing good to the Kurus.

Thus ends the hundred and eighth chapter, the history of Animandavya, in the Sambhava of the Adi Parva.

CHAPTER CIX.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. On the birth of these three sons (Dhritarastra, Pandu and Vidura), Kurujangala, Kurukshetra and the Kurus grew in prosperity.

2. The land gave abundant harvests and the crops were juicy. The clouds showered rains at proper time, and the trees became full of fruits and flowers.

3. The beasts of burdens were happy, and the deer and the birds were exceedingly glad. The flowers became fragrant and the fruits became sweet.

4. The cities were filled with merchants and artizans ; the people became brave, learned, honest and happy.

5. There were no thieves, there was none who was sinful. It seemed that *Satya Yuga* had come over all parts of the kingdom.

6. The people were devoted to virtuous acts, sacrifices, and the vow of the truth. Bearing love and affection for one another, they grew in prosperity.

7. They were free from pride, anger and covetousness ; they took delight in sports which were perfectly innocent.

8—9. The holy city (Hastinapur) like the wide ocean, full of hundreds of palaces and mansions, possessing gates and arches and looking like dark clouds, appeared like the celestial capital of Indra. The people sported in great delight in the rivers, lakes, tanks, beautiful groves and woods.

10. The Southern Kurus, in virtous rivalry with the Northern Kurus, walked with the Devarshis and Charanas.

11. None was there miserly, and there was no woman who was a widow in that delightful country whose prosperity was thus increased by the Kurus.

12. The wells were full of water, the groves abounded with trees, the houses of Brahmanas were full of wealth, and the whole kingdom was full of prosperity.

13. O king, thus virtuously ruled by Bhisma, the kingdom was adorned with hundreds of sacrificial stakes.

14. The wheel of virtue being thus set in motion by Bhisma, the country was full of increased population, people coming from other countries.

15. The citizens and the people were all filled with hope on seeing the achievements and behaviour of the youthfull princes.

16. O king, in the house of the chief Kurus and in those of the people, "Give" "Eat" were the words that were constantly heard.

17. Dhritarastra, Pandu and Vidura were brought up from their birth by Bhisma, as if they were his own sons.

18. They passed through the usual rites of their order ; they engaged themselves in study and vows ; they grew up into youths, expert in athletic sports and labour.

19. They became expert in archery, learned in the Vedas, skillful in club-fight and in using sword and shield. They were experts in horse-manship and in the management of elephants ; they were learned in the science of morality.

20. They were acquainted with history, Puranas and with many other branches of learning. They were well-acquainted with the mystery of the Vedas and the Vedangas. The knowledge they acquired was versitile and deep.

21. The greatly powerful Pandu excelled all men in the science of archery. The king Dhritarastra excelled all men in personal strength.

22. O king, there was none in the three worlds, who excelled Vidura in his devotion towards religion and virtue, and in his knowledge of the science of morality.

23. On seeing the restoration of the extinct dynasty of Santanu, the following saying became current over all countries.

24. "Amongst the mothers of heroes, the daughter of the king of Kashi; among all countries, Kurujangalas; among all virtuous men, Bhisma; and among all cities, Hastinapur, are the foremost.

25. Dhritarastra did not get the kingdom, because he was blind; and Vidura also did not get it, because he was born of a Sudra woman, therefore Pandu became king.

26. One day the foremost of all statesmen, the learned in all the moral precepts, the son of Ganga (Bhisma), spoke to Vidura thus.

Thus ends the hundred and ninth chapter, the installation of Pandu, in the Sambhava of the Adi Parva.

CHAPTER CX.

(SAMBHAVA PARVA.)—*Continued.*

Bhisma said:—

1. This our famous dynasty, endued with every virtue and accomplishment, has all along ruled over all other kings on earth.

2.—3. It was perpetuated by many virtuous-minded and virtuously inclined kings. Satyavati, the illustrious Krishna (Dwaipayana), and myself, have raised you up in order that this our great dynasty may not be extinct.

4. It is certainly your duty and mine to take such steps as our this dynasty may expand as the sea.

5. I have heard that the princess of the Yadavas, the daughter of Suvala and the princess of Madra, are worthy of being allied to our dynasty.

6. O sons, all these maidens are the best of Kshatryas; they are beautiful and of pure birth; they are eminently fit for alliance with our family.

7. O foremost of intelligent men, Vidura, I think we should chose them for the perpetuation of our race. Tell me what you think.

Vidura said:—

8. You are our father, you are our mother, you are our great preceptor. You yourself do what you think proper for the welfare of this dynasty.

Vaishampayana said:—

9. He (Bhisma) heard from the Brahmanas that the daughter of Suvala, Gandhari, had received a boon by worshipping the destroyer of eyes of Vaga, the boon-giving diety Hara (Siva).

10. The amiable Gandhari would get one hundred sons. Having heard this, the grandsire of the Kurus, Bhisma

11. Sent messengers to the king of Gandhara. O descendant of the Bharata race, (king) Suvala hesitated on account of the blindness (of the bridegroom.)

12. But taking into consideration the noble blood, the fame and the conduct of the Kurus, he bestowed the virtuous Gandhari on Dhritarastra.

13. O descendant of the Bharata race, having heard of the blindness of Dhritarastra, and that her parents had consented to bestow her (Gandhari) upon him,

14—15. O king, ever-devoted to her husband, (Gandhari) bandaged her own eyes with cloth, gathered into many folds, out of her desire that she would not be wanting in respect and love for her husband. Thereupon, the son of the king of Gandhari, Sakuni,

16. Bringing his beautiful and young and well-behaved sister to the Kurus, formally gave her to Dhritarastra.

17. The nuptials were solemnised with the permission of Bhisma. The hero (Sakuni), giving away his sister with (many valuable) robes, returned to his own capital, after being duly worshipped by Bhisma.

18. O descendant of the Bharata race, the beautiful Gandhari pleased all the Kurus by her behaviour and respectful attentions.

19. She, ever-devoted to her husband, pleased her superiors by her good conduct, and vow-observing as she was, she never referred to other men even in words.

Thus ends the hundred and tenth chapter, the marriage of Dhritarastra in the Sambhava of the Adiparva.

CHAPTER CXI.

(SHAMBHAVA PARVA).—*Continued.*

Vaishampayana said:—

1. There was a chief among the Yadus, named Sura, who was the father of Vasudeva. His daughter was named Pritha; she was matchless in beauty on earth.

2—3. O descendant of the Bharata race, that truthful man (Sura) gave his first born child to the son of his paternal aunt,—his childless cousin and favour-seeking friend,—the high-souled Kuntibhoja, according to a promise given before.

4—5. She (Pritha) was appointed in her (adoptive) father's house to look after the hospitality to the Brahmanas and guests. One day by careful attentions she gratified the terrible Brahmana of rigid vows, known by the name of Durvasha, learned in the mystery of religion.

6. Anticipating the future difficulty of her getting sons, he (Durvasha) taught her a *Mantra* for invoking any of the celestials (she liked for growing her children). The Rishi then said to her,

7. "Through the effulgence of those celestials whom you will invoke by this *Mantra*, offspring will be certainly begotten on you."

8. Having been thus told by the Brahmana, (Durvasha) the illustrious Kunti (Pritha), being curious, invoked in her maidenhood the god Arka (Sun).

9. She immediately saw (before her) that effulgent deity (Sun), that beholder of everything in the world. Seeing the wonderful sight, that maiden of faultless feature was very much surprised.

10. The deity Vivaswata (Sun), coming to her said, "O black-eyed lady,—here I am. Tell me what I can do for you."

Kunti said :—

11. O slayer of foes, a certain Brahmana gave me this science (*Mantra*). O Lord, I have invoked you, only to see the efficacy of the *Mantra*.

12. For my this fault, I bow down my head to you to ask for your grace. A woman, however guilty, deserves protection."

The Sun said :—

13. I know Durvasha has given you this boon. Cast off your fears and allow me your embrace.

14. O amiable girl, my approach is infallible ; it must be fruitful. O timid maiden, if my coming be for nothing, it will be certainly a transgression of yours."

Vaishampayana said :—

15. Vivaswata thus spoke to her many things to allay her fears. O descendant of the Bharata race, the illustrious and beautiful girl, as she was a maid,

16. Did not consent to grant his request from modesty and from the fear of her relatives. O best of the Bharata race, Arka again addressed her thus,

17. "O princess, there will be no sin in gratifying me." Having said this to the daughter of Kuntihoja, that illustrious deity,

18—19. That illuminator of the universe, Tapana (Sun) received her embraces. Thereupon was born a hero, known all over the world by the name of Karna, the foremost of all wielders of arms, encased in a natural armour, blessed with good fortune and endued with celestial beauty and all auspicious marks, and with a face brightened by ear-rings.

20. The greatly effulgent Tapana, then giving Pritha her maiden-hood, again went to heaven.

21. The princess of the Vrisni race (Pritha) became afflicted with sorrow to see the birth of the child. She intently reflected on the course she should adopt.

22. She resolved to conceal her frailty from the fear of her friends and relatives. Kunti threw her that powerful son into water.

23. The illustrious husband of Radha took up that child thrown into the water. That son of Suta, (the husband of Radha), with his wife brought him up as their son.

24. They gave that son the name of *Vasusena*, because he was born with wealth, (a natural armour and ear-rings).

25. He grew up very strong and became expert in all weapons. Possessed of great energy, he worshipped the Sun until his back was scorched by its rays.

26. When he was thus engaged in his worship, there was nothing on earth that the heroic and intelligent Vasusena would not give to Brahmanas.

27. Indra, assuming the form of a Brahmana, came to him for alms. Ever engaged to do good to Aryuna, he asked for the armour.

28. Taking off the natural armour from his body, Karna with joined hands gave it to Indra in the form of a Brahmana.

29. The king of the celestials received the gift, and he was exceedingly pleased with his liberality. The lord of the celestials gave him a weapon, saying,

30. "Among the celestials, the Asuras, the Gandharvas, the Nagas and the Rakshasas, whoever you will desire to conquer, he will certainly be killed by this weapon.

31. The son of Surya was known by the name of Vasusena, but after his cutting off his natural armour, he was called *Karna* (cutter).

Thus ends the hundred and eleventh chapter, the acquirement of Indra's weapon, in the Sambhava of the Adi Parva.

CHAPTER CXII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. The daughter of Kuntibhoja, Pritha, had large eyes; she was endued with beauty and every accomplishment; she was of rigid vows, devoted to virtue; and she possesed every good quality.

2. But though the maiden was effulgent and possessed beauty and all womanly qualifications and youth, yet no king sought for her hand.

3. O best of kings, thereupon, the king Kuntibhoja invited all the monarchs, and offered her in a Sayamvara.

4. The intelligent Kunti saw that best of kings, the foremost of the Bharata race, Pandu, in the assembly of the kings.

5. Proud as the lion, broad-chested, bull-eyed, greatly strong, like sun outshining all the kings in splendour,

6. He (Pandu) looked among the kings as the second Indra. In the assembly that best of men, Pandu, having seen the maiden of faultless feature, the amiable daughter of Kuntibhoja, became very much agitated in mind.

7. Kunti advanced in modesty, quivering with emotion and placed the nuptial garland round the neck of the king (Pandu).

8. Finding that Kunti had chosen Pandu, the other kings returned to their kingdoms on elephants, on horses and cars on which they had come.

9. O king, her father then performed the nuptial rites in due form. The descendant of Kuru (Pandu) and the daughter of Kuntibhoja (Kunti),

10. Blessed with great and good fortune, formed a couple like Indra and Sachi. O king, Kuntibhoja, after the marriage of Kunti,

11. Presented the bridegroom with much wealth. O best of the Kuru race, the king (Kuntibhoja) then sent him (Pandu) to his own capital,

12. Accompanied by a large force, bearing various kinds of banners and penons, and eulogised and blessed by many Brahmanas and great Rishis,

13. The descendant of Kuru, king Pandu, reached his own capital, and that lord (Pandu) established his wife Kunti there.

Thus ends the hundred and twelveth chapter, the marriage of Kunti, in the Sambhava of the Adi Parva.

CHAPTER CXIII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. Some time after, the son of Santanu, the intelligent Bhisma, thought of marrying Pandu to a second wife.

2. Accompained by the aged ministers, Brahmanas and great Rishis, and with a force of the four kinds he went to the capital of the king of Madra.

3. That best of Valhikas (the king of Madra), having heard of his coming, went out to receive him with all honour; and that king (Bhisma) also entered his capital.

4. The king of Madra, having given him a white seat, water for washing his feet and *Arghya*, asked the reason of his coming.

5. The supporter of the Kurus' honour, Bhisma replied to the king of Madra, "O chastiser of foes, know that I have come for a maiden.

6. We have heard that you have an illustrious and chaste sister, named Madri. I chose that illustrious maiden for Pandu.

7. O king, you are in every way worthy of alliance with us. We also are worthy of you. O king of Madra, considering all this, accept us in the proper from."

8. Having been thus addressed by Bhisma, the king of Madra replied, "To my mind there is no other better bridegroom than one of your family.

9. But there is a custom in our family ever observed by all the best of our kings. Be it good or bad, I can not transgress it.

10. It (this custom) is well known, and there is no doubt that it is also known to you. O excellent man, therefore, it is not proper for you to say "*Bestow your sister.*"

11. O hero, it is our family custom to receive tribute. Therefore, I cannot give you any assurance in the matter of your request."

12. The king Bhisma thus replied to the king of Madra, "O king, this is a great

virtue ; the self-created (Bramha) has himself said it.

13. Your ancestors have observed this custom. There is no fault to be found with it. O Salya, it is well known that this custom has the approbation of the wise."

14—15. Having said this, that greatly effulgent son of Ganga (Bhisma) gave Salya much gold, both coined and uncoined, precious stones of various colors, elephants, horses and cars, much cloth and many ornaments, many gems, pearls and corals.

16. Salya received all these wealths in delightful heart, and gave away his sister, decked with ornaments, to that lion of the Kuru race.

17. The son of ocean-going Ganga, ntelligent Bhisma, taking Madri with him, eturned to the capital, named after the elephant (Hastinapur).

18. The king Pandu, on an auspicious day and at the time indicated by the wise accepted the hands of Madri in due form.

19. After the completion of the marriage, that king, the descendant of the Kuru race, established his beautiful wife in handsome mansions.

20. O king of kings, that best of kings (Pandu) then give himself up to enjoyments with his two wives, Kunti and Madri, at will and at pleasure.

21. O king, when thirty days had passed away that Kuru king, the lord Pandu, started from his capital to conquer the world.

22—24. After saluting and bowing to Bhisma and other elders and bidding adieu to Dhritarastra and other best of the Kurus, receiving their permission and performing all auspicious rites, the king (Pandu) set out on his great campaign blessed by all around and accompained by a great army of elephants, horses and cars. That celestial-like king was desirous of conquering the whole earth.

25. Pandu marched against the enemies with such strong forces (as narrated above). Going to the east, that best of men, that spreader of Kuru fame, Pandu, defeated the *Dasarnas*.

26. Pandu then with his army of innumerable elephants, cavalry, infantry, and charioteers, and various coloured banners

27. Marched against Dhirga, the king of Maghada, who being proud of his strength, had offended many kings. Attacking him in his capital, Rajgriha, he killed him.

28. Taking possession of his treasury and many beasts of burden Pandu, went to Mithila and conquered the Videha in battle.

29. O best of men, he 'then conquered Kashi, Sumbha and Pandra ; and by the strength of his arms and prowess he spread the fame of the Kurus.

30. The kings were burnt by the far-reaching flames,—represented by his arrows and the splendour of his weapons,—of the great fire represented by that chastiser of foes, Pandu.

31. Pandu defeated with his army the kings with their forces ; he kept them engaged in the works of the Kurus.

32. Having been thus defeated by him, all the kings of the world recognised him as the only hero on earth as Indra is among the celestials.

33. All the kings of the world bowed to him with joined hands and they waited upon him with presents of various kinds of gems and wealth,

34. Precious stones, pearls, corals, much gold and silver, the jewels of cows and horses, elephants and cars,

35. Asses, camels, buffaloes, goats and sheep, blankets and beautiful birds, and carpets made of the skin of *Ranku*. Having taken them all, the king of Hastinapur,

36. Pandu, returned to his own capital Hastinapur to the great delight of all his subjects and citizens.

37. 'O the lion of kings, the fame of Santanu and that of Bharata, was about to be extinct, but it was now revived by Pandu.

38. They, who robbed the Kurus before of both territory and wealth, were now forced by Pandu, the lion of Hastinapur, to pay tributes."

39. Thus said in joyful heart the kings with their ministers and with the citizens and people.

40—42. All the Kurus with Bhisma at their head went out to receive him when he neared Hastinapur. They saw in delight the attendants of the king (Pandu), laden with much wealth ; the train of various conveyances, of elephants, horses, cars, kine, camels, and other animals laden with all kinds of wealth was so long that they could not find its end.

43. Then the sweller of Kausalya's joy, (Pandu), worshipped the feet of his father (uncle) Bhisma and then saluted the citizens and others as each deserved.

44. Bhisma also shed tears of joy and embraced his son who had returned victorious after subjugating many kingdoms of others.

45. And he (Pandu), instilling joy into the hearts of his people, entered Hastinapur in a flourish of hundreds of trumpets and bugles.

Thus ends the hundred and the thirteenth chapter, the conquest of Pandu, in the Sambhava of the Adi Parva.

CHAPTER CXIV.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. He (Pandu), at the command of Dhritarastra, offered the wealth acquired by the prowess of his arms to Bhisma, to Satyavati and to their mother (Kausalya).

2. Pandu sent a portion of the wealth to Vidura. The virtuous-minded man (Pandu) gratified his friends and relatives with (the presents of) wealth.

3. The descendant of Bharata, (Pandu) gratified Satyavati, Bhisma and the illustrious and amiable princesses of Kosala with the wealth, acquired by his prowess of arms.

4. Kausalya, in embracing her son of matchless prowess became as glad as Sachi on embracing Jayanta (her son.)

5. Dhritarastra performed with the wealth acquired by that hero five great sacrifices, in which offerings were made to the Brahmanas by hundreds and thousands, and in which so much wealth was spent as would have been sufficient for one hundred Horse-sacrifices.

6. O best of the Bharata race, some time after, Pandu, who had mastered over his senses, retired into a forest with (his wives) Kunti and Madri.

7. He left his excellent palace and its luxurious bed. He lived always in the forest, being ever engaged in hunting.

8. He lived in a delightful and hilly region over grown with huge *Sala* trees on the southern slope of the Himalayas where he roamed freely.

9. The handsome Pandu roamed in the forest with Kunti and Madri like Airavata with two female elephants.

10—11. The dwellers of (that) forest regarded the heroic Bharata prince with his two wives,—(Pandu), armed with swords arrows and bows and encased in beautiful armour, as a god wandering amongst them. The people were busy in supplying every object of pleasure and enjoyment to him in his retirement at the command of Dhritastra.

12. The son of the river (Bhisma) heard that king Devaka had a daughter, young and beautiful, born in a Sudra wife.

13. The best of the Barata race (Bhisma) brought her from her father's abode and he married her to the high-minded Vidura.

14. The descendant of Kuru, Vidura, begot on her children as genteel and accomplished as he himself was.

Thus ends the hundred and the fourteenth chapter, the marrirge of Vidura, in the Sambhava of the Adi Parva.

CHAPTER CXV.

(SAMBHAVA PARVA.)—*Continued.*

Vaishampayana said :—

1. O Janamejaya, one hundred sons of Dhritarastra were born in the womb of Gandhari. Besides these one hundred sons, one more was born by a Vaisya wife.

2. Pandu had by (his wives) Kunti and Madri five sons,—all great car-warriors,—who were all begotten by celestials for the perpetuation of the (Kuru) dynasty.

Janamejaya said :—

3. O best of the twice-born, why did Gandhari give birth to one hundred sons? In how many years (they were born)? What was their period of life?

4. How did Dhritarastra beget a son on a Vaisya wife? How did Dhritarastra behave towards his loving, obedient and virtuous wife, Gandhari?

5. How were born the five sons of Pandu, those great car-warriors, though cursed by the high-souled man (the Rishi in the form of deer)?

6. O ascetic, tell me all this in detail. I am not satiated with hearing the accounts of my friends and relatives.

Vaishampayana said :—

7. One day Gandhari gratified Dwaipayana who came hungry and fatigued. Vyasa granted her a boon,

8. (Namely) that she should have one hundred sons like her husband. Some time after she conceived by Dhritarastra.

9. She bore the burden in her womb for two years without being delivered; she was, therefore, much afflicted with grief.

10—11. She heard that a son was born to Kunti, as effulgent as the morning sun. Being sorry that in her case the time of bearing the child in the womb was too long, and being deprived of reason by grief, she struck her womb with violence without the knowledge of Dhritarastra.

12. Thereupon was brought forth a hard mass of flesh like an iron ball which she bore in her womb for two years.

13. Dwaipayana, learning it, soon came to her, and that best of ascetics (Vyasa) saw that mass of flesh.

14. He said to the daughter of Suvala, "What have you done?" And she (Gandhari) told her real feeling to the great Rishi.

Gandhari said :—

15. Having heard that Kunti had first given birth to a son, as effulgent as the sun, I struck at my womb in grief.

16. You granted me the boon that I should get one hundred sons. But a ball of flesh has come out in the place of one hundred sons.

Vyasa said :—

17. O daughter of Suvala, it is even so. My words can never be futile. I have not spoken an untruth even in jest, why then will my words be futile!

18. Let one hundred jars, filled with *Ghee*, be brought in the proper way; let them be placed at a concealed place, and let cool water be sprinkled on this ball of flesh.

Vaishampayana said :—

19. The ball of flesh, being thus sprinkled with water, became divided into many parts. They separately became different parts, each about the size of the thumb.

20. O king, that ball of flesh in time became gradually one hundred and one separate parts.

21. These were then placed into the jars filled with *Ghee*, and they were placed at a concealed spot and were carefully watched.

22. The illustrious (Vyasa) then said to the daughter of Suvala that she should open the covers of the jars after full two years.

23. Having said this, and having made these arrangements, the illustrious and wise Vyasa went to the Himalayas mountains to perform his penances.

24. King Duryodhana was then in time born from them (the parts of the fleshy ball), According to the order of birth, Yudhisthira was the eldest.

25. The news of Duryodhana's birth was carried to Bhisma and the wise Vidura. On the day when haughty Duryodhana was born, on that very day was born mighty-armed and greatly powerful Bhima.

26. O king, as soon as that son of Dhritarastra (Duryodhana) was born, he roared and brayed like an ass,

27. Hearing that sound, the ārsons vultures, jackals and crows spontaneously cried; strong wind began to blow, and fires raged in every direction.

28—29. Thereupon, O king, the frightened king Dhritarastra, summoning many Brahmanas, Bhisma, Vidura and other friends, relatives and Kurus, said, "The eldest of the princes, Yudhisthira is the perpetuator of your race. He has acquired the kingdom by virtue of his birth. We have nothing to say to this.

30. But will my son be able to become king after him? Tell me what is right and lawful.

31. O descendant of the Bharata race, jackals and other carnivorous animals began to howl ominously from all sides.

32. O king, seeing these frightful ominous signs, the assembled Brahmanas and the high-minded Vidura said,

33. "O king, O best of men, when these fearful ominous signs are seen at the birth of your eldest son,

34. It is evident he will be exterminator of your race. The prosperity of the race depends upon his abandonement. There must be great calamity in keeping him.

35. O king, if you abandon him, there still remain ninety-nine sons of yours. O descendant of the Bharata race, if you desire the good of your dynasty, abandon him. Do good to the world and to your own race by abandoning him.

36. It is said that an individual should be abandoned for the sake of the family; a family should be abandoned for the sake of a village; a village should be abandoned for the sake of a city, and the world should be abandoned for the sake of the soul."

37. Having been thus addressed by Vidura and the Brahmanas, the king, out of affection (for the son) did not act accordingly.

38. O king, there were born within a month one hundered sons of Dhritarastra, and also a daughter above and over that one hundred.

39. When Gandhari was afflicted with her advanced pregnancy, a Vaisya maid-servant was engaged to attend upon Dhritarastra.

40. O king, during that year, was begotten on her by Dhritarastra an illustrious and greatly intelligent son, who was afterwards named Yuyutsu, also called Karana.

41. Thus were begotten by the wise Dhritarastra one hundred sons, who were

all heroes, and (thus also was born) greatly powerful Yuyutsu born of a Vaisya woman.

Thus ends the hundred and fifteenth chapter, the birth of Gandhari's sons, in the Sambhava of the Adi Parva.

CHAPTER CXVI.

(SAMBHAVA PARVA)—*Continued.*

Janamejaya said:—

1. You have told me from the beginning all about the birth of Dhritarastra's one hundred sons, the result of the boon granted by the Rishi, but you have not told me (the particulars of the birth) of the daughter.

2. O sinless one, you have said that over and above one hnndred sons, there was another son, named Yuyutsu, born of a Vaisya woman, and also a daughter by Gandhari. "The daughter of the king of Gandhar would get one hundred sons."

3. O illustrious man, so said the great Rishi Vyasa of immeasurable effulgence. How do you then tell me that a daughter was born (over and above the hundred)?

4. The ball of flesh was divided by the great Rishi into only one hundred parts, and the daughter of Suvala (Gandhari) did not conceive at any other time,

5. How then was born Dussala? O Brahmana Rishi, tell me this; my curiosity is very great.

Vaishampayana said:—

6—7. O descendant of Pandu, your question is just. I shall tell you how it happened. The great ascetic, the illustrious Rishi himself, sprinkled that ball of flesh with cool water and began to divide it into parts. O king, as it was being divided into parts, the nurse began to take them up and put them one by one into the jars filled with *Ghee*.

8. In the meanwhile the beautiful and chaste Gandhari of rigid vows, feeling the affection for a daughter,

9. Reflected in her mind, "There is no doubt that I shall have one hundred sons. The Rishi had said this, and it cannot be otherwise.

10. If a daughter is born to me over and above my one hundred sons, I shall be exceedingly happy.

11. My husband may then go to those worlds that the possession of a daughter's sons confers on a man. Every woman feels a very great affection for her son-in-law.

12. If, therefore, I get a daughter over and above my one hundred sons, then surrounded by sons and daughter's sons, I shall feel myself supremely happy.

13. If I have truly performed penances, if I have ever given in charity, if I have ever performed *Homa*, if ever I have respected my superiors, let a daughter be born to me."

14. All this time that best of Rishis, the illustrious Krishna Dwaipayana himself, was dividing that ball of flesh. Counting full one hundred parts, he said to the daughter of Suvala (Gandhari),

15. "Here are your one hundred sons. I did not speak to you anything that was not true. Here is a part over and above one hundred which will give you a daughter's son.

16. From this will be born an amiable and fortunate daughter, as you have desired." Then that great ascetic, bringing another jar filled with *Ghee*, placed the part into it.

17. For the purpose of a daughter, O descendant of the Bharata race, thus have I narrated to you all about the birth of Dussala. O sinless one, tell me what more am I to narrate.

Thus ends the hundred and sixteenth chapter, the birth of Dussala, in the Sambhava of the Adi Parva.

CHAPTER CXVII.

(SAMBHAVA PARVA)—*Continued.*

Janamejaya Said:—

1. O Lord, tell me the names of all the sons of Dhritarastra, biginning from the eldest, according to the order of their births.

Vaishampayana said:—

2—15. (They are) Duryodhana, Yuyutsa Dushashana, Dussaha, Dushala, Durmukha Vivingsati, Vikarna, Jalasandha, Sulochana Vinda, Anuvinda, Durdharsha, Suvahu, Dhuspradharshana, Durmashena, Durmukha, Dushkarma, Karna, Chitra, Upachitra Chitraksha, Charu, Chitrangoda, Durmada, Dushpraharsha, Vivitsu, Vikata, Sama, Urnanava, Padmanava, Nanda, Upanandaka, Senapati, Shusena, Kundodara, Mandara, Chitravahu, Chitravarmana, Suvarmana, Durvilashana, Ayavahu,

Mahavahu, Chitrachapa, Sukundala, Vaimavega) Bhimavala, Valaki, Valavarhdana Ugrayudha, Bhimashara, Kanakava, Dredhyudha, Dhridavarmana, Dredha, Khatra, Somakriti, Anadara, Jarasandha, Dridhasandha, Satyasandha, Sahasravaka, Ugrasrava, Ugrasena, Kshemamurti, Aparajita, Panditaka, Vishalaksha, Durudhara, Dridhahasta, Subasta, Vatagiva, Suvarchasta, Adityoketu, Vahvasen, Nagadatta, Aunyaina, Nishangi, Kavachi, Dandi, Dandadhar, Dhaungraha, Ugra, Bhimaratha, Vira, Virabahu, Alolupa, Abhoya, Rudra, Karma, Dhridaratha, Anadhershya, Kundavida, Viravi, Dhirgolochana, Dirguvahu, Mahavahu, Vyndhoru, Kanakardoya, Kendoja, and Chitrakha. He (Dhritarastra, had also a daughter, named Dussala, above and over these one hundred sons.)

16. They were all heroes and *Atirathas*, they were all learned in the science of war. They were all well acquainted with the Vedas and experts in using all kinds of weapons.

17. O king worthy wives were selected for them at the porper time and after due examinations by king Dhritarastra.

18. O best of the Bharata race, king Dhritarastra bestowed Dussala at the proper time and with due rites on Jayadhrata.

Thus ends the hundred and seventeenth chapter, the narrating of the names of Dhritarastra's sons, in the Sambhava of the Adi Parva.

CHAPTER CXVIII.

(SAMBHAVA PARVA)—*Continued.*

Janamejaya said :—

1. O utterer of Bramha, you have recited the excellent account of the extraordinary births of the sons of Dhritarastra on earth, the result of the Rishi's grace.

2. O Brahmana, you have also told me their names according to their order of birth. I have heard all this from you. (Now) tell me all about the Pandavas.

3. While reciting the incarnations of the celestials, the Asuras and beings of other classes on earth, you said that the illustrious men, the Pandavas, as powerful as the king of the celestials, were all incarnate portions of the celestials themselves.

4. I desire to hear all about those beings of extraordinary achievements, beginning from the moments of their births. O Vaishampayana, narrate to me all their achievements.

Vaishampayana said :—

5. O king, one day Pandu, while roaming in that great forest abounding in deer and other fierce animals, saw a large deer, the leader of its herd, coupling with its mate.

6. Seeing them, Pandu pierced both with five of his sharp and swift arrows, winged with golden feathers.

7. O king, it was a greatly effulgent ascetic, the son of a Rishi (in the form of that deer); this effulgent man was with his wife who was a deer.

8. Wounded by Pandu while with the mate, he fell down on the ground in a moment and uttered cries that were human. He began to weep bitterly.

The deer said :—

9. Even men, who are slaves of lust and anger, who are devoid of reason and who are ever sinful, never commit such a cruel act.

10. Man's individual judgment does not prevail against the ordinance; the ordinance (always) prevails against individual judgment. The wise men never sanction anything discountenanced by the ordinance.

11. O descendant of the Bharata race, you are born in a dynasty that has ever been virtuous. How is it that you have lost your reason, over-powered by passions?

Pandu said :—

12. O deer, kings behave in the matter of killing the animals of your species (deer) as they do in the matter of killing their foes. Therefore, you should not, reprove me out of ignorance.

13. Animals of your species are killed by open or covert means. This is the practice of kings. Then why do you reprove me?

14-15. The Rishi Agasta, while engaged in a (great) sacrifice, hunted he deer in the great forest and offered every one of them to the celestials. Agasta performed the *Homa* with the fat of the deer. You have been killed according to such precedents. Why then do you reprove me?

The deer said :—

16. Men do not throw their arrows even at their enimies when they are unprepared. There is a time for doing it; to kill at such a time is not censurable.

Pandu said :—

17. It is well-known that men kill deer by various means, without (the least) regard whether they are prepared or unprepared; O deer, you should not, therefore, reprove me.

The deer said:—

18. O king, I do not blame you, because you have killed a deer, or because you have done me an injury. Instead of doing such a cruel act, you should have waited till the completion of my intercourse.

19. The intercourse is agreeable to all creatures; it is productive of good to all. What man of learning is there who kills a deer engaged in intercourse in the forest?

20. O king, I was joyfully engaged in intercourse with this mate to beget offspring. You have made my that effort futile.

21. O great king, being born in the Puru dynasty, ever famous for its pure acts, and being a descendant of the Kuru race, you should not have committed such an act.

22. O descendant of the Bharata race, this act of yours is extremely cruel, it deserves universal excretion, it is infamous and sinful and will certainly lead (you) to hell.

23. You are well-acquanited with the pleasure of intercourse; you are also learned in the *Sastras* and the precepts of religion. You are like a celestial, you should not have committed such an act, unworthy of heaven.

24. O best of kings, your duty is to chastise those who act cruelly, who are engaged in sinful practices and who are devoid of the precepts of religion (*Dharma, Artha and Kama.*)

25. O best of men, O king, what have I done that you have killed me?—I, am a Rishi who lives on fruits and roots though in the form of a deer!

26. I live in the forest always being disposed to peace. As you have killed me, I shall certainly curse you.

27. Cruel as you have been to a couple, death shall certainly overtake you as soon as you will feel the influence of desire.

28. I am an ascetic Rishi, named Kindama. I was engaged in intercourse with this deer out of shame of men.

29. Assuming the form of a deer I roam in the deep forest in company with other female deer. The sin of killing a Brahmana, (however), will not be yours, for you have done it not knowing me (to be a Brahmana)

30. As you have killed me in the form of a deer when I was full of desire, so you, O foolish man, will certainly meet with the fate that has befallen me.

31. When you will go to your dear one, full of desire as was the case with me, you will, at that time, certainly go to the land of the dead.

32. Your wife, with whom you will join at your last moments will also go with you with reverence and affection to the ever unavoidable land of the dead.

33. As I have been plunged into grief when I was happy, so you will also be afflicted with grief when in happiness.

Vaishampayana said:—

34. Having said this, the deer, afflicted with greif, gave up his life; and Pandu also was plunged in grief in a moment.

Thus ends the hundred and eighteenth chapter, the curse of the deer on Pandu, in the Sambhava of the Adi Parva.

CHAPTER CXIX.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. After the death of the deer, the king (Pandu) like a friend (of his) wept bitterly with his wives, being much afflicted with grief.

Pandu said:—

2. The wicked men, though born invirtuous families, being illuded with passions, become overwhelmed with misery as the fruit of their own acts.

3. I have heard that my father, though begotton by a virtuous man, died when he was still a youth, only because he became a slave of lust.

4. In the field of that lustful king, I was begotten by Krishna Dwaipayana of truthfull speech who was like Brahma himself.

5. (Being the son of such a man) with my heart devoted to sin I lead wandering life in pursuit of deer. The gods have all forsaken me.

6. I shall now seek for salvation; my heart is a great slave of passion. The great impediments to salvation is the desire to beget children. I shall now adopt *Bramhacharja*, following the example of my father.

7. I shall certainly bring my passions under complete control by severe asceticism. Forsaking my wives and other relatives, and shaving my head, I shall alone wander over the earth, begging my food from the loods of the forests (trees).

8. Forsaking every object of affection and aversion, and covering my body with dust, I shall make the shelter of trees and deserted houses my home.

9. I shall never yield to the influence of sorrow or joy; I shall regard praise and blame in the same light; I shall not seek benedictions or bows. I shall be in peace with all; I shall not accept gifts.

10. I shall not mock any one; I shall not contract my brow at any body; I shall be ever cheerful; and I shall be devoted to the good of all creatures.

11. I shall not harm any of the four orders of creation, either mobile or immobile. I shall treat them all equally, as if they are my own children.

12. I shall daily beg my food from only five or ten families. If it is impossible to get food thus, I shall remain fasting. I shall rather go with little food than to ask a man twice.

13. If I do not obtain food after completing my round of seven or ten houses, I shall not enlarge my round out of covetousness. Whether I obtain or fail to obtain alms, I shall remain a great ascetic equally unmoved.

14. The cutting off my one arm with an axe and the smearing of the other with *sandal*,—both will be equally regarded by me as the same. I shall not desire good from one or evil from the other.

15. I shall not be pleased with life or displeased with death. I shall neither wish to live or fear to die.

16—18. Washing my heart of all sins, I shall certainly transcend those sacred rites productive of happiness that men perform at inauspicious moments. I shall also abstain from all acts of *Dharma*, and *Artha*, and from all those acts those that lead to the gratification of senses. Being freed from all sins and snares of the world, I shall be as free as the wind.

19. Acting always in this way and treading in the path of fearlessness, I shall at last lay down my life.

20. I am destitute of the power of begetting children. I shall not certainly deviate from the line of duty, in order to tread in the vile path of the world which is full of misery.

21. Whether respected or disrespected by the world, that man, who, being desireless, becomes full of desire, behaves like a dog.

Vaishampayana said:—

22. The king, having said this in sorrow, sighed; and looking at (his wives) Kunti and Madri said,

Pandu said:—

23—24. After gratifying all, tell the princesses of Koshala, Vidura, the king with all his friends, mother Satyavati, Bhisma, the royal priests, the high-souled, *Soma* drinking Brahmans of rigid vows and those old men who live under our protection that Pandu has retired into a forest.

Vaishampayana said:—

25. Having heard these words of their husband who had fixed his mind to retire into a forest, both Kunti and Madri addressed him in these proper words,

26. "O best of the Bharata race, there are many other *Asramas* (modes of life) in which you can perform with us, your lawfully wedded wives, great asceticism.

27. In which you can obtain the salvation of your body, you may obtain heaven as your reward. As the great fruit (of your action) you can certainly become the lord of heaven.

28. We shall also perform great asceticism with our husband, controlling our passions and abandoning all desires and pleasures.

29. O greatly learned man, if you abandon us, we shall then certainly give up our lives to-day.

Pandu said:—

30. If your this determination be conformable to virtue, then I shall with you both follow the imperishable path of my father.

31. Abandoning the luxuries of village and towns, robed in barks of trees and living on fruits and roots and practising the severest asceticism, I shall roam in the great forest.

32. Bathing in the morning and in the evening, I shall perform the *Homa*. I shall reduce my body by eating sparingly; I shall wear rags and skins; I shall carry matted hair on my head.

33. Exposing myself to heat and cold, and disregarding hunger and thirst, I shall reduce my body by performing most difficult asceticism.

34. I shall live on fruits, ripe or unripe; I shall be in contemplation; I shall worship the Pitris and the celestials with speech and with the fruits of the forest.

35. I shall not see the dwellers of cities or the dwellers of forest. I shall not even harm them (the dwellers of forest), not to speak of the dwellers of villages.

36. I shall thus perform the severest practices of *Vanaprastha*, performing the

severer ones gradually, till I lay down my body.

Vaishampayana said :—

37—38. Having said this to his wives, the descendant of Kuru, the king (Pandu), gave his jewel of the diadem, his necklace of precious gold, his bracelets, his ear-rings, his valuable robes and the ornaments of the ladies to the Brahmanas. He then said,

39—40. "Going to Hastinapur, inform all that Pandu, the descendant of Kuru has retired into the forest with his wives, abandoning wealth, desires, happiness and sexual appetite." The assembled followers and attendants,

41. Hearing these and other sorrowful words of that lion of the Bharata race, bewailed in grief and cried, "Alas! O !"

42. They shed hot tears to leave the king. They left that forest and went to Hastinapur, taking all the wealth with them.

43. Going to the city, they told the illustrious king all that had happened, and they gave him all the wealth.

44. Having heard all that had happened in the great forest, the best of men, king Dhritarastra, wept for Pandu.

45. He derived no pleasure in the comforts of his beds, seats and luxuries. Afflicted with the loss of his brother, he continually brooded over it.

46. The descendant of Kuru, the royal prince (Pandu), living on fruits and roots, went with his two wives to the Nagasata mountains.

47. He then went to Chaitraratha, and then to Kalakuta. Crossing the Himalayas, he went to Gandhamadana.

48. Protected by *Mahabhutas,* Siddhas and great Rishis, that great king lived sometimes on the plains and sometimes on the hills.

49. He then went to the lake Indradumna; and then crossing the Hansakuta, the great king performed his penances on the mountain with hundred peaks.

Thus ends the hundred and nineteenth chapter, the history of Pandu, in the Sambhava of the Adi Parva.

CHAPTER CXX.

(SAMBHAVA PARVA).—*Continued.*

Vaishampayana said :—

1. That greatly powerful man (Pandu; was there engaged in the best of asceticism) and he soon became the favourite of all the Siddhas and Charnas.

2. O descendant of the Bharata race, he was devoted to the service of his preceptors; he was free from vanity; he was self-controlled and master over his passions. The powerful man went to heaven by his own prowess.

3. He became the brother of some, and the friend of others, the others again treated him as their own son.

4. O best of the Bharata race, after a long time Pandu acquired those great and sinless ascetic merits, by which he became like a Bramharsi.

5. On a new moon day the Rishis of rigid vows aassembled together, and were about to start with the desire of seeing Brahma.

6. Seeing the Rishis about to start, Pandu said, "O best of eloquent men, tell me where you are going."

The Rishi said :—

7. There will be a great assemblage of high-souled celestials, Rishis and Pitris in the abode of Bramha. We shall go there; we are desirous of seeing the self-created (Bramha).

Vaishampayana Said :—

8. Pandu suddenly rose with the desire of going with the Rishis and reaching the heaven. When he was about to start with his two wives in a northerly direction from the mountains with the hundred peaks, the ascetics addressed him thus,

9. "In our northward march, ascending the king of mountains, higher and higher we have seen many delightful and inaccessible regions, on the breast of the hill.

10. (We have seen) the retreats of the celestials, Gand harvas and Apsaras, with hundreds of palaces resounding with the sweet note of celestial music.

11. (We have seen) the gardens of Kuvera, laid out on even and uneven grounds and the banks of great rivers and mountain caverns.

12. There are regions (on that mountain) everlastingly covered with snow and devoid of birds and beasts and trees. There are some places, where rain is so heavy that they are perfectly inaccessible and unfit for habitation.

13. Not to speak of other creatures, even birds can not cross them. The only thing that can go there is air, and only beings, *Siddhas* and great Rishis.

14. O best of the Bharata race, these princesses are unaccustomed to hardship; how will they ascend those heights of the king of mountains? Therefore, do not come with us.

Pandu said:—

15. O greatly fortunate ones, it is said that there is no heaven for a sonless. I am sonless. I speak to you in sorrow.

16. O great ascetics, I am sorry, because I have not been able to free myself from the debt I owe to my forefathers. In the dissolution of my body, my ancestors are sure to perish.

17. Men are born in this world with four debts,—namely the debts due to the ancestors, the celestials, the Rishis and other men. They must be discharged with virtue.

18. It has been established by the learned men that no regions of bliss exist for those who neglect to pay in due time these debts.

19. The clestials are paid (gratified) by sacrifices, the Rishis by study and meditation, the Pitris by begetting children and performing *Sraddha*, and the other men by humanity and kindness.

20. I have virtuously discharged my debts to the celestials, Rishis and other men. But there are those (Pitris) who are sure to perish at the dissolution of my body.

21. O ascetics, I am not as yet free from the debt I owe to my ancestors. The best of men were born to beget children to discharge that debt.

22. As I was begotten by the great Rishi on the field of my father, so should children be begotten on my soil (wives).

The Rishis said:—

23. O virtuous-minded man, O king, there is progeny for you that will be sinless, greatly fortunate and like the celestials themselves. We see this with our prophetic eyes.

24. O best of kings, therefore, accomplish the purposes of the celestials by your acts. The intelligent man who acts with deliberation always obtains good fruits.

25. Therefore, O king, you should exert yourself. The fruits you will obtain is visible. You will surely obtain accomplished and agreeable sons.

Vaishampayana said:—

26. Having heard these words of the ascetics, and remembering the loss of his procreative power owing to the curse of the deer, Pandu began to reflect.

27. He told his lawfully wedded wife, illustrious Kunti, in private, "Try to raise offspring at this emergency.

28. O Kunti, the wise expounders of the eternal religion say that son is the source of virtuous fame in the three worlds.

29. Sacrifices, gifts in charity, ascetic penanees, and carefully observed vows, do not free a sonless man from his sins.

30. O lady of sweet smiles, knowing all this, I am certain that sonless as I am, I shall not obtain the regions of felicity.

31. O timid lady, as I was formerly addicted to cruel acts and led a vicious life, I have lost my power of procreation by the curse of the deer.

32. O Pritha, the religious books mention of six kinds of sons who are both heirs and kinsmen, and six kinds more who are not heirs, but kinsmen. I shall speak of them; listen to me.

33—34. (They are), 1. *Aurasha* (the son begotten by one's own self on his own wife), 2. *Pranita* (the son begotten on one's own wife by an accomplished person), 3. *Parikrita* (the son begotten on one's wife by a man for a pecuniary consideration), 4. *Paunarvava* (the son begotten on a wife after her husband's death), 5. *Kanin* (the son born in the maidenhood), 6. *Kunda* (the son born of a woman who had intercourse with four persons), 7. *Dattya* (the son given by another), 8. *Krita* (the son bought from another), 9. *Upakrita* (the son coming to one out of gratitude), 10. *Sayang upagata* the son coming himself to give him away, 11. *Shada* (the son born of a pregnant bride), 12. *Hina Jonidhrita* (the son born of a wife of a lower caste.)

35. On the failure of getting offspring of the first class, the mother should try to get the offspring of the next class and so on. At the time of emergency (failure of offspring), men raise up sons by their accomplished younger brothers.

36. O Pritha, the self-created Manu has said that men, failing to obtain son of their own, might raise up excellent virtue-giving sons by others.

37. As I am destitute of the power of procreation, I command you to raise illustrious offspring by some men equal or superior to me.

38. O Kunti, hear the history of that wife of a hero, the daughter of Saradayana, who raised offspring at the command of her lord.

39. O Kunti, after the bath when her season came, she went in the night to a place where four roads met. Worshipping a Brahmana, who was crowned with asceti-

success, she poured libations in the fire of *Pungsavana*.

40. After performing this, she lived with him ; and thus were begotten on her three sons, Durjaya being the eldest.

41. O greatly fortunate lady, like her you too at my command raise offspring by some Brahmana who is superior to me in ascetic merits.

Thus ends the hundred and twentieth chapter, the colloquy between Pandu and Pritha, in the Sambhava of the Adi Parva.

CHAPTER CXXI.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. O great king, having been thus addressed, Kunti replied to her heroic lord, king Pandu, the best of the Kurus.

Kunti said :—

2. O virtuous one, you should not say so to me. O lotus-eyed one, I am your lawfully wedded wife, ever devoted to you.

3. O mighty-armed descendant of the Bharata race, you should in righteousness beget on me greatly powerful children.

4. O best of men, I shall go to heaven with you. O descendant of Kuru, embrace me to beget offspring.

5. I shall not certainly, even in imagination, accept any other man except you in my embrace. Who is there in this world who could be superior to you ?

6. O virtuous-minded man, O large-eyed one, hear the (following) Pauranic narrative which was heard by me and which I shall now narrate to you.

7. "In ancient times there was a king known by the name of Vyushitashwa, the expander of the Puru dynasty, who was exceedingly virtuous.

8. In the sacrifice which that virtuous and mighty-armed man performed, the celestials with Indra and Devarshis came.

9. In the sacrifice of the illustrious royal sage Vyushitashwa, Indra was so intoxicated with *Soma* drink and the Brahmanas with Dhakshina (offerings) that the celestials and the Brahmana Rishis performed everything of it themselves.

10. O king, thereupon Vyushitashwa began to shine over all creatures like the sun after the season of frost.

11. O best of kings, he conquered all the monarchs of the east, west, north and south, and he exacted tribute from them all.

12. O king, he was endued with the strength of ten elephants. Vyusitashwa did all this in his great Horse-sacrifice.

13. O best of the Kurus, the men, learned in the Puranas, sing this verse in order to increase the fame of that king of men, Vyusitashwa.

14. Vyusitashwa has conquered the whole earth as far as the sea. He protects all classes of his subjects as a father protects his own sons.

15. He performed many sacrifices and gave away much wealth to the Brahmanas. Collecting jewels and precious stones, he performed afterwards great sacrifices.

16. Extracting a large quantity of *Soma* juice, he performed (the great sacrifice) *Soma Sangstha*. O king, his beloved wife was the daughter of Kakshivana, named Vadra, unrivalled on earth for her beauty.

17—18. We have heard, they deeply loved each other. He was seldom separated from his wife. Intercourse with her brought in Consumption, and he soon died sinking like the sun in its glory. She became afflicted with great grief at her husband's death.

19. O best of men, O king, hear how Vadra, being childless and afflicted with grief, bewailed for her husband. I shall recount it.

Vadra said :—

20. O greatly learned man in religious precepts, women serve no purpose when their husband is dead. She who lives without her husband lives a miserable life.

21. O best of Kshatryas, death is preferable to one who has lost her husband. I wish to follow the way you have gone. Be kind towards me and take me with you.

22. I am unable in your absence to bear life for a moment. O king, be kind to me and take me soon away.

23. O best of men, I shall follow you over even and uneven ground. Going with you, I shall never return again.

24. O king, I shall follow you as a shadow. I shall be always obedient to you. O best of kings, I shall ever remain engaged in doing your favourite works.

25. O king, O lotus-eyed, from this day the heart-sucking affliction will always overwhelm me for your death.

26. Unfortunate am I! Some loving couple had no doubt been separated by me in my former life. From this I am separated from you.

27. O king, she, who lives even for a moment after being separated from her husband, that sinful woman, lives in great misery and in hell.

28. Some loving couple must have been separated by me in my former birth; from that sin, acquired in my former body,

29. O king, I now suffer this great pain in consequence of your separation from me. O king, from this day I shall lie on *Kusha* grass.

30. I shall abstain from every luxury, being ever desirous of seeing you. O best of men, show yourself to me. O king of men, O lord, command your wretched and bitterly weeping wife, plunged in great misery.

Kunti said:—

31. It was thus she bewailed again and again embracing the corpse (of her husband). She was then addressed by an invisible voice.

The voice said:—

32. O Vadra, rise up and leave this place. I grant you this boon. O lady of sweet smiles, I shall beget offspring on you.

33. O beautiful featured lady, lie down with me on your bed on the eighth or the fourteenth day of the moon after the bath of your season.

Kunti said:—

34. Having been thus addressed by the invisible voice, the chaste lady (Vadra), desirous of offspring, did as she was directed.

35. O best of the Bharatas, O excellent descendant of the Bharata race, that lady gave birth to three Salyas and four Madras by that corpse."

36. O best of the Bharatas, you too like him beget offspring by your ascetic power.

Thus ends the hundred and twenty first chapter, the history of Vyusitashwa, in the Sambhava of the Adi Parva.

CHAPTER CXXII.

(SAMBHAVA PARVA).—*Continued.*

Vaishampayana said:—

1. Having been thus addressed, the king (Pandu), learned in the precepts of religious spoke these words of virtuous import to that lady (his wife).

Pandu said:—

2. O Kunti, what you have said is true. Vyusitashwa of old did exactly as you said; he was like a celestial.

3. But I shall tell you the religious precepts which the illustrious Rishis, learned in the precepts of virtue, said in the Puranas.

4. O beautiful featured lady, O lady of sweet smiles, women were not formerly kept within the house. They used to go about freely and enjoyed as they liked.

5. O fortunate lady, O beautiful one, they had promiscuous intercourse from their maidenhood, and they were not faithful to their husbands. But they were not regarded sinful, for it was the custom of the age.

6. That very ussage of the olden time is up to date followed by birds and beasts, and they are free from anger and passions (for this primiscuous intercourse).

7. O lady of tapering thighs, the practice, being sanctioned by precidents, is praised by great Rishis; it is still regarded with respect by the Northern Kurus.

8. O lady of sweet smiles, this eternal ussage, very favourable to the women, had the sanction of antiquity; the present practice has been established only very lately. Hear, I shall narrate to you in detail who established it, and why.

9. We have heard that there was a great Rishi, named Uddalaka. He had a son, known by the name of Swetaketu, who was also a Rishi.

10. O lotus-eyed one, the present virtuous practice was established by that Swetaketu in anger. I shall tell you why he did it.

11. One day, in the time of yore, in the very presence of Swetakatu's father, a Brahmana came, and taking his (Swetaketu's) mother by the hand said, "Let us go."

12. Having seen his mother taken away as if by force, the son of the Rishi grew angry and became very much afflicted with sorrow.

13. Seeing him angry, his father told Swetaketu, "O child, do not be angry. This is an eternal ussage.

14. The women of all the orders on earth are free. O son, men, in this matter as regards their respective orders, act as kine."

15. The son of the Rishi, Swetaketu, disapproved of this ussage, and he established the following practice on earth as regards men and women.

16. O greatly illustrious lady, we have heard that the present practice among men and women, dates from that day but not among other animals.

Swetaketu said:—

17. The wife, not adhering to her husband, will be sinful from this date ; she will commit as great and painful sin as the killing of an embryo.

18. The men, who will go to other women neglecting a chaste and loving wife who has from her maidenhood observed a vow of purity, will commit the same sin.

19. The woman, who being commanded by her husband to raise offspring, will refuse to do it, will commit also the same sin.

Pandu said :—

20. O timid lady, it was thus established by force in olden time the present virtuous ussage by Uddalaka's son Swetaketu.

21. O lady of the tapering thighs, we have heard that Madayanti, being appointed by (her husband) Saudasa, went to Rishi Vasishta to raise up offspring.

22. That lady obtained from him a son, named Asmaka. She did this, moved by the desire of doing good to her husband.

23. O lotus-eyed one, O timid girl, you know our birth, begotten by Krishna Dwaipayana, in order to expand the Kuru race.

24. O faultless one, seeing all these precedents, you should do my bidding which is not inconsistent with virtue.

25—26. O princess, O devoted wife, the men learned in the precepts of virtue, said that a wife in her season must seek her husband, though she may be free at other times. The wise have said that this was the ancient practice.

27. But, O princess, men, learned in the Vedas, have declared that whether the act be sinful or sinless, it is the duty of the wife to do what her husband commands

28. O lady of faultless features, especially I who am deprived of the power of procreation, having yet become desirous of seeing son, should more to be obeyed by you.

29. O amiable girl, joining my palms furnished with rosy fingers like lotus-leaves, I place my hand on your head to propitiate you.

30. O lady of beautiful hair, you should raise accomplished sons at my command by the help of same Brahmanas possessed of great ascetic merits. O lady of beautiful hips, by your doing this, I shall go to the way reserved for those that are blessed with sons.

Vaishampayana said :—

31. Having been thus addressed by that subjugator of hostile cities, Pandu, the beautiful Kunti, ever engaged in doing good to her husband, thus replied,

Kunti said :—

32. O lord, I was engaged in my girlhood at my father's house in attending upon all guests; I attentively served the Brahmanas of rigid vows.

33. I gratified with all attentions that Brahmana, known as Durvasha, who had all his possions under control, and who was acquainted with all the mysteries of religion.

34. Pleased with the attention with which I waited upon him, that illustrious (Brahmana) gave me a boon in the form of a *Mantra*. He told me,

35. " Any of the celestials, whom you will call by this (*Mantra*), will be obedient to you, whether he likes it or not.

36. O princess, by each of their favour, you, shall have offspring." O descendant of the Bharata race, this was told to me by him at my father's house.

37. O king, the words, uttered by the Brahmana, can never be false; the time has come when they may yield fruits. Commanded by you, I can call the celestials

38. By that *Mantra* to raise up good offspring. O royal sage, O foremost of truthful men, tell me which of the celestials I shall call. Know, I wait your commands in this matter.

Pandu said :—

39. O beautiful lady, O amiable one! try to do it to-day in the proper form. Cal, Dharma (the god of justice), for he is the most virtuous in the world.

40. O beautiful lady, Dharma will never be able to pollute us with sin, and people will also consider that what we do is never sinful.

41. There is no doubt the son thus begotten will be virtuous among the Kurus. Begotten by Dharma, his mind will never be in sin.

42. Therefore, O lady of sweet smiles, keeping virtue before your eyes and observing all vows, call Dharma by the help of your solicitations and incantations.

Vaishampayana said :—

43. That best of women, (Kunti), having been thus addressed, said " Be it so." She then went round him (for seven times) and resolved to do his bidding.

Thus ends the hundred and twenty second chapter, the account of the raising up of Kunti's children, in the Sambhava of the Adi Parva.

CHAPTER CXXIII.

(SAMBHAVA PARVA).—*Continued.*

Vaishampayana said:—

1. O Janamejaya, when Gandhari was pregnant for a year, it was then that Kunti called the eternal Dharma for offspring.

2. That lady (Kunti) offered adorations to Dharma and repeated in the proper form the *Mantra*, formerly given to her by Durvasha.

3. The deity Dharma, being overpowered by the *Mantra*, came on his car resplendent as the sun to the place where Kunti was seated.

4. Smiling he said to her, "O Kunti, what am I to give you?" Kunti also smilingly said, "You must give me offspring."

5. She was united with Dharma in his Yoga (spiritual) form, and that beautiful lady obtained a son devoted to the good of all creatures.

6—7. She gave birth to an excellent son, who became afterwards greatly famous, at the eighth *Muhurta* called *Abhijit* of the hour of noon of that very auspicious day of the eight month, the fifth of the white fort-night, when the star *Jeshta* in conjunction with moon was in ascendant. As soon as the child was born, an invisible voice said,

8. "This (child) will be the best of men and the foremost of all the virtuous. He will be truthful and (also) greatly powerful; he will be the ruler of the earth.

9. This eldest son of Pandu will be known as Yudhisthira; he will be a famous king, known all over the three worlds.

10. He will be endued with splendour, fame and vows. Having obtained this virtuous son, Pandu again told her,

11. "The wise say that Kshatryas are the foremost in strength; therefore, ask for a son of great strength". Having been thus addressed, she invoked Vayu.

12. Thereupon the greatly strong Vayu came to her riding on a deer, (and he asked), "O Kunti, what am I to give you? Tell me what is in your mind."

13. Smiling in bashfulness, she said, "O best of celestials, give me a son, who is strong, who is huge and who is capable of humbling the pride of everybody."

14. By him was born Bhima, endued with great strength; and on the birth of this greatly strong man, an invisible voice said.

15. "This child will be foremost of all endued with strength." O descendant of the Bharata race, the following extraordinary incident happened as soon as Bhima was born.

16—18. Falling from his mother's lap on the mountain, he broke into fragments the stone on which he fell. Kunti suddenly rose up from the fear of a tiger, forgetting that the child lay asleep on her lap. As she rose, the child, whose body was as hard as the thunder-bolt fell on the stone and broke it into a hundred pieces. Seeing the breaking of the stone, Pandu became very much astonished.

19. O best of the Bharatas, the day on waich Bhima was born, on that very day, the king of the world, Duryodhana, was also born.

20. On the birth of Bhima, Pandu again began to reflect, "How can I obtain a very superior son who will be the best of men?

21. This world depends on *Daiva* (Destiny) and *Purushakara* (exertion). But Destiny is gained in time by the grace of Providence.

22. We have heard that Indra is the foremost (among the celestials) and the king of the Devas. He is endued with immeasurable might, energy, prowess and glory.

23. Gratifying him by my asceticism, I shall obtain a greatly powerful son. The son that he will give me will be superior to all.

24. He will be capable of defeating the inhabitants of earth and those who are not of this earth. I shall, therefore practise severest asceticism with heart, deed and speech."

25. Thereupon the descendant of Kuru, the great king Pandu, after consulting with the great Rishis, commanded Kunti to observe an auspicious vow for one full year.

26. That mighty-armed man (Pandu), himself stood upon his one leg and began to perform the severest asceticism and penances.

27. He practised severe austerities from morning to evening with his mind deep in meditation in order to gratify the lord of the celestials. It was after a long time that Indra appeared.

Indra said:—

28. I shall give you a son who will be famous all over the three worlds and who will promote the welfare of the Brahmanas, kine and all honest men.

29. The son that I shall give you will be the chastiser of the wicked and the delight of his friends and relations. He will be the foremost of all and the slayer of all foes.

Vaishampayana said :—

30. Having been thus addressed by the illustrious Indra, the virtuous Kuru king (Pandu), remembering the words of the king of the celestials said to Kunti,

Pandu said :—

31. O fortunate one, your vow has been successful. The king of the celestials is gratified. He is willing to give you a son such as you desire to have.

32—33. O lady of beautiful thighs, O lady of sweet smiles, raise up a son, (who will be) of superior human achievements and great fame, (who will be) a chastiser of enemies and a greatly wise man, (who will possess) a great soul, (who will be) invincible n battle, (who will be) as effulgent as the sun (who will be) very handsome, and endued with all the Kshatrya splendour. Call the lord of the celestials, I have gratified him.

Vaishampayana said :—

34. Having been thus addressed, the illustrious Kunti invoked Indra. The lord of the celestials came and begot Aryuna.

35. As soon as the prince was born, an invisible voice filled the whole sky with a loud and deep roar.

36. Addressing Kunti, it said in a distinct voice in the hearing of every creature dwelling in that hermitage,

37. "O Kunti, (this child) will be equal to Kartavirja and Siva in prowess; he will be invincible like Indra himself. He will spread your fame everywhere.

38. As Vishnu enhanced Aditi's joy, so Aryuna (this child) like Vishnu will enhance your joy.

39. He will maintain the *Lakshmi* (goddess of prosperity) of the Kuru dynasty by subjugating Madra, the Somakhas with the Kurus, Chedi, Kashi and Kurusha.

40. Agni will be greatly gratified with the fat of all creatures which will be burnt in the Khandava (forest) through the strength of arms of this (hero).

41. This greatly powerful hero with his brothers will conquer all the weak kings, and perform three great horse-sacrifices.

42. O Kunti, he will be equal to the son of Jamadagni (Parashurama) and Visihnu in prowess. He will be the foremost of all men endued with great strength; he will be greatly famous.

43. He will gratify in battle the great god Sankara (Siva), and he will receive from him a weapon, named *Pashupata*, which will be given to him with pleasure.

44. By command of Indra, your this mighty-armed son will kill those *Daityas*, called *Nibatkabachas*, who are enimies of the celestials.

45. He will also acquire all kinds of celestial weapons; and this best of men will retrieve the lost fortunes of his race."

Vaishampayana said :—

46—47. Kunti heard these extraordinary words in her lying-in-room. Having heard these words, so loudly uttered, the ascetics, dwelling on that mountain with hundred peaks and the celestials with Indra sitting on their cars, became exceedingly happy.

48. The sounds of drums rose in the sky and made a great noise; and the whole place was covered with the showers of flowers.

49. The various tribes of the celestials assembled to adore Partha (Aryuna). The sons of Kadru, the son of Binata, the Gandharvas,

50. The lords of the creatures, the seven great Rishis, namely, Bharadwaja, Kashyapa, Gautama, Vishwamitra, Jamadagni, Vashista and the illustrious Atri, who illuminated the world when the sun was lost came there.

51. Marichi, Angira, Pulastya, Pulaha Kratu, the Prajapati Daksha, the Gandharvas, and the Apsaras, all came there.

52. The Apsara ladies, decked with celestial garlands and every ornament and attired in fine robes, began to dance chanting the praises of Vibhatsa (Aryuna).

53. The great Rishis began to utter the propitiatory *Mantras* every where; and handsome Tumvara began to sing.

54—58. Bhimasena, Ugrasena, Urnayus Anagha, Gopati, Dhritarastra, Surja, Varcha, Yugapa, Trinapa, Krashni, Nandi, Chitraratha, Salisira, Parjanya, Kali, Narada, Soddha, Vrihaddha, Brihaka, Karala, Bramhachari, Vahuguna, Suvarna, Vishwasu, Bhumanya, Suchandra, Saru. the celebrated tribes of Haha and Huhu, gifted with sweet melody of voice,—O king, all these celestials and Gandharvas came there.

59. Many famous Apsaras of large eyes, decked in every ornament, came there in joy to dance and sing.

60—63. Anuchana, Anavadya, Gunamukha, Gunavara, Adrika, Soma, Misrakeshi, Alumvusha, Marichi, Suchika, Vidyutparna, Tilatama, Amvica, Lakshmana, Kshema, Devi, Rambha, Monoroma, Ashita, Suvahu, Suprya, Suvapu, Pundarika, Sugandha, Surasha, Pramathini

Kamya, and Saradwati, all danced there together. Menaka, Sahajanya, Karnika, Panjikasthala,

64—65. Ritusthala, Ghritachi, Viswachi, Purvacheti, Umlocha, Pramlocha, and Urvashi, these large eyed dancing girls of heaven all came there and sang in chorus. Dhatri, Arjamana, Mittra, Varuna, Angsa, Vaga,

66—67. Indra, Vivashwata, Pushana, Tastri, Savita, Parjanya alias Vishnu,—these twelve Adityas glorified the son of Pandu remaining in the sky. Mrigabhyadha, Sarpa, illustrious Niriti,

68. Ajaikapada, Ahivardhana, Pinakin, Dahana, Iswara, Kapalin, Sthanu and the illustrious Bhaga,—these eleven Rudras also came there.

69. The Aswinis, the eight Vasus, the mighty Maruts, the Vishwadevas and the Saddhyas also came there.

70—71. Karkotoka, Vasuki, Kachapa, Kunda and the great Naga Takshaka, those mighty and wrathful Nagas possesed of ascetic merits, and other Nagas also came there.

72. Tarkha, Arishtanemi, Garuda, Ashidhaja, Aruna and Aruni of the race of Vinata also came there.

73. Only the great Rishis, who were crowned with ascetic success, saw those celestials and others seated on their cars or standing on the mountain peaks. The others could not see them.

74. Those excellent Rishis were astonished to see that wonderful sight, and their love and affection for Pandu's sons were enhanced,

75. The illustrious Pandu, desirous of getting more sons, wished to speak again to his lawful wife, but Kunti addressed him thus,

76. "The learned men do not sanction a fourth delivery (conception) even in an emergency. The woman who holds intercourse with four different men is called Sairini; with five she becomes a harlot.

77. O learned man, well-acquainted as you are with the scriptures, why being tempted by the desire of offspring, do you ask me again, forgetting the ordinance."

Thus ends the hundred and twenty third chapter, the birth of the Pandavas, in the Sambhava of the Adi Parva.

CHAPTER CXXIV.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. After the birth of the sons of Kunt and that of the sons of Dhritarastra, the daughter of the king of Madra privately spoke to Pandu thus.

Madri said:—

2. O chastiser of foes, I can have no complaint, if you do not favourably look at me. O sinless one, I have no complaint that though I am by birth superior (to Kunti), yet I am inferior to her in station.

3. O descendant of Kuru, O king, I do not grieve, hearing that Gandhari has obtained one hundred sons.

4. This is my great grief (however) that though we are both equal, you should have sons by Kunti alone.

5. If the princess Kunti so provide that I should have offspring, she would do me a great favour, and she will also do you good.

6. Kunti is my rival, and therefore, I feel a delicacy in soliciting any favour from her. If you are favourably inclined towards me, ask her to grant me my desire.

Pandu Said:—

7. O Madri, I have often-reflected over this matter in my own mind. But I hesitated to tell you, not knowing whether you would like it or not.

8. Now that I know your mind, I shall certainly try to do it. I think, being asked by me, she (Kunti) will not refuse.

Vaishampayana said:—

9—10. Thereupon Pandu again spoke to Kunti in private; (he said), "O blessed lady, grant me some more offspring for the good of my race and of the whole world. Provide that I myself, my ancestors and you also, may always have the funeral cake.

11. In order to gain fame, do this difficult work for me. Indra, though he has obtained the sovereignty of the celestials, performs sacrifices for fame alone.

12. O handsome lady, Brahmanas, learned in *Mantras*, after having acquired ascetic merits most difficult to be achieved, still go to their preceptors for fame.

13. All the royal sages and Brahmanas, possessed of ascetic wealth, have achieved the most difficult of feats for fame alone.

14. O blameless one, rescue Madri with a raft of offspring; and achieve imperishable fame by making her a mother of children."

15. Having been thus addressed, Kunti said to Madri, "Think of some celestial, from whom you will certainly get offspring."

16. Thereupon, Madri, reflecting somime, thought of the twin Aswinis. They came to her without delay and begot offspring on her,

17. Namely Nakula and Sahadeva, matchless in beauty on earth. On the birth of that twin, the invisible voice said:—

18. "These virtuous and accomplished sons will transcend in energy and beauty even the twin Aswinis themselves. Possessed of great energy and beauty, they illuminated the whole region.

19. The inhabitants (Rishi) of the mountain with the hundred peaks, uttering blessings on them and performing the first rites of birth, named them.

20. The eldest of the Kunti's sons was called Yudhisthira, the second was named Bhimasena, and the third was named Aryuna.

21. The first born of the twins among Madri's sons was named Nakula and the next one Sahadeva. The Brahmanas with much pleasure named them thus.

22. Those best of Kurus, the sons of Pandu, looked like five years old boys when they were only one year of age.

23. Seeing his sons endued with celestial beauty and extraordinary strength, with super-abundant energy, prowess and largeness of mind, Pandu,

24. The king, became exceedingly glad obtaining such sons. To all the Rishis, inhabitants of the mountain with the hundred peaks,

25. And to their wives, they became great favourites. Sometime after, Pandu again requested Kunti for Madri,

26. In private, when the faithful Pritha replied to him thus, "Having given her the *Mantra* only for once, she has got two sons. I have been deceived by her.

27. I fear she will surparss me in the number of her children. This is the way of all wicked women. fool I was, I did not know that by invoking the twin gods, I might get two sons all at once.

28—29. Do not command me again, I ask from you this boon". Thus were born to Pandu five sons, begotten by the celestials and endued with great strength. They achieved great fame and expanded the Kuru race. They were all as handsome as Soma and bore all the auspicious marks on their person.

30. They were proud as lions; they were great bowmen; their necks were like those of lions, and they were capable of going to the place frequented by lions. These kings of men endued with the prowess of the celestials daily grew up.

31. Seeing them and their virtuous growth with years, the great Rishis, dwelling on the Himalaya mountains, were filled with astonishment and wonder.

32. These five (Pandavas) and the hundred (sons of Dhritarastra), the expanders of the Kuru race, grew up rapidly like an assembly of lotuses in a lake.

Thus ends the hundred and twenty fourth chapter, the birth of the Pandavas, in the Sambhava of the Adi Parva.

CHAPTER CXXV.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. Seeing his five handsome sons before him in the great forest on the charming mountain slope, Pandu felt that the old strength of his arms had come back.

2. One day in the season of spring which maddens all creatures, the king (Pandu) with his wife (Madri) roamed in the woods where every tree was blossomed.

3. He saw *Palashas*, *Tilakas*, *Mangoes*, *Champakas*, *Paripardakas*, and *Karnikaras Kesharas*, *Atimuktas*.

4—5. And *Kuruvakas*, with maddened humming *Vramaras* (black bees) swarming round them. He saw the blossoming *Parijata* trees with the *Kakila*, pouring forth his melodies from within the folliage and being echoed with the sweet hum of the bees. There were also many other trees bent down with the weight of their flowers and fruits.

6. There were many lakes overgrown with lotuses. Seeing all this, Pandu felt the influence of (the god of) love in his mind.

7. In a delightful heart he roamed there like a celestial, followed by (his wife) Madri, who was robed in a semi-transparent cloth.

8. Seeing the youthful Madri thus attired, the king's desire flamed up like a forest-fire.

9. The king could not suppress his desire on seeing his lotus-eyed wife, and he was completely overcome by it in that solitude of the wood.

10. The king then seized her by force. but Madri, trembling in fear, resisted him to the best of her power.

11. He (the king) was then overcome by desire; he did not remember the curse (of the Rishi); he embraced Madri by force.

12—13. O descendant of Kuru, unrestrained by the fear of curse, and impelled by fate, the king, being overpowered by passion, forcibly sought the embraces of his wife, as if to put an end to his life. His reason, being clouded by the Destroyer himself, after intoxicating his senses was itself lost with his life.

14. The descendant of Kuru, virtuous-minded Pandu succumbed to the inevitable influence of Time while united with his wife.

15. Then Madri, embracing the senseless (dead) king, began repeatedly to utter words of lament.

16. Kunti, with her sons and the sons of Madri, the Pandavas, came there where the king lay in that state.

17. O king, Madri then crying petiously said to Kunti, "Come here alone and let the children stay there."

18. Having heard her these words, Kunti bade the children to remain there, came running and crying, "Woe to me!"

19. Seeing both Pandu and Madri lying prostrate on the ground, she bewailed in grief and affliction, saying,

20. "This self-controlled hero was always watched by me with care. How did he embrace you, knowing the curse of the Rishi.

21. O Madri, this king ought to have been protected by you; but why did you tempt the king in solitude?

22. He was always melancholy, thinking the curse of the Rishi. How did he become merry with you in solitude?

23. O princess of Valhika, greater fortunate you are than I. You have seen the face of the king in gladness and joy."

Madri said:—

24. Sister, with tears in my eyes, I resisted the king, but he could not control himself, as if he was bent upon making the Rishi's curse true.

Kunti said:—

25. I am the eldest of his wedded wives; the chief religious merit is mine. O Madri, therefore, prevent me not from what must come to pass.

26. I must follow our lord to the region of the dead. Rise up,—give me the body, and you rear the children.

Madri said:—

27. I am still clasping our lord and have not allowed him to go away. Therefore, I shall follow him. I am not as yet satiated, you are my eldest sister, give me permission (to go.)

28. This best of the Bharata race came to me with the desire of having intercourse. His desire was not satiated,—should I not go to the region of the Yama to gratify him?

29. O revered sister, if I survive you, it is certrin I shall not be able to rear up your and my own children (with equality) and thus sin will touch me.

30. O Kunti, you will be able to bring up my sons as if they are yours. The king, in seeking me with desire, has gone to the region of the dead,

31. Therefore, my body should be burned with that of the king. O revered sister, do not refuse me your permission to what is agreeable to me.

32. You will certainly bring up the children carefully. It would be doing the greatest good to me. I do not find any thing more to tell you.

Vaishampayana said:—

33. Having said this, the daughter of the king of Madra, the lawfully wedded wife of that best of men Pandu, ascended the funeral pyre of her lord.

Thus ends the hundred and the twenty fifth chapter, the death of Pandu, in the Sambhava of the Adi Parva.

CHAPTER CXXVI.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. The Rishis, who were all celestial-like and wise in council, seeing the death of Pandu, consulted with one another.

The Rishis said:—

2. The high-souled and the illustrious (Pandu), abandoning his sovereignty and kingdom, came here to practise asceticism and received the protection of the ascetics.

4. The king Pandu has gone to heaven, leaving his wife and infant sons as a trust in our hands.

4. It is now our duty to go to his kingdom with these his sons, his body (unburnt portion) and his wife.

Vaishampayana said:—

5—6. Thus consulting with one another those god-like Rishis of magnanimous hearts and of ascetic success resolved to go to the city of Hastinapur with the sons of Pandu

in their front and to place them in the hands of Dhritarastra and Bhisma.

7. The ascetics started at that very moment, taking with them the boys, the two bodies and Kunti.

8. The affectionate mother, Kunti, though she had all along led a most comfortable life, now regarded the long journey as being very short.

9. Arriving at Kurujangala within a very short time, the illustrious Kunti presented herself at the principal gate.

10. The ascetics told the gate keepers "Go, inform the king." They went in a moment to the royal court and informed the king.

11. The citizens of Hastinapur were filled with wonder on hearing that thousands of Charanas and Rishis had arrived at their city.

12. It was soon after sunrise that the citizens all came with their wives and children, placing them in front, to see these ascetics.

13. Seated on thousands of cars and conveyances, thousands of Kshatryas and Brahmanas came out with their wives.

14. The crowd of Vaisyas and Sudras was also very large. The vast crowd was very peaceful, because every one of them was then inclined to piety.

15. The son of Santanu, Bhisma, Somadatta or Valhika, the royal sage (Dhritarastra) with the prophetic eyes, and Vidura himself,

16. The venerable Satyavati, the illustrious princess of Kosala and Gandhari sorrounded by their maids,—all came out to the royal gate.

17. The hundred sons of Dhritarastra, with Duryodhana at their head, all decked with various ornaments, also came out.

18. Seeing the great Rishis, the Kauravas with their priests bowed down their heads in salutations, and they all took their seats before them (Rishis).

19. All the citizens also, bowing down their heads touching the ground in salutations, took their seats.

20—21. O lord, Bhisma, seeing that vast crowd perfecly still, duly worshipped those ascetics by offering them water to wash their feet and the customary *Arghya*. He then spoke to them about the sovereignty and kingdom. Thereupon, the eldest of the ascetics with matted locks and skin-cloth stood up,

22. And with the concurrence of other great Rishis, he spoke thus, "The descendant of Kuru, the king, named Pandu, after abandoning pleasure and luxury, went to the mountain with the thousand peaks.

23. He observed there the vow of Brahmacharya, but for some inscrutable purpose of the celestials, this his eldest son, Yudhisthira, was born, begotten by Dharma himself.

24. Then that high-souled monarch was given another greatly powerful son by Vayu. This is that foremost of mighty men, who is called Bhima.

25. This other son, begotten on Kunti by Indra, is Dhananjaya (Aryuna), whose achievements will humble all bow-men in the world.

26. Look at these (two) best of men, the great bowmen, the twin boys, who were begotten by Aswinis on Madri.

27. The almost extinct race of his forefathers was thus revived by the illustrious Pandu, leading in piety the life of a recluse.

28. The birth, growth and the Vedic studies of these sons of Pandu will no doubt give you much pleasure.

29. Steadily adhering to the path of the virtuous and the wise, and leaving behind him these children, Pandu has gone to the land of the Pitris.

30. Seeing him placed on the funeral pyre and about to be burnt down, his wife Madri entered the fire, thus sacrificing her life.

31. She has thus gone with him to the land of Pati (reserved for chaste wives). Perform now those rites that should be performed for them.

32. These are their bodies (unburnt portions); here also are their sons, the chastisers of foes, with their mother; let them be received in due honour.

33. After the completion of the first funeral rites, let the virtuous Pandu, the supporter of the dignity of the Kuru race, gain the Pitrimedha (the blissful region of the Pitris).

Vaishampayana said:—

34. Having said this to the Kurus, the ascetics with the Rishi Guhakas instantly disappeared in the very sight of the Kurus.

35. Seeing the Rishis disappear in their sight like the cities of the Gandharva (vapoury figures appearing and disappearing in the sky) the citizens was filled with

wonder and astonishment and returned to their homes.

Thus ends the hundred and twenty sixth chapter, the speech of the Rishis, in the Sambhava of the Adi Parva.

CHAPTER CXXVII.

(SAMBHAVA PARVA)—*Continued.*

Dhritarastra said:—

1. O Vidura, perform the funeral ceremonies of that lion of kings, Pandu, and also, of Madri in all proper form.

2. For the good of their souls, distribute cattle, cloths, gems and all kinds of wealth, and give every one as much as he asks.

3. Make arrangements also for Kunti's performance of the last rites of Madri in such a way as will please her. Let Madri's body be so carefully covered that neither the sun nor the wind may see it.

4. Do not lament for the sinless Pandu; he was a worthy king, and he has left behind him five sons like the celestial children.

Vaishampayana said:—

5. O descendant of the Bharata race, Vidura said, "Be it so" and he with Bhisma performed the funeral ceremony of Pandu on a sacred spot.

6. O king, without loss of time the priests went out of the city carrying with them, the last fire for Pandu the fragrant and blazing sacred-fire, fed with *Ghee*.

7—9. Friends, relatives and adherents, wrapping it up with cloth, decked the body of the king with the flowers of the season and sprinkled over it various perfumes. They decked the hearse also with garlands and rich hangings. Then placing the bodies of the king and the queen on the excellent bier, decked out so brightly, they caused it to be carried on the shoulders of men.

10. With the white umbrela held over the hearse, with waving yak-tails, with sounds of various musical instruments, the whole scene looked bright and grand.

11. Many hundreds of men began to distribute gems among the crowd at the time of the funeral ceremony of Pandu.

12. White umbrelas, large yak-tails and beautiful robes were then brought for the dead Kaurava.

13. The priests, clad in white, walked in the van of the procession, pouring libations of *ghee* on the sacred-fire, blazing in an ornamental vessel.

14. Thousands of Brahmanas, Khastryas, Vaisyas and Sudras followed the king, weeping in grief.

The citizens said:—

15. O king, where do you go, leaving us behind and making us miserable and wretched for ever?

Vaishampayana said:—

16. Bhisma, Vidura and the sons of Pandu all wept aloud. They at last came to a charming and holy wood on the banks of the Ganges.

17. There they laid down the hearse on which the truthful, the lion-hearted and the pious king and his wife lay.

18—19. They then besmeared the bodies with all kinds of perfumes; they brought water in many golden vessels and washed his body. They then again smeared it with white *sandal*.

20. They then dressed it in a white dress made of national fabrics and smeared it with *Kalaguru* mixed with *Tungarasha* (sort of perfume.)

21. With the new dress on, the king appeared like a living man, as if he was only sleeping on a costly bed.

22—23. When the other funeral ceremonies were over, the Kauravas, with the direction of their priests, set fire to the bodies of the king and that of Madri which had been besmeared with *ghee* and decked with ornaments; and they burnt them with the fragrant *Sandal* woods which was besmeared with *Tungapadma* and other perfumes.

24. Seeing the bodies in flame, Kausalya cried out, "O my son, O my son;" and she fell senseless on the ground.

25. Seeing her prostrate on the ground the citizens and the people wept in grief for the affection they bore for the king.

26. The beasts and birds bewailed with men at the lamentations of Kunti.

27. Then the son of Santanu, Bhisma, the high-souled Vidura, and all the other Kurus became disconsolate in grief and sorrow.

28. Then Bhisma, Vidura, the king (Dhritarastra), with the Pandavas and all the Kuru ladies, performed his (Pandu's) water-ceremony.

29. When the water-ceremony was over, the people, themselves filled with grief, began to console the bereaved sons of Pandu.

30. The Pandavas slept on the ground with their friends and relatives. O King,

seeing this the Brahmanas and other citizens also gave up their bed.

31. Young and old, all men grieved with the sons of Pandu and passed twelve days in mourning.

Thus ends the hundred and twenty seventh chapter, the cremation of Pandu, in the Sambhava of the Adi Parva.

CHAPTER CXXVIII.

SAMBHAVA PARVA—*Continued.*

Vaishampayana said:—

1. Then Bhisma, the king (Dhritarastra) and Kunti with their friends, celebrated the *Sradha* of Pandu and offered the ambrosial *Pinda*.

2. They feasted the Kurus and also many thousands of Brahmanas, whom they gave many gems, and much wealth with many villages.

3. Thus being cleansed from the impurity, they all returned to Hastinapur with those best of the Bharata race, the sons of Pandu.

4. All the citizens and the people bewailed for that best of the Bharata race (Pandu), as if they had lost their own relative.

5. After the completion of the *Sradha*, Vyasa, seeing all the people plunged in grief, spoke to his bereaved and greatly afflicted mother (Satyavati) thus,

6. "The days of happiness are gone; the days of misery have come. Sin begins to increase day by day; the world has lost its youth.

7. The fearful Time, endued with many *Mayas*, full of various faults, and loss of all virtuous acts, will now come.

8. By the evil doings of the Kurus the world will be destroyed; (therefore) go into the forest of asceticism, devoting yourself to *Yoga* meditation.

9. Do not be an witness of the terrible annihilation of your own race." Saying "Be it so," she entered the inner-apartments and addressed her daughters-in-law thus,

10. "O Amvika, I have heard that in consequence of the evil deeds of your grandsons, this Bharata dynasty with its subjects will perish.

11. If you give me permission, I shall go to the forest with Kausalya, so grieved at the loss of her son."

12. O descendant of the Bharata race, having said this to Amvika, and taking the permission of Bhisma, Satyavati of excellent vows went to the forest with her daughter-in-law.

13. O best of the Bharata race, she performed severe asceticism. O great king, she then gave up her body and obtained heaven.

14. Then the sons of king Pandu, after performing all the purifying rites mentioned in the Vedas, began to grow up in a royal style in the house of their father.

15. They played in great joy with the sons of Dhritarastra; and they excelled them all in the boyish sports with their superior strength.

16. In speed, in striking the object aimed at, in eating, in scattering dust, Bhimasena beat all the sons of Dhritarastra.

17. O King, that son of Pandu (Bhima), when they were all engaged in sports, pulled them by the hair and made them fight with one another, laughing all the while.

18. Vrikodara (Bhima) easily defeated those one hundred and one (Dhritarastra's) sons of great energy, as if they were but one instead of one hundred and one.

19. He siezed them by the hair, and throwing them down, he dragged them along the ground; some breaking their knees, some their heads and some their shoulders.

20. When playing in the water, he sometimes siezed ten of them by his arms and drowned them in the water. He left them off only when they were almost dead.

21. When they got upon a tree to gather fruits, Bhima shook the tree by striking it with his feet.

22. Being shaken and whirled by that shock, down came with all speed the princes with the fruits.

23. In speed, in pugilestic encounters, or in speed, the princes could not excel Bhima in any way.

24. Bhima thus prided himself by tormenting the sons of Dhritarastra out of boyish pranks. In fact he had no ill-will towards them.

25. Seeing these extraordinary exhibitions of strength by Bhima, the mighty armed eldest son of Dhritarastra (Duryodhana) conceived hostility towards him.

26. The wicked and unrightuous (Duryodhana), through ignorance and ambition (of possessing wealth), inclined to commit acts of sin.

27. (He thought), the son of Kunti, this Vrikodara (Bhima), this second Pandava, is the foremost in strength. I must destroy him by artifice.

28. The greatly strong and powerful Bhima challenges one hundred of us in pride.

29—30. Therefore, when he will be asleep in the gardens of the palace, we shall throw him into the Ganges. Afterwards confining his eldest brother Yudhisthira and his younger brother (Aryuna), I shall reign sole king over the earth." Duryodhana, having determined to do this wicked act, watched for an opportunity to injure Bhima.

31. O descendant of Bharata, he built for the purpose of water-sport an extraordinary and beatiful palace

32. With many rooms filled with all sorts of luxuries, decorated with hangings of broad cloth and with banners flying from its top.

33. O descendant of Bharata, its name was "Water-sport house," and it was situated in the country named Pramanakota.

34. The cooks, expert in wicked acts, kept there ready various kinds of viands (drinkable, lickable, chewabl eand suckable).

35. When all was ready, they gave information to the son of Dhritarastra (Duryodhana.) Thereupon the wicked-minded Duryodhana said to the Pandavas,

36. "Let us all brothers go to the banks of the Ganges, adorned with gardens and woods, there to sport in the water.

37—38. Yudhisthira replied by saying, "Let it be so." The Kurus with the Pandavas, mounted on cars resembling cities and on excellent native elephants, left the town. Arriving at that garden and wood, they dismissed their attendants.

39. They surveyed the beauty of the garden and the wood; and then those heroes, all the brothers,—entered the palace as lions enter the mountain caves.

40. On entering the palace they saw that its windows looked very graceful; and its artificial water-fountains were splendid.

41. The architects had handsomely plastered the walls and the cielings and the painters had painted them beautifully. There were tanks of pure water in which blossomed thousands of lotuses.

42. Their banks were decked with varicus flowers whose fragrance filled the atmosphere and the grounds were all over covered with the season flowers.

43. On entering the palace, all the Kurus and the Pandavas sat down and began to enjoy the luxurious things provided for them.

44. They then began to play and exhange morsels of food with one another.

45. The wicked Duryodhana had mixed some virulent poison with the food of Bhimsena with the desire of making away with him.

46. That wicked youth, whose heart was a razor, but whose tongue was ambrosia, rose like a (loving) brother and friend.

47. The wicked man himself fed (Bhima) with a large quantity of it. Bhima too ate it, knowing that there was nothing wrong.

48. Thereupor Duryodhana felt himself very happy in his mind; that worst of men thought that he had compassed his end.

49. They then, all the Pandavas and the Kurus, were joyfully engaged in sporting in the water.

50—52. At the end of the sport, they dressed themselves with white garments and decked themselves with various ornaments. In the evening the heroes, the supporters of the Kuru honour, felt themselves fatigued from the sport in the water and they resolved to rest in the pleasure house. Having made others exercise in the water; the powerful Bhima felt himself very much tired, and occupying a large space he lay down on the ground.

53. He was fatigued and he was under the influence of the poison. The cool air spread the poison all over his body and the son of Pandu (Bhima) became senseless.

54. Duryodhana then himself bound Bhima with the cords of creepers, and he then pushed from the land that dead-like hero into the water.

55. The senseless Pandava (Bhima) sunk into the water and fell on the Naga boys in the abode of the Nagas.

56. Thereupon, thousands of Nagas, endued with virulently poisonous fangs, began to bit Bhima.

57. Having been thus bitten, the virulent vegetable poison in his body was neutralised by the snake-poison.

58. The serpents had bitten all over his body except his chest, the skin of which was so tough that their fangs could not penetrate it.

59—60. The son of Kunti (Bhima), having regained his consciousness, burst open the cords, and he then pressed them (snakes) all under the ground. Some fled in fear and the rest, that escaped death from Bhima's hands, went and spoke to Vasuki, the king of the snakes, equal to Indra.

61. "O king of the snakes, a certain man, bound with the cords of creepers, sank into water. Perhaps he drank poison, for he was insensible.

62. Finding him insensible, we began to bite him, but he soon regained his senses and burst open the cords.

63. He then began to press us to the ground. You should inquire who is this greatly powerful man." Thereupon, Vasuki, asked by the inferior Nagas, went there,

64—65. And saw mighty-armed Bhima of fearful deeds. There was a chief of the snakes, named Arka; he was the grandfather of the father of Pritha (Kunti); he saw the grandson of his grandson and embraced him. The greatly illustrious Vasuki was much pleased.

66. The king of the snakes said, "What should we do to please him? Let him be given gems and wealth in profusion."

67. Having been thus addressed, the Naga (Arka) thus replied to Vasuki, "O king of the snakes, when you are pleased with him, he requires no amassing of wealth.

68. When you are pleased, let this greatly powerful prince drink (of the vessel of) *Rasha* (ambrosia), in which vessel there is the strength of one thousand elephants,

69. Let this prince drink of it as much as he can." Vasuki replied to the Naga (Arka) "Be it so."

70. Thereupon, purifying himself carefully, the Pandava Bhima sat facing the east and began to drink the *Rasha*. The Nagas performed auspicious rites.

71. At one breath that powerful man (Bhima) quaffed off a whole vessel; thus (one after the other) that son of Pandu quaffed off eight successive jars.

72. Thereupon, that chastiser of foes, that mighty-armed Bhimasena lay down in happiness on a celestial bed given by the Nagas.

Thus ends the hundred and twenty eighth chapter, Bhima's drinking of Ambrosia, in the Sambhava of the Adi Parva.

CHAPTER CXXIX.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. Here the Pandavas and the Kurus, after finishing their sports and pleasure, returned to Hastinapur without Bhima,

2. Some on horses, some on elephants and some prefering cars and other conveyances. They said, "Bhima must have gone before us."

3. The wicked Duryodhana was glad not to see Bhima; and we entered the city with his brothers (in joy).

4. The virtuous-minded Yudhishthira, himself being unacquainted with vice and wickedness considered others to be as honest as he himself was.

5. The son of Pritha, (Yudhisthira), full of filial love, went to his mother, Kunti, and, making obeisance to her he said,—"Has Bhima come here?

6. O good mother, I do not see him here. Where has he gone? We sought for him long in the gardens and the woods.

7. But we did not find Vrikodara any where. We thought in our mind that he had preceded us.

8. O illustrious lady, we have come here, our hearts being in great anxiety. Coming here, where has he gone? Have you sent him any where?

9. O illoustrious lady, O great one, tell me, I am full of doubts respecting the mighty hero, Bhima.

10. He was asleep, and he has not come, I believe Bhima is killed." Having been thus addressed by the intelligent son of Dharma (Yudhisthira), Kunti

11. Cried out "Alas! alas!" She then said to Yudhisthira in alarm, "O son, I have not seen Bhima; he has not come to me.

12. Go soon with your brothers and make a careful search for him." Having said this in sorrowful heart to her eldest son,

13. Kunti summoned Khatwa (Vidura) and spoke to him thus, "O illustrious Khatwa, I do not see Bhimasena. Where is he gone!

14. The others with all their brothers have returned from the gardens; only my mighty-armed Bhima has not come.

15. He is always in the evil look of Duryodhana. The Kurus are all wicked, narrow-minded, covetuous for sovereignty and impudent.

16. They might have killed him in anger. Therfore, my mind is afflicted with anxiety, and my heart burns.

Vidura said:—

17. O blessed lady, do not say so. Protect the others (your sons) from the Kurus. If abused, the wicked-minded (Duryodhana) may kill the rest (of your sons).

18. The great Rishi said that your sons would be long-lived. (Therefore) that son (Bhima) will surely return and gladden your heart.

Vaishampayana said :—

19. Having said this, the learned Vidura went (back) to his house. Kunti with her sons lived in her house in (great) anxiety.

20. The Pandava (Bhima) awoke from his sleep on the eighth day, and he felt himself strong beyond measure by digesting that *Rasha* (ambrosia).

21. Seeing the Pandava (Bhima) awake, the snakes consoled and cheered him, and they spoke to him thus,

22. "O mighty-armed hero, the strength-giving *Rasha* (liquor) which you have drunk will give you the strength of ten thousand elephants, and you will be invincible in battle.

23. O best of the Kuru race, bathe in this sacred and auspicious water and return home. Your brothers are disconsolate for your absence.

24—26. Thereupon the mighty-armed (hero) became purified by a bath and decked himself with white garments and with white flowery garlands. He ate the *Paramanya* offered to him by the powerful Nagas. Then being adored and blessed by the Naga-hero, the Pandava (Bhima), decked with various celestial ornaments, rose from the nether regions.

27—28. That chastiser of foes (Bhima) rose from the abode of the Nagas in delightful heart. The lotus-eyed (hero), being upraised by the Nagas from the water, was placed in the self same gardens, where he had been sporting. They then vanished in his own sight.

29. The powerful Bhima, the son of Kunti, being thus arisen, ran to his mother with all speed.

30. Saluting her and his eldest brother, that chastiser of foes smelt the heads of his younger brothers.

31. He was embraced by his mother and by every one of those best of men. In filial love for one another they then exclaimed, "What joy ! What great joy !"

32. Every thing about the villany of Duryodhana was told to his brothers by the greatly powerful Bhima.

33. The Pandava (Bhima) told them in detail all about the lucky and unlucky incidents that befell him in the region of the Nagas.

34. Thereupon, king Yudhisthira spoke to Bhima these words of great import, "Keep your silence. Do not speak it out to any one in any way.

35. O sons of Kunti, you should protect one another with great care from this day." Having said this, the mighty-armed Dharmaraja Yudhisthira,

36. With all his brothers, became very vigilent from that day. And the virtuous-minded Vidura gave the sons of Pritha (the Pandavas) good counsels.

37. Some time after, Duryodhana again mixed (with Bhima's food) poison which was fresh, virulent, fearful, hair-stirring and deadly.

38. The son of the Vaisya woman (their cousin Yuyutsu), being desirous of doing good to the sons of Pritha, informed them of it; but Vrikodara (Bhima) ate it and digested it.

39. Though that poison was greatly virulent, though it was intended for killing Bhima, it produced no effects on Bhima; he digested it.

40. Thereupon, Duryodhana, Karna, and the son of Suvala (Sakuni) adopted numerous other means to kill that Pandava (Bhima).

41. The Pandavas, though they were aware of all this, did express no indignation as advised by Vidura.

Thus ends the hundred and twenty-ninth chapter, the return of Bhima, in the Sambhava of the Adi Parva.

CHAPTER CXXX.

(SAMBHAVA PARVA)—*Continued.*

Janamejaya said :—

1. O Brahmana, you should relate to me the account of the birth of Kripa. How did he spring from a clump of heath ? Whence did he obtain his weapons ?

Vaishampayana said :—

2. O great king, the great Rishi Gotama had a son, named Saradwata. This son of Gotama was born with arrows.

3. O chastiser of foes, he had not as much aptitude for the study of the Vedas, as he had for the study of the science of weapons.

4. As Bramhacharis acquire knowledge by austerities, so he acquired all his weapons by austerities.

5. That son of Gotama frightened the king of the celestials by his aptitude for the science of weapons and austerities.

6. O descendant of Kuru, the king of the celestials summoned a celestial maid

named Janapadi and told her, " Destroy the penances (of Saradwata).

7. She went to the charming hermitage of Saradwata ; and that damsel began there to tempt the son of Gotama (sitting) with bows and arrows.

8. Seeing that Apsara of matchless beauty on earth clad in a single cloth (roaming) alone in that wood, Gotama's eyes danced in delight.

9. Seeing her, his body shook all over with emotion, and his bow and arrows slipped from his hands and fell on the ground.

10. But he was possessed of ascetic fortitude and strength of soul. The Rishi mastered patience to withstand the temptation.

11. But O king, his sudden mental agitation caused an unconscious emission of his vital fluid.

12. Leaving his bow and deer skin, the Rishi escaped from the Apsara and left the hermitage. His vital fluid fell upon a clump of heath,

13. And having fallen on it, it was divided into two parts, whence sprang two children that were twins.

14. A soldier in attendance upon the king Santanu, wandering in the forest in hunting, saw them.

15. Seeing the bow, arrows and the deer skin, he thought they might be the sons of a Brahmana proficient in the science of arms.

16. He took up those children along with the bow and arrows and showed the king what he had found. The king was filled with pity to see the twins.

17—18. He took them home saying, " Let them be my children." The best of men, bringing that twins Goutamas home, performed the usual rites, and they (too) began to grow up, and Gotama also, leaving (his old hermitage), studied the science of weapons.

19. That king gave them the name of Kripa and Kripi, because they were reared up by him out of kindness.

20. Gotama came to know through his spiritual sight where they (his son and daughter) were. He came there and represented every thing about his lineage.

21. He taught him (Kripa) the four branches of the science of arms, various other branches of science, including all their mysteries and details.

22—23. He (Kripa) soon became a great professor (of the science of arms), and the great car-warriors, the sons of Dhritarastra, the Pandavas, the Yadavas and the Vrisni, and many other princes came to him and received from him lessons in the science of arms.

Thus ends the hundred and thirtieth chapter, the birth of Kripa, in the Sambhava of the Adi Parva.

CHAPTER CXXXI.

(SAMBHAVA PARVA).—*Continued.*

Vaishampayana said :—

1. Being desirous of giving his grandsons a superior education, Bhisma was in search of a preceptor, who was endued with energy and who was well-skilled in the science of arms.

2—4. O best of the Bharata race, deciding that none who was not possessed of great intelligence, who was not illustrious, who was not a perfect master of the science of arms, who was not as powerful as the celestials, shall be the preceptor of the Kurus, the son of Ganga (Bhisma), placed the Pandavas and the Kurus under the tuition of the son of Bharadwaja, the wise Drona, learned in all the Vedas. Having been honoured according to the proper form by the illustrious Bhisma,

5. That foremost of all men skilled in arms, that illustrious man (Drona) was pleased with the reception given to him by great Bhisma and accepted them as his pupils.

6. Drona taught them the science of arms in all its branches. O king, the immeasurably powerful Pandavas and the Kurus became within a very short time experts in the use of all kinds of weapons.

Janamejaya said :—

7. O Brahmana, how was Drona born? How and whence did he acquire his arms? How and why he came to the Kurus? Whose son was that powerful man ?

8. How was born his son Aswathama, the foremost of all skilled in arms? I wish to hear all this. Narrate them in detail.

Vaishampayana said :—

9. There lived at the source of the Ganges a great and high-souled Rishi who was known as Bharadwaja, and he was always observing rigid vows.

10. In the time of yore, Rishi Bharadwaja one day, intending to perform *Agnihotra*, went with many other great Rishis to the Ganges to perform ablutions.

11. The Rishi saw Ghritâchi herself,—the Apsara, young and beautiful, proud and voluptuous,—rising from the water.

12. As she rose, her cloth became loose and disordered. Seeing her cloth disordered, the Rishi became full of desire.

13. The mind of the wise Bharadwaja was attracted to her and his vital fluid was dropped. But he held it in a *drona* (a vessel).

14. Thereupon, the wise Drona was born in that vessel. He studied all the Vedas and Vedangas.

15. The foremost of all weilders of arms, the greatly powerful Bharadwaja bestowed on the illustrious Agnivisha the weapon, called *Agneya*.

16. O best of the Bharata race, the Rishi, born of fire, gave that great fire, weapon to the son of Bharadwaja (Drona),

17. Bharadwaja had a friend, named Prishata who was a king. He had a son, born to him, named Drupada.

18. That best of Kshatryas, that prince (Drupada) went every day to his (Bharadwaja's) hermitage and played and studied with Drona.

19. O king, when Prishata died, this mighty-armed Drupada became the king of the Northern Panchalas.

20. The illustrious Bharadwaja also (at this time) ascended heaven; thereupon, Drona continued to dwell (in the hermitage) engaged in ascetic austerities.

21—22. Being well-versed in the Vedas and Vedangas, and having burnt all his sins by asceticism, the greatly illustrious Drona, obedient to the injunctions of his father and moved by the desire of offspring, married Kripi, the daughter of Saradwata, ever engaged in *Agnihotra*, in piety and in penances.

23. The daughter of Gotama obtained a son, named Ashwathama; as soon as he was born, he neighed like the horse Uchaisrava.

24. Hearing this, an invisible being in the skies said, "As the voice of this child was like that of a horse and as it has been heard over a great distance,

25. He will be known by the name of Ashwathama, (the horse voiced). The son of Bharadwaja was exceedingly glad by obtaining the son.

26—27. He continued to live there devoting himself to the study of the science of arms. He heard of that slayer of foes, that high-souled son of Jamadagni, that Brahmana, who was the foremost of all weilders of arms, and who was versed in all kinds of knowledge. O king, he (Jamadagni) had expressed his desire of giving away all his wealth to the Brahmanas.

28. Having heard of Parusharama's knowledge of arms and of his celestial weapons, and of his morality, he (Drona) set his heart upon them.

29. Thereupon, the mighty-armed and greatly ascetic (Drona,) accompanied by his disciples who were all devoted to vows and asceticism, started for the Mohendra mountain.

30. On arriving at the Mohendra (mountain) the son of Bharadwaja, the great ascetic, saw the son of Bhrigu, who was self-controlled, who was of great patience and who was the exterminator of his foes.

31. Then approaching with his disciples to the descendant of Vrigu, Drona told him his name and that he was born in the race of Angirasha.

32—33. Touching the ground with his head, he worshipped his (Parusharama's) feet. Seeing that the illustrious son of Jamadagni determined upon retiring into the forest after giving away all his wealth, the son of Bharadwaja (Drona) said, "I am born of Bharadwaja, but I am not born in any woman's womb.

34. Know me to be an excellent Brahmana by name Drona, I have come to you with the desire of obtaining your wealth." The destroyer of all the Kshatryas, that high-souled (Parusharama) thus replied to him.

35—36. "O best of the twice born, you are welcome. Tell me what you desire." Having been thus addressed by (Parashu) Rama, the son of Bharadwaja (Drona) said to that foremost of all smiters, Rama, who was desirous of giving away all his wealth, "O (Rishi) of multifarious vows, I ask your eternal wealth."

Rama said:—

37. O ascetic, whatever gold and other wealth I had, I have already given them away to the Brahmanas.

38. This lady Earth, bounded by the sea and adorned with the garlands of towns and cities, I have given away to Kashyapa.

39 I have now left only my body and my valuable and various weapons and arms.

40. I am prepared to give you either my body or my weapons; O Drona, tell me without delay what you like to have, I shall give it to you.

Drona said :—

41. O descendant of Vrigu, you should give me all your arms and weapons, together with the mysterious knowledge of hurling and recalling them.

Vaishampayana said :—

42. Saying "Be it so," the descendant of Vrigu gave away all his weapons to him (Drona) with the whole science of arms with its rules and regulations.

43. That excellent Brahmana (Drona), after receiving all of them and considering himself amply rewarded, went to (the country of) his friend Drupada in a delightful heart.

Thus ends the hundred and thirty first chapter, the coloquy of Drona and Vargava, in the Sambhava of the Adi Parva.

CHAPTER CXXXII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. O king, thereupon the mighty son of Bharadwaja (Drona), coming before Drupada, told that monarch, " Consider me as friend."

2. Having been thus joyfully addressed by his friend, the son of Bharadwaja (Drona), the king of Panchala could not bear those words.

3. The king, intoxicated with the pride of wealth, contracted his brows in anger, and with eyes red (in wrath) he spoke to Drona thus ;—

4. "O Brahmana, your intelligence is hardly of high order. You address me all on a sudden as your friend.

5. O dull-minded man, great kings can never be friends with such luckless and indigent fellow as you.

6. We had friendship between us when we were both equally circumstanced ; but Time, that wears out every thing, wears out friendship also.

7. Friendship never remains in any one's heart in this world without being worn out. Time wears it out and anger also destroys it.

8. Do not therefore stick to our worn-out friendship. Do not think of it any longer. O best of Brahmanas, the friendship I entertained for you was for a particular purpose.

9—10. The poor cannot be the friend of the rich, the unlearned can not be the friend of the learned ; the coward can not be the friend of the brave (heroes). How then do you desire the continuance of our old friendship ! Friendship or enmity, exists between two persons equally situated as to wealth or prowess. The poor and the rich can neither be friends nor enemies of each other.

11. One of pure birth can never be a friend of one, who is lowly born ; a car-warrior cannot be a friend of one, who is not a car-warrior. One who is not a king cannot have a king for his friend. How then do you desire the continuance of our old friendship ?"

12. Thus addressed by Drupada, the powerful son of Bharadwaja, was filled with anger, and reflecting for a moment,

13. That wise man made up his mind as to his course of action with regard to the king of Panchala. He then went to the city of the foremost of the Kurus, named Hastinapur.

Thus ends the hundred and thirty second chapter, the coloquy between Drona and Drupada in the Sambhava of the Adi Parva.

CHAPTER CXXXIII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. Arrived at Hastinapur, the excellent Brahmana, the son of Bharadwaja, (Drona) lived in privacy in the house of the son of Gotama (Kripa).

2. His lordly son, at the intervals of Kripa's teachings, gave instructions to the sons of Pritha (Pandavas) on the use of arms. But none knew as yet Ashwathama's (real) prowess.

3. Thus he (Drona) lived there in privacy for sometime, when one day the (Kuru) princes all in a company came out of the city of Hastinapur.

4. The princes began to play with a ball, and when they were thus there playing, the ball fell into a well.

5. Thereupon, they tried their utmost to recover the ball (from the well). But with all their efforts they could not get up the ball.

6. Then they stared at one-another, their faces flushed with blushes of shame. They were filled with great anxiety finding no means of recovering it.

7. They then saw near them a Brahmana of darkish colour,—decrepit and lean,—one who had performed his *Sandhá* and purified himself with *Agnihotra*.

8. Seeing that illustrious (Brahmana), the princes, who were despaired of the ball, immediately surrounded him.

9. The powerful Drona, seeing the princes unsuccesful in their attempts, smiled a little, and being conscious of his own skill, he said,

10. "Shame on your Kshatrya prowess and shame also on your skill in arms! Being born in the race of Bharata, how is it that you can not recover the ball!

11. If you give me a dinner, I shall with these blades of grass bring up not only the ball you have lost, but also this ring which I now throw down."

12. Having said this, that chastiser of foes, Drona, took off his ring and threw it into that dry well. Thereupon, the son of Kunti, Yudhisthira, spoke to Drona thus;

Yudhisthira said:—

13. O Brahmana, ask from us with the permission of Kripá that which would last you for life.

Vaishampayana said:—

Having been thus addressed, (Drona) smilingly replied to the princes,

Drona said:—

14. I shall by my *Mantras* invest this handful of Ishikas (long grass) with the virtues of weapons. Behold their virtues that no other weapons possess.

15. I shall pierce the ball with one of these blades, and then pierce that blade with another and that another with a third, and thus making a chain, I shall bring it up.

Vaishampayana said:—

16. Then Drona did exactly what he had said. The princes were all amazed and their eyes expanded with delight. Regarding what they saw as very extraordinary, they said,

17. "O best of the twice born, raise up the ring without delay.

Vaishampayana said:—

18. Then the greatly illustrious Drona, taking a bow with an arrow pierced the ring with it and brought it up.

19. Raising up from the well that ring, pierced with the arrow, he gave it to the astonished princes. Then princes too, seeing the ring thus recovered, said,

The princes said:—

20. O Brahmana, we bow to you. No one else possesses such skill. We egarly desire to know who you are, and what we can do for you."

21. Having been thus addressed, Drona spoke thus to the princes.

Drona said:—

22. Go to Bhisma and describe to him my likeness and skill. That greatly powerful man will be able to recognise me.

Vaishampayana said:—

23. Saying "Be it so," the princes went to Bhisma and told him all that the Brahmana had said and done.

24. Hearing from the princes everything, Bhisma (at once) recognised Drona and thought that he would be the best preceptor (for the princes.)

25. That foremost of all wielders of weapons, Bhisma, went to him in person, and welcomming him respectfully, brought him over to the palace, and asked him the reason of his arrival. Thereupon Drona told him all.

Drona said:—

26. Being desirous of learning the science of arms, I formerly went to the great Rishi Agnivisha for obtaining weapons from him.

27. I was engaged there in serving my preceptor and lived (with him) for a long time as an humble-minded Brahmachari with matted locks on my head.

28. The prince of Panchala, the greatly powerful Jagmasena also lived there with the same motive (as that of mine).

29. There he became my friend, and he always sought my welfare. He was beloved to me. O lord, he lived with me for many years.

30. O descendant of Kuru, we had studied together from our earliest days; he was my friend from boyhood; he always spoke and did what was agreeable to me.

31. O Bhisma, he used to tell me these gratifying words, "O Drona, I am the favourite son of my illustrious father.

32. When my father (the king) would install me as the ruler of the Panchalas, it (the kingdom) shall be then enjoyed by you. O friend, this is my solemn promise.

33. My kingdom, my wealth, my happiness all will be at your disposal." When his study of the science of arms was finished, he went away after being duly worshipped by me.

34—36. I kept his words always in my mind. Some time after, in obedience to the

injunction of my father and in the temptation of begetting offspring, I married the illustrious daughter of Gotama (Kripi) who had short hair, who possessed great intelligence and observed many rigid vows, and who was ever engaged in the *Agnihotra*, sacrifices and austerities. She gave birth to a son, named Ashwathama, who was greatly powerful and as effulgent as the sun.

37—39. As Bharadwaja was pleased on obtaining me, so I was pleased on getting that son. One day Ashwathama began to cry on seeing some richmen's sons drink milk. I was so beside myself at this that I lost all knowledge of the points of heaven. "Instead of asking him who had only a few kine, just sufficient for sacrificial purposes, I shall ask him who had many,"—thinking thus in my mind, O son of Ganga, I roamed over many countries;

40. Though I roved all over the country, yet I could not obtain a milch-cow, and I returned unsuccessful. Thereupon some boys tempted him with *Pistaudaka* (water mixed with powdered rice.)

41. The child, drinking the *Pistaudaka* cried out, "O I have drunk milk." O descendant of Kuru, he began to dance in joy, being thus deluded by his childish ignorance.

42. Seeing him dance with joy amidst his playmates who were smiling at his simplicity, I was exceedingly touched.

43. "Fie to the poor Drona, who does not try to earn wealth! His son in the thirst for milk drinks *Pistaudaka*;

44. In ignorance he dances, crying "I have drunk milk." Hearing these derisive words, I was quite beside myself!

45—47. Then reproaching myself by myself, I began to reflect thus in my mind, "Cast off and censured by Brahmanas, I would not yet, from the desire of wealth, be any body's servant, which is ever sinful." O Bhisma, thus resolved, and remembering my former friendship for him, (Drupada) I regarded myself very much blessed. I went joyfully to the Shoumaka, taking my beloved son and wife with me.

48. I joyfully heard that my beloved friend had been installed on the throne, and, remembered his words and companionship.

49. O lord, I went to Drupada remembering my old friendship, and said to him "O best of men, know me as your friend."

50. I went to Drupada confidently as a friend should do. But Drupada, laughing in derision, cast me off as if I were a vulgar fellow; and he said,

51. "O Brahmana, your intelligence is hardly of high order. As coming to me on a sudden you say you are my friend.

52. O dull-minded man, great kings can never be friends with such luckless and indigent fellow like you.

53. We had friendship between us when we were both equally circumstanced, but Time that wears out every thing, wears out friendship also.

54. Friendship never remains in the world in any one's heart without being worn out. Time wears it out and anger also destroys it.

55. Do not, therefore, stick to that worn-out friendship. Do not think of it any longer. O best of Brahmanas, the friendship I entertained for you was for a particular purpose.

56. The poor cannot be the friend of the rich; the unlearned can not be the friend of the learned; the coward cannot be the friend of the brave (heroes). How then do you desire the continuance of our old friendship?

57. There may be either friendship or enmity between two persons equally situated as to wealth or prowess. The poor and the rich can neither be friends nor enemies of one another.

58. One of pure birth can never be a friend of one who is lowly born; a car-warrior can not be a friend of one who is not a car-warrior; one who is not a king can not have a king for his friend.

59. I do not know you, I do not remember that I ever promised you my kingdom. O Brahmana, I can give you food and shelter for one night."

60. Having been thus addressed, I left his presence with my wife, vowing to do that which I shall certainly do without much delay.

61. O Bhisma, thus insulted by Drupada I was filled with wrath. I have come to the Kurus wishing to obtain accomplished pupils.

62. To act according to your wishes, I now come to Hastinapur. Tell me what I am to do.

Vaishampayana said:—

63. Having been thus addressed, Bhisma thus spoke to the son of Bharadwaja.

Bhisma said:—

64. Unstring your bow, and teach (these princes) the science of arms. Enjoy joyfully as much as you like every luxury in the Kuru abode.

65. Whatever wealth, kingdom and sovereignty the Kurus possess, you are the lord of all. All the Kurus are at your command.

66. O Brahmana, consider that to be already accomplished which is in your heart. O best of the twice-born, as the fruit of our good luck we have obtained you.

Thus ends the hundred and thirty-third chapter, the coloquy of Bhisma and Drona, in the Sambhava of the Adi Parva.

CHAPTER CXXXIV.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. Thereupon that best of men, that greatly effulgent Drona, worshipped by Bhisma, took up his quarters in the house of the Kurus and was adored by them all.

2. When he had taken rest for a while, Bhisma, taking his grandsons, the Kurus, gave them to him as his pupils, making him their preceptor with the presents of various wealth.

3. That lord (Bhisma) gave the son of Bharadwaja (Drona) a neat and tidy house, well-filled with paddy and every kind of wealth.

4. That great bowman, Drona, in delightful heart, accepted the Kurus, the sons of Dhritarastra and Pandu, as his pupils.

5. Having accepted them all as (his pupils), Drona called them apart and spoke, to them confidently thus,

6. "O sinless ones, I have a particular desire in my heart; promise me truly that you will accomplish it when you will become skilled in arms.

Vaishampayana said :—

7. Hearing these words, the Kuru princes remained silent. O chastiser of foes, Aryuna, (however), vowed to accomplish it.

8. Drona then cheerfully clasped Aryuna to his bosom and repeatedly took the scent of his head and shed tears of joy.

9. The greatly powerful Drona taught the sons of Pandu (the use of) various weapons,—both celestial and human.

10. O best of the Bharata race, many other princes also flocked to that best of Brahmanas, Drona, to learn (the science of) arms.

11. The Vrisnis, the Andhakas, and the princes from various countries, and the son of Suta and Radha (Karna) made Drona their preceptor.

12. The son of Suta (Karna), being jealous of Partha (Aryuna), always defied him, and being supported by Duryodhana disregarded the Pandavas.

13—15. That Pandava (Aryuna) from his eager desire to learn the science of arms always remained at the side of Drona, and he excelled all in skill, in strength of arms, and in perseverence, on account of his love for the science of arms. Though he (Drona) gave equal instructions to all, yet Aryuna became the foremost of all in lightness and skill. Drona was convinced that none of his pupils would be able to equal that son of Indra.

16. Thus he gave instructions to all the princes in the (science of) arms. To keep them away for long, he gave them *Kamundala* (a vessel of narrow mouth) for fetching water.

17—19. But he gave his son a *Kumbha* (wide mouthed vessel to fetch water), so that it may not take him, long (to fill it). When they were thus kept away, Drona instructed his son some superior methods of using arms. Aryuna came to know it. Thereupon he filled his *Kumundala* with the *Varuna* weapon and came to his preceptor at the same time with his preceptor's son, and thus the intelligent son of Pritha, that foremost of all the learned in arms, became in no way inferior, to his preceptor's son.

20. Aryuna took great deal of care in worshipping the preceptor; he had great devotion to his study of the science of arms, therefore, he became a great favourite of Drona.

21. Drona, seeing Falguni's (Aryuna) great devotion to arms, summoned the cook and told him in private,

22. "Never give rice (food) to Aryuna in the dark, and never told him also that I have asked you to do it."

23. On a certain day when Aryuna was taking his food, a wind arose and the burning lamp went out.

24. The effulgent son of Kunti, (Aryuna) continued eating in the dark, his hand from habit going to his mouth.

25. Thinking this to be the result of the force of habit, the mighty-armed son of Pandu practised with his bow in the night.

26. O descendant of the Bharata race, bearing the twang of his bow-string, in the night, Drona came to him, and embracing him spoke to him thus,

Drona said :—

27. I speak to you truly that I shall do to you that by which there will be no bowman in the world who will be equal to you.

Vaishampayana said :—

28. Thereupon Drona taught Aryuna the art of fighting on horse back and on the back of the elephants, on car and on the ground.

29. Drona taught that Kaurava (Aryuna) how to fight with clubs, the sword, the lance, the spear and the dart. He taught him the use of many other weapons, and how to fight with many men.

30. Hearing of his skill, thousands of kings and princes, desirous of learning the science of arms, flocked (to him).

31. O great king, thereupon, Ekalavya, the son of Hiranyadhanus, king of the Nishadas, came to Drona.

32. That learned man in all the precepts of religion (Drona) did not accept him (the Nishada prince) as his pupil in archery, thinking that he was a Nishada and considering the interest of the princes.

33. O chastiser of foes, touching Drona's feet with his head, he went into a forest and made a clay statue of Drona.

34. He began to worship it (the clay figure) as if it were his real preceptor, and before that figure he practised the use of arms with the most rigid regularity.

35. In consequence of his exceptional reverence for his preceptor and of his devotion to his purpose, all the three processes of fixing arrows on the bow-string, aiming and letting off became very easy to him.

36. O chastiser of foes, one day the Kuru and the Pandu princes with the permission of Drona all set out on their cars to a hunting excursion.

37. O king, a servant followed the Pandavas at his ease with the necessary things (for the hunt) and took a dog with him.

38. They wandered about the forest, intent on the purpose they had in view; the dog also wandered about alone and came to the Nishada (prince).

39. The dog, seeing the Nishada of dark colour and of body besmeared with filth, with an attire of black skin, and with matted hair on his head, began to bark aloud.

40. Thereupon he (the Nishada,) exhibiting lightness of hand, at once struck seven arrows into the mouth of the barking dog.

41. The dog, thus pierced in the mouth with the arrows, came back to the Pandavas, and the Pandava heroes on seeing this were very much astonished.

42. Ashamed of their own skill, they praised the lightness of hand and precesion of aim by auricular perception (of the Nishada Prince)

43. O king, they, thereupon, began to search in the forest for that unknown dweller of the wood. The Pandavas soon found him discharging ceaseless arrows from his bow.

44. Seeing that man of grim vissage,—a total stranger to them,—they asked, "Who are you and whose son are you?"

The Nishada said :—

45. O heroes, I am the son of the Nishada king, Hiranyadhanus. Know me to be a pupil of Drona, labouring to acquire the science of arms.

46. The Pandavas, having made themselves acquainted with everything connected with him, and returning (to Hastinapura) told Drona all about the wonderful feat of archery they had seen in the forest.

47. O king, the son of Kunti, Aryuna, thinking of Ekalavya all the while, saw Drona in private, and relying upon his preceptor's love for him he said,

48. "You have joyfully told me, embracing me to your bossom, no pupil of yours should be equal to me.

49. Why then there is a pupil of yours in the world (equal to me),—the mighty son of the Nishada king?"

50. Thereupon Drona reflected for a moment and resolved upon the course he should adopt. He then took Sabyashachi (Aryuna) with him and went to the Nishada (prince).

51. He saw Ekalavya with body besmeared with filth, with matted locks (on his head) with rags on, and with a bow in his hand with which he was ceaselessly shooting arrows.

52. Seeing Drona coming towards him, Ekalavya also went a few steps forward and touched his feet and prostrated himself on the ground.

53. The son of Nishada worshipped Drona in the due form and represented himself as his pupil. He then stood before him with joined hands.

54. O king, thereupon Drona spoke thus to Ekalavya, "O hero, if you are really my pupil, give me my remuneration." Ekalavya was much pleased in hearing this, and he said,

55. O illustrious one, what shall I give you, command me. O excellent Brahma-knowing man, there is nothing that is not to be given to my preceptor."

56—58. He (Drona) said, "Give me as *Dakshina* your thumb." Ekalavya, ever devoted to truth and desirous of keeping his promise, hearing the fearful words of Drona, at once cut off his thumb with a cheerful face and unruffled heart, and gave it to Drona. Thereupon, O king, when the Nishada again began to shoot with the help of his other fingers, he found he had lost his former lightness of hand.

59. Aryuna became pleased and his fever (of jealousy) was gone. "None will equal Aryuna," these words of Drona now became true.

60. Two of Drona's pupils became greatly expert in club fight, namely Duryodhana and Bhima, who were jealous of each other.

61. Ashwathama excelled all in the mysteries (of the science of arms). The twins (Nakula and Sahadeva) excelled every body in handling the sword.

62—63. Yudhisthira became the best of car-warriors, and Aryuna excelled every one in every respect. He surpassed all in intelligence, in the skill of using all weapons, and in devotion to his arms and his preceptor. He thus became the foremost of all car-warriors.

64. Though the instructions (of Drona) were equal, (to all), yet the mighty Aryuna excelled all (the princes,) and became an *Athiratha*, a warrior capable of fighting with sixty thousands foes all at once.

65. The wicked-minded sons of Dhritarastra became jealous of Bhima, for he was exceedingly strong, and of Aryuna, because he was accomplished.

66. O best of men, Drona became desirous of examining his pupils' knowledge in arms and he collected them all together, all (the princes) skilled in all the weapons.

67. He caused an artificial bird made by an artizan to be placed on the top of a tree without the knowledge of the princes for the purpose of using it as the target.

Drona said :—

68. Take up quickly, all of you, your bows and fix your arrows on the bow-string. Stand here aiming at that bird on the tree.

69. As soon as I give the order, cut off the bird's head. O sons, I shall give each of you a turn one after another.

Vaishampayana said :—

70. The best of the descendants of Angirasha (Drona) first spoke to Yudhisthira thus, "O invincible one, aim with your arrow and shoot (the bird) as soon as I order."

71. The chastiser of foes, Yudhisthira, first took up the bow as ordered by his preceptor, and stood aiming at the bird.

72. O best of the Bharata race, very next moment Drona spoke thus to the descendant of Kuru (Yudhisthira), standing with bow in his hand,

73. "O prince, behold that bird on the top of the tree." Yudhisthira replied to the preceptor, "O Sir, I see it." Very next moment Drona again said,

Drona said :—

74. Do you see the tree, myself, your brothers and the bird ?

Vaishampayana said :—

75. That son of Kunti (Yudhisthira) said, "I see the lord of the forest (tree), yourself, my brothers and the bird." He said this again and again being asked (by Drona) again and again.

76. Drona, being displeased, reproachingly told him, "Stand back. It is not for you to strike at this aim."

77—78. Thereupon, the greatly illustrious (Drona) placed in the same position Duryodhana and other sons of Dhritarastra, and also Bhima and his other brothers, and also all the princes that had come from other countries. He asked them one after another the same question, but they all replied as did Yudhisthira.

Thus ends the hundred and thirty fourth chapter, Drona's examination of his pupils, in the Sambhava of the Adi Parva.

CHAPTER CXXXV.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. Drona smilingly called Dhananjaya and said to him, "It is to be shot by you. Turn your eyes to it.

2. You must shoot the aim as soon as I shall give order. O son, stand here for a moment with your bow and arrow."

3. Having been thus addressed Sabyasachi (Aryuna), drawing the bow to a semi-circle, aimed at the bird and stood there as ordered by the preceptor.

4. Very next moment Drona asked him, "O Aryuna, do you see the bird, the tree and myself?"

5. O descendant of the Bharata race, Partha (Aryuna) replied to Drona, "I see only the bird. I do not see the tree or yourself."

6. The invincible Drona, being much pleased, spoke again a moment after to that great car-warrior, the son of Pandu, (Aryuna.)

7. "If you see the bird, describe it to me." He (Aryuna) again replied, "I see the head of the bird, but I do not see its body."

8. Having been thus told by Aryuna, Drona was filled with delight and his hair stood on their end. He told Partha, "Shoot," and he instantly let fly (the arrow.)

9. The Pandava (Aryuna) speedily struck off the head of the vulture with his sharp arrow and brought it to the ground.

10. As soon as this feat was performed, he (Drona) embraced the son of Pandu (Aryuna) and thought that Drupada with his friends were already vanquished in the battle.

11. O best of the Bharata race, some time after, the best of Angirashas (Drona) with his pupils went to the Ganges to bathe.

12. When Drona was bathing, a strong aligator, as if sent by Death himself, seized him at the thigh.

13. Though quite capable of freeing himself (from the mouth of the aligator), he (Drona) spoke to all his pupils in a hurry, "Kill this aligator and rescue me."

14. As soon as he uttered these words, Vivatsa (Aryuna) struck the aligator under the water with five sharp and irresistible arrows.

15—16. The others (his pupils) stood confounded each at his place. Seeing this readiness of Aryuna, Drona considered that son of Pandu to be the foremost of all his pupils, and he was exceedingly pleased. The aligator, being cut into pieces by the arrows of Partha,

17. Released the thigh of the high-souled (Drona) and gave up his life. Thereupon the son of Bharadwaja (Drona) thus addressed the illustrious car-warrior (Aryuna),

18. "O mighty-armed, accept this superior and irresistible weapon, named *Brahmasira*, with its method of hurling and recalling it.

19. You must not use it against any human foe. If hurled at a foe of inferior power, it might burn the whole universe.

20. O son, it is said that this weapon hath not a superior in the three worlds. Keep it therefore with great care, and listen to what I say.

21. O hero, if ever any foe, if he is not human, comes to fight with you, you may then use it against him to accomplish his death."

22. Vivatsa (Aryuna) with joined hands promised to do as he was bidden, and he received the great weapon. The preceptor then spoke to him again thus,

23. "None will ever become a superior bowman to you. You will be invincible and greatly illustrious.

Thus ends the hundred and thirty fifth chapter, the rescue of Drona from the aligator, in the Sambhava of the Adi Parva.

CHAPTER CXXXVI.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. O descendant of the Bharata, seeing the sons of Dhritarastra and Pandu expert in arms, O king, Drona thus spoke to the king Dhritarastra,

2. In the presence of Kripa, Somadatta, Valhika, the wise son of Ganga (Bhisma), Vyasa and Vidura.

3. "O king, O best of the Kurus, your sons have completed their education. Let them with your permission show their proficiency." Thereupon the great king replied with a delightful heart.

Dhritarastra said :—

4. O best of Brahmanas, you have accomplished a great deed. O son of Bharadwaja, command me yourself as to the place and time, where and when, and the manner in which, the trial may be held.

5. Grief for my blindness makes me envy those men who are blessed with sight and who will see my children's prowess in arms.

6. O Khattwa (Vidura), do all that the respected preceptor says. O lover of virtue, I think nothing can be more agreeable to me than this.

Vaishampayana said :—

7. Thereupon Vidura, giving the necessary assurance to the king, went out to do what he was bidden. The greatly learned son of Bharadwaja (Drona) measured a piece of (ground),

8—9. Which was void of trees and thickets and which was furnished with wells and springs. On this piece of land, that first of eloquent men, that hero (Drona), gave offerings to the gods according to the precepts of the *Sastras*, when all the people were assembled by proclamation on an auspicious day with an auspicious star in ascendance.

10. O best of men, the artizans built a great auditorium by the order of the king; (they built) another for the (royal) ladies also according to the proper form.

11. The citizens built many platforms and the wealthy men many spacious and high *Sibikas*.

12. When the (fixed) day came, the king accompanied by his ministers, with Bhisma and Kripa,—the excellent preceptor, walking at the head (of the procession),

13. Came to the auditorium of celestial beauty, made of pure gold and decked with strings of pearls and stones of *Vaidurya* gems.

14—16. The greatly fortunate Gandhari and Kunti and the other ladies of the royal household, dressed in gorgious attire and accompanied by their maids-in-waiting, joyfully ascended the platforms as celestial ladies ascend the Sumeru mountain. Brahmanas, Kshatryas, and the others of the four orders of caste hurriedly left the city and came running there with the desire of seeing the princes' skill in arms, and they were so eager that they assembled all there in a moment.

17. That vast crowd with the noise of blowing trumpets and beating drums and the sounds of many voices became like an agitated ocean.

18—19. Then the preceptor, clad in white attire, with white sacred thread, white locks. white beard, white garlands, and white sandal-paste besmeared over his body, entered the arena with his son. It appeared as if the moon accompanied by (the planet) Mars appeared in an unclouded sky.

20. The best of strong men, the hero (Drona), entering at the proper time, caused Brahmanas versed in *Mantras* to celebrate the auspicious rites.

21. After auspicious and sweet-sounding musical instruments had struck up as a propitiary ceremony, men equipped with various weapons entered the arena.

22. Then the best of the Bharata race, (the princes), those mighty car-warriors, having girt up their loins, entered (the arena) equipped with bows, quivers and finger protectors.

23. With Yudhisthira at their head, the greatly heroic princes, in the order of their age, began to show wonderful skill in their arms.

24. Some (spectators) lowered their heads out of fear of the falling arrows, while others not being afraid, looked on with wonder and astonishment.

25. Riding swift horses and managing them dexterously, the princess hit marks with arrows engraved with their respective names.

26. On seeing the prowess of the princes in using their bows and arrows, the spectators thought they were seeing the city of Gandharva. They were all filled with amazement.

27. O descendant of Bharata, some hundreds and thousands of men, their eyes expanded with wonder, all at once cried out "Well done! Well done!"

28. After repeatedly displaying their skill and dexterity in the use of bow and arrows, in the management of cars, in the fight on horseback and on the back of elephants,

29. They took up their swords and buckles and began to attack one another and to walk around the arena displaying various modes of sword's play.

30. They all saw their (great) agility, the beauty of the symetry of their bodies, their grace, their calmness, the firmness of their grasp and the skill in the use of their swords and buckles.

31. Then Vrikodara (Bhima) and Sujodhana (Duryodhana) entered the (arena) with secret mental delight like two single peaked mountains.

32. Those mighty-armed heroes girt their loins and summoned all their strength; they roared like two infuriated elephants contending (for a female elephant).

33. Those two greatly strong (heroes) circled round the arena with faultless clubs and careered right and left in all the proper form.

34. Vidura described to Dhritarastra and the mother of the Pandavas (Kunti) to Gandhari all the feats of the princes.

Thus ends the hundred and thirty sixth chapter, the tournament, in the Sambhava of the Adi Parva.

CHAPTER CXXXVII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. On the appearance of the Kuru prince (Duryodhana) and the foremost of all strong men Bhima, the spectators were divided into two parties by their partiality swayed by the love (towards each of the contending heroes).

2. Some cried, "Behold the heroic Kuru prince;" some cried, "Behold heroic Bhima." Thus from these cries of the people rose a great uproar (in the arena).

3. On seeing the place become like a troubled ocean, the intelligent son of Bharadwaja (Drona) spoke to his dear son Ashwathama,

Drona said:—

4. "Stop these two mighty heroes, so expert in arms. Let not the anger of the assembled people be excited by this encounter between Bhima and Duryodhana.

Vaishampayana said :—

5. Thereupon the two combatants, with uplifted clubs, resembling two swolen oceans agitated by the winds that blow at the time of the world's dissolution, were stopped by the son of the preceptor.

6. Then Drona entered the arena, and stopping the musicians spoke thus in a voice deep as the roars of the clouds.

7. "Behold all of you now that Partha who is dearer to me than my own son, who is the master of all arms, who is the son of Indra himself and who is like the younger brother of Indra."

8—9. At the command of the preceptor, the youthful Falguni (Aryuna), equipped with finger protector, his quiver full of arrows, with his bow in hand, and with a golden armour on, after having performed the propitiatory rites, appeared in the arena like an evening cloud reflecting the rays of the setting sun and illumined by the hues of the rainbow and the flashes of lightning.

10. On this a great cry of joy rose from all parts of the arena, and musical instruments were played and conches were blown.

11. All cried, "This is the handsome son of Kunti, the middle (third) son of Pandu. This is the son of Indra. This is the protector of the Kuru race.

12. This is the best of all men learned in arms. This is the best of all cherishers of virtue. This is the foremost of all well-conducted persons. This is the great repository of the knowledge of all (good) manners."

13. Hearing these loud cries of the spectators, the tears of Kunti, mixing with the milk of her breast, drenched her bosom.

14. Having his ears filled with the uproar, the best of men, Dhritarastra, asked Vidura with delight,

15. "O Khattwa, what is this great uproar, like that of the troubled sea, that rises in the arena all of sudden echoing the very heavens?"

Vidura said :—

16. O great King, the son of Pritha and Pandu, Falguni (Aryuna), clad in armour; has entered, the arena; and therefore is this uproar.

Dhritarastra said :—

17. O high-souled man, I have indeed been blessed, favoured and protected by the three fire (sons) of Pritha (Kunti) who is like the sacred fuel.

Vaishampayana said :—

18. When the spectators some-what regained their equanimity, Vivatsa (Aryuna) displayed before his preceptor his lightness in the use of arms.

19. He created fire by the *Agneya* weapon, by the *Varuna* weapon he created water. He created winds by the *Vayavya* weapon and by the *Parjanya* weapon, he created the clouds.

20. He created land by the *Bhouma* weapon and by the *Parvatya* weapon he created the mountains. He made all this to disappear by the *Antardhana* weapon.

21. In a moment he appeared tall and in a moment short. He was now yoked in his car; he was in the next moment on the car itself; he was then again on the ground.

22. The favourite (pupil) of the preceptor (Aryuna) shot by his arrows various marks, some tender, some fine, and some of thick composition.

23. He let fly at one time five arrows from his bow stung into the mouth of a moving iron boar as if they were but one arrow.

24. That greatly effulgent hero sent twenty one arrows into the hollow of a cow's horn hang upon a rope which was swinging to and fro.

25. O sinless one, in this manner he (Aryuna), walking round the arena, displayed his profound skill in the use of the sword, bow and club.

26. O descendant of the Bharata race, when the tournament was almost ended, when the excitement of the spectators cooled down and the sound of music stopped,

27. There was heard at the gate the slapping of arms, betokening power and strength, like the roars of thunder.

28. "Are the mountains splitting? Is the earth going to be rent assunder? Is the sky resounding with the roars of gathering clouds?"

29. O king, all the spectators in the arena thought thus, and turned their eyes towards the gate.

30. Drona was surrounded by the five brothers, the sons of Pritha, and looked like the moon surrounded by the five constellations.

31. That chartiser of foes, Duryodhana, with his one hundred haughty brothers and with Ashwathama, stood up in haste.

32. That prince (Duryodhana) with his club in his hand, surrounded by his one hundred brothers with uplifted weapons, looked like Indra in the days of yore when he stood surrounded by the celestials at the time of the battle with the Davavas.

Thus ends the hundred and thirty seventh chapter, the trial of arms, in the Sambhava, of the Adi Parva.

CHAPTER CXXXVIII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. When the spectators, with eyes expanded with wonder, made way for that subjugator of hostile cities, Karna, he entered the spacious arena.

2. He was armed in his natural coat of armour, his face was brightened with his ear-rings, his bow was in his hand, and his sword in his loins. He entered like a walking cliff.

3. The illustrious destroyer of enemies, the large eyed Karna was born of Pritha (Kunti) in her maidenhood. He was a portion of the hot beamed sun.

4. His power and energy were like those of lions, the bulls or the best of elephants. He was like the sun in splendour, moon in loveliness and fire in effulgence.

5. Being born of the sun, he was tall like a golden palm; he was a youth who could slay lions. He was handsome and possessed countless accomplishments.

6. The mighty armed (hero) looked all around the arena and bowed rather with indifference to Drona and Kripa.

7. The entire assembly of people remained motionless and stared in steadfast gaze. They were filled with great curiosity and asked one another, "Who is he?"

8. That foremost of eloquent men, the son of the Sun, (Karna) in a voice deep as the roars of clouds, addressed his unknown brother thus,

9. "O Partha, I shall perform feats before this assembly excelling all that you have done. Behold them, and you will be amazed."

10. O best of all eloquent men, when he had hardly finished his words, the spectators stood up all at once as if uplifted by some instrument.

11. O best of men, Duryodhana was delighted, while Vivatsa (Aryuna) was filled with abashment and anger.

12. The greatly powerful Karna, ever fond of battle, displayed with the permission of Drona all that Partha had displayed before.

13. O descendant of Bharata, Duryodhana with his brothers thereupon embraced Karna with delight and spoke to him thus,

Duryodhana said:—

14. "O mighty-armed hero, welcome to you! O man deserving of politeness, I have got you by good fortune. Command me and the Kuru kingdom at your pleasure.

Karna said:—

15. When you have said this, I consider it as already accomplished. I only desire your friendship. O lord, I long for a single combat with Aryuna.

Duryodhana said:—

16. Enjoy with me the good things of life. Be the benefactor of your friends. O oppressor of enemies, place your feet on the heads of all foes.

Vaishampayana said:—

17. Thereupon Partha considered himself disgraced and spoke to Karna who stood amidst the (Kuru) brothers like a hill.

Aryuna said:—

18. O Karna, the path which the unwelcome intruder and the uninvited talker comes to shall be yours.

Karna said:—

19. This arena is meant for all; it is not for you alone. O Falguni, they are kings who are superior in power; Kshatrya Dharma depends on prowess alone.

20. O descendant of Bharata, what need is there of altercation which is the habit of the weak! Speak in arrows, until I cut off your head to-day in the presence of the preceptor.

Vaishampayana said:—

21. The subduer of hostile cities, Partha, was embraced by his brothers, and with the permission of Drona he advanced for the combat.

22. Thereupon, Karna was embraced by Duryodhana with his brothers. Taking up his bow and arrows he stood ready for fight.

23. The sky was covered in clouds emitting flashes of lightning, and the coloured bow of Indra appeared shedding its effulgent rays. The clouds seemed to be laughing on account of the presence of white cranes that were then flying.

24. Seeing that Indra was thus showing his affection (towards Aryuna), the sun dispersed the clouds over his son.

25. Falguni (Aryuna) was invisible under cover of the clouds, but Karna was visible on account of the clouds being dispersed from him by the sun.

26. The sons of Dhritarastra stood by Karna, and the son of Bharadwaja (Drona) Kripa and Bhisma stood by Partha.

27. The assembly was also divided into two parties, so were the ladies also. And on learning the affair the daughter of Bhoja, Kunti fainted away.

28. The learned in all the precepts of virtue, Vidura, revived the insensible Kunti by sprinkling over (her face) water mixed with sandal-paste.

29. On being revived she was seized with fear on seeing her two sons clad in armour, but she could do nothing.

30. When the two (heroes) were ready with their great bows raised up, the son of Saradwatta, Kripa, well versed in all the precepts of virtue and expert in the rules of duels, said,

Kripa said:—

31. "This son of Pandu is the youngest child of Kunti. He is a Kuru and he will fight a duel with you.

32. O mighty armed hero, you should also tell us the lineage of your father and mother, and the royal line in which you are an ornament.

33. Knowing this, Partha will fight with you, or he will not fight (as he will think proper.) The sons of kings never fight a duel with men of inferior lineage.

Vaishampayana said:—

34. Thus addressed, Karna's face was flushed with the blushes of shame, and it looked like the pale lotus torn and disfigured by the showers of rains.

Duryodhana said:—

35. O preceptor, it is said in the *Sastras* that three classes of men can claim royalty, namely persons of noble birth, heroes, and those that lead soldiers.

36. But if Falguni is unwilling to fight with one who is not a king, I install him (Karna) as the king of Anga.

Vaishampayana said:—

37—38. When the cheers cease at that very moment the greatly powerful car-warrior Karna, seated on a golden seat, the (royal) umbrella over his head, and yak tails waved by his side, was installed king of Anga by the Brahmanas, learned in the Mantras, in the proper form, with paddy, flowers, *Ghata* (water-pots) and much gold,

39. O King, (Karna) said to the Kaurava (Duryodhana), "What shall I give you compared with your gift of a kingdom!

40. O king, O best of men, I shall do all you will command." Sujodhana (Duryodhana) replied, "I long for your friendship."

41. Having been thus addressed, Karna replied. "Be it so." They thereupon embraced each other in joy and felt great happiness.

Thus ends the hundred and thirty eighth chapter, the tournament, in the Sambhava of the Adi Parva.

CHAPTER CXXXIX.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. Thereupon Adhiratha (Karna's father), with his sheet loosely hanging down, trembling and perspiring, supporting himself on a stuff, entered the arena.

2. Seeing him, Karna left his bow, and impelled by filial regard bowed his head, wet with the water of his coronation.

3. The charioteer (Adiratha) hurriedly covered his feet with the end of his sheet and addressed the successful Karna as his son.

4. He (Adhiratha) embraced him (Karna) and wetted his head with tears,—his head which was still wet with the water sprinkled over it at his coronation as the king of Anga.

5. Seeing him (Adhiratha) the Pandavas considered him to be a son of a charioteer, and Bhima jeeringly said,

6. "O charioteer's son, you deserve not to be killed by Partha in the battle. You should better take up the whip (instead of the sword) which befits your race.

7. O worst of men, you are not worthy of enjoying the kingdom of Anga, as a dog deserves not the *Ghee* placed before the sacrificial fire."

8. Thus addressed Karna looked at the sun in the sky, and with slightly quivering lips he heaved a deep sigh.

9. Like a mad elephant the greatly strong Duryodhana rose in anger from among his brothers,—who were like an assemblage of lotuses.

10. He said to that doer of fearful deeds, Bhimasena there present, "Vrikodara, you should not speak such words.

11. The strength is the cardinal virtue of the Kshatryas; even a man of inferior birth deserves to be faught with. The sources of heroes and rivers are the same, both are always unknown.

12. The fire that covers the whole world rises from water. The Danava-destroying thunder was made of Dadhichi's bone.

13. It is heard that the birth of the illustrious god Guha (Kartikeya) is full of all mysteries. Some say he is the son of Agni, (some say) he is the son of Kirtika, (some again say) he is the son of Rudra, and (others say) he is the son of Ganga.

14. It is also heard that those that were born Kshatryas became Brahmanas. Vishwamitra and others attained to eternal Brahma.

15. The foremost of all wielders of arms, the preceptor (Drona), was born in a water vessel, and the son of Gotama (Kripa) sprang from a clump of heath.

16. I know also about your own birth. Can a deer give birth to this tiger, as effulgent as the sun, born with a natural armour and ear-rings, and possessing all auspicious marks?

17. This lord of men deserves the sovereignty of not only Anga but of the whole world, by the prowess of his arms and by my obedience to him.

18. If there is any one to whom all that I have done to him (Karna) has became intolerable, let him ascend his car and bend his bow with the help of his feet."

19. Thereupon there arose a loud cheer among all the spectators, approving of Duryodhana's speech. At this time the sun went down.

20. Then king Duryodhana took Karna's hand and led him out of the arena lighted with countless lamps.

21. The Pandavas also with Drona, Kripa and Bhisma returned to their own homes. All the people also went to their respective houses.

22. O descendant of the Bharata race, some of them named Aryuna, some Karna and some Duryodhana (as the victor of the day) as they went away.

23. Kunti also was much pleased out of her motherly love towards her son Karna, for he had various auspicious marks on his person and for he was installed as the king of Anga.

24. O king, Duryodhana, having obtained Karna, banished his fears arising out of Aryuna's proficiency in arms.

25. And that hero, (Karna), accomplished in arms also began to gratify Dhryodhana with sweet speeches; and Yudhisthira was impressed with the belief that there was no warrior like Karna on earth.

Thus ends the hundred and the thirty ninth chapter the tournament, in the, Sambhava of the Adi Parva.

CHAPTER CXL.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. Seeing the sons of Pandu and Dhritarasta accomplished in arms, Drona thought that the time had come when he could demand the preceptor's *Dakshina* (remuneration.)

2. O king, one day assembling his pupils together, the preceptor Drona asked his *Dakshina* from them all, saying,

3. "Seize the king of Panchala, Drupada, in battle and bring him to me. That will be the most acceptable *Dakshina* to me."

4. Saying "Be it so," they all ascended their chariots with their arms and marched

out with Drona in order to pay the remuneration to their preceptor.

5. Those best of men destroyed the Panchalas and went to the capital of the greatly powerful Drupada and attacked it.

6. Duryodhana, Karna, greatly strong Yuyutsu, Dushashana, Bikarna, Jalasandha, Sulachana,

7. These and many other princes of great prowess, all foremost of Kshatryas, vied with one another to become foremost in the attack.

8. The princes, riding on first class chariots and followed by cavalry, entered the hostile capital and proceeded along its streets.

9. At this time the king of the Panchalas, seeing the great army and hearing its roar, soon came out of his palace with all his brothers.

10. The king Jagmasena (Drupada) was well-armed, but he was assailed by them (Kurus) with a shower of arrows, all uttering their war cry.

11. The invincible warrior Jagmasena, riding on his white chariot, attacked the Kurus and began to rain his fearful arrows.

12. Seeing the pride of the princes, Partha (Aryuna) spoke thus to the preceptor, that excellent Brahmana Drona,

13. "We shall display our power when they would finish their's. They are not capable of killing the king of the Panchalas in the battle."

14. Having said this, that sinless son of Kunti (Aryuna) with his brothers waited outside the city at a distance of a mile.

15. Seeing the Kauravas, Drupada rushed forward and afflicted the Kuru army with a shower of arrows.

16. Such was his lightness of motion on the field of battle that though he was fighting alone on a single chariot, the Kurus thought in fear that there was more than one Drupada.

17—18. The fearful arrows of Drupada fell on all sides, and thousands of conches, trumpets and drums began to be sounded by the Panchalas in their houses. O great king, a terrible roar, like that of the lion, rose from the mighty Panchalas.

19. The great sound of the twang of their bow-strings seemed to rend the very sky. (Thereupon) Duryodhana, Vikarna, Subahu, Dirghalochana,

20. And Dushashana, becoming furious, began to shower arrows upon the enemy. The mighty bow-man, the son of Prishata (Drupada), invincible in battle, though pierced with arrows,

21—22. Instantly began to afflict the hostile army. O descendant of the Bharata race, careering over the field of battle like a fiery wheel, he smote with his arrows Duryodhana, Vikarna, even greatly powerful Karna and many other heroic princes and various other soldiers, and slaked their thirst for battle.

23. Then the citizens showered upon the Kurus clubs, maces and other missiles, like cloud's showering rains.

24. O descendant of the Bharata race, young and old, all the citizens, hearing of the battle, rushed out and assailed the Kurus.

25. They (Kurus) broke and fled, wailing towards the Pandavas; and the Pandavas, hearing their terrible wail,

26—27. Ascended their cars after duly worshipping Drona. Then Aryuna, hastily asking Yudhisthira not to engage in the fight by saying "Don't fight," and appointing the sons of Madri (Nakula and Sahadeva) as the protectors of his chariot wheels, rushed out. And Bhima, ever in the front, ran ahead with his club in his hand.

28. The sinless son of Kunti (Aryuna), thus accompanied by his brother, hearing the shouts of the enemy, advanced towards them, filling the whole region with the rattle of the wheels of his chariot.

29—30. As a *Makara* enters the sea, so the mighty-armed Yama-like Bhima with his club in his hand entered the Panchala ranks and roared as fiercely as the ocean in a tempest.

31. Ever-skillful in battle, Bhima, the son of Pritha, upraising his club, attacked the soldiers riding on elephants with the powers of his arms like the great destroyer himself.

32. Those huge animals like mountains, struck with Bhima's club, had their heads broken into pieces, and they fell covered with blood, like cliffs loosened by thunder.

33. The Pandava, the elder of Aryuna, (Bhima) felled to the ground elephants and horses and cars by thousands, and killed many foot-soldiers and car-warriors.

34. As a herdsman drives the cattle with his stuff in the wood, so did Vrikodara drive before him the chariots and elephants (of the hostile force).

35. Falguni (Aryuna), eager to do the favourite work of the son of Bharadwaja, (Drona), felled the son of Prishata (Drupada) from his elephant, covering him with arrows.

36. O king, like the fire at the end of a Yuga, he felled in the battle thousands of horses, cars and elephants.

37. Thereupon all the Panchalas and the Srinyas, being thus attacked (by Aryuna), assailed Partha with a shower of weapons of various kinds.

38. They uttered from their mouths great shouts like the roars of lions, and they desperately attacked the Pandava (Aryuna). The battle became fearful and furious to behold. Hearing their great leonine shouts, he (Aryuna) became filled with wrath.

39. Kiriti (Aryuna) immediately assailed the Panchalas in the battle, and covering them with a shower of arrows, he greatly confused them.

40. They, that saw the son of Kunti (at that time), could not mark any interval between his fixing the arrows on the bow-string and letting them off.

41. The whole place was filled with leonine shouts mixed with cheers of approval. Thereupon the king of the Panchalas, accompanied with Satyajit (his commander-in-chief)

42. Rushed towards him with speed, as Indra did towards (the Danava) Samvara. Partha covered the Panchala king with a thick shower of arrows.

43. Thereupon arose a great uproar among the Panchala-host like the roar of a great lion when springing on the leader of a herd of elephants.

44. Seeing Aryuna rush towards the Panchala-king for slaying him, greatly powerful Satyajit attacked him.

45. The two heroes (Aryuna and the Panchala-king) rushed upon each other like Indra upon Virochana; and they broke each other's ranks.

46. Thereupon Partha pierced Satyajit with ten keen arrows: at which feat the spectators were all amazed.

47—48. Thereupon the Panchala (Satyajit) covered Partha with one hundred arrows. That great car-warrior Aryuna rubbed his bow-string in order to increase the force and velocity of his arrows. Then covering the enemy with a shower of arrows, he cut off the bow of Satyajit and rushed upon the king (Drupada).

49. But Satyajit immediately took up another bow, and he soon pierced with arrows Partha, with his chariot, charioteer and horses.

50—51. Thus being assailed, the hero Partha did not forgive the Panchala (Satyajit). In order to kill him soon, he (Aryuna) pierced with a number of arrows (his enemy's) horses, flags, bow, clenched fist, charioteer and the attendant at his back. Seeing his bow repeatedly cut down,

52. And his horses slain as often, he (Satyajit) desisted from the fight. Seeing Satyajit thus desisted from the fight,

53. The king (Drupada) attacked the Pandava (Aryuna) with great speed. Then that foremost of victorious heroes, Aryuna, faught a wonderful battle.

54. Cutting off his bow and felling his flag-staff on the ground, he pierced his enemy's horses and charioteer with five arrows.

55. Thereupon that son of Kunti (Aryuna), throwing aside his bow and taking off his quiver, took up a scimitar and sent forth a leonine shout.

56. He suddenly leaped from his chariot and fell on that of the Panchala-king. Dhananjaya (Aryuna) stood fearlessly on the chariot of the Panchala-king,

57. He siezed him (Drupada) as Garuda seizes a huge snake after agitating the waters of the deep sea. Thereupon all the Panchalas ran away in all directions.

58. Showing the prowess of arms to all the hosts, Dhananjaya (Aryuna), sending forth a leonine shout, came out (of the Panchala ranks).

59. Seeing him return (with his captive), the princes laid waste the capital of the illustrious Drupada.

Aryuna said :—

60. This best of kings Drupada is a relative of the Kuru heroes. Therefore, O Bhima, do not kill* his soldiers. Let us only give our preceptor's remuneration.

Vaishampayana said :—

61. O king thus prevented by Aryuna, the greatly strong Bhima, though unsatiated with the battle, refrained from the act of slaughter.

62. O best of the Bharata race, thus seizing Jagmasena Drupada in the battle with his ministers, they offered him to Drona.

63. (Seeing the king) humiliated and deprived of wealth and brought under his complete control, Drona remembered his former hostility towards him, and he thus spoke to him,

64. "Your kingdom and your capital have been laid waste by me. Receiving your life at my hand, do you desire to revive our old friendship?"

65. Having said this, he smiled a little and again said, "O hero, do not fear for your life. We are Brahmanas that are ever-forgiving.

66. O best of Kshatryas, from that day when in your boyhood you played with me in the hermitage, my love and affection for you have grown up.

67. O king, I ask for your friendship again. O king, I grant you as a boon half of your kingdom.

68. O Jagmasena, how can one be a friend of a king who is not a king? And therefore I retain half of your kingdom.

69. You become the king of the territory lying on the southern side of the Bhagirathi, and I become that of the northern side. O Panchala, if it pleases you, know me henceforth as your friend."

Drupada said :—

70. O Brahmana, this is not (at all) wonderful to the men of noble soul and great prowess. I am pleased with you, and I desire to give you everlasting pleasure.

Vaishampayana said :—

71. O descendant of Bharata, having been thus addressed, Drona released him (Drupada); and cheerfully performing the usual offices of regard, he bestowed upon him the half of the kingdom.

72. (Receiving the territory named) Makandi with many towns and cities, situated on the banks of the Ganges, Drupada lived in the best of cities, called Kamilya.

73. After his defeat by Drona, he (Drupada) also ruled over the southern Panchala up to the banks of the Sarmanawati river.

74. He was well convinced that he could not defeat Drona by Kshatrya might alone, —he being very much inferior to him in Brahma (spiritual) power.

75. He therefore wandered over the world to find the means of obtaining a son (who could defeat Drona). (Meanwhile) Drona lived at Ahichatra,

76. Which was full of towns and cities, and which was bestowed upon him by Partha after defeating the hero (Drupada).

Thus ends the hundred and fortieth chapter, the chastisement of Drupada, in the Sambhava of the Adi Parva.

CHAPTER CXLI.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said :—

1. O king, after the expiration of a year (from this), the son of Pandu, Yudhisthira, was installed as the heir-apparent,

2. For he was noted for his firmness, fortitude, patience, benevolence, frankness and unswerving honesty of heart.

3. Thereupon, within a very short time, the son of Kunti, Yudhisthira, overshadowed the deeds of his father by his good behaviour, manners, and close application to business.

4. The Pandava Vrikodara began to receive lessons from Sankarsana (Balarama) in sword-fight, club-fight and car-fight.

5. At the end of his education (in arms), he became in strength equal to Dumutsena. He remained in harmony with his brothers, becoming great in prowess.

6—7. Aryuna became famous for the firmness of his grasp (of weapons), for his lightness of motion, his pricision of aim and his proficiency in *Kshura*, *Naracha*, *Valla*, *Vipatha* and other straight, crooked and heavy weapons. And Drona said that there was none in the world who was equal to Vivatsa (Aryuna) in lightness of hand and in general proficiency.

8. Thereupon (one day) Drona thus spoke to Gudakesha (Aryuna) before the assembly of Kauravas. In the time of yore Agasta had a disciple in the science of arms,

9—10. Who was known as Agnivisha. He was my preceptor and I was his disciple. O descendant of Bharata, I obtained from him by asceticism a weapon, known by the name of Brahmasira, which can never be futile and which is like thunder itself and capable of consuming the whole earth. That weapon from what I have done may now descend from disciple to disciple.

11. Giving it to me, my preceptor said, "O son of Varadwaja, do not hurl this weapon against any human being and against one who possesses but little energy."

12. O hero, (Aryuna), you have obtained that celestial weapon (from me); none else deserves it. But O Vishampata, obey the command of that best of Rishis (Agnivisha).

13. Now give your preceptor's Dakshina before all your relatives and cousins. Falguni (Aryuna) promised to the preceptor "To give (the Dakshina)."

14. Drona said, "O sinless one, you must fight with me when I fight with you."

That best of Kurus promised this also to Drona.

15. Touching his feet, he went away northwards. There arose a great shout covering the whole earth, bounded by the belt of sea.

16—21. (It was) "There was no bowman in the whole world equal to Aryuna." Pandava Dhananjaya became proficient in club-fight, sword-fight, car-fight and bow-fight; Sahadeva, obtaining the whole science of morality and duties from the lord of all science Drona, remained obedient to his brothers. Nakula, the favourite of his brothers, taught by Drona, became known as a skilful warrior and a car-warrior. Aryuna and the other Pandava princes became so powerful that they killed in battle the great Sauvira who had performed a sacrifice extending for three years, (remaining) undaunted by the attacks of the Gandharvas. The Yavana king, whom the powerful Pandu could not bring under subjection, was (also) brought by Aryuna under control. The greatly powerful and ever showing disregard for the Kurus,

22—23. The king, named Vipala of the Sauvaras was slain by the intelligent Partha. Aryuna also subjugated by means of his arrows king Sumitra of Sauvira, also known as Dattamitra, who always sought for an encounter with him. The third of the Pandava princes, assisted by Bhima, on only one single car, subjugated all the kings of the East backed by ten thousand cars.

24. In the same way Dhananjaya conquered on a single car the whole of the South;

25. And he sent immense booty to the kingdom of the Kurus. Thus did the foremost of men, the illustrious Pandavas,

26. Conquering the kingdoms of others, extended their own kingdom in the time of yore. Seeing the great prowess and strength of these mighty bow-men,

27. King Dhritarastra's mind became suddenly poisoned against the Pandavas. From that day that king became filled with so much anxiety that he could not sleep.

Thus ends the hundred and forty-first chapter, the pensiveness of Dhritarastra, in the Samvaba of the Adi Parva

CHAPTER CXLII.

(SAMBHAVA PARVA)—*Continued.*

Vaishampayana said:—

1. Hearing that the heroic sons of Pandu were endued with great energy and prowess, the king Dhritarastra became very miserable with anxiety.

2. Thereupon summoning that best of ministers, Kanika, learned in politics and expert in counsels, Dhritarastra said:—

Dhritarastra said:—

3. O best of Brahmanas, the Pandavas are daily over-shadowing the earth. I am very jealous of them. Should I have peace or war with them? O Kanika, advise me truly; I shall do your bidding.

Vaishampayana said:—

4. That best of Brahmanas freely answered him in these pointed words, well-agreeing with the import of politics.

Kanika said:—

5. O sinless king, listen to me as I answer. O best of the Kurus, you should not be angry with me on hearing what I say.

6. Kings should ever be ready with upraised sceptor (to rule), and they should ever extend their prowess. Carefully avoiding all faults of theirs, they should ceaselessly watch for the faults of others.

7. If the king is ever ready with his uplifted sceptor, every one fears him. Therefore he should ever have recourse to his sceptor (chastisement) in all he does.

8. He should so act as others (his enemies) may not find any fault in him. But he should see the faults (defects) of others. He should keep his resources concealed as does a tortoise his members of body.

9. Having begun a particular act, he should ever completely accomplish it. A thorn, if not wholly extracted, produces a fostering sore.

10-11. The killing of a harmful foe is always praiseworthy. If he be powerful, if he be escaping, if he be a great warrior, one should watch for the hour of his disaster, and then kill him without any scruple. O son, if the enemy be weak, still he should not be scorned. A spark of fire can consume a forest if it can spread from object to object.

12. They (kings) should sometimes feign deafness and blindness; for if they are incapable of chastising, they should pretend not to notice the faults. They should then consider their bows as made of straw, but they should be as watchful as a herd of deer sleeping (in the woods).

13. When your enemy will be in your hands, destroy him by any means, open or

secret. Do not show him any mercy, though he seeks your protection.

14. An old enemy should be killed even by winning him over by wealth. Thus you must be free of anxiety, for there is no fear from a dead man.

15. Destroy all the three, five and seven resources of the enemy; you must destroy them (enemies) by completely uprooting them.

16. Then you should destroy their allies and partizans. If the root (principal) is destroyed, they (allies) can never exist.

17. If the root of the lord of the forest (tree) is uprooted, its branches and twigs can never exist as before. Carefully concealing your own weakness and watching those of your enimies,

18. O king, you should rule over your kingdom, ever being very watchful. By maintaining the perpetual fire, by sacrifices, by brown clothes, by matted locks and skin cloth,

19—20. You should first gain the confidence of men (your enemies); and then you should spring upon them like a wolf. It is said that in earning wealth, hypocrisy is a cheap means. As a hooked staff is used to bend down a bough of a tree to pluck the ripe fruits, so this method should be adopted in destroying one's own enemies.

21. Carry your enemy on your shoulder till the time comes when you can throw him down and break him into pieces as a earthen vessel is broken being thrown on stones.

22. An enemy should never be allowed to escape, even if he piteously addresses you. You ought not to show him any mercy; he must be slain at once.

23. Enemies should be destroyed by the arts of conciliation, or the expenditure of money, or by producing disunion amongst his allies, or by the employment of every means in your power.

Dhritarastra said:—

24. Tell me in detail how can a foe be destroyed by the arts of conciliation, or the expenditure of money or by producing disunion or by the employment of force.

Kanika said:—

25. O king, hear what happened in the days of yore. O great king, there dwelt in the forest a jackal well-acquainted with the science of politics.

26. The jackal was wise and mindful of his own interst. He lived in the company of four friends, namely a tiger, a wolf, a mouse and a mongoose.

27. They saw in the woods a strong deer, the leader of a herd, whom however they could not seize for his fleetness and strength. Thereupon they held a consultation.

The Jackal said:—

28. O tiger, you have made many attempts to seize this deer, but your efforts were in vain, for this deer is young, fleet and intelligent.

29. Let the mouse go and eat into its feet when it is asleep. When his feet will be thus eaten, let the tiger go and seize it.

30. Then we shall all eat it with a delightful heart.

Kanika said:—

Hearing these words of the jackal, they carefully did what he said.

31. The feet of the deer being eaten up by the mouse, he was killed by the tiger. The jackal said, "Blessed be you! Go and perform your ablutions. I shall look after it (the deer)"

32. Hearing what the jackal said, they all went to a river. The jackal waited there, deeply meditating what he should do (next).

33. The greatly strong tiger came first after his bath, and saw the jackal sitting in a pensive mind.

The tiger said:—

34. O greatly wise one, what are you pondering over? You are the foremost of all intelligent persons. Let us enjoy ourselves (now) by feasting on this carcass.

The jackal said:—

35. O mighty-armed one, hear what the mouse has said. (He said) "Fie on the strength of the king of beasts (tiger). The deer has been killed by me;

36. He will gratify his hunger to-day by the might of my arms." When he has thus boasted, I, for my part, do not wish to touch this food.

The Tiger said:—

37. If the mouse has really said this, my sense is awakened. I shall from this day kill with the might of my own arms the beasts of the forest and feast on their flesh.

Kanika said:—

Having said this he went away into the forest.

38. At this time the mouse came there. Seeing him come, the jackal thus spoke to him.

The Jackal said :—

39. Blessed be you, O mouse. Listen to what the mongoose has said. (He said) "The flesh of this deer is poisoned (by the touch of the tiger). I shall not eat it.

40. If you give me permission I shall eat the mouse."

Kanika said :—

Having heard this, the mouse became alarmed, and he quickly entered his hole.

41. O king, then after his bath came there the wolf. On his coming, the jackal spoke to him thus.

The Jackal said :—

42. The king of the beasts (tiger) has become angry with you. No good will come to you. He will be soon here with his wife. Do now as you please.

Kanika said :—

43. The wolf, ever fond of animal food, fled contracting his body into the smallest dimensions; and thus was he got rid of by the jackal.

44. At this time the mongoose came. O great king, the jackal thus spoke to the mongoose in the forest.

The Jackal said :—

45. I have defeated others with the might of my arms, and they have already fled away. Fight with me first, and then eat this flesh as you please.

The Mongoose said:—

46. When the king of the beasts (tiger) the wolf, and the intelligent mouse have all been defeated by you,—heroes as they are, you seem to be a greater hero than they. I do not desire (therefore) to fight with you.

Kanika said :—

Saying this he went away.

47. When thus they all went away, the jackal was much pleased in his heart for the success of his policy, and he alone ate the flesh(of that deer).

48—49. If kings act in this way, they can always be happy. Thus should the timid, by exciting their fears, the courageous by the arts of conciliation, the covetuous by gift of wealth and the inferiors and the equals by the exhibition of prowess, be brought into subjugation. O king, besides what I have said, listen to something else that I say.

50. If your son, friend, brother and father, or even your preceptor, become your enemy, if you desire prosperity, you should

51. Destroy him by curses, by incantations, by gift of wealth, by poison or by deception. He should never be neglected out of scorn.

52—53. If both the parties be equal and success uncertain, then he who acts with diligence grows in prosperity. If the preceptor himself be vain, ignorant of what should be done and what should be left undone and vicious in his ways, even he should be chastised. If you are angry, show yourself as if you are not so, speaking then with even smiles.

54. O descendant of Bharata, never reprove any one with indications of anger. Speak soft words before you hit (your enemy), (speak soft words) even when you are hitting (your enemy).

55. After hitting (your enemy), pity the victim, and grieve for him, and even shed tears. Securing confidence (of the enemy) by conciliation, by gift of wealth and by long kind behaviour,

56. You must destroy him if he does not walk aright. The gratly sinful men live as if they are very virtuous.

57. He conceals his sins, as black clouds cover the mountains. You should burn the house of those that should be killed by you.

58—59. You should never permit beggars, atheists and thieves to live in your kingdom. By a sudden sally or pitched battle, by poison, by gift of wealth, or by any means, you must destroy your enemy. You can act with the greatest cruelty. You should make your teeth sharp (enough) to bite with fatal effect. You must destroy him so effectually that he may not again raise up his head. You should always fear even those from whom you have no fear.

60. If you do not fear a man, by him your root may be destroyed (your ruin may come). You should never trust the faithless, nor should you trust too much those that are faithful.

61. If fear (enmity) is engendered in a man whom you trust, your root may be destroyed (your total ruin may come). The spies should be first carefully tested of their fidelity, and then they should be appointed in your own (kingdom) or in (the kingdom of others).

62. The spies in the kingdoms of others should be scoundrels, and persons in the garbs of ascetics. They should be (placed)

in gardens, in places of amusements, in temples,

63. In drinking-halls, in streets and with all the *Thirthas* (state officials), in places of sacrifice, near wells, on mountains, in forests,

64. In all places where people congregate, and on rivers. They should move about in these places; they should be humble in speech, but their hearts must be as sharp as the razors.

65—67. When you are engaged in doing a very cruel and terrible act, you should talk with smiles on your lips. If you desire for prosperity, you must (adopt these acts, namely) fold your hands, be humble, take oath, use conciliation, worship the feet of others by lowering your head, and inspire hope. A man of policy should be like a tree decked with flowers but bearing no fruits. If there be any fruit, it must be inaccessible and at a great height. If ripe, they must look raw. Such a man never fades *Tribarga*, (Dharma, Artha and Kama) has three evils knit together (with three good),

68. Extracting the good from it, the evil should be avoided. He who practices virtue has also two diseases, (evils to cope with).

69—70. (Namely,) the want of wealth and the neglect of pleasure. Those in pursuit of pleasure are made unhappy for the neglect of the two others. And those who pursue pleasure suffer for the want of virtue and wealth. Therefore you should pursue virtue, wealth and pleasure in such a way that you may not have to suffer in any way. With humilition and attention, without jealousy and solicitations, you should in all sincerity consult with Brahmanas in accomplishing your purpose. When you are fallen, you should raise yourself by any means, either gentle or violent.

71. When you have raised yourself, you should practise virtue. The man who has never met with any calamity can never have prosperity.

72. This is seen in the life of one who has passed through calamities. He who is afflicted with sorrow should be consoled by the recitation of old history.

73. The ignorant (should be consoled) by the hope of future prosperity and the learned by pleasing offices. He who quietly reposes after concluding a treaty with an enemy, considering himself crowned with success,

74. Is, like a person who awakes after having fallen down from the top of a tree where he slept. Counsel should be kept concealed without the fear of calumny.

75—77. And while seeing every thing with the eyes of his spies, he should conceat his own thoughts before the spies of others Like a fisherman who becomes rich by catching and killing fish, a king grows prosperous by tearing the vitals of his enemy and by doing some violent acts. The strength of your enemy as represented by his force should always be completely destroyed, by ploughing it up, by mowing it down or by afflicting it with disease, starvation and want of drink. A person in want never goes to a person in affluence. When your purpose has been fulfilled, you need not go to the man whom you have hitherto looked to for its accomplishment.

78—79. Therefore, when you do a thing, do it completely, leaving nothing to be done. He who desires prosperity, should diligently exert to seek for allies and means in order to conduct his war. He should act in such a way that both friends and foes may not know his intention before the commencement of the act.

80. Let them know it when the act has been commenced or ended. As long as danger does not come, so long only should you look as if you are afraid.

81—82. Seeing the danger already come, you should grapple it courageously. The man, who trusts his enemy who is already under his control, invites his own death as a mule by her conception. You should consider the future acts as already arrived,

83. Else on account of the loss of reason, you may overlook an important point (in accomplishing the act). He who desires prosperity, should always exert himself with energy and prudence,

84. Adopting his measures (suited) to time and place, destiny and Dharma, Artha and Kama. It is well known that time and place produce the greatest good.

85. If an enemy is despised and overlooked, he may soon grow like a palm tree extending its roots, or like a spark of fire in the deep forest that may soon flame up to a great conflagration.

86. As a small fire, if fed with fagots, soon becomes capable of consuming all, so a man, who increases his power by making alliances, soon becomes capable of vanquishing even the strongest foe.

87. The hope, that you give to your enemy, should be long deferred to be fulfilled. When the time comes for fulfilling it, invent some pretext to defer it still. Let the pretext appear as founded on some reason, and let that reason (also) appear as founded on some other reason.

88. Unpitying and sharp, concealed in their leathern cases, striking when opportunity comes, sweeping of all hair, kings should resemble razors in the matter of destroying their enemy.

89. O supporter of the Kuru dignity, act with the Pandavas and others as policy dictates, and (act) in such a way that you may not have to repent in future.

90. I have not the least doubt that you are endued with every blessing and good fortune, O king, therefore, protect yourself from the sons of Pandu.

91. O king, the sons of Pandu are stronger than their cousins (your sons). O chastiser of foes, I tell you plainly what you ought to do.

92. O king, hear it with your sons, and hearing it exert yourself. O king, act in such a way that you may not have any fear from the sons of Pandu. Adopt such measures in acordance with statesmanship, that you may not have to repent in future.

Vaishampayana said :—

93. Having said this Kanika went away to his house and the descendant of Kuru Dhritarastra became pensive and sad.

Thus ends the hundred and forty-second chapter, the counsel of Kanika, in the Sambhava of the Adi Parva.

CHAPTER CXLIII.

(JATUGRIHA PARVA.)

Vaishampayana said :—

1. Thereupon after consulting with one another the son of Suvala (Sakuni) king Duryodhana, Dushashana and Karna formed an evil conspiracy.

2. They resolved with the sanction of the descendant of Kuru the king Dhritarasta to burn to death Kunti with her sons.

3. The wise and learned Vidura, capable of reading the heart (of men) by external signs, came to know from their demeanours the intention of those wicked-minded men.

4. Thereupon, the sinless Vidura, whose soul was enlightened with true knowledge and who was ever devoted to the good of the Pandavas, resolved that Kunti should escape with her sons.

5. Thereupon he procured a boat with machinery and flags, and which was strong enough to withstand wind and waves. He then spoke to Kunti thus.

Vidura said :—

6. This Dhritarastra is born to destroy the fame and offspring of our (Kuru) race. Being wicked-minded, he is going to cast off eternal virtue.

7. O amiable lady, I have kept ready in the river a boat, capable of withstanding both wind and waves. By it escape with your sons from the net of death.

Vaishampayana said :—

8. O best of the Bharata race, having heard this, Kunti became deeply grieved. She then with her sons got into the boat and went over the Ganges.

9. Then leaving the boat according to the advice of Vidura, the Pandavas entered a forest taking the wealth that was given to them.

10. For some reasons a Nishada woman came to the house of lac and though (she was) innocent, she was burnt to death with her five sons.

11. The worst of Mlechas, the sinful Purochana, was also burnt to death. Thus were deceived the sons of Dhritarastra with their counsellors.

12. Thus also were the illustrious sons o Kunti with their mother saved by the advice of Vidura ; but the people did not know that they were alive.

13. Thereupon the citizens of Varanavata, seeing the house of lac burnt down, became exceedingly grieved.

14. They sent messenger to the king to tell him all that had happened, and they said, "Your great end has been acheived, you have burnt to death the Pandavas.

15. O descendant of Kuru, your desire is (now) fulfilled ; enjoy the kingdom with your sons." Having heard this, Dhritarastra with his sons expressed their sorrow.

16. He performed the last rites of the Pandavas with his friends and relatives, with Khattwa (Vidura) and that foremost of the Kurus, Bhisma.

Janamejaya said :—

17. O best of the twice-born, I desire to hear in detail the account of the burning of the house of lac and the escape of the Pandavas.

18. That was a cruel act of theirs, acting under the counsel of the wicked. Recite the history to me,—all as it happened. I am full of great curiosity.

Vaishampayana said :—

19. O chastiser of foes, O king, listen to me. I shall describe to you the burning of

the lac-house and the escape of the Pandavas.

20. Seeing Bhimasena exceedingly strong and Dhananjaya (Aryuna) highly accomplished, Duryodhana became pensive and sad.

21. Thereupon the son of the sun, Karna, and the son of Suvala, Sakuni, tried by various means to cause the death of the Pandavas.

22. The Pandavas, however, counteracted them one after the other as they were made, and in obedience to the counsel of Vidura, they never talked it afterwards.

23. O descendant of Bharata, seeing the sons of Pandu, endued with all accomplishments, the citizens began to speak of their accomplishments in every place of resort.

24. Assembling in court-yards and in other places of meeting, they talked of the eldest son of Pandu as the person fit for governing the kingdom.

25. (They said), "The King Dhritarastra, though possessed of the eye of knowledge, did not obtain the kingdom, because he was blind. How can he be king (now)?

26. And the son of Santanu, Bhisma, is of rigid vows and devoted to truth; having relinquished the kingdom before, he will never accept it now.

27. We shall therefore with all proper ceremonies, install the eldest Pandava (Yudhisthira) endued with youth, accomplished in battle, versed in the Vedas, and is truthful and kind.

28. Worshipping the son of Santanu, Bhisma, and virtuous Dhritarastra, he (Yudhisthira) will certainly maintain Bhisma and Dhritarastra with all his sons."

29. The wicked-minded Duryodhana, hearing these words of the men attached towards Yudhisthira, was exceedingly grieved.

30. The wicked-minded man was much afflicted, and he could not bear their words. Being inflamed with jealousy, he went to Dhritarastra.

31. Finding him alone, he duly saluted him with reverence, and having been distressed by the partiality of the citizens (towards Yudhisthira), he spoke thus :—

Duryodhana said :—

32. O father, I have heard (the citizens) uttering words of ill-omen. Passing you and Bhisma by, they desire the son of Pandu to be their king.

33. Bhisma will give his consent to this, for he will not desire to rule the kingdom. It seems the citizens are desiring to inflict a great injury on us.

34. Pandu formerly obtained the ancestral kingdom by virtue of his own accomplishments. Because you were blind, you did not get the kingdom, though you have every accomplishment to obtain it.

35. If the son of Pandu now obtains the kingdom as his inheritance from Pandu, then his son will obtain it after him; that son's son also and so on,—it will thus for ever descend on Pandu's line.

36. We shall then with all our sons be excluded from the royal line. O lord of the world, we shall be disregarded and hated by all the people.

37. Becoming dependants on others for our food, we shall suffer perpetual distress, O king, therefore, adopt such counsel that is consonant with statesmanship.

38. O king, however the people might be unfavourable towards us if you had obtained the kingdom before, we would have certainly succeeded to it.

Thus ends the hundred and forty-third chapter, the jealousy of Duryodhana, in the Jatugriha of the Adi Parva.

CHAPTER CXLIV.

(JATUGRIHA)—*Continued.*

Vaishampayana said :—

1. Having heard these words of his son and also all that Kanika had said, the king possessed of the eye of knowledge,

2. Dhritarastra became afflicted with sorrow and his mind was full of misgivings. Then Duryodhana, Karna, the son of Suvala Sakuni,

3. Dushashana, these four held a consultation together. Then Duryodhana spoke thus to the king Dhritarastra,

4. "Send the Pandavas by some contrivance to the city of Baranavata. Then we will have no fear of them."

5. Dhritarastra having heard these words of his son, reflected for a moment and then spoke to Duryodhana thus,

6. "Pandu was ever devoted to virtue; he always behaved dutifully towards all his relatives but particularly towards me.

7. He cared not for food or dress or the enjoyments of the world, he was devoted to me and gave me every thing even the kingdom,

8. His son (Yudhisthira) is as much devoted to virtue as he was; he is possessed of every accomplishment; he is illustrious; he is the favourite of the people.

9. How can we exile him by force from the kingdom of his fore-fathers,—specially as he possesses allies?

10. The counsellors and the soldiers, and their sons and grandsons, all were specially cherished and maintained by Pandu.

11. They being thus formerly benefitted by Pandu, O son, why should not the people of the city kill us all with our relatives and friends for the sake of Yudhisthira?

Duryodhana said:—

12—13. O father, what you say is perfectly true. (But) on account of the evil that is likely in store for us in the future, we think we must conciliate the people by bestowing wealth and honours. Thus they would surely side with us for this proof of our power. O king, the ministers and the treasury are now under our control,

14. Therefore, you should banish the Pandavas to the city of Varanavata by some gentle means.

15. O king, when I shall be installed as king, then, O descendant of Bharata, Kunti with her son may again come back.

Dhritarastra said:—

16. O Duryodhana, this is the very thought that exists in my mind, but from its sinfulness, I could not give it out.

17. Neither Bhisma, nor Drona, nor Kattwa (Vidura), nor Goutama, (Kripa) will ever sanction the banishment of the sons of Kunti.

18. O son, in their eyes we (Kurus) and the Pandavas are equal. Those wise and virtuous men will make no difference between us.

19. O son, (if we do this), why should we not deserve death at the hands of the Kurus and of those illustrious men (Bhisma and others),—nay of the whole world?

Duryodhana said:—

20. Bhisma is always neutral; the son of Drona (Ashwathama) is in my side. There is no doubt Drona will also be in that side in which his son will be.

21. The son of Saradwatta, Kripa, will surely be on the side in which these two will be. He will never abandon Drona and his nephew (sister's son, Ashwathama).

22. Kattwa (Vidura) is dependant on us for his livelihood, although he is covertly on the side of the enemy (the Pandavas). He alone can do us no harm, (even) if he sides the Pandavas.

23. (Therefore) without any fear, exile the sons of Pandu with their mother to Varanavata. Take such steps as they may go there this very day.

24. Estinguish by this act the grief that consumes me like a fire, that robs me of my sleep and that pierces my heart like a terrible dart.

Thus ends the hundred and forty-fourth chapter, the consultation of Duryodhana, in the Jatugriha of the Adi Parva.

CHAPTER CXLV.

(JATUGRIHA)—*Continued.*

Vaishampayana said:—

1. Thereupon King Duryodhana with his brothers began slowly to win over the people to his side by bestowing on them wealth and honours.

2. One day in the (royal) Court, some clever ministers, as instructed by Dhritarastra, described the city of Varanavata as a (most) charming place.

3. (They said), "The festival of Pashupati (Siva) has begun in the city of Varanavata, and the concourse of people there is now great.

4. The procession is the most grand in the world; and all gems and jewels (now) there delight the heart." Thus did they (counsellors) under instruction from Dhritarastra, speak (of the city).

5. O king, while they were speaking of the charming city of Varanavata, the Pandavas desired in their mind to go there.

6. When the king Dhritarastra knew that their (Pandavas') curiousity had been awakened, then the son of Ambika, (Dhritarastra) spoke thus to the Pandavas.

Dhritarastra said:—

7. My men tell me daily again and again that the city of Varanavata is the most charming in the world.

8. O sons, if you desire to see the festival of Varanavata, go (there) with your friends and followers, and enjoy yourselves like the celestials.

9. Bestow gems and jewels on all the Brahmanas and the musicians (there). Sport there as the effulgent celestials.

10. Enjoy there for sometime as much happiness as you like at pleasure, and then return to Hastinapur.

Vaishampayana said:—

11. Yudhisthira, understanding the motives of Dhritarastra and knowing himself weak and friendless, said, "Be it so."

12—14. Then addressing the son of Santanu, Bhisma, the wise Vidura, Drona, Valhika, the Kaurava Somadatta, Kripa, Ashwathama, Bhurisrava, and other respected counsellors, Brahmanas, ascetics, priests, citizens, and the illustrious Gandhari, Yudhisthira slowly and humbly spoke thus.

Yudhisthira said:—

15. We go with our friends and followers to the charming and populous city of Varanavata at the command of Dhritarastra.

16. Give us cheerfully your benedictions, so that, acquiring prosperity with it, we may not be touched by sin.

Vaishampayana said:—

17. Having been thus addressed by the son of Pandu, all the Kauravas cheerfully pronounced blessings on them, saying,

18. "O sons of Pandu, let all the elements bless you on your way and let not the slightest evil befall you."

19. Having performed propitiatory rites for obtaining the kingdom and making all other preparations, the princes (the Pandavas) started for Varanavata.

Thus ends the hundred and forty-fifth chapter, the departure for Varanavata, in the Jatugriha of the Adi Parva.

CHAPTER CXLVI.

(JATUGRIHA PARVA)—*Continued.*

Vaishampayana said:—

1. O descendant of Bharata, when the king thus addressed the sons of Pandu, the wicked-minded Duryodhana became exceedingly happy.

2. O best of the Bharata race, he summoned in private, Purochana and taking up his right hand, he thus spke to that counsellor.

Duryodhana said:—

3. O Purochana, this world, full of wealth, is mine. It is equally yours with me. (Therefore), you should protect it.

4. I have no other more trustworthy supporter and counsellor than you with whom I can consult.

5. O sire, keep my counsel (a secret), and destroy my enemy by some clever device. Accomplish, what I ask you to do.

6. The Pandavas have been sent by Dhritarastra to Varanavata. They will sport there in the festival at the command of Dhritarastra.

7. Do that by which you can reach Varanavata this very day on a car drawn by swift asses.

8. Going there, erect a quandrangle palace at the outskrits of the city, (which should be) rich in materials and furniture. Guard it (also) well.

9. Use in it (in erecting that house,) hemp, resin, and all other inflammable materials that are procurable.

10. Mixing a little earth with *Ghee*, oil, fat and a large quantity of lac, plaster the wall with it.

11. Place carefully all over that house hemp, oil, *Ghee* lac and wood

12. In such a way that the Pandavas and other men may not even with scrutiny see them, or conclude that it is made of inflammable materials.

13. Erecting such a house and worshipping the Pandavas with great reverence, make them live in it with Kunti and all their friends.

14. Place there for the Pandavas seats, conveyances and beds of best workmanship, as ordered by my father.

15. Manage all this in a way so that none in the city of Varanavata may know it, till the end we have in view is accomplished.

16. Knowing that they are sleeping in that house in confidence and without fear, set fire to it, beginning from the gate.

17. The people will think that they have been burnt to death in that burning house; and therefore none will be able to blame us for the death of the Pandavas.

Vaishampayana said:—

18. Purochana promised to that Kaurava (Duryodhana) to carry out all by saying, "Be it so;" and he then went (away) on a swift car drawn by asses.

19. O king, ever obedient to Duryodhana, he went without loss of time. Purochana did all that the prince said, (asked him to do.)

Thus ends the hundred and forty-sixth chapter, the instructions to Purochana, in the Jatugriha of the Adi Parva.

CHAPTER CXLVII.

(JATUGRIHA PARVA)—*Continued.*

Vaishampayana said:—

1—2. The Pandavas got on their cars yoked with fine horses having the speed like that of the wind. When ascending (the car), they touched in grief the feet of Bhisma, of the king Dhritarastra, of the high souled Drona, Kripa and Vidura and of all the other old men.

3. Thus duly saluting all the elders of the Kuru race, embracing the equals, being saluted by even the boys,

4. Taking leave of all the mothers (elderly ladies), walking round them respectfully, and bidding farewell to all the citizens, they (the Pandavas) started for Varanavata.

5. The greatly intelligent Vidura and other best of the Kurus, and also the citizens followed these best of men (for some distance) in sorrow.

6. Seeing the sons of Pandu afflicted with sorrow and in grief, some of the men of the city spoke thus,

7. "The king (Dhritarastra) sees not things with an equal eye. He is always wicked-minded. The Kuru Dhritarastra does not cast his eye on virtue.

8. The Pandava (Yudhisthira), the best of all strong men Bhima, or Dhananjaya (Aryuna) will never commit the sin of rebellion.

9. What these illustrious (princes) would do, the two sons of Madri will also do. They have inherited the kingdom from their father, but Dhritarastra can not bear them.

10. How could Bhisma sanction such an act of great sin? How could he sanction their exile to that wretched city?

11. The son of Santanu, Vichitravirja, and the descendant of Kuru, the royal sage Pandu, were to us like our fathers.

12. Now that best of men (Pandu), having gone to heaven, Dhritarastra can not bear these princes, his sons.

13. We can not sanction this. Therefore leaving this excellent city and our houses, we shall go to the place where Yudhisthira is going."

14. The king of virtue, Yudhisthira, reflected for some time, and then addressed in sorrow the citizens who were talking thus in grief,

15. "The king of the world (Dhritarastra) is our father, (he is) worthy of our regard, (he is) our preceptor and our superior. It is our duty to accomplish with auspicious mind whatever he commands.

16. You are our friends; walking round us and making us happy with your blessings, return to your homes.

17. When the time comes for anything to be done for us by you, then accomplish all that is agreeable and beneficial to us."

18. Having been thus addressed, the citizens walked round the Pandavas and offered them their blessings. They then returned to the city.

19. When the citizens had left (the Pandavas), Vidura, learned in all the precepts of virtue, thus spoke to the eldest Pandava in order to warn him (of his danger.)

20. The learned man (Vidura) conversant with the (Mlecha) Jargon, spoke thus to the learned man (Yudhisthira), also conversant with the (Mlecha) jargon (in that Mlecha jargon),—"He who knows the schemes of others (enemies) according to the dictates of political science, knowing it, should act in such a way as to avoid all dangers.

21. He, who knows that there are sharp weapons capable of cutting the body though not made of iron, and understands also the means of warding them off, can never be injured by the enemy.

22. He lives who protects himself by the knowledge that neither the consumer of straw and wood nor the drier of dews burns the inmates of a hole in the deep forest.

23. The blind man sees not his way, (for) the blind man has no knowledge of direction. He who has no firmness never acquires prosperity. Knowing this, keep yourself always alert.

24. The man, who takes a weapon (which is) not made of iron (and which is) given him by his enemy, can escape from fire by making his house like the hole of a jackal.

25. By travelling a man may know the ways, and by the star he can ascertain the derection. He that keeps his five (senses) under control can never be oppressed by his enemy."

26. Having been thus addressed, the king of virtue, the son of Pandu, Yudhisthira, thus replied to that foremost of learned men, the illustrious Vidura,

27. "I have understood you." Vidura, thus having instructed the Pandavas, walked round them, and bidding them farewell, returned to his house.

28. Vidura, Bhisma and citizens having gone back, Kunti came to Ajatsatru (Yudhisthira) and spoke thus,

29. "What Khattwa (Vidura) said to you in the midst of many people, so indistinctly as if he said nothing, and what you said similarly (in reply) is not understood by us.

30. If it is not improper for us to know it, I desire to hear all that passed between you and him."

Yudhisthira said :—

31. The virtuous Vidura said to me that I must know that the house (at Varanavata) is made of inflammable materials. (He further said) the way of escape will also be known to you."

32. He told me, "The man who is self-controlled wins (the sovereignty) of the whole world." I replied to Vidura, "I have understood you."

Vaishampayana said :—

33. The Pandavas started for Varanavata on the eighth day of the month of Falguna when the star *Rohini* was ascendant; and arriving there they saw the town and its people.

Thus ends the hundred and forty seventh chapter, the arrival at Varanavata, in the Jatugriha of the Adi Parva.

CHAPTER CXLVIII.

(JATUGRIHA)—*Continued.*

Vaishampayana said :—

1—2. Hearing that the sons of Pandu were coming, all the citizens came speedily by thousands, out of the town of Varanavata with joy, on various conveyances, taking with them all the auspicious things as directed by the *Sastras* in order to receive those best of men.

3. Coming to the sons of Kunti, the citizens of Varanavata surrounded them and blessed them by uttering the word *Joya* (victory).

4. Being thus surrounded by them, that best of men, the king of virtue, Yudhisthira, looked as effulgent as the thunderer (Indra) in the midst of the celestials.

5. Being welcomed by the citizens, and welcoming them in return, those sinless ones (the Pandavas) entered the populous and ornamented Varanavata.

6. Entering the town, O king, those heroes first went to the houses of the Brahmanas engaged in their proper duties.

7. Then those best of men went to the houses of the officials in charge of the town; then they went to the houses of the cariwarriors, then to those of the Vaisyas, and then even to those of the Sudras.

8. O best of the Bharata race, thus adored by the citizens, the Pandavas went to their house with Purochana walking at the head (of the procession.)

9. Purochana gave them first class food and drink, beds and carpets and seats.

10. Being served by Purochana and adored by the citizens, they (the Pandavas,) attired in costly robes, lived there.

11. When they had lived there for ten nights, Purochana spoke to them about the house, called "Blessed," though really (it was) unblessed.

12. Thereupon those best of men, attired in (costly) garments, entered that house at the request of Purochana, as *Guhyakas* enter (those)in the Kailasha (mountain).

13. Inspecting that house, that foremost of all virtuous men, Yudhisthira, said to Bhimasena that the house was made of inflammable materials.

Yudhisthira said :—

14. O chasister of foes, from the smell of fat, and *Ghee* mixed with lac, it is evident, this house is made of inflammable materials.

15—16. By the help of trusted and well-skilled artizans, the enemies have nicely built this house with hemp, heath, straw, and bamboo, all soaked in *Ghee*. The sinful Purochana desires to burn me after inspiring me with confidence.

17. The wicked man, therefore, lives here, obedient to (the instruction of) Duryodhana. The greatly intelligent Vidura knew this danger. Therefore, O son of Pritha, he told me of it beforehand. Knowing this, that well-wisher of ours,

18. The younger brother of our father, out of affection for us, has told us about this house, so full of danger and constructed by the wretches under Duryodhana (who is) acting secretly (from behind.)

Bhima said :—

19. If this house is known to you as inflammable, then let us go to the place where we lived first.

Yudhisthira said :—

20. I think we should rather live here, seeming unsuspicious, but we must remain very cautious and keep our senses wide awake, and at the same time we must seek for some means of escape.

21. If Purochana finds from our demeanour that we have learnt his design, he may suddenly burn us to death by taking immediate steps.

22. Purochana cares very little for obloquy and sin. The wretch lives here in obedience to (the instructions) of Duryodhana.

23. If we are burnt, will grandfather Bhisma be angry? Why would he make the Kurus angry with him by showing his anger.

24. It may be that if we are burnt, our grandfather Bhisma and other best men of the Kuru race may be indignant for the sake of virtue.

25. If we fly from this place from the fear of being burnt, Duryodhana, covetuous for kingdom, will surely bring about our death by means of spies.

26—27. The wicked Duryodhana has rank, power, friends, allies and wealth, but we have none. He can certainly destroy us by adopting many means. Deceiving this wretch and that wretch also, let us live in disguise for some time.

28. Let us lead a life of hunting, wandering over the earth. We shall then be aware of all the paths that exist for escape.

29. We shall dig in all secrecy, this very day a subterranean passage in our room. If we can keep it secret from others, fire will not able to consume us.

30. Therefore we shall live here (and act in such a way) as Purochana and the citizens of Varanavata may not know what we are doing.

Thus ends the hundred and forty eighth chapter, the coloquy of Bhima and Yudhisthira, in the Jatugriha of the Adi Parva.

CHAPTER CXLIX.

(JATUGRIHA) *Continued.*

Vaishampayana said:—

1. O king, a friend of Vidura, a person well-skilled in mining, came and spoke thus to the Pandavas in private.

2. "I have been sent by Vidura; I am well-skilled in mining. Tell me what favourite works of the Pandavas I shall perform.

3. He trusts me and has said to me in private, "Go to the Pandavas and accomplish their good. What can I do for you?

4. Purochana will set fire to the door of your house on the night of the fourteenth day of the black fortnight.

5. The desire of the wicked-minded Dhritarastra's son (Duryodhana) is to burn the best of men, the Pandavas, with their mother.

6. O Pandava, something was told to you by Vidura in the Mlecha language, and you too replied in that language. I tell you this as a cradential." Yudhisthira, the truthful son of Kunti, thus spoke to him.

Yudhisthira said:—

7—8. O amiable one, I now know you as a dear and trusted friend of Vidura, true and ever devoted to him. There is no necessity (of ours) which that learned man (Vidura) does not know.

9. As you are his, so you are ours. Do not make any difference between him and us. We are as much yours as his. Protect us as that learned man (Vidura) protects us.

10. I know this inflammable house was built for me by Purochana at the command of the son of Dhritarastra (Duryodhana).

11. That sinful, vicious and wicked-minded man, commanding wealth and allies, pursues us always (with his persecutions).

12. Save us with exertion from the impending conflagration. If we are burnt to death, the desire of Duryodhana will be fulfilled.

13. Here is that wicked man's well-stocked arsenal. This large house has been built abutting the high walls of the arsenal, without having any out-let.

14. This most cursed device which was made (for our destruction) was known to Vidura, and I was told of it by him.

15. The danger that Khattwa (Vidura) saw beforehand is now at our door. Save us from this without the knowledge of Purochana.

Vaishampayana said:—

16. The miner promised to do it by saying "Be it so"; and he began with care the work of excavation, and he (soon) made a subterranean passage.

17. He made that subterranean passage in the centre of the house. O descendant of Bharata, it was in a level with the floor and closed up by doors (planks).

18. For the fear of Purochana, its mouth was thus covered. He (Purochana) kept a constant watch at the gate of the house.

19. O king, they the (Pandavas) lived in the night in it with arms ready for use; and in the day they hunted from forests to forests.

20. Thus lived they very guardedly, deceiving Purochana with a show of trustfulness and contentment while in reality they were trustless and discontented.

21. The people of the city also did not know anything of these plans (of the Pandavas). Except the friend of Vidura, that good miner, none else knew any thing.

Thus ends the hundred and forty-ninth chapter, living in the lac-house, in the Jatugriha of the Adi Parva.

CHAPTER CL.

(JATUGRIHA) *Continued.*

Vaishampayana said :—

1. Having seen them living cheerfully and without suspicion for a full year, Purochana became exceedingly glad.

2. Seeing Purochana in that state of mind, the virtuous son of Kunti, Yudhisthira, thus spoke to Bhima, Aryuna and the twins (Nakula and Sahadeva).

Yudhisthira said :—

3. The cruel-hearted and sinful Purochana thinks us very trustful, and he has thus been well-deceived. I think (therefore) that the time for our escape has come.

4. Setting fire to the arsenal, burning Purochana to death and leaving six bodies here, let us escape from this place, unobserved by any.

Vaishampayana said :—

5. On the occasion of an alms-giving, Kunti fed on a certain night a large number of Brahmanas. There came also a number of ladies.

6. O descendant of Bharata, they ate and drank and enjoyed themselves as much as they pleased. And they all returned home with the permission of Madhavi (Kunti.)

7. Impelled by fate, a Nishada woman with her five sons came there with the desire of obtaining food, and she enjoyed herself there at pleasure.

8—9. She drank wine and became drunk and incapable with her sons. O king, she with her sons slept in that house more dead than alive. O king, when all the people fell asleep, a violent storm began to blow on that night.

10. Bhima then set fire to the house where Purochana was asleep; then the Pandava set fire to the door of that lac-house.

11. Then he set fire to that house in several places. When the sons of Pandu were satisfied that the house had caught fire in all parts,

12. Those chastisers of foes, then speedily entered the subterranean passage with their mother. Thereupon the intense heat and the great roar of the fire

13. Awakened the people of the city; and seeing the house ablaze, they said in sorrowful face.

The citizens said :—

14. The wicked-minded (Purochana) built this house to destroy the relatives of his employer under the instructions of the Duryodhana, and he has (now) set fire to it.

15. Fie on Dhritarastra, whose understanding is so partial! He has burnt to death the heirs of Pandu, as if they were his enemies?

16. The wicked-minded, and sinful (Purochana), who has burnt those best of men (the Pandavas) innocent and unsuspicious, has himself been (also) burnt to death as fate would have it.

Vaishampayana said :—

17. Thus bewailed the citizens of Varnavata. Surrounding the house, they remained for the whole night there.

18. The Pandavas however with their sorrowful mother came out of the subterranean passage and fled unobserved in haste.

19. Those chastisers of foes, the Pandavas, on account of sleeplessness and fear, could not proceed with speed with their mother.

20. O king of kings, Bhimasena, endued with great speed and power, took upon his body his mother and all his brothers.

21—22. The greatly strong and energetic Vrikodara took his mother on his shoulder, the twins on his sides, and the two sons of Pritha, his brothers (Aryuna and Yudhisthira) on both his arms. He broke the trees by his breast and pressed the earth with his feet. He thus marched on.

Thus ends the hundred and fifty chapter, the burning of the lac-house, in the Jatugriha of the Adi Parva.

CHAPTER CLI.

(JATUGRIHA)—*Continued.*

Vaishampayana said :—

1. In the meanwhile, the learned Vidura sent to that forest a man of pure character whom he much trusted.

2. He went to the place where he was directed to go; and he saw the descendants of Kuru, the sons of Pandu, with their

mother, measuring the depth of the water of a river in the forest.

3. The design of the wicked-minded (Duryodhana) was made known by this spy to the high-souled and greatly learned Vidura.

4. Therefore that learned man was sent by Vidura, and that person showed to the sons of Pritha a boat, as swift as mind or wind,

5. With mechanism and flags, made by trusted artificers and capable of withstanding wind and waves. It was on the banks of the holy Bhagirathi.

6. He said these word to show that he was really sent (by Vidura). (He said), "O Yudhisthira, listen to what the learned (Vidura) said to you.

7. 'Neither the consumer of straw and wood, nor the drier of the dews burns the inmates of a hole in the forest. He escapes from death who protects himself.'

8. By these credentials know me to have been sent by Vidura and also to be his trusted agent. Khattwa (Vidura,) learned in the precepts of all religions, told me also,

9. O son of Kunti, that you shall surely defeat in battle Karna, Duryodhana with his brothers and Sakuni.

10. This boat is ready on the waters. It will glide pleasently on. It will surely carry you away from these regions."

11. Seeing those best of men with their mother pensive and sad, he made them get on the boat that was on the Ganges. Going with them himself, he again said :—

12. "Vidura, having smelled your heads and embracing you, has said it again and again that in commencing your auspicious journey, and going alone, you should never be careless."

13. O king, having said this, the man sent by Vidura took those heroes, those best of men, to the other side of the Ganges on his boat.

14. Having taken them over the waters and seen them all safe on the opposite bank, he uttered the word *Jaya* (Victory), and blessing them he went back to the place whence he came.

15. The illustrious Pandavas also, sending some message to the learned (Vidura,), and having crossed the Ganges, proceeded in haste and in great secrecy, being unobserved by all.

Thus ends the hundred and fifty first chapter, the crossing the Ganges, in the Jatugriha of the Adi Parva.

CHAPTER CLII.

(JATUGRIHA)—*Continued.*

Vaishampayana said :—

1. When the night had passed away a large number of the people of the city came there to see the sons of Pandu.

2. Those men extinguished the fire and saw that the house was made of lac, and that the counsellor Purochana had been burnt to death.

The citizens said :—

3. Indeed this sinful act was contrived by the wicked Duryodhana to destroy the sons of Pandu.

4. There is no doubt that the son of Dhritarastra (Duryodhana) has burnt to death the heirs of Pandu, with the full knowledge of Dhritarastra, else he would have been prevented (by his father).

5. Indeed, the son of Santanu (Bhisma,) Drona, Vidura, Kripa and other Kurus have not followed the dictates of duty.

6. Let us (now) send words to the wicked-minded Dhritarastra,—(saying), "Your great desire is fulfilled; you have burnt to death the Pandavas."

Vaishampayana said :—

7. They then began to extinguish the fire to find out the Pandavas. They saw the Nishada woman burnt to death with her five sons.

8. The miner, while removing the ashes, covered with it the hole he had dug in such a way that it remained unnoticed by all who had gone there.

9. The citizens then sent words to Dhritarastra to inform that the Pandavas along with counsellor Purochana had been burnt to death.

10. Hearing the great evil news of the death of the sons of Pandu, the king Dhritarastra bewailed in great sorrow.

Dhritarastra said :—

11. King Pandu, my illustrious brother, has (indeed) died to-day, when those heroes (the Pandavas) with their mother have been burnt to death.

12. O men, go quickly to the city of Varanavata and perform the funeral rites of those heroes and of the daughter of the king of Kunti (Bhoja).

13. Let also the bones of the deceased be sanctified by the usual rites, and let all the beneficial and great acts be performed. Let the friends and relatives of those that have been burnt to death also go there.

14. Let also all other beneficial acts that ought to be performed by us for the Pandavas and Kunti be accomplished by spending wealth.

Vaishampayana said :—

15. Having said this, the son of Ambika, Dhritarastra, surrounded by his relatives, offered oblations of water to the manes of the sons of Pandu,

16. Being greatly afflicted with sorrow, he wept with all others! (saying,) "O Yudhisthira!" "O descendant of Kuru!" others cried, "O Bhima!"

17. Others again, "O Falguni!" some again, "O the twins!" "O mother Kunti!" They thus bewailed and gave oblations of water.

18. The other citizens also bewailed for the Pandavas. But Vidura did not bewail much, for he knew the truth.

19. Leaving the city of Varanavata, the greatly strong Pandavas, altogether six in number with their mother, reached the river Ganges.

20. Aided by the strength of arms of the boatmen and by the rapidity of the current and favourable wind, they then speedily reached the opposite bank.

21. They then left the boat and proceeded towards the south, finding their way in the dark by the light of the stars.

22. O king, after much suffering, they at last reached a dense forest. The sons of Pandu became tired, thirsty and sleepy.

23. Yudhisthira thus spoke to the greatly energetic Bhimasena, "What could be more painful than our being in a dense forest! We do not know the directions; we are incapable of proceeding further.

24. We do not know whether the sinful Purochana has or has not been burnt to death. How shall we escape from these dangers unobserved by others!

25. O descendant of Bharata, take us on you again and proceed as before. You alone amongst us are strong, and (you are) as swift as wind."

26. Having been thus addressed by the king of virtue (Yudhisthira), the greatly strong Bhimasena took his brothers and Kunti (on his body) and walked on.

Thus ends the hundred and fifty second chapter, the escape of the Pandavas, in the Jatugriha of the Adi Parva.

CHAPTER CLIII.

(JATUGRIHA)—*Continued.*

Vaishampayna said :—

1. By the force of that mighty (heroe's) breast, the forest with its trees and their branches appeared to tremble.

2. The motion of his thighs raised a wind like that of the month of Jaista and Ashara. The greatly strong (Bhima) made a road for himself by treading down the trees and creepers.

3. He proceeded on, breaking the kings of the forest (big trees) and the plants with their flowers and fruits that stood on his way.

4. Thus breaking large trees angrily goes through the forest the leader of a herd of elephants of sixty years of age, the liquid juice (at the season of rut) trickling down the three parts of his body.

5. So great was the force with which Bhima, endued with the speed of Garuda or Maruta, proceeded that the Pandavas seemed to be fainted.

6. By the strength of his arms, he swam across many streams difficult to be crossed; and they (the Pandavas) disguised themselves from the fear of the sons of Dhritarastra.

7. He carried his delicate and illustrious mother on his back over even and uneven grounds on the banks of rivers.

8. O best of the Bharata race, in the evening he reached a fearful forest where fruits and roots and water were scarce, and (which was) full of terrible roars of birds and beasts.

9. The twilight became fearfully dark and (the roars of) birds and beasts (grew) fiercer. All sides became invisible, (being covered with darkness). A strong wind began to blow.

10. It broke and laid low many large and small trees and many creepers with fruits and dry leaves.

11. Those descendants of Kuru (the Pandavas), afflicted with fatigue and thirst and heavy with sleep, were unable to proceed further.

12. They then sat down in that great forest without food or water, and Kunti, afflicted with thirst, then spoke thus to her sons,

13. "I am the mother of the five Pandavas though I am now in their midst, yet I am burning in thirst!" She repeatedly said this to her sons.

14. Having heard this, Bhimasena's heart was warmed with compassion from the affection (he bore) for his mother, and he began to proceed again.

15. Then Bhima, entering a large fearful and terrible forest, saw a beautiful banian tree with wide-spreading branches.

16. Placing them all there (under the tree), that best of the Bharata race, (Bhima) said, "O lord, rest here; I shall go to bring water.

17. I hear the sweet notes of the water fowl *Sarashas*. I think there must be a big lake (somewhere here.")

18. O descendant of Bharata, commanded by his eldest brother who said, "Go," he went there where the aquatic *Sarashas* were.

19—20. O best of the Bharata race, ever affectionate to his brothers he went for the sake of his brothers. He drank water and bathed there in that lake; he brought water for them by soaking his upper garment. O descendant of Bharata, retracing his way with all speed, over four miles he came to his mother and began to sigh like a snake in sorrow and grief.

21. Seeing his mother and brothers asleep on the ground, Vrikodara was greatly afflicted with grief and lamented thus,

22. "Alas! what more painful sight can I see than what I see now, my brothers sleeping on the ground! O unfortunate am I!

23. They who could not formerly sleep at Varanavata on the softest and costliest bed are now asleep on the bare ground!

24. The sister of that chastiser of foes, Vasudeva, the daughter of the king of Kunti (Bhoja), Kunti, endued with all auspicious marks,

25. The daughter-in-law of Vichitravirja and the wife of the illustrious Pandu and the mother of us (the Pandavas), resplendent as the filament of lotus,

26. Delicate and tender, fit to sleep on the costliest beds, is now asleep as she could never do on the bare ground!

27. She, who has given birth to these sons by Dharma, Indra, Maruta; and who has ever slept in palaces, is now asleep on the ground from fatigue!

28. What more painful sight shall I ever see than what I see (now), the best of men (the Pandavas) sleeping on the (bare) ground!

29. The ever virtuous (Yudhisthira) who deserves to be the king of the three worlds, now sleeps on the ground, fatigued and tired like an ordinary being.

30. Ayuta of the colour of the blue ocean who is matchless among men sleeps on the ground like ordinary mortals. What could be more painful than this!

31. The twins, who are handsome as the Ashwinis among the celestials, are asleep on the ground like ordinary men!

32. He who has no jealous and wicked-minded relatives lives like a single tree in a village.

33. Where there is only one tree full of leaves and fruits in a village, it becomes sacred and is worshipped and venerated by all.

34. They, who have many relatives, who are heroic and virtuous, live happily in this world without any sorrow of any kind.

35. Being powerful, growing in prosperity and making their friends and relatives happy, they live depending on one another like the trees of the forest.

36. We are banished by the wicked-minded Dhritarastra and his sons, and we escaped for our good fortune from a fiery death.

37. Having escaped from that fire, we are now resting under this tree. Having sufferred great afflictions, where are we now to go?

38—40. O foresightless sons of Dhritarastra, O wicked men, enjoy your success. The gods are certainly favourable to you. Because Yudhisthira does not order me, (to kill you) therefore, O wretched men, live till then. Else angry as I am, I would have even this very day sent you (Duryodhana) with your sons and ministers and with Karna and the son of Suvala (Sakuni) to the land of the dead. What can I do, so long the king (Yudhisthira) is not angry.

41. O vicious men, the eldest of the Pandavas, Yudhisthira, is a virtuous-minded man." Having said this, the mighty-armed (Bhima), his mind inflammed with wrath,

42. Squeezed his palms and sighed with a sorrowful mind. Like an extinguished fire blazed up, again in sorrowful mind,

43. Vrikodara saw his brothers sleeping like ordinary men in trustfulness on the ground. Then Bhima thought,

44. "I think there are some towns not far off from this forest. We ought to remain awake here. But they are all asleep; therefore I myself will sit awake.

45. When they will rise after having been refreshed by sleep, then they will quench

their thirst." Having resolved this, Bhima sat awake.

Thus ends the hundred and fifty third chapter, the fetching of water by Bhima, in the Jatugriha of the Adi Parva.

CHAPTER CLIV.

(HIDIMBA-BADHA PARVA.)

Vaishampayana said:—

1. Not far from the place where they (the Pandavas) slept, there was a Rakshasha, named Hidimba, living on a *Sala* tree.

2—4. (He was) greatly energetic and powerful, black as the clouds of the rainy season, hungry and eager for human flesh, of cruel and terrible vissage, of long shanks and large belly, of locks and beard, red in colour, of shoulder broad as the neck of a large tree, of ears like arrows, and of features frightful and hideous. When casting his glance at pleasure all around (the place), he saw the great car-warriors, the sons of Pandu.

5. Ugly-featured, red-eyed, fearful and terrible, looking, hungry and thirsty he looked around at pleasure, and he saw them in that state.

6—7. Yawnning westfully, shaking his dry and grizzly locks pointed upwards, and scratching them with his fingers, the large mouthedconnibal repeatedly looked at the sleeping sons of Pandu. Of huge body and great strength, of complexion like a mass of clouds, of teeth long and sharp-pointed, of face emitting a sort of lustre, he was ever pleased with the human food.

8. Smelling the scent of man, he spoke thus to his sister, "It is after a long time that my most favourite food has come to me.

9. My tongue is moist with saliva in anticiparting the relish of such food. My eight teeth are sharp-pointed and incapable of being resisted by any thing.

10. I shall dip them into the most delicious meat. Attacking the human throat and (human) arteries also,

11. I shall drink a plentiful quantity of hot, fresh and frothy blood. Go and ascertain who these (men) are, lying asleep in this forest.

12. The strong scent of man pleases my nostrils. Killing all these men, bring them to me.

13. They are asleep in my dominion. There is no fear for you. Tearing a plentiful flesh from these men,

14. We shall then both eat (the meat). Do my bidding soon. Eating to our fill the flesh of these men,

15. We shall dance together to various tunes." Having been thus addressed by Hidimba in the forest, Hidimba,

16. The female Rakshasha, went at the command of her brother, O best of the Bharata race, to the place where the Pandavas were.

17. Going there she saw the Pandavas with Pritha asleep and the invincible Bhimasena sitting awake.

18. Seeing Bhimasena who resembled a *Sala* tree and who was matchless in beauty, the *Rakshashi* was filled with desire.

19. She thought,—"His colour is like the heated gold; he is mighty-armed, he is leonine shouldered, he is greatly effulgent, he is conch-necked, and he is lotus-eyed, he is fit to be my husband.

20. I shall not obey the cruel commands of my brother. A woman's love for her husband is greater than that of her brother.

21. If I kill him, my brother's and my pleasure will be momentary, but if I do not kill him, I shall for ever enjoy with him."

22. She was capable of assuming any form at will. She assumed an excellent human form and came slowly to the mighty-armed Bhimasena.

23. Being decked with celestial ornaments, she came to Bhimasena in bashful demeanour and with smiles on her lips. She said,

24. "O best of men, whence have you come here and who are you? Who are these celestial-like men that are asleep here?

25. O sinless one, who is this delicate lady of transcendent beauty sleeping so trustfully here in this forest, as if she is in her own house?

26. Do you not know that this dense forest is the abode of Rakshasha. Here dwells the wicked-minded Rakshasha, named Hidimba.

27. O celestial-like man, I have been sent here by my brother, that Rakshasha, with the cruel intention of eating your flesh.

28. I tell you truly that seeing you as effulgent as a celestial, I do not desire any body else to be my husband except you.

29. O learned man in all the precepts of virtue, do to me what is proper. My heart and body are both pierced by Kama (god of love). I am desirous of making you mine; make me yours.

30. O mighty-armed hero, I shall rescue you from the Rakshasha who eats human

flesh. O sinless one, become my husband. We shall live on the breasts of mountains.

31. I can travel in the sky, and I do so at pleasure. You may enjoy with me incomparable pleasure in those places."

Bhima said :—

32. O Rakshashi, like a self-controlled Rishi, who can leave his mother, elder and younger brothers, sleeping happily (here ?)

33. What man like me would leave his sleeping mother and brothers as food for a Rakshasha in order to gratify his lust ?

The Rakshashi said :—

34. Awake them all. I shall do what is agreeable to you. I shall rescue you all from my cannibal brother.

Bhima said :—

35. O Rakshashi, for the fear of your wicked-minded brother, I shall not awaken my mother and brothers, sleeping comfortably in the forest.

36. O timid girl, the Rakshashas are never able to withstand my prowess. O beautiful-eyed one, no man, no Gandharva and no Yaksha (can also withstand it.)

37. O amiable girl, go or stay or do what you like, or O delicate shaped lady, send your cannibal brother (to me.)

Thus ends the hundred and fifty fourth chapter, the coloquy of Hidimba and Bhima, in the Hidimba-badha of the Adi Parva.

CHAPTER CLV.

(HIDIMBA-BADHA PARVA)—*Contd.*

Vaishampayana said :—

1. Seeing her delay (in returning), the king of the Rakshashas, Hidimba, got down from the tree and came where the Pandavas were.

2. (He was) of red eyes and strong arms, of standing hair and large mouth, of colour like clouds, of sharp teeth and fearful appearance.

3. Seeing this frightful creature alight from the tree, Hidimba became alarmed and thus spoke to Bhimasena,

4. "The wicked-minded cannibal is coming in anger. Do with your brothers what I ask you.

5. O hero, endued as I am with the prowess of Rakshashas, I am capable of going any where at will. Get upon my hips ; I shall carry you through the sky.

6. O chastiser of foes, awake your mother and others, sleeping in comfort. Taking them all, I shall go through the sky."

Bhima said :—

7. O lady of fair hips, fear nothing. I am certain that so long I am here, there is no Rakshasha who can harm any of these (men). O lady of slender waist, I shall kill this (cannibal) before your very sight.

8. O timid girl, this worst of Rakshashas is not a worthy antagonist of mine,—nay all the Rakshashas can never withstand my great prowess in battle.

9. Behold my arms each like a trunk of an elephant. (Behold) my thighs like two iron clubs. (Behold) my chest, broad and adamantine.

10. O beautiful girl, you shall see to-day my Indra-like prowess. O lady of fair hips, do not consider me weak, thinking that I am a human being.

Hidimba said :—

11. O best of men, you are like a celestial. I do not consider you weak. But I have seen the prowess that Rakshashas exert on men.

Vaishampayana said :—

12. O descendant of Bharata, the angry cannibal the Rakshasha heard these words of Bhima thus talking there.

13. He saw Hidimba in human form, her head decked with garlands of flowers and her face like the full moon ;

14. Her eyebrows, nose, eyes and ringlets were all of the handsomest description, and her nails and complexion were of the most delicate colour. She was decked with all kinds of ornaments and attired in fine transparent robes.

15. Seeing her in that charming human form the cannibal thought that she was lustful, and became (very) angry.

16. O best of the Kurus, becoming angry with his sister, the Rakshasha expanded his large eyes and thus spoke to her,

17. "What foolish creature throws obstacle on my way when I am hungry ; O Hidimba, have you become so senseless as not to fear my anger ?

18. O unchaste woman, fie on you ! You do me an injury out of lust ! You are ready to sacrifice the honours of all the chief Rakshashas, your ancestors !

19. I shall kill you with all those for whose sake you are trying to do me a great injury."

20. Having addressed Hidimba thus, Hidimba with red eyes, his teeth pressing against teeth, ran at her with the intention of killing her.

21. The best of all weildèrs of weapons Bhima, seeing him rush at her, reproached him by saying "stop, stop."

22. Seeing the Rakshasha angry with his sister, Bhimasena smiled (in scorn), and spoke thus,

23. "O Hidimba, why do you awaken these (men) sleeping in comfort? O wicked-minded (Rakshasha), come to me first without loss of time.

24. Smite me first; you should not kill a woman, specially when she has been sinned against instead of sinning.

25. This girl is not in her own control in becoming lustful towards me. She has been moved by the god of love who pervades every living form.

26—27. O wicked creature, O you the most infamous of your class, your sister came here at your command. Seeing my person, she desires me. The timid girl has done you no harm. It is the fault of the god of love, and therefore you should not injure her.

28. O wicked wretch, you should not kill a woman when I am here. O cannibal, come with me (to a distance) and fight singly with me.

29. I shall singly (fight with you) and send you to-day to the land of the dead. O Rakshasha, your head will be pounded to pieces, being pressed by my strength,

30—31. As if pressed by the tread of a mighty elephant. When you will be killed by me in battle your body will be to-day torn by hawks, herons and jackals, in glee. I shall in a moment make this forest free of all Rakshashas, so long polluted by you by eating men.

32. O Rakshasha, your sister will see to-day that I shall drag you, huge though you are like a mountain, as a lion drags an elephant.

33. O worst of Rakshashas, when you will be killed by me, men frequenting this forest will live safely and without fear.

Hidimba said:—

34. O man, what is the need of your this vaunting and boasting? Accomplish all this first, and then you may vaunt. Therefore do not make any delay.

35. You know yourself to be strong and endued with prowess. In your encounter with me to-day, you shall now rightly know what is your (real) strength.

36. I shall not kill these (your brothers) till then. Let them sleep at their pleasure. O foolish man, I shall first kill you who speaks such evil words.

37. After drinking your blood, I shall then kill these (your brothers), and then kill this (my sister) who has done me an injury.

Vaishampayana said:—

38. Having said this, the cannibal, outstretching his arms, ran in great wrath towards that chastiser of foes, Bhimasena.

39. The greatly powerful Bhima soon seized the extended arms (of the rushing Rakshasha) with great force, as if in sport.

40. Then seizing the struggling Rakshasha with violence, Bhima dragged him away from that place full thirty two cubits, as a lion drags a small deer.

41. Thereupon the Rakshasha, becoming angry, clasped the Pandava Bhima with great force, and he sent forth a terrible yell.

42. The greatly strong Bhima then dragged him again (further away) with (great) force, so that his comfortably sleeping brothers might not awake by his yell.

43. Clasping and dragging each other with great force, both Bhimasena and Hidimba displayed their great prowess.

44. Fighting like two large elephants mad with rage, they broke down the trees and tore off the creepers that grew around.

45. By the great noise (of the fight) those best of men (the Pandavas) woke up with their mother, and they saw Hidimba sitting before them.

Thus ends the hundred and fifty fifth chapter, the fight between Hidimba and Bhima, in the Hidimba-badha of the Adi Parva.

CHAPTER CLVI.

(HIDIMBA-BADHA PARVA)—*Contd.*

Vaishampayana said:—

1. Rising from sleep, those best of men (the Pandavas) with their mother were filled with astonishment on seeing the extraordinary beauty of Hidimba.

2. Thereupon being astonished with her beauty, Kunti slowly addressed in sweet orders and gave her all assurance.

3. "O celestial-like beautiful maid, O beautiful one, who and whose are you? For what business have you come here and from what place have you come?

4. Are you the deity of this forest or (are you) an Apsara? Tell me all why you are sitting here."

Hidimba said :—

5. The blue cloud like great forest that you see is the abode of mine and that of my brother, Rakshasha Hidimba.

6. O amiable lady, know me as being the sister of the Rakshasha chief. O respected madam, I was sent by my brother to kill you with your sons.

7. Coming here at the command of that cruel-minded (Rakshasha), I saw your greatly powerful son of the colour of pure gold.

8. O blessed lady, I was brought under the control of your son by the god of love who pervades the nature of every thing.

9. I then chose your greatly powerful son as my husband. Though I tried to suppress this passion, I could not.

10. Finding my delay, the cannibal, came in person here to kill all these your sons.

11. But he has been dragged away by your illustrious and intelligent son and my (chosen) husband.

12. Behold the man and the Rakshasha, both endued with great strength and prowess, (now) engaged in combat, pressing each other with great force and filling the whole region with their roars.

Vaishampayana said :—

13. Hearing her these words, Yudhisthira, Aryuna, Nakula and the powerful Sahadeva hastily rose up.

14. They saw those two (Bhima and Hidimba) already engaged in fight; they were dragging each other, (both) eager to overcome each other like two greatly strong lions.

15. They clasped and pressed each other again and again. The dust of the earth rose like the smoke of the forest-fire.

16. Covered with the dust of the earth, they, who were like mountains looked like two cliffs enveloped in mists.

17. Seeing Bhima oppressed by the Rakshasha, Partha, Aryuna, slowly said with smiles on his lips,

18. "O Bhima, O mighty-armed (hero), fear nothing. We did not know that in the fight with the terrible Rakshasha you are tired.

19. O son of Pritha, I stand here to help you. I shall kill the Rakshasha. Nukula and Sahadeva will protect our mother.

Bhima said :—

20. Look on this combat with unconcern. You need not take part in it. When he has come to my clutches, he will not escape with life.

Aryuna said :—

21. O Bhima, what need is there to keep this wicked Rakshasha alive any longer? O chastiser of foes, we are to go from this place as soon as possible; and therefore we can stay here no longer.

22. The east is reddening; the morning twilight is about to set in. At *Raudra Muharta* (just at the break of day), the Rakshashas become most powerful.

23. O Bhima, be quick. Do not play (with him); kill the fierce Rakshasha. He can display Maya delusions, hereafter. Therefore, show the strength of your arms.

Vaishampanya said :—

24. Having been thus addressed by Aryuna, Bhima blazed up in anger. He summoned the strength that Vahu puts forth at the time of the universal dissolution.

25. He quickly raised up the cloud-like Rakshasha in anger and he then whirled him one hundred times.

Bhima said :—

26. (O Rakshasha), your body has in vain grown and thriven on unsanctified meat. Your intelligence is in vain, your sense is in vain. You deserve, therefore, an unholy death. I shall reduce you to-day to nothing.

28. I shall make this forest blessed to-day, O Rakshasha, completely shorn of prickly plant (which you were in it); so that you shall no longer kill men in order to eat them.

Aryuna said :—

28. If you think it a heavy task to kill the Rakshasha in battle, let me assist you. Kill him without (any further) loss of time.

29. O Vrikodara, let me kill him alone. You are tired and you have almost finished the work, and you well deserve rest (now).

Vaishampanya said :—

30. Having heard these words (of Aryuna) Bhimasena was inflamed with rage; and dashing him on the ground with all his might, he killed him like a beast.

31. When he was thus killed by Bhima, he sent forth a terrible roar like the sound of a wet drum which filled the whole forest.

32. Then the strong son of Pandu (Bhima), holding the body with his hands, broke it in the middle, and the mighty-armed hero greatly pleased the Pandavas (by his this great deed).

33. Seeing Hidimba slain, they were filled with joy and lost no time to congratulate that best of men, that chastiser of foes, Bhimasena.

34. Thus congratulating the illustrious and greatly powerful Bhima, Aryuna thus again addressed Vrikodora,

35. "O lord, I believe there is a town not far off from this forest. O blesssd one, let us soon go from this place, so that Duryodhana may not trace us.

36. Those best of men (the Pandavas), those great car-warriors, saying, "Be it so," proceeded with their mother. And Rakshashi Hidimba also (followed them.)

Thus ends the hundred and fifty-sixth chapter, the killing of Hidimba, in the Hidimba-badha of the Adi Parva.

CHAPTER CLVII.

(HIDIMBA-BADHA PARVA)—*Contd.*

Bhima said :—

1. The Rakshashas revenge themselves on their enemy by alluring deceptions. Therefore, O Hidimba, go to the way that your brother has gone.

Yudhisthira said :—

2. O best of men, O Bhima, do not kill a woman even in anger. O Pandava, the attainment of virtue is a higher duty than the protection of body.

3. You have killed the greatly powerful (Rakshasha) who came with the purpose of killing us. She is (but) his sister,—what can she do to us, even if she is angry ?

4. Thereupon, Hidimba respectfully saluting Kunti and Yudhisthira with joined hands, spoke to Kunti thus,

5. "O respected lady, you know the pangs that women suffer from the god of love. O blessed lady, I have received those (pangs) by Bhima.

6. I have suffered these great pangs and I wait for the time (when it will be assuaged). That time has now come, when I expect that my happiness would come.

7. O blessed lady, leaving my friends, relatives and religion, I have chosen this best of men, this son of yours, as my hnsband.

8. O illustrious lady, if forsaken by this hero and yourself, I shall not live any longer, I tell you this truly.

9. O greatly beautiful lady, you should show compassion towards me, considering me foolish or very obedient to you.

10. O greatly fortunate lady, unite me with my husband, your son. Let me go away at pleasure (wherever I like), taking this celestial-like (hero). Trust me, O blessed lady, I shall bring him back to you all.

11. Whenever you will think of me, I will immediately come to you and carry you wherever you will command. I shall rescue you from danger over even and uneven grounds.

12. I shall carry you on my back whenever you will desire to proceed with speed. Be gracious to me and make Bhimasena accept me.

13. It is consonant with the precepts of religion that one should protect his life by any means. He, who seeks to do it, should not scruple about the means.

14. He who keeps his virtue (even) in distress is the foremost of all virtuous men. Distress is the greatest danger to virtue and virtuous men.

15. It is virtue that protects life, and therefore virtue is called the giver of life. The means by which virtue is secured can never be censurable."

Yudhisthira said :—

16. O Hidimba, there is no doubt of that what you say is true. O lady of slender waist, you must act as you have said (you want to do.)

17. O blessed lady, when Bhimasena will finish his ablutions, twilight prayer and the usual propitiatory rites you will then be adored by him till the sun sets.

18. O lady of mind-like speed, sport with him at pleasure during the day. You must always bring Bhimasena back every night.

Vaishampayana said :—

19. Having promised to do it by saying, "Be it so", Bhima said (to Hidimba), "O Rakshashi, listen to the agreement that I make with you.

20. O blessed lady, O lady of slender waist, I shall go (and stay) with you, so long you do not obtain a son."

21. Having promised this by saying, "Be it so," the Rakshashi Hidimba took Bhima upon her body and went up to the sky.

22—23. Assuming the handsomest form, decked with all ornaments and pouring forth at times sweet music, she sported with the Pandava (Bhima) on the mountain peaks of picturesque scenery and in regions sacred to the celestials, abounding with beasts and birds,

24. Also in forests, and mountain fastnesses, overgrown with blossoming trees, in beautiful lakes resplendent with lotuses and lilies,

25. On islands of rivers, on the pebbled banks of streamlets, in sylvan streamlets with beautiful banks, and also in mountain streams,

26. In beautiful woods with blossoming trees, in the Himalayan bowers, and in various mountain caves,

27. In the crystal water of the lakes, smiling with lotuses, on the shores of the sea shinning with gold and pearls,

28. In beautiful towns and fine gardens, in woods sacred to the gods, and on the breasts of hills,

29. In the land of the Guhakas and the hermitages of the ascetics, on the banks of the Manasha lake, abounding with fruits and flowers of every season.

30. Assuming the handsomest form, she sported with the Pandava (Bhima). The lady with the mind-like speed sported with Bhima in these places.

31. She then gave birth by Bhima a greatly strong son, of terrible eyes and large mouth, of ears like arrows and of appearance fearful,

32. Of roaring voice, of lips brown as copper, of teeth sharp and keen. He was mighty-armed, greatly energetic, exceedingly powerful and a great car-warrior.

33—34. Having long-nose, broad chest, frightfully swelling calves, celerity of motion and excessive strength, he had nothing human in him, though born of a man. He excelled all the Pichashas and other such creatures and also the Rakshasas.

35. He grew up to be a youth when he was a boy, and that mighty hero soon acquired high proficiency in all arms and weapons known amongst mankind.

36. The Rakshasha women give birth on the very day they conceive; they are capable of assuming any form at will, and they change their forms (at will).

37. That bad featured child, that mighty bowman, soon after his birth, bowed down to his mother and also to his father and touched their feet. They then named him.

38. His mother said, "This child's head is like a *Ghata* (water-pot)." They then gave him the name of Gatatkacha.

39. Gatatkacha was (very much) attached to the Pandavas. He became a great favourite with them,—almost one of them.

40. Knowing that the period of her stay with the (Pandava) had come to an end, Hidimba making another agreement with them went away wherever she liked.

41. That best of Rakshashas, Gatatkacha, promising to come when required for business, went away towards the north.

42. That great car-warrior (Gatatkacha) was created by the illustrious Indra as a proper antagonist of Karna of matchless power in consequence of the weapon (he gave him).

Thus ends the hundred and fifty-seventh chapter, the birth of Gatatkacha, in Hidimba-badha of the Adi Parva.

CHAPTER CLVIII.

(HIDIMBA-BADHA PARVA)—*contd.*

Vaishampayana said:—

1. O king, those mighty car-warriors the heroes (the Pandavas), went from forest to forest, killing many beasts. In course of their travel and they crossed many forests (came to)

2. The countries of the Matsyas, Trigartas, and Panchalas, then to that of the Kichakas, where they saw many beautiful woods and lakes.

3. They all made matted locks and wore the barks of trees. Those illustrious (heroes) assumed the form of ascetics with their mother.

4. Those car-warriors some times proceeded in haste, carrying their mother, (on their back) sometimes they proceeded slowly; they then went in great haste.

5. They studied the Brahma (Rik) and the Vedas and the Vedangas and all other sciences of morals. (When they were thus engaged), they saw their grandfather (Vyasa).

6. Having respectfully saluted the illustrious Krishna Dwaipayana those chastisers of foes with their mother stood before him with joined hands.

Vyasa said:—

7. O best of the Bharata race, I knew beforehand of your this affliction,—your this unjust banishment by the sons of Dhritarastra.

8. Knowing this, I have come to do you some great good. You ought not to grieve. Know all this is for your (future) happiness.

9. There is no doubt that you and they all are equal in my eyes; but men love more those that are in misfortune or in tender years.

10. Therefore my love for you is now greater (than before), and in consequence of that love, I wish to do you some good. Listen to me.

11. Not far from this place there is a beautiful town which is a safe place for you. There live you all in disguise, waiting for my return.

Vaishampayana said :—

12. Having thus comforted them, the son of a Satyavati, Vyasa, led them to (the town of) Ekachakra. The lord (Vyasa) comforted Kunti also.

Vyasa said :—

13. O daughter, live. Your this son, the illustrious and the best of men, Yudhisthira, ever devoted to virtue, conquering the world by his virtue will virtuously rule over all the kings of the world.

14. Conquering the whole earth bounded by the belt of the sea by the prowess of Bhima and Aryuna, there is no doubt (he will rule the whole world.)

15. Your sons and those of Madri, all great car-warriors, will sport in their own kingdom at pleasure.

16. Conquering the whole world, these best of men will perform Rajshuya and Ashwameda and other sacrifices in which Dakshina (presents to the Brahmanas) will be very large.

17. Maintaining their friends and relatives in luxury and affluence, these your sons will rule over the kingdom of their forefathers.

Vaishampayana said :—

18. Having said this, he took them to the house of a Brahmana, and then Rishi Dwaipayana spoke thus to the eldest Pandava,

19. "Wait here for me. I shall come back to you. You will be able to obtain great happiness by adopting yourself to the place and time (in which you are now.)"

20. O king, they all said with joined hands, "Be it so." (Thereupon) the illustrious lord, the Rishi Vyasa, went away from whence he came.

Thus ends the hundred and fifty-eighth chapter, the meeting with Vyasa, in the Hidimba-badha of the Adi Parva.

CHAPTER CLIX.

(VAKA-BADHA PARVA.)

Janamejaya said :—

1. O best of the twice-born, what did the Pandavas, those great car-warriors, the sons of Kunti, do when they went to Ekachakra ?

Vaishampayana said :—

2. These great car-warriors, the sons of Pandu, going to Ekachakra, lived for a short time in a Brahmana's house.

3—4. O king, they saw many beautiful woods and countries, rivers and lakes, as they roamed about begging their bread. On account of their many accomplishments they became (great) favourites of all men.

5. They offered to Kunti every night all the food (that they got during the day), and it (the food) was divided (by Kunti) and they each ate separately the share of each.

6. Those heroes, those chastisers of foes, with their mother, ate half (of the food collected, the greatly strong Bhima alone ate the other half.

7. O best of the Bharata race, the illustrious men thus passed some days in that country.

8. One day, when those best of men went out for food, Bhima (alone) was (at home) with Pritha (his mother).

9. O descendant of Bharata, Kunti heard loud and heart-rending lamentations in the house of the Brahmana.

10. O king, seeing them weeping and piteously lamenting, she could not bear it from her compassion and from her goodness of heart.

11. Being sorry in mind, the amiable Pritha spoke to Bhima these words full of compassion.

12. "O son, our grief being gone we were happily living in this Brahmana's house, unknown to Dhritarasra's son, and much respected by him.

13. O son, I always think what might be good for the Brahmana, and what good I can do to him, as men who live in others, house (ought to) try to do."

14. O child, he is truly a man who pays back the benefit received. Such an act is never destroyed. One should do more (good) than others do him.

15. This Brahmana has certainly fallen into a great distress. If we can be of any help to him (in his present distress), we should by (some-what) repay his services.

Bhima said :—

16. Learn what distress and from what cause that distress has befallen him. Having learnt it, I shall try to remove it (his distress), however difficult its achievment may be.

Vaishampayana said :—

17. O king when those two (Kunti and Bhima) were thus talking, they heard a cry of sorrow proceeding from the Brahmana and his wife.

18. As the *Kamadhenu* (the all-boon-giving cow) runs at her tethered calf, so Kunti ran in all hurry to the inner appartment of the high-souled Brahmana.

19. She saw there the Brahmana, his wife, his son and his daughter, all sitting with cast-down faces.

The Brahmana said :—

20. Fie on the life in this world which is hollow as the reed. It is full of misery ; it is a slave to others ; it is based on great sorrow.

21. To live is to suffer great misery ; to live is to suffer great diseases. Life is certainly a record of sorrows.

22. The soul is one, but it has to serve Dharma, Artha and Kama. By simultaneous pursuit of these three, great misery is occasioned.

23. Some say salvation is our highest object of attainment, but it can never be attained. The acquisition of wealth is hell ; it is attended with misery.

24. Great misery is for those that desire wealth, greater for him who has (already) acquired it. Great affection is engendered on the acquired wealth ; and when it goes away, the misery is great.

25. I do not see by what means I can escape from this danger and how can I fly away (from this place) with my son and wife ?

26. O Brahmani, (wife), remember, I tried to go to some other place where we could be happy, but you did not listen to my words.

27. When I repeatedly asked you to go, you, O foolish woman, said, " I am born here ; I have grown old here ; this is my ancestral homestead."

28. Your father is dead, your old mother died long ago. Your friends and relatives are also dead,—why do you (then) desire to live here ?

29. From your affection towards your relatives and friends, you did not then listen to my words. The great misery for the loss of a relative and friend has now come to us.

30. Oh, how can I bear it ? The time has come for my own death. I shall not be able to live like a cruel wretch by abandoning my own relatives and friends.

31. You are always my help-mate in all virtuous acts, you are like a mother to me. The gods have given you to me as my friend ; you are my chief stay.

32—34. You were made by my parents as a partner of my domestic life ; you are nobly-born, and of good disposition ; you are a mother of children ; you are ever devoted to me ; you are innocent, ever constant to your vows ; you have chosen and wed me in due rites,—how can I abandon you for the sake of saving my own life ? How shall I be able to abandon my own son ?

35—36. (He is) a child of tender years, having no beard (yet on his chin). How shall I sacrifice my daughter whom I have begotten myself, who has been given to me by the illustrious creator for bestowing her on a husband, and through whom I am to enjoy, along with my ancestors, those regions attainable by those only who possess daughter's sons.

37. Some men think that father's affection for his son is greater ; others (think that father's affection) for his daughter (is greater) ; but mine is equal.

38. How can I abandon the innocent girl upon whom rests the region of eternal bliss and my own lineage and perpetual happiness ?

39. If I sacrifice myself and go to the other world, I shall still be repentent, for being abandoned by me, they would not be able to live.

40. To abandon any of these (my wife son or daughter) will be a cruel and most wicked act. If I sacrifice myself, they will (also) die without me.

41. The distress into which I have fallen is great ; I do not know the means of escape (from it). Alas ! What means shall I adopt with my friends and relatives ! It

is better that I should die with them ; I am unable to live (any longer).

Thus ends the hundred and forty-ninth chapter, the lamentations of the Brahmana, in the Vaka-badha of the Adi Parva.

CHAPTER CLX.

(VAKA-BADHA PARVA)—*contd.*

The Brahmani said:—

1. You should not grieve like ordinary men. This is not the time for lamentation. You are learned.

2. All men must die. None should grieve for that which is inevitable.

3. Man desires son, daughter and wife for himself. Therefore abandon grief, for you are greatly intelligent ; I shall myself go there.

4. It is the highest and eternal duty of women,—namely to sacrifice their lives and to seek the good of their husbands.

5. Such an act done by me will give you pleasure ; it will (also) bring me fame in this world and eternal bliss hereafter.

6. What I speak to you is the highest virtue. You can acquire by it (by my sacrificing myself) both virtue and profit.

7. The object for which one desires a wife has already been achieved by you from me. I have borne you a daughter and a son, by which I have been freed from the debt I owe you.

8. You are able to support and protect your children. I can not support and protect the children as you can (do it).

9. You are my life, wealth and lord ; having been abandoned by you, how these children of tender years, and how myself, can live ?

10. Being a helpless widow with two children of tender years depending on me how shall I be able to live leading my life in the path of virtue.

11. How shall I be able to protect the girl, if your this daughter is solicited by dishonourable and vain persons, unworthy of contracting an alliance with you ?

12. As birds eagerly seek with avidity for (the piece of) meat thrown on the ground, so men solicit women who have lost their husbands.

13. O best of the twice-born, being solicited by wicked men, I might waver, and I might not be able to keep myself on the path of virtue.

14. How shall I be able to place this only daughter of your house,—this innocent girl,—in the (virtuous) way in which her ancestors have always walked ?

15. How shall I be able to teach this child (your son) every desirable accomplishment to make him as virtuous as yourself in that time of want when I shall be helpless (without you) ?

16. When I shall be in such helpless state, the unworthy persons will demand this orphan girl, like Sudras desiring to hear the Vedas.

17. If I do not bestow this girl, endued with all qualities and possessing your blood, they may take her away by force as cows take the sacrificial *Ghee*.

18. Seeing your son (thoroughly) unlike yourself, and your daughter under the control of unworthy person,

19. I shall be despised in the world. I do not know what will happen to me. O Brahmana, there is no doubt I shall certainly die.

20. There is no doubt these children of tender years, being bereft of me and you, will die as fish (in a tank) when the water is dried up.

21. There is no doubt the three (myself, our son and daughter) will all die without you. Therefore you ought to abandon me.

22. O Brahmana, persons learned in the precepts of virtue have said that to predecease their husbands is an act of the highest merit for women who have borne children.

23. I am ready to abandon this son and this daughter, these my relations, my this life itself.

24. To be ever engaged in serving her husband is a higher duty to a woman than sacrifices, asceticism, vows and various charities.

25. Therefore the act I desire to perform is consonant with the highest virtue. It is for your good and for the good of your race.

26. The virtuous (men) say, that children, relatives, wives and all things dear (in this world) are cherished for rescuing oneself from distress.

27. Man cherishes wealth for (rescuing himself) from distress and danger. By wealth he cherishes his wife. He must always cherish himself both by his wealth and wife.

28. The wise men have said that wife, son, wealth or house is acquired to provide for foreseen or unforeseen accidents.

29. The wise men have said that one's all relations, weighed against one's own self, would not be equal to one's own self.

30. Therefore, O respected Sir, accomplish your object by me. Protect your self by abandoning me. Give me your permission. Cherish our children.

31. In fixing moralities the men, learned in the precepts of virtue, have said that women should never be killed; and (they have also said) that the Rakshashas are learned in the rules of morality. Therefore, he (the Rakshasha) may not kill me.

32. It is certain that he will kill a man, but it is doubtful whether he will kill a woman. O virtuously learned man, you ought to send me.

33. I have enjoyed much happiness; I have obtained many things agreeable; I have earned much of religious merits; I have obtained from you beloved sons; I do not grieve to die.

34. I have borne children and I have grown old; I am ever desirous of doing good to you. Having considered all this, I have come to this resolution.

35. O respected Sir, you can take another wife by abandoning me. You may be then again placed on the path of virtue.

36. To marry more than one wife is not sin among men. It is very sinful for a woman to take a second husband after the first.

37. Having considered all this, and knowing that your self-sacrifice is censurable, save to-day yourself, your race and your these two children without loss of time.

Thus ends the hundred and sixtieth chapter, the words of Brahmani, in the Vaka-badha of the Adi Parva.

CHAPTER CLXI.

(VAKA-BADHA PARVA)—*Continued.*

Vaishampayana said:—

1. Having heard these words of her afflicted parents, the daughter was filled with grief, and she thus spoke (to them.)

The daughter said:—

2. Why are you so sorrowful? Why are you weeping, as if you have none. Listen to my words, and hearing them, do what is proper.

3. There is no doubt that you will one time abandon me by the dictates of virtue. Abandon me who am to be abandoned, and thus save all by (sacrificing) me alone.

4. Men desire for children hoping, they will save them. Cross this stream of your difficulty by me.

5. A child saves his parents in this world and in the next. Therefore, a child is called by the learned *Putra*.

6. My forefathers always desire to have daughter's son by me, (to save them from hell). I shall myself save them by saving the life of my father.

7. My brother is but of tender years; there is no doubt he will die soon after your death.

8. If you, my father, ascend to heaven, if my brother dies, the *Pinda* (funeral cake) for the Pitris (ancestors) will be stopped, and it will be most unfavourite act of theirs.

9. Having been abandoned by my father brother and also my mother, I shall fall from misery to greater misery, and I shall finally perish in great distress.

10. There is no doubt that if you can save yourself, my mother and my child-brother, also the *Pinda* will be perpetuated.

11. The son is one's own self; the wife is one's friend; the daughter is (however) a source of trouble. Save yourself by sacrificing that cause of trouble; and set me on the path of virtue.

12. O father, I am but a girl. Being abandoned by you, I shall be helpless and miserable, and I shall have to go anywhere and everywhere.

13. I shall, therefore, save my race, and I shall acquire the merit that such difficult work brings in.

14. O best of the twice-born, leaving me behind, if you go there (to the Rakshasha) I shall be very much pained; therefore be kind to me.

15. O excellent man, abandoning me who am to be (one day) abandoned, save yourself for our sake, for the sake of virtue, and your race.

16. There should not be any delay in doing that which is inevitable. What could be more painful to us than your ascending heaven.

17. (Then) we shall have to beg our food from others like dogs. If you are saved with your friends (dear ones), I shall pass my time in heaven and in bliss.

18. We have heard that if after bestowing your daughter, you offer oblations to the celestials and forefathers, they will be propitious to you.

Vaishampayana said:—

19. Having heard her these piteous lamentations, the father, the brother and the daughter began to weep (together).

20. Thereupon seeing them all weep, their son of tender years, spoke thus in childish words, his eyes expanded with joy.

21. He said, "O father, O you mother, O sister also, do not weep." Thus saying and smiling, he came to each of them.

22. Then taking up a blade of grass, he said again in joy, "I shall kill the cannibal Rakshasha by it."

23. Though they were all in grief, yet hearing the lisping words of the child, they felt exceeding delight.

24. Thinking that to be the (proper) time (to appear before them), Kunti came to them and reviving them as nectar revives a dead man, she thus spoke (to them).

Thus ends the hundred and sixty first chapter, the words of the Brahmana's son in the Vaka-badha of the Adi Parva.

CHAPTER CXLII.

(VAKA-BADHA PARVA)—*Continued.*

Kunti said:—

1. I desire to learn from you what is the cause of this grief. Learning it, I shall remove it, if it is capable of being removed.

The Brahmana said:—

2. O ascetic lady, what you say is no doubt worthy of virtuous men. But this grief can not be removed by any human being.

3. A Rakshasha, named Vaka, lives not far off from this town. That greatly powerful (cannibal) is the lord of this town and of this country.

4. That wicked-minded and powerful cannibal, that chief of the Asuras, being fattened by (eating) human flesh, rules over this country.

5. This country and town are protected by the strength of that Rakshasha; thus being protected, we have no fear of any enemy,—nay of any living soul.

6. His remuneration however is fixed to supply his food, which consists of one cart load of rice, two buffaloes and the man who takes them to him.

7. One after another all (men of this town) send him his food. Though it is very difficult to be kept, yet the turn comes to a particular family at intervals of many years.

8. If people try to avoid it, the Rakshasha then eats them up with their wives and children.

9. There is a king in a place called *Vetra-keyagriha*, but that foolish man does not know how to govern (his kingdom) and he does not take any step by which this country may be rendered safe.

10. We certainly deserve it all, for we live in everlasting anxiety in the kingdom of a wretched and weak king.

11. The Brahmanas can never be made to live (permanently) in the house of any one, (for) they are free men. They depend upon their own accomplishments and roam (over the world) like a bird,—free to fly at pleasure.

12. It is said that a (good) king should be saved first, then a wife and then wealth, by the acquisition of the three, one can rescue his relatives and sons.

13. In the matter of the aquisition of these three, my course has been (quite) the reverse. Therefore falling into this danger, I am suffering great afflictions.

14. The race-destroying turn of (supplying food to the Rakshasha) has come round to me. I shall have to give the food and a man as the remuneration of the (Rakshasha).

15. I have no wealth to buy a man. I shall not be able to give one who is dear to me.

16. I do not see any means to save myself from the Rakshasha; therefore, I am plunged into a great ocean of grief, from which there is no escape.

17. I shall to-day with all my family, go to that Rakshasha so that, that wretch may devour us all at once.

Thus ends the hundred and sixty second chapter, the question of Kunti, in the Vaka-badka of the Adi Parva.

CHAPTER CLXIII.

(VAKA-BADHA PARVA)—*Continued.*

Kunti said:—

1. Do not grieve for this fear, I see a means by which you may be saved from the Rakshasha.

2. You have only one son who is of tender years; you have only one daughter, who is engaged in vows. I do not like that any of these or yourself or your wife should go.

3. I have five sons; one of them will go carrying on your behalf your tribute to that sinful Rakshasha.

The Brahmana said :—

4. I can never do this in order to live. I can not cause the death of a Brahmana and a guest for saving my own life.

5. Even those that are lowly born and sinful refuse to do this; one should sacrifice himself and children for the sake of a Brahmana.

6. I consider this precept best for me, and I like to follow it. Between the death of a Brahmana and of my own, I would prefer the latter.

7. To kill a Brahmana is a great sin, of which there is no expiation. It is best for me to sacrifice myself reluctantly instead of sacrificing a Brahmana reluctantly.

8. O blessed lady, in sacrificing myself, I do not commit the sin of self-destruction. I shall commit no sin by being killed by another.

9. But if I deliberately kill a Brahmana, I shall commit a cruel and sinful act, from which I shall never escape.

10. The learned men have said that the abandonment of one who has come to your house, or who has sought your protection, and the killing of one who seeks death at your hands are both cruel and sinful.

11. The high-souled men, learned in the precepts that should be adopted in distress and danger, formerly said that one should never perform a cruel and censurable act.

12. It is best for me that I should myself perish to-day with my wife. I shall never cause the death of a Brahmana.

Kunti said :—

13. O Brahmana, my firm opinion is that Brahmanas must be protected always. If I have one hundred sons, none of them would be less dear to me.

14. But this Rakshasha will not be able to kill my son. My son is powerful, energetic and learned in *Mantras*.

15. He will reach the food to the Rakshasha, but he will be able to save himself; this is my firm belief.

16. I had seen before that many powerful and huge Rakshashas came to my son and were killed at his hands.

17. O Brahmana, do not by any means disclose this to any body; for then people, being curious and desirous of learning (their power), will trouble my sons.

18. The opinion of the learned men is that if my son gives this knowledge (to others) without the assent of his preceptor, he will no longer be able to profit by it.

Vaishampayana said :—

19. Having been thus addressed by Pritha (Kunti), the Brahmana and his wife became exceedingly glad and assented to those nectar-like words (of Kunti).

20. Thereupon Kunti and the Brahmana went to the son of Anila (Bhima) and told him "Do this"; and he replied by saying, "Be it so."

Thus ends the hundred and sixty-third chapter, the promise of Bhima to kill Vaka, in the Vaka-badha of the Adi Parva.

CHAPTER CLXIV.

(VAKA-BADHA PARVA)—*Continued.*

Vaishampayana said :—

1. O descendant of Bharata, when Bhima promised by saying, "I shall do it," the Pandavas all came there after collecting food.

2. The son of Pandu Yudhisthira learnt the affair by the appearance of Bhima, and sitting by his mother, he spoke thus to her in private.

Yudhisthira said :—

3. What is the work that the greatly powerful Bhima wants to perform? Does he wish to do it by your command or of his own will?

Kunti said :—

4. By my request the chastiser of foes (Bhima) will do this great deed for the sake of the Brahmana and in order to save the town (from the Rakshasha).

Yudhisthira said :—

5. What rash act has been done by you! It is a very difficult work. The learned men never praise one's abandonment of his own son.

6. Why do you wish to abandon your son for the sake of another's son? You have done this act of abandonment of your son which is not approved by both men and by the Vedas.

7. By the strength of whose arms we all sleep in comfort and hope to recover the kingdom of which we have been deprived by the wretches (Duryodhana and others),

8. Remembering whose great prowess, Duryodhana with Sakuni and all others do not sleep (for a moment) in the night in anxiety;

9. By whose heroic prowess we were rescued from the burning house of lac and

other dangers; by whom Purochana was killed;

10. Relying on whose prowess we believe ourselves that we have already acquired this earth full of wealth and have killed the sons of Dhritarastra.

11. On what consideration have you resolved upon abandoning him? Have you been deprived of your reason? Have you lost your senses on account of the calamities?

Kunti said:—

12. O Yudhisthira, you need not be anxious for Vrikodara. I have not resolved (to do it) out of any weakness of my understanding.

13. O son, our grief being assuaged, we live happily in the house of this Brahmana, unknown to the sons of Dhritarastra and much respected by him.

14. O Partha, I have resolved upon doing this in order to requite him, for he is a (true) man upon whom good service is never lost.

15. It is (always) proper that the requital should be greater than the service received. Seeing the great prowess of Bhima in the house of lac,

16. And in killing Hidimba, my confidence on Vrikodara is great. The strength of Bhima's arms is as great as that of ten thousand elephants.

17. It was therefore that he was able to carry you,—all as heavy as elephants,—from Varanavata. There is none so strong as Vrikodara; he may even vanquish in battle the thunderer (Indra) himself.

18. As soon as he was born, he fell from my lap on the stone. The mass of stone on which he fell was broken into pieces by the weight of his body.

19. O Pandava, from that day I have come to know the (great) strength of Bhima. Therefore, I am desirous of requiting (the services) of the Brahmana.

20. I have not done this from foolishness, from ignorance, or from any motive of gain. I have deliberately resolved to do this virtuous act.

21. O Yudhisthira, two objects will be gained by this act,—one is the requital of the Brahmana's services (to us) and the other is the acquisition of great religious merit.

22. It is my opinion that the Kshatrya who helps a Brahmana obtains the regions of bliss in after life.

23. A Kshatrya, who saves the life of a Kshatrya, acquires great fame in this and in the next world.

24. A Kshatrya, who helps a Vaisya on earth, certainly becomes popular among men.

25. The king should even protect a Sudra who seeks protection. If he does so, he is born in his next birth in a royal family, possessing property and being adored by other kings.

26. O descendant of Kuru, the illustrious and wise Vyasa formerly told me this. Therefore I am resolved upon doing it.

Thus ends the hundred and sixty fourth chapter, the coloquy of Kunti and Yudhisthira, in the Vaka-badha of the Adi Parva.

CHAPTER CLXV.

(VAKA-BADHA PARVA)—*Continued.*

Yudhisthira said:—

1. O mother, what you have deliberately done, moved by the compassion for the afflicted Brahmana, is indeed excellent.

2. Because you are compassionate for the Brahmana, Bhima will certainly come back after killing the cannibal.

3. But tell the Brahmana that he must not do any thing by which the people of this town may know all about it. You must carefully make him promise it.

Vaishampayana said:—

4. When the night passed away, the Pandava, Bhimasena, taking with him the food (for the Rakshasha) set out for the place where the cannibal dwelt.

5. Reaching the forest in which the Rakshasha lived, the greatly-strong Pandava (Bhima) began to eat himself the food and called loudly the Rakshasha by name.

6. Thereupon the Rakshasha was inflammed with anger by Bhima's words. He came in wrath to the place where Bhima was.

7. Of huge body, of great strength, of fierce appearance, with red eyes, red beard, red hair, he pressed the earth (as he walked).

8. The opening of his mouth was from ear to ear, his ears were like arrows, his visage was grim, and his forehead farrowed into three lines.

9. Seeing Bhima engaged in eating his food the Rakshasha, thus spoke in anger and with eyes expanded and lips bitten.

The Rakshasha said:—

10. Who is the fool that desires to go to the land of the dead by eating in my very sight the food intended for me!

Vaishampayana said:—

11. O descendant of Bharata, hearing this, Bhimasena smiled (in derision), and disregarding the Rakshasha and turning his head continued to eat.

12. Uttering a fearful yell, the cannibal rushed on Bhima with two arms raised high and with the intention of killing Bhimasena.

13. That slayer of hostile heroes, the son of Pandu (Bhima), even then disregarding him and casting on him only a single glance, continued to eat the food of the Rakshasha.

14. Being filled with great displeasure, he (the Rakshasha) struck a heavy blow with both his hands on the back of the son of Kunti, Vrikodara.

15. Though Bhima was struck in great force with the arms (of the Rakshasha), yet he did not even look at him, but he continued to eat.

16. Thereupon he (the Rakshasha) became very angry, tore up a tree and ran at the strong Bhima to strike him again.

17. That best of men, the greatly strong Bhima, leisurely ate up all the food, and then washing himself he stood up cheerfully to fight.

18. O descendant of Bharata, the greatly powerful Bhima smilingly caught in his left hand the tree hurled in anger (by the Rakshasha.)

19. Then that mighty Rakshasha, tearing up various trees, hurled them at Bhima, and that Pandava also (hurled) many on the Rakshasha.

20. O great king, the fight between the man and the Rakshasha with trees became so fearful that the place soon became devoid of all trees.

21. Saying that 'He is no other than Vaka,' he sprang upon the Pandava and clasped the greatly powerful Bhima by both his arms.

22. Bhimasena also clasped the Rakshasha by his strong arms. The mighty hero began to drag him violently.

23. Being dragged by Bhima and dragging Bhima also, the cannibal was gradually overcome with great fatigue.

24. The earth trembled in consequence of their great strength, and large trees that stood there were all broken to pieces.

25. Seeing that the cannibal was overcome with fatigue, Vrikodara pressed him down on the earth with his knees, and he then began to strike him with great force.

26—27. Then placing one knee on the middle of his back, Bhima seized his neck with his right hand and his waist-cloth with his left; he then broke him into two with great force. He (the cannibal) then uttered a fearful yell.

28. O Vishampata, then the Rakshasha, when he was thus fearfully broken by Bhima, vomitted blood.

Thus ends the hundred and sixty-fifth chapter, the fight between Vaka and Bhima, in the Vaka-badha of the Adi Parva.

CHAPTER CLXVI.

(VAKA-BADHA PARVA)—*Contd.*

Vaishampayana said:—

1. Vaka, huge as a mountain, being thus broken by Bhima, died uttering fearful yells.

2. O king, terrified by that noise, the relatives of that Rakshasha with their attendants came out of their houses.

3. Seeing them terrified and deprived of reason, that best of all wielders of arms, the strong Bhima, comforted them and made them promise (to give up cannibalism.)

Bhima said:—

4. Do not again kill men. If you do it, you will be killed like this (Vaka).

Vaishampayana said:—

5. O descendant of Bharata, hearing his these words, those Rakshashas gave the desired promise by saying "Be it so."

6. O descendant of Bharata, from that day the people inhabiting that town saw the Rakshashas very peaceful towards mankind.

7. Then Bhima took the dead cannibal and placed him at one of the gates (of the city) unobserved by any. He then went away.

8. Seeing Vaka killed by Bhima and his extraordinary strength, the kinsmen (of the Rakshasha) became frightened and fled in different directions.

9. Then Bhima, thus killing him (Vaka), returned to the house of the Brahmana and described to the prince (Yudhisthira) in detail all that had happened.

10. The next morning the inhabitants of the town, in coming out, saw the Rakshasha lying dead on the ground, his body covered with blood.

11. The citizens' hair stood on end when they saw the fearful cannibal, as huge as a mountain cliff.

12. Going to Ekachakra, they soon gave the intelligence; thereupon, O king, thousands of the citizens,

13. Accompanied by their wives both young and old,—(all) went there to see Vaka. They were all astonished at seeing the superhuman feat. O king they began to worship the gods.

14. They then began to calculate whose turn was to supply food (to the Rakshasha) on the previous day. Ascertaining this, they all came to that Brahmana and asked him (if he knew any thing about the matter.)

15. Having been thus repeatedly asked by them that best of Brahmanas thus spoke to all the citizens in order to conceal the Pandavas.

16. "Seeing me weeping with my friends when I was ordered to supply the food (for the Rakshasha), a high-minded Brahmana, learned in *Mantras*, saw me.

17. Asking me the cause and knowing the calamity that hangs over the town, that best of Bramhanas gave me every assurance and spoke to me with smiles,

18. "I shall to-day carry the food to that wicked-minded wretch. "Do not fear for me." He said this

19. And taking the food, set out for the forest where Vaka lived. This deed, so beneficial to us, must have been done by him.

20. Thereupon all the Brahmanas and Kshatryas became exceedingly astonished, and the Vaisyas and Sudras became exceedingly glad.

21. Thereupon all the citizens returned to the city after seeing that extraordinary feat. The Pandavas also lived there.

Thus ends the hundred and sixty sixth chapter, the killing of Vaka, in the Vakabadha of the Adi Parva.

CHAPTER CLXVII.

(CHAITRARATHA PARVA).

Janamejaya said:—

1. O Brahmana, what did those best of men, the Pandavas, do after they had killed the Rakshasha Vaka.

2. O king, after killing the Rakshasha Vaka, they lived in the house of that Brahmana engaged in the study of the Vedas.

3. A few days after, a Brahmana of rigid vows came to the house of the Brahmana in order to live there.

4. That best of Brahmanas, ever hospitable to hosts, after duly worshipping him, in his house, gave him quarters to live.

5. Then all those, O best of men, the Pandavas, with Kunti requested the Brahmanas to narrate his intersting experiences.

6. He spoke to them of various countries, pilgrimages, rivers, kingdoms, many wonderful provinces and cities.

7. O Janamejaya, when the narrations were over, that Brahmana spoke to them of the wonderful *Sayamvara* of the daughter of Jagmasena, the princess of Panchala,

8. And the births of Dhristadyumna and Shikhandi and that of Krishna, born of no woman, in the sacrifice of Drupada.

9. When he concluded, those best of men (the Pandavas) hearing of these extraordinary affairs asked him to narrate it in detail.

The Pandavas said:—

10—11. O Brahmana, how did the birth of Dhristadyumna, the son of Drupada, take place from the (sacrificial) fire? How did the wonderful birth of Krishna take place from the (sacrificial) altar? How did (the sons of Drupada) learn all weapons from the great bowman Drona? How and for whom and for what reason was the friendship between Drona and Drupada broken?

Vaishampayana said:—

12. O king, having been thus asked by those best of men, the Brahmana narrated in detail the account of the birth of Draupadi.

Thus ends the hundred and seventy seventh chapter, the narration by the Bramhana, in the Chaitraratha of the Adi Parva.

CHAPTER CLXVIII.

(CHAITRARATHA PARVA)—*Contd.*

The Brahmana said:—

1. There lived at the source of the Ganges a great Rishi of rigid vows and great wisdom and of severest austerities; his name was Bharadwaja.

2. One day when the Rishi came to the Ganges to perform his ablutions, he saw the Apsara Gritachi who came before him and who now stood there after her ablutions.

3. A wind rose on the banks of the river and made the cloth (of the Apsara) fall from her body. Seeing her nude, the Rishi was filled with desire.

4. He was a Brahmachari from his boyhood, and (therefore) as soon as his mind felt the influence of desire, his vital fluid dropped down. The Rishi held it in a *Drona* (water-pot).

5. From that pot was born a son, the learned Drona, and he studied all the Vedas and the Vedangas.

6. Bharadwaja had a friend, who was a king by the name of Prishata. He had a son, called Drupada.

7. That son of Prishata, that best of the Kshatryas, went daily to the hermitage and played and studied with Drona.

8. After Prishata's death, Drupada succeeded him as king. (About this time) Drona heard that (Parusha) Rama was going to distribute away all his wealth.

9. Going from the forest, the son of Bharadwaja (Drona) thus spoke to Rama, O excellent Brahmana, know me to be Drona. I have come for obtaining wealth.

Rama said:—

10. O Brahmana, after giving away all I have now left only my body. Ask from me either my body or weapons.

Drona said:—

11. You should give me all your weapons together with the knowledge of hurling and recalling them.

The Brahmana said:—

12. Saying "Be it so," the descendant of Vrigu gave him (the weapons), and having received them, Drona considered himself crowned with success.

13. Obtaining from Rama that great weapon called *Brahmasira*, Drona became exceedingly glad and acquired superiority over all men.

14. Thereupon that powerful son of Bharadwaja went to that best of men Drupada and said, "Know me to be your friend."

Drupada said:—

15. One of low birth can never be the friend of one whose lineage is pure. He who is not a car-warrior can never be the friend of one who is; he who is not a king can never be a friend one who is. Therefore why do you desire (to revive) our old friendship?

The Brahmana said:—

16. Being determined to humiliate the Panchala king, that intelligent man (Drona) went to the city of Hastinapur, the capital of the Kurus.

17. Thereupon Bhisma, taking with him his grandsons with much wealth, offered them to the intelligent Drona as his pupils.

18. With the intention of humiliating Drupada, Drona called together all his pupils, and he spoke thus to them and to the sons of Kunti.

19. O sinless ones, when you will be all experts in arms, you must give me as the preceptorial fee that which I cherish in my heart." Aryuna and others said to the preceptor, "Be it so."

20. When all the Pandavas became experts in arms and sure in aim, then Drona thus spoke demanding his preceptorial fee.

Drona said:—

21. The son of Prishata, Drupada is the king of Chatravati. Take from him that kingdom and bestow it soon on me.

The Brahmana said:—

22. Then the five sons of Pandu defeated Drupada in battle, and taking him prisoner along with his ministers, they offered him to Drona.

Drona said:—

23. O king, I again solicit your friendship. He who is not a king should not be a friend of a king.

24. Therefore, O Jagnasena, I shall divide this kingdom amongst ourselves. You will be the king of the country lying on the south banks of the Bhagirathi, and I shall be that on the north banks.

The Brahmana said:—

25. Being thus addressed by the intelligent son of Bharadwaja, the Panchala king spoke thus to that excellent Brahmana, that best of all wielders of arms Drona,

26. "O high-souled son of Bharadwaja, be blessed. Let it be. Let there be everlasting friendship between us as you desire."

27. Thus addressing each other and establishing excellent friendship between themselves, Drona and the Panchala king—those two chastisers of foes,—went away to the place whence they came.

28. The thought of that humiliation did not (however) leave the king's mind for a single moment. Being miserable in mind, the king wasted away.

Thus ends the hundred and sixty-eighth chapter, the birth of Draupadi, in the Chaitraratha of the Adi Parva.

CHAPTER CLXIX.

(CHAITRARATHA PARVA)—*Contd.*

The Brahmana said :—

1. Sorrowful in mind and afflicted with grief, the king Drupada wandered among the hermitages of many Brahmanas,—all experts in sacrificial rites.

2. Afflicted with grief and eagerly desirous of offspring, he daily thought, "Alas! I have no excellent son."

3. He always said in despondency, "Fie on those children and relatives that I have!" He always sighed thinking of revenging himself on Drona.

4—6. O descendant of Bharata, even after much deliberation, that best of kings, (Drupada) did not find any means to overcome the prowess, the discipline, the training and the accomplishments of Drona by his Kshatrya might. Wandering about, the king came (at last) to the hermitage of a Brahmana situate on the banks of the holy Ganges. There was no Brahmana who was not a *Snataka* and none who was not of rigid vows.

7. There saw that illustrious king two (Brahmanas) named Jaja and Upajaja, both were of rigid vows, both were self-controlled, and both belonged to the highest order.

8. They belonged to the race of Kashyapa, and they were engaged in studying the Institutes. Those two Brahmana Rishis were quite capable of helping the king.

9. Having brought his senses under control, he with all earnestness worshipped and served them. Knowing the superiority of the younger of the two,

10. He worshipped in private Upajaja of rigid vows, by offering him every desired object, by serving at his feet and by becoming sweet-speeched.

11. Worshipping him in due form, he (Drupada) said to Upajaja, "O Brahmana, if you perform that sacrifice which may give me a son who can kill Drona,

12. O Upajaja, on your doing this,—I shall give you ten thousand kine.

13. O best of Brahmanas, I am ready to bestow on you whatever else be in your mind and whatever which is agreeable to you. There is no doubt about it."

14. Having been thus addressed, the Rishi replied to him, "I can not." Thereupon Drupada again began to worship and serve him.

15. O king, after the expiration of a year, that best of the twice-born, Upajaja, spoke thus to Drupada in sweet words,

16. "My eldest brother while roving in a dense forest took up a fruit that had fallen on the ground, not knowing that it was unclean.

17. I was following him, and I saw this unworthy act of my brother. He never scruples to take impure things.

18. In taking that fruit he did not see any impropriety of a sinful nature. One who does not observe purity (in one thing) is expected not to observe it in other things.

19. When he lived in the preceptor's house reading the Institutes, he used often to eat without any scruples in his mind the remnants of other people's food.

20. He again and again speaks highly of food; and he has no hatred for any thing. Arguing from this I see that he desires for earthly acquisitions.

21—22. O king, go to him, he will perform sacrifices for you." Having heard those words of Upajaja, the king, though he entertained a low opinion of Jaja, went to his house. Worshipping him who was worthy of worship, he thus spoke to him, "O lord, I shall give you eighty thousand kine; perform my spiritual actions. I am burnt by my feelings of enmity towards Drona. You should cool my heart.

23. That foremost of men, learned in the Vedas, (Drona) is skilled in the Brahma weapon. Therefore, Drona has defeated me in a contest arising out of a quarrel on friendship.

24. The greatly intelligent son of Bharadwaja (Drona) is now the chief preceptor of the Kurus. There is no Kshatrya in the world who is superior to him.

25. His arrows are capable of killing every living being, his bow is full six cubits long and it looks exceedingly great.

26. That high-souled great bowman, that son of Bharadwaja (Drona,) attired in the Brahmanic garb, is destroying the Kshatrya might.

27. Like the son of Jamadagni, Parashurama, he is engaged in annihilating the Kshatryas. There is no man on earth who can overcome the terrible force of his arms.

28. Like blazing fire fed with *Ghee*, Drona, possessing both the Brahma might, and the Kashtrya might consumes every antagonist in battle.

29. Your Brahma might is superior to his Brahma might, though his is united with his Kshatrya might. As I am inferior (to

Drona) in consequence of my having only Kshatrya might, therefore, give me your Brahma might.

30—31. As I have got you who is superior to Drona in Brahma might, O Jaja, perform that sacrifice by which I can obtain a son, who is invincible and who can kill Drona in battle. I am ready to give you ten *Kotis* kine." Saying, "Be it so," Jaja recollected the various particulars of the sacrifice in question.

32. Knowing the gravity of the matter, he asked the assistance of Upajaja who coveted nothing. Then Jaja promised to perform the sacrifice for the destruction of Drona.

33. Thereupon the great ascetic Upajaja spoke to the king (Drupada) all that is required for the sacrifice from which the king was to obtain offspring.

Upajaja said:—

34. O king, a son will be born to you who will possess, as you desire, great prowess, great energy and great strength.

The Brahmana said:—

35. Then king Drupada, being desirous of obtaining a son who was to slay the son of Bharadwaja (Drona) began to make the necessary preparations for the success of his wish.

36. Jaja then poured libations of *Ghee* on the sacrificial fire and ordered the queen thus, "O queen, O daughter-in-law of Prishata, come here a son and a daughter have come for you.

The Queen said:—

37. O Brahmana, my mouth is filled with suffron and other perfumes; my body bears many sweet scents; I am not now fit for accepting the sacrificial *Ghee* which would give me offspring. O Jaja, wait for me a little, for that happy consummation.

Jaja said:—

38. Whether you come or wait, why should not the object of this sacrifice be accomplished when the oblation has already been prepared by me and sanctified by Upajaja's invocations!

The Brahmana said:—

39. Having said this, the sacrificial priest (Jaja) poured the sanctified libation on the fire, whereupon arose from those flames a celestial-like boy.

40. He was as effulgent as the fire; he was terrible to look at; he had a crown on his head; and his body was encased in an excellent armour; he had a sword in his hand, carried a bow and arrows, and he frequently sent forth loud roars.

41. As soon as he was born, he got on an excellent car and went about. Thereupon the Panchalas shouted in great joy "Blessed, blessed."

42—43. The very earth appeared to be unable to bear the weight of the madly joyous Panchalas. "The prince has been born for the destruction of Drona. He will dispell all the fears of the Panchalas and spread their fame. He will also remove the grief of the king." Thus said the greatly wonderful voice of the sky-ranging beings.

44. There rose from the (sacrificial altar) a daughter, called Panchali, who was blessed with good fortune; she was beautiful,—her eyes were smiling and large,

45. Her complexion was dark, her eyes were like lotus-leaves, her hair was blue and curly, her nails were beautifully carved and they were like bright copper,—her eyebrows were fair, her breasts were rising and her thighs tapering.

46. She was a veritable celestial maiden born among men. The sweet fragrance of the blue lotus emitted from her body, and it was perceptible from a distance of full two miles.

47. Her beauty was such that she had no equal on earth. The Devas, the Danavas and the Yakshas could desire that celestial-like beauty.

48. When this beauty of fair hips was born, an invisible voice said, "This beauty of dark complexion will be the best of all women, and she will be the cause of the destruction of the Kshatryas.

49. This lady of slender waist will in time accomplish the works of gods. From her will arise many fears (dangers) to the Kurus.

50. Hearing this, all the Panchalas uttered a loud leonine roar. The earth was unable to bear the weight of the madly joyous Panchalas.

51. The daughter-in-law of Prashita, seeing the two (the boy and the daughter) and being desirous of getting them, came to Jaja and said, "Let not these two know any one else except myself as their mother."

52. Desiring to do good to the king (Drupada) Jaja said, "Be it so." Thereupon the Brahmanas whose wishes were completely gratified (by presents) gave these two (children) names.

53. (They said,) "Because this son of Drupada possesses excessive audacity and because he has been born like Dyumna

with a natural armour of weapons, let him be called *Dhristadyumna*.

54. Because this daughter is dark in complexion, let her be called *Krishna*." Thus were born the son and daughter of Drupada in the great sacrifice.

55—56. Then Drona brought the Panchala prince Dhristadyumna to his own house and taught him all weapons as a requital of taking the half of the kingdom of Drupada. Regarding Destiny to be inevitable, the illustrious son of Bharadwaja did what would perpetuate his own deeds.

Thus ends the hundred and sixty-ninth chapter, the birth of Dhristadyumna and Draupadi, in the Chaitraratha of the Adi Parva.

CHAPTER CLXX.

(CHAITRARATHA PARVA)—*Contd.*

Vaishampayana said :—

1. Having heard this, the sons of Kunti appeared as if they were pierced with darts. Those mighty men lost their peace of mind.

2. Thereupon that truthful lady Kunti, seeing all his sons' minds are in great anxiety, thus spoke to Yudhisthira.

Kunti said :—

3. We have now lived for many nights in the abode of this Brahmana ; we have very pleasantly passed in this beautiful city, living on the alms of many high-souled men.

4. O chastiser of foes, we have seen again and again all the beautiful woods and forests in this part of the country.

5. To see them again would give us no pleasure. O heroic descendant of Kuru, alms are not so easily obtainable now as before.

6. O blessed one, if you wish to go to Panchala, let us go there. O hero, we have not seen it before—it must be beautiful.

7. O destroyer of foes, we have heard that alms are easily obtainable in Panchala, and the king Jagmasena is devoted to the Brahmanas.

8. It is not my opinion that one should live long in one place. Therefore, O son, if you like it is well for us to go there.

Yudhisthira said :—

9. That which is your opinion and command is (always) to our great good. (But) I do not know whether my younger brothers are willing to go.

Vaishampayana said :—

10. Thereupon Kunti spoke to Bhimasena, Aryuna and the twins (Nakula and Sahadeva) about the (proposed) journey, and they said, " Be it so."

11. O king, then Kunti saluting the Brahmana started for the beautiful city of the illustrious Drupada.

Thus ends the hundred and seventieth chapter, the departure for the Panchala country, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXI.

(CHAITRARATHA PARVA)—*contd.*

Vaishampayana said :—

1. When the illustrious Pandavas were living in disguise, the son of Satyavati, Vyasa, once came to see them.

2. Seeing him coming, those chastisers of foes advanced and bowed down their heads and worshipped him. Then they stood (before him) with joined hands.

3. Then they all took their seats at the command (of the Rishi), and the Rishi, being thus gratified by the sons of Pritha living in disguise, cheerfully spoke to them thus,

Vyasa said :—

4. " O chastisers of foes, are you following the path of virtue and scriptures? Do you worship the Brahmanas? You are not deficient in giving homage to those that deserve homage."

Vaishampayana said :—

5. That illustrious Rishi thus spoke many words of virtuous import. Speaking on various subjects, he again spoke thus.

Vyasa said :—

6. There lived in a wood a certain illustrious Rishi who had a daughter of slender waist, fair hips, fine eye-brows, and of all accomplishments.

7. As a result of her own actions (in her previous birth) she became very unfortunate. That beautiful chaste girl did not get a husband.

8. Thereupon, she began with sorrowful heart to perform austere penances with the object of getting a husband. And she gratified Sankara (Siva) by her severe asceticism.

9. The high-souled (deity,) being thus gratified, spoke thus to the illustrious girl,

"Ask the boon you desire to have. Be blessed; I am Sankara who is willing to give you a boon."

10. Being desirous of benefitting herself, she again and again said to the supreme deity, "Give me an accomplished husband."

11. Then that foremost of all great speakers, Ishana (Siva,) replied to her saying, "O blessed lady, you will have five husbands from among the Bharata princes."

12. Having been thus addressed the maiden thus spoke to the deity who gave her the boon, "O deity, O lord, I desire to have only one husband through your grace."

13. The deity addressed her again and said these excellent words, "You have said five times, "Give me a husband"

14. Therefore, you will have in another life, what I have said now." That celestial like girl was born in the race of Drupada. That fautless Krishna, the descendant of Prishata, is destined to be the wife of all of you (the five Pandavas.)

15. O greatly powerful heroes, go to the city of the Panchalas, and live there. There is no doubt you will all be very happy on obtaining her as your wife.

Vaishampayana said :—

16. Having said this to the Pandavas, that greatly blessed grandfather, that great ascetic, after having been saluted by the sons of Pritha (the Pandavas) and Kunti, went to the place whence he came.

Thus ends the hundred and seventy first chapter, the advice of Vyasa, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXII.

(CHAITRARATHA PARVA)—*Contind.*

Vaishampayana said :—

1. When the illustrious Vyasa went away, those best of men, the Pandavas, proceeded with joyous heart, (towards Panchala) placing their mother at the head (of the procession.)

2. Those chastisers of foes proceeded in a northerly direction in order to reach their destination. They walked day and night and reached (the several) *Shomasrama.*

3. Those best of men, the sons of Pandu, came to (the banks of) the Ganges. The great car-warrior Dhananjaya (Aryuna) walked before, carrying torch in his hand for showing them the way and for protecting them.

4. There in the delightful waters of the Ganges was sporting in solitude the proud king of the Gandharvas (Chitraratha) with his wives.

5. He heard the noise (of the footsteps of the Pandavas) approaching the river. The greatly strong (Gandharva) was inflamed with wrath by (hearing) the noise.

6. Seeing there those chastisers of foes, the Pandavas, with their mother, and drawing his fearful bow, he spoke thus,

7--8. "It is known that excepting the first forty *labas* of the dark twilight that proceeds night, (the other portion of the night) is set apart for the *Yakshas*, the *Ghandharvas* and the *Rakshashas* who are capable of going every where at will. The rest of the time is set apart for men.

9. Therefore, if any man out of greed wander during those moments and come near us, both we, (the Gandharvas) and the Rakshashas kill those fools.

10. The men learned in the Vedas disapprove (the actions of) those men,—nay even of the kings at the head of their armies,—who come to any lake or river at such a time.

11. Stay at a distance. Do not come near me. Know you not that I am (now) bathing in the waters of the Bhagirathi.

12. Know me to be the Gandharva, named Angarparna who depends only on his own strength of arms. I am proud and haughty; I am the friend of Kuvera.

13. This my forest on the banks of the Ganges is known by the name of Angarparna in which I sport to gratify myself.

14. The *Kapalikas*, the *Sringis* or the Devas, dare not come here—it appears you are human beings. How dare you (then) to approach me who is the brightest jewel in Kuvera's crown?"

Aryuna said :—

15. O wretch, to whom can the ocean, the sides of the Himalayas, or this river Ganges be barred, whether at night or day or at twilight?

16. O sky-ranger, whether the stomach be empty or full, there is no special time to come to this foremost of all rivers, the Ganges, whether it is night or day.

17. We are endued with prowess,—we care not when we disturb you. O wicked being, those men that are incapable (of fighting) worship you.

18. This Ganges, issuing out of the golden peaks of the Himalayas, falls into the ocean by seven streams.

19. (They are) Ganga, Yamuna, Saraswati, Vitastha, Saraju, Gomati and Gandaki.

20. Those that drink the waters of these seven rivers are cleansed of their sins. O Gandharva, this sacred Ganga, flowing through the celestial regions, is called there Alakananda,

21—22. And in the regions of Pitris, it is called Vaitarani, which is not crossable by the sinners. Krishna Dwaipayana has said that this auspicious and celestial river is accessible at all times by all. Why do you wish to bar us from it? It is not consonant with the eternal virtue.

23. Why should we not, disregarding your words, touch at pleasure the sacred waters of the Bhagirathi which is ever accessible to all.

Vaishampayana said:—

24. Hearing this, Angarparna became very angry, and drawing his bow he shot a them his arrows which were like the poisonous snakes.

25. The Pandava Dhananjaya, who had an excellent shield, warded off all those arrows with it and with the torch in his hand.

Aryuna said:—

26. O Gandharva, seek not to terrify those who are skilled in weapons, for weapons hurled at them vanish like froth.

27. O Gandharva, I know Gandharvas are superior to men (in prowess). I shall, therefore, fight with you by using the celestial weapons. I shall not use delusions.

28. The fire-weapon that I hurl against you was formerly given by the preceptor of Indra, Vrihaspati, to Bharadwaja.

29. From Bharadwaja it was obtained by Agnivisha, and from Agnivisha by my preceptor; and that excellent Brahmana Drona gave it to me.

Vaishampayana said:—

30. Having said this, the Pandava (Aryuna) angrily hurled at the Gandharva that blazing fire-weapon which immediately burnt his chariot.

31. Having fainted away by the force of the weapon, the greatly powerful Gandharva was falling headlong downwards from his chariot,

32. (But) Dhananjaya seized him by the hair of his head which was adorned with garlands of flowers. He dragged towards his brother that (Gandharva),—insensible in consequence of (being wounded by) the weapon.

33. (Seeing this), his wife, named Khumbhinashi, being desirous of rescuing her husband, came to Yudhisthira and asked his protection.

The Gandharvi said:—

34. O exalted one, extend your protection to me. Set my husband free. O Lord, I am a Gandharvi, named Kumbhinashi,—I ask your protection.

Yudhisthira said:—

35. O chastiser of foes, who would kill an enemy who has been vanquished in the battle, who has been deprived of his fame, who is protected by a woman, and who is incapable (of defending himself), O child, set him free.

Aryuna said:—

36. O Gandharva, take your life. Go hence, and do not grieve. The king of the Kurus, Yudhisthira orders me to-day to show you mercy.

The Gandharva said:—

37. I have been defeated by you, therefore I shall give up my former name of Angarparna. In name only I shall not be boastful when really I am not strong in prowess like men.

38. It is a great fortune to me that I have obtained a man who wields celestial weapons. I am desirous to impart to Aryuna the power of illusions of the Gandharvas.

39. My excellent and beautiful chariot has been burnt by your fire-weapon. I was (formerly) called *Chitraratha* having a beautiful chariot, I shall now be called *Dagdharatha* (having the chariot) burnt.

40. The science (of illusion) of which I spoke to you and which I formerly obtained by asceticism will be to-day given by me to that illustrious man who has given me my life.

41. What good fortune does he not deserve to obtain who after defeating an enemy gives him his life when he asks it it from him?

42. This science is called *Chakshushi*. It was taught by Manu to Soma. Soma taught it to Vishwaparbha, Vishwaparbha taught it to me.

43. Having been given by the preceptor to one who is a *Kapurusha* (without energy) it went to die out. I have spoken to you about its coming (origin and transmission); listen now to its prowess.

44. Whatever you will desire to see by your eyes in this world and whatever its nature it will be seen by you (by the help of this science).

45. One can acquire this (science) by standing on one leg for six months. I shall impart to you this science without your observing any vows.

46. O king, (only) on account of this science, we have a superiority over men. Because we are capable of seeing everything (by our spiritual eyes), we are equal to the celestials.

47. O excellent man, I desire to give you and your brothers, each separately, one hundred horses born in the regions of the Gandharvas.

48. They are employed in carrying the Devas and the Gandharvas; they are of the celestial colour, and they possess speed as that of the mind. They may be lean and thin in body, but they never feel tired, and their speed never suffers for this reason.

49. The thunder was created by Indra in the days of yore in order to kill Vitra, (but) it broke into a thousand pieces when hurled on Vitra's head.

50. Thereupon the celestials worshipped those fragments of the thunder thus broken into pieces. That which is known in the world as the wealth of fame is a portion of the thunder.

51. The hands of Brahmanas are (the portions of) the thunder; the chariots of the Kshatryas are (also the portions of) the thunder. The charity of the Vaisyas are (also the portions of) the thunder, and the services of the Sudras are (also the portion of) the thunder.

52. The horses of the Kshatryas being the portions of the thunder, it is said they are never to be killed. The portions of the chariots (the horses) are the offspring of Vadaba. Those amongst them that are *Suras*

53. Are capable of assuming any colour at pleasure, of going any where at will, and of running at its owner's will. These horses of mine born in the Gandharva region will always fullfil your desire.

Aryuna said:—

54. O Gandharva, if you give me out of your satisfaction for obtaining life in a crisis, these horses and the wealth of science I shall not accept it.

The Gandharva said:—

55. A meeting with an illustrious person is always a matter of gratification. Besides you have given me my life. Thus being pleased with you, I give you the science.

56. O best of the Bharata race, O Vivatsa, so that the obligation may be not only on one side, I shall take from you your excellent and eternal fire-weapon.

Aryuna said:—

57. O Gandharva, I shall take your horses in exchange of my weapon. Let our friendship be ever-lasting. O friend, tell me that from which the danger of ours (human beings) arises from the Gandharvas.

58. O Gandharva, we are all chastisers of foes; we are all learned in the Vedas, and (we are all) virtuous. Tell us why we were censured by you when travelling at night.

The Gandharva said:—

59. O sons of Pandu, you do not keep fire; you have no wives; you have no Brahmanas walking before you; therefore you were censured by me.

60. The Yakshas, the Rakshashas, the Gandharvas, the Pishachas, the Uragas, and the Danavas are wise and intelligent. They speak much of the Kuru race.

61. O hero, I have heard from Narada and other Rishis the accomplishments of your intelligent ancestors.

62. While roaming over the earth attired in her ocean-cloth, I myself have seen the great prowess of your race.

63. O Aryuna, I personally know your preceptor, the illustrious son of Bharadwaja (Drona), who is celebrated in the three worlds for his learning in the Vedas and the science of archery.

64. O best of the Kuru race, O Partha, I know also Dharma, Vayu, Indra, Ashwinis, and Pandu,—these six spreaders of the Kuru race. These (six) excellent celestials and man are your fathers.

65—66. Knowing too that you are high-souled, you are illustrious, you are the foremost of all wielders of arms, you, all brothers, are great heroes, you are virtuous and observant of vows, your understandings and hearts are excellent, and your behaviour faultless, I still censured you.

67. O descendant of Kuru, no man, possessing strength of arms, ought to bear with patience any ill usage before his wife.

68. O son of Kunti, our strength specially increases at the time of night. As I was accompanied by my wife, I was filled with wrath.

69. O best of all vow-observing men, I was vanquished by you in battle; hear from me the reasons for which I was discomfitted.

70. Bramhacharja is a great virtue, you are in it (leading that mode of life). O Partha, it is for this that I was defeated by you in battle.

71. O chastiser of foes, if any Kshatrya, engaged in the exercise of his desire, fight with us at night, he can never escape from us with his life.

72. O Partha, a Kshatrya, engaged in the exercise of his desire, may defeat all the wanderers of night (as we are), if he is sanctified by Brahma, and if he assigns the cares of his state to his priest.

73—74. O descendant of Tapati, men should, therefore, always employ learned and self-controlled priests for the acquisition of every good fortune that he desires (to get). That man is fit to be the priest of kings who is engaged in the study of the Vedas and their six branches, who is pure and truthful, and who is virtuous-minded and self-controlled.

75. That king becomes ever victorious (in this world) and obtains heaven in the next, who has a priest, who is learned in the precepts of morals, who is a master of words and who is pure and well-behaved.

76. The king should always select an accomplished priest who can protect what he has and acquires what he has not.

77. He, who desires his own prosperity, should ever be guided by his priest; he may then acquire the whole earth attired in her ocean-cloth.

78. O descendant of Tapati, a king, who is without a Brahmana, can never acquire any land by his bravery or nobility of birth only.

79. O spreader of the Kuru race, therefore, know that the kingdoms with Brahmanas at their heads can be retained for long.

Thus ends the hundred and seventy second chapter, the words of the Gandharva, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXIII.

(CHAITRARATHA PARVA)—*Contd.*

Aryuna said :—

1. You have addressed me as the descendant of Tapati. I wish to know what the precise signification of this word is.

2. O blessed being, we are the sons of Kunti, therefore, we are *Kaunteyas*, but who is Tapati that we should be called *Tapatyas*. I desire to hear about it.

Vaishampayana said :—

3. Having been thus addressed by the son of Kunti, Dhananjaya, that Gandharva narrated the story who is celebrated in the three worlds.

The Gandharva said :—

4. O Partha, O foremost of all intelligent men, I shall duly narrate to you in detail this interesting story.

5. Hear with attention what I say about the reason for which I addressed you as *Tapatya*.

6, He, who pervades the whole firmament by his light, had a daughter, named Tapati,—equal to himself (in effulgence).

7. That daughter of the Vivashwata (Tapati) was the younger sister of Savitri. She was celebrated in the three worlds and devoted to asceticism.

8. There was none equal to her in beauty amongst the Deva, the Asura, the Yaksha the Raksha, the Apsara, and the Gandharva ladies.

9. She was perfectly semetrical in body and faultless in features ; she had black and large eyes ; she was attired in beautiful robes ; she was chaste and exceedingly well-conducted.

10. O descendant of Bharata, seeing her, Vivashwata thought, there was none who had beauty, accomplishments, good behaviour and learning to be fit for her husband.

11. Seeing that his daughter had attained the age of puberty and that she was worthy of being bestowed on a husband, he had no peace of mind, for he always thought on whom he should bestow her.

12. O son of Kunti, that best of the Kurus, the son of Riksha, the mighty king Samvarana, worshipped Surya

13. With due offers of *Aryha*, garlands and scents, with being always pure and holy, and with vows, fasts and asceticism of various kinds.

14. The descendant of Puru (Samvarana) worshipped the deity, effulgent in all his glory, with devotion, humitily and piety.

15. Thereupon Surya, seeing Samvarana, learned in the precepts of religion and matchless in the world for his beauty, considered him to be the fittest husband for (his daughter) Tapati.

16. O descendant of Kuru, Surya then desired to bestow his daughter on that excellent king Samvarana of the Kuru race, who was celebrated all over the world.

17. As Surya in the heavens fills the firmament with his splendour, so did king Samvarana fill every region on the earth with the splendour of his good achievements.

18. O Partha, as men learned in the Vedas worship the sun mannifests in all his glory, so did all men except the Brahmanas worship Samvarana.

19. Blessed with good fortune, the king (Samvarana) excelled Soma (moon) in soothing the hearts of freinds and Surya (sun) in schorching the hearts of the enemies.

20. O descendant of Kuru, Tapana himself resolved upon bestowing Tapati on the king (Samvarana) endued with such virtue and accomplishments.

21. O Partha, once upon a time that king, blessed with good fortune and endued with great prowess, went out to hunt in the woods on the mountains.

22. When thus hunting, the horse of that king of the Kuru race was overcome with hunger and thirst, and he (horse) died on the mountains.

23. O Partha, abandoning the dead horse, the king walked on the mountain and saw a maiden of large eyes and matchless beauty.

24. That chastiser of foes, that best of kings, himself being alone and the maiden being also alone, stood motionless, and he steadfastly gazed at her.

25. The king regarded her for her beauty as the goddess Lakshmi. He regarded her beauty to be the embodiment of the rays emanating from the sun.

26. In splendour of body, she resembled a flame of fire, and in benignity and loveliness she resembled the spotless disc of the moon.

27. The black-eyed maiden, standing on the mountain breast, looked like a bright statue of gold.

28. In consequence of the beauty and splendour of that maiden the mountain itself with its creepers and plants appeared as if it has been converted into gold.

29. The sight of that maiden inspired the king with a contempt for all the women of the world that he had seen before. Seeing her, the king considered his eyes blessed.

30. Nothing that the king has seen from the day of his birth could equal, he argued, the beauty of that girl.

31. (He thought) "The creator has created the beauty of this beautiful-eyed maiden after churning the whole world of the Devas and the Asuras and the human beings." The king's heart and eyes were captivated by that maiden, as if they became bound in ropes; he remained rooted to the spot deprived of his senses.

32. Thus arguing, the king Samvarana considered that maiden as matchless in the wealth of her beauty in the three worlds.

33. The king of the noble birth, seeing that blessed beauty, was pierced by the arrows of the god of love.

34. Having been burnt in the very schorching fire of Kama (desire), he (the king) thus spoke to that charming maiden, still innocent though in her full youth.

The Samvarana said:—

35. O lady of tapering thighs,—who and whose are you? Why are you staying here? O lady of sweet smiles, why do you wander alone in these solitary woods?

36. You are perfectly faultless in your every feature; decked in every ornament, you seem to be the coveted ornament of those ornaments themselves.

37. You seem to be not a Devi or an Asuri, or a Yakshmi, or a Rakshashi; you are not a Nagini or a Gandharvi or a Manushi.

38. O excellent lady, the best of women that I have seen or heard of can not equal you in beauty.

39. O lady of beautiful feature, seeing your face which is lovlier than the moon, and your eyes like the lotus leaves, I am oppressed by the god of love.

The Gandharva said:—

40. The king, oppressed by desire, thus addressed her in the solitary woods, but she did not speak a word in reply.

41. When the king repeatedly asked her thus, the large-eyed maiden quickly disappeared in the very sight of the king like a flash of lightning.

42. The king then, like one who has los his reason, wandered through the whole forest in search of that lotus-eyed maiden.

43. Having failed to find her, that best of kings gave vent to much lamentations, and he remained motionless in grief for sometime.

Thus ends the hundred and seventy third chapter, the history of Tapati, in the Chaitrarotha of the Adi Parva.

CHAPTER CLXXIV.

(CHAITRARATHA PARVA)—*contd.*

The Gandharva said:—

1. On the disappearance of the maiden, that chastiser of foes the king, being deprived of his senses by desire, fell on the ground.

2. On his falling down on the ground, that maiden of sweet smiles and of swelling and round hips, appeared again before the king.

3. The blessed beauty (Tapati) then spoke to that king, the perpetuator of the Kuru race, these sweet words.

4—5. Sweetly smiling, Tapati spoke thus in sweet words, "Rise, rise, O chastiser of foes, be blessed. O best of kings, you are celebrated in the world, it does not befit you to lose your senses." Having been thus addressed by her in these sweet words,

6. The king (opening his eyes) saw before him that maiden of swelling hips. The king then addressed that black-eyed maiden thus,

7—9. In accents weak with emotion, and his heart burning with the fire of desire, "O black-eyed beauty, O excellent lady, be blessed. I am burning with desire; and I, therefore, solicit you. Accept me, my life is ebbing away. O lady of large eyes, O lotus-eyed beauty, it is all for (not having obtained) you. The god of love pierces me day and night with his arrows. O blessed lady, I have been bitten by Kama (the god of love) who is like a large snake.

10. O lady of faultless features, O lady of tapering thighs, O lady of sweet voice as that of the *Kinnaris*, have mercy on me; my life depends on you.

11. O lady of beautiful and faultless features, O lady with the face like the lotus or the moon, O timid lady, I shall certainly be unable to live without you.

12. O lotus-eyed lady, O lady of large eyes, the god of love is incessantly piercing me, be merciful towards me.

13. O black-eyed lady, you should not abandon me. O handsome lady, you should relieve me from such affliction by giving me your love.

14. O blessed beauty, at the very first sight, my heart has been captivated by you. My mind wanders. Seeing you, I do not like to cast my eyes on any other woman.

15. O beautiful maiden, be merciful,—I am your obedient (slave), (I am) your adorer; accept me. O beautiful lady, O large-eyed maiden, as soon as I saw you, the god of love,

16. Entered my heart, and he is piercing me with his arrows. O large-eyed lady, O lotus-eyed beauty, the great fire of desire is burning within me.

17—18. Extinguish that fire by throwing on it the water of your love. O beautiful lady, pacify, by becoming mine, the irrepressible god of love that has appeared here (in my heart) armed with bow and arrows; he pierces me incessantly with his sharp arrows.

19. O beautiful-featured maiden, O lady of tapering hips, marry me according to the Gandharva form, for of all kinds of marriage the Gandharva form has been said to be the best."

Tapati said:—

20. O king, I am not the mistress of my ownself. Know me to be a maiden living under the control of my father. If you really love me, ask me of my father.

21. O king, you say that your heart has been robbed by me; but you too have robbed my heart at the first sight.

22. O best of kings, I am not the mistress of my body; therefore I do not go near you. Women are never independent.

23. Is there any girl in the three worlds who would not desire for her husband such a king as you,—kind to all your dependents and born of a noble race.

24. Therefore, when the opportunity comes, ask me of my father Aditya with due salutation, ascetic penances and vows.

25. O king, O chastiser of foes, if my father bestows me on you when asked, I shall ever be your obedient (wife).

26. My name is Tapati, I am the younger sister of Savitri. O best of Kshatryas, I am the daughter of Surya, the illuminator of the Universe.

Thus ends the hundred and the seventy-fourth chapter, the history of Tapati, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXV.

(CHAITRARATHA PARVA).—*Contd.*

The Gandharva said:—

1. Having said this, that faultless (maiden) soon ascended the skies; on this the king again fell down on the ground.

2. In searching that best of kings, that monarch's ministers and attendants saw him there in that state in the great forest.

3—4. Seeing that excellent king, that great bowman, lying forsaken on the ground like a rain-bow dropped from the sky, his chief minister became like one burnt by a flame of fire. Coming hastily to him with affection and respect,

5. As a father raises up the son fallen (on the ground) he raised up the king, lying senseless on the ground having been deprived of his senses by desire.

6. Old in wisdom as in age, and in achievements as in policy, the minister became easy of mind when he raised him up.

7. He spoke to him these words, both sweet and beneficial, "O best of men, do not fear. O sinless one, be blessed."

8. The minister thought the king, that destroyer of hostile forces, had been lying on the ground being overcome with hunger, thirst and fatigue.

9. He sprinkled on the crownless head of the king cold water fragrant with the perfume of lotus.

10. Thereupon, the mighty king regained his consciousness; he then sent away all his attendants except that one minister.

11. When that large number of attendants had gone away at the command of the king, the king again sat down on the mountain breast.

12. Then the king becoming pure and folding his hands, worshipped Surya with his face turned upwards on that best of mountains.

13. That chastiser of foes, the king Samvarana, also mentally thought of his priest, that excellent Rishi, Vashistha.

14. The king remained there for days and nights without intermission; and on the twelvth day the Brahmana Rishi (Vashistha) came to him.

15. That great self-controlled Rishi knew by his ascetic power that the king's heart was stolen by Tapati.

16. As soon as that virtuous-minded and the best of Rishis knew this, he became desirous of benefitting the king and gave him his assurances.

17. In the very sight of the king, the illustrious Rishi ascended the sky in order to see Surya,—he himself being as effulgent as that luminary.

18. Thereupon, the Brahmana (Vashistha) came with joined hands to the deity of one thousand rays, and he then introduced himself by saying, "I am Vashistha."

19. Then the greatly effulgent Vivaswata thus spoke to that excellent Brahmana, "O great Rishi, welcome to you. Tell me what is your desire.

20. O greatly fortunate man, O foremost of all eloquent men, whatever you desire to have, I shall give you however difficult it may be to give."

21. Having been thus addressed after duly bowing down his head to him the Rishi Vashistha of great ascetic merit, thus replied to Vivaswata.

Vashistha said :—

22. O Vivaswata, I ask of you for Samvarana your daughter, named Tapati, the younger sister of Savitri.

23. He (Samvarana) is a mighty king with great achievements; he is learned in the mysteries of religion, and he is high-minded. O ranger of sky, Samvarana is the fittest husband for your daughter.

The Gandharva said :—

24. Having been thus addressed, Vivakara (Surya) resolved upon bestowing (his daughter on Samvarana), and saluting the Rishi thus replied,

25. "O Rishi, Samvarana is the best of kings; you are (also) the best of all Rishis; Tapati is (surely) the best of all women; what else could be done but to bestow her (on Samvarana)!

26. Then Tapana himself gave to the illustrious Vashistha (his daughter) Tapati of perfectly faultless features, so that she might be bestowed on Samvarana.

27. The great Rishi Vashistha accepted that maiden Tapati, and taking leave of Surya he came back to the place,

28. Where that best of the Kurus, the king of celebrated acheivements, was. That king who had been possessed of desire and whose heart was completely fixed on her (Tapati)

29. Became exceedingly glad on seeing that celestial maiden Tapati of sweet smiles led towards him by Vashistha.

30. That maiden of fair eye-brows came down from the sky as lightning comes down from the clouds illuminating the ten points of heaven.

31. The illustrious Rishi of pure soul Vashistha came to that king when his vow of the twelvth night was over.

32. Thus Samvarana obtained (Tapati) as his wife by worshipping the propitious lord (Surya) by ascetic penances and by the help of the great effulgence of Vashistha.

33. That best of kings accepted the hands of Tapati in due form on the breast of that mountain frequented by the celestials and the Gandharvas.

34. The royal sage (Samvarana) with the permission of Vashistha desired to sport with his wife on that mountain.

35. He ordered the minister to rule over his capital, his kingdom, his woods and forests.

36. Then bidding farewell to the king, Vashistha left him and went away. Thereupon, the king sported on that mountain like a celestial.

37. The king sported with his wife in the woods and forests on that mountain for twelve (long) years.

38. O deseendant of Bharata, for those twelve years the god of one thousand eyes (Indra) did not pour any rains on the capital and the kingdom of that king.

39. O chastiser of foes, when that season of draught commenced, all the people, together with plants, corns and animals began to die.

40. During that terrible season (of draught,) not even a drop of dew fell on the earth, and (consequently) no corn was grown.

41. Thereupon the people, afflicted with the fear of hunger, left their houses in despair and fled in all directions.

42. The famished people of the city and the country abandoned their wives and children and grew reckless of one another.

43. The people, being afflicted with hunger and starvation, became like dead skeletons; and the city looked like the land of the king of the dead full of ghostly beings.

44. Thereupon, seeing the kingdom in such a state, the illustrious Rishi, the best of ascetics, the virtuous-minded Vashistha, thought of remedying the evil.

45. O king, he brought back that best of kings (Samvarana) with his wife (Tapati) to that city, after he had passed many years with her.

46—47. When that best of kings again entered his capital, the state of things became as before, the god of one thousand eyes, the slayer of Asuras, poured rain in abundance; and he caused corn to grow. Thus being revived by that virtuous-minded and that best of kings (Samvarana), the capital and the country became exceedingly glad.

48. Thereupon the king with his wife Tapati performed sacrifices for twelve years, as Indra did with (his wife) Shachi.

49. O Partha, this is the history of the really blessed Tapati of old, the daughter of Vivaswata. It is for her you are *Tapatya*.

50. O Aryuna, the king Samvarana begat on Tapati a son, named Kuru. Born in the race of Tapati, you are called *Tapatya*.

Thus ends the hundred and seventy fifth chapter, the history of Tapati, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXVI.

(CHAITRARATHA PARVA)—*Contd.*

Vaishampayana said:—

1. Hearing these words of the Gandharva, that best of the Bharata race, Aryuna, was filled with devotion (towards him), and he stood as manifest as the full moon.

2. His curiosity being excited by what he heard of Vashistha's ascetic power, that best of the Kurus, that great bowman, thus spoke to the Gandharva,

3. "I desire to hear the history of the Rishi whom you have mentioned by the name of Vashistha. Tell me all about him in detail.

4. O chief of the Gandharvas, tell me who this illustrious Rishi was,—he who was the priest of our forefathers."

The Gandharva said:—

5—6. Vashistha was the Brahma's son born of his mind; and he was the husband of Arundhati. Ever difficult of being conquered even by the celestials, Desire and Anger, having been conquered by his ascetic penances, shampooned his feet. He was so high-souled that he did not exterminate the *Kaushikas*.

7. Though the excellent Rishi's anger was excited by Vishwamitra, though he was afflicted at the loss of his sons, though he was powerful, yet he appeared to be powerless.

8—9. He did not perform any dreadful deed for destroying Vishwamitra. Like the great ocean which does not cross its shore, he did not transgress the law of Yama by bringing back his sons from the land of the dead. It is by obtaining this self-controlled and illustrious (Rishi), the kings,

10. (Namely) Ikshaku and others, became the lords over the whole earth. Getting the excellent Rishi Vashistha as their priest,

11. O descendant of Kuru, O best of the Pandavas, these kings performed many great sacrifices. That Brahmarshi performed the priestly duty of all these excellent kings, as Vrihashpati did that of the celestials.

12. Therefore, seek to appoint as your priest an accomplished Brahmana in whose heart virtue predominates and who is learned in the Vedas.

13. O Partha, a Kshatrya of noble birth should first appoint a priest, if he is(at all) desirous of extending his dominions by conquering the earth. He, who is desirous of conquering the earth, should have a Brahmana before him.

14. Therefore let an accomplished and learned Brahmana, who has conquered his senses and who is learned in Dharma, Artha and Kama, be your priest.

Thus ends the hundred and seventy sixth chapter, whom to appoint a priest, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXVII.

(CHAITRARATHA PARVA)—*Contd.*

Aryuna said :—

1. How arose the hostility between Vishwamitra and Vashistha, both of whom lived in celestial hermitages ? Tell us all this in detail.

The Gandharva said :—

2. O Partha, this history of Vashistha is considered as a Purana in all the worlds. Listen to me as I recite it in detail.

3. O best of the Bharata race, there was a great king in Kannyakubja ; known in the world by the name of Gadhi,— he was the son of Kushika.

4. His son was known by the name of Vishwamitra. That chastiser of foes, Vishwamitra, was virtuous-minded ; and he had a large army of troops and beasts of burdens.

5. He wandered with his ministers in the deep forest for the purpose of hunting. Killing deer and boars, he roamed through the charming marshes.

6. Being(one day) fatigued and thirsty by the exercise of the hunt that best of men, came to the hermitage of Vashistha.

7. Seeing him coming, the illustrious and blessed Rishi, Vashistha, advanced to salute that best of men, Vishwamitra.

8. O descendant of Bharata, he (Vashistha) worshipped him (Vishwamitra) by asking his welfare, by offering *Arghya* and water to wash his face and feet, and by collected forest fruits and *Ghee*.

9. The illustrious Rishi had a *Kamadhenu*, (a cow yielding every thing as desired.) When she was addressed by saying " Give" she always gave what was desired.

10—12. O Aryuna, the Rishi received from her various wild fruits, and grown corn of gardens and fields, milk, many excellent nutritious viands filled with six different kinds of juice which was like ambrosia itself, various other kinds of enjoyable things of ambrosial taste, things for drinking and eating, for lapping and sucking, and many precious gems and various costly robes. With these desirable objects in profusion, the king (Vishwamitra) was worshipped. And he with his ministers and troops was became exceedingly glad.

13—14. He (Vishwamitra) became very much astonished to see that cow which had six elevated limbs, beautiful flanks and hips, fine broad limbs, frog-like prominent eyes, beautiful size, high udders, faultless make, straight and up-lifted ears, handsome horns and well-developed head and neck.

15. O prince, that king, the son of Gadhi, was exceedingly gratified with all that he saw, and very much praising (the cow) Nandini he thus spoke to the Rishi (Vashistha),

16. "O Brahmana, O great Rishi, give me (your) Nandini (cow) in exchange of ten thousand kine, or of my kingdom. (Give her to me) and enjoy my kingdom.

Vashistha said :—

17. O sinless one, this milk-giving cow is kept by me for the purposes of the celestials, the Pitris and the guests,and for my sacrifices. Nandini cannot he given (to you) in exchange of even your kingdom.

Vishwamitra said :—

18. I am a Kshatrya, and your respected self is a Brahmana devoted to study and asceticism. Is there prowess in Brahmanas who are peaceful and have their souls under control ?

19. When you do not give me what I desire to have in exchange of ten thousand kine, I shall not abandon the duty of my race (that of the Kshatrya). I will take your cow by force.

Vashistha said :—

20. You are a powerful king, you are a Kshatrya possessing great strength of arms ; do what you desire without delay and without stopping to consider over it.

The Gandharva said :—

21. O Partha, having been thus addressed, Vishwamitra then siezed the cow Nandini as white as the swan or the moon.

22. He dragged her hither and thither and afflicted her by striking her with a stick. The blessed Nandini cried piteously and came near Vashistha.

23. O Partha, she stood near him with up-lifted face staring at the illustrious Rishi. Though very much ill-treated, she did not quit the Rishi's hermitage.

Vashistha said:—

24. O amiable Nandini, you are crying again and again, and I hear your cries. But Vishwamitra is taking you away by force; what can I do? I am a forgiving Brahmana.

The Gandharva said:—

25. O best of the Bharata race, being alarmed at the sight of Vishwamitra's troops and being terrified by Vishwamitra himself, Nandini came closer to Vashistha.

Nandini said:—

26. O illustrious Sir, I am afflicted by the stripes of the fearful troops of Vishwamitra. I am crying piteously like one who has none; why are you so indifferent to me?

The Gandharva said:—

27. The great Rishi did not lose his patience, nor did he depart from his vow of forgiveness on hearing the words of the crying and persecuted Nandini.

Vashistha said:—

28. The might of the Kshatryas lies in their physical strength,—that of the Brahmanas lies in their forgiveness. I cannot give up forgiveness. If you like, you can go.

Nandini said:—

29. O illustrious Sir, have you abandoned me that you say so? O Brahmana, if you do not abandon me, I cannot be taken away by force.

Vashistha said:—

30. O blessed one, I do not abandon you. Stay if you can. Your calf, tied with a strong rope, is (even now) being carried away by force.

The Gandharva said:—

31. Having heard the word 'Stay,' that cow of Vashistha (Nandini) raised up her head and neck and became fearful to look at.

32. With eyes red in anger and with repeated roars, she then attacked Vishwamitra's troops on all sides.

33. Afflicted with their stripes and being dragged hither and thither, her anger (doubly) increased, and her eyes became red in wrath.

34. Blazing in anger, she soon became fearful to look at as the sun at mid-day. She began incessantly to shower burning coals from her tail.

35. A few moments after she brought forth from her tail an army of *Palhavas*, from her udders an army of *Dravidas* and *Sakas*, from her womb an army of *Yavanas*, from her dung an army of *Savaras*.

36—37. From her urine an army of *Kanchis* and from her sides an army of *Saravanas*; and from the froth of her mouth that cow created hosts of *Kiratas*, *Yavanas*, *Singhalas*, *Barbaras*, *Chivakas*, *Pulindas*, *Chinas*, *Hunas* and *Keralas* and many other *Mlechas*.

38—39. Those large armies of *Mlechas*, clad in various uniforms and armed with various weapons,—as soon as they sprang into life,—spreading all around attacked before his very sight the troops of Vishwamitra,—five or seven attacking one.

40. Assailed with a great shower of weapons, Vishwamitra's troops before his very sight broke and fled panick-stricken in all directions.

41. O best of the Bharata race, though greatly excited with anger, the troops of Vashistha did not take the life of any of Vishwamitra's troops.

42. That cow (Nandini) simply drove the troops (of Vishwamitra) to a distance, Being thus driven full seventy-seven miles. the troops of Vishwamitra,

43. Becoming panick-stricken, cried aloud and did see none who could protect them. Seeing this great and wonderful feat of the Brahma might,

44. Vishwamitra became disgusted with the Kshatrya might and spoke thus,—"Fie on the Kshatrya prowess? The Brahma might is the true might.

45. In judging of strength and weakness, I see asceticism is true strength." Thereupon that best of kings abandoning his kingdom and regal splendour,

46. And turning his back on all pleasures, set his mind on asceticism. (At last) crowned with ascetic success, he filled the world with his effulgence.

47. Afflicted all with his effulgence, he became a Brahmana. The son of Kushika, (Vishwamitra) at last drank the *Soma* (ambrosia) with Indra himself.

Thus ends the hundred and seventy seventh chapter, the defeat of Vishwamitra, by Vashistha, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXVIII.

(CHAITRARATHA PARVA)—*Contd.*

The Gandharva said:—

1. O Partha, there was a king named Kalmashapada in this world. He belonged to the race of Ikshaku, and he was matchless in prowess.

2. One day the king came out of his capital for the purpose of hunting. That chastiser of foes pierced (with his arrows) many deer and boars.

3. He also killed in that greatly fearful forest many rhinoceroses. Thus killing (animals) for a long period, the king became tired and refrained from it.

4—6. (One day) when the king, whom the greatly powerful Vishwamitra desired to make his spiritual disciple, was proceeding through the forest afflicted with hunger and thirst he met with that best of Rishis, the high-souled son of Vashistha, the illustrious perpetuator of Vashistha's race, the eldest of the one hundred sons of the illustrious Rishi Vashistha, known by the name of Saktri, coming along the same path from an opposite direction.

7. The king said, "Stand out of our way." Thereupon the Rishi spoke thus in a conciliatory manner and in sweet words,

8. "O great king, this is my way. This is eternal religion. The king should yield the way to the Brahmanas according to all the precepts of religion."

9. Thus they addressed each other respecting their right of way. "Stand aside," "Stand aside," were the words they said to each other.

10. The Rishi, being in the right, did not yield; the king also did not yield out of anger and pride.

11. Being enraged on seeing the Rishi decline to yield the way to him, that best of kings, acted like a Rakshasha, and he struck him violently with his whips.

12. That best of Rishis, the son of Vashistha, being thus struck by the whip, was deprived of his (good) senses, and out of anger, cursed that best of kings.

The Rishi said:—

13. O worst of kings, as you injure an ascetic like a Rakshasha, you shall from this day be a cannibal.

14. O worst of kings, go hence. You shall wander over the world eating human flesh.

The Gandharva said:—

Thus said (the Rishi) Saktri, possessing great (ascetic) prowess.

15. At this time Vishwamitra, with whom Vashistha had a great quarrel on the matter of becoming the priest (of the king Kalmashapada), came to the place (where Vashistha's son and the king were.)

16. O Partha, the Rishi of severe ascetic penances, the powerful Vishwamitra, came there where they were both quarrelling.

17. Thereupon after the curse on the excellent king (had been uttered) he came to know that the Rishi was the son of Vashistha as powerful as Vashistha himself.

18. O descendant of Bharata, being desirous of benefitting himself, Vishwamitra remained there concealed from the sight of both by making himself invisible.

19. Then that best of kings, (Kalmashapada), having been thus cursed by Saktri, asked the protection of Saktri by humbly beseeching him.

20. O best of the Kuru race, knowing the disposition of the king, Vishwamitra ordered a Rakshasha to enter the king's body.

21. Obedient to Saktri's curse and Vishwamitra's order, a Rakshasha, named Kinkara, then entered the king's body.

22. O chastiser of foes, knowing that the Rakshasha had entered the body of the king, that best of Rishis, Vishwamitra, left the place and went away.

23. O Partha, then the king, being thus possessed by the Rakshasha and terribly afflicted by him, lost all his senses.

24. A certain Brahmana saw the king roaming in the forest. Being hungry, he begged of the king some food with meat.

25. The royal sage (Kalmashapada) with his friends said to the Brahmana, "O Brahmana, Stay here for a moment,

26. On my return I shall give you whatever food you desire to have." Having said this, the king went away, but that excellent Brahmana remained there.

27. O Partha, that high-minded king, after roaming at pleasure and at will (for sometime), returned (to his palace) and entered the inner-apartment.

28. Waking at midnight and remembering his promise to the Brahmana, the king soon summoned his cook and spoke to him thus.

The King said:—

29. Go at once to the forest where a Brahmana is waiting for me in the hope of

getting food. Go and entertain him with food and meat.

The Gandharva said :—

30. Having been thus addressed, the cook (went away in search of meat), but having failed to procure any meat, he sorrowfully informed the king (of his failure).

31. The king, possessed as he was by the Rakshasha, again and again said to the cook without any scruple, "Feed him with human flesh."

32. Saying "Be it so," the cook went to the place where the executioners were and he soon took from them human flesh.

33. He washed it and then properly cooked it, and then covering it with boiled rice, he gave it to the hungry ascetic Brahmana.

34. That excellent Brahmana, seeing by his ascetic eye that the food was unworthy of being eaten, thus spoke with his eyes red in anger.

The Brahmana said :—

35. Because that worst of kings offers me unworthy food, therefore that fool himself will be fond of such food.

36. Becoming fond of human flesh as cursed by Saktri before, he shall wander over the earth, persecuting all creatures.

The Gandharva said :—

37. The curse on the king, thus repeated for the second time, became very strong. And the king being possessed of the Rakshasha disposition, soon lost all his senses.

38. Thereupon, O descendant of Bharata, that best of kings, having been deprived of all his senses by the Rakshasha within him, and having seen before him Saktri who had cursed him, said,

39. "Because you have inflicted upon me this extraordinary curse, therefore, I shall commence my life of cannibalism by eating you.

40. Having said this, the king immediately killed Saktri and ate him up as a tiger eats up the animal it is fond of.

41. Having seen Saktri thus killed, Vishwamitra again urged that Rakshasha (within the king) to kill the other sons of Vashistha.

42. He (the Rakshasha) devoured in anger all the sons of the illustrious Vashistha,—the younger brothers of Saktri,—as a lion devours small animals.

43. Having learnt that his sons had been caused to be killed by Vishwamitra, Vashistha patiently bore his grief, as the great mountain bears the earth.

44. That best of Rishis, that foremost of all intelligent men (Vashistha), resolved rather to sacrifice his own life than to exterminate the race of the Kushikas.

45. The illustrious Rishi threw himself down from the summit of the Meru mountain, but he descended on the stony ground as if it was a heap of cotton.

46. O son of Pandu, when the illustrious (Rishi) found that he was not killed by that fall, he made a huge fire in that great forest and entered it.

47. The fire, though blazing fearfully, did not consume him. O chastiser of foes, that blazing fire seemed to him cool.

48. Then seeing the sea (before him), the great Rishi, afflicted with grief, tied a heavy stone to his neck and threw himself into its waters.

49. The great Rishi was with great force brought by the waves to the shore. He then returned to his hermitage with a sorrowful heart.

Thus ends the hundred and seventy eighth chapter, the grief of Vashistha, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXIX.

(CHAITRARATHA PARVA)—*Contd.*

The Gandharva said :—

1. Seeing his hermitage bereft of his children, the Rishi, afflicted with grief, again came out of it.

2. O Partha, (in course of his wandering), he saw a river swollen with the waters of the rainy season, it was sweeping away many trees and plants that grew on its banks.

3. O descendant of Kuru, seeing this, the sorrowful Rishi began to ponder and thought that he would certainly be killed if he fell into its waters.

4. Thereupon the great Rishi tied himself with very strong cords and fell in grief into the waters of that great river.

5. O chastiser of hostile ranks, the river, having torn those cords and making him free of them, cast him on the land.

6. Having been freed from the cords, the great Rishi rose (from the shore) and he gave that river the name of *Bipasha*.

7. Seeing oppressed with grief, that Rishi could not from that time stay at one place. He went to the mountains, rivers, and lakes.

8. Seeing once more the river *Himavati* of terrible appearance and full of fierce animals, the Rishi threw himself into its waters.

9. That best of rivers, thinking the Brahmana to be fire, immediately fled away in a hundred different streams, and thence was she called the *Sadadru*.

10. Thereupon, seeing himself again in dry land (he said), "(Alas)! I am not able to die by my own hands." Saying this, (the Rishi) again went to (his own) hermitage.

11. When he was thus returning, crossing various mountains and countries, his daughter-in-law Adhrisanti was following him.

12. He heard from behind, as she neared him, the sound of the well-explained recitations of the Vedas with its six ornaments (of elocution).

13. He said, "Who is it that follows me?" His daughter-in-law replied, "I am Adhrisanti, the wife of Saktri. I am an ascetic woman, engaged in asceticism."

Vashistha said:—

14. O daughter, whose is this sound of the recitations of the Vedas with their Angas, that is heard by me and (which is exactly) like the recitations of the Vedas and the Angas by Saktri?

Adhrisanti said:—

15. In my womb is a child begotten by your son Saktri. He has been here (studying the Vedas) for twelve years. You have heard the recitations (of the Vedas) by that Rishi.

The Gandharva said:—

16. Having been thus addressed by her, that best of Rishis, Vashistha, became exceedingly glad. O Partha, saying, "There is a child (of my race)", he refrained from self-destruction.

17. The sinless (Rishi), accompanied by his daughter-in-law, returned (to his hermitage). He saw (one day) Kalmashapada sitting in a solitary forest.

18. O descendant of Bharata, on seeing him the king at once rose in anger and as he was possessed with the Rakshasha, he desired to devour the Rishi.

19. Seeing that king of cruel deeds, Adhrisanti spoke thus to Vashistha in anxiety and fear,

20. "O illustrious Sir, the fearful Rakshasha (looking) like Death himself armed with his staff is coming towards us with a wooden club in his hand.

21. O illustrious Sir, O best of all learned men in the Vedas, there is none else except you in the world who can restrain him to-day.

22. O illustrious Sir, save me from this cruel wretch of fearful appearance. The Rakshasha is cetainly coming towards us to devour us.

Vashistha said:—

23. O daughter, do not fear; there is nothing to be afraid of from any Rakshasha. There is no fear from this Rakshasha whom you see coming.

24. He is the king Kalmashapada, celebrated in the world as being a very powerful (monarch). That fearful man lives in this forest.

The Gandharva said:—

25. O descendant of Bharata, the illustrious and the effulgent Rishi Vashistha, seeing him advancing, stopped him by uttering a loud roar.

26. Sprinkling over him water sanctified by *Mantras* (incantations), he freed the king from the terrible curse.

27. He (the king) had been overwhelmed by the effulgence of Vashistha's son, as the sun by the planet (Rahu) at the time of an eclipse.

28. Having been thus freed from the Rakshasha by that Brahmana (Vashistha) the king illuminated the great forest by his splendour, as the sun illuminates the evening clouds.

29. Regaining his consciousness, the king saluted the Rishi with joined hands, and he thus spoke to that best of Rishis Vashistha.

30. "O illustrious Sir, I am the son of Sudasa; O excellent Rishi, I am your disciple. Tell me what is your desire now, and what I am to do."

Vashistha said:—

31. O king of men, my desire has been fulfilled at the proper time. Return to your kingdom and rule your subjects. Never (again) disregard the Brahmanas.

The King said:—

32. O illustrious Sir, I shall never again disregard the best Brahmanas. In obedience to your command, I shall properly worship the Brahmanas.

33. O best of the twice-born, O best of all men learned in the Vedas, I desire to obtain from you that by which I may be freed from the debt I owe to the race of Ikshaku.

34. O excellent man, you should grant me a son, I desire to have, who will possess beauty, accomplishments and good behaviour.

The Gandharva said:—

35. The best of the twice born, ever devoted to truth, Vashistha, replied to that great bowman, the king saying, "I will give."

36. O king of men, after sometime, Vashistha, accompanied by him (the king), went to his capital, known all over the world by the name of Ayodhya.

37. The people came out in joy to receive the sinless and the illustrious one, as the celestials do their chief (Indra).

38. The king accompanied by the great Rishi Vashistha entered without delay his auspicious capital.

39. The citizens of Ayodhya saw the king accompanied by his priest (Vashistha), as if he were the rising sun.

40. The king, most handsome of all handsome men, filled Ayodhya with his splendour, as the autumnal moon fills the whole sky with his splendour.

41. His (king's) mind was filled with joy on seeing that excellent city with its well-watered and well-swept streets, and with banners and pendants flying all around.

42. O descendant of Kuru, that city, full of well-fed and happy men, looked as gay as Amaravati with the presence of Indra.

43. After the royal sage (the king Kalmashapada) had entered that excellent city, the queen at his command, came to Vashistha.

44. The best of Rishis, Vashistha, made an agreement with her, and he united himself with her according to the highest ordinance.

45. Thereupon, when the queen conceived by him, that best of Rishis (Vashistha), receiving the salutation of the king, went away to his hermitage.

46. When she had borne the conception for a long time, the illustrious lady tore open her womb with a piece of stone.

47. Thus was born after a conception of twelve years that best of men, that royal sage, Asmaka, who founded Pandavya (a city).

Thus ends the hundred and seventy ninth chapter, the birth of the son of Saudashya in the Chaitraratha of the Adi Parva.

CHAPTER CLXXX.

(CHAITRARATHA PARVA)—*Contd.*

The Gandharva said:—

1. O king, residing in the hermitage, Adhrisanti gave birth to a son who was the perpetuator of Saktri's race and who was like a second Saktri.

2. O best of the Bharata race, that best of Rishis, that illustrious man (Vashistha), himself performed the usual birth ceremonies of his grandson.

3. Because the Rishi Vashistha had determined to kill himself, but had refrained from doing it as soon as he heard of the conception, the child (when born) was known in the world by the name of *Parasara*.

4. That virtuous-minded man (Parasara) knew from the day of his birth Vashistha as his father and behaved towards him as such.

5. O son of Kunti, O chastiser of foes, the child called the Brahmana Rishi Vashistha as "father" before his mother Adhrisanti.

6. Heaing the well-explained word "father" uttered sweetly by her son, Adhrisanti with tearful eyes thus spoke to him,

7. "O child, do not addess your father's father as your father. O son, your father was devoured by a Rakshasha in another forest.

8. O sinless one, he is not your father whom you consider to be (your father). The reverend man is the father of your illustrious father."

9. Having been thus addressed, that truthful and excellent Rishi became grieved, and that high-souled man resolved to destroy the whole creation.

10. Seeing him resolved in doing this, that high-souled and greatly ascetic Rishi, that best of all men learned in the Vedas, that son of Mitravaruna, that Rishi acquainted with the positive truth, Vashistha, prevented him (from accomplishing his desire by arguments). Hear them (now).

Vashistha said:—

11. There was a great king, known by the name of Kritavirja. That best of kings

was in the world the disciple of the Veda-knowing Vrigus.

12. O child, after performing the Soma sacrifice, the king gratified the receivers of the first portions of Yagma (Brahmanas) with large presents of rice and wealth.

13. When that best of kings went to heaven, his descendants were in want of wealth.

14. Knowing that the Vrigus were rich, those kings all went in the garb of beggars to those best of Vrigus.

15. Some of the Vrigus to save their wealth buried it under the earth, and some from the fear of Kshatryas gave away their wealth to the Brahmanas.

16. O son, some of the Vrigus, finding no other alternative, gave their wealth to the Kshatryas as much as they desired.

17. (It happened, however) that some Kshatryas, in digging at pleasure a certain house of a Vrigu, came upon a large treasure.

18—19. All those best of Kshatryas assembled there saw that treasure. Enraged at the supposed deceitful conduct of the Vrigus, those great men killed them all with their arrows, though they asked for protection. Roaming over the world, they killed even the embryos (that were in the wombs of the Vrigu-women.)

20. When they were thus killed, many Vrigu women fled in fear and took shelter in the inaccessible mountains of the Himalayas.

21. One amongst them, a lady of tapering thighs, desiring to perpetuate her husbands's race, kept a greatly energetic embryo hidden in one of her thighs.

22. A Brahmana woman came to know this fact, and she went to the Kshatryas and out of fear reported it to them.

23. Thereupon the Kshatryas went with the intention of destroying that embryo and saw the Brahmana lady blazing in her own splendour.

24. On this the child in her thigh came out tearing open the thigh, and dazling the eyes of the Kshatryas like a mid-day sun.

25. Thereupon they (the Kshatryas), having been deprived of their sight, began to wander over those inaccessible hills. Being very much distressed for the loss of sight, the kings went to ask the protection of the faultless Brahmana lady in order to get back their sight.

26. Afflicted with sorrow and looking like fire blown out on account of the loss of sight, those Kshatryas addressed that illustrious lady with anxious heart.

27. "When we shall be restored to sight by your grace, we shall go away together with our sinful acts.

28. O handsome lady, you with your son should show mercy on us. You should favour these kings by granting them their sight."

Thus ends the hundred and eightieth chapter, the history of Aurva, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXXI.

CHAITRARATHA PARVA)—*Contd.*

The Brahmani said:—

1. O children, I have not taken your eye-sight, nor am I angry with you. This child of the Vrigu race is certainly angry with you.

2. O children, there is no doubt your eye-sight has been destroyed by this high-souled (Vargava) whose wrath has been kindled on remembering the massacre of his race.

3. O children, when you were destroying even the embryos of the Vrigu race, this child was held by me in my thigh for one hundred years.

4. So that he may do good to the Vrigu race, the entire Vedas with their six Angas came to him when he was in the womb.

5. Being enraged at the slaughter of his fathers; he desires to kill you, it is by his celestial effulgence that your eye-sight has been destroyed.

6. O children, therefore, pray to my this excellent son, born of my thigh. Propitiated by your homage, and by your bowing down your head to him, he may restore your eye-sight.

7. Having been thus addressed, all the kings addressed that thigh-born child, saying, "Be propitious"; and the child became propitious to them.

8. As he was born after tearing open his mother's thigh, that excellent Brahmana came to be known throughout the world by the name of *Aurva*.

9. Regaining their eye-sight, the kings returned (to their homes), and that descendant of Vrigu resolved in his mind to overcome the world.

Vashistha said:—

10—11. O child, the high-souled man set his heart on the destruction of all creatures. In order to pay homage to his massacred ancestors, that descendant of the

Vrigu race engaged himself in the severest penances with the object of destroying the whole creation.

12. He afflicted the worlds with the celestials, the Asuras and the men by his greatly severe penances; and he thus gratified his ancestors.

13. On learning what their son was doing in order to gratify their race, the Pitris all came to him from their region and said.

The Pitris said:—

14. O Aurva, O son, fierce you have become by your asceticism. Your power has been seen by us. Be propitious to the worlds; control your anger.

15. O child, it was not from incapacity that the self-controlled Vrigus were all indefferent to their own destruction caused by the murderous Kshatryas.

16. O child, when we grew tired with our long life, then it was that we desired our own death at the hands of the Kshatryas.

17. The wealth that the Vrigus have kept hidden under the earth had been placed there with the object of enraging the Kshatryas and creating a quarrel with them.

18. O best of the twice born, of what use could wealth be to us who were desirous of obtaining heaven? Our treasurer (in heaven) has kept large treasures for us.

19. When we found that death could by no means overtake us all, then, O child, we considered this to be the best means (of destroying us.)

20. O child, those that commit suicide never attain to the blessed regions. Considering this, we abstained from self-destruction.

21. O child, that which you desire to do is not pleasing to us. Therefore, control your mind and abstain from overcoming the whole world.

22. O child, O son, do not destroy the Kshatryas, nor the seven worlds. Destroy your this anger which stains your ascetic effulgence.

Thus ends the hundred and eighty-first chapter, stopping Aurva, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXXII.

(CHAITRARATHA PARVA)—*contd.*

Aurva said:—

1. O Pitris, the vow I uttered in anger for the destruction of all the worlds must not be in vain.

2. I cannot consent to be one whose anger and vows are fruitless. This my anger will certainly consume me (if I do not accomplish my vow), as fire consumes the dry wood.

3. The man, who suppresses his anger excited by a just cause, becomes incapable of duly compassing the *Threebarga* (Dharma, Artha and Kama.)

4. The wrath, that the kings, desirous of subjugating the whole world, display, has its use. It serves to restrain the wicked and protect the honest.

5. When I was lying unborn within my mother's thigh, I heard the petious cries of my mother and other women of the Vrigu race as they were being massacred by the Kshatryas.

6. O Pitris, when those wretches, the Kshatryas, were exterminating the Vrigus together with the unborn children of their race, anger filled my soul.

7. My mother and the other women of our race, each in a state of advanced pregnancy,—and my father also,—though exceedingly afflicted, did not get a protector in all the world.

8. When the Vrigu women did not find a single protector, my blessed mother held me (hidden)in one of her thighs.

9. If there be a punisher of crimes in the world, no one in all the worlds could dare commit a crime.

10. If sin does not find any punisher, then many men live in sinful acts.

11. The man who having power to punish sin, does not do so, knowing that a sin has been committed, is himself defiled by that sin.

12. The kings and others, who were capable of protecting my fathers, did not protect them, neglecting to perform their duty by giving themselves up to the pleasures of life. Therefore, I have just cause to be enraged. I am the lord of creation,—I am incapable of obeying your command.

14. Capable as I am of punishing this crime, if I abstain from doing it, men will once more have to undergo a similar persecution.

15. The fire of my wrath, which is ready to consume the worlds, if suppressed, will certainly consume me by its own energy.

16. O masters, I know you always seek the good of the worlds. Therefore, instruct me as to what may be good to myself or to the worlds.

The Pitris said :—

17. Throw this fire of your wrath which desires to consume the worlds into the waters. That will do you good. The worlds rest on water.

18. Every juicy substance is full of water; indeed the whole universe is full of water. Therefore, O best of the twice born, throw this your anger into the waters.

19. O Brahmana, if you desire it, let this fire of your wrath remain in the great ocean, cansuming its water, for we have heard the worlds are made of water.

20. O sinless one, in this way your word will be made true, and the worlds with the celestials will not be destroyed.

Vashistha said :—

21. Thereupon Aurva threw the fire of his wrath into the abode of Varuna (sea) and that fire consumes the waters of the great ocean.

22. Assuming a greatly fearful head (that of a horse) and emitting fire from its mouth, it consumes the waters of the great ocean. The men learned in the Vedas call it *Vadabamukha*.

23. O Parasara, O foremost of all wise men, you are acquainted with the higher regions,—you should not destroy the world.

Thus ends the hundred and eighty second chapter, the history of Aurva, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXXIII.

(CHAITRARATHA PARVA)—*Contd.*

The Gandharva said :—

1. Having been thus addressed by the illustrious Vashistha, the Brahmana Rishi (Parasara) controlled his world-destroying wrath.

2. But the greatly effulgent Parasara, the son of Saktri,—the foremost of all persons learned in the Vedas,—performed a great Rakshasha-sacrifice.

3. Remembering the slaughter of Saktri, the great Rishi began to consume the Rakshashas, young and old, in the sacrifice that he performed.

4. Vashistha from his desire of not obstructing this second vow (of his grandson) did not prevent him from destroying the Rakshashas.

5. The great Rishi (Parasara) sat in that sacrifice before three blazing fires, himself looking a fourth fire.

6. Like the sun emerged from the clouds, the firmament was illuminated by that stainless sacrifice in which large were the libations of *Ghee* poured.

7. Then Vashistha and the other Rishis regarded that Rishi, blazing with his own energy, as if he were a second sun.

8. Then the great and the liberal-minded Rishi Atri came to that place with the desire of ending that sacrifice, a highly difficult act for any others.

9. O chastiser of foes, there also came Pulastya, Pulaha, Kratu and Mahakratu with the desire of saving the Rakshashas.

10. O best of the Bharata race, O Partha, seeing that many Rakshashas had been already killed, Pulastya spoke thus to that chastiser of foes, Parasara,

11. "O child, I hope there is no obstruction to your this sacrifice. Do you take, pleasure, O child, in destroying the Rakshashas who know nothing of your father's death.

12. You should not thus destroy all creatures. O son, it is not a (proper) act for the Brahmanas devoted to asceticism.

13. O Parasara, peace is the highest virtue; therefore practise peace. O Parasara, being such a superior man, you (should not) consider sinful acts to be for your good.

14. You should not transgress against Saktri who was learned in all the precepts of religion. You should not exterminate my creatures.

15. O son of Vashistha, what befell your father all came upon him on account of his own curse. It was for his own fault that Saktri was taken to heaven.

16. O Rishi, no Rakshasha was capable of devouring him; he himself provided for his death.

17. O Parasara, Vishwamitra was mere an instrument in that matter. The king Kalmashapada, also ascending heaven, enjoy great happiness.

18. Saktri and other sons of the great Rishi Vashistha are all even now in great happiness enjoying themselves with the celestials.

19—20. O great Rishi, all this was known to Vashistha. O child, O grandson of Vashistha, you have been in this sacrifice only an instrument in the destruction of those innocent Rakshashas. Be blessed. Give up this sacrifice. Let it come to an end.

The Gandharva said :—

21. Having been thus addressed by Pulastya and the intelligent Vashistha, the

great Rishi, the son of Saktri (Parasara), brought that sacrifice to an end.

22. He (Parasara) threw away the fire that was kindled for the Rakshasha-sacrifice into the great forest on the north of the Himalayas.

23. There that fire may be seen to this day, always devouring in all seasons the Rakshashas, trees and stones,

Thus ends the hundred and eighty third chapter, the history of Aurva, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXXIV.

(CHAITRARATHA PARVA)—*Contd.*

Aryuna said:—

1. Why did the king Kalmashapada command his queen to go to his preceptor, that foremost of all men learned in the Vedas?

2. Why did that great and illustrious Rishi Vashistha,—knowing as he knew all the great precepts of relegion,—went to a woman to whom he should not go?

3. O friend, was this an act of sin on the part of Vashistha? I ask, you should remove my these doubts.

The Gandharva said:—

4. O Dhananjaya, O irrepressible hero, listen to me as I answer the question you have asked me in respect of Vashistha and that chastiser of foes the king (Kalmashapada).

5. O best of the Bharata race, I have told you how the king Kalmashapada was cursed by Saktri, the illustrious son of Vashistha.

6. Thus comming under the influence of that curse, that chastiser of foes, the king with his eyes whirling in anger came out of the city with his wife.

7—8. Going to a solitary forest, he roamed with his wife. He roamed under the influence of the curse in the terribly resounding forest, abounding in various beasts and other animals, overgrown with numerous plants and creepers, and full of many large trees.

9. One day becoming very much oppressed with exceeding hunger, he searched for some food. He saw in a certain solitary wood

10. A Brahmana and a Brahmani engaged in sexual intercourse. Seeing him, they fled away in fear, their desire being unfulfilled.

11. Pursuing them the king seized the Brahmana by force. Seeing her husband thus seized, the Brahmani said,

12. "O king of excellent vows, listen to what I say; it is known all over the world that you are born in the solar dynasty.

13. You are always steadily engaged in performing virtuous acts,—you are ever engaged in serving your superiors; O irresistible hero, though you are deprived of your senses by the curse, you should not commit sin.

14. On my season's coming, I was united with my husband in order to get offspring; but I have not been successful.

15—16. O best of kings, be propitious to me, liberate my husband." While she was thus crying, the king like a cruel wretch devoured her husband as a lion devours a deer. The tears that fell from her eyes on the ground on account of her anger

17. Blayed up like a fire and consumed every thing in that place. Then afflicted with the death of her husband,

18—20. The Brahmani cursed the royal sage Kalmashapada in anger. "O wretch, because you have to-day cruelly devoured in my very sight my illustrious and beloved husband when I was not gratified, therefore you shall by my curse meet with an instant death when you will unite yourself with your wife in season. That Rishi Vashistha, whose son you have devoured,

21. Will unite himself with your wife to beget a son. O worst of kings, that son will be the perpetuator of your race."

22. Having thus cursed him, that blessed lady of the Angirasha race entered the blazing fire in his very presence.

23. O chastiser of foes, the illustrious Vashistha immediately knew all this by his great asceticism and spiritual sight.

24. After a long time the royal sage (Kalmashapada) became freed from the curse. And (then one day) he went to his wife Madayanti in her season, but she prevented him.

25. Maddened by desire, the king had no recollection of the curse. Hearing the words of the lady (his wife), that best of kings became very much alarmed.

26. O best of kings, recollecting the curse, he was very sorry for what he had done. It was for this reason and on account of the Brahmani's curse the king appointed Vashistha to beget a son on his wife.

Thus ends the hundred and eighty-fourth chapter, the history of Vashistha; in the Chaitraratha of the Adi Parva.

CHAPTER CLXXXV.

(CHAITRARATHA PARVA)—*contd.*

Aryuna said :—

1. O Gandharva, you are acquainted with every thing. Tell us therefore what Veda-knowing Brahmana is fit to be appointed as our priest ?

The Gandharva said :—

2. There is a shrine in this forest, it is called Utkachaka. The younger brother of Devala, Dhaumya, is engaged there in ascetic penances. If you desire, you can appoint him as your priest.

Vaishampayana said :—

3. Then Aryuna, being highly pleased, gave the Gandharva his fire-weapon with due ceremonials ; and he thus spoke to him,

4. "O best of the Gandharvas, let the horses you give us remain with you for sometime. When the time will come, we shall take them from you. Then he said to him, "Be blessed" "Be blessed."

5. Then the Gandharva and the Pandavas, respectfully saluting one another, left the charming banks of the Bhagirathi and went away wherever they liked.

6. Thereupon, O descendant of Bharata, the Pandavas went to the shrine of Utkachaka and to the hermitage of Dhaumya. They then installed Dhaumya as their priest.

7. Dhaumya, the foremost of all men learned in the Vedas, received them with the offerings of wild fruits and roots and consented to be their priest.

8—9. Having obtained that Brahmana as their priest, the Pandavas with their mother, constituting the sixth of the party, thought their wealth and kingdom had been already regained and the daughter of the Panchala king already obtained in the *Saimvara*. Those best of the Bharata race, having obtained the preceptor Dhaumya as their priest, considered themselves as placed under a protector.

10. The preceptor (Dhaumya) was acquainted with the mystery of the Vedas ; he was liberal-minded,—he made the virtue and all-knowing sons of Pritha his spiritual disciples.

11. That Brahmana, seeing those heroes endued with intelligence, strength, and perseverence like the celestials, considered that they were already restored to their wealth and sovereignty by virtue of their own accomplishments.

12. Benedictions having been uttered on them by that Brahmana, those kings of men resolved to go with him to the *Saimvara* in the country of the Panchalas.

Thus ends the hundred and eighty fifth chapter, the appointment of Dhaumya as priest, in the Chaitraratha of the Adi Parva.

CHAPTER CLXXXVI.

(CHAITRARATHA PARVA)—*Contd.*

Vaishampayana said :—

1. Then those best men, the five Pandava brothers, set out to see Draupadi, the (Panchala) country and the festivities (of *Saimvara*.)

2. Those best of men, those chastisers of foes, saw with their mother many Brahmanas on their way going together (towards Panchala).

3. O king, those *Brahmacharis*, those Brahmanas, asked the Pandavas, "Where are you going ? Whence have you come ?"

Yudhisthira said :—

4. O best of the twice-born, know, Sirs, that we are five brothers travelling with our mother. We are now coming from Ekachakra.

The Brahmanas said :—

5. Go even this very day to the house of the Panchala Drupada. There will be held a great *Saimvara*, in which a large sum of money will be spent.

6. We are going there ; let us go together. Extraordinary festivities will take place there.

7. The daughter of the illustrious Jagmasena Drupada was born from the sacrificial altar, with eyes like lotus leaves,

8. With features faultless, and with beauty, youth and intelligence ; she is the sister of the powerful Dhristadyumna, the (would be) slayer of Drona,

9. Who rose as a mighty-armed hero with natural armour, sword, bow and arrows from the blazing fire,—himself looking like a second fire.

10. His sister is the slender waisted and faultless featured Draupadi, whose body emits the perfume of lotus over full two miles around.

11. That daughter of Jagmasena will select a husband in a *Saimvara*. We are going there to see her and witness the great celestial-like festivities.

12. The kings and princes who are performers of sacrifices in which *Dhakshina* is large, who are devoted to study, who are pure, who are high-souled and vow-observing,

13. Who are young and handsome, who are great car warriors and accomplished in arms, will all be present there from various countries.

14. Being desirous of victory (to be successful in obtaining Draupadi) those kings, will all give away much wealth, kine, food and other articles of enjoyments.

15. Taking all that they will give, seeing the *Saimvara* and enjoying the festivities, we shall then go wherever we like.

16. There will come (in that *Saimvara*) from many countries, the actors, the singers of king's penegeries, the dancers, the reciters of Puranas, the heralds and the powerful athelets.

17. O high-souled men, seeing all these wonderful sights and taking what will be given away, you will also return with us.

18. You are handsome, you look all like the celestials; it may be that seeing you, Krishna may chose some one amongst you, superior to the rest, (as her husband),

19. Your this brother is handsome and is endued with beauty; he is also mighty-armed; engaged in (athletic) encounters,) he may by chance earn great wealth.

Yudhisthira said:—

20. We shall all go with you to see that great festivity, that *Saimvara* of (the Panchala) maiden.

Thus ends the hundred and the eighty sixth chapter, the departure of the Pandava, in the Saimvara of the Adi Parva.

CHAPTER CLXXXVII.

(SAIMVARA PARVA)—*Continued.*

Vaishampayana said:—

1. O Janamejaya, having been thus addressed, the Pandavas proceeded towards the Southern Panchala country, ruled over by the king Drupada.

2. On their way the heroic Pandavas saw the illustrious, the pure-souled and the perfectly sinless Rishi Dwaipayana.

3. Duly worshipping the Rishi and being saluted by him,—when their conversation came to a close, they proceeded by his command to the palace of Drupada.

4. Those great car-warriors slowly walked on, stopping on forests and on (the banks of) lakes which they found to be charming.

5. The sons of Pandu, devoted in study, amiable, sweet-speeched and pure in acts, at last arrived in the country of the Panchalas.

6. After seeing the city and also the barracks, the Pandavas, took up there quarters in a potter's house.

7. Adopting the life of the Brahmanas, they begged their food there (in that city). No man recognised those heroes when they stopped there.

8. Jagmasena always cherished the wish of bestowing (his daughter) Krishna on Kiriti (Aryuna), the son of Pandu, but he never spoke it to any body.

9. O Janamejaya, O descendant of Bharata, thinking of the son of Kunti (Aryuna), the Panchala king caused a very stiff bow to be made incapable of being bent by any man except Aryuna.

10. Causing a machinery to be erected in the sky, the king set up a mark to be shot through that machinery.

Drupada said:—

11. He, who will string this bow, and he who will be able to shoot the mark above the machinary with these ornamented arrows, will obtain my daughter.

Vaishampayana said:—

12. With these words, the king Drupada proclaimed the *Saimvara*. O descendant of Bharata, having heard this, all the kings came there.

13. There came also many illustrious Rishis desirous of seeing the *Saimvara*. O king, Duryodhana and the Kurus, accompained by Karna, also came there.

14. There came also many illustrious Brahmanas from many countries. The kings and princes were duly worshipped by the illustrious Drupada.

15. All the citizens,—making a deep noise as that of the ocean,— took their seats on the platforms with the desire of seeing the *Saimvara*.

16. The kings and princes entered the palace (of *Saimvara*) through the north east gate. The arena was built on a plane and on an auspicious ground on the north east of the city. The *Samajbata* (arena) was surrounded by palaces, and it was enclosed on all sides by a wall and a moat,—it was ornamented with gates and arches, and covered all over with a beautiful canopy.

18. It resounded with the notes of thousands of trumpets,—it was scented with *Aguru* (black aloe), ornamented with garlands and sprinkled with the sandal water paste.

19. It was surrounded on all sides by high and white mansions looking like the cloud-kissing peaks of the *Kailasha* (mountain).

20. Their windows were covered with net-works of gold and their walls set with diamonds and precious stones. Their staircases were easy of ascent, and the floors were covered with rich carpets and robes.

21. They were scented with *Aguru*, and adorned with wreaths and garlands of flowers; they were all white and spotless like the necks of the swans. Their fragrance could be perceived from a *Yoyona*.

22. Each of them contained one hundred doors wide enough to admit a crowd all at once; they were adorned with costly beds ornamented with various metals; they looked like the peaks of the Himalayas.

23. In them lived all the kings, adorned with various kinds of ornaments, and each boasting to get possession of the maiden.

24—26. When those best of kings, who were adorned with the fragrant paste of *Aguru*, who were greatly powerful, noble-minded, liberal, devoted to Brahmanas, beloved of the whole world for their good deeds and the protectors of their kingdoms, took their respective seats, the people of the city and the country who had come to see Krishna and who had already taken their seats on the excellent platforms all around saw them.

27. The Pandavas sat there in the arena with the Brahmanas and saw the great affluence of the Panchala king.

28. O king, that assemblage daily increased (in bulk,) and it looked gay with (the performances of) actors and dancers. Large presents of wealth were also made.

29—30. When this grand assembly continued (for 15 days,) then on the sixteenth day, O best of the Bharata race, Draupadi, having bathed, attired in the best robes and adorned with all ornaments, entered the arena carrying in her hand a golden dish on which there were a garland of flowers and other offerings of the *Arghya*.

31. The priest of the lunar race,—that holy Brahmana learned in the Mantras,—kindling the sacrificial fire in all due forms poured libations of *Ghee*.

32. Gratifying Agni and making the Brahmanas utter the formula of benediction, he stopped all the musical instruments (that were then being played) all around.

33—34. O king, when the arena became perfectly still, Dhristadyumna, possessing a voice like that of kettle-drums or clouds, taking hold of his sister's arm, stood in the midst of the assembly and spoke these sweet words of excellent import with a voice as that of the clouds.

Dhristadyumna said:—

35. Hear, O ye assembled kings,—this is the bow, that is the mark, and these are the arrows. Shoot the mark through the orifice of the machine with these fine sharp arrows.

36. Truly do I say,—he who possessing noble birth, beauty and strength will achieve this great feat, shall obtain to-day for his wife this my sister Krishna.

Vaishampayana said:—

37. Having thus addressed the assembled kings, Drupada's son (Dhristadyumna) then spoke thus to his sister, reciting to her the names and the lineage and the achievements of those assembled potentates.

Thus ends the hundred and eighty seventh chapter, the words of Dhristadyumna, in the Saimvara of the Adi Parva.

CHAPTER CLXXXVIII.

(SAIMVARA PARVA)—*Contd.*

Dhristadyumna said:—

1. Duryodhana, Durvishaha, Durmukha, Dushpradharsana, Vivensati, Vikarna, Saha, Dushashena,

2. Yuyutsu, Vayuviga, Bhima, Vigarava, Ugrayudha, Valaki, Kanakayu, Virochona,

3. Sukundala, Chitrasena, Suvarcha, Kanakadhwaja, Nandaka, Vahusali, Tuhanda, Vikakala,—

4. These and others are the greatly powerful sons of Dhritarastra. These heroes have all come with Karna for your hands.

5. Numerous other illustrious kings,—the best of Kshatryas, (have also come for you). Sakuni, Sauvala, Vrishaka, Vrihadvala,

6. These sons of the king of Gandhara have also come. The foremost of all wielders of arms, Ashwathama and Bhoja

7. Have come here adorned with every ornament. The kings, Vrihanta, Manimana, Dandadhara,

8. Sahadeva, Jayatsena, Meghasandhi, Virata with his two sons, Sankhya and Uttara,

9. Vardhakshemi, Susarma, Senavindu, Suketu with his two sons, Surama and Suvarcha,

10. Suchitra, Sukumara, Vrika, Satyadhriti, Suyadhiraja, Rochamana, Nila, Chitrayudha,

11. Angsumana, Chekitana, the mighty Srinimana, Chandrasena, the son of the mighty Suvadrasena both the father and the son,

12. Jalasandha, Vadanda, Danda, Pandraka, Vasudeva, the mighty Bhagadatta,

13. Kalinga, Tamralipta, the king of Pattana, the king of Madra, the great car-warrior Salya with his son,

14. The heroic Rukmangada, Rukmaratha, Somodatta of the Kuru race with his three sons,

15. All great heroes and car-warriors, all these have assembled here. Bhuri, Bhurisrava, Sala, Sudakshina, Kambhoja, the Paurava Dridawnhauwa,

16. Brihatvala, Sushena, Sivi, the son of Ushinara, Patacharnihanta, the king of Karusah,

17. Sankersana, (Valadeva) Vasudeva (Krishna), the mighty son of Rukmini, Samva, Charudeshna, the son of Pradyumna, Gada,

18. Akrura, Satyaki, the high-souled Uddhava, Kritavarma, the son of Hrideka, Pritha, Vipritha,

19. Viduratha, Kanka, Sanka, Gavashna, Ashavaha, Aniruddha, Samika, Saranyaya,

20. Heroic Vatapati, Jellaha, Pundaraka, the powerful Ushinara,—all these are known as Vrishnis,

21. Bhagiratha, Vrihatkshatra, the son of Sindhu, Jayadhrata, Vrihatratha, Valhika, the great car-warrior Srutaya,

22. Uluka, Kaitava, Chitrangada, Suvangada, the intelligent Vatsaruga, the king of Kosala,

23. Sishupala,—the powerful Jarasandha,—these and many other kings, of many countries,

24. And all the Kshatryas celebrated in the world, O amiable sister, have come for your hand. O blessed girl, these powerful men will (try to) shoot the mark. Among these (heroes) you shall choose him as your husband who will (be able to) shoot the mark,

Thus ends the hundred and eighty eighth chapter, the recitations of the kings' lineage, in the Saimvara of the Adi Parva.

CHAPTER CLXXXIX.

(SAIMVARA PARVA)—*Contd.*

Vaishampayana said :—

1. These youthful princes, adorned with ear-rings, boasted at one another; and each regarding himself as the most accomplished in arms and endued with prowess, they stood up brandishing their weapons.

2—3. Intoxicated with the pride of beauty, prowess, lineage, knowledge, wealth and youth, they were like the Himalayan elephants mad in the season of rut. Staring at one another with jealousy, and being influenced by the god of desire, they suddenly rose up from their royal seats, each exclaiming, "Krishna will be mine."

4. Those Kshatryas, assembled in that arena, each eagerly desiring to win the daughter of Drupada, appeared like the celestials standing round Uma, the daughter of the Mountain king.

5. Their bodies being afflicted with the arrows of the god of love, and their hearts completely lost in Krishna (Draupadi), the kings descended into the arena; and they felt jealousy against even their own friends for the sake of the daughter of Drupada.

6. There came also (in the sky) the celestials on their cars, with the Rudras, the Adityas, the Vasus, the twin Ashwinis, the Sadhyas, all the Marutas and the lord of wealth (Kuvera) with Yama at their head.

7. There came also the Daityas, the Suparnas, the great Nagas, the celestial Rishis, the Guhakas, the Charanas, Vishwavashu, Narada, Parvatya, and the chief Gandharvas with the Apsaras.

8. Halayuda, (Valarama) Janardana (Krishna), the chiefs of the Vrishni, Andhaka and Yadava tribes, all ever obedient to Krishna,—were also there viewing the scene.

9. Seeing these five (Pandavas) like mad elephants,—the best of their species,—which come attracted towards a lake overgrown with lotuses, like fire covered with ashes and, the foremost of the Yadus, Krishna, began to reflect.

10. He said to Rama (Balarama), "That is Yudhisthira, that is Bhima with Jishnu (Aryuna), and these are the two heroic twins (Nakula and Sahadeva)." Observing them slowly (one after the other) (Vala) Rama cast a pleased glance on Janardana (Krishna).

11. Biting their nether lips in wrath, the other heroes, those sons and grandsons of kings, with their eyes, hearts and thoughts

set on Krishna alone, looked at Drupada only with their expanded eyes and did not notice the Pandavas.

12. On seeing Draupadi the mighty armed sons of Pritha and also the heroic and the illustrious twins were all struck with the arrows of the god of love.

13—14. Crowded with celestials, Rishis Gandharvas, Suparnas, Nagas, Asuras, and Sidhyas, filled with the celestial perfumes, scattered over with celestial flowers, resounding with the kettle-drums and the deep hum of infinite voices and echoing with the softer music of the flute, the Bina and the tabor, the cars of the celestials could scarcely find a way through the firmament.

15—16. Then those kings,—Karna, Duryodhana, Salwa, Salya, Ashwathama, Kratha, Sunitha, Vakra, the ruler of Kalinga and Banga, Paudya, Paundra, the ruler of Videha, the chief of the Yavanas. and many other sons and grandsons of kings,—the rulers of countries with eyes like lotus leaves,—one after the other exhibited their own prowess for (winning) that maiden of matchless beauty.

17. Adorned with crowns, garlands, bracelets and other ornaments, possessing mighty arms, prowess, and vigour, and full of strength and energy,

18—19. Those kings could not even in their imagination string that bow of extraordinary stiffness. And those kings, in exerting with swelling lips to string that bow—each according to his strength, education, skill and energy,—were all tossed on the ground and lay motionless for some time. Their strength gone, and their crowns and garlands loosened from their persons, they panted for breath. Their ambition for wining that maiden was soon cooled down. Tossed by that stiff bow, their garlands and bracelets and other ornaments, were disordered and they uttered exclamations of woe. Having their hope of obtaining Krishna gone that assemblage of kings looked sad and woeful.

21. Seeing the plight of all those kings, that foremost of all wielders of bow, Karna, went to the place where the bow was. He quickly raised it up, stringed it and placed the arrows on the string.

22. Seeing the son of Surya,—Karna of the Suta tribe,—who was like a fire or moon or the sun,—resolved to shoot the mark, those foremost of bowmen, the Pandavas, considered that the mark had already been shot and brought down to the ground.

23. Seeing him Draupadi said in a loud voice, "I shall not choose a Suta for my husband." Laughing in vexation and casting a glance towards the sun, Karna threw aside the bow already drawn to a circle.

24. When all those assembled Kshatryas gave up the task, the heroic king of the Chedis as powerful as Yama,

25. The high-souled and determined son of Damoghosha, Shishupala, attempted to string the bow, but he himself fell on his knees on the ground.

26. Thereupon the greatly strong and powerful king Jarasandha came to the bow and stood there for some time, fixed and motionless like a mountain.

27. Tossed by the bow he too fell upon his knees on the ground. Rising up, he (at once) left for his own kingdom.

28. Then in attempting to string the bow the great hero Salya, the greatly powerful king of Madra, also fell upon his knees on the ground.

29. At last when that assemblage of kings of noble births became the subjects of derisive talk, that foremost of heroes Jishnu (Aryuna), the son of Kunti, desired to string the bow and place the arrows on the string.

Thus ends the hundred and eighty ninth chapter, the discomfiture of the kings, in the Saimvara of the Adi Parva.

CHAPTER CXC.

(SAIMVARA PARVA).—*Contd.*

Vaishampayana said:—

1. When all the kings desisted from the attempt to string the bow, the high-souled Jishnu (Aryuna) rose from among the Brahmanas.

2. Seeing him (Aryuna) possess the complexion of Indra's banner and observing that he was advancing towards the bow, the chief Brahmanas made a loud uproar by shaking their deer-skins.

3. While some of them were pleased, others were displeased and some among them possessing intelligence and foresight talked to one another thus,

4—5. "How can a stripling of a Brahmana unpractised in arms and weak in strength, string that bow which such celebrated Kshatryas like Salya and others endued with great might and accomplished in the science and practice of arms could not string?

6. If he fails to achieve success in the act which he has undertaken by his boyish restlessness the Brahmanas will be ridiculous in the eyes of all the kings.

7. Therefore stop this Brahmana and prevent him from attempting to string the bow, which he (surely) desires to do out of vanity, childish daring, and mere restlessness.

The Brahmana said :—

8. We shall not be ridiculous, nor shall we incur the disrespect of any body, or the displeasure of the sovereigns.

Vaishampayana said :—

9. The others said,—This handsome youth, who is like a trunk of a mighty elephant, whose shoulders, arms and thighs are so well-built, who in patience looks like the Himalayas,

10. Whose gait is like that of the lion, whose prowess is like that of a mad elephant, and who is so resolute, will probably accomplish the feat.

11—12. He has (surely great) strength and great energy, else he would not have gone of his own accord. There is nothing in the three worlds that Brahmanas among all mortal men cannot accomplish. Abstaining from food, living on air, eating fruits, observing severe vows,

13. And becoming emaciated and weak, the Brahmanas are ever strong in their own energy. A Brahmana should never be disregarded whether his acts be right or wrong,

14. None should consider him incapable of achieving any task that is great or little, blissful or woeful. All the Kshatryas were defeated in battle by Rama, the son of Jamadagni.

15—16. Agasta drank up the unfathomable ocean by his Brahma might. Therefore say,—"Let this youth bend the bow and string it with ease." The best of the Brahmanas said, "Be it so". The Brahmanas continued to talk thus to one another and on various matters.

17. Aryuna came to the bow and stood there like a mountain. Walking round that bow in due form,

18. Bowing his head to the giver of boons,—lord Ishana,—and remembering Krishna in his mind, he took up the bow.

19. The bow which Rukma, Sunita, Vakra, Radha's son (Karna), Duryodhana, Salya, and many other kings, accomplished in the science and practice of arms, could not string, even with great exertion, was stringed within the twinkling of an eye,

20. By Aryuna, the son of Indra, that foremost of all powerful men, that hero as powerful as the younger brother of Indra. He took up the five arrows,

21. Shot the mark, and caused it to come down on the ground through the orifice in the machinery above over which it had been placed.

22. Thereupon rose a great uproar in the sky and also a great clamour in the arena.

23. The celestials showered celestial flowers on the head of that slayer of foes Aryuna,. Thousands of Brahmanas waved their upper garments in joy.

24. The assembled kings uttered exclamations of grief and despair. Flowers were rained from the sky all over the arena.

25. The musicians struck up in concert hundreds of drums and trumpets. The bard and the heralds began to chaunt the praise of the hero in sweet strain.

26. Seeing him (Aryuna), that chastiser of foes, Drupada, became exceedingly glad, and he desired to assist Partha with his army if occasion arose.

27. When the uproar was at its highest, that foremost of all virtuous men, Yudhisthira accompanied by those foremost of men, the twins, soon left the arena to return to his lodging.

28. Seeing the mark shot and seeing also Partha who had shot the mark like Indra himself, Krishna (Draupadi) was filled with joy; and she came to the son of Kunti with a white robe and a garland of flowers.

29. That accomplisher, of inconceivable feats, having won her in the arena, was saluted with reverence by all the Brahmanas. He soon after left the arena and was followed by her who thus became his wife.

Thus ends the hundred and nintieth chapter the hitting the mark, in the Saimvara of the Adi Parva.

CHAPTER CXCI.

(SAIMVARA PARVA)—*Contd.*

Vaishampayana said :—

1. When the king expressed his desire to bestow his daughter on that Brahmana, all the assembled kings looked at one another and were filled with wrath.

The Kings said :—

2. Passing us by and regarding the assembled potentates as straw, this Drupada desires to bestow his daughter, the best of women, on a Brahmana.

3. Having planted the tree, he cuts it down when it is about to bear fruits. The

wretch does not respect us,—therefore let us kill him.

4. He does not deserve our respect or the veneration due to his age. On account of such conduct, we shall kill this wretch who insults kings with their sons.

5. After inviting all the kings and entertaining them with excellent food, he at last insults them all.

6. In this assemblage of monarchs which is like a conclave of the celestials, does he not find a single king who is equal to himself?

7. The Sruti says that the *Saimvara* is for the Kshatryas; the Brhamanas have no claim in a selection of husband (by a Kshatrya lady).

8. O kings, if this maiden does not desire to select one of us as her husband, let us throw her into fire and return to our kingdoms.

9. Though this Brahmana has done this injury to the kings out of his officiousness or avarice, he should not be still killed.

10. For our kingdoms, lives, wealth, sons and grandsons and whatever other wealth we have (in this world) all exist for the Brahmanas.

11. Something must be done (however) so that from the fear of disgrace and from the desire of maintaining that which properly belongs to the respective orders, (the impertinent interference of Brahmanas) may not cause other *Saimvaras* to end thus.

12. Having said this, those best of kings, having arms like the spiked iron maces, took up their weapons and rushed upon Drupada to kill him.

13. Seeing those kings all rushing upon him in anger with bows and arrows, Drupada sought the protection of the Brahmanas from fear.

14. But those great bowmen, those two sons of Pandu (Bhima and Aryuna), those chastisers of foes, (at once) advanced to oppose those kings rushing towards Drupada like mad elephants.

15. Thereupon all those kings and princes with their fingures cased in leather and their weapons upraised, rushed in anger towards the Karu princes, Bhima and Aryuna.

16. Then the powerful Bhima of extraordinary deeds, possessing the strength of thunder, tore up a large tree like an elephant and then devisted it of its all leaves.

17. Taking that tree, the mighty-armed Bhima, the son of Pritha, the chastiser of all foes, stood, like Yama with his fearful staff, near that best of men Partha (Aryuna.)

18. Seeing that feat of his brother, the greatly intelligent Jishnu (Aryuna), himself being of inconceivable feats, became very much astonished. Being equal to Indra in achievements, he cast off all his fears; and he stood ready with his bow to receive those assailants.

19. Seeing the feats of both Jishnu (Aryuna) and his brother, Damodara (Krishna) of super-human intelligence and inconcievable feats, spoke thus to his brother Halayuda (Valarama) of fearful energy.

20. O Sankarsana, that hero who has the gait like that of a great lion, who draws the large bow in his hand, which is full four cubits in length, is undoubtedly Aryuna. If I am the son of Vasudeva there is no doubt about it.

21. That hero, who has suddenly torn up the tree and who has within a moment become ready to drive away the monarchs, is undoubtedly Vrikodara (Bhima). None else in the world could have performed to-day such a feat in the field of battle.

22. O Achyuta, the other youth, having eyes like lotus leaves, who is full four cubits tall, who has the gait of a mighty lion, who is humble, fair-complexioned, with prominent and shinning nose, who a moment before has left the arena, is undoubtedly the son of Dharma (Yudhisthira).

23. The two other youths, each as handsome as Kartikeya, are, I am sure, the son of the twin Aswinis. I heard that the sons of Pandu and Pritha had escaped from the fire of the lac house.

24. Then Halayuda of the complexion of clouds charged with rains spoke thus to his younger brother in joy, "I am glad to hear that our father's sister Pritha, with the foremost of the Kuru princes (the Pandavas) has escaped (from the lac-house).

Thus ends the hundred and ninty first chapter, the words of Krishna, in the Saimvara of the Adi Parva.

CHAPTER CXCII.

(SAIMVARA PARVA)—*Contd.*

Vaishampayana said:—

1. Those best of Brahmanas (present there), shaking their deer-skins and cocoa-nut shell-water-pots, exclaimed, "Fear not; we shall fight with the foes."

2. Aryuna smilingly told those Brahmanas who spoke to him "Stand aside as spectators.

3. I shall check all these kings, like snakes by *Mantras*, showering on them arrows furnished with sharp points."

4. Having said this, the mighty Aryuna took up the bow he had obtained as the dower, and accompanied by his brother Bhima, stood immovable as a mountain.

5. Seeing the Kshatryas, ever furious in battle, with Karna at their head, the two heroic brothers rushed at them like two elephants rushing against a herd of hostile elephants.

6. Then those kings, eager for battle, fiercely exclaimed, "Killing a Brahmana desirous of fighting in battle is permitted."

7. Saying this, the monarchs at once rushed upon the Brahmanas, and the greatly powerful Karna rushed against Jishnu (Aryuna) to fight.

8. The mighty king of the Madras, Salya rushed against Bhima like one elephant rushing against another for a female one.

9. Duryodhana and others all fought with the Brahmanas,—but they skirmished with them lightly and carelessly.

10. Then the illustrious Aryuna, seeing the son of Vikartana, Karna, coming towards him, drew his tough bow and pierced him with his sharp arrows.

11. The son of Radha (Karna), being much pestered by his swift, powerful and effulgent arrows, attacked Aryuna with more care (than before)

12. Then Karna and Aryuna, both foremost of all warriors, fought madly on,—each eager to vanquish the other. Such was the lightness of hand they displayed that they both became invisible (on account of the incessant showers of arrows)."

13. "Behold the strength of my arms, "Mark how I have counteracted your feats," they addressed each other in such words,—intelligible only to the heroes.

14. Enraged on seeing the strength and energy of Aryuna's arms as matchless in the earth, the son of Surya, Karna, fought with greater vigour.

15. Parrying all the swift and strong arrows shot at him by Aryuna, Karna sent up a loud shout. And his great feat was applauded by all the warriors.

Karna said:—

16. O foremost of the Brahmanas, I am pleased to see the strength of your arms, that know no relaxation in battle. Your weapons are worthy of achieving victory.

17. Is the science of arms personified in you, or are you that best of Brahmanas (Parashu)Rama or Indra himself or Vishnu, or Achyuta himself?

18. In order to conceal your personality have you assumed the form of a Brahmana, and mastering all the strength of arms are you now fighting with me?

19. None except Sachi's husband (Indra) or Kiriti (Aryuna), the son of Pandu is capable of fighting with me when I am angry on the field of battle.

Vaishampayana said:—

20. Hearing his these words, Falguni (Aryuna) replied, "O Karna, I am not the science of arms; I am not also the powerful Rama.

21. I am only a Brahmana who is the foremost of all wielders of arms. By the grace of my preceptor, I have become expert in the *Brahma* and *Paurandra* weapons. I am here to-day to vanquish you in battle. O hero, wait a little."

22. Having been thus addressed, the son of Radha, Karna, refrained from the fight, for the great car-warrior thought that the *Brahma* might is ever invincible.

23. On another part of the field the mighty heroes Salya and Vrikodara (Bhima) endued with great strength, well skilled in battle and learning,

24. Challenged one another and fought like two mad elephants, striking each other with their clenched fists and knees.

25. Sometimes pushing each other to a distance, sometimes dragging each other near; sometimes throwing each other down with their faces down-wards and sometimes on their sides, they fought on, striking each other at times with the clenched fists.

26. As they fought each other with blows hard as the clash of two pieces of stones, the arena rang with the sound of their combat.

27—28. Fighting thus in the battle for a few minutes, Bhima, the best of the Kurus, then taking up Salya on his arms, hurled him to a distance, and the best of men Bhimasena surprised all (by his feat), for though he threw the powerful Salya on the ground, he did not hurt him much.

29. When Salya was thus thrown down by Bhima, and Karna was struck with fear, all the other kings were filled with awe, and they surrounded Vrikodara (Bhima from all sides),

30. They said, "Surely these best of Brahmanas are excellent (warriors). Ascertain in what tribe they have been born, and where they live.

31. Who is capable of fighting with the son of Radha, Karna, in battle except Rama, Drona or Kiriti, the son of Pandu (Aryuna)?

32. Who is capable of fighting in battle with Duryodhana except the son of Devaki, Krishna, and the son of Saradwan, Kripa?

33—34. Who is capable of overthrowing in battle the king of Madra, Salya, the foremost of great warriors, except Valadeva, the heroic Vrikodara, the son of Pandu, and the heroic Duryodhana? Therefore, let us desist from this fight with the Brahmanas.

35. Brahmanas, if they be offending, should still ever be protected. First let us ascertain who these (heroes) are. After we have learnt it, we may cheerfully fight with them.

Vaishampayana said:—

36. Seeing that feat of Bhima, Krishna believed them both to be the sons of Kunti. Gently addressing the assembled monarchs by saying, "This maiden has been greatly won (by the Brahmanas)" he induced them to desist from the fight.

37. Having thus desisted from the battle, those best of monarchs, those (heroes) well-skilled in battle, returned to their respective kingdoms,—all becoming exceedingly surprised.

38. Those that assembled there went away saying that the Brahmanas had become victorious to-day; the princess of Panchala had become the bride of a Brahmana.

39. Surrounded by Brahmanas attired in skins of deer and other wild animals, Bhima and Dhananjaya passed through the crowd with good deal of difficulty.

40—41. Those heroes among men, mangled by the enemies and followed by Krishna, at last came out of the crowd, and they looked like the full moon or the sun emerged from the clouds. And their mother (Kunti in her lodging) began to think of various evils having overtaken her sons.

42. Seeing that her sons were late in returning from their begging tour, she was filled with anxiety. At one time she thought that the sons of Dhritarastra had recognised and killed them.

43. Next she feared that some cruel and strong Rakshashas, endued with the prowess of deception, had killed them. And she asked herself, "Could the illustrious Vyasa himself have been guided by perverse intelligence?"

44—45. Thus pondered Pritha out of her affection for her children. Then in the stillness of the late afternoon, Jishnu (Aryuna), accompanied with many Brahmanas, entered the potter's house like the cloud-covered sun emerged from the clouds in a cloudy day.

Thus ends the hundred and ninety second chapter, the return of the Pandavas, in the Saimvara of the Adi Parva.

CHAPTER CXCIII.

(SAIMVARA PARVA)—*Contd.*

Vaishampayana said:—

1. Then those two illustrious sons of Pritha, returning to the potter's house, came to their mother. And those best of men represented Jagmaseni to their mother as the "Alms" they had obtained that day.

2. Kunti who was within the room did not see her sons. She, therefore, replied saying, "Enjoy all of you (what you have got.") A moment after she saw Krishna (Draupadi) and said, "Alas! what have I said?"

3. Being anxious with the fear of sin and reflecting how every one could be extricated from the situation, she took the cheerful Jagmaseni by the hand, and coming to Judhisthira, she said.

Kunti said:—

4. This daughter of the king Jagmasena, upon being represented to me by your younger brothers as the "Alms" they had obtained, O king, from ignorance I said what was proper, namely, "Enjoy all of you what you have got."

5. O best of the Kurus, tell me how my speech may not become futile, how sin may not touch the daughter of the Panchala king, and how she may not become unhappy.

Vaishampayana said:—

6. Having been thus addressed by his mother, that foremost of the Kuru race, that hero, the intelligent king (Yudhisthira,) consoling Kunti, thus addressed Dhananjaya,

7. "O Falguni, Jagmaseni has been won by you. It is proper therefore that you should marry this princess. O withstander of all foes, therefore kindle the sacred fire and marry her with all due rites."

Aryuna said:—

8. O king, do not hurl me into sin. Your command is not in consonance with the precepts of virtue. That is the path followed

by the sinful. You should marry her first, then the mighty armed Bhima of inconceivable feats.

9. Then myself, then Nakula, and then last of all the greatly energetic Sahadeva. O king, Vrikodara, myself, the twins and the maiden all await your command.

10. When such is the state of things, after due reflection do that which is proper, consonant with virtue, productive of fame, and beneficial to the Panchala king. We are all obedient to you; command us as you like.

Vaishampayana said :—

11. Hearing these words of Jishnu (Aryuna), so full of respect and affection, the sons of Pandu all glanced at the Panchala princess.

12. She too looked at them all. Glancing at the illustrious Krishna (Draupadi), they looked at one another, and taking their seats, they thought of her alone.

13. When those immeasurably effulgent heroes looked at Draupadi, the god of love invaded their hearts and continued to grind all their senses.

14. The charming beauty of the Panchala princess was modelled by the Creator himself. It was superior to all and charming to all creatures.

15. Seeing their demeanour and knowing what was passing through their minds, that best of men, the son of Kunti, Yudhisthira recollected the words of Dwaipayana.

16. Fearing that there might arise disunion amongst the brothers, the king (Yudhisthira) thus spoke, "This blessed Draupadi will be the wife of all of us."

Vaishampayana said :—

17. Hearing these words of their eldest brother, the sons of Pandu began to ponder over them in their mind in great joy.

18. The chief of the Vrishnis (Krishna), with the son of Rohini (Valarama) suspecting them to be the chief of the Kurus, came to the potter's house where those best of men (the Pandavas) were living.

19. Krishna with the son of Rohini (Valarama) saw there seated Ajatsatru of well developed and long arms, and sitting round him were his younger brothers, surpassing the splendour of fire.

20. Going to that foremost of all virtuous men, the son of Kunti, and touching the feet of that prince of the Ajamira race Yudhisthira, Vasudeva, (Krishna) then said, "I am Krishna".

21. And the son of Rohini (Valadeva) also coming to Yudhisthira did the same. Seeing Krishna and Valadeva, the Pandavas expressed their great delight.

22. O foremost of the Bharata race, those chiefs of the Yadu race (Krishna and Valarama) then touched the feet of (Kunti), the sister of their father.

23. Seeing Krishna, Ajatsatru, that foremost of the kuru race, asked him his well-fare, and said "O Vasudeva, how have you been able to trace us, living as we are in disguise?"

24. Vasudeva smilingly replied, "O king, fire even if it is covered can easily be known. Who else among men except the Pandavas can perform such feats?

25. O Pandavas, O withstanders of foes, you have by sheer good fortune escaped from that fearful fire (of the lac-house), and also by sheer good fortune the sinful son of Dhritarastra (Duryodhana) with his ministers have not succeeded in their (evil) wishes.

26. Be blessed. Grow in prosperity as a fire in a cave gradually grows and spreads itself all around. Lest any of the kings recognise you, give us permission to return to our camp." Then obtaining the permission of the Padavas, Krishna of undying prosperty, accompanied with Valadeva, soon went away.

Thus ends the hundred and ninety third chapter, the arrival of Ram and Krishna, in the Saimvara of the Adi Parva.

CHAPTER CXCIV.

(SAIMVARA PARVA)—*Contd.*

Vaishampayana said :—

1. When the two Kuru princes (Bhima and Aryuna) went towards the potter's house, the Panchala prince Dristyadumna followed them.

2. Having sent away all his attendants, he concealed himself unknown to the Pandavas in a place somewhere near the house of the potter.

3. That grinder of foes, Bhima, and Jishnu (Aryuna) and the high-souled twins returned in the evening from their begging tour; and they cheerfully offered everything to Yudhisthira.

4. Thereupon the kind Kunti thus spoke to the daughter of the Panchala king, "O amiable girl, first take a portion of this (food) and offer it to the gods and give it away to the Brahmanas.

5—6. Feed (also) those that are hungry, and give it to those that are our guests. Divide the rest into two portions. O amiable girl, give the half to Bhima,—for this strong youth with fair complexion, a man like a king of elephants,—this hero always eats much. Divide the other half into six equal parts,—four for these youths (Yudhisthira, Aryuna, Nakula and Sahadeva) one for myself, and the other for you.

Vaishampayana said :—

7. Hearing these excellent words of her mother-in-law, the chaste princess, then cheerfully did all that she was directed to do. And they then all partook of the food.

8. Then the son of Madri, the ascetic Sahadeva, spread on the ground a bed of *Kusha* grass; thereupon those heroes all spread on it their deer-skins, and then they laid themselves down to sleep.

9. The foremost of Kuru princes laid themselves down with their heads towards the south. Kunti laid herself down along the line of their heads, and Krishna (Draupadi) along that of their feet.

10. Though she lay on *Kusha* grass and on the ground, like the nether pillow of the sons of Pandu, yet she felt no grief in her heart or any disrespect for those best of the Kurus.

11. Then those heroes began to talk to one another on celestial weapons, cars, elephants, swords, arrows and battle-axes. Their conversations were varied and were exceedingly interesting.

12. The son of the Panchala-king (Dhrishtadyumna) heard all that they said in their conversations; and all the men saw Krishna (Draupadi) in that state.

13. (As soon as morning came), the prince Dhristadyumna set out in great haste towards the palace in order to report to the king Drupada in detail what he had heard in the night as talked by those heroes among one another.

14. The Panchala-king was sad, because he did not know that those that had taken away his daughter were the Pandavas. The illustrious (king) asked Dhristadyumna in his return, "Where has Krishna gone? By whom has she been taken away?

15. Has any Sudra, or any man of low birth, or any tribute-paying Vaisya placed his dirty feet on my head (by taking her away)? Has the garland of flowers been thrown away on a burning place for dead bodies?

16. O son, has any Kshatrya of high birth, or any one of the superior order (Brahmana) obtained my daughter? Has a man of low birth placed his left foot on my head by winning Krishna?

17. I shall not be sorry, but shall be very much pleased if my daughter has been united with that best of men, Partha. O illustrious one, tell me truly who has to-day taken away my daughter?

18. Are the sons of that foremost of the Kurus, Vichitrivirja's son (Pandu), alive? Was he Partha who took up the bow and shot the mark?"

Thus ends the hundred and ninety fourth chapter, the return of Dhristadyumna, in the Saimvara of the Adi Parva.

CHAPTER CXCV.

(VAIVAHIKA PARVA).

Vaishampayana said :—

1. Having been thus addressed, that foremost of the lunar race, the prince Dhristadyumna, cheerfully said to his father all that had happened and by whom Krishna (Draupadi) had been won.

Dhristadyumna said :—

2—3. The Youth with large and red eyes, who was attired in black deer-skin and looked like a celestial in beauty, who stringed the foremost of bows and brought down on earth the mark set on high, was soon surrounded by all the foremost of Brahmanas, who offered him their homage for the feat he had achieved. Incapable of bearing the sight of the foes and endued with great activity, he (the youth) displayed his prowess. Surrounded by the Brahmanas he resembled like the thunder-wielding Indra in the midst of the celestials and the Rishis.

4. As a female elephant follows the leader of a herd, so Krishna cheerfully followed him, catching hold of his deer-skin. Being unable of bearing that sight the assembled kings rose up in anger and advanced to fight.

5. O king, then there rose in the arena another hero, who tore up a large tree and rushed against the kings (felling them right and left), as angry Yama smites down all living creatures.

6. O king, the assembled kings stood motionless looking at these two best of heroes among men. While they, resembling like the sun and the moon, took Krishna with them and went away to a potter's house (situated) outside the city.

7. There (in the potter's house) sat a lady, as effulgent as a flame of fire, who

I believe, is their mother. Around her also sat three foremost of men, each of whom was like a fire.

8. Coming to her, the two heroes paid homage to her feet and asked Krishna "To do homage to her." Keeping Krishna there, those foremost of men all went out in their begging tour.

9. (When they returned), Krishna took from them the food (that they had obtained in alms) and offered a portion to the gods and gave away another portion to the Brahmanas. She gave a portion to that venerable lady and distributed the rest to those foremost of men; she herself ate last of all.

10. O king, they then all laid themselves down for sleep, Krishna lying like their nether pillow. The bed on which they lay was made of *Kusha* grass, on which they spread their deer-skins.

11. They talked on various subjects in voices deep as those of black clouds. And the conversations of those heroes were such that neither Vaisyas, nor Sudras, nor Brahmanas could talk in that way.

12. O king, there is no doubt that they are foremost of Kshatryas, their conversations being on all military subjects. Our hope has been fulfilled. We have heard that the sons of Pritha escaped from the conflagration.

13. From the way in which the mark was shot down by the youth, the strength with which the bow was stringed by him and the manner in which they talked to one another, it is certain they are the sons of Pritha wandering in disguise.

Vaishampayana said :—

14. Thereupon the king Drupada became exceedingly pleased, and he sent to them his priest, directing him to ascertain who they were and whether they were (really) the sons of the illustrious Pandu.

15. As directed by the king, the priest went to them; and applauding them all, he told them duly in detail all that he was commanded by the monarch to say.

The Priest said :—

16. O men that deserve first worship, the boon-giving king of the earth, the lord of Panchala, (Drupada) is desirous to know who you are. Seeing this (hero) who has shot down the mark, his joy knows no bound.

17. Giving us all particulars of your family and tribe, place your feet on the heads of your enemies and gladden the hearts of the Panchala king and his men, and of mine also.

18. King Pandu was a dear friend of king Drupada who regarded him as his counter-self. He had all along cherished the desire of bestowing his this daughter on that Kuru prince (Pandu) as his daughter-in-law.

19. O heroes of faultless features, it was the wish in the heart of the king Drupada that the long and strong armed Aryuna should marry in due religious form his this daughter.

20. If that has become possible, nothing could be better, nothing more beneficial, and nothing more conducive to fame and virtue than that incident.

Vaishampayana said :—

Having said this, the priest became silent. The king (Yudhisthira) seeing him thus sitting with humility said,

21. "Let water to wash his feet and the *Arghya* be offered to this Brahmana. He is king Drupada's priest, and therefore he is worthy of our respect. We should worship him with more than ordinary reverence."

22. O king, Bhima then did as directed. Accepting the worship thus offered to him, he (the priest) became exceedingly glad; and then Yudhisthira thus addressed that priest sitting in comfort.

Yudhisthira said :—

23—24. By fixing a special kind of dower the Panchala king, has given away his daughter according to the practice of his order. He has not done it freely. Therefore, he has nothing to say in regard to the race, tribe, family and character of him who has performed the feat. This hero has won the princess by satisfying the demand of the king Drupada. All his queries have been answered by the stringing of the bow and the shooting down the mark.

25. It is by doing that which he had directed this illustrious hero has won Krishnâ in the assembly of kings. Under these circumstances, the king of the lunar race should not indulge in any regret which can only make him unhappy.

26. The desire that the king Drupada has all along entertained will (surely) be fulfilled, for O Brahmana, I believe this princess is endued with all auspicious marks.

27. None that is weak in strength could string that bow, and none of low birth or unaccomplished in arms could have shot down the mark.

28. It is, therefore, not proper for the Panchala king to grieve to-day for his

daughter. There is no man in the world who can (now) undo that act of shooting down the mark.

Vaishampayana said.

29. While Yudhisthira was saying all this, another messenger came in haste and said "The feast is ready."

Thus ends the hundred and ninety fifth chapter, the arrival of the priest, in the Vaivahika of the Adi Parva.

CHAPTER CXCVI.

(VAIVAHIKA PARVA)—*Continued.*

The Messenger said:—

1. A good feast for the bridegroom's party has been prepared by the king Drupada in view of his daughter's nuptials. Come there after finishing your daily rites. The marriage of Krishna will take place there. Do not make any delay.

2. These cars, adorned with golden lotuses and drawn by excellent horses, are worthy of being ridden by kings. Riding on them, come to the palace of the Panchala king.

Vaishampayana said:—

3. Having sent away the priest and having placed Kunti and Krishna on one of these cars, those best of the Kurus ascended those excellent cars and proceeded towards the palace.

4—5. O descendant of Bharata, O king, having heard from the priest the words of the Dharmaraja (Yudhisthira), he (Drupada), kept ready a large collection of things, such as fruits, sanctified garlands, armours, shields, carpets, kine, ropes, seeds, and various other articles and implements of agriculture so that he might ascertain to which order these heroes belonged.

6. The king also collected every article appertaining to other arts and various implements and apparatus of every kind of sports.

7—8. (He kept there also) shining armours, shields, excellent swords and scimitars, beautiful chariots and horses, first class bows and well-adorned arrows, various other kinds of weapons ornamented with gold, darts and rockets, battle-axes and other implements of war, beds and carpets, various other fine things and cloths of various kinds.

9. Taking with her the virtuous Krishna, Kunti entered the inner appartment of Drupada's palace. The ladies (of the king Drupada's household) worshipped the wife of the Kuru king with joyous hearts.

10—11. O king, seeing those foremost of men, each possessing the sportive gait of the lion, each with deer-skin for his upper garment, with eyes like mighty bulls, with broad shoulders and long hanging arms which looked like the bodies of mighty snakes, the king, the king's ministers, the king's sons, the king's relatives and attendants, all became exceedingly glad.

12. Those heroes without any hesitation and awkwardness sat with perfect fearlessness on costly seats furnished with footstools; and they sat one after the other according to the order of their age.

13. After those heroes were seated, well-dressed male and female servants and skilful cooks brought excellent and costly viands, on plates made of gold and silver,—food worthy of kings alone.

14. Then those foremost of men dined on those dishes and became well-pleased. After the dinner was over, those heroes among men, passing over all other things, began to examine with interest the various implements of war (displayed there).

15. Seeing this, Drupada's sons and the king (Drupada) himself with all the chief councillors knew the sons of Kunti to be all of royal blood, and they therefore became exceedingly happy.

Thus ends the hundred and ninety sixth chapter, the display of various things, in the Vaivahika of the Adi Parva.

CHAPTER CXCVII.

(VAIVAHIKA PARVA)—*continued.*

Vaishampayana said:—

1—2. Then the greatly effulgent Panchala king addressed prince Yudhisthira in the form applicable to Brahmanas; he cheerfully enquired of that illustrious son of Kunti, (saying). "Are we to know you as Kshatryas or Brahmanas,

3—4. Or accomplished Vaisyas or men born of Sudras? Or are we to know you as celestials who have assumed the disguise of Brahmanas by their power of *Maya* (delusion) and who are roaming over the earth and who have come here for the hand of Krishna? O Sir, tell us the truth, we are in great doubt.

5. Shall we not be happy when our doubts will be removed? O chastiser of foes, have the Fates been propitious to us?

6. Tell us the truth willingly. Truth becomes monarchs better than sacrifices and dedications of tanks. Therefore, do not speak the untruth.

7. O celestial-like hero, O chastiser of foes, hearing your reply, I shall then make arrangements for the marriage according to the order to which you belong.

Yudhisthira said :—

8. O Panchala king, be not cheerless. Be cheerful. There is no doubt, your desire has been fulfilled.

9. O king, we are Kshatryas, and we are the sons of the illustrious Pandu. Know me to be the eldest of the sons of Kunti and these two to be Bhima and Aryuna.

10. O king, your daughter was won by these two (heroes) in the assembly of kings. The twins (Nakula and Sahadeva) and Kunti are there where Krishna is.

11. O best of men, let grief be dispelled from your heart, we are Kshatryas. Your daughter like a lotus has been transplanted from one lake to the other.

12. O great king, you are our revered superior and chief refuge. I have told all that is necessary to be told.

Vaishampayana said :—

13. Thereupon the king Drupada had his eyes rolling in ecstasy and he was filled with delight; he could not for some time answer Yudhisthira.

14. Suppressing his joy with great effort, that chastiser of foes (Drupada) replied to Yudhisthira in proper words.

15. The virtuous-minded (king) asked how they (the Pandavas) had escaped from the city (of Varnavata). The Pandava (Yudhisthira) narrated it all in detail.

16. Hearing the narration of the son of Kunti, king Drupada censured that ruler of men, Dhritarastra.

17. The foremost of all eloquent men, Drupada, gave every assurance to the son of Kunti, Yudhisthira, and vowed to restore him to his kingdom.

18. At the request of the king, Kunti Krishna, Bhima, Aryuna and the twins took up their quarters in a palace.

19. O king, they continued to reside there, treated by Yagmasena (Drupada) with every respect. The king (Drupada) with his sons, assured by all that had happened, thus spoke (to Yudhisthira).

Drupada said :—

20. O mighty-armed hero, let the Kuru prince Aryuna take to-day the hand of my daughter with all due rites. To-day is an auspicious day.

Vaishampayana said :—

21. Thereupon the virtuous-minded king Yudhisthira replied, "O great king, I shall also have to marry.

Drupada said :—

22. O hero, take the hand of my daughter you yourself in all due rites. Or give Krishna in marriage to him whom you please.

Yudhisthira said :—

23. O king, Draupadi shall be the queen of all of us. O great king, it has been thus ordered by our mother.

24. I am still unmarried,—so is the Pandava Bhimasena. Your jewel of a daughter has been won by Partha.

25. O king, this is our rule that we must equally enjoy a jewel that we obtain. O excellent king, we are not willing now to break that rule.

26. Krishna shall be the wedded queen of all of us. Let her take our hands before the fire one after the other according to our age.

Drupada said :—

27. O descendant of Kuru, it is ordained that a husband can have many wives, but we have never heard that a wife can have many husbands.

28. O son of Kunti, pure as you are and acquainted with the rules of morality, you should not commit an act that is sinful and opposed both to the Vedas and usage. Why has your understanding come to be so?

Yudhisthira said :—

29. O great king, morality is subtle, we do not know its course. Let us therefore follow the path trod by the illustrious men of former ages.

30. My tongue never utters an untruth; my mind never turns to that which is sinful. It has been commanded by our mother and my mind also approves of it.

31. O king, it is certainly comformable to virtue. Therefore, act accordingly without any scruple. O king, do not entertain any fear in this matter.

Drupada said :—

32. O son of Kunti, my son Dhrishtadyumna, Kunti, and you yourself, these three settle amongst yourselves as to what should

be done. I shall do what is proper to-morrow.

Vaishampayana said :—

33. O descendant of Bharata, O king, thereupon those three (Kunti, Yudhisthira and Dhristadyumna) discoursed on this matter; and at that very time Dwaipayana came there (wandering over the world) at pleasure.

Thus ends the hundred and ninety seventh chapter, the arrival of Dwaipayana, in the Vaivahika of the Adi Parva.

CHAPTER CXCVIII.

(VAIVAHIKA PARVA)—*Continued.*

Vaishampayana said :—

1. Thereupon all the Pandavas, and the illustrious Panchala king, and all others stood up; and they saluted the illustrious Krishna (Dwaipayana).

2. The high-souled (Rishi) saluted them in return and enquired after their welfare; he then sat down on a holy carpet made of gold.

3. Commanded by the immeasurably energetic Krishna (Dwaipayana), those foremost of men all sat down on costly seats.

4. Thereupon a moment after the son of Prishata in sweet words asked that illustrious man about the marriage of Draupadi.

Drupada said :—

5. O illustrious one, how can one woman become the wife of many men without being defiled by sin. Tell me truly all this in detail.

Vyasa said :—

6. O king, this, being opposed to both usage and the Vedas, has become obsolete. I desire to hear what is the opinion of each of you in this matter.

Drupada said :—

7. In my opinion this practice is sinful, because it is opposed to both the usage and the Vedas. O best of the twice born, there is nowhere a wife with many husbands.

8. The illustrious men of former ages had never such an usage amongst them. The wise should never commit a sin.

9. I can therefore never make up my mind to act in this way. The practice appears to me to be of doubtful morality.

10. O best of the twice born, O ascetic Rishi, O Brahmana, how can the elder brother, if he is at all of good character, can approach the wife of his younger brother?

11. The ways of morality are always subtle. Therefore, we do not know them. We cannot, therefore, say what is comformable to virtue and what is not.

12. We cannot therefore perform such an act with a safe mind. O Brahmana, I can never say, "Let Krishna be the wife of five (husbands).

Yudhisthira said :—

13. My tongue never utters an untruth, and my heart never turns to sin. When my heart approves it, it can never be sinful.

14. I have heard in the Puranas that a lady of the Gotama race named Jatila, the foremost of all virtuous women, married seven Rishis (all together.)

15. So also the daughter of an ascetic married ten brothers, all of them bearing the same name of Prachetas, and all of their souls were exalted by asceticism.

16. O foremost of all men learned in the precepts of virtue, it is said that obedience to superiors is a cardinal virtue. Of all superiors the mother is the foremost.

17. She has commanded us, saying, "Enjoy all of you that which you have obtained." O best of the twice born, it is therefore I consider this act to be virtuous.

Kunti said :—

18. It is so as the virtuous Yudhisthira has said. I am in great fear lest my words become untrue. How shall I be saved from untruth?

Vyasa said :—

19. O amiable one, you shall be saved from untruth. This is eternal virtue. O Panchala king, I will not talk on this matter before you all. You alone will hear it.

20. (I shall tell you) how this practice has been established, and why it is to be regarded as old and eternal. There is no doubt that what the son of Kunti, Yudhisthira, has said is quite conformable to virtue.

Vaishampayana said :—

21. Thereupon rose the illustrious Vyasa, the lord Dwaipayana; and taking hold of Drupada's hand he went into the palace.

22. The Pandavas, Kunti, and the descendant of Prishata Dhristadyumna, waited in that place for those two (Vyasa and Drupada).

23. Thereupon Dwaipayana explained to that illustrious king how the marriage of one wife with many husbands is conformable to virtue.

Thus ends the hundred and ninety eighth chapter, the words of Vyasa, in the Vaivahika of the Adi Parva.

CHAPTER CXCIX.

(VAIVAHIKA PARVA)—*Continued.*

Vyasa said :—

1. In days of yore, the celestials performed a great sacrifice in the Naimisha forest. O king, the son of Vivaswata (Yama) became the slayer of animals.

2. O king, thus employed in that sacrifice, Yama did not kill any human being. Thereupon the death being suspended among men, the number of human beings greatly increased.

3. Soma, Sakra, Varuna, Kuvera, the Sadhyas, the Rudrus, the Vasus, the twin Ashwinis,—these and other celestials went to Prajapati, the creator of the world.

4. Alarmed at the increase of human beings, they all thus addressed the master of creation. "We are afflicted with the fear (of the increase of human beings), and therefore wishing to be relieved, we ask your protection.

The Grandsire said :—

5. You have no fear from human beings; you are all immortal. You should not be frightened by the mortals.

The Celestials said :—

6. The mortals have all become the immortals. There is now no difference between them and us. Being vexed at this, we have come to you so that we may have some distinction (from men).

The Deity said :—

7. The son of Vivaswata (Yama) is now engaged in the great sacrifice. It is for this reason that human beings are not dying. When his sacrificial works will be finished, the death will be again among men.

8. When that time will come, the son of Vivaswata will be strengthened by your respective energies. He will then sweep away thousands of human beings who will have no energy left in them.

Vyasa said :—

9. Having heard these words of the first-born deity, the greatly strong (celestials) went (to the place of sacrifice), and when they all assembled there, they saw a (golden) lotus in the Bhagirathi.

10. Seeing that (golden) lotus, they were very much surprised. The foremost of heroes among them, Indra, went (to find out where it grew). Going to the place whereform the Ganges always issues forth, he saw a lady as effulgent as the fire.

11. The lady who had come there to fetch water was bathing in the Ganges, but she was weeping all the while. The drops of tear that fell from her eyes were transformed into golden lotuses.

12. Seeing this wonderful sight, the wielder of the thunder (Indra) came to the lady and said, "O amiable lady, who are you? Why are you weeping? I desire to know the truth. Tell me everything."

The Lady said :—

13. O Sakra, unfortunate as I am, you may know who I am, and why I am I weeping. O king, if you come with me as I lead the way, you can then see why I weep.

Vyasa said :—

14. He (Indra) followed her and soon saw a handsome youth with a young lady. They were seated on a throne on the peaks of the king of mountains, and they were playing with dice.

15. The king of the celestials thus spoke to him, "O intelligent youth, know this universe to be under my sway." Seeing that the person take no notice of what he had said, he (Indra) again said, "I am the lord of the universe."

16. Seeing Indra angry, the youth who was none else than Mahadeva cast a glance at him and smiled. At that glance the king of the celestials was at once paralysed, and, stood on that spot like a statue.

17. When the game of dice came to an end, he (Siva) spoke thus to the weeping woman, "Bring him (Indra) here. I shall so deal with him that pride may not again enter his heart."

18. As soon as Indra was touched by that woman, the chief of the celestials with limbs paralysed by that touch fell down on the ground. The illustrious deity of fierce energy (Siva) then said to him, "O Indra, never act thus again.

19. Remove this huge stone, for your strength and energy are immeasurable. Enter the hole and wait with others who are all like you and the sun in splendour."

20. He (Indra) removed that stone and saw a cave on the great mountain in which

were four others resembling himself. Seeing them, he became very much grieved and exclaimed, "Shall I too meet with such fate?"

21. Then looking at the wielder of thunder (Indra) with expanded eyes, the deity Girisha (Siva,) said in anger, "O Satakratu, (Indra) enter this cave without delay, for out of folly you have insulted me before my very eyes."

22. Thus addressed by the lord (Siva,) the chief of the celestials was deeply grieved in consequence of that imprecation; and with limbs weakened by fear he trembled like the wind-shaken leaf of the fig tree on the breast of the king of mountains.

23. Thus unexpectedly cursed by the deity that rides the bull (Siva,) Indra trembled from head to foot; and with joined hands he thus addressed the fearful god of many manifestations, "O Bhava, you are the on-looker of the infinite universe."

24. To him thus replied the deity of fiery energy with smiles, "Those that have your disposition never obtain my grace. These others (four in the cave) were like you at one time. Therefore, enter the cave and lie there for some time.

25—26. The fate of you all should certainly be the same. All of you shall have to take births in the world of men, where having achieved many difficult feats and killing large number of men, you shall again regain the valued region of Indra by the merits of your respective deeds. You shall accomplish all I have said and much more.

The old Indras said:—

27. We shall go from our celestial region to the region of men where salvation is difficult to gain. But let the celestials, Dharma, Vayu, Magavata (present Indra) and the twin Ashwinis beget us on our would-be mother. After fighting with men with both human and celestial weapons, we shall again come back to the region of Indra.

Vyasa said:—

28. Having heard this, the wielder of thunder (Indra) again addressed that foremost of gods (Siva) saying, "Instead of going myself, I shall create from myself with a portion of my energy a person able to accomplish the task; and he will be the fifth among these (old Indras)."

29. Bishwavuka, Bhutadhamana, greatly effulgent Sivi, Sauti and Tejaswin,—these are the five Indras of old.

30. The illustrious deity of the formidable bow kindly granted to the five Indras the desire they cherished in their hearts, and he appointed that exceedingly beautiful lady, who was none else than the celestial Lakshmi herself to be their common wife in the world of men.

31. Thereupon accompanied by all these Indras, he (Siva) went to Narayana, who is immeasurably effulgent, infinite, immaterial, the self-born, the old, the eternal and the spirit of the infinite universe.

32. He (Narayana) approved of everything, and then they (Indras) all took births in the world of men. Hari (Narayana) took up two hairs from his body; one of them was white and the other black.

33. Those two hairs entered the wombs of the two ladies of the Yadu race,—named Devaki and Rohini. The hair of the deity that was white became Valadeva, and the hair that was black became Keshava's self,—Krishna.

34. Those Indra-like ones who were kept confined in the cave of the mountain are none else than the five sons of Pandu, possessing great prowess. And the Pandava Savyashachi (Aryuna) is a portion of (the present) Indra.

35. O king, thus were born as the sons of Pandu those that were at one time Indras, and the celestial Lakshmi herself who had appointed to be their wife is the exceedingly beautiful Draupadi.

36. How could she whose effulgence is like that of the sun or the moon, whose fragrance spreads over two miles around, take birth in any other but an extraordinary way? She rose from within the earth by virtue of your sacrifice.

37. O king, I cheerfully grant to you this boon,—I give you spiritual sight. Behold the sons of Kunti now possessing their sacred and celestial forms of old.

Vaishampayana said:—

38. Thereupon, that holy Brahmana, Vyasa of greatly generous deeds, gave celestial sight to that king (Drupada) by his ascetic power. Then the king saw them (the Pandavas) all possessing their former forms.

39. He saw them with celestial bodies, with golden crowns and celestial garlands, each of them resembling like a Indra himself, with complexion as effulgent as the fire or the sun, each adorned with every ornament, each handsome and youthful, each with broad chest and stature with a height of five cubits.

40. Possessing every accomplishment, attired in celestial robes of great beauty, and adorned with fragrant garlands of excellent

make, the king saw them as so many three-eyed gods (Siva) or Vasus, Rudras or Adityas.

41. Seeing the (four others) Pandavas in the forms of the old Indras, and Aryuna in the form of the (present) Indra sprang from Indra himself, the king Drupada was exceedingly pleased. He was greatly surprised on seeing the celestial manifestation of *Maya*.

42. Looking at his daughter, that foremost of women possessing great beauty as that of a celestial maiden and splendour as that of the fire or the moon, the king considered, that for her beauty, splendour and fame, she is really worthy to be the wife of those celestial beings.

43. Seeing that wonderful sight, he touched the feet of the son of Satyavati, (Vyasa) and said, "O great Rishi, there is nothing wonderful in you."

Vyasa said:—

44. There was in a certain wood a daughter of an illustrious Rishi, who though handsome and chaste, did not get a husband,

45. She gratified by her asceticism the deity Sankara (Siva). The deity being pleased with her, himself thus spoke to her "Tell me what you want."

46. Having been thus addressed, she repeatedly said to the boon-giving supreme lord, "I desire to have a husband endued with all accomplishments."

47. That deity Sankara gave her the boon in joyful heart (saying,) "O amiable girl, you shall have five husbands."

48. She who had been able to please the diety said again, "O Sankara, I desire to have from you only one husband endued with all accomplishments."

49. The god of gods, being well-pleased with her, spoke again to her thus, "You have addressed me five times saying, "Give me a husband"

50. O amiable girl, therefore it shall be as you have asked. Be blessed. All this will happen in one of your future births."

51. This your daughter of celestial beauty is that maiden. The faultless Krishna of the Prishata race had been pre-ordained to be the wife of five (men).

52. The celestial Lakshmi has risen in the great sacrifice to be the wife of the Pandavas. After severe penances she is born as your daughter.

53. O king, that handsome goddess, who is waited upon by all the celestials, becomes the wife of five husbands. She has been created by the self-created (Brahma) for this purpose. Hearing all this, do what you desire.

Thus ends the hundred and ninety ninth chapter, the history of five Indras, in the Vaivahika of the Adi Parva.

CHAPTER CC.

(VAIVAHIKA PARVA)—*Continued.*

Drupada said—

1. O great Rishi, it is only when I have not heard from you all this that I intended to act in the way I have already told you. I am now incapable of acting against what has been ordained by the celestials. I therefore desire to act as you have said.

2. The knot of destiny cannot be untied. There is nothing which is the result of our own actions. That which was made to secure one husband (for my daughter) becomes now the source of this (new) ordinance.

3. As Krishna (Draupadi) had repeatedly asked (in her former life) for five times saying, "Give me a husband," the great deity had granted her the boon accordingly. The deity himself knows the right or the wrong of this.

4 When Sankara has fixed this ordinance,—sinful or virtuous, I can have no fault. Therefore, let these (heroes) take as ordained the hand of Krishna according to all due rites.

Vaishampayana said:—

5. The illustrious Rishi then spoke thus to Dharmaraja (Yudhisthira,) "O son of Pandu to-day is an auspicious day. To-day the Moon has entered the constellation *Pushya*. You first take the hand of Krishna to-day."

6. Thereupon the king Jagmasena with his son made preparations for the marriage. Keeping ready many costly marriage presents, he brought out his daughter Krishna adorned after a bath, with many jewels and pearls.

7. All the freinds and the relatives of the king with the state ministers and many Brahmanas and citizens according to their precedence of ranks, came there in joy to witness the marriage ceremony.

8. Adorned with that concourse of chief men, with its court-yards decked with lotuses and lilies and beautified with the lines of troops, and fastened round with diamonds and precious stones, his (Drupada's) palace looked like the sky studded with the brilliant stars.

9. Then those Kuru Princes, those young (heroes) bathed; adorned with ear-rings, attired in costly robes, and perfumed by sandal paste, they performed the *Aviseka* (preparatory ceremony) and all other usual auspicious rites.

10. O lord, like mighty bulls entering their pen, they then accompanied by their priest Dhaumya, as effulgent as fire, entered in joy and in due order (the wedding place) one after the other.

11. Then that Veda-knowing priest (Dhaumya) kindled the sacred fire and poured the libations of *Ghee* in that blazing fire with proper *Mantras*. That *Mantra*-knowing Brahmana then called Yudhisthira and united him with Krishna (Draupadi).

12. Walking round the fire (for seven times), the bride and the bridegroom took each other's hands. Thus they were married by the Veda-knowing (Dhaumya). Then taking leave of that ornament of battle (Yudhisthira), he (Dhaumya) went out of the palace.

13. Then those mighty car-warriors, the perpetuators of the Kuru race, those princes, attired in costly robes, took the hand of that best of women (Draupadi) day by day in succession.

14. The celestial Rishi told me of a very wonderful incident, namely that the high-souled lady of slender waist (Draupadi) regained her virginity day after day (*i.e.* every day after her previous marriage).

15. After the wedding was over, Drupada gave to those great car-warriors various kinds of excellent wealth. (He gave them) one hundred chariots with golden standards, each drawn by four horses with golden bridles;

16. One hundred elephants all possessing auspicious marks on their temples and faces, and all looking like so many mountains with golden peaks; and one hundred young maid-servants attired in costly robes and adorned with ornaments and floral wreaths.

17. Making fire his witness, the high-souled king of the lunar race, (Drupada), gave separately each of those celestial-like heroes much wealth, various brilliant ornaments and many costly robes.

18. When the wedding was over, and after they had obtained that maiden, like Lakshmi herself, along with great wealth, those greatly powerful sons of Pandu like so many Indras passed their days in joy, in the capital of the Panchala king.

Thus ends the two hundredth chapter, the marriage of Draupadi, in the Vaivahika of the Adi Parva.

CHAPTER CCI.

(VAIVAHIKA PARVA)—*Contd.*

Vaishampayana said:—

1. After his alliance with the Pandavas, Drupada had all his fears dispelled; and he did not fear even the celestials.

2. The ladies of the illustrious Drupada's (household) all came to Kunti; and mentioning their respective names, they saluted her with their heads touching the ground.

3. Krishna, attired in red silk and with her wrists still encircled with auspicious thread, saluted her mother-in-law with reverence; and she then stood before her contentedly with joined hands.

4. Out of affection Pritha (Kunti) pronounced a blessing on Draupadi, endued with beauty and auspicious marks, and with sweet disposition and good character.

Kunti said:—

5. As Sachi is to Indra, as Saha to Vivavasu, as Rohini to Soma, as Damayanti to Nala,

6. As Vadra to Vaisravana, as Arundhauti to Vashistha and as Lakshmi to Narayana, so be you to your husbands.

7. O amiable girl, be the mother of long-lived and heroic children, and possess every thing that can make you happy. Be lucky and prosperous, be faithful to your husbands and a performer of great sacrifices.

8. Let your time be ever passed in duly entertaining your guests, the strangers that come to your house, the pious men, the old men, the children and the superiors.

9. Be installed with the virtue-loving king (Yudhisthira) as the queen of the kingdom and the capital of Kurujangala.

10. Let the whole earth, conquered by your greatly powerful husbands, be given to the Brahmanas in a great Ashwamedha sacrifice.

11. O accomplished girl, what gems of great qualities are in the world, let them all belong to you. O blessed girl, be happy for (full) one hundred years.

12. O daughter-in-law, as I rejoice today on seeing you in red silk, so I shall rejoice when you will give birth to an accomplished son.

Vaishampayana said:—

13. After the Pandavas had been married, Hari (Krishna) sent to them various golden ornaments set with pearls and *Vaidurya* gems.

14. Madhava (Krishna) also sent (to them) costly robes of various countries, many beautiful and soft blankets and skins,

15. Various costly beds, carpets and conveyances, and hundreds of vessels set with diamonds and *Vaidurya* gems.

16. Krishna gave them thousands of maid-servants, all young, beautiful, and accomplished, and adorned with all ornaments and brought from various countries.

17. He also gave them many well-trained elephants of the country of the Madras, many excellent horses adorned with ornaments, and many chariots drawn by horses of excellent colors and large teeth.

18. Madhusudana (Krishna) of immeasurable soul sent to them also in separate heaps millions of coins of pure gold.

19. Wishing to please Govinda (Krishna), Dharmaraja Yudhisthira, being himself filled with great joy, accepted all those presents.

Thus ends the two hundred and first chapter, the presents of Sreekrishna, in the Vaivahika of the Adi Parva.

CHAPTER CCII.

(VIDURAGAMANA PARVA).

Vaishampayana said:—

1. Thereupon the kings knew from their trusted spies that the beautiful Draupadi had got the Pandavas as her husbands;

2. The illustrious man who had bent the bow and shot the mark was Aryuna, that foremost of all victorious warriors and the great wielder of bow and arrows;

3. The greatly strong man who had hurled away the Madra king Salya, he who had in anger frightened all men in the battle by the tree,

4. He who had stood in perfect fearlessness, whose touch was death to all, that illustrious hero, was no other than Bhima, that grinder of hostile ranks.

5. The monarchs were very much astonished to learn that the sons of Kunti, the Pandavas, had assumed the guise of the peaceful Brahmanas.

6. They heard that Kunti with her sons had been formerly burnt to death in the lac-house; therefore those kings regarded the Pandavas as men who had come back from the dead.

7. Remembering the greatly cruel deads of Purochana, they said, "Fie on Bhisma! Fie on Dhritarastra of the Kuru race!"

8. When the *Saimvara* was over, all the kings, learning that Draupadi had been wedded to the Pandavas, went away to their respective kingdoms.

9—10. Having heard that Draupadi had been married to the rider of the white horse (Aryuna), Duryodhana became greatly depressed; and accompanied by his brothers, Ashwathama, his maternal uncle (Sakuni), Karna and Kripa, he started for his capital. Then Dushashana, being full of shame, thus slowly spoke to him.

11. "O king, if Aryuna had not disguised himself as a Brahmana, he could have never succeeded in obtaining Draupadi. On that account, none could recognise as Dhananjaya.

12. I believe that Destiny is supreme and human exertion is useless. O brother, fie on our exertions, when the Pandavas are still alive!"

13. Thus talking to one another and blaming Purochana, they entered Hastinapur in misery and sorrow.

14—15. Seeing the greatly powerful sons of Pritha escaped from the house of lac and allied with Drupada, and thinking of Dhristadyumna, Shikhandin and also other sons of Drupada who were all learned in every art of war, he (Duryodhana) became depressed and alarmed.

16—17. Having learnt that Draupadi had been won by the Pandavas and that the sons of Dhritarastra,—their pride being broken,—had returned in shame, Vidura became exceedingly glad; and coming to Dhritarastra, O king, Khattwa (Vidura) said to him, "The Kurus are prospering from good luck."

18. O descendant of Bharata, the son of Vichitravirya, the king Dhritarastra, becoming astonished, said in great joy, "What good luck! What good luck!"

19. That king, possessing the eye of knowledge, thought from ignorance that his eldest son Duryodhana had been chosen by the daughter of Drupada.

20. He ordered various ornaments to be made for Draupadi, and he ordered that both Krishna and his son Duryodhana should be (brought in great pomp.)

21. It was then that Vidura said that Draupadi had chosen the Pandavas for her husbands, and they were all in good health and peace, and those heroes had been duly received by Drupada;

22. And that the Pandavas had been allied with the many relatives and friends of Drupada, each possessing large armies, and also with many others that had come to the *Saimvara*,

Dhritarastra said :—

23. Those children are dearer to me than they were to Pandu. Know that my affection for them is now greater than before.

24. Those heroes, the sons of Pandu, are in good health and peace and they have now friends. Their friends and others (with whom they have allied) are all greatly powerful.

25. O Khattwa, who among kings does not desire to have Drupada with his relatives as his friend in weal or in woe?

Vaishampayana said :—

26. When he said this, Vidura replied, "O king, let your understanding remain so for one hundred years."

27. O king, then there came to Dhritarastra Duryodhana and the son of Radha (Karna), and they thus spoke to him,

28. "We are incapable of speaking wicked designs before Vidura. We have now found you alone; we shall, therefore, speak to you all that we desire to say.

29. O father, are you considering the prosperity of the enemy as your own? O best of men, you were applauding the Pandavas before Khattwa.

30. O sinless one, you are not acting as you should. You ought to act every day in a way as to weaken their (the Pandavas') strength.

31. The time has come when we should consult together, so that they (the Pandavas) may not swallow us all with our sons, forces, friends and relatives.

Thus ends the two hundred and second chapter, the words of Duryodhana, in the Viduragamana in the Adi Parva.

CHAPTER CCIII.

(VIDURAGAMANA PARVA)—*Contd.*

Dhritarastra said :—

1. I desire to act exactly as you desire, but I do not wish to show my mental thoughts to Vidura even by my demeanour,

2. Therefore, I was highly applauding them (the Pandavas), so that Vidura may not know my real desire even by a sign.

3. O Duryodhana, as this is the (proper) time, tell me, therefore, what is in your mind and also in the mind of the son of Radha (Karna.)

Duryodhana said :—

4. Let us by the help of trusted and skilful Brahmanas privately create dissensions amongst the Pandavas,—a quarrel between the sons of Kunti and those of Madri.

5—7. Or let the king Drupada with his sons and all his ministers of state be tempted by the presents of large wealth, so that they may abandon the cause of the son of Kunti, Yudhisthira. Or let them (our spies) speak to each of them separately the inconveniences of this place (Hastinapur) and induce them to live there (in Panchala.) Thus separated from the Kurus, they may live permanently there.

8. O let some clever men, full of resources, sow the seed of disunion among the sons of Pritha and make them jealous of one another.

9. Or let them incite Krishna (Draupadi) against her husbands; as she has many husbands, it will not at all be difficult. Let some make the Pandavas dissatisfied with her, so that she may be displeased with them.

10. O king, let some clever spies, full of resources, go there and secretly bring about the death of Bhimasena,—he is the strongest of them all.

11. Relying on him the son of Kunti formerly disregarded us. He is fierce, brave and the main-stay of the Pandavas.

12. O king, on his death all the others (the Pandavas) will be deprived of strength and energy. Deprived of him, who is their main-stay, they will not attempt to regain their kingdom.

13. If Aryuna is supported from behind by Vrikodara (Bhima), he is invincible in battle. But if Bhima is not there, he (Aryuna) is not a match for even the fourth part of the son of Radha (Karna).

14. In consequence of the death of Bhimasena, they (the Pandavas) would know themselves weak and ourselves strong; and they will not attempt to recover the kingdom.

15. O king, if coming here, they prove themselves docile and obedient to us, we would then try to repress them according to the *Shastras* (Political science).

16. We may tempt them with handsome girls; and on seeing which Krishna (Draupadi) will surely be annoyed with the sons of Kunti.

17. Or, O son of Radha, send messengers to bring them here, so that getting them here, we might kill them by some means or other.

18. O father, employ any of these means which appear to you faultless. Time passes away, we should not make any further delay.

19. So long their confidence in that best of kings Drupada is not established, we may succeed,—but not after, (when it has been established.)

20. O father, these are my views for their suppression. Judge whether they are good or bad. What, O son of Radha (Karna), do you think?

Thus ends the two hundred and third chapter, the words of Duryodhana, in the Viduragamana in the Adi Parva.

CHAPTER CCIV.

(VIDURAGAMANA PARVA)—*Contd.*

Karna said:—

1. O Duryodhana, in my opinion your reasonings are not well-founded. O perpetuator of the Kuru race,—no machinations will succeed against the Pandavas.

2. O hero, you have formerly tried to accomplish your wishes by various subtle means, but you have not been successful in killing them.

3. O king, they were then living near you, they were then mere children, they were then without allies and friends, still you could not injure them.

4. They are now living at a distance, they are now grown up, and they are now stronger by securing allies. It is my firm belief that you will not be able to injure them now with any subtle machinations.

5. They are aided by Fate. When they are desirous of regaining the place of their fathers and grandfathers, we can never succeed to injure them by any means of ours.

6. It is impossible to create disunion amongst them. They can never be disunited who have taken a common wife.

7. We can never succeed in estranging Krishna (Draupadi) from them by any spies. She chose them as her husband when they were in adversity,—they are now in prosperity.

8. Women generally desire to have many husbands, Krishna has got it; she can never be estranged from them.

9. The Panchala king is honest and virtuous, he is not covetuous for wealth. Even if we offer him our whole kingdom, he will certainly not abandon the sons of Kunti.

10. His son is also well-accomplished and has become attached to the Pandavas; therefore, I think by no subtle machinations that are in your power, you will be able to injure them.

11. O best of men, this is what is good and advisable for us to-day,—namely, O king, to attack and smite them till the Pandavas are exterminated. O sire, consent to this.

12. As long as our party is strong and that of the Panchalas weak, so long let us strike them without scruple.

13. O son of Gandhari, O king, as long as their innumerable conveyances, their friends and relatives, do not gather together, so long continue to display your prowess.

14. O king, as long as the Panchala king with his greatly powerful son does not resolve to fight with us, so long display your prowess.

15. As long as Vasudeva, Krishna, does not march with the Yadava hosts into the city of the Panchala king in order to restore the Pandavas to their kingdom, so long display your prowess.

16. Wealth, articles of enjoyments, kingdom,—nay there is nothing which Krishna may not sacrifice for the Pandavas.

17. The whole earth was acquired by the illustrious Bharata by his prowess. Indra has obtained the sovereignty of three worlds by prowess alone.

18. O king, prowess is always admired in a Kshatrya. O best of kings, prowess is the cardinal virtue of the heroes.

19. O king, therefore, without any further delay let us with our large army of four kinds of troops vanquish Drupada and bring here the Pandavas.

20. The Pandavas cannot be defeated by any policy of conciliation, of gift, of wealth, of bribery or of disunion. Therefore, vanquish them by your prowess.

21. O king, after defeating them by your prowess, rule over the wide world. I do not see any other means of becoming successful in our object.

Vaishampayana said:—

22. Hearing what the son of Radha (Karna) said, the powerful Dhritarastra gave him high praise, and he then spoke to him thus,

23. "O son of Suta, you are gifted with great wisdom and you are highly accomplished in arms. Such words breathing the spirit of heroism are surely worthy of you.

24. But let Bhisma, Drona, and Vidura and also you two, consult together, and then adopt that means which may lead to our good."

25. Thereupon, the greatly illustrious king Dhritarastra summoned to him all those councillors and consulted with them.

Thus ends the two hundred and fourth chapter, the consultation of Dhritarastra, in the Viduragamana of the Adi Parva.

CHAPTER CCV.

(VIDURAGAMANA PARVA)—*Contd.*

Bhisma said :—

1. O Dhritarastra, I can never consent to a quarrel with the sons of Pandu. There is no doubt Pandu was to me as you are to me.

2. The sons of Gandhari are (as dear) to me as the sons of Kunti. O Dhritarastra, they are to be protected as much by me as you.

3. O king, they are as much dear to me as prince Duryodhana and other Kurus.

4. Therefore, I can never like a quarrel with them. Conclude a treaty with those heroes and give them the half of the kingdom. There is no doubt that this is the ancestral kingdom of those best of the Kurus (the Pandavas).

5. O Duryodhana, as you consider this kingdom as your paternal property, so do the Pandavas consider this their paternal property.

6. If the illustrious sons of Pandu do not get the kingdom,—how can it be yours or of any descendant of the Bharata race?

7. O best of the Bharata race, if you think you have rightfully come into the possession of the kingdom, I think, they can consider also that they have rightfully come to the possession of the kingdom before you.

8. Give them in peace the half of the kingdom. O best of men, this is for the good of all.

9. If you act otherwise, no good will come to any of us. There is no doubt we all will be covered with dishonour.

10. Try to maintain your good name. A good name is the source of one's strength. It is said that a man, whose reputation is gone, lives in vain.

11. O descendant of Kuru, O son of Gandhari, a man does not die so long his reputation exists. One lives as long as his fame lasts; he dies when his reputation is gone.

12. Therefore, follow the practice that is worthy of the Kuru race. O mighty-armed hero, act as your forefathers did before you.

13. It is fortunate for us that the sons of Pirtha are alive; it is fortunate that Pritha is still alive. It is fortunate that the sinful Purochana, without being successful (in his evil design), himself perished.

14. O son of Gandhari, from that time when I heard that the sons of Kunti Bhoja's daughter had been burnt to death, I could not meet with any living creatures.

15. O best of men, hearing the way in which Kunti was killed, men do not consider Purochana so much guilty as they consider you.

16. O king, therefore the escape of the sons of Pandu from that conflagration and their present reappearance remove your bad repute.

17. O descendant of Kuru, know that as long as those heroes (the Pandavas) live, the wielder of thunder (Indra) himself cannot deprive them of their paternal property.

18. They are virtuous and united; they are unjustly kept out of their equal share in the kingdom.

19. If you want to act justly, if you want to act what is pleasing to me, if you want to seek the welfare of all,—then give them the half of the kingdom.

Thus ends the two hundred and fifth chapter, the words of Bhisma, in the Viduragamana of the Adi Parva.

CHAPTER CCVI.

(VIDURAGAMANA PARVA).—*Contd.*

Drona said :—

1. O king Dhritarastra, it has been heard that friends summoned for consultation should always speak what is right, true and conducive of fame.

2. O Sire, my opinion is as that of the illustrious Bhisma. Let the sons of Kunti have a share in the kingdom. It is eternal virtue.

3. O descendant of Bharata, send a sweet-speeched man to Drupada; let him carry for them (the Pandavas) a large treasure with him.

4. Let him take costly presents with him for both the bridegroom and the bride, and let him speak to him (Drupada) the increase of your power and dignity that has been secured by this alliance.

5. O king, let him say to Drupada and Dhristadyumna that both you and Duryodhana have become exceedingly glad by all that has happened.

6. Let him say that the alliance has been exceedingly proper, and it has become very pleasing to you, and that you are quite worthy of it. Let him repeatedly propitiate the sons of Kunti and the two sons of Madri.

7. O king, let many brilliant golden ornaments at your command be given to Draupadi.

8. O best of the Bharata race, let proper presents be given to all the sons of Drupada, and all the Pandavas with (their mother) Kunti.

9. Thus propitiating Drupada with the Pandavas, he should then propose their return (to Hastinapur.)

10. When those heroes will get the permission (of Drupada) to come here, let Dushyasana and Vikarna go with a magnificient army to receive the Pandavas.

11. Let those best of the Kurus, the sons of Pandu, always be treated by you with affection, and let them be installed in their paternal kingdom as desired by the people.

12. O descendant of Bharata, in my opinion and that of Bhisma, this should be your conduct towards the Pandavas, who stand to you in the relation of your own sons.

Karna said:—

13. These two (Bhisma and Drona) are supported by your wealth and favours. They are supposed to be your best friends. What can be more surprising than they should give you advice that is not for your good!

14. How can the wise accept the advice which is pronounced good by the man who speaks with wicked intention, taking care to conceal the wickedness of his heart?

15. Friends can neither do good nor harm in distress. Man's happiness or misery depends on Destiny alone.

16. He who is wise, or he who is a fool, he who is old or he who is a child, he who has friends or he who has no friends, becomes happy or unhappy everywhere.

17. We have heard that there was a king of old, named Ambuvachi, who was the king at Rajgriha over the Maghadas.

18. He was a king who never looked to his affairs. All he did was to inhale and exhale the air. All his affairs were in the hands of his ministers.

19. He had a minister, named Mahasarni, who became the supreme lord of his kingdom. Regarding that all authority had been gained, he even disregarded the king.

20. The fool himself appropriated everything belonging to the king, including his articles of luxury, his women, his jewels and his sovereignty.

21. Having secured them all, that avaricious man's avarice only increased; and having appropriated all, he coveted his kingdom.

22. We have heard that with all his endeavours he did not succeed to get the kingdom, although the king did not look to his affairs and only breathed the air.

23. O king, what else human exertion can be said to have been in him than that the kingdom was dependent on his Destiny. If this kingdom be fixed in you by destiny,

24. It will certainly remain in you, notwithstanding the enmity of all the worlds. If otherwise, however you may try, it will never remain in you.

25. You are learned,—therefore, remembering all this, judge of the honesty and dishonesty of your ministers. Ascertain also who amongst them are wicked and who have spoken wisely and well.

Drona said:—

26. Wicked as you are, you say so out of the wickedness of your intentions. It is to injure the Pandavas, you find fault with us.

27. O Karna, know that what I have said is good for all. This is for the prosperity of the Kuru race. If you consider it as productive of evil, tell yourself what is the great good.

28. If the advice, productive of great good that I have given, is not followed, my opinion is that the Kurus will be exterminated.

Thus ends the two hundred and sixth chapter, the words of Drona, in the Viduragamana of the Adi Parva.

CHAPTER CCVII.

VIDURAGAMANA PARVA—(*Contd.*)

Vidura said:—

1. O king, there is no doubt your friends have spoken to you what is good for you. But as you don't listen to their words, they find no place here.

2. O king, the best of Kurus, the son of Santanu (Bhisma) has said what is for your great good, but you do not accept it (his advice.)

3. What has been said by Drona is for your good, but the son of Radha, Karna, does not consider it for your good.

4. O king, after (due) reflection I do not find there is any who is a better friend of yours than these two best of men (Bhisma and Drona) or who excells them in wisdom.

5. These two are old in age, in wisdom, and in *shastras*. O king, they look at the sons of Pandu with equal eyes.

6. O descendant of the Bharata, O king, they are not certainly inferior to Rama, the son of Dasharatha and Gaya in the virtue and truthfulness.

7—8. It is not seen that they have ever given you evil advice. O king, you too have never injured them. Why should, therefore, these best of men, who are ever truthful, give you wicked advice?

9. O king, these foremost of men are endued with wisdom; they will never give you evil advices or say any thing that is crooked.

10. O descendant of Kuru, this is my firm conviction that being tempted by wealth these, learned as they are in the precepts of morality, will never utter anything savouring partizanship.

11. O descendant of Bharata, I consider what they have said is highly beneficial to you. O king, the Pandavas are certainly your sons as much as Duryodhana and others.

12. Therefore, those ministers who give you any advice that is fraught with evil intentions towards the Pandavas do not really look after your interest.

13. O king, if there is any partiality (for your sons) in your heart, it is certain that they who seek to excite it do you no good.

14. Therefore, O king, I think these illustrious and effulgent persons have not certainly said anything that leads to evil. You however do not understand it.

15. O best of kings, what these excellent men have said regarding the invincibility of the Pandavas is perfectly true. Do not think otherwise. Be blessed.

16. O king, can the handsome Pandava Sabyashachi Dhananjaya be ever vanquished in battle even by Maghavata (Indra) himself?

17. Can the powerful Bhimasena of strong arms possessing the might of ten thousand elephants be vanquished in battle even by the immortals?

18. Who having the desire of living can vanquish in battle the twins (Nakula and Sahadeva), who are like the sons of Yama himself and who are both well-skilled in battle?

19. How can the eldest Pandava (Yudhisthira) in whom patience, mercy, forgiveness, truth and prowess are always present, be ever vanquished?

20. Is there any whom they have not already vanquished in battle, who have Rama (Valadeva) as their ally, Janardana (Krishna) as their counsellor, Satyaki as their supporter, Drupada as their father-in-law and the descendant of Prishata, Drupada's son Dhristadyumna and his other heroic brothers as their brothers-in-law?

21. O descendant of Bharata, remembering this and knowing that their claim to the kingdom is even prior to yours, behave virtuously towards them.

22. O king, the stain of calumny is on you on account of the act of Purochana. Wash yourself off it by kindly behaving towards them (the Pandavas).

23. Your kindly behaviour towards them will be for our great good. It will protect the lives of all of us of the Kuru race, and it will lead to the growth of the whole Kshatrya race.

24. O king, we have formerly waged a great war with the king of Drupada;—if we can now secure him as an ally, it will strengthen our party.

25. O king, the *Dasarahas* are numerous and powerful. They will be all there where Krishna will be. Where Krishna is, victory is certainly there.

26. O king, unless cursed by the celestials, who would seek to effect by means of war that which can be effected by conciliation?

27. O king, having heard that the sons of Pritha are alive, the men of the city and the country have become exceedingly glad; and they are all eager to see them. Do what will be agreeable to them.

28—29. Duryodhana, Karna, and the son of Suvala, Sakuni, are sinful, foolish and young. Do not listen to their words.

30. O king, endued with all accomplishments as you are, I have told you long ago that for the fault of Duryodhana, the subjects of this kingdom will be annihilated.

Thus ends the two hundred and seventh chapter, the words of Vidura, in the Viduragamana of the Adi Parva.

CHAPTER CCVIII.

(VIDURAGAMANA PARVA)—*Contd.*

Dhritarastra said :—

1. The learned Bhisma, the son of Santanu, and the illustrious Rishi Drona, and you yourself, have said the truth and what is good for me.

2. There is no doubt that as those great car-warriors, the heroic sons of Kunti, are the sons of Pandu, so they are my sons also according to ordinance.

3. As my sons are entitled to this kingdom, so certainly are the sons of Pandu entitled to it.

4. O Khattwa, go and in due affectionate way, bring them (the Pandavas) here along with their mother. O descendant of Bharata, bring also with them Krishna (Draupadi) of celestial beauty.

5. From our good fortune the sons of Pritha are alive ; from our good fortune Pritha is alive. From our good fortune those great car-warriors have obtained the daughter of Drupada.

6. From our good fortune our strength is increased; and from our good fortune Parochana is dead. O greatly effulgent one, from our good fortune my great grief is also removed.

Vaishampayana said :—

7. O descendant of Bharata, thereupon Vidura at the command of Dhritarastra went to Jagmasena and the Pandavas.

8. He carried with him numerous jewels and various kinds of wealth for Draupadi, for the Pandavas and for Jagmasena.

9. O king, having arrived there, that virtuous man, learned in all the *Shastras*, properly addressed Drupada and waited upon him.

10. He (Drupada) too received Vidura in proper form, and they both enquired after each other's welfare.

11. O descendant of Bharata, he saw there the Pandavas and Vasudeva (Krishna). He embraced them from affection and enquired after their welfare.

12—14. They too worshipped in due order Vidura of immeasurable intelligence. According to the command of Dhritarastra, he (Vidura) spoke to the sons of Pandu again and again words of affection. O king, he then gave to the Pandavas, Kunti, Draupadi, Drupada and Drupada's sons, the gems and various kinds of wealth, sent through him by the Kurus.

15. The immeasurably intelligent Vidura then, in the presence of the Pandavas, and Keshava (Krishna), thus modestly addressed Drupada in words of affection.

Vidura said :—

16. O king, listen to my words with your sons and ministers. Dhritarastra with his ministers, sons and friends,

17. Has again and again joyously enquired after your welfare. O king, he has been pleased by the alliance with you.

18. The son of Santanu, the greatly wise Bhisma with all the Kurus has enquired after your welfare in every respect.

19. The son of Bharadwaja, the greatly, wise Drona, your beloved friend, embracing you mentally, has enquired after your welfare.

20. O Panchala king, Dhritarastra and all the Kurus regard themselves very blessed by this alliance with you.

21. O Jagmasena, this alliance with you has made them more happy than if they had acquired a new kingdom.

22. Knowing all this, O Sir, permit the Pandavas to go there. The Kurus are exceedingly eager to see the sons of Pandu.

23. These best of men (the Pandavas) are long absent (from Hastinapur.) They and Pritha (Kunti) must be very eager to see their own city.

24. All the Kuru ladies, all the citizens and our subjects are eagerly waiting to see the Panchala princess Krishna.

25. Therefore, O Sir, my opinion is that you should permit the Pandavas to go there with their wife without any further delay.

26. O king, when the illustrious Pandavas will get your permission, I shall then send information to Dhritarastra by quick messengers. Then, O king, the Pandavas will set out with Kunti and Krishna (Drupadi.)

Thus ends the two hundred and eighth chapter, the colloquy of Vidura, in the Vaduragamana of the Adi Parva.

CHAPTER CCIX.

(RAJYALAVA PARVA.)

Drupada said :—

1. O Vidura, O greatly learned man, it is as you say. O lord, I too have been exceedingly happy by this alliance.

2. It is highly proper for these illustrious princess to return to their ancestral kingdom. But it is not proper for me to say this myself.

3—4. If the hero, Yudhisthira, the son of Kunti, if Bhima and Aryuna, if these best of men the twins (Nakula and Sahadeva) and if Ram and Krishna, both learned in the precepts of religion, wish it, then let the Pandavas go there. These two best of men (Rama and Krishna) are ever engaged in doing what is agreeable and beneficial to them (the Pandavas).

Yudhisthira said:—

5. O king, I with all my brothers, am now dependent on you. We shall all gladly do what you will command us to do.

Vaishampayana said:—

6. Thereupon Vashudeva said, "I am of opinion that they should go. But we must all abide by the opinion of the king Drupada who is learned in all the precepts of virtue."

Drupada said:—

7. Having considered all the circumstances, I certainly agree with the foremost of men, the heroic and mighty armed Dasaraha (Krishna).

8. There is no doubt the illustrious sons of Kunti, the Pandavas, are now to me as they are to Vashudeva.

9. The son of Kunti, Yudhisthira, himself does not seek the welfare of the Pandavas so much as this foremost of men Keshava (Krishna) does.

Vaishampayana said:—

10. O king, having been commanded by the illustrious Drupada, the Pandavas, Krishna, and Vidura

11. Taking with them the daughter of Drupada, Krishna, and the illustrious Kunti, journeyed in pleasure towards the city of Hastinapur.

12. The king, Dhritarastra, learning that those heroes (the Pandavas) had arrived, sent out the Kurus to receive them.

13. O descendant of Bharata, Vikarna, the great bowman Chitrasena, the foremost of bowmen Drona, and the son of Gotama Kripa (went out to receive them).

14. Surrounded by those (illustrious men), those mighty heroes (the Pandavas), their splendour (many times) increased, slowly entered the city of Hastinapur.

15. The city became radiant with the curious sight-seers of the city. Those foremost of men, the dispellers of grief and sorrow,

16. The Pandavas, dear to the hearts of the people, heard, as they proceeded, various exclamations which the citizens, ever desirous of obeying the wishes of those princes, loudly uttered.

17. They exclaimed, "Here return that best of men (Yudhisthira), learned in the precepts of virtue. He always protects us as if we are his nearest relatives.

18. It seems as if the great king Pandu, ever beloved of his subjects, returns to-day from the forest to do what is agreeable to us.

19. What good is not done to us to-day when the heroic sons of Kunti returns to our city?

20—21. If we have ever given away in charity, if we have ever poured libations of *Ghee* on the (sacrificial) fire, if we have any ascetic merit, let the Pandavas live in our city for one hundred years." They (the Pandavas) worshipped the feet of Dhritarastra, as also those of Bhisma, and also the feet of every body else that deserved the honour.

22. They enquired after the welfare of all the citizens. They then entered the palace assigned to them at the command of Dhritarastra.

23. When those illustrious and greatly strong heroes had taken rest for some time, they were summoned by the king Dhritarastra and the son of Santanu (Bhisma.)

Dhritarastra said:—

24. O son of Kunti, (Yudhisthira), listen with your brothers to what I say. Go to Khandavaprastha, so that no difference may arise again.

25. If you live there, none will be able to injure you. Taking half of the kingdom, live at Khandavaprastha protected by Partha (Aryuna), as the celestials are by the wielder of the thunder (Indra).

Vaishampayana said:—

26. Agreeing to what the king said, those best of men worshipped the kings and started for that fearful forest.

27. Receiving half of the kingdom, the Pandavas entered the Khandavaprastha, Krishna being at the head of the procession.

28—30. Those great car-warriors, selecting with the assistance of Dwaipayana a sacred and auspicious place, performed the propitiatory ceremonies and measured out a piece of land to found a city. It was surrounded by a moat as wide as the sea

and by walls rising high up to the sky. It was as white as the white clouds or the rays of the moon.

31. Those foremost of cities looked resplendent like the city of Bhagavati of the Nagas. It was adorned with mansions having windows like the out-stretched wings of Garuda.

32—34. It was protected with gates looking like the clouds, and they were as high as the Mandara mountain; the weapons of the enemy could not make any impression on them. They were almost covered with darts and other missiles like the double-tongued snakes. The turrets were filled with armed men and the walls were lined with warriors. It was well-stocked with various weapons of attack; there were thousands of sharp hooks and *Satanghanis* (a sort of weapon) and numerous other machines; there were also many iron wheels planted on them. With these were adorned that best of cities.

35—36. The streets were all wide and excellently laid out. Adorned with innumerable white mansions, the city looked like *Amaravati* (the celestial city); it looked like a mass of clouds charged with lightnings. It came to be called Indraprastha.

37. In a delightful and auspicious place stood the palace of those descendants of Kuru (the Pandavas). It was full of every kind of wealth like the palace of the (celestial) treasurer (Kuvera) himself.

38. O king, there came with the desire of living (in that city) numerous Brahmanas learned in all the Vedas and conversant with every langauge.

39. There came also from every direction nemerours merchants with the desire of earning wealth. There also came with the desire of living (in that city) numerous men well-skilled in all arts.

40. Around the city were laid out many charming gardens with Amras, Amratakas, Kadamvas, Asokas, Champakas,

41. Punnagas, Nagas, Lakuchas, Panasas, Salas, Talas, Tamalas, Vakulas, and Ketakas.

42. They were all beautiful and blossoming; they bent down with the weight of their fruits. The old Amlokas, Lodras, blossoming Ankolas,

43. Jamvas, Patalas, Kangukas, Atimukhas, Kuraviras, Parijatas and various other trees were there.

44. All adorned with flowers and fruits and thronged with birds of various kinds. These verdant groves were resounded with the notes of the maddened peacocks and *Kokilas*.

45—47. There were various pleasure-houses bright as mirrors, and innumerable bowers of creepers, charming artificial hillocks, many lakes full to the brim with crystal water, and delightful tanks fragrant with lotuses and lilies and adorned with swans, ducks and *Chakravakas*. There were many tanks overgrown with fine acquatic plants, and various large and beautiful ponds.

48. O great king, the joy of the Pandavas increased from day to day in consequence of their residence in that large kingdom which was inhabited by pious men.

49. Thus in consequence of the virtuous conduct of Bhisma and the king (Dhritarastra) the Pandavas became the dwellers of Khandavaprastha.

50. Adorned with those excellent and great bow-men, each like an Indra himself, that best of cities looked like Bhagavati with the Nagas.

51. O king, having settled the Pandavas there, the heroic Krishna, on obtaining their leave, came back with Rama to Dwaravati.

Thus ends the two hundred and ninth chapter, the departure of Krishna, in the Rajyalava of the Adi Parva.

CHAPTER CCX.

(RAJYALAVA PARVA)—*Continued.*

Janamejaya said:—

1—2. O ascetic, what did those illustrious men, the high-souled ones, my grandsires, the Pandavas, do after obtaining the kingdom of Indraprastha? How did their wedded wife Draupadi obey them all?

3. How was it that no dissension arose amongst those illustrious rulers of men, though attached to one wife Krishna?

4. O ascetic Rishi, I desire to hear every thing in detail as regards their conduct towards one another after their union with Krishna.

Vaishampayana said:—

5. Having obtained their kingdom at the command of Dhritarastra, those chastisers of foes, the Pandavas, sported with Krishna at Indraprastha.

6. Having obtained the kingdom, the ever truthful and greatly effulgent Yudhisthira with his brothers virtuously ruled the kingdom.

7. Having defeated all their foes, the greatly wise and ever devoted to truth and virtue, the sons of Pandu lived there in great happiness.

8. Those best of men, seated on costly royal seats, discharged all the duties of government.

9. When (one day) those illustrious heroes were so seated, there came to them the celestial Rishi Narada in course of his travels.

10—11. Yudhisthira gave him his own excellent seat. When the celestial Rishi was seated, the wise Yudhisthira duly offered him the *Arghya* with his own hands. The Rishi accepted the worship and became very much pleased.

12. Uttering benedictions on him, he (the Rishi) asked him (Yudhisthira) to take his seat. Thus commanded, the king Yudhisthira took his seat.

13. He sent words to Krishna informing her of the arrival of the high-souled (Rishi). Hearing it, Draupadi, after properly purifying herself,

14. Went there where Narada was with the Pandavas. And that lady of virtuous deeds worshipped his feet.

15 Then the daughter of Drupada, being properly covered with her veil, stood before him with joined hands. That virtuous, truthful and excellent Rishi,

16. The illustrious Rishi Narada, after uttering various benedictions on the princess, and saying that faultless lady, "Go," sent her away.

17. When Krishna retired, the illustrious Rishi thus spoke to the Pandavas with Yudhisthira at their head.

Narada said:—

18. The illustrious princess of Panchala is the wedded wife of all of you Establish a rule amongst yourselves so that no dissension may arise amongst you.

19. There were in the days of yore two brothers, celebrated throughout the three worlds by the names of Sunda and Upasanda; they were incapable of being killed by any one else except one by the other.

20. They ruled the same kingdom, lived in the same house, slept on the same bed, sat on the same seat and ate off the same dish, yet they killed each other for the sake of Tilottama.

21. O Yudhisthira, therefore preserve your friendship for one another, and do that which may not produce dissension amongst you.

Yudhisthura said:—

22. O great Rishi, whose sons were Sunda and Upasanda? How did their dissension arise, and why did they kill each other?

23. Whose daughter was the Apsara, the celestial maiden Tilottama? Maddened by whose love they killed each other?

24. O ascetic, O Brahmana, I desire to hear all this in detail as it happened. Our curiosity has become very great.

Thus ends the two hundred and tenth chapter, the coloquy of Yudhisthira and Narada, in the Rajyalava of the Adi Parva.

CHAPTER CCXI.

(RAJYALAVA PARVA)—*contd.*

Narada said:—

1. O son of Pritha, Yudhisthira, listen to it with your brothers, as I narrate this old story exactly as every thing happened.

2. In the days of yore there was a Danava chief, named Nikumbha, who was energetic and strong, and who was born in the race of Hiranyakashipu.

3. Two sons were born to him, named Sunda and Upasanda, both of them being chiefs of the Danavas, and both of them being very energetic and powerful, very fearful and wicked-minded.

4. Those two Danavas were both of the same resolution, and always engaged in performing the same work and in achieving the same end. They were ever the same to each other in weal and in woe.

5. Each speaking and doing what was agreeable to each other, the brothers never ate unless they were together and never went anywhere unless together.

6. Of exactly the same dispositions and habits, they seemed to be one individual divided into two parts. Possessing great energy and the same resolution in every thing, the brothers thus gradually grew up.

7. Always entertaining the same purpose, and ever desiring of subjugating the three worlds, the brothers went after due initiation to the mountains of Vyndhya; and going there, they performed severe penances.

8. They performed penances for a very long time till at last they received sufficient ascetic merits.

9. Exhausted with hunger and thirst, with matted locks on their heads and attired in barks of trees, besmearing themselves with dirts from head to foot, living on air

alone, and standing on the toes of their own legs, they poured into fire pieces of flesh from their own body. With arms upraised and fixed eyes, they observed their vows for a long period.

10. (During the course of their ascetic penances), a wonderful incident happened. The Vindhya mountain, heated by their ascetic penances for many long years, began to emit vapours from every part of its body.

11. Thereupon, seeing their severe penances the celestials were alarmed. The celestials threw many obstacles for impeding their asceticism.

12. They again and again tempted them with gems and jewels and the most handsome maidens. But those two (brothers), firmly engaged in asceticism, did not break their vows.

13—14. Then the celestials displayed *Maya* (delusion) before those (two) illustrious Rishis. It appeared to them as if their sisters, mothers, wives and other relatives, with dishevelled hair, ornaments and robes, were running towards them in terror, pursued and struck down by a Rakshasha who had a lance in his hands.

15. It appeared as if they were all crying, "O save us! O save us." But even this could not break the vows of those two great vow-observing Rishis.

16. When all this did not produce any impression on any of the two (Rishis), then the women and all the other apparitions vanished (into space).

17. Thereupon the Grandsire (Brahma) himself came to those two heroes, and the Lord, who seeks the welfare of all, asked them to solicit the boon they desired.

18. Then the two greatly powerful brothers, Sanda and Upasanda, rose from their seat on seeing the Grandsire, and they stood before him with joined hands.

19. They both together spoke thus to that celestial Lord, "O Grandsire, if you are pleased with our worship,

20. And, O lord, if you are propitious to us, let us then possess the knowledge of all weapons and of all powers of *Maya* (delusion); let us possess great strength and assume any form at will; let us be immortal.

Brahma said:—

21. Except being immortal, you two will be all that you desire. Ask for some death by which you may be equal to the immortals.

22. As you have performed these severe penances from the desire of sovereignty alone, I cannot bestow on you the boon of immortality.

23. You have undergone your ascetic penances for the subjugation of the three worlds; O chiefs of the Danavas, it is for this I cannot grant you what you desire.

Sanda and Upasanda said:—

24. O Grandsire, let us then have no fear from any created thing, mobile or immobile in the three worlds, except only from each other.

The Grandsire said:—

25. I grant you what you have asked, said and desired. Your death is fixed according to your own desire.

Narada said:—

26. Having granted them this boon, the Grandsire made them desist from their asceticism; and he then went away to the region of Brahma.

27. Having received those boons, those two brothers, the chiefs of Danavas, became non-slayable by any creature in the universe. They then returned to their own home.

28. Seeing those intelligent beings successful in their desire and crowned with success as regards the boon, their friends and relatives became exceedingly glad.

29. They then cut off their matted locks and wore coronets on their heads. They adorned and attired themselves in costly ornaments and handsome robes.

30. They made the moon to rise untimely and at all times; and all their friends and relatives were always in joy.

31. "Eat," "Feed," "Give," "Make merry," "Sing," "Drink,"—such sounds were heard in every house (in their city).

32. Here and there arose loud uproars of merriment, mixed with the clappings of hands which filled the city of those two Danavas.

33. The Danavas, capable of assuming any form at will, engaged themselves in every kind of amusements and sports. They scarcily noticed that time was passing away. They regarded a whole year as if it was but a day.

Thus ends the two hundred and eleventh chapter, the history of Sanda and Upasanda, in the Rajyalava of the Adi Parva.

CHAPTER CCXII.

(RAJYALAVA PARVA)—*Continued.*

Narada said:—

1. As soon as the festivities came to an end, they (Sanda and Upasanda), being desirous of the sovereignty of the three worlds, took counsel and commanded their forces to be arranged.

2. Having obtained the consent of their friends and relatives, of the elders, of the Danava race and of their ministers, and having performed the priliminary rites of departure, they started on the night when the constellation *Magha* was on the ascendant.

3. A large army of the Danavas clad in mails and armed with clubs, axes, lances and maces, went with them.

4. The Charanas chaunted auspicious panegyrics indicative of their future victory; and they set out on their expedition with joyous hearts.

5. Furious in war and capable of going everywhere at will, the two Danavas rose to the sky and went to the region of the celestials.

6. Learning that they were coming and knowing also what boons they had obtained from the Supreme Lord, the celestials left heaven and sought refuge in the region of Brahma.

7. The greatly powerful (Danava) brothers subjugated the region of Indra and defeated various tribes of Yakshas and Rakshashas. They then returned.

8. The two great car-warriors then subjugated the Nagas of the nether regions, then the inmates of the ocean, and then all the *Mlecha* races.

9. Being desirous of subjugating the whole earth, those two greatly irresistible heroes, summoning their soldiers, spoke these cruel words,

10. "The royal sages with the help of the Brahmanas increase the strength and prosperity of the celestials by pouring libations on the fire and offering other foods in grand sacrifices.

11. Engaged in such works, they are the enemies of the Asuras. Therefore, the duty of all of us is to muster together and exterminate them."

12. Thus ordering them all on the eastern shore of the great ocean and forming such a cruel resolution, the Asura brothers started in all directions.

13. The two heroes immediately killed those that were performing sacrifices, and the Brahmanas that were assisting in those sacrifices. Killing them all, they started for another place.

14. Their soldiers threw into the water the sacrificial fires that were in the hermitages of Rishis who had controlled their souls.

15. The curses uttered by the high-souled ascetics in anger became futile on account of the boons granted to them (by Brahma); but they did not any way affect them.

16. When the Brahmanas saw that their curses make no impressions on them like arrows shot at stones, they fled in all directions, forsaking their rites and vows.

17. Even those, that were crowned with ascetic success in the world and that were self-controlled and wholly engrossed in meditation of the Deity, fled in their fear as snakes at the approach of the son of Vinata (Garuda).

18. All the sacred hermitages were trodden down and broken; and their contents were scattered all over the ground. The universe became empty, as if every thing was destroyed at a Dissolution.

19. O king, when all the Rishis had disappeared, the two great Asuras resolved upon their destruction and assumed various forms.

20. They assumed the forms of maddened elephants with temples rent (from excess of Juice), and they slaughtered the Rishis hidden in mountain caves.

21. Sometime they became lions, sometime tigers, and sometime, they disappeared. By assuming such forms, they killed the Rishis wherever they saw them.

22. Sacrifice and study ceased; kings and Brahmanas were exterminated. The earth became destitute of festivals and sacrifices.

23. The people cried, "Alas! Alas!" And all buying and selling were stopped. The works of the celestials ceased and sacred ceremonies and marriages discontinued.

24. Agriculture was neglected and cattle were not tended; both cities and hermitages became desolate. The earth, being covered with bones and skeletons, looked fearful.

25. The ceremonies in honour of the Pitris, the sacred sound of *Vashata* (Vedas) and all auspicious rites ceased. The universe looked frightful to behold.

26. The moon, the sun, the planets, the stars, the constellations and the dwellers of

heaven, became exceedingly sorry on seeing these works of Sanda and Upasanda.

27. Thus subjugating all the points of heaven by cruel acts, the Danavas lived at Kurukheshtra, having not a single rival (in all the earth.)

Thus ends the two hundred and twelfth chapter, the history of Sanda and Upasanda, in the Rajyalava of the Adi Parva.

CHAPTER CCXIII.

(RAJYALAVA PARVA)—*contd.*

Narada said :—

1. Thereupon the tranquil and self-restrained celestial Rishis, Sidhyas and the Paramahansas, became exceedingly sorry on seeing that great massacre.

2. Being moved by compassion, they with their passions, senses and souls under complete control, went to the abode of the Grandsire.

3. They then saw the Grandsire seated with the celestials, surrounded by the Sidhyas and the Brahmarshis.

4. There was the Deity *Mahadeva* (Siva), there was Agni with Vayu. There were Chandra, Aditya, Indra and the Rishis devoted to the contemplation of the Supreme.

5. (There were) the Vaikhanasas, the Valikhilyas, the Vanaprasthas, the Marichipas, the Agas, the Avimudas and many other greatly effulgent ascetics.

6. All the Rishis came to the Grandsire, and those great Rishis all approached him with sorrowful hearts.

7—8. They represented to him all the acts of Sanda and Upasanda. The celestials and the great Rishis told the Grandsire of the universe in detail what they had done, and how and in what order they had done it.

9—10. They all pressed the matter to the Grandsire, and the Grandsire, having heard what they said, reflected for a moment and settled what ought to be done. Resolving to kill them, he summoned Vishwakarma.

11. Seeing Vishwakarma, the Grandsire commanded him saying, "O great ascetic, create a damsel who will be captivating to all hearts?"

12. Bowing down to the Grandsire, and receiving his command with reverence, he created a celestial damsel after good deal of thought.

13. Vishwavita (Vishwakarma) first collected whatever handsome there was in mobile or immobile things in the three worlds.

14. He placed millions of gems on the body of the damsel. The celestial beauty that he created was a mass of gems and jewels.

15. She was created by Vishwakarma with good deal of care. She became matchless in beauty amongst the women of the three worlds.

16. There was not the minutest part of her body which by its wealth of beauty did not rivet the gaze of the beholder directed towards it.

17. She was like Lakshmi herself; and that extraordinarily beautiful damsel captivated the eyes and hearts of all creatures.

18. Because she was created with the portions of every gem in every minute portion, the Grandsire gave her the name of *Tilottama*.

19. She bowed down to Brahma and spoke to him with joined hands, "O lord of creatures, what task am I to accomplish, and for what purpose am I created?"

The Grandsire said :—

20. O Tilottama, go to the Asuras, Sanda and Upasanda. O amiable girl, tempt them with your desirable beauty.

21. Act in such a way that as soon as they saw you they may quarrel with each other in consequence of your wealth of beauty.

22. She promised to do it; and bowing down to the Grandsire, she walked round the celestial assembly.

23. The illustrious Deity (Brahma) was then sitting facing eastwards; Mahadeva (Siva) also was sitting facing eastwards; all the other celestials with their faces northwards and the Rishis with their faces towards all directions.

24. When she was walking round the assembly, Indra and the illustrious Sthanu (Siva) alone succeeded in preserving their tranquility of mind.

25. Because he (Siva) was very much desirous of seeing her, therefore when she came at his side, another face came out on the southern side of his body with eyes like full-blossmed lotuses.

26—27. When she came behind him,—another face appeared on his western side; and when she came on the northern side, a fourth face appeared on his northern side. Indra also came to have one thousand eyes before, behind and on his flanks, each large and reddish.

28. Thus in days of yore, Sthanu (Siva) the great Deity, came to have four faces, and the slayer of Vala (Indra) one thousand eyes.

29. All the celestials and the Rishis turned their faces to that direction where Tilottama went in her walking round the assembly.

30. Except those of the Deity, the divine Grandsire, the eyes of all those illustrious beings fell on her body.

31. When that great beauty went away, the celestials and the great Rishis regarded the task already accomplished.

32. After Tilottama had departed, the First Cause of the creation (Brahma) sent away all the celestials and the Rishis.

Thus ends the two hundred and thirteenth chapter, the creation of Tilottama, in the Rajyalava of the Adi Parva.

CHAPTER CCXIV.

(RAJYALAVA PARVA)—*Continued.*

Narada said :—

1. Subjugating the whole earth, the two Danavas became unrivaled ; and when they had brought the three worlds under their sway, they then considered themselves free from fatigue and regarded that their works were done.

2. Having taken all the wealth of the Devas, the Gandharvas, the Yakshas, the Nagas, the Rakshashas, the kings, they become exceedingly happy.

3. When they saw they had no rival, like the immortals they gave up all labour and exertion, and they passed their time in pleasures and merriments.

4. They derived great pleasure in women, in garlands, in perfumes, in viands, in drinks and in various other articles of enjoyments.

5. Like the immortals they roamed in profuse pleasure and amusement in houses, in woods, in gardens, in forests and on hills, —nay wherever they liked.

6. Thereupon one day they went to sport to a table-land of the Vindhya mountain,—on perfectly level and stony ground, overgrown with *Sala* trees blossomed with flowers.

7. After every object of desire of the most agreeable kind had been brought, they (Sanda and Upasanda) sat on an excellent seat in happiness and joy with many handsome women (around them).

8. Wishing to please those two (heroes), those damsels danced in accompaniment with music and sang many songs in praise of the mighty brothers.

9. Thereupon Tilottama, attired in a single red silk cloth and thereby exposing all her charms, came there gathering flowers in the forest.

10. Gathering *Karnikaras* that grew along the banks of the river, she slowly came to the place where those two great heroes were.

11. They were intoxicated with a large quantity of liquor and their eyes had grown red. As soon as shey saw that most beautiful damsel, they were filled with desire.

12. Leaving their seat, they immediately went to the place where she was. Both being full of desire, both sought her favours.

13. Sanda caught that beauty of fair eyebrows by her right hand, and Upasanda caught hold of the left hand of Tilottama.

14. Intoxicated with the boons that they had obtained, with their physical strength, with the wealth and gems they had amassed, and with the wine they had drunk.

15. Intoxicated with all this and maddened with desire, each of them contracted his eye-brows in anger ; and they then spoke thus to each other.

16. Sanda said, "She is my wife and your superior." Upasanda said, "She is my wife and your sister-in-law."

17. They each exclaimed, "She is mine, not yours." Maddened by her beauty, they lost all love and friendship (that they bore for each other).

18. For her sake they went for their maces, and deprived of their reason by desire, they took of their fearful clubs.

19. (Crying), "I was the first," "I was the first" (in taking her hand), they attacked each other. Struck by those fearful clubs, both of them fell on the ground ;

20. Their bodies being covered with blood they looked like two suns loosened from the sky. The women and the others that were present all fled away trembling in grief and fear; and they took refuge in the nether regions.

21. Thereupon the pure souled Grandsire with the celestials and great Rishis came there and applauded Tilottama.

22. The illustrious Grandsire cheered her by granting boons. Before she spoke, the Grandsire thus spoke in cheerfulness,

23. "O beautiful damsel, you shall roam in the region of the suns. Your splendour

will be so great that none will ever be able to look at you."

24. Having granted this boon to her, the Grandsire of all creatures, the Supreme lord, placed Indra over the region of Indra and went away to the region of Brahma.

25. Thus those two Asuras, ever united and inspired with the same purpose, killed each other in anger for the sake of Tilottama.

26. O best of the Bharata race, therefore, from affection for you all, I tell you that if you wish to do anything agreeable to me, make some such arrangement as you may not quarrel with one another for the sake of Draupadi.

Vaishampayana said :—

27—29. O king having been thus addressed by the high-souled great Rishi Narada, they (the Pandavas) consulted with one another, and established a rule in the presence of the celestial Rishi of immeasurable energy that when one of them would be with Draupadi, any of the other four, who would see that one, must go to the forest for twelve years to lead the life of a *Bramhachari*. After the virtuous Pandavas had established this rule amongst themselves, the great Rishi Narada, being pleased with them, went to the place he wished (to go).

30. O descendant of Bharata, thus requested by Narada, they (the Pandavas) made in the days of yore a rule amongst themselves with respect to their common wife. It was, therefore, that no dispute ever arose amongst them.

Thus ends the two hundred and fourteenth chapter, the history of Sunda and Upasanda, in the Rajyalava of the Adi Parva.

CHAPTER CCXV.

(ARYUNA VANAVASHA PARVA.)

Vaishampayana said :—

1. Having made that rule (amongst themselves,) the Pandavas continued to live there (at Khandhavaprastha). They brought under their sway many kings by their prowess of arms.

2. Krishna (Draupadi) became obedient to all the five sons of Pritha,—those five best men of immeasurable energy.

3. She became exceedingly happy in her five heroic husbands as the *Saraswati* in elephants; and they (the Pandavas) also were exceedingly happy in her.

4. In consequence of the illustrious Pandavas being virtuous, all the Kurus, being free from sin and becoming very happy, grew in prosperity.

5. O king, O best of monarchs, many days after (it so happened) that a robber stole some kine of a certain Brahmana.

6. When his wealth (kine) was thus stolen, the Brahmana lost his senses in anger; and coming to Khandavaprastha, he thus reproved the Pandavas.

The Brahmana said :—

7. O Pandavas, despicable and wicked wretches are robbing away my kine in your dominion. Parsue the robbers.

8. Alas; the sacrificial *Ghee* of a peaceful Brahmana is being carried away by crows. Alas, the wretched jackal is invading the empty cave of a lion!

9. A king, who takes the sixth part of the produce, but does not protect his subjects, is called by all men as the most sinful in all the worlds.

10. The wealth of a Brahmana is being taken away by thieves; virtue is going to be destroyed. Take me up by the hand, for I am in great grief.

Vaishampayana said :—

11. Thus were the Pandavas reproved by the Brahmana weeping in bitter grief. The son of Kunti, Dhananjaya (Aryuna) heard his (weeping) words.

12. As soon as he heard it, the mighty-armed hero told the Brahmana, "Don't fear". But in the room where the arms of the illustrious Pandavas were,

13. Dharmaraja Yudhisthira was then sitting with Krishna (Draupadi). The Pandava (Aryuna) was, therefore, unable to enter the room or to go (with the Brahmana).

14. Being repeatedly urged by the weeping words of the Brahmana, the son of Kunti (Aryuna) pondered in sorrow.

Aryuna said :—

15. "Alas, this ascetic Bramhana's wealth is being robbed! It is certainly my duty to dry up his tears.

16. If I do not protect him who is weeping at our gate, the king (Yudhisthira) will be touched by sin for my indifference.

17. Our own irreligiousness will also be talked all over the kingdom, and we shall certainly incur a great sin.

18. There is no doubt that if I enter (the room) disregarding the king, I shall not truthfully behave towards that enemiless monarch.

19—20. If I enter (the room) where the king is, an exile in the forest will be my lot. But I must overlook every thing. I do not care if I am to incur sin by disregarding the king. I care not if I am to go to the forest and die there. Virtue is superior to body, and it lasts after the body perishes.

Vaishampayana said:—

21. O king, having resolved this, the son of Kunti Dhananjaya (Aryuna) entered the room and talked with the king (Yudhisthira).

22—23. Bringing the bow, he cheerfully told the Brahmana, "O Bramhana, come soon, so that those wretched thieves may not go far off. I shall accompany you and restore to you your wealth that has fallen into the hands of the robbers."

24. He then went away, armed with bow cased in mail, riding on the chariot and holding the standard. Piercing those thieves with arrows, he took back that wealth (kine).

25. Thus helping the Brahmana by returning to him his kine and winning great renown, the Pandava,

26. The heroic Shabyasachi Dhananjaya returned to the city. He then bowed to all the elders and was in return congratulated by them all.

27. He then said to Dharmaraja (Yudhisthira), "O Lord, give me permission to observe the vow. The rule that was established by us has been violated by me on my seeing you.

28. I shall go into exile to the forest, for we made this rule." Suddenly hearing those most painful words uttered (by Aryuna), Yudhisthira

29—30. Was afflicted with grief and said in an agitated voice, "Why?" Then Yudhisthira thus spoke in grief to his vow-observing brother Gudakesha (curly haired) Dhananjaya (Aryuna), "O sinless one, if I am an authority worthy of regard, listen to what I say.

31. O hero, I know full well why you entered the room and did what you thought would be disagreeable to me. But I have not felt any displeasure for it.

32. The younger brother may enter the room in which his elder brother sits with his wife. There is no fault to be found in this. If the elder brother enters the room where his younger brother is with his wife, then he acts against the rules of propriety.

33. O mighty-armed hero, therefore, desist from your purpose. Do what I say. Your virtue has suffered no diminution, and you have not also shown any disregard towards me.

Aryuna said:—

34. I have heard from you that the virtue should not be practised by quibbling. I shall not waver from truth. Truth is my weapon.

Vaishampayana said:—

35. Having obtained the king's permission, he made preparations to live in the forest. He went away to dwell in the forest for twelve years.

Thus ends the two hundred and fifteenth chapter, the departure of Aryuna, for the forest, in the Aryuna Vanavasha of the Adi Parva.

CHAPTER CCXVI.

(ARYUNA VANAVASHA PARVA)

—Continued.

Vaishampayana said:—

1. When that mighty-armed hero, the spreader of the fame of the Kuru race, went away, the Veda-knowing Brahmanas followed him.

2. Followed by the Veda and Vedanga-knowing Brahmanas, ever devoted in the contemplation of the Supreme spirit, by persons skilled in music, by ascetics devoted to the Diety, by *Pouranika Sutas* (men learned in the Puranas),

3. By *Kathakas* (the reciters of sacred stories), by celebate devotees, by dwellers of forests, by Brahmanas who recited sweetly the celestial histories.

4. And by many other sweet-speeched men. With those men, the son of Pandu (Aryuna) travelled over the country like Indra followed by the Marutas.

5—6. O descendant of Bharata, that best of men (Aryuna) saw many charming and picturesque forests, lakes, rivers, seas, and countries, and many sacred pilgrimages. Coming to the source of the Ganges, the lord (Aryuna) thought of dwelling there.

7. O Janamejaya, listen to the wonderful feat which that foremost of the Pandavas, the high-souled hero, performed.

8. O descendant of Bharata, when the son of Kunti (Aryuna) and the Brahmanas lived there, the latter performed many *Agnihotras* (fire sacrifices).

9—10. O king, in consequence of those learned, vow-observing, undeviatingly righteous Brahmanas' daily establishing and kindling fires for their sacrifices on the banks of that sacred river, and pouring libations of *Ghee* into it and worshipping it with flowers, that region from which the Ganges flowed became exceedingly beautiful.

11. One day that best of the Pandavas, the son of Kunti (Aryuna), in order to perform his ablutions, went to the Ganges which flowed in the midst of the Brahmanas.

12. O king, after performing his ablutions, and offering water to the grandsires, as he was getting out of the water with the desire of performing his sacrificial rites before the fire,

13. O great king, the mighty-armed hero was dragged into water by the daughter of the Naga king, named Ulupi, maddened with desire.

14—15. He saw a fire there in the house of the Naga, named Kaurava, and the son of Kunti, Dhananjaya, performed his sacrificial rites with devotion before that fire. Agni was much pleased to see the fearlessness with which he poured the libations.

16. Having performed the sacrificial rites before the fire, the son of Kunti (Aryuna) spoke thus smilingly to the daughter of the Naga king.

Aryuna said:—

17. O handsome maiden, O timid girl, what a bold act you have performed! O blessed damsel, where is this beautiful region situated? Who are you and whose daughter are you?

Ulupi said:—

18. O king, there is a Naga, named Kaurava, born in the race of Airavata. I am his daughter,—I am the Naga maiden, named Ulupi.

19. O best of men, seeing you descend into the river in order to perform your ablutions, I was deprived of my senses by the god of love.

20. O descendant of Kuru, I am still unmarried. O sinless one, afflicted as I am by the god of love, gratify me to-day by giving yourself up to me.

Aryuna said:—

21. O amiable girl, commanded by Dharmaraja (Yudhisthira), I am observing *Brahmacharya* for twelve years. I am not in my own sway.

22. O acquatic lady, I am desirous of doing what is agreeable to you. I have never before spoken an untruth in my life.

23. Therefore, tell me, O snake-lady, how I may act so that while doing your pleasure, I may not be guilty of any untruth or sin.

Ulupi said:—

24. O son of Pandu, I know why you are roaming over the world and why you observe *Brahmacharya* at the command of your elder (brother).

25—26. This was the rule which all of you made amongst you for having Draupadi as your common wife, that he who would by ignorance enter the room in which one of you would be with her, he must adopt *Brahmacharya* for twelve years. The exile of any of you, therefore, is only for the sake of Draupadi.

27. You are but observing that vow. Your virtue cannot suffer any diminution, O large-eyed hero, it is your duty to relieve the distressed.

28—29. Your virtue cannot suffer any diminution by relieving me. O Aryuna, if your virtue (really) suffer a small diminution, you will acquire great merit by relieving me. O Partha, I am your adorer. O lord, accept me. This is the opinion of the wise.

30. If you do not accept me, know that I will destroy myself. O mighty-armed hero, earn great merit by saving my life.

31. O best of men, I solicit your protection. O son of Kunti, you always protect the destressed and the helpless. Weeping in sorrow I solicit your protection.

32. Being filled with desire, I woo you. Therefore, do what is agreeable to me. You should gratify my wish by giving up yourself to me.

Vaishampayana said:—

33. Thus addressed by the daughter o the Naga king, the son of Kunti, making virtue his motive, did everything as she desired.

34. The powerful hero passed the night in the mansion of the Naga and rose with the rise of the sun. From the mansion of Kaurava,

35. He came with her (Ulupi) back to the region from which the Ganges flowed to the plains. Taking his leave, the chaste Ulupi returned to her own abode.

36. O descendant of Bharata, she gave a boon (to Aryuna) making him invincible in

water. (She said), "Every acquatic creature will certainly be vanquished by you."

Thus ends the two hundred and sixteenth chapter, the meeting with Ulupi, in the Aryuna Vanavaska of the Adi Parva.

CHAPTER CCXVII.

(ARYUNA VANAVASHA PARVA)

—Continued.

Vaishampayana said :—

1. O descendant of Bharata, the son of the wielder of thunder (Indra), having narrated everything to the Brahmanas, started for the side of the Himalayas.

2. Arriving first at *Agasta Vata*, the son of Kunti, then went to the Vashistha's hill. On the peak of Vrigu hill he performed his ablutions.

3. O descendant of Bharata, the best of the Kurus gave away to many Brahmanas thousands of kine and houses.

4. That best of men then bathed at the pilgrimage, named Hiranyavindu, and then that best of the Pandavas went to many other sacred places.

5. O best of the Bharata race, that best of men accompanied by the Brahmanas then descended (from those hills) and travelled towards the east, wishing to see the countries situated in that direction.

6—8. The best of the Kurus saw the pilgrimages one after the other. O descendant of Bharata, he saw the river *Utpalosa* in the forest of Naimisha ; (he saw) the *Nanda*, the *Upananda*, the famous *Kausika*, the great rivers *Gaya* and *Ganga* and other *Tirthas* and hermitages where he purified himself and gave away to the Brahmanas (many) kine.

9. Whatever *Tirthas* and other holy places were in Anga, Banga and Kalinga, he went to all of them.

10. O descendant of Bharata, seeing them all and performing many ceremonies and giving away much wealth, he went to the gate of the kingdom of Kalinga where the Brahmanas, who were following him, bade the son of Kunti farewell and desisted from following him any further.

11. Having obtained their leave, the son of Kunti, the brave Dhananjaya, accompanied by only a few attendants, went there where the sea was.

12. Crossing (the country of) the Kalingas and seeing on his way many countries, holy places, and charming mansions, that lord proceeded on.

13. Seeing the Mahendra mountain adorned with the ascetics, and going slowly along the sea-shores, he went to Manipur.

14. O king, seeing all *Tirthas* and other holy places, the mighty-armed hero went

15. To the king of Manipur, the virtuous Chitravabana, who had a beautiful daughter named Chitrangada.

16. He saw her in his capital roaming at pleasure. Seeing the handsome daughter of Chitravabana, he was filled with desire.

17. Going to the king, he told him what he desired, saying, "O king, give your daughter to a son of an illustrious Kshatrya."

18. Having heard this, the king said, "Whose son are you and what is your name?" He (Aryuna) replied, "I am the Pandava, the son of Kunti, Dhananjaya."

19. The king then spoke thus in sweet accents, "There was born a king in our race named Pravanjana.

20. He was childless. In order to get a child he performed excellent penances. By his severe austerities, the god of gods, the wielder of *Pinaka* (Siva),

21. The supreme lord, the god of gods, and the husband of Uma, O Partha, was gratified. The illustrious Deity gave him the boon that only one child would be born in our race (in succession).

22. Thence only one child is born to every suceessive descendant of this race. All my ancestors had each a male child.

23. But I have only a daughter to perpetuate my race. O best of men, I always consider her as my son.

24—25. O best of the Bharata race, I have made her a *Putrika* (heir). O descendant of Bharata, the one son that will be born to her will be the perpetuator of my race. That son will be the dower in this marriage. O Pandava, you can take her if you like on this condition.

26. Promising to do it, he accepted that maiden, and the son of Kunti lived in that city for three years.

27. When she gave birth to a son, he (Aryuna) embraced her with affection, and taking leave of the king, he set out again in his travels.

Thus ends the two hundred and seventeenth chapter, the marriage with Chitrangada, in the Aryuna Vanavasha of the Adi Parva.

CHAPTER CCXVIII.

((ARYUNA VANAVASHA PARVA)
—Continued.

Vaishampayana said:—

1. That best of the Bharata race Aryuna then went to the sacred *Tirthas* situated on the shores of the south sea, all adorned with the ascetics.

2. There were five *Tirthas* where also lived many ascetics, but these sacred waters themselves were shunned by the ascetics.

3. (They were named) Agastya, Saubhadra, the greatly holy Paulama, Karandhama which yielded the fruit of a horse-sacrifice,

4. And the great washer of sins Bharadwaja;—these five *Tirthas* that best of men saw.

5—6. The Pandava, the descendant of Kuru (Aryuna), finding them uninhabited and ascertaining that they were shunned by the ascetics, asked with joined hands those pious men that lived near them, "Why these *Tirthas* are shunned by the *Bramhabadis* (the utterers of the Vedas)."

The Celestials said:—

7. O descendant of Kuru, there dwell (in their waters) five large crocodiles which carry away the ascetics (who go to bathe in them); therefore these *Tirthas* are shunned by all.

Vaishampayana said:—

8. Having heard these words of the ascetics, the mighty armed hero, that best of men, though dissuaded by them, went to see those *Tirthas*.

9. Then coming to that excellent *Tirtha*, Sauvadra, named after a great Rishi, that hero, that chastiser of foes, plunged into it to take a bath.

10. Thereupon a large crocodile under the water seized the leg of that best of men, the son of Kunti Dhananjaya.

11. But the mighty-armed, the son of Kunti, the foremost of all strong men, seized that acquatic animal and dragged it up to the shore.

12. Dragged up by the illustrious Aryuna, that crocodile became a most handsome woman adorned with all ornaments.

13. O king, that charming and celestial-like damsel appeared to shine in her own beauty. Thereupon the son of Kunti Dhananjaya, seeing that wonderful sight,

14. Spoke thus in great happiness to to that lady, "O beautiful lady, who are you? O lady of the lake, where do you live? Why did you commit such a dreadful sin before?"

Barga said:—

15. O mighty-armed hero, I am an *Apsara*, a sporter in the celestial gardens. O greatly strong one, my name is Barga, I am ever beloved of the celestial treasurer (Kuvera).

16. I had four other friends, all handsome and all capable of going everywhere at will. One day accompained by them, I was going to the abode of the protector of the world;

17. When we were all going, we saw a Brahmana of rigid vows, who was exceedingly handsome and who was studying the Vedas in solitude.

18. O king, the whole forest was covered with the effulgence of his asceticism. He seemed to have illuminated the whole region like the sun.

19. Seeing his that severe, excellent and wonderful asceticism, we alighted in that region, wishing to disturb his asceticism.

20. O descendant of Bharata, myself, Sauravi, Samichi, Vaduvuda and Lata all came to that Brahmana at the same time.

21. O hero, we sang, we laughed, we tried to tempt the Brahmana in various ways, but he did not set his mind on us even for a moment.

22. O best of the Kshatryas, his mind, being fixed on the meditation of the pure, the greatly effulgent (Brahmana), did not suffer his heart to waver. Angrily looking at us, he cursed us saying, "Becoming crocodiles, live in water for one hundred years."

Thus ends the two hundred and eighteenth chapter, the rescue of the crocodiles, in the Aryuna Vanavasha of the Adi Parva.

CHAPTER CCXIX.

((ARYUNA VANAVASHA PARVA)
—Continued.

Barga said:—

1. O best of the Bharata race, we were all greatly distressed. We sought the protection of that ascetic of undeviating vows.

2. (We said), "O Brahmana, intoxicated with beauty and youth, and maddened by the god of love, we have acted very improperly,—you should pardon us.

3. It was enough death to us that we had at all come here to tempt such an ascetic of controlled soul as you are.

4. The virtuous men consider that women are created as non-slayable, therefore you should not kill us. Grow yourself in virtue.

5. O virtuous man, it is said that a Brahmana has always friendly feelings over all creatures. O Rishi of blessedness, let this saying of the learned be made true.

6. The good man always protects those that seek protection at his hands. We solicit your protection; you should therefore pardon us."

Vaishampayana said:—

7. O hero, having been thus addressed, that virtuous-minded Brahmana of good deeds, as effulgent as the sun or the Moon, became propitious to them.

The Brahmana said:—

8. The words "hundreds" and "hundred thousands" all indicate eternity. The "hundred" used by me should be understood as a limited period and not as eternity.

9. You shall, becoming crocodiles, seize and drag men into water. (After the expiration of one hundred years), a best of men will drag you all from the water to the land.

10. You will then resume your own real forms. I have never spoken an untruth even in jest.

11. From that day all those sacred *Tirthas* will be known by the name of *Nari-Tirthas* all over the world. All of them will be sacred and sin-cleansing in the eyes of the virtuous and the wise.

Barga said:—

12. Having saluted that Brahmana with reverence and walked round him, we left that place in great grief; and we all came away thinking (all the while),

13. "Where shall we soon meet with that man who will give us our own old forms?"

14. O descendant of Bharata, as we were thinking, at that very moment we met with the illustrious celestial Rishi Narada.

15. O Partha, seeing that celestial Rishi of immeasurable effulgence, our hearts were filled with joy. Having saluted him with reverence we stood before him with faces covered with blushes.

16. He asked us the cause of our sorrow, and we told him all. Having heard what had happened, he thus spoke to us,

17. "In the low lands on the coast of the southern sea there are five sacred and delightful *Tirthas*,—go there without delay.

18. That best of men the pure-souled Pandava Dhananjaya (Aryuna) will certainly deliver you from your this distressful state."

19. O hero, hearing the Rishi's words, all of us came here. O sinless one, I have been really delivered by you to-day.

20. But, those others of my friends are still within the waters of the other lakes. O hero, perform a good work,—deliver them all.

Vaishampayana said:—

21 O king, thereupon that best of the Pandavas (Aryuna) of great prowess gladly delivered all of them from that curse.

22. O king, rising from the waters, they all regained their old forms, and those *Apsaras* then all looked as they looked before.

23. Making safe those *Tirthas* and giving them (*Apsaras*) leave to go away, that lord (Aryuna) went again to Manipur to see Chitrangada once more.

24. He saw there on the throne Vavruvahana, begotten by him (on Chitrangada). Seeing her, O king, the Pandava (Aryuna) proceeded towards Gokarna.

Thus ends the two hundred and nineteenth chapter, Aryuna's Tirtha Visiting, in the Aryuna Vanavasha of the Adi Parva.

CHAPTER CCXX.

(ARYUNA VANAVAHSA PARVA)

—Continued.

Vaishampayana said:—

1—2. The immeasurably powerful (Aryuna) then saw one after the other all the sacred waters and other holy places that were on the shores of the western ocean. Seeing them all, he at last came to the Provasha.

3. When the invincible Vivatsa (Aryuna) came to the holy and charming Provasha, the slayer of Madhu (Krishna) heard of it.

4—5. Madhava (Krishna) went there to see his friend, the son of Kunti. Krishna and the Pandava (Aryuna) met together, and they embracing each other, enquired after one another's health. Those two friends, who were none else than the Rishis Nara and Narayana of old, then both sat down together.

6. Then Vasudeva (Krishna) asked Aryuna about his travels, saying, "O son of Pandu, why are you roaming over the earth seeing all the *Tirthas*?"

7. Thereupon Aryuna narrated to him every thing that had happened. Having heard all, the lord of the Vrishni race (Krishna) said, "This is what it should be."

8. Krishna and the Pandava sported at pleasure for some time at the Provasha, and they then went to the Raivataka mountain to live there for some time.

9. Before their arrival (at Raivataka), that hill at the command of Krishna, was adorned by many artificers. Much food was also collected there.

10. Enjoying every thing that was provided there for him, the Pandava Aryuna sat with Vasudeva (Krishna) to see the performances of the actors and dancers.

11. Having dismissed them all with proper respect, the high-souled Pandava laid himself down on a well-adorned and excellent bed.

12. When that mighty-armed hero lay on that excellent bed, he described to him (Krishna) the sacred waters, the lakes, the mountains, the rivers, and the forests that he had seen.

13. O Janamejaya, when he was thus talking as he lay on the celestial-like bed, sleep (slowly) stole on the son of Kunti.

14. He rose in the morning, awakened by the sweet songs and melodious notes of the *Vina*, by the panegyrics and benedictions of the bards.

15. After he had performed the daily rites, he was accosted with affection by the hero of the Vrishni race (Krishna). Then riding on a golden car he set out for Dwarka.

16. O Janamejaya, Dwarka with its streets, gardens and houses was well adorned to give a grand reception to the son of Kunti.

17. The citizens of Dwarka, in order to see the son of Kunti, eagerly came to the royal (public) streets in hundreds and thousands.

18. In order to see him hundreds and thousands of women and men of the Vrishni, the Andhaka and the Bhoja races formed into a great crowd.

19. He was respectfully welcomed by all the Bhojas, the Vrishnis and the Andhakas. He in return worshipped all that deserved his worship, and received their blessings in return.

20. The hero was accorded the most welcome and affectionate reception by all the youngmen (of the Yadava race). He too again and again embraced those that were of his own age.

21. In the delightful mansion of Krishna, adorned with gems and filled with every article of enjoyment, he passed many nights with Krishna.

Thus ends the two hundred and twentieth chapter, Aryuna's arrival at Dwarka, in the Aryuna Vanavasha of the Adi Parva.

CHAPTER CCXXI.

(SUBHADRA HARANA PARVA).

Vaishampayana said:—

1. O best of kings, a few days after a great festival of the Vrishnis and the Andhakas was held on the Raivataka hill.

2. In that mountain-festival of the Bhojas, the Andhakas and the Vrishnis, the hero gave away much wealth to the thousands of Brahmanas.

3. O king, the region around the hill was adorned with many mansions filled with various gems, and they appeared as if they are all *Kalpabrikshas* (trees giving whatever wanted.)

4. The musicians played in concert all the musical instruments; the dancers danced and the songsters sang.

5. The effulgent youths of the Vrishni race, adorned with ornaments and riding on golden cars, looked handsome every where.

6. Hundreds and thousands of the citizens with their wives and attendants went there, some on foot and some on excellent cars.

7. O descendant of Bharata, there roved the lord Haladhara (Valadeva), intoxicated with wine, accompanied by his wife Revati and followed by many Gandharvas (musicians)

8. There was the powerful king of the Vrishnis, Ugrasena, accompanied by his one thousand wives and followed by the Gandharvas.

9. There were the son of Rohini, and ever furious in battle Samba. Intoxicated with drink, adorned with beautiful garlands, and attired in costly robes, they sported there like two celestials.

10. There were Akrura, Sarava, Gada, Vabhru, Viduratha, Nishatha, Charudeshna, Pritha, Vipratha.

11. Satgata, Satyaki, Bhangakara, Maharava, Haridikya, Uddhava and any mothers whose names are not mentioned.

12. They were each separately accompanied by their wives and followed by the musicians. They all adorned that festival on the Raivataka mountain.

13. When that wonderful festival of great grandure and delight was continuing, Vasudeva (Krishna) and Partha (Aryuna) went about together.

14. When thus walking about, they saw the beautiful daughter of Basudeva, Subhadra, adorned with ornaments in the midst of her companions.

15. As soon as Aryuna saw her, he was struck by (the arrows) of the god of love. Seeing that Partha was looking at her with absorbed attention, Krishna,

16. O descendant of Bharata, spoke thus to that best of men (Aryuna) with smiles, "How is it that the mind of one who roams in the forest is thus agitated by desire?

17. O Partha, she is my sister and also the sister of Sarana. Her name is Subhadra; she is the most beloved daughter of my father. If your mind is set upon her, I shall then speak to my father."

Aryuna said:—

18. She is the daughter of Basudeva and the sister of Vasudeva (Krishna); endued with so much beauty, whom can she not fascinate?

19. If your this sister, this lady of the Vrishni race, become my wife, then certainly do I win prosperity in everything.

20. O Janardana, tell me by what means I may obtain her. I shall do anything achievable by man (in order to obtain her).

Krishna said:—

21. O best of men, *Saimvara* is the marriage form of the Kshatryas, but, O Partha, that is doubtful, as we do not know her temper and disposition.

22. The men learned in the precepts of religion say that in the case of heroic Kshatryas, a forcible taking away of a girl for the purpose of marriage is also praiseworthy.

23. O Aryuna, therefore, carry away this my sister by force, for who knows what she may not do in a *Saimvara*?

Vaishampayana said:—

24. Having thus settled everything about what should be done, Krishna and Aryuna sent some swift messengers to Yudhisthira at Indraprastha, informing him of every thing. That mighty-armed son of Pandu (Yudhisthira), as soon as he heard it, gave his assent to it.

Thus ends the two hundred and twenty first chapter, the assent of Yudhisthira, in the Subhadraharana of the Adi Parva.

CHAPTER CCXXII.

(SUBHADRA HARANA PARVA)—*Continued.*

Vaishampayana said:—

1. O Janamejaya, having received information of the assent (of Yudhisthira) and learning that the maiden had gone on the Raivataka (hill), Dhananjaya (Aryuna),

2. That best of the Bharata race, obtained the assent of Vasudeva (Krishna) and also settled in consultation with him all that was to be done.

3—5. That best of men (Aryuna), attired in armour and armed with the sword and his fingures encased in leather fences, set out as if in a hunting excursion on his (Krishna's) well-built golden car, adorned with rows of small bells and equipped with every kind of weapon. The clatter of its wheels resembled the roars of clouds; its splendour was as that of a blazing fire; it struck terror into the hearts of all foes; and the two horses yoked with it were named Sugriva and Saivya.

6. Subhadra, having worshipped that king of hills, Raivataka and the celestials, and having been blessed by all the Brahmanas,

7—8. And having walked round the hill, was returning towards Dwarka. The son of Kunti, struck by the arrows of the god of love, suddenly rushed towards that faultless featured Subhadra and forcibly took her upon his chariot. Thereupon that best of men, having seized that lady of sweet-smiles, proceeded (in haste) on his golden car towards his own city (Indraprastha).

9. Seeing Subhadra thus forcibly carried away, her armed attendants all ran crying towards the city of Dwarka.

10. Having arrived all together to that (Yadava) court, called Sudharma, they represented to the Savapala (the cheaf officer of the court), all about the prowess of Partha.

11. Having heard this, the Savapala blew his golden decked trumpet of loud blare, calling every one to arms.

12. Alarmed by that sound, the Bhojas the Vrishnis and the Andhakas poured in

from all directions;—even those who were eating and drinking came leaving their food and drink.

13—14. Like blazing fires taking faggots to increase their splendour, those best of men, the great car-warriors of the Vrishni and the Andhaka races, possessing the lusture of the blazing fire, took their seats on thousands of golden thrones, covered with excellent carpets and adorned with gems and corals.

15. When they were all seated like an assembly of celestials, the Savapala with his followers narrated all about the conduct of Jishnu (Aryuna).

16. Having heard it, the proud heroes of the Vrishni, with their eyes red with wine, rose up from their seats, being unable to brook the conduct of Partha.

17—18. Some cried, "Yoke our cars", some "Bring our weapons," some "Bring our costly bows and strong armours," some loudly called upon their charioteers to yoke their horses adorned with gold to their cars.

19. While their cars, their armours, and their standards were being brought, the uproars of those heroes became exceedingly great.

20. Then proud and intoxicated with wine, Valadeva, who was like the Kailasha mountain, adorned with the garlands of wild flowers and attired in blue robes, thus spoke to all.

21. "O senseless men, what are you doing when Janardana (Krishna) is sitting silent? Without knowing what is in his heart, you are vainly roaring in wrath.

22. Let the high-minded (Krishna) speak out what he proposes to do. Accomplish with all alacrity what he desires to do."

23. Having heard these words of Halayudha (Valadeva) which deserved, to be accepted, they all exclaimed, "Excellent," "Excellent." They then became silent.

24. Silence have been restored by the words of the intelligent Valadeva, they again all took their seats in that court.

25. Then the chastiser of foes Rama (Valadeva) thus spoke to Vasudeva (Krishna), "O Janardana, why do you not speak, why are you silently gazing?

26. O Achyuta, it was for your sake that Partha had been welcomed and received with all honour by us. It appears that wretch, that fool, does not deserve our welcome and honour.

27. Is there a man born of a respectable family who will break the very plate after having dined off it?

28. Even if one desires to have such an alliance, who is there who desiring happiness will act so rashly remembering the services he has received?

29. By insulting us and disregarding Keshava (Krishna) he has carried away Subhadra by force wishing to compass his own death.

30. He has placed his foot on my head. O Govinda, how shall I bear it, (shall I not resent it) like a snake trodden by foot?

31. I shall alone to-day make the earth free of all Kauravas. Never shall I put up with this insult offered to us by Aryuna."

32. Thereupon all the Bhojas, Vrishnis, and the Andhakas, assembled there approved of every thing that Valadeva said, and they roared like the sounds of kettle-drum or the clouds.

Thus ends the two hundred and twenty second chapter, the wrath of Valadeva, in the Subhadraharana of the Adi Parva.

CHAPTER CCXXIII.

(HARANA HARANA PARVA.)

Vaishampayana said :—

1. When the powerful Vrishnis all began to speak in this strain, then Vasudeva (Krishna) spoke these words of deep import and true morality.

Krishna said :—

2. Gudakesha (Aryuna) has not insulted our family by what he has done. There is no doubt he has enhanced our glory.

3. Partha knows that we are never mercenary. The Pandava (Aryuna) also regards a *Saimvara* as doubtful in its results.

4. Who also would approve of accepting a bride in gift as if she were an animal? What man again is there on earth who would sell his offsprings?

5. I think the son of Kunti (Aryuna) saw these faults in all other methods, therefore the Pandava took the maiden away by force according to ordinance.

6. This alliance is very proper. Subhadra is an illustrious girl and so is Partha. Thinking all this, he has taken her away by force.

7. Who is there that would not desire to have Aryuna as a friend? He is born in the race of Bharata and the illustrious Santanu, and he is also the son of the daughter of Kuntibhoja.

8—10. I do not see such a man in all the worlds, even with Indra and the Rudras, who can vanquish him in battle except the three-eyed deity Siva. His car is well-known; my steeds are now yoked to it. Partha as a warrior is also well known, and his lightness of hand too is well-known. Who shall be equal to him? Go cheerfully to Dhananjaya; stop him by conciliation and bring him back. This is my opinion.

11. If Partha goes away to his city (Indraprastha) by defeating us, our fame will be destroyed. But there is no disgrace in conciliation.

12. O king, having heard these words of Vasudeva, they did as he directed. Stopped by them, the lord Arjuna returned to Dwarka, and he was then united with Subhadra in marriage.

13. Having worshipped by the Vrisnis, the son of Kunti remained for a year in Dwarka, sporting there at pleasure.

14. The lord (Arjuna) passed the last portion of his excile at Pushkara. When twelve years were thus complete, he came back to Khandavaprastha.

15. He went to Yudhisthira and worshipped him first; he then worshipped the Brahmanas, and at last he went to Draupadi.

16. Draupadi, out of jealousy, thus spoke to that descendant of Kuru, Arjuna, "O son of Kunti, go there where the daughter of the Swatata race is.

17. 19. A second tie always relaxes the first one, however strong it might be." Thus Krishna (Draupadi) lamented in various strains, and Dhananjaya (Arjuna) comforted her, asking again and again her forgiveness. Coming to Subhadra attired in red silk, Partha sent her (into the inner appartments) dressed in the garb of a cow-herd woman. The illustrious lady looked handsome even in that dress.

20. Arriving at that best of houses, that wife of a hero, the best of women, the illustrious Vadra (Subhadra) of large and redish eyes worshipped Pritha.

21. Out of excessive affection Kunti smelt the head of that maiden of perfectly charming features, and she then pronounced infinite blessings upon her.

22. Then that damsel of the face like the full moon, Vadra, soon went to Draupadi and worshipped her saying, "I am your maid."

23. Krishna hastily rose and embraced the sister of Madhava; and out of affection she then said, "Let your husband be without a rival."

24. 27. Vadra then with a delightful heart said to her, "Be it so." O Janamejaya, from that time, those great car-warriors, the Pandavas, lived happily, and Kunti also became very happy. Having heard that the best of the Pandavas, Arjuna, had reached that excellent city, Indraprastha, the lotus-eyed and pure-souled Keshava (Krishna) came there with Rama (Valadeva),

28. And the other heroes and great car-warriors of the Vrisni and the Andhaka races, and his brothers and sons and many other warriors.

29. That chastiser of foes, Souri, came with a large army, and there also came that chastiser of foes, that exceedingly liberal, greatly intelligent and illustrious commander-in-chief of the Vrisni heroes, Akrura. (There also came) the greatly illustrious Uddhava,

30. Who was a man of great soul and great intelligence, like a disciple of Vrihaspati himself. (There also came) Satyaka and Satyaki and Kritavarmana and Satwata,

31. Pradyumna, Samba, Nishatha and Sanku, Chandrasena, the greatly powerful Jhilli, Viprutha, the mighty armed Sarana, the foremost of all learned men Goda,

32. These and many other Vrisnis, Bhojas and Andhakas came to Indraprastha, bringing with them many bridal presents.

33. Hearing that Madhava (Krishna) had come, the king Yudhisthira sent the twins (Nakula and Sahadeva) to receive him.

34. Having been welcomed by them, the Vrisni heroes of great prosperity entered Khandavaprastha which was well-adorned with flags and standards.

35. The streets were well-swept and watered; they were adorned with floral wreathes and bunches, sprinkled over with cooling and fragrant sandal-wood-water.

36. Every part of the town was full of the sweet scent of burning aloes. The whole city was full of happy and healthy people, and adorned with traders and merchants.

37—38. That best of men, the mighty-armed Keshava (Krishna) with Rama and many of the Vrisni, Bhoja and Andhaka races entered the town and was worshipped by thousands of citizens and Brahmanas. He then entered the king's palace which was like the palace of Indra himself.

39. Yudhisthira received Rama with all due ceremonies, and the king embraced Keshava with both his arms and smelt his head.

40. Being much pleased with the reception, Govinda (Krishna) worshipped him (Yudhisthira) with all humility. He duly worshipped that best of men Bhima.

41. The son of Kunti, Yudhisthira, then welcomed with all due ceremonies all the other chief men of the Vrisni and the Andhaka races.

42. He worshipped some as his superiors, he welcomed others as his equals; he received some with affection and he worshipped others with reverence.

43. Then the illustrious Hrishikesha (Krishna) gave much wealth to the bridegroom's party. He gave to the illustrious Shubhadra all the bridal presents given to her by her relatives.

44. (He gave the Pandavas) one thousand golden cars adorned with rows of bells, to each of which were yoked four steeds driven by well-trained charioteers.

45. Ten thousand well complexioned kine, belonging to the country of Mathura and yielding much milk, were also presented (to the Pandavas) by Krishna.

46. Being very much pleased, Janardana (Krishna) gave them one thousand moon-like white horses with golden harnesses.

47. (He also gave them) one thousand mules of white colour with black manes, all possessing the speed of wind and all well-trained.

48—49. (He gave them also) one thousand damsels of skin perfectly polished, all young and virgin, all well-attired and of excellent complexion, each wearing one hundred pieces of gold round her neck, adorned with all ornaments and well-skilled in serving at bath and at drink, and in every kind of service.

50. Janardana (Krishna) also gave them as an excellent dower of the bride, hundreds of thousands of draught horses, brought from the country of the Valhikas.

51. Janardana Gave her (Subhadra) as her dowry ten loads of first class gold, possessing the splendour of fire; some portions of it were purified and some portions in original state.

52—54. The weilder of plough as his weapon, the lover of heroism, Rama, gave Partha as his nuptial present one thousand elephants with secretions flowing in three streams from the three parts of their bodies, each as large as a mountain, each irresistible in battle, each decked with coverlets, well adorned with ever-ringing bells and other golden ornaments, and each equipped with excellent *haudahs* on its back.

55.—56. The large number of gems and the large quantity of wealth presented by the Jadavas looked like a sea, of which the cloths and blankets were the foams, the elephants were the aligators and sharks, and the flags the floating weeds. This sea, thus swelling into large proportions, mingled with the ocean of wealth of the Pandavas. It was filled to the brim to the great sorrow of all their foes.

57. Dharmaraja Yudhisthira accepted all these presents and worshipped all those great warriors of the Vrisni and the Andhaka races.

58. Those illustrious heroes of the Kuru, Vrisni and Andhaka races passed their time all in merriment and in pleasure, as do the virtuous men in heaven (after their death).

59. The Kurus and the Vrisnis sported there with joyous hearts, often shouting and clapping their hands.

60. Thus passing many days in pleasure, and worshipped and entertained by the Kurus, the greatly effulgent Vrisni heroes then returned to the city of Dwaravati.

61. The great warriors of the Vrisni and the Andhaka races, placing Rama at their head and carrying with them all those brilliant gems presented to them by the excellent Kurus, set out (for their own city).

62. O descendant of Bharata, the high-souled Vasudeva (Krishna, however) remained with Arjuna in the charming city of Indraprastha.

63. That greatly illustrious hero roamed along the banks of the *Jamuna* in search of deer. He sported and hunted with Kiriti (Arjuna), piercing deer and wild boars with his arrows

64. Then Subhadra, the beloved sister of Krishna, gave birth to an illustrious son, like Pulama's daughter (Shachi) giving birth to Jayanta (son of Indra).

65. He was of long arms, broad chest, and bull-like eyes; that chastiser of foes, that best of men, that hero, the son of Subhadra, was named Abhimanyu.

66. That best of the Bharata race, that chastiser of foes, that son of Arjuna, was called Abhimanyu, because he was fearless and wrathful.

67. That great hero was begotten by Dhananjaya on the maiden of the Swatata race, like fire produced by rubbing in a sacrifice from within the *Sami* wood.

68. O descendant of Bharata, on the birth of this child, the greatly powerful son of Kunti, Yudhisthira, gave away to the Brahmanas ten thousand kine and many thousand gold coins.

69. The child became a favourite of Vasudeva from his earliest years, and of his father and uncles. He shone like the moon becoming and the favourite of all the people.

70. Krishna performed all the usual rites of infancy on his birth. The child began to grow up like the moon in the white fortnight.

71. That chastiser of foes learnt from Aryuna the science of arms with its four branches and ten divisions, both human and celestial; and he also became learned in the Vedas.

72—73. That powerful boy (Abhimanyu) became equal to his father in counteracting the weapons hurled upon him, in great lightness of hands, in fleetness of motion, forward and backward, and in traversing and wheeling. Seeing his son, the son of Subhadra, (so skilful in arms), Dhananjaya became exceedingly happy.

74. He possessed the power of crushing all his enemies,—he had every auspicious mark on his body; he was invincible in battle and as broad shouldered as a bull; he had a face like that of a snake,

75. He was as proud as the lion, he was a great bowman and as powerful as a mad elephant. His voice was like that of the roars of clouds, and his face was like that of the full moon.

76. He was equal to Krishna in bravery, in energy, in beauty and in features. Vivatsu (Arjuna) saw his son as if he was Magavata himself.

77. The auspicious Panchala princess also obtained five heroic, excellent, and mountain-like sons from the five Pandavas.

78.—79. Prativindhya was begotten by Yudhisthira, Sutasoma by Vrikodara, Srutakarmana by Arjuna, Satanika by Nakula and Srutasena by Sahadeva; they were all great car-warriors. The Panchala princess gave birth to these five heroes, as Aditi gave birth to the Adityas.

80. The Brahmanas from their fore-knowledge said to Yudhisthira, that because that son of his would be capable of bearing like the Vindhya mountains the weapons of the foe, he should be called *Prativindhya*.

81. Because the child that Draupadi bore to Bhimsena was born after Bhima had performed one thousand Soma sacrifices, he should be called the great bow-man *Sutasama*.

82. Because Aryuna's son was born on his return from excile during which he had achieved many celebrated feats, that child came to be called *Srutakarmana*.

83. Nakula's son was named *Satanika* after a royal sage of that name in the illustrious race of Kuru.

84. And because the son, Draupadi bore to Sahadeva, was born under the constellation, called *Vahni Daivata*, therefore he was called after the commander-in-chief of the celestial army,—*Srutasena*.

85. The sons of Draupadi were all born each at the interval of one year. All of them became renowned and was much attached to one another.

86. O king, all their rites of infancy and childhood according to the ordinance, such as *Chudakarana* and *Upanayana*, were duly performed by Dhaumya.

87. After having studied the Vedas, those princes of excellent behaviour and vows learnt from Arjuna the use of all the weapons, both celestial and human.

88 O best of kings, having obtained sons, all of whom were celestial-like, all of whom possessed broad chests and all of whom became great warriors, the Pandavas became exceedingly happy.

Thus ends the two hundred and twenty third chrpter, the birth of ihe Pandu princes in the Haranaharana of the Adi Parva.

CHAPTER CCXXIV.

(KHANDAVADAHA PARVA.)

Vaishampayana said :—

1. When at the command of the king, Dhritarastra, and the son of Santanu, (Bhisma), the Pandavas had taken up their abode at Indraprastha, they brought under their sway many other kings and monarchs.

2. As a soul lives happily depending on the body blessed with auspicious marks and pious deeds, so all the subjects lived most happily, depending on Dharmaraja (Yudhisthira.)

3. O best of the Bharata race, he (Yudhisthira) served equally Dharma, Artha and Kama, as if each of them was a friend as dear to him as his own soul.

4. It appeared as if the three pursuits, Dharma, Artha and Kama, became personified on earth; and with them the king shined as the fourth (pursuit.)

5. Having obtained him as their king, they obtained a monarch who was devoted to

the study of the Vedas, who was a performer of great sacrifices, and who was the protector of all good works.

6. (During his reign) Lakshmi became stationary and hearts became devoted to the Supreme Spirit. Vertue itself began to grow all over the world.

7. Surrounded by his four brothers the king looked as resplendent as a great sacrifice depending upon and assisted by the four Vedas.

8. Many learned Brahmanas with Dhaumya at their head,—each equal to Vrihaspati,—waited upon the king, as the celestials wait upon the Lord of creation.

9. On account of the excessive affection of the people, both their hearts and eyes equally took great delight in Dharmaraja (Yudhisthira) who was like a full moon without a stain.

10. The people took delight in him, not only because he was their king, but because they bore for him a great affection. The king also did what was agreeable to them.

11. The sweet-speeched and greatly intelligent son of Pritha (Yudhisthira) never uttered any thing that was improper, or untrue or unbearable or disagreeable.

12. That greatly powerful and best king of the Varata race happily passed his days in seeking the good of every body, as if every one was his own self.

13. (His brothers,) the Pandavas brought by their great prowers many kings under their sway ; they passed their days in happiness, having nothing to disturb their peace.

14. After a few days, Vivatsu (Aryuna) thus spoke to Krishna, "O Krishna, the summer is come, let us go to the *Jamuna*.

15. O Jonardana, O slayer of Madhu, if you like, let us sport there with our friends, and then return in the evening.

Krishna said :—

16. O son of Kunti, this is also my wish. O Partha, let us sport with our friends in the waters (of the *Jamuna*)

Vaishampayana said:—

17. O descendant of Bharata, having consulted with each other and after receiving Yudhisthira's permission, Partha (Aryuna) and Govinda (Krishna) in company with their friends set out (for the *Jamuna*)

18. And arrived at a charming spot, fitted for the purpose of pleasure, overgrown with numerous tall trees and adorned with high mansions and looking like the city of Indra,

19—20. O descendant of Bharata, in these houses were collected for the descendants of Vrisni and Pritha (Arjuna and Krishna) numerous well-flavoured and costly viands, drinks and other articles of enjoyments, and floral wreathes and various perfumes. The party soon entered the inner apartments (of the house), adorned with many precious gems of pure brilliancy. Entering these apparments, every one of them began to sport at his pleasure.

21. The women with beautiful full hips and rising breasts with handsome eyes and unsteady gait for drink began to sport.

22. Some sported at their pleasure in the woods, some in the waters, and some within the houses as directed and commanded by Krishna and Partha (Arjuna).

23. O king, Draupadi and Subhadra, exhilarated with wine, gave away costly robes and ornaments to the women that were sporting there.

24. Some amongst them danced in joy, and some began to sing ; some laughed and jested and some drank excellent wines.

25. Some obstructed one another's progress, some fought with one another and some again talked with one another in private, and some cut jokes at one another.

26. Those woods, filled with the charming music of the flute, guitars and drums, became the scene of prosperity itself.

27. When such was the state of things there, the descendants of Kuru and Dasarha (Krishna and Arjuna) went to a certain charming spot near by.

28. O king, after having gone there, the two illustrious Krishnas, the two subjugators of the hostile cities, (Krishna and Arjuna) sat themselves down on two very costly seats.

29. Partha and Madhava amused themselves there by talking over their past achievements, and discoursing on heroism and various other topics.

30. When Vasudeva and Dhananjaya were thus happily sitting together (in that charming spot), like the twin Aswinas in heaven, a certain Bramhana came to them.

31. He looked like an old *Sal* tree, his complexion was like that of heated gold, his beard was bright yellow tinged with green, the hight and thickness of his body were in just proportion,

32. He had matted locks, he was attired in rags, he was as effulgent as the morning sun, his eyes were like lotus-leaves, his colour was tawny, and he appeared to be blazing in splendour.

33. Seeing that foremost of Bramhanas blazing with splendour coming towards them, Arjuna and Vasudeva hastily rose up and stood waiting (to receive command).

Thus ends the two hnndred and twenty fourth Chapter, the arrival of Agni, in the Khandavadaha of the Adi Parva.

CHAPTER CCXXV.

(KHANDAVA DAHA PARVA) *Contd.*

Vaishampayana said :—

1. Thereupon that Bramhana thus spoke to Aryuna and Vasudeva of Satwata race, " You two, who are now staying so near the Khandava, are two foremost of men.

2. I am a voracious Bramhana that eats much. O descendants of Vrisni and Pritha, I ask you to gratify me by giving me sufficient food."

3. Having been thus addressed, Krishna and the Pandava (Aryuna) thus spoke to him, " Tell us what food will gratify you. We shall try to give it to you."

4. Having been thus addressed, the illustrious Bramhana thus spoke to those two heroes who were enquiring what kind of food he wanted.

The Brahmana said :—

5. I do not wish to eat ordinary food. Know that I am Agni (fire). Give me that food which suits me.

6. This Khandava (forest) is ever protected by Indra. I always fail to consume it, because it is ever protected by that illustrious god.

7. There lives (in this forest) his friend the Naga Takshaka with his relatives and followers. It is for him that the weilder of thunder (Indra) protects it.

8. Many other creatures are also protected by him (in this forest) for the sake of Takshaka. Although I am ever desirous of consuming it, I cannot do it for Indra's prowess.

9. Whenever he sees me blazing up (in this forest), he pours upon me waters from the clouds. I cannot thus succeed to consume it, though very much desirous of doing it.

10. I have now come to you,—you are both great experts in arms. I shall be able to consume Khandava with your help. This is the food I desire to have from you.

11. Expert as you are in excellent weapons, I pray you to prevent the showers of rain from coming down upon me, and to prevent also any creatures from escaping when I begin to cousume it (the forest).

Janamejaya said :—

12. Why did the high-souled Agni desire to consume the forest of Khandava, abounding in various living creatures and protected by Indra ?

13.—14. When Agni consumed the Khandava in wrath, there was certainly a grave cause for it. I desire to hear from you all this in detail. O Rishi, tell me why the Khandava (forest) was consumed (by fire) in the days of yore.

Vaishampayana said :—

15. O best of men, I shall narrate to you the story of the destruction of the Khandava as told by the Rishis in the Puranas.

16. O king, it has been heard in the Puranas that there was a king named Swetaki who was endued with both strength and prowess, and who was a rival to Indra himself.

17. None has equalled him in sacrifices, charity and intelligence. He performed five great sacrifices and many other smaller ones, in all of which Dhakshinas (presents to Bramhanas) were very large.

18. O king, the heart of that monarch was always set upon sacrifices, religious rites and gifts of all kinds.

19.—20. That greatly intelligent king performed sacrifices for many years, assisted by the *Ritwijas* till they, becoming weak and their eyes afflicted with smoke, left that king, wishing never more to assist him at his sacrifices. The king, however, again and again asked them to come to him, but on account of their sore eyes, they did not come.

21. Thereupon the king with the permission of the *Ritwijas* completed his sacrifices with the assistance of other *Ritwijas*.

22. Some days after, he desired to perform another sacrifice which would extend for one hundred years.

23.—24. But the illustrious king did not get any *Ritwijas*; the high-souled king with his friends and relatives again and again courted them by bowing down to them, by conciliatory speeches and by the gifts of wealth.

25. But they refused to accomplish the purpose of that greatly effulgent (king). Thereupon that royal sage thus spoke to them in anger, sitting in their own hermitage.

26. " O Brahmanas, if I were a fallen person, if I were in wanting in service to you, I should then deserve to be abondoned by you and other Bramhanas.

27—30. O excellent Bramhanas, as I am neither degraded, nor wanting in homage to you, you should not obstruct the sacrifice performed by me and abondon me thus without sufficient reason. O Brahmanas, I seek your protection, you should be propitious to me. O excellent Bramhanas, if you abondon me from enmity alone, I shall go to other Bramhanas and I shall ask for their assistance at my secrifice. Conciliating them with sweet words and speeches, I shall tell them what is my business to be done so that they may accomplish it." Having said this, the king became silent.

31. The Brahmanas knew well that they could not assist that chastiser of foes at his sacrifice; therefore they pretended to be angry with that best of kings, and they said,

32. "O best of kings, your sacrifices are incessant; we have been fatigued by assisting you (at your sacrifices).

33. We are tired in consequence of this labour; therefore, you should give us leave (to go away). O sinless one, from your loss of judgment only you cannot wait.

34. Go to Rudra (Siva); he will assist you at your sacrifice." Having heard these words of censure and wrath, the king Swataki became angry.

35. Going to the Kailasha mountain, he began to worship the God (Siva), observing regid vows and performing austere penances

36—38. Giving up all food, he passed many years; he only ate fruits and roots, sometimes at the twelveth and sometimes at the sixteenth hour of the day. He stood like the trunk of a tree. For six months with upraised arms and eyes fixed, the king performed the severest penances there (on the Kailasha mountain.)

39. O descendant of Bharata, Sankara (Siva) was greatly pleased; and he at last appeared before him. He said, "O chastiser of foes, O best of men, I have been much pleased with your asceticism.

40. O king, now ask the boon you desire." Hearing these words of the immeasurably effulgent Rudra (Siva),

41—42. The royal sage bowed to him and thus replied to him, "O illustrious one, O chief of the celestials, O god of gods, if you are pleased with me, assist me then in my sacrifices."

43. Having heard these words of the king, the deity was pleased and smilingly replied, "We ourselves do not assist at sacrifices.

44. But O king, O chastiser of foes, as you have undergone the severest of penances with the desire of obtaining a boon, I shall assist you at your sacrifice on this condition.

45. O king of kings, if for full twelve years you can incessantly pour libations of *ghee* into the sacrificial fire,—you yourself leading all the while the life of a *Bramhachari*,—

46. Then, O king, you can obtain me for the purpose for which you ask me." Having been thus addressed by Rudra, the king Swetaki

47. Did what he was asked to do by the weilder of *Sula* (Siva). When twelve years were completed, he again came to Mohashwara (Siva).

48. On seeing the king, and being much pleased with him, the creator of the world Sankera (Siva) spoke thus to that best of monarchs, Swetaki.

49. "O best of kings, I have been pleased with your (great) act. O chastiser of foes, the duty of assisting at sacrifies belongs to the Brahmanas.

50. O chastiser of foes, therefore, I shall not myself assist you at your sacrifice to-day. There is on earth a greatly illustrious and best of Bramhanas who is a portion of my own self.

51. He is known by the name of Durvasha. He will assist you at your sacrifice. He is endued with ascetic powers, he will assist you. Therefore, let every preparation be made (by you)."

52. Having heard these words of Rudra, the king returned to his capital and began to collect all that were necessary for his sacrifice,

53. When every thing had been collected, the king again appeared before Sankara and said, "Every necesary thing has been collected,

54. And through your grace all my preparations are ready O god of gods, let me, therefore, be installed in the sacrifice to-morrow." Having heard these words of the illustrious king,

55. Rudra summoned Durvasha and spoke to him thus, "O best of Bramhanas, this is the high-souled king Swetaki.

56. O chief of Bramhanas, assist him at his sacrifice at my command." The Rishi said to Rudra, "Be it so."

57. Thereupon the sacrifice for which the illustrious king made preparations was performed according to the ordinance, at the proper season and a with large amount of *Dhakshinas*.

58. When that sacrifice of that illustrious king came to an end, all the other priests that assisted at it went away with the permission of Durvasha.

59. All other greatly effulgent *Sadasyas* also, who had been installed in that sacrifice, went away. O king, then that high souled (royal sage) entered his own palace.

60. Thereupon the illustrious Agni became pale, (because he drank a very large quantity of *ghee* in that sacrifice). He could not shine as before.

61. Seeing himself pale, Agni went to the sacred abode of Bramha ever adored by all.

62. Coming to Brahma seated (on his throne), he spoke to him thus, " O lord of the universe, I am reduced both in splendour and strength.

63. I desire to regain my own permanent nature through your grace " Having heard these words of Agni, the illustrious creator of all the worlds,

64. Smilingly thus spoke to Agni, "You have drunk continuously for twelve years a very large quantity of *ghee* poured into your mouth,

65. O exalted Deity, it is for this you have been affected with illness. O Agni, you have, therefore, suddenly lost both your splendour and strength.

66.—67. O Agni, do not grieve for it. You shall soon regain your own nature. I shall despel your this malady. O Agni, the abode of the enemies of the celestials, the fearful forest of Khandava, which at the request of the celestials you reduced to washes in the days of yore has again been filled with numerous creatures.

68. When you will eat the fat of all those creatures (now living in the Khandava), you will then regain your own nature. Go there soon to consume it with all its living creatures. You will then certainly be cured of your malady. "

69. Having heard these words that were uttered by the Supreme Deity, Agni proceeded with great speed (towards that great forest).

70. Arriving at the fearful Khandava forest in full vigour, he suddenly blazed up with the help of the wind.

71. Seeing the Khandava on fire, the dwellers of that forest made great efforts to extinguish it.

72. Hundreds and thousands of elephants speedily brought water in their trunks, and they scattered it over the fire in great wrath,

73. Many-headed snakes, becoming mad with anger, speedily scattered on the fire water from their many hoods.

74. O best of the Bharata race, they and the other creatures that lived in that forest soon extinguished the fire by various means and efforts.

75. Thus Agni blazed forth again and again in the Khandava (forest), but the blazing fire was again and again extinguished by the dwellers of that forest.

Thus ends the two hundred and twenty fifth chapter, the defeat of Agni, in the Khandavadaha of the Adi Parva.

CHAPTER CCXIV.

(KHANDAVA DAHA).—*Continued.*

Vaishampayana said:—

1. Then Agni in despair and his malady (uncured) came to the Grandsire in anger.

2. He told Bramha all that had happened. The illustrious one, then reflecting for a moment, spoke thus to him,

3. "O sinless one, I see a means by which you may consume Khandava today,—even before the very sight of the husband of Sachi (Indra).

4. O Vivavasu, the two old deities Nara and Narayana have become incarnates in the world of men to accomplish the purposes of the dwellers of heaven (the celestials).

5. They are called on earth Vasudeva (Krishna) and Arjuna. They are now staying near the Khandava (forest).

6. Ask those two (heroes) to help you in consuming the Khandava. You will then be able to consume it, even if it be protected by the celestials.

7. They will certainly prevent the dwellers of the Khandava to escape; and they will thwart Indra also. I have not the least doubt in this. "

8.—10. Having heard his words, Agni speedily came to Krishna and Arjuna. What he said to those illustrious pair, I have already told you. O best of kings, hearing these words of Agni who desired to consume the foes of Pandava against the wishes of Indra, Vivatsu (Arjuna) said to him these words well-suited to the occasion.

11. " I have numberless excellent celestial weapons with which I can fight even with many weilders of thunder (Indra).

12. But, O illustrious one, I have no bow suited to the strength of my arms and

capable of bearing the might I put forth in battle.

13. In consequence of the great lightness of my hands, I require arrows that will be inexhaustible (in the quiver). My car also is hardly able to bear the load of arrows that I desire to keep by me.

14. I desire to have (some) celestial horses of pure white colour, possessing the speed of the wind, and (I also desire to have) a car, possessing the splendour of the sun; the clatter of its wheels should resemble the roars of clouds.

15. Then there is no weapon suited to Krishna's prowess. He requires weapon like the one with which Mahadeva (Siva) kills Nagas and Pichashas in the battle.

16. O illustrious one, you should give us the means by which we may gain success; and we can prevent Indra from pouring rains on that extensive forest.

17. O Agni, we are ready to do what is possible to be done by manliless and prowess. O illustrious one, but you should give us the proper means.

Thus ends the two hundred and twenty sixth chapter the colloquy between Aryuna and Agni in the Khandava Daha of the Adi Parva.

CHAPTER CCCXII.
(KHANDAVA DAHA).—*Continued.*

Vaisampayana said :—

1.—2. Having been thus addressed, the illustrious smoke-bannered (deity) Agni recollected Varuna, the protector of the world, the son of Aditi, and the lord of waters having his home in the waters. He too, knowing that he was thought of, appeared before Agni.

3. The smoke-bannered deity (Agni) with reverence welcomed the lord of the waters, the foremost of the *Lokapalas*, the eternal god of gods, and he then thus spoke to him,

4. "Give me without delay the bow and the quiver, and also the ape-bannered chariot which were obtained from the king Soma.

5. Partha will (today) accomplish a great deed with the *Gandiva* (the bow in question) and Vasudeva also with the discus. Therefore, give them both to me today."

6—9. Varuna said to Agni, "I am giving." He then gave him that jewel of a bow,—*Gandiva*,—a bow endued with great energy. It was a great enhancer of fame and achievements, it was incapable of being injured by any weapon, it was the chief of all weapons and the gem of them all,—it was the smiter of hostile armies, and it was alone equal to one hundred thousand bows; it was the enhancer of kingdoms, and it was variagated with excellent colorus; it was well-adorned and beautiful to look at, without a mark of weakness and injury anywhere, and it was always worshipped both by the celestials and the Gandharvas.

10—11. He also gave him a chariot filled with celestial weapons, and having a large ape as its standard. Yoked to that chariot were steeds as white as the silver or the fleecy clouds,—they were born in the regions of the Gandharvas, and they were all adorned with golden harness. They had the speed of the wind or the mind. The chariot was equipped with every instruments of war, and was incapable of being vanquished by the celestials or the Asuras.

12.—13. Its splendour was very great, and the sound of its wheels were tremendous; it delighted the heart of every creature that looked at it. It was created by Prajapati after severe ascetic meditation. It was as effulgent as the sun, and its spledour was so great that none could gaze at it. It was that very chariot riding on which the lord Soma defeated the Danavas.

14.—15. Resplendent with beauty, it looked like an evening cloud reflecting the splendour of the sun. It was furnished with an excellent flag-staff of golden colour and beauty. And there sat upon that staff a fierce-looking celestial ape which looked like a lion or a tiger.

16. Stationed on high the ape seemed bent upon burning everything it saw. There were other creatures also on other flags,

17. Whose roars caused the soldiers of the enemy's army to faint away. Then walking round that excellent car adorned with various flags and banners, and bowing to the celestials,

18. Arjuna, attired in armour, armed with sword, and his fingers incased in leather, ascended it as a virtuous man (on a celestial car that takes him to heaven).

19. Taking up that celestial and the best of all bows, that which was created by Bramha in days of yore and which was called *Gandiva*, Arjuna became exceedingly glad,

20. Bowing down to Agni, the greatly powerful hero took up the bow with force, and stringed it.

21. His heart trembled who heard the noise that was made while the bow was stringed by the mighty Pandava (Arjuna).

22. Having obtained that chariot and bow, and the two inexhaustible quivers, the son of Kunti became exceedingly glad; and he then thought that he was competent to assist Agni in the task.

23. Then (Agni) gave Krishna a discus with a piece of iron attached to its centre. It was a desirable fiery weapon, and on receiving it, he too became competent to assist Agni.

24. Then Agni said, "O slayer of Madhu Krishna, you shall certainly, with the help of this weapon, be able to defeat your enemies, even if they are not human.

25—27. O Madhava, with this weapon you shall certainly be superior to men and gods, to Rakshashas and Pishachas, to Daityas and Nagas. You shall certainly be able to kill all creatures with this weapon. Being hurled at your enemy by you in battle, it will irresistibly kill the enemy, and it will then again come back to your hands."

28. Then lord Varuna gave him (Krishna) a club, named Kaumadaki, capable of killing every Daityas, and producing a roar like that of the thunder.

29—30. Then Aryuna and Achyuta (Krishna) thus spoke to Agni in joy, "O illustrious one, furnished as we are now with great weapons and well conversant with their use, and possessed as we are of cars with flags and flag-staffs, we are now able to fight even with all the celestials and the Asuras put together, not to speak of the weilder of thunder (Indra) who desires to fight for the sake of the Naga Takshak.

Aryuna said:—

31—32. O Agni, when the greatly powerful Hrishikesha Krishna moves on the field of battle with this discus in hand, there is nothing in the three worlds which he is not able to consume by hurling his weapon. Having obtained the bow *Gandiva*, and these two inexhaustible quivers, I am also ready to vanquish the three worlds.

33. Therefore, O lord, blaze as much as you like. Surround this large forest with fire. We are quite capable of helping you.

Vaishampayana said:—

34. Having been thus addressed by Dasarha (Krishna) and Aryuna, the illustrious (Agni) put forth his most energetic form, and he then prepared himself to consume that forest.

35. Having surrounded it from all sides with his seven flames, and appearing as fearful as he appears at the end of a Yuga, he began to consume the Khandava,

36. O best of the Bharata race, having surrounded that forest and catching it on all sides, he roared like that of the clouds and made every creature within it tremble (with fear.)

37. O descendant of Bharata, that burning forest looked like the resplendent Meru, the king of the mountains, blazing with the rays of the sun falling on it.

Thus ends the two hundred and twenty-seventh chapter, the burning of the Khandava, in the Khandavadaha of the Adi Parva.

CHAPTER CCXXVIII.

(KHANDAVA DAHA PARVA)—*Continued.*

Vaishampayana said:—

1. Then those two foremost of car warriors (Krishna and Aryuna), riding on their cars and placing themselves each on one side of the buring forest, began a great slaughter of all creatures.

2. Wherever and whenever they saw any creature, any dweller of the Khandava, escaping from the fire, those two great heroes immediately shot it down.

3. Their cars moved so fast round the forest that the creatures dwelling in it saw not the smallest space between the two rushing cars (so that they might escape by that way). Those two excellent cars seemed to be one car, and those two heroes also seemed as if they were one man.

4. When the Khandava was on fire, hundreds and thousands of living creatures, uttering fearful yells, ran in all directions.

5. Some had their limbs burnt, some were scorched with the excessive heat, some had their eyes burst out, some were withered away, and some ran about in fear.

6. Some died calmly within the forest clasping their children and some their parents and brothers; they were unable to abandon those that were dear to them out of excessive affection.

7. Many rose high upwards, biting their nether lips,—but they soon again fell below whirling into the blazing fire.

8. Some were seen rolling on the ground with their wings, eyes and feet schorched and burnt. They were soon after found to be dead.

9. The tanks and the ponds that lay within that forest were heated with the fire and they began to boil. The fishes and tortoises that were in their waters were all [illegible] to perish.

10. In that great massacre of creatures in that forest, the burning bodies of various animals looked as if Agni had assumed so many forms.

11. The birds that took to their wings to escape from that fire were soon peirced by Aryuna's arrows; and being cut down to pieces, they again fell into the burning fire.

12. Being pierced by Aryuna's arrows the flying birds again fell into the Khandava with great speed and uttering loud cries.

13. Being pierced by the arrows, the dwellers of that forest began to cry, and the noise they made was like the fearful noise that rose at the churning of the ocean.

14. The great flame of the blazing fire rose to the sky and created a great anxiety in the minds of the dwellers of heavens the *Devas*.

15. Thereupon all the illustrious celestials went in a body to their chief of one hundred sacrifices and one thousands eyes, the grinder of the Asuras, Indra.

The celestials said:—

16. O lord of the immortals, why does Agni burn all the creatures below? Has the time for the destruction of the world come?

Vaishampayana said:—

17. Having heard this, and himself seeing what Agni was doing, the slayer of Vitra (Indra) set out to save the creatures from the fire.

18. The lord of the celestials, Vasava soon covered the sky with masses of clouds of various kinds; he then began to pour rain.

19. As soon as commanded by the king of the celestials, those hundreds and thousands of clouds began to shower on the Khandava forest in as thick drops as the flag-staffs of war-chariots.

20. But the showers were all dried up even in the sky by the heat of the fire; and they could not reach the fire below.

21. The slayer of Nemuchi (Indra) becoming very angry with Agni, again collected many more masses of clouds and made them shower a heavy down-pour.

22. Then the flames faught with that heavy shower and those masses of clouds overhead. The forest, being filled with smoke and lightnings, became fearful to look at.

Thus ends the two hundred and twenty eighth chapter, the wrath of Indra, in the Khandavadaha of the Adi Parva.

CHAPTER CCXXIX.

(KHANDAVA DAHA PARVA)— *Continued.*

Vaishampayana said:—

1. The son of Pandu, Vivatsu (Aryuna), calling his excellent weapons to his help, stopped that shower of rain by means of a shower of his own.

2. The high-souled Pandava covered the Khandava forest with innumerable arrows, as the atmosphere is filled with a thick fog.

3. When the sky over the forest was thus covered with the arrows of Sabyasachi (Aryuna), not a single creature could escape (from that forest).

4. The greatly powerful king of the Nagas Takshaka, was not there. When the forest was on fire, he was absent in Kurukshetra where he had gone.

5. But the powerful son of Takshaka, named Ashwasena, was there (in the forest); and he made great efforts to escape from the fire.

6. Confined by Aryuna's arrows, he could not succeed to come out (of the forest), but the snake lady, his mother, determined to save his life.

7. She first swallowed his head, and then she began to swallow his tail; in that state she then attempted to save her son and rose to the sky.

8.—9. As soon as the Pandava (Aryuna) saw her escaping, he cut off her head by means of sharp arrows, but the husband of Sachi, the weilder of thunder, Indra, saw all this; and he resolved to save the son of his friend. He raised a violent wind and deprived Aryuna of his consciousness. In the meantime Ashwasena succeeded in effecting his escape.

10. Having seen this fearful delusion, and having been deceived by the Nagas, the Pandava cut down all creatures into two, three or more pieces.

11. Vivatsu (Aryuna) cursed in anger the Naga that had so decietfully escaped; so did Vasudeva (Krishna) and Agni. They said, "Never shall you be able to win fame or position."

12. Then remembering the deception practised on him, Jishnu (Aryuna) became very much angry, and covering the sky with a cloud of arrows, he saught to fight with the god of thousand eyes (Indra).

13. Seeing Aryuna in wrath, the king of the celestials also sought to fight with him. He hurled his very fearful weapons and covered whole of the sky.

14. Then greatly roaring winds, agitating all the oceans, gathered together masses of clouds charged with torrents of rains.

15. Thereupon those clouds, charged with thunder-rattle, vomited thunder and flashes of lightnings; but to dispel them Aryuna hurled an excellent weapon,

16—17. Named *Vayava* (wind weapon) with proper *Mantras*. In a moment it destroyed the force and the energy of Indra's thunder, and it dried up the water that was in those masses of clouds; it then destroyed the lightnings that played amongst them.

18. (In a moment) the sky was cleared off dust and darkness; delicious and cool breeze began to blow, and the sun regained its normal state.

19. Then Agni, sprinkled over with the fat that came out of the burning bodies of the various creatures, blazed up with all his flames and filled the universe with his roars.

20.—21. O great king, seeing that the forest was protected by the two Krishnas, many feathery creatures of the Garuda race proudly came down from the sky with the desire of striking those two heroes Krishna and the Pandava (Aryuna) with their thunder like strong wings, beaks and claws.

22. Many Nagas also came down upon the Pandava (Aryuna), all with faces emitting most virulent poisons.

23. Partha cut them to pieces by his arrows which appeared as if they had been steeped in the fire of his wrath. They (those birds and snakes) all fell into the burning fire below.

24. Wishing to fight, there also came innumerable Asuras, Gandharvas, Yakshas, Rakshas and Nagas, all uttering fearful yells.

25. Armed with instruments which vomited iron balls and bullets from their throats, and with machines that propelled huge stones and rockets, they rushed forward to strike Krishna and Partha.

26. Though they rained a fearful shower of weapons, Vivatsu (Aryuna) cut off their heads with his sharp arrows.

27. That slayer of foes, the greatly effulgent Krishna, also made a great slaughter of the Daityas and the Danavas with his discus.

28. Being struck with the force of his discus and pierced with his arrows, many immeasurably powerful Asuras became as motionless as the waifs and strays thrown on the shores by the waves.

29—30. Then the lord of the celestials Indra, riding on his white elephant, rushed upon the two heroes, and speedily taking up his irrisestible thunder-bolt he hurled it with great force. The slayer of the Asuras (Indra) said to the celestials, "These two (Krishna and Aryuna) are already killed."

31. Thereupon seeing the great thunder about to be hurled by the great Indra, the celestials each took up his own respective weapon.

52. O king, Yama took up his death-dealing club, the lord of wealth (Kuvera) his mace, Varuna his noose and his beautiful missiles,

33. Skanda (Kartikeya) took up his weapon *Sakti*, and he stood as motionless as the Meru mountain. The Aswinis stood up with their fiery plants in there hands.

34. Dhatri (creator) stood with his bow in hand, and Yaya with a great club; the greatly strong Tashtri took up in anger a huge mountain.

35. Surya took up a bright dart, and Mrityu a battle axe. Aryamana taking up a fearful bludgeon walked about.

36. Mitra stood there taking up a discus as sharp as a razor. O king, Puskara, Vaga and Savita

37. Rushed upon Partha and Krishna with bows and swords in their hands. The *Rudras*, the *Vasus*, the greatly powerful *Marutas*,

38—39. The *Vishwadevas*, and the *Sadhyas*,—all blazing in their own effulgence,—these and many other celestials, armed with various weapons, rushed upon those two best of men, Krishna and Partha, with the desire of killing them. Then a wonderful phenomenon was seen in that great battle.

40. Mysterious protents appeared, resembling those that appear at the great dissolution. Seeing this, and seeing also Indra with millions of celestials prepared for fight,

41—42. They (Krishna and Aryuna), fearless and invincible in battle, stood calmly with their bows in hands. Well-skilled in battle those warriors angrily attacked the advancing hosts of the celestials with their thunder-like arrows.

43. They the celestials left the battle (field) in fear and sought the protection of Indra. Seeing the celestials routed by Madhava (Krishna) and Aryuna,

44. The Rishis who were in the sky became very much astonished. Indra also, seeing that great prowess in the battle,

45—46. Became exceedingly pleased; and he once more rushed upon them. The

chastiser of Paka (Indra) then sent down a shower of stones to ascertain the power of Sabyashachi (Aryuna) who could draw his bow even with his left hand. But Arjuna dispelled that shower.

47. Seeeing his showers dispelled (by Aryuna), the god of one thousand sacrifices (Indra), the chastiser of Paka, once more sent down a thick shower of stones.

48. The son of the chastiser of Paka Aryuna gave great pleasure to his father Indra by dispelling that shower also by his greatly swift arrows.

48. Then Sakra Indra, wishing to kill the son of Pandu, tore up with his hands a large peak from the Mandara mountain with trees and all; he then hurled it against him.

50. But Aryuna soon cut down that mountain peak into thousand pieces by his swift and fire-mouthed arrows.

51. Fragments of that mountain peak, in falling through the sky, looked as if the sun, the moon and the planets loosened from their positions fell down on earth.

52. The fragments of that huge peak fell down on that forest, and they killed numerous creatures, the dwellers of the Khandava.

Thus ends the two hundred and twenty ninth chapter, the battle between the celestials and Krishna and Aryuna, in the Khandava daha of the Adi Parva.

CHAPTER CCXXX.

(KHANDAVA DAHA PARVA)—*Continued.*

Vaishampayana said:—

1—2. The dwellers of the Khandava, the Danavas, the Rakshashas, the Nagas, the wolves and the bears, the other wild animals, the elephants with their temples rent, the tigers, the lions with manes, hundreds of deer and buffaloes, birds and various other creatures, all being frightened by the falling stones and afflicted with anxiety, began to fly in all directions.

3. They saw the fire, and also two Krishnas ready with their weapons. Frightened at the fearful sounds, they lost their power of locomotion.

4. Seeing the fire burning in innumerable places, and seeing also Krishna with weapons to shoot them down they all set up a terrible roar.

5. The whole of the firmament resounded with a terrible roar and with also the roar of the fire, as when the clouds roar at the time of the great dissolution.

6. The mighty-armed Krishna (dark) Keshava hurled at them for their destruction his large, fierce and greatly effulgent discus

7. The dwellers of that forest, including the Danavas and the Rakshashas, were struck by that weapon; and being cut into hundreds of pieces, they fell into the mouth of Agni (fire).

8. Mangled by Krishna's discus, the Daityas were covered with fat and blood; and they looked like the evening clouds.

9. O descendant of Bharata, the Vrishni hero Krishna, moving about like Death himself, killed again and again thousands of birds, the Pishachas, the Nagas and other creatures.

10. The discus, being hurled from the hands of Krishna, the slayer of foes killed innumerable creatures; and then it came back again to his hands.

11. While he was thus engaged in killing the Pishachas, the Nagas and the Rakshashas, the face and the feature of Krishna, the soul of all creatures, became fearful to look at.

12. Now the celestials that came to fight and mustered there could not defeat Krishna and Aryuna in battle.

13. When the celestials found that they could not extinguish the fire or protect the forest from the prowess (of Aryuna and Krishna), they retired.

14. O king, the deity of one hundred sacrifices (Indra), seeing the immortals retreat (from the battle), became exceedingly glad and much praised Keshava (Krishna) and Aryuna.

15. When the celestials retreated, an invisible voice thus spoke in a loud and deep voice to the deity of one thousand sacrifices (Indra),

16. "Your friend, that best of the Nagas, Takshaha, has not been slain. Before the fire broke out in the Khandava, he had gone to Kurukshetra.

17. O Vasava, know from what I say that none can ever defeat in battle Vasudeva (Krishna) and Aryuna.

18. They are Nara and Narayana. These two Rishis were formerly heard of in heavens. You will know what is their prowess and energy.

19. They are invincible in battle; these two best of old Rishis are incapable of ever being defeated by any in all the worlds.

20. They deserve worship from all the celestials, the Asuras, the Jakshas, the Rakshashas, the Gandharvas, the human beings, the Asuras and the Nagas.

21. O Vasava, therefore, you should go away from this place with all the celestials. The destruction of the Khandava (forest) has been ordained by fate."

22. Having ascertained these words to be true, the lord of the immortals Indra gave up his wrath and jealousy and went back to heaven.

23. O king, seeing that illustrious celestial gone away, the dwellers of heaven all followed Indra with their soldiers.

24. When those two heroes, Vasudeva and Aryuna, saw the chief of the celestials retreat with all the dwellers of heaven, they set up a leonine roar.

25. O king, when Indra had gone away, Keshava and Aryuna became exceedingly glad. Those two heroes then fearlessly assisted Agni to consume that forest.

26. Having scattered the celestials as the wind scatters the cloud, Aryuna killed with the showers of arrows numberless creatures who dwelt in the Khandava.

27. Cut off by Sabyasachi's (Aryuna's) arrows, not one among those innumerable creatures could escape (from that burning forest).

28. Not to speak of fighting with him, none amongst the strongest creatures, who mustered together to fight, could even look at Aryuna with infallible arms.

29. Sometimes piercing one hundred creatures with one arrow, and sometimes piercing one creature with one hundred arrows, Aryuna (whirled about on his car). All creatures fell into the mouth of Agni as if struck dead by Death himself.

30. The creatures found no ease on the banks of the river, or on uneven plains, or in *Sashanas* (crematoriums.) Everywhere they were afflicted with great heat.

31. Innumerable creatures yelled in pain. Elephants, deer, and wolves all wept and set up cries of affliction.

32. At that sound the fishes that lived in the waters of the Ganges and the sea, and the various classes of *Vidadharas*, the dwellers of that forest became very much alarmed.

33. O mighty-armed hero, not to speak of fighting with Aryuna and Krishna dark Janarddana, none could even look at them.

34. (Krishna) killed with his discus all the Rakshashas, the Nagas and the Danavas who rushed out in crowds.

35. Those creatures of huge bodies, their heads and trunks cut off by the swift discus, deprived of their lives, fell down into the burning fire.

36. Being gratified with a large quantity of flesh, blood and fat, the flames rose up to a great height with curling wreath of smoke.

37—38. Agni with fiery and coppery eyes and with flaming tongue and large mouth, and also with fiery hair on his head, drank with the assistance of Krishna and Aryuna that nectar-like stream of fat. He was filled with great joy, and thus being much gratified, he enjoyed much happiness.

39. Then the slayer of Madhu saw an Asura, named *Moya* suddenly escaping from the abode of Takshaka.

40. Agni, whose charioteer was the wind, immediately assuming a body with (fiery) matted looks on his head, and roaring like the clouds, pursued the *Asura* with the intention of consuming him.

41. Seeing the Asura, Vasudeva stood with his weapon upraised, ready to cut him down. Seeing the discus upraised and Agni after him, with the intention of burning him,

42. *Moya* said "O Aryuna, come soon to me and protect me". Having heard his frightened voice, Dhananjaya (Aryuna) exclaimed, "Do not fear."

43.—44. O descendant of Bharata, the reply of Partha seemed to give *(Moya)* his life. As the kind Partha said to *Moya* not to fear, the Dasarha hero (Krishna) did not desire to kill him who was the brother of Nemuchi. Agni also did not burn him down.

45. Having been protected by Krishna and Partha from the attacks of the chastiser of Paka (Indra), the greatly intelligent Agni burnt the forest for fifteen days.

46. In the burning of that forest, he (Agni) spared the lives of only six creatures,—(namely) Ashwasena, Moya and the four *Sarangakas* (a kind of feathery creatures.)

Thus ends the two hundred and thirtieth chapter, the rescue of Moya, in the Khandavadaha of the Adi Parva.

CHAPTER CCXXXI.

(KHANDAVA DAHA PARVA)— *Continued.*

Janamejaya said:—

1. O Brahmana, tell me why Agni did not consume the *Sarangakas* when that forest was being burnt?

2. O Brahmana, you have narrated the cause of Ashwasena and the Danava *Moya* having been not burnt,—but you have not narrated the cause of the *Sarangakas* having been not burnt.

3. O Brahmana, the escape of the *Sarnagakas* seems to be wonderful. Tell us why they were not destroyed by Agni in that great conflagration.

Vaishampayana said :—

4. O chastiser of foes, I shall tell you all about the reason for which Agni did not consume the *Sarangakas* in that conflagration.

5. O king, there was a great Rishi, the foremost of all virtuous men, known by the name of Mandapala. He was learned in all the *Shastras* and devoted to asceticism and rigid vows.

6. O king, following the footsteps of those Rishis who had brought their passion under complete control, he devoted himself to study and virtue, and he became a victor over all his senses.

7. O descendant of Bharata, having reached the opposite shore of asceticism (gaining success in asceticism), he gave up his human body and went to the region of the Pitris. But he did not get there the fruits (of his virtuous actions).

8. He asked the dwellers of heaven (celestials) sitting round Dharmaraja (the king of the dead) what was the cause of his not getting the fruits of his severe asceticism.

Mandapala said :—

9. Why have these regions become unattainable by me? I thought they have been acquired by me by my asceticism. What have I not done, the fruits of which are these regions?

10. O dwellers of heaven, tell me why these regions are shut against me. I will do that which will give me the fruit of my asceticism.

The celestials said :—

11. O Brahmana, hear of those acts and things for which men are born debtors. There is no doubt that men are born debtors for *Kriya*, religious rites, for *Brahmacharjaya*, study according to the ordinance and for progeny.

12. These debts are discharged by sacrifices, asceticism and offspring. You are an ascetic, you have also performed sacrifices, but you have no offspring.

13. These regions are shut against you, because you have no offspring. Therefore, beget offspring;—you will then enjoy various regions of felicity.

14. It is said in *Smriti*, that the son rescues the father from the hell, called *Put*, O best of Brahmanas, therefore, try to beget children.

Vaishampayana said :—

15. Having heard these words of the dwellers of heaven, Mandapala thought how he could obtain the largest number of offspring within the shortest period of time.

16. After reflection, he came to the conclusion that the birds alone have the greatest power of fecundity. Becoming a *Sarangaka*, he had connection with a female *Sarangaka*, named Jarita.

17—18. He begot on her four sons who were all utterers of the Vedas. Leaving these sons with their mother in that forest while they were still within the eggs, he went to Lapita. O descendant of Bharata, when the illustrious Rishi went away to Lapita,

19—20. Jarita, filled with affection for her offspring, became very thoughtful. Though forsaken by their father in that forest of Khandava, Jarita, out of her affection for her children, could not forsake her offspring, those infant Rishis still living within the eggs. She brought up those children, herself following the pursuit proper to her own species.

21. Sometime after, the Rishi Mandapala, while wandering in the forest with Lapita, saw Agni coming towards the Khandava to burn it.

22. Knowing the intention of Agni, and remembering also that his children were all young,—moved by fear, he gratified Agni, the greatly effulgent regent of the universe. He did it, wishing to say a word for his unfledged offspring.

Mandapala said :—

23. O Agni, you are the mouth of all the worlds, you are the carrier of sacrificial *Ghee*. O purifier, you move invisibly in the body of every creature.

24. The learned have said that you are a unit, and again you possess triple nature. The wise perform their sacrifices before you, and they consider you as having eight (mouths).

25. The great Rishis say that this universe is erected by you. O eater of the sacrificial *Ghee*, this whole universe will be destroyed in a single day if you were not present in it.

26. Bowing down to you, the Bramhanas, accompained by their wives and children, go to the eternal regions acquired by them by their own (good) deeds.

27. O Agni, the learned say that you are the clouds charged with lightnings. The flames put forth by you consume every creature (on earth).

28. O effulgent deity, this universe is created by you. The Vedas are your words; all creatures, mobile and immobile, depend upon you.

29. Water primarily depends upon you, whole universe also depends upon you. All offerings of sacrificial *Ghee* and all libations of food offered to the Pitris have also been established in you.

30. O deity, you are the consumer, you are the creator, you are Vrihaspati himself. You are Surya, you are Soma and you are Vayu.

Vaishampayana said:—

31. O king, thus praised by Mandapala, Agni was much pleased with that immeasurably effulgent Rishi.

32. He thus spoke to him with a delightful heart, "What good can I do to you?" Thereupon Mandapala with joined hands said to the carrier of sacrificial *Ghee* fire, "When you will burn the Khandava, spare my sons."

33. The illustrious carrier of the sacrificial *Ghee* Agni promised it by saying "Be it so." And then at that very moment, he blazed up with the intention of burning the Khandava.

Thus ends the two hundred and thirty first chapter, the history of Sarangakas, in the Khandavadaha of the Adi Parva.

CHAPTER CCXXXII.

(KHANDAVA DAHA PARVA)—*Continued.*

Vaishampayana said:—

1. When the fire blazed up, the *Sarangakas* became very much distressed. Afflicted with anxiety, they did not find any means of escape.

2. Their ascetic mother Jarita, full of grief and sorrow, seeing that her sons were too young to escape, wept and lamented in grief.

Jarita said:—

3. Alas, the terrible fire, the enhancer of my misery, is coming towards us, illuminating the whole universe and burning the forest.

4. I am filled with sorrow for the sake of these infants with immature understanding and without feathers and feet, who are the sole refuge of our deceased ancestors.

5. The fire is rushing towards us, licking with its tongue the tallest trees and spreading fear all around. My unfledged children are incapable of effecting their escape.

6. I myself am incapable of escaping —specially taking all these (my children) with me. I am incapable of abandoning them; my heart is distressed for their sake,

7. Whom amongst my sons shall I leave behind, and whom shall I carry with me? What should I do which is consistent with duty? O my infant sons, what is your opinion?

8. Even after good deal of reflection, I do not see any way of escape for you. I shall now cover you with my wings and die with you.

9—10. Your cruel father went away saying, "O Jarita, my race will depend on this Jaritari, because he is the eldest of my sons. My second son Sarisrikka will beget offsprings for the spread of my forefather's race; my third son Stamvamitra will be devoted to asceticism; and my youngest son Drona will be the foremost of all the learned men in the Vedas."

11. Now this great calamity has befallen on us,—whom shall I take with me? I am deprived of my judgment. What should I do consistent with duty? By exercising my judgement, I do not find any means of escape for my children from this fire.

Vaishampayana said:—

12. The young *Sarangakas* thus spoke to their mother who was thus lamenting, "O mother, giving up all affection for us, go to the place where there is no fire.

13. If we are killed, you might have other children born to you, but, O mother, if you are killed, we shall have no children in our race.

14. O mother, taking into your consideration both these two calamities, the time has come for you to do that which will be for the good of our race.

15. Do not perform anything out of affection for your children. If you are saved, our father who is desirous of acquiring regions of felicity will have his wishes fulfilled.

Jarita said :—

16. There is a hole here in the ground near to this tree ;—enter this hole without any delay ; you shall then have no fear from fire.

17. O children, when you will enter it, I shall then cover its mouth with dust. This is the only means that I see for your escape from this blazing fire.

18. When the fire will be out, I shall then come back here to remove the ashes. If you want to escape from the fire, follow my advice.

The Sarangakas said:—

19. We are but so many balls of flesh without having our feathers. If we enter the hole, there is no doubt the carnivorous mouse will destroy us all. Seeing this fear before us, we cannot enter the hole.

20. We do not know how we may escape from the fire, or from the mouse. We do not see how our father's act of procreation may not be in vain, and how our mother may be saved.

21. If we enter the hole, the mouse will kill us. If we remain where we are, the sky-ranger Agni will destroy us. Taking both the (two) calamities into our consideration, (we think) death from the fire is preferable to the death by being eaten up.

22. To be eaten up by the mouse in the hole is a most ignoble death. But destruction of the body by fire is praised by the wise.

Thus ends the two hundred and thirty second chapter, the lamentation of Jarita, in the Khandavadaha of the Adi Parva.

CHAPTER CCXXXIII.

(KHANDAVADAHA PARVA)—*Contd.*

Jarita said :—

1. The little mouse that came out of this hole was seized by a hawk with its claws, and it has been carried away. Therefore, you may enter it without any fear.

The Sarangakas said :—

2. We are not at all certain whether that mouse has been carried away by the hawk. There may be other mice living there. We have every fear from them.

3. There is every chance that the fire will not reach us in this place, for it may be carried away in some other direction by the wind. There is no doubt, however, that if we enter the hole, we shall be killed by the dwellers of the hole.

4. If we remain where we are, death is uncertain. O mother, a position in which death is uncertain is better than one in which it is certain. Therefore, it is your duty to escape, for if you live, you may have other children as good as ourselves.

Jarita said :—

5—6. O children, I myself saw the great hawk, that best of birds, swoop down with great speed and fly away with the mouse from the hole. I quickly followed the bird and I pronounced blessings upon him for his carrying away the mouse from the hole, saying,

7. "O king of hawks, as you are flying away with our enemy, the mouse, in your claws, may you live in heaven with a golden body, and having not a single foe.

8—9. When the hawk devoured the mouse, I then obtained his leave and returned to this place. O children, enter this hole with all confidence, you have nothing to fear. I myself has seen the mouse carried away by the illustrious hawk.

The Sarangakas said :—

10. O mother, we do not know whether the mouse has been really carried away by the hawk. We cannot enter the hole in the ground without knowing it.

The Jarita said :—

11. I know to a certainty that the mouse has been carried away by the hawk. Therefore, O children, you have nothing to fear. Do what I say.

The Sarangakas said :—

12. O mother, we do not mean that you are trying to dispel our fears with a false story. When a person's reason is confused, his acts cannot be called his deliberate acts.

13. You have in no way been benefitted by us ; you do not know who we are. Why do you then try to save us to so much cost to yourself ? Who are we to you ?

14. You are young and handsome you are able to search for your husband. O mother, go to your husband, and you will obtain excellent sons again.

15. Let us obtain the higher regions by entering the fire. If the fire does not consume us, you can then come back and obtain us.

Vaishampayana said :—

16. Having been thus addressed by them, the female bird (Jarita) left them (her sons) in the Kandhava ; with great speed she went to the place where there was no fire and where there was safety.

17. Then Agni in haste and with fearful flames came to the spot where the sons of Mandapala were.

18. The (young) birds saw the blazing fire coming towards them. Then Jaritari spoke these wards in the hearing of Agni.

Thus ends the two hundred and thirty third chapter, the history of Sarangakas in the Khandavadaha of the Adi Parva.

CHAPTER CCXXXIV.

(KHANDAVA DAHA PARVA)—*Contd.*

Jaritari said:—

1. The intelligent men always remain wakeful in view of death. When the house of death approaches, he feels no pangs.

2. But a man with perplexed soul who does not remain wakeful (in view of death) feels the pangs of death when the hours of death come. He never gets salvation.

Sarisrikka said:—

3. You are patient and intelligent. The time has come when our lives are in danger. There is no doubt one only amongst many becomes wise and brave.

Stamvamitra said:—

The elder brother is called the protector. It is the eldest brother who rescues (the younger brothers) from danger. If the eldest fails to rescue them, what can the younger brothers do?

Drona said:—

5. The cruel deity of fire with seven tongues and the seven mouths is coming towards our abode with all speed, blazing forth in his great splendour and licking up every thing on his way.

Vaishampayana said:—

6. Having thus addressed one another, the sons of Mandapala then each with reverence uttered an eulogistic hymn to Agni. O king, listen to them as I recite.

Jaritari said:—

7. O fire, you are the soul of our body; you are the body of the earth's visitation. O Sukra, you are the progenitor of the water, and the water is your progenitor as well.

8. O effulgent deity, your flame like the rays of the sun exists above, below, behind and on every side.

Sarisrikka said:—

9. O smoke-bannered deity, we cannot see our mother; we know not our father. Our feathers have not grown as yet. We have no one except you who can protect us. We are infants,—therefore, O Agni, protect us.

10. O Agni, we are in (great) distress. Protect us with your auspicious form and with your seven flames. We pray for your protection.

11. O deity, O carrier of the (sacrificial) *Ghee*, O Agni, you are the giver of heat, you alone give heat to the rays of the sun. We are young,—we are Rishis—protect us; and be pleased to go from this place by some other way.

Stamvamitra said:—

12. O Agni, you are every thing. The whole universe is established in you. You uphold every creature, and you support the worlds.

13. O Agni, you are the carrier of (sacrificial) *Ghee*, you are the great (sacrificial) *Ghee* itself. The wise know you to be *One* and (at the same time) *Many*.

14. O carrier of (sacrificial) *Ghee* (Agni), you create the three worlds and you again destroy them when the time comes for their destruction by swelling (your body to a fearful dimension). You are the progenerating mother of the whole universe; you are the essence also in which the universe desolves.

Drona said:—

15. O lord of the universe, growing in strength and remaining within their bodies, you cause to be digested the food that creatures eat. Every thing is established in you.

16. O Sukra, O deity from whose mouth the Vedas have sprung,—in the form of the sun you suck up the waters of the earth and every liquid juice that earth yields. You then again in proper time and in proper season give them back in the form of rains; and you thus cause every thing to grow.

17. O Sukra, these plants and creepers with green leaves have all sprung through you. These tanks and ponds, and the ever-blessed great ocean also, have all sprung from you.

18. O deity of fearful rays, this our (mortal) body depends on Varuna (the god of waters). We are incapable of bearing your heat. Therefore, (O deity) be our blessed protector. Do not destroy us to-day.

19. O Agni of copper-coloured eyes and of red neck, O deity whose path is marked by black colour, save us as the ocean saves the houses on its banks by going away (from this place) by some other way.

Vaishampayana said:—

20. Having been thus addressed by that utterer of the Vedas, Drona, the deity from whose mouth the Vedas have sprung (Agni), being well-pleased and remembering his promise to Mandapala, thus spoke.

Agni said:—

21. O Drona, yau are a Rishi, what you have said is the Vedic truth. I shall do your pleasure. You have nothing to fear.

22—23. I was formerly asked by Mandapala to spare his sons when consuming the forest. The words he spoke and your speech also, both are entitled to great weight. Tell me what I am to do. O excellent Bramhana, I have been greatly pleased with your blessed hymn.

Drona said:—

24. O Sukra, these cats trouble us every day. O fire, consume them with their friends and relatives.

Vaishampayana said:—

25. O Janamejaya, telling them what were his intentions, Agni then accomplished all that the *Sarngakas* asked him to do. Growing in strength, he then again began to consume the Khandava.

Thus ends the two hundred and thirty fourth chapter, the history of Sarngakas, in the Khandava Daha of the Adi Parva.

CHAPTER CCXXXV.

(KHANDAVADAHA PARVA).—*Contd.*

Vaishampayaha said:—

1. O descendant of Kuru, Mandapala became anxious for his sons. Although he had spoken of them to the deity of fearful rays (Agni), his mind was not in peace.

2—3. Being very much anxious for his sons, he spoke thus to Lapita, "O Lapita, my children are not now in possession of the power of moving,—how are they (now)? When the fire will grow in strength and when the wind will begin to blow with violence, my children will be incapable of saving themselves.

4. How shall their ascetic mother be able to save them? She will be afflicted with great sorrow when she will find herself unable to save them.

5. She will run about uttering various lamentations; for my sons are incapable of flying or rising up in the air.

6. Alas, how is Jaritari, my son! How is Sarisrikka, how is Stamvamitra and how is Drona! Alas, how is also the ascetic lady (their helpless mother)!"

7. O descendant of Bharata, when the Rishi Mandapala was thus lamenting in the forest, Lapita, out of jealousy, thus replied to him,

8. "You need have no anxiety for your children who, as you have assured me, are all greatly effulgent and powerful Rishis. They can have no fear from the fire.

9. Did you not yourself in my presence speak to Agni on their behalf? Did not the illustrious deity promise to save them?

10. Being the protector of creatures, he (Agni) will never falsify his words. You have no anxiety in your mind,—your heart is never inclined towards your friends.

11. It is only by thinking of her,—my enemy (Jarita),—that you are so very much in anxiety. It is certain that the love you bear for her is not equal to that you bear for me.

12. He who has two parties to divide his attention can easily see one of them suffer all sorts of pangs. But he can never disregard the party next to his heart.

13. Go to Jarita for whom your heart is so very sorrowful. As for myself, I shall roam alone,—it would be a fit reward for me for having attached myself to a wicked man.

Mandapala said:—

14. I do not roam over the world with such intentions as you believe. It is only for begetting offspring that I am here. But even those that I have is now in danger.

15. He who casts off that which he has for the sake of what he may acquire (in future) is a wicked man. The world disregards and insults him. As for myself, you are at liberty to do what you choose.

16. This blazing fire that licks up the trees produces sorrow in my anxious heart; it creates in my mind anticipations of fear.

Vaishampayana said:—

17. After Agni has left the place where the *Sarangakas* lived, Jarita, very much attached to her sons, came with all speed to see how they all were.

18. She found that all of them had escaped from the conflagration, and they were all well. Seeing their mother, they too began to weep, although they were safe and well.

19. Seeing them (well), she too shed tears again and again. She embraced one by one all her weeping children.

20. O descendant of Bharata, just at that very time, Mandapala suddenly arrived there, but none of his sons expressed any joy on seeing him.

21. But he spoke to them one after the other, and he spoke also to Jarita, but none of them said ill or well to him in reply.

Mandapala said :—

22. Who amongst these (my sons) is your first born and who is born next to him ? And who is the third, and who is the youngest ?

23. I am speaking to you in sorrow; why do you not reply to me ? It is true I left you, but I did not get peace where I was.

Jarita said :—

24. What business have you with the eldest of these (sons), and with him also who is the next, and with him also who is the third, and with him who is the youngest ?

25. Go to Lapita of sweet smiles who is endued with beauty and youth, and to whom you had gone on seeing me dificient in everything.

Mandapala said :—

26. As regards woman, there is nothing that destroys their happiness more in this or the next world than a co-wife and a clandestine lover.

27—28. They inflame the fire of hostility and cause great anxiety. Even the auspiciously blessed and well-behaved Arundhuti, ever renowned among all creatures felt jealousy against the illustrious and pure minded Vashistha, ever devoted to the greatly good of his wife.

29. She insulted even that Rishi, one of the seven (great Rishis,—the mind-born sons of Bramha). On account of her that insulting thought, she has become a little star and looks like fire covered with smoke, sometimes visible and sometimes invisible, as if she is an evil omen.

30. I had connection with you for offspring. I have never wronged you as did not the Rishi (Vashistha) of old, but you have become jealous as Arundhuti (once was).

31. Men should never trust women, even if they be wedded wives. When women become mothers, they do not much care to serve their husbands.

Vaishampayana said :—

32. Thereupon all his sons came to worship him. And he too giving them all assurance spoke kindly towards them

Thus ends the two hundred and thirty fifth chapter, the history of Sarangakas, in the Khandavadaha of the Adi Parva.

CHAPTER CCXXXVI.

(KHANDAVADAHA PRVA)—*Contd.*

Mandapala said :—

1. I spoke to Agni about your safety ; the illustrious deity also promised me that he would do what I wished.

2. On account of those words of Agni, and also knowing the virtuous character of your mother and the great effulgence that are in you, I did not come here earlier.

3. O sons, therefore do not allow anger to enter your hearts. You are all Rishis, learned in the Vedas. Agni knows you full well.

Vaishampayana said :—

4. Having thus assuring his sons, the Brahmana Mandapala took with him his wife and children ; and leaving that region, he went away to some other country.

5. Having grown in strength, the illustrious deity of fearful rays also consumed the Khandava with the asssistance of the two Krishnas for the good of the world.

6. Having drunk many rivers of fat and marrow, Agni became highly gratified ; and he then appeared before Aryuna.

7. Then Purandara (Indra), surrounded by the Marutas, came down from the sky and thus spoke to Partha and Keshava.

8. "You have achieved a feat that even a celestial can never do. Ask each of you a boon that is not obtainable by man. I am very much pleased with you."

9. Partha asked Indra to bestow upon him all his weapons. Thereupon the greatly effulgent Sakra (Indra) fixed the time to bestow them (on Aryuna). He then said,

10. "O son of Pandu, when the illustrious Mahadeva (Siva) will be pleased with you, I shall then give you all my weapons.

11. O Kuru prince, O Dhananjaya, I shall know when that time will come. I will bestow upon you for your severe asceticism all my fire and wind-weapons ; you will acccpt them all from me."

12. Vasudeva (Krishna) asked that his friendship with Aryuna might last for ever.

The chief of the celestials (Indra) granted to the intelligent Krishna the boon he asked.

13. Having granted these boons to those (heroes), and having spoken to Agni, the lord of the Marutas, accompanied by the celestials, went away to heaven.

14. Agni also, having burnt that forest with all its creatures, animals and birds (continnally) for fifteen days, became gratified; and he then extinguished himself.

15. Having eaten flesh in plentiful quantities and drank fat and blood (to his heart's content), he became highly gratified; he then thus (spoke to Aryuna and Achyuta (Krishna),

16. "I have been gratified by you two best of men. O heroes, you shall be able to go at my command wherever you like."

17—18. Having been thus addressed by the illustrious Agni, Aryuna and Vasudeva (Krishna),—and the Danava *Moya* also,—then roamed there for sometime. They then all sat down on the charming banks of a river.

Thus ends the two hundred and thirty sixth chapter,—the end of Khandavadaha —in the Adi Parva.

FINIS ADI PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT.)

SABHA PARVA.

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CALCUTTA.

PRINTED BY H. C. DASS, ELYSIUM PRESS,

65/2, BEADON STREET.

1895.

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THE MAHABHARATA

(IN ENGLISH)

SABHA PARVA.

CHAPTER I.

(SABHAKRYA PARVA.)

Having saluted the Supreme Deity (Narayana) and the highest of all male beings (Nara), and also the Goddess of Learning (Saraswati), let us cry "success"!

Vaishampayana said :—

1. Thereupon again and again worshiping Partha before Vasudeva, Moya spoke to him with joined hands and in sweet words.

Moya said :—

2. O son of Kunti, I have been saved by you from this angry Krishna and this Pavaka (fire) who was desirous of consuming me. Tell me what I shall do for you.

Aryuna said :—

3. O great Asura, every thing has been done by you. Be blessed. Go (wherever you like). Be always well-disposed towards me as we are well-disposed towards you.

Moya said :—

4. O lord, O best of men, what you have said fully deserves you. O descendant of Bharata, I gladly desire to do something (for you).

5. I am a great artist,—(in fact I am) the Vishwakarma of the Danavas. Therefore, O son of Pandu, I desire to do something for you.

Aryuna said :—

6. O sinless one, you consider that your life has been saved by me from instant death. Such being the case, I cannot make you do anything for me.

7. O Danava, I am not willing to frustrate your intention also. Do something for Krishna; that will be sufficient requital for my services to you.

Vaishampayana said :—

8. O best of the Bharata race, thus requested by Moya, Vasudeva (Krishna) reflected for a moment thus, "What should be done for me?"

9. Thereupon the lord of the universe, the creator of things, Krishna, having reflected (for a moment), thus commanded Moya.

Krishna said :—

10. O best of artists, O son of Diti, if you desire to do some good to me, build a large assembly-hall for Dharmaraja (Yudhisthira), —a hall to your own liking.

11. Build such an assembly-hall that persons belonging to this world may not be able to build another like it, though he sits within it and observes it carefully.

12. O Moya, build an assembly-hall in which we may see all the celestial, Asura, and human designs of artitecture.

Vaishampayana said :—

13. Having heard these words, Moya became exceedingly glad. He drew up a design of an auspicious palace for the Pandavas.

14. Then Krishna and Partha, having told every thing to Dharmaraja Yudhisthira, introduced Moya to him.

15. O descendant of Bharata, Yudhisthira received him with all the honour he deserved; and Moya accepted them showing all respects (to Yudhisthira).

16. O king, O descendant of Bharata, then that son of Diti (Moya) narrated before the sons of Pandu the old history of (Vrishaparva).

17. After resting for some time, that Vishwakarma (Moya) commenced after much reflection to build an assembly-hall for the illustrious Pandavas.

18. According to the wishes of the illustrious sons of Pritha (the Pandavas) and of Krishna, the greatly energetic (Moya) performed on an auspicious day initiatory rites of propitiation.

19. That greatly powerful (Danava) gratified thousands of excellent Brahmanas with *Payasa* (sweetened milk and rice) and with presents of various kinds of wealth.

20. He then measured out a piece of land five thousand cubits square; it was well-suited to the exigencies of every season, it was celestial-like and it was delightful.

Thus ends the first chapter, the choice of land for the assembly-hall in the Sabhakrya of the Sabha Parva.

CHAPTER II.

(SABHAKRYA PARVA)—*Contd.*

Vaishampayana said:—

1. Janardana, (Krishna) who deserved the worship of all, lived for sometime at Khandavaprastha, worshipped with love and affection by the sons of Pritha.

2—3. The receiver of the worship of all the world, the possessor of large eyes, Keshava (Krishna) being desirous of seeing his father, made up his mind to go to (Dwarka). He saluted both Dharmaraja (Yudhisthira) and Pritha and bowed down to his aunt with his head touching her feet. She smelt his head and embraced him.

4—5. The greatly illustrious Hrishikesha Krishna, coming with affection and with tears in his eyes to the sweet-speeched and amiable Subhadra, his sister, spoke to her words of best import and truth,—words that were terse, proper and full of good.

6. She too saluted him in return and worshipped him with bowing down her head. She then told him all that she desired to be told to her relatives.

7. Bidding her farewell and uttering blessings on that beautiful lady, the hero of the Vrishni race Janardana (Krishna) then saw Krishna (Draupadi) and Dhananjaya.

8. That best of men (Krishna) then duly worshipped Dhananjaya; then consoling Draupadi he obtained her leave.

9. The learned and heroic (Krishna) then went with Partha (Aryuna) to his (other) cousins (the Pandavas). Surrounded by the five brothers Krishna looked like Sakra (Indra) surrounded by the celestials.

10. Being desirous of performing the due rites of departure, the Guruda-bannered hero (Krishna), purified himself by a bath and adorned himself with ornaments.

11. The best of the Yadu race, (Krishna) then worshipped the celestials and the Brahmanas with garlands, with *Mantras*, with various kinds of excellent perfumes and with bowing down his head.

12. Having performed all (those) ceremonies, that foremost of all virtuous men, that best of the Yadu race (Krishna), wishing to start, came out to the outer apartments.

13. By presenting vessels of curd, fruits and fried rice, he made the Brahmanas utter blessings on him. Presenting them wealth, he walked round them.

14—15. Ascending on his golden and Garuda-bannered swift chariot, to which was yoked Saibya and Sugriva (his two horses) and taking also his mace, discus, sword, his bow *Saranga* and other auspicious weapons, the lotus-eyed hero (Krishna) started on an excellent moment of a lunar day in an auspicious constellation.

16—18. The king of the Kurus, Yudhisthira, ascended the chariot after him (Krishna), and out of love for him he made that best of charioteers (Daruka) to stand aside, and himself took the reins. The long-armed Aryuna walked round him (Krishna) and he then got on the car and waved a golden-handled *Chamara* over him.

19. The heroic Bhimasena with the twins (Nakula and Sahadeva), the *Ritwikas* and the citizens walked behind Krishna. That slayer of hostile heroes, Keshava (Krishna), thus followed by all the brothers,

20. Shone like a preceptor followed by his beloved pupils. After bidding farewell to Partha (Aryuna) Govinda (Krishna) embraced him firmly (with all the ardour of love).

21. He then worshipped Yudhisthira and also Bhimasena and he embraced the twins. Being embraced in return (by the sons of Pritha) and worshipped by the twins (Nakula and Sahadeva),

22. O Descendant of Bharata, that vanquisher of hostile cities, Krishna, bade Yudhisthira farewell and requested him to return, when he had gone about half a *Yojana*.

23. Govinda (Krishna) learned in all the precepts of virtue, then worshipped Dharmaraja (Yudhisthira) and touched his feet. He (Yudhisthira) raised Keshava up and smelt his head.

24. The Pandava Dharmaraja Yudhisthira then gave permission to the best of the Yadava race, the lotus-eyed Krishna to go by saying "Go."

25. After duly making an appointment (for again coming to Indraprastha) and after preventing the Pandavas with great deal of difficulty from following him the slayer of Madhu (Krishna),

26—27. Went to his own city with a cheerful heart like Sakra (Indra) towards Amaravati (the celestial city). Out of

love for him, they (the Pandavas) gazed at him so long he was within the sight; and when he went out of sight, their minds followed him, but they were not satiated with seeing Keshava (Krishna).

28—29. The handsome hero (Krishna) soon disappeared from their view. The sons of Pritha, those best of men with their minds fixed on Govinda (Krishna) desisted (from following him); and they then soon returned to their own city, although they were not (at all) willing (to return). Riding on his car Krishna also soon started for Dwarka.

30. Followed by the hero, Satyaki, the son of Devaki, Sauri (Krishna) with his charioteer Daruka reached Dwarka with the speed of Garuda.

31. The king Dharmaraja of unfading glory and his brothers, surrounded by their friends and relatives, entered the excellent city (Indraprastha).

32. That virtuous king, that best of men (Yudhisthira) then sent away all his friends and relatives, his brothers and sons; he then amused himself with Draupadi.

33. Keshava also, having been welcomed by the chief Yadus with Ugrasena at their head, entered the excellent city (Dwarka) with joy.

34. Worshipping his old father and his illustrious mother, and saluting Valadeva (his brother) also, the lotus-eyed (hero) took his seat.

35. He embraced Pradyumna, Samba, Nisatha, Charudeshna, Gada, Aniruddha and Bhanu. Receiving leave of the elderly men, Janardana then went to the house of Rukmini (his wife).

Thus ends the second chapter, the departure of Srikrishna to Dwarka, in the Sabhakrya of the Sabha Parva.

CHAPTER III.

(SABHAKRYA PARVA)—*Continued.*

Vaishampayana said:—

1. Then Moya spoke thus to the son of Pritha, Aryuna, the foremost of all victorious warriors, "I shall now go away with your permission, but I shall soon come back.

2—3. When the Danavas were engaged in a sacrifice on the banks of the Vindu lake, in the north of the Kailasha near the Mainaka mountains I gathered a charming and variegated *Vanda* (mass of rough stones) of jewels and gems. I kept it in the house of Vrishaparva.

4—5. O descendant of Bharata, if it still exists there, I shall come back with it. I shall then build a renowned, delightful and beautiful assembly-hall for the Pandavas, which will be adorned with all gems and jewels. O descendant of Kuru, there is also a club in the Vindu lake,

6. Kept there by the king (of the Danavas) who killed with it all his foes in battle. It is hard and strong and variegated with golden knobs,—it is capable of standing great weight.

7. It can kill all foes, and it is equal in strength to one hundred thousand clubs. It is a fit weapon for Bhima as the *Gandiva* (bow) is yours.

8. (There is also in that lake) a large conch-shell of loud sound, named *Devadatta* which was produced by Varuna (Ocean). There is no doubt I shall give all these to you."

9. Having said this to Partha, that Asura (Moya) went away in a north-eastern direction. On the north of the Kailasha near the Mainaka mountains.

10. There is a great peak full of many gems and jewels, called *Hiranya Sringa*. (There is) a charming lake named Vindusara where (once dwelt) king Bhagiratha.

11. He lived there for a long period with the desire of seeing the Ganges, which is called Bhagirathi (after him). Here the illutrious lord of all creatures,

12—13. O best of the Bharata race, performed one hundred great sacrifices. There were placed at this spot for beauty, many sacrificial stakes made of gems,—and many sacrificial altars made of gold though not according to the ordinance. Here after performing those sacrifices the deity of one thousand eyes, the husband of Sachi, acquired *Siddhi* (final success).

14. Here the greatly effulgent lord of spirits (Siva), the eternal lord of all creatures lived after creating all the worlds and here he was worshipped by all the spirits.

15. Here Nara and Narayana, Brahma, Yama, and the fifth Sthanu performed sacrifices after the expiration of one thousand *Yugas*.

16. Here for the establishment of virtue and religion Vasudeva with pious devotion performed his sacrifices which extended for many long years.

17. Where Keshava placed thousands and tens of thousands of sacrificial stakes adorned with garlands of gold and innumerable (sacrificial) altars of great splendour.

18. O descendant of Bharata, going there he (Moya) brought the club, the conch-

shell and the various articles of crystal which belonged to Vrishaparva, (the Danava king).

19. Going there the great Asura, Moya, took all that great wealth which was guarded by the *Jakshas* and *Rakshas* and *Kinkaras*.

20. Bringing them away, that Asura (Moya) built with them a matchless assembly-hall. It was celebrated throughout the three worlds, it was beautiful, it was celestial, and it was full of gems and jewels.

21. He gave to Bhimasena that best of clubs (that was in the lake) he also gave to Aryuna that excellent and the best conch.

22—24. The sound of that conch used to make all creatures tremble in fear. O great king, the assembly-hall that Moya built, stood on golden pillars, and it occupied an area of five thousand cubits square, possessing a most beautiful form. It (the hall) shone in great splendour like the fire, the sun or the moon. By its great effulgence it seemed to darken even the rays of the sun.

25—26. With its effulgence which was the mixture of both celestial and terrestrial light, it appeared as if it was on fire. Like a mass of new clouds rising in the sky, it filled the whole of the view. It was spacious, large, charming, soothing, full of celestial effulgence, and filled with all sorts of excellent things,—it was adorned with jeweled walls and gates,—with many pictures and much wealth. It appeared like the work of Vishwakarma himself.

27. The *Sudharma* (the assembly-hall) of the Dasarhas (Vrishnis)—nay even the abode of Brahma was not so grand and endued with so much beauty as this assembly-hall built by the intelligent Moya.

28. Being appointed by Moya, eight thousand Rakshashas, named Kinkaras, guarded and supported this assembly-hall.

29. They were capable of ranging the sky, they were fearful, huge-bodied, and greatly strong; they had blood-like red and coppery eyes, and arrowy-ears, they were all well-armed.

30—31. In that assembly-hall Moya built a matchless tank, and in that tank were lilies with leaves made of dark-coloured gems and with stalks made of brilliant gems; there were also other aquatic flowers of golden leaves. Various kinds of water-fowls played in its waters; it was adorned with full-blossomed lotuses; its water was transparent; and golden-coloured tortoises and fishes played in its bottom which was without mud. A flight of crystal steps rose from the edge of the water to the banks.

32. The gentle breeze shook the flowers that studded its waters; its banks were adorned with costly marble slabs set with pearls.

33. Seeing that tank thus adorned with jewels and precious stones, many kings that came there mistook it for land, and they fell into it with their eyes open.

34. The assembly-hall was adorned with many charming, large and ever blossoming trees with green foliage and cool-shade,

35—36. And with many gardens, emitting a delicious fragrance. There were many tanks adorned with swans, *Karandavas* and *Chakravakas*. The breezes carried the fragrance of lotuses that grew in the waters and flowers that grew in the land and ministered to the pleasures of the Pandavas.

37. O king, having built such an assembly-hall in fourteen months, Moya informed Dharmaraja (Yudhisthira) that it had been completed.

Thus ends the third chapter, the construction of the assembly-hall, in the Sabhakrya of the Sabha Parva.

CHAPTER IV.

(SABHAKRYA PARVA)—*Continued.*

Vaishampayana said :—

1—2.—Having fed thousands of Brahmanas with sweetened milk mixed with rice, honey and *Ghee*, with fruits and roots and with the meat of boar and deer, the ruler of men king Yudhisthira entered into it (the palace). With food seasoned with seasamum, with *Jebanti* (a sort of vegetable), with rice mixed with *Ghee*,

3—4. With the various preparations of meat, with various kinds of other food, with various suckable and drinkable viands, with unused robes and clothes, and with excellent garlands, the king gratified the superior Brahmanas that had assembled there from various directions.

5. He also gave them each one thousand kine. O descendant of Bharata, their cry of "What an auspicious day!" rose to the sky.

6. Having worshipped the gods with various kinds of music and with numerous sorts of costly perfumes, that best of the Kurus (Yudhisthira) entered (the hall).

7. The athletes, actors, prize-fighters, bards and praise-singers exhibited their skill

to amuse the illustrious son of Dharma (Yudhisthira.)

8. Having thus performed many ceremonies, the Pandava (Yudhisthira) with his brothers sported in that charming assembly-hall as Sakra (Indra) in heaven.

9. On the seats in that assembly-hall sat with the Pandavas the Rishis and the kings that came from various countries.

10—18. Asita, Devala, Satya, Sarpamali, Mahasira, Arvavasa, Sumitra, Maitreya, Sunaka, Vali, Vaka, Dalvya, Sthulasira, Krishna Dwaipayana, Suka, Sumanta, Jaimuni, Paila, the pupils of Vyasa, namely ourselves, Tittri, Yajnavalka, Lomaharsana with his son, Apsahmya, Dhaumya, Animandavya, Kausika, Damoshnisha, Traivali, Parnada, Varajanuka, Maunjoyana, Vayubhaksha, Parasarya, Sarika, Valivaka, Silivaka, Satyapala, Kritasrama, Jatukarna, Sikhivam, Alamva, Parijataka, the high-souled Parvata, the great Rishi Markendeya, Pavitrapani, Savarna, Bhaluki, Galava, Jangabandu, Raibhya, Kopavega, Bhrigu, Harivabhru, Kaundinya, Vabhrumali, Sonatona, Kakshivana, Aushija, Nachiketa, Goutama, Painga, Baraha, greatly ascetic Sandilya, Kukura, Venujangha, Kalapa and Katha, —all were Rishis of great virtue and learning, with their souls under complete control and passions under complete subjugation.

19—20. These and many others, as numerous as the above, all learned in the Vedas and the Vedangas, conversant with all moralities,—all pure and spotless in conduct,—waited upon the illustrious (king) and pleased him with their sacred discourses. Many chief Kshatryas also waited upon Dharmaraja (Yudhisthira).

21—23. The fortunate and virtuous Manjaketu, Bivardhana, Sangramjit, Durmukha, the powerful Ugrasena, Kakshasena, the lord of the Earth, the invincible Kshemaka, the king of Kamvoja, Kamatha, the mighty Kampana who made the Javanas tremble at his name as the wielder of thunder Indra made the Asuras Kalkeyas tremble at his name.

24—31. Jatasura, the king of the Madrakas, Kunti, the king of the Kiratas, Pulunda, the kings of Anga and Banga, Pundraka and Pandrya, the king of Udhara and Andhaka, Samitra, the slayer of foes Saivya, the king of the Kiratas, Sumana, the king of the Yavanas Chanur, Devarata, Bhoja, Bhimaratha, the king of Kalinga, Srutayudha, the king of Magadha, Yoysena, Sukarman, Chekitana, that slayer of foes Puru, Ketumana, Vasudana, Vaideha, Kritakshana, Sudharma, Aniruddha, the greatly strong Srutayu, the invincible Anuparaja, the handsome Kramajin, Sisupala with his son, the king of Karusha, the invincible and celestial-like young heroes of the Vrishni race,—namely Ahuka, Viprithu, Gada, Sarana, Akrura, Kritavarman, the son of Sini, Satyaka, Bhismaka, Ankriti, the powerful Dyumtsena, those chiefs of bowmen, the Kaikeyas and Yajnasena of the Somaka race.

32—34. These greatly powerful and all well-armed and wealthy, Ketuman and Vasumana and many other Kshatryas, as numerous as the above,—and all considered to be the foremost (men amongst the Kshatryas) waited on that assembly-hall upon the son of Kunti Yudhisthira. O king, those powerful princes that learnt science of arms from Aryuna, dressing themselves in deer skins, and those princes of the Vrishni race,

35. Namely, the son of Rukmini (Pradyumna), Samba, Yuyudhana, the son of Satyaka (Satyaki), Sudharmana, Anirudha, Saibya, these foremost of men (all waited upon Yudhisthira).

36—40. O lord of the earth, these and many other kings, (waited upon Yudhisthira) the friend of Dhananjaya (Aryuna) Tamvaru, Chitrasena with his ministers, and many other Gandharvas and Apsaras, all well-skilled in singing and playing music, and expert in cadence, and also the *Kinnaras*, well-skilled in measures and motions, all at the command of Tumvaru waited upon and amused the sons of Pandu and so did also the Rishis (that were present there) by singing celestial songs in proper and charming voices. Those best of men, those men of rigid vows, those men with heart devoted to truth all waited upon Yudhisthira, as the celestials wait upon Brahma in heaven.

Thus ends the fourth chapter, the entry to the assembly-hall, in the Sabhakrya of the Sabha Parva.

CHAPTER V.

(LOKAPALA SABHAKHYANA PARVA.)

Vaishampayana said :—

1. O descendant of Bharata, when the illustrious Pandavas were seated in it (the assembly-hall) with the chief Gandharvas, there came Narada,

2. The celestial Rishi who was learned in the Vedas and the Upanishadas, who was worshipped by the celestials, who was learned in the histories and the Puranas, who was well-versed in all that had happened in old *Kalpas*,

3. Who was well-skilled in *Naya*, and in the truths of moral science, who was the

possessor of the complete knowledge of the Angas, and a perfect master of reconciling contradictory texts,

4. Who was eloquent, resolute, intelligent, learned, possessor of powerful memory, learned in the science of morality and politics, proficient in distinguishing inferior things from the superior,

5. Skilled in drawing inferences from evidence, competent to judge of correctness or incorrectness of syllogistic statements consisting of five propositions, capable of answering successfully (the queries) of Vrihaspati,

6. Who was a man with definite conclusions properly framed about Dharma, Artha, Kama and Moksha (salvation), who was a man with a great soul seeing the universe above, below, and around as if it were present before his eyes, who was a master of *Sankhya* and *Yoga* (Philosophies), and who was ever desirous of humbling the Devas and the Asuras by fomenting quarrels amongst them,

7. Who was learned in the science of war and treaty, proficient in making dispositions of things by guesses, the teacher of six sciences (of treaty, war, march, defending military posts, stratagem by ambuscade &c) and learned in all the *Shastras*.

8—9. Who was fond of war and music, and incapable of being repulsed by any science or learning. Possessed of these and many other accomplishments, the greatly effulgent Rishi Narada with many other Rishis, after having travelled over all the world, came (at last) to the assembly-hall.

10. O king, the celestial Rishi of immeasurable effulgence was accompanied by Panjata, the intelligent Raivata, Saumya and Sumukha.

11. The Rishi who moved about with the speed of mind was filled with joy on seeing the assembly-hall of the Pandavas. The Brahmana (Narada) wishing him victory uttered blessings on Dharmaraja (Yudhisthira).

12. Seeing the Rishi Narada arrived (in the assembly-hall), that best of the Pandavas (Yudhisthira) learned in all religious precepts, soon stood up with his brothers.

13. Bowing low with humility, he saluted him with joy, and hither offered him with due ceremonies, a befitting seat.

14. The virtuous (king) offered him kine, *Arghya* and *Madhuparka* (a preparation of honey). He worshipped him with gems and jewels and with his whole heart.

15. He (Narada) was gratified by receiving the worship from Yudhisthira in proper form. Having been thus worshipped by all the Pandavas, the great Rishi, learned in the Vedas, spoke to Yudhisthira the following words on Dharma, Artha and Kama.

Narada said:—

16. Is the wealth you are earning spent in proper objects? Does your mind take pleasure in virtue? Are you enjoying the pleasures of life? Does not your mind sink under their weight?

17. O chief of men, do you continue in the noble conduct consistent with Dharma and Artha with respect to the three classes (good, bad and indifferent) of your subjects as practised by your ancestors?

18. Do you injure religion (Dharma) for the sake of profit (Artha), or profit for the sake of religion, or both religion and profit for the sake of pleasure which easily tempts men?

19. O foremost of pious men, O (king) learned in the timeliness (of everything), do you dividing your time judiciously follow religion, profit and pleasure?

20. O sinless one, do you attend with the six attributes of kings, to the seven means? Do you examine after surveying your own strength and weakness and the fourteen possessions (of your enemies)?

21. O foremost of pious men, O descendant of Bharata, do you attend to the eight occupations, having surveyed your own and your enemy's means and also having made peace (with your enemies)?

22. O best of the Bharata race, have your seven chief officers of state been tempted by your enemies? Have they become idle for the wealth they have earned? Are they all attached to you?

23. Your counsels are not surely divulged by your trusted and disguised spies, or by yourself or by your ministers.

24. Do you ascertain what your friends, your enemies and the ascetics are doing? Do you make war and peace at the proper time?

25—26. Do you observe neutrality towards the ascetics and towards those that show neutrality towards you? O hero, have you appointed as your ministers men like yourself, men who are old and pious, who are capable of understanding what should be done and what should not be done, who are nobly born and who are attached to you? O descendant of Bharata, the ministers are the basis of the victories of kings.

27. O child, is your kingdom protected by ministers, learned in the *Shastras*, men who are keeping all counsels secret? The

enemies are surely not destroying it (the kingdom).

28. You have not (surely) become a slave to sleep. Do you get up from sleep at the proper time? O king learned in (the mysteries of) *Artha*, do you think at the dead of night what you should do and what you should not do?

29. You do not surely settle any thing alone or take advice of many. Counsels received from the ministers surely do not spread all over your kingdom.

30 Do you without procrastination accomplish measure of great utility that can be easily accomplished? Such measures are surely never obstructed (in your kingdom).

31. Do the ends of all works come to your sight? Are they all fearlessly examined? Once commencing any work are they given up and begun again? Do they fall into confusion at the commencement?

32—33. O king, do you accomplish your works by men that are trusted and incorruptible and that possess of practical experience? O hero, people surely know only the measures that have been accomplished or partially accomplished, and surely they can not know those that are merely in contemplation. Have you appointed teachers, learned in all the *Shastras* and religious precepts, for the princes and for the chief warriors?

34. Do you purchase one single learned man in exchange of one thousand ignorant men? The learned man confers the greatest good at the time of distress.

35. Are all your forts always kept filled with treasure, food, weapons, water, engines, and instruments, and are they protected by artizans and bowmen?

36. Even one single minister who is intelligent, heroic, self-controlled, and discriminating confers the greatest good on a king or on a king's son.

37. Do you ascertain by means of three and three spies who are all unaccounted with one another everything about the eighteen *Tirthas* of the enemy and fifteen of your own means?

38. O slayer of foes, do you watch your enemies with all possible care and attention and do you accomplish this unknown to them?

39—41. Does your honoured priest possess humility and purity of blood? Is he without jealousy and illiberality? Is he renowed? Has some well-behaved, intelligent and simple Brahmana learned in the ordinances been employed by you to perform your daily rites before the sacred fire? Does he always remind you in proper time as to when your *Homa* (sacrifice) has been performed and when it should be performed (again)? Is the astrologer you have employed competent in reading physiognomy and interpreting omens and in neutralising the disturbances of Nature?

42. Have you appointed respectable servants in respectable posts, indifferent ones in indifferent posts and low ones in low posts?

43. Have you appointed in high posts ministers who are guileless and well-conducted from generations to generations, and who are above the common people?

44. O best of the Bharata race, your subjects are not (sorely) oppressed by your severe rule. Do your ministers govern your kingdom always receiving all orders from you?

45. Do they ever slight you as the sacrificial priests slight men that are fallen (from religious path), or as wives slight their husbands who are proud and who are debauchees?

46. Is your commander-in-chief brave, intelligent, patient, well-conducted, nobly born, competent, devoted to you and a man of confidence?

47. Do you treat with respect and regard the chiefs (generals) of your army, who are experts in every kind of war-fare, who are pushing, who are well-behaved and endued with great prowess?

48. Do you give to your soldiers their proper rations and pay at (the appointed) time? Surely you do not oppress them by withholding from them (their rations and pay).

49. Are you aware that the misery caused by the arrears of pay and the irregularity of the issue of rations create mutiny amongst the soldiers? The learned men call it the greatest of all mischiefs.

50. Are all the chief men (of your kingdom) nobly born? Are they all attached to you? Are they ready to give their lives cheerfully for you on the field of battle?

51. Surely (in your kingdom) a man who is beyond all control does not out of desire rule at pleasure over things pertaining military affairs.

52. Does a man who shows exceptional merit in an act get from you more regard, and also an increase of rations and pay?

53. Surely you reward by bestowing wealth and proper honours on men of learning and humility, and men who are skilled in every kind of knowledge.

54. O best of the Bharata race, do you support the wives and children of those

that have given their lives for you, and those that have fallen into distress for you?

55. O son of Pritha, do you cherish as your sons the enemy who having been vanquished in battle, comes to you from fear, who has become weak and who has saught your protection?

56. O lord of earth, do the people of all the world consider you an embodiment of impartiality? Can they come to you fearlessly as if you are their mother and father?

57. O best of the Bharata race, do you reflecting well upon the three kinds of forces, (at once)march against your enemy when you hear that he is in distress?

58—59. O chastiser of foes, when the (proper) time comes, taking into your consideration all the omens you might see and having been convinced that the resolutions you have formed and their unsuccesses depend on the twelve *Mandalas* and havingp paid your troops their pays do you begin your march? O great king, O chastiser of foes, do you give gems and jewels to the chief officers of the enemy as they (each of them) deserve without the knowledge of the enemy?

60. O son of Pritha, do you try to conquer your angry enemies who are slaves to their passions? Do you do it by conquering your own soul and getting mastery over your own passions?

61. Before you march against your enemy do you properly employ the four arts of conciliation, gift of wealth, production of disunion and the application of strength?

62. O king, do you march against your enemy, after first strengthening your own kingdom? Having marched against them, do you try your best to obtain victory over them? Having conquered them with your might do (afterwards) you protect them?

63. Are your *Chamus* consisting of four kinds of troops, each furnished with eight limbs (wings) after having been well-trained by superior officers led out against your enemy?

64. O chastiser of foes, O great king, in having to the kingdom of your enemy you surely do not kill your enemies without regarding seasons of reaping or famine (raging).

65. Do the various servants in your own kingdom and those of your enemies continue to carry on their respective duties? Do they continue to protect one another?

66. O great king, you have surely appointed trusted servants to look after the food you eat, the robes you wear and the perfume you use.

67—68. O king, are your treasury, barns, stables, arsenals, and female apartments well-guarded by servants who are ever devoted to you and who always seek your welfare? You no doubt first protect yourself from your domestic and public servants; and you then protect those servants from your relatives and last of all you no doubt protect all of them from one another.

69. Can any body know in the forenoon any of your extravagance in drink, in sports (gambling) and in women?

70—71. Is your expense always covered by a half, a third or fourth part of your income? Do you always cherish with food and wealth your relatives, superiors, merchants, the old, the helpless, the protected and the distressed?

72. Do your accountants and clerks employ in looking after your income and expenditure always inform you in the forenoon all about your income and expenditure?

73. You surely do not dismiss without fault servants who are able in work, who are popular and who are always devoted to your welfare.

74. O descendant of Bharata, do you appoint after duly examining them (all the three classes of men, namely)—the good, indifferent aud the bad in posts to which they are respectively fit to be appointed?

75. O king, do you appoint men who are thievish, who are open to temptation, who are under age?

76. Do you oppress (the people of) your kingdom by the help of thievish men or by men who are open to temptation or by minors or by women? Are the peasants of your kingdom contented?

77. Are large tanks dug in your kingdom at proper distances, for which agriculture is not in your realm entirely dependent on rains?

78. Are the agriculturists in your kingdom in want of food or seed? Do you kindly advance them loan (of seed grain) taken only a fourth part over every hundred (seer, maund &)?

79. O child, do the four kinds of *Barta* (agriculture, trade, cattle rearing and lending in interest) are carried on (in your kingdom) by honest men? O child, upon these depend the happiness of your subjects.

80. O king, do the five wise and brave men employed in the five chief ports,—(namely that of protecting the city, fort, the merchant and the agriculturists and of punishing the criminals) always do good to your kingdom by working in unison?

81. Have the villages been made (by you) like towns and the outskirts of towns like villages for the protection of your city? Are they all under your supervision and sway?

82. Are the thieves and the robbers that steal in your city and loot your towns pursued by your soldiers over even and uneven grounds?

83. Do you console and protect the women? You surely do not place any confidence on them, or divulge any secret before any of them?

84. O king, hearing of any danger, and even reflecting over it, do you lie in the inner-appartments and enjoy luxury there?

85—86. O king, O son of Pandu, having slept during the second and the third divisions of the night, do you reflect over Dharma and Artha (in the last division of the night)? Do your accompanied by your ministers, learned in the mystery of Time, show yourself well-adorned to your people after waking at the proper time?

87. O chastiser of foes, do men attired in purple clothes, armed with swords and adorned with ornaments, stand by you to protect your person?

88. O king, do you conduct yourself like Yama (the God of justice) in meting out proper punishments to those that deserve it, and also proper worship to those that deserve it? Do you do this equally to those that are dear to you and to those that you do not like?

89. O son of Pritha, do you take care of your bodily ailments by taking medicines and also taking recourse to fasts and regularity of diet, and of your mental illness, by taking advice of the old men?

90. The physicians that have been appointed by you to look after your health are surely learned in the eight divisions (of the science of treatment)? They are surely all attached to you and devoted to you?

91. O king, out of covetuousness, or folly or pride you surely never fail to decide the case between the plaintiff and the defendant who come to you?

92. Do you, out of covetuousness or folly, deprive of the pensions of the men that have come to you for protection out of trustfulness or love?

93. Do the citizens and the people of your kingdom, being bought by your enemies (with bribe), try to create a quarrel with you by forming into an united party?

94. Are your enemies,—especially those that are weak,—always repressed by you with the help of your troops? Are those that are strong repressed with the help of good counsel or with the help of both good counsel and troops?

95. Are all your principal (tributary chiefs) rulers of land attached to you? Are they ready to give their lives for you, if they are commanded by you?

96. Do you worship Brahmanas and wise men according to their respective merits as regards their knowledge in all the branches of learning? Such worship is undoubtedly beneficial to you.

97. Have you your faith in the religion based on the three (Vedas) and followed by men who have gone before you? Do you with care follow the practices practised by them?

98. Are the accomplished Brahmanas entertained in your presence with delicious and nutritive food in your house? Do they get (proper) *Dakshinas* after the feast?

99. With steadiness of mind and with complete self-possession, do you try to perform *Vajpaya*, *Pundarika* and other sacrifices with all necessary rites?

100. Do you bow your head to your relatives and to your superiors, to the gods, to the ascetics, to old men, to the large trees that are so beneficial (to men), and to the Brahmanas?

101. O sinless one, you do not surely inspire anger or create grief in another person? Do men that are capable of granting you auspicious fruits always stand at your side?

102. O sinless one, are your disposition and practice such as I have described, and such as always lengthen the period of life, spread fame and help the cause of Dharma, Artha and Kama?

103. He who conducts himself thus never finds his kingdom distressed or afflicted. Such a king subjugates the whole earth and enjoys great happiness.

104—105. O best of men, no well-beloved, pure-souled and respected person is surely deceived and his life is not taken in a false charge of theft by your ministers, who are ignorant of *Shastras* and who are covetuous? Your ministers do surely never, out of covetuousness, allow a real thief to escape, knowing him to be such and after arresting him with the booty on him?

106. O descendant of Bharata, your ministers being bribed do never decide wrongly the disputes that arise between the poor and the rich?

107—110. Do you keep yourself aloof from the fourteen vices of kings, namely,—atheism, untruthfulness, anger, carelessness, procrastination, non-visiting the wise, idleness, restlessness of mind, taking counsel with one man only, consultation with persons ignorant of the science of Artha, abandonment of a settled plan, divulgence of counsels, unaccomplishment of beneficial projects and undertaking everything without reflection? O king, even those kings that are firmly seated on their thrones are ruined by these (vices).

110. Has your study of the Vedas been successful? Have your wealth, the knowledge of *Shastras* and marriage been successful?

Yudhisthira said:—

111. O Rishi, how do the study of the Vedas, wealth, wife and the knowledge of *Shastras* become successful?

Narada said:—

112. The study of the Vedas is successful when he who studies it performs *Agnihotra* sacrifice. Wealth is successful when the possessor of wealth enjoys it himself and gives it away in charity. Marriage is successful when the wife is enjoyed and when she bears offspring. The knowledge of the *Shastras* is successful when it results in humility and good conduct.

Vaishampayana said:—

113. Having told this the greatly ascetic Rishi Narada then again asked the virtuous-minded Yudhisthira.

Narada said:—

114—115. O king, do your officers who are paid from the taxes to be realised from merchandise, take only their just dues from the merchants that come from distant places (to your kingdom) with the desire of gain? Are the merchants and traders well-treated in your capital and kingdom? Are they capable of bringing their goods without being any way deceived?

116. O child, do you daily listen to the words fraught with Dharma and Artha, the words of old men learned in the science of Artha and capable of pointing out the ways of (both) Dharma and Artha?

117. Are *Ghee* and honey presented to Brahmanas for the increase of crops, kine, fruits, flowers and virtue?

118. Do you always give to the artizans employed in your works all the materials that are required for their construction and also their wages at periods (at least) not extending more than four months?

119. O great king, do you examine the works done for you? Do you praise before good men those that are employed by you? Do you reward them after showing towards them due respect?

120. O best of the Bharata race, O lord, do you follow all the *Sutras* (aphorisms) of the sages,—especially those in respect of elephants, horses and chariots.

121. O best of the Bharata race, are the *Sutras* regarding the science of arms and also those regarding instruments so necessary (for attacking) fortified towns, carefully studied in your house?

122. O sinless one, are you acquainted with all weapons, all mysterious incantations and with all the secrets of poison destructive of all enemies?

123. Do you protect your kingdom from the fear of fire, snakes, other carnivorous animals, diseases and Rakshashas?

124. O (hero), learned in all virtuous precepts, do you cherish like a father the blind, the dumb, the lame, the deformed, the friendless, and also the homeless ascetics?

125. O great king, have you banished from you the six evils (to which human flesh is heir to), namely sleep, fear, anger, weakness of mind and procrastination?

Vaishampayana said:—

126. Having heard these words of that best of Brahmanas, the celestial-like Narada and having been pleased with what he heard, the best of the Kuru race, the high-souled king (Yudhisthira) bowed down to him and worshipped his feet.

Yudhisthira said:—

127. I shall do what you have said. My knowledge has increased by your instructions.

Vaishampayana said:—

Having said this, the king did as he was directed and gained (the sovereignty of) the earth bounded by the belt of sea.

Narada said:—

128. The king who is ever engaged in the protection of the four orders (the four chief casts) passes his days in happiness in this world and attains the region of Sakra (Indra) in the next (world).

Thus ends the fifth chapter, the history of Lokapalas, in Lokapala Savakhya of the Sabha Parva.

CHAPTER VI.

(LOKAPALA SAVAKHYANA PARVA)—*Continued.*

(Vaishampayana said :—

1. At the end of the Brahmarshi's, (Narada's) words, Dharmaraja Yudhisthira duly worshipped him ; and then having been commanded by him he replied in detail (to the questions asked by the Rishi.)

Yudhisthira said :—

2. O blessed one, the truth of religion and morality indicated by you are just and proper. I duly observe them to the best of my power.

3. There is no doubt that the acts properly performed by the kings of the olden days should be regarded as having borne proper fruit and having been undertaken from sound motive for the attainment of proper objects.

4. O lord, I wish to walk in the virtuous path of those kings; but we are not able to walk along it like those self-controlled monarchs.

Vaishampayana said :

5—6. The greatly effulgent son of Pandu, Yudhisthira, having received with reverence the words of Narada, and having also replied to the Rishi, reflected for some time. Getting a proper opportunity the king who sat by the side of the Rishi capable of going everewhere at will asked him thus in the presence of the assembly of kings.

Yudhisthira said :—

7. You possess the speed of mind, you roam over various worlds created in the days of yore by Brahma, thus everywhere seeing everything in them.

8. O Brahmana, tell me I ask you, if you have ever before seen anywhere an assembly-hall like this one belonging to me or superior to it.

Vaishampayana said :—

9. Having heard the words of Dharmaraja (Yudhisthira), Narada smiling by answered the Pandava in these sweet words.

Narada said :—

10. O child, O king, O descendant of Bharata, I have never heard nor seen amongst men any assembly-hall built of gems and precious stones like this one belonging to you.

11. I shall deseribe to you the assembly-halls of the regions of the king of the Pitris (Yama), of the intelligent Varuna, of Indra, and of the diety whose abode is on the Kailasha (Kuvera).

12—13. I shall (also) describe to you the assembly-hall of Brahma that dispells all misery. All these assembly-halls exhibit in their structure both celestial and human designs and present every kind of form that exists in the Universe. They are worshipped by the celestials, the Pitris, the Ganas, the Sadhyas, the self-controlled ascetics engaged in sacrifices and the mild Rishis that are ever employed in the Vedic sacrifices with *Dakshinas*. O best of the Bharata race, if your mind is set upon hearing all this, (I shall describe them to you).

Vaishampayana said :—

14. Having been thus addressed by Narada, Dharmaraja Yudhisthira with all the excellent Brahmanas (that were present there) joined his hands.

15. The high-minded Dharmaraja then thus spoke) to Narada, "Describe to us all those assembly-halls. We desire to hear (all about them) from you.

16. O Brahmana, which Sabha (assembly-hall) is made of what articles? What is the area of each, and what is the length and breadth of each? Who waits upon the Grandsire in his Sabha?

17. Who waits upon the king of the celestials Vasava (Indra), upon the son of Vivaswata Yama, upon Varuna, and upon Kuvera in their assembly-halls?

18. O Brahmarshi, tell us all about this. We all together desire to hear you describe them. We are full of great curiosity."

19. Having been thus addressed, Narada replied, "O king, hear all about these Sabhas one after the other."

Thus ends the sixth chapter, the inquiry about Sabhas, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER VII.

(LOKAPALA SABHAKHYANA PARVA)—*continued.*

Narada said :—

1. The celestial Sabha of Sakra (Indra) is full of lusture; and it was obtained by him as the fruit of his actions. O descendant of Kuru, it was made by Sakra (Indra) himself as effulgent as the Sun.

2. Its breadth is one hundred *Yoyanas*, its length is also one hundred and fifty *Yoyanas*; it is five *Yoyanas* in height. It can go anywhere at will.

3. It dispells decrepitude, grief, fatigue, and fear; it is beneficial and auspicious, it is furnished with rooms and seats, it is charming and adorned with celestial trees.

4. O son of Pritha, O descendant of Bharata, in that Sabha sits on an excellent seat the lord of the celestials with his wife Sachi who is the embodiment of beauty and wealth.

5. With an indescribable vague form, with a crown on his head, with bright bracelets on the upper arms, attired in pure white robes, and adorned with many coloured garlands, he sits there with Beauty, Fame and Glory by his side.

6. There daily wait upon that illustrious deity of one thousand sacrifices (Indra) all the Marutas,—that lead the life of house holders,

7. The Sidhyas, the celestial Rishis, the Sadhyas, the celestials, and the bright complexioned Marutas adorned with golden garlands;

8. These with their followers all possessing celestial forms and adorned with ornaments always wait upon and worship the illustrious chastiser of foes, the lord of the celestials.

9. O son of Pritha, there wait upon Sakra (Indra) all the celestial Rishis of pure soul, all as effulgent as the fire, and all whose sins are completely washed off,

10. All that are energetic, without grief of any kind, and without any fever (of anxiety),—all performers of Soma sacrifice. Parasara, Parvata, Savarni, Galava,

11—14. Sankha, Likhita the Rishi Gourasira, Durvasha, Krodhana, Swena, the Rishi Dirghatama, Pavitrapani, Sabarni, Yajnavalka, Bhaluki, Uddalaka, Swetaketu, Tandya, Bhandayani, Havishman, Garishta, king Harishchandra, Hridhya, Udarashandilya, Parasaya, Krishivala, Vataskandha, Vishakha, Vidhata, Kala, Karaladanta, Tasta, Vishwakarma, and Tumvaru.

15—19. Some born of women,—some not born of women;—some living on air, some on fire,—(all these Rishis) worship the wielder of thunder (Indra), the lord of all the world. Sahadeva, Sunitha, the greatly ascetic Balmiki, Samika of truthful speech, promise keeping Prachetas, Meghatithi, Vamadeva, Pulastha, Puloha, and Kratu, Marutta, Marichi, greatly ascetic Sthanu, Kakshivan, Goutama, Tarkshya, the Rishi Vaishwanara, the Rishi Kalakatakshya, Asravya, Hiranmaya, Samvartta, Debahavya, greatly powerful Vishwakasena, Kanwa, Katyana, Garga, Kawshika—(all these) and the celestial waters and plants, faith, Intelligence and the goodess of learning,

20. Dharma, Artha, and Kama also lightning, clouds charged with rains, the winds, all the loud-sounding forces of heaven,

21. The eastern point, the twenty seven fires conveying the sacrificial *Ghee*, Agni, Soma, the fire of Indra, Mitra, Savitri and Aryama,

22. Bhaga, Vishwa, the Sadhyas, the preceptor (Vrihashpati), Sukra, Vishwavasu, Chitrasena, Sumana, Taruna.

23. The sacrificial *Dakshinas* (gifts to Brahmanas), the planets, the stars, the *Mantras* which are uttered in sacrifices,—O descendant of Bharata, all these are present there.

24—26. O king, many charming Apsaras and Gandharvas gratify there the lord of the celestials, Satakratu, (Indra) with their various kinds of dances and vocal and instrumental music, with the practice of auspicious rites, and with the exhibition of many skillful feats. They gratify there the illustrious slayer of Vitra and Vala with their various skill. The Brahmana Rishis, all the royal and celestial sages,

27. As effulgent as fire, adorned with garlands and ornaments often come to and go from that celestial assembly-hall riding on various kinds of celestial cars.

28. Vrihashpati and Sukra are always present there on all occasions. These and many other illustrious Rishis of rigid vows,

29. O king, Bhrigu and the seven Rishis who are equal to Brahma himself, use always to come to and go from that assembly-hall, riding on cars as beautiful as the car of Soma.

30. O king, I have seen this Sabha, named *Pushkaramalini* of the deity of one thousand sacrifices (Indra). Hear now about the assembly-hall of Yama.

Thus ends the seventh chapter, the description of Indra Sabha, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER VIII.

(LOKAPALA SABHAKHYANA PARVA)—*continued.*

Narada said:—

1. O Yudhisthira, I shall now describe the assembly-hall of Yama, the son of Viva-

swata. O son of Pritha, it was built by Vishwakarma; hear all about it.

2—3. O king, that effulgent Sabha covers an area of one hundred *Yoyanas*. O son of Pandu, it possesses the splendour of the sun; it yeilds every thing that one may desire to have from it. It is neither very cold nor very hot. It delights the heart.

4. There is no grief, and no decrepitude, no hunger, no thirst; nor there was any thing disagreeable, nor there was any kind of wretchedness or distress. There can be no fatigue or any kind of evil-fellings in that Sabha.

5—6. O chastiser of foes, every object of desire, celestial or human, is to be found in that hall; all kinds of enjoyable articles, as also sweet, juicy, agreeable and delicious things that are lickable, suckable or drinkable are all there in profusion. The garlands that are there are of the most delicious fagrance, and the trees that stand (around it) yield whatever fruits are desired.

7. There are both cold and hot waters,—they are all sweet and agreeable. There sit holy royal sages and stainless Brahmana Rishis.

8. O child, they all cheerfully wait upon Yama, the son of Vivaswata. Yayati, Nahusha, Puru, Mandhata, Semaka, Nriga,

9—22. The royal sage Trasadasyu, Kritavirja, Srutasrava, Arishtanemi, Sidha, Kritavega, Kriti, Nimi, Pratardhana, Sivi, Matsya, Prethulaksha, Vrihadratha, Vartta, Marutta, Kusika, Sankshasya, Sankriti, Druva, Chaturaswa, Sadaswormi, the king Kirtavirja, Bharata, Suratha, Sunitha, Nishatha, Nala, Devoc'asa, Sumana, Ashwaripa, Bhagiratha, Vyaswa, Sadaswa, Vadhraswa, Prithuvega, Prithusrava, Preshadaswa, Vasumana, Kshupa, and Sumahavala, Vrishadguba, Vrishasena, Purukutsa, Dhwaji Rathi, Arshtisena, Dwilipa, the high-souled Ushinara, Aushinari, Pundorika, Saryati, Sarava, Suchi, Anga, Arishta, Vena, Dushmanta, Srinjaya, Jaya, Bhangasuri, Sunitha, Nishada, Vahinara, Karandhama, Valhika, Sudyumna, the powerful Madhu, Aila, the powerful king of the earth Maruta, Kapotaroma, Trinaka, Sahadeva, Aryuna, Vyaswa, Saswa, Krishaswa, the king Sashavindu, the sons of Dasharatha Rama and Lakshmana, Pratardhana, Alarka, Kakshasena, Gaya, Gauraswa, the son of Jamadagni (Parasu) Rama, Nabhaga, Sagara, Bhuridugmna, Mahaswa, Prithashwa, Janaka, king Vaindhya, Varisena, Purujit, Janamejaya, Brahmadatta, Trigra, the king Uparichara, Indradyumna, Bhimajanu, Gauripristha, Nala, Goya, Padma, Muchukunda, Bhuridyumna, Prasenajit, Arishtanemi, Sudyumna, Prithulaswa, Astaka,—one hundred kings of the Matysa race, one hundred of the Nepa, and one hundred of the Huya races.

23. One hundred kings of the name of Dhritarastra, eighty of the name of Janamejya, one hundred of the name of Brahmadatta, one hundred of the name of Iri and Ari,

24. Two hundred Bhismas, one hundred Bhimas, one hundred Prativinda, one hundred Nagas, and one hundred Hayas.

25. One hundred Palasas, one hundred Kashas, and Kushas, the king of kings, Santanu, your father Pandu,

26. Usangana, Sataratha, Devaraja, Jayadhrata, the wise royal sage Vrishadarva with his ministers.

27. One thousand others of the name of Sashavinda who have died after performing many great horse sacrifices with large *Dakshinas*;

28. O king of kings, these holy royal sages, all of great achievements and great knowledge of the *Shastras*, waited upon the son of Vivaswata, (Yama) in that assembly-hall.

29—30. Agastha, Malanga, Kala, Mrityu, the performers of sacrifices, the Sadhyas, Yogins, the Pitris of the classes of *Agniswatta's*, *Fenapa*, *Ushmapa*, *Swadhavat* and *Varhishada*, and those other living Pitris,

31. The wheel of Time, the illustrious conveyor of sacrificial *Ghee* (Agni), all sinful men and those that died during winter solistice,

32—33. Those officers of Yama who have been appointed to count the alloted days of every body and every thing, Singsapalasa, Kasa, and Kusha trees and all plants in their spiritual form, O king, waited upon Dharmaraja (Yama). These and many others are the Savasadhas (members of the assembly-hall) of the king of the Pitris (Yama).

34. O son of Pritha, they are so numerous that I am unable to describe them, either mentioning them by their names or deeds. The Sabha is capable of going everywhere at will, it is wide of extent; it is beautiful. Vishwakarma has built it after long continued asceticism.

35—36. O descendant of Bharata, it is resplendent with its own effulgence. It is visited by the ascetics of severe penances, of excellent vows, of truthful speech, of pure and peaceful mind, and of heart sanctified by holy deeds,—all of shining bodies and all attired in spotless robes,

37. All adorned in bracelets and garlands, with ear-rings of burnished gold, and with their own holy acts and with the marks of their orders.

38. Many illustrious Gandharvas and many Apsaras fill all parts of it with both instrumental and vocal music, and with sounds of dance and laughter.

39. O son of Pritha, sacred perfumes and sweet sounds and the celestial garlands are all there in clouds.

40. Hundreds of thousands of virtuous men of celestial beauty and great wisdom always wait upon and worship the illustrious lord of all created beings.

41. O king, such is the assembly-hall of the illustrious king of the Pitris (Yama). I shall now describe the Sabha of Varuna, named *Pushkaramalini*.

Thus ends the eighth chapter, the description of Yama's Sabha, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER IX.

(LOKAPALA SABHAKHYANA PARVA)—*Continued.*

Narada said:—

1. O Yudhisthira, the celestial Sabha of Varuna is matchless. Its dimension is exactly like that of Yama. It is adorned with white walls and arches.

2. It is built by Vishwakarma under the waters, it is surrounded on all sides by many celestial trees made of gems and jewels and producing excellent fruits and flowers.

3. Many plants with blue, yellow, black, dark, white and red blossoms has formed themselves into excellent bowers.

4. Hundreds and thousands of beautiful and variegated birds of various species always pour forth their melodies within them.

5—6. That Sabha is very delightful, it is neither cold nor hot. It is ruled by Varuna, and it consists many rooms furnished with many charming seats. Here sits Varuna with his queen (Varuni) adorned with celestial ornaments and jewels.

7. Adorned with celestial garlands, perfumed with celestial scents and besmeared with paste of celestial fragrance, the Adityas wait there upon the lord of waters Varuna.

8—12. O Lord of the earth, Vasuki, Takshaka, the Naga, named Airavata, Krishna, Lohita, Padma, the powerful Chitra, the Nagas called Kamvalas, Aswatara, Dhritarastra, Valahaka, Matiman, Kundadhara, Karkate, Dhananjoya, Paniman, the powerful Kundaka, Prolhada, Mushikada, Janamejaya,—all having auspicious marks and *Mandalas* and broad hoods,—these and many other Nagas, O Yudhisthira, wait without any anxiety upon the illustrious Varuna. O king, the son of Virochona, Vali, the subjugator of the earth, Naraka,

13—15. Sangradha, Viprachitti, those Danavas, called Kalakpanja, Suhanu, Durmukha, Sankha, Sumana, Samati, Ghatodara, Mahaparswa, Karthana, Pithara, Vishwarupa, Swarupa, Virupa, Mahasira, Dasagriva, Vali, Meghavara, Dasavara, Tittiva, Vitavuta, Sanghrada, Indratahapa, these Daityas and Danavas all adorned with ear-rings,

16—23. Floral garlands and crowns and attired in celestial robes,—all blessed with boons and possessed of great bravery and immortality all well-conducted and of excellent vows,—wait upon the illustrious Varuna, the wielder of the noose (as his weapon). O king, there (wait upon him) the four oceans, the rivers Bhagirathi, the Kalindi, the Vidisa, the Venwa, the rapid Narmada, the Vipasa, the Satadru, the Chandrabhaga, the Saraswati, the Iravati, the Vitasta, the Sindu, the Devanadi, the Godavari, the Krishnavenwa, the queen of river, Kaveri, the Kimpuna, the Visalya, the Vaitarini, the Tritya, the Jeshtlila, the great Sone, the Charmanwati, the great river Parnasa, the Saraju, the Varavatya, that queen of rivers the Langali, the Karatoya, the Atriyi, the red Mahanada, the Laghanti, the Gomati, the Sandhya, and the Trisrotasi, these and many others, —all sacred and famous pilgrimages,

24—26. All other rivers, sacred *Tirthas*, lakes, wells, springs, tanks,—large and small,—all in their personified forms, the points of heavens, the earth, all the mountains, every species of acquatic animals, O Yudhisthira, O descendant of Bharata, all these wait upon the illustrious (Varuna). The Gandharvas and the Apsaras, experts in vocal and instrumental music,

27. Wait there upon Varuna singing his eulogistic songs. All the mountains, that are rich in jewels and that are charming,

28—29. Are present there engaged in sweet conversation. Varuna's minister, named Sunava, surrounded by his sons and grandsons, wait upon him along with the Pushkara *Tirtha*, called "*Go*". All these in their personified forms worship that deity Varuna.

30. O best of the Bharata race, such is the charming assembly-hall of Varuna that I saw before in my travel. Hear now about the assembly-hall of Kuvera.

Thus ends the ninth chapter, the descriptions of Varuna's Sabha, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER X.

(LOKAPALA SAVAKHYANA PARVA)—*Continued.*

Narada said:—

1. O king, the greatly effulgent assembly-hall of Vaisravana (Kuvera) is one hundreds *Yoyanas* in length and seventy *Yoyanas* in breadth.

2. O king, it was built by Vaisravana himself by his ascetic powers. It was like the peaks of the Kailasha (mountain), and it darkens the brilliancy of the moon herself.

3. Being supported by the Guhakas, it looks as if it is attached to the firmament. Being adorned with celestially made large palaces of gold, it displays great beauty.

4. It is extremely delightful and rendered fragrant with celestial perfumes. It is ornamented with many great jewels. Resembling the peaks of a mass of white clouds, it seems to float in the sky.

5—6. It is painted with colours of celestial gold; and therefore it appears as if it is adorned with streaks of lightning. Here (in this assembly-hall) sits on an excellent seat which is as bright as the sun and which is covered with celestial carpets and furnished with beautiful foot stools, the handsome king Vaisravana (Kuvera) attired in excellent robes and adorned with costly ornaments and greatly brilliant ear-rings, and surrounded by his one thousand wives.

7—8. Delicious and cool breezes blowing though the generous forests of Mandaras and carrying the fragrance of the fragrant field of Jesamine and also of the lotuses on the breast of the Aloka (the celestial river) and of the gardens of Nandana (the celestial wood) wait upon the king of the *Yashkhas* (Kuvera).

9. O Great king, there sing the celestials with the Gandharvas surrounded by various tribes of Apsaras in notes of celestial sweetness.

10.—11. Misrakeshi, Rambha, Chitrasena Suchismita, Charunetra, Ghritachi, Menaka, Punjikashthala, Viswachi, Sahajanya, Pramlocha, Urvasi, Ira, Varga Sravaiga, Sauraveyi, Samichi, Vudvuda, Lata,

12. These and a thousand other Apsaras and Gandharvas, all great experts in music and dance, wait upon the lord of wealth.

13. That assembly-hall filled with the notes of instrumental and vocal music and with the sounds of various Gandharvas and Apsaras is extremely charming and delicious.

14—18. The Gandharvas named Kinharas, and others named Naras, Manibhadra, Dhanada Swetabhadra, Guhyaka, Kasheraku, Gandakandu, the powerful Pradyota, Kustumvaru, Pistacha, Gajakarna, Visalaka' Varahakarna, Tamraushtha, Falakaksha, Falodaka, Hansachura, Sikhavarta, Vivishana, Pushpanana, Pingalaka, Seninoda, Pravalaka, Vrikshavaspa—Niketa and Chiravasas,— O descendant of Bharata, these, and many other Yakshas by hundreds and thousands (always wait upon Kuvera.)

19. The illustrious (goddess) Lakshmi and also Nala-Kuvera always remain there (in that Sabha). Myself and many others like myself often go there.

20—24. Many Brahmana Rishis and many celestial Rishis always go there; many Rakshashas and Gandharvas, besides those already mentioned, wait in that assembly-hall upon the illustrious lord of wealth. O best of kings, there wait upon his friend the lord of wealth, being ever cheerful and knowing no fatigue, the illustrious (deity), the husband of Uma, the lord of all creatures, the three-eyed Col, the wielder of trident, the slayer of Asura Bhaganetra, the mighty deity of fearful bow, accompanied by his wife and surrounded by hundreds and thousand of spirits, some of dwarfish stature, some of fearful face, some hunch-backed, some with blood-red eyes, some of fearful yells,—some feeding upon fat and flesh, some fearful to look at, and all armed with various weapons and possessed of the speed of wind.

25. With cheerful heart hundreds of Gandharva chiefs attired in their respective robes,—Vishwavasa, Haha and Huhu,

26—27. Tumvaru, Parvata, Sailusha, the great expert in music Chitrasena, Chitraratha, —these and innumerable other Gandharvas worship the lord of wealth. The chief of the Vidyadharas, Chakradhamana with his followers,

28. Wait there upon the lord, the master of wealth. Hundreds and thousands of Kinnaras wait upon the lord, the master of wealth.

29—30. Innumerable kings with Bhagdatta at their head, and the chief of Kimpurushas, Druma, the chief of the

Rakshashas, Mohendra, Gandamadana with many Yakshas, Gandharvas and Rakshashas (all wait upon Kuvera).

31. The virtuous Vivishana wait upon his elder brother, the lord (Kuvera). The (mountains) Himalayas, Paripatra, Vindhya, Kailasha, Mandara,

32. Malaya, Dardura, Mohendra, Sunava, the eastern and the western mountains,

33. These and many others in their personified forms with Meru at their head wait upon the illustrious lord of wealth.

34—38. The illustrious Nandiswara, Mahakala, many spirits with arrowy ears and sharp-pointed mouths, Kashta, Kuthimukha, Danti, greatly ascetic Vijaya, the powerful and the deep-roaring white bull of Siva, many other Rakshashas and Pishachas, all wait upon the lord of wealth. The son of Pulastha (Kuvera), surrounded by his attendants, always with his permission formerly used to worship by bowing his head to the great deity, the god of gods, Siva, the creator of the three worlds. One day the high-souled Bhava (Siva) made friendship with Kuvera, and from that day he is always present in the assembly-hall of the lord of wealth.

39. Those best of Jewels,—those princes of all wealth, Sanka and Padma (in their personified forms) accompanied by all gems, wait upon the lord of wealth.

40. O king, such is the charming assembly-hall of Kuvera which I saw. It is capable of moving in the firmament. Now I shall describe to you the assembly-hall of the Grandsire. Listen to it.

Thus ends the tenth chapter, the description of Kuvera's Sabha, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER XI.

(LOKAPALA SABHAKHYANA PARVA)—*Continued.*

Narada said :—

1. O child, I shall describe to you the assembly-hall of the Grandsire. Listen to it. O descendant of Bharata, None is capable of describing it saying, "It is such."

2. O king, in the Deva Yuga of old, the illustrious deity, Aditya, came down from heaven and roamed at ease over the world of men.

3. O son of Pandu, having seen (before) the Sabha of the Self-created (Brahma), he roamed (on earth) in human form, wishing to see what could be seen here. On that occasion he spoke to me,

4. O best of the Bharata race, about that celestial Sabha (of the Grandsire) which is immeasurable and immaterial and which delights the heart of every creature by its splendour.

5. O best of the Pandavas, hearing the merits of that Sabha, I became desirous of seeing it. O king, I then spoke thus to Aditya,

6—7. "O illustrious one, I desire to see the sacred Sabha of the Grandsire. O exalted one, O lord of light, tell me by what ascetic penances, by what acts, by what charms, and by what rites, I may be able to see that sin-cleansing excellent Sabha."

8—9. O best of the Bharata race, hearing my words, the deity of one thousand eyes, the god of day (Aditya) replied, "Observe with mind rapt in meditation the Brahma-vow extending for a period of one thousand years." Thereupon I commenced that great vow on the breast of the Himalayas.

10. (When I completed my vow), then the illustrious and powerful and sinless Surya who knows no fatigue came and took me to the Sabha of Brahma.

11. O king, none is able to describe it by saying "It is such"; for it assumes an indescribable form within a moment.

12. O descendant of Bharata, it is impossible to indicate its dimensions or shape. I have never seen any thing like it before.

13. O king, it ever contributes to the happiness of those that live within it. It is neither cold nor hot; hunger, thirst and all kinds of uneasiness disappear from one as soon as one enters into it.

14—16. It is made of brilliant gems of many kinds, it does not seem to be supported on any pillars, it knows no deterioration,—it is eternal. That self effulgent Sabha seems to surpass the moon, the sun, and the fire by its numerous matchless and blazing celestial indications.

17—18. O king, in this (Sabha) sits the supreme deity, the Grandsire of all created things, having himself alone created everything by his own Maya. Daksha, Pracheta Pulaha, Marichi, lord Kashyapa,

19—20. Vrigu, Atri, Vashishta, Gautama, Angirasa, Pulastya, Kratu, Prahlada, Kardama, the Prajapaties, Angirasa of the Atharva Veda, the Valikhilas, the Marichipas, Mind, Space, Knowledge, Air, Heat Water, Earth,

21. Sound, Touch, Form, Taste, Scent, Nature, the Modes, the Elemental and Prime causes of the world,—O descendant of Bharata, (all these sit there).

22—24. The greatly effulgent Agasta, the great ascetic Markandeya, Jamadagni, Bharadwaja, Samvarata, Chyavana, the illustrious Durvasa, the pious Rishasringa, the high-souled Sanatkumara, who is a great ascetic and the preceptor of Yoga, Asita, Devala, Jaigishavya, learned in all truths, Rishava, Ajitsatan, greatly resplendent Mani,

25. The Science of Healing with its eight branches, all these in their personified forms, O descendant of Bharata, wait there (in that assembly-hall). Moon with stars and constelletions, sun with its rays,

26—27. Declaration of purpose in sacrifices, the Ritual principles,—these illustrious and vow-observing beings in their personified forms, and many others too numerous to mention, all wait upon Brahma. Artha Dharma, Kama, Joy, Aversion, Asceticism and Peace of Mind,

28. With them come the twenty seven different tribes of the Gandharvas and of the Apsaras and others also, and also the Lokapalas,

29—30. Sukra, Vrihaspati, Vudha, Angaraka, Sani, Rahu, and the other planets, the Mantras, the special Mantras, Hasimat, Vasumat, Adityas with Indra, the two Agnis,

31—32. The Vishwakarma, the Vasus, the Pitris, all kinds of sacrificial libations, the four Vedas, namely Rik, Sama, Yayu and Atharva, all Sciences and branches of learning,

33. Histories and all minor branches of learning, all the Vedangas, the Planets, the Sacrifices, the Soma, all the celestials,

34. Savitri, the seven kinds of Speech, Understanding, Patience, Memory, Wisdom, Intelligence, Fame, Forgiveness,

35—36. The hymns of the Sama Veda, the Science of hymns, various kinds of verses and songs, various commentaries with arguments, various dramas, poems and stories, abridged glosses,—these and other holy worshippers of Brahma, all in their personified forms, O king, stay there.

37—40. O descendant of Bharata, O Yudhisthira, Khanas, Lavas, Muharttas (parts of time), the day, the night, the fortnights, the months, the six seasons, the years, the Yugas, the four kinds of days and nights, the eternal, indestructible, and undeteriorating, excellent Wheel of Time, the Wheel of Virtue, all of them stay there. Aditi, Diti, Danu, Surasas, Venata, Ira, Kalika, Suravidevi, Sarama, Gautami,

41. Pradha, Kadru,—all these goddesses, the mothers of the celestials, Rudrani, Sree, Lakshmi, Vadra,

42—43. Sasti, the earth, Ganga, Hri, Swaha, Krita, Sura, Sachi, Pushti, Arundhati, Samvriti, Asa, Niyati, Srishti, Rati,—these and other goddesses wait upon the Prajapati (Brahma).

44. The Adityas, the Vasus, the Rudras, the Marutas, the Aswinis, the Vishwadevas, the Sadhyas, the Pitris,—all possessing the speed of mind, (wait upon the Grandsire).

45. O best of men, know that there are seven classes of Pitris, of which four classes have embodied forms,—the three remaining classes have no forms.

46. O descendant of Bharata, it is well-known amongst men that the illustrious Vairajas, Agniswattas and Garapatyas (three classes of the Pitris) roam in heaven.

47. O king, the Sompas, the Ekasringas, the Chaturvedas, and the Kalas (the four classes of the Pitris) are always worshipped amongst the four orders of men (namely Brahmanas, Kshatryas, Vaisyas and Sudras).

48. Being first gratified by Soma, these (Pitris) gratify Soma next. All these Pitris wait upon the Prajapati.

49. They cheerfully worship the immeasurably effulgent Brahma. The Rakshashas, the Pishachas, the Danavas, the Guhakas,

50. The Nagas, the birds, the various other animals, all other mobile and immobile great beings, worship the Grandsire.

51. The lord of the celestials, Purandara (Indra), Varuna, Kuvera, Yama, Mahadeva with Uma (his wife), all often go there (to that Sabha).

52—53. O king of kings, Mahasena also worship the Grandsire. Know, O king, that Narayana himself, the celestial Rishis, the Rishis named Valikhilyas, all beings born of females or not born of females,—nay whatever else is seen in the three worlds,—mobile and immobile,—were all seen by me there in that assembly-hall (of Brahma).

54. O son of Pandu, eighty thousand Rishis who have gained complete control over their sexual passions, and fifty thousand Rishis who have begotten offspring were also seen by me there.

55. All the dwellers of heaven see him (Brahma) there at their pleasure,—and worshipping him by bowing down their heads all go back to the place from which they come.

56—58. O king of men, the immeasurably intelligent Brahma, the Grandsire of all created things, the self-created Supreme Deity of immeasurable effulgence, is ever kind equally on all creatures, honours each as each deserves and gratifies with sweet speech, gift of wealth and other enjoyable things all those Devas, Daityas, the Nagas, the Yakshas, the Brahmanas, the birds, the Kaleyatas, the Gandharvas, the Apsasas and all other illustrious beings that come to him as his guests.

59. O descendant of Bharata, O child, that charming Sabha is always being agitated with crowds of beings coming and going.

60. Filled with every splendour and worshipped by the Brahmarsis, that celestial Sabha, the dispeller of all fatigue and mysery, looks extremely beautiful, it being brightened with the wealth of Brahma.

61. O best of kings, as your Sabha is matchless in the world of men, so is matchless in all the worlds that Sabha which was seen by me before.

62. O descendant of Bharata, I saw these Sabhas before in the region of the celestials. Your this Sabha is the foremost in the world of men.

Thus ends the eleventh chapter, the description of Brahma's Sabha, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER XII.

(LOKAPALA SABHAKHYANA PARVA)—*Continued.*

Yudhisthira said :—

1. O best of eloquent men, O lord, from your descriptions it appears that all the monarchs (of the earth) are in the Sabha of the son of Vivaswata (Yama.)

2. O lord, you have said that in the Varuna's Sabha are the Nagas, the chief Daityas, the rivers, and the oceans,

3. And in that of the lord of wealth (Kuvera) are the Yakshas, Guhakas, Rakshashas, Gandharvas, Apsaras, and the exalted Vishadweva (Siva.)

4. You have said that in the Sabha of the Grandsire are the great Rishis, all the celestials, and all the *Shastras*.

5. O Rishi, you have said that in the Sabha of Sakra (Indra) are the celestials, the Gandharvas and the various great Rishis.

6. O great Rishi, you have said that one king namely the royal sage Harishchandra, is in the Sabha of the illastrious lord of the celestials.

7. What act, what asceticism, what steady vows were performed by that greatly famous (king) that he has alone become equal to Indra?

8. O Brahmana, how did you meet with my father, the illastrious Pandu, now living in the region of the Pitris?

9. O exalted one, O Rishi of excellent vows, what did he tell you? Tell me all. I am filled with great curiosity to hear all this.

Narada said :—

10. O king of kings, O lord, I shall tell you all about the greatness of the greatly intelligent Harishchandra which you ask me to narrate.

11. That king (Harishchandra) was very powerful and an Emperor over all the monarchs of the earth. All the kings of the world were under his sway.

12. O king of men, riding alone on his car adorned with gold, he conquered all the seven islands (of the world) by the prowess of his weapons.

13. O great king, having conquered the whole of the earth with her mountains, forests and woods, he made preparation to perform a great Rajshuya sacrifice.

14. All the monarchs at his command brought wealth to that sacrifice. They became the distributors of food to the Brahmanas in that sacrifice.

15. The king (Harishchandra) in that sacrifice cheerfully gave away to the sacrificial Brahmanas wealth five times more than what each asked.

16. At the conculsion of the sacrifice, the king gratified the Brahmanas that assembled there from various quarters with large presents of various kinds of wealth.

17. Having been gratified by various kinds of food and enjoyable things given to them to their fill and by the heaps of jewels distributed amongst them, the Brahmanas said :—"The king Harishchandra has became superior to all the kings in energy and in renown."

18. O king, O best of the Bharata race, know that for this reason, Harishchandra has shone more brightly than thousands of other kings.

19. O king, having concluded his great sacrifice, the mighty Harishchandra, being installed in his Empire, looked resplendent.

20. O best of the Bharata race, all the kings that perform the great Rajshuya sacrifice pass their time in bliss in company with Indra.

21. O best of the Bharata race, those kings, that give their lives on the field of battle without turning their backs, go to the abode (of Indra) and pass their time in felicity.

22. Those also that give up their lives after undergoing severe ascetic penances go to the same region and shine brightly there for ages.

23. O son of Kunti, O descendant of Kuru, seeing the good fortune of Harishchandra and being much astonished at it, your father Pandu has told you something (through me).

24. O king of men, knowing that I was coming to the world of men, he bowed to me and said, "Tell this to Yudhisthira,

25. That he can subjugate the whole earth as his brothers are obedient to him." O descendant of Bharata, he said, "Let him perform the great Rajshuya sacrifice.

26. He is my son,—if he performs that sacrifice, I can go like Harishchandra to the region of Indra and pass my time there in everlasting bliss in company with Indra in his Sabha."

27. O king, I told him thus (in reply), "If I go to the world of men, I shall speak to your son." I have told you what Pandu told me.

28. O best of men, O son of Pandu, accomplish then the intentions of your father. If you do this, you will go with your ancestors to the region of Indra.

29. O king, it is said that this sacrifice is full of many obstacles. The Brahma-Rakshashas who always harm sacrifices search for holes when this sacrifice is begun.

30. On the commencement of such a sacrifice a war may break out which may destroy the Kshatryas, and which may be the cause of the total destruction of the whole world. A slight obstacle (to it) may cause the ruin of the whole earth.

31. O king of kings, reflecting on all this, do what is beneficial to you. Be always watchful in protecting the four orders (of your subjects).

32. Grow in prosperity,—enjoy felecity, gratify the Bramhanas with wealth. I have thus answered in detail all that you have asked me. With your permission, I shall now go towards the city of the Dasrahas (Dwarka.)

Vaishampayana said:—

33. O Janamejaya, O king, having said this to the son of Pritha, Narada went away with those Rishis with whom he had come.

34. O descendant of Kuru, on the departure of Narada, the King (Yudhisthira), the son of Pritha, began to think with his brothers (how to perform) that best of sacrifice, Rajshuya.

Thus ends the twelvth chapter, the description of Brahma Sabha, in the Lokapala Sabhakhyana of the Sabha Parva.

CHAPTER XIII.

(RAJSHYUARAMBHA PARVA.)

Vaishampayana said:—

1. O descendant of Bharata, having heard these words of the Rishi (Narada) Yudhisthira heaved sighs. Full of the thought of the Rajshuya, (sacrifice), the king did not get any peace of mind.

2—3. Having heard the glory of the illustrious kings of old and having known their acquisition of regions of felicity by the performance of sacrifices and sacred deeds, and having also thought the great sacrifice performed by the royal sage Harischandra, the king Yudhisthira desired to make preparations for the Rajshuya sacrifice.

4. Having worshipped all his *Savasadas* (counsellors and officers) and having been worshipped by them in return, he consulted with them about the sacrifice.

5. O king of kings, having reflected much, the best of the Kurus, (Yudhisthira) resolved to make preparations to perform that sacrifice.

6. Reflecting upon virtue and righteousness, that king of wonderful energy and prowess set his heart to find out what should be beneficial to all his people.

7. The foremost of all virtuous men Yudhisthira, ever kind to all his subjects, always acted without any distinction for the good of all.

8. Dispelling all anger and vengeance he always said, "Give to each what each is to have." The only sounds that could be heard (in his kingdom) were, "Blessed be Dharma, Blessed be Dharma."

9. Having thus conducted himself and having given every one paternal assurance, he had none in his kingdom who entertained any hostile feelings towards him. He therefore came to be called *Ajatasatru* (enemyless).

10. The king treated every one as if he was one of his own family; and Bhima ruled them all justly and impartially. Vivatsu

Shabyashachi (Aryuna) by using both his hands protected all from their enemies.

11. The intelligent Sahadeva administered justice with all impartiality, and Nakula treated all with humility which was natural to his character. (For all this the kingdom became) free from quarrels and fear of all kinds. All people were engaged in their respective works.

12. The rains were as much as could be desired and the kingdom became full of prosperity. Persons living on usury, things necessary for sacrifices,cattle-rearing, tillage, and trades,—all and everything grew in prosperity.

13. In consequence of the good deeds of the king, there was in his kingdom no extortion, no oppression in the realization of rents, and no fear of disease, of fire, of death by poisoning, and of incantations,

14—16. In consequence of Yudhisthira being ever devoted to virtue, it was never heard that thieves or cheats or royal favourites did any wrong towards one another. In consequence of Yudhisthira's devotion to virtue, his trubutary chiefs always waited upon him to render him good service on the six occasions (of war, treaty &c) ; and the traders and merchants of different classes paid him their due taxes leviable on their respective trades. Thus the kingdom grew in prosperity.

17. The prosperity of the kingdom increased even by greatly voluptuous and luxurious persons. The king possessed every accomplishment and he bore every thing in patience. His sway extended over all.

17. O king, whichever countries this renowned and the illustrious king conquered, the people of them, from Brahmanas to peasants, were all more attached to him than to their own parents.

19. That foremost of speakers (Yudhisthira) summoned together his brothers and ministers and asked them again and again about the Rajshuya sacrifice.

20. Having been thus asked by the greatly wise Yudhisthira eager to perform the sacrifice, they spoke to him these words of grave import.

The Ministers said :—

21. A king already in possession of a kingdom wishes to acquire all the attributes of an emperor by means of the sacrifice, (Rajshnya)—a sacrifice that helps to acquire the attributes of Varuna.

22. O descendant of Kuru, you are worthy of the attributes of an emperor ; therefore your friends consider that the time has come for you to perform the Rajshuya sacrifice.

23. In consequence of your Kshatrya possessions, the time for the performance of that sacrifice has come,—the sacrifice in which the Rishis of rigid vows establish the six fires with the *Mantras* of the Sama Veda.

24. At the conculsion of a Rajshuya sacrifice,—the performer is said to be installed in the sovereignity of an empire ; he is then rewarded with the fruits of all sacrifices including the Agnihotra sacrifice. It is for this he is called the conqueror of all.

25. O mighty armed hero, O great king, you are quite capable of performing this sacrifice. We are all obedient to you. You will soon be able to perform the Rajshuya.

26. O great king, set your mind to perform the Rajshuya without any further discussion."

Vaishampayana said :—

Thus spoke to the king all his friends and counsellors separately and together.

27. O king, having heard their these virtuous, bold, agreeable and weighty words, the son of Pandu (Yudhisthira), accepted them in his mind.

28. O descendant of Bharata, having heard these words of his friends and having known his own strength also, the king again thought in his mind about the Rajshuya.

29. The intelligent Dharmaraja Yudhisthira, ever wise in counsel, again consulted with his brothers, with his ministers, his Ritwijas, (his priest, Dhaumya and Dwaipayana and others.

Yudhisthira said :—

30. How can this Rajshuya sacrifice, which is worthy of an emperor and which my mind is desirous to perform, be accomplished only by my faith and speech ?

Vaishampayana said :—

31. O lotus-eyed hero, having been thus asked by the king, they thus spoke to the Dharmaraja Yudhisthira at that time.

32. "O king, learned in the precepts of virtue, you are worthy of performing the great sacrifice of Rajshuya." When the Retwijas and the Rishis told these words,

33—34. His ministers and his brothers highly approved of his words. The greatly wise and self-controlled son of Pritha (Yudhisthira), ever desirous to do good to the world, again thought over the matter in his mind, taking into his consideration his own

strength and means, the time and the place, his income and expenditure.

35. He knew that the wise never come to grief, because they always act after due deliberation. He thought that the sacrifice should not be commenced pursuant to his own resolution only.

36. Carefully bearing on his shoulder the weight of affairs, he (Yudhisthira) thought of Krishna Janardana as the fittest person to decide the matter.

37. Knowing him (Krishna) to be the foremost of all persons, the possessor of immeasurable energy, the mighty-armed, (hero), being without birth and was born among men only out of his pleasure, he (Yudhisthira) thought of Hari (Krishna) in his mind.

38—39. Having reflected upon his God-like feats, the son of Pandu (Yudhisthira) thought that there could be nothing unknown to him, nothing unachcivable by him and nothing that he could not bear. Having argued thus, he remembered Krishna. Having come to this settled conclusion, the son of Pritha Yudhisthira

40. Soon sent a messenger to that lord of all beings,—sending through him (the messenger) blessings and agreeable words such as the elder should send to his younger. Riding on a swift car, that massenger soon reached the Yadavas.

41. He arrived at Dwaravati in which Dwaravati city Krishna was living. Having heard that the son of Pritha (Yudhisthira) was eager to see him, Achyuta (Krishna) also became eager to see him.

42. Passing quickly through various countries on (the car yoked with) his swift horses, he arrived at Indraprastha with Indrasena.

43. Having arrived at Indraprastha, Janardana (Krishna) came to the son of Pritha (Yudhisthira). He was worshipped by his cousin Dharmaraja (Yudhisthira) in his house with paternal affection.

44—45. He was also received by Bhima as affectionately. He then went cheerfully to see the sister of his father (Kunti). He was worshipped by the twins (Nakula and Sahadeva) as their superiors. He then conversed with his friend Aryuna with joy; Aryuna was very glad to see him. Then when he had rested for sometime in that pleasant place, and become fully refreshed, Yudhisthira came to him and spoke to him his business.

Yudhisthira said:—

46. O Krishna, I have desired to perform the Rajshuya sacrifice; but it cannot be performed by my simply wishing to perform it. You know every thing by which it may be accomplished.

47. He in whom every thing is possible, he who is worshipped everywhere and he who is the king of all kings can alone perform this sacrifice.

48. O Krishna, my friends and ministers have said that I should perform it, but your words will be my guide in this matter.

49. Some (counsellors) do not notice faults (difficulties) out of friendship. Some out of self interest say only that which will be agreeable to the hearer.

50. Some again consider that which is beneficial to them as the fittest thing to be adopted. Men are seen to advice thus in business.

51. You are above all motives; you have conquered anger and desire; you should tell me which is most beneficial to the world.

Thus ends the thirteenth chapter, the arrival of Krishna, in the Rajshuyarambha of the Sabha Parva.

CHAPTER XIV.

RAJSHUYARAMBHA PARVA)—

Continued.

Krishna said:—

1. O great king, you are endued with all accomplishments, and you are worthy of performing the Rajshuya. O descendant of Bharata, you know everything, (therefore) I shall tell you only something.

2. The men now known as Kshatryas are inferior to those Kshatryas that were exterminated by Rama, the son of Jamadagni.

3. O lord of earth, O best of the Bharata race, you are aware of the rules that those Kshatryas established amongst their order, guided by the traditions (coming down from generations to generations.

4. All the numerous royal dynasties and other Kshatryas in the world claim to be descended from Aila and Ikshaku.

5. O king, O best of the Bharata race, the monarchs (the descendants) of Aila and those of Ikshaku became divided into one hundred separate dynasties.

6. O great king, the descendants of Yayati and the Bhoja are also great in birth, number and accomplishments. They are scattered in all directions.

7. O king, all the Kshatryas worship the wealth and prosperity of all these kings. At the present time the king Jarasandha,

8. Having overcome that prosperity ever revered by the whole (Kshatrya) order, and also having overcome them by his prowess, has set himself up over the heads of all the kings.

9—12. Enjoying the sovereignity of the middle portion of the earth, he tried to create disunion among ourselves. O great-king, the monarch, who is the lord of all kings and whose sway extends over the whole earth, is the proper person to be an Emperor. O king, the powerful Shisupala having every way placed himself under his protection, has become his commander-in-chief. O great king, the powerful king of the Kurushas, Bakra, who fight with the power of illusion, also waits upon him as his disciple. The two other greatly powerful and illustrious monarchs have taken the protection

13. Of the greatly powerful Jarasandha, —namely Hansa and Dimvaka. Dantravakra, Karusha, Karava (also wait upon Jarasandha.) He who bears on his head the gem which is known as the most wonderful gem in the world,

14. That king of the Yavanas who has chastised Mura and Naroka and who is the matchlessly powerful king of the West like a (second) Varuna.

15. O great king, who is called Bhagadatta and who was your father's old friend, has, also lowered his head (to Jarasandha) by his speech and specially by his acts.

16. But he is in his heart tied to you by affection. He loves you as a father loves his son. The king, who has his kingdom on the west and south of the earth,

17. Who is your maternal uncle, that heroic Purujit, the spreader of the Kunti race, that chastiser of foes, is the only one king who is on your side.

18—19. That wicked wretch amongst the Chedis, whom I did not kill before, who has become known in the world as the Supreme Being, who gives himself out as such, and who out of foolishness always bears all my signs, has gone over to the side of Jarasandha.

20. The powerful king of Banga, Paundra and the Kiratas who is known by the names of Pandraka and Vasudeva, (also waits upon Jarasandha).

21—22. O great king, that mighty king of the Bhojas, Bhishmaka, who is a friend of Indra, that chastiser of foes, who governs a fourth part of the world, who has conquered by his learning the Pandyas and Krathakausikas, and whose brother Atri is like the son of Jamadagni Rama has (also) become a servitor to the king of Magadha (Jarasandha).

23. We are his (Bhishmaka's) relatives, and therefore, we are always engaged in doing what is agreeable to him. But though we respect and regard him much, yet he does not at all regard us. He is always doing us ill.

24. O king, without knowing his own strength and the dignity of the race to which he belongs, he (Bhishmaka) has placed himself under Jarasanda's shelter, only seeing his blazing fame.

25—26. O lord, the eighteen tribes of the Bhojas from the fear of Jarasandha, have fled to the west; so also have fled the Surasenas, the Bhadrakas, the Vodhas, the Salwas, the Patacheras, the Susthatas, the Mukuttas, the Kulendas and the Kuntis.

27—28. The kings of the Salvwayas, with their brothers and followers, the southern Panchalas and the eastern Koshalas have also fled to the country of the Kuntis. So also the Matsyas and the Samyastapadas have left their kingdoms in the north and have all fled from fear to the southern country.

29. Afflicted with the fear of Jarasandha, all the Panchalas have left their own kingdoms and fled in all directions.

30. Sometime before, the foolish minded Kansa, having persecuted the Yadavas, married two of the daughters of the son of Brihatratha (Jarasandha).

31. They are named Asti and Prapti, and they are the sisters of Sahadeva. Strengthened by such an alliance, the fool (Kansa) persecuted his relatives and gained an ascendency over them all.

32. By his such acts he earned a very bad repute. The wicked wretch persecuted the old chiefs of the Bhoja race.

33. These chiefs saught our protection from the persecution of their relative (Kansa). Having bestowed upon Akrura the beautiful daughter of Ahuka, Satarinka,

34. I did a service to my relatives. Making Sankerasana (Baladeva) my second, I killed both Kansa and Sa[illegible]amana with the assistance of Rama.

35. O king, though the immediate cause of our fear was thus removed, yet Jarasandha (Kansa's father-in-law) took up arms. We eighteen branches of the Yadavas consulted together;

36. And we came to the conclusion that even if we continually strike at our enemy with weapons capable of killing the foe, we

shall not be able to do anything of him in three hundred years.

37—38. He had two friends, who were like the two immortals; and they were as powerful as the foremost men of all powerful men. They were named Hansa and Dimvaka who were incapable of being slain by any weapons. When the powerful Jarasandha was united with them, he was incapable of being defeated by the weapons of all the world. This was my opinion.

39. O foremost of all intelligent men, this was not only our opinion,—but all the other kings were of the same opinion.

40. There was a great king named Hansa,—he was killed by Rama in a battle which lasted for eighteen days.

41—42. O descendant of Bharata, O king, hearing people say that Hansa had been killed, Dimvaka thought that he could not live without Hansa. He went to the Yamuna, jumped into its waters and thus killed himself.

43. Thereupon when that subjugator of hostile cities, Hansa, heard what Dimvaka had done, he too went to the Yamuna, jumped into its waters and drowned himself.

44. O descendant of Bharata, when Jarasandha heard of the death of the two heroes, he returned to his city with an empty heart.

45. O slayer of all foes, on the departure of the king (Jarasandha), we were filled with great joy, and we continued to live at Mathura.

46—47. But when the wife of Kansa and the daughter of Jarasandha, that lotus-eyed lady (Prapti) went to her father lamenting for the death of her husband, and when, O king, she again and again urged the king of Magadha, saying, "O chastiser of foes, kill the murderer of my husband," then, O great king, we thought of acting according to the conclusion we came to before.

48—49. We became exceedingly cheerless, and we became ready to fly. We divided our great wealth into small portions to make it portable. We then fled from the fear of Jarasandha with our sons, cousins and relatives. After reflecting thus over everything, we fled towards the west.

50. O king, there is a charming city, named Kushasthali, adorned by the Raivataka (mountain). In this city we took up our abode.

51. We repaired its fort and made it so strong that it became impregnable even to the celestials. Even women could fight from within it,—not to speak of the great car-warriors of the Vrishni race.

52—53. O slayer of all foes, we are now living in that city without fear of any kind. O best of the Kuru race, thinking of the inaccessibility of that foremost of hills (Raivataka), and considering that they had no longer any fear of Jarasandha, the descendants of Madhu (Yadavas) have become exceedingly glad.

54. Though we were capable of defending ourselves (from the attacks of Jarasandha), yet we have taken shelter on the Gomota mountain which is three *Yoyanas* in length. Within its each *Yoyona* have been placed twenty one posts of armed men.

55. At the intervals of each *Yoyana* have been made one hundred gates,—the heroism of the Vrisni heroes are the arches of these gates. They are (always) protected by the heroes of the eighteen branches of the Yadavas.

56. There are eighteen thousand brothers and cousins in our race. Ahuka has one hundred sons, each of whom is like the best of the celestials.

57. Charudeshna with his brother Chakradeva, Satyaki, myself, the son of Rohini (Valadeva), Samba, as heroic as myself,

58. O king, these seven are *Atirathas*. Besides these there are others, whom I shall (presently) mention. Kritavarma, Anadhristi, Samika, Samitinjaya,

59. Kanka, Sankha, Kunti—these seven are *Maharathas*. The old king Andhakabhoja has two sons, and the king himself,—these ten (are *Maharathas*).

60. Possessing great prowess, all these heroes are as mighty as the thunderbolt. These *Maharathas*, chosing the middle country, now live among the Vrishnis.

61. O best of the Bharata race, O descendant of Bharata, you alone are worthy of becoming an emperor. You should establish your empire over all Kshatryas.

62. O king, but it is my opinion that you will not be able to perform the Rajshuya (sacrifice), so long the greatly powerful Jarasandha remains alive.

63. Many kings have been kept imprisoned in Giribraja (his city), as dead carcasses of elephants are kept in the cave of a great mountain by the lion.

64—65. O chastiser of foes, having been desirous of performing a great sacrifice by (offering) kings (to the sacrifical fire), the king Jarasandha, has adored with fierce ascetic penances the illustrious god of gods, the husband of Uma (Siva). He has by this means been able to defeat many kings of the earth and to fulfil his vow.

66. By defeating all the kings, one after the other and their soldiers, he has brought them all as prisoners to his city; and he has thus daily swelled the crowd (of kings).

67. O great king, we too from the fear of Jarasandha left Mathura and fled to the city of Dwaravati.

68. O great king, if you desire to perform the sacrifice, try to release those (the kings) kept prisoners by Jarasandha, and try to kill him.

69. O descendant of Kuru, O foremost of all intelligent men, if you do not try to do it,—your undertaking can never be successful. If you wish to perform Rajshuya (sacrifice), you must do it.

70. O king, O sinless one, this is my opinion. Do as you think (proper) after reflecting over everything, noting the causes and effects of all. Tell us what you yourself think proper to do.

Thus ends the fourteenth chapter, the words of Krishna, in the Rajshuyarambha of the Sabha Parva.

CHAPTER XV.

(RAJSHUYARAMBHA PARVA)—*Continued.*

Yudhisthira said :—

1. Intelligent as you are, you have said what none else is capable of saying. There is none else in the world but you who can settle all doubts.

2. There are kings in every province engaged in doing good to their respective selves. But none of them has been able to become an Emperor. The title of Emperor is difficult to be achieved.

3. He who knows the valour and the strength of others never applauds himself. He is really worthy of praise who even in fighting with his enemies bears himself with all commendation.

4. O supporter of the Vrishni dignity, man's desires and propensities are varied and extensive like the wide earth adorned with various gems and jewels. As by travelling in distant places experience is gained,—so man can get the highest good by the highest culture of his understanding.

5. I consider peace of mind as the highest quality, for from peace of mind proceeds prosperity. In my opinion, if I undertake to perform this sacrifice, I shall not win the highest reward.

6. O Janardana, these intelligent and powerful men born in our race think that one amongst them will at one time become the foremost man amongst all the Kshatryas.

7—8. But, O exalted one, O sinless being, we also were all alarmed at the prowess and the wickedness of the king Jarasandha, O hero, invincible in battle, O lord, the prowess of your arms is our refuge. When you are alarmed at Jarasandha's might, how should I consider myself strong (enough to cope with him)?

9—10. O Madhava, O descendant of the Vrishni race, I have often become dipressed at the thought whether Jarasandha is at all capable of being killed by you, by Rama, or by Aryuna. O Keshava, what shall I say? You are my highest authority in everything.

Vaishampayana said :—

Having heard this, the able speaker Bhima then spoke these words :—

Bhima said :—

11. The king, who is without any exertion, or the king who being himself weak and without resources, enters into hostility with one who is strong, perishes like an ant-hill.

12. It is often seen that even weak king may defeat a strong enemy; and he may become successful in his attempts by his wakefulness and by using policy.

13. (We have) in Krishna policy, in me strength, and in Partha (Dhananjaya) victory. Like the three (sacrificial) fires, we shall bring about the death of the king of Magadha (Jarasandha).

Krishna said :—

14. Men of immature understanding begin an act without having an eye to what may happen in future. It is, therefore, not a self-seeking enemy with immature understanding is ever forgiven by a sensible man.

15—17. It has been heard by us that in the *Satya Yuga*, Yanvanaswa brought every one under his sway, by the remission of taxes, Bhagiratha by kind treatment of his subjects, Kartavirya by his great asceticism, the lord Bharata by his extraordinary prowess and Maruta by his prosperity, and thus they became emperors. O Yudhisthira, you, who wish to acquire the imperial dignity, have all the (above mentioned) five qualities.

18. O best of the Bharata race, the son of Vrihatratha, Jarasandha, is (also) one such (a candidate for the imperial dignity). One hundred families of kings have failed to oppose him.

19—20. He is ruling over an empire by his own great prowess. The monarchs that wear jewels wait upon and worship Jarasandha. Wicked from his childhood, he is not satisfied even by such worship.

21. Having become the foremost of all, he attacks with force the kings that wear crowns. There is not to be found a single king who does not pay tributes to him.

22. O son of Pritha, thus has he brought under his sway one hundred kings. How can then a weak king approach him with hostile intentions?

23. O best of the Bharata race, kept as they are prisoners in the temple of Siva like so many animals to be offered to the sacrifice, do not these kings feel the greatest possible misery?

24. A Kshatrya who is killed by weapons (on the field of battle) is ever considered to be blessed. Why shall we not then assemble together and oppose the king of Magadha?

25. He has already brought under his sway eighty-six kings,—only fourteen (more) are wanted to make the number of one hundred complete. As soon as he will collect them (the fourteen others), he will begin his cruel act (sacrificing them before Siva).

26. He, who will be able to prevent him from doing this act, will surely earn blazing fame. He, who will defeat Jarasandha, will certainly become the emperor of all the world.

Thus ends the fifteenth chapter, the words of Srikrishna, in the Rajshuyarambha of the Sabha Parva.

CHAPTER XVI.

(RAJSHUYARAMBHA PARVA)—*Continued.*

Yudhisthira said:—

1. O Krishna, depending only on courage, how can I send you (to Jarasandha) out of selfish motives and out of the desire of the imperial dignity?

2. I consider Bhima and Aryuna as my eyes and you Janardana as my mind. How shall I able to live without my eyes and mind?

3. Even Yama cannot defeat the powerful army of Jarasandha who himself is endued with terrible valour. What valour can you show against him?

4. This affair that promises to terminate otherwise may lead to a great mischief. It is, my opinion, therefore, that the proposed task should not be undertaken.

5. O Janardana, O excellent man, listen to what I think. To desist from this act seems to be beneficial to me. My heart is full of mysery to-day. The Rajshnya sacrifice seems to me very difficult to be accomplished.

Vaishampayana said:—

6. Partha (Aryuna) who had the excellent bow (Gandiva), the couple of inexhaustible quivers and the car with the (Ape) standard and also that *Sabha*, spoke thus to Yudhisthira.

Aryuna said:—

7. O king, I have obtained the bow, the weapons and the arrows, and also energy, allies, dominions, fame and strength. They are all difficult to be obtained, though they may be often desired.

8. All famous men of learning always praise in good society the nobleness of descent; but nothing is equal to prowess. There is nothing I like more than prowess.

9. One, born in a race famous for valour, but without valour, is scarcely worthy of regard. One who is born in a race noted for valour and also possesses valour is much superior to the former.

10. O king, he is in every way a real Kshatrya who increases his fame and possessions by the subjugation of his enemies. He who is possessed of valour, though he has no other merits, will vanquish his enemies.

11. One, who is endued with all accomplishments, but who is destitute of valour, can hardly ever accomplish any thing. Every merit exists by the side of valour in an incipient state.

12—14. Concentration of mind, exertion and destiny, (these three) exist as the three causes of victory. One who possesses valour, but does act with carelessness can never win victory; It is for this that a many endued with strength sometimes suffers death at the hands of his enemies. As meanness overtakes the weak, so folly sometimes overtakes the strong. A king, therefore, who is desirous of victory, should forsake both these causes of destruction.

15. If for the purpose of performing our sacrifice, we try to kill Jarasandha and to rescue the kings kept prisoners by him for his cruel purpose, there could be no act higher than this in which we could employ ourselves.

16. If we do not undertake the task, the world will always regard us as worthless. O king, we have certainly the ability, why should we then be regarded (by the people) as worthless?

17. Those that have become Rishis with the desire of obtaining peace of mind get the red clothes with ease. Therefore, if we defeat the enemy, the imperial dignity will be easily obtained by us. We should, therefore, fight with the enemy.

Thus ends the sixteenth chapter, the consultation for killing Jarasandha, in the Rajshuyarambha of the Sabha Parva.

CHAPTER XVII.

(RAJSHUYARAMBHA PARVA)—*Continued.*

Krishna said:—

1. Aryuna has shown what should be the inclination of one born in the Bharata race,—specially of one who is the son of Kunti.

2. We do not know when death will overtake us, whether in the night or in the day; nor have we heard that immortality has been obtained by dessisting from battle.

3. Therefore, the duty of a man (a hero) is to attack all enemies with the help of the policy indicated in the ordinance. This always gives satisfaction to the heart.

4. If aided by good policy, and if not frustrated by destiny, an undertaking is sure to be crowned with success. If both the parties are aided by such means, and if they fight with each other, one must get the better of the other, for both cannot win or lose.

5. If aided by bad policy which is destitute of all well-known arts, a man is sure to be defeated and meet with destruction. If, however, both parties are equally circumstanced, the result becomes doubtful, but both cannot win.

6. When such is the case, why should we not, with the aid of good policy, go to the enemy and kill him as a river uproots a tree? If hiding our own drawbacks and taking advantage of his holes (faults), we attack the enemy ,why should we not be successful?

7. It is the policy of all intelligent men that one should fight with enemies who are exceedingly powerful and who stand at the head of their well-arrayed forces. It is my opinion also.

8. If we can accomplish our purpose by secretly entering the abode of our enemy and attacking his person, we shall never meet with obloquy.

9. That best of men (Jarasandha) alone enjoys unfading prosperity like him who is inner-soul of every created being. But I see his destruction (before me).

10. Desirous as we are of protecting our relatives we shall either kill him, in battle, or being ourselves killed by him we shall ascend to heaven.

Yudhisthira said:—

11. O Krishna, who is this Jarasandha? What is his might, and what is his prowess that he has not been burnt by touching you as a insect is burnt at the touch of fire?

Krishna said:—

12. O king, hear who is Jarasandha, what is his might and prowess, and why he has been spared by us, though he repeatedly offended us.

13. There was a king, named Vrihatratha who was the heroic lord of Magadha. He was proud in battle and had an army of three *Aukshahinis* of soldiers.

14. He was handsome, mighty, wealthy and matchlessly powerful. He always bore (sacrificial) marks on his person and looked like a second Sakra (Indra).

15. He was like Surya in glory, like earth in patience, like the destroyer Yama in anger and like Vaisravana (Kuvera) in wealth.

16. O best of the Bharata race, as the rays of the sun (covers the whole earth), so the whole earth was covered by his merits which descended to him from a long line of ancestors.

17—20. O best of the Bharata race, that greatly powerful hero married the two beautiful twin-daughters of the king of Kashi. That best of men made an engagement in secret with his two wives, namely that he would equally love them both, and that he would never show a preferance for any of them. Like a mighty elephant in the company of two female-elephants, or like the ocean in his personified form in the company of the Ganga and the Yamuna, that lord of the earth passed his days in joy in the company of his two wives, both of whom suited him well. His youth passed away in the enjoyment of his wealth.

21. No son was (however) born to him to perpetuate his line; though he performed many auspicious rites, *Homas*, and sacrifices with the desire of getting a son, yet that best of men did not get a son who could perpetuate his line.

22—23. He heard one day that the illustrious Sandakausika, the son of Kakshivana of the Goutama race, having been tired of ascetic penances, have come to his city in his wandering at pleasure, and that he sat under a tree. The king with his wives gratified the Rishi with presents of jewels.

24. That best of Rishis, ever truthful in speech and firmly devoted to truth, thus spoke to him (the king), "O king of kings, I have been much gratified. O hero of excellent vows, ask from me a boon."

25. Thereupon Vrihatratha with his wives bowed down to the Rishi, and he spoke thus to him, his voice being choked with tears in consequence of his despair to obtain a son.

The king said:—

26. O exalted one, I am about to give up my kingdom and to go into the forest to lead an ascetic life. I am unfortunate, (for not having a son),—what shall I do with the kingdom or with a boon?

Krishna said:—

27. Having heard this the Rishi, sitting in the shade of that very mangoe tree where he was, controlled his outer senses and entered into the Yoga meditation.

28. There fell in the lap of the seated Rishi a juicy mangoe, untouched by the beak of parrots or other birds.

29. That best of Rishis, taking up the fruit and mentally pronouncing some *Mantrus* over it, gave it to the king as the means of his obtaining a son.

30. That greatly learned Rishi spoke thus to the king, "O king, go. Your wish is fulfilled. O king, desist from going to the forest."

31. Having heard these words of the Rishi, the greatly intelligent king bowed down his head before the Rishi and returned to his own house.

32. O best of the Bharata race, recollecting his former promise, that best of kings gave that one fruit to his two wives.

33—34. His two beautiful wives ate the mangoe, dividing it into two equal parts. In consequence of the certainty of the Muni's words and his truthfulness both of them conceived as an effect of their having eaten that fruit. Seeing them in that state, the king was filled with great joy.

35. O greatly wise (king), sometime after when the (proper) season came, each of the two queens brought forth two fragmentary bodies.

36. Each of those two bodies had one eye, one arm, one leg, half a stomach, half a face, and half an anus. Seeing the fragmentary bodies, they (the queens) trembled much.

37. The helpless sisters then in great anxiety consulted with each other; and they abandoned in sorrow the fragments that had life in them.

38. The two midwives then carefully wrapped up those still-born fragments and went out of the inner appartments (of the palace) by the back door. Throwing away the bodies, they returned in haste.

39. O best of men, sometime after a Rakshasha woman, named, Jara who lived on flesh and blood, took up the fragments that lay on a crossing (of roads).

40. Being impelled by Fate, that Rakshsha woman united the fragments to make them easier to carry.

41. O best of men, as soon as the fragments were united, they formed into a heroic child of one body.

42. O king, the Rakshasha woman, with her eyes wide opened in wonder, found herself unable to carry that child who had a body as hard and strong as the thunderbolt.

43. Closing his coppery red fists and inserting it into its mouth, that child roared as terribly as the clouds charged with rains.

44. O best of men, O chastiser of foes, being much alarmed by the sound, the inmates of the palace along with the king, all came out (to see what was the matter).

45. The helpless, disappointed and the sad queens also, with their breasts full of milk, suddenly came out to get back their child.

46. Seeing them (the queens) in that condition and the king also, who was so much desirous of getting a son, and also the child which was so very strong, the Rakshasha woman reflected thus.

47. "I live in the kingdom of the king who is so eager to get a son. I should not, therefore, kill the child of such a virtuous and illustrious king.

48. Then hiding the child in her arms as the clouds envelope the sun, and assuming a human form, she thus spoke to the lord of the earth (Vrihatratha).

The Rakshashi said:—

49. O Vrihatratha, this is your son. It is given to you by me. Take it. It is born in the wombs of your two wives in consequence of the boon granted to you by the Brahmana. It was abandoned by the midwives, but it was protected by me.

Krishna said:—

50. O best of the Bharata race, having obtained the child, the handsome daughters of the king of Kashi drenched it with their lacteal streams.

51. Having ascertained everything, the king was filled with joy. He then spoke

thus to the Rakshasha woman who was in the guise of a human female possessing the complexion of gold.

52. "O lotus-complexioned lady, who are you that give me the child? O blessed lady, you appear to me as a goddess roaming (over the earth) at pleasure."

Thus ends the seventeenth chapter, the birth af Jarasandha, in the Rajshuyarambha of the Sabha Parva.

CHAPTER XVIII.

(RAJSHUYARAMBHA PARVA)

—Continued.

The Rakshashi said:—

1. O king of kings, be blessed, I am a Rakshasha woman, called Jara. I am capable of going everywhere at will. Worshipped by all, I live in your house in joy.

2. I am a Rakshashi who always wander from house to house of men. I was formerly created by the self-create (Brahma) and was named *Grihadevi* (household goddess).

3—5. I was endued with celestial beauty, and I was placed (in the world) for the destruction of the Danavas. He, who with devotion paints on the walls (of his house) a likeness of myself who am young and who have children, must have prosperity in his house. He, who does not do it, must meet with decay and destruction. O lord, a likeness of myself, surrounded by many children, is painted on the walls of your house. Placed there, I am daily worshipped with scents, flowers, incense, edibles and various objects of enjoyments.

6. Therefore, O virtuous man, I always think of doing some good to you. It happened that I chanced to see the fragments of the body of your son.

7. On my accidentally uniting them, a boy was born. O great king, it has so happened only out of your good fortune. I have been mere an instrument (in reviving the child).

8. I can swallow (even) the mountain of Meru,—what to speak of your child. I am gratified with the worship that I receive in your house; therefore the child is returned to you.

Krishna said:—

9. O king having said this, she disappeared there and then. Obtaining the child the king then entered his own house.

10. The king then caused all the rites and ceremonies of infancy to be performed on the child; he ordered a festival to be observed in Magadha (by his subjects) in honour of the Rakshasha woman.

11. The father (the king) who was equal to the Grandsire, then bestowed a name on that child. As the (fragments of the body of the child) was united by Jara, he was named Jarasandha.

12—13. The greatly powerful son of the Magadha king began to grow up in bulk and in strength, like a fire into which libations of *Ghee* have been poured. He delighted the heart of his father and mother, increasing day by day like the moon in the white-fortnight.

Thus ends the eighteenth chapter, the birth of Jarasandha, in the Rajshuyarambha of the Sabha Parva.

CHAPTER XIX.

(RAJSHUYARAMBHA PARVA)

—Continued.

Krishna said:—

1. Sometime after, the great ascetic, the illustrious Sandakausika came again to the kingdom of Magadha.

2. Being overjoyed at the arrival of the Rishi, Vrihatratha with his ministers, priest, his son and wives went out to receive him.

3. O descendant of Bharata, worshipping the Rishi with water to wash his feet and with *Arghya*, the king offered him his son with the whole of his kingdom.

4. O king, the illustrious Rishi accepted the worship of the king and thus spoke to the king of Magadha with a delightful heart.

5. "O king, everything is known to me through my spiritual sight. O king of kings, hear what this your son will be.

6—7. (Hear also) what will be his beauty, excellence, strength and courage. There is not the least doubt that your this son will grow in prosperity and will obtain them, endued as he is with great prowess. No king will be able to equal your greatly powerful son in prowess,

8. As other birds, can never equal the speed of Vinata's son (Garuda). All those that will stand in his way will meet with certain destruction.

9. O king, as the river can make no impression on the mountain, so the weapons hurled upon him even by the celestials will not be able to make any impression on him.

10. He will blaze forth above the heads of all that wear crowns on their heads. Like the sun he will rob all other kings of their splendour.

11. The kings who are rich in their armies and troops will meet with destruction at the hand of your son like insects in the fire.

12. He will seize the growing prosperity of all the kings, as the ocean receives the rivers swollen with the waters of the rainy season.

13. As the wide earth bears all kinds of produce and supports those that are both good and bad, your this greatly powerful son will support all the people of the four orders.

14. All the kings will remain obedient to him, as all embodied beings remain obedient to the wind, which is as dear to beings as the self.

15. This Magadha prince, this mightiest of all mighty men in the world, will see with his physical eyes the god of gods, Rudra, the slayer of Tripura, Hara."

16. Having said this, the Rishi, thinking of his own business, dismissed that slayer of foes, the king Vrihatratha.

17. The Magadha king then re-entered his capital; and summoning all his friends and relatives, he installed Jarasandha on the throne.

18. The king Vrihatratha became greatly disgusted with all worldly pleasures. After the installation of Jarasandha, the king Vrihatratha followed by his two wives went into a forest to lead the life of an ascetic.

19. O king, after his father and mother had retired into the forest, Jarasandha brought numerous kings under his sway by his valour.

Vaishampayana said:—

20. Having lived for a long time in the forest and practised asceticism, (the king) Vrihatratha ascended to heaven with his wives.

21. As told by Kausika, the king Jarasandha received the boons and ruled the kingdom after obtaining the (sovereignity of the) whole world.

22. Sometime after, when the king Kansa was killed by Vasudeva (Krishna), an enmity arose between him and Krishna.

23. O descendant of Bharata, the greatly powerful king of Magadha whirled a club ninety nine times and he hurled it towards Mathura from Giribraja (his capital).

24. Krishna of wonderful deeds was then living in Mathura. That excellent club fell at a distance of ninety-nine *Yoyonus*.

25. Seeing well all the circumstances the citizens (of Mathura) all went to Krishna and told him all about the fall of the club. The place (where the club fell) was near Mathura, and it was known by the name of Gadavasana.

26. He (Jarasandha) had two supporters, named Hansa and Dimvaka, both incapable of being killed by any weapons, both were learned in the science of politics and morality, and both were in counsel foremost of all intelligent men.

27. I have already told you before every thing about these two greatly powerful heroes. My opinion is that these two heroes and Jarasandha were more than a match for the three worlds.

28. O hero, O great king, it was for this reason that the powerful Akrura, Andhaka and Vrishni tribes, acting from policy, did not fight with him (Jarasandha).

Thus ends the nineteenth chapter, the praise of Jarasandha, in the Rajshuyarambha of the Sabha Parva.

CHAPTER XX.

(JARASANDHABADHA PARVA).

Krishna said:—

1. Hansa and Dimvaka have fallen, Kansa also with his followers has been killed; the time has, therefore, come for killing Jarasandha.

2. He is incapable of being vanquished in battle by all the celestials and the Asuras. Therefore, my opinion is to defeat him in a single combat.

3. In me is policy, and in Bhima is strength, and we are both protected by Aryuna. We shall vanquish the Magadha king like three (sacrificial) fires.

4. If we three go secretly to that king, there is no doubt he will be engaged in a single combat with one of us.

5. From the fear of disgrace, from covetuousness, and from the pride of strength of arms, he will certainly challenge Bhima to a single combat.

6. Like death himself who kills a person however proud he might be, the mighty armed and the greatly powerful Bhima will surely bring about the destruction of the king (Jarasandha.)

7. If you know my heart, if you have any faith in me, then without any further loss of time, give me as a pledge Bhima and Aryuna.

Vaishampayana said:—

8. Having been thus addressed by that exalted being (Krishna), and having seen Bhima and Aryuna standing there with cheerful faces, Yudhisthira thus replied.

Yudhisthira said:—

9. O Achyuta, O chastiser of foes, do not say so. You are the lord of the Pandavas. We are all dependant on you.

10. O Govinda, what you say is (always) consistent with wise counsel. You never lead those on whom Lakshmi (the goddess of prosperity) has turned her back.

11. I am, who always at your command, consider that Jarasandha is already killed, that the kings kept prisoner by him have already been liberated, and that the Rajshuya sacrifice is already accomplished by me.

12. O lord of the universe, O best of men, act soon with care in such a way as this task may be accomplished.

13. Like a sorrowful man afflicted with disease and like a man without Dharma, Artha and Kama, I dare not live without you.

14. Partha (Aryuna) cannot live without Souri (Krishna), and Souri cannot live without Partha. My opinion is that there is nothing unconquerable by these two, namely Souri and Partha.

15. This handsome Vrikodara (Bhima) is the foremost of all strong men. Greatly famous as he is, what may not be achieved by him with you.

16. Troops when led properly do excellent service. The wise men say that troops without a leader is useless. Therefore, troops should be (always) led by experienced leaders.

17. The wise always conduct the water to places that are low. The fishermen take the water through the place where there are holes.

18. We shall, therefore, try to accomplish our object by following the leadership of Govinda (Krishna), who is learned in the science of politics, and whose fame has spread all over the world.

19. If one desires to have a successful end of his purpose, he should always place Krishna at the head,—he is the foremost of all men whose strength consists in wisdom and policy; he is the man who possesses the knowledge of both the means and the methods.

20. For the accomplishment of our purpose, let the son of Pritha (Aryuna) follow the best of the Yadavas, Krishna, and let Bhima follow Dhananjaya (Aryuna). Policy, victory and prowess will bring about success in a matter requiring valour.

Vaishampayana said:—

21. Having been thus addressed (by Yudhisthira), all the three brothers, the two Pandavas and the Vrashneya (Krishna), all possessing great prowess, started for the kingdom of Magadha.

22. They were attired in the garb of *Snataka* Brahmanas of effulgent bodies; they were blessed by the agreeable speeches of friends and relatives, (when they started).

23. They possessed great prowess, and their bodies were like the sun, the moon and the fire. Being inflamed by the wrath for (the persecution that was perpetrated by Jarasandha on their relatives), their bodies now looked more blazing than before.

24. Seeing the two Krishnas (Krishna and Aryuna) who are invincible in battle, and seeing Bhima at their head,—all the three bent upon performing the same act,—the people considered that Jarasandha was already killed.

25. The illustrious pair (Krishna and Aryuna) were the masters that directed the every operation of the universe; they directed all acts relating Dharma, Artha and Kama.

26. Having started from the Kuru country, they passed through the Kurujangala. They then arrived at the (lake) Padmasara, whence they went to the Kalkuta (mountain). Crossing it,

27. They (finally) crossed the (rivers) Gandaki, the Sadanira and the Sarkaravarta and other rivers, all these (rivers) taking their rise from the same mountain.

28. They then crossed the charming Saraju and saw the eastern Koshalas. Crosssing through it, they went to Mithila; and then crossing the rivers Mala and Charmanwati,

29. The Ganges, and the Sone, they proceeded eastwards. Going to the heart of the Kusamva (country), the matchlessly effulgent heroes arrived at Magadha.

30. Getting on the (hill) Goratha, they saw the city of the Magadha king, full of kine, wealth and water. It was very beautiful with the trees that stood everywhere in it.

Thus ends the twentieth chapter, the departure for Magadha, in the Jarasandhabadha of the Sabha Parva.

CHAPTER XXI.

(JARASANDHABADHA PARVA)

—Continued.

Krishna said :—

1. O Partha, behold the great city of Magadha standing in all its beauty. It is full of cattle and other beasts of burden; its stock of water is inexhaustive ; it is adorned with fine mansions ; and it is (entirely) free from all dangers.

2. The five large hills,—namely Vaihara, Varaha, Vrishava, Rishigiri and the beautiful fifth hill Chaityaka,

3. These five hills, all with high peaks, and with tall trees with cool shades,—all being connected with one another, seem jointly to protect the city of Giribraja.

4. They are concealed by the forests of charming and fragrant Lodhra trees with their branches covered with flowers.

5. This was the place where the illustrious Gotama of the rigid vows begot on the daughter of Ushinara, a Sudra woman, Kakshivana and other famous sons.

6. The race sprung from such a man as Goutama worships the sway of ordinary human race,—it shows the great kindness of Goutama towards kings.

7. O Aryuna, it was here that in olden times the powerful kings of Anga, Banga and other countries came to the hermitage of Goutama and lived in joy and happiness.

8. O Partha, behold the charming forests of Pippalas and beautiful Lodhras standing near the place where Goutama lived.

9. Here were the abodes of the chastisers of foes, the Nagas, Arvuda, Chakrapani, and Swastika, and also that of the excellent Naga, called Mani.

10. Manu himself had made the country of the Magadhas to be free from draught. Kaushika and Maniman also have favoured and blessed this country.

11. Having secured such a charming and impregnable city, Jarasandha does not fear to accomplish all his unrivalled purposes. We shall, however, to-day humble his pride by attacking him.

Vaishampayana said :—

12. Having said this, those brothers of matchless effulgence, the Vrashneya (Krishna) and the two Pandavas (Bhima and Aryuna) entered the city of Magadha.

13. Then they went towards the impregnable city of Girivraja, full of cheerful and well-fed inhabitants belonging to all the four orders of men. The city was ever enlivened with perinial festivities.

14—15. Going to the gate of the city (they did not enter through it) ; the brothers pierced the heart of the high Chaityaka (hill) which was ever worshipped by the race of Vrihatratha and by the citizens (of Girivraja),—the hill that delighted the hearts of all the Magadhas.

16—19. Here (on this Chaityaka hill) Vrihatratha had killed a cannibal, called Rishava. Having killed the monster, he caused three drums to be made of his skin. He then kept these drums in his city. They were such that if once played upon, their sound lasted for full one month. The brothers (Krishna &c.) broke down the Chaityaka,—ever charming to all the people,—at the place where these drums, covered with celestial flowers, sent forth their continuous sound. Desirous as they were to kill Jarasandha, they seemed to place their feet on the head of their foe by their this act.

20—21. Attacking with their powerful arms that immovable, huge, high, old and famous peak, ever worshipped with perfumes and garlands, those heroes broke it down. They then with joyful hearts entered the city.

22. At that very time the Veda-knowing Brahmanas inhabiting the city saw many evil omens which they duly reported to Jarasandha.

23. The priest made the king mount on an elephant ; and he then sanctified him by whirling lighted woods about him. The greatly powerful king Jarasandha commenced a fasting with proper vows to ward off these evils.

24. O descendant of Bharata, they (the brothers) in the meantime, unarmed and with their bare arms as their only weapons, entered the city in the guise of *Snataka* Brahmanas in order to fight with Jarasandha.

25. They saw many beautiful shops, full of various eatables and garlands,—every shop swelling with every article and every wealth that man can ever desire.

26. Seeing the great wealth of those shops, those best of men, Krishna, Bhima and Dhananjaya (Aryuna), proceeded along the public streets. Those greatly powerful heroes snatched garlands from the flower vendors.

27—29. Having attired in robes of various colours and adorned with garlands and earrings, the heroes entered the palace of the greatly intelligent Jarasandha as Himalayan lions longingly look at the pen of cattle. The

arms of those warriors, smeared with sandal and aloe paste, looked like the trunks of *Sala* trees. O great king, when the people of Magadha saw those heroes with necks as broad as those of *Sala* trees and with wide chests, they began to be very much astonished.

30. Passing through three rooms crowded with men those best of men, with pride and cheerfulness came to the king.

31—32. Jarasandha rose up in haste saying "Welcome to you." He received his visitors with proper ceremonies, with water to wash their feet, with honey, with *Arghya*, with gift of kine and with the other forms of respect. O Janamejaya, both Partha and Bhima remained silent.

33. Amongst them the greatly intelligent Krishna thus spoke to him, "O king of kings,—these two are observing a vow. They will not therefore speak.

34. They will remain silent till midnight. After that hour they will talk with you." The king quartered them in the sacrificial apartments, and he then went to his own royal apartments.

35—36. O king, at midnight he (Jarasandha) came to the place where the Brahmanas (Krishna &c.) were. O descendant of Bharata, that ever victorious king observed the vow which was known all over the earth that as soon as he should hear of the arrival of any *Snataka* Brahmanas in his palace—even if it be midnight, he would immediately come out and grant them an interview.

37. Seeing the strange attire (of his guests), that best of kings, Jarasandha, became, very much astonished, but he waited upon them with all respect.

38. O best of the Bharata race, seeing the king Jarashandha, those best of men, those slayers of foes (Krishna &c.) thus spoke to him,

39. "O king, let salvation be attained by you without any difficulty." And O best of king, having said this to the king, they stood looking at one another.

40. O king of kings, then Jarasandha said to the Pandavas (Bhima and Aryuna) and the Yadava (Krishna), who were all disguised as Brahmanas, "Take your seat."

41. Blazing forth in their own beauty like the three fires of a great sacrifice, these three best of men then took their seats.

42—43. O descendant of Kuru, the firmly truthful king Jarasandha spoke to them thus, "It is well-known to me that no where in the whole world the Bramhanas engaged in observing the *Snataka* vows ever adorn themselves with garlands or with fragrant paste. Who are you then, thus adorned with flowers and with hands that bear the marks of the bow-string?

44. Attired in ascetic robes and adorned unseasonably with flowers and fragrant paste, you give me to understand that you are Brahmanas, though you bear all the signs of the Kshatryas. Tell me truly who you are. Truth adorns (even) kings.

45. Breaking down the peak of the Chaityaka hill, why in disguise have you entered (the city) by the other ways than the gates without fearing the royal anger?

46. The prowess of a Brahmana rests mainly in his speech. Your action does not suit the order you profess to belong. Tell me what is your object to-day.

47. Though you have arrived by such an improper way, why do you not accept the worship I offer to you? What is your object in coming to me?"

48. Having been thus addressed, the high-minded Krishna, well-skilled in speech, thus replied to him in a calm and grave voice.

Krishna said :—

49. O king, know us for *Snataka* Brahmanas. O king of men, O monarch, Brahmanas, Kshatryas and Vaisyas are all competent to observe the *Snataka* vow.

50. This vow has both special and general rules. A Kshastrya who observes this vow with special rules always obtains (great) prosperity.

51. Persons who adron themselves with flowers always gain prosperity,—therefore we have adorned ourselves with flowers. The Kshatryas are powerful in their prowess of arms and in the prowess of speech. O son of Vrihatratha, it is therefore the speeches of the Kshatryas are never audacious.

52. O king, the creator has placed his own energy in the arms of the Kshatrya. If you desire to see it,—you will certainly see it to-day.

53. The intelligent men enter the house of the enemy through a way which is not the general gate; but in the house of a friend they enter by the right gate. This is the rule of the ordinance.

54. O king, know that this is our eternal vow that having entered the house of the enemy for the purpose of accomplishing an object, we do not accept the worship offered by him.

Thus ends the twenty-first chapter, the coloquy between Jarasandha and Krishna, in the Jarasandhabadha of the Sabha Parva.

CHAPTER XXII.

(JARASANDHABADHA PARVA).

—Continued.

Jarasandha said:—

1. I do not recollect when I have ever done you any injury. After careful reflection, I cannot recollect the injury I have done you.

2. O Brahmanas, when I have never done you any harm, why do you consider me, who am innocent, as your enemy? Tell me truly, for this is the rule followed by the honest.

3—4. If injury is done to one's Dharma and Artha, the mind feels pain. Even a great car-warrior, well versed in all the precepts of morality, gets the fate of sinners and falls off from prosperity, if he injures an innocent man.

5. For honest men the practices of the Kshatryas are the best in the three worlds. The men that are learned in the precepts of virtue praise nothing else (than the practices of the Kshatryas.)

6. I adhere to the practices of my order with a steady soul. I never injure any of my subjects. In bringing this charge against me, it appears you speak in error.

Krishna said:—

7. O mighty-armed (hero), there is one who upholds the dignity of a (royal) line. We have come against you at his command.

8. O king, the Kshatryas of the world have been brought captive by you. Having done this cruel wrong, how do you consider yourself innocent?

9. O best of kings, how can a man, being a king himself, act cruelly against other virtuous kings? After persecuting them, you want to offer them as sacrifices to Rudra.

10. O son of Vrihatratha, this sin, committed by you, may even touch us. We practise virtue, and we are capable of protecting virtue.

11. The slaughter of human beings as sacrifice to the gods is never seen. Why do you then desire to sacrifice human beings to the god Sankara?

12. You are calling all men belonging to your own order as beasts. O Jarasandha, foolish as you are, who else is capable of doing it?

13. Whatever actions are performed by a man under whatever circumstances, he gets the fruits of those actions under whatever circumstances they may be performed.

14. We are desirous of helping all distressed people. For the prosperity of our race, we have come here to kill you, the slayer of our relatives.

15. O king, you consider there is not a Kshatrya equal to you in the world; it is a great error of your judgment.

16. O king, what Kshatrya is there who, possessing greatness of mind and recollecting the dignity of his own parentage, would not ascend the unrivalled heaven by falling on the field of battle?

17. O best of men, know that Kshatryas, being installed in the sacrifice of war with the view of heaven before them, conquer the whole world.

18. The study of Brahma, great fame, ascetic penances and death in battle are acts that lead men to heaven. The attainment of heaven by the three other acts may be uncertain, but death in battle has heaven for its certain result.

19. It is graced with many merits; it is through this, Satakratu (Indra) has became what he is; he rules the universe by vanquishing the Asuras.

20. Fighting with you is the certain path to heaven, for you are proud of your prowess of arms and of the excessive might of your large Magadha army.

21. O king, do not disregard others' valour exists in every man. O king of men, there are men whose valour is equal or superior to yours.

22. So long it is not known (to the world), so long only you are famous. O king, I tell you, your prowess can be borne by us.

23. O Magadha king, throw away your superiority and pride in the presence of those that are your equals. Do not go to the abode of Yama with your sons, ministers, and troops.

24. Damvodhvaba, Kartavirya, Uttara, and Vrihatratha,—all these kings met with their destruction, along with all their troops, for disregarding their superiors.

25. We are desirous of liberating the captive monarchs from you. Know that we are certainly not Brahmanas. I am Hrishikesha Sauri,—and these two are the Pandavas.

26. O king, O monarch of the Magadha kingdom, we challenge you (to a single combat). Fight with us with steadiness. Either liberate the kings (now kept prisoner by you) or go to the abode of Yama.

Jarasandha said:—

27. I never make a king prisoner without first defeating him. Who is kept prisoner here who has not been defeated (by me)?

28. O Krishna, it has been said that the duty of the Kshatrya is to bring others under his sway by displaying his own prowess, and then to treat them in the way he likes.

29. O Krishna, recollecting the duty of a Kshatrya, how can I from fear to-day liberate the kings collected by me for the purpose of the god ?

30. I am ready to fight with troops against troops placed in a battle array, or alone against (you) one, two, or three, either at the sametime or separately.

Vaishampayana said :—

31. Having said this, and being willing to fight with those heroes of fearful deeds (Krishna &c.), Jarasandha ordered his son Sahadeva to be installed on the throne.

32. O best of the Bharata race, when the day for the combat came, the king thought of his commanders-in-chief, Kausika and Chitrasena.

33. O king, they were formerly called by the ever renowned names of Hansa and Dimvaka by every body in the world.

34—35. O king, that foremost of all powerful men, the self-controlled lord Sauri (Krishna), that best of men, that slayer of Madhu, ever devoted to truth, the younger brother of Haladhara, knowing that the king of Magadha was destined to be killed in battle by Bhima and not by the destroyer of Madhu, did not at the command of Brahma desire to kill that foremost of all powerful men, that hero as powerful as the tiger, that warrior of terrible valor, king Jarasandha.

Thus ends the twenty second chapter, the preparation for the fight, in the Jarasandhabadha of the Sabha Parva.

CHAPTER XXIII.

(JARASANDHABADHA PARVA)

—Continued.

Vaishampayana said :—

1. The excellent speaker, the descendant of Yadu (Krishna), then thus addressed the king Jarasandha who was resolved upon fight.

Krishna said :—

2. O king, with whom amongst us three you have the mind to fight ? Who amongst us should be ready for battle (with you) ?

Vaishampayana said :—

3. Having been thus addressed, the king of Magadha, the greatly effulgent Jarasandha, desired to fight with Bhimasena.

4. The priest brought the yellow pigment obtained from the cow, garlands of flowers, and other auspicious articles, and also various excellent medicines for restoring lost consciousness and for alleviating pains. He came (with these articles) to the king Jarasandha who was panting for fight.

5. The king's propitiatory ceremonies with benedictions having been performed by an illustrious Brahmana, Jarasandha, remembering the duty of a Kshatrya, dressed himself for battle.

6. Removing his crown and properly binding his hair, Jarasandha stood up like an ocean brusting through its shore.

7. The terribly powerful and intelligent king then thus spoke to Bhima, "O Bhima, I shall fight with you. It is better to be vanquished by a superior man."

8. Having said this, the greatly effulgent Jarasandha, that chastiser of foes, rushed at Bhimasena like the Asura Vala at Sakra (Indra).

9. After having consulted with Krishna and having his propitiatory ceremonies with benedictions been performed by him (Krishna), the powerful Bhimasena also advanced towards Jarasandha with the desire of fight.

10. Then those two best of men, those two greatly powerful heroes, with their bare arms as their only weapons, being each eagerly desirous of defeating the other, cheerfully engaged in the fight.

11. Seizing each other's arms and twining each other's legs, they slapped their arm-pits. They caused the arena to tremble with that sounds.

12. O lord, seizing each other's necks with their hands now and again, and dragging and pushing them with great force, each pressed every limb of the other's body and began to roar.

13. Sometimes stretching their arms, sometimes drawing them close, sometimes raising them up and sometimes dropping them down, they began to seize each other. Striking neck against neck and forehead against forehead, they caused fiery sparks to emit like the flashes of lightning.

14—15. Grasping each other by arms in various ways and kicking each other with such force as to impress the innermost nerves, they struck at each other's breast with clenched fists and with their bare arms as their only weapons. Roaring like clouds, they grasped and struck each other like two mad elephants fighting with their trunks.

16. Becoming angry at each other's blow, they dragged and pushed each other, and

they faught on, looking fiercely at each other like two angry lions.

17. Each striking every limb of the other, and each catching hold of the other's waist, they hurled each other to a great distance.

18. Both the heroes were greatly accomplished in wrestling ; each clasping the other with arms and each dragging the other to himself, they began to press each other with great force.

19. They then performed the grandest of all feats in wrestling, namely *Prishtabhanga*,—they also performed the feats, called *Sampurva Nemcha* and *Purnakumbha*.

20. They also performed the feats *Trinapira* at pleasure, and then the feat *Purna yoga* with fists. Thus did the two heroes fight with each other.

21—22. O best of men, thousands of citizens, consisting of Brahmanas, Kshatryas, Vaisyas and Sudras, and also women, and even old men, came out and assembled there to witness the fight. The crowd became so great that it grew to be a solid mass of human beings with no space between two persons.

23. The sound they made by the slapping of arms, by the seizing of each other's necks, and by the grasping of each other's legs became so loud that it resembled the roar of thunder or the noise of a falling cliff.

24. Both of them were foremost of strong and powerful men, and both took great delight in such fights. Each was eager to vanquish the other, and each was on the alert to take advantage of the slightest carelessness of the other.

25. O king, the powerful Bhima and Jarasandha, like Vitra and Vasava of old, terribly faught on in the arena, driving the people at times by the motions of their hands.

26—28. Pressing each other forward and dragging each other backward, throwing each other's face downwards and sideways with sudden jerks, they dreadfully mangled each other. They struck each other with keen joints. They loudly addressed each other in stinging words ; they struck each other with clenched fists, the blows descending like a mass of stone on another mass of stone. With broad shoulders and long arms, the two well-skilled wrestlers struck each other with their long arms which were like clubs made of iron.

29—30. The fight began on the first day of the month of Kartic, and those two illustrious heroes faught on continuously without food, and without intermission of day or night till the thirteenth day. It was on the night of the fourteenth day, the Magadha king stopped from fatigue.

31. O king, seeing the monarch (Jarasandha) tired, Janardana (Krishna) thus spoke to Bhima of terrible deeds to encourage him.

Krishna said :—

32. O son of Kunti, the foe that has become tired in the fight cannot be pressed. If pressed at such a time, he may even die.

33. Therefore, O son of Kunti, you should not oppress this king (now). O best of the Bharata race, fight with your arms only in such a way as your antagonist may be equal to you.

Vaishampayana said :—

34. Having been thus addressed by Krishna, and knowing the state of Jarasandha, the Pandava (Bhima), the slayer of hostile heroes, determined to kill him.

35. That foremost of all strong men, that descendant of Kuru, Vrikodara (Bhima), mustered all his strength and courage with the desire of now vanquishing the hitherto unvanquished Jarasandha.

Thus ends the twenty third chapter, the fatigue of Jarasandha, in the Jarasandha-badha of the Sabha Parva.

CHAPTER XXIV.

(JARASANDHA-BADHA PARVA.)

—Continued.

Vaishampayana said :—

1—2. Thereupon Bhimsena, his mind firmly set on the desire of killing Jarasandha, thus spoke to the descendant of Yadu, Krishna, "O Krishna, O best of the Yadu race, this wretch is still before me with girded loins and with sufficient strength. He should not be excused by me."

3—4. Having been thus addressed, Krishna, that best of men, with the desire of seeing soon an end of Jarasandha, thus replied to Vrikodara (Bhima), "O Bhima, the strength that you have derived from the celestials,—the might that you have obtained from Maruta, display them today towards Jarasandha."

5. Having been thus addressed, that chastiser of foes, that greatly strong (hero), Bhima, raised up the strong Jarasandha and whirled him on high.

6. O best of the Bharata race, having thus whirled him high for one hundred times, he (Bhima) pressed his knee against his (Jarasandha's) backbone and broke his body into two parts. (Having thus killed him), he roared aloud.

7. The roar of the Pandava (Bhima), mingled with that of Jarasandha while he was being broken by Bhima's knee, raised such a loud roar that it struck fear into the heart of every creature.

8. The people of Magadha became dumb with fear; and even many women were prematurely dilevered by the roars of Bhima and Jarasandha.

9. Hearing the roars of Bhima, the people of Magadha thought that either Himalayas were coming down or the earth is being rent assunder.

10. The chastiser of foes (Krishna) left at night the dead body of the king at the palace gate, as if he was but asleep. They then came out (of the palace.)

11. Krishna made ready the chariot of Jarasandha with the excellent standard; and he then placed on it the two brothers (Bhima and Aryuna). He then liberated the friends (the captive kings).

12. Having been freed from their great fear, those monarchs, those kings, those possessors of gems came to Krishna and presented him with many gems and jewels.

13. Unwounded, (now) with (many) weapons, vanquishing the foe, he (Krishna), riding on the celestial car (of Jarasandha), came out with the kings from the city of Giribraja.

14. He, who wielded the bow with both hands, who was invincible to all kings, and who was exceedingly handsome and well-skilled in killing the enemy, came out with that possessor of great strength Bhima, and Krishna drove the car.

15. That celestial car,—invincible to all warriors,—ridden by the heroes, Bhima and Aryuna, and driven by Krishna, looked exceedingly beautiful.

16. It was in this very car that Indra and Vishnu faught in the battle of old (with the Asuras) in which Taraka (the wife of Vrihaspati) was the cause, and the result of which was a great slaughter. Riding on that very car, Krishna now came out.

17. It possessed the splendour of heated gold, it was adorned with rows of jingling bells, it had wheels that made the clatter like the roars of the clouds, it was ever victorious in battle and it always killed the foes.

18. Riding on it, Sakra (Indra) killed ninety nine Danavas of old. Those best of men (Krishna &c.) were exceedingly pleased on obtaining this car.

19. Seeing the long-armed Krishna on the chariot with the two brothers, (Bhima and Aryuna), the people of Magadha became very much astonished.

20. O descendant of Bharata, that car, with which were yoked celestial horses with the speed of the wind and which was driven by Krishna, looked exeeedingly beautiful.

21. On this best of cars there was a flag-staff without being visibly attached thereto. It was the product of celestial art. That beautiful flag-staff could be seen from a distance of a *Yojana*, and it had the splendour of the rainbow.

22. When coming out, Krishna thought of Garuda. As soon as thought of, he came there like a large tree worshipped by all.

23. The eater of snakes, Garuda of immense weight of body, sat on that excellent car along with innumerable other open-mouthed and fearfully roaring creatures on its flagstaff.

24. Thereupon that best of cars be came more dazzling than before; and like the sun in midday, surrounded by thousand rays, it became incapable of being looked at by any living creature.

25. O king, such was that celestially made and the best flagstaff that it never struck against a tree. The weapons could not any way injure it, although it was visible to the human eye.

26. That best of men, Achyuta (Krishna), riding with the two Pandavas (Bhima and Aryuna) on that celestial car, the wheels of which made a clatter like the roars of the clouds, came out (of Giribraja.)

27. It (the car) was obtained by the king Vasu from Vasava (Indra). From Vasu it was obtained by Vrihatratha; from Vrihatratha it was in due course obtained by the king (Jarasandha), the son of Vrihatratha.

28. The long armed, the lotus-eyed and the greatly famous (Krishna), coming out (of Giribraja), stopped on a level plain outside the city.

29. O king, all the citizens with the Brahmams at their head then hastened there to adore him according to the due rites of the ordinance.

30. The kings, who had been liberated from their confinement, worshipped the slayer of Madhu ; and they thus spoke to him in eulogiastic words.

31—32. " O mighty armed (hero), O son of Devaki, such an act of virtue is not (at all) wonderful in you. Assisted as you are by the prowess of Bhima and Aryuna, you have to-day rescued the kings who sank in the fearful mire of sorrow in the lake of Jarasandha.

33. O Vishnu, O descendant of Yadu, we were languishing in the fearful hill-fort (of Jaransandha) ; from our good fortune alone, you have rescued us and earned a great renown.

34. O best of men, we bow to you. Command us what we shall do. However difficult it may be to carry out your command, know, it is already carried out by the kings (ourselves)."

35. Giving them every assurance, thus replied to them Hrishikesha (Krishna), " Yudhisthira is desirous of performing the Rajshuya (sacrifice).

36. That king, ever devoted to virtue, is solicitous to acquire the imperial dignity. Knowing this from me, help him in his attempt."

37. O best of kings, thereupon all those monarchs, saying "Be it so," accepted with joyous heart all that Krishna said.

38. The monarchs made presents of jewels to the hero of Dasarha race (Krishna). Govinda (Krishna), out of kindness towards them, only took a portion of those presents.

39. The son of Jarasandha, the high-minded Sahadeva, came out there with his relatives and his ministers, his priest being at the head of the procession.

40. Sahadeva bowed low before the god among men, Vasudeva ; and presenting him many gems and jewels, he worshipped him.

41. That best of men (Krishna) gave every assurance to that very much frightened prince and accepted his very valuable presents.

42—43. He (Krishna) gladly installed there the son of Jarasandha ; and thus being installed on the throne of Magadha by those exalted men and having been obtained the friendship of Krishna and being treated with respect and kindness by the two sons of Pritha, the mighty armed and the illustrious son of Jarasandha (Sahadeva) entered the city of the son of Vrihatratha (Jarasandha).

44. That best of men (Krishna), accompanied by the sons of Pritha and enriched with much wealth and laden with numerous jewels, went away (from Giribraja).

45. Achyuta (Krishna), accompanied by the two Pandavas (Bhima and Aryuna), arrived at Indraprastha and went to Yudhisthira. He joyfully addressed the king and said,

46. "O best of kings, the powerful Jarasandha has been killed by Bhima from good fortune. The kings, confined at Giribraja, have all been liberated.

47. O descendant of Bharata, from good fortune, these two Bhima and Dhananjaya (Aryuna), are well. They have arrived at their own city unwounded."

48. Then Yudhisthira worshipped Krisna as he deserved ; and he embraced Bhima and Aryuna in joy.

49. Having obtained victory through the agency of his brothers by the death of Jarasandha, Ajatsatru (Yudhisthira) passed his time with his brothers in great merriment.

50. The Pandava (Yudhisthira) with his brothers came to the kings (who had come to Indraprastha.) Entertaining and worshipping them each according to his age, he sent them away.

51. Having been commanded by Yudhisthira, those kings with joyful hearts and without any further loss of time started on their excellent vehicles for their own respective kingdoms.

52. O king, thus did that best of men, the greatly intelligent Janardana (Krishna), cause his foe Jarasandha to be killed through the instrumentality of the Pandavas.

53. O descendant of Bharata, having caused the death of Jarasandha by policy, that chastiser of foes, (Krishna) took leave of Yudhisthira, Pritha, (Kunti), Krishna (Draupadi).

54. Suvadra, Bhimasena, Falguni (Aryuna), and the twins (Nakula and Sahadeva). Taking leave of Dhaumya, he started for his own city (Dwarka)

55. On that cellestially-made and the best of cars, which possessed the speed of mind, and which was given to him by Dharmaraja (Yudhisthira), and which filled the ten points of the horizon with the rattle of his wheels.

56. O best of the Bharata race, when Krishna was about to start, the Pandavas with Yudhisthira at their head walked round that best of men (Krishna) who was never fatigued with exertion.

57. O descendant of Bharata, having acquired that great victory and having also dispelled the fears of the kings, when the illustrious Krishna, the son of Devaki went away,

58. That feat of his increased the fame of the Pandavas. O descendant of Bharata, O king, the Pandavas (thus) increased the great happiness of Draupadi.

59. Whatever is consistent with Dharma, Artha and Kama continued at that time to be properly performed by king Yudhisthira in the exercise of his duties in protecting his subjects.

Thus ends the twentyfourth chapter, the death of Jarasandha, in the Jarasandha badha of the Sabha Parva

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CHAPTER XXV.

(DIGVIJAYA PARVA).

Vaishampayana said:—

1. Having obtained that best of bows (Gandiva) and the couple of inexhaustible quivers and the car and the (ape standard) flagstaff, Aryuna spoke to Yudhisthira thus.

Aryuna said:—

2. O king, bow, weapons, great prowess, allies, dominions, fame, troops,—all these have been obtained by me, though they are all difficult to be gained, however a man may desire to have them.

3. O best of kings, I think we should now do that by which we shall be able to increase our treasury. I desire to make the (other) kings pay tribute to us.

4. I shall start, in an auspicious moment of a holy day of the moon under a favourable constellation, to conquer the kingdoms situated in the quarter protected by the lord of wealth (Kuvera).

Vaishampayana said:—

5. Having heard the words of Dhananjaya (Aryuna), Dharmaraja Yudhisthira thus replied to him in a grave and calm voice.

Yudhisthira said:—

6. O best of the Bharata race, start, but first cause the holy Brahmanas to utter benedictions on you, so that you may plunge your enemies into grief and make your friends happy.

7. O Partha, victory will surely be yours. Your desires will surely be fulfilled.

Vaishampayana said:—

Having been thus addressed, Aryuna, surrounded by a large number of troops, started (for conquest).

8—9. He started on the celestial car of great deeds which he had obtained from Agni. Bhimasena, and those best of men, the long-armed twins Nakula and Sahadeva, also having been affectionately worshipped by Dharmaraja Yudhisthira, started (for conquest). The son of the chastiser of Paka (Aryuna) conquered all the countries situated in the direction protected by the lord of wealth (Kuvera).

10. O king, Bhimasena conquered the East, Sahadeva the south, and well-skilled in arms, Nakula, conquered the west.

11. Surrounded by his friends and relatives, the lord Dharmaraja Yudhisthira lived in the enjoyment of great affluence within the Khandavaprastha.

Thus ends the twentyfifth chapter, the summary of conquests, in the Digvijaya of the Sabha Parva.

CHAPTER XXVI.

(DIGVIJAYA PARVA)—*Continued.*

Janamejaya said:—

1. O Brahmana, narrate to me in full the history of the conquests of the various directions (by the Pandavas). I am not satiated with listening to the great history of my ancestors.

Vaishampayana said:—

2. The earth was conquered simultaneously by all the sons of Pritha. I shall first describe the conquest of Dhananjaya (Aryuna).

3. The mighty armed Dhananjaya, by the greatest courageous feats first, conquered the king of the Kulindas.

4. Having conquered the Kulindas, the Anasttas and the Kalkuttas, he conquered Sumandala with his troops.

5. O king, the chastiser of foes, Shabyashachi (Aryuna) conquered with him (Sumandala) the island of Sakala, and also the king Pritivindhya.

6. Sakala was one of the seven islands of the earth, and there were many kings on that island. A fearful battle took place between them and their troops and Aryuna.

7. But O best of the Bharata race, those great bowmen were all defeated by Aryuna. With them all, he then attacked the kingdom of Pragjotisha.

8. O king, the king of that country was Bhagadatta. A great battle was faught by the illustrious Pandava with him.

9. The king of Pragjotisha was supported by hosts of Kiratas and Chins and by numerous other warriors that dwelt on the sea-coast.

10. Having faught with Dhananjaya (Aryuna) continuously for eight days and having found him not the least tired in the battle, the king Bhagadatta smilingly said to him,

11 "O mighty-armed (hero), O descendant of Kuru, this energy in battle is well-suited to you, (for) you are the son of the chastiser of Paka (Indra) and an ornament in battle.

12. O child, I am the friend of Indra,—I am scarcely inferior to him in battle, (but) I cannot stand before you.

13. O son of Pandu, tell me what is your desire? What can I do for you? O mighty-armed hero, O son, I shall do what you will tell me to do.

Aryuna said :—

14. That foremost of the Kurus, the king Dharmaraja Yudhisthira, learned in the precepts of all virtues, devoted to truth and a performer of sacrifices in which Dakshina is very large, (desires to obtain imperial dignity).

15. I desire to see him acquire (it) the imperial dignity. Let tribute be paid by you to him. You are my father's friend, and you have been also gratified by me. I cannot command you. Therefore, let the tribute be paid by you with cheerfulness and at your own (free) will.

Bhagadatta said :—

16. O son of Kunti, as you are to me, so is also the king Yudhisthira. I shall do all this; tell me what else I can do for you.

Thus ends the twenty sixth chapter, the victory over Bhagadatta, in the Digvijaya of the Sabha Parva.

CHAPTER XXVII.

(DIGVIJAYA PARVA)—*Continued,*

Vaishampayana said :—

1. Having been thus addressed, Dhananjaya (Aryuna) thus replied to Bhagadatta. "If you give me your promise to do it, you will have done all that I desire."

2. Having thus conquered him, the mighty armed son of Kunti, Dhananjaya, then went towards the north, the direction presided over by the lord of wealth (Kuvera).

3. The son of Kunti, that best of men, conquered the inner-mountains, the outer-mountains and the smaller mountains.

4. Having conquered all the mountains and all the kings that lived on them and having brought them under his sway, he exacted tribute from them all.

5. O king, having won the affection of those kings, and having united himself with them, he next marched against Vrihanta, (who was) the king of Uluka,

6. Trembling the earth with the sound of his drums, with the clatter of his chariot wheels and with the roar of the elephants that were with his troops.

7. Vrihanta soon came out of his city with his five kinds of troops and gave battle to Falguni (Aryuna).

8. The battle that took place between Vrihanta and Dhananjaya was a terrible one. But Vrihanta was not able to stand against the prowess of the son of Pandu (Aryuna).

9. Thinking that the son of Kunti was incapable of being withstood, that invincible mountain-king came to him with all his wealth.

10. O king, having made peace with him and having placed him in his kingdom, he (Aryuna) marched against Senvindu whom he expelled from his kingdom.

11. He then subjugated Modapura, Vamadeva, Sudamana, Susankula, the northern Ulukas and the kings and the people of those countries.

12. O king, at the command of Yudhisthira, Kiriti (Aryuna) brought under his sway all these five countries and their people by sending only his troops against them and not moving himself from the city (of Senavindu).

13. After his arrival at Devaprastha, the city of Senavindu, the lord (Aryuna) took up his quarters there with his five kinds of troops.

14. Surrounded by the kings and all the people whom he subjugated, he marched against that best of men, the descendant of Puru, Vishwagosa.

15. O king, having subjugated in battle the brave mountaineers who were all great warriors, the son of Pandu (Aryuna) conquered with the help of his troops the city protected by the Puru king.

16 Having vanquished the Puru king, and also the robber tribes of the mountains, the son of Pandu brought under his sway the seven tribes, called Utsavasankata.

17. That best of Kshatryas (Aryuna) then vanquished the brave Kshatryas of

Kasmira, and also the king Lohita, as well as ten minor chiefs.

18. O king, then the Trigarthas, the Danavas, the Kokonadas and various other Kshatryas advanced against the son of Kunti.

19. That descendant of Kuru (Aryuna) then conquered the charming city, named Avisari. He then vanquished Rochomana, who ruled in Urga.

20. The son of the chastiser of Paka (Aryuna) then conquered the charming city of Singhapura which was well protected by all kinds of weapons.

21. Then that best of the Pandavas, the descendant of Kuru, Kiriti (Aryuna), marched against the countries, called Sumba and Sumala, and attacked them.

22. Then after attacking with great force, the son of Indra (Aryuna) subjugated the Valhikas, ever difficult to vanquish.

23. The son of Pandu, and the son of Indra, Falguni (Aryuna), then took with him a select force and defeated the Daradas along with the Kambojas.

24. The lord (Aryuna) vanquished the robber tribes that lived in the north-eastern frontier, and those also that lived in the forest.

25. O great king, the son of Indra also subjugated the allied tribes of the Lokas, the eastern Kambhojas and the Northern Rishikas.

26. The battle with the Rishikas was very fearful. The battle that took place between them and the son of Pritha (Aryuna) was equal to that between the gods and the Danavas, the immediate cause of which was Taraka (the wife of Vrihaspati).

27. O king, having vanquished the Rishikas on the field of battle, he took from them as tribute eight horses that were of the colour of the parrot's breast,

28. And some other horses also which had the colour of peacocks, these horses were all born in northern and other countries, and possessed great speed.

29. Thus having conquered all the Himalayas and the Nishkuta mountains, he at last arrived at the white mountains and encamped on it.

Thus ends the twentyseventh chapter, the conquests of various countries, in the Digvijaya of the Sabha Parva.

CHAPTER XXVIII.

(DIGVIJAYA PARVA)—*Continued.*

Vaishampayana said:—

1. After having crossed the white mountains, that greatly powerful hero conquered the country of the Kimpurashas which was ruled by Drumaputra.

2. After a great battle in which great was the slaughter of Kshatryas, that best of the Pandavas brought the country under his complete control.

3. Having conquered this country, the son of Indra, with a determined mind and with a large number of troops, subjugated the country, named Hutaka, ruled by the Guhakas.

4. Having subjugated them by a policy of conciliation, that descendant of Kuru saw that excellent lake, called Manasa. He saw also various other lakes and tanks sacred to the Rishis.

5. Having arrived at the Manasa (lake), the lord Pandava (Aryuna) conquered the regions, ruled by the Gandharvas—the regions that lay around the Hataka countries.

6. The victor (Aryuna) took from the city of the Gandharvas as his tribute many excellent horses, called Tittiri, Kulaarasha, and Manduka.

7. Wishing to conquer that country, the son of Indra, the Pandava (Aryuna), came to the country of North Harivarsha.

8. Thereupon some greatly powerful, strong and huge-bodied frontier guards came to him and thus cheerfully spoke to him.

9. "O Partha, this country cannot be conquered by you. If you seek your good, return from this place. O Achyuta, your conquests are already enough.

10. He that enters this country,—if he is human,—is sure to perish. We are pleased with you,—your conquests are (already) too many.

11. O Aryuna, there is nothing to be seen here, there is nothing to be conquered here by you. The Northern Kurus live here,—there cannot be any war here.

12. O son of Kunti, even if you enter this country, you will not be able to see any thing, for nothing can be seen here with human eyes.

13. O best of men, O descendant of Bharata, if, however, you desire to have any thing else, tell us, we may do your bidding."

14. Having been thus addressed, Aryuna smilingly thus spoke to them, "I desire the

acquisition of the imperial dignity for the intelligent Dharmaraja Yudhisthira.

15. If this country is shut against human beings, I shall not enter it. Let something be given by you as tribute to Yudhisthira."

16. Thereupon they gave him as tribute many celestial clothes and ornaments, and many celestial silks and celestial skins.

17. It was thus that best of men (Aryuna) conquered the northern countries, and all the kings (of those countries); and he faught many battles both with the Kshatryas and the robber tribes.

18. Having thus vanquished and subjugated many kings and countries, he exacted tribute from them all, and (he thus) obtained much wealth and many gems and jewels,

19. And many swift horses of the species, called Tittiri and Kalunsha, and also many others with the colour of peacocks.

20. O king, surrounded by a large army of the four kinds of troops, the hero (at last) returned to the city of Indraprastha.

21. Partha (Aryuna) offered to Dharmaraja all the wealth and the animals brought by him. Commanded by the king, the hero went to his chamber to take rest.

Thus ends the twenty eighth chapter, Aryuna's northern conquests, in the Digvijaya of the Sabha Parva.

CHAPTER XXIX.

(DIGVIJAYA PARVA)—*Continued.*

Vaishampayana said:—

1. In the meantime, having received the permission of Dharmaraja (Yudhisthira), the powerful Bhimasena marched towards the east.

2—3. That best of the Bharata race (Bhima), that hero of great valour and enhancer of the enemy's sorrow, was accompanied by a powerful army with the full compliment of elephants, horses and cars, —an army well-armed and capable of grinding all hostile kingdoms,—that best of men (Bhima) first went to the great country of the Panchalas.

4—5. The Pandava (Bhima) began to conciliate the Panchalas by various means. Then that best of the Bharata race soon defeated the Gandakas and Videhas. The lord (Bhima) then subjugated the Dasarnas. The king of the Dasarnas, Sudharma,

6. Faught a fearful battle with Bhima without any arms. Seeing the feat of that illustrious (king), Bhimasena installed the mighty Sudharma as the generalissimo (of his army.)

7. O king, causing the earth itself to tremble with the tread of the mighty army that followed him, then Bhima of fearful valour marched towards the east.

8. O king, that hero, the foremost of all mighty men, then defeated in battle Rachaman, the king of Ashwameda, with all his troops.

9. Having vanquished that king by performing feats that excelled in fierceness, the greatly powerful descendant of Kuru subjugated the eastern region.

10. He then went to the south in the great city of the Pulindas and subjugated Sukumara and the king Sumitra.

11. O Janamejaya, then at the command of Dharmaraja Yudhisthira, that best of the Bharata race marched against the greatly powerful Shishupal.

12. Having heard the intentions of the Pandava (Bhima), the king of Chedi came out of his city. That chastiser of foes then received the son of Pirtha with all respects.

13. O great king, those two best of the Kuru and the Chedi races then met together and enquired after each other's welfare.

14. O king, the king of Chedi offered his kingdom to Bhima, and he smilingly said, "O sinless one, what are you bent upon to do.?"

15. Thereupon Bhima told him all about the intentions of the king Yudhisthira. That king acted as desired (by the Pandava).

16. O king, having been duly entertained by Sishupala, Bhima lived there for thirty nights. He then set out from Chedi with his troops and vehicles.

Thus ends the twenty ninth chapter, the conquests of Bhima, in the Digvijaya of the Sabha Parva.

CHAPTER XXX.

(DIGVIJAYA PARVA)—*Continued.*

Vaishampayana said:—

1. Thereupon that chastiser of foes vanquished (king) Sriniman of the country of Kumara, and then Vrihadvala, the king of Koshala,

2. The best of the Pandavas (Bhima) then vanquished the greatly powerful and virtuous (king) Dirghayagma of Ayodhya by performing greatly fearful deeds.

3. The lord (Bhima) then subjugated the country of Gopalakaksha and the northern Koshalas, and then the king of the Mallar.

4. The powerful (hero), then arrived at the damp country at the foot of the Himalayas and soon subjugated the whole of that country.

5. That best of the Bharata race (Bhima), thus brought under his sway various countries. He conquered the country of Ballata and also the mountains of Saktimanta.

6. The foremost of all powerful men, the greatly mighty Pandava (Bhima), then vanquished in battle Suvahu, the king of Kashi, who never retreated (from the field);

7—8. And the mighty armed Bhima of fearful prowess brought him also under his sway. Then that best of the Pandavas by great force vanquished in battle Kratha who reigned (over a kingdom) near Suparsa. Then the greatly effulgent (hero) vanquished the Matsas and the mighty Malavas,

9. And all the countries, called Pashubhumi, which were free from all fear of oppression. Returning (from these places), that mighty armed (hero) vanquished Madadhara and Mahidhara,

10. And the Sinadheyas. He then marched towards the north. The mighty son of Kunti (Bhima) then by force conquered the country, named Vatsavumi.

11. He then conquered the king of the Bhargas, the king of the Nishadas, and many other rulers, Maniman being at their head.

12. Then Bhima without any very great effort soon vanquished the southern Mallas, and the mountain Bhagavanta.

13—14. He then vanquished the Samakas and the Varmakas by a policy of conciliation. That best of men then without any very great exertion vanquished the king of Videha, the lord of the universe, Janaka. He then by craftiness vanquished the Sukas and the barbarians.

15. The son of Kunti, the Pandava (Bhima), sent forth expeditions from Videha and conquered the seven kings of the Kiratas, living on the Indra Parvata (mountain).

16—17. Thereupon the greatly energetic and powerful hero, the son of Kunti (Bhima), vanquished the Suhamas and the Prashumas, winning over to his side Danda and Dandadhara. Being accompanied by all other kings, the Pandava (Bhima) then marched towards Girivraja.

18. Having subjugated the son of Jarasandha by conciliation and having made him pay tribute, the hero, accompanied by all the kings he had vanquished, marched against Karna.

19. Making the earth tremble by his troops of four kinds, that best of the Pandavas fought (a battle) with that slayer of foes, Karna.

20. O descendant of Bharata, having vanquished and brought under his sway Karna, he then vanquished the powerful kings who lived on the mountains.

21. The Pandava (Bhima) then in a fearful fight killed by the strength of his arms the mighty king who dwelt in Madagiri.

22. O king, he then subjugated the heroic and greatly powerful Vasudeva, the king of Pandra, and the king Manjasha who lived in Kausikacha.

23. O great king, having vanquished both these heroic and greatly powerful kings, the son of Pritha (Bhima) then attacked the king of Banga.

24. Having vanquished Savendrasena and the king Chandrasena, the king of Tamralipta and the king of Karkata,

25. The ruler of the Sumashas and also the kings that lived on the sea coast, the best of the Bharata race (Bhima) subjugated all the Mlechas.

26. Having thus conquered various countries and having taken much wealth from them all, the powerful son of Pavana (wind), came to Lohitya.

27. From all the kings of the Mlechas who lived on the coast of the sea, he exacted tribute in the shape of various gems and jewels,

28. Sandal-wood, ales, cloths, gems, pearls, blankets, gold, silver and valuable corals.

29. They (the Mlecha kings) showered upon the illustrious son of Kunti, the Pandava (Bhima), a very thick shower of wealth counted by hundreds of millions.

30. Having arrived at Indraprastha, Bhima of fearful prowess offered all those wealth to Dharmaraja (Yudhisthira).

Thus ends the thirtieth chapter, the northern conquests of Bhima, in the Digvijaya of the Sabha Parva.

CHAPTER XXXI.

(DIGVIJAYA PARVA)—*Continued.*

Vaishampayana said:—

1. O king, having been sent away with affection by Dharmaraja (Yudhisthira), with a very large army Sahadeva was marched towards the south.

2. That powerful descendant of Kuru, the lord (Sahadeva), strong in his own strength, vanquished the Surasenas at the very outset. He then subjugated the king of Matsa.

3. Having vanquished the powerful king of the Adhirajas, Dantavakra, and having made him pay tribute, the hero (Sahadeva) then replaced him on his throne.

4. He then subjugated Sukumara and the king Sumitra, and then the other Matsas, and then the Patacharas.

5. The greatly intelligent (Shahadeva) then soon conquered the country of the Nishadas and also the best of hills, called Gosringa, and the king, called Sriniman.

6. Having then conquered the country, named Navarashtra, he marched against Kuntibhoja. He (the king of Kuntibhoja) very willingly accepted the sway (of the Pandavas).

7. Then on the banks of the Sarmanvati, he met the son of the king Jamvaka who had been formerly defeated by Vasudeva for some old hostilities.

8. O descendant of Bharata, he faught a battle with Sahadeva, but he (Sahadeva) defeated him and then marched towards the south.

9. The greatly powerful hero then subjugated the Shekas and the other Shekas, and exacted tribute from them in the shape of various gems and jewels.

10—11. With them all, he then went towards the country watered by the Narmada. The mighty son of Ashwinis (Sahedeva) then vanquished in a battle the two heroic kings of Avanti, named Vinda and Anuvinda who were surrounded by a large number of soldiers. Having exacted much wealth from them, he went towards the city of Bhojakota.

12. O king, O Achyuta (unfading glory), a great battle was faught there for two days. But the son of Madri, Sahadeva, defeated the invincible Bhismaka.

13. He then defeated in battle the king of Koshala, the king of Venatatha, the Kantarakas, and the kings of the eastern Koshalas.

14—15. Having then defeated in battle, the Natakeyas and the Heramvakas, and having subjugated the Marudas, he conquered Munjagrama by force. He then vanquished the kings of the Nachinas, the Arvukas and the various other forest kings who ruled in that part of the country. The greatly powerful son of Pandu then subjugated the king Vatadhipa.

16. Having defeated in battle the Pulindas, he marched towards the south. The younger brother of Nakula (Sahadeva) then faught for a day with the king of Pandra.

17. Having vanquished him, the mighty armed (hero) went (further) towards the south. He then came to the world-renowned caves of Kiskindhya.

18. Here faught he for seven days with the monkey kings, named Mainda and Dwivida. They too, however, did not at all feel fatigued (in the fight.)

19. Those two illustrious monkey-kings (were much) pleased with Sahadeva, and they thus joyfully spoke to him these affectionate words.

20. "O best of the Pandavas, go (back) on receiving wealth from us. Let the work of the intelligent Dharmaraja be accomplished without any hinderance."

21. Thereupon, having received wealth, that best of men, (Sahadeva), marched towards the city of Mahesmati. He faught there a battle with king Nila.

22. The battle between that chastiser of foes, the powerful Pandava, Sahadeva, and the king (Nila) was very fearful.

23. It destroyed many soldiers, and it endangered the life (of the hero Sahadeva), for the lord, the carrier of sacrificial libation (Fire), was helping him (the king Nila).

24. The cars, horses, elephants, and the well-armoured men of Sahadeva's army all appeared as if they were on fire.

25. Seeing this, that descendant of Kuru was filled with great anxiety. O Janmejaya, seeing this, the hero could not resolve upon what he should do.

Janamejaya said:—

26. O exalted one, O Brahmana, why was it that the deity Agni became hostile in battle to Sahadeva who was fighting for the accomplishment of a sacrifice?

Vaishampayana said:—

27. It is heard that Agni, living in the city of Mahesmati, was formerly taken for an adulterer.

28. The daughter of the king Nila was exceedingly handsome. She always used to stay near her father's *Agnihotra* (sacred fire) to stir it up.

29. Being fanned as much as was possible, the fire did not blaze up, till it was not blown by the breaths of the sweet lips of that girl.

30. It was said in the king Nila's palace and in the houses of all (men) that the illustrious Agni wanted to marry that beautiful maiden; and he was (in fact) accepted by her.

31. One day when he (Agni), assuming the form of a Brahmana, was enjoying at pleasure in the company of that handsome girl, he was discovered by the king. The virtuous monarch then ordered the Brahmana to be punished according to law.

32. Thereupon the illustrious carrier of sacrificial libations (Agni) blazed up in wrath. Seeing this, the king was filled with astonishment, and he bent his head to the ground.

33. After sometime, bending his head low, the king bestowed his that daughter on Agni who was in the disguise of a Brahmana.

34. The illustrious Vivavashu (Agni) accepted that fair-browed daughter of the king Nila, and he bestowed on the king his favours.

35. The illustrious gratifier of all purposes (Agni) also asked the king to solicit a boon from him. The king asked the boon by which he with his troops while engaged in battle might never be struck with panic.

36. O king, from that day he, who out of ignorance of this, desires to subjugate the city of the king (Nila), is consumed by fire.

37—38. O perpetuator of the Kuru race, from that day the girls of the city of Mahesmati became rather unacceptable to others (as wives). Agni by his boon granted them sexual liberty. The women of that city, being not confined to a particular husband, always roamed as *Sairini* at will.

39. O best of the Bharata race, O great king, from that day all the kings avoid this city for the fear of fire.

40. O king, the virtuous-minded Sahadeva also, seeing his troops afflicted with fear and encircled with flames, stood motionless as a mountain. Touching water and purifying himself, he thus spoke to Pavaka (fire).

Sahadeva said:—

41. O Pavaka, O Krishnabartana (having smoke for marking your track), I bow to you. You are the mouth of the celestials; you are the sacrifice itself.

42. You are called *Pavaka*, because you sanctify every thing; you are called *Havyavahana*, because you carry the sacrificial libation of *Ghee*. The Vedas have all sprung from you, and therefore, you are called *Jatavedas*.

43. You are Suresha (chief of the celestials), you are Chitravanu, Avala, Sargadarsparsi, Vivavasu, Hutasa, Jalana, Sikhi,

44. Vaishwanara, Pingesa, Plavanga and Bhuitagas. You are the origin of Kumara (Kartikeya). O exalted one, you are called Rudragarva and Hiranyaksit.

45. O Agni, let yourself grant me energy and let Vayu grant me life. Let earth grant me nourishment and strength, and let water grant me prosperity.

46. O the first cause of waters. O great purity, O the origin of the Vedas, O the chief of the celestials, O the mouth of the celestials, purify me by your truth.

47. The Rishis, the Brahmanas, the celestials and the Asuras every day pour *Ghee* in the sacrifice according to the ordinance. Let the rays of truth emanate from you as you exhibit yourself in sacrifices. Purify me,

48. O smoke-bannered deity, O possessor of flames, O deity born of Vayu, O god who is present in all creatures. Purify me by your rays of truth.

49. O exalted one, having cheerfully cleansed myself, I do pray to you. O Agni, grant me now contentment and prosperity, knowledge and gladness.

Vaishampayana said:—

50. He, who will pour *Ghee* into Agni reciting these *Mantras*, will be ever blessed with prosperity. Having his souls under his complete control, he will be cleansed of all his sins.

Sahadeva said:—

51. O carrier of sacrificial libation (Agni), you should not put obstacle to a sacrifice.

Vaishampayana said:—

Having said this, the son of Madri (Sahadeva) spread some *Kusa* grass on the ground.

52. O descendant of Bharata, that best of men in expectation of the approaching fire then sat himself down in front of his terrified and anxious troops.

53. Like the ocean that never pass beyond its shore, Agni did not pass over him (Sahadeva). Agni quietly came to him, and he thus spoke to that descendant of the Kuru,

54. Sahadeva, that god among men, these words of assurance. "O descendant of Kuru, rise up, rise up. I was only trying you.

55. I know all your purposes as well as those of the son of Dharma (Yudhisthira). O best of the Bharata race, this city will be protected by me,

56. So long as there will be a scion in the king Nila's dynasty. O son of Pandu, I shall, however, accomplish the desire of your heart."

57. O best of the Bharata race, the son of Madri rose up with a cheerful heart and bowing down his head with joined hands, he worshipped Pavaka, (Agni).

58—59. On the disappearance of Pavaka, king Nila came there, and at the command of that deity (Agni), the king worshipped with due rites that best of men and that master in war, Sahadeva. He accepted his worship and made him pay tribute.

60. Thereupon the victorious son of Madri went further towards the south. Having subjugated the immeasurably effulgent Tripura,

61. The mighty-armed (hero) soon vanquished and subjugated the Paurava king; and he then with great deal of effort subjugated the preceptor of Kausika, Akriti.

62—63. The mighty-armed (hero) then subjugated the king of Surashtra. He sent an ambassador to king Rukmin of Bhismaka in the territories of Bhojakota, who, rich in wealth and intelligence, was the friend of Indra.

64. O great king, remembering his friendship with Vasudeva (Krishna), that king with his son cheerfully accepted their (the Pandavas') sway.

65. Taking many jewels and much wealth from him (Rukmin), that master of war (Sahadeva) then subjugated Suparaka and Talakata.

66. The greatly powerful (hero) then brought under his sway the exceedingly energetic Dandaka. Then he subjugated many kings born of the Mlecha race and living in the islands in the sea;

67. Then the Nishadas, the cannibals, the Karnapravanas, those tribes called Kalamukhas who were a cross race between the men and Rakshashas,

68. The whole of the Cole mountains, also Suraviratna, the island called Copper Island and the mountain called Ramaka.

69. Having brought under subjection, king Timingila, the illustrious warrior subjugated a wild tribe, named the Kerakas who were men with one leg.

70. The son of Pandu also subjugated the city of Sanjayanti and the country of the Pashandas and Karanatakas by means of his messengers alone; and he made them all pay tribute to him.

71. The hero also subjugated and exacted tribute from the Pandyas, the Dravidas, the Udrakeralas, the Andhas, the Talavanas, the Kalinger, and the Ushtrakarnikas.

72. He brought under his away the charming city of Atavi and also the city of the Yavanas by sending messengers and by exacting tribute.

73—74. O king of kings, that slayer of foes, the virtuous and intelligent son of Madri (Sahadeva), having (at last) arrived at the sea coast, sent ambassadors to the illustrious Vivisana, the grandson of Pulastya. He also cheerfully accepted his sway.

75. He (Vivisana) sent to him (Sahadeva) various kinds of jewels and gems, sandal and aloe-woods, many celestial ornaments,

76. Many costly apparels and many valuable pearls. Thereupon the intelligent Sahadeva returned to his kingdom.

77. Having vanquished by war and by conciliation many kings and having also made them pay tribute to him, that chastiser of foes returned (to his own city.)

78. O king, O Janamejaya, that best of the Bharata race (Sahadeva) presented all that wealth to Dharmaraja (Yudhisthira) and regarded himself crowned with success; and he became very happy.

Thus ends the thirty first chapter, the conquests of Sahadeva, in the Digvijaya of the Sabha Parva.

CHAPTER XXXII.

(DIGVIJAYA PARVA)—*Continued.*

Vaishampayana said:—

1. I shall now describe to you the conquests of Nakula and how that lord conquered the countries once subjugated by Vasudeva (Krishna).

2. The intelligent (Nakula), surrounded by a large army, started from the Khandavaprastha and marched towards the west.

3. The earth trembled with the shouts and the leonine roars of the warriors and the rattle of the chariot wheels.

4. He first attacked the hilly countries called Rahitaka which was dear to Kartikeya, and which was delightful, prosperous, and full of kine and every kind of wealth.

5—6. The battle between him and the heroic Mattamayarakas was a great one. The greatly effulgent (hero) then conquered the desert country and then the country, called Sairishaka which was full of wealth and paddy, then also that country, called Mahetta. A great battle was then faught with the rayal sage, Akrosa.

7—9. Having subjugated the Dasarnas, the Sivis, the Trigartas, the Ambashtas, the Malavas, the five tribes of Karpatawas the twice-born tribes called Madhyamukeyas and Vatadhanas, the son of Pandu (Nakula) marched onwards. Then turning back, that best of men (Nakula) subjugated all the tribes named Utsavasanketas, the greatly powerful Gramaneyas living on the sea coast,

10. The Sudras, the Abhiras living on the banks of the Saraswati, and all those tribes that lived on fishing and those that lived on the mountains.

11—12. The whole country, called after the five rivers, the mountains called Aurga, the country called Uttarayohtra, the city of Devyakuta and the tribe called Darapala, the Rumathas, the Harahunas, and the various other kings of the west were all subjugated by the greatly effulgent hero.

13. O descendant of Bharata, having brought them all under his sway, the Pandava Nakula then sent messengers to Vasudeva (Krishna)

14. He (Krishna) with all the Yadavas accepted the sway (of the Pandavas). He then went to Sakala, the city of the Madras.

15. The hero made his uncle Salya to accept cheerfully their (the Pandava's) sway. O king, deserving as he was of his uncle's hospitality and entertainment, he was well entertained by him.

16. The well-skilled hero in war, (Sahadeva), taking a large amount of wealth and gems and jewels, marched onwards. He then subjugated the greatly fearful Mlechas living in the ocean,

17. Also the barbarians called Pahhavas, the Kiratas, the Yavanas and the Sakas. Having thus subjugated and exacted tribute from all the kings,

18. That best of the Kuru race, Nakula of great resources, then returned (to Indraprastha). So great was the treasure that he brought that ten thousand camels carried the treasure of that illustrious prince.

19. O great king, having arrived at Indraprastha, the hero offered all the wealth to Yudhisthira.

20. O best of the Bharata race, thus did Nakula conquer the west, presided over by Varuna,—the countries that had been once before conquered by Vasudeva (Krishna).

Thus ends the thirty second chapter, the conquests of Nakula, in the Digvijaya of the Sabha Parva.

CHAPTER XXXIII.

(RAJSUYIKA PARVA.)

Vaishampayana said:—

1. Protected by Dharmaraja (Yudhisthira) and supported by Truth, and also all their enemies being kept in check, all subjects (of the Pandava king) were always engaged in their respective business.

2. In consequence of the equitable taxation and the virtuous and the just rule of the king, the clouds poured as much rain as desired, and the country became properous.

3. As the result of the king's (virtuous) acts every thing of the kingdom,—specially the breeding of cattle, agriculture and trade,—greatly flourished.

4. O king, even cheats and thieves, nay even the king's favourites, were never heard to speak lies amongst themselves.

5. During the reign of Yudhisthira, who was ever devoted to virtue, there were no draughts, or floods, or plagues, or fires, or premature deaths.

6. The (other) kings used to come to him only for agreeable services, or for paying their respects to him, or for offering to him tribute that did not (any way) impoverish them. They never used to come for any other purpose (such as conquests).

7. The large treasury of the king became so much filled with the hoards of wealth virtuously obtained that it could not be emptied even in one hundred years.

8. Having ascertained the state of his treasury and the extent of his possessions, the son of Kunti (Yudhisthira) set his heart upon performing the (Rajshuya) sacrifice.

9. His friends and relatives all separately and jointly said, "O lord, the time for the sacrifice has come. Let it be now performed without delay."

10—11. When they were thus talking, there came that omniscient and ancient

one, that soul of the Vedas, that invincible one as described by the learned, that foremost of all lasting existences in the universe, that origin of all things, that receptacle in which every thing is destroyed, that slayer of Keshi, Hari (Krishna).

12—14. Having appointed Vasudeva to the command of the army and having brought with him for Dharmaraja (Yudhisthira) a large amount of wealth, the bulwark of all the Vrishnis, the dispeller of all fears in danger, the grinder of all foes, that best of men, Madhava, entered the excellent city (Indraprastha), surrounded with a large army and filling the atmosphere with the rattle of his chariot's wheels. The inexhaustible ocean of gems, that the Pandavas possessed,

15. Was brought to a full limit by the wealth that he (Krishna) brought, and thus all their (the Pandava's) griefs were removed. By the arrival of Krishna, the capital of the Bharata race was gladdened like a sunless region by the sun, or a region of still air by gentle breeze.

16. Coming to him with joy and receiving him with all due respect, Yudhisthira asked him his welfare. When he (Krishna) was comfortably seated,

17. That best of men (Yudhisthira) with the Ritwiks, Dhaumya and Dwaipayana being at their head, and also with Bhima, Aryuna and the twins (Nakula and Sahadeva) thus spoke to Krishna.

Yudhisthira said :—

18. O Krishna, it is for you that the whole earth has come under my sway. O descendant of the Vrishni race, it is through your favour that this vast wealth has been earned by me.

19. O Madhava, O son of Devaki, I desire to devote all this wealth to the Brahmanas and to the carrier of sacrificial libations (Agni) according to the ordinance.

20. O prince of the Dasarha race, O mighty-armed hero, you should grant me permission to celebrate the Rajshuya sacrifice along with you and with my brothers.

21. O Govinda, O long-armed hero, O prince of the Dasarha race, install yourself in that sacrifice. If you perform the sacrifice, I shall be cleansed from sin.

22. O lord, O Krishna, grant permission to me that I may be installed in the sacrifice along with my these younger brothers, for if permitted by you, I shall be able to enjoy the fruit of that excellent sactifice.

Vaishampayana said :—

23. To him replied Krishna after extolling his many virtues.

Krishna said :—

O best of kings, you deserve the imperial dignity. Let therefore the great (Rajshuya) sacrifice be performed.

24. If you perform that sacrifice, and if you obtain its fruit, we shall all consider ourselves as crowned with success. I am always engaged in seeking your good. Perform the sacrifice you desire.

25. Appoint me in some office in that sacrifice. I shall obey all your commands.

Yudhisthira said :—

26. O Krishna, O Hrishikesh, when you have come here agreeably to my wish, my resolve is fulfilled ; success is sure to come to my work.

Vaishampayana said :—

27. Having been commanded by Krishna, the son of Pandu (Yudhisthira) with his brothers emyloyed himself to collect the necessary materials for the Rajshuya (sacrifice).

28. That chastiser of foes, the son of Pandu (Yudhisthira), commanded that foremost of all warriors, Sahadeva, and also all his ministers, saying,

29—30. "Let men be appointed to collect without loss of time all those articles which the Brahmanas will direct as necessary for the performance of this sacrifice, and also all auspicious necessaries and things that Dhaumya may order to be collected ; (collect) each of the kind required and one after the other in due order.

31. Let Indrasena and Visoka and the charioteer of Aryuna, Puru, if,—they desire to please me,—be employed in collecting them.

32. O best of the Kuru race (Sahadeva), let them gather every article agreeable to taste and smell,—articles which may delight and attract the hearts of the Brahmanas."

33. As soon as these words were uttered by Dharmaraja Yudhisthira, that foremost of all warriors, Sahadeva, informed the king that they had been all done.

34. O king, Dwaipayana then appointed the Ritwijas, who were high-souled, and who were like the Vedas in their personified forms.

35. The son of Satyavati (Vyasa) himself became the *Brahma* in that sacrifice, that best of the Dhananjaya race, Sosama, became the chaunter of the Sama Veda.

36. The Brahma-knowing Jajnavalka became the *Adhvaryu*, the son of Vasu, Paila, with Dhaumya, became the *Hotas*.

37. O best of the Bharata race, the disciples and the sons of these men, all well-acquainted with the Vedas, became *Hotragas*.

38. Having uttered benedictions, and having recited the objects of the sacrifice, all of them worshipped the large (sacrificial) ground according to the ordinance.

39. Commanded by the Brahmanas, the builders and the artificers erected there many houses that were spacious and that were well perfumed like the temples of gods.

40. Thereupon that best of kings, and that best of men, the king (Yudhisthira) immediately commanded his minister Sahadeva saying,

41. "Despatch soon (some) swift messengers to invite all." Having heard the royal command, he (Sahadeva) soon sent messengers saying, "Invite all the Brahmanas of the kingdom, all the owners of land (Kshatryas),

42. All the Vaisyas, and all the respectable Sudras. Bring them all here (in this sacrifice)"

43. At the command of the Pandavas, those swift messengers invited every one without any loss of time; and they brought with them many persons both friends and strangers.

44. O descendant of Bharata, at the proper time the Brahmanas installed the son of Kunti, Yudhisthira, in the sacrifice.

45. When the virtuous Dharmaraja Yudhisthira was installed in the sacrifice, he went to the sacrificial ground, surrounded by thousands of Brahmanas,

46. And accompanied by his brothers, relatives, friends and ministers, and also by many best of men among the Kshatryas who had assembled from various countries,

47—48. And also by many councillors. Many Brahmanas, learned in all the branches of knowledge and well versed in the Vedas and the Vedangas, began to assemble there from various directions. At the command of the Dharmaraja, habitations were erected for them,

49. And their attendants, separately for each by thousands of artizans who were endued with all qualifications. they were filled with much food and many clothes.

50. O king, having been duly worshipped by the king, Brahmanas continued to live there, passing their time in conversation on various topics and seeing the performance of actors and dancers,

51. The noise of these illustrious Brahmanas eating and talking cheerfully was continuously heard.

52. "Give, Give", "Eat, Eat," were the words that were continuously and every day heard there.

53. O descendant of Bharata, Dharmaraja separately gave to each of those Brahmanas thousands of kine, beds, golden coins and damsels.

54. Thus like the sacrifice formerly performed by Sakra (Indra) in heaven, began the sacrifice of that matchless hero, the illustrious Pandava (Yudhist hira), on earth.

55—56. Then that best of men, the king Yudhisthira, sent the Pandava Nakula to Hastinapur to Bring Bhisma, Drona, Dhritarastra, Vidura, Kripa, and all those cousins who were attached to him.

Thus ends the thirty third chapter, the ins'allation in the Rajshnya, in the Rajshuyika of the Sabha Parva.

CHAPTER XXXIV.

(RAJSHUYIKA PARVA)—*Continued.*

Vaishampayana said:—

1. Having gone to Hastinapur the ever-victorious son of Pandu Nakula. at their head, invited Bhisma and Dhritarastra.

2. Having (thus) been invited by due ceremonies, the elders of the Kuru race, with the preceptor at their head and with Brahmanas walking in front came joyfully to sacrifice.

3—4. O best of the Bharata race, O descendant of Bharata, having heard of the sacrifice of king Yudhisthira, and wishing to see theson of Pandu Dharmaraja (Yudhisthira) and his *Sabha*, hundreds of other Yagma-knowing Kshatryas joyfully came there from various countries,

5. They brought with them various costly gems and jewels. The high-minded Bhisma, Dhritarastra and Vidura,

6. All the (Kuru) brothers with Duryodhana at their head, the king of Gandhara Suvala, the greatly strong Sakuni,

7. Achala, Vrishaka, that best of all car-warriors, Karna, the greatly powerful Salya, the exceedingly strong Valhika,

8. Somadatta, Bhimi of the Kuru race, Bhurisrava, Sala, Ashwathama, Kripa, Drona, the king of Sindhu, Joyadratha,

9. Jagmasena with his sons, that lord of the earth Salva, thatlgreat car-warrior, Bhagadatta, the king of Pragjotisha,

10. [illegible] all the Mlechas living in the marshy regions along the sea coast, many mountain kings, king Vrihadvala,

11. The king of the Paundras, Vasudeva, the kings of Banga and Kalinga, Akarsa, Kuntala, the kings of the Malavas and the Andhakas,

12. And of the Dravidas and the Singahalas, the king of Kasmir, the greatly effulgent king Kuntibhoja, the king Gouravahana,

13. Valhika, and many other heroic kings, Birata with his two sons, the greatly powerful Mavilla,

14—15. Various other kings and potentates ruling over various countries, the greatly effulgent and invincible in battle king Sisupala with his son,—O descendant of Bharata, (all these kings) came to the sacrifice of the Pandava. Rama, Aniruddha Kanaka, Sarana.

16. Gada, Pradyumna, Samva, the greatly energetic Charudesna, Ulmukha, Nishatha, the brave Angavaha,

17. And numerous other Vrishnis,—all great car-warriors,—came (to that sacrifice). These and many other kings of the middle country

18. Came to that great Rajshuya sacrifice of the son of Pandu. At the command of Dharmaraja (Yudhisthira), houses were assigned to them all.

19. O king (these houses) were full of various kinds of eatables; they were adorned with tanks and tall trees. There in those houses the son of Dharma (Yudhisthira) worshipped all those illustrious (monarchs).

20. Having been duly worshipped by the king, they retired to the houses assigned to them. Those houses were like the cliffs of Kailasha, they were delightful and adorned with every kind of furniture.

21. They were enclosed on all sides with well-built, high and white-washed walls. Their windows were covered with net works of gold and their interior was adorned with strings of pearls.

22. Their stairs were easy of ascent, and their floors were all covered with costly carpets. They were all adorned with garlands of flowers and perfumed with excellent aloes.

23. Being white as the snow or the moon, they looked exceedingly beautiful even from the distance of a *Yoyana*. Their doors were all uniformly made, and they were wide enough to admit a crowd of persons (all at once).

24—25. Made of many metals, they looked like the peaks of the Himalayas. After resting for a while (in these mansions) all those kings saw the great Dakshina-giving Dharmaraja Yudhisthira, surrounded by numerous *Sadashyas*. O king, the sacrificial ground, crowded with kings, Brahmanas and great Rishis, looked as beautiful as heaven crowded with the celestials.

Thus ends the thirty fourth chapter, the arrival of the invited guests, in the Rajshuyika of the Sabha Parva.

CHAPTER XXXV.

(RAJASHUYIKA PARVA)—*Continued.*

Vaishampayana said:—

1. O king, having approached and worshipped his grandfather (Bhisma) and his preceptor (Drona), Yudhisthira thus spoke to

2. Bhisma, Drona, Kripa, the son of Drona (Ashwathama), Duryodhana and Vivansati. "Be all of you gracious to me in my this sacrifice.

3. All this my great wealth is yours. Consult you all with one another, and guide me as you desire."

4. Having thus spoken to all, the eldest of the Pandavas (Yudhisthira), who had been already installed in the sacrifice, appointed every one of them in suitable offices.

5. He appointed Dushasana to superintend the department of food and other enjoyable articles. Ashwathama was solicited to look after the Brahmanas.

6. Sanjaya was appointed to return worship to all (invited kings). The high-minded Bhisma and Drona were employed to see what was done and what was left undone.

7. The king (Yudhisthira) appointed Kripa to look after the diamonds, the gold, the pearls and the gems, and he was also appointed to distribute Dakshinas (gifts) to the Brahmanas.

8. Thus other best of men were all appointed in various other offices. Having been brought there by Nakula, Valhika, Dhritarastra, Somadatta, and Jayadratha enjoyed there as the lords (of the sacrifice).

9. Khattwa (Vidura), learned in all the precepts of virtue, became the master of exchequer. Duryodhana became the receiver of tributes brought by the kings.

10. Krishna, the centre of all men, with the desire of gaining the excellent fruit, himself willingly took the task of washing the feet of the Brahmanas.

11. Wishing to see that *Sabha* and also Dharmaraja Yudhisthira, no one came there with less tribute than one thousand (in kind, number or quantity).

12—15. All (the assembled kings) honoured Dharmaraja with large presents of jewels. Every one of those kings proudly said, "Let the Kuru king complete his sacrifice with the gems and wealth that I present to him, (without taking any presents from any other king)." O king, the sacrificial ground of the illustrious son of Kunti, crowded with guards and warriors, with the cars of the celestials and with the kings, all possessing beauty and wealth, looked extremely handsome with the numerous palaces, so built as to last for ever, and so high that their tops touched the car of the celestials who came to see that sacrifice, with the dwellings of the Brahmanas, and the mansions that were built for the kings which resembled the cars of the celestiasl, and adorned with gems and filled with every kind of wealth.

16. Yudhisthira, as if vying with the deity Varuna himself in wealth, commenced the (Rajshuya) sacrifice which was distinguished by large Dhakshinas to Brahmanas and enblazoned with the six fires.

17. The king gratified every body with presents of great value and with every object that one could desire, with abundance of rice and of every kind of food, and also with a large quantity of jewels brought as tribute. Every one of that vast concourse of people was fed to his fill.

18. The celestials were gratified in that sacrifice by the *Ida*, *Ghee*, *Homa* and libations poured by the great Rishis, learned in *Mantras* and pronunciations.

19. Like the celestials, the Brahmanas were also gratified with the sacrificial gifts, food and great wealth. Men of all the orders were gratified and were filled with joy.

Thus ends thirty-fifth chapter, the commencement of the sacrifice in the Rajshuyika of the Sabha Parva.

CHAPTER XXXVI.

(ARGHYASHARANA PARVA).

Vaishampayana said:—

1. On the last day of the sacrifice when the king (Yudhisthira) was to be sprinkled over with sacred water, the great Brahmana Rishis with (all) the monarchs (present there) entered the inner enclosure (of the sacrificial ground).

2—3. Those illustrious and *Mantra*-knowng Rishis, with Narada at their head and with the royal sages seated at their ease looked like the celestials seated in the mansion of Brahma in the company of the celestial Rishis. Those Rishis of immeasurable energy, having then obtained leisure, started various topics of conversation.

4. "This is so," "This is not so," "This is even so," "This cannot be otherwise,"—thus did many of them engage in arguments with one another.

5. Some amongst the disputants made the weaker arguments to appear stronger, and the stronger ones the weaker by their arguments based on *Shastras*.

6. Some greatly intelligent disputants fell upon the position urged by others as hawks dart at meat thrown into the air.

7. Some amongst them, learned in the interpretations of *Shastras*, and some others of rigid vows, well acquainted with every commentary and gloss, engaged themselves in pleasant conversations.

8. That (sacrificial) platform, crowded with the celestials, Brahmanas and the great Rishis,—all endued with the Vedas,—looked as beautiful as the sky studded with the stars.

9. O king, there was no Sudra or any man without vows near the inner (sacrificial) platform of Yudhisthira's palace.

10. Seeing the prosperity of the prosperous and intelligent Dharmaraja, which was the result of that sacrifice, Narada became exceedingly happy.

11. O ruler of men, seeing the assemblage of all Kshatryas (in that sacrifice), the Rishi Narada became thoughtful.

12. O best of men, he recollected the words he had heard in the abode of Brahma regarding the *Angsavatarana*, (incarnations of portions of every deity.)

13. O descendant of Kuru, knowing that assembly was an assembly of the celestials, Narada thought in his mind the lotus-eyed Hari.

14—15. He knew that the creator of every object, the exalted god of all gods, Narayana,—who had formerly commanded the celestials saying, "Take your births on earth and kill one another and then come back to heaven,"—that chastiser of all the enemies of the celestials, that subjugator of all hostile towns, had taken his birth in the Kshatrya order to fulfil his own purpose.

16. The illustrious lord of the universe, Sambhu, Narayana, having thus commanded all the celestials, had taken his birth in the race of Yadu.

17. Having been born in the Andhaka Vrishni race on earth, that foremost of all perpetuator of races was graced with great good fortune and was shinning like the moon among the stars.

18. He whose prowess of arms was adored by the celestials with Indra,—that Hari, that chastiser of foes,—was then living in the world of men in a human form.

19. "Oh! what could be greater wonder than that the self-create himself will take away (from earth) all these Kshatryas endued with great strength.

20. Thus reflected the omniscient Narada who knew that Hari, Narayana, (Krishna) was no other than the Supreme Being, whom every body worships with sacrifices.

21. That foremost of all men, learned in the precepts of virtue, that greatly intelligent man (Narada), (thinking of all this,) sat in the sacrifice of the intelligent Dharmaraja (Yudhisthira) with feelings of awe.

22. O king, Bhisma then thus spoke to Dharmaraja Yudhisthira, "O descendant of Bharata, now offer *Arghyas* to the kings as each deserves."

23—24. O Yudhisthira, hear,—the preceptor, the sacrificial priest, the relative, the *Snataka*, the friend and the king,—these are the six (classes of persons) who deserve to get the *Arghya*. The wise men have said that when any of these live with one for a full one year, he deservs to be worshipped with the presentation of *Arghya*. These kings have been staying with us for a very long time,

25. Therefere, O king, bring *Arghya* for each of them; and let the *Arghya* be first presented to him who is the foremost of all of them.

Yudhisthira said:—

26. O descendant of Kuru, O grandsire, whom do you consider to be the foremost of these (men present here), and to whom should the *Arghya* be presented first. Tell me this.

Vaishampayana said:

27. O Descendant of Bharata, the son of Santanu, Bhisma, settled it by his great intelligence that Krishna was the foremost of all on earth.

Bhisma said:—

28. As sun shines among all luminous objects, so shines this (Krishna) among all (these kings and potentates) by his egfulgence, strength and prowess.

29. This sacrificial ground is illuminated and gladdened by Krishna like a sunless region by the sun and a airless region by the air.

Vaishampayana said:—

30. Then commanded by Bhisma, the powerful Sahadeva proceeded to present in due form the excellent *Arghya* to the prince of the Vrishni race, (Krishna).

31. Krishna also (agreed to) accept that worship according to the forms of the ordinance. But Sishupala could not bear that worship (proposed to be) offered to Vasudeva (Krishna.)

32. The greatly powerful Chedi-king (Sishupala), after reproving Bhisma and Dharmaraja (Yudhisthira) in the presence of that assambly, began to censure Vasudeva (Krishna).

Thus ends the thirty sixth chapter, the Arghya-presentation to Krishna, in the Arghyaharana of the Sabha Parva.

CHAPTER XXXVII.

(ARGHYAHARANA PARVA)—*Contd.*

Sishupala said:—

1. O descendant of Kuru, when so many illustrious kings are present here, this man of the Vrishni race does not deserve a royal worship like a king.

2. Your this conduct in wilfuly making this lotus-eyed hero worshipped by the Pandavas is not worthy of the illustrious Pandavas.

3. O sons of Pandu, you are children; you do not know what Dharma is, for it (the ways of Dharma) is very subtle. This son of the river (Bhisma) has but little knowledge, and therefore he has transgressed the *Smriti* (rules of morality).

4. O Bhisma, if a man like you, possessing virtue and morality, acts from motives of pleasing others, he (surely) becomes worthy of censure among all the honest and wise men.

5. How does this man of the Dasarha race, who is not a king, deserve to be worshipped among these kings that you have worshipped him?

6. O foremost man of the Puru race, if you consider him to be the eldest,—why, here is Vasudeva. How can his son be worshipped before him?

7. If you consider him your well-wisher and supporter, why,— when Drupada is here, how can he get the (first) worship?

8. O descendant of Kuru, if you consider Krishna your preceptor,—when Drona is here, how have you worshipped the Vrishni prince?

9. O descendant of Kuru, if you consider Krishna as the *Ritwija*, when old Dwaipayana is here, how have you worshipped Krishna?

10. O king, when that best of men, the son of Santanu, old Bhisma, who can die only at his will, is here, why have you worshipped Krishna?

11. O king, O descendant of Kuru, when the hero Ashwathama who is learned in every branch of knowledge is here, why has Krishna been worshipped by you?

12. When that best of men, that king of kings, Duryodhana, and also that preceptor of the Kuru race, Kripa, are present here, why Krishna has been worshipped?

13. Passing over the preceptor of the Kimpurashas, he (Krishna) has been worshipped by you. When the invincible Bhismaka, auspicious marked king of Paundrya,

14. That best of kings, Rukmi, and Ekalavya, and the king of the Madras, Salya, are present, why Krishna has been worshipped?

15—16. O descendant of Bharata, this greatly powerful hero whose prowess is the pride amongst all kings, who is the favourite disciple of the son of the Brahmana Jamadagni, the hero who defeated all the kings by his prowess alone, that Karna being present here, passing over him, why Krishna has been worshipped?

17. O best of the Puru race, the slayer of Madhu (Krishna) is neither a sacrificial priest, nor a preceptor, nor a king, why have you worshipped Krishna with the motive of pleasing others?

18. O descendant of Bharata, if it was your intention to offer the first worship to the slayer of Madhu, why were these kings brought here to be insulted?

19. We have not paid tribute to the illustrious son of Kunti out of fear or temptation (the desire of gain) or conciliation;

20. We have paid him tribute only because he was desirous of obtaining the imperial dignity from the motive of virtue. He it is who is now insulting us.

21. What else could be your motive, except that of insult, that in the midst of this assembly of kings, you have worshipped Krishna, who does not possess the insignia of royalty, with the *Arghya*?

22. The title of "virtuous" achieved by the son of Dharma (Yudhisthira,) has been obtained without any cause. Who will offer such unworthy worship to one who has fallen from religion?

23. This wretch, born in the Vrishni race, formerly most unrighteously killed the illustrious king Jarasandha.

24. Righteousness has to-day left Yudhisthira, and his meanness only has been displayed by his offering the *Arghya* to Krishna.

25. O Janardana, if the helpless sons of Kunti are frightened, and if they have become mean for their asceticism, you ought to have enlightened them as to your claim to the first worship.

26. O Janardana, why did you accept the worship of which you are not worthy, although it was offered to you by these mean-minded princes?

27. You (surely) think much of the worship so unworthily offered to you, as a dog (joyfully) licks in solitude a quantity of *Ghee* which he has obtained.

28. O Janardana, this is no insult to the kings, but it is you whom the Kurus have insulted.

29. O slayer of Madhu, as a wife is to an impotent man and a beautiful sight to a blind man, so is this worship to you who are not a king (at all.)

30. What (sort of man) Yudhisthira is, it has been (well) seen to-day; what (sort of man) Bhisma is, it has (also) been seen; what (sort of man) Vasudeva is, it has been also seen. All these men) have been seen as they (really) are.

Vaishampayana said:—

31. Having said this, Sishupala rose from the excellent seat (on which he was seated). He then went out of the assembly accompanied by the kings.

Thus ends the thirty seventh chapter, the wrath of Sishupala, in the Arghyaharana of the Sabha Parva.

CHAPTER XXXVIII.

(ARGHYAHARANA PARVA)—*Contd.*

Vaishampayana said:—

1. Thereupon king Yudhisthira ran after Sishupala and spoke thus to him in sweet and conciliating tone.

Yudhisthira said:—

2. O lord of the earth, what you have said does not suit you, O king, it is highly sinful and needlessly cruel.

3. O king, do not insult the son of Santanu, Bhisma, by erroneously thinking that he does not know what is the great Dharma.

4. Look,—these many kings, who are all older than you, approve the worship offered to Krishna. You should also approve it.

5. O king of Chedi, the descendant of Kuru, Bhisma, knows truly and well what Krishna is. You do not know him so well as he knows.

Bhisma said:—

6. He, who does not approve of the worship offered to Krishna, who is the oldest in the universe, deserves neither soft words nor conciliation.

7. That chief of warriors in the Kshatrya race, who, having overcome a Kshatrya in battle and brought him under his power, sets him free, becomes his preceptor.

8. I do not see any king in this assembly of monarchs who has not been defeated by the prowess of this descendant of Satwata race (Krishna).

9. This mighty-armed hero of unfading glory deserve to be worshipped not only by us alone, but by all the three worlds.

10. Many best of Kshatryas have been defeated by Krishna in battle. The infinite universe is established in this Vrishni hero.

11. Therefore, we worship Krishna. Amongst the best and the oldest, we do not worship any other. You should not say so,—your understanding should not be so.

12—14. O king, I have worshipped many men who are old in knowledge. I have heard from all those wise men when they came and talked to me what are the many accomplishments of Souri (Krishna). I have heard many times narrated by the people all the acts which greatly intelligent Krishna performed since his birth. O king of Chedi, we do not worship Janardana only from caprice,

15. Or from keeping in view our relationship with him, or from expected benefits (to be received from him). He is worshipped by all the pious men on earth, and he is the source of all happiness.

16. We have offered him the first worship in consideration of his fame, his heroism and his success. There is none here, even if he is a child, whom we have not taken into our consideration (when offering the *Arghya* to Krishna.)

17. Passing over many persons who are accomplished and learned, we have thought Hari as deserving of the first worship. Amongst Brahmanas he, who is old in knowledge, amongst Kshatryas he, who is great in strength,

18. Amongst Vaisyas, he, who is rich in possessions and wealth; and amongst the Sudras he, who is old in age, deserves to be worshipped. There are two reasons for offering the worship to Govinda (Krishna);

19. He is vastly learned in the Vedas and the Vedangas, and he is also very great in prowess. Who else is there in the world of men except Keshava (Krishna) who is so distinguished?

20. Liberality, cleverness, knowledge of the Sruti (Veda), bravery, modesty, achievements, excellent intelligence, humility, beauty, firmness, contentment and prosperity, all live for ever in Achyuta (Krishna),

21. Therefore, you should approve the worship offered to one who is endued with such accomplishments, who is (our) preceptor, father, and *Guru*, and who is worthy of the *Arghya* and of the worship.

22. Hrisikesha (Krishna) is the *Ritwija*, preceptor,—worthy of being solicited to marry one's daughter,—the *Snataka*, the king and the friend. Therefore, Achyuta (Krishna) has been worshipped.

23. Krishna is the orgin of the universe, and he is that in which the universe is to dissolve. This universe of mobile and immobile creatures has sprung into existence from Krishna alone.

24. He is unmanifest primal Nature, he is the creator, he is eternal, and he is beyond all creatures. Therefore, Achyuta deserves the highest worship.

25. The intellect, the seat of sensibility, the primal elements, air, heat, water, space, earth and the four kinds of life, are all established in Krishna.

26. The sun, the moon, the stars, the planets, the chief directions and the intermediate directions are all established in Krishna.

27—28. As the *Agnihotra* is the foremost of all Vedic rites, as *Gayatri* is that of the metres, as the king is that of men, as the ocean is that of all rivers, as the moon is the foremost of all constellations, as the sun is that of luminons bodies, as the Meru is that of all mountains, as Garuda is that of all birds,

29. So is the illustrious Keshava, (Krishna) the foremost in all the worlds, including that of the celestials,—so he is as long as the upward, downward and sideway course of the universe lasts.

30. This Sishupala is a mere child. He does not know who Krishna is, and therefore everywhere and always he speaks of Krishna thus.

31. This ruler of Chedi cannot see virtue in that light in which those intelligent men who desire to acquire high merits sees it.

32. Who is there among the young or the old or among these illustrious kings who does not consider Krishna worthy of worship, or who does not worship Krishna ?

33. If Sishupala considers this worship undeserved, in this undeserved worship he should do that which is proper in this matter.

Thus ends the thirty eighth chapter, the words of Bhisma, in the Arghyaharana of the Sabha Parva.

CHAPTER XXXIV.

(ARGHYAHARANA PARVA)—*Contd.*

Vaishampayana said :—

1. Having said this, the greatly strong Bhisma stopped. Then Sahadeva gave this reply (to Shishupala) of grave import.

2. "If there is any king (present here) who cannot bear the worship offered by me to Keshava, the slayer of Keshi, and the possessor of immeasurable energy,

3. On the head of such heroes I place my foot. When I say this, let that one give me the proper reply.

4—6. Let those kings who possess intelligence approve the worship of the preceptor, the father, and the *Guru* (Krishna) who (fully) deserves the *Arghya* and the worship." When Sahadeva thus showed his foot, no one among those intelligent, wise, proud and powerful kings said anything. Thereupon, showers of flowers fell upon the head of Sahadeva.

7. An invisible voice said, "Excellent, Excellent!" Clad in a black deer skin, the speaker of both the past and the future,

8. The dispeller of all doubts, Narada, learned in (the mysteries) of all the world, then said in the midst of innumerable creatures these words of the clearest import.

9. "Those men, who will not worship the lotus-eyed Krishna, should be considered as dead though living. He should never be talked to."

Vaishampayana said:—

10 Having worshipped those that deserved worship, then that god among men, Sahadeva, well-acquainted with the difference between a Brahmana and a Kshatrya, completed the ceremony.

11. When Krishna received the first worship, that slayer of foes, Sunitha (Sishupala), with eyes red as copper in anger, thus addressed the kings (present there).

12. "When I am here to be the generalissimo, what are you thinking now? In battle array let us stand against the assembled Vrishnis and the Pandavas."

13. Having thus stirred up the kings, that best of the Chedis (Sishupala) began to consult with them how to obstruct the completion of the sacrifice.

14. The invited kings, who had come to the sacrifice, all with Sunitha (Sishupala) at their head, looked angry, and their faces became pale.

16. They all said, "We must act in such a way as the final sacrificial rites to be performed by Yudhisthira and this worship of Krishna may not be supposed to have our acquiescance."

16. Having been impelled by a belief in their great power and confidence, and having been also deprived of all sense by anger, all the kings began to talk in this way.

17. Though they were appeased by their friends, their faces glowed with anger, and they roared liike lions driven away from their prey.

18. Krishna understood that the undeteriorating great sea of kings with its countless waves of soldiers was making preparation for a fight.

Thus ends the thirty ninth chapter, the consultation of the kings, in the Arghyaharana of the Sabha Parva.

CHAPTER XL.

(SISHUPALA BADHA PARVA).

Vaishampayana said :—

1—3. Seeing that assembly of kings agitated by anger, as the fearful ocean is agitated by the winds at the time of the universal dissolution, Yudhisthira thus spoke to that foremost of all intelligent men, the grandsire of the Kurus, the aged Bhisma, as that slayer of foes, Purohita (Indra) of extraordinary prowess, speaks to Vrihaspati. "This vast ocean of kings have been agitated by wrath. O grandsire, tell me what should be done now.

4. O grandsire, tell me what I should do now that my sacrifice may not be obstructed and my subjects may not be injured."

5. When Dharmaraja Yudhisthira, learned in morality, said this, the grandsire of the Kurus Bhisma thus spoke to him.

6. "O best of the Kurus, do not be alarmed. Can the dog kill the lion? I have already settled some means that is both beneficial and conformable to policy.

7. As a pack of dogs bark all together at a sleeping lion, so do all these rulers of the earth.

8. O child, like the dogs at the lion, these (kings) are angrily barking before the sleeping lion of the Vrishni race (Krishna.)

9. Achyuta (Krishna) is now like a lion that is asleep. So long he does not wake up this king of the Chedis, this foremost of men, makes these monarchs look like the lions.

10. O best of kings, O child, this Sishupala possesses but little intelligence. He is desirous of taking along (with him) all these monarchs to the abode of Yama through the agency of him who is the soul of this Universe.

11. O descendant of Bharata, Krishna has been surely desirous of taking back to himself the effulgence and prowess that now lives in Sishupala.

12. O son of Kunti, O foremost of all intelligent men, the intelligence of this wicked king of the Chedis, as well as that of all these kings, have become perverse.

13. The intelligence of all men whom this best of men (Krishna) desires to take to himself become as perverse as that of this Chedi king.

14. O Yudhisthira, Madhava is the creator and destroyer of all the four kinds of beings existing in the three worlds."

15. O descendant of Bharata, having heard his words, the king of the Chedis spoke thus to Bhisma in stern and harsh words.

Thus ends the fortieth chapter, the consolation to Yudhisthira, in Sishupala Badha of the Sabha Parva.

CHAPTER XLI.

SISHUPALA BADHA PARVA.—*Continued.*

Sishupala said :—

1. Old and infamous wretch of your race, are you not ashamed to frighten all these kings by these false terrors?

2. You are the foremost of the Purus,—living as you do in the third state (celibacy), it is but fit that you should give such advice, which is so void of morality.

3. O Bhisma, when you are their leader the Purus are like a boat tied to a boat, or like a blind man following a blind man.

4. You have once again given pains to our hearts by reciting the deeds of this (Krishna), such as his killing Putana and others.

5. O Bhisma, arrogant and fool as you are, and also desirous of praising Krishna, why does not your tongue split into a hundred parts?

6. O Bhisma, how do you, superior as you are in knowledge, desire to praise the cowherd (Krishna) whose evil repute is told even by men with childish intelligence.

7. O Bhisma, if he (Krishna) has killed a vulture in his childhood, what is there to praise in that feat? What is there also in his killing of Ashwa and Breshava, both of whom were ignorant of the science of war?

8. O Bhisma, what is there wonderful if this (Krishna) threw down by a kick an inanimate piece of wood, namely a car?

9. O Bhisma, in my opinion there was nothing remarkable in this one's holding for a week the Govardhana hill which is like an ant-hill.

10. O Bhisma, "while sporting on the hills, this one ate a large quantity of food," hearing these words of yours, many have been much astonished.

11. O (Bhisma) learned in the precepts of religion, what could be more wonderful than this one's killing Kansa, by whose food he became fattend and strong.

12. O Bhisma, O wretch of the Puru race, you are ignorant of the precepts of religion. You have not heard from the pious men what I would now tell you.

13—14. The pious men always instruct good men not to use weapons against women, kine, Brahmanas and the men whose food has been partaken, and also those whose shelter has been enjoyed. O Bhisma, it appears all this teaching has been thrown away on you.

15. O wretch of the Puru race, wishing to praise Keshava (Krishna), you describe him before me as great and superior in knowledge and age, as if I know nothing.

16. O Bhisma, if at your word one who has killed women and kine be worshipped, what then is to become of this teaching? O Bhisma, how can he deserve praise who is such?

17. "This one is the foremost of all wise men," and "This one is the lord of the universe," hearing these words of yours,

Janarda. [illegible] it they are all true. [illegible] false.

18. The verses that a chaunter chaunts, though he chaunts them often, would produce no impression on him. Every creature acts according to his own disposition like the bird *Bhulinga*.

19—20. There is not the least doubt that your disposition is very mean. It appears the Pandavas also who consider Krishna as deserving of worship and who have you for their leader are of sinful dispositions. Though you possess the knowledge of virtue, yet you have fallen from the path of virtue,

21. O Bhisma, who will so act as you have from the motives of virtue, knowing himself to be virtuous and superior in knowledge?

22—23. O Bhisma, if you know Dharma, if your mind is guided by wisdom, why was that virtuous maiden Amba, who desired to have another for her husband, was forcibly carried away by you? Your brother Vichitravirya who followed the path of the pious men,

24. Knowing her state of mind, did not marry her, though she was brought by you. Proud as you are of your virtue, in your very sight sons were begotten by another on the widow of your brother according to the ways of the pious.

25. O Bhisma, where is your virtue? Your Bramhacharja is in vain. Your celebacy is no doubt the result of your ignorance or impotence.

26. O (Bhisma), leaned in Dharma, I do not see your prosperity. You who thus preach morality does not seem to have ever waited upon the old.

27. Worship, gift, study, large-Dakshina giving sacrifices,—these all are not equal to one sixteenth part of that merit which is obtained by the possession of a son.

28. O Bhisma, the merit that is obtained by observing many vows and fasts surely goes all in vain if one is childless.

29. You are childless,—you are old,—you are an expounder of false morality. Like the swan in the story, you shall now be killed by your own relatives.

30. O Bhisma, the learned men have said this (story) of old. I shall presently narrate it in full in your hearing.

31. In the days of yore there lived an old swan on the coast of the sea. He always spoke of morality and used to instruct all the birds, but his conduct was otherwise.

32. O [illegible] virtue and forego sin",—these were the words that the truthful (birds) heard him say.

33. O Bhisma, it has been heard by us that oviparous creatures, (all) dwelling in the sea, brought him food for the sake of virtue.

34. O Bhisma, all those birds left their eggs with him, ranged and dived in the waters of the sea. But that sinful wretch ate them (eggs) all.

35. That swan, always attentive to his own purpose, ate the eggs foolishly trusted to him. Some time after seeing the eggs decreased in number, another greatly intelligent bird suspected him, and one day he saw him (eat those eggs)

36. Having witnessed the sinful act of the swan, that bird spoke of it to all the other birds in great sorrow.

37. O excellent Puru, then all those birds, witnessing with their own eyes the act of the (old), swan, came to him, and they then killed that wretch of false conduct.

38. O Bhisma, your conduct is like that of the old swan. These kings might kill you in anger as the birds killed the old swan.

39. O Bhisma, the Purana-knowing men mention a proverb as regards this occurance. O descendant of Bharata, I shall repeat it to you in detail.

40. It is this:—"O bird, though your heart is affected, yet you preach. But your this sinful act of eating the eggs transgresses all your speeches."

Thus ends the forty-first chapter, the words of Sisupala, in the Sishupala Badha of the Sabha Parva.

CHAPTER XLII.

(SISHUPALA BADHA)—*Continued.*

Sishupala said:—

1. The greatly powerful king Jarasandha, who did not desire to fight with Krishna, saying that he was but a "servant," was (surely) worthy of my greatest esteem.

2. Who will consider praiseworthy the act of killing Jarasandha which was done by Keshava (Krishna), as also by Bhima and Aryuna?

3. Entering (the city) by a way which was not the (public) gate, and disguised as a Veda-knowing (Brahmana,) this Krishna saw the prowess of king Jarasandha.

4. When that illustrious king offered this wretch water to wash his feet, it was then he said from seeming motives of virtue that he was not a Brahmana.

5. O descendant of Kuru, when Bhima, Dhananjaya and Krishna were asked by Jarasandha to eat, that request was refused by this Krishna.

6. If this one (Krishna) is the lord of the universe, as this fool thinks himself to be, why does he not then consider himself a Brahmana?

7. It is greatly surprising that though you often lead the Pandavas away from the path of the pious, yet they consider you (Bhisma) to be honest.

8. O descendant of Bharata (Bhisma), there is nothing to be surprising (perhaps) in those who have got you, who is no better than a woman and who is old, to be their counsellor in all things.

Vaishampayana said :—

9. Hearing his these harsh words—harsh both in import and sound,—that foremost of all strong men, the powerful Bhimasena, became angry.

10. Under the influence of anger, his lotus-like eyes, naturally large and expanding, became still more extended, and also as red as the copper.

11. The assembled kings saw on his forehead three lines of wrinkles like the Ganges with her three currents on the three-peaked mountain.

12. When he began to grind his teeth in anger, the kings saw his face resemble like that of the Death preparing to swallow every creature at the end of the Yuga.

13. As the strong-minded (hero) was about to jump up with great impetuasity, the mighty-armed Bhisma caught him (by the hand), as if Mahadeva seized Mahasena.

14. O descendant of Bharata, Bhima's anger was soon appeased by Bhisma with various words of sound counsels.

15. That chastiser of foes could not disobey Bhisma's words, as the ocean never goes beyond its shore, though swollen with the waters of the rainy season.

16. O king, though Bhima was angry, the heroic Sishupala, depending on his own valour, did not tremble in fear.

17. Though Bhima was every moment jumping up (from his seat) with great impetuasity, yet Sishupala did not bestow a single thought on him, as a lion does not mind a small animal who leaps up in rage.

18. Seeing Bhima of terrible prowess in such great rage, the mighty king of Chedi laughingly spoke thus.

19. "O Bhisma, release him. Let all these kings see him burnt down by my prowess like an insect by fire."

20. Having heard these words of the king of the Chedis, that foremost of the Kurus, that best of all intelligent men, Bhisma thus spoke to Bhima.

Thus ends the forty second chapter, the wrath of Bhima, in the Sishupala Budha of the Sabha Parva.

CHAPTER XLIII.

(SISHUPALA BADHA PARVA)—

Continued.

Bhisma said :—

1. This Sishupala was born with three eyes and four hands in the dynasty of the kings of Chedi. As soon as he was born, he screamed and brayed like an ass.

2. His father and mother along with all their relatives were struck with fear (on seeing this fearful phenamenon). Seeing these evil omens, they resolved to abandon him.

3. But at that time an invisible voice (thus) said to the king and his wife with their ministers and priest, all of whose hearts were paralized by anxiety.

The Voice said :—

4. O king, this your son, who has been (just) born, will become fortunate and superior in strength. Therefore you have no fear from him. Cherish this child without (any) anxiety.

5. O king, he will not die. His time is not yet come. He that will kill him with weapons has also been born.

Bhisma said :—

6. Having heard these words, the mother becoming anxious by affection for her son spoke thus to the invisible being.

7. "I bow with joined hands to him tha· has uttered these words regarding my sont Let him (the invisible being), whether he is an exalted god or any other being, tell me another word.

8. I desire to hear who will be the slayer of this my son."

9—11. The invisible being then again said, "He, upon whose lap this child being taken, his extra arms will fall down on the ground like a pair of five headed snakes, and observing whom his third eye on the forehead will disappear, will be his slayer." Having heard of the child's three eyes and five arms and also of the words of the invisible being,

12. All the kings of the world came to see him. The (Chedi) king worshipped the monarchs that came as each deserved,

13—14. And gave his child upon their laps one after the other. Thus the child was placed on the laps of one thousand kings one after the other. But what was heard (from the invisible being) did not come to pass. Having heard this (about the child) at Dwaravati, the two greatly powerful heroes,

15. The Yadu princes, Sankarsana (Valadeva) and Janarddana (Krishna) went to the capital of the Chedi (king) to see their aunt, the princess of the Yadu race (the queen of the Chedi king.)

16. Saluting every body according to his rank and saluting also the king and the queen and inquiring after every body's welfare, Rama and Keshava (Valarama and Krishna) took their seats.

17. When those two heroes were duly worshipped, the queen with great pleasure and joy herself placed the child on the lap of Damadora (Krishna).

18. As soon as the child was placed on his lap, his extra arms fell down and the eye on his forehead disappeared.

19. Seeing this, the queen became alarmed and agrieved ; she begged Krishna to grant her a boon. (She said), "O mighty armed hero, I am afflicted with fear ; grant me a boon.

20. You are the assuager of all men afflicted with grief ; you are the dispeller of every body's fear." Having been thus addressed, the descendant of Yadu, Krishna, replied,

21. "O lady, do not be alarmed. O virtuous queen, you have no fear from me. O aunt, what boon shall I give you ? What shall I do ?

22. Whether I am able or not, I shall do what you will say." Having been thus addressed, she thus spoke to the descendant of Yadu, Krishna,

23. "O greatly powerful hero, O best of the Yadu race, you will have to pardon for my sake the offences committed by Sishupala. O lord, know, this is the boon I ask."

Krishna said :—

24. O aunt, even when he will deserve to be killed,— in such one hundred (occasions of) offences of this (Sishupala), I will pardon him. Do not be (therefore) agrieved.

Bhisma said :—

25. O Bhima, such is this wretch Sishupala, a king with a wicked heart. Being proud for the boon granted by Govinda (Krishna), he now calls you to battle.

Thus ends the forty third chapter, the history of Sishupala, in the Sishupala Badha of the Sabha Parva.

CHAPTER XLIV.

(SISHUPALA BADHA PARVA.)— *Continued.*

Bhisma said :—

1. The desire, that causes the Chedi king to call you, whose strength knows no deterioration, to fight, is hardly is his own wish. This is surely the purpose of Krishna himself, who is the lord of the universe.

2. O Bhimasena, what king was there on earth who could abuse me as this wretch of his race, who has been already taken for his own by Death, has done to-day ?

3. This mighty armed (hero) is certainly a portion of Hari's (Krishna's) energy. The lord (Krishna) wishes to take back to himself his that energy.

4. O best of the Kuru race, for this reason (only) this wicked-minded and tiger-like Chedi king roars in this way without caring little for any of us.

Vaishampayana said :—

5. Having heard these words of Bhisma, the Chedi king could not brook them. He thus replied to Bhisma in great wrath.

Sishupala said :—

6. O Bhisma, when always rising from your seat you are praising him like a (professional) chaunter, let our enimies possess that prowess which is possessed by this Keshava (Krishna).

7. O Bhisma, if your mind takes pleasure in praising others, then praise these kings (present) here, and leave off Janarddana (Krishna).

8. Praise this best of kings Danda, the monarch of Valhika, who, as soon as he was born, rent this earth.

9. O Bhisma, praise this Karna, the king of Anga and Banga, who is like Indra in strength, who draws the great bow,

10. Who is adorned with the celestial ear-rings of heavenly make and with the armour possessing the splendour of the rising sun, with (both of) which he was born,

11. And who vanquished and mangled in a wrestling match the greatly invincible Jarasandha equal to Vasava (Indra).

12. O Bhisma, praise always Drona and his son (Ashwathama), who are, both father and son, worthy of praise, who are great car-warriors, and who are best of Brahmanas.

13. O Bhisma, it is my opinion that if they are enraged, either of the two can annihilate this earth with all its mobile and immobile creatures.

14. O Bhisma, I do not see any king who is equal to Drona or Ashwathama in battle. Why do you not desire to praise them?

15. Passing over Duryodhana who is the mighty-armed king of kings, and who is unrivalled on earth girt with the seas;

16. Also king Jayadhratha, who is accomplished in weapons and who is of great prowess; and also Druma, the preceptor of of the Kimpurushas, who is renowned on earth for his prowess,

17. And also old Kripa, the son of Saradwatta, who is the preceptor of the Bharata race,—passing over these greatly powerful men, why do you praise Keshava (Krishna)?

18. Passing over that foremost of bowmen, that excellent man, the greatly powerful Rukmin, why do you praise Keshava?

19. Passing over the greatly energetic Bhismaka, and the king Dantabakra, and also Bhagadatta celebrated for his many sacrificial stakes, the king of Magadha Joyatsena,

20. And also Drupada and Birata, Sakuni and Vrihadbala, Vinda and Anuvinda of Avanti, Pandya, Swata, Uttama,

21. The greatly prosperous Sanka, the proud Vrishasena, the powerful Ekalavya, the great car-warrior the king of Kalinga,—passing over all these powerful men, why do you praise Keshava?

22. O Bhisma, if your mind is always eager to praise others, why do you not praise Salya and other rulers of the earth?

23. O king, what am I capable of doing (giving you good advice) when you have never before heard any thing from the virtuous men who are learned in the precepts of virtue?

24. O Bhisma, have you not heard that reproach and glorification of self and reproach and glorification of others are not the practices of those who are respectable?

25. O Bhisma, there is none who approves your conduct in thus continually praising this Keshava, who is unworthy of any praise; you (surely) do it from ignorance alone.

26. How can you from your desire alone establish the whole universe in this wicked-minded slave and cow-herd of Braja?

27. O descendant of Bharata, perhaps your inclination is not conformable to your true nature, like that of the bird Bhulinga, the story of which has been already told by me.

28. O Bhisma, there was a bird, called Bhulinga living on the other side of the Himalayas. His words were always without any meaning.

29. "Never act rashly" was what he always said, but he never knew that he himself always acted rashly.

30. O Bhisma, that foolish bird used to pick from the lion's mouth the pieces of flesh sticking between its teeth when the lion was ngaged in eating.

31. O Bhisma, that bird surely lived at the pleasure of the lion. O sinful wretch, you always speak like that bird.

32. O Bhisma, surely you live at the pleasure of these kings. There is none else like you who is engaged in doing things contrary to the opinions of all.

Vaishampayana said:—

33. O king, having heard these rude and harsh words of the Chedi king, Bhisma spoke thus in the hearing of the king of Chedi.

Bhisma said:—

34. Truly am I alive at the pleasure of these rulers of earth. But I do not consider these kings as equal to even straws.

Vaishampayana said:—

35. Having been thus addressed by Bhisma, the kings became full of anger. Some amongst them stood erect and some began to reproach Bhisma.

36. Having heard these words of Bhisma, some of these great bowmen said, "This sinful wretch, Bhisma, though old, is exceedingly boastful. He deserves no pardon.

37. Therefore, O kings, let this wicked-minded Bhisma be killed like an amimal, or let us master all together, and let him be burnt in a fire made of straw."

38. Having heard their these words, the grandsire of the Kurus, the intelligent Bhisma, then thus spoke to the kings.

Bhisma said:—

39. O rulers of earth, I do not see the end of our speeches, for words may be answered with words. Therefore, listen to what I say.

40. Whether I may be killed by you like an animal or be brunt in a fire made of straw, I say, I place my foot on the head of all.

41—42. Here is Govinda (Krishna) who knows no deterioration. Him have we worshipped. Let him, who is willing to meet a speedy death call to-day to battle Madhava, Krishna, the wielder of discus and club. Falling (in the battle), let him enter and mix with the body of this Deity.

Thus ends the forty fourth chapter, the words of Bhisma, in the Sishupala Badha of the Sabha Parva.

CHAPTER XLV

(SISHUPALA BADHA PARVA)—*Continued.*

Vaishampayana said:—

1. Having heard these words of Bhisma, the greatly powerful Chedi king, being desirous of fighting with Vasudeva (Krishna), thus spoke to Vasudeva.

Sishupala said :—

2. O Janarddana, I challenge you. Come, fight with me till I kill you to-day with all the Pandavas.

3. O Krishna, the Pandavas also deserve to be killed by me with you, for they, having passed over all these kings, have worshipped you who are not a king.

4. O Krishna, it is my opinion that those, that have from childishness worshipped you, as if you deserve it, although you are unworthy of worship, you being only a slave and a wretch and not a king, deserve to be killed by me.

Vaishampayana said:—

5. Having said this, that best of men (Sishupala) stood up and roared in anger. When he ceased (talking), Krishna spoke these words in a soft voice to all the kings in the presence of the Pandavas.

Krishna said :—

6. O kings, this cruel-hearted man who is the son of a lady of the Swatwata race is a great enemy of the Swatwata race. Though we never seek to injure him, yet he always seek to do us injury.

7. O kings, hearing that we had gone to the city of Pragjyotisha, this wretch of cruel deeds came and burnt Dwarka, though he is the son of my aunt (father's sister.)

8. When the Bhoja king was sporting on the Raivataka hill, he killed many of that king's attendant and carried away many in chains to his own city.

9. This wretch, sinful in all his purposes, in order to obstruct my father's sacrifice, stole the horse of the horse-sacrifice which was let loose under armed guards.

10. This wretch, prompted by sinful motives, though she was unwilling, stole the wife of saintly Vabru (Akrura), when she was on her way from Dwarka to the country of the Sauvaras.

11. This wretch, ever intent to injure his maternal uncle, ravished in the disguise of the king of Kurusha the saintly Bhadra, the princess of Vishala, who was the intended bride of the Kurusha king.

12. I have patiently borne all these for the sake of my father's sister. It is, however, very fortunate that (to-day) all this has happened before all these kings.

13. Look, Sirs, at the hostility that he bears towards me. Know also all that he has done against me at my back.

14. He deserves to be killed by me only on account of the great pride that he has displayed to-day before all these kings. I am hardly able to pardon him to-day for the injuries he has done me.

15. Desirous as he was of a speedy death, this fool had (once) desired to possess Rukmini (Krishna's wife), but the fool did not obtain her, as a Sudra cannot get a hearing of the Vedas.

Vaishampayana said :—

16. Having heard these words of Vasudeva, all the kings assembled there, began to reproach the Chedi king.

17. Having heard these words, the powerful Sishupala laughed aloud and spoke these words.

Sishupala said :—

18. O Krishna, are you not ashamed to talk in this assembly, specially before all these kings, of Rukmini who had been intended for me.

19. O slayer of Madhu, who else is there but you, who, regarding himself a *man*, would say in the midst of respectable men that his wife was intended for some body else ?

20. O Krishna, if you please pardon me or pardon me not. Angry or friendly, what can you do to me ?

Vaishampayana said :—

21. When he (Sishupala) was thus talking, the high-souled slayer of Madhu, (Krishna), thought in his mind of the discus that humbles the pride of the Daityas.

22. As soon as the discus came into his hands, the skillful speaker, the high-souled (Krishna), spoke loudly these words.

Krishna said :—

23. O rulers of earth, hear why this man has been hitherto pardoned by me. Asked

by his mother, I promised to pardon his one hundred offences.

24. This was the boon that she asked me and this was the boon that I granted to her. O kings, that number has (now) become full. I shall now kill him in the presence of the kings.

Vaishampayana said :—

25. Having said this, the chief of the Yadu race, that chastiser of foes (Krishna), immediately cut off in anger by his discus, the head of the Chedi king.

26. The mighty armed hero fell like a cliff struck by thunder. The kings saw a fearful effulgence from the body of the Chedi king

27. Issuing like that of the sun in the sky. O great king, that effulgence then adored the lotus-eyed Krishna, ever worshipped by all the worlds, and it then entered his (Krishna's) body.

28. Seeing the effulgence (of Sishupala) enter (the body of) that mighty armed and excellent of men (Krishna), all the kings thought (the phenamenon) as very wonderful.

29. When the Chedi king was killed by Krishna, the cloudless sky poured showers of rain, blasting thunders were hurled and the earth itself began to tremble.

30. Some amongst those kings did not speak a word during those unspeakable moments; they sat gazing at Janarddana (Krishna).

31. Some rubbed in anger their palms with their fore fingers, others, being deprived of their senses by anger, bit their lips with their teeth,

32. Some kings praised the Vrishni hero in private, some became exited with anger, while others became mediators.

33—34. The great Rishis became much pleased and praised Keshava (Krishna), and the high-souled Brahmanas and the greatly powerful kings, seeing the prowess of Krishna, became glad at heart and praised him. The Pandava (Yudhisthira) then commanded his brothers to perform the funeral ceremony of the king (Sishupala),

35—36. The heroic son of Damaghosha without delay and with all proper respect. They obeyed (their brother's command). Then the son of Pirtha (Yudhisthira), with his brothers and with all the kings, installed the son of the king Sishupala in the kingdom of Chedi.

37—38. O king, furnished with plentiful of corn, rice and every kind of food and with abundance of wealth that sacrifice of the greatly effulgent king of the Kurus, blessed with every kind of prosperity, and well protected by Keshava, commenced with all auspicious ceremonies and became exceedingly beautiful and pleasing to all young men.

39. So long the great Rajshuya sacrifice was not completed, the mighty armed Janarddana, the illustrious Sauri (Krishna), guarded it with his bow, called Saranga, and with his discus and club, and thus in due time it was completed.

40. Thereupon all the Kshatrya kings came to the virtuous minded Yudhisthira who had bathed (after the completion of the sacrifice) and thus spoke to him,

41. "O virtuous man, you have grown in prosperity by good fortune. You have acquired the imperial dignity. The fame of the Ajamira race has been greatly increased by (you) the descendant of Ajamira.

42. O king of kings, you have acquired great religious merit by your this act. O best of kings, we tell you we have been worshipped by you to the full extent of our desires.

43. We now desire to return to our own kingdoms. You should give us permission." Having heard the words of the kings, Dharmaraja Yudhisthira

44. Worshipped them as each deserved, and then commanded his brothers thus, "All these kings have come to us at their own pleasure ;

45. These chastisers of foes are now desirous of returning to their kingdoms after bidding me farewell. Blessed (brothers), follow these excellent kings to the confines of our kingdom."

46. Having been thus commanded by their brothers, the virtuous Pandava princes followed the kings one after the other as each deserved.

47. The powerful Dhistadyumna followed the king of Birata. Dhananjaya (Aryuna) followed the great car-warrior and high-souled Yagmasena.

48. The mighty Bhimasena followed Bhisma and Dhritarastra. The lord of battle, Sahadeva, followed the heroic Drona and his son.

49. O king, Nakula followed Suvala and his son, the sons of Draupadi and the son of Suvadra followed the great car-warrior, the mountain kings.

50. The other best of Kshatryas followed other Kshatryas ; and thousands of Brahmanas also, after being duly worshipped, went away.

51. On the departure of all the kings and the Brahmanas, the powerful Vasudeva (Krishna) thus spoke to Yudhisthira.

Krishna said :—

52. O descendant of Kuru, with your permission I shall now go to Dwarka. By good fortune you have accomplished the best of sacrifices, Rajshuya.

Vaishampayana said :—

53. Having been thus addressed Dharmaraja (Yudhisthira) thus replied to Janardana (Krishna), "O Govinda, through your grace I have accomplished the great sacrifice.

54. Through your grace, all the Kshatrya (kings) came under my sway and brought here for me valuable tribute.

55. O sinless one, O hero, how can I give you permission to go? Without you my heart never feels any delight.

56—57. But (I know) you must have to go to the city of Dwarka." Having been thus addressed, the virtuous-minded and the world renowned Hari (Krishna), accompanied by Yudhisthira, went to Pritha and cheerfully said, "O aunt, your sons have to-day obtained the imperial dignity.

58. They have obtained vast wealth, and they have been crowned with success. Be pleased with all this ; with your permission, I shall now go to Dwarka."

59. Keshava (Krishna) then bade farewell to Subhadra and Draupadi. Then he came out of the inner appartments accompanied by Yudhisthira.

60—61. He performed his ablutions and went through the daily rites of worship. The Brahmanas uttered benedictions. Then the mighty armed Daruka came with the car of excellent make and of body resembling the clouds. Seeing the Garuda-bannered car arrived,

62. The high-souled and lotus-eyed (Krishna) walked round it respectfully and ascending on it, started for the city of Daravati.

63. The blessed Dharmaraja Yudhisthira, accompanied by his brothers followed on foot the greatly powerful Vasudeva (Krishna),

64. Then the lotus-eyed Hari (Krishna) stopped for a moment that excellent chariot ; and thus spoke to the son of Kunti Yudhisthira.

65. " O kings, cherish your subjects with ceaseless vigilence and patience. As the clouds are to all creatures, as the large tree to the birds,

66. And as the thousand-eyed deity (Indra) tothe immortals, so you also become the refuge of all your friends and relatives."

Krishna and the Pandava (Yudhisthira), thus talking with each other,

67. Took each other's leave and went towards their respective homes. O king, when the foremost of the Satwata race, Krishna, had gone away to Daravati,

68. King Durjodhana and the son of Suvala, Sakuni,—these two best of men, only—remained in that celestial *Shabha* (Assembly Hall).

Thus ends the forty fifth chapter, the killing of Sishupala, in the Sishupala Badha of the Sabha Parva.

CHAPTER XLVI

(DYUTA PARVA.)

Vaishampayana said :—

1. When that best of sacrifices, Rajshuya, ever difficult of accomplishment, was completed, Vyasa, surrounded by his disciples, came before him (Yudhisthira).

2. On his arrival he soon rose from his seat, surrounded by his brothers, and worshipped his grandfather (Vyasa) with offering him a seat and water to wash his feet.

3. When the illustrious (Rishi) took his seat on a best seat made of gold, he said to Dharmaraja Yudhisthira " to take his seat."

4. When the king was seated surrounded by his brothers, the illustrious Vyasa, the skilful speaker, thus spoke.

5. " O son of Kunti, you grow in prosperity for good fortune ; you have acquired the imperial dignity which is very difficult to be acquired. O perpetuator of the Kuru race, all the Kurus have grown in prosperity for your sake.

6. O king, with your permission I shall (now) go. I have been duly worshipped." Having been thus addressed by Krishna (Vyasa), Dharmaraja Yudhisthira,

7. Saluted his grandfather by touching his feet and thus spoke to him, "O forefost of all men, a very great doubt has arisen in my mind.

8—9. O best of the twice-born, there is none else except you who can remove it. The illustrious Rishi Narada said that three kinds of portents, namely calestial, atmospherical and terrestrial, happen (if Rajshuya sacrifice is performed). O grandsire, have these portents been removed by the fall of the Chedi king ?"

10. Having heard these words from the king, the son of Parasara, the lord Krishna Dwaipayana, Vyasa, thus spoke to him,

11. "O king, for thirteen years those portents will produce great results. O king, they may even cause the destruction of all the Kshatryas.

12. O best of the Bharata race, O descendant of Bharata, in course of time, making you the sole cause, the assembled Kshatrya kings will all be destroyed for the fault of Duryodhana and the prowess of Bhima and Aryuna.

13—15. O king of kings, in your dream you will see towards the end of this night Vrishadhaja (Bull-marked), Nilkanta (blue-throated), Bhava, Sthanu, (deep in meditation) Kapali, (dinking from human skull), Tripurantaka (slayer of Tripura), fierce and terrible Pashupati (the lord of creatures), Mahadeva (the god of gods), Umapati, (the husband of Uma) Hara, Sarva, Vrisha, Suli, (holding the trident) Pinaki (armed with Pinaka bow),—attired in skin, Siva, tall and white as the cliff of the Kailasha, seated on his bull and always gazing towards the direction, presided over by the Pitris (South).

16. O king, you will see such a dream (today). Do not be grieved for it, for none can rise superior to Time.

17. Be blessed. I shall now (go towards the Kailasha mountain). Rule the earth with vigilence and steadiness and bear patiently all privations."

18. Having said this, the illustrious Krishna Dwaipayana, Vyasa, accompanied by his disciples, who always followed the dictates of the Vedas, went towards the Kailasha mountain.

19. On the departure of the grandfather (Vyasa), the king became afflicted with grief and anxiety. He continuously sighed and reflected on what the Rishi said.

20. He said to himself, "What the great Rishi has said must came to pass. How can fates be warded off by human exertions ?"

21. Thereupon, the greatly effulgent Yudhisthira thus spoke to all his brothers, "O best of men, you have heard what Dwaipayana (Vyasa) has said.

22. Hearing his words, my firm resolve is to die, when I have been ordained to be the cause of the destruction of all the Kshatryas.

23. O children, if Time has willed it, what need is there for me to live ?" To the king who was thus speaking replied Falguni (Aryuna),

24. " O king, do not yield yourself to the great depression which destroys one's reason. O great king, mustering fortitude, do what is beneficial".

25. Thereupon Yudhisthira, ever devoted to truth, thinking all the while the words of Dwaipayana (Vyasa), spoke thus to all his brothers.

26. " O children, O blessed ones, listen to the vow I make from this day. For what other purpose am I to live for thirteen years ?

27. I shall not speak a harsh word to my brothers or to any of the kings of the earth. I shall remain obedient to my relatives and practise virtue.

28. If I live in this way, making no distinction between my own sons and those of others, there will be no disagreement in the world. Disagreement is the cause of war.

29. O best of men, I shall keep war at a distance, and I shall ever do what is agreeable to others. Thus no evil reputation will touch me in the world."

30. Having heard these words of their eldest brother, the Pandavas, ever engaged in doing what is agreeable to Dharmaraja (Yudhisthira), approved of them.

31. O king, Dharmaraja (Yudhistira), having thus taken the vow with his brothers in that assembly, gratified the Pitris and the celestials.

32. O best of the Bharata race, on the departure of all the Kshatrya kings, he (Yudhisthira), surrounded by his brothers, performed the usual auspicious rites.

33. Yudhisthira then with his ministers entered his excellent palace. O great king, Durjodhana and the son of Suvala, Sakuni, (then) lived in that charming Sabha (Assembly Hall).

Thus ends the forty sixth chapter, the vow of Yudhisthira, in the Dyuta of the Sabha Parva.

CHAPTER XLVII.

(DYUTA PARVA).—*Continued.*

Vaishampayana said :—

1. O best of men, Duryodhana lived in their (the Pandava's) that Assembly-Hall. He slowly examined the whole of that mansion with Sakuni.

2. The Kuru prince saw in it many celestial designs which he had never seen before in the city of Hastinapur.

3—5. One day the son of Dhritarastra, king (Duryodhana), coming to a place made of crystal, mistook it for water and drew up his clothes. Finding his mistake out, he wandered over the Sabha in great sorrow.

6. Sometime after, he mistook a lake of crystal water, adorned with crystal water-flowers for land and fell into it with all his clothes on.

7. Seeing him fallen into the water, the greatly strong Bhima laughed aloud, the servants also laughed at Sujodhana (Duryodhana).

8. Other handsome and dry clothes were soon given to him at the command of the king (Yudhisthira). Seeing his this plight, the mighty Bhimasena,

9. Aryuna, and the twins (Nakula and Sahadeva) all laughed aloud. Ever incapable of putting up with insults, he (Duryodhana) could not bear their laughter.

10—11. Concealing his emotions, he even did not cast his eyes on them. Seeing him again draw up his clothes to cross a piece of land (made of crystal), mistaking it for water, all men laughed aloud. Then king (Duryodhana) mistook a closed door made of crystal as open,

12. And he hurt his head to pass it and stood with his brains swimming. In this way mistaking another open door made of crystal as closed, he attempted to open it with out-stretched hands and tumbled down.

13. Coming upon another door that was really open, the king, thinking it closed, went away from it.

14—15. O king, having thus become the victim of various mistakes there (in that Assembly-Hall) and having seen the vast wealth (that was collected) in the great Rajshuya sacrifice, the king Duryodhana, with the permission of the Pandavas, returned to the city of Hastinapur.

16. As he proceeded (towards the city), reflecting (on all he had seen,) the heart of the king Duryodhana,—having been afflicted with the sight of the prosperity of the Pandavas,—became inclined to sin.

17—18. O perpetuator of the Kuru race, seeing the sons of Pritha happy and all the kings of the world obedient to them, and (seeing also) that every body (both) young and old engaged in doing good to them,—reflecting also on the splendour and prosperity of the illustrious Pandavas, the son of Dhritarastra, Duryodhana, became pale.

19. In proceeding (towards his city) with an afflicted heart, he only reflected on the matchless Assembly-Hall and the great prosperity of the intelligent Dharmaraja (Yudhisthira.)

20. The son of Dhritarastra, Duryodhana, was so much taken up with his own thoughts that he did not speak a word to Suvala's son (Sakuni), though he repeatedly spoke to him.

21. Seeing him very much agitated (in heart), Sakuni thus spoke to him, "O Duryodhana, why are you proceeding,—sighing (all the while)?

Duryodhana said :—

22—23. O uncle, seeing the whole earth brought under Yudhisthira's sway by the force of the illustrious Aryuna's weapons, and seeing also the sacrifice of the son of Pritha like that of the greatly effulgent Sakra (Indra) among the celestials,

24. I have been filled with jealousy, and I am burning day and night. I am being dried up like a shallow tank in the summer season.

25. Behold, when Sishupala was killed by the chief of the Satwata race, there was none to take his side.

26. The kings appeared (as if)they were consumed by the Pandava fire; therefore they were forgiving, for else who could pardon such an offence?

27. That greatly improper act of Vasudeva was only successful on account of the prowess of the illustrious sons of Pandu.

28. Various kings brought with them various kinds of wealth to the son of Kunti, king (Yudhisthira) and worshiped him like the tribute-paying Vaisyas.

29. Seeing the splendour of the Pandava's prosperity, and being afflicted with jealousy, I am as if on fire, although I should not be jealous.

Vaishampayana said :—

30. Having been burnt as if by fire and having made the (following) resolve, he (Duryodhana) thus again spoke to the king of Gandhara (Sakuni).

Duryodhana said :—

31. I shall throw myself into the fire, or I shall drink the poison, or I shall drown myself in water. I am unable to live.

32. What man is there in the world possessing manliness who can bear to see his foes in prosperity and himself in destitution?

33. Therefore, I, who bear the sight of the prosperity and fortune of my foes, am neither a woman nor one who is not a woman, neither a man nor one who is not a man.

34. Seeing their lordship over the world, their such vast wealth, and also their that sacrifice,—who is there like me that will not smart under it ?

35. I am alone incapable of acquiring such royal prosperity. I do not also see any one who can help me in doing it. Therefore I think of death.

36. Seeing the great and serene prosperity of the son of Kunti, I consider Fate to be supreme and exertion useless.

37. O son of Suvala, I formerly tried to destroy him, but baffling all my efforts, he has grown in prosperity like the lotus (in the tank).

38. Therefore, I consider Fate to be supreme and (all) exertions useless. The sons of Dhirtarastra are decaying, (but) the sons of Pritha are prospering.

39. Seeing their prosperity and their that Assembly-Hall, and also the laughter of their servants, I am burning (in my heart), as if I am on fire.

40. O uncle, know me now to be in great grief and full of jealousy. Speak of it to Dhritarastra.

Thus ends the forty seventh chapter, the lamentations of Duryodhana, in the Dyuta of the Sabha Parva.

CHAPTER XLVIII.

(DYUTA PARVA)—*Continued.*

Sakuni said :—

1. O Duryodhana, you should not be jealous of Yudhisthira. The Pandavas are enjoying what their good fortune yields them.

2—3. O chastiser of foes, O great king, you were unable to destroy them by repeatedly adopting various plans, many of which you reduced to practice. These best of men for their good fortune escaped (all) your machinations.

4. They obtained Draupadi as wife and Drupada with his two sons (as allies); and also the greatly powerful Vasudeva (Krishna) as a help to acquire the whole world.

5. O ruler of earth, having obtained their paternal share of the kingdom and not being deprived of it, they have grown (in prosperity) by their own energy. What is there to make you sorry in all this ?

6. Having worshipped Hutasana (Fire) Dhananjaya (Aryuna) has obtained the Gandiva (bow), the two inexhaustible quivers and many celestial weapons.

7. With that best of bow and by the prowess of his arms, he has brought all the rulers of earth under his sway. What is there to be sorry at ?

8. Having saved the Danava Moya from the conflagration of fire, the chastiser of foes, Sabyasachi (Aryuna) made him build that Assembly-Hall.

9. At the command of Moya, those fearful Rakshashas, named Kinkaras, guard that Assembly-Hall. What is there then to be sorry at ?

10. O descendant of Bharata, O king, you have said that you have no one to help you. This is not true. These your brothers are all obedient to you.

11. The wielder of the great bow the greatly powerful Drona with his son, the Suta's son, Radheya (Karna), the great car-warrior, Goutama (Kripa),

12. I with my brothers, the king Somadatti,—these are all your allies. Conquer the whole earth with them.

Duryodhana said :—

13. O king, if it please you, I shall conquer the Pandavas with you and with these great car-warriors.

14. If I can conquer them, the whole world will be mine ; as also the kings and the Assembly-Hall which is so full of wealth.

Sakuni said :—

15. Dhananjaya, Vasudeva, Bhimasena Yudhisthira, Nakula, Sahadeva, Drupada, and his two sons,

16. These (heroes) cannot be conquered in a battle even by the celestials. They are all great car-warriors, and the wielders of great bows ; they are accomplished in arms and invincible in war.

17. But I know the means by which Yudhisthira may be vanquished. O king, listen to it and adopt it.

Duryodhana said:—

18. O uncle, without any danger to our friends and other illustrious men, if there is means to conquer him, tell it to me.

Sakuni said :—

19. The son of Kunti (Yudhisthira) is very much fond of gambling, but he does not know how to play. That king of kings, (Yudhisthira) if asked to play, will not be able to refuse.

20. I am skilful in the play at dice. There is none equal to me (in this play),—on earth, nay, not even in the three worlds.

O descendant of Kuru, (therefore) ask him to play.

21. O king, O best of men, expert as I am in the play at dice, I am certain to win for you his kingdom and his greatly effulgent prosperity.

22. But, O Duryodhana, tell all this to the king (Dhritarastra). At the command of your father, I will win the whole of Yudhisthira's possessions without the least doubt.

Duryodhana said :—

23. O son of Suvala, tell yourself all this to the chief of the Kurus, Dhritarastra. I shall not be able to do it.

Thus ends the forty eighth chapter, the lamentations of Duryodhana, in the Dyuta of the Sabha Parva.

CHAPTER XLIX.

(DYUTA PARVA) *Continued.*

Vaishampayana said :—

1—3. O king, having been impressed with the great Rajshuya sacrifice of king Yudhisthira and having also learnt the intentions of Duryodhana, from what he said, and also in order to do what was pleasing to him (Duryodhana), the son of Suvala, Sakuni, accompanied by Gandhari's son (Duryodhana) came to the king Dhritarastra whose knowledge was his eye, seated (on his throne). Approaching that greatly intelligent (king), Sakuni thus spoke to him.

Sakuni said :—

4. O great king, O best of the Bharata race, know that Duryodhana has become colorless, pale, and emaciated with anxiety.

5. Why do you not after due enquiry ascertain the cause of the grief that is in the heart of your eldest son,—the grief caused by the enemy ?

Dhritarastra said :—

6. O Duryodhana, O son, what is the cause of your grief ? O Kuru prince, if it is fit for me to hear, tell it to me.

7. This Sukuni says you are colorless, pale and emaciated. After reflection I can not find any cause for your grief.

8. O son, all my vast wealth is at your command. Your brothers and our relatives and friends never do anything injurious to you.

9. You wear the best robes, you eat food prepared with meat, you ride the best horses,—why then are you pale and emaciated ?

10. Costly beds, the charming damsels, finely furnished mansions and grounds of sport are at pleasure (when you amuse.)

11. All these certainly wait your command as do they in the case of the celestials, O invincible hero, O son, why do you grieve (then) like a destitute person ?

Duryodhana said :—

12. I, no doubt, eat and dress but I pass my time all the while like a wretch, for I am a prey to jealousy.

13. He is called a (true) man who lives after having vanquished his enemy in order to liberate his own subjects from the tyranny of that enemy.

14. O descendant of Bharata, contentment and pride destroy (one's) prosperity. Being engrossed with compassion and fear he can never rise.

15. Seeing the prosperity of Yudhisthira, whatever I enjoy does not gratify or please me. The great and splendid prosperity of the son of Kunti makes me pale.

16. Though I am not now seeing the greatly effulgent prosperity of the son of Kunti, yet knowing the affluence of the foe and my destitution, I (feel as if I) see it before me. For this reason I am colorless, melancholy, pale and emaciated.

17. Yudhisthira supports by giving thirty servant maids to each of eighty-eight thousands Snataka Brahmanas who lead domestic life.

18. Besides these, ten thousand other Brahmanas daily eat well cooked food from golden plates at the palace of Yudhisthira.

19—20. The king of Kambhoja sent to him hundreds and thousands of black, darkish and red skins of the deer called *Kaduli*, and also blankets of excellent texture. Hundreds and hundreds and thousands and thousands of female elephants, horses and cows and thirty thousand female camels wander (within his palace) ;—the kings brought them all as tribute when they assembled there.

21. O lord of earth, the kings brought to that foremost of sacrifice heaps of gems and jewels for the son of Kunti.

22. I never heard or saw such enormous wealth as was brought to the sacrifice of the intelligent (son) of Pandu (Yudhisthira).

23. O king, seeing that enormous collection of wealth belonging to the enemy,

I cannot enjoy peace of mind. I am afflicted with their thoughts. O king,

24. Being stopped there by the gate-keepers hundreds of Brahmanas, supported by the land presented to them (by Yudhisthira) and possessing wealth of kine, waited at the palace gate with three thousands of millions of tribute.

25. Even having brought with them *Ghee* in golden *Kamandalus* (a sort of water pot), they could not get admission into the palace.

26. Ocean himself brought to him in vessels of white copper Ambrosia which was generated within his waters and which was superior to that which the wives of the immortal (Soma, *i. e.*, flowers and annual plants) produce for Sakra (Indra).

27. Having brought an excellent conch, Vasudeva bathed him (Yudhisthira at the conclusion of the sacrifice) with the holy water brought in one thousand golden jars inlaid with numerous gems.

28—29. Seeing all this, I felt myself as if attacked with fever. O best of men, O sire, they (jars) were taken to the eastern and the southern seas. They were also taken to the western sea. But none can go to the northern sea except birds.

30. Aryuna, however, went there and exacted as tribute a vast quantity of wealth. There happened another wonderful incident, which I shall describe to you. Listen to it.

31. When (full) one *lac* Brahmanas were every day fed, it was arranged (to notify) the fact by blowing conchs in a chorus.

32. O descendant of Bharata, I continually heard (choruses of) conchs blown; and that too often repeatedly. It each time indicated that one *lac* Brahmanas had been fed. Having heard these sounds, my hairs stood on end.

33. O great king, that palatial grounds, crowded with many kings who came there as spectators, looked as beautiful as the cloudless sky studded with stars.

34. O ruler of men, O great king, the monarchs came to the sacrifice of the wise son of Pandu, bringing with them every kind of wealth.

35. Like the Vaisyas the kings became the distributors of food to the Brahmanas. Such wealth does not belong even to the king of the celestials (Indra) or to Yama or to Varuna,

36. Or to the lord of the Guhyakas;—as belongs to Yudhisthira. O king, seeing that great prosperity of the son of Pandu, my heart is burning. I cannot get peace (of mind).

Sakuni said :—

37. O hero whose prowess is truth, hear the means by which you can obtain the matchless prosperity that you have seen in the Pandava.

38. O descendant of Bharata, I am an adept in dice, superior to all in the world. I can ascertain the success or otherwise of every throw, and also when to stake and when not to stake. I have special knowledge of the play.

39. The son of Kunti (Yudhisthira) is also fond of the play, although he possesses little skill in it. He is sure to come, if challenged to play or to fight.

40. O lord, I shall always defeat him at every throw by practising deception. I shall win all his celestial-like wealth; and you will (then) be able to enjoy it.

Vaishampayana said :—

41. Having been thus addressed by Sakuni, the king Duryodhana, without allowing a moment to elapse, spoke thus to Dhritarastra,

42. O king, this (Sakuni) is an adept in dice; he is ready to win at dice the wealth of the sons of Pandu. You should grant him permission.

Dhritarastra says :—

43. I always follow the counsel of greatly intelligent Khattwa (Vidura), my minister. Having consulted with him, I shall inform you my decision (in this matter).

44. He is endued with great foresight; keeping the rules of morality before his eyes, he will point out what is good and what is proper for both parties and what should be done in this matter.

Duryodhana said :—

45. If you consult with Khattwa (Vidura), he will make you desist (from it). O king of kings, if you desist (from this), I will certainly kill myself.

46. O king, when I am dead, be happy with Vidura. Enjoy then the whole earth. What need have you with me?

Vaishampayana said :—

47. Hearing his (Duryodhana's) words of affliction, Dhritarastra, ever ready to do what Duryodhana said, commanded his servant thus.

Dhritarastra said :—

48. Let artificers be employed to erect without delay a delightful, charming and spacious *Sabha* with one hundred doors and with one thousand pillars.

49. Having brought carpenters and joiners, set jewels and precious stones all over its walls. Make it handsome and easy of access ; and then inform me when every thing is complete.

Vaishampayana said :—

50. O great king, having resolved to pacify Duryodhana the ruler of earth, Dhritarastra, sent men to Vidura to summon him (before his presence.)

51. Because without asking Vidura, he (Dhritarastra) never framed any resolution. Knowing (full well) the evils of gambling, he was still attracted towards it out of his fondness for his son.

52. Having heard this, the intelligent Vidura knew that the arrival of Kali (Yuga) is near at hand. Seeing also the way to destruction (of the Kuru race) about to be opened, he soon came to Dhritarastra.

53. Coming to his illustrious eldest brother and bowing his head to his feet, he thus spoke to him.

Vidura said :—

54. O king, O lord, I do not approve of the resolution you have formed. You should act in such a way that no dispute may arise amongst your sons on account of this gambling.

Dhritarastra said :—

55. O Khattwa, there is no doubt that if the gods are propitious to us, no dispute will ever arise amongst my children.

56. Auspicious or not auspicious, beneficial or not beneficial, let this friendly gambling match be held. This is certainly what Fate has ordained (for us).

57. O descendant of Bharata, when Drona, Bhisma, you and I will be near at hand, no evil, can possibly happen, even if Fate has ordained it.

58. Go ascending a car yoked with horses possessing the speed of wind, so that you may reach Khandavaprastha today. Bring Yudhisthira with you.

59. O Vidura, I tell you, this is my resolution. Do not tell me any thing. I regard Fate as supreme ; she brings all this.

Vaishampayana said :—

60. Having heard this, and having concluded that his race was doomed, the intelligent Vidura went to the greatly wise Bhisma in great sorrow.

Thus ends the forty ninth chapter, lamentations of Duryodhana in the Dyuta of the Sabha Parva.

CHAPTER L.

(DYUTA PARVA)—*Continued.*

Janamejaya said :—

1. How did that gambling take place, —the play which was full of such evils to the brothers and which plunged my grandsires into such sorrow ?

2. O best of all Veda-knowing men, who were the kings that were present in that *Sabha* and who amongst them approved of the play and who forbade it ?

3. O sinless one, O foremost of the twice-born, I desire to hear narrated by you in detail all this which became the cause of the destruction of all the world.

Souti said :—

4. Having been thus addressed by the king, the powerful disciple of Vyasa, (Vaishampayana), learned in all the Vedas, narrated every thing as it happened.

Vaishampayana said :—

5. O best of the Bharata race, O great king, if you desire to hear it, listen to it. I narrate all this in detail.

6. Knowing the opinion of Vidura, the son of Ambika, Dhritarastra, thus spoke to Duryodhana in private.

Dhritarastra said :—

7. O son of Gandhari, there is no need of playing dice. Vidura does not praise it. That greatly intelligent man will never give me advice that is not good for me.

8. I consider that what Vidura said is greatly beneficial to me. O son, do it ; for I consider it to be for your good also.

9. The greatly learned man, Vidura, knows all the sciences with their mysteries which the illustrious, learned and wise Vrihaspati, the great Rishi who is the preceptor of Vasava (indra), taught to the intelligent king of the immortals.

10. O son, I always follow his counsel. The greatly wise Vidura is considered to be the foremost of the Kurus,

11. As the greatly intelligent Udhava (is considered to be the foremost) of the Vrishnis. O son, O prince, have nothing

with gambling. Dissension is the evident result of gambling,

12—13. Dissension causes ruin to a kingdom. O son, therefore, abandon (the idea of gambling.) O son, you have obtained all that is hard to be obtained from the father and the mother. You have obtained the rank and the possessions of your ancestors, you are taught, you are made learned in the Sastras, you were carefully brought up in the house,

14. You are the eldest amongst all your brothers, you are placed over the kingdom; why do you not consider yourself fortunate and happy? You get the very best kind of food and robes, unobtainable by ordinary men.

15—16. O mighty armed hero, O son, having obtained all this, why do you grieve? O mighty armed hero, ruling over your large ancestral kingdom swelling with people and wealth, you shine as splendidly as the chief of the celestials in heaven. O possessor of knowledge, you should tell me what can be the root of your grief which has made you so melancholy.

Duryodhana said:—

17. I am a sinful wretch that I eat and dress, though see the prosperity of the enemy. It has been said that a man is a wretch who does not feel jealousy at the sight of his enemy's prosperity.

18. O king of kings, O lord, this ordinary prosperity does not please me. I am greatly pained on seeing the burning prosperity of the son of Kunti.

19. I tell you, my life must be very hard to be parted with from my body, and therefore I am still alive after seeing all the kings of the world enduring the sway of Yudhisthira.

20. The Nipas, the Chitrakas, the Kakuras, the Karaskaras and the Lohajangas are living in the Yudhisthira's palace like bondsmen.

21. The Himalayas, the ocean, the regions on the sea-shore and the numberless other regions that yield gems and jewels have all acknowledged their inferiority to the palace of Yudhisthira.

22. O king, on consideration of my being the eldest and the foremost, I was engaged in receiving the gems and jewels (brought as tribute by the kings).

23. O descendant of Bharata, the limit and the like of the excellent and the invaluable jewels that were brought there have never been seen.

24. O king, my hands were tired to receive that wealth. When I became tired they that brought that wealth from distant places waited (till I could resume my task).

25. Having brought jewels from Vindu lake, Moya built a lake-like ground made of crystal. O descendant of Bharata, seeing the place full of lotuses, I mistook it for water.

26. Seeing me draw up my clothes, Vrikodara (Bhima) laughed at me, considering me as destitute of jewels and deprived of my reason at the affluence of the enemy.

27. O king, if I had the ability, I would have instantly killed Vrikodara (for his laughter). O king, if we now try to kill Bhima,

28. Our fate will be certainly as that of Sishupala. O descendant of Bharata, that insult by the enemy burns me.

29. O king, again seeing a similar lake full of water, I mistook it for a crystal surface, and I fell into it.

30. At this Bhima with Partha (Aryuna) laughed aloud, and Draupadi with other females laughed also. This greatly pains my heart.

31. My robes having been wet, the servants gave me other clothes at the command of the king (Yudhisthira). That also is my great sorrow.

32. O king, listen to another mistake (I made) which I speak of. In attempting to pass through what was exactly of the shape of a door, but which was not really a door,

33. I struck my forehead against it and injured myself. Thereupon the twins (Nakula and Sahadeva), seeing from a distance that I was struck, came and supported me in their arms, and expressed great concern (for my injury).

34. Sahadeva then again and again told me with smiles, "O king, this is the door. Go this way."

35. O king, Bhimasena laughed aloud; and addressing me, he spoke thus to me, "O son of Dhritarastra, this is the door."

36. I had not even heard the names of the gems that I saw in that palace. It is for this reason my heart is so much burning.

Thus ends the fiftieth chapter, the lamentations of Duryodhana, in the Dyuta of the Sabha Parva.

CHAPTER LI.

(DYUTA PARVA)—*continued.*

Duryodhana said:—

1. O descendant of Bharata, hear about all the best of wealth that belongs to the Pandavas and that was brought by the kings of earth one after another.

2—3. Seeing that wealth of the enemy, I lost my reason, and I scarcely knew myself. O descendant of Bharata, hear as I describe that wealth consisting of both manufactures and the produce of land. The king of Kambhoja gave many of the best kinds of skins, woolen blankets, blankets made of the soft fur of mice and other animals living in holes and blankets made of the wool of cats,—all inlaid with threads of gold;

4. Also three hundred horses of the *Tittiri* and *Kalmasha* kinds,—all possessing nose like the parrots; also three hundred camels, three hundred female asses, all fattened with olive and *Pilusha*.

5. O great king, many Brahmanas, who rear cattle and who are fit to be engaged in menial service, in order to gratify the illustrious Dharmaraja (Yudhisthira) waited,

6—8. At the gate with hundred millions of tribute and were denied admittance. Hundreds of Brahmanas, possessing wealth of kine and living upon the lands that Yudhisthira gave them, came there with their handsome golden *Kamandalus* (water-pot) filled with *Ghee*. Though they brought such tribute, yet they were refused admittance. Hundred thousands of serving maids of the Kampasika country,

9—10. All of beautiful features of slender waist, and of long hair, and all adorned with golden ornaments, also many skins of Renku deer worthy of the best Brahmanas, and also horses of the Gandhara country, were brought by the Sudra kings who lived in the regions on the coast of the sea. O great king,

11—13. The Vairamas, the Parradas, the Tungas and the Kitavas who lived upon crops that depended on water from the sky or of the river, and those who were born in regions on the sea shore, in woodlands or in countries on the other side of the sea, being refused admittance waited at the gate, though they brought with them goats and kine, asses and camels, vegitable honey and blankets, jewels and gems of various kinds.

14—15. The brave ruler of Pragjyotisha, and the powerful king of the Mlechas the car-warrior king Bhagadatta, waited at the gate at the head of a large number of Yavanas. He too was unable to enter, though he brought a large tribute comprising of horses of the best breed and of the speed of the wind.

16. Thereupon the king of Pragjoytisha Bhagadatta had to go away from the gate, giving away a number of swords with handles made of the purest ivory and well-adorned with diamonds and every kind of gems.

17. Many races, coming from various regions, some possessing two eyes, some three, some with eyes on the forehead, and also the Aushnikas, the Nishadas, the Romakas, —also those that were cannibals,

18—19. And also those that possessed only one leg, I saw, were refused admittance at the gate. These kings brought as tribute ten thousand celebrated asses of various and innumerable colors, with black necks and huge bodies, with great speed and much docility;

20. They were all of good size and delightful colour; they were all born on the coast and shore the Vanku, of all these king gave much gold and silver.

21—23. Having given so much tribute they got admission to the palace of Yudhisthira. The one legged people who came there gave him (Yudhisthira) many wild horses, some red as coccinella (a sort of red insect) and some white, some of the rain-bow color, some looking like evening clouds and some of variegated colour, and all possessing the speed of mind. They also gave to the king much gold of superior quality. Innumerable Chins, Sakas, Uddras and many barbarians and dwellers of forest,

24. The Vrishnis, the Harahunas, the dark people of the Himalayas, the Nipas and the people living on the sea coast, were all refused admittance at the gate.

25—26. They gave as tribute ten thousand various asses of good size and black necks and capable of daily running two thousand miles, all of many shapes and all well-trained and celebrated over the world, all possessing symmetrical proportion and excellent color, their skins being pleasant to the touch,—also many woolen blankets made in Chin, also many skins of Renku deer, and also many clothes made of jute and many others made of the threads of insects.

27—29. They also gave thousands of other cloths not made of cotton and all possessing the colour of the lotus,—being made of smooth and soft texture. They also gave thousands of soft sheep-skins, also many sharp and long swords and

scimitars, hatchets and fine-edged battle-axes, manufactured in the western countries, also thousands of perfumes, jewels and gems. But being refused admittance they all waited at the gate.

30—31. The Sakas, the Takharas, the Kankas, the Romakas and the men with horns, bringing with them (as tribute) many large elephants which could go long distances, and also ten thousand horses and also hundreds of millions of gold, waited at the gate being refused admittance.

32—33. Costly carpets, vehicles and beds, armours of various colours, decked with jewels, gems and ivory, and also weapons of various kinds and cars of various shapes handsomely made and adorned with gold,

34. Well-trained horses covered with the tiger skins, rich and variegated blankets for covering elephants, various kinds of gems and jewels,

35. Long and short arrows, and various other kinds of weapons—such valuable things were presented by the eastern kings. They then entered the sacrificial palace of the illustrious Pandava.

Thus ends the fifty first chapter, the lamentations of Duryodhana, in the Dyuta of the Sabha Parva.

CHAPTER LII.

(DYUTA PARVA)—*Continued.*

Duryodhana said:—

1. O sinless one, listen to me as I describe that large mass of wealth, consisting of various kinds of tributes presented to him (Yudhisthira) by the kings of the earth.

2. Those, that live on the banks of the river *Sailada* flowing between the mountains Meru and Mandara and enjoy the delicious shade of the groves of *Kichaka* bamboo,

3. Namely (the kings) of the Khashas, the Ekasanas, the Arhas, the Pradaras, the Dirghavenus, the Paradas, the Kulindas, the Tanganas, and the other Tanganas,

4. Brought as tribute heaps of gold measured in *Dronas* (jars) and raised from underneath the earth by ants, and therefore called after the ants.

5—7. The powerful mountain tribes, having brought as tribute many soft and black *Chamaras* and many others as white as the moon-beam, and also sweet honey extracted from the flowers growing on the Himalayas and also from the *Mechelia champaka*, and also garlands of flowers brought from the land of the northern Kurus, and also various kinds of plants from the north, even from the Kailasha (mountain), waited at the gate with their heads down, being refused admittance.

8—9. O lord, I also saw many Kirata kings, armed with cruel weapons and ever engaged in cruel deeds, living on fruits and roots and wearing skins, who live on the slopes of the Himalayas and the mountain from behind which the sun rises and in the Karusha country on the sea coast and on the both sides of the Lohitya mountain.

10—11. O king, having brought loads of *Chandana* and aloes and also black aloes, and heaps of valuable skins and much wealth and perfumes, and also ten thousand serving maids of the Kirata race, and many beautiful birds and animals of remote countries,

12. And also much gold of great splendour procured from the mountains, waited at the gate, being refused admittance.

13. The Kiratas, the Daradas, the Darvas, the Suras, the Vaiamakas, the Audumvaras, the Durvibhagas, the Paradas, the Valhikas.

14. The Kashmiras, the Kumaras, the Ghorakas, the Hansakayanas, the Sivis, the Trigartas, the Yodheyas, the rulers of the Madras, the Kaikeyas,

15. The Amvasthas, the Kaukuras, the Tarkshyas, the Vastrapas, with the Palvas, the Vashatayas, the Mauleyas, the Khudrakas, the Malavas,

16. O king, the Paundrayas, the Kukkuras, the Sakas, the Angas, the Bhangas, the Pauadras, the Sanavatyas, and the Gayas,

17. These well-born, greatly fortunate, excellent and well-skilled in arms Kshatryas brought tribute by hundreds and thousands.

18. The Bhangas, the Kalingas, the Magadhas, the Tamraliptas, the Supandrakas, the Dauvalikas, the Sagarakas, the Patrornas, the Saisavas,

19. O descendant of Bharata, innumerable Karnapravaranas who came to the gate were told by the gate-keepers at the command of the king (Yudhisthira) that if they could wait and bring good tribute, they would (then) get admittance.

20—21. They (therefore) each gave one thousand elephants with tusks like the shafts of plough and girdles made of gold and with coverlets of fine blankets of the colour of lotus. They were darkish like rocks and they were always rusty, they were all procured from the banks of the Kamyaka

lake and they were covered with defensive armour. They were also very patient and they were all of the best breed. Having made these presents, the kings were admitted (into the sacrificial ground).

22. These and many other (kings), coming from various regions,and also others who brought a great mass of gems and jewels, all assembled there.

23. The king, named Chitraratha, the friend of Indra, gave five hundred horses with the speed of wind.

24. The Gandarva Tumvuru cheerfully gave one hundred horses of the colour of the mango leaf, all adorned with gold (ornaments).

25. O king, O descendant of Kuru, the renowned king of the Sukaras gave many hundreds of valuable elephants.

26. The king of Matsya, Birata, gave as tribute two thousand elephants adorned with gold (ornaments).

27. O monarch, king Vasudana from the kingdom of Pansu gave twenty-six elephants and two thousand horses all adorned with gold (ornaments).

28. O king, they were all endued with speed and strength and they were all in the full vigour of their youth. These and many other wealth he offered to the Pandavas.

29—30. O king, Yagmasena presented to the sons of Pritha for their sacrifice fourteen thousand serving maids and ten thousand serving men with their wives. O great king, also many hundreds of excellent elephants, twenty-six cars with elephants yoked to them and also his whole kingdom. Vasudeva of the Vrishni race (Krishna) in order to increase the dignity of Kiriti Aryuna

31. Gave fourteen thousand excellent elephants. Krishna is the soul of Partha (Aryuna), and Dhananjaya (Aryuna) is the soul of Krishna.

32. Whatever Aryuna may say Krishna is certain to accomplish. Krishna can abandon heaven itself for the sake of Dhananjaya (Aryuna).

33. Partha also can sacrifice his life for the sake of Krishna. Though, numberless golden jars filled with fragrant *Chandana*

34. From the Malaya hills and loads of sandals and aloe woods from the Darduras hills, many very costly gems and many fine cloths inlaid with gold

35. Were brought by the kings of Chola and Pandya, yet they could not get admittance. That best of sea-born gems *Vaidurya* and heap of pearls,

36. And hundreds of coverlets for elephants were presented by the kings of the Singhalas. Innumerable dark-colored men with copper coloured eyes, attired with robes adorned with gems

37—38. Waited at the gate with their presents being refused admittance. In order to gratify (Yudhisthira) many Brahmanas and many Kshatryas who have been vanquished, Vaisyas and serving Sudras brought tribute. From the love and respect for Yudhisthira even all the Mlechas came to his palace. Men of all orders, good, indifferent and low belonging to various tribes came from various regions,

39—41. And made the palace of Yudhisthira an epitom of all the world. Seeing the king offer such excellent and valuable presents, I wish for death from grief. O king, I shall now tell you about the servants of the Pandavas,

42. To whom Yudhisthira supplies both cooked and uncooked food. There are a hundred thousand billions of soldiers mounted on elephants, and also horsmen.

43. And also a hundred millions of cars and numberless foot—soldiers. At one place raw food grains are being measured out and at another they all being cooked.

44—45. At another place they are distributed; the sound of festivity is heard everywhere. I have not seen a single man amongst the four orders who had not got in Yudhisthira's palace food, drink, ornament, and reception. Eighty-eight thousand Snatakas leading domestic life

46. Were all supported by Yudhisthira who persented each with thirty serving girls. They being thus gratified always pray for the destruction of his foe.

47. Ten thousand Ascetics with their passions under complete control daily eat in golden plates in Yudhisthira's palace.

48. O king, Jagmaseni (Draupadi) without herself taking any food, daily sees whether everybody, including even the dwarfs and the deformed has eaten.

49. O descendant of Bharata, only two (races) do not pay tribute to the son of Kunti, the Panchalas on account of their relationship by marriage and the Andhakas and the Vrishnis on account of their friendship (with the Pandavas).

Thus ends the fifty second chapter, lamentations of Duryodhana in the Dyuta of the Sabha Parva.

CHAPTER LIII.

(DYUTA PARVA)—*continued.*

Duryodhana said :—

1. Those high-souled kings, who are devoted to truth, who are greatly observant of vows, who are vastly learned, who are eloquent, who are learned in the Vedas and their branches and in sacrifices,

2. Who have piety and modesty, who are virtuous-minded, who are renowned and on whom the grand rites of coronation have been performed,—all these worship the king (Yudhisthira).

3. I saw many thousands of wild kine with as many vessels of white copper for milking them, brought there by the kings of the earth to be given away as Dakshina (sacrificial presents) by Yudhisthira.

4. O descendant of Bharata, many kings with greatest alacrity themselves brought there many excellent jars (of water) for the purpose of bathing the king at the end of the sacrifice.

5. Valhika himself brought there a car decked with gold. Sudakshina himself yoked to it four white horses of the Kambhoja kind.

6. The greatly strong Sunitha gladly fitted its lower pole and the ruler of Chedi with his own hands took up and fitted its flag-staff.

7—8. The king of the southern country stood ready with the coat of mail and the Magadha king with garlands of flowers and the head-dress. The great bow-man Vasudeva stood with a sixty years old elephant, the king of Matsya with side-fittings of the cars decked with gold, Ekalabya with the shoes, the king of Avanti with various kinds of water for the final bath,

9. Chekitana with the quiver, the king of Kashi with the bow, Salya with a sword, the hilt and straps of which were inlaid with gold.

10. Dhaumya and greatly ascetic Vyasa with Narada and Asita's son, Rishi Devala, at the head, performed the ceremony of sprinkling sacred water over the king.

11—12. The great Rishis sat with cheerful heart at the place where the sprinkling ceremony took place. As the seven Rishis approached the chief of the celestials Indra in heaven, so the illustrious Rishis, learned in the Vedas, with the son of Jamadagni, came uttering *Mantras* to the great Dakshina-giving (Yudhisthira).

13. The greatly powerful Satyaki held the umbrella and Dhananjaya (Aryuna) and Bhima fanned the Pandava (Yudhisthira).

14. The twins (Nakula and Sahadeva) held two excellent *Chamaras* in their hands which was presented by Prajapati to Indra in a former *Kalpa*.

15. That big conch of Varuna which Vishwakarma had constructed with a thousand Nishkas of gold was brought by the Ocean himself.

16. With it Krishna bathed Yudhisthira after the conclusion of the sacrifice. Seeing this I partly lost my senses. People go to the eastern and the western and also the southern seas ;

17—18. But, O father, except birds none can go to the northern seas. They have spread their dominion even there ;—for I heard hundreds of conches that had been brought from that region blown indicating auspisious rejoicings. While those conches were simultaneously blown, my hair stood on end ; and those among the kings who were weak in strength fell down in a swoon.)

19—21. O descendant of Bharata, Dhristaduymna, Satyaki, the Pandavas and Keshava (Krishna),—these eight handsome and greatly powerful men having seen the kings deprived of consciousness and myself in that state, laughed aloud. Then Vivatsu (Aryuna) gave to the foremost of Brahmanas with a cheerful heart five hundred bullocks with their horns covered with gold. Rantideva, Nabhaga, Jauvanashwa, Manu,

22. King Pritha, the son of Vena, Bhagiratha, Yayati or Nahusha was not like the king Yudhisthira.

23. The son of Kunti (Yudhisthira), having completed the Rajshuya sacrifice, obtained the prosperity as was obtained by the lord Harishchandra.

24. O descendant of Bharata, O lord, seeing such prosperity in the son of Pritha as that of Harishcandra, I do not find any good in my living any longer.

25. O king, a yoke tied by a blind man becomes loosend. Such is the case with us. The younger ones are growing, while the elder ones are decaying.

26. O chief of the Kurus, seeing all this, however, I try to console my mind by thoughts. I cannot enjoy peace. It is for this I am plunged into grief ; and I am becoming pale and emaciated.

Thus ends the fifty third chapter, lamentations of Duryodhana, in the Dyuta of the Sabha Parva.

CHAPTER LIV.

(DYUTA PARVA)—*Continued.*

Dhritarastra said :—

1. You are my eldest son, born of my eldest wife. Therefore, O son, be not jealous of the Pandavas. He who is jealous is always unhappy and suffer the death-pangs.

2. O best of the Bharata race, Yudhisthira does not know what deception is ; he posseses wealth equal to yours ; he has your friends for his ; and he is not jealous of you. Why then are you jealous of him ?

3. O prince, you are equal to Yudhisthira in friends and allies. Why should you then out of folly covet the property of your cousin ? Be not so. Cease to be jealous. Do not grieve.

4. O best of the Bharata race, if you desire to possess the dignity of performing a sacrifice, let *Ritwajas* arrange for you the great sacrifice, called *Suptatantu*.

5. The kings will then gladly bring (for you) much wealth and many gems and ornaments.

6. O son, to covet other's property is exceedingly mean. He, who is contented and is engaged in the practices of his own order, enjoys happiness.

7. Not to try to get the wealth of others, to persevere in one's own affairs and to protect what has been earned,—these are the indications of true greatness.

8. He who is unmoved in calamity, is skilled in his own business, is ever exerting, vigilant, and humble will always meet with prosperity.

9. The Pandavas are like your arms ; do not chop off your those arms. Do not plunge yourself into internal dissensions coveting the wealth of your brothers.

10. O prince, do not be jealous of the Pandavas. Your wealth is equal to that of your cousins. To quarrel with one's own friends is a great sin. They who are your grandsires are their grandsires also.

11. O best of the Bharata race, give away (wealth) in charity on the occasions of sacrifices ; gratify every dear object of your desire ; sport freely in the company of women, and enjoy peace.

Thus ends the fifty fourth chapter, the words of Dhritarastra, in the Dyuta of the Subha Parva.

CHAPTER LV.

(DYUTA PARVA)—*Continued.*

Duryodhana said :—

1. He, who has no personal knowledge, but has merely heard of many things, cannot understand the real meaning of the *Sastras*, like the spoon which has no perception of the taste of the soup it touches.

2. You know every thing, but you still confound me. Like a boat tied to another boat, you and I are tied to each other. Are you unmindful of your own interest ? Do you entertain hostile feelings towards me ?

3. The sons of Dhritarastra are doomed to destruction in as much as they are ruled by you. That which should be done at once, you say should be done in future.

4. He often loses his way whose guide follows the instruction of others. How can those who follow him obtain the right path ?

5. O king, you are of mature wisdom ; you wait on the old, and your passions are also under complete control. You should not confound us, when we are ready to seek our own interest.

6. Vrihaspati has said that the usage of kings are different from those of common people. Therefore, kings should always look to their interest with vigilence.

7. O great king, the character of a Kshatriya is to be known from (his) success. Whether sinful or virtuous, what scruples can there be in performing the duties of one's own (caste.)

8. O best of the Bharata race, he, who is desirous of securing the blazing prosperity of his enemy, should bring all directions under his subjection, as the charioteer does his steeds with his whip.

9. The men, skilled in arms, say that the means, either covered or open, which can vanquish the enemy, is to be called the (true) weapon and not that which cuts.

10. O king, there is no figure or dimension to know who is one's friend and who is one's foe. He who gives pain to the other is to be called by him his enemy.

11. O king, discontent is the root of prosperity. Therefore, I desire to have it. O king, he who tries to acquire prosperity is truly a man of policy.

12. None should love his wealth and affluence, for the wealth, that has been earned and hoarded, might be plundered. This (such plundering) is the usage of the kings.

13. It was during an armstice and also at the time when a pledge was given (not to fight) that Sakra (Indra) cut off the head of Nemuchi. As he approved of this eternal usage towards the enemy, he did act in this way.

14. Like a snake that swallows up frogs and other animals living in holes, the earth swallows up a king who is peaceful and (also) a Brahmana who does not stir out of his house.

15. O king, none can by nature be any person's foe. He, and none else, is one's enemy who has common pursuits with another.

16. He who foolishly neglects a growing foe cuts off his root, as a disease which he keeps without treatment (destroys his body.)

17. If a foe, however insignificant he is, be allowed to grow in prowess, he swallows one, as the white ants at the root of a tree eat up the tree itself.

18. O descendant of Ajamira, O descendant of Bharata, let not the enemy's prosperity be acceptable to you. The wise men should carry on their heads this policy like a load.

19. He, who always wishes for the increase of his wealth, grows and prospers amongst his relatives, as the body naturally grows from the day of birth. Prowess brings speedy growth.

20. Covet as much as I do the wealth and prosperity of the Pandavas, they have not as yet become my own. I am doubtful about my ability; I am, however, determined to remove my doubt. I will either obtain their wealth or lay my own life in battle.

21. O king, when the state of my mind is such, when the Pandavas are daily growing in prosperity and our possessions are daily decreasing, what do I care for life?

Thus ends the fifty fifth chapter, the lamentations of Duryodhana, in the Dyuta of the Sabha Parva.

CHAPTER LVI.

(DYUTA PARVA)—*continued.*

Sakuni said :—

1. O foremost of all virtuous men, I shall win by dice the prosperity of the son of Pandu, Yudhisthira, seeing which you so much grieve.

2—3. O king, let the son of Kunti, Yudhisthira, be summoned. A skilful man, keeping himself uninjured, and by throwing dice may vanquish one that has no skill.

4. O descendant of Bharata; know that betting is my bow, the dice are my arrows, the marks of them (dice) are my bow-strings, and the dice-board is my car.

Duryodhana said :—

5. O king, this expert in dice (Sakuni) is ready to win the prosperity of the son of Pandu by means of dice. You ought to give him permission.

Dhritarastra said :—

6. I am always obedient to the counsel of my brother, the high-souled Vidura. After consulting with him, I shall settle what should be done in this matter.

Duryodhana said :—

7. O descendant of Kuru, Vidura is always engaged in doing good to the Pandavas. His feelings towards me is not so.

8. O descendant of Kuru, he is sure to withdraw your mind from the proposed act. No man should engage in doing a thing by depending on the counsel of another, for the minds of two persons seldom agree in any thing.

9. The fool who cherishes himself by shunning all causes of fear destroys himself like an insect in the rainy season.

10. Neither disease nor Yama (Death) waits till one is in prosperity. Therefore, so long there is life and breath, let us accomplish this purpose.

Dhritarastra said :—

11. O son, enmity with those that are strong is never liked by me. Enmity brings about a change of feelings, and it is itself a weapon, though not made of steel.

12. O prince, you consider an act, which will bring in its train the fearful consequences of war and which is really fraught with mischief, as a great blessing. If it once begins, it will produce sharp swords and pointed arrows.

Duryodhana said :—

13. The dice has been created and used by the men of ancient times. There is neither destruction nor striking with weapons in it. Therefore, let the counsel of Sakuni be accepted by you to-day. Let your commands be soon issued for the construction of the Assembly-Hall.

14. The door of heaven will be opened to us by gambling. It will lead us to great happiness. They that betake to gambling (truly) deserve such good fortune. The

Pandavas will be then our equal; therefore (allow us to) gamble with them.

Dhritarastra said :—

15. The words uttered by you do not recommend themselves to me. (However) O ruler of men, do what is agreeable to you. You shall have to repent for acting according to these words, for words fraught with such impiety cannot bring in prosperity.

16. All this has been foreseen by the learned Vidura, who follows the path of learning and wisdom. The great calamity which would cause the destruction of the Kshatrya-lives comes as willed by Fate.

Vaishampayana said :—

17. Having said this the weak-minded Dhritarastra considered that Fate was supreme (in this world.) The king (Dhritarastra), deprived of his (good) sense by Fate and obedient to the words of his son, loudly commanded his men, (saying),

18. "Build with all care as soon as possible an Assembly-Hall of the most beautiful description to be called "Crystal-gate Palace" with one thousand pillers and one thousand gates,—decked with gold and *Vaidurya* gems and extending two miles in length and two miles in breadth."

19. Hearing (the command), thousands of wise and skillful artificers soon built the palace with the greatest alacrity. Having built it, they brought there every kind of article.

20. They (then) gladly informed the king that the *Sabha* was ready,—it has been made delightful and beautiful, and it had been furnished with every kind of gems and covered with many coloured carpets inlaid with gold.

21. Thereopon the ruler of men, Dhritarastra, thus spoke to his chief minister, the learned Vidura, "Going (to Indraprastha), soon bring the prince Yuddishthira here at my command.

22. Coming here with his brothers, let him see my this beautiful Assembly-Hall furnished with countless gems and jewels and with costly beds and carpets. Let then a friendly match at dice be played in that Hall."

Thus ends the fifty six chapter, fetching Yudhisthira, in the Dyuta of the Sabha Parva.

CHAPTER LVII.

(DYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. The king Dhritarastra, knowing the inclinations of his son and considering also that Fate was unavoidable, acted in this way.

2. The foremost of all learned men, Vidura, did not approve the words of his brother so unjustly uttered; and he then thus spoke to him.

Vidura said :—

3. O king, I do not approve of your this command. Do not act thus. I am afraid this will bring about the destruction of our race. O ruler of men, I apprehend that your sons will lose unity from this match at dice; and dissension will certainly arise amongst them.

Dhritarastra said :—

4. O Khattwa, if Fate be not unfavourable to me, this quarrel will not certainly grieve me. The whole universe moves at the will of its Creator, but (it moves) under the controlling influence of Fate. It is not free.

5. Therefore O Vidura, going to the king (Yudhisthira), soon bring (here) the invincible son of Kunti, Yudhisthira.

Thus ends the fifty seventh chapter, fetching of Yudhisthira, in the Dyuta of the Sabha Parva.

CHAPTER LVIII.

(DYUTA PARVA) —*Continued.*

Vaishampayana said :—

1. Thus commanded against his will by king Dhritarastra, Vidura started for (the palace of) the wise Pandavas by means of quiet and patient horses of best species, posessing great speed and strength.

2. The greatly intelligent (Vidura) proceeded by the way leading to the city of the Pandavas; and having arrived there, he, being duly worshiphed by the Brahmanas, entered the city.

3. Coming to the royal palace which was like the palace of Kuvera, the virtuous-minded (Vidura) went to the son of Dharma, Yudhisthira.

4. The illustrious and enemiless descendant of Ajamira, ever devoted to truth, re-

verentially saluted Vidura and asked him about the welfare of Dhritarastra and his sons.

Yudhisthira said:—

5. O Khattwa, your mind seems to be cheerless. Do you come in peace? Are the sons (of Dhritarastra) obedient to their old father? Are the people obedient to his (Dhritarastra's) rule?

Vidura said:—

6. The illustrious king with his sons is well. Sorrounded by his relatives, he reigns like Indra. O king, the illustrious monarch is happy with his sons who are all obedient to him. But he is bent upon his own aggrandisement.

7. The Kuru king has commanded me first to enquire after your peace and prosperity, and then to tell you on his behalf the following. (He says to you), "The Assembly-Hall of your cousin (built by me) is equal to your *Sabha*. Therefore, (come) and see it.

8. O son of Pritha, coming there enjoy the palace and play a friendly match at dice with your cousins. We shall be very happy at your arrival, so will be all the Kurus assembled there."

9. O king, you will see there all those gamblers,—those cheats who have been brought there by the illustrious king Dhritarastra. I have come here for this. Let the king's command be approved by you.

Yudhisthira said:—

10. O Khattwa, gambling may produce quarrel. Knowing this, who is there who will consent to gamble? What do you think proper for us to do? We are all obedient to your advice.

Vidura said:—

11. I know gambling is the root of all mysery. I tried to dissuade the king from it. The king, however, has sent me to you. O learned man, knowing all this, do what is good.

Yudhisthira said:—

12. Besides the sons of king Dhritarastra who are the other dishonest gamblers that are present there to play? O Vidura, I ask you, tell us who are the men with whom we shall have to play staking hundreds upon hundreds.

Vidura said:—

13. O king, expert in dice, with great skill of hand, ever desperate at stakes the Gandhara king, Sakuni, Vivingsati, Chitrasena, king Satyavrata, Puramitra and Jaya (these are present there).

Yudhisthira said:—

14. It appears that some of the most desperate and terrible gamblers who always depend on deceit (in their play) are present there. The whole universe, however, is at the will of its creator under the control of Fate. It is not free.

15. O learned man, I do not desire to engage in gambling at the command of king Dhritarastra, for a father always wishes to benefit his son. You are our master, O Vidura, tell me what is proper (for us to do).

16. I am unwilling to gamble. I will not do it (gamble) unless the wicked Sakuni does not challenge me in the Sabha. If however he challenges me, I will never refuse. This is my settled and eternal vow.

Vaishampayana said:—

17. Having said this to Vidura, Dharmaraja (Yudhisthira) commanded that preparations for his journey might be soon made. The next day accompanied by his relatives and attendants and taking with him Draupadi and the women of the household he started (for Hastinapur.)

18. "As a brilliant body falling before the eye deprives the power of seeing, so does Fate our reason. Man, tied as it were with a cord, submits to the sway of Providence."

19. Having said this, the chastiser of foes Yudhisthira, went with Khattwa (Vidura) without deliberating over the summons (of Dhritarastra).

20. The slayer of hostile hosts, the son of Pritha, the Pandava (Yudhisthira), attired in royal robes and riding on the car presented to him by the Valhika king, started with his brothers.

21. Summoned by Dhritarastra and impelled by what has been ordained by Time and blazing with royal prosperity, the king with the Brahmanas walking before him went (from his city).

22. Arriving at Hastinapur, he went to the Dhritarastra's palace. The high-souled Pandava (Yudhisthira) then met Dhritarastra,

23. Bhisma, Drona, Karna and Kripa. The lord (Yudhisthira) also met the son of Drona (Ashwathama); he duly saluted and embraced all of them and was saluted and embraced by them in return.

24. The greatly powerful and mighty armed (hero) then met Somadatta, Duryodhana, Salya, the son of Savala (Sakuni),

25. And the other monarchs that had arrived there before him; and also the

brave Dushyasana and all his other cousins ;

26. Also Jayadhratha and all other Kurus. Then the mighty armed hero, surrounded by all his brothers,

27. Entered the palace of the wise king Dhritarastra, and saw there lady Gandhari, ever obedient to her husband,

28. Surrounded by her daughters-in-law like Rohini by the stars. Having saluted Gandhari and having been blessed by her in return,

29. He saw his old father (uncle, Dhritarastra), the great lord whose knowledge was his eye.

30. O king, the monarch (Dhritarastra) smelt his head as also those of the four other Kuru princes,—the Pandavas, Bhima being at their head.

31. O king, seeing those best of men, the handsome Pandavas, all the Kurus became exceedingly glad.

32. Commanded by the king Dhritarastra, the Pandavas retired to rooms, adorned with gems and jewels. Here the ladies of the household with Dushala (Duryodhana's sister) at their head visited them.

33. Seeing the blazing and splendid beauty and prosperity of Jagnaseni (Draupadi), Dhritarastra's daughters-in-law were filled with jealousy and became cheerless.

34. Having conversed with the ladies, those best of men (then) went through their daily physical exercises, and they then performed the usual daily religious rites.

35. Having performed their daily rites and decked their body with excellent *Chandana*, and having desired to secure good luck and prosperity they caused Brahmanas to utter benedictions. Then having eaten best food, they retired to the sleeping appartments.

36—37. Those best of the Kurus, those subjugators of hostile towns, were sung into sleep by beautiful damsels. Receiving what came in due succession, they passed that delicious night in pleasure and sport. Having awakened by the sweet music of the bards, they rose from their bed after rest.

38. Having passed the day in happiness, they rose in the morning and having performed the usual rites, they entered the *Sabha* and were saluted by those who assembled there for gambling.

Thus ends the fifty eighth chapter, the arrival of Yudhisthira, in the Dyuta of the Sabha Parva.

CHAPTER LIX.

(DYUTA PARVA)—*Continued.*

Vaishampayana said :—

1—2. Having entered the *Sabha*, the sons of Pritha with Yudhisthira at their head met all the kings that were present there. Worshipping all those that deserved to be worshipped and saluting others as each deserved according to his age, they took their seats on pure seats covered with costly carpets.

3. When they were seated, and when the kings took their seats also, the son of Suvala, Sakuni, thus spoke to Yudhisthira.

Sakuni said :—

4. O king, the Assembly is full. All was waiting for you. O Yudhisthira, let now the dice be cast and the rules of play be fixed.

Yudhisthira said :—

5. O king, deceitful gambling is a sin. There is no Kshatrya prowess (to be found) in it. There is certainly no morality in it ; why then are you praising gambling ?

6. O Sakuni, the wise men do not praise the pride that gamesters feel in deceitful play. Do not like a cruel man defeat us by deceitful means.

Sakuni said :—

7—8. That high minded player, who knows the secrets of winning and losing, who is skilled in baffling the deceitful arts of those with whom he plays, and who is united with the various operations which gambling consists of, knows truly the play and suffers all in course of it. O son of Pritha, it is the staking of dice that may be lost and won, and which may injure us. And it is for this reason gambling is considered to be a fault. Therefore, O king, let us begin the play. Fear not, let the stakes be fixed. Do not make any further delay.

Yudhisthira said :—

9—10. That best of Rishis, the son of Asita, Devala, who always instructs us about all those acts that may lead (men) to heaven, hell or to the other regions, has said that it is sinful to play deceitfully with a gamester. The best sport is to obtain victory in a righteous battle. Gambling is not a sport.

11. Those that are respectable do not use the Mlecha language, nor do they adopt deceiptfulness in their behaviour. The art of honest men is to carry on a war without crockedness or cunning.

12. O Sakuni, by playing desparately do not decietfully win from us that wealth with which according to our ability we try to benefit the Brahmanas. Even enemies should not be vanquished by desperate stakes in a decietful play.

13. I do not desire to have happiness or wealth by means of cunning. The conduct of one that is a gamester, even if his playing be without decietfulness, should still never be praised.

Sakuni said :—

14. O Yudhisthira, it is with the desire of vanquishing, which is (of course) not a very honest motive, that a high-born man approaches another (like him); so does a learned man an ignorant one;

15. O Yudhisthira, so also a man skilled in dice approaches one who is not so from the desire of vanquishing (his opponent). One who is conversant with the truths of science approaches another that is not from the desire of victory, which is scarcely an honest motive;

16. O Yudhisthira, so also a man skilled in weapons approaches one who is not so; so does a strong man a weak one. This is the practice in every contest. The victory is (always) the motive.

17. If, therefore, in approaching me to play, you consider that I am actuated by dishonest motives, and if you are afraid, then desist from the play.

Yudhisthira said :—

18. O king, challanged, I do not withdraw; this is my established vow. (I know) Fate is (all) powerful. We are all under the sway of Fate.

19. In this Assembly with whom am I to play? Who is there who can stake equally with me? Let the play begin (with him).

Duryodhana said :—

20. O king, I shall supply gems and jewels and wealth, and my uncle, Sakuni, will play the dice on my behalf.

Yudhisthira said :—

21. Gambling by one on another's behalf seems to me to be contrary to rule. O learned man, you too will admit this. If, however, you still desire it, let the play begin.

Thus ends the fifty ninth chapter, the coloquy between Yudhisthira and Sakuni, in the Dyuta of the Sabha Parva.

CHAPTER LX.

(DYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. When the play commenced, all the kings, Dhritarastra being at their head, took their seats in that Assembly-Hall.

2. O descendant of Bharata, Bhisma, Drona, Kripa, the high-souled Vidura followed their example with cheerless heart.

3. Those lion-necked and greatly effulgent (kings) took their seats separately and in pairs on many high (royal) seats of various make and colour.

4. O king, that Assembly-Hall looked beautiful with the assembled monarchs like the heaven with a conclave of greatly fortunate celestials.

5. O great king, they were all heroes, they were all learned in the Vedas, and they all bore resplendent countenances. The friendly match at dice then commenced (in due form).

Yudhisthira said :—

6. O king, this excellent and most valuable chain of pearls, so beautiful and adorned with gold and procured from the ocean by churning it,

7. O king, is my stake. O great king, what is your counter stake,—the wealth with which you wish to play with me?

Duryodhana said :—

8. I have many jewels and much wealth, but I am not proud of them. However, let yourself win this stake.

Vaishampayana said :—

9. Thereupon Sakuni, well-skilled in dice, took up the dice and said to Yudhisthira, "Lo, I have won it!"

Thus ends the Sixtieth chapter, the commencement of the play, in the Dyuta of the Sabha Parva.

CHAPTER LXI.

(DYUTA PARVA)—*continued.*

Yudhisthira said :—

1. O Sakuni, you have won this stake by unfair means. Do you feel pride for it? Let us play, staking thousands and thousands.

2. O king, I have many beautiful jars, each filled with one thousand *Nishkas* (gold

coins). I have in my treasury inexhaustible gold, and much silver and other minerals. This is the wealth with which I shall (now) stake with you.

Vaishampayana said :—

3. Having been thus addressed, Sakuni thus spoke to the perpetuator of the Kuru race, the eldest Pandava of undeteriorating glory, "Lo, I have won?"

Yudhisthira said :—

4—6. This my sacred, victorious and royal car, which gladdens the heart and which brought us here, which is equal to one thousand cars, which is symmetrical in make and covered with tiger's skins, which is furnished with excellent wheels and flag-staff, which is beautiful and adorned with small bells, the clatter of the wheel of which is like the roars of clouds or the ocean and which is drawn by eight noble steeds renowned all over the kingdom,—(the steeds) that are white as the moon-beam and from whose hoofs no earthly being can escape,—this, O king, is my wealth with which I shall (now) stake with you.

Vaishampayana said :—

7. Having heard this, and adopting unfair means, Sakuni, ever ready with the dice said to Yudhisthira, "Lo, I have won!"

Yudhisthira said :—

8. I have one hundred thousand serving girls, who are all young and all adorned with golden bracelets on their wrists and upper arms, who have *Nishkas* and other ornaments,

9—10. And also costly garlands round their necks, who are attired in rich garments and annointed with sandal paste, who are well-skilled in sixty four elegant arts, specially in dancing and singing, and who wait upon and serve at my command the celestials, the *Snatakas* and the kings. With this wealth, I shall (now) stake with you.

Vaishampayana said :—

11. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!".

Yudhisthira said :—

12. I have thousands of serving men, skilled in waiting upon guests, who are always attired in silken robes,

13. Who possess wisdom and intelligence, who are self-controlled, young, adorned with ear-rings and who feed all guests with plates and dishes in hand. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said :—

14. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!"

Yudhisthira said :—

15. O son of Suvala, I have one thousand musty elephants with golden girdles, who are adorned with ornaments, who have the marks of the lotus on their temples, necks and other parts and who are adorned with golden garlands,

16—17. Who possess fine (white) tusks,—tusks like plough-shafts, who are worthy of carrying kings and capable of withstanding every kind of noise on the field of battle, who have huge bodies, who are capable of battering down the walls of the hostile cities, who are of the colour of newly formed clouds and each of whom possesses eight female elephants. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said :—

18. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!"

Yudhisthira said :—

19. I have as many cars as elephants, all furnished with golden poles and flag-staffs, and also well-trained horses and car-warriors who fight wonderfully,

20. And each of whom receives one thousand coins as his monthly salary whether he fights or not. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said :—

21. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won?"

Yudhisthira said :—

22—23. The steeds of the *Tittiri*, *Kalmasha* and *Gandharva* breeds, adorned with golden garlands, all of whom were gladly presented to the wielder of the *Gandiva* (Aryuna) by the chastiser of foes, Chitraratha, who was vanquished and subdued in battle;—with this wealth, O king, I shall (now) stake with you.

Vaishampayana said :—

24. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!"

Yudhisthira said:—

25. I have ten thousand waggons and vehicles to which are yoked draught animals of the foremost breed.

26. I have soldiers picked up by thousands from each order who are all brave and who are endued with the prowess of (great) heroes,

27. And who drink milk and eat good rice. They are sixty thousands in number, and all of them possess broad chests. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said:—

28. Having heard this and adopting unfair means Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!"

Yudhisthira said:—

29—30. I have four hundred *Nidhis* (very valuable jewels) encased in sheets of copper and iron; each one of them is equal to five *Draunikas* of the costliest and purest gold leaf of the *Jatarupa* kind. With this wealth, O king, I shall (now) stake with you.

Vaishampayana said:—

31. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!"

Thus ends the sixty first chapter, the gambling match, in the Dyuta of the Sabha Parva.

CHAPTER LXII.

(DYUTA PARVA)—*Continued.*

Vaishampayana said:—

1. During the course of this fearful gambling, which was certain to bring about utter ruin, that dispeller of all doubts, Vidura, thus spoke (to Dhritarastra).

Vidura said:—

2. O great king, O descendant of Bharata, attend to what I say, although it may not be agreeable to you like medicine to one who is at the point of death.

3. When this sinful wretch Duryodhana, this destroyer of the Bharata race, cried like jackal immediately after his birth, it was well-known that he had been ordained to bring about the destruction of you all.

4. A jackal is living in your house in the form of Duryodhana. You do not know this out of folly. Listen to what Kavya (Sukra) said.

5. Those that collect honey, having received what they seek, do not (at all) mark that they are about to fall (down from the tree). Ascending dangerous heights and being deeply engaged in what they seek, they fall down and perish.

6. He (Duryodhana) too, maddened with the gambling, is absent-minded (in the pursuit of the play) like the collector of honey. He does not mark its (future) consequences. Creating hostilities with these great car-warriors, he does not see the fall (which is before him).

7. O greatly wise one, it is known to you, that amongst the Bhojas, (there is a custom) of abandoning a son, who is unworthy of their race, for (the sake of the general) good of the people.

8. The Andhakas, the Yadavas the Bhojas, uniting together, abandoned Kansa. At the request (of the whole tribe) Kansa was killed by that slayer of foes, Krishna.

9. Knowing this, they all became exceedingly happy for one hundred years. Let Sabyasachi (Aryuna) kill Suyodhana (Duryodhana) at your command.

10. Let the Kurus be glad and pass their time in happiness by the death of this wretch. O king, purchase these peacocks (Pandavas) at the exchange of this crow (Duryodhana); and buy these tigers, the Pandavas, at the exchange of this jackal (Duryodhana). Do not sink into the ocean of grief.

11. For the sake of a family a member (of that family) may be sacrificed; for the sake of a village, a family may be sacrified; for the sake of a town, a village may be sacrificed; and for the sake of one's own soul, the earth may be sacrificed.

12. The omniscient, the knower of all creatures' thoughts, the terror to all foes, Kavya, thus spoke to the great Asuras (to induce them) to abandon Jamba (Asura).

13—14. It is said that a (certain) king, having (first) made some wild birds which used to vomit gold to take up their quarters in his own house, killed them afterwards from temptation. O chastiser of foes, blinded by temptation and by the desire of enjoyment he destroyed both his present and future for the sake of the gold. O king, O monarch, like that king, do not persecute the Pandavas from the desire of gain.

15—16. O descendant of Bharata, from (this) folly you will have to repent afterwards like the man who killed the birds.

Like the flower-seller who plucks (flowers) from trees that he cherishes with affection from day to day, continue, O king, to pluck flowers from the Pandavas. Do not burn them to their roots like the fire-producing wind which reduces every thing to charcoal. Do not go to the abode of Yama with your sons, ministers, and forces.

17. O descendant of Bharata, who is capable of fighting with the sons of Pritha if they stand together? O king, not to speak of others, even the chief of the celestials with all the celestials cannot do it.

Thus ends the sixty second chapter, the words of Vidura, in the Dyuta of the Sabha Parva.

CHAPTER LXIII.

(DYUTA PARVA)—*Continued.*

Vidura said :—

1. Gambling is the root of dissensions. It brings about disunion. Its consequences are frightful. Taking recourse to it, Dhritarastra's son creates for himself fearful hostility.

2. The descendants of Pratipa and Santanu with the Valhikas and their fearful troops all will be destroyed for the fault of Duryodhana.

3. In consequence of this intoxication, Duryodhana forcibly drives away luck and prosperity from his kingdom like an infuriated bull who breaks his own horns.

4. O king, that brave and learned man, who follows another man's heart disregarding his own foresight, sinks into terrible affliction like the man who goes into the sea in a boat guided by a child.

5. Duryodhana is gambling with the Pandava (Yudhisthira), and you are in ecstacy of joy that he is winning. It is such success that begets war which (finally) ends in the destruction of men.

6. This fascination that you have well-devised will lead to fearful results. You have by these counsels brought on great affliction to your heart. This quarrel with Yudhisthira, who is so nearly related to you,—even if you have not foreseen it,—is still approved by you.

7. O descendant of Santanu, O descendant of Pratipa, listen in this assembly of the Kurus, to the words of wisdom. By following a wretch, do not enter into the terrible fire that has blazed forth.

8. When the Pandava, Ajatsatru (Yudhisthira), intoxicated with dice, will be angry, so will be Bhima, Aryuna and the twins (Nakula and Sahadeva), who (I say) will be your island (refuge) in that hour of confusion?

9. O great king, you are yourself a mine of wealth. You can earn as much wealth as you desire to earn by not taking recourse to gambling. What will you gain by winning the vast wealth of the Pandavas? Win the sons of Pritha, who will be more than all the wealth they have?

10. We all know the skill of the son of Suvala (Sakuni) in play. This mountain-king knows many nefarious methods of gambling. Let Sakuni go back to the place whence he has come. O descendant of Bharata, do not rage a war with the Pandavas.

Thus ends the sixty third chapter, the words of Vidura, in the Dyuta of the Sabha Parva.

CHAPTER LXIV.

(DYUTA PARVA)—*Continued.*

Duryodhana said :—

1. O Khattwa, you are always boasting of the fame of our foes. You always depricate the sons of Dhritarastra. O Vidura, we know whose friend you really are. You always disregard us as if we are children.

2. That man who wishes for the success of those that are dear to him and defeat of those that are not dear to him stands confessed. He is known by his praise and blame. Your tongue and mind betray your heart.

3. You are kept by us on our lap as a serpent. Like a cat you wish to injure him who cherishes you. The wise men have said that there is no sin greater than that of injuring one's supporter. O Khattwa, how is it that you do not fear sin?

4. O Khattwa, having vanquished our enemies we have gained great advantage. Do not use harsh words towards us. You are always willing to make friendship with the foes, and it is for this reason that you always hate us.

5. A man becomes a foe by speaking words that are unpardonable. In praising the enemy, the secrets of one's own party is never to be divulged. Therefore, O shameless man, why do you obstruct us in this way? You are speaking whatever comes to your mind.

6. O Vidura, do not disregard us ; we know your mind. Go,—learn sitting at the feet of the old. Save the reputation that you have won. Do not middle with other men's affairs.

7. O Vidura, do not disregard us. Imagining that you are our master, do not always tell us harsh words. O Vidura, we do not ask you (to say) what is for our good. O Khattwa, do not irritate those that have already suffered much (at your hand),

8. There is but one controller (of man's Destiny), and there is no second. He controls even (the Destiny of) the child which is in its mother's womb. I am controlled by Him. Like water that always flows in a downward course, I am acting in the way He is directing me.

9. He, who breaks his head against a stone-wall and he that feeds a serpent, is guided in those acts of his by his own reason. He who wants to control another by force becomes his enemy.

10. When advice is offered in a friendly spirit, the learned man does not (very much) mind it. O descendant of Bharata, he who sets fire to such a highly inflamable object as camphor, can not see its ashes, if he does not hasten to extinguish the fire.

11. One should not give shelter to one who is a friend of his enemy, or to one who is always jealous of his protector. O Vidura, therefore go away wherever you like. An unchaste wife, however well-treated, (always) forsakes her husband.

Vidura said :—

12. O king, tell us (impartially) like a witness what you think of the conduct of those who abandon men that give them such instruction (as I give you). The hearts of kings are unsteady. Granting protection first, they strike with clubs afterwards.

13. O prince, you regard yourself as mature in intellect. O wicked hearted man, you consider me a child. But consider him a child who, having first accepted one as a friend, afterwards finds fault with him.

14. Like an unchaste wife in the house of a well-born man, a wicked-minded man can never be brought to the path of rectitude. As a husband of sixty years' can never be agreeable to a young wife, so instruction is not agreeable to this chief of the Bharata race.

15. O king, if you hereafter wish to hear words that are agreeable to you as regards all good or bad acts, you should ask (for it to) women, idiots, cripples or all persons of such descriptions.

16. Many sinful men who speak agreeable words may be had in this world, but a man, who will speak words that are disagreeable though fit as regimen or a man who will hear such words, is very rare.

17. He is a king's true friend who, disregarding what is agreeable or disagreeable to his master, conducts himself virtuously and utters what may be disagreeable, but what may be required as regimen.

18. O great king, drink that which is drunk by the honest and shunned by the dishonest,—that (drink of) humility which is like a medicine that is bitter, pungent, burning, unintoxicating, disagreeable and revolting. Drinking it (humility), regain your sobriety.

19. I always wish prosperity and affluence to the son of Vichitravirya (Dhritarastra) and his sons. Happen what may to you, here I bow to you. Let the Brahmanas wish me well.

20. O descendant of Kuru, this is the moral I carefully inculcate, that the learned men should never enrage such adders as have venom in their eyes.

Thus ends the sixty fourth chapter, the sound counsel of Vidura, in the Dyuta of the Sabha Parva.

CHAPTER LXV.

(DYUTA PARVA)—*Continued.*

Sakuni said :—

1. O Yudhisthira, you have lost much wealth of the Pandavas. O son of Kunti, if you have any other wealth which is not yet lost, tell us.

Yudhisthira said :—

2. O Sakuni, O son of Suvala, I know my wealth is untold. Why do you ask me of my wealth ?

3—4. You can bet (with me) tens of thousands, and millions, tens of millions and billions, hundreds of billions, and trillions, tens of trillions and hundreds of trillions, tens of quadrillions and hundreds of quadrillions and even more. O king, I will bet such wealth. With this wealth at stake I shall play with you.

Vaishampayana said :—

5. Having heard this and adopting unfair means, Sakuni, ever ready with the dice said to Yudhisthira, " Lo, I have won !"

Yudhisthira said :—

6. O son of Suvala, I have innumerable kine, horses, milch cows with claves, goats and sheep in the country extending from the *Parnasha* to the eastern bank of the *Sindhu* (river). With this wealth I shall (now) play with you.

Vaishampayana said :—

7. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won!"

Yudhisthira said :—

8. O king, I have my city, the country, land, the wealth of houses thereon, except those belonging to the Brahmanas, and also all those persons, except Brahmanas living therein—the wealth which still belongs to me. With all this wealth, O king, I shall (now) play with you.

Vaishampayana said :—

9. Having heard this and adopting un fair means, Sakuni, ever ready with the dice; said to Yudhisihira; "Lo, I have won!"

Yudhisthira said :—

10. O king, these princes here, who look resplendent in their ornaments and their ear-rings, and *Nishkas* and the royal ornaments on their persons are still my wealth. With this wealth, O king, I shall (now) play with you.

Vaishampayana said :—

11. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won?"

Yudhisthira said :—

12. This youthful, fair-coloured Nakula with mighty arms, with lion-like necks, and with red eyes is now one of my stakes.

Sakuni said :—

13. O king, O Yudhisthira, the prince Nakula is dear to you. (Know) he is already under our subjection (won by us). With what will you now play?

Vaishampayana said :—

14, Having said this, Sakuni cast the dice and thus spoke to Yudhisthira, "Lo, I have won!"

Yudhisthira said :—

15. This Sahadeva administers justice, he has acquired a reputation for learning in this world. Though this prince does not deserve to be staked in play, yet with such dear object as my stake, I shall play, as if he is not so.

Vaishampayana said :—

61. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira, "Lo, I have won."

Sakuni said :—

17. O king, the two sons of Madri are dear to you; but (know it for certain,) they have already been won by me. It appears Bhimasena and Dhananjaya (Aryuna), are more loved by you (than these two).

Yudhisthira said :—

18. Fool, disregarding morality you sinfully act in thus trying to create disunion amongst us who are all of one heart.

Sakuni said :—

19. O king, one who is intoxicated falls into a pit and remains there, being deprived of his power of motion. O best of the Bharata race, you are senior to us in age and in everything, I bow to you.

20. O Yudhisthira, know, gamesters in the excitement of the play utter such raving as they would never do in their waking moments or in their dreams.

Yudhisthira said :—

21. He who takes us like a boat to the other shore of the sea of battle, who is ever victorious over foes, who is endued with great activity and who is the only one hero in this world (is Aryuna). With that Falguni as stake, O Sakuni, though he does not deserve it, I shall (now) play.

Vaishampayana said :—

22. Having heard this and adopting unfair means, Sakuni, ever ready with the dice; said to Yudhisthira, "Lo, I have won?"

Sakuni said :—

23. This foremost of all wielders of bows, this Pandava Sabyashachi (Aryuna) has been won by me. O king, O Pandava, play now with (staking) your beloved Bhima, the only wealth that is now left to you.

Yudhisthira said :—

24—25. Though he does not deserve to be made a stake, I shall now play with staking Bhimasena, the prince who is our leader, who is foremost in fight like the wielder of thunder (Indra), the enemy of the Danavas, who is the illustrious hero with lion-like neck, arched eye-brows and expansive eyes, who is incapable of putting up with an insult, who is matchless in

prowess in all the world, who is the foremost of all wielders of clubs and who grinds all foes.

Vaishampayana said:—

26. Having heard this and adopting unfair means, Sakuni, ever ready with the dice, said to Yudhisthira; "Lo I have won?"

Sakuni said :—

27. O son of Kunti, you have lost much wealth, horses and elephants with your brothers. Tell us if you have anything else which you have not as yet lost.

Yudhisthira said :—

28. I alone, the eldest of my brothers and beloved of all of them, am still not won (by you). If won by you, I shall do that which one who is won is bound to do.

Vaishampayana said :—

29. Having heard this and adopting unfair means, Sakuni, even ready with the dice, said to Yudhisthira ; " Lo I have won !"

Sakuni said :—

30. O king, you have allowed yourself to be won,—an act which is worthy of a sinful man. When there is still wealth belonging to you,it is sinful to lose one's own self.

Vaishampayana said :—

31. Having said this, (Sakuni), well-skilled in dice, spoke to all the brave kings present there of having won all the Pandavas one after the other.

Sakuni said :—

32. O king, there is still one stake dear to you which is not yet won. Bet Krishna, (Draupadi), the princess of Panchala. By her, win yourself back.

Yudhisthira said —

33. I shall (now) play with you staking her who is neither short nor tall, neither lean nor corpulent, who possesses blue curly hair,

34. And eyes are like the leaves of the autumn lotus, and fragrance like that of the lily, who is like *Sree* herself in symmetry and grace,

35. Who is such that for her softness of heart, wealth of beauty and virtue, one may desire her for a wife.

36. Who possesses every accomplishment, who is compassionate and sweet-speeched, who is such that for the acquisition of *Dharma*, *Artha* and *Kama* one may desire her for his wife.

37. Who, retiring to bed last and rising from bed first, looks after the comforts of the cowherds and shepherds,

38. Whose face when covered with sweat looks like the lotus or the jessamine, whose waiste is like that of the wasp, who possesses flowing hair, red lips and body without down ;

39. O king, O son of Suvala, making that princess of Panchala, the slender-waisted Draupadi, as my stake, I shall (now) play with you.

Vaishampayana said :—

40. When this was said by the wise Dharmaraja (Yudhisthira)—"Fie! Fie!" were the words uttered by all the elders that were present in the assembly.

41. O king, the whole assembly was agitated. The kings began to grieve. Bhisma, Drona and Kripa were covered with perspiration.

42. Vidura, holding his head between his hands, sat like one who has lost his reason. He sat with down cast face giving away to his own thoughts and sighing like a snake.

43. (But) Dhritarastra, being glad at heart, could not conceal his emotions and asked again and again, "Is the stake won?" "Is the stake won ?"

44. Karna with Dushashana and others laughed aloud, but tears began to flow from the eyes of all those that were present in the assembly.

45. The son of Suvala (Sakuni), proud of success, and flurried with excitement, repeating "You have still one stake dear to you &c." said, "Lo, I have won!" He then took up the dice that had been cast.

Thus ends the sixty fifth chapter, the losing of Draupadi, in the Dyuta of the Sabha Parva.

CHAPTER LXVI.

(DYUTA PARVA) *Continued.*

Duryodhana said :—

1. Come, Khattwa, bring here Draupadi, the dear and the beloved wife of the Pandavas. Let her be forced to sweep the chambers, and let the unfortunate woman remain where our serving women are.

Vidura said :—

2. O wicked man, do you not know that by uttering such words you are tying yourself with cords ? Do you not feel that

you are standing on the edge of a precipice? Do you not know that being but a deer you are provoking to anger so many tigers?

3. O greatly wicked-minded man, deadly venomous and angry snakes are on your head. Do not provoke them any further and go to the land of Yama.

4. In my opinion the slavery cannot attach to Krishna (Draupadi), as she was staked by the king (Yudhisthira) after he lost himself and ceased to be his own master.

5. Like bamboo which bears fruits when it is about to die, this king, this son of Dhritarastra, wins this treasure at play. Intoxicated (in play), he does not perceive in his these last moments what enmity and frightful terrors the dice bring in.

6. No man should utter harsh words, and thus pierce the heart of others. No man should subjugate his enemies by dice and by such other foul means. No one should utter such words,—as give pain and lead men to hell and annoys others.

7. One man utters from his lips words that are harsh. Stung by them the other burns day and night. Those words pierce the very heart of another. Therefore, the learned men should never utter such (harsh) words towards others.

8. Once at a time a goat swallowed a hook, and when it was pierced with it, the hunter placed its head on the ground and frightfully tore its throat in drawing it out. Like it do not create a terrible enmity with the Pandavas.

9. The sons of Pritha never use such words. It is only low men who are like dogs that use harsh words towards all classes of people,—namely towards those that live in the forest, those that lead domestic life, those that are employed in asceticism, and those that are greatly learned.

10. The son of Dhritarastra does not know that dishonesty is one of the fearful doors of hell. Many Kurus with Dushashana amongst them have followed him in the path of dishonesty in this play at dice.

11. Even gourds may sink and stone may float and boats may always sink in water, but still this foolish king (Duryodhana) the son of Dhritarastra, will not listen to my words which are like regimen to him.

12. He will certainly be the cause of the destruction of the Kurus. When the words of wisdom spoken by friends,—words that are like the proper regimen,—are not listened to,—when temptation is on the increase,—a fearful and universal destruction is sure to overtake all the Kurus,

Thus ends the sixty sixth chapter, the words of Vidura, in the Dyuta of the Sabha Parva.

CHAPTER LXVII.

(DYUTA PARVA)—*Continued.*

Vaishampayana said:—

Intoxicated with pride, the son of Dhritarastra (Duryodhana) spoke "Fie on Khattwa." Casting his eye on the Pratikamin, he spoke thus in the *Sabha* and in the midst of (all) the revered elders.

Duryodhana said:—

2. Go, Pratikamin and bring Draupadi here. You have no fear from the Pandavas. It is only Khattwa (Vidura) who raves in fear. He never wishes for our prosperity.

Vaishampayana said:—

3. Having been thus commanded and having heard the words of the king, the Pratikamin, the man of the Suta caste, went with (great haste). As a dog enters a lion's den, he (entered the house) and came to the queen of the Pandavas.

Pratikamin said:—

4. O Draupadi, Yudhisthira having been intoxicated with dice you have been won by Duryodhana. Therefore, O Jagmaseni, come now to the house of Dhritarastra. I shall take you (with me) and put you to some menial work.

Duryodhana said:—

5. O Pratikamin, why do you say so? Is there any prince who plays staking his (own) wife? The king was certainly intoxicated with dice, or else could he not find any other object to stake?

Pratikamin said:—

6. When he had nothing else to stake, it was then that Ajatasatru (Yudhisthira), the son of Pandu, staked you. The king had first staked his brothers, then himself, and then, O princess, he staked you.

Draupadi said:—

7. O son of Suta, go (back) to the *Sabha* and ask that gambler (Yudhisthira) whom he has lost first,—himself or me.

8. Ascertaining this, O son of Suta, come here and then take me with you. Knowing

the desire of the king (Yudhisthira), I shall go with a sorrowful heart.

Vaishampayana said :—

9. Having returned to the Sabha, he (Pratikamin) told all present there the words of Draupadi. He spoke these words to Yudhisthira sitting in the midst of the kings.

Pratikamin said :—

10. Draupadi has asked you, "Whose lord were you at the time when you lost me in play? Did you lose yourself first or me?"

Vaishampayana said :—

11. Yudhisthira sat like one demented and deprived of reason. He did not give any reply to the Suta, good or ill.

Duryodhana said :—

12. Let the princess of Panchala come here and put her question. Let every one here in this *Sabha* hear the words that pass between them (her and Yudhisthira).

Vaishampayana said :—

13. Going back to the palace, himself much distressed, the Suta, Pratikamin obedient to the command of Duryodhana, spoke thus to Draupadi.

Pratikamin said :—

14. O princess, those that are in the assembly are summoning you. It seems the destruction of the Kurus is near at hand. O princess, when the weak-brained (Duryodhana) is for taking you before the assembly, he will no longer be able to protect his prosperity.

Draupadi said :—

15. The great ordainer of the world has ordained this. Happiness and misery come to both the old and the young (the wise and the unwise.) Dharma has been said to be the highest object in the world. If cherished, it certainly pours blessings on us.

16. Let not Dharma now abandon the Kurus. Going back to the *Sabha*, speak these my words conformable to virtue and morality. I am ready to do what those virtuous-minded elders conversant with the precepts of morality, definitely tell me (to do).

Vaishampayana said :—

17. Having heard these words of Jagmaseni (Draupadi), the Suta returned to the *Sabha* and repeated her words. But all sat with downcast faces, knowing the eagerness and resolution of the son of Dhritarastra (Duryodhana)

18. O best of the Bharata race, having heard of the intentions of Duryodhana, Yudisthira sent a trusted messenger to Draupadi,

19. (Saying) "Panchali should appear before her father-in-law by coming to the *Sabha*,—though she is weeping and attired in one piece of cloth with her naval exposed in consequence of her season having come."

20. O king, having gone to Krishna's (Draupadi's) house in great speed, the intelligent (messenger) informed her of the intentions of Dharmaraja (Yudhisthira).

21. The illustrious Pandavas, distressed and sorrowful and bound by promise, could not settle what they should do.

22. Looking at their countenance, the king Duryodhana with cheerful heart thus addressed the Suta, "O Pratikamin, bring her here. Let the Kurus give their answer before her presence."

23. Thereupon the Suta, ever obedient to his command, and at the same time afraid of the anger of Drupada's daughter, giving up his pride, again spoke thus in the assembly, "What shall I say to Krishna (Draupadi)?

Duryodhana said :—

24. O Dushashana, this fo'ish son of Suta is afraid of Vrikodara (Bhima). Go you yourself and forcibly bring Jagmaseni (Draupadi) here. Our enemies are now dependant on our will. What can they do?

Vaishampayana said :—

25. Having heard the command of his brother, that prince (Dushashana) rose with blood red eyes. Entering the house of those great car-warriors (the Pandavas), he thus spoke to the princess, Draupadi.

Dushashana said :—

26. O Panchali, O Krishna, come, you have been won by us. Behold Duryodhana (now) casting aside your modesty. O lady of eyes like the wide lotus leaves, accept the Kurus as your lords. You have been virtuously won by us, therefore come to the *Sabha*.

Vaishampayana said :—

27. Thereupon she, being (much) distressed, rose up in great affliction, and covering her pale face with her hands, ran to the place where were the ladies of the old king, the foremost of the Kurus (Dhritarastra.)

28. Thereupon Dushashana, roaring in anger, ran after her and seized the queen

(Draupadi) by her long, blue and wavy hair.

29. The hair that was (once) sprinkled with the water sanctified with *Mantras* in the great Rajshuya sacrifice were now forcibly siezed by the son of Dhritarastra who disregarded the prowess of the Pandavas.

30. Dragging the greatly long-haired Krishna (Draupadi) as if she was protectorless, although she had great protectors, Dushashana brought her into the *Sabha* trembling like the banian tree in a storm.

31. Having been thus dragged by him, she bent her body down and spoke in a low voice "O wretch, O rude one, you should not take me before the assembly. I am in my season. I am attired only in one cloth."

32. While she was piteously praying to Krishna and Jishnu (Aryuna) who were Hari (Narayana) and Nara (on earth,) he (Dushashana) dragged her forcibly by her black hair.

Dushashana said :—

33. O Jagmaseni, whether you are in your season, whether you are attired in one cloth, or whether you are naked, when you have been won (by us) at dice and made our slave, you are to live amongst our serving-women as you best can.

Vaishampayana said :—

34. With dishevelled hair and her attire half loosened on account of the cruel dragging of Dushashana, the modest Krishna (Draupadi), being consumed as it were by anger, thus spoke in a low voice.

Draupadi said.

35. All these persons in this assembly are men learned in all the *Shastras*, all devoted to the performances of sacrifices and other rites and all equal to Indra (in prowess). Some of them are my *Gurus* (superiors) and some who stand to me as such. I cannot stay before them in this state.

36. O Wretch, O man of cruel deeds, do not make me uncovered. Do not drag me in this way. The princes (the Pandavas) will not pardon you, even if the celestials with Indra become your allies.

37. The high-souled son of Dharma (Yudhisthira) is (now) bound by the obligation of the rules of morality. The ways of Dharma is subtle. Those only can ascertain them who possess great clearness of vision. Forgetting his virtue, I am unwilling to admit even an atom of fault in my husband (Yudhisthira.)

38. It is a most unworthy act that you are dragging me before these Kuru heroes, though I am in my season. But none rebukes you here ;—they are certainly of the same mind with you.

39. O Fie ! When all the Kurus in this assembly look silently on this act which transgresses the shore of the Kuru morality ; the morality of the Bharatas have certainly been destroyed and the usage of those coversant with the Kshatrya practices have surely disappeared.

40. Drona and Bhisma, Khattwa and also the king (Dhritarastra) have lost their greatness, else why do these best of the Kuru elders look silently on this great crime.

Vaishampayana said :—

41. The slender-waisted (Draupadi) thus cried in distress in that *Sabha* and cast a glance on her enraged husbands, the Pandavas, who were filled with fearful wrath. She inflamed them more by her that glance.

42. They were not so much pained at the robbing of their kingdom, their wealth, and their costly gems, as they were by that glance of Krishna (Draupadi), full of modesty and anger.

43. Seeing Krishna (Draupadi) looking at her helpless husbands, Dushashana dragged her more forcibly and repeatedly called her " slave" " slave," and he laugbed aloud.

44. At these words, Karna became very glad and approved them by laughing aloud. The Gandhara king, the son of Suvala (Sakuni), similarly applauded Dushashana.

45. Amongst all those that were present in the assembly, except these three and the son of Dhritarastra (Duryodhana), every one was filled with great sorrow on seeing Krishna (Draupadi) thus dragged in the *Sabha*.

Bhisma said —

46. O blessed lady, knowing that one who has no wealth of his own cannot stake the wealth belonging to others and (knowing also) that wives are always at the command and disposals of their husbands, I am unable to decide properly the point put forward by you. The ways of morality is subtle.

47. Yudhisthira can abandon the whole world full of wealth, but he will never sacrifice morality. The Pandava (Yudhisthira) himself has said, " I am won". Therefore, I am unable to decide this matter.

48. Sakuni is matchless in dice. The son of Kunti has still willfully staked with him. The illustrious (Yudhisthira) does not consider that Sakuni played with him deceitfully. Therefore, I am unable to decide this matter.

Draupadi said:—

49. The king (Yudhisthira) was summoned to this assembly, and though he does not possess any skill in dice, yet he was made to play with skillful, wicked, deceitful and desperate gamblers. How then can he be said to have staked voluntarily?

50. The chief of the Kurus and the Pandavas was deprived of his senses by the wretches of deceitful conduct and unholy instincts acting in concert. He could not understand their tricks though vanquished, but he has now understood all.

51. Here in this assembly are present the Kurus who are the lords of their sons and daughters-in-law. Let all of them, after duly reflecting on my words, properly answer me the question I have asked.

Vaishampayana said:—

52. Dushashana spoke many disagreeable and harsh words to Krishna (Draupadi) who was thus piteously weeping and bewailing and casting glances on her helpless husbands.

53. Seeing her who was in her season thus dragged and her upper garments loosened,—seeing her in that condition which she did not deserve,—Vrikodara (Bhima), afflicted beyond endurance, cast his eyes on Yudhisthira and gave vent to his anger.

Thus ends the sixty seventh chapter, Draupadi's question, in the Dyuta of the Sabha Parva.

CHAPTER LXVIII.

(DYUTA PARVA)—*Continued.*

Bhima said:—

1. O Yudhisthira, the gamblers have in their house many loose women. They do not play staking even those women. They have kindness even towards them.

2—3. Whatever wealth and other excellent articles which the king of Kashi gave, and the gems and jewels, animals, wealth, armours, and weapons which the other kings presented,—nay even our kingdom, yourself and ourselves,—have all been won by our enemies at play.

4. Even at all this, my anger was not excited, for you are our lord. But I consider it a highly improper act,—this your staking Draupadi.

5. Having obtained the Pandavas as her husband, this innocent girl does not deserve this (treatment). It is only for you that she is persecuted by these low, despicable, cruel and mean-minded Kurus.

6. O king, it is for her sake that my anger falls on you. I shall burn your hands. Sahadeva, bring some fire?

Aryuna said:—

7. O Bhimasena, you have never before uttered such words as these. Your high morality has certainly been destroyed by these cruel foes.

8. You should not fulfil the wishes of the enemy. Practise the highest morality. Should any body transgress his virtuous eldest brother?

9. Having been summoned by the Kurus and having remembered the Kshatrya Dharma (usage), the king played at dice against his will. This is certainly conducive to one's great fame.

Bhima said:—

10. O Dhananjaya, if I had not known what the king did, he did according to the Kshatrya usuage, I would have long ago snatched his arms by force and burnt them in a blazing fire.

Vaishampayana said:—

11. Seeing the Pandavas thus distressed and the Panchala princess thus afflicted, the son of Dhritarastra, Vikarna, thus spoke.

Vikarna said:—

12. O kings, answer the question that has been asked by Jagmaseni (Draupadi). If we do not decide a matter referred to us, we shall certainly have to go to hell without delay.

13. Bhisma and Dhritarastra,—the two eldest of the Kurus,—and the high-souled Vidura, uniting together, do not say any thing.

14. The son of Bharadwaja (Drona), the precepter of all of us and also Kripa,—why these best of Brahmanas do not answer her question?

15. Let the kings that have assembled here from all directions, leaving aside all motives of anger and desire, speak out according to their judgment.

16. O kings, answer the question asked by Draupadi and say after due reflection on which side each of you is.

Vaishampayana said :—

17. Thus did he (Vikarna) repeatedly appeal to those that were present in the assembly to answer Draupadi's question. But the kings present did not say a word good or ill.

18. Repeatedly appealing to the kings, rubbing his palms and sighing like a snake, Vikarna thus (again) spoke.

Vikarna said :—

19. O kings, O Kurus, whether you answer this question or not, I shall say what I consider just and proper.

20. O best of men, it has been said that hunting, drinking, gambling, and enjoying women are the four vices of the kings.

21. The man who is addicted to these vices lives by forsaking virtue. People do not consider the acts done by a person who is thus improperly engaged as of any authority.

22. This son of Pandu (Yudhisthira), while madly engaged in one of these vicious acts (namely gambling) and urged thereto by deceitful gamblers, staked Draupadi.

23. The faultless Draupadi is the common wife of all the sons of Pandu. Having first lost himself, the Pandava (Yudhisthira) offered her as a stake.

24. The son of Suvala (Sakuni), himself being desirous of a stake, prevailed upon the king to stake Krishna (Draupadi). Considering all these circumstances, I consider Draupadi as not won.

Vaishampayana said :—

25. Hearing these words, a loud uproar rose from those present in the assembly. They all applauded Vikarna and censured the son of Suvala (Sakuni).

26. The son of Radha (Karna) became out of sense from anger. Waving his well-shaped arms he spoke thus.

Karna said :—

27. O Vikarna, I observe many opposite and inconsistent conditions in this assembly. As the fire, produced from a faggot, consumes the faggot itself, so you will be consumed by your this anger.

28. These (great) personages (present) here, though (repeatedly) urged by Krishna (Draupadi), have not utterred a single word. They all consider that the daughter of Drupada has been righteously won.

29. O son of Dhritarastra, you alone for your boyish age are bursting into rage. Though you are but a boy, you speak as if you are an old man.

30. O younger brother of Duryodhana, you know not what really the rules of morality are. You say like a fool that this Krishna (Draupadi), who has been won, as not won (at all).

31. O son of Dhritarastra, how do you consider that Krishna (Draupadi) is not won, when the eldest of the Pandavas have staked all his possessions in this assembly ?

32. O best of the Bharata race, Draupadi is (surely) included in his possessions. Why do you consider that Krishna (Draupadi) who has been righteously won as not won ?

33. Draupadi was mentioned (by Sakuni) in conversation, and she was approved of as a stake by the Pandava,—why is it (then) your opinion that she is not won ?

34. If you consider it wrong to bring her in the *Sabha* attired in only one piece of cloth, listen to the excellent words I say.

35. O descendant of Kuru, it has been ordained by the gods that a woman should have only one husband ; she (Draupadi) has (however) many husbands ; therefore it is certain that she is an unchaste woman.

36. In my opinion there is nothing surprising if she is brought before the assembly in one cloth or if she be made naked.

37. Whatever wealth the Pandavas had,—including her and also the Pandavas themselves,—have been righteously won by the son of Suvala (Sakuni).

38. O Dushashana, this Vikarna, speaking words of wisdom, is but a boy. Take off the robes of the Pandavas and also that of Draupadi.

Vaishampayana said :—

39. O descendant of Bharata, having heard this, the Pandavas took off their upper garments ; and throwing them down, they sat (silently) in the *Sabha*.

40. O king, thereupon Dushashana, in the sight of all (present) in the assembly, began to drag forcibly the cloth of Draupadi.

41. When the cloth of Draupadi was being thus dragged,—she thought of Hari.

Draupadi said :—

O Govinda, O dweller of Dwarika, O Krishna, O favourite of the milk-maids,

42. O Keshava, do you not see that I am persecuted by the Kurus. O lord, O husband of Lakshmi, O lord of Braja, O destroyer of all affliction, O Janardana, save me who am sinking in the Kuru ocean !

43. O Krishna, O great Yogee, O soul of the universe, O creator of the world, O

Govinda, save me who am distressed, who am losing her senses in the midst of the Kurus!

Vaishampayana said:—

44. O king, thus being afflicted, the lady, covering her face, cried aloud thinking of Krishna (Hari), the lord of the three wrolds.

45. Hearing the words of Jagmaseni (Draupadi), Krishna was deeply moved. Leaving his seat, the kind Deity from compassion came there on foot.

46. When Jagmaseni (Draupadi) was crying for protection to Krishna, Vishnu and Hari and also Nara, the illustrious (Deity) Dharma, remaining unseen, covered her with many excellent cloths.

47. O king, as the cloth of Draupadi was being dragged, after one was taken off, another of the same kind appeared and covered her.

48. O lord, in consequence of the protection (extended towards Draupadi) by Dharma, hundreds and hundreds of cloths of many colour appeared.

49. Thereupon there rose a great uproar. All the kings (present there), seeing this most extraordinary sight in the world, applauded Draupadi and censured the son of Dhritarastra.

50. Thereupon Bhima, squizing his palms, and his lips quivering in anger, took a terrible oath in a loud voice in the midst of the kings.

Bhima said:—

51. O Kshatryas, O men of the world, listen to my these words,—words never before uttered by any man or will be (ever) uttered by any man in future.

52—53. O lords of earth, if having spoken these words, I do not accomplish them hereafter, and if I do not forcibly tearing open the breast of this sinful wretch, this wicked-minded scoundrel of the Bharata race, drink his life-blood in the field of battle, let me not obtain the path of my ancestors.

Vaishampayana said:—

54. Hearing his these terrible and hair-stirring words, every one present there applauded him and censured the son of Dhritarastra.

55. When a mass of cloths were heaped in the assembly, Dushashana, becoming fatigued and ashamed, sat down.

56. Seeing the sons of Kunti in that state, all those gods among men who were present there cried hair-stirring words of "Fie!" "Fie!" (on the son of Dhritarastra).

57. All the good men who were present there exclaimed, "Alas, the Kurus do not answer the question asked to them." They all censured Dhritarastra.

58. Thereupon Vidura, learned in all the precepts of religion, waving his hands and silencing every one in the assembly, spoke these words.

Vidura said:—

59. O men present in the assembly! Draupadi, having put her question, is piteously weeping. You do not answer her question. Dharma is here persecuted.

60. A person in distress comes to an assembly of good men like a man in a blazing fire. Those that are in the assembly extinguish that fire and cool him by means of truth and morality.

61. The person in distress asks the assembly about his rights as sanctioned by morality. Those that are in the assembly should answer his question without being unmoved by anger or desire.

62. O kings, Vikarna has answered the question according to his knowledge and judgment. You should also answer it as you think proper.

63. The man who knows the rules of morality and sits in an assembly, incurs half the demerit that attaches to a lie, if he does not answer a question put to him.

64. The man who knows the rules of morality and sits in an assembly, certainly incurs the sin of lie, if he answers falsely a question put to him.

65. The learned men quote as an example in connection with this matter the old history of Prahlada and the son of Angirasha.

66. There was a chief of the Daityas named Prahlada, whose son was Virochana. He (Virochana) quarrelled with Sudhanna, the son of Angirasha, for the sake of a bride.

67. We have heard that they wagered even their own lives, saying "I am superior," "I am superior," for the sake of obtaining a bride.

68. When they thus quarrelled with each other, they both asked Prahlada, saying, "Who amongst us is superior? Answer this question,—do not speak falsely,"

69. He (Prahlada), being alarmed at their quarrel, looked at Sudhanna. (Thereupon) Sudhanna thus spoke to him burning in rage as the *Brahmadanda* (club of Brahma).

70. "O Prahlada, if you answer falsely, or do not answer at all, your head will then be spilt into a hundred pieces by the wielder of thunder (Indra) with his thunder."

71. When Sudhanna thus spoke, the Daitya (Prahlada) trembling like a leaf of the fig tree went to the greatly effulgent Kashyapa, to consult with him.

Prahlada said :—

72. O exalted one, you are learned in the precepts of morality which should guide the celestials, the Asuras and the Brahmanas. Here is a great dilemna in respect of a duty. Hear it.

73. Tell me, I ask you, what regions are obtained by men who, being asked a question, does not give answer to it or answer it falsely.

Kashyapa said :—

74. He, who knows but answers not a question from temptation, anger or fear, brings upon himself one thousand *Pashas* (a sort of weapons) of Varuna upon his person.

75. A man, who is cited as a witness with respect to any matter of occular or auricular knowledge, speaks falsley, brings upon him one thousand *Pashas* of Varuna.

76. On the completion of one full year, one such *Pasha* is loosened (from his body). Therefore, he, who knows, should speak the truth without concealment.

77. If virtue, pierced with sin, goes to an assembly, it is the duty of every man in that assembly to take off the dart. If they fail to do it, they themselves are pierced with it.

78. In an assembly where a truly censurable act is not rebuked, half the demerit of that act attaches to the head of that assembly, fourth to the person who acts censurably, and fourth to all men present there.

79. On the other hand, in an assembly in which he that deserves censure is rebuked, the head of that assembly becomes freed from all sins, and others that are present there incurs none. It is only the perpetrator of the (sinful) act, who becomes responsible for it.

80. O Pralhada, those who, being asked about morality, answer falsely, destroy the meritorious acts of their ancestors seven generations upwards and downwards.

81—83. The grief of one who has lost all his wealth, of one who has lost a son, of one who is in debt, of one who is separated from his companions, of a woman who has lost her husband, of one who has lost all in consequence of the king's demand, of a woman who is sterile, of one who is being devoured by a tiger, of one who is a co-wife, and of one who has been deprived of his property by false witnesses, is said by the celestials to be uniform in degree.

84. He who speaks false gets all these sorts of grief. A man becomes a witness in consequence of his having seen, heard and understood a thing.

85. Therefore a witness should always tell the truth. A witness who tells the truth never loses his religious merits and earthly possessions.

Vidura said :—

86. Having heard the words of Kashyapa, Pralhada thus spoke to his son.

Prahlada said :—

87. Sudhanna is superior to you as Angirasha (his father) is to me. The mother of Sudhanna is superior to your mother. Therefore, O Virochana, Sudhanna is now the lord of your life.

Sudhanna said :—

88. As without being moved by affection for your son you have adhered to virtue, I command that your this son will live for one hundred years.

Vidura said :—

89. Hearing these great truths of Dharma, let all persons present in this *Sabha* reflect upon what should be the answer to the question asked by Krishna (Draupadi).

Vaishampayana said:—

90. Even hearing the words of Vidura, the kings did not answer a word. Karna said to Dushashana, "Take away the servant-woman Krishna in the inner apartment."

91. Thereupon Dushashana began to drag in the assembly the helpless, modest and ascetic Draupadi who was trembling and weeping petiously to the Pandavas.

Thus ends the sixty eighth chapter, the dragging of Draupadi, in the Dyuta of the Sabha Parva.

CHAPTER LXIX.

(DYUTA PARVA)—*Continued.*

Draupadi said :—

1. I have a duty to perform. I have not as yet performed that great work. Forcibly dragged by this strong man (Dushashana), I am deprived of my senses.

2. I salute all my superiors in this assembly of the Kurus. It is not my fault if I have not done it before.

Vaishampayana said :—

3. Dragged with greater force the afflicted and ascetic lady (Draupadi) who did not deserve such treatment, fell on the ground and wept in the assembly.

Draupadi said :—

4. I was once seen on the occasion of my *Saimvara* by the assembled kings in the arena. I was never before seen (by them) any where else. I am to-day been brought before the assembly.

5. She, who is never before seen by even the wind and the sun in her house, is seen to-day in the assembly and is exposed before all men.

6. We have never heard before that a wedded wife is brought before an assembly. That old and eternal rule is to-day destroyed by the Kurus.

7. She, whom the Pandavas did not suffer to be touched (even) by the wind before, is to-day suffered by them to be persecuted by the wicked-men.

8. It appears the time has became out of joint, when the Kurus suffer their daughter and daughter-in-law, who is so unworthy of such treatment, to be thus persecuted.

9. What could be more distressing to me than that though I am high-born and chaste, yet I should be brought into the assembly. Where is the Dharma of these kings ?

10. How is it that the chaste wife of the Pandavas, the sister of the son of Prasita, the friend of Vasudeva (Krishna), is brought before the assembly of the kings ?

11. O Kauravas, I am the wife of Dharmaraja (Yudhisthira), born in the same order to which the king belongs. Tell me whether I am a servant-woman or not. I shall cheerfully do what you would say.

12. O Kurus, this low man, this destroyer of the Kuru fame, is cruelly persecuting me. I cannot bear it any longer.

13. O kings, O Kurus, I desire you to answer whether you consider me as won or unwon. I shall do what you would say.

Bhisma said —

14. O blessed lady, I have said the course of Dharma is subtle. Even the illustrious wise men cannot understand it in the world.

15. What a powerful man says morality in the world is regarded as such by others, however otherwise it may really be. What a weak man says, however morality it may be, is not regarded as such.

16. From the importance of the issue involved, from its intricacy and subtlity, I am unable to answer with certainty the question you have asked.

17. It is certain that as all the Kurus have become the slaves of coveteousness and folly, the destruction of this our race will happen on no distant date.

18. O blessed one, the family into which you have been admitted as a daughter-in-law is such that there are men and women born in it, however they might be afflicted by calamities, they never deviate from the path of virtue.

19. O Panchali, your this couduct,—namely though persecuted, you still cast your eyes on Dharma,—is certainly worthy of you.

20. These men of mature years, learned in the precepts of morality, (namely) Drona and others, sit with down-cast heads like men who are dead and whose lives have departed from their bodies.

21. My opinion is that Yudhisthira himself is an authority in this question. He should say whether you are won or not won.

Thus ends the sixty ninth chapter, the words of Bhisma, in the Dyuta of the Sabha Parva.

CHAPTER LXX.

(DYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. Though the kings present there saw the lady (Draupadi) crying petiously in affliction like a female osprey, yet they, out of the fear for the son of Dhritarastra (Duryodhana), did not utter a word good or evil.

2. Seeing the sons and grandsons of kings sitting silent, the son of Dhritarastra (Duryodhana) smiled and spoke thus to the daughter of the Panchala king.

Duryodhana said :—

3. O Jagmaseni, the question you have asked depends on the greatly powerful Bhima, on Aryuna, on Nakula and on Sahadeva. Let them answer your question.

4. O Panchali, let them for your sake declare in the midest of these most noblemen (present here) that Yudhisthira is not their

lord and that he is a liar; you will then be freed from the slavery.

5. Let the illustrious son of Dharma (Yudhisthira), ever devoted to virtue, who is like Indra himself,—declare whether he is or is not your lord. At his words, accept us or accept the Pandavas without (further) delay.

6. All the Kurus present in this assembly are floating in the sea of your affliction. They are endued with magnanimity and looking at your husbands they are unable to answer your question.

Vaishampayana said:—

7. Hearing these words of the Kuru king (Duryodhana), all persons present in the assembly loudly applauded him. Some shouting approvingly made signs to one another by motions of their eyes and lips and some made sounds of distress such as "Oh," "Alas."

8. Hearing his these delightful words, the Kurus present in the assembly became exceedingly glad. All the kings, becoming much pleased, applauded the virtuous chief of the Kurus.

9. All the kings, turning their faces sideways, looked at Yudhisthira, learned in the precepts of morality, and they all became curious to learn what he would say,

10. And they became curious to learn also what the invincible Pandavas, Vivatsa (Aryuna), Bhimasena and the twins (Nakula and Sahadeva) would say.

11. When the noise was silenced, Bhimasena, waving his strong and well-armed arms smeared with sandal paste, thus spoke (in the assembly).

Bhima said:—

12. If our this *Guru* (superior), this high-souled Dharmaraja, were not our lord, we would not have pardoned this (Kuru) race.

13. He is the lord of our all religious and ascetic merits,—he is the lord even of our lives. If he considers himself won,—then we are all won.

14. If it were not so, who is there amongst creatures that touch the earth with his feet or amongst the mortals that would escape from me with life after having touched the hair of the Panchala princess?

15. Look at my powerful and well-formed arms like two iron clubs,—if once within them, even Satakratu (Indra) cannot escape.

16. Bound by the ties of virtue, for the reverence that is due to our elder brother and repeatedly urged by Aryuna to remain silent, I am doing nothing awful.

17. If I am once commanded by Dharmaraja (Yudhisthira), I would, by making my slaps do the work of swords, kill these sinful sons of Dhritarastra as a lion kills a number of small animals.

Vaishampayana said:—

18. Thereupon Bhisma, Drona, and Vidura spoke thus to Bhima, "Forbear, everything is possible in you."

Thus ends the seventieth chapter, the words of Bhima, in the Dyuta of the Sabha Parva.

CHAPTER LXXI.

(DYUTA PARVA)—*Continued.*

Karna said:—

1. Of all the persons in this assembly, Bhisma, Khattwa (Vidura) and the preceptor of the Kurus (Drona) appear to be independent (men), for they always speak of their master as wicked,—they always censure him and never wish for his prosperity.

2. The slave, the son, and the wife,—(these three) are always dependent. They can have no wealth, for whatever they possess belong to their master. You are (now) the wife of a slave incapable of possessing anything of her own.

3. Go to the inner appartments of the king and serve his relatives. This is the work that is now justly assigned to you. O princess, the sons of Dhritarastra, and not the sons of Pritha (the Pandavas), are now your masters.

4. O beautiful lady, select now another husband who will not make you a slave by gambling. It is well-known that it is not censurable in a slave to proceed with freedom in selecting her husband.

5. O Jagmaseni, Nakula, Bhimasena, Yudhisthira, Sahadeva and Aryuna are all won (by us). You are (also) now a slave. Your husbands who are slaves cannot be now your masters.

6. Did not the son of Pirtha (Yudhisthira) consider life as useless,—did he not care for prowess and manhood, that he offered the daughter of Drupada, the Panchala king, as a stake at dice in the presence of all this assembly.

Vaishampayana said:—

7. Hearing these words, the wrathful Bhima breathed hard;—he became a very picture of woe. But obedient to the king (Yudhisthira) and bound by the ties of

virtue and duty, (he still did nothing awful). But as if burning every thing with his eyes inflamed with anger, he thus spoke.

Bhima said :—

8. I cannot be angry at these words of the Suta's son (Karna), for we have really entered the state of slavery. O ruler of men, if you have not played staking this princess, could our enemies ever dare to speak thus to me?

Vaishampayana said :—

9. Hearing these words of Bhimasena, king Duryodhana thus addressed Yudhisthira who was sitting silent as one who is deprived of his senses.

10. "O king, Bhima, Aryuna, and the twins (Nakula and Sahadeva) are ever under your sway. Answer this question. Say whether you regard Krishna as won".

11—12. Having spoken thus to the son of Kunti, Duryodhana proud of his affluence, and desirous of encouraging the son of Radha (Karna) and of insulting Bhima, uncovered his right thigh, which was like a stem of the plantain tree or like the trunk of an elephant and which was graced with every auspicious mark, and endued with the strength of thunder; he showed it to Draupadi in her very sight.

13. Seeing this Bhimasena, expanding his red eyes, thus spoke to him (Duryodhana) in the midst of the kings, as if piercing them (with his words).

14. "Let not Vrikodara go to the regions obtained by his ancestors, if he does not break that thigh in a great battle."

15. Like the fire that comes out of every crevice of a burning tree,—sparkles of fire emitted from every part of angry Bhima's body.

Vidura said :—

16. O kings of Pratipa's race, look at the great danger that arise from Bhimasena. Know for certain that this great calamity that threatens to overtake the descendants of Bharata has been sent by Destiny itself.

17. The sons of Dhritarastra have gambled disregarding every proper consideration. They are now quarrelling in the *Sabha* over a lady. Your kingdom's prosperity is at an end. Alas! The Kurus are engaged in sinful consultation.

18. O Kurus, take to your heart this high precept that I declare to you. If virtue is persecuted (in an assembly,) the whole assembly becomes polluted. If he (Yudhisthira) had staked her before he was himself won, he would have certainly been regarded as her master.

19. If a man stakes any thing at a time when he has no wealth,—to win from him any wealth (then) is like obtaining wealth in a dream. O Kurus, listening to the words of the Gandhara king, do not fall from the path of virtue.

Duryodhana said :—

20. I am willing to abide by the words of Bhima, Aryuna and the twins. Let them say that Yudhisthira is not their master; and Jagmaseni will (then) be freed from slavery.

Aryuna said :—

21. This illustrious son of Kunti, Dharmaraja (Yudhisthira) was certainly our lord and master before he began to play. But having lost himself, let all the Kurus decide whose master he is now.

Vaishampayana said :—

22. Thereupon a jackal loudly cried in the *Homa* chamber of king Dhritarastra. O king, asses began to bray responsively (with the jackal), and fearful birds from all quarters joined with them in their cries.

23. At this sound, Vidura, learned in everything, and also the daughter of Suvala (Gandhari), knew what it meant. Bhisma, Drona, and the learned Goutama (Kripa) also knowing it, loudly cried, "Swasti" "Swasti" (peace).

24. Seeing that fearful omen, Gandhari and the learned Vidura told everything in great affliction to the king (Dhritarastra). Then the king thus spoke.

Dhritarastra said :—

25. O wicked-minded Duryodhana, O wretch, destruction has already overtaken you when you insult in such language a wife of the Kuru chiefs,—especially this wedded wife (of the Pandavas) Draupadi.

Vaishampayana said :—

26. Having said this, the wise Dhritarastra, who possessed great knowledge, reflecting (on the matter) with the aid of his wisdom and being desirous of saving his relatives and friends from destruction, consoled the Panchala princess Krishna and thus spoke to her.

Dhritarastra said :—

27. O Panchali, ask from me any boon you desire. Chaste and devoted to virtue, you are the foremost of all my daughters-in-law.

Draupadi said :—

28. O best of the Bharata race, if you grant me a boon, I say, let the handsome Yudhisthira, ever obedient to all duties, be freed from slavery.

29. Let not unthinking children speak of my greatly intelligent son Prativindya as the son of a slave.

30. Having been born a prince, to whom there is no man superior, and nurtured by kings, it is not proper that he should be called the son of a slave.

Dhritarastra said :—

31. O blessed girl, what you have said, let it be so. O excellent one, ask for a second boon. I shall grant it to you. My heart desires to give you a second boon. You do not deserve to get only one boon.

Draupadi said :—

32. O king, grant me this boon that Bhimasena, Aryuna and the twins with their bows and cars be freed from slavery and gain their liberty.

Dhritarastra said :—

33. O greatly blessed girl, let it be what you say. O daughter, ask for a third boon, you have not been sufficiently honoured with two boons. Ever treading the path of virtue, you are the foremost of all my daughters-in-law.

Draupadi said :—

34. O illustrious one, covetousness destroys virtue. O foremost of kings, I do not deserve a third boon; I dare not ask any.

35. O king of kings, it is ordained that a Vaisya may ask one boon, a Kshatrya woman two, a Kshatrya three and a Brahmana one hundred.

36. O king, these my husbands, freed from the wretched state of slavery, will be able to achieve prosperity by their own virtuous acts.

Thus ends the seventy first chapter, Draupadi's obtaining boon, in the Dyuta of the Sabha Parva.

CHAPTER LXXII.

(DYUTA PARVA)—*Continued.*

Karna said :—

1. We have not heard of such an act performed by any woman who are noted in this world for their beauty.

2. When the sons of Pandu and Dhritarastra were excited with anger, this Krishna, the daughter of Drupada, become their salvation.

3. The sons of Pandu were sinking boatless in an ocean of distress, this Panchali, becoming a boat to them, brought them safely to the shore.

Vaishampayana said :—

4. Hearing the words, "A woman is the refuge for the sons of Pandu," uttered in the midst of the Kurus (by Karna), the angry Bhima in great affliction said :

Bhima said :—

5. (O Aryuna), Devala has said that offspring, acts and learning, these are the three lights that is in every person, for from these (three) has sprung the creation.

6. When life becomes extinct and the body becomes impure and is cast off by the relatives, these three (offspring, acts and learning) become of service to every person.

7. But the light that is in us has been dimmed by this act of insult done to our wife. O Dhananjaya, how can a son born from this insulted wife of ours prove serviceable to us?

Aryuna said :—

8—9. O descendant of Bharata, great men never care about the harsh words that may or may not be uttered by inferior men. Persons that have earned respects for themselves,—even if they are able to retaliate,—do not remember the acts of hostility done by their enimies, but they treasure up only their good deeds.

Bhima said :—

10. O king of kings, shall I here at once kill all these foes assembled together, or O descendant of Bharata, shall I destroy them all by the roots outside the palace?

11. O descendant of Bharata, what need is there for discussion (in this matter) or what need is there for (your) command? I shall kill all these (men) even now, and O king, (then) rule the whole earth without a rival.

Vaishampayana said :—

12. Having said this Bhima with his younger brothers repeatedly cast his angry glances around as a lion does towards a herd of small animals.

13. Partha (Aryuna) of pure deeds pacified him with appealing looks, but the mighty-armed and powerful (Bhima began to burn in the fire of his anger.

14. O king, fire with smokes, sparks and flames began to issue out of his ears and other senses,—so much angry he became.

15. His face became terrible to look at in consequence of his furrowed brows as that of Yama himself at the time of universal destruction.

16. O descendant of Bharata, thereupon Yudhisthira embracing him with his arms asked the mighty armed hero to forbear, telling him "Be not so. Remain in silence and peace." And

17. Having pacified the mighty armed (Bhima) with eyes red in anger, the king (Yudhisthira) approached his sire Dhritarastra.

This ends the seventy second chapter, the wrath of Bhima, in the Dyuta of the Sabha Parva.

CHAPTER LXXIII.

(DYUTA PARVA)—*Continued.*

Yudhisthira said :—

1. O king, you are our lord. Command us what we shall do. O descendant of Bharata, we desire to remain always under your sway.

Dhritarashtra said :—

2. O Ajatasatru, be blessed. Go in peace and safety. Rule your kingdom with your wealth at my command.

3. Take to heart the command of an old man, the wholesome advice that I give and which is like a nutritive regimen.

4. O child, O greatly wise Yudhisthira, you are full of humility, and you wait upon the old. You know the path of Dharma is subtle.

5. O descendant of Bharata, where there is intelligence there is forbearance. Therefore follow the path of peace. Axe falls upon wood, it does not fall upon stone.

6. Those are superior men who do not remember the acts of hostility of their enemies, who see only the merits and not the faults of their enemies, and who themselves never enter into hostilities.

7. Those that are good remember only the good deeds of their enemies and not any act of hostility that their enemies might do. The good men do good to others without any expectation of getting a return.

8. O Yudhisthira, only the worst of men use harsh words in quarrel. Men of indifferent character reply to such words when spoken by others. But superior men do not think of such words or recapitulate them.

9—11. Those that are good, taking their own feelings under consideration, can understand the feelings of others. Therefore, they remember only the good deeds, and not the acts of hostility, of their enemies. You have acted, as is done by good men of prepossesing appearance who does not transgress *Dharma*, *Artha* and *Kama*.

12. O child, do not remember the harshness of Duryodhana. If you desire to remember what is only good look at your mother Gandhari and myself.

13—15. O descendant of Bharata, look at me, your father, present here who am old, and blind. It was for meeting with our friends, and also for examining the strength and weakness of my children that I allowed out of policy this match at dice to proceed. O king, there is no fear for those Kurus who are under your sway and who follow the counsel of the greatly intelligent Vidura, learned in all *Shastras*. In you is virtue, in Aryuna is patience, and in Bhimasena is prowess,

16. And in those foremost of men, the twins (Nakula and Sahadeva), are pure reverence and service to superiors. O Ajatasatru, be blessed. Return to Khandhavaprastha. Let there be brotherly love between you and your cousins. Let your mind be always fixed in virtue.

Vaishampayana said :—

17. Having been thus addressed, and performing all the ceremonies of politeness, the best of the Bharata race, Dharmaraja Yudhisthira, started with his brothers.

18. Accompanied with Krishna, and ascending their cars of colour of clouds, (Draupadi(, they started for that best of cities, Indraprastha.

Thus ends the seventy third chapter, the boons of Dhritarastra, in the Dyuta of the Sabha Parva.

CHAPTER LXXIV.

(ANUDYUTA PARVA)

Janamejaya said :—

1. How did the sons of Dhritarastra feel when they came to know that the Pandavas had with Dhritarastra's permission left Hastinapur with all their wealth and jewels?

Vaishampayana said :—

2. O king, having learnt that the Pandavas had been commanded by the wise Dhritarastra to return to their capital, Dushashana soon went to his brother.

3. O best of the Bharata race, having come before Duryodhana (sitting) with his counsellers he spoke thus in a sorrowful heart.

Dushashana said:—

4. O great car-warrior, the old man has thrown away, what we earned with so much trouble. Know that he had made over the whole of that wealth to our enemies.

Vaishampayana said:—

5—6. Thereupon, Duryodhana, and Karna,—all exceedingly proud and vain,—being united together and wishing to counteract the Pandavas went in haste and saw the king Dhritarastra, the son of Vichitravirya. They spoke to him these smooth and artful words.

Duryodhana said:—

7. O king, have you not heard what the learned Vrihaspati, the preceptor of the celestials, said on morals and politics when advising Sakra (Indra).

8. O chastiser of foes, (he said), "Those enemies who always harm by force or stratagem should be destroyed by every means".

9. If we gratify with the wealth of the Pandavas, the kings of the world and then fight with the sons of Pandu, what reverses can overtake us?

10. When one places on his neck and back angry snakes full of venom, which has come to bring about his destruction,—is it possible for him to take them off?

11. O father, equipped with weapons and seated on cars, the Pandavas will annihilate us like angry and poisonous snakes.

12. Even now Aryuna,—attired in armour and furnished with couple of quivers,—is proceeding, frequently taking up the *Gandiva* (bow) and breathing hard and casting angry glances around.

13. We are told that Vrikodara (Bhima), hastily ordering his chariot to be made ready and then riding on it, frequently whirlling his heavy club is proceeding along.

14. Nakula also is proceeding with the sword in his grasp and the semi-circular shield in his hand; Sahadeva and the king (Yudhisthira) have made signs clearly indicating their intentions.

15. Having ascended their cars which were full of all kinds of weapons, they are all whipping their horses, (so that they might soon reach their capital) to assemble their forces.

16. Persecuted (as) they are (by us), they cannot forgive us for those injuries. Who is there amongst them who will be able to forgive the insult to Draupadi?

17. O foremost of all men, be blessed. We shall again gamble with the Pandavas in order to send them to exile in the forest. We are able to bring them under our sway in this way.

18. Attired in skins, either they or we, having (first) been defeated at dice, shall go into the forest for twelve years.

19. The thirteenth year shall have to be spent in some inhabited country without being recognised. If recognised, an exile for another twelve years shall be the consequence (of such recognition).

20. Either they or we shall live (according to this engagement). Let therefore the game begin. Throwing the dice, let the Pandavas once more play.

21. O best of the Bharata race, O king, this is our highest duty. This Sakuni is highly proficient in the whole science of dice-playing.

22. We shall in the meantime be firmly rooted in the kingdom; and making alliances (with other kings), we shall be able to get together a vast and invincible army and to keep them content.

23. O king, O chastiser of foes, we shall then be able to defeat the Pandavas if they re-appear. Let this plan recommend itself to you.

Dhritarastra said:—

24. Then bring back the Pandavas, even if they have gone a great way off. Let them come and throw dice once again.

Vaishampayana said:—

25. Thereupon, Drona, Somadatta, Vahlika, Goutama, the son of Drona, the powerful son of Vaishya (Vidura),

26. Bhurisrava, Bhisma, and the mighty car-warrior Vikarna all said, "Let not the play commence. Let there be peace."

27. But disregarding the counsels of all his wise friends and relatives, Dhritarastra, ever partial to his sons, (again) summoned the Pandavas.

Thus ends the seventy fourth chapter, the re-summoning of Yudhisthira, in the Anudyuta of the Sabha Parva.

CHAPTER LXXV.

(ANUDYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. O great king, it was then the virtuous Gandhari, afflicted with grief on account of her affection for her sons, addressed king Dhritarastra and said.

Gandhari said :—

2. When Duryodhana was born, the high-souled Khattwa (Vidura) said, "It is better to send this disgrace of the race (Duryodhana) to the other world."

3. For he (Duryodhana) cried repeatedly and dissonantly like a jackal when he was born. It is certain he will prove the destruction of our race. Take this (the words of Vidura) to heart.

4. O descendant of Bharata, do not sink for your own fault in the ocean of calamity. O lord, do not approve the counsel of these wicked-minded ones who are but boys.

5. Do not be the cause of the fearful destruction of this race. Who is there that will break an embankment which has been completed or re-kindle a conflagration which has been estinguished ?

6. O best of the Bharata race, who is there that will provoke the peaceful sons of Pritha (Kunti)? O descendant of Ajamira, you remember everything, but I shall still call your attention to this.

7. The *Shastras* can never control the wicked-minded men, either in good or in evil acts. A man of boyish intelligence can never act as an old man.

8. Let your sons follow you as their leader. Let them not for ever be separated from you (by death). Therefore, abandon at my word this disgrace of our race.

9. O king, O ruler of men, you could not do it before from the affection you bear for your son. Know that the time has come for the destruction of our race through him.

10. Let your mind, guided by counsels of peace, virtue and true policy, be what it naturally is. Do not err. The prosperity which is acquired by the aid of wicked acts is soon destroyed, while that which is won by honest means takes root and descends from generation to generation.

Vaishampayana said :—

11. Having been thus addressed by Gandhari who pointed out to him the path of virtue, the king replied to her saying, "If the destruction of our race has came, let it take place without any hinderance. I cannot prevent it.

12. Let it be what they desire. Let the Pandavas return. Let my sons again gamble with the sons of Pandu."

Thus ends the seventy fifth chapter, the words of Gandhari, in the Anudyuta of the Sabha Parva.

CHAPTER LXXVI.

(ANUDYUTA PARVA) *Continued.*

Vaishampayana said :—

1. Thereupon at the command of the intelligent Dhritarastra Pratikamin, thus spoke to the son of Pritha, king Yudhisthira who had gone (by this time) to a great distance from Hastinapur.

Pratikamin said :—

2. O descendant of Bharata, your father has said, "O Yudhisthira, the assembly is ready. O son of Pandu, O king, O Yudhisthira, come and throw the dice."

Yudhisthira said :—

3. All creatures obtain good or evil fruits according to the appointment of the Ordainer of the creation. Whether I play or I do not play, those fruits are inevitable.

4. This is a summons to dice; it is also the command of the old king. Though I know it will prove destructive to me, yet I cannot refuse.

5. Though (a living) animal made of gold was an impossiblity, yet Rama suffered himself to be tempted by a (golden) deer. The mind of men over whom calamities hang become deranged and out of order.

Vaishampayana said :—

6. Having said this, the Pandava (Yudhisthira) with his brothers retraced his steps t(owards Hastinapur). Knowing full well the deception practised by Sakuni, the son of Pritha (Yudhisthira) came back to sit at dice with him again.

7. O best of the Bharata race, giving great pain to the hearts of all their friends those great car-warriors again entered that assembly.

8. Guided by Fate, they once more sat down at ease for gambling in order to bring about the destruction of men.

Sakuni said :—

9. O best of the Bharata race the old king has given you back all your wealth.

That is well. But listen to me, there is a stake of great value.

10—11. (It is this),—If we are defeated by you at dice, we shall enter the great forest attired in deer skins and live there for twelve years and pass the thirteenth year in some inhavited place unrecognised. If recognised, we shall return to an exile of another twelve years.

12—14. (On the other hand), if you be defeated by us, you shall with Krishna (Draupadi) live for twelve years in the forest and pass the whole of the thirteenth year unrecognised in an inhabited country. If recognised, an exile of another twelve years is to be the consequence. On the expiry of the thirteenth year, each is to have his kingdom surrendered to the other.

15. O Yudhisthira, O descendant of Bharata, with such stake, play with us again by throwing the dice.

Vaishampayana said :—

16. Thereupon those that were present in the *Sabha*, raising up their arms, said in great anxiety of mind and in great emotion,

17. "Alas! Fie on the friends of Duryodhana that they do not tell him of his great danger! O best of the Bharata race (Dhritarastra), whether he understands or not out of his own sense, it is your duty to tell him plainly.

18. The king, the son of Pritha (Yudhisthira, even hearing these various remarks, again sat at dice from shame and sense of (Kshatrya) duty.

19. Fully knowing the consequence, the greatly intelligent one (Yudhisthira) again began to play, as if he was fully aware that the destruction of the Kurus were (inevitably near at hand.

Yudhisthira said :—

20. O Sakuni, how can a king like me who always observe the duty of his order refuse when challenged to dice? Therefore, I shall (again) play with you.

Sakuni said :—

21—23. O son of Pandu, we have many kine and horses and milch cows and innumerable goats and sheep and elephants, treasures, gold and servants, both male and female. All these have been staked by us before. But now, let this be our stake,—namely exile into forest (for twelve years) and then living in the thirteenth year unrecognised in an inhabited place. O foremost of men, with this stake let us (now) play.

Vaishampayana said :—

24. O descendant of Bharata, when this proposal about going to the forest was but once uttered, the son of Pritha (Yudhisthira) accepted it; and the son of Suvala (Sakuni) (then) took up the dice. (Finally) Sakuni said to Yudhisthira, "Lo! I have won!"

Thus ends the seventy sixth chapter, the defeat of Yudhisthira once again, in the Anudyuta of the Sabha Parva.

CHAPTER LXXVII.

(ANUDYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. Thereupon the vanquished sons of Pritha, preparing for their exile in the forest, attired themselves in deer skins and *Uttaria* (upper garment).

2. Seeing those chastisers of foes attired in deer skins and robbed of their kingdom at the point of going to the forest, Dushashana exclaimed.

Dushashana said :—

3. The absolute sovereignty of the son of Dhritarastra, the high-souled king, (Duryodhana) has (now) commenced. The Pandavas are vanquished, and they have been plunged into great misery.

4. The gods are propitious to us,—whether or not we have proceeded in the very narrow path (of sin); for we are to-day superior to our enemy in wealth and in every thing.

5. The sons of Pritha are plunged into eternal hell. They are deprived of happiness and kingdom for ever-lasting days.

6. Those Pandavas, who, being entoxicated with the pride of wealth, laughed at the son of Dhritarastra, will now have to go to the forest defeated and deprived of their wealth.

7. Let them abandon their variagated armours, and their resplendent robes of celestial make. Let them all put on deer skins according to the stake they had accepted of the son of Suvala (Sakuni).

8. The Pandavas, who always boasted that they had no equals in all the world, will now know and regard themselves in this their calamity as grains of sesame without kernal.

9. Though in this dress, the Pandavas appear like wise and powerful men installed in a sacrifice, but see (consider) them as persons not entitled to perform sacrifices.

10. The greatly wise descendant of Somoka, Jagmasena (Drupada), having bestowed the Panchala princess on the Pandavas, did not act well. The husbands of Jagmasem (Draupadi) are impotent.

11. O Jagmaseni, what joy will you get in seeing these your husbands in the forest attired in skins and rags, and deprived of their wealth and possessions. Select a husband from these present.

12. These Kurus, assembled here, are all forbearing and self-controlled. They are all vastly wealthy. Select one amongst these as your husband, so that this calamity may not drag you (in its train).

13. All the Pandavas are now like grains of sesame that are without kernal, or toy animals incased in skins, or the grains of paddy without kernal.

14. Why do you wait any longer upon the fallen sons of Pandu? The labour is thrown away that is bestowed on pressing the sesame grain that is without the kernal.

Vaishampayana said :—

The son of Dhritarastra (Dushashana) uttered such cruel and harsh words in the hearing of the Pandavas.

15. Having heard them, the unforbearing Bhimasena suddenly rushed towards that prince in anger like a Himalyan lion does towards a jackal. He loudly rebuked him in these words.

Bhima said :—

16. O crooked-minded wretch, you rave in words that are uttered only by the sinful. Being advanced by the skill of the Gandhara king, you (dare to) boast in the midst of these kings.

17. As you pierce our hearts with these your words like arrows, so will I pierce your heart in battle, making you recollect all this.

18. I shall send to the abode of Yama all those with their descendants and relatives who are from anger or covetousness walking behind you as your protectors.

Vaishampayana said :—

19. Dushashana, abandoning all sense of shame, danced around in the midst of the Kurus and loudly said, "O cow," "O cow." Bhima uttered these words of wrath, but did nothing, for he could not deviate from the path of virtue.

Bhima said :—

20. Wretch, do you dare use harsh words as these? O Dushashana, who should boast having thus won wealth by foul means?

21. I tell you, if Vrikodara, the son of Pritha, does not drink your life-blood piercing open your breast in battle, let him not attain to regions of blessedness.

22. I tell you truly that killing the sons of Dhritarastra in battle in the presence of all the warriors, I shall without the least delay pacify my this anger.

Vaishampayana said :—

23. When the Pandavas were going out of the *Sabha*, the wicked king Duryodhana from excess of joy mimicked by his own steps the playful and lion-like movements of Bhimasena.

24. Thereupon Vrikodara (Bhima), half turning towards him, said, "O fool, do not think that by this you gain any ascendency over me. I shall soon kill you with all your followers and answer you recalling all this to your mind."

25. Seeing this insult offered to him, the powerful and proud Bhima, supressing his rising anger and following the king (Yudhisthira) spoke these words when going out of the Kuru court.

Bhima said :—

26. I shall be the slayer of Duryodhana, Dhananjaya (Aryuna) will be the slayer of Karna. Sahadeva will kill the gambler Sakuni.

27. I repeat in the midst of this assembly these proud words which the celestials will surely make good, if ever we engage in battle (with the Kurus).

28. I shall kill this sinful wretch Sujodhana (Duryodhana) in a club-fight. Felling him on the ground, I shall place my foot on his head.

29. As regards this wicked-minded man Dushashana, who is bold in speech, I will drink his blood like a lion.

Aryuna said :—

30. O Bhima, the resolutions of superior men are not known only in words. On the fourteenth year, they will see what will happen.

Bhima said :—

31. The earth will drink the blood of Duryodhana, Karna, the wicked-minded Sakuni and the fourth Dushashana.

Aryuna said :—

32. O Bhimasena, I will as you direct, kill in battle this Karna so malicious, jealous, harsh-speeched and vain.

33. For doing what is agreeable to Bhima, Aryuna vows that he will kill in battle with his arrows this Karna with all his followers.

34. I will send to the abode of Yama with my arrows also those other kings that will from foolishness fight against me.

35. If my this vow be not carried out, then the Himalaya mountains might be removed from where they are, the maker of the day (Sun) might lose his rays and the Moon his coolness.

36. All this will surely happen if on the fourteenth year from this, Duryodhana does not return us our kingdom with proper respect.

Vaishampayana said :—

37. When Aryuna said this, the handsome and powerful son of Madri, Sahadeva, waving his mighty arms,

38. And sighing like a snake and desiring to kill Sakuni, spoke thus with eyes red with anger.

Sahadeva said :

39. O fool, O destroyer of the fame of the Gandhara kings, what you are thinking as dice is not dice. They are sharp-pointed arrows which you have invited in battle.

40. I shall certainly accomplish all which Bhima has said as regards you with all your followers. If you have anything to do, do it before that day comes.

41. O son of Suvala, I shall certainly kill you with all your friends and relatives, if you stay in the fight according to the usage of the Kshatryas.

Vaishampayana said :—

42. O king, hearing the words of Sahadeva, Nakula, the handsomest of men, spoke thus.

Nakula said :—

43—44. I shall certainly send to the abode of Yama all those wicked-minded sons of Dhritarastra, who, being desirous of death and impelled by Fate, and also moved by the wish of doing what would please Duryodhana, have used harsh and insulting words towards this Jagmaseni, (Draupadi) at the gambling match.

45. At the command of the king (Yudhisthira) and remembering the wrongs done to (Draupadi,) I shall soon make the earth freed from the sons of Dhritarastra.

Vaishampayana said:—

46. Having thus taken many vows, those mighty armed and foremost of men (the Pandavas) went to Dhritarastra.

Thus ends the seventy seventh chapter, going to Dhritarastra, in the Anudyuta of the Subha Parva.

CHAPTER LXXVIII.

(ANUDYUTA PARVA)—*Continued.*

Yudhisthira said :—

1. I bid farewell to all the descendants of Bharata, to my old grandsire (Bhisma) to king Somadatta, the great king Valhika,

2. To Drona, to Kripa, to all the other kings, to Ashwathama, Vidura, Dhritarastra, and to all the sons of Dhritarastra,

3. To Yuyutsu, Sanjaya, and all the *Sabhasadas* (court-officials). I bid you all farewell. I shall see you (again) on my return.

Vaishampayna said :—

4. Those that were present there could not out of shame tell anything to Yudhisthira, but they all prayed for the welfare of the intelligent (king).

Vidura said :—

5. The reverend Pritha (Kunti) is a princess. She should not go to the forest. She is delicate and old, and she is ever in happiness.

6. The blessed lady will remain in my house (well) respected by me. O sons of Pritha, know this, and let safety be yours in every way.

Vaishampayana said :—

7. Thereupon they (the Pandavas) all said, " O sinless one, let it be as you say. You are our uncle, and (therefore) you are the same as our father. We are all obedient to you.

8. O learned man, you are our most respected *Guru* (superior). O high-souled one, command us what else is there to be done".

Vidura said :—

9. O Yudhisthira, O best of the Bharata race, know this to be my opinion that he who is defeated by sinful means need not be pained for such defeat.

10. You know every rule of *Dharma*. Dhananjaya (Aryuna) is ever victorious in battle. Bhimasena is the slayer of foes, Nakula is the gatherer of wealth.

11. Sahadava has administrative talents, Dhaumya is the best of all men learned in the Vedas, and the virtuous Draupadi is learned in *Dharma* and *Artha*.

12. You are all attached to one another and you all feel delight at one another's presence ; enemies cannot separate you from one another, and you are all contented.

13. O descendent of Bharata, for this patient abstraction from the worldly possessions will be of great benefit to you. No enemy, even if he be like Sakra (Indra), will be able to stand it.

14. You were instructed on the mountains of Himalaya by Meru-Savarani. You were instructed in Varanavata by Krishna Dwaipayana (Vyasa),

15. On the Vrigu mountain by Rama, on the banks of the *Drisadwati* by Sambhu (Siva). You have also received instructions from the great Rishi Asita on the Anjana mountains.

16. You became a disciple of Vrigu on the banks of the *Kalmashi*. Narada and your this priest Dhaumya will be now your instructors.

17. Do not abandon the excellent lessons, ever adored by the Rishis, as regards the next world. O sons of Pandu, you surpass in intelligence even Pururava, the son of Ila,

18. In strength all other kings, and in virtue even the Rishis. Resolve earnestly to win the victory which is the attribute of Indra, to control anger which is the atribute of Yama,

19. To give in charity which is the attribute of Kuvera, and to control all passions which is the attribute of Varuna. Obtain the power of gladdening from the moon, the power of sustaining all from the water,

20. Forbearance from earth, energy from the whole of the solar disc, strength from the winds, and affluence from the creatures.

21—22. Welfare and immunity from disease be yours. I hope to see you return (in all safety). O Yudhisthira, act properly and duly in all seasons—in the time of distress, in that of difficulty, and in respect of every thing. O son of Kunti, O descendant of Bharata, with our permission depart. Blessings be on you.

23. None can say that you have done any thing sinful before. We hope to see you return in safety and crowned with success.

Vaishampayana said :—

24. Thus addressed the greatly powerful Pandava (Yudhisthira), saying, "Be it so" and bowing low to Bhisma and Drona, went away.

Thus ends the seventy eighth chapter, Yudhisthira's departure to the forest, in the Anudyuta of the Sabha Parva.

CHAPTER LXXIX.

(ANUDYUTA PARVA)—*Continued.*

Vaishampayana said :—

Thereupon, when Krishna (Draupadi) was about to start, she went to the illustrious Pritha (Kunti) and asked her leave and that of the other ladies who were all plunged in grief.

2. Saluting and embracing every one of them as each deserved, she desired to go away. Thereupon loud lamentations rose within the inner apartments of the Pandavas.

3. Kunti, being greatly afflicted on seeing Draupadi on the eve of her journey; uttered these words in a voice choked with grief.

Kunti said :—

4. O child, do not grieve that this great calamity has overtaken you. You are well-aware of all the duties of the female sex. Your character and conduct are as they should be.

5. O lady of sweet smiles, I need not instruct you as to your duties towards your lords. You are chaste and accomplished; your qualifications and accomplishments have adorned our two races (those of the Kurus and the Pandavas).

6. The Kurus are (very) fortunate that they have not been burnt by your wrath. O sinless one, go away in safety, blessed by my prayer.

7. The hearts of good women never moved by what is inevitable. Protected by great virtue, you will soon obtain good fortune.

8. While living in the woods, keep your eyes always on my child Sahadeva, so that his mind may not sink under this great calamity.

Vaishampayana said :—

9. Saying "So be it," the lady Draupadi, clad in one cloth stained with blood, and with dishevelled hair, came out (of the inner-appartment in tears.

10. As she went away weeping and lamenting, Pritha (Kunti) herself in grief, followed her. She saw her sons, shorn of their ornaments and robes,

11. Their body clad in deer-skins and their heads cast down. They were surrounded by rejoicing foes and they were pitied by friends.

12. Kunti, possessing excess of parental affection, approached her sons who were in that state. Embracing them all, she spoke thus her voice choked with grief.

Kunti said :—

13—14. You are virtuous and well-conducted ; you are adorned with all excellent qualities ; your behaviour is (always) respectful. You are all high minded, you are (always)

15. Engaged in the service of your superiors ; you are ever devoted to the gods and the performance of sacrifices,—why then this calamity has overtaken you? Whence is this your reverse of fortune? I do not see whose wickedness and sin have fallen on you.

16. All this must be due to my bad fortune, for I have given birth to you. It is for this you have been overtaken by this calamity, notwithstanding your possessing excellent accomplishments.

17. You are not wanting in energy, prowess, strength, firmness and might. How will you live in great wilderness shorn of your wealth and possession?

18. If I had known before that you were destined to live in the forest, I would not have (then) come after Pandu's death from the mountains of Satasringa to Hastinapur.

18. Fortunate was your father ; I consider it now, for he reaped the fruit of asceticism and therefore did not meet with the misery appertaining to one's sons. He considered the desire to attain to heaven as the most delightful.

19. I consider to-day the virtuous and the blessed Madri as very fortunate, for she had, a fore-knowledge of what would happen and had thus obtained the great emancipation.

20. Madri looked upon me as her stay; and her mind and her affections were ever fixed on me. Fie on my desire of life? I suffer all this woe for it.

21. O sons, you are all excellent ; and you are all dear to me. I have obtained you after much suffering. I cannot leave you ; I will go with you. O Krishna, alas, why do you leave me so?

22. Every thing possesing life is sure to perish. Has *Dhata* (Creator) forgotten to ordain my death? Perhaps it is so ; and that is why life does not quit me.

23. O Krishna, O dweller of Dwarka, O younger brother of Sankershana (Vala deva), where are you? Why do you not save me and these best of men (the Pandavas)?

24. The men say that you are without beginning and without end and that you save those who think of you. Why does this saying now turn to be false?

25. These my sons are ever attached to virtue, nobility, good fame and prowess. They do not deserve to suffer afflictions. Show kindness towards them.

26. When such leaders of our race as Bhisma, Drona, and Kripa, all learned in morality and *Artha*, are present how could such a calamity (at all) happen?

27. Alas Pandu ! Alas, lord where are you? How could you see your good children sent into exile thus persecuted by gambling?

28. Sahadeva, you do not go. You are dearer to me than my own body. O son of Madri, do not forsake me ; you should be kind to me.

29. If they are bound by the dictates of virtue, let these your (elder) brothers go. You earn that virtue which is the fruit of waiting upon me (a mother).

Vaishampayana said :—

30. Consoling their weeping (mother) Kunti and bowing to her, the Pandavas, set for the forest in great grief.

31. Vidura, himself greatly grieved, consoled the afflicted Kunti with reasons ; and Khattwa (Vidura) then led her slowly to his house.

32. The ladies of Dhritarastra's household, hearing every thing as it had happened namely the exile (of the Pandavas) and the dragging of Krishna (Draupadi) in the assembly of gambling,

33. Loudly wept, all greatly censuring the Kurus. The ladies of the royal household sat silent for a long time covering their lotus like faces with their hands.

34. King Dhritarastra, thinking of the dangers that threatened his sons, became a prey to anxiety and could not get any peace of mind.

35. Anxiously meditating on everything and with mind deprived of its equanimity by grief, he sent for Khattwa (Vidura) asking him to come (to him) without delay.

36. Thereupon Vidura went to Dhritarastra's palace and the ruler of men Dhritarastra asked him in great anxiety.

Thus ends the seventy ninth chapter, the colloquy between Draupadi and Kunti, in the Anudyuta of the Sabha Parva.

CHAPTER LXXX.

(ANUDYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. As soon as Vidura of great foresight came, the king Dhritarastra, the son of Ambika, asked him timidly,

Dhritarastra said :—

2. How does the son of Kunti, and Dharma, Yudhisthira, proceed along ? How does Bhimasena, also Sabyashachi (Aryuna) and the two Pandavas, the sons of Madri ?

3. O Khattwa, how does Dhaumya ? How does the illustrious Draupadi (proceed along) ? I desire to hear everything. Describe to me all their acts.

Vidura said :—

4. The son of Kunti (has gone away), covering his face with cloth, the Pandava Bhima has proceeded along looking at his mighty arms.

5. Sabyasachi (Aryuna) has followed the king, (Yudhisthira) scattering sands along. The son of Madri, Sahadeva proceeds (the way) besmearing his face.

6. That handsomest of men in the world, Nakula, has gone following the king in great grief, staining himself with dust.

7. The large eyed and beautiful Krishna (Draupadi) has followed the king, covering her face with her dishevelled hair and bathing in tears.

8. O king, Dhaumya proceeds along with *Kusha* grass in hand, uttering the fearful *Mantras* of the *Sama Veda* relating to Yama.

Dhritarastra said :—

9. The Pandavas are going assuming various guise. O Vidura, tell me why they are going in this way.

Vidura said :—

10. Though persecuted by your sons, and robbed off his kingdom and wealth, the mind of the wise Dharmaraja (Yudhisthira) has not deviated from the path of virtue.

11. O descendant of Bharata, the king (Yudhisthira) is always kind to the sons of Dhritarastra. Deprived of kingdom by foul means, he does not open his eyes in anger.

12. "I shall not consume men by looking at them with fearful eyes,"—thinking this, the Pandava king proceeds along with covered face.

13. Hear, I tell you, why Bhima goes in this way. O best of the Bharata race, thinking "There is none equal to me in strength of arms,"

14—15. O king, Bhima ever proud of his strength of arms, goes repeatedly stretching forth his mighty arms and exhibiting them and desiring to do to his enemies, deeds worthy of those arms. The son of Kunti, Aryuna, capable of using both his arms (in throwing weapon),

16—17. That Sabyasachi, O descendant of Bharata, follows the king, scattering dust emblemitical of the arrows he will shower in the battle. O descendant of Bharata, it indicates that as the sand grains are scattered by him with ease, so will he rain arrows with ease on the enemy. O lord, thinking "None may recognise me in this day of calamity,"

18. Sahadeva proceeds along besmearing his face. Nakula goes with his body besmeared with ashes, thinking, "I may steal the hearts of the ladies that may look at me."

19. Draupadi, attired in one piece of cloth, stained with blood, and her hair dishevelled (proceeds along) weeping and saying,

20—21. "The wives of those for whom I have been reduced to such a plight shall, on the fourteenth year hence, deprived of their husbands, sons, relatives and dear ones smeared all over with blood, all in their seasons, and with hair dishevelled enter Hastinapur having offered oblations of water to the manes of their dead husbands.

22. O descendant of Bharata, the learned and self-controlled priest Dhaumya, holding the *Kusha* (grass) in his hand and pointing them towards the south-west, walks before (the Pandavas) singing the *Mantras* of the *Sama Veda*.

23. Dhaumya is proceeding, saying "When the descendants of Bharata will be killed in battle, the priests and preceptors of the Kurus will thus sing the *Sama Mantras*."

24. "Alas, alas, our lords are going away ! O fie on the Kuru chiefs who have acted like children

25. In thus banishing the heirs of Pandu from covetousness ! We shall be masterless, being thus seperated from the Pandavas.

26. What love can we bear for the wicked and covetous Kurus" ? The citizens repeatedly bewailed thus in great grief.

27. The sons of Kunti, all possessing great energy of mind, has gone away to the forest indicating by signs the resolutions that were in their minds.

28. At the departure of those feremost of men from Hastinapur, lightning flashed in the cloudless sky, earth began to tremble,

29. Rahu came to devour the sun, although it was not the day of an eclipse, meteors began to fall, keeping the city to their right.

30. Jackals, vultures, ravens, and other carnivorous beasts and birds began to shriek

from the temples of the gods, from the tops of sacred trees and from walls and house-tops.

31. O king, thus extraordinary and fearful protents were seen and heard, indicating the destruction of the Bharata race as the consequence of your evil counsels.

Vaishampayana said :—

32. O king, when the king Dhritarastra and the intelligent Vidura were thus talking, there came

33. To the *Sabha* (and stood) in the midst of the Kurus, Narada surrounded by great Rishis. He then uttered these terrible words.

Narada said :—

34. On the fourteenth year hence, for the fault of Duryodhana will be destroyed the Kurus by the prowess of Bhima and Aryuna.

Vaishampayana said :—

35. Having said this, that foremost of all celestial Rishis, adorned with surprising Vedic grace, disappeared from the scene, passing into the sky.

36. Thereupon Duryodhana, Karna and the son of Suvala, Sakuni, considering Drona as the island (refuge) offered him the kingdom.

37. Then Drona spoke thus to the wicked Duryodhana, Dushashana, Karna and all the other Bharatas.

Drona said :—

38—39. The Bramhanas have said that the Pandavas of celestial origin are incapable of being killed. The sons of Dhritarastra, with all their forces, heartily and with reverence have sought my protection ; I shall look after them to the best of my power. I cannot abandon them. Destiny is Supreme.

40. The sons of Pandu, being defeated at dice, are going to the forest to save their virtue. The Pandavas will live for twelve years in the forest

41. Practising *Brahmacharya*. The Pandavas will to our great grief return in anger (at the end of the thirteenth) to take great ngeanceve on their foes.

42. I fomerly deprived Drupada of his kingdom in a quarrel over friendship. O descendant of Bharata, robbed of his kingdom, the king (Drupada) performed a sacrifice to obtain a son who would kill me.

43. By the ascetic power of Yaya and Upayaya, he has obtained a son from (the sacrificial) fire, —(namely) Dhristadyumna and (a daughter) the faultless Krishna (Draupadi), both risen from the sacrificial alter.

44. Dhristadyumna is the brother-in-law of the sons of Pritha by marriage ; he is ever engaged in doing the favourite works of the Pandavas. I have, therefore, a great fear.

45. Of celestial origin and of effulgence as that of fire, he was born with bow, arrows and armour. I have great fear from him.

46. The slayer of hostile heroes, the son of Prisata (Drupada), has taken the side of that young hero who stands at the head of all great car-warriors.

47. I shall have to lose my life if he and I have ever to meet each other in battle. O Kurus, what could be a greater grief to me than this in the world ?

48. "Dhristadyumna is the slayer of Drona" is the general belief. I have heard that he is born to kill me. This is also widely known in the world.

49. For your sake, that fearful time of destruction has come, Do without any loss of time what may be beneficial to you.

50. Your happiness will last but for a moment as the shadow of the top of the palm tree rests in winter only but a moment at its base. Perform various sacrifices ; enjoy and give away every thing at your heart's content.

51. On the fourteenth year a great calamity will everwhelm you.

Vaishampayana said :—

Having heard the words of Drona, Dhritarastra said.

Dhritarastra said :—

52. O Khattwa (Vidura), the preceptor has said what is true. Go and bring back the Pandavas. If they do not come back, let them go, but after being treated with respect and affection ; let my these children (the Pandavas) go with arms, soldiers and cars, enjoying every good thing.

Thus ends the eightieth chapter, the words of Dhritarastra, in the Anudyuta of the Sabha Parva.

CHAPTER LXXXI.

(ANUDYUTA PARVA)—*Continued.*

Vaishampayana said :—

1. At the departure of the Pandavas to the forest after being defeated at dice,

the great king Dhritarastra was afflicted with great anxiety.

2. When the ruler of men, Dhritarastra was thus seated in anxiety and restlessness and sighing in grief, Sanjaya came to him and spoke thus.

Sanjaya said :—

3. O lord of the world, you have (now) obtained the whole earth with all its wealth; you have banished the Pandavas,—why then do you grieve so?

Dhritarastra said :—

4. What have they not to grieve for who will have to meet in battle those foremost of heroes, the Pandavas those great car-warriors aided by allies.

Sanjaya said:—

5. O king, this is assuredly a great act of yours,—this great hostility which is inevitable and which will cause the destruction of the whole world.

6—7. Forbidden by Bhisma, Drona, and Vidura, your wicked minded and shameless son, Duryodhana sent his *Pratikamin*, born in the Suta caste, commanding him to bring into the *Sabha* the beloved and virtuous wife of the Pandavas.

8. The celestials first deprive that man of his reason to whom they ordain defeat and disgrace. It is for this, he sees every thing in a strange light.

9—10. When destruction is at hand, evil, appearing as good to the mind polluted by sin, remains stuck to it. That which is improper appears as proper, and that which is proper appears as improper to a man overwhelmed by destruction. And this he (always) likes.

11. The Time that brings on destruction does not come with upraised club to smash one's head. Peculiarity of Time is this that it makes a man see evil in good and good in evil.

12. The wretches have brought on themselves this fearful, wholesale and horrible destruction by dragging into the *Sabha* the ascetic princess of Panchala.

13—14. Who else than that false player at dice (Duryodhana) could bring into the *Sabha* with insults the daughter of Drupada, possessing beauty and intelligence, being conversant with every rule of morality and duty, and sprung not from any woman's womb but from the sacred fire. That beautiful lady was in her season covered with blood

15—16. And in one cloth. Panchali (Draupadi) saw the Pandavas, plunged in slavery and robbed of their wealth, of their kingdom, of their attire, of their beauty, and of every object of enjoyment. Bound by the tie of virtue, they were then unable to exert their prowess.

17. In the midst of the Kuru assembly, Duryodhana and Karna spoke cruel and harsh words to the distressed and enraged Krishna (Draupadi) who did not deserve such treatment.

Dhritarastra said :—

18. O Sanjaya, the glances of the afflicted Draupadi may consume the whole world. Is their any chance of any of my son's living?

19. The ladies of the Bharata race, with Gandhari, seeing the virtuous, young and beautiful Krishna (Draupadi), the wedded wife (of the Pandavas), dragged into court wept aloud. They are even now weeping every day along with all (my) subjects.

20. Enraged at the persecution on Draupadi, all the Brahmanas refrained from performing the Agnihotra in the evening.

21—23. The winds frightfuly begun to blow as they do at the universal destruction! A fearful thunder-storm raged, Meteors fel. from the sky and devoured the sun, and unseasonably and fearfully alarmed all the people. The fire came blazing out from the chariot-house.

24. All their flag-staffs fell down, foreboding evil to the Bharatas. Jackals fearfully cried out within the sacred fire chamber of Duryodhana.

25. Asses from all directions began to bray in response (to the jackal). O Sanjaya, then left the assembly Bhisma, Drona with

26. Kripa, Somadatta, and the high-souled Valhika. It was then at the advice of Vidura, I spoke thus (to Draupadi).

27. "O Krishna, I shall grant you boons whatever you desire to have." Panchali (Draupadi) begged of me the liberation of the Pandavas.

28. I then set free the Pandavas and commanded them to go away with their cars, bows and arrows. It was then the greatly intelligent Vidura spoke thus.

Vidura said :—

29. This will prove the destruction of the Bharata race,—namely the dragging of Krishna into the *Sabha*. This excellent daughter of the Panchala is Sree (the goddess of wealth) herself.

30. Of celestial origin, Panchali is the wedded wife of the Pandavas. The wrathful sons of Pritha will never forgive this insult offered to her.

31. The mighty bowmen of the Vrishni race, and the mighty Panchal car-warriors will not suffer this in silence. Supported by Vasudeva (Krishna),

32. Vivatsu (Aryuna) will certainly come back surrounded by the Panchala heroes. Among them, the great bowman and greatly powerful Bhimasena

33—34. Will also come back whirling his club like Yama himself his mace. There will be no kings who will be able to stand the sound of the Gandiva (bow) of the intelligent Partha (Aryuna) and the terrible force of the club of Bhima. Therefore it seems to me to be the best to have peace and not hostility with the sons of Pritha.

35. The Pandavas are always stronger than the Kurus. The greatly effulgent king Jarasandha

36. Was killed in battle by Bhima with his bare arms. O best of the Bharata race, you should therefore make peace with the Pandavas.

37. O great king, without scruples of any kind,—unite the two parties. If it is done, you are sure to obtain good fortune."

Dhritarastra siad :—

38. The son of Gavalgana, Khattwa (Vidura) spoke in words replete with *Dharma* and *Artha*. I did not accept his words moved by the affection I bear for my sons.

Thus ends the eighty first chapter, the reflections of Dhritarastra, in the Anudyuta of the Sabha Parva.

FINIS.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT.)

VANA PARVA.

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CALCUTTA.

PRINTED BY H. C. DASS, ELYSIUM PRESS,

65/2, BEADON STREET.

1896.

VANA PARVA.

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THE MAHABHARATA

(IN ENGLISH)

VANA PARVA.

CHAPTER I.

(ARANYAKA PARVA.)

Having saluted the Supreme Deity (Narayana), and the highest of all male beings (Nara) and also the Goddess of Learning (Sarasvati), let us cry "success!"

Janamejaya said:—

1—2. O best of Brahmanas, having been deceitfully defeated at dice by the sons of Dhritarastra with their counsellors, and having been provoked by the wicked-minded ones (the Kuru princes), who thus brought about a fearful hostility by addressing them in cruel words,—what did the Kurus, my grandsires do?

3. How did the sons of Pritha (the Pandavas), equal to Sakra (Indra) in effulgence, thus suddenly robbed of their affluence and overwhelmed with misery, pass their days in the forest?

4. Who are the men that followed them, (the Pandavas) that were plunged in great affliction. What was their conduct, what was their food, and where did those illustrious ones live?

5. O great Rishi, O best of the Brahmanas, how did the twelve years of those heroes, those slayers of foes, pass away in the forest?

6—7. How did that foremost of all women, the royal princess (Draupadi), ever devoted to her husbands,—greatly fortunate and truthful,—undeserving of suffering misery, endure that painful exile in the forest? O great ascetic, tell me all this in detail.

8. O Brahmana, I desire to hear the history of those greatly effulgent heroes narrated by you. I am in great curiosity.

Vaishampayana said:—

9. Having been thus defeated at dice and provoked by the wicked-minded sons of Dhritarastra with their counsellors, the sons of Pritha (the Pandavas) set out from Hastinapur.

10. Coming out through the *Vardhamana* gate of the city, the Pandavas with Krishna and with their arms went away in a northerly direction,

11. Indrasena and others, taking with them their fourteen servants with all their wives, followed them on their swift cars.

12. Having learnt that they had gone away, the citizens were overwhelmed with great grief; and having all met together, they began without fear to censure amongst themselves Bhisma, Drona, Vidura and the son of Gotama (Kripa).

The citizens said:—

13. When the sinful Duryodhana, helped by the son of Suvala (Sakuni), Karna and Dushashana, aspires to this kingdom, our families, our homes, nay we ourselves are all gone,

14. When this sinful man with the help of other sinful men aspires to the kingdom, our families, usages, virtue and prosperity are all doomed. How can there be happiness (where these are destroyed)?

15. Duryodhana is malicious towards his superiors; he has abandoned all good conduct; he is covetous, vain, mean, and by nature cruel.

16. Where Duryodhana is the king, there the whole earth is doomed. Let us proceed there where the virtuous Pandavas are going.

17. They are self-controlled, high-souled, victorious over foes, endued with modesty and renown and devoted to virtue.

Vaishampayana said:—

18. Having said this, they all went together after the Pandavas. With joined hands, they thus spoke to the sons of Kunti and Madri.

The citizens said:—

19. Be blessed. Where will you go leaving us (behind) who are in great grief We shall go where you will go.

20. We have been greatly distressed in learning that you have been defeated with sinful means by the cruel enemies. You should not forsake us,

21. Who are your devoted and loving friends, and who are ever engaged in doing your good and seeking your welfare. We all do not desire to meet destruction by living in the kingdom of a bad king.

22. O foremost of men, listen to the merits and demerits, as we indicate, that respectivly arise from associating with what is good and what is bad.

23. As cloth, water, sesame-seeds and ground are perfumed by their association with flowers, so qualities are derived from association.

24. Association with the fools produces delusion, as daily association with the honest and good produces virtue.

25. Therefore those who are virtuously inclined should associate with men who are wise, old, honest, and pure in conduct and who are ascetics.

26. Those whose triple possessions, namely knowledge, birth and acts, are pure, should be waited upon. To associate with them is superior to the study of the *Shastras*.

27. Without performing any special virtuous act, we shall be able to reap religious merits by associating with the righteous. We shall (assuredly) get sin by serving the sinful (Duryodhana and others).

28. The very sight and the touch of the sinful, and conversation and association with them, cause diminution of virtue. Men (who act thus) never attain purity of soul.

29. Association with the mean and the low makes one's understanding mean and low; association with the indifferent makes it indifferent, and association with the good makes it good.

30—31. All those attributes, which are spoken of in the world as the source of religious merit, worldly prosperity, and sensual pleasure, which are highly regarded by men, extolled in the Vedas and approved by the good, exist in you separately and jointly. Desiring our own welfare, we wish to live amongst men who possess such attributes.

Yudhisthira said :—

32. Blessed are we, since moved by affection and compassion, our subjects, headed by the Brahmanas, credit us with merits we do not possess.

33. I, with my brothers, would ask all of you to do one thing. For the sake of the love you bear for us, you should not act otherwise.

34. Our grandfather Bhisma, the king (Dhritarastra), Vidura, our mother (Kunti), and our other friends are all in Hastinapur.

35. They are overwhelmed with sorrow and afflictions; if you want to please me, uniting all together, (go and) cherish them with care.

36. Grieved at my departure, you have come far away. Go back. Let your heart be afflictionately directed towards the relatives whom we leave behind as our pledges to you.

37. This is the one act on which my heart is set. If you do it, you will give me the greatest satisfaction and pay your best regards.

Vaishampayana said :—

38. Having been thus exhorted by Dharmaraja (Yudhisthira), the subjects raised up all together a fearful wail, exclaiming "Alas, O king!"

39. Afflicted and overwhelmed with grief, they unwillingly retraced their steps after asking leave of the Pandavas and remembering the virtues of Pritha's sons.

40. At the departure of the citizens, the Pandavas ascended their cars and came to a great banian tree, named *Primana*, on the banks of the Ganges.

41. Coming to the banian tree at the close of the day, the heroic Pandavas became purified by touching the water. They then passed the night there.

42—43. Afflicted with grief, they passed that night, living on water only. Some Brahmanas, both those that maintained fire and those that did not, followed the Pandavas there for the love they bore for them. Surrounded by those Brahma-knowing men, the king (Yudhisthira) shone resplendent.

44. That terrible evening hours became in a moment delightful on account of those Brahmana's lighting their fires, chaunting the Vedas and holding mutual conversations.

45. Those foremost of Brahmanas with their swan-like sweet voices spent the night in comforting that best of Kurus, the king (Yudhisthira).

Thus ends the 1st chapter, the returning of the citizens, in the Aranyaka of Vana Parva.

CHAPTER II.

(ARANYAKA PARVA) *Continued.*

Vaishampayana said :—

1. When that night passed away and morning appeared, those Brahmanas, who supported themselves by alms, stood before those doers of exalted deeds (the Pandavas) who were on the point of entering the forest.

2. Thereupon the son of Kunti, king Yudhisthira, thus spoke to them, "We are robbed of our kingdom, prosperity and everything.

3. Living on fruits, roots and meat we go to the forest in sorrow. The forest is full of dangers, and it abounds in reptiles and beasts of prey.

4. It appears to me that you will have to suffer much privations and misery there. The sufferings of the Brahmanas may overwhelm even the celestials,—what to speak of me! O Brahmanas, go back wherever you like.

The Brahmanas said :—

5. O king, we are ready to go where you are going. You should not abandon us who are devoted to you and who follow the path of the true religion.

6. The celestials have compassion on their devotees, specially on the Brahmanas whose conduct is pure.

Yudhisthira said :—

7. O Brahmanas, I have always great devotion towards the Brahmanas. But this destitution has overwhelmed me.

8—9. My these brothers who are to procure fruits and roots and the deer are stupified with grief for the afflictions that have overtaken them, and for the distress of Draupadi, and for the loss of our kingdom. Alas,—as they are distressed, I cannot employ them in painful tasks!

The Brahmanas said :—

10. O king, do not allow any anxiety for our maintenance to find a place in your heart. Procuring our food ourselves, we shall follow you ;

11. And we shall do you good by meditation and prayers, and we shall entertain you with pleasant conversations, and we shall ourselves be cheered in return.

Yudhisthira said :—

12. There is no doubt that it must be as you say. I am ever pleased with the company of Brahmanas. But my fallen condition makes me regard myself as an object of reproach.

13. How shall I see you all, my well-wishers, who do not deserve to suffer any trouble, subsist on food procured by yourselves? O fie on the sons of Dhritarastra!

Vaishampayana said :—

14. Having said this, that king (Yudhisthira) sat down weeping on the ground. Then a learned Brahmana, named Saunaka, who was learned in the philosophy of the soul, and in the Sankhya and Yoga, thus spoke to the king.

Saunaka said :—

15. Thousand causes of grief and hundred causes of fear overwhelm the ignorant day after day, but not the learned.

16. Intelligent men like you never allow themselves to be deluded by acts which are opposed to true knowledge, which is fraught with every kind of evil, and which is destructive of salvation.

17. O king, the understanding with the eight attributes, which is said to be capable of providing against all evils which results from the study of the *Srutis*, is in you.

18. Men like you are never stupified by poverty or by meeting with difficult ways, or by afflictions that overtake his friends, or by bodily or mental miseries.

19. Hear, I shall recite to you the *slokas* which were chaunted by the high-souled Janaka of old on the subject of controlling the soul.

20. This world is afflicted with both bodily and mental sufferings. Listen to the means of allaying them as I indicate them both briefly and in detail.

21. Disease, contact with painful things, toil and want of objects desired,—these are the four causes of the sufferings of the body.

22. Disease may be allayed by the application of medicine, but mental ailments are cured by *Yoga* meditation.

23. Therefore, intelligent physicians first seek to allay the mental sufferings of their patients by agreeable conversations and by the offer of desirable objects.

24. As a hot iron ball makes the water of a jar hot, so mental grief brings in bodily pains.

25. As water quenches fire, so knowledge allays mental ailments. When mind enjoys peace, body also enjoys peace.

26. It appears attachment is the root of all mental agonies ; it is attachment that

makes every creature miserable and brings on every kind of woe.

27. Attachment is the root of all misery and of all fear. Attachment produces joy and grief of every kind.

28. From attachment spring all wordly desires, and it is from attachment that springs the love of worldy goods. Both of these are evils, but the first is worse than the second.

29. As fire in the hollow of a tree consumes the tree itself to its roots, so attachment, however little it may be, destroys both *Dharma* and *Artha*.

30. He, who has merely withdrawn from possessions, cannot be regarded as to have renounced the world. He, however, who remains in contact with the world, but sees its faults, may be said to have truly renounced the world. Such a man becomes freed from all evil passions, and his soul is dependent on nothing.

31. Therefore none should place his attachment on either friends or on wealth which he has earned. The attachment towards one's own body is destroyed by knowledge.

32. Like the lotus leaf which is never drenched by water, souls of those men who are capable of knowing the everlasting, and of men who are devoted to the pursuit of the eternal, learned in the *Shatras* and purified by knowledge, can never be touched by attachment.

33. The man that is influenced by attachment is tortured by desire, and from the desire that springs up in his heart, his thirst for worldly possessions increases.

34. This thirst is sinful, and is regarded as the source of all anxieties. It is this terrible thirst, fraught with sin, that leads to unrighteous acts.

35. Those men, who can renounce this thrist, which can never be renounced by the wicked, which decays not with the decay of the body and which is a fatal disease, can be freed from misery.

36. This thrist has neither beginning nor end. Like the fire of incorporeal origin, it destroys creatures by living within their hearts.

37. As a fagot of wood is consumed by the fire that is fed by that faggot, so a person of impure soul meets with destruction from the covetousness born in his own heart.

38. Creatures endued with life have always a dread of death; so men having wealth are in constant dread of the king, the water, the fire, the thief and his relatives.

39. If a piece of meat be in the air, it may be devoured by the birds, if it is on the grounds, it may be devoured by beasts of prey, and if in the water, by the fishes, so a man having wealth is exposed to dangers wherever he might be.

40. To many men, the wealth they possess is their bane. The man, who sees happiness in wealth and becomes attached to it, knows not what true happiness is.

41. Therefore, the accession of wealth is what increases covetousness and folly. It is the root of niggardliness, boastfulness, pride, fear and anxiety.

42—43. These are the miseries that wise men see in wealth. Men have to suffer infinite miseries in the acquisition and retention of wealth. Its expenditure also is painful. Sometimes men are even killed for the sake of wealth. To abandon wealth is painful; even those men who are cherished become enemies for the sake of wealth.

44. As the possession of wealth is fraught with such misery, one should not (at all) mind its loss. Ignorant men alone are discontented, but the wise men are always contented.

45. The thirst for wealth can never be assuaged. Contentment is the highest happiness, therefore the wise men consider contenment to be the highest object to attain.

46. The learned men, knowing youth, beauty, life, treasure, prosperity, and association with beloved ones to be (all) unstable, never covet them.

47. Therefore one should refrain from the acquisition of wealth, and thus avoid the sufferings of misery. The man of wealth can never be without dangers. For this reason virtuous men praise those who have no desire for wealth.

48. As regards those that acquire wealth for the virtuous purposes, it is better for them not to do it at all. It is better not to touch mud than to wash it off after being besmeared with it.

49. O Yudhisthira, you should not covet anything. It you want to acquire virtue, free yourself from all desires for the possession of wealth.

Yudhisthira said:—

50. O Brahmana, this my desire for wealth is not for the purpose of enjoying it when obtained. I do not desire it through avarice. I desire it only for the support of the Brahmanas.

51. O Brahmana, for what purpose would one like to lead a domestic life, if he

cannot cherish and support those that follow him ?

52. All creatures are seen to divide their food amongst those that depend on them. So should a person leading a domestic life give a share of his food to *Brahmacharis* who have given up cooking.

53. The houses of good men can never be in want of grass, space, water and sweet words, the fourth.

54. Bed to the tired, seat to one who is fatigued by standing, water to one who is thirsty and food to one who is hungry should be always given.

55. Pleasant looks, cheerful heart and sweet words are due to a guest. Rising up, the host should advance towards the guest ; he should offer him a seat, and duly worship him. This is the eternal *Dharma*.

56—57. They who do not perform *Agnihotra*, they who do not wait upon bulls, and cherish their kinsmen, guest, friends, sons, wives and servants, for such negligence are consumed with sin. None should cook his food for himself, none should kill any animal for nothing. None should eat that food which is not duly dedicated.

58. By scattering morning and evening food on the earth for dogs, *Chandalas* and birds, a person should perform the Vishwadeva (sacrifice.)

59. He who eats *Vighasa* eats ambrosia. That, which remains after dedication in a sacrifice, is (also) regarded as ambrosia.

60. The pleasant looks (one casts on his guests), the attention he devotes to him, the sweet words with which he addresses him, the respect with which he follows him, and the food and drink with which he treats him, are the five *Dakshinas* in that sacrifice.

61. He, who gives food freely to a fatigued way-farer, whom he has never seen before, obtains great virtuous merit.

62. He, who leading domestic life, follows such practices, obtains, it is said, great religious merit. O Brahmana, what is your opinion ?

Saunaka said :—

63. Alas, alas, this world is full of contradictions! That which makes the good and the honest ashamed gratifies the wicked.

64. Moved by ignorance and passions, and becoming slaves to their senses, ignorant men perform many acts to gratify their stomachs and sexual organs.

65. Men are led astray by their seducing senses, as a charioteer who has lost his senses (is led astray) by wicked horses.

66. When any of the six senses finds its particular object, the desire springs up in the heart to enjoy that particular object.

67. Thus when one's mind proceeds to enjoy the objects of any particular sense, a wish is entertained ; that wish in its turn gives birth to a resolve.

68. As an insect falls into a flame from love of light, man falls into the fire of temptation, as it were pierced by (the arrows of the objects of enjoyments) which are discharged by the desire which is the seed of resolve.

69. Blinded by sensual pleasure which he freely seeks and steeped in dark ignorance and folly which he mistakes for happiness, he thenceforth knows not himself.

70—71. Like a wheel that is incessantly whirling, every creature, from ignorance, acts and desire, roves in various states in the world, wandering from one birth to another, ranging from Brahma to a blade of grass, and taking birth again and again now in water, now in earth and now in the sky.

72. This is the career of those that are without knowledge. Listen to that of the wise, the men who are intent on virtue and who are desirous of *Moksha* (emancipation).

73. This is the word of the Vedas,—act, but act with renunciation. Therefore you should act renouncing *Abhimana*.

74. Performances of sacrifices, study, gifts, penance, truth, forgiveness, subduing the senses and renunciation of desire,—these are the eight *Dharmas* declared by the *Smriti*.

75. Of these the first four pave the way to the regions of *Pitris*. Therefore it is the duty of all to act by renouncing *Abhimana*.

76. The last four are always observed by the pious who aspire to attain to the region of the celestials. The men of pure soul should observe these eight (paths).

77—79. Those, who wish to subdue the world for the purposes of salvation, should always act by fully renouncing all motives and by subduing their senses, rigidly observing vows, devotedly serving their preceptors, austerely regulating their food, diligently studying the Vedas, renouncing action as mean and restraining their hearts. By renouncing desire and aversions, the celestials have obtained prosperity.

80. It is for the virtue of their wealth of *Yoga*, that the Rudras, the Sadhyas, the Adityas, the Vasus and the Aswinis support all these creatures (of the world).

81. O son of Kunti, O descendant of Bharata, therefore you too like them, entirely renouncing actions with motive, try to obtain success in *Yoga* and austerities.

82. You have already obtained success as far as your debts to the *Pitris*, both male and female are concerned, and you have obtained that success also which is derived from action. Try now to obtain success in penances in order to support the Brahmanas.

83. Those that are crowned with ascetic success can by virtue of that success do whatever they like. Therefore practising asceticism, realise all your wishes.

Thus ends the second chapter, the Pandava's reflections, in the Aranyaka of the Vana Parva.

CHAPTER III.

(ARANYAKA PARVA).—*Contd.*

Vaishampayana said:—

1. Having been thus addressed by Saunaka, the son of Kunti, Yudhisthira, coming to his priest, thus spoke to him in the midst of his brothers.

Yudhisthira said:—

2. The Brahmanas, learned in the Vedas, are following me who am departing. Afflicted with many calamities, I am unable to support them.

3. I cannot forsake them, but I have no power to provide them with their sustenance. O exalted one, tell me what should be now done by me.

Vaishampayana said:—

4. After reflecting for a moment to seek out the (proper) course by the help of his *Yoga* prowess, that foremost of all virtuous men, Dhaumya, thus spoke to Yudhisthira.

Dhaumya said:—

5. In the days of yore, all living beings that had been created were greatly afflicted with hunger. Thereupon Savita (sun) took compassion on them, as a father (does to his children).

6. Going to the Northern declension, the sun drew up water by his rays, and then coming back to the Southern declension and having centered his heat in himself, he stayed over the earth.

7. While the sun so stayed, the lord of the vegetable world (moon), converting the effects of the sun's heat (vapours), created the clouds.

8. Thus it is the sun himself who, being drenched by the lunar influence, is transformed from the sprouting of seeds into holy vegetables furnished with the six tastes. It is this which constitutes the food of all creatures on earth.

9. Thus the food which supports the lives of creatures is the sun, and therefore he is the father of all creatures. Therefore take shelter in him.

10. All illustrious kings of noble birth and great deeds are known to have delivered their people by practising high asceticism.

11. Bhaumya, Kartavirja, Vainya and Nahusa all protected their subjects from dangers by virtue of ascetic meditation and vows.

12. Therefore, O descendant of Bharata, O virtuous one, as you are purified by acts, you too, like them, support virtuously the Brahmanas by entering upon a life of austerities.

Janamejaya said:—

13. How does, for the sake of the Brahmanas, that foremost of the Kurus, king Yudhisthira, worshipped the sun of wonderful appearance?

Vaishampayana said:—

14. O king, (first) purify yourself and (then) withdrawing your mind from all (the worldly) objects, (at that appointed hour) hear it with all attention. O king of kings, appoint a time. I shall (then) tell you every thing in detail.

15. O high souled one, listen to the one hundred and eight names (of the sun), as they were told by Dhaumya to the greatly illustrious son of Pritha (Yudhisthira).

Dhaumya said:—

16—27. Surya, Arjama, Bhaga, Tasta, Pusha, Arka, Savita, Ravi, Gabhastiman, Aja, Kala, Mrityu, Dhata, Probhakara, Prithivi, Apa, Teja, Kha, Vayu, Parayana, Soma, Vrihaspati, Sukra, Budha, Angaraka, Indra, Vivaswana, Diptangsu, Suchi, Souri, Sanaichara, Brahma, Vishnu, Rudra, Skanda, Vaisravana, Yama, Vaidyutagni, Jatharagni, Aindhana, Tejaspati, Dharmadhwaja, Vedakarta, Vedanga, Vedavahana, Krita, Treta, Dwapara, Kali, Kala, Kastha, Muhurta, Kshapa, Yama, Kshana, Samvatsarakara, Aswatha, Kalachakra, Bibhabasu, Purusha, Saswata, Yogin, Vyakta, Avyakta, Sanatana, Kaladhyaksha, Projadhokshya, Vishwakarman, Tamanooda, Varuna, Sagara, Ansa, Jimuta, Jivana, Ariha, Bhutasraya, Bhutapati, Srasta, Samvartaka, Vanhi, Sarvyadi, Alolupa, Ananta, Kapila, Bhanu, Kamaprada, Sat-

Vatamukha; Jaya, Visala, Varada, Manas, Suparna, Bhutadi. Sighraga, Pranadharna, Dhanwantari, Dhumaketu, Adideva, Aditisuta, Dwadasatma, Arabindaksha, Pitri, Matri, Pitamaha, Swargadara, Projadwara, Mokshadara, Prasanatma, Viswatma, Vishwatamukha, Characharatman, Sukshatma and the merciful Maitra.

28. These are the one hundred and eight names of immeasurably effulgent Surya as told by the self-created (Brahma).

29. O Bhaskara (sun), who blazes like gold or fire, who is worshipped by the celestials, the Pitris, the Yakshas, and who is adored by Asuras, Nishacharas, and Siddhas, I bow to you for the acquisition of prosperity."

30, He who recites with fixed attention this hymn at sunrise, obtains wife, offspring, riches, and the memory of his former existence. Men always get patience and memory (by reciting it).

31. Let a man, concentrating his mind, recite this hymn of the foremost of gods (the sun). He will be proof against grief, forest-fire and ocean ; and he will obtain every object of desire as he will wish for.

Vaishampayana said :—

32—33. Having, heard these words uttered by Dhaumya suitable to the occasion, Dharmaraja (Yudhisthira), moved by the desire of supporting the Brahmanas of controlled and pure souls and of austere vows, began to observe excellent asceticism. Worshipping the sun with flowers and other articles,

34. And turning his face towards the lord of day (the sun), he bathed in the water. That virtuous minded man became rapt in *Yoga*, living on air and becoming a victor over his passions.

35. Purifying himself with the touch of the Ganges water, and restraining his speech, he practised *Pranayama* (one of the processes of *Yoga*) for some time, and he then recited this hymn of praise.

Yudhisthira said :—

36. O sun, you are the eye of the universe. You are the soul of all corporeal existences. You are the creative organ of all things. You are the acts of all religious men.

37. You are the refuge of all Shankhyas (the followers of Sankhya philosophy) and you are the support of all Yogins (the followers of Yoga philosophy). You are the door with bolts unfastened, you are the refuge of men aspiring to salvation.

38. You support the world, you make it manifest ; you purify it and support it from compassion.

39. The Brahmanas, learned in the Vedas, adore you by coming to you in proper time, and by reciting the hymns from the respective branches (of the Vedas what each of them follows). You are the adored of the Rishis.

40. The Sidhyas, the Charanas, the Gandharvas, the Yakshas, the Guhakas and the Nagas, being desirous of obtaining boons, follow your moving celestial car.

41. Thirty three gods, with Upendra (Vishnu) and Mohendra (Indra) and the *Vaimanikas* (an order of celestials) have all attained success by worshipping you.

42. By offering you garlands of the celestial *Mandaras* (celestial flowers), the best of the *Vidyadharas* have obtained all their desires.

43. The *Guhyas* and the seven orders of the *Pitris*,—both divine and human,—have attained superiority by adoring you.

44. The Vasus, the Marutas, the Rudras the Saddhyas, the Marichipas, the Valkhilyas, and the Siddhas have (all) attained prominence by bowing to you.

45. There is nothing that I know in the whole of the seven worlds including that of Brahma which is beyond you.

46. There are other beings both powerful and great, but none of them possesses lustre and prowess as you do.

47. All light is in you. You are the lord of all light. In you are the elements, you are the knowledge, and you are all the ascetic properties.

48. The discus, by which the wielder of the *Saranga* (the bow of Vishnu) humble the pride of the Asuras and which is furnished with a beautiful nave, was made by Vishwakarma with your effulgence.

49. You draw by your rays moisture from all corporeal existences, and from plants and liquid substances in summer. You pour it down (on the earth as rain) in the rainy season.

50. Your rays are warm, and they scorch (things). Becoming clouds they roar and flash with lightning ; they pour down showers when the season comes.

51. Neither fire, nor shelter, nor woolen blankets give greater comfort to one in cold than what is got from your rays.

52. You illuminate by your rays the whole earth with her thirteen islands. You alone are (ever) engaged in doing good to the three worlds.

53. If you do not rise, the universe becomes blind. The learned men cannot employ themselves in the attainment of *Dharma*, *Artha* and *Kama*.

54. It is through your grace that the Brahmanas, Kshatryas and Vaisyas are able to perform *Adhana*, *Pashabandha*, *Ishti*, *Mantra*, *Yajona* and *Tapakrya* (names of various duties, sacrifices and vows.)

55. Those that know all about the Time say that you are the beginning and the end of one Brahma-day which consists of full one thousand *Yugas*.

56. You are the lord of the Manus, of the sons of Manus, of the universe, of mankind, of the Manwantaras and of all lords.

57. When the time for final dissolution comes, the *Samvartaka* fire, born of your anger, only exists and reduces the three worlds to ashes.

58. Clouds of various colors, born of your rays, accompanied by *Airavata* (Indra's elephant) and the thunder, produce the appointed deluges.

59. Dividing yourself into twelve parts and becoming as many suns, you then drink up the ocean with your rays.

60. You are called Indra, you are Vishnu, you are Rudra, (you are) Prajapati, you are fire, you are the subtle mind, you are the lord and the eternal Brahma.

61. You are Hansa, you are Savitri, you are Vanu, Aungsumali, Vrisakapi, Vivaswama, Mihira, Pusha, Mitra, and Dharma.

62. You are thousand-rayed sun, you are Tapana, the lord of rays. You are Martanda, Arka, Ravi, Surya, Saranga, the maker of the day,

63. Divakara, Saptasasti, Dhumakeshin, Virochana, Ashugami, Tamagna, and Haritashwa.

64. He who reverentially worships you on the sixth or the seventh lunar day with humility of mind obtains the grace of Lashkmi (goddess of wealth.)

65. Those that adore and worship you with undivided attention are delivered from all dangers, agonies, and afflictions.

66. Those that believe you in every thing becoming freed from all disease and all sins, grow happy in all their life.

67. O lord of all food, you should grant me abundance of food to entertain all my guests with reverence.

68—69. I bow to all your followers that have taken your feet,—(namely) *Mathura*, *Aruna*, *Danda*, and others including *Asani*, *Kshava* and others. I also bow to the celestial mothers of all creatures, namely *Kshava* and *Maitri* and to the others of the class. Let them deliver me who am suppliant (at their feet).

Vaishampayana said :—

70. Thereupon the sun became gratified and that maker of day, self-luminous and blazing like fire, appeared before the Pandava (Yudhisthira).

The Sun said :—

71. You shall get all that you desire to have. I shall provide you with food for all the twelve years (of your exile).

72—73. O king, accept this copper vessel that I present you. O man of excellent vows, so long the Panchala Princess (Draupadi) will hold this vessel without partaking of its contents,—fruits, roots, meat and vegetables, cooked in your kitchen,—the four kinds of food,—shall from this day be (there) inexhaustible. You shall regain your kingdom on the fourteenth year from this.

Vaishampayana said :—

74. Having said this, the deity (Sun) then and there vanished away. He, who with the desire of obtaining a boon, recites this hymn concentrating his mind with ascetic abstraction, obtains it from the sun, however difficult of acquisition it may be.

75—76. A man or a woman that recites or hears this hymn day after day,—if he or she is desirous of a son, obtains one ; if desirous of wealth, obtains it ; and if desirous of learning, obtains it. The man or woman who always reads it in the two twlights (early morning and evening)

77. Is delivered from danger and is freed from the bonds. This hymn was given of old to the high-souled Sakra.

78. From Sakra it was obtained by Narada, and from Narada by Dhaumya. Receiving it from Dhaumya, Yudhisthira obtained all that he desired.

79. It is by the virtue of this hymn one may win victory in a war and acquire immense wealth. Making one freed from all sins, it leads a man to the region of the sun.

80. The virtuous son of Kunti (Yudhisthira), having obtained the boon, rose from the water. He then took hold of Dhaumya's feet, and then embraced his brothers.

81. O lord, the Pandava (Yudhisthira), going to the kitchen with Draupadi and being duly worshipped by her, began to cook food.

82. The food, however little that was cooked,—becoming four kinds,—increased and became inexhaustible. With them he (Yudhisthira) fed the Brahmanas.

83. After the Brahmanas had been fed and his younger brothers also, Yudhisthira himself ate the food that remained and which was called *Vighasa*.

84. After Yudhisthira had partaken his food, the daughter of Prisata (Draupadi) took what remained. After Draupadi had taken her meal, the food became exhausted.

85. The lord (Yudhisthira), as resplendent as the sun, thus obtaining the boon from the sun, entertained the Brahmanas agreeably to their wishes.

86. Obedient to his priest, he performed sacrifices with due *Mantras* and according to the ordinances and *Shastras* on auspicious lunar days, constellations and conjunctions.

87. Thereupon the Pandavas, blessed by the auspicious rites and accompanied by Dhaumya and surrounded by the Brahmanas, set out for the forest of Kamyaka.

Thus ends the third chapter, Pandavas' departure for the Kamyaka, in the Aranyaka of the Vana Parva.

CHAPTER IV.

(ARANYAKA PARVA)—*Continued.*

Vaishampayana said:—

1. After the departure of the Pandavas to the forest, the son of Amvika (Dhritarastra) whose knowledge was his eye, became exceedingly sorrowful. The king, seated at his ease, thus spoke to the virtuous-minded and highly intelligent Vidura.

Dhritarastra said:—

2. Your intelligence is as great as that of Bhargava (Sukra); you know all the subtleties of holy *Dharma*. You look on all the Kurus with an equal eye. Tell me what is good for me and for them (the Kurus.)

3. O Vidura, things having taken this course, what should be done by us? How can we secure the adoration of the citizens? How can we avoid the danger of total annihilation? Tell us (what we should do), for you are conversant with all excellent expedients.

Vidura said:—

4. O king, *Trivarga* (*Dharma*, [illegible] and *Kama*) has its foundation on virtue, and the sages say that a kingdom also stands on virtue as its basis. O king, therefore cherish with virtue and to your best power your own sons and those of Pandu.

5. Virtue was destroyed by the wicked souls (the Kuru princes) with Suvala's son (Sakuni) at their head when your sons invited the virtuous Yudhisthira to play and defeated him at dice.

6. I see this expiation of this deed of utter iniquity. O chief of the Kurus, your son (Duryodhana) may win by it a position among good men.

7. Let the Pandavas have what was given to them by you. The highest morality is that a king should remain content with his own and never covet the possessions of others.

8. Your good name would not then suffer; family dissensions would not then ensue; you will have then no unrighteousness. This is your first duty,—(namely) to gratify the Pandavas and to disgrace Sakuni.

9. O king, if you wish to restore to your sons the good fortune they have lost, then speedily act as I say. O king, if you do not act thus, the Kurus will be soon destroyed.

10—11. For neither Bhimasena, nor Aryuna, if angry, will leave any of their enemies unslain. What is there in the world which is unattainable to those who count amongst their warriors Sabhyasachi Aryuna, well-skilled in war, who possesses the Gandiva, the most powerful of all weapons in the world, and who have the mighty Bhima as warrior.

12. I told you formerly as soon as your son was born, "Abandon [illegible] child of yours. The [illegible] in it (abandoning)." [illegible] my advice. If you did [illegible] you to do, you would not have repented.

13. If your sons [illegible] jointly in peace with the sons of Pandu, you will then pass your days [illegible] and you shall not have to repent.

14. [illegible] Duryodhana, install the son of Pandu (Yudhisthira) in the sovereignty of [illegible] (Yudhisthira), who is fit to [illegible] the earth virtuously.

[illegible] the monarchs of the world, Vaisyas will pay homage to [illegible] let Duryodhana, Sakuni, [illegible] Karna) gladly wait upon the [illegible]u.

[illegible] Dushasana ask pardon of [illegible]a and of the daughter of Drupada [illegible]adi) in open court. After pacifying [illegible]isthira,—place him on the throne with [illegible] espects. O king, asked by you, what

else can I advise? If you do this, you will do what is proper.

Dhritarastra said :—

17. O Vidura, the words you have spoken in this assembly with reference to the Pandavas and myself are for their and not for our good. My mind does not approve them.

18. How have you settled all this in your mind? When you have spoken all this on behalf of the Pandavas, I perceive you are not at all friendly to me. How can I forsake my son for the sake of the sons of Pandu?

19. There is no doubt they (the Pandavas) too are my sons, but Duryodhana has sprung from my (own) body. Speaking impartially how will you advise me to renounce my own body for the sake of others?

20. Vidura, though I hold you in great esteem, (yet I must say) all that you have said is crooked. Stay (here) or go (away) as you please. However an unchaste wife is humoured, she forsakes her husband.

Vaishampayana said :—

21. O king, having said this, Dhritarastra suddenly rose and went into the inner appartments. Saying "this race is doomed," Vidura (also) went away where the sons of Pritha were.

Thus ends the fourth chapter, the words of Vidura, in the Aranyaka of the Vana Parva.

CHAPTER V.

(ARANYAKA PARVA) *Continued.*

Vaishampayana said :—

1. Being desirous of living in the forest, those foremost men of the Bharata race, the sons of Pandu, went with their followers from the banks of the Ganges to the Kurukshetra.

2. Performing their ablutions in the Saraswati, the Drisadwati and the Yamuna, they went from one forest to another travelling in an westerly direction.

3. Then (at last) they saw before them the forest of Kamyaka on the banks of Saraswati, and on a level and wild plain which was ever charming to the ascetics.

4. O descendant of Bharata, entertained and comforted by the Munis, there did they live in that forest abounding in birds and animals.

5. Vidura, ever longing to see the Pandavas, went (alone) in a single car to the forest of Kamyaka abounding in every good thing.

6. Thereupon going to the Kamyaka forest on a car drawn by swift horses, he saw Dharmaraja (Yudhisthira) at a retired part (of the forest) sitting with Draupadi and surrounded by his brothers and the Brahmanas.

7. Thereupon seeing Vidura coming in speed, the virtuous king spoke thus to his brother Bhimasena, "With what message Khattwa (Vidura) comes to us?

8. Does he come here, having been despatched by the son of Suvala (Sakuni) to invite us again to a game at dice? Does the mean-minded Sakuni desire to win our weapons by playing again at dice?

9. O Bhimasena, if challenged by one who says "Come," I am unable to stay, if our possessions of the Gandiva (bow) be doubtful,—then the acquisition of our kingdom again will be (equally) doubtful."

10. Then the Pandavas all rose up and welcomed Vidura with all respects. Received by them, that descendant of Ajamira (Vidura) sat in their midst and made to the sons of Pandu the usual enquiries.

11. After Vidura had taken some rest, those foremost of men (the Pandavas) asked him the reason of his coming and he related to them in detail everything with regard to the conduct of the son of Amvika, Dhritarastra.

Vidura said :—

12. O Ajatasatru, Dhritarastra summoned me, his dependent,—and honouring me duly, he said, "Things have thus fared. Tell me what is good for me as well as for them (the Pandavas)."

13. I told him what was good for the Kurus and for Dhritarastra. But he did not relish what I said. I did not consider any other course to the beneficial.

14. O Pandavas, what I advised was highly beneficial, but the son of Amvika, (Dhritarastra), did not care to accept it. As medicine is not acceptable to a man who is ill, so my advice failed to please the king.

15. O Ajatasatru, as an unchaste wife of a man of noble birth can never be brought back to the path of virtue, (so is the case with Dhritarastra). As a young damsel does not certainly like a husband of sixty years, so that foremost of Bharata race did not like my words.

16. O king, the destruction of the Kurus is certain; Dhritarastra will never meet with good fortune. As water dropped on a lotus

leaf does not remain there, so my counsels failed to have any effect on him.

17. Thereupon angry Dhritarastra told me saying, "O dessendant of Bharata, go away wherever you like. I shall never more seek your aid in ruling the earth or in ruling the city."

18. O ruler of men, having been (thus) abandoned by the king Dhritarastra, I have come to you for giving you good counsel. What I said in the *Sabha* I shall now repeat to you. Hear and bear them in mind.

19. That wise man, who patiently bearing all the wrongs done to him by his enemies, bides his time and multiplies his resources by degrees as a man makes a small fire a large one, rules alone this entire earth.

20. O king, he who enjoys his wealth with his adherents finds them sharers of his adversity. This is the best means of securing adherents. It is said he that has adherents wins the sovereignity of the whole world.

21. O son of Pandu, share your wealth with your adherents; behave truthfully towards them and talk with them agreeably. Share also your food with them, and never boast in their presence. This conduct increases the prosperity of kings.

Yudhisthira said:—

22. Having the aid of such intelligence (as yours), undisturbed by passion as you advise in respect of time and place, I will carefully and entirely follow (your advice).

Thus ends the fifth chapter, the exile of Vidura, in the Aranyaka of the Vana Parva.

CHAPTER VI.

(ARANYAKA PARVA) *Continued.*

Vaishampayana said:—

1. O king, O descendant of Bharata, after Vidura had gone to the hermitage of the Pandavas, the greatly wise Dhritarastra repented for his actions.

2—3. Remembering the great intelligence of Vidura in war and in peace, and thinking of the future prosperity of the Pandavas, he (Dhritarastra), having been pained at the recollection of Vidura, and having come to the door of the Assembly-Hall, fell down senseless in the presence of the kings,

4. Regaining consciousness, the king rose from the ground and spoke thus to Sanjaya who was standing by.

Dhritarastra said:—

5. My brother and my friend (Vidura) is like the God of Justice himself. Remembering him, my heart burns in grief.

6. Go bring to me soon my brother, learned in the precepts of morality.

Vaishampayana said;—

Saying this, the king wept bitterly.

7. Burning in repentance and being overwhelmed with sorrow at the recollection of Vidura, the king, from the brotherly love again spoke to Sanjaya thus.

Dhritarastra said:—

8. O Sanjaya, go and ascertain whether my brother, Vidura, expelled by my wretched self through anger, still lives or not.

9—10. That greatly wise and immeasurably intelligent brother of mine has never done me the slightest wrong. It is that greatly wise man who has suffered wrong at my hands. O Sanjaya, seek him and bring him here, or else I shall not live.

Vaishampayana said:—

11. Having heard these words of the king, Sanjaya respectfully approved them, and saying "Be it so", he set out for the Kamyaka (forest).

12—13. He soon arrived at the forest where were the Pandavas. He saw Yudhisthira, clad in deer skin, guarded by his brothers and seated with Vidura and thousands of Brahmanas, like Purandara (Indra) in the midst of the celestials.

14. Coming to Yudhisthira, Sanjaya duly worshipped him. He was received with due respect by Bhima, Aryuna and the twins (Nakula and Sahadeva).

15. He was asked by the king about the welfare of all. When he was comfortably seated, he told the reason of his coming in these words.

Sanjaya said:—

16. O Vidura, the son of Amvika, king Dhritarastra, has remembered you. Returning soon, revive that king.

17. O descendant of Kuru, O excellent one, with the permission of these best of men, the Pandavas, you should at the command of that lion among kings (Dhritarastra) return to him.

Vaishampayana said:—

18. Having been thus addressed, the intelligent Vidura, ever attached to his relatives, returned to Hastinapur with the permission of Yudhisthira.

19. The greatly powerful and energetic Dhritarastra thus spoke to him, "O virtuous man, O sinless one, by good luck alone I have got you. By good luck alone, you have remembered me.

20. O best of the Bharata race, I was sleepless through the day and through the night. I was suing myself as one that has been lost on earth.

21. He then took Vidura on his lap and smelt his head. He said, "O sinless one, forgive me for the words that I spoke to you.

Vidura said :—

22. O king, I have forgiven you. You are my *Guru* (superior), worthy of my highest respect. I have speedily come here, being eagerly desirous of seeing you.

23. O best of men, all virtuous men are partial to those that are distressed. O king, this is scarcely the result of deliberations.

24. O descendant of Bharata, your sons are as dear to me as those of Pandu. But as they are now in distress, my mind yarns for them.

Vaishampayana said :—

25. Addressing each other thus in apologetic words, the two illustrious brothers, Vidura and Dhritarastra, became greatly happy.

Thus ends the sixth chapter, the returning of Vidura in the Aranyaka of the Vana Parva.

CHAPTER VII.

(ARANYAKA PARVA).—*Continued.*

Vaishampayana said :—

1. Having heard that Vidura had returned, and he has been consoled by the king, the wicked-minded son of Dhritarastra (Duryodhana) began to burn in grief.

2. His intelligence, (fully) clouded by ignorance, he summoned the son of Suvala (Sakuni), Karna and Dushashana and thus spoke to them.

Duryodhana said :—

3. The intelligent minister of Dhritarastra (Vidura) has returned. The learned Vidura is the friend of the sons of Pandu and he is ever engaged in doing good to them.

4. So long Vidura does not succeed to induce him (Dhritarastra) to bring back the Pandavas, let us think what may benefit us.

5. If ever I see the sons of Pritha (the Pandavas) returned to the city,—I shall again be emaciated by abandoning food and drink.

6. I shall either take poison or hang myself ; (I shall) either enter a pyre or kill myself with my own weapon. I shall not be able to see (endure) their (the Pandavas') prosperity.

Sakuni said :—

7. O king, O ruler of the world, what folly has taken possession of you ? They have gone (to the forest) after making a pledge. Therefore what you fear can never take place.

8. O best of the Bharata race, all the Pandavas follow the path of truth. They will never accept your father's words.

9. If however they accept them (the words of your father) and again come to the city, violating their vow,—this will be our conduct.

10. Assuming an aspect of nuetrality and in apparent obedience to the will of the king (Dhritarastra), we, keeping our counsels to ourselves, will closely watch the Pandavas.

Dushashana said :—

11. O greatly intelligent uncle, it is exactly as you say. The words of wisdom you utter always recommend themselves to me.

Karna said :—

12. O Duryodhana, all of us seek to accomplish your wish. O king, I observe unimity of opinion amongst us all.

13. These self-controlled men (the Pandavas) will never return without living (in the exile) the promised period. If however they come from delusion, defeat them again at dice.

Vaishampayana said :—

14. Having been thus addressed by Karna, king Duryodhana with [illegible] heart turned his face (from them).

15—16. Marking all this, Karna expanding his beautiful eyes and vehemently moving his arms and limbs, spoke, thus in great anger to Dushashana, to the son of Suvala (Sakuni) and to him (Duryodhana) " O rulers of land, know what is my opinion.

17. We all wait with joined hands like the servants of the king (Duryodhana). We must do what is agreeable to him (i.e.). we are not always able to seek his welfare But with promptness and activity,

18. Let us now, attired in our armours and armed with our weapons, mount on our chariot and go in a body to kill the Pandavas now living in the forest.

19. When they (the Pandavas) will be rooted out and when they will go to the unknown journey, both ourselves and the sons of Dhritarastra will be in (eternal) peace.

20. As long as they are in distress, as long as they are in sorrow, and as long as they are destitute of allies and friends, so long we will be able to destroy them. This is my opinion."

21. Having heard his these words, they repeatedly applauded him, and they all replied to the Suta's son (Karna) saying "Be it so."

22. Having said this, each of them being full of hopes of success separately mounted their chariots. They then started in a body with the resolve of killing the Pandavas.

23. Knowing by his spiritual eyes that they had gone away (to kill the Pandavas), that lord, the pure-souled Krishna Dwaipayana (Vyasa), came.

24. The illustrious lord, ever worshipped by all the world, commanded them to stop. He then soon appeared before the king whose knowledge was his eye sitting at his ease.

Thus ends the seventh chapter, the arrival of Vyasa, in the Aranyaka of the Vana Parva.

CHAPTER VIII.

(ARANYAKA PARVA)—*Continued.*

Vyasa said:—

1. O greatly wise Dhritarastra, hear my words. I shall tell you what will be the great good of all the Kurus.

2. O mighty-armed hero, it has not pleased me that the Pandavas have gone to the forest, having been dishonestly defeated by Duryodhana and others.

3. O descendant of Bharata, on the expiration of the thirteenth year, recollecting all their woes, they may shower virulent poisons on the Kurus.

4. Why does your wicked-minded and sinful son angrily want to kill the Pandavas for the sake of the kingdom?

5. Let the fool be checked; let your son remain quiet. In attempting to kill them (the Pandavas) now living in the forest, he will loose his own life.

6. You are as pious as the wise Vidura, Bhisma, myself, Kripa or Drona.

7. O greatly intelligent man, dissension with relatives is improper. It is sinful and reprehensible. O king, you should desist from it.

8. O descendant of Bharata, he (Duryodhana) looks towards the Pandavas with such jealousy that unless you interfere, great harm will be the consequence.

9—10. Or let this wicked son of yours go to the forest alone and unaccompanied. O king, O lord of men, if the Pandavas, from association with him, feel an attachment for your son, then good fortune will be yours.

11. O great king, it has been heard that a man's nature derived from his birth does not leave him till death.

12. What do Bhisma, Drona, and Vidura think? What do you think? What is proper should be done at once, else your purposes will ever remain unrealised.

Thus ends the eighth chapter, the words of Vyasa in the Aranyaka of the Vana Parva.

CHAPTER IX.

(ARANYAKA PARVA) *Continued.*

Dhritarastra said:—

1. O illustrious one, I did not like this business of gambling. O Rishi, I think I was made to give my consent having been drawn by Fate.

2. Neither Bhisma, nor Drona, nor Vidura, nor Gandhari, liked this game at dice. There is no doubt it was begot by *Moha* (delusion).

3. O illustrious one, O (Rishi), who delights in observing vows, knowing every thing, but yet for the sake of paternal love I was unable to abandon the senseless Duryodhana.

Vyasa said:—

4. O king, O son of Vichitravirja, what you say is right. We too know it for certain that the son is the greatest of all things. There is nothing greater than the son.

5. Instructed by the Suravi (celestial cow), Indra came to know that the son surpasses in worth other valuable possessions.

6. O king, I shall relate to you in this connection that excellent and best of stories,—the conversation between Indra and Suravi.

7. O king, O child, in the days of yore Suravi, the mother of cows, was once weeping in the celestial regions. Indra took compassion on her.

Indra said :—

8. O blessed one, why do you weep? Is everything well with the celestials? Has any misfortune, however so little, befallen on the world of men or of the Nagas.

Suravi said :—

9. O lord of heaven, I do not see any evil that has befallen you. I am agrieved on account of my son. O Vasava, therefore I weep.

10—11. O chief of the gods, O lord of the celestials, see the (your) cruel husband-man belabouring my weak son with the wooden stick, and oppressing him with the stick, for which my son is afflicted with agony and he is falling on the ground and is at the point of death. I am filled with compassion and my mind is agitated.

12. One of those (in the plough) is the stronger (of the pair) and bears his burden of greater weight (with ease), but the other (my son) is lean, and weak and but a mass of veins and arteries.

13. O Vasava, he bears his burden with difficulty. Therefore, I am weeping. Being whipped again and again and harassed exceedingly,

14. O Vasava, look, he is unable to bear the burden. Therefore, afflicted with grief for his sake, I weep in agony; and tears of sorrow roll down my eyes.

Indra said :—

15. O handsome one, thousands of your sons are oppressed (all over the world), why do you then grieve for one who is under inflictions?

Suravi said :—

16. Though I have thousands of offspring, yet my affection flows equally towards them all. But, O Sakra, I feel greater compassion for one who is weak and honest.

Vyasa said :—

17. Having heard the words of Suravi, Indra was much surprised. O descendant of Kuru, he became convinced that a son is dearer than one's own life.

18. Thereupon the illustrious chastiser of Paka (Indra) suddenly poured a very great shower of rains. Thus he caused obstruction to the husbandman's work.

19. O king, as Suravi said, your affection flows equally towards all your sons. Let it be greater towards those that are weak.

20. O son, as my son Pandu is to me, so are you and also greatly wise Vidura. It is out of affection I tell you all this.

21. O descendant of Bharata, you possess one hundred and one children. Pandu has only five. They are in misery, and they are greatly afflicted.

22. "How might they save their lives how might they thrive?" Such thoughts about the distressed sons of Pritha make me agrieved.

23. O king, if you wish to keep all the Kurus alive, let your son Duryodhana make peace with the Pandavas.

Thus ends the ninth chapter, the anecdote of Suravi, in the Aranyaka of the Vana Parva.

CHAPTER X.

(ARANYAKA PARVA)—*Continued.*

Dhritarastra said :—

1. O greatly intelligent Rishi, it is exactly as you say. I know it well, as do all these kings.

2. O Rishi, what you consider beneficial for the Kurus was pointed out to me by Vidura, Bhisma and Drona.

3. If I deserve your grace and if you have kindness for the Kurus, then teach my wicked son Duryodhana (to be good).

Vyasa said :—

4. O king, after having seen the Pandava brothers, there comes the illustrious Rishi Maitreya with the desire of seeing us

5. O king, this great Rishi will admonish your son Duryodhana for the sake of the welfare of this race.

6. O descendant of Kuru, what he will advise should be done without any hesitation, for if what he will recommend is not done, the Rishi will curse your son in anger.

Vaishampayana said :—

7. Having said this, Vyasa went away, and Maitreya came there. The king with his sons received with all respect.

8. That way-worn chief of the Rishis, by offering him *Arghya* and performing other rites. The son of Amvika, king Dhritarastra, then asked him these questions.

Dhritarastra said :—

9. O illustrious one, has your journey from the Kurujangal been a pleasant one? Are the heroes, the five Pandava brothers, living happily (there)?

10. Do those foremost (heroes) of the Kuru race intend to pass all the time (they have pledged?) Will the brotherly affection of the Kurus remain unimpaired?

Maitreya said :—

11. Setting out on a pilgrimage, I arrived at the Kurujangala. I suddenly met there Dharmaraja (Yudhisthira) in the forest of Kamyaka.

12. Attiring himself in deer skin and wearing matted locks, he is living in the forest in asceticism. O lord, many Rishis have assembled there to see him.

13. O great king, it was there that I heard of the grave errors that your sons have committed, and also of the (approaching) calamity and fearful danger that have arisen from gambling.

14. Therefore, I have come to you for the good of the Kurus. O lord, my affection for you is great, and I am always pleased with you.

15. O king, when yourself and Bhisma are (still) alive, it is not proper that your sons should quarrel amongst themselves.

16. O king, you are (as it were) the stake at which bulls are tied. You are competent to punish and reward. Why do you then overlook this great evil that is about to overtake all?

17. O descendant of Kuru, O king, as these wrongs have been perpetrated in your *Sabha*,—wrongs that are like the acts of thieves,—you cannot shine in the assembly of ascetics.

Vaishampayana said :—

18. Thereupon turning to the angry Duryodhana, the illustrious Rishi Maitreya spoke to him thus in soft words.

Maitreya said :—

19. O mighty-armed Duryodhana, O best of all eloquent men, O blessed one, listen to the words I utter for your good.

20. O king, do not quarrel with the Pandavas. O best of men, thus accomplish the good of your own, of the Pandavas, of the Kurus and of all the world.

21. All these foremost of men (the Pandavas) are heroes of great prowess in war. They are endued with strength of ten thousand elephants; their bodies are as hard as the thunder.

22. They are all truthful and proud of their manliness. They have killed the enemies of the celestials, the Rakshasas, who are able to assume any form at will;

23—24. (The Rakshasas) such as were headed by Hidimba, Vaka, and Kirmira. When departing from this place, he (Kirmira) of fearful soul obstructed in the night the path of those high-souled ones like an immovable hill, that foremost of all strong men, Bhima, ever delighting in fight,

25. Killed him like a beast, as a tiger kills a small deer. O king, see how Bhima, when out for conquest, killed

26. The great bow-man Jarasandha who possessed the strength of ten thousand elephants. Related (as they are) with Vasudeva (Krishna) and having sons of Prisata (Drupada) as their brothers-in-law,

27. Who is there such a hero who being subject to old age and death will cope with them? O best of the Bharata race, let there be peace between you and the Pandavas. Follow my advice; surrender not yourself to danger.

Vaishampayana said :—

28. O king, having been thus addressed by Maitreya, Duryodhana slapped his thigh which resembled the trunk of an elephant, and he then smilingly began to scratch the ground with his foot.

29—30. That wicked wretch (Duryodhana) did not speak a word, but he hung down his head. O king, seeing Duryodhana thus offer an insult to him by silently scratching the earth (by his foot), Maitreya became angry. That best of Rishis, Maitreya, overwhelmed with anger,

31. And, as if commissioned by Fate set his mind to curse him. Thereupon touching water, and with eyes red in anger,

32. Maitreya cursed the evil-minded son of Dhritarastra, saying, "Since slighting my words you decline to follow my advice, you shall soon reap the fruit of your this insolence.

33. In the great war which will spring out of the wrongs perpetrated by you (on the Pandavas) the mighty Bhima shall smash your that thigh with a blow of his club."

34. When the Rishi had thus spoken, the ruler of earth, Dhritarastra, began to gratify the Rishi, so that what he had said may not happen.

Maitreya said :—

35. O king, if your son make peace (with the Pandavas) then, O child, my curse will not take effect. Otherwise it would.

Vaishampayana said :—

36. The king of kings, the father of Duryodhana (Dhritarastra), thus averting the curse, asked Maitreya (to tell him) how Kirmira had been killed by Bhima,

Maitreya said :—

37. I shall not again speak to you as my words are not accepted by your son. When I shall go away, Vidura will tell you all.

Vaishampayana said :—

38. Having said this, Maitreya went away whence he came. Duryodhana (also) went away much agitated by the thought of the death of Kirmira.

Thus ends the tenth chapter, the words of Maitreya, in the Aranyaka of Vana Prava.

CHAPTER XI.

(KIRMIRA BADHA PARVA.)

Dhritarastra said :—

1. O Khattwa, I desire to hear (the account) of the destruction of Krimira. Tell me how the encounter between Bhimasena and the Rakshasa (Krimira) took place.

Vidura said :—

2. Hear that feat of Bhimasena of superhuman deeds. I have heard of it in my conversation with them.

3. O king of kings, having been defeated at dice, the Pandavas departed from this place. Travelling for three days and three nights, they arrived at a forest, called Kamyaka.

4. O king, after the dreadful hours of midnight were passed and when all nature fell asleep, then man-eating Rakshashas of fearful deeds began to wander.

5. (Therefore) the ascetics, the cowherds and other rangers of forest used to shun that forest for the fear of the cannibals.

6. O descendant of Bharata, as they (the Pandavas) were entering that forest, a fearful Rakshasha with flaming eyes stood before them with a lighted brand and obstructed their path.

7. With out-stretched arms and terrible face he stood obstructing the way on which those perpetuators of the Kuru race (the Pandavas) were proceeding.

8. With his eight teeth stretching out, with his copper-coloured eyes, with the hair of his head blazing and standing erect, he looked like a mass of clouds, mingled with the rays of the sun, charged with lightning, and adorned with a flock of cranes (flying underneath those clouds).

9. Uttering fearful yells and roaring like clouds charged with rain, he spread the Rakshasha illusion.

10. Being terrified by his yells, birds along with other creatures that live on land or in water utterring cries of fear dropped down in all directions.

11. In consequence of the deers, the leopards and the buffaloes and the bears flying in all directions, it appeared as if the forest itself was in motion.

12. Blown by the wind raised by his thighs, creepers growing at a great distance from that place seemed to embrace in alarm the tree of coppery leaves.

13. At that time a violent wind began to blow and the sky became darkened with the dust that covered it.

14. As grief is the greatest enemy of the objects of the five senses, so that unknown foe appeared to the five Pandavas.

15. Seeing from a distance the Pandavas clad in black deer skin, he obstructed their path through the forest like the Mainaka mountain.

16, At the sight of that fearful creature never seen by her before, the lotus-eyed Krishna (Draupadi), being much terrified, closed her eyes.

17. She whose hair was dishevelled by the hand of Dushashana stood in the midst of the Pandavas like an agitated river amid five hills.

18. Seeing her overwhelmed with fear, the five Pandavas supported her, as the (five) senses influenced by desire are supported by the worldly objects.

19—22. (Thereupon) the greatly powerful Dhaumya destroyed in the presence of the sons of Pandu, the fearful Rakshasha illusion by applying various *Mantras* calculated to destroy the Rakshashas. Seeing his illusion destroyed, that Rakshasha of crooked ways, who was capable of assuming any form at will, expanded his eyes in anger, and he appeared like Death himself. Then the greatly intelligent Yudhisthira thus spoke to him.

23. "Who and whose are you? Say what we shall do. "That Rakshasha thus replied to Dharmaraja Yudhisthira.

Kirmira said :—

24. I am the brother of Vaka, and I am known by the name of Kirmira. I live in

this uninhabited Kamyaka forest in comfort and ease.

25. Defeating men in battle I always eat them. Who are you that have come before me as my food? Defeating you all in battle, I shall eat you in comfort.

Vaishampayana said:—

26. O descendant of Bharata, having heard the words of that wretch, Yudhisthira told him his name and lineage.

Yudhisthira said:—

27—28. I am the son of Pandu, Dharmaraja (Yudhisthira); you may have heard of me. Deprived of my kingdom, I with my brothers, Bhima, Aryuna and others have come in my wanderings to this fearful forest which is your dominion. I desire to pass the period of my exile here.

Vidura said:—

29—30. Kirmira replied, "By good luck, Fate has accomplished to-day my long cherished desire. With weapons upraised, I have been continually wandering over the earth with the object of killing Bhima. But I did not find him. By good luck that slayer of my brother (Vaka) whom I have been seeking so long has come before me.

31. O king, it is he who, in the disguise of a Brahmana, killed my beloved brother Vaka in the Vetrakeja forest

32. Through his knowledge of skill only. He has no strength of arms. My friend Hidimva, who lived in the forest,

33. Was formerly killed by this wretch; and he then took possession of his sister. That fool has now come to my this deep forest,

34. At a time when the night is half-spent and when we wander about, I shall to-day kill him; and (I shall now) wreak my vengeance on my old enemy.

35. I shall gratify (the manes) of Vaka with plentiful blood of his (body). I shall to-day be freed from my debts which I owe to my friend and brother.

36. I shall obtain great peace by killing to-day this enemy of the Rakshashas. If Bhima was formerly allowed to escape from the hands of Vaka,

37. O Yudhisthira, I shall to-day devour him in your presence. Killing this huge bodied Vrikodara (Bhima) to-day,

38. I shall eat him up and digest him as Agasta did the great Asura (Vatapi). Having been thus addressed, the virtuous-minded and stead-fast in his pledges, Yudhisthira,

39. Saying "It cannot be," rebuked the Rakshasha in anger. Thereupon the mighty armed Bhima soon tore up a tree,

40—42. Of the length of ten Vyamas and stripped it of its leaves. Within a twinkle of an eye the ever victorious Aryuna stringed the Gandiva (bow) of the force of the thunder. Making Jishnu (Aryuna) desist, Bhima said to that Rakshasha in a voice as that of the roaring louds "Stay, Stay." Saying this, the Pandava Bhima tightened the cloth round his waist in anger.

43. Rubbing his palms and biting his nether lips, the heroic Bhima, armed with the tree, rushed towards him.

44. As Maghavata (Indra) hurls his thunderbolt, so he (Bhima) made it (the tree), which was like the mace of Yama, descend with force on his (Kirmira's) head.

45. The Rakshasha was seen to stand in the battle unmoved. He hurled his lighted brand (at Bhima) which was as flaming as the lightning.

46. But that foremost of all warriors (Bhima) turned it off with his left foot, and it then went back towards Rakshasha.

47. Kirmira also, suddenly tearing up a tree, himself angrily rushed to fight with the Pandava (Bhima) like mace bearing Yama.

48. That battle, so destructive to the trees, looked like that of the old one which was faught for the sake of a woman between Vali aud Sugriva.

49. The trees, struck at the heads (of the two combatants), were broken into minute pieces, like lotus-stalks thrown on the temples of mad elephants.

50. In that great forest innumerable trees, crushed like reeds, lay scattered like rags.

51. O best of the Bharata race, that fight with trees between that foremost of Rakshashas (Kirmira) and that best of men (Bhima) lasted but for a moment.

52. Thereupon the angry Rakshasha hurled a stone at Bhima standing in the fight, but Bhima did not waver.

53. Thereupon as Rahu goes to devour the sun, shadowing his rays with out-stretched arms, so did the Rakshasha rush upon Bhima who had remained firm under the blow that was inflicted by the (Rakshas) with the stone.

54. Grappling and dragging each other in various ways, they appeared like two infuriated bulls struggling with each other;

55. Or like two mighty tigers armed with teeth and claws. The fight between them was fierce and hard.

56. Vrikodara (Bhima), being proud of his strength of arms and conscious of Krishna's (Draupadi's) looking at him, and remembering their disgrace at the hand of Duryodhana, began to swell in vigour.

57—58. Inflamed with wrath, Bhima seized the Rakshasha by his arms as one elephant in rut seizes another. The mighty Rakshasha also in his turn seized his adversary, but that foremost of all warriors Bhimasena threw the cannibal down with violence.

59. The sounds that rose from those mighty combatants pressing each others hands were fearful. They resembled the sounds of splittering bamboos.

60. Hurling the Rakshsha down, Vrikodar seized him forcibly by the waist, and he then began to shake him, as trees are shaken by the wind.

61. Having been thus seized by the mighty Bhima, he became weakened in the fight with that strong man. But thus being shaken he still pressed the Pandava (Bhima) with all his strength.

62. Finding him (the Rakshasha) fatigued, Vrikodara (Bhima) twined his own arm round the body of the enemy, as one binds a beast with a cord.

63. The monster then roared fearfully like a trumpet out of order. But the hero (Bhima) whirled him for a long time, till he became insensible.

64. Finding the Rakshasha exhuasted the son of Pandu, (Bhima) took him up on his arms without loss of time, and he then killed him like a beast.

65. Placing his knees on the breast of that wretch of Rakshashas, and seizing his throat, Vrikodara (Bhima) began to press his neck.

66. Then dragging along on the earth the bruised body of the Rakshasha whose eye-lids were about to close, Bhima spoke thus.

67. "O sinful wretch, you will no more have to wipe away the tears of Hidimva and Vaka, for you too are going to the abode of Yama."

68. Having said this, and seeing the Rakshasha destitute of clothes and ornaments and insensible, that foremost of men, his heart filled with wrath left him dead.

69. When that cloud-coloured Rakshasha was killed, the son of the great king (Pandu *i.e.* Yudhisthira) praised Bhima for his many qualities. And then placing Krishna (Draupadi) in their front, they set out for the forest of Daitya.

70. O ruler of men, O descendant of Kuru, it was thus that Kirmira was killed by Bhima at the command of Dharmaraja (Yudhisthira).

71. Having made the forest free from its pest, the invincible and virtuous man (Yudhisthira) lived with Draupadi there in their abode.

72. Comforting Draupadi, those foremost of heroes of the Bharata race with glad hearts praised Vrikodara cheerfully.

73. After the Rakshasha had been killed by the strength of arms of Bhima, the heroes (the Pandavas) entered that peaceful forest (now) being free from its pest.

74. Passing through that great forest, I saw the body of the wicked and fearful Rakshasha lying killed by Bhima's prowess.

75. O descendant of Bharata, I heard there (in the forest) of this great deed of Bhima from the Brahmanas who had assembled there (round the Pandavas).

Vaishampayana said :—

76. Having thus heard of the account of the destruction of that foremost of Rakshasha, Kirmira, the king (Dhritarastra) sighed in sorrow and became absorbed in thought.

Thus ends the eleventh chapter, the words of Vidura, in the Kirmira Badha of the Vana Parva.

CHAPTER XII

(ARYUNABHIGAMANA PARVA).

Vaishampayana said:—

1. Having heard that the Pandavas had been banished, the Bhojas with the Vrisnis, and the Andhakas went to the afflicted Pandavas in the great forest.

2. The relatives of (the king) Panchala, Dhristadyumna, the king of Chedi, and the greatly powerful and renowned brothers, the Kaikeyas

3. Went to see the sons of Pritha in the forest. Their heart inflamed with wrath, they reproaching the sons of Dhritarastra said, "What should we do ?"

4. All those foremost of Kshatryas with Vasudeva (Krishna) at their head sat around Dharmaraja Yudhisthira. Saluting that chief of the Kurus, Keshava (Krishna) spoke thus in sorrow.

Krishna said :—

5. The earth will drink the blood of Duryodhana, Karna, Sakuni and the fourth (of their allies) Dushashana.

6. Killing all these and defeating all their followers and royal allies,

7. We shall all install Dharmaraja Yudhisthira (on the throne). The crafty men deserve to be slain. This is eternal morality.

Vaishampayana said :—

8. Janardana (Krishna) became angry for the wrongs done to the sons of Pritha, and he seemed bent upon consuming all created things. But Aryuna tried to pacify him.

9—10. Seeing Keshava (Krishna) angry, Falguni (Aryuna) began to recite the feats achieved in his former lives by that soul of all things who is immeasurable, who is the eternal one of infinite energy, the lord of Prajapati, the supreme ruler of the world, and the greatly wise Vishnu.

Aryuna said :—

11. O Krishna, in the days of yore, you had wandered on the Gandhamadana mountain for ten thousand years as a *Jatrashayanagriha* Rishi.

12. O Krishna, living on water alone, you passed eleven thousand years in the days of yore by the side of the Pushkara (lake).

13. O slayer of Madhu, you with your arms upraised and standing on one leg, living all the while on air, passed one hundred years on the high hills of Vadari.

14. O Krishna, leaving aside your upper garment, and looking like a bundle of veins, with your body emaciated you lived on the banks of the Saraswati, employed in your sacrifice extending for twelve years.

15. O greatly effulgent Krishna, in observance of your vow, you stood on one leg for one thousand celestial years on the plains of Pravasha which the virtuous ought to visit.

16. Vyasa has told me that you are the cause of the creation and its course. O Keshava, the lord of Kshetra, you are the mover of all minds and the beginning and the end of all things.

17. O Krishna, all asceticism rests in you; you are the embodiment of all sacrifices and you are the eternal one. O Krishna, killing the fearful Naraka, the first begotten offspring of the earth, you have obtained his ear-rings by the performance of the first horse sacrifice.

18. O foremost of all the worlds, having performed that feat, you have become victorious over all. You have killed all the Daityas and the Danavas mustered in battle.

19. O mighty-armed Keshava, giving the lord of Sachi (Indra) the sovereignty of the universe, you have taken your birth among men.

20. O chastiser of foes, having floated on primordial waters, you subsequently became Hari, Brahma, Surya, Dharma, Dhatri, Yama, Anala,

21. Vayu, Vaisravana, Rudra, Kala, and the sky, the earth, the air and the directions. O foremost of *Purushas*, you are your own creator, you are the lord of all mobile and immobile universe,

22. O slayer of Madhu, O greatly effulgent one, O Krishna, you gratified with your sacrifice in the forest of Chitraratha the chief of the celestials, the highest of the high.

23. O Janardana, at each sacrifice you offered, according to (each one's) shares, gold by hundreds and thousands.

24. O descendant of Yadu, becoming the son of Aditi you have been known as the younger brother of Indra, though you are the exalted one of the supreme attributes.

25. O chastiser of foes, O Krishna, while you are but a child, you filled by three steps the heaven, the sky and the earth in consequence of your energy.

26. O soul of all creatures, covering the heaven and the sky, you dwell in the body of the sun and afflict him with your own effulgence.

27. O exalted one, O Krishna, in your incarnations on three thousand occasions, you have killed the sinful Asuras by thousands.

28. By destroying the Mansavas and the Pashas, and killing Nishunda and Naraka, you have again made the road to Pragjotisha safe.

29. You killed Ahvriti at Jarutha, Kratha, and Shishupala with his followers and allies, Jarasandha, Saivya and Satudhanwan.

30. You defeated on your car which is as effulgent as the sun and as roaring as the clouds, Rukmi in battle, and then obtained for your queen the daughter of Bhoja.

31. You killed in fury Indradyumna and the Yavana called Kaseruman. Killing Salya, the king of Saivya, you destroyed his city.

32. At Iravati, you killed king Bhoja, who was equal to Kirtavirja in battle. Both Gopati and Taluketu also have been killed by you.

33. O Janardana, you have also obtained for yourself the sacred city of Dwarka which abounds in wealth and which is agreeable

to all Rishis. You will submerge it into the ocean at the end.

34. O slayer of Madhu, O descendant of Dasahara race, how can crookedness be in you, devoid as you are of anger, envy, untruth and cruelty?

35. O undeteriorating one, all the Rishis come to you when seated in your glory on the sacrificial ground and seek your protection.

36. O slayer of Madhu, O chastiser of foes, contracting all things and withdrawing this universe into your own self, you stay at the end of Yuga.

37. O descendant of the Vrisni race, there at the beginning of the Yuga, sprang from your lotus-like navel Brahma himself who is the lord of all mobile and immobile things and whose is this entire universe.

38—39. O Hari, when the fearful Danavas Madhu and Kaitava were bent on killing Brahma, seeing their impious endevour you grew angry and from your head then sprang Sambhu, the holder of trident, the deity of three eyes. Thus have these two foremost of the deities sprung from your body to accomplish your work.

40. It was Narada who has told me (all) this. O Narayana, you performed in the forest of Chaitraratha a grand sacrifice with multitudes of rites and plentiful of gifts.

41—42. O lotus-eyed deity, the feats you accomplished with your prowess aided by Valadeva have never before been done by others. They are not capable of being done by others in future. You dwelt even in Kailasha accompanied by Brahmanas.

Vaishampayana said :—

43. Having spoken thus to Krishna, the high-souled Pandava (Aryuna) who was his (Krishna's) soul became dumb. Janardana (Krishna) then thus replied to Partha (Aryuna).

Krishna said:—

44. You are mine and I am yours. All that is mine is yours also. He who hates you hates me, and he who follows you follows me.

45. O irreprissible hero, you are *Nara* and I am *Narayana* (*Hari*). We are the Rishis *Nara* and *Narayana* born in the world of men for a special purpose.

46. O Partha, you are from me and I am from you. O best of the Bharata race, none can understand the difference that exists between us.

Vaishampayana said :—

47—48. When the high-souled Krishna said this in the midst of that assembly of the heroic kings, who were all excited with anger

49. The Panchala princess (Draupadi), surrounded by Dhristadyumna and her other heroic brothers, came to the lotus-eyed one (Krishna) who was seated with his cousins. Desirous of getting protection, she spoke thus to the refuge of all (Krishna) in angry words.

Draupadi said:—

50. Asita and Devala have said that in the matter of creation of things you have been indicated as the only Prajapati and the creator of all the worlds.

51. O irrepressible one, Jamadagni says you are Vishnu. O slayer of Madhu, you are the sacrifice, you are the sacrificer, and you are he for whom the sacrifice is performed.

52. O best of Purushas (male beings), the Rishis call you Forgiveness and Truth. Kashyapa has said that you are the sacrifice sprung from Truth.

53. O lord, Narada says that you are the God of the Sadhyas and of the Sivas, you are the creator and the lord of all.

54. O foremost of men, as children sport with their toys, you repeatedly sport with the celestials including Brahma, Sankara (Siva) and Sakra (Indra).

55. O lord, the firmament is covered by your head and the earth by your feet. These worlds are your womb, and you are the Eternal one.

56. You are the best of all objects to those Rishis who have been sanctified by the Vedic lore and asceticism, whose souls have been purified by penance, and who are contended with some visions.

57. O best of Purushas, you are the refuge of all royal sages, who are devoted to piety, who never turn their looks on the field of battle, and who possess every accomplishment. You are the lord of all; you are omnipresent, you are the soul of all things, you are the active power pervading every thing.

58. The rulers of the several worlds,—those worlds themselves, the steller-conjunctions, the ten points of horizon, the firmament, the moon and the sun are all established in you.

59. O mighty armed hero, the mortality of all creatures, and the immortality of the universe are established in you.

60. O slayer of Madhu, impelled by the affection, you bore for me, I shall relate to you my griefs. You are the supreme lord of all creatures, both celestial and human.

61. O Krishna, how could one like me, the wife of Pritha's sons (the Pandavas), the sister of Dhristadyumna, and the friend of yours, be dragged to the assembly?

62. Alas, in my season, stained with blood, with but a single cloth on, trembling and weeping, I was dragged into the court of the Kurus!

63. Seeing me stained with blood (standing) in the presence of the kings in that assembly, the wicked-minded sons of Dhritarastra laughed at me.

64. O slayer of Madhu, though the Pandavas, the Panchalas and the Vrisnis were present, yet they (the sons of Dhritarastra) dared express their desire of making me their slave.

65. O Krishna, I am the daughter-in-law of both Bhisma and Dhritarastra according to the ordinance, yet, O slayer of Madhu, they wished to make me their slave by force.

66. I blame the Pandavas who are mighty and the foremost (heroes) in battle, for they (silently) looked at the cruel treatment that was offered to their renowned wedded wife.

67. O Janardana, fie to the prowess of Bhimasena, and fie to the Gandiva of Aryuna, for they both suffered me to be thus disgraced by men of no importance!

68. This eternal course of morality is ever followed by the pious men,—namely the husband, however weak he might be, should protect his wedded wife.

69. By protecting his wife one protects his offspring, and by protecting the offspring one protects his own self.

70. One's own self is begotten on one's wife, and therefore wife is called *Jaya*. A wife should also protect her husband, remembering that he would take his birth in her womb.

71. The Pandavas never forsake the persons who ask for their protection, but they abandoned me who asked for their protection.

72. Five greatly powerful sons have been born of me by my five husbands; O Janardana, for their sake it was necessary to protect me.

73. Prativindhya (was begotten) by Yudhisthira, Satasoma by Vrikodara (Bhima), Srutakirti by Aryuna, Satanika by Nakula,

74. Srutakarman by the youngest (of my husbands) Sahadeva. They are all of irrepressible prowess. O Krishna, they are all as great car-warriors as Pradyumna (Krishna's son).

75. They are all foremost of all bowmen, and they are all invincible in battle by any foe. Why do they (silently) bear the wrongs inflicted (on me) by the weak sons of Dhritarastra?

76. Having been deprived of their kingdom by deception, the Pandavas were made slaves, and I myself in my season and in one cloth was dragged into the Sabha.

77. O slayer of Madhu, fie to the Gandiva, which none else can string except Aryuna, Bhima and yourself!

78. O Krishna, fie to the strength of Bhima and to the prowess of Partha (Aryuna) for Duryodhana lived for even a moment (after what he did).

79. O slayer of Madhu, it was he who formerly drove the guileless Pandavas with their mother from the kingdom while they were but boys engaged in study and in the observance of their vows.

80. It was that sinful wretch who mixed fresh, virulent, horrible and excessive poison with the food of Bhimasena.

81. O Janardana, but Bhima without sustaining any injury digested that poison with the food, for O mighty armed hero, O best of men, Bhima's days had not (then) ended.

82. O Krishna, it was Duryodhana, who at the house that stood by the banian tree, called Pramana, bound the sleeping and unsuspecting Bhima; and then throwing him into the Ganges, he returned to the city.

83. But the son of Kunti, the greatly strong and mighty armed Bhima, on waking from his sleep, tore his bonds and rose from the water.

84. It was he (Duryodhana) who caused venomous snakes to bite all over the body of Bhimasena, but that slayer of foes did not die.

85. Awaking, the son of Kunti (Bhima) killed all the serpents with his left hand; and he killed his (Duryodhana's) favourite charioteer (also).

86. Again, while the children (the Pandavas) were sleeping unsuspicious with the revered one (their mother), he set fire to the house (Jatugriha). Who is there who is capable of doing such an act?

87. It was then the revered madam (Kunti), overtaken by this calamity and surrounded by the flames, began to cry in terrors.

Kunti said:—

88. Alas, I am undone! How shall we to-day escape from this fire! Alas, I shall

meet with destruction with my sons who are but children!

Draupadi said:—

89. Thereupon the mighty-armed Bhima Vrikodara whose prowess is like that of wind, comforted the revered madam (Kunti) and his brothers.

Bhima said:—

90. I will spring up into the air like the son of Vinata that best of birds, Garuda. We have no fear from this fire.

Draupadi said:—

91. Then taking the revered lady (his mother) on his left flank and the king (Yudhisthira) on the right, the twins on each shoulder and Vivatsu (Aryuna) on his back,

92. The powerful hero (Bhima), taking all of them, cleared off the fire at one leap, and thus delivered his mother and brothers from the conflagration.

93. Setting out that night with their illustrious mother, they (the Pandavas) came near the great forest, the forest of Hidimba.

94. Fatigued and distressed they fell asleep with their mother. A Rakshasha woman, named Hidimba, then came to them.

95. Seeing the Pandavas asleep on the ground with their mother, and being influenced by desire, she sought to have Bhimasena as her lord.

96. That weak and blessed one (the Rakshasha woman), thereupon taking up Bhima's feet on her lap, began to press them with her soft hands.

97. The immeasurably energetic, irrepressibly powerful and greatly strong Bhima then awoke and asked, "O faultless one, what do you wish (here)?"

98. Having been thus addressed by Bhima, the faultless Rakshasha woman, who could assume any form at will, thus replied to the high-souled Bhimasena.

99. "Speedily fly from this place; my powerful brother will (soon) come to kill you. Therefore speed away, do not tarry here any longer."

100. Thereupon Bhima spoke thus in haughtiness, "I do not fear him. If he comes here, I shall kill him."

101. Having heard their conversations, that worst of Rakshashas of fearful form and dreadful appearance uttered a loud cry as he came.

The Rakshasha said:—

102. O Hidimva, with whom are you talking? Bring him to me; I will eat him up. You ought not to tarry.

Draupadi said:—

103. But moved by compassion, the faultless featured and pure hearted Rakshasha woman did not speak a word out of pity.

104. Then the man-eating Rakshasha, uttering dreadful cries, rushed with great force at Bhimasena.

105. Coming furiously and angrily at him, the mighty Rakshasha caught hold of Bhimasena's hand by his own.

106. Catching hold of his other hand and making it as hard as the thunder of Indra, he suddenly struck Bhima a blow that descended with the force of lightning.

107. His hand having been seized by the Rakshasha, the mighty-armed Vrikodara (Bhima), without being able to brook it, flew into rage.

108. Then a fearful combat took place between Bhimasena and Hidimva,—both skilled in all sorts of weapons,—like the battle between Vasava (Indra) and Vritra.

109. O sinless one, after playing with (the strength of) the Rakshasha for a long time, the powerful and greatly energetic Bhima killed him when he became exhausted and weak.

110. Having thus killed Hidimva, Bhima proceeded with his brothers, placing Hidimva in their front,—(Hidimva) of whom Gatatkacha was born.

111. Thereupon all those chastisers of foes, accompanied by their mother and surrounded by many Brahmanas, proceeded towards Ekachakra.

112. In their this journey, Vyasa, ever engaged in their welfare, became their counsellor. Then the Pandavas of rigid vows, arriving at Ekachaka,

113. Killed there a greatly strong man-eating monster, named Vaka, who was as terrible as Hidimva.

114. Having killed him, that foremost of smiters, Bhima, with all his brothers went to the capital of Drupada.

115. O Krishna, as you have obtained Rukmini, the daughter of Bhismaka, so Savyasachi (Aryuna) obtained me while he lived there (at Drupada's capital).

116. O slayer of Madhu, I was thus obtained in the Saimvara by Partha (Aryuna) who performed a feat difficult of achievement by others and who faught with assembled kings.

117. O Krishna, thus afflicted with numerous griefs, I am living in sorrow and in great distress with Dhaumya at our head, but deprived of the company of the revered ady (Kunti).

118. Why do these (Pandavas), who are gifted with strength and who possess the prowess of the lion, sit silently on seeing me afflicted by so despicable enemies (as the Kurus).

119. Suffering such wrongs at the hands of the sinful, evil-doing and weak foes, am I to suffer misery so long?

120. I was born in a great race, and I came to the world in an extraordinary way. I am the beloved wife of the Pandavas and the daughter-in-law of the illustrious Pandu.

121. O Krishna, O slayer of Madhu, being the foremost of women and devoted to my husbands, even I was seized by the hair in the very sight of the Pandavas, each of whom was like an Indra.

Vaishampayana said :—

122. Having said this, the mild-speeched Krishna (Draupadi) hid her face with her soft hands which were like the buds of lotus and began to weep.

123. The tears of the Panchala princess,—the out-pourings of her grief,—washed her deep, plump and graceful breasts, which were crowned with auspicious marks.

124. Wiping her eyes and sighing frequently she thus spoke in anger and in a choked voice.

Draupadi said :—

125. O slayer of foes, husbands, sons, friends, brothers, father, or you,—I have none.

126. For you all, seeing me treated so cruelly, by inferior foes, (still) sit unmoved in silence. My grief at Karna's ridicule is capable of being assuaged.

127. O Keshava, O Krishna, I always deserve to be protected by you for four reasons,—namely for our relationship, for the respect you bear for me, for our friendship, and for your lordship over me.

Vaishampayana said ;—

128. Thereupon Krishna thus spoke to her in that assembly of heroes.

Krishna said :—

129. O fair lady, the wives of those with whom you are angry will weep like you on seeing their husbands lying dead on the ground, their bodies covered with the arrows of Vivatsu and weltering in blood. Do not grieve; I shall do for the Pandavas whatever lies in my power.

130. I tell you the truth; you shall be the queen of kings. The heavens might fall, and the Himalayas might split, the earth might be rent,

131. And the waters of the ocean might be dried up, but, O Krishna (Draupadi), my words shall never be futile.

Vaishampayana said :—

Having heard these words of Achyuta (Krishna), as a reply to her, Draupadi

132. The princess of Panchala, glanced obliquely at her third husband (Aryuna). O great kng, Aryuna then thus spoke to Draupadi.

Aryuna said :—

133. O copper-colour-eyed lady, do not weep. What the slayer of Madhu (Krishna) has said will (surely) happen. O lady, O beautiful one, it cannot be otherwise.

Dhristadyumna said :—

134. I shall kill Drona, Sikhandi will kill the Grandsire (Bhisma), Bhimasena will kill Duryodhana, and Karna will be killed by Dhananjaya (Aryuna).

135. O sister, with the assistance of Rama (Valadeva) and Krishna we are invincible even in a battle with the slayer of Vritra (Indra),—what (to speak of a battle) with the sons of Dhritarastra.

Vaishampayana said :—

136. When this was spoken, all the heroes turned their faces towards Vasudeva, and the mighty armed Keshava (Krishna) thus spoke in their midst.

Thus ends the twelvth chapter, comforting Draupadi, in the Aryunavigamana of the Vana Parva.

CHAPTER XIII.

(ARYUNABHIGAMANA PARVA)

—Continued.

Krishna said :—

1. O king of the earth, had I been then present at Dwarka, O king, this misfortune would not have overtaken you.

2. Even if uninvited by the Kauravas the son of Amvika, (Dhritarastra) and the king Duryodhana, I would have come to the gambling match, O irrepressible one, and I would have been able to prevent it by pointing out (to them) its many evils,

3—4. And by inviting to my help Bhisma, Drona, Kripa and Valhika. O descendant of Kuru, I would have said to the king, the son of Vichitravirja, for your sake, "O lord of kings, your sons should desist from gambling." I would have also pointed out the evils by which you have been reduced to this distress,

5. And in the days of yore Virasena's son was deprived of his kingdom. O king of the earth, gambling brings on unthought of misfortunes.

6. I would have also described duly the continued desire of playing.

7. Women, gambling, hunting and drinking which originate from desire have been designated as the four evils by which people are deprived of their prosperity.

8. Those conversant with the sacred lore observe that evils exist in all these, and the wise consider that they particularly exist in gambling.

9. From gambling proceeds the destruction of property, misfortune, the squandering of untasted wealth and the use, of harsh words only.

10. O mighty armed hero, O descendant of Kuru, approaching the son of Amvika, I would have pointed out these evils of gambling, and other attendant evils.

11. Being thus accosted by me, if he had listened to my words, the well-being and the virtue of the Kurus, O enhancer of the Kuru race, would have been secured.

12. And if he had not accepted, O king of kings, my sweet words like medicine, O foremost of the Bharata race, I would have compelled him to accept them by force.

13. And if he had been supported by his courtiers who pass for his friends, but who are in reality his enemies, I would have destroyed all his retinue and the gamblers present there.

14. O descendant of Kuru, it is on account of my absence at that time from the country of *Anartha* that you have been beset by the misfortunes engendered by gambling.

15. Having reached Dwarka, O foremost of Kurus, O son of Pandu, I heard all about your misfortune from Yuyudhana.

16. Having heard this, O king of kings, and having been stricken with great anxiety, I have speedily come here, O king, to see you.

17. O Bharata chief, you have all been overtaken by great calamity; I see you along with your brothers sunk in misfortune.

Thus ends the thirteenth chapter, the words of Krishna, in the Aryunabhigamana of the Vana Parva,

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CHAPTER XIV.

(ARYUNABHIGAMANA PARVA)

—Continued.

Yudhishthira said:—

1. O Krishna, O son of Vrishni, why were you absent? Where did you live in your sojourn and what did you do?

Srikrishna said:—

2. O Bharata chief, O foremost of the Kurus, I went to destroy the city of Salya; listen to the reasons thereof.

3—4. O foremost of the Bharatas, at the sacrifice of *Rajasuya*, the heroic son of Damaghosha, the highly effulgent, the mighty-armed, and the illustrious king Shishupala was killed by me, for he could not bear to see the first worship offered to me.

5. O descendant of Bharata, having heard of his destruction, Salya, stricken with dreadful anger, went to the empty Dwarka, —myself living here.

6. Having reached there, O king, in a chariot, coursing at will, made of precious metals and called accordingly *Saubha*, he fought ruthlessly with the young and leading princes of the Vrishni family.

7. Thereupon slaying a numberless young princes of the Vrishni race, the wicked-minded one laid waste all the gardens belonging to the city.

8—9. O mighty armed hero, he (Salya) said, "Where has that greatly vicious-minded son of Vasudeva, that disgrace of the Vrishni race Vasudeva (Krishna) gone? I shall humiliate in battle his pride. Tell me truly, O *Anarthas*, I shall repair where he has gone.

10. I shall go back after slaying that destroyer of Kansa and Keshi; I swear by my weapon that I shall not return without slaying him."

11. (Exclaiming repeatedly) 'Where is he! Where is he!' the lord of *Saubha*, being desirous of fighting with me again and again rushed hither and thither in battle.

12. "Being enraged at the destruction of Shishupala, I shall despatch to-day to the abode of Yama that mean, and treacherous wight of vicious deeds.

13. Oh king of the earth, "I shall slay him, vicious charactered as he is, by whom, my brother, the great king Shisupala, was killed.

14. My royal brother was a boy, and that hero was killed in the battle field unprepared, and therefore I shall kill Janarddana."

15. O great king, having thus bewailed, and abused me, O descendant of Kuru, he rose up in the sky in (his car) *Saubha*, coursing at will.

16. Returning there, O descendant of Kuru, I heard all that the vicious-minded and evil-souled king of Martika had said regarding myself.

17. Thereupon, O descendant of Kuru, O king, having my mind agitated by wrath and resolving in my mind to kill him, I determind to do it.

18. O descendant of Kuru, having heard of his oppressions on the *Anarthas*, of his vilifying me, and also of the increasing arrogance of that one of impious deeds (I resolved upon his destruction).

19. Thereupon, I proceeded, O lord of the earth, to destroy *Saubha*. He (Salya) was espied by me in an island in the midst of an ocean.

20. Thereupon, O king, blowing my conch, called *Panchajanya*, obtained from the ocean, and inviting Salya to an encounter I prepared myself for battle.

21. There took place at once a dreadful encounter between me and the Danavas, and they were all vanquished and prostrated on earth by me.

22. It is for this, O mighty-armed hero, that I could not come to you. But no sooner I heard of the unfair gambling at Hastinapur than I have come here to see you who have been thus sunk in calamity.

Thus ends the fourteenth chapter, the destruction of Saubha, in the Aryunabhigamana of the Vana Parva.

CHAPTER XV.

(ARYUNABHIGAMANA PARVA)

—Continued.

Yudhisthira said:—

1. O Vasudeva, O mighty-armed and high-minded hero, tell me in detail the account of the death of the king of *Saubha* I am not as yet fully satisfied.

Krishna said:—

2. O mighty-armed king, O best of the Bharata race, having heard that the son of Srutasrava (Shisupala) was killed, Salya came to the city of Daravati.

3. O son of Pandu, the wicked-minded Salya, stationing his forces in battle-array, invaded that city all around, and from above.

4. Thereupon, that ruler of earth, stationing himself in the sky, began to fight with that city. The battle commenced with a thick shower of weapons from all sides.

5. The city (was then) well furnished with pennons, arches, soldiers, walls, turrets, engines and miners,

6. With streets barricaded with spiked wood-works, with towers and edifices on gateways, with plentiful provisions, with offensive weapons, with engines for hurling burning brands and fires,

7. O best of the Bharata race, O king, with deer-skin vessels (for carrying water), with trumpets, tabors and drums, with lances and forks and *Satagnis*, with ploughshares,

8. With rockets, stones, battle-axes and other weapons, with shields protected by iron, with engines for hurling balls and bullets and fires.

9. O best of the Bharata race, all this was kept according to the *Shastras*. It was also well-protected by numerous cars, and also by Gada, Samba, Udhava and others,

10. O best of the Kurus, and also by warriors of prowess, all well-tried in battle, all well-born, and all capable of encountering any foe.

11. All these warriors, placing themselves in commanding positions and being aided by cavalry and standard bearers, began to protect the city.

12. To prevent carelessness and to avoid danger Ugrasena, Udhava and others, proclaimed throughout the city that none should drink liquor.

13. Well-knowing that they would be killed by king Salya, if they became intoxicated all the Vrisnis and the Andhakas, remained sober and watchful.

14. The guards soon drove out of the city all actors, dancers and singers of the *Anartha* country.

15—16. O descendant of Kuru, all the bridges over rivers were destroyed, and boats were forbidden to ply (in those rivers) and the trenches around the city were spiked with poles at the bottom, O best of

the Kurus, the land around the city for full two miles was rendered uneven, and holes and pits were dug there; combustibles were secreted below its surface.

17. O sinless one, our fort is naturally strong. It is always well-defended and filled with all kinds of weapons.

18. And in consequence of the preparations made, our city became then more prepared than ever to meet the enemy. O best of the Bharata race, in consequence of all this, it looked like the abode of Indra.

19. O king, when Salya thus came, none could, without presenting the sign, that was agreed upon, either enter or leave the city of the Vrisnis and the Andhakas.

20. O descendant of Kuru, O great king, all the streets of the city and its open spaces were filled with numerous horses and elephants.

21. O mighty-armed hero, the soldiers were all gratified with the allowances, wages, rations, weapons and dresses (that were given to them).

22. Among those soldiers there was none who was not paid in gold, who was not paid at all, who was not somehow obliged and who was not of tried valour.

23. O lotus-eyed hero, it was thus that Dwarka, abounding in well-ordered arrangements, was defended by Ahuka (Ugrasena).

Thus ends the fifteenth chapter, the destruction of Saubha, in the Aryunabhigamana of the Vana Parva.

CHAPTER XVI.

(ARYUNABHIGAMANA PARVA)

—Continued.

Krishna said:—

1. O king of kings, the lord of *Saubha* Salya, came to the city of Dwarka with numerous men, elephants and soldiers.

2. The army, headed by king Salya, consisting of four kinds of troops, occupied a level ground where there was plentiful supply of water.

3. Avoiding cremation-grounds, temples of gods, sacred trees and grounds covered with ant-hills, his army occupied every other places.

4. O king, the roads (leading to Dwarka) were all blocked up by the (various) divisions of his army, and the secret passages (from the city) were also all blocked up by the encampment of Salya's troops.

5—7. O descendant of Kuru, O best of men, like the king of birds (Garuda), he rushed upon Dwarka, with his army, equipped with every kind of weapons, skilled in all arms, furnished with numerous chariots, elephants and cavalry,—full of pennons and banners,—and strengthened with well-paid, well-fed and greatly powerful foot soldiers who bore every mark of heroism and who used wonderful chariots and bows.

8. Seeing the army of the king Salya approached, the youthful princes of the Vrisni race sallied out with the desire of giving him battle.

9. O descendant of Kuru, without being able to bear the pride of king Salya, Charudeshna, Samba and the great car-warrior, Pradyumna,

10. Clad in armour and adorned with ornaments with color flying, sallied out on their chariots, with the desire of meeting the numerous great warriors of king Salya.

11. Samba, taking up his bow, eagerly attacked on the field of battle Kshemavriddhi, the minister and the commander of Salya's army.

12. O best of the Bharata race, as Indra showers down rain, so did the son of Jambhavati (Samba) shower down arrows in a continuous stream.

13. O great king, the commander of (Salya's) forces, Kshemavriddhi, bore that shower of arrows (and stood) as immovable as the Himalayas.

14. O king of kings, thereupon Kshemavriddhi, aided by his power of illusion, poured a great shower of arrows.

15. Then dispersing by counter illusion that shower of arrows aided by illusion, Samba showered on his (adversary's) car one thousand arrows.

16. Then pierced and overwhelmed by the arrows of Samba, the commander of (Salya's) forces, Kshemavriddhi fled from the field with the help of his fleet steeds.

17. When the crooked-minded commander of Salya's army fled from the field, a powerful Daitya, named Vegavan, rushed at my son.

18. O king of kings, thus attacked, the heroic Samba, the perpetuator of the Vrisni race, withstanding the attack of Vegavan, kept his ground.

19. O son of Kunti, the heroic and irresistibly powerful Samba, whirling a swift-going club, soon hurled it at Vegavan.

20. O king, thus struck with it, Vegavan fell on the ground like a faded, weather-beaten and decayed-rooted lord of the forest (banian tree).

21. When that heroic and great Asura was killed with the club, my son rushed into (enemy's) troops and began to fight with all.

22. O great king, a well-known Danava, named Vivindha, a great car-warrior and a great bow-man, then rushed upon Charudeshna.

23. O king, the battle between Charudeshna and Vivindha was as fierce as that in the days of yore between Vitra and Vasava (Indra).

24. Enraged with each other, the combatants pierced each other with their arrows and uttered loud roars like two powerful lions.

25. Having first vivified it with incantations the son of Rukmini fixed on his bow-string a powerful weapon which possessed the splendour of the sun or the fire and which was capable of destroying all foes.

26. O king, that great car-warrior, my son, inflamed with anger, challenged Vivindha and discharged the weapon at him. He (thus struck) fell dead.

27. Seeing Vivindha killed and his army (very much) agitated, Salya came back again on his (car) *Saubha*, capable of going everywhere at will.

28. O mighty-armed king, thereupon seeing Salya seated on his (car) *Saubha*, the warriors of Dwarka became very much alarmed.

29. O descendant of Kuru, Pradyumna sallied out and asked the *Anarthas* not to lose courage. He then thus spoke.

30. "(O warriors), do not lose courage; stay and see me fight. I shall repel with force (the car) *Saubha* with the king (Salya) on it.

31. O Yadavas, I shall this day destroy the army of the lord of *Saubha* with my serpent-like weapons discharged from my bow with my hand.

32. Be of good cheer. Fear not. I shall to-day kill him. Attacked by me, the wicked-minded (Salya) with (his car) *Saubha* will be destroyed."

33. O son of Pandu, O hero, when Pradyumna thus spoke with a cheerful heart, the Yadava warriors stood on the field and began to fight cheerfully.

Thus ends the sixteenth chapter, the destruction of Saubha, in the Aryunabhigamana of the Vana Parva.

CHAPTER XVII.

(ARYUNABHIGAMANA PARVA) —*Continued.*

Krishna said:—

1. O best of the Bharata race, having thus spoken to the Yadavas, the son of Rukmini (Prudyumna) ascended on his golden car yoked with horses clad in armour.

2. On it (the car) stood a standard, bearing, the figure of a gaping-mouthed *Makara*. It was as fearful as Yama himself. He rushed upon the enemy with his steeds who were rather flying than running over the ground.

3—4. The hero, equipped with quiver and sword, and with his fingures incased in leather, stringed with great strength the bow which possessed the splendour of lightning. Transferring it from hand to hand as if in contempt of the enemy, he spread confusion amongst the Danavas and the other warriors, the inhabitants of *Saubha*.

5. As he went on killing the Danavas in battle, and as he sat in contempt of the foe (on his car), none could mark the slightest interval between the successive arrows (shot by him.)

6. The color of his face did not change and his limbs did not tremble. People only heard his lion-like roars which indicated his wonderful valour.

7. The aquatic creature (Makara), that devourer of all fishes, which was on the golden flagstaff of that best of cars with wide-opened mouth, struck terror into the hearts of all the warriors of (king) Salya.

8. O king, that chastiser of foes, Pradyumna, rushed there with speed against Salya himself who was so desirous of fighting with him.

9. O perpetuator of the Kuru race, challenged by the heroic Pradyumna in that great battle, the angry Salya could not bear it.

10. Resolved to fight with Pradyumna and maddened with anger, that conqueror of hostile city, Salya, then descended from his beautiful car of unchecked speed.

11. All the people (as spectators) looked at that battle between Salya and that foremost of the Vrisni heroes (Pradyumna) which was like the battle between Vasava (Indra) and Vali.

12—13. O hero, O lord, O descendant of Kuru, ascending on his beautiful, illusive

and best of all chariots, decked with gold and furnished with flags and flagstaffs and (equipped) with quivers, the illustrious and the mighty Salya began to discharge his arrows at Pradyumna.

14. Thereupon Pradyumna also overwhelmed Salya in the battle by a thick shower of arrows shot by the strength of his arms.

15. The king of *Saubha* thus attacked did not endure it. He discharged, at my son, arrows that were like blazing fire.

16. That great warrior (my son) drove off that shower of arrows. Seeing this, he (Salya) rained on my son other weapons of blazing splendour.

17. O king of kings, having been thus pierced, the son of Rukmini without loss of time discharged an arrow which was capable of reaching the vitals of a foe.

18. That winged arrow, discharged by my son, pierced his (Salya's) armour and entered into his heart; whereupon he fell down in a swoon.

19. When the heroic king Salya fell down senseless, all the chief Danavas rending the earth beneath their feet fled away.

20. O ruler of earth, seeing their king, the lord of *Saubha* drop down senseless (on the ground), the soldiers of Salya sent up exclamations of "Oh," and "Alas."

21. O descendant of Kuru, (soon) regaining his consciousness, that greatly powerful hero (Salya) suddenly discharged arrows at Pradyumna.

22. Thereupon the heroic and the mighty-armed Pradyumna, having been thus severely wounded about his throat by his adversary in the battle, was enfeebled on his car.

23. O great king, thus wounding the son of Rukmini, Salya roared like a lion and filled the entire earth with his roars.

24. O descendant of Bharata, thereupon when my son became senseless, he (Salya) without losing a moment again discharged at him other weapons, all difficult to withstand.

25. O best of Kurus, thus pierced with numberless arrows and deprived of his consciousness, Pradyumna fell (on his car) motionless in the field of battle.

Thus ends the seventeenth chapter, the destruction of Saubha, in the Aryunabhigamana of the Vana Parva.

CHAPTER XVIII.

(ARYUNABHIGAMANA PARVA)

—Continued.

Krishna said :—

1—2. O king, when Pradyumna (wounded by the arrows) became very much disheartened and aggrieved, the Vrisnis and the Andhakas began to exclaim, "Oh" and "Alas." The enemies (Salya's men) became exceedingly joyful.

3. Having seen him thus unconscious, his trained charioteer, the son of Daruka, carried him off the field with the help of his fleet steed.

4. The chariot had not been taken far off, when that foremost of warriors (Pradyumna) regained his consciousness. Taking up his bow, he thus spoke to his charioteer.

Pradyumna said :—

5. O son of Suta, what have you done? Why do you go away, leaving the field of battle? This is not the usage of the Vrisni heroes in battle.

6. O son of Suta, have you been bewildered at the sight of Salya in that great battle? Have you been disheartened at the sight of the battle? Tell me truly your mind.

The Charioteer said :—

7. O son of Janarddana, I am not bewildered. Fear has not taken possession of me. But O son of Keshava, I think it is difficult to defeat Salya.

8. Therefore, O hero, I am slowly retiring from the field. This wretch is stronger than you. A charioteer ought to protect the warrior on his car when he is deprived of his senses in battle.

9. O hero of long life, you should always be protected by me, as you ought to protect me always. Thinking that a warrior on a car should always be protected by his charioteer, I am carrying you away (from the field of battle).

10. O mighty-armed hero, you are but only one, whereas the Danavas are many. O son of Rukmini, thinking that you are not equal to them in battle, I am going away (from the battle).

Krishna said :—

11. O descendant of Kuru, when the son of Suta thus spoke, the *Makara*-standard hero (Pradyumna) said to the Suta, "Turn back the chariot?

12. O son of Daruka, never do so again. O son of Suta, never turn back from the battle till I am alive.

13. He is no son of a Vrisni who forsakes the field of battle, who kills the enemy fallen at his feet and crying "I am yours,"

14. Who kills a woman, a boy, an old man, or a warrior who is in distress and who is deprived of his car or whose weapons are broken.

15. You are born in the race of Sutas (charioteers), and you are well-skilled in your profession. O son of Daruka, you know the usage of the Vrisnis in battle.

16. Conversant as you are with all the usages of the Vrisnis in battle, O son of Suta, you should never again fly from the field as you have done now.

17. What will the irrepressible Madhava, the elder brother of Gada, say when he will hear that I have run away from the battle in bewilderment, and that I have been struck on my back?

18. What will the elder brother of Keshava, the mighty-armed Valadeva, who is clad in blue and inebriated with wine, say when he will return?

19. O Suta, what will that best of men, the grandson of Sini that great bowman (Satyaki), say when he will hear that I have run away from the battle? What will the ever-victorious Samba,

20. O charioteer, and irrepressible Charudeshna, Gada, Sarana and the mighty-armed Akrura say to me?

21. What will the wives of the Vrisni heroes when they would meet together say of me who have been hitherto considered as brave, well-conducted, respectable and possessing manly pride.

22. They will say "Here comes Pradyumna, the coward, running away from the great battle. Fie on him." They will never say "Well done?"

23. O son of Suta, ridicule with the exclamation of fie is to me or to a person like me is more than death. Therefore never again leave the field of battle.

24. Giving charge (of the city) to me, the slayer of Madhu, Hari (Krishna), has gone to the sacrifice of the foremost of the Bharata race (Yudhisthira). Therefore I cannot bear to be quiet now.

25. O son of Suta, when the heroic Kritavarma was comming out to meet Salya, I made him desist, saying "I will resist him (Salya). You better stay."

26. The son of Hridika (Kritavarma) desisted in order to honour me. Having left the field of battle, what shall I say to that great car-warrior?

27. When that irresistible and mighty-armed hero, that holder of the conch, the discus, and the club, will return, what shall I say to that lotus-eyed one?

28. What shall I say to Satyaki, Valadeva and others of the Vrisni and the Andhaka races who always boast of me?

29. O son of Suta, having left the battle and having been struck at the back with arrows, and carried away by you (from the field of battle) as I was insensible, I shall by no means be able to live (any longer).

30. O son of Daruka, turn speedily the chariot back again. Never act in this way again, even not at the time of the greatest danger.

31. O son of Suta, having fled from the field like a coward and having been wounded at the back by arrows I consider life worth nothing?

32. O son of Suta, have you ever seen me fly from the battle like a coward?

33. O son of Daruka, you ought not to have left the battle while my desire for fight had not been gratified. Therefore, go back to the battle again.

Thus ends the eighteenth chapter, the destruction of Saubha, in the Aryunabhigamana of the Vana Parva,

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CHAPTER XIX.

(ARYUNABHIGAMANA PARVA)

—Continued.

Krishna said:—

1. O son of Kunti, having been thus addressed, the son of Suta (the charioteer) then replied to Pradyumna, that foremost of heroes, in these sweet words.

The Charioteer said:—

2. O son of Rukmini, I am not afraid to guide horses in battle. I am acquainted with the usage of the Vrisnis in war. It is in no way otherwise.

3. O hero of long life, those that are placed as charioteers (on the cars) are taught to protect the warriors on their chariots. You were greatly afflicted,

4. O hero, you were very much wounded by the arrows shot by Salya, you were also deprived of your senses. Therefore I retired (with you) from the field of battle.

5. O foremost of the Satyatas, O son of Keshava, now that you have regained your senses, without further trouble you will now see my skill in guiding the horses.

6. I am born of Daruka and I have been duly trained (in my art); I shall now enter into the well-arranged army of Salya without the least fear.

Krishna said:—

7. O hero, having said this, the charioteer pulled the reins and led the horses with great speed to the field of battle.

8—9. O king, struck with the whip and pulled by the reins, those excellent horses, appeared as if they were flying in the air by performing various beautiful motions, now circular, now similar, now dissimilar, now going to the right, and now going to the left.

10. O king, those horses, understanding as it were the desire of the son of Daruka, became as if burned with energy and seemed to fly without touching the ground with their feet.

11. O foremost of men, he wheeled round Salya's army so easily that they who witnessed it became very much surprised.

12. Being unable to bear that manœuvre of Pradyumna, the king of *Saubha*, instantly discharged three arrows at the charioteer (of his adversary).

13. O mighty-armed hero, without taking any notice of the force of those arrows the son of Daruka, continued to lead the chariot round the (Salya's) army as he was doing (from the start.)

14. O hero, thereupon the king Salya, again discharged at my son, the son born of Rukmini, a shower of various kinds of weapons.

15. But that slayer of hostile heroes, the son of Rukmini, smilingly showed the lightness of his hand and cut off all those weapons before they reached him.

16. Seeing all his weapons cut down, the *Saubha* king, taking recourse of the terrible illusion, natural to the Asuras, poured a shower of weapons.

17. Cutting off those greatly powerful weapons of the Daitya in the mid-air by means of the *Brahma* weapon, he (Pradyumna) discharged winged weapons of other kinds.

18. These (weapons), which ever delighted (in tasting) blood, warded off the arrows of the Daitya and pierced his head, bosom and face. Thereupon he (Salya) fell down senseless.

19. When wounded by arrows, the mean-minded Salya fell down, the son of Rukmini discharged at him another arrow capable of destroying every enemy.

20. When that arrow, which was worshipped by all the Dasarhas, which was flaming like the fire, and which was as fatal as a venomous snake, was fixed on the bow-string, that sight filled the air with cries of "Oh" and "Alas."

21. Thereupon all the celestials with Indra and the lord of wealth (Kuvera) at their head sent (to Pradyumna) Narada and the god of wind (Vayu) with the speed of mind.

22. These two (celestials), coming to the son of Rukmini, thus told him the message (sent) by the celestials. They said "O hero, the king Salya is never to be killed by you.

23. There is none who cannot be killed by that arrow. He is however unslayable by you in battle, therefore draw back the arrow.

24. O mighty-armed hero, the creator has ordained that he will be killed by Krishna, the son of Devaki. Let it not be falsified."

25. Thereupon that excellent hero, Pradyumna, withdrew that foremost of arrows from his excellent bow and kept it back into his quiver.

26. O king of kings, then the mighty Salya, pierced with the arrows of Pradyumna, rose up disheartened; and he then speedily fled away.

27. O king of kings, the wicked-minded (Salya), thus defeated by the Vrisnis, ascended (his car) *Saubha* made of precious metals; and leaving Dwarka he disappeared through the skies.

Thus ends the nineteenth chapter, the defeat of Salya, in the Aryunabhigamana of the Vana Parva.

CHAPTER XX.

(ARYUNABHIGAMANA PARVA)

—Continued.

Krishna said:—

1. O king, when he (Salya) left the city of the *Anarthas*, I returned there on the completion of your great *Rajshuya* sacrifice.

2—3. O great king, on my arrival I found Dwarka shorn of its splendour. Vedic recitations and sacrificial offerings were stopped, beautiful damsels were destitute of ornaments and the gardens were devoid of beauty. Alarmed by the sight, I asked the son of Hridika,

4. "O best of men, why are the men and the women of the Vrisni race are all woe-begone. I desire to hear all about it."

5. O best of kings, having been thus addressed by me, the son of Hridika narrated to me in detail the invasion of the city by Salya and his subsequent defeat and departure.

6. O best of the Bharata race, thereupon having heard all, I instantly made up my mind to kill king Salya.

7—8. O best of the Bharata race, encouraging the citizens, I thus addressed with cheerfulness king Ahuka and Anakadunduvi and also all the chief heroes of the Vrisni race, "O best of the Yadavas, stay all of you in the city with all caution.

9. Know, I shall go to kill Salya. Without killing him, I shall not return to the city of Daravati.

10. I will again come back to you after destroying Salya with his city *Saubha* made of precious metals. Strike up the three notes of the *Dundnvi* (musical instrument) which are so dreadful to the foes."

11. O best of the Bharata race, thus adequately encouraged by me, they all with cheerful hearts said to me, "Go and kill the enemy."

12—13. O king, having received the benedictions of those cheerful heroes, and having caused the Brahmanas to utter auspicious words, and having also bowed down to the best of Brahmanas and to Siva, I started on my car yoked with (my horses) *Saivya* and *Sugriva*, filling all directions with the clatter of its wheels and blowing that best of conches named the *Panchajanya*.

14. O best of men, surrounded by my invincible and victorious army consisting of four kinds of troops, all so persevering in battle, I started.

15. Passing over many countries, mountains and trees, many lakes and rivers, I at last arrived at the country of Martikavarta.

16. O best of men, here did I hear that Salya was coursing in his (car) *Saubha* near the ocean. I soon followed him there.

17. O slayer of foes, having reached the ocean (I saw) Salya on his (*Saubha*, car made of precious metals in the midst of the ocean full of heaving billows.

18. O Yudhisthira, having seen me from a distance, that wicked-minded (Asura) challenged me again and again to the fight.

19. Many arrows, each capable of piercing to the very heart, discharged from my bow, did not reach his car. Thereupon I became filled with wrath.

20. O king, that greatly sinful and irrepressively powerful wretch of a Daitya's son began to shoot at me thousands of arrows in torrents.

21. O descendant of Bharata, he showered arrows on my soldiers, on my charioteer, and on my horses. But without much caring for his arrows, we continued to fight.

22. Thereupon those warriors who were at the command of Salya showered on me thousands of straight arrows.

23. The Asura heroes covered my horses, my car and my charioteer, Daruka, with arrows each capable of piercing to the very heart.

24. O hero, I could not at that time see either my car, or horses, or my charioteer Daruka. For I and my soldiers were covered with arrows.

25. O son of Kunti, thereupon I too discharged from my bows tens of thousands of arrows inspiring them with proper *Mantras* and shooting them with celestial methods.

26. O descendant of Bharata, as that (car) *Saubha* made of precious metals was in the sky full two miles off, it could not be seen by my troops.

27. Therefore, they only looked on from that field of battle like (so many) spectators in a place of amusement but they cheered me on by clappings and by shouts loud as the roars of lions.

28. The beautiful arrows discharged from the fore part of my hand penetrated into the bodies of the Danavas like biting insects.

29. Thereupon loud cries of those dying of the wounds inflicted by the arrows rose on the *Saubha* (car) ; and they (those wounded) fell into the water of the great ocean.

30. Having lost their arms and necks and having appeared like *Kavandas* (a sort of headless ghosts), the Danavas fell (down into the sea) with fearful cries.

31—32. As they fell, they were devoured by the animals, living in the waters of the ocean. Thereupon I powerfully blew the (conch) *Panchajanya*, which was obtained from the waters and which was as graceful as the lotus stock and as white as the milk, or the *Kunda* flower, or the moon, or the silver. Having seen them fall, the king of *Saubha* Salya

33—34. Began to fight with me with the help of illusion. Then he began to hurl upon me clubs, plough-shares, winged darts, lances, Javllins, thunder-bolts, nooses, broad-swords, bullets, shafts, axes and rockets.

35. Allowing them to come towards me, I soon destroyed them all by counter illusion. On his illusion being rendered ineffectual, he began to fight with mountain-peaks.

36. O descendant of Bharata, then there was darkness and light alternately, the day was now fair, now gloomy, and now hot and now cold.

37. There was a fearful shower of coals, ashes and weapons. Creating such illusions, the enemy faught with me.

38. Knowing this, I destroyed his illusion by counter illusion; and at the proper times I showered arrows all around.

39. O great king, O son of Kunti, then the sky blazed forth with one hundred suns, with one hundred moons, and thousands and tens of thousands of stars.

40. None could ascertain whether it was then day or night. None could distinguish even the points of heaven. Thereupon becoming bewildered, I fixed on my bow-string the weapon, named *Pragnastra*.

41. O son of Kunti, that weapon rushed onwards like flakes of cotton blown away by the winds. Then a great and hair-stirring battle took place. O king of kings, having regained light, I again faught with the enemy.

Thus ends the twentieth chapter, the destruction of Saubha, in the Aryunabhigamana of the Vana Parva.

CHAPTER XXI.

(ARYUNABHIGAMANA PARVA)

—Continued.

Krishna said:—

1. O best of men, the great enemy, the king Salya, thus encountered by me in battle, again rose in the sky.

2. O great king, thereupon eagerly desiring victory, that wicked-minded (Danava) hurled at me *Satagnis*, great maces, flaming lances, big clubs and swords.

3. As the weapons came down through the sky I speedily stopped them with my swift arrows. I cut them off into two or three pieces before they could reach me. Thereupon a great uproar rose in the sky.

4. He (Salya) then covered Daruka, my horses and car with hundreds and thousands of straight arrows.

5. O hero, Daruka, who was about to faint away, spoke thus to me, "As it is my duty to stay, therefore I stay, though severely afflicted with the arrows of Salya. But I am unable any longer to stay,—my body has become weak."

6. Hearing these piteous words of my charioteer, I looked at him and saw that my charioteer had been fearfully wounded with arrows.

7. O best of the Pandavas, there was not a spot on his breast, or on his head or in his body or in his two arms which was not covered with arrows.

8. Blood flowed profusely from his wounds thus inflicted by the arrows. He looked like a hill of red chalk after a shower of rain.

9. O mighty-armed hero, seeing my charioteer thus pierced and enfeebled by the arrows of Salya, with the reins still in his hands I cheered him.

10. O descendant of Bharata, (at this time) a certain person quickly came to my car and addressed me like a friend.

11. O hero, O Yudhisthira, know he appeared (to me) to be a servant of Ahuka, and he delivered to me a message from him (Ahuka) in a sad and choked voice.

12. (He said), "O hero, the king of Dwarka, Ahuka, has said this to you. "O Keshava, hear what your father's friend has said.

13. O descendant of Vrisni race, O irripressible hero, Salya came to Dwarka in your absence, and by main force he has killed the son of Sura (Vasudeva, Krishna's father).

14. O Janarddana, therefore there is no need of fighting here. Cease fighting and defend Dwarka. This is (now) your principal duty."

15. Having heard his words, my heart became heavy and I could not ascertain what I should do and what I should not.

16. O hero, having heard of this great evil, I mentally censured Satyaki, Valadeva, and also the great car-warrior Pradyumna.

17. O descendant of Kuru, having reposed on them the duty of protecting Dwarka and my father, I had come to the destruction of *Saubha*.

18—19. I asked myself in sorrow, "Do that slayer of foes Valadeva, Satyaki, the son of Rukmini, (Pradyumna) the greatly powerful Charudeshna, Samba and others live? O best of men, if they were alive,

20. Even the wielder of thunder (Indra) could not have killed the son of Sura (my father). It is evident the son of Sura is dead; it is also evident that the others

21. With Valadeva at their head have all lost their lives. This is my firm belief." I was again and again filled with the thought of their destruction. I was overwhelmed with grief, O great king, but I again faught with Salya.

22. O great king, O hero, I now saw the son of Sura (my father) himself falling from the *Saubha* (car). At this sight I fainted away.

23. O ruler of men, my father appeared like Yayati when he (that king) losing all his virtues fell down towards earth from heaven.

24. I saw my father falling like a luminary whose merit is lost, his headgear pale and loosly flowing his hair and dress disordered.

25. O son of Kunti, thereupon my *Saranga* bow fell from my hand; I fainted away and sat down on the side of the car.

26. O descendant of the Bharata race, seeing me in a swoon on the car and one like dead, my soldiers all exclaimed, "Oh" and "Alas!"

27. My father with out-stretched arms and legs appeared like a bird dropping from the sky.

28. O mighty-armed hero, when he was thus falling, the hostile warriors with lances and axes in their hands began to strike him grievously. At this my heart trembled.

29. O hero, regaining my consciousness soon after, I did not find them in that great battle either the (car) *Saubha* or the enemy Salya, or my old father.

30. I then concluded in my mind that it was nothing but illusion. Thereupon regaining my senses, I again began to discharge hundreds of arrows.

Thus ends the twenty first chapter, the destruction of Saubha in the Arjunabhigamana of the Vana Parva.

CHAPTER XXII.

(ARJUNABHIGAMANA PARVA)

—Continued.

Krishna said :—

1. O best of the Bharata race, then taking up my beautiful bow, I began to cut off with my arrows the heads of the enemies of the celestials from the (car) *Saubha*.

2. I began to discharge from the *Saranga* (bow) many excellent arrows of the forms of snakes, each capable of going to a great height and each possessing great energy.

3. O perpetuator of the Kuru race, I could not then see the *Saubha*, for it had then disappeared on account of the illusion (displayed by the Danava). I became astonished.

4. O descendant of Bharata, O great king, the host of Asuras of fearful visages and hair then sent up a loud roar as I was waiting for it (*Saubha*).

5. In that great battle, I then with the object of destroying them, fixed on my bowstring the weapon capable of piercing the foes, if only their voice could be heard. Thereupon their roarings ceased.

6. But all those Danavas that had sent up that shout were killed by my those arrows, which were as blazing as the sun and which were capable of striking (at a foe) if only his voice could be heard.

7. O great king, when the shout (of the Danavas) ceased at one place, it arose at another place. There also I sent up my arrows.

8. O descendant of Bharata, in this way the Asuras sent up roars from all the ten quarters, above and across. But they were all killed by me.

9. O hero, bewildering my eyes, and going to Pragyotisha the *Saubha*, capable of going every where at will, reappeard again.

10. Thereupon those agents of destruction, the Danavas of fearful forms suddenly covered me with a great shower of rocks.

11. O king of kings, he tried to kill me again and again by showers of rocks; and I looked like an ant-hill covered with those rocks.

12. O king, being covered with those rocks along with my horses, charioteer, (car with) flagstaff, I altogether disappeared from the view.

13. Thereupon the foremost heroes of the Vrisni race who were in my army were seized with panic, and they suddenly began to fly in all directions.

14. O king, seeing me in that state, the heaven, the sky and the earth were all filled with exclamations of "Oh" and "Alas".

15. O king, my friends, afflicted with sorrow and grief, then wept and wailed in sorrowful hearts.

16. O hero, O undeteriorating one, delight filled the hearts of the enemies as sorrow filled those of my men. I heard of this after I had defeated the enemy.

17. Then wielding the thunder, the favourite (weapon) of Indra, which is (ever) capable of grinding stones, I destroyed that entire mass of rocks.

18. O great king, my horses, afflicted with the weight of the rocks and almost at the point of death, stood trembling.

19. Seeing me, all my friends rejoiced as men are rejoiced on seeing the sun rising in the sky after dispersing the clouds.

20. Seeing my horses, afflicted with the weight of the rocks and almost at the point of death, my charioteer spoke to me in words suitable to the occasion.

21. "O descendant of the Vrisni race, behold there stays Salya, the lord of *Saubha*. Do not disregard him. Exert yourself.

22. O mighty-armed Keshava, abandon all mildness and consideration for Salya. Kill him,—do not allow him to live (any longer).

23. O hero, O slayer of your enemies, a foe should be killed with all exertion. Even a weak enemy should not be disregarded by a strong man,

24. Even if he is at his feet, not to speak of one who dares to stay in battle. O best of men, O lord, put forth every exertion

25—26. And conquer him. O best of the Vrisni race, O hero, do not make any further delay. That one is not to be killed by milder means. In my opinion he can never be a friend who devastated Dwarka and who is now fighting with you." O son of Kunti, hearing such words of my charioteer

27. And knowing that what he had said was true, I again engaged myself in the fight with the intention of killing Salya and destroying his *Saubha* (car).

28—29. O hero, telling Daruka "Stay for a moment," I then in that Danava-destroying battle fixed on my bow-string, my favourite fire-weapon of celestial origin, of blazing splendour of irresistible force, of great effulgence and of bursting energy, incapable of being ever baffled, and capable of penetrating into every thing.

30—32. "Destroy *Saubha* with all the enemies that are in it" and saying this, after having inspired it with *Mantras*, I hurled in anger with the strength of my arms the greatly powerful discus which reduces to ashes all the Yakshas, Rakshas, Danavas and kings born in impure races and which is as sharp-edged as the razor, which is without stain as Yama himself, which is incomparable and which kills all enemies.

33. Rising into the sky, the *Sudharsana* (discus) seemed to look like the exceedingly effulgent sun at the end of the Yuga.

34. Approaching the city of *Saubha*, the splendour of which had disappeared, it went right through it as a saw divides a tall tree.

35. Cut in twain by the force of the *Sudharsana*, the *Saubha* fell like the city of Tripura shaken by the weapon of the great God (Siva).

36. When the *Saubha* fell, the discus came (back) to my hand. Taking it up, I once more hurled it with great force, saying "Go to Salya."

37. Thereupon it suddenly cut Salya in twain who was at the point of hurling a great club in that great battle. With its effulgence it soon set the foe (Salya) ablaze.

38. When that brave warrior was killed by my bow, the disheartened Danavas fled in all directions, exclaiming "Oh" and "Alas."

39. Thereupon taking my chariot in front of the city of *Saubha*, I cheerfully blew my conch and gladdened the hearts of my friends.

40. Seeing their city as high as the peak of the Meru (mountain) with its palaces and gate-ways utterly destroyed and all ablaze (in fire), the Danavas all fled in fear.

41. Having thus killed Salya and destroyed *Saubha*, I returned to the *Anarthas* and delighted my friends.

42—43. O king, O slayer of hostile heroes, this is the reason why I could not come to Hastinapur. If I had come Duryodhana would not have been alive and the gambling match would not have taken place. What can I do to-day? It is difficult to stop the water when the dam is broken."

Vaishampayana said:—

44. Having thus spoken to the Kurus, that handsome slayer of Madhu, that foremost of men, that mighty-armed hero, saluting the Pandavas, was prepared to go away.

45. The mighty-armed hero was saluted in return by king Dharmaraja Yudhisthira. And the mighty-armed Bhima also smelt the crown of his head.

46. He was embraced by Arjuna; and the twins (Nakula and Sahadeva) saluted him with all reverence. He was duly honoured by Dhaumya and worshipped by Draupadi with her tears.

47. Causing Subhadra and Abhimanyu to ascend his golden car, Krishna, being duly worshipped by the Pandavas, ascended it himself.

48. Consoling Yudhisthira, Krishna started for Dwarka on his car which was as effulgent as the sun and to which were yoked (his horses) Saibhya and Sugriva.

49. When the hero of the Dasarha race had gone away, Dhristadyumna, the son of Prisata, taking with him the son of Draupadi started for his own city.

50. After seeing the Pandavas the king of Chedi, Dhristaketu also, taking his sister (Karenumati, the wife of Nakula) started for his beautiful city, named Suktamati.

51. O descendant of Bharata, the Kaikeyas also, with the permission of Kunti's immeasurably energetic son (Yudhisthira) and having reverentially saluted all the Pandavas went away.

52. Though the Brahmanas, the Vaisyas and the (other) inhabitants of his kingdom, were repeatedly requested to go, but they did not leave the Pandavas.

53. O king of kings, O best of the Bharata race, the crowd of people that surrounded those high-souled men the (Pandavas) in the forest of Kamyaka was extraordinary.

54. Hounouring those high-souled Brahmanas, Yudhisthira in due time ordered his men to "Make ready the chariots."

Thus ends the twenty second chapter, the destruction of the Saubha in the Arjunabhigamana of the Vana Parva.

CHAPTER XXIII.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Vaishampayana said:—

1—2. When the chief of the Dasarhas had gone away, Yudhisthira, Bhima, Arjuna, the twins (Nakula and Sahadeva), Krishna (Draupadi) and the priest (Dhaumya) ascending costly chariots yoked with excellent horses, departed for another forest. The heroes, each looking like the lord of spirits (Siva,) distributed (at the time of their departure) *Nishkas* of gold, cloth and kine to the Bramhanas, learned in *Sikha*, *Akshara* and *Mantras*.

3. Twenty body-guards followed them armed with bows, bowstrings, blazing weapons, shafts, arrows and other engines of destruction.

4. Taking the clothes, the ornaments, the nurses and the maid-servants, Indraseni soon followed (the princes) on another chariot.

5. Thereupon the high-souled citizens, approaching that best of Kurus, walked round him. The principal Brahmanas of Kurujangala cheerfully saluted him.

6. Dharmaraja (Yudhisthira) together with his brothers saluted them cheerfully in return. Seeing the concourse of the people of Kurujangala, the virtuous-minded king stayed there for some time.

7. The high-souled hero, the foremost of the Kurus, felt for them as a father feels for his sons; and they too felt for the Kuru chief as sons feel for their father.

8. That great crowd (of the people of Kurujangala) coming near the Kuru chief stood around him. O king, overwhelmed with shame and with tears in their eyes, they all exclaimed, "Alas, O lord," "Alas, Oh Dharma!"

9. (They said), "You are the chief of the Kurus, you are our king,—we are your subjects. O Dharmaraja, where do you go leaving all these citizens and the inhabitants of the country (your kingdom) as a father leaves his sons.

10. Fie on the cruel-hearted son of Dhritarastra! Fie on the evil-minded son of Suvala (Sukani)! Fie on Karna! O ruler of men, those sinful wretches always wish evil to you who are so firm in virtue.

11. O virtuous-minded Dharmaraja of extraordinary deeds, having yourself founded the matchless city of Indraprastha having the splendour of the city of the great god (Kailash), where do you go leaving us?

12. O virtuous-minded Dharmaraja, leaving that matchless *Sabha*, built by Moya, which possesses the splendour of the celestial *Sabha*, which is like a celestial illusion itself and which is ever guarded by the celestials themselves, where do you go?"

13. To them in a loud voice said Vivatsa (Arjuna), learned in the rules of *Dharma*, *Artha* and *Kama*, "By living in the forest the king (Yudhisthira) intends to take away the fame of his enemies.

14. O men, with the Brahmanas at your head, all learned in *Dharma* and *Artha*, going to the ascetics, separately and each praying for their grace, represent to them what is for your supreme good."

15. O king, at these words of Arjuna, the Brahmanas and the men of other orders saluted him cheerfully and walked round that foremost of all virtuous men.

16. Then bidding farewell to the son of Pritha (Yudhisthira), Vrikodara (Bhima) Dhananjaya and Jajmaseni (Draupadi) and the twins (Nakula and Sahadeva), they at the command of Yudhisthira, sorrowfully returned to their respective house in the kingdom.

Thus ends the twenty third chapter, the departure of the citizens, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXIV.

(ARJUNABHIGAMANA PARVA)

—Continued.

Vaishampayana said:—

1. They having gone, the virtuous-souled son of Kunti, Yudhisthira, of firm vows addressed all his brothers.

2—3. "We shall have to live in this lonely forest for twelve years; do you find out in this huge forest a spot, charming, auspicious and abounding in many deer, birds, flowers and fruits, and filled with pious men, where we may live happily for all these years."

4. Being thus addressed, Dananjaya replied to the pious and intelligent (Yudhisthira) having honored him as if he were his spiritual guide.

Arjuna said:—

5. You have respectfully worshipped the old and great Rishis; there is nothing on this earth which is unknown to you.

6. O best of the Bharatas, you have always worshipped the Brahmanas of great austerities such as Dwaipayana and Narada,

7. Who, having controlled over senses, always wander over all the regions from the region of the celestials to those of Brahma, Gandharvas and Apsaras.

8. You know well, without any doubt, the opinions of all the Brahmanas; you know, O king, the prowess of all.

9. You know also, O king, what conduces to our well-being; and wherever you wish, O great king, we shall fix our habitation.

10. Here is the lake called *Dwaitavana*, resorted to by the pious, abounding in many flowers and fruits, charming and inhabited by birds of diverse species.

11. If you please, O king, we would like to live here for twelve years; do you think otherwise?

Yudhisthira said:—

12. I do fully approve of what you have said. O Partha, let us repair to that sacred and celebrated lake *Dwaitavana*.

Vaishampayana said:—

13. Thereupon the pious sons of Pandu, followed by numberless Brahmanas all repaired to the holy lake *Dwaitavana*.

14—15. The Brahmanas, some offering sacrifice to the fire, some without it, some engaged in the study of the Vedas, some depending upon alms and some living in the forest,—all these numberless Brahmanas as well as hundreds of *Mahtmas* of accomplished ascetic piety and hard austerities surrounded Yudhisthira.

16. And setting out with these numberless Brahmanas the Bharata chiefs, the sons of Pandu, entered the holy and the charming forest of *Dwaita*.

17. The king saw that huge forest covered, at the end of summer, with *Shalas* palms, mangoes, *Madhukas*, *Nipas*, *Kadamvas*, Sarjas, Arjunas, *Karnikaras* clothed with flowers;

18. And peacocks, *Datyuhas*, *Chakoras*, *Varhins* and *Kokilas* sat on the top of the highest trees and emitted their sweet notes.

19. In that forest the king (also) saw the leaders of elephant-herds, gigantic like hills with temporal juice trickling down in the season of rut and accompanied by herds of she-elephants.

20. And approaching the picturesque Bhogavati (Saraswati) he saw many ascetics of accomplished piety in that forest in the hermitages of pious (Rishis) of purified souls and wearing bark and matted-locks.

21. Thereupon descending from his chariot, the king, the foremost of the pious, with his brothers and followers, entered the forest like Indra of immeasurable prowess entering heaven.

22. With a view of seeing the truthful king many Charanas and Siddhas approached him; and the dwellers of the forest stood encircling that highly intelligent chief of kings.

23. Then saluting all the Siddhas and being adored by them in return like a king or a god, that foremost of the pious, accompained by all the leading twice-borns, entered (the forest).

24. And being worshipped in return by those pious ascetics who had approached him that pious and high-souled king, sat down with them at the foot of a huge tree covered with flowers like her father Pandu in the days of yore.

25. Bhima, Krishna (Draupadi), Dhananjaya, the twins and all their retinue all wearied and leaving conveyances sat on all sides of that foremost of kings.

26. The huge tree, bent down with the weight of creepers, with those five illustrious bowmen sitting under it for rest, appeared like a mountain with five gigantic elephants resting at its side.

Thus ends the twenty fourth chapter, the Pandavas' entrance into the Dwaitavana, in the Arjunabhigamana of the Vana-Parva.

CHAPTER XXV.

(ARJUNABHIGAMANA PARVA) —*Continued.*

Vaishampayana said:—

1. Having arrived at that forest those princes resembling Indra, (formerly) used to happiness, (but now) labouring under misfortune, began to sport in that sacred forest of *Shala* trees washed by Saraswati.

2. In that forest, that king, the foremost of the Kurus, began to please all the *Yotis*, *Munis* and all the leading Brahmanas by offering them excellent fruits and roots.

3. And their highly energetic priest Dhaumya, like a father, began to perform for those Pandavas living in the forest, the sacrificial rites (in honour of their departed manes) of *Ishti* and *Paitreya*.

4. The old Rishi Markandeya, of profuse and inereasing energy, approached as a guest to the hermitage of the illustrious Pandavas who had repaired there on the loss of their kingdom.

5. The high-minded Kuru chief Yudhisthira of incomparable energy and prowess welcomed that great ascetic, who had come there gifted with the effulgence of blazing fire and worshipped by the celestials.

6. Seeing Draupadi, Yudhisthira, Bhima and Arjuna in the midst of the ascetics, that illustrious and omniscient ascetic of incomparable prowess, smiled thinking of Rama in his mind.

7. The pious Yudhisthira who was beside himself (with grief) said :—" All these ascetics are sorry for seeing me here ; why is it that you alone smile, as if in delight, before all these ?"

Markandeya said:—

8. I am not delighted, O my child, but I am struck with amazement ; nor does haughtiness begotten of delight, possess me. Seeing your calamity to day I think of Dasaratha's son Rama of truthful vows.

9. O son of Pritha, at the behest of his sire he (Rama) resided in the forest ; I saw him in the days of yore wandering with his bow, at the summit of the mount Rishyamuka.

10. The high-souled and innocent son of Dasaratha, resembling the thousand-eyed Deity, the lord of Yama and the slayer of Namuchi, lived in the forest at the command of his father and for the satisfaction of his duty.

11. He was equal to Sakra in prowess, high-minded and invincible in warfare, still he had to range the forest, renouncing pleasure ; therefore, none should act unrighteously thinking " I am powerful."

12. Having conquered by truth this earth bounded by seas the kings headed by Nabhaga and Bhagiratha obtained, O my son, all the regions hereafter. Therefore, none should act unrighteously thinking " I am powerful."

13. O foremost of men, for forsaking his kingdom and wealth, the pious and truthful king of Kashi and Karusha was called a mad-dog. Therefore, none should act unrighteously thinking " I am powerful."

14. O best of men, O son of Pritha, for satisfying the ordinances, laid down by the Creator himself in the Vedas, the seven pious Rishis shone brilliantly in the sky. Therefore, none should act unrighteously, thinking " I am powerful."

15. Behold, O king, O foremost of men, (even) the powerful elephants, having tusks as huge as the mountain tops, do not pass by the laws of the Creator. Therefore none should act unrighteously, thinking, 'I am powerful.'

16. Behold, O king of men, all creatures act according to the laws (of their species) as laid down by the Creator. Therefore none should act unrighteously thinking, " I am powerful."

17. O son of Pritha, you have excelled all men in truth, piety, decorum and modesty ; your fame and energy are brilliant as fire or the sun.

18. O great king, having spent the painful days of your exile in the forest as promised, you shall again snatch from the Kauravas your blazing prosperity by dint of your own energy.

Vaishampayana said:—

19. Having addressed these words to him in the midst of the ascetics with friends, the great Rishi saluting Dhaumya and all the Pandavas, proceeded towards the north.

Thus ends the twenty fifth chapter, the Pandavas' entrance into the Dwaitavana, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXVI.

(ARJUNABHIGAMANA PARVA)

—Continued.

Vaishampayana said:—

1. The high-minded Pandavas while residing in the forest of *Dwaita* that great forest was filled with Brahmanas.

2. Resounding always and all over with the recitations of the Veda, the lake of the forest became as holy as the region of Brahma.

3. The sounds of Yajus, Riks, Saman and other words uttered by the Brahmanas, were exceedingly charming.

4. The Vedic recitations of the high-minded Brahmanas, mingling with twang of the bows of the sons of Pritha brought about a delightful union of the Brahmana and Kshatrya customs.

5. Thereupon one evening (the Rishi) Vaka of the Dalvya family addressed the son of Kunti, the pious king Yudhisthira seated in the midst of the Rishis,

6. "Behold, O Partha, O Kuru chief, in this forest *Dwaita* the hour of the ascetic Brahmanas for performing *Homa* when the (sacred) fires have all been enkindled.

7—8. Being protected by you, they of firm vows, are observing their religious rites in this sacred (forest). Bhrigu and Angiras together with Vashistha and Kashyapa, the renowned sons of Agastya, the offspring of Atri, all of excellent vows, in fact, all the leading Brahmanas of the world are united with you.

9. O son of Pritha, O son of Kunti, O descendant of Kuru, hear along with your brothers what I speak to you.

10. Brahma-energy combined with Kshatrya-energy, Brahma-prowess united with Kshatrya-prowess, when rendered strong, might consume the enemies as fire united with the wind consumes the forest.

11. O my son, O king, one should never be without a Brahmana, if he wishes to conquer this world and the next for long. Having got a Brahmana, well-versed in religion and worldly affairs and cleansed of passion and folly a king destroys his enemies.

12. Having governed his subjects, the King Vali performed those duties that lead to salvation and did not know of any other means in this world than the Brahmanas.

13. It was for this, that all the desires of the Asura (Vali) Virochana's son, were satisfied and his wealth was even inexhaustible. Having obtained (the entire) earth through the instrumentality of the Brahmanas, he met with destruction when he began to oppress (people).

14. The earth with her wealth never worships him for long, as her lord, who is without a Brahmana. The earth however surrounded by the sea worships him who is governed by a Brahmana and is instructed by him regarding his duties.

15. Like an elephant without a driver in battle, the strength of a Kshatrya, without a Brahmana, decreases.

16. Incomparable is the sight of a Brahmana and the might of a Kshatryas; when they proceed in unision the whole world is delighted.

17. As fire rendered stronger by the wind destroys straw and wood, so kings united with Brahmanas destroy (all their) enemies.

18. An intelligent man, for acquiring what he has not got and for multiplying what he has got, should take the advice of the Brahmanas.

19. Therefore for obtaining what you have not got and multiplying what you have got and for spending that on proper objects and persons, do keep with you a Brahmana of fame, wise, experienced and well-versed in the knowledge of the Vedas.

20. O Yudhisthira, you have always highly respected the Brahmanas, it is for this that your reputation shines brilliantly in the three worlds.

Vaishampayana said:—

21. Then all the Brahmanas, who were with Yudhisthira, adored Vaka of Dalvya family; and hearing him eulogize Yudhisthira they were greatly delighted.

22—25. Dwaipayana, Narada, Jamadagniya, Pithusrava, Indradyumna, Bhalaki, Kritachetas, Sahasrapat, Karnasravas, Munja, Lavanashwa, Kashyapa, Harita, Sthulakarna, Agnivishya, Saunaka, Kritavak, Suvak, Vrihadashya, Vibhavasu, Urdharetas, Vrishamitra, Suhotra, Hotravahana,—all these and many other Brahmanas of firm vows worshipped Yudhishthira like celestial sages worshipping Purandara in the celestial region.

Thus ends the twenty sixth chapter, the Pandavas' entrance into the Dwaitavana, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXVII.

(ARJUNABHIGAMANA PARVA)—
Continued.

Vaishampayana said :—

1. Thereupon the sons of Pritha with Draupadi banished to the forest, sat one evening, stricken with grief and sorrow and began to talk with one another.

2. The beloved, beautiful, learned and faithful Draupadi addressed the following words to the pious king (Yudhisthira).

Draupadi said :—

3. No feeling for us exists in the mind of that vile, vicious-souled and cruel son of Dhritarastra.

4. For, that vicious-minded one, O king, having sent you along with me to the forest clad in deer-skin, feels no mortification.

5. For, the heart of that one of impious deeds is made of steel since he could address harsh words to his pious eldest brother.

6. Having brought you, who are used to happiness, to such a miserable plight that vicious-souled wretch delights with his friends.

7—8. O descendant of Bharata, O king, when clad in deer-skin you set out for the forest, only four vicious wights did not shed tears ;—Duryodhona, Karna, the evil-minded Sakuni and the fierce and vicious brother Dushashana.

9. O foremost of the Kurus, the other Kurus filled with sorrow, shed tears from their eyes.

10. O great king, seeing this your bed and recollecting what you had before I grieve for you, who do not deserve misery and have been brought up in every luxury.

11. Thinking of that ivory seat in your court crested with jewels and seeing this seat of *Kusa* grass grief assails me.

12. I saw you in your court surrounded by the kings ; seeing you without kings how can my mind have peace ?

13. O descendant of Bharata, I am beside myself on seeing you pasted with mud, you, gifted with the effulgence of sun whom I saw before pasted with sandal.

14. O king of kings, I see you now clad in bark, whom I saw before clothed in white silken raiment.

15. (Formerly) pure food of every kind was taken from your house, on golden plates to thousands of Brahmanas.

16. O lord, best food was given by you to ascetics, the houseless and those leading domestic lives, like an accomplished king.

17. Formerly living in your palace you had thousands of plates filled with every kind of food and used to worship the Brahmanas, satisfying every desire of theirs.

18—21. Not beholding all these, how can my heart, O king have peace ! Thy youthful brothers, adorned with ear-rings, were formerly treated by cooks with sweet and skilfully prepared dishes—I now behold them all, unused to misery, in the forest living on the produces of the forest. My mind finds no peace, O lord of men. Beholding this Bhimasena sorry and living in forest, and thinking over this, does not your mind in proper time become wrathful,—Bhimasena who used to perform all actions unaided.

22. Beholding him stricken with sorrow who was used to all happiness, surrounded by numerous conveyances and clothed in costly raiment, why does not your anger blaze up ?

23. Beholding him in the forest why does not your anger blaze up,—this great one is prepared to slay all Kurus in battle.

24—25. In honour of your promise Vrikodara bears all this ; this Arjuna though possessed of two hands is equal to Arjuna of a thousand arms for light handedness in discharging arrows ; he is equal to Yama at the end of *Yuga* ; humbled by the prowess of whose weapons all the kings,

26. Waited upon the Brahmanas in your sacrifice, O great king. Beholding this foremost of men worshipped of Devas and Danavas,

27. Arjuna stricken with anxiety, does not your mind become worked with anger ? O king, beholding Partha used to happiness and unworthy of misery, living in the forest,

28. Your anger is not excited. I am stricken with wonder for this, O Bharata, who, mounted on a single car, vanquished men and serpents.

29. Beholding him in the forest why is not your anger excited ? He was honoured with the present of various vehicles, horses and elephants ;

30. He, the slayer of foes, wrested wealth by force from various other kings and discharges with one velocity hundreds of shafts ;

31. Is not your mind worked up with ire beholding him in exile ? Beholding him

fair, able-bodied, youthful and the best of swordsmen,

32—35. Nakula in exile does not your anger blaze up? Beholding, O Yudhisthira, O king, the heroic and handsome son of Madri, Sahadeva, in exile do you forgive (them)? Beholding, O king of men, these Nakul and Sahadeva, unworthy of misery, stricken with grief does not your anger blaze up? Beholding me in the forest born in the race of Drupada, the daughter-in-law of the great Pandu, sister of Dhristadyumna, the devoted spouse of a heroe, do you forgive them, O king?

36. Forsooth, O foremost of Bharatas, you have no anger, since beholding me and your brothers your mind is not pained.

37. This is the saying of Srmiti, that in this world there is not a Kshatrya who is without anger—but in you do I behold today the contradiction.

38. The Kshatrya who does not manifest his energy in proper hour is disregarded by all creatures, O son of Pritha.

39. Therefore you should, by no means, vouchsafe your forgiveness to the enemies; forsooth, by your energy you may destroy them all.

40. So that Kshatrya too becomes unpopular with all and meets with destruction both in this world and in the next, whose anger is not appeased when the time for forgiveness comes.

Thus ends the twenty seventh chapter, the words of Draupadi, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXVIII.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Draupadi said:—

1. On this is cited as an example the ancient history relating to the conversation between Prahlada and Vali the son of Virochana.

2. One day Vali accosted his grandfather Prahlada, the king of Asuras and Danavas, endued with great wisdom and well-versed in duties (saying).

Vali said:—

3. Does forgiveness lead to well-being, O father, or prowess or energy? I have great doubt in this; father, tell me who am asking you.

4. Tell me, without any doubt, O you conversant with duties, whatever leads to well-being. I shall bey duly all your commands.

Draupadi said:—

5. Being thus accosted the wise grandfather, conversant with all truths, replied at length for the removal of his doubts.

Prahlada said:—

6. Do you learn, my son, these two truths without any doubt—neither does prowess always lead to well-being nor does forgiveness.

7. He who forgives always, O my son, suffers many evils—servants, strangers and enemies always disregard him.

8. No one does ever bow to him; perpetual forgiveness therefore, O my son, is avoided by the learned.

9. Disregarding him his servants contract many vicious habits; all those evil-minded men try to deprive him of his wealth.

10—12. Those vicious servants also appropriate to themselves his conveyances, clothes, ornaments, dress, beds, seats, food, drink and other articles of use. They do not at the behest of their master, give to others things they are commanded to do. Nor do they treat their master with that respect which is his due. Disregard in this world is worse than death.

13. O my child, sons, servants attendants and even strangers use harsh words to such a forgiving person.

14. Disregarding him even they wish to have the wife of a forgiving person and his wife too does whatever she likes.

15. The pleasure-loving servants, if a slight punishment is not meted out to them, contract all sorts of vices and the wicked always injure such a master.

16. These and various other evils attend always upon the forgiving. Listen, O son of Virochana, to (other) evils that beset a person that never forgives.

17—18. If an angry person, always beset by the quality of darkness, inflicts punishments, by this own energy, upon deserving and non-deserving persons, he is alienated from his friends and hated by outsiders as well as his own relations.

19. Such a man who insults others is subject to loss of wealth, disregard, misery and hatred and creates enemies.

20. A man, in anger, inflicts various punishments upon people and is soon deprived of his wealth, life and even kinsmen.

21. People are afraid of him who abuses his power equally upon his benefactor and enemy, as the inmates of a house are of a snake.

22. How can good betide him of whom the people are afraid—forsooth do the people injure him as soon as they find a hole.

23. Therefore people should not be always angry or mild; they should exhibit their anger or mildness in proper hours.

24. He, who is forgiving in proper hour, and angry when the occasion arises, attains to happiness both in this world and in the next.

25. Hear, I shall now describe to you the hours of forgiveness as pointed out by the learned and which should always be followed.

26. If your former benefactor commits a heinous offence you should forgive him considering his former benefaction.

27. Those that commit an offence out of ignorance or foolishness should be forgiven—for people cannot always easily attain to learning.

28. Those crooked men, who having committed an offence wittingly plead ignorance should be punished even if their offence be trifling.

29. The first offence of all men should be forgiven; when they commit the second, however insignificant it might be they should be punished.

30. If a person unknowingly commits an offence—he should be pardoned, it is said, after having made a proper enquiry.

31. Strength might be vanquished by forgiveness, weakness might be vanquished by forgiveness; there is nothing which forgiveness cannot accomplish, therefore forgiveness is truly fiercer.

32. Considering his own strength or weakness one should act with reference to time or place; nothing is successful that is not taken in hand with reference to time or place; therefore wait for place or time; sometimes, offenders should be forgiven for fear of people.

33. These have been described as the proper hours of forgiveness; and at other times besides these one should exhibit his prowess.

34. I therefore consider, O king, this to be the time when you should display your might to the avaricious sons of Dhritarastra who always injure others.

35. This is not the time for showing forgiveness towards the Kurus; when the hour for showing might arrives, it behoves you to display it.

36. The humble and forgiving person is always neglected; while those that are powerful assail others; he is the king who takes recourse to both in proper time.

Thus ends twenty eighth chapter, the words of Draupadi, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXIX.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Yudhisthira said:—

1. Anger is the destroyer of mankind and anger again places them in prosperity; consider, therefore, O highly-intelligent lady, that anger is the root of prosperity and adversity.

2. Prosperity crowns him, O beautiful lady, who destroys anger; and the greatly terrible anger brings on his adversity who cannot always control it, O fair one.

3. Anger is in this world, the root of the destruction of mankind; how can, one like me indulge in anger which brings about the destruction of the world?

4. The angry man commits a sin; the angry man murders his preceptor; the angry man insults his elders with harsh words.

5. The angry man cannot distinguish what should be and should not be said by him; there is nothing which cannot be said or done by an angry man.

6. From anger a man may kill one who should not be killed and adore one that should be slain; an angry man may even despatch his own self to the abode of Yama.

7. Beholding these evils, anger is conquered by one desirous of excellent well-being both in this world and in the next.

8. Why should persons like myself indulge in that anger which has been controlled by persons of tranquil mind; thinking this, O Draupadi, my anger is not excited.

9. One, that does not act against a person whose anger has been excited, saves himself and others from great fear—in fact he is the physician of both.

10. When a weak man when oppressed by others is angry with those that are more powerful, he brings about his own ruin.

11. There is no region hereafter for such a man who deliberately brings about his own destruction; therefore it is said, O Draupadi, that a weak man should control his anger.

12. And the wise man too, who though oppressed does not allow his anger to be excited, rejoices in the next world for having treated his persecutor with indifference.

13. For this, it is said that a wise man whether he be strong or weak, should always forgive his persecutor, even if he is in difficulty.

14. The pious always praise him, O Krishna (Draupadi), who has conquered his anger; it is held by the pious that the honest and forgiving man is always victorious.

15—18. Truth is superior to untruth and gentle to cruel conduct; why should I, for slaying Suyodhana, display that anger of many evils, renounced by the virtuous? The far-seeing sages regard him as a man of character in whom anger does not exist; the learned men, seeing the real things, always regard him as a man of character who restrains his rising wrath. O you of fair hips, the angry man does not observe the real state of things; the angry man does not see his way nor regard persons.

19. The angry man kills those who should not be killed; he even slays his preceptor; therefore a man of character should always leave off anger at a distance.

20. The man that is possessed by anger does not easily acquire generosity, dignity, bravery, skill and other accomplishments of a real man of character.

21. Renouncing anger a man can display his true energy, whereas it is difficult, O highly wise one, for an angry man to display energy at the proper hour.

22. Anger is regarded by the illiterate as equivalent to energy,—anger has been given to mankind for the destruction of the world.

23. The person, who wishes to behave with decorum, should renounce anger; even one who has forsaken the virtues of his own order, does not indulge in anger.

24. Light-minded fools might transgress all these, but O faultless damsel, how can persons like myself (transgress).

25. If there were not persons amongst mankind equal to the earth in forgiveness there would be no peace amongst them but perpetual dissensions engendered by anger.

26. If the injured persons were to return their injuries; if one admonished by his superiors were to chastise his superiors in return, the result would be the destruction of all creatures and sin would take its root firm.

27—29. If the man when vilified by another vilifies him in return; if the injured man returns his injuries; if the chastised man chastises in return; if fathers kill their their sons and sons their fathers; and if husbands destroy their wives and wives their husbands; then, how can, O Krishna, births take place in this world where anger so predominates? know you, O fair damsel, that birth of creatures in this world, is dependent upon peace.

30. If the kings yeild to anger, O Draupadi, their subjects soon meet with ruin. Thus anger brings on destruction and distress of mankind.

31. Because persons forgiving like the earth are seen in this world, it is therefore that creatures are born and enjoy prosperity.

32. O fair damsel, in every form of injury, persons should forgive; it is said that the birth of creatures is due to the forgiveness of mankind.

33. He is considered as an excellent and learned person who, having conquered his anger, always shows his forgiveness even when insulted, oppressed and excited by a strong man.

34. Eternal regions are for that person, who, though powerful (conquers his anger), while he that is angry, is foolish and meets with ruin both in this world and in the next.

35. As an illustration of this, the following hymn, O Krishna, in honor of the forgiving, has been sung by the high-souled and ever-forgiving Kashyapa.

36. Forgiveness is virtue, forgiveness is sacrifice, forgiveness is the Vedas, forgiveness is Sruti; he who knows all this is capable of forgiving all.

37. Forgiveness is Brahma, forgiveness is truth, forgiveness is the accumulated and future (ascetic) merit, forgiveness is the devout penance and forgiveness is purity; and by forgiveness the universe is sustained.

38. Forgiving persons attain to the regions of those conversant with the rituals, of those well-versed with the knowledge of Brahman and those of ascetics.

39. Persons performing Vedic rites as well as those performing other rituals attain to other regions; whereas forgiving persons attain to the highly adored regions in the world of Brahma.

40. Forgiveness is the energy of the energetic; forgiveness is the sacrifice and forgiveness is the control of mind; forgiveness is the truth of the truthful; forgiveness is the control of immature mind.

41. How can, O Krishna, the persons like me renounce such forgiveness in which are established Brahma, truth, wisdom and the three worlds.

42. Even, knowing all, persons should always forgive; whoever forgives everything attains to Brahma.

43. This world belongs to the forgiving, the other world also belongs to the forgiving, they obtain honors here and holy blessedness in the next.

44. Those persons, whose anger is overpowered by forgiveness, attain to the higher regions; therefore forgiveness is considered the highest (virtue).

45. These verses were always chanted by Kashyapa in honor of the forgiving; hearing these verses of forgiveness, be pleased and be not angry, O Draupadi.

46. Our grandfather, the son of Santanu, worships peace, as well as Krishna, the son of Devaki.

47. The preceptor and Vidura, (known as) Kshattwa both speak of peace; Kripa as well as Sanjaya also speak of peace.

48. Somadatta, Yuyutsa, Drona's son as well as our grandfather Vyasa daily speak of peace.

49. Being led by all these towards peace the king will return us the kingdom; if he yeilds to temptation he will meet with destruction.

50. A dreadful time has set in to bring about the misfortune of the Bharatas; from some time before this has been settled conclusion, O fair damsel.

51. Suyodhana does not deserve kingdom and therefore he does not know forgiveness; I deserve it and therefore forgiveness has taken possession of me.

52. Forgiveness and humility are the qualities of the self-controlled and constitute the eternal virtue and I shall therefore adopt them.

Thus ends the twenty ninth chapter, the conversation between Draupadi and Yudhisthira in the Arjunabhigamana of the Vana Parva.

CHAPTER XXX.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Draupadi said:—

1. I bow to Dhatri and Vidhatri who have thus bewildered my sense; you think otherwise from your father and grandfather regarding what you have got to bear.

2. By actions men are placed in different situations of life; consequences of action are inevitable, from ignorance people desire for the liberation from action.

3. A man does not even attain prosperity in this world by virtue, gentleness, forgiveness, straight-forwardness and fear of censure.

4. Or else, O descendant of Bharata, this unbearable misfortune would not have befallen you, who are so unworthy of it and your brothers of great energy.

5. Neither then, nor even now, O descendant of Bharata, has anything appeared to you dearer than virtue—which is dearer to you even than your life.

6. That your kingdom is for virtue and your life even is for virtue, is known by Brahmanas, superiors and even celestials.

7. You can abandon Bhimasena, Arjuna these twin sons of Madri along with myself, I think, but you can never renounce virtue.

8. I have heard from elders that a king protects virtue and virtue in return protects him—but methinks it does not protect you.

9. O best of men, like a shadow following a man, you with a singleness of purpose always follow virtue.

10. You have never disregarded your equals, inferiors and superiors; obtaining even the entire universe your pride never increased.

11. O son of Pritha, with *Swahas* and *Swaddhas* and other forms of worship you ever adore the Brahmanas, the celestials and the *Pitris*.

12. O son of Pritha, you have always pleased the Brahmanas by granting all their desires; the Yotis, the ascetics, the householder ascetics, have always been fed by you on golden plates where (myself) have distributed food.

13. You always give food and gold to Vanaprasthas: there is nothing in your house which you cannot bestow upon the Brahmanas.

14. Having distributed duly, O king, all to the guests in the Vishwadeva sacrifice that is solemnised in your house for your peace you live upon what remains.

15. *Ishtis*, *Pashubandhas*, sacrifice for obtaining the gratification of desires and ordinary household ceremonies, *Paka* sacrifices and various other rites are daily performed in your house.

16. Even in this huge solitary forest frequented by robbers, living in banishment, deprived of your kingdom your virtue has suffered no decrease.

17. The Ashwamedha, the Rajshyua, Pundarika, the Gosava—all these great sacrifices requiring large gifts have been celebrated by you.

18. O king, by your perverse understanding, in your deafeat at the gambling match you lost your kingdom, wealth, weapons your brothers and even myself.

19. How could your mind, simple, gentle, liberal, modest and truthful as you are, be drawn to the vice of gambling?

20. Beholding this your calamity and misfortune my sense is bewildered and mind overwhelmed.

21. I shall cite here an old historical incident as an illustration that men are subject to the will of Providence and not to themselves.

22. The Lord Ishana ordains beforehand, with reference to weal and woe, happiness and misery, of all creatures like a seed.

23. O heroe among men, O king, as a wooden figure is made to move its limbs by the wire-puller so are all these creatures (made to act by the lord.)

24. O descendant of Bharata, pervading all creatures, like ethereal space the Providence ordains its happiness or misery.

25. Like a bird tied with a string all creatures depend upon God; they all live in dependence upon God not upon others; nor are they their own masters.

26. Like a pearl set on a string, a bull tied by a rope passing through its nose, or a tree fallen from the bank into the middle of a river

27. All creatures follow the ordinances of the Creator for they are identical with Him and live in Him; they are not subject to themselves and cannot pass an hour independently.

28. Ignorant as they are, creatures are not masters of their own happiness or misery; despatched by the Providence they either go to heaven or hell.

29. As light straws are brought to the subjugation of the strong wind, so all creatures, O descendant of Bharata, depend upon the Creator.

30. Again, performing actions right or wrong and pervading the universe, the Lord exists but is not perceived by any (who can say) "*This is God.*"

31. This physical body is merely the instrument of God by which the Lord engages them in actions, the fruits of which are either good or bad.

32. Behold the power of the illusive energy by which he makes them kill their fellows.

33. This is seen in a different light by the sages seeing the real truths; they appear to them in a different light like the rays of the sun.

34. Ordinary people see all those things in a different view; the Lord creates and destroys them in a different way.

35. As one can break a piece of inactive senseless wood with wood, stone with stone and iron with iron,

36. So, O Yudhisthira the Self-create, divine Grandsire spreading his illsuive energy destroys creatures, with creatures,

37. Like a child playing with his creatures, creating and destroying them.

38. O king, the Providence behaves towards the creatures, like a father or mother; like an ordinary person he (sometimes) seems to be angry towards them

39. Seeing elderly, well-behaved and modest persons, in distress and the vicious, in happiness, I am beside myself with thought.

40. O son of Pritha, seeing your misfortune and the prosperity of Suyodhana, I blame the Providence who sees such an inequality.

41. Conferring prosperity upon the wily avarcious son of Dhritarastra, who transgresses the sacred scriptures, and injures virtue, what fruit shall the Creator reap?

42. If the act done follows the performer then forsooth, the God himself is contaminated with the sin of every action.

43. If the sin consequent upon actions does not touch the doer then the individual power is the cause and I grieve for those who are weak.

Thus ends the thirtieth chapter, the conversation between Draupadi and Yudhisthira, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXI.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Yudhisthira said:—

1. O Yajmaseni, your speech is sweet, clear and full of nice expressions; we have listened to it; you speak of atheism.

2. O princess, I never act being desirous of the fruits thereof; I distribute (a thing) which should be distributed and I perform a sacrifice which should be performed.

3. I perform, as best as I can, O Krishna, what a householder should do, not caring for the fruits (of my actions).

4. O fair lady, I act piously not for getting the fruits of virtue but for not transgressing the Vedas and seeing the conduct of the pious.

5—6. My mind and nature, O Krishna, are naturally bent upon virtue; that vile trader of virtue, the worst of the virtuous, who wishes to reap the fruits of virtue, does never obtain them; nor does a vicious-minded person, for his scepticism, who doubts a virtuous act, having accomplished it.

7. From the evidence of the Vedas I say:—"You should never doubt virtue; the person doubting virtue is destined to be born amongst the brutes".

8. A weak-minded man who doubts religion, virtue and the words of the Rishis, is precluded from the regions of immortality and bliss as the Sudras are from the Vedas.

9. O large-minded lady, one studying the Vedas, virtuous, and born in a high race, (though young) is considered aged by the pious royal saints.

10. That vicious-minded one, who transgresses the scriptures and doubts virtue is regarded as lower even than the Sudras and robbers.

11. You have seen with your own eyes the great ascetic Markandeya of incomparable magnanimity come to us who has been rendered immortal by virtue.

12. Vysa, Vasistha, Maitreya, Narada Lomasha, Suka and all other Rishis have become of pure souls by virtue.

13. You yourself see all these endued with celestial asceticism capable of cursing or blessing and superior even to the celestials.

14. O sinless lady, these sages, equal to the Rishis and who can see what is written in the Vedas, describe virtue as the foremost duty.

15. You should not, O blessed queen, with a foolish mind either doubt or censure the Providence or (His act).

16—17. The fool, who doubts religion and disregards virtue and being proud of the proof of his own reasoning, does not receive it from others, considers all these sages who look upon the future as present, like mad man. He considers the external world as conducive to the gratification of senses and is blind to everything else.

18. Whoever, doubts religion has no expatiation of his sin; that wretched and vile person feels anxiety (here) and does not attain to the regions (of bliss) hereafter.

19. That stupid person, who does not regard evidences, who vilifies the interpretation of the Vedic texts, and who commits sin under the influence of lust and coveteousness, is doomed to hell.

20. O blessed lady, he however, who, with faith and without any doubt follows religion, attains to eternal bliss in the next world.

21. That stupid person, who transgresses the evidences of the Rishis, who does not follow religion and who transgresses all the scriptures, never obtains bliss in any life.

22. For him, O fair lady, who disregards the words of the Rishis and does not care for the evidence of the pious, neither this world nor the next exists.

23. Doubt not, O Krishna, the ancient religion which is followed by the good and formulated by the omniscient and omnipotent Rishis.

24. O Draupadi, virtue is the only raft and nothing else to those who wish to go to heaven, like a ship to the merchant wishing to cross the ocean.

25. O blameless lady, if the pieties practised by the virtuous had no fruits then this world would have been enshrouded by by infamous darkness.

26. None would have followed emancipation, none would have cared for the acquisition of knowledge or even of wealth and people would have lived like beasts.

27—28. If devout penances, life of celibacy, sacrifice, the study of the Vedas, charity and honesty—these were fruitless then people would not have practised virtues, generation after generation. If all the actions had been fruitless a terrible confusion would have set in.

29. Why do the Rishis, the gods the Gandharbas, the Asuras and the Rakshasas who are lords of themselves, with love practise virtues?

30. Considering for certain that Providence is the giver of fruits in virtue, they practise virtues ; O Krishna, for them is eternal bliss.

31. Whereas the fruits of knowledge and ascetic observances are seen, virtue and vice can never be devoid of fruits.

32. Recollect, O Krishna, the circumstances of your birth, as you have heard and also the manner in which the powerful Dhristadyumna was born.

33. These are sufficient proofs, O you of sweet smiles; the self-controlled reap the fruits of acts and are satisfied with a little.

34. Ignorant and stupid persons are not satisfied even with much and they have no happiness begotten of virtue for them in the next world.

35. The fruits of the holy acts laid down in the Vedas as well as of sinful acts, the root and the destruction of actions, O fair lady, are mysteries even to the celestials.

36. These are not known to all ; ordinary people are ignorant of these ; he does not follow in a thousand *Kalpa* the well-being of the celestials.

37. These are kept (in secrecy) by the celestials—for their *illusive* energy is mysterious ; those Brahmanas that have conquered their aspirations, those that have built up their hopes, those whose sins have been burnt down by ascetic observances, those who have got contented minds, can observe these.

38. For not seeing the fruit you should not doubt religion or the gods ; you should perform sacrifices assiduously and charities without any insolence.

39. Acts have their fruits in this world and virtue is eternal ; as said by Kashyapa, Brahma told all this to his sons.

40. O Krishna, let your doubt be destroyed like dews meditating upon all this. Let your scepticism yield to faith.

41 Do not speak ill of God who is the lord of all creatures ; learn to know Him ; bow to him ; let not your understanding be such.

42. Never disregard that Supreme being, O Krishna, by whose mercy the mortals, by pious observances, become immortals.

Thus ends the thirty first chapter, the conversation between Draupadi and Yudhisthira, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXII.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Draupadi said :—

1. I never disregard or speak ill of religion, O son of Pritha ; why should I disregard God, the lord of creations ?

2. O descendant of Bharata, consider me raving as being stricken with misery, listen to me, I shall again bewail.

3. O represser of enemies, forsooth every conscious being should engage in actions in this world ; it is only the immobile and not even other creatures that can live without action.

4. Immediately after the birth the calf sucks the mother's teat. (People feel distress) as soon as incantations are performed on their statues ; the creatures, O Yudhisthira, deserve the character of their lives according to pristine actions.

5. O foremost of Bharatas, this is the difference of man from mobile creatures, that he aspires to like his course of life both in this world and in the next by means of his acts.

6. O descendant of Bharata, all creatures perceive the impression of the pristine life and they visibly reap in this world the fruits of their acts.

7. All creatures live according to the impression of the pristine life, even the creatures and the ordainers of the universe like a crane that lives on the water.

8. The course of life for a creature that does not act is impossible ; for them there is action and never inaction.

9. You should therefore act and never incur censure by leaving affection ; cover yourself with action as with an armour. There might not be one in a thousand who does not truly understand the utility of work.

10. One should act either for increasing or protecting his wealth ; if spent without being earned it vanishes although it be like (the mount) Himavana.

11. All creatures would have been exterminated if there were no action ; if acts had born no fruits they would not have multiplied.

12. It is sometimes observed that creatures perform acts that give them no fruits ; for without action the course of life would be an impossibility.

13. Whoever in this world believes in Destiny and whoever in chance are both

the worst of people; those only are praiseworthy who believe in the efficacy of acts.

14. He, who has been at ease without any action and believing in Destiny, is soon consumed like an unburnt earthen pot in water.

15. So also that man, who believes in chance, and who, though capable of work, does not work, does not live long, for his life is one of weakness and helplessness.

16. If a person in the world attains, by accident, to an accession of wealth—people consider it derived from chance for none has tried for it.

17. O son of Pritha, whatever good fortune a person acquires in consequence of religious rites is called Providential.

18. The fruit, that a person reaps by acting himself, and which is the direct outcome of his actions, is considered as a proof of manliness.

19. Of best of men, know that the riches acquired spontaneously and without cause are considered as a spontaneous acquisition.

20. Whatever is thus acquired accidentally, providentially or spontaneously by a person is the outcome of his pristine actions.

21. And judging according to their pristine actions, the good and bad, the ordainer of the universe distributes among men, their portions in this world.

22. Know that whatever actions, either good or bad, that a person performs are the outcome of God's arrangements with reference to their pristine actions.

23. This body is the instrument of God for actions; inert in itself, it performs what is urged on by God.

24. O son of Kunti, it is the supreme Lord of all who makes all creatures do what they do, though they themselves are all inert.

25. O hero, having settled upon some object in mind, a man carries it out into action aided by his intelligence; man is himself therefore the cause.

26. O best of men, the number of actions cannot be ascertained for towns and palaces are the result of man's acts.

27. By the aid of their intelligence, intelligent men know that oil may be had from sesame, curds from milk and that food may be cooked by means of igniting fuel; they know the means for accomplishing them.

28. Thereupon they set themselves, by instruments, to accomplishing them; and creatures maintain their lives by the results acquired in these directions by their own acts.

29. If a work is done by a clever workman it is done well; from the difference in execution another work may be said to be that of an unskilled hand.

30. If a person were not himself the instrument of his acts, the sacrifices would not bear any fruits in his case nor would any body be a disciple or preceptor.

31. It is because a person is himself the instrument of his action that he is praised when he acquires success, so the doer is censured when he is unsuccessful; nothing else exists.

32. Some say that everything is the outcome of chance, some say everything is providential, whereas others hold that this, is not so, but everything that is said to be the outcome of Destiny or chance is the result of pristine actions.

33. It is seen that wealth proceeds from chance or Destiny; something accidental and something natural.

34. In the acquisition of fruits for a man, there is not the fourth cause; this is said by those who are cognisant of truth and well-versed in knowledge.

35. If God himself were not the bestower of good or bad fruits then amongst creatures there would not be any miserable being.

36. If pristine actions had no existence then all purposes for which a man would work should prove successful.

37. Those persons, who do not observe these three doors for the accomplishment of objects as well as for the failure, are dull and exist like the body itself.

38. Man should always act; for this is the conclusion of Manu; a person that does not act is always defeated.

39. A man of action in this world, O Yudhisthira, generally meets with success; the idle however never acquire success.

40. If success becomes impossible a person should remove the difficulties; when engaged in action, O king, he is freed from debts (whether he is successful or not).

41. Adversity overpowers a person who is idle and lies down; whereas whoever is active reaps success and enjoys prosperity.

42. Intelligent persons engaged confidently in acts consider all who are diffident as doubting and unsuccessful.

43. Now we are overtaken by misfortune and if you engage in action this misfortune will certainly be removed.

44. Even if you are unsuccessful it shall be proved to you, Vrikodara, Vivatsu and the twins (that you are unable to take the kingdom).

45. The actions of others have been seen crowned with success and ours might be as well; how can one, performing action, perceive beforehand what would be the result?

46. Having tilled the ground with plough one sows the seeds; the tiller then sits silent (for) the clouds are the next cause.

47. If however the clouds do not favour him the cultivator is not to blame—he says:—"I have done what others do."

48. If however I do not meet with success I am not to blame" thinking this he contents himself and does not reproach himself.

49. O descendant of Bharata, no one should despair, saying:—"I am working still I do not succeed," for besides exertion there are two other causes for success.

50. Success or failure, no one should despair, for success in action depends upon the union of many circumstances.

51. One element wanting proportionate success does not come or nothing at all; if however no exertion is made no success is acquired, nor any quality is seen.

52. The man is by his intelligence, and according to his might and power, brings place, time, means and auspicious rites for the acquisition of prosperity.

53. One should assiduously engage in action, his guide being his prowess; amongst the qualities necessary for action energy is the foremost.

54. If an intelligent man finds his enemy superior to him in many qualities he should accomplish his object by the arts of conciliation and proper appliances.

55. O Yudhisthira, he should wish for the calamity and banishment (of his foe)—what of mortal men, even he be an ocean or a mountain.

56. A person, by actively prying into the holes of his enemy, satisfies a debt to himself as well as to his enemies.

57. A man should never think ill of himself; whoever thinks ill of himself never earns splendid prosperity.

58. O descendant of Bharata, the success of persons is thus situated; it is said that the course of success depends upon time and situation.

59. In the days of yore my father housed a learned Brahmana; he said all this to my father, O foremost of Bharatas.

60. My brothers, formerly accepted from Vrihaspati moral precepts and then in our house I heard all this from them.

61. O king, O Yudhisthira, he said this to me, consoling, who had approached my father for some work and who for serving was seated on my father's lap.

Thus ends the thirty second chapter, the conversation between Draupadi and Yudhisthira, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXIII.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Vaishampayana said:—

1. Having heard these words of Jagmaseni (Drupadi), Bhimasena came to the king (Yudhisthira.) And sighing in wrath, he thus spoke to him.

Bhima said:—

2. O king, walk as regards kingdoms in the customary path trodden by good men. What do you gain by living in the hermitage of the ascetics, thus deprived of *Dharma*, *Artha* and *Kama*?

3. Your kingdom has been robbed by Duryodhana by an unfair gambling at dice and not by virtue, or by honesty or by prowess.

4. He has robbed our kingdom like a weak offal-eating jackal that steals the prey from mighty lions.

5. O king, why do you, abondoning the wealth which is the source of both virtue and pleasures and in obedience of the (mere) trifling virtue of keeping one's promise, suffer such afflictions?

6. Our kingdom, protected by the weilder of Gandiva (Arjuna) and incapable of being snatched from us by (even) Sakra (Indra), was robbed from us in our very sight (only) on account of your carelessness.

7. It was for you, that notwithstanding we were alive, our prosperity was wrested from us like a fruit from one who is unable to use his arms or like kine from one who cannot use his legs.

8. O descendant of Bharata, you are firm in the desire of acquiring virtue. It was to please you that we suffered ourselves to be overwhelmed with such calamities.

9. O best of the Bharata race, it was because we are at your command that we are giving pain to our friends and joy to our enemies.

10. It was on our part an act of folly which gives me great pain that we did not, obeying your command, kill the sons of Dhritarastra then and there.

11. O king, this your living in the forest like an wild animal is an act which only a weak man alone would submit to.

12. Your this act is approved of neither by Krishna, nor by Vivatsu (Arjuna), nor by Abhimanyu, nor by the Srinjayas, nor by myself, nor by the sons of Madri.

13. Afflicted with your vow you always cry, "Virtue, virtue." O king, have you from despair become a man of no manliness?

14. Cowards only, being unable to win back their prosperity, cherish despair which is fruitless and destructive of one's own purpose.

15. You have ability and eyes. You see that we possess manliness. O king, it is because you have adopted a peaceful life that you do not feel (the pain of) this distress.

16. The sons of Dhritarastra consider us, who are only forgiving, as men really incompetent and weak. O king, this gives me more pain than death in battle would have given me.

17. If we all die in a fair fight without turning our backs on our foes, even that would be better than this exile, for we shall then obtain regions of bliss.

18. O best of the Bharata race, on the other hand if we become the ruler of the whole earth by killing them, that would be doing us a great good.

19. This is our bounden duty,—we who ever adhere to the duties of our own order, who are ever desirous of great achievements, and who wish to take revenge on our enemies.

20. Our kingdom having been robbed from us, if we (under the circumstances) engage in a war, our that act, when it will be known in the world, will bring us praise and not condemnation.

21. O king, the virtue, that produces afflictions on one's ownself and on one's own friends, is no virtue at all. It is vice that produces calamities.

22. O sire, virtue is sometimes (the indirect cause of) the weakness of men. *Dharma* and *Artha* forsake such men, as pain and pleasure forsake a dead man.

23. He who practises virtue only for the sake of virtue always suffers afflictions. He can never be called a wise man. He cannot know the (real) purpose of virtue, as a blind man is incapable of seeing the light of the sun.

24. He who considers that his wealth exists for himself alone does not at all understand the purpose of wealth. He is like the servant tending kine in the forest.

25. He, again, who pursues *Artha* (profit or wealth) too much without pursuing *Dharma* (virtue) and *Kama* (pleasure) deserves to be censured and killed by all creatures.

26. He who always pursues *Kama* without pursuing *Dharma* and *Artha* loses his friends and also loses virtue and profit.

27. Such a man, indulging in pleasure at will, becoming destitute of virtue and profit, meets with certain death at the expiration of the period of enjoyment, as the fish dies when the water is dried up.

28. It is for this, those that are wise always pursue both virtue and profit, for the union of virtue and profit is the essential requisite of pleasure, as wood is of fire.

29. Pleasure has always virtue for its root, and virtue is always united with pleasure. Know that both are dependent on one another, as the ocean and the clouds (depend on each other.)

30. The sensation that one feels in consequence of the contact with the objects of touch or in consequence of the possession of wealth is called pleasure. It exists in the mind and has no corporeal existence.

31. O king, he that wishes to have *Artha* should seek a large share of virtue. Those that wish *Kama* should seek (also) *Artha*, but *Kama* does not yield any thing in return.

32. Pleasure brings its own fruit; it cannot lead to another (pleasure). Ashes may be had from wood, but nothing could be had from ashes.

33. O king, as a fowler kills the birds, so does sin kill all the creatures of the world.

34. He who, being misled by pleasure and covetousness, does not understand the nature of virtue, deserves to be killed by all. He becomes a wretch here and hereafter (after death.)

35. O king, it is evident that you know that pleasure is to be derived from virtuous objects of enjoyments. You also know (what) their ordinary states as well as their great changes (are).

36. From their (objects of enjoyment's)loss, destruction, decrepitude and death, arises what is called affliction. That affliction has overtaken us.

37—38. The pleasure that is produced by the five senses, by the mind and by the heart being directed to the objects proper to each, is in my opinion, one of the best fruits of our actions. Thus *Dharma*, *Artha* and *Kama* should be taken into one's consideration one after the other.

39. One should not pursue virtue alone. No man should consider profit or pleasure as the highest object of his desire. All the three should always be (equally) pursued.

40. The *Shastras* ordain that one should pursue virtue in the morning, profit at noon, and pleasure in the evening.

41. The *Shastras* ordain that one should pursue pleasure in the first, profit in the second and virtue in the last portion of his life.

42. O foremost of eloquent men, those that are learned and fully conversant with the proper divisions of time, dividing their time properly, pursue all three, *Dharma Artha* and *Kama*.

43. O king, O descendant of Kuru, whether freedom from all these three (*Dharma*, *Artha* and *Kama*) or possession of them is the better course for those that desire happiness, should be settled by you after careful thought.

44. O king, you should then without the least hesitation act either to achieve them or to abandon them, for he who lives wavering between the two becomes most miserable.

45. It is well that your conduct is ever regulated by virtue. Knowing this, your sensible friends advise you to act (thus).

46. O king, gift, sacrifice, adoration to the honest, study of the Vedas and honesty, —these are the highest virtues strong both here and hereafter.

47. But, O foremost of men, these virtues, cannot be attained by one that has no wealth, even if he possesses infinite other accomplishments.

48. O king, the universe depends on virtue. There is nothing higher than virtue. O king, virtue is attainable (only) by those who possess wealth.

49. But wealth cannot be acquired by leading the life of a mendicant nor by bearing a life of weakness. O king, wealth can be earned by virtuous intelligence.

50. O best of men, in your case, begging, which is a success to the Brahmana, has been forbidden. Therefore try to acquire wealth by prowess and energy.

51. It is not proper for you to lead a life of mendicancy or the life of Sudra. Prowess and energy constitute the special virtue of the Kshatrya.

52. Therefore, O son of Pritha, perform the duty of your own (order) and destroy the enemies. Destroy the prowess of the sons of Dhritarastra with my help and with that of Partha (Arjuna).

53. The wise and learned man says that prosperity is virtue. Therefore, acquire prosperity, for you ought not to be in frivolity.

54. O king of kings, awake and understand the eternal virtues (of one's own order). You belong by birth to an order the acts of which are cruel and are the sources of pain to others.

55. O king, cherish your subjects and reap the fruits (of that good act) that can never be wrong. This is the eternal duty ordained (for us the Kshatryas) by the Creator himself.

56. O son of Pritha, if you fall off from it, you will be the laughing stock (of all men). Deviation from the duties of one's own (order) is never praised.

57. O descendant of Kuru, therefore, making your heart as the order in which you belong requires it, and abandoning this your course of weakness, summon prowess and bear your weight (of duty) like one that bears it manfully.

58. O king, no monarch can acquire the sovereignty of earth, or prosperity, or affluence by means of being only virtuous-minded.

59. As a fowler catches a flock of very easily-tempted games by offering them some attractive food, so does an intelligent man acquire a kingdom by offering bribes to his enemy's men and coveteous enemies.

60. O foremost of monarchs, the Asuras, though they were elder brothers of the Devas and though they were in affluence were, vanquished by the Devas by means of stratagem.

61. O mighty armed hero, O ruler of the world, thus every thing belongs to those that possess might. Destroy your enemy by means of stratagem.

62. There is none equal to Arjuna in wielding the bow in battle. There is none equal to me in wielding the mace.

63. O king, men of prowess engage in battle depending on their prowess alone,—and not on the strength of numbers, and not on informations of the enemy's plan through spies. O son of Pandu, therefore exert your prowess.

64. Prowess is the root of wealth; whatever else is called its root is not so. As the shade of the tree in winter is useless, so is every thing fruitless without prowess.

65. O son of Kunti, wealth should be spent in the way that seeds are scattered on the ground by one who wishes to increase it. Let there be no doubt (about it) in your mind.

66. But where wealth is more than sufficient, there should be no expenditure of wealth. In such cases investment of wealth is like the scratching of an ass, which is first pleasurable and then painful.

67. O king of men, a man, who in order to earn a greater measure of virtue casts away like seeds the little virtue that he is sticking to, is certainly considered to be wise.

68. Those, that are learned, alienate the friends of the foe that possesses friends. Having thus weakened him by making his friends abandon him, they bring him to subjugation.

69. O king, those that are strong engage in battle by depending on their own courage. They do not conquer people by continued efforts or by the arts of conciliation.

70. O king, sometimes those that are weak kill a powerful enemy by combination, as bees kill the spoiler of their honey by the force of their numbers.

71. O king, like the sun that sustains as well as destroys all creatures by his rays, you too adopt the ways of the sun.

72. O king, it has been heard by us in the Puranas that to protect one's own kingdom and cherish one's own subjects,—as was done by our forefathers,—is a kind of *Tapa* (austerities).

73. O king, a Kshatrya cannot acquire those regions of blessedness which he can by fair fight, whether (that fight) ends in victory or defeat.

74. Seeing your this affliction, (the people of) the world have come to this conclusion that light may (some day) forsake the sun and beauty may (some day) forsake the moon.

75. O king, the learned men, both separately and assembling together, talk with one another by praising you and blaming the other (Duryodhana)

76. O king, over and above this the Brahmanas and the Kurus assembling together talk cheerfully of your great adherence to truth.

77. They say that you have, never from delusion, from meanness, from covetousness, from fear, from desire or from wealth, uttered an untruth.

78. Whatever sin a king commits in acquiring dominions, he consumes it all by means of performing sacrifices in which large Dakshinas are given away.

79. O king, as the moon emerges from the clouds, so does a king emerge from all sins by bestowing thousands of villages and kine on the Brahmanas.

80. O descendant of Kuru, O Yudhisthira, all the citizens and the inhabitants of the country, both young and old, praise you.

81. "As milk in a bag made of a boar's hide, as the Vedas in a Sudra, as truth in a robber and as strength in a woman, so is sovereignity in Duryodhana."

82. Thus talk the people amongst one another. O descendant of Bharata, even women and children are repeating it, as if it were a lesson they wanted to commit to memory.

83. O chastiser of foes, you have fallen into this state along with us. Alas! we too are lost with you on account of your this calamity.

84—86. Therefore, ascending on your chariot, furnished with every implement of war and making the chief Brahmanas utter benedictions on you, march at once,—even this very day,—against Hastinapur, so that you may be able to give to the Brahmanas the spoils of your victory. Surrounded by your brothers, who are all great weilders of bows and by (other) heroes, who are all skilled in weapons and all like virulent snakes, start (at once) like the slayer of Vitra (Indra) surrounded by the Marutas. Destroy with your prowess your weak enemies as the slayer of Vitra (Indra) destroyed the Asuras. O son of Kunti, snatch away from the son of Dhritarasta (Duryodhana) the prosperity he (now) enjoys.

87. There is no mortal who can withstand the touch of the arrows which are equipped with the feathers of vulture and which are like the snakes of virulent poison, when these are shot from the *Gandiva* (bow.)

88. O descendant of Bharata, there is not a warrior, not an elephant, not an horse that can withstand the force of my mace when I am angry in battle.

89. O son of Kunti, why should we not snatch back our kingdom from our foe after fighting a great battle with the help of the *Srinjayas* the *Kaikeyas*, and the chief of the Vrisnis.

90. O king, why should we not succeed in snatching away the (sovereignty of the) earth from the hands of our enemy? Let us but try with the help of a large army.

Thus ends the thirty third chapter, the words of Bhima, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXIV.

(ARJUNABHIGAMANA PARVA)—
Continued.

Vaishampayana said:—

1. Having been thus addressed by Bhimasena, the high-souled and ever devoted to truth, Ajatsatru (Yudhisthira), mastering his patience, thus spoke after a few moments.

Yudhisthira said:—

2. O descendant of Bharata, no doubt all this is true. I cannot reproach you for giving me pain by piercing me with your arrowy words. From my folly alone this great calamity has overtaken you all.

3. I was engaged to play at dice with the desire of snatching from Dhritarastra's son his kingdom with its sovereignty. It was thus that the cunning gambler, the son of Suvala (Sakuni), played with me on behalf of Suyodhana (Duryodhana).

4. O Bhimasena, that dweller of the mountainous country, Sakuni, is exceedingly artful. Playing at dice in the midst of the assembly—unacquainted as I am with the artifices of any kind,—he defeated me by adopting all possible artful means. It is therefore we have been overwhelmed with this calamity.

5. Seeing the dice obedient to the wishes of Sakuni in *Ayuja* and *Yuja* (odds and evens), I could have controlled my mind, but anger (you know) drives off a person's patience.

6. O child, the mind cannot be controlled when it is influenced by manliness, pride and prowess. O Bhimasena, I do not reproach you for what you have said. I consider that what have happened was preordained.

7. O Bhimasena, when the king (Duryodhana) the son of Dhritarastra, wishing to get possession of our kingdom, plunged us into misery and even slavery, it was Draupadi who rescued us.

8. When summoned again to the *Sabha* for playing once more, you as well as Arjuna know what the son of Dhritarastra told me in the presence of the Bharatas.

9. (He said), "O prince Ajatsatru, you shall have to live for twelve years with all your brothers (if defeated in the play) in the forest which you will chose to dwell in, but which must be known to all men; you shall have to spend the thirteenth year in disguise without your whereabouts being known to any body.

10. O sire, O son of Pritha, (if during that period) spies of the Bharatas, hearing of you, become successful in discovering you, you shall then have again to live in the forest for the same period passing once more the last year in secrecy. Reflecting on this, pledge yourself to it.

11. O king, as regards myself, I pledge myself in this assembly of the Kurus, if you can pass this period of time evading the vigilence of my spies and if you can remain undiscoverd by them, then O descendant of Bharata, this kingdom of the five rivers will be once more yours.

12. O descendant of Bharata, we also, if defeated by you at play, shall all of us, abandoning all our wealth, pass the same period according to the same rules." Thus said that king in the midst of the Kurus; and I said "So Be it."

13. The hateful play then began. We were defeated and we were all exiled. We are thus wandering miserably over difficult forests full of discomforts.

14. Suyodhana (Duryodhana), however, having been not satisfied (with what he had done), gave himself up to anger and urged the Kurus and all those who were under his sway to express their joy at our distress.

15. Having entered into such a pledge in the presence of all the pious and good men, who can now dare break it for the sake of a kingdom in this world? For in my opinion, to a respectable person death is not more serious than an act of transgression in order to gain a kingdom.

16. O hero, you desired to burn my hand at the time of the play; you were, however, prevented by Arjuna and you only squeezed your mace. O Bhima, if you had done it, this calamity could not then befall us.

17. O Bhima, conscious as you are of your prowess, why did you not say so before we entered into such an agreement? Having already burdened myself with the pledge made at that time what is the use of your speaking to me these harsh words (now)?

18. O Bhimasena, this was my great grief that I could not do anything when I saw Jagnaseni (Draupadi) persecuted in that way. O Bhima, my heart burns on account of this, as if I have drunk some poisonous liquid.

19. O foremost of the Bharata race, having made the pledge in the presence of the Kurus there, I am unable (now) to violate it. Wait for the return of our better days, as scatterers of seed wait for the harvest.

20—21. When one that has been first injured succeeds in revenging himself upon his enemy at a time when the latter's enmity has borne fruits and flowers, he is regarded as one who has accomplished a great deed by his prowess. Such a brave man earns undying fame. Such a man obtains great prosperity. His enemies bow down to him, and his friends gather round him, as the celestials cluster round Indra for protection.

22. Know my promise cannot be made false. I regard *Dharma* as superior to life itself and divinity. Kingdoms, sons, fame and wealth all these do not come up even to a sixteenth part of truth.

Thus ends the thirty fourth chapter, the words of Yudhisthira, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXV.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Bhima said:—

1—2. O great king, being mortal and unsubstantial as froth, unstable as fruit and dependant on time, how can you consider of any avail your having made an agreement in respect of Time, which is infinite and immeasurable, which passes as quickly as an arrow or a stream, carrying everything before it like death itself?

3. O son of Kunti, how can he wait whose life is shortened every moment, as a quantity of collyrium is lessened each time, a grain is taken up by the needle?

4. Only he whose life has no limit, or he who knows with certainty what the period of his life (really) is, or he who knows the future as if it were placed before his eyes can wait for the arrival of (a certain fixed) time.

5. O king, if we wait for thirteen years, that period of time will shorten our lives and bring us nearer to death.

6. Wealth is ever established in every creature having corporeal body. Therefore we should try to get possession of our kingdom before we meet with death.

7. He who fails to achieve fame by not chastising his enemies is like a thing unclean. He is an useless burden of the earth as a brute is, and perishes with ignomy.

8. The man, who being destitute of strength and courage, fails to chastise his enemies' lives in vain. I consider such a man as low-born.

9. Your hand can shower gold; your fame spreads over the whole earth. Therefore, killing your enemies in battle, enjoy the wealth acquired by the strength of your arms.

10. O king, O chastiser of foes, if a man goes to hell on the very day he kills his injurer, that hell at once becomes heaven to him.

11. The pain that one feels in suppressing his anger is more burning than fire itself. I burn with it even now, and I cannot sleep either in the night or in the day.

12. This son of Pritha, Vivatsu (Arjuna) is foremost in drawing the bow-string. He is certainly much aggrieved, though he lives (quietly) like a lion in its den.

13. This one (Arjuna) who desires to kill all the wielders of bow of the world without (any body's) help, suppresses his wrath within his breast like a great elephant.

14. Nakula, Sahadeva, the old mother of heroes (Kunti) are all sitting like dumb people in order to please you.

15. All our friends with the Srinjayas wish to please you. Only I and the mother of Prativindyu, (Draupadi) are greatly aggrieved

16. And speak to you. Whatever I speak is (surely) agreeable to them all, for they plunged in great affliction eagerly wish for the battle.

17. O king, what greater calamity would befall us than that our kingdom should be snatched away from us and enjoyed by weak and contemptible foes!

18. O chastiser of foes, (only) from the weakness of your character you feel shame to violate the pledge you made. But O king, none praises you for your this kindly disposition.

19. O king, your intellect cannot see the truth like that of a foolish and ignorant man, though of high birth, who has committed to memory the Vedas without understanding them.

20. You are kind as a Brahmana; how have you been born in the Kshatrya order? Those born in it (the Kshatrya order) are generally crooked-minded.

21. You have heard the duties of kings told by Manu,—they are fraught with crookedness and unfairness,—they are perfectly opposed to peace and virtue.

22. O great king, why do you then forgive the wicked-minded sons of Dhritarastra. O foremost of men, why are you silent in performing your duties being a man of high birth? O son of Kunti, who wishes to conceal the Himalayas by means of a handful of grass. Known as you are all over the world, you will hardly be able to live unknown and undiscovered.

25. O son of Pritha, the sun can never pass through the sky unknown to men. A large tree with spreading branches; flowers and with leaves in a well watered place (can never remain hidden)

26. Nor can the *Airavat* (Indra's elephant). How will Jishnu (Arjuna) be able to live undiscovered and unknown? How will these lion-like young children, together with the two brothers,

27. Nakula and Sahadeva, O son of Pritha, be able to live in secrecy? The mother of heroes, the princess Draupadi of virtuous deeds

28. O son of Pritha, how will this Krishna be able to live undiscovered and unknown? O king, all the people know me from my childhood.

29. I do not see how I shall be able to live undiscovered and unknown. The Meru (mountains) might as well be concealed! Then again many kings have been driven away from their kingdoms,

30. These kings and princes will all follow the wicked son of Dhritarastra. For robbed and exiled by us, they cannot be friendly towards us.

31. They will certainly seek to injure us with the desire of doing good to him (Duryodhana); and they will certainly set against us many spies in disguise. If they discover us and report it,—a great calamity will (then) befall us.

32. We have already lived in the forest for full thirteen months. Consider them for their length as full thirteen years.

33. The wise men have said that a month is (but) a substitute for a year, as *Pritika* is considered as a substitute for the *Soma*.

34. O king, (if you violate the pledge) your may free yourself from its sin by offering good food to a well-conducted bull which carries sacred burdens.

35. O king, therefore make up your mind to kill your enemies. There is no virtue higher to a Kshatrya than battle.

Thus ends the thirty fifth chapter, the words of Bhima, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXVI.

(ARJUNABHIGAMANA PARVA)—

Continued.

Vaishampayana said:—

1. O foremost of men, having heard the words of Bhima, that chastiser of foes, the son of Kunti, Yudhisthira, sighed and reflected in silence.

2. (He thought in his mind) "I have heard the duties of king recited to me. I have heard also the duties of the different orders. He sees truly who sees how to regulate his conduct both in the present and in the future.

3. Knowing as I do the true course of *Dharma*, which is so difficult to be known, how can I forcibly grind it, which would be like my grinding the Meru (mountain)."

4. Having thus reflected for a moment and having also settled (in his mind) what he should do, he thus spoke to Bhimasena without allowing him to say anything.

Yudhisthira said:—

5. O descendant of Bharata, O mighty-armed hero, what you say is true. O best of speakers, listen (also) to what I say.

6. O descendant of Bharata, O Bhimasena, the greatly sinful deeds that one wants to perform depending only on his courage become a source of pain to him.

7. But, O mighty-armed hero, whatever is performed with (due) deliberation, with well-directed prowess, with all (necessary) appliances and with much previous thought, is (always) seen to be successful (at the end.) The celestials themselves favour such acts.

8. Hear something about the act which you think should be at once done from your pride of strength and restlessness of mind.

9. Bhurisrava, Salya, the powerful Jarasandha, Bhisma, Drona, Karna, the mighty son of Drona (Ashwathama),

10. The invincible sons of Dhritarastra, Duryodhana and others,—all are accomplished in arms and ever ready for battle.

11. Those kings and the rulers of the world, who have been injured by us, have all taken the side of the Kurus; and their affection has grown towards them.

12. O descendant of Bharata, they are engaged in seeking to do good to Duryodhana and not to us. With their treasury full and army large, they will try their best in the war (to defeat us).

13. All the officers of the Kuru army with their sons and relatives have been honoured by Duryodhana with the presentation of wealth according to proper divisions.

14. These heroes have been much honored by Duryodhana. My firm conviction is that they will give their lives in battle for him.

15. O mighty-armed hero, though the behaviour of Bhisma, Drona and the high-souled Kripa is the same (to both parties),

16. Yet it is my firm conviction that they would sacrifice in battle their lives, than which there is nothing dearer in this world, so that they might pay off (their debt) in the shape of royal favours which they enjoy.

17. They are all masters in celestial weapons and they are all devoted to virtue. My opinion is that they cannot be vanquished even by the celestials with Vasava (Indra) at their head.

18. There is Karna, the great car-warrior, who is impetuous, ever angry, invincible, accomplished in all weapons and encased in impenetrable armour.

19. Without first defeating in battle all these foremost of men, you cannot, unaided as you are, kill Duryodhana.

20. O Vrikodara, I cannot sleep as I ponder upon the lightness of hand that the Suta's son (Karna) possesses. I consider him to be the foremost of all wielders of bows.

Vaishampayana said:—

21. Having heard these words, the impetuous Bhimasena became alarmed and pensive; and he did not utter a word.

22. When the Pandavas were talking one another, there came to that place the great ascetic Vyasa, the son of Satyavati.

23. When he arrived, he was duly worshipped by the sons of Pandu. That best of speakers then thus spoke to Yudhisthira.

Vyasa said:—

24. O mighty-armed Yudhisthira, O best of men, knowing by my intelligence what is passing in your mind, I have speedily come to this place.

25—26. O descendant of Bharata, O slayer of foes, I shall destroy the fever that is in your mind, and I shall tell you, by means of what act according to the ordinance you will be able to kill Bhisma, Kripa, Karna, Drona, the son of Drona, Duryodhana and the other princes and Dushashana,

27. O king of kings, hearing it from me, accomplish the act with patience. Having accomplished it, soon destroy your this (mental) fever.

Vaishampayana said:—

28. That foremost of all eloquent men, the son of Parasara (Vyasa), taking him aside thus spoke to Yudhisthira in words of deep import.

Vyasa said:—

29. O best of the Bharatas, that prosperous time has come when the son of Pritha, Dhananjaya (Arjuna), will kill your enemies in battle.

30. Accept from me this knowledge, called *Pratismriti*. Uttered by me it is like success personified. You are capable of accepting it; I shall tell it to you.

31—32. Receiving it, the mighty-armed Arjuna will be able to accomplish his desire. O son of Pandu, let him go for the acquisition of weapons to Mahendra, Rudra, Varuna, Kuvera and Yama. He is competent to see the celestials on account of his asceticism and prowess.

33. He is a Rishi of great effulgence; he is the friend of Narayana (Krishna); he is ancient, eternal, celestial, invincible, ever successful and undeteriorating.

34. O mighty-armed hero, he will achieve great deeds by receiving weapons from Indra, Rudra, and the Lokapalas.

35. O son of Kunti, O ruler of the world, think of going from this forest to another (forest) that may be fit for your abode.

36. To reside in one place for a length of time is never pleasant. It might produce anxieties to the ascetics.

37. As you support numerous Brahmanas, learned in the Vedas, your continued residence here (in this forest) may exhaust the deer of the forest and may be destructive of the creepers and plant.

Vaishampayana said:—

38—39. Having thus addressed by that illustrious lord, the ascetic of great wisdom, the intelligent Vyasa, the son of Satyavati, learned in the mysteries of the world, then imparted that foremost of kn

ledge to the willing Dharmaraja (Yudhisthira) who had meanwhile purified himself. Bidding farewell to the son of Kunti, he then disappeared.

40. Having received that knowledge, the virtuous-minded and the intelligent Yudhisthira carefully retained it in his memory, and always repeated it at the proper times.

41. Being glad at the words of Vyasa, he, leaving the *Dwaitavana*, went to the forest of Kamyaka on the banks of the Saraswati.

42. O great king, the Brahmanas, possessing ascetic merits and versed in the science of ortheopy and orthography, followed him, as the Rishis follow the king of the celestials (Indra).

43. Thereupon arriving at Kamyaka, those high-souled chiefs of the Bharata race took up their residence there with their friends and followers.

44. O king, those intelligent heroes then lived there for some time, devoting themselves to the science of archery and hearing the excellent Vedas.

45. They went about the forest every day with non-poisoned arrows in search of deer. They duly performed all the rites in honour of the Pitris, the celestials and the Brahmanas.

Thus ends the thirty sixth chapter, Pandavas' entrance into the Kamyaka forest, in the Ajunabhigamana of the Vana Parva.

CHAPTER XXXVII.

(ARJUNABHIGAMANA PARVA)—*Continued.*

Vaishampayana said:—

1. After some time, Dharmaraja Yudhisthira, remembering the words of the Muni (Vyasa), spoke these words.

2. Calling to himself in private that foremost of men, the greatly wise Arjuna, and taking hold of his hands,

3. That chastiser of foes, Dharmaraja, reflecting for a moment over their exile, smillingly spoke these words to Dhananjaya (Arjuna).

Yudhisthira said:—

4. O descendant of Bharata, the four divisions of the sceince of arms always dwell in Bhisma, Drona, Kripa, Karna and the son of Drona (Aswathama).

5. They fully know all sorts of Brahma, celestial, human, *Vayavya* weapons, together with the mode of using them and warding them off.

6. They are all conciliated, honoured and gratified by the son of Dhritarastra (Duryodhana) who behaves to them as one does towards his preceptor.

7. Towards all his warriors he behaves with great affection. All the revered ones, thus honoured and gratified, seek to do him good.

8. Thus honoured by him, they will not fail to exert their might. The whole world is to-day under the sway of Duryodhana

9. With villages and cities, with all the seas and forests and mines. O Partha, you are our sole favourite refuge. On you rests a great burden.

10. O chastiser of foes, I shall tell you what you should do now. O child, I have received a knowledge from Krishna Dwaipayana (Vyasa).

11. O child, if used by you, the whole universe will be brought to your view by that knowledge, Having attentively received that Brahma-knowledge,

12. Attain in due time the grace of the celestials. O best of the Bharata race, devote yourself to austere asceticism.

13. Armed with the bow and the sword, and clad in armour, devote yourself to austere asceticism and deep meditation. O child, without giving way to any body, go towards the north.

14. O Dhananjaya, all celestial weapons are with Indra. The celestials at one time gave all their strength to Sakra (Indra) from the fear of Vitra.

15. They are all collected together in one place. And he will (surely) give you all his weapons. Go to Sakra (Indra); he will give you all his weapons.

16. Be initiated and go this very day to the god Purandara (Indra).

Vaishampayana said:—

Having said this, the lord Dharmaraja (Yudhisthira) imparted to him (Arjuna) the knowledge.

17. The elder brother communicated with due rites the knowledge to his heroic brother whose speech, body and mind were all under complete control. He then commanded him to go.

18—19. At the command of Dharmaraja (Yudhisthira), the mighty-armed (Arjuna), clad in mail and incased with gauntlets and furnished with fingure protectors made of the *guana* skin, taking up the

ndiva (bow) and also his inexhaustible iivers ; and having poured oblations to the fire and made the Brahmanas utter :nedictions on receipt of gifts, started to e Purandara (Indra).

20. Armed with bow and arrows, the ighty-armed hero heaved a sigh and cast look upwards, when he set out for the :struction of Dhritarastra's sons.

21. Seeing the son of Kunti, about to art, thus armed with bow and arrows, ie Brahmanas, the Siddhas and the invisi-le spirits said,

22. "O son of Kunti, soon obtain what ou wish for in your mind." The Brahmanas lessed him with benedictions and said to 'artha (Arjuna),

23. "O son of Kunti, engage yourself i achieving the object you have in view. 'ictory is sure to come to you." Then 'hen the heroic Arjuna of thighs like the 'unks of the *Sala* tree was about to start,

24—25. Taking away the hearts of all, Krishna (Draupadi) thus spoke.

)raupadi said :—

O mighty-armed D'hananjaya, O son of Kunti, let all that Kunti desired at your birth and all that you yourself (always) de-ire be accomplished. Let none of us again e born in the order of Kshatrya.

25. Daily salutation to the Brahmanas whose mode of life is mendicancy. This is ny great grief that the sinful wretch Suyo-dhana (Duryodhana),

27—30. Seeing me in the assembly of the kings, mockingly called me a cow. Besides his, other harsh words were spoken by him. But this is my opinion, that the grief I now feel in parting with you is greater han any I felt then at his words. Your brothers will while away their waking moments in repeatedly talking over your great deeds. O hero, O Partha, if you stay away (from us) for a long period of time, we shall derive no pleasure from enjoyments or luxury. Life itself would be distasteful to us.

31. O son of Kunti, our weal and woe, our life and death, our kingdom and prosperity all depend on you. O descendant of Bharata, I bless you. Let success be yours.

32. O mighty hero, O sinless one, you will be able to perform your this task even against powerful enemies. Go with speed to win success. Let there be no danger to you.

33. I bow to *Dhatri* and *Vidhatri* ; undeteriorating blessings be to you. O Dhananjaya, let *Hri*, *Sree*, *Kirti*, *Dhriti*, *Pushti*, *Uma*, *Lakshmi* and *Saraswati*, all protect you on your way.

34. For you always worship your elder brother and always obey his commands. I bow to the Vashus, the Rudras, the Adityas, the Marutas,

35. The Vishwadevas and the Siddhas for your welfare. O best of the Bharata race, O descendant of Bharata, be safe from all mischievous spirits belonging to the firmament, the earth,

36. And the heaven, and also from other such ones generally.

Vaishampayana said :—

Having uttered these benedictions, the illustrious Krishna (Draupadi) stopped.

37. Having then walked round his brothers and Dhaumya, the mighty-armed Pandava (Arjuna), taking up his beautiful bow, started.

38. All creatures left the path that the greatly energetic and powerful (hero) took with the desire of seeing Indra.

39. O child, that chastiser of foes passed over many mountains inhabited by the ascetics ; and (at last) he reached the sacred and the celestial Himalayas.

40. The high-minded hero reached the sacred mountain in one day, for he, being a great ascetic, possessed the speed like that of the mind.

41. Having crossed the Himalayas and also the Gandhamadana and many other uneven and dangerous passes by walking day and night,

42. He reached *Indrakila* and Dhananjaya (Arjuna) stopped there. He then heard a voice in the sky. It said, "stop."

43. Having heard it, the Pandava (Arjuna) looked at all sides, and Savyashachi (Arjuna) then saw an ascetic sitting at the foot of a tree.

44. (He was) blazing with Brahma-effulgence. With brawny colour and matted-locks, (he was) thin and lean. Seeing him (Arjuna) stopped there. The great ascetic then thus spoke to Arjuna,

45. "O child, who are you that have come here with bow and arrows, clad in armour, scabbard and gauntlet and devoted to the Kshatrya usage ?

46. There is no necessity for weapons here. This is the abode of peaceful Brahmana ascetics (who are all) without either joy or anger.

47. O child, there is no use of the bow here. There is no sort of fight here. Therefore throw away your bow. You have obtained the higest state of life.

48. O hero, there is no man who is equal to you in energy and prowess." The Brahmana smilingly thus spoke to Arjuna. But he could not move him, who was so firm in his purpose.

49. Thereupon that Brahmana, being much pleased with him, again spoke to him with smiles, "O slayer of foes, be blessed. I am Sakra (Indra). Ask the boon you desire to have."

50. Having been thus addressed by the deity of one thousand eyes (Indra), that perpetuator of the Kuru race, the heroic Dhananjaya (Arjuna) with joined hands and bowing head said,

51. "O exalted one, this is the object of my wishes;—grant me this boon,—(namely) I desire to learn from you all weapons."

52. Mahendra (Indra), being much pleased with him smilingly replied, "O Dhananjaya, when you have reached this region, what need is there for you to get weapons?

53. You have already obtained the highest state of life. Ask for other regions of bliss you desire to obtain." Having been thus addressed, Dhananjaya thus replied to the deity of one thousand eyes (Indra),

54. "O lord of heaven, I do not desire to obtain regions of bliss, nor objects of enjoyment, nor the celestial state,—what to speak of (other) pleasures. I do not desire to obtain the prosperity of all the celestials.

55. Having left my brothers behind me in the forest and having been unable to avenge myself on the enemy, shall I incur the opprobrium of all the world for everlasting time?"

56. Having been thus addressed, the slayer of Vitra, the worshipped of all the worlds (Indra), consoling him with sweet words, thus spoke to the son of Pandu (Arjuna),

57. "O child, when you will be able to meet the three-eyed deity, Siva, the wielder of trident and the lord of all creatures, it is then I shall bestow on you all my weapons.

58. O son of Kunti, try to meet the greatest of all gods, for it is only when you have seen him that you would have your desire fulfilled."

59. Having thus spoken to Falguni (Arjuna), Sakra(Indra) disappeared. Arjuna remained at that spot, devoting himself to severe asceticism.

Thus ends the thirty seven chapter, the meeting of Indra and Arjuna, in the Arjunabhigamana of the Vana Parva.

CHAPTER XXXVIII.

KIRATA PARVA.

Janamejaya said :—

1. O exalted one, I desire to hear in detail the account of the acquisition of weapons by Partha (Arjuna) of spotless deeds.

2. How did that foremost of men, the mighty-armed and the greatly energetic Dhananjaya enter that solitary forest without having felt (any) fear?

3. O foremost of all men, learned in the Vedas, what did he do when he lived there? O exalted one, how did he gratify Sthanu (Siva) and the chief of the celestials (Indra)?

4. O best of the twice-born, I desire to hear all this through your favour. O omniscient one, you are acquainted with every thing regarding men and gods.

5—7. O Brahmana, the battle that was formerly faught between that best of smiters, who had never been defeated in war, and Bhava (Siva) was without a parallel and was extraordinary and was also hair-stirring. Having heard which, the hearts of those foremost of men, the sons of Pritha, trembled in wonder and joy, thinking of their own inferiority. Tell me what other acts Partha (Arjuna), performed.

8. I do not find the most trivial thing in Jishnu (Arjuna) which might be called censurable. (Therefore) narrate the history of that hero to me.

Vaishampayana said :—

9. O foremost of the Kurus, O child, I shall narrate to you the excellent, the extensive and greatly unrivalled history of that illustrious hero.

10. O sinless one, hear in detail the account of Partha's meeting with the three-eyed, god of gods and his contact with his body.

11. At the command of Yudhisthira that immeasurably powerful hero set out to meet the chief of the celestials, Sakra, and the god of gods, Sankara (Siva)

12. Taking up the excellent bow and the sword with the golden hit, in order to

accomplish his purpose, the greatly powerful and the mighty-armed Arjuna,

13. That descendant of Kuru, set out northward towards the summit of the Himalayas. O king, that son of Indra (Arjuna) of calm mind, that greatest car-warrior of all the world,

14. Firmly adhering to his purpose, soon engaged himself in austere asceticism. He entered that fearful and thorny forest alone.

15. It abounded in various flowers and fruits, it was inhabited by birds of various species, it was full of various animals and it was frequented by the *Siddhas* and *Charanas*.

16. When the son of Kunti, Arjuna, entered that forest, which was destitute of human beings, conchs and drums from heaven were sounded.

17. Great showers of flowers fell on the earth; and the clouds spreading out covered every place with a shade.

18. Passing the forest-paths at the foot of the great mountain Arjuna shone in his own effulgence by dwelling on the breast of the Himalayas.

19. He saw there many trees blooming in green verdure and resounding with the sweet notes of the birds, abounding in great rivers with great eddies and currents of the color of *Vaidurja* gems

20. And echoing with the sweet notes of the swans, ducks and cranes. The banks of those rivers were resounded with melodious strains of male *Kokilas*, of peacocks and of cranes.

21. Seeing those rivers of sacred, pure and delicious water and also their charming banks, the great car-warrior Arjuna became very much delighted.

22. The greatly energetic and high-minded Arjuna then engaged himself in asceticism in that charming forest.

23. Clad in cloth made of grass and with deer-skin and holding the *Danda* (stick), he ate withered leaves fallen on the ground.

24. He ate fruits in the first month (of his asceticism) at the interval of three nights, in the second (month) at the interval of six nights,

25. In the third (month) at the interval of a fortnight. When the fourth month came, that foremost of the Bharata race,

26. That mighty-armed son of Pandu lived (simply) on air, with his arms upraised and with nothing to lean upon, standing only on the tips of his toes,

27. In consequence of frequent bathing, the hair of that high-souled and immeasurably energetic hero became as bright as the lightning or the lotus.

28. Thereupon all the great Rishis went to the god, the wielder of trident (Siva) and told him that the son of Pritha (Arjuna) was engaged in austere asceticism.

29—30. Bowing to the great god (Siva), they told him all about the action of Partha. (They said), "The greatly effulgent Partha is engaged in austere asceticism on the breast of the Himalayas. Heated with his asceticism the earth is sending forth smokes. O chief of gods, we do not know with what object he undergoes this asceticism.

31. He causes us pain. O exalted one, you ought to stop him." Having heard these words of those self-controlled Rishis,

32. The husband of Uma, the lord of creatures, thus spoke.

Siva said :—

You all ought not feel any anxiety on account of Falguni (Arjuna).

33. Go away soon with cheerfulness and alacrity to the place whence you have come. I know what is the determination of his mind.

34. His desire is not for heaven, nor for prosperity, nor for long life. What is desired by him, will be done by me even to-day.

Vaishampayana said :—

35. Having heard all this, the truthful Rishis with cheerful heart returned to their respective abodes.

Thus ends the thirty eighth chapter, the colloquy between the Rishis and Siva, in the Kirata of the Vana Parva.

CHAPTER XXXIX.

(KIRATA PARVA)—*Continued.*

Vaishampayana said :—

1. When all those high-souled ascetics went away, the wielder of trident, the exalted lord Hara, the destroyer of all sins,

2. Assuming the form of a Kirata (hunter), blazing like a golden tree, appearing like a second huge Meru mountain,

3. And taking a handsome bow and many virulently poisonous snake-like arrows, came down with great speed as an embodiment of fire.

4. The auspicious deity was accompained by Uma who was in the same costume and with the same purpose (as those of her husband Siva) and also by many merry goblins of various forms and attires,

5. And also by thousands of female (goblins). O king, O descendant of Bharata, the place blazed forth with beauty (as Siva appeared),

6. And in a moment all the forest was pervaded with silence. The sounds of springs, water-falls and birds ceased.

7. Coming near Partha of spotless deeds, he (Siva) saw that a son of a Danava, named Muka of wonderful appearance,

8. Assuming the form of a boar, intended to kill Arjuna. Seeing him in the attempt to kill him,

9. (At once) taking up his *Gandiva* bow, and virulently poisonous snake-like arrows and also stringing them to the bow and having filled all sides with its twang, Falguni said to him.

Arjuna said :—

10. I have come here, but, done you no harm. As you seek to kill me, I shall certainly to-day send you to the abode of Yama.

Vaishampayana said :—

11. Seeing that firm wielder of bow Falguni (Arjuna) about to kill him, (the Danava), Sankara (Siva) in the disguise of the Kirata suddenly asked him to stop.

12. (He said), "This boar like the *Indrakila* in colour has been first aimed by me." But disregarding his word, Falguni (Arjuna) struck it.

13. At that very moment the greatly effulgent Kirata also shot an arrow like the flaming fire or the blazing thunderbolt.

14. The two arrows thus shot by the two (men) fell at the same time on the huge and adamantine body of Muka.

15. The two arrows fell on him with a loud sound as that of lightning or as that of the thunder falling on a mountain.

16. Thus struck by the two arrows which were like flaming-mouthed snakes, Muka, assuming his fearful Rakshasha form, gave up his life.

17. Thereupon Jishnu (Arjuna), that slayer of foes, saw before him the person with the form of blazing gold, disguised as a Kirata and accompanied by many women.

18. The son of Kunti then with a cheerful heart smillingly asked him. "Who are you wandering in this solitary forest surrounded by women ?

19. O golden-splendoured one, are you not affraid of this fearful forest ? Why have you pierced the boar that was first aimed by me.

20. This Rakshasha either listlessly or with the intention of killing me came here, and he was first aimed by me, therefore you cannot escape from me with your life.

21. What you have done towards me is quite contrary to the usage of the chase. O mountaineer, therefore, I shall take your life."

22. Having been thus addressed by the Pandava, the Kirata spoke to the son of Pandu, Savyashachi (Arjuna), in these sweet words.

23. "O hero, you need not be anxious for my dwelling in the forest. This forest-land is the proper abode for us who (always) dwell in the forest.

24. O ascetic, why have you selected to live here amidst these difficulties and dangers ? We always live in these forests full of various sorts of animals.

25. You are delicate ; you are brought up in luxury ; and you are as effulgent as the fire, why do you wander alone in this solitary forest ?"

Arjuna said :—

26. Depending on my *Gandiva* (bow) and my arrows as blazing as the fire, I live in this great forest like a second son of fire (Kartikeya).

27. See, this great beast, this fearful Rakshasha, who came here in the form of an animal, has been killed by me.

The Kirata said :

28. This one (the Rakshasha) was first struck with the arrow shot from my bow. He was killed and sent to the abode of Yama by me.

29. He was first aimed by me,—he was first claimed by me,—and it is from my shot that he has lost his life.

30. Being proud of your strength, you should not blame others for your own fault. O wicked-minded wretch, you are yourself in fault, and therefore you will not escape from me with life.

31. Stop, I shall shoot at you arrows like the thunder. Try your best if you can and shoot at me your arrows.

Vaishampayana said :—

32. Having heard these words of the Kirata, Arjuna, grew angry, and began to strike him with numerous arrows.

33. Thereupon he (the Kirata) received upon himself all those arrows with a cheerful heart. He again and again said "O wretch, O wretch,

34. Shoot at me your best arrows that are capable of piercing to the very heart." Having been thus addressed, Arjuna poured a shower of arrows upon him.

35. Thereupon both of them became angry. Engaging in a fearful fight, they hurled again and again at each other showers of poisonous snake-like arrows.

36. Arjuna poured a shower of arrows on the Kirata, but Sankara (Siva) received them all upon him with a cheerful heart.

37. Having borne that shower of arrows for a moment, the wielder of Pinaka, (Siva) stood there in unwounded body like an immovable mountain.

38. Seeing his shower of arrows had no effects (on his adversary), Dhananjaya (Arjuna) became greatly surprised; and he exclaimed "Excellent" "Excellent."

39. "Alas, this delicate bodied mountaineer of the Himalayas bear unmoved the arrows shot from the *Gandiva*.

40. Who is he? Is he the deity Rudra (Siva) himself? Is he a Yaksha or a celestial or a Asura? The celestials often come to this best of mountains.

41. Except the deity, the wielder of Pinaka, there is none else that can withstand the force of the thousands of arrows shot by me from the *Gandiva*.

42. Whether he is a celestial, or a Yaksha,—any body except Rudra (Siva),—I shall soon send him to the abode of Yama with my these sharp arrows."

43. O king, thereupon Jishnu, (Arjuna) with a cheerful heart began to hurl thousands of arrows, (each) capable of piercing to the very heart, as the sun spreads his rays (all over the world).

44. The exalted Creator of the world, the wielder of trident, with a cheerful heart bore that shower of arrows, as a mountain does a shower of rocks.

45. The arrows of Falguni were soon exhausted; and seeing that all his arrows were exhausted, he was siezed with great fear.

46. Jishnu (Arjuna) then thought of the exalted Agni who had formerly given him two inexhaustible quivers at the burning of the *Khandava*.

47. (He mentally said), "Alas, my arrows are exhausted! What shall I shoot now from my bow? Who is this person who swallows up my arrows,

48. Killing him by striking with the end of my bow as elephants are killed by clubs, I shall then send him to the wielder of mace, Yama."

49. Taking up the bow and dragging him (the Kirata) with his bow-string, the greatly effulgent (Arjuna) struck him some fearful blows which descended upon him as thunder-bolts.

50. When that slayer of hostile heroes the son of Kunti, began to fight with the end of the bow, that mountaineer snatched (from his hand) that excellent bow.

51. His bow having been snatched away from his hand, Arjuna, with the desire of ending the fight, rushed with great force at his adversary with sword in hand.

52. Then that prince of the Kuru race struck that sharp weapon in his (Kirata's) head with the whole strength of his arms,—a weapon which could not be resisted even by solid rocks.

53. But that best of swords on falling on his head broke into pieces. Thereupon Falguni began to fight with trees and stones.

54. Then the exalted deity in the disguise of the huge-bodied Kirata bore that shower of trees and stones too. The greatly strong Partha (Arjuna),

55. His mouth smoking with wrath, struck (again) that irrepressible (deity) in the form of the Kirata with fists which were like thunder-bolts.

56. The exalted deity in the form of the Kirata then struck at Falguni with fists which were (also) like the thunder-bolt of Indra.

57. In consequence of the fight with fists between the son of Pandu (Arjuna) and the Kirata, great sounds arose in that place.

58. That fearful and hair-stirring fight with fists, resembling that of Vasava (Indra) and Vitra, lasted only for a moment.

59. The powerful Jishnu (Arjuna), clasping the Kirata (with his both arms) began to press him with his breast. The greatly strong Kirata (also) pressed the insensible son of Pandu.

60. In consequence of preasure of their arms and of their breasts, their bodies emitted smokes, as charcoal does in fire.

61. Thereupon the great god pressed his (Arjuna's) body, and attacking him in anger with all his might, he deprived him of his conciousness.

62. O descendant of Bharata, Falguni (Arjuna) thus pressed by the god of gods

and his body bruised, became almost like a ball of flesh.

63. Pressed by the high-souled deity, he became breathless, and falling on the ground without the power of moving, he looked like one who was dead.

64. He soon however regained consciousness. Rising up from the ground, his body being covered with blood, the Pandava (Arjuna) became overwhelmed with sorrow.

65. Mentally bowing before the exalted deity of the *Pinaka* and making a clay image of that deity, he worshipped it with garlands of flowers.

66. Seeing the garlands that he had offered to the (clay image) adorning the head of the Kirata, that best of the Pandava, Partha (Arjuna), was filled with joy, and he then regained his ease.

67. Thereupon he prostrated himself at his feet and Vava (Siva) became gratified. Seeing his astonishment, and his body emaciated with ascetic austerities, the deity thus spoke to him in the voice as that of the roaring clouds.

Siva said:—

68. O Falguni, I am pleased with you for your matchless deeds. There is no Kshatrya who is equal to you in courage and patience.

69. O mighty-armed hero, O best of the Bharata race, O sinless one, your strength and prowess are almost equal to mine. I have been pleased with you. Behold me.

70. O large-eyed hero, I will give you eyes, (so that you may see me in my real form). You were formerly a Rishi. You will vanguish all your enemies, even (if they be) the dwellers of heaven.

71. Being pleased with you, I shall give you an irrerestible weapon; you shall soon acquire (great) weapons.

Vaishampayana said:—

72. Thereupon Falguni (Arjuna) saw that greatly effulgent deity, the great god, the dweller of the mountain, the wielder of the *Pinaka*, with his wife.

73. Kneeling (before him) and bowing down his head to him, that conqueror of enemy's cities, Partha, gratified Hara (Siva).

Arjuna said:—

74. O Kapardin, O chief of all the celestials, O destroyer of Vaga's eyes, O god of gods, O great god, O blue throated deity of matted-locks.

75. O three-eyed god, O lord of all, I know you to be the cause of all causes. You are the refuge of all the celestials. The universe has sprung from you.

76. You are incapable of being vanquished by the three worlds of the celestials, of the Asuras and of men. You are Siva in the form of Vishnu and Vishnu in the form of Siva.

77. You destroyed the sacrifice of Daksha. O Hari, O Rudra, I bow to you. You have an eye on your forehead. O Sarva, O Merusha, O wielder of trident,

78. O wielder of the *Pinaka*, O Surya, O pure bodied deity, O exalted one, O lord of all creatures, I adore you.

79. O lord of the Ganas, O source of Universal blessings, O (first) cause of the causes of the universe, the foremost of *Purusha*, the highest and the sublimese Hara,

80. O exalted one, O Sankara, you should pardon my fault. It was to get a sight of yourself that I came to this great mountain

81. Which is dear to you and which is the excellent abode of ascetics. O chief of the celestials, you are adored by all the worlds, and I adore you.

82. Let not my rashness in the cambat that I have faught with you from ignorance be considered by you as a fault. O Sankara, I ask your protection. Pardon me for all I have done.

Vaishampayana said:—

83. The greatly effulgent Vrishadwaja (Siva), taking hold of the handsome hands of Arjuna, smilingly said to him, "I have pardoned you."

84. The exalted Hara, whose sign was the bull, (Siva), cheerfully embracing Arjuna with his arms, again consoled him and thus spoke to him.

Thus ends the thirty ninth chapter, the Arjuna's hymn to Siva, in the Kirata of the Vana Parva.

CHAPTER XL.

(KIRATA PARVA)—*Continued.*

Siva said:—

1. You were in your former life Nara, the friend of Narayana, You passed many thousands of years in fearful and austere asceticism.

2. Great prowess exists in you and in Vishnu, that foremost of Purushas. You two by your prowess hold the Universe.

3. O lord, taking up that fearful bow whose twang resembled the deep roars of clouds, you as well as Krishna chastised the Danavas at the coronation of Indra.

4. O Partha, this Gandiva which is fit for (only) your hands is that very bow (with which you chastised the Danavas). O foremost of men, I snatched it from you by means of my power of illusion.

5. O Partha, these two quivers which is fit only for you, will again be inexhaustible. O descendant of Kuru, your body will be free from pain and disease.

6. O Partha, your prowess will be incapable of being ever baffled. I have been pleased with you. O foremost of men, ask from me, what you desire to get.

7. O giver of proper respect (to all men), O chastiser of foes, there is no man either here on earth or in heaven who is equal to you (in prowess). Nor there is any Kshatrya who is superior to you.

Arjuna said:—

8—9. O exalted one, O Vrishadwaja, O lord, if you will grant me what I desire to possess, I ask from you that fearful weapon which is wielded by you and which is called *Brahmasira*, that weapon of fearful prowess, which destroys at the end of Yuga the entire universe,

10. That weapon, with the help of which, O great god, I may through your grace obtain victory in the great battle that will be faught by me with Karna, Bhisma, Kripa, and Drona,

11. The weapon by which I may destroy in battle the Danavas, the Rakshasas, the evil spirits, the Pishachas, the Gandharvas and the Nagas,

12. The weapon which when hurled with *Mantras* produces thousands of darts, maces, and virulently poisonous snake-like arrows,

13. The weapon by the help of which I may fight with Bhisma, Drona, Kripa and the ever abusive son of Suta (Karna).

14. O exalted destroyer of Vaga's eyes, my chief desire is that I may be able to fight with them and finally obtain victory.

Siva said:—

15. O exalted Pandava, I shall give you my favourite weapon called *Pashupata*. You are capable of holding, hurling and withdrawing it.

16. Neither Indra, nor Yama, nor the king of the Yakshas, nor Varuna, nor Vayu knows it,—how could it (then) be known to human beings?

17. O Partha, this weapon should not be discharged without proper reason, for if discharged at a weak enemy, it would destroy the whole universe.

18. There is none in the three worlds of mobile and immobile creatures who is incapable of being killed by this weapon. It might be discharged by the mind, by the eyes, by words or by the bow.

Vaishampayana said:—

19. Having heard this, the son of Pritha (Arjuna) purified himself. Coming to the lord of the universe with rapt attention, he said, "Instruct me."

20. He (Siva) then imparted to that best of Pandavas the knowledge of that weapon which looked like the embodiment of Yama, and (also) all the mystries as regards its method of discharging and withdrawing.

21. That weapon then waited upon Partha as it did before upon Traksha, the lord of Uma. Arjuna with cheerful heart accepted it.

22. Thereupon the whole earth with its mountains, forests, trees, seas, woods, villages, towns and mines, began to tremble.

23. Sounds of thousands of conchs, drums and trumpets were heard. Hurricanes and whirl-winds began to blow.

24. The celestials and the Danavas saw that fearful weapon in its embodied from standing at the side of the immeasurably energetic and heroic Pandava.

25. Whatever evil there was in the body of the immeasurely energetic Fulguni (Arjuna) was all dispelled by his touch with the three-eyed deity.

26. Then Arjuna was commanded by the three-eyed diety to "Go to heaven." O king, bowing down his head, he gazed at him with joined hands.

27. Then the lord of all the dwellers of heaven, the diety of blazing splendour, the dweller of mountain, the husband of Uma, Siva, the source of all blessings. Bhava, gave to Arjuna, that foremost of men, the great bow called Gandharva, capable of destroying the Danavas and the Pishachas.

28. The god of gods, accompanied by Uma then leaving that blessed mountain of snowy plateaus and valleys and caves, the favourite resort of the sky-ranging Rishis, went up to the skies in the very sight of that foremost of men (Arjuna).

Thus ends the fortieth chapter, S departure, in the Kirata of the Vana I

CHAPTER XLI.

(KIRATA PARVA)—*Continued.*

Vaishampayana said:—

1. The wielder of Pinaka, having the bull for his emblem, then disappeared before the gazing son of Pandu like the sun setting in the sight of the world.

2. O descendant of Bharata, thereupon Arjuna, the slayer of hostile heroes, wondered much at it, saying, "O I have seen the great god of gods.

3. Fortunate and favoured am I for I have both seen and touched with my hand the three-eyed Hara, the wielder of Pinaka in his boon-giving form.

4. I consider myself greatly blessed; I have already vanquished all my enemies in battle and my object has been accomplished."

5. While Partha, of incomparable prowess, was thus meditating, there came the effulgent lord of waters, brilliant like *Vaidurya*, dazzling all the quarters and accompanied by acquatic animals.

6. Accompanied by rivers both male and female, Nagas, Daityas, Saddhas and inferior deities, the self-possessed Varuna, the lord of waters, arrived there.

7. There came also the lord Kuvera, having a body resembling pure gold, seated on a highly splendid car and accompanied by numberless Yakshas.

8. The effulgent lord of wealth, most wonderfully beautiful, came there to see Arjuna illuminating the sky with his effulgence.

9. As also (came) the graceful and powerfull Yama, the destroyer of the worlds accompained by the lords of creations, the manes, both embodied and disembodied.

10—11. The god of justice, the son of Vivaswat, whose soul cannot be meditated upon and who is the destroyer of all creatures, came there in his chariot, mace in hand, lighting the three worlds, with the regions of Guhyakas, Gandharvas, and the Nagas like a second sun at the end of a Yuga.

12. They beheld there from the shinning and variagated summits of the mountains Arjuna engaged in devout penances.

13. Immediately came there also the great Sakra accompanid by his queen, seated on the back of Airavata and encircled by all the celestials.

14. And the white umbrella being held over his head he shone like the moon in the midst of fleecy clouds.

15. Eulogised by Gandharvas and greatly ascetic Rishis, he, attaining to a summit of a mountain, stood there like the rising sun.

16. Thereupon the highly intelligent and pious Yama, having voice deep as the muttering of clouds, who was stationed on the southern (summit) gave vent to the following auspicious words.

17. "Behold, O Arjuna, all the protectors of the world have come here; we will give you vision for you are worthy of seeing us.

18. You were in your former life a highly powerful Rishi of immeasurable mental celibre named Nara; by the behest of Brahma, O son, you have been born as a mortal.

19. O sinless one, by you shall be vanquished in battle the highly virtuous and powerful grand-sire Bhisma, born of Vasus.

20. (You shall also defeat) Kshatryas of fiery energy protected by the son of Varadwaja as also the highly powerful Danavas who have been born amongst men.

21—22. The Danavas named Nivatakavachas, O descendant of Kuru; and the highly powerful Karna, who is a portion of my father who lights all the regions, shall be slain by you, O Dhananjaya; the portions of the celestials, Danavas and Rakshas who have been born on earth,

23. Shall be slain by you in battle; O son of Kunti, O slayer of foes, they shall attain to regions as destined by their acts.

24. O Falguni; your fame shall remain eternal on the earth; you have pleased Mahadeva himself in encounter.

25. The earth shall be lightened of her burden by you along with Vishnu; O large-armed hero, accept this weapon of mine—this mace, incapable of being baffled, and with it you will accomplish great deeds.

26. O descendant of Kuru, the son of Pritha received that weapon duly along with Mantras and rites and the means of hurling and withdrawing it.

27. Thereupon stationed in the western quarter, Varuna, the lord of waters and yellow as the clouds gave vent to the following words.

28. "O Partha, you are the foremost of Kshatryas and observe the duties of the Kshatryas; behold me, O you having coppery eyes, I am Varuna, the lord of waters.

29. When discharged by me my nooses are incapable of being resisted; accept from

me, O son of Kunti, these Varuni weapons, along with the means of discharging and withdrawing them.

30. O hero, in the battle on account of Taraka, with these (weapons) thousands of powerful Daityas were bound by me.

31. O you of great energy, accept all these from me, as given to you out of favour; even if Death be your enemy he will not be able to escape from you.

32. When armed with this you will range in the battle-field, forsooth the earth shall be devoid of Kshatriyas.

Vaishampayana said:—

33. After the celestial weapons had been given away by both Varuna and Yama, the lord of wealth having his abode on the summit of Kailasha thus said,

34. "O wise and highly powerful son of Pandu, I am pleased with thee; and meeting with you is tentamount to that with Ajita.

35. O you who hold the bow with your left hand, O mighty-armed one, O you who were a god before, O eternal one, in the days of yore you were always tired with devout penances along with us.

36. O best of men, I shall grant you celestial vision, by which, O mighty-armed hero, you shall conquer the invincible Daityas and Danavas.

37. Take from me immediately an excellent weapon by which you shall be able to burn down the soldiers of the son of Dhritarastra.

38. Take this favourite weapon of mine called *Antardhana*; this effulgent, mighty and powerful weapon is capable of sending the enemy to sleep.

39. When Tripura was slain by the high-souled Sankara this weapon was discharged by which many a mightly Asura were consumed.

40. O you of invincible prowess, this has been taken up by me to give you; O you gifted with the dignity of Meru, you are capable of holding this weapon."

41. Thereupon the mighty-armed and the highly powerful descendant of Kuru, Arjuna duly received that celestial weapon of Kuvera.

42. Thereupon consoling, Pritha's son of unwearied action, in sweet words, the king of the celestials, having a voice like the sound of clouds or kettle-drum, said,

43. "O mighty-armed son of Kunti, you are the ancient Ishana; you have already attained to the highest success and diginity of a god.

44. O subduer of enemies, O you of great effulgence, a great work for gods should be performed by you; you are to ascend heaven, prepare yourself.

45. The car, having Matali as its charioteer, shall come down to the earth for you; O Kaurava, I shall give you these celestial weapons."

46. Beholding all the protectors of the world assembled on the summit of the mountain, the intelligent son of Kunti, Dhananjaya, was amazed.

47. Thereupon the highly effulgent Arjuna duly worshipped the assembled protectors with words, water and fruits.

48. Honoring Dhananjaya in return the celestials went back; all the deities capable of coursing at will went back from where they came.

49. Thereupon having obtained that weapon that best of men, Arjuna attained to delight; he then considered himself blessed and as having his desire fulfilled.

Thus ends the forty first chapter, the departure of Indra and other deities, in the Kairata of the Vana Parva.

CHAPTER XLII.

INDRALOKAGAMANA PARVA.

Vaishampayana said:—

1. O king of kings, after the Lokapalas had gone away, Partha, the repressor of enemies, began to think of the chariot of the king of celestials.

2. While the intelligent (Arjuna) of controlled senses was thinking, the highly effulgent car having Matali as its charioteer came there,

3. Making the sky devastated of darkness, dividing the clouds and filling the quarters with a sound resembling that of huge clouds.

4. Dreadful swords and missiles, terrible-looking maces, Prasas of celestial prowess and highly effulgent lightnings,

5. Thunder-bolts, *Tulagudas* (canon) furnished with wheels and worked with atmopsheric expansion and emitting sounds resembling that of huge clouds were on the car.

6. There (were) huge-bodied and fierce Nagas having fiery mouths and heaps of stones white as the fleecy clouds.

7. Ten thousand horses of golden colour gifted with the speed of wind drew that celestial car full of illusion (with such velocity) that hardly could the eye see it.

8. There he saw the greatly effulgent and blue flagstaff called Vaijayanta resembling the dark blue lotus and adorned with gold and straight as bamboo.

9. Beholding seated on that car a charioteer adorned with burning gold, the mighty-armed son of Pritha considered it as belonging to the celestials.

10. Thereupon while Falguni was thus thinking about the car, Matali, descending and bending himself low, said to Arjuna.

Matali said :—

11. O lucky one, O son of Sakra, Sakra wants to see you, ascend speedily this car sent by Indra.

12. Your father, the foremost of the immortals and the performer of a thousand sacrifices said to me, "Bring the son of Kunti here and let the celestials see him."

13. Sakra encircled by the celestials and Rishis, Gandharvas and Apsaras, is waiting to see you.

14. By the command of the chastiser of Paka ascend with me from this region to that of the celestials and having obtained the weapon return therefrom.

Arjuna said. :—

15. O Matali, go soon and make me ascend this best of cars that cannot be obtained even by a hundred Rajshuya and horse-sacrifices.

16. Even kings, rendered illustrious by sacrifices accompained with proper gifts, celestials or Danavas are not capable of riding this excellent car.

17. He who has not acquired ascetic merit is not capable of seeing and touching this excellent car far from riding it.

18. O sage, after you have mounted it, after horses have become quiet, I will mount it like a pious man following the road of honesty.

Vaishampayana said :—

19 Hearing his words, Matali, Sakra's charioteer, speedily mounted the chariot and controlled the steeds with reins.

20 Thereupon Arjuna, the descendant of Kuru and the son of Kunti bathing in the Ganges and becoming purified and with a contented mind, duly repeated his customary prayers.

21. Thereupon duly and according to the ordinances offering oblation to the manes he began to invoke Mandara the king of mountains.

22. "O you mountain, you are always the refuge of the pious and good-charactered sages seeking heaven.

23. By your favour, O mountain, the Brahmanas, Kshatriyas and Vaisyas attain to heaven and rid of afflictions sport with the celestials.

24. O king of mountains, O great mountain, O you that contain sages and sacred shrines, I lived happily on you; I go to-day bidding you farewell.

25. Many a time and oft have I seen your tablelands and bowers, your springs and rivulets and your sacred shrines.

26. I have eaten your savoury fruits and have satisfied my thirst with draughts of perfumed water coming out from your body.

27. O mountain, I have drunk the water of your spring tasting like nectar. As a child happily lives on the lap of his sire,

28. So I have sported, O king of mountains, O lord, on your lap filled with Apsaras and resounding with the recitations of the Vedas.

29. I always lived happily on your tablelands, O mountain. Having thus welcomed and said to the mountain, Arjuna, the slayer of hostile heroes,

30—31. Blazing like the sun, ascended the celestial car. And that intelligent descendant of Kuru, with a delighted heart coursed through the welkin in that car of wonderful deeds resembling the sun in its form. And coming within the view of pious mortals, he espied thousands of chariots of wondrous make. There did not shine the sun, the moon or the fire; but it blazed in its own light begotten of virtue and ascetic merit. And those brilliant regions that are seen from the earth in the form of stars,

32—34. Like lamps, too small on account of the distance, though very large, were seen in their own spheres, by the son of Pandu full of beauty and brilliance and shinning in their native splendour.

35. (There he saw) royal sages of accomplished piety, heroes who had been slain in battle,

36. And those who had obtained heaven by their devout penances, hundreds and hundreds of thousands of Gandharvas shinning in effulgence like the sun,

37. And also Guhyakas, Rishis and various Apsaras. Beholding those self-effulgent regions, Falguni, stricken with wonder,

38. Accosted Matali, who gladly replied, saying:—"These are pious persons, O son of Pritha, stationed in their respective spheres,

39. Whom, you have seen, O lord, from the earth in the form of stars." Then he saw standing at the gate, the white and ever victorious elephant,

40. Airavata, having four tusks resembling the mount Kailasha with its summits. And passing along the path of the Siddhas that foremost of Kurus and Pandavas,

41. Shone like Mandhata, the best of kings in the days of yore. And he, having lotus eyes, passed through (various) regions set apart for the kings.

42. Having thus passed through the celestial regions, the highly illustrious (Arjuna) at last beheld Indra's city Amaravati.

Thus ends the forty second chapter, seeing of Sakra's city, in Indralokagamana of Vana Parva.

CHAPTER XLIII.

(INDRALOKAGAMANA PARVA)—*Continued.*

Vaishampayana said:—

1. He saw the beautiful city resorted to by Siddhas and Charanas, filled with flowers of all seasons and adorned with sacred trees.

2—3. Here as if fanned by the fragrant breezes charged with the fragrance of sweet scented flowers and invited by the celestial flowers and trees he saw the celestial garden Nandana resorted to by the Apsaras.

4. None but those who have gone through devout penances, and poured libations on fire, could behold it; that region was for the performers of pious deeds and not for them who had turned their back on the field of battle.

5. (It was not to be seen) by them who had not celebrated sacrifices or observed rigid penances, or who had been divorced from the Vedas and Srutis or who had not bathed in sacred waters or who had not been distinguished for sacrifices and gifts.

6. Those, who had put obstacles in the performance of sacrifices, who were mean, who were addicted to drinking, who had violated the preceptor's bed, who had taken meat and who were wicked-minded, were not capable of seeing it.

7. Beholding that celestial garden resounding with celestial music that mighty-armed hero entered the beloved city of Sakra.

8. He beheld there thousands of celestial cars coursing at will stationed in their proper places, and *Ayutas* of such moving every where.

9. The son of Pandu was eulogised by Gandharvas and Apsaras and fanned by the delightful wind carrying the fragrance of flowers.

10. Thereupon the celestials, accompanied by Gandharvas, Siddhas and great Rishis, delighted, adored the son of Pritha of unwearied actions.

11. He was (adored) by benedictions accompanied by the sounds of celestial music; the mighty-armed hero heard (on all sides) the music of conchs and drums.

12. Eulogised on all sides and commanded by Indra, the son of Pritha went to that large and extensive starry way named *Suravithi* (probably the milk way).

13. There he met with Sadhyas, Vishwas, the Maruts, the twin Aswins, the Adityas, the Vasus, the Rudras and the pure Brahmana saints,

14. Many a royal saint, many kings headed by the king Dilipa, Tumvaru, Narada and the two Gandharvas named Haha and Huhu.

15. Having duly saluted them all, that descendant of Kuru, the slayer of enemies, beheld the king of celestials, the performer of hundred sacrifices.

16. Thereupon descending from the excellent car, the mighty-armed son of Pritha, saw his father, the king of gods and the chastiser of Paka.

17. A beautiful white umbrella having a golden staff, was held over his head; he was fanned by a *chamara* perfumed with celestial fragrance.

18. He was eulogised by many Gandharvas headed by Vishwavasu and others, by bards and singers and leading Brahmanas chanting *Rig* and *Yaju* hymns.

19. Thereupon approaching him the powerful son of Kunti saluted him bending his head low; he (Indra) too embraced him with his round and plump arms.

20. Taking him by hand Sakra made him sit on a portion of his own sacred seat resorted to by the celestials and Rishis.

21. Smelling his head bent low in humility, the king of gods, the slayer of hostile heroes, made him sit on his lap.

22. Seated on Sakra's seat, at the command of the thousand-eyed deity, the

of Pritha, of immeasurable prowess appeared like the second Vasava (Indra).

23. Thereupon consoling him and out of affection, the enemy of Vitra touched the beautiful face of Arjuna with his perfumed hands.

24—25. Patting and gently rubbing again and again with his own hands which bore the marks of the thunder-bolt the handsome and large arms of Arjuna like two golden columns and hard on account of drawing bow-string and arrows, the wielder of thunder-bolt began to console him.

26. Seeing the smiling Gudakesha (Arjuna) the thousand-eyed deity, the slayer of Vitra, with his eyes expanded with delight, seemed not to be gratified.

27. Seated on one seat, they beautified the assembly like the sun and moon beautifying the sky on the fourteenth day of the dark fortnight.

28. Gandharvas headed by Tumvaru, skilled in music, sacred and profane, sang hymns in sweet and melodious notes.

29. Ghritachi, Menaka, Rambha, Purvachithi, Sayamprabha, Urvashi, Misrakeshi, Dandagauri, Varuthini,

30. Gopali, Sahajanya, Kumvajoni, Prajagara, Chitrasena, Chitralekha, Saha, Madhurasvara,

31. These and thousands of others having lotus-eyes, engaged in captivating the minds of the sages of accomplished piety, danced there.

32. Having slim waists and fair, large hips they began to make various gestures shaking their breasts, casting their side-long looks, and displaying other motions capable of captivating heart, and mind of the spectators.

Thus ends the forty third chapter, the seeing of Subha, in the Indralokagamana of the Vana Parva.

CHAPTER XLIV.

(INDROLOKAGAMANA PARVA)—*Continued.*

Vaishampayana said:—

1. Thereupon the celestials and the Gandharvas, knowing the opinion of Sakra (Indra) procured an excellent *Arghya* and they presented it to Partha (Arjuna) as soon as possible.

2. Having given him water to wash his face and feet, they made the prince enter the palace of Purandara (Indra).

3. Having been thus worshipped, Jishnu (Arjuna) lived in the house of his father (Indra). The Pandava (Arjuna) then began to learn the great weapons together with the mode of withdrawing them.

4. He received from the hands of Sakra (Indra) his favourite *Vajra* (thunder) weapon of irresistible force and also those lightnings of tremendous roars, flashes of which are bespoken (by the appearance) of clouds and (the dancing) of peacocks,

5. The son of Kunti, the Pandava (Arjuna), after receiving the weapons, remembered his brothers. At the command of Purandara (Indra) he lived there for five years in (great) happiness.

6. When the proper time came, Sakra (Indra) said to Partha (Arjuna), "O son of Kunti, learn from Chitrasena singing and dancing.

7. Learn (instrumental) music known only to the celestials which does not exist in the world of men. O son of Kunti, if you learn all this, it will be for your good."

8. Purandara then gave him to Chitrasena as his friend. Partha (Arjuna) then lived with him in happiness and peace.

9. He (Chitrasena) taught him vocal and instrumental music and dancing. But remembering the game at dice the active (Arjuna) did not obtain any peace of mind,

10. Thinking of Sakuni, the son of Suvala and thinking also with anger of Dushashana's death (he got no peace). But as he derived unrivalled pleasure from the matchless singing and dancing of the Gandharvas he was able to learn their arts.

11 Having learnt various kinds of dance and various sorts of vocal and instrumental music, that slayer of hostile heroes, (Arjuna) did not (still) obtain any peace of mind, remembering his brothers and (his mother) Kunti.

Thus ends the forty fourth chapter, the learning of weapons, in the Indrolokagamana of the Vana Parva.

CHAPTER XLV.

(INDRALOKAGAMANA PARVA)—*Continued.*

Vaishampayana said:—

1. One day Vasava (Indra), knowing that the glances of Partha were cast on Urvashi, called Chitrasena, spoke to him in private.

Indra said :—

2. O chief of the Gandharvas, sent by me go to-day to that foremost of Apsaras, Urvashi, so that she might wait upon that best of men, Falguni.

3. As you have, at my command, made him learned in all the weapons worshipped by all, so you should also make him learned in all the arts of mixing with the females.

Vaishampayana said :—

4. Having been thus addressed, he said, "So be it." And receiving the command of Vasava (Indra), the chief of the Gandharvas went to that foremost of Apsaras, Urvashi.

5. Seeing him she recognised and being delighted worshipped him by enquiring after his welfare. Having been comfortably seated, he smilingly thus spoke to her who was also comfortably seated.

Chitrasena said :—

6. O lady of fair hips, know that I have come here being sent by the one sole king of heaven who asks from you a favour.

7. He, who is known amongst good men for his grace, behaviour, beauty, vows and self-control, who is famous for his might and prowess, who is respected by the pious, who is endued with presence of mind,

8. Who is a genius and who possesses great energy, who is forgiving and who is without any sort of malice, who has studied the four Vedas and the Upanishadas with all their branches and also the Puranas,

9. Who is endued with devotion to his preceptors, who possesses intellect that stands on the eight attributes, who by his *Bramhacharyya*, ability, origin and age,

10. Is alone capable of protecting heaven like Maghabat himself, who is never boastful, who shows (proper) respects to all, who clearly sees even the minutest thing as if they are large and gross, who is sweet-speeched,

11. Who showers on his friends and dependents various kinds of foods and drinks, who is truthful, who is worshipped by all, who is eloquent, handsome and without pride,

12. Who is kind to those devoted to him, who is pleasing and dear to all, who is firm in promise, who is like Mahendra and Varuna in every disirable attribute,

13. Is the heroic Arjuna,—thus known to you. O blessed lady, he is made to taste the fruits (pleasures) of heaven. At the command of Sakra (Indra) let him to-day obtain your feet. Do this,—for Dhananjaya (Arjuna) is inclined to you.

Vaishampayana said :—

14. Having been thus addressed, Urvashi of faultless feature received the words of Chitrasena with high respect. She then smiled and replied to him thus with cheerfulness.

Urvashi said :—

15. Having heard the virtues that should adorn men, as told by you I would bestow my favours upon any man,—why should I not then choose Arjuna?

16. At the command of Indra, and for my friendship for you and also moved by the many virtues of Falguni (Arjuna), I am already full of the god of love. Go therefore wherever you like to go I shall go to him.

Thus ends the forty fifth chapter, the coloquy between Chitrasena and Urvashi, in the Indralokagamana of the Vana Parva.

CHAPTER XLVI.

(INDRALOKAGAMANA PARVA)—

Continued.

Vaishampayana said :—

1. Having sent away the Gandharva successful (in his mission), the smiling Urvashi, moved by the desire of possessing Partha (Aryuna), bathed.

2. After the bath she adorned herself with charming and greatly splendid ornaments and sweet scented garlands. Her heart was pierced by the arrows of the god of love on account of the beauty and grace of Dhananjaya (Arjuna).

3—4. Being greatly pierced by (the arrows of the) god of love and being excited by him, she withdrew her mind from any other object; and with her imagination highly inflamed, she mentally sported with him (Arjuna) on a wide and excellent bed laid over with celestial sheets.

5. Starting at the time when the moon rose and the twilight deepened, that lady of high hips went towards the abode of Partha (Arjuna).

6. That lady went looking extremely beautiful, with her crisp, soft and long *veni* (braids of hair) adorned with bunches of flowers,

7. With her beauty, grace, and the charm of the motions of her eye-brows, with her soft accents and moon-like face, she walked on as if defying the moon.

8. As she proceeded along, her two well-devoted and finely tapering breasts, adorned with a golden chain and celestial unguent and also with fragrant sandal paste, began to tremble.

9. In consequence of the weight of her two breasts, she had to slightly stoop forward at every step ; it displayed the beauty of her waist lined with the three-folds.

10—11. Her fair, high, round and matchless hip which was wide as two hillocks, which was the charming abode of the god of love, which was decked with the chains of gold and which was capable of shaking the saintship of the celestial Rishis, being covered with thin attire, looked highly beautiful.

12. Her feet, with beautiful ankles, with flat soles and bright copper-colored toes high and carved like the back of a tortoise, looked extremely charming with the ornaments with rows of little bells.

13. Exhilarated with the little liquor she had drunk, and excited also by desire she moved in many attitudes and looked more beautiful than ever.

14. Notwithstanding there were many wonderful sights in heaven the *Siddhas*, the *Charanas*,and the Gandharvas considered her to be the most beautiful object as that beautiful lady went on.

15. The upper half of her body being clad in an attire of fine texture and of cloud colour, she looked like the digit of the moon moving on in the sky covered over by the (passing) fleecy clouds.

16. That lady of the speed of mind or the wind,, that beauty of charming smiles reached the abode of the son of Pandu Falguni (Arjuna) in a moment.

17. O foremost of men, having arrived at the gate (of Arjuna's abode), Urvashi of charming eyes sent words (to Arjuna) through the gate-keeper.

18. O king, she entered that brilliant and charming house. Seeing her at night, Arjuna with fear-stricken heart went forward to receive her.

19. Seeing Urvashi, Partha closed his eyes from modesty. Then saluting her, he offered her the worship usually offered to a superior.

Arjuna said :—

20. O foremost of all the foremost of Apsaras, I salute you by bowing my head. O celestial lady, what is your command? I wait upon you as a servant.

Vaishampayana said :—

21. Having heard the words of Falguni (Arjuna) Urvashi became deprived of her senses. She then told him all that was told to her by the Gandharva (Chitrasena).

Urvashi said :—

22. O best of men, I shall tell you all that was told to me by Chitrasena and the reason why I have come here.

23. On account of your coming here, Mahendra had convened a large and charming assembly in which great festivities of heaven were held.

24. O best of men, there came all the Rudras, the Adityas,

25. A large member of great Rishis, also royal sages, the Siddhas, the Charanas, the Yakshas, and the great Nagas.

26. When all those (celestials) as effulgent as the fire or the sun or the moon took their seats according to their rank, honour and prowess,

27. The Gandharvas, O son of Sakra (Indra), O large-eyed hero, began to play on the *Vinas* and to sing the charming songs of celestial melody.

28. O perpetuator of the Kuru race, the chief Apsaras also began to dance. O Partha, you had looked at me only once with a steadfast gaze.

29. When that assembly of the celestials broke, the celestials at the command of your father (Indra) went away to their respective homes.

30. O slayer of foes, the chief Apsaras also and others too at the command of your father went away to their own abodes.

31. O lotus-eyed one, therefore at the command of Sakra (Indra), Chitrasena came to me ; and arriving at my house, he then thus spoke to me,

32. 'O charming lady, I have been sent to you by the chief of the celestials. Do the favourite work of Mahendra and of myself and also of yourself.

33. O lady of fair hips, desire (to possess) him who is as heroic in battle as Indra and who is always endued with the virtue of magnanimity." He thus spoke to me.

34. O sinless one, thus commanded by him and also by your father, O chastiser of foes, I have come to wait upon you.

35. O hero, my heart has been fascinated with your virtues. I am under the influence of the god of love. This is my wish, and I have cherished it for ever.

Vaishampayana said :—

36. Hearing her speak there in that heaven in this way, Arjuna was filled with great shame. He shut his ears with his hands and said.

Arjuna said :—

37. O blessed lady, O charming featured one, it is not proper for me to hear what you have said to me. You are considered by me as the wife of my superior.

38. As the illustrious Kunti is to me, as the wife of Indra, Sachi, is to me, O blessed lady, so are you to me. There is no doubt about it.

39. O blessed one, O lady of charming smiles, I did gaze specially at you is true. But there was a reason for it. I shall truly tell it to you. Hear.

40. I gazed at you with wide expanded eyes in delight, thinking, "This is the mother of the Puru dynesty."

41. O blessed one, O Apsara, you should not entertain any other feeling towards me, for you are superior to my superior, you are perpetuator of my race.

Urvashi said :—

42. O son of the celestial king, O hero, we (Apsaras) are free and unfettered in our choice. You should not therefore place me in the position of your superior.

43. The sons and grandsons of the Puru dynasty, who have come here from their asceticism, all sport with us; and they do not incur any sin by doing it.

44. Therefore be favourable towards me. You ought not send me away. O giver of proper respect, I am buring with desire. I am devoted to you,—therefore accept me.

Arjuna said :—

45. O beautiful lady, O beauty of faultless features, hear what I truly tell you, and also let the four directions, and the four transverse directions and also the celestials hear.

46. O sinless one, as Kunti, Madri, and Sachi is to me, so are you to me,—an object of respect,—the mother of our race.

47. O beautiful complexioned one, go away, I bow my head to you, I prostrate myself at your feet. You are worthy of my worship as my mother. Protect me as your son.

Vaishampayana said :—

48. Having been thus addressed by Partha, Urvashi lost her senses out of anger. Trembling in anger and contracting her brows, she thus cursed Dhananjaya, (Arjuna).

Urvashi said :—

49. As you insult a woman who come to you at the command of your father and at her own desire,—(a woman) who is pierced with the arrows of the god of love,

50. O Partha, you shall have to live amongst women, losing all respect becoming a dancer, and being deprived of manhood.

Vaishampayana said :—

51. Having thus cursed Arjuna, with her lips quivered, and her breaths heavily drawn, Urvashi speedily returned to her own abode.

52—53. Thereupon that chastiser of foes Arjuna soon went to Chitrasena. Having got him, the son of Pandu (Arjuna) told him all that had happened in the night, and also what had happened between himself and Urvashi, especially mentioning the curse again and again.

54. Chitrasena also told everything to Sakra (Indra). Then Harivahana (Indra), calling his son in private,

55. And consoling him in sweet words, thus smilingly spoke to him, "O excellent man, O child, having obtained you, Pritha (Kunti) has to-day became a true mother.

56. O mighty-armed hero, O giver of proper respects, you have defeated even the Rishis by your patience. Urvashi's curse will be to your good.

57. O child, it will come very much to your use.

58. O sinless one, O hero, you shall have to pass on earth the thirteenth year (of your exile) disguised and undiscovered. It will then the curse will be much to your benefit.

59. Having passed one year as a dancer without manhood, you shall again regain your power."

60. Having been thus addressed by Sakra (Indra), that slayer of hostile heroes, Falguni, became exceedingly glad and ceased to think of the curse.

61. The son of Pandu, Dhananjaya, sported in his celestial abode with the illustrious Gandharva Chitrasena.

62. The desires of the man, who often hears this history of the son of Pandu (Arjuna), never runs after lustful ends.

63. Those foremost of men, who listen to this history of greatly pure conduct of Palguni (Arjuna), becoming freed from pride, arrogance, wrath and other faults, ascend to heaven, and they (merrily) sport there.

Thus ends the forty sixth chapter, Urvashi's curse, in the Indralokagamana of the Vana Parva.

CHAPTER XLVII.

(INDRALOKAGAMANA PARVA)—*Continued.*

Vaishampayana said:—

1. One day the great Rishi Lomasha, in the course of his wanderings, went to the abode of Sakra (Indra) with the intention of seeing Purandara (Indra).

2. Having come to him, the great Rishi bowed to the king of the celestials. He saw that the son of Pandu (Arjuna) occupying the half of the seat of Vasava (Indra).

3. Having been worshipped by the great Rishis, that best of the twice-born sat at the desire of Sakra (Indra) on an excellent seat.

4. Seeing Arjuna seated on the seat of Indra, he pondered as to how Partha had attained to the seat of Sakra, he being (but) a Kshatriya.

5. What act of merit had been performed by him and what regions had been conquered by him that he had obtained a seat which was worshipped by the celestials themselves?

6. Having known his thoughts, the slayer of Vitra, Sakra, the husband of Sachi, smilingly spoke these words to Lomasha.

Indra said:—

7. O Brahmarshi, hear all about what is now passing in your mind. This one (Arjuna) is not a mortal, though he has taken his birth amongst men.

8. O great Rishi, this mighty-armed hero is my son, born (in the womb) of Kunti. He has come here to obtain weapons. For what wanderful reason,

9. Alas, you do not recognise him as the excellent Rishi of old! O Brahmana, listen to me,—I shall tell you who he is and for what reason he has come here.

10. Know, those two excellent and ancient Rishis, known by the name of Nara and Narayana, are none else than Hrishikesha (Krishna) and Dhananjaya (Arjuna).

11. The Rishis Nara and Narayana are renowned all over the three worlds; they have descended (on earth) for the accomplishment of certain purpose on earth, which is the region for the acquisition of virtue.

12—13. The sacred hermitage, which even the celestials and the high-souled Rishis adore, which is known by the name of Vadarika, which is situate at the source of the Ganges and which is frequented by the Siddhas and the Charanas, O Brahmana, was the abode of Vishnu (Krishna) and Jishnu (Arjuna)

14. O Brahmarshi, those two effulgent ones have at my request taken their birth on earth. Those two greatly powerful ones will remove the burden of the earth.

15. Besides, there are certain Asuras, called Nepatkavachas who, being proud of the boon they have acquired, are (now) engaged in doing us injuries.

16. Proud of their great prowess, they are planning the destruction of the celestials, for having received the boon, they d not at all regard the celestials.

17. Those fearful and greatly powerful sons of Danu live in the nether regions. Even all the celestials put together are incapable of fighting with them.

18—20. O foremost of Brahmanas, O exalted one, the blessed Vishnu, the slayer of Madhu, he who was known on earth as Kapila, who destroyed by his glance alone the high-souled sons of Sagara when they came roaring towards him, that illustrious and invincible Hari (Krishna) is capable alone or with Partha both together, of doing us a great good in a great battle. There is no doubt about it.

21. Like the snakes in a great lake he (Krishna) is capable of destroying at the very first sight all those Asuras, the Nepatkavachas, with all their followers.

22. But the slayer of Madhu should not be requested to perform an insignificant task. He can consume the Universe by the great mass of his effulgence, if he minds to increase it.

23. This one (Arjuna) also is quite competent to fight with them all. This hero, having destroyed them all in a battle, will again go back to the earth.

24. At my request go back to the earth. You will find the heroic Yudhisthira living in the Kamyaka (forest).

25. On my behalf tell that invincible and virtuous hero that he should not be anxious for Falguni. He will soon return acquiring all weapons.

26. For without the sacred prowess of arms and without the skill in weapons and in war, he will not be able to meet Bhisma, Drona and others in battle. Tell him,

27. That the high-minded and the mighty-armed Gudakesha Arjuna has acquired all weapons, and has mastered the arts of celestial dancing and vocal and instrumental music.

28. (You should also tell him) saying, "O foremost of men, O chastiser of foes, you too with all your brothers should see the various sacred shrines.

29. O king of kings, having bathed in various sacred waters, you will be cleansed of your sins and the fever of your heart will abate. You will then be able to enjoy your kingdom in happiness."

30. O best of Brahmanas, O foremost of the twice-born, endued with the prowess of asceticism, you should protect him (Yudhisthira) in his wanderings over the earth.

31. Fearful Rakshasas always live in mountain passes and in rugged steppes. Protect him from them.

Vaishampayana said :—

32. Having been thus addressed by Mahendra, Vibhatsu also spoke to Lomasha with all reverence, saying, "Protect the son of Pandu (Yudhisthira).

33. O excellent man, O great Rishi, let the king, protected by you, visit the various sacred shrines and give away (much wealth) to the Brahmanas in charity."

34. The greatly ascetic Lomasha, saying, "Be it so," went to the earth with the intention of going to the Kamyaka forest.

35. He saw there the son of Kunti, that chastiser of foes, Dharmaraja (Yudhisthira) surrounded by the ascetics and by his brothers.

Thus ends the forty seventh chapter, the arrival of Lomasha, in the Indralokagamana of the Vana Parva.

CHAPTER XLVIII.

(INDRALOKAGAMANA PARVA)—

Continued.

Janamejaya said :—

1. These acts of the immeasurably effulgent Partha (Arjuna) are (no doubt) wonderful. O Brahmana, what did greatly wise Dhritarastra say on hearing (all this) ?

Vaishampayana said :—

2. Having heard from the foremost of Rishis, Krishna Dwaipayana, that Partha (Arjuna) had gone to the abode of Indra, the son of Ambika, the king Dhritarastra, thus spoke to Sanjaya.

Dhritarastra said :—

3. O charioteer, O Suta, do you know in detail the acts of the wise Arjuna which I have heard from the beginning to end ?

4. Mad in performing acts of the most vulgar kind, my wicked-minded and ever sinful son of wicked policies will destroy the earth.

5. That high-souled one (Yudhisthira) whose words are ever true and who has Dhananjaya (Arjuna) to fight for him will certainly conquer the three worlds.

6. Is there any one who is even beyond the influence of death and decrepitude, that will be able to stand before Arjuna when he will shower his barbed and sharp-pointed arrows sharpend on the stone ?

7. My wicked-minded sons, who will have to fight with the invincible Pandavas are all under the influence of Death.

8. Reflecting day and night I do not see amongst us that warrior who will be able to stand in battle before the wielder of the Gandiva (Arjuna).

9. Even if Drona, Karna or Bhisma advance against him in battle, there will befall a great calamity over the world. But I do not see even there any chance of our Victory.

10. Karna is kind and forgetful, the preceptor (Drona) is old and he is (also Arjuna's) tutor. But Arjuna is wrathful, strong, proud, and greatly powerful.

11. As all these heroes are invincible,—all skilled in weapons and all illustrious, a fearful battle will take place between them.

12. They will not desire even the sovereignty of the whole world, if it is at all to be had by defeat; peace will be established only at the death of either of these (Bhisma &c) or Falguni (Arjuna).

13. But he, who will be able to kill Arjuna, does not exist,—nor even he who will defeat him. How shall that wrath of his which has myself for its object be appeased ?

14. That hero, equal to the lord of the celestials gratified Agni at Khandava. He vanquished all the rulers of the earth at the time of the great Rajshuya sacrifice.

15. O Sanjaya, O child, even the thunderbolt, that falls on the mountain peak, leaves a portion unburnt, but the arrows, shot by Kiriti (Arjuna) do not leave anything behind.

16. As the rays of the sun scorch mobile and immobile universe, so will the arrows, shot by the arms of Partha, scorch all my sons.

17. It seems to me that the *Chamus* (armies) of the Bharatas have already run away in all directions,—being terrified at the clatter of Arjuna's chariot wheels.

18. *Vidhata* (creator) has created Kiriti (Arjuna) as our all-destroying, destroyer. He stands as a foe in the battle, scattering and vomitting swarms of arrows. Who is there that will defeat him?

Thus ends the forty fifth chapter, the lamentation of Dhritarastra, in the Indralokagamana of the Vana Parva.

CHAPTER XLIX.

(INDRALOKAGAMANA PARVA)—*Continued.*

Sanjaya said:—

1. O king, what you have said as regards Duryodhana is true. O ruler of earth, nothing what you have said is untrue.

2. The immeasurably effulgent Pandavas were filled with wrath seeing their illustrious wedded wife, Krishna, brought into the *Sabha*.

3. O great king, hearing the cruel words of Dushashana and Karna, they have become so angry that I believe they would not forgive.

4. O great king, I have heard how Arjuna has gratified in battle by means of his bow the god of gods, Sthanu of eleven forms.

5. The exalted lord of all the gods, Kapardin (Siva) himself, having assumed the disguise of a Kirata, fought with Falguni (Arjuna) to test his prowess.

6. It was then that the Lokapalas appeared before that hero of undeteriorating ascetic prowess in order to give away their weapons to that chief of the Kuru race.

7. What other man, on earth except Falguni can ever attempt to get a sight of these gods in their own real forms?

8. O king, who is there who will be able to weaken that hero who was not weakened by Maheswara (Siva) himself with eight forms?

9. Having dragged Draupadi (into the *Sabha*) and thus provoked the Pandavas, your sons have brought upon themselves this terrible, fearful and hair-stirring calamity.

10. Seeing Duryodhana in the act of displaying his both thighs to Draupadi Bhima, with quivering lips, spoke these words,

11. "O sinful wretch, as you are a great gambler, I will smash with the fearfully forcible maces, your these two thighs on the expiration of the thirteenth year."

12. All (the Pandavas) are the foremost of smiters, all immeasurably effulgent, all skilled in every weapon, all invincible even before the celestials.

13. I am sure, the sons of Pritha, angry as they are at the insult offered to their wedded wife, will kill all your sons in battle.

Dhritarastra said:—

14. O charioteer, what (great) mischief has been done by Karna by his uttering cruel words? Was it not enmity to the extreme by bringing Krishna (Draupadi) to the assembly-hall?

15. How can my wicked-minded sons live when their eldest brother and superior does not walk in the path of righteousness?

16. O Suta, seeing me blind, and incapable of taking any active steps, my wicked son considers me a fool and does not listen to what I say.

17. Those wretches also,—who are his counsellors, namely, Karna, the son of Suvala (Sakuni) and others, always encourage him in his course of vice; he is incapable of understanding things.

18. The arrows, that the immeasurably powerful Arjuna shoots in playfulness are able to consume all my sons,—what to speak of his those arrows which are shot by him in anger!

19. The arrows, pulled by the strength of Arjuna's arms and shot from his bows and also inspired with *mantras* which convert them to celestial weapons, can chastise even the celestials.

20. What is there which is unconquerable by him who has for his protector, counsellor and friend, the Lord of the three worlds, Hari, Janardana (Krishna.)

21—22. O Sanjaya, this is most wonderful in Arjuna as we have heard that he clasped Mahadeva (Siva) with his arms. That act also which Falguni (Arjuna) did of old aided by Damodara (Krishna) in order to help Agni to consume the Khandava (forest) was witnessed by all the world.

23. When these Bhima, Partha (Arjuna) and Vasudeva (Krishna) of the Satwata race are angry, my sons with their friends and the son of Suvala are surely not at all capable to fight with them.

Thus ends the forty ninth chapter, the lamentation of Dhritarastra, in the Indralokagamana of the Vana Parva.

CHAPTER L.

(INDRALOKAGAMANA PARVA)—*Continued.*

Janamejaya said:—

1. O (Muni), king Dhritarastra must uselessly have lamented after having sent the heroic sons of Pandu into exile.

2. Why did the king thus permit his narrow-minded son Duryodhana to excite the anger of those mighty warriors, the sons of Pandu?

3. What was the food of the sons of Pandu while they lived in the woods? You explain to me—was it obtained from the woods or was it the product of cultivation?

Vaishampayana said:—

4. The best of men ate the produce of the wilderness and the (meat of) deer killed with pure arrows, which they first dedicated to the Brahmanas.

5. O king, both classes of Brahmanas (those worshipping with fire and those worshipping without it) followed these heroes wielding large bows while they lived in the wilderness.

6. There were ten thousand most illustrious Snataka Brahmanas, who had perfect knowledge in the matter and means of salvation, and whom Yudhisthira fed in the woods.

7. He dedicated the black and other kinds of deer and clean animals of the forest to those Brahmanas, after having killed them with his arrows.

8. None of those who lived with Yudhisthira in the woods looked either pale or diseased, lean or weak, and timid or terrified.

9. The best of the Kurus, the most virtous Yudhisthira, supported his dear brothers as if they were his sons; and maintained his relatives, as if they were his own brothers.

10. The famous Draupadi first supplied her husbands and the Brahmanas with food like their mother, and at last she took her food herself.

11. The king going towards the east and Bhima towards the south, and the twins towards the west or the north, put an end to the race of the deer in the forest (by daily killing them with their bows) for the sake of meat.

12. Thus the Pandavas lived in the forest of Kamyaka for five years; but all the while they remained very anxious on account of the absence of Arjuna and were always busy with study, prayers and sacrifices.

Thus ends the fiftieth chapter, the description of the food of the Pandavas, in the Indralokagamana of the Vana Parva.

CHAPTER LI.

(INDRALOKAGAMANA PARVA)—*Continued.*

Vaishampayana said:—

1—2. The foremost of men, Dhritarastra, the son of Amvika, having heard this most extraordinary and wonderful account (the mode of life of the Pandava king in the Kamyaka forest) became filled with grief and anxiety; and overwhelmed with melancholy and breathing hot and long he addressing his charioteer Sanjaya said,

3. "O charioteer, I do not enjoy a moment's rest either during the day or in the night, thinking of the terrible misconduct of my sons resulting from their past gambling;

4. And thinking of the heroism, patience superior fortitude, and the extraordinary mutual love of those brothers of unbearable prowess.

5—7. When the two Pandavas, Nakula and Sahadeva who are of divine origin, most exalted, equal to the king of the gods in splendour, invincible in battle, steady in management of weapons, able to shoot at a great distance, indefatigable in battle, light-handed, of inextinguishable wrath, persevering, of untiring activity, mighty as the lions, unbearable as the *Ashwins* themselves—will come to the field of battle placing Bhima and Arjuna in the front, then

8—10. I see, O Sanjaya, that my soldiers will be slain to a mass; and those mighty and matchless warriors of divine origin will not show mercy, as they are very angry at the insult upon Draupadi, And the most powerful warriors of the Vrishni race and the Panchalas of great strength, and the sons of Pritha themselves guarded by Vasudeva of indomitable strength, will defeat my son's legions.

11. O son of charioteer, my assembled forces are incapable of standing the push as given by the Vrishnis, when commanded by Rama and Krishna.

12. The mighty-warrior Bhima of terrible prowess, armed with his uplifted mace, capable of crushing every hero, will rove about in their midst.

13. The kings on my side will not be able to stand against the twang of Gandiva, as loud as the thunder of heaven, and the push of the mace of Bhima.

14. It is then that I, ever obedient to the counsels of Duryodhana, shall call to my memory the advices of my friends, which, I should have listened to beforehand.

Sanjaya said:—

15. O king, you did not care for this, thy great fault was that though capable you did not prevent out of affection—your son from doing what he had done.

16. Having heard the defeat at dice of the Pandavas, the slayer of Madhu, that hero of imperishable fame, went at once to the forest of Kamyaka;

17. So also Dhristadyumna at the head of the sons of Drupada, and Virata, and Dhristaketu, and those mighty warriors, the Kekayas.

18. O king, I have learnt through the spies whatever they talked of after they had seen the sons of Pandu defeated at dice.

19. Having advanced towards the slayer of Madhu, the Pandavas appointed him to the charioteership of Falguni in battle; and Hari in response to their request said—"So be it."

20. And Krishna, beholding the sons of Pritha, gone to the woods and dressed in the skins of black deer, became greatly annoyed, and addressing Yudhisthira, said,

21. "I beheld the prosperity of the sons of Pritha at Indraprastha, on the occasion of the Rajshuya sacrifice, which could not even painfully be obtained by other kings.

22—26. At the Rajshuya I saw also all the kings—those of the Vangas and Angas, Paundras and Odras, Cholas and Dravidas and Andhakas; and the rulers of several islands and the countries on the sea-coast, and the kings of the frontier dominions *i. e.* the chiefs of the Sinhalas, the barbarins *Mlechchhas*, the aboriginal tribes of Lanka, and hundreds of the kings of the west, and the chiefs of the sea-coast principalities, and all those of the Pahlavas, and the Daradas; The various tribes of the Kiratas, the Yavanas, the Cakras, the Harahunas, the Chinas, the Thukharas, the Sindavas, the Jagudas, the Ramathas, and the Mundas; and the natives of the kingdom of women, the Tanganas, the Kaikeyas, the Malavas, and the inhabitants of Kashmira,—who were greatly afflicted with the terror of your weapons, strength, and who, having been present as you had invited them, performed various offices.

27. That prospirity, so very ephemeral was taken away by thy enemies, and now rests upon them, which I shall recover from them for thee by depriving them of their very life.

28—30. O chief of the Kurus, I shall, with the help of Rama, Bhima and Arjuna and the twins, and of Akrura, Gada and Shamva, and Pradyumna and Ahuka, and also with the assistance of the heroic Dhristadyumna and the son of Sishupala, kill Duryodhana and Karna in a day, and so also Dushashana, Suvala's son, and all others who will stand against us in battle. And thereafter you shall, O Bharata, live in Hastinapur with thy brothers, and having in possession the prosperity that is now being enjoyed by the sons of Dhritarastra, govern this earth."

31. Thereupon the king (Yudhisthira) spoke unto Krishna in the hearing of those heroes at the head of whom was Dhristadyumna whilst they were listening to him.

Yudhisthira said:—

32. O Janardana, I accept these words of your to be true.

33. O mighty-armed one, slay my enemies with their followers subsequent to the expiration of the thirteen years. O Keshava, swear this to me.

34. I really promised in the assembly of the kings to live in the woods as I am now doing.

Sanjaya said:—

35. Hearing these words of the most righteous, Yudhisthira his courtiers headed by Dhristadyumna instantly pacified the indignant Keshava with sweet words most suitable to the occasion.

36. They, (the courtiers) in the hearing of Vasudeva, said to the daughter of Panchala (Draupadi), "O Lady, Duryodhana shall certainly give up his life on account of your wrath.

37—39. O fair-complexioned one, we make this promise unto thee, and therefore grieve no more. O Krishna, the flesh of those that laughed on beholding the victory at dice—will be devoured by the

wolves and birds; they themselves will be mocked; and their blood will be drunk by the jackals and vultures. O daughter of Panchala, you shall see the bodies of those that dragged thee by the hair at once dragged and devoured by the carnivorous animals.

40. Krishna, the blood, of those with severed heads, by whom you were much aggrieved and neglected, will be drunk by the earth."

41—42. The foremost ones of the Bharata race uttered these and various other speeches (in order to console Draupadi). Yudhisthira made this request to those brave heroes who were all impressed with the marks of battle, that they should, after the expiration of the thirteenth year (of life in the forest), come to the field (of battle) keeping Vasudeva at their head.

43—44. Who is there that, desiring to have his existence in earth, will appear in the field of battle and encounter these most illustrious, and invincible heroes (like the furious lions with erect manes) *viz.* Rama and Krishna and Dhananjaya, Pradyumna, and Shamva, and Yuyudhana, and Bhima, and the sons of Madri, and the Kaikeya and Panchala princes, attended by the king of Matsya, who will come to the battle with all their troops and attendants.

Dhritarastra said:—

45. Vidura in the occasion of the past gambling told me this—"O king, you shall surely defeat the Pandavas at dice; but certainly there will ensue a terrible bloodshed, resulting in the total destruction of the Kurus."

46. O charioteer, I think it is now almost certain what Vidura had told me of old, *viz*, that undoubtedly there would happen, a most fearful battle with the Pandavas just after the expiry of the said period of thirteen years.

Thus ends the fifty first chapter, the lamentation of Dhritarastra, in the Indralokagamana of the Vana Parva.

CHAPTER LII.

NALOPAKHYANA PARVA.

Janamejaya said:—

1. When the illustrious son of Pritha (Arjuna) had gone to the region of Indra with a view to obtain the arms, what did Yudhisthira and the other Pandavas do?

Vaishampayana said:—

2. When the illustrious son of Pritha had gone to the region of Indra for obtaining the arms then those foremost ones of the Bharata race lived with Krishna (Draupadi) in the forest of Kamyaka.

3. Thereupon, those excellent ones of the Bharata race, much aggrieved at heart, were seated one day with Krishna on a clean and solitary turf (in the forest).

4. They were greatly afflicted with grief; their voices were choked up with the tears, and also they were overwhelmed with sorrow on account of the absence of Dhananjaya. A flood of grief passed over them, tormented as they were by his separation.

5. Thereupon the heroic Bhima, afflicted with sorrow for the separation of Dhananjaya and the loss of kingdom, addressed Yudhisthira in the following terms.

6. "O great king, this chief of the Bharata race Arjuna, has gone away in obedience to your command. On him depend the very lives of the sons of Pandu.

7. Losing Arjuna, we with all our sons, the Panchalas, as also the Satyaki and Vasudeva, are sure to die.

8. For what can we grieve more than this, that the righteous Vibhatsu goes away at your behest, thinking upon the various sorrows?

9. Relying upon the strength of arms of that illustrious hero, we can take for granted that our enemies are already vanquished, and the possession of the earth is ours.

10. But for the intervention of that mighty-armed hero in the meeting of warriors, I could not send the descendants of Dhritarastra with the Sauvalas to the other world (*i. e.* of death).

11. We are supported by Vasudeva, and are the mightiest warriors. We were constrained to suppress the wrath that had been awakened in ourselves, because you are the cause of that anger.

12. As a matter of fact, assisted by Krishna, having slain all our foes with Karna at their head, we are in a position to rule the whole world, conquered by the might of our own arms.

13. Although we are not devoid of manliness yet we are the most unfortunate, and that is for the reason of your gambling vice. Meanwhile the foolish sons of Dhritarastra are growing very strong with the tributes (collected from the dependent chiefs).

14. O great king, it is necessary for you to keep in view the duties of a Kshatriya. O great king, to live in the forest should not be his duty.

5. Like him (Nala) there was a king amongst the Vidharvas, named Bhima, who was warlike, possessor of immense power and all accomplishments, and beloved of his subjects. But with all these virtues he was without an issue.

6. He, with a fixity of purpose, made great endeavour for obtaining issue. O Bharata, there came before him, a Brahmarshi named Damana.

7. Thereupon, O king of kings, the virtuous prince, Bhima, assisted by his wife, satisfied that reverened sage with the most respectful offerings.

8. Damana, thus pleased, conferred upon the king and his spouse a boon of a daughter like unto a jewel, and three sons possessed of liberal heart and great fame.

9. The daughter and the three sons were named Damayanti, and Dama, Danta and the illustrious Damana. The latter were possessed of all the virtues, most fearful and of terrible might.

10. But Damayanti of slender waist, obtained celebrity all ever the world in beauty and brightness, and in good name, luck and glory.

11. And when she attained to age, hundreds and hundreds of female servants, and hand-maids, decked in ornaments, waited on her like Sachi herself.

12. There shone in the midst of her hand-maids the daughter of Bhima, of beautiful features and decked with all ornaments like the bright lightning of the sky.

13. The damsel was possesesd of extraordinary beauty,and large eyes and was like Lakshimi (the goddess of riches) herself. Indeed, there was none amongst the celestials or the Yakhas who could be compared with her.

14. No body among men or others, was possessed of such beauty, seen or heard of. In fact, the damsel was most pleasant to look at, and more handsome than the celestials.

15. That foremost of men, Nala, was peerless in the worlds; because on earth he resembled in beauty Kandarpa (the god of love) himself in his embodied form.

16. Moved with admiration, they (the heralds) again and again uttered the praises of Nala before her (Damayanti,) and those of Damayanti before the king of the Nishadhas, Nala.

17. Although they had not seen each other, yet they conceived a love (for each other) produced by their repeatedly hearing each other's accomplishments. O son of Kunti, that mutual attachment began to grow very strong.

18. And then Nala, incapable of holding it in his bosom, passed much of his time in solitude in the gardens adjacent to the inner appartments (of his palace).

19. There he saw, one day, a lot of swans, with golden wings, roving in those woods. Of them he caught one with his hands.

20. Thereupon that sky-roving one spoke unto Nala. "O king, it behoves you not to kill me. I will render some good to you.

21. O prince of the Nishadhas, I will speak of you before Damayanti and in such a manner that she will never mind to have any other person (for her lord) but yourself."

22. Thus spoken, the king liberated the swan. Thereafter the swans, spreading their wings, betook themselves to the country of the Vidharbhas.

23. Arriving at the city of the Vidharbhas the birds alighted from heaven before Damayanti, who also beheld them.

24. Damayanti surrounded by her handmaids, having seen those birds of extraordinary beauty, desired to catch those rovers of the skies without loss of time.

25. Thereupon the swans fled in all directions in that charming forest; and the ladies ran after them, each pursuing one.

26. The swan which Damayanti pursued, led her into a solitary corner of the gardens, and addressed her in human speech the following words,

27. "O Damayanti, there is a prince amongst the Nishadhas, named Nala, who is, in beauty, like the Ashwins; and he has not his equal amongst men.

28. In beauty he is like Kandarpa (the god of love) himself in his embodied form. O fair complexioned one, if you becomes his wife,

29. O you of slender waist, your birth and also your beauty may be of some avail. We have, as a matter of fact, seen celestials, Gandharvas, men,

30. Nagas and Rakshasas; but never have we seen one like him (Nala). As you are a jewel amongst the maidens, so Nala is the best amongst men.

31. The best united with the best is of merit." O Prince, Damayanti was in the above way addressed by the swan.

32. She (Damayanti) in return said to the swan, "you also thus speak unto Nala." O Prince, the bird having uttered to the daughter of Vidharva "So be it" returned to the country of the Nishadhas, and described every thing to Nala himself.

Thus ends the fifty third chapter, the words of the swan's speechs in the Nalopakhyana of the Vana Parva.

CHAPTER LIV.

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said:—

1. O Bhrata, hearing the words of the swan, Damayanti thence forth became restless on account of her anxiety for Nala.

2. For this reason, Damayanti became filled with great anxiety and grief; and sighing heavily became lean and pale-faced.

3. She always gazed on high with contemplative turn of mind, and looked like a dementate. Possessed by the god of love, she also became pale and slender.

4. She had no desire for the enjoyments, either of beds or seats. And she did not lie down either during the day or night, and lamented again and again with the exclamtions of Ah and Alas.

5—6. O King, the hand-maids, of Damayanti beholding her that condition and features, represented them to the ruler of Vidharva.

7. The king Bhima hearing all from the hand-maids was set to serious thinking regarding the affair of his daughter; the thought within, himself why was it that his daughter seemed to be so uneasy at present.

8. The king, seeing his daughter had attained to puberty, observed in his mind that it was his own duty to make arrangements for Damayanti's Sayamvara (marriage).

9. O exalted one, the king united all the rulers of the earth saying, "O heroes, the Sayamvara ceremony of Damayanti is going to be held."

10. Having learnt of Damayanti's Swayamvara (marriage), all the kings, the rulers of the earth, in obedience to the invitation of Bhima, came to him.

11—12. The earth was filled with the noise caused by the clatter of the cars, the neighing of horses, and the roars of elephants; and those high-souled rulers of the earth, who came with their fair-complexioned battalions decked in ornaments and handsome garlands, were received by that heroic Bhima with the most suitable offerings. Thus honored by a respectful reception, the kings took up their abodes (in the city of Bhima).

13—14. At this juncture, those most exhalted of the divine sages, the illustrious, greatly wise and austere Narada and Parvata, having arrived at the regions of Indra, obtained admittance into his palace with a respectful reception.

15. The illustrious Maghavat (Indra), having offered them proper worship, enquired after their everlasting welfare, and peace regarding all matters.

Narada said:—

16. O Lord, O God, we enjoy peace as regards all matters; and O Maghavat, O illustrious one, so also the beings of the entire world.

Vrihadashwa said:—

17—19. Hearing the speeches of Narada the slayer of Vala and Vitra, asked, "Where are those warlike Khatriyas, and why do I not find those princes, coming to me, as they are my most favourite guests? They are the virtuous rulers of the earth, renouncing their life in battle. Thy meet death by weapons, when time is come; and never turn their faces away from the battle; theirs is this world, eternal unto them and bestowing upon them all the objects of enjoyments, even as it does to me.

20. Narada, thus addressed by Sakra, said in reply:

Narada said:—

O Maghavat, listen to me, why the rulers of the earth are not being seen by you now.

21. The king of the Vidharvas has a daughter—the famous Damayanti; who, in beauty, surpasses all the women of the earth.

22. O Sakra, her Swayamvara will shortly take place. There the kings and princes are going from all directions.

23. O slayer of Vala and Vitra, the kings, desirous of getting that pearl of the earth, all desire to have her most eagerly.

24. While they were discoursing thus, the most excellent of the immortals, the Lokapalas, (with Agni among them) came before the king of heaven, Indra.

25. They then all heard the speeches of Narada pregnant with lofty ideas and

...ning greatly delighted to hear them ...that they would also go there.

... O great king, mounted on their ...ies, accompanied by their attendants, ...ll betook themselves to the country of ... Vidharbhas where all the rulers of the ...ad gone.

... O son of Kunti, the lofty-minded ... Nala, hearing of the assembly of the ...et out, thinking of Damayanti.

... The celestials saw Nala on the way ... on the earth. In beauty he re... even the god of love himself in his ...ed form.

... The Lakapolas, having seen him ...ident as the sun, were struck with as...ment at his wealth of beauty; and ... therefore, abandoned their idea (of ... her).

... The celestials, leaving their cars, ... from heaven, and (then) addressed the king of the Nishadhas thus;

... "O the most exalted of the rulers ...f the Nishadhas, O Nala, O you who do observe the vow of truth, O the foremost of ..., help us; be our messenger."

... ends the fifty fourth chapter the ... of Nala in the Nalopakhayana ... Vana Parva.

CHAPTER LV.

... LOPAKHAYANA PARVA)—
Continued.

...ihadashwa said:—

... O Bharata, Nala promised to them ... (celestials) saying that he would do ... and then, approaching with folded hands, ... them,

... "Who are ye? And who is he, by ... I am desired to be his messenger? ... further shall I render to you; tell ... really is."

... Maghavat, being thus addressed by ... King of the Nishadhas, said in reply. ... informed that we, the celestials, come ... Damayanti.

... king? I am Indra, this one is ... he is the lord of the waters and ... even Yama, the destroyer of human

... you inform Damayanti that we, ... as with Mahendra at our head, are ... and going to the assembly (of the

6. And the gods—Sakra, Agni, Vasava, and Yama,—all desire to win you. Hence choose one of them for your husband."

7. Nala, being thus spoken to by Sakra, requested them with folded hands not to send him, as he also has come with the same purpose.

8. "O gods, pardon me; and how it is that a person, who is in the same way determined (to get Damayanti), can dare speak to the damsel on behalf of others."

The Gods said —

9. O king of the Nishadhas, you promised to us beforehand that you would it. O king of the Nishadhas, why, therefore will you not act up to it? Tell without (a moment's) hesitation.

Vrihadashwa said:—

10. The king of the Nishadhas, be thus spoken by the gods, said again them: "How can I dare enter th palaces so well-guarded."

11. Indra again said to him in re "you shall get access." Nala, say "so be it," repaired to the mansion Damayanti.

12. There he saw the daughter of ruler of Vidarbhas, who was encircled her hands-minds, effulgent in beauty ... form, and of fair color.

13. She also possessed extraordina... symmetrical handsome limbs, slender wa... and fair eyes; her splendour was suppo... to ecclipse the light of the moon.

14. His (Nala's) love increased at very sight of that sweet smiling one (... mayanti). But being desirous of carry out the truth, he repressed the love (was aroused in him).

15. Then beholding the king of Nishadhas, all the respectable and beau... ladies sprang up from their seats, posse... as they were by the splendour (of beauty).

16. Filled with amazement, and h... gratified, they praised Nala; but they s... nothing to him, only worshiped him i... mind.

17. Oh! what beauty, what effulg... and what patience are possessed by high-souled one! Who is he! Is he a ... or a Yaksha, or a Gandharbha?

18. Those most excellent women, powered by his splendour, and out of

19. Filled as she was with amazement, yet Damayanti, smilingly addressed the heroic Nala, who, also gently smiled at her. She smillingly said thus.

20. "Who are you, O you of beautiful form, you have aroused love in me. O warlike one, O sinless one, I desire to know how have you come here.

21. Why have you come here! And how is it you have not been perceived by any body? Indeed, my palace is so well-guarded; and so strict are the commands of the king."

22. Being thus addressed by the daughter of Vidharbha king, Nala said to her in reply:—

Nala said:—

"O handsome damsel, know me by the name of Nala; I have come here as the messenger of the gods.

23. The gods, Sakra, Agni, Varuna, and Yama, all desire to have you. O beautious one, choose one of the celestials as your husband.

24. It is through the influence of those celestials I have entered the palace undiscovered; and for this reason also that none has perceived me, nor put obstacles in my way.

25. O respected one, I have been sent by the illustrious gods on this errand. O lucky one, form your opinion by hearing this, as you please.

Thus ends the fifty fifth chapter, Nala's embassy of the gods, in the Nalopakhyana of the Vana Parva.

CHAPTER LVI.

(NALOPAKHYANA PARVA.)—

Continued

Vrihadashwa said:—

1. Saluting the celestials, (Damayanti) smilingly said to Nala, "O king! love me with due respect, and say what shall I do for you.

2. Myself, and whatever riches that I have got are all thine. O lord, make love with full confidence.

3. O prince, the speeches of the swans are burning me out. It is for you indeed, O lord I have caused the kings assemble here.

4. O the bestower of honor, if you forsake me who worship you, I must have recourse to either poison or fire, water or the rope for your sake."

5. Thus addressed by the daughter of the king of the Vidharbhas, Nala said to her in reply: "How is it that you choose a man rejecting the Lokapalas (guardians of the worlds) who are present?

6. Do you lead your heart towards those illustrious celestials, who are the creators of the worlds, and even with the dust of whose feet I am not equal.

7. By offending the celestials, the mortals receive death. Therefore, O beautious lady, save me by choosing one of the gods for your lord.

8. By choosing the celestials you will enjoy garments unsullied with dust, gaudy garlands of varieagated color, and superior ornaments.

9. What lady will not accept as her husband Hatusha, who, by reducing the dimensions of this entire earth, swallows it also?

10. What lady will not accept him as her husband, by the terror of whose club all the assembled creatures are propelled to walk in the path of virtue!

11. What lady will not accept as her husband Mahendra, who is the lord of the gods, and who is the most virtuous and illustrious, and who is also the repressor of the Daityas and the Danavas.

12. Should you cherish in you heart (the love of Varuna amongst the guardians of the worlds, do so without delay. Hear this my friendly advice.

13. Thus addrersed by the king of the Nishadhas, Damayanti spoke to him with eyes overflowed by the tears produced by sorrow.

14. O the ruler of the earth, to tell you the truth, I accept you for my lord after I have saluted all the celestials,

15. The king, who had come on the mission of the gods, answered her thus who was trembling (with fear), standing with joined hands, 'O blessed one, O gentle one, do what you please.

16. Having promised the celestials specially, and come in their interest, how can I venture to look to my own (interest).

17. If virtue be consistent with the seeking of one's own interest, I will surely look to it, and so also do you, O gentle one, act according to this (principle).

18. Thereupon Damayanti, whose words were choked up with tears, spoke to Nala with blameless smiles.

19. "O the most supreme amongst men, I find out this sinless way, following which

no sin, whatever, O king, will hang upon you.

20. O the foremost of men, yourself and the celestials with Indra at their head, all come together when my Swayamvara takes place.

21. O the best of men, there I will accept you for my lord amongst the guardians of the world. Thus, O foremost of men, there will be no blame hanging upon you.

22. O ruler of the earth! thus addressed by the daughter of the king of the Vidarbhas, king Nala returned where the assembled celestials took their quarters.

23. Thereupon the great lords, who are the gurdians of the world, seeing him approach, to them, enquired of him about all that had taken place there.

24. "O Prince, did you see Damayanti of blameless smiles? O blameless one, O Prince, tell us all whatever she pronounced.

Nala said:—

25. At your behest, I entered the mansion of Damayanti consisting of large and beautiful chambers, and guarded by old guards with bludgeons in their hands.

26. When I entered, no man, through your influence, discovered me there except the daughter of the king.

27. I was peceived by her hand-maids, whom I saw too. O the foremost of the gods, beholding me they were all struck with amazement.

28. O the most excellent of the celestials, although I related all about you, yet the fair-complexioned one settled her mind to choose me for her lord.

The Maiden said:—

29. O the foremost of men, I wish the assembled celestials would come with you where my Swayamvara will take place.

30. O king of Nishadhas, I will choose you amongst those celestials. O you mighty-armed warrior, if this be done, no blame will surely touch you.

31. O the exalted of gods, this is all, I relate to you what happened there. O the lords of the gods, it behoves, you therefore, to settle everything finally.

Thus ends the fifty sixth chapter Nala's embassy of the gods, in the Nalapakhyan of the Vana Parva.

CHAPTER LVII.

(NALAPAKHYANA PARVA.)—

Continued.

Brihadashwa said:—

1. When the auspicious hour, the sacred lunar day, and the propitious season set in the king Bhima summoned all the rulers of the earth to the Swayamvara.

2. Hearing this, all the rulers of the earth, repressed by her love, and filled with the desire for Damayanti, repaired (to the Swayamvara).

3. Those kings entered the amphitheatre furnished with golden pillars, and adorned with beautiful gates even as the furious lions force their way into the mountain caves.

4. There all the rulers of the earth decked in fragrant garlands and adorned with ornaments set with gems suspended from their ears, took their respective seats.

5. That sacred conclave of the rulers of the earth abounded in the foremost of men even as Bhogavati abounds in the Nagas or as the mountain caves in tigers.

6. Their arms were sinewy looking like maces; and they were well-shaped and smooth, even as the five-headed snakes.

7. The countenance of the kings, embellished with beautiful locks and fine noses and brows, glittered even as the stars shine in the firmament.

8. Thereupon the fair-complexioned Damayanti entered the amphitheatre; and thus attracted the eyes and hearts of the assembled princes.

9. When the kings beheld her, their eyes, unmoved, were finally fixed upon those parts of her body, wherever they had fallen first.

10. Thereupon, O Bharata, the names of the kings having been uttered, the daughter of Bhima beheld five persons all alike in their form.

11. Thereafter the daughter of the king of the Vidarbhas, having seen all of them of similar forms, could not make out which one was prince Nala; for doubts had already arisen in her mind.

12. Whomsoever she saw amongst the kings, she supposed him to be the prince Nala; and thus the thoughtful lady pondered, and deliberated in her mind,

13. 'How shall I discern the gods, and how shall I ascertain prince Nala?'—This thought engrossed the mind of the daughter of the king of the Vidarbhas, and also afflicted her with great grief.

14—16. O Bharata, she deliberated in her mind upon the marks of which she heard, as appertaining to the gods:—'I have heard from the old men whatever marks belong to the celestials, and indeed those are never seen to appertain to any one of these assembled in this earth.' Thus she thought on this subject over and over in several ways, and came to the conclusion, *viz.*—that she should, after saluting the celestials, with the mind and words, and with joined hands, resolve upon obtaining the assisistance of the gods themselves. Trembling with fear she spoke to the celestials thus,

17. "On hearing the words of the swans I accepted the prince of the Nishadhas as my husband. For the sake of that vow of mine, O celestials, point him out to me.

18. As I am always firm to him either in speech or thought, so for the sake of that truth, it behoves the celestials to point him out to me.

19. When it was settled to me by the celestials that the prince of the Nishadhas should be my husband; for the sake of that truth it behoves the celestials to point him to me.

20. When I have commenced my vow for the worship of king Nala; for the sake of that truth, it behoves the celestials to reveal him to me.

21. It behoves the Lokapalas, the most excellent of the gods, therefore, to assume their respective forms, that I may ascertain that virtuous prince (Nala).

22—23. The celestials, having heard the words of Damayanti full of compassion, and known for certain that her love for the prince of the Nishadhas was most fervent, and also realising her fixed will, purity of heart and mind and her passion for that prince, fulfilled what they had been prayed for by assuming their proper forms.

24. She then beheld all the gods, not perspiring, with fixed eyes and spotless garlands (round their neck), and seated without touching the earth.

25. She, on the other hand, saw Nala standing pre-eminent with his own shadow, and (unlike the gods) full of perspiration, and with floral wreaths stained with dust, and the king of the Nishadhas was also seated on the ground with staring eyes.

26. O Bharata, she saw both the celestials and that righteous king. But, O descendant of Pandu, the daughter of Bhima accepted (as her husband) the prince of the Nishadhas in accordance with her vow.

27. The bashful and larged-eyed maiden held the flying-end of her cloth, and put a most handsome garland round his neck.

28. Thus the fair-faced damsel had chosen him as her lord. Theroupon all the celestials suddenly gave utterance to their woe by saying, *Ah! Alas!!*

29. O Bharata! all the celestials and the great sages became struck with amazement, and uttered the cry. "Excellent and Excellent" while at the same time they were praising king Nala.

30. O Kauravya! the prince—the son of Virasena, with the gladness of heart, consoled that fair-complexioned maiden thus:—

31. O blessed one, as you rejecting all the gods, choose a man to be your lord; so know me, therefore, for your husband, ever ready to obey your words (of command).

32. O you of blameless smiles, I truly promise to you that as long as my life will reside in my body, till then I will continue to be yours.

33—37. Damayanti, with joined hands, showed due respect to him (Nala) by similar expressions. Thereupon the happy pair, each having seen those celestials headed by Agni, mentally prayed for their protection. Then the guardians of the worlds of great splendour, beholding the prince of the Nishadhas accepted by the daughter of Bhima, became greatly gratified; and they all granted to Nala eight boons. At first Sakra, the husband of Sachi, well pleased, bestowed upon the king of the Nishadhas a boon, *viz.*, that in the sacrifices he should attain to divinity, and thence to each of the extraordinarily great and happy abodes. Agni gave assurance of his own presence wherever the king of the Nishadhas would wish. Hutashana also granted to him regions as resplendent as himself. Then again Yama lent him a superior taste for food, as well as a highest place in virtue.

38. The presiding god of the water granted to Nala the boon of his own presence wherever he would wish, as well a floral wreaths of superior fragrance. Thus each one of the assembled gods had given Nala a couple of boons.

39—46. Having granted these boons to him, all the celestials returned to heaven. And the monarchs also, having witnessed this choice-marriage of Damayanti with Nala, became filled with astonishment; and highly gratified, went away wherever they came from. And after the departure of the best rulers of the earth, the lofty-minded

and well-pleased Bhima celebrated the marriage ceremony of Damayanti and Nala. The foremost of men, the prince of the Nishadhas, having passed there some time in obedience to his will, came back to his own city with the permission of the king Bhima. O king, that righteous prince, having obtained a maiden like a gem, began to enjoy her sweet company, even as the slayer of Vala and Vritra enjoys the company of Sachi. The warlike monarch, resplendant as the sun, was exceedingly glad to rule and maintain his subjects most righteously. That talented one like Yayati the son of Nahusha held the horse and several other sacrifices, offering abundant gifts to the Brahmanas. Then again Nala passed his days in joy in the company of Damayanti in the woods and the pleasure gardens, even as the immortals themselves. Thereupon the illustrious prince begot upon Damayanti a son named Indrasena, and a daughter named Indrasena.

47. Thus the ruler of the earth, the foremost of men having celebrated the sacrifices and passed his days in joy (with Damayanti), governed the earth abounding in wealth.

Thus ends the fifty seventh chapter the Shayambhara of Damayanti in the Nalopakhyana of the Vana Parva.

CHAPTER LVIII.

(NALOPAKHAYANA PARVA)—

Continued.

Vrihadaswa said:—

1. After the daughter of Bhima had accepted the king of the Nishadhas as her husband, the protectors of the worlds, of great energy, met, when they were returning, Dwapara accompanied by Kali, approaching towards them.

2. Sakra, the slayer of Vala and Vritra, beholding Kali, said to him, 'O Kali, tell me, whither are you going with Dwapara as your companion?'

3. Thereupon Kali replying to Sakra's words said,—'Hearing the *Shawayamvara* of Damayanti, I am going there. I shall take her to be my wife; for my heart has been captivated by her?'

4. Indra smilingly said to him, "That *Swayamvara* is now over; king Nala has been accepted by her as her husband even in our presence."

5. Thus spoken to by Sakra, Kali, the viler among the celestials, waxing wroth, said to them (celestials) all, the following words:

6. "In as much as neglecting the divinities she has accepted a man for her husband, it is but equitable that she shall suffer severe punishment?"

7. When Kali had spoken in the above manner, the celestials replied, 'With our permision, Nala has been chosen by Damayanti.

8—10. Also what maiden would not accept Nala as her lord, who is endued with all (excellent) qualities, who is acquainted with all systems of religion, who is a strict observer of vows, who has studied the four Vedas as also the Puranas that are styled the fifth; in whose house the deities are always satisfied by sacrifices performed in accordance with the rules prescribed for their observance; who never does any harm to any one, who is truthful and of unshaken vows; in whom truthfulness, forgiveness, knowledge, rigid austerities, purity, self-control, and quiescence are ever present; who is the foremost of kings, like the guardians of the worlds.

11. O Kali, that foolish creature, that desires to imprecate Nala of this discription, does surely curse his own self, and does kill himself by his own agency.

12. O Kali, he that wishes to pronounce malediction on Nala of such qualities, sinks into the vast, unfathomable, lake of hell replete with various torments. 'Thus speaking to Kali and Dwapara the celestials repaired to heaven.

13—14. After the celestials had disappeared, Kali said to Dwapara, 'O Dwapara, I cannot restrain my wrath, I will enter into the Nala, and disposess him of his kingdom. He shall not any longer hold any dalliance with the daughter of Bhima. Placing yourself at the dice, you ought to help me.

Thus ends the fifty eighth chapter, the coloquy between Kali and the celestials, in the Nalohakhyana of the Vana Parva.

CHAPTER LIX.

(NALOPAKHYANA PARVA)—

Continued.

Brihadaswa said:—

1. Having entered into this agreement with Dwapara, Kali came to the place where the king of the Nishadhas was.

2. Always intent on detecting a flaw in Naln, he resided in the country of the Nishadhas. In the twelvth year Kali found out a fault of his.

3. Naishadha, after having with water, rinsed his mouth, performed the *Sandhya* ceremony, without having previously washed his two feet. Thereupon Kali possessed him.

4. He, having entered into Nala, went to Pushkara, and said to the latter, "Come, play at dice with Nala?

5. With my help you shall conquer Nala at a game of dice; and vanquishing king Nala, and wining his kingdom, do you govern the Nishadhas?"

6. Thus spoken to by Kali, Pushkara went to Nala; Kali also repajred to Puskara becoming the principal die.

7. Puskara, the chastiser of hostile heroes, having approached the warlike Nala, repeatedly asked him to game together at dice.

8. Thereupon the illustrious monarch could not desire to reject the summons. For the reason of Damayanti's presence there, he fixed the time for game also.

9. Being taken up by Kali, the prince Nala lost at dice his gold and silver statues, his cars with their teams, and also the valuable garments.

10. The illustrious chastiser of the foes was maddened at the game, from which none of his friends could make him desist.

11. Thereupon, O Bharata, all the inhabitants of the city with the ministers came to see the troubled prince, and also to dissuade him (from the play).

12. Then the charioteer, having approached Damayanti, said to her: 'O auspicious one, all the citizens and the state officers are staying at the gate."

13. O lady, do you inform the king of the Nishadhas that all his citizens have come here, who cannot really bear with the calamitious game of their monarch, who is so very well versed in virtue and in the acquisetion or wealth.

14. Thereupon the daughter of Bhima, overpowered by grief and deprived of senses by distresses, said to the prince of the Nishadhas in terms chocked with tears:—

15. 'O king! foremost in loyalty, all the citizens accompanied by the ministers, are waiting at the gate with the desire of seeing you.'

16—19. She repeatedly told him to grant them an interview. But as the king was possessed by Kali, he answered nothing to them, or his queen of handsome looks, who gave utterance to her sorrows thus: And the councillors and all the citizens, overwhelmed with grief and shame, and having uttered (unto themselves) *that he would never stand*, went back to their homes; and thence forward, O Yudhishthira, the gambling of Pushkara and Nala continued for several months, while the righteous king was always defeated.

Thus ends the fifty-ninth chapter, on the subject of Nala's gambling, in the Nalopakhyana of the Vana Parva.

CHAPTER LX.

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadshawa said:—

1—2. Damayanti beheld the righteous king to be maddened at the gambling and deprived of his reason. Thereupon, O Monarch, the daughter of Bhima was overwhelmed with terror and grief, and meditated upon the seriousness of the matter regarding the king, her husband.

3—4. Beholding Nala deprived of all his possessions, and being afraid of the calamity that had befallen her husband, and desirous of doing good to him, Damayanti addressed to her nurse and maid servant—who was most noted, well-meaning, beloved and intent upon doing good to all and well-speaking—these words:

5. 'O Vrihadsena! inviting all the ministers in the name of king Nala, go and inform them what things are lost and what wealth still remains.'

6. Thereupon all the ministers, having been informed of the summons of the king, uttered—"O this was most unfortunate for them all" and advanced to Nala.

7. When again the daughter of Bhima informed Nala, that all his subjects came there in a body for the second time, the king said nothing to her in reply.

8. Damayanti, beholding that her lord uttered not a word to her in reply, felt shame, and entered her own appartments.

9. And also hearing that the virtuous Nala was always defeated at dice, and deprived of all his possessions, she spoke again unto her nurse:

10. O Vrihadsena! O blessed one! do you go and summon, in the name of Nala, Varshneya, the charioteer, as a very serious matter is near at hand.

11. Hearing the words of Damayanti, Vrihadsena brought Varshneya, summoned by faithful servants.

12. Thereupon the daughter of Bhima, who was unblameable and was never out of place or season, consoled Varshaneya by sweet speeches, and said to him words suitable to the occasion :

13. It is known to you how always you were treated by the monarch. Now it is necessary for you therefore, to remember this and help him in his distress.

14. The more the king is defeated by Pushkara in the game, the greater becomes his earnestness for it.

15. As the dice fall in accordance with the commands of Pushkara, so it is seen they are adverse to the interests of Nala in the play.

16. Deeply engaged in the game, as he is deaf regarding the advices of his friends and relatives, so he does not accept my counsel.

17. Surely me-seems, the high-souled Naishada is not to be blamed for his not listening to my words, absorbed as he is in the game.

18. O charioteer ! I seek your protection. Act according to my commands. My mind is not verv sanguine. King Nala may come to danger.

19. Yoking the favourite steeds of Nala, fleet as the glance of mind, and placing my twins (a son and a daughter) on the car, you should repair to *Kundina* in all haste.

20. Leaving the children and the car and these horses with my relatives, do you go there or go away whereever it pleases you to go,"

21. Varshneya the charioteer of Nala, told in detail these words of Damayanti to the chief counsellors of Nala.

22. O lord of earth ! deciding (the matter) with their aid, and with their permission placing the children on the chariot the charioteer hastened towards Vidarbha.

23—24. There leaving the horses, the excellent of cars, and the boy Indrasena and the girl Indrasena and saluting king Bhima, and afflicted and grieving for Nala, the charioteer started from that place and repaired to the town of Ajodhya.

25. He approached king Rituparna with a sorrowful heart, and entered into the service of that monarch as a charioteer.

Thus ends the sixtieth chapter, the gambling of Nala in the Nalopakhayna of the Vana Parva.

CHAPTER LXI.

(NALOPAKHYANA PARVA).—*Continued.*

Vrihadhashwa said :—

1. After Varshneya had gone away, his kingdom and what else of wealth he possessed, were won by Pushkara from Nala of good fame, who was engaged at dice.

2. O king ! Pushkara said to Nala whose kingdom had been won from him, with a (sinister) smile :— 'Let our game at dice commence anew, but what else to stake you have got now ?'

3. Damayanti alone is left to you; everything else has been won by me. Well, if you think it right hold Damayanti as your stake now ?

4. Thus spoken to by Pushkara Nala of holy fame felt as if his heart would burst in grief. Neither did he speak a syllable to him.

5. Thereafter Nala of high renown, possessed with extreme anguish, looking at Pushkara, began to take all the ornaments off every part of his body.

6. Then wearing a single piece of cloth, with his person uncovered enhancing the grief of his friends, and forsaking his vast wealth the king went out.

7. Also Damayanti, attired in a single piece of cloth, followed the departing king behind. With her the king of Naisadha, passed three nights outside the precincts of the town.

8. O mighty king ! in the meantime Pushkara had it proclaimed within the city, that any body that should regardfully (hospitably) behave towards Nala would become his victim.

9. O Yudhisthira ! in consequence of this proclamation of Pushkara, and his malice towards Nala, the citizens offered no respectful conduct towards him.

10. Thus unregarded, though worthy of their (citizen's) regards, that king stayed three nights outside the precincts of the city living, all the while, solely on water.

11. Oppressed with hunger, the king started from the vicinity of the city with the object of collecting fruits and roots while Damayanti followed him (closely).

12. Afflicted sore with (the pangs of) hunger, after the lapse of many days, Nala saw some birds, the colour of whose plumage resembled that of gold.

13. Thereupon the powerful ruler of the Nishadhas, thought (within himself)—My food today will consist of these, and afterwards their plumage shall be my wealth.

14. Then he covered them with the piece of cloth he was wearing. Taking on their back that piece of cloth belonging to him, those rangers of the sky flew to the heavens.

15. When rising up (to the sky) the birds of the earth seeing Nala sorrowful and seated on the car with his person nude and countenance down towards the ground, addressed these words to him.

16. 'O greatly foolish one! we are even those dice. We had come hither desirous of robbing thy cloth. For surely we feel no pleasure, even if thou departest wearing thy cloth.'

17. O king! then Nala of holy fame beholding the dice depart and himself naked, thus spoke to Damayanti.

Nala said:—

18—19. O unblameable lady! they, in consequence of whose wrath I have been deprived of my (royal) fortune, and being distressed, and oppressed with hunger I cannot procure my livelihood, they through whose (malign) influence the citizens of Nisadha paid me no regard, O timid one! those very dice have assumed the form of birds and are even now flying away with my cloth.

20. I, thine husband, have met with a great catastrophe. I am afflicted with sorrow and am devoid of my consciousness. Listen to my words, which (when acted upon) shall conduce to thy good.

21. These various roads before thee, passing by the (city of) Avanti and crossing the Rikshavat mountain lead to the Deccan.

22. Yonder is the mighty range of mountains known under the name of Vindhya; there is the river Payashini flowing toward the sea and yon lie the hermitages of the illustrious sages replete with many kinds of fruits and roots.

23. This road leads to Vidharva, the other one proceeds towards the country of the Kocalas; beyond them in the southern direction lies the Deccan.

Vrihadashwa said:—

24. O descendant of Bharata's race! addressing the daughter of Bhima, king Nala sorely afflicted with grief, carefully spoke these words to Damayanti, over and over again.

25. Thereupon distressed with sorrow and in a voice choked with the vapour of grief, Damayanti spoke to Nala these piteous words.

Damayanti said:—

26. O ruler of the earth! on continuous thinking of thy intention, my heart trembles and all my limbs are sinking.

27. How can I depart leaving thee in this lonely forest, deprived of thy kingdom despoiled of thy wealth, thyself not covered even with a single piece of cloth and afflicted with hunger and toil?

28. O illustrious sovereign! when fatigued with toil and oppressed with hunger in the midst of this dreary wilderness, thou shalt remember thy former happiness, then shall I solace thee in thy troubles.

29. 'In all descriptions of misery there is no medicine similar to a wife, this is the opinion of all the physicians, I tell the forsooth.

Nala said:—

30. O thou of delicate loins! O Damayanti, what thou hast said, is indeed true; to a man aggrieved there is no friend equal to a wife that serves as a remedy.

31. O timid one! why art thou afraid? I do not intend to forsake thee; O faultless one, I can part with myself, but not with thee.

Damayanti said:—

32. O great monarch! if thou seekest not to desert me, why then dost thou instruct, (point out to) me, about the road that leads to the dominion of the Vidharvas?

33. O protector of thy subjects! I know also that thou canst not leave me. But, O ruler of the earth! thou mayst renounce me, as thy mind (reason) is spoiled (distracted) by Kali.

34. O foremost of men! thou art repeatedly instructing me about the road. O divine one! it is in this way that thou art adding to my sorrow.

35. If it be thy wish that I should go back to my kinsmen, then if it listeth thee, we both together shall repair to the kingdom of Vidharva.

36. O bestower of honor! there, the king of the Vidarvas shall worship thee. Thus held in great respect by him, thou shalt live in happiness in our residence.

Thus ends the sixty first chapter, the exile of Nala in the Nalopakhyana, of the vana parva.

CHAPTER LXII.

(NALOPAKHYANA PARVA)—

Continued.

Nala said:—

No doubt, thy father's kingdom is the same as mine own. But thither by any means I will not go, being in embarassed circumstances.

2. There was a time when repairing there in all my prosperity, I enhanced thy delight. Shorn of it (prosperity) how can I now repair there to add to thy sorrow?

Vrihadhsawa said:—

3. Thus repeatedly speaking unto Damayanti, used to all happiness, king Nala tried to console her, now clad only in half of her cloth.

4. Both of them wrapped in a single piece of cloth, when wandering this way and that, arrived at an inn, worn out with hunger and thirst.

5. Then on reaching that inn, the ruler of the Nishadhas seated himself on the surface of the earth with the daughter of the king of Vidharva.

6. Destitute of his garments, unsightly, with his person unclean, covered with dust, he laid himself down with Damayanti on the surface of the earth in fatigue.

7. Then ever used to happiness, the comely and innocent Damayanti, too, suddenly visited with misfortune, became unconscious in sleep.

8. O lord of thy subjects! when Damayanti fell asleep, king Nala, owing to his heart and mind being agitated with grief, could not sleep as before (in his days of happiness).

9. He, musing over the loss of his kingdom, his abandonment by his friends, the disaster he met with in the forest, and over his other misfortunes, began to reflect (in the following manner).

10. 'What will accrue from my doing this? And what from my not doing this? Which is preferable to me now, my death, or the desertion of my wife?

11. She is (fondly) attached unto myself. For this reason she suffereth these afflictions for me. But (when) forsaken by me, she may possibly repair to her relatives.

12. Devoted as she is to me, she is sure to suffer distress if she accompanies me; but it is doubtful, whether she would suffer them or not, were I to forsake her. Perchance, she may sometime attain to happiness."

13. O Monarch! thus repeatedly cogitating over this subject, and reflecting again and again about it, he (at last) decided the the desertion of Damayanti to be the best course open to him.

14. 'For her spiritedness, nobody will be able to insult, on the way, this high-souled, chaste, and illustrious lady who is (fondly) devoted to me.'

15. Thus through the instrumentality of the wicked Kali, his mind then ceased to dwell on Damayanti, and he settled his purpose of abandoning her.

16. Thinking of his own want of garment and of Damayanti's being clad in a single piece of cloth, the King intended to pair off half of her cloth.

17. 'How shall I cut off her cloth, so that my beloved may not awake.' Thus thinking, king Nala then began to wander about that inn.

18. O descendant of Bharat's race! walking with hasty steps up and down, Nala obtained, near the inn, an excellent unsheathed sword.

19. That chastiser of his enemies, having with this sword cut off one half of her cloth, wore it. And then leaving the daughter of the Bhidharva king asleep and unconscious, he hurriedly went away.

20. But then his heart being attracted towards Damayanti, the ruler of the Nisadhas, came back to that inn; and finding her in that condition he began to lament:—

21. 'My dear-loved wife, whom even the winds, or the sun could not see before, is even now lying asleep like one helpless on the ground of this inn.

22. How will this sweet smiling, and slender-waisted Damayanti live, when awaking, she shall find herself clothed, like one mad, in half a piece of cloth?

23. How will this blessed daughter of Bhima, the chaste Damayanti, roam, without me and all alone, in this dreary wilderness, inhabited by beasts and serpents.

24. O noble-hearted one! may the Adityas, the Vasus, the Rudras, the twin Aswinis together with the wind-gods, protect thee! Or thou art protected by thine own virtue!'

25. Thus speaking unto his dear-loved wife matchless on earth in beauty, king Nala, deprived of his senses by Kali, endeavoured to go away.

26. The royal Nala departing again and again, returned again and again to the inn;

once dragged away by Kali and again drawn back by his love (to his wife).

27. It seemed as if the heart of the distressed king was divided in twain, who like a rocking cradle repeatedly went away from and came back into the inn.

28. Befooled and deprived of his reason by Kali, Nala ran away deserting his sleeping wife, and lamenting profusely and plaintively for her.

29. Losing his senses through the influence of Kali, and ruminating over a variety of thoughts, the king went away with his heart full of sorrow, forsaking his wife, alone, in that solitary wilderness.

Thus ends the sixty second chapter, the desertion of Damayanti by Nala, in the Nalopakhyana Parva of the Vana Parva.

CHAPTER LXIII.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. O king, after Nala had gone away, the slender-waisted Damayanti, getting over her fatigue, awoke in terror in that solitary wilderness.

2. Terrified at not finding her husband and oppressed with grief and troubles, she called aloud for Naisadha, saying:—'O Maharaja.

3. O master! O mighty sovereign! O husband! why hast thou forsaken me? Alas! I am done for, I am lost, I am (greatly) terrified in this lonely forest.

4. O mighty monarch! thou art virtuous and truthful. How then, promising not to do so thou hast forsaken me asleep, in the woods?

5. Why hast thou gone away forsaking thy able and devoted, wife, specially when she had done thee no harm, but thou hast been wronged by others?

6. O lord of thy people! thou ought faithfully to fulfill those words of thine in respect of me, that thou hadst uttered in days gone by, before the guardian deities of the worlds.

7. O best of men! because mortals are not ordained to die before their appointed time, therefore it is, that thy beloved wife liveth even a moment after thy abandonment of her.

8. O foremost of men! enough of this joke, let us have no more of it. O invincible one! I am awfully frightened. O lord! show thyself.

9. Thou art discovered O king! thou art discovered! O ruler of the Nisadhas I have seen thee! concealing thyself behind the copses, why dost thou not answer me?

10. Alas, O king of kings! it is very cruel of thee. For seeing me in this and so bewailing, thou dost not, O king, come near to console me.

11. I lament not for myself, nor for any thing else. But, O king, I only grieve thinking, how thou wilt live alone.

12. O king! when, in the evening thou wilt sit thirsty, hungry, and worn out with toils under the trees, how wilt thou live without seeing me (by thy side)?

13. Then oppressed with poignant grief and burning with anger, the miserable Damayanti began to run hither and thither bewailing.

14. At times the youthful princess would stand up suddenly. At other times she would sink down bewildered. Now she would conceal herself alarmed, and the next moment, she would cry and wail aloud.

15. Then the chaste daughter of Bhima, bewildered and afflicted with heavy grief, and sighing again and again, spoke weeping:—

16. 'May that being suffer grief greater than ours, through whose curse the afflicted king of the Nishadhas beareth this woe!'

17. May that sinful wretch, who hath reduced Nala of pious heart into this plight, live a more miserable life than his (Nala's) own, fraught with such greater woes.'

18. Thus bewailing, the consort of that high-souled monarch began to search her dear lord in that forest, infested with wild beasts.

19. Thus continuously lamenting, the daughter of Bhima ran hither and thither like an insane person, crying aloud, 'alas alas O king.'

20—21. As she was crying aloud and bitterly lamenting like a female osprey, grieving profusely in piteous words, and bewailing again and again, a huge and hungry serpent suddenly seized the daughter of Bhima, who came and rolled near it.

22. Being devoured by the monster and swelling with sorrow, she grieved not so much for herself, as for the king of the Nishadhas.

23. 'O lord! why dost thou not run after me, seeing that I am swallowed by this huge serpent like one helpless, in this desolate wilderness?

24. O king of the Nishadhas! how wilt thou live, when thou shalt remember me (when I am gone)? O master! how hast thou gone away to-day forsaking me in the woods?

25. How wilt thou live without me, when liberated from thy curse, thou wilt regain thy mind, senses and wealth? O lord of the Nishadhas! O sinless one! O foremost of kings! who will remove thy fatigue when thou wilt be worn out with toil, oppressed with hunger and depressed with grief?'

26. Then a hunter who was roaming in the deep forest, hearing the sound of her loud wailings speedily came near her.

27—28. The hunter, who lived upon the proceeds of hunting, seeing that large-eyed one swallowed up by a serpent, came up with haste and speed, and despatching that inert snake with a sharp-edged weapon, tore it open from its mouth.

29. Then O Bharata! the hunter freeing her from the coils of the serpent and washing her with water and consoling her, asked her when she had taken some food.

30. 'O thou having eyes like those of a young gazelle! whose art thou? Why also hast thou entered into this forest? O handsome one! how hast thou fallen in this great predicament?'

31. O lord of thy people! O descendant of Bharata's race! thus questioned by him, Damayanti, related unto him precisely, all that had occurred.

32—33. The huntsman, seeing her, covered with half a piece of a cloth, with heaving breasts and shapely hips, with delicate and faultless limbs, with countenance resembling the full moon, with eyes furnished with graceful eye-lashes and with words very pleasing, was made the slave of the god of love.

34. Inflamed with lust, the hunter comforted her mildly and in smooth words. But the graceful Damayanti soon saw through his purposes.

35. The chaste Damayanti then understanding the intentions of this evil-minded one, possessed with fierce rage, seemed to blaze forth in anger

36. That evil minded one, having waxed irascible, and fired with desire, endeavoured to insult her (by force) who was unconquerable even as a flame of blazing fire.

37. Then Damayanti, afflicted with sorrow, and deprived of her husband and kingdom, bursting with rage, cursed the huntsman when he had passed the limit of being checked by words.

38. 'If even in my mind I have never thought of any other person than the king of the Nishadhas, then let this puny one living by hunting, fall down devoid of life.

39. No sooner did she utter these words, than that one subsisting on chase, fell down dead on the ground, even as a tree consumed by fire.

Thus ends the sixty-third chapter, the curse of Damayanti on the hunter, in the Nalopakhyana Parva of the Vana Parva.

CHAPTER L

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said:—

1—5. Thus having slain the huntsman she, of eyes resembling lotus leaves, entered deeper and deeper into that desolate and dreadful forest, echoing with the jingling of crickets, full of lions, leopards, *Rurus* tigers, buffalos, bear and deer; swarming with various kinds of birds; inhabited by robbers and low hybrid tribes; containing *Salas*, bamboos, *Dhabas*, *Ascwathas*, *Tindukas* *Ingudas* *Kinsukas*, *Arjunas*, *Aristhas* *Sundanas* together with *Salmalas*; abounding in *Jumbus*, mango trees, *Lodras*, the catechu, the cane, and *Salas*; overgrown with, *Padmakas*, *Amlakas*, *Plakhas*, *Kadamvas*, *Udumvaras*; covered with *Vadaris*, *Vilwas*, and banians, *Piyalas*, plams, date-trees, *Haritakis* and *Vivitakas*.

6—8. She (Damayanti) saw, many mountains containing mines of different kinds of metals; groves singing with the notes of birds; many valleys of beautiful sight; rivers, lakes, expases of water, and various kinds of birds and beasts; large number of serpents, *Rakhashas*, and goblins of frighful figures; and pools, tanks, mountain-peaks on all sides; and streams and cataracts of picturesque appearance.

9. There the daughter of the king of the *Vidharbas*, saw, herd after herd, of buffaloes, boars and bears and numberless wild snakes.

10. Possessed of energy, glory, beauty and high dignity, the princess of the *Vidharbhas* then began to roam alone in that wilderness, in quest of Nala.

11. Afflicted at her husband's calamity and having entered into that fearful forest, that princess, the daughter of Bhima, was not afraid of anything.

12. O King! the royal daughter of the king of the Vidharbhas, seating herself

down on the surface of a stone, greatly aggrieved and with her limbs trembling with sorrow for her husband, thus lamented.

13. "O thou of expanded breast! O thou of long arms! O protector of the Nishada people! O king! whither hast thou gone today forsaking me in this desolate wilderness?

14. O hero! O foremost of men! it doth not behove thee, who hast performed the horse-sacrifice and various other sacrifices accompanied by profuse *Dakshinas*, to play false with myself.

15. O foremost of men! O auspicious one! O thou of blazing lustre! O excellent of kings! thou ought to remember the words thou didst utter in my presence.

16. O ruler of earth! thou ought also to remember what the sky-ranging swans said before thee and also what they declared before me.

17. O foremost of men! surely the performance of one single promise on one side, weighs equal with the study of the four Vedas in all their extent, and the Angas and Upangas taken together, on the other.

18. Therefore, O slayer of thine adversaries! O lord of men! O brave one! thou ought to fulfill thy promise, that thou didst make before, in my presence.

19. Alas O hero! O Nala! verily am I done for in this wood, although I belong to thee. O sinless one! wherefore dost thou not answer me lost in this dreary forest?

20. This fearful sylvan sovereign, of expanded jaws, and frightful figure, and oppressed with hunger, is distressing me. Doth it not befit thee to save me?

21. Thou didst always use to say—'Except thyself, there is none dear unto me' O auspicious one! O king! prove the truth of that assertion thou didst make previously.

22. O ruler of men! wherefore dost thou not answer me, thy dear wife, reft of reason and bewailing thee, although thou lovest her and art loved in return?

23—24. O monarch! O respected one, O repressor of thine enemies! wherefore dost thou not behold me, O large-eyed one, lean, emaciated, distressed, discolored desolate, bewailing like one helpless, weeping, covered with one piece of cloth, and resembling a lovely doe strayed out of the herd.

25. O mighty monarch! in this vast wilderness I, thy best-loved Damayanti, now forlorn and forsaken, am calling out thy name; why dost thou not answer me?

26. O foremost of men! I do not find thee, this day, on this mountain, who art possessed of a noble lineage and (an excellent) character, and shapely limbs enhancing thy personal beauty.

27—28. O ruler of the Nishadhas! O foremost of men! O thou who art adding to my grief! in this fearful wilderness infested by lions and tigers, of whom shall I, woeful and distressed with grief on thy account, enquire whether thou art sitting or lying down or staying or gone?

29. Whom shall I ask, 'Hast thou seen king Nala ranging in these woods? Of whom shall I enquire about the royal Nala lost in this wilderness?

30. From whose lips shall I this day hear these honeyed words viz 'That graceful and high-souled king Nala of eyes resembling lotus leaves, the slayer of hostile troops, in quest of whom thou art wandering in this forest, is staying even here.'

31. Yonder cometh the handsome sovereign of the forests, the tiger having four teeth and protruding jaws. Even unto him shall I repair fearlessly.

Damayanti said:—

32—33. 'Thou art the lord of beasts, Thou art the king of this forest. Know me for Damayanti, the daughter of the king of the Vidharvas and the wife of Nala the king of the Nishadhas and the slayer of his foes.

34. O lord of animals! console me—who am, alone seeking my husband, distressed and woe-stricken—with the news of Nala if thou hast at all seen him.

35. O lord of this forest! on the other hand, if thou know nothing of Nala, then, O foremost of animals, devour me up, and thereby relieve me from this misery.'

36. Hearing me bewailing in this wilderness, this forest king himself, is wending towards the rivulet containing tasteful water that is rolling towards the sea.

37—41. I shall now for the tidings of the kings, ask yonder king of mountains, adorned with various beautiful and many hued peaks reaching the skies; containing heaps of sacred rocks; replete with many kinds of metals; decked with diverse pieces of stones; flowing like a streamer over this wide wilderness; haunted by lions, tigers, elephants, boars, bears and deers; ringing on all sides with the notes of various kinds of birds; graced with Kinsukas, Asokas, Vakulas, and Tannagas; beautified with, Karnikaras Dhabas, and Plakshas bearing bloosoms; abounding in rivers infested by water fowls; and decorated with crested summits.

Damayanti said :—

42. O mighty and foremost of mountains! O thou of picturesque appearance! O highly famous hill! O thou shelter (of the distressed)! O highly blessed hill! O thou pillar of the Earth! I salute thee.

43. Approaching I bow down unto thee. Know me for a king's daughter, a king's daughter-in-law, a king's wife, and for Damayanti by name.

44. The royal Bhima, the ruler of the Vidharbhas, the great warrior, the lord of the Earth, and the protector of the four different orders, is my sire.

45—47. That foremost of the descendants of Prithu, performed the Rajshuya sacrifice and the horse-sacrife accompanied by profuse Dakshinas. Possessing large and beautiful eyes graced with arching brows, well-versed in the Vedas, of pious nature, true-speaking, free from jealously, of good character, endued with prowess, of immense prosperity, acquainted with all morality and pure, that lord defeating all his adversaries completely protecteth the people of Vidharva. O mighty one! know me to be his daughter thus approaching thee.

48. My father-in-law, the foremost of men, was the illustrious sovereign ruling over the Nishadhas. He was known under the name of Virasena, and was of high renown.

49—57. The son of this king, a mighty warrior, possessed of prosperity, and of infallible prowsess, who governeth well the kingdom that he hath inherited from his father, is known under the name of Nala of holy fame, of complexion like molten gold. He is respectful towards Brahmanas, versed in the *Vedas*, eloquent and performer of meritorious deeds; he is used to the drinking of *Soma* and the worship of Fire; he celebrates sacrifices, is immensely charitable and heroic, and a just chastiser (of sinful) men. Know me for his principal consort now helpless and come unto thee.

52. O excellent of mountains! devoid of prosperity, deprived of the company of my husband, helpless and distressed with affliction, in quest of my lord I have approached thee.

53. O foremost of mountains! by means of thy hundred peaks reaching the skies, hast thou seen anywhere in this dreary wilderness the royal Nala?

54. Hast thou anywhere seen the heroic and unconquerable Nala, my husband, the ruler of the Nishadhas, with the gait of an elephant of great intelligence, having long arms, of illustrious renown, endued with prowess and possessed of energy?

55. O best of mountains! seeing me desolate and lamenting and fainting (with grief) wherefore dost thou not console me by speaking to me as thy own afflicted daughter.

56. O hero! O thou of great prowess! O thou versed in righteousness! O veracious one! O lord of the earth! if thou art present in this forest then, O king! show thyself unto me?

57—59. When shall I again hear the words of the royal and high-souled Nala, sweet and sonorous and resembling the rumbling of clouds and delicious like nectar and calling me the "princess of the Vidharvas" with distinct and holy accents, and spoken according to the precepts of the vedas, and eloquent and soothing all my grief. O king! O righteous one, it behoveth thee to comfort me, who am greatly terror-stricken."

60. Having spoken in the above manner to the foremost of mountains, the princess Damayanti again roamed towards the northern quarters.

61—65. That supremely beautiful damsel, after having wandered for three whole days and nights, saw an incomparable woody retreat of ascetics, furnished with beautiful gardens, inhabited by anchorites, like Vasista, Vrigu and Atri, self-governed and abstemious, performing the ten prescribed purifactory rites; some living on water, some on air, and some on (fallen) leaves, with passions under thorough control, of eminent parts, seeking the way to Heaven, wearing barks of trees and skins of deer, and with senses held in check. She saw that charming hermitage inhabited by the ascetics and abounding in various species of animals and swarming with monkeys, and graced by the presence of hermits, and she was comforted (with the sight).

66—67. That dear-loved spouse of the son of Virasena, that best of damsels, the pitiable Damayanti of eminent parts, of black and large eyes, of beaming splendour and pure fame, having long tresses, a dainty waist, heaving breasts, graceful eye-brows and a face adorned with pearly teeth, then entered into that asylum of ascetics.

68. She, saluting those sages grown old in the practice of austerities, stood in an attitude of humility. In that forest she was offered 'welcome' by those ascetics.

69. Then those ascetics, offering due adoration unto her, said, 'Sit thyself down, and speak what shall we do for thee?'

70—71. That damsel of delicate loins replied unto them saying, 'O sinless ones! O ye of eminent parts! is everything progressing well regarding your rigid austerities, (sacrificial) Fires, your righteousness, the religious rites of your own sect, and the birds and beasts of this hermitage?" And they answered her saying—"O illustrious lady! O blessed one! prosperity attendeth us in every respect.

72. O thou of faultless limbs! tell us who art thou, and what dost thou seek? We are amazed seeing thy great beauty and thy extreme splendour. Be consoled and do not grieve.

73. O faultless one! O blessed one! say whether thou art the presiding deity of this forest or of this mountain or of this rivulet? Speak the truth!"

74. She said unto the sages—"O twice-born ones! neither am I the deity of this forest, nor the goddess of this mountain, nor of this river.

75. Know me for a daughter of human beings, O ye sages of ascetic wealth! I am relating my history in detail, do ye listen attentively to me.

76. The ruler of the earth, Bhima by name, is the sovereign of the Vidarbhas, O foremost of twiceborn ones! know me for his daughter.

77. The heroic, the ever-victorious (in battle), the learned lord of the Nishadhas, Nala by name, of illustrious fame, great intellegence and the ruler of men, is my husband.

78—81. That foremost of kings named Nala, of splendour like unto that of the lord of the celestials, of large eyes and of face resembling the full moon, the destroyer of his foes, the worshipper of the gods, devoted to the *Vedas*, of great prosperity, the captor of his enemies' towns, the repressor of his foes, that veracious and wise being, acquainted with all religions, of truthful promise, of eminent energy and great prowess, the protector of the race of the Nishadhas, occupied in the adoration of the celestials, kind towards the regenerate ones—is my husband. He is the celebrator of principal sacrifices, and is versed in the *Vedas* and their branches, and the slayer of his adversaries in battle. He resembleth in lustre the sun and the moon.

82—83. This king devoted to truthfulness, and ruler of the earth, was one day challenged to play a game at dice, by some mean-minded, vile, and deceitful men of uncultivated soul, and skilful in gambling. He was defeated and lost his wealth and kingdom.

84. Know me to be the consort of that foremost of kings, famous under the name of Damayanti and anxious to enjoy a sight of my missing husband.

85—86. I am wandering through the length and breadth of this wood, over mountains, among rivers, lakes, tanks and expanses of water, and forests, with a sorrowful heart, in quest of my lord Nala, versed in the tactics of war, skilled in the use of weapons and of high soul.

87—88. Hath the royal Nala, the ruler of the Nishadha people,—for whom, O Brahmans! afflicted, I am roaming in this dreadful and deep wilderness, full of terrible things and infested by tigers and other beasts of prey—visited this charming hermitage of your almighty selves!

89. If within a few days and nights I do not see king Nala, I will secure my own welfare by renouncing this body.

90. What is the use of my life, seperated as I have been, from that foremost of men? How shall I live to-day, afflicted with sorrow for my husband?"

91. These truth-seeing ascetics then said unto the fair-hued Damayanti, the daughter of Bhima, who had been bewailing for her lord in the forest.

92. "O auspicious and blessed one! thou shalt attain to happiness in future. We see by our power of asceticism, that ere long thou shalt see Naishadha.

93. O daughter of king Bhima! thou shalt meet Nala, the Ruler of the Naishadhas, the slayer of his foes and the foremost of those who protect righteousness, with his fever of misery subsided.

94—95. O blessed one! thou shalt see thy royal husband purged of all sins, adorned with diverse kinds of jems, ruling the self-same excellent of towns, the subduer of his foes, the terror of his enemies, the destroyer of the grief of his friends, and crowned with all blessings."

96. Having thus spoken to that daughter of a king, the dear-loved queen of Nala, the ascetics, with their sacrificial fires and with the asylum itself, disappeared from sight.

97. Seeing this wondrous phenomenon, Damayanti of faultless shape and limbs, and the daughter-in-law of king Virasena became greatly amazed.

98. "Did I dream a dream! what an event hath occured even now? Where are all those ascetics and where is that asylum (gone)?

99. Where is that enchanting rivulet of holy waters, inhabited by water-fowls of

various species? Where again are those delightful trees adorned with flowers and fruits?

100. Thus thinking for a while, Damayanti of pure smiles, the daughter of Bhima, indulging in grief for her husband and miserable, grew pale-faced.

101. Thereafter wandering to another part of the forest and beholding there an Asoka tree, she began to lament, her voice choked with the vapour of grief, and her eyes overflowing with tears.

102. She in that forest approached that foremost of trees, the Asoka, bedecked with flowers, charming, loaded with thick foliage, and echoing all round with the notes of birds.

103. Oh! this charming tree in the heart of this wilderness, ornamented with fruits and flowers, is shinning like a glorious king of mountains.

104. "O Asoka (this tree is fabled to discard the grief of those, who have a view of it)! do thou speedily relieve me from my grief, O thou of graceful appearence! Hast thou anywhere in this forest seen king Nala, freed from all grief and fear and unobstructed by any hindrance?

105—6. Hast thou seen the dear-loved husband of Damayanti, my best beloved one, by name Nala, the king of the Nishadhas, the subduer of his foes, wearing half a piece of cloth, of delicate body and skin, and that warrior who, crushed under calamity, hath repaired into this forest?

107. O Asoka tree! so manage that I may go away from thee relieved from all grief. O Asoka! vindicate thy denomination of Asoka, which meaneth the destroyer of grief?"

108. That excellent of damsels the afflicted daughter of Bhima, then three-times going round the Asoka tree, entered a more dreary part of the wilderness.

109. She beheld many trees, and many streams, many charming mountains, and various kinds of birds and beasts.

110. That daughter of Bhima saw, when roaming in quest of her husband, many caverns, and ridges and rivulets of amazing sight.

111—13. After Damayanti of pure smiles had proceeded a long way, she saw a large caravan of trades together with their horses cars and elephants landing on the banks of a broad, lovely, charming and delightful river, containing cool and clear water, covered with cane-bushes, resounding with cries of cranes and ospreys and ringing with the notes of the *Chacrabaka* and abounding in tortoises, alligators and fishes, and adorned with a large number of small islands.

114—15. As soon as the illustrious and delicate-waisted spouse of Nala, roving like an insane person, afflicted with grief, wearing half a piece of cloth, lean, discolored and pale, and with hair soiled with dust saw this great caravan, she approached it and entered into the midst of its people.

116. Seeing her in their midst, some people of the caravan began to fly in fear, some became greatly anxious, and some began to cry aloud.

117. Some laughed at her, some began to hate her. Some showed kindness towads her, and some, O Bharata, questioned her in the following manner.

118. 'O blessed one! who art thou and whom dost thou belong to? What seekest thou in in this forest? Seeing thee among us we are greatly anxious! Art thou human?

119. O blessed one! speak the truth, as to whether thou art the deity presiding over this forest or the goddess of this mountain or of the cardinal quarters? We seek thy shelter.

120. Be thou a female Yaksha, or a female Raksha, or a heavenly damsel, do good unto us, and O blameless one! protect us completely.

121. O blessed one! do thou so ordain that, erelong, this caravan may start from this place attended with prosperity in every direction, as also that poor personal properity may be secured.

122. Thus spoken to by the men of the caravan, the princess Damayanti, devoted to her husband, and greatly oppressed with sorrow replied to them thus.

123—24. "O leader of the caravan, Ye traders, Ye men that belong to this caravan, Ye youths, Ye guides of this caravan! Know me for a female human being, a daughter of a royal parent, a daughter-in-law of a sovereign, spouse of a king, and as one eager to have a sight of her husband.

125. The sovereign of Vidharbhas is my father, the illustrious Ruler of the Nishadhas is my husband, known under the name of Nala. Even now I am wandering in quest of that unconquerable one.

126. Tell me without delay if ye have seen my beloved husband, king Nala, the foremost of men, and the slayer of his enemies."

127. Thereupon the lord of that great caravan, the leader of it, by name *Suchi*, said unto that damsel of faultless limbs. "O blessed one! listen to my words."

128. O you of pure smiles, I am a merchant and the guide of this caravan. O renowned lady, I have not seen any man bearing the name of Nala.

129. In this extensive wilderness, uninhabited by men, I see only elephants, leopards, and buffaloes, as also tigers birds and other animals.

130. Save and except yourself I do not find any mortal in this terrible forest. So, may *Manibhadra*, the king of the Yakshas, be propitious on us this day!

131. Thereupon she asked the merchants and the leader of the caravan, 'Ye ought to tell me whither the caravan is going.'

The leader of the Caravan said:—

132. O daughter of the foremost of men! for purposes of profit this caravan is going in haste to the territory of Suvahu the truth-seeing king of the Chaedis.

Thus ends the sixty-fourth chapter, in Damayanhy's meeting with the caravan, the Nalopakhyana of the Vana Parva.

CHAPTER LXV.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. Thereupon that beauteous lady, hearing the words of the leader of the caravan, went away with the company of travellers, hoping to find out her lord.

2—4. Thus many days passed over, when the merchants saw in the midst of that fearful and extensive forest a very large lake, which was all-beautiful, pregnant with lotuses, most delightsome, containing abundant grasses and fuels and also various sorts of delicious fruits and flowers (on its banks), and inhabited by several kinds of birds; and also finding the water of the lake to be pure and tasteful, most charming and cool, these tired travellers made up their mind to stop there.

5. The caravan dispersed itself into the forest at the behest of its leader. But when the day (i. e. the sun) slanted down the west, that great company took its quarters there.

6. Then, at midnight, when everything was hushed, and silence prevailed, the travellers fell into sleep, while there came a multitude of elephants.

7. And while going to the mountain stream to drink its water, soiled by their own exudations, they saw the merchants as well as a good number of other elephants possessed by them.

8. Beholding those domesticated elephants, the wild ones, maddened at the fury, rushed towards them with the object of killing them, while the juice was exuding from their temples.

9. The violence of the forward rush of these elephants became intolerable, even as the fall of the peaks, broken from the mountain tops, directed towards the ground.

10. The course of the rushing elephants through the paths of the woods was hindered, as the good caravan was sleeping, obstructing the way to the lake filled with lotuses.

11. The elephants, all on a sudden, crushed the caravan, which was sleeping in the ground. Then the merchants, uttering the cries of Ah! and Alas!! sought for protection.

12. Blinded by sleep, they all rushed towards the bushes and the forest (for protection). But some of them were killed by the tusks of those elephants, and some by trunks, as also some were killed by their legs.

13. Thus a large number of camels and horses was killed; as also the countless men, who were on their legs, killed one another, as they were all rushing in terror.

14. Several of the merchants, who were crying loudly, fell down on the surface of the earth; several others climbed on trees; and some again fell down on uneven ground.

15. O king! thus accidentaly attacked by a large number of elephants, the good merchants underwent a great loss.

16. Then there arose a great uproar, terrifying the three worlds; and also there broke out a fire. "O! save us from this trouble. Do you now fly away?

17. These heaps of gems are scattered on all sides. Take them. Why do you fly? These riches are nothing. My words are not untrue.

18. Ye terror-stricken ones! think upon the words that I tell you again." Exclaiming in the way as above, they all ran about in fright.

19. While that terrible slaughter prevailed, Damayanti rose up with a mind agitated by terror and anxiety.

20. There the maiden, possessing eyes like the lotus-leaves, saw the effects of that unforeseen accident, *viz.*, the slaughter, which meant to frighten all the worlds.

21—23. On her awakening, she became insensible with fear; and also with an affect-

ed countenance, she became out of breath. Those of the caravan, who escaped from the slaughter unhurt, all assembled together and talked on the action of which that (the slaughter) was the result. 'Surely we have not worshiped that well-reputed Maharudra, or that auspicious and magnanimous king of the Yakshas, Vaisravana. Or it might be that we have not worshipped the deities that cause distresses. Or perhaps we have not paid them the first offerings.

24. 'Or this unnatural circumstance is the sure result of the birds (we beheld). Our presiding stars are not unfavourable; what else there is, from which this calamity has ensued?'

25—26. Others again, distressed and deprieved of wealth and friends as they were, said: 'That mad-like woman of unnatural look came amongst this mighty company of merchants, assuming an inhuman appearance. It is by her that this terrible illusion had been pre-arranged.

27. This woman must surely be a Rakshashi, or a Yakshi, or a dreadful Pishachi. All this evil has been wrought by her, regarding which there should be no scruples.

28—30. 'Should I again find out that vicious woman, who is the slayer of merchants, giving innumerable sufferings to them, I must kill her by either (throwing) stones or dust, or grass, or wood, or by strokes of the hand.' Damayanti, hearing their words, was afflicted with fright and shame; and she on suspicion of their evil designs fled into the forest, greatly terrified. She also upbraided herself, saying:

31. 'Oh! the god's anger is violent and great upon me; and hence it is that peace never follows me. Of what deed (or misdeed) is this the result?

32. I do not remember that I have ever done any harm to any body, either by actions, or thought, or by speeches. Of what deed (or misdeed) is this, therefore, the result?

33. I have met with these sufferings, which are the results of that great calamity that has befallen me. Certainly all these are owing to my perpetrating a cruel deed during my past existence.

34—36. The consequences of that calamity are the loss of kingdom by my husband; his defeat (at dice) by his relatives; my separation from my husband, son, and my daughter; and also this my unprotected condition; and my exile in these woods abounding in all classes of beasts of prey.' O king! thereupon the next day the rest of the merchants, who survived the slaughter, departed from the country, lamenting for the loss of their brothers, fathers, sons and relatives.

37—38. The daughter of the king of the Vidharvas again lamented, saying—'What a misdeed I had committed in the past! As the result of my misfortune, the crowd of men, whose company I have found in this solitary wood, was all destroyed by elephants. As it seems, surely I shall have to suffer certain distresses for a pretty long period.

39. I have heard from old men that none dies before his time. Had this not been true, my afflicted self would surely have been crushed to death this day by the herd of elephants.

40—42. Indeed, there exists nothing of men that does not fall within the category of destiny. I had committed no crime even in my childhood, either in action, thought or speech, for which reason this great calamity might befall me. On the occasion of the Shayamvara, the assembled divine guardians of the worlds were neglected by me, for the sake of king Nala; and surely I think, it is through their potent interference, that I have been suffering from this separation.'

43—44. O foremost of kings! that fair complexioned Damayanti, devoted to her husband, uttering these words of grief, became greatly afflicted with sorrows, and looked pale, even as the autumnal moon herself. She then went away with the Brahmanas, conversant with the texts of the Vedas, who survived that terrible slaughter.

45. In the course of her going with haste, the maiden arrived in the evening at the great city of truthful Suvaha, the king of the Chedis.

46—48. When she entered that good city, half dressed, the citizens saw her terror-stricken, very weak and helpless, of loosened hairs, unbathed, and faring even as a mad woman. Through curiosity the boys of the city pursued her, while they saw her enter into the city of the king of the Chedis. Then the damsel, thus surrounded by the boys, came to the front of the palace.

49—50. From the palace the Queen-mother beheld her surrounded by a large number of persons; and asked her nurse to go and bring her before her Highness. The Queen-mother also saw her, vexed by the people, helpless, overpowered by sorrows, and seeking for protection; but the splendour of her beauty was such that it illumined the whole palace.

51—52. That beautiful and large-eyed lady, even as Sri herself, looked like a mad woman. Then, O king, the nurse, ordering

the crowd to disperse, took her into the palace, and, struck with amazement, enquired of Damayanti, saying: 'How do you, oppressed with sorrow, bear a graceful form.

53. Do you blaze like lightning in the midst of clouds? O! tell me who are you and to whom do you belong? Surely thy beauty is not human, although you are not decked in ornaments.

54. O you effulgent one like unto the celestials! although you are helpless, yet you are unmoved by these (outraging) persons?' Hearing these words of the nurse, the daughter of king Bhima spoke the (following) words to her,

55—63. 'Know that I am a woman, devoted to my husband; and a female-servant, belonging to a high caste. Know also that I stay wherever I like, and subsist on fruits and roots. I am lonely; and I stop when evening draws nigh. My lord possesses innumerable virtues; and he was ever devoted to me. I was also attached to that heroic one, following him in his course even as a shadow. It so happened that once he was engaged in the play at dice, at which he was defeated; and in consequence thereof he came alone into the wood. Beholding my heroic husband, wearing a single piece of cloth, maniac-like, and afflicted with grief, I also followed him into the forest with a view to console him. Once on a time, that warlike one, for some reason, oppressed with hunger, lost, in the woods, that single piece of cloth out of carelessness. Following him, naked, maniac-like and devoid of all his senses as he was, I, with a single piece of cloth on, could not sleep for several nights. Thus many days passed away when I fell asleep. He then tore off one-half of my garment, and forsook me there, although I had not done to him any harm. Hence it is that I fare about seeking my husband, and burn day and night in distress. Thus afflicted, I am unable to find out my lord, who is the darling of my heart, and whose splendour is like the filaments of the lotuses. I do not see my lord, who is the delight of my heart, my own presiding god, most beloved of me, and who again is like the celestials in appearance.'

64. The Queen-mother her-self addressed the daughter of Bhima, whose eyes were full of tears, bewailing in the above manner, and whose voice was choked up in sorrow,

65. O blessed lady! O gentle one! stay here with me. I am much pleased with you. My men will seek your husband in the woods.

66. It may so happen that he shall come here of himself in course of his roving about in the forest. O gentle one! do you live here now; and you shall get your husband back.'

67—68. Hearing these words of the Queen-mother, Damayanti spoke to her; 'O mother of heroes! I dare reside with thee, provided that I shall not have to eat the remnants of a dish, nor I shall have ever to speak with other men.

69. If any body shall solicit me (to be his wife), that person must be punished by you. Or should he solicit me repeatedly, that criminal person shall be punished with death. This is the vow that I have prearranged.

70. 'I will find out those Brahmanas, who will search for my husband. Should you arrange all this, I shall no doubt live with you.'

71. If it is otherwise, *to live* does not find place in my heart.' The Queen-mother said to her:

72—73. 'I will do all this. Very good is this your vow.' O monarch! the daughter of king Bhima was thus addressed by the Queen-mother. O Bharata! she called her daughter Sunanda, and spoke to her this: 'O Sunanda! know well that this maiden is a goddess, even as your Shairindhri (a high class maid-servant).

74. As she is of the same age with yourself, do you take the lady as your companion, and also play with her always without any apprehension in the mind.'

75. Thereupon Sunanda, having received Damayanti with the greatest delight, conducted her into her own apartments, attended by all her companions.

76. Damayanti was highly gratified with the respectful behaviour of her companion; and she lived there for some time, because all her desires were excellently satisfied.

Thus ends the sixty fifth chapter, on Damayanti's living in the house of the king of the Chedis, in the Nalopakhyana of the Vana Parva.

CHAPTER LXVI.

(NALOPAKHYANA PARVA)—
Continued.

Vrihadashawa said:—

1. O king! king Nala, having forsaken Damayanti, beheld a great fire breaking out in that dreadful forest.

2. There in the midst of that great fire he heard the voice of some living object, which cried over and over again unto the righteous Nala, saying—*Come hither.*

3. Nala answered him, saying—*do not fear.* Thus saying, he entered into the conflagration, and saw there the king of the snakes lying in coils.

4. Thereupon the Naga (the king of the snakes), with folded hands and trembling with fear, addressed Nala. 'O king! know me that I am Naga (snake), Karkotaka by name.

5. O lord of men! the great sage, Narada, observing rigid austerity, was once deceived by me; and who, again, filled with rage, cursed me, saying;

6. Remain here like some immovable thing, untill king Nala leads you hence. And, indeed, where ver shall he take you, there shall you be released from my curse.'

7. It is owing to his curse that I am unable to move even a step farther. It behoves you, therefore, to release me; and then I will instruct you as regards your welfare.

8. I have not a peer amongst the snakes; I will be your companion. I am very light. So do you carry me in your hands, and speedily go."

9. Having thus addressed the king, the prince of the snakes assumed the size of the thumb. King Nala, having thus taken him up, repaired to a country, free from the conflagration.

10. Having approached an open ground, free from the fire, Nala was desirous of leaving him, whereupon the Naga (king of the snakes) again said to him:

11. "O king of the Nishadhas! do you proceed counting your own steps. O mighty-armed warrior! I will render great good to you."

12. Thereupon the king commenced counting his own steps; and at the tenth step he was bit. Having thus bitten him, the snake soon assumed a speedy change, viz., his original form.

13. Beholding the change of form, Nala became struck with astonishment. The ruler of the earth also beheld the snake to assume his real form.

14. Thereupon the snake, Karkotaka, consoling him, spoke to Nala: "I have wrought this change of your beauty for the reason that the people will not recognise you."

15. As I have done this, O Nala, the person, by whom have you been cast into great distress, will dwell within yourself, oppressed by my venom."

16. O foremost of the kings! as long as the person will not leave thee, he shall have to miserably reside in yourself with the whole body filled with my poison.

17. O king of men! from the person by whom, out of anger or hate, have you been cast into distress, I have saved you.

18. O best of kings! O ruler of men! (hithertofore) you shall have no fear either from the animals with fangs, or from your ememies, or the Brahmanas conversant with the texts of the Vedas; for I am most graceful to you.

19. O king! you shall feel no uneasiness owing to my venom. O best of kings! you shall ever gain victory in battles.

20—21. O monarch! O the prince of the Nishadhas! do you go from here this day to the city of Ayodhya before Rituparna, who is most skilled in the game at dice, calling yourself that you are the charioteer, Vahuka by name. That king will exchange his skill at dice for your knowledge in the management of horses.

22. That prosperous one, descended from the line of Ikshwaku, will be your friend. Then shall you obtain skilfulness at dice, and meet your prosperity.

23. I tell you the truth that you shall find your wife, son and daughter, and also obtain your kingdom back, and so be not filled with grief.

24. O king of men! when shall you desire to witness your own form, call me back to your mind; and put on these pieces of cloth.

25. Wearing these pieces of cloth, you shall recover your proper form. Having said this, the king of the snakes then gave to him (Nala) two pieces of cloth of superior worth."

26. O descendant of Kuru! O king! having thus advised Nala, and given to him the celestial garment, the monarch of the snakes disappeared then and there.

Thus ends the sixty sixth chapter, the discourse between king Nala and Korkotoka, in the Nalopakhyana of the Vana Parva.

CHAPTER LXVII

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said:—

1. After the disappearance of the Naga, Nala, the prince of the Nishadhas, repaired to the city of Rituparna on the tenth day.

2. He approached the king with these words: "I am Vahuka, skilled in the management of horses. I have not a peer in this earth.

3. I may be referred to on the matters of pecuniary difficulty, as well as on those of skill. I know the art of cooking, in which I am unsurpassed by others.

4. O Rituparna, I will take care to bring under operation all the arts, that rest in the world, and also other matters difficult of accomplishment. Therefore, do you maintain me."

Rituparna said:—

5. O Vahuka! stay with me! All hail unto you! Shall you perform all this. Always my mind particularly turns to this, viz., to be driven very fast.

6. Do you adopt some such means that my horses may become very fast. Be then the superintendent of my stables, on a salary of ten thousand coins.

7. Varshneya and Jivala shall always be guided by you; and in whose company shall you pass your days in joy. O Vahuka! do you, therefore, stay with me.

Vrihadashwa said:—

8. Having been thus addressed, Nala, thus received, lived there in the city of Rituparna in company with Varshneya and Jivala.

9. That king continued to live there in anxiety for the daughter of the king of the Vidharvas; and every evening he repeated a verse which runs thus:

10. Where does lie that glorious one, oppressed with hunger and thirst, and fatigued with toil; and always meditating upon that miserable one, to whom does she now attach herself?"

11. Jivala asked the king, while he was muttering the above verse in the night, saying: 'O Vahuka! I desire to learn about the person, for whom do you mourn every day.

12—13 O you blessed with longivity! whose is that lady, for whom do you lament every day?" Thus spoken, king Nala answered him, saying: 'There was a wretch, who had lost all his senses. He had a spouse known to many. He was false in his promises (to her). For a certain cause he was separated from her.

14. Being thus separated (from her), that wicked person roved about. He was repressed with sorrow; and, burning with grief, he never slept either by day or night.

15—16. Remembering her during the night, he sings the above verse. Then having wandered over the whole world, and at last coming to a place where he, undeserving of the calamity that has overtaken him, resides always remembering his wife. Having fallen into distress, the person was followed by his wife into the forest.

17—18. Forsaken by that man of little virtue, the lady, afflicted with sorrow, hardly lives. That solitary girl, having no knowledge of the forest paths, saves her life with difficulty, as she, fatigued with hunger and thirst, is quite unfit to wander about in that dreadful and dense forest, always haunted by fierce animals.

19. O friend! having left her (in that dreadful forest, the stupid king of the Nishadhas of little fortune thus remembered Damayanti, while he was living an unknown life in the house of that king.'

Thus ends the sixty seventh chapter, Nala's lamentations, in the Nalopakhyana of the Vana Parva.

CHAPTER LXVIII.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. When Nala, deprived of his kingdom, turned himself to a servant with his wife, then king Bhima sent away Barhmanas, with the object of seeing Nala.

2. Bhima, having given immense wealth to the Brahmanas, asked them to go in quest of Nala and his daughter, Damayanti.

3—6. "To him, who will perform this deed, *viz.*, learning the place whereat the king of the Nishadhas does live now, or bringing him hither with his wife, will I give a thousand kine, fields, and a village like a city. Should he fail to bring hither Nala as well as Damayanti, his very knowledge of them would be rewarded by my giving him wealth in the shape of a ten thousand kine." Having been thus addressed, the Brahmanas went out in all directions, searching for Nala and Damayanti in the various cities and provinces. But they could not see Nala, or the daughter of Bhima anywhere.

7—9. While at last a Brahmana, Sudeva by name, was searching in the city of the king of the Chedis, he saw the daughter of the king of the Vidharvas, seated with Sunanda, in the house of

monarch, who at the time was repeating his prayers. She was faintly seen, on account of the great luminosity of her extraordinary beauty. Even as her splendour was like the blazing of a fire enveloped by smoke. Thus beholding that lady, with large eyes, colorless, and weak, he, after arguing from various reasons, decided her to be the daughter of Bhima.

Sudeva said :—

10. As I saw the lady beforehand, she seems to be the self-same in appearance at present. This day I think myself blessed by the very sight of her, who is like Sree herself, delighting all the worlds.

11—14. Also, the lady is like the full moon in splendour. She looks ever youthful, possessing a handsome breast; and dispelling darkness from all the directions by virtue of her effulgence. She again looks even as Kama's Rati herself, having eyes as large as the handsome lotus-leaves. She is the delight of all the worlds like the rays of the full moon. Separated on account of her adverse fortune from that Vidharva lake, she looks like the transplanted lotus-stalk, besmeared with mire. Or also, she looks like the night of the full moon, when that nocturnal god is swallowed up by Rahu. Repressed by sorrow for her husband, she looks slender like the river with all its current dried up.

15. She looks (in her present condition) like a ravaged lake, with the leaves of its lotuses crushed by the trunks of elephants, and with its birds all flying away from fear.

16. Possessed of slender constitution and handsome limbs, and fit to dwell in a jwelled palace, she looks like a transplanted lotus-stalk burnt by the rays of the sun.

17. Endued with beauty and liberality, and undecked in ornaments, although befitting them, she looks like the crescent of the moon, newly appearing in heaven and enveloped with the dark clouds.

18. Deprived of all the delightful objects of enjoyments, and separated from friends and relatives, she lives a miserable life, cherishing the hope of beholding her husband again.

19. The best ornament of a woman, who is without the ornaments, is (the accompaniment of) her husband. Destitute of such an ornament (as the husband), she does not shine, although she is beautiful.

20. Nala performs a very arduous task by holding his life without his dear wife. and also without succumbing to sorrow.

21. My heart aches to behold that maiden, possessing black hairs and eyes as large as the lotus leaves, and afflicted with sorrow, although she is most deserving of prosperity.

22. When, after sometime, the auspicious lady will surely have bridged over this ocean of woe, then she, devoted to her husband as ever, will, in company with her lord, look like Rohini in company with the Moon.

23. Certainly the king of the Nishadhas will obtain great delight by regaining his wife, even as the monarch, deprived of his kingdom, does by recovering his lost territories.

24. The king of the Nishadhas deserves the daughter of Vidharva, who is like Nala in disposition, age and birth; as also the daughter of Vidharva with black eyes is quite becoming to him.

25. It is my duty to console the wife of that immensely powerful one who is gifted with prowers and goodness, as she is most anxious for beholding her lord.

26. I will (rather *must*) comfort the lady the splendour of whose face is like that of the full moon; and who is oppressed with such an woe that she had never experienced before; and also who is ever in fervid devotion for her husband.

Vrihadashwa said :—

27. Thereupon the Brahmana, Sudeva by name, having recognised the daughter of Bhima by observing the various circumstances and signs of hers, advanced to her and addressed her thus :

Sudeva continued :—

28. O the daughter of Vidharva! I am Sudeva, the intimate friend of your brother. Enjoined by king Bhima, I have come here searching for yourself.

29. O princess! your father is at peace, as also your mother and brothers. Those, your son and daughter, are enjoying length of days, and living in peace.

30. Your friends and relatives, though living, are like the dead on your account; and hundreds of Brahmanas are wandering about over the whole world in quest of you.

Vrihadashwa said :—

31. O Yudhisthira! Damayanti came to recognise Sudeva; and then asked him about all her friends and relatives in succession.

32. O king! crushed with misery as she was, the daughter of the king of the

Vidharvas began to lament most bitterly at the unexpected sight of that best of the Brahmanas, Sudeva, who is the friend of her brother.

33—34. Thereupon, O Bharata! Sunanda, seeing her (Damayanti) conversing in private with a Brahmana and weeping most bitterly, was hard pressed with sorrow, and informed her mother, saying: 'Sairindhri is most bitterly lamenting. Know this, if should you like.'

35. Thereafter the mother of the king of the Nishadhas, having left the inner apartments of the palace, repaired to the place where that lady (Damayanti) was waiting with the Brahmana.

36—37. O the ruler of the earth! the queen-mother summoned Sudeva before her, and asked him, saying: 'whose wife is this lady? and whose daughter? and how this damsel, possessing handsome eyes has been separated from her husband as well as her relatives? O Brahmana! how have you come to know her, falling in this great distress?

38. I desire to hear from you all about her in detail. Do you surely relate to me, as I am asking of that lady of celestial splendour."

39. O monarch! Sudeva, the foremost of the Brahmanas, thus addressed by the Queen-mother, sat at his ease, and began to relate the true account of Damayanti.

Thus ends the sixty eighth chapter, the parley between Damayanti and Sudeva, in the Nalopakhyana of the Vana Parva.

CHAPTER LXIX.

(NALOPAKHYANA PARVA)

—Continued.

Sudeva said:—

1. There is a virtuous and illustrious king of the Vidharvas, named Bhima, whose daughter is this blessed lady, known by the name of Damayanti.

2. Also there is the king of the Nishadhas, named Nala, who is the son of Virasena. This blessed damsel is the daughter of that virtuous and intelligent monarch.

3. That ruler of the earth was defeated at dice by his brother; and, thereby deprived of his kingdom, went away with Damayanti without the knowledge of any body.

4. We (the Brahmanas) are roving over the whole world for the sake of Damayanti, which lady is at last discovered in the palace of your son.

5.—6 There exists no woman like her in beauty. This maiden of unchanging youth has a beautiful mark, from her birth, resembling a lotus. This freckle was seen by me; but now it has disappeared, owing to its being soiled with dust, even as the moon seems to vanish when covered over with clouds.

7. That mark of prosperity and wealth, made and given to her by God, is now faintly seen, even as the crescent of the new moon does faintly shine, in the evening of the first day.

8. Although her body is soiled with dust, yet her beauty has not suffered. And again her person, though not washed, is conspicuous and shines like gold.

9. This celestial lady was ascertained by me by my identifying her form as well as that mark (between the eye-brows), even as fire though hid (in ashes) is ascertained by its heat.

10. O monarch! Sunanda, having heard the words of Sudeva, cleaned the dust that soiled the freckle (between the eye-brows of Damayanti).

11. The mole of Damayanti, having been cleared of the bad dust, became conspicuous like the moon, which appears in the sky when the clouds are dispersed.

12. O Bharata! seeing that mark, Sunanda as well as the mother of the king, wept; and, embracing her, stood there for some time.

13. Shedding tears and in a low voice, the Queen-mother said: 'Known by this thy mole, thou art the daughter of my sister.

14. O handsome looking one! myself and your mother are the daughters of that illustrious king, Sudaman, who is the ruler of the Dasharnas.

15. She was given to king Bhima, and myself was given to Virabahu. I saw you were born at our father's palace in the country of the Dasharnas.

16. O beauteous lady! as is your father's house, so is mine, to you. O Damayanti! my wealth is to you, even as your own.'

17. O monarch! thereupon Damayanti, having bowed down unto her with a delightful heart, addressed her mother's sister, saying:—

18. "Although I stayed here unrecognised, still I lived with you happily, and supplied with all the objects of my desire, and ever protected by you.

19. Undoubtedly I shall have a happier abode than this. Therefore, O mother

grant permission unto me, who am ever living in exile.

20. My children, the son and daughter, were led to my father's palace, where they are living now, hard pressed with sorrow on account of their separation from their father and mother.

21. Should you wish to do me some good, order at once a vehicle; for I am desirous to go to the country of the Vidharvas."

22—23. Thereupon, O monarch, saying, "So be it," the sister of Damayanti's mother, the queen-mother highly satisfied and with the permission of her son, sent away Damayanti in a beautiful vehicle conveyed by men, and guarded by a strong force, as also the lady, O the foremost of the descendants of Bharata, was provided with tasteful food, and drink, and valuable dresses.

24. Then the lady immediately went away to the country of the Vidharvas, where all her friends and relatives, satisfied with her arrival, offered praises to her.

25—26. O king, beholding that her relatives, her son and daughter, father and mother, and all her companions were at peace, the goddess-like and all-glorious Damayanti worshipped the gods and the Brahmanas in the best way.

27. The king, beholding his daughter, became gratified, and presented to Sudeva a thousand kine, immense fortune and a village.

28. O monarch! the handsome lady having spent there the whole night at her father's palace, and taken perfect rest, addressed her mother thus:

Damayanti said :—

29. O mother! shoud you desire me to live, I tell the truth, take care to bring here that hero among men, *viz*, Nala.

30. Thus addressed by Damayanti, the goddess-like queen became greatly afflicted with grief, and was suffused with tears, and spoke nothing to her in reply.

31. Thereupon all the inmates of the king's harem uttered the exclamations of 'Oh'! and 'Alas'! at this dangerous situation of Damayanti, and also wept most bitterly.

32. Then the queen spoke to the illustrious king, Bhima, thus: 'Your daughter, Damayanti, is lamenting, for her husband.

33. O monarch! unblushed with shame, Damayanti herself said that my men should try to find out the whereabouts of that virtuous king (Nala).

34. Thus urged by the queen, the king sent out the dependant Brahmanas in all directions; and enjoined them to strive to find out the whereabouts of king Nala.

35. Thereupon, at the injunction of the the king of the Vidharvas, all the Brahmanas approached Damayanti, and told her that they were going away (for searching Nala).

36. Then the daughter of Bhima asked them to repeat, in all countries and before all crowds of men, these words.

37. 'O gambler, O beloved one, did you tear off a half of my cloth, and flee away forsaking your dear and devoted wife sleeping in the forest?

38. 'Indeed, in obedience to your command that lady,—covered in half a piece of cloth, and greatly burning with woe,—is ever expecting you.

39. 'O monarch, O mighty one, do you answer; and do you show favour to her, who is ever weeping on account of that woe.'

40. Do you cry, saying this and the like, *viz*., fire (here compared with grief of Damayanti), led by the wind (compared with time), consumes the forest (compared with the body of Damayanti); and then the lord will pity me.

41. Further do you cry, saying: 'The wife is always to be maintained, and protected by the husband. You are righteous, and honest as well. Why, therefore, these virtues of yours are being neglected by you.

42. You are well reputed, wise, respectable, and always kind. But why now have you become unkind; and that is perhaps for the reason of my adverse fortune.

43. O foremost of men, O the most excellent of persons, be you kind to me. For I have heard from you, that kindness is the chief virtue."

44. If anybody answer you, as you would speak in this way, that man should be known by you in every way; and also it should be learnt *what is he, and where does he live.*

45. O excellent of the regenerate ones! do you convey to me the words of that man who, hearing these words of yours, will answer you.

46. Do you take care that no body should know that these words are uttered by you at *my* behest; neither do you do such to return to me.

47. You should know whether the man is rich, or poor, or powerless; and know also his desires.

48. O king, thus advised, the Brahmanas departed in all directions in order to search for Nala, who had fallen into such great calamity.

49. O monarch, the regenerate ones wandered in the cities, kingdoms, villages, the dwellings of the cowherds, and the retreats of the sages in search of king Nala.

50. O ruler of the earth, all the Brahmanas repeated the words, wherever they wandered, which Damayanti had enjoined them to do.

Thus ends the sixty ninth chapter, searching for Nala, in the Nalopakhyana of the Vana Parva.

CHAPTER LXX.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said :—

1. After a very long time, a Brahmana, Parnada by name, came back to the city of the king of the Vidharbhas, and spoke to the daughter of king Bhima these words :

2. "O Damayanti, searching Nala, the king of the Nishadhas, at last I went to the city of Ayodhya, and presented myself to Vangasuri.

3. O fair-complexioned one, O best of women, I recited the very words of yours before that illustrious Rituparna.

4. Hearing these words, which I had repeatedly uttered to them, neither king Rituparna, nor any one of his courtiers, said anything in reply.

5. When I was dismissed by the king, some person in the service of Rituparna, Vahuka by name, told me in private.

6. That Vahuka is the charioteer of that foremost of monarchs. He is also possessed of extraordinary appearance and short arms; and is skilled in driving with speed, and also in cooking sweet food.

7. Sighing heavily and frequently, and weeping incessantly, he asked about my welfare; and then addressed me with these words :

8. 'Although fallen into great calamity, the chaste women guard themselves by their own efforts; and thus undoubtedly obtain heaven (heavenly blessings).

9. Again, chaste women, even if they be forsaken by their husbands, do never become angry (with them); rather they hold their lives shielded by virtuous behaviours.

10. She should not be angry, forsaken as she was by a person, who himself was foolish, overtaken by distress, and also destitute of all happiness.

11. It behoves the lady of unchanging youth not to be angry with a person, who was deprived of his cloth by a bird while trying for sustenance (in the forest); and also who was burning with woe.

12. Also, it behoves the lady, treated fairly or unfairly, not to be angry with her husband, seeing him in that miserable condition, in which he was deprived of both wealth and kingdom, and oppressed with hunger, and overwhelmed with distress.'

13. Hearing these words of his, I instantly came here. Do you, therefore, inform the king all about these words, which you have heard."

14. O monarch, hearing these words of Parnada, Damayanti, with her eyes filled with tears, repaired to her mother and said to her these words :

15. "O mother, let not king Bhima, by any means, know my object. I like to employ that foremost of the Brahmanas, Sudeva, in your presence.

16. Should you desire my welfare, do you act in such a manner that king Bhima will not come to know this purpose of mine.

17. Let Sudeva go at once, with the performance of the same auspicious ceremonies, by the doing of which I was brought to my relatives instantly by him.

18—19. O mother, let him go hence to the city of Ayodhya in order to bring Nala here." Thereupon the beauteous lady, the daughter of the king of the Vidharbhas, worshipped, with the bestowal of immense riches, the foremost of the regenerate ones, who has now taken perfect rest. And she said to him :—"O Brahmana, I will, again, give you much wealth at the arrival of Nala here.

20. O foremost of the regenerate ones, indeed you have done much for me, which none else will do; and for this reason only that I will soon regain my husband."

21. Thus addressed by her, that high-souled Brahmana solaced Damayanti by the expression of auspicious benedictions; and then he returned home, thinking himself successful in his endeavours.

22. Thereupon, O Yudhisthira, Damayanti summoned Sudeva; and overwhelmed with grief and calamity, she addressed him in the presence of her mother thus :

23. "O Sudeva, like a bird which falls straight, do you at once depart to the ci

of Ayodhya, and tell king Rituparna, who dwells in it, these words :

24. 'Damayanti, the daughter of king Bhima, will again hold the Swayamvara, to which all the kings and princes are rushing from all directions.

25. Calculating the time, this will be held to-morrow. So, if possible, O chastiser of foes, go at once.

26. At the next sun-rise she will accept a second husband; as it is not known whether heroic Nala is still living, or otherwise.'

27. O monarch, thus addressed by her, the Brahmana, Sudeva by name, started at once. He spoke to king Rituparna what he was ordered by her to do.

Thus ends the seventieth chapter, the declaration of Damayanti's second Swayamvara, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXI.

(NALOPAKHYANA PARVA)—
Continued.

Vrihadashwa said :—

1. Hearing these words of Sudeva, king Rituparna comforted Vahuka with sweet speeches, and addressed him thus :

2. "O Vahuka, O you who are well-versed in the knowledge of horses, if you are willing, I desire to go, in course of a day, to the country of the Vidharbhas, where will be held the Swayamvara of Damayanti."

3. O descendant of Kunti, thus addressed by that king, Nala had his mind bursting with grief, and that lofty-minded one also burned with sorrow.

4. He thought : "It may be that Damayanti, afflicted by sorrow, does this ; or, perhaps, by doing this, she has conceived a great policy for my sake.

5. That virtuous lady, the daughter of the king of the Vidharbhas, is willing to do this, is, indeed, very cruel ; and that is for the reason of my deceiving her, who am an insignificant, sinful and senseless one.

6. In this world, the nature of women is very subtle. My fault is also very great. She works out this end ; for she no longer entertains any love for me, on account of my long separation from her.

7. The lady, possessing slender waist, oppressed as she is by sorrow for me, will, as a matter of fact, not be able to do this ; especially because she has got children (by me).

8. I will go there and know for certain whether there is any truth in this ; or the fact is unreal. I will surely fulfill the desire of Rituparna ; for in doing this I will serve my own purpose."

9. Having thus settled his mind, Vahuka, whose mind was filled with sorrow, folded his hands, and said these words to king Rituparna :

10. "O best of kings, O foremost of men, O monarch, I am determined at your command to go to the city of Ayodhya in course of a single day."

11. O king, thereupon Vahuka went, at the behest of the royal son of Vangasura, to the stables ; and there he examined the horses.

12—14. Vahuka, having been repeatedly asked by Rituparna, examined the horses, and balanced in his mind over and over again. Then, at last, he selected such horses that were very lean but able ; and also that are capable of bearing hardships of a long journey, and endued with strength and energy ; well bred and gentle, and unmarked by inauspicious marks ; possessed of broad nostrils and swelling cheeks. These horses were also faultless as regards 'the ten hairy curls', and born in (the country called) Sindhu, and swift as the wind. The king, seeing these steeds, became a little angry, and said :

15. "What do you want to do? You should not jest with me. How these weak and breathless steeds will carry us? How this long way we would travel with the help of these horses?"

Vahuka said :—

16—17. These horses, respectively bearng one curl on the forehead, two on the temples, four on the sides, four on the breast, and one on the back, will, withtout doubt, reach the country of the Vidharbhas. But, O monarch, should you like others, tell me and I will yoke them for you.

Retuparna said:—

18. O Vahuka, you are well conversant with the knowledge and guiding of horses. Soon yoke those that you think fit.

19. Thereupon clever and skillful Nala yoked to the car high-bred, gentle, and swift steeds.

20. Then the monarch most speedily mounted the car, to which such horses had been yoked. But these best of horses fell down upon the ground on their knees.

21. O monarch, thereupon that most auspicious and best of men, king Nala,

comforted the horses, that were endued with strength and energy.

22. Nala, then raising the steeds by the reins and making Varshneya, the charioteer, sit on the car, commanded great speed and set out.

23. Thereafter those foremost of horses, having been conducted by Vahuka according to the rules, rose to the sky and confounded the occupant of the car.

24. The blessed king of Ayodhya, having seen these horses carrying him with the speed of winds, was struck with great astonishment.

25. Vershneya, hearing the sound of the car (of its wheels) and witnessing the management of the horses, was set to thinking on the knowledge of Vahuka in the science of steeds.

26. He said, "Was he not Matali, the charioteer of the king of the gods? That auspicious mark is seen in heroic Vahuka.

27. Is he not Salihotra, who is conversant with the knowledge of horses? Or Salihotra has taken this beautiful human form?"

28. He continued to think, "That he might be king Nala, the reducer of hostile cities, who has come here.

29. Or it might be that Vahuka knew the science with which Nala was conversant; for Nala's knowledge seemed to be identical with that of Vahuka.

30. Again, both Nala and Vahuka seem to be of the same age. This person may not be identical with Nala of great energy; but he must be somebody of equal knowledge.

31. Sometimes, indeed, great men rove over this world in disguise either ordained by mishap or in obedience to the dictates of the *Shastras*.

32. There should be no change of my opinion on account of his ugly appearance; rather my opinion is that this one has undergone some change in the body.

33. This one is of the same age with him but there is some difference in the form. Again, is Vahuka gifted with all the accomplishments? Therefore I think he is Nala."

34. O the foremost of kings, having deliberated upon this over and over again, Varshneya, the charioteer of virtuous Nala, went on thinking in his mind.

35. Along with his charioteer, Varshneya, the excellent king Rituparna, highly delighted, was absorbed in the thought, regarding Vahuka's knowledge in the management of horses.

36. Also he was greatly delighted to behold the attentiveness and zeal of Vahuka, as also his manner of holding the reins, and his skill in it.

Thus ends the seventy first chapter, the departure of Rituparna for the Vidharbhas, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXII.

(NALOPAKHAYANA PARVA)—*Continued.*

Vrihadashwa said:—

1. As the bird courses through the sky, so he (king Nala) speedily crossed the rivers, mountains, woods and lakes.

2. While the car was thus coursing, the conqueror of hostile towns, the king Vangasura, saw his sheet drop down upon the ground.

3. When the garment had thus dropped down, then the lofty-minded king instantly expressed to Nala his desire to recover it.

4. O thou of profound intelligence, do you restrain these horses of great swiftness, until Varshneya bring me back my upper garment here.

5. Thereupon Nala said to him in reply, "Thy garment had dropped down far away; that is, we had advanced about eight miles from that place. It is, therefore, impossible to recover it."

6. O monarch, having been thus addressed by Nala, the royal son of Vangasura came near a tree, called *Vibhitaka* with fruits, in the wood.

7. Beholding the tree, the king instantly said to Vahuka: "O charioteer, do you also see my great power of calculation.

8. All men do not know all things; in fact, there is none, who is acquainted with all the branches of knowledge. In one person, the knowledge in its entirety, is not centred.

9—11. O Vahuka, the leaves and fruits that have fallen from the tree (respectively) exceed the leaves and fruits, that are on the tree itself, by one hundred and one. O Vahuka, these two branches of the tree contain five millions of leaves. Examine the two branches and all their boughs, and their fruits will number two thousand and ninety-five."

12. Thereupon Vahuka stopped the car and addressed the king: "O monarch, O the chastiser of foes, you are saying to me what is beyond my power of perception.

13. O king, I will make this matter perceptible (by my senses) by cutting down the tree *Vibhîtaka*; and when I will really count, there nothing will remain to be supposed.

14. O foremost of kings, I will hew down the tree *Vibhetaka* in your presence. I do not know whether what you say will really come to pass or not.

15. O ruler of men, I will number the fruits of the tree, whilst you will see it. Let Varshneya pull up the reins of the horses for a moment."

16. The monarch asked the charioteer not to lose any time. But Vahuka, with great humility, answered him, saying:

17. "Do you wait for a moment; or, if you are in a hurry, go then with Varshneya, as your charioteer. The way goes smooth and straight."

18. O descendant of the Kuru race, king Rituparna, having comforted Vahuka, addressed him, saying: "O Vahuka, there is none else in this world, who is like you, as a charioteer.

19. O you versed in the equestrian science, I desire to go to the country of the Vidharbhas with your assistance. May I obtain your protection. It is necessary for you not to cause any obstacle.

20. O Vahuka, I shall fulfill your desire, (that is, whatever you will tell me) if you take me to-day to the country of the Vidharbhas and make me see the sun-rise."

21. Thereupon Vahuka answered him, saying: "Having counted the (leaves and fruits of) *Vibhîtaka* tree. I shall go to the country of the Vidharbhas. Act up to my words."

22—23. Surely the king most unwillingly said to him *count*. (He also said), "O unblamable one, O you versed in the knowledge of horses, having counted (the leaves and fruits of) one portion of this branch, you will be satisfied of the truth of my affirmation." He (Nala) then dismounted from the car with all haste, and cut down the tree.

24. Then again he numbered all the fruits; and found out the truth of what the king had said; and, thus struck with astonishment, he addressed the monarch, saying:

25. "O king, this is most wonderful. I found your high proficiency (in calculation). O monarch, I desire to be informed of your art, by (virtue of) which you have known all this."

26. Thereupon the prince, as he was most desirous to go speedily, said to him this: "Do you know that I am conversant with the play at dice, and versed in calculation as well."

27. Then Vahuka said to him: "O foremost of men, do you impart this art to me, and take from me my knowledge, regarding the management of horses."

28. Thereupon king Rituparna, for the reason of the great importance of his business, and also for his extreme desire to acquire the knowledge of horses, agreed to what Vahuka had said.

29. "As you have asked, do you take from me my great skill at dice. O Vahuka, let my knowledge of horses remain with you in trust. Thus saying, king Rituparna gave Nala his knowledge of the play at dice.

30. When he (Nala) thus acquired the knowledge of this art of playing at dice Kali came out of his body; whilst he continued to vomit from his mouth the most virulent poison of Karkotaka.

31. Then that fire of curse (by Damayanti), by which Kali had greatly been afflicted, also came out of his body. In fact, the king, like one of unregenerate soul, had long remained repressed by him (Kali).

32. Thereupon Kali, with his soul freed from the poison, assumed his own form. Then Nala, the prince of the Nishadhas, became angry, and was intent upon cursing him.

83. Kali became frightened; and, trembling with fear, folded his hands; and said to him this: "O king, restrain your anger; and, in return, I will impart you great fame.

34. The mother of Indrasena cursed me in wrath long ago, that is, at the time when she had been left by you. From that time forward I have greatly been oppressed (by that curse).

35. O foremost of kings, O unconquered one, burning day and night in the poison of the prince of the snakes, I most miserably resided within you.

36—37. I place myself under your protection. Do you listen to these my words. Should you not curse me, who am seeking your protection, and greatly terrified by you, then the men of this world, attentively repeating your story, will never have any fear on my account." Having been thus said, king Nala suppressed his own wrath.

38. Thereupon Kali became terrified, and instantly entered into the tree *Vibhîtaka*. Whilst Kali, thus conversing with the king of the Nishadhas, was invisible to others,

39—40. Thenceforth the king became freed from all afflictions; and, having numbered the fruits of the tree, he was filled with great joy, and was endued with great energy. Then the mighty one mounted on the car; and, urging the swift steeds, proceeded onwards.

41—42. Having been possessed by Kali, the *Vibhitaka* tree grew worthless. Highly satisfied at the very core of his heart, Nala urged the excellent horses which, like the birds, mounted again and again into the air. Thus the glorious monarch proceeded in the direction of the country of the Vidharbhas.

43. When Nala went a long way off, Kali too returned home. Thus prince Nala, having been left by Kali, became delivered from all afflictions. But, O monarch, that ruler of the earth did not regain his native form.

Thus ends the seventy second chapter, Nala's delivery from Kali, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXIII.

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said:—

1. Thereupon king Rituparna of undaunted courage had, in the evening, arrived at the city of the Vidharvas. The people then brought to prince Bhima the intelligence of his arrival.

2. The king (of Ayodhya), at the request of Bhima, entered the city of Kundina, filling all the directions (the points of the horizon) with the rattle of his car.

3. Thereupon the horses of Nala, that were there, heard the rattle of his car; and, having heard it, they felt great pleasure, which they had really done before in the presence of Nala himself.

4. Damayanti also heard the rattle of Nala's car, which was like the sound of the deeply rumbling clouds during the rains.

5. She was struck with great astonishment to hear that sound. The daughter of king Bhima, the horses of Nala as well, supposed that clattering sound to be like one, which they heard in the days gone by, whilst Nala himself urged his own horses.

6 The peacocks of the palace, the elephants in the stables, and also the horses, all heard the rattle of the car of that monarch (Ritupurna).

7. O king, hearing the clattering sound of the car, the elephants as well as the peacocks, began to cry aloud with their faces in that direction; and they became very glad, even as they heard the rumbling of the clouds themselves.

Damayanti said:—

8. As the rattle of this car fills the entire earth, and highly delights my heart, it must be king Nala, who comes from that direction.

9. If I do not see Nala, that hero of innumerable virtues, and whose face is like the moon, surely I will die.

10. If I am not to enter within the arms of that hero, and not to feel the pleasurable touch of his embrace, I will doubtlessly cease to exist.

11. If the king of the Nishadhas do not come to me with his voice as deep as the rumbling of the clouds, to-day I will surely enter into the fire of golden brilliance.

12. If that foremost of kings, of prowess like that of a lion, and of courage like that of a furious elephant, do not come to me, there will be no doubt that I will die.

13. I do not remember a little untruth in him; neither I remember any injury committed by him to others; nor he ever told a lie even in jest.

14. My Naishadha is illustrious, forgiving, warlike, and liberal. He is superior to other monarchs; and he never behaves with low persons regarding private matters; and he is like an eunuch respecting other women than myself.

15. Remembering his virtues day and night, my mind is always directed towards him; and my heart is about to burst in grief on account of the absence of that beloved one.

Vrihadashwa said:—

16. O descendant of the Bharata race, thus lamenting, the lady, as if senseless, mounted the (terrace of the) large palace with the desire of seeing that righteous king.

17. From the central portion of the mansion she saw on the car king Rituparna, with Varshneya and Vahuka.

18. Thereupon Varshneya, as well as Vahuka, alighted from that excellent car; and then loosened the steeds; and at last kept the car apart.

19. Having alighted from the car, king Rituparna appeared before that excellent monarch, Bhima, of terrible prowess

20. Thereupon king Bhima received him with respectful offerings. Thus the best of the kings, Rituparna, was highly honored by that monarch.

21—22. Whilst residing in that beautiful city of Kundina, that ruler of the earth saw nothing (no signs of the Swayamvara) there, although he looked about all again and again. Then, at last, the lord of the Vidharbhas presented himself before that monarch, and welcomed him. O descendant of the Bharata race, Bhima asked him on what business he was pleased to come there; for, in the absence of a proper occasion, an illustrious personage can not be had.

23—24. In fact Bhima did not know that he (Rituparna) had come to win the hands of his daughter. The intelligent king Rituparna, possessed of unbaffled power, beheld that there was neither a king nor a prince; nor he saw any gathering of Brahmanas; nor he heard any talk regarding the Swayamvara.

25. Thereupon the ruler of Koshala meditated in his mind, and after a while addressed him, saying, "I have come here to pay you homage?'

26. Struck with amazement, king Bhima reflected on the cause of Rituparna's visit, who had travelled more than a hundred *Yojanas*.

27. Bhima supposed, "That simply to pay him respects was not the reason of his coming there, after having passed over so many monarchs, and crossed over countless villages.

28. He attributes his arrival to a very slight cause. Be what it may. I will find out the reason in the future time." Thus thinking, Bhima did not dismiss the monarch at once; rather he honored him.

29—31. He also said to him again and again, "Do you take rest, as you are very weary." Thus regarded by the pleased monarch, the ruler of the earth (Rituparna) was highly satisfied at the mind; and, with the gladness of his heart, repaired to his appointed quarters, accompanied by the servants of the royal household. O king, after king Rituparna had gone away with Varshneya, Vahuka caught hold of the car, and took it to the stables. He then unyoked the horses, and looked after them according to the rules.

32—33. Thereafter Vahuka comforted the horses, and seated himself on a side of the car; whilst Damayanti, the daughter of the king of the Vidharbhas, afflicted with grief, saw prince Vangasura, and Varshneya, the son of the charioteer, as also Vahuka in that posture; and she continued to meditate upon, "Of whose car was the rattle?

34. This loud sound is like that of Nala's car. But I do not find that prince of the Nishadhas. It is surely then that this art (of driving) was learnt by Varshneya.

35. It is for this reason that the clattering sound of the car has been as loud as that of Nala. Or it may be, that king Rituparna is equal to Nala (in driving). Hence this rattle appears to be like that of the king of the Nishadhas."

36. O lord of the earth, thus meditating, blessed Damayanti sent a female messenger in search of the king of the Nishadahas.

Thus ends the seventy third chapter, Rituparna's entering the city of Bhima, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXIV.

(NALOPAKHYANA PARVA)—

Continued.

Damayanti said:—

1. O Keshini, do you go; and know who that charioteer is, siting down on a side of the car, most unsightly and with short arms.

2. O gentle one, O blameless one, approaching him, and becoming careful, do you ask his welfare; and do you enquire all the particulars about this person.

3. I am greatly afraid, lest this person be king Nala himself. For so great is the satisfaction of my mind, as also the easiness of my heart regarding this matter.

4. O one of beautiful waist, O unblamable one, after you have finished your enquiry, tell him the words of Parnada, and understand his reply to them.

Vrihadashwa said:—

5. Thereupon the female messenger carefully approached Vahuka, and addressed him, while blessed Damayanti looked from her palace what would come to pass.

Keshini said:—

6. O best of men, O excellent of persons, you are welcome! I wish you prosperity! Now listen to the words of Damayanti with attention.

7. When did you start? What did you come here for? Tell me all the particulars; for the daughter of the king of the Vidharbhas wishes to hear all about these.

Vahuka said:—

8. The high-souled monarch of Koshala had learnt from a Brahmana that there would be held a second Swayamvara of Damayanti.

9. Hearing this, the monarch, and myself as his charioteer, set out with excellent steeds, that are capble of travelling one hundred *Yojanas*, and that are as fleet as the wind itself.

Keshini said:—

10. Whence is the third among you come? And, again, whose (son) is he? Whose (son) are you, and how has this work been performed by you?

Vahuka said:—

11. Indeed, he is the charioteer of righteous Nala; and is known by the name of Varshneya. O blessed one, after Nala had been deprived of his kingdom, he came to the royal son of Vangasura.

12. I am, too, well versed in the management of horses; and hence I have been appointed as a charioteer. King Rituparna himself appointed me to be his charioteer as well as his cook.

Keshini said:—

13. O Vahuka, Varshneya perhaps knows where has king Nala gone. He also may have told you about him.

Vahuka said:—

14. Having brought here the children of Nala, of golden deeds, he (Varshneya) then repaired to wherever he wished. Indeed, he does not know where the king of the Nishadhas is.

15. O glorious one, no other person knows the whereabouts of king Nala; for a king (in distress) roves about in the world unawares, and with an unsightly appearance.

16. Nala's self only knows Nala; and she also knows him, who is his second self. Indeed, Nala never shows his own marks anywhere.

Keshini said:—

17. The Brahmana, who had first gone to the city of Ayodhya, uttered again and again these expressions, suitable to the lips of a female:

18. "O gambler, O dear one, where have you gone, tearing off half my garment and forsaking me, your devoted and beloved wife, asleep in the forest.

19. Indeed, she herself, enjoined by you, remains there, expecting to receive you, clad only in half a piece of cloth, and burning whole day and night in sorrow.

20. O monarch, O mighty one, as she is incessantly lamenting for that distress; so be you kind, and give answer to her words.

21. O high-minded one, do you recite that story agreeable to her, which words that blameless daughter of Vidharva wishes to hear."

22. Hearing these words (as above), you formerly gave answer to the Brahmanas. As you did before, so do now; for the daughter of the king of the Vidharbas wishes to hear them in detail.

Vrihadashwa said:—

23. O descendant of the Kuru race, hearing these words of Keshini, Nala's heart became afflicted with grief; and his eyes, too, were filled with tears.

24. Having suppressed his grief, and burning with sorrow, the lord of the earth uttered again these words in a voice chocked with tears.

Vahuka said:—

25. Chaste women, falling in distress, protect themselves by their own efforts, and thus doubtlessly obtain heaven.

26. The women, that are the best, become never angry, and hold their lives, protected by the armour of good character, even if they be left by their husbands.

27. Because she has been abandoned by one, who himself has fallen in distress, and who is foolish and deprived of all happiness. She, therefore, should not be angry.

28. The lady of unchanging youth should not be angry with one, who deprived of his cloth by the birds, while seeking his food in the forest, is ever burning in grief.

29. Behaved well or badly, the lady should not be angry with her husband, when he is in that miserable condition (that he is deprived of his kingdom and happiness); and also he is overtaken by hunger and distress.

Vrihadashwa said:—

30. O Bharata, while speaking these words, Nala, afflicted with calamity, could not check the flow of his tears, and began to weep bitterly.

31. Thereupon Keshini went away and informed everything to Damayanti regarding that discourse (between herself and Nala), as also the overtaking of his calamity.

Thus ends the seventy fourth chapter, the cologuy between Nala and Keshini, in the Nalopakhyana of the Vana Parva

CHAPTER LXXV.

(NALOPAKHYANA PARVA)—
Continued.

Vrihadashwa said:—

1. Having heard all these, Damayanti became afflicted with sorrow; and, suspecting that he must be Nala, addressed Keshini, saying:

2. "O Keshini, do you go again, and scrutinize the conduct of Vahuka; and, keeping yourself in silence at his side, behold all his behaviours.

3. O beautiful one, find out the cause, whenever he does anything; and mark well whenever he performs anything skillful.

4. O Keshini, whenever he may ask fire or water, you will not be in a hurry to give it; and thus obstruct him.

5. Seeing all these, do you let me know his conduct, as also what human or superhuman will be seen in Vahuka.

6. Do you also report to me what else you will see in him." Thus spoken by Damayanti, Keshini went away.

7. Having learnt the behaviours of that person, who was versed in the knowledge of horses, Keshini returned; and reported to Damayanti the whole history, mentioning what human or superhuman she saw in Vahuka.

Keshini said:—

8. O Damayanti, I have never heard or seen before any person of his character, having so great a 'power over the elements.'

9. Whenever he comes to a narrow hole, he never stoops low; rather the hole opens wide at his touch; and he easily passes through it.

10—11. Thus a small hole grows largely wide at his coming. There were sent by the king (Bhima) various sorts of food, as also flesh of many animals, for Rituparna. There were also many vessels sent for washing the flesh.

12. Those vessels, whenever looked at by him (Vahuka), became at once filled with water. Thereupon Vahuka washed them, and set himself to cooking.

13. Then again he grasped a handful of grass, and held it to the sun, where suddenly fire blazed up.

14. Beholding that greatest wonder, I was struck with astonishment, and have come hither. Also another great wonder was marked by me in him.

15. O beautiful one, although he touched fire, still he was not burnt. The water, falling at his command, flowed rapidly.

16–17. I have marked another wonder, which was extraordinarily great, that he took some flowers in his hands, and pressed them slowly. Although these flowers were pressed by him with the hands, yet they, instead of losing their original forms, became more fragrant and beautiful than before. Observing those marks of wonder, I have hastely come here.

Vrihadashwa said:—

18. Having heard of those wonderful behaviours of that righteous one, and having known him by his acts, Damayanti considered that Nala was obtained.

19. Again, by these marks suspecting Vahuka to be her husband, Damayanti wept, and again addressed Keshini in a sweet speech:

20. "O handsome one, do you go again, and fetch here from the kitchen, without the knowledge of Vahuka, some meat cooked by him."

21. The beneficent lady instantly went to Vahuka; and immediately returned, taking some hot meat therefrom.

22. O descendant of the Kuru race, thereupon Keshini gave the meat to Damayanti, who had, during the past days, very often tasted meat boiled by Nala.

23. Thus tasting the meat brought by her female servant, she decided the charioteer to be Nala himself; and, much aggrieved, she wept bitterly. Overtaken by great calamity, she then washed her face.

24. O Bharata, thereafter she sent her two children with Keshini. Vahuka recognised Indrasena with her brother.

25—26. Thereupon the monarch (in the guise of Vahuka) came up speedily, and, embracing his children, placed them on his lap. Then, again, embracing his children, who were like the children of the celestials, Vahuka became filled with the greatest misery, and wept bitterly in a soft voice. Thus having expressed his mental derangement over and over again, the prince of the Nishadhas left the children all on a sudden, and spoke Keshini these words:

27. "O beauteous one, these twins are like my own children. Hence seeing them suddenly, I shed tears.

28. If you come to me very often, people may think evil; because we are men of other country. So, O handsome one, do you go away hence with ease."

Thus ends the seventy fifth chapter, Nala's beholding his children, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXVI.

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said :—

1. Having learnt all about the mental agony of that righteous and wise one, Keshini came back and spoke everything to Damayanti.

2. Thereupon Damayanti sent again Keshini to her mother; as she, sorely aggrieved, was most desirous to see Nala.

3. Damayanti said: "Suspecting Vahuka to be Nala, I have examined him several times; but I have some doubt about his appearance, which I like to know myself.

4. O mother, with or without the knowledge of my father, make this arrangement for me; either allow him to enter my mansion, or give me permission to go to him."

5. Thus spoken by Vaidharbhi, that lady told king Bhima the intention of his daughter, which the king learned.

6. O foremost of men, Damayanti obtained the permission of both her father and mother; and thus she caused Nala to enter her own apartments.

7. Unexpectedly beholding Damayanti, prince Nala became oppressed with grief and calamity; as also she was overwhelmed with tears.

8. Then that excellent of women, Damayanti, beholding Nala in that plight, was greatly afflicted with sorrow.

9. Thereupon, O great king, Damayanti, who was dressed in a red garment, wearing matted hairs, and tainted with clay and dust, spoke these words to Vahuka:

10. "O Vahuka, did you ever see any man, who, known as virtuous, had gone away leaving his wife asleep in the woods?

11. Who excepts that righteous Nala, could go away, abandoning his beloved and unoffending wife in the woods, when she was overtaken by fatigue?

12. What offence did I give to that ruler of the earth since my youth, for which he had gone away forsaking me in the woods, while I was overpowered by sleep?

13. Formerly I had selected him as my lord, rejecting the very celestials. Therefore how it was that he should abandon his wife, who am ever devoted and dear to him, as also the mother of his children?

14. He had taken my hand; and, before the fire and in the presence of all the gods, he had pledged that he would truly be mine. But where now was that pledge gone?"

15. O chastiser of foes, while Damayanti was speaking all these, tears of sorrow flowed copiously from her eyes.

16. When Nala saw her thus oppressed with sorrow, he also shed tears from his eyes, which were black like those of the gazelle, with red extremeties; and addressed her, saying:

17. "O timid one, the loss of my kingdom was not wrought by me. It was done by Kali, on whose account I had abandoned you in the woods.

18. O best of virtuous ladies, long ago you cursed Kali, while you were living in the forest, greatly afflicted with sorrow, and burning in grief for me day and night.

19. Since then Kali, burning with that curse, was living in my body. As a matter of fact, Kali, burning with your curse, was always dwelling within me, as fire dwells within fire.

20. Now he had been vanquished by my observances and devotion. Therefore, O auspicious one, there will be an end of our sorrows.

21. O you of round hips, leaving me, the wretched one had gone away. It is for this that I could come here. Indeed, in my coming here I have no other object than to get you back.

22. O timid one, is it possible that a lady, forsaking her dear and devoted lord, will ever select a second husband like yourself?

23. At the command of the monarch, the messengers are roving all over the world, proclaiming that the daughter of king Bhima would surely choose a second husband.

24. And like an unchaste woman, she would choose one, worthy of her, whomever she likes. Hearing this, the royal son of Vangasura had arrived here with all speed."

25. Hearing these weepings of Nala, Damayanti became greatly terrified; and she, trembling with fear, and with folded hands, spoke these words.

Damayanti said :—

26. O ruler of the Nishadhas, O blessed one, it behoves you not to suspect any fault in me; for I have selected you as my husband, discarding all the celestials.

27. With a view to bring you here, the Brahmanas had gone away in all directions, (to the ten points of the horizon) singing my words, composed in ballads.

28. At length, a learned Brahmana, known by the name of Parnada, found you out, O monarch, in the palace of Rituparna in the kingdom of Koshala.

29. It was after hearing his words and your proper answer thereto, that I devised this project in order to receive the king of the Nishadhas back.

30. O ruler of the earth, O foremost of the kings, there is none else in this world, who is able to journey, with the help of steeds, a hundred *Yojanas* in a single day.

31. O lord of the earth, touching these your feet, I can truly swear that even in thought I have not commited any sort of crime.

32. Let the all-seeing air, that always moves about the whole world, take away my life, if I have committed any sin.

33. Let the sun of bright rays, that always travels over the sky, take away my life, if I have committed any sin.

34. Let the moon, that lives in the heart of all creatures as a witness, take away my life, if I have committed any sin.

35. Let the three gods, that preside over the whole of the three worlds, relate the whole history truly; or let them abandon me to-day.

Vrihadashwa said :—

36. Thus spoken, the wind-god addressed from above, saying, "O Nala, I tell you the truth that she had not committed any sin.

37. O monarch, protected by Damayanti, the honour of your family, even as the wealth, has much increased. We bear testimony to this, as we have been her protectors for the last three years.

38. This unrivalled project was planned by her for your sake: for, except you, there is no other person in this world who can clear in a single day an hundred *Yojanas*.

39. O ruler of the earth, the daughter of king Bhima has been obtained by you; as also you have been obtained by Bhaimi. You should hold no doubt about her conduct. Be you united with your consort."

40. While the wind-god was thus speaking, there was a downfall of floral showers; as also the divine kettle-drum played, and auspicious breezes began to blow.

41. O son of the Bharata race, seeing this greatest wonder, king Nala, the chastiser of foes, threw away all doubts regarding the character of Damayanti.

42. Thereupon the ruler of the earth put on a fresh garment; and, then remembering that king of serpents, assumed his original form.

43. Beholding her husband in his original form, the faultless daughter of king Bhima embraced the righteous one, and wept bitterly.

44. King Nala, again, embraced the daughter of Bhima, who was attached to him as before; as well as he embraced his two children; and thus felt great satisfaction.

45. Thereupon the lady, of beautiful face, and of large eyes, hiding her face in his bosom, became over-whelmed with grief, and began to sigh heavily.

46. That foremost of men, overwhelmed as he was with grief, stood in silence for some time, while embracing that lady of blameless smiles, who herself was covered with dust.

47. O monarch, thereupon the mother of Vaidharbhi, with a glad heart, informed king Bhima all that had passed between Nala and Damayanti.

48. The great king said in reply: "Tomorrow I shall see Nala with Damayanti by his side, after he shall have sanctified himself (by bath and prayers). Let him dwell in peace this day."

49. O king, thereupon the happy pair passed the night at ease, relating to each other the past events of their wanderings in the forest.

50. Both the princess of Vidharbha and Nala began to dwell most happily in the palace of king Bhima, desirous to make each other happy.

51. Then in the fourth year, (after his exile) king Nala regained his wife, and had all his desires satisfied; and thus once more he enjoyed the highest pleasure.

52. Damayanti, on the other hand, was exceedingly satisfied to recover her husband, even as the fields of half-born seedlings are highly benifited to receive a shower.

53. When the daughter of the king had thus regained her husband, all her weariness had disappeared, as well as all her anxieties. She herself became elated with

joy, and blazed forth in her native beauty like the night, that is favoured by the uninterrupted rising of the moon.

Thus ends the seventy sixth chapter, the re-union of Nala and Damayanti, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXVII.

(NALOPAKHYANA PARVA)—
Continued.

Vrihadashwa said:—

1. The king Nala, having passed that night in peace, decked himself in gay ornaments; and, with Damayanti by his side, appeared before the king in due time.

2. Thereupon Nala saluted his father-in-law; and, after him, blessed Damayanti also saluted her father.

3—5. Illustrious Bhima received him as a son with the greatest delight; as also he offered him due respects, and consoled him with his devoted wife in words suited to the occasion. King Nala, on the other hand, acknowledged the honor according to rules, and offered his proper services to him (father-in-law). Thereupon there was a great uproar of joy in the city.

6. The citizens felt great delight to see Nala returned. The city also was gorgeously decorated by hoisting flags, standards, and floral wreaths.

7. Moreover the streets of the town were well watered; and were decorated with the garlands of flowers and various other ornaments; as also flowers were piled at the doors of the houses.

8—9. The temples of gods, too, were adorned with flowers. While all this had happened, the foremost king Rituparna became highly gratified to hear that Nala, in the guise of Vahuka, was united with Damayanti. He then called Nala, the ruler of the earth, before him; and begged his pardon.

10—11. He again, intelligent as he was, asked his forgiveness for reasons more than one. Thus regarded, the ruler of the earth, Rituparna, who was excellent in speech, and acquainted with the real nature of things, and who had his face struck with amazement, addressed the prince of the Nishadhas, saying; "That you, by recovering the company of your consort, have obtained greatest delight.

12. O prince of the Nishadhas, O lord of the earth, perhaps I had not done any wrong to you, whilst you were living in my house in disguise.

13. If I have done any wrong to you, with or without my knowledge, pardon me for all this."

Nala said:—

14. O monarch, you have not done me the slightest wrong. Even if you have done any, you should be pardoned in every way; for it excited no warth in me.

15. O prince, formerly you had been my friend and relative; and hence that I should find enough of enjoyments in you. Indeed, I lived with you most happily with all my desires gratified.

16. O king, I always lived in your house most happily, not even in my own house. This your knowledge about horses now rests with me.

17. O monarch, if you like, I may give it to you." Saying this, the prince of the Nishadhas made over that equestrian learning to king Rituparna.

18. O king, the royal son of Vangasura accepted that horse-learning, performing all the acts, as ordained by fate. And having thus received this horse-knowledge, and also having made over his kill in the game at dice to the prince of the Nishadhas, he went to his own city, appointing another charioteer in the place of Vahuka.

19. O monarch, O lord of the earth, after Rituparna had thus gone away, prince Nala did not remain long in the city of Kundina.

Thus ends the seventy seventh chapter, the returning of Ritupurna to his own city, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXVIII.

(NALOPAKHYANA PARVA)—
Continued.

Vrihadashwa said:—

1. O son of Kunti, the prince of the Nishadhas, having lived there for about a month, obtained permission of Bhima, and went, with a small number of attendants, to the country of the Nishadhas.

2—3. That agile and lofty-minded monarch, who was swelled with rage, entered the country of the Nishadhas speedily, with a single white car, sixteen elephants, fifty horse and six hundred infantry, and thereby he trembled the whole earth.

4. Thereupon the heroic son of Virasena, advancing towards Puskara (his brother), expressed his intention to play at dice; because he again earned vast wealth.

Nala said :—

5. "O Puskara, let Damayanti and everything else, that I have, be my stake; and let your kingdom be yours.

6. Let the game at dice begin again; for this is my firm resolution. Be you happy. Let us stake all that we possess, as well as our lives.

7. To stake back other's possessions, that is, wealth and kingdom, that are already won, is said to be the chief virtue.

8. If you do not like the game at dice, do you then engage yourself in the play at weapons. Really, O king, let us have peace by fighting out a duel.

9. The sages have laid down their authority by saying, that the ancestral kingdom should be obtained under any circumstance, or by any means.

10. O Puskara, do you choose to-day one of these two; that is, do you either game at dice, or bend the bow in battle.

Vrihadashwa said :—

11. Having been thus addressed by the prince of the Nishadhas, Puskara, with the assurance of his own success, answered the king smilingly.

12. "O Nalshadha, by good fortune you have acquired the vast wealth, in order to stake it back again. Most fortunately the adversity of Damayanti has come to an end.

13—14. O monarch, O mighty-armed one, that you are still living with your wife, is owing to your good luck. Indeed, the daughter of king Bhima, decked in ornaments, will attend me with all the wealth that I will gain from you, even as the Apsaras wait upon Sakra in heaven. O prince of the Nishadhas, do I, therefore, recollect you, and expect you always.

15—17. To play at dice with those that are not my relatives, gives me no pleasure. Having this day obtained the hand of Damayanti, who is most beautiful, and possessed of blameless features, I shall think myself very lucky; for she is, as ever, the darling of my heart." Having heard these expressions of that infatuated braggart, king Nala became filled with rage, and desired to sever his head by the sword. King Nala smillingly, though his eyes were red with anger, addressed him, saying;

18. "Let us begin the play. Why do you speak thus now? You will speak in any way you like, after you shall have defeated me at dice." Thereupon the gambling began between Puskara and Nala.

19. Puskara, who had even staked his own life, was defeated at a single throw by Nala; and thus he lost all his wealth and treasures.

20. The king, having defeated Puskara, laughingly said to him: "This entire kingdom is now undisputedly mine. The thorns (the enemies) are all destroyed.

21. O worst of kings, now you are not able even to have a look of Vaidharbhi. O foolish one, you are now reduced to her slave with your family.

22. That formerly I was defeated by you, was not wrought by you. That act was done by Kali; and it was not you, that did so. O stupid one, this you do not understand.

23. I will never attribute the faults, committed by others, to you. Indeed, do you live happily. I grant you your life.

24. As before, I give you your portion of the whole kingdom. O hero, the amount of my love for you is doubtlessly the same as before.

25. O Puskara, the fraternal love, that I entertain for you, will never decrease. You are my brother. Do you live for a hundred years."

26. Having thus accosted his brother, Nala of undaunted courage embraced him repeatedly, and asked him to go to his own city.

27. O king, having been thus consoled by the prince of the Nishadhas, Puskara then, with folded hands, saluted and answered that virtuous prince, saying:

28. "O prince, let your fame be immortal; and do you live at peace for ten thousand years, for you have given to me both life and shelter."

29. O monarch, having been thus honoured by the king (his brother, Nala), Puskara, gratified at heart, then repaired to his own city attendend by his relatives, after he has passed about a month with his brother.

30. O foremost of men, also attended by a great force and humble servants, Puskara went away; and he looked like the resplendent sun in appearance.

31. After having settled Puskara, and enriched and delivered him from all anxieties, the blessed prince entered his own palace, most gorgeously decorated.

32. After having entered the palace, the prince of the Nishadhas consoled all the citizens, who, as well as the subjects from the country, again, greatly expressed their satisfaction.

33. All the officers of government, headed by their minister, addressed him with folded hands, saying: "O king, really we are all glad to-day both in the city and the country, even as the gods themselves, after having obtained their chief of a hundred sacrifices for worship."

Thus ends the seventy eighth chapter, Nala's victory over Puskara at dice and Puskara's arrival at his own city, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXIX.

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said:—

1. When the great festivities began in the city which was full of joy, the king with a large army brought Damayanti (back to his capital.)

2. Her father, that slayer of hostile heroes, Bhima of great prowess and of high soul, also having honoured her duly, sent Damayanti (to her husband's palace).

3. On the arrival of the Vidharbha princess accompanied by her son and daughter, king Nala passed his days in great happiness, like the chief of the celestials in the Nandana (garden).

4. The greatly illustrious king, having regained his kingdom, and becoming famous amongst the kings of the Jamvudwisa, began once more to rule it.

5. He duly performed many sacrifices with large *Dakshinas* to the Brahmanas. O great king, you, too, with your relatives and friends, will soon perform many sacrifices.

6. O foremost of men, O best of the Bharata race, that conqueror of the hostile cities, Nala, thus fell into great distress in consequence of his playing at dice.

7. O ruler of the earth, Nala alone suffered such great and terrible distress; but he regained his lost glory.

8. O son of Pandu, you, however, with Krishna (Draupadi) and your brothers, sport here in this great forest, with your heart fixed on virtue.

9. O king, what cause is there for your sorrow, when you are always mixing with the greatly exalted Brahmanas learned in the Vedas?

10. To recite the history of Naga Karkotaka, of Damayanti, of Nala, and of the royal sage Rituparna, is destructive of evil (Kali).

11. O undeteriorating one, O ruler of men, this history, which is destructive of evil (Kali), is capable of comforting persons like you, when they hear it.

12. Considering that human exertion is always futile, you should joy or grieve at prosperity or adversity.

13. O great king, hearing this history, be comforted. Do not grieve. You should not be aggrieved at calamity.

14. Reflecting on the caprice of fate and futileness of human exertions, men of self-possession never allow themselves to be aggrieved.

15. Those who recite the great history of Nala, and those who often hear it are never touched by calamity.

16. He, who hears this excellent and old history, gets all his desires fulfilled, and obtains wealth, and

17. Sons, grandsons, animals, a high position, health and joy. There is no doubt in this.

18. O king, the fear, that you entertain that some one would again summon you to play, I shall dispel.

19. O greatly powerful hero, O son of Kunti, I am an expert in the science of dice. I am pleased with you; learn it from me, I shall tell it to you.

Vaishampayana said:—

20. Thereupon with great joy the king (Yudhisthira) thus spoke to Vrihadashwa, "O exalteed one, I desire to learn the science of dice from you."

21. Thereupon he taught the science to the illustrious son of Pandu. Having taught it, the great ascetic went to *Aswasira* to bathe.

22. When Vrihadashwa had gone away, he (Yudhisthira) heard that the son of Pritha Savyashachi (Arjuna) was engaged in severe asceticism, living on air.

23. He heard this from the greatly intelligent Brahmanas and ascetics who came to him from various directions and from places of pilgrimage, from mountains and forests.

24. He heard that the mighty Partha (Arjuna) was engaged in such fearful asceticism that none else, before him, had done it.

25. He heard that Dhananjaya Partha (Arjuna) engaged in asceticism, observing vows of silence and deep in meditation, appeared like the blazing deity, *Dharma*.

26. O king, having heard that his beloved brother, the son of Kunti, Yaya (Aryuna) was thus undergoing asceticism in the great forest Yudhisthira began to grieve.

27. Thus burning in grief, Yudhisthira sought consolation in the great forest and talked with the Brahmanas learned in all Shastras.

Thus ends the seventy-ninth chapter, the departure of Vrihadashwa, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXX.

(TIRTHAYATRA PARVA).

Janamejaya said:—

1. O exalted one, when my great-grandfather, the son of Pritha (Arjuna) had gone away from the Kamyaka, what did the Pandavas do in the absence of Savyasachi (Arjuna)?

2. It appears to me that that great bowman and the victor of armies (Arjuna) was their refuge, as Vishnu was that of the Adityas.

3. How did my great-grand-fathers pass their time in the forest deprived as they were of the company of that hero who was equal to Indra in prowess and who never turned his back in a field of battle?

Vaishampayana said:—

4. O child, when the greatly powerful Pandava, (Arjuna) had gone away from the Kamyaka, the sons of Pandu were filled with sorrow and grief.

5. The Pandavas all became depressed and looked like pearls unstrung from a garland or like birds shorn of their wings.

6. Without the presence of that hero of spotless deeds, that forest looked like the Chaitraratha forest deprived of the presence of Kuvera.

7. O Janamejaya, in his absence, those foremost of men, the Pandavas, continued to live in the Kamyaka in great cheerlessness.

8. O best of the Bharata race, those powerful, great car-warriors killed with pure (non-poisonous) arrows various kinds of sacrificial animals for the Brahmanas.

9. Those chastisers of foes, those foremost of men daily killed wild animals, and after properly sanctifying them, they offered them to the Brahmanas.

10. O king, after the departure of Dhananjaya (Arjuna) thus did they live there, filled with sorrow and with cheerless heart.

11. Panchali (Draupadi) in particular remembered her third husband, and she thus spoke to the anxious chief of the Pandavas (Yudhisthira).

Draupadi said:—

12. Arjuna with two hands is equal to Arjuna of many hands; in the absence of that foremost of the Pandavas, this forest does not at all look charming to me.

13. Wherever I cast my eyes, I see this earth as if it is empty. This forest, with its blossoming trees and with its so many wonders,

14. Does not appear to me charming in the absence of Savyasachi (Arjuna). He is (in color) like a mass of blue clouds, he is in prowess like a mad elephant.

15. In the absence of that lotus-eyed hero, the Kamyaka does not at all look charming to me. Remembering Savyasachi, the twang of whose bow sounds like the roars of thunder, I do not feel any peace of mind.

Vaishampayana said:—

16. O great king, hearing her thus lament, that slayer of hostile heroes, Bhimasena, thus spoke to Draupadi.

Bhima said:—

17. O blessed lady, O beauty of slender waist, the pleasing words you say are as delightful to my mind, as the drinking of ambrosia.

18—19. (Without him),—whose arms are long, symmetrical, stout and mace-like, which are round and marked with the scars of the bow-strings, which are graced with the bow, the sword and the other weapons, encircled with golden bracelets, like two five-headed snakes,—without that foremost of men,—the sky seems to have lost the sun.

20. (Without him),—relying on which mighty-armed hero the Panchalas and the Kurus do not fear even the various powerful celestials,

21. Relying on the prowess of the arms of which illustrious hero, we all consider our enemies vanquished and the earth (already) acquired,

22. Without that heroic Falguni (Arjuna), I do not get peace of mind in the Kamyaka. I behold all directions as empty and covered with darkness.

23. Wherever I cast my eyes, I see the earth as if she is empty.

Vaishampayana said:—

Thereupon the son of Pandu, Nakula, thus spoke with his voice choked with tears.

Nakula said :—

24. (Without him) whose excellent deeds in battle are talked about even by the gods, without that best of warriors, what pleasure can be here in this forest?

25. Without him) who, going to the northern regions, conquered in battle hundreds of greatly powerful Gandharva chiefs and obtained greatly effulgent horses

26. Of the *Tittiri* and *Kalamasha* species, all possessing the speed of the wind, which were all presented by him to his brother out of the love he bore for him at the great Rajshuya sacrifice.

27. Without that great bowman, the younger brother of Bhima, without that celestial-like hero, I do not any longer desire to dwell in this Kamyaka.

Sahadeva said :—

28—31. O king, O descendant of Bharata, seeing his bed of grass empty in our hermitage without that Jishnu, who, having vanquished powerful warriors in battle, won wealth and virgins and brought them to the king at the time of the great sacrifice, without that immeasurably effulgent hero, who having vanquished single-handed all the Yadavas took possession of Suvadra with the consent of Vasudeva (Krishna), who having invaded the kingdom of the illustrious Drupada, gave to the preceptor Drona his tuition-fee by securing for him half of Drupada's kingdom, my mind by no means gets any consolation.

32. O chastiser of foes, to go away from this forest to some other forest is what I would prefer, for in the absence of that hero this forest can by no means be delightful.

Thus ends the eightieth chapter, lamentation for Arjuna, in the Tirthayatra of the Vana Parva.

CHAPTER LXXXI.

(TIRTHAYATRA PARVA)—

Continued.

Vaishampayana said :—

1. Having heard these words of his brothers and Krishna (Draupadi) who were all anxious for Dhananjaya, Dharmaraja became absent-minded.

2. (At that time) he saw (before him) the celestial Rishi Narada, blazing with Bramha effulgence and resembling a fire flaming up for the sacrifice.

3. Seeing him arrived, Dharmaraja (Yudhisthira) with his brothers stood up and duly worshipped the illustrious one.

4. Endued with blazing effulgence the handsome chief of the Kurus, surrounded by his brothers, shone like Satakratu (Indra) surrounded by the celestials.

5. In obedience to the dictates of *Dharma* Jagmaseni (Draupadi) did not abandon the sons of Pritha, and is adhered to her husband, as Savitri to the Vedas or the rays of the sun to the Meru (mountain).

6. O sinless one, having received their worship, the exalted Rishi Narada comforted the son of Dharma (Yudhisthira) in proper words.

7. He thus spoke to the high-souled Dharmaraja Yudhisthira, "O foremost of virtuous men, tell me what you seek and what I can give you."

8. Then the son of Dharma, the king (Yudhisthira), bowing (to the Rishi) with his brothers, thus spoke with joined hands to Narada, the revered of the celestials.

Yudhisthira said :—

9. O highly exalted one, O worshipped of all the worlds, O Rishi of excellent vows, when you are pleased with me, I consider that all my wishes are gratified through your grace.

10. O sinless one, O foremost of Rishis, I and my brothers deserve (to receive) your favours. You ought to dispel my doubt.

11. You should tell me in detail what merit is obtained by him who tavels over the world with the desire of seeing the *Tirthas* and sacred shrines.

Narada said :—

12. O king, hear with attention what was heard by the intelligent Bhisma from Pulastya. Hear all that in detail.

13. Formerly that foremost of virtuous men Bhisma, when observing the *Pitrya* vow, lived on the banks of the *Bhagirathi* with the Rishis.

14. O king, O highly exalted one, it was a delightful and sacred region, situated on the source of the *Ganges* and frequented by the celestials and the Gandharvas.

15. That greatly effulgent hero (Bhisma) gratified the Pitris, the celestials and the Rishis with offering oblations to them according to the rites ordained in the *Shastras*.

16. One day when the greatly illustrious one was thus engaged (in observing his vow), he saw that foremost of Rishis, Pulastya of wonderful appearence.

17. Seeing that austere ascetic, as if blazing with prosperity, he became exceedingly glad and was filled with great wonder.

18. O descendant of Bharata, then that foremost of virtuous men, Bhisma, worshipped according to the rites of the ordinance that highly exalted Rishi who had already arrived.

19. Purifying himself, and making his mind exceedingly attentive and also taking the *Arghya* on his head, he loudly uttered his name near that foremost of Rishis.

20. "O Rishi of excellent vows, be blessed; I am Bhisma, your servant. At the very sight of yours I am cleansed of all my sins."

21. O great king, O Yudhisthira, having said this, that foremost of virtuous men, Bhisma, restraining his speech, stood (before the Rishi) in silence and with joined hands.

22. Seeing that foremost of the Kuru race, Bhisma, rendered emaciated by the observance of vows and the study of the Vedas, the Rishi became exceedingly pleased.

Thus ends the eighty first chapter, the eulogy of Narada, in the Tirthayatra of the Vana Parva.

CHAPTER LXXXII.

(TIRTHAYATRA PARVA)—

Continued.

Pulastya said:—

1. O hero of excellent vows, learned in the percepts of virtue, O greatly exalted one, I am much pleased with your humility, self-control and truth.

2. O sinless one, O son, it is for the virtue which you have acquired from your great regard and respect for your forefathers that you have been able to see me and that I have been so pleased with you.

3. O Bhisma, my eyes can penetrate into every thing. Tell me what I can do for you. O foremost of the Kuru race, O sinless one, I shall grant you whatever you will ask from me.

Bhisma said:—

4. O greatly exalted one, O worshipped of all the world, when you are pleased with me and when I have got a sight of you, I consider myself crowned with success.

5. O foremost of all virtuous men, if I have deserved your favour, you will kindly dispel my doubts; I shall describe them to you.

6. O exalted one, I have some religious doubts regarding *Tirthas*. I desire to hear you. Tell me separately of (each) in detail.

7. O celestial-like one, O Brahmana Rishi, what virtue is derived by him who travels over the earth, (seeing sacred places)? Tell me this with certainty.

Pulastya said:—

8. O son, listen to me with an attentive mind. I shall tell you the virtues which are derived in *Tirthas* that are the refuge of the Rishis.

9. He, whose hands, feet, mind, learning, asceticism and deeds are under proper control, enjoys the fruits of *Tirthas*.

10. He, who has ceased to accept gifts, who is contented with little and who is free from pride, enjoys the fruits of *Tirthas*.

11. He who is free from sins, who acts without desire, who eats light food, who has conquered his passions, and who is free from all sins, enjoys the fruits of *Tirthas*.

12. O king of kings, he who is free from anger, who is truthful, who is firm in his vows, and who considers all creatures as his own self, enjoys the fruits of *Tirthas*.

13. The Rishis have told in due order the sacrifices and also their fruits to be obtained here (in this birth) and hereafter (in the next birth).

14. O ruler of earth, the poor cannot perform these sacrifices, for the sacrifices require many materials and various things in large quantities.

15. These (sacrifices) can therefore be performed by the kings and also by the men of wealth and affluence. They cannot be performed by men without wealth, and without friends, and by men destitute of means and destitute of friends.

16. O ruler of men, O best of warriors, I shall now tell you about that which can be performed by the poor, and the fruits of which are epual to those sacred ones of sacrifices.

17. O foremost of the Bharata race, visiting *Tirthas*, which are sacred and which are a great mystery of the Rishis, is even superior to the sacrifices.

18. He is called poor who, having gone to a *Thirtha*, does not fast for three nights, and who does not give away gold and kine (in charity).

19. One does not acquire so much virtue in *Agnishtora* and other sacrifices full of large *Dakshinas*, as he acquires by visiting a *Tirtha*.

20. There is in the world of men that *Tirtha* of the god of gods, which is celebrated

all over the three worlds and which is known by the name of *Pushkara*. One (who goes there) becomes equal to that greatly exalted deity (the god of gods).

21. O high-minded one, O descendant of Kuru, at the three *Sandhas*, there are always present hundred thousand millions of *Tirthas* in *Pushkara*.

22. O lord, the Adityas, the Vasus, the Rudras, the Sadhyas, the Marutas, the Gandharvas, and the Apsaras are always present there.

23. O great king, it was there that the Devas, the Danavas and the Bramharsis, after performing their ascetic devotions, acquired great virtues and final divinity.

24. The sins of the intelligent man are all cleansed, even if he mentally thinks of *Pushkara*. He is adored even in heaven.

25. O great king, the lotus-seated, illustrious Grand-Sire always dwells in great pleasure in this *Tirtha*.

26. O greatly exalted one, it was formerly in *Pushkara* that the celestials with the Rishis, having acquired great virtue, finally obtained the highest success.

27. The wise men say that those that bathe in it in honour of the Pitris and the celestials obtain ten times the fruits of the *Aswamedha* sacrifice.

28. O Bhisma, he, who, going to the forest of *Pushkara*, feeds but only one Bramhana, becomes by his that act happy here and hereafter.

29. He, who supports himself on vegetables, roots and fruits, may very well offer such food to the Bramhanas with due regard and without any disrespect.

30. O foremost of kings, the wise men obtain by it the fruits of the *Aswamedha* sacrifice. Amongst the Bramhanas, Kshatryas, Vaisyas and Sudras,—

31. Those that are high-souled are freed from the bondage of rebirth, if they bathe in it. Especially he who goes to *Pushkara* in the full-moon on the (month of) Kartikeya,

32. That man, obtains everlasting regions in the abode of Bramha. He who thinks of *Pushkara*, morning and evening with joined hands,

33. O descendant of Bharata, practically bathes in all the *tirthas*. Whatever sins a man or a woman commits from his and her birth,

34. Are all destroyed at the very moment he or she bathes in *Pushkara*. As the slayer of Madhu is the origin of all the celestials,

35. So is, O king, *Pushkara* called the origin of all the *tirthas*. He who lives at *Pushkara* for twelve years in purity,

36—37. Acquires all the merits of performing sacrifices, and goes to the region of Brahma. He who performs the sacred *Agnihotra* for one hundred years acquires the same merit as he who lives only one month of Kartikaya in *Pushkara*.

38 There are three white hills and three springs (in *Pushkara*). We do not know why they are known by the name of *Pushkara* from the remotest time.

39. It is very difficult to go to *Pushkara*; it is very difficult to undergo asceticism at *Pushkara*; it is very difficult to give away in charity at *Pushkara*.

40. Having lived for twelve nights at *Pushkara* with regulated diet and regulated food and having walked round it, one goes to *Jambu marga*.

41. He who goes to the *Jambu marga* which is frequented by the celestial Rishis and the Pitris, obtains the fruits of a horse-sacrifice and fulfilment of all his wishes.

42. He who lives there for five nights has his soul cleansed of all sins. He does not meet with any distress; he obtains the highest success.

43. O great king, leaving *Jambu marga* one goes to the *Tandulikasrama*. He who goes there never meets with any disaster, but goes to the region of Brahma.

44. O king, he who goes to Agastya's lake and engages himself in the worship of the Pitris and the celestials, fasting there for three nights, obtains the fruits of performing *Angishtama*.

45. He who (going there) lives on vegetables or fruits acquires the state of *Kumara*. One should then go to the hermitage of Kansa, worshipped by the whole world.

46. O best of the Bharata race, it was a sacred and holy forest from the remotest time. As soon as one enters it, he is cleansed of all his sins.

47. He, who with regulated diet and vows worships here the Pitris and the celestials, obtains the fruits of performing sacrifices and fulfilment of all his wishes.

48. Having walked round it, one should go where Yayati fell. This gives that man fruits, obtained by the performance of a horse-sacrifice.

49. One should then go to *Mohakala* with regulated diet and vows. Having bathed in the *Kati thirtha*, he obtains the fruit of a horse-sacrifice.

50. The virtuous man then should go to the *thirtha* of Sthanu, the husband of Uma, which is known all over the three worlds by the name of *Vadravata*.

51. Going there he beholds *Ishana* and obtains the fruit of (giving away) one thousand kine. Through the grace of Mahadeva (Siva), he obtains the state of *Ganapatya*.

52. That foremost of man becomes blessed with prosperity, peace and highest grace. Going to the river *Narmada* which is celebrated all over the three worlds,

53. He obtains the fruit of *Agnishtoma* by offering oblations to the Pitris and the celestials. Going to the southern sea, he who practices *Bramhacharja* and conquers his passions

54. Obtains the fruit of *Aguishtama* and ascends to heaven. Going to *Charmanwati* with regulated diet and vows, he obtains at the command of Rantidova the fruit of *Agnishtoma* sacrifice.

55. O virtuous king, O Yudhisthira, he should then go to the son of Himavata, named Arvuda, where there is a hole through the earth from ancient days.

56. There is the hermitage of Vashesta, celebrated over the three worlds. He who lives there only for one night obtains the merit of giving away one thousand kine.

57. O ruler of men, O foremost of men, he who leading the life of a *Bramhachari* bathes in the *Pinga tirtha* obtains the merit of giving away one hundred *Kapila* kine.

58. O King of kings, thence one should go to that excellent *Tirtha* called *Pravasha*; Hutasana (Agni) himself is always present there.

59. O hero, he is the mouth of the celestials, and has wind for his chariot. If a man bathes in this *Tirtha* with subdued mind, he becomes pure.

60. That man obtains the fruits of performing *Agnishtoma* or *Atiratha* sacrifices. One should then go to the place where river *Saraswati* mixes with the ocean.

61. He who goes there obtains the fruit giving away one thousand kine and acquires also heaven. O best of the Bharata race, he always blazes like the fire.

62. He who bathes in the *Tirtha* of the chief of water with subdued mind and lives there three nights and offers oblations to the Pitris and the celestials,

63. Blazes forth like the Moon and obtains the fruits of *Aswamedha* sacrifice. O best of the Bharata race, one should then go to the *Tirtha* named *Vasudeva*,

64. Where Durvasha bestowed a boon on Vishnu. The man who bathes in *Vardana* obtains the fruits of giving away one thousand kine.

65. Then one should go to *Daravati* with regulated diet and vows. The man who bathes in the *Pindaraka* obtains (the merit of giving away) much gold.

66. O greatly exalted one, O chastiser of foes, it is wonderful that in that *Tirtha* even today coins are found with the marks of lotus;

67. And lotuses are seen with the marks of trident. O descendant of Kuru, O foremost of men, Mahadeva is always present there.

68. O descendant of Bharata, going to the place where the *Sindhu* mixes with the sea and bathing in the *Tirtha* of the chief of of the water with subdued mind,

69. O best of the Bharata race, and also offering oblations to the Pitris, the Rishis and the celestials, one obtains the region of Varuna, and blazes forth in his own effulgence.

70. O Yudhisthira, the wise men say that by worshipping the diety, *Sankhakarneshwara*, one obtains ten times the merit of *Ashwamedha* (sacrifice).

71. O best of the Bharata race, O foremost of the Kurus, having walked round it, one should go to the *Tirtha*, celebrated all over the three worlds.

72. It is known by the name of *Drimi*, which is capable of cleansing off all sins and where the celestials including Bramha worshipped Maheswara (Siva).

73. Bathing in it and worshipping here Rudra surrounded by the celestials, all the sins committed from one's birth are cleansed off.

74. O foremost of men, it was here that *Drimi* was worshipped by all the celestials. Bathing here one obtains the fruits of *Aswamedha* (sacrifice).

75. O greatly wise man, O king, here did Vishnu, the creator of the universe, after killing the Daityas and the Danavas, purify himself.

76. O virtuous king, one should then go to *Vasudhara* which is worshipped by all. He who goes there obtains the fruits of *Ashwamedha* (sacrifice).

77. O foremost of the Kurus, bathing there with subdued soul and rapt attention and offering oblations to the Pitris and the celestials, one is adored in the regions of Vishnu.

78. O best of the Bharata race, in that *Tirtha* there is a lake of the Vasus. Bathing in it and drinking its water, one becomes respected of the Vasus.

79. O foremost of men, it is known by the name of *Sindhuttama* and it destroys all sins. Bathing in it one obtains (the fruits of giving away) much gold.

80. Going to *Bharutunga*, with purity of conduct, one goes to the region of Bramha and obtains the highest state.

81. Then is the *thirtha*, called *Kumariak* of Sakra (Indra), frequented by the Sidhyas. O foremost of men, bathing there one obtains the region of Sakra (Indra).

82. There is another *thirtha* called *Ranuka*, frequented by the Sidhyas. Bathing in it, a Bramhana becomes as pure as the moon.

83. Then going to the five rivers with regulated food and vows, one obtains the fruits of the five sacrifices as described in order (in the *Sastras*).

84. O king of kings, one should then go to the excellent region of Bhima. O best of the Bharata race, bathing there in *Joni* (*Tirtha*) a man

85. Becomes, O king, a son of a goddess, adorned with ear-ring set with pearls. That man also obtains the fruits of giving away one thousand kine.

86. Going to *Srikunda*, celebrated over the three worlds, and bowing there to the Grandsire, one obtains the fruit of giving away one thousand kine.

87. O virtuous man, one should then go to that excellent *Thirtha* called *Simala*, where even to-day are to be seen fishes of silver and golden colour.

88. Bathing in it a man soon obtains the region of Vashava (Indra) and his soul becomes pure with all his sins destroyed; he also obtains the highest state.

89. O descendant of Bharata, going to *Vitasta* and offering oblations to the Pitris and the celesteals a man obtains the fruits of the *Bajapaya* (sacrifice).

90. The *Tirtha* known by the name of *Vitasta* is situated in Kashmira, and it is the abode of Naga and Takshaka. It is capable of destroying all sins.

91. Bathing there a man is certain to obtain the fruits of the *Bajpaya* sacrifice. His soul becoming pure with all his sins destroyed, he obtains the highest state.

92.—98. O king, one should then go to the *Varaha*, celebrated all over the three worlds. Bathing there with due rites in the evening, one should offer *Charu* (rice boiled in butter and milk) according to the best of his means to the diety of seven flames (fire). The learned men say that gift to the Pitris (offered there) becomes inexhaustible.

94. The Rishis, the Pitris, the Devas, the Gandharvas, the Apsaras, the Gahakas, the Siddhyas, the Vidyadharas, the men,

95. The Rakshashas, the Daityas, the Rudras, and Bramha himself, O ruler of men, having their senses subdued and having performed austere asceticism for one thousand years

96. In order to secure the grace of Vishnu, cooked *Charu* here and gratified Keshava (Vishnu) with oblation (offered), each time uttering seven *Riks* (the verse of three Vedas).

97. O ruler of earth, Keshava, being thus gratified, bestowed on them the eightfold attributes, called *Aisharyja* and other objects which they had desired to obtain.

98. O descendant of Bharata, having bestowed these on them the deity disappeared before their very sight as a flash of lightning in a cloud. Thus did it become known on earth by the name of *Sapta Charu*.

99. If seven *Charus* are offered here, it secures greater merit than that of giving away one thousand kine, that of one hundred *Rajshuyas* and that of one thousand *Ashwmedhas*, (sacrifices).

100. O king of kings, leaving that *Tirtha*, one should go to the *Roudra Pada*, and worshipping Mahadeva there, one obtains the fruit of *Aswamedha* sacrifice.

101. O king, going to *Maninanta*, and practising *Bramhacharja* and subduing one's mind, and living there for (only) one night, one obtains the fruits of *Agnishtoma* (sacrifice).

102. O king of kings, O best of the Bharata race, one should then go to *Davika*, celebrated all over the world. It is heard that the Bramhana first came into existence in that place.

103. Here is situated the region of the weilder of the trident (Siva) which is celebrated all over the world. Bathing in the *Davika*, and worshipping Mahaswara,

104. And by offering *Charu* to the best of the dieties, O best of the Bharata race, one obtains the fruit of sacrifices that is capable of fulfilling every desire.

105. There is another *Tirtha* of Rudra, called *Kamakhya* frequented by the celestials. Bathing in it, a man soon obtains salvation.

50. The virtuous man then should go to the *thirtha* of Sthanu, the husband of Uma, which is known all over the three worlds by the name of *Vadravata*.

51. Going there he beholds *Ishana* and obtains the fruit of (giving away) one thousand kine. Through the grace of Mahadeva (Siva), he obtains the state of *Ganapatya*.

52. That foremost of man becomes blessed with prosperity, peace and highest grace. Going to the river *Narmada* which is celebrated all over the three worlds,

53. He obtains the fruit of *Agnishtoma* by offering oblations to the Pitris and the celestials. Going to the southern sea, he who practices *Bramhacharja* and conquers his passions

54. Obtains the fruit of *Agnishtama* and ascends to heaven. Going to *Charmanwati* with regulated diet and vows, he obtains at the command of Rantideva the fruit of *Agnishtoma* sacrifice.

55. O virtuous king, O Yudhisthira, he should then go to the son of Himavata, named Arvuda, where there is a hole through the earth from ancient days.

56. There is the hermitage of Vashesta, celebrated over the three worlds. He who lives there only for one night obtains the merit of giving away one thousand kine.

57. O ruler of men, O foremost of men, he who leading the life of a *Bramhachari* bathes in the *Pinga tirtha* obtains the merit of giving away one hundred *Kapila* kine.

58. O King of kings, thence one should go to that excellent *Tirtha* called *Pravasha*; Hutasana (Agni) himself is always present there.

59. O hero, he is the mouth of the celestials, and has wind for his chariot. If a man bathes in this *Tirtha* with subdued mind, he becomes pure.

60. That man obtains the fruits of performing *Agnishtoma* or *Atiratha* sacrifices. One should then go to the place where river *Saraswati* mixes with the ocean.

61. He who goes there obtains the fruit giving away one thousand kine and acquires also heaven. O best of the Bharata race, he always blazes like the fire.

62. He who bathes in the *Tirtha* of the chief of water with subdued mind and lives there three nights and offers oblations to the Pitris and the celestials,

63. Blazes forth like the Moon and obtains the fruits of *Aswamedha* sacrifice. O best of the Bharata race, one should then go to the *Tirtha* named *Vasudeva*,

64. Where Durvasha bestowed a boon on Vishnu. The man who bathes in *Vardana* obtains the fruits of giving away one thousand kine.

65. Then one should go to *Daravati* with regulated diet and vows. The man who bathes in the *Pindaraka* obtains (the merit of giving away) much gold.

66. O greatly exalted one, O chastiser of foes, it is wonderful that in that *Tirtha* even today coins are found with the marks of lotus ;

67. And lotuses are seen with the marks of trident. O descendant of Kuru, O foremost of men, Mahadeva is always present there.

68. O descendant of Bharata, going to the place where the *Sindhu* mixes with the sea and bathing in the *Tirtha* of the chief of of the water with subdued mind,

69. O best of the Bharata race, and also offering oblations to the Pitris, the Rishis and the celestials, one obtains the region of Varuna, and blazes forth in his own effulgence.

70. O Yudhisthira, the wise men say that by worshipping the diety, *Sankhakarnesh-wara*, one obtains ten times the merit of *Ashwamedha* (sacrifice).

71. O best of the Bharata race, O foremost of the Kurus, having walked round it, one should go to the *Tirtha*, celebrated all over the three worlds.

72. It is known by the name of *Drimi*, which is capable of cleansing off all sins and where the celestials including Bramha worshipped Maheswara (Siva).

73. Bathing in it and worshipping here Rudra surrounded by the celestials, all the sins committed from one's birth are cleansed off.

74. O foremost of men, it was here that *Drimi* was worshipped by all the celestials. Bathing here one obtains the fruits of *Aswamedha* (sacrifice).

75. O greatly wise man, O king, here did Vishnu, the creator of the universe, after killing the Daityas and the Danavas, purify himself.

76. O virtuous king, one should then go to *Vasudhara* which is worshipped by all. He who goes there obtains the fruits of *Ashwamedha* (sacrifice).

77. O foremost of the Kurus, bathing there with subdued soul and rapt attention and offering oblations to the Pitris and the celestials, one is adored in the regions of Vishnu.

78. O best of the Bharata race, in that *Tirtha* there is a lake of the Vasus. Bathing in it and drinking its water, one becomes respected of the Vasus.

79. O foremost of men, it is known by the name of *Sindhuttama* and it destroys all sins. Bathing in it one obtains (the fruits of giving away) much gold.

80. Going to *Bharutunga*, with purity of conduct, one goes to the region of Bramha and obtains the highest state.

81. Then is the *thirtha*, called *Kumariak* of Sakra (Indra), frequented by the Sidhyas. O foremost of men, bathing there one obtains the region of Sakra (Indra).

82. There is another *thirtha* called *Ranuka*, frequented by the Sidhyas. Bathing in it, a Bramhana becomes as pure as the moon.

83. Then going to the five rivers with regulated food and vows, one obtains the fruits of the five sacrifices as described in order (in the *Sastras*).

84. O king of kings, one should then go to the excellent region of Bhima. O best of the Bharata race, bathing there in *Joni* (*Tirtha*) a man

85. Becomes, O king, a son of a goddess, adorned with ear-ring set with pearls. That man also obtains the fruits of giving away one thousand kine.

86. Going to *Srikunda*, celebrated over the three worlds, and bowing there to the Grandsire, one obtains the fruit of giving away one thousand kine.

87. O virtuous man, one should then go to that excellent *Thirtha* called *Simala*, where even to-day are to be seen fishes of silver and golden colour.

88. Bathing in it a man soon obtains the region of Vashava (Indra) and his soul becomes pure with all his sins destroyed; he also obtains the highest state.

89. O descendant of Bharata, going to *Vitasta* and offering oblations to the Pitris and the celesteals a man obtains the fruits of the *Bajapaya* (sacrifice).

90. The *Tirtha* known by the name of *Vitasta* is situated in Kashmira, and it is the abode of Naga and Takshaka. It is capable of destroying all sins.

91. Bathing there a man is certain to obtain the fruits of the *Bajpaya* sacrifice. His soul becoming pure with all his sins destroyed, he obtains the highest state.

92.—93. O king, one should then go to the *Varaha*, celebrated all over the three worlds. Bathing there with due rites in the evening, one should offer *Charu* (rice boiled in butter and milk) according to the best of his means to the diety of seven flames (fire). The learned men say that gift to the Pitris (offered there) becomes inexhaustible.

94. The Rishis, the Pitris, the Devas, the Gandharvas, the Apsaras, the Gahakas, the Siddhyas, the Vidyadharas, the men,

95. The Rakshashas, the Daityas, the Rudras, and Bramha himself, O ruler of men, having their senses subdued and having performed austere asceticism for one thousand years

96. In order to secure the grace of Vishnu, cooked *Charu* here and gratified Keshava (Vishnu) with oblation (offered), each time uttering seven *Riks* (the verse of three Vedas).

97. O ruler of earth, Keshava, being thus gratified, bestowed on them the eightfold attributes, called *Aisharyja* and other objects which they had desired to obtain.

98. O descendant of Bharata, having bestowed these on them the deity disappeared before their very sight as a flash of lightning in a cloud. Thus did it become known on earth by the name of *Sapta Charu*.

99. If seven *Charus* are offered here, it secures greater merit than that of giving away one thousand kine, that of one hundred *Rajshuyas* and that of one thousand *Ashwmedhas*, (sacrifices).

100. O king of kings, leaving that *Tirtha*, one should go to the *Roudra Pada*, and worshipping Mahadeva there, one obtains the fruit of *Aswamedha* sacrifice.

101. O king, going to *Maninanta*, and practising *Bramhacharja* and subduing one's mind, and living there for (only) one night, one obtains the fruits of *Agnishtoma* (sacrifice).

102. O king of kings, O best of the Bharata race, one should then go to *Davika*, celebrated all over the world. It is heard that the Bramhana first came into existence in that place.

103. Here is situated the region of the weilder of the trident (Siva) which is celebrated all over the world. Bathing in the *Davika*, and worshipping Mahaswara,

104. And by offering *Charu* to the best of the dieties, O best of the Bharata race, one obtains the fruit of sacrifices that is capable of fulfilling every desire.

105. There is another *Tirtha* of Rudra, called *Kamakhya* frequented by the celestials. Bathing in it, a man soon obtains salvation.

106. By touching the water of *Yajana*, *Yojana*, *Branka*, *Valuka* and *Pushpama* one becomes freed from grief and death.

107. It is said that the sacred *Davika* (*Thirtha*), frequented by the celestials and Rishis, is five *Yoyanas* in length and half a *Yoyana* in breadth.

108. O king, one should then go in due order to *Dirghasatra*. There did Bramha and the celestials, the *Sidhyas* and the great Rishis,

109. Being installed performed the long-extending sacrifice with regulated vows.

110. O king of kings, O chastiser of foes, O descendant of Bharata, going to *Dirghasatra*, one obtains the fruits of *Rajshuya* and *Aswamedha*.

111. Then one should go with regulated diet and subdued soul to *Vinasana*, where the *Saraswati* disappeared on the breast of the Meru (mountain),

112. And then again reappeared at *Chamasha*, *Sivodveda* and *Nagaveda*. Bathing in *Chamashveda* one obtains the fruits of *Agnishtoma*.

113. Bathing in *Sivodveda* a man obtains the fruits of giving away one thousand kine. Bathing in *Nagaveda* a man goes to the region of the Nagas.

114—115. O king of kings, going to the inaccessible *thirtha*, called *Sashyana*, where the cranes disappear in the forms of *Susas* and reappear every year in the month of Kartikaya and bathe in the *Saraswati*. O descendant of Bharata, O best of the Bharata race, O greatly exalted one,

116. O chief of men, one, bathing there, becomes like the moon and obtains the fruits of giving away one thousand kine.

117. O descendant of Kuru, going next to *Kumarkoti* with subdued soul, one should bathe there and engage himself in worshipping the celestials and the Pitris.

118. He thus obtains the fruits of giving away ten thousand kine and raises his race to the highest state. O virtuous man, one should then go to *Rudrakati* with subdued soul.

119. Here, O great king, in olden days ten millions of Rishis were assembled and were filled with great joy at the prospect of seeing Rudra (Siva)

120. O descendant of Bharata, O king, "I have first seen (the diety) Vrishadhyaja" "I have first seen (the diety) Vrishadhyaja" thus the Rishis spoke to one another.

121. O ruler of earth, thereupon in order to prevent disputes amongst those self-controlled Rishis, the lord of *Yoga* (Siva) by his Yoga powers,

122. Multiplied himself into ten millions of forms and appeared before the Rishis. Then they all separately thought, "I have seen him first.',

123. O king, being (much) pleased with the great devotion of those Rishis of subdued soul, Mahadeva granted them a boon,

124. (Saying) "From to-day your virtues will increase" O foremost of men, bathing with purity in *Rodrakota*

125. A man obtains the fruits of the *Aswamedha* (sacrifice) and saves his race. O king of kings, one should then go to the *Sangama*, celebrated all over the world,

126. A region of great sacredness, where the *Saraswati* mixes with the sea. Here Keshava is worshipped by Bramha and other celestials, by Rishis and by ascetics.

127. On the fourteenth day of the white fortnight of Chaitra, O king of kings, O foremost of men, bathing there one obtains the fruits of giving away much wealth. His sins being all destroyed and his soul becoming pure, he goes to the region of Bramha.

128. O ruler of men, it is there that the Rishis completed many sacrifices. Going to this *Satravasana* one obtains the fruits of giving away one thousand kine.

Thus ends the eighty second chapter, the description of tirthas, in the Tirthajatra of Vana Parva.

CHAPTER LXXXIII.

(TIRTHA JATRA)—*Continued.*

Pulastya said :—

1. O king of kings, one should then go to *Kurukshetra*, adored by all and at the sight of which sins of all creatures are destroyed.

2. He who always says, "I shall go to Kurukshetra, I shall live in Kurukshetra" is cleansed off all his sins.

3. The very dust of Kurukshetra carried by the wind leads even the man of sinful deeds to the highest state.

4. He who lives in Kurukshetra [illegible] situated south of the *Saraswati* and the north of the *Drishadwati* (really lives in heaven.

5. O hero ever steady in battle, one should live there for a month where flows the *Saraswati*. Bramha and other celestials, the Rishis, the Sidhas, the Charanas,

6. The Gandharvas, the Apsaras the Jakshas, the Nagas,—O ruler of earth, O descendant of Bharata,—all often go to that greatly sacred Bramhakshetra.

7. O hero steady in battle, even the sins of him who only mentally desires to go to Kurukshetra are all destroyed; and he goes to the region of Brahma.

8. O perpetuator of the Kuru race, he who goes to Kurukshetra with due respect, obtains the fruits of *Rajshua* and *Ashwamedha* sacrifices.

9. Then saluting the greatly powerful gate-keeper, the Jaksha, Mankanaka, one obtains the fruits of giving away one thousand kine.

10. O virtuous man, O king of kings, one should then go to the excellent region of Vishnu, called *Satata*, where Hari is always present.

11. Bathing there and bowing to Hari, the creator of the three worlds, one obtains the fruits of *Ashwamedha* sacrifice and goes to the region of Vishnu.

12. Then one should go to the *Tirtha* named *Pariplava*, celebrated all over the three worlds. O descendant of Bharata, he obtains greater fruits than those of the *Agnishtama* and *Atirata* (sacrifices).

13. Then going to the *Tirtha*, called *Prithivi* one obtains the fruits of giving away one thousand kine. O ruler of men, going to the *Salukini*, the pilgrim,

14. Bathing there in the *Dasashwamedha* obtains the fruits of ten *Ashwamedha* sacrifice. Then going to the excellent *Tirtha* of the Nagas, called *Sarpadevi*,

15. One obtains fruits of the *Agnishtoma* (sacrifice) and goes to the region of the Nagas. O virtuous man, one should then go to the gate-keeper, *Tarantuka*.

16. Living there for only one night, one obtains the fruits of giving away one thousand kine. Then going to the five rivers with regulated diet and subdued soul,

17. And bathing in the *Koti Tirtha*, one obtains the fruits of *Ashwamedha* sacrifice. Going to the *Tirtha* called *Aswinas* one acquires personal beauty.

18. O virtuous man, one should then go to the excellent *Tirtha*, called *Taraka*, where Vishnu formerly in his boar form lived.

19. O foremost of men, bathing there one obtains the fruits of *Agnishtoma*. O king of kings, one should then go to the *Sama Tirtha*, situated in Jainti.

20. Bathing in it a man obtains the fruits of the *Rajshyua* sacrifice. Bathing in *Ekahansa* a man obtains the fruits of giving away one thousand kine.

21. O ruler of men, going to *Kritachoichang*, the pilgrim obtains the lotus-eyed diety (Vishnu) and becomes pure in soul.

22. Then going to the region of the illustrious *Sthanu* (Siva), called *Manjabata*, and living there for one night, one acquires the state of *Ganapathya*.

23. O great king, there is the celebrated *Tirtha* called *Sakkhini*; O king of kings, going and bathing in that *Tirtha* one's all desires are fulfilled.

24. O best of the Bharata race, it is known as the gate of *Kurukshetra*. The pilgrim with subdued soul should walk round it.

25—29. It was created by the illustrious son of Jamadagni, Rama. It is equal to the *Pushkara*. O king, bathing in it and worshipping the Pitris and the celestials, he becomes successful in everything and obtains the fruits of *Ashwamedha* sacrifice. Then the pilgrim should go with subdued soul to *Ramahrada*;

27. O king of kings, the greatly effulgent and heroic Rama, exterminating the Kastrayas dug five lakes.

28. O foremost of men, we have heard that he filled them with their blood. He offered that (blood) as oblations to all his sons and grandsires.

29. O ruler of men, thereupon the Pitris, being pleased with him, thus spoke to Rama.

The Pitris said:—

O greatly exalted Rama, O Rama, O descendant of Vrigu, we are pleased

30. O lord, with your filial piety and with your great prowess. O greatly effulgent one, be blessed. Ask the boon you desire to get.

Pulastya said:—

31. O king, having been thus addressed, that foremost of smiters, Rama, thus spoke with joined hands to the Pitris who were in the sky.

Rama said:—

32. If you are pleased with me and if I have deserved your favour, I desire to get

this favour from the Pitris that I may again derive pleasure in asceticism.

33. With your power let the sin I have incurred by exterminating the Kashtryas from wrath be all destroyed.

34. Let also my these lakes become *Tirthas*, celebrated all over the earth.

Pulastya said:—

Having heard these blessed words of Rama, the Pitris,

35. Becoming highly pleased and filled with joy, thus replied to Rama, "Let your asceticism increase for your great filial piety.

36. You have exterminated the Khashtryas from wrath,—but you are already freed from that sin, for they have fallen for their own (mis) deeds.

37. Without the least doubt your these lakes will be *Tirthas*. He who will bathe in these lakes and offer oblations to the Pitris

28. Will make his Pitris pleased with him. They will grant him the desired objects so difficult to be obtained in this world and lead him to the celestial region."

39. O king, having granted this boon, the Pitris saluted Rama, the descendant of Bhrigu, and disappeared then and there.

40—41. It was thus the lakes of the illustrious descendant of Bhrigu became sacred. Leading the life of a *Brahmachari* and observing sacred vows, if one bathes in these lakes of Rama and worships Rama, O king of kings, he obtains the fruits of giving away much wealth. O perpetuator of the Kuru race, going to *Bansamulaka*, the pilgrim

42. Saves his own race by bathing in *Bansamulaka*. O best of the Bharata race, going to *Kaisodhada*,

43. And bathing in that *Tirtha* one purifies his body without the least doubt. Acquiring a purified body, one goes to the excellent regions of bliss.

44. O virtuous man, one should then go to that *Tirtha*, called *Lokadhara* which is celebrated all over the three worlds and where greatly effulgent Vishnu had formerly created the world.

45. O king, going to the *Lokadhara Tirtha*, celebrated over the three worlds, and bathing in that foremost of *Tirthas* one acquires many worlds for himself.

46. Going with subdued mind to the *Tirtha* called *Sri* and bathing in it, and worshipping the Pitris and the celestials there, one obtains great affluence.

47. Leading the life of a *Brahmachari* and having one's soul subdued, he who goes to the *Tirtha*, called *Kapila* and bathes in it and worships the Pitris and the celestials,

48. That man, obtains the fruit of giving away one thousand *Kapila* kine. Going with subdued soul to the *Tirtha*, called *Surja* and bathing in it,

49. And worshipping the Pitris and the celestials with fasting, one obtains the fruits of *Agnistoma* and goes to the region of Surja.

50. Going in due order to the *Gavahana* and bathing in it, the pilgrim obtains the fruits of giving away one thousand kine.

51. O perpetuator of the Kuru race, bathing in the *Divitirtha* a man acquires great prowess.

52. O king of kings, one should then go to the gate-keeper, Turantaka, which is in the *Saraswati* and which belongs to the illustrious chief of the Jakshas.

55. O king, bathing in it, a man obtains the fruits of *Agnishtama* (sacrifice). O virtuous king, one should then go to *Brahmavarta*.

54. Bathing in the *Bramhavarta* a man obtains the regions of Bramha. O king of kings, one should then go to the excellent *Tirthas* called *Shu*.

55. There the Pitris are always present with the celestials. Bathing there and worshipping the Pitris and the celestials,

56. One obtains the fruits of *Ashwamedha* (sacrifice) and goes to the region of Bramha. O virtuous man, it is therefore that *Sutirtha* situate in Ambamati is so very excellent.

57. O best of the Bharata race, bathing in the *Tirtha* of Kashiswara, one is freed from all diseases; and he is adored in the region of Bramha.

58. O descendant of Bharata, O king, there is also *Matri Tirtha*, bathing in which one obtains large progeny and great prosperity.

59. O great king, one should then go with regulated diet and subdued soul to *Sitavana*. There is one thing there which is not to be seen any where else.

60. O ruler of men, man obtains virtue by only going there. O descendant of Bharata, shaving there one's hair, a man becomes sanctified.

61. O great king, in that spot there is a *Tirtha* called *Savitlomapha*, O foremost of men, learned Brahmanas who always visit *Tirthas*,

62. Get great pleasure by bathing in it. O best of the Bharata race, shaving their heads at the *Savillomapkha Tirtha*,

63. The excellent Bramhanas acquire holiness by *Pranayama*; and becoming pure-souled they obtain the highest state.

64. O ruler of earth, O foremost of men, there is in that spot another *Tirtha* called *Dashashwamedha*. Bathing in it, one obtains the highest state.

65. O king of kings, one should then go to *Manasha*, celebrated all over the world, O king, where some black deer, pierced by the arrows of a hunter,

66. Jumped into its water and were transformed into human beings. Bathing in that *Tirtha* with leading the life of a *Brahmachari* and having one's soul subdued,

67. One is freed from all sins; and becoming pure souled he is adored in the region of Bramha. O ruler of men, in the east of *Manasha*, only a *Kosha* from it,

68. There is a celebrated river named *Apaga* which is ever frequented by the Sidhyas. The man who offers there *Samaka* food

69. To the celestials and the Pitris secures great virtuous merit. One Brahmana fed there is equal to million of Brahmanas fed.

70. Bathing in it and worshipping the Pitris and the celestials and living there only for a night, one obtains the fruit of *Agnishtoma* (sacrifice).

71. O king of kings, O descendant of Bharata, one should then go to that excellent region of Bramha which is celebrated on earth by the name of *Bramhadumvara*.

72. O foremost of men, bathing in the lakes of the seven Rishis and also in the *Kadara* of the high-souled Kapila

73. With pure mind and subdued soul; and going to Bramha, one's all sins are destroyed; and his soul being made pure, he goes to the region of Bramha.

74. Going to the inaccessible *(Tirtha) Kadara* of Kapisthala and having his sins all burnt by asceticism, one obtains the power of disappearance at will.

75. O king of kings, one should then go to *Saraka*, celebrated over the three worlds. Seeing there Vrishadwaja (Mahadeva) on the fourteenth day of the black fortnight,

76. One obtains all that he desires and goes to the celestial region. O descendant of Kuru, thirty millions of *Tirthas* are in *Saraka*,

77. And in *Rudrakoti* and also in the wells and lakes that are there. O ruler of earth, O best of the Bharata race, there is also the *Tirtha* called *Ilaspada*.

78. Bathing in it and worshipping there the Pitris and the celestials, one does not meet with any calamity. He obtains the fruits of *Bajpaya* (sacrifice).

79. O ruler of earth, O descendant of Bharata, bathing in *Kindava* and *Kinjapa*, one obtains the fruits of measureless gifts and of infinite recitation of prayers.

80. Bathing in *Kalasa* with devotion and with one's passions subdued, a man obtains the fruits of *Agnishtoma* sacrifice.

81. O best of the Kurus, in the east of *Saraka* is the sacred *Tirtha* of the illustrious Narada, known by the name of *Anajauma*.

82. O descendant of Bharata, a man, bathing in that *Tirtha*, obtains excellent regions (after death) at the command of Narada.

83. O king, one should go on the tenth of the white fortnight to *Pundarika*. Bathing there, a man obtains the fruits of *Pundarika* sacrifice.

84. One should then go to *Tripista*, celebrated all over the three worlds. There flows the sacred and the sin-destroying *Baitharani* river.

85. Bathing in it and worshipping there the weilder of trident, *Vrishadhwaja* (Siva), one obtains the highest state, all his sins being destroyed and his soul being purified.

86. O king of kings, one should then go to the excellent *Tirtha* of *Falaki*. O king, there the celestials are always present in *Falakivana*,

87. And they undergo there great asceticism for many years together. Bathing then in the *Drishadwati* and worshipping the celestials, a man

88. O descendant of Bharata, obtains fruits superior to those of both the *Agnishtoma* and *Atiratha* (sacrifices). O descendant of Bharata, bathing in the *Tirtha* called *Sarvadevata*.

89. O king of kings, a man obtains the fruits of giving away one thousand kine. Bathing in the *Panikhata* and worshipping there the celestials, a man

90. O descendant of Bharata, obtains fruits superior to those of *Agnishtoma* and *Atiratu*. He also obtains the fruits of *Rajskyna* and goes to the region of the Rishis.

91. O virtuous man, one should then go to the excellent *Tirtha*, called *Misraka*. O

king of kings, in that *Tirtha* of the illustrious *Misrita*,

92. It has been heard by us that Vyasa for the sake of the Brahmanas mixed up all the *Tirthas*. The man who bathes in *Misraka* bathes in all the *Tirthas*.

93. One should then go with regulated diet and subdued soul to *Vyasavana*. Bathing there in the *Manhjaba* one obtains the fruits of giving away one thousand kine.

94. Going to the *Devi Tirtha* in *Madhuvati*, the man who bathes with purity and worships the Pitris and the celestials

95. Obtains at the command of the celestials the fruit of giving away one thousand kine. O descendant of Bharata, he who at the confluence of the *Kousika* and the *Drisadwati*

96. Bathes with regulated diet is freed from all sins. One should then go to the *Tirtha* named *Vyasasthali* where the wise Vyasa

97. Afflicted as he was with the grief for the death of his son, determind to give up his being, and where, O king of kings, he was cheered up by the celestials.

98. Going to (Vyasa), *Sthali* one obtains the fruits of giving away one thousand kine. Going to the well, called *Kindatta*, he who throws into it one *Prastha* of sesame,

99. O perpetuator of the Karu race, obtains the highest success, and he is freed from all his debts. Bathing in the *Vedi Tirtha*, one obtains the fruit of giving away one thousand kine.

100. There are two celebrated *Tirthas* called *Ahas* and *Sudina*. O foremost of men, bathing there one goes to the regions of Surja.

101. One should then go to *Mrigadhuma*, celebrated all over the there worlds. O best of kings, one should bathe there in the Ganges.

102. Worshipping there Mahadeva, one obtains the fruits of *Ashwamedha*. Bathing in the *Devi Tirtha*, a man obtains the fruits of giving away one thousand kine.

103. One should then go to *Vamanaka*, celebrated over the three worlds. Bathing there in the *Vishnupada* and worshipping *Vamana*,

104. One, being freed from all his sins and his soul being purified goes to the region of Vishnu. Bathing in the *Kulampuna* one purifies his own race.

105. Going to the lake of Pavana, which is a excellent *Tirtha* called *Maruta*, and bathing there, O foremost of men, one is adored in the regions of Vayu.

106. Bathing in the lake of the immortals and worshipping the lord of the immortals, one is adored in the celestial region through the prowess of the immortals.

107. Bathing according to the ordinance in the Salisurja of Solihotra, O king of kings, one obtains the fruits of giving away one thousand kine.

108. O best of the Bharata race, bathing in the *Tirtha* called *Srikunja* in the *Saraswati*, one obtains the fruits of *Agnishtoma* sacrifice.

109. O perpetuator of the Kuru race, then going to the *Naimishakunja*, the ascetic Rishis had in the days of yore left *Naimisha*,

110. And going to a visit of *Tirthas*, they went to Kurukshetra. O best of the Bharata race, there on the banks of the *Saraswati*, a grove was made;

111. It served as a resting place for them and it was very delightful to all of them. Bathing in that *Kunja*, a man obtains the fruits of *Agnishtoma* sacrifice.

112. O virtuous man, one should then go to the excellent *Tirtha*, called *Kanga*. Bathing in the *Kanga Tirtha* a man obtains the fruits of giving away one thousand kine.

113. O king of kings, one should then go to the excellent *Tirtha*, called *Bramha*. Bathing there, the other three orders obtain the states of a Brahmana.

114. And if a Brahman bathes there, he becomes pure-souled and obtains the highest refuge. O foremost of men, one should then go to the excellent *Tirtha*, called *Soma*.

115. O king, bathing there, a man goes to the region of *Soma*. O ruler of men, one should then go to the *Tirtha*, called *Sapta-Saraswata*,

116—117. Where the celebrated great *Rishi* Mankanaka obtained success in asticisim. O king, we have heard that in the days of yore Mankanaka cut his hand with *Kusa* grass, and from his that wound vegetable juice flowed out (instead of blood). O king, seeing that vegetable juice, he began to dance in joy.

118. When he thus began to dance, all the mobile and immobile creatures began to dance.

119. O ruler of men, O king, then Bramha and other celestials and the ascetic Rishis all went to Mahadeva and represented to him all about the Rishi.

120. (They said), "O deity, you should do that by which the Rishi may not

dance." Coming to the dancing Rishi who was senseless in joy, the deity thus spoke to him in order to do good to the celestials.

Siva said:—

121. O great Rishi, O virtuous man, why are you dancing? O foremost of Rishis, why are you so much delighted?

The Rishi said:—

122. O foremost of Bramhans, I am an ascetic ever steady in the path of virtue. O Brahmana, do you not see that vegetable-juice is flowing from the wound of my hand?

123. Seeing which I am dancing in great joy.

Pulastya said:—

To that Rishi who was blinded by emotion, the deity smilingly thus spoke.

124—125. "O Brahmana, I am not at all astonished. Behold me." O foremost of men, O sinless king, having thus addressed him, Mahadeva pressed his thumb by the tip of his own finger. O king, then from that wound came out ashes white as snow.

126. O king, seeing this the Rishi became filled with shame and fell at his feet. Believing that there was nothing better and greater than the Rudra, (he thus adored him).

127. "O wielder of trident, you are the refuge of the celestials and the Asuras,—nay of the whole universe. You have created the three worlds with their mobile and immobile creatures.

128. It is you again who swallow everything at the end of the Yuga. You are incapable of being known by the celestials,—what to speak of me!

129. O sinless one, the celestials with Bramha are displayed in you. You are everything, the creator himself, and the ordainer of the world.

130. It is through your favour that the celestials sport without anxiety or fear." Having thus adored Mahadeva, the Rishi thus spoke to him;

131. "O god of gods, grant me your grace, so that my asceticism may not diminish." Thereupon the deity, becoming glad in heart, thus spoke to that Brahmana Rishi,

132. "O Brahmana, let your asceticism increase thousand-fold through my grace. O great Rishi, I shall live with you in your hermitage.

133. Bathing in *Sapta-Saraswata*, those that will worship me will obtain everything however difficult to get here and hereafter.

134. They will, without doubt, attain to the *Saraswata* region." Having said this, Mahadeva disappeared then and there.

135. One should then go to *Asanasha*, celebrated all over the world, where Bramha and other celestials and ascetic Rishis,

136. And the illustrious Kartikeya, O descendant of Bharata, impelled by the desire to do good to the descendant of Bhrigu, are ever prssent during the three *Sandhyas*.

137. O foremost of men, bathing in the *Tirtha* called *Kapalamochana* which cleanses off one's sins, one is freed from all his sins.

138. O best of men, one should then go to the *Tirtha* called *Agni*. Bathing there, one goes to the region of *Agni* and saves his own race.

139. O best of the Bharata race, there is a *Tirtha* of Vishwamitra. O best of men, bathing there, one obtains the status of a Brahmana.

140. Going to the *Brahmajoni* with purity and with subdued soul, and, O best of men, bathing there one goes to the region of Bramha.

141. There is no doubt that, he thus sanctifies his seven generations upwards and downwards. O king of kings, one should then go to the *Tirtha*, celebrated all over the world,

142. Which is known by the name of *Prithudaka* belonging to Kartikeya. O king, by bathing there and worshipping the Pitris and the celestials,

143. Whatever bad acts one,—whether a man or a woman,—has committed willingly or unwittingly, impelled by human motives,

144. O descendant of Bharata, are all destroyed. He obtains the fruits of *Aswamedha* (sacrifice) and also goes to heaven.

145. The learned men say that Kurukshetra is holy,—holier than Kurukshetra is the *Saraswati*,—holier than the *Saraswati* are all the *Tirthas* put together,—and holier than all the *Tirthas* is the *Prithudaka*.

146. He, who by the recitation of prayers casts off his body at *Prithadaka* which is the best of all the *Tirthas*, becomes an immortal.

147. It has been sung by Sanatkumara and the illustrious Vyasa. O king, it is in the Vedas also, that one should go to the *Prithudaka* with subdued soul.

148. O perpetuator of the Kuru race, no *Tirtha* is superior to *Prithudaka*. There is no doubt that, that *Tirtha* is purifying, holy and sin-destroying.

149. O foremost of men, O best of the Bharata race, bathing in the *Prithudaka* (even) sinful men go to heaven. Thus say all wise men.

150. O best of the Bharata race, O king, there is another *Tirtha* called *Madhusraba*. Bathing there, a man obtains the fruits of giving away one thousand kine.

151. O king of kings, one should then go in due order to the celebrated and sacred *Tirtha* where the *Saraswati* and the *Aruna* are united together.

152. The man who bathes there fasting for three nights, is cleansed of even the sin of killing a Brahmana. He obtains the fruits greater than those of *Agnishtoma* and the *Atiratha* (sacrifices)

153. O best of the Bharata race, he saves his anscestors seven generations upwards and downwards. O perpetuator of the Kuru race, there is another *Tirtha*, called *Ardhakila*.

154. Darbhi created it in the days of yore from compassion for the Bramhanas. By vows, by taking the sacred thread, by fasts,

155. By rites, and by Mantras, one certainly becomes a Bramhana. O foremost of men, it has been seen by the ancients that by bathing there, men destitute of rites and *Mantras* are made learned and are endued with the fruits of observing the vows.

156. O foremost of men, Darbhi had brought there also the four oceans. Bathing in them one does not meet with any calamity.

157. He obtains the fruits of giving away one thousand kine. O virtuous man, one should then go to the *Tirtha* called *Sata-Sahasrakam*.

158. There are two celebrated *Tirthas* called *Sahasraha*. Bathing in them one obtains the fruits of giving away one thousand kine.

159. Fasts and gifts there multiply themselves thousandfold. O king of kings, one should then go to the excellent *Tirtha* called *Renuka*.

160. Bathing there and being engaged there in worshipping the celestials and the Pitris, one becomes pure-souled. His sins being all destroyed, he obtains the fruits of *Agnishtoma*.

161. Bathing there in the *Tirtha* called *Vimochona* with passions and senses subdued, one is cleansed of all his sins derived from receiving gifts.

162, Then going to *Panshabati* with passions centrolled and with *Brahmacharja* life, one becomes greatly virtuous, and is adored in the region of the virtuous.

163—65. One should then go to the *Tirtha*, called *Tajasha*, belonging to Varuna blazing in its own effulgence. There the lorld of *Yoga*, Vrishdhwaja, Sthanu himself is always is present. There Brahma and and the other celestials installed Guha in the command of the celestial army. Going there he who worships the lord of the celestials obtains success. O perpetuater of the Kuru race, in the east of *Tajasha*, there is a *Tirtha* called *Kuru*.

166. Bathing in the *Kuru-tirtha* with passions controlled and with life of a *Brahmacharee*, his soul being purified and and his sins being all destroyed, one goes to the region of Brahma.

167. One should then go with regulated diet and subdued soul to *Sarga-dwara*. He obains the fruits of giving away one thousand kine and goes to the region of Brahma.

68. O ruler of men, then the pilgrim should go to *Anaraka*. O king, bathing there one never meets with any difficulty.

169. O ruler of earth, O foremost of men, there Brahma himself accompanied by the celestials with Narayana at their head is always present.

170. O king of kings, O perpetutor of the Kuru race, the wife of Rudra is also present there. He who beholds that goddess never meets with any calamity.

171. O king, there is (an image) of the husband of Uma, the lord of the universe. He who sees that great god is cleansed of all his sins.

172. O chastiser of foes, O great king, seeing the lotus-navelled Narayana, one blazes forth and goes to the region of Vishnu.

174. O king, then the pilgrim should go to the *Tirtha*, called *Sashtipura*. Walking round it, he obtains the fruits of giving away one thousand kine.

175. O descendant of Bharata, going to the *Tirtha*, called *Pavana* and worshipping the Pitris and the celestials, one obtains the fruits of *Agnistoma* sacrifice.

176. O best of the Bharata race, O ruler of earth, there is *Gangahrada* and another well *(Tirtha)*; in that well thirty millions of *Tirthas* are present.

177. O king, bathing there, a man goes to the celestial region. Bathing in *Apagaya* and worshipping Maheswara,

178. A man obtains the state of Ganapatya and saves his race. One should then go to the *Tirtha* called *Sthanubata*, celebrated all over the three worlds.

179. O king, bathing there a man goes to the celestial region. One should then go to Vedaripachana, the hermitage of Vashishta.

180. A man, fasting there for three nights, should eat *Vadari* (Jujubes). He who lives on *Vadari* for twelve years,

181. And, O ruler of men, he who fasts there for three nights, obtains equal merits. O king, going to *Indramarga*, the Pilgrim

182. Is adored in the region of Indra by fasting there day and night. Going to *Ikaratra*, he who lives there for one night

183. With regulated vows and truthfulness, becomes adored in the region of Brahma.

184. Where there is the hermitage of Aditya, the illustrious diety of great effulgence, (there is also another *Tirtha*). Bathing in it, and worshipping there the god of light, a man

285. Goes to the region of Soma and saves his race. O ruler of men, bathing in the *Soma Tirtha*, the Pilgrim

186. Goes to the region of Soma without any doubt. O virtuous man, one should then go to the illustrious Dadhichi's

187. Sacred *Tirtha* called *Povaka*, celebrated all over the world. Here was born that ocean of asceticism, Angiras, of the Saraswata race.

188. Bathing in that *Tirtha*, a man obtains the fruits of *Aswamedha* sacrifice, and he without any doubt obtains the region of Saraswati.

189. One should then go with regulated wows and with the life of *Brahmacharja* to *Kanyasrama*. O king, living there three nights with regulated diet and subdued soul,

190. One obtains one hundred celestial damsels and goes to the region of Brahma. O virtuous one, one should then go to the *Tirtha* called *Sanihati*.

191. Brahma and other celestials and ascetic Rishis go there every month and earn great virtue.

192. Bathing in *Sankilar* during a solar ecclipse, one obtains the fruits of *Ashwamedha* sacrifice and of other sacrifices that are everlasting.

193. Whatever *Tirtha* exists on earth or in the sky, all the rivers, lakes, ponds, springs,

194. Large and small tanks and all other *Tirthas* sacred to particular gods, O ruler of men, all come here without doubt on the day of new moon,

195. And they certainly mix with *Sanahati* every month. It is therefore that this *Tirtha* is known by the name of *Sanahata*.

196. He who bathes there and drinks its water is adored in the celestial region. In a solar ecclipse on the new moon

197. He who performs *Sradha* ceremony here after having bathed obtains the fruits of the performance of one thousand horse-sacrifices.

198—99. Whatever sins a man or a woman commits are without doubt all destroyed as soon as one bathes and performs *Sradha* ceremoney in this *Tirtha*. He also goes to the region of Brahma on a lotus colored car.

200. Bathing then in *Koti Tirtha* after having worshipped the Jaksha door-keeper, Machukraka, one obtains the fruits of giving away gold in abundance.

201. O best of the Bharata race, there is a *Tirtha* called *Gangahrada*. O virtuous man, bathing there with subdued soul and with *Brahmacharya* life,

202. A man obtains the fruits of *Rajshuya* and *Asawamedha* sacrifice. On earth the *Tirtha* called *Naimisha* and in the sky the *Tirtha* called *Pushkara* (are great),

203. But in all the three worlds *Kurukshetra* is the greatest. Even the dust of Kurukshetra carried by wind

294 Takes away the sinful men to the highest state. In the north (of it) flows the *Drishadwati* and in the south the *Saraswati*.

205 He who lives in this region really lives in heaven. "I will go to Kurukshetra, I will live in Kurukshetra," he who utters these words even once becomes cleansed of all his sins.

206, The sacred Kurukshetra which is adored by the celestials is considered the sacrificial altar of the gods. Those mortals that live there have nothing to make them miserable at any time.

207. The region that lies between Tarnatuka and Arantuka and the lakes of Rama and Machakruka is (called Kurukshetra). It is also called Samantapanchaka. It is said to be the northern sacrificial altar of the Grandsire (Bramaha)

Thus ends the eighty third chapter in Tirthayatra of Vana Parva.

CHAPTER LXXXIV.

(TIRTHAYATRA PARVA)—*Continued.*

Pulastya said:—

1. O great king, one should then go to the excellent *tirtha*, called *Dharma* where the greatly exalted Dharma performed excellent asceticism.

2. It is for this reason he made the place a sacred *tirtha* and made it known after his own name. O king, bathing there a virtuous-man with subdued soul

3. Purifies without doubt his ancestors seven generations upwards and downwards. O king of kings, one should then go to the excellent *Ganabapi*.

4. (Going there) one obtains the fruits of *Agnishtoma* and goes to the region of Munis. O king, a man should then go to *Saugandikvana*.

5. There live Bramha and other celestials, the Rishis, the ascetics, the Sidhyas, the Charanas, the Gandharvas, the Kinnaras and the great Nagas.

6. As soon as one enters that forest all sins are destroyed. There flows that best of streams, that foremost river of all rivers,

7. That sacred goddess, O king, which is known (there) by the name of *Plaksha Devi*; bathing there in the water issuing forth from the hill,

8. And worshipping the Pitris and the celestials, one obtains the fruits of *Aswamedha* sacrifice. There is a very inaccessible *Tirtha*, called *Ishanodhyushita*,

9—10. Lying from the anthill at the distance of six throws of a *Sainya* (wooden sacrificial stick). O foremost of men, it is seen in the Puranas that as soon as one bathes in it, one obtains the fruits of giving away one thousand *Kapila* kine and also those of *Aswamedha* sacrifice. O descendant of Bharata, next are the *Tirthas* called *Sugandha*, *Sutakundha* and *Pancha Jaksha*.

11. One going there, O king, becomes adored in the celestial region. O descendant of Bharata, going there to the *Tirtha* called *Trisula*,

12. And bathing there and worshipping the Pitris and the celestials, there is no doubt one obtains the state of *Ganapatya* after giving up his body.

13. O king of kings, one should then go to the excellent celestial region which is known all over the three worlds by the name of *Sakamvari*.

14. O ruler of men, for one thousand celestial years, that lady of excellent vows lived month after month on herbs.

15. Many ascetic ladies who were devoted to that goddess came there. O descendant of Bharata, they were all entertained by her with herbs.

16. It is for this she was given the name of *Sakamvari*. Going to *Sakamvari* with rapt attention and with *Brahmacharya* life,

17—18. And living in purity three nights there on herbs alone, a man obtains at the will of the goddess, O descendant of Bharata, the merit of living on herbs for twelve years. Then one should go to the *Tirtha* called *Suvarna*, celebrated all over the three worlds.

19. There Visnu in the days of yore worshipped Rudra in order to get his grace. He obtained many boons difficult to be got by even the celestials.

20. O descendant of Bharata, having been thus gratified, the destroyer of Tripura said, "O Krishna, you shall cirtainly be very beloved on earth.

21. There is no doubt you will be the foremost being in the universe." O king of kings, going there and worshipping Vrishadwja (Siva),

22. One obtains the fruits of *Ashwamedha* (sacrifice) and acquires the state of *Ganapatya*, Then one should go to *Dhumavati* and fasting there for three nights, a man

23. Obtains without doubt all the desires that he entertains in his mind. O ruler of men, in the southern side of this *Tirtha*, belonging to this *Tirtha*, there exists a *Tirtha* called *Rathavarta*.

24. O virtuous man, one should go there with reverential mood and with passions all subdued. He then obtains through the grace of Mahadeva the highest state.

25. O best of the Bharata race, O greatly wise one, walking round it, one should, go to the *Tirtha* called *Dhara* which destroys all sins.

26. O foremost of men, O king, bathing there, one becomes freed from all sorrow. O virtuous one, one should then go, after bowing to the great mountain,

27. To the source of the *Ganges* which is certainly like the gate of heaven. There one should with controlled soul bathe in the *Tirtha* called *Kati*.

28. He then obtains the fruits of *Pandarika* sacrifice and saves his own race. Living there for one night, one obtains the fruits of giving away one thousand kine.

29. Offering oblations according to the ordinance to the Pitris and the celestials at *Saptaganga*, *Triganga* and *Sakravarta*, one becomes adored in the regions of the virtuous.

30. Then bathing in *Kanakhala* and fasting there for three nights one obtains the fruits of *Aswamedha* and goes to the celestial region.

31. O ruler of men, then the pilgrim should go to *Kapilavata*; and fasting there for one night, one obtains the fruits of giving away one thousand kine.

32. O king of kings, O best of the Kurus, one should then go to the illustrious Kapila, the king of the Nagas who is celebrated all over the three worlds.

33. O ruler of men, bathing in the *Naga-Tirtha*, a man obtains the fruits of giving away one thousand Kapila kine.

34. Then one should go to the *Tirtha* of Santanu, called *Lalitika*, O king, bathing there a man never meets with calamity.

35. The man, who bathes at the confluence of the *Ganga* and the *Jamuna*, obtains the fruits of ten *Aswamedha* sacrifice and saves his own race.

36. O king of kings, one should then go to *Sugandhaka* celebrated all over the world. His soul being purified and his sins all destroyed one becomes adored in the region of Bramha.

37. O ruler of men, then the pilgrim should go to the *Rudravarta*. O king, bathing there one goes to the celestial region.

38. O foremost of men, bathing at the confluence of the *Ganges* and the *Saraswati* one obtains the fruits of *Ashwamedha* and goes to the celestial region.

39. Going to *Vadrakarnashwara* and worshipping the celestials according to proper rites, one never meets with any calamity; and becomes adored in the celestial region.

40. O ruler of men, one should then go to *Kubja marga*; one then obtains the fruits of giving away one thousand kine and goes to the celestial region.

41. O ruler of men, then the pilgrim should go to *Arundhantivata*. Bathing at *Samudrava* with concentrated soul and with *Brahmacharya* life,

42. And fasting there for three nights, a man obtains the fruits of *Ashwamedha* sacrifice. He obtains the fruits of giving away one thousand kine and saves his own race.

43. One should then go with concentrated mind and with *Brahmacharya* life to Bramhavarta. He obtains the fruits of *Aswamedha* and goes to the region of Soma.

44. Going to *Jamunaparva* he who bathes in the *Jamuna* obtains the fruits of *Aswamedha* and becomes adored in the celestial region.

45. Then going to the *Tirtha* called *Darvisankranama* which is adored by all the three worlds, one obtains the fruits of *Aswamedha* and goes to the celestial region.

46. Going to *Sindhu Pravasa* which is frequented by the Sidhas and the Ghandharvas, and living there for five nights, one obtains the fruits of giving away much gold.

47. Then going to the very inaccessible *Vedi*, one obtains the fruits of *Aswamedha* and goes to the celestial region.

48. O descendant of Bharata, going to *Rishikulya* and *Vashistha* and by visiting Vashista, all the other orders attain to Brahmanahood.

49. Going to *Rishikulya*, the man who bathes there becomes freed from all his sins and by worshipping there the Pitris and the celestials, he goes to the region of the Rishis,

50. O ruler of men, if one lives there for a month subsisting on herbs (he too goes to the Rishi's land). Going then to *Vrigutunga*, one obtains the fruits of *Ashwamedha* (sacrifice).

51. Going to *Virapramoksha* one is cleansed of all his sins. O descendant of Bharata, going then to the *Tirtha*, called *Kirtika* and *Magha*,

52. A man obtains the fruits of *Agnishtoma* and *Atiratha* (sacrifices). Then going to the excellent *Tirtha* called *Vidya* in the evening,

53. He who bathes there obtains every kind of knowledge. Then one should live one night at *Mahasrama*, which is capable of destroying all sins.

54. By taking a single meal there a man obtains many blessed regions and saves ten preceeding and ten succeding generations of his race.

55. Fasting there for six days and liveing there for a month at *Mahalaya*, his soul being purified and all his sins destroyed, one obtains the fruits of giving away much gold.

56. Then going to *Vitasika* frequented by the Grandsire one obtains the fruits of *Ashwamedha* and acquires the state of *Ganas*.

57. Then going to the *Tirtha* called *Sundarika*, frequented by the Siddhas,

is seen in the *Puranas*, one obtains personal beauty.

58. Then going to *Bramhani* with one's passions controlled and with *Brahmacharya* life, one goes to the region of Brahma on a lotus coloured car.

59. Then one should go to the sacred *Naimisha*, frequented by the Sidhas, where Bramha with the celestials always dwells.

60. Only by wishing to go to *Naimisha*, half of one's sins is destroyed. As soon as a man enters it, he is cleansed of all his sins.

61. O descendant of Bharata, the heroic pilgrim should live in *Naimisha* for one month; for all the *Tirthas* are in *Naimisha*.

62. O descendant of Bharata, bathing there with regulated diet and subdued soul, one obtains the fruits of many sacrifices.

62. O best of the Bharata race, he sanctifies his race for seven generations upwards and downwards. He who gives up his life in *Naimisha* by fasting,

64. The wise men say, sports in the celestial region. O foremost of kings, *Naimisha* is ever sacred and holy.

65. Going to *Gangadveda* and fasting there for three nights, a man obtains fruits of *Bajpaya* and becomes like Bramha himself.

66. Going to the *Saraswati*, he who offers libations to the Pitris and the celestials, no doubt sports in the regions of Saraswati.

67. Then one should with *Brahmacharya* life go to *Valuda*. Living there for one night, one becomes adored in celestial region.

68. O descendant of Kuru, he obtains the fruits of the *Revasatra* sacrifice. Then one should go to the holy *Kshiravati* surrounded by holier beings.

69. Worshipping there the Pitris and the celestials one obtains the fruits of *Bajpaya* (sacrifice). Then going to *Bimala* lake with concentrated mind and with *Brahmacharya* life,

70. And living there for one night, one becomes adored in the celestial region. One should then go to *Gopratara*, the excellent *Tirtha* in the *Sarayu*,

71. Where Rama went to heaven with all his servants, soldiers and beasts of burden. By giving up one's body, O king, he obtains the great effulgence of the *Tirtha*.

72. O descendant of Bharata, through the grace of Rama and through one's own virtuous deeds, O ruler of men, the man who bathes in that *Tirtha* called *Gopratara*,

73. His body being purified and his sins being destroyed, becomes adored in the celestial region. O descendant of Kuru, bathing in the *Rama Tirtha* in the *Gomati*, a man,

74. Obtains the fruits of *Ashwamedha* sacrifice and sanctifies his own race. O best of the Bharata race, there is a *Tirtha* called *Satasahasrika*.

75 Bathing there with regulated diet and subdued soul, O best of the Bharata race, one obtains the fruits of giving away one thousand kine.

76. O king, bathing in the *Koti Tirtha* and worshipping Guha, a man obtains the fruits of giving away one thousand kine and becomes effulgent.

78. Then going to *Varachi* and worshipping Vrishadhwaja (Siva) and then bathing in the *Kapali Hrada* a man obtains the fruits of *Rajshuya* sacrifice.

79, O perpetuator of the Kuru race, going to *Avimukta*, the pilgrim is cleansed of even the sin of killing a Bramhana as soon as he sees the god of gods (Siva).

80. A man who gives up his life there obtains final salvation. O king of kings, then going to the inaccessible *Tirtha* of *Markandaya*,

81. Situated at the confluence of the *Gomati* and the *Ganges*, ever celebrated over the world, one obtains the fruits of *Agnishtoma* (sacrifice) and saves his race.

82. Then going to *Gaya* with concentrated mind and with *Bramhacharja* life, one obtains the fruits of *Ashwamedha* and also saves his race.

83. There is the *thirtha* called *Akhayavata*, celebrated all over the three worlds. Whatever is offered there to the Pitris is said to become inexhaustible.

84. Bathing in the *Mahanada* and offering there oblations to the Pitris and the celestials, one obtains eternal region and also saves his race.

85. Then going to *Bramhasara* adorned with the woods of Dharma, one goes to the region of Brahma as soon as the night is gone.

86. A best sacrificial pillar was built on that lake by Bramha. He who walks round that pillar obtains the fruits of *Bajpaya* (sacrifice).

87. O king of kings, one should go to *Dhenuka* celebrated over the world. O

king, living there one night, and giving away sessame and kine,

88. His soul being purified and his sins being all destroyed, a man certainly goes to the region of Soma. O king, there is still to be seen a greatly wonderful mark.

89. The Kapilas with their calves used to roam over that mountain. O descendant of Bharata, the hoof-marks of Kapilas with their calves are to be seen there even up to date.

90. O king of kings, O foremost of monarchs, bathing in these hoof-marks, O descendant of Bharata, whatever sin is committed is all destroyed.

91. Then one should go to *Gridhraoata* which is the region of the god, the wielder of trident. Going to Vrishadhwaja (Siva), one should rub his body with ashes.

92. If he is a Brahmana, he will obtain the fruit of observing twelve years' vows, and if he is of other castes, all his sins will be destroyed.

93. O best of the Bharata race, one should then go to *Udyanta* mountain resounding with melodious notes. The foot-prints of Savitri are still to be seen there.

94. The Brahmana of rigid vows who recites his *Sandhya* (prayers) there but once obtains the merit of reciting *Sandhya* for twelve years.

95. O best of the Bharata race, there is the *Tirtha* known by the name of *Jonidwara*. Going there a man is freed from the pain of rebirth,

96. O king, the man who lives at *Gaya* during both the white and the black fortnight, no doubt sanctifies the seven generations of his race upwards and downards.

97. One should desire for many sons, so that one may go to *Gaya*, or perform *Ashwamedha* or offer a *Nila* bull.

98. O king, O ruler of men, the pilgrim should then go to *Falgu*; he obtains the fruits of *Ashwamedha* (sacrifice) and attains to great success.

99. O king of kings, one should then go with concentrated mind to *Dharmaprishtha*. O great king ever steady in war, Dharma is always present there.

100. Drinking there the water of the well and purifying one's self there by a bath and and also offering oblations to the Pitris and the celestials, one, being cleansed of his sins, goes to heaven.

101. There is the hermitage of *Matanga* the Rishi of controlled passions. By entering that charming hermitage which is capable of destroying all griefs and sorrows,

102. A man obtains the fruits of the *Gyeamayana* (sacrifice). By touching (the image of) Dharma there, one obtains the fruits of *Ashwamedha* sacrifice.

102. O king of kings, one should then go to the excellent region of Bramha. O king, going there by that foremost of Purushas, Bramha,

104. A man obtains the fruits of *Rajshuya* and *Ashwamedha* sacrifices. O ruler of men, the pilgrim should then go to *Rajagriha*.

105. Bathing there one rejoices (in heaven) like (the Rishi) Kakshivat. A man with purity should take there the offerings daily made to Jakshini,

106. Through the favour of Jakshini one is cleansed of the sin of even killing a Bramhana. There going to *Maninaga* one obtains the fruits of giving away one thousand kine.

107. O descendant of Bharata, he who eats anything belonging to that *Tirtha* does not die even if he is bitten by a venomous snake.

108. Living there for one night, one is cleansed of all his sins. Then one should go to the charming forest of the Bramharshi Goutama.

109. Bathing in the lake *Ahalya* one attains to most excellent state; attaining to Sree, O king, one obtains best prosperity.

110. O virtuous man, there is a well celebrated all over the three worlds. Bathing there one obtains the fruits of *Bajpaya* (sacrifice)

111. There is (another) well sacred to the royal sage Janaka worshipped by the celestials. Bathing there one goes to the region of Vishnu.

112. Then one should go to Vinasana which destroys all sins. He obtains the fruits of *Bajpaya* (sacrifice) and goes to the region of Soma.

113. Going then to *Gandake* which was produced by the water of all *Tirthas*, one obtains the fruits of *Bajpaya* (sacrifice) and goes to the region of Surja.

114. Then going to the river *Visala*, celebrated over the three worlds, one obtains the fruits of *Agnishtoma* sacrifice and goes to the celestial region.

115. O virtuous man, then going to the forest of the ascetics called *Adhivanga*, O great king, one rejoices without doubt amongst the Guhyakas.

116. Then going to the river named *Kampana* frequented by the Sidhas one obtains the fruits of *Pundarika* sacrifice and goes to the celestial region.

117. O ruler of earth, then going to the stream, called *Maheswari*, one obtains the fruits of *Aswamedha* (sacrifice) and saves his own race.

118. O ruler of men, going to the tank, of the celestials, one never meets with any calamity; he obtains the fruits of *Ashwamedha* sacrifice.

119. Then one should go with concentrated mind and with *Brahmacharja* life to *Somapada*. Bathing in *Maheshwara pada*, one obtains the fruits of *Ashawamedha* sacrifice.

120. O best of the Bharata race, it is well-known there is in that *Tirtha*, ten millions of *Tirthas*. O king of kings, a wicked-minded Asura in the form of a tortoise,

121. Was stealing it away, when, O king, it was recovered from him by Vishnu. O hero steady in war, bathing in that *Tirtha*,

122. One obtains the fruits of *Pundarika* (sacrifice) and goes to the region of Vishnu, O king of kings, one should then go to the region of Narayana,

123. O descendant of Bharata, near which Vishnu always dwells. There Brahma and other celestials, the ascetic Rishis,

124. The Adityas, the Vasus, and the Rudras adore Janardana (Krishna). (In that *Tirtha*) Vishnu of wonderful deeds has become known as *Shalagrama*,

125. Going to the lord of the three worlds, the giver of boons, the eternal Vishnu, one obtains the fruits of *Ashwamedha* and goes to the region of Vishnu.

126. O virtuous man, there is a well which is capable of destroying all sins;—in that well four seas always dwell.

127. O king of kings, bathing in it, one does not meet with any calamity; going to the giver of boons, the great god, the eternal Rudra,

128. Where, O king, he always dwells, one shines like the moon emerged from the clouds. Bathing in *Jatismara* with subdued mind and with purity,

129. One obtains without doubt the recollections of his former life by his bath there. Going to *Maheshwarpura* and worshipping *Vrishadhwaja* (Siva),

130. One obtains without doubt the fulfillment of his desire by fasting (in that *Tirtha*). Then going to *Vamana* which destroys all sins,

131. And going to the deity Hari one never meets with any calamity. Then one should go to the hermitage called Kusika, which is capable of destroying all sins.

132. Then going there to *Kousiki* which destroys the greatest of sins, a man obtains the fruits of *Rajshyua* sacrifice.

133. O king of kings, one should then go to the excellent forest called *Champaka*. Living there for one night one obtains the fruits of giving away one thousand kine.

134t Then going to the inaccessible *Tirtha*, called *Jyessthila* and living there for one night one obtains the fruits of giving away one thousand kine.

135. O foremost of men, seeing there the lord of the universe with his goddess of great effulgence, one goes to the region of *Mitravaruna*.

136. Fasting there for three nights one obtains the fruits of *Agnishtama* sacrifice. Going to *Kanyasamvedya* with regulated diet and subdued soul,

137. O foremost of men, one goes to the region of Manu, the lord of creation. O descendant of Bharata, whatever is given away (in charity) at (the *Tirtha*, named) *Kanya*,

138. The Rishis of rigid vows say, becomes everlasting. Going to *Nischira* which is celebrated all over the three worlds,

139. One obtains the fruits of *Ashwamedha* sacrifice and goes to the region of Vishnu. The man, who gives away in charity at the confluence of *Nischira*.

140. O foremost of men, goes to the blessed region of Brahma. There is the hermitage of Vashista, celebrated all over the world.

141. Going to *Devakuta*, frequented by the celestial Rishis, one obtains the fruit of *Ashwamedha* (sacrifice) and saves his race.

142. O king of kings, one should then go to the lake of the Rishi Kousika, where in days of yore Kousika's son Viswamitra obtained success (in asceticesm).

143. Bathing there one obtains the fruits of *Bajpaya* sacrifice. O best of the Bharata race, the hero who lives at Kousika for one month,

144. Obtains in one month without doubt the virtue which is the fruit of *Ashwamedha* (sacrifice). He who lives in that foremost of all *Tirthas*, called *Mahahrada*

145. Never meets with any calamity and obtains the fruits of giving away much gold. Seeing *Kumara* (Kartikeya) who lives in *Virasrama*,

146. A man obtains without doubt the fruits of *Ashwamedha* sacrifice. Going

then to *Agnidhara*, celebrated all over the three worlds,

147. And bathing there, one obtains the fruits of *Agnishtoma* sacrifice. Going to the great god, the giver of boons, the eternal Vishnu,

148. And going to the tank, sacred to the Grandsire (Brahma) (situate) near the king of mountains and bathing there, one obtains the fruits of *Agnishtoma* sacrifice.

149. Issuing from the Grand-sire's tank, that holds the sanctifying (stream) *Kumaradhara* celebrated all over the three worlds,

150. And bathing there one considers in his mind that all his desires are fulfillled. Fasting for six days, one is cleansed of the sin of even killing a Brahmana.

151. O virtuous man, the pilgrim should then go to the peak of the great goddess Gouri, celebrated all over the world.

152. O foremost of men, ascending it one should go to *Sthanakunda*. Bathing in *Sthanakunda*, one obtains the fruits of *Bajpaya* (sacrifice).

153. Bathing there and worshipping the Pitris and the celestials one obtains the fruits of *Ashwamedha* (sacrifice) and goes to the region of Sakra (Indra).

154. Then going to the well, called *Tamraruna*, frequented by the celetials, O ruler of men, one obtains the virtue that is the fruit of a man-sacrifice.

155. Bathing at the confluence of the *Kaltika* and the *Kosika* and the *Aruna* and fasting there for three nights, a learned man is cleared of all his sins.

156. Going to the *tirtha* called *Urvasi* and then to *Somasrama* and bathing at *Kumbhakarnasrama* a wise man becomes adored on earth.

157. Bathing in *Kokamuka* with *Bramhacharja* life and well observed vows, it is seen in the Puranas, one obtains the recollection of his former births.

158. Going to *Prangndi*, a twice-born becomes successful in his wishes, and his soul being purified and sins being all destroyed he goes to the region of Sakra (Indra).

159. Going then to the island called *Rishava* which destroys all sins and bathing in the Saraswati one blazes forth in heaven.

160. O great king, bathing then in the *Tirtha*, called *Auddalaka*, frequented by the Rishis one is cleansed of all his sins.

161. Going then to the sacred *Dharma Tirtha*, frequented by the Brahmarshis, one obtains the fruits of *Bajpaya* (sacrifice) and becomes adored in heaven.

162. Then going to *Champa* and bathing in the *Bhagirati*, and then going to *Dundarpana*, one obtains the fruits of giving away one thousand kine.

163. Then one should go to the sacred *Lalitika* graced with the presence of the virtuous; one thus obtains the fruits of *Rajshyua* sacrifice and becomes adored in heaven.

Thus ends the eighty fourth chapter, the narrative of Tirthas, in the Tirthayatra of Vana Parva.

CHAPTER LXXXV.

(TIRTHAYATRA PARVA)—

Continued.

Pulastya said:—

1. Then going to the excellent *Tirtha* called *Samvedya* in the evening, and bathing there, a man obtains without doubt great learning.

2. O king, going then to *Tollouhitya*, *Tirtha* created in the days of yore by the prowess of Rama. one obtains the fruits of giving away much gold.

3. Going to the *Korotua* and fasting there for three nights, a man obtains the fruits of *Aswamedha*,—this is the injunction of the lord of creation.

4. O king of kings, it has been said by the wise men that he who goes to the place where the *Ganges* has joined the sea, one obtains ten times the merit of *Aswamedha* sacrifice.

5. O king, going to the opposite bank of the *Ganges* and living there for three nights, one is cleansed of all his sins.

6. Then one should go to *Vaitarini*, which destroys all sins. Going then to the *Tirtha*, called *Biraja*, one shines like the moon.

7. Sanctifying his own race, he is cleansed of all his sins. Receiving the fruits of giving away one thousand kine, a man sanctifies his race.

8. Living with purity at the confluence of the *Sona* and the *Jotirathi* and offering oblations to the *Pitris* and the celestials, one obtains the fruits of *Agnishtoma* sacrifice.

9. O descendant of Kuru, bathing in *Vanhsagulma* which is the source of the *Sona* and the *Narmuda* one obtains the fruits of *Aswamedha* sacrifice.

10. O ruler of men, going to the *Tirtha*, called *Rishava* in *Kosala*, and fasting there for three nights, a man obtains the fruits of *Bajpaya* sacrifice.

11. He obtains the fruits of giving away one thousand kine and saves his race. Going to *Kosala* and bathing in the *Tirtha* called *Kala*,

12. One obtains without doubt the fruits of giving away eleven bulls. Bathing at *Pushpatathya* and fasting there for three nights, a man,

13. O king, receiving the fruits of giving away one thousand kine, sanctifies his race. O best of the Bharata race, then bathing in the *Tirtha*, called *Vadarika*,

14. One obtains long life and goes to the celestials region. Going then to *Bhagirathi*,

15. And going to *Dandaksha* and *Champa* and bathing in them one obtains the fruits of giving away one thousand kine. Then one should go to the sacred *Lapatika* graced by the presence of the virtuous.

16. One obtains the fruits of *Bajpaya* sacrifice and becomes adored by the celestials. Then going to *Mahendra*, frequented by the son of Jamadagni,

17. And bathing at the *Rama Tirtha*, a man obtains the fruits of *Ashwamedha* sacrifice. O descendant of Kuru, there is Matanga's *Tirtha* called *Kadara*.

18. O foremost of the Kurus, bathing there one obtains the fruits of giving away one thousand kine. Going to the mountain, called *Sree*, one should bathe in the river.

19. Worshipping *Vrishadwaja* (Siva) one obtains the fruits of *Ashwamedha* sacrifice. The greatly effulgent Mahadeva lives with his wife on the *Sree* mountain.

20. There dwell also with great pleasure Bramha and the celestials. Then bathing in the *Devahrada* with purity and subdued mind,

21. One obtains the fruits of *Aswamedha* and attains to the highest state. Going to the *Rishava* mountain in Pandya adored by the celistials, one obtains the fruits of *Bajpaya* (sacrifice) and rejoices in heaven.

22. Then one should go to *Kaveri*, surrounded by the Apsaras. O king, bathing there a man obtains the fruits of giving away one thousand kine.

23. Then one should bathe in the *Tirtha* called *Kanya* on the sea coast. O king of kings, bathing there one is cleansed of all his sins.

24. Then going to *Gokarna*, celebrated all over the three worlds and, O king of kings, which is situated in the midst of the ocean and is reverenced by all the worlds,

25—26. Where Bramha and other celestials, the ascetic *Rishis*, the Bhutas, the Jakshas, the Kinnaras, the great Nagas, the Siddhas, the Charanas, the Gandharvas, the men, the snakes, the rivers, the seas, and the hills, worship the lord of Uma.

27. Worshipping there Ishana and fasting for three nights, a man obtains the fruits of *Ashwamedha* sacrifice and attains to the state of *Ganapatya*,

28. Living there for twelve nights a man becomes purified in his soul. Then one should go to the region of *Gayitri* adored by all the three worlds.

29. Living there for three nights, one obtains the fruits of giving away one thousand kine. O ruler of men, a strange phenomenon as regards Brahmanas is seen there.

30. O king, if a Brahmana whether born of a Brahmana woman or of a woman of any other caste, recites *Gayitri* there, his recitation becomes rythmeal and musical.

31. A man who is not a Brahmana cannot properly recite it at all. Going then to the inaccessible tank of the Brahmana Rishi Samvasta,

32. One obtains personal beauty and great prosperity. Then going to *Vena* one should offer oblations to the Pitris and the celestials.

33. (By doing this) a man obtains a car drawn by peacocks and cranes. Then going to the *Godavary*, always frequented by the Sidhas,

34. One obtains the fruits of a cow-sacrifice and goes to the excellent region of Vasuki. Bathing at the confluence of *Vena* one obtains the fruits of *Bajpaya* sacrifice.

35. Bathing at the confluence of *Varada* one obtains the fruits of giving away one thousand kine. Going to *Bramhasthana* and living there for three nights a man

36. Obtains the fruits of giving away one thousand kine and goes to the celestial region. Going to *Kushaplavana* with concentrated mind and with *Brahmacharya* life,

37. And fasting there for three nights and bathing there, one obtains the fruits of *Ashwamedha* sacrifice. Then bathing in the charming *Devahrada* supplied with water by *Krishna Vena*.

38. And also bathing in the *Jatisarmahrada*, a man obtains the recollection of his

former births. Here the king of the celestials performed one hundred sacrifices and went to heaven.

39. O descendant of Bharata, one obtains the fruits of *Agnishtoma* by simply going there. Bathing in the *Sarnadevi hrada*, one obtains the fruits of giving away one thousand kine.

40. Then going to that best of water, that lake, called *Payosni* and worshipping the Pitris and the celestials, one obtains the fruits of giving away one thousand kine.

41. O descendant of Bharata, O king, going to the sacred *Dandakas* forest, one should bathe there. One obtains the fruits of giving away (in charity) as soon as one bathes there.

42. Going to the hermitage called *Sharvanga* of the high-souled Sukra, a man never meets with any calamity, and sanctifies his race.

43. Then one should go to *Surparka* frequented by the son of Jamadagni. Then bathing in that *Rama-Tirtha* a man obtains the fruits of giving away much gold.

44. Bathing in the *Sapta Godavari* with regulated diet and subdued soul, one obtains great virtue and goes to the celestial region.

45. Then going to the *Devapada* with regulated diet and subdued soul, a man obtains the merit that is the fruit of *Deva* sacrifice.

46. Going to *Tungakara* with passions under control and with *Brahmacharya* life, where in the days of yore, Rishi Saraswta taught the Vedas to the ascetics.

47. There when the Vedas were lost, the son of Rishi Angirasha, sitting comfortably on the upper garments of the Rishis,

48. Pronounced distinctly and with emphasis the word *Om*. At this, the ascetics again recollected all that they had learnt before.

49. There the Rishis, the Devas, Varuna, Agni, Prajapati, Hari, Narayana, and also Mahadeva,

50. And the exalted and the greatly effulgent Grand-sire, with the celestials appointed the greatly effulgent Vrigu to perform their sacrifice.

51—53. Gratifying Agni with libations of *Ghee* poured according to the ordinance, the high-souled Vrigu once more performed the *Agnidhyana* sacrifice for all those Rishis. After which both they and the celestials went away to their respective homes one after another. O foremost of kings, he who enters the forest of Tungaka, whether male or female, is cleansed of all his sins.

54. O hero, there in that *Tirtha* one should live for a month with regulated diet and subdued soul.

55. Going then to *Medhavika*, one should offer oblations to the Pitris and the celestials. By doing this, one obtains the fruits of *Agnishtoma* (sacrifice), and also obtains memory and intellect.

56. There in that *Tirtha* is the celebrated mountain called *Kalanjara*. Bathing in the celestial lake there, one obtains the fruits of giving away one thousand kine.

57. O king, he who after a bath offers there oblations to the Pitris and the celestials is without doubt adored in heaven.

58—59. O king, going then to the river *Mandakini* which destroys sins and which is on that best of mountain called *Chitrakuta*, he who bathes there and worships the Pitris and the celestials obtains the fruits of *Ashwamedha* and attains to the best state.

60. O virtuous man, one should then go to the excellent *Vartristhana* where, O king, heaven's generallissimo always lives.

61. O best of kings, only going there one obtains success. Bathing in the *Koti Tirtha*, a man obtains the fruits of giving away one thousand kine.

62. After walking round it a man should then to go *Jyeshtasthana*. Seeing Mahadeva there, one looks like the moon.

63. O great king, ever steady in war O best of the Bharata race, O Yudhisthira, there is a celebrated well, in which four seas exist.

64. O king of kings, bathing there and worshipping the Pitris and the celestials with subdued soul, one being purified, obtains the highest state.

65. O king of kings, one should then go to the great *Sringapur* where, O great king, Dasharatha's son Ram formerly crossed (the Ganges).

66. O mighty-armed hero, bathing in that *Tirtha* one is cleansed of his sins. Bathing in the *Ganges* with concentrated mind and with *Brahmacharya* life,

67. One is cleansed of all his sins and obtains the fruits of *Bajpaya* sacrifice. Then one should go to *Mangavata*, the region of the intelligent deity (Siva).

68. O descendant of Bharata, seeing there Mahadeva and worshipping him and also walking round it, one attains to the state of *Gunapatya*.

69. Bathing in that *Tirtha* in the *Janhavi*, one is cleansed of all his sins. Then, O king of kings, one should go to *Prayaga* which is highly praised by the Rishis.

70. Here live Brahma and other celestials, the quarters with their presiding deities, the Lokapalas, the Saddhyas, the Pitris adored by the world,

71. The great Rishis,—Sanatkumra and others,—the stainless Brahmarsis,—Angiras and others,—

72. The Nagas, the Suparnas, the Siddhas, the snakes, the rivers, the seas, the Gandharvas, the Apsaras,

73. And the exalted Hari with the lord of creatures (Brahma) in front. There are three fiery caverns between which Janhavi,

74. The foremost of *Tirthas*, rolls rapidly onward. The daughter of Tapana, celebrated all over the three worlds,

75. The world puriying *Jamuna* unites here with the *Ganges*. The country between the *Ganges* and the *Jamuna* is considered as the *Jaghana* of the earth,

76. And *Prayaga* is known as the foremost point of that region. *Prayaga*, *Sapratishatna*, *Kamvala*, *Aswatari*,

77. And the *Tirtha Bhogavati* are the sacrificial altars of Prajapati (Brahma). O hero steady in war, the Vedas and the sacrifices in their embodied forms,

78. And also ascetic Rishis adore here Prajapati (Brahma). Here the celestials and the rulers of kingdoms perform their sacrifices.

79. O descendant of Bharata, O lord, therefore *Prayaga* is the most sacred of all the *Tirthas*, in fact it is the foremost of all the *Tirthas* in the three worlds.

80. Going to that *Tirtha* and singing its name and taking a little earth from it, one is cleansed of all his sins.

81. He who bathes in this celebrated confluence obtains all the merits of *Ashwamedha* and *Rajshuya* (sacrifices).

82. O descendant of Bharata, this sacrificial place is worshipped by the celestials themselves. If a man gives away here only a little, it increases thousand-fold.

83. O child, let not the texts of the Veda or the opinions of men dissuade your mind from the desire of dying at *Prayaga*.

84. O descendant of Kuru, the wise men say that six hundred millions and ten thousand *Tirthas* exist at *Prayaga*.

85. Bathing in the confluence of the *Ganges* and the *Jamuna*, one obtains the merit of the four kinds of knowledge and the merits also of those that are truthful.

86. There is an excellent *Tirtha* of Vasuki, called *Vogabati*. He who bathes in it obtains the fruits of *Ashwamedha*.

87. O descendant of Kuru, there in the Ganges is a *Tirtha*, celebrated all over the three worlds, called *Hansaprapatana* which gives one the fruits of ten sacrifices.

88. Wherever a man bathes in the *Ganges* he obtains the fruits of going to Kurukshetra, except the place named Kanakhala while the merit attaching to *Prayaga* is the greatest.

89. Having committed one hundred sins he who bathes in the *Ganges* has all his sins burnt off by the waters (of the *Ganges*) as fuel is consumed by fire.

90. It has been said that in the Satya *Yuga* all the *Tirthas* were sacred. In the Treta Pushkara alone was sacred. In the Dwapara *Kurukshetra* was sacred. In the Kaliyuga the *Ganges* alone is sacred.

91. In *Pushkara*, one should practice asceticism, in *Mohalaya* one should give away (in charity); in the Malaya (mountains) one should ascend the funeral pyre, in *Bhrigutunga*, one should give up his body by fasting.

92. Bathing in *Pushkara* in *Kurukshetra* and in the *Ganges* and in the confluence (of the *Ganges* and the *Jamuna*), one saves ten generations of his race upwards and downwards.

93. He who recites the name (of the *Ganges*) is purified. He who beholds her obtains prosperity. He who bathes in her and drinks her water saves seven generations of his race upwards and downwards.

94. O king, so long a man's bones lie in the waters of the *Ganges*, so long that man is adored in the celestial region,

95. As is the man who earns virtues by visiting the *Tirthas* and by drinking their sacred water and thus by earning virtue adored in the celestial region.

96. There is no *Tirtha* like the *Ganges*, there is no god like Keshava (Krishna), there is none superior to Bramhanas—thus said the Grandsire (Brahma).

97. O great king, where there is the *Ganges* and the place on the banks of the *Ganges*, is the wood fit for asceticism. The region through which the Ganges flows is a favourite hermitage.

98. This truth (about *Tirthas*) should be recited to the ears of only Brahmanas, of the

pious men, one's of own sons, friends, disciples and dependants.

99. It (this narrative of *Tirthas*) is unrivalled, it is blessed, it is holy, and it leads men to heaven, it is holy, entertaining, sanctifying and it is productive of high merit.

100. It is a mystery of the great Rishis, it cleanses all sins. By reciting this holy history in the midst of Brahmanas, one goes to heaven.

101. It is auspicious, heaven-giving, sacred, it is ever blessed and it destroys one's enemies. This narrative of *Tirtha* is the foremost of all narratives, and it increases one's intellect.

192. (By reciting it) the sonless obtain sons, the poor obtain wealth, the king conquers the world, and the Vaisyas obtain affluence.

103. The Sudra obtains all his desires and the Bramhana crosses the ocean (of world). The man who daily hears it with purity

104. Becomes able to remember the incidents of his former births, and rejoices in heaven. Some of the *Tirthas* that have been narrated here are accessible and some inaccessible.

105. But he who is eagerly desirous to see them should go to them even in his mind (with the help of imagination). The Vasus, the Sadhyas, the Adityas, the Marutas, the Aswinas,.

106. And the Rishis equal to the celestials all bathed in them by performing good deeds. O descendant of Kuru, O vow-observing hero, you too, acting according to the rites,

107—109. Should with subdued senses, visit these Tirthas by increasing your virtue. The man of honesty and those who understand the *Sastras* are able to visit these tirthas by reason of their purified soul, by their belief in Godhead and by their study of the Vedas. He who does not observe vows, whose soul is not under control, who is impure, who is a thief and who is crooked-minded cannot bathe in these *Tirthas*. O descendant of Kuru, you are ever observant of virtue and you are of pure character.

110—111. O king, you have always gratified by your virtue your father, your grandfather, your great grandfather and also the celestials with Grandsire (Bramha) at their head and also the Rishis, O virtuous man, O Vasava-like hero, O Bhisma, you will attain to the region of Vasus, and you will acquire eternal fame on earth.

Narada said:—

112. Having thus spoken with cheerfulness, and bidding farewell to him (Bhisma the exalted Rishi Pulastya with his mind well pleased, disappeared then and there,

118. O foremost of the Kurus, Bhisma also who well understood the true import of the Sastras travelled over the world at the command of Pulastya,

114. O greatly exalted one, he (Bhisma) ended here (at Prayaga) his highly meritorious visits to the *Tirthas* which are ever capable of destroying all sins.

115. He who travels over the earth according to these rules obtains the great fruits of one hundred horse-sacrifices, and finally obtains salvation.

116. O son of Pritha, you will get eight times superior merit to those that the foremost of the Kurus, Bhima formerly obtained.

117. O descendant of Bharata, as you will take all these Rishis to those *Tirthas*, your merit will be eight times greater. The *Tirthas* are infested with Rakshashas. O descendant of Kuru, none else except you can go there.

118. He who recites this narrative of all the *Tirthas* told by the celestial Rishi (Pulastya) by rising early in the morning is cleansed of all his sins.

119—21. There always dwell those foremost of Rishis,—Valmiki and Kashyapa, Atrya, Kundajatra Visuhwamitra, Gotama, Asita, Devala, Markendya, Galava, Varadwaja, Vashistha, Uddalaka, Sounaka with his son, that best of ascetics Vyasa, that foremost of Rishis Durvasha, the greatly ascetic Javali,

122. These foremost of Rishis are all waiting for of you. O great king, by visiting the *Tirthas* meet them.

123. O great king, a greatly effulgent Rishi named Lomasha will come to you. Go with him (to the *Tirthas*).

124. You can go with me O virtuous man, to visit some of the *Tirthas*. You will by this obtain great fame as did king Mahavisha,

125. As did virtuous minded Yayati, as did king Pururava. O foremost of kings, you too will blaze forth with your own virtue;

126. As did king Vagiratha as did the celebrated Rama, so would you shine among kings like the Sun.

127. As were Manu, Ikshwaku, the greatly famous Puru, and Vena so, O great king, would you become celebrated.

128. And as in the days of yore, the slayer of Vitra, the king of the celestials after, having burnt his enemies and having his mind freed from all anxieties ruled over the three worlds,

129—30. So will you destroying your enemies rule over your subjects. O lotus-eyed hero, having conquered the earth according to the custom of your own order (Kshahtrya), you will acquire renown by your own virtue as did Krittavirjarjuna.

Vaishampayana said:—

131. Having thus comforted the king, O great king, the exalted Rishi Narada, bidding firewell disappeared then and there.

132. And the virtuous-minded Yudisthira also, reflecting on the subject, recited before the Rishis the merits that are derived from visiting the *Tirthas*.

Thus ends the eighty-fifth chapter, the departure of Narada, in the Tirthayatra of the Vana parva.

CHAPTER LXXXVI.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. Having ascertained the opinion of his brothers and that of the intelligent Narada, Judhishthira thus spoke to the grandfather-like Dhauma.

Yudhisthira said:—

2. I have sent away for the acquisition of weapons, that formost of men, that irresistibly powerful and the mighty-armed Jishnu (Aryuna) of immeasureable intelligence.

3. O ascetic, that hero (Arjuna) is devoted to me; he is able, he is well-skilled in weapons, he is like the lord Vasudeva (Krishna) himself.

4. O Brahmana, I know them both, Krishna and Arjuna, those greatly powerful destroyers of enemies as much as the mighty Vyasa knows them.

5. I know Vasudeva (Krishna) and Dhananjaya (Arjuna) to be none else than Vishnu himself of six attributes. Narada also knows them to be such, for he has always spoken so to me.

6. I also know them to be Rishis Nara and Narayana. Knowing him to be able, I have sent Arjuna away.

7. He is not inferior to Indra, and he is fully competent; I have sent him, that son of god (Arjuna) to see the king of the celestials and obtain weapons from him.

8. Bhisma and Drona are mighty car-warriors; Kripa and the son of Drona are invincible. These great car-warriors have been installed by the son of Dhritarastra (Duryodhana) in the command of his army,

9. All of them are learned in the Vedas, all are heroic, all possess the knowledge of every weapon. Those greatly powerful heroes always eagerly desire to fight with Arjuna. Karna, the son of Suta, that great car-warrior, is well skilled in the celestial weapons.

10. In respect of the impetus of his weapons, he possesses the strength of Vayu. He being a flame of fire, his arrows are its tongue. The dust (of the battle field) is its smoke, and the slaps of his left hand cased in leather are the crackling of that flame. Urged by the son of Dhritarastra, as the fire,

11. Urged by the wind, Karna, fix like the all consuming fire at the end of *yuga*, sent forth by the destroyer death himself, will certainly consume my troops like straw.

12—14. Only that mass of clouds,—namely Arjuna assisted by Krishna,—who is like the powerful wind,—his celestial weapons representing fearful lightning (in that cloud)—his white steeds representing white cranes flying underneath (those clouds)—his unbearable Gandiva representing the rainbow,—(that Arjuna only) is capable of extinuishing that blazing flame,— namely Karna,— by means of the shower of his arrows shot with unflagging steadiness. That couqueror of hostile heroes, Vibhatsu (Arjuna) will certainly succeed in obtaining all the celestial weapons with their fullness and life from Indra.

15. In my opinion he alone is equal to them all; it is impossible otherwise to vanquish in battle all those foes who have all attained great success in all those purposes.

16. We the Pandavas shall all see that chastiser of foes (Arjuna) fully equipped with celestial weapons, for Vivatsu (Arjuna) when undertaking a task never droops down under its weight.

17. In the absence of that hero, that foremost of men, we shall never have peace of mind with Krishna (Draupadi) in this forest of *Kamyaka*.

18. Therefore, you, (O Rishis), speak of some other forest which is sacred and delightful and which abounds in fruits

and food and which is inhabited by men of pious deeds,

19. And where we may pass some time waiting for the heroic and invincible Arjuna, as *Chataka* (bird) expects rain from the gathering clouds.

20.—21. Tell us of various hermitages, lakes, rivers and beautiful mountains which are open to the twice-born. O Bramhana, in the absence of Arjuna, I do not like to live in this forest of *Kamyaka*. We shall go somewhere else.

Thus ends the eighty sixth chapter, the colloquy between Dhaumya and Yudhisthira in the Tirthayatra of Vana Parva.

CHAPTER LXXXVII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampayana said :—

1. Seeing all the Pandavas afflicted with anxiety and depressed in spirits, Dhaumya who was like Vrihaspati himself, thus conforted them and spoke to them.

Dhaumya says:—

2. O best of the Bharata race, O sinless one, Itsten to me as I mention some of the sacred hermitages, regions and *Tirthas* and mountains that are approved of by the Brahmanas.

3. O king, O ruler of men, hearing which you with Draupadi and your brothers will be freed from all grief.

4. O son of Pandu, only hearing of them you will acquire great merit. But going to them, O foremost of men, you will get merit hundred times greater.

5. O king, O Yudhisthira, I shall first speak of the charming eastern country ever frequented by the royal Rishis, as far as I recollect.

6. O descendant of Bharata, in that country there is a *Tirtha* ever frequented by the celestial Rishis called *Naimisha*. In that *Tirtha* there are several separate *Tirthas* sacred to the celestials.

7. Here flows the charming and sacred *Gomati*, ever adored by the celestial Rishis; here is the sacrificial ground of the celestials and the sacrificial stake of Vivaswata (sun).

8. Here there is also that foremost of of hills, the sacred Gaya, adored by the celestial Rishis, where there is the auspicious lake of Bramha, frequented by the celestials.

9. O foremost of men, it is for this reason the ancients say that men should desire for many sons, so that one (son) at least amongst them may go to Gaya,

10. May perform the horse-sacrifice and may give away a *Nila* bull, and thus deliver ten generations of his race upwards and downwards.

11. O king, there is a great river and there is also *Gayasura* and there is a banian tree called by the Bramhanas eternal.

12. O lord, food offered here to the Pitris becomes everlasting. There flows the great river of sacred water called by the name of *Falgu*.

13. O best of Bharata race, there is also in this place the *Kousika* abounding In various fruits and roots where the great ascetic Vishwamitra attained to Bramhanahood.

14. Here there is the river, the sacred *Ganges*; on the banks of *Bhagirathi* were performed many sacrifices with large Dhakshinas (gift).

15, O descendant of Kuru, they say that in the country of Panchala, there is a forest, called *Utpala*, in which the descendant of Kousika, Vishwamitra with his son performed his sacrifices.

16. And where seeing the relics of Vishwamitra's superhuman power, Rama, the son of Jamadagni, recited the praises of his ancestor.

17. At *Kamyaka*, the descendant of Kousika (Vishwamitra) drank the *Soma* with Indra. Then abandoning Khashtrya order, he said "I *am* a Brahmana."

18. O hero, there is the sacred confluence of the *Ganges* and the *Yamuna* celebrated all over the world. Sacred and sin-destroying it is ever adored by the holy Rishis.

19. O best of the Bharata race, in this place, the soul of creatures, the Grandsire (Bramha) formerly performed his sacrifices. It is hence called *Prayaga*.

20. O king of kings, O ruler, there is that foremost of hermitages of Agasthya and also the forest called *Tapasa* graced by the presence of ascetics.

21. There is also *Hiranyavindu* on the great Kalanjara mountain and also that foremost of hills Agasthya which is charming, sacred and auspicious.

22. O descendant of Kuru, there is also the hill called Mahendra, sacred to the high-souled descendant of Bhrigu (Rama), where in the days of yore the Grandsire (Bramha) performed his sacrifices.

13. O king, O Yudhisthira, in this place the *Bhagirathi* enters a lake, where there is also the sacred river known by the name of *Bramhashala*

24—25. The very sight of which produces great virtue and the banks of which are inhabited by men whose sins are destroyed. There is also the sacred, auspicious, celebrated, great and excellent hermitage of the high-souled Matanga, called *Kedara*. There is also the charming Kundoda mountain which abounds in many fruits, roots and water,

26. Where the king of the Nishadas (Nala) had satisfied his thirst and rested for a while. In this place is also the charming *Devavana*, grand with the presence of ascetics.

26—28. In this place also are rivers *Vahuda* and *Nanda* on the top of the mountains. O great king, I have described to you all the tirthas, the rivers, the mountains and sacred spots that are to be seen in the eastern country. Now hear of the sacred tirthas, rivers, mountains, and holy spots in the other three quarters.

Thus ends the eightyseventh chapter Dhaumya's descriptiou of Tirthas in the Tirthayatra of the Vana Parva.

CHAPTER LXXXVIII.

(TIRTHAJATRA PARVA)—*Continued.*

Dhaumya said:—

1. O descendant of Bharata, I shall describe to you in detail according to my knowledge the sacred *Tirthas* of the south. Listen to them.

2. In this quarter lies the sacred and auspicious river *Godavari* which is full of much water, which abounds in groves and which is frequented by the ascetics.

3. In this place also are the rivers *Vena* and *Bhimarathi*, both capable of destroying sin and fear, both abounding in birds and deer and are graced with the abodes of ascetics.

4. O best of the Bharata race, in this region, is also the *Tirtha* of the royal ascetic, called Nriga, namely the river *Payashini* which is charming, and which is full of water, and which is frequented by Brahmanas.

5. In this place the greatly illustrious and mighty *Yogi*, Markendaya sang the praises of the king Nriga and of his family.

6—7. We have heard of the sacrificing king Nriga; we have heard also that which really took place when he was performing a sacrifice in the excellent *Tirtha* called *Varaha* on the *Payashini*. In that sacrifice Indra became intoxicated with *Soma* and the Brahmanas with the gifts which they received. The water of the *Payashini*, taken up (in vessel) or flowing along the ground, or conveyed by the wind, can cleanse a person from whatever sins he may commit till the day of his death.

8. Higher than heaven itself, created and bestowed by the trident wielding diety (Siva) there in that pure *Tirtha*, seeing the image of the diety one goes to the region of Siva.

9. Placing on the one scale *Ganga* and all the other rivers with their waters and on the other, the *Payasini*, the latter in my opinion would be superior in point of merit to all the *Tirthas* put together.

10. O best of the Bharata race, on the mountain, called *Varuna Srotasa* is the sacred and auspicious forest of *Mathura* abounding in fruits and roots and containing a sacrificial stake,

11. It is said that in the region north of it (*Payasini*) and near the sacred hermitage of Kanwa are many forests inhabited by the ascetics.

12. O child, O descendant of Bharata, in the charming *Tirtha* called *Sarparaka*, are the two sacrificial platforms of the high-souled son of Jamadagni called *Pashana* and *Punashchandra*.

13. O son of Kunti, in this place, is the *Tirtha* called *Asoka* abounding in many hermitages. O Yudhisthira, in the Pandya country are the *Tirthas* called *Agustha* and *Varuna*.

14. O foremost of men, O son of Kunti, amongst the Pandyas, there is the *Tirtha* called *Kumari*. Hear, I shall now describe *Tamraparna*.

15. In this hermitage, the celestials had undergone penances with the desire of obtaining salvation. In this region is also *Gokarna* celebrated over the three worlds.

16. O child, it is full of cool water, it is auspicious, sacred and capable of giving great merit. That lake is inaccessible to men of unpurified souls.

17. Near to that *Tirtha* is the sacred hermitage of *Agastya's* disciple, the mountain *Devasava* which abounds in trees and grass and fruits and roots.

18. There is also the *Vaidurja* mountain which is delightful and which abounds in gems and which is capable of bestowing

great merit. There (on that mountain) is the hermitage of *Agasthya* abounding in fruits, roots and water.

19. O ruler of men, I shall now describe the sacred spots and hermitages, rivers, and lakes, situated in the Sourastra country.

20. O Yudhisthira, the Brahmanas say that on the sea-coast is the *Chamasodvedana* and also *Pravasha*,—the *Tirtha* which is adored by the celestials.

21. There is also the *thirtha* called *Pindarka*, frequented by ascetics and capable of producing great merit. In this region is the great mountain *Ujjayanti* which produces great success.

22. O Yudhisthira, the celestial Rishi Narada of great intelligence has recited an ancient *Sloka* about it. Listen to it.

23. He who performs austerities on the sacred hill, *Ujjayanti* in Sourastra, abounding in birds and beasts, is adored in the celestial region.

24. There is also *Daravati* which produces great merit and in which lives the slayer of Madhu who is the ancient one in embodied form and who is eternal virtue.

25. The Brahmanas, learned in the Vedas and persons versed in the philosophy of the soul say that the illustrious Krishna is eternal virtue.

26. Govinda is said to be the purest of all pure things, the righteous of the righteous, and the auspicious of the auspicious.

27. In all the three worlds, the lotus-eyed god of gods is eternal. He is the pure soul; he is the supreme Brahma and he is the lord of all. That slayer of Madhu of inconceivable soul lives there.

Thus ends the eighty-eighth chapter, Dhaumya's description of thirthas, in the Tirthayatra of Vana Parva.

CHAPTER LXXXIX.

(TIRTHAYATRA PARVA)—*Continued.*

Dhaumya said:—

1. I shall (now) describe to you those sacred spots capable of producing merit that lie on the west,—in the country of the Anarttas.

2. O descendant of Bharata, there flows in a westward course the sacred river *Narmada*, graced by *Priyanga* and adorned with mangoe trees and engarlanded by cranes.

3—4. All the *Tirthas*, sacred spots, rivers, forests, and those best of the mountains that are in the three worlds, all the celestials with the Grandsire, with the Siddhas, the Rishis, and the Charanas, O foremost of Kurus, O descendant of Bharata, always come to bathe in the sacred waters of the *Narmada*.

5. It has been heard by us that the sacred hermitage of Rishi Vishwasrava stood there, and there the lord of wealth, Kuvera, having men as his vehicle, was born.

6. There is also that foremost of hills, the sacred and auspicious Vaidurja mountain, which is always abounding in trees that are green and that are always adorned with flowers and fruits.

7. O ruler of men, O great king, on the top of that mountain there is a sacred lake adorned with full blossomed lotuses, and frequented by the celestials and the Gandharvas.

8. O great king, many wonders are to be seen on that sacred mountain which is like heaven itself and which is visited by the celestial *Rishis*.

9. O king, O conqueror of hostile cities, there is the sacred river called *Vishwamitra* belonging to the royal sage of that name and which abounds in many sacred *Tirthas*

10. It was on the banks of this river, the son of Nahusha, Yayati, fell (from heaven) amongst the pious and obtained again the eternal region of the virtuous.

11. There is also the sacred lake known by the name of *Punya*, the mountain called *Mainaka* and that other mountain called *Asita* abounding in fruits and roots.

12. O Yudhisthira, O son of Pandu, there is also the sacred hermitage of Kakshasena and also the hermitage of Chyavana known every where.

13. O lord, here men obtain success in their asceticism with less austerities. O great king, here also is *Jambumarga*, the hermitage of Rishis of subdued soul.

13. O foremost of self-controlled men, the hermitage is frequented by birds and deer. O king, there is the very sacred and ascetic-surrounded,

15. *Ketremela*, O king, also *Medhaya* also *Gangadara* and the celebrated forest of Saindhava, frequented by the Bramhanas.

16. Then there is the sacred lake of the Grandsire, known by the name of *Pushkara*, the favourite hermitage of Valikhilyas, the Sidhas, and the Rishis.

17. O foremost of Kurus, O best of all virtuous men, moved by the desire to get

its shelter, the lord of creatures recited this verse at *Pushkara*.

18. "If a pure souled man wishes to go to the *Pushkara* even in his imagination, he is cleansed of all his sins and he rejoices in heaven,

Thus ends the eightyninth chapter Dhaumyas description of tirthas, in the Tirthayatra of Vana Parva.

CHAPTER XC.

(TIRTHAYATRA PARVA)—*Continued.*

Dhaumya said:—

1. O foremost of men, I shall (now) describe those *Tirthas* and sacred spots that lie in the northern country.

2. O lord, hear of them with all attention. O hero, hearing this narrative one obtains reverence which does him much good.

3. O son of Pandu, here flows the greatly sacred *Saraswati* abounding in *Tirthas* and banks, easy of ascent. Here also flows the ocean-going and impetuous *Yamuna*.

4. And here is also the very sacred and auspicious *Tirtha* called *Plakshavatarana* where the Bramhanas after performing the *Saraswati* sacrifice made thier ablutions,

5. O sinless one, O descendant of Bharata, here is also the celebrated celestial and auspicions *Tirtha* called *Agnisara*, where Sahadeva performed a sacrifice by measuring out the ground by a throw of *Samya*.

6. O Yudhisthira, it is for this reason Indra sang the praises (of Sahadeva) in a verse which is still current in the world and sung by the Bramhanas.

7. O foremost of the Kurus, on the *Yamuna*, Agni was worshipped by Sahadeva when *Dhakshinas* (gifts) in hundreds and thousands were made.

8. Here the greatly illustrious king, the emperor Bharata performed thirty five horse-sacrifices.

9. O child, we have heard that Saravanga who in the days of yore used to gratify much the Bramhanas, had his sacred and celebrated hermitage here.

10. O son of Pritha, O great king, here is also the river Saraswati which is ever worshipped by the pious and (on the bank of which) the Valikhillyas performed sacrifices in the days of yore.

11. O Yudhisthira, O foremost of men, here is also the highly sacred and greatly famous *Drishavati*. Here are *Nagradhakhya, Panchalya* and Punyakhya.

12—13. Dalbhoyaghosa, and Dalbhya which are, O son of Kunti, the sacred hermitage on earth of the illustrious Anandasas of excellent vows and great energy and which are all celebrated over the three worlds. O ruler of men, here also the celebrated *Etavarna* and *Avavarna*.

14. Learned in the Vedas, versed in the Vedic lore, and proficient in vedic rites, O best of the Bharata race, performed many sacred and best sacrifices.

15. Here is also Vishyakapa to which in the days of yore came the celestials with Indra and Varuna, and practised asceticism; and thus it became so sacred.

16. Here also is the sacred and charming *Palasaka* where the greatly exalted, the highly illustrious great Rishi lord Jamadagni performed sacrifices.

17. Here all the chief rivers in their embodied forms, taking thier respective waters, stood round that foremost of Rishis.

18. O great king, O hero, here also Vivavasu (fire) himself, going there and seeing that high-souled Rishi's innitiation, recited the following *Sloka*.

19. "When the illustrious Jamadagni was worshipping the celestials, the rivers, coming to the Bramhanas, offered them honey."

20.—21. O Yudhisthira, the spot where the *Ganga* rushes onward cleaving that foremost of mountains (the Himalayas) frequented by the Gandharvas, the Yakhas, the Rakshashas, the Apsaras, and inhabited by the Kiratas, and the Kinnaras is called *Gangadvara*. O king this spot frequented by the celestial Rishis is considered very sacred,

22. O descendant of Kuru, by Sanatkumar,—as also the sacred *Kaunkhala*. Here is also the mountain called Puru on which was born Pururaba,

23. And where Bhrigu practised his austerities. O king that hermitage has thus become known by the name of mountain *Bhrigu-Tunga*.

24.—25. O best of Bharata race, here is the sacred and extensive Vadari.—celebrated all over the worlds, which is the highly holy hermitage of him who is the Present, the Past and the Future, who is called Narayana, the lord Vishnu, who is eternal, and who is the foremost of Purushas.

26. O king, near Vadari the cool waters of *Ganga* were formerly hot and her banks were overspread with sands of gold.

27. Here the greatly exalted and highly effulgent Rishis and the celestials come daily to worship the diety, the lord Vishnu.

28. The whole universe, with all its *Tirthas* and sacred places is there where dwells the diety Narayana, the eternal Supreme soul.

29. He is virtue, he is the supreme Bramha, he is the *Tirtha*, he is the ascetic retreat, he is the first, he is the foremost of gods, he is the great lord of all creatures.

30. He is the great creator, he is the highest state. By knowing him, learned men versed in the *Sastras* never meet with grief.

31. The celestial Rishis, the Siddhas,—nay all the ascetics live there where the primeval diety, the supreme Yogi, the slayer of Madhu lives.

32. O king, let not any doubt come to your mind about the sacredness of that place. O ruler of earth, these are the sacred spots on earth,

33. And the *Tirthas* that I have mentioned to you. O foremost of men, they are all frequented by the Vasus, the Sadhyas, the Adityas, the Marutas, the Ashwinas and the high-souled

34. Celestial like Rishis. O son of Kunti, visit all these (*Tirthas*) with the Bramhanas and with your greatly exalted brothers and thus be relieved from all anxiety.

Thus ends the ninetieth chapter Dhaumya's, description of Tirtha in the Tirthayatra of Vana Parva.

CHAPTER XCI.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampayana said :—

1. O descendant of Kuru, when Dhaumya was thus talking, at that very time the greatly effulgent Rishi Lomosha came here.

2. Thereupon the eldest Pandava, the king (Yudhisthira) with his followers and other Bramhanas sat round that greatly exalted one (Lomosha), as Sakra (Indra) is surrounded by the celestials.

3. Having duly adored him, the son of Dharma Yudhisthira asked the reason of his arrival and the object of his wandering.

4. Having been asked by the son of Pandu, the high-minded (Rishi), being well pleased, spoke in sweet words and delighted the Pandavas.

Lomasha said :—

5. O son of Kunti, travelling over all the worlds at pleasure I went to the abode of Sakra (Indra) and there I saw the king of the celestials.

6. I saw your brother also, the heroic Sabyashachi (Arjuna) sitting on the half of Sakra's seat, and I became very much astonished,

7. On seeing Partha sitting in that way. O foremost of men, then the chief of the celestials said to me, "Go to the sons of Pandu."

8. At the request of Indra and the high-souled Partha, I have speedily come here to see you with your younger brothers.

9. O child, O descendant of Pandu, O king, I shall tell you something which will give you great pleasure. Listen to it with Krishna (Draupadi) and with the Rishis that are with you.

10. O lord, O best of the Bharata race, Partha has obtained from Rudra that matchless weapon for which you had sent that mighty armed hero to the celestial region.

11. That fearful weapon, known by the name of Bramhasira which rose after the Ambrosia (in the churning of the ocean) and which Rudra obtained after great asceticism, has been obtained by Sabyashachi (Arjuna),

12. Together with the Mantras for hurling and withdrawing it and also the rites of expiation and revival. O Yudhisthra, the weapon *Vajra, Dandas* and other weapons,

13. O desendant of Kuru, have been obtained by the immeasurably powerful Partha from Yama, Kuvera, Varuna and Indra.

14. He has learnt from Vishwavasu's son both vocal and instrumental music, and also singing and also the reciting of the Sama (Veda) as thoroughly as they should be learnt.

15. Having thus acquired all weapons and learnt the Gandharva Veda (knowledge) your third brother Vivatsu (Aryuna) lives happily in (heaven)

16. O Yudhisthira, I shall now tell you what the chief of the celestials spoke to me. Listen to me.

17. (He said), "You will certainly go to the world of men. O foremost of men, tell Yudhisthira my these words.

18. Your brother will soon come back to you after having obtained all weapons and after having accomplished a great deed for the celestials which is incapable of being done by them.

19. Devote yourself with your brothers to asceticism ; there is nothing superior to asceticism and asceticism produces great results.

20. O best of the Bharata race, I know very well that Karna possesses great ardour, energy, strength and prowess.

21. He is matchless in great battle, highly learned in the science of war, a great wielder of bow, a hero clad in the best of armour and skilled in the best of weapons.

22. That exalted son of Aditya resembles the son of Maheswara himself. I know also very well the naturally great prowess of the broad-shouldered Arjuna.

23. In battle Karna is not equal even to a sixteenth part of Partha (Arjuna). The fear that you bear in your mind from Karna, O chastiser of foes,

24. Will be dispelled when Sabyashachi (Arjuna) would come here from heaven. O Hero, and as regards your desire to go to visit the *Tirthas*, the great Rishi Lomosha will no doubt speak to you.

25. O descendant of Bharata, whatever that Bramhna Rishi would speak about the fruits of asceticism and *Tirthas*, should be accepted by you with all respect, and never otherwise.

Thus ends the ninetyfirst chapter, colloquy between Yudhishira and Lyomosha in the Tirthayatra of the Vana Parva.

CHAPTER XCII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. O Yudhisthira, listen to now what Dhananjaya (Arjuna) has said. He said, " Make my brother Yudhisthira to practice excellent religion.

2. O ascetic, you know the highest religion, ascetic austerities, and the eternal religion of prosperous kings.

3. You know the great means by which men are purified. Therefore, persuade the Pandavas to acquire the virtue which is obtained by visiting *Tirthas*.

4. Do that with all your heart by which that king Yudhisthira may visit all the *Tirthas* and give away (in charity). Arjuna said this to me.

5. (He said), " Let him go to all the *Tirthas* protected by you. You should protect him from the Rakshashas in inaccessible and rugged places.

6. O foremost of Bramhanas, as Dadhichi has protected the chief of the celestials, and and as Angiras has protected the sun, so do you protect the sons of Kunti from the Rakshashas.

7. The way is beset with many Rakshashas, huge as mountains. If protected by you, they will not be able to approach the sons of Kunti.

8. At the request of Indra and also being appointed by Arjuna, I shall travel with you protecting you from all dangers.

9. O descendant of Kuru, I have seen the *Tirthas* twice before. I shall for the third time see them with you.

10. O great king Yudhisthira, Manu and other Rishis of virtuous deeds had visited the *Tirthas*, for a visit to them despells all fears.

11. O descendant of Kuru, men, who are crooked-minded, who have not souls under control, who are illeterate and who are sinfal, do not bathe in *Tirthas*.

12. But your mind is always fixed on virtue ; you are versed in the precepts of religion, and you are truthful, you will surely be freed from all fears.

13. O son of Pandu, and O Yudhisthira, you are like the king Bhagiratha, or king Gaya, or Yayati or any one else like them.

Yudhisthira said :—

14. I am so overwhelmed with joy that I cannot find words to answer you. Who can be more fortunate than he who is remembered by the king of the celestials ?

15. Who can be more fortunate than he who has you for his company, who has Dhananjaya (Arjuna) as his brother, nay who is remembered by Vasava (Indra) himself.

16. What your exalted self has said to me as regards seeing the *Tirthas* I have already made up my mind (to do it) at the words of Dhananjaya.

17. O Bramhana, I shall start to visit the *Tirthas* at whatever hour you are pleased to appoint. This is my firm resolve.

Vaisampayana said :—

18. Lomosha then thus spoke to the Pandava (Yudhisthira) who had made up his mind, " O great king, be light (as regards your retinue), for if you be thus light, you will be able to go more easily.

Yudhisthira said:—

19. Let the mendicants, Bramhanas and Yogis who are incapable of bearing hunger and thirst, the fatigues of travel and toil and also the severity of winter desist (from following me.)

20. Let those Bramhanas also that live on sweet meats, that desire cooked food and the food that is sucked or drunk and meat desist (from following me.)

21—22. Let all those that depend on cooks also desist (from following me.) Let those citizens that have followed me from loyalty and whom I have hitherto supported properly go back to the great King Dhritarastra.

23. He will give them in due time their proper allowances. If that ruler of men does not give them their proper allowances,

24. The king of Panchala will give them the allowance for our satisfaction and welfare.

Vaisampayana said:—

25. Thereupon being exceedingly aggrieved the Bramhanas, the Yogis and the citizens went towards Hastinapur.

26. Out of affection for Dharmaraja (Yudhisthira), the king Dhritarastra) the son of Amvika, received them properly and gratified them with proper allowances.

27. Thereupon, the son of Kunti, the king (Yudhisthra) with only a few Bramhanas lived in the Kamyaka (forest) for three nights, much cleared by Lomosha.

Thus ends the ninety second chapter, Yudhisthira's consultation about thirtha visiting in the Tirthayatra of the Vana Parva.

CHAPTER XCIII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampayana said:—

1. O King, thereupon those dwellers of the forest, those Bramhanas, seeing that the son of Kunti was about to go, came to him and spoke these words.

2. "O king, you are going to the sacred *Tirthas* with your brothers and with the illustrious Rishi Lomosha.

O great king, O Pandava, O descendant of Kuru, you should take us with you. Without you we shall never be able to visit them.

4. O ruler of men, they are full of dangers and abound in wild beasts; they are inaccessible and are to be reached through cragged ways. Men in small parties cannot reach these *Tirthas*.

5. O undeteriorating one, your brothers are heroes,—they are foremost wielders of bows. Protected by you who are all heroes, we shall also be able to go.

6. O ruler of earth, O king, through your favour we shall acquire the happy fruits of *Tirthas* and (sacred) forests.

7. O king, protected by your prowess, let us be cleansed of all our sins by visiting those *Tirthas* and by purifying ourselves by bathing therein.

8—9. O descendant of Bharata, O king, having bathed in these *Tirthas* you too will certainly obtain those inaccessible regions obtained by Kartavirya, Astaka, the royal sage Lomapada and the imperial and heroic Bharata.

10. Pravasha and other *Tirthas*, Mahendra and other mountains, *Ganga* and other rivers, Plaksha and other lords of forests (trees),

11. O great king, we desire to see all these with you. O ruler of men, if you have any regard for the Bramhanas,

12-13. Then speedily do what we say. You will obtain prosperity through it. O mighty armed hero, *Tirthas* are infested by Rakshasas ever prone to obstruct ascetic austerities. You should protect us from them. O ruler of men visit all the *Tirthas* spoken of by the greatly intelligent Dhaumya and also those spoken of by the greatly ascetic celestial Rishi Lomasha. Protected by Lomasha and accompanted by us, be cleansed of all sins." Having been thus addressed by them, that king (Yudhisthira) was filled with tears of joy.

16. Surrounded by his heroic brothers headed by Bhimasena that foremost of Pandavas (Yudhisthira) said to all those Rishis "So be it."

17. With the permission of Lomasha and also with that of the priest Dhuumya that self-controlled eldest Pandava with his brothers,

18. And with faultless featured Draupadi made up his mind to start. At that very time the greatly exalted Vyasa, Parvata and Narada,

19. All endued with great intelligence, came to the Kamyaka (forest) with the desire of seeing the Pandavas. The king Yudhisthira worshipped them all in due form. When the exalted ones were all duly worshipped, they thus spoke to Yudhisthira,

10. "O Yudhisthira, O the twins, O Bhima, banish all evil thoughts from your minds. Purify your hearts, and thus being purified go to the *Tirthas*.

21. The Bramhanas have said that to regulate one's body is the observance of human vows and to purify one's mind and understanding is the observance of celestial vows.

22. O ruler of men, the mind which is free from all evil thoughts is highly pure. Therefore bearing friendly feelings towards all and purifying yourselves, visit the *Tirthas*.

23. Observing human vows in respect of your body and purifying your mind by observing the celestial vows, acquire the fruits of *Tirthas* as recited (to you)

24. Saying "So be it," the Pandavas with Krishna (Draupadi) caused all those celestial and human Rishis to perform propitiatory rites.

25. O king of kings, then touching the feet of Lomasha, of Daipayana (Vyasa) of Narada and of the celestial Rishi Parvata,

26. Those heroes, accompanied by Dhaumya and other dwellers of the forest, started on their journey on the day following the full moon of *Agrahayana* in which the constellation *Pousha* was in ascendance.

27—29. Clad in barks and skins, putting on impenetrable armours the heroic sons of Pandu with matted-locks on their heads, with quivers, arrows, swords and other weapons, accompanied by Indrasena and other attendants, with fourteen chariots, with a number of cooks and servants of other classes, O Janamejaya, started with their faces turned towards the east.

Thus ends the ninetythird chapter, Yudhisthira's departure for the Tirthas in the Tirthayatra of the Vana Parva.

CHAPTER XCIV.

(TIRTHAYATRA PARVA)– *Continued.*

Yudhisthira said :—

O foremost of celestial Rishis, I do not think that I am not endued with some merit. But I am still afflicted with so much sorrow that (I believe) there is no other king like me.

2. O Lomasha, I think my enemies have no merit and no virtuous tendencies. Why then do they prosper in this world?

Lomasha said :—

3. O king, O Partha, never grieve that sinful men should prosper in consequence of the sins they commit.

4. A man may be seen to prosper by his sins, obtain good fruits or vanquish his enemies,—but he is finally destroyed to the root.

5. O ruler of earth, I have seen many Daityas and Danavas prosper by sin, but I have also seen that destruction has again overtaken them.

6. O lord, I have seen all this formerly in the Deva Yuga. The celestials practised virtue whereas the Asuras practised sin.

7. O descendant of Bharata, the celestials visited the *Tirthas* whereas the Asuras did not visit them. Those sinful ones were first filled with pride.

8. Pride begot vanity and vanity begot wealth. From wealth arose every kind of evil propensity and from evil propensities arose shamelessness.

9. From shamelessness good behaviour disappeared from among them. From their shamelessness, from their evil propensities, from their want of good conduct and virtuous vows, forgiveness, posperity and morality all forsook them.

10. O king, Lakshmi (the goddess of prosperity) then sought the celestials while Alakshmi (goddess of adversity) sought the Asuras. When they were possessed by adversity they became senseless out of pride.

11. Then Kali possessed the Daityas and the Danavas. Being thus possessed by adversity, the Danavas were destroyed by Kali.

12. O son of Kunti, as they were filled with pride they became destitute of rites and sacrifices, devoid of reason, overwhelmed with vanity, and they soon met with their destruction.

13—15. Covered with infamy the Daityas were soon destroyed. O son of Pandu, the celestials, however, who were all of virtuous character, going to the seas, rivers and lakes and other sacred places, cleansed themselves of all their sins by means of asceticism and sacrifices, by gifts and blessings; and O Pandava, they obtained great prosperity. Because they thus abandoned all evil deeds and practised all good deeds,

16. And visited all the *Tirthas*, they obtained great good fortune. O king of kings, you will too therefore, bathing with your younger brothers in the *Tirthas*;

17. Obtain again great good fortune. This is the eternal road. As kings Nriga, Sivi, Ausinara, Bhagiratha, Vasumana, Gaya, Puru, and Pururaba, by always practising austeritics and touching the sacred waters,

19. And visiting the *Tirthas* and seeing the Illustrious holy men, O king, obtained fame, virtue and great wealth,

20. So will you obtain by acquiring exceedingly great prosperity. As Ikshawku with his sons, friends and followers, as Machakunda, Mandhata, and king Maruta,

21—22. As the celestials through their power of asceticism, as the celestial Rishis also have obtained fame, so will you also obtain great fame. The sons of Dhritarashtra, enslaved as they are by sin and ignorance, will certainly be destroyed like Daityas.

Thus ends the ninetyfourth chaptar, Yudhisthira's tirtha going in the Tirthayatra of the Vana Parva.

CHAPTER XCV.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampaayana said :—

1. O ruler of earth, those heroes, (the Pandavas) accompanied by their followers, going from place to place, at last reached Naimisha forest.

2. O king, O descendant of Bharata, the Pandavas bathed in the sacred *Tirtha* of Gomati and gave away kine and wealth (in charity),

3. O descendant of Bharata, again and, again offering oblations there to the Pitris and the celestials, and the Bramhanas, and living in Kalkoti and Vrishaprastha hills, these descendants of Kuru,

4. O ruler of earth, reached Vahuda and all performed there oblations. O king, going then to the sacrificial ground of the celestials,

5. Those truth-observing men purified their bodies by bathing in the confluence of the Ganges and the Yamuna and performed excellent austerities.

6.—7. Having been thus cleansed of all their sins, those high-souled heroes gave much wealth to the Bramhanas. O king, O descendant of Bharata, then the son of Pandu went to the (sacrificial altar) Vedi of the Creator, ever adored by the asceties. There lived those heroes and performed excellent asceticism,

8. Always gratifying the Brahmanas with the offer of fruits and Ghee. Then they went to Mahidhara, censecrated by the virtuous

9. Royal sage Caya of matchless effulgence. Here stands the hill called Gayasira and where flows the sacred great river

10. With charming banks adorned with bushes of cane plants. On that celestial and sacred hill of holy peaks,

11. Is the highly sacred *Tiriha* called Brahmasara adored by the Rishis, where Agasthya went to the high-souled Vivaswata,

12. And where dwelt the eternal king of justice (Yama) himself. O king, all the rivers have taken their rise from it.

13. The wielder of Pinaka, the great god (Siva) is always near it. The heroic Pandavas performed there the vow called Chaturmasha,

14. According to the rites of the Rishi Jagma. Here is also the great banian tree called Akshaya. Any sacrifice performed there produces ever-lasting merit.

15. They (the Pandavas) began to fast there with subdued mind. And there came to them hundreds of ascetic Brahmanas.

16. Those Brahmanas, learned in the Vedas,and old in knowledge, also performed the vow called Chaturmasha according to the rites ordained by the Rishis, and they, becoming the court of the illustrious heroes talked on various subjects.

17. O king, the learned and vow-observing and celebrated Samatha spoke of Gaya, the son Amurtaya.

Samatha said :—

18. The son of Amurtaya is Gaya, the foremost of royal sages. O descendant of Bharata, listen to me, as I recite his virtuous deeds.

19. O king, here it was that he performed many sacrifices.— in which food and gifts were in abundance, and in which cooked rice was in hundreds and thousands of mountains.

20. Ghee and curds were in hundreds of lakes and rivers and richly cooked curries in thousands of streams.

21. O king, day after they were given away to all that asked for them. Besides Brahmanas were fed with food which was pure.

22. O descendant of Bharata, when the time for distributing Dhakshina (gift) came, the chanting of the Vedas re-

heaven. Nothing else could be heard for that chanting of the Vedas.

23. O king, those sacred sounds filled earth, the points of the firmament, the sky and the heaven itself ;—and great wonders were seen.

24. O best of Bharata race, greatly gratified with the food and the drink, men went about singing the following verse in various countries.

25. "Who is there among creatures that desires to-day to eat more in the sacrifice of Gaya? There are still twentyfive mountains of food (uneaten).

26. What the immeasurably effulgent royal sage Gaya has done was never done by any man before or will be done by any man in future.

27. The celestials have been so very much fed with the Ghee that Gaya has offered them that they are not able to take any thing more offered by any one else.

28. As sand-grains on earth, as stars in the sky, as the drops of falling rains can not be counted by any body, so will none be able to count the Dakshina given away in Gaya's sacrifice."

29. O descendant of Kuru, O king, many such sacrifices of his were performed on the banks of this lake.

Thus ends the ninetyfifth chapter, description of Gaya's sacrifice in the Tirthayatra of Vana Parva.

CHAPTER XCVI.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampayana said :—

1. Then the son of Kunti, the king (Yudhisthira), distinguished for his large gifts, came to the hermitage of Agasthya and lived at Durjaya.

2. That foremost of eloquent men, the king (Yudhisthira) asked Agasthya why Vatapi was killed there by him,

3. And what was the prowess of that man-eating Daitya and why the anger of that high souled (Rishi) was excited against him.

Lomasha said :—

4. O descendant of Kuru, there was a Daitya, named Ilvala in the days of yore in the city of Manimati. He had a younger brother, called Vatapi.

5. That son of Diti (one day) spoke to an ascetic Brahmana, (saying), "O exalted one, give me a son equal to Indra."

6. As that Brahmana did not give him a son equal to Indra, that Asura got exceedingly angry against that Brahmana.

7. O king of kings, from that day the Asura Ilvala became a destroyer of Brahmanas. Endued as he was with the power of illusion, he made his brother a goat.

8. Vatapi who was capable of assuming any form at will at once assumed the form of a goat. After being cooked that food was given to the Brahmanas in order to kill them,

9. For he, whom he (Ilvala) summoned with his voice, would at once come back to him if he had gone even to the abode of Yama.

10. Thus having transformed Vatapi into a goat and after having cooked his flesh, he fed the Brahmanas and summoned him (back) again.

11. That powerful (Asura) endued with great power of illusion, that thorn to the Brahmanas, hearing the words loudly uttered by Ilvala,

12. That great Asura Vatapi, O king, O ruler of earth, would laughingly come out ripping open the sides of these Brahmanas.

13. O king, having thus fed the Brahmanas again and again, the wicked-minded Daitya Ilvala destroyed the Brahmanas.

14. The exalted Agasthya in the meanwhile saw his (dead) ancestors hanging in a pit with their head downwards.

15. He asked them who were thus hanging, "What is the matter with you?" And those Brahmanas replied, "It is for the want of offspring."

16. They told him, "We are your forefathers. We are thus hanging in this pit for the want of offspring.

17. O Agasthya, if you beget an excellent son for us, we may then be saved from this hell, and you too can acquire the blessed state obtainable by begetting offspring."

18. To them replied that powerful Rishi observant of truth and morality, "O Pitris. I shall accomplish your desire and remove the fever of your mind."

19. Then that illustrious Rishi began to think how to perpetuate his race. He did not find a fit wife in whom he can take his birth as his son.

20. He then, taking those parts of creatures that are considered beautiful created an excellent woman with them.

21. That greatly ascetic Rishi then gave that woman created for him to the king of Vidarva who was performing great asceticism to beget an offspring.

22. Taking her birth there, that exalted girl of beautiful face, as effulgent as the lightning, began to grow in body day after day.

23. O descendant of Bharata, as soon as she was born, seeing her, that ruler of earth, the king of Vidarva communicated it to the Brahmanas in great joy.

24. O ruler of earth, all those Brahmanas blessed her, and those twiceborn ones gave her the name of Lopamudra.

25. O king, possessed with great beauty that blessed girl began to grow quickly like a lotus in water or the blazing flame in a fire.

26. O king of kings, when she grew youthful, one hundred damsels adorned with ornaments and also one hundred maid-servants, remaining at her command, always, waited upon that blessed girl.

27. Surrounded by these one hundred maid-servants and remaining in the midst of these one hundred damsels, that effulgent damsel shone, as the brilliant Rohini (star) in the sky.

28. When she grew youthful, even then for the fear of the illustrious king none dared ask for her hand, endued as she was with good and excellent manners.

29. That truthful maiden possessed of beauty like that of an Apsara pleased her father and relatives with her good conduct.

30. Seeing her attain to puberty, her father, the king of Vidarva thought in his mind, "To whom shall I give my this daughter?"

Thus ends the ninety sixth Chapter, history of Agasthya in the Tirthayatra of Vana Parva.

CHAPTER XCVII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. When Agasthya thought that she had become fit for leading a domestic life, he went to the ruler of the earth, the king of Vidarva and spoke to him thus.

2. O king, I have a mind to lead a domestic life for the sake of begetting offspring. O ruler of earth, therefore bestow on me Lopamudra; I solicit her,

3. Having been thus addressed by the Rishi, that king fainted away. He was unable to refuse, though he was unwilling to give.

4. That ruler of earth then, going to his wife, said, "The great Rishi possesses great power. If angry, he can consume us by the fire of his curse

5. O blessed one, O beautiful featured lady, tell me what you now wish to do. "Having heard his these words, the queen did not utter a word.

6. Seeing the king with his wife afflicted with sorrow, Lopamudra coming to them at that time spoke these words.

7. "O ruler of earth, you should not grieve on my account. O father, bestow me on Agasthya and save yourself by giving me away."

8. O king, at the request of his daughter, that king then bestowed Lopamudra on the illustrious Agasthya with all due rites.

9. Having received Lopamudra as his wife, Agasthya thus spoke to her "Throw away these costly robes and ornaments."

10. Thereupon that large-eyed damsel of Rambha-like thighs threw away her costly and handsome robes of fine texture.

11. That large-eyed lady then dressing herself in bark, skin and rags, became equal to her husband in vows and acts,

12. Coming to the source of the Ganges that exalted one, that foremost of Rishis, began to perform severe austerities with his helpful wife.

13. She being much pleased began to serve her husband with great respect and the exalted Agasthya also showed great love towards his wife.

14. After a long time, O king, the illustrious Rishi one day saw Lopamudra, blazing in ascetic splendour, coming after a bath in her season,

15. Being pleased with her service, with her purity, with her self-control, with her grace and beauty, he summoned her for the purpose of living with her.

16. Thereupon that lady in love and bashfulness spoke thus with joined hands to the exalted one,

17. "The husband certainly marries a wife for the purpose of offspring. But O Rishi, you should show towards me that love which I bear for you,

18. O Brahmana, you should come to me on a bed like the one in which I used to lie in my father's house,—his palace.

19. I desire that you should be adorned with garlands of flowers and I too should be adorned with those celestials ornaments that I like.

20. O foremost of Brahmanas, I can not go to you with these rags dyed in red; to wear ornaments is never unholy.

Agasthya said:—

21. O Lopamudra, O blessed girl, O slender-waisted maiden, I have not wealth like what your father possesses.

Lopamudra said:—

22. O great ascetic, by your ascetic prowess you can in a moment bring here all the wealth that exists in the world of men.

Agasthya said:—

23. It is true what you say. But it would (simply) waste my ascetic merit. Bid me to do that which may not waste my ascetic merit.

Lopamudra said:—

24. O great ascetic, my season will not last long. I do not desire to live with you at any other time.

25. I never also desire to diminish your virtue in any way. You should therefore do what I desire without injuring your virtue.

Agasthya said:—

26. O blessed girl, O fortunate one, if you make this resolve in your mind, then I will go out in search of wealth. Meanwhile stay here as you like.

Thus ends the ninety-seventh chapter, the history of Agasthya in the Tirthayatra of Vana Parva.

CHAPTER XCVIII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. O descendant of Kuru, then Agasthya went out to beg wealth from the king Srutarvana who was considered to be richer than other kings.

2. Having learnt of the arrival of the pot-born Rishi on the frontier of his kingdom, the king went out with his ministers and received the holy man with all respects.

3. Having duly offered the *Arghya*, the king with joined hands, submissively enquired the reason of the Rishi's arrival.

Agasthya said:—

4. O lord of earth, know, I have come to you for wealth. Give me a portion of your wealth according to your ability.

Lomasha said:—

5. Telling him that his income and expenditure were the same, that king said "Take from my wealth whatever you please to take."

6. Having seen that his income and expenditure are the same, that Rishi who always saw both sides with equal eyes thought that if he took anything (from that king's wealth), he would injure creatures.

7. Taking therefore Srutarvana with him, he went to Vradhnaswa. Having learnt of their arrival at the frontier of his kingdom he received them duly by offering them *Arghya* and water to wash their feet. He then with their permission enquired the reason of their coming.

Agasthya said:—

9. O ruler of earth, know, I have come to you for wealth. Give me a portion of your wealth according to your ability,

Lomasha said:—

10. Thereupon the king, telling them that his income and the expenditure are the same, said "Knowing this, take from my wealth whatever you please to take."

11. Having seen that his income and expenditure were the same, the Rishi who always saw both sides with equal eyes thought if he took any thing from him he would injure other creatures.

12. Then Agasthya, Srutarvana and the king Vradhnashwa all went to Purukutsa's son Trasadasya of great wealth

13. O great king, having learnt of their arrival at the frontier of his kingdom, the high-minded Trasadasya went out and received them duly.

14. That foremost of kings of the Ikshwaku race, having duly worshipped them, asked the reasion of their coming.

Agasthya said:—

15. O ruler of earth, know, that I have come to you for wealth. Give me a portion of your wealth according to your ability.

Lomasha said:—

16. Telling them that his income and expenditure were the same that king said, "Knowing this take from my wealth whatever you please to take.

17. Having seen that his income and expenditure were the same, the Rishi who saw both sides with equal eyes thought that if he took anything, he would injure other creatures.

18. O great king, then all those monarchs looking at one another and speaking all together thus spoke to the great Rishi.

19. O Bramhana, there is a Danava on earth named Ilvala who of all persons possesses the largest wealth. Let us all go to-day to him and ask wealth from him.

20. O king, the suggestion to beg wealth from Ilvala appeared to them proper; and they all then went to Ilvala.

Thus ends the ninety eighth chapter, the history of Agasthya in the Tirthayatra of Vana Parva.

CHAPTER XCIX.

(TIRTHAYATRA PARVA)—

Continued.

Lomasha said:—

1. Having learnt that those kings with the great Rishi had arrived at the frontier of his kingdom, Ilvala with all his relatives went out and worshipped them duly.

2. O descendant of Kuru, that foremost of Asuras received them with hospitality and entertained them with well cooked meat of his brother Vatapi (in the form of a goat.)

3. Thereupon seeing Vatapi, the great Asura cooked, all the royal sages were filled with grief and became as senseless.

4. Thereupon that foremost of Rishis Agasthya said to those royal sages, "You ought not to grieve. I shall eat up the great Asura".

5. When the great Rishi sat on an excellent seat in order to eat, the great Daitya Ilvala laughingly began to distribute the food.

6. Then Agasthya eat up all the cooked meat of Vatapi. When the dinner was over the Asura Ilvala began to summon him (Vatapi.)

7. Thereupon, O child, (only a quantity of) wind came out of the stomach of the high-souled one with as great a sound as that of the roaring clouds.

8. He (Ilvala) again and again cried, "Vatapi, O Vatapi, come out." Then that foremost of Rishis, Agasthya laughingly said,

9. "How can he come out? I have already digested that Asura." Seeing that great Asura digested, Ilvala became sad.

10. Joining his hands along with his ministers, he thus spoke, "What for have you come here? And what can I do for you?"

11. Thereupon Agasthya smilingly thus replied, "O Asura, we know you to be possessed of great power and also enormous wealth.

12. These kings are not very wealthy, but my neecesity of wealth is great. Give us what you can without injuring any other.

13. Thereupen (having been thus addressed) Ilvala saluted the Rishi and thus spoke to him, "If you can say what it is that I mean to give, then I shall give you wealth.

Agasthya said:—

14. O Asura, you have intended to give to each of these kings ten thousand kine and as many gold coins.

15. O great Asura, to me you have intended to give twice as much, and a golden chariot, and a couple of horses with the speed of mind.

16. If you enquire now, you will soon learn that your car is made of gold."

Lomasha said:—

O son of Kunti, he (Ilvala) made enquires and learnt that the car was really made of gold.

17. The Daitya then with a sad heart gave away much wealth and also that car to which are yoked the two horses, called Virava and Surava.

18. O descendant of Bharata, these horses took those kings and Agasthya, and also all the wealth to the hermitage of Agasthya within twinkling of an eye.

19. Then obtaining Agasthay's permission the royal sages went away to their respective cities. That Rishi (Agasthya) did all that his wife Lopamudra had desired.

Lopamudra said:—

20. O exalted one, you have accomplished all my desires. (Now) beget on me a greatly powerful and virtuous son.

Agasthya said:—

21. O blessed one, O beautiful lady, I am pleased with your conduct. Listen to me as regards the proposal I make in respect of your son.

22. Do you desire to have one thousand sons, or one hundred sons, each equ-

one hundred, or only one such who can conquer one thousand!

Lopamudra said:—

23. O great ascetic, let me have one son equal to one thousand. One learned and good son is preferrable to many bad ones.

Lomasha said:—

24. Saying "So be it", that Rishi lived with reverence with his devoted wife of equal behaviour, and then (the Rishi) went away into the forest. After he had gone away to the forest, that conception grew on for seven years.

26. O descendant of Bharata, when the seventh year passed, that highly learned man, called Dridasya came out of the womb blazing like fire.

27. That highly effulgent Brahmana, that great ascetic, took birth as that Rishi's (Agasthya's) son, as if uttering the Vedas, Vedangas and the Upanishadas.

28. Greatly powerful even in his childhood, he used to carry loads of sacrificial fuel to his father's house and hence he was called Indavaha.

29. Seeing him endued with such (prowess) that Rishi became very much pleased. O descendant of Bharata, thus did he beget that excellent son.

30. O king, by this his ancestors obtained the region they desired. From that time this place has become famous on earth as the hermitage of Agasthya.

31. O king, this is that hermitage of Agasthya who had killed Vatapi of the Prahrada race,—the hermitage adorned with charming beauties.

32. This sacred Vagirathi frequented by the celestials and the Gandharvas rolls on like a person in the sky shaken by the gentle breeze.

33. She flows onward on craggy crests (of hills), descending lower and lower, looking like a frightened female snake lying along the slopes of the hills.

34. Issuing first from the matted locks of Sambhu (Siva), this favourite queen of the ocean floods the southern country, (thereby benefitting it) as a mother. Bathe freely in this highly sacred river.

35. O Yudhisthira, O great king, behold the *Bhrigu Tirtha*, celebrated over the three worlds, and frequented by the great Rishis.

36. Bathing in it, Rama regained his lost prowess. O son of Pandu, bathing here with your brothers and Krishna (Draupadi),

37. You should regain that effulgence which had been robbed from you by Duryodhana, as Rama regained his lost splendour by a hostile encounter (with Dhasaratha's son).

Vaisampayana said:—

38. O descendant of Bharata, the Pandava (Yudhisthira) bathed there with his brothers and Krishna (Draupadi) and offered oblations to the Pitris and the celestials,

39. O foremost of men, after he had bathed there, his body blazed forth in brighter effulgence, and he became invincible to all foes,

40. O king of kings, the son of Pandu (Yudhisthira) then thus spoke to Lomasha, "O exalted one, for what reason Rama's effulgence was robbed? How did he again regain it? I ask you, tell me every thing.

Lomasha said:—

41.—42. O king of kings, listen to the history of Rama (Dasharatha's son) and also that of the intelligent (Parushrama), the descendant of Vrigu. For the destruction of Ravana, Vishnu in his own body took his birth as the son of the illustrious Dasharatha. We then saw that son of Dasharatha when he had been born in Ayodhya.

43.—44. Being impelled by curiosity, Rama, the descendant of Vrigu, the son of Richika and Renuka, hearing of Rama, the son of Dasharatha of spotless deeds, went to Ayodhya, taking with him the bow so fatal to the Khashtryas

45. (With the intention of) ascertaining the prowess of Rama, the son of Dasaratha. Hearing that he had arrived at the frontier of his dominion, Dasharatha,

46. Sent his own son Rama to receive (Parusha) Rama with respect. Seeing him (Dasaratha's son) arrived and standing before him with upraised weapons,

47—48. O son of Kunti, Rama, smilingly spoke these words to him, "O king of kings, O lord, O ruler of earth, string, if you can with all your strength, this bow in my hand which was made to destroy the Khashtryas." Having been thus addressed, he (Dasaratha's son) said, "O exalted one, you should not insult me thus.

49. I am amongst the twice-born not deficient in the virtue of the Khashtrya order. But the descendants of Ikshwaku never boast of their prowess of arms,"

50. To him who spoke thus, Rama replied in these words, "O descendant of

Raghu, stop all your crafty speech. Take this bow."

51. Thereupon the son of Dasaratha Rama took up in anger from the hands of (Parusha) Rama that celestial bow which destroyed the foremost of Khashtryas.

52. O descendant of Bharata, that greatly powerful hero stringed that bow without the least exertion, and then he twanged it.

53. With its twang like that of the thunder he frightened all creatures. Thereupon Rama, the son of Dasaratha, thus spoke to (Parusha) Rama,

54. "O Bramhana, here I have stringed the bow. What else shall I do for you?" Then the illustrious son of Jamadagni (Parusharama) gave to Rama a celestial arrow and said, "Place this to the bow-string and draw it to your ear.

55. Having heard this, Rama, blazing up in wrath, thus spoke to him, "O descendant of Vrigu, I have heard what you have said, and I have also pardoned you. You are full of vanity.

56. You have acquired prowess superior to the Khashtryas through the grace of the Grandsire (Bramha), and therefore you certainly insult me.

57. Behold me in my own original form; I give you sight." Then the descendant of Vrigu Rama saw in the body of Rama (Dasaratha's son)

58. The Adityas, the Vasus, the Rudras the Sadhas, the Marutas, the Pitris, Hutasana (Fire), constellations, the planets.

59. The Gandharvas, the Rakshashas, the Yakshas, the rivers, the *Tirthas*, those eternal Rishis who have become Bramha-like, namely Vallakhilyas,

60. The celestial Rishis, the seas, the mountains, the Vedas, the Upanishadas, the Vashatas, the sacrifices,

61. The Samas in their living forms, the science of arms, the clouds with rain and lighting. O descendant of Bharata, O Yudhisthira,

62. Then the exalted Vishnu (Rama) shot that arrow. O descendant of Bharata, at this the whole earth was filled with sounds of thunder, and burning meteors flashed through the sky.

63. Showers of dust and rain fell on the earth, earthquakes, whirl-winds of fearful sounds convulged everything.

64. Confounding (Parusha) Rama by the effulgence of the arrow shot by the hand of Rama, it came back blazing into his hand.

65. (Parusha) Rama who had been thus deprived of his senses, then regaining his consciousness and receiving back (as it were) his life, bowed to the greatly effulgent Visnu. (Rama)

66. Commanded by Vishnu he again went to the Mahendra mountain. The great ascetic lived there in fear and in shame.

67. When one year passed away, seeing (Parusha) Rama deprived of prowess, his pride gone and himself in great affliction, the Pitris thus spoke to him,

68. "O son, in going to Vishnu, your conduct was not proper. He deserves to be worshipped and respected by the three worlds.

69. O son, go to the sacred river which is known by the name of Vadhasara. Bathing in all the *Tirthas* in that river, you will regain your old effulgence

70. O Rama, therein is the *Titrtha* called *Diptada* where your grand father Vrigu in the celestial age practised excellent austerities."

71. O son of Kunti, Rama did all that his ancestors had said. O son of Pandu, he regained his lost effulgence in this *Tirtha*.

72. O child, O great king, this was what happened in the days of yore to Rama of spotless deeds when he met with Vishnu.

Thus ends the ninetyninth chapter, the destruction af Parusharama's effulgence in the Tirthayatra of Vana Parva.

CHAPTER C.

(TIRTHAYATRA PARVA—*Continued*).

Yudhisthira said:—

1. O foremost of Bramhanas, I desire to hear in detail more of the achievments of the highly intelligent great Rishi Agasthya.

Lomasha said:—

2. O king, O great monarch, listen to the excellent, wonderful and extraordinary account of Agasthya and also about his immeasurably effulgent prowess.

3. There in the Kreta Yuga were some fearful Danavas who were invincible in battle. They were known by the name of Kalkeyas, and they possessed fearful prowess.

4. Placing themselves under (the command of) Vritra and arming themse' with various weapons, they pursued

celestials with Indra at their head to all directions.

5. Thereupon the celestials resolved upon the destruction of Vritra, and they all went to Bramha with Purandara (Indra) at their head.

6. Seeing them all standing before him with joined hands, Parameshti (Bramha) thus spoke to them, "O celestials, I know all that you desire.

7. I shall tell you the means by which Vritra will be killed. There is a highly intelligent great Rishi, well-known by the name of Dadhichi.

8. Go to him all together, and ask from him a boon. That Rishi, of virtuous mind and well pleased heart, will grant you the boon.

9. Desirous as you are of victory, go all together to him, and tell him, "Give us your bones for the good of the three worlds."

10. Giving up his body, he will give his bones to you. With those bones make a greatly fearful and strong weapon (to be called) Vajra (thunder.)

11. It will have six sides, it will be fearful, it will make terrible roars, it will be able to destroy even the greatest enemies. With that Vajra, Satakratu (Indra) will kill Vitra.

12. I have told you all. Do all this without delay." Having been thus addressed, the celestials bidding farewell to the Grandsire (Bramha),

13. Went to the hermitage of Dadhichi with Narada at their head. It (hermitage) stood on the opposite bank of the *Saraswati*, covered with various plants and creepers.

14. It resounded with the hum of bees as if they were reciting Samas. It echoed with the melodious notes of male *Kokilas* and *Chokoras*

15. Buffaloes, bears, deer and Chamaras (cows) wandered there at pleasure without having any fear of tigers.

16. Male elephants with juice trickling down from their rent temples sported with the female elephants in the streams and filled the place with their roars.

17—18. The place echoed with the roars of lions and tigers. And here and there might be seen lions with grisly manes lying stretched in caves and glens, thus beautifying them with their presence. They then (celestials) came to the hermitage of Dadhichi which was like heaven itself.

19. They saw there Dadhichi as effulgent as the sun and as blazing in the grace of person as the Grandsire (Bramha.)

20. O king, bowing at his feet and saluting him, the celestials all together asked from him for the boon as directed by Parameshti (Bramha.)

21. Thereupon Dadhichi, becoming very much pleased and addressing those foremost of celestials said, "O celestials, I shall do to-day what is to your benefit. I shall even give up my body myself."

22. Having said this, that foremost of men of subdued soul suddenly gave up his life. Thereupon the celestials took the bones of the dead Rishi, as they had been directed.

23. Then the celestials with glad heart went to Twashtri (Vishwakarma) and told him the means of their victory. Twashtri also hearing their words was filled with joy; and with great attention and care

24. He made the Vajra of greatly fearful, appearance. Having made it he cheerfully said to Sakra (Indra), "O god, with this best of weapons Vajra reduce to-day the fearful enemies of the celestials to ashes.

25. O chief of the celestials, killing the foe rule happily the kingdom of heaven with your own friends." Having been thus addressed by Twarstri Purandara (Indra) cheerfully took the Vajra from his hands with proper respects.

Thus ends the hundredth chapter, the construction of Vajra in the Tirthayatra of the Vana Parva.

CHAPTER CI.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. Thereupon that wielder of Vajra (Indra) supported by the powerful celestials came to Vritra who was then occupying both the earth and the heaven.

2. He was guarded on all sides by the huge bodied Kalakayas with upraised weapons, looking like great mountains with towering peaks.

3. O best of the Bharata race, then a great battle appalling to the three worlds was faught by the celestials with the Danavas for a short while.

4. Loud was the clashing of swords upraised and warded off by the heroic hands,—those that were aimed at one another's bodies.

5. The heads began to fall from the sky on the earth like fruits of palmyra palm, falling on the ground loosened from their stalks.

6. The Kalakeyas, clad in golden armour and armed with iron mounted maces rushed towards the celestials like moving mountains on fire.

7. Being unable to stand the onrush of those impetuous heroes, the celestials broke (their ranks) and fled away from fear.

8. Seeing them (the celestials) flying in fear and Vritra growing in boldness, the thousand eyed Purandra (Indra) was greatly confounded with fear.

9. Filled with the fear of the Kalakeyas the deity Purandra (Indra) himself asked protection from the lord Narayana without delay.

10. The eternal Vishua, seeing Sakra (Indra) confounded with fear and grief, enhanced his prowess by importing to him a portion of his own might.

11. Having seen Sakra (Indra) thus protected by Vishnu, all the celestials and the Bramhama Rishis of spotless deeds imparted to him their own might.

12. Thus favoured by Vishnu by all the celesteals and by the highly-blessed Rishis Sakra (Indra) became more powerful than before.

13. Knowing that the chief of the celestials had been filled with the prowess of others, Vitra sent forth fearful roars. The earth, the directions, the heaven, and the mountains all began to tremble.

14. O king, thereupon hearing that fearful and loud roar, Indra was filled with grief and fear, and in order to kill the Asura he hurled the great Vajra.

15. Struck with Vajra, that great Asura adorned with garlands of gold, fell down as the great Mandara mountain did in the days of yore when hurled from the hand of Vishnu.

16. When that foremost of Daityas was killed, even then Sakra (Indra) fled away in fear to take shelter in a lake, thinking that the Vajra had not been hurled from his hands and that Vitra had not (really) been killed.

17. The celestials and the great Rishis were all filled with joy, and they cheerfully sang the praise of Indra. Then the celestials mustering together began to kill all the Daityas who grew dejected by the death of Vitra.

18. Struck with panic at the sight of the assembled celestials, they entered the fathomless ocean, full of fishes and alligators. They (the Danavas) assembled together with pride began to conspire for the destruction of the three worlds.

19. Some amongst them who were wise suggested some courses of action, each according to his own judgment.

26. In course of time they made the fearful resolution that they should first destroy all persons' knowledge and ascetic virtues.

21. "The worlds are all supported by asceticism, therefore lose no time to destroy asceticism. All those men who are on earth endued with ascetic virtues and with the knowledge of the precepts of virtue and that of Bramha

22. Should be soon destroyed; for when they are destroyed, the whole universe will be destroyed." Having arrived at this resolution for the destruction of the universe, they became exceedingly glad.

23. Then they made the ocean, with the mountain like waves, the abode of Varuna, their fort.

Thus ends the hundred and first chapter, the destruction of Vritra in the Tirthajatra of Vana Parva.

CHAPTER CII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. Living in the ocean, the abode of Varuna, the Kalakeyas began their operations for the destruction of the worlds.

2. They began to devour in the night in anger the Rishis (they found) in the hermitages and in the holy spots.

3. Those wicked-minded Daityas devoured one hundred and eighty Brahmanas, and also ascetics in the hermitage of Vasishtha.

4. Going to the sacred hermitage of Chayanava, frequented by the Brahmanas, they devoured one hundred Rishis who lived on fruits and roots.

5—6. They thus acted during the night and during the day they entered into the sea. They devoured in the hermitage of Varadwaja two Brahmanas of subdued soul and of Brahmachary life, living on air and water only. In this way did the Danavas one after another (invade) all the hermitages.

7. Being intoxicated with prowess of arms, and their lives nearly run out, the Kalakeyas destroyed many Brahmanas.

8. O foremost of men; the Danavas acted in this way, towards the ascetics in their ascetic retreats. Yet men could not discover them.

9. Every morning people saw lying on the ground the dead bodies of Rishis who were emaciated for living on frugal diet.

10. Many of those bodies were without flesh or blood, without entrails and with limbs separated from one another. Here and there lay heaps of bones like heaps of conch shells.

11. The earth was scattered over with the (sacrificial) contents of broken jars and shattered ladles for pouring libations of *ghee* and with the sacred fires kept with care by the ascetics.

12. The universe, being afflicted with the terror of the Kalakeyas and being destitute of the Vedic studies, of the Vashats and the sacrificial festivals and religious rites, became very gearless.

13. O ruler of men, when men began to perish in this way, the survivors fled for their lives in all directions.

14. Some fled to caverns and some behind mountain streams and springs, and some through fear of death gave up their lives.

15. Those amongst them who were bow-men and heroes cheerfully went out and took great trouble to find out the Danavas.

16. Failing to find them, for the Asuras had taken shelter in the bottom of the ocean, they came back to their homes greatly aggrieved.

17. O ruler of men, when the universe was being thus destroyed and when sacrificial festivals and religious rites were all destroyed, the celestials were filled with great afflictions.

18. Assembling all together with Indra in their midst, they consulted with one another out of fear. They asked protection from the increate and exalted diety, Narayana.

19. Going to that unvanquished lord of Vaikuntha and bowing to that slayer of Madhu, the celestials thus addressed him,

20. "O lord, you are the creator, the protector, and the destroyer of the universe as well as of ourselves. It is you who have created this universe with all its mobile creatures.

21. O lotus-eyed diety, it is you who in the days of yore assuming the form of a boar raised the sunken earth from the sea for the benefit of all creatures.

22. O foremost of Purashas, assuming the form of Narasingha (half man and half lion) you killed in the days of yore the ancient and greatly powerful Daitya, called Hiranyakashipu.

23. There was a great Asura named Vali, incapable of being killed by any creature. Assuming the form of a dwarf, you exiled him from the three worlds.

24. It is by you that wicked Asura called Jamva who was a powerful bow-man and who always obstructed sacrifices was killed.

25. Your acts are like those which, O slayer of Madhu, cannot be counted. You are the refuge of all who are afflicted with fear.

26. O god of gods, it is for this we tell you what is our present trouble. Save the worlds, the celestials and Indra also from this great fear.

Thus ends the hundred and second chapter, Danava oppressions in the Tirthayatra of Vana Parva.

CHAPTER CIII.

(TIRTHAYATRA PARVA)—*Continued.*

The celestials said :—

1. All the four orders of creatures increase through your favour. They propitiate the dwellers of heaven with the offerings of Habya and Kabya (sacrificial libations to the gods and oblations to the Pitris)

2. Thus being protected by you and freed from troubles, people through your favour increase depending on one another.

3. Now this great fear has overtaken the people. We do not know by whom the Brahmanas are killed at night.

4. If the Brahmanas are destroyed, the world will be also destroyed. If the world is destroyed, heaven itself will be destroyed.

5. O mighty armed lord of the universe, let not, through your favour, people, protected as they are by you, meet with destruction.

Vishnu said :—

6. O celestials, I know the reason of the destruction of all creatures. I shall tell you all about it. Having your mind freed form anxiety listen to it.

7. There are a fearful class (of Danavas) well-known by the name of Kalakeyas. Placing Vritra at their head, they devasted the Universe.

8. Having seen Vritra killed by the greatly intelligent diety of one thousand eyes (Indra), they entered into (the ocean) the abode of Varuna, to save their lives.

9. Having entered the fearful ocean full of sharks and crocodiles, they (now) kill the Rishis at night with the intention of exterminating all creatures.

10. But they cannot be killed, as they have taken shelter under the sea. You should therefore find out some means to dry up the ocean.

11. Except Agasthya, who else is capable of drying up the ocean? Without drying up the ocean, they cannot be assailed by any other means.

Lomasha said:—

12. Having heard these words of Vishnu about the drying up of the ocean, they took the permission of Parameshti (Brahma) and went to the hermitage of Agasthya.

13. There they saw the high-souled son of Varuna, of blazing effulgence, waited upon by the Rishis, as Brahma is waited upon by the celestials.

14. Going to the high-souled and undeteriorating son of Mitra and Varuna (Agasthya) seated in his hermitage as a man of ascetic merits, they sang his glory by reciting his deeds.

The celestials said:—

15. You became in the days of yore the refuge of creatures when they were oppressed by Nahusha. Deprived of his heaven's affluence, he was thrown down, a thorn of the heaven as he was,—from the celestial region.

16. That foremost of mountains Vindya being angry with the sun, suddenly (in the days of yore) began to increase its height, but he has ceased to increase, as he could not disobey your command.

17. When darkness covered the world, creatures were oppressed by death; but having got you as a protector, they obtained the greatest security.

18. O exalted one, whenever we are beset with danger, it is you from whom we ask for a boon, for you always grant the boon asked of you.

Thus ends the hundred and third chapter, the glories of Agasthya, in the Tirthayatra of Vana Parva.

CHAPTER CIV.

(TIRTHAYATRA PARVA)—*Continued.*

Yudhisthira said:—

1. O great Rishi, I am desirous of hearing why Vindya (mountain), made senseless with anger, suddenly began to increase its bulk.

Lomasha said —

2. The sun between his rising and setting went round that king of mountains, that great golden mountain named Meru.

3. Seeing this, the Vindya mountain spoke thus to the sun, "As you every day go round Meru and honour him,

4. O sun, so do thou the same by going round me." Having been thus addressed, the sun thus replied to that king of mountains.

5. "O mountain, I do not walk round it out of my own desire. He who has created this universe has assigned this path to me."

6. Having been thus addressed, the mountain, O chastiser of foes, desiring to obstruct the path of the sun and the moon, suddenly began to increase its bulk in anger.

7. Thereupon all the assembled celestials came to Vindya, the great king of mountains and tried to dissuade him from what he was doing. But he did not heed their words.

8. Then the assembled celestials all went to the Rishi living in his hermitage, that ascetic, that foremost of virtuous men, the wonderfully powerful Agasthya; and they told him all.

The celestials said —

9. The king of mountains Vindya, giving way to anger, is obstructing the path of the sun and the moon, and the course of the stars.

10. O best of Brahmanas, O greatly exalted one, except you there is none who can prevent him from doing it.

Lomasha said —

11. Having heard the words of the celestials, the Brahmana went to the mountain. Going there with his wife, he spoke thus to Vindya.

12. "O foremost of mountains, I wish to have a path given to me by you, as I intend to go to the southern country for some purpose.

13. O king of mountains, wait till I return; you can then increase your bulk as much as you like."

14. O chastiser of foes, having made this agreement with Vindya, (he went away), and up to the present day the son of Varuna (Agasthya) has not returned from the southern country.

15. Thus have I narrated to you, as you asked me to do, why Vindya does not increase its bulk on account of the prowess of Agasthya.

16. O king, now hear how the Kalakeyas were destroyed by the celestials when they obtained their prayer from Agasthya.

17. Having heard the words of the celestials, the son of Mitra and Varuna said, "Why have you come? What boon do you solicit from me?" Having been thus addressed, the celestials said to the Rishi.

18. O "high-souled one, we desire this act to be done by you, namely to drink up the ocean. Then we shall be able to kill these enemies of the celestials, known by the name of Kalakeyas, along with their followers."

19. Having heard the words of the celestials, the Rishi said, "So be it. I shall do what you desire and also that which would be benificial to the world."

20. O vow-observing man, having said this, he then went to the lord of rivers, the ocean, accompanied by the Rishis who had become successful in asceticism and by the celestials.

21. Men, snakes, Gandharvas, Yakshas, and Kinnaras followed the high-souled (Rishi), with the desire of seeing that wonderful feat.

22—23. They then all came to the fearfully roaring ocean which was as it were dancing with billows made by the winds and was, as it were laughing with masses of froth, created by the dashing of waves at the mountain cave.

24. The celestials, the Gandharvas, the great Nagas, the greatly exalted Rishis, all came with Agasthya to the great ocean.

Thus ends the hundred and fourth chapter Agasthya's going to the sea, in the Tirthayatra of the Vana Parva.

CHAPTER CV.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. Coming to the ocean, the exalted Rishi, the son of Varuna thus spoke to the assembled celestials and the Rishis, who had come with him.

2. "For the good of the world, I shall drink up this abode of Varuna (ocean). You should at once make the preperations which devolves upon you to make."

3. Having spoken these few words, the undeteriorating son of Mitra and Varuna began in wrath to drink up the ocean in the sight of all the world.

4. Seeing how the ocean was being drunk up, Indra and the other immortals were filled with great astonishment; and they began to adore him by reciting his praises.

5. (They said) "O protector of the world, you are our saviour and you are the creator of the world. Through your favour the universe with the immortals may be saved from extermination."

6. Being thus worshipped by the celestials while the musical instruments of the Gandharvas played all around and celestial blossoms were showered on him, that high-souled (Rishi) made the great ocean waterless.

7. Seeing the great ocean made waterless, all the celestials were filled with joy; and taking up various celestial weapons they began to kill the Danavas with courageous hearts.

8. Being attacked by the high-souled and greatly powerful, swift-coursing and loudly roaring celestials, they (the Danavas) were unable to withstand the onset of those swift and courageous dwellers of heaven.

9. O descendant of the Bharata, those loudly roaring Danavas, being thus attacked by the celestials, fought a great battle for a moment.

10. But they had been already burnt by the force of the penances of pure-souled Rishis (whom they had killed). Therefore though they tried their utmost, they were all killed by the celestials.

11. Adorned as they were with golden ornaments and ear-rings, they (the Danavas), when killed, looked as beautiful as the *Palasha* tree when full of blossoms.

12. O best of men, the remnant of those Kalakeyas that were not killed, took shelter in the nether regions after having rent the goddess Earth.

13. Seeing the Danavas destroyed, the celestials gratified that foremost of Rishis (Agasthya) with various speeches; and they then thus spoke,

14. "O mighty-armed one, through your favour the world has obtained great happiness. The greatly powerful Kalakeyas are all destroyed by your might.

15. O mighty-armed one, and O saviour of the world, fill up the ocean (again.) Give up the water drunk by you."

16. Having been thus addressed, the exalted great Rishi thus replied, "The water has been digested by me. Think of other means,

17. If you are willing to fill up the ocean with water." Having heard those words of that high-souled great Rishi,

18. The assembled celestials were all filled with wonder and also with sorrow. Bidding farewell to one another and bowing to the great Rishi,

19. All creatures went away whence they came. The celestials with Vishnu went to the Grandsire (Brahma.)

Having again and again held consultations in order to fill up again the ocean, they thus spoke with joined hands about the refilling of the ocean.

Thus ends the hundred and fifth chapter, the consultations about the refilling of the ocean, in the Tirthayatra of the Vana Parva.

CHAPTER CVI.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. The Grandsire of creatures Brahma thus spoke to the assembly (of celestials,) "O gods, go wherever you like and desire to go.

2. A very long time must pass before the ocean would be able to resume its natural state by making the relatives of the great king Bhagiratha as its cause."

3. Having heard the words of the Grandsire, all those foremost of celestials went away where they liked, and they waited for the time (when the ocean would be refilled.)

Yudhisthira said:—

4. O Brahmana, O Rishi, why and how did the relations (of Bhagiratha) become the cause (of refilling the ocean)? How was the ocean refilled by the interference of Bhagiratha?

5. O ascetic, O Brahmana, I desire to hear all this in detail,—the excellent history of that king (Bhagiratha) narrated by you.

Vaishampayana said:—

6. Having been thus addressed by the high-souled Dharmaraja, Yudhisthira, that foremost of Brahmanas narrated the glory of the illustrious Sagara.

Lomasha said:—

7. In the race of the Ikshwaku there was born a king, named Sagara, possessing beauty of person and prowess. That migty king was son-less.

1. O descendant of Bharata, exterminating the Haihayas, and Talrangas and subjugating many kings, he ruled over his own kingdom.

9. O best of the Bharata race, he had two wives, proud of their beauty and of their youth,—one a princess of Vidarva and the other a princess of Sivi.

10. O king of kings, desiring to get a son, that king practised great austerities with his two wives on the Kailasha mountain.

11. Being engaged in great austerities and in Yoga and in contemplation, he saw the illustrious three-eyed deity, the chastiser of Tripura,

12. Sankara, Bhava, Ishana, Pinaki, Sulapani, Tramvaka, Siva, Ugresha of many forms, the husband of Uma.

13. As soon as he saw that giver of boons, that mighty-armed king bowed to him along with his two wives and prayed for a son.

14. Hara (Siva) being pleased said to that best of kings with his wives, "O king, considering the moment in which you have asked the boon,

15. O foremost of men, sixty thousand heroic and proud sons will be born in one of your two wives.

16. O ruler of men, they will all together meet with destruction. In the other wife will be born a heroic son who will perpetuate your race."

17. Having said this, Rudra (Siva) then and there disappeared. The king Sagara also went back to his own abode.

18. Accompained by his two wives who were exceedingly glad at heart, O foremost of men, he returned home. His two lotus-eyed wives,

19. The princesses of Vidarva and of Sivi conceived. In due time, the Vidarva princess gave birth to a gourd.

20. The princess of Sivi gave birth to a son as handsome as a celestial. That king then thought of throwing away the gourd.

21. But he heard a voice in the sky uttered in a grave and solemn voice; it said "O king, do not be guilty of this hasty act. You should not abandon your sons.

22. Take out the seeds from the gourd and let them be preserved with care in hot vessels partly filled with *Ghee*.

23. O descendant of Bharata, you will then get sixty thousand sons in this manner. Let not your mind be diverted.

Thus ends the hundred and sixth chapter, the history of Sagara in the Tirthayatra, of the Vana Parva.

CHAPTER CVII.

(TRITHAYATRA PARVA)—*Continued.*

Lomasha said :—

1 O best of the Bharata race, having heard these words uttered in the sky, that foremost of kings reverentially did all that he was directed to do.

2. That ruler of men took out separately each one of the seeds, and he then kept these divisions (of the gourd) in vessels filled with *Ghee*.

3. Being anxious to save the sons, he placed one nurse in charge of one vessel. Then after a long time there were born greatly powerful

4. And exceedingly effulgent sixty thousand sons. O king, they were born to that royal sage through the favour of Rudra (Siva).

5. They were fierce, they were prone to do wicked acts, they were able to ascend to and roam about in the sky. Being numerous themselves, they disturbed all creatures including the immortals.

6. Those heroes, ever fond of fight, chased even the celestials, the Gandharvas the Rakshashas and all other creatures.

7. Persecuted by the wicked-minded sons of Sagara, all creatures with all the celestials went to ask protection from Bramha.

8. To them said the greatly exalted Grandsire of all creatures, "O celestials, go back whence you came with all these creatures.

9. Within a very short time, exceedingly fearful destruction of Sagara's heroic sons will take place through their own misdeeds.

10. O ruler of men, having been thus addressed, the celestials and the other creatures, bidding farewell to the Grandsire, went back to the place whence they had come.

11. O best of the Bharata race, after a long time, the mighty king Sagara installed himself for the performance of a horse-sacrifice.

12. His horse, guarded by his sons, roamed over the the world. Going to the fearful and waterless ocean,

13. It disappeared there, though it was guarded with all care. O child, they thought that the excellent horse had been robbed.

14. Going (back) to their father, they told him how the horse had disappeared and had been stolen. He (Sagara) said, "Go and search the horse in all directions."

15. O great king, at the command of their father, they searched for the horse in all directions and all over the world.

16. Thereupon the sons of Sagara mutually united together could not find the horse nor the person who had stolen it.

17—19. Coming to their father, they spoke to him with joined hands, "O king. O ruler of earth, O protector of men, at your command we have searched the whole earth with its seas, forests, islands, with its rivers and caves, with its mountains and forest lands, but we could not find either the horse or the thief who had stolen it." Having heard their words, the king grew senseless in anger.

20. O king, impelled by Destiny, he spoke to them thus, "Go away,—never return. O sons, search again for the horse in all directions.

21. Without that sacrificial horse never return again." Accepting the command of their father, those sons of Sagara

22. Once more began to search for the horse all over the world. The heroes saw a pit on the surface of the earth.

23. Having seen that pit, the sons of Sagara began to excavate it. With spades and pick-axes they dug on in the sea with the greatest efforts.

24. That abode of Varuna (ocean), being thus dug by the united sons of Sagara and also rent and cut on all sides, found itself in the greatest possible distress.

25. Being killed by the sons of Sagara, the Asuras, the Nagas, the Rakshasbas, and various other living creatures raised up distressful cries.

26. Hundreds and thousands of living creatures were seen with severed heads, with separated trunks, with their skin, bones, and joints rent asunder.

27. Thus they dug on the ocean, the abode of Varuna, but a long period of time passed away, and still the horse was not found.

28. O ruler of men, the sons of Sagara then dug the sea in anger on its north eastern region till they reached the nether region.

29. They then saw that the horse was roaming there on the surface of the ground. (They also saw) the illustrious Kapila,—a perfect mass of great effulgence. He was blazing in splendour like a blazing fire.

30. Having seen him and the horse, they were flushed with delight. Being impelled by Fate, they did not care the presence of the illustrious Kapila.

31. Being eager to get the horse, they ran towards it in anger. O great king, thereupon that foremost of Rishis, Kapila, grew angry.

32. Kapila whom the great Rishis called Vasudeva assumed a fiery look and shot flames from his eyes.

33. That greatly effulgent one burnt down those foolish-minded sons of Sagara. Having seen them reduced to ashes, the great ascetic Narada

34. Came to Sagara and told him all that had happened. Having heard those terrible words, uttered from the lips of the Rishi, the king (Sagara)

35. Remained unconscious for some time; he then thought of the words of Sthanu (Siva). Then calling Angsuman, the son of Asamadya

36. His grandson, O best of Bharata race, he spoke these words, "My sixty thousands immeasurably powerful sons,

37. Falling under the effulgence of Kapila, has met with their death on my account. O child, O sinless one, your father also has been abandoned by me from my desire to protect the citizens and to save my virtue.

Yudhisthira said:—

38. O great ascetic, tell me why that foremost of kings, Sagara abandoned his own heroic son,—a son who was not fit to be abandoned?

Lomasha said:—

39—40. The son of Sagara who was born of Saivya and who was called Angsumana used to seize by the throat the weak children of the citizens and to throw them into the river while screaming. Thereupon the citizens overwhelmed with grief and fear all met together.

41. And with joined hands they thus prayed to Sagara, "O great king, you are our protector from the fear of an attack from the hostile force.

42. You should therefore protect us from the fearful danger proceeding from your son." Having heard those terrible words of the citizens, that foremost of kings,

43. Becoming absent-minded for a moment, spoke thus to his ministers, "Drive away at once my son Angsumana from the city.

44. If you desire to do whatwill be pleasing to me, do it soon." O ruler of men, having been thus addressed by the king. the ministers,

45.—46. Soon performed what they were commanded to do by the king. I have thus narrated to you how the son was exiled by the illustrious Sagara for the welfare of the citizens. I shall now narrate to you in detail what the great bowman Angsuman was told by Sagara. Listen to me.

Sagara said:—

47. O son, I am greatly aggrieved on account of the abandonment of my son, on account of the death of my sons and also on account of being unsuccessful in getting the horse.

48. Therefore, O grandson, I am afflicted with grief and confounded with the hinderance that has taken place to my sacrifice. You must save me from sin by bringing the horse.

Lomasha said:—

49. Having been thus addressed by the illustrious Sagara, Angsuman went to the place where the earth had been excavated (by his uncles).

50. By that passage he entered the ocean and saw the high-souled Kapila and also the horse.

51. Seeing that ancient great Rishi,—a mass of effulgence,—he bowed down his head to the ground and told him the reason of his coming.

52. O great king, O descendant of Bharata, thereupon Kapila was pleased with Angsuman, and that virtuous-minded Rishi told him to ask a boon from him.

53. He first asked the horse for the sacrifice and then he asked for the revivification of his fathers (uncles).

54. To him replied that foremost of Rishis, Kapila of great splendour, "O sinless one, be blessed; I grant you all that you ask.

55. In you there exist forbearance truth and righteousness. By you Sagara has his desire fulfilled and your father has really got a son.

56. Through your might, the sons of Sagara will go to heaven, and your grandson will bring the three-coursed river (the Ganges) from heaven,

57. By gratifying Maheswara in order to purify the sons of Sagara. O foremost of men, be blessed; take (back) the sacrificial horse,

58. And O child, complete the sacrifice of the illustrious Sagara." Having been thus addressed by the illustrious Kapila, Angsuman, the high-souled one, taking the horse,

came to the sacrificial ground (of Sagara). Then saluting the feet of the illustrious Sagara,

60. Who smelt his head, he told him all that had been seen and heard by him, and all about the destruction of the sons of Sagara.

61. (He also told him) that the horse had been brought to the sacrificial ground. Having heard this, the king Sagara no more grieved for his sons.

62. He praised and honoured Angsuman and completed his sacrifice. When the sacrifice was completed, Sagara was greeted by all the celestials.

62. He made the ocean, the abode of Varuna, as one of his sons. That lotus-eyed hero ruled over his kingdom for a long period of time.

64—65. Then giving the charge (of his kingdom) to his grandson (Angsuman), he went to heaven; and the virtuous-minded Angsuman also, O great king following the example of his grandfaher ruled over the earth with the belt of sea. His son was named Dilipa who was learned in the precepts of virtue.

66. Giving him the charge of the kingdom, Angsuman also gave up his life. Having heard the terrible fate of his ancestors (Sagara's son) Dilipa,

67. Was overwhelmed with grief and thought of the means of delivering them. That king then made every effort to bring down the Ganges (from heaven).

68. Though he tried it with all his might, he could not bring her down (to earth). A virtuous and handsome son was then born to him.

69. He was truthful and without malice, and he was known by the name of Bhagiratha. Installing him in the kingdom, Dilipa retired into the forest.

70. O best of the Bharata race, O descendant of Bharata, that king after attaining success in austerities went in due time from that forest to heaven.

Thus ends the hundred and seventh chapter, Bhagiratha's installation to the kingdom in the Tirthayatra of the Vana Parva.

CHAPTER CVIII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. That great bow-man and car-warrior, that imperial king became the delight of the eyes and the mind of all men.

2. That mighty-armed hero heard from the high-souled Kapila how his ancestors had met with their fearful destruction and how they had not been able to go to heaven.

3. That king sorrowfully made over his kingly duties to his ministers, and that ruler of men then went to the side of the Himalayas for practising asceticism.

4. O foremost of men, being cleansed of his sins by asceticism, he visited that best of mountains Himalayas in order to worship Ganga.

5. (He saw it) adorned with peaks of various forms and with many mineral wealth; all its sides were besprinkled with drops of rain from the clouds which were floating on the wind;

6. Beautified with rivers, groves, and rocky spurs as so many places (in a city), frequented by lions and tigers, hidden in its caves and caverns.

7. Abounding in various featured birds uttering various sounds—such as *Bhringaraja*, ganders, *Dalyuchas*, water-cocks,

8. Peacocks of hundred sorts of feathers, *Jivanjibaka*, *Kokilas*, *Chakoras* with eyes furnished with black corners,—the birds who are ever fond of their young;

9. Abounding in lotuses growing in charming water reservoirs, adorned with the sweet notes of the cranes;

10. Its stony slabs beautified with the sitting Kinnaras and Apsaras, all its trees rubbed everywhere by large elephants with their trunks;

11. Frequented by the Vidydharas, full of many gems, infested by snakes of virulent poison and glowing tongues,

12. Looking at places like a heap of collyriums. Such was the Himalayas where he (the king) arrived.

13. That foremost of men practised there terrible asceticism. He lived on only fruits, roots and water. One thousand celestial years passed away, and then that great river Ganga in her embodied form appeared before him.

Ganga said:—

15. O best of men, O great king, what do you desire? What should be given to you by me? Tell me, I shall do what you say.

Lomasha said:—

16—17. Having been thus addressed, the king replied to the daughter of the Himalayas (Ganga), "O giver of boons, O great river, my grandfather has been sent

to the abode of Yama by Kapila. The sixty-six thousand sons of the illustrious Sagara

18. Met with an instant death by meeting with Kapila. Having thus perished, they had no place in heaven.

19. O great river, as long will their bodies not be sprinkled with your water, so long will there be no salvation for those sons of Sagara.

20. O greatly exalted one, O great river, take my ancestors, the sons of Sagara to heaven. For them I pray to you."

21. Having heard these words of the king, Ganga, ever adored of the world, thus spoke to Bhagiratha with delighted heart.

22. "O great king, I shall certainly do what you say. But my force will be difficult to be withstood when I shall fall from the sky to the earth.

23. O king, there is none in the three worlds except the great god, the blue-throated deity, the foremost of celestials (Siva), who would be able to withstand it.

24. O mighty-armed hero, therefore gratify that giver of boons Hara by asceticism. That god will sustain my fall upon his head.

25. He will do what you desire for your ancestors." O king, having heard this, the great king Bhagiratha,

26. Went to the Kailasha mountain and gratified Sankara (Siva). At the expiration of a certain time which he passed in severe asceticism.

27. With the intention of making his ancestors go to heaven, O king, he obtained from him the boon that he would sustain Ganga (on his head).

Thus ends the hundred and eighth chapter, the account of Ganga's descent, in the Tirthayatra of the Vana Parva.

CHAPTER CIX.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. Having heard the words of Bhagiratha, the exalted deity in order to do what was agreeable to the dwellers of heaven said to the king "So be it."

2. "O mighty-armed hero, O foremost of kings, for your sake I shall sustain (on my head) the fall from the sky of that blessed, divine, and pure, celestial river."

3. O mighty-armed hero, having said this, he came to the Himalayas surrounded by his fearful followers with uplifted weapons of various sorts.

4. Remaining there he thus spoke to that best of men, Bhagiratha, "O mighty-armed hero, pray to the river, the daughter of the king of mountains.

5. I shall sustain (on my head) that foremost of rivers when falling from the heavens." Having heard these words uttered by Siva, the king,

6. Began to meditate on Ganga with his head down and subdued soul. Thereupon the charming Ganga of holy water, being thus meditated upon by the king,

7. And seeing Ishana (Siva) standing there, suddenly began to fall (from heaven). Having seen her thus falling, the celestials with the great Rishis,

8. Also the Gandharvas, the Nagas and the Yakshas all came there as spectators. Then the daughter of Himalayas Ganga fell from the sky,

9. Full of fishes and alligators and full of raging whirlpools. O king, Hara (Siva) (instantly) held her (on his head) who was like a girdle to the sky.

10. And falling on his forehead she looked like a garland of pearls. O king, that ocean-going wife of Siva, divided herself into three streams.

11. Her water full of froth which looked like so many ducks, crooked and tortuous in her movements in some places, and stumbling as it were in others,

12. Covered with the cloth of foam, she rushed onwards like a drunken woman. In some places she raised up an excellent sound by the roarings of her water;

13. Assuming thus various and numerous aspects when fallen from the sky, she reached the earth and thus spoke to Bhagiratha,

14. "O great king, show me the way by which I am to go. O ruler of earth, for your sake I have descended on earth."

15. Having heard those words, the king Bhagiratha went to the place where lay the bodies of the illustrious sons of Sagara,

16. So that (the place) might be flooded by her holy water. Having held Ganga, Hara (Siva), the adored of all the worlds,

17. Went to that foremost of mountains Kailasha with the celestials. Coming to the ocean with Ganga, the king

18. Filled the ocean, the abode of Varuna, with the greatest force. That king adopted Ganga as his daughter;

19. And his wishes being thus fulfilled he there offered oblations of water to the

Pitris. I have thus narrated how Ganga flowing in three streams,

20. Was brought down on earth in order to fill the ocean, how for a particuler object the ocean was drunk up by the high-souled one (Agasthya),

21. And how, O great king, O lord, Vatapi, the destroyer of Bramhanas, was destroyed by Agasthya,—all that you asked me (to narrate).

Thus ends the hundred and ninth chapter, the descent of Ganga, in the Tirthayatra of the Vana Parva.

CHAPTER CX.

(TIRTHAYATRA PARVA)– *Continued.*

Vaisampayana said :—

1. O best of the Bharata race, then slowly did the son of Kunti go to the two rivers *Nanda* and *Aparananda* which destroys the dread of fear.

2. Then going to the healthy mountain called Hemakuta, that king saw there many wonderful and inconceivable sights.

3. From the wind there were created clouds and showers of thousands of stones for which the people becoming sad could not ascend it.

4. The wind always blew there and the celestials always poured showers. The sounds of the recitation of sacred scriptures were heard, but none was seen.

5. In the evening and in the morning the exalted carrier of libation (fire) was seen, and flies bit men, thus obstructing the practice of austerities.

6. Men would become sick there, and a sadness would overtake their minds. Th son of Pandu (Yudhisthira), seeing these various wonderful things, asked Lomasha about those astonishing sights.

Lomasha said :—

7. O chastiser of foes, O king, I shall tell you in detail all that we heard about them before. Hear them with all attention.

8. Here on this Rishava Kuta (hill) there lived for many hundred years, an ascetic of great wrath, named Rishava engaged in asciticism.

9. He, being addressed by others, spoke thus to the hill in anger, "Who ever will utter words here, (O hill) throw stones at him."

10. That ascetic said, "Call the wind, so that no sound is made. Thus if a man utters a word here, he is prevented by the roarings of the clouds.

11. O king, these were the acts of that great Rishi ;—some acts he performed from anger, and some again he prevented from being done (from anger).

12. O king, tradition says that when in the days of yore the celestials came to the *Nanda* men suddenly appeared there with the desire of seeing the immortals.

13. The celestials with Sakra (Indra) at their head did not like to be seen, and therefore they made this place inaccessible by raising up hills.

14. O son of Kunti, from that day men could not even look at these hills,—what to speak of ascending them.

15. O son of Kunti, none can look at or ascend this great hill except he who has performed asceticism. Therefore be silent.

26. O descendant of Bharata, here did the celestials perform those best of sacrifices,—their marks are seen even to this day.

17. O king, this grass is like the *Kusa* (grass),—the whole ground is overspread with the sacred grass. Many trees here look like the sacrificial stakes.

18. O descendant of Bharata, the celestials and the Rishis still live here, and both in the morning and the evening their carrying of libations (Agni) is to be seen here.

19. O son of Kunti, if one bathes here, his sins are immediately destroyed. O foremost of the Kurus, therefore perform your oblations here with your younger brothers.

20. Then washing your body in the *Vanda*, you will go to the *Kousiki* where the excellent and severe asceticism was performed by Vishwamitra.

21. O king, washing his body there with all his men, he went to the sacred, charming, and blessed *Kousiki* of cool water.

22. O best of the Bharata race, this is the sacred and celestial river *Kousiki*. Here stands the charming hermitage of Vishwamitra.

23. This is the hermitage belonging to the illustrious son of Kashyapa, whose son was the ascetic Risshwasringa of subdued passions.

24. By his ascetic prowess he made Vasava (Indra) to pour rains and from whose fear the destroyer of Vala and Vitra poured down rains during a draught.

25. That powerful lord, the son of Kashyapa, was born of a hind; he performed a great wonder in the kingdom of Lomapada.

26. When the crops were restored (by the Rishi who made Indra rain) the king Lomopada bestowed his daughter Santa on him, as Savita (once) bestowed (his daughter) Savitri.

Yudhisthira said:—

27. How was the son of Kashyapa, Rishwasringa born of a hind? Being born of an irregular intercourse, how was he endued with ascetic merits?

28. Why from the fear of that intelligent boy the destroyer of Vala and Vetra Sakra (Indra) poured down rain when a draught was raging?

29. What sort of a princess that vow-observing Santa was, who tempted his heart by becoming a hind?

30. Why did not the chastiser of foes (Indra) pour rain in the kingdom of the royal sage Lomapada when it is heard that he was very virtuous.

31. O exalted one, you should narrate to me all this in detail,—the incidents of Risyashringa's life as they happened.

Lomasha said:—

32—33. Hear how the powerful Rishwasringa was born as a son of the Brahmana Rishi Vivandaka whose soul had been subdued by ascetitism, whose seed never failed, who was learned and who was as effulgent as the Creator. He (Rishwasringa) was highly honoured, greatly effulgent and was regarded by old men, though he was but a boy.

34. Going to the great lake, the son of Kashyapa engaged himself in great austerities. And that celestial-like Rishi became fatigued after a long period of time.

35. O king, when he was washing his face, he saw the Apsara Urvasi, and his seed fell. A hind drank it up,—

36. Thirsty as she was,—with the water (she had been drinking). She thus conceived. As she was formerly told by the exalted creator of the world, (Brahma),

37. That celestial damsel became a hind and was freed by begetting a Rishi. As the words of the creator could not be false,

38. In that hind was born his (Vivandaka's) son, a great Rishi, named Rishwasringa, who was always devoted to asceticism, and who passed his time in the forest.

39. O king, on the head of that illustrious Rishi there was a horn; he therefore became known as Rishwasringa.

40. O king, excepting his father, he did not ever see any body else, therefore his mind was fully devoted to the duties of a continent life (*Brahmacharya*).

41. At this time there was a king of Anga, known by the name of Lomapada, who was the friend of Dasaratha.

42. We have heard that he wantonly told a falsehood to a Brahmana. That ruler of earth was therefore abandoned by all the Brahmanas.

43. Thus without having had a priest, the king became sinful, and therefore the deity of one thousand eyes (Indra) stopped to shower rain; and thus his subjects began to suffer.

44. O ruler of earth, he asked the Brahmanas who were intelligent, able and fit how rain might be poured by the lord of the celestials.

45. (He said), "How can the clouds pour rain, find out a means." Those intelligent men assembling together, gave out each their own opinions.

46. Thereupon one great Rishi thus spoke to the king, "O king of kings, the Brahmanas are angry with you. Do something to appease them.

47. O king, send for the Rishi's son Rishwasringa who knows nothing of the female sex, who dwells in the forest and who takes delight in simplicity.

48. If that great ascetic, O king, come to your kingdom, there is not the least doubt that the clouds will instantly pour rains."

49. O king, having heard these words, and resolving to make atonement (for his past misdeeds) he went and came back when the Brahmanas had become appeased.

50. Having heard of the arrival of the king, the subjects became exceedingly glad. Then the ruler of Anga summoned his ministers, proficient in giving counsel.

51. He made great efforts to bring Rishwasringa to his kingdom. O undeteriorating one, he at last found out a means in consultation with his ministers

52. Who were all versed in the *Sastras*, who were all exceedingly proficient in worldly matters, and ever able in practical matters. That ruler of earth then brought some courtezans,—

53. Women of the town,—clever in everything. To them the king said, "Find out some means to bring the Rishi's son Rishwasringa

54. To my kingdom, O beautiful ones, by tempting him and by securing his confidence." Those women were afraid of the king and afraid as well of (the Rishi's) curse.

55. They became pale and confounded; and they said that the business was beyond their power (to accomplish). Thereupon one amongst them, an old woman thus spoke to the king,

56. "O great king, I shall try to bring here that great ascetic. You should however order to procure for me certain things in connection with it.

57. I shall then be able to bring the Rishi's son Rishwasringa here." The king ordered that every thing she wanted should be procured.

58. He gave her much wealth and various gems and jewels. O ruler of earth, taking with her some young and beautiful women, she then went soon to the forest.

Thus ends the hundred and tenth chapter, the history of Rishwasringa in the Tirthayatra of the Vana Parva.

CHAPTER CXI.

(TRITHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. O descendant of Bharata, in order to accomplish the king's works, she made a floating hermitage, both beacause the king ordered it and because it agreed with her opinion.

2-3. She made that floating hermitage charming, extraordinary, magical, extremely beautiful, exceedingly delightful, abounding in various plants and creepers, adorned with many artificial trees full of flowers and fruits, and capable of giving various delicious fruits.

4. Thereupon she moored that boat near the hermitage of Kashyapa's son, and she sent men to survey the place which the Rishi generally frequented.

5. Then seeing an opportunity and having conceived a plan in her mind, she sent for her daughter, a courtezan, who was exceedingly clever. She then sent her to the son of Kashyapa.

6. That clever woman went near the ascetic, and arriving at the hermitage she saw the Rishi's son.

The Courtezan said:—

7. O Rishi, I hope it is all well with the ascetics here; I hope fruits and roots are plentiful here; I hope you take delight in this hermitage. I have come to pay you a visit.

8. I hope the ascetic merits of the ascetics of this place are on the increase; I hope your father (his spirit) has not become less effulgent. O Bramhana, I hope he is pleased with you. O Rishwasringa, I hope you prosecute the studies which are proper to you.

Rishwasringa said:—

9. You are shining with lustre like the light. I consider you worthy of obeisance. I shall give you water to wash your feet and also fruits and roots as will be liked by you according to my religious ordinance.

10. Please to take your seat at your pleasure on this mat made of *Kusa* grass and covered with the skin of black deer and thus made comfortable to sit upon. Where is your hermitage? What is the name of this Brahma and celestial-like vow which you are observing?

The Courtezan said:—

11. O son of Kashyapa, my charming hermitage is situated three *Yoyanas* off from this place on the other side of this mountain. My religious ordinance is not to accept obeisance, nor do I touch water to wash my feet.

12. O Brahmana, I do not deserve to receive obeisance from you, but I must make obeisance to you. This is the vow observed by me,—namely you must embrace me.

Rishwasringa said:—

13. I give you ripe fruits such as gall-nuts, myrobalus, *Kasusas Ingudas* and figs. Be pleased to enjoy them.

Lomasha said:—

14. Having thrown aside all those (fruits), she gave him food which was not proper to eat. They were exceedingly beautiful and nice, and they were very acceptable to Rishwasringa.

15. She gave him sweet fragrant garlands and various shining cloths. She then gave him strong drinks, she then played, laughed and enjoyed herself.

16. She played before him with a ball like a broken creeper bent with fruits. She touched his body with her own, and she again and again clasped Rishwasringa with her arms.

17. She then bent and broke the flowery twigs from trees, such as the *Sala*, *Asoka* and *Tilaka*; assuming a bashful look, she

tempted the Rishis' son who was overpowered with intoxication.

18. Having seen Rishwasringa overpowered, she again and again pressed him with her body. Casting glances she slowly went away, as if she was going to make offerings to the holy fire.

19. On her departure Rishwasringa became over-powerad with desire and, became senseless. He became full of her and he felt vacancy. Sighing again and again he seemed to be in great distress.

20. At that moment appeared the son of Kashyapa, Vivandaka whose eyes were as tawny as those of a lion, whose body was covered with hair down to the nails of his foot, who was engaged in his proper studies and whose life was pure and passed in religious meditations.

21. He came up and saw his son seated alone, pensive and sad and dejected. He was sighing again and again with upturned eyes. Vivandaka thus spoke to his distressed son,

22. "O child, why do you not hew logs for the sacrificial fire? I hope you have performed to-day the *Agnihotra* (fire sacrifice). I hope you have polished the sacrificial ladles and spoons and brought out the sacrificial cow with her calf,

23. O son, you are not in your wonted state to-day. You are pensive and absent minded. Why are you so much distressed to-day? I ask you, who came here to-day?

Thus ends the hundred and eleventh chapter, the history of Rishwasringa in the Trithayatra of the Vana Parva.

CHAPTER CXII.

(TIRTHAYATRA PARVA)—*Continued.*

Rishwasringa said:—

1. Here came a Brahmachari with masses of hair on his head. That intelligent one was neither short nor tall. His complexion was like gold; his expansive eyes were like the lotus. He was as blazing and beautiful as a celestial.

2. His exceeding beauty was blazing like the sun, his eyes were very graceful and black. His matted locks were blue, fragrant, long and tied up with strings of gold.

3. A beautiful ornament was shining round his neck; it looked like the lightning in the sky. Under the throat (on his breast) he had two fleshy hairless and exeeedingly beautiful balls.

4. His waist was slender, his navel neat and region about the ribs smooth. There shone a golden string from under his cloth like this waist string of mine.

5. There was on his feet something of a wonderful shape which gave forth a jingling sound. There were also ornaments tied upon his wrists that made a similar sound; they looked like this rosery here.

6. When he moved about,—those ornaments made the sound as that of delightful swans on the waters of a tank. His clothes were of extraordinary make; my clothes are not so beautiful as his.

7. His face was of extraordinary beauty, his voice gladdened the heart. His words were like the voice of male *Kokilas*, hearing which I felt it to my innermost heart.

8. As the forest in the midst of the vernal season assumes a beauty when fanned by the breeze, O sire, so that excellent and fragrant one assumes a beauty when fanned by the breeze.

9. Her massy hair is neatly tied upt they stuck to the head and forehead evenly divided in two. His two eyes seemed to be covered by wonderful and exceedingly beautiful *Chakravaka* (birds)

10. He carried in his right hand a wonderful globular fruit which reached the ground and again and again rose up to the sky in a wonderful way.

11. He beat it and turned himself round; he whirled like a tree moved by the breeze. O sire, when I looked at him, he seemed to me a son of the immortals. My joy was extreme and I felt great pleasure.

12. He clasped my body; he took hold of my matted hair, and he bent down my mouth; mirging his mouth with mine, he uttered a sound which gave me great pleasure.

13. He did not care for water to wash his feet or for fruits offered by me to him. He told me such was the religious observance practised by him. He gave me other fruts.

14. Those fruits were tasted by me. These (fruits here) are not equal to them in taste. Those (given by him) had neither rind nor stone as these (fruits here) have.

15. That noble featured one gave me to drink water of exceedingly fine flavour. Having drunk it, I experienced great pleasure, and I felt as if the ground under my feet was moving away.

16. These are the beautiful and fragrant garlands entwined with silken threads. They belonged to him. Blazing in ascetic merits he scattered these garlands here, and he then went back to his own hermitage.

17. At his departure my heart has become sad, and my body seems to be burning. I desire to go to him as soon as I can. I desire that he should always walk about here.

18. O sire, I shall this very moment go to him. What is the name of the *Bramhacharya* that is practised by him? I desire to lead the same life with him,—the same religious life led by that man of noble virtue.

19. My heart is yearning to practise the same (religious observance). My heart will burn if I do not see him.

Thus ends the hundred and twelfth chapter, the history of Rishwasringa in the Tirthayatra of the Vana Parva.

CHAPTER CXIII.

(TIRTHAYATRA PARVA)—*Continued.*

Vivandaka said:—

1. O son, they are Rakshashas. They walk about here in wonderfully beautiful forms. Their prowess is matchless and their beauty is extraordinary. They always think upon obstructing asceticism.

2. O child, assuming beautiful forms they allure (men) by various means. These fearful beings hurl the Rishis in the forest from the blissful regions.

3. The self-controlled Rishis who desire to obtain the region of the righteous never serve them. Those sinful beings take pleasure in obstructing the practices of the ascitics, and (therefore) the ascetics do not see them.

4. O son, those are intoxicating liquors, they are drunk by unrighteous men, and they are unworthy to be drunk (by good men). These fragrant, bright and many colored garlands are not for the ascetics.

Lomasha said:—

5. Having forbidden his son by saying "They are Rakshashas," Vivandaka went in search of her. When after three days' search he did not find her, he then returned to his hermitage.

6. When again the son of Kashyapa went out to gather fruits,—in the meanwhile,—that courtezan again came to tempt the Rishi Rishwasringa.

7. As soon as Rishwasringa saw her, he became exceedingly glad, and rushing towards her said "Let us go to your hermitage before my father returns."

8. O king, thereupon making the only son of Kashyapa enter the boat by clever means, she unmoored it. She delighted him by various means and brought him before the king of Anga.

9. Taking the exceedingly white vessel from the water and placing it within the sight of the hermitage, she then made a beautiful forest, named "Floating Hermitage."

10. But the king kept the only son of Vivandaka in the female appartments. Then he saw that rain was suddenly poured by heaven and the world was flooded with water.

11. Having his desire fulfilled, Lomapada bestowed his daughter Santa on Rishwasringa. And to appease the wrath of his father, caused kine to be placed on the roads and the fields to be tilled.

12. All along the way by which Vivandaka would come (He placed) many beasts, and many heroic keepers of those beasts, (ordering them thus) "When the Great Rishi Vivandaka will enquire after his son,

13. You must reply to him with joined hands, saying "All these cattle and all these tilled fields belong to your son. O great Rishi, what pleasing work of yours should we do? We are your servants we are at your commands."

14. In the meanwhile that greatly wrathful Rishi (Vivandaka) returned to his hermitage after gathering fruits and roots. He did not find his son after a search, and he became exceedingly angry,

15. Thereupon he became inflamed with anger and thought it to be the doing of the king (of Anga). Having made up his mind to burn the king, his city, and his whole country, he therefore went towards (the city of) Champa.

16. Fatigued and hungry the son of Kashyapa arrived at the settlements of cow-herds, rich with cattle. He was greatly honored and adored by the cow-herds, and he passed the night there like a king.

17. Having received very great hospitality from them, he asked them, "O cow-herds, to whom do you belong?" Thereupon they all came up to him and said, "All this wealth belongs to your son."

18. He was thus honoured at different places, and he heard similar pleasing words. Thus his anger was much appeased. He entered the city and came to the king of Anga.

19. Having been worshipped by that foremost of men (the king), he saw his son who looked like Indra in heaven. He saw there also his daughter-in-law Santa who looked like a flashing lightning.

20. Having seen the villages, and the cow-pens belonging to his son and also having seen Santa, his great anger was appeased. O ruler of men, thereupon Vivandaka expressed his great satisfaction with that ruler of earth.

21. Keeping his son there, that great Rishi, as effulgent as the sun or the fire, said "Having done all that would please the king and having begotten a son, you must come to the forest."

22. Rishwasringa did what his father said and went back to the place where his father was. O ruler of men, Santa obediently waited upon him as Rohini waits upon Soma,

23. O, king as the blessed Arundhati waits upon Vasishtha or as Lopamadra waited upon Agastha. She was to Rishwasringa as Damayanti was to Nala or as Sachi was to the weilder of the Vajra (Indra),

24. Or as Indrasena, the daughter of Narayana, was to Mudgala. O descendant of Ajamira, O ruler of men, thus did Santa affectionately wait upon Rishwasringa in the forest.

25. This is the sacred hermitage that belonged to him. The great lake shows in beauty here,—it has a holy fame. Bathing here get all your desires fulfilled. O king, having purified yourself here, go to some other sacred *Tirthas*.

Thus ends the hundred and thirteenth chapter, the history of Rishwasringa, in the Tirthayatra of the Vana Parva.

CHAPTER CXIV.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. O Janmejaya, thereupon the Pandavas started from the *Kousika* and went, one after the other, to all the sacred shrines.

2. O King, going to the sea where the *Ganges* mingles with it, he performed the sacred ceremony of a plunge in the centre of the five hundred rivers.

3. O descendant of Bharata, that ruler of earth, the hero, accompanied by his brothers then went along the shore of the ocean to the land of the Kalingas.

Lomasha said:—

4. O son of Kunti, this is Kalinga where flows the river *Vaitarani*, where (on the banks of which) Dharma performed sacrifices under the protection of the celestials.

5. This is the Northern bank (of the *Vaitarani*) always frequented by the Bramhanas, inhabited by the Rishis, suitable for performing sacrifices and adorned with a hill.

6. It rivals the path by which a virtuous man fit for going to heaven goes to the celestial region. In the days of yore, the Rishis performed sacrifices at this spot.

7. O king of kings, here at this spot Rudra seized the sacrificial beast. O king of kings, he then exclaimed, "This is my share."

8. O best of the Bharata race, the (sacrificial) beasts being thus taken away, the celestials then thus spoke to him, "Do not cast covetuous eyes on the property of others. Do not disregard all the righteous rules."

9. They then addressed pleasing words of glorification to Rudra (Siva). They gratified him with a sacrifice and they offered him suitable honours.

10. Thereupon giving up the beast, he went away by the path trodden by the celestials. O Yudhisthira, hear from me what then happened to Rudra.

11. The celestials from the fear of Rudra set apart for eternity the best portion of all shares (of a sacrifice) such as was fresh and not stale.

12. The man, who bathes at this spot and recites this ancient story, sees with his human eyes the path that leads to the celestial region.

Vaishampayana said:—

13. Thereupon all the highly exalted Pandavas with Draupadi descended to the *Vatarini* and offered oblations to the Pitris.

Yudhisthira said:—

14. O Lomasha, behold, how great is the merit of a pious act! Having bathed in this spot with proper form, I seem no more to touch the world of men.

15. O vow-observing Rishi, through your grace I see all the regions. This is the sound of the recitations (of the Vedas) by the high-souled Rishis.

Lomasha said:—

16. O Yudhisthira, O ruler of men, the place from which you hear this sound, is distant from here three hundred thousand *Yojanas*. Keep quiet.

17. O king, this is the celestial forest of the self-create (Bramha) where, O king of kings, the powerful Vishwamitra performed his sacrifices,

18. In which sacrifices the self-create (Bramha) gave away to the illustrious Kashyapa, as *Dakshina*, this earth with all its mountains, rivers and countries.

19. O son of Kunti, as soon as earth was given away, she became sad ; and thus she spoke in anger to the exalted lord of the world.

20. "O exalted one, you should not have given me away to any mortal. Your this giving me away would come to nothing, for I am going down to the nether world."

21. O ruler of earth seeing the earth sad and despondent, the exalted Rishi, Kashyapa, gratified her by a propitiatory act.

22. O son of Pandu, thereupon the earth was gratified with his asceticism. She again rose from the water and remained as a sacrificial altar.

23. O king, yonder before us is the spot with the distinct form of that sacred altar. O great king, ascending it, become great in prowess.

24. O king, this is that sacred altar stretching as far as the sea ; be blessed by ascending it ; and of yourself cross the sea.

25. When you will ascend it to-day, I shall perform the ceremony to avert all evils from you, for, O descendant of Ajamira, this altar here, as soon as it is touched by a mortal, goes down into the sea.

26. "I bow to the god who protects the universe, I bow to the god who is beyond this universe. O lord of gods, come near this salt sea."

27—28. "The fire, the sun, the organ of generation, water, the goddess, the seed of Vishnu, nectar and the navel of nectar. The god of fire is the organ that generated you (ocean). The earth is your body. Vishnu gave the seed that caused your being, You are the navel of nectar." O son of Pandu, you must recite the above words of truth ,and as you recite you must quickly ascend this altar. O Pandava, thus these words of truth must be audibly recited ; and while thus reciting them, one must plunge into this lord of rivers (ocean).

29. O son of Kunti, O best of the Kurus, else this lord of waters of divine origin, this great ocean, must not be touched even by the end of a *Kusa* (grass).

Vaishampayana said :—

30. Thereupen when the ceremony to avert evils had been completed, the high-souled Yudhisthira went into the sea. Having performed all that the Rishi (Lomasha) had ordered, he went to the Mahendra (mountain) and spent the night there.

Thus ends the hundred and fourteenth chapter, going to Mohendra in the Tirtha-Yatra of the Vana Parva.

CHAPTER CXV.

(TIRTHAJATRA PARVA),—*Continued.*

Vaishampayana said :—

1. That lord of earth (Yudhisthira) lived there for one night. He with his brothers gave the highest honours to the ascetics.

2. Lomasha told him there the names of all the ascetics,—namely the Vrigus, the Angiras, the Vashistas, and the Kashyapas.

3. The royal sage (Yudhisthira) paid a visit to them all and made obeisance to them with joined hands. He then thus asked Akritavrana who was the follower of heroic (Parusha) Rama.

4. "When will the illustrious (Parusha) Rama show himself to the ascetics here ? I desire on that occasion to see that descendant of Vrigu.

Akritavarna said :—

5. Your coming here is already known to Rama whose soul spontaneously knows everything. Rama is pleased with you. He will soon show himself to you.

6. The ascetics see Rama on the fourteenth and eighth day of the lunar month. At the close of this night, the fourteenth day of the lunar course will set in.

Yudhisthira said :—

7. You are a follower of the mighty Rama, the son of Jamadagni ; you must have personally seen all the (great) deeds performed by him in the days of yore.

8. Therefore narrate to us to-day how the Khashtryas were vanquished by him in battle and what was the cause of it.

Akritavarna said :—

9—10. O foremost of kings, O descendant of Bharata, I shall with great pleasure narrate to you that excellent story of the celestial-like deeds of Rama, the son of Jamadagni, who was born in the race of Vrigu. (I shall also narrate the history of) Kirtavirja, the king of the Haihayas.

11. The king of the Haihayas, named Arjuna, was killed by Rama. O son of Pandu, he had one thousand arms and seven wonderful weapons.

12. O lord of earth, through the favour of Dattatreya he possessed a golden car. His wealth was the whole earth including all creatures.

13. The car of that illustrious hero could go everywhere in an unobstructed course. Being greatly powerful by having received boons, he on that car

14. Trampled upon the celestials, the Yakshas, and all the Rishis. He always persecuted all creatures wherever they were bound.

15. Thereupon the celestials and the Rishis of great vows all met together ; and they thus spoke to the god of gods, the slayer of Asuras, Vishnu of great prowess,

16. "O lord, O exalted one, kill Arjuna to protect all creatures. The lord, the ruler of the Haihayas, on his celestial car,

17. Chastised Vasava (Indra) when he was sporting with Sachi. O descendant of Bharata, thereupon the exalted deity (Vishnu) held a consultation with Sakra (Indra) as how to kill Kartavirja.

18. All that was beneficial to the world was told by the lord of celestials. The exalted one, the adored of all the world, (Vishnu) promising to do all,

19—20. Went to Vadari, his most favourite hermitage. At this very time there lived on earth a mighty king in Kanyakubja,—monarch of great prowess,—known in the world by the name of Gadhi. But he retired into the forest.

21. When he was living in the forest, a daughter was born to him as beautiful as an Apsara. O decendant of Bharata, Rechika, the son of Vrigu asked her for marriage,

22. Thereupon Gadhi thus spoke to that Bramhana of rigid vows, "There is a custom in our family, established from the days of yore.

23. O foremost of Bramhanas, know, the bridegroom must give a dowry of one thousand swift and brown colored and black-eared horses.

24. O son of Vrigu, O exalted one, you cannot be asked to give (such a dowry). O exaltad one, my daughter also cannot be refused (when asked by you.) Do what is proper."

Rechika said :—

25. I shall give you one thousand swift, brown-colored and black-eared horses. Let your daughter become my wife.

Akritavarna said :—

26—27. O king, having thus promised, he (Rechika) thus spoke to Varuna, "Give me one thousand swift, brown-colored and black-eared horses to be my dowry. Varuna immediately gave him one thousand (such) horses.

28. The place, where the horses rose from the Ganges in Kanyakubja, is celebrated as the horse-*tirtha*. And then the king bestowed Satyavati (his daughter to Rechika)

29—30. In the marriage of the daughter of Gadhi even the celestials were present. Thus that foremost of Brahmana Rechika obtained one thousand horses, saw the dwellers of heaven, and got a wife according to the ordinance. He then sported with that slender-waisted damsel at pleasure.

31. O king, when the marriage ceremony was over, Vrigu came to see his excellent son, who with his wife duly worshipped him ; and seeing them he (Vrigu) was greatly pleased.

32. When the preceptor (Vrigu), the adored of all the celestials, was seated, the husband and wife after duly worshiping him with joined hands stood before him and waited for his command.

33. Thereupon the exalted Vrigu with a delighted heart thus spoke to his daughter-in-law, "O blessed girl, ask for a boon. I am ready to grant you what you desire."

34. She gratified the preceptor (Vrigu) in order to obtain a son for herself and for her mother ; and he too granted her desire.

Vrigu said :—

35. At the time of the season you and your mother after bathing at the proper time must embrace two different trees,— she an *Aswatha* tree and you a fig tree.

36. O blessed girl, after having ransacked the whole universe these two *Charus* have been prepared by me with the utmost care.

37. They must be taken with the greatest care." And he then disappeared. But they made an exchange, both in the case of the *Charus* and the embracings (of trees).

38. After a long time that exalted Rishi (Vrigu) again came there. Knowing all by his divine knowledge he again came there.

39.—40. Thereupon the greatly effulgent Vrigu thus spoke to his daughter-in-law Satyavati, "O blessed girl, O maiden of lovely brow, you have taken the wrong *Charu* and embraced the wrong tree. It was your mother who have deceived you.

Your son, though a Brahmana, will adopt the practices of the Kshatryas.

41. The mighty son of your mother, though a Kshatrya, will adopt the practices of a Brahmana. His power will be great; he will tread the path of the righteous.

42. Thereupon she again and again adored her father-in-law, saying, "Let not my son be of this character; let my grandson be such."

43. O son of Pandu, he replied, "Be it so;" and he was pleased to grant her prayer. When the proper time came, her son was born, named Jamadagni.

44. This descendant of Vrigu was endued with both splender and grace. He grew in years as well as in strength; and he excelled all in the Vedas.

45. O best of the Bharata race, the science of arms with four kinds of weapons rivalling the lustre of the sun spontaneously and without instruction came to him.

Thus ends the hundred and fifteenth chapter, the birth of Jamadagni, in the Tirthayatra of the Vana Parva.

HAPTER CXVI.

(TIRTHAYATRA PARVA)—*Continued.*

Akritavarna said:—

1. The greatly ascetic Jamadagni devoted himself to the study of the Vedas. Thereupon he performed great austerities. Pursuing a methodical course of study, he got a mastery over the Vedas.

2. O king, going to the ruler of men, Prasnajit, he asked Renuka in marriage; and the king bostowed her upon him.

3. Having got Renuka as his wife, that son of Vrigu came with her to the hermitage; and assisted by her he began to practise asceticism.

4. Four sons were born of her, Rama being the fifth. Though the youngest, Rama became superior to all in merit.

5. Once upon a time when her sons had all gone away to gather fruits, Renuka of rigid vows went to bathe.

6. O king, when, she was going at pleasure, Renuka saw Chitraratha, the king of Martikavata.

7. Seeing the king adorned with garlands of lotus sporting in the water with his wives, Renuka was filled with desire.

8. Being unable to control her this unawful desire, she became polluted; she then returned to the hermitage much frightened at heart.

9. Having seen her deprived of the lusture of chastity and full of giddiness, that greatly effulgent and mighty Rishi reproached her by crying "fie."

10. There came then the eldest of Jamadagni's son, named Rumanuvan, and then Sushena, then Vasu and then Vishwavasu.

11. The exalted Rishi one after the other asked them to kill their mother. But they were confounded and could not utter a word.

12. Then he cursed them in great anger; and having been thus cursed they lost their sense and became like inanimate objects. They became in conduct like beasts and birds.

13. Then that slayer of hostile heroes, Rama, came to the hermitage last of all. To him said the greatly ascetic, the mighty armed Jamadagni,

14. "O son, kill your this sinful mother without the least compunction." Thereupon Rama took up an axe and cut off his mother's head.

15. O great king, the anger of the illustrious Jamadagni was then suddenly appeased; and being much pleased he thus spoke,

16. "O child, O virtuous man, you have performed this difficult task at my bidding. Ask me, I shall grant you whatever you desire in your heart."

17. Thereupon he asked that his mother might be restored to life, that he might not be haunted by the remembrance of this cruel deed, that he might not be touched by any sin and that his brothers might be restored to their former state,

18. That he might be unrivalled in battle and that he might obtain long life. O descendant of Bharata, the greatly ascetic Jamadagni granted him all that he desired.

19. O lord, once at a time when his sons had again gone out (to gather fruits), the mighty son of Kirtavirya, the king of the country near the sea-shore, came to the hermitage.

20. When he came to the hermitage, he was hospitably received by the Rishi's wife. But proud of prowess, he was not pleased with the reception.

21. By force and in defiance of all resistance, he seized and carried off from the hermitage the chief cow whose milk supplied the sacred *Ghee*, not at all heeding the loud lowing of her calf. And he wantonly pulled down the trees of the forest.

22. When Rama came home, his father told him all that had happened. And seeing the calf lowing piteously, Rama became exceedingly angry.

23. He rushed towards the son of Kartavirja who was under the shadow of death. The slayer of the hostile heroes, the descendant of Vrigu, displayed his prowess in battle.

24. O king, with sharpened arrows which were shot from a beautiful bow, he cut down Arjuna's one thousand arms each of which was like a massive iron bolt (for barring the door).

25. Being under the shadow of death, he was overpowered by Rama. Then the relatives of Arjuna, with their wrath excited against Rama,

26. Rushed at Jamadagni (one day, when Rama was absent from the hermitage. Although he was powerful they killed him for he was engaged in aceticism.

27—29. O Yudhisthira, attacked by them he again and again piteously uttered the name of Rama. The sons of Kartavirja pierced Jamadagni with their arrows; and having thus persecuted their enemy, they went their way. When they had gone away and when Jamadagni had breathed his last,

30. Rama, the descendant of the Vrigu's race, came back to the hermitage with fuels for religious rites. The hero saw his father who had been killed. Being exceedingly grieved, he lamented for the sad fate that had befallen his father.

Thus ends the hundred and sixteenth chapter the death of Jamadagni in the Tirthayatra of the Vana Parva.

CHAPTER CXVII.

(TIRTHAYATRA PARVA—*Continued*)

Rama said —:

1. O father, for my fault you have been killed like a deer in the forest with arrows by those mean and foolish wretches, the sons of Kartavirja.

2. O father, virtuous and ever steady in the honest path as you were, how can fate permit that you should die in this way?

3. What an awful sin must have been committed by them who have with hundreds of arrows killed you who, were ever engaged in asceticism, who were old and who were averse to fight with them.

4. How can those shameless men speak of their (shameful) deed to their friends and relatives that they have killed a virtuous man who was averse to fight.

Avitavarna said :—

5. O king, thus did he lament in piteous manner; and then that great ascetic performed all the obsequies of his (deceased) father.

6. That conqueror of hostile cities, Rama, then set fire (to the funeral pyre) of his, father, O descendant of Bharata, and then took an oath to destroy all Kshatryas.

7. That mighty hero,—greatly powerful in battle, equal to god of death himself,—then took up weapons in anger; and alone he killed the sons of Kartavirja.

8. O best of Kshatryas, that foremost of all wielders of arms, Rama, destroyed all those Kshatryas who were their followers.

9. Twenty-one times that lord made the the earth Kshatrya-less. With their blood he made five lakes in Samantapanchaka.

10. That perpetuator of the Vrigu race then offered there oblations to his ancestors, Then Rechika appeared to him in a visible form and stopped him.

11. Then the mighty son of Jamadagni offered libations to the lord of the celestials in a great sacrifice, in which he bestowed the earth to the Ritwijas.

12. O king, he built an altar made of gold which was ten *Vyamas* (20 yards) in breadth and nine in height. He made a gift of it to the illustrious Kashyapa.

13. O king, then at the request of Kashyapa, the Bramhanas divided it into a number of shares, and thus they came to be called the *Khandavayanas* (share-takers)

14. O king, having bestowed the earth on the illustrious Kashyapa, he engaged in severest austerities on the Mahendra, the foremost of mountains.

Vaishampayana said :—

15. Thus did hostility arise between him and the Kshatryas that lived on the earth. The entire world was thus conquered by the immeasurably effulgent Rama.

16. Then on the fourteenth day of moon, the high-souled Rama at the proper hour appeared before the Bramhanas and Dharmaraja (Yudhisthira) with his younger brothers.

17. O king of kings, that foremost of kings, that lord, then with his brothers offered highest worship to the Bramhanas; and they also worshipped him (Rama).

18. Having worshipped the son of Jamadagni and having received due respect from him, he (Yudhisthira) spent a night on the Mahendra (mountain), and he then started towards the south.

Thus ends the hundred and seventeenth chapter the history of Jamadagni in the Tirthayatra of the Vana Parva.

CHAPTER CXVIII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. That magnanimous king then went to many sacred places and to various spots on the sea shore, all adorned with the presence of Bramhanas. (He went to many) charming *Tirthas* and saw them.

2. O son of Parikshit, bathing in them and distributing wealth, that son of Pandu with his younger brothers went to a greatly holy and broad river.

3. That magnanimous king, bathing there, offered oblations to the Pitris and the celestials. Giving wealth to the foremost of Bramhanas, he then went to the ocean-going *Godavari*.

4. O king, then being cleansed of his sins, he came to the sea in the Dravida. The hero then saw the greatly holy and sacred *Agasthya Tirtha* and also the *Nari Tirtha*.

5. He heard here the story of the famous feat which was achieved by Arjuna, that foremost of wielders of bow, and which was beyond the power of man. Being praised by the great Rishis, the son of Pandu derived much pleasure.

6. O ruler of earth, that lord of earth with Krishna (Draupadi) and his younger brothers, praising the prowess of Arjuna, then lived there in great happiness.

7. He then gave away one thousand kine in those tirthas situated on the shore of the excellent sea; and with his brothers he narrated with joy the account of Arjuna's bestowal of kine.

8. O king, he then went one after the other to all the tirthas and also to other sacred places, and thus his desires were fulfilled. He then saw the very sacred Surparaka.

9. Then having crossed a certain tract on the sea coast, he came to a forest celebrated over the earth. In the days of yore the celestials performed asceticism there and the kings performed sacrifices.

10. The long and lusty-armed hero saw the celebrated altar of Rechika's son, that foremost of all wielders of the bow. It was sorrounded by many ascetics and was fit to be worshipped by the virtuous.

11—13. The king then saw the sacred and the charming shrines of all the celestials, of the Vasus, of the Marutas, of the Aswinas of Yama, of Aditya, of the Lord of wealth (Kuvera), of Indra, of Vishnu, of Siva, of Moon, of the author of day (sun), of the lord of waters, of the lord of the Saddhyas, and of Bramha, of the Pitris, of the high-souled Rudra, O king, of Sagara, of Saraswati, of the Siddhyas, and of many other immortal holy gods.

14. The king observed many fasts in these *Tirthas* and gave away many costly gems. Having bathed his body in these holy places, he again came back to Suparnaka

15. He then with his brothers went along those tirthas on the sea-coast; and he then came to Pravasha, the fame of which had been spread by the Bramhanas all over the world.

16. The large and red-eyed hero, having bathed in it with his brothers, offered oblations to the celestials and the Pitris. So did Krishna (Draupadi) and all the Brahmanas with Lomasha.

17. For twelve days he lived on air and water. He performed ablutions for day and for night; he surrounded himself with fire kindled on all sides. Thus did that greatest of all virtuous men engage himself in asceticism.

18, When he was thus practising the severest austerities, Rama and Janardana (Valarama and Krishna) heard of it. The two leaders of the Vrisnis accompanied with soldiers went to Yudhisthira, the descendant of Ajamira.

19. The Vrisnis saw that the sons of Pandu lay down on the ground, their bodies being besmeared all over with dirt. Seeing Draupadi in a sad state, they were filled with grief and broke out into loud lamentations.

20. The king, whom misfortune never could cast down, cordially met Rama and Krishna, Krishna's son Samba, the grandson of Sini, and other Vrisnis and paid to them all due honours.

21. They also paid due honours to the son of Pandu and were similarly honoured by him. O king, they sat round Yudhisthira as Indra is seated surrounded by the celestials.

22. Being highly pleased, he narrated to them all the machinations of his enemies,

and how also he lived in the forest, and how Arjuna had gone to the abode of Indra;—all this he narrated in great gladness of heart.

23. They were glad to learn all this from him. When they saw the Pandavas lean, the magnanimous and the majestic Vrisnis began to shed tears, which came out spontaneously from their eyes.

Thus ends the hundred and eighteenth chapter, the meeting of the Vrisnis and the Yudhisthira in the Tirthayatra of the Vana Parva.

CHAPTER CXIX.

(TIRTHAYARTA PARVA)—*Continued.*

Janamejaya said:—

1.—2. O great ascetic, when the Pandavas and the Vrisnis reached the sacred Pravasa, what did they do? What conversation was held by them there? For all of them were high-souled, proficient in all the brances of Science, and both the Vrisnis and the Pandavas held one another in friendly estimation.

Vaishampayana said:—

3. Having arrived at the sacred thirtha on the coast of the sea, the heroic Vrishnis surrounded the sons of Pandu and waited upon them.

4. Thereupon Rama, the wielder of plough-share, as white as the milk of a cow, or the *Kunda* flowers, or the moon or the silver or the lotus-root,—who was adorned with garlands of wild-flowers, thus spoke to the lotus-eyed one.

Rama said:—

5. O Krishna, I do not find that the practice of virtue leads to any good, or that sinful practices cause any evil, for the magnanimous Yudhisthira is miserable with matted locks,—a wanderer in the forest with barks of trees as his garments.

6. Duryodhana is ruling the earth; the earth does not swallow him up. From this men with little intelligence would consider that a sinful life is preferable to a virtuous one.

7. When Duryodhana is flourishing and Yudhishthira is misarable being robbed as he is of his throne, what should people do in this matter?—This is the doubt that is perplexing the mind of every man.

8—9. Here is this lord of men born of Dharma himself, ever steady in the path of virtue, devoted to truthfulness and possessing a liberal heart,—this son of Pritha who would give up his kingdom, but who would not swerve from the path of virtue. How is it that Bhisma, Kripa, Brahmana Drona, the aged king (Dhritarastra), the senior members of the (Kuru) race are all living happily after banishing the sons of Pritha? Fie to the vicious-minded leaders of the Bharata race!

10. What will that sinful man, that ruler of earth say to his (deceased) ancestors when he will meet them in the next world? Having driven away his inoffensive sons from the throne, will he be able to say that he treated them in a blameless way?

11. He does not now see with his minds' eye how he has become so sightless and for what act he has grown blind among the kings of this entire earth. It is because he has banished the sons of Kunti.

12. I have no doubt that son of Vichitravirja's son when he with his sons perpetrated this cruel act, here saw blossoming trees of gold in the abode of the Pitris.

13. When he had farelessly banished Yudhisthira to the forest who had all his weapons with him and who was accompanied by his younger brothers, he must have asked (some questions) them with their shoulders projecting towards him and their red eyes staring at him; and he must have heard their reply.

14. This Vrikodara (Bhima) here is able to destroy with the strength of his powerful arms only and without the help of any weapons a great array of hostile troops. Hearing his war-cry the soldiers on a field of battle utterly lose their heart.

15. The greatly strong hero is now suffering from hunger and thirst and is emaciated with toilsome journeys. It is certain when he will take up in his hand arrows and other weapons and meet his enemies on the field of battle, he will then remember the sufferings of this forest-life and kill all his enemies.

16. None exists in the world who is equal to him in strength or in prowess. He is now emaciated with cold, heat and wind, but when he will stand up for fight, he will kill all.

17. This powerful hero, this Vrikodara, conquered single-handed all the rulers of men of the eastern countries along with those who followed them in battle. He returned from the war safe and uninjured. Even he is now miserably passing his days in the forest wearing barks of trees.

18. This mighty-Sahadeva defeated all the kings of the southern countries, those ruler of men who had assembled on the

shore of the sea; they now see him in the garb of an anchorite.

19. This hero (Nakula), valiant in battle, defeated single-handed the kings who ruled over the western countries. He now roams in the forest living on fruits and roots, with matted locks on his head and his body besmeared with dirts.

20. This princess (Draupadi), the daughter of a king, who is a great car-warrior, rose from the sacrificial altar. She was always accustomed to a life of comfort and ease. How is she now enduring the miserable life in the forest?

21. How are (the men), the son of Dharma who stands at the head of all the three Vargas (Dharma Artha and Kama), this, son of Vayu, this son of king of the celestials these two sons of Aswinas,—being all the sons of celestials and accustomed to a life of comfort and ease, living in this forest deprived of all comforts.

22. Why did not the earth sink with all these hills when the son of Dharma met with defeat and when his wife, brothers, followers and he himself, were driven away (from the kingdom), and when Duryodhana began to flourish.

Thus ends the hundred and ninteenth chapter, the words of Valarama, in the Tirthayatra of the Vana Parva.

CHAPTER CXX.

(TIRTHAYATRA PARVA)—*Continued.*

Satyaki said:—

1. O Rama, this is not the time for lamentation. Let us do without any further delay that which is proper and suited to to the present occasion, though Yudhisthira does not say anything.

2. Those in the world who have other persons to look after them do not undertake to do anything themselves. They have others to do their work as did Saivya and others for Yayati.

3. O Rama, those, whose help-mate sact according to their own opinion,—those men having others to look after them, never meet with disaster like men who have none to help them.

4. How is it that when the sons of Pritha have these two men, Rama and Janardana (Krishna,) also Pradyumna, Samba, and myself,—all able to protect the three worlds, that they are living in the forest?

5. It is proper that this very day the army of the Dasarahas should march out, variously armed and well clad in armours. Let the sons of Dhritarastra be attacked with the Vrishni soldiers, and let them all go with their friends to the abode of Yama.

6. Let him alone who wields the bow made of horn (Krishna), let yourself alone who, if roused, is capable of subverting the whole earth, kill the sons of Dhritarastra with all their friends as the chief of the celestials killed Vitra.

7. The son of Pritha (Arjuna) is my brother, he is my friend, he is also my preceptor; and he is like the second self of Krishna. It is for this reason that men desire for a worthy son and that a preceptor seeks an obedient and obliging pupil.

8. It is for this reason the time has (at last) come for that excellent work which is the best of all works and which is difficult to perform. I shall baffle his (Duryodhana's) showers of weapons by my excellent weapon, I shall over-power all in battle.

9. O Rama, I shall in anger cut off his head from his body with my excellent weapons which are like snakes, or poison or fire. I shall by force with my sword sever his head from his body in the field of battle.

10. Then I shall kill all his followers, Duryodhana and all the Kurus. O son of Rohini, let the followers of Bhima look at me with joy when I take up my weapons at the field of battle.

11. I shall alone kill all the chief men of the Kurus as fire burns heaps of straw at the end of the Yuga. Kripa. Drona, Vikarna and Karna, are not (at all) able to withstand the sharp arrows shot by Pradyumna.

12. I know the power of this son (of Krishna). I know how Krishna's son conducts himself in the field of battle. Samba will with great force chastise by his arms Dushashana with his charioteer and car.

13. Nothing exists which can withstand the force of the son of Jamvavati when he becomes irresistible in fight on the field of battle. The army of the Daitya Salya was speedily routed (by him) when he was but a boy.

14. Aswachakra whose thighs were round and whose mascular arms were of exceeding length was killed by him in battle. Who is there who can go before the car of the great car-warrior Samba?

15. As men coming within the clutches of death can never come out of it, so who is there that once coming under his clutches in the field of battle, escapes with his life.

16. The son of Vasudeva will consume by the shower of his fiery weapons all the soldiers together with those two great car-wariors, Bhisma and Drona, and also Somadatta surrounded by his sons.

17. Who is there in all the world including the celestials whom Krishna cannot fight on equal footing? When he takes up his weapons, wields his excellent arrows, arms himself with the discus, he becomes matchless in fight.

18. Let Anirudha also take up in his hand buckler and sword,—let him cover the earth with Dhritarasta's sons, their heads being severed from their bodies, as in a sacrifice the altar is covered with *kusa* (grass)

19. Gada, Ulmuka, Vahuka, Bhanu, Nitha, and heroic in battle but young in age, Nishatha, Sarana and Charuddeshna, irresistible in war,—let all of them perform feats befitting their race.

20. Let the united armies of Satwatas, and the Suras, together with the chief heros of the Vrisnis and the Andhakas, killing the sons of Dhritarastra in the field of battle, spread their fame all over the world.

21. Let Abhimanyu rule the earth so long this foremost of virtuous men, the high-souled Yudhisthira is engaged in fulfilling the vow which this best of the Kuru race took on the occasion of the celebrated gambling match.

22. After his enemies are all defeated by the arrows discharged by us, let the virtuous king then rule over the earth. There will be then no son of Dhritarastra (Duryodhana) or the son of the charrioteer (Karna). This is the most important work for us to do, and this will surely lead us to fame.

Krishna said.—

23. O descendant of Madhu, there is no doubt what you say is true. O greatly courageous hero, we accept your words. This foremost of Kurus, (Yudhishthira) does not desire to possess the land that is not won by his own prowess of arms.

24. Neither for the sake of pleasure, nor from fear, nor from coveteousness would Yudhishthira ever abandon the rules of his (Kshatrya) order, nor would the two great car-warriors, Bhima and Arjuna, nor the twins (Nakula and Sahadeva), nor Krishna, the daughter of Drupada.

25. Vrikodara (Bhima) and Dhananjaya (Arjuna) are both unrivalled in fight on earth. Why should he not rule over the earth when the two sons of Madri are there to espouse his cause?

26. When the illustrious king of Panchala together with the King of Kekaya, and we also, would put forth our united strength, then the enemies of Yudhisthira would surely be annihilated.

Yudhishthira said:—

27. O descendant of Madhu, there is nothing to be surprised that you should speak thus. To me truth is over my sovereignity. It is Krishna alone who knows what I am and it is I alone who know what Krishna is.

28. O descendant of Madhu, O foremost of the Sinis, when this best of men (Krishna) will perceive that the proper time is come for displaying courage, you and he will then defeat Suyodhana (Duryodhana).

29. Let the heroes of the Dasarah race go back to-day. They are my patrons,—these best of men have come here to visit me. O inmeasurably powerful heroes, never fall off from the path of virtue. I shall see you again when you will be happily assembled together.

Vaishampayana said:—

30. Then after mutual greeting and obeisance to the seniors and embracing the youthful, those foremost of the Yadus and the sons of Pandu separated. The Yadus went home and they (the Pandavas, continued their journey to the *thirthas*.

31. Having parted with Krishna, Dharmaraja with his younger brothers and with Lomasha and with servants went to the sacred river *Payoshini* the landing place of which was constructed by the king of Vidharva.

32. He lived on the banks of the *Payoshini*. waters of which were mingled with the *Soma* juice. There the illustrious Yudhisthira was greeted with excellant laudatory terms by the chiefs of the Brahmanas who came to see him there.

Thus ends the hundred and twentieth chapter, the departure of the Yadus in the Tirthayatra of the Vana Parva.

CHAPTER CXXI.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. O King, when Nriga performed sacrifices and gratified Purandara (Indra) with the offer of *Soma* juice, he became very much gratified and was much pleased.

2. Here did the celestials with Indra and Prajapati (Brahma) perform many sacrifices on a large scale and paid large *Dakshinas* to the ministering priests.

3. Here king Amurtarasya offered oblations of *Soma* to the wielder of Vajra (Indra) in seven great horse-sacrifices.

4. The articles which in other sacrificial rites are uniformly made of timber, wood and of earth were all made of gold in these seven sacrifices.

5. It is heard that in all these sacrifices seven sets of stakes, of rings for sacrificial stakes, of spots, ladles, utensils, and spoons were prepared by him.

6-7. On each sacrificial stake seven rings were fastened at the top. O Yudhisthira, the celestials together with Indra erected the sacrificial stakes made of gold which were prepared for his sacred rites. In all these foremost of sacrifices of that great king Gaya,

8. Indra was delighted by drinking the *Soma* juice, and the ministering priests were gratified with the large *Dakshinas* they received. The Brahmanas obtained untold wealth.

9. As the sand-grains on earth, as stars in the firmerment, as the rain drops when it rains cannot be counted,

10—11. So the wealth that Gaya gave away could not be counted. O great king, even the above mentioned objects might be counted, but the *Dakshinas* bestowed on the priests in those seven sacrifices could not be counted. Its largeness exceeded all that was known before.

12. The images of the goddess of speech were made of gold by Vishwakarma himself. The king gratified the Brahmanas by presenting them to those priests who came there from all directions.

13. O king, when Gaya performed his sacrifices, he erected sacrificial stakes at so many places that little space was left (uncovered) on earth.

14. O descendant of Bharata, he obtained the region of Indra by his that act. He who bathes in the *Payoshini* goes to the region obtained by him.

15, Therefore, O king of kings, O undeteriorating one, O protector of earth, you and your brothers should bathe in this river; and then you will be freed from all sins.

Vaishampayana said:—

16—17 O foremost of men, O sinless one, having bathed in the *Payoshini* with his brothers, that great hero went with his brothers to the Vaidurja mountain and the great river *Narmuda*. Lomasha narrated to him the accounts of all the sacred and charming *Tirthas*. He with his brothers then visited those places according to his desire and convenience. He gave away to the Bramhanas in this places by thousands.

Lomasha said:—

18. O son of Kunti, seeing the Vaidurja mountain and bathing in the *Narmada*, one obtains the region of the celestials and the kings.

19. O foremost of men, O son of Kunti, this is the junction of *Treta* and *Kali* (ages); this is the time when a person is cleansed of all his sins.

20. O child, this is the place where Saryati performed his sacrifices. Kousika (Indra) with Aswinas appeared here in their visible froms and drank the *Soma* (Juice).

21. The greatly ascetic, the descendant of Bhrigu, was filled with anger against Indra. The lord Chyavana paralised Indra and obtained the princess Sukanya as his wife.

Yudhisthira said:—

22. Why the exalted chastiser of Paka, Indra, was paralised and the great ascetic, the descendant of Vrigu got angry against him?

23. O Bramhana, why he made the Aswinas, the drinkers of *Soma*? O exalted one, narrate all this to me in detail.

Thus ends the hundred and twenty first chapter, the history of Sukanya, in the Tirthayatra of the Vana Parva.

CHAPTER CXXII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. O descendant of Bharata, the son of the great Rishi Vrigu was Chyavana by name. That greatly effulgent one practised asceticism near the yonder lake.

2. O Pandava, O king, that greatly powerful one sat in the posture called *Vira*. He remained for a long period of time in this one posture.

3. O king, after the lapse of a long time he was covered with an ant-hill which was in its turn covered with creepers. Crowds of ants enveloped him.

4. Covered all over with ants and looking like a heap of earth, that greatly intelligent one performed severe austerities.

5, Then after the lapse of a long time the king named Sarjati came to sport in this charming and excellent lake.

6. O descendant of Bharata, with him were four thousand women, all wedded to him. There was also with him his daughter of beautiful brows, named Sukanya.

7. Surrounded by her companions and adorned with beautiful ornaments, she came to the ant-hill within which Vrigu's son was seated.

8. Accompained by her maids, she began to sport there, seeing the beautiful scenery and looking at the large trees that stood in the forest.

9. She was handsome, she was young, she was amorous and she was frolicsome. She began to break the trees that were full of blossoms.

10. The intelligent son of Vrigu saw her alone without her maids. Adorned with ornaments and clad in one cloth she was wandering about (in the forest) like a flash of lightning.

11. Seeing her sporting in the lonely forest, the greatly effulgent Bramhana Rishi, endued with the ascetic prowess, was filled with desire,

12. He addressed that blessed lady, but she did not hear him. Then Sukanya saw the eyes of Vrigu's son within the ant-hill.

13. Out of curiosity she lost her sense; and saying "what is this," she pierced the eyes with a thorn.

14. His eyes being thus pierced, he felt great pain and became very angry. He then stopped the calls of nature of the troops of Sarjati.

15. Their state thus becoming deplorable, they were greatly afflicted. Seeing this the king asked,

16. "Who has done injury to the illustrious son of Vrigu, who is old, who is ever engaged in asceticism and who is of wrathful temper?

17. If you know it, tell me without the least delay." Thereupon all the soldiers said, "We do not know who has done this harm (to the Rishi).

18. Do whatever you please and make a searching enquiry into this matter." Thereupon that king, using both menace and conciliation,

19—20. Asked, about the matter, his friends. But they could not tell him anything. Seeing the soldiers in great sorrow on account of their great distress and her father agri- eved, Sukanya thus spoke, "While roving in the forest, I saw something brilliant within the ant-hill.

21. Believing it to be a fire fly, I pierced it with the thorn." Having heard this, Sarjati immediately went to the ant-hill.

22. There did he see Vrigu's son, old both in years and asceticism. That ruler of earth then with joined hands prayed thus for his favour.

23. "You should pardon me for what has been done by this girl out of ignorance." The son of Vrigu Chyavana then thus spoke to that ruler of earth,

24—25. "O king, this one, filled with pride, has insulted me by piercing (my eyes). Even her, endued as she is with beauty and devoid of all sense by ignorance and temptation,—even this daughter of yours,—I must have for my wife. I tell you truly, I can pardon you only on this condition."

26. Having heard the words of the Rishi, Sarjati without pausing for consideration at once bestowed his daughter on the high-souled Chyavana.

27. Having received that maiden, the exalted one was pleased (with the king). Having obtained the Rishi's grace, the king with his soldiers then went to his own city.

28. The faultless Sukanya also, having obtained that ascetic for her husband, began to wait upon him by practising asceticism and observing the ordinances.

29. The beautiful-featured one, that guileless lady, worshipped Chyavana and waited up onhis guests and ministered to the sacred fire.

Thus ends the hundred and twenty second chapter, the history of Sukanya, in the Tirthayatra of the Vana Parva.

CHAPTER CXXIII.

(TIRTHAYATRA PARVA)—*Continued*

Lomasha said:—

1. O king, once on a time, the (two) celestials the Aswinas saw Sukanya, when she had bathed and when she had no clothes on her person.

2. Having seen that charming damsel who resembled a daughter of the celestial king, the horse-born Aswinas came to her and thus spoke to her.

3. "O lady of tapering thighs, whose daughter are you? What are you doing in this forest? O blessed one, O beautifu damsel, we desire to know this. Therefore tell us."

4. Thereupon Sukanya filled with bashfulness thus spoke to those foremost of celestials," "I am the daughter of Sarjati, and I am the wife of Chyavana."

5. Aswinas then again spoke to her with smiles, "O auspicious one, why has your father bestowed you on a man who is verging on death?

6. O timid one, you shine in this forest like the flashing lightning. O beautiful lady, we have never seen any one like you even in the celestial region.

7. O blessed one, unadorned with ornaments and unclad in beautiful robes as you are, you beautify the forest more by your unadorned beauty.

8. O lady of faultless limbs, you cannot (however) look so beautiful besmeared as you are with mud and dirt as you would if adorned with ornaments and clad in gorgeous costume.

9. O auspicious one, becoming such why do you serve a decrepit old husband,—one that has become incapable of realising pleasure,

10. O lady of sweet smiles, one who is incapable of protecting and supporting you? Therefore abandoning Chyavana, accept one of us as your husband.

11. Making up your mind, invite your husband (from among us two). Do not spend your youth uselessly." Having been thus addressed, Sukanya thus spoke to the celestials,

12. "I am devoted to my husband Chyavana. Do not entertain any doubts about it." To her again they spoke thus, "We two are the celestial physicans.

13. We shall make your husband young and hadsome. Then from among us three, you shall select one of us as your husband.

14. O blessed one, promising this, bring your husband here." O king, she went at their word to Vrigu's son,

15. And told the son of Vrigu what the two celestials had said. Having heard this, Chyavana said, "Do it."

16. Having obtained her husband's permission, she came (back to Aswinas) and said, "Do it." Having heard her words, the Aswinas did it.

17. They then thus spoke to that princess, "Let your husband enter into water. Thereupon Chayvana with the desire of becoming handsome soon entered the water.

18. O king, the two Ashwinas also entered into the lake. A few minutes after they all came out from the lake,

19. Becoming exceedingly beautiful, young and wearing brilliant ear-rings, all assuming the same appearance delightful to the heart.

20—21. They then all said to her "O blessed lady, O fortunate one, O beautiful damsel, chose one of us as your husband. O beautiful featured lady, select him for your husband who may be liked by you." But seeing them all of the same appearance,

22. She paused and pondered. At last she ascertained who was her husband and selected him. Having obtained his wife and the beauty that he desired, Chyavana,

23. Of exceeding prowess, cheerfully spoke these words to the horse-born deities. "Since being an old man I have obtained from you youth and beauty and also my wife,

24. I shall make you two the drinkers of the *Soma* juice even in the presence of the king of the celestials."

25. Having heard this, the two (Ashwinas) cheerfully went to heaven. Chyavana and Sukanya also passed happily their days like (two) celestials.

Thus ends the hundred and twenty-third chapter, the history of Sukanya in the Tirthayatra of the Vana Parva.

CHAPTER CXXIV.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. Thereupon hearing that Chyavana had been turned into a youth, Sarjati, becoming very much pleased, came with his troops to the hermitage of the son of Vrigu.

2. He saw Chyavana and Sukanya like two celestial children. Sarjati with his wife was as pleased as he would have been, if he had acquired the whole earth.

3. The ruler of earth together with his wife was received honourably by those saints. The king seated himself near the ascetic and entered into a delightful conversation of an auspicious kind.

4. O king, the son of Vrigu thus spoke to that ruler of worlds these words of a soothing nature, "O king, I shall perform your sacrifice. Let the necessary articles be procured."

5. Thereupon that ruler of earth, Saryati was exceedingly delighted. O great king, he expressed his approbation of the proposal made by Chyavana.

6. On an auspicious day, suitable for the commencement of a sacrificial ceremony, Sarjati ordered the erection of an excellent sacrificial shrine. He then splendidly furnished it with all desirable things.

7. O king, Chyavana, the son of Bhrigu performed his sacrifice. Hear the wonderful events which happened at that spot.

8. Chyavana took up some *Soma* juice so that he might offer it to the Aswinas who are the physicians to the celestials. When he was going to offer it, Indra prevented him.

Indra said :—

9. These two (Ashwinas) in my opinion have no right to receive an offering of the *Soma* juice ; they are the physicians to the celestials. As such, they are prevented (from receiving it).

Chyavana said :—

10. O Indra, these two are of great energy, they are high-souled, beautiful and handsome, they have made me eternally young like a celestial.

11. Why should you and the other celestials have a right to the *Soma* juice and not they? O lord of the celestials, O Purandara, know that the Aswinas are also celestials.

Indra said :—

12. These two are physicians, and as such they are but servants. Assuming various forms at pleasure, they roam about the world of the mortals. How can they claim the *Soma* juice?

Lomasha said :—

13. When these words were said by the king of the celestials, the son of Bhrigu (Chyavana) did not heed them ; and he took up the offering of (the *Soma*).

14. Having seen that he was about to take up an excellent portion of *Soma* to offer it to the Aswinas, the destroyer of Vala Indra) thus spoke to him,

15. "If you take up the *Soma* to offer it to those two celestials, I shall hurl at you my fearful thunder which is superior to all existing weapons."

16. Having been thus addressed, the son of Vrigu smilingly looked at Indra, and he then took up in due form some excellent *Soma* juice to offer it to the Aswinas.

17. The husband of Sachi (Indra), then hurled at him the fearful thunder. When he was about to hurl it, the son of Vrigu paralised it.

18. Having paralised his arms, Chyavana recited sacred hymns and made offerings to the fire. That greatly effulgent one, having gained his object tried to kill the celestial (Indra).

19. Thereupon that Rishi created, by his ascetic power, a great Asura of huge body and exceeding prowesss, named Mada.

20. His body was incapable of being measured by the Suras and the Asuras. His mouth was fearful ; it was of huge size with teeth of sharpened ends.

21. One of his jaws rested on earth and the other stretched to heaven. He had four fangs extending as far as one hundred *Yojonas*.

22. His other fangs extended as far as one hundred *Yojonas*. They looked like the towers on a palace. They might be likened to the ends of spears.

23. His two arms were like two hills. They were of equal bulk and extended ten thousand *Yojonas*. His two eyes resembled the sun and the moon, and his countenance looked like the great fire at the universal dissolution.

24. He was licking his mouth with his tongue, which like lightning knew no rest. His mouth was open and his glance was fearful. It appeared as if he would forcibly swallow up the world.

25. He rushed upon Satakratu (Indra) with the intention of devouring that deity. The worlds resounded with the loud and fearful roarings of that Asura

Thus ends the one hundred twenty-fourth chapter, the history of Sukanya, in the Tirthayatra of the Vana Parva.

CHAPTER CXXV.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. Having seen the fearful-faced Mada, coming with open mouth like death himself with the intention of devouring him, the diety Satakratu (Indra).

2. Licked the corner of his mouth when his arms were paralised. Being afflicted with fear, the celestial king thus spoke,

3. O son of Bhrigu, O Brahmana, I truly tell you that from this day the two Aswinas will be entitled to receive the *Soma* juice. Therefore be merciful to me.

4. O Brahmana Rishi, your attempts can never be futile. Let this be the rule. I know your act can never be in vain.

5. O son of Bhrigu, these two Aswinas are now entitled to drink the *Soma* Juice as you have made them to-day. O son of Bhrigu, I have done it to spread the fame of your powers.

6. My object was to spread the fame of the father of Sukanya all over the world. It has been done by me, so that your fame may spread.

7. Therefore be merceful to me. Let it be as you desire." Having been thus addressed by Indra, the high souled son of Bhrigu

8. Was soon appeased; and he set free Purandara (Indra). O king, that mighty Rishi distributed Mada and put it piecemeal in drinks, in women,

9. In gambling and in the field of sports. This Mada was formerly created again and again. Having thus thrown away Mada, he adored Indra with *Soma*.

10. He then assisted that king (Sarjati) to perform sacrifices to all the celestials together with the Aswinas. That foremost of speakers thus spread his fame all over the world.

11. O king, he then happily lived with his loving wife Sukanya in the forest. This is, O king, his lake resounding with the voice of the birds.

12. You must with you brothers offer oblations here to the Pitris and the celestials. O ruler of earth, O descendant of Bharata, having seen it and *Sikataksha*,

13. You should then go to the Saindava forest and see many artificial rivers there. O great king, you should touch the waters of all the currents there,

14. And then, O descendant of Bharata, uttering the *mantras* of Sthanu, you will attain to ascetic success. O foremost of men, it is the time of junction between *Treta* and *Dapara Yugas*.

15. O son of Pritha, by seeing it, one is cleansed of all his sins. Perform your oblations here in this place which is capable of destroying all sins.

16. Yonder is the Archika hill, inhabited by cultured men. Fruits of all seasons grow here at all times and the streams run for ever. It is an excellent place.

17. O Yudhisthira, there are many caverns here of various forms made by the celestials. This is the *Tirtha* of the moon, and it is surrounded on all sides by the Rishis, who are the Vaisyas, the Valkhilyas, the Pavakas and the Vajuvakhas.

18. There are three peaks and three sacred springs; you may walk round them all one by one; you can perform your oblations at pleasure

19. O king of kings O ruler of men, Santanu, Sanaka, and Nara and Narayana, have obtained eternal regions from this place.

20. O Yudhisthira, here didthe Pitris, the celestials and the great Rishis always lie down. They all performed asceticism on the Archika mountain. Perform sacrifice here.

21. O king, here did they cook *charu* (rice with milk) with the Rishis; here is also the *Jamuna* of everlasting current where Krishna engaged himself in asceticism.

22. O son of Pandu, O chastiser of foes, the twins, Bhimasena and Krishna (Draupadi) and all of us will accompany you to this spot,

23. O ruler of men, this is the sacred spring of Indra where Dhata, Vidata and Varuna rose upwards.

24. O king, here do they live observing forbearance and practising the greatest virtue. This excellent and auspcious mountain is fit for kind and candid persons.

25. This is that *Jamuna*, O king which is frequented by the great Rishis,—the scene of many sacrifices,—it is holy and it destroys all fear of sin.

26. O son of Kunti, here did the great bow-man, king Mandhata, himself perform sacrifices, so did also Somoka, the son of Sahadeva, that foremost of all boon-givers.

Thus ends the hundred and twenty-fifth chapter, the history of Sukanya in the Tirthayatra of the Vana Parva.

CHAPTER CXXVI.

(TIRTHAYATRA PARVA).—*Continued.*

Yudhisthira said :—

1. O great Brahmana, how was born that excellent king, that foremost of monarchs, the son of Yuvanashwa, Mandhata, celebrated over the three worlds?

2. Here did that immeasurably effulgent one attain to the highest regal power, for all the three worlds were as much under his rule as they were under that of the high-souled Vishnu?

3. I am desirous to hear all about the life and achievments of that intelligent king. I should also like to hear when and how his name became Mandhata, belonging as it did to the greatly effulgent Indra,—and how that matchlessly powerful hero was born;—you are greatly-skilled in the art of narrating all events, (narrate all this to me

Lomasha said.—

4. O king, hear with attention how the name of Mandhata, that high-souled king, came to be famous all over the world.

5. The king Juvanashwa was born in the race of Ikshwaku. O ruler of earth, he performed many sacrifices in which *Dakshinas* (gifts) were large.

6. That foremost of all virtuous men, performed one thousand horse-sacrifices. He also performed many other sacrifices in which *Dakshinas* were in abundance.

7. But that royal sage had no son and therefore that high-souled and greatly vow-observing king made over to his ministers the duties of the state and went to live in the forest.

8. That high-souled king devoted himself to the pursuits, enjoined in the *Sastras*; and one day, O king, that monarch was much afflicted with observing a fast.

9—11. He was suffering from the pangs of hunger, and his inner soul seemed perched with thirst. He then entered the hermitage of Bhrigu. O king of kings, on that very night, the great Rishi, who was the delight of Bhrigu's race, had performed a religious ceremony with the object of getting a son born to Soudamini. A large vessel was there filled with water which was consecreted with *mantras* and which had been previously deposited there. The water was endued with the virtue of making the wife of Soudamini conceive a son equal to Indra.

12. Having been much fatigued by keeping up nights, those great Rishis placed that jar on the altar and went to sleep.

13. The king was suffering from thirst, his palate was dry and he was eagerly looking for water. Entering the hermitage, greatly tired as he was, he asked for water.

14. With fatigue and with a perched throat, he cried in a feeble voice which resembled like the inarticulate notes of a bird. Therefore none heard his voice.

15. Thereupon the king, seeing the jar filled with water, quickly ran towards it. He drank the water and put the jar down.

16. That intelligent king, who was very thirsty, drank that cool water; his thirst being quenched he became greatly happy.

17. Those ascetic Rishis then awoke from their sleep and all of them saw that the water of the jar was gone.

18. They assembled all together and asked one another who had done this. Then Yuvanashya told the truth saying, "It was done by me."

19. The illustrious son of Bhrigu then said to him, "It was not proper. This was kept with the object that a son may be born to you. It was endued with ascetic virtue.

20. Having performed severe asceticism, I infused the virtue of my religious acts in this water, so that a son might be born to you. O royal sage, O greatly powerful one,

21. A son would have been born to you who would have been greatly strong, courageous, endued with the prowess of asceticism and who by his might would have even sent Indra to the abode of Yama.

22. O king, it was thus that this water was prepared by me. By drinking this water, O king, you have done what was not proper.

23. It is impossible now to turn back the incident which happened. What you have done was certainly ordained by Fate.

24—26. O great king, as you, being very thirsty, have drank the water prepared with sacred hymns which was filled with the virtue of my religious labours, you must bring forth out of your own body a son as described above. We shall perform for your sake a sacrifice of wonderful effect, so that you will bring forth a son equal to Indra. You will not feel any pain at the time of the delivery.

27. When one hundred years passed away, a son, as effulgent as the sun, came out by riving the left side of that high-souled king.

28. The the greatly effulgent child came out, but king Yuvanashwa did not die,—it was no doubt a great wonder.

29. Then greatly effulgent Indra came there with the desire of seeing him. Thereupon the celestials asked Indra, "What is to be sucked by this boy?"

30. Then Indra gave his own fore finger into his mouth (to suck), and the wielder of thunder said, "he will suck me."

31. Thereupon the dwellers of heaven with Indra gave him the name "*Mandhattd.*

32. Having sucked the fore-finger of Indra, he became greatly strong, and he grew to be thirteen cubits.

33. O great king, the whole of the sacred learning together with the holy science of arms was acquired by that greatly intelligent boy by the simple and unassisted power of his thought.

34—35. O descendant of Bharata, the bow, celebrated all over the world by the name of *Ajagava* and a large number of

arrows made of horn, also an impenetrable armour, all came to him on the same day. He was installed on the throne by Indra himself, and he then conquered the three worlds in righteous way, as once Vishnu did by three steps.

36. The wheel of that high-souled king's car was irresistible in its course. Gems and jewels came to that royal sage of their own accord.

37. O ruler of earth, this is the region which (once) belonged to him. It abounds in great wealth. He performed may sacrifices in which gifts were in abundance.

38. O king, that great, powerful and immeasurably effulgent king erected many sacred piles and performed greatly pious deeds, by which he obtained the privilege of sitting at Indra's side.

39. That intelligent king conquered and ruled with virtuous laws the earth with cities and with the sea, the abode of gems.

40. O great king, the sacrificial grounds prepared by him were to be found all over the earth. There is not a single spot which is not marked with it.

41. O great king, that greatly powerful king is said to have given away to the Brahmanas ten thousand *Padmas* and kine.

42. When there was a draught extending for twelve years, disregarding the wielder of thunder, he caused rain to fall for the growth of crops.

43. The greatly powerful king of Gandhara, born in the Lunar dynasty, was terrible like the roaring clouds. Those that foolishly attacked him with arrows were immediately killed by him.

44. O king, that intelligent king protected the four orders of the people, and by virtue of his asceticism and religious rites the world was kept from harm by that greatly powerful king.

45. This is the place where he, as effulgent as the sun, performed sacrifices to the celestials. Look at it. Yonder it is in the middle of Kurukshetra.

46. O ruler of earth, I have thus narrated to you all the great history of Mandhata, the manner in which he was born,—a birth which was surely wonderful."

Vaishampayana said:—

47. O descendant of Bharata, having been thus addressed by the great Rishi Lomasha, the son of Kunti (Yudhisthira) asked other questions about Somoka.

Thus ends the hundred and twenty sixth chapter, the history of Mandhata, in the Tirthayatra of the Vana Parva.

CHAPTER CXXVII.

(TIRTHAYATRA PARVA.)—*Continued.*

Yudhisthira said:—

1. O foremost of speakers, what was the prowess of the king, Somoka. I desire to hear an exact account of his achievements and prowess.

Lomasha said:—

2. O king, O Yudhisthira, there was a virtuous king, named Somoka. He had one hundred wives,—all suitably matched to him.

3. Though a long period of time passed away and though he took great care, yet he could not succeed in getting a son.

4. One day when he had (already) grown old, he tried every means to have a son; and (at last) a son was born to him by one of that one hundred wives. He was named Janta.

5. O king, all those mothers sat round their son; and every one of them gave him such objects as might give him enjoyments and pleasure.

6. One day an ant stung the boy at his hip, and the boy screamed out on account of the pain caused by the sting.

7. The mothers were greatly destressed to find the child stung by the ant; and they stood round him and began to cry as loudly as the boy.

8. When he was seated with his ministers and his family priest that ruler of earth suddenly heard that great screaming (of the women).

9. The king sent for information as to what it was about. And the royal usher then explained to him what had happened to his son.

10. Somaka rose with his ministers and hastened towards the female apartments. O chastiser of foes, on going there, he consoled his son.

11. Having comforted his son and come out from the female apartments, the king sat down with his family priest and ministers.

Somoka said:—

12. Fie on having one son! I would rather be a sonless man. To all beings, liable as they are to diseases, it is but a trouble to have only one son.

13. O Bramhana, O lord, with the intention of getting sons, I married all these one hundred wives after carefully examining them whether they were suitable to me. But they have none.

14. Having tried every means and put forth great efforts they have (at last) given birth to this one single son, Janta. What greater grief can there be than this!

15. O excellent Bramhana, I am grown old in years, and so are my wives. This only one son is like the breadth of their nostrils; so is he to me.

16. Is there any such (religious) ceremony by celebrating which one may get one hundred sons? Tell me whether it is great or it is small, whether it is easy or it is difficult to perform.

Ritwija said:—

17. There is a ceremony by which a man may get one hundred sons. O Somoka, if you are able to perform it, (then tell me); I shall explain it to you?

Somoka said:—

18. Whether it is a good or an evil deed, you may consider that the ceremony by which one hundred sons may be born as already performed, O exalted one, explain it to me.

Ritwija said:—

19. O king, I shall perform this sacrifice, but you must sacrifice in it your son Janta. Then one hundred handsome sons will be born to you.

20—21. When Janta's fat will be put into the fire as an offering to the celestials, the mothers your wives will have to take a smell of that smoke. And thus they would give birth to a number of courageous and strong sons. Janta also will again be born in the womb of his (former) mother. On his back there will appear a mark of gold.

Thus ends the hundred and twenty-seventh chapter, the history of Janta in the Tirthayatra of the Vana Parva.

CHAPTER CXXVIII.

(TIRTHAYATRA PARVA)—*Continued.*

Somoka said:—

1. O Bramhana, whatever is to be performed, do exactly as it is necessary. I desire to get a number of sons; I shall do all as asked by you.

Lomasha said:—

2. Thereupon he performed that sacrifice in which Janta was offered as a victim. But the mothers out of affection forcibly dragged the son.

3. They cried, "Alas! Oh!" And they were affected with great grief, and they caught hold of Janta by his right hand and wept peteously.

4—6. But the Ritwija held the boy by the right hand and pulled him. Like female ospreys they screamed in agony. But the priest dragged the boy, killed him and in due form made an offering of his fat. O descendant of Kuru, while the fat was made an offering (to the sacrificial fire) the, aggrieved mothers smelt its smell, and they all suddenly fell on the ground. Then all those beautiful women conceived.

7. O king, O descendant of Bharata, at the end of the tenth month, full one hundred sons were born to Somoka.

8. O king, Janta became the eldest son and he was born of his former mother. He became the most beloved of all those women; but not so were their own sons.

9. He had that golden mark on his back; and among all those one hundred sons, he was superior to all in every thing.

10. Then that great preceptor of Somoka died,—so did Somoka also after sometime.

11. He saw his priest being grilled in a terrible hell. He then asked him, "O Bramhana, why are you being grilled in this hell!

12. Thereupon the preceptor, greatly being grilled in the (hell fire) thus spoke to him, "O king, it is the result of my performing your sacrifice."

13. Having heard this, that royal sage thus spoke to the god of justice? "I shall enter (this fire). Set free my priest. This greatly exalted man is grilled in the hell fire on my account.

Dharmaraja said:—

14. O king, O foremost of speakers, one cannot suffer or enjoy for another person's acts. These are the fruits of your acts. See them here.

Somoka said:—

15.—16. I do not desire to go to the region of bliss without this Bramhana here. O Dharmaraja, I desire to live with him. O god, my act is identical with that done by him, and therefore the fruits of our acts must be the same.

Dharmaraja said—:

17. O king, if this be your wish, then taste with him the fruits of that act, as long as he is to do. After that you will obtain the blessed state.

Lomasha said :—

18. That lotus-eyed king did all that (was asked by Dharmaraja). When his sins were washed, he was made free with his preceptor.

19. O king, that lover of his preceptor secured for his preceptor by his meritorious acts all those blessings to which he was entitled.

20. This is his sacred hermitage, situated before us. The man who passes six nights here with controlled passions obtains the blessed state.

21. O king of kings, O perpetuator of the Kuru race, being free from excitement and controlling our passions, we must spend six nights here. Therefore be ready.

Thus ends the hundred and twenty eighth chapter, the history of Janta, in the Tirthayatra of the Vana Parva.

CHAPTER CXXIX.

(TIRTHAYATRA PARVA),—*Continued.*

Lomasha said :—

1. O king, here did Prajapati himself perform a sacrifice in the days of yore. It was called Ishtikrita which occupied one thousand years.

2. The son of Nabhaga, Aurvirasha, performed a sacrifice near the *Jumuna* in which he gave away ten *padmas* (of gold coins) to the Sadangas.

3—4. O son of Kunti, he obtained the greatest success by his sacrifices and asceticism ; this is the place where the king of all kings, the immeasurably powerful Yavati, the son of Nahusha, performed his sacrifices. He competed with Indra and he performed his sacrifices here.

5. Behold how the ground is studded with places for sacrificial altars of all sorts. (Behold), the earth appears as if she is sinking under the preasure of Yayati's good works.

6. Here is the *Samee* tree which has but one single leaf ; this is an excellent work. Behold the lake of Rama and the hermitage of Narayana.

7. O ruler of earth, this is the path which was followed by immeasurably effulgent son of Richika who roamed over the earth practising Yoga on the banks of the *Raupya*.

8. O descendant of Kuru, hear what a Pishacha woman, adorned with pestles as her ornaments, said as I was reciting the table of geneology.

9. (She said), "Having eaten curd at Yugandhara and lived in Achutasthala and also bathed in Bhutilya you should live with your sons.

10. Having spent here the first night, if you pass the second night here, the events of the night-time will then be different from the day-time.

11. O foremost of the Bharata race, O descendant of Bharata, O son of Kunti, we shall to-day live here. This is the gate of Kurukshetra.

12. O king, here did king Yajati, the son of Nahusha, perform sacrifices in which gifts of gems were in great abundance and by which Indra was much gratified.

13. This is *Plakshavatarana*, an excellent *tirtha* in the *Jamuna*. The learned men call it the gate of heaven.

14. O child, after performing the Saraswata sacrifice and using the sacrificial stakes as their pestles, the great Rishis perform here these ablutions prescribed at the end of a sacrifice.

15. O monarch, king Bharata performed sacrifices here. To perform a horse-sacrifice, he here set free the horse which was the intended victim,

16—17. And which was marked with black strips. He ruled the earth with righteousness. O foremost of men, here did Maruta, protected by Samvarata, the foremost of Rishis, succeed in performing excellent sacrifices. O king of kings, bathing here one obtains all the regions. He is purified from all his evil deeds. Therefore bathe at this place.

Vaishampayana said :—

18. Being praised by the great Rishis he (Yudhisthira) bathed there with his brothers. Then that foremost of the Pandavas thus spoke to Lomasha.

Yudhisthira said :—

19. O greatly powerful Rishi, I see all the worlds by virtue of asceticism. I also see that foremost of the Pandavas Swetabhana (Arjuna).

Lomasha said :—

20. O mighty-armed hero, it is as you say. Thus do great Rishis see (all the worlds). Yonder is the sacred *Saraswati*, thronged by persons who consider her to be their sole refuge.

21. O foremost of men, bathing in it, you will be freed from all your sins. O son of Kunti, the celestial Rishis performed here the Saraswata sacrifice ; so did the Rishis and the royal sages.

22. This is the altar of the Prajapati; it is five *Yoyanas* in extent on all sides round. This is the field of the high-souled Kurus who always performed sacrfices.

Thus ends the hundred and twenty ninth chapter, the going to Lakshavatarana, in the Tirthayatra of the Vana Parva.

CHAPTER CXXX.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. O descendant of Bharata, if men give up their bodies here, they go to heaven. O king, thousands of men come here with the desire to die.

2. A blessing was pronounced here by Daksha when in the davs of yore he was performing sacrifice at this spot. (It was as follows), "The men that will die here will go to heaven."

3. O king, here is the charming celestial river full of water, named *Saraswati*. It is here *Vinasana* of the *Saraswati* (where she disappeared).

4. O hero, here is the gate of the kingdom of the Nishadas; it is from the hatred of the Nsihadhas that the *Saraswati* entered the earth so that she might not be seen by the Nishadas.

5. Here is also *Chamoshodbheda* where the *Saraswati* again reappeared. Here she was joined by all the other sacred ocean-going currents.

6. O chastiser of foes, here is the greatly sacred place called *Sindhu*, where Lopamudra accepted the great Rishi Agasthya as her husband.

7. O sun-like effulgent hero, here is the sacred *Thirtha* called Pravasha which is truly sacred, sin-destroying and a favourite place of Indra.

8. Yonder appears the excellant *tirtha* called *Vishunpada*. Here also is the charming river and greatly purifying *Vipasa*.

9. Here from the grief at his son's death, the great Rishi Vashistha threw himself into the *Vipasa* after first binding himself, but he rose again.

10. O chastiser of foes, behold with your brothers the sacred region of Kashmira, ever freequented by the holy Rishis.

11. O descendant of Bharata, here a conference took place between Agni and the Rishi Kashyapa and between the son of Nahusha (Yayati) and the Rishis of the north.

12. O great king, yonder appears the gate of Manaka. A gap was opened by Rama in the midst of this mountain.

13. O greatly powerful hero, here is the celebrated Vatikakhanda, which although near the gate of Vedika, lies on the north of it.

14—15. O foremost of men, there is another very remarkable thing in connection with this place. It is this that at the end of every *Yuga* the diety Siva who is capable of assuming every form at will may be seen here with Uma and his followers. In the yonder lake men, desirous of securing welfare to them, cheerfully gratify the wielder of Pinaka in the month of Chaitra by performing sacrifices.

16. The religious-minded and self-controlled men perform their ablutions in this lake and become free from all sins. They certainly obtain the blessed regions.

17. Here is the sacred *tirtha* called *Uyanaku* where the holy Rishi Vashistha with his wife Arundhati and also the Rishi Yavakri lived.

18.—19. Yonder is the lake called *Kushavanisha* in which grow the lotuses called *Kushashaya*. Here also is the hermitage of Rukmini where she attained peace by conquering her anger, O son of Pandu, O great king, you must have heard of the great hill Vrigutunga. Behold it (now).

20. O king of kings, behold *Vitasta* which cleanses all sins. The water of it is very cool and transnarent and it is frequented by the great Rishis.

21. (Behold) *Jala* and *Upjala* the rivers on both the sides of the *Jamuna*. Ushinara surpassed Vasava (Indra in greatness) by performing a sacrifice here.

22. O king, O descendant of Bharata, being desirous of testing the merit of that great king, Vasava (Indra) and Agni came to his celestial-like *Sava*.

23. Being inquisitive to know Ushinara and being willing to bestow boons on him, those two celestials, Indra and Agni, came to his sacrificial ground,—Indra becoming a hawk and Agni a pigeon.

24. O king, the pigeon from the fear of the hawk fell upon the king's thighs for protection; and it became almost dead from the great fear.

Thus ends the hundred and thirtieth chapter, the history of the hawk and the pigeon in the Tirthajatra of the Vana Parva.'

CHAPTER CXXXI.

(TIRTHAYATRA PARVA)—*Continued.*

The Hawk said :—

1. All the kings of earth call you virtuous. Therefore why do you perform an act which is not in accordance with *Dharma*?

2. O king, I am oppressed by hunger; do not withhold from me my ordained food on the belief that you are thus gaining virtue, whereas you are not.

The King said :—

3. O great bird, this one is afflicted with the fear of you; and desirous of escaping from you it has come in a fury to me for protection.

4. O hawk, why do you not see that it is a great virtue for me not to give up this pigeon which has thus come to me?

5. O hawk, this pegion is seen to tremble with fear; it is agitated, it has come to me for protection of its life. It is not proper for me to forsake it.

6. He who kills a Brahmana and the mother of men (cow), and he who forsakes one who seeks his protection,—both commit equal sin.

The Hawk said :—

7. O ruler of earth, all creatures exist on food. The animals are nourished and sustained by food.

8. A man can live many days even after forsaking his dear ones, but he cannot live long after abstaining from food.

9. O king, my life will depart to-day if deprived of food. Leaving my body it would fearlessly go away to other ways.

10. O virtuous-minded one, at my death my wife and children will perish. By protecting the pigeon you do not (at all) protect many lives.

11. The virtue, that stands in the way of another virtue, is (really) unrighteousness. O truthful king, that virtue true virtue which is not conflicting.

12—13. O ruler of earth, after comparing the opposing virtues and weighing their comparative merits, one ought to espouse that which is not opposing. Where there is no confliction, one should adopt that virtue which preponderates.

The King said :—

14. O excellent bird, as you speak words fraught with good, (may I ask)are you the king of birds, Suparna (Garuda)? I have not the least doubt that you are learned in all the precepts of virtue.

15. As you speak many and various words of virtue, I do not see there is anything in respect with it which you do not know.

16. O bird, why do you consider it virtuous to forsake one who seeks one's protection? Your attempt is only to search for food.

17. You can appease your hunger with some other food which would be more plentiful. I am perfectly willing to procure for you any sort of food that would be palatable to you,—whether it be an ox or a boar, or a deer, or a buffalo.

The Hawk said :—

18. O great king, I am not desirous of eating a boar, or an ox or any other kind of beasts. What have I to do with any other food?

19. O ruler of earth, O best of Kshahtryas, give me therefore this pigeon which is the food ordained to me by the celestials.

20. O king, that the hawks eat the pigeons, is an eternal law. Do not get on a plantain tree not knowing its want of strength (to support you).

The King said :—

21. O ranger of skies, I am willing to give you this kingdom of my dynasty and all wealth and also all that you desire to have,

22. O hawk, O excellent bird, with the exception of giving up this pigeon which has come to me for protection. Tell me what I shall have to do for the deliverance of this bird. I shall not give you this pigeon.

The Hawk said :—

23. O Ushinara, O ruler of men, if you have so much affection for the pigeon, then cut a portion of your flesh and weigh it against this pigeon.

24. O excellent king, when your flesh would be equal in weignt with this pigeon, give it then to me and I shall be then satisfied.

The King said :—

25. O hawk, I consider your this request as a favour. I shall give you my own flesh weiging it against the pigeon.

Lomasha said :—

26. O son of Kunti, O lord, cutting off his own flesh, that virtuous king weighed it against the pigeon.

27. But when he found that the pigeon was more heavy than his flesh (thus cut and placed in the scale), the king Ushinara again cut (some more) flesh (from his body) and placed it (in the scale)

28. When portion after portion of his flesh had been added to weigh against the pigeon, and no more flesh was left on his body, he then himself mounted on the scale.

The Hawk said :—

29. O virtuous king, I am Indra. The pigeon is the carrier of the sacrificial *Ghee* (Agni). In order to test your virtuous merit, we came to your sacrificial grounds,

30. O king, as you have cut off your flesh from your body, your glory will be resplendent.

31. O king, as long as men will speak of you on earth, so long will your glory endure, and eternal region would be reserved for you.

Lomasha said :—

32—33. Having said this to the king, he (Indra) again went to heaven. And the virtuous Ushinara also, after filling heaven and earth with the merit of his pious deeds, went to heaven in an effulgent form. O king, yonder is the residence of that illustrious king.

34. Behold it which is holy and capable of cleansing sins. O king, here are aways seen the celestials and eternal Rishis and also virtuous and high-souled Brahmanas.

Thus ends the hundred and thirty first chapter, the history of the hawk and pigeon, in the Tirthayatra of the Vana Parva.

CHAPTER CXXXII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. O ruler of men, behold the sacred hermitage of Swatakatu, the son of Uddalka, whose fame as an expert in *Mantras* is so widely spread all over the world. It always abounds in fruit trees.

2. Here did Swatakatu see Saraswati herself in her heavenly form. Swatakatu said to Saraswati when she appeared, "Make me endued with the gift of speech."

3. In that *Yuga*, Swatakatu, the son of Uddalaka and Astavakra, the son of Kahoda, who were uncle and nephews, were the oremost men learned in the Vedas.

4. These two Bramhanas of matchless energy went to the sacrificial ground of the king of Videha and defeated Vandi (in a controversy).

5—6. O son of Kunti, worship with your younger brothers the sacred hermitage of him who had for his grandson Astravakra, who when he was but a child had caused Vandi to be drowned in a river after having defeated him (in a controversy).

Yudhisthira said :—

7. O Lomasha, tell me all about the power of this Bramhana who had thus defeated Vandi. Why was he born as *Astavakra* (crooked in eight parts of his body) ?

Lomasha said :—

8. Udhalaka had a self-controlled disciple who was known by the name of Kohada. He was entirely devoted to the service of his preceptor, and he continued his studies for a long time.

9. That Brahmana served his preceptor for a long time. Recognising it his preceptor gave him a mastery over the *Sastras* and also bestowed upon him his own daughter *Sujata*.

10. She became with child as effulgent as fire, and the child while engaged in study spoke thus to his father, "O father, you have been reading for the whole night, but your reading does not seem to me correct.

11. Through your grace I have become even in my this fatal state learned in all the *Sastras* and in the Vedas and in the Vedangas. But O father, I tell you what proceeds from your lips is not correct."

12. Having been thus insulted before his disciples, the great Rishi cursed in anger the child in the womb. "As you speak from the womb, so will you be crooked in eight parts of your body."

13. Thus the child was born crooked, and the great Rishi was ever afterwards known by the name of Ashtavakra. He had an uncle, named Swatakatu who was of the same age as himself.

14. Having been much oppressed for the growth of the child in the womb, Sujata, who was desirous of obtaining wealth, conciliating her husband who had no wealth, spoke to him thus in private.

15. "O great king, what shall I do now, as the tenth month of my pregnancy has come! Neither you nor I possess any wealth with which we can be delivered from this distress."

16. Having been thus addressed by his wife, Kohada went to Janaka for wealth. That Bramhana was defeated (in a controversy) by Vandi who was learned in the science of arguments. The result was that he was drowned.

17. Having heard that his son-in-law had been defeated by Vandi and that he

had been drowned, Uddhalaka thus spoke to Sujata, "You must keep it a secret from Astavakra."

18. She (accordingly) kept it a secret (from Astavakra). Thus that Bramhana heard nothing of it when he was born. He regarded Uddhalaka as his father and Swataketu as his brother.

19. When Astavakra was in his twelfth year, Shwataketu one day saw him on his father's lap. He dragged Astavakra by catching hold of his hand, and when he (Astavakra) began to cry, he said, "This is not your father's lap."

20. These cruel words went to his heart, and he became greatly aggrieved. Going home and coming to his mother, he asked "Where is my father?"

21. Thereupon Sujata greatly afflicted and afraid of his curse told him all that had happened. Having heard all, that Bramhana (Astavakra) spoke in the night thus to Shwataketu.

22. "Let us go to the sacrifice of the king Janaka. We hear of many wonderful things in that sacrifice. We shall hear controversies there amongst the Bramhanas, and (we shall also) eat excellent food.

23. We shall also gain experience. The recitation of the Vedas is charming to hear, and it is fraught with blessings."

24. Thereupon the uncle and the nephew went to the splendid sacrifice of the king Janaka. Having been driven away from the path, Astavakra on meeting the king thus spoke to him.

Thus ends the hundred and thirty second chapter the history of Astavakra in the Tirthayatra of the Vana Parva.

CHAPTER CXXXIII.

(TIRTHAYATRA PARVA)—*Continued.*

Astavakra said:—

1. When no Bramhana passes along a path, it then belongs first to the blind, then to the deaf, then to women, then to the carriers of burden and then (last of all) to the king. But when a Bramhana is met on the way, it solely belongs to him.

The king said:—

2. I leave the path,—go in whatever way you like. Even the smallest fire is not to be slighted. Indra himself always bows down to a Bramhana.

Astavakra said:—

3. O king, O ruler of men, we have come to see the sacrifice, our curiosity was very great. We have come as *Athithis* (guests). We ask your order on the gate-keeper.

4. O son of Iridradumna, we have come here with the desire of seeing the sacrifice, and to see and to speak with king Janaka, We are burning with anger, for the gate-keeper stops us.

The gate-keeper said:—

5. We carry out the word of Vandi. Hear what I say. The boys are not permitted to enter here; only old and learned Bramhanas are allowed to enter.

Astavakra said:—

6. O gate-keeper, if this be the order that only old men can enter here, then we can enter. We also are old, and we have observed severe vows. We are endued with the effulgence of the Vedas,

7. We have served our preceptor, and we have subdued our passions and we have also obtained proficiency in knowledge. It is said that even boys must not be slighted; for the smallest fire if touched burns.

The gate-keeper said:—

8. O boy, if you know, recite the verse demonstrating the existence of the Supreme Being, adored by the celestial sages and composed of one letter though multifarious. Do not indulge in vain boasting. Learned men are very rare.

Astavakra said:—

9. True growth can not be inferred from the mere growth of the body, as the growth of the knots of *Salmali* tree cannot tell its age. That tree is called full grown, which, though slender and short, bears fruits.

The gate-keeper said:—

10. Boys recieve instruction from the old and they thus in due time grow old. Knowledge cannot be obtained in a short time. Therefore why being but a child do you talk like an old man?

Astavakra said:—

11. One is not old, because his hair has turned white. Even boys who posses knowledge are considered to be old by the celestials.

12. The Rishis have not ordained that a man's merit depends on years, or on gray hair or wealth or friend. To us one who is versed in the Vedas is great.

13. O gate-keeper, I have come with the desire of seeing Vandi. Go, inform the king (Janaka) adorned with the garlands of lotuses.

14. O gate-keeper, you will to-day see me engaged in a controversial fight with all the learned men and also with Vandi, and you will (also) find him defeated by me.

15. When others will be silenced, then the learned men and the King with his chief priests will judge my superiority or inferiority,

The gate-keeper said :—

16. How can you, who are but in your tenth year, hope to enter into the grounds of this sacrifice into which only learned and educated men are admitted? I shall however try some means to admit you. You too make an attempt.

Astavakra said :—

17. O king, O best of Janaka's race, you are an emperor, and all wealth rest in you. In the days of yore, Jayati was the (great) performer of sacrifices, and in the modern age you are the great performer of sacrifices.

18. We have heard that the learned Vandi, after defeating (in controversy), men who are experts in discussion, causes them to be drowned by faithful servants employed by you.

19. Having heard this from the Brahmanas, I have come to expound the doctrine of the Supreme Being. Where is that Vandi? Tell me, so that I may destroy him, as the sun destroys the stars.

The King said :—

20. You hope to defeat Vandi, because you do not know his power. Can they, who know him, speak as you do? He had been tested by the Brahmanas who were experts in discussion.

21. You hope to defeat Vandi, only because you do not know his powers. Many Brahmanas that assembled did not shine before him as the stars do not shine before the sun.

22. Being desirous of defeating him, men, proud of their learning, have lost their glory on simply appearing before him. They have retired from his presence without even venturing to speak with the members of the assembly.

Astavakra said :—

23. Vandi has never had an occasion to hold a discussion with a man like me. It is only for this reason that he considers himself as a lion, and goes about roaring like one. But when he will meet me to-day, he will lie down (dead) as a cart breaks down on the road when its wheels have been deranged.

The King said :—

24. He alone is a really learned man who understands the thing that has thirty divisions, twelve parts, twenty-four joints, and three hundred and sixty spokes.

Astavakra said :—

25. May that ever-revolving wheel (Time) that has twenty-four joints, six naves twelve peripheries and sixty spokes protect you.

The King said :—

26. Who amongst the celestials gives birth to those two which go together like two yoked mares and swoop down like hawks; and to what also do they give birth?

Astavakra said :—

27. O king, may God keep away from your house those two (thunder and lightning),—nay even from the house of your enemies. He who appears with the wind as his charioteer (cloud or mind) gives birth to them and they also produce him.

The King said :—

28. What is it that does not close its eyes even when it is asleep? What is it that does not move when born? What is it that has no heart and what is it that increases in its speed?

Astavakra said :—

29. It is a fish that does not close its eyes when asleep. It is an egg that does not move even when born. It is is stone that has no heart. It is a river that increases in its speed.

The King said :—

30. O possessor of divine energy, it appears that you are not a human being. I do not consider that you are a boy. I consider you to be a grown up man. There is none who can be compared with you in learning. Therefore I give you admittance. Yonder is Vandi.

Thus ends the hundred and thirty third chapter, the history of Astavakra in the Tirthayatra of the Vana Parva.

CHAPTER CXXXIV.

(TIRTHAYATRA PARVA)– *Continued.*

Astavakra said:—

1. O king, O commander of large army, I cannot find Vandi, this chief of controversialists in that assembly of these kings of matchless power who have met together. I search for him as one searches for a swan on a vast expanse of water.

2. O Vandi, you consider that you are the foremost of all controversialists. When you will engage with me to argue, you will then not be able to flow like the current of a river. I am like a flaming fire. Be silent before me.

3. Do not awaken a sleeping tiger. Know that you will not escape biting when you will trample on the head of a poisonous snake, which is licking the corner of its mouth with its tongue and which has been hurt by your foot.

4. That weak man, who in the pride of his strength strikes a blow at a mountain, only hurts his hands and nails. He can not wound the mountains.

5. As all other mountains are inferior to the *Mainakas*, as calves are inferior to the ox, so are all the other kings of the earth inferior to the king of Mithila.

6. As Indra is the foremost of the celestials, as Ganga is the foremost of all rivers so are you the foremost of all kings. Cause Vandi to appear before me.

Lomasha said:—

7. O king, having said this and becoming greatly angry with Vandi, Astavakra began to roar in the assembly. He said, "Answer my questions, I shall answer yours."

Vandi said:—

8. Fire is only *One* which blazes in various forms, *One* is the sun that illuminates the universe, *One* is the hero, Indra, the lord of the celestials who destroys all enemies, *One* is Yama, the sole lord of the Pitris.

Astavakra said:—

9. The Two friends, Agni and Indra, move together; the celestial sages are *Two* Narada and Parvata, the Aswinas are *Two*, the wheels of a car are two. It is *Two*, husband and wife, that live together as ordained by the diety.

Vandi said:—

10. *Three* kinds of being are born as the results of their acts, *Three* are the Vedas that perform the *Vajpaya* sacrifice; at *three* different times the Ardhwarjus commence sacrifice, *three* also are the divine lights.

Astavakra said:—

11. *Four* are the *Asramas* of the Brahmanas; *four* orders perform sacrifices; *four* are the cardinal points; *four* is the number of letters and *four* also are the legs of a cow.

Vandi said:—

12. *Five* is the number of fires; *five* are the feet of *Punkti* (a metre); *five* are the sacrifices; it is said in the Vedas that *five* locks are on the heads of the Apsaras, and *five* are the sacred rivers in the world.

Astavakra said:—

13. *Six* cows are paid as *Dakshina* on establishing the sacerd fire; *six* are the seasons belonging to the wheel of time, *six* stars constitute the constellation *Kirtika* and the Vedas say *six* is the number of *Sadyaska* sacrifice.

Vandi said:—

14. *Seven* is the number of domestic animals, *seven* also is the number of wild animals; *seven* metres are used in completing a sacrifice; *seven* are the Rishis, *seven* are the forms of paying homage, and *seven*, are the strings of the *Vinda*.

Astavakra said:—

15. *Eight* are the bags that hold hundredfold, *eight* is the number of the Sarava, which preys upon lions, *eight* are the Vasus amongst the celestials, and *eight* are the angles of a *Yupa* (stake) in a sacrifice.

Vandi said:—

16. *Nine* is the number of the *Mantras* used in kindling the fire in a sacrifice to the Pitris: *nine* are the fixed functions in the progresses of creation, *nine* letters compose the foot of *Vrihati* (a metre) and *nine* also are numberrs (in calculation).

Astavakra said:—

17. *Ten* is the number of the cardinal points; *ten* times hundred make a thousand; ten is the number of months of a woman's conception, *ten* are the teachers of true knowledge, and *ten* are the haters of knowledge, and *ten* again who are capable of obtaining it.

18. *Eleven* are the enjoyable objects, *eleven* is the number of *Yupas* (sacrificial stake), *eleven* are the natural states of all

living creatures, *eleven* are the Rudras among the celestials in heaven.

19. *Twelve* are the months in a year; *twelve* letters compose a foot of *Jajati* (a metre); *twelve* are the sacrifices and the learned say *twelve* is the number of the Adityas.

Vandi said :—

20. *Thirteen* lunar days are most auspicious, and *thirteen* islands exist on earth.

Lomasha said :—

Having said this Vandi stopped. Thereupon Astavakra supplied the other half of the *sloka*.

Astavakra said :—

Thirteen sacrifices are presided over by Keshi and *thirteen* are devoured by *Atichandas* of the Vedas.

Lomasha said :—

21—22. Having seen Astavakra speaking and Suta's son sitting silent and pensive and with head down-cast, all men raised up great uproar in the assembly. When the tumult thus rose in the king Janaka's great sacrifice, the Brahmanas became very much pleased, and with joined hands they came to Astavakra and paid him homage.

23. Defeating the Brahmanas in controversy Vandi threw them into the waters. Let Vandi meet with the same fate to day. Seize him and drown him in the water.

24. O Janaka, I am the son of king Varuna. Simultaneously with your sacrifice, there (underneath the sea) has been commenced (by Varuna) a sacrifice extending over twelve years. Therefore I have sent there those chief Brahmanas.

25. They had all gone to see Varuna's sacrifice. Behold they are (all) coming. I pay homage to the revered Astavakra by whose favour I shall to-day join him who has begotten me.

Astavakra said :—

26. Defeating the Bramhanas either by words or subtlety, he has thrown them into the waters of the sea. By dint of my intellect I have to-day have rescued them.

27. As Agni (fire) who knows the character of both the good and the bad, leaves unscorched those that are honest, so do good men judge the assertions of even boys, though they lack in the power of speech.

28. O Janaka, you are hearing my words as if you have been stupified by eating the fruit of *Sleshmataki* tree. You have been robbed of your sense by flattery. Therefore though you are pierced by my words as an elephant by the goad, you do not heed them.

Janaka said :—

29. I listen to your words which are excellent and superhuman. Your appearance also appears to me as superhuman. As you have to day defeated Vandi, I place even him at your disposal.

Astavakra said :—

30. O king, if Vandi remains alive, he would come to no use of mine. If his father is really Varuna, let him be drowned in the sea.

Vandi said :—

31. I am the son of the king Varuna. I have therefore no fear to be drowned. Even at this very moment Astavakra would see his long-lost father Kohoda.

Lomasha said :—

32. Then rose before Janaka all the Bramhanas, after they been duly worshipped by the illustrious Varuna.

Kohoda said :—

33. O Janaka, it is for this reason men desire for sons by performing virtuous acts. That in which I failed has been done by my son.

34. O Janaka, weak men may have strong sons, fools may have intelligent sons, and the illiterate may have learned sons.

Vandi said :—

35. O king, it is with your sharp axe that Yama severs the heads of his enemies. May prosperity attend you.

36. In this sacrifice of king Janaka, the chief hymns relating to the *Ukiha* rites are sung and the *Soma* juice is properly drunk. The celestials themselves with cheerful hearts accept their sacred portions.

Lomasha said :—

37. O king, when all the Brahmanas rose (from the waters), their splendour was much enhanced; Vandi with the permision of king Janaka then entered the ocean.

38. Astavakra then worshipped his father, and he himself was (also) worshipped by the Brahmanas. Having thus defeated Suta's son, he returned with his uncle to his excellent hermitage.

39. Thereupon in the presence of his mother, his father said, "Speedily enter into the water of this river *Samanga*." Being thus told, he entered. And immediately all his (crooked) limbs were made straight.

40. From that day that river became known by the name of *Samanga*, and it became capable of cleansing sins. He who bathes in it is cleansed of all sins. Therefore enter with your brothers and wife into its water.

41. O son of Kunti, O descendant of Ajamira, being intent on good deeds, you will perform many other virtuous acts by living happily here with your brothers and the Brahmanas.

Thus ends the hundred and thirty-fourth chapter, the history of Astavakra in the Tirthayatra of the Vana Parva.

CHAPTER CXXXV.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. O king, here is visible the river *Samanga* which is also called *Madhuvela*. Yonder is Kardamela, the bathing place of Bharata.

2. When the lord of Sachi, (Indra) became devoid of his prosperity in consequence of killing Vitra, he was cleansed of his sins by bathing in the *Samanga*.

3. O foremost of men, here is the spot where the Mainaka has sunk into the interior of the earth. It is therefore called *Vinasana*. In order to obtain sons Aditi in the days of yore cooked his famous food.

4. O foremost of men, ascend this lofty mountain and put an end to your inglorious misery which is not worthy of uttering.

5. O king, yonder is the Kanakhala mountain, the favourite resort of the Rishis, O Yudhisthira, yonder is the great river *Ganga*.

6. Here in the days of yore the holy sage Sanatkumara attained ascetic success. O descendant of Ajmira, if you bathe in it, you will be cleansed of all your sins.

7. O son of Kunti, touch with your ministers this lake, called *Punya* and this Bhrigutunga (mountain) and also these two rivers called Tashniganga.

8. O son of Kunti, yonder is the charming hermitage of *Sulasherasha*. Abandon your anger and sense of self-importance.

9. O son of Pandu, yonder is the beautiful hermitage of Raivya where died the son of Varadwaja, Yavakrit, learned in the Vedas.

Yudhisthira said :—

10. How did the mighty sage Yavakrit, the son of the ascetic Bharadwaja, acquire profound knowledge in the Vedas. How also did he die?

11. I desire to learn all this as they happened. I take delight in hearing the accounts of the celestial-like men.

Lomasha said :—

12. Varadwaja and Raivya were two friends. They both lived here always taking the greatest pleasure in each other's company.

13. Raivya had two sons, named Arvavashu and Pravashu. O descendant of Bharata, Varadwaja had only one son named Yavakrit.

14. O descendant of Bharata, Raivya and his sons became learned and the other (Bharadwaja) became an ascetic. From their childhood their friendship was matchless.

15—16. O sinless one, seeing that his father who practised asceticism was slighted by the Brahmanas, while Raivya with his sons was greatly respected by them, the high-spirited Yavakrit was overwhelmed with sorrow, and became pale. O son of Pandu, he underwent severe austerities in order to get the knowledge of the Vedas.

17. He exposed his body to a flaming fire. By thus practising great asceticism he filled Indra with great anxiety.

18. O Yudhisthira, thereupon Indra went to him and thus spoke to him, 'Why have you been engaged in the severest austerities?

Yavakrit said :—

19. O worshipped of the celestials, I am engaged in the severest asceticism, because I desire to possess such knowledge of the Vedas as has never been acquired by any Bramhana.

20. O chastiser of Paka, O Kousika, my this attempt is for obtaining the knowledge of the Vedas. By the force of my asceticism, I desire to acquire all sorts of knowledge.

21. O lord, the knowledge of the Vedas that are to be learnt from teachers, requires long time to acquire. Therefore I am engaged in this great attempt.

Indra said :—

22. O Bramhana Rishi, the way you have adopted is not the proper way. O Bramhana, why will you destroy yourself? Go and learn (the Vedas) from a preceptor.

23. O descendant of Bharata, having said this, Sakra (Indra) departed and Yavakrit of immeasurable prowess again engaged himself in asceticism.

24. O king, we have heard that by thus undergoing severe asceticism, he again greatly agitated the lord of the celestials.

25. The slayer of Vala, the deity (Indra) again came to that great Rishi who was engaged in that great austerity and forbade him to do it.

Indra said :—

26. You are doing all this with the intention that the knowledge of the Vedas might be manifest in you and in your father, but your attempt can never be successful. Your this act is not well-advised.

Yavakrit said :—

27. O king of the celestials, if you will not do what I desire, I shall then, by observing stricter vows, practise still more severe austerities.

28. O king of the celestials, know that if you do not fulfill all my desires, I shall then cut off my limbs and offer them as a sacrifice to a blazing fire.

Lomasha said :—

29. Having known the firm resolution of that high-souled Rishi, that intelligent deity (Indra) reflected (for a moment) and hit upon a means by which to dissuade him.

30. Thereupon Indra assumed the garb of an ascetic Brahmana, who was many hundred years of age and who was weak and consumptive.

31. He began to construct a dam of sands at that spot of the *Bhagirathi* where Yavakrit used to go to perform his ablutions.

32. As that foremost of Brahmanas paid no heed to the words of Sakra (Indra), he therefore began to fill *Ganga* with sands.

33. Without stopping for a moment, he threw handfuls of sands into the *Bhagirathi* and to construct the dam thus attracting the notice of the Rishi.

34. When that foremost of Rishis, Yavakrit, saw him thus earnestly engaged in bridging (the Ganges), he broke out into a loud laughter and thus spoke.

Yavakrit said :—

35. O Brahmana, what are you doing? What is your intention? Why are you in vain making this great attempt?

Indra said :—

36. O sire, I am trying to bridge the *Ganga*, so that a comfortable way may be made across it. People meet with great inconvenience in again and again crossing and recrossing it.

Yavakrit said :—

37. O ascetic, you cannot bridge this mighty river. O Brahmana, desist from what is impracticable; attempt some thing practicable.

Indra said :—

38. I have undertaken this heavy task, as you have engaged yourself in these great austerities to obtain the knowledge of the Vedas,—an attempt which can never be successful.

Yavakrit said :—

39. O lord of the celestials, O chastiser of Paka, if you consider these my attempts as fruitless, as yours are,

40. O lord of the celestials, be pleased to do for me what is practicable. Favour me with boons by which I may excel all other men.

Lomasha said :—

41. Indra granted him boons as was asked by the great ascetic. He said, "as you desire it, the Vedas will be manifest in you as well as in your father.

42. Your all other desires also will be fulfilled." Having thus obtained all that he desired, he came to his father and said,

43. O father, the Vedas will be manifest in you as well as in me. I have obtained boons by which we shall excel all other men.

Varadwaja said :—

44. O son, as you have obtained all that you desired, you (as a matter of course) will (now) be proud. And when you will be filled with pride, destruction will soon overtake you.

45. O son, there is a story told by the celestials as an instance (of this). In the days of yore there was a greatly powerful Rishi, named Valadhi.

46. Being afflicted with grief for the death of his son, he performed great asceticism, to get a child who would be immortal. He obtained such a son.

47. But the celestials, though very much favourably disposed towards him, did not still make his son immortal like the celestials. They said that on no condition a mortal can be made immortal.

Valadhi said :—

48. O foremost of the celestials, these mountains are existing for an ever-lasting time; indestructible as they are, they will

be the instrumental of my son's immortality.

Varadwaja said:—

49. Afterwards a son was born to that Rishi, named Medhavi, who was of very wrathful temper. Having heard all about his birth he grew haughty and began to insult the Rishis.

50. He roamed over the earth committing various mischiefs to the Rishis. He one day met with the intelligent and greatly powerful (Rishi) Dhanushakha.

51. Medhavi maltreated him; therefore that greatly powerful Rishi cursed him, saying, "Be reduced to ashes." But he was not reduced to ashes.

52. Thereupon having seen this, Dhanushakha caused the mountain which was the instrumental cause of his life to be shattered by buffaloes.

53. When the instrumental cause of his life was destroyed, the child (Medhavi) suddenly died. Thereupon taking up his dead son the father began to lament.

54. Now hear from me the verse that was recited by the Rishis learned in the Vedas when they saw the Rishi thus mourning.

55. "On no condition can a mortal overcome what has been ordained by Fate. Dhanushakha shattered even mountains by buffaloes."

56. Thus having obtained boons, young ascetics are (generally) filled with pride and perish in no time. Do not become one of them.

57. O son, this Raivya is greatly powerful, so are his two sons. Therefore, be careful never to approach him.

58. O son, this Raivya is a great Rishi, and an ascetic of wrathful temper. If wrathful he can do you harm in anger.

Yavakrit said:—

59. O father, I shall do as you command me. Never be in anxiety for it. As you, my father, deserve to be respected by me, so is Raivya.

Lomasha said:—

60. Having thus replied to his father in sweet words, Yavakrit began fearlessly to take pleasure in wantonly injuring the Rishis.

Thus ends the hundred and thirty-fifth chapter, the history of Yavakrit in the Tirthayatra of the Vana Parva.

CHAPTER CXXXVI.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. One day in the month of Vaisaka Yavakrit, while fearlessly wandering about, came to the hermitage of Raivya.

2. O descendant of Bharata, he saw in that charming hermitage adorned with blossomming trees the daughter-in-law of Raivya who was like a Kinnari.

3. Having lost his sense through desire, he shamelessly spoke to that bashful maiden saying, "Be attached to me."

4. Knowing his character and fearing his course and thinking (also) of the great power of Raivya, she said, "Be it so" (then) and she went to him.

5. O descendant of Bharata, then taking him in private, she kept him hidden. O chastiser of foes, (some time after) Raivya returned to his hermitage.

6. O Yudhisthira, seeing his daughter-in-law, Paravasu's wife in tears, he consoled her with sweet words and asked her the cause of her grief,

7. That blessed damsel told him all that Yavakrit had spoken to her, and also what she herself had cleverly said to him.

8. Having heard of this gross misbehaviour of Yavakrit, Raivya's heart burnt as if in fire and he was filled with great anger.

9. Thereupon that great ascetic of wrathful temper, inflamed with anger, tore off a matted lock of his head, and with proper rites offered it to the fire.

10. Thereupon rose out of it a female exactly resembling his daughter-in-law. He then again tore off another lock and offered it to the fire.

11. Thereupon rose out of it a fearful Rakshasha of fearful eyes. Those two then spoke thus to Raivya, "What are we to do?"

12. Thereupon the Rishi said to them in anger, "Go and kill Yavakrit." (Having been thus ordered) those two said, "Be it so" and went away with the intention of killing Yavakrit.

13. O descendant of Bharata, the female whom the high-souled Rishi created robbed with her charms the sacred water-pot of Yavakrit.

14. The Rakshasha with uplifted spear rushed upon Yavakrit who was robbed of his water-pot and who had thus become unclean.

15. Seeing him coming with the uplifted spear with the intention of killing him, Yavakrit suddenly rose and ran towards a tank.

16. Having seen that tank to be without water, Yavakrit went to all the rivers, but they too all were dried up.

17. Being pursued by the fearful Rakshasha with the uplifted spear, he in great fear, tried to enter his father's room of the sacred fire.

18. O king, he was there repulsed by a blind Sudra door-keeper; and he was stopped at the door and grasped by the man.

19. Having been thus stopped by the Sudra, (he stood motionless) and that Rakshasha hurled his spear at Yavakrit who then fell down pierced in the heart.

20. Having killed Yavakrit, that Rakshasha came back to Raivya; and being ordered by Raivya, he lived (there) with his wife (that female)

Thus ends the hundred and thirtysixth chapter, the history of Yavakrit, in the Tirthayatra of the Vana Parva.

CHAPTER CXXXVII.

(TIRTHAVATRA PARVA)—*Continued.*

Lomasha said:—

1. O son of Kunti, having collected the sacrificial fuel and after performing the ritual duties of the day Bharadwaja entered his hermitage.

2. As his son was killed, the (sacrificial) fire, which used to welcome him every day, did not come that day to welcome him.

3. Having seen this change in the Agnihotra, that great ascetic thus spoke to that blind Sudra gate-keeper who was seated there.

4. "O Sudra, why does not the fire delight on seeing me? You too do not express delight as you always do? Is every thing well in the hermitage?

5. I hope my foolish son had not gone to Raivya? Tell me all this quickly; misgivings fill my mind.

Sudra said:—

6. Your foolish son went to the great sage, and therefore he lies prostrate being killed by a powerful Rakshasha.

7. He was pursued by a Rakshasha with uplifted spear; and he attempted to enter this room, but he was stopped at the door by me.

8. Thereupon being desirous to obtain water (in this room) in an unclean state, (he tried to force a passage, but his way being barred with my arms), he stood hopeless, and (at that state) he was killed by the Rakshasha who held a spear in his hand.

Lomasha said:—

9. Having heard from the Sudra, of this great calamity, Varadwaja, embracing his dead son, began to lament for him.

Bharadwaja said:—

10. For the good of the Bramhana you performed the severe austerities, so that the Vedas unstudied by any Bramhanas might be manifest in you.

11. Your conduct towards the Bramhanas had always been for their good, and you had been always innocent in regard to all creatures. But at last you turned to be rude.

12. O child, I prohibited you from visiting the residence of Raivya, but you went there to visit it which was like the all-destroying death.

13. That greatly effulgent one knows me to be old, and (he knew also) that I had only one son. But that wicked-minded one still became subject to anger.

15. I have been afflicted with the grief at my son's death on account of Raivya. O son, for your death I shall give up my life which is the most precious thing in the world.

15. As I give up my life on account of the grief at the death of my son, so will the eldest son of Raivya kill him, though he would be innocent.

16. Happy are those to whom children are never born! Without experiencing the grief at their son's death, they happily move about.

17. Who can in this world be more sinful than those, who from the grief at their son's death and thus becoming deprived of their sense, curse their dearest friends?

18. Having seen my son dead, I have cursed my dearest friend. What second man is there who meets with such a (great) calamity,

Lomasha said—

19. Having thus variously lamented for his son, Bharadwaja cremated him, and then he himself entered a blazing fire.

Thus ends the hundred and thirtyseventh chapter, the history of Yavakrit in the Tirthayatra of the Vana Parva.

CHAPTER CXXXVIII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. About this time, the highly blessed ruler of earth, the greatly powerful Vrihadumna, the *Yajamana* of Raivya performed a sacrifice.

2. The two sons of Raivya, named Arvavasu and Paravasu, were employed by the intelligent Vrihadumna to assist him in the sacrifice.

3. O son of Kunti, thereupon those two, taking the permission of their father, went away. Raivya remained in the hermitage with Paravasu's wife.

4. One day in order to see his wife, Paravasu alone went to the hermitage ; and he saw his father in the forest, covered with black deer-skin.

5. The night was far advanced and dark, and he was drowsy with sleep. When roaming in the forest, he took his father for a deer.

6. Mistaking his father for a deer, he unintentionally killed him with the desire of protecting his own body.

7. O descendant of Bharata, after performing all his funeral rites, he came again to the sacrifice and spoke these words to his brother.

Paravasu said :—

8 You will never be able to perform this act alone. I have killed our father, mistaking him for a deer.

9. O brother, on my behalf, observe a vow prescribed in the case of killing a Brahmana. O Rishi, I shall alone be able to perform this act.

Arvavasu said :—

10. Then perform the sacrifice of the intelligent Vrihadumna. On your behalf, I shall observe the vow prescribed in the case of killing a Brahmana by subduing my senses.

Lomasha said :—

11. O Yudhisthira, having observed the vow prescribed in the case of killing a Brahamana, Arvavasu, the Rishi, again came back to the sacrifice.

12. Thereupon having seen his brother come back again, Paravasu spoke these words, his voice choked with delight.

13. "See that this killer of a Brahmana may not enter your sacrifice. Do not also look at him, for even a glance at a killer of a Brahmana can certainly do you harm."

14—15. O ruler of earth, O descendant of Bharata, as soon as the king heard this, he ordered his men (to turn him out). Being driven out by the king's men, and being repeatedly called by them as the slayer of Brahmana, Arvavasu again and again cried, "It is not I that killed a Brahmana."

16. He did not also admit, that he had observed the vow for his own sake. (He said,) "My brother did it, and I have freed him from that sin."

17. Having said this in anger and having been reprimanded by the king's men, that Brahmana Rishi, that great ascetic, became silent ; and he then went away to the forest.

18.—19. Performing severe austerities, he took protection in the sun. Thereupon the mystery of the sun revealed in him and that eternal deity appeared before him in an embodied form. O king, the celestials were exceedingly pleased with that act of Arvavasu.

20. They appointed him as the chief priest of the sacrifice and caused Paravasu to be dismissed. Then the celestials with Agni at the head, bestowed upon him boons.

21. He too asked the boons that his father might be restored to life. He also prayed that his brother might be freed from the sin of killing his father ;

22. (And also) that Bharadwaja and Yavakrit, both might be restored to life, and that the Solar revelation might be famous.

23. O Yudhisthira, the celestials said, "Be it so"; and they bestowed on him the boons. Thereupon all of them were restored to life. Then Yavakrit spoke thus to the celestials with Agni at their head.

24. "I have obtained the knowledge of all the Vedas, I have also observed vows. How came it then that Raivya killed me who am an ascetic!

25.—26. O foremost of the celestials, how could he then kill me in that way ?"

"O Yavakrit, O Rishi, do not think in the way you speak, thinking that you easily learnt the Vedas without the help of a preceptor and Raivya obtained the excellent Vedas after great exertions and long time.

27. Having said this to Yavakrit, the celestials with Indra at their head restored them all to life, and went away to heaven.

28. O foremost of kings, here is the sacred hermitage (of that Rishi) adorned

with trees full of flowers and fruits (that grow) at all seasons. It cleanses all sins.

Thus ends the hundred and thirty-eighth chapter, the history of Yavakrit, in the Tirthayatra of the Vana Parva.

CHAPTER CXXXIX.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said.—

1. O descendant of Bhrata, O son of Kunti, O ruler of earth, you have now left behind the mountains Usinara, Mainaka, Sweta and Kala.

2. O foremost of the Bharata race, here flow before you the seven Gangas. This spot is (very) pure and holy. Here Agni unceasingly blazes forth.

3. No man is able to get a sight of this wonder. Therefore concentrate your mind; so that you may with rapt attention see these *Tirthas.*

4. O son of Kunti, as we have passed the Kaola mountains you will now see the play-grounds of the celestials, marked with their foot-prints.

5. We shall now ascend *Sweta Giri* and the *Mandara* mountain, where dwell Manivadra, Yaksha and Kuvera, the king of the Yakshas.

6—7. O king, O foremost of men, here at this place eight thousand swift-going Gandharvas and as many Kimpurashas and four times as many Yakshas of various shapes, wielding many weapons, wait upon the chief Yaksha Manivadra.

8. In this place their power is very great and their speed is that of the wind. They are certainly capable of displacing the king of the celestials from his seat.

9. O child, O son of Pritha, protected by them and watched over by the Rakshas, these mountains have become inaccessible. Therefore perform the great concentration of mind.

10. O son of Kunti, here are the ministers of Kuvera and his other friends who are all fearful Rakshashas. We shall have to meet them,—therefore gather up all your prowess.

11. O king, the Kailasha mountain is six *Yoyanas* in height. O descendant of Bharata, there is a large Jujube tree. Here often are the celestials,

12. In great members, also the Yakshas, the Rakshas, the Kinnaras, the Nagas, the Suparnas, the Gandharvas when they go to the palace of Kuvera.

13. O king, protected by me, as well as by the prowess of Bhimasena, and also in consequence of your own asceticism and self-command, do mix with them to-day.

14—15. May king Varuna, that conqueror in battles, Yama, Ganga and Yamuna, this mountain, the Marutas, the Ashinas, all rivers and lakes, vouchsafe to you safety. O greatly effulgent one, may you have safety from the celestials, the Asuras and the Vasus.

16. "O Goddess Ganga, I hear your roar from this golden mountain which is sacred to Indra. O blessed one, protect, in this mountain, this ruler of men adored of all the Ajamira race.

17. O daughter of the mountain, this king is about to enter this mountainous regions. Therefore confer upon him your protection." Having thus addressed that ocean-going river, that Brahmana said to the son of Pritha to be careful.

Yudhisthira said:—

18. This confusion of Lomasha is astonishing. Therefore all of you protect Krishna (Draupadi). Do not be careless. He knows very well this place as being difficult of access. Therefore practise here the greatest purity.

Vaishampayana said:—

19. He then thus spoke to the greatly powerful Bhima, "O Bhimasena, protect Krishna (Draupadi) with all care. O child, whether Arjuna be near or away, Krishna (Draupadi) always seeks your protection when in fear."

20. Thereupon the high-souled king (Yudhisthira), coming to the twins (Nakula) and Sahadeva) and smelling their heads and rubbing their body, said, "Do not fear. Proceed with caution."

Thus ends the hundred and thirty ninth chapter, the words of Yudhisthira, in the Tirthayatra of the Vana Parva.

CHAPTER CXL.

(TIRTHAYATRA PARVA)—*Continued.*

Yudhisthira said:—

1. O Vrikodara, there are in this place, many invisible beings who are all powerful and huge. We shall however be able to pass through them by the merit of our Agnihotra and asceticism.

2. O son of Kunti, by collecting your prowess, restrain your hunger and thirst. O Vrikodara, have recourse to your strength and cleverness.

3. O son of Kunti, you have heard what the Rishi (Lomasha) has said about the Kailasha mountain. After due deliberation think, how Krishna (Draupadi) should pass through this place.

4—5. Or, O exalted Bhima of large eyes, you should better return with Sahadeva, with Dhauma, with all our charioteers, cooks, servants, cars, horses and also the Brahmanas who are worn out with travel.

6. The great ascetic Lomasha, Nakula and I shall proceed living on light food and observing vows.

7. In expectation of my return, wait carefully at the source of the Ganges, and protect Draupadi till I come back.

Bhima said:—

8. O descendant of Bharata, although this blessed princess is afflicted with toil she easily proceeds along in the hope of seeing Shetavahana (Arjuna).

9. Your dejection also is very great at not seeing the high-souled Gurukesha (Arjuna) who never retreats from battle.

10. O descendant of Bharata, you will be more dejected if you do not see Sahadeva, Krishna (Draupadi) and myself. Let the Brahmanas return with our servants,

11. Charioteers, cooks and others whom you may command. I shall never leave you here

12. In these rugged and inaccessible mountainous regions infested by Rakshashas. This greatly blessed princess, ever devoted to her husbands,

13. O foremost of men, will not return without you. This Sahadeva is always devoted to you;

14—15. O great King, I know his character well; he will never return (without you). We are all eager to see Sabyasachi (Arjuna), and therefore we will all go together. If we cannot go on our cars over this mountain of many defiles,

16. We shall walk on foot, O King, you need not trouble yourself about it. I shall carry the Panchala Princess, wherever and whenever she will be incapable of walking.

17. I have decided upon this; therefore do not trouble yourself about it. I shall carry these two heroes, the tender sons of Madri, the delight of their mother, over difficult tracts, wherever they will be incapable of walking.

Yudhisthira said:—

18. O Bhima, let your strength increase for your speaking thus. You boldly undertake to carry the illustrious Panchala princess

19. And also the twins (Nakula and Sahadeva). Be blessed; such courage does not exist in others. May your strength, fame and virtue increase.

20. O mighty-armed hero, as you propose to carry our two brothers with Krishna (Draupadi), let not exhaustion or defeat come to you.

Vaishampayana said:—

21. Thereupon the charming Krishna (Draupadi) smilingly said, "O descendant of Bharata, I shall go,—you need be anxious for me."

Lomasha said:—

22. O son of Kunti, one can go to Gandamadana by asceticism; therefore we shall all practise asceticism.

23, O king, O son of Kunti, Nakula, Sahadeva, Bhimsena, you and myself then shall see Shetabahana (Arjuna).

Vaishampayana said:—

24. O king, having thus conversed, they saw with delight the extensive kingdom of Suvaka abounding in horses and elephants,

25—26. Densely inhabited by the Kiratas and the Tanganas, crowded by hundred of Pulindas, frequented by the celestials and full of wonders. Seeing them Suvaka, the king of the Pulindas, received them in due honour and with great cheerfulness, on the frontier of his kingdom. They, too being thus received, lived there (for some time) with great comfort.

27—29. They started for the Himalaya mountain when the sun shone brightly in the sky. Having left in the care of the king of the Pulindas all their servants, Indrasena and others, also the cooks and stewards and also all accoutrements of Draupadi, and also every thing else, those mighty car-warriors, those greatly powerdescendants of Kuru started for that country. They proceeded cautiously with Krishna (Draupadi); they were all cheerful in the expectation of seeing Arjuna.

Thus ends the hundred and fortieth Chapter, going to Gandamadana, in the Tirthayatra of the Vana Parva.

CHAPTER CXLI.

(TIRTHAYATRA PARVA.)—*Continued.*

Yudhisthira said:—

1. O Bhimasena, O Panchala princess, O twins, hear. Nothing of creatures perishes. Behold, we are now rangers of forest.

2. Weak and fatigued as we are, we have to help one another and pass over difficult places. Though incapable, yet we must proceed in order to see Dhananjaya (Arjuna).

3. It (his absence) burns my body as fire does a heap of cotton. I do not see the heroic Dhananjaya at my side.

4. With the thirst for seeing him, I live with my younger brothers in the forest. O hero, the great oppression committed on Yagmaseni (Draupadi) also burns me.

5. O Vrikodara, I do not see the immediate elder of Nakula, the immeasurably powerful Partha (Arjuna) who is invincible and who is the wielder of the strongest bow. For this, O Vrikodara, I am miserable.

6—7. In order to see that hero, Dhananjaya firm in truthfulness, I have been wandering with you for these five years in various *tirthas*, in charming forests and lakes. As I do not still see Vivatsu (Arjuna) O Vrikodara I am miserable.

8. As I do not see the long-armed, black, curly-haired, lion-like (Arjuna), O Vrikodara, I am miserable.

9. As I do not see that foremost of the Kurus, accomplished in arms, skilful in fight and matchless among bowmen, O Vrikodara I am miserable.

10—12. As I, though very much distressed, do not see that son of Pritha, Dhananjaya who was born under the influence of the constellation *Falguni*, who ranges amidst enemies like angry Yama at the time of the universal dissolution, who possesses the prowess of an elephant with the juice trickling down its temple, who has lion-like shoulder, who is in no way inferior to Sakra (Indra) in energy and prowess, who is elder of the twins, who rides on white horses, who is immeasurably powerful, invincible, and the wielder of the strongest bow, O Vrikodara, I am miserable.

13. He is forgiving, even when he is insulted by the meanest foe. He confers benefit and protection upon the men who follow the righteous path.

14. To crafty men who want to injure him,—even if he be the wielder of thunder (Indra),—he is like a virulently poisonous snake.

15, The high-souled and immeasurably powerful Vivatsu shows mercy and extends protection even to an enemy when he is fallen.

16. He is the refuge of us all and he destroys his enemies in battle. He can gather all wealth and he keeps us all happy.

17. It was through his prowess I formerly possessed various kinds of precious jewels which Sujodhana (Durjodhana) has now got.

18. O hero, O son of Pandu, it was through his prowess I formerly possessed the Assembly Hall adorned with all sorts of jewels and celebrated over the three worlds.

19. He is like Vasudeva in prowess, he is invincible and matchless in battle like Kartavirja. I do not (now) see that Falguni.

20. That chastiser of foes (Arjuna) is equal to the invincible and most powerful Sankarsana (Valadeva) and Vasudeva (Krishna).

21. He is equal to Purandara (Indra) in strength of arms and prowess; he is equal to the wind in speed, to the moon in beauty, and to the eternal Death in anger.

22. O mighty armed one, in order to see that hero, that foremost of men, we shall all go to the Gandamadana mountain

23. In which is situated the hermitage Nara and Narayana and on which stands the great *Vadari* tree. It is inhabited by the Yakshas. We shall see that excellent mountain.

24. Practising great asceticism, we shall go walking to the charming lake of Kuvera guarded by the Rakshashas.

25. O Vrikodara, no vehicle can go to that place. O descendant of Bharata, no cruel, avaricious and hot-tempered man can go there.

26. O Bhima, in order to see Arjuna, we shall all go there guiding on our swords and weilding our bows. We shall be accompained by Bramhanas of strict vows.

27. O son of Pritha, the sinful men meet there flies, gad-flies, mosquitoes, tigers, lions and reptiles, but pure-souled men do not meet them.

28. Therefore with regulated diet and with subdued passions, we shall go to the Gandamadana with the desire of seeing Dhananjaya.

Thus ends the hundred and forty first Chapter, going to Gandamadana, in the Tirthayatra of the Vana Parva.

CHAPTER CXLII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. You have seen many mountains and rivers, towns and forests and also many charming *tirthas*, the sacred water of which you have touched with your hands.

2. O sons of Pandu, this way leads to the celestial Mandara mountain; therefore be attentive and free from all anxieties.

3. You will now go to the abode of the celestial Rishis of virtuous deeds.

4. O king, here flows the great and beautiful river (Alakananda) of sacred water risfng from the *Vadari* tree. It is ever adored by the celestial Rishis,

5. It is always adored by the high-souled Vaihayasa, Valakhilyas and the Gandharvas,

6. And the singers of the *Sama* (Veda) the Rishis, Marichi, Pulaha, Bhrigu and Angirasha chaunt the hyms in this place.

7. Here does the lord of the celestials with the Marutas perform his daily prayers. The Siddhas and the Aswinas wait upon him.

8. The moon with the sun and with all the luminaries and with the planets always go to this river by day and by night.

9. O greatly blessed one, ihat protector of the world, Vrishanka (Siva) received on his head the all of the waters of this river at the source of the Ganges.

10. O child, now come to this goddess of six attributes and bow down before her with concentrated mind.

Vaishampayana said:—

11. Having heard the words of the illustrious Lomasha the Pandavas reverentially worshipped the river which flows from the sky.

12. Having worshipped her, all the virtuous Pandavas accompained by the Rishis again cheerfuly proceded.

13. Those best of men then saw at a distance some white objects of vast proportions which looked like the Meru (mountain) stretching in all directions.

14. Seeing the Pandavas eager to ask him about it, Lomasha, skillful in speech, thus spoke. "Hear, O sons of Pandu.

15—16. O foremost of men, what you see before you and what is of vast proportions looking like a mountain and appearing as beautiful as the Kailasha, is the collection of bones of the greatly powerful Daitya Naraka. As they have been kept on a mountain one mistakes it for a mountain.

17. In the days of yore, this Daitya was killed by the Supreme Soul, the eternal deity Vishnu, for the good of the king of the celestials.

18. That high-souled Daitya performed great asceticism for ten thousand years with the desire of getting posession of Indra's kingdom.

19. That son of Diti, becoming thus unrivalled by the power of his asceticism, as well as, that of arms, always harassed (Indra).

20. O sinless one, Sakra (Indra) became agitated. Afflicted with fear by learning his prowess, asceticism and observance of religious vows,

21. He mentally thought of the eternal deity Vishnu; and the graceful lord of the universe who is present everywhere appeared and stood before him.

22—23. The Rishis and the celestials propitiated Vishnu with prayers. In his presence even the exalted and blazing Habyavahana (fire), lost his effulgence. Seeing that giver of boons, the deity Vishnu, the lord of all the celestials,

24. The wielder of thunder (Indra) with joined hands and bowed down head, told him soon the cause of his fear.

Vishnu said:—

25. "O Sakra, I know your fear originates from the lord of the Daityas, Naraka. By his successful asceticism he desires to obtain Indra's kingdom.

26. O lord of the celestials, although he has achieved success in asceticism, I shall sever his soul from his body to do you good. Wait for a moment."

Lomasha said:—

27. Thereupon the greatly powerful Vishnu deprived him (Naraka) of his senses by striking him with his hands. He (Naraka) then fell down on the ground dead, like a great mountain.

28. He was thus killed by a miracle and his bones were then gathered at this spot. Here thus is manifest another great deed of Vishnu.

29. Once the whole earth was lost,—it sunk into the nether regions. But she was again lifted up by him (Vishnu) who had assumed the form of a boar.

Yudhisthira said:—

30—34. O exalted one, narrate in detail how Vishnu, the lord of the celestials, raised

up the earth sunk down one hundred *Yoyanas*. How was also that support of all created things,—the greatly blessed Earth, who dispenses blessings and produces all sorts of course,—made stable? By whom she was forced to sink one hundred *Yoyanas* and under what circumstances was this greatest exploit of the supreme Being exhibited? O foremost of Brahmanas, I desire to hear all this in detail as it happened. You know all about it.

Lomasha said:—

35. O Yudhisthira, hear all in detail as I narrate the story which you have asked me to relate. O child, in the days of yore, in a terrible time in the Kreta Yuga the ancient and primeval deity performed the duties of Yama.

36. O undeteriorating one, when the god of gods began to perform the duties of Yama, there was no death (on earth), but births were numerous.

37. Birds, beasts, kine, sheep, deer and all kinds of wild animals began to multiply.

38. O foremost of men, O chastiser of foes, men also began to multiply by thousands and tens of thousands like water.

39. O child, by this terrible increase of creatures, the Earth sank down one thousand *Yoyanas*.

40. Being afflicted with pain all over her body and being deprived of her senses by this excessive weight (on her), she sought the protection of the foremost of deities Nara-Narayana.

The Earth said:—

41. O exalted deity, it is through your favour I was able to remain so long in my position. But (now) I have been overcome with (a heavy) burden, and I am now unable to hold myself any longer.

42. O exalted deity, you should remove this burden. O deity, O lord, I ask your protection. Extend your favour towards me.

Lomasha said:—

43. Having heard her these words, the eternal deity of six attributes, cheerfully spoke these words to her with great distinctness.

Vishnu said:—

44. O Earth, O holder of treasures, O burdened earth, do not be afraid; I shall act in the way by which you will be relieved of your burden

Lomasha said:—

45. Having thus sent away the earth adorned with mountains as her ear-rings, he then became a greatly effulgent boar with one tusk.

46. Causing terror with his red eyes and emitting smokes from his blazing lustre, he began to swell in magnitude in that place.

47. O hero, then holding the earth with his single tusk that eternal one raised her up one hundred *Yoyanas*.

48—49. When she was thus raised up, a great agitation was created. All the celestials, the Rishis and the ascetics were agitated; and the earth, the sky and the heaven were filled with "Alas! Oh!". Neither the celestials nor men could find peace.

50. Then the celestials and the Rishis all approached Bramha who was seated as if blazing in his own prosperity.

51. Coming to the deity Bramha, the witness of the acts of all beings, they with joined hands thus said to him these words.

The Celestials said:—

52. "O lord of heaven, all created beings have become agitated; all the mobile and immobile creatures have become restless. The oceans are also in great agitation.

53. This whole earth has gone one hundred *Yoyanas* down. What is the cause of all this? By whom the whole universe has been agitated? Kindly explain the cause to us without delay; we are all bewildered.

Bramha said:—

54. O immortals, there is no fear from the Asuras in any matter or in any place. Hear why all this agitation has taken place.

55. This heaven has been agitated from the prowess of the illustrious being, who is omnipresent, eternal, and the never-perishing soul.

56. That supreme soul, Vishnu, has lifted up again the earth which sank down one hundred *Yoyanas*.

57. On account of thus raising her up, this agitation has taken place. Know this to be the cause and dispell your doubts.

The Celestials said:—

58. O exalted deity, where is that God, who so easily raises up the earth? Tell us the place; we shall all go there.

Bramha said:—

59. Go there. Be blessed, you will find him in the Nandana. Yonder is the exalted and adored Suparna (Garuda).

60. After having raised the earth, the supreme Being, the creator of the world, blazes forth in the form of a boar like consuming fire at the universal dissolution.

61. On his breast is to be seen (the gem) *Srivatsa*. Behold all of you that being who does not know deterioration.

Lomasha said:—

62. The immortals, with the Grandsire at their head, after having seen that great soul and heard his praise, went back to the place whence they came.

Vaishampayana said:—

63. O Janamejya, having heard this story, all the Pandavas with great alacrity proceeded by the way pointed out by Lomasha.

Thus ends the hundred and forty-second chapter, entering Gandhamadana, in the Tirthayatra of the Vana Parva.

CHAPTER CXLIII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1—2. O king, then those foremost of bow men, those immeasurably effulgent heroes, equipped with quivers and arrows, and armed with swords and holding bows stringed at full and wearing finger protector made of guana-skin, went towards the Gandhamadhana, with the Panchal princess and the best of Brahmanas.

3. On their way they saw many lakes, rivers, mountains, forests with trees of wide spreading shades standing on the summit of the mountains,

4. Places with trees bearing flowers and fruits in all seasons, and regions frequented by the celestial Rishis. Subduing their souls within their souls and living on fruits and roots,

5. They passed through rugged, craggy and difficult rigeons seeing (on their way) various kinds of animals.

6. Those high-souled heroes then entered the mountain inhabited by the Rishis, the Siddhas and the immortals and frequented by the Kinnaras which is the favourite rigeon of the Gandharvas and the Apsaras.

7. O king, as they were entering Gandhamadhana mountain, a violent wind arose accompanied with heavy shower of rain.

8. Thereupon clouds of dust with innumerable dry leaves rose and suddenly covered the earth, the atmosphere, and the sky.

9. The sky being covered with dust, nothing could be seen. They (the Pandavas) could not even express their mental feelings to one another by word.

10. With eyes enveloped in darkness and pushed by the wind full of particles of rocks, they could not see one another.

11. There arose great sounds proceeding from the trees and also from those trees that continually broke down blown up by the wind and also from those trees that fell down on the ground,

12. Distracted by the wind, they thought in their mind, "Is the heaven coming down, or is the earth or the mountain being rent assunder?"

13. Being pushed by the wind and being alarmed, they felt their way by their hands and they took shelter under the way-side trees, ant-hills and caverns.

14. Then taking hold of his bow and taking also Draupadi (by the hand), the greatly powerful Bhimasena stood underneath a tree.

15. Dharmaraja (Yudhisthira) and Dhaumya crept into a deep wood. Taking the sacred fire, Shahadeva took shelter under a rock.

16. Nakula with Lomasha and other greatly ascetic Brahmanas stood alarmed, each underneath a tree.

17. When the wind had abated and the dust had subsided, there came down a heavy shower of rain in great torrents.

18. There arose a great noise (of the rains falling on the mountain-side) like that of the roarings of the thunder. The swift flashing lightnings began to play gracefully on the clouds.

19. Being helped by the swift wind, showers of rain incessantly poured and filled all sides round.

20. O king, all around flowed many streamlets covered with froth and mud.

21. Carrying volumes of water and covered with large quantity of froth, they rushed down with tremendous roars uprooting many trees.

22. When the noise had ceased and the wind had abated, and the water had subsided and the sun had arisen,

23. O descendant of Bharata, they cautiously came out and met together. Those heroes then again proceeded towards the Gandhamadana mountain.

Thus ends the hundred and forty-third chapter, entering Gandhamadhana, in the Tirthayatra of the Vana Parva.

CHAPTER CXLIV.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said —

1. When the illustrious Pandavas had gone only two miles, Draupadi unaccustomed to walk, sat down.

2. Fatigued and miserable as she was, the Panchala princess became faint on account of the storm and rain.

3. Trembling with faintness, the black-eyed lady supported her with her thighs and with her plump and becoming arms.

4. Thus trying to support herself with her thighs which were like the trunk of an elephant, she suddenly fell down on the ground, trembling like a plantain tree stirred (by wind).

5. Seeing that foremost of women falling down like a twisted creeper, the greatly strong Nakula ran forward and supported her.

Nakula said :—

6. O king, O descendant of Bharata, behold, the daughter of the Panchala king, this black-eyed lady has fallen on the ground out of fatigue.

7. O great king, this lady of slow gait, though she does not deserve misery, suffers great afflictions. She is worn out with fatigue. Therefore comfort her.

Vaishampayana said :—

8. Having heard his these words, the king, Bhima and Sahadeva became greatly afflicted, and they soon ran towards her.

9. Seeing her weak and also seeing her pale face, the high-souled son of Kunti, taking her up on his lap, began to lament (in grief).

Yudhisthira said :—

10. How can, this beautiful lady accustomed to a life of ease (and accustomed) to live in the private rooms and on beds spread over with sheets, sleep on the ground?

11. The delicate hands and the lotus-like feet of this lady who deserve all excellent things have become dark blue in colour on my account.

12. Having been addicted to dice what have I done foolishly. I am with Krishna (Draupadi) wandering in the forest full of wild animals!

13. This large-eyed lady was bestowed on us by her father, the king of Drupada, in the hope that this blessed damsel would be happy by obtaining the Pandavas as her husbands.

14. Afflicted with hardship, sorrow and travel, it is on account of my wretched act, she (now) lies prostrate on the ground without having obtained any thing hoped for.

Vaishampayana said :—

15. When Dharmaraja Yudhisthira was thus lamenting, Dhaumya and other foremost of Bramhanas all came there.

16. They comforted and consoled him, and they honoured him with blessings. They uttered *mantras* capable of destroying Rakshashas, and they also performed (some) religious rites.

17. On the *Mantras* being recited by the great Rishis in order to restore her and on the repeated touch of the cool hands of the Pandavas,

18. And also on being fanned by the cool breeze surcharged with water, the Panchala princess felt ease, and slowly regained her consciousness.

19. Placing the poor exhausted lady who had then regained her consciousness on a deer-skin, the sons of Pritha made her take rest.

20. The twins, taking up her red-soled feet with auspicious marks, began to press them gently with their hands which were scared by the bow-strings.

21. Dharmaraja Yudhisthira also comforted her. That foremost of the Kurus thus spoke to Bhimasena.

Yudhisthira said :—

22. "O Bhima, many rugged and snowy bound mountains are (before us); O mighty-armed hero, how will Krishna (Draupadi) be able to pass them?

Bhima said :—

23. O king, I myself will carry the princess, and also these two foremost of men, the twins, and yourself; therefore O king of kings, do not allow anxiety to come to your mind.

24. O sinless one, at your command, the son of Hirimba, Ghatatkacha, who can range the skies and who is as strong as myself will carry us all.

Vaishampayana said :—

25. Having been ordered by Dharmaraja (Yudhisthira) he remembered his Rakshasha son. As soon as remembered the high-souled Ghatatkacha appeared before his father.

26. The mighty armed hero, after saluting the Pandavas and the Brahmanas, stood before them with joined hands. They too welcomed him in return.

27. He then thus spoke to his greatly powerful father Bhimasena, "Having been remembered by you, I have speedily come here to serve you.

28. O mighty-armed hero, command me. I shall certainly be able to perform whatever you will order me to do." Having heard this, Bhimasena embraced the Rakshasha.

Thus ends the hundred and forty-fourth chapter, entering Gandhamadana, in the Tirthayatra of the Vana Parva.

CHAPTER CXLV.

(TIRTHAYATRA PARVA)—*Continued.*

Yudhisthira said :—

1. O Bhima, let this powerful and heroic Rakshaka chief, your own begotten son, ever devoted to us, and always truthful, carry (his) mother (Draupadi) without any delay.

2. O greatly powerful hero, by your strength of arms I shall go with the Panchala princess to Gandhamadana.

Vaishampayana said :—

3. Having heard the words of his brother, that foremost of men Bhimasena spoke thus to that chastiser of foes, Ghatotkacha.

Bhima said :—

4. O invincible hero, O son of Hirimba, O child, O ranger of skies, you are capable of going everywhere at will. Your mother is worn out with fatigue; therefore, O strong hero, carry her

5. On your shoulder, and go with us adopting a course not far overhead, so that you may not make her feel uneasy. Let blessings be on you.

Ghatatkacha said :—

6. I can myself alone carry Dharmaraja (Yudhisthira), Dhaumya, Krishna (Draupadi) and the twins (Nakula and Sahadeva),—what wonder is then there that I shall to-day carry them when I have others to help me!

7. O sinless one, hundreds of other heroes (Rakshashas), capable of ranging in the skies and of assuming any form at will, will carry you with all the Brahmanas,

Vaishampayana said :—

8. Having said this, Ghatotkacha carried Krishna (Draupadi) in the midst of the Pandavas. The other (Rakshasas) carried the Pandavas.

9. Lomosha of matchless effulgence proceeded in the path of the Siddhas by virtue of his own (ascetic) prowess, like a second sun.

10. Being ordered by the Rakshasha chief, other greatly powerful Rakshashas took up all the Bramhanas (on their shoulders) and proceeded along.

11. Blazing up many highly charming forests and woods, they went towards the great *Vadari* tree.

12. Being carried by the greatly swift and heroic Rakhashas, who were capable of going great distance within the shortest time, they passed over a long way as if it were but a short one.

13. They saw (on their way) many regions crowded with *Mlechas*, many mines of gems, many hillocks full of various minerals,

14. Thronged with Vidyadharas, abounding on all sides in the monkeys and the Kinnaras, the Kimpurashas, and the Gandharvas,

15. Full of peacocks, *Chamaru* cows, apes, *Rurus*, bears, *Gavayas*, and buffaloes,

16. Intersected by many rivulets, and abounding in a large number of birds of various kinds and also in various sorts of beasts, beautified by elephants,

17. Adorned with various trees and enraptured birds. Having passed many such regions and also the country of Uttara-Kurus,

18. They then saw that best of mountains, the Kailasha, full of wonderful sights. They then saw the hermitage of Nara and Narayana,

19. Adorned with celestial trees bearing fruits and flowers in all seasons of the year. They then saw that charming Vadari of large trunk.

20. It was full of freshness, of deep shade, of excellent beauty and of thick, soft and green foliage; it was blessed and healthful,

21. With gigantic and wide spreading boughs of matchless lustre, it bore full grown, tasteful and holy fruits,

22. All dropping excellent honey. It was frequented by the great Rishis, and it was always inhabited by various birds maddened with animal spirits.

23. It grew in a place where there were no mosquitoes and gad flies, and it abounded in fruits, roots and water, it was covered with green grass, inhabited by the celestials and the Gandharvas.

24. It stood on a smooth surface of land which was naturally blessed and healthful

it was thronless, beautious, and cool and pleasant in touch.

25. Having reached the place with those foremost of Bramhanas, the illustrious (Pandavas) all slowly alighted from the shoulders of the Rakshashas.

26. O king, the Pandavas, accompained by those best of Bramhanas, saw the charming hermitage of Nara and Narayana.

27. It was free from darkness, it was holy, it was untouched by the solar rays, it was free from all the miseries, namely hunger and thirst, heat and cold; it destroyed all sorrows.

28. It was crowded by the great Rishis and adorned with the grace of the Vedas. It was inaccessible to those men who were beyond the pale of religion.

29. It was adorned with offerings and *havyas*, it was holy, well-swept and daubed with fragrance. It shone beautiful with the offerings of celestial blossoms all around.

30. It was covered over with sacrificial altars, sacred laddles and posts, and graced with large water jars and askets.

31. It was the refuge of all creatures,—it echoed with the recitations of the Vedas. It was heavenly and a fit place for a holy hermitage; it destroyed all fatigue.

32—35. It was full of splendour, it produced matchless merits, it was majestic with divine qualities. It was inhabited by many great Rishis living on fruits and roots, having their passions controlled, wearing black deer skins, looking as effulgent as the sun and Agni, possessing souls magnified by asceticism and mind intent on emancipation, leading the *Vanaprastha* life, identifying themsleves with the Supreme Soul and reciting the Vedas. That greatly effulgent son of Dharma, Yudhisthira, with his brothers, restraining his senses and purifying himself, went to those Rishis, who, having seen by their supernatural knowledge the arrival of Yudhisthira,

36. Received him with joy. Those Rishis, engaged in the recitation of the Vedas conferred blessings on him.

37. Those fire-like ones gladly gave him a fitting reception in due form. They gave him pure water, fruits, flowers and roots,

38. Dharmaraja Yudhisthira gladly received with subdued soul the offerings offered by the great Rishis for his reception.

39—40. O sinless one, the Pandava (Yudhisthira) with Krishna (Draupadi) and his brothers and with also thousands of Bramhanas, learned in the Vedas and the Vedangas, entered that sacred hermitage which was like the abode of Indra, resembling heaven itself, beautiful and full of celestial fragrance.

41. Then the virtuous-minded (Yudhisthira) saw the hermitage of Nara and Narayana, adored by the celestials and the celestial Rishis and beautified by the *Bhagirathi*.

42. Seeing it frequented by the Bramhana Rishis and abounding in fruits dropping excellent honey, those foremost of men, the Pandavas, were filled with great delight.

43. Having arrived there those high-souled ones lived at that place with the Bramhanas. Being greatly delighted, they cheerfully sported there.

44. Seeing the Mainaka mountain with golden peaks and also the auspicious Vinda lake abounding in various sorts of birds,

45. The Pandavas with Krishna (Draupadi) derived great pleasure in roaming in those excellent and charming woods blossomed with flowers of all seasons.

46. They were beautiful on all sides with trees bearing brown blossoms, bending down with the weight of their fruits, frequented by numerous male *Kokilas*,

47. With glossy and beautiful foliage, with cool shade and with beautiful loveliness, with various lakes of crystal waters,

48. Adorned all around with lotuses and lilies. Seeing this charming scene, the Pandavas derived great delight.

49. O lord, a balmy breeze with holy fragrance always blew there, delighting all the Pandavas with Krishna (Draupadi).

50—51. The high-souled ones saw near the great *Vadari* tree, the *Bhagirathi* of easy descent and cool water, adorned with beautiful lotuses, with stairs made of rubies and corals, beautified with trees and scattered over with celestials flowers and giving great pleasure to the mind.

52—53. Those sons of Kunti, after having purified themselves, offered oblations to the Pitris, the celestials, the Rishis, in the sacred waters of the *Bhagirathi* in that extremely inaccessible place, frequented by the celestial Rishis. Those perpetuators of the Kuru race thus offered oblations and passed their time in reciting holy writs.

54. Those foremost of men, those heroes then lived there with the Brahmanas. Those best of men, the celestial-like Pandavas, seeing the various scenes with Krishna (Draupadi) derived great pleasure.

Thus ends the hundred and forty-fourth chapter, entering Gandamadana, in the Tirthayatra of the Vana Parva.

CHAPTER CXLVI.

(TIRTHAYATRAPARVA)—*Continued.*

Vaishampayana said :—

1. There lived those foremost of men, those heroes, for six nights, leading a highly pure life with the expectation of seeing Dhananjaya (Arjuna.)

2. Then there blew a wind from the north-east at pleasure, and it brought a celestial and sun-like lotus with one thousand petals.

3. The Panchala princess saw that pure and charming lotus of celestial fragrance lying on the ground being brought by the wind.

4. O king, having obtained that excellent, fragrant and blessed lotus, that blessed lady became very much delighted, and she thus spoke to Bhimasena.

Draupadi said :—

5. "O Bhima, behold this beautiful and excellent celestial flower,—it has gladdened my heart by its sweet fragrance.

6. O chastiser of foes, I shall give it to Dharmaraja (Yudhisthira). Procure others (like it) for my satisfaction, so that I may take them to our hermitage in the Kamyaka.

7. O son of Pritha, if I am your beloved, then procure others (like it) in large numbers, for I desire to take them to our hermitage in the Kamyaka (forest.)"

8. Having said this to Bhimasena, that faultless lady of beautiful eyes took the flower and went to Dharmaraja (Yudhisthira.)

9. Knowing the desire of their queen (Draupadi), that foremost of men, the greatly strong Bhima, set out, so that he might gratify the desire of the beloved one.

10. Eager to fetch the flowers, he proceeded at a very rapid pace facing the wind, in the direction from which the lotus had come.

11. Taking the bow inlaid with gold and also arrows resembling poisonous snakes, he proceeded like a lion in rage or an elephant in rut.

12. All creatures stared at that wielder of the great bow and arrows. Neither exhaustion, nor langour, nor fear, nor confusion

13. Ever took possession of that son of Pritha and of Vayu (wind). Desiring to please Draupadi, that hero of great strength of arms,

14.—15. That mighty one, free from fear or exhaustion, began to ascend the mountain. That slayer of foes roamed over that beautiful place adorned with trees, ereepers and shrubs and paved with black stone and frequented by the Kinnaras. With various minerals, plants, beasts and birds and many colours,

16.—20. It appeared like an upraised arm of the earth adorned with all ornaments. That hero of matchless prowess, fixing his look at the slopes of the Gandhamadana, adorned with the flowers of every season and revolving various thoughts in his mind and with his ears, eyes and mind rivetted to the spots resounding with the notes of male *Kokilas* and ringing with the hum of black bees, like an elephant in rut roving mad in the forest, smelt the excellent fragrance proceeding from the flowers of all seasons. He was fanned by the fresh breeze of the Gandamadana, full of fragrance of various flowers, and as cooling as a feather touch. On his fatigue being removed, the down on his body stood on end.

21. That chastiser of foes sought for the flowers all over the mountain, frequented by the Yakshas, the Gandharvas, the celestials and the Brahmanas Rishis.

22. Being brushed by *Saptachada* tree and besmeared in red, black and white minerals, he looked decorated with the lines of holy unguents drawn by fingers. The mountain with clouds stretching at its sides looked as if it was dancing with outspread wings.

23. On account of the trickling of the waters of the springs, it appeared to be adorned with necklaces of pearls. It contained romantic caverns, groves, cascades and caves.

24. There were innumerable beautiful peacocks dancing to the tinklings of the bangles on the arms of Apsaras. The rocky surface of the mountains had been worn away by (the continual brushing of) the tusks of great elephants.

25.—27. With the waters of the streamlets falling down, the mountain looked as if its clothes were getting loosened. That handsome son of Vayu (wind) playfully and cheerfully went on, pushing away innumerable entwining creepers. The stags stared at him in curiosity with grass in their mouth; and as they never knew what fear was, they were not frightened, and they did not run away. Eager to fulfil the desire of his beloved, that hero of beautiful eyes,

28. That youth, of the splendour like the colour of the gold, having a body as strong as that of the lion, treading like a mad elephant and possessing the prowess of a mad elephant,

29—31. Having coppery eyes like those of a mad elephent and possessing the prowess of checking a mad elephant, began to roam on the romantic sides of the Gandhamadana with two beautiful eyes uplifted and thus displaying a novel beauty. The wives of the Yakshas and the Gandharvas, sitting invisible by the side of their husbands, stared at him turning their faces and making various motions. He (then) remembered the various woes caused by Duryodhana.

32. Eager to do the favourite work of Draupadi exiled in the forest, he thought, "Now that Arjuna had gone to heaven and I have come away

33—34. In search of the flowers, what will Yudhisthira now do from affection ; and doubting their prowess, that foremost of men Yudhisthira will not allow Nakula and Sahadeva to come in search of us. How can I obtain the flowers soon ?" He thought thus.

35. And that foremost of men proceeded with the speed of the king of birds (Garuda), with his mind and sight fixed on the delightful sides of the mountain.

36. Having the words of Draupadi as his provisions for the journey, Bhima went with greater speed, shaking the earth with his tread as does a hurricane.

37—38. Frightening the herds of elephants, the lions, tigers and deer, uprooting and crushing large trees, forcibly tearing plants and creepers like an elephant, ascending higher and higher the summit of a mountain,

39. He roared fearfully as does the cloud surcharged with lightning. Awakened by the loud roarings of Bhima,

40. Tigers came out of their dens while other wild animals hid themselves in their own. The birds flew away in alarm and herds of deer ran (in all directions).

41. Birds left the trees, tigers forsook their dens, the mighty lions were roused from their slumber and the buffaloes stared,

42. The elephants in great alarm surrounded by the female elephants left that forest and ran to more extensive ones.

43. The boars, the deer, the lions, the buffaloes, the tigers, the jackals and the *Gavyas* and all other wild animals in herds began to cry.

44. The ruddy goose, the *Jallendulas*, the ducks, the *kapandavas*, the *plavas*, the parrots, the male *kokilas* and the herons all flew in confusion in all directions.

45. Some proud elephants, urged by female elephants and also some lions and tigers in great anger rushed at Bhimasena.

46. As they were bewildered with fear, these fearful animals discharged urine and dung and set up loud yells with gaping mouths.

47—48. Thereupon the illustrious and the handsome son of Vayu, the mighty Pandava, depending on his own strength of arms, began to kill in anger one elephant with another elephant and one lion with another lion. He killed others (smaller animals) with slaps. Being thus killed by Bhima, the lions, the tigers, the leopards

49—50. Loudly cried and discharged urine and dung in great fear. The handsome son of Pandu, the mighty armed hero, entered into that forest resounding all sides with his shouts. The mighty armed hero then saw on the slopes of the Gandhamadana

51. A charming forest of plantain trees extending to many *Yoyanas*. The greatly powerful hero, agitating (the forest), went with great speed towards it.

52. Like a large elephant breaking many trees and uprooting innumerable plantain trees as high as many palm trees put one upon the other.

53. That foremost of all strong men Bhima threw them on all sides ; that greatly powerful hero, as proud as a lion, sent up loud shouts.

54. Then he met with innumerable huge animals, deer, monkeys, lions, buffaloes, and also aquatic animals.

55. With the roarings of these (animals), as well as with the shouts of Bhima, the wild animals living in distant forests were also alarmed.

56—57. Having heard this noise of the beasts and birds, thousands of aquatic fowls suddenly rose into air. That foremost of the Bharata race (Bhima), then went in that direction. He then saw a vast and romantic lake.

58. That fathomless lake was being fanned by the golden plantain trees on its banks, which were slowly shaken by the soft breeze.

59. Going down to the waters of that lake adorned with innumerable lotuses and lilies, that greatly powerful hero sported merrily there like a mighty elephant in rut.

60, Having sported there for a long while, that immeasurably effulgent hero got up in order to enter quickly into the forest abounding in trees.

61. Then the Pandava (Bhima) sounded with all his might his loud-blowing conch

Striking his arms with his arms, the mighty Bhima made all the points of heaven resound.

62. Filled with the sounds of the conch and with the shouts of Bhimasena and also with the sounds made by the striking of his arms, the caves of the mountains seemed roaring.

63. Hearing those loud strikings of his arms resembling the roarings of thunder, the lions sleeping in their caves (awoke and) uttered great howls.

64. O descendant of Bharata, being frightened by the yellings of the lions, the elephants also sent forth tremendous roars which filled the mountain.

65. Having heard these loud sounds and known that Bhimasena was his brother, the monkey-chief, Hanumana, the ape,

66—67. With the desire to do good to Bhima and to secure his safety, obstructed the path to heaven. Thinking thus, he lay across the narrow path adorned with plantain trees.

68—69. With the object that the Pandava (Bhima) might not meet with any curse or defeat by entering the plantain forest, the huge Hanumana lay down there as if overcome by drowsiness.

70. He began to yawn, lashing his long tail, which resembled a (sacrificial) pole consecrated to Indra, and he roared like thunder.

71. On all sides round, the mountain echoed through the mouths of its caves. Those sounds were like the lowings of a cow.

72. Shaken by the sounds produced by the lashing of his tail, the mauntain, with its summits, tottered and crumbled down on all sides.

73. Rising above the roarings of mad elephants, the sounds of the lashing of his tail spread over all the slopes of the mountain.

74. Having heard this noise, the down of Bhima's body stood on end. He began to roam over that plaintain tree in search of the source of these sounds.

75. The mighty-armed hero saw the monkey-chief in the plaintain forest, lying on an elevated rocky base.

76. He was difficult to be looked at as a flash of lightning is; he was of coppery colour; he was as quick-moving as lightning.

77. He had a short fleshy neck supported on his shoulders; his waist was slender in consequence of the fullness of his shoulders.

78. His tail, covered with long hair and bent a little at the end, was raised up like a banner.

79—80. He (Bhima) saw Hanumana's head furnished with small lips, coppery face, long tongue, red ears, brisk eyes and bare white teeth sharpened at the edge.

81. His head was like the shining moon with hair scattered over, resembling a heap of *Asoka* flowers. That greatly effulgent one was lying amidst the golden palm trees,

82. Looking like a blazing fire with his effulgent body. That chastiser of foes was casting glances with his eyes reddened with intoxication.

83—85. The intelligent Bhima saw that mighty and huge monkey-chief lying like a second Himalayas obstructing the path of heaven. Seeing him alone in that great forest the undaunted, the mighty-armed, and the greatly strong Bhima, quickly came to him and uttered a loud lion-like roar. At his that loud roar, beasts and birds were terrified.

86. The greatly powerful Hanumana opened his eyes but partially, and looked at him with thorough disregard with eyes reddened with intoxication. Then smillingly addressing him, he thus spoke to him.

Hanumana said:—

87. Why have you awakened me, ill as I am? I was comfortably asleep. As you have reason, you should certainly show kindness to all creatures.

88. Being born in the animal kingdom we do not know what *Dharma* is. But men having reason show kindness to all animals.

89. Why do then men like your august self commit acts that are harmful alike to body, speech and heart and which are also destructive of virtue.

90. You know not what virtue is. You have not taken advice from the wise men. You have but little sense, and therefore from childishness you destroy lower animals.

91. Tell me who you are. Why have you come to the forest devoid of humanity and human beings?

92. O foremost of men, tell me also where you intend to go to-day. It is impossible to go any further; the yonder mountain is inaccessible.

93. O hero, except success in asceticism there is no other means to go to that place. This is the way to the celestial regions. It is always impassable by men.

94. O hero, O lord, out of kindness I ask you, to desist. Listen to my words. Further up from this place you are not able to go. Therefore desist.

95—96. O foremost of men, you are welcome here to day in every way. If you at all accept my words, then rest here partaking of fruits and roots as sweet as ambrosia. Do not for nothing be killed.

Thus ends the hundred and forty-sixth chapter, Bhima's entering plantian forest in the Tirthayatra of the Vana Parva.

CHAPTER CXLVII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. O chastiser foes, having heard these words of the intelligent monkey chief, the heroic Bhima thus spoke to him.

Bhima said :—

2. Who are your august self? For what reason you are in the shape of a monkey? It is a Kshatrya,—an order next to the Brahmanas who asks you.

3. I am a descendant of Kuru, born in the Lunar dynasty, born by Kunti in her womb,—a son of Pandu, begotten by Vayu, known by the name of Bhimasena.

Vaishampayana said :—

4. Hearing the words of that Kuru hero, Hanumana smiled, and that son of Vayu thus spoke to the son of Vayu (Bhima).

Hanumana said :—

5. I am a monkey; I shall not grant you the passage you desire. Desist like an honest man and go back. Do not meet with destruction.

Bhima said :—

6. O monkey, I do not ask you about destruction or anything else. Give me way. Arise, do not meet with grief at my hand.

Hanumana said :—

7. I am suffering from illness, therefore I have no strength to rise. If you are resolved to go, then go overleaping me.

Bhima said :—

8. The attributeless Supreme Soul pervades all bodies. I cannot disregard him who is knowable by only knowledge. Therefore I cannot overleap you.

9. Had I not known him from whom all creatures have become manifest, I would have overleaped you,—also this mountain, even as Hahumana did the ocean.

Hanumana said :—

10. Who is he of the name of Hanuman who leaped over the ocean. O foremost of men, I ask you, relate it if you can.

Bhima said :—

11, He was my brother, excellent in all accomplishments, and endued with both intelligence and strength. That handsome and foremost of monkeys is celebrated in the Ramayana.

12. The ocean extending over one hundred *Yoyanas* was leaped over by that monkey for Rama's wife.

13. That greatly powerful hero was my brother; I am equal to him in might, strength and prowess. I am able also to chastise you.

14. Arise therefore; give me way or witness my prowess to-day. If you fail to do what I say, I shall send you to the abode of Yama.

Vaishampayana said :—

15. Knowing him to be intoxicated and proud of his strength of arms, Hanumana slighted him (very much) in his mind, and he thus spoke to him

Hanumana said :—

16. O sinless one, be kind towards me. I have no strength to rise in consequence of old age. From pity for me go by moving aside my tail.

Vaishampayana said :—

17. Having been thus addressed by Hanumana, Bhima, proud of his own strength, thought in his mind that one (Hanumana) to be destitute of energy and prowess.

18. He thought, "Taking fast hold of his tale I will send this monkey destitute of energy and prowess to the abode of Yama"

19. Therefore with a smile, Bhima carelesly took hold of the tail with his left hand, but he could not move that tail of the mighty monkey.

20. Then with both arms he pulled the tail resembling the (sacrificial) pole raised up in honour of Indra. But the mighty Bhima failed to raise the tail with both his arms.

21. His eyes were contracted up, and his eye falls rolled, his face was contracted

into wrinkles and his body was covered with sweat but still he failed to raise it.

22. When he failed to raise it after many attempts, the illustrious Bhima came to the side of the monkey and stood before him in great shame

23. That son of Kunti bowing down his head and joining his two hands, thus spoke to him, "O foremost of monkeys, be kind towards me. Forgive my harsh words.

24. Are you a Siddha, a celestial, a Gandharva or a Guhaka, I ask you in curiosity. Who are you in the shape of a monkey?

25. O mighty armed hero (tell me) if it is not a secret, and if I deserve to hear it. O sinless one, I seek your refuge and ask you as a disciple.

Hanumana said :—

26. O chartiser of foes, as you are curious to know all about me, I shall narrate to you all. O son of Pandu, listen to it.

27. O lotus eyed hero, I am born in the womb of Keshari, begotten by Vayu who is the life of the universe. I am the monkey, named Hanumana.

28—29. O chastiser of foes, all the mighty monkey chiefs waited upon that son of the sun, Sugriva and that son of Indra, Vali. Friendship between Sugriva and myself was like that between the wind and the fire.

30. For some cause Sugriva was driven out by his brother and lived for a long time with me at the Hrishwamukha

31. Once upon a time, the greatly powerful son of Dasaratha by name Rama who was Visnu in human form wandered over the earth.

32. In order to please his father, he with his wife and brother, armed with the best of bows, resided in the Dandaka forest.

33—34. O sinless one, his wife was carried away by force and by stratagem from Janasthana by the mighty lord of the Rakshashas, the wicked minded Ravana deceiving that foremost of men through the Rakshasha Maricha who assumed the form of a deer marked with gems and golden spots.

Thus ends the hundred and forty-seventh chapter, colloquy between Bhima and Hanumana, in the Tirthayatra of the Vana Parva.

CHAPTER CLXVIII.

TIRTHAYATRA PARVA)—*Continued.*

Hanumana said :—

1. Having thus lost his wife while that descendant of Raghu was searching his wife with his brother, he met with the monkey chief Sugriva on the summit of the mountain.

2. Then a friendship was contracted between that high-souled descendant of Raghu and Sugriva. Killing Vali, he gave him (Sugriva) the kingdom.

3. Having obtained the kingdom, Sugriva sent away hundreds and thousands of monkeys to search out Sita.

4. O foremost of men, O mighty armed hero, I also with numerous other monkeys set out towards the south in search of Sita.

5. Thereupon I learned the tidings of Sita from a mighty vulture named Sampati that she was in the abode of Ravana.

6. Thereupon to accomplish the work of Rama of stainless deeds, I suddenly leaped over the ocean extending one hundred Yoyanas.

7—8. O best of the Bharata race, having crossed by my own prowess the ocean, the abode of sharks and crocodiles, I saw the daughter of king Janaka, celestial like Sita in the abode of Ravana. Having interviewed with that lady, the Veda princess, the beloved of Rama,

9. And burnt the whole of Lanka with its towers, ramparts and gates and proclaimed my name there, I returned.

10. Having heard every thing from me, the lotus-eyed Rama fixed upon the course of his action and made with the help of his soldiers a bridge over the great ocean.

11. He crossed the great ocean followed by million of monkeys. Thereupon all the Rakshasas were killed by Rama's prowess,

12. And also Ravana, that oppressor of the world, the king of the Rakshasas with all his Rakshasa relatives, brothers, sons and kindred.

13. Rama installed on the throne of Lanka, the Rakshasa chief Vibhisana who was virtuous, reverent, and kind to devoted followers.

14—15. Then Rama recovered his wife like the lost Vedic lore. Then the greatly illustrious Rama, the descendant of Raghu, with his devoted wife went speedily to his own city of Ayodhya, inaccessible to enemies. That lord then dwelt there.

16. When that foremost of kings was established in his kingdom, I asked a boon from the lotus eyed Rama.

17. I said "O chastiser of foes, O Rama, let me live as long as the history of your deeds remains extant on earth. Thereupon he said, "So be it."

18. O chastiser of foes, O Bhima, through the grace of Sita, all excellent objects of enjoyments are supplied to me who always live in this place.

19. Rama reigned ten thousand ten hundred years. Then he ascended his own abode.

20. O child, O sinless one, since then Apsaras and the Gandharvas delight me by singing the great deeds of that great hero.

21—22. O descendant of Kuru, this passage is impassable to mortals; for this reason and as also with the view that none may defeat or curse you, I have obstructed your passage trodden by the celestials. This is one of the paths to heaven. Mortals cannot pass this way. But the lake in search of which you have come lies in that direction.

Thus ends the hundred and fortyeighth chapter, colloquy between Hanumana and and Bhima in the Tirthayatra of the Vana Parva.

CHAPTER CXLIX.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. Having been thus addressed, the mighty armed and greatly powerful Bhimasena cheerfully bowed down his head to his brother Hanumana.

2. He spoke in mild words to the monkey chief, Hanumana, "None is more for tunate than I am for I have been able to see my brother.

3. It is a great favour shown to me. I have been greatly pleased with you. Now I desire that you will today fulfill my wish.

4. O hero, I desire to see your that matchless form which you had at the time when you jumped across the ocean, that abode of crocodiles and sharks.

5. I shall be then satisfied and I shall have faith in your words." Having been thus addressed, that greatly powerful one smilingly thus replied,

6. "My that form neither you nor any one else can see. The state of things was different at that age. It does not exist now.

7. In the Krita Yuga, the state of things was one, in the Treta another and in the Dwapara another. Diminuation (of every thing) is taking place in this age. I have (therefore) not that form today.

8. The ground, the rivers, the plants, the rocks, the Siddhas, the celestials, the great Rishis, all conform to Time, as it comes to be in the different Yugas.

9. O perpetuator of the Kuru race, therefore do not desire to see my former form. I am following the tendency of this (present) age. Time is irresistible.

10. Tell me what is the duration of different Yugas, and what are the different manners and customs, virtue, pleasure and profit, acts, prowess, life and death in those different ages.

11. O child, that Yuga was called Krita when only one true eternal religion was extant. In that best of Yugas every one had religious perfection. There was no need for performing (any) religious act.

12. Virtue then knew no decrease. It was for this reason that Yuga was called Krita (perfect). In course of time it lost all its attributes.

13. O child, in the Krita Yuga there were no celestials, no Danavas, no Gandharvas, no Yakshas, no Rakshasas, and no Nagas. There was neither buying nor selling.

14. The Sama, the Rick, the Yayu (Vedas) did not exist. There was no manual labour. The necessaries of life were procured only by thinking for them. The only Dharma was then renunciation.

15—16. In that Yuga there was neither disease nor the decay of the senses. There was neither malice, nor pride, nor hypocrisy nor discord, nor ill-will nor cunningness, nor fear, nor misery, nor envy, nor coveteousness.

17. For this reason, even that chief refuge of all Yugas, the supreme Brahma was attainable to all. The white cloth-wearing Narayana (also was the soul of all creatures,

18. In the Krita Yuga, the distinctive characteristics of the Brahmanas, the Kshatryas, the Vaisyas and the Sudras were the same, and all men were engaged in their own respective duties.

19. Brahma was then the sole refuge (of all men), their manners and customs were adopted to the attainments of Brahma, the object of their knowledge was Brahma; all their acts also had reference to Brahma

Thus men of all orders obtained equal merit.

20. One uniform Soul was the object of their meditation, there was but one religion and one ordinance. Though they had different characterstics, they followed one Veda, and they had one religion.

21. According to the divisions of time, they led the four modes of life without aiming at any object. Thus they obtained (final) emancipation.

22. The sign of Krita Yuga was that the religion then consisted of the identification of self with Brahma. In the Krita age the four orders had eternal fourfold measure.

23. Such was Krita Yuga devoid of the these qualities, Now hear from me all about the Treta Yuga in which sacrifices were introduced (in the world)

24. (In this age) virtue decreased by a quarter, and Narayana assumed a red colour. Men practised truth and devoted themselves to religion and religious rites.

25. Thus sacrifices were introduced, and many religious rites came to be performed. In the Treta Yuga men began to devise to attain an object and they attained to it by performing (religious) acts and (giving away) gifts.

26. Men never deviated from virtue, and they were always engaged in asceticism and the bestowal of gifts. The four orders were devoted to their respective duties and they performed (religious) rites. Such were the men in the *Treta Yuga*.

27. In the *Dwapara Yuga* virtue decreased by half; Vishnu assumed a yellow colour; and the Vedas became divided into four parts.

28. Then some learnt all the four Vedas; some again only three, some two, and some did not know even the Rich.

29. The *Sastras* having been thus divided, (religious) acts also (naturally) multiplied. Mostly influenced by passion, men engaged in asceticism and gifts.

30. As men had no capacity to study the entire Veda, it came to be divided into several parts. And as the intellect (of men) deteriorated, few were devoted to truth.

31. When men fall off from truth, they become subject to various diseases,—lust overtakes men and natural calamities fall on them.

32. Being affected by these, some then betake to asceticism. Others perform sacrifices with the desire of enjoying wordly luxuries or of obtaining heaven (and its pleasures).

33. O son of Kunti, thus in the *Dwapara* age men became degenerated on account of their impiety. In the *Kali Yuga*, only one quarter of virtue remains.

34. When this age appears, Keshava (Vishnu) assumes a black colour. The Vedas, the Institutes, the virtue, the sacrifices, and religious observances all fall into disuse.

35. Then *Ati* (excessive rain), draught, rats, locusts, birds and king), diseases, lassitude, anger, deformities, natural calamities, anguish and fear of famine take possession of the world.

36—38. As this *Yuga* passes on, virtue becomes daily weaker. As virtue becomes weak, all creatures degenerate. And as creatures degenerate, their nature also undergoes deterioration. The religious acts performed at this waning of the *Yuga* produce contrary effects. Even those who live for several *Yugas* must conform to their changes.

39. O chastiser of foes, as regards your curiosity to know me, I tell you this,—why should a wise man be eager to learn a superfluous thing?

40. O mighty-armed hero, I have thus told you all that you asked me about the different *Yugas*. May good come to you. Now return.

Thus ends the hundred and forty-ninth chapter, colloquy between Bhima and Hanumana, in the Tirthayatra of the Vana Parva.

CHAPTER CL.

(TIRTHAYATRA PARVA)—*Continued.*

Bhima said:—

1. I shall never go without seeing your former form. If you are pleased with me, show me your own form.

Vaishampayana said:—

2. Having been thus addressed by Bhima, the monkey chief showed him the form in which he jumped across the sea.

3. Desiring to gratify his brother, he (Hanumana) assumed a gigantic body which both in length and breadth grew exceedingly huge.

4. That greatly effulgent monkey stood there covering the whole of the plantain forest, full of trees, and rising to the height reached by the Vindhya (mountain).

5—6. Having attained to a lofty and gigantic body which looked like another mountain, (a body) furnished with coppery eyes and sharp teeth, and a face marked by frowns, he lay covering all sides, lashing his long tail. That descendant of Kuru (Bhima), seeing his brother's that gigantic form,

7—8. Was greatly astonished and the down of his body again and again stood on end. Seeing him as blazing as the sun or the golden mountain or the blazing sky, Bhima closed his eyes. Then Hanumana smilingly thus spoke to Bhima,

9. "O Bhima, O sinless one, you are capable of seeing my form up to this extent. I can go on swelling my body as long as I wish. Amidst foes, my size increases exceedingly by its own energy.

Vaishampayana said:—

10. Seeing that dreadful and wonderful body of Hanumana like the Vindya mountain, the son of Pavana (Bhima) grew bewildered.

11. His down standing on end, the high-souled Bhima with joined hands spoke thus to Hanumana who was standing (in that form).

12. "O lord, O greatly mighty one, I have seen the vast dimensions of your body. Now decrease it with your own prowess.

13. I am unable to look at you who look like the rising sun, who is immeasurable and irrepressible and who resemble the Mainaka mountain.

14. O hero, this is my great wonder to-day that when you were at the side of Rama, he had to fight personally with Ravana.

15. Depending on your own strength of arms, you were capable of instantly destroying Lanka, with its warriors, heroes, elephants and chariots.

16. O son of Vayu, there is nothing that is incapable of being achieved by you. Ravana together with his followers was no match for you in battle, though he fought you single handed.

Vaishampayana said:—

17. Having been thus addressed by Bhima, that chief of monkeys, Hanumana replied in affectionate words and in solemn accents.

Hanumana said:—

18. O mighty armed descendant of Bharata, O Bhimasena, it is as you say. That wretch of a Rakshasa (Ravana) was no match for me.

19. But if I had killed Ravana,—that thorn of the worlds,—the glory of Raghu's son (Rama) would have been obscured,—for this I left him alone.

20. By killing that lord of the Rakshasas together with his followers, and bringing back Sita to his own city, that hero established his fame among men.

21. O greatly wise one, being intent on the welfare of your brothers and being protected by Vayu, go along a fortunate and blessed way.

22. O foremost of Kurus, this way will lead you to *Sougandhika* (forest). You will see the gardens of Kuvera, guarded by the Yakshashas and Rakshasas.

23. Do not pluck there any flowers by the force of your personal might, for the celestials deserve respect and regard from mortals.

24. O best of the Bharata race, O descendant of Bharata, men gratify the celestials by offerings, *homas*, sacrifices, reverential salutations, recitations of *Mantras* and veneration.

25. O child, therefore do not act rashly, do not deviate from the duties of your order. Adhering to your own *Dharma*, know and follow the highest morality.

26. Without knowing one's own duties and without waiting upon the old, even men who are like Vrihaspati can never understand what *Dharma* and *Artha* (really are).

27. One should ascertain with discrimination those cases in which vice goes under the name of virtue and in which men, having no intelligence, become perplexed.

28. Four religious observances proceed from virtue, the Vedas are established in virtue, and from the Vedas sacrifices came into existence. By sacrifices the celestials are established.

29. The celestials are maintained by the sacrifices prescribed by the Vedas and the ordinances. But men maintain themselves by following ordinances of Vrihaspati, and Usanas,

30—33. And also by those avocations by which the world is maintained,—such as serving for wages, receiving taxes, marchandise, agriculture, and tending of cattle and sheep. The (study of the) three Vedas, agriculture, trade and government constitute, as it is ordained by the wise, the professions of the twice-born ones; each order maintains itself by following the professions prescribed for it. When these callings are properly pursued, the world is maintained with ease

If however men do not righteously lead their lives, the world becomes lawless for want of Vedic merit and government. And if people do not follow their respective vocations, they perish. But by regularly following their professions, they acquire virtue.

34. The religion of the twice-born consits of the knowledge of the soul. The colour of that order is universally the same. The perfomances of sacrifices, study and the bestowal of gifts, these are the three well-known general duties.

35. Performing sacrifices (on behalf of others), teaching and acceptance of gifts are the (three) duties of the Brahmana. The duty of the Kshatrya is to rule and that of Vaisya is to tend (cattle).

36. It is said that the duty of the Sudra is to serve the twice-born ones. The (Sudra) cannot beg alms, perform *Homas* and obeserve vows. They are to live in their masters' house.

37. O son of Kunti, your duty is that of a Kshatrya, namely to protect (men). Therefore controlling your passions, perform your own duties in an humble spirit.

38—39. That king only is fit to govern who takes counsel of wise men,who is helped by honest, intelligent and learned ministers. But a sinful king always meets with defeat. When the king duly prescribes and properly confers favours, then only the order of the world is preserved.

40. Therefore the nature of the hostile country, its fortified places, the allies of the enemy, their prosperity and adversity, must be ascertained by spies.

41—42. Spies are the most important helps to a king; tact, deplomacy, prowess, chastisement, favour and cleverness lead to success. Success should also be attained through the following, either in their combination or in separation,—namely conciliation, gifts, sowing dissensions, chastisement and slight.

43. O best of the Bharata race, politics has for its roots deplomacy. Deplomacy again is the main qualification of a spy. Well judged policy brings in success; therefore in the political matters, counsels of Brahmanas should be taken.

44. In matters of secrecy, a woman, a fool, a boy, a coveteous man, a mean-minded person and he in whom signs of insanty are marked must not be consulted.

45. Wise men should only be consulted, and affairs should be transacted only through able officers. Deplomacy must be carried on through friendly persons. Fools must always be avoided.

46. In religious matters pious men, in the matters of gain learned men, in guarding woman eunuchs and in all crooked affairs crooked men should be employed.

47—48. Propriety and impropriety of the resolution of the enemy, as also their strength and weekness should be ascertain-through one's own spies as well as the spies of the enemies. Favour should be shown to honest persons that have prudently sought protection. But lawless and disobedient persons should always be punished.

49. When a king justly punishes, and shows favour, dignity of the law is then well maintained, and all people live in good order.

50. O son of Pritha, I have thus explained to you all the kingly duties so difficult to comprehend. Perform with equanimity the duty as prescribed for your order.

51. The Brahmanas go to heaven by ascetic merits, by controlling their senses and by performing sacrifices. The Vaisyas obtain the blessed state by gifts, hospitality and religious acts. The Kshatryas go to heaven by protecting and punishing men

52. Being not influenced by lust, malice, avarice and anger, if kings justly and properly punish (their subjects), they then go to the place where virtuous men go.

Thus ends the hundred and fiftieth chapter, colloquy of Bhima Hanumana, in the Tirthayatra of the Vana Parva.

CHAPTER CLI.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. Thereupon contracting his that huge body which he assumed at his pleasure, the monkey again embraced Bhimasena with both his arms.

2. O descendant of Bharata, having been thus embraced by his brother, Bhima's fatigue was gone and all his strength was restored.

3—4. Having gained great strength, he thought that there was one equal to him in physical power. With tears in his eyes, the monkey again from affection towards Bhima thus spoke to him in a choked voice, "O hero, go back to your own abode. Let me be incidently remembered in your talk.

5—8. O foremost of the Kurus, do not tell any one that I live here. O greatly powerful one, the most excellent wives of celestials and the Gandharvas frequent this

place. The time of their coming is near. My eyes are blessed (by seeing you). O Bhima, having come in contact (again) with a human being (yourself), I have mentally felt (the presence of) that son of Raghu, who was Vishnu himself in the name of Rama, who was the delight of the whole world and who was the blazing sun to that lotus Sita and to that darkness, Ravana. Therefore, O hero, O son of Kunti, let not your interview with me be futile.

9—10. O descendant of Bharata, with fraternal feeling ask from me a boon. If you desire that I shall go to Hastinapur and kill the insignificant sons of Dhritarastra, I shall even do this (for your sake) or that I shall grind that city with stone.

11. Or that I shall bind Duryodhana and bring him here. O greatly powerful hero, even this I shall do to-day.

12. Having heard the words of that high-souled one, Bhimasena with a delighted heart thus spoke to Hanumana.

13. "O foremost of monkeys, O mighty-armed hero, I consider all this already performed by you. Good come to you. I ask you to be pleased with me.

14. O mighty-armed hero, when you have become our protector, the Pandavas have (already) secured their lord. With your effulgence we shall conquer all our enemies."

15. Having been thus addressed, Hanumana then spoke to Bhimasena, "From fraternal affection and friendship, I shall do you good."

16. By rushing into the enemy's force armed with numerous arrows and javalins when you shall give forth lion-like roars, O hero, O greatly powerful one,

17. I shall then with my own (shouts) add to your shouts. Remaining on Vijaya's (Arjuna) flag-staff, I shall send forth fearful shouts

18—19. Which will damp the courage of your enemies. You will then be able to destroy them with ease." Having thus spoken to the son of Pandu, Hanumana first pointed out to him the way and disappeared.

Thus ends the hundred and fifty first chapter, the colloquy of Bhima and Hanumana, in the Tirthayatra of the Vana Parva.

CHAPTER CLII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. When that best of monkeys had gone away, that foremost of powerful men Bhima, went by that way over the extensive Gandamadana.

2. He went on, reflecting on Hunuman's body and effulgence which were matchless on earth, and also the greatness and dignity of Dasaratha's son.

3—4. Going in search of the place where grew the lotuses (in question), Bhima saw romantic forests, groves, rivers, lakes, trees adorned with blossoms and silvan wood-lands beautified by various flowers.

5. O descendant of Bharata, he saw herds of mad elephants besmeared with mud. They looked like masses of clouds pouring rains.

6. When proceeding quickly, that handsome hero saw in the forest, deer of quick glances with grass in their mouth standing along with their mates.

7—9. Bhimasena, fearless from his great prowess, went into that hilly region inhabited by the buffaloes, bears and leopards, as if he had been invited by the forest-trees, shaken by the breeze, ever fragrant with flowers, and bearing beautiful copper-coloured twigs. He passed by lakes, each having romantic descents and woods, adorned with lotuses and lilies, which were swarmed with maddened black bees. On account of the presence of the lotus-buds, they appeared as if they had joined hands (before Bhima).

10. Having for his provisions, on the way, the words of Draupadi, Bhima proceeded on with great speed, keeping his mind and eyes fixed on the charming slopes of the mountain.

11. When the time of noon had passed away, he saw the forest scattered over by deer and also by a great river full of fresh golden lotuses.

12. Swarmed with swans and Karandavas and adorned with Chakravakas, it (the river) appeared like a garland of pure lotuses worn by the mountain.

13. That greatly powerful hero saw, there, the great Sougandhika forest, delightful and effulgent as the sun.

14. Seeing it, the son of Pandu (Bhima) thought in his mind that his object ' been fufilled. He also mentally pres

himself before his beloved (Draupudi) worn out by exile.

Thus ends the hundred and fifty second chapter, arrival at Sougandhika, in the Tirthayatra of the Vana Parva.

CHAPTER CLIII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. Going there, he (Bhima) saw, near the Kailasha peak, that charming lake adorned with lotuses and surrounded by blessed woods and guarded by the Rakshasas.

2. It was made by (the waters of) the springs of the mountains near the abode of Kuvera. It was charming, it had wide spreading shade, it was adorned with various trees and creepers.

3. It was covered with green lilies, it was filled with golden lotuses, it swarmed with various birds, its banks were beautiful and free from mud.

4. Situated on the mountain, this charming sheet of water was the wonder of the world; it was beautiful and delightful to behold.

5. The son of Kunti saw that ambrosial lake; its water was cool, light, clear and fresh. The Pandava (Bhima) drank much of its water.

6—7. That celestial lake was covered with heavenly Sougandhika lotuses. It was also filled with beautiful, variegated, charming and fragrant golden lotuses with beautiful stalks made of Vaiduryya gems. Being disturbed by the swans and Karandavas, they were scattering fresh and pure farina.

8. It was the play-ground of the king of the kings, the high-souled Kuvera. It was adorned by the Gandharvas, the Apsaras and the celestials.

9. It was frequented by the celestial Rishis, the Yakshas, the Kimpurashas, the Rakshasas, and the Kimiras. It was well-protected by Vaisravana (Kuvera.)

10. When the greatly powerful son of Kunti, Bhimasena saw that celestial lake, he became greatly delighted.

11. At the command of their king, hundreds and thousands of Rakshasas, called Krodhavasas, clad in uniforms and armed with various weapons, were guarding it.

12 [illegible]nt chastiser of foes, that [illegible]a of fearful prowess clad in deer skins, wearing golden armlets and girding on his sword, fearlessly proceeded with the desire of gathering those lotuses, the Rakshasas saw him; and they immediately shouted out addressing one another.

14. "You should enquire why this foremost of men, clad in deer skins and armed with weapons, has come here."

15. Thereupon they all came to the mighty-armed and effulgent Vrikodara (Bhima) and asked, "Who are you? you should answer our question.

16. We see, you are in the garb of an ascetic, but yet you are armed with weapons. O high-minded one, tell us why you have come (here)."

Thus ends the hundred and fifty third chapter, gathering of the golden lotuses, in the Tirthayatra of the Vana Prava.

CHAPTER CLIV.

(TIRTHAYATRA PARVA)—*Continued*

Bhima said:—

1. I am Bhimasena, the son of Pandu. I am next in birth to Dharmaraja (Yudhishthira). O Rakshasas, I had come with my brother to the great Vadari.

2. There did the Panchala princess see an excellent Sougandhika (lotus), which was certainly carried there by wind from this place. She desired to possess more of that kind lotus.

3. O rangers in night, know, that being ever engaged in fulfilling the desire of my wedded wife of faultless feature, I have come here to get the flowers.

The Rakshasas said:—

4. O foremost of men, this place is the favourite play-ground of Kuvera. Men subject to the laws of earth cannot sport here.

5. O Vrikodara, the celestial Rishis, the Yakshas, and the celestials, after taking permission of the Yaksha chief, drink the water of this lake and sport here. O Pandava, the Gandharvas and the Apsaras (also) sport here.

6. That wicked person, who without heeding the lord of wealth (Kuvera), unlawfully tries to sport here, certainly meets with destruction.

7. Without heeding him (Kuvera), you intend to take away the lotuses from this place by main force,—why then do you say that you are the brother of Dharmaraja?

8. First take the permission of the king of the Yakshas and then drink (the water of this lake) and take away (the lotuses). If you do not act thus,—you will not be able even to look at these flowers.

Bhimasena said:—

9. Rakshasas, I do not see the lord of wealth here. Even if I see that great king, I shall not pray (for the flowers) to him,

10. The Kshatryas never beg; this is the eternal *Dharma*. I never wish to forsake the duties of a Kshatrya.

11. The lotus-lake has sprung up on the mountain breast. It has not been made in the abode of the illustrious Kuvera.

12. (Therefore) it belongs to every body equally with Vaisravana (Kuvera). In such things, who should beg to others?

Vaishampayana said:—

13. Having said this to all the Rakshasas, the mighty-armed and exceedingly unforbearing and greatly strong Bhimasena plunged into the lake.

14. Thereupon that powerful hero was forbidden by the Rakshasas, saying. "Don't do it" and from all sides they began to abuse him in anger.

15. Not heeding them at all, that greatly powerful one plunged (into the lake). But they (the Rakshasas) prepared themselves to oppose him.

16. With rolling eyes, they upraised their arms and rushed in anger at Bhimasena, crying "Seize him" "Bind him," "Cut him down" "Look to Bhima and eat him up."

17. Thereupon that greatly powerful hero, taking up his huge and mighty mace inlaid with gold which resembled the mace of Yama himself, turned towards those (Rakshasas) and exclaimed, "Stay," "Stay."

18. Thereupon they rushed upon him with great force upraising their lances, axes and other weapons. Desiring to kill Bhima, those dreadful and fearful Krodhavasas surrounded him on all sides.

19. But that mighty hero was begotten by Vayu in the womb of Kunti. He was heroic and courageous; that slayer of foes was ever devoted to virtue and truth. He was incapable of being vanquished by any enemy through prowess.

20. Therefore on the banks of that lake he defeated the foes and broke their arms. He killed more than one hundred, beginning from the foremost.

21. Seeing his prowess, strength and also the might of his arms, those foremost of heroes, being unable to withstand (his attack), began suddenly to fly in all directions.

22. Beaten and pierced by Bhimsena, those Krodhavasas left the field of battle, and confusedly and hurriedly fled towards Kailasha mountain through the sky.

23. Having thus vanquished those Rakshasas by his prowess, as Indra did the armies of the Daityas and the Danavas, he again plunged into the lake and began to gather the lotuses with the object of accomplishing his purpose.

24. When he drank the water (of the lake) which was like ambrosia, his energy and strength were again fully restored; he then plucked and gathered the golden lotuses of excellent fragrance.

25. (In the mean while) the Krodhavasas, being driven by the prowess of Bhima and greatly terrified, went to the lord of wealth (Kuvera) and informed him of Bhima's prowess and strength.

26. Having heard their words, the deity (Kuvera) smiled and then said, 'Let Bhima take for Krishna (Draupadi) as many lotuses as he likes. This is already known to me."

27. Thereupon taking the permission of the lord of wealth (Kuvera), and giving up their anger, those (Rakshasas) went (back) to that foremost of the Kurus (Bhima); and they saw Bhima alone sporting in delight in that lotus-lake.

Thus ends the hundred and fifty fourth chapter, gathering of the golden lotuses, in the Tirthayatra of the Vana Parv.

CHAPTER LV.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. O best of the Bharata race, Bhima then began to gather those rare, celestial, variegated and fresh flowers in profusion.

2. Then rose suddenly a high and violent wind, piercing to the touch and blowing gravels, and stones.

3. Fearful meteors began to fall with thundering roars. Being enveloped by darkness, the sun became pale and his rays were obscured.

4. As Bhima displayed his prowess dreadful sounds of explosions rang thr

the sky; the earth began to tremble, and dust fell in showers.

5. Beasts and birds cried in shrilled voices; everything was enveloped in darkness and nothing could be seen.

6. Other evil omens also appeared. Seeing this strange phenomenon, the son of Dharma, Yudhisthira,

7—8. That foremost of speakers, thus spoke, "Who will overcome us? O Pandavas, who are always invincible in battle, be blessed. Arm yourself. From what I see I am of opinion that time has come near, when we are to display our prowess." Having said this, the king looked around.

9—10. Having not seen Bhima, Dharmaraja Yudhisthira, that chastiser of foes, asked, Krishna (Draupadi) and the twins who were near by, about his brother Bhima of fearful deeds, "O Panchala princess, is Bhima intent upon performing some great act?

11—12. Or has that hero who delights in daring deeds already achieved some great feat? These omens appear on all sides, indicating a great battle and portending some fearful danger." When he said this, the intelligent Krishna (Draupadi) of sweet smiles, his beloved wife, thus spoke to him to remove his anxiety.

13. "O king, the golden lotus that was brought here by the wind, I showed to Bhimasena out of love. I also told that hero "If you can find

14. More of these flowers, get all of them (for me); and soon come back." O son of Pandu, that mighty armed hero with the desire of gratifying my wish,

15. Has perhaps, O king, gone towards the north-east to get them." Having been thus addressed by her, the king thus spoke to the twins,

16. "We must all soon go along the path Vrikodara (Bhima) has gone. Let the Rakshasas carry all those Brahmanas who are fatigued and who are weak.

17. O Ghatotkacha, you are like a celestial; carry Krishna (Draupadi). In my opinion, and it is quite evident, Bhima has entered (the forest).

18. It is long since he has gone away; he resembles the wind in speed. In leaping over the grounds, he is like the son of Vinata (Garuda),

19. He will even leap into the sky and come down at will. O night-rangers, we shall follow him through your prowess.

20—22. He will never first offend the Siddhas, learned in the Vedas." O best of the Bharata race, saying "Be it so," the son of Hirimba (Ghatotkacha) and the other Rakshasas, who knew the place where the lotus-lake of Kuvera was situated, cheerfully started with Lomasha, carrying the Pandavas and many of the Brahmanas. Going with great speed, they saw the blessed forest,

23. Adorned with golden lotuses and other lilies and surrounded by beautiful woods. On its shores they saw the high-souled and energetic Bhima.

24. And (they saw) also the slain Yakshas of large eyes, with their bodies, eyes, arms and thighs smashed and their heads crushed.

25—26. On seeing the high-souled Bhima standing on the shore of that lake in angry mood and with steadfast eyes and biting lips, with his mace upraised by his two hands, like Yama with his mace at the universal dissolution,

27. (Having seen him) Dharmaraja (Yudhisthira) again and again embraced him, and thus spoke to him in these sweet words "O son of Kunti, what have you done?

28. Be blessed; if you wish to do good to me, you should never again commit such rash acts, nor offend the celestials."

29. Having thus addressed that son of Kunti (Bhima), and taken those flowers, those celestial-like heroes sported in that lake.

30. (When they were thus sporting) the huge-bodied guards of that garden, armed with rocks as their weapons came to that place.

31. Seeing Dharmaraja (Yudhisthira) and the great Rishi Lomasha and Nakula and Sahadeva and also the other foremost of Brahmanas,

32. They all, O descendent of Bharata, bowed down their heads to them in humility. Being pacified by Dharmaraja (Yudhisthira) the Rakshas were gratified.

33. With the permission of Kuvera, those foremost of the Kurus pleasantly lived for sometime, at that spot on the slopes of the Gandhamadhana (mountain) awaiting for Vivatsa (Arjuna).

Thus ends the hundred and fifty-fifth chapter, gathering of the golden lotuses, in the Tirthayatra of the Vana Parva.

CHAPTER CLVI.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. When they were all living there, Yudhisthira thus spoke to Krishna (Draupadi), his brothers and the Brahmanas.

2. "We have alternately seen one after another many sacred and auspicious *Tirthas* and woods all delightful to look at.

3. They had been before visited by the celestials and the high-souled Rishis. They had been worshipped by the Brahmanas.

4—5. We have in various sacred hermitages performed ablutions with the Brahmanas; we have also heard from them the (accounts of the) lives and acts of many Rishis and also of many royal sages of yore, and also other pleasant stories.

6. We have worshipped the celestials with flowers and water, we have offered oblations to the Pitris with fruits and roots as were available there.

7. We have with the high-souled Rishis performed our ablutions in all the sacred and beautiful mountains and lakes and also in the highly holy sea.

8. We have with the Brahmanas bathed in the Ila, in the Sarawati, in the Sindhu, in the Yamuna, in the Narmada and in various other charming *Tirthas*.

9. Having passed the source of the Ganges, we have seen many charming mountains, and also the Himalayas, inhabited by various kinds of birds;

10. And also the great *Vadari*, where there is the hermitage of Nara and Narayana. We have seen the celestial lake adored by the Siddhas and the celestial Rishis.

11. O foremost of Brahmans, we have one after the other seen all the celebrated and sacred places with the high souled Lomasha.

12. O Bhima, now we shall go to the yonder abode of Vaisravana (Kuvera) frequented by the Siddhas. Think of the means of entering it."

13. When that king of kings had said this, an invisible voice spoke thus, "You will not be able to go to the inaccessible abode of Vaisravana

14. By this way. O king, go back from this place to the place whence you have come,—to the hermitage of Nara Narayana which is called Vadari.

15. O son of Kunti, from that place you will go to the hermitage of Vreshaparva abounding in flowers and fruits and frequented by the Siddhas and the Charanas.

16. O son of Pritha, having passed it, you will go to the hermitage of Arshnisena, and O son of Kunti, from that place you will see the abode of Kuvera."

17. Just at that moment the breeze became fresh, charming, cool, and full of celestial fragrance, and it showered flowers.

18. On hearing the celestial voice in the sky they were all surprised,—more specially the Rishis and Brahmanas (who were with the Pandavas).

19. On hearing this great wonder, the Brahmana Dhaumya said, "O descendant of Bharata, this should not be gainsaid. Let this be so."

20. Thereupon the king Yudhisthira accepted his words. Having returned to the hermitage of Nara and Narayana,

21. He happily lived there surrounded by Bhimasena and his other brothers, and also by the Panchala princess and the Brahmanas.

Thus ends the hundred and fifty sixth chapter, arrival at the Nara Narayana hermitage in the Tirtha Yatra of the Vana Parva.

CHAPTER CLVII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. When the Pandavas had grown confident of living on that king of mountains with the Brahmanas in expectation of the return of Partha (Arjuna),

2. And when those Rakshasas had all gone away as well as the son of Bhimasena (Gatatkacha), and when Bhima had gone away to rove (on the mountain) at pleasure,

3. A certain Rakshasa carried away Dharmaraja (Yudhisthira), the twins and also Krishna (Draupadi).

4—5. Alleging that he was a Brahmana well-skilled in counsel and learned in all the *Sastras*, he always lived with the Pandavas with the intention of possessing their bows, quivers and other weapons. He had been watching an opportunity to steal away Draupadi. That wicked and sinful wretch was known by the name of Jatasura.

6. O king of kings, the son of Pandu (Yudhisthira) was supporting him; he could not recognise that wretch who was like the fire covered with ashes.

7. When that chastiser of foes, Bhimasena, went out hunting and when he (Jatasura) saw that Ghatatkacha and his followers were scattered in all directions,

8. And when he saw that the self-controlled great Rishis and ascetics, Lomasha and others, had gone to bathe or to collect flowers,

9. He (Jatasura) assumed a different form,—monstrous, fearful and huge. Having secured all the weapons and taken up Draupadi,

10. And also having taken the Pandavas that wicked-minded wretch fled away. The Pandava Sahadeva extricated himself (from the grasp of the Rakshasa) with great efforts.

11. He snatched by force the sword named *Kousika* from the hand of the enemy, and loudly calling Bhimasena went in the direction that mighty Rakshasa had gone.

12. Having been thus stolen (by the Rakshasa), Dharmaraja Yudhisthira thus spoke to him, "O fool, virtue decreases in you; you do not look to it.

13. Whether belonging to the human race or to the lower order of creatures, all pay regard to virtue,—more specially the Rakshasa.

14. Rakshasas are the root of all virtues. In the beginning they knew virtue better than others. Having considered all this, you should have adhered to virtue.

15—16. O Rakshasa, the celestials, the Pitris, the Siddhas, the Rishis, the Ghandharvas, the animals, even worms and ants, depend on men for their lives; you too also live (depending on men).

17. If prosperity attends the human race), your (Rakshasa) race will also be prosperous. If calamity falls on men, even the celestials thereby suffer grief.

18. Being gratified by offerings (offered by men) the celestials prosper. O Rakshasa, we are the guardians, governors and protectors of kingdoms.

19. If kingdoms become unprotected, how can prosperity and happiness be produced? unless an offence is given, no Rakshasa should commit any oppression on a king.

20. O cannibal, we have never committed the least wrong. Living on *Vegasha* we serve the celestials and others to the best of our power.

21—22. We are ever intent on bowing down to our superiors and the Brahmanas. A friend, a confiding man, he whose food has been partaken, and he who has given shelter should never be injured; you have happily lived in our place, and you were duly honoured by us.

23. O wicked wretch, having partaken of our food how can you steal us away? As your acts are improper, as you have in vain become old and as your propensities are bad,

24. So do you deserve to die for nothing; and for nothing will you (surely) die to-day. If you are really evil-disposed and devoid of all virtue,

25—27. Give us back our weapons; carry away Draupadi after a fight. But if through your folly you must do this, then you will get only demerit and infamy in the world. O Rakshasa, by doing violence to this lady of the human race, you have as if drunk poison after having shaken the vessel." Thereupon Yudhisthira grew heavy to the Rakshasa.

28. Being thus oppressed with the weight, he (the Rakshasa) could not go fast as before. Then Yudhisthira thus spoke to Draupadi and Nakula.

29. "Don't be afraid of this wicked Rakshasa; I have checked his speed. The mighty-armed son of Vayu (Bhima) is not far away.

30. On Bhima coming up at the next moment, the Rakshasa will not live." Seeing the Rakshasa deprived of all (good) sense, Sahadeva,

31. O king, spoke thus to the son of Kunti, Yudhisthira, "What can be more meritorious for a Kshatrya

32. Than to fall in the field of battle or to defeat a foe. O chastiser of foes, we shall fight; and either he will kill us or we will kill him.

33. O mighty-armed king, O hero of great prowess, this is the (proper) time and place which has come to display our Kshatrya prowess.

34. We should gain the blessed state, either by defeating the foe or by being killed by him. If the sun sets to-day and the Rakshasa remains alive,

35. O descendant of Bharata, I will not then any more say that I am a Kshatrya. Ho, Ho, Rakshasa, stay,—I am the son of Pandu, Sahadeva.

36. Either after having killed me to-day, carry this lady away or being killed by me, lie senseless here. When the son of Madri (Sahadeva) was thus speaking, Bhimasena, roaring at pleasure,

37. Came there with his mace in his hand like a second Vasava (Indra) wielding

the thunderbolt. He saw there his brothers and the illustrious Drupadi,

38. And also Sahadeva who was rebuking the Rakshasa, and also that foolish Rakshasa who, being deprived of his (good) sense by Fate,

39. Was going round in different directions through bewilderment caused by Destiny. Seeing his brothers and Draupadi thus being carried off, the greatly powerful (Bhima)

40. Was inflamed with anger, and he thus spoke to the Rakshasa, "O sinful wretch, I found you out long ago by (observing) your scrutiny of our weapons.

41. But as I had no apprehension from you, I did not kill you. You are in the disguise of a Brahmana and you did not speak towards us any harsh words.

42. You took delight in pleasing us, you did not do us any harm,—and again you were our guest, how could I therefore kill you who were in the garb of a Brahmana and who were innocent?

43. He who kills such a one even knowing him to be a Rakshasa goes to hell. Besides you cannot be killed before the (fixed) time (for your death) comes.

44. To-day that time has surely come, in as much as your mind has been led away by the wonder-performing fate to carry off Krishna (Draupadi).

45. (By thus allowing you to commit this act), you have swallowed the hook fastened to the line of Fate. Like the fish (hooked) you will meet with your destruction to-day.

46. You shall not have to go where you intend to go or where you have already mentally gone. You shall go (to-day) to the place where Hirimba and Vaka have gone."

47. Having been thus addressed by Bhima, the Rakshasa became alarmed. He put them down,and being forced by Fate came to fright.

48. With his lips trembling in anger, he thus spoke to Bhima, "O sinful wretch, I am not bewildered ; I am waiting for you.

49. I have heard about those Rakshasas whom you have killed in battle. I will to-day offer oblations of your blood to them".

50—52. Having been thus addressed, Bhima, as if bursting with rage, like Yama himself at the time of universal dissolution, rushed towards the Rakshasa, licking the corners of his mounth and staring at him as he struck his own arms with his hands. Seeing Bhima waiting in expectation of fight, the Rakshasa rushed towards him in anger like Vali towards the wielder of thunder (Indra), gaping again and again and licking the corners of his mouth.

53. When they were fighting a fearful wrestling match, the sons of Madri (Nakula and Sahadeva),becoming exceedingly angry, rushed forward.

54. The son of Kunti, Vrikodara (Bhima), smiled and asked them to stop. He spoke to them, " Behold, I am more than a match for this (Rakshasa).

55. O king, by my own self, by my brothers, by my merit, by my good deeds and by my sacrifices, I swear that I shall kill this Rakshasa."

56. Having said this, those two heroes, the Rakshasa and Vrikodara, challanged each other and caught each other by the arms.

57. They did not forgive each other ; the angry Bhima and the Rakshasa faught a terrible battle like that between a celestial and a demon.

58. Uprooting the trees, those two greatly strong heroes again and again struck each other,roaring and shouting like masses of clouds.

59. Those two foremost of strong men, each wishing to kill the other and each rushing at the other with great force, broke down many gigantic trees by (the press of) their thighs.

60. Thus went on that battle with trees, destructive of plants like that between the two brothers Vali and Sugriva, both desireous of possossing the woman.

61—62. Brandishing trees, they struck each other continually shouting. And when all the trees of that spot were pulled down and crushed into hundred parts by their attempt to kill each other,

63. O desoendant of Bharata, they instantly took up rocks ; and those two greatly strong heroes faught like a mountain and a great mass of clouds.

64. Not allowing a moment's rest to each other, they struck each other with hard and (large pieces of) rocks each resembling a thunder-bolt.

65. Defying each other from their great strength, they again rushed at each other, and grasping each other by their arms they wrestled like two elephants.

66. Then they administered each other terrible blows ; and those two greatly powerfull heroes made chattering sounds by knashing their teeth.

67. At last Bhima, clenching his fist like a five headed snake, dealt with great force a blow on the neck of the Rakshas

68. Thereupon, struck by the fist of Bhima the Rakshasa fainted away and Bhima seeing this, stood,—holding that exhausted one.

69. Then the celestial-like and mighty-armed Bhima lifted him up with his two arms ; and dashing him with force on the ground,

70—71. That son of Pandu pounded (into atoms) all his limbs ; and stricking him with his elbow, he severed from his body the head with bitten lips and rolling eyes like a fruit from its stem. The head of Jatasura, being severed by the strength of Bhimasena,

72. Fell besmeared with blood and with bitten lips. Having killed him, that great warrior came to Yudhisthira ; and the foremost of Brahmanas (all) began to praise him as Marutas do Vasava (Indra).

Thus ends the hundred and fifty-seventh chapter, the destruction Jatasura in the Tirthayatra of the Vana Parva.

CHAPTER CLVIII.

(YAKSHA YUDDHA PARVA)—

Continued.

Vaishampayana said :—

1. That Rakshasa being killed, the lord king Yudhisthira, the royal son of Kunti—returning to the hermitage of Narayana, began to dwell there.

2. He, (Yudhisthira) once upon a time, (during his stay in the hermitage) remembering Yaya (Aryuna) and summoning all his brothers together with Draupadi to his presence, addressed them thus :—

3. We have peacefully ranged in the forests these four years. It was arranged by Vivatsu that in the fifth year,

4. He would get to tnat prince of mountains Shweta (Kailasha), the best of all peaks, enlivened with continuous festivities, celebrated by blossoming floral plants, Kokilas and black bees brimful of joy,

5. And by peacocks and Chatakas, inhabited by tigers, boars, buffaloes, Gabayas, and deer,

6. And by all sorts of ferocious animals and Rurus; decked with full-blown lotuses of a thousand and hundred petals,

7. And (bright) with blooming lilies and blue lilies ; sacred, pure and frequented by the Suras (gods) and the Asuras (demons).

8. And we too, with an ardent desire to meet him, had engaged to repair thither. It had been appointed by Partha of matchless prowess,

9.—10. That he should remain in the region of the gods for five years in order to learn all the tactics of warfare. We shall behold in that place (in the mountain Shweta) the wielder of the Gandiva, the terror of his foes returning to our world from the abode of the gods (enriched) with weapons (obtained from them). The Pandava Yudhisthira, having expressed himself thus, greeted the assembled Brahmanas.

11. And having gone round and thereby pleased the sages of fervid devotion he related to them the matter mentioned above.

12. The Brahmanas then approved of the proposal in terms bespeaking happiness and prosperity, saying, "O the most exalted of all the Bharatas, these troubles shall soon end in prosperity.

13. O virtuous one, getting over all these difficulties you will govern the earth by the code of laws practised by the Kshatryas." Then the Raja Yudhisthira, having bowed to these words of the ascetics,

14. Set out with his brothers and those Brahmanas (for the Shweta) followed by the Rakshasas and protected by Lomasha.

15. And that one (Yudhisthira) of unrivalled energy and pious vows at some places walked on foot with his brothers and at others was carried by the Rakshasa.

15. Then King Yudhisthira, apprehending a good many troubles, proceeded towards the north teeming with lions, tigers and elephants.

17. Beholding the mountain Kailasha and Mainaka, the base of the mountain Gandhamadana, and the rocky cliff Shweta,

18. And many a sacred stream one above the other issuing from the monntain, he ascended the sacred plateau of the Himalayas on the seventeenth day.

19.—20. Then, O king, in the neighbourhood of the mountain Gandhamadana and on the sacred plateau of the Himalayas, decked with various sort of trees and creepers, the Pandavas beheld the most sacred hermitage of Vrishaparva encircled by blossoming trees growing near the water courses.

21. The Pandavas,—the tormentors of foes—on recovering from fatigue, approached the royal sage Vrishaparva and saluted him.

22. The royal sage too welcomed those most exalted of the Bharatas as if they were his own children. Thus received, the tormentors of foes remained there for seven nights.

23. On the eighth day, greeting the royal sage of world wide renown, they expressed their desire to start on their journey.

24. And at the proper time having introduced to Vrishaparva the Bramhana, whom he only honoured and who had remained in his charge as friends,

25—26. And having also committed to his charge their remaining clothes, O king, the sons of Pandu left their sacred ornaments and sacrificial vessels in the hermitage of Vrishaparva. That (sage) well learned, versed in all religions, having a knowledge of the past and the future,

27. And pious gave instructions to the most exalted of the Bharatas as to his own sons. Thus instructed, the high-souled ones proceeded towards the north.

28—29. The high-souled Vrishaparva accompanied them to a certain distance. And then committing those Pandavas of indomitable spirit to the care of the Bramhas, and instructing and blessing those sons of Kunti, Vrishaparva retraced his steps after giving them directions as to the path they were to follow.

30. Then Yudhisthira, the son of Kunti possessed of true prowess, began to proceed on foot along the mountain path inhabited by various kinds of beasts.

31. And at times having dwelt on the level grounds above the mountains thickly over-grown with many trees, the Pandavas on the fourth day got to the mountain Shweta,

32. Looking like a mighty mass of clouds, abounding in sacred waters, and consisting of a mass of gems, gold, silver and marble.

33. Following the route directed by Vrishaparva they proceeded on their journey beholding various mountains on (their way.)

34. There were many inaccessible caves higher and higher up the mountains which also were equally inaccessible; but they passed them with pleasure all these difficulties notwithstanding.

35. Dhouma, Krishna, Parthas, and the great sage Lomasha all walked together (none lagging behind) without experiencing any fatigue.

36—37. Those highly fortunate ones then reached that sacred and highly beautiful and mighty mountain Malayavana, resounding with the voices of birds and beasts, abounding in many trees and creepers, inhabited by monkeys and containing lotus lakes, marshes and great forests.

38. Then with their hair standing on the end, they beheld with great pleasure the mount Gondhamadana, the abode of the Kimpurusas, frequented by the Shidhas and the Charanas,

39. Visited by the Vidhadharas and the Kinnaris, the abode of herds of elephants, full of lions and tigers,

40—41. Resounding with the roar of Saravas, and inhabited by various other animals. Then with great delight, the heroic Pandavas gradually entered the forest of the Gandhamadana resembling the Nandana gardens, pleasant to the mind and heart, auspicious, and capable of affording protection.

42—44. And as those heroes together with Draupadi and the noble-minded Brahmanas entered the forest of the Gandhamadana they began to hear inarticulate notes causing delight, sweet, auspicious, pleasant to the ear, sweetly melodious and issuing out of the mouths of birds. And they beheld various trees bending down under the weight of fruits, and radiant with flowers of all seasons—such as mango Amrataka, Bhabya, Cocoanut, Tinduka,

45. Munjataka, Jiba, pomegranate, Beejpuran, Panasha, Lakucha, plantains, Kharjara, Amlabatasha,

46. Parbata, Champaka and lovely Kadamba, Vilwa, Kapitha, Jamboos, Kansmari, Badari,

47. Plakha, Udumbooras, Vata, Asvata, Kherika, Vallataka, Amlaki, Haritaki, Ueeveetaki,

48. Inguda, Karamarda, Tinduka, and Mahaphalsa, these any many other trees on the plateau of the Gandhamadana,

49. Clustered with delicious fruits of ambrosial taste. And (besides these) they beheld Champakas Ashokas, Aetakas, Aakulas,

50. Punnagas, Saptaparnas, Karnikaras, Patalas, Kutajas and beautiful Mandaras and lotuses,

51. Parijatas, Kovidaras, Devadarus, Salas, Talas, Tamala, Pippalas, Ingudus,

52. Salmalis, Kinshukas, Ashokas, Singshapas and Saralas. And these trees were inhabited by Chakoras, Satapatras, Vringarajas, Shukas,

53. Kokilas, Kalabinkas, Haritas, Jibojibakas, Priakas, Chatakas, and various other birds warbling forth sweet notes pleasant to the ear. And they beheld also lakes all around looking beautiful with water birds filled

55. And interspersed with Kumudas, lotuses, Kokonadas and Utpalas, Kalharas and Kamalas,

56. And teeming with Kadambas, Chakrabakas, Kuraras, waterfowls, Karandavas, Plavas, swans, cranes, Madgus,

57. 58. And other aquatic birds of all description. And those most exalted of men beheld on the plateau of the Gandhamadana lakes decorated all over with arrays of lotuses, and ringing with the sweet hum of gladdened black-bees drowsy with drinking the intoxicating juice of red lotuses and reddened with pollens falling from the lotus-cups.

59—64. And in the groves of creepers they beheld those joyful-wood-loving peacocks with their mates, maddened with an excess of animal propensity caused by the sound of the clouds resembling the trumpet-notes, sportive and drowsy with lust, dancing with their gorgeous tails out spread, and warbling forth sweet and melodious notes. Some of the peacocks, seated on the Kutaja trees densely carpeted with creepers, were sporting with their sweet hearts; some, seated on the boughs of the Kutaja trees, and proud of their splendid tails spread out looked like so many crowns worn by the trees; and some seated in the holes of tress looked exceedingly beautiful.

65—70. On the summits of the mountains they saw the graceful Sindoofar trees looking like the arrows of Cupid and the blossoming and gold coloured Karnikaras appearing like ear-rings of excellent workmanship. And in the woods of the Gandhamadana they beheld the blossoming Kurubakas appearing like the shafts of Cupid and making the lustful persons more and more amorous. They beheld also the Tilaka trees appearing like beauty-spots painted on the forehead of the forest. They beheld further the beautiful Shahakaras (mango trees) having the efficacy of Cupid's darts, graced with blossoms and hummed over by black bees. There grew several trees on the pleteau of the mountains; some of which bearing flowers of a golden hue, some, of the colour resembling forest conflagration, some red, some green and some sable, looked supremely beautiful.

71. Then again, there were rows of Salas, Tamalas Patalas and Vakulas encircling the summits of the mountains like so many garlands.

72—75. Thus, gradually beholding on the plateau of the Gandahamandana, many lakes as transparant as crystal, full of swans of white plumage, ringing with the cries of Sarasas, decked with lotuses and lilies, and containing water of pleasurable feel—and also beholding fragrant flowers and luscious fruits, beautiful lakes and highly beautiful trees, the heroic Parthas with eyes expanded with wonder penetrated into the forest (of Gandhamadana.)

76. And as they walked on they were fanned by the breeze of balmy feel perfumed by Kamalas, Utpalas, Kalparas and Pandarikas.

77. Then Yudhisthira said to Bhima in affectionate terms "O Bhima, beautiful indeed is this forest of the Gandhamadana!

78. In this pleasant forest there are various excellent wild trees and creepers covered with foliage, flowers and fruits.

79. This forest is beautified with handsome flowers and maddened male Kokilas, nor there are in it any thorny trees and trees that do not flower.

80—83. On the plateau of the Gandhamadana all the trees are furnished with glossy foliage and fruits. Look! how these lotus-lakes decked with full blown lotuses and sweet with the hum of black bees are being agitated by elephants with their mates! Look at another lotus lake decked with an array of lotuses and looking like a second Sree in very flesh and blood with a garland encircling her neck. In this excellent forest, there are ranges of woods rich with the fragrance of various flowers and ringing with the hum of the black bees. O Bhima, behold on all sides the auspicious sporting grounds of the gods!

84—86. O Vrikodara, by our arrival here we have attained to a state transcending the human and your desire has been fulfilled. O Partha, on these plateaus of the Gandhamadana, yon excellent blossoming trees, embraced by flowery creepers, look supremely handsome. O Bhima, listen to the warbles of the peacocks wandering with their sweet-hearts on the slopes of the mountain, of the Chataka, Satapatra and maddened Kokila and Sarikas.

87—88. Birds are alighting on these great blossoming tress. O Partha, seated on the boughs these myriad of Yivajevaka birds of scarlet, yellow and red colour are looking at one another. And near the green and red grass plots,

89—91. And also near the mountain spring. The cranes are seen and the Vringaraja, Chakoas and herons are sending forth melodious notes causing delight to all creatures. Elephants, furnished with four tusks and of the colour of lotuses, accompanied by their mates,

92—96. Are agitating that great lake of the colour of lapises. And torrents gushing down from the summits of the mountains are spouting forth as high as several palm trees from the springs. And many silvery minerals of sun-like splendour, and looking like a dense mass of autumnal clouds are beautifying this mighty mountain. In some places minerals of the hue of the collyrium, in some of golden hue, and in some yellow orpiment, in some vermilion and in some caves of red arsenic resembling the evening clouds, in some red chalk of the hue of the rabbit, and in some minerals resembling white and sable clouds and of the rays of the rising sun—these and many other minerals of mighty splendour, are adding largely to the beauty of the m untain. As was told by Visparvana, Gandharvas with their sweet-hearts,

97. And accompanied by the Kimpurusas, O Partha, are seen on the summits of the mountain. Songs exactly keeping time and also the chanting of the Sama Veda,

98. Delightful to all creatures are being repeatedly heard. Behold the auspicious and sacred celestial river Mahaganga

99—103. Adorned with swans and worshipped by the sages and the Kinnaras. O tormentor of foes, O son of Kunti, behold this prince of mountains containing minerals and rivulets, Kinnaras, deer and birds, Gandarvas and Apsaras and pleasant gardens and snakes of many shapes and of hundred heads.

Vaishampayana said :—

Those tormentors of foes, those heroes accompanied by Draupadi and the high-souled Brahmanas having attained to an excellent state were highly glad at heart and were not satiated by beholding (over and over again) that prince of mountains. They then viewed the hermitage of the royal sage Arstisena adorned with flowers and trees bearing fruits. And they approached that royal sage of fervid devotion, versed in all religious lores, and having muscles bare.

Thus ends the hundred and fifty eight chapter, the entry into the Gandhamadana in the Yakshayuddha of the Vana Parva.

CHAPTER CLIX.

(YAKSHA YUDDHA PARVA)—*Continued.*

1. Having approached him (Arstisena) whose sins were consumed by austerities, and having announced his name, Yudhisthira with great pleasure bowed down to him by bending his head.

2. Then Krishna and Bhima and the twins of good devotion, having bowed down to that royal sage with their heads, stood surrounding him.

3. And then the virtuous Dhoumya—the priest of the Pandavas,—duly approached the vow-observing sage.

4. Knowing these Pandavas—the best of the Kurus—by his spiritual eye, that virtuous one said to them " be seated."

5. Then that one of great devotion having welcomed Partha, the best of the Kurus, who had taken his seat with his brothers, enquired after his welfare saying,

6. " Do you not turn your mind towards untruth ? Are you inclined towards virtue ? Are not your respect and duties towards your parents falling off ?

7. Are all your superiors, and elders and those versed in the Vedas honoured by you ? Do you not incline your mind towards sinful acts ?

8. O best of the Kurus, do you properly know how to perform praiseworthy acts and how to avoid wicked ones ? Are you not self-conceited ?

9. Do the virtuous rejoice in being honoured by you ? Do you follow virtue though dwelling in the forests ?

10—11. O Partha, are not Dhoumya pained by your treatment of him ? Do you follow in the footsteps of your forefathers by practicing charity, religious observances, devotion, purity, candour and forgiveness ? Do you follow the example of the royal sages ?

12. On a son or a grandson being born in their (respective) families, our ancestors in the Pitri region, either grieve or rejoice, thinking,

13. That they will be either harmed by his sinful acts or be benefitted by his meritorious deeds.

14. He who honours his father and mother, and religious guide, and Agni and fifthly his soul, conquers both the worlds."

Yudhisthira replied:—

15. O adorable one, the duties just mentioned by you are indeed excellent and

I perform them properly to the best of my ability.

Arstisena said:—

16. During the Parvas, sages living on air and water visit this prince of mountains, ranging through the skies.

17. O King, amorous persons with their sweet hearts mutually enamoured of one another and Kimpurusas are seen on the summits of this mountain.

18. O Partha, numerous Apsaras and Gandharvas attired in white silk garments are also to be found here,

19. Together with good looking Vidadharas adorned with garlands, and also mighty Uragas, Suparnas and other Uragas.

20. And during the Parvas sounds of kettle-drums, tabors, and shells are heard on the summits of the mountain.

21. O most exalted of the Bharatas, all these are heard even from this place. Do you by no means, have a mind to go thither.

22. O most excellent of the Bharatas, it is impossible to proceed beyond this. That place being the sporting-ground of the celestials, men can have no access there.

23. At this place, O Bharata all creatures are hostile to, and the Rakshasas chastise that man who may have even the very slighest presumption.

24. O Yudhisthira, beyond the summit of the Koilasha the path of the divine sages all whose desires have been fulfilled, is visible.

25. O destroyer of foes, if any one impudently goes beyond this, the Rakshasas kill him with iron darts and other weapons,

26. Here too, O affectionate one, during the Parvas is seen Voisravana (Kuvera), carried on the shoulders of men, possessed of vast wealth and surrounded by Apsaras.

27. All the creatures then behold the King of the Rakshasas seated on the summit and looking like the sun just risen

28. O best of the Bharatas, that summit of the mountain is the sporting garden of all the Devas (gods) Danavas (demons) Shidhas and of Voisrvana alike.

29. O affectionate one, during the Parvas, when Tambura worships the Lord of wealth, his chanting of the verses of the Sama Veda is heard all over the mountain Gandhamadana.

30. O affectionate one, O Yudhisthira, all souls in the Gandhamadana, observe these and similar wonders several times during the Parvas.

31. O best of the Pandavas, remain here living on luscious fruits eaten by the sages, until you meet with Arjuna.

32. O affectionate one, do not betray any restlees spirit while remaining here. Dwelling here quite at ease and amusing yourself as you choose, you shall, in the long run, crushing your foes, by the prowess of your weapons, govern the earth.

Thus ends the hundred and fifty-ninth chapter, the colloquy between Arstisena and Yudhisthira in the Yaksha yuddha of the Vana Parva.

CHAPTER CLX.

(YAKSHA YUDDHA PARVA)—*Continued.*

Janamejaya said:—

1—2. How long did my grandsires,—the high-souled sons of Pandu, all of whom were endued with unrivalled prowess, dwell in the hermitage of Arstisena, situated in the mountain Gandhamadana? And (during their stay there) what these exceedingly powerful ones endowed with manliness and prowess do?

3. Tell me, O excellent one, what these high-souled ones,—those heroes of the worlds subsist upon, while dwelling there?

4. Narrate to me also in detail of the prowess of Bhimasena, and what that mighty armed one did in the mountain Himalaya.

5. O, the most excellent of the Brahmanas, was there no other fight with the Yakshas? Did they meet with Vaisravana?

6. Surely, as Arstisena said, the Lord of wealth, visits that place. O thou, whose only wealth is devotion, I am desirous of hearing of all this in detail. I am not yet satisfied with hearing of all their movements.

Vaishampayana said:—

7. The most exalted of the Bharatas, having heard the instructions of that one of incomparable energy (Asrtisena), began always to abide by them accordingly.

8. Living on the food eaten by the sages and luscious fruits, and the flesh of the deer killed by unpoisoned arrows,

9. And various kinds of pure honey, the Pandavas—the most exalted of the Bharatas—dwelt in the Hymalayas.

10. Living in this way, they passed the fifth year listening to the various stories told by Lomasha.

11. O Lord, Ghatatkacha together with all the Rakshasas had before this departed, saying "I shall appear when occasoion arises."

12. Thus, witnessing many wonders, these high-souled ones (Pandavas) spent several months in the hermitage of Arstisena.

13. And when the Pandavas were sporting and playing there at ease, several contented and highly fortunate sages and Charanas,

14. Of pure souls, and observant of vows came there to see them. And those most exalted of the Bharatas talked with them on divine matters.

15. When a few days had thus passed away, it so happened that Suparna carried off a mighty Nag (serpent) of great prosperity who lived in the great lake.

16. (In consequence of which) the mighty mountain began to tremble and many huge trees were crushed. And the Pandavas together with all creatures witnessed that marvellous scene.

Vaishampayna said:—

17. Then from the top of that excellent mountain several kinds of auspicious and fragrant flowers were carried along by the wind towards the Pandavas.

18. And the Pandavas together with their friends and the renowned Draupadi beheld (those) heavenly flowers of five colours.

19. And when Bhimasena of mighty arms was comfortably seated on a lonely spot on the mountain, Krishna addressed him thus:—

20—22. "O the best of the Bharatas, it is witnessed by all the creatures that these flowers of five colours, driven by the force of the wind raised by Suparna, are falling (with a crushing force) towards the river Asvaratha. (In the forest of) Khandava your high-souled brother (Arjuna), true to his promise baffled (the attempts) of the Gandharvas, the Uragyas, the Rakshsas and even of Vasava (Indra) and slew the furious Mayabis (who can assume any shape they choose) and also obtained the bow Gandiva."

23. Thou too, art possessed of as indomitable spirit and mighty arms as the powerful Sakra himself.

24. (Therefore) O Bhimasena, let all the Raksasas, terrified with the force of thy mighty arms, fly towards the ten cardinal points, leaving this mountain.

25. Then let your friends devoid of all fear and affliction behold the auspicious top of this excellent mountain decorated with variegated flowers.

26. O Bhima, I have cherished this thought in my mind for a long time; and I have a mind to behold the summit of this mountain protected by the force of your arms.

27. Thereupon, the tormentor of his foes, Bhimsena of mighty arms, considering himself as conjured by Draupadi, looked like an wounded bull of excellent breed, and could not brook (her remarks).

28—30. Then that mighty Pandava having the gait of a lion or a bull, graceful, having the splendour of gold, high-minded, powerful, proud, sensitive, heroic, having red eyes, broad-shouldered, possessed of the strength of mad elephants, endowed with lionine teeth and a broad neck, tall as a young Sala tree, generous hearted, of symmetrical proportions, of shell-like neck, and of mighty arms, took up his bow plaited at the back with gold, and also his sword and arrow case.

31. And that mighty one proud as a lion and looking like a mad elephant, rushed towards that cliff free from all fear and affliction.

32. And all the creatures beheld him appearing like a lion or a maddened bull furnished with bows and arrows.

33. And the Pandava devoid of all fear and affliction, proceeded to the mountain furnished with his club to the great delight of Draupadi.

34. Neither fatigue, nor fear, nor lassitude nor the malice (of others) took possesion of that son of Pritha and god of the wind.

35. Getting to a pass affording passage to a single individual only, that one of great prowess ascended that ragged and terrrible-looking summit, high as several palm trees.

36. Causing the delight of the Kinnaras, Mahanagas, sages, and the Rakshasas, the best of the Bharatas, endowed with gigantic strength, ascended the summit of the mountain,

37. And beheld therefrom the abode of Vaisravana adorned with golden and crystal buildings,

38. Encircled on all sides by golden walls, having the lusture of all gems, containing gardens of all sorts,

39. Higher than a mountain peak, adorned with ramparts and towers, graced with doorways, gates, and rows of flags,

40. And beautifiied with coquettish damsels dancing around and ornamented with flags fluttered by the wind.

41. Leaning against the end of his bow with bended arm, he stood beholding the city of Kuvera with great sorrow (caused by the remembrance of his own fortune).

42. A pleasurable breeze was blowing there, having its origin in the Gandhamadana, gladdening all creatures, and carrying sweet odours of all kinds.

43. There were many superbly beautiful trees beyond all thought, decorated with variegated colour, and bearing graceful blossoms.

44. That best of the Bharatas then beheld the palace of Kuvera covered on all sides with heaps of gems, and decorated with variegated garlands.

45. There stood Bhimasena of mighty-arms devoid of all thoughts of life, firm as a rock, with club, sword, and bow in his hand.

46. Then blowing his conch which made the hair of his adversaries stand on the end, and twangling his bow, striking his arms with his palms, he struck terror into the hearts of all the creatures.

47. (Infuriated) at this, the Yakshas, the Rakshasas and the Gandharvas with their hair standing erect, rushed towards the Pandava, following the direction of these sounds.

48. Then the maces, clubs, swords, spears, axes, and the javelins carried in their arms by the Rakshasas, began to blaze.

49—52. And, O Bharata, when the fight took place between them, Bhima cut off the darts, javelins, and axes hurled by those possessing great powers of illusion, with his arrows of tremendous force. And that most powerful one, piereed with his arrows the bodies of those roaring Rakshasas who were on the ground and of those that were in the sky. And that one of great prowess was drenched in that great deluge of blood gushing and flowing on all sides from the bodies of the Rakshasas with maces and clubs in their hands,

53. And the heads and the bodies of the Rakshasas were seen cut off and mangled by the weapons hurled by the force of Bhima's arms.

54. All the creatures, then, saw the good-looking Pandava hemmed in by the Rakshasas and appearing like the sun enveloped with clouds.

55. And that mighty-armed, and powerful one (Bhima) of true prowess covered all (the Rakshasas) with his arrows fatal to his enemies, as the sun shrouds all the creatures with his rays.

56. Although uttering both loud yells and cries of victory, the Raksashas did not see Bhima deprived of senses.

57. And the Yakshas, with their bodies mangled all over, terrified by the fear of Bhimasena, began to utter frightful cries of distress leaving aside their weapons.

58. And then owing to the fear of that weilder of a strong bow, Bhimsena, they fled southwards, forsaking their maces, spears, swords, clubs, and axes.

59. On that side, stood the mighty-armed and broad-chested Rakshasa, Maniman, the friend of Kuvera, armed with darts and maces.

60. Displaying his masterdom and manliness, he, of gigantic strength, seeing them taking to heels, addressed them smilingly thus :—

61. "Going to the abode of Vaisravana, how would you tell the lord of wealth that vast numbers (of Yakshas) have been slain by a single man."

62. Having addressed them thus, that Rakshasa, holding in the hands, clubs, javelins, and maces, rushed against the Pandava.

63. Beholding him approach with the fury of a maddened elephant, Bhimasena pierced his sides with three choice arrows.

64. The mighty Maniman too, in wrath, taking and brandishing a tremendous mace, hurled it at him.

65. Bhimasena too, on his part, beset, with many arrows sharpened on stones, that tremendous and dreadful mace in the sky resembling a lightning flash.

66. But all these arrows though discharged with force, on reaching the mace fell back and could not check its onward career.

67 "And that spirited one of dreadful prowess (at last) baffled the attack (of the Rakshasa) by resorting to his skill in mace-fighting.

68. At this interval, that intelligent Rakshasa assailed (Bhima) with a dreadful iron club furnished with a golden handle.

69. And that tremendous (club) emitting flames, and sending forth dreadful roars pierced suddenly the right arm of Bhima and then fell to the ground.

70. (Thus) severely wounded, that great bowman, the exceedingly powerful son of Kunti, with eyes rolling in wrath, took up his mace.

71., And then taking up his iron mace termed Shaika, in-laid with plates of gold,

and increasing the fear of his enemies, Bhima, uttering yells,

72. Rushed with all speed against the exceedingly powerful Maniman, who too, taking a mighty and blazing dart,

73. Hurled it with force at Bhimasena with tremendous roars; and that adept at mace-fighting, breaking that dart with the end of his mace,

74—75. Rushed to kill Maniman, as Garuda (does) to kill the serpent. And then he (Bhima) of mighty arms advancing ahead in the field, suddenly jumped in the air and whirling his mace, hurled (at Maniman) uttering yells. And like the thunderbolt hurled by Indra, that (mace) like a pest, with the speed of the wind,

76—77. Killing the Rakshasa reached ground. And all the creatures beheld that exceedingly powerful Rakshasa slain by Bhima as a bull is slain by a lion. Seeing him slain on the ground the surviving Rakshasa, uttering loud cries of distress, went towards the East.

Thus ends the hundred and sixtieth Chapter, in the Yaksha Yuddha of the Vana Parva.

CHAPTER CLXI.

(YAKSHA YUDDHA PARVA)—*Continued.*

1—2. Hearing the caves of the mountains resound with various sounds and not seeing Bhimasena, Ajat-satru (Yudhisthira), the son of Kunti, and both the sons of Madri, and Dhoumya and Krishna together with all the friends (of the Pandavas) became sick at heart.

3. Thereupon, leaving Draupadi under the care of Arstisena and furnished with weapons, those heroes and mighty car-warriors ascended the mountain.

4. Then those mighty car-warriors and great bowmen and tormentors of foes having reached the summit of the mountain and casting their looks around saw Bhimasena,

5. And those huge Rakshasas of vast strength and courage slaughtered by Bhimasena, many of whom were (still) moving and many lay dead.

6. And he (Bhima) of mighty arms, armed with mace, sword, and bow looked like Maghabana (Indra) having slain all the Danavas in battle.

7. Then having seen their brother and having embraced him, and having attained to excellent state, those mighty car-warriors the Parthas—sat down (there).

8. That summit with those four great bowmen (seated on it) appeared as grandly beautiful as the heaven (itself) with those foremost of the celestials, the highly fortunate Lokapalas.

9. (And) the lord of the Earth, (Yudhisthira), having beheld the abode of Kuvera and those Rakshasas killed (by Bhima), addressed his brother (Bhima) who was seated, thus :—

10. "O Bhima, whether you have committed this sinful act through rashness or ignorance, it is as unworthy of you as falsehood of the ascetics.

11. Righteous men affirm that acts giving offence to the king ought not to be done; but, O Bhimasena, you have committed an act which will offend even the gods.

12. O Partha, he, who despising profit and virtue gives himself up to vice, is sure to pay the penalty of his sinful acts. If you look to my welfare, do not commit such (sinful) acts again."

13—14. Yudhisthira the virtuous, highly energetic and firm-minded son of Kunti, versed in the particulars of the science of profit having addressd his brother (Bhima) thus, kept quiet and began to ponder upon the matter. On the other hand the survivors of the Rakshasas slain by Bhimsena,

15. Proceeded together towards the abode of Kuvera. And they of great fleetness having hastily reached the abode of Kuvera,

16. Began to utter loud wails of distress afflicted with the fear of Bhimasena. Casting off their weapons, and wearied with their armour besmeared with blood,

17—20. And with dishevelled hair, O king, (they) addressed the lord of the Yakshas thus,—"O lord, all your foremost Rakshasas who fought with maces, swords, clubs, glances, and barbed darts, have all been slaughtered. O lord of wealth, a single man crushing the mountain with great velocity hath alone killed in battle all the Rakshasas of the Krodhavara clan and also the best of the Rakshasas and the Yakshas (who) lie senseless with life extinct; we only have been spared; your friend Maniman too has been killed.

21. All this has been done by one man. Do what you think proper now." Hearing all this, the king of all the Yakshas in great anger,

22. And with eyes reddened with ire, exclaimed "what." And the Lord of wealth hearing of Bhima's second offence,

23—24. Waxed wrath and then the king of the Yakshas said, "Yoke (the horses to the car)." Thereupon, (the attendants of Kuvera) yoked to the car horses, wearing golden garlands, having the colour of dark clouds, and high as a mountain summit. And those excellent horses of his, with clear eyes and endued with every noble quality,

25. And possessed of energy and strength, and decorated with various gems, and having grand appearance, being yoked to the car, looked as if desirous of speeding like the wind,

26—28. And began to send forth neighs at each other indicative of victory. (And) that resplendent and divine king of kings, ascending the mighty car and being eulogised by the celestials and the gandharvas, set out. A thousand principal Yakshas of reddened eyes, golden lustre and huge structure, possessed of vast strength and equipped with weapons and girding on their swords, followed the noble-minded lord of wealth and king of all the Yakshas.

26. (And) they (the horses) of great swiftness ranging through the firmament with great speed reached the Gandhamadanas as if drawing forward the sky.

30—32. The Pandavas then, with their hair standing on the end and with delight beheld that mighty array of horses maintained by the lord of wealth and also the noble-minded and graceful Kuvera himself surrounded by the Yakshas and the Rakshasas. Kuvera too, seeing those mighty car-warriors, the sons of Pandu, gifted with great strength and equipped with bows and swords, became pleased; and desirous of performing the task of the celestials was glad at heart

33. They (the followers of Kuvera) (then) alighted like birds on the summit of the mountain with great swiftness and with the lord of wealth at their head remained before them (the Pandavas).

34. Then, O Bharata, the Yakshas and Rakshasas seeing that he (Kuvera) was well pleased with the Pandavas stood there with indifference.

35—36. Then those mighty car-warriors, the high-souled Pandavas—Nakula, Shahadeva, and the virtuous son of Dharma—having saluted that lord, the giver of wealth, and having considered themselves as guilty, stood surrounding the lord of wealth with joined hands.

37. That illustrious one (Kuvera) was seated on that excellent seat the Puspaka painted with various colours.

38—39. Thousands of Rakshasas and Yakshas of great fleetness and huge structure and having ears resembling javelins, and hundreds of Gandharvas and Apsaras sat surrounding that one who was seated as the gods (sit surrounding) the performer of hundred sacrifices (Indra).

40. Wearing an auspicious golden garland rouud his head, and holding in his hands noose, sword and bow, Bhimasena began to look at the lord of wealth.

41. Bhimasena did not experience any depression of mind (either) on account of his being wounded by the Rakshasas (or) seeing Kuvera in that state.

42. He that is carried on the shoulders of men seeing Bhima in a warlike attitude and armed with sharpened arrows, addressed the son of Dharma thus,

43. O Partha, all the creatures are aware that you are actively intent on the welfare of the whole creation. (Therefore) dwell on the summit of this mountain without fear.

44. Nor, O Pandava, you ought to be angry with Bhimasena. They (the Rakshasas and Yakshas) were killed before by Destiny, your younger brother being merely the instrument.

45. Nor you ought to be ashamed at his act of rashness. The destruction of the Yakshas and the Rakshasas had been foreordained by the celestials.

46. O the most exalted of the Bharatas, I am rather pleased than angry with Bhimasena—nay this act of Bhimasena has made me supremely happy.

Vaishampayana said :—

47. Having said to the king thus, (Kuvera) spoke to Bhimasena, "O child, O the best of the Kurus, I do not (at all) mind it.

48—49. O Bhima, if disregarding the gods, and relying on thy own strength of arms thou hast committed this act of rashness—the destruction of the Yakshas and the Rakshasas—for the sake of Draupadi, I am the more pleased with thee for that. O Vrikadara, I have been this day delivered from a terrible curse.

50. Formerly I was cursed by the great sage Agastya in anger for some offence. Thou hast freed me from it by this act (of yours).

51. O son of Pandava, my disgrace was foreordained. O Pandava, no blame, therefore, in any way, can be attributed to thee.

Yudhisthira said :—

52. O lord, what were you cursed by the noble-minded Agastya for? O God, I am

desirous of hearing the cause of that imprecation.

53. It seems wonder to me that you were not at that very moment consumed by the anger of that wise Agastya together with all your forces and attendants.

The Lord of wealth said :—

54—56. O lord of men, once I was proceeding to Kushavati, where a Synod of the gods was being held, surrounded by three hundred Mahapadma terrible-looking Yakshas carrying various weapons. On my way, I beheld the most exalted of the sages Agastya practicing rigid austerities on the banks of the Jamuna teeming with various birds and adorned with blossoming plants.

57—58. Beholding that mass of lustre, blazing and bright as fire, with upraised arms facing the sun, my illustrious friend Maniman, the lord of the Rakshasas, who was ranging through the firmament, O lord of the earth, through stupidity, foolishness arrogance and ignorance,

59. Spat on the head of that great sage. He (Agastya) as if burning all the cardinal points with his anger,

60. Said this 'O Lord of wealth, since your friend, this evil-minded one, despising me, has insulted me. in your very presence,

61. He will, on that account, meet with his end together with his forces at the hands of a man. O evil-minded one, thou too shalt be sorely grieved at the death of your forces and shalt be absolved from thy sin on seeing that man.

62. (But) this terrible curse shall not touch those powerful sons and grandsons of your forces, that will remain obedient to your commands.

63. O king, I, who formerly received this imprecation from that most exalted of the Rishis, have been absolved from it by your brother Bhima.

Thus ends the hundred and sixty first chapter, of the Yaksha Yuddha of the Vana Parva.

CHAPTER CLXII.

(YAKSHA YUDDHA PARVA)—*Continued.*

The giver of wealth said :

1. O Yudhisthira, steadiness, ability place and time—these four are the causes of success in human affairs.

2. O Bharata, men of the Kriti Yuga (golden age) were steady and skilled in their own respective affairs and were well versed in the rules of prowess.

3. O the best of the Kshatryas, a Kshatrya who has patience, who is well versed in (the rules of) time and place and who is well acquainted with the laws of all duties, can govern the world for a long time.

4. O Partha, the person who acts thus in all transactions obtains fame in this world, and O hero, attains to an excellent state in the next.

5. Sakra, the slayer of Vitra, with the Vasus desirous of availing himself of the opportunity, of right time and place, obtained the kingdom of heaven by displaying his prowess.

6. He who does not foresee his fall through anger, and he who through wicked-mindedness and vicious tendency is addicted to sin,

7—10. And he who is not versed in the propriety relative to acts meet with destruction in this world and in the next. The efforts of that stupid person become futile who is not versed in the rules of time and acts and he meets with destruction in this world and in the next. Rash, deceitful and wicked-minded people who aim at masterdom of every kind, commit sin. This Bhimasena is unrighteous, arrogant, senseless as a child, and fearless ; therefore, O the best of the Bharatas, chastise him. Getting again to the hermitage of the royal sage Arstisena,

11. Dwell there without fear or anxiety during the first dark fortnight. The Gandharvas together with the inhabitants of the Alaka and the Kinnaras together with the Yakshas,

12. And all the dwellers of the mountain, O the best of men and mighty-armed one, being appointed by me will protect you as well as these best of the Brahmanas.

13. O king, O the best of the virtuous, O pure one, considering that Bhima has come here through rashness, do you check him.

14. O king, henceforth creatures inhabiting ths forest will always visit you, wait on you, and protect you all.

15. O the best of men, my attendants will always procure for you various eatables and drinkables, sweet to the taste.

16—17. As Jishnu (Aryuna) has a claim to the protection of Mahendra, Vrikodara of the wind god, you of Dharma, and the powerful twins of the Asvinis, in

virtue of being their respective offsprings, so, O Yudhisthira, you all have a claim to my protection.

18. Falguni the next by birth to Bhimasena, versed in the science of profit, and acquainted with the principles of all duties, is all right in heaven.

19. O child, those virtues which are considered in the world as leading to heaven, reside in Dhananjaya even from his very birth.

29. In that high-souled being of unrivalled energy reside all these (qualities) of self-control, charity, strength, intelligence, modesty, patience, and excellent energy.

21. O Pandavas, Jishnu never commits any disgraceful act (even) through ignorance. And men never speak to their fellows of his ever having uttered lies.

22. That augmentor of the glory of the Kurus, honoured by the Devas, Pitris and the Gandharvas, is learning the science of weapons in the abode of Sakra.

23.—24. O king, O Partha, he that reduced to subjection all the rulers of the earth with justice—that highly energetic and highly powerful Santanu himself, the grandsire of your father—is in heaven fully pleased with Partha, the wielder of the Gandiva and the foremost of his race.

25. That one of fervid devotion, who having worshipped the Pitris, the Devas, the Rishis and the Brahmanas on the banks of the Jamuna, performed seven horse sacrifices,

26. Even that great emperor Santanu, your great grandsire, who has conquered (*i. e.*, got access to) heaven is enquiring about your welfare, residing in the region of Sakra.

Vaishampayana said :—

27. The Pandavas, having listened to these words spoken by the giver of wealth, were much pleased with them.

28. Then Vrikodara—the most exalted of the Bharatas—lowering his club, mace sword and bow, saluted Kuvera.

29. Thereupon seeing him crave his protection, the lord of wealth, capable of affording protection, said "be you the destroyer of the pride of (your) enemies and enhancer of the joy of (your) friends.

30. O the tormentors of foes, do you dwell in your own pleasant abode. O the most exalted of the Bharatas, the Yakshas will procure for you the articles desired by you.

31. Having mastered the science of weapons Gudakesha will return soon. Dhananjaya, on being bidden farewell to by Maghavan himself, will meet with you.

32. The lord of the Guyhyakas having thus instructed Yudhisthira, disposed to good deeds, vanished from that excellent of mountains.

33. Thousands of Yakshas and Rakasahas followed him in conveyances covered with painted cushions and adorned with many gems.

34. As the excellent horses (swift) as birds proceeded towards the abode of Kuvera a noise arose in the region of Indra.

35. The steeds of the lord of wealth careered along the firmament as if drawing forwards the sky and drinking the atmosphere.

36. Then the dead bodies of the Rakshasas were removed from the summit of the mountain by order of the lord of wealth.

37. As this period was appointed by the intelligent Agasthya as the limit of their curse, therefore they were absolved from (this) imprecation in being slain in battle.

38. The noble-minded Pandavas dwelt happily for several sights in those mansions without anxiety, and honoured by all the Rakshasas.

Thus ends the hundred and sixty-second chapter, of the speech in the Yaksha Yuddha of the Vana Parva.

CHAPTER CLXIII.

(YAKSHA YUDDHA PARVA)—*Continued.*

1. Then, O tormentor of foes, when the sun rose, Dhoumya, on performing his devotions, visited the Pandavas, with Arstisena.

2. Having bowed down to the feet of Dhoumya and Arstisena, they then worshipped all the Brahmanas with joined hands.

3. Then the great sage Dhoumya, taking Yudhisthira by the right hand, and looking towards the East, said this:—

4. O Great king, covering the earth up to the sea reigns this Mandara, the prince of mountains.

5. O Pandava, this point, adorned with mountains, woods and forest, is protected by Indra and Vaisravana.

6. O child, it is said by the intelligent sages, acquainted with all duties, that this (region) is the abode of Mahendra and king Vaisrabana.

7. The twice-born ones and the righ[illegible] sages and the Siddhas, and the S[illegible]

and the celestials worship the sun who rises from this point.

8. And that righteous king Yama, the lord of all living creatures, presides over yonder southern point, the path of the spirits of the departed.

9. This is Sanyamana, the abode of the lord of the departed souls, sacred, highly wonderful to look at, and full of crowning bliss.

10. The intelligent ones denominate that prince of mountains Asta, getting to which Sabita ever observes the truth.

11. Similarly, dwelling in this prince of mountains and the mighty sea, king Varuna protects all creatures.

12. O highly fortunate one, illuminating the northern point, there strechès the powerful and auspicious (Mountain) Mahameru—the refuge to those holding communion with Brahma.

13. There the court of Brahma is (held) and remaining where the univesal soul Prajapati created all that is mobile and immobile.

14. (This) Mahameru is the auspicious and blissful abode of Daskha and six others who are known as the mind-born sons of Brahma.

15. O child, here too the seven divine sages with Vashistha at their head sit and rise again.

16. Behold that excellent summit of the Meru that bright region when the grandire (Brahma) sits with the gods, happy in in self-knowledge.

17—18. (And) next to the abode of Brahma appears the region of that original lord, the god Narayana who has neither beginning nor end, and who is said to be the really first cause of the origin of the whole creation. Even the gods cannot behold that auspicious (place) composed of all energies.

19. (And) by reason of its own splendour surpassing the sun or fire in lusture, the place of the high-souled Vishnu is not visible to the gods and the Danavas.

20. The abode of Narayana lies resplendent to the East of the Meru where the lord of all creatures, the self-existent cause of the universe,

21—22. Displaying all creatures, appears grand with excellent gracefulness. Even the Brahmarshis cannot have admittance there; how can the Maharshis? O excellent of the Kurus, only Yatis can have access to it. Nor, O Pandava, can all the luminaries shine (by him).

23—24. Here the lord of incomprehensible soul reigns supreme. Here, on account of their souls being purified by pious deeds and devotion, the Yatis of rigid ascetism, approach Narayana (Hari). Those high-souled (beings) attaining to perfection by yoga and free from ignorance and pride,

25. Repairing thither and attaining to the self-existent, high-souled, and eternal god of gods, O Bharata, do not come back to this world.

26. O highly fortunate Yudhisthira, this place is eternal, without deterioration or end; because it is always the very life of that god.

27. O descendant of Kuru, the sun and the moon, through eternity, make their tour around this Meru every day.

28. O pure one, O great king, all the luminaries too turn round this prince of mountains in the self-same way.

29. The god Aditya too, the dispeller of darkness, attracting all the luminaries, goes round this (Meru).

30. That author of the day, Vibhavasu, having gone down, and then having passed the evening, takes the excellent northern point.

31. O Pandava, that god Savita, bent on the welfare of all creatures, then coming near the Meru, again goes on his course facing the East.

32. Similarly, the divine moon moves with the stars (round this mountain) dividing the month into many sections when he arrives at the Parvas.

33. Thus crossing the Mahameru unerringly and nourishing all the creatures (the moon) goes back to the Mandara.

34. In a similar way, the god Aditya, the dispeller of darkness displaying the universe by his rays, moves round this unobstructed path.

35. When he takes the southern direction with a view to cause dew, then the cold weather comes upon all the creatures.

36. (Then) turning back, he, by his own energy, withdraws the energy from all beings both mobile and immobile.

37. In consequence of this perspiration, fatigue, drowsiness, and lethargy come upon men and all living beings always feel inclined to sleep.

38. Then the god Bhanumana coursing that unknown path (*i.e.* the firmament) gives birth to rains reviving (all) creatures.

39. And having nourshed all (creatures) both mobile and immobile by the comfort caused by rain, wind, and warmth, that one

of mightly splendour resumes his (former) course.

40. Thus nnceasingly turning on the wheel of time, and influencing all creatures, O Partha, Savita goes on his course.

41. O Pandava his course is unremitting and he never rests. And withdrawing the energy of (all) creatures, he gives it back.

42. O Bharata, the lord (sun), always imparting life and motion to all living creatures, creates day and night, Kala and Kashtha.

Thus ends the hundred and sixty third chapter in the Yaksha Yuddha of the Vana Parva

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CHAPTER CLXIV.

(YAKSHA YUDDHA PARVA)

—Continued.

Vaishampayana said:—

1. Those noble-minded (Pandavas), the observers of pious vows, desirous of beholding Aryuna dwelling in that best of mountains, became passionately attached (to it) and got themselves amused.

2. Numerous Gandharvas and Maharshis gladly came to those powerful and energetic ones of chaste desires—(princes),—the foremost of those gifted with truth and fortitude.

3. Getting to that excellent mountain, adorned with blossoming trees, those mighty car-warriors were supremely glad at heart as the Marutas on reaching the heavenly regions.

4, Beholding the summit and the table-land of that mighty mountain, covered with flowers and ringing with the cries of peacocks and cranes, they remained there feeling great joy.

5. On that excellent mountain they beheld tanks, excavated by Kuvera himself, full of lotuses, and frequented by Kadamvas, Karandavas and swans, and with their banks covered with (trees).

6. (They beheld also) magnificent sporting grounds, pleasant to the mind and covered with arrays of beautiful and variegated garlands and studded with gems, and suited to the taste of the king (Kuvera), the giver of wealth.

7. The best of ascetics, always wandering (there) could not (sufficiently) comprehend (the sublimity) of that mountain summit furnished as it was with various many-coloured trees and covered with masses of clouds.

8. O great hero, by reason of the splendour of this excellent mountain itself and of the brilliancy of the annual herbs there was no difference between day and night.

9. Those best of men saw the rising and setting of Vibhavasu of unrivalled splendour, while, dwelling in that mountain, remaining where he (the sun) nourisheth all the mobile and the immobile (creatures)

10. Having witnessed the setting in and exit of darkness, the rising and the setting of the sun and all the cardinal points covered with his (sun's rays), those heroes,

11. Awaiting the arrival of that mighty car-warrior, firm in truth, and of true vows, were engaged in riciting the Vedas, constantly practising rituals, chiefly discharging the religious duties and observing pure vows.

12. Saying "let all those assembled experience joy by meeting speedly here with Aryuna skilled in arms," those highly blessed Parthas became absorbed in Yoga.

13. Inspite of beholding many romantic forests on the mountain, as they could not help constantly thinking of Aryuna, every day and night appeared to them (long) as a year.

14. From that very moment when the noble-minded Jishnu, with Dhoumya's leave, matting his hair, went abroad, they (Pandavas) did not experience joy. How could they, lost in his thought, experience any happiness there (on that mountain however romantic it might be)?

15. Since the very moment when in accordance with the command of his brother Yudhisthira, Jishnu, endowed with the gait of an elephant (with exuberance of spirits), left the forest Kamyaka they became buried in deep sorrow.

16. O Bharata, in this way the Bharatas passed a month with great difficulty on that mountain thinking of Sitasvha Aryuna, who had gone to Vasava, desirous of learning the (science of) arms.

17. (On the other hand) dwelling five years in the abode of the thousand-eyed (Indra) and from that lord of the celestials obtaining all the heavenly weapons,

18. (Namely) those of Agni, Varuna, Soma, Vrigu, Vishnu, Indra, Pashupati, Brahma, Parameshthi, Prajapati,

19. Yama, Dhata, Savita, Tashta, and Vaisravana, and getting these weapons, paying homage to the performer of hundred sacrifices,

20. And going round him, Arjuna, with his permission, returned to Gandhamadana delighted and fully pleased.

Thus ends the hundred and sixty fourth chapter, the return of Arjuna in the Yaksha Yuddha of the Vana Parva.

CHAPTER CLXV.

(NIVATAKAVACHA YUDDHA PARVA).

Vaishampayana said:—

1. Once upon a time, when those mighty car-warriors were thinking of Arjuna they were delighted at beholding the car of Mahendra, yoked with horses and bright as lighting approaching all on a sudden.

2. That flaming car, driven by Matali, suddenly illuminating the firmament, appeared like a mighty meteor hidden in clouds or like the smokeless and blazing tongues of fire.

3. Placed in that car, appeared Kirita wearing garlands and fresh ornaments. (Then) Dhananjaya, powerful as the wielder of the thunder bolt and blazing in beauty, alighted on (that) mountain.

4. Arriving at the mountain and descending from the car of Mahendra, that intelligent one, wearing a coronet and garlands, saluted the feet of Dhouma first and then those of Ajatasatru Yudhisthira.

5. He (Arjuna) also bowed down to the feet of Vrikodara and was himself saluted by the (twin) sons of Madri. (And then) going to Krishna and consoling her, he stood before his brother (Yudhisthira) with humility.

6. Those present (there) were highly delighted at being joined with that peerless man (Arjuna). (And) beholding them he (Arjuna) too, who wore a coronet and garlands, was delighted and began to eulogise the king.

7. Beholding that car of Indra, placed in which the slayer of Namuchi had destroyed seven battalions of Diti's sons, those Parthas with rich spirits, went round it.

8. Those descendants of the king Kuru, being exceedingly delighted, paid excellent adoration to Matali, worthy of the lord of the celestials himself; and then duly enquired of him about the welfare of all the gods,

9. Matali too then greeted them, and having instructed the Parthas as a father does his (own) sons, (he) returned to the lord of heaven, ascending that car of unrivalled splendour.

10—12. He (Matali) having departed, that foremost of the royal race—the slayer of all the foes—the noble-minded son of Sakra, made over to his sweet-heart—the mother of Sutasoma—those beautiful and precious gems and ornaments of sunlike splendour presented by Sakra. Then sitting amidst those best of the Kurus and those Brahmanas having the lusture of the sun or fire, he (Arjuna) narrated (to them) faithfully all that happened (to him in heaven). "In this way, I have learnt the (science of) arms from Sakra, Vayu and Siva himself;

13—14. And have pleased all the gods together with Indra by humility and concentration." Having in short related to them of his stay in heaven, Kiriti of pure deeds slept pleasantly that night with the sons of Madri."

Thus ends the hundred and sixty-fifth chapter, of the return of Arjuna in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXVI.

(NIVATAKAVACHA YUDDHA PARVA)—*Continued.*

Vaishampayana said:—

1. Then when the night came to a close Dhananjaya, with all his brothers, saluted Dharmaraja Yudhisthira.

2. At this time there arose in the firmament tremendous and dreadful sounds of all the musical instruments of the gods;

3. Such, and O Bharata, as the rattling sounds of the car-wheels and the ringing of bells. (In consequence of which) all the beasts of prey, the deer and the birds gave forth their own peculiar cries.

4. Ascending cars of sunlike splendour, multitudes of Gandharvas and Apsaras followed from all directions the king of the gods, the tormentor of foes.

5—6. Then Purandara, the king of the gods, blazing in transcendental beauty and ascending a car, yoked with horses, varnished with gold and roaring like clouds, set out (to meet) the Parthas. Arriving (there) he of hundred eyes got down from the car.

7. No sooner had Dharmaraja Yudhisthira beheld hat high-souled one, than he

approached the prosperous lord of the gods together with his brothers.

8. And that generous one (Yudhisthira) duly worshipped (Indra) of immeasurable soul as befitting his dignity having strict regard to proper form,

9. (And) the energetic Dhananjaya having saluted Purandara, stood before the king of the gods, like a servant with humility.

10—13. Yudhisthira, the highly energetic son of Kunti seeing, that sinless and devotional Dhananjaya, bearing clotted hair, stand before the king of the gods in humility, and smelling (his head), was lost in great joy, at the sight of Falguni and was exceedingly glad at worshipping the lord of the celestials. Then the intelligent king of the gods, Purandara addresssed the noble-minded and exceedingly joyful king (Yudhisthira) thus, saying, "O king, O Pandava, thou shalt govern the earth. Let prosperity attend thee, O son of Kunti, Do thou return to Kamyaka.

14. O king, Pandava Dhananjaya has obtained all the weapons from me and has also performed deeds pleasing to me; (therefore) no one in the three worlds is capable of subduing him".

15. Addressing Yudhisthira, the son of Kunti, thus, and being worshipped by the Maharshis, the hundred eyed (Indra) left for heaven with delight.

16—17. That learned being, who, for a year observing Brahmacharja, and checking his passions and observing vows, peruses with close attention the meeting of the Pandavas,—residing in the abode of the lord of wealth—with Sakra, lives a hundred years free from all disturbances and in great bliss.

Thus ends the hundred and sixty-sixth chapter, the arrival of Indra in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXVII.

(NIVATAKAVACHA YUDDHA PARVA)—*Continued.*

Vaishampayana said:—

1. Sakra having left for his own adode, Vivatsu together with (his) brothers and Krishna paid homage to the son of Dharma.

2. Having smelt the head of the Pandava Arjuna who was bowing down to him, (the son of Dharma), highly glad, addressed (him) in words, broken on account of joy, thus:—

3. "O Arjuna, how have you spent this period in heaven? And how have you obtained the weapons, and pleased the king of the gods?

4. O Pandava, have you thoroughly secured the weapons? Have the king of the gods and Rudra cheerfully given you the weapons?

5. How did you see the divine Sakra and the wielder of the Pinaka (Siva), and how did you obtain the weapons and how did you worship (them),

6. And what good service you rendered to that tormentor of foes—the worshipful performer of hundred sacrifices that he said "I have been pleased with you,"—

7. All this, O thou of brilliant lustre, I am desirous of hearing in detail. O pure one, how Mahadeva and the king of the gods were pleased (with you),

8. What good (service) you rendered to the wielder of the thunder-bolt—the tormentor of foes, O Dhananjaya, relate to me (all) this fully".

Arjuna replied:—

9. Listen, O great king, in what manner I beheld the divine performer of hundred sacrifices and worshipful Sankara.

10. O destroyer of foes, having studied that (branch of) learning as directed by you, I repaired to the forest at your command for practicing asceticism.

11. Having repaired from Kamyakuta Vrigutunga, and having spent there one night in practicing asceticism I met a Brahmana on the way.

12. He asked me 'O son of Kunti, tell me where you will go' O, son of Kuru, thereupon, I related to him everything faithfully.

13. O best of kings, hearing me narrate faithfully (everything) that Brahmana became well disposed towards me, and, O king, greeted me.

14. And being pleased, he said to me "practice asceticism. By asceticism you will soon behold the lord of the gods."

15. Then, following his instructions I ascended the mountain Saisira (Himalayas) and began to practice asceticism, living on fruits and roots in the (first) month.

16. (And), O son of Pandu, I spent the second month living on water only and in the third I ate nothing at all.

17. In the fourth month I remained with upraised arms; and it is a wonder that my strength did not diminish.

18. And when the first day of the fifth month had passed away, there appeared before me a being having the appearance of a boar,

19. Ploughing the earth with his mouth, striking (it) with his feet, rubbing the ground with his belly and roving constantly to and fro in a frightful manner.

20. He was followed by another great being, in the shape of a hunter, armed with bow, arrows and sword and accompanied by females.

21. Then, taking up my bow and two inexhaustible quivers, I pierced that creature, causing the hair stand on the end, with an arrow.

22. The hunter too, drawing his strong bow simultaneously (with me), wounded him more efficiently, as if making my mind tremble.

23. And he said to me, O King, "why hast thou, disregarding the rules of hunting aimed at the animal first struck by me?

24. Stay (awhile), I will destroy thy pride with these sharpened arrows." Then that huge-bodied being taking up his bow rushed against me.

25. He then enveloped me entirely with mighty arrows (just) as a mountain (is covered with a mighty shower). I too, surrounded him with a mighty shower of shafts.

26. Then I pierced him with steady arrows of blazing points and inspired with mantras (just) as a mountain is pierced by a thunderbolt.

27. Thereupon his body became multiplied a hundred and a thousand times. (But) I pierced all his bodies with arrows.

28. Again, O Bharata, O great king, seeing that all his bodies became merged into one, I struck at it a second time.

29. He now assumed a diminutive body with large head and then a large body with a small head. And again assuming his former shape, he came before me to fight.

30. When, O most exalted of the Bharatas, I could not crush him with arrows in the combat, I aimed (at him) the mighty weapon presided over by the wind god.

31. (But) it was a wonder (to me) that I could not hurt him (even with that). And when that weapon produced no effect I was lost in great wonder.

32. Again O king, with a vigorous effort I covered him, in that encounter, with numerous mighty weapons.

33. I then discharged at him Sthunakarna, Varuna, Saravarsae, Ulvana, Salava and Asmavarsa weapons.

34. But, O king, he instantly devoured all those weapons discharged by me. And when all those had been swallowed up, I aimed (at him) the weapon presided over by Brahma.

35. He was then completely covered with flaming arrows (issuing from that weapon), and when thus covered with that mighty weapon his body began to expand.

36. Then on account of the energy of that weapon discharged by me, all the world became oppressed and all the points and the firmament became suddenly illuminated.

37. (But) that highly-energetic being instantly baffled even that weapon. And, O king, that weapon presided over by Brahma being destroyed, I was seized with a terrible fear.

38. Thereupon instantly taking up my bow and the inexhaustible quivers, I aimed at him, (but) that being devoured those weapons also.

39. All the weapons being (thus) baffled and devoured, that being and myself became engaged in a wrestling.

40. At first we dealt blows and then gave slaps; but unable to crush him, I (at last) fell down on the ground deprived of sensation.

41. Then, O great king, that being, giving forth a laugh, vanished with the women even at that very spot. And this struck me with wonder.

42. That divine being, having done this O great king, appeared in another divine form, wearing a wonderful garment.

43. (Then) that divine lord of the gods, Maheswara, giving up the from of hunter, stood there resuming his own celestial appearance.

44. (Then) that very divine being, the weilder of the Pinaka, capable of assuming many shapes, having the bull for his emblem and bearing serpents, appeared before me with Uma.

45. He with the trident in his hand, coming up to me and seeing me ready for fight, O tormentor of foes, said "I am pleased (with you)."

46. Then, holding (my) bow and the two arrow-cases furnished with inexhaustible shafts, that divine one returned them to me saying "crave some boon.

47. O son of Kunti, I am pleased (with you). Say what I shall do for you. Tell me, O hero, what is your wish. I will fulfil it.

48. Tell me what it is that you cherish in your mind if it be not immortality." Thereupon with joined hands and with my mind bent on obtaining weapons,

49. And adoring him inwardly, I said these words "O god, if you are pleased with me, I crave this boon,—(*vis*)

50. I am to have a knowlege of all the weapons presided over by the gods." Then the god, Tramvaka, said to me "I will give (them).

51. O Pandava, my own weapon, Rudra, shall ever be present to you." (And) being satisfied (with me) he granted that mighty weapon, Pashupatha.

52. Having bestowed upon me that eternal weapon, Mahadeva said "this (weapon) shall by no means be discharged against men.

53. If hurled at a being of small energy it will burn up the universe. This powerful weapon can be discharged only when you will be hard pressed.

54. This celestial weapon, as baffling all the weapons, can at all times be discharged in order to ward off other weapons.

55. The god Vrishavadhaja (one having the bull for his emblem) being thus pleased, there remained manifest by my side that (weapon) capable of annihilating enemies and destroying the hostile forces,

56. Unrivalled, and difficult to be endured by the gods, the Danavas and the Rakshasas. Commanded by him, I then sat down there,

57. (And) in my very sight he disappeared at that very spot.

Thus ends the hundred and sixty seventh Chapter, the colloquy between Arjuna and Yudhisthira in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXVIII.

(NIVATAKAVACHA YUDDHA PARVA)—*Continued.*

Arjuna said:—

1. Then, O Bharata, by the favour of that high-souled god of gods—Tramvaka—I pleasantly passed that night there.

2. Having performed my morning devotions when the night drew to a close, I beheld that best of the Brahmanas whom I had previously seen.

3. I related to him faithfully all that occurred, namely, O Bharata, my interview with the divine Mahadeva.

4. O king of kings, that best of the Brahmanas said to me well pleased "none else can see Mahadeva as you have seen.

5. O sinless being, you will behold the lord of the celestials, together with Vaiavaswata and all the Lokapalas, who (the lord of the celestials) will grant you weapons."

6. O king, saying this and embracing me again and again, that sun-like Brahmana went away whither he liked.

7. Then, O destroyer of foes, in the afternoon of that day, a pure breeze began to blow, as if making this world anew.

8. (And) at the foot of the mountain Hymalayas, fragrant, fresh and fair flowers began to blossom near and around me.

9. (And) there was heard from all sides, celestial and sweet symphony together with charming eulogy to Indra.

10. Multitudes of Gandharvas and Apsaras chanted various songs before the god of gods.

11. And the whole body of the Marutas, the followers of Mahendra and all the inhabitants of the heavenly regions appeared there on celestial cars

12. Then Marutvan, accompanied by Sachi and all the immortals, appeared there in ornamental cars drawn by horses.

13. And, at that very moment, O king, Kuvera, of transcendental beauty who is carried on the shoulders of men, came to my presence.

14. (And) I beheld Yama seated towards the southern point and the king of the gods and Varuna in their respective places.

15. Having cheered me up, O great king, O best of mortals, they said to me, "O Savyasachi, behold us the Lokapalas seated (here).

16. You have beheld Mahadeva in order to perform the task in behalf of the celestials. Now, receive the weapons from us seated around.

17. Thereupon, O lord bowing down to those best of the celestials and with a pure heart I duly accepted those powerful weapons.

18. O Bharata, having accepted the weapons I was recognized by the gods (as one of them.) And then, O tormentor of foes, all the gods returned to their respective places.

19. And the lord king of the gods—Maghavana too, having ascended his splendid car, said "O Falguni, you will have to visit the celestial regions.

20. O Dhananjaya, even before my arrival here I had known you (would come). After this, O best of the Bharatas, I will reveal myself to you (in heaven).

21. O Pandava, as you formerly performed ablutions in various tirthas (*i.e.* sacred places resorted to by pilgrims) and were absorbed in rigid asceticism, you will be able to go to heaven.

22. O destroyer of foes, you will have to practise severe austerities again, for O Pandava, you will surely have to stay in heaven (now in this mortal frame.)

23. At my command Matali will take you to heaven. You are already known to the celestials and the high-souled sages."

24. Thereupon I said to Sakra, "be favourably disposed towards me. In order to learn (the science of) weapons, O lord of heaven, I make you my preceptor."

Indra said:—

25. O tormentor of foes, O child, you will achieve terrible feats (of arms). And that desire of yours which makes you eager to obtain weapons shall be fulfilled.

26. Thereupon I replied, "O destroyer of foes, I will never hurl these celestial weapons at mortals except to ward off their weapons.

27. Therefore, O lord of the gods, O best of the celestials, grant me those celestial weapons. Then I shall afterwards attain to the region of the warriors."

Indra said:—

28. "O Dhananjaya, in order to test you I have said these words. You being my son, this speech is worthy of you.

29. Repairing to my abode, O Bharata, learn all the weapons of Vayu, of Agni, of the Vashus, of Varuna of the Marutas,

30. Of the Sadhas, of Pitamaha, of the Gandharvas, of the Uragas, of the Rakshasas, of Vishnu, and of the Nairitas;

31. And, O perpetuator of the Kuru race, all those weapons are presided over by me." Addressing me thus, Sakra vanished at that very spot.

32. Then, O king, I saw that sacred, celestial and wonderful car of Indra, yoked with horses and driven by Matali, arrive (there).

33. The Lokapalas having gone away, Matali said to me "O you of unrivalled splendour, the lord of the celestials, Sakra, wishes to see you.

34. O creation of powerful arms, acquire perfection first and then perform thy task. Behold the regions of the virtuous and repair to heaven even in the (mortal) frame

35. O Bharata, the thousand-eyed king of the gods is desirous of seeing you." Thus addressed by Matali, and greeting the mountain Hymalaya,

36.—38. And going round it, I ascended that excellent car. And the exceedingly generous Matali, expert in horse-flesh, properly drove the horses fleet as the mind or the wind. (And) O king that charioteer, seeing that I was steadily seated in the car in motion, looked at my face and being lost in wonder said, "To-day it appears to me highly wonderful and unprecedented,

39.—40. That placed in this celestial car you are not jerked even a step from your seat. O best of the Bharatas, I have often noticed that (even) the king of the gods is unable to keep up his balance at the first pull by the horses. O perpetuator of the Kuru race, your sitting (steadily) in the car while in motion,

41—42. Appears to me that this power of yours has surpassed even that of Sakra himself." O king, O Bharata, saying this, and soaring up to the celestial regions, Matali showed to me the abodes and palaces of the celestials. Then that car yoked with horses soared upwards.

43—45. (And) O the best of mortals, the sages and the gods began to pay their adorations to it. Then I beheld the regions moving at will and the splendour of the highly energetic divine sages, of the Gandharvas and of the Apsaras. (And) the charioteer of Indra, Matali, soon showed to me the garden of Nandana and other gardens and bowers of the celestials. Then I beheld the palace of Indra, Amaravati,

46—48. Gracefully adorned with jewels and celestial trees yielding all sorts of fruits that are desired. There the sun does not shed heat, nor is there any one oppressed with cold, heat or fatigue. And O king there is no senility. O great king, O grinder of foes, nor are the celestials seen there (to be affected with) grief, poverty of spirit, weakness or lassitude. Nor, O lord of the world, there the celestials and others have anger or covetuousness.

49. O king, in the abodes of the celestials all beings are always cheerful. There the trees are always covered with green leaves, and fruits and flowers,

50. And the lakes are adorned with fragrant lotuses. The breeze is there cool, pleasant, fragrant, pure and invigorating.

51. (There) the ground is variegated with all sorts of gems and decked with

flowers. Various beautiful beasts, birds of sweet voice,

52. And numerous rangers of the sky are to be seen in the air. I then, beheld the Vasus, the Rudras, the Saddhas, the Marutas,

53—54. The Adityas, and the Asvinis and worshipped them all. They uttered benedictions for my strength, renown, energy prowess, (skill in) arms, and victory in battle. Entering that delightful city, adored by the gods and the Gandharvas,

55. I stood before the hundred-eyed king of the gods with joined hands. And Sakra, the best of the liberal-handed, gladly offered to me half his seat.

56. Honouring me greatly, Vasava tauched my body. There with the generous-hearted gods and the Gandharvas,

57. I began, O Bharata, to dwell in heaven desirous of obtaining arms and engaged in the study of the *science* of weapons. (And) Chitrasena, the son of Viswavasu, became my friend.

58—59. It was he who taught me the entire science (of arms) known to the Gandharvas. O the best of the Bharatas, there in the abode of Sakra I began to live happily, duly honoured, acquiring weapons, with my desires gratified, hearing songs and the clear sounds of musical instruments and witnessing the dance of the best of the Apsaras.

60. O Bharata, without despising those fine arts which I learnt properly, I specially devoted my attention to the acquisition of arms.

61. Thereupon, that thousand-eyed lord was pleased with that desire of mine. O king, thus dwelling in heaven I have passed this period.

62. When I was skilled in weapons and gained his confidence, that one, who is borne by horses, touching my head with his hands, said these words :—

63. "Not to speak of men of imperfect minds dwelling on earth, even the gods are not now capable of conquering you.

64. You are incomprehensible in strength, irrepressible and also incomparable in fight." Then with the hair of his body standing erect he said again,

65. "No one shall be equal to you in fighting with weapons who are always vigilant, dexterous, truthful, self-controlled,

66. Protector of the Brahmana, skilled in arms and brave, O perpetuator of the Kurus. You have obtained five and ten weapons,

67. Together with the five methods of using (them), O Partha. (Therefore) you have no equal, O Dhananjaya; you have also learnt the methods of their discharge, withdrawal, frequent re-discharge and re-withdrawal,

68. And the revival of harmless beings burnt by the fire of weapons and the revival of the weapons (themselves) when baffled by those of the enemies. Now, O tormentor of foes, the time has arrived for paying your preceptor's fees.

69. Promise to pay it and then I shall tell you what you will have to do." Thereupon, O king I said to the king of the gods these words :—

70. "If it be in my power to perform the task then consider it as already performed." Then, O king, the slayer of Vitra said to me smiling :—

71. "There is nothing in these three worlds that cannot be achieved by you. My enemies, the Danavas styled Nivatakavachas,

72. Taking refuge in the womb of the ocean, dwell in forts. They are thirty millions in number and are all equal in structure, prowess and splendour.

73—74. O son of Kunti, destroy them there (and) that will be thy preceptor's fee." Then he gave me that splendid celestial car driven by Matali and yoked with horses furnished with hair beautiful as the feather of peacocks. (And) he set upon my head this excellent coronet,

75. Gave me ornaments for my person worthy of his own body, and this impenetrable excellent armour of pleasurable feel,

76. And strung the Gandiva with this strong chord. I then set out ascending that splendid car,

77. Riding which, in days of yore the king of the gods conquered Vali, the son of Virochana. Then all the gods, being aroused by the sound of that car,

78. And mistaking me for the king of the gods, O lord of the earth, approached me. (But) having beheld me they asked "O Falguni, what will you do?"

79—80. I related to them exactly what had passed and said "I will do this in battle, O sinless ones, O highly fortunate beings; know I have set out with the desire of slaying the Nivatakavachas and bless me for my success." (And) being pleased, they paid their adoration to me as to the god, Purandara,

81. (And said) : "ascending this car, Maghavana had conquered in battle, Samvara

Namuchi, Vritra, Vala, Prahrada and Naraka.

82. And riding on this car also Maghavana had conquered in battle several thousands and millions and hundreds of millions of Daytas.

83. You too, O son of Kunti, mounted on this (car) shall, displaying thy prowess, obtain victory over the Nivatkavachas in fight as of yore the self-contained Maghabana did.

84. Here is that excellent conch by which you will conquer the Danavas. By (the help of) it, the high-souled Sakra conquered the worlds.

85. And then the gods presented to me this shell, Devadatta, having its origin in the sea. I too accepted it for victory. Then the immortals began to eulogise me.

86. Desirous of fighting, I then set out for the terrible abode of the Danavas equipped with conch, armour, and bow."

Thus ends the hundred and sixty eighth chapter, the speech by Arjuna, in the Nivata Kavacha Yuddha of the Vana Parva.

CHAPTER CXLIX.

(NIVATAKAVACHA PARVA)

—Continued.

Arujna said :—

1. Then praised by the great sages here and there, I (at length) beheld the dreadful ocean—the inexhaustible lord of waters.

2. (And) on it were visible, foamy and swelling waves scattered all over, dashing against each other and looking like moving rocks.

3. Ships full of gems were seen on it all around. Timingilas, tortoises, Timitimingilas,

4. And Makaras were seen here like submarine reefs. Thousands of submerged shells lying all around,

5. Looked like stars on a night covered with light clouds. Thousands of gems were floating in heaps,

6—7. And a dreadful wind was sweeping over it in whirls, which appeared wonderful to me. Beholding that excellent lord of all waters with strong tides I saw very near, the city of the Daytas full of the Danavas. There soon entering into the nether world, Matali,

8. Expert in driving the car, and sitting steadily on it, drove it with force. And he drove onward making that city resound with the rattling sound of the car.

9. Hearing that rattling noise of the car as the roar of the clouds in the sky and taking me for the king of the gods, the Danavas became agitated.

10. (And) with their minds trembling with fear, they stood, holding in their hands arrows, bows, swords, javelins, axes, maces and clubs.

11. Then having made arrangements for the defence of their city, the Danavas with hearts troubled with fear, closed the gates so that nothing could be seen.

12. Then taking my conch, Devadatta, emitting tremendous roars, I repeatedly blew it with great joy.

13. That sound, ringing through the heavens, sent forth echoes. Upon which, mighty creatures, greatly terrified, hid themselves.

14—16. Thereupon, O Bharta, all those sons of Diti—the Nivatakavachas—poured in thousands, adorned with ornaments, clad in various kinds of mails, and holding in their hands various weapons, (such as) javelins, mighty maces, clubs, hachets, Pattishas, Sabres, car-wheels, Sataghnees, Bhushundees and variegated and ornamented swords.

17. Then O best of the Bharatas, deliberately judging of the course the car should take, Matali began to drive the steeds on level grounds,

18. Then, on account of the rapid career of the horses, fleet as the wind and guided by him (Matali) I could perceive nothing—and this appeared wonderful to me.

19. Thereupon the Danavas vehemently began to sound thousands of musical instruments, discordant and of awkward shapes.

20. Stupified at those sounds, hundreds and thousands of fishes (huge) as mountains began suddenly to fly away from the sea.

21. Then the Danavas rushed at me with tremendous force discharging hundreds and thousands of sharpened arrows

22. (And), O Bharata, there took place between them and me a terrible fight destructive of the Nivatakavachas.

25. The Devarshis, the Danavarshis, the Brahmarshis and the Shiddhas came there to witness that terrible encounter.

24. (And) those Munis, eagar for my victory, began to eulogise me with sweet speeches as they did Indra, at the war which

took place on account of Tara (the wife of Vrishaspati).

Thus ends the sixty ninth chapter. the commencement of the fight with the Nivatakavachas in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXX.

(NIVATAKAVACHA YUDDHA) PARVA)—*Continued.*

Arjuna said:—

1. Then, O Bharata, furnished with arms, all the Nivata Kavachas flew in a body towards me furiously in battle,

2. Those mighty car-warriors obstructing the course of the car and uttering loud yells and surrounding me on all sides, enveloped me with downpours of arrows.

3. Then other demons, of great strength armed with spears and Pattishas, hurled at me spears and Bhushundees.

4. That continuous discharge of spears together with maces and clubs fell upon my car.

5. Other dreadful and terrible-looking Nivatakavachas, dexterous in hurling (weapons) and armed with sharpened weapons and bows, rushed at me in fight.

6. I (on my part), in the encounter, discharging several fleet arrows coursing straight, from the Gandiva, pierced each of them with ten (shafts).

7. (And) I drove them back by those arrows of mine sharpened on stones. Then those horses being swiftly driven by Matali,

8. Careered through several courses with the speed of the wind, and being dexterously guided by Matali, trampled upon the sons of Diti.

9. (And) Though that mighty car was yoked with hundreds of horses, yet being skilfully driven by Matali, as they began to move, it seemed as if they were a few only.

10. By the press of their hoofs and by the thundering noise of the car-wheels and by the discharge of my arrows hundreds of demons fell dead.

11. Others, holding their bows in their hands, even when deprived of life, and their charioteers being slain, were carried (hither and thither) by the horses.

12. (And) all those dexterous in striking, obstructing all sides and directions, became engaged in the fight with various weapons, at which my mind was distressed.

13. Then the prowess of Matali appeared highly wonderful to me in that he guided the swift steeds with ease.

14. O king, then, in the fight, I cut off the Danavas by hundreds and thousands who were furnished with arms, by various swift weapons.

15. O destroyer of foes, the heroic charioteer of Sakra, Matali, seeing me thus course there (on the field of battle) exerting my utmost, became well pleased (with me).

16—17. Then, some (of the Danavas) crushed by the horses and the car, met with destruction and some gave up fighting; while others, in the encounter, challenged by us and afflicted with arrows, opposed me by heavy downpour of shafts.

18. Thereupon, I began to consume them with hundreds and thousands of ornamented swift arrows inspired with Mantras relating to the weapon of Brahma.

19. Then those mighty demons sore pressed by me and fired with anger, afflicted me with simultaneous discharge of clubs, darts and swords.

20. O Bharata, I, then, took up that favourite weapon of the lord of the gods, named, Madhava, possessed of exceedingly fiery energy.

21. Then by the power of that weapon, I cut, to a hundred pieces, the swords, tridents and thousands of Tomaras hurled by them.

22. Having destroyed their weapons, I wrathfully pierced each of them with ten arrows.

23. And the fact that on the battle field mighty arrows like (thick flights of black bees), were discharged from the Gandiva, was admired by Matali.

24. And the skilfulness with which displaying prowess, I cut off, with my shafts, their arrows which completely surrounded me, drew admiration from Matali.

25. Being struck, those Nivata kavachas again completely surrounded me with a mighty discharge of arrows.

26. Having arrested the career of their shafts by excellent, fleet and blazing weapons *inspired* with mantras, capable of destroying (other) weapons, I pierced them by thousands.

27. Like waters running down from the summit of mountains, in the rainy season, blood began to flow from their mangled bodies.

28. Smitten by mighty, fleet and straight-coursing arrows having the touch of the thunder-bolt hurled by Indra, those Danavas became greatly agitated.

29. Their bodies were cut to a hundred pieces and their weapons lost their energy. Then those Nivatakavachas began fighting with me by the help of illusion.

Thus ends the hundred and seventieth chapter, the destruction of the Nivatakavachas, in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXXI.

(NIVATAKAVACHA YUDDHA PARVA)—*Continued.*

Arjuna said :—

1. Then commenced a mighty shower of stones from all sides; (and) those stones, big as rocks, sore oppressed me.

2. Thereupon, at that terrible encounter, I crushed (those crags) with showers of fleet arrows, resembling the thunder-bolt, discharged from Mahendra's weapon.

3. Those crags being reduced to pieces, there ensued fire, and those fragments of stones fell like sparks of flame.

4. Then, those showers of stones having been destroyed, there fell near me a mighty downpour of water having torrents of the size of an axle.

5. Thousand of mighty torrents (of water), falling from the sky, enveloped the entire firmament, and (all) the directions, and the (ten) cardinal points.

6. (And) I was quite bewildered on account of that (heavy) downpour, blowing of the wind, and the yell of the Daityas.

7. Those showers, covering (the entire space) between the heaven and the earth, and incessantly falling upon the ground, (quite) confounded me.

8. Thereupon, I discharged that terrible, flaming and celestial weapon, Vishoshana, learnt from Indra, which dried the water up.

9. The showers of stones being destroyed, and the watery shower dried up by me, O Bharata, the Danavas created illusions of fire and wind.

10. Then I totally destroyed the fire by *Salila* (watery) weapon; and arrested the fury of the wind by the mighty *Shoila* (rocky) weapon.

11. (And), O Bharata, on the destruction of these (illusions), the Danavas, irrepressible in battle, produced (simultaneously) several (other) illusions.

12. Then commenced a terrible shower of rocks, and of the dreadful weapons of fire and wind, making the hair stand on the end (with terror.).

13. And that downpour (of rocks and weapons) oppressed me in battle. Then there spread on all sides a dismal darkness.

14. When the world was enveloped in that terrible and dense darkness, the horses drew back, Matali stumbled,

15. And the golden whip fell on the ground from his hand. O best of the Bharatas, getting terrified, he repeatedly cried out "Where are you ?"

16. (And), when he lost his senses, I also was seized with a terrible fear. And (thus stupified) he said to me in a hurry,

17. "O Sinless being, in days of yore a terrible battle was faught between the gods and the demons for the sake of nectar, which I witnessed.

18. (And) in that mighty and terrible encounter, which took place for the destruction of the (Asura) Samvara, I acted as the charioteer of the lord of the gods.

19. Again, I drove the horses on the occasion of Vitra's destruction, and also witnessed that awful and terrible encounter with Vairachana.

20. O Pandava, I witnessed all those terrible encounters. But never before (this) did I lose my senses.

21. Verily, it has been ordained by Pitamoha (Brahma) that the creation will be destroyed (at this encounter). For I find no other reason for this battle, if it be not for the destruction of the whole universe."

22. Hearing these words (of Matali), and pacifying my mind with my own efforts, and deliberating (within myself) how to baffle this mighty illusion created by the Danavas,

23. I spoke to terrified Matali, "behold the prowess of my arms, and the power of my weapons, and that of my bow Gandiva.

24. O charioteer, do not be afraid, calm thyself. I will, this day, destroy the terrible illusion created by them, and also this dense darkness, by illusion-creating weapons."

25. O lord of men, having said this, I produced an illusion by the means of weapons capable of stupifying the whole creation, for the welfare of the celestials.

26. That illusion being dispelled, some of the foremost amongst the Asuras, possessed of unrivalled prowess, again created various sorts of illusions,

27. (In consequence of which) now the world displayed itself, now it was enveloped in darkness, now it disappeared (from view), and, now again, it was submerged into water.

28. And when it displayed itself again to view, Matali with the well-conducted steeds, began to course in battle field which made the hair stand erect (with fear).

29. Then the furious Nivatakavachas flew towards me. Seizing this opportunity, I began to send them to the abode of Yama.

30. In that encounter, fatal to the Danavas, which was still raging, all on a sudden, I could not behold those demons who concealed themselves under the cover of illusion.

Thus ends the hundred and seventy-first chapter, the illusory war in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXXII.

(NIVATAKAVACHA YUDDHA PARVA)—*Continued.*

Arjuna said:—

1. The demons, concealed from view, began fighting by the help of illusion. I also by the power of invisible weapons (*i.e.* weapons operating on unseen objects) faught with them,

2. And by means of arrows duly shot from the Gandiva, I cut off their heads wherever they were stationed.

3. Thereupon, the Nivatakavachas, thus struck dead by me, all on a sudden, forsook their illusion and entered into their own city.

4. The Daityas having fled and everything being disclosed to view, I beheld there hundreds and thousands of the Danavas (lying) slain.

5. (And) I saw by hundreds their crushed weapons, ornaments, limbs and mails.

6. In consequence of the battlefield being strewn all over with dead bodies, the steeds had no room to move from one step to another. Thereupon with a sudden spring they took their station in the air.

7. Then concealed from view, the Nivatakavachas, covering the entire firmament, rained down crags.

8. Other dreadful Danavas entering into the entrails of the earth, O Bharata, caught hold of the legs of the horses and the car-wheels.

9. When engaged in fighting, (they) seizing the horses and the car, covered me on the car, on all sides with rocks.

10. On account of the rocks with which we were covered, and of the others which were falling (around us), the place where we were stationed, looked like a cave.

11. That I was sore afflicted on account of being surrounded by rocks, and the steeds being hard pressed, was perceived by Matali.

12. Seeing me terrified he spoke these words, "O Arjuna, O Arjuna, don't be afraid; discharge the weapon, *Vajra* (thunderbolt.)"

13. Then, O lord of men, hearing these words of his, I let go that favourite weapon of the king of the celestials, the terrible *Vajra* (thunderbolt.)

14. Inspiring the Gandiva with mantras and aiming at the locality of the rocks, I discharged sharpened iron darts having the touch of the thunderbolt.

15. And those arrows, turned into thunderbolt (on account of their) being shot from the *Vajra*, penetrated through the illusion and all the Nivatakavachas.

16. Then those Danavas, big as rocks, smitten by the force of the thunder, fell on the ground clashing against one another.

17. And the shafts, penetrating those Danavas, who entering into the bowels of the earth had seized the horses and the car, sent them to the abode of Yama.

18. That place was completely filled with those Nivatakavachas looking like mountains, who were (either) killed or wounded and lying scattered like (so many) rocks.

19. And the fact, that neither did the horses, nor Matali, nor myself, suffer the least (by that event), appeared strange.

20. Then, O king, Matali addressed me with a smile "the prowess displayed by you cannot be seen even among the gods."

21. On the Danava hosts being slain, all their wives in that city began to bewail like cranes in autumn.

22. Then accompanied by Matali, I entered that city, terrifying the females of the Nivatakavachas by the rattling noise of the car.

23. Beholding those ten thousands of steeds resembling peacocks, and that car of the splendour of the sun, the females began to flee in large numbers.

24. Thereupon, there arose a sound of the falling of the ornaments (from the

persons) of those terrified ladies like the sound of hail falling upon a mountain.

25. At last the affrighted ladies of the Daityas entered into their respective golden palaces decked with innumerable gems.

26. Then beholding that wonderful and excellent city, superior to that of the gods, I asked Matali.

27. "This city appears superior to that of Purandara. How is it that the Gods do not reside in such a place?"

Matali answered:—

28. O Partha, formerly it was the city of our lord of the gods. (But) afterwards the gods were expelled from here by the Nivatakavachas.

29. Having pleased Brahma by the performance of rigid asceticism, they asked (of him) the boons, (namely), to dwell here and to be free from all fears of the gods in wars.

30. Then the self-existent lord (Siva) was thus addressed by Sakra. "O lord, keeping our welfare in view, do what you think proper."

31. Thereupon, O Bharata, the lord (Siva) thus commanded Indra saying "O destroyer of foes, assuming another body you will kill these (demons)."

32. Therefore, Sakra gave you the weapons for the destruction of these (demons). Even the gods had been unable to slay these that have been killed by you.

33. O Bharata, as you have come hither just at the appointed time, you have been able to kill them.

34. O best of mortals, in order to destroy these Danavas, Mahendra conferred on you the energy (that belongs to the possessor) of those excellent weapons.

Arjuna said:—

35. Having killed the Danavas and subdued (their) city, I returned to the abode of the celestials accompanied by Matali.

Thus ends the hundred and seventy-second chapter, the destruction of the Nivatakavachas, in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXXIII.

(NIVATAKAVACHA YUDDHA PARVA)—*Continued.*

Arjuna said:—

1. Then, while returning (to the abode of Indra), I beheld on my way a great celestial city, moving at will, endued with the splendour of the fire or the sun,

2. Containing trees made of jewels, teeming with many-coloured birds of sweet voice, inhabited by the Poulamas, and the Kalakanjas ever merry,

3. Adorned with gate-ways, towers, and four gates, impregnable, made of all sorts of jewels celestial-wonderful to look at,

4. Containing trees made of all sorts of jewels and bearing fruits and flowers, inhabited by beautiful and celestial feathery creatures,

5. Surrounded on all sides by the Asuras, always cheerful, adorned with garlands, and holding in their hands maces, swords, darts, bows and clubs.

6. Beholding that city of the Daitya, wonderful to look at, O king, I asked Matali "What is it that looks so marvellous"?

Matali said:—

7. (Formerly) a Daitya-female, named Pulama, and another great giantess, Kalaka (by name), practised severe austerities for a thousand celestial years.

8—9. When they had finished their austerities, the self-existent (god) Shayambhu granted them boons. (And), O king, of kings, they obtained the boons—viz, that their children might never suffer distress; that (they) might obtain a highly beautiful and an exceedingly splendid aerial city,

10. Full of all sorts of gems, unassailable even by immortals, the Maharshis, the Yakshas, the Gandharvas, the Pannagas, the Asuras and the Rakshasas,

11. Containing all the desirable objects, and devoid of grief and disease. O best of the Bharatas, created by Brahma for the Kalakeyas,

12. This is that celestial city, devoid of gods, which is moving about. O hero, it is inhabited by the Poulama and the Kalakeya Danavas.

13. This mighty city is called Hiranyapura, and is guarded by the powerful Asuras, the Kalakeyas and the Poulamas.

14. O king of kings, there they dwell happily, indestructible by the gods, free from anxiety and having all their desires fulfilled.

15. Formerly it was destined by Brahma that they should be killed by mortals. O Partha, (therefore) destroy speedily these invincible and exceedingly powerful Kalakanjas in battle by the weapon *Vajra* (thunder-bolt).

Arjuna said :—

16. O lord of earth, learning that they were indestructible by the gods and Asuras, I gladly said to Matali "do you go to this city speedily.

17. I will bring about the destruction of all these enemies of the celestials with weapens. There exist no wicked enemies of the gods whom I do not consider my victims."

18. Thereupon, Matali had me speedily conveyed by that celestial car, yoked with steeds, towards the neighbourhood of Hiranyapura.

19. On beholding me, those sons of Diti, wearing various sorts of garments and mounted on chariots, rushed at me with great violence.

20. Then those foremost of the Danavas (possessed) of fiery prowess, angrily assailed me with Nalikas, Narachas, Bhakas, Maces, swords and Tomaras.

21. Thereupon, O king, availing myself of the strength of my knowledge (in arms), I warded off that shower of weapons by mighty discharges of arrows;

22. And coursing through the field of battle on the car, bewildered them. Thus confounded, the Danavas began to fell down one another.

23. (And) with blazing arrows I cut off, by hundreds, the heads of those who, getting confounded, were rushing at one another.

24. Thus smitten (by me) those sons of Diti, taking refuge in that city, again rose up in the air with it, by the help of illusion peculiar to the Danavas.

25, Thereupon, O descendant of the Kurus, covering the passage of the Daityas by heavy shower of arrows, I obstructed their movement.

26. (But) the sons of Diti, on the strength of their boon, easily supported themselves on that celestial and aerial city of sun-like splendour and moving at will.

27. At one time it plunged into the earth and then rose up in the air again, now it took a curved direction and then again submerged under water.

28. (Then), O tormentor of foes, I surrounded with various weapons that mighty moving about at will.

29. And, O best of the Bharatas, I assailed that city together with the Daityas by showers of arrows, shot from celestial weapons.

30. (And), O king, that city of the Asuras, riven and broken by straight-coursing steel darts shot by me, fell to the ground.

31. Those Asuras too, O king, wounded by my iron shafts, fleet as the thunder, and propelled by Fate, began to rove about.

32. Then, Matali, soaring to the heavens, as if taking a leap in front, speedily came down to the earth on that chariot effulgent as the sun.

33. O Bharata, then, desirous of fighting with me, they furiously hemmed me in with sixty thousand cars. (But) I destroyed those (cars) by sharpened arrows adorned with vulture feathers.

34. They were, then, engaged in the fight, like billows on the sea. Thereupon, considering that they would not be destroyed by the manner of fighting peculiar to mortals,

35—37. I, took to discharging duly the celestial weapons. But the thousands of weapons, discharged by those car-warriors, the wonderful fighters, gradually repelled my celestial weapons; and I beheld hundreds and thousands of exceedingly powerful (Danavas) ranging on their cars, in battle, displaying various tactics. Adorned with variegated helmets, ornamented mails, furnished with beautiful flags,

38. And decked with various ornaments (they) attracted my mind. I, in that encounter, by showers of arrows shot from weapens,

39. Could not oppress them; but they sorely afflicted me. (Thus) hard pressed by numerous (Asuras), furnished with weapons and skilled in battle,

40 I was afflicted in that terrible encounter and was seized with a dreadful terror. Thereupon, mustering up (courage), I (bowed down) to the god of gods, Rudra,

41. Saying "may all beings remain in place," and sent that mighty weapon which is named Rudra and is destructive of all enemies.

42. Then I beheld a person with three heads, nine eyes, three faces, six arms, and with hair blazing as the sun or the fire.

43. (And) O destroyer of foes, as for his clothing he wore huge serpents issuing out their tongues.

44. Then, O best of the Bharatas, beholding that terrible and eternal Rudra, and shaking off my fear, I fixed it on the Gandiva. (And) bowing down to the three eyed Sarva of unrivalled energy,

45. O Bharata, I discharged (it) for the destruction of those foremost of the Danavas. No sooner had I hurled it, than it at once assumed a thousand shapes;

46. (Such as), O lord of the earth, those of deer, of lions, of tigers, of bears, of buffaloes, of serpents, of cows,

47. Of Sarvas, of elephants, of monkeys in vast numbers, of bulls, of boars, of cats,

48. Of dogs, of ghosts, of all the Bhurundas, of vultures, of Gorudas of Chamaras,

49. Of the celestials, of the Rishis, of all the Gandharvas, of the Pishachas, of the Yakshas, of the enemies of the gods,

50. Of the Gughyakas in battle, of the Naritas, of elephant-mouthed sharks, of owls,

51. Of the creatures having the shapes of fishes and horses, of beings armed with various weapons and swords, and of the Rakshasas, armed with maces and clubs.

52. These and numerous other (beings), wearing various shapes, filled the universe when the weapon was discharged.

53—55. (And) repeatedly smitten by creatures of many shapes covered with flesh, fat, bones and marrow, having three heads, four tusks, four mouths and four arms, the Danavas met with destruction. O Bharata, then, with numerous other shafts, blazing like the sun or fire, glaring like the fire of thunder-bolt, and made of the essence of rocks, I killed all the Danavas in a moment.

56. (And) seeing them cut to pieces by the Gandiva weapon, deprived of life and thrown down from the sky, I again bowed down to that god, the slayer of the (Asura), Tripura.

57. The charioteer of the gods (Matali), beholding them, that were decked with celestial ornaments, crushed by the Rudra weapon was highly pleased.

58. Seeing that I performed this unbearable feat (of arms), unachievable even by the celestials, Matali, the charioteer of Sakra, eulogised me;

59. And with great delight, said these words with joined-hands—the feat, that you have achieved, is incapable of being borne (even) by the gods and the Asuras.

60. Even the lord of the gods cannot perform such a feat in battle. This great aerial city, indestructible by the gods and the Asuras,

61. Has been destroyed by you, O hero, by your prowess and strength of asceticism. That city being destroyed and the Danavas being killed,

62. All their sorrowing wives smitten with grief and with hair dishevelled, issued out of their city lamenting like Kuraris.

63—66. Mourning for their sons, fathers, and brothers, uttering piteous cries of distress for the loss of their lords, and beating their breasts, (they) fell down upon the ground, their ornaments falling off from their bodies. That city of the Danavas, resembling the city of the Gandharvas, filled with lamentation, afflicted with sorrow and distress, devoid of beauty, and deprived of its lords, looked like a lake devoid of elephants, or like a forest with all its trees dead, (and then) vanished (from sight). (And) Matali speedily brought me, well-pleased,

67. And successful in my mission, to the abode of the king of the gods. Having destroyed Hiranyapur and killed those mighty Asuras,

68—72. The Nivatakavachas, I returned to Sakra. And, O highly effulgent (king), Matali narrated in detail to the lord of the gods, my entire feat (of arms) as it had happened. The prosperous hundred-eyed lord Purandara, together with the Vasus, hearing the fall of Hiranyapur, the dispersion of the illusion, and the destruction of the exceedingly powerful Nivatakavachas in battle, became pleased and exclaimed "bravo! bravo!" Then the lord of the gods together with the celestials, repeatedly cheering me, spoke these highly delightful words:—"The feat that you have displayed in battle, surpasses that of the gods and of the Asuras.

73. O Partha, you have (now) paid your preceptor's fees by slaying my powerful enemies. O Dhananjaya, you will, thus, ever remain cool-headed in battle,

74—75 And be able to discharge your weapons unerringly. Neither the celestials, nor the Danavas, nor the Rakshasas, nor the Yakshas, nor the Asuras, nor the Gandharvas, nor the birds, nor the serpents shall be able to stand you in fight. (And) O Kuru's son, O virtuous son of Kunti, Yudhisthira, having conquered the earth by the strength of your arms, will govern it.

Thus ends the hundred and seventy-third chapter, the destruction of the Daityas of Hiranyapur, in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXXIV.

(NIVATAKAVACHA YUDDHA PARVA)—*continued.*

Arjuna said:—

1. Then the lord of the gods, seeing me, highly faithful and wounded with arrows,

and acknowledging me as his own, duly spoke these words.

2. "O Bharata, all the celestial weapons are with you; (therefore) no mortal on earth shall by any means be capable of conquering you.

3. O son, when you will be engaged in battle, Bhishma, Drona, Kripa, Karna, Sakuni, together with (other) kings, shall not approach (in strength) a sixteenth part of yours."

4. The lord Maghavan gave me this impenetrable celestial armour capable of protecting the body, this golden garland,

5. And also this conch, Devadatta, emitting forth loud roars. (And) Indra himself fixed this coronet (on my head.)

6. Sakra then granted me these precious and beautiful celestial garments and these heavenly ornaments.

7. Thus, O king, duly honoured, I dwelt cheerfully in the abode of Indra with the children of the Gandharvas.

8. Then Sakra, well pleased, unanimously with the immortals spoke to me:—"O Arjuna, the time for your departure has (now) arrived, your brothers are thinking of you."

9. Thus, O monarch, remembering the troubles brought on (us) by gambling I passed (these) five years in the abode of Indra.

10. Then did I behold you surrounded by (my other) brothers on the summit of the lower range of the mountain Gandhamadana.

Yudhisthira said:—

11. O Dhananjaya, fortunately you have obtained these celestial weapons, and it is by good luck too, that you have worshipped the lord king of the celestials.

12. And luckily, O tormentor of foes, O sinless being, you have beheld that very god, Sthanu himself, together with the goddess and pleased them by fighting.

13. And O the best of the Bharatas, luckily it is that you have obtained an interview with the Lokapalas. It is because you are fortunate that we have prospered and fortunately you have come back.

14. Today do I consider the entire earth, adorned with cities, as conquered, and the sons of Dhritarashtra as subdued.

15. O Bharata, (now) I wish to see those celestial weapons by means of which you destroyed the powerful Nivatakavachas.

Arjuna said:—

16. You will behold tomorrow morning all those celestial weapons whereby the Nivatakavachas were slain.

Vaishampayana said:—

17. Having thus related the events in connection with his arrival there, Dhananjaya passed that night there together with all his brothers.

Thus ends the one hundred and seventy fourth Chapter, the exhibition of weapons, in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXXV.

(NIVATAKAVCHA YUDDHA PARVA—*Continued.*)

Vaishampayana said:—

1. The night being spent, Yudhisthira, the foremost of the virtuous awoke, and performed the necessary duties together with his brothers.

2. Then he (Yudhisthira) said to Arjuna, the joy of his mother, "O son of Kunti, show me the weapons whereby you destroyed the Danavas."

3. Thereupon, O King, O Bharata, the Pandava, Arjuna showed those celestial weapons granted (to him) by the god,

4—5. (And) duly observing the purifactory rites, the highly-energetic Dhananjaya, seated on the earth as (his) car,—having the mountain for its pole, the base of the mountain for its axle and the cluster of beautiful bamboo trees for its socket pole and clad in that celestial mail of great splendour, looked (highly) beautiful.

6—7. (And) O son of Kunti, the handsome (Dhananjaya) of mighty arms, holding (in his hand) the bow Gandiva, together with the conch presented to him by the celestials, was about to exhibit in due order those celestial weapons. (But) As he commenced to display those heavenly weapons,

8. The earth, being oppressed by the weight of his feet, began to tremble together with all its trees and the rivers, and the mighty ocean became troubled.

9. The mountains were rent, the wind ceased to blow, the sun ceased to shine, the fire did not burn,

10. And the twice-born (Brahmanas) could by no means recite the Vedas. And O Janmejaya, the creatures inhabiting the entrails of the earth,

11. Being (sore) oppressed, rose up and with distorted countenances and joined hands and trembling (with fear), surrounded the Pandava (Arjuna).

12. And scorched by those (celestial) weapons they prayed to Dhananjaya (to spare their lives). Then the Brahmarshis, the Siddhas, the Maharshis,

13. And the mobile beings—all these creatures arrived there. The most exalted Davarshis, the celestials,

14. The Yakshas, the Rakshasas, the Gandharvas, the feathery creatures, the sky-ranging creatures—all these beings appeared (on the scene).

15. Then Pitamaha (Brahma), all the Lokapalas (the guardians of the ten cardinal points), the divine Mahadeva, together with all their followers, made their appearance (at that spot).

16. (And) then, O mighty monarch, Vayu (the wind-god), bearing variegated celestial flowers, began to strew them all around the Pandava (Arjuna).

17. O king, commissioned by the gods, the Gandharvas sang various melodies, and multitudes of Apsaras danced there.

18. (And) O king, at that very time, Narada, sent by the celestials, arrived (there) and spoke to Partha these words grateful to the ear :—

19. "O Arjuna, O Bharata, forbear discharging these celestial weapons. These (weapons) ought, by no means, to be hurled where there is no object to hit at.

20. And unless sore afflicted, one should not discharge these even if there is an object (present). O descendant of the Kurus, it will result in a terrible disaster, if these weapons are (causelessly) discharged.

21. O Dhananjaya, if these powerful weapons are duly kept, they will no doubt, lead to your happiness.

22. (But), O Pandava, if they are not (carefully) preserved, they will lead to the destruction of the three worlds. Therefore, do not attempt such a (rash) act again.

23. O Ajatasatru (Yudhisthira), you will behold them when Partha will make use of them for the destruction of your enemies in battle."

24. O the most exalted of mortals, having prevented Arjuna (from hurling these weapons), all the celestials and all other beings who had come there went to their respective abodes.

25. O descendant of the Kurus, when all these had taken their departure, the Pandavas, together with Krishna, began to dwell cheerfully in that forest

Thus ends the hundred and seventy fifth chapter, the exhibition of weapons, in the Nivatakavacha Yuddha of the Vana Parva.

CHAPTER CLXXVI.

(AJAGARA PARVA).

Janamejaya said :—

1. On the return of that best of the car-warriors from the abode of the slayer of Vitra (Indra) being skilled in arms, what did the Parthas do in company with the heroic Dhananjaya.

Vaishampayana said :—

2. Those foremost of men, brave as Indra, together with Arjuna, sported in the pleasure-gardens of the lord of wealth (situated) in those forests on that excellent and beautiful mountain.

3. Beholding those peerless abodes and pleasure-gardens interspersed with trees, Kiriti, the formost of men, with a relish for arms, and bow in hand, ranged at large (among) those (woods).

4. O monarch, those sons of a king, having obtained a residence through the favour of king Vaisravana, did not long for the prosperity of earthly creatures, (in as much as) that period (of their lives) was (quite) a blessing (to them).

5. In company with Partha they lived there for four years which appeared to them (short) as a single night. The former six years and these four, together numbering ten of their forest life glided smoothly away.

6. Then (once upon a time) seated before the king (Yudhisthira), the intrepid son of Vayu (the wind-god), together with Jishnu and the heroic twins, resembling the king of the celestials, spoke in private these sweet and beneficial words.

7. "O king of the Kurus, in order to make your promise bear fruit and to further your interests, we are not going to slay Suyodhana together with (all) his followers

8—9. In spite of our being deprived by Suyodhana of the happiness we deserve, we have been (hitherto happily) dwelling (in the woods) these eleven years. And hereafter too, O monarch, at your command, wandering in the forests regardless of our position, we shall easily spend the period of our incognito life, deluding that being of wicked mind and character. And (Suyodhana) being tempted by our residence in the

neighbourhood will not be inclined to believe that we have removed to a distant country.

10–11. There O King, remaining in concealment for one year, and (then) wrecking our vengence on that worst of mortals, Suyodhana as well as his followers, we shall root out that vilest being (like a thorn) and regain our kingdom after the overthrow of our enemies. Therefore, O foremost of the virtuous, come down on earth. O king of mortals, if we continue to dwell in this country resembling heaven itself, we shall be able to forget our griefs.

12. But then, O Bharata, the sacred fragrance of your fame will disappear from (both) the mobile and the immobile worlds; (for) regaining the kingdom of the most exalted of the Kurus, you will be able to perform glorious deeds.

13. In that case, O monarch, you will always have what we already obtained from Kuvera. (Therefore), O Bharata, direct your thoughts towards the punishment and destruction of your guilty enemies.

14—15. (For), O king, even the wielder of the thunder-bolt himself can not bear the burnt of your fiery prowess. And O foremost of the virtuous, he, having Suparna for his mark, Krishna, and the grandson of Sini Satayki, both bent on your welfare, will not feel any pain even when fighting the gods themselves. As Arjuna is unrivalled in prowess, so am I, O monarch.

16. And, O king, as Krishna together with the Yadavas is eager for your welfare so am I. The twins also are brave and skilled in arms,

17. (And) we, whose chief object consists in the advancement of your wealth and prosperity, encountering your enemies in battle, will kill them."

Vaishampayana said :—

18. Then, knowing the intention of theirs (his brothers) the high-souled and excellent son of Dharma, versed in (the science of) religion and profit and possessed of great energy, went round the abode of Vaisravana. And Dharmaraja, greeting the places, rivers lakes and all the Rakshasas,

19. Looked at the route which he had taken before. Then that high-souled and pure-minded being, looking at the mountain prayed to that prince of mountains, saying,

20. "Having performed my task, conquered my enemies and recovered my kingdom, may I, O lord of mountains, together with my friends, behold you again for performing asceticism with subdued mind."

21. (And) when surrounded by all his brothers and the Brahmanas, the lord of the Kurus proceeded along the former path, he was carried across the mountain waterfalls by Gatatkacha with his followers.

22. (And) when they were about to start (on their journey) the great sage, Lomasha, gave them instructions as a father gives to his own sons, and then went to the most sacred region of the celestials.

23. Similarly advised by Aristisena those foremost of men, the Parthas, proceeded along, beholding (on the way) various great and beautiful Tirthas (sacred places resorted to by pilgrims).

Thus ends the hundred and seventy sixth chapter, the departure of Lomasha, in the Ajagara of the Vana Parv.

CHAPTER CLXXVII.

(AJAGARA PARVA)—*Continued.*

Vaishampayana said —

1. Those foremost of the Bharatas, on leaving their delightful abode on that excellent mountain with waterfalls, the elephants of eight quarters, the Kinnaras and birds, were not happy at heart.

2. But those best of the Bharatas again experienced a great delight on beholding the favourite mountain of Kuvera, the Kailasha looking (white as the clouds).

3—4. And those heroes, the excellent of mortals, armed with bows and swords, felt a great delight, beholding (on their way) elevations and defiles, dens of lions, rows of craggy causeways, numerous waterfalls, low lands here and there, and various other great forests inhabited by numerous deer, birds and elephants.

5. (And as they journeyed on), romantic forests, rivers, lakes, caves of mountain, migty mountains, caverns—all these always, by day and night, became the dwelling places of those most excellent men.

6. (Thus) resting in many inaccessible places, and crossing the mountain Kailash of incomprehensible grandeur, they at length reached the exceedingly beautiful hermitage of Vrishaparva.

7. Meeting with the king, Vrishaparva, and being welcomed by him they recovered from fatigue, and then they related (to him) faithfully and fully the story of their stay in the mountains.

8. And having happily spent a night in that sacred hermitage frequented by the

celestials and the Maharshis, those warriors gladly repaired to the great Jujube tree for a sojourn again.

9. Then arriving at the place of Narayana, all those high-souled men, devoid of sorrow, began to dwell there, beholding the beloved lake of Kuvera, frequented by the celestials and the Siddhas.

10. (And) seeing that lake, those sons of Pandu, the best of all men,—deviod of sorrow, began to sport there, (just) as the sinless Brahmana sages do on getting a habitation in the garden of Nandana.

11. Then having spent a month happily at Vadari, all those heroes gradually proceeded towards the country of Suvahu, the king of the Kiratas, along the same route by which they had come (before).

12. Journeying through China, Turaska, Darada and all the provinces of Kulinda, rich in heaps of jewels, and crossing the inaccessible Hymalayan regions, those warriors (at length) beheld the capital of Suvahu.

13. Hearing of the arrival of those sons and grandsons of kings in his capital, King Suvahu, full of joy, advanced to welcome them. And those best of the Kurus also greeted him.

14. Meeting with King Suvahu, and joined by their charioteers with Vishaka at their head, by all their attendants together with Indrasena, by the porters and by the servants of the kitchen,

15. They spent a night there happily. Dismissing Ghatatkacha together with all his attendants, and retaining all the charioteers and the cars, they then proceeded towards the prince of mountains in the neighbourhood of Jamuna.

16—17. And having found in that mountain—abounding in water falls—whose orange and grey coioured pleteau is covered with a sheet of snow, the great forest (named) Vishakhayapa, inhabited by boars and birds and resembling the forest of Chitraratha, those heroic men began to dwell there. And those foremost of hunters, the Parthas lived peacefully in that forest for a year.

18. There, in a mountain cave, Vrikodara coming across a very powerful serpent distressed with hunger and terrible like death itself, became afflicted at heart with sorrow and distraction.

19. (But) Yudhisthira, of immeasurable prowess, became the liberator of Vrikodara and extricated him from the gripe of the snake which coiled round his whole body.

20. And when the twelvth year of their forest life had arrived, those descendants of the Kurus, blazing in splendour, engaged in asceticism, and given principally to the practice of archery, leaving that forest looking like that of Chitraratha, repaired gladly towards the confines of the desert. Thence they arrived at the banks of the river Saraswati and therefrom desirous of dwelling there repaired to the Lake Dwaitavana.

22. And seeing them enter Dwaitavana, the inhabitants of that place engaged in asceticism, restraining their passions, practising purity, and fervid devotion and living on (foods) crushed with stone, approached them with grass mats and water vessels (in their hands for their reception).

23. The banks of the river Saraswati were adorned with the holy fig, the Rudraksha, the cane, the jujube, the catechu, the Sirisa, the Bel, the Inguda, the Pilu, the Sami and the Karira tree.

24. Wandering joyfully by the Saraswati, beloved by the Yakshas, the Gandharvas and the Maharshis, and looking like the abode of the celestials, those sons of king lived there happily.

Thus ends the hundred and seventy-seventh chapter, the return to the region of Dwaitavana, in the Ajagara of the Vana Parva.

CHAPTER CLXXVIII.

(AJAGARA PARVA)—*Continued.*

Janamejaya said :—

1. O sage, why did the terribly powerful Bhima endued with the strength of ten thousand elephants entertain such a dreadful fear of that snake!

2—4. That tormentor of foes, who in a defiant spirit challanged even the son of Pulastya, the dispenser of wealth, to a single combat and who encountering the Yakshas and the Rakshasas at the lotus lake (of Kuvera) dostroyed them (wholesale) has been described by you as seized with fear and dismay. All this I am desirous of hearing; great indeed is my curiosity.

Vaishampayana said :—

5. Vrikodara wandering at pleasure armed with (his) bow and sword, beheld that delightful forest frequented by the celestials and the Gondharvas.

6. He then viewed those auspicious regions on the Hymalayan mountains—frequented by the Devarshis and the Siddhas, inhabited by the Apsaras,

7. Ringing here and there with the rejoicing of the Chakara, Upachakara, Jivajivaka, Kokila (cuckoo), and Vringaraja birds,

8. And abounding in numerous shady trees, always bearing fruits and flowers, soft owing to contact with snow, and grateful to the mind and eye.

9. He viewed also mountain streamlets containing waters (white and cold) like snow, (sparkling and transparent) like the gem Vaidurja (lapis lazuli), and swarmed with ducks and Karandavas.

10. He also saw forests of Devadaru (pine) trees looking like a net for the clouds, and also Tunga and Kaliyaka forests interspersed with yellow sandal trees.

11. And that exceedingly powerful (Pandava), wandering in the level and dry tracts of the mountain in pursuit of the game, pierced them with unvenomed darts.

12. In that forest the renowned Bhimasena of great prowess and endued with the strength of a hundred elephants, killed (many) dreadful wild boars simply by brute force.

13—14. And the terribly-powerful Bhima of mighty arms, possessed of the strength of one hundred elephants, and capable of encountering an equal number of men, and of mighty prowess, and strong as the lion or the tiger, killed in that forest many deer, boars and buffaloes.

15. (And he) uprooted and broke the trees with great violence, making the earth, the forests, and the neighbouring places resound.

16—18. (And) the ever-proud and fearless Bhimasena not subject to decrepitude, crushing the summits of mountains, shouting, felling down the trees, filling the earth with his vociferations, striking his arms, uttering loud shouts, and clapping his hands, roamed about in the woods with great violence again and again. Mighty elephants and powerful lions,

19. Terrified by the yells of Bhimasena, left their lairs through fear. At some places running, some sitting and at others resting,

20—22. (He), desirious of bagging games, wandered about fearlessly in that awfully terrible forest. And in that forest, the exceedingly powerful Bhimasena, valiant and strong as the tiger, roamed on foot like the dwellers of woods. And the highly energetic and exceedingly powerful (Bhimasena), entering into that great forest, sent forth strange yells terrifying all the creatures. Then serpents, frightened at the shouts of Bhimasena, hid themselves in the caves.

23. (But he) overtaken them with speed, leisurely pursued them. Then the highly powerful Bhimasena, resembling the lord of the gods,

24. Saw a terrible-looking serpent of huge shape lie in a mountain fastness, covering the entire cave with its body.

25. Its gigantic frame was stretched out like a mountain; and it was possessed of enormous strength. Its skin was speckled with many spots and its colour was yellow.

26. It had a mouth wide as a cave and furnished with four teeth; its eyes were copper-coloured and glaring, and it constantly licked the corners of its mouth.

27. It was a terror to all creatures, and it looked like the (grim) destroyer; and by the hissing noise of its breath it seemed to reprimand (the intruder).

28. Seeing that, Bhima got so near to him, that goat-devouring serpent suddenly seized him forcibly into the gripe of its two arms.

29. And in consequence of the boon which the serpent had received, as soon as Bhimasena's body came in contact with that of the serpent, he lost his senses.

30. The strength of Bhimasena's arms, which by far the most exceeded that of others, was equal to the might of ten thousand elephants.

31. Thus subdued by the snake, even that energetic man trembled slowly and was unable to make any effort (to extricate himself).

32. And seized in the gripe (of the serpent) and charmed by the boon it had received, the leonine-shouldered and mighty armed (Bhima) lost his strength.

33. That hero tried his very best to extricate himself, but in no way succeeded in overpowering it.

Thus ends the hundred and seventy eighth chapter, the seizure of Bhimasena by the serpent, in the Ajagara of the Vana Parva.

CHAPTER CLXXIX.

(AJAGARA PARVA)—*Continued.*

Vaishampayana said:—

1. The energetic Bhimasena being thus overpowered by the serpent began to ponder on the mighty and wonderful strength of the snake.

2. And he said to that mighty snake "O best of serpents, O snake, kindly tell me who you are and what you will do with me.

3. I am the Pandava, Bhimasena, and the younger brother to Dharmaraja. How is it that I, who am possessed of the strength of ten thousand elephants, have been brought under your power?

4. I have in battle slain countless lions, lions having manes, tigers, buffaloes, and elephants all assembled together.

5. O excellent of serpents, even the exceedingly powerful Rakshasas, Pishachas, and Pannagas cannot endure the force of my arms.

6. Is it by virtue of any science or by that of any boon conferred on you that you have been able to overpower me inspite of my exertions?

7. Now it appears to my mind that the strength of men is fruitless, since, O serpent, you have overmastered my great strength."

8. When the heroic Bhima of great achievements was saying all this, the serpent seized him, and coiled him all round with its gigantic body.

9. Having thus overpowered that one of mighty arms, and then liberated his plump hands the serpent said these words.

10. O mighty armed being, I have been hungry for a long time. It is to my good fortune, therefore, that you have been to-day, destined by the god for my food; for life is dear to all corporeal beings.

11. O tormentor of foes, it should be surely narrated by me to-day how have I worn this snake-shape. Listen, O virtuous being.

12. I have been brought down to this state on account of the anger of the Maharshis, now desirous of expiating the curse I shall relate to you all about it.

13. It is known (to everybody) that there was a royal sage, named Nahusha, and you too, no doubt have heard of him. He was the ancestor of your forefathers, the son of Ayu and the pepetuator of his race.

14. I am he. Owing to my disregard for the Brahmanas I have fallen into this plight by the curse of Agastya. Now behold my fated wretchedness.

15 Though you are my descendant, exceedingly handsome, and therefore should not be killed by me, yet I will eat you up to-day.

16 O the best of mortals, whether it be a cow or a buffalo, whatever comes within my reach during the sixth part of the day, cannot escape (from me).

17. O the best of the Kurus, you have been overpowered not by the strength of an animal of a lower order, but by virtue of the boon that it received.

18. When I was rapidly falling (down on earth) from the throne of Sakra, placed in front of the palace, I besought the divine and excellent sage (Agastya) to free me from the curse.

19. (At which) that energetic sage, filled with pity, replied to me "you will get rid of it after the expiration some time."

20. I then fell down to the earth, but my memory did not fail me. Therefore do I still remember the past, however ancient it might be.

21. That sage (Agastaya) told me also however conversant with the relation subsisting between the soul and the Supreme being shall be able to answer your questions shall free you, from the curse.

22. And, O king, beings stronger than yourself if seized by you, shall instantly lose their strength."

23. I heard all these words of those kind-hearted sages who conceived an attachment towards me. (And) those twice-born ones then vanished.

24. (Thenceforth) I, who had committed numerous reprehensible acts, having become a serpent, O highly resplendent being, have been dwelling in filthy hell (anxiously) awaiting (the time of the expiration of my curse).

25. Then the mighty-armed Bhimasena said to the snake "O highly-energetic creature, I am neither angry nor do I blame myself,

26. Because man has sometimes the power of, and sometimes becomes powerless in bringing or destroying happiness or sorrow. None should on that account, distress his mind.

27. Who can rise superior to Destiny by self-exertion? I think Destiny is supreme and self-exertion fruitless.

28. For, behold, struck by (the perversity of) Destiny I have to-day lost the strength of my arms and been reduced to this condition for no evident cause.

29. But this day I do not so much grieve for my death as for my brothers, who have been driven from their kingdom into exile in the forest.

30. This Hymalayan (mountain) is inaccessible and full of the Yakshas and the Rakshasas. Here looking about for me they will be dejected and crest fallen.

31. Hearing of my death they will give up all exertions (for the recovery of their kingdom). (For), it was I, who, eager for the recovery of our kingdom, incited those pious ones, by harsh words (to make exertions to regain it),

32. Or, (it may be) that Arjuna (alone) will not grieve (for me); because he is intelligent, versed in (the science of) all weapons and unconquerable by the gods, the Gandharvas and the Rakshasas,

33—34. Not to speak of the son of Dhritarashtra, that deceitful gambler, despised by all men, and full of arrogance and ignorance, he (Aryuna) of mighty arms and endued with exceeding prowess is alone no doubt, capable of tearing the lord of the celestials from his throne.

35. And I mourn for my poor mother fond of her children, who is always desirous of our greatness superior to that ever attained by our enemies.

36. And, O serpent, will all the hopes and desires that hapless woman has in me prove fruitless on account of my death?

37. And the twins, Nakula and Sahadeva, ever proud of (my) manliness, and always protected by the prowess of my arms, and who ever follow (me) their lord,

38. Will, at my death, be dispirited, deprived of strength and energy, and smitten with sorrow. This is what I think of now."

39. In this strain Vrikodara gave vent to his grief profusely. But being coiled by the body of the snake could not make any exertions (to extricate himself from its folds.)

40. On the other hand, Yudhisthira, the son of Kunti, beholding and thinking of terrible ill omens became uneasy.

41. Alarmed at beholding the points all ablaze, Jackals, stationing themselves in the right of that hermitage, began to send forth dreadful and inauspicious howls.

42. And facing the sun, the ugly and dreadful-looking Vartika, having only one leg, one eye and one wing, was seen to vomit blood,

43. And drawing in (volumes of) grifts the wind began to blow dryly and furiously. In the right all the birds and beasts began to bewail.

44. And at the back the black-crows cried "go, go." And his (Yudhisthira's) right hand began to tremble constantly;

45. And his heart and left leg began to twitch, and his left eye auguring evils, began to contract.

46. And, O Bharata, the intelligent Dharmaraja apprehending some imminent danger asked Draupadi "where is Bhima"?

47. The daughter of Panchala answered "Vrikodara has been long out." Then he of mighty arms, accompanied by Dhouma left (the place),

48. After having given instructions to Dhananjaya for the protection of Draupadi, and having directed Nakula and Sahadeva to take care of the Brahmanas.

49. Then the royal son of Kunti left that hermitage and tracing his (Bhima's) foot prints began to search about for Bhimasena in that mighty forest.

50. In the west he found many powerful leaders of elephant-(killed) and saw the ground impressed with Bhima's (foot) prints.

51. Then beholding many thousands of deer and hundreds of lions lying (dead) in that forest, the king became aware of his (Bhima's) route.

52. And he behold numerous trees broken by the wind, caused by Bhima's thighs, lying scattered on the way as that hero of fleet as the wind pursued the game.

53. And following those marks he arrived at a brackish inaccessible, rough and dangerous place full of dry winds and leafless trees, covered with thorny plants and abounding in gravels, stumps and bushes: and there in a mountain cave he discovered his younger brother (lying) stupified in the folds of that best of snakes.

Thus ends the hundred and seventy ninth chapter, the discovery of Bhima by Yudhisthira, in the Ajagara of the Vana Parva.

CHAPTER CLXXX.

(AJAGARA PARVA)—*Continued.*

Vaishampayana said:—

1. The intellectual Yudhisthira, beholding his dear brother coiled by the body of the snake addressed him thus.

2. "O son of Kunti, how have you met with this disaster? And who is this best of serpents endued with a body (huge) as a mountain.

3. Beholding his elder brother Dharmaraja, he narrated to him fully as to how he came into the clutches of the serpent.

Bhimasena said:—

4. "O worshipful brother, this powerful (serpent) has caught me for his food. He is the royal sage Nahusha living in the serpent-shape.

Yudhisthira said:—

5. O long—lived serpent, (kindly) liberate my exceedingly powerful brother. We will give you some other food to satisfy your hunger.

The snake replied :—

6. Having come to my mouth, I have got this son of a king for my food. Do leave this place. You ought not to remain here. For, (if do) I will eat you to-morrow.

7. O mighty-armed child, it is (so) ordained that he who will step into my jurisdiction, shall become my food. You are also in my jurisdiction.

8. After a long period (of abstinence) I have got this your younger brother for my food. I will not (therefore) release him. Nor do I want any other meal.

Yudhisthira said :—

9. O serpent, Yudhisthira asks you to tell (him) truly whether you are a god or a demon or a uraga. What have you seized Bhimasena for?

10. O snake, by obtaining or knowing what will you be satisfied? What food shall I provide for you? Under what conditions will you let him off?

The snake replied :—

11. O sinless being, O monarch, I was thy ancestor, the son of Ayu, and fifth in descent from Soma and was known by the name of king Nahusha.

12. By sacrifices, asceticism, study of the Vedas, self-control and prowess I easily gained mastery over the three worlds.

13. Having attained to such an eminence I was elated with pride. Thousands of Brahmanas carried my palanquin.

14. Intoxicated with the drink of prospery I then insulted the twice-born ones; and was, (thereiore), O monarch, brought to this (miserable) plight by Agastaya,

15. But, O Pandava, even till now I have not lost my memory. And it is by the grace of the high-souled Agastaya,

16. That I have got your younger brother in the sixth portion of the day, for my meal. I will neither release him nor do I want any other (food).

17. But if to-day you answer the questions put by me, I will then libefate your brother Vrikadara.

Yudhisthira said :—

18. Ask (me), O serpent whatever you like. In order to cause your satisfaction I shall, if I can, answer your questions.

19. You are no doubt aware what ought to be known by the Brahmanas. Therefore, O king of snakes, on hearing your words I shall answer them.

The snake said :—

20. O king, whom can we call a Brahmana, and O Yudhisthira, what is it that ought to be known? From what you have said I deem you to be endowed with very high intelligence.

Yudhisthira said :—

21. O monarch of snakes, it is said that he is a Brahmana in whom are found (the qualities of) truthfulness, charity, forgiveness, good conduct, benevolence, asceticism and mercy.

22. And, O serpent, that which ought to be known is the Supreme Brahma (universal soul) devoid of (the feelings of) pleasure and pain—and attaining access to which creatures are past all misery.

The serpent said :—

23. O Yudhisthira, even in the Sudras are found truthfulness, charity, forgiveness, benevolence, mercy, kindness, and knowledge of the Vada which promotes the welfare of the four orders, which is true and which is the guide in religious matters.

24. And, O king of men, that which is to be known is asserted by you as devoid of pleasure and pain; but I do not find any such thing in which these feelings are absent.

Yudhisthira said :

25. The Sudra in whom these characteristics are present is no Sudra (*i. e.*) something higher, a Brahmna, and the Brahmana in whom these are wanting is no Brahmana at all (*i e*) a Sudra.

26. And, O serpent, it is asserted that he who is distinguished by these qualities is a Brahmana, and he who does not possess them is a Sudra.

27. Again, as regards your remark that the object to be known does not exist, for, nothing that is devoid of these (feelings) of pleasure and pain can have any existence.

28. It seems (at indeed first sight) that existence is impossible without these (feelings). But as cold is characterised by an absence of heat, and heat cold,

29. So can not there exist an object characterised by the absence of both these feelings (of pleasure and pain)! O Serpent, this is my opinion: what do you say?

The serpent said :—

30. If, O monarch, as you assert, a Brahmana is recognised by certain virtues,

then, O long lived one, the distinction of castes is to no purpuse so long as he does not poss ssa these qualities.

Yudhisthira said :—

31. O highly intelligent and mighty snake, I think, here in this world it is very difficult to ascertain one's caste on account of promiscuous intercourse of all the orders.

32. Men of all the four orders are without restriction constantly begetting children on women of all the castes. And speech, cohabitation, birth and death of men of all the orders are similar in all respects.

33. The proof of this, *i.e.* the difficulty of ascertaining one's caste is found in such expressions, made use of by the Rishis, as "whatever caste may belong to, we celebrate the sacrifice."

34. It is, on this account, that the wise have asserted that the character is the chief. and needful thing.

34. The natal ceremony of a male person is performed even before the severance of the navel chord. On that occasion his mother is designated Savitri and his father Acharya (priest).

35. Before initiation into the Vedas every man is regarded as a Sudra. There being a difference of opinion on the point Sayambhuba Manu has laid down,

36. That if having gone through the purifactory rites (as laid down in the Vedas) the first three ordes do not regulate their conduct, according to them, in that case, O mightiest of serpents, the mixed castes should be considered as superior to them.

37. O great Snake, O excellent Serpent, I have ere now designated him as a Brahmana who observes the principles of good behaviour.

The Snake said :—

38. O Yudhisthira, I have listened to your words. You are acquainted with what ought to be known. (Therefore) how can I (now) devour your brother Vrikodara?

Thus ends the hundred and eightieth chapter, the colloquy between Yudhisthira and the Snake in the Ajagara of the Vana Parva.

CHAPTER CLXXXI.

(AJAGARA PARVA)—*continued.*

Yudhisthira said :—

1. (O Serpent), in this world, you are so superiorly versed in the Vedas and the Vedangas, that I should like you will tell me, by what (sorts of) acts men can obtain heaven.

The Serpent said :—

2. In my opinion, O Bharata, by bestowal of alms on deserving objects, endearing words, truthfulness, aud unenviousness one can have access to heaven.

Yudhisthira said :—

3. O Snake, between benevolence and truthfulness, which is more praiseworthy? And tell me as regards unenviousness and good behaviour which is the more and which is the less important.

The Snake replied :—

4. The superiority or inferiority among charity, truthfulness, forbearance from malice and sweet speech is estimated at by the benefit which each of these tends to produce.

5. Sometimes truthfulness is considered superior to some charitable acts. And, O king of kings, sometimes charity is deemed more praiseworthy than true speech.

6. And similarly, O lord of the earth, O mighty monarch, abstenance from malice is (sometimes) deemed superior to sweet speech and vice versa.

7. Thus, O monarch, (their superority or inferiority) depends on their utility. Now if you have anything more to ask, speak out, and I shall solve your doubts.

8. (Kindly) tell me O Serpent, how the access of a disembodied being to heaven, how his enjoyment of the rewards and endurance of the punishment consequent on its acts, and how its preception through the senses, can be conceived.

The Snake replied :—

9. O king, on account of their own (meritorious or evil) acts men are seen to attain one of the three conditions of re-birth as men, heavenly existence or birth among the lower animals.

10. By charity, unenviousness, absence of slothfulness and by self-exertion one goes to heaven from this stage of men.

11. (But) by contrary acts, O king of kings, one is either re-born among men or among lower animals. (Therefore) O child, it is particularly laid in this subject,

12. That he who is subject to lust, anger malice and temptations, being degraded from the human state again takes his birth among the lower animals,

13. And as is laid down in the Vedas, gets rid of the existence among the lower animals in order to attain the human state again. And cows, cattle, and horses and other animals are (even sometimes) seen to attain to divine life.

14. O child, such is the transmigration of a creature according to his (good or evil) actions. But he that is wise reposes his soul in the everlasting Spirit.

15. The embodied spirit enchained by Fate and enjoying the pleasure or suffering the pain consequent on its acts, takes birth repeatedly. But he that has lost touch of his action is conscious of the destiny of all born creatures.

Yudhisthira said :—

16. Tell me, O Serpent, truly and without hurry how (the spirit (parted from the corporeal frame) becomes cognisant of sound, touch, form, smell and taste.

17. And, O high-minded being, do you not simultaneously feel the sensations of touch, taste, etc., by means of the senses? O best of Snakes, (kindly) answer all these questions of mine.

The Snake replied —

18. O long-lived being, the thing termed Atman taking refuge in a physical frame and manifesting itself through the organs of sense, enjoys properly the perceptible objects.

19. O the best of the Bharatas, know that the senses, the mind and the intellect assisting the soul in its enjoyment of the perceptible objects are called Karanas.

20. O my child, the soul moving out of its proper place and assisted by the mind acting through the organs of sense—the receipiants of all sensations—gradually perceives all the sensible objects.

21. O the most exalted of men the mind of creatures is the cause of all perceptions; and therefore it cannot at one and the same time perceive a plurality of objects.

22. The Soul, O the most valiant of mortals stationing itself between the eye brows, sends the high and the low intellect to different objects (of sense).

23. O best of kings, knowledge which the yogis derive from the operation of intelligence, manifests the action of the Soul.

Yudhisthira said :—

24. Tell me the (kindly) the prominent characteristics of the mind and the intellect (respectively); (because) the knowledge (of their functions) is said to be the principal requirements of those conversant with the Supreme being.

The Snake answered :—

25. Through cloudiness of understanding the soul becomes subject to intellect. For this reason, though it (intellect) is known to be shbordinate to the sone, it guides the latter.

26. The intellect is called into existence by acts of perception; (but) the mind exists of itself; and the mind and not the intellect, has the power of causing the sensations of pleasure and pain.

27. O my child, these are the points of distinction between the mind and the intellect you are also conversant with this subject. What do you say?

Yudhisthira said :—

28. O the best of those endowed with intelligence, you have a superb intellect. Why (then) do you ask me this question, when you are well acquainted with all that should be known.

29. I am at a great loss to understand how you became subject to illusion who performed excellent deeds and obtained an abode in heaven.

The Serpent said :—

30. Even a highly intellectual and wise man is inflated with prosperity. And in my opinion those that are given to luxury lose their sense.

31. So, O Yudhisthira, I too, intoxicated with the drink of prosperity, have fallen into this degraded state and then having recovered my reason am addressing you thus.

32. O tormentor of foes, O mighty monarch, you have rendered me a good service. And by conversing with your pious self I have been freed from this dreadful curse.

33. In days of yore when mounted on a celestial chariot I used to range through the heavens, elated with pride, I thought of notning else.

34. The Brahmarshis, the celestials, the Gandharvas, the Yakshas, the Rakshasas, the Pannagas and all the inhabitants of the three worlds had to pay me taxes.

35. Such, O king, was the mysmeric power of my eyes, that all whatever creature I cast my looks, I instantly withdrew all his energy.

36. Thousands of Brahmarshis were engaged in drawing my palanquin. And

O king, this sin on my part brought about my fall from my exalted position.

37. One day when the sage Agastaya was drawing my palanquin my feet touched his body. Thereupon Agastaya cursed me in anger saying "ruin overtake you; do you turn into a snake."

38. Thus deprived of my prosperity I fell down from that conveyance. And in the course of my fall I found myself turned into a snake with my head downwards. (Then) I besought that Brahmana "Kindly free me from this curse.

39. O divine sage, graciously pardon me (because) I have been mad through pride. Thereupon, he, moved with pity addressod me while I was falling down, thus:—

40. Yudhisthira, the best of the virtuous will liberate you from this curse. And O Monarch, when this horrible sin of pride (in you),

41. Will come to an end, you will enjoy the fruits of your virtue." I was then lost in wonder on beholding the strength of his asceticism.

42. And it is for that reason that I have put to you these questions relating to Brahma and the Brahmanas. Truthfulness, self-control, asceticism, benovolence, unenviousness and adherence to virtue,

43. O king, and not race nor (illustrious) family, are the means by which persons must attain saliation. May your younger brother Bhimasena be all hail; and O mighty monarch, may you be happy. I shall now go to heaven again.

Vaishampayana said:—

44. Having said this, the king Nahusha giving up his snake shape and assuming his celestial body returned to heaven.

45. And the virtuous and prosperous Yudhisthira too, accompanied by Bhima and Dhouma came back to his hermitage.

46. Then Yudhisthira, the best of the virtuous, related, in detail, all that had happened, to the assembled Brahmanas.

57. Hearing all that, O king, all the Brahmanas, his three brothers and the renouned Droupadi were greatly amazed.

48. And those best of the Brahmanas desirous of the welfare of the Pandavas, condemning the rashness of Bhima, told him not to do such an act again.

49. The Pandavas too were greatly delighted at seeing the highly powerful Bhima out of danger and continued to dwell there happily.

Thus ends the hundred and eighty first chapter, the rescue of Bhima, in the Ajagara of the Vana Parva.

CHAPTER CLXXXII.

(MARKANDEYA-SAMASYA PARVA).

Vaishampayana said:—

1. While they (the Pandavas) were living there, the rainy season, which puts an end to summer and is agreeable to all creatures, made its appearance.

2—3. Then, hundreds and thousands of sable clouds covering the (entire) firmament and the cardinal points, emitting thundering roars, and looking like (so many) awnings in the rainy season, incessantly poured down showers night and day. The effulgence of the sun disappeared from the earth; and its place was filled by the stainless splendour of lightning.

4. And the earth, over grown with grass teeming with gnats and replities, maddened with joy, and saturated with water, looked serene and became delightful to all.

5. When the (surface of the) earth was flooded with water it could not be discerned whether the ground was even or uneven or whether there were rivers, ground &c.

6. At the close of summer, the streams full of agitated waters and careering violentiy with a hissing noise like (flight of) arrows, lent a grace to the woods.

7. The boars, the stags and the birds, drenched in water began to utter various sounds that could be heard in the forests.

8. The Chatakas, the peacocks, the male kokilas and the excited frogs all intoxicated (with joy) began to frolic about.

9. Thus, while the Pandavas were wandering about in dry sandy tracts at the neighbourhood of mountains the delightful rainy season so various in aspect and resounding with (the roar of) the clouds passed away.

10. Then came autumn, croweded with ganders and cranes, when the forest tracts were over grown with verdure and the streams became clear.

11. The sky and the stars shone with a stainless lusture and tthe country was swarmed with beasts and birds. This season of autumn became auspicious to the high-souled sons of Pandu.

12. (Then) the nights free from dust and cool with clouds were adorned with numerous stars, planets and the moon.

13. And (the Pandavas) beheld the rivers and the tanks, full of cool water, and beautified with lilies and lotuses, and pleasant (to the eye).

14. And they experienced a great delight in wandering along the sacred Sarasvati whose banks resemble the firmament and are covered with canes.

15. And those weilders of strong bows were highly glad at seeing the auspicious Sarasvati full of limpid water.

16. O Janamejaya, while dwelling there they passed the most sacred night of the full moon in the month of Kartika.

17. And in company with the righteous and high-souled ascetics, the Panadavas, the best of the Bharatas, spent that juncture in exeellent devotion.

18. And when the dark fort-night set in immediately after, the sons of Pandu together with Dharma and their charioteers and cooks proceeded to the forest of Kamyaka.

Thus ends the hundred and eighty second chapter, the return to Kamyaka, in the Markandeya Samasya of the Vana Parva.

CHAPTER CLXXXIII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said :—

1. Arriving at (the forest of) Kamyaka, and being hospitably recieved by the saints, Yudhisthira and the other Pandavas began to dwell there with Krishna.

2. Whilé those sons of Pandu were securely dwelling at that place they were surrounded by multitudes of Brahmanas.

3. And a certain Brahmana said "Souri, the dear friend of Arjuna, of mighty arms, possessed of self-restraint and endued with high intellect, will come (here),

4. Because it is known to Hari that you the perpetuators of the Kuru race have arrived here ; and he is always desirous of seeing you and seeks your welfare.

5. And Markandeya, who has lived for ages, has performed severe austerities, has studied the Yedas and who is given to devotion, will very soon come and join you."

6.—7. And at the very moment when the Brahmana was saying these he saw Keshava coming thither. And that foremost of car-warriors, the son of Devaki, desirous of seeing those most exalted of the Kurus, arrived on a chariot yoked with the horses named Saivya and Sugriva and accompanied by Satyabhama as Indra by the daughter of Pulama (Sachi)

8. Getting down from the car, Krishna, following the usual custom, greeted with great delight, the intellectual Dharmaraja and the highly powerful Bhima.

9. He then paid his adoration to Dhouma and (in his turn) was greeted by the twins. Then embracing Gudhakesha (Arjuna of the curly hair) he spoke soothing words to Droupadi.

10. And that tormenter of foes, the descendant of the Dasarhas, having met with his beloved and heroic Arjuna after a long time, embraced him again and again.

11. And similarly Satyabhama, the beloved queen of Krishna,embraced Droupadi, the dear wife of the Pandavas.

12. Then the Pandavas together with their wife and priest paid their respects to the lotus-eyed (Krishna) and surrounded him on all sides.

13. And the learned Krishna being joined with the Partha, Dhananjaya (winner of riches), the slayer of demons looked as beautiful as that high-souled divine lord of all created beings (Siva) when united with Kartikeya (his son).

14. Then he who wore a coronet on his head (Arjuna) having related in detail to the elder brother of Gada (Krishna) all the incidents in connection with their forest life asked 'how are Subhadra and Abhimanyu ?'

15. And the destroyor of (the demon) Madhu, having, in the usual manner greeted Arjuna, Droupadi and the priest (Dhouma), and having eulogised the king Yudhisthira took his seat with them and spoke these words.

16. "It is asserted (by the wise), O Pandava, that righteousness is superior to winning kingdoms, and, O King, in order to foster it (virtue), asceticism is neeessary. And you, who have performed your duties in strict obedience to truth and candour have conquered both this world and the next.

17. You first studied (the Vedas) by observing the proper rites ; you have next acquired mastery over the whole science of weapons; and then having obtained wealth by pursuing the methods followed by the Kshatryas you have performed all the ancient sacrificial rites.

18. You are neither addicted to sensual pleasures, nor, O king of kings, do you perform anything from motives of self-interest nor do you subserve your duties to greed of wealth. It is (for these reasons) that you have been styled the virtuous King.

19. O King, although you have won kingdoms, wealth and are surrounded by all sorts of luxury, you are ever bent on charity, truthfulness, asceticism, faith, meditation, forgiveness and patience.

20. When the inhabitants of Kuru Jangala beheld (the modesty of) Krishna outraged in the assembly hall, O Pandu who but yourself could brook that (beastly) conduct (on the part of the Kurus) so very odious to virtue and custom?

21. It admits of no doubt that with all your desires gratified you will soon creditably govern your subjects. And when your promise (to spend twelve years in exile) will be fulfilled, we will try our utmost to chastise the Kurus."

22. Then, the chief of the Dasarhas said to Dhouma, Bhima, Yudhisthira, the twins (Nakula and Sahadeva) and Droupadi "it is by your good fortune that Kiriti (Arjuna who wears a coronet on his head) has returned with a merry mind after having been well-versed in the science of weapons."

23. And the lord of the Dasarhas (Krishna) together with friends said to Jajnasenee the daughter of Jajnesena (Krishna "fortunate it is that you have been again united with Dhananjaya (the winner of wealth) all safe and hearty.

24. O Krishna, O Jajnesenee, these young sons of yours chiefly given to the acquisition of the science of arms are all of good behaviour and always follow in the footsteps of their worthy friends.

25. And, O Krishna, , although your father and your brothers try to tempt them with a kingdom and territories, the boys find no pleasure in the abodes of Jajnesena or of their maternal uncles.

26. And, O Krishna, safely proceeding towards the country of the Anartas when your sons, chiefly bent on the acquisition of arms, enter the city of the Vrishnis, they do not even long for celestial happiness.

27. And Subhadra always instructs them carefully to observe good manners as you yourself or the venerable Kunti would do.

28. O Krishna, as the son of Rukshmini (Pradumna) is the tutor and guide to Aniruddha, Abhimanyu Sunitha and Bhanu, so he is to your sons also.

29. And Prince Abhimanyu, an able teacher always gives instructions to them brave and active as they are, in the arts of wielding maces, swords, buckles, and other weapons and of driving cars and riding horses.

30. And the son of Rukshmini, having thoroughly instructed and having duly conferred weapons upon them, takes much delight in witnessing the valour of your sons and of Abhimanyu.

31. And O daughter of Jajneasena, when your sons go out for field sports, each of them is followed by cars, horses, vehicles and elephants."

52. Krishna, then addressing the Dharmaraja, said "O king, let the Dasarha warrior, the Kukuras and the Andhakas, obeying your orders remain wherever you wish.

33. O monarch, let the army of the Madhus, the strength of whose bows is as impetuous as the wind, and led by Halahudha (the wielder of the plough) and consisting of cavalry, infantry, horses, chariots and elephants, prepare to carry out your commands

34. O Pandava, send Suyodhana, the son of Dhritarasthra, the vilest of sinners together with his friends and followers to the path of the lord of Subha (Soila) the son of the earth.

35. Dwell where you please, O monarch, during the period appointed by you in the assembly hall; but at the end of which let the city Nagpur (Hastina) await your arrival therein when the Dasarha warriors have cut down the forces of your enemies.

36. (During the appointed period) abandoning your sorrow and getting rid of your sin, wander at pleasure wherever you like; and then with a merry heart you will enter the renowned city of Hastina and also your principality."

37. Then the high-souled Dharmaraja, being informed of the views thus clearly expressed by that best of men and praising the same and looking at Krishna spoke these words with joined hands to him.

38. "O Keshava, it admits of no doubt that you are the refuge of the Pandavas; and the Parthas are under your protection. When the time for action will arrive, you will undoubtedly do all that you have just said.

39. We will spend the period of twelve years, as we have promised, in lonely forests. And then having duly completed the period of our incognito life, O Keshava, the sons of Pandu will place themselves under your protection.

40. May this intention of yours, always remain in you. For O Keshava, the Parthas, the sons of Pandu, firm in truth, and devoted to charity and duty, together with their friends, relations and their wives are (always) under your protection."

Vaishampayana said:—

41. O Bharata, when the descendant of the Vrishnis and the Dharmaraja were thus conversing, the high-souled Markandeya, of great devotion, grown wise by austerities, who had lived many thousands of years, was seen to approach (there.) Being immortal and without signs of senelity, endued with beauty and magnanimity,

43. He looked like a youth of twenty five years old. When that wise saint who had seen many thousands of years made his appearance,

44. All the Brahmanas, and the Pandavas together with Krishna paid their adoration to him. And when that most exalted of saints, thus honoured, was peacefully seated, Keshava giving expression to the views of the Brahmanas and the Pandavas thus addressed him.

Krishna said:—

45. The Pandavas, the assembled Brahmanas, Droupodi, Satyabhama as well as myself are all desirous of hearing your most excellent words.

46. (Graciously) narrate to us (therefore) the sacred events of ancient ages and the eternal rules of righteous conduct by which kings, women and saints should be guided.

Vaishampayna said:—

47. When they were all seated the divine saint Narada too, of pure soul, came there to see the Pandavas.

48. Then, all those highly intellectual and most exalted of mortals, honoured that magnanimous saint by offering him, according to the usual custom, water to wash his feet, and the oblation called Arghya.

49. Learning that they were about to hear the words of Markandeya, the divine saint Narada signified his assent to the proposal.

50. Then the eternal Krishna, who knows well what is the convenient moment, spoke to Markandeya with a smile "O Brahmarshi, kindly relate to the Pandavas whatever you wish to say"

51. Thus addressed, Markandeya, of great austerities, replied "wait a moment. I will relate lots of events."

52. Thus spoken to, the Pandavas together with the Brahmanas waited a little looking at that great saint glorious as the noon-day sun.

Vaishampayana said:—

53. (Then) the son of Pandu, the king of the Kurus, seeing that the great sage was desirous of speaking, asked him, with the intention of suggesting topics for narration.

54. "You are ancient in age and are therefore conversant with the events relating to all the gods, the demons, the high-souled sages, and the royal saints.

55. We consider you deserve all honour and adoration; and we have, for a long time, been desirous of seeing you. This son of Devaki too has come here to pay us a visit.

56.—57. When I consider that I have been deprived of happiness for no fault of mine and when I see the wicked sons of Dhritarashtra prospering in every respect it strikes me that man is the agent of his meritorious or wicked acts, and that he reaps the fruits of his own deeds. How can then God be the agent?

58. And O the best of those conversant with the supreme Being, why does man become subject to pleasure or pain? Is it in this world or in another existence that he reaps the fruits of his acts?

59. O best of Brahmanas, how is it that the consequences of the good or evil acts of an embodied being follow him in this world or after his death in the next?

60. Do we reap the fruits of our acts in this life or in another existence? And O descendant of Bhrigu, where do the results of the acts of an animated creature rest, after his death?"

Markandeya said:—

61. "O the best of speakers, this question is worthy of you and is just what you should ask. You are well informed of whatever is fit to be known. But it is for the sake of form that you are asking the question.

62. I will now narrate to you how men experience pleasure and pain in this world and in the next. Listen to me with an undivided attention.

63. Prajapati (the lord of all created beings) who first sprang into existence, created for the corporeal beings, bodies, stainless, pure and given to virtue.

64. O the most exalted of the Kurus, the primary men had all their desires gratified, were given to virtuous deeds, and were truthful, godly and pure.

65. They were all as good as the gods themselves, could soar to the heavens, come down again, and range at pleasure wherever they liked.

66. They had control over their life and death, had few difficulties and no fea-

had all their desires gratified, were free from troubles,

67. Could visit the high-souled gods and the saints; were well-versed in all the religious ordainances; had self-control and were devoid of envy.

68. They lived for a thousand years and had as many sons. But in process of time their powers were limited to walking solely on the earth's surface.

69. And they became subject to lust and anger, practised falsehood and duplicity for subsistence and were overpowered by greed and ignorance. And when these (wicked) men died,

70, They were born among lower animals or driven to hell, and again and again had to suffer the pain of re-birth in this wonderful world on account of their vicious deeds.

71. Then their desires, their aims, their knowledge and thetr rituals bore no fruit; They were afraid of everything, their reason was clouded and they were oppressed with sorrow.

72. And they were generally marked by their wicked deeds, born in low family, afflicted with various diseases, and became evil-minded and the terror of others.

73. Their life became short and wicked and they paid the penalty of their terrible deeds; were covetous of everything, became atheists and indifferent in mind.

74. O son of Kunti, the fate of a creature after death depends upon his acts in this world. As regards your question as to where the treasure of the acts of the wise and the ignorant remains,

75. And where they reap the fruits of their own meritorious or vicious deeds, hear the decisions on the subject.

76. Man by his original subtle frame, made by the creator, accumalates a great store of good and evil deeds.

77. When his days are numbered he leaves this frail body and is immediately born among another order of creation; and he never remains disembodied even for a single moment.

78. In that new existence his (good and evil) acts always follow him like his shadow, and the consequences thereof make his existence either pleasurable or painful.

79. The wise only by means of spiritual insight know that every creature is chained to an unchangeable fate by the destroyer (Yama) for his virtue or vice and that he is unable to get rid of the consequences of his acts in good or evil fortune.

80. O Yudhisthira, I have related (to you) the fate of those whose intelligence has been clouded with ignorance. Now hear of the excellent state attained to by the wise.

81. These men are of great ascetic merits, learned in all the religious books (ie the Vedas and the Tantras), firm in duty, devoted to truth, engaged in ministering to the comforts of their elders;

82. Are well behaved, given to the practice of yoga, of forgiving spirit, self-controlled, energetic, well-born and are endowed with the signs of greatness.

83. Owing to their control over their passions they are well-governed in mind; by practising Yoga they are devoid of desease and by the absence of sorrow and fear they are free from (mental troubles.)

84. In course of birth whether timely or premature or while confined in the womb, (in short) in every state, they know the relation subsisting between their own souls and the eternal spirit, by spiritual insight.

85. The high-souled saints gifted with positive and intuitive knowledge being born in this world of actions attain to the celestial regions again.

86. O monarch, by practising Yoga, or by Destiny or by their own acts, men attain to (happiness or misery). Do not think otherwise.

87. O the best of speakers, O Yudhisthira, hear an instance of what I deem to be the highest good in this world.

88. Some men enjoy happiness in this world but not in the next; some attain it in the next world but not in this; while others neither in this world nor in that to come.

89. They, that possess vast wealth, sport themselves every day richly adorning their persons (with ornaments and dresses.) Such men, O destroyer of powerful enemies being addicted to physical enjoyment, attain to happiness in this world but not in the next.

90. O slayer of foes, those who are absorbed in spiritual thoughts, devoted to asceticism, engaged in the study of the Vedas, and who mortify their bodies, have a control over their passions and abstain from killing animals, enjoy happiness in the next world but not in this.

91. Those that first lead a virtuous life, and honestly acquire wealth in due time and then marry and perform sacrificial rites, attain happiness both in this world and in that to come.

92. And those stupid persons who have neither learning nor asceticism, nor charity and who do not multiply their kind and are not given to worldly joys attain to happiness neither in this world nor in the next.

93. You are all highly powerful, vigorous, endued with celestial energy, well read and in order to serve the purpose of the gods have come down (from the heavens) and been born in this world for the extirpation (of the wicked people).

94. Having achieved glorious deeds and having gratified all the gods, the saints and the Pitris, you, who are so heroic, devoted to spiritual meditation, self-controlled, given to purity and engaged in self-extertion will at length in due course,

95. Gradually attain to that excellent heavenly region,—the abode of the virtuous, by means of your own (meritorious) deeds. O the lord of the Kurus, let no doubt, trouble your mind on account of your misfortune, for this affliction will lead to your (ultimate) happiness.

Thus ends the hundred and eighty-third chapter, the narration by Markandeya (of the events of by gone times), in Markandaya Samasya of the Vana Parva.

CHAPTER CLXXXIV.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said:—

1. Then the sons of Pandu said to the magnanimous Markandeya "(kindly) narrate to us of the greatness of the Brahmanas which we are very desirous of hearing"

2. Thus addressed, the highly energetic and divine Markandeya of great austerities and well versed in all the departments of religious writs replied (to them).

Markandeya said:—

3. Once upon a time a handsome and vigorous young prince of the Haihaya race, conqueror of enemie's cities, went out to hunt.

4. While he was wandering in the forest covered with grass and creepers he saw near (him) a Muni wrapped up in an antelope's skin which served as an upper garment.

5. And mistaking him for a deer he killed (the Muni). Afflicted at heart and smitten with grief for what he had done,

6. The lotus-eyed prince went to the distinguished Haihaya Chiefs and informed them of the matter.

7. O child, on hearing of it, and seeing the (dead body) of the Muni who lived on fruits and roots they became sick at heart.

8. Then all those (kings) making enquiries here and there as to whose son the Muni was, soon arrived at the hermitage of Aristanemi, the son of Kasyapa.

9. And bowing down to that high-souled sage constantly engaged in austerities they remained standing there and the Muni too busied himself to welcome them.

10. They then said to that magnanimous sage, "we are no longer worthy of your reception in as much as we have unfortunately killed a Brahmana."

11. And that Brahmanical sage said to them "how have you killed a Brahmana? Say where he is; and you all behold the power of my devotional exercises."

12. The chiefs, then having truly related to him all that had taken place and having returned to the place (where the corpse of the Rishi was) did not find it there.

13. And searching about for it they returned coveterd with shame and devoid of consciousness like one in a dream. Then, O the conqueror of your enemy's cities, that sage, the son of Kasyapa, said to them.

14. "O kings, is this the Brahmana who was killed by you? He is indeed my son devoted to great austerities."

15. And O king, beholding that Rishi they were highly amazed and they all exclaimed "it is indeed highly wonderful.

16. How has the dead been restored to life? Is it by the strength of asceticism that he has been brought to life again?

17. O Brahmana, we are (very) curious to hear it, if indeed it can be heard." (Therepon) he replied "O kings, death can not display its power before us.

18. I will relate to you the reason hereof briefly and argumentatively. As we strictly adhere to our own duties, we are not afraid of death.

19. We speak well of the Brahmanas and never vilify them; therefore we do not fear death.

20. As we entertain our guests with food and drink and regale our dependants with plenty of food and then eat what is left; so we have no fear of death.

21. We are peaceful, charitable, of forgiving disposition, fond of visiting sacre-

shrines, benevolent and we dwell in holy places; therefore we entertain no fear of death. And as we associate with men of devotional spirit, death has no fear for us.

22. I have told you a bit only (of our devotional power). Now devoid of pride and vanity you all return together (to your homes).

23. O best of the Bharatas, (then) those kings, saying "be it so" and bowing down to that great sage returned cheerfully to their country.

Thus ends the one hundred and eighty-fourth chapter, the story of the greatness of the Brahmanas, in the Markandeya Samasya of the Vana Parva.

CHAPTER CLXXXV.

(MARKANDEYA SHMASYA PARVA)

—Continued.

Markandeya said:—

1. Hear from me again of the great glory of the Brahmanas. We have heard that a royal sage Vainya by name was engaged in celebrating the horse-sacrifice and that Atri was prepared to go to him for alms. But at last actuated by religious motives he abandoned his desire for riches.

3. After much deliberation (as to what he should do) that highly energetic (sage) became desirous of living in the forests and calling his wedded wife and sons together spoke to them thus:—

4. May it be your inclination to go to the forests soon; because (by repairing there) we shall attain the highly blissful and tranquil fulfilment (of our desires).

5. To this his wife, actuated by virtuous motives, also replied "go to the high-souled Vainya and beg of him immense wealth.

6. That royal sage engaged in horse sacrifice will give you the wealth begged by you. Then, O Brahmanic sage, having received from him vast wealth,

7. And having distributed it among the sons and the attendants, you may go whither you like. This is the highest virtue as instanced by men versed in religion.

Atri said:—

8. O highly fortunate (wife), I have been told by the noble-minded Goutama that Vainya is religious, conversant with (the principles of the science of) profit and devoted to truth.

9. But he is surrounded by Brahmanas who are very envious of me. As Goutama has informed me of this I dare not go there

10. For even if I speak these (highly) beneficial and religious words calculated to bring about the fulfilment of one's desires they will oppose me with speeches productive of no good.

11. But, O highly wise (wife), I relish your proposal and will (therefore) go there. Vainya will bestow on me cows and immense wealth.

Markandeya continued:—

12. Saying this, that sage of great devotion, soon repaired to Vainya's sacrifice. And reaching the sacrificial altar he eulogised the king,

13. With noble speeches and then said these words.

Atri said:—

O king, you are indeed blessed, you are the lord of all beings, and are the greatest sovereign on earth.

14. The sages pay their adorations to you, And there is none conversant with religion besides you." (Thereupon that sage of great austerities (Gautama) said to him in anger.

Goutama said:—

15. O Atri, do you not repeat such (foolish words) again. Your understanding is not yet matured. In this world, Mahendra, the lord of all creatures, is the greatest monarch.

16. O king of kings, thereupon, Atri replied to Goutama "this king is as much the dispenser of our destiny as Indra, the lord of all creatures. Your intellect is clouded with ignorance and you have no sense at (all)."

Goutama said:—

17. I am sure, it is not I but you who are labouring under a misconception in this matter. Desirous of obtaining his favour you are flattering the king before this assembly of men.

18. You are not conversant with what is the hightest duty nor do feel any need for it. You are ignorant as a child; why then have you grown so old in years?

Markandeya continued:—

19. When they were thus quarreling before the Munis who were engaged in the sacrifice, the latter enquired "What is the matter with these two men?

20. Who did admit them to the court of Vainya? What is it that they are clamouring for?"

21. Then the highly righteous Kasyapa versed in all duties stepping between the disputants inquired of them the cause of their quarrel.

22. Thereupon, Goutama addressing that assembly of the most exalted sages said. "O the best of Brahmanas, hear the cause of our dispute.

23. Atri says that Vainya rules over our destiny. But we entertain a grave doubt on the point.

Markandeya said:—

Hearing this, those high-souled sages soon repaired to

24. The righteous Sanatkumara in order to solve their doubt. And he (Sanatkumara) of great devotional spirit, hearing their words, addressed them with these words of true religious import.

Sanatkumara said:—

25. As (when) fire united with the wind burns down forests, so (when) a Brahmana's energy is united with that of a Kshatrya and vice versa it consumes all enemies.

26. The king is noted for establishing religion and he is the protector of his subjects. He is (like) Indra (a protector of all beings) like Sukra (a propounder of morals) like Vrishaspati (an adviser) and (therefore) he is (justly) styled the ruler of our destiny.

27. Is there (therefore) anybody who considers himself above worshipping the individual to whom such appellations as 'Prajapati' (the lord of all creatures), 'Virata,' 'Emperor,' 'Kshatrya' (one who preserves from pain), 'lord of earth,' and 'Monarch,' are applied in praise?

28. The monarch is further styled 'the prime cause,' (of social order), 'the conqueror of battles,' (and therefore) the preserver of the (peace), 'the watchman,' 'the contented,' 'the lord,' 'guide to heaven,' 'the easily victorious,' 'Vishnu like.'

29. 'Of effective wrath,' 'the victorious in wars, and 'the introducer of true religion.' The Rishis afraid of committing sins made over the (temporal) powers to the Kshatryas.

30. Like the sun among the gods in heaven who destroys darkness by his rays the king among men eradicates sin from the earth.

31. Therefore by the authority of the shastras the greatness of the king is established. And I declare for him who has spoken in favour of the king.

Markandeya said:—

32. Then the high minded king, greatly satisfied with the victorious party who first spoke in high terms of him, gladly addressed him with these words.

33. 'O Brahmanic sage, as you have styled me the greatest and best of men, here and have compared me with the gods,

34. I will therefore confer on you immense and various sorts of riches and one thousand well-dressed and well-adorned *Shayama* maids.

35. I bestow on you one hundred millions of coins and ten *Bharas* (each bhara is equal to 32 maunds) of gold. According to my belief you are conversant with every thing.

36. And the energetic Atri, thus honored by the king, and having rightfully accepted all the wealth returned home.

37. And having distributed that wealth among his sons, that self-contained sage gladly went to the forests with the view of performing asceticism.

Thus ends the one hundred and eighty-fifth chapter, the story of the greatness of the Brahmana in the Markandeya Samasya of the Vana Parva.

CHAPTER CLXXXVI.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

1. O conqueror of hostile cities, O here in this connection, Saraswati, when asked by, that intellegent Rishi Tarkshya, said (the following). Hear it.

Tarkshya said:—

2. O blessed lady, what is the best thing for a man to do here (on earth) and how he must act so that he may not deviate from (the path of) virtue. O beautiful lady, tell me all, so that being instructed by you I may not deviate from the path of my own duty (Dharma).

3. When and how must one offer oblations to the fire and when must he worship so that his virtue may not be destroyed? O blessed lady, tell me all, so that I may live in this world without any passion, craving or desire.

Markandeya said :—

4. Thus questioned by that cheerful Rishi, and having seen him eager to learn, and at the same time possessed of great intelligence, Saraswati spoke these virtuous and beneficial words to the Brahmana Tarkshya.

Saraswati said :—

5. He who knows Brahma, he who perceives the Supreme with purity and equanimity goes to the celestial region and obtains the supreme bliss with the immortals.

6. Many large, beautiful and sacred lakes are there, abounding in fishes, flowers and golden lotuses. They are like holy shrines and their very sight drives away all grief.

7. Pious men, specially adored by the Apsaras, who are virtuous, well-adorned and golden-complexioned, live in contentment on the banks of these lakes.

8. He who gives away cows (to the Brahmanas here) goes to the highest region. By giving bullocks he goes to the solar region, by giving clothes he goes to the lunar region and by giving gold he goes to the region of the immortals.

9. He who gives away a beautiful cow with a fine calf,—a cow which is easily milked and which does not run away lives in the celestial region as many years as there are hairs on the body of that cow.

10. He who gives a fine, strong, powerful and young bullock which is capable of drawing the plough and of carrying burdens goes to the region obtained by men who give away ten kine.

11. When a man gives away a well-caparisioned *Kapila* cow with money and with a bronze milk pot, he finds that cow, becoming a giver of boons, has come to his side by her own distinguished qualities.

12. He who gives away cows obtains so many merits as are the number of hair on the body of those cows. He also saves (from hell) his sons, grandsons and ancestors up to the seventh generation (upwards and downwards).

13. He, who presents to a Brahmana sesamum made up in the form of a cow having horns made of gold with money and, a brazen milk pail, goes easily to the region of the Vasus.

14. A man by his own acts falls into the dark depth of the lower region infested by evil spirits, as a ship (goes down) tossed by the tempest on the high sea. But gift of kine saves him in the next world.

15. He who gives his daughter in marriage in the Brahma form, who gives away land to the Brahmanas and duly makes other presents goes to the region of Purandara.

16. O Tarkshya, the virtuous man who continually offers oblations to the sacred fire for seven years sanctifies by his this action his seven generations upwards and downwards.

Tarkshya said :—

17. O beautiful lady, tell me who ask you the rules of the Agnihotra as explained in the Vedas. I shall learn from you the time-honoured rules for perpetually keeping the sacred fire.

Thus ends the hundred and eighty-sixth chapter, the history of Tarkshya in the Markandeya of the Vana Parva.

CHAPTER CLXXXVII.

(MARKANDEYA SAMASYA PARVA).

—Continued.

Vaishampayana said :—

1. Then that son of Pandu (Yudhisthira) spoke thus to the Brahmana Markandeya, "narrate (to me) the history of Vivaswata Manu."

Markandeya said :—

2. O king, O foremost of men, there was a mighty great Rishi; he was the son of Vivaswata and he was as effulgent as Prajapati.

3. He far excelled his father and grandfather in prowess, in strength, in fortune and also in religious penances.

4. Standing on one leg and with uplifted arms, that chief of men performed severe asceticism in the extensive *Vadari*.

5. With head downwards, and with steadfast eyes he performed these severe austerities for ten thousand years.

6. Once upon a time when he, with wet clothes on and with matted locks on his head, was performing such austerities, there came a fish on the banks of the *Cherivi* and spoke to him thus.

7. "O exalted one, I am a helpless little fish; I am afraid of the large ones; a vow-observing Rishi, you should extend your protection to me,

8—9. Especially when this is the fixed custom amongst us that the big fishes prey upon the smaller ones. Therefore be

pleased to save me from being drowned in the sea of terrors. I shall requite you for your help to me."

10. Having heard these words of the fish, the Vivaswata Manu was filled with pity and took out the fish from the water with his own hands.

11. The fish which had a body as bright as the rays of the moon, after being taken out of the water, was again put back in an earthen water vessel.

12. O king, thus being reared, that fish grew in size, and Manu carefully tended it as if it were a child of his.

13. After a long period of time that fish grew to be so large that there was no room for it in that vessel.

14. Manu saw that the fish again spoke to him thus, "O exalted one, appoint a better habitation for me."

15. Then the exalted Manu, that conqueror of hostile cities, took it out of that vessel and carried it to a large tank and and put it (into its water).

16—18. The fish began to grow even there for a long period of time, till at last though the tank was two *yoyonas* in length and one *yoyona* in breadth, O lotus eyed son of Kunti, O ruler of men, he had no room (even) there to play about. Manu saw that the fish again spoke to him thus,—

19. "O exalted one, O pious one, O sire, take me to the Ganga, the favourite wife of the Ocean, or do what you think proper.

20. O sinless one, as I have grown to this size through your favour, I shall cheerfully do what you command me."

21. Having been thus addressed, the up-right, continent and the adorable Manu took the fish to the river Ganga, and put it into its water with his own hands.

22. O chastiser of foes, the fish there also began to grow for some time, and then seeing Manu it spoke to him thus,—

23. "O lord, I am unable to move about in the Ganga on account of my huge body. Therefore, O exalted one, take me soon to the sea."

24. O son of Pritha, Manu took it out of the Ganga and carried it to the sea and put it there.

25. Notwithstanding its huge size Manu easily carried it and its touch and smell were also pleasant to him.

26. When that fish was thrown into the sea by Manu, it smilingly spoke these words to Manu,

27. "O exalted one, you have protected me with special care; hear what you should do in the fulness of time.

28. O exalted one, O greatly blessed one, the dissolution of all this mobile and immobile world is now near at hand.

29. The proper time for purging off this earth is almost come; therefore I tell you what will be good for you.

30. The terrible doom has now come to the mobile and the immobile things of the creation, those that have locomotion and those that have not.

31. You should (at once) build a strong and huge ark and furnish it with a long rope. O great Rishi, get into it with the seven Rishis.

32. Take with you all the different seeds which were ennumerated in the days of yore by the twice-born Brahmanas; and you must separately and carefully preserve them.

33. O beloved of the Rishis, while remaining in that ark wait for me; and I shall appear to you in the shape of a horned animal. O ascetic, recognise me then.

34. I now depart, you should act according to my instructions, for without my help, you cannot save yourself from the fearful flood."

35. He (Manu) then thus replied to that fish, "O lord, I do not doubt all that you have said. I shall do all this."

36. Giving instructions to each other, they both went away as they pleased. O great king, then Manu as told by the fish,

37. O chastiser of foes, O hero, procured all the different seeds and set sail in an excellent vessel on the surging sea.

38. O ruler of earth, O conqueror of hostile cities, he thought of that fish and that fish also, knowing his thought,

39—40. O best of the Bharata race, appeared there with horns in its head. O foremost of men, seeing in the ocean that fish with the horn emerging like a rock (as he was told before, he (Manu) threw the noose (made by the rope) on the head of that fish.

41—44. O foremost of men, O conqueror of hostile cities, fastened by the noose, the fish towed the ark with great force over the salt water. O best of men, it dragged him in that vessel in the roaring and bellowing sea. Tossed by the tempest on the great ocean, the vessel reeled about like a drunken harlot. O conqueror of hostile cities, neither land nor the four cardinal points of the horizon could be then distinguished.

45. O foremost of men, there was water every where; the water covered the heaven and the sky. O best of the Bharata race, when the world was thus flooded,

46—48. None but Manu, the seven Rishis and the fish could be seen. O king, for many years it diligently dragged the boat on the flood. Then, O descendant of Kuru, O best of the Bharata race, it then dragged the ark to the peak of the Himalayas. Then that fish smilinghly spoke thus to those Rishis.

49. "Without delay bind the ark to peak of the Himalayas." O best of the Bharata race, they soon tied the vessel there

50. On the Himalayan peak on hearing the words of the fish. Since that day that great Hamalayan peak is called *Naubhudhana*

51. And is celebrated as such up to date. O son of Kunti, know this. Then that fish thus spoke to those Rishis assembled together,

52. "I am the Lord of creatures, Brahma; none is greater than myself. In the form of a fish I have saved you from this fear.

53. Manu will create all beings, gods, Asuras, aud.men, and all those who have power of locomotion and who have not.

54. By practising severe asceticism, he will acquire this power. With my blessings, illusion will have no power over him."

55. Having said this, the fish disappeared in a moment. Vivaswata Manu also became desirous of creating the creatures.

56—57. In this work of creation, illusion overtook him; he therefore performed great asceticism. Having obtained ascetic success, O best of the Bharata race, Manu again took up the work of creation in proper and exact order. I have thus narrated to you the old story called the Legend of the Fish.

58. He who every day hears this old history of Manu obtains all happiness and all other objects of desires and goes to heaven.

Thus ends the hundred and eighty-seventh chapter, the history of the Vivaswata in the Markandeya of the Vana Purva.

CHAPTER CLXXXVIII.

(MARKANDEYA PARVA)—

Continued.

Vaishampayana said:—

1. Then Dharmaraja Yudhisthira again asked the illustrious Markandeya in all humility.

2. "O great Rishi, you have seen many thousands of ages pass away. In this world there is none who is seen to be so long lived as you.

3. O foremost of Bramhanas, there is none equal to you in years except the high-souled Bramha Parameshti.

4. O Bramhana, you worship Bramha at the time of the great dissolution of the universe when this world becomes devoid of sky, the celestials, and the Danavas.

5—6. When that dissolution ceases and the grandsire awakes, you alone, O great Rishi, see the Parameshti (Bramha) duly recreate the four orders of beings after having filled the cardinal points with air and placed the waters in their proper places.

7. O foremost of Bramhanas, you have worshipped in his own presence the great Lord and the grandsire of all creatures with your soul in great *Somadhi*.

8. O Bramhana, you have many times seen with your eyes, the primeval acts of creation. Being deeply engaged in severe asceticism, you have also excelled the celestials themselves.

9—10. You are considered to be one who is near Narayana in the next world. In the days of yore you had many times seen the supreme creator of the world with spiritual eyes and with renunciation which first opened your pure and lotus-like heart, —the only place where the multiform Vishnu of universal knowledge might be seen.

11. Hence through the favour of Parameshti, O Bramhana Rishi, neither death nor old age that causes the destruction of the body has any power over you.

12. When neither the sun nor the moon nor fire, nor earth, nor air, nor sky, remains,

13. When the world with its mobile and immobile creation being destroyed looks like an ocean, when the celestials, the Asuras and the great Nagas are destroyed,

14. When (at such a period) the lord of creatures takes his seat on a lotus and sleeps there, then you alone remain to worship him.

15—16. O foremost of Bramhanas, you have seen with your own eyes all that happened before. You alone have seen many things by your senses. There is nothing in all the world that is not known to you. Therefore, I eagerly desire to hear all about things.

Markandeya said:—

17—18. Bowing down to that self-existent, primordial Being, who is eternal, undeteriorating and inconceivable who is both endued and devoid of attributes, I shall explain to you all. O foremost of men, Janardana clad in yellow garb,

19. Is the great movor and creator of all; he is the soul and the framer of all things. He is the lord of all; he is called great, incomprehensible, wonderful and immaculate,

20. He is without beginning and without end, he pervades all the world, he is unchangeable and undeteriorating. He is the creator of all. But himself is increate,—the cause of all power.

21 His knowledge is greater than that of all the celestials. O foremost of kings, after dissolution, all this wonderful creation,

22—23. O best of men, again comes to life. It is said Kreta Yoga constitutes four thousand years, including its morning and evening which comprise four hundred years. Treta Yuga is said to comprise three thousand years.

24. Its morning and evening comprise three hundred years. The Yuga that follows is called Dapara, and it is said to comprise two thousand years.

25. Its morning and evening comprise two hundred years. It is said that Kali Yuga constitutes one thousand years.

26. Its morning and evening comprise one hundred years. Know that the duration of the morning and evening (of a Yuga) is the same.

27. After Kali Yuga is over, *Treta Yuga* comes again; and thus it is said that all the Yugas comprise a cycle of twelve thousand years.

28—30. One full thousand of such cycles would constitute a day of Bramha. O foremost of men, when this universe is withdrawn and taken back within its (original) home, (namely) Bramha himself, that disappearance of all things is called by the learned "the universal dissolution." O best of the Bharata race, at the end of the last mentioned one thousand years, men become addicted to falsehood. O son of Pritha, they then perform sacrifices and gifts by representatives.

31. Vows observed by representatives are also introduced. The Brahmanas perform acts that should be performed by the Sudras, and the Sudras take to earn wealth.

32—33. The Kshatryas also adopt the practices of the Brahmanas. In the Kali Yuga the Brahmanas will abstain from sacrifices and the study of the Vedas. They will give up their staff and deer skin, and they will eat everything. O child, the Brahmanas will give up prayer, and the Sudras will betake themselves to these.

34 O ruler of men, the course of the world then looks subverted,—there are the signs of the universal dissolution. Then will rule over the earth many Mlechaha kings.

35. These sinful kings addicted to falsehood will govern their subjects on principles that are false. The Audhas, the Sakas, the Pulandas, the Yavana kings,

36. The Kamvajas, the Valhikas, and the Abhiras will then O foremost of men, be endued with courage, and they will possess the sovereignity of the earth. O descendant of Bharata, at the end of the *Kali Yuga* such becomes the state of the world. Not a single Brahmana then adheres to the duties of his order.

37. O king, the Kshatryas and the Vaisyas also follow practices contrary to those of their own orders. Men become short-lived, weak in strength, energy and prowess.

38. They possess little strength and diminutive bodies; and they hardly become truthful. The country becomes deserts and all directions are filled with beasts and wild animals.

39. When the end of the *Yuga* comes, the utterings of the Vedas become futile, The Sudras address (others) saying "Bho;" while the Brahmanas address (others) saying "Noble Sir."

40. O foremost of men, at the end of the *Yuga* animals enormously increase. O rulers of men, perfumes even do not become agreeable to our sense of smell.

41. O foremost of men, the tastes of things do not become so agreeable to our sense of taste as at other times. Women give birth to numerous children who become of diminutive body, destitute of good conduct, and good manners. O king at the end of the *Yuga* women's mouth serves the purpos of intercourse.

42. O king, at the end of the *Yuga*, famine ravages the habitations of men, and the highways are infested by women of ill fame. O king, all women become hostile to their husbands and destitute of all modesty.

43. O ruler of men, cows yield little milk; trees are crowded with swarms of crows; they do not produce any fruits and flowers.

44. O ruler of earth, the Brahmanas, poluted with the sin of killing the twice-born, accept gifts from kings who are addicted to falsehood

45. Filled with coveteousness and ignorance ; and bearing the outward symbols of religion, the Brahmanas afflicting the people of the earth rove about for alms.

46.—47. Men, leading domestic life, being afraid of the weight of taxation, become deceivers ; while Brahmanas assuming the disguise of ascetics earn wealth by trade. O foremest of men, many Brahmanas become from their avarice of wealth religious mendicants of the *Brahmacharja* order.

48. O king, men at such a time behave contrary to the mode of life to which they belong ; they become addicted to intoxicating drinks, they become capable of violating even the bed of their preceptors. They are deluded with the desires of this world, and they pursue things that only give pleasure ministering to flesh and blood.

49. O foremost of men, at the end of the Yuga the hermitage of ascetics becomes crowded with sinful and insolent wretches who always praise the life of dependence.

50, O descendant of Bharata, the illustrious chastiser of Paka (Indra) never showers rain according to the season. The seeds that are scattered on earth never spring forth.

51. Unholy both in thought and deed, men take pleasure in envy and malice. O sinless one, the earth becomes full of sin and immorality.

52. O ruler of earth, he who becomes virtuous in such periods does not at all live long. The earth becomes devoid of virtue in every shape.

53. O foremost of men, traders, becoming full of deceit, sell their goods with false weights and measures.

54. The virtuous men do not prosper, only the sinful men then exceedingly prosper. Virtue then loses her strength and sin becomes all powerful.

55. Those that are devoted to virtue then become poor and short-lived. At the end of the *Yuga* those that are sinful become wealthy and long-lived.

56. At the end of the *Yuga* people behave sinfully even in places of public entertainment, in cities and towns. Men then always seek the accomplishment of their ends by means that are sinful.

57.—58. Having earned fortunes that are really small, men become intoxicated with the pride of wealth. O king, many men at the end of *Yuga* try to rob the wealth that has been secretely deposited with them by others out of trust. Full of sinful practices, they shamelessly declare, "they have nothing in deposit."

59. Beasts of prey and other animals and birds are seen to lie down in places of public entertainments, in cities and towns, as well as in sacred temples.

60. O king, girls of seven and eight years of age, give birth to children, and boys of ten or twelve years beget offspring.

61. In their sixteenth year men are overtaken by decripitude. And a man's life is soon run out.

62. O great king, when men become so short-lived, mere youths act like old men, while all that is seen in the youths is seen in old men.

63. Women, prone to impropriety of conduct and distinguished by bad manners, deceive even the best of husbands and forget themselves with servants and slaves, even with animals.

64. O king, even women who are the wives of good men forget themselves with others even at the life time of their husbands.

65. O king, at the end of those thousands of years and when men become so short-lived, a draught takes place which extends for many years.

66 O lord of earth, then men and (other) creatures, possessing but little strength and vitality, die of starvation by thousands.

67. O ruler of men, seven blazing suns then appear in the sky and drink up all the waters of the earth that are in the rivers and in the seas.

68. O descendant of Bharata, O best of the Bharata race, then every thing of the nature of wood and grass, whether dry or wet, is burnt down and reduced to ashes.

69. O descendant of Bharata, then the fire (called) *Samvastaka* helped by the wind appears on earth which has been already burnt (to ashes) by the seven suns.

70. Thereupon it (fire), penetrating the earth and reaching the nether region, creates great terror to the celestials, the Danavas and the Rakshashas.

71. O ruler of earth, burning down the nether region and also every thing on this earth, that fire then destroys all things in a moment.

72. That *Samvastaka* fire, helped by that inauspicious wind, consume this world which extends for hundreds of thousands of *Yoyanas*.

73. That lord of all things, that fire, blazing forth in great effulgence, burns down this universe with the celestials, the Asuras, the Gandharvas the Yakshas, the Nagas, and the Rakshasas.

74. Then there rise in the sky great masses of clouds resembling herds of elephants all adorned with garlands of lightning beautiful to look at.

75. Some of them are of the colour of blue lotus, some like lilies, some like the colour of the filaments of the lotus and some are red.

76. Some are yellow as turmeric, some are of the colour of a crow's egg, some are like that of the lotus leaves, and some red as vermillion.

77. Some in shape are like palatial cities, some resemble herds of elephants, some are in the form of lizards, and some of crocodiles and sharks.

78. O great king, the clouds adorned with garlands of lightning that gather in the sky on that occasion, are terrible to behold and they fearfully roar. Those masses of clouds charged with rain soon cover the whole of the firmament.

79. O great king, those masses of clouds then flood with water the whole earth with her mountains, forests and mines.

80. O foremost of men, then commanded by Parameshti (Brahma) those douds roaring fearfully soon flood all places.

81. Pouring a great quantity of water and filling the whole earth (with it), they extinguish that fearful, terrible and inauspicious fire.

82. Commanded by the supreme lord, they shower continually for twelve years and fill the earth with their downpour.

83. O descendant of Bharata, the ocean then overfloolds it bounds; the mountains fall down in fragments and the earth sinks under the increasing flood.

84. Then suddenly moved by the wind, those clouds go over the entire expanse of the sky, and then disappear from the view.

85. O ruler of men, O descendant of Bharata, the Self Create, lord,—the first cause, the diety whoso abode is the lotus (Lakshmi) drinks up these fearful winds and goes then to sleep.

86. Then when earth becomes one great ocean, when all mobile and immobile creatures have been destroyed, when the celestials and the Asuras are annihilated, when the Yakshas and the Rakshasas are no more,

87. O ruler of earth, when there is no human being, when trees and wild animals have disappeared, when the firmament itself has ceased to exist, I alone in affliction rove about.

88. O foremost of kings, once thus roving over that one great ocean, my heart was filled with great affliction on not seeing any creature.

89. O ruler of men, then thus roving about for a long time, I became fatigued; but I did not get any resting place.

90. O ruler of earth, thereupon one day I saw in that great expanse of water a great and wide extending banian tree.

91. O great king, O descendant of Bharata, I then saw seated on a cot overlaid with a celestial bed and attached to one of the far-extending boughs of that banian tree

92. A boy with a face as beautiful as the lotus or the moon, O ruler of men, with eyes as large as the petals of full blown lotuses.

93. O ruler of earth, thereupon I was filled with great astonishment, and (I asked myself) "how can this child alone lie here when all the world is destroyed."

94. O ruler of men, though I knew the Present, the Past and the Future and though I took the help of ascetic meditation, I could not learn anythiug about the boy.

95. Possessing the lustre of the *Atasi* flower and adorned with the mark of *Srivatsa*, he appeared to me as if he were the abode of Lakshmi.

96. That lotus-eyed and greatly effulgent boy with the mark of *Srivatsa* then thus spoke to me in words highly pleasant to the ear.

97. "O child, I know you are fatigued and you are eager for rest. O descendant of Bhrigu, O Markandeya, rest here as long as you like.

98. O foremost of Rishis, enter into my body and rest there. That is the place assigned to you by me. I am gratified with you."

99. O descendant of Bharata, thus addressed by that boy, a sense of total disregard possessed me in respect both of my long life and state of manhood.

100. Then suddenly that boy opened his mouth and as fate would have it, I having lost all power of locomotion, entered his mouth.

101. O ruler of men, thus suddenly entering his stomach, I beheld the whole earth (there within it) with all its cities and kingdoms.

102.—106. O foremost of men when wandering about in his stomach, I saw within it, the Ganga, the Satadru, the Sita, the Jamuna, the Kousaki, the Sarmanwati, the Vetravati, the Chandravaga, the Saraswati, the Sindhu, the Vipasa, the Godhavari, the Vasokasara, the Nalini, the Narmada, the Tamera, the Vena of fearful currents and sacred waters, the Suvenna, the Kreshnavena, the Irama, the Mahanadi, the Vitasta, that large river Kaviri, the Visalya, the Kimpuna and many others.

807. O chastiser of foes, I saw there also the ocean inhabited by alligators and sharks, that mine of gems, that excellent abode of waters.

108. I saw there also the sky adorned with the sun and the moon, blazing in great effulgence and possessing the lustre of the sun.

109. O king, I saw there also the earth beautiful with the forests and woods. O king, (I also saw) many Brahmanas engaged in many sacrifices,

110.—111. Many Kshatryas engaged in doing good to all the other orders, many Vaisyas engaged in the pursuits of agriculture and many Sudras engaged in serving the Brahmanas. Then wandering in the stomach of that high-souled being,

112. I saw the mountains of Himavat, and Himakuta. I also saw the Nishada and Sweta abounding in silver.

113. O ruler of earth, I saw also the mountain Gandhamadana, and O foremost of men, I also saw Mandara and the great mountain Nila.

114. O great king, I saw also the golden mountain Meru, also Mohendra and also that excellent mountain Vindhya.

115. I also saw there the mountains of Malaya and Paripatra. These and many mountains,

116. Were seen by me in his stomach. They were all decked with gems and jewels. O ruler of men, I saw also there the lions, the tigers and the bears.

117. O ruler of the earth, all the other creatures that are on earth were all seen by me in his stomach as I was wandering about there.

118. O foremost of men, having entered his stomach, as I wandered about, I saw the whole race of the celestials, Indra and others,

119. The Sadhya, the Rudra, the Adityas, the Guhakas, the Pitris, the Nagas, the birds, the Vasus, the Asmas,

120. The Gandharvas, the Rishis, the Daityas, the Danavas, the Nagas,

121. The sons of Shinghikas, and all other enemies of the celestials. Whatever mobile and immobile things I saw on earth.

122.—123. O king, I saw them all in the stomach of that high-souled one. O lord, living on fruits, wandering over the entire universe which was there, I lived within his body for many hundred years. But I did not see the end of his body.

124. O king, though I continuously roved about within his body in great anxiety, I could not find the limit of the body of that high-souled one.

125. Then in both thought and deed I sought the protection of that boon-giving and pre-imminently great diety and duly acknowledged his superiority

126. O king, O foremost of men, then I suddenly came out of the open mouth of that high-souled one by means of a great gust of wind.

127. O king, O foremost of men, I then saw seated on the branch of the banian tree that immeasurably effulgent being in the form of a boy, with the mark of *Srivatsa*, who had swallowed up the universe.

129. O foremost of men, that greatly effulgent boy with the mark of *Srivatsa* and with yellow robes on, being gratified with me smilingly thus spoke to me,

10. "O foremost of Rishis, O Markandeya, you were living for sometime within my body,—I shall however speak to you."

131. As he said to me, within that very moment, I acquired as if new sight; in consequence of which I saw myself possessed of true knowledge and freed from the illusions of the world.

132—35. O child, having seen the inexaustible prowess of that immeasurably effulgent being, I worshipped his revered and well-shaped feet with soles as bright as the burnished copper and with toes of mild red colour. Having placed them reverentially on my head and joined my hands in humility and having gone to him with all reverence, I saw that Divine Being who is the soul of all things and whose eyes are like the petals of lotus. Having thus bowed to him with joined hands I spoke to him thus, "O God, I desire to know you, and also your this wonderful illusion.

136. O excellent one, having entered into your body through your mouth, I have seen the entire universe in your stomach.

137. O god, the celestials, the Danavas, the Rakshasas, the Yakshas, the Gandharvas, the Nagas, nay the whole universe mobile immobile are all within your body.

138. Though I continuously ran over your body, yet through your grace, O god, my memory did not fail.

139. O great lord, I have come out through your desire and not mine. O lotus-eyed one, I desire to know you who are faultless.

140. Why do you stay here becoming a boy and swallowing up the universe? You should explain to me all this.

141. O sinless one, O chastiser of foes, why does the universe is within your body? How long will you stay here?

142. O lord of celestials, I desire to hear all this in detail and as they all happened. O lotus-eyed one, it is not improper for a Brahmana to desire to know it.

143. O lord, what I have seen is wonderful and inconceivable." Having been thus addressed by me, that highty effulgent and blessed god of gods, that foremost of all speakers, duly consoling me, thus spoke to me.

Thus ends the hundred and eighty-eighth chapter, the wonderful child, in the Markandeya Samashya of the Vana Parva.

CHAPTER CLXXXIX.

(MARKANDEYA SAMASYA PARVA)

—Continued.

The Deity said:—

1. O Brahmana, even the celestials do not know me truly. But as I am pleased with you, I shall tell you how I created the universe.

2. O Brahmana Rishi, you have filial piety, and you have also sought my protection; you have also seen me with your eyes, and your *Brahmacharya* is also great.

3. In days of yore, I called the waters by the name of *Nara*, and because the waters have ever been my *Ayana* (abode), I am called *Narayana*.

4. O foremost of Brahmana, I am Narayana, the source of all things, the eternal, the unchangeable: I am the creator of all things and also the destroyer of all.

5. I am Vishnu, I am Brahma, I am Indra, the lord of the celestials. I am king Vaisravana (Kuvera), I am Yama, the king of the deceased spirits.

6. O foremost of Brahmanas, I am Siva, I am Soma, I am Kashyapa, I am the lord of all treated things; I am *Dhata*, *Bidhata*, I am the sacrifice embodied.

7. Fire is my mouth, the earth my feet, the sun and the moon are my eyes, the heaven is my head, the sky and the directions are my ears. And the waters are my sweats (of the body).

8. Space with the cardinal points are my body, and the air is my mind. I have performed many hundreds of sacrifices in which *Dhakshina* were in abundance.

9. I am ever present in the sacrifices of the celestials; those that know the Vedas offer sacrifices to me. On earth those chief Khastryas, those kings who desire to obtain heaven,

10—12. And those Vaisyas who also desire to attain to those blessed region,—all worship me. Becoming Shesha it is I who support (on my head) this earth bounded by the four seas and decked by Meru and Mandara. Assuming the form of the boar in the days of yore I raised up this universe sunk in water. O foremost of Brahmanas, becoming the fire that issues forth from the *Equine mouth*,

13. It is I who drink up the water and create them again. From my month Brahmanas, from my arms the Khashtryas, from my thighs the Vaisyas,

14. From my feet the Sudras, one after the other,—sprang up through my great energy. The Rig, the Sama, the Yayu and the Atharva Vedas,

15—17. Issued forth from me and disappear also in me. The Brahmanas, devoted to asceticism, those that value peace as the highest attribute, those that have their souls under complete control, those that are desirous of knowledge, those that are freed from lust and wrath and envy, those that are unwedded to earthly things, those that have their sins completely destroyed, those that possess gentleness and virtue, those that are free from pride, those that have a full knowledge of the soul—all these worship me with profound meditation. I am the fire called *Samvartaka*, I am the wind called *Samvartaka*.

18. I am the *Samvartaka* sun, I am the *Samvartaka* fire. Those that are seen in the skies in the shape of stars,

19. O foremost of Brahmanas, know them to be the pores of my skin. The oceans, those mines of gems, and the four directions,

20. Know, they are my robes, my bed, my abode. They have been spread by me to accomplish the purposes of the celestials.

21. O excellent man, know that desire, anger, joy, fear and ignorance are all different forms of myself.

22—23. O Brahmana, whatever is obtained by men by the practice of truth, charity, asceticism, peace, harmlessness towards all creatures and other such good deeds is obtained through my arrangements. Led by my laws, men rove about within my body, their senses being always overwhelmed by me. They do not move according to their will,—they are moved by me.

24—26. The Brahmanas, that have thoroughly studied the Vedas, that have obtained tranquility in their souls, and that have subdued their anger, obtain a high reward by performing many sacrifices. But such reward is not obtained by men who are wicked in their acts, who are overwhelmed with covetiousness, who are mean and disreputable, who have their souls unblessed and impure. Therefere O Brahmana, know that this reward which is obtained by only self-controlled men and not obtained by ignorant and foolish men —this which is attainable by asceticism alone,—produces high merits.

27. O excellent man, at those times when virtue and morality decrease (in the world) and sin and immorality increase, I create myself.

28—29. When fearful and vicious-minded Daityas and Rakshasas, that are incapable of being killed by even the foremost of the celestials, are born on earth, I then take my birth in the families of virtuous men. And assuming a human form, I restore peace by destroying all evils.

30. By my own *Maya* I create the celestials, the men, the Gandharvas, the Rakshasas and all the mobile and immobile things. And I again destroy them all (when the time comes).

31. For the preservation of virtue and morality I assume a human form, and when the times come I assumes form that are inconceivable.

32. In the *Satya Yuga* I become white, in the *Treta Yuga* I become yellow, in the *Dapara* I become red and in the *Kali Yuga* I become black.

33—34. In that *Kali Yuga*, the virtue remains only three fourths. When the end of *Kali Yuga* comes, I assume the fearful form of death and destroy all the three worlds with all their mobile and immobile creatures. I then cover the universe with three steps. I am the soul of the world, I am the source of all happiness.

35. I am the humbler of all pride, I am omnipresent, I am infinite, I am the lord of the senses, I am great in power. O Brahmana, I alone set the wheel of Time in motion. I am formless.

36. O foremost of Rishis, I am the destroyer of all creatures, and I am also the cause of all efforts of all creatures. My soul completely pervades all creatures. O chief of Brahmanas, none knows me.

37. It is I whom the pious, and the devoted worship in all the worlds. O Brahmana, whatever pains you have felt within my stomach,

38. O sinless one, know all that was for your happiness and good fortune. Whatever worlds with their mobile and immobile beings you have seen (within my stomach.)

39. Everything has been ordained by my soul which is the source of all existence. The Grandsire of all the worlds is half of my body.

40. I am named Narayana, weilding the conch, the discus and the mace. O Brahmana Rishi, for a period of thousand times of the four *yugas*,

41. I, who am the soul of the universe sleep, overwhelming all creatures in unconsciousness, O foremost of Rishis, then do I stay here for everlasting time,

42. O foromost of Brahmanas, in the form of a boy, though I am old, stay here until Brahma wakes up. I who am Brahma have given you boons.

43. I am gratified with you, O the adored of the Brahmana Rishis. Seeing one vast expanse of water and seeing that all mobile and immobile creatures are destroyed,

44. You were afflicted with sorrow. I knew this, and it is for this reason I showed the universe when you entered within my body.

45. You became astonished and bewildered by seeing the entire universe (within my stomach). O Brahmana Rishi, therefore you were soon brought out by me.

46. I have spoken to you about that Soul which is inconceivable even to the celestials and the Asuras. As long as that great ascetic, the holy Brahma, does not awake,

47. O Brahmana Rishi, till then, live here happily and trustfully.

48—49. O foremost of Brahmanas, when that Grandsire of all creatures will awake, I shall alone create all creatures having bodies, also the firmament, the earth, the light, the atmosphere, the water and also all mobile and immobile creatures on earth.

Markandeya said:—

50. O child, having said this that greatly wonderful deity disappeared. I then saw this varied and wonderful creation start into life.

51. O king, O best of the Bharata race, O foremost of all virtuous men, I saw all this wonderful sight at the end of the *Yuga*.

52. The lotus-eyed deity whom I saw in days of yore, that foremost of beings is Janardana (Krishna) who has now become your relative.

53. O son of Kunti, in consequence of the boon bestowed upon me by that deity O my child, memory does not fail, that the period of my life is long and that death itself is under my control.

54. That deity is Krishna, the descendant of Vrisni, the ancient supreme lord, the inconceivable Hari, the mighty-armed hero, who seems to sport (in the world.)

55. He is Dhata, Vidhata, the destroyer of all, the Eternal, the bearer of Srivatsa mark on his breast, he is Govinda, the lord of all creatures, the highest of the high.

56. Seeing the chief of the Vrisnis, this Primæval Deity, this victorious God, wearing the yellow robe, my recollections come back to me.

57. This descendant of Madhu (Krishna) is the father and mother of all creatures, O foremost of the Kurus, take refuge in this great protector.

Vaishampayana said:—

58. Having been thus addressed, the sons of Pritha, and those two foremost of men, the twins, with Draupadi, all bowed down to Janardana (Krishna).

59. That foremost of men (Krishna), deserving of all honour, being thus revered by them, comforted them with sweet words.

Thus ends the hundred and eighty ninth chapter, Markandeya's words about Narayana in the Markandeya Samashya of the Vana Parva.

CHAPTER CXC.

MARKENDEYA SAMASYA PARVA) —*Continued.*

Vaishampayana said:—

1. The son of Kunti, Yudhisthira again asked the great Rishi Markandeya about the future government of the earth,

Yudhisthira said:—

2. O Rishi, O descendant of Bhrigu, O foremost of speakers, the account of the destruction and re-creation of things at the end of *yuga* which we have heard from you is highly wonderful.

3. I am very curious to know what will happen in the *Kali Yuga*, and when virtue will be destroyed, what would remain.

4.—5. What will be the power of men then and what will be their food and what their amusements; what will be the length of their life, what their dress and what also will be the limit of time, after attaining which the *Kreta* (age) will again begin. O Rishi, tell me all this. All that you narrate is varied and delightful,

Vaishampayana said:—

6. Having been thus addressed, that great Rishi again began to narrate, delighting that foremost of the Vrisni race (Krishna) and the Pandavas.

Markendeya said:—

7. O king, hear all that has been and heard by me and all that has been known to me by intution through the grace of the god of gods.

8. O best of the Bharata race, hear as I narrate the account of the world when the sinful time would come.

9. O best of the Bharata race, in the Kreta age, everything was free from deceit, and guile, avarice and covetousness. Virtue like a bull was among men with four legs complete.

10. In the Treta sin took away one of its legs; and virtue had then (only) three legs. In the Dwapara, sin and virtue are mixed half and half.

11—14. O best of the Bharata race, in the dark age (Kali) virtue being mixed with three parts of sin lives by the side of men. Accordingly virtue is said to wait upon men with only fourth part remaining. O Yudhisthira, know that the period of life, the energy, the intellect and the physical strength of men (gradually) decrease in every Yuga. O Yudhisthira, the Bramhanas, the Kshatryas, the Vaisayas and Sudras will practise morality and virtue with deceit, and men in general will deceive their fellow men by spreading the (false) net of virtue. Men with false pride of learning by their acts will make truth concealed.

15. In consequence of the loss of truth the lives of men will be short, and in consequence of the shortness of life they will not be able to acquire much knowledge.

16. In consequence of the littleness of knowledge, they will have no wisdom. And for this, covetousness and avarice will overwhelm them all. Men being wedded to avarice, anger, ignorance and desire,

17.—18. Will display enmity towards one another and will desire to take one another's life. Thus virtue deminished and their asceticism and truth gone Vaisyas, Brahmanas, and Kshatryas will all be equal to the Sudras. The lowest (orders of men,) will rise to the middle (orders of men,) and the middle will certainly descend to the lowest.

19. At the end of Yugu such will be the state of the world. The robes made of flax will be considered the best and *Koradushaka* grain will be considered to be the best.

20—21. At the end of Yuga men will consider their wives as only friends; they will live on fish and milk of goats and sheeps, for cows will then be extinct. At this time even those that always observe vows will become coveteous.

22. At the end of Yuga men will be opposed to one another and seek one another's life. They will be atheists and thieves.

23. They will dig even the banks of streams with their spades and sow grains there. But even these places will prove barren to them at this period of time.

24. Those men who are devoted to the rites in honour of the deceased and of the celestials will be coveteous and will also appropriate and enjoy what belongs to others.

25. The father will enjoy what belongs to the son and the son what belongs to the father. At such time things forbidden by the Sastras will be enjoyed by men.

26. The Brahmanas will speak ill of the Vedas, and they will not observe any vows. Their understanding being clouded by the science of controversy, they will neither perform sacrifices nor *Homas*. Deluded by the scienes of controversy, their heart will be led away to things mean and low.

27. Men will till low-lands and employ cows and calves that are but one year old in drawing the plough and carrying the burdens.

28. Sons having killed their fathers and fathers having killed their sons will incur no oppobrium by doing it; and they ever will take glory in them.

29. The whole world will be filled with Mlecha conduct and Mlecha notions. All (religious) rites and sacrifices will cease; there will be joy no where, and general festivities will disappear.

30. Men will rob the possessions of helpless persons, of those that are friendless and of those that are widows.

31.—33. Possessing little energy and strength, and no knowledge and being addicted to avarice, ignorance, and sinful practices, men will accept with joy the gifts made by the wicked-minded people with contemptuous words. O son of Kunti, the kings with their hearts wedded to sin, having no knowledge and always being proud of their wisdom will fight with one another with the intention of taking one anothers' lives. The Kshatryas will be at the end of the Yuga the thorns of the earth.

34. Full of avarice, swelling with pride and vanity, unable and unwilling to protect (their subjects), they will take pleasure in punishing (their subjects).

35. Again and again attacking the good and the honest, and feeling no pity for them even when they will cry in grief, the Kshahtryas will, O descendant of Bharata, rob them of their wives and wealth.

36. When this Yuga will come, no one will ask for a girl, (for marriage), and no one also will give away a girl. The girls will themselves choose their own husbands.

37. The kings with their mind darkened by ignorance, and discontented with what they have, will at such a time rob their subjects by every means in their power.

38. There is no doubt the world will be then *Mlechafied*. When this Yuga would come, the right hand will deceive the left, and the left the right.

39. Men with false pride of learning will diminish truth. The old will display the folly of the young, and the young will show in them the dotage of the old.

40. The cowards will have the reputation of bravery, and the brave will be as melancholy (fools) as the cowards. At this age men will not trust one another.

41. Full of avarice and ignorance all the world will have but one sort of food,—sin will increase and virtue will fade away.

42. O ruler of men, the Brahmanas, the Kshatryas, and the Vaisyas will disappear, leaving no trace of their orders. At this time all men will be of one order.

43. Fathers will not forgive their sons, and the sons will not forgive their fathers; at this time wives will not serve their husbands.

44. When this age will come men will seek those countries where men's staple food is wheat and barley.

45. O king, men and women will become perfectly free in their conduct. When this age will come, they will not tolerate one another's acts.

46. O Yudhisthira, the whole world will be then *mlechafied*; men will no more gratify the celestials by performing the *Sradh* ceremony.

47. O ruler of men, no one will listen to the words of others, and none will be considered as another's preceptor. The whole world will be enveloped by fearful (intellectual) darkness.

48. Then the length of men's life will be sixteen years. When this age would come men will die at this age.

49. Girls of five and six years will give birth to children and boys of seven or eight years of age will be fathers.

50. O king, O foremost of monarchs, when this age would come the wife will not remain content with her husband, and the husband also will not remain content with his wife.

51. When this age would come, the possession of men will be small, and they will falsely bear the marks of religion. The world will be filled with avarice and jealousy. No one will be a giver to the other.

52. The country will be afflicted with dearth and famine. The roads will be filled with lustful men and unchasts women. Women will also hate their husbands.

53. When this age will come, men will certainly adopt the *Mlecha* conduct; they will eat all things; they will be free in all their all acts.

54. O best of the Bharata race, led by avarice, men will deceive one another when they will buy and sell.

55. When this age would come, men will perform the ceremonies and rites without knowing the ordinances; they will behave as they would like.

56. When this age would come, led by their nature, men will act with cruelty and will speak ill of one ano another.

57. People will pitilessly destroy trees and gardens. Men will be filled with anxeity for their livelihood.

58. O king, led away by coveteousness, men will kill the Brahmanas and appropriate and enjoy their wealth.

59. The Brahmanas, being persecuted by the Sudras and afflicted with fear and exclaiming "Oh" "Alas" will rove over the world with none to protect them.

60. When men will kill others, when they will be wicked, cruel and destroyers of all animals, then will that (Kali) Yuga would come,

61—62. O perpetuator of the Kuru race, O king, the foremost of Brahmanas, being persecuted by the robbers, will like crows fly in fear and in great speed to rivers, to mountains and to inaccessible regions. Being afflicted with tasks imposed on them by cruel kings,

63. O ruler of earth, they will lose all patience in this fearful age. They will do all improper works and become the servants of the Sudras.

64. The Sudras will explain religion, Brahmanas will listen to them and settle their duties by accepting such interpretations (as made by the Sudras.)

65. The low will become the high, and all sources of things will appear in contrary shape. Abandoning the celestials, men will worship the bones &c.

66. At this age, the Sudras will cease to serve the Brahmanas. In the hermitages of the Brahamanas, in their schools and colleges,

67. In places sacred to the gods and in sacrificial grounds and in sacred tanks, the earth will be disfigured with tombs and walls containing bones &c., and they will have no temples dedicated to the celestials.

68—70. All this will take place in the (Kali) Yuga. Know these are the signs of the (Kali) Yuga. When men become always fierce, sinful, carnivorous, addicted to intoxicating drinks then does the (Kali) Yuga come. O king, when flowers will be produced in flowers, the fruits in fruits, then does the (Kali) Yuga come. In this Yuga the clouds pour rain unseasonably.

71. Ceremonial rites of men do not follow one another in due order and the Sudras quarrel with the Brahmanas.

72. Soon is the earth filled with the Mlechas, and Brahmanas for fear of heavy taxes fly in all directions.

73. All distinctions among men disappear. With honorary tasks and offices, men go to the forests and live on fruits and roots.

74. When the world will be so afflicted, there will be no rectitude of conduct. Disciples will not heed their preceptors' instructions,—nay they will even try to injure them.

75. Preceptors impoverished for the want of wealth will be disregarded by men.

Friends and relations and kinsmen will perform friendly offices for only the sake of wealth.

76—77. When that age would come, every one will be in want. All the directions will be in a blaze; the stars and the constellations will have no brilliancy, and the planets and planetary conjunctions will be inauspicious. The curse of the wind will be confused, and innumerable meters will flash though the sky, foreboding great fear.

78. The sun will appear with six other suns. There will be great noise on everyside, and everywhere there will be (great) conflagrations.

79. The sun from his rising to setting will be covered by Rahu. The exalted deity of one thousand eyes (Indra) will unceasingly shower rains.

80. When this age will come, crops will not grow in (great) abundance. The women will always be very harsh in speech; they will become pitiless and fond of weeping.

81. They will never obey the orders of their husbands. When this age will come, sons will kill fathers and mothers.

82. Women living uncontrolled will kill their husbands and sons. O great king, Rahu will then devour the sun out of season.

83—85. When this age will come, fire will blaze up in all directions. Travellers, being unable to obtain food, drink and shelter even when they ask for them, will lie down on the wayside. Crows, snakes, vultures, and kites and other animals and birds will utter discordant cries. When that age would come, men will abandon their friends and relatives,

86—87. Servants and followers. When this age will come, leaving the countries, directions, towns and cities that they occupy, men will one after the other seek for new ones. "Oh father, Oh son," uttering such frightful words,

88. Men in great affliction will rove over the (various) countries. When this terrible age would be over,

89. Creatures would come into existence again beginning with the Bramhanas. When that age will pass away, creation will again increase.

90. Providence will again be propitious at will. When the sun, the moon, and the Vrihaspati

91. Will with the constellation of Pushya enter the same, the clouds will incessantly shower rains, and stars and planets will be auspicious.

92. The planets, duly revolving in their orbits will be greatly propitious. Abundance, prosperiety, wealth and peace will be every where.

93. Impelled by Time a Brahmana named Kalki Vishungasha will be born. He will possess great energy, intellegence and prowess.

94—95. He will be born at a village called Sambhala in a blessed Brahmana family. As soon as thought of, vehichles, weapons, warriors, and arms and armours will all be at his command. He will be the imperial sovereign ever victorious by the strength of his virtue.

96—97. He will restore order and peace in this world overcrowded with creatures and contradictory in its laws. That effulgent and greatly intelligent Bramhana will destroy all things. He will be the destroyer of all, and he will be the maker of a new Yuga, That twiceborn one surrounded by the Brahmanas, will exterminate all the low and despicable *Mlechas* wherevever they will be found.

Thus ends the hundred and nintieth chapter, prophecy for the future, in the Markendeya Samashya of the Vana Parva.

CHAPTER CXCI.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

1. Then exterminating all robbers, he (Kalki) will duly give away this earth at a great horse-sacrifice to the Brahmanas.

2. Having established the blessed rectitude ordained by the Self-create (Bramha), that doer of virtuous and renowned deeds will then enter a charming forest.

3. The people of the earth will imitate his conduct. When thieves and robbers will be exterminated by the Bramhanas, there will be again prosperity (on earth)

4. When the countries will be (all) subjugated, that foremost of Brahmanas, having cast away the deer-skins, lances, and tridents and other weapons,

5. Showing his reverence for the excellent twice-born ones was engaged in killing the thieves. That Kalki, will rove over the earth being adored by the foremost of Brahmanas.

6. The heart-rending cries of "Oh father," "O mother" "O son" will rise when he will exterminate the thieves and robbers.

7. O descendant of Bharata, when at the appearance of the Krita Yuga sin will thus be completely destroyed and virtue will flourish men will again be engaged in religious rites.

8. Well-planted gardens, sacrificial grounds, large tanks, Vedic schools and colleges, ponds and temples will (all) reappear every where; various sacrifices will also begin to be performed at the appearance of the Krita age.

9. Brahmanas will be honest and good. Being devoted to asceticism, they will be Rishis.

10. The hermitages occupied by the wicked wretches will once more be the homes of men devoted to truth. Men in general will begin to honour and practise truth. All seeds sown on earth will grow.

11. O king of kings, every kind of crop will grow in every season. Men will devotedly practice charity, vows and relegious rites.

12. The Bramhanas, devoted to meditation and sacrifices will be of virtuous soul and cheerful disposition. The kings will virtuously govern the earth.

13. In the Krita Yuga, the Vaisyas will devote themselves to trade, the Bramhanas will be devoted to their six duties and the Kshatryas will be devoted to the display of prowess.

14. The Sudras will be devoted to the service of the other three orders. Such will be the Dharma in Krita, Treta and Dapara Yugas.

15. O son of Pandu, I have now narrated to you everything. I have told you the periods embraced by the several Yugas,—that which is known to all.

16. Thus have I now told you everything appartaining to both the past and the future as narrated by Vayu in his own Purana adored by the Rishis.

17. Immortal as I am, I have many times seen and ascertained the courses of the world. I have now told you all that I have seen and felt.

18. O undeteriorating one, hear now my words with your brothers relating some thing else to clear your doubts about religion.

19. O foremost of virtuous men, O king, you should always fix your soul on virtue; for, virtuous-minded men obtain bliss both here and hereafter.

20. O sinless one, listen to the auspicious words that I tell you (now). You should never humiliate a Brahmana, for a Brahmana, if augry, can destroy the three worlds by his vows.

Vaishampayana said :—

21. Having heard these words of Markandeya, the foremost of the Kurus, the greatly intellegent and highly effulgent king (Yudhisthira) spoke these words of wisdom.

Yudhisthira said :—

22. O Rishi, if I am to protect my subjects, what course of action must I follow? How should I behave, so that I may not fall away from the duties of my order?

Markandeya said :—

23. Be kind to all creatures and be devoted to their good. Love all without hating any one.

24. Be truthful, be self-controlled, be ever engaged in protecting your subjects. Practise virtue and avoid sin and worship the Pitris and the celestials.

25, Whatever you have done from ignorance, expatiate it by giving away in charity. Abandoning pride, alway possess humility.

26. Conquering all the world, remain in joy, and be happy. This is the course of conduct that accords with the rules of virtue. This is and this was what is considered as virtue.

27. Therefore, O child, do not be aggrieved by your this present calamity. There is nothing past or future that is not known to you.

28—29. O child, the wise men are never be overwhelmed when they are persecuted by Time. O mighty-armed hero, Time rises superior even to the dwellers of heaven. O child, time afflicts all creatures. O sinless one, let not doubt come into your mind regarding what I have told you.

30. If doubt comes to your mind, your virtue will be destroyed. O best of the Bharata race, you are born in the celebrated Kuru dynasty.

31. You should practise in thought, in word and in deed that which I have told you.

Yudhisthira said :—

O foremost of Brahmanas, the words which you have spoken to me are sweet to hear.

32. O lord, I shall carefully follow them at your command. O foremost of Brahmanas, I have neither avarice, nor lust, nor fear, nor pride.

33. O Lord, I shall act according to what you have told me.

Vaishampayana said:—

Having heard the words of the intellegent Markandeya

34. O king, the Pandavas became exceedingly glad along with the wielder of the (bow) *Savanga* (Krishna) and with all those foremost of Brahmanas and with all those that were there.

35. Having heard the blessed words of the ancient history told by the intelligent Markandeya, they were (all) filled with astonishment.

Thus ends the hundred and ninety first chapter, command to Yudhisthira, in the Markandey Samasya of the Vana Parva.

CHAPTER CXCII.

(MARKENDEYA SAMASYA PARVA)

—Continued.

Janamejeya said:—

1. You should speak to me about the greatness of the Brahmanas, as Markendeya told it to the Pandavas.

Vaishampayana said:—

2. The son of Pandu spoke thus to Markandeya, "You should speak to me about the greatness of the Brahmanas." Markandeya replied, "Hear the account of the Brahmanas in the days of old."

Markandeya said:—

3. A king of Ajodhya, born in Ikshaku's dynasty,—named Parikshit (once) went out hunting.

4. Pursuing a deer alone on a single horse he went away to a great distance (from his followers and retinue).

5. Fatigued and afflicted with hunger and thirst, he saw in that part of the country where he was (thus) led, a dark and dense forest.

6. He entered it (the forest). Seeing in the deep forest a charming lake, he with his horse bathed there.

7. Thus being refreshed and placing some lotus-stalks before the horse (for him to eat), he sat on the side of the lake. Lying down there he heard a sweet strain of music.

8. Hearing it he reflected, "I do not see any trace of any human being here: whose strain of music is then this?"

9. He then saw a damsel of great beauty and grace gathering flowers and singing (as she was doing it). She soon came near the king.

10. To her said he, "O blessed lady, who are you and to whom do you belong?" "She replied, I am a maiden." The king said, "I ask you to be mine."

11. To him replied the maiden, "Give me a pledge,—only then I can be yours." The king asked about the pledge and the maiden said, "I must never see water."

12. The king said, "Be it so" and he then married her. Having married her, the king Parikshit sported with her in great joy and sat with her in silence.

13. When he was thus living, his soldiers arrived at that spot.

14. Seeing the kings, the soldiers stood surrounding him. Cheered by the arrival of his soldiers, the king entered a palankin and went to his city. Arriving at his own city, he lived with her in privacy.

15. Even those who were stationed near him could not see him. Thereupon his chief minister asked those women that waited upon him, "What is your business?" The women said,—

16. "We see here a matchlessly beatiful damsel and the king has married her giving her a pledge, namely that he would never show her any water."

17—18. Having heard all this, he (the minister) made an artificial forest containing many trees with numerous fruits and flowers. He excavated a large and deep tank within that forest in one of its corners. He covered it with a net of pearls, and its water looked like ambrosia. One day he spoke thus to the king in private. "This is a beautiful forest having no water any where. Sport here in joy."

19—20. At these words of the minister, he (the King) entered that forest with his beatiful wife. One day when he was sporting in that charming forest, he became tired and fatigued and afflicted with hunger and thirst. He then saw a bower of *Madhavi* (creeper).

21. Entering it with his beloved, the king saw a tank full of water which was transparent and which was as sweet as nectar. Seeing it with his beautiful wife, he sat down on its bank.

22. Then the king thus spoke to that lady, "Cheerfully bathe in this water."

Having heard his words, she got down under the water, but she did not re-appear again.

23. When the king searched for her, he did not find any trace of her. He then ordered the water of the tank to be pumped out. He thereupon saw a frog sitting at the mouth of a hole. On seeing this, the king passed the following order in anger.

24. "Kill all frogs wherever they are to be found. Whoever wishes to see me, let him come to me with a dead frog as tribute."

25. When this fearful destruction of frogs went on, the frightened frogs went to their king and told him all that had happened.

26. Thereupon the king of the frogs, assuming the garb of an ascetic Bramhana, came to that monarch and thus spoke to him,

27. "O king, do not allow anger to take possession of you. Be kind, you should not destroy the innocent frogs."

Two slokas here follow :—

28—29. O undeteriorating one, do not destroy the frogs. Pacify your wrath. The prosperity and ascetic merit of those that have their souls steeped in ignorance always suffer diminution. Pledge yourself not to be angry with the frogs. What need have you to commit such a sin? What purpose will be served by killing the frogs?"

30. To him the king whose heart was full of the grief for the disappearance of his dear one thus spoke,

31. "I will never forgive the frogs. I will certainly destroy them. My beloved wife has been devoured by one of those wicked wretches. The frogs therefore will always deserve to be killed by me. O learned man, you shall not intercede on their behalf."

32—33. Having heard his words, he (the frog king) thus spoke with his senses and mind much pained, "O king, be kind. I am the king of the frogs, named Ayusha. She was my daughter, named Sushavana. This is but an instance of her bad character. She had deceived many other kings before. Then the king said, "I desire to have her. Let her be given to me by you."

34. Thereupon her father bestowed her upon him and he spoke to her thus, "Wait upon this king."

35. Having said this, he thus cursed his daughter in anger, "As you have deceived many kings, for your this untruthful conduct, your sons will be haters of Brahmanas."

36. Having obtained her, the king became greatly enamoured of her for her great accomplishments. Feeling that he had, as it were, obtained the sovereignty of the three worlds, he bowed down his head to the king of the frogs. Honouring him in due form he thus spoke withhis voice choked with tears of joy, "I have been much favoured."

37. The king of the frogs, then biding farewell to his daughter, went away whence he had come.

38. After some time, the king begot on her three sons. They were named, Sala, Dala and Vala. Some time after, the king, their father, installing the eldest son on the throne, went to a forest with the desire of practising asceticism.

39. One day Sala, when out in hunting, saw a deer and pursued it on his car.

40. He spoke to the charioteer "Drive me faster." Having been thus addressed the charioteer said to the king,

41. "Do not entertain such a purpose. This deer is incapable of being caught by you. If however *Vami* horses were yoked to your chariot, then you could have caught it." Thereupon the king said to the charioteer. Tell me all about the *Vami* horses, or else I shall kill you," Having been thus addressed by the king, the charioteer became greatly frightened. He was afraid of the king, he was also afraid of the Vamadeva ; and therefore he did not tell the king anything. Thereupon the king uplifting his sword again said to him, "Tell me soon, or I will certainly kill you." Being afraid of the king, the charioteer said, "*Vami* horses are those that belong to Vamadeva, they are as fleet as the mind.

42. When he said this, the king thus spoke to him, "go (at once) to the hermitage of Vamadeva." Having gone to the hermitage of Vamadeva, he thus spoke to that Rishi,

43. "O exalted one, a deer shot by me is flying away. You should make me capable of catching it by giving me your pair of Vami horses, The Rishi replied, "I give you my pair of Vami horses ; but after accomplishing your object, you must soon return them to me." Having taken those horses and having obtained the Rishi's permission, the king yoked the pair of Vami horses to his car and then pursued the deer. When he had left the hermitage, he thus spoke to his charioteer, "These (two) jewels of horses the Bramhanas (by no means) deserve to possess. They must not be returned to Vamadeva." Having said this and caught the deer, he returned to his

capital, and kept the Vami horses in the inner apartments of his palace.

44. Thereupon the Rishi reflected, "This prince is young. Having obtained an excellent pair of horses, he is sporting with them in great joy without returning them to me. Alas! What a pity!"

45. Having thus thought in his mind, he spoke to one of his desciples after full one month had passed away. "O Atreya, go and ask the king what he had done with the Vami horses. He should return them to your preceptor.

46. He went to the king and spoke to him as instructed. Thereupon the king replied, "These two horses deserve (only) to be possessed by kings. The Brahmanas do not deserve to possess jewels of such value. What business have Brahmanas with horses? Go back with contentment!"

47. Going back he told all to the preceptor. Having heard this sad news, Vamadeva was filled with wrath, and he himself went to the king and asked for his horses. But he declined to give him what he asked.

Vamadeva said :—

48. O king, give me my Vami horses. By them you have accomplished something which was impossible to be accomplished by you. By transgressing the practices of both the Brahmanas and the Khashtryas, do not cause your own death by the terrible curse of Varuna.

The king said :—

49. O Vamadeva, these two excellent, well-trained, and docile bulls are fit animals for Brahmanas. Go with them wherever you like. Even the Vedas carry person, like you, (what will you do with horses)?

Vamadeva said :—

50. O king, the Vedas indeed carry persons like us,—but that is in the next world. But in this world animals like these (horses) carry me and also men like me and also all others.

The king said :—

51. Let four asses carry you, or four mules of the best kind, or four horses as fleet as the wind. Go away with these,—the pair of Vami horses deserve to be possessed only by the Khashtryas. Therefore, know that those (Vami horses) are not yours.

Vamadeva said :—

52. O king, very severe vows have been ordained for the Brahmanas. If I have observed them, then let four fearful and mighty Rakshasas of terrible appearance and iron body pursue you at my command and kill you, and then carry you on their sharp lances after cutting up your body into four parts.

The king said :—

53. O Vamadeva, let those that are armed with bright lances and swords and that know you to be a Bramhana who desires to take life in thought, word and deed, at my command cut you down with all your desciples,

Vamadeva said :—

54. O king, when you receive from me these Vani horses, you had said, "I will return them." Therefore give me back my Vami horses, so that you can save your life.

The king said :—

55. Hunting is ordained for the Kshatryas. I do not punish you for your untruthfulness. 'O Brahmana, obeying all your commands, I shall obtain the blessed region.

Vamadeva said :—

56. A Bramhana can never be punished in thoughts, words or deeds. That learned man who succeeds by ascetic austerities on knowing a Bramhana to be so does not attain to prominence in this world.

Markandey said :—

57. O king, when the king had been thus addressed by Vamadeva, there rose four fearful-featured Rakshasas. As they with up lifted lances in their hands came to the king with the intention of killing him, he thus cried aloud,

58. "O Bramhana, if all the Ikshakus, if Dala (my brother), if all these Vaisyas tell me, even then I will not give up these Vami horses to Vamadeva, for these men can never (then) be virtuous."

59. When he was thus speaking, they (the Rakshasas) killed him and that lord of earth fell on the ground. Thereupon learning of the death of the king, the Ikshakus installed Dala on the throne.

60. Then the Bramhana Vamadeva went to his kingdom and spoke thus to the king Dala, "O king, it has been ordained in all the *Srstras* that men should give away to the Brahmanas.

61. O king, if you fear sin, then give me my Vami horses back without any delay."

Having heard these words of Vamadeva, that king spoke thus to the charioteer in anger,"

62. Bring me one of those beautiful but poisonous arrows that are kept with you, so that pierced by it, Vamadeva may lie prostrate on the ground in pain and be torn by the dogs.

Vamadeva said :—

63. O ruler of men, I know you have a son ten years old, born of Senajata, your queen. Urged by my word, soon kill your that beloved boy by these fearful arrows.

Markandeya said :—

64. O king, when Vamadeva had said this, the (arrows) killed the prince in the inner appartment. Hearing that he had been killed by his arrows, Dala spoke these words.

The King said :—

65. O Ikshwakus, I shall today do your good. I will with great force kill this Bramhana. Bring me another of my greatly effulgent arrows. O rulers of earth, behold my prowess today.

Vamadeva said :—

66. This fearful and poisonous arrow that you aim at me, O ruler of men, you shall not be able to aim or to shoot,

The King said :—

67. O Ikshwakus, behold, I am incapable of shooting the arrow that has been taken by me ; I fail to kill this Bramhana. Let Vamadeva be blessed with a long life,

Vamadeva said :—

68. Touching your queen with this arrow, you may cleanse yourself off this sin.

Markandeya said :—

The king did as he was directed, and then the princess spoke thus to the Rishi.

The Queen said :—

69. O Vamadeva, let me be able to instruct duly this foolish husband of mine from day to day imparting to him words of grave import. Let me always wait upon and serve the Bramhanas ; and by this, O twice born one, let me acquire the sacred regions after death.

Vamadeva said:—

70. O princess, O beautiful-eyed lady, you have saved this royal dynasty. Ask of me a matchless boon. I will grant you whatever you ask. O faultless lady, rule over your these kinsmen and over the kingdom of the Ikshwakas.

The Queen said:—

71. O exalted one, this is the boon I ask, —that my husband may now be freed from his sin, and that you may think well of his son and kinsmen. O foremost of Bramhanas, this is the boon I ask.

Markandeya said:—

72. Having heard her these words, O foremost of the Kurus, the Rishi said, "Be it so." Thereupon that king, becoming exceedingly happy and bowing to the great Rishi, gave him his Vami horses.

Thus ends the hundred and ninety second chapter, the history of the frogs, in the Markandeya Samashya of the Vana Parva.

CHAPTER CXCIII.

MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said :—

1. The Rishis, the Brahmanas and Yudhisthira then asked Markandeya how the Rishi Vaka was (so) long-lived. Markandeya thus spoke to them all.

2. "The greatly ascetic royal sage Vaka was long-lived ; you need not enquire of its reason."

3. O descendant of Bharata, having heard this, the son of Kunti Dharmaraja Yudhisthira with his brothers thus again asked Markendaya.

4. "We have heard that both the high-souled Vaka and Dalya were immortal ; and these (two) Rishis, held in universal reverence, were the friends of the lord of the celestials (Indra).

5. O exalted one, I desire to hear the account of the meetings of Indra and Vaka which is both full of joy as well as grief. Tell me all this in detail.

Markandeya said :—

6. O king, when the fearful war between the Devas and the Asuras was over, Indra became the lord of all the worlds.

7. The clouds copiously rained and people had an abundance of harvests. They had no malice or ill will, they were devoted to the duties of their own order. They were all devoted to virtue.

8. Adhering to the duties of their own order, people became very happy. Having seen all people happy, the slayer of Vala,

9. O king, the lord of the celestials, Indra himself became very happy. Seated on his (elephant) Airavata, he saw his happy subjects.

10. (He also saw) various hermitages and many auspicious rivers, prosperous towns, villages and rural regions, all enjoying plenty in everything.

11—12. (He also saw) kings devoted to virtue and skillful in protecting their subjects; also tanks and reservours, wells and lakes and small ponds all full of water and adorned with the foremost of Brahmanas engaged in the observance of various excellent vows. O king, then descending on the charming earth, Satakratu (Indra)

13. Went, O king, towards a blessed country abounding in numerous trees, and situated in the rigeon of the east near the sea.

14. It was a charming hermitage frequented by beasts and birds. The king of the celestials saw in that charming hermitage Vaka.

15. Vaka also seeing the chief of the celestials became exceedingly happy. He received him with the offer of *Argha* and water to wash his feet and also fruits and roots.

16. Having comfortably seated himself, the boon-giving, slayer of Vala, the king of of heaven, asked Vaka the following questions.

Indra said:—

17. O Rishi, O sinless one, you have lived for one hundred thousand years. O Brahmana, tell me what are the sorrows of those who live for ever.

Vaka said:—

18. To live with persons who are disagreeable, to be separated with persons that are agreeable and beloved, to associate with the wicked, these are the evils which they that are immortal have to bear.

19. What could be greater evil than (to witness) the death of sons and wives, of kinsmen and friends and than the pain of dependance on others.

20. I believe there is no more pitiable sight in the world than that of men destitute of wealth being insulted by others (who possess wealth).

21. The acquisition of family dignity by those who do not possess it and the loss of family dignity by those who possess it,—unions and disunions,—these are to be witnessed by one who lives for ever.

22. O diety Satakratu, those that have no family dignity gain wealth,—what could be greater reverses of family dignity than this? All this you are to see happening before your eyes (if your live forever).

23. What can be a greater sorrow than (to witness) the reverses of the celestials, the Danavas, the Gandharvas, men, the Nagas and the Rakshasas?

24. They that are nobly born suffer affliction by coming under the subjection of low-born men; the poor are insulted by the rich,—what can be a greater sorrow than (all) this?

25. Innumerable instances of such contradictory dispensations are seen in the world (by one who lives for ever). The foolish and the ignorant are happy while the learned and the wise are miserable.

26—27. Many instances of misery are seen among men in this world.

Indra said:—

O greatly exalted one, tell me what are the joys of those that live for ever,—joys adored by the celestials and the Rishis?

Vaka said:—

He who cooks even leaves at the eighth and twelveth part of the day,

28. And he who has no wicked friend,—who is happier than he? He in whose case the day is not counted is not called voracious.

29—32. O Maghavan, even he is happy who cooks only little leaves (for his food). Earned by his own efforts, without having to depend upon others, he who eats even fruits and leaves in his own house deserves to be respected. He, who eats in another's house the food given to him in contempt,—even if that food be rich and palatable,—does a thing which is hateful. Therefore the wise cry "fie" on the food that a mean wretch like a dog or a Rakshasha eats at another's house. If after feeding the guests and the servants, and offering food to the pitris, an excellent Brahmana

33. Eats what remains,—there can be none happier than he. O Satakratu, there is nothing sweeter or holier

34—35. Than that food which such a person takes after having fed the guests with its first portion. Each mouthful that the Brahmana eats after having fed the guests produces the fruit of giving away one thousand kine. Whatever sins might have been committed by him in his childhood are all destroyed.

36. If the water that is in the hands of a Brahmana who has been fed and honoured with Dakshina be sprinkled (on the feeder), then all his sins are instantly destroyed.

Markandeya said :—

37. Having talked over this and various other auspicious things with Vaka, the chief of the celestials went to heaven.

Thus ends the hundred and ninety-third chapter, colloquy between Vaka and Indra, in the Markandeya Sumashya of the Vana Parva.

CHAPTER CXCIV.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said :—

1. Thereupon the Pandavas again thus spoke to Markandeya.

2. "You have spoken to us about the greatness of the Brahmanas, we now desire to hear about the greatness of the royal order (the Kshatryas." To them replied the great Rishi Markandeya, "Hear now of the greatness of the royal order." A king of the Kuru dynasty named Suhotra went on a visit to the great Rishis, and as he was returning he saw king Shivi, the son of Ushinara. As they met, they each saluted the other as best fitted to his age. Considering each equal to the other, they did not allow way to each other. At this time Narada came. (He said) why are, you standing here thus blocking each others way?

3. They said to Narada, " O exalted one, you should not speak thus. The sages of old have said that way should be given to one who is superior or abler. We that stand blocking each other's way are equal to each other in every respect. If properly judged, there is no superiority or inferiority between us." Having been thus addressed, Narada recited the following *slokas*.

4. O descendant of Kuru, he who is cruel behaves cruelly towards even those who are humble, and he who is humble behaves humbly and honestly towards even those who are wicked. He who is honest behaves honestly towards even those who are dishonest,—why then should not he behave honestly with one who is honest.

5. He who is honest considers the service that is done to him, as if it were one hundred times greater than it (really) is. This is the custom amongst the celestials. The ruler of earth, the son of Ushinara, certainly possesses greater goodness than you.

6. One shonld conquer the mean by charity, the untruthful by truth, the wicked by forgiveness and the dishonest by honesty.

7. Both of you are generous-minded. Let one of you stand aside (giving the way to the other) according to the above *slokas*." Having said this, Narada became silent. Having heard this, the descendant of Kuru, (king Suhotra), walking round Sivi and praising his many good deeds, gave him the way and went away.

8. It is thus that Narada has described the greatness of the royal order.

Thus ends the hundred and ninety fourth chapter, the history of Sivi, in the Markandeya Sumashya of the Vana Parva.

CHAPTER CXCV.

(MARKANDEYA SAMASYA PARVA

—Continued.

Markandeya said :—

1. Now hear another story. One day when the king Yayati, the son of Nahusa, was sitting on his throne surrounded by the citizens, a Brahmana came there for (the purpose of begging) wealth for his preceptor. And he thus spoke, "O king, I beg wealth for my preceptor according to the pledge (I gave him.)

The king said :—

2. O exalted one, tell me what was your pledge.

The Brahmana said :—

3. O king, in this world when a man asks for alms, men hate him who asks for it. I ask you therefore (to tell me) with what feelings you will give me what I ask and on which I have set my heart.

The king said :—

4. Having given away anything, I never boast of it ; I never also listen to the prayers for things which cannot be given. But I (always) hear the prayers for things that can be given. Giving away, I always become happy.

5. I shall give you one thousand kine ; the Brahmana who asks me for a gift is always very dear to me. I am never angry with a man who asks of me, and I am never sorry for having given away.

Markandeya said :—

6. Having said this, the king gave one thousand kine to the Brahmanas, and the Brahmana also obtained one thousand kine.

Thus ends the hundred and ninety-fifth chapter, the history of Yayati in the Markandeya Samasya of the Vana Parva.

CHAPTER CXCVI.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Vaishaampyana said :—

1. The Pandavas again said, "Tell us again of the greatness (of the Kshatryas)

2. Markandeya said, "O great king, there were two kings, named Vrishadarbha and Seduka. Both of them were learned in the precepts of morality and skilful in the weapons of offence and defence.

3. Seduka knew that Vrishadharbha had from his boyhood a mental vow, namely that he would never give no other metal to a Brahmana except gold and silver.

4. Once upon a time, a Brahmana having completed his study of the Vedas, came to Seduka ; and uttering a benediction upon him he begged (wealth for his preceptor) ;

5. Saying "Give me one thousand horses." Seduka spoke to the Brahmana,

6. "It is not possible for me to give you this for your preceptor.

7. Therefore go to Vrishadharbha ; he is, O Brahmana, a (very) virtuous king ; go and beg of him. He will give you, for it is his vow."

8. Thereupon the Brahmana went to Vrishdharbha and begged one thousand horses. That king (however) struck him with a whip.

9. Then the Brahmana said, "I am innocent, why do you strike me thus ?"

10. Having said this, he was going to curse the king, when the latter said," Do you curse him who does not give you what you ask ? Is this the conduct proper in a Brahmana ?"

Brahmana said :—

11. O king of kings, sent to you by Seduka I came to you to beg. For your bad conduct, I am going to curse you.

The King said:—

12. I shall now give you whatever tribute comes to me before the morning is expired. How can I send away a man empty-handed who has been whipped by me ?

Markandeya said :—

13. Having said this, he gave the Brahmana whatever came to him that day which was more than the value of one thousand horses.

Thus ends the hundred and ninety-sixth chapter, the history of Seduka, and Vrishadharbha in the Markandeya Samashya of the Vana Parva.

CHAPTER CXCVII.

(MARKANDEYA SAMASYA PARVA) —*Continued*

Markandeya said:—

1. One day the celestials resolved that they should go to the earth and try the virtue of the ruler of earth, Sivi. Saying "very well" Agni and Indra went (to earth).

2. Agni, assuming the form of a pigeon flew away from Indra who pursued him in the form of a hawk.

3. The pigeon fell on the lap of the king Sivi who was seated on a costly seat.

4. Thereupon the priest thus spoke to the king," Afraid of the hawk, this pigeon has come to you for his life with the intention of saving it.

5. The learned men have said that the fall of pigeon on one's lap forebodes a great danger. The king who understands men should save himself by giving away wealth."

6. Thereupon the pigeon thus spoke to the king. "Afraid of the hawk and desrious of saving my life, I have come to you for the safety of my life. I am a Rishi. Assuming now the form of a pigeon I have come to you to seek the protection of my life. I consider you my life.

7. Know me as one who is learned in the Vedas, as one leading the life of a Brahmachari, as one who possesses self-control and asceticism. Know me also as one who have never spoken a harsh word to his preceptor, as one possessed of every virtue, and as one that is sinles.

8. I recite the Vedas, I know their prosody, I have studied all the Vedas letter per letter. I am not a pigeon. Therefore do not give me up to the hawk. Giving up a learned and a noble man is never a good gift"

9. Thereupon the hawk spoke thus to the king."

10. Creatures are not at once born in their own order. You may have been in a former birth begotten by this pigeon. O king, it is not proper for you ro interfere with my food by protecting this pigeon.

The King said :—

11. Has any one seen before that birds speak the pure speech of man? knowing what the pigeon says and also what the hawk says,—what is good for us to do?

12. He, who gives up a frightened creature seeking protection of his enimies, does not get protection when he is in need of it. The clouds do not shower seasonably for him and the seeds, though sown, do not grow for him.

13. He, who gives up an afflicted creature seeking protection of its enemies, sees his offspring die in childhood. The forefathers of such a man can never live in heaven. The very celestials decline to accept his *habya*, the libations of *ghee* poured by him into the fire)

14. He who gives up an afflicted creature seeking protection of his enemies is struck by the thunderbolt hurled by the celestials with Indra at their head. Being a very narrow-minded person, the food he eats is unsanctified, and he soon falls from the celestial rigeon.

15. O hawk, let Sivis put before you a bull cooked with rice in the place of this pigeon. Let them carry meat in abundance to the place where you like (to take them)

The Hawk said :—

16. O king, I do not ask for a bull or any other meat, or meat more than what is in that pigeon. He (the pigeon) is my food to-day ordained by the gods. Therefore give him up to me.

The King said :—

17. Let my men see and carefully carry the bull to you with its every limb entire. Let that bull be the ransom for this frightened creature. Do not kill this pigeon.

18. O hawk, I will give up my own life, but I will not give up this pigeon. Do you not see this creature looks like a sacrifice with the *Soma* juice? O blessed one, do not take so mueh trouble for it; I will never give up this pigeon.

19. O hawk, if it pleases you, order me to do something which may be agreeable to you and for doing which the Sivi people may praise me and bless me in joy. I promise that I shall do whatever you will tell me to do.

The Hawk said :—

20. O king, if you give me as much flesh as would be equal in weight to this pigeon, flesh cutting off from your right thigh, then can the pigeon be saved by you, then would you do what would be agreeable to me and what the Sivi people would speak in high terms of praise.

21. Thereupon he cut off a piece of flesh from his right thigh and weighed it with the pigeon, but the pigeon weighed heavier.

22. He cut off another piece of flesh, but still the pigeon weighed heavier. Then he cut off pieces of flesh from all parts of his body and placed them on the scale, but the pigeon still weighed heavier.

23. Thereupon the king himself got on the scale; he did not feel the least grief for it. Seeing this the hawk then and there disappeared exclaiming "saved." Thereupon the king said,

24. "O bird, O pigeon, I ask you, let the Sivi people know who this hawk is. None except the lord of creation can do what he did. O exalted one, reply to my question.

The pigeon said:—

25. O son of Surathe, I am the smoke-bannered deity, Vaisyanara (Fire). The hawk is the husband of Sachi, the wielder of thunder (Indra). You are the foremost of men, we came to try you.

26. O king, these pieces of flesh that you have cut off from your body with your sword to save me, have made gashes in your body. I shall make these marks auspicious. They will be handsome, golden-coloured and sweet scented.

27. Earning great fame and being respected by the celestials, you will long rule over these men. A son will be born to you from your side who will be named Kapotaramana.

28. You will get out of your own body this son named Kapotaramana. You will see him become the foremost heroes of the Sourathas blazing in fame, and possessing exceeding bravery and great beauty.

Thus ends the hundred aud ninety seventh chapter, the history of Sivi in the Markendya Samasaya of the Vana Parva.

CHAPTER CXCVIII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayna said:—

1. The Pandavas again spoke thus to Markandeya, "Tell us again about the greatness (of the royal order.)" And Markandeya said, "In the horse sacrifice of Ashtaka the descendant of Vishwamitra, all the kings came.

2. His brothers, Pratardana, Vasumana and Sivi, the son of Ushinara also came. When the sacrifice was over, he was going with his brother on a car when he saw Narada coming. They saluted him and said, "Come with us on this chariot."

3. Saying "So be it" he got on the car. One of them, having gratified the celestial Rishi, the exalted Narada, said, "All four of us are blessed with long life and possess every virtue. We shall therefore go to a certain celestial region and live there for a long time. But who will amongst us fall down first? The Rishi said "This Ashtaka will fall first."

4—5. He asked, "For what cause?" The Rishi said, "I lived for a few days in the palace of Astaka. He one day took me out of the city on his car. I saw there thousands of cows each distinguished by various colour. I asked him whose kine are these. He said, "I myself have made gifts of them." By these words he flourished his own praise; for this reason he will fall (first). (He said), "we shall then remain, there who amongst us will fall first?"

6. The Rishi said, "Pratardana."

"What is its cause?"

"I also lived in the house of Pratardana. One day he took me in his car.

7. While doing so, a Brahmana said to him, "Give me a horse." He said, "After my return, I shall give you." The Brahmana said, "Give it to me without any delay." He then unyoked the horse on the right (side of the car) and gave it to him.

8. There came to him another Brahmana desiring to get a horse. Saying as before, he then unyoked the horse on the left (side of the car) and gave it to him. He then went on. But another Brahmana, desiring to get a horse again, came to him. He then gave him the horse yoked to the left front of his car.

9. When proceeding, another man desirous of getting a horse, also came to him. He said to the Brahmana, "On my return I shall give (you the horse)." But the Brahamana said, "Give it to me without delay." He gave the Brahmana the only horse he had. He, then himself seizing the yoke of the car, began to drag it. He said, "There is now nothing (to give) to the Brahmanas."

10. The king had no doubt given away (in charity), but he did it with detraction. For this reason he will fall (first). (He asked), "We shall then remain two, who amongst us will fall first?"

11. The Rishi said, "Vasumana will fall first."

12. He asked "For what cause?" Narada said, "Wandering about I came to the house of Vasumana.

13. He was engaged in the ceremony of *Sashtivachana* for a flowery car; and at that time I came there. When the Brahmanas finished the *Sashtivachana* ceremony, then the car became visible to them.

14 I praised that car, and then the king spoke to me thus, "O exalted one, this car has been praised by you, let this car therefore be yours."

15. Once upon a time, I again went to him. I went there because I was in need of a car and the king said, "It is yours." For the third time I went to the king and praised a car. The king exhibited the flowery car to the Brahmanas and looking at me said, "O exalted one, you have enough praised the flowery car." He simply said this, but he did not give it to me. For this he will fall down (from heaven).

16. One said, "Between the one that will go with you, and you yourself who will go and who will fall? Narada again said, "Sivi will go, but I shal fall down. "He said "what is its cause?" Narada said.—I am not the equal of Sivi. (One day) a Brahmana came to Sivi and spoke to him thus, "O Sivi, I have come to you for food," To him Sivi replied, "What shall I do, command me."

17—18. The Brahmāna then said, "Your son Vrihadgarva should be killed and cooked by you for my food." Thereupon I waited to see. He (Sivi) killed his son and cooking him in the proper way, placed it on a vessel and then taking it on his head he went to search for the Brahamana.

19. When he was thus searching, some one spoke to him thus, "The Brahmana whom you search, having entered the city, is setting fire to your house in anger, setting fire to your treasure house, your arsenal, your appartment for females and to your stables for horses and those for elephant."

20. Sivi heard all this without any change of colour in his face. Entering the city, he thus spoke to the Brahmana, "O exalted one, the food is ready." Hearing this the Brahmana stood silent. From surprise he stood with down-cast looks.

21. He then gratified the Brahmana and said "O exalted one, eat." Looking at Sivi for a moment he said,

22. "Eat it yourself." Thereupon Sivi said, "Be it so", He then without the least hesitation took down the meat.

23. The Brahmana then caught hold of his hand and thus spoke to him, "You have (really) conquered anger. There is nothing which you cannot give to a Brahmana." Then the Brahmana worshipped that greatly exalted one.

24. And as he (Sivi) looked in front, he saw his son standing before him like a celestial boy adorned with ornaments and full of fragrance all over his body. The Brahmana having done all this disappeared,

25. It was Vidhata himself who had thus come to try in disguise that royal sage. When he (Vidhata) had disappeared, the ministers thus spoke to the king, "You know everything, why did you then do all this?"

Sivi said:—

26. It was not for fame, or for wealth, or from desire of acquiring any object of enjoyment that I did all this. This path is (never) sinful; it is for this I do all this.

27. The path trodden by the virtuous is laudable; my heart is always inclined to such a path.

Markandeya said:—

I know this noble example of Sivi's greatness; and therefore I have narrated it to you.

Thus ends the hundred and ninety-eight chapter, narrating the Kshatrya greatness, in the Markandeya Samashya of the Vana Parva.

CHAPTER CXCIX.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said:—

1. The Rishis and the Pandavas again asked Markandeya,—"Is there any who possesses longer life than you?"

2. He told them, "Yes, there is a royal sage named Indradumna. His virtue being diminished, he fell from heaven crying "my achievments are lost." He came to me and asked, "Do you know me?"

3. To him said I, "From our eager desire to acquire virtue we do not stay at one place. We live for one night only in one village or in one town. A man like us therefore can not possibly know who you are. The fasts and vows that we are to observe make us weak in body, therefore we are unable to follow worldly pursuits to earn wealth." He said to me, "Is there any one who possesses a longer life than you?" I replied, "There lives an owl named Pravakarna on the Himalayas. He is older than I. He may know you. That part of the Himalayas where he lives is far from this place."

5. He became a horse and carried me to the place where that owl lived. Then he asked it, "Do you know me?"

6. It reflected for some time and then said, "No, I do not know you." Having been thus addressed, the royal sage Indradumna asked the owl:—"Is there any one who possesses a longer life than you?" Having been thus addressed, it said, "Yes, there is a lake called Indradumna; in it lives a crane named Nadijangha. He is older than we. You can ask him," Thereupon Indradumna taking both myself and the owl went to the lake where Nadijangha lived.

8. Wa asked the crane, "Do you know this king Indradumna." He reflected for a moment and then said, "I do not know the king Indradumna." Thereupon we asked him, "Is there any one more long-lived than you?" He said, "Yes. Here lives in this lake a tortoise named Akupara. He is older than I. He might know something of this king. Therefore ask Akupara."

9. Then that crane asked the tortoise Akupara. He said, "Our intention is to ask you something. Please come to us." Hearing this, the tortoise came out of the lake to the bank where we all were. When he came, we asked him, "Do you know this king Indradumna?"

10. He (tortoise) reflected for a moment. His eyes were filled with tears, and his mind was much agitated. He trembled all over his body and became almost senseless. Then with joined hands he said, "Why, don't I know this king? He placed sacrificial stakes one thousand time when kindling the sacrificial fire.

11. This lake was made by the feet of the kine given away by this king to the Brahmanas as Dakshinas when the sacri-

fice was completed. I have lived here ever since.

12. When we were hearing all this from the tortoise, a celestial car came there from the celestial region and an unvisible voice was heard which said, "Come and go to the place, you desire to obtain in heaven. Your achievements are great. Therefore cheerfully come to the place (set apart) for you."

13. Here occur these *Slokas* : "The report of virtuous acts spreads all over the earth and it reaches heaven. As long as the report lasts so long it is said that he lives in heaven.

14. The man, the report of whose evil deeds is talked about, is said to fall down ; and he lives in the lower region as long as that evil report lasts.

15. Therefore a man should be virtuous if he desires to obtain heaven. Abandoning a sinful mind, he should seek refuge in virtue."

16. Having heard this, the king said, "Let the car stay here so long I do not take back the old persons from the places whence I brought them."

17. Having brought me and the owl Pravarkarna to our respective places, he went away in that car to the place which was a fit rigeon for him. Long-lived as I am I saw all this.

Vaishampayana said :—

Thus Markandeya told all this to the Pandavas.

The Pandavas said :—

18. O blessed one, you acted properly in causing king Indradumna who had fallen from heaven to regain it. He (Markandeya) said, "The son of Davaki Krishna also had thus rescued the royal sage Mriga who had fallen into hell. He caused him to regain heaven.

Thus ends the hundred and ninety ninth chapter, the history of Indradumna in the Markendeya Samasya of the Vana Parva.

CHAPTER CXCX.

(MARKANDEYA SAMASYA PARVA.)

—Continued

Vaishampayana said —

1. Having heard from the highly exalted Markandeya the story of the royal sage Indradumna's regaining heaven, the king,

2.—3. Yudhisthira, the great monarch, again asked the Rishi, " O great Rishi, tell me how a man should practice charity to go to the regions of Indra. Is it by practicing charity when leading the domestic life or in boyhood, or in youth, or in the old age (that one goes to Indra's abode) ? Tell me the respective merits of charity in different stages of life.

Markandeya said :—

4. The life, that is useless, is of four kinds, and the charity which is useless is of sixteen kinds. That life is useless in which there is no son born, in which one has no virtue,

5. In which one lives on food given by another and in which one cooks (food) for himself only, without giving to the Pitris, the celestials and the guests and one who eats before all these.

6—7. The gift to one who has fallen away from the path of virtue, and the gift of wealth which has been earned wrongly and dishonestly are both useless. The gifts to a fallen Brahmana, to a thief to a false preceptor, are also useless. The gift to an unruthful man, to one who officiates at sacrifices performed by all classes of people residing in a village, to one that sells the Vedas to a Brahmana who cooks for a Sudra,

8—9. To one who is by birth a Brahmana, but who does not perform the duties of his order,—is all in vain. The gift to one who has married a girl already in her puberty, to a woman, to one who sports with a snake and to one who is engaged in minial services,—is also in vain. These are the sixteen useless charities. He who gives away wealth out of fear or anger,

10. Enjoys the fruits of that charity when he remains in the womb of his mother. The man who gives away (wealth) to the Brahmanas, enjoys its fruits while he is in old age.

11. O king, therefore, the man who desires to get to the path of heaven should under all conditions give away (wealth) to the Brahmanas.

Yudhisthira said :—

12. By what means do the Brahmanas, who receive gifts from all the four orders, save others as well as themselves ?

Markandeya said:—

13. By *Japa*, by *Mantras* by *Homa*, and by the study of the Vedas, they (Brahmanas) build a Veda boat and with it they save others as well as themselves.

14. The celestials themselves are gratified with that man who gratifies the Brah-

manas. At the command of a Brahmana, a man obtains heaven.

15. O king, you will certainly go to heaven for your worshipping the Pitris and the celestials and for your showing great reverence to the Brahmanas,

16. Even if your body be dull and weak and full of phlegm. He who desires to obtain virtue and heaven should worship the Brahmanas.

17—18. One should with great care feed them at the time of *Sradh* ceremonies, but those among them (Brahmana) that are cursed or fallen, that are either exceedingly handsome or excessively black, that have deseased nails, that are lepers, that are deceitful, that are bastards, born of widows or of women with their husbands in exile and that support themselves by the profession of arms,—all these should be excluded. A censurable *Sradh* consumes the performer as fire consumes the wood.

19. If those that are to be employed in a *Sradh* happen to be dumb, blind or deaf, care should be taken to employ them with the Brahmanas who are learned in the Vedas.

20—21. O Yudhisthira, hear now what you should give away. He who knows the Vedas should give away to only those Brahmanas who are able to save both the giver and himself, for he only is to be considered a competent (Brahmana) who can save the giver and himself.

22. O son of Pritha, the sacred fire does not become so much gratified in receiving the libations of *Ghee*, the offering of flowers and sandal paste and other perfumes as by the entertainment of guests.

23—24. Therefore with all care entertain guests. O king, those that give to his guests water to wash his feet, butter to rub over his tired legs, light in darkness, and food and shelter, do not (at all) go before Yama. The removal of garlands of flowers offered to the gods, the removal of the remnant of a Brahmana's food,

25. Serving with prepared pastes; the shampooing of a Brahmana's legs, O foremost of kings, each of these gives better fruits than the giving away of kine.

26. A man certainly rescues himself (from hell) by giving away *Kapila* cow, therefore a Kapila cow, decked with ornaments, should be given to a Brahmana.

27. One should make gifts to a person nobly born, one who is learned in the Vedas, one that is fair, one who leads a domestic life, but who is burdened with wife and children, one who duly worships the sacred fire and one who has done you no service.

28. O best of the Bharata race, O descendant of Bharata, you should always give away to such men and not to those who are wealthy. What merit is there to give (wealth) to one who is wealthy?

29. One cow must be given to one Brahmana. One single cow must not be given to many Brahmanas. If that cow is sold, three generations of the giver's family would be lost.

30. Such a gift will neither rescue the giver nor the Brahmana who takes it. He who gives away eighty *Ratis* of pure gold

31. Obtains the everlasting fruit of giving away one hundred pieces of gold. He who gives away a strong bull capable of drawing the plough

32. Does not certainly meet with any calamity; he finally goes to heaven. He who gives away land to a learned Brahmana

33—35. Has all his desires fulfilled. The tired traveller, with weakened limbs and with feet besmeared with dust, asks for the name of him who gives him food. There are men who answer him by telling him the name. That wise man who informs the toil-worn travellers the name of the persons who give them food is certainly considered equal in virtue as the giver of food himself. Therefore (even) abstaining from other kinds of gifts, give away food.

36. There is no virtue so great as that of giving well-cooked and pure food to the Brahmanas according to one's ability.

37. That man by his this act obtains the companionship of Prajapati. There is no gift superior to that of food. The food is the foremost and the first of all things.

38—39. It is said that food is Prajapati. Prajapati (again) is considered as year, and the year is sacrifice; for from sacrifice all mobile and immobile creatures take their birth. For this reason it has been heard by us that food is the foremost of all things.

40. Those, that give away lakes and large tanks, wells and ponds, shelter and food with sweet words, have not to bear the up-braidings of Yama.

41. Earth is always satisfied with that man who gives rice and wealth earned by his own labour to the Brahmanas whose behaviour is good. She pours upon such a man showers of wealth.

42. The giver of food walks first, then follows the speaker of truth; and then the man who gives away to a person who does not ask. But all these three go to the same place.

Vaishampayana said:—

43. Being filled with curiosity, Yudhisthira, with his brothers, again asked the illustrious Markandeya.

Yudhisthira said:—

14. O great Rishi, what is the distance of the rigeon of Yama from that of men? What is its measurement? How does a man pass over it and by what meants? Tell me all this.

Markandeya said:—

45. O king, O foremost of all virtuous men, your this question relates to a great mystery. It is sacred and it is much praised by the Rishis. I shall speak to you about this Dharma.

46. O ruler of men, the distance of the rigeon of Yama from the abode of men is eighty-six thousand *Joyanas*.

47. The way is over space. There is no water there, and it is terrible to look at. There is nowhere in that rigeon any shade of any tree, any water, and any resting place,

48. In which the traveller when fatigued, may take rest for some time. Along this path are forcibly taken by messengers of Yama, obedient to his command,

49—50. All men and women and all creatures that have life. O ruler of earth, O king, those that have given horses and other good conveyances to the Brahmanas, go along (this path) on those animals and conveyances. Those that have given umbrellas thus (to the Brahmanas) go along this path with umbrellas, warding off the sun's rays.

58. Those that have given food go along without any hunger, and those that have not given food go along afflicted with (great) hunger. Those that have given cloths go along attired in cloths, and those that have not given cloths go along naked,

52. Those that have given gold go along in happiness,—well adorned in ornaments. And those that have given land go along with their every desire completely gratified.

53. Those that have given grains go along without being afflicted with any want; and those that have given houses go along on cars.

54. Those that have given kine go along with cheerful hearts without ever being afflicted by thirst. Those that have given lights go along in great happiness lighting the way before them.

55. Those that have given kine go along in happiness, their sins being all destroyed, Those that have fasted for a month, go along on cars drawn by swans.

56—57. O son of Pandu, those that have fasted for six nights, go on cars drawn by peacocks. O son of Pandu, he who fasts for three nights taking only one meal without a second goes to a rigeon free from desease and anxiety. The water has this excellent property that it produces happiness in the rigeon of the dead.

58. There they see a river named *Pushpadaka*. They there drink cool water which is like the very ambrosia.

59. He who is of evil deed drinks there puss which is the thing that has been ordained for him. O great king, that river fulfils one's all desires.

60. O king of kings, worship there these (Brahmanas) in all due form. Weakened with travelling and besmeared with the dust on this way, the traveller.

61. Asks for the name of him who gives food and comes in hope to his house to worship him with all care, for he is a great Brahmana.

62. As he proceeds all the celestials with Vasava (Indra) follow him. If he is worshipped, they are gratified; and if he is not worshipped they become cheerless.

63. O king of kings, therefore duly worship these (Brahmanas). I have thus spoken to you on one hundred subjects. What do you desire to hear from me more?

Yudhisthira said:—

64. O lord, O virtuous man, I desire to hear you again and again on sacred subjects relating to virtue and morals.

Markandeya said:—

65. O king, I shall now speak on another sacred subject relating to eternity which destroys all sins. Listen to me with all others.

66. O best of the Bharata race, the merit equal to that of giving away a Kapila cow in *Puskara* (*thirtha*) is obtained by washing the feet of the Brahmanas.

67. As long as the earth remains moist with the water touched by the feet of a Brahmana, so long do the Pitris drink water from the lotus leaves.

68. If a guest is welcomed, Agni is gratified. If he is offered a seat, Indra is gratified. If his feet are washed, it is the Pitris who are delighted. If he is fed, it is Prajapati (Brahma) himself who is gratified.

69.—70. One should with subdued soul give away a cow when the feet and the head

of her calf are visible. Before her delivery is complete, a cow with her calf in the air in the course of falling from the uterus to the earth is to be considered as equal to the earth herself.

71. O Yudhisthira, he is adored in the celestial rigeon as many thousand *Yugas* as there are hairs on the bodies of that cow and the calf.

72.—74. O descendant of Bharata, he who, having accepted a gift, gives it away immediately to a person who is virtuous and honest, obtains great merit. He certainly obtains the fruit of giving away the whole earth to her utmost limits with her oceans, seas, and caves, her mountains and forests and woods.

75. The Brahmana, who eats in silence from a plate, keeping his hands between his knees, succeeds in saving others.

76. Those Brahmanas who abstain from drink and who are never spoken by others as having any fault and who daily read the Samhitas are capable of saving others,

77. *Habya* (libation of *ghee*) and *Kabya* (edible offerings) should all be presented to a Brahmana who is learned in the Vedas. As an offering of *ghee* to Agni is never in vain, so a gift to the Brahmanas learned in the Vedas is never in vain.

78. The Brahmanas have anger as their weapon; they never fight with weapons made of iron or steel. The Brahmanas kill their enemies with anger, as the weilder of thunder killed the Asuras.

79. O sinless one, the theme relating to virtue and morality is now over. Having heard them, the Rishis, in the Naimisha forest, were greatly delighted.

80. O king, (hearing them) they were freed from grief, fear and anger and they were cleansed of their sins. Those men who hear them are freed from the bondage of rebirth.

Yudhisthir said:—

81. O greatly wise one, O foremost of virtuous men, what purification is there by which a Brahmana might always be pure. I desire to hear it.

Markandeya continued:—

82. There are three kinds of purity, namely purity in speech, purity in deed and purity by water. He who takes to these certainly obtains heaven.

83. That Brahmana who adores (the goddess) Sandhya in the morning and in the evening and who recites the sacred Gayatri, who is the mother of the Vedas,

84. Is cleansed from all his sins after being sanctified by the latter. Even if he accepts in gift the entire earth with her oceans, he does not suffer the least unhappiness.

85. Those planets in the sky including the sun that may be inauspicious and hostile towards him soon become favourable and auspicious towards him for his these acts. And those that are auspicious and favourable become more auspicious and favourable.

86. The terrible Rakshasas who feed on animal food, and who have gigantic and fearful appearances, all become incapable of doing any injury to a Brahmana who practises these purifiications.

87. They incur no fault in consequence of teaching, of officiating at sacrifices, and of accepting gifts from others. The Brahmanas are like the blazing fire.

88. Whether learned in the Vedas or not, whether pure or impure, they should never be insulted, for Brahmanas are like fires, covered with ashes.

89. A fire that blazes forth in a place of cremation is never impure, so is a Brahmana either learned or ignonant is always pure. He is superior to a celestial.

90. Cities adorned with walls and gates and palaces lose their beauty if they are not inhabited by Brahmanas.

91. O king, that is really a city in which live Brahmanas learned in the Vedas, who duly observe the duties of their order and who possess learning and ascetic merit.

92. O son of Pritha, whether it be a forest or a pasture ground where learned Brahmanas live is called a city. It is also a *Tirtha*.

93. By going to a king who protects (his subjects) and to a Brahmana who possesses ascetic merits and also by worshipping them both, one may be immediately cleansed off all his sins.

94. The learned men have said that ablutions in the sacred *tirthas*, recitations of the names of holy ones, and conversations with the good and the virtuous are all praiseworthy acts.

95. Those that are virtuous and honest always consider themselves sanctified by the holy companionship of persons like themselves and also by the water of pure and sacred conversation.

96—97. Carrying of the three staves, the vow of silence, matted locks (on head), shaving of the head, wearing barks and deer

skins, observing vows, practicing ablutions, worshipping of fire, and living in the forest emaciating the body,—all these are useless to one if his heart be not pure.

98. O king of kings, the indulgence of the six senses is (very) easy if purity be not its aim. Abstinence is itself difficult to acquire, and it is more so if purity be not its aim. Amongst all the senses, mind is the most dangerous.

99. These high-souled, men who do not commit sin in word, in deed, in heart or in soul, are said (really) to perform asceticism; but not those who make their bodies emaciated by fasts and penances.

100. He who has no feeling of kindness for his relatives even if his body be pure cannot be free from sin. That hard-heartedness of his mind is his great enemy to asceticism.

101. He who is always pure, who is endued with virtue and who practices virtue all his life, even if he leads a domestic life, is a (real) Rishi. He is freed from all sins.

102—104. Fasts and other penances, however they may weaken and dry up the body which is made of flesh and blood, cannot destroy sins. The man whose heart is without holiness suffers torture by undergoing penances only being ignorant of their meaning. He is never freed from sins of such acts. The fire he worships does not consume his sins. Through holiness, and virtue alone men can go to the rigeons of bliss and their vows and fasts can become efficacious. Living on fruits and roots, observing the vow of silence, living on air,

105—106. Shaving one's head, abandoning a fixed home, having matted locks on head, lying under the sky, observing daily fasts, worshipping the fire, bathing in water and lying on the ground,—these alone cannot lead one to heaven.

107. Those only that are endued with holiness succeed by knowledge and by (virtuous) deeds to conquer disease, decripitude and death, and they alone obtain a very high state.

108. As seeds that have been scorched by fire do not produce the plant, so the pains that have been burnt by knowledge cannot affect the soul.

109. The inert body, which is like a block of wood when destitute of soul, is certainly very short-lived like the froth in the ocean.

110. He who obtains a view of his soul that dwells within every one's body by the help of one or the half of a rythmic line (of the Vedas) has no need for anything else.

111. Some, by obtaining a knowledge of the identity of the supreme soul from but two letters (of the Vedas) and some, from hundreds and thousands of *slokas*, acquire salvation; for the knowledge of one's identity with the supreme soul is the sure sign of salvation.

112. The learned old men have said that neither this world, nor that hereafter, nor bliss can come to one whe is full of doubts. Faith is the certain sign of salvation.

113. He who knows the true meaning of the Vedas also understands their true use. He is frightened at the Vedic rites as man at a conflagration.

114. Abandoning dry discussion, take to *Smriti* and *Sruti*. Seek with the help of your reason the knowledge of the undying one who is without a second. One's search (for a thing) becomes in vain from the defect of means.

115. Therefore one should carefully try to obtain knowledge by means of the Vedas. The Vedas are the supreme soul, they are his body, they are the truth. The soul, that is bound by the animal organism belonging to a man in whom all the Vedas are manifest, can (only) know Him.

116.—117. The existence of the celestials as stated in the Vedas, the efficacy of (religious) acts and the capacity for action of beings furnished with bodies are noticeable in every Yuga. Independence from and the annihilation of these are to be sought by means of the purity of the senses. Therefore the suspension of the function of the senses is the true fasting.

118. One may obtain heaven by asceticism, one may obtain objects of enjoyments by the practise of charity, one may have his sins all destroyed by bathing in *tirthas*, but complete emancipation cannot be obtained without knowledge.

Vaishampayana said:—

119. O king of kings, having been thus addressed, the greatly illustrious (Yudhisthira) replied, "O exalted one, I desire to hear about the rules of charity which is (really) meritorious.

Markandeya said:—

120. O king of kings, O Yudhisthira, O monarch, the rules of charity which you desire to hear from me are highly valued by him.

121. Hear about the mysteries of charity as they have been expounded in the *Srutis*

and *Smritis*. O Yudhisthira, he who performs a *Sradha* in the conjunction of *Gojachhaya* at a place fanned by the leaves of an *Aswatha* tree enjoys its fruits one hundred thousand Kalpas.

122. O ruler of earth, he who gives food to one who is dying of hunger and he who founds a home of charity with a person to look after it both acquire the fruits of (performing) all sacrifices.

123. He who gives away a horse at a thirtha where the current of the water runs in an opposite direction obtains merits that are inexhaustible. A guest who comes for food is Indra himself. If he is entertained with food, Indra confers on the feeder merits that are inexhaustible. As men cross rivers and seas by boats, so is he saved from all his sins (by giving board to guests),

124. Therefore what is given to the Brahmanas produces, like the gift of curds, inexhausitible merits. A gift on a particular festive day produces twice the merit and on a particular season produces ten times the merit,

125. And in a particular year produces one hundred times the merit (than gifts made at any other time). A gift made on the last day of the month produces inexhaustible merit. A gift made when the sun is on the solstitial points, a gift made on the last day of the sun's path through Ubra, Asris, Gemini, Vrigo and Pisces, and a gift made during the ecclipses of the sun and the moon produce merits that are inexhaustible.

126. The learned men say that gifts made during the seasons produce merit that is ten times, those made during the change of seasons one hundred times, and those made during the day when Rahu is visible one thousand times greater than what is produced at other times. A gift made on the last day of the sun's course though Libra, and Aria produces merit that is everlasting.

127. O king, no one can enjoy landed property who does not give away lands; no one can drive on cars and conveyances who does not give them away. With whatever desire one gives away to the Brahmanas, one enjoys the fruition of that gift in the next birth.

128. Gold has been produced from fire, the earth from Vishnu, and the kine from the sun. Therefore he who gives away gold, land and kine obtains all the rigeons of Agni, Vishnu, and the sun.

129. There is nothing so everlasting as a gift. Is there any thing in the three worlds that is more auspicious? It is therefore that they who are greatly intelligent say that there is nothing higher in the three worlds than making gifts.

Thus ends the hundred and ninety-ninth chapter, the merits of charity in the Markandeya Samasya of the Vana Parva.

CHAPTER CC.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Vaishampayana said :—

1.—2. O great king, having heard from the high-souled Markandeya the account of the attainment of heaven by the royal sage Indradumna, that foremost of the Bharatas, Yudhisthira, again thus asked that sinless great ascetic and long-lived Markandeya.

Yudhisthira said :—

3. O virtuous one, you know all the celestials and the Danavas, the Rakshashas, also various royal dynasties and many everlasting dynasties of the Rishis.

4. O foremost of Brahmanas, there is nothing in this world which you do not know. O Rishi, you know also excellent stories of men, of the Nagas, of the Rakshasas,

5. Of the celestials, the Gandharvas, the Yakshas, the Kinnaras and the Apsaras. O foremost of Brahmanas, I desire to hear from you all these accounts.

6. Why did that invincible descendant of Ikshwakhu, known by the name of Kuvalashya change and assume another, namely Dhandumara ?

7. O best of the Vrigu race, I desire to know in detail why the name of the highly intelligent Kuvalashwa underwent a change.

8. O descendant of Bharata, having been thus addressed by Yudhisthira, the great Rishi Markandeya narrated the story of Dhandumara.

Markandeya said :—

9. O king Yudhisthira, I shall tell you all. Listen to me. The story of Dhandumara is a moral story, hear it.

10. O ruler of earth, hear why the royal sage Kuvalashwa of the race of Ikshwaku came to be known as Dhandumara.

11. O descendant of Bharata, O child, there was a celebrated great Rishi named Utanka. He had his hermitage in a charming forest.

12. O great king, Utanka performed severest asceticism. In order to secure the grace of Vishnu that lord (Utanka) performed that severest penance for many hundreds of years.

13. Being gratified with him, that exalted deity (Vishnu) appeared before him in his embodied form. As soon as the Rishi saw him, he gratified him in all humility and with many hymns.

Utanka said:—

14. O god, all mobile and immobile creatures with the celestials, the Asuras, and the human-beings,

15. O greatly effulgent one, Bramha himself, the Vedas and all things that are capable of being known, have been all created by you. O lord, the sky is your head, and the sun and the moon are your eyes.

16. O uudeteriorating one, the winds are your breaths, the fire is your splendour, the directions are your arms, and the great oecan is your stomach.

17. O god, O slayer of Madhu, the hills and the mountains are your thighs, the atmosphere is your hips, the goddess earth is your feet and the plants are the down of your body.

18. Indra, Soma, Agni, and Varuna, the celestials, the Asurasas, and the great Nagas, all wait upon you and adore you with various hymns.

16. O lord of earth, all created things are pervaded by you. The great Rishis and the greatly effulgent Yogis all adore you with hymns.

20. O foremost of men, when you are pleased, the universe enjoys peace; when you are angry, a great fear pervades all. You are the only great dispeller of all fears; you are the supreme one.

21. O god, you are the cause of happiness of both the celestials and the human beings. By your three steps you covered all the three worlds.

22. It was you who destroyed the Asuras when they were in their great affluence. Through your prowess the celestials obtained peace and happiness.

23. O greatly effulgent one, it was your anger that vanquished the graat Daitya chiefs. You are the creator, you are the destroyer of all the creatures of this world.

24. Adoring you, the celestials have obtained happiness and bliss." There was Hrishikesha (Vishnu) praised by the high-souled Utanka.

25. Vishnu then thus spoke to Utanka, "I am gratified, Ask for a boon." (Utanka said), "It is (already) a great boon to me that you have become visible to me,

26. You who are Hari, the eternal being, the celestial creator, the lord of the universe." Vishnnu said, "O excellent one, I am pleased with your this littleness of desire and great devotion.

27. O Brahmana, O twice-born one, you should certainly accept some boon from me." Thus requested by Hari to ask for a boon,

28. O best of the Bharata race, Utanka with joined hands asked for a boon, "O lotus-eyed diety, if your exalted self is pleased with me,

29. O lord, then let my heart be always devoted to virtue, truth and contentment. Let my mind be always devoted to you."

30.—31. (The diety replied), "O Brahmana, all this will happen to you through my favour. A Yoga will be manifest in you. Through its power you will perform a great act for the dwellers of heaven as also for the three worlds. A great Asura, named Dhandu, is now undergoing severe austerities in order to destroy the world. Hear who will kill him. O child, a mighty and invincible king of the race of Ikshwaku,

33. Known by the name of Vrihadashwa, will be the ruler over earth. His son will be very illustrious, self-controlled and holy; he will be known by the name of Kuvalaswa.

34. O foremost of Brahmanas, that best of kings will be endued with *Yoga* power derived from me. Commanded by you he will be the slayer of Dhandu." Having said this to that Brahmana Vishnu disappeared,

Thus ends two hundredth chapter, the history of Dhandumara in the Markandeya Samashya of the Vana Parva.

CHAPTER CCI.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said:—

1. O king, when Ikshwaku died, the greatly virtuous Sarada, becoming the king of Ajodhya, began to rule over this earth.

2. Sarada had a powerful son, named Kukutstha. Kukutstha had a son named Anenas. Anenas had a son named Prithu.

3. Prithu had a son named Vishwagosha, and Vishwagosha begot a son, named Adri. Adri had a son called Yavanashwa, and Yuvanashwa begot Saravastha.

4. From this Sarvastha, the city called Sarvasthi was founded. The son of Sarvastha was the greatly powerful Vrihadashwa, the son of Vrihadashwa was known

by the name Kuvalashwa ; Kuvalashwa had twenty one thousand sons.

5. All these sons were powerful, and fierce, but they were learned. Kuvalashwa became superior to his father in all qualifications.

7. O great king, in due time his father Vrihadashwa installed that foremost of heroes and virtuous men, Kuvalashwa, on the throne.

8. Having thus made over the royal dignity to his son, that ruler of earth, that chastiser of foes and the greatly intelligent Vrihadashwa retired into a forest to perform asceticism.

9. O ruler of men, O king, when the royal sage Vrihadashwa was about to go away into the forest, that best of Brahmanas, Utanka, heard of it.

10. The greatly effulgent and the high-souled Utanka came to that foremost of all wielder of arms, that best of men, (Vriha dashwa) and asked him not to do it.

Utanka said:—

11. O king, your duty is to protect men. You should perform your that duty. Let us be freed from all anxieties through your favour.

12. O king, the earth, being protected by your august self, will be freed from all anxieties. Therefore you should not retire into the forest.

13. Great merit is the fruit of pretecting men in this world. Such merit can never be acquired in a forest. Therefore, let not your heart have such an inclination.

14. O king of kings, such a (great) merit is not seen in anything else as it is seen in the protection of men as done by the royal sages in the days of yore.

15. O ruler of earth, the subjects should (always) be protected by the kings ; you should therefore protect your people. I shall not be able to perform asceticism in peace.

16. Near my hermitage there is a large desert,—a sea of sand,—known by the name of Ujjalaka. It occupies a level country, and it has no water.

17. It extends many *Yoyanas* in length and breadth. There lives a fearful and greatly powerful Danava chief.

18. He is the fearful son of Madhukaitava, and his name is Dhandu. O king, this immeasurably powerful one lives underneath the ground.

19. O great king, kill him and then retire into the forest. He is now engaged in the severest penances with the intention of destroying the world and

20. As well as the celestials. O king, he has become incapable of being killed by the celestials, the Daityas, the Rakshahas,

21. The Nagas, the Yakshas, and the Gandharvas for his obtaining, O king, a boon from the Grandsire of all creatures.

22. Kill him and be blessed. Let not your heart be led away to any other course. By killing him you will certainly achieve a great thing, and also eternal and undying fame.

23.—26. O king, when at the end of every vear that wicked Asura, lying covered with sands, wakes up and begins to breathe, then the whole earth with her mountains, forests, and woods begins to tremble. His breath raises up clouds of sands and covers the very sun. For seven days continually the earth trembles, and sparks and flames of fire mixed with smoke spread all over the ground. For all this, O king, I cannot enjoy peace in my hermitage. O king of kings, kill him therefore for the good of the world.

27. When this Asura will be killed, the three worlds will be in peace and happiness. My opinion is that you are quite competent to kill him.

28. Your energy will be increased by that of Vishnu, the ruler of earth. A boon was granted by Vishnu in the days of yore.

29. Namely that he who will kill this fearful and great Asura would be pervaded by the matchless energy of Vishnu himself.

30. O king of kings, bearing that (Vishnu) energy which is hardly to be borne by any other on earth, kill this Daitya of fearful power.

31. The greatly powerful Dhandu, O ruler of earth, is incapable of being killed by any other man, even if that man tries for one hundred years to kill him.

Thus ends the two hundred and first chapter, the history of Dhandumara in the Markandeya Samasya of the Vana Parva.

CHAPTER CCII.

(MARKANDEYA SAMASYA PRAVA)

—Continued.

Markandeya said:—

1. Having been thus addressed by Utanka, O foremost of the Kurus, that invincible royal sage spoke thus to Utanka with joined hands.

2. "O Brahmana, your this visit will not be in vain. O holy one, my this son, known by the name of Kuvalaswa,

3. Is both active and steady; and he is also matchless in prowess on earth. He will certainly accomplish that which is pleasing to you,

4. Surrounded by his brave sons all of whom possess arms like maces. O Brahmana, give me leave to depart, for I have now abandoned all weapons."

5.—6. Having been thus addressed by him, that immeasurably, effulgent Rishi said, "So be it." And the royal sage, after ordering his son to obey the command of the high-souled Utanka, retired into an excellent forest.

Yudhisthira said:—

O exalted one, O great ascetic, who was this greatly powerful Daitya?

7. Whose son and whose grandson was he? I desire to know all this. O great ascetic, I never heard of this greatly powerful Daitya.

8. O exalted Rishi, O greatly wise one, O great ascetic, I desire to know all this in detail with all its true particulars.

Markandeya said:—

9. O king, O ruler of men, O greatly wise one, hear all this as I narrate it in detail with all its true particulars.

10. O best of the Bharata race, when the world became one great ocean and all mobile and immobile creatures were killed,

11. He who is the source and creator of the universe, the eternal and undeteriorating Vishnu, whom the Rishis endued with ascetic success call the lord of all the worlds,

12. That being of great sanctity, then lay in Yoga sleep on the wide hood of the snake Sesha of immeasurable energy.

13. The creator of the universe, the greatly blessed one, the exalted and undeteriorating Hari, lay on the hood of the snake encircling the whole world.

14. When he (thus) lay asleep, a lotus as beautiful and effulgent as the sun sprang from his navel. From that sun-like effulgent lotus sprang the Grandsire,

15—16. That lord of the worlds, Bramha, who is the four Vedas, who has four forms and four faces, and who possesses great strength and prowess. Once upon a time the two greatly powerful Danavas,

17.—19. Madhu and Kaitava saw the lord Hari of great effulgence adorned with a crown and the Kaustava gem and clad in purple silk robe, lying stretched for many *Yoyanas* on that excellent celestial bed furnished by the hood of the snake which itself lay extended far and wide blazing in its own beauty and lustre which resembled like one thousand suns concentrated in one mass.

20. Madhu and Kaitava became greatly astonished on seeing the lotus-eyed Grandsire sitting on the lotus.

21.—22. They then began to terrify Brahma of immeasurable prowss. The illustrious Brahma, frightened by them, began to tremble on his seat. At his trembling, the stalk of the lotus began to tremble, and thus Keshava awoke, and he saw those two greatly effulgent Danavas.

23. Seeing them, the deity said to them, "O mighty heroes, be welcome. I am gratified with you. I shall therefore give you some excellent boons."

24. O great king, those two greatly proud and powerful Danavas then laughingly replied to Hrishikesha, that slayer of Madhu,

25. "O deity, O foremost of the celestials, ask some boons from us. We are inclined to grant you some boons that you think proper.

The Deity said:—

26.—27. I shall accept a boon from you. There is a boon which I desire (to have from you). Both of you are indeed endued with very great prowess. There is none equal to you (on earth) O heroes of matchless prowess, allow yourselves to be killed by me. This is what I desire to do for the good of the world.

Madhu Kaitava said:—

28. O foremost of Purushas, we have never before spoken an untruth,—not even in joke,—what to speak of the other occasions? Know that we are always firm in truth and morality.

29. There is none equal to us in strength, in appearence, in beauty, in virtue, in asceticism, in charity, in conduct, in goodness and in self-control.

30. O Keshava, a great danger has overtaken us. Therefore do what you say. None can prevail over Time.

31. O deity, O lord, O foremost of all the celestials, there is one thing, however, which we want to be done by you. You must kill us at a place which is absolutely uncovered.

32. O exalted one, O deity, O divine being, we desire to become your sons. Know this is the boon that we desire to get from you.

33. Let not that which you spoke first be false.

The Diety said:—

Be it so. I shall do as you desire. Every thing will happen as you wish.

Markandeya said :—

34. Then Govinda (Vishnu) reflected; but he could not find any uncovered place. When the slayer of Madhu could not find such a place, either in heaven or on earth,

35. That foremost of the celestials then saw his thighs absolutely uncovered. And there, O king, the slayer of Madhu, cut off the heads of Madhu and Kaitava with his sharp discus.

Thus ends the two hundred and second chapter, the history of Madhu Kaitava, in the Markandeya Samasya of the Vana Prava.

CHAPTER CCIII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

1. O great monarch, they (Madhu and Kaitava) had a son, Dhandhu by name, who was most illustrious, and possessed of immense power and energy; and who also observed severe asceticism.

2. He remained for a time, standfng on one leg; and becamo lean as the skeleton. Much pleased Brahma granted him a boon, which he asked of the Lord in the following way:

3. "Such a boon is asked by me, as will render me incapable of being killed by either the celestials, the Danavas the Yakshas, or by the snakes, Gandharvas, or Rakshasas.'

4. The grandsire answered him, saying —So be it, and do you go away. Having been thus addressed, he touched his feet by his head, and went away.

5. The most courageous and energetic Dhandhu, too, speedily advanced to Vishnu, after gaining this boon, and also recollecting the murder of his father (by that god.)

6. The unconquerable Dhandhu at first defeated all the celestials as well as the Gandharvas; and then he began to cruelly oppress the other celestials with Vishnu at their head.

7. O foremost of the Bhorata race, that wicked-minded one came to a country where there was an ocean of sands, known by the name of Uljjalaka.

8. O illustrious one, he, lying in an under-ground cave excavated in the bed of sands, greatly harassed the asylum of Utanka.

9. The fearfully powerful son of Madhu and Kaitabha, Dhandhu, laid himself there (in that cave), performing severe religious austerities, with a view to destroy the three worlds.

10—11. While, at this time, he was taking his breath, resting very close to the asylum of the Utanka, who was like the fire in effulgence, then O ruler of the earth, O foremost of the Bharata race, the great king Kubalashwa departed to that country with the Brahmanas, Utanka, and all his sons.

12. The repressor of enemies, the ruler of men, Kubulashwa was accompanied by the most powerful sons, who were twenty-one thousand in number.

13. Thereupon at the injunction of Utanka, the omnipotent Lord Vishnu, imparted to him his own energy, with the object of doing good to the three worlds.

14. When the haughty one was gone away, a loud noise was heard in the heaven, uttering the words—'this invincible hero will this day be the slayer of Dhandhu.'

16. The celestials showered heaven-grown flowers upon him from the sky; as also the divine kettle-drums played spontaneously without cessation.

16. While that intelligent one was proceeding onwards, cool breezes began to blow and showers were poured forth by the chief of the gods, making the earth free from dusts.

17. O Yudhisthira, the cars of the gods were seen on the sky just when the great Asura, Dhandhu, was below the heaven.

18. Propelled by curiosity the celestials with the Gandharvas, as well as the great sages, beheld from heaven the combert between Kubalashwa and Dhundu.

19. O son of the Kuru race, thereupon that ruler of men, supplied with the energy of Narayana went speadily in all directions with all of his sons.

20—23. Then the ruler of the earth, Kubalashwa, excavated that sea of sands; and while the sons of Kubalashwa were digging that sea, they found out, after seven

days, the greatly powerful Dhandhu. O foremost of the Bharata race, the monstrous body of that hero lay in the interior of those sands, and shone as the sun in splendour. Thereupon O great monarch, Dhundhu lay asleep, occupying the whole of the western point of the horizn; and he looked effulgent like the all-destroying fire, entirely surrounded as he was by all the sons of Kubalashwa.

24. He was also assaulted with the sharp arrows, the maces, and clubs, as well as with the axes, iron spikes, shafts and sharp and bright swords.

25. Having been thus wounded, the greatly powerful one rose up in anger; and swallowed up all the various sorts of weapons in great excitement.

26. Thereupon he vomitted from his mouth the fire, that was like the Sambartaka (appearing at the end of the Yoga); and he burnt the sons of the king by these his own flames.

27—29. Surrounding the three worlds with the fire emitted from his mouth, the wrathful one seemed in a moment to be a miracle like Lord Kapila of old, who consumed the sons of Sagara (by the fire of his wrath). O foremost of the Bharata race, after the sons were thus consumed by the fire of wrath, the ruler of earth, Kubalashwa, endued with great energy, approached that high-souled one (Asura), who, now awake, was like a second Kumvakarna.

30. O great king, a current of water flowed copiously from the body of the monarch, who now extinguished those flames, O king, by that stream of water.

31—34. Endued with the yuga prowess, he extinguished the fire by the stream of water (flowing from his body; and, O best of kings, he then repressed the evil-spirited Daitya by the weapon, called Brahma, with the object of benefiting the three words. O best of the Bharata race, thus having been repressed by that weapon the great Asura, who was the enemy of the gods, as well as the chastiser of all foes, the sage-like king, Kubalashwa became a second chief of the three worlds; and from that day the lofty-minded king Kubalashwa became known by the name of Dhundhumara, and was thought to be unconquerable on account of his slaying Dhundhu. Thereupon all the celestials as well as the great sages became highly gratified with him.

35. Having been solicited by them to take a boon from them, he folded his hands and bowed down to them; and, O king, being highly delighted, he addressed them, saying:—

36. 'Grant me the boon that I may give wealth to the best of the Brahmanas; and that I may be unconquerable in respect to all enemies; and I may have friendship with Vishnu; and that I may not entertain any animosity against any body; and

37—38. That I may have heart always turned towards virtue; and also that I may have an everlasting abode in heaven.' Thereupon the celestials, with the sages and Gandharvas, as also with the intelligent 'Utanka, highly gratified, said to the king—so be it, O monarch,' then they also saluted him with various other blessings.

39. The celestials as well as the great sages departed to their respective residences. O Yudhisthira, then the king (Kubalashwa) had still three sons left.

40—41. O descendant of the Bharata race, they (the sons) were called Drirashwa, Kapilashwa, and Chandrasha, from whom, O king, has sprung the line of greatly powerful kings belonging to that most illustrious race of Ikshaku. O blessed one, O the most excellent, thus was slain by Kubalashwa

42. The great Daitya, Dhundhu, the son of Madhu and Kaitava. The king Kubalashwa, too, came to be known by the name of Dhundhumara.

43. By his assuming this appellation, he really became, from that time forward, one of innumerable virtues. Now I have related to you the whole account, which ye asked me.

44. By this act of his (Kubalshwa's) the story of Dhundhu's death has become famous; for it has been associated with the glory of Vishnu.

45. The person, who listens to this histroy becomes virtuous; and also father of children; and listening to it on the holy days, he becomes blessed with longivity, and and good fortune. Becoming delivered from all diseases, he even gets no fear of indisposition.

Thus ends the two hundred and third chapter, the story of Dhundhumara, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCIV.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Vaishampayana said:—

1. O best of the Bharata race, thereupon king Yudhisthira asked the most enlightened Markandeya a question that is too difficult to be understood.

2. O thou that art possessed of great energy, I desire to listen to the best account of a woman's greatness. O Brahmana, you relate to me in detail the principles of pure morality.

3. O Brahmanical sages, O foremost of men, the sun, the moon, the earth, and the fire look like the dieties in their embodied forms.

4. O holy one, O excellent one, O descendant of the Vrigu race, the father, the mother, and the preceptor—these and others, as ordained by the celestials, also appear as dieties.

5. All venerable persons are to be respected, as also the women who are devoted to one husband. The service, that chaste women offer to their husbands, seems to me to be very difficult.

6—8. O lord, it behoves you to relate to us the excellency of chaste women, who, O blameless one, putting a check upon all their senses, and even restraining their minds, always think their husbands as gods. O holy one, O lord, O Brahmana, the worship that sons offer to their fathers and mothers, and also what wives render to their husbands, appears to me to be fraught with difficulty. In fact, I do not find anything more difficult than the duties of chaste women (to their husbands).

9. O Brahman, what the wives of good behaviours perform carefully (in respect to their husbands), and also what the sons do to their father and mother, are indeed, highly difficult.

10. To those women who are attached to one lord ; and those who speak the truth ; and those who conceive in their womb a child for full ten months ;

11. And to those women also who in due time are subject to great troubles, and suffer extraordinary pains, what is more wonderful than these ?

12. O worshipful one, women give birth to their children with great pain to themselves; and, O foremost of the Brahmanas, they bring them up with great affection.

13. That the persons, who are desirous of doing evils to others, and who are always engaged in cruel deeds, discharge their duties, is, in my opinion, highly difficult.

14. O twice-born one, relate to me the detailed account of the virtue of the Kshatrya race. O Brahmana, the acquisition of virtue becomes very difficult for the lofty-minded ones, for they have to perform certain cruel deeds (in obedience to their racial duties.)

15. O worshipful one, O thou that dost know answers to all questions, I desire to listen to the answers that you will relate; for, O foremost of the Vrigu race, O thou of excellent vows, I always worship you.

Markandeya said :—

16. O the best of the Bharata race, I will relate to you in detail the whole history of your question, although it is too difficult to state; you listen to me, as I tell you.

17. Some consider the mother to be superior, and some again consider the father as such. The mother, however, performs the most difficult thing; for she propagates the species.

18. The fathers, too, by observing severe asceticism, by the adorations of the celestials, and by chanting their praises, by undergoing the rigour of heat and cold, by repeating incantations, and also by other expedients desire to possess children.

19. O hero, thus having obtained a child after having recourse to these painful expedients,—a child which is difficult of attainment, they always think what the child would do in the future.

20. O descendant of the Bharata race, both the father and the mother aspire that the son is possessed of fame and celebration, wealth and subjects, as also virtue.

20—21. O best of kings, the son who satisfies these aspirations of the parents, is considered to be virtuous. The son, whose father and mother are always satisfied with him, establishes everlasting reputation and virtue both in this world and the next. She needs no sacrifices, nor she is required to perform Sradh, or to observe abstinance,

23—24. When the wife offers all her services to her husband. In fact, thereby he alone obtains heaven. O king, O Yudhisthira, remembering this fact, listen to the virtue of chaste women with as much attention as possible.

Thus ends the two hundred and fourth chapter, the history of chaste women, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCV.

(MARKENDEYA SAMASYA PARVA)

—Continued.

Markandeya said :—

1. O descendant of the Bharata race, there was a high class Brahmana, known

by the name of Kunshika, who was a student of the Vedas, and was rich with the wealth of devotion, himself a great devotee and possessed of virtuous behaviour.

2. That foremost of the Brahmanas had finished the study of the Vedas with the Angas and the Upanishadhas. On a certain day, he was reciting the Vedas, seated on the root of a tree.

3. On that occasion there sat on the top of the tree a female crane, which at the time voided excrement on the body of the Brahmana.

4. Thereupon the twice-born one, who was greatly enraged, beholding the female crane, intended to do her an injury. The crane was looked by him, when he became insensible with great rage.

5. Having been injured by the Brahmana, the crane fell down upon the ground; and as she fell, the Brahmana, seeing her insensible and lifeless,

6. Became oppressed with compassion, and lamented for her, saying,—'I have committed a crime forced by passion and anger.'

Markandeya said:—

7. Having uttered these words several times, the educated Brahmana entered a village for alms, and O foremost of the Bharata race, after having gone round the sacred families in the village,

8. He, at last, entered a house where he used to come before. There he asked by saying—*Give.* Thereupon he was answered by a female, saying,—*wait.*

9. While the matron was cleansing the vessel for giving the alms, then, O monarch oppressed with great hunger,

10. Her husband, O foremost of the Bharata race, entered the house all on a sudden. The chaste house-wife, seeing her husband and neglecting that Brahmana,

11—12. Gave to her husband water for rinsing the feet and mouth, as also a seat. Then the black-eyed matron served her husband with sweet food and drink, and stood by his side, as if to attend to all what he would want. O Yudhisthira, that lady, devoted to her husband, daily ate the remnants of her husband's dish.

13. That lady, always pursuing the thoughts of her husband, regarded the husband, as a celestial; and either in action, thought, or speech, she never considered her husband otherwise.

14. Her thoughts all turned towards her husband; and she was always engaged in serving her lord. She was virtuous, and was skilful in good behaviours; and also was ever beneficent to her relatives.

15—17. She was always attentive to what was beneficial to her husband, and with her controlled passions she daily attended to the service of the gods, the guests, the mother-in-law, the father-in-law, and the servants. Whilst thus engaged in the service of her husband, she of beautiful eyes saw the Brahmana, who was still waiting for alms. Remembering this she was ashamed. Then, O foremost of the Bharata race, that chaste and famous lady went away to give alms to the Brahmanas.

The Brahmana said:—

18. O the most excellent of women, what was this, that you requested me to wait and that you have not dismissed me?

Markandeya said:—

19. O foremost of individuals, seeing that Brahmana greatly enraged and effulgent in energy, the chaste lady addressed him in friendly expressions.

The woman said:—

20. O learned one, it behoves you to grant me forgiveness. My husband is my chief god. He was very hungry and fatigued. Finding him thus, I served him.

Brahmana said:—

21. The Brahmanas are not regarded by you to be superior, rather you supposed your lord to be superior to all. Living a domestic life you disrespect the Brahmanas.

22. Not to mention the men on earth, even Indra bows down to them. O proud one, do you not know, or have you not heard from old men that

23. Really the Brahmanas are like fire, and even can burn the whele earth.

The woman said:—

O sage-like Brahmana, O thou who art possessed of the wealth of asceticism, do not consider that I am the female crane.

24. Wrathful as you are, what will you do to me by this yonr wrathful look? Really I never disrespect the Brahmanas, who are like the celestials themselves, possessed of great energy.

25. O Brahmana, O sinless one, you should forgive this fault of mine. I know the energy of the Brahmanas, as also the superior position of those who are possessed of great intelligence.

26. By their wrath the ocean was made brackish and undrinkable. (I know also the energy of) the sages, blazing with asceticism ; and who are possessed of restrained souls.

27. The fire of their wrath has not been appeased us yet in the woods Dandaka. Owing to his disregard of the Brahmanas, the evil-minded Vatapi,

28. The crooked, but great, Asura, having advanced to the sage, Agasthya, was digested by him. Thus the superior energy of the high-souled Brahmanas has been heard.

29. O Brahmana, the high-souled ones possess immense wrath, as also a good deal of forgiveness. O Brahmana, O sinless one, it behoves you to grant me forgiveness in this matter of my transgression.

30. O regenerate one, the merit, that is derived from the worship of my husband, is liked by me. Of all the gods, my husband is my highest diety.

31. O the most excellent of the Brahmanas, I cultivate that special virtue *viz.*, the serving of my husband as the highest god. O Brahmana, you observe what results from the worship of one's husband.

32. It is known to me that the female crane was consumed by you with your wrath. But, O best of the Brahmanas, the wrath of persons, that resides in their body, is their mortal enemy.

33. The gods know him to be a Brahmana, who forsakes his wrath and spiritual ignorance ; and who also speaks the truth here, and comforts the preceptor.

34. The gods know him to be a Brahmana, who having himself injured, never injures others ; and who, again, possesses passions all controlled ; and who is holy, virtuous, and ever devoted to the studies of the Vedas).

35. The gods know him to be a Brahmana, who has a control over the wrath and desires ; and who, again, acquainted with virtue and possessed of energy, considers man to be equal to him.

36. The gods know him to be a Brahmana, who is conversant with all systems of religion ; and who himself studies and teaches others ; and who, again, performs sacrifices himself, and presides at the sacrifices performed by others.

37. The gods know him to be a Brahmana, who gives away according to his means ; and who—that foremost of the Brahmanas—is a Bramhachari, possessed of liberality, and always attends to the studies.

38. The gods know him to be a Brahmana, who carefully studies (the Vedas), and repeats before them what is agreeable to the Brahmanas.

39. The mind of those, who always walk in the path of truth, never takes pleasure in untruth. The virtue of the Brahmana is said to consist in the study of the Vedas, in the repression of all passions, and in the simplicity of manners.

40. O best of the Brahmanas, the persons, who are versed in morality, consider the subduing of the senses, truth, and simplicity of behaviours to be the eternal and highest virtue.

41. Virtue is eternal and difficult of attainment. It is established upon truth. Virtue, again, rests entirely upon Sruti, which is the saying of old men.

42. O foremost of the Brahmanas, virtue seems to be varied and fine. You, too, are holy, virtuous, and devoted to the study of the Vedas.

43. O all-powerful one, in my opinion, you do not know the real essence of virtue. O Brahmana, O regenerate one, if you do not know that highest virtue,

44. Go to the city of Mithila, and there you ask the virtuous fowler, who is ever ready to serve his father and mother, who is truthful, and who has a control over his passions.

45. O foremost of the twice-born ones, that fowler lives in Mithila. He will explain to you the different systems of religion. If you like, you, O blessed one, may go there.

46. Whatever I tell you, is merely an exaggeration ; and, therefore, O sinless one, you should excuse me. For to them, who really learns virtue, the women are incapable of being injured.

The Brahmana said :—

47. O beautious lady, be happy. I am much satisfied with you. My wrath has been appeased. The chidings uttered by you will prove most beneficial to me. O beautiful one, be happy. I shall go there and perform what is advantageous to me.

Markandeya said :—

48. Thus dismissed by her, Koushika, the foremost of the twice-born ones, came

out; and, chiding himself, returned to his own house.

Thus ends the two hundred and fifth chapter, the history of a chaste woman, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCVI.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said :—

1. Continuously meditating upon that wonder, which the woman had told, and reproaching himself very often, he appeared as if he was a criminal.

2. Thus meditating upon the fine way of virtue, he said—I should, indeed, respectfully agree to her speech; and, therefore, go at once to Mithila.

3. Surely there lives in that city a fowler, who possess a soul under complete control, and who also is thoroughly versed in the the principles of morality. This day I will go to him, who possesses wealth of asceticism in order to ask him about the principles of morality.

4. Thus meditating in his mind, and relying upon the statement of the woman, which was ensured by her knowledge of the death of the female crane, as also by her happy discourse bearing upon the principles of virtue, he (Koushika),

5. Being filled with curiosity, (he) departed to Mithila, and crossed over forests, villages and cities.

6. Then at last he came to Mithila, which was governed by king Janaka. The city was decorated with the flags hoisted by men of various creeds. It was echoed with the sound of sacrifices and festive celebrations. Also the city looked most beautiful.

7. Having entered that beautiful city, he saw that it was adorned with magnificent porches, buildings and splendid palaces; and protected on all sides by lofty walls, and also filled with numberless cars.

8. The city was traversed by several broad roads, lined with innumerable shops. It was also covered over with innumerable horses, cars, elephants and warriors.

9. The Brahmana saw the town full of men, who were enjoying health and cheer, and were always engaged in the celebration of festivities; as also he saw there various other things.

10. Having entered the city, he searched after the virtuous fowler. Some regenerate persons pointed out to him the place, where he repaired and saw the fowler seated in the midst of a butcher's yard.

11. The twice-born person stood at a distant corner; for the fowler, devoted to asceticism, was then selling venison and the flesh of the buffalo; and a large number of buyers gathered round him in right earnest.

12. Understanding that the twice-born one had come to him, he (fowler) suddenly got up from his seat, and went to the place, where the Brahmana was standing in seclusion.

The Fowler said :—

13. O virtuons one, O foremost of the regenerate ones, I salute you. You are welcome! I am the fowler. Indeed, be you happy! Command me what I will do for you.

14. The words, that a woman told to you, *viz., you go to Mithila*, are all known to me. I know also with what object you have come here.

15. Hearing these words of his, the Brahmana became greatly astonished. The regenerate person went on meditating—Oh! this is the second marvel!

16. The fowler then addressed the Brahmana, saying—Indeed, you are now staying at a place, that is not at all proper for you. O holy one, O faultless one, should you like, let us go to my own abode.

Markendeya said :—

17. The Brahmana, highly gratified, addressed him, saying—So be it. Making the Brahmana proceed before him, he (fowler) departed towards his own abode.

18. Having entered his beautiful abode, he honoured him with a seat. Accepting the water that was given to him for washing the feet and face, the foremost of the regenerate ones

19. Seated himself at his ease. Thereupon he addressed the fowler, saying—It appears to me that this business is not really suitable to you. O father, I greatly regret that you should adopt such a dishonourable profession.

The Fowler said :—

20. This profession belongs to my race: and it has descended to me from my father and grandfather. O twice-born one, do not be sorry for the reason of my adopting the profession that belongs to my own family.

21. Fulfilling the duties of my own trade, to which I am already destined by the creator, I carefully devote myself, O best of the

regenerate ones, to the service of my superiors as well as the old men.

22. I always speak the truth; and I never envy other persons. As also I give away to the best of my power; and live upon what is left after the service of the gods, the guests, and my own dependants.

23. I never speak evil of anything; neither I hate anything, however great. O best of the twice-born persons, the actions done in the past existence always follow the doer.

24. In this world the chief professions of men are agriculture, the rearing of cows, and trade. But in the next world, the acquaintance in ethics and the three special branches of knowledge (the three Vedas) prove most conducive.

25. Service of other three classes has been the fixed duty of the Sudra. Agriculture has been fixed for the Vaishyas; and fighting has been ordained for the Kshatriyas. The vow of Brahmacharya, devotion, repeatition of the *mantras*, and truthfulness are always to be observed by the Brahmanas.

26. The king should govern, in accordance with the dictates of virtue, the subjects, who always stick to their fixed profession. He should also appoint men to their own profession, who have really fallen from it.

27. The king should always be feared by his subjects; because he is their lord. The kings, again, should check their subject, who has gone away from his fixed profession, even as they restrain the deer by the arrows.

28. O twice-born sage, O best of the Brahmanas, there is none here in the kingdom of king Janaka, who has fallen from his ordained duties. In fact, all the four classes strictly follow their respective duties.

29. Janaka is such a king that, even if his son be a cruel and a criminal one, he puts him under punishment. But he never inflicts penalty upon the virtuous.

30. With the assistance of the spies appointed by him, he casts a virtuous look upon all things. O best of the regenerate ones, prosperity, kingdom, and the power of inflicting punishment rest with the Kshatriyas.

31. Indeed, the kings, practising their own special virtues, crave for immense prosperity. In fact, the king is the preserver of all the four classes.

32. O regenerate one, I never slay the hogs and buffalos myself. They are slain by others. O twice-born sage, only I always sell their flesh afterwards.

33. I never eat flesh myself. Really I have an intercourse with my wife during her season. O twice-born one, I always fast during the day, and eat only during the night.

34. A person, being born bad, may be of good character. Again, he may turn out virtuous, even if he be a slayer of animals by birth or profession.

35. Virtue diminishes in strength on account of the misconduct of the kings; and sin becomes predominent. Thereon the subjects grow less.

36. Then also the formidable monsters, dwarfs, and those, who have crooked backs and wide heads, and those, who have lost the power of procreation, the dead and blind persons as also those, who have their eyesight paralysed, begin to take birth.

37. In consequence of the criminalty of the rulers of the earth, the subjects undergo continuous harms. But Janaka is such a monarch, that he looks upon his subjects with virtuous eyes.

38. He is ever kind to all his subjects, who perform their fixed duties. As for myself, those who praise me, or those men who blame me,

39—40. All of them I satisfy with deeds well done. But those kings, who lead their lives in the strict observance of their duties, and are ever busy (in the performance of honest deeds), and who can bear austerity and possess smartness and promptitude, never depend upon anything for their support. Giving away food incessantly to the best of one's power, patience and firm belief in virtue,

41. Necessary regard for all creatures always,—these virtues are present only in that person, who has wholly abandoned the world (the worldly pleasures); but in none else.

42. One should do away with falsehood. He should render good to all without being asked. He should never forsake virtue out of lust, or anger, or malice.

43. One should not express unnatural joy at good fortune, or succumb under calamities. He should not grow dispirited, when overpowered iby poverty, or forsake his virtue when so overpowered.

44. If on a certain occasion one commits a wrong, he should not commit it again. One should direct his soul to what contributes to the happiness of others.

45. There should be no wrong over wrong; rather one should deal honestly. The sinful person, who desires to commit a crime, is slain by himself.

46. By committing a crime one becomes wicked and dishonest. Those, who consider

that there is no virtue, or those, who laugh at the pure and good,

47. These vicious men undoubtedly find decay in the long run. The wicked person daily grows flatulent, even as the leather bag inflated with wind.

48. The ideas of those, who are destitute of all sensibilities and who also are most worldly, are worthless. The inner soul points him out (as a fool), even as the sun discovers all features during the day.

49. The fool can not shine in this world only by praising himself. Rather the learned man, even if he be dirty and unanointed, shines gloriously in this world.

50. He never speaks ill of any one; nor does he utter his own praise. No person is found on earth, who shines with all the excellent qualities.

51. The person, who repents for his sins, is freed from them. If one declares that he would not commit the sin again, he is delivered from committing a second one.

52. O best and foremost of the Brahmanas, he may also be saved from sin by the performance of any one of the ordained acts. O Brahmana, this is Sruti, which may be referred to as one this relating to virtue.

53. A person, who was formerly virtuous, having committed sins out of ignorance, can destroy those sins afterwards. O monarch, the virtue of persons shines again (drives off all sins), if sins are committed out of mistake.

54. After having committed a sin, one should consider that he is no longer a man. The gods behold his sin, as also the monitor that is within him.

55. The person, who with piety and without detestation, hides the faults of the honest, like holes in his own garment surely desires to provide for the means of salvation.

56. After having committed the sin, if a person really seeks salvation, he is delivered from all his sins, even as the moon looks bright after it has come out of the clouds.

57. Thus seeking salvation, a man is freed from all his sins, even as the sun, upon rising, displays its lustre after it has driven off all darkness.

58. O best of the twice-born ones, do you know that temptation forms the groundwork of all sins. Men, that are destitute of enough of knowledge, having been given to temptation, commit sins.

59. Sinful persons hide themselves under the guise of virtue, even as the wells remain undiscovered on account of the grasses growing over, and covering them. The self-control, which they seem to possess, their holiness, their speeches regarding virtue, all these are witnessed in them. But good behaviours are hardly found in them.

Markandeya said:—

60. Indeed, that greatly wise Brahmana asked the virtuous flower, saying—O foremost of men, how shall I know the virtuous behaviours?

61. O best of virtuous persons, you are blessed! I desire to hear this from you. O lofty-minded one, O fowler, tell me the details of it trully.

The fowler said:—

62. O foremost of the regenerate ones, sacrifice, gift, austerity, the study of the Vedas, and truthfulness, these five holy things are always noticed in a virtuous conduct.

63. Having control over desires, anger, haughtiness, avarice, and wickedness, those who take pleasure in virtue because it is virtue, are, in the opinion of the honest and wise, really reckoned to be virtuous.

64. Those persons who perform sacrifices and are ever devoted to the study of Vedas, have no behaviours other than what are practised by the virtuous. Indeed good behaviours form the second attribute of the pious.

65. O Brahmana, rendering services to the superiors, truthfulness, wrathlessness, and gift,—these four are ever present in those, who are really virtuous.

66. One can wholly obtain credit by directing the heart towards virtuous behaviours. This he gains only by practising the above four; otherwise to gain this becomes impossible.

67. Truth constitutes the essence of the Vedas. Control over passions constitutes the essence of truth. And self-denial (refraining from the worldly enjoyments) forms the essence of self-control. These attributes are aways present in a virtuous conduct.

68. Those persons, who, being intelligent and full of delusions, hate these virtues, surely tread in the sinful path. The men who follow them fall in the abyss of decay.

69, They, who are virtuous and are devoted to the observance of the vows, to the Srutis, and to self-denial; and they who have ascended the paths of virtue, and are engaged in speaking truth and observign virtues;

70. They, who are endued with the virtuous behaviours; they, who follow the orders

of the preceptors; and they, who minutely observe the import of the scriptures, obtain the highest intelligence.

71. Forsake the atheists, who are notorious, wicked, and always entertain cruel ideas. Take shelter under knowledge, and always worship those, that are virtuous.

72. By means of the boat of endurance you cross over that river, which is replete with such creatures as the desires and temptations. Its waters are the fine senses, and the shoals found therein are the successive births.

73. As great is virtue, or as it consists in the practice of intelligence and yoga, it looks very beautiful, when acquired and added to a virtuous behaviour, like the dye on a white garment.

74. Absence of malice and truthfulness are most beneficial to all creatures. Absence of malice constitutes the chief virtue, which, again, is founded upon truth. Indeed, all our desirabilities find their scope, when they are all based upon truth.

75. Truth is the supreme virtue, which is specially adopted by the pious. Good behaviour forms the peculiar virtue of the honest and the wise. Those, that are holy, possess good conduct.

76. Every creature frames principles of his own according to his inherent tendency. The vicious man, who can not restrain his own self, becomes subject to these vices, viz, desires, wrath and others.

77. It is an immortal maxim that justice constitutes virtue. The virtuous say that evil behaviours constitute sin.

78. Those men are reckoned to be virtuous, who never show wrath, pride, or haughtiness and malice; or whose conduct is ever marked by simplicity and quiet due.

79. Those, again, are said to possess virtuous conduct, who carefully follow the rites laid down in the three Vedas; who are holy; who possess piety and sacred character; who serve the superiors; and who also have the power of restraining the self.

80. The actions and behaviours of those great men are difficult of acquisition. The sins of those men, who are made pure by means of their own actions, die out of themselves.

81. This pious behaviour is most wonderful, ancient, inchangeable and eternal. The wise men who with sanctity lead a vertuous life secure heaven.

82. The holy men, who are atheists, as also who are unaustentatious, and who are respectful towards the degenerate persons, and who, again, are familiar with the holy rites, are deserved to live in heaven.

83. The explanation of virtue is threefold. The first is called the supreme virtue, which is inculcated in the Vedas. The second is what is laid down in Dharmashastras. The third is called the honest behaviour, which is observed by the pious. Crossing over (the ocean of) knowledge, the performance of ablutions in the places of pilgrimage,

84. Forgiveness, truthfulness, simplicity, sacredness are the characteristics of virtuous conduct. Those, who, are kind to all creatures, and who are never malignant,

85—86. And who never speak ill of any body, and who are always dear to the twice-born ones, and who are familiar with the results of good or evil actions, are reckoned by the wise to be virtuous. Again, those who are just and virtuous, and well disposed towards all,

87. And who are honest, and have obtained heaven, who possess sacred characters, and constantly tread in the path of virtue, who are liberal in gifts, and unselfish, who show favour to the distressed,

88. And who are revered by all, who possess the wealth of knowledge, who are devotees, and who are kind to all creatures, are virtuous according to the honest and wise.

89—90. The persons, who are charitable, secure prosperity in this world, and abodes of happiness, in the next. The virtuous men, if approached and solicited by the honest and wise, give away alms to them with the best of his power, even at the denial of the comforts of his wife and dependants. Looking to their own interest, and having an eye upon virtue and the ways of the world,

91. The men, who thus practise virtue, obtain the greatest amount of virtue through eternal ages. Persons, who possess the attributes of truthfulness, abstention from injuring others, modesty, and simplicity,

92. And who are not malicious and proud, who are mild and self-sacrificing, who have self-control, and forbearance, intelligence and patience, who are kind towards all creatures,

93. And who are free from desires and malice, are said to be the witnesses of the world. These three are reckoned to constitute the highest way of the pious, viz.,

94—95. A man must not offend any body. He must be charitable. Also he must speak the truth always. Those great men of highest virtue, who are kind on all occasions, and who are filled with compassion, obtain the

greatest contentment and ascend the superior path of virtue ; and whose acquisition of virtue is most certain.

96. Harmlessness, forgiveness, peacefulness, contentment, agreeable speach, giving away passions and excitements, the service of the virtuous characters.

97. Actions performed in accordance with the dictates of the *Sastras* constitute the superior path of the honest and the wise. Those who constantly follow the path of virtue and daily worship the virtuous,

98. Can ascend the palace of knowledge. It is they only who are freed from that greatest terror (rebirth). O best of Brahmanas, it is they only who have the power of observing the several aspects of human nature.

99. O foremost of Brahmanas I have thus related to you all about the virtuous as well as the vicious, behaviours according to my own knowledge, or as I have heard on the matter. O Brahmana, O foremost of the twice-born ones, I have done justice to the subject of virtuous conduct, which I had introduced.

Thus ends the two hundred and sixth chapter, colloquy between the Brahmana and the Fowler, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCVII.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said:—

1. O Yudhisthira, that virtuous fowler then said to that Brahmana, "The acts that I perform are certainly cruel.

2. O Brahmana, Destiny is all powerful ; it is difficult to overcome the consequences of our past actions. This is the *Karma*,—evil arising from sins committed in a former life.

3. O Brahmana, I am always assiduous in eradicating this evil. The Destiny has already killed one (when he is killed by another),—the executioner is but an instrument.

4. O foremost of Brahmanas, we are but such agents in consequence of our *Karma*, O twice-born one, those animals that are killed, and the most of which are sold,

5. Also acquire *Karma*, for the celestials, the guests and servants are entertained and Pitris are gratified with this dainty food.

6. It is mentioned in the *Sruti* that herbs, vegetables, deer, birds and the wild animals are the ordained food for all creatures.

7. O foremost of Brahmanas, the son of Ushinara, Sibi of great forbearance, obtained heaven which is very difficult to obtain, by giving away his own flesh.

8. O Brahmana, in the days of yore two thousand animals used to be killed every day in the kitchen of the king Rantideva.

9. And in the same manner two thousand kine were killed every day. Rantideva daily distributed food mixed with meat.

10. O foremost of Brahmanas, that king thus acquired unrivalled fame. For the four monthly festival, animals must daily be killed.

11. It is heard in *Sruti*, that Agni is fond of animal food. O Brahmana, in sacrifices animals are always killed by the Brahmanas.

12. O Brahmana, they thus sanctified by *Mantras* go to heaven. If Agni were not so fond of animal food in the days of yore,

13. Then it could never have become the food of any one else. O foremost of Brahmanas, the following rule about meat-eating has been laid down by the Rishis.

14. "Whoever eats animal food after duly offering it to the celestials and the Pitris does not commit any sin by eating it."

15. It has been heard in the *Sruti* that such a man is considered to have taken no animal food, as a Brahmachari, if he holds intercourse with his wife in her season, is still considered to be a (good) Brahmana.

16. After due consideration of the propriety and impropriety of this matter, this rule has been laid down. O Brahmana, king Sudasha under a curse used to eat human flesh,—what harm is then when I do it (kill animals) ?

17. O foremost of Brahmanas, knowing this to be the duty of my order, I do not give it up. Knowing this to be the result of my own acts, I earn my livelihood by doing it.

18. O Brahmana, to abandon one's own duty is considered to be a sin. To stick to one's own duty is certainly a meritorious act.

19. The acts done before (in one's own former birth) never leave any creature. In determining the various effects of *Karma*, the Creator did see it.

20. A man, being under the influence of evil *Karma*, must always consider how he

can atone for his *Karma* and how he can extricate himself from an evil doom.

21. There are various ways in which evil *Karma* might be expiated,—such as, by making gifts, by speaking truth and by serving the preceptor,

22. By worshipping the order of the twiceborn, by becoming devoted to virtue, free from pride and idle talk. O foremost of Brahmanas, I do these things.

23. Agriculture is considered to be a praise-worthy occupation, but it is well-known that even in it great harm is done to animal life. In ploughing the ground, various creatures and animal lives are destroyed.

24—26. O foremost of Bramanas, do you not think so? *Vrihi* and other so called seeds of rice are all living organisms, —what is your opinion on this matter? Men hunt wild animals and kill them to eat their meat; they also cut up trees and plants. O Brahmana, there are innumerable animal organisms in trees and fruits,

27. And also in water,—do you not think so? O Brahmana, the whole universe is full of animals and animal organisms.

28—29. Do you not see that fish preys upon fish and various other species of animals prey on various other animals, and there are also some who prey upon one another.

30—31. O Brahmana, a man kills innumerable animals that live in the ground by trampling them by their feet. Even wise and learned men kill many animals in various ways when sleeping or resting. What have you to say to this? The earth and the sky are all full of animal organisms

32. Which are unconsciously killed by men from ignorance,—what have you to say to this? "Do not kill", this commandment as ordained in the days of yore was laid down by men who did not know the real facts.

33. O foremost of men, who is there on earth who does not do harm to any creature? After full consideration,—this is the conclusion (that I have come to) that there is none who has not killed an animal.

34. O foremost of Brahmanas, even the Rishis whose vows are not to destroy animals, (do destroy animals). Only on account of their very great care, they commit less destruction (of animals),

35—38. Men of noble birth and great accomplishment perpetrate wicked acts in defiance of all, and they are not ashamed of it. Good men acting in an examplary way are not praised by other good men, nor bad men acting in a contrary way are praised by other wicked men. Friends are not agreeable to friends, however accomplished they might be. Foolish pedantic men (ever) find fault with the virtue of their preceptors. Such reverses of the natural orders of things, O foremost of Brahmanas, are always seen (in this world). What is your opinion as to the virtuousness or otherwise of this state of things?

39. There can be said many things as regards the goodness or the badness of our actions. But he who sticks to the *Dharma* of his own order acquires great fame.

Thus ends the two hundred and seventh chapter, history of Pativrata, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCVIII.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said :—

1. O Yudhisthira, that foremost of all virtuous men, that pious fowler, then skilfully thus again spoke to that best of Brahmanas.

The Fowler said:—

2. It is ordained by the old as found in the *Sruti* that the ways of virtue are subtle, diverse and infinite.

3. In life being at risk, and in marriage, it is proper to speak an untruth. Sometimes by untruth, truth is maintained and by truth untruth is maintained.

4. Whatever conduces to the greatest good of all creatures is considered to be the truth. Virtue is thus perverted. Do you mark its subtle ways?

5—6. O excellent one, man's actions are either good or bad, and he undoubtedly reaps their fruits. The ignorant man, having attained to an abject state, grossly abuses the gods, not knowing that it is the result of his own evil *Karma*.

7. O foremost of Brahmanas, the foolish men, designing men, and the fickle men attain the very reverse of happiness or misery.

8—9. Neither learning, nor good morals, nor porsonal exertion can save them. If the fruits of one's exertions were not dependent on any thing else, men would have obtained the object of their desire by their

own exertions. Able, intelligent and diligent men

10—11. are seen to have been baffled in their efforts; and they attain the fruits of their actions. Persons who are always active in injuring others and in practising deception lead a happy life in this world. There are many who obtain prosperity without any exertion.

12. There are others again who with the greatest exertion are unable to obtain what is their own dues. The miserly persons with the object of having sons worship the celestials and perform asceticism.

13. These sons, remaining for ten months in the womb, (when born) become the stains of their family. Others enjoy luxury, wealth and coins amassed by their ancestors.

14—16. The diseases from which men suffer are certainly the result of their own *Karma*. They then behave like small deer in the hands of the hunters. They are afflicted with mental troubles. O Brahmana, as deer are stopped by the hunters, so these diseases are checked by able and skilful physician with their many drugs. Those that have objects of enjoyments suffer from severe bowl complaints.

17. Behold, O foremost of all virtuous men, he cannot enjoy. O those who possess great strength of arms suffer from misery.

18. O foremost of Brahmanas, they are enabled to earn their livelihood with (only) good deal of difficulty. Thus men are helpless, afflicted with grief and illusion and

19—20. Again and again tossed and overpowered by the powerful current of his own actions. If there were absolute freedom of action, then no creature would die, and none would be subject to decay or await his evil doom. Every body would then attain the object of his desire. All persons try to excel their neighbours; they try to do it with the utmost of their power, but the result becomes the reverse.

21. Many persons are born under the influence of the same star and the same auspicious good luck, but a great diversity is observed in all their actions.

22. O Brahmana, O excellent one, none can be the dispenser of his own destiny. The actions done in a former life is seen to produce fruits in this life.

23. O Brahmana, it is said in the everlasting *Sruti* that the soul is eternal and everlasting, but the bodies of all creatures are liable to be destroyed here (in this world)

24. Thereupon when death occurs, only the body is destroyed, but the spirit bound in the bonds of actions goes elsewhere.

The Brahmana said:—

25. O excellent one, learned in the mystery of *Karma*, O foremost of speakers, how does the spirit become eternal? I desire to hear this in detail.

The Fowler said:—

26. The spirit does not die,—in death it simply has a change of abode. They are mistaken who foolishly say that all creatures are to die. The soul only goes to another body, and its this change of abode is called the Death

27. In the world of men none reaps the fruits of another man's *Karma*. Whatever one does, he is sure to reap the fruits of his own actions, for the consequences of *Karma* are never destroyed.

28. The virtuous become endued with great virtue, and the sinful become the perpetrators of wicked deeds. Men's actions follow them, and influenced by these (fruits of his actions) they are born again.

The Brahmana said:—

29. Why does the soul take its birth and how does it become sinful or virtuous? O excellent one, how does it come to belong to a sinful or virtuous man?

The Fowler said:—

30—31. This mystery belongs to the subject of procreation, but I shall briefly describe it to you. O foremost of Brahmanas, the soul is again born with its accumulated load of *Karma*, the virtuous ones in the virtuous and the sinful ones in the sinful.

32. By performing (only) virtuous actions, it attains to the state of the celestials. By a combination of good and bad (actions), it acquires the state of human beings. By indulging in sensuality and similar vicious propensities, it is born as lower animals, and by sinful acts it goes to hell.

33. Afflicted with the miseries of birth, death and dotage, man is destined to rot here (on earth) from the evil effects of his own actions (in a previous birth)

34. Passing through hell and also through thousands of various births, our souls bound by the bonds of their own *Karma* travel (for everlasting time).

35. Animate creatures become miserable in the next world from their own actions,

and as the result of those miseries they are (again) born as lower animals.

36. Then they again accumulate a new store of actions, and consequently they suffer misery over again, as does a diseased man who eats unwholesome food.

37. Although they are thus afflicted with misery, they consider themselves to be (very) happy and comfortable; and consequently their bonds (of *Karma*) are not loosened and new *Karma* thus again arises.

38. Suffering from various miseries, they turn in this world like a wheel. If they cast off their bonds (of actions) and if they purify themselves by their actions,

39. If they perform asceticism and practise religious meditation, then, O foremost of Brahmanas, men by their these acts can attain to the region of bliss.

40. By casting off their bonds (of *Karma*) and by purifying *Karma*, men attain those regions of bliss where misery is unknown.

41. The sinful man who is addicted to vices never comes to the end of his course of inequities. Therefore we must do what is virtuous and forbear from doing what is sinful.

42. Whoever with a heart full of gratitude and free from malice try to do what is good, obtain wealth, virtue, happiness and heaven.

43. Those who are freed from sin, those who are wise, forbearing, righteous and self-controlled enjoy continuous bliss in this world and in the world next.

44—45. O Brahmana, man must follow the standard of virtue of the good; and in his acts he must imitate the example of the virtuous. There are virtuous men learned in the holy *Sastras* and conversant in all moralities. Man's proper duty consists in his following his own proper avocations. such being the case, these avocations never become confused and mixed up.

46.—47. The wise man delights in virtue and he lives by virtue. O foremost of Brahmanas, such a man with the wealth of virtue which he thus acquires waters the root of the plant (particular righteousness) in which he finds most virtue. The virtuous man thus acts and his mind becomes thus calm.

48.—49. He is pleased with his friend, in this world, and he also enjoys happiness in the world next. O excellent one, know, virtuous men acquire sovereignity over all and oblain (the pleasures) of beauty, flavour, sound and touch according to their desire. O Brahmana, (an enlightened) man is not satisfied with the fruits of virtue.

50.—52. Not satisfied with it, he with the light of spiritualism becomes indifferent to pain and pleasure; the worldly vices cannot influence him. Of his own free will, he becomes indifferent to all worldly pursuits, but he does not forsake virtue. Observing every thing worldly as transcient, he tries to renounce everything and not calculating on mere chance, he divises means for the attainments of salvation. Thus does he renounce all worldly pursuits and shuns all sins.

53. He thus becomes virtuous and he thus finally attains salvation. *Tara* (meditation) is the chief requisite for obtaining salvation, resignation and forbearance are its roots.

54. By this means he obtains all the objects of his desire. By subduing his senses, and by means of truthfulness and forbearnces, O foremost of Brahmans, he obtains the supreme state of Brahma.

The Brahmana said :—

55.—56. O foremost of all virtuous and vow-observing men, you talk of the senses;—what are they ? How might they be subdued ? What is the good of subduing them ? How does a creature obtain the fruits of doing it ? I eagerly desire to know all about these matters.

Thus ends the two hundred and eighth chapter colloquy between the Fowler and the Brahmana in the Markendeya Somasya of the Vana Parva

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CHAPTER CCIX.

(MARKENDEYA SAMASYA PARVA)

—Continued.

Markandeya said :—

1. O Yudhisthira, O ruler of men, hear what the virtuous fowler said to that Brahmana when he was thus asked by him.

The Fowler said :—

2. O foremost of Brahmanas, men's minds are first bent towards acquiring knowledge. When that is acquired, they indulge in their desires and anger.

3. For that end, they labour and perform great works and indulge in their much desired pleasures of beauty, of flavour &c.

4. Then follows attachment, then follows envy, then avarice and then illusion (extinction of all spiritual light).

5. When men are thus influenced by avarice, envy and attachment, their understanding does not lean towards virtue;

and they then practise the very mockery of virtue.

6.—7. O foremost of Brahmanas, practising virtue with hypocracy, they remain satisfied in acquiring wealth by dishonourable means. And with the wealth thus acquired, their intelligence becomes attached to the evil ways ; they were then filled with the desire to commit sins. O foremost of Brahmanas, when their friends and the learned men remonstrate,

8. They are ready with various answers which are neither sound nor convincing. From their attachment for evil ways, they are guilty of threefold sins.

9. They commit sin in thought, in word and also in action. Addicted to evil ways, all their good qualities are destroyed.

10. These men of evil deeds form friendship with men of similar character, and therefore as its result, they suffer misery in this world as well as in the next.

11.—12. All sinful men are of this nature. Now hear about the virtuous man. He discerns evils by means of his spiritual sight. He is able to discriminate between happiness and misery. He is full of respectful attention to men of virtue ; and by practising virtues, his mind becomes inclined to virtue.

The Brahmana said :—

13. You have given a true exposition of virtue which none else is able to do. Your spiritual power is great, and you appear to me to be a great Rishi.

The Fowler said :—

14. The greatly powerful Brahmanas are worshipped with the same honours as our anscestors. They are before others always propitiated with offerings of food. Wisemen in this world do what is pleasing to them with all their heart.

15. O foremost of Brahmanas, after having bowed down to Brahmanas as a class I shall now tell you what is pleasing to them Learn now the Brahma Philosophy,

16. This whole universe, which is unconquerable and which abounds in great elements, is Brahma (himself). There is nothing higher than this.

17. Earth, air, water, and sky are the great elements. Form, flavour, sound, touch and taste are their characteristic properties.

18. These latter also have their (own peculiar) properties correlated to each other. Of the three qualities they are characterised by each in order of priority.

19. The sixth property is consciousness which is called mind. The seventh is intelligence, and then follows Egoism.

20—21. Then are the five senses, then the soul, then the moral qualities, called, *Satya, Raja, and Tama*. These seventeen are said to be the unknown or incomprehensible qualities. I have told you all this,—what else do you wish to know ?

Thus ends the two-huadred and ninth chapter, colloquy between the Fowler and the Brahmana in the Markandeya of the Vana Parva.

CHAPTER CCX.

(MARKANDEYA SAMASYA PRAVA) —*Continued.*

Markandeya said :—

1. O descendant of Bharata, having been thus addressed by that Brahmana, the virtuous fowler again began to speak (on things) so pleasing to the mind.

The Brahmana said:—

2. O foremost of all virtuous men, it is said that there are five great elements. Will you describe to me in detail the properties of those five (elements)?

The Fowler said :—

3. The earth, water, fire, air, and sky, all have properties enterlapping each other. I shall describe them to you.

4. O Brahmana, the earth has five qualities, water four, fire three and the air and the sky together three.

5. Sound, touch, form. flovour and taste, these five qualities belong to earth.

6. O foremost of Brahmanas, O twice-born one, O vow-observing Rishi, sound, touch, form and taste have been described to you as the properties of water.

7. Sound, touch and form are the three properties of fire ; sound and touch are the two properties of the air ; and sound is the property of the sky.

8. O Brahmana, these fifteen properties inherent in five elements, exist in all substances of which this universe is composed.

9—10. O Brahmana, they are not opposed to one another ; they exist in proper combination. When this uuiverse is thrown into a state of chaos then every corporeal being in proper time assumes another body. It perishes also in due order.

11—12. There (everlastingly) exist the five elementary substances of which all the mobile and immobile world is composed. Whatever is perceptible by the senses is called *Vyakta* (manifest), and whatever is not perceptible by the senses is called *Avyakta* (not manifest).

13-17. When a person engages in *Tapa* after having duly subdued his senses which have their own proper objective play in the external conditions of sound, form &c., then he sees that his own spirit pervades the whole universe and the universe is also reflected in him. He who is bound to the bonds of his previous *Karma*, although learned in the highest spiritual wisdom, is cognisant only of his own soul's objective existence, but the person whose soul is never affected by the objective conditions around is never subject to ills, owing to its absorption in the primal spirit of Bramha. When a person has overcome illusion, his manly virtues consisting the essence of spiritual wisdom turn to spiritual enlightenment which illuminates the intelligence of all beings. Such a being is called by the omnipotent, the intelligent one who is without beginning and without end, selfexistence, immutable, incorporeal and imcomparable.

18. O Brahmana, what you have enquired of me is the result of self-discipline. This self-discipline can only be acquired by subduing the senses. It can not be acquired by any other means.

19. Heaven and hell both are dependent on our senses. When subdued, they lead us to heaven and when indulged in, they lead us to hell.

20. This subjugation of the senses is the highest means of attaining spiritual advancement ; it is also at the root of all our spiritual degradation.

21. By indulging in them, a person contracts vices and by bringing them under control, he attains salvation.

22, The self-controlled man who acquires over his six senses is never tainted with sin ; and consequently evil has no power over him.

23. Man's body has been compared with a chariot, his soul with a charioteer, and his senses with the horses. A skilful man drives about without confusion, like an able charioteer with well-broken horses.

24. That man is an excellent driver who knows how to patiently wield the reins of these wild horses,—namely the six senses inherent in our nature.

25. When our senses become ungovernable like horses on the road, we must patiently rein them in, for with patience we we are sure to get the better of them.

26. When man's mind is overpowered by any one of these senses running wild, he loses his reason and becomes like a ship tossed by the tempest in the sea.

27. Men are deceived by illusion in hoping to reap the fruit of those six things the effects of which are studied by persons of spiritual insight who thereby reap the fruits of their clear perception.

Thus ends the two hundred and tenth chapter, colloquy between the fowler and Brahmana, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXI.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said—

1. O descendant of Bharata, when the fowler expounded these abstruse points, the Brahmana with great attention asked about other subtle points.

The Brahmana said :—

2. Truly describe to me who duly now ask you the respective virtues of the three qualities, namely *Satya*, *Raja* and *Tama*.

3. I shall tell you what you ask me. I shall separately describe to you their respective virtues. Listen to them.

4. *Tama* is characterised by illusion, *Raja* incites men to action, *Satya* is of great splendour and therefore it is called the greatest of them all.

5. He who is greatly under the influence of spiritual ignorance, who is foolish, senseless and given to (day) dreaming, who is idle, unenergetic, full of anger and haughtiness, is said to be under the influence of *Tama*.

6. O Brahmana Rishi, that excellent man who is agreeable in speeeh, thoughtful, free from envy, industrious in action from an eager desire to reap its fruits and of warm temperament, is said to be under the influence of *Raja*.

7. He who is resolute, patient, not subject to anger, free from malice and is not skilful in action from want of a selfish desire to reap its fruits and who is wise and forbearing, is said to be under the influence of *Satya*.

8—10. When a man endued with *Satya* quality is influenced by worldliness he suffers

misery but he hates worldliness when he realises its full significance. Then a feeling of indifference to worldly affairs begins to influence him. And then his pride decreases and uprightness becomes more prominent. His conflicting moral sentiments are reconciled and then self-restraint in any matter (for him) becomes unnecessary.

11—12. O Brahmana, a man may be born as a Sudra but if he is endued with good qualities, he may attain to the state of a *Vaisya*. Similarly that of a Kshatrya and if he is steadfast in rectitude he may even become a Brahmana. I have described to you all these virtues,—what else do you wish to learn.

Thus ends the two hundred and eleventh chapter, colloquy between the fowler and the Brahmana, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

The Brahmana said :—

1. How is it that the (vital) fire in combination with the earthly elements (matter) becomes the corporeal (living creatures) ? And how does the (vital) air (the breath) according to the nature of its seat excites to action (the corporeal living creatures) ?

Markandeya said :—

2. O Yudhisthira, this question being put to the fowler by the Brahmana, the fowler thus replied to that high-souled Brahmana.

The Fowler said :—

3. The vital spirit manifesting itself in seat the conciousness causes the action of the corporeal frame. The soul being present in both of these acts.

4. The past, the present and the future are inseparably associated with the soul. It is the highest of the possessions of all creatures. It is the essence of Supreme Spirit and we adore it.

5. It is the animating principle of all cretatures, it is the eternal *Purusha*. It is great,—it is the intelligence and it is the *Ego*, it is the seat of all elements.

6. Thus while seated here (in the corporeal form), it is sustained in all its external or internal relations by the subtle eternal air called *Prana* and afterwards each creature goes its own way by the action of another subtle air called *Samana*.

7. This (*Samana*) transforming itself to *Apana* air and supported by the head of the stomach carries the refuge matter of the body, such as urine &c to the kidneys and intestines.

8. It is present in the three elements of actions, exertion and power and then in that state it is called *Udana* by men learned in the physical science,

9. When it manifests itself by its presence at all the junctional points of the system, it is known by the name of *Vyana*.

10. The internal heat is diffused over all the tissues of our system and supported by these kinds of air, it transforms our food and the tissues and the humours of our system.

11. By the coalition of *Prana* and other airs, a reaction ensues and the heat generated thereby is known as the internal heat of the human system which causes digestion of food.

12. The *Prana* and the *Apana* airs are interposed within the Samana and the Udana airs. The heat generated by their coalition causes the growth of the body.

13—15. That portion of its seat extending to as far as the rectum, is called *Apana* and from that, arteries arise in the five airs *Prana*. *Prana* acted on by the heat, strikes against the extrimity of *Apana* region and then recoiling, it reacts on the heat. Above the navel is the region of undigest food and below it, the region of digestion. *Prana* and all other airs of the system are seated in the navel.

16. The arteries issuing from the heart run upwards and downwards and also in oblique directions, they carry the best essence of our food and are acted upon by the ten *Prana* airs.

17. This is the way, by which go to the highest state, the Yogis who have overcome all difficulties who are patient and self-controlled and who have their souls seated in their brains. The *Prana* and *Apana* are thus present in all creatures.

18—21. Know that the soul is embodied in the corporeal disguise, in the eleven alloteopus conditions (of the animal system) and that though eternal, its normal state is apparently modified by its accompaniments even like the fire purified in its pan,—eternal yet with its course altered by its surroundings; and that the divine thing which is kindred with the body is related to the latter in the same way as a drop of water to sleek surface of a lotus leaf on which it rolls; know that Satya Raja and Tama are the attributes of all life. Life is the attribute of spirit and

spirit again is the attribute of the Supreme Soul.

22. Inert and insensible matter is the seat of the living principle which is active in itself and induces activity in others. That by which the seven worlds are incited to action is called the most high by men of high spiritual insight.

23. Thus in all these elements the eternal spirit does not show itself, but is perceived by the learned in spiritual science by reason of their high and keen perception.

24. A pure-minded man, by purifying his heart, is able to destroy the good and evil effects of his actions and obtains eternal bliss by the enlightenment of his inner spirit.

23. This state of peace and purification of heart is likened to the state of a person who, in a cheerful state of mind, sleeps soundly or to the brilliance of a lamp trimmed by a skilful hand.

26—27. Such a pure-minded man living on frugal diet perceives the supreme spirit reflected in his own mind and by practising concentration of mind in the evening and early in the morning, sees the Supreme Spirit which has no attributes, in the light of his heart, shining like a dazzling lamp and thus he obtains salvation.

28. Avarice and anger must be subdued by all means, for this constitutes the most sacred virtue that people can practice. It is considered to be the means by which men cross over to the other side of this sea of misery and pair.

29. A man must preserve his virtue, being overcome by anger, his righteousness by pride, his learning by vanity and his soul by illusion.

30. Leniency is the best of virtues, and forbearance is the best of powers; the knowledge of the spirit is the best of all knowledge and truthfulness is the best of religious vows.

31. To tell the truth is good and the knowledge of truth also is good, but what conduces to the greatest good of all creatures is known as the highest truth.

32. He whose actions are performed not with the object of securing any reward or blessing, who has sacrificed all to the requirements of his renunciation is a real *sanyasi* and is really wise.

33. Communion with Brahma cannot be taught to us even by our spiritual preceptor; he can only give us a clue to the mystery; renunciation of things of the material world is called Yoga.

34. We must not do harm to any creature and must live in amity with all. In this our present existence we must not avenge ourselves on any creature.

35. Self-abnegation, peace of mind, renunciation of hope, and equanimity, these are the ways by which spiritual enlightenment can always be secured. The knowledge of self is the best of all knowledge.

36. In this world as well as in the next, renouncing all wordly desires and assuming a stolid indifference, in which all suffering is at rest, people should fulfil their religious duties with the aid of their intelligence.

37. The Rishi who desires to obtain salvation which is very difficult to obtain, must always perform austerities, must be forbearing, self-controlled and must give up that longing fondness which binds him to the things of the earth.

38—39. The attributes that are perceptible in us become non-attributes in Him. He is not bound by anything, He is preceptible only by the expansion and development of our spiritual vision. As soon as the illusion of ignorance is despelled, this supreme and unalloyed bliss is obtained. By foregoing the objects of both pleasure and pain and by renouncing the feeling which binds him to the things of the earth, one attains to Brahma.

40. O excellent Brahmana, I have told you in brief all that I have heard. What else do you desire to hear.

Thus ends the two hundred and twelfth chapter, colloquy of the Fowler and the Brahmana, in the Markandeya Samashya of the Vana Parva.

CHAPTER CCXIII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said:—

1. O Yudhisthira, when all this about the mystery of salvation was told to the Brahmana, he was highly pleased. He then thus spoke to the virtuous Fowler.

The Brahamana said:—

2. All this that you have told me is rational. It appears that there is nothing in connection with the mysteries of religion which you do not know.

The Fowler said:—

3. O foremost of Brahmanas, chief of the twice-borns, behold with your own eyes

all the virtues that I possess and by reason of which I have attained to this success (blissful state).

4. O exalted one, arise, soon enter this inner apartment. O virtuous one, you should see (first) my father and my mother.

Markandeya said :—

5. Having been thus addressed, he went in and saw a magnificient and charming house, divided in suits of rooms,

6. Resembling the abode of the celestials adorned by the gods. It was furnished with seats and beds and filled with excellent perfumes.

7. His adorable parents, after their meal, were comfortably seated there on excellent seats, with white robes on. Seeing them the fowler prostrated himself before them with his head at their feet.

The Aged ones said :—

8. O virtuous one, arise, arise, may virtue protect you. We are much pleased with your virtue. Be blessed with a long life,

9. And with knowledge, high intelligence and fulfilment of your desires. O son, you are a good and dutiful son, we are always taken care by you.

10. There is not even amongst the celestials such a one as to deserve worship from you. By always subduing your senses you have acquired the self-control of the twice borns.

11. Your father, grand-father and great grand-fathers are, O son, always pleased with you, for your (great) self-control and for your reverence for us.

12. In thought, in word or in action, your attention to us never flags and it appears, even at present, that you have no other thought in your mind.

13. O son, as the son of Jamadagni, Rama tried to serve his old parents, so have you done to please us, nay you have done more.

Markandeya said :—

14. Then the virtuous fowler introdueed the Brahmana to his parents ; they received him with the usual salutaion of welcome.

15. The Brahmana accepting their welcome, enquired if they with their children and servants were well and if they were always enjoying good health.

The aged ones said :—

16. O Brahmana, we are all well in our home with all our servants. O exalted one, have you come here without any difficulty ?

Markandeya said :—

17. The Brahmana replied in gladness by saying "yes." Then the virtuous fowler thus spoke to the Brahmana.

The Fowler said :—

18. O exalted one, these my father and mother are the idols I worship with whatever adoration due to the gods.

19. Thirty three million gods with Indra at their head, are worshipped by all men, so are these aged parents of mine worshipped by me.

20. As the Brahmanas try to procure offerings for their gods, so do I, with diligence for these two (my aged parents).

21. O Brahmana, these my father and mother are my supreme gods. O twice-born one, I always try to gratify them with the offering of fruits, flowers, and gems.

22. To me they are like the three sacred fires mentioned by the learned. O Brahmana, they are to me as the sacrifices in the four Vedas.

23. My five vital airs, my wife, children, and friends are all for them. With my wife and my children, I always serve them.

24. O foremost of Brahmanas, with my own hands I assist them in bathing ; I also wash their feet, I give them food.

25. I speak to them only what is agreeable, avoiding all that is unpleasant and disagreeable. I even do that which is not virtuous, to please them.

26—28. O foremost of the twice-borns, O Brahmana, I am always diligent in always waiting upon them. The parents, the sacred, fire, the soul, the preceptor,—these five, O foremost of Brahmanas deserve the highest worship from a person who seeks prosperity. By properly serving them, one acquires the merit ot perpetually keeping up the sacred fires. It is the eternal and invariable duty of all who lead domestic life.

Thus ends the two hundred and thirteenth chapter, colloquy between the Fowler and the Brahmana, in the Markandeya Samashya of the Vona Parva.

CHAPTER CCXIV.

(MARKANDEYA SAMASYS PARVA)

—Continued.

Markandeya said :—

1. Having introduced both of his parents to that Brahmana as his highest Gurus'

that virtuous-minded fowler again thus spoke to the Brahmana.

The Fowler said:—

2—3. Behold the power of my this virtue by which my spiritual vision has extended. For this reason you were told by that self-controlled, and truthful and chaste lady, 'Go to Mithila, there lives a Fowler who will explain to you the mysteries of religion.'

The Brahmana said:—

4. O virtuous and vow-observing man, thinking of what that truthful, well-behaved and chaste lady told me, I am of opinion, that you really possess very high qualities.

The Fowler said:—

5. O foremost of Brahmanas, O Lord, what that chaste lady told you about me, was certainly said with full knowledge of the facts.

6. O sire, I have explained to you all this as a matter of favour. O Brahmana, hear what will be good for you.

7. O foremost of Brahmans, O faultless one, you have wronged your father and mother, for you have left home for learning the Vedas without their permission.

8. You have not properly acted in this matter, for your ascetic and aged parents have become completely blind from grief at your loss.

9. Go back to please them. May this virtue never forsake you. You are an ascetic, you are high-souled; you are always devoted to your religion,

10. But all has become in vain, therefore soon go back to console your parents. Have regard for my words and do not act in any other way. I tell you what is good for you, O Brahmana return even to-day.

The Brahmana said:—

11. O man of virtuous practices, what you have said is certainly true. Be blessed, I am much pleased with you.

The Fowler said:—

12.—13. O foremost of Brahmanas, as you assiduously practise these divine, ancient and eternal virtues which are so difficult to be acquired even by pure-minded men, you seem to be a divine being. Return soon to the side of your parents and be quick and diligent in honouring your father and mother, for I do not know, if there is any virtue higher than this.

The Brahmana said:—

14. By good luck, I have come here and by good luck I have met with you. Such expounders of religion are difficult to get in this world.

15. There is hardly one man amongst one thousand, who is learned in the mysteries of religion. O foremost of men, I am highly pleased with you. Let prosperity and good fortune be yours.

16. O sinless one, I was at the point of falling into hell, but I have been saved by you. It was ordained and therefore I did meet you.

17. O foremost of men, as the fallen king Yayati was saved by his virtuous grandson, so have I now been saved by you.

18. I shall serve my father and mother at your command. No vicious-minded man can ever expound the mysteries of virtue and vice.

19. As it is very difficult for a Sudra to learn the mysteries of eternal religion, I do not consider you to be a Sudra. There must be some reason for all this.

20. You must have been born as a Sudra as a result of your past *Karma* (in a previous birth). O high-souled one, I eagerly desire to learn truth of this matter. Tell this to me with attention and according to your inclination

The Fowler said:—

21. O foremost of the Brahmanas, O sinless one, Brahmanas are worthy of all respect from me, hear about the story of my previous existence.

22. O son of the best of Brahmanas, I was a Brahmana previously (in my another birth); I was well-read in the Vedas and learned in the Vedangas.

23. Through my own fault I have been degraded to my present state. A certain king learned in the science of arms was my friend.

24. O Brahmana, from his companionship, I too became proficient in archery. Once upon a time the king went out hunting,

25. Surrounded by his ministers and followed by his best warriors. He killed many deer near a hermitage.

26. O foremost of Brahmanas, I too shot a swift and fearful arrow. A Rishi was wounded by that arrow with head bent.

27. The Brahmana fell down on the ground and screaming aloud said "I have done no wrong, what wretch has done this!"

28. O lord, taking him for a deer I soon went near him and saw that Rishi pierced by my that arrow with head bent.

29.—30. For my wicked deed I was very much aggrieved in my mind. I said to that Rishi of severe auterities who was loudly crying lying on the ground, "I have unconsciously done this." I again said to that Rishi "you should pardon me for this sinful act."

31. But the Brahmana, becoming exceedingly angry said "you shall be born as a cruel fowler in the Sudra order."

Thus ends the two hundred and fourteenth chapter, colloquy between the Fowler and the Brahmara, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXV.

(MARKANDEYA SAMASYA PARVA)

—Continued.

The Fowler said :—

1.—2. O foremost of the best of Brahmanas, having been thus cursed by the Rishi, I said "Pardon me, O Rishi, I have unconsciously done this wicked act. You should pardon all (my fault). O exalted Rishi, be graceful (to me).

The Rishi said :—

3. The curse that I have pronounced can never be falsified. This is certain. But for kindness I shall do you a favour.

4. Even taking your birth as a Sudra, you will be virtuous, you shall certainly serve and wait upon your parents.

5. By (thus) serving them, you will acquire great success. You shall also remember the events of your past life and shall go to heaven.

6. On the expiration of this curse, you shall again become a Brahmana. I was thus in the days of yore cursed by that greatly effulgent Rishi.

7. O foremost of men, thus was he propitiated by me. O best of men, I extricated the arrow from his body.

8. I took him to the hermitage, but he was not deprived of his life, (he recovered from the wound). I have thus narrated to you all that happened to me before.

9. O foremost of men, and also now I can go to heaven hereafter.

The Brahmana said :—

10. O greatly intelligent one, all men are thus subject to happiness or misery. You should not therefore grieve for it.

11. O virtuous man, O man learned in the ways of the world, in obedience to the customs of your present caste (Fowler), you have pursued these wicked ways.

12. These being the duties of your profession, the stain of evil *Karma* will not attach to you. After living here for sometime you shall again become a Brahmana.

13.—14. There is no doubt that even now I consider you to be a Brahmana, for the Brahmana who is vain and haughty who is sinful and evil-minded and who is fond of degraded practices, is no better than a Sudra. The Sudra who is endued with righteouness, self-control and truthfulness,

15. Is considered by me as a Brahmana. A man becomes a Brahmana by his own good act; by his own evil *Karma* a man meets with an evil and terrible doom.

16. O foremost of men, I believe that all your sin is destroyed; you must not grieve for it, for men like you, who are so virtuous and learned in the ways and mysteries of the world, can have no cause of grief.

The Fowler said :—

17. The bodily disease should be cured with medicines and the mental ones by spiritual wisdom. This is the power of knowledge. Knowing this, the wise should not behave like boys.

18.—20. Men of low intelligence are overpowered with grief at the occurrence of something which is not agreeable to them, or non-occurrence of something which is good or much desired. Every creature is subject to this (law). It is not merely a single creature or a class, that is subject to misery. Cognisant of this evil, people quickly mend their ways, if they percieve it at the very out-set, they succeed in curing it altogether.

21.—22. Whoever grieves for it, only makes himself miserable. Those wise men whose knowledge has made them happy and contented and who are indifferent to happiness and misery, are really happy. The wise are always contented and the foolish are always discontented.

23.—24. There is no end to discontent and contentment is the highest happiness. The man who has attained the highest state does not grieve. They are always conscious of the final destruction of all creatures. One must not give way to discontent, for it is like a virulently poisonous snake. It kills persons of undeveloped intelligence just as a child is killed by an enraged snake.

25. That man has no manliness whose energies do abandon him and who is overpowered with perplexity, when an occation for displaying vigour presents itself.

26. Our actions are with certainty followed by their effects. Whoever merely gives himself up to passive indifference (to worldly affairs) accomplishes no good.

27. Instead of grumbling, one must try to find out the means by which he can be freed from all misery

28. He who has attained the highest state, being conscious of the great difficiency of all matter and seeing before him the final doom, never grieves.

29. O excellent man, O learned one, I too do not grieve. I wait abiding my time. For this reason I am not confined (in any way).

The Brahmana said :—

30. You are wise,great in knowledge and vast in your intelligence ; O virtuous one, you are content with your wisdom. I have nothing to complain in you.

31. O foremost of all virtuous men, (now) farewell. May prosperity come to you, may virtue protect you and may you be ever steady in the practice of virtue.

Markandeya said :—

32. The fowler with joined hands said to him "so be it." That foremost of Brahmanas then walked round him and went away.

33. When the Brahmana returned home he assiduously and duly began to serve his old father and mother.

34. O Yudhisthira, O child, O foremost of virtuous men, I have thus told you in detail all that you asked me :—

35. The virtue of women's devotion to their husbands and the filial piety as described to the Brahmana by the virtuous fowler

Yudhisthira said :—

36. O foremost of all virtuous men, O best of Rishis, O Brahmana, wondeful is this excellent moral story.

37. Listening to you, O learned man, O exalted one, my time has passed away as if it were but a (fleeting) moment. But I am not as yet satiated with hearing about *Dharma*.

Thus ends the two hundred and fifteenth chapter, colloquy between the fowler and the Brahmana, in the Markandeya Samasya of the Vana Parva

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CHAPTER CCXVI.

(MARKANDEYA SAMASYA PARVA) —*Continued*.

Vaishampayana said :—

1. Having heard this excellent discourse on religion, Dharmaraja (Yudhisthira) again asked the Rishi Markandeya thus :—

Yudhisthira said :—

2. Why did in the days of yore, Agni hide himself in water and why did the greatly effulgent Angirasa convey the oblations by becoming Agni, when Agni had disappeared ?

3. O exalted one, there is but one fire, but it is seen, according to the nature of its actions as many. I desire to hear all this.

4. How *Kumara* (Kartikeya) was born, how he came to be known as the son of Agni and how he was begotten by Rudra (Siva) on Ganga and Kirtika ?

5. O best of the Vrigu race, O great Rishi, I desire to hear all this in detail. I am filled with great curiosity.

Markandeya said :—

6. This is the old history cited as an instance, in which (is related) why Agni in wrath went to the forest to perform asceticism.

7. And why the exalted Angirasa, transforming himself into Agni, destroyed all the darkness and distress (the world) by his splendour.

8. O mighty-armed hero, in the days of yore Angirasa performed severe asceticism in his hermitage. That highly exalted one even excelled Agni. Becoming such he illluminated the whole universe.

9. Agni was then performing asceticism and he became greatly aggrieved with that effulgence. That greatly powerful deity was greatly sorry, but he did not know what to do.

10. The exalted one thus reflected. "Another Agni was created by Brahma.

11. As I am practising asceticism my services as Agni have been dispensed with." He then considered how he could again become the deity of fire.

12. Seeing the great Rishi giving heat to the entire universe, he came to him with fear ; thereupon Angirasa said.

13. "Soon become Agni, the protector of the world, you are celebrated over the three stable worlds.

14. You Agni was first created by Bramha to despel darkness. O destroyer of darkness, do you quickly occupy your own place."

Agni said :—

15. My reputation has been destroyed in this world, you have become the fire, people will know you as Agni and not me.

16. I have relinquished my godhood of fire, do you become premeval fire. I shall act as the second *Prajapatya* fire.

Angiras said :—

17. O deity of fire, do you become the fire-god and the destroyer of darkness. Do you attend to your sacred duty of clearing people's way to heaven. O god, make me your first child.

Markandeya said :—

18. O king, having heard the words of Angirasha, Agni did as desired ; Angirasha had a son, named Vrihaspati.

19. O descendant of Bharata, knowing him to be the first son of Angirasha by Agni, the celestials came and enquired about the mystery.

20. Having been thus addressed by the celestials, he told them the reason ; and the celestials accepted tbe explanation of Angirasha.

21. I shall (now) describe to you various sorts of fire of great effulgence which are known to the Bramhanas by their respective names.

Thus ends the two hundred and sixteenth Chapter, the history of Angirasha, in the Markandeya Samashya of the Vana Parva.

CHAPTER CCXVII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said :—

1. O perpetuator of the Kuru race, he who was the third son of Bramha had a wife named Suva. Hear about her sons.

2. O King, his son Vrihaspati was very famous, high-souled and vigorous. His genius and learning were very great. He was highly renowned as a counsellor.

3. Vanumati was the name of his eldest daughter ; she was the most beautiful of all his children.

4. Angirasa's second daughter was called Raga, she was so named because she was the source of all creatures' love.

5. Sinwali was the third daughter of Angirasha. Her body was of such slender make, that she was visible at one time and invisible at another and therefore she was likened to the daughter of Rudra.

6. Archismati was his fourth daughter, she was so named because of her great effulgence ; the fifth was Habismati, so named from her accepting *Habis* (oblations) ; the sixth daughter of Angirasha was named Mahismati, who was very pious.

7—8. O high-minded one, his seventh daughter was named Mahamati ; she was always present at sacrifices of great splendour and that adorable daughter of Angirasha whom they called matchless and about whom men cried *Kuhu, Kuhu*, in wonder was called Kuhu.

Thus ends the two hundred and seventeenth chapter, the history of Angirasha, in the Markandeya Samashya of the Vana Parva.

CHAPTER CCXVIII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said :—

1. Vrihaspati had a celebrated wife belonging to the lunar world. He begot on her six sons, all of them by different fires, and one daughter.

2. The fire in which oblations of ghee are offered at the *Purnamashya* and at other sacrifices was a son of Vrihaspati and that high-souled one is called Sangu.

3. At the *Chaturmashya* and the *Aswamedha* sacrifices, animals are first offered in his honour ; this powerful fire is indicated by numerous flames.

4. Sanju's wife was called Satya ; she was of matchless beauty ; she sprang from Dharma for the sake of truth, the blazing fire was his son and he had three daughters of great religious merit.

5—6. The fire which is honoured with the first oblations at sacrifices is his first son called Bhanudwaga, the second son of Sanju is called Bharata in whose honour oblations of Ghee are offered with the sacrificial laddle at all the *Purnamashya* sacrifices.

7. Besides these, there were then other sons, of whom Bharata was the eldest. He had a son named Bharata and a daughter called Bharati.

8. The Bharata Agni was the son of Prajapati Bharata Agni. O best of the Bharata

race, because he was greatly honoured, therefore he was called "great".

9. Vira was the wife of Bharadwaja, she gave birth to Bira. It is said by the Brahmanas that he is worshipped like Soma with offering of Ghee.

10. He is joined with *Soma* in the secondary oblations of Ghee and is called Ratha prova and Rathadwana and Kumbhareta.

11. He begot a son on his wife Saraga named Siddhi and covered the son with his splendour. As he is the presiding genius of fire, he is always mentioned in all fire hymn.

12. The fire *Nechyavana* only praises the earth; he never suffers in reputation, splendour and prosperity; the sinless fire Satya blazing with pure flame was his son.

13—16. He is free from all stain, he is not defiled by sin, he is the regulator of time; that fire has another name called *Nishkriti*, because he accomplishes the *Nishkriti* of all creatures; when properly worshipped, he gives good fortune. His son is called Swana who is the generator of all diseases, he inflicts severe sufferings on men for which they loudly cry. He moves in the intelligence of all creatures; the other fire is called Vishwajit by men of spiritual wisdom.

17. O descendant of Bharata, the fire, which is known as the internal heat by which all foods are digested, is called Sarvavuka and was begotten by him.

18. He is self-controlled, he is of great religious merit, he is a *Bramhachari*, and he is worshipped by the Brahmanas at the *Paka* sacrifice.

19. The sacred river Gomati was his wife and by him all religious-minded men perform their sacrifices.

20. That terrible water-drinking sea fire called Varava has the tendency to go upwards and hence it is called Urdhabhag, It stands in the *Prana*.

21. The sixth son is called the Swetakrit, for him oblations become *Shweta*; *Udagkira* oblations are always made in his honor.

22—23. When all creatures are calmed the fire named Manianti becomes full of fury. This inexorable, fearful and highly wrathful fire is the danghter of Vrihaspati. He is known by the name of Sapa and is present in everything, he had a son like whom there was none in heaven in personal beauty. And therefore he was called by the celestials "Kama Agni".

24—25. He had another son, called Amogha, who was the destroyer of all his enemies in battle. Assured of success he controls his wrath. He is armed with a bird, he is seated on a chariot and is adorned with garlands of flowers; she had another son named Ukta, praised by the three Uktas. He is the originator of the great words (the Vedas) and he is therefore called *Samaswara*,

Thus ends the two hundred and eighteenth chapter, the history of Angirasha, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCVIX.

(MARKENDEYA SAMASYA PARVA) —*Continued.*

Markandeya said:—

1—3. He performed severe asceticism lasting for many hundred years with the desire of getting a virtuous son equal to a Brahmana, in reputation when invocation was made with *Vyahiriti* hymns and with the aid of the five sacred fires,—namely Kasyapa, Vasista, Prana, the son of Prana, the son of Angira, Deravana Suvarchaker,—there was a bright fire full of the animating principle and of five different colours.

4. Its head was brilliant as the flaming fire, its arms were as bright as the sun; its skin and eyes were gold coloured and its feet, O descendant of Bharata, were black.

5. Its five colours were given to it by these five men, by reason of their great penances. This celestial being is therefore described as appertaining to five men and he is the progenitor of the five tribes.

6. Having performed asceticism for ten thousand years, that being of great merit, produced the terrible fire appertaining to the *Pritis* in order to begin the work of creation and from his head and mouth respectively,

7. He created Vrihat and Rathantara, who quickly steal life away. He created Siva from his navel, Indra from his prowess and wind and fire from his soul.

8. And from his two arms the hymns *Udotta* and *Anudotta*. He also created the mind and the five senses and other creatures. Having created these he produced the five sons of the Pitries.

9. Of these Pranidhi was the son of Vrihadratha, the son of Kashyapa, Bhanu was the grand son of Chyavana Saurava, the son of Suvarchaka; and Anudutta the son of Prana.

10—13. These twenty five beings were created by him. Tapa also created fifteen other gods who obstruct sacrifices. (They are) Subhima, Bhima, Atibhima, Bhimavala

Avala, Sumitra, Metravana, Metrajna, Metravardhna, Metradharman, Surapravna Vira, Suvesha, Suravarchas and Surahantri.

14. These deities were divided into three classes of five each. Placed here in this world, they destroy the sacrifices in heaven.

15. They frustrate their objects and spoil their oblations of *Ghee* ; they do this only to spite the sacred fires carrying oblations to the celestials.

16. If the priests are careful, they place the oblations in their honour outside the sacrificial altar ; to that particular place where the sacred fire may be placed, they cannot go.

17. They carry the oblations offered by the votaries by means of wings. When appeased by hymns they do not frustrate the sacrificial rites.

18. Vrihadkutta, another son of Tapa belongs to the earth. He is worshipped in the world by virtuous men who perform *Agnihotra* sacrifices.

19—20. Of the son of Tapa, who is known as Rathantara, it is said by the priests that oblation offered in his honour is offered to Mitravinda. The celebrated Tapa was thus very happy with his sons.

Thus ends the two hundred and nineteenth Chapter, history of Angirasha, in the Markandeya Samashya of the Vana Parva.

CHAPTER CCXX.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said :—

1. The fire named Bharata was bound by severe rules of asceticism ; Pushtimati is his another name ; when he is satisfied he grants *pushti* (developement) to all creatures and therefore he is called Bharata.

2. The fire named Siva is ever engaged in worshipping the force (of nature). As he always relieves the sufferings of creatures, he is called Siva.

3. When Tapa acquired great ascetic merit, an intelligent son, named Purandara was born to him to inherit all these ascetic merits.

4. Another son was also born to him, named Usha. This fire is seen in all vapours. Another son named Manu was also born ; he officiated as Prajapati.

5. The Bramhanas learned in the Vedas then speak of the deeds of the fire named Sumbhu. Then the Bramhanas speak of the greatly effulgent fire (called) Avarthya.

6. Tapa thus created the five Urjaskara fires,—they were as brilliant as gold. They all partake of the Soma in sacrifices.

7. The greatly exalted sun, when fatigued is known as the Prosaita (fire). He created the fearful Asuras and various other creatures of the earth.

8. Angira also created the Prajapati Bhanu, the son of Tapa. He is also called Vrihadvanu by Bramhanas learned in the Vedas.

9. Bhanu's wife was Supraja, and Vrihadvanu, the daughter of Suryay ; they gave birth to six sons, hear about their progeny.

10. The fire who gives strength to the weak is called Valada. He is the first son of Bhanu.

11. The fire, who appears as terrible when all the elements are in tranquility, is called the Manguman fire ; he is the second son of Bhanu.

12. The fire in whose honour oblations of *Ghee* are powered in the *Daysha* and *Punrnamashya* sacrifices is known as Vishnu in this world. He is called Dhritiman or Angira.

13. The fire to whom with Indra, the Agrayana oblation is made is called Agrayana fire. He is the (fourth) son of Bhanu.

14—16. The fifth son of Bhanu is Agraha who is the source of the oblations which are daily made for the performance of the *Chaturmashya* rites. Stuva is the sixth son of Bhanu, Nisa was the name of another wife of that Manu who was known under the name of Bhanu. She gave birth to one daughter,—the two Agnisomas and also five other fire deities. The effulgent fire, who is honoured with the first oblations with the deity of clouds, is called Vaishanara.

17. The fire who is called the lord of all the worlds is named Vishwapati,—the second son of Manu.

18. The daughter of Manu is called Swastakrit, for by offering oblations to her, one acquires great merit. That damsel named Rohini was the daughter of Hiranyakashipu ;

19. But on account of her evil deeds, she became his wife. That fire was however a Prajapati. The other fire which sits on the vital airs of all creatures is called Sannihita. It is the cause of our perception of sound and form.

20—21. The divine spirit whose course is marked by black and white stains, who

is the supporter of the fire, who though free from sin is the accomplisher of tainted *Karma*, whom the wise man consider to be a great Rishi, is the fire named Kapila, the propounder of that system of (*Yoga*) called Sankhya.

22. The fire, through whom the elementary spirits always receive the offering called *Agra* made by other creatures at the performance of all the peculiar rites in the world, is called Agrani.

23—24. Those other effulgent fires, celebrated all over the world, were created for rectification of the Agnihotra rites when marked by any defect. If the fires interlap each other by the action of the wind, then the rectification must be made with the *Ashtakapala* rites in honour of the fire named Suchi.

25. If the southern fire comes in contact with the two other fires, then rectification must be made by the performance of the *Ashtakapala* rites in honour of the fire named Vali.

26. If the fire named Nibasa comes in contact with the fire called Debagni, then *Ashtakapala* rites must be performed in honour of the fire called Shuchi.

27. If the perpetual fire is touched by a woman in her monthly course, then for rectification the *Ashtakapala* rites must be performed in honour of the fire named Dasyuman.

28. If at the time of the *Agnihotra* sacrifice, the death of any creature is spoken of or any animal dies, then rectification must be made with the performance of the *Ashtakapala* rites in the honour of the fire Suramati.

29. The Brahmana who is unable to offer oblations to the sacred fire for three nights, on account of illness must make *Prayaschitya* by performing *Ashtakapala* rites in honour of the southern fire.

30. He who has performed the *Darsha* and the *Paurnamashya* rites, must make the rectification by performing *Ashtakapala* rites in honour of the northern fire named Palikrit.

31. If the fire of a lying-in-room comes in contact with the eternal sacred fire, then rectification must be made with the performance of *Ashtakapala* in honour of the fire named Agniman.

Thus ends the two hundred and twentieth chapter, the history of Angirasha, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXI.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said:—

1—2. Mudeta, the favourite wife of the fire named Shaha, lived in water. Shaha who was the lord of the sky, begot on his that wife a greatly sacred fire named Adbhuta. There is a tradition amongst the Brahmanas, namely that this fire is the ruler and the inner soul of all creatures.

3—4. That fire is adorable, and effulgent, he is the lord of all the Bhutas here. And that fire under the name of Grihapati is always worshipped at all sacrifices and conveys all the oblations that are made in this world.

5. That great son of Saha,—the great Adbhuta fire, is the soul of the waters and the prince and the regent of the sky and the lord of everything great.

6. His son, the Bharata fire, consumes the dead bodies of all creatures. His first Krata is known as Niyata at the performance of *Agnishtome*.

7. That mighty chief fire (Saha) is always missed by the celestials, for when he sees Niyata coming towards him, he hides himself in the sea for fear.

8. Seeing him in every direction, the celestials could not find him out and seeing Atharvan, the fire thus spoke to him.

9. "O hero, carry the oblations for the celestials. I am unable to do it for the want of strength. Becoming the red-eyed fire, be good enough to do me this favour."

10. Having thus spoken to Atharvan, the fire went away to some other place. But his place of concealment was divulged by the fish. Upon them he passed this curse in anger.

11. You shall be the food of all creatures in various ways." Then the fire spoke to Atharvan (again as he did before).

12. Though entreated by the celestials, he did not agree to continue to carry the oblations. He then became insensible and abandoned his body.

13—15. Leaving his material body, he entered into the nether world. Coming in contact with the earth, he created different force and perfume arose from his puss, the *Deodar* tree from his bones, grass from his phlegm, the *Marakata* jewel from his bile, and the black iron from his liver. All the worlds have been established with these three substances. The

clouds were made from his nails, and corals from his arteries.

16. O king, various other metals were produced from his body. Thus leaving his material body, he lay absorved in meditation.

17. He was roused by the penance of Bhrigu and Angirasha. The mighty Agni, thus gratified by their penance, blazed forth in great effulgence.

18. But seeing the Rishi, he in fear again entered the great ocean. When he thus disappeared, all the worlds were filled with fear, and came to Atharvan for protection. The celestials and others then began to adore Atharvan.

19—20. Atharvan overhauled the whole sea, and (at last) finding Agni, he himself (then) began the creation. Thus the fire was destroyed and rescued from the sea. Thus was he revived by the exalted Atharvan; and thus from that time he always carries the oblations of all creatures.

21. Living in the sea and travelling in various countries, he produced the various fires mentioned in the *Sastras*.

22. The river Sindhu, the five rivers, the Deveka, the Saruswati, the Ganga, the Sata Kumbha, the Saraju, the Gandaki,

23. The Charnamati, the Mahi, the Midna, the Midhathithi, the three rivers, Tamravati, the Vitravati and the Kousiki,

24. The Tamasha, the Narmada, the Godavari, the Vena, the Upavena, the Vadava, O descendant of Bharata,

25. The Bharati, the Suprayoga, the Kaveri, the Murmura, the Tungovena, the Krishna Vena, and the Kapila, the Sona,

26. These rivers are said to be the mothers of the fires. Adbhuta had a wife named Priya, and Vevin was his eldest son. There are as many kinds of *Soma* sacrifices as the number of fires mentioned.

27. All these fires were first born from the spirit of Brahma, but they also sprung from the race of Atri. He in his own mind conceived these sons in order to extend the creation.

28—30. These fires all sprung from his Brahmic body. I have thus narrated to you the history of the origin of the (different) fires. They are great, effulgent, and matchless in prowess; and they are the destroyer of darkness. Know that the prowess of all fires is the same as that of the Adbhuta fire as described in the Vedas. All these fires are one and the same. This adorable and exalted being, the first-born fire, must be considered as all the fires, for like the *Yotishtoma* sacrifice he came out of Angira's body in various forms.

31. I have thus told you the history of the great Agni race. When duly worshipped with hymns they carry the oblations of all creatures to the celestials.

Thus ends the two hundred and twenty first chapter, history of Angirasha, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXII.

(MARKANDEYA SAMASYA PARVA)

—Continued.

Markandeya said :—

1. O sinless one, O descendant of Kuru, I have told you the history of the various branches of the Agni race. (Now) hear about the birth of the intelligent Kartikeya.

2. I shall (now) speak to you about the wonderful and famous and highly effulgent son of Adbhuta, who was born of the wives of the Brahmarsis.

3. In the days of yore, the Devas and the Danavas were always engaged in destroying one another. The fearful Danavas were always able to vanquish the Devas.

4. Finding his armies slaughtered by them and being eager to find out a Generalissimo for the celestial army Purandara (Indra) was filled with great anxiety.

5. (He thought), "I must find out a powerful person, who will be able to reorganise the celestial army, slaughtered as it is by the Danavas."

6. He then went to the Mandara mountain. When he was deeply engaged in his own thought, he heard a piteous voice of a woman crying,

7. "May some one soon come to me. Let him point out to me a protector, or become my protector himself."

8. Purandara said to her, "Don't be afraid; you have no fear." When he said this he saw Keshin (an Asura) standing before him

9. Like a hill of metals. He had a crown on his head and a mace in his hand, he held a lady by the hand. To him Vasava thus spoke,

10. "Why are you insolently behaving towards this lady? Know that I am the wielder of thunder. Stop from doing any violence to this lady."

Keshin said :—

11. O chastiser of Paka, leave her alone. I desire to possess her. Do you think that you will be able to return home with your life?

Markandeya said :—

12. Having said this, Keshin hurled his mace to kill Indra. When falling Vasava cut it down with his thunder-bolt.

13. Thereupon Keshin in great anger hurled upon Indra a large mass of rocks. Seeing that the mass of rocks was falling (upon him) Satakratu,

14. O king, cut it down with his thunder-bolt and it fell on the ground. Keshin himself was wounded by that falling mass of rocks.

15. Having been thus wounded, he fled away leaving the damsel behind. When the Asura was gone, Indra thus spoke to the lady, "Who and whose are you? O beautiful one, what has brought you here?"

Thus ends the two kundred and twenty-second chapter, birth of Skanda, in the Markandeya Samasya of the Vana Parva

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CHAPTER CCXXIII.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

The lady said :—

1. I am the daughter of Projapati; I am called Devsena. My sister Daityasena has already been carried away by Keshin.

2. We, two sisters, always used to come with our maids to this Mandara mountain to sport with the permission of Projapati.

3. The great Asura daily paid his court to us. O chastiser of Paka, Daityasena agreed, but I did not.

4. O exalted one, she was carried away, but I have been rescued by your prowess. O lord of the celestials, I desire that you should select for me an invincible husband.

Indra said :—

5. You are one of my cousins, for your mother is a sister of my mother Dhakshayani. I desire that you should speak to me about your own prowess.

Devasena said :—

6. O mighty-armed deity, I am a *Abala* (weak woman), but my husband must be powerful. By my father's boon he will be adorable of the celestials and the Asuras.

Indra said :—

7. O lady, O faultless one, I desire to hear what sort of power your husband must wield.

Devasena said :—

8—9. That mighty, celebrated and powerful being who will be ever devoted to Brahma, who will be able to conquer the Devas, the Danavas, the Yakshas, the Kinnaras, the Nagas, the Rakshashas and the evil minded Daityas, and who will be able to subjugate all the worlds, should be my husband.

10. Having heard her these words, he (Indra) became sorry and pensive. (He thought), "There is no husband for this lady like the one she desires to possess.

11. That sun-like effulgent one then saw the sun on the Udaya (rising) mountain. He also saw the greatly exalted moon entering into the sun.

12. It being the time of the new moon, Satakratu saw in that *Roudra* (fearful) moment that the celestials and the Asuras were fighting on the Udaya mountain.

13. Satakratu saw that the morning twilight was tinged with red clouds. The exalted one also saw that the abode of Varuna (ocean) had become as red as blood.

14. He also saw that Agni, carrying oblations offered with various *mantras* by Bhrigu, Angira and others, entered the disc of the sun.

15. He also saw the twenty four *Parvas* adoring the sun. The beautiful Soma was also present in the sun with such surroundings.

16. Having seen this union of the sun and the moon and also that terrible conjunction, Indra thus reflected

17. "This fearful conjunction of the sun and the moon forebodes a terrible battle at the end of this night.

18. The river Sindhu is flowing with a current of fresh blood. The jackals with fiery faces are crying to the sun.

19. This great conjunction is terrible and it is full of effulgence. This union of the sun, moon and the fire is very wonderful.

20. If Soma beget a son now, that son may become the husband of this damsel. Agni has also similar surroundings. Agni is also a deity of heaven.

21. If he too beget a son, that son may become the husband of this damsel. "Hav-

ing thus, though the exalted one went to the abode of Brahma,

22. Taking Devasena with him. Saluting the Grandsire he said," Grant this lady a good warrior for her husband."

Brahma said :—

23. O slayer of Danavas, it shall be as you desire. The issue of this union will be very powerful and mighty.

24. O Satakratu, that powerful being will be the husband of this lady and the generallissimo of your army.

Markandeya said :—

25—27. Having heard this, Indra, with that damsel bowed to him ; and then he went to the place where those great Brahmanas, the mighty celestial Rishis, Marhatta and others lived. With Indra at their head, the celestials with the desire of drinking the *Soma* to receive their respective shares, went to the sacrifices of those Rishis. Having duly performed the ceremony with the blazing fire,

28—30. Those high-souled men offered oblation to the dwellers of heaven. The Adbhuta fire, that carrier of oblations, was invoked with *mantras*. Coming out of the disc of the sun, that exalted fire restrained his speech and went there. O best of the Bharata race, entering the sacrificial fire that had been made and into which various offerings were made by the Rishis with *mantras*, the fire took them with him and made them over to the dwellers of heaven.

31. Coming out from that place, he saw the wives of those high-souled Rishis sleeping comfortably on their respective beds.

32. Their complexion was like that of an alter of gold. It was spotless like the blazing star.

33. Seeing the wives of those foremost of Brahmanas with eager eyes, his mind became greatly agitated ; he was filled with desires,

34—35. Restraining his heart, he considered to be very improper it to be thus moved (will desire). He thought, " The wives of these illustrated Brahmanas are chaste and faithful. They are beyond the reach of other people's desires. I am filled with desire to possess them. I shall therefore by becoming their household fire gratify myself with daily looking at them."

36. Thus transforming himself into a household fire, Adbhuta fire was highly gratified with seeing those gold complexioned ladies and touching them with his flames.

37. Attracted by their beauty, he lived there for a long time. Being filled with great love for them, he gave them his heart.

38. Being disappointed to win the hearts of those Brahmana women and being much afflicted by love, he went to a forest to commit suicide.

39. But a little while ago, Saha, the daughter of Daksha, had bestowed her heart on him. That lady was seeking to detect his weak moments.

40—42. That faultless lady did not succeed in finding out any weakness in that cool and collected deity of fire. But now that the fire-deity had gone to the forest afflicted with the pangs of love ; she thought thus, " As I am too much afflicted with love, I shall assume the disguise of the wives of the seven Rishis, and in that disguise I shall find out the deity of fire who is so much smitten with their charms. He will be then gratified, and my desire also will be satisfied.

Thus ends the two hundred and twenty-third chapter, the birth of Skanda, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXIV.

(MARKANDEYA SAMASYA PARVA)

—Continued

Markandeya said :—

1. O ruler of men, Angirasha's wife possessed good behaviour, beauty and accomplishments. That lady, then assuming the disguise,

2. Went to the fire. That charming lady thus spoke to him, " O Agni, I am afflicted with desire, you should satisfy me.

3. If you refused to do it, I shall commit suicide. O Hutasana, I am Angirasha's wife, named Siva. I have come at the advice of others who have sent me to you after due deliberation.

Agni said :—

4. How did you know that I was afflicted with desire ? How did the others, the beloved wives of the seven Rishis, as you say, know this ?

Saha said :—

5. You are always beloved to us, but we are afraid of you. Now knowing your mind by clear signs, they have sent me to you.

6. O Hutasana, I have come here to satisfy my desire. Kindly gratify me. My sisters-in-law are waiting for me; I must soon return.

Markandeya said:—

7. Then Agni being exceedingly pleased lived with her; and that lady too joyfully held intercourse with him; and she also held the seed in her hand.

8. Then she thought that those who would see her in that disguise in the forest would speak ill of the Brahmana women and Agni.

9. Therefore she should be a bird and go out of the forest without being seen by any body.

10. Then becoming a bird, she went out of the great forest and saw the white mountain covered with the clumps of heath,

11. And other plants and trees, guarded by seven headed serpents with poison in their very looks and frequented by the male and female Rakshashas, the Pishachas, the fearful spirits,

12. And various kinds of birds and beasts. Suddenly going up to an inaccessible peak,

13—14. That excellent lady threw the seed into a golden well. Then assuming successively the forms of the wives of the illustrious seven Rishis, she held intercourse with Agni. But she could not assume the disguise of Arundhuti

15—16. On account of her great ascetic merit and her great devotion towards her husband. O foremost of Kurus, the damsel Saha in the first lunar day threw six times into that (golden) well the seed of Agni. Thrown there, it produced a greatly powerful male child.

17. As it was considered by the Rishis as *cast off*, that child came to be called Skanda. The child had six faces, twelve ears, twelve eyes, and twelve feet,

18. One neck and one stomach. It first assumed a form on the second lunar day; and on the third lunar day it grew to be a little child.

19—20. The limbs of Guhaka (Skanda) were developed on the fourth day. Being surrounded by a mass of red clouds flashing blazing lightnings, it shone like the sun rising in the midst of a mass of red clouds. Seizing the fearful great bow.

21—25. Used by the destroyer of the Asura Tripura for the destruction of the enemies of the celestials, that mighty one uttered such a terrible roar that the three worlds with their mobile and immobile divisions became struck with fear. Hearing that sound which seemed like the roarings of big clouds, the great Nagas, Chitra and Airavata, were shaken with fear. Seeing them unsteady, that lad shining with sun like refulgence, held them with both his hands. With a dart in one hand and with a stout, red-central and big cock fast secured in another, that mighty-armed son of Agni sported about making a fearful noise.

26. Holding an excellent conch in two of his hands, that mighty one blew it, frightening even the most powerful creatures.

27—29. Striking the air with two hands and playing about on the hill-top, the mighty Mahasena of matchless prowess looked as if he were on the point of devouring the three worlds. He looked like Surja when he rises in heavens. That wonderfully shining and matchlessly powerful one, seated on the top of that hill saw with many faces many things on the many directions. He again raised up a loud roar.

30. Hearing his those roars many creatures fell down on the ground in fear. Frightened and anxious, they sought protection.

31. All those persons of various orders that sought the protection of that god are known as his mighty Brahmana flowers.

32. Rising from his seat, that mighty diety dispelled the fear of all creatures, and then drawing his bow, he discharged his arrows towards the great white mountain.

33. With those arrows, the hill Karaneha the son of Himavat, was rent asunder. Therefore white swans and vultures now migrate to the Meru mountains.

34. The Karaneha hill, being fearfully wounded, fell down uttering terrible groans. Seeing him fallen, the other hills also began to scream.

35. That mighty being of matchless prowess, hearing the groans of the afflicted hills, was not at all moved, but uplifting his mace he yelled forth his cry.

36. That high-souled one then hurled his mace of great lustre. He quickly rent in two the peaks of the great white mountain.

37. The white mountain being thus pierced by him was greatly afraid of him and disassociating himself from the earth she fled away with the other mountains.

38. The earth was greatly afflicted and she was bereft of all her ornaments. She went to Skanda and she again became as shining as before.

39. The mountains also bowed down to Skanda and came back and stuck into the earth. All creatures then performed the Puja (worship) of Skanda on the fifth day of the lunar month.

Thus ends the two hundred and twenty fourth chapter, birth of Skanda, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXV.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said:—

1. When that powerful, mighty and high-souled one was born, various kinds of fearful evil omens appeared.

2. The nature of male and female, of heat and cold, and of such other pairs of contraries was reversed. The planets, the cardinal points and the firmaments became radient with light and the earth began to roar.

3. The Rishis who always sought the welfare of the world, seeing these fearful omens on all sides, began with anxious hearts to restore tranquility in the universe.

4—5. Those men who lived in that Chaitraratha forest said, "All this disasters have fallen on us in consequence of Agni holding intercourse with the six wives of the seven Rishis." Others who saw her (Saha) as a bird said, "This has been brought about by a bird."

6—7. None ever thought that Saha was the cause of all this mischief. Having heard that the child was hers, Saha slowly went to Skanda and told him, "I am your mother."

8. The seven Rishis, hearing that a greatly powerful son was born (to them), abandoned their six wives except the adorable lady Arundhuti,

9—10. Because all the dwellers of that forest said that those six women were the cause of the birth of that child. O king, Saha also said again and again to the seven Rishis, "O Rishis, this child is mine. Your wives are not its mother." The great Rishi Vishwamitra, after performing the sacrifice of the seven Rishis,

11. Had followed unseen Agni when he had been afflicted with desire and therefore he knew all as they happened.

12. Vishwamitra was first to seek the protection of Kumara. He offered excellent prayers in honour of Mahasena.

13. All the thirteen auspicious rites of childhood such as the birth and other ceremonies were all performed by the great Rishi in respect of that child.

14—15. For the good of the world, he promulgated the virtues of the six-faced Skanda and performed ceremonies in hour of the cock, the goddess Sakti and the first followers of Skanda. For this reason Vishwamitra became a great favourite of Kumara.

16. That great Rishi told the seven Rishis all about the transformation of Saha (as their wives) and also told them that their wives are perfectly innocent.

17. (Even) having heard this, the seven Rishis abandoned their wives. Hearing of Skanda, the celestials then all spoke thus to Vasava (Indra).

18—19. "O Sakra, soon kill Skanda, for his prowess is unbearable. If you do not destroy him, he will conquer us with all the three worlds. Vanquishing you, he will become the mighty lord of the celestials. Thus spoke Indra to those who were afflicted.' This child possesses great prowess.

20. He can himself destroy (even) the creator of universe in battle with his prowess. I therefore do not dare to destroy him. Thus said Sakra.

21. They (the celestials) said, "You have no heroism in you, therefore you speak thus. Let the mothers of the universe go to-day to Skanda.

22. They can muster at will any power they like. Let them kill this child. Saying "so be it," they (mothers) went away. But seeing him matchlessly powerful, they became dispirited.

23. Considering him to be invincible, they sought his protection and said to him, "O greatly powerful one, become our son.

24—25. We are full of affection for you We are desirous of giving you our breasts (to be sucked). The milk oozes out from our breasts." Having heard these words, the mighty Mahasena desired to suck their breasts. He received them with due respect and complied with their request. Then that mightiest of mighty ones saw that his father Agni was coming towards him.

26. That Siva (the doer of good) was duly honoured by his son; and he with the mothers stayed there near Mahasena to tend him.

27. That lady amongst the mothers who was born of anger kept watch over Skanda with a spike in hand as a mother guards her own child.

28—29. That irascible daughter of blood who lived in blood embraced Mahasena in her breast and nursed him like a mother. And Agni, transforming himself as a teacher with a goat's mouth and followed by numerous children, began to gratify that child with toys on his that mountain abode.

Thus ends the two hundred and twenty-fifth chapter, birth of Skanda, in the Markandeya-Samasya of the Vana Parva.

CHAPTER CCXVI.

(MARKANDEYA-SAMASYA PARVA) —*Continued.*

Markandeya said:—

1—3. The planets with their satilites, the Rishis and the mothers, Agni and numerous other blazing countries, and many other fearful dwellers of heaven waited on Mahasena with the mothers. The illustrious lord of the celestials, wishing to win victory, and believing success to be difficult to be attained mounted his elephant Airavata; and attended by the other celestials he advanced towards Skanda.

4—8. Surrounded by all the celestials and armed with thunder, the mighty Indra with the object of killing Mahasena quickly marched with the fearful celestial army of great effulgence. They sounded their shrill war cry. Furnished with various sorts of war materials, armed with various armours, and with numerous bows the warriors rode on various animals. When Mahasena saw the gloriously attired and brilliantly adorned Sakra advancing with the determination of killing him, he to advanced to meet him. O son of Pritha, the mighty Vasava, the lord of the celestials, then uttered a loud shout to encourage his warriors. Marching quickly to kill that son of Agni and being praised by the *Tredasas* and the great Rishis, he at last reached the abode of Kartikeya.

9. Thereupon the lord of the celestials with the celestials sent forth lion-like roars. Having heard that roar, Guha also roared like the ocean.

10. On hearing that noise, the celestial army was agitated like the great ocean,—and it was stunned and it remained fixed in one place.

11. Having seen the celestials come near him with the intention of killing him, that son of Agni was filled with anger and set forth rising flames of fire from within his mouth.

12—14. Those flames made the celestial army struggle on the ground. Their heads, their bodies, their arms and their riding animals were all burnt in that conflagration; they all appeared like stars displaced from their proper spheres. Thus afflicted they all abandoned the wielder of thunder and took protection of the son of Agni. Thus they secured peace. Being thus forsaken by the celestials, Indra hurled his thunder on Skanda.

15. O great king, it pierced the right side of Skanda, and it severed that side of that high-souled being.

16. Being (thus) struck by the thunder, there rose another being from the body of Skanda. He was a gold-complexioned youth with a mace in his hand and celestial ear-rings in his ears.

17—18. Because he was born on account of the piercing of the thunder-bolt, he was named Visaka. Seeing that another being looking like the fearful, and all destroying Agni had arisen, he (Indra) was alarmed, and with joined hands he sought the protection of Skanda. That high-souled deity asked him to abandon all fear. The celestials were then filled with joy, and their musicians then began to play.

Thus ends the two hundred and twenty sixth chapter, fight between Skanda and Sakra, in the Markandeya-Samasya of the Vana Parva.

CHAPTER CCXXVII.

(MARKANDEYA SAMASYA PARVA —*Continued.*

Markandeya said:—

1. Now hear about the fearful and curious-looking followers of Skanda. Struck with the thunder, (Skanda gave birth to) a number of male children.

2. These fearful ones (creatures) steal (the life of) little children whether born or in the womb. When he was struck with thunder some female children also sprung up from the mighty one.

3—6. These children adopted Visakha as their father. That adorable and clever Bhadrasakha, with a face like that of a goat, was at the time surrounded by all his sons and daughters whom he guarded carefully in the presence of the great mothers. For this reason the dwellers of earth called Skanda the father of *Kumaras*. Those who desire to have sons worship the mighty Rudra in the form of the fire-god and Uma in

form of Saha. By this means they are blessed with sons. The daughters, begotten by Hutasana named Tapa,

7—9. Having gone to Skanda, were thus addressed by him, 'What can I do for you?' The girls said, "Do us this favour,—by your blessing may we become the good and the respected mothers of all the worlds." He replied, "Let it be so." And that high-souled one again and again said, "You shall be divided into Shivas and Ashwas (good and evil spirits). Then after having established Skanda's sonship, the mothers went away.

10. Kaki, Halima, Malini, Vrinhita, Arya, Palala, and Vaimetra, these were the seven mothers of Sisu.

11. They had a powerful, red-eyed, terrific and very turbulent son, named Sisu, born by the blessings of Skanda.

12. He was regarded as the eighth hero born of the mothers of Skanda. But he is known also as the ninth when the being with the face of a goat is included.

13. Know that the sixth face of Skanda was that of a goat. That face, O king, is situated in the middle of the sixth. It is always adored by the mothers.

14—15. That head by which Bhadrasakha created the celestial energy and prowess is considered to be the best (of all his heads). O lord of men, these holy and wonderful events all took place on the fifth day of the bright fortnight of the lunar month, and on the sixth day a very fearful battle was fought at that place.

Thus ends the two hundred and twenty seventh chapter, birth of Skanda, in the Markandeya-Samasya of the Vana Parva.

CHAPTER CCXXVIII.

(MARKANDEYA SAMASYA PRAVA) —*Continued.*

Markandeya said:—

1. Skanda was adorned with a golden armlet and garland; he wore a crest and crown of gold; his eyes were gold coloured and they were very bright.

2. He had sharp teeth, he was clad in a red garment, he looked very handsome, he had a most charming appearance, he possessed all good characteristics, he was the favorite of the three worlds.

3. He was a giver of boons, he was brave and youthful, and he was adorned with ear-rings. When he was resting, the goddess of wealth, looking like a lotus and assuming a body, came to him.

4. When he became thus possessed of the goddess of wealth, that illustrious and delicate being looked like the full moon.

5. The high-souled Brahmanas worshipped that greatly powerful one, and the great Rishis spoke thus to Skanda.

The Rishis said:—

6. O golden egg-born one, may prosperity come to you. May you be the cause of doing good to the world. Though you have been born in six nights, all the worlds have come to your subjection.

7. O foremost of celestials, you have removed all their fears, therefore become the Indra of the three worlds and thus remove their cause of apprehension.

Skanda said:—

8. O great ascetics, what Indra does with all this worlds? How does that lord of the celestials unceasingly protect the hosts of gods?

The Rishis said:—

9. Indra gives strength, power, offspring and happiness to all beings. When propetiated that lord of the celestials bestows on all creatures all the objects of their desire.

10—12. He destroys the wicked and fulfile the desires of the righteous. That destroyer of Vala assigns to all creatures their various duties. He officiates for the sun and the moon in places where there is no sun and the moon. When occasion requires he acts for fire, air, earth and water. These are the duties of Indra. His capacities are immense. You, too, are greatly powerful; therefore, O hero, become our Indra.

Indra said:—

13. O mighty armed one, O excellent being, make us happy by becoming the lord of all of us. You are worthy of the honour; therefore we shall instal you this very day.

Skanda said:—

14. O Indra, continue to rule over the three worlds with self-possession and with a desire for (new) conquests. I shall remain your humble servant. I do not desire to get your sovereignty.

Indra said:—

15. O hero, your prowess is wonderful. Therefore vanquish the enemies of the celestials. People have been greatly astonished to see your unrivalled prowess.

16—17. I have been bereft of my prowess. Defeated as I am by you, if I am now to act as Indra, I will not be able to command the respect of all creatures. Every one would be busy to bring about disunion, then O lord, they would be the partisans of one or other of us.

18. O greatly powerful one, when they will form themselves into two distinct factions, war as before would be the result of that disunion. In that war you will undoubtedly be able to defeat me at your pleasure, and then to become the lord of all the worlds.

Skanda said:—

19. O Indra, you are my king as well as that of the three worlds. May prosperity come to you. Tell me if I can obey any of your commands.

Indra said:—

20—21. O greatly powerful one, O Skanda, at your command I shall continue to act as Indra. If you have said this deliberately and earnestly, then hear me how you can gratify your desire to serve me. Become the generallissimo of the celestial army.

Skanda said:—

22. Instal me (then) as the generallissimo (of the celestial army) for the destruction of the Danavas, for the good of the celestials and for the well-being of Brahmanas and kine.

Markandeya said:—

23. Thus having been installed by Indra, and all the other celestials, and honoured by the great Rishis, he looked exceedingly grand.

24. The golden umbrella (held over his head) looked like a halo of blazing fire.

25. That illustrious deity, the Vanqisher of Tripura (Indra) himself put round his neck the celestial garland of gold made by Vishwakarma.

26—28. O foremost of men, O chastiser of foes, that exalted god Vrishadwaja (Siva) with his wife came there. He honoured him with a joyous heart. That deity is called Rudra by the Brahmanas, and therefore Skanda is called the son of Rudra.

29. As Rudra was seen by all the dwellers of heaven to honour Guha (Skanda), the foremost of all accomplished beings is for this reason called the son of Rudra.

30. The child had his birth from the action of Rudra entering into the constitution of the deity of fire, and for this reason Skanda is called the son of Rudra.

31. O descendant of Bharata, as Rudra, that fire god, (Skanda) Saha and the six wives (of the seven Rishis) were the cause of the birth of the great deity Skanda, so was he for that reason called the son of Rudra.

32. That son of the deity of fire was clad in a pair of red cloths. He thus looked like the sun peeping from behind a mass of red clouds.

33. The red cock given to him by the fire-god became his sign. When sitting on the flag-staff of his car it looked like the very image of the all destroying fire.

34. The presiding deity of the power which gives victory to the celestials, which is the direction of all exertions of all creatures, and which constitutes their glory, then came to him.

35—37. A mysterious charm entered into his constitution,—the charm which manifests its power on the battle field. Beauty, strength, piety, power, might, truthfulness, rectitude, devotion to Brahmanas, freedom from illusion or perplexity, protection of followers, destruction of foes, and care of all creatures, these, O lord of men, are the inborn virtues of Skanda.

38. Thus installed by all the celestials, he looked pleased and complacient. Dressed in his best style, he looked as beautiful as the full moon.

39. The much esteemed incantation of the Vedic hymns, the music of the celestial musicians, the songs of the celestials and the Gandharvas then rose on all sides.

40—42. Surrounded by the well dressed Apsaras, by many gay and happy-looking Pishachas, and by the celestials, that son of Agni sported in all his grandeur. To the dwellers of heaven, the installed Skanda looked like the sun rising after the darkness has passed away. Then thousands of the celestial forces,

43—44. Saying "You are our lord", came to him from all directions. That exalted one, surrounded by all creatures, and praised and honoured by them, encouraged them in return. Satakratu (Indra) also, after having installed Skanda as the generallissimo of the celestial army,

45—48. Remembered Devasena whom he had once rescued. "This one has undoubtedly been destined by Brahma himself to be the husband of that lady," thus reflecting, the slayer of Vala (Indra) brought her adorned with all ornaments; and he then thus spoke to Skanda, "O foremost of the celestials, even before your birth this lady

was destined to be your wife by the Self-create (Brahma); therefore with due rites and *Mantras* accept her hand,—her right hand which is like a lotus." Having been thus addressed, he accepted her hands in due rites.

49. Vrihaspati learned in *Mantras* performed all necessary prayers and oblations. Thus Devasena became known among men as the wife of Skanda.

50. She was also called by the Brahmanas as Shashti, Lakshmi, Asa, Sukhaprada, Sinivali, Kuhu, Satvrite, and Aparjita.

51—52. When Skanda was married to Devasena, the goddess of wealth in her embodied form waited upon him with diligence. As Skanda attained celebrity on the fifth lunar day, it was called Sripanchami; and as he obtained his object in the sixth, that day was considered to be a great *thithi*.

Thus ends the two hundred and twenty-eighth chapter, history of Angirasha, in the Markandeya-Samasya of the Vana Parva.

CHAPTER CCXXIX.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said :—

1. Those six ladies, the wives of the seven Rishis, when they learnt that Mahasena had been blessed with good fortune and he had been made the generallissimo of the celestial army, all came to him.

2. Those virtuous and vow-observing ones, having been abandoned by the Rishis, came to the celestial and exalted generallissimo and spoke to him thus,

3—4. "O son, we have been abandoned by our celestial-like husbands without any cause. Some spread the rumour that we gave birth to you. Believing this story, they became angry, and they banished us from our holy places. You should save us from this infamy.

5. We desire to adopt you as our son, so that, O lord, everlasting bliss might be secured to us through your favour. Repay thus the obligation you owe to us.

Skanda said :—

6. O faultless ones, become my mothers. I am your son. You will obtain all the desires of your mind.

Markandeya said :—

7. Thereupon Sakra (Indra), having expressed his desire to say something to Skanda, the latter said, "What is it? Tell it to me." Being thus told by Skanda, Vasava thus spoke,

8. "The lady Abhijit, the younger sister of Rohini, being jealous and desirous of becoming the eldest, has gone to the forest to perform asceticism.

9. I am at a loss to find out one to replace that fallen star. O Skanda, be blessed. Consult with Brahma about this matter.

10. Dhaneshta and other constellations were created by Brahma. Rohini was one of them, and with her their number was full."

11. Having been thus addressed (by Indra), Skanda sent Kirtika. She was placed in heavens. That star, presided over by Agni, shone as if with seven heads.

12. Venata also said to Skanda, "You are my son entitled to offer me oblations. O son, I desire to live with you always."

Skanda said :—

13. "So be it. I bow my head to you. Guide me with a mother's affection. Respected by your daughter-in-law, you will always live with me.

Markandeya said :—

14. Thereupon the great mothers thus spoke to Skanda, "We are called by the learned as the mothers of all creatures. But we desire to be your mother; therefore honour and respect us.

Skanda said :—

15. Become mothers to me, and let me be your son. Tell me what I can do to please you.

The mothers said :—

16—17. In the days of yore, the ladies were appointed as the mothers of creatures. O foremost of deities, we desire that they are disposed of that dignity. Let us be installed in their place. Let us be worshipped instead of them by all the worlds. Restore us our those progeny whom we have been deprived of by them.

Skanda said :—

18. You shall not get back those offsprings that have been once given away. But if you like, I can give you (new) progeny.

The mothers said :—

19. We desire that while living with you we may be able to eat up the progeny of those mothers and their grandsons by assuming different shapes. Grant us this favour.

Skanda said :—

20. I can grant you progeny. But what you ask is very painful. Be blessed. O mothers, I bow my head to you,—do give them your protection and care.

The mothers said :—

21. O Skanda, we shall protect them as you desire. Be blessed. O lord Skanda, we desire to live with you always.

Skanda said :—

22—23. So long the children of the human race do not attain the youthful state in their sixteenth year, you will afflict them in your various forms. I shall bestow on you a fearful and inexhaustible spirit; with this you shall live happily, and you shall also be worshipped by all.

Markandeya said :—

24. Then a mighty fiery-being sprang up from the body of Skanda to devour the progeny of the human beings.

25. He fell down upon the ground senseless and hungry. At the command of Skanda, that evil spirit assumed a fearful form.

26. Skandapasmara is the name by which it is known among the excellent Brahmanas. Vinata is called the fearful Sukani *Graha*.

27—28. She, who is known as Putana Rakshashi by the learned, is the *Graha* called Putana. That fearful and terrible Rakshashi of a hideous form is called the Pishachi Sita Putana. That fearful spirit causes abortion in women.

29. Aditi is also known by the name of Ravati; her spirits are called Raivata. That Graha also afflicts children.

30—31. O descendant of Kuru, Diti, the mother of the Daityas, is also called Mukhamandika. That fearful spirit is very fond of little children's flesh. Those male and female children, who are said to have been begotten by Skanda, are also evil spirits; and they all destroy the fetus in the womb.

32. They are known as the husbands of these female spirits. Children are unawares attacked by these female creatures.

33. O king, Suravi, who is called the mother of all animals of the bovine species, is ridden by Sukani who along with her devours children on earth.

34. O ruler of men, Sarama the mother of dogs, also habitually kills all children when they remain in the womb.

35. She, who is the mother of all trees, dwells in a Karanja tree. She is a giver of boons,—she has a placid countenance and she is always favourably disposed towards all creatures.

36—37. Those who desire to have children bow down to her who seats on Karanja tree. Those eighteen evil spirits, fond of meat and wine and also other food of the same kind, live for ten days in the lyings in room. Kadru assuming a subtle form enters into the womb of a woman,

38. And she there destroys the fetus. The mother is thus made to give birth to a Naga. She who is the mother of the Gandharvas takes away the fetus,

39. And thus the woman is seen on the earth to have an abhortive conception. She who is the mother of the Apsaras removes the fetus from the womb,

40. And then the learned men say that the conception has become stationary. The daughter of the deity of blood is said to be the nurse of Skanda.

41. She is therefore worshipped under the name of Lohitayani on Kudamba trees. This revered goddess acts the same part among the females as does Rudra among the males.

42—44. She is the mother of all children; she is specially worshipped for their welfare. I have thus described to you all the evil spirits that preside over the destiny of children. Until children attain their sixteenth year, these spirits exercise their influence for evil and after that for good. The male and female spirits that I have described to you are always called by men as the spirits of Skanda. They are propitiated with burnt offerings, ablutions, unguents, sacrifices, and other offerings and particularly by the worship of Skanda.

45—46. O king of kings, when they are respected and honoured in due form, they bestow on men whatever is good for them, and also valour and long life. Having made due salutation to the great god, I shall now describe to you the nature of those spirits that influence the destinies of men after they have attained their sixteenth year.

47. The man who sees the celestials while sleeping or while he is awake soon turn mad. The spirits under whose in-

fluence this happens, are called the celestial spirits.

48. When a man sees his deceased ancestors while he is comfortably seated or while he is lying in his bed, he turns mad. The spirit who causes this is called ancestral spirit.

49. The man who shows disrespect to the Siddhas and who is cursed by them in return soon turns mad. The evil spirit who causes this is called the Siddha spirit.

50. The spirit by whose influence a man smells sweet fragrance and becomes cognisant of various tastes, and thus turns mad is called the Rakshasha spirit.

51. The spirit by whose influence a man is possessed by the celestial musicians (Gandharvas) is thus made mad is called the Gandharva spirit.

52. The evil spirit by whose influence men are always persiented by the Pishachas and thus turn mad is called the Pishacha spirit.

53. When a Yaksha spirit by some means or other enters the body of a human being, he immediately turns mad. Such a spirit is called the Yaksha spirit.

54. The illness of the man who goes mad, his mind being demoralised with vices, must be cured according to the methods prescribed in the *Sastras*.

55. Men also turn mad from perplexity, from fear, as also on seeing hideous sights. Their remedy is in quieting their minds.

56. There are three classes of evil spirits,—some frolicsome, some gluttonous and some sensual.

57. Until men attain the age of one hundred years these evil spirits continue to persecute them. Afterwards fever becomes the only evil spirit that affects human beings.

58. Those evil spirits always avoid those who are self-controlled and self-restrained, who are of cleanly habits, who are god-fearing, and free from laziness and contamination.

59. I have thus described to you all the evil spirits that influence the destiny of man. You who are devoted to the great god (Siva) will never be troubled.

Thus ends the two hundred and twenty-ninth chapter, the evil spirits, in the Markandya Samasya of the Vana Parva.

CHAPTER CCXXX.

(MARKANDEYA SAMASYA PARVA) —*Continued.*

Markandeya said:—

1. When Skanda had done all these favourite works of the mothers, Saha appeared before him and said, "You are my son.

2. I desire that you should give me great happiness." "To her Skanda replied," What sort of happiness you desire to get?

Saha said:—

3—4. O mighty-armed one, O child, I am the favourite daughter of Daksha. My name is Saha; from my youth I am in love with Agni, but that deity does not understand my feelings. I desire to live for ever with him.

Skanda said:—

5—6. O lady, O beautiful one, from this day all the oblations that virtuous men, who do not deviate from the path of virtue, will offer to the celestials and the Pitris with *Mantras* uttered by the Brahmanas shall always be offered to Agni coupled with the name of Saha. Thus, O excellent one, you will always live with Agni.

Markandeya said:—

7. Having been thus addressed and worshipped by Skanda, Saha was greatly pleased. Being thus united with her husband Pavaka (Agni), she much honoured Skanda.

8. Then Brahma, the lord of creatures, said to Mahasena, "Go and see your father Mahaswara, the chastiser of Tripura.

9. Rudra with Agni and Uma and with Saha have combined to make you invincible for the good of the world.

(Slokas 10 to 13 not translated for obvious reason).

14. Men who are desirous of acquiring wealth should worship these five classes of spirits with the sun-flower. They should also be worshipped for the alliviation of diseases.

15—17. Mujika and Munjika begotten by Rudra should always be worshipped by those who desire the good of their children. Those who desire to have children born to them should always worship those female spirits that live on human flesh and that are produced in trees. Thus all Pishashas are divided into innumerable classes. O king, hear now the origin of the bells and standards of Skanda.

18. Airavata had two Bells named Vaijayanti. The intelligent Indra brought them and personally gave them to Guha.

19. Visakha took one of those Bells and Skanda the other. The standards of both Kartikeya and Visakha are of the red colour.

20. That greatly powerful deity Mahasena was very much pleased with the toys given to him by the celestials.

21. Surrounded by the celestials and the Pishachas and seated on the golden mountain, he looked effulgent in all the grandeur of prosperity.

22. That mountain covered with beautiful forests looked grand with the presence of that hero, as the Mandara with charming caves looks with the rays of the sun.

23—26. The white mountain was adorned with charming forests full of blossoming *Santaka* flowers and with forests of *Karubira*, *Parijata*, *Taba* and *Asoka* trees and also with wild tracts, overgrown with *Kadamba* trees ; it abounded in innumerable celestial deer and birds. The roaring clouds served the purpose of musical instruments, It sounded like the murmurs of an agitated sea. The celestials, the Gandharvas and the Apsaras began to dance. There rose a loud sound of joy from the merriment of all creatures.

27. It appeared as if Indra with all the worlds had been transfered to the white mountain. All looked at Skanda with great satisfaction. None felt tired in doing so.

28—30. When that exalted son of Pavaka was installed as the generallissimo of the celestial army, that handsome and happy lord, riding with Parvati on a car and shining as effulgent as the sun, went to a place called Vadravata. To his beautiful chariot were yoked thousands of lions, and it was driven by Kala (himself). They passed through space and seemed as if they were about to devour the sky.

31. Striking terror into the hearts of all creatures in the mobile and immobile worlds, those lions flitted through the sky utterring fearful growls. In that chariot was seated Pasupati (Siva) with the mother Uma

39. Looking like the sun with flames of lightening illuminating massess of clouds which are adorned with the bow of Indra. In front of him proceeded the lord of wealth (Kuvera) with his followers Guhakas,

33. Riding on the backs of human beings and riding (also) on his beautiful car Puspaka. Indra also with the celestials went riding on his elephant Airavata,

34—39. And brought up the rear of Mahadeva, the giver of boons. The great Jaksha Amogha with his followers, the Jambaka Jakshas and other Rakshas adorned with garlands of flowers were in the right wing of the army. Many celestial warriors with the Vasus and the Rudras, marched in the right wing of the army. Then marched the terrible Yama in company with Death followed by hundreds of fearful diseases. Behind him was carried the fearful, sharp and well-adorned trident of Shiva called Viyaya. The exalted lord of waters Varuna with his trrible *Pasha* (weapon) surrounded by innumerable acquatic animals marched slowly with the trident. The trident the Viyaya was followed by *Pattisa* (weapon) of Rudra guarded

40. By mace, balls, clubs, and other excellent weapons. O king, *Pattisa* was followed by the greatly effulgent umbrella of Rudra,

41. And by the vessels and and by the great Rishis. On the right looked beautiful the effulgent sceptor followed by Bhrigu Angira and others.

42—45. Behind all these, rode Rudra on his white chariot, giving great encouragement to the celestials by his great prowess. Rivers and lakes, and seas, Apsaras, Rishis, celestials, Gandharvas, Nagas, stars, planets, and other children of the celestials and also many handsome women followed him in his train. The beautiful ladies went scattering flowers all around.

46. The clouds went along making their obesience to the wielder of Pinaka. Soma held a white umbrellea over his head,

47. And Agni and Vayu fanned him with *Chamaras*. O king, he was followed by the prosperity-bound Indra,

48. Accompanied with the Royal sages singing the praises of Vrishadhwaja (Siva). Gouri, Vidya, Gandhari, Kesini, Mitra,

49. And Savitri, all followed Parvati, and so did also all those that are Vidyas, created by the learned.

50. The Rakshaska *Grahas* (spirits) that deliver to different divisions of the army the commands (of Skanda) that are implicitly obeyed by Indra and the other celestials went in front of the army as standard-bearers.

51—52. That foremost of Yakshas, named Pingala, the friend of Rudra, who is always present in the place where corpses are burnt and who is agreeable to all people, merrily marched with him, sometime going in front of the army and sometime falling behind it,—his movements were not certain.

53—55. Virtuous actions are the offerings with which the deity Rudra is worshipped

by mortals. He is also called Siva, the omnipotent god, the wielder of Pinaka; he is the great god. He is worshipped in various forms. The son of Kirtika, the generallissimo of the celestial army, ever respectful to Brahmanas, being thus surrounded by the celestial forces, also followed that lord of the celestials. Then Mahadeva said these weighty words to Mahasena. "Carefully command the seventh army corps of the celestial forces."

56. O lord, very well, I shall command, the seventh army corps. Now tell me soon if I am to do any thing else.

Rudra said:—

57. O son, you shall always find me in the field of battle. By looking at me and by devotion to me, you shall derive great good.

Markandeya said:—

58. Having said this, Maheswara (Siva) embraced him and then permitted him to go. When Skanda was thus allowed to go, great disasters occurred

59. To disturb the equanimity of the celestials. The firmament with the stars was on a blaze. The whole universe became greatly confused.

60—63. The earth tremble l and sent up a rumbling sound. Darkness covered the whole world. Seeing this fearful catastrophy, Sankara (Siva) with the greatly blessed Uma and with the celestials and the great Rishis became greatly aggrieved. When such confusion overtook them, they saw before them a fearful and mighty army with various weapons; it looked like a mass of clouds and rocks. Those terrible and countless beings, speaking various languages, came where stood Sankara and the celestials. They hurled on the celestials showers of arrows from all directions,

64—69. And also masses of rocks, maces, clubs, *Satagnis*, *Pasas* and *Parighas* (all weapons). The celestial army was thrown into great confusion by the shower of those fearful weapons and they began to waver. The Danavas made a great havock by cutting down the soldiers, horses, elephants, chariots and arms. The celestial forces were then seen to turn their backs upon the enemy. Many of them fell, killed by the Asuras as large trees fall in the forest when a wild fire takes place. The dwellers of heaven fell with their heads cut off from their bodies. They had none to lead them in that fearful battle and they were thus killd by the enemy. Seeing his army unsteady and hard pressed by the Danavas, the lord of the celestials, the slayer of Vala, Purandara, tried to rally them by saying, "O heroes, do not be afraid; may success attend you. Take up your arms.

70—71. Resolve upon displaying bravery; you will then meet with no more misfortune, and you will then be able to defeat these wicked and terrible wretches, the Danavas. Be blessed; attack the great Danavas with me." Having heard the words of Sakra, the dwellers of heaven became reassured.

72. And under his leadership they again attacked the Danavas. Thereupon all the celestials and the greatly powerful Marutas,

73—76. Along with the greatly exalted Sadhyas and the Vasus returned to the attack. The arrows which they angrily discharged against the enemy drank a large quantity of blood from the bodies of the Daityas and of their horses and elephants. Their sharp arrows passing through their bodies fell upon the ground looking like so many snakes falling from the sides of a hill. O king, the Daityas, thus pierced by the arrows, fell on all sides, looking like so many masses of clouds. Attacked by the celestials on the field of battle, the Danava forces

77—78. Were struck with panic, and they wavered at that shower of various arrows. Then the celestials loudly gave vent to their joy with uplifted weapons. The celestial musicians began to play various airs. Thus took place that great battle, so fearful to both sides.

79—81. The battle field was covered with blood and strewn with the bodies of both the Devas and the Danavas. The celestials however, were soon worsted and the fearful Danavas again made a great havock of the celestial army. The Asura drums were sounded and their shrill bugles were loudly blown. The Danava chiefs sent forth terrific lion-like roars. Then came forward from the fearful Danava army a greatly powerful,

82. Danava, named Mohesha with a large mass of rocks in his hands. He looked like the sun peering from amongst a mass of dark clouds.

83. O king, seeing that uplifted mass of rocks about to be hurled on them, the dwellers of heaven fled in confusion. But they were pursued by Mohesha who hurled on them the rock.

84. O ruler of earth, by the falling of that rock, ten thousand warriors of the celestial army were killed by being crushed to the ground.

85. This act of Mohesha struck terror into the hearts of the celestials. With other Danavas, he again attacked them as a lion attacks a herd of small deer.

86. When Indra and the other dwellers of heaven saw that Mohesha was advancing to attack them, they fled leaving behind their arms and colours.

87. Thereupon Mohesha was greatly enraged, and he quickly advanced towards the chariot of Rudra. Reaching near, he seized its pole with his hands.

88. When Mohesha in great wrath thus seized the pole of Rudra's chariot, the earth began to groan and the great Rishis fainted away.

89. Huge and cloud-like Daityas made great noise in joy, thinking that they had already won the victory.

90. Though the exalted Rudra was in this plight, he did not kill Mohesha, for he knew that the wicked wretch would be killed by Skanda.

91. The fiery Mohesha, gloating over the prize he had secured, sent up in great joy loud roars to the great alarm of the celestials and to the great joy of the Danavas.

92. When the celestials were in that great danger, Mahasena burning like a (second) sun came forward in great wrath.

93. That mighty armed lord was clad in red clothes, adorned with garlands of red flowers, and incased in golden armour.

94. He rode on a golden chariot as bright as the sun, drawn by chest-nut horses. Seeing him the Daitya forces suddenly lost heart in the field of battle.

95—96. O king of kings, the greatly powerful Mahasena hurled a blazing *Sakti* (weapon) for the destruction of Mohesha. That weapon cut off his head, and he fell on the ground dead.

97—101. His head, as massive as a hill, extending in length sixteen *Yoyanas*, falling on the ground barred the entrance to the country of the northern Kurus, though now the people of that country easily pass by that gate. It was seen by the Devas and the Danavas that Skanda hurled his *Sakti* again and again on the field of battle. It returned to his hands again and again killing thousands of the enemies. The fearful Danavas were killed in large numbers by the arrows of the greatly intelligent Mohasena. Then they were exceedingly alarmed, and the followers of Skanda began to kill and cut them down and drink their blood. They in great joy exterminated the Danavas in no time.

102. As the sun destroys darkness, or as fire destroys a forest, or as the wind drives away clouds. In this manner, the illustrious Skanda defeated all his enemies.

103. The celestials came to congratulate him, and he in his turn worshipped Maheshwara (Siva). The son of Kirtika looked as grand as the sun in all his glorious effulgence.

104. When the enemies (of the celestials) were completely destroyed by Skanda and when Maheshwara went away, then Purandara embraced him and thus spoke to him,

105. "O Skanda, O foremost of all warriors, this Mohesha who was made invincible by Bramha is (now) killed by you. The celestials were like grass to him.

106—107. O mighty armed hero, you have removed a thorn from the side of the celestials; you have killed in battle hundreds of Danavas, as brave as Mohesha,—those enemies of the celestials who used to harass us always. Your followers have eaten up hundreds of Danavas.

108. O god, you are as invincible in battle as the husband of Uma (Siva). This victory will be celebrated as your first great achievement.

109. Your fame will be everlasting all over the three worlds. O mighty armed hero, all the celestials will pay allegience to you"

110. Having said this to Mahasena, the husband of Sachi with the permission of the three eyed deity (Siva) left the place accompanied by the celestials.

111. Rudra returned to Vadravata, and the celestials returned to their respective abodes. The celestials were thus addressed by Rudra, "Look at Skanda as you do me.

112—113. That son of Agni, having killed the Danavas, have conquered the three worlds in one day. He has been worshipped by the great Rishis. The Brahmanas who attentively read this story of the birth of Skanda obtain prosperity in this world and the association with Skanda in the next world."

Thus ends the two hundred and thirtieth chapter, birth of Skanda, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXXI.

(MARKANDEYA SAMASYA PARVA)

—continued.

Yudhisthira said:—

1. O high-souled and the exalted Brahmana, I desire to know the names of that great deity by which he is celebrated all over the three worlds.

Vaishampayana said :—

2. Having been thus addressed by the illustrious Pandava in the midst of the Rishis, the exalted and the greatly ascetic Markandeya said.

Markandeya said :—

3—9. (They are) Agneya, Skanda, Deptakirti, Anamaya, Mayuraketu, Dharmatman, Bhutesha, Moheshardana, Kamajit, Kamada, Kanta, Satyabaka, Bhuvaneshwara, Sishu, Sigra, Suchi, Sanda, Dipavarna, Subahana, Amogha, Anagha, Roudra Praya, Chandranava, Deptasakti, Prasantalman, Vadrukrit, Kutamohana, Sastitiprya, Pavitia, Matrivatsala, Kanyabhatri, Vibhakta, Swaheya, Ravatsuta, Prabu, Neta, Vishakha Naigamya, Suduscharu, Suvrata, Lalita, Valakridauka, Prya, Khacharin, Brahmacharin, Sura, Sudavan, Odbhava, Vishwamitra Prya, Devasenaprya Vasudeva Prya and Pryakrit. These are the divine names of Kartikeya. Whoever repeats them, there is no doubt he secures fame, wealth and salvation.

10. O foremost of the Kurus, I shall now with devotion pray to that matchless, powerful, six faced and brave Guha who is worshipped by the celestials and the Rishis. Listen to them.

11. O skanda, you are devoted to Brahma you are begotten by Brahma, you are versed in the mysteries of Brahma, you are Brahmesya, you are the foremost of those who possess Brahma, you are fond of Brahma, you are as austere as the Brahmanas, you are learned in the great mystery of Brahma, and you are the leader of the Brahmanas.

12. You are Guha, you are Sadhwa, you are the holiest of the holy. You are invoked by *Mantras* and you are celebrated as the six flamed fire, you are the year, you are the six seasons, you are the months, the fortnights, the solar declination and the cardinal points of firmament.

13. You are lotus-eyed, you possess a lotus-like face, you have one thousand faces and one thousand arms. You are the ruler of the universe, and you are the great oblations, you are the animating spirit of all the celestials and the Asuras.

14. You are the generallissimo of armies, you are fury, you are the lord, you are the great master, you are the conqueror of your enemies, you are *Sahasbhu*, *Sahasrutristi*, and *Sahasrubhu*.

15. You are the *Sahasrupat*, you are the earth herself, you possess innumerable forms and thousands of heads, you are endued with great strength. O god, you have with your own desire appeared as the son of Ganga, Saha, and Mahikirtika.

16. O six-faced god, you play with the cock, you assume various forms according to your own will, you are Daksha, Soma, Marutas, Dharma, Vayu, and the king of mountains.

17. For everlasting time you are mighty, you are the most eternal of all eternal things, and you are the lord of lords, you are the origin of Truth, you are the destroyer of the children of Diti, you are the great conqueror of the enemies of the celestials.

18. You are the personation of virtue. Being yourself both vast and minute, you are acquainted with the highest and the lowest points of virtuous acts, you are the mysteries of Brahma.

19. O foremost of the celestials, O lord of the universe, this whole creation is pervaded by your spirit. I have thus prayed to you according to the best of my power. I bow to you who possess twelve eyes and twelve hands. Your remaining attributes are beyond my conception.

20—21. The Brahmana who attentively reads this story of the birth of Skanda, or narrates it to Brahmanas, or hears it narrated by Brahmanas obtains wealth, long-life, fame, children, victory, prosperity, contentment and asseciation with Skanda.

Thus ends the two hundred and thirty-first chapter, hymn to Skanda, in the Markandeya Samasya of the Vana Parva.

CHAPTER CCXXXII.

(DRAUPADI SATYABHAMA SAMBHAVA PARVA).

Vaishampayana said :—

1. When the high-souled Pandavas and the Brahmanas had taken their seats. Draupadi and Satyabhama entered the hermitage.

2—4. O king of kings, with hearts full of joy, they laughed merrily, and they seated themselves at their ease. Those ladies who always spoke sweetly to each other, having met after a long time, began to talk upon various delightful topics arising out of the accounts of the Kurus and the Yadus. The slender waisted Satyabhama, the favourite wife of Krishna and the daughter of Satrajit then asked (Draupadi) in private saying, "How, O Draupadi, can you rule the sons of Pandu,

5. Those heroes who are endued with great strength and beauty and who are like

the Lokapalas themselves. O beautiful lady, how is it that they are so obedient to you and that they are never angry with you?

6. O lady of lovely feature, the Pandavas are always obedient to you. They are all watchful to do your bidding. Tell me its reason.

7. Is it vows or asceticism or incantations or drug in your season, or the efficacy of science or the influence of youthful appearance or the recitation of particular formulæ or *homa* or collyrium and other medicament?

8. Tell me, O Panchala princess, of that blessed and auspicious thing by which, O Krishna, (Draupadi) my husband (Krishna) may be ever obedient to me."

9. Having said this, the illustrious Satyabhama stopped. The greatly blessed and chaste Draupadi thus replied to her,

10. "O Satyabhama, you ask me of the practices of wicked women. How can I speak of practices adopted by wicked women?

11. It does not become you to put further questions to me or to doubt me. You are intelligent, you are the favourite wife of Krishna.

12. When the husband learns that his wife is addicted to incantations and drugs —from that day he begins to dread her as if a poisonous snake has entered into his sleeping chamber.

13. Can a man afflicted with fear have peace? How can one who has no peace have happiness? A husband can never be made obedient by a wife with the help of mantras.

14—15. We hear of painful diseases transmitted by enemies. Those that desire to kill others send poison in the shape of gifts, so that the man that takes the powders so sent by tongues or skin is certainly deprived of his life as soon as possible.

16. Women have sometimes caused dropsy and leprosy, decrepitude, impotency and idiotcy, blindness and deafness in men (by administering drugs to enchant them).

17. These wicked women, ever treading in the path of sin, do some times injure their husbands. But the wife should never do injury to her husband.

18. O illustrious Satyabhama, hear now of my conduct towards the high-souled Pandavas.

19. Abandoning vanity and subduing desire and wrath, I always serve with devotion the Pandavas with all their wives.

20. Restraining jealousy with devotion of heart and without any feeling of degradation at the service I perform, I always serve my husbands.

21—22. Ever fearing to utter what is evil and false or to look or sit or walk with impropriety or to cast glances indicative of the feelings of the heart, I serve the sons of Pritha, those mighty warriors as blazing as the sun or fire and as handsome as the moon,—those heroes who are endued with fearful energy and prowess and who are capable of killing their enemies by a glance of their eyes.

23. Celestials or men or Gandharvas, young or handsome, wealthy and adorned with ornaments, my heart is never attracted to any other.

24 I never bathe or eat or sleep till he that is my husband has bathed, or eaten or slept, till all our servants and followers have bathed, eaten and slept.

25. Whether returning from the field, the forest or the town, or hastily rising up I always salute my husband with water and seat.

26. I always keep the house and all the household articles and the food that is to be taken well-ordered and clean. I carefully keep the rice and serve them the food at the proper time.

27. I am never angry, I never speak harsh words, I never immitate women that are wicked. Avoiding idleness, I always do what is agreeable.

28. I never laugh except at a jest, I never stay for a long time at the gate of the house, I never stay long in places of nature's call or in pleasure gardens of the house.

29. I always refrain from laughing loudly or indulging in high passion and from everything that may give offence. O Satyabhama, I am always engaged in serving my husbands.

30. A separation from my husband is never agreeable to me. When my husbands leave home to go to my relatives,

31. I give up flowers and fragrant paste of every kind, and I undergo penances. Whatever my husband does not drink, whatever he does not eat.

32—33. Whatever my husband does not enjoy,—I always renounce. O beautiful lady, adorned with ornaments, and ever self-controlled by the instructions received by me, I always devotedly seek the welfare of my husbands. I always perform those duties

that my mother-in-law formerly told me in respect of relatives,

34—36. As also in respect of alms-giving, of offering worship to the celestials, of offering oblations to the Pitris, of boiling food on auspicious days in order to offer it to the Pitris and the guests, of reverence and of service to those that deserve our respect and of all else that are known to me. I always perform my duty night and day without the least idleness. Having my heart firmly fixed in humility and fixed in approved rules, I serve my gentle, truthful and virtuous husbands, considering them always as so many poisonous snakes capable of being enraged at trifle.

37. My opinion is that to depend on one's husband is the eternal virtue of women. The husband is wife's god, he is her (sole) refuge. There is no other refuge for her. How can then a wife act what is disagreeable to her husband?

38. I never either in sleeping or in eating or in adorning my person act against the wishes of my husbands. I am always guided by my husbands. I never speak ill of my mother-in-law.

39. O blessed lady, my husband has become obedient to me for my diligence, my alacrity, and for the humility with which I serve my *Gurus*.

40. Every day I personally wait with food and drink and clothes upon the revered and truthful Kunti, the mother of those heroes.

41. I never show any preference for myself over her in matters of food and attire and ornaments. I never reprove in words Pritha (Kunti) who is equal to the earth herself in forgiveness.

42. Eight thousand Bramhanas were formerly fed every day in the palace of Yudhisthira from plates of gold.

43. Eighty thousand *Snataka* Bramhanas, all leading domestic lives, were entertained by Yudhisthira with thirty maid-servants assigned to each.

44. Besides these, ten thousand *Yotis* with their desire under complete control had their pure and well-cooked food carried to them in golden plates.

45. All those Bramhanas that were the utterers of the *Vedas*, I used always to worship duly with food, drink, and clothes taken from stores, when a portion of them had been dedicated to Vishwadeva.

46—47. The illustrious son of Kunti, had one hundred thousand well-dressed maid-servants with bracelets on their arms and golden ornaments on their necks; they were adorned with costly garlands and gold in profussion, and they were sprinkled with sandal paste. Adorned with gems and gold, they were all well-skilled in dancing and singing.

48. I knew the names and features of every one of those girls and also what they used to eat and what they used to wear and what they used not to do.

49. The greatly intelligent son of Kunti had also one hundred thousand maid-servants who duly used to feed the guests with plates of gold in their hands.

50. When Yudhisthira lived in Indraprastha, one hundred thousand elephants used to follow him.

51—53. Such was the procession of Yudhisthira when he ruled over earth. It was I who regulated their number and formed the rules to be observed in respect to them. It was I who had to listen to all their complaints. I knew everything about the maid-servants of the palace and other servants, nay even of the cowherds and shepherds of the royal household. O blessed and illustrious lady, it was I alone amongst the Pandavas who knew the (real) income and expenditure of the king and what (really) their (Pandavas') whole income was.

54. O beautiful lady, those foremost of Bharatas, throwing upon me the (whole) burden of looking after all those that were to be fed by them, would always pay their court to me.

55. This load, so heavy and incapable of being borne by persons of evil heart, I sacrificing my ease used to bear day and night, all the while being affectionately devoted to them.

56. While my husbands were engaged in virtuous pursuits, I supervised their treasury as inexhaustible as the ever full abode of Varuna (ocean).

57. Day and night bearing hunger and thirst, I used to wait upon the Kuru princes, so that my nights and days were equal to me.

58. I used to rise up from my bed first and to go to my bed last. O Satyabhama, this has ever been my custom.

59. This is the great charm ever known to me for making my husbands obedient to me. I have never used any charms of wicked wemen and I never wish to use them."

60. Having heard these virtuous words of Krishna (Draupadi), Satyabhama expressed her greatest reverence for the Panchala princess, and she thus spoke to her,

61. "O Panchala princess, O Jagmaseni, I am in fault,—forgive me. Among friends conversations in jest naturally and without premeditation arise."

Thus ends the two hundred and thirty-second chapter, the words of Draupadi, in the Draupadi Satyabhama of the Vana Parva.

CHAPTER CCXXXIII.

(DRAUPADI SATYABHAMA SAMVAVA PARVA—*Continued.*

Draupadi said:—

I shall now point out to you a way for attracting the hearts of your husband which is free from deceit. O friend, by duly adopting it, you will be able to withdraw your husband from other women.

2. O Satyabhama, in all the worlds including that of the celestials, there is no god equal to the husband. When gratified with you, you may get (from your husband) every object of desire, but when angry, all of them may be lost.

3. It is from her husband that the wife obtains offspring and various articles of enjoyments. From your husband you may have handsome beds and seats, robes and garlands, perfumes and great fame, and heaven itself hereafter.

4. One cannot obtain happiness here by means that are easy. The woman that is chaste obtains happiness with great misery. Therefore always adore Krishna with friendship, love and sufferings.

5. Act in such a way by offering handsome seats and excellent garlands and various perfumes and prompt service that he may be devoted to you, thinking, "I am truly loved by her."

6. Hearing the voice of your husband at the gate, rise from your seat and stay in readiness within the room. As soon as you see him enter your room, worship him by offering him a seat and water to wash his feet.

7. When he orders a maid-servant to do any thing, soon get up and do it yourself. Let Krishna know that you adore him with all your heart. O Satyabhama,

8. Whatever your husband speaks before you, do not speak it out to every body, though it does not deserve to be concealed, for if any of your co-wives is to speak of it to Vasudeva (Krishna), he might be irritated with you.

9. Always seek the good of your husband and feed by every means in your power those that are dear and devoted to him. You should always keep yourself aloof from those that are hostile to your husband or those who seek to do him injury and those that are decietful.

10. Avoiding all excitement and carelessness in the presence of men, conceal your mind by observing silence. You should not stay or talk long even with your sons Pradyumna and Sambya.

11. You should make friendship with only those ladies who are highly born, who are sinless and devoted to their hushands; you should always shun women who are wrathful, addicted to drinks, gluttonous, thievish, wicked and fickle.

12. Such conduct is always praise-worthy, and it always produces prosperity. While it neutralises hostility, it also leads one to heaven. Therefore worship your husband, adorning yourself with costly garments and ornaments and besmearing yourself with unguents and perfumes.

Thus ends the two hundred and thirty third chapter, the words of Draupadi in the Draupadi Satyabhama of the Vana Parva.

CHAPTER CCXXXIV.

(DRAUPADI SATYABHAMA PARVA)

—Continued.

Vaishampayana said:—

1—2. The slayer of Madhu Keshava Janardana (Krishna), having talked on various agreeable topics with the illustrious Pandavas and with the Brahmanas headed by Markandeya, and then having bade them all farewell, ascended his chariot and called for Satyabhama.

3. Satyabhama then embracing Draupadi spoke these cordial words to her expressive of her feelings towards her.

4. "O Krishna, (Draupadi) let there be no anxiety, and no grief for you. You have no cause to pass your nights in sleeplessness, for you will surely obtain back the earth subjugated by your husbands who are all equal to the celestials.

5. O black eyed beauty, women having such disposition and possessing such auspicious marks (as you have) can never suffer misfortune for a long time.

6. It has heen heard by me that you will with your husbands enjoy without any doubt this earth in peace and free from all thorns.

7. O daughter of Drupada, when the sons of Dhritarashtra have been all destroyed and severe vengance has been taken for their hostility, you will certainly see the earth ruled by Yudhisthira.

8. You will soon see those wives of the Kurus, who, deprived of sense by pride, laughed at you when you were coming away in exile, themselves placed in a state of hoplessness and despair.

9. O Krishna, know that those who do you any injury when you are in distress are already gone to the abode of Yama.

10. Your brave son Prativendya, Sutasama and Srutakarman by Aryuna and Satarika by Nakula and Srutasena by Sahadeva are all skilful heroes and experts in weapons.

11—13. With Abhimanyu they are all living in Dwarka, much delighted with the the place. Subhadra cheerfully and with her whole heart looks after them as you yourself used to do. Like you she takes great delight in them and derives much happiness from them. She grieves in their griefs and joys in their joys.

14. The mother of Prudyumna also loves them with all their heart. Keshava (Krishna) with his sons Bhanu and others watches over them with special affection.

15. My mother-in-law is ever attentive in feeding and clothing them. All the Adhakas and Vrisnis with Rama and others love them very much.

16. O beautiful lady, their affection for your sons is equal to what they feel for Prudyumna." Having said these agreeable, truthful and delighting and cordial words,

17. Satyabhama desired to go to the chariot of Vasudeva (Krishna). The wife of Krishna then walked round Krishna (Draupadi).

18. The beautiful Satyabhama then ascended the chariot of Krishna. The chief of the Yudus (Krishna) comforted Draupadi with a smile; and then asking the Pandavas to return (to their house), he started for his own city with swift horses.

Thus ends the two hundred and thirty fourth chapter, colloquy between Draupadi and Satyabhama in the Draupadi Satyabhama of the Vana Parva.

CHAPTER CCXXXV.

(GHOSHAYATRA PARVA)—*Continued.*

Janamenjaya said:—

1. O Brahmana, when those foromost of men,—the sons of Pritha,—were passing their days in the forest exposed to the inclemencies of the winter and the summer, of the wind and the sun, what did they do after they had reached the lake and the forest named Daitya?

Vaishampayana said:—

2. When the Pandavas reached the lake, they chose a place to live in far from the habitations of men. They roamed through charming forests and delightful mountains and beautiful valleys through which ran many rivers and streamlets.

3. When they began to live there, many venerable ascetics, learned in the Vedas, often came to see them. Those foremost of men always received those Veda-knowing Rishis with great respect.

4. Thereupon one day there came to the Kuru princes a certain Brahmana who was celebrated on earth for his powers of speech. Having talked with them for some time, he went away to the king, the son of Vichitravirja—(Dhritarastra).

5. Having been received with all respect by that foremost of the Kurus, that old king (Dhritarastra) the Brahmana took his seat; and then asked by the king, he talked about the sons of Dharma, Pavana, Indra, and the twins (Aswinas),

6. All of whom having fallen into great misery had become emaciated and reduced owing to exposure to the wind and the sun. He also talked of Krishna (Draupadi) who had been overwhelmed with sufferings and who had become protectorless though she had heroes for her lords.

7. On hearing his words, the king Vichitravirja's son became afflicted with grief, thinking that the royal princess (Draupadi) had been drowned in a river of sorrow.

8. His inmost soul was afflicted with sorrow. Trembling all over with sighs, he quieted himself with great effort, thinking that his folly was the cause of everything. (He thought) :—

9. "Alas, how is it that Dharmaraja Yudhisthira) who isthe eldest of my sons, who is truthful and pious and virtuous in his behaviour, who has not a single enemy (on earth) and who formerly used to sleep on beds

made of soft Ranku-skins, sleeps now on the bare ground!

10. He used to be awakened by the Sûtas and Maghadas and other singers with his praises melodeously chanted every morning. That Indra-like Kuru prince is now awakened from the bare ground early in the morning by innumerable birds.

11. How does Vrikodara, reduced by exposure to wind and sun and filled with wrath, sleep on the bare ground in the presence of the Panchala princess unfit as he is to suffer such misery?

12. Perhaps the intelligent Arjuna who is incapable of bearing pain and who though ever obedient to Yudhisthira yet feels himself pierced by the rememberence of his wrongs, does not at all sleep in the night.

13. Seeing the twins (Nakula and Saha deva) and Krishna (Draupadi) and Yudhisthira and Bhima in the greatest possible misery, Arjuna certainly sighs like a fearful serpent and from wrath does not sleep in the night.

14. The twins also, who are even like a couple of blessed celestials in heaven,—sunk in misery though deserving of happiness and comfort, certainly pass their nights without sleep,—only restrained from taking revenge by virtue and truth.

15. The mighty son of Vayu (Bhima) who is equal to Vayu himself in strength certainly sighs and restrains his wrath tied through his eldest brother (Yudhisthira) to the bond of truth.

16. Superior in battle to all warriors, he now quietly lies on the ground. Being restrained by virtue and truth but burning to kill my sons, he simply pasess his time.

17. The cruel words that Duryodhana spoke after Ajatsatru (Yudhisthira) had been deceitfully defeated at dice have reached the innermost depth of Vrikodara's heart. They are consuming him as a blazing bundle of straw consumes a faggot of dry wood.

18. The son of Dharma (Yudhisthira) never sinfully acts. Dhananjaya (Arjuna) also always obeys him, but the anger of Bhima is daily increasing like a fire helped by the wind in consequence of a life of exile.

19. That hero, burning in wrath, squeezes his hands and breathes hot and fearful sighs, as if he wants to consume by them all my sons and grandsons.

20. The wielder of *Gandiva* (Arjuna) and Bhima when angry are like Yama and Kala themselves. Hurling their arrows which are like so many thunderbolts, they exterminate their enemies in battle.

21. Alas, Duryodhana, and Sakuni and Suta's son (Karna) and the wicked minded Dushashana in robbing the Pandavas of their kingdom by means of dice saw only honey (on the tree) without thinking the terrible fall from it!

22. A man having acted rightly or wrongly expects to get the fruit of his acts. But fruits however (often) confounds and paralyses him. How can a man thus obtain salvation!

23.—24. If land is properly cultivated and the seed sown and if the god (Indra) seasonably showers rain, still the crop might not grow. This is what we often hear. How could this be true as I think unless everything here (in this world) is ruled by Destiny. The gambler Sakuni has behaved deceitfully towards the son of Pandu (Yudhisthira) who always acts honestly and virtuously. From the love and fondness that I bear for my wicked sons I also have similarly acted. Alas, it is for this the time for the dustruction of the Kurus has come,

25. Or perhaps what is inevitable must come to pass. The wind, whether impelled or not, must move. The woman who conceives must give birth to a child. Darkness must pass away in the morning and the day in the evening.

26.—28. Whatever may be earned by us and others, whether people spend it or not, it would bring us misery when the time would come. Why then people become so anxious to earn wealth? If what is acquired is the result of Fate, then it should be protected, so that it may not be divided nor lost little by little nor permitted to flow out at once, for if unprotected it may break into one hundred fragments. But whatever the character of our possession may be, our acts in this world are never lost. Behold what great is the prowess of Arjuna who went to the abode of Indra from the forest. Having secured the four kinds of celestial weapons, he has returned to earth.

29. What man is there who having gone to heaven in his own human body ever wishes to come back? Because he sees the Kurus at the point of death by Time, he has returned.

30. The wielder of the bow is Arjuna Sabyasachi, the bow is the *Gandiva* of fearful energy, the weapons are also all celestial, who is there who would be able to withstand the (combination of these) three."

31. Having heard those words of the king, the son of Suvala Sakuni went to Dur-

yodhana who was then with Karna and told themevery thing in private. The foolish Duryodhana was filled with grief at what he heard.

Thus ends the two hunderd and thirty-fifth chapter, lamentation of Dhritarastra in the Ghosajatra of the Vana Parva.

CHAPTER CCXXXVI.

(GHOSHA YATRA PRAVA.)

Vaisampayana said :—

1. Having heard those words of Dhritarastra, Sakuni, when he got an opportunity through Karna, spoke thus to Duryodhana.

Sakuni said :—

2. Having exiled the heroic Pandavas through your own prowess, O descendant of Bharata, you now rule this earth without a rival, as the slayer of Samvara rules the heaven.

3. O ruler of men, O king, the kings of the east, west, north and south all pay tribute to you.

4. O king, the blazing goddess of prosperity, that once used to pay court to the Pandavas, has now been secured by you with your brothers.

5. O king, the blazing prosperity that we formerly saw in Yudhisthira at Indraprastha is now seen by us in you.

6. O king of kings, that which you saw not long ago with so much grief has been now snatched by you from the king Yudhisthira by the force of intellect alone.

7.—10. O mighty armed hero, O chastiser of foes, all the kings of the world are now under your subjection. They now await your commands as they used to do before those of Yudhisthira. O king, the goddess earth bounded with the seas, with her mountains and forests, towns and cities and mines, with her woodlands and hills is now yours. Adored by the Brahmanas and worshipped by the kings, O monarch, you (now) blaze forth in your prowess like the sun amongst the celestials in heaven.

11. Surrounded by the Kurus, O king, as Yama is surrounded by the Rudras and Vasava by the Marutus, you shine like the moon amongst the stars.

12. Let us go and see the Pandavas who are now divested of their prosperity, who are now living in the forest, who never obeyed commands and who never owed you subjection.

13. O great king, we have heard that they are now living on the banks of the lake situated in the forest named Daityavana with many Brahmanas,—the dwellers of the wood.

14. O king, go there with all your prosperity, and thus scorch the Pandavas with a sight of your glory, as the sun scorches every thing with his hot rays.

15. You a (great) sovereign and they deprived of their sovereignity, you in prosperity and they deprived of it, you are in affluence and they are in poverty, O king, go and (now) see the Pandavas.

16. Let the Pandavas see you like Yayati, the son of Nahusha accompanied by a large number of followers and in the enjoyment of great bliss.

17. O king, that blazing prosperity which is seen by one's both friend and foe is considered to be the real prosperity.

18. What happiness could be more complete than what one enjoys by being himself in great prosperity, and his enemy being in adversity just like the man on the top of a hill looking down upon another who crawls on the earth.

19. O foremost of kings, the happiness that one derives from seeing his enemies in grief is greater than what one derives on getting a son or wealth or kingdom.

20. What happiness will not be his who himself being in affluence sees Dhananjaya (Arjuna) in barks and skins.

21. Let your wife clad in costly robes look at the afflicted Krishna (Draupadi) now in barks and skins and thus increase her misery.

22. Let the daughter of Drupada reproach herself and her life deprived as she is of wealth, for the sorrow that she will feel on seeing your wife adorned with ornaments will be far greater than what she had felt in the *Sava*.

Vaisampayana said :—

23. O Janamejaya, having thus spoken to the king, Sakuni and Karna when their speech was over both became silent.

Thus ends the two hundred and thirty-sixth chapter, Sakuni's words in the Ghoshayatra of the Vana Prava.

CHAPTER CCXXXVII.

(GHOSHA YATRA PARVA)—*Contd.*

Vaishampayana said:—

1. Having heard the words of Karna, the king Duryodhana became greatly delighted. But soon again he became melancholy, and he then thus spoke.

Duryodhana said:—

2. O Karna, what you tell me is always in my mind. But I shall not get permission to go where the Pandavas are.

3. King Dhritarastra is always grieving for those heroes. The king considers them (now) more powerful (than before) by their asceticism.

4—5. O greatly effulgent one, if the king understands our motives, he will never grant us permission, for we can have no other business in Daityavana than to exterminate the Pandavas in their exile.

6. You know what Khatwa (Vidura) said to me, to yourself and to the son of Suvala (Sakuni) at the time of the play,

7. Reflecting on those words and also on (their) lamentations, I cannot make up my mind as to whether I should or should not go.

8. I shall certainly feel great delight if I see Bhima and Falguna (Arjuna) passing their days with Krishna (Draupadi) in great misery in the forest.

9. The joy that I may feel by obtaining the entire sovereignty over the earth is nothing in comparrison to what I shall obtain on seeing the Pandavas clad in barks and skins.

10. O Karna, what joy could be greater than what I shall derive on seeing Draupadi, the daughter of Drupada, clad in rags in the forest?

11. If king Dharmaraja (Yudhisthira), Bhima and the son of Pandu (Arjuna) see me graced with great prosperity, then only shall I attain to the great end of my life.

12. But I do not see the means through which I can go to that forest and by which I may get the permission of the king Dhritarastra.

13. Therefore find out some skilful plan with the help of Suvala's son (Sakuni) and Dushashana, by which we may go to the forest (where the Pandavas) are.

14. I shall also to-day make up my mind whether I should go or not, and then I shall see the king (my father) to-morrow.

15. When I shall remain seated (to-morrow) with that foremost of the Kurus, you will then with Suvala's son propose the pretext you may have fixed upon.

16. Hearing then the words of Bhisma and of the king (my father) on the subject of this journey, I shall settle everything, beseeching (the permission of) our grand father (Bhisma.)

Vaishampayana said:—

17. Having said "So be it." they then all went away to their respective houses. As soon as the night passed, Karna came to the king.

18. Thereupon Karna thus smilingly spoke to Duryodhana, "O ruler of men, a plan has been fixed upon by me. Hear it.

19. O ruler of men, our herds of cattle are now in Daityavana all waiting for you. There is no doubt we can go on the pretext of seeing our cattle.

20. O king, O ruler of earth, it is always proper to go and see the cattle;—if you say this to your father, you will get his permission."

21. When they were thus talking about the cattle, the Gandhara king Sakuni thus smilingly spoke,

22—23. "O ruler of men, this plan which has no difficulty to be carried out was what I also saw for the purpose of going (to Daityavana). The king will certainly grant us permission, or even he may send us there of his own accord. Our herds of cattle are now all wating in the forest of Daityanavana. We may certainly go there under the pretext of seeing our cattle."

24. They then all three laughed together and gave their hands to one another. Having arrived at this conclusion, they then went to see the chief of the Kurus (Dhritarastra).

Thus ends the two hundred and thirty seventh chapter, consultation to see the cattle in the Ghosa Yatra of the Vana Parva.

CHAPTER CCXXXVIII.

(GHOSA YATRA PARVA)—*Continued*

Vaishampayana said:—

1. O Janamejaya, O descendant of Bharata, then they all saw Dhritarastra and asked his welfare; they were also asked their welfare in return.

2. Then a cowherd named Samanga who had been instructed beforehand came to the king Dhritarastra and spoke about the cattle.

3. O king, the son of Radha (Karna) and Sakuni thus spoke to that foremost of kings, the ruler of earth, Dhritarastra,

4. "O descendant of Kuru, our cattle are now stationed in a charming place. The time for marking the calves has also come.

5. O king, this is also an excellent season for your son Duryodhana to go to a hunting expidition. Therefore you should grant him permission to go there.

Dhritarastra said :—

6. O child, hunting and seeing the cattle are both very proper acts. I think the herdsmen should not be (completely) trusted.

7. But I have heard that those foremost of men (the Pandavas) are living some where near that place; therefore I think you should not yourselves go there.

8. Defeated by decietful means, they are now living in the deep forest in great misery. O son of Radha, those greatly powerful car-warriors are now engaged in asceticism.

9. Dharmaraja (Yudhisthira) will never be angry, but Bhimasena is naturally wrathful; the daughter of Jagmasena (Draupadi) also is effulgence herself.

10. Full of pride and folly as you are you are certain to give her offence. Endued with ascetic merit as she is (now), she will certainly consume you.

11. Or perhaps, those heroes, armed with swords and other weapons and filled with wrath, may consume you with the fire of their weapons.

12. Or if from the force of numbers you seek to injure them in any way,—even that will be a highly improper act, though I know you will never succeed.

13. The mighty armed Dhananjaya (Arjuna) had lived in the abode of Indra. Having obtained the celestial weapons, he has retuned to the forest.

14. While unaccomplished in arms, Vivatsu (Arjuna) conquered the whole earth. He is now a great car-warrior and highly accomplished in arms, why will he not be able (now) to kill you all?

15. Or if you in obedience to my words on going there, behave carefully you will then never be able to live happily, as you will always be in a state of trustlessness.

16—17. Or some soldiers of yours may do some injury to Yudhisthira, and that unpremedited act may be ascribed to you. O descendant of Bharata, therefore let some faithful men go there to count the cattle and mark the calves. I do not think it is proper for your to go in person.

Sakuni said :—

18. O descendant of Bharata, the eldest Pandava is virtuous; he has taken the pledge in the assembly that he will live twelve years in the forest.

19. The other Pandavas are virtuous and obedient to him. The son of Kunti, Yudhisthira will never be angry with us.

20. We desire very much to go to a hunting expedition; we shall also take that opportunity to count the cattle. We have no wish to see the Pandavas.

21. We shall not go to that place where the Pandavas are living. Therefore no misconduct on our part can possibly arise.

Vaisampayan said :—

22. Having been thus addressed by Sakuni, the ruler of earth, Dhritarastra, unwillingly gave permission to Duryodhana and his counsellors to go.

23. Having received permission, the son of Gandhari, that foremost of the Bharata race (Durjadhana) with Karna and with a large host started.

24. He was accompained by Dushasana the intelligent son of Suvala (Sakuni) an, by many others of his brothers and also bd thousands of women.

25. When he started to see that lake iy the Daityavana, the citizens also with their wives proceeded towards that forest.

26. Eight thousand cars, thirty thousand elephants, nine thousand horses, and many thousands of foot soldiers,

27. Carriages, shops, pavilions, traders, bards, and men, trained in hunting, by hundred and thousands, followed the king.

28. O monarch, as the king started, followed by many thousands of men, the uproar caused by the march resembled the deep roar of winds in the rains.

29. Arriving at the lake of Daityavana with his followers and conveyances, king Duryodhana encamped at the distance of four miles from the lake.

Thus ends the two hundred and thirty eighth chapter, Duryodhana's arrival at Daityavana in the Ghosa Yatra of the Vana Parva.

CAAPTER CCXXXIX.

(GHOSAYATRA PARVA—*Continued.*)

Vaishampayana said:—

1. Then the king Duryodhana, living in various parts of that forest, at last came to the cattle stations and encamped there.

2. Selecting a well known charming place which had a plentiful supply of water and which abounded in trees, and possessed every convenience, his attendants built a house for him.

3. Near the royal residence, they also erected separate houses for Karna, Sakuni and other brothers of the king.

4. The king saw his cattle by hundreds and thousands. Examining their limbs and marks, he supervised their counting.

5. He caused the calves to be marked and took notes of those that required to be tamed. He also counted all those cows of which calves had not yet been yeaned.

6. Completing the task of counting, and marking every calf which was three years old, the Kuru prince, surrounded by the cow-herds, began cheerfully to sport and wander about (in that forest).

7. The citizens and the soldiers by thousands sported in that forest as best pleased them like the celestials.

8. The herdsmen, well-skilled in singing and dancing and playing on musical instruments and maidens adorned with ornaments ministered to the pleasures of Dhritarashtra's son.

9. The king surrounded by the ladies of the royal household began cherfully to distribute, according to the merit of each, wealth, food and drinks of various kinds amongst those that sought to please him.

10—11. Attended by all his followers, the king killed many bisons, buffaloes, deer gavayas, bear and boars. Pierced by his arrows animals by thousands died in that deep forest. He caused the deer to be caught in the most delightful parts of the forest.

12—13. Drinking milk and enjoying various other delicious articles, O descendant of Bharata, and also seeing as he proceeded many delightful forests and woods swarming with bees intoxicated with the honey of flowers and resounding with the sweet notes of peacocks, the king at last reached the sacred lake of Daityavana.

14. The place was swarmed with bees intoxicated with the honey of the flowers; it echoed with the sweet notes of blue throated *jay* (bird); it was shaded by *Saptachadas* and *Pannyagas* and *Vakulas*.

15—17. The king (Duryodhana) graced with great prosperity went there like the wielder of thunder, the lord of the celestials (Indra). O foremost of the Kuru-race, the greately intelligent Dharmaraja Yudhisthira was then, O king, living near that lake and was performing with his wife Draupadi the sacrifice called *Rajarshi* according to the ordinance sanctioned for the celestials and persons living in the forest.

18. O descendant of Bharata, Duryodhana, having arrived at that place, commanded thousands of his men to build there pleasure houses with the least delay.

19. Saying "So be it", they at the command of the king went towards the banks of the lake to build the pleasure houses.

20. As the best of the soldiers of Dhritarastra's son, having reached the lake, were about to enter the woods, many Gandharvas came forward and commanded them not to enter.

21. O monarch, the king of the Gandharvas with his followers had already arrived there from the abode of Kuvera.

22. He had come surrounded by various Apsaras and also by many sons of the celestials. Having come to that lake to sport, he had closed the place to all comers.

23. O king, finding the lake closed by the Gandharva king, the royal attendants (of Duryodhana) went back to the place where their king was.

24. O descendant of Kuru, hearing their words, he (Duryodhana) sent a number of his soldiers, all difficult to be vanquished in battle, commanding them to drive away the Gandharvas.

25. Those warriors, who formed the vanguard of the Kuru army, having heard those words of the king, went back to the lake of the Daityavana and thus spoke to the Gandharvas.

26. "The powerful king named Duryodhana, the son of Dhritarastra, has come here for sport. Therefore leave this place at once."

27. Having been thus addressed, O king, the Gandharvas laughed aloud. They thus replied to them in harsh words.

28. "Your wicked-minded Duryodhana has but little sense. Or else how could he thus command us who are dwellers of heaven as if we are his servants.

29. You are certainly fools to rush thus to the point of death. You are senseless idiots to bring such massage to us.

30. Go back soon where that Kuru king is or else you will to-day go to the abode of Dharmaraja (Yama)"

31. Having been thus addressed by the Gandharvas, those vanguards (of the Kuru army) ran back to the place where the king (Duryodhana), the son of Dhritarastra was.

Thus ends the two hundred and thirty-ninth chapter, colloquy between Duryodhana's soldiers and the Gandharvas in the Ghosha Yatra of the Vana Parva.

CHAPTER CCXL.

(GHOSHAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. O great king, they then all came to Duryodhana and spoke to that Kuru prince all that they (the Gandharvas) had spoken to them.

2. O descendant of Bharata, finding that his soldiers had been opposed by the Gandharvas, the mighty son of Dhritarastra was filled with great anger and thus spoke to the soldiers,

3. "Chastise these wicked witches who want to do what is not agreeable to me, even if he be Satakratu (Indra) who is sporting here with all the celestials."

4—5. Having heard the words of Duryodhana, the greatly powerful sons of Dhritarastra, thousands of warriors armed themselves for battle. Filling ten directions with loud leonine roars and crushing all they entered by force that forest.

6. O ruler of earth, the Gandharvas, again forbade the Kuru soldiers to advance. Though gently forbidden by the Gandharvas,

7. Disregarding all those Gandharvas, they entered that great forest. When the son of Dhritarastra did not stop his soldiers,

8—9. Then those rangers of the sky went and spoke to Chitrasena. The Gandharva king, when he heard it, was filled with anger, and he thus commanded his followers "Punish and chastise these wicked wretches." O descendant of Bharata, thus commanded by Chitrasena, the Gandharvas,

10—11. Rushed towards the Dhritarastra people with weapons in hand. Seeing the Gandharvas rushing towards them with great force and with uplifted weapons, the Dhritarastra warriors fled in all directions. Seeing that all the Dhritarastra people were flying before the enemy,

12. The heroic son of Radha (Karna) alone did not fly. Seeing that the great army of the Gandharvas was rushing towards him,

13—15 The son of Radha stopped them with a very large shower of arrows. That son of Suta by his great lightness of hands struck hundreds of Gandharvas with *Khurapas* and arrows and *Bhallas* and various other weapons made of bones and steel. That great car-warrior cut off within a moment the heads of many Gandharvas, and thus they made the army of Chitrasena yell in pain. Although the Gandharvas were killed by the greatly intelligent son of Suta (Karna),

16—17. They returned to the charge by hundreds and thousands; and in consequence of the hoards of Gandharvas rushing to battle, earth became covered over by the Gandharva army. Then king Duryodhana and also the son of Suvala (Sakuni)

18—20. And Dushasana and Vikarna and other sons of Dhritarastra, riding on cars, the clatter of the wheels of which resembled the roars of Garuda, followed the lead of Karna and returned to the charge and began to kill the (Gandharva) army; with the desire of supporting Karna, the (Kuru) princes attacked the Gandharva army. With a very large number of cars and horses, the whole of the Gandharva army began to fight.

21. The battle that took place was fearful and hair-stirring. Then the Gandharvas, afflicted with the arrows of the Kuru army, seemed to be exhausted.

22—26. Having seen the Gandharvas afflicted, the Kurus sent up a loud roar. Seeing the Gandharva army afflicted with fear, Chitrasena jumped up in great anger from his seat and resolved to exterminate the Kuru army. That hero, learned in the various modes of warfare, fought with his weapons of illusion. The Kuru heroes were all deprived of their senses by the illusion of Chitrasena. Then, O descendant of Bharata, it appeared that every Kuru warrior was attacked and surrounded by the Gandharvas. Being thus attacked with great force the Kuru army was afflicted, and it was with panic, O king, those that desired to live fled from the field (of battle). O king, when the whole of the Kury army broke and fled, the son of Surya (Karna) alone stood there as immoveable as a hill.

27. Duryodhana, Karna and Sakuni, the son of Suvala, all fought with the Gandharvas though they were all severely wounded.

28. All the Gandharvas then with the desire of killing Karna rushed upon him in battle in hundreds and thousands.

29. Those greatly powerful heroes, with the desire of killing that Suta's son, surrounded him on all sides with swords, battle axes and spears.

30. Some cut down the yoke of his car, some its flag-staff, some its shafts, some its horses and some its charioteer.

31—32. Some cut down his umbrella, some the wooden fender round his car and and some its joints. It was thus many thousands of Gandharvas attacked his car and broke it into many pieces. When his car was thus attacked, Karna leaped from it with sword and shield in his hands. He then jumped upon the car of Vikarna and whipped the horses (to leave the field and) save himself.

Thus ends the two hundred and fortieth chapter, defeat of Karna, in the Ghoshayatra of the Vana Parva.

CHAPTER CCXLI.

(GHOSHAYATRA PARVA)—
Continued.

Vaishampayana said:—

1. O great king, when the great car-warrior Karna was routed by the Gandharvas, the great army of Dhritarastra's son fled away in his very sight.

2. Seeing all the Kuru soldiers flying from the enemy, the great king Duryodhana refused to run away.

3. Seeing the greatly powerful Gandharva army rushing towards him, that chastiser of foes hurled on them a thick shower of arrows.

4. Without minding that shower of arrows the Gandharvas, with the desire of killing Duryodhana, surrounded his car.

5—6. With their arrows, they cut off into pieces its yoke, shafts, fenders, the flag-staff, threefold bamboo poles and the chief turret. They also cut off his charioteer and horses. When Duryodhana thus deprived of his car fell on the ground, the mighty-armed Chitrasena rushed upon him and seized him with such force that it seemed as if his life itself was taken.

7. O king of kings, when he was thus taken prisoner, the Gandharvas surrounded the car on which Dushasana was seated; and they took him also as a prisoner.

8. Some seized Vivensati, and some Chitrasena and some Vinda and Anuvinda, and some again seized all the ladies of the royal household.

9. The soldiers of the son of Dhritarastra who were routed by the Gandharvas then came to the Pandavas.

10. When the king (Duryodhana) was taken prisoner, the vehicles, the shops, the pavilions, the conveyances, and the beasts of burden were all made over to the Pandavas for protection.

The soldiers said:—

11. The handsome, the mighty-armed and the greatly powerful son of Dhritarastra (Duryodhana) is taken away by the Gandharvas as prisoner. O sons of Pritha, follow them.

12. Dushashana, Durvisha, Durmukha and Durjaya are all being led away as prisoners bound in chains, and also the ladies of the royal household.

Vaishampayana said—

13. Thus crying, the followers of Duryodhana, afflicted with grief and sorrow, came to Yudhisthira desiring to effect the rescue of their king.

14. Then to those old counsellors of Duryodhana who came, in grief and being melancholy, to ask protection from Yudhisthira, Bhimasena said,

15. "That, we ought to have done with great efforts, arraying ourselves in the line of battle, supported by horses and elephants has indeed been done (to-day) by the Gandharvas.

16. They that came here with other purposes have been overtaken by consequences which they have not foreseen. This is the result of the evil counsels of a king who is fond of gambling.

17. It has been heard by us that even the enemy of a man who is powerful is overthrown by others. The Gandharvas have done this extraordinary feat before our very eyes.

18. There is in the world still fortunately (for us) some who is desirous of doing us good and who has taken upon his shoulder our pleasant load.

19. The wicked-minded wretch had come here to us,—himself being in prosperity,—while we are now sunk in misery, being ema-

ciated by severe austerities and exposed to wind, cold and heat.

20. Those that immitate the conduct of that sinful and wicked Kuru (Duryodhana) are now seeing his own disgrace.

21. He who instructed Duryodhana to do this had certainly acted sinfully. I tell you, the sons of Kunti are not wicked and sinful."

22. When the son of Kunti Bhimasena was thus talking in a voice of sarcasm,—the king (Yudhisthira) said, "This is not the time for using cruel words."

Thus ends the two hundred and forty first chapter, Duryodhana's descomfiture, in the Ghosa Yatra of the Vana Parva.

CHAPTER CCXLII.

(GHOSAYATRA PARVA—*Continued*).

Yudhisthira said :—

1. O child; why do you speak these cruel words to these frightened Kurus who are now in adversity and who have come to us for protection?

2. O Vrikodara, dissensions and disputes often take place amongst those that are connected in blood. Such hostilities always exist, but for it family honour is never suffered to be destroyed.

3. If any stranger seeks to destroy the honour of a family, they that are good never tolerate such insult to be offered by the stranger.

4. The wretched minded one (Gandharva king) knows that we are living here for some time. (Even knowing this,) he has disregarded us and has done this which is disagreeable to us.

5. O exalted one, from this forcible seizure of Duryodhana and from this insult offered to the ladies of our family by a stranger, our family honour is destroyed.

6. O foremost of men, arise and arm yourselves without the least delay to rescue those that have sought protection and also to save the honour of our family.

7. Let Arjuna and the twins (Nakula and Sahadeva) and yourself and also those that are brave aud invincible (at once go and) rescue Duryodhana who is even now being taken away as a prisnor.

8—11. These blazing cars with golden flagstaffs belonging to the son of Dhritarastra are now all ready (before you). With Indrasena and other charioteers who are all skilled in arms, ride all of you these ever furnished cars with deep rattling noise. Ride on them and fight to your utmost power with the Ghandharvas to rescue Duryodhana. Even an ordinary Kshatrya would try his best to protect one who has come to him for protection. What then, O Vrikodara, shall I speak to you?

12—13. Entreated for assistance in such words as these, "O hasten to my help," who is there that is so mean as not to help even his enemy when he sees him to crave for protection with joined hands? The bestowal of a boon, a sovereignity, and the birth of a son are sources of great happiness. But to rescue an enemy from distress is equal to all three.

14. What could be greater joy to you than that Duryodhana now in distress seeks his very life which now depends on the strength of your arms?

15. O Vrikodara, O hero, if the vow which I am engaged in observing were over, I would have certainly myself run to his assistance.

16—17. Try by all means, O Bhima, O Kuru prince, to rescue Duryodhana (first) by the act of conciliation. If however the Gandharva king cannot be managed by the act of conciliation, then you must try to rescue Duryodhana by light fighting.

18. If the Gandharvas do not let off the Kurus, even then, O Bhima, you must then rescue them by crushing the enemy by all means.

19. O Vrikodara, all this I can tell you now, for my vow has begun, but it has not ended as yet."

20. Having heard these words of Ajatsatru, Dhananjaya (Arjuna) at the command of his *Guru*, vowed to rescue the Kurus.

21—22. "If the Gandharvas do not peacefully let off the Dhritarastra people, the earth shall this day drink the blood of the Gandharvas." Hearing the vow of the truthful Arjuna, O king, the Kurus were fully cheered up.

Thus ends the two hundred and forty second chapter, vow to rescue Duryodhana, in the Ghosa Yatre of the Vana Parva.

CHAPTER CCXLIII.

(GHOSAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. Having heard the words of Yudhisthira, those foremost of men headed by Bhimasena rose up in great delight.

2. O descendant of Bharata, those great car-warriors then put on impenetrable armours that were decked with gold.

3. They armed themselves with celestial weapons of various kinds. Thus armed, they ascended the cars furnished with flag-staffs with bows and arrows in their hands.

4—5. The Pandavas looked like so many blazing fires. Those foremost of car warriors, riding on those well-furnished cars drawn by fleet horses, went to the place (where the Gandharvas were) without the least delay. Thereupon the Kuru soldiers sent up a very loud shout,

6. On seeing the great car-warriors the sons of Pandu going (to fight with the Gandharvas). Those rangers of the sky (Gandharvas), the great car warriors, were flushed with victory.

7—9. Those warriors, the Pandavas, fearlessly encountered one other in the forest. The Gandharvas, seeing the four sons of Pandu coming to battle on their cars, all turned back towards the advancing combatants. Seeing the Pandavas looking like the blazing *Lokapalas*, those dwellers of Gandhamadhana (Gandharvas) were inflamed with anger, and they stood in battle array. In accordance with the command of the greatly intelligent son of Dharma, Yudhisthira,

10. O descendant of Bharata, the battle that took place was but a skirmish. But the foolish minded soldiers of the Gandharva chief,

11. Were seen by that chastiser of foes Sabyasachi (Arjuna) that they could not be by means of a light skirmish made to understand what was good for them.

12. He thus spoke to those rangers of the sky in these conciliatory words, "Let off my brother, the king Duryodhana."

13. Having been thus addressed by that illustrious Pandava, the Gandharvas laughed aloud. They thus replied to Partha,

14. "O child, there is but one whose command we obey, and living under whose rule we pass our days being free from all miseries.

15. O descendant of Bharata, we always act as that person commands us."

16. Having been thus addressed by the Gandharvas in these words, the son of Kunti, Dhananjaya, thus replied to the Gandharvas in these words.

17. "This contact with other females and this fight with men are not proper for the Gandharva king.

18. Therefore let off all these mighty sons of Dhritarastra. Let off also these ladies at the command of Dharmaraja (Yudhisthira).

19. O Gandharvas, if you do not set the sons of Dhritarastra free in peace, I shall certainly rescue Duryodhana by my prowess."

20. Having said this, the son of Pritha Subyasachi Dhananjaya (Arjuna) hurled a shower of sky-ranging and sharp arrows on those sky-rangers.

21—22. Thus attacked, those greatly powerful Gandharvas then rushed on the Pandavas and showered on them innumerable arrows. The Pandavas also in their turn attacked those dwellers of heaven. O descendant of Bharata, then a very fearful battle was faught between the active and energetic Gandharvas and the impetuous Pandavas.

Thus ends the two hundred and forty third chapter, battle between the Pandavas and the Gandharvas, in the Ghoshayatra of the Vana Parva.

CHAPTER CCXLIV.

(GHOSHAYATRA PARVA)—*Continued*

Vaisampayana said :—

1. Thereupon the Gandharvas armed with celestial weapons and adorned with golden garlands, showering innumerable blazing arrows, surrounded them on all sides.

2. There were but four Pandava heroes; on the other hand there were thousands of Gandharvas. Therefore, O king, the battle that was faught was extraordinary.

3. As the Gandharvas cut off the chariots of Karna and of the sons of Dhritarastra, so they tried to do the same with respect to their (Pandava's) chariots.

4. O king, those foremost of men attacked with showers of arrows thousands and thousands of Gandharvas who were rushing towards them.

5. Those mighty rangers of the sky, thus checked on all sides by that shower of arrows, did not succeed to come even near the Pandavas.

6. Arjuna who was greatly enraged after carefully aiming at them hurled against the angry Gandharvas his celestial weapons.

7. In that battle the greatly powerful Arjuna with his *Agneya* weapon sent ten hundreds of thousands of Gandharvas to the abode of Yama.

8. That great bowman, Bhima, that foremost of all strong men, killed in that battle thousands of Gandharvas with his sharp arrows.

9. O king, the greatly powerful sons of Madri, fighting with great prowess, attacked hundreds of Gandharvas and killed them all.

10. When the Gandharvas were thus killed by the mighty heroes with the celestial weapons, they ascended the skies and took with them the sons of Dhritarastra.

11. But the son of Kunti, Dhananjaya (Arjuna), seeing them rise to the sky, surrounded them on all sides by a net of arrows.

12. Having been confined within that net of arrows as birds are confined in a cage, they angrily hurled upon Arjuna maces, darts and swords.

13. But Dhananjaya, learned in weapons, soon stopped that shower of maces, darts and swords. He then mangled the limbs of the enemies by his crescent-shaped arrows.

14. Heads, legs and arms (of the Gandharvas) began to drop down from above like a shower of stones; thereupon the enemy was struck with terror.

15. As the Gandharvas were killed by the illustrious Pandava, they hurled a heavy shower of weapons on Arjuna who was on earth.

16. But that chastiser of foes, that greatly powerful Sabyashachi (Arjuna), stopped that shower of weapons with his own weapons and began to wound them.

17. That descendant of Kuru, Arjuna, shot his well-known weapons, named *Sthunakarna*, *Indrajala*, *Soura*, *Agneya*, and *Soumoha*.

18. The Gandharvas, consumed by the arrows of the son of Kunti, became greatly afflicted, as the Daityas were by Sakra.

19. When they attacked Sabyashachi (Arjuna) from above, they were stopped by his net of arrows. While they attacked him from all sides on earth, they were stopped by his *Vallya* (weapon).

20. O descendant of Bharata, seeing the Gandharvas routed by the son of Kunti, Chitrasena took up a mace and rushed upon Sabyashachi.

21. As he was rushing with his mace in his hand, Partha (Arjuna) cut off that iron mace into seven pieces.

22. Seeing his mace cut into pieces by that very active hero, (Arjuna), with his arrows, he with his own science (of illusion) began to fight with the Pandava.

23. The heroic Arjuna, however, stopped with his celestial weapons all the celestials weapons that were aimed at him by the Gandharva king.

24. When the mighty Gandharva king saw that he was checked by the high-souled Arjuna with his weapons, he disappeared from view by the help of illusion.

25. Seeing that the ranger of sky was striking at him concealed from sight, Arjuna attacked him with his celestial weapons with proper *mantras*.

26. Dhananjaya, becoming greatly enraged, prevented the disappearance of his enemy with his weapon called *Sabdaveda*.

27. Attacked by those weapons by the illustrious Arjuna, his dear friend the Gandharva king appeared before him.

28. Chitrasena thus spoke to him, "Behold, your friend is fighting with you." Seeing his friend weak in battle,

29—30. That foremost of Pandavas withdrew his weapons. The Pandavas, seeing Arjuna withdraw his weapons, checked their flying horses and stopped their weapons and withdrew their bows. Chitrasena, Bhima, and Arjuna and the twins then enquired after one another's welfare, and sat down on their respective chariots.

Thus ends the two hundred and forty fourth chapter, defeat of Gandharvas, in the Ghoshayatra of the Vana Parva.

CHAPTER CCXLV.

(GHOSHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. The greatly effulgent great bowman Arjuna then smilingly thus spoke to Chitrasena in the midst of the Gandharva soldiers.

2. "O hero, what purpose do you serve by punishing the Kurus? Why do you persecute Duryodhana with his wives."

Chitrasena said:—

3. O Dhananjaya, I knew long before the (real) purpose of the wicked Duryodhana and the wretched Kurna in coming here.

4. That purpose is this,—knowing that you are exiled in the forest and suffering great afflictions, as if you had no one to take care of you, himself in prosperity, this wretch

desired to see you in adversity and misfortune.

5. They came here to mock you and the illustrious Draupadi. Knowing their purpose the lord of the celestials thus spoke to me,

6. "Go and bring Duryodhana in chains with all his counsellors. Protect Dhananjaya with all his brothers in battle.

7. He is my dear friend and that Pandava is also my disciple." At these words of the lord of the celestials, I speedily came here.

8. The wicked wretch is now in chains, I shall go to the abode of the celestials. I shall now take this wicked-minded one at the command of the slayer of Paka.

Arjuna said:—

9. O Chitrasena, if you wish to do what is agreeable to me, then set Duryodhana free at the command of Dharmaraja;—he is our brother.

Chitrasena said:—

10—11.—This sinful wretch is always full of vanity. He deserves not to be let off. O Dhananjaya, he has deceived and wronged both Dharmaraja and Krishna (Draupadi) The son of Kunti Yudhisthira knows not the purpose in which this wretch came here. Let the king therefore do what he likes after knowing every thing.

Vaishampayana said:—

12. Thereupon all of them went to king Yudhisthira. Going to him they told all that had happened.

13. Ajatsatru (Yudhisthira), having heard the words of the Gandharva, asked to set them all free, and he also praised the Gandharva.

14. (He said):—"It is fortunate for us that though you possess great prowess, you did not kill the wicked sons of Dhritarashtra)Duryodhana) with all his counsellors and elatives.

15. O sir, this is a great kindness that has been shown to me by the Gandharvas. The honour of my family is also saved by liberating the wicked wretch.

16. I am pleased to see you all. Command me what I can do for you. Having received all that you desire to have, go back to the place whence you came."

17. Thus requested by the greatly intelligent Pandava, the Gandharvas became greatly delighted. They went away with the Apsaras with Chitrasena at their head.

18. The lord of the celestials then came there and vivified with the celestial Ambrosia all those Gandharvas that were killed in the battle with the Kurus.

19. The Pandavas also, having rescued their relatives with the ladies of the royal household and having achieved that great feat, became exceedingly delighted.

20. Those illustrious car-warriors, worshipped by the Kurus with their sons and wives, blazed forth in splendour, as a fire blazes in a sacrifice.

21. Then Yudhisthira thus spoke out of affection to the liberated Duryodhana in the midst of his brothers.

22. "O child, O descendant of Bharata, never again commit such a rash act. A rash man never becomes happy.

23. O Kuru prince, be blessed with all your brothers. Go back home as pleases you without any despondency or cheerlessness."

24—25. Having been thus dismissed by the Pandavas, Duryodhana saluted the son of Dharma (Yudhisthira). Overwhelmed with shame, his heart appeared as if rent in two. He mechanically started for his city as one destitute of life. When that Kuru (Duryodhana), had gone away, the son of Kunti Yudhisthira

26—27. With his brothers was worshipped by the Brahmanas. Surrounded by these great ascetics, as Indra by the celestials, he lived in great happiness in that forest of Dwityavana.

Thus ends the two hundred and forty-fifth chapter, rescue of Duryodhana in the Ghoshayatra of the Vana Parva.

CHAPTER CCXLVI.

(GHOSHAYATRA PARVA)—*continued.*

Janamejaya said:—

1—4. After his defeat and capture by the enemy and his subsequent liberation by the high-souled sons of Pandu by their prowess of arms, it seems to me that the entry of the proud, wicked, boastful, vicious insolent and wretched Duryodhana, ever engaged in insulting the Pandavas and boastful of his own superiority into Hastinapur must have been exceedingly difficult. O Vaishampayana, describe to me in detail the entry into the capital of that prince, overwhelmed as he was then with shame and grief.

Vaishampayana said:—

5. Having been dismissed by king Dharmaraja (Yudhisthira), the son of Dhritasashtra, Duryodhana, bending his head

down in shame and greatly afflicted with grief and sorrow, slowly went away.

6. The king (Duryodhana), accompanied by his four kinds of forces went towards his city, his heart rent in grief and his mind filled with thoughts of his defeat.

Leaving his chariots in the way in a place which abounded in grass and water, the king encamped on a delightful and good place as pleased him best.

8. With his elephants, cars, cavalry and infantry stationed all around (the camp), he was seated on an elevated bed-stead as bright as fire,

9. Himself looking like the moon under ecclipse. At the end of the night, Karna came to Duryodhana and thus spoke to him,

10. "O son of Gandhari, fortunate it is that you are alive. Fortunate it is that we have again met. By good luck you have defeated the Gandharvas who are capable of assuming any form at will.

11. O descendant of Kuru, by good luck alone that I am enabled to see your brothers,—who are all mighty car-warriors, come off victorious from that battle.

12—14. As for myself, being attacked by the Gandharvas, and being unable to rally our hosts I fled before your eyes. Attacked by the enemy with all the prowess, and my body mangled with their arrows, I sought safety in flight. This, however, O descendant of Bharata, seemed to me to be a great wonder that I see you all come back safe with your wives, troops, and vehicles out of that superhuman battle.

15. O descendant of Bharata, O great king, there is no other man in this world who can achieve what you have achieved in battle to-day with your brothers.

Vaishampayana said:—

17. Having been thus addressed by Karna, king Duryodhana thus spoke in reply to the Anga king (Karna) in a voice choked with tears.

Thus ends the two hundred and forty sixth chapter, colloquy between Karna and Duryodhana in the Ghosha Yatra of the Vana Parva.

CHAPTER CCXLVII.

(GHOSHAYATRA PARVA)—

Continued.

Duryodhana said:—

1. O son of Radha, you do not know what had happened; therefore I am not angry at your word. You think that the hostile Gandharvas had been defeated by my own prowess.

2. O mighty-armed hero, for a long time my brothers standing by me fought with the Gandharvas. But the slaughter on both the sides was very great.

3. When those heroes (the Gandharvas) fought with the illusion, then our battle with those rangers of skies became an unequal one.

4. We then met with defeat, and we were then all made prisoners along with our attendants, counsellors, children, wives, troops and cars.

5. We were overwhelmed with sorrow, and we were being taken by them through high skies. Thereupon some of our soldiers and counsellers and great car-warriors

6. Went in grief to the Pandavas who never refuse help to those that ask for it; they thus spoke to them, "Here is king Duryodhana, the son of Dhritarastra with his brothers

7. And also with his counsellors and wives. He is being carried away a prisoner by the Gandharvas who are in the sky. Be blessed. Rescue the king with his wives.

8. Do not allow great insult to be offered to all the Kuru ladies." Having been thus addressed, the eldest Pandava, who is ever virtuous

9—10. Conciliating all the Pandavas ordered them to rescue us. Thereupon those foremost of men, the Pandavas, overtaking them (the Gandharvas), asked them in sweet words to release us, although they were able to rescue us by force. But when they refused to release us in sweet words.

11. Then the greatly powerful Bhima, Arjuna and the twins (Nakula and Sahadeva) hurled on the Gandharvas a great shower of arrows.

12. Thereupon those rangers of skies, abandoning the fight fled through the sky and dragged our poorselves after them in great joy.

13. Then we saw a net-work of arrows all around us spread out by Dharmaraja who was shooting extraordinary weapons on the enemy.

14. Seeing all directions covered with a net work of sharp arrows shot by the Pandavas, that friend of Dhananjaya (the Gandharva king) appeared before him.

15—16. Then Chitrasena and the Pandava (Arjuna) embraced each other and enquired after each other's health. The other Pandavas were also embraced by him in return. They also enquired about one another's

welfare. The heroic Gandharvas then casting aside their armours and weapons mixed freely with the Pandavas. Then Chitrasena and Dharmaraja worshipped each other with great respect and regard.

Thus ends the two hundred and forty-seventh chapter, colloquy between Karna and Duryodhana, in the Ghosha Yatra of the Vana Parva.

CHAPTER CCXLVIII.

(GHOSHAYATRA PARVA)—
Continued.

Duryodhana said:—

1. That slayer of hostile army, Arjuna, then came to Chitrasena, and he smilingly spoke these manly words.

2. "O hero, O foremost of the Gandharvas, you should release my brothers. They are not to be insulted so long the Pandavas are alive."

3. Having been thus addressed by the illustrious son of Pandu, O Karna, the Gandharva told him of the (secret) counsel with which we came,

4. Namely we had gone there for seeing the Pandavas with their wife in the greatest misery. When these counsels of ours were disclosed by the Gandharva,

5. I desired then in great shame to enter the earth. The Gandharva then accompanied by the Pandavas went to Yudhisthira.

6—8. Describing to him our (secret) counsels, bound as we were, he made us over to him. Alas, what greater sorrow could be mine than that I should thus be offered as a tribute to Yudhisthira in the very sight of our women, myself in chains and in great misery and also under the complete control of our enemies! Alas, they that were ever persecuted by me, they that were my everlasting enemies, released me from captivity! Wretch that I am, I am indebted to them for my life! O hero, if I had met with my death in that great battle,

9. That would have been far better than that I have obtained my life in this way. If I would have been killed by the Gandharvas, my fame would have spread over the earth.

10. I would have then obtained holy regions of everlasting happiness in the abode of Indra. O foremost of men, listen to me now as to what I intend to do.

11. I shall stay here fasting,—all of you go back home. Let all my brothers also go to their own city (Hastinapur).

12. Let all our relatives headed by Dushasana go back to the city.

13. Insulted as I am by the enemy I shall never again return to that city;—I was ever respected and feared by my enemy,—I who ever enhanched the respect of my friends and relatives,

14. Have now become a source of sorrow to my friends and joy to my enemies. Having gone to Hastinapura, what shall I say to the king (Dhritarastra)?

15. What will Bhisma, Drona, Kripa, the son of Drona (Aswathama), Vidura, Sanjaya, the son of Valhika (king), the son of Somadatta and the other revered chiefs

16. And also the chief men of independant professions say to me, and what shall I say to them in return?

17. Having hitherto stayed over the heads of my enemies, having hitherto trod upon their breasts, I have been now degraded from my position. What shall I say to them (now)?

18. Like me who was puffed up with vanity, insolent men, even obtaining prosperity, knowledge and affluence, are never blessed for any length of time.

19. Alas, led by folly I have done a highly improper and wicked act, for which, fool that I am, I have now fallen into such distress.

20. I shall therefore die of starvation; I shall not be able to live. Rescued by one's own enemy, what man of manliness could drag on (a miserable) existence!

21. Proud as I am, the enemy has laughed at me when they found me deprived of all manliness. The Pandavas, who possessed great prowess, (joyously) looked at me who was then in the greatest possible misery."

Vaishampayana said:—

22. When he was thus bewailing, he thus spoke to Dushasana, "O Dushasana, O descendant of Bharata, hear my words.

23. Accepting this installation offered by me, become king. Rule over the earth protected by Karna and the son of Suvala.

24. As the slayer of Vritra (Indra) cherishes the Marutas, so cherish your brothers in such a way as they may trust you. Let your friends and relatives depend on you as the celestials depend on Satakratu (Indra).

25. Always bestow pensions on Brahmanas; be always the refuge of your friends and relatives.

26. As Vishnu looks after the celestials, you should also look after all your poor and helpless relatives. Always cherish your *Gurus*. Go, rule the earth,

27. Gladdening all your friends and chastising all your enemies." Clasping his neck he said, "Go."

28—29. Having heard his words, Dushashana in great misery and grief said to his eldest brother with joined hands, with bent down head and with voice choked in tears, "Relent." Saying this, he fell down on the earth in the greatest possible misery.

30. In sorrow and grief that foremost of men shed tears on the feet of his brother and thus spoke to him, "This can never be.

31. The earth may split, the heavens may fall down in pieces, the sun may lose his rays, the moon may abandon her coolness,

32. The wind may forsake its speed, the Himalayas may be moved from its site, the waters of the ocean may dry up and fire may lose its heat,

33. But, O king, I cannot rule the earth without you." He again and again said, "Relent," "Relent."

34. "You alone shall be king in our race for one hundred years." Having said this, he loudly wept before the king,

35—36. O descendant of Bharata, catching, the feet of his eldest brother who deserved worship from him. Having seen Dushashana in great grief and Duryodhana in greatest possible misery, Karna came to them and said, "O Kuru princes, why do you childishly weep like ordinary people?

37. Men can never by weeping drive away their grief. Weeping can never remove one's own grief.

38. What do you gain by thus giving way to sorrow? Summon patience. Do not grieve and thus give joy to your enemies.

39. O king, the Pandavas did only their duty in rescuing you. Those that reside in the dominions of the king should always do what is agreeable to the king.

40. Under your protection, the Pandavas are residing in your dominion in great happiness. You should not indulge in sorrow like ordinary people.

41. Behold, your brothers are all sad and miserable on seeing you resolved to die by starvation. Be blessed. Rise up and come to your city and console your brothers,

Thus ends the two hundred and forty eigth chapter, colloquy between Karna and Duryodhana, in the Ghoshayatra of the Vana Parva.

CHAPTER CCXLIX.

(GHOSHAYATRA PARVA)

—Continued.

Karna said :—

1. O king, your to-day's conduct is childish. O hero, what is to be wondered at in all this,—that you were rescued by the Pandavas

2. When you were defeated by the foe. O chastiser oi foes, O descendant of Kuru, those that reside in the dominion of the king, specially the warriors,

3—6. Should always do what is agreeable to the king, whether they happen to be known to the king or unknown to him. It often happens that even the foremost of men who are capable of crushing the enemy are often defeated by them; under such circumstances they are often rescued by their troops. The warriors living in a king's dominion should always combine and try their utmost for their king. If, therefore, O king, the Pandavas who live in your dominion have rescued you, what is there to be sorry for? O foremost of kings, O monarch, it was not proper for the Pandavas

7—8. That they did not follow you when you marched to battle at the head of your troops. They have long before come under your power by becoming your slaves. Endued as they are with courage and prowess and incapable as they are to turn back from the field of battle they are bound to help you. You are now enjoying all the rich possessions of the Pandavas;

9. O king, see, the Pandavas are yet active. They have not resolved to die by fasting. Rise, O king, be blessed; you should not grieve.

10. O lord of men, it is the certain duty of those who live in a king's dominion to do which is agreeable to that king,—what is there then to be sorry for?

11. O king of kings, O chastiser of foes, if you do not act as I say, I shall then stay here and serve at your feet with all respect.

12. O foremost of men. O king, I do not desire to live without you. If you

resolve to die by fasting, you will simply be the laughing-stock of all other kings.

Vaishampayana said :—

13. Having been thus addressed by Karna, king Duryodhana, being firmly resolved to die, determind not to rise from the place where he sat.

Thus ends the two hundred and forty ninth chapter, colloquy between Karna and Duryodhana in the Ghoshayatra of the Vana Parva.

CHAPTER CCL.

(GHOSHAYATRA PARVA)

—Continued.

Vaishampayana said :—

1. O king, seeing Duryodhana who is always incapable of putting up with an insult, seated with the determination of dying by starvation, the son of Suvala, Sakuni, spoke thus.

Sakuni said:—

2.—3. O descendant of Kuru, you have heard what Karna has said. His words are indeed full of wisdom. O king, why should you foolishly throw away the great prosperity that I won for you by abandoning your life to-day through mere silliness? It appears to me to-day that you never waited upon (wise) old men.

4. Like an unburnt earthen vessel in water, he, who is incapable of controlling sudden occassions of joy or grief, is lost even if he obtains prosperity.

5. The king who is entirely destitute of courage, who has no spark of manliness, who is the slave of procrastination and who is addicted to sensual pleasures is never respected by his subjects.

6. Benifitted as you have been, whence is this unseasonable grief of yours? Do not undo this graceful act done by the sons of Pritha by indulging in grief.

7. O king of kings, when you should express your joy and reward the Pandavas, you are grieving. Your this behaviour is very inconsistent.

8. Be cheerful; do not abandon your life. But with a very pleased heart think of the good work they have done to you. Give back to the sons of Pritha their kingdom and win both virtue and renown by your this act.

9. Establishing brotherly relations with the Pandavas, become their friends and make them your friends,

10. Give them back their paternal kingdom, for you will then be happy.

Vaishampayana said :—

11—12. Having heard the words of Sakuni, and having seen Dushashana lying at the feet of the king (Duryodhana) unmanned by fraternal affection, the king raised Dushasana, and clasping him in his well formed arms he smelt his head. Having heard the words of Karna and Suvala's son (Sakuni),

13. The king Duryodhana was overwhelmed with shame. He lost heart more than ever and utter dispair overtook his soul.

14.—15. Having heard all that his friends said, he thus again spoke in sorrow, "I have nothing more to do with virtue, wealth, friendship, afluence, sovereignty and enjoyments. Do not oppose me; leave me all of you. I am firmly resolved to abandon my life by fasting.

16. Go back to the city and worship all my *Gurus* with respect." Having been thus addressed by him, they thus replied to that royal chastiser of foes.

17. "O king of kings, O descendant of Bharata, the course that is yours is also ours. How can we enter the city without you?"

Vaishampayana said:—

18. Though addressed in all manner of ways by his friends aad counsellors and brothers and relatives, the king waved not from his firm resolve.

19. In accordance with his resolve, he spread *Kusa* grass on the ground, and purifying himself by touching water, he sat down on it.

20. Clad in rags and *Kusa* grass, he engaged in observing the greatest vow. That foremost of kings, with the desire of going to heaven, stopped all speech.

21. He began to pray and worship internally, and he suspended all external intercourse. On learning his resolve, the sons of Diti and the Danavas,

22. Who lived in the nether region and who were once defeated by the celestials, fearing that their party would be destroyed without Duryodhana,

23. Began a sacrifice with fire to summon him before them. Mantra-knowing men then commenced with the formulæ of Vrihaspati and Ushana

24. Those rites that are indicated in the Atharva Veda and the Upanishadas and which are capable of being achieved by mantras and prayers.

25.—26. Brahmanas of rigid vows well-versed in the Vedas and their branches began with great and deep meditation to pour libations of *ghee* and milk into the fire with mantras. After those rites were completed, a strange goddess, O king, rose up saying, "What shall I do?"

27. With well-pleased hearts the Daityas commanded her by saying, "Bring here the king, the son of Dhritarastra, who is now engaged in a vow of fasting."

28. Thus commanded, she went away saying, "So be it" In a moment she came to the place where the king, Duryodhana, was.

29. Taking up the king, she brought him to the nether world, and within a moment she came back to the Danavas and told them (that she had brought the king). Seeing the king brought before them in their assembly in the night, the Danavas,

30. With well-pleased hearts and with expanded eyes in delight, thus spoke these flattering words to Duryodhana.

Thus ends the two hundred and fiftieth chapter, the fasting of Duryodhana, in the Ghoshayatra of the Vana Parva.

CHAPTER CCLI.

(GHOSHAYATRA PARVA).—*Contd.*

The Danavas said:—

1. O king of kings, O perpetuator of the Bharata race, O Duryodhana, you are always surrounded by heroes and illustrious men.

2. Why have you then taken this rash step such as this vow of starvation? Suicide always leads (a man) to hell. It becomes the subject of calumnious speech.

3. Intelligent men like you never engage in acts that are sinful and opposed to their best interests and which strike at the very root of their purposes.

4. O king, therefore restrain your this resolve. It is destructive of morality, profit and happiness, and of fame, prowess and energy. It enhances the joy of one's enemies.

5. O king, O lord, know the truth,—the celestial origin of your birth and the make up of your body; and then assume patience.

6. O king, in the days of yore, we obtained you from Maheswara by ascetic austerities. The upper part of your body is wholly made of *Vajra* (thunder)

7. O sinless one, therefore it is invincible to weapons of every description. The lower part of your body, capable of captivating the female heart by its comeliness, was made of flowers by the goddess herself.

8. O foremost of kings, thus your body was created by Ishwara himself and the goddess. Therefore, O best of kings, your origin is celestial and not human.

9. Other greatly powerful Kshatryas headed by Bhagadatta,—all learned in the celestial weapons,—will kill your enemies.

10. Therefore there is no need for your grief. You have no cause for fear. In order to help you, many heroic Danavas have been born on earth.

11—16. Other Asuras will possess Bhisma, Drona and Karna and others. Possessed by the Asuras, those heroes will cast away their kindness and fight with your enemies. When the Danavas will enter their heart and completely possess them, flinging all affection to a distance and becoming hard-hearted, those heroes will then strike every one opposed to them without sparing sons, brothers, fathers, friends, disciples, relatives, even children and old men. Blinded by ignorance and wrath and impelled by destiny which has been ordained by the creator, those foremost of men with hearts steeped in sin will, O foremost of the Kurus, depopulate the earth by hurling all kinds of weapons with great manliness and strength and always boastfully addressing one another with words such as these, "You will not escape from me to-day with life." The five illustrious sons of Pandu will fight with these (heroes).

17.—18. Possessing great strength and favoured by the fate, they would bring about the destruction of all. Many Daityas and Yakshas, that have been born in the Kshatrya order, will fight with great prowess in battle with your enemies using maces, clubs, lances and various weapons.

19. O hero, as for the fear of Arjuna in your heart, we have already settled the means of killing Arjuna.

20. The soul of the killed Naraka has assumed the form of Karna. Recollecting, O hero, his former enmity, he will kill both Keshava (Krishna) and Arjuna.

21. That great car warrior, that foremost of all wielders of weapons, proud of his prowess, will vanquish Arjuna in battle, as also all your enemies.

22. The wielder of thunder (Indra), knowing all this and desirous of saving Sabyasachi (Arjuna), will in disguise take away from Karna his ear-rings and armour.

23. We have therefore appointed hundreds upon hundreds and thousands upon thousand of Daityas and Rakshasas; they are known by the name of Samsaptakas.

24. These illustrious warriors will kill the heroic Arjuna. Do not therefore grieve. O king, you will rule the whole earth without a rival.

25. Do not give way to despondency. O descendant of Kuru, this conduct does not suit you. If you die, our party will become weak.

26. O hero, go,—you should never direct your mind in any other course. You are our refuge.

Vaishampayana said :—

27. Having thus addressed him, the Daityas embraced that foremost of kings; and those best of the Danavas then cheered that irrepressible hero like a son.

28. O descendant of Bharata, cheering his mind by soft speeches, they permitted him to depart saying, "Go and attain victory."

29. When they had given leave to the mighty armed one, (to depart), that very goddess carried him back to the spot where he had sat down intent upon putting an end to his life.

30—31. Having set that hero down and paid him homage, the goddess vanished with the king's permission. O descendant of Bharata, when she disappeared, the king considered all this to be a dream.

32—34. (He thought), "I shall defeat the Pandavas in battle." Duryodhana considered that Karna and the Samsaptaka army were both able to kill that chastiser of foes Partha (Arjuna). Thus was strengthened the hope of the wicked-minded son of Dhritarastra,

35. To conquer the Pandavas. O foremost of Bharatas, Karna also,—his soul and mind possessed by Naraka,

36. And influenced by the qualities of emotion and darkness, became eagerly desirous of killing Falguni (Arjuna). Bhisma, Drona, Kripa and others, their mind possessed by the Danavas,

37. O king, were not so affectionate towards the Pandavas as they were before. The king Suyodhana did not tell this to any one.

38. At the end of the night, the son of the sun, Karna, thus smilingly spoke to Duryodhana with joined hands.

39. "No dead man can conquer his foes, it is when he is alive that he can see his good. Where is the good of the dead person, and O descendant of Kuru, where is his victory?

40. Therefore this is no time for grief or fear or death." Having with his arms embraced that mighty armed hero,

41. He further said, "O king, rise up. Why do you lie down? O slayer of foes, why do you wish to die?

42. Fear has possessed you at the sight of Arjuna. I truly promise to you that I will kill Arjuna in battle.

43. O ruler of men, I swear by my weapon that when thirteen years have passed away, I will bring the sons of Pritha under your subjection."

44. Having been thus addressed by Karna and having (also) remembered the words of the Daityas and the supplications made by (his brothers), Duryodhana rose up.

45. Having heard the words of the Daityas, that foremost of men with a firm resolve in his heart arrayed his army full of horses, elephants, chariots and foot soldiers.

46—50. O king, with numerous white umbrellas and pennons and white *Chamaras* and chariots, and elephants and foot soldiers that great army, as it moved on like the waters of the *Ganga*, looked as beautiful as the sky at a season when the clouds have been dispersed and the signs of autumn have been but partially developed. O king of kings, eulogised as a monarch by the foremost of Brahmanas who all prayed for his victory, that king, Suyodhana, the son of Dhritarastra, received honours paid (to him by innumerable men) with joined hands. Blazing in great splendour he went in front (of the army) accompained by Karna, Suvala's son, the gambler (Sakuni), Dushashana and all his other brothers.

51—52. Bhurisrava, Somadatta, the great king Vahlika followed that foremost of kings with various sorts of chariots, horses and excellent elephants. O foremost of kings, within a short time all those perpetuators of the Kuru race entered their own city.

Thus ends the two hundred and fifty first chapter, return to Hastinapnr, in the Ghoshayatra of the Vana Parva.

CHAPTER CCLII.

(GHOSHAYATRA PARVA)—
Continued.

Janamejaya said :—

1. When the illustrious sons of Pritha were living in the forest, what did those foremost of men and mighty bow-men, the sons of Dhritarastra do?

2. What did the son of the sun, Karna, and the powerful Sakuni and Bhishma, Drona and Kripa do. You should narrate all this to me.

Vaishampayana said :—

3—4. O great king, when in this manner the Pandavas had gone away leaving Duryodhana and when having been rescued by the Pandavas, he had gone to Hastinapur, Bhisma spoke thus to tho son of Dhritarastra (Duryodhana) "O child, I told you before when you intended to go to the forest of the ascetics

5. That I did not like your journey. But you did go notwithstanding. O hero, you were forcibly taken captive by the enemy ;

6—8. You were rescued by the virtuous Pandavas, but still you were not ashamed. O king, O son of Gandhari, even in your presence and also in the presence of your army did the Suta's (Karna) son, struck with panic, fly away from the battle of the Gandharvas. O king, O king of kings, O son of a king, while you with your army were crying in great distress, you saw, O mighty armed hero, the prowess of the high-souled Pandavas, and also that of the wicked-minded son of the Suta, Karna.

9. O foremost of kings, O lover of virtue, whether in the science of arms or heroism or morality, Karna is not (even) the fourth part of the Pandavas.

10. Therefore for the welfare of this race, peace is I think most desirable with the sons of Pandu."

11. Having been thus addressed by Bhisma, that lord of men, the son of Dhritrarastra (Duryodhana) laughed aloud, and he suddenly went away with the son of Suvala (Sakuni).

12. Then knowing that he was gone, those mighty bowmen with Karna and Dushasana at their head followed that mighty bowman and greatly powerful son of Dhritarastra.

13. Having seen them gone, Bhisma, the grandfather of the Kurus, bent down his head in shame. O king, he too then went away to his house.

14. O great king, when Bhisma had gone away, that lord of men, the son of Dhritarastra (Duryodhana) again came there and consulted with his counsellors.

Duryodhana said :—

15. "What is good for me? What remains to be done? How can we most effectually bring about the good that we shall fix upon today?"

Karna said :—

16. O descendant of Kuru, O Duryodhana, lay to your heart the words I say. Bhisma always blames us and praises the Pandavas.

17. O mighty-armed hero, from the illness he bears towards you, he insults me; O lord of men, in your presence he always abuses me.

18—19. O descendant of Bharata, O chastiser of foes, I shall never bear the words that Bhisma has said as regards this matter by praising the Pandavas and censuring you. O king, join with me with your attendants, troops and chariots.

20. O king, I shall then conquer the earth adorned with mountains, woods and forests. The earth has been conquered by the four mighty Pandavas.

21. I shall certainly conquer it for you single-handed. Let that wretch of the Kuru race, the exceedingly wicked minded Bhisma see it.

22. He abuses those that do not deserve it and praises those that should not be praised. Let him to-day see my prowess and blame himself.

23. O king, command me. Victory shall surely be yours. O king, I swear by my weapon.

Vaishampayana said :—

24. O king, O foremost of the Bharata race, having heard these words of Karna, that lord of men became exeedingly delighted, and he thus spoke to Karna.

25. "I am blessed, for I have been favoured by you. When you who possess the greatest prowess are eager to look after my welfare, my life has borne fruit today.

26. O hero, you desire to vanquish all my foes. Go. May good come to you. Command me what I am to do."

27. O chastiser of foes, having been thus addressed by the intelligent son of Dhritarastra, Karna ordered (to be ready) all the necessaries for expedition.

28—29. On an auspicious lunar day and at an auspicious moment and under the in-

fluence of a star presided over by an auspicious diety, that mighty bowman, having been honoured by the Brahmanas and bathed with auspicious and holy substances and and also worshipped by all, started, filling with the rattle of his car the three worlds with all mobile and immobile objects.

Thus ends the two hundred and fifty second chapter, conquest of Karna in the Ghoshayatra of the Vana Parva.

CHAPTER CCLIII.

(GHOSHAYATRA PARVA)—*Contiued.*

Vaishampayana said :—

1. O foremost of the Bharatas, then the great bowman Karna, surrounded by a large army, attacked the beautiful city of Drupada.

2—4. After a great battle, he brought that hero under subjection, and O foremost of kings, he made Drupada pay tribute and give silver, gold and gems. O king of kings, after subduing him, he brought under his subjection all those kings that were under him. He made them pay tribute. He then brought under subjection all the kings of the northern country.

5. Having vanquished Vagadatta, the son of Rudra (Karna) ascended the great mountain Himalayas fighting all along with many foes.

6. Going on all sides, he conquered and brought under subjection all the kings inhabiting the Himalayas, and he made them pay tribute.

7—9. Then coming down from the mountain and going towards the east, he vanquished the Angas and the Bangas and the Kalingas and the Mandikas and the Mithitas and the Magadhas and the Karkakhendas and also the Avasiras, the the Yodhas and the Abikshatras. Having conquered the eastern country, he went to Vatsabhumi.

10—11. Having then conquered Vatsabhumi, he subjugated Kavili, Mrittikavati, Mohana and Pattana, Mripura and Kosala. He made them all pay tributes. Then going towards the south, Karna vanquished many great car-warriors.

12. In the southern country the Suta's son (Karna) fought a great battle with Rukmi. Having faught a great battle, he thus spoke to the Suta's son,

13. "O foremost of kings, I have been pleased with your strength and prowess. I shall not do you any wrong. I have fulfilled the (Kshatrya) vow.

14. I shall gladly give you as many gold coins as you desire." Having met with Rukmi, Karna went to Pandya and the mountain.

15. He then vanquished Kerala, and then king Nila, the son of Vesnidari and other foremost of the kings living in the southern country.

16. Then going to the son of Sishupala, the Suta's son defeated him, and that greatly powerful hero then brought under subjection all the neighbouring chiefs.

17. O foremost of Bharata race, having subjugated the Avantis and concluded peace with them and having fought with the Trisnis, he conquered the west.

18. Having then gone to the abode of Varuna, he made all the Javana and Varvara kings pay tributes.

19—24. Having conquered the entire earth, east west, south, and north, that hero single-handed conquered all the Mlecha nations, the mountaineers, the Bhadras, the Rohitakas, the Agneyas and the Malavas. Having conquered the great car-warriors headed by Nagnajita, the Suta's son brought the Sasakas and the Yavadas under his sway. Having thus conquered and subjugated the whole world, the great car-warrior, that foremost of men (Karna) came back to Hastinapur. That foremost of men, the son of Dhritarastra, accompanied by his father, and brothers came to that great bowman and duly honoured him. The king (Duryodhana) proclained his feat saying,

25. "What I have not received from Bhisma, Drona, Kripa, or Valhika, I have (to-day) received from you. Be blessed.

26. What need is there to speak in length. O Karna, listen to my words. O mighty-armed hero, in you I have got my protector.

27. O foremost of men, all the Pandavas and other kings who are crowned with success cannot come to sixteenth part of you.

28. O great bowman, O Karna, look at Dhritarastra and the illustrious Gandhari as the wielder of thunder (Indra) saw Aditi."

29. O king, then rose in the city of Hastinapur a great uproar and also cries of "Oh" and "Alas."

30. O ruler of men, some of the people praised him, While others again remained silent.

31—33. O foremost of kings, having thus in a very short time conquered this earth furnished with mountains and forests and skies and with ocean and fields, with high and low tracts and cities and with innumerable islands and thus having obtained inexhaustible wealth, Suta's son presented himself before the king.

34. O chastiser of foes, then entering the palace, that hero saw Dhritarastra and Gandhari.

35. O foremost of men, that virtuous one then took hold of their feet as one of their sons. He was first embraced affectionately by Dhirtarastra and was then dismissed.

36. O descendant of Bharata, from that day king Duryodhana and Sakuni, the son of Suvala, thought that the sons of Pritha (the Pandavas) had already been defeated by Karna.

Thus ends the two hundred and fifty-third chapter, conquest of Karna, in the Ghoshayatra of the Vana Parva.

CHAPTER CCLIV.

(GHOSHAYATRA PARVA)—*Continued.*

Vaishampayana said :—

1. O king, O lord of men, that slayer of hostile heroes, the Suta's son (Karna) then spoke these words to Duryodhana.

2—3. "O descendant of Kuru, O Duryodhana, lay into your heart the words that I shall tell you. O chastiser of foes, after having heard my words, you should act accordingly. O foremost of kings, O hero, the earth has been now got rid of all our enemies. Now rule over the earth like the illustrious Indra."

4. Having been thus addressed by Karna, the king again thus spoke to him, "O foremost of men, nothing is unattainable to him who has you as a protector,

5. And to whom you are attached and on whose welfare you are entirely intent. Now I shall speak to you something which you should listen to.

6. O Suta's son, seeing the great sacrifice Rajshuya of the Pandavas, I desire to perform the same. Fulfil my this desire."

7—8. Having been thus addressed, Karna thus spoke to the king, "Now as all the chief monarchs of the earth have been brought under your subjection, you summon the Brahmanas, O foremost of Kurus, and then duly procure the articles required for the sacrifice.

9. O king, O chastiser of foes, let *Ritwijas*, learned in the Vedas, celebrate your rites according to the ordinance.

10. O foremost of the Bharata race, let your great sacrifice also abound in meats and drinks and be grand in every thing."

11. O king, having been thus addressed by Karna, Dhritarastra's son summoned the priest and spoke to him these words.

12. "Celebrate duly and in proper order the foremost of all sacrifices the *Rajshuya* abounding in large *Dakshinas*."

13. Having been thus addressed that foremost of Brahmanas spoke thus to the king, "You cannot perform that great sacrifice, so long Yudhisthira is alive.

14—15. O best of the Kurus, O foremost of kings, your long-lived father Dhritarastra is still alive. For this reason also you cannot perform it. There is, O lord, another great sacrifice resembling the Rajshuya.

16—17. O foremost of kings, perform this sacrifice. Listen to me. All those rulers of earth, O king, who have come to your subjection will pay you tribute in pure and impure gold. O best of kings, with that gold make a (sacrificial) plough.

18—19. O descendant of Bharata, with it plough the sacrificial ground. At that spot let there commence, O foremost of kings, with due rites and without any disturbance, the sacrifice sanctified with *Mantra* and abounding in eatables. This sacrifice worthy to be performed by virtuous men is called *Vaisnava*.

20. No person except the ancient Vishnu has ever performed it. This great sacrifice vies with that foremost of sacrifices, the Rajshyua.

21. It is desired by us, and it is also for your good. It is capable of being performed without any disturbance. Your desire also will be fulfilled."

22. Having been thus addressed by those Brahmanas, the son of Dhritarastra, the king (Duryodhana), thus spoke to Karna, his brothers and the son of Suvala (Sakuni)

23. "The words of the Brahmanas are certainly very much liked by me. If they are liked by you, express it without delay."

24—25. Having been thus addressed, they all said to the king "So be it." Then the king one by one appointed persons to the respective posts (in the sacrifice). He desired the artizans to construct the plough. O foremost of kings, all that was commanded by the king was gradually executed.

Thus ends the two hundred and fifty-fourth chapter, Duryodhana's sacrifice in the Ghoshayatra of the Vana Parva.

CHAPTER CCLV.

(GHOSA YATRA PARVA.)—*Contd.*

Vaishampayana said:—

1. Thereupon all the artizans, the principal counsellors, and the highly wise Vidura thus spoke to Dhritarastra's son

2. "O king, all the preparations for the excellent sacrifice have been made. O descendant of Bharata, the (proper) time (to perform it) has also come. The greatly valuable golden plough has also been made."

3—4. O king, having heard this, that foremost of kings, Dhritarastra's son commanded that foremost of sacrifices to be commenced. Then commenced that sacrifice sanctified by *mantras* and abounding in food. The son of Gandhari was duly installed according to the ordinance.

5. Dhritarastra, the high-souled Vidura, Bhisma, Drona, Kripa and Karna and the illustrious Gandhari all were filled with great delight.

6. O king of kings, swift messengers were sent to invite the kings and the Brahmanas.

7. Ascending swift cars, they went to the directions assigned to them. Then to one messenger at the point of starting thus spoke Dushashana

8. "Go soon to the forest of Daitavana and in that forest duly invite the Brahmanas and those wicked men, the Pandavas."

9.—10. Thereupon he went there and bowing down his head to all the Pandavas said "O great king, the foremost of kings that Veda of the Kurus, Duryodhana is performing a sacrifice after having acquired immense wealth by his own prowess. Brahmanas from all quarters are going to it.

11. O king, I have been sent here by that illustrious Kuru king, the lord of men Dhritarastras' son to invite you."

12. You should therefore see that charming sacrifice of that king." Having heard the words of the messenger king Yudhisthira

13.—14. That foremost of monarchs, thus spoke to him, "By good fortune, king Duryodhana, that enhancer of his forefathers' glory, is performing this foremost of sacrifices. We shall certainly go there,—but we cannot do now. We shall have to live in the forest for thirteen years according to our pledge."

15. Hearing the words of Dharmaraja (Yudhisthira) Bhima thus spoke, "the king Dharmaraja Yudhisthira will then go

16.—17. When he will put him (Duryodhana) into the fire kindled by weapon. Speake these words to Duryodhana "when at the end of the thirteenth year that lord of men, the Pandava, will in the sacrifice of battle pour upon the sons of Dhritarastra, the Ghee of his anger, then will I come."

18. O king, the other Pandavas did not say anything unpleasant. The messenger on his return told everything to Dhritarastra's son.

19. Then there came to the city of Dhritarastra many foremost of men, the rulers of various countries and also many highly virtuous Brahmanas.

20. Duly received in accordance to the ordinance, these lords of men felt much delight and they were all well-pleased.

21. O king of kings that foremost of kings, Dhritarastra, surrounded by all the Kurus felt the greatest joy and he thus spoke to Vidura,

22. "O Khatwa, soon act thus that all men present in this sacrifice may with food served to them be refreshed and satisfied.

23.—24. Then the learned and the virtuous Vidura cheerfully entertained all the orders of men with meat and drniks and also with fragrant garland and various kinds of dresses.

25.—26. Having built many pavillions that hero and the foremost of kings, duly entertained the monarchs and the Brahmanas by thousands. He bestowed upon them wealth of various kinds and then bade them farewell. Having dismissed all the kings,—surrounded by his brothers

27. He (Duryodhana) entered Hastinapur in company with Karna and Suvalas' son (Sakuni)

Thus ends the two hundred and fifty-fifth Chapter, Duryodhana's sacrifice in GhosaYatra of the Vana Parva.

CHAPTER CCLVI.

(GHOSA YATRA PARVA.)—*Contd.*

Vaishampayana said :—

1. O great king, when he (Duryodhana) was entering (the city) the bards and penegyrists eulogised that undeteriorating one. Other people also eulogised that great bow man, that foremost of kings

2. Sprinkling over him fried paddy and sandal paste ; the people said " By good luck, O king, your sacrifice has been completed without obstruction.

3. Some who were present and who were not very careful in their speech said to that lord of earth, " Surely this sacrifice cannot be compared with that of Yudhisthira.

4. It does not come to the sixteenth part of that (sacrifice) ; thus spoke to that king some that were reckless in their speech.

5—6. His friends said, " your this sacrifice has surpassed all others. Yayati, Nahusa, Mandhata and Bharata having been sanctified by performing such a sacrifice have all gone to heaven" O foremost of the Bharatas, hearing such pleasing words from the friends,

7. That ruler of men (Duryodhana) cheerfully entered the city and his iron palace. O king, then worshipping the feet of his father and mother and others

8.—9. Headed by Bhisma, Drona, and and the wise Vidura, and being worshipped also by his younger brothers, that delighter of his brothers sat on an excellent seat surrounded by all his brothers. Then O great king, Suta's son (Karna) rose and thus spoke to him

10.—11. "O foremost of the Bharata race, by good luck you have completed the great sacrifice. When the Pandavas will be killed in battle and when you will thus complete Rajshuya sacrifice, then at that time again I shall thus honoer you." The greatly illustrious son of Dhritarastra, that great king (Duryodhana) thus spoke to him,

12.—13. "Truly has this been said by you. When, O foremost of men, the wicked-minded Pandavas have been killed, and when the great Rajshuya has been performed by me, then O hero, you shall again thus honour me." O great king, O descendant of Bharata, having said this, he embraced Karna.

14. That Kuru prince then began to think of that foremost of sacrifices Rajshuya. That best of kings then thus spoke to the Kurus who were near him.

15.—16. O Kurus, when shall I celebrate that costly and foremost of sacrifices Rajshuya after having killed all the Pandavas ?

16. Thereupon Karna said to the king, " O foremost of kings, hear what I say ? As long I do not kill Arjuna, so long I shall not wash my feet.

17. Nor shall I taste meat, I shall observe the Asura vow. Whoever will ask from me any thing, I shall never say— " I have it not."

18.—19. When Karna had thus vowed to kill Arjuna in battle those mighty car-wariors and bowmen, the sons of Dhritarastra, sent up a loud shout. Dhritarastras sons thought that the Pandavas were already killed. O king of kings, Duryodhana, then leaving those foremost of men,

20. That handsome one entered his house as Kuvera the lord enters the garden of Chitraratha. O descendant of Bharata, those great bow-men also went to their own houses.

21. (Manwhile) those great bow-men, the Pandavas, moved by the words of the messenger, became anxious and they did not experience the least happiness.

22. O king of kings, the news had been brought to him by spies that the Sutas's son (Karna) had taken the vow to kill Vijaya (Arjuna)

23. O ruler of men, having heard this the son of Dharma (Yudhisthira) became filled with great auxiety ; thinking of the impenetrable armour of the greatly powerful Karna,

24.—25. Remembering all their misery, he felt no peace of mind. That high souled hero, filled with anxiety, made up his mind to abandon the forest of Daitavana abounding in wild animals. The king, the son of Dhritarastra, meanwhile began to rule the earth,

26. Along with his heroic brothers as also with Bhisma, Drona and Kripa. With the assistance of the Suta's son crowned with martial glory

27. Duryodhana remained ever intent on the welfare of the ruler of earth. He worshipped the foremost of Brahmanas by celebrating sacrifices with large Dakshinas.

28. O king, that hero, that chastiser of foes was engaged in doing good to his brothers, concluding in his mind that giving and enjoying are the only (proper) uses of the wealth.

Ths ends the two hundred and fifty-sixth chapter, reflections of Yudhisthira, in the Ghoshayatra of the Vana Parva.

CHAPTER CCLVII.

(MRIGA SAPNODBHAVA PARVA)—

Janamejaya said :—

1. After having rescued Duryodhana, what did the mighty Pandavas do in that forest? You should tell me all this.

Vaishampayana said :—

2. One day, when Yudhisthira was sleeping at night in the Dwaitavana, some deer with accents choked in tears appeared before him in his dreams.

3. To them standing with joined hands, their bodies trembling all over, that foremost of kings said, "Tell me what you wish to say. Who are you and what do you desire."

4. Having been thus addressed by the son of Kunti, the illustrious Pandava (Yudhisthira), those deer, the remaining ones of the herd that had been slaughtered, thus spoke to him

5. O descendant of Bharata, we are deer of Dwaitvana,—those that are alive after the rest has been slaughtered. We shall completely be exterminated. Therefore change your abode (from this forest to some other.

6. Your brothers are all heroes, learned in weapons. They have thinned the dwellers of the forest (animals).

7. O high-minded one, O Yudhisthira, we few only remain as seed. O king of kings, through your favour let us multiply.

8. Seeing those deer which remained like seed after the rest had been destroyed, —trembling and affiicted with fear, Dharmaraja (Yudhisthira) was greatly affected with grief.

9. The king, ever intent on the welfare of all creatures, said to them "So be it" I shall act as you say.

10. Awakening after the dream that foremost of kings, moved by pity towards the deer, thus spoke to his brothers assembled there.

11. "Those deer that are still alive after the rest have been slaughtered all appeared before me last night and said "we remain as the seed of our species. Be blessed. Have compassion on us."

12. They spoke truly. We ought to have compassion for the dwellers of the forest (animals). We have been feeding on them for one year and eight months.

13. Therefore let us again go to the charming forest of Kamyaka, that foremost of forests abounding in wild animals, situated at the head of the desert near the lake Trinavindu

14. Let us there pleasantly pass the rest of our time." Then the Pandavas learned in Dharma soon went away (from the Dwaitavana)

15. O king, with the Brahmanas and all those that lived with them. They were followed by Indrasena and other servants.

16. Proceeding along the road furnished with excellent corn and clear water they at last saw the sacred hermitage of Kamyaka.

17. As virtuous men enter the celestial regions, those foremost of the Bharata race, those descendants of Kuru, surrounded by the excellent Brahmanas, entered that forest.

Thus ends the two hundred and fifty-saventh chapter, entering Kamyaka in the Mriga Sapnodbhava of the Vana Parva,

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CHAPTER CCLVIII.

(VRIHI DROUNIKA PARVA).

Vaishampayana said:—

1. O best of the Bharata race, thus living in the forest, the high souled Pandavas spent eleven years in great misery.

2. Although deserving of happiness, those best of men, brooding over their miserable plight, passed their days in misery living on fruits and roots.

3.—4. That royal sage, the illustrious Yudhisthira, reflecting that the extremity of misery which had befallen his brothers was owing to his own fault and remembering also the sufferings that had arisen from his act of gambling, could not sleep in peace. He felt as if his heart had been pierced with a lance.

5. Remembering the harsh words of the Suta's son, the Pandava, repressing the venom of his wrath passed his days in humble guise and he often sighed heavily.

6. Arjuna and both the twins and the illustrious Draupadi and the mighty Bhima,—he that was strongest of all men,

7. Felt the greatest pain in casting their eyes on Yudhisthira. Thinking that only a short time remained (of their exile) those foremost of men,

8. Influenced by rage and hope and by resorting to various exertions and endeavours made their bodies assume almost different shapes. After a while the son of Satyavati, Vyasa,

9. The great Yogee came there to see the Pandavas. Seeing him coming, the son of Kunti, Yudhisthira, went forward and duly received that high-souled one.

10.—11. Having gratified Vyasa by bowing down to him, the self-controlled Pandava (Yudhisthira), when the Rishi sat down, sat down before him with the desire of listening to him. Seeing his grandson lean and living on forest produce,

12. That great Rishi, moved by compassion spoke thus in accents choked with tears. "O mighty armed Yudhisthira, O foremost of all virtuous men, hear;

13. Those men who do not perform asaticism never obtain great happiness in this world; men experience happiness and misery by turn.

14—15. O foremost of the Bharatas, no man ever enjoys unmixed happiness. A wise man, possessing high wisdom, knowing that life has its ups and downs, is neither filled with joy nor with grief. When happiness comes one should enjoy it and when misery comes one should bear it,

16. As a sower of crops must wait for the (proper) season (to gather his crops). There is nothing superior to asceticism. Asceticism produces great results.

17. O descendant of Bharata, know that there is nothing which asceticism cannot produce. Truth, sincerity, freedom from anger, justice, self-control, restraint of faculties,

18. Immunity from malice, guilelessness, sanctity, and mortification of the senses,—these, O great king, purify a man of pure acts.

19. Foolish persons, addicted to vice and bestial ways, obtain the birth of beasts in after life and they never enjoy happiness.

20. The fruits of acts done in this world are obtained in the next world. Therefore one restrains his body by asceticism and the observance of vows.

21. O king, being free from guile and with a cheerful spirit, one, according to his power, bestows gifts after bowing down to the recepient and paying him homage.

22—23. A truthful man obtains a life which is free from all trouble. A person, free from anger, attains to sincerity and one free from malice obtains supreme contentment. A man who has subdued his senses and his inner faculties never knows tribulation, nor is a person of subdued senses affected by sorrow at the sight of others' prosperity.

24. A man who gives every one his due and he who gives boons obtains happiness and every object of enjoyment, while a man who is free from envy reaps perfect ease.

25. He who honours those to whom honour is due obtains birth in an illustrious family and he who has subdued his senses never meets with any misfortune.

26. A man whose mind follows good after death is born on that account possessing a virtuous mind.

Yudhisthira said:—

27. O great Rishi, O exalted one, of the bestowal of gifts and asceticism—which is of greater efficacy in the next world and which is more difficult to be practised.

Vyasa said:—

28. O child, there is nothing in this world more difficult to practise than charity. Men thirst for wealth and obtain it with great difficulty.

22. O high-minded one, even abandoning (the hope of) dear life itself, heroic men enter into the depths of the sea and the forest for wealth.

30. For wealth some take to agriculture, some to the tending of the kine and some serve others. Therefore it is extremely difficult to part with wealth which is obtained with such great difficulty.

31. As there is nothing harder to practise than charity, in my opinion, even bestowal of boons is superior to every thing.

32. Specially this is to be remembered that well-gotten gains should in proper time and place be given away to pious men.

33. But the bestowal of ill-gotten wealth can never rescue the giver from the great fear (of the evil of rebirth.)

34—34. O Yudhisthira, it has been said that by bestowing in a pure spirit even a slight gift in due time and to a fit recepient a man obtains inexhaustible fruits in the next world. In this connection a story is told about the fruit obtained by Mudgala by giving away only a drona of corn.

Thus ends the two hundred and fifty-eigth chapter, the difficulty of giving charity in the Vrihidrounika of the Vana Parva.

CHAPTER CCLIX.

(VRIHIDROUNIKA PARVA)—
Continued.

Yudhisthira said :—

1. O exalted one, why did that high-souled one give away a Drona of corn? To whom and in what prescribed way he gave it. Tell me this.

2. O exalted one, I consider the life of that virtuous man as having borne fruits with whose acts the supreme one himself is well-pleased.

Vyasa said :—

3. O king, there lived in Kurukshetra a virtuous man, named Mudgala. He was truthful and free from malice. He was self-controlled. He led the Sila and Uncha modes of life.

4. Although leading his life like a pigeon that great ascetic entertained his guests, celebrated the sacrefice called Ishtikhita and performed other rites.

5. That Rishi, with his wife and son, ate for a fortnight and during the other fortnight he led the life of a pigeon collecting (but) a drona of corn.

6. Celebrating the Darsa and Paurnamashya sacrifices that guileless Rishi used to pass his days by taking the food that remained after the dieties and the guests had eaten.

7. In (all) auspicious lunar days, the lord of the three worlds, Indra accompanied by the celestials, O great king, used to partake the food offered at his sacrifice.

8. On such (auspicious) days that Rishi leading the life of a Muni cheerfully entertained his guests also with food.

9. As that high-souled one distributed his food with great speed, the remainder of the Drona of corn increased as soon as (fresh) guests appeared.

10. By virtue of the pure spirit in which the Rishi gave away (food), it increased so much that hundreds upon hundreds of learned Brahmanas were fed with it.

11—12. O king, (once upon a time) having heard of the virtuous and bow-observing Mudgala, the naked Rishi Durvasha, with his dress like that of a maniac and his head bare of hair, came there, O Pandava, uttering various insulting words.

13. Having arrived there, that foremost of Rishis spoke thus to that Brahmana, "O best of Brahmanas, know that I have come here for food

14—16. The Rishi Mudgala replied by saying "Welcome." aedeffo eH to that hungry, mad ascetic, water to wash his feet and mouth; that Rishi,—ever observant of the vow of feeding guests, then placed before him excellent food. Affected by hunger, the mad Rishi ate up all the food given to him. Then Mudgala gave him more food.

17. Having eaten up all that food, he besmeared his body with the uncleaned remainder and went away as he had come.

18. In this manner during the next season, he came again and ate up all the food given to him by that wise Rishi leading the *Uncha* mode of life.

19. Thereupon without eating any food himself, the Rishi Mudgala again became engaged in collecting corn, following the *Uncha* mode. Hunger could not disturb his equanimity.

20. Nor could anger or guile or sense of degradation or agitation enter into the heart of that best of Brahmanas leading the *Uncha* mode of life along with his son and his wife.

21—22. In this way Durvasha during successive seasons came for several times before that best of sages living according to the *Uncha* mode of life. But that Rishi could not perceive any agitation in the heart of Mudgala. He found the heart of that virtuous-minded *Rishi* always pure.

23. Thereupon becoming very much pleased he thus spoke to the Rishi Mudgala, "There is no other simple and charitable being like you on earth.

24. The pangs of hunger drive away all sense of virtue and deprive people of patience. The tongues, that always love, delicacies, attract men towards them.

25. Life is sustained by food. The mind is however fickle and it is hard to keep it in subjection. The concentration of mind and the control of the senses constitute (true) asceticism.

26. It is very hard to abandon in a pure spirit a thing earned by pain. O virtuous one, but all this has been duly achieved by you.

27—28. In your company we feel obliged and gratified. Self-restraint, fortitude, justice, control of the senses and of the faculties, mercy and virtue are all established in you. You have conquered all the worlds by your deeds, you have obtained the highest state.

29. Even the dwellers of heaven are proclaiming your great deeds of charity.

O vow-observing Rishi, you shall go to heaven in your own body.

30—31. When the Rishi Durvasha was thus speaking, a celestial messenger appeared before Mudgala in a car yoked with swans and cranes, adorned with numerous bells, scented with divine fragrance, picturesquely painted and possessing the power of going everywhere at will.

32. He spoke thus to the Brahmana. "Ascend this car. O Rishi, the result of your acts, you have obtained the fruit of your asceticism.

33—34. When the celestial messenger was thus talking, the Rishi told him, "O celestial messenger, I desire that you should describe to me the attributes of those that live there. What is their asceticism and what is their purpose? What is the happiness in heaven and what are its defects?

35—36. O lord, it has been declared by nobly born virtuous men that friendship with five men is formed by only walking with them seven faces. In the name of friendship, I ask you, tell me the truth and that which is good for me to know. Hearing you, I shall aceording to your words fix the course I ought to follow.

Thus ends the two hundred and fifty ninth chapter, the history of Mudgala in the Vrihi Drounika of the VanaParva.

CHPPSER CCLX.

(VRIHIDROUNIKA PARVA)—*Continued.*

The celestial messenger said:—

1. O great Rishi, you are very simple, for having obtained that celestial bliss which brings great honour, you are sill delebrating like an unwise person.

2. O Rishi, that which is known in the world by the name of heaven exists above us. It is high, it is furnished with excellent paths and is always frequented by celestial cars.

3. O sage, atheists and untruthful persons, those that have not performed asceticism and those that have not performed great sacrifices, cannot go there.

4—5. Only virtuous souls and those of subdued minds, and those that have their faculties under control and those that have controlled their senses and those that are free from malice and persons intent on the practice of charity, and heroes and men bearing marks of battle, after having subdued senses and faculties, and performed the most meritorious rites, attain to those rigeons, O Brahmana, capable of being obtained only by virtuous acts and inhabited by pious men.

6—7. O Mudgala, there are established separately myriads of beautiful, shinning and respendent worlds bestowing every object of desire owned by those celestial beings, the gods, the Siddhas, the Vaiswas, the great sages, the Yamas, the Dhamas and the Gandharvas and the Apsaras.

8. There is that foremost of mountains, the golden Meru extending thirty-three thousand *Yoyanas*. O Mudgala, there are also the celestial gardens;

9. With Nandan at their head here sport the persons of meritorious acts. Neither hunger nor thirst nor heat or cold nor fear

10. Nor anything that is disgusting and inauspicious is there. Delightful fragrance is everywhere and breezes are delicious.

11. Sounds are captivating both to the ear and mind; there is no grief, no old age; nor labour nor repentance is there;

12. O Rishi, the world obtained as the fruit of one's (good) acts is like this. Men go there by virtue of their meritorious acts.

13. Men that live there look resplendant and O Mudgala, solely by virtue of their own acts and not through the merits of fathers or mothers.

14. O Rishi, there is neither sweat nor stench, nor exeretion nor urine. There dust does not soil one's clothes.

15. There excellent garments full of celestial fragrance never fade. O Brahmana, there are such cars as this (one I have brought).

16. O great Rishi, being free from envy and grief and fatigue and ignorance and malice, men, who have gone to heaven, live in that rigeon in great happiness.

17. O foremost of Rishis, higher and higher over such rigeons, there are others possessing higher celestial virtues.

18. Of these, the charming and effulgent rigeon of Brahma is the highest. O Brahmana, there go the Rishis that have been purified by their meritorious acts.

19. There live certain beings called Ribhus,—they are the gods of the gods. Their rigeon is highly blessed and they are adored even by the celestials.

20. They shine in their own effulgence and they bestow every object of desire. They suffer no pangs arising from women. They do not possess worldly wealth and they are free from guile.

21. They do not live on oblations or on ambrosia. They possess such celestial forms that they cannot be perceived by the senses.

22. Those everlasting gods of the gods do not desire happiness for happiness' sake, nor do they undergo any change at the change of a *Kalpa*.

23. Old age, death they have none ; for them there is neither ecstacy, nor joy nor happiness. They have neither happiness nor misery,—O Rishi, anger and aversion they have none.

24. O Mudgala, their supreme state is coveted even by the celestials. The great emancipation, which is very difficult to attain, can never be acquired by people subject to desire.

25. The number of these gods is thirty-three. To their rigeon go wise men after having observed excellent vows or bestowed gifts according to the ordinance.

26—27. You have easily acquired that success by your charities, your effulgence is displayed by virtue of your asceticism. (Now) enjoy that condition which is obtained by your meritorious acts. Such, O Brahmana, is bliss of heaven containing many worlds. Thus have I described to you the blessing of the celestial, rigeon. Now hear some of its disadvantages.

28—29. O Mudgala, in the celestial rigeon a person, while enjoying the fruits of acts he had already performed, cannot perform any other new acts. He must enjoy the fruits of the former life till they are completely exhausted and besides he is liable to fall after he has entirely exhausted his merit,—these are in my opinion the disadvantages of heaven. The fall of persons whose minds have been once steeped in happiness must be called a great draw back (of heaven)

30. The discontent and regret that must follow one's stay in an inferior place after he has enjoyed more auspicious and effulgent rigeons must be very difficult to bear.

31. The consciousness of those about to fall is stupified and it is also agitated by emotions. As the garlands of those about to fall fade away, fear possesses their hearts.

32. O Mudgala, these are the great draw backs that exist even in the rigeon of Brahma. In the celestial rigeon the virtues, of men who have performed righteous acts, are countless.

33. O Rishi, this is another of the attributes of the fallen that by reason of their merits, they take birth among men.

34—35. O Rishi, then they obtain high fortune and happiness. If one however cannot acquire knowledge, he takes an inferior birth. The fruits of acts performed in this world are reaped in the next. O Brahmana, this world has been declared to be one of acts.

36. O Mudgala, thus have I,as asked by you, described all to you. Now, O virtuous Rishi, with your favour, we shall easily go with speed.

Vyasa said :—

37. Having heard those words, Mudgala reflected in his mind. Having reflected that foremost of Rishis thus spoke to the celestial Messenger

38. "O celestial messesnger, I bow to you. O sir, go back in peace. I have nothing to do with either happiness or heaven with such draw-backs.

39. Men who enjoy heaven suffer great misery and extreme regret in this world. Therefore I do not desire (to go to) heaven.

40. I seek that unfailing rigeon, going where people have not to lament, or to be pained or to be agitated.

41. You have described to me the great draw backs of the celestial region. Now describe to me a region which is free from fault.

The Celestial Messenger said :—

42. Above the abode of Brahma there is the supreme seat of Vishnu which is pure, eternal, and effulgent. It is known by the name of *Parabrahma*.

43. O Brahmana, persons who are addicted to sensual objects or those who are subject to arrogance, coveteousness, ignorance, anger and envy, cannot go to that place.

44. Those men who are free from conflicting emotions and those that have restrained their senses and those that are given to contemplation and *Yoga* can go there.

45. O Mudgala, thus have I told you all that you asked me. O pious one, now without any further delay kindly come with me.

Vyasa said :—

50. Hearing those words that virtuous Rishi, leading *uncha* mode of life, assumed perfect contentment.

51. Then praise and blame became equal to him. A brick, a stone and a piece of gold all became the same to him. By pure *Jnana Yoga*,he always became engaged in meditation,

52. Having acquired power by means of knowledge. He acquired excellent

understanding, and obtained that supreme state of emancipation which is eternal.

53. Therefore, O son of Kunti, you ought not to grieve. You have been deprived of a great kingdom, but you will regain it by your asceticism.

54. Misery after happiness, and happiness after misery revolve by turns round a man like a wheel round its axile.

55. O undeterioratingly powerful one, after the thirteenth year has passed away, you will get back the kingdom of your father and grandfather.

Vaishampayana said :—

56. Having said this to the Pandava, the revered Vyasa went back to his hermitage for performing asceticism.

Thus ends the two hundred and sixtieth chapter, 'colloquy between Mudgada and the celestial messenger in the Vrihi-Drounika of the Vana Parva.

CHAPTER CCLXI.

(DRAUPADI HARANA PARVA)—

Janamejaya said :—

1—5. While the high-souled Pandavas were living in the forest, delighted with the pleasant conversation they held with the Rishis and engaged in distributing the food, they obtained from the sun, with various kinds of venison to Brahmanas and others that came to them for food till the hour of Krishna's meal, how O great Rishi, did Duryodhana and the other wicked and sinful sons of Dhritarashtra, guided by the counsels of Dushasana, Karna, and Sakuni, deal with them? I ask you, O reverend one, O Vaishampayana, tell me all this.

Vaishampayana said :—

Hearing that they (the Pandavas) are living in the forest as if in a city,

6. O great king Duryodhana with Karna, Dushashana and others longed to do them harm.

7—8. When those wicked men were concerting various evil designs, the virtuous and the celebrated ascetic Durvasa, wandering about at will, came to the city of the Kurus with ten thousand disciples. Seeing the greatly wrathful Rishi arrived,

9—11. The handsome Duryodhana and his brothers welcomed him with great humility, self-abuse and gentleness. Himself he waited upon the Rishi as a menial. The illustrious Rishi remained there for a few days and king Duryodhana, fearing his curse, served him diligently day and night.

12. Sometime saying "O ruler of men I am hungry, give me food without delay," he would go to bathe but would return after a long time and say, "I shall not eat anything today, I have no appetite." So saying he would disappear.

13—15. Sometimes suddenly coming, he would say "feed us soon." At other times, being bent on mischief, he would awake at midnight and having ordered his food to be prepared, he would not eat it at all. When the Rishi found that king Duryodhana was not enraged or annoyed, he became gracious towards him. O descendant of Bharata, then the wrothful Durvasa thus spoke to him, "I am capable of giving boons."

Durvasa said :—

16. You may ask from me whatever you desire to possess. Be blessed. I am pleased with you, you may obtain from me anything that is not opposed to religion.

Vaishampayana said :—

17. Having heard those words of the high-souled ascetic, Duryodhana became inspired with a new life.

18. It had been settled between that wicked wretch and Karna and Dushashana as to the boon he would ask, if the Rishi be so pleased as to agree to bestow one.

19. With great joy the king (Duryodhana) asked for the following boon, "O Brahman, as you have been my guest for some time,

20—21. So you become the guest of Yudhisthira who is accomplished and who is well-behaved ; he is the great king, the best and the eldest of our family, that virtuous-minded one is now living in the forest surrounded by his brothers. When that illustrious princess, that delicate lady,

22. That excellent lady (Draupadi) after having fed the Brahmanas and regaled her husbands and also eating herself, will be comfortably seated for rest

23. Then at that time you should once go there as you have favoured me (by coming here). He (Rishi) replied to the Rishi, "I shall do it for your satisfaction."

24—25. Having said this, that great Brahmana went in the way he came. Duryodhana then considered that all his desires had been fulfilled. Holding Karna

by the hand he expressed his great delight. Karna also with great joy thus spoke to the king (Duryodhana)

Karna said:—

26.—27. By singular good luck, you have fared well and attained to the fulfilment of your desire. By good luck your enemies have been plunged into the sea of misery which is difficult to cross. The Pandavas are now exposed to the fire of Durvasa's anger. Through their own fault they have fallen into an abyss of darkness.

28. O king, thus expressing their great delight, Duryodhana and others, ever bent on mischief, cheerfully went to their respective houses.

Thus ends the two hundred and sixty first chapter, history of Durvasa in the Draupadi harana of the Vana Parva.

CHAPTE CCLXII.

(DRAUPADIHARANA PARVA)— *Continued.*

Vaishampayana said:—

1.—2. Thereupon one day, knowing that the Pandavas had been comfortably seated and Krishna was taking her rest after meal the ascetic entered the forest surrounded by ten thousand disciples. Beholding that guest arrive there the king Yudhishthira,

3. Graceful and honest, proceeded with his brothers. Joining his hands and making him sit on an excellent seat

4. And adoring him duly he treated him with hospitality. He said:—"come back soon, O venerable sir, after performing your ablutions and reciting your prayers."

5. That innocent ascetic went to bathe along with his disciples, thinking "how will he feed me and my disciples"

6. Those ascetics of controlled minds went into the water. In the interval, O king, Draupadi, the best of women,

7. Ever devoted to her husband, began to think how she could provide food. While she was thus thinking she could not find any means.

8. She then thought in mind of Krishna, the slayer at Kansa. (She said) "O Krishna, O Krishna, O you of mighty arms, O eternal, O son of Devaki,

9. O Vasudeva, O lord of the universe, O you the killer of the difficulties of those that bow to you, O soul of the universe, O creator of the universe, O destroyer, O lord, O inexhaustible,

10. Oh the protector of the afflicted, O the saviour of kine and subjects, O the highest of the high, O the source of the mental perceptions such as faculties of knowledge and moral sense, I bow to you.

11. O worshipful one, O endless giver of boons, you are the refuge of the helpless; You are the ancient Purusha, the vital breath, beyond the perception of mental faculties;

12. Oh the lord of all, the most excellent lord, I seek your refuge; O lord, O you fond of your votaries, kindly protect me.

13. O you having complexion dark as the leaves of the blue lotus, having eyes red as the corola of the lilly, O you clad in yellow raiment, O you adorned with the brilliant Kaustava,

14. You are the beginning and the end of creation; the great refuge of all, you are the supreme light and essence of the universe with your face directed towards all directions.

15. They call you the supreme germ and the depository of all wealth; O king of gods, being protected by you all will lose their terrors.

16. You did save me before from Dushasana in the assembly; it behoves you now to save me from this difficulty.

Vaishampayana said:—

17.—19. Then thus eulogised by Krishna the lord, fond of his votaries, the god of gods, the lord of the universe, Kesava of mysterious movements, percieving Draupadi's difficulty and leaving Rukshmni on the bed by him, came there quickly.

19. Thereupon beholding him arrived there Draupadi, in great delight, bowed to him and communicated to Vasudeva the coming of the ascetic and every other thing.

20. "Thereupon Krishna said to her:—I am greatly stricken with hunger; soon feed me, O Krishna, and afterwards I shall do all."

21. Hearing his words Krishna, ashamed, said.—"The vessel given by the sun remains full till I take my meals.

22. O lord, I have taken my meals and there is no food." Thereupon the lotus-eyed god said to Krishna

23. "This is not the time for joke, O Krishna; I am assailed with hunger and fatigue; soon go, fetch the vessel and show me."

24. Having thus got persistently the vessel brought, the ornament of the Yadu

race, Keshava, saw a particle of rice and vegetable sticking at a corner.

25. Eating it up he said to her "May the lord Hari, the soul of the universe, be pleased with it and may the God who partakes at sacrifices be satiated with it."

26. Then the long-armed Krishna, the destroyer of miseries said to Sahadeva, "soon bring the ascetics here and feed them."

27. O foremost of kings, thereupon the mighty, illustrious Sahaveda soon went to invite them to repast.

28. The ascetic Durvasha and others, who had gone to the nearest river of cool and transparent water to bathe, all having plunged into the river, were rubbing their persons.

29. And they were all feeling their stomachs to be full. Coming out of the water they began to eye each other.

30. Then turning their faces towards Durvasha they all said:—"Having asked the king to get our meals ready we have come here to bathe.

31. Our stomachs have been filled to the throat; how can we eat any thing now, O Brahmana Rishi? The food has been uselessly prepared for us, what shall we do now?"

Durvasha said:—

32. By uselessly making him prepare our food we have done a great wrong to that royal sage. Will not the Pandavas distroy us by looking down upon us with angry eyes?

33. I know, the royal sage is endued with great ascetic power; O ye Bipras, I am afraid of those man who are devoted to Hari's feet.

34. All those Pandavas are high-souled, pious, heroic, learned, observant of vows and of devout penances.

35. They always observe the rules of good condut and are devoted to Vasudeva; if angry, they can consume us with their anger as fire does a bale of cotton. So O disciples, you all run away quickly without seeing them.

Vaishampnyana said:—

36. Being thus addressed by their ascetic preceptor, all those Bramhanas, greatly afraid of the Pandavas, fled away in all directions.

37. Not beholding those best ascetics in the celestial river Sahadeva searched them here, there and at all the landing places.

38. Then learning from the other ascetics there that they had all fled away he came and communicated the news to Yudhishthira.

39. Thereupon all the self-controlled Pandavas, awaiting their arrival, remained in expectation for some time.

Yudhisthira said:—

40. "Coming in the dead of night the ascetics will impose on us; Oh, how can we escape from this difficulty created by destiny."

41. Seeing them thus stricken with anxiety and breathing long deep sighs frequently the graceful Krishna suddenly appeared before them and said.

Krishna said:—

42. O son of Pritha, knowing your difficulty from the highly wrathful Rishi and implored by Draupadi I soon came here.

43. Now you have not the least fear from the ascetic Durvasha; afraid of your ascetic powers, he has already fled away.

44. Those who always abide by virtue never suffer. I now ask your permission to return home; may good always betide you.

Vaishampayana said:—

45. Hearing Kashava's words the sons of Pritha along with Draupadi became easy in mind and relieved from anxiety they said:—

46. "O lord, O Govinda, as persons drowning in the vast deep, reach shore by means of a boat, so have we, by your protection, overcome this great difficulty.

47. Now go in peace; may good betide you." Thus commanded he repairrd to his own city and the Pandavas too, O great king, O lord, along with Draupadi,

48. Delightedly spent their days wandering from forest to forest. O king, I have thus, as asked by you, recounted the story.

49. It was in this way the evil desires, of the wicked sons of Dhritarastra about the Pandavas in the forest, were baffled.

Thus ends the two hundred and sixty second Chaapter, the story of Durvasha, in Draupadi Harana Parva of the Vana Parva.

CHAPTER CCLXIII.

(DRAUPADI HARANA PARVA)—
Continued.

Vaishampayana said:—

1. Those mighty car-warriors, the foremost of the Bharata race, wandering like immortals in the forest of Kamyaka abounding in many deer, were pleased.

2. Beholding various wild tracts of country on all sides, the woodland decorated with the beautiful, blossming season flowers,

3. Those Indra-like Pandavas, fond of hunting and subduers of their enemies, lived there for some time wandering in that huge forest.

4. One day those men, those repressers of their enemies, wandered about on all sides, in search of game for feeding the Bramhanas who were with them,

5. Leaving Draupadi alone in the hermitage with the permission of Trinavindu, the great ascetic of burning asceticism and their priest Dhouma.

6. At that time the illustrious king of Sindhu, the son of Vriddhakshatra was, for marriage, going to the territory of Salwa.

7. Dressed in his best royal robe and accompained by many princes he halted at the forest of Kamyaka.

8. In that solitary place he found the handshme Draupadi, the beloved and the illustrious wife of the Pandavas, standing at the threshold of the hermitage.

9. She appeared in her form having the most excellent beauty, shedding lustre on woodland like lightning illuminating masses of dark clouds.

19. (Thinking):—"Is she an Apsara or the daughter of a god or a celestial phantom," they all with joined hands, stood gazing on the perfect and fautless beauty of of her person.

11. Seeing that lady of faultless feauture, Jayadhratha, the king of Sindhu, the son of Vriddhakshatra, was possessed by evil intention.

12. Possessed by desire he said to the prince named Kotikashwa:—"Who is this lady of fautless feature? Is she a human being?

13. I do not desire to marry if I can secure this exquisitely beautiful lady. Taking her with me I shall go back to my house.

14. O gentle sir, go and enquire who she is and whence she has come and why she, of fine eye-brows, has come to this forest full of thorns.

15. Will this most excellent beauty of the world, this slender-waisted lady, having beautiful teeth and large eyes, accept me as her lord?

16. I shall certainly consider myself successful if I can obtain this best of females. Go Kotika and learn who her husband is."

17. Hearing this Kotikashwa, wearing a Kundala, jumped out of the car and approached her as a jackal comes near a tigress and spoke to her.

Thus ends the two hundred and sixty-third chapter, the coming of Jayadhrtha, in the Draupadi Harana Parva of the Vana Parva.

CHAPTER CCLXIV.

(DRAUPADI HARANA PARVA)—
Continued.

Kotikashwa said:—

1. O fair one, who are you that stand alone leaning on a branch of the Kadamba tree at this hermitage and looking majestic like flame of fire burning at night and fanned by the wind?

2. You are endued with great beauty; do you not feel any fear in this forest? Are you a goddess, or a Yakshi, or a Danavi, or the beautiful wife of a Daitya?

3. Or a daughter of the king of serpants, or the wife of a night ranger, or the wife of Varuna, or of Yama, or of Soma, or of Kuvera who assuming a human form are wandering in this forest?

4. Or have you come from the palace of Dhatri or Vidhatri or of Sabitri or of Vishnu or of Sakra? You do not ask us who we are, nor do we know who is your lord.

5. Increasing your respect we do ask you, O gentle lady, who is your heroic father. Tell us the names of your husband, relatives, your race and what you do here.

6. I am the son of the king Suratha, whom the people know as Kotikashwa. That man who sits on the golden car, like sacrificial fire on the altar,

7. Is the king of Trigarta having eyes like lotus petals; that hero is known by the name of Kshemankara; behind him is the great bowman, the famous son of the king of Kulinda.

8. That one of large eyes, adorned with blazing garlands, who always lives on mountain, is gazing on you. That dark and handsome young man who is standing at the brink of the tank

9. Is the son of the Ikshwaku king Suvala; he is the slayer of his enemies, O beautiful lady. If you have ever heard of the name Jayadhratha, the king of Sauviras, he is there at the head of six thousand cars, with horses and elephants and followed by twelve Sauvira princes carrying his pennons, namely Angaraka, Kunjara, Guptaka, Prabhankara, Bhramara, Ravi, Sura, Pratapa and Kuhana, all riding on cars drawn by chesnut steeds and looking like the fire on the sacrificial altar. The brothers of the king namely the mighty Valahaka, Amka, Vidarana and others also constitute his following.

13. These mighty, youthful and leading heroes of Sauvira race are following the king. He is journeying in the company of these friends of his, like Indra surrounded by Maruts.

24. O you having fine hair, tell us, who do not know whose wife and whose daughter you are.

Thus ends the two hundred and sixty-fourth chapter, the questions of Kotikashwa, in Draupadi Harana of the Vana Parva.

CHAPTER CCLXV.

(DRAUPADI HARANA PARVA)

—Cotinued.

Vaishampayana said :—

1. Being thus accosted that foremost of Sivi's race, the princess Draupadi, looking gently, leaving off the Kadamva branch and arranging her silken raiment, said.

2. "I know it, O prince, that it is not proper for me to address you thus; there is no other man or woman who can speak with you.

3. I am alone here just now so I should speak; know, O gentle sir, being alone in this forest, I should not speak to you, remembering the practices of our sex.

4. I have learnt you to be the son of Suratha whom people know as Kotikaswa; so O Saivya, I shall tell you of my relations and illustrious race.

5. I am the daughter of the King, Drupada, O Saivya, people know me as Krishna; I have elected five men as my husbands of whom you may have heard while they were living in Kshandava Prastha.

6. Those foremost of men, Yudhisthira, Bhimasena, Arjuna and the two sons of Madri, leaving me here, and having assigned four quarters, have gone out on hunting.

7. The king has gone to the east, Bhimasena towards the south, Arjuna to the west and the twin brothers towards the north. Me-thinks, the time of the arrival of those leading car-warriors, has come.

8. Do you get down and dismiss your carriages so that ye may go after receiving a beffiting welcome from them. The high-souled son of Dharma is fond of guests and will, in sooth, be glad to see you.

9. Having thus addressed Saivya's son, the daughter of Draupadi, with a face beautiful as the moon, remembering well the hospitable tendency of her husband, entered her spacious cottage.

Thus ends the two hundred and sixty fifth chapter, the words of Draupadi, in Draupadi Harana Parva of the Vana Parva.

CHAPTER CCLXVI.

(DRAUPADI HARANA PARVA).

—Continued.

Vaishampayana said:—

1. O descendant of Bharata, when all those princes were seated at rest, he related to them the conversation that he had with Krishna.

2. Hearing the words of Kotikashwa, the Sauvira hero said to Saivya :—"Hearing her words my mind has been inclined towards her.

3.—4. Why have you come unsucessful from that best of females; having once seen this lady other women appear to me as so many monkeys. O mighty-armed heroe, I tell you the truth. From the very moment I saw her my mind has been entirely captivated by her.

5. Tell me, O Saivya, if that excellent lady is a human being."

Kotika said :—

She is the illustrious princess, Krishna Draupadi.

6. She is the recognised queen of the five sons of Pandu and that chaste damsel is highly regarded and loved by all the Parthas.

7.—9. Taking her with you, O Sauvira, proceed towards Sauvira.

Vaishampayana said:—

Being thus addressed the evil-minded Jayadhratha, the king of Sindhu, Sauvira

and other countries said :—"I wish to see Draupadi." Like a wolf entering the den of lion, he with six followers entered the holy hermitage and said to Krishna :—"Are you well, O excellent lady ? Are your husbands well ?

10. Are they all well whose prosperity you seek ?"

Draupadi said :—

Is it all well with your kingdom, countries, treasury and army ?

11. Are you, as sole ruler, governing justly the prosperous countries of Sauvira, Sivi, Sindhu and others, that you have brought under your sway ?

12. Kunti's son Yudhisthira, of the Kuru race, his brothers, myself, and all of whom you have enquired are well ?

13. O prince, accept this water to wash your feet and seat. I offer you fifty animals for the breakfast of your followers.

14.—15. Kunti's son Yudhisthira will offer you procine deer, the Nanku deer, does, antelopes, Saravas, rabbits, Ruru deer, bears, Samvara deer, gayals, and many other animals, besides wild boars and buffaloes and other animals of the quadruped tribe.

Jayadhratha said ;—

16. "All well with me ; by offering us breakfast you have already done it. Come ride my chariot and be completely happy.

17. It does not behove you to regard the wretched sons of Pritha who are living in the forest, whose prowess has been spoiled, whose kingdom has been taken away and whose prosperity is gone.

18. A woman of your good sense does not devote herself to a poor husband. She should follow her husband in prosperity and relinquish him when he is in adversity.

19. The sons of Pandu have for ever fallen from their high dignity and have lost their kingdom ? you should not therefore, out of regard, participate in their miseries.

20. O you of beautiful hips, renouncing them, be happy by becoming my wife and share with me the kingdoms of Sindhu and Sauvira."

21. Being thus addressed by the king of Sindhu with those heart-rending words, Krishna went away from that place with a frowning face.

22. Disregard)ng his words and remonstrating with him that youthful Krishna said to the king of Saindhava:—"Do not speak this again. Are you not ashmed ?"

23. Then expecting the return of her husbands that lady of irreprochable character, began to beguile him completely with intricate words.

Thus ends the two hundred and sixty sixth chapter, the conversation between Draupadi and Jayadhratha, in Draupadi Harana Parva of Vana Parva.

CHAPTER CCLXVII.

(DRAUPADI HARANA PARVA.)

—Continued.

Vaishampayana said :—

1. Having her naturally handsome face suffused with crimson arising from ire, with eyes inflamed and eye brows bent in anger the daughter of Drupada, remonstrated with the king of Sauviras and again said :—

20. O fool, are you not ashamed to use such insulting words to those illustrious and dreadful heroes, each like Indra himself, who all abide by their duties and never wave in fight even with hosts of Yakshas and Rakshasas.

3. O Sauvira, (the wise) never speak ill of learned persons carrying on devout penances, no matter whether they live in forest or houses ; it is only the mean like dogs who speak so.

4. Me-thinks, there is none in this assemblage of Kshastryas who can hold you by hand to save from falling into the pit you have dug under your feet.

5. Expecting to defeat the pious Yudhisthira, you really hope to separate, with a stick in hand, the leader of elephants, huge as a mountain peak, with temporal juice trickling down from its rent temple, from a herd ranging in the Himalayan valleys.

6. Out of childishness, you are arousing a sleeping lion to pluck the hair from off his face. You shall however have to run away when you shall see the enraged Bhimasena.

7. Your attempt at an encounter with the dreadful Jishnu is like arousing a powerful, dreadful, full grown and furious lion asleep in a mountain cave

8. The combat that you wish to have with those two youthful younger Pandavas is like the act of a fool of wantonly trampling on the tails of two venomous black cobras with bifurcated tongues.

9. As the bamboo, the reed and the plantain bear fruit only to die, and not to grow in size, as a crab concieves only to perish so you will by laying your hands on me who am protected by these powerful heroes.

Jayadhratha said:

10. I know all this, O Krishna, as also how those princes are. You shall not be able to frighten me now with these threats.

11. We too, O Krishna, are born in the seventeen races and are endowed with six royal qualities. We consider, O Draupadi, Pandavas as inferior men.

12. Therefore soon ride this elephant or car for you cannot dissuade us with mere words; speaking less boastfully better seek the mercy of the king of Sauviras.

Draupadi said:—

13. Although so powerful, why I am taken by the king of Sauvira to be so powerless? I cannot for fear of violence do mean act myself before that king.

14. Even Indra himself cannot abduct her for whose protection Krlshna and Arjuna, riding in the same chariot, would follow; what to speak of any other weak human beings?

15. When Arjuna, the slayer of hostile heroes, riding on his car, on my behalf, shall enter your ranks, striking terror into every heart, he will destroy everything on all sides like fire consuming a pack of dry grass in summer.

16. Janardana, with heroes of Andhaka and Vrishni race, the mighty bow-men of the Kaikeya tribe, all these princes will follow me arduously.

17. The dreadful shafts of Dhananjaya shot from the string of Gandiva and propelled by his arms shoot through the air with great force and create a dreadful sound.

18. When you shall see the collection of dreadful shafts discharged by Arjuna from Gandiva, quick-coursing and like locusts you shall repent for your own folly.

19. Think yourself what will then happen when that heroe, armed with Gandiva and with gloves reverberating with the strokes of his bow string, will repeatedly pierce your breast with arrows.

20. Beholding Bhima advance towards you with mace in his hands and the two sons of Madri range in all quarters vomitting forth the venom of their ire, you shall meet with everlasting repentance.

21. As I have never proved false even in my mind to my worthy husbands, so by that merit I shall see you to-day vanquished and dragged by the sons of Pritha.

22. Ruthless as you are, you cannot terrify me by seizing me violently; for as soon as those Kuru heroes will see me they will bring me back to the Kamyaka forest.

Vaishampayana said:—

23. Thereupon seeing them ready to seize her violently that one of expansive eyes remonstrated with him and said:—"Do not pllute me by your touch." Then terrified she called for her spiritual guide Dhouma.

24. Jayadhratha caught hold of her by her upper garment but she pushed him with great force; pushed by her, that sinful wretch fell down on earth like an uprooted tree.

25. But being seized by him again with great force the princess sighed again and again; then dragged by him Krishna, worshipping the feet of Dhouma, ascended the car,

Dhouma said:—

26. Without defeating the mighty car-warriors she should not be taken away by you; O Jayadratha, you should observe this ancient custom of the Kshatryas.

27. Forsooth you shall reap the fruit of your this mean action when you shall meet the heroic Pandavas with the pious Yudhisthira at their head.

Vaishampayana said:—

28. Having said this and entered into his rank of infantry he followed that princes, who was being carried away.

Thus ends the two hundred and sixty-seventh Chapter, the taking away of Draupadi, in Draupadi Harana Parva of the Vana Parva.

CAAPTER CCLXVIII.

(DRAUPADI HARANA PARVA)

—Continued.

Vaishampayana said:—

1. Having ranged in all directions and wandered on earth separately, those Parthas, the foremost of bow men killing many deers bear and buffaloes met together.

2. Seeing that huge forest abounding in many deer and wild animals, resonant with the shrill cries of birds and hearing the yells of the wild animals, Yudhisthira said to his brothers.

3. "Those birds and wild animals flying to the direction lighted up by the sun are emitting discordant cries and displaying excitement. This shows that this mighty forest has been invaded by the enemies.

4. Let us without delay desist; no more with game; my heart aches and seems to burn; clouding the intellect, the soul, in my body, seems to fly away.

5. Like a tank freed from serpents by Garuda, a pot drained of its contents by thirsty men, a kingdem shorn of its king and its prosperity this forest of Kamyaka appears to me."

6. Thereupon those heroes drove towards their hermitage on mighty and beautifully made cars, drawn by exceedingly fleet horses of Saindhava breed and possessed of the speed of hurricane.

7. On their left side they espied a jackal yelling hideously. Marking it attentively the king (Yudhisthira), said to Bhima and Dhananjaya.

8. "This jackal of inferior breed, sneaking to our left side, is speaking a language, that clearly shows that violent oppression has been commenced by the sinful Kurus disregarding us.

9. Having given up the chase they in that great forest entered the grove containing their hermitage, and there they saw their beloved one's maid, the girl Dhatreyika weeping and sobbing.

10. Then descending from the car and quickly approaching Dhatreyika, who was then greatly stricken with grief, Indrasena, O king, asked her (saying.)

11. "Why do you weep lying down on earth and why is your mouth dried and pale? I hope the princess Draupadi has not been injured by any cruel wretch.

12—14. She is possessed of incomparable beauty, large eyes and is the second self of every one of those foremost of Kuru race. Dharma's son has grown so anxious that if the princess has entered into the earth or soared into heavens or has gone to the bottom of the deep, he and his brothers will go there in search of her. Who could that fool be who could carry away the priceless jewel belonging to the powerful and ever victorious sons of Pandu, those repressors of foes, which is dear to them like the very life. I cannot perceive (any one who could carry her) having (such powerful heroes) as her husband and who is like the walking embodiment of the sons of Pandu.

15. Piercing whose body to-day, the dreadful and sharpened ends of shafts shall enter the earth? Do not weep for her, O timid girl; know that Krishna shall come back even this very day.

16. Having slain all their enemies the the sons of Pritha shall be united with Jajnaseni." Then rubbing her beautiful face Dharteyika said to the charioteer Indrasena.

17. "Disregarding the five Indra like princess Jayadratha has carried away Krishna by force. The way pursued by him still exists for the broken branches of the trees have not yet disappeared.

18—20. Therefore turn your cars and follow her speedily for the princess has not gone far by this time. Taking your handsomely made precious bows and quivers, O warriors gifted with the strength of Indra, and highly precious shafts, quickly proceed in quest of her, lest overpowered by meanness and violence and being beside herself, and with a dried mouth, she may give up her person to an unworthy person as the sanctified oblation is thrown into a mass of ashes. Let not the clarified butter be poured into an unigniting fire of paddy chaff, and a garland of flowers be thrown into a cremation ground.

21. Let not the Soma juice of a sacrifice be licked up by a dog through the carelessness of the officiating priest. Let not the lily be ruthlessly torn by a jackal walking for its prey in the deep forest.

22. Let no mean man touch with his lips the brilliant and charming face of your wife, delightful as the rays of the moon, having high nose and beautiful eyes like a dog licking ghee kept in a sacrificial pot. Go speedily by this way and let not time go before you."

Yudhisthira said:—

23. Go away, O gentle woman, and govern your tongue; kings or princes who are inflated with the possession of power, are sure to come to grief.

Vaishampayana said:—

24. Saying this, they speedily went, wending the way pointed out to them, sighing hot and hard like snakes and twanging their large bows.

25. Then they saw dust raised by the hoops of the steeds belonging to his (Jayadratha's) soldiers; they saw also Dhouma in the midst of (his) infantry bewailing and asking Bhima to go quickly.

26. Then with hearts not depressed the princes, consoling Dhouma said:—"Go back cheerfully"; then they rushed furiously towards that army like hawks swooping down on their prey.

27. Endued with the strength of Indra, they had grown furious at the insult offered

to Draupadi; but their anger was inflamed (the more) seeing Jayadratha and their sweet heart seated in his car.

28. Vrikodara, Dhananjaya, the twins and the king, those mighty bow men called out to the king of Sindhu to stop; (at which) the enemies lost all knowledge of directions.

Thus ends the two hundred and sixty eighth chapter, the coming of Parthas, in Draupadi Harana of Vana Parva.

CHAPTER CCLXIX.

(DRAUPADI HARANA PARVA)—*Continued.*

Vaishampayana said:—

1. Thereupon on beholding Bhimasena and Arjuna, the Kshatryas, inflated, sent up a terrible shout in that forest.

2. Beholding the standards of those foremost of Kurus the wicked-minded king Jayadhratha, losing all heart, said to Jajnaseni, who was seated on the car and was shinning in her effulgence.

3. "Five great heroes are coming, O Krishna, methinks they are your husbands; as you know them well, O you of fair hairs, point out which of them rides which car?

Draupadi said:—

4. "Having committed such an henious deed that will shorten your life, of what use, O fool, it will be now to know the names of those great heroes; as my heroic husbands have come, none of you shall be left alive in battle.

5. Still, as you, being on the point of death, have asked me, I shall relate it for such is the duty; seeing Dharmaraja with his younger brothers I have not the slightest anxiety or fear from you.

6. (He) at whose flag-staff, two beautiful and sonorous tabors, *Nanda* and *Upanandu* are always played upon, knows very well the propriety of his own acts. Successful men always follow him.

7. He has a complexion like the colour of pure gold, high nose, large eyes and is of a thin make; people call my husband Yudhisthira, the son of Dharma and the foremost of Kurus.

8. That pious, heroic man gives life even to his enemy who seeks his shelter; therefore, O fool, leaving off thy weapons and with folded hands, run quickly to him for your own safety.

9. The one, whom you see seated on the car, with long arms and tall as the Sala tree biting his lips, contracting his forehead so as to bring his two eye-brows close together, is my husband by name Vrikodara.

10. Plump, strong, well-trained and powerful horses of best breed draw that heroe's chariot; his actions are superhuman; he is known on earth by the name of Bhima.

11. Those who offend him are never allowed to live; he never forgets his enemy; on some pretext or other he takes revenge; and even after that he is not pacified.

12. That foremost of bow-men, intelligent, illustrious, self-controlled, and reverencing the old and heroic among men, is the brother and disciple of Yudhisthira. He is my husband by name Dhananjaya.

13. He never relinquishes virtue out of fear, lust or anger; he never commits a cruel deed; that son of Kunti has the energy of fire, can withstand every enemy and represses his foes.

14—15. The other youth, proficient in Dharma and Artha, who always removes the fear of the afraid, who is gifted with high wisdom, who is protected by all the sons of Pandu, who is dearer to them even than their life, for his unflinching devotion, is my husband, the heroic Nakula. That intelligent and great one, having Sahadeva for the second, is light-handed and an expert in the use of swords.

16. O stupid man, you shall see to day his exploits in battle like those of Indra in the army of Daityas. Heroic, well-skilled in weapon, intelligent, wise, ever satisfying the king, the son of Dharma,

17. Effulgent like the rays of the moon, the favourite and the youngest born of the Pandavas, equal to whom in intelligence no man exists or in eloquence in the midst of the assembly of the wise,

18. Heroic, ever wrathful, intelligent and wise, Sahadeva is my husband. He would rather rush into fire or give up his life than say any thing against religion and morals.

19—20. That high-minded one always abides by the duties of the Kshatryas, is dearer than her life to Kunti and heroic among men. When the sons of Pandu will kill your heroes in battle you will see your army in the wretched condition of a ship on the sea wrecked with its freight of jewels on the back of a whale. I have thus described to you the prowess of the Pandavas, foolishly disregarding whom you have acted so. If you can escape unhurt from them you will then obtain a new lease of life.

Vaishampayana said:—

21. Then those five sons of Pritha, each like Indra himself, growing angry and leaving the terrified foot-soldiers only who were begging for mercy, attacked furiously on all sides the charioteers darkening the very air with a thick shower of shafts they discharged.

Thus ends the two hundred and sixty ninth chapter, the words of Draupadi, in Draupadi Harana Parva of the Vana Parva.

CHAPTER CCLXX.

(DRAUPADI HARANA PARVA)—
Continued.

Vaishampayana said:—

1. In the interval, the king of Sindhu was commanding the princes saying, "Halt, strike, march quick &c".

2. Then there arose a dreadful noise in the encounter when the soldiers saw, Bhima, Arjuna, and the twin brothers with Yudhisthira.

3. Seeing those powerful heroes like dreadful tigers the heroes of Sivi, Sauvira and Sindhu tribes lost heart.

4. Then armed with a mace made entirely of Saikya iron and coated with gold, Bhimashena rushed towards the Saindhava king doomed to death.

5. Thereupon quickly encircling Vrikodara with mighty charioteers Kotikashwa interposed between and separated the combatants.

6. And although assailed by many clubs and iron shafts hurled at him by the mighty arms of hostile heroes, Bhima did not waver for a moment.

7. But he slew, with mace, an elephant with its driver and fourteen foot-soldiers fighting in front of a Jayadhratha's chariot.

8. Wishing to seize the Sauvira king, Partha too killed five hundred brave mountaineers fighting in the van of the Sindhu army.

9. In the twinkling of an eye the king himself destroyed, in that encounter, the flowers of the Sauviras.

10. And Nakula was seen there coming down from the chariot, with a sword in hand, and scattering in no time the heads of the battalions fighting on the rear like a cultivator sowing seeds.

11. From his chariot, Sahadeva began to cut down with his iron arrows, many heroes fighting on elephants like birds dropped from the branches of a tree.

12. Thereupon descending from his huge car Trigarta, with bow in hand, slew the four horses of the king with his mace.

13. Seeing the enemy approach so near and fighting on foot the pious king Yudhisthira, the son of Kunti, pierced his breast with a cresent-shaped shaft.

14. Thus struck on the breast that hero began to vomit blood and fell down on earth like an uprooted tree by the side of Pritha's son.

15. Having his horse thus slain the pious king, with Indrasena, descended from his chariot and got upon the huge car of Sahadeva.

16. Then singling out Nakula, the two heroes Kshemankara and Mahamuksha began to hurl at him from both sides with keen-edged arrows.

17. With two arrows however the son of Madri succeeded in killing those two heroes who had been pouring on him a shower of arrows like clouds in rains.

18. Going to the front of Nakula's chariot, Suratha, the king of Tarigarta, expert in driving elephants, caused it to be dragged by the elephant on which he mounted.

19. Little afraid at this, Nakula jumped out of his car and securing an advantageous position, stood, shield and sword in hand, immoveable as a hill.

20. Thereupon desiring to kill Nakula at once Suratha goaded his huge and infuriated elephant with its trunk upraised (to rush towards him).

21. But he with his sword cut off from his head both trunk and tusks when the elephant came near him.

22. Then emitting a loud noise that elephant, clad with mail, fell headlong upon the ground crushing its riders by its fall.

23. Performing that great exploit the heroic and mighty car-warrior, son of the Mardri, ascending Bhimasen's car, got some rest.

24. Beholding the prince Kotikashwa rush to the battle, Bhima, with a horse shoe shaft, sundered the head of his charioteer.

25. The king could not percieve that his charioteer had been slain by the mighty-armed (enemy.) The horses, no longer restrained by the driver, ran about hither and thither in the battle field.

26. The Pandava Bhima, the foremost of heroes, slew, with a bearded arrow, that

prince who had lost his chariot and was flying from the battle-field.

27. With his sharp crescent-shaped shafts Dhananjaya also cut off the heads and bows of all the twelve Sauvira heroes.

28. That great warrior slew with shafts in battle, the leader of the Ikshawkas, the army of the Sivis, Trigartha, and Saindhava.

29. Many elephants with flags, and great cars with standards were seen to have been destroyed by Sabyasachi.

30. There lay covering the entire field of battle heads without trunks and trunks without heads.

31. Dogs, heroes, ravens, crows, falcons, jackals and vultures feasted on the flesh and blood of the heroes killed in the battle-field.

32. Beholding his warriors slain, Jayadhratha, the king of Sindhu became terrified and anxious to run away leaving Krishna behind.

33. Getting Draupadi down, the wretch, in the confusion, fled away for life following the same forest path by which he had come.

34. Beholding Draupadi with Dhoumya walking before, the pious king Yudhisthra made her taken up on the car by the heroic Sahadeva, the son of Madri.

35. After Jayadhratha had fled away Vrikodara, with Narachas, slew all those soldiers who were running away, marking (each one of them).

36. Beholding Jayadratha fled, Sabyasachi asked Bhima to desist from killing the remnant of the Saindhava army.

Arjuna said :—

37. I do not see Jayadratha in the battle-field through whose folly we have met with this misfortune.

38. Seek him out; may good betide you. What is the use of killing these soldiers? Why are you bent upon this useless business?

Vaishampayana said :—

39. Being thus accosted by the intelligent Gudakesha, Bhimasena, skillled in speech, turning to Yudhisthira, said

40. "Many of the enemy's heroes have been slain; others have fled away to various directions; taking Draupadi with you, O king, return home.

41. O king of kings, O king, reaching hermitage with the twins and the high-souled Dhouma console Draupadi.

42. I shall not let alone the stupid king of Sindhu even if he finds shelter in the nether world or is supported by Indra himself.

Yudhisthira said :—

43. O You of mighty arms, remembering our sister Dushala and the illustrious Gandhari, the wicked-minded Saindhava should not be slain by you

Vaishampayana said :—

44. Hearing those words Draupadi was excited; that bashful, angry and intelligent (lady) said to her husbands Bhima and Arjuna.

45. "If you wish to encompass my pleasure, that vile, wretch of a man, the wicked-minded, infamous and despicable king of the Saindhava race should be killed by you.

46. The enemy who carries away one's wife, or wrests his kingdom, should by no means be forgiven in battle even if he craves for mercy."

47. Having been thus addressed those two foremost of men went where Saindhava was; taking Draupadi with him, the king alone with his priest returned.

48. Entering the hermitage he saw it covered with the seats for the ascetics, filled with their disciples and graced with the presence of Markandeya and other Brahmanas.

49. While those self-controlled Brahmanas where lamenting for Draupadi, the greatly wise (king) with his wife and brothers joined them.

50. Beholding the king then return, having vanquished the Sindhu and Sauvira princes, and taken Draupadi, they were delighted.

51, Encircled by them the king sat there and the good Krishna, alone with the twins, entered the hermitage.

52. Hearing that the enemy has gone only two miles Bhima and Arjuna spurred their horses to greatest speed in pursuit of him.

53. The heroic Arjuna performed a wonderful feat by killing the horses of Saindhava, which were at a distance of two miles.

54. Armed with celestial weapons and undaunted by difficulties he performed this difficult work with weapons inspired with *Mantras*.

55. Then the two heroes Bhima and Arjuna rushed towards the terror-stricken king of Sindhu whose horses had been killed and who was perplexed in mind.

56. Beholding his own horses slain and Dhananjaya perform such a greatly powerful exploits Saindhava was greatly sorry.

57. Determined on flying away he followed the same forest path by which he had come. Beholding Saindhava thus engaged in flying away

58. The mighty-armed Falguna, following him, said "with such prowess how could you desire to take away a female by force?

59. Desist, O princes, it does not behove you, leaving your followers in the midst of enemies, to take to your heels?"

69. (Although) addressed by Partha thus Saindhava did not return. Saying "Wait, wait! the mighty Bhima all on a sudden overtook him. But the merciful Partha said:—"Don't kill him."

Thus ends the two hundred and seventieth chapter, the flight of Jayadhratha in Draupadi Harana Parva of Vana Parva.

CHAPTER CCLXXI.

(JAYADHRATHA VIMOKSHANA PARVA)—*Continued.*

Vaishampayana said:—

1. Beholding the two brothers with upraised weapons, Jayadhratha, desirous of living, stricken sorely with grief, ran away speedily and coolly.

2. But getting down from his chariot the powerful Bhimasena pursured him speedily, who had thus taken to his heels and seized him by the hair of his head.

3. Holding him up Bhima again crushed him on earth; then taking the king by the head, he knocked him about.

4. When regaining his consciousness he expresed his desire of getting up the mighty-armed heroe kicked him on the head.

5. Bhima strick him on the breast with his knees and fists; and thus asaailed the king soon lost his consciousness.

6. Falguna prevented the wrathful Bhimasena by reminding him of what the Kaurava king had said on behalf of Dushala.

Bhima said:—

7. "This vilest and foolish man has done a great injury to Krishna who does not deserve it; so he does not deserve to live.

3. But what can I do? The king is always merciful, and you too, out of childishness, are alwayas preventing me."

9. Having said this Vrickodara, with his crescent-shaped arrow, shaved the hair of the king's head keeping five tufts at five places. But (Jayadhratha) did not utter a word.

10. Thereupon Vrikodara said to the king:—"O fool, if you wish to live, listen, I shall tell you the means.

11. In public meetings and open courts you should always say that you are our slave; (if you can make this condition) I can give you your life. This is the custom of the victorious."

12. Being thus treated the king Jayadhratha said to that best of men, Bhima, who beautifies the battle-field "So be it."

3. Thereupon taking him who was unconscious and besmeared with dust Partha and Vrikodara placed him on the chariot.

14. Thereupon placing him on the car, Bhima, followed by Parth, reached the hermitage and approached Yudhisthira who sat in the middle.

15. Bhima showed him Jayadhratha who was in that plight. Seeing him, the king smilingly said "set him at liberty,"

16. Bhima said to the king:—"Tell Draupadi, that this vile man has become the slave of the Pandavas."

17. Thereupon his eldest brother said to him in affectionate terms:—"If you have any regard for me let him be free."

18. Beholding Yudhishthira Draupadi also said to Bhima,—"Release him who is the slave of the king and whom you have disfigured by leaving five tufts on his head."

19. Being released he approached and bowed to the king Yudhishthira; and seeing the ascetics there, he, beside himself, saluted them all.

20. Beholding Jayadhratha supported by Sabyasachi, the kind king Yudhishthira, Dharma's son, said to him,

21. "You are a free man, go, I release you; but do not commit any such thing again. Fie on you! You wanted to take away a female by force, although you are so weak and powerless.

22—23. What other vile man, except you, would think of doing this again?" Knowing that he had lost heart and looking at that perpetrator of evil deed, the foremost of Bharatas and king of men showed mercy (saying), "May your heart grow in virtue, never think of doing any such impious deed.

24. O Jayadhratha, go now in peace with your charioteers, cavalry and infantry." Being thus accosted he was filled with shame; then bending low his head,

25. And stricken with sorrow the king, O Bharata, went to the gate of the Ganges. Then seeking the shelter of the diety Virupaksha, the lord of Uma,

26. He engaged in great austerity and Siva was pleased with him. Being pleased the three-eyed deity himself brought his offerings.

27. The Deity conferred upon him a boon and hear, how he took it:—"May I be able to vanquish in battle all the five sons of Pandu on their chariots."

28. This the king said to the god but he said "this cannot be." You shall once check them in battle who are unconquerable and are not capable of being slain,

29. Except the mighty-armed Arjuna who is the lord of the celestials incarnate named Nara. He carried on devout penances in Vadari and is backed by Narayana.

30. He is unconquerable by all men even by the celestials; I myself have given him the celestial shaft Pashupata. He obtained from the Lokapalas thunderbolt and other mighty shafts.

31. The great god Vishnu, the Infinite Spirit, the Lord preceptor of the celestials, is the unmanifest, Pradhana Purusha, the soul of the universe and has His manifestation in the universe.

32. At the end of the Yuga, assuming the form of the all consuming fire he burnt down the universe, with mountains, seas, islands, hills, woods and forest.

33. After he had consumed the region of the Nagas who range in the region underneath the earth, huge clouds of many colours were seen in the sky,

34. Loud sounding accompand by lighting and spreading all over the sky.

35. Then filling all quarters with showers thick as axles of cars they extinguished that all-consuming fire.

36—40. When at the end of the four thousand Yugas the earth was over flooded with water like one vast ocean and all mobile and immobile creatures were silenced to death, the sun, moon and the winds were all destroyed and the universe was shorn of planets, and stars, the supreme being, Narayana, who is beyond the perception of senses and is adorned with a thousand heads eyes and ears, longed for rest. The dreadful serpent Sesha, having thousand heads and the lustre of ten thousand suns and white as the Kunda flower, or the moon, or a string of pearls, or the white lotus, or milk, of fibres of lotus, became His conch. There the Devine Lord slept on the bosom of the deep enveloping all quarters with nocturnal darkness.

41. When His creative faculty was excited he awoke and saw the universe void of everything. In this connection there is a Sloka recited (throwing light on the word) Narayana.

42. The water was the body of the (Rishi) Nara and we hear it called Nara; and because it formed his resting place he is called Narayana.

43. As soon as the Eternal diety engaged in thought for the creation of progeny a lotus sprang up from the navel of the Divine Lord.

44. Thereupon arose from the lotus navel the four-headed deity Brahma; there on the lotus sat all on a sudden the Grandfather of the creatures.

45. Seeing the universe entirely blank he created after him and from his mind the nine great ascetics Marichi and others.

46. They also seeing the same thing created Yakshas, Rakshasas, Pisachas, reptiles, men and all mobile and immobile creatures.

47. There are three states of the supreme being; in the form of Brahma, he is the creator, in the form of Vishnu, he is the preserver and in the form of Rudra he is the destroyer.

48. O king of Sindhu, have you not heard of the marvellous exploits of Vishnu recounted to you by the ascetics and Brahmanas well-versed in the Vedas?

49—50. While the entire surface of the earth was converted into a vast expanse of water, with only one sky above it, the lord, like a fire-fly at night during the rainy season, moved about here and there in search of a permanent footing for re-establishing the earth.

51. Beholding the earth submerged in water he made up his mind to rescue it (He thought) "Assuming what form shall I rescue the earth from water?"

52. Thus thinking in his mind and seeing with his divine eyes he thought of the shape of a boar fond of sporting in water.

53—55. Assuming the form of a sacrificial boar, effulgent and instinct with the Vedas, ten yoyanas in length, with pointed tusks, having the hue of dark clouds, a body huge as a mountain and roaring like the muttering of clouds, the Lord went into

the water, raised up the Earth with one of its tusks and replaced it in its proper place.

56—59. Again assuming a wonderful form, half-lion, half-man, the mighty-armed Lord, squeezing his hand, went to the court of the king of Daityas. The first man of the Daitya race, the enemy of the celestials, the son of Diti,

58—59. Beholding this wonderful form, became worked up with anger and his eyes became red; Hiranyakasipu, the heroic son of Diti, and the enemy of the celestials adorned with garlands and looking like a mass of dark clouds, rushed on that Being half lion, half man, with an uplifted mace in his hand.

60. Then approaching him, that king of beasts, half lion, half man, immediately rent him with his sharp claws.

61—62. Having thus slain the king of Daityas, the killer of his enemies, for the behoof of creatures, the lotus-eyed, effulgent lord, again took his birth as Kashyapa's son in the womb of Aditi. At the expiration of full one thousand years she was delivered of that excellent conception.

63. He became of dwarfish stature, with bright eyes and of the complexion of the rain-charged clouds. He had the ascetic staff and Kamandalu (water pot) in his hand and was adorned with the mystic mark of Srivatsa on his breast.

64. The Lord wore matted locks, the sacrificial thread, and was stout, beautiful and effulgent.

65. With the help of Vrihaspati he entered into the sacrificial ground of Vali. Beholding his dwarfish stature Vali laughed and said.

66. "I am pleased on seeing you, O Vipra, tell me what can I give you." Being thus accosted by Vali the dwarf replied.

67. Saying "may good betide you' the Deity smilingly said to Vali:—"O king of Danavas, give me land to cover my three footsteps."

68. Delightedly Vali gave what that highly powerful Vipra wanted. Thereupon while measuring the space Hari assumed a highly wonderful form.

69. With his three foot-steps he immediately covered the entire earth then the eternal deity Vishnu gave the earth to Sakra.

70. This history which I have just related is known as the incarnation of the dwarf; from him all the celestials came into being and the universe is called Vaishnava (or pervaded by Vishnu)

71. For the suppression of the impious and the protection of virtue he has taken his birth among men in the race of the Yadus.

72. That Divine Vishnu is now called Krishna. That unborn Deity, without beginning or end, is adored by the world.

73. These are his achievments, O Saindhava, whom the wise thus describe. They call him the unconquerable Krishna, with conch, discus and club in his hands.

74. The Deity has the mystic mark of Srivatsa, is clad in yellow silken raiment, and is the best of those versed in the use of weapons. (Arjuna) is protected by such Krishna.

75. The graceful, lotus-eyed deity of incomparable prowess, the slayer of hostile heroes is his help and he rides with Partha in the same chariot.

76. Even the celestials with great difficulty cannot defeat him; how can again a man vanquish Partha in battle?

77. Leaving him alone you shall for one day defeat the army of Yudhisthira, O king, with your four enemies.

Vaishampayana said:—

78. Having said this to the king, Hara, the destroyer of all sins, Uma's lord, Pasupati, the destroyer of (Daksha's) sacrifice, the slayer of Tripura

79.—80. He, who had taken out the eyes of Bhaga encircled by his dwarfish haunch-backed and dreadful followers, with fearful eyes and ears and uplifted weapons, Tramvaka, having Uma as his help, disappeared.

81. The vicious-minded Jayadhratha too repaired to his own house, the Pandavas too lived in the forest of Kamyaka.

Thus ends the two hundred and seventy-first chapter, in Jayadhratha Vimokshana Parva of Vana Parva.

CHAPTER CCLXXII.

(RAMOPAKSHYANA PARVA.)

Janamejaya said:—

1. Having suffered such misery consequent upon Draupadi's being carried away what did those Pandavas, the foremost o men, do?

Vaishampayana said:—

2. Having thus released Krishna and vanquished Jayadhratha, the pious king

Yudhisthira took his seat by the side of the ascetics.

3. Amongst those great ascetics who were expressing their sorrow on hearing (of the incident) the descendant of Pandu, addressing Markandeya, gave vent to the following.

Yudhisthira said :—

4. O venerable sir, amongst the ascetics and the celestials, you are reputed to have the fullest knowledge of both the past and future. I have a doubt in my mind, I shall ask you, (kindly) solve it.

5. This lady is the daughter of Drupada and has sprung from the sacrificial altar. She is not begotten of flesh ; she is the mighty and illustrious daughter-in-law of the high-souled Pandu.

6. Me thinks, Time and Destiny, instituted by the Deity, are inevitable to creatures and cannot be warded off.

7. How could (such a misfortune) overcome such a pious, chaste wife of ours, abiding by virtue, like a false accusation of theft against an honest man ?

8. Draupadi has not committed any iniqulty or henious deed ; she has always practised highest virtues towards the Brahmanas.

9. The foolish king Jayadhratha took her away by force ; on account of this violence on her that sinful man has got his hair shaved off,

10. And has met with defeat in battle along with his soldiers. True it is, that we have rescued her after slaying the army of Saindhava.

11. Forsooth this disgrace, of our wife, being carried away during a moment of carelessness, has sullied us. This forest life is full of miseres ; we live on chase.

12. Though we live in forest we (always) injure the dwellers thereof. This banishment of ours is owing to our deceiptful relatives.

13. Is there any one indeed who is more unfortunate than I am. Have you heard or seen of any such man before.

Thus ends the two hundred and seventy-second Chapter, the question of Yudhishthira, in Ramopakshyana Parva of Vana Parva.

CHAPTER CCLXXIII.

(RAMOPAKSHYANA PARVA.)—*Continued.*

Markandeya said :—

1. O foremost of the Bharatas, an incomparable calamity was met with by Rama. His wife Janaki was carried away by force by the Rakshasa.

2. Resorting to Maya and having slain the valture Jatayu, the vicious-souled Ravana, the king of Rakshasas (carried her away) from the hermitage.

3. Constructing a bridge over the ocean and burning down Lanka with sharp shafts, by the help of Sugriva, Rama brought her back.

Yudhisthira said :—

4. In what family was he born ? How was his might and prowess ? Whose son was Rama ? What enmity had he with him ?

5. Oh Sir, relate all this to me. I wish to hear the story of Rama of unwearied actions.

Markandeya said :—

6. There was a great king in the family of Ikshawkus by name Aja. His son was Dasharatha, who was pure and ever devoted to the study of the Vedas.

7. He had four sons well-versed in Dharma and Artha : Rama, Lakshmana, Satrughna and the mighty Bharata.

8. Rama's mother was Kausalya, Bharata's mother was Kaikeyi and Sumitra was the mother of Lakshmana and Satrughna, the repressors of enemies.

9. O lord, Janaka was the king of Videha and his daughter was Sita. Tashtri himself created her wishing to make her the beloved queen of Rama.

10. I have thus recounted to you the birth of Rama and Sita ; O lord of men, I shall now describe the birth of Ravana.

11. Prajapati himself, the self-create, the creator, the Lord of creatures, of great exertions, is the grand-father of Ravana.

12. Prajapati had a favourite son born of his mind by name, Pulastya ; and he had a powerful son begotten of cow by name Vaisravana.

13. Leaving his father he went to his grand-father. Accordingly worked up with anger, O king, he created a second self of himself.

14. Thereupon for wrecking vengeance on Vaishravana in great anger that regenerate one, with half of his own self, created Vaishrava.

15. (However) pleased, the grand-father conferred on Vaishravana immortality, the sovereignty of all wealth, and guardianship of one of the quarters,

16. The friendship with Ishana and a son named Nalakuvera. He created Lanka as his capital protected by Rakshasas.

17. The Lord gave him a chariot coursing at will by name Pushpaka, the sovereignty over the Yakshas and the supremacy over kings.

Thus ends the two hundred and seventy third chapter, the story of the birth of Rama and Ravana in Ramopakshyana parva of Vana Parva.

CHAPTER CCLXXIV.

(RAMOPAKSHYANA PARVA).—*Contihued.*

Markandeya said :—

1. The ascetic Vishrava, who was begotten of the half body of Pulastya, with great anger began to look upon Vaishravana

2. Knowing that his sire was angry with him, Kuvera, the lord of Rakshasas, always tried to please him, O king.

3. Living in Lanka that king of kings, borne on the shoulders of men, sent three Rakshasis to wait upon his father.

4. O foremost of the Bharata, they, well-versed in the art of singing and dancing, always engaged in encompassing the pleasure of the high-souled Rishi.

5. O lord of the world, O king, Pushpotkata, and Raka and Malini, slender waisted, vied with one another in pleasing him.

6. Being pleased with them, the high-souled sage conferred boons on them—and on each of them sons like Lokapalas according to their desire.

7. He begot on Pushpatkota two sons, the lords of the Rakshasas, Kumbhakarna and the ten-headed (Ravana) both unequalled in prowess on earth.

8. On Malini he begot one son named Bibhishana; on Raka Khara and Surpanakha.

9. In beauty Bibhishana surpassed them all; he grew very pious aud used to perform rites.

10. That foremost of Rakshasas, the ten-headed (Ravana) became the greatest of them all; highly energetic, powerful and gifted with great strength and prowess.

11. The Rakshasa Kumbhakarna was the most powerful in battle; he was fierce, terrible and a periect master of the arts of illusion.

12. Khara was proficient in archery, inimical towards Brahmanas and used to eat flesh; Surpanakha used always to put impediments in the performance of ascetic observances.

13. All those heroes, well-versed in the Vedas and intent on the performance of religious rites, lived with their father in the Gandhamadana mountain.

14. There they saw Vaishravana seated with their father possessed of wealth and carried by men.

15, Possessed by jealousy they made up their mind to perform devout penances; and they pleased Brahma with severest ascetic penances.

16. Subsisting on air only surrounded by five sacred fires and engaged in meditation the ten-headed Ravana remained standing on one leg for a thousand years.

17.—18. Lying down on earth and with restricted dict Kumbhakarna was engaged in penances; the wise and noble Bibhishana, fasting and living on dry leaves, engaged in meditation and practised devout penances for as long a period.

19. Khara and Surpanakha with delighted hearts waited upon and protected them who were thus engaged in devout penances.

20. After the completion of a thousand years the invincible ten-headed, cutting off his ten heads, made them an offering to the sacred fire. The Lord of the universe was pleased with this act.

21. Thereupon Brahma, going there himself, made them desist from ascetic observances by promising to confer upon each one of them boons separately.

Brahma said :—

22. I am pleased with you, desist, O sons and pray for boons; all your desires, with the excep.ion of immortality only, will be fulfilled.

23. As you have given your heads to fire from great ambition, they will again adorn your body as before, according to your desire.

24. There will be no disfigurement in your person; you shall be able to assume any person according to your desire, you

shall always vanquish your enemies in battle.

Ravana said :—

25. May I never meet with defeat at the hands of Gandharvas, celestials, Kinnaras Asuras, Yakshas, Rakshas, Nagas and all other creatures.

Brahma said :—

26. You shall have no fear from those of whom you have mentioned except from men ; may good betide you ; this has been ordained by me.

Markandeya said :—

27. Thus accosted the ten headed Ravana was greatly delighted ; on account of his perverted understanding, the man-eating (demon) disregarded human beings.

28. In th same way the grandfather addressed Kumbhakarna also ; his reason being clouded by darkness he prayed for long lasting sleep.

29. Saying "So it shall be" he said to Bibhishana :—"pray for a boon, O my son, I have been repeatedly pleased with you."

Bibhishana said :—

30. Even in great calamity may I have no inclination for impiety ; ignorant, as I am, O lord, may the light of divine knowledge appear before me.

Brahma said :—

31. O repressor of your enemies, as your mind is not inclined to impiety, although you are born as a Rakshasa, I grant you immortality.

Markandeya said :—

32. Having obtained this boon, the ten-headed Ravana defeated Kuvera in battle and wrested from him the sovereignty of Lanka.

33. That Divine one leaving Lanka and followed by Gandharvas, Yakshas, Rakshas, and Kinnaras went to live on the mountain Gandhamadana.

34. By force Ravana took from him the chariot Pushpaka. Vaishravana then cursed him :—"This will not carry you ;

35. It will carry him who will kill you in battle ; as you have insulted me who am your adorable, you shall seon die."

36. Always wending the way of the pious, the virtuous-souled Bibhishana, endued with great glory, followed him, O great king.

37. Then pleased with his younger brother, the Divine king of wealth, conferred upon him the command of the Yaksha and Rakshasa hosts.

38. The man-eating and highly powerful Rakshasas and Pishachas, having assembled together, installed the Ten-headed Ravana as their king.

39. The terribly powerful, Ten-headed (Ravana) assumnig form at will and capabale of going through the sky, attacked the gods and demous and took away by force from them their valuable property.

40. Beeause he had terrified all creatures he was called Ravana. And the Ten-headed domon, capable of having any might at will, struck terror even to the very gods

Thus ends the two hnndred and seventy-fourth chapter, the story of Ravana, in Ramopakshyana Parva of Vana Parva.

CHAPTER CCLXXV.

(RAMOPAKSHYANA PARVA)—*Continued.*

Markandaya said :—

1. Thereupon the Brahmarshis, the Siddhas, the celestials, saints, with Havyavahaf as their spokesman, sought the protection o, Brahma.

2. The highly powerful, Ten-heaved son of Visrava cannot be slain for the boon, that was given him before by you.

3. The mighty powerful one is oppressing the creatures in every possible way ; therefore save us, O lord ; there is none else except you to save us.

Brahma said :—

4. O Vibhavasu, he cannot be slain in battle either by the celestials or the Asuras I have already ordained what is necessary for this purpose. But his death is near.

5. For this purpose and at my command the four-headed god has already been incarnated ; Vishnu, the foremost of repressors, shall accomplish this.

6. In their presence then the Grandfather said to Sakra :—"You also take your birth on earth, with all these celestials.

7. You all beget on monkeys and bears heroic and powerful sons capable of assuming forms at will to help Vishnu."

8. At this, the celestials, the Gandharvas, and the Danavas quickly assembled to consult as to how they should be born on earth according to their respective parts.

9. In their presence the Deity, conferring boons commanded a Gandharvi named Dundubhi saying :—"Go there for accomplishing this object."

10. Hearing the words of Grand-father, Dundhubhi became born on earth as the haunch-backed Manthara.

11. And all the leading celestials, Sakra and others begot offspring on the wives of the foremost of monkeys and bears.

12. They all took after their fathers, in strength and fame; they were capable of breaking down mountain summits and their weapons were trees of *Sala* and *Tala*.

13. Their bodies were as hard as adamant and they were all endued with very great strength; they were all skilled in the art of warfare and could summon any amount of strength at their will.

14. They were gifted with the strength of an Ayuta elephants and were like the wind in speed; some of them lived wherever they liked; others lived in woods.

15. Having ordained all this the worshipful creator instructed Manthara as to what she should do.

16. Understanding his words she, quick as thought, did accordingly. She moved about here and there fanning quarrels.

Thus ends the two hundred and seventy fifth chapter, the origin of monkeys, in Ramopakshyana of Vana Parva.

CHAPTER CCLXXVI.

(RAMOPAKSHYANA PARVA)—*Continued.*

Yudhisthira said :—

1. Your worshipful self has related (to me) separately of the birth of Rama and others. O Brahmana, I am (now) desirous of hearing of the cause of their exile. Tell me,

2. O Brahmana, why the heroic sons of Dasharatha, the brothers Rama and Lakshmana, departed to the forest, together with the renowned Moithili (Sita, daughter of the king of Mithila).

Markandeya said :—

3. O King, Dasharatha, always devoted to religion, and given to (the performance of) religious ceremonies, and engaged in ministering to the comforts of his elders, was (very) glad at the birth of his sons.

4. Those sons of his, gradually grew up in strength, obtained mastery over the Vedas together with all their mysteries, and became skilled in the science of weapons.

5. When after having observed the Brahmacharya vows, they got marrried, Dasharatha, O king, became (very) pleased and happy.

6. (And) among them, his intelligent eldest son, who gladdened the heart of his father, and delighted his subjects, was named Rama on account of his sweet disposition.

7. Then that wise monarch considering himself far too advanced in age (to look after worldly affairs), consulted with his righteous ministers and priests,

8. For the installation of Rama as the prince regent, O Bharata. And all those best of advisers thought that it was the proper time (for the purpose).

9—13. O descendant of the Kurus, king Dasharatha was greatly pleased on beholding his son (Rama) of red eyes and mighty arms, endued with the gait of an elephant mad (with exuberance of spirits), of long arms and broad chest, having blue and curly hair, blazing with beauty, brave as Sakra in battle, versed in all the religious duties, wise as Vrihaspati, an object of adoration with all his subjects, proficient in every science and art, of subdued passions, pleasant to the eye of even his enemies, the chastiser of the wicked, the protector of the virtuous, endued with high intellect, invincible, ever victorious and never vanquished, and the enhancer of the joy of (his mother) Kousalya.

14. That highly energetic and powerful one (Dasharatha), thinking of the qualifications of Rama, was well-pleased and (thus) addressed his priest, "All hail to you

15. O Brahmana. This night the constellation Pushya being in the ascendant, will be a highly auspicious time. Let therefore my attendants collect materials (for the inaguration) and let Rama also be invited."

16. Hearing these words of the king, Manthara (the maid of Kaikeyi) went to Kaikeyi, and addressed her these words suited to the occasion.

17. O Kaikeyi, your great ill-luck has to-day been proclaimed by the king. O unfortunate one, may a fierce and angry venomous snake bite you.

18. It is indeed Kousalya who is fortunate in as much as her son will be installed. Where is your good fortune since your son will not obtain the kingdom" ?

19. On hearing these words of (Manthara), Kaikeyi with her waist resembling the middle of a Dambura, decked with all sorts of ornaments and wearing a highly beautiful appearance,

20. Sought her lord in a secluded place, and making a show of love, smilingly spoke these sweet words :—

21. "O king, you are (always) firm in your promise. Formerly you promised me a boon. Do you grant it now and thereby save yourself the sin of an unredeemed promise".

The King said :—

22. "I am ready to grant you any boon you like. Is there anybody to be slain that does not deserve death or is there any one to be set at liberty who is imprisoned?

23. Whom shall I heap riches upon and whom shall I deprive of his wealth? Everything on earth belongs to me except what is possessed by the Brahmanas.

24. I am, in this world, the king of all kings, and the guardian of the four orders, O fortunate one, express your desire without delay".

25. Listening to these words of the king, and binding him to his promise, she, well aware of her influence over him, spoke these words :—

26. "Let Bharata be installed with the materials brought for Rama and let Raghava depart to the forests."

27. O the best of the Bharatas, on hearing this disagreeable speech of terrible significance, the king weighed down with grief, could not speak anything.

28. Learning that his father has been thus promise-bound and considering that the king's truth ought to remain inviolable, the virtuous and powerful Rama went into the forests.

29. And, may you be blessed, he (Rama) was followed by the prosperous Lakshmana, the foremost of bowmen, and his wife Sita, the princess of Videha and daughter of Janaka.

30. Then Rama having departed to the forest, Dasharatha, following the eternal law of time, gave up the ghost.

31. And seeing that Rama had left for the forest and that the king had breathed his last, Kaikeyi causing Bharata to be brought, addressed to him these words.

32. "Now that the king has gone to heaven, and Rama and Laksmana have left for the forest, accept this auspicious and extensive kingdom with all its thorns weeded out."

33. (Thereupon), the virtuous (Bharata) said to her "You have committed a very cruel deed by killing your hasband and exterminating the family actuated by greed of wealth alone.

34. O accursed (woman) of (our) family, hurling disgrace upon my head, fulfil your desire now." Saying this to her mother, he gave free vent to his tears.

55. And vindicating his character before all the subjects, he set out, desirous of bringing back his brother Rama.

36. Placing, Kousalya, Sumitra and Kaikeyi in vehicle at the van (of his train), he set out with a sorrowful heart, accompanied by Satrughna,

37. Vashistha, Vamadeva, thousands of other Brahmanas and by the people of the cities and the provinces, with an eagar desire to bring Rama back.

38. (And he) found Rama together with Lakshmana in the (mountain) Chitrakuta bow in hand and wearing the garb of ascetics.

39. (But), being dismissed by Rama who was bent on obeying his fathers' words, he (Bharata) began to reign at Nundigram placing his brother's shoes before him.

40. And Rama too, afraid of the return of the people of the cities and provinces entered into the mighty forest of Dandaka near the hermitage of Sarabhanga.

41. Paying his adorations to Sarabhanga, and taking refuge in the Dandaka, forest he began to dwell on the banks of the beautiful river Godavari.

42. While dwelling there, Rama had great enmity with Khara who had his abode in the Janasthana, on account of Surpanakha.

43. The descendant of Rughu, devoted to virtue, slew fourteen thousands of Rakshasas on earth for the protection of the ascetics.

44. And the intelligent Raghaba having slain the highly-powerful Khara and Dushana restored peace to that sacred forest.

45. Those Rakshasas being slain, Surpanakha with her nose and lips cut off returned to Lanka, the abode of her brother (Ravana.)

46. Then that Rakshasa-woman sensless with grief, and with marks of dry blood on her face, approaching Ravana, fell down at his feet.

47. Seeing her thus multilated Ravana became sensless with rage and fired with anger and gnashing his teeth, rose up from his throne.

48. And dismissing his ministers he asked her in private "O gentle sister, who has made you so by despising and disregarding me?

49. Who is he that having got a sharp spear has rubbed it all over his body? Who is he that is sleeping in peace and security, keeping a fire near his head?

50. Who is he that has trodden over a terrible snake? Who is he that has thrust his hand into the jaws of a mained lion?"

51. While he was saying thus, sparks of flame issued out from his organs of senses like those that are emitted from the hollows of a tree on fire at night.

52. Then his sister informed him of the prowess of Rama causing the defeat of the Rakshasas led by Khar and Dushana.

53. Then king (Ravana) settling as to what course to adopt, and making arrangements for the protection of his capital, and consoling his sister, rose up in the air.

54. Crossing the mountains Trikuta and Kala he beheld the mighty ocean of deep waters, the abode of the Makaras (alligators)

55. Then Dashanana (Ravana, who had ten mouths) crossing it (the ocean) reached Gokarna the beloved place of the high-souled weilder of the trident (Siva),

56. Then the ten-headed one went to his late minister Maricha who had long before at that very place adopted the mode of life led by the ascetics, through fear of Rama.

Thus ends the two hundred and seventy-sixth chapter, the exile of Rama into the forest, in the Rama Upakayana of the Vana Parva.

CHAPTER CCLXXVII.

RAMA UPAKHYANA PARVA.—*Continued.*

Markandeya said:—

1. Seeing Ravana come, Maricha accorded to him a respectful welcome by offering fruits and roots.

2. When he (Ravana) had been seated and rested awhile, that Rakshasa (Maricha), well aware of the proper made of speech, sat beside Ravana, who was himself an eloquent speaker, and humbly addressed him thus.

3. "Your complexion is not in its natural state. Is it all right with your Kingdom? Do thy subjects render obedience to you (now) as they did before?

4. O lord of the Rakshasas, what business has brought you here? Know it to be already performed even if it be very difficult of fulfilment."

5. Ravana, whose heart was distracted with grief and anger, briefly told him of the acts of Rama and the steps that were to be taken.

6. On hearing Ravana, Maricha shortly told him "You must not provoke Rama, for I am well aware of his prowess.

7. Is there any body who can stand the fury of the arrows of that high-souled one? That most heroic mortal is the cause of my leading this ascetic life.

8. What wicked-minded creature has given you this advice which will lead you to the very mouth of destruction?" (On hearing Marcha) Ravana reproachfully replied to him in anger

9. "If you do not comply with my behests, you shall surely meet with death." Maricha then considered (within himself) "death is preferable at the hands of a superior being.

10. Since death is certain I shall do what he desires." Then Maricha replied to the king of the Rakshasas.

11. "What service shall I have to render to you? I shall (surely) do it even if I am not equal to it." (Thereat) the ten-headed one replied to him "go and tempt Sita

12. Wearing the form of a deer with golden horns and a golden skin. It is certain that on beholding you she will send Rama after you.

13.—14. When the descendant of Kakustha (Rama) will go away (after you) Sita will be under my control. I will then forcibly take her away. (And then) that wicked-minded being (Rama) will die in consequence of the loss of his wife. Render to me this help." Thus spoken to, Maricha having performed his last rites (in anticipation of sure death),

15. And with a heavy heart, followed Ravana who was going before him. Then having got to the hermitage of Rama of untiring action,

16. They both did as was arranged previously. Ravana, assuming the shape of an ascetic with his head shaven and holding (in his hands) a triheadad staff,

17. And Maricha in the guise of a deer appeared on the scene. And Maricha showed himself to the princess of Videha in the form of a deer.

18. Driven by destiny, Sita sent Rama in pursuit of him. And Rama (too) with a view to please her, soon taking up his bow,

19. And instructing Lakshmana to protect her, went in pursuit of that deer. Equipped with his bow, quiver, and sword, and with his fingers encased in the skin a *Godha*,

20. Rama ran after that deer as Rudra followed the stellar deer (i e Prajapati, who in the guise of a deer followed his daughter, but Siva cut off his head which became the constellation called Mrigasira i e the deer-head). And that Rakshasa now appearing before him and then disappearing from his view,

21. Allured Rama to a great distance. Rama, then, knew what that deer really was. The intelligent Raghava knowing him to be a Rakshasa,

22. Took up an arrow of infallible energy and killed him who wore the shape of a deer. Struck by Ram's arrow, he, imitating the voice of Rama,

23. Began to cry piteously calling upon Sita and Lakshmana. And (when) the princess of Videha heard those piteous cries,

24. She was about to run towards the direction from which the sound came. Then Laksmana spoke to her "O timid lady, there is no reason for your fear. Who is able to strike Rama?

25—26. O lady of sweet smiles, you will in a moment see your lord Rama." Thus addressed, she, who was weeping aloud, from the weakness natural to her sex, began to suspect Laksmana adorned with a spotless character. And that chaste woman, devoted to her husband, began to level against Lakshmana these harsh words:—

27. "O fool, the desire which you cherish in your heart shall never be gratified. I will rather kill myself with a weapon,

28—29. Or throw myself from the summit of a mountain, or enter into fire, than forsaking my husband Rama live with such a mean wrech as you, like a tigress under the protection of jackal. Thus addressed by her, Lakshmana who was devotedly attached to Rama,

30. And who possessed a noble character, shutting up his ears (with his hands) and armed with bow went out following the footprints of Rama.

31. And without casting a single look upon her whose lips resembled a (ripe) Bimba fruit, (he) set out (in search of Rama). In the meantime, the Rakshasa Ravana appeared (before Sita)

32. Assuming a genteel appearance though inwardly very wicked and like a fire hidden under ashes. Disguised as an ascetic he (showed himself there) in order to carry off that lady of blameless character.

33. On perceiving him, the virtuous daughter of Janaka welcomed him by offering fruits roots and a seat.

34. But that foremost of the Rakshasas disregarding all those things and assuming his natural shape began to cheer up the Princess of Videha saying

35. "O Sita, I am the lord of the Rakshasas and celebrated under the name of Ravana. My beautiful city is named Lanka and is situate on the other side of the ocean.

36. There amongst beautiful damsels you will shine with me. O lady of beautiful lips, do become my consort and abandon the ascetic Baghava".

37. Addressed in this strain, the daughter of Janaka, endued with beautiful lips, shut up her ears (with hands) and said "Do not say such words again.

38. Even if the firmament with all its stars fall down, even if the earth be reduced to atoms and even if the fire be deprived of heat and turn cold, I will not forsake the descendant of Raghu.

39. Is it possible for a she-elephant who has enjoyed the company of the mighty ranger of forests with rent temples, to live with a (miserable) hog?

40. How can a lady who has tasted of the sweet wine prepared out of honey or flowers, be tempted to drink the (wretched) wine prepraed from peutrid rice"!

41. Having spoken thus, she with her lips trembling in ire and repeatedly shaking her hands entered the hermitage.

42. (But) Ravana, pursuing that lady of beautiful lips, cut off her retreat. And harshly scholded by Ravana she fell into a soon.

43. But (he) seizing her by the hair (of her head) rose up in the air. Then a vulture, Jatayu, living in a mountain, saw that helpless lady crying in distress uttering the name of Rama while being carried off (by Ravana).

Thus ends the two hundred and seventy-seventh chapter, the death of Maricha in the Ramaupakhyana of the Vana Parva.

CHAPTER CCLXXVIII.

(RAMOPAKSHYANA PARVA)—
Continued.

Makandeya said :—

1. The highly-powerful lord of the vultures, Jatayu, the son of Aruna and the brother of Sampati was a friend of Dasharatha's.

2. (When) that bird saw his daughter-in-law in the arms of Ravana he furiously rushed against the lord of the Rakshasas.

3. The vulture then said to him "let go the princess of Mithila; leave her. O night-ranger, how can you carry her off when I am alive ?

4. If you do not release my daughter-in-law you must not escape with your life." Saying thus, he began to pierce the lord ot the Rakshasas with his claws.

5. By striking him with wings and beak several times, he (frightfully) lacerated (Ravana). And blood began to gush (out of his body) as copiously as waters from a mountain-spring.

6. Thus struck by the vulture, the well-wisher of Rama, he (Ravana) taking up his sword cut off the wings of that feathery creature.

7. Having killed that king of the vultures resembling a mountain peak penetrating through the clouds, the Rakshasa with Sita on his lap rose up (in the air.)

8. Wherever the Princess of Vidha beheld a hermitage, a lake, or a river, she threw down there an ornament.

9. That intelligent lady saw on a mountain-peak five foremost of monkeys and there she threw down a highly beautiful piece of cloth.

10. And like lightning (playing) among the (dark) clouds that beautiful and yellow (cloth) fluttering through the air fell down among those five (dark-coloured monkeys).

11. Ranging through the air like a bird he (Ravana) soon cleared a great distance and beheld his beautiful and lovely city adorned with many gates,

12. Surrounded by high ramparts and built by Vishakarma. And then the lord of the Rakshasas entered his city, Lanka, with Sita.

13. The princess of Vedeha being thus carried off, the intelligent Rama having slain the great deer on his way back met his brother Lakshmana.

14. Beholding his brother, (Rama) said to him with a rebuke "How could you leave alone the princess of Videka in the forest frequented by the Rakshasas" ?

15. And he was greatly afflicted with grief thinking of his being allured to a great distance by the Rakshasa assuming the form of a deer and of the arrival of his brother (leaving Sita alone).

16. Having quickly come up to Lakshmana whom he was still reproving, he said "O Lakshmana, is the princess of Videha still alive ? I am afrad I shall see her no more."

17. Lakshmana then informed Rama of every thing that Sita had said to him, especially the harsh words with which she subsequently rebuked him.

18. Rama then with a burning heart quickly proceeded fowards the hermitage and (on the way) he beheld the vulture, huge as a mountain, in his last moments.

19. Suspecting him to be a Rakshasa, the descendant of Kakustha drawing his bow powerfully, rushed at him with Lakshmana.

20. The spirited (vulture) then said to Rama and Lakshmana. "All hail to you, I am the king of the vultures and a friend of Dasharatha's."

21. Thus addressed by him, they put their auspicious bows aside and said "who is this one that is mentioning the name of our father ?"

22. Then they both beheld the bird with its wings cut off ; and the vulture related to him as to how he came by death while attempting to rescue Sita.

23. Rama then asked the vulture as to the way taken by Ravana. But the vulture indicated it by a nod of the head and then passed away.

24. Knowing from the sign made by the vulture that it was the south (towards which Ravana had gone) the descendant of Kakushtha, out of regard for his father's friend, caused his last rites to be performed.

25. Then beholding (on their way) many hermitages, scattered all over with seats of Kusha grass and umbrellas of leaves, broken jars of water, devoid of inmates, and abounding with hundreds of Jackals,

26. Those tormentors of foes afflicted with distraction and grief at the abduction of Sita proceeded towards the south of the forest Dandaka.

27. In that great forest Rama together with the son of Sumitra (Lakshmana) saw many herds of deer flying in all directions.

28. And they heard a terrible uproar of various creatures like that which is heard during a forest-fire spreading far and wide. In a moment they saw a headless trunk of terrible appearance,

29. Dark as clouds and huge as a rock, with shoulders broad as a Sala tree, of gigantic arms, having large eyes on his breast, and a large mouth situated on his capacious belly.

30. And that Rakshasa with great ease seized Lakshmana by the hand. (Thus overpowered), O Bharata, Lakshmana was instantaneously seized with dismay.

31. He, (the monster), then turning his eyes towards Rama, began to draw Lakshmana (forcibly) towards that portion of his body where his mouth was situate. And Lakshmana afflicted with grief said to Rama "look at my (sad) plight.

32. Your exile from the kingdom, the death of our father, the loss of the princess of Videha and (lastly) this my dangerous condition have quite overpowered me.

33. Alas, I shall never behold your return to Koshala with Vaidehi and your installation in the kingdom of our sire and grandsire as the ruler of the entire earth.

34. Blessed indeed are they who will behold thy face, resplendent as the moon emerged from the clouds, and bathed in the coronation water sanctified with Kusha, fried paddy and black pease."

35. In this strain the intelligent Lakshmana gave vent to his lamentations profusely. Then, the descendant of Kakustha, danntless even in the very face of danger, thus spoke to him.

36. "O bravest of men, do not give way to sorrow. This (monster) can do you nothing when I am present. Cut off his right hand with sword, and I shall hack his left."

37. While thus speaking Rama cut off his (left) hand with a sharp sword (as easily) as if it were a stalk of tila corn.

38. The heroic son of Sumitra, seeing Raghaba stand by him, hacked his right hand with his sword.

39. Then Lakshmana again and again smote him in his sides and the huge headless monster fell dead on the ground.

40. Then a being of celestial appearance issued out of his body and stationing himself in the air appeared as resplendent as the sun in the heavens.

41. Then the eloquent Rama asked him "tell me who you are. How did such a thing come about? All this appears to me highly marvellous."

42. To him that being replied "O king I am the Gandharva Viswavasu. I had to assume the shape of a Rakshasa owing to an imprecation of a Brahmana.

43. Sita has been abducted by Ravana who lives in Lanka. Go to Sugriva who will help you (to recover her)

44. In the vicinity of the (mountain) Rishyamukha there is a lake named Pampa of auspicious waters, teeming with swans and cranes.

45. There, adorned with a golden garland dwells Sugriva, the brother of Vali, the king of monkeys, with four counsellors.

46. Do you go to him and inform him of the cause of year sorrow. Being in the same predicament as you are, he will help you.

47. Thus far I am able to say that you will see the daughter of Janaka again. It is certain that the abode of Ravana is known to the monkey-king.

48. Saying this that highly resplendent celestial being vanished, and the highly-powerful Rama and Lakshmana both were struck with wonder.

Thus ends the two hundred and seventy eighth chapter, the destruction of the headless monster, in the Ramaupakhyana of the Vana Parva.

CHAPTER CCLXXIX.

(RAMOPAKSHYANA PARVA)—*Continued.*

Markandeya said :—

1. Then, Rama, distracted with grief at the abduction of Sita, got to the Lake Pampa situated at a short distance, and full of several kinds of lotuses.

2. In that forest fanned by cool and pleasant breezes charged with the ordour of ambrosia, the thoughts of his dear wife crept into the mind of Rama.

3. O king of kings, smitten with cupid's arrows by thinking of his beloved spouse he lamented (profusely). Then the son of Sumitra thus spoke to him.

4. " O respector of those that deserve honour, this state of your mind is as unworthy of you, as diseases in a self-contained old man of regular habits.

5. You have received intelligence concerning Ravana and the princess of Videha. (Now try to) liberate her by exertion and wisdom.

6. Let us go to Sugriva, the foremost of monkeys who dwells in (yonder) mountain. Cheer yourself up since I, your disciple servant and assistant, am near."

7. By these and various other words of the same significance spoken by Lakshmana, the descendant of Raghu recovered his natural calmness and became mindful of his business.

8. And both those heroic brothers Rama and Laksmana bathing in the waters of the Pampa and offering oblations to their ancestors left (for Rishyamukha).

9. Then, having reached the (mountain) Rishyamukha full of various roots, fruits and trees, those heroes saw at the summit of the mountain five monkeys.

10. Sugriva, (then), sent, his minister, the intelligent monkey Hanumana huge as a mountain, to (receive them).

11. Having first conversed with him, they both came to Sugriva. O king, Ram then contracted a friendship with the monkey-king.

12. When Rama had unfolded his intentions to him, he (Sugriva) showed to him the piece of cloth dropped among the monkeys by Sita while being carried off (by Ravana).

13. Having obtained this token, Rama installed Sugriva the monkey-king, in sovereignty over all the monkeys on earth.

14. (And) the descendant of Kakustha promised to kill Vali in battle; and O king, Sugriva also pledged himself to liberate Sita.

15. Having come to this (mutual) understanding, and reposing confidence in each other, they all arrived at Kiskindhya and desirous of battle remained prepared (for counter with Vali).

16. Having reached Kiskindhya, Sugriva sent forth a yell like the roar of a torrent. Vali could not brook that; but Tara (his wife) stood in his way, saying

17. "From the manner in which this powerful monkey Sugriva is roaring, I think he has received assistance. (Therefore) do not go out."

18. Thereupon, (her) husband, the eloquent Vali, the monkey-king who wore a golden garland replied to Tara endued with a face resplendent as the moon, the lord of the stars.

19. "You are acquainted with the voice of all creatures; (therefore) by the exercise of your intelligence ascertain, whose assistance, this being who bears the relation of brother to me, has obtained.

20. The wise Tara, resplendent as the lord of the stars, reflecting a moment thus replied to her husband. "O lord of the monkeys, listen to all this.

21. That bowman, Rama, the highly-energetic son of Dasharatha, whose wife has been carried off (by Ravana) has formed an offensive and a defensive alliance with Sugriva.

22. His brother, the intellectual Lakshmana of mighty arms, the ever-victorious son of Sumitra, stands by him for the furtherance of Sugriva's aims.

23. (Moreover), Moinda, Dwivida, Hanumana, the son of the wind god, and Jambuvana, the king of the bears, all these counsellors of Sugriva stand up for him.

24. All these are endued with magnanimitiy, intellect and great strength; and being backed up by the strength of Rama are surely able to kill you."

25. (But) the lord of the monkeys, disgarding her beneficial words, was filled with jealousy and suspected that her heart was inclined towards Sugriva.

26. Having spoken harshly to Tara he (Vali) issued out of his cave and coming up to Sugriva who was near the Malyavan (mountain) addressed him thus:—

27. "You, who are (very) fond of life, were frequently defeated by me before; (but) considering the relationship you bear to me, I allowed you to escape (without taking your life). Then, why are you rushing into death so soon?"

28. Thus addressed (by Vali), Sugriva, the slayer of his foes, as if addressing Rama himself, spoke to his brother these significant words, (well) suited to the occasion.

29. "O monarch, deprived of my wife as well as of my kingdom by you, what need is there for my life? Know that it is for this (*i.e* death) that I have sought you."

30. Addressing each other in these and and various other words in the same strain, both Vali and Sugriva were engaged in battle with Salas, Talas, and stones, which served the purpose of arrows.

31. Both smote each other and both struck down each other on the ground; both moved about with wonderful (dexterity) and both dealt blows (at each other).

32. Both those warriors torn with (each others) nails and teeth were besmeared with blood and shone like two blooming Kinsuka flowers.

33. (On account of their similarity in appearance) no difference (in aspect) could be discovered between those fighters.

Hanuman then placed a garland round the neck of Sugriva.

34. Thereupon that hero adorned with that garland on his neck shone like the beautiful and mighty Malaya mountain encircled with the clouds.

35. Recognizing Sugriva by that mark, the mighty bowman Rama drew his excellent bow aiming at Vali as his mark.

36. The twang of his bow was like (the roar of) an engine. And pierced through the heart by the arrow Vali became alarmed.

37. With his heart riven (by Ram's arrow) Vali began to vomit blood through his mouth and then he saw Rama standing (before him) together with the son of Sumitra.

38. Rebuking the descendant of Kakustha, (for taking his life without cause) he fell down senseless on the ground. Tara then beheld him (Vali) of moon-like splendour, lying (slain) on the earth.

39. Vali being thus slain, Sugriva obtained possession of Kiskindhya and (the hand of) the widowed Tara also endued with a face lovely as the lord of the stars.

40. And the intelligent Rama too, worshipped by Sugriva in every way, lived on the auspicious plateau of the mountain Malayvan for four months.

41. (On the other hand) the lustful Ravana too, having repaired to his capital Lanka, placed Sita in a retreat (beautiful) like the Nandana (gardens),

42. Situate within the Asoka garden, resembling an asylum of ascetics. (And there) with her body reduced to a skeleton thinking of her husband, and wearing the garb of ascetics,

43. And engaged in austerities, and observing fasts, that large-eyed lady began to dwell sorrowfully subsisting on fruits and roots.

44. In order to guard her, the lord of the Rakshasas appointed Rakshasa women holding (in their hands) barbed darts, swords, maces, axes, clubs and flaming brands.

45. And some (of them) had two and some three eyes, (some) had their eyes on the forehead, (some) were possessed of long tongues and some none, (some) had three breasts (some) one leg, (some) three braids of matted hair and (some) only one eye.

46. These and other (Rakshaha) females with flaming eyes, and hair stiff as that of a camel, surrounded Sita very watchfully day and night.

47. And those terrible-looking Pisacho women of dreadful voice always spoke to that large-eyed lady in harsh words (such as)

48. "Let us devour her; mangle her, and tear her to pieces, who is living here despising our lord."

49. Thus repeatedly threatened and censured, Sita, afflicted with grief for her husband, replied to them with a deep sigh.

50. "Worshipful ladies, eat me up soon. I have no need of life without the lotus-eyed (Rama) of curly and blue hair.

51. Separated from my beloved, so dear to my life I will rather live without food and waste away my frame like a she-serpent living near a Tala tree,

52. Than live with any other person except the descendant of Raghu. Know this to be my firm resolve; and now do, whatever you like, with me".

53. The Rakshasa women, of harsh voice, hearing those words of hers, went to the king of the Raksashas in order to tell him all that were spoken by her (Sita.)

54. They all having gone (to Ravana), a pious Raksasha woman Trijata by name, who spoke sweet words, (thus) consoled the princess of Videha.

55. "Sita, I shall tell you something. O friend, believe me. O lady of fair hips, drive away your fears and hear these my words.

56. There is an old and intelligent Rakshasa chief named Avindhya. He seeks Ram's welfare and for your sake has told me (these words).

57. 'Having re-assured and consoled Sita, address her in these my words (that I tell you now), saying, Your husband, the heroic Rama, followed by Lakshmana, is all right.

58. The illustrious descendant of Raghu has contracted friendship with the king of the monkeys, as powerful as Sakra himself and is ready for your deliverance.

59. O timid lady, you have no fear from Ravana who is cursed by all the world, (because) O daughter, you are protected by Nalakuvera's imprecation.

60. Formerly this sinful wretch was cursed for having committed rape on his (own) daughter-in-law, Rambha. (Therefore) this lustful being is not capable of forcibly violating any woman.

61. Your intelligent husband accompanied by the son of Sumitra and protected by Sugriva will soon arrive (here) and deliver you hence.

62. I have dreamed an awfully-terrible dream of evil omen, indicative of the destruction of this evil-minded destroyer of the race of Pulastya.

63. This night-ranger is terribly wicked-minded, and is prone to mean deeds and on account of his innate bad nature he terrifies all (creatures).

64. He challenges all the gods having lost his sense through Fate. I have in my dream seen all the indications of his destruction.

65. (I have in my dream seen) the ten-headed monster dancing repeatedly in a car drawn by asses with his head shaven and his body saturated with oil and besmeared with mud.

66. (I have also seen) Kumbhakarna and others stark naked, besmeared with blood and with their heads shaven, taking to the southern direction.

67. I have beheld only Vibhishana with a white umbrella (over his head) and a turban and graced with white garlands and unguents ascending the mountain Sheta.

68. And I saw his four consellors adorned with white garlands and unguents on the mountain Sheta. These only will be saved from this terrible calamity.

69. The earth with all its oceans will be covered with Rama's weapons; and your husband will fill the whole world with his renown.

70. I have (in my dream) heheld Lakshmana burning all the points (with his arrows) and eating rice mixed with honey and boiled with milk mounted on a heap of bones.

71. And I have seen you also lamenting, covered all over with blood, and protected by a tiger, repeatedly run towards the southern direction.

72. O princess of Videha, O Sita, being reunited with your husband, the descendant of Raghu, followed by Lakshmana, you will soon experience happiness".

73. And that damsel gifted with eyes beautiful as those of a fawn, hearing these words of Trijata became hopeful of her reunion with her husband.

74. And when those terrible-looking and cruel Pishacha women returned, they saw Sita seated with Trijata as before.

Thus ends the two hundred and seventy ninth chapter, the consolation offered to Sita by Trijata, in the Rama Upakhyana of the Vana Parva.

CHAPTER CCLXXX.

(RAMOPAKHYANA PARVA)

—Continued.

Markandeya said :—

1—2. Then, Ravana, smarting under the shafts of Cupid, saw Sita—afflicted with sorrow for her husband, melancholy, wearing an unclean garb, having a jewel only for her ornament, lamenting (profusely), devoted to her husband, waited upon by the Rakshasa females, and seated on a stone—and approached her.

3. And he, whom the gods, the demons, the Gandharvas, the Yakshas and the Kimpurusas could never conquer in battle, inflamed with lust, repaired to the Asoka gardens,

4. Attired in a celestial garment, wearing a handsome appearance, adorned with jewelled ear-rings, decked with a beautiful garland and a crown, and looking as (handsome as) the very embodiment of Spring.

5. Being dressed carefully he looked as (beautiful as) the Kalpa tree. But with all his rich dress he appeared as terrible as a banian tree in the midst of a cremation ground.

6. That night-ranger, approaching the slender-waisted lady, looked like (the grim) planet Saturn before (the beautiful) Rohini

7. Having greeted that lady of beautiful hips, terrified like a helpless doe, he (Ravana) smarting under the shafts of that god having the flower for his emblem, addressed her thus :—

8. " Sita, you have favoured too much your husband up to this time. O lady of slender form, be now favourably disposed towards me. Let thy person be well-dressed.

9. O excellent lady, live under my protection and O fair, complexioned damsel, adorned with rich ornaments and dresses be the first lady among all the females (of my harem).

10. Many daughters of the celestials and the Gandharvas are in my household, and I possess several daughters of the Danavas and the Daytyas.

11. One hundred and forty millions of Pishachas, twice as many man-eating Rakashasas of terrible deed execute my commands,

12. And thrice as many Yakshas carry out my orders. Some only are under the sway of my brother (Kuvera) the lord of wealth.

13. O gentle lady gifted with fair thighs, the Gandharvas and the Apsaras attend upon me in my drinking hall as they do my brother.

14. (Again) I am the son to that Brahmanie sage, the Muni Visrava, and am celebrated under the name of the fifth Lokapala (regent of the universe.)

15. O lady, I have as plenty of eatables, foods and drinks as the lord of the celestials himself.

16. Let all your troubles of a forest-life be over. O fair-hipped damsel, be my consort as Mandadari herself.

17. Thus spoken to, the princes of Videha endued with a beautiful face, turning away (from Ravana) and considering him as something more insignificant than a straw thus replied to him.

18—20. And that fair-hipped lady, the princess of Videha to whom her husband was as her god, drenching her solid breasts with copious flow of inauspicious tears which she incessantly shed, spoke these words to that mean wretch. "O lord of the Rakshasas, unfortunate as I am, I have been compelled to listen to such painful words repeatedly uttered by you. May you be blessed, you who take so much delight in sensual pleasure. Withdraw your mind (from me.)

21. Being the wife of another and always attached to my husband I am not to be won over (by you). And this helpless woman cannot be a suitable wife to you.

22. What pleasure will you derive from violating an unwilling woman? Your father is equal to the lord of (all) creatures, a Brahmana, and begotten of Brahma.

23-26. Being equal to a Lokapala why have you no regard for virtue! Dishonouring that king, your adorable brother, the lord of wealth and friend of Maheswara how it is that you do not feel shame"? Saying (all) this, that lady of delicate limbs Sita, with her breasts and neck trembling (in emotion) and covering her face with her clothes, began to weep profusely. And while that fair lady was weeping, her long, well-woven, black, and glossy, braid hanging down from her head looked like a black snake. Hearing those cruel words spoken by Sita, Ravana,

27. Of malicious intelligence, although thus rejected (by Sita) spoke to her these words again. "O Sita, let that god having the Maraka for his emblem consume me.

28—29. But O fair-hipped lady of sweet smiles, I will, by no means enjoy you against your will. What am I able to do since you even to this day cherish Rama, who is but a man (and therefore) our food"

30. Thus addressing that lady of faultless proportions, the lord of the Rakshasas vanished at that very spot and went whither he liked.

31. And the princess of Videha weighed down with grief continued to dwell there, surrounded by Rakshasa women and kindly treated by Trijata.

Thus ends the two hundred and eighti eth chapter, the colloquy between Sita and Ravana in the Rama Upakhyana of the Vana Parva.

CHAPTER CCLXXXI.

(RAMOPAKSHYANA PARVA)—

Continued.

Markandeya said:—

1. (On the other hand) while the descendant of Raghu together with Laksmana, properly served by Sugriva, was dwelling on the pleteau of the Malyavana mountain, he cast his eyes (one night) on the azure firmament.

2—3. From that mountain beholding on the clear cloudless heavens, the resplendent moon surrounded by planets, stars, and constellations, and (fanned) by a cool breeze laden with the fagrance of lilies, lotuses and other flowers of the same kind, that destroyer of foes was suddenly awakened (to a recollection of Sita).

4. Afflicted at the thoughts of Sita confined in the abode of the Rakshasa (Ravana), the virtuous (Rama) thus addressed the warlike Lakshmana in the (next) morning.

5. "O Lakshmana, do you repair to Kiskindhya and there seek out the ungrateful, self-seeking and licentious lord of the monkeys.

6. That stupid wretch of his race whom I have installed on the throne (of Kiskindhya) and to whom all the monkeys, apes and bears pay their homage,

7. And for whose sake, O mighty-armed perpetuator of Raghu's race, I have, with your assistance slain Vali in the pleasure-gardens of Kiskindhya.

8. I deem that worst of monkeys to be highly ungrateful on earth, because, O Lakshmana, that wretch has now forgotten me reduced to such a plight!

9. I consider, that, through scantiness of intellect, he does not care to fulfil his promise, disregarding me who have done him (such) a good turn.

10. If he indulges in sensual pleasures without making any exertions (for the discovery of Sita), you are to send him to the path of Vali, the common goal of all creatures.

11. But if that foremost of monkeys be devoted to our cause, then O descendant of Kakustha, bring him hither. Go soon and make no delay."

12. Lakshmana, (ever) obedient to the behests and devoted to the welfare of his superiors, thus addressed by his brother, took his beautiful bow together with string and arrows and (soon) set out (for Kiskindhya).

13. And reaching the gate of Kiskindhya he entered (the city) unopposed. The monkey-king deeming him to be angry advanced (to meet him).

14. And with a humble mind, the monkey-king accompained by his consort, welcomed him joyously and respectfully.

15—16. (Then) the dauntless son of Sumitra made him acquainted with the words told by Rama. And O king of kings, hearing all this in detail, Sugriva, the lord of the monkeys together with his consort and attendants joined his palms with humility and joyfully told Lakshmana, the most valiant of men, these words.

17. "O Lakshmana, I am neither evil-minded nor ungrateful nor cruel. Listen, what pains I have taken in the direction of the discovery of Sita.

18. I have sent (many) intelligent monkeys in all the directions and have appointed a month for the return of them all.

19. O mighty hero, the entire earth with its forests, mountains, cities, seas, villages, towns, and mines will be ransacked by them.

20. That month will be complete in another five nights. And then you will, together with Rama, hear that great and joyful news (about the discovery of Sita)."

21. Thus addressed by the intelligent monkey-king, the magnanimous Lakshmana, giving up his anger, adored Sugriva.

22. Accompained by Sugriva he then returned to Rama who was dwelling on the pleateau of the mountain Malayavana and approaching him related the success of his mission.

23. Thousands of monkeys soon began to return after searching the three quarters, excepting those who were sent towards the south.

24. And they told Rama "Although we have searched the (entire) sea-girt earth, we have not found either the princess of Videha or Ravana.

25. And though sorely grieved (at this unpleasant news) the descendant of Kakustha dragged his existence hopeful of the success of those great monkeys who were despatched towards the south.

26. When two months had passed away, (some) monkeys hastily approaching Sugriva told him these words.

27. "O chief of the monkeys, the great and extensive orchard, Madhuvana which was (so) carefully preserved by Vali and is well-guarded by you also, is being pillaged by the son of Pavana,

28. Angada, the son of Vali, and other foremost of monkeys who, O monarch, were despatched by you to search the southern direction."

29. Hearing of this act of indulgence on their part, he (Sugriva) thought they were successful, for such behaviour could be possible for those servants whose efforts were crowned with success.

30. Then that intellectual and foremost of monkeys informed Rama of this. And Rama too inferred (from the statement of Sugriva) that Sita must have been seen (by the monkeys).

31. (Meanwhile) those monkeys with Hanumana at their head, having rested themselves, approached the monkey-king who was with Rama and Lakshmana.

32. O Bharata, observing the gestures of Hanumana and the colour of his face, Rama became thoroughly convinced of the discovery of Sita.

33. The monkeys, headed by Hanumana, and successful in their mission, duly bowed down to Rama, Lakshmana, and Sugriva.

34. (Then) Rama, holding (in his hand) his bow together with arrows, addressed those assembled (monkeys) thus:—"Will you make me bear life? Have you been successful?

35. Having killed my enemy in battle and delivered the daughter of Janaka, will you enable me to reign at Ayodhya?

36. Deprived of my wife and honor, I do not wish to live so long as the princess of Videha is not rescued and my enemies are not slain."

37. Rama having said this, Hanumana, the son of the windgod thus replied to him. "O Rama, I am giving you good news. The daughter of Janaka has been seen by me.

38. Searching the southern direction with all its mountains, forests, and mines, we got fatigued and then after the expiration of the appointed time we saw a great cave.

39. We then entered it (the cave) extending over many a Yojana, dark, woody, deep, and infested by insects.

40. Having traversed a great way through it, we saw the splendour of the sun and a beautiful palace within it.

41. O scion of Raghu's race, that palace belonged to the Daitya Maya. There a female ascetic Prabhabati by name, was engaged in austerities.

42. She gave us many sorts of eatables and drinkables. Regaining our strength after partaking of food, we proceeded along the route indicated by her.

43. And issuing out of the cave (we) beheld near the briny ocean the Sahya, the Malaya, and the mighty Dardura mountains.

44. Then ascending the Malaya mountain (when) we beheld the abode of Varuna (*i.e.* the ocean-god), we became sorely grieved, afflicted, and dejected and gave up all hopes of life.

45. Considering that this mighty ocean was many hundred Yojanas in width, and the abode of whales, alligators and fishes, we became sorely grieved.

46. Then we sat down resolving to die of starvation. Then in the course of our conversation, we happened to talk of the vulture Jatayu.

47. Then we beheld an awe-inspiring and a terrible-looking bird huge as a mountain-peak and looking like another son of Vinata (Garuda).

48. And desirous of devouring us, he approached us and spoke these words " who is it that is speaking of my brother Jatayu ?

49. I am his elder brother Sampati by name and the lord of birds. Once desirous of competing with each other we soared toward the sun.

50. In consequence of which my wings were burnt but those of Jatayu were not. That was the last time when I saw my dear brother, the king of the vultures.

51. My wings being burnt I fell down and have been since lying on this mighty mountain." He, having said this, we told him of the death of his brother.

52. And we informed him briefly of your calamity. Hearing this very disagreeable news, O king, Sampati,

53. Became dejected at heart and O tormentor of foes, again asked "who is this Rama ? Why was Sita abducted ? And how was Jataya slain ?

54—55. O best of monkeys, I am desirous of hearing all this." I then fully informed him of the calamity that has befallen your worshipful self and of the cause of our resolve to die of starvation. But that monarch of birds stirred us up with these words.

56. Ravana is indeed known to me. His mighty capital, Lanka, can be seen across the sea (situate) in a valley of the Trikuta mountains.

57. The princess of Videha must be there. I have no doubt on this point. Hearing him thus speak, we got up soon,

58. And, O tormentor of foes, held a consultation together as to how to cross the sea ; but none had courage enough to attempt it.

59. Then inspired with the energy of my father, whom I invoked, I crosssd the vast ocean, a thousand Yojanas wide, after having killed a Rakshasa woman (on my way) who lived in the waters.

60. I (then) discovered the chaste Sita in the Ravana's household observing austerities and fasts, eager to behold her husband,

61. With clotted hair, covered with dirt, melancholy, lean and lank, and devoted to asceticism. Knowing her to be Sita by these unusual signs,

62. I approached her, and, bowing down to that worshipful lady who was alone, said "Sita, I am Ram's messenger, a monkey, and the son of Pavana (the wind-god).

63. Desirous of seeing you, I have come here ranging through the firmament. Those princes, the brothers Rama and Lakshmana are all right,

64. Being well cared for by Sugriva and the monkeys. O Sita, both Rama and the son of Sumitra have enquired of your welfare.

65. And Sugriva too being a friend (of them) has enquired of your welfare. Your husband will soon arrive (here) accompanied by all the monkeys.

66. O divine lady, believe in me. I am a monkey and not a Rakshasa. Reflecting a moment on what I said, Sita replied to me.

67. "From what has been said by Avindhya I know you to be Hanumana. O (monkey) of mighty arms, Avindhya is an old and a revered Rakshasa.

68. He told me "Sugriva is surrounded by such advisers as you"—Then asking me to go away Sita gave me this jewel (as a token),

69. Which enabled the faultless princess of Videha to bear life so long. And the daughter of Janaka further told me these words as a credential.

70. (Namely) that while dwelling in the mighty mountain Chitrakuta, O most valiant of men, you shot a straw at a crow.

71. Then suffering myself to be seized (by the guards) and setting fire to that city (Lanka) I have come back" (Hearing these words) Rama adored that being who spoke agreeable words.

Thus ends the two hundred and eighty first chapter, the return of Hanumana in the Ramopakshyana of the Vana parva.

CHAPTER CCLXXXII.

(RAMOPAKHYANA PARVA)—*Continued.*

Markandeya said:—

1. Then while Rama was seated at that very place with them (the monkeys), the monkey-chiefs, at the command of Sugriva, began to assemble there.

2. Surrounded by ten billions of powerful monkeys the illustrious father-in-law of Vali, Susena, came to Rama.

3. Those two foremost of monkeys, the highly-powerful Gaja and Gavaya, each surrounded by one billion (monkeys) made their appearence.

4. O mighty monarch, the terrible-looking Gavakshya having the tail of a cow, came thither, after having collected six hundred billions (of monkeys)

5. The celebrated Gandhamadana, the dweller of the mountain Gandhamadana, gathered a hundred thousand crores of monkeys.

6. The intelligent monkey, Panasha by name, and endued with a vast strength collected together fifty two hundreds of millions (of monkeys).

7. The highly-powerful and illustrious old monkey, Dadhimukha by name, gathered a great army of monkeys endued with terrible prowess.

8. Jamvuvana, accompanied by a hundred thousand crores of black beares of terrible deeds with the Tilaka mark on their faces, made his appearance there.

9. O great king, these and countless other monkey-chiefs arrived thither for the sake of Rama.

10. A great tumultuous uproar was heard there caused by those monkeys running hither and thither, having bodies huge as mountain-peaks and roaring like lions.

11. Some resembled mountain-peaks and some buffaloes, some looked like autumnal clouds and some had faces red as vermillion.

12. And as the monkeys flocked in from all sides, some fell down, some leaped about, and some scattered the dust.

13. Then the mjghty monkey-army, looking like a sea full to the brim, took up their quarters there at the command of Sugriva.

14—15. All the monkey-chiefs having assembled together from all directions, the illustrious descendant of Raghu together with Sugriva and the (monkey) army drawn up in the battle array began his march (towards Lanka) at an auspicious moment of fair day and under a lucky constellation, as if desirous of destroying all the worlds.

16. Hanumana, the son of Pavana marched in the van of the army while its rear was protected by the dauntless son of Sumitra.

17. As they proceeded on, the two descendants of Raghu with their fingers encased in gloves of Godha's skin and surrounded by the monkey-chiefs shone like the sun or the moon (surrounded by) the planets.

18. That (vast) monkey-army holding (in their hands) Sala and Tala trees which served the purpose of arrows, looked like an extensive corn-field under the morning son.

19. Protected by Nala, Nila, Angada, Kratha and Moinda that mighty host moved on for accomplishing the object of Rama.

20—21. And encamping unopposed on many extensive and auspicious tracts and valleys abounding with fruits, roots, water, honey and meat, that monkey-army at last came near the briny Sea.

22. And that (vast) army which looked like a second ocean furnished with innumerable standards reached the shores (of the sea) and encamped there.

23. Then the renowned son of Dasharatha addressed Sugriva who was surrounded by monkey-chiefs these words appropriate to the occasion

24. "This army is vast and the ocean too is very difficult to cross. What steps,

therefore, in your opinion, should be taken in order to cross it ?

25. Thereat, very many self-conceited monkeys said " we are capable of crossing the sea." But this could not serve the purpose fully (as all the monkeys were not able to cross the sea).

26. Some proposed to cross by boats and some by various kinds of rafters. But Rama, having consoled them all, said "This will not do.

27. O heroes, all the monkeys will not be able to cross the sea which is a hundred *Yojanas* in width. Therefore, your proposal can not be agreeable to reason.

28. (Moreover), there are not plenty of boats to land our troops. Again (the interests of) trade should not suffer at the hands of men like us.

29. Our army is vast. The enemy will the able to destroy it, if it can detect a (single) weak point in it. (Therefore) in my opinion it is not desirable to cross the sea by rafters and boats.

30. I will, however, pray to this Lord of waters (to show me) a means (to cross the sea) and by observing fasts will lie down on the shores. He will then surely show me (a means).

31. If, however, he does not show me a way (to cross the ocean), I will burn him up with irresistible and mighty weapons surpassing fire itself in fury."

32. Saying this, the descendant of Raghu together with the son of Sumitra performed *achamana* (*i.e.* touched water thrice as a purifactory ceremony) and duly laid themselves down on a bed of Kusha grass on the sea-shore.

33. Then that Lord of all the rivers, the Ocean, surrounded by acquatic animals showed himsef to the descendant of Raghu in a dream.

34. And addressing him in such sweet words as "O son of Kousalya," (the Ocean) surrounded by hundreds of mines of gems thus spoke (to Rama).

35. "O most valiant of men, tell me what assistance I shall render to you. I belong to the race of Ikshaku and can therefore claim kinship with you." Rama (then) replied to him.

36. "O lord of all the rivers, I desire that you will grant, for my army, a way, marching through which I may kill the ten-headed wretch of Pulastaya's race.

37. If you do not grant the passage prayed for, I will dry you up with arrows inspired with mantras and shot from celestial weapons."

38. Hearing Rama say so, the abode of Varuna (*i.e* the Ocean) sorely grieved said these words with joined palms.

39. "I am neither desirous of throwing any obstacles in your way nor am I inclined to your mischief. O Rama, hear these words and then do what is fit.

40. If, at your command I grant you a passage for the transport of your troops, then others too, from the strength of their bows, will command me to do so.

41. There is a powerful monkey (in your army) Nala by name, who is a skilful machanic and the son of the god Tashtri, the architect of the universe.

42. And whatsoever he may throw into my waters, whether it be a piece of wood or a straw or a stone, I will support them all and which will be bridge to you."

43. Saying this the Ocean vanished. And then Rama said to Nala "build a bridge accross the sea. For, in my opinion, you are able to do it."

44. The descendant of Kakustha by this means caused a bridge ten yojanas broad and a hundred yojanas long to be erected (over the sea).

45. And having constructed the bridge which to this day is known on earth by the name of Nala's bridge, Nala (endued with a body) huge a rock came out at the command of Rama.

46. While Rama was there the virtuous Vibhishana, the (youngest) brother of the Rakshasa king accompanied by four advisers came to him.

47. And the magnanimous Rama welcomed him with due honours. But Sugriva had his misgivings, considering that he might be a spy.

48. The descendant of Raghu, however, observing the sincerity of his extertions and many signs of good conduct (in him) was perfectly satisfied (that he was not a spy) and adored him.

49. And he installed him in sovereignty over all the Rakshasas and made him his junior adviser and a friend of Lakshmana's.

50. O king of men, in accordance with the instructions of Vibhishana, he crossed the sea with his troops by means of the bridge within a month.

51. Then, having reached Lanka, he caused its numerous and extensive gardens to be ravaged by the monkeys.

62. And Vibhishana arrested two of Ravana's ministers, Suka and Sarana, who, disguised as monkeys, came there as spies.

53. And when those two night-rangers, assumed their real Rakshasa shape, Rama showed them his troops and then dismissed them.

54. Having placed his army in the pleasure-gardens of that city, Rama sent that wise monkey, Angada, as his envoy to Ravana.

Thus ends the two hundred and eighty second chapter, the construction of the bridge (accross the sea) in the Ramopakshyana of the vana Parva.

CHAPTER CCLXXXIII.

(RAMOPAKSHYANA PARVA)— *Continued.*

Markandeya said :—

1. The descendant of Kakustha having encamped his troops in those woods abounding with plenty of food and drink and various (sorts of) fruits and roots, began to watch over them carefully.

2—3. (On the other hand), Ravana set up, in Lanka, engines constructed in accordance with (the rules of the science on war). And the seven moats, (which encircled the city), protected by strong walls and gates, full of deep waters, and abounding with fishes and alligators, though naturally unassailable, were rendered more so by being surrounded with pointed stakes of Khadira wood.

4. And the ramparts furnished with rounded stones and iron clubs were made unassailable by means of ballistas. The warriors (who mounted guard on the gates) had with them earthen jars full of poisonous snakes, resinous powders,

5. And were armed with maces, firebrands, Narichas, Tomaras, swords, axes, Sataghnis and clubs saturated with wax.

6. And all the city gates were guarded by permanent and temporary encampments containing large numbers of infantry and by innumerable elephants and horses.

7. Angada having reached one of the gates of Lanka and being made known to the Rakshasa king entered (the city) fearlessly.

8. And that highly-powerful one surrounded by innumerable crores of Rakshasas shone like the sun in the midst of masses of clouds.

9. And that eloquent (monkey) having approached and saluted the descendant of Pulastya who was surrounded by (his) ministers, began to deliver Rama's message (in the following words).

10. "O king, the highly-renowned lord of Kosala, the descendant of Raghu says to yon (through me) these words appropriate to the occasion. Accept that (message) and act in obedience to it.

11. (Those) countries and cities whose kings are addicted to immoral acts and are incapable of controlling their minds, are themselves covered with sin and destroyed.

12. You alone are guilty of forcibly carrying off Sita; but your guilt will lead many innocent persons to death.

13. Elated with power and pride, you who formerly killed many Rishis living in the forests, insulted the gods,

14. Slew many royal sages and carried off weeping damsels, are about to be visited with retributive justice for your those vicious deeds.

15. I will kill you together with your advisers. Give battle and play the hero. O night-ranger, behold the strength of my bow though I am only a mortal.

16. Liberate Sita, the daughter of Janaka. But if you persist in not releasing her I will make this earth bare of all the Rakshasas with sharpened arrows."

17. Hearing these harsh words of the messenger, king Ravana could not brook them and became senseless with rage.

18. Thereupon four night-wanderers who understood (well) the signs of their lord seized Angada by his four limbs like birds seizing a tiger.

19. And along with those wanderers of the night who held him fast by his limbs Angada took a leap upwards and alighted on the roof of the palace.

20. Those Rakshasas raised up with great force fell down on the ground with their ribs shattered and sorely afflicted by the violence of the fall.

21. And he again took a leap from the roof of the palace whereon he descended, and clearing the city of Lanka, come down to his comrades.

22. Then that monkey, approachiug the lord of Kosala told him everytning; and being highly praised by the descendant of Raghu, the energetic monkey went away to take rest.

23. Then the descendant of Raghu by the simultaneous exertions of all the monkeys, fleet as the wind, caused the walls of Lanka to be broken down.

24. Then Lakshmana with Vibhishana and the lord of the bears (Jamvuvana) marching ahead, demolished the impregnable southern gate of the city.

25. Rama then invaded Lanka with a hundred thousand crores of monkeys skilled in battle and resembling young camels in the reddish complexion which they had.

26. Thirty millions of grey-coloured bears having long arms and thighs, broad paws, and supporting themselves on their broad haunches prepared themseives (for battle).

27. And the sun, with his rays shadowed by the dust raised by the monkeys leaping up an down and crosswise, could not be seen.

28.—29. And the walls (of Lanka) covered all over with monkeys endued with complexions (yellow) as the ears of paddy, (grey) as shirisha flowers, (crimson) as the morning sun, and white as flax, assumed a tawny hue. And O king, the Rakshasas together with their wives and elders were wonder-struck (at this unusual sight).

30. And they (the monkeys and the bears) broke down pillars made of gems and the terraces and spires of the palaces. Pulling down and breaking to pieces the engines and their propellers they threw them away.

31. And seizing the Sataghnis together with discs, clubs and stones, they threw them violently into Lanka uttering load yells.

32. The night-wanderers that were stationed on the walls, attacked by the monkeys fled hurriedly by hundreds.

33. Then, at the command of the king, hundreds and thousands of Rakshasas of unnatural shapes and who could assume any form they liked, issued out (of the city to meet the enemy)

34. Discharging a (perfect) deluge of arrows, and displaying great prowess, they graced the walls on driving away the dwellers of forests.

35. And those terrible-looking night-rangers resembling heaps of flesh made the walls clear of monkeys.

36. And there with their bodies pierced by lances many foremost of monkeys fell (dead) and several night-rangers also crushed by pillars broken in the course of battle breathed their last.

37. And the battle raged on between the heroic Rakshasas who fell to devouring (the monkeys) and the monkeys both parties dragging one another by the hair of the head and mangling one another with nails and teeth.

38. The Rakshasas and the monkeys with terrific yells and roars killed and struck down one another on the ground but (still) they did not give up the fight.

38. Rama too, then, poured down showers of arrows like the very clouds. And those arrows reaching Lanka killed many night-rangers.

40. And that mighty bowman, the indefatiguable son of Sumitra also, naming (particulas) Rakshasas who were stationed in the forts killed them with Narachas.

41. Then by order of Rama the forces retired (from the battle field) after having achieved success (in battle) and demolished (the defences of) Lanka and thereby making all the objects (of that city) easy of being aimed at.

Thus ends the two hundred and eighty third chapter, the entry of Rama into Lanka, in the Rama upakhyana of the Vana Parva.

CAAPTER CCLXXXIV.

(RAMOPAKHYANA PARVA)

—Continued.

Markandeya said :—

1—2. Then, when those troops were in their quarters, Parvana Patana, Jambha, Khara, Krodhavasa, Hari, Praruja, Aruja, Praghasa and many other minor Rakshasas and Pishachas under the sway of Ravana entered amongst them.

3. And remaining invisible, as those wicked-souled creatures were thus stealthily entering, Vibhisana, knew all this and did away with their power of invisibility.

4. O king, when disclosed to view, all of them being slain by the powerful and long-leaping monkeys fell dead on the ground.

5—6. Unable to brook this, the mighty Ravana skilled in the art of war like a second Usana (Sukracharja), marched out, surrounded by his dreadful Rakshasa and Pishacha troops; and drawing up his army in that array known by the name of Usana attacked all the monkeys.

7. And the descendant of Raghu also, seeing the ten-headed advance, opposed the night-ranger by drawing up his army after the manner recommended by Vrihaspati.

8. Then Ravana, coming up to Rama, began fighting with him. And Lakshmana fought with Indrajita,

9. Sugriva with Virupakshya, Nikharvata with Tara, Nala with Tunda and Patusha with Panasha.

10. On that field of battle, he who considered another a match for him, advanced against and began fighting with him depending on his own prowess of arms.

11. And that battle so frightful to cowards, and which makes one's hair stand erect, was as furious as that fought between the gods and the demons in days of yore.

12. Ravana afflicted Rama with a downpour of darts, lances and swords and the descendant of Raghu too oppressed Ravana with sharpened iron darts having keen points.

13. Similarly, Lakshmana wounded the exerting Indrajit, and Indrajit Lakshmana, by various darts capable of piercing the vital parts.

14. And Vibhisana discharged at Prahasta and Prahasta at Vibhisana, showers of sharpened arrows furnished with plumes of birds.

15. (And thus) there ensued an encounter among those powerful warriors skilled in weilding mighty weapons, which (encounter) sorely afflicted the three worlds with their mobile and immobile creatures.

Thus ends the two hundred and eighty fourth chapter, the single combat between Rama and Ravana, in the Ramopakshyana of the Vana Parv.

CHAPTER CCLXXV.

(RAMOPAKSHYANA PARVA)—*Continued.*

Markandeya said :—

1. Then Prahasta, harsh in battle, rushing against Vibhisana all on a sudden, and sending forth a terrible yell, smote him with his mace.

2. (But) the intellectual Vibhisana of mighty arms, although struck with that mace (hurled) with a terrible force, did not tremble in the least and stood firm as the Himavana mountains.

3. Then Vibhisana, taking up a huge and mighty Javelin studded with a hundred bells and inspiring it with the mantras hurled it at the head of Prahasta.

4. (And that Javelin) falling with a (great) force like that of the thunderbolt cut off the head of Prahasta, who thereupon looked like a tree broken by the wind.

5. Seeing that night-ranger (Prahasta) thus slain in the encounter, Dhumraksha rushed furiously against the monkeys.

6. The monkey-chiefs, on beholding that his terrible-looking soldiers, resembling the clouds, were rushing against them, fled from (the field of) battle.

7. Seeing those foremost of monkeys run away all on a sudden, Hanumana, the bravest of monkeys rallied them and stood ready (for battle).

8. (And), O king, beholding the son of Pavana remaining on the battlefield, all the monkeys rallied with great haste.

9. Then there arose a great and tumultuous uproar, causing the hair stand on end, as the soldiers of Rama and Ravana rushed against one another.

10. (And) in that battle which raged hot and furious, making the field muddy with blood, Dumraksha began to oppress the monkey-army with (showers of) arrows.

11. Then the son of Pavana, Hanumana, the vanquisher of his foes, quickly seized that leader of the Rakshasas who was advancing (against the monkey host).

12. And there took place, between the Rakshasa and the monkey warrior, each desirous of vanquishing the other, as dreadful a battle as that (fought) between Indra and Prarhada (in olden days).

13. The Rakshasa smote the monkey with clubs and pikes and the monkey struck the Rakshasas with trees furnished with branches and trunks.

14. Then the angry Hanumana the son of Pavana, fired with a mighty rage, destroyed Dhumraksha together with his horses charioteer, and car.

15. And seeing that foremost of Rakshasas, Dumraksha, (thus) killed, the monkeys giving up their fear, slew many other soldiers.

16. Thus slain by the powerful and victorious monkeys the Rakshasas lost their hearts and fled to Lanka in (great) fear.

17. And the surviving might-wanderers, who fled (from the battle field), reaching the city, informed king Ravana of all that had happened.

18. Hearing from them that the valiant monkeys, had in battle, killed Prahasta and the mighty bowman Dumraksha together with (all) their forces, Ravana,

19. Drawing a heavy sigh and rising from his excellent throne said "The time for Kumbhakarna to act, is come."

20. Saying this, he awakened Kumbhakarna by means of various instruments emitting loud sounds, from his deep and prolonged sleep.

21. And when Kumbhakarna, who was aroused by great exertions, was comfortably seated, recovered consciousness, and self-possession, the terrified lord of the Rakshasas,

22. The tenheaded (Ravana) addressed Kumbhakarna endued with a giant strength thus :—"O Kumbhakarna, you are indeed happy who enjoy such a (prolonged) sleep,

23. Unaware of this dreadful calamity (we have been visited with). This Rama together with the monkeys having crossed the sea by means of a bridge,

24. And disregarding us all is waging a terrible war. I have stealthily abducted his wife, named Sita, the daughter of Janaka.

25. And in order to recover her, he has come here having constructed a bridge over the vast ocean. He has killed Prahasta and many other kinsmen of ours.

26. O scourge of your enemies, there is no other person capable of slaying him than you. O bravest of the brave, do you (therefore) march out this day donning your mail,

27. And, O tormentor of foes, slay in battle all your enemies, Rama and others. The two younger brothers of Dushana, Vajravega and Pramathin,

28. Accompanied by a mighty army will follow you." Thus addressing the mighty Kumbhakarna, the lord of the Rakshasas pointed out to Vajravega and Pasamathin what they should do.

29. And those two heroes, the younger brothers of Dushana saying to Ravana "It shall be so" (ie your orders shall be carried out) soon marched out of the city with Kumbhakarna at their head.

Thus ends the two hundred and eighty fifth chapter, the march of Kumbhakarna to battle in the Ramopakshyana of the Vana Parva.

CHAPTER CCLXXXVI.

(RAMOPAKSHYANA PARVA)—*Continued.*

Markandeya said :—

1. Then having marched out of the city with his followers, Kumbhakarna beheld the victorious monkey-army lying before him.

2. Having observed (carefully) the monkey host with the desire of finding out Rama (among it) he saw Lakshmana stand (ready (for fight), bow in hand.

3. The monkeys, (then), coming up to him completely surrounded him and began to smite him with numerous huge trees.

4. (And) giving up their fear some began to tear him with nails, and several monkeys fought him by resorting to various ways (of battle).

5. And they hurled at that foremost of Rakshasas various terrible weapons. Thus struck, he only laughed (at them) and fell to eating up the monkeys,

6. Named Vala, Chandavala, and Vajravahu. Seeing that terrible act of the Rakshasa Kumbhakarna,

7. Tara and others were greatly alarmed and sent forth a loud wail. Hearing the loud cry of the monkey chiefs,

8—13. Sugriva fearlessly rushed at Kumbhakarna. Then that high-minded king of the monkeys, coming up to Kumbhakarna with great speed struck him furiously on the head with a Sala tree. And though that large-hearted monkey, Sugriva, endued with a great speed, broke that Sala tree on the head of Kumbhakarna, yet he could not afflict him (in the least). Then suddenly awakening at the touch of the Sala tree, Kumbhakarna, with a terrible yell, stretching forth his arms, seized Sugriva by main force. Seeing Sugriva (thus) seized by the Rakshasa Kumbhakarna, the warlike son of Sumitra, the delighter of his friends, rushed (to his rescue). And coming up, that slayer of hostile warriors, Lakshmana, sent after him an impetuous and mighty dart furnished with golden wings. That arrow piercing through his armour and his body,

14. And covered with blood, penetrated into the earth. His heart being (thus) riven, he let go the monkey king.

15. (And then) that mighty bowman, Kumbhakarna, taking a stone as his arrow, rushed at the son of Sumitra, aiming that huge stone at him.

16. When he was (thus) advancing, (Lakshmana) quickly cut off his upraised arms with a pair keen-edged razors. He then became four-handed.

17. (But) the son of Sumitra, displaying his skill in arms cut off all those arms, holding stones as arrows, by razors.

18. His body then assumed formidable proportions and his head and arms began to multiply in large numbers. The son of Sumitra, then, pierced Kumbhakarna, looking like heaps of rocks, by that weapon presided over by Brahma.

19. And he, endued with a vast strength, struck by that celestial weapon, fell dead on the battle (field) like a gigantic tree

having its spreading branches burnt up by (the fire of) the thunderbolt.

20. Seeing the mighty Kumbhakarna (powerful) as (the Asura) Vritra, lying dead on the ground, the Rakshasas ran away in (great) terror.

21. Then, the two younger brothers of Dushana, seeing those warriors fly away, rallied them, and rushed furiously against the son of Sumitra.

22. Seeing Vajravega and Pramathin advance against him in great wrath, the son of Sumitra with a loud shout assailed them both with shafts.

23. Then, O Partha, there ensued an awfully-terrible encounter, making the hair stand erect, between the younger brothers of Dushana and the intelligent Lakshmana.

24. And he (Lakshmana) covered the Rakshasas with a heavy downpour of arrows, and those two (Rakshasa) heroes also in great wrath overwhelmed Lakshmana with showers (of arrows).

25. That furious battle between Vajravega and Pramathain (on one hand) and the mighty-armed son of Sumitra (on the other) lasted for a moment only.

26. Then Hanumana, the son of Pavana, taking up a mountain-peak rushed at, and took the life of, the Rakshasa Vajravega.

27. (And) the monkey Nila, endued with a vast strength, rushing towards Pramathin, the younger brother of Dushana crushed him with a huge rock.

28. Then there again raged a terrible encounter between the forces of Rama and Ravana, smiting one another.

29. The monkeys slew hundreds of Rakshasas and the Rakshasas too killed many dwellers of forest. But the number of Rakshasas killed was greater than that of the monkeys.

Thus ends the two hundred and eighty sixth chapter, the slaughter of Kumbhakarna, in the Rama Upakhyana of the Vana Parva.

CHAPTER CCLXXXVII.

(RAMOPAKHYANA PARVA)—*Continued.*

Markandeya said:—

1. Then, hearing that the mighty bowman Prahasta, the highly-energetic Dhumraksha and Kumbhakarna together with his followers had been killed in battle,

2. Ravana spoke to his heroic son Indrajita (thus): —"O destroyer of foes, slay Rama together with Sugriva and Lakshmana.

3. O my dutiful son, by conquering the thousand-eyed weilder of the Vajra (thunderbolt), the husband of Sachi, in battle, you have acquired a blazing renown for me.

4. Remaining (either) invisible or visible, O slayer of foes, O the best of those that weild weapon, kill my enemies by celestial weapons granted to you as boons.

2. O sinless one, not to speak of their followers, even Rama, Lakshmana, and Sugriva can not endure the touch of your weapons.

6. O sinless and mighty-armed one, bring to a (successful) termination the hostilities which even Prahasta and Kumbhakarna could not effect in battle.

7. My son, destroying, to-day, my enemies together with their followers, increase my delight as you did before by conquering Vasava."

8. O king, thus addressed (by his father), Indrajita replied "it shall be so:" and donning his armour and riding on his car, he soon marched towards the battle field.

9. Then that foremost of Rakshasas distinctly announcing his name, challenged Lakshmana bearing auspicious signs, to battle.

10. (And) like a lion (pursuing) a fawn, Lakshmana taking up his bow together with arrows and terrifying his adversary by striking his arm with his palms, rushed towards him.

11. Then, there ensued a terrible and mighty encounter between those two (warriors), desirous of overcoming each other, both skilled in celestial weapons and setting at defiance the prowess of each other.

12. When the son of Ravana, the strongest of the strong, could not get the better of his adversary by his arrows, he began to make vigorous exertions.

13. Then he (Indrajit) began to hurl violently at Lakshmana, many javelins. But the son of Sumitra severed them to pieces as they were coming up to him, with sharpened arrows.

14. (Thus) cut down by sharpened darts they fell down on earth. Then the renowned Angada, the son to Vali, uprooting a tree, and

15. Coming up with great speed, struck him (Indrajit) on the head. (But) the mighty Indrajit nothing daunted at this, took up a lance (and)

16. Wished to hurl it at him. (But) Lakshmana severed that lance. (Then) the son of Ravana, (seeing) the heroic Angada stand close to him,

17. Struck on the left side of that foremost of monkeys with a mace. Disregarding that stroke, the mighty son of Vali,

18. Angada, wrathfully hurled a Sala stem at Indrajit. And that tree, hurled wrathfully by Angada for killing Indrajita,

19. O Partha, destroyed his car together with the charioteer and horses. His horses and driver being slain, he jumped down from the car;

20. And O king, restorting to his power of illusion, the son of Ravana vanished at that very spot. Knowing that the Rakshasa capable of spreading various illusions, had disappeared,

21—24. Rama coming up to that place (where the battle was raging) began to carefully protect his army. He (Indrajita), then, aiming at Rama and the highly-powerful Lakshmana began to pierce them, with arrows obtained as boons, all over their bodies. Then both the heroic Rama and Lakshmana, began to fight the son of Ravana, who remained invisible by his powers of illusion, by means of arrows. But Indrajit discharged at the bodies of those lions among men, incessant showers of arrows by hundreds and thousands. Seeing that he (Indrajita) remaining invisible, poured down showers of arrows,

25. The monkeys taking up huge stones entered into (every part of the) firmmament. But the Rakshasa being invisible, pierced them and the two (brothers Rama and Lakshmana), with arrows.

26. Hidden by illusion, the son of Ravana sorely afflicted them (the monkeys) And the two brothers, the heroic Rama and Lakshmana, wounded all over with shafts fell down on earth, as if the sun and the moon had fallen from the firmanent.

Thus ends the two hundred and eighty seventh chapter, Indrajit's fight, in the Ramopakshyana of the Vana Parva.

CHAPTER CCLXXXVIII.

RAMOPAKSHYANA PARVA)—*Continued.*

Markandeya said:—

1. Seeing those two brothers, Rama and Lakshmana drop down on earth, the son of Ravana tied them in a net-work of arrows, granted to him as boons.

2. Those heroes, those valiant of men, thus covered by that net-work of arrows on the field of battle looked like a couple of birds confined in a cage.

3—4. Seeing those two (brothers) lying stretched on the ground, pierced with hundreds of arrows, Sugriva, the king of the monkeys together with Susena, Mainda, Dwivida, Kumuda, Angada, Hanumana, Nila Tara Nala and (other) monkeys stood surrounding them.

5. Then, the successful Vibhisana arriving at that place and restoring those two heroes to consciousness by means of the weapon (named) Prajna brought them back to senses.

6. Then Sugriva soon drew out the arrows (from their bodies). And by that highly-potent medicine, Visalya, applied with the celestial mantras,

7. Those two foremost of men recovered their senses. (And) the arrows being extracted from their bodies, those mighty car-warriors sat up, and became, in a moment free from pain and fatigue.

8. O Partha, seeing Rama, the descendant of Ikshaku perfectly free from pain. Vibhisana, with joined hands said these words.

9. "O tormentor of foes, at the command of the king of kings, a Guhyaka has come (to you) from the Sheta mountains, with this water.

10. O chastiser of foes, Kuvera, the king of kings has sent you this water in order that you may behold all invisible beings.

11. If you wash your eyes with this you, and any man whom you may give this will be able to see all invisible creatures."

12. Saying "be it so" Rama took that water and purified his eyes with it. (Then) the high-minded Lakshmana,

13. Sugriva, Jamvuvana, Hanumana, Angada, Mainda, Dwivida, Nila and almost all the foremost of monkeys did the same.

14. (Thereupon) what Vibhisana had said, (exactly) came about. And, O Yudhisthira, soon their eyes became capable of perceiving objects beyond the reach of the senses.

15. On the other hand, the successful Indrajit, having informed his father of what he had done, soon returned to the field of battle.

16. (And) as he (Indrajita) desirous of battle, was advancing wrathfully, the son of Sumitra, at the advice of Vibhisana rushed at him.

17. And desirous of slaying Indrajit, who was elated with success, and who had not yet completed his daily sacrifice, Lakshmana, at a hint (from Vibhisana) assailed him wrathfully with arrows.

18. Then between those (warriors) each desirous of vanquishing the other, there took place an exceedingly wonderful battle like that (which had taken place) between Sakra and Prarhada.

19. Then Indrajit pierced the son of Sumitra by sharpened arrows capable of penetrating into the vital parts. And the son of Sumitra too wounded the son of Ravana with arrows having the touch of fire.

20. Pierced by the arrows of the son of Sumitra, Indrajit, being senseless with rage, discharged at him eight darts (fierce) as poisonous snakes.

21. Listen, attentively as I tell you, how the heroic son of Sumitra killed (Indrajit) by means of three arrow of fiery energy.

22. By one of these (arrows), he severed from his body that arm which weilded the bow; by the second, he cut down to the ground that arm which weilded the arrows;

23. And by the third arrow of keen edge and bright lusture he cut off his head having a beautiful nose and decked with ear-rings.

24. Deprived of head and arms, the trunk looked terrible. Having slain him (Indrajit), the strongest of the strong, (Lakshmana) killed his charioteer with weapons.

25. Then the horses dragged away the car into Lanka, and Ravana then saw that his son was not on the car.

26. Knowing (from this) that his son was killed, Ravana, his mind being agitated with fear and afflicted with grief and sorrow was actuated with the desire of killing the daughter of the king of Mithila.

27. And that evil-minded one, taking his sword, furiously rushed at Sita, who was living in the Asoka gardens longing for the sight of Rama.

28. Now hear how Avindhya, seeing the evil-minded one bent on this reprehensible act, softened down his wrath by showing these reasons.

29. (He said) "Placed as you are on the throne of this renowned and mighty empire, you should not kill a woman. This woman (to all intents and purposes) is already slain in as much as she is a prisoner in your power.

30. In my opinion, she would not be killed if her body were destroyed. Kill her husband, and then she will be killed too.

31. Even the very lord of a hundred sacrifices is no match for you in prowess. You have several times struck terror into the hearts of Indra together with the celestials in battle."

32. With these and similar other words, Avindhya pacified the wrath of Ravana who accepted his advice.

33. Then resolving to set out (for the field of battle himself) that night-ranger put his sword into sheath and ordered (his attendants) to prepare his car.

Thus ends the two hundred and eighty eighth chapter, the destruction of Indrajit, in the Ramopakhyana of the Vana Parva.

CHAPTER CCLXXXIX.

(RAMOPAKHYANA PARVA)—*Continued.*

Markandeya said :—

1. Then, angry at the death of his dear son, the ten-necked, ascending his car, studed with gems and gold set out (for the field of battle).

2. Surrounded by dreadful Rakshasas holding in their hands various weapons, he fighting with the monkey-chiefs rushed upon Rama.

3. As he (Ravana) was furiously advancing, Mainda, Nala, Nila Angada, Hanumana and Jamvuvana together with their forces surrounded him.

4. Those foremost of bears and monkeys destroyed, with trees, the forces of the ten-necked in his (very) presence.

5. Then, seeing that his troops were being destroyed by the enemy, Ravana, the king of the Rakshasas began to create illusions with which he was gifted.

6. (Thereupon) hundreds and thousands of Rakshasas, armed with arrows, lances and double-edged swords, issuing out of his body appeared (on the scene).

7. (But) Rama destroyed all those Rakshasas with celestial weapons. Thereat the lord of the Rakshasas created (new) illusions again.

8. (And) O Bharata, the ten-headed creating several Rakshasas wearing the shape of Rama and Lakshmana, rashed upon them.

9. Then those night-rangers adverse to Rama and Lakshmana, armed with bows rushed against Rama.

10. (Then) the dauntless son of Sumitra, the descendant of Ikshsaku said to Rama these heroic words.

11. "Kill those wicked-souled Rakshasas wearing your shape." (Thereupon) Rama destroyed those Rakshasas resembling him in shape and (various) others also.

12. Then, Matali, the charioteer of Sakra, came to Rama with a car, of sunlike splendour and yoked with tawny-coloured horses.

Matali said:—

13—16. "This excellent and victorious car yoked with this team of tawny horses belongs to Maghavana (Indra). O descendant of Kakustha, O foremost of men, riding on this splendid car Sakra slew in battle numerous Daytyas and Danavas. Therefore, O most valiant of men, ascending this car guided by me, do you soon kill Ravana in battle. Do not make any delay." Thus addressed, the descendant of Raghu, suspecting that this might be another illusion produced by the Rakshsasa, doubted the truthful words of Matali. Vibhisana then said to him "O foremost of men, this is no illusion of the wicked-souled Ravana.

17. O highly-resplendent one, therefore do you soon ascend this car of Indra." Thereupon the descendant of Kakustha gladly saying to Vibhisana "be it so,"

18. And riding on that car rushed in great wrath against the ten-necked. (And) when Ravana flew (towards Rama) all the creatures began to wail loudly.

19. And in the heavens the celestials sent forth roars like lions and sounded large drums. Then there took place a terrible encounter between the ten-necked and the prince (Rama).

20. And that (fight) between them is without its parallel elsewhere. The night-ranger hurled at Rama an awfully-terrible

21. Jevelin like the Thunder-bolt of Indra and resembling the upraised Brahmadanda. (But) Rama quickly cut off that javelin with sharpened darts.

22—23. Seeing that terrible feat Ravana was seized with dismay. (But) the ten-necked (soon) became wrathful and discharged at Rama thousands and tens of thousands of sharp arrows and numerous other weapons, (such as) maces, battle-axes,

24. Various kinds of darts, Sataghnis, and sharp arrows. Seeing the terrible illusions spread by the ten-necked Rakshasa,

25-26. The monkeys got alarmed and ran away in all directions. Thereupon, the descendat of Kakustha, taking from his quiver an excellent arrow adorned with beautiful feathers, golden wings and a beatiful face adjusted it to the Brahma weapon. When Rama inspired that arrow with the Mantras peculiar to the weapon of Brahma,

27—28. All the celestials, and the Gandharvas with Indra at their head were highly delighted. The gods, the Danavas, and the Kinnars, seeing the display of that Brahma weapon began to consider that a little only of their Rakshasa enemy's life was left to him. Rama then discharged that arrow of unrivalled splendour,

29. Dreadful, resembling the upraised Brahmadanda, and destined to slay Ravana. And O Bharata, soon as Rama discharged it by drawing to a great length (his bowstring),

30. The lord of the Rakshsas together with his horses and charioteer, enveloped in a great aud blazing fire was burnt up.

31. Then the celestials accompanied by the Gandharvas and the Charanas, beholding Ravana slain by Rama of untiring exertions were highly delighted.

32. Then then the five elements (i. e. earth water, air, fire and space) forsook Ravana; and he was deprived all of the worlds by the energy of the Brahma weapon.

33. The ingredients of his body together with his flesh and blood were all so totally consumed by the Brahma weapon that the ashes even could not be seen.

Thus ends the two hundred and eighty ninth chapter, the destruction of Ravana, in the Ramopakhana of the Vana Parva.

CHAPTER CCXC.

(RAMOPAKHYANA PARVA)— *Continued.*

Markandeya said:—

1. Having killed the mean-minded Ravana, the lord of the Rakshasas and the enemy of the gods, great indeed was the joy of Rama and the son of Sumitra.

2. The ten-necked being slain, the celestials with the Rishis at their head eulogised the mighty-armed one by uttering blessings indicative of victory.

3. All the gods together with the Gandharvas and the inhabitants of the celestial regions delighted Rama gifted with eyes resembling lotus-petals by (chanting)

hymns (in his praise) and showering flowers (over his head).

4. Having thus worshipped Rama, they returned to their respective abodes. And O being of everlasting fame, it then appeared as if a great carnival was being held in the firmament.

5. Then the highly-renowned lord Rama, the destroyer of his enemys' cities, having slain Ravana, gave Lanka to Vibhisana.

6. Then Avindhya, the wise and old adviser of Ravana, preceded by sita who was herself preceded by Vibhisana, set out from Lanka.

7. And he (Avindhya) with great humility said to the high-souled descendant of Kakustha

8. "O high-souled one,accept this divine lady, the daughter of Janaka, of spotless character." Hearing these words, Rama, the descendant of Kakustha got down from that excellent car and saw Sita weeping profusely.

9. And beholding her of faultless proportions, seated in the vehicle weighed down with grief, covered all over with dirt, having matted locks, and wearing a dirty cloth,

10. Rama, suspecting the loss of her virtue, addressed the daughter of the king of Mithila thus:—"O Princess of Videha, go (wheresoever you like)! You are now liberated (from your capitivity). I have done my duty.

11. O gentle creature, I have killed that night-ranger thinking that myself being your husband you should not grow old in the abode of the Rakshasa.

12. How can men like us, well acquainted with moral duty, accept for even a moment, a woman carried off by another?

13. O daughter of the king of Mithila, whether you are of pure or impure character, I dare not enjoy you, who are now like sanctified butter lapped by a dog?"

14. That divine lady, hearing these cruel words (of Rama) was sorely afflicted with grief and suddenly fell down (to the ground) like a plantain tree torn up by the roots.

15. And the lively colour of her face sprung from her delight (at seeing Rama) as quickly disappeared as breath on a mirror.

16. Then, hearing these words of Rama all the monkeys together with Lakshmana became motionless as death itself.

17. Then the pure-souled and the four-faced god (Brahma) the creator of the universe, who sprang from a lotus (on the nave of Vishnu), appeared before the descendant of Raghu on a chariot.

18. (Then) Sakra, Agni, Vayu, Yama, Varuna, the divine lord of the Yakshas, the sven holy sages (whom Brahma created first of all),

19. And king Dasharatha also in his celestial appearance and robes and mounted on a highly-resplendent and bright car (appeared on the scene).

20. Then the firmament crowded with the gods and the Gandharvas shone like the autumnal sky studded with stars.

21. Then rising in the midst of them, the blessed and renowned princess of Videha spoke these words to the broad-chested Rama.

22. "O prince, I do not blame you; (for) you are conversant with the ways of men and women. (Yet) listen to these my words.

23. The air which is always in motion, moves within (the hearts of) all the creatures. If I have sinned, let it forsake my life.

24. And not only let air, but let fire, water, space, and earth forsake my life if I have erred.

25. As, O hero, I have thought of no other person than you even in my dreams, so you only be my husband as ordained by the gods."

26. Then a sacred and auspicious voice, joyful to the high-souled monkeys, was heard in the firmament which made the whole universe bear testimony to it.

Vaiyu said :—

27. O descendant of Raghu, (what Sita has said) is true. I am the wind (god) and ever in motion. O king, the princess of Mithila is pure. Be united with your wife.

Agni said :—

28. O scion of Raghu's race, I am in the body of every creature. O descendant of Kakustha, the prineess of Videha is thoroughly guiltless.

Varuna said :—

29. O descendant of Raghu, the humours in animal bodies owe their existence to me. (Therefore) I ask you to accept the princess of Mithila.

Brahma said :—

30. O descendant of Kakushtha, O son of good character, this (behaviour) is not surprising on your part, (because) you are

honest and know the duties of the royal sages. (Now) hear these my words.

31. O hero, this enemy of the gods, the Gandharvas, the Uragas, the Yakshas, the Danavas and the Maharshis has been destroyed by you.

32. Formerly, he was made, through my favour, indestructible of all the creatures. And for some reason I spared that sinful wretch for some time.

33. It was for his own destruction that Sita was carried off by that wicked-souled (wretch). (But) I protected her (from being violated) through Nalakuvera's curse.

34. For, he (Ravana) was formerly cursed by that person (Nalakuvera) to the effect that if he would enjoy any woman against her will, his head should surely be split into a hundred fragments.

35. O highly-resplendent one, O creature of divine effulgence, you need not entertain any doubt on this point. You have, (indeed) done a great service to the gods (by slaying Ravana).

Dasharatha said :—

36. My son, I am pleased with you. May you be blessed. I am your father Dasaratha. O foremost of men, I command you to govern your kingdom.

Rama said :—

37. O king of kings, if you are my father I bow down to you. I will repair to the beautiful city of Ayodhya at your command.

Markendeya said :—

38—39. O best of the Bharatas, well pleased with Rama, the corners of whose eyes were red, his father again said to him "O highly resplendent one, now that the fourteen years (of your exile) are compiete, repair to Ayodhya and reign there." Then, bowing down to the gods and congratulated by his friends,

40. He was united with his wife like Mahendra with the daughter Puloma. That tormentor of foes then conferred a boon on Avindhya.

41. He then honoured, and gave riches to the Rakshasa woman Trijata. Then Brahma together with (all) the celestials headed by Sakra said to him.

42. "O son of Kousalya, what desirable boons shall we bestow on you to day"? (Thereupon) Rama asked for these boons viz devotion to virtue, victory over his enemies,

43. And the revival of those monkeys killed by the Rakshasas, And when Brahma had said "be it so,"

44. O mighty monarch, the monkeys brought back to life, rose up. And the highly fortunate Sita also, conferred on Hanumana this boon, saying

45—46. "My son, you will live as long as Rama's achievements; and through my favour, O yellow-eyed Hamemana, celestial dishes and drinks will over be within your reach. Then in the very sight of those heroes of untiring achievements,

47. All the gods with Sakra at their head vanished away. Then the charioteer of Sakra seeing Rama united with the daughter of Janaka,

48—49. Was well pleased and addressed him, in the midst of friends, these words. "O truly-powerful one, as you have done away with this distress of the gods, the Gandharvas, the Yakshas, the mortals, the Asuras, and the serpents, therefore always the Asuras, Gandharvas, Yakshasas, Rakshasas and the Paunagas

50. And all the world will speak (well) of you so long as the world will exist. Saying these words to Rama, the foremost of the wielders of weapons, and taking leave of,

51. And paying his respects to him (matati) set out (for the celestial regions) on that car of sunlike splendour. Then Rama with sita in this front, and accompanied by the son of Sumitra,

52. And by all the monkeys with Sugriva at their head, and preceeded by Vibhisana and taking steps for the protection of Lanka,

53—55. Recrossed the abode of the Makaras (*i. e.* the ocean) by means of the same bridge. And one that self-contained (Rama) surrounded by his chief advisers in order of precedence rode on that sky-ranging car Puspaka, moving anywhere at will. Then that virtuous lord of the earth together with all the monkeys took up his (temporary) quarters on that portion of the sea shore where had lain down before (on a bed of Kusa grass to invoke the aid of the ocean). Then the descendant of Raghu bringing all those (monkeys) together at the due time worshipped them all.

56. He then dismissed them all after having satisfied them with gifts of gems. Those foremost of monkeys, the apes with tails like cows and the bears having departed,

57. Rama re-entered Kiskindhya with Sugriva. (And on his way from the seashore to Kiskendhya) Rama in company with Vibhisana and Sugriva,

58. Riding on the car Puspaka showed the princess of Videha all the woods. Having reached Kiskindhya, Rama, the most effecient of all smiters,

59. Made the successful Angada prince-regent. (He) then, together with all these and accompanied by the son of Sumitra,

60. Set out for his capital by the same route by which he had come. Having reached Ayodhya the king

61. Sent Hanumana as his messenger to Bharata. (Hanumana) then communicated to him the happy news on having observed his external signs and (gestures).

62—64. And the son of the wind-god having come back, (Rama himself) went to Nandigrama. He there saw Bharata covered with dirt, attired in barks of trees and seated on the throne with (Rama's) shoes before him. Then, O best of the Bharatas, the mighty descendant of Raghu together with the son of Sumitra experienced a great delight on being joined with Bharata and Satrughna. And Bharata and Satrughna too being united with their eldest brother,

65. And beholding the princess of Mithila rejoiced exceedingly. Having paid his respects to Rama who had returned (from exile) Bharata with great pleasure made over the kingdom, to him, which he governed as a trustee (for Rama).

66. Then Vasistha together with Vamadeva installed that hero, at the eighth muhurta (a muhurta is equal to two dandas that is 48 minutes), of day under the constellation Sravana.

67. Being installed (on the throne) Rama gave his permission to that foremost of monkeys, Sugriva together with his friends and also to Vibhisana, the son of Pulastya to return to their homes.

68. Having entertained those two (friends) Sugriva and Vibhisana who were well pleased and exceedingly glad, with various sorts of foods and drinks and having done his duty suitable to the occasion he dismissed them with a heavy heart.

69. And having worshipped the car Puspaka, the descendant of Raghu, gladly gave it back to Kuvera.

70. Then assisted by that divine sage (Vasistha) he safely celebrated ten horse sacrifices on the banks of the (river) Gomati by offering to the Brahmanas presents thrice (as much as usual).

Thus ends the two hundred and ninetieth chapter, the installation of Rama, in the Ramopakhyana of the Vana Parva.

CHAPTER CCLXLI.

(RAMOPAKHYANA PARVA)—*Continued.*

Markandeya said:—

O mighty-armed one, thus, in days of old Rama of unrivalled energy had experienced such a terrible disaster owing to his being exiled in the forests.

2. O most valiant of men, do not (therefore) lament (over your misfortune); for, O tormentor of foes, you are a Kshatriya. You are journeying along the path which calls forth the prowess of arms and which is calculated to lead to sure success.

3. (By following this path) you have not incurred even an atom of sin. The gods together with Indra and the Asuras have (sometimes) to adopt this path.

4. (It was by adopting this path) that the wielder of the thunder-bolt (Indra) together with the Marutas slew Vritra, the invincible Namuchi and the Rakshasa female Dirghajiuha.

5. In this world, he, that is backed up, has all his desires gratified. What is there that can not be overcome by him in battle whose brother is Dhananjaya?

6. This Bhima of terrible prowess is the strongest of the strong; and the two youthful and heroic sons of Madravati are mighty bowmen.

7. Why, then, O tormentor of foes, do yon grieve, since you have such supporters, as are capable of vanquishing the forces of the wielder of the thunderbolt together with the Marutas?

8. O best of the Bharatas, with these mighty bowmen of celestial appearance you will surely conquer in battle all your enemies.

9-10. Just see, these high-minded (brothers of yours) after achieving terrible feats (of arms) have rescued this daughter of Drupada carried off by the evil-minded Saindava puffed up with pride and power. (And they) have also vanquished and reduced to subjection king Jaydahratha.

11. Again, the princess of Videha was rescued by Rama with almost no allies after having slain in battle the terribly-powerful ten-necked.

12. Consider this, O king, by (the exercise of your) intelligence, that his (Rama's,) only allies were the bears and the monkeys born in other orders of creation.

13. Therefore, O best of the Kurus, O most exalted of the Bharatas, do not grieve

over all this. O tormentor of foes, high-minded men like you never give way to sorrow.

Vaishampayna said:—

14. Thus consoled by the intelligent Markandeya, the large-hearted king giving up his sorrow again spoke to Markandeya.

Thus ends the two hundred and ninety-first Chapter, the consolation of Yudhisthira (by Markandeya), in the Rama pakshyana of the Vana Parva.

CHAPTER CCLXLII.

(PATIVRATA MAHATMYA PARVA).

Yudhisthira said:—

1. O great sage, I do not grieve so much for myself, or for these my brothers or for the loss of my kingdom as (I do) for this daughter of Drupada.

2. When the wicked-souled (sons of Dhritarastra) gave us pain at the game of dice we were delivered by Krishna. (But) Jayadratha forcibly carried her off even from the forest.

3. Have you ever seen or heard of a lady as highly fortunate and as devoted to her husband as the daughter of Drupada?

Markandeya said:—

4. Hear, O king Yudhisthira, how the princess Savitri attained to all the high virtues of chaste ladies.

5. Among the Madras there was a pious, exceedingly virtuous and a high-souled king devoted to the ministrations of the Brahmanas, firm in promise, and of subdued passions.

6. This king, who was called Asvapati, was ever engaged in sacrifices, the foremost of the benevolent, able, loved by the people of the cities and provinces, and was devoted to the welfare of all creatures.

7. But that truthful and self-controlled monarch having no offspring, was much pained when he was far advanced in years.

8. And in order to be blessed with children, he observed rigid vows, partook of moderate food at the proper time, led the Brahmacharya (mode of) life, and subdued his passions.

9. That most exalted of kings (daily) offered ten thousand oblations to Savitri and partook of a moderate food at the sixth portion of the day.

10. He observed (all) these vows for eighteen years and when the eighteenth year was complete, Savitri was pleased with him.

11. And O monarch, rising from the sacrifical fire with great delight, she appeared before the king, and desirious of conferring boons addressed the monarch thus:—

Savitri said:—

12. "O king, I have been pleased with your Brahmacharya life, purity, self-control, observance of vows, and all your endeavours and devotion.

13. O Asvapati, O king of Madra, ask for whatever boon you desire. You should, however by no means disrespect virtue.

Asvapati said:—

14. Desirous of attaining virtue, I have observed all these vows so that I may have children. O goddess, may numerous sons, worthy of my race, be born to me.

15. O goddess, if you are pleased with me, then I pray for this boon. The Brahmanas have told me that one attains to the crowning merit by having children.

Savitri said:—

16. Aware of your intentions before hand, I spoke about your sons to the divine Grandsire (Brahma.)

17. O virtuous one, you will, through the grace of that self-existent lord, have soon a highly-energetic daughter on earth.

18. I gladly tell you all this at the command of the Grandsire; you need not, therefore, make any reply.

Markandeya said:—

19. The king then bowing assent to the words of Savitri and saying "be it so," pleased her again and said "may this soon happen."

20. When Savitri had disappeared, the king entered his own city. And that hero began to dwell in his kingdom and govern his subjects righteously.

21. Some time having elapsed, that king observant of vows, begot offspring in the womb of his eldest queen devoted to religion.

22. O best of the Bharatas, the embryo in the womb of the princess Malavi began to increase like the lord of the stars in heaven, during the lighted fortnight.

23. And at the proper time she gave birth to a daughter with eyes resembling lotus. And that best of kings gladly performed her natal rites.

24. And as Savitri gladly gave (him) that daughter on account of the king (daily) offering her oblations, both her father and the Brahmanas named her Savitri.

25. The king's daughter (gradually) grew up like the very embodiment of Sri (Lakshmi.) And that damsel, in time stepped into youth.

26. Seeing that slender-waisted damsel of robust hips, and looking like a golden image, people thought "we have got a goddess,"

27. And oppressed by her energy none could marry that girl of lotus-like eyes who seemed as if blazing in splendour.

28. Then on a Parva day, Savitri, observing fasts, bathing her head and approaching the family deity caused the Brahmanas to offer oblations to the sacrificial fire in accordance with due rites.

29. Then taking the flowers and garlands with which she worshipped the deity, Savitri looking like the very embodiment of Sri, repaired to her high-souled sire.

30. And bowing down to the feet of her father and offering him those flowers and garlands, that highly beautiful damsel with joined-hands stood beside the king.

31. Seeing that his daughter (beautiful), as a goddess, attained her puberty and was not courted by suitors, the king became sorry.

The king said :—

32. Daughter, the time for giving you away is arrived. (But) none asks me (for your hand.) Do you, (therefore) seek for a husband as qualified as you.

33. Speak of that person, to me, whom you desire (for your husband). Choose, whom you like, for your husband. I will (afterwards) on (due) deliberation give you away (to him).

34. Hear, O auspicious girl, as I tell you, the words, which I have heard the twice-born ones to recite from the sacred books.

35. That father who does not give away (his daughter in marriage, is blamed. That husband who does not enjoy his wife during her courses is also blamed. And that son, who does not maintain his mother in her widowhood, meets with disgrace.

36. Hearing these my words do you speedily go in search of a husband. Act in such a way that we may not be blamed by the gods.

Markandeya said :—

37. Addressing thus his daughter and his old ministers, (the king) gave orders to make preparations (for their departure) and said "go."

38. (Thereupon), she, (gentle and meek) as a female ascetic, bashfully bowing down to the feet of her father, set out without hesitation, in obedience to the commands of her sire.

39. Seated on a car of gold and surrounded by the ministers, she visited the delightful hermitages of the royal sages.

40. O son, there bowing down to the feet of the elders and the revered, she visited all the forests one after the other.

41. Thus giving away riches in all the *Tirthas*, the king's daughter travelled over all those places inhabited by the foremost of the twice-born ones.

Thus ends the two hundred and ninety-second chapter, the history of Savitri, in the Pativrata Mahatmya of the Vana Parva.

CHAPTER CCLXLIII.

(PATIVRATA MAHATMYA PARVA)

—Continued.

Markandeya said :—

1. O Bharata, (one day) when that monarch, the king of the Madras, joined by Narada and seated in the midst of his court, was conversing with him,

2. Savitri, after visiting all the *Tirthas* and the hermitages, came to the abode of her father together with the ministers.

3. That auspicious one, seeing her father seated with Narada, bowed down to the feet of both with her head.

Narada said :—

4. O king, where did this your daughter go to and where does she come from? Why do you not bestow this youthful (damsel) on a husband?

Asvapati said :—

5. She was sent on that very business and she is just now come. Hear, O divine sage, from her, whom she has chosen for her husband.

Markandeya said :—

6. That auspicious one, at the command of her father to relate everything in detail, regarded his words like those of a god and said thus.

Savitri said :—

7. There was, in Salya, a pious Kshatrya king, Dyumatsena by name, who lost his eyes in course of time.

8, That intellectual (monarch) who had an only infant son, having lost his eyes, a neighbouring enemy who bore him an old grudge, taking advantage of his blindness, seized his kingdom.

9. (Deprived of his kingdom,) he (Dyumatsena) accompanied by his wife with the infant at her breast, retired to the woods. And having gone to a great forest, he, observant of rigid vows, began to practise asceticism.

10. His son, Satyavana (by name,) born in the city and brought up in the hermitage, is my fit husband and I have wedded him in my mind.

Narada said :—

11. Alas, O king, Savitri has done a very foolish act in as much as she, has through ignorance, chosen for her husband, Satyavana endued with (high) qualities.

12. It is because his father is (ever) truthful and his mother speaks the truth, that the Brahmanas have named him Satyavana (i. e. truthful)

13. In his boyhood he was very fond of horses, made horses of clay and painted them. Therefore he is (sometimes) called Chitrasva (i. e. one who paints horses)

The King said :—

14. Is now the prince Satyavana, who is attached to his father, energetic, intelligent, forgiving and brave ?

Narada said :—

15. He is energetic as Vivavasu (the sun), wise as Vrihaspati, heroic as Mahendra and forgiving as the earth.

Asvapati said :—

16. Is the king's son, Satyavana, charitable, devoted to the Brahmanas, handsome, large-hearted and of amiable appearance ?

Narada said :—

17, With regard to charity commensurate with his means, he is equal to Rantideva, the son of Sankriti, and he is as devoted to the Brahmnaas and as truthful as Sivi, the son of Usinara.

18. The heroic Satyavana is equal to Yayati in magnanimity, is as lovely to look at as the moon and is as beautiful as either of the twin Asvinis.

19. He is (more-over) possessed of self-restraint, is meek, heroic, truthful, of subdued senses, faithful to his friends, free from malice, modest and patient.

20. To be brief, men of great asceticism and of high charater say that he (Satyavana) is ever plain and firm in honour.

Asvapati said :—

21. O adorable one, you have described him as possessed of all noble qualities. Now tell me of his defects, if there be any.

Narada said :—

22. He has only one defect which has ecclipsed all his qualities, and which even by the most vigorous exertions can not be rooted out.

23. He has only one defect and no other. Satyavana who has a little of life in store for him, will, within a year from this day, breathe his last.

The king said :—

24. O beautiful Savitri, go and seek another for your husband. He has a great defect which lies surpassing all his merits.

25. The divine Narada, who is honoured by the celestials, tells me that within a year, he, of short life, will give up the ghost.

Savitri said :—

26. The die falls but once and the daughter can once be bestowed. The words "I bestow" are uttered but once, and once only these three things occur.

27. Whether his life be long or short, whether he be gifted with (noble) qualities or destitute of them, I have, for once, chosen him for my husband, and will not select any other a second time.

28. Having (first) settled a thing in mind, it is then expressed in words and is ultimately given effect to by (external) acts. My (own) mind is a proof of this.

Narada said :—

29. O best of men, your daughter is firm in her resolve. It is impossible to wean her away from virtue.

50. The qualities that are present in Satyavana are wanting in any other person. Therefore I commend the bestowal of your daughter (on Satyavana).

The king said :—

31. The words of your respectable self are true and should never be dishonoured. Since O adorable one, you are my preceptor I will do as directed by you.

Narada said :—

32. May your daughter Savitri, be given away without any obstruction. I shall now go away. May you be all happy.

Markandeya said :—

33. Saying this, Narada, soaring upwards, returned to heaven. And the king too began to make preparations for the marriage of his daughter.

Thus ends the two hundred and ninty-third chapter, the history of Savitri, in the Pativrata Mahatmya of the Vana Parva.

CHAPTER CCLXLIV.

(PATIVRATA MAHATMYA PARVA) —*Continued.*

Markandeya said :—

1. The monarch, reflecting on the words (of Narada) with regard to his daughter's marriage, began to make preparations for the wedding.

2. Then, inviting all the old Brahmanas and the Ritvijas together with the priests, the king accompanied by his daughter set out on an auspicious day.

3. Having reached the hermitage of Dyumatsena (situate) in the sacred forest, the king (Asvapati) accompanied by the Brahmanas advanced on foot to meet that royal sage.

4. And there (in the hermitage) he saw that highly wise and old king seated on a mat of Kusa grass under a Sala tree.

5. The King (Asvapati) having in conformity with usage, paid his respects to that royal sage, introduced himself (to him) by an appropriate speech.

6. And the king (Dyumatsena) versed in religion, having offered to the monarch (Asvapati) a seat, (the oblation called) Arghya, and a cow asked him what brought him there.

7. He (Asvapati) then expressed all his intentions and purposes in detail with regard to Satyavana.

Asvapati said :—

8. O royal sage, this fair damsel, named Savitri, is my daughter. O virtuous one, do you accept her for your daughter-in-law in conformity with the usage of your order.

Dyumatsena said :—

9. Exiled from my kingdom we have taken refuge in the woods, and have been, like accetics, practising virtue with subdued passions. How will (therefore), your daughter, unworthy of a forest life, put up with (its) hardships living in the forest?

Asvapati said :—

10. Neither happiness nor misery has any permanence. My daughter and myself are aware of this. Therefore, O king, you should not use such words towards me. Having (previously) made up my mind, I have come here.

11. You should not dishearten me since I have saluted you through friendship. As I have come here actuated by love, you ought not to refuse me.

12. You are my, and I am your equal; and we are suitable to each other. Be pleased, (therefore) to accept my daug as your daughter-in-law and wife of good Satyavana.

Dyumatsena said :—

13. Formerly I cherished a desire of forming an alliance with you. (But) deprived of my kingdom (afterwards) I hesitated (to do it).

14. Let, what I desired before, be accomplished this very day. You are a welcome guest to me.

15. Then, those two monarchs, inviting all the Brahmanas dwelling in the hermitages, caused the wedding to be celebrated agreeably to the usage.

16. Having given away his daughter with suitable robes, Asvapati with a merry heart left for his own abode.

17. Satyavana having obtained a wife graced with all the (noble) qualities and she (Savitri) too having got a husband after her own heart, rejoiced exceedingly.

18. Her father having departed, she cast off all her ornaments and put on barks of trees and cloths dyed red.

19. By her ministrations, good qualities, affections, self-control, and good services to all, she pleased every one.

20. By ministering to her physical comforts and by (covering her with) all sorts of robes, she delighted her mother-in-law. And she pleased her father-in-law by worshipping him as a god and by controlling her words.

21. Similarly, by agreeable words, by skilfulness, by sweet disposition and by ministering to him in private she delighted her husband.

22. Thus, O Bharata, these good people engaged in asceticism continued to dwell for some time in that hermitage.

23. And Savitri too, whether asleep or awake, could not forget the words of

Narada which were present in her mind day and night.

Thus ends the two hundred and ninty fourth chapter, the history of Savitri, in the Pativrata Mahatmya of the Vana Parvc.

CHAPTER CCLXLV.

(PATIVRATA MAHATMYA PARVA)

—Continued.

Markandeya said :—

1. After the lapse of a long while, O king, the time for Styavana's death at last arrived.

2. Savitri counted each day as it passed away, (for) the words of Narada were always present in her mind.

3. Having ascertained (by calculation) that her husband's death would take place on the fourth day (thence), that observant of the Triratra vow, fasted day and night.

4. Aware of her vow, the king (Dyumutsena) became very sorry and rising up consoled Savitri with these words.

Dyumatsena said :—

5. Princess, the vow you have taken is very difficult to observe, for, it is extremely hard to fast continuously for three nights.

Savitri said :—

6. O sire, you need not be sorry. I will be able to complete the vow. I have undertaken this vow with a firm resolve ; and determination is the (sole) cause of success (in every undertaking).

Dyumatsena said :—

7. I can, by no means tell you to give up your vow. Men like us should rather encourage you to complete it.

Markandeya said :—

8. Saying this, the high-minded Dyumatsena ceased ; and Savitri thus remaining (without food) looked like a wooden doll.

9. O best of the Bharatas, thinking that her husband would die tomorrow, Savitri, stricken with grief and observing fasts, passed the night in great sorrow.

10. Then, when the sun rose a couple of hands (on the horizen), Savitri performed her morning devotions and offered oblation to the blazing fire.

11. She then bowed down to all the aged Brahmanas, her father-in-law, and mother-in-law, one after the other and stood humbly before them with joined hands.

12. And all the ascetics living in the hermitage pronounced, for the welfare of Savitri, the benediction that she might never be a widow.

13. Savitri, who was buried in contemplation, saying in her mind "be it so" bowed down to the words of the ascetics.

14. And with a heavy heart, the princess, pondering on the words of Narada (anxiously) awaited the hour and the moment (of her husband's death).

15. Then, O best of the Bharatas, her father-in-law and mother-in-law gladly told the king's daughter who was seated alone, these words.

The Father-in-law said :—

16. You have performed the vow as directed. It is now the time to eat. Do what you think proper.

Savitri said :—

17. Having observed the desired vow I appointed the time when the sun would go down for my meals. (Even now) this is the determination of my heart.

Markandeya said :—

18. When Savitri was saying this about her meals, Satyavan, taking his hachet on his shoulders, left for the woods.

19. (Thereupon) Savitri said to her husband "you should not go alone. I will go with you. I do not feel inclined to be separated from you.

Satyavan said :—

20. Dearest, you have never visited the woods before. The path is very rugged (Moreever), lean and weak as you have been by the observance of fasts and vow how will you be able to walk ?

Savitri said :—

21. Neither do I feel exhaustion nor lassitude on account of the fast. (Moreover) I am very eagar to go. Do not (therefore) prevent me.

Satyavan said :—

22. Since you are so eagar to go, I will fulfill your desire. (But) take leave of my parents (first) so that no blame can be attached to me.

Markandeya said :—

23. (Then) bowing down to her mother-in-law and father-in-law, she of great vows said (to them) "my husband is going to the great forest for gathering fruits.

24. It is my desire that your worshipful self and my father-in-law will (kindly) permit me to accompany him. I can not bear to be separated (from him) this day.

25. As your son is going to the forest for the sacrificial fire and for his superiors, you ought not to prevent him. Had it been for any other (business) he should have been prevented.

26. I have not walked out for a little less than a year. Great indeed is my desire to witness the woods.

Dyumatsena said :—

27. From the very time that Savitri was made my daughter-in-law by her father, I do not remember her to have ever made any request to me.

28. So, let what my daughter-in-law desires be fulfiled. Daughter, act in such a manner that Satyavan does not neglect his business on the way.

29. Thus permitted by both, the renowned (Savitri) with a smiling (countenance) though with a sorrowful heart accompanied her husband (to the woods).

30. And that large-eyed lady beheld, on all sides romantic and charming forests frequented by swarms of peacocks.

31. And Satyavan said these sweet words to Savitri "behold these streams of sacred waters and these excellent blossoming trees."

32. That blameless girl, however, began to watch all the movements of her husband ; but remembering what the sage (Narada) had said, she considered him as already dead.

33. With her heart divided into two parts, she (with one of these) replying to her husband, and (with the other) awaitning the (fatal) hour, followed him slowly.

Thus ends the two hundred and ninety fifth chapter, the history of Savitri, in the Pativrata Mahatmya of the Vana Parva.

CHAPTER CCLXLVI.

(PATIVRATA MAHATMYA PARVA)

—Continued.

Markandeya said :—

1. Accompanied by his wife the powerful Satyavan (first) gathered fruits and filled his bag ; he then began to cut down the trees.

2. As he was felling the branches he began to sweat and had an headache in consequence of the labour.

3. Oppressed with toil, he came to his dear wife and said to her thus.

Satyavan said :—

I have a headache on account of this exercise.

4. And, O Savitri, my limbs and heart are aching. O lady of restrained speech, I feel unwell.

5. It seems (to me) that my head is being pierced by arrows. Therefore, O blessed lady, I feel inclined to sleep ; for I am quite unable to stand.

6. (Thereupon), Savitri, coming up to her husband, sat down on the ground with his head on her lap.

7. Then that devout lady, remembering the words of Narada, began to calculate the moment, the hour, the time and the day.

8. And in a moment she saw a person attired in red garments, wearing a diadem, of an enormous structure, having the splendour of the sun,

9. Of a dark and yellow complexion, endued with red eyes, with a noose in his hands, dreadful to look at, standing beside Satyavan, and gazing at him.

10. Beholding him she gently placed her husband's head on the ground. Then rising suddenly she, with a trembling heart and joined palms, said these words in a great sorrow.

Savitri said :—

11. From your superhuman appearance I know you to be a god. Kindly tell me, O god of gods, who you are and what is your desire.

Yama said :—

12. O Savitri, you are devotedly attached to your husband and are of ascetic virtue. And it for this reason that I address you. Know me, O auspicious girl, to be Yama.

13. The years of this prince, your husband, being numbered, I will bind (him with this noose) and take him hence. Know this to be my intention.

Savitri said :—

14. We hear, O god, that your emmissaries come to take away men. How is it that your worshipful self has come in person ?

Markandeya said :—

15. Thus addressed by her, the divine lord of the Pitris, in order to please her, began faithfully to relate everything about his intentions.

16. And he said : I have come here personally considering that my emmissaries are not fit to bring such a devotional and handsome person, endued with qualities, vast as a sea."

17. Then Yama powerfully drew out of the body of Satyavan a person of the measure of the thumb, bound him with the noose and brought him under control.

18. The life being taken out, the body deprived of breath, destitute of lusture, and devoid of motion, became disagreeable to the eye.

19. Binding it thus, Yama proceeded towards the south ; and weighed down with grief, the exalted Savitri also, devotedly attached to her husband, and successful in her vow, followed him.

Yama said :—

20. Go back, O Savitri, and perform the last rites of your husband. Your debt to your husband is discharged. You have come as far as is possible (for you) to do.

Savitri said :—

21. I ought to follow my husband thither where he is being carried to or whither he goes of his own accord. (Because) this is the eternal duty.

22. There shall be no obstacle to my course on account of my asceticism, my devotion to superiors, my affection for my husband, my observance of vows, and your grace.

23. It is asserted by the wise, versed in true knowledge, that one contracts a friendship with another by going only seven paces with him. I will tell you something keeping this friendship in view. Pray listen to it.

24. Men, wanting in self-control do, not observe (the proper rites and sacrifices) even in the forest. Nor do they go through and discharge the necessary duties of these three modes of life, namely conjugal or domestic life, life of celebacy and study in the house of the preceptor, and thirdly a life of the total renunciation of the world. Conjugal life or domesticity leads to true religious merit . It is for this reason that the wise assert that domesticy (which leads to righteousness) is the best of all (other modes of life).

25. By discharging faithfully the necessary duties of this one mode of life (ie conjugal life) we have all attained to the path (of righteousness) and therefore we do not covet the second and the third modes of life (i.e. celebacy and renunciation of the world). It is therefore that domesticity with its necessary duties is considered by the wise as the foremost of all (other lives).

Yama said :—

26. Do go back. I have been delighted with your words couched in (proper) letters and accents and resting on reason. Do you ask for a boon with the exception of your husband's life, O lady of faultless proportions, I will give any boon (you desire).

Savitri said :—

27. My father-in-law has been driven away from this kingdom and has lost his eyes. He now leads a forest life in our hermitage. Let that king, through your grace, be restored to his sight and be as powerful as the sun or fire.

Yama said :—

28. O blameless girl, I give you this boon, that, what you have asked of me, will take place. I see you are wearied with your journey. Do not proceed further. Go back. Do not take any more trouble.

Savitri said :—

29. I do not feel fatigue as I am with my husband. I will surely follow the same path as my husband does. I will surely go thither where you are taking my lord to. O best of the celestials, listen again to what I say.

39. (It is asserted by the wise) that even a single interview with the virtuous is highly desirable. Friendship with them is much more so. Communion with the righteous is never without fruit. So one should always associate with the virtuous.

Yama said :—

31. The words spoken by you are pregnant with great import. They augment the wisdom of even the learned and are delightful to the mind. Therefore, O damsel, with the exception of Satyavan's life do you ask for a second boon.

Savitri said :—

32, Let that king, my intellectual father-in-law, regain his kingdom that he lost before. And may that worshipful one never fail to properly discharge his duties. This is the second boon that I pray for.

Yama said :—

33. That monarch will be soon restored to his kingdom and be ever firm in his duties.

Princess, I have now gratified your wish. Do not proceed further; go back; do not allow yourself to be any more weary.

Savitri said :—

34. You have controlled all the creatures by your ordinances, and you carry them away not according to your caprice but those regulations. Therefore, O god, you are styled Yama (ie one who governs by ordinances). Hear (again) these my words.

35. The eternal duty of the righteous is mercy and charity, benevolence and favour towards all creation in thought, word and deed.

36. In this world, it is generally the case that men here are destitute of energy and skill. (But) the righteous show mercy even to their enemies when the latter throw themselves into their protection.

Yama said :—

37. The words utterd by you appear (to me) as delicious as water to a thirsty person. (Therefore), O auspicious girl, do you ask again for any other boon that you like than the life of Satyavan.

Savitri said :—

38. My royal father is childless. Let him have one hundred sons, begotten by him, who will perpetuate his family. This is the third boon that I ask of you.

Yama said :—

39. O auspicious girl, your father shall have one hundred highly-energetic sons, the perpetuators of his race. Princess, your desire is now gratified. Do retrace your steps. You have come too far.

Savitri said :—

40. It appears no distance to me since I am beside my husband. My mind travels a greater distance. (Now) listen, as you proceed on, to the words that I will presently utter.

41. You are the powerful son of Vivasvata and are therefore called by the wise Vaivasvata. You judge all the creatures impartially and rightfully and for this reason, O lord, you are styled the lord of justice.

42. People do not place so much reliance on their own selves as on the virtuous. Therefore everybody wishes particularly to cultivate intimacy with the righteous.

43. And friendship alone generates the confidence among all creatures. It is therefore that people repose confidence specially in the virtuous.

Yama said :—

44. O auspicious and fair damsel, I never before heard such words as you have (just now) spoken from any other person than you. I am pleased with these. Do you ask for a fourth boon with the exception of Satyavan's life and then retrace your steps.

Savitri said :—

45. Let me have one hundred strong and powerful sons, born of Satyavan's loins and begotten of both of us, who will perpetuate our line. This is the fourth boon I pray for.

Yama said :—

46. Lady, you shall have one hundred strong and powerful sons who will cause your delight. Princess, do not take any further trouble; go back; indeed you have come a great way.

Savitri said :—

47. The pious are ever unceasingly devoted to religion. They do neither feel lassitude nor affliction, The intercourse of the pious with the virtuous is (ever) productive of good. And the righteous apprehend no fear from the virtuous.

48. Indeed, the righteous by their truthfulness make the sun move and it is the pious who by asceticism support the earth. O king, it is the righteous that are the cause of the past and the future. And the pious remaining in the midst of the righteous do never feel langour.

49. Knowing that this is the enternal custom of the good and the virtuous, pious people devote themselves to acts of self-sacrifice for others without expecting any return.

50. Good acts done to the virtuous are never fruitless. Such acts never destroy our honour or interest. Since the righteous are characterised by such (noble) conduct they become protectors (of all creatures).

Yama said :—

51. The more you address me in words pregnant with religious meaning, delightful to the mind, full of sweet phrases and of grave import, the more I am inclined to respect you. O lady, devotedly attached to your husband, crave an incomparable boon.

Savitri said :—

52. The boon that you have (just) given me can not bear fruit (without my union with my husband). Therefore, O bestower of honour, among other boons

(that you have already granted me) I crave this boon that Satyavan may be brought back to life. I am as good as dead without my husband.

53. I do not want happiness bereft of my husband. Without my lord I do not crave heaven itself. Deprived of my husband I do not long for prosperity. And bereft of my husband I am unable to bear life.

54. You have granted me the boon that I shall have one hundred sons and yet you are carrying away my husband. Now I pray for this boon that Satyavan may be alive again, and then your words will prove true.

Markandeya said :—

55. Thereupon, Yama, the son of Vivasvata and the lord of justice saying "be it so" and unloosing his noose, cheerfully spoke to Savitri thus :—

56. "O chaste and gentle lady, I release your husband. You will be able to take him back. He will be free from disease and (ever) successful (in his undertakings).

57. He as well as you will live four hundred years. By his devoutness and by celebrating many sacrifices he will win a great renown in the world.

58. And Satyavan will beget on you one hundred sons. And those Kshatriya sons (of you) together with their sons and grandsons will be kings ;

59—60. And bearing your name will ever be renowned. Your father also will beget a hundred sons on your mother Malavi, and those Kshatriya brothers of you resembling the celestials, together with their sons and grandsons will be celebrated under the name of the Malavas".

61. Having conferred these boons on her and having thus made her retrace her steps, the lord of justice (Yama) returned to his own abode.

62. Then Savitri having regained her husband, returned to the place where her husband's ashy pale corpse lay.

63. Beholding her husband on the ground she approached and took hold of him. She then sat down placing his head on her lap.

64. Having regained his consciousness, he looked at her again and again like one returned from a distant clime (after a long time) and (then) endearingly addressed her thus.

Satyavan said :—

65. Oh, I have slept for a long time. Why did you not awaken me ? Where is that dark-complexioned person who was dragging me away ?

Savitri said :—

66. O best of men, you have (indeed) slept long on my lap. That god, the divine Yama, who governs all creatures, has departed.

67. O blessed one, you are (now) soothed and O prince, you have awakened from sleep. If you are able, rise up. Look, the night is far advanced.

Markandeya said :—

68. Having regained his consciousness, Satyavan got up like one who had enjoyed an undisturbed sleep ; and seeing all the sides covered with woods he said :—

69. "O slender-waisted damsel, I set out with you for gathering fruits. And when I was hewing down the woods my head ached.

70. Sorely distressed with headache I could not stand up long, and (therefore) lay down on your lap. O auspicious girl, I remember all this.

71. Embraced by you, sleep gently came upon me. I then saw it was intensenly dark, and also a highly effulgent person.

72. O slender-waisted lady, tell me, if you are aware of all that happened—whether what I saw was a dream or a reality".

73. Thereupon Savitri replied to him "prince, the night is deepening : tomorrow, I will disclose to you faithfully all that occured.

74. Get up ; get up ; may you be all hale : O thou of good devotion, come and see your parents. The sun has long gone down and the night is deepening.

75. The night-wandering creatures of harsh voices are joyfully roving about. And the rustling of leaves consequent on the footsteps of beasts are heard.

76. Jackals of frightful appearance stationed in the south and east have set up terrible howls which make my heart tremble.

Satyavan said :—

77. The forest, enveloped with a dense darkness, has worn a dreadful appearance. You will therefore neither be able to discern the paths nor to go.

Savitri said :—

78. There is a withered tree in a buring state in this forest which caught fire to-day.

And the flames stirred up by the wind are seen now and then.

79. Fetching some fire (from that tree) I will kindle a fire all around. There are plenty of logs here. (So) give up your uneasiness.

80. If you do not venture to go (I will do all this). I see you are unwell. You will not be able to discern the paths as a dense darkness is hanging over these woods.

31. We shall, with your leave, go tomorrow when the forest will be visible. O sinless one, we shall remain here for the night if you wish.

Satyavan said :—

82. I have recovered from the headache and my limbs are in a sound condition. I am therefore, through your favour, desirous of seeing my parents.

83. Never before did I return to the hermitage after the lapse of the proper time. My mother is used to shut me up in the asylum even before the evening sets in.

84. Even if I go out during the day my parents are filled with anxiety. And my father together with all the inhabitants of the hermitages searches for me.

85. Several times before this my parents afflicted with greef rebuked me saying " you have been long out."

86. I am now reflecting as to what a state they will be reduced for my sake. Surely, they will be sorely afflicted on account of my absence.

87. Sometime ago, one night, the cheerful old couple, being greatly distressed and weeping profusely said to me repeatedly :—

88. " Dear son, bereft of you, we can not endure life for a single moment. Surely we must not survive you.

89. You are the only support of these blind ones. The perpetuity of our line, our funeral oblations, our fame, our descendants, (all) depend on you."

90. My father is old and so also is my mother ; and surely I am their only stay. To what a state will they be reduced if they miss me during the night ?

91. I blame that sleep in consequence of which my harmless parents are in agonising suspense for my sake.

92. And (on account of which) I also placed in this critical position am filled with anxiety. Without my parents I do not care to bear life.

93. I am sure, that by this time my blind father with his mind torn with grief is enquiring of the dwellers of the hermitages about me.

94. I do not, O auspicious girl, grieve so much for myself as for my father and my weak mother (ever) devoted to her husband.

95—96. Surely, they will experience a deep sorrow for my sake. I know that my life will last so long as theirs, that I should support them, and do only such acts as are agreeable to them.

Markandeya said :—

Saying this, that virtuous one devoted to and fond of his parents,

97—98. Raising his arms began to bewail loudly in great sorrow. Seeing that her husband was oppressed with such a deep sorrow, the virtuous Savitri wiping the tears from his eyes spoke to him thus : "If I have practised asceticism, if I have done charitable acts, if I have offered oblations (to the fire),

99. Then, may this night be conducive to the welfare of my father-in-law, mother-in-law and my husband. I do not remember to have offered a falsehood even in jest.

100. By virtue of that truth may my father-in-law and mother-in-law remain alive this day.

Satyavan said :—

I am impatient to see my parents. (Therefore), O Savitri, let us start immediately.

101. If I find my parents overtaken by any calamity, then, O fair girl, I swear by my own self I shall not bear life.

102. If you are devoted to virtue, if you wish to see me alive, if it is your duty to do what is agreeble to me, (then) let us return to the hermitage (at once).

103. Thereupon, the fair Savitri rose up and adjusted her hair. She (next) taking her husband by his arms made him arise.

104. Satyavana too having risen, rubbed his limbs with his hand. Then looking around all sides, he cast his eyes on the fruit bag.

105. And Savitri said to him " gather fruits to morrow. I shall carry your hatchet which is conducive to your devotion and welfare."

106. (Having said this), she hanging the bag on the branch of a tree, and taking the hatchet, returned to her husband.

107. Then that lady of fair thighs, placing her husband's left hand on her left shoulder and embracing him by her right hand proceeded slowly like an elephant.

Satyavan said:—

108. Timid girl, the paths are well known to me as I go by them often. Further, by the moon-light falling between the trees I can discern them.

109. We have now reached the path we came by for gathering fruits. O auspicious girl, go along the way we took (in the morning) without hestitation.

110. Near yonder Palasatree the road has branched off into two. Follow the path that lies to the north of it; be quick.

111. I am now all right, have regained my strength, and am very desirous of seeing my parents. Saying this, he quickly proceeded towards the hermitage.

Thus ends the twohundred and ninety sixth Chapter, the history of Savitri, in the Pativrata mahatmya of the Vana Paraa.

CHAPTER CCLXLVII.

(PATIVRATA MAHATMYA PARVA)

—Continued.

Markandeya said:—

1. In the meantime, the highly-powerful Dyumatsena, being restored to his sight, could behold everything with a clear vision.

2. O most exalted of the Bharatas, accompained by his wife Saivya he visited all the hermitages (in search of his son) and was greatly afflicted for his sake.

3. The (old) couple, at that night walked about searching (for their son) in all the hermitages, rivers, woods and lakes.

4. And as soon as they heard any sound, considering that it was (caused by the footsteps of) their son they raised up their heads and said "there comes Satyavan accompanied by Savitri."

5. And with their feet torn, cracked, wounded, and bleeding, and pierced by thorns and Kusha blades they ran about like mad men.

6. Then all the twice-born ones, dwelling in the (neighbouring) hermitages approached and surrounded them. And soothing the old couple they brought them back to their own hermitage.

7. There the aged ascetics surrounding the old man together with his wife began to console him with stories of wonderful import about the kings of by-gone ages.

8, Although the old couple, eagar to behold their son, was thus comforted, the remembrance of the youthful days of their son again awakened deep sorrow in them.

9. And weighed down with affliction, they again began to give vent to their grief in mournful accents saying "alas, O son, O chaste daughter-in-law, where are you"? Then a truthful Brahmana told them these words.

Suvarcha said:—

10. "Satyavan is surely alive, because his wife Savitri is devoted to asceticism, is self-controlled and is well behaved."

Goutama said:—

11. "I have read the Vedas together with all their branches, and have laid up a great store of asceticism. I have led a life of celebacy, have gone through the Bramhacharya mode of life, and have appeased the fire and my superiors.

12. I have observed all the vows with a devout spirit; and agreeably to the ordinances I have very often subsisted on air alone and observed fasts.

13. By virtue of this asceticism I am aware of the doings of other people. Know this to be certain that Satyavan is alive.

The disciple of Goutama said:—

14. The words that have come out of the mouth of my preceptor can never be false, Therefore, Satyavan is (surely) alive.

The Rishis said:—

15. As his wife Savitri bears all the auspecious signs indicative of her exemption from widowhood, it is certain that Satyavan lives.

Bharadwaja said:—

16. As his wife Savitri is possessed of devotion, self control and good behaviour, it admits of no doubt that Satyavan is alive.

Dalbhya said:—

17. Considering that you have regained your sight and that Savitri has gone out without meals after the performance of her vow, it is certain that Satyavan is alive.

Mandyavya said:—

18. From the manner in which birds and beasts are sending forth their voices in the still atmosphere and since you have regained your sight making you useful for worldly purposes, it is sure that Satyavan lives.

Dhoumya said:—

19. Your son Satyavan is surely alive in as much as he is endued with all the noble qualities, beloved by all and bears signs indicalive of a long life.

Markandeya said:—

20. Thus consoled by those truthful sages, and reflecting on the words they said, Dyumatsena became a little pacified.

21. A moment after, Savitri accompanied by her husband Satyavan arrived at the asylum during the night and entered it cheerfully.

The Brahmanas said:—

22. O lord of the earth, we all congratulate you heartily ou your union with your son and your recovery of eye sight.

23. Your meeting with your son, your sight of Savitri, and your restoration to sight, these three blessings will make you prosper.

24. What we have said, shall undoubtedly come to pass. You will soon rapidly grow in prosperity.

Markandeya said:—

25. Then, O Partha, all those twice-born ones kindled a fire and took their seats before the king Dyumatsena.

26. Soivya, Satyavan, and Savitri who all stood on one side, gladly sat down with the permission of them all.

27. Then O Partha all those inhabitants of forest, who were seated with the king, actuated by curiousity asked the kings son.

The Rishis said:—

28. O renowned prince, why did you not make your appearance with your wife earlier? Why did you come solate at night? What obstacle stood in your way?

29. O Prince, we can not make out why you have given so much pain to your father, mother and ourselves also. You ought to relate all this.

Satyavan said:—

30. Taking leave of my father I went out with Savitri. While cutting down the woods in the forest my head began to ache.

31. Afflicted with the pain I slept a long while. Thus far only do I remember. Never before did I sleep for so long a time.

32. Considering that you all should not be troubled on my account, I came so late at night. There is no other reason (for my late arrival).

Goutama said:—

33. You, then, do not know how your father Dyumatsena has snddenly recovered his eyes. Let, therefore, Savitri relate it.

34. We are desirous of learning all this from you who are surely acquainted with the mysteries of good and evil. For, O Svitri, we know you are as resplendent as Savitri herself (the wife of Brahma).

35. You are (undoubtedly) aware of the cause of this. Therefore speak truly. If you have nothing to conceal, then relate it to us.

Savitri said:—

36. It is as you know it to be. Your desire can never prove fruitless. I have nothing to conceal from you. Now hear the true cause of this.

37. The high-souled Narada had foretold the death of my husband. To-day being the appointed time, I did not leave his company.

38. When he fell asleep Yama in person together with his attendants approached him and tying him (with the noose) proceeded towards the region inhabited by the Pitris.

39. I then began to eulogise that lord god, with truthful words, who conferred on me five boons. Hear of these (boons) form me.

40. I have obtained two boons for my father-in-law, viz recovery of his sight and kingdom. I have (further), obtained for my father a hunded sons and an equal number of sons for myself.

41. (Again) my husband Satyavan has been blessed with a life of four hundred years. I observed the vow for the sake of my husband's life.

42. I have now faithfully described to you in detail the cause which ultimately turned my great sorrow into a crowing bliss.

The Rishis said:—

43. O chaste girl, you are of gentle disposition, observant of vows, possessed of virtue and have sprung from a noble line. And it is by you that the line of this best of kings, overwhelmed with calamities and drowned in a deep gulf (of obscurity) has, (at last), been rescued.

Markandeya said:—

44. The assembled sages, then, having, eulogised and paid their adorations to that most exalted lady and having taken leave of that most excellent of kings together with his son, soon left for their respective asylums in peace and and with merry hearts.

Thus ends the two hundred and ninety-seventh chapter, the history of Savitri in the Pativrata Mahatmya of the Vana Parva.

CHAPTER CCLXLVIII.

(PATIVRATA MAHATMYA PARVA)

—Continued.

Markandeya said :—

1. The night having come to a close, when the sun's disc had appeared (on the horizen), all those ascetics, whose only wealth was devotion, having performed their matins, congregated (at the asylum of Dyumatsena).

2. Those great sages were never satisfied in relating again and again of the high fortune of Savitri, to Dyumatsena.

3. Then, O king, it so chanced that all the subjects came from Salwa and informed Dyuma sena of the death of his enemy at the hands of his own minister.

4. And they related to him all that had taken place saying "hearing the death of the usurper together with his friends and allies at the hands of his own minister and of the dispersion of his troops,

5. All the subjects have in one voice declared for you, their legitimate king, and they have also said whether you are blind or not you shall be (their) king.

6. O king, we have been despatched to you on the strength of this determination (on the part of your subjects to instal you king). These cars and these four kinds of troops have arrived for you.

7. (Therefore), O monarch, do set out. May you prosper. Your restoration has been proclaimed in the city. May you for ever occupy the position filled by your sire and grandsire."

8. And seeing the king restored to sight and healthy, they with their eyes expanded in wonder, bowed down their heads to him.

9. Then the king having greeted all the aged Brahmanas inhabiting the hermitage, and in his turn being greeted by them, set out for his capital.

10. And Saivya together with Savitri surrounded by troops, went in a palanquin, adorned with splendid sheets, and carried by men.

11. Then the priests joyfully installed Dyumastsena as king and his high-souled son as prince regent.

12. After a long time Savitri was deliver- of a hundred heroic and illustrious sons who never retreated from battle.

13. She had also one hundred highly powerful uterine brothers begotten by Asvapati, the king of Madra, on Malavi.

14. Thus Savitri rescued from misfortune. her own self, her father, mother-in-law, father-in-law and her husband's line.

15. Similarly, the auspicious Droupadi of excellent character, will deliver you all from your misfortune as the virtuous Savitri did.

Vaishampayana said :—

16. Thus, O monarch, instructed by that high-souled one (Markandeya), the Pandava (Yudhisthira) devoid of grief and affliction continued to dwell in Kamyaka.

17. The man who listens with a devout spirit, to the excellent history of Savitri ever meets with happiness and success and never experiences sorrow.

Thus ends the two hundred and ninety eighth chapter, the history of Savitri, in the Pativrata Mahatmya of the Vana Parva.

CHAPTER CCLXLIX.

KUNDALA HARANA PARVA.

Janamejaya said :—

1. O Brahmana, (you say) at that time, Lomasha conveyed to Yudhisthira, the son Pandu, a message from Indra in these words of grave consequence.

2. "I will remove that great terror which you do not reveal to any one when Dhananjaya departs from this place,"

3. Now tell me, O best of devotees, what this great fear was which Yudhisthira entertained in respect of Karna, and why he did not reveal it to any one.

Vaishampayana said :—

4. O best of kings, I will relate that history to you, as asked by you. O best of the Bharatas, listen to my words.

5. On the expiration of the twelveth year of their forest-life when the thirteenth had set in, Sakra, the well-wisher of the Pandavas, resolved to ask Karna for his ear-rings.

6. But Vivasuva (the sun) aware of the intentions of Mohendra about the ear-rings, O mighty Monarch, appeared before Karna.

7. And when that truthful hero, devoted to the Brahmanas, was comfortably lying down on a costly bed furnished with a rich sheet,

8. The resplendent god, the sun, O king of kings, moved with great kindness consequent on paternal affection, shewed himself, at night, in a dream, O Bharata.

9. And by his devotional power, wearing the shape of a handsome Brahmana, well read in the Vedas, the Sun addressed Karna for his welfare, these sweet words.

10. "O son, O Karna, O foremost of the truthful, O mighty-armed one, listen to these highly beneficial words of mine that I tell you to-day out of affection for you.

11. O Karna, Sakra with the desire of doing good to the Pandavas will come to you in the disguise of a Brahmana in order to have your ear-rings.

12. This noble conduct on your part that when asked by the pious you give away to them whatsoever they ask but never beg, is known to Sakra himself and the world at large.

13. O son, you bestow on the Brahmanas wealth or any other thing asked by them and never refuses anything to any one.

14. The vanquisher (of the Asura) Paka, who is well aware of this, will come to you in person, in order to beg your ear-rings and armour.

15. When he will ask for the ear-rings, you must not part with them but entreat him to the best of your power to make him desist; because that will tend to your greatest good.

16. O son, when he will tell you about the ear-rings, you will, by showing various reasons, refuse him over and over again and offer him various other sorts of riches.

17. And you will try to appease Purandara, desirous of getting the ear-rings, by offering gems, women, cows, various sorts of riches and by citing precedents.

18. If, O Karna, you part with those auspicious ear-rings with which you were born, your life will be shortened and you will be subject to death.

19. O bestower of honours, arrayed in your armour and ear-rings you will be unslayable by your enemies in battle. Know these my words to be certain.

20. These two jewelled ear-rings have derived their origin from ambrosia. Therefore, they should be carefully preserved by you, if you have any love for your life.

Karna said:—

21. Who are you, that, showing so great an affection for me, are addressing me thus? Tell me, O god, if you desire, who you are in the shape of a Brahmana.

The Brahmana said:—

22. O child, I am the god of hundred rays (sun). Out of affection I give you this advice. Act in obedience to my advice as it is highly beneficial to you.

Karna said:—

23. It is (no doubt) highly fortunate for me that the lord god of splendour, desirous of my welfare, speaks to me to-day. Listen to my words.

24. I am adoring you, who are the giver of boons and out of love am saying to you this. If I am at all dear to you, I should not be prevented (by you) from observing this vow.

25. O Vivavasu, all the world is aware of this vow on my part that I am surely ever ready to give my very life to the best of Brahmanas.

26. If, O best of sky-rangers, Sakra disguised as a Brahmana comes to me to beg (the ear-rings) for the good of the sons of Pandu,

27. Then, O best of the celestials, I will give the ear-rings and the excellent armour. In that case my renown which has spread over the three worlds, will not be at a discount.

28. It is not at all proper for men like us to save life by a degrading act. Death coupled with honour and meeting with the approbation of the world is preferable.

29. Therefore I will give the ear-rings together with the armour to Indra. If the slayer of Vala and Vritra comes to me to beg

30. The ear-rings for the the good of the sons of Pandu, then the whole world will be redolent of my fame and will proclaim his infamy.

31. O Brahmana, I long for renown in this world even at the sacrifice of my life. Men having renown attain to heaven while those having none are lost.

32. Even like a mother fame keeps people alive; but a man given to infamy is as good as dead even though his frame be not destroyed.

33. O Vivavasu, O lord of the worlds, that fame is the very life of man is evident from the (following) ancient sloka (verse) sung by the creator himself

34. "In the next world fame leads men to supreme bliss while in this pure fame prolongs life."

35. So, I will win an everlasting renown by giving (my ear-rings) born with my body. By duly bestowing on the Brahmanas (gifts) sanctioned by ordinances,

36. By sacrificing my life in battle on performing unachievable feats and by con-

quering my enemies I will win nothing but fame.

37. By sparing the affrighted in battle who crave their lives and delivering old men, children, and the twice-born ones, from great danger,

38. I will win a great renown in this world and have access to the highest heaven (in the next). Know this to be my solemn determination that I will preserve my fame even at the sacrifice of my very life.

Thus ends the two hundred and ninteyninth chapter, the colloquy belween Karna and Surya, in the Kundala Harana of the Vana Parva.

CHAPTER CCC.

(KUNDALA HARANA PARVA).—*Continued.*

Surya said :—

1. O Karna, never do such acts as will lead to the injury of your own self, your friends, your sons, your wives, your mother, and your father.

2. O best of those that bear life, creatures do not wish to sacrifice their bodies for renown in this world and everlasting fame in heaven.

3. There is no doubt that the everlasting renown which you long for at the cost of your life, will deprive you of it.

4. O most exalted of men, so long as a person is alive, his father, mother, son and other relations in this world are useful to him.

5. The kings also, O best of men, can avail themselves of their prowess, so long as they are alive. Do understand it. O highly-resplendent being, fame is serviceable to living beings only.

6. As regards a dead person whose frame has been reduced to ashes, what necessity is there for fame? It is not the dead but living persons that can enjoy fame.

7. The fame of a dead person is like a garland (round the neck) of a man whose life is extinct. For the reason that you are a worshipper of mine I am telling you all this for your good,

8. And for this further reason that all my devotees should be protected by me. Considering, O mighty-armed one, that this person is a great devotee to me,

9. I have been inclined to revere you. Therefore accept my advice. A deep mystery ordained by fate, underlies all this. It is on this account that I am addressing you thus. Act (according to my words) and let no doubts cross your mind.

10. O best of men, you are not fit to learn this which even the gods do not know. It is why I do not reveal it to you. You will, however know it in time.

11. O Radha's son, I am telling you again what I have already said. Pay attention to it. You will by no means give the ear-rings to the wielder of the thunderbolt when he will beg them (of you).

12. Adorned with your beautiful ear-rings you shine like the moon in the azure sky between the Vishakha constellations, O highly effulgent creature.

13. Know that fame is useful to a person so long as he is alive. Therefore, O son, you must refuse the lord of the celestials when he will beg the ear-rings.

14. O sinless one, you will be able to do away with the eagar desire of the lord of the gods for the ear-rings by repeatedly addressing him in various words coupled with reason.

15. O Karna, remove the desire of Purandara by sweet and roasonable words of great consequence.

16. O most valiant of men, you always challenge Savyasachi (ie Aryuna who can draw the bow with his left hand) and the warlike Savyasachi too, will no doubt, encounter you in battle.

17. But arrayed in your ear-rings Aryuna, even with the assistance of Indra himself shall not be able to defeat you in battle.

18. Therefore, O Karna, if you are at all desirous of defeating Aryuna in battle, do not give your auspicious ear-rings to Sakra.

Thus ends the three hundredth chapter, the colloqny belween Karna and Surya, in the Kundalaharana of the Vana Parva.

CHAPTER CCCI.

(KUNDALAHARANA PARVA.—*Continued).*

Karna said :—

1. O god, O lord of splendour and scorching rays, you are as much aware of my being a worshipper of yours, (as of the fact) that there is nothing which I can not part with.

2. By virtue of the reverence that I always feel for you, you are, O lord of splendour, dearer (to me) then my wife, my sons, my own self and myfriends.

3. O author of light, you are no doubt aware that high-souled persons cherish a high regard for their devoted worshipper.

4. Considering that Karna is your devoted worshipper and that he knows no other god in heavens, you have given me these instructions.

5. Again with bended head and repeated prayers do I implore you and tell you this, O lord of scarching rays, that you will (graciousiy) pardon me.

6. I do not fear death so much as falsehood. Especially for the sake of all the righteous twice-born ones ever,

7. I am ready to sacrifice my life without (the least) hesitation. As to what you have said to me about the Pandava Falguna,

8. O author light, (I ask you) to dispel your sorrow caused by mental uneasiness regarding Arjuna and myself. (Because) I will surely defeat Arjuna in battle.

9. O god, you are no doubt aware of the great strength of my weapons which I have obtained from the son of Jamadagni (ie Parasuram) and from the high-souled Drona

10. O best of the gods, permit me now to observe the vow on my part that I may bestow my very life upon the begging wielder of the thunderbolt.

Surya said :—

11. O highly-powerful son, if you bestow your beautiful ear-rings to the wielder of the thunderbolt, you should, in order to secure victory, say to him.

12. "O lord of hundred sacrifices, I can only part with my ear-rings under a condition." As you cannot surely be slain by any creature when furnished with your ear-rings,

13. So the destroyer of the Danavas, O son, wishing your death at the hands of Arjuna in battle, wants to rob you of your ear-rings.

14. Worshipping again and again with agreeable and truthful speeches the lord of the celestials, Purandara, the possessor of infallible weapons, you will say to him,

15. "O thousand-eyed lord, I will give you the two ear-rings and the excellent armour, if you will bestow on me an infallible dart destructive of enemies."

16. It is under this condition only, O Karna, that you will give your ear-rings to Sakra. Then you will be able to destroy your enemies in battle.

17. O mighty-armed one, that arrow of the lord of the gods does not return to the hand of the person who discharges it, without destroying hundreds and thousands of enemies.

Vaishampayana said :—

18. Saying this, the lord of thousand rays suddenly became invisible. (The next day) Karna after having performed his devotions told the sun of the dream.

19. And Vrisha (Karna) faithfully related to him everything in detail, viz. his meeting with the sun and the conversation that took place between them during the night.

20. Hearing all this, the divine lord Bhanu, the subduder of Swarbhanu (Rahu) spoke to Karna with a smile, "it is all true."

21. Then the son of Radha, the slayer of enemies, knowing all this to be true, awaited (the arrival of) Vasava, with the desire of obtaining the dart.

Thus ends the three hundred and first chapter, the colloquy between Karna and Surya in the Kundalaharana of the Vana Parva.

CHAPTER CCCII.

KUNDALAHARANA PARVA—*Continued.*

Janamejaya said :—

1. What was that secret which the god of hot rays did not give out to Karna? Of what nature were that coat of mail and those two ear-rings?

2. O righteous one, where did that armour and those two ear-rings of his spring from? O being whose wealth is devotion, I am curious to learn all this. Therefore relate to me all this.

Vaishampayana said :—

3. O king, I am now relating to you the secret of the god having his rays for wealth, and also of what sort the armour and the pair of ear-rings were.

4. Formerly, O monarch, there came a highly-energetic Brahmana to Kuntibhoja. He was tall in stature, wore beard and matted locks, carried a staff in his hand,

5. Was agreeable to look at, and of faultless proportions and seemed as if burning in splendour. His complexion was yellow and he spoke sweet words. He was possessed of devotion and he studied the Vedas.

6. That Brahmana of great and excellent devotion said to king Kuntibhoja "O being that is free from pride, I am desirous of eating at your house (the food) obtained as alms.

7. I can, if you like it, dwell at your house under the condition that neither you nor your attendants will cross me in any way.

8. I will go out and come in at my pleasure. And O king, with regard to my food or bed no body shall disturb me."

9. (Then) Kuntibhoja gladly said these words "be it so and even more than this." And he told him again thus.

10. "O highly wise one, I have a renowned daughter, Pritha by name. That damsel is endowed with good manners, is observant of vows, chaste and self-controlled.

11. She, without despising you, will wait on you and minister to your comforts. And you also will be pleased with her (graceful) manners."

12. Saying this, and duly worshipping that Brahmana, he (the king) went to his daughter Pritha, endued with large eyes, and said to her thus :—

13. "This highly fortunate Brahmana, O child, wishes to dwell in my house. I have promised him this saying "be it so."

14. O child, you will minister to this Brahmana with great skill. And you will act in such a way as not to belie my words.

15. What this highly-energetic, reverend and ascetic twice-born one devoted to the study of the Vedas, asks for, will be given him without any pride.

16. A Brahmana represents the highest energy and the highest devotion; and it is in virtue of the devoutness of the Brahmanas that the sun shines in the heavens.

17. Disregarding those that deserve honour, the great Asura, Vatapi, as well Talajanga, met with destruction by virtue of the curse of the Brahmanas.

18. O child, now this highly fortunate one is entrusted to your care. You should be particularly careful in ministering to him.

19. O daughter, I am aware, that since your very infancy you have been ever attentive to the Brahmanas, all your superiors

20. All the servants, friends, relations, your mothers and myself. You have a proper regard for every one.

21. O girl of faultless proportions, on account of your good dealings no one in the city or in the palace, even none of your servants, is displeased with you.

22 I have, therefore, thought you fit for the ministration of the Brahmanas, who as a rule, are of irritable temper. O Pritha, you are a girl (yet) and my daughter by adoption.

23. You have sprung from the race of the Vrisnis and are the beloved daughter of Sura. Formerly, your father himself gladly made you over to me.

24. You are the sister of Vasudeva and the foremost of my daughters. You are my daughter in virtue of the promises made by your father that he should give his first born to me.

25. Born in such a line and brought up in this race, you have like a lotus, transferred from one lake to another, attained to one blissful state from another.

26. O beautiful girl, women, especially those that are born in low families, although they are with great difficulty kept under restraint, are generally of deformed character on account of their unripe age.

27. O Pritha, you have been born in a kingly line and you are gifted with a wonderful beauty. And O girl, you are graced with every accomplishment.

28. So, O damsel, O Pritha, giving up your pride, haughtiness, and the sense of your high position, you will minister to this Brahmana capable of bestowing boons. In that case you will surely be blessed.

29. By acting in such a way, O auspicious and sinless girl, you will certainly attain to blissfulness. But if you stir up the wrath of this foremost of the twice born ones, he will consume my entire race."

Thus ends the three hundred and second chapter, the instructions (given) to Pritha (by her father), in the Kundala Harana of the Vana Parva.

CHAPTER CCCIII.

(KUNDALA HARANA PARVA)—

Continued.

Kunti said :—

1. "O king of kings, agreeably to your promise, I will, by restraining my senses, wait upon and minister to that Brahmana. I am speaking no falsehood (in this respect).

2. To worship the Brahmanas is my habit. And as this is agreeable to you, it will lead to my highest good.

3. He will never (have any cause to) be angry with me whether the worshipful one comes in the morning, or in the evening or during the night or at midnight.

4. O king of kings, O best of men, it is highly beneficial to me to worship the twice-born ones, to carry out your commands and to do good to you.

5. O foremost of kings, rest assured of it. I am telling you truly that the best of Brahmanas dwelling in your house will not in any way be dissatisfied.

6. I will pay (particular) attention to what is agreeable to this Brahamana and to what is beneficial to you. Therefore O king, give up your mental anxiety.

7. The Brahmanas, O lord of the earth, are highly fortunate and when pleased are capable of bestowing salvation. But if displeased, they become (instruments) for destruction.

8. I, who am well aware of this, will propitiate this foremost of Brahmanas. And O king, you will never, for any act of mine, experience any trouble from that most exalted of Brahmanas.

9. O foremost of kings, owing to the faults of the kings, the twice-born ones become the instruments of their misfortune as formerly Chyvana had become on account of the acts of Sukanya.

10. Agreeably to your instructions with regard to this Brahmana, I will serve him with great regularity, O king of kings."

11. And when she said thus repeatedly, the king encouraged and embraced her and then instructed her minutely as to what she ought to do.

12. "O gentle and blameless girl, you will act in this way, without any fear, for my welfare, for your good and for the welfare of the race."

The King said :—

13. Saying this, the highly-renowned Kuntibhoja, devoted to the Brahmanas, made over his daughter Pritha to that twice-born one,

14. (Saying), "O Brahmana, this is my daughter (Pritha) of tender years and reared in luxury. If she commits any fault, do not mind it.

15. The highly renowned Brahmanas do not get angry with old men, ascetics, and children, even if they repeatedly offend them.

16. The twice-born ones again ought to pardon even a very serious offence; and the best of Brahmanas should accept that worship which is offered to the best of one's ability and exertion.

17. And that Brahmana having said "be it so," the king with a merry mind placed at his disposal a suite of appartments white as the swan or the ray of the moon.

18. And in the fire-room the king placed a resplendant seat especially made for him and also all sorts of food and other articles of the same good quality.

19. And driving away her idleness and pride, the princess began to exert herself with the utmost care for the service of the Brahmana.

20. And going to the Brahmana there (in the fire-room) the chaste Pritha, observant of purity, duly ministering to him as if he were a god, pleased him highly.

Thus ends the three hundred and third Chapter, ministrations by Pritha to the twice born one, in the Kundala Harana of the Vana Parva.

CHAPTER CCCIV.

(KUNDALA HARANA PARVA—*Continued.*

Vaishampayana said :—

1. O great monarch, that damsel observant of vows, began with a pure heart, to propitiate that-vow observing Brahmana.

2. O king of kings, that foremost of Brahmanas sometimes saying "I will come in the morning" made his appearance in the evening or at night.

3. (But) that damsel at all hours entertained him with excellent food, drink, and bed.

4. And her hospitality towards him as regards his food, seat and bed increased rather than decreased day by day.

5. Even if the Brahmana reproved, found fault with, and spoke harsh words, to her, Pritha did not do any thing disagreeable to him.

6. At several times the Brahmana came after the appointed time or did never come at all, and (on many occasions) asked for food when it could only be procured with utmost difficulty.

7. (But at all these times) Pritha said "everything is ready," and placed the meal before him. And like a disciple, like a daughter, or like a sister, with a pure heart,

8. That faultless jewel of a damsel, O king of kings, caused the satisfaction of that foremost of the Brahmanas as he liked.

9. That most exalted of the twice-born ones was highly pleased with her manners and character and on account of her ministrations tried his very best for her welfare.

10. And O Bharata, her father asked her every morning " O daughter, is the Brahmana satisfied with your ministrations ?"

11. And that renowned damsel replied "yes very much". Thereupon, the high-minded Kuntibhoja felt a great joy.

12. When on the expiration of a whole year, that best of devotees could not find any cause to be dissatisfied with Pritha, devoted to his service,

13. That Brahmana, then, with a joyful heart said to her "O gentle and graceful maid, I have been highly pleased with your ministrations.

14. O auspicious girl, ask for (such) a boon as is very difficult for men to receive in this word, by virtue of which you will be able to ecclipse all the ladies in fame.

Kunti said :—

15. O best of those versed in the Vedas, all my desires have been gratified in as much as you as well as my father are pleased with me. So, O Brahmana, I think I have already received boons.

The Brahmana said :—

16. O gentle girl of sweet smiles, if you do not desire for boons from me, then take this Mantra for invoking the gods.

17. Whatever god you may invoke by (uttering) this Mantra, he will be, O gentle girl, quite under your control.

18. Whether he desires or not, that god, (whom you may invoke) by virtue of the mantra (will come to you) in a gentle guise and like a slave will be subject to you.

Vaishampayana said :—

19. Then O king, afraid of being cursed by that foremost of the twice-born ones, that faultless girl could not refuse him a second time.

20. Then, O monarch, that Brahmana initiated that girl of faultless proportions into the Mantras, placed in the beginning of the Atharva veda.

21—22. O lord of kings, having thus initiated her (into the mantras), he said to Kuntibhoja, "O Monarch, being always duly worshipped and gratified by your daughter I have lived happily in your house. I will now depart". Saying this he vanished away.

23. The king was wonder-struck at beholding him vanish at that very spot. He then properly adored Pritha.

Thus ends the three hundred and fourth chapter, the initiation of Pritha into the mantras, in the Kundala Harana of the Vana Parva.

CHAPTER CCCV.

(KUNDALA HARANA PARVA)—*Continued.*

Vaishampayana said :—

That best of the twice-born ones having gone away on some other business, the maiden began to think of the efficacy or otherwise of the Mantras.

22. "Of what manner are these Mantras imparted to me by that high-souled one? I shall soon test their efficacy."

3. While thus musing (within herself) she suddenly perceived that she attained puberty. Having attained maturity during her maidenhood, the girl was covered with shame.

4. And as she was seated on a costly bed in her room she beheld the sun's disc rising in the east.

5. And both the mind and the eye of that slender-waisted girl were steadfastly fixed on the solar orb. She did not feel satiety at beholding the beauty of the morning sun.

6. She was, then, all on a sudden gifted with celestial sight. And she percived the deity of divine form clad in armour and decked with ear-rings.

7. O lord of men, her curiosity was then excited to test the efficacy of the Mantras; and the maiden made up her mind to invoke that god.

8. Having gone through Pranayam, she invoked the author of the day. And, O king, the sun too speedily appeared before her.

9. His complexion was yellow like honey, he had mighty arms, and his neck resembled a conch. And wearing bracelets and a diadem he came as if setting ablaze all the directions.

10. Having recourse to Yoga he divided himself in twain, one of which began to impart heat and the other appeared (before Kunti.) He then addressed Kunti in very sweet words thus :—

11. Gentle lady, drawn by the power of your Mantras, I have come under your power. Now that I have been subject to your power, tell me, Queen, what I shall do. I shall do whatever you may command me.

Kunti said :—

12. O god, go to that place from which you have come. It is through curiosity that you have been invoked. O worshipful one, pardon me (for my folly).

Surya said :—

13. O slender-waisted damsel, I will go away as you tell me. (But) it is not proper to send away a deity in vain after having invoked him.

14. O fortunate damsel, your desire is to have from Surya a son, of unrivalled prowess in the world and furnished with a coat-of-mail and ear-rings.

15. O maid, endued with the gait of an elephant, surrender yourself to me. O damsel, you will then, have a son as you desire.

16, O damsel of sweet smiles, I will go away after having enjoyed you. If you to-day do not comply vith my words and gratify my desire,

17. I will angrily curse you, that Brahmana and your father also. And I will undoubtedly consume them all for your fault.

18. I will severely chastise both your stupid father who is unware of this offence on your part and that Brahmana who, without knowing your character and manners has imparted the mantras to you. All the gods in heaven with Purandara at their head,

19—20. O lady, seeing me deceived by you are lauging at me. Behold those celestials with your divine sight, which I bestowed on you before, in virtue of which you were able to see me.

Vaishampayana said :—

21. Then the king's daughter, saw in the heavens those celestials stationed in their respective places, as she had seen before Aditya endued with rays and great effulgence.

22. Beholding them, the maiden was covered with shame. And being alarmed, the damsel spoke these words to Surya :— "O lord of rays, go to your own place. This outrage on your part is greatly distressing to me as I am a maiden.

23. Father, mother and other superiors only are competent to bestow my person. I will not surrender my virtue. In this world keeping their bodies (pure) is considered to be the highest duty on the part of women.

24. O deity possessed of the wealth of effulgence, in order to test the potency of the Mantras, I have, through mere childish curiousity, invoked you. O god, you should pardon me, considering that it has been done by a mere girl."

Surya said :—

25. It is on the consideration that you are a mere girl, that I am entreating you (thus). But others can not expect this from me. O damsel, O Kunti, surrender your person to me. O timid girl, you will then surely attain to peacefulness.

26. O timid girl, when you have invoked me by the help of the mantras, I should not go away in vain without enjoying you.

27. If, O damsel of faultless proportions, I go away (thus), I shall be the laughing-stock of the whole world and an object of ridicule with the celestials.

23. Therefore, surrender yourself to me. You will then have a son like myself and will undoubtedly be extolled in all the worlds.

Thus ends the three hundred and fifth chapter, the invoking of Surya by Kunti, in the Kundalaharana of the Vana Parva.

CHAPTER CCCVI.

(KUNDALAHARANA PARVA)— *Continued.*

Vaishampayana said :—

1. Though that high-minded damsel spoke very many sweet words (to Surya) she could by no means soften him of a thousand rays.

2. And when all the entreaties of that maiden to the dispeller of darkness were unavailing, afraid of her curse she long meditated thus :—

3. "How may my unoffending father and that Brahmana be saved from the curse of the wrathful Vivavasu on my account?

4. Although energy and asceticism are distructive of sins, yet even honest persons of tender years, through foolishness ought not to draw them near.

5. (By acting foolishly) I have been to-day seriously alarmed and have been placed entirely in the power (of Surya). How can

I myself (withuot the consent of my gua dians) do this sinful act, the surrender of my person (to him) "?

Vaishampayana said :—

6. Afraid of (his) curse she reflected much in her mind. Her limbs were quite paralysed and she was repeatedly at a loss as to how to act.

7. O foremost of kings, O lord of the world, afraid of the censure of her friends and afflicted with the fear of curse, she spoke to that deity these words tremulous with bashfulness.

Kunti said :—

8. O god, my father is alive, and so also my mother and friends. And since they are (still) living, this violation of duty (on my part) is not allowable.

9. If, O god, I hold this unlawful intercourse with you, then the reputation of this race will be destroyed for my sake.

10. Or if you consider it a virtue, I will then, O best of those that shed heat, gratify your desire even without being given away to you by my friends.

11. As O irrepressible one, the virtue, the reputation, the renown and the life of all embodied beings are established in you, may I remain chaste after having yielded my person to you.

Surya said :—

12. O beautiful damsel of sweet smiles, neither your father, nor your mother nor your superiors are competent te bestow you. May you be happy. Hear what I say.

13. O damsel, the term Kanya, derived from the root Kama (to desire) is applied to a maiden, because she desires (to have intercourse with) every body. Therefore, O fair-hipped girl of excellent complexion, she is free (to act as she chooses) in this world.

14. You will, O beauteous girl, on no account fall away from virtue (by satisfying my desire). How can I, who seek the welfare of everybody commit an act of sin ?

15. O fair complexioned girl, it is the human nature that all men and women should be without restraint. And it is asserted that the contrary (condition) is (its) perversion.

16. You will also remain a virgin even after having held intercourse with me and your son will be of mighty arms and high renown.

Kunti said :—

17. O dispeller of all darkness, if I have a son by you, may he be heroic, mighty-armed, highly-powerful, and furnished with a coat-of-mail and ear-rings.

Surya said :—

18. Gentle maiden, your (son) will be mighty-armed, furnished with ear-rings, and an impenetrable and celestial armour made of Amrita.

Kunti said :—

19. If both the ear-rings and the armour of the son you will beget on me, be made of Amrita,

20. Then, O god, you may enjoy me, as your worshipful self has said. And may he (the son) be powerful, beautiful, strong energetic and virtuous like you.

Surya said :—

21. O queen, O beauteous and timid damsel, I will bestow on him these ear-rings which were given to me by Aditi and also this excellent armour.

Kunti said :—

22. O adorable one, it is very well. O lord of rays, if I have such a son as you say, then I shall gratify your desire.

Vaishampayan said :

23. Having said to her "be it so" that ranger of sky, the enemy of Sarbhanu, with his soul absorbed in yoga entered into Kunti and touched her on the naval.

24. Thereupon, that damsel became stupefied by the energy of the sun and fell down on her bed insensible.

Surya said :—

25. O fair-hipped maiden, I shall now disappear. You will give birth to a son who will be the foremost of all wielders of arms.

Vaishampayana said :—

26. Then, O king of kings, that maiden said bashfully to the highly resplendent Surya who was about to go away "may it be so".

27. Thus the daughter of Kuntiraja, having bashfully asked for a son from Vivasvata fell down unconscious on her auspicious bed like a broken creeper.

28. And that deity of hot rays making her insensible by his energy placed himself within her by his yoga power. But Bhanu did not corrupt her. The girl, then (i.e. when the sun had departed) recovered her senses.

Thus ends the three hundred and sixth Chapter, the enjoyment of Pritha by Surya in the Kundala Harana of the Vana Parva.

CHAPTER CCCVII.

(KUNDALA HARANA PARVA.)

Continued.

Vaishampayana said :—

1. Then, O lord of the earth, like the lord of the stars in the heavens, Pritha conceived a son on the first day of the lighted fortnight during the tenth month.

2. That fair-hipped damsel afraid of the censure of her friends concealed her pregnancy, so that no body was aware of her real state.

3. And as that girl lived in the apartments of maidens, no other women knew her condition except her nurse's daughter who was well-skilled in ministrations.

4. (And) in time that damsel of excellent complexion by the favour of that god, Surya, was delivered of a son beautiful as a celestial.

5. And like his father he was clad in armour, adorned with brilliant golden earrings, endued with leonine eyes and bovine shoulders.

6. And as soon as her delivery took place that girl, in consultation with her nurse, placed her child in a water-proof basket, covered all over with sheets,

7. Made of wicker work, smooth, comfortable and furnished with a beautiful pillow. And with tearful eyes she consigned it to the (waters of) the river Asva.

8. O king of kings, though she knew that it was not proper for a maiden to be big with child, yet from her affection towards the child she wept bitterly.

9. And hear the words which Kunti uttered while she, weeping bitterly, consigned the basket to the waters of the river Asva.

10. "O son, may all the creatures inhabiting the firmament, the earth, the celestial regions, and the water contribute to your welfare.

11. May all your ways be auspicious and unobstructed. And, O son, may the minds of those that may meet with you, be not inclined to enmity towards you.

12. On the waters may king Varuna, the lord of waters, protect you. And similarly may Pavana (the wind-god) who ranges in the sky and wanders everywhere protect you in the sky.

13. O son, may your father, the foremost of those that shed heat, and by whom you have been begotten on me by the ordinance of Destiny preserve you everywhere.

14. And may you be protected by the Adityas, the Vasus, the Rudras, the Sadhyas the Viswadevas, the Marutas and the cardinal points together with their guardians and Indra.

15. And may all the gods protect you in every state whether favourable or adverse. Even in foreign countries I shall be able to recognise you on account of your coat-of-mail.

16. Blessed is indeed your divine father, Bhanu, having effulgence for his wealth, who by means of his celestial sight, beholds you going down the stream.

17. And O son of a deity, that lady is also blessed who will adopt you as her son and feed you from her breast when you are thirsty.

18—19. What a dream she has dreamed who will adopt for her son you who are resplendent as the sun, clad in a celestial armour, adorned with celestial ear-rings, endued with broad and expansive eyes like lotuses, possessed of a complexion bright as the copper-coloured lotus-leaves, graced with a beautiful forehead and beautiful hair.

20. They are also blessed, O son, who will behold you crawl on the ground covered with dust and who will hear your sweet inarticulate speech.

21. Blessed are they too, who will see you arrive at manhood like a mained lion of the Hymalayan forests.

22. Having, O king, thus wept long and bitterly, Pritha then consigned the basket to the waters of the river Asva.

23. And, O monarch, accompanied by her nurse the lotus-eyed Pritha desirous of beholding her son again and again and overpowered with grief for her son and weeping piteously, at night

24. Laid the basket (on the waters of the Asva) and entered into the palace with a heavy heart lest her father might know (the secret).

25. (On the other hand) the basket came from the Asva to the river Charmawati, from the Charmawati to the Jamuna and thence to the Ganga.

26. And that basket containing the child, borne along the waves of the Ganga arrived at the city of Champa in the Suta territory.

27. And that child was kept alive on account of the celestial mail and ear-rings both made of Amrita and also on account of the ordinance of Destiny.

Thus ends the three hundred and seventh Chapter, the desertion of Karna by his mother, in the Kundala Harana of the Vana Parva.

CHAPTER CCCVIII.

(KUNDALA HARANA PARVA.)
—Continued.

Vaishampayana said :—

1. At this time one Adhiratha of the Suta tribe, and a friend of Dhritarsthra's accompanied by his wife came to the Janavi (Ganga).

2. O monarch, his wife named Radha was peerless in beauty on earth. That highly fortunate lady had no son,

3. Although she made the very best endeavours to obtain one. She, then, beheld drifting along the stream, a basket,

4. Containing things preventive of dangers and dyed with saffron. And (that basket) was carried before her by the waves of the Janhavi.

5. And that lady, impelled by curiosity had it seized. She then told all to Adhiratha of the Suta caste.

6. He (Adhiratha) then carried the basket from the water-side and had it opened by instruments. And therein he beheld a boy,

7. (Beautiful) as the morning sun, clad in a golden armour, and with a beautiful face adorned with brilliant ear-rings.

8. That Suta together with his wife with eyes expanded in wonder, took the infant on his lap, and spoke these words to her.

9. " O timid lady, since my very birth I have never witnessed such a marvel. I think, this boy that has come to us, is begotten by a celestial.

10. Surely, considering that I have no son, the gods have sent this child to me." O lord of the earth, saying this, he made over the child to Radha.

11. Thereupon, Radha duly adopted that boy of celestial appearance and birth, endued with the splendour of the filaments of lotuses and possessed of excellent grace.

12. She brought him properly up and that mighty boy too began to grow up. Since that time he (Adhiratha) had other sons begotten by him.

13. The twice-born ones seeing the boy clad in a golden armour and adorned with golden ear-rings called him Vasusena.

14. Thus did the boy of immeasurable strength and splendour come to be known as the son of a charioteer and was styled Vasusena and Vrisa.

15. That the powerful child, clad in celestial armour (known as) the eldest son of the charioteer (Adhiratha) was growing up in the country of the Angas, was known to Pritha through her spies.

16. When the charioteer saw that his son in course of time had grown up, he sent him to the city of Hastina.

17. There the powerful youth lived with Drona in order to learn weapons and made friends with Duryodhana.

18. Having obtained from Drona, Kripa and Rama (i e Parasurama), all the four kinds of weapons, he (Karna) became celebrated in the world as a great bowman.

19. Having contracted a friendship with the son of Dhritarastra, he became hostile to the Parthas and was always desirous of fighting with the high-souled Falguna.

20. And O lord of the earth, since they first saw each other, he (Karna) challenged Arjuna, and Arjuna too challenged him.

21. And O great king, that Karna begotten by him on Knnti was growing up in the race of the Sutas, was, no doubt known to Surya.

22, Seeing that he was furnished with armour and ear-rings, Yudhisthira was much pained thinking that he was unslayable in battle.

23. O king of kings, when at noon Karna rose from the water and worshipped the author of the day possessed of rays with joined palms,

24. The Brahmanas prayed to him for riches. And at that time there was nothing that he would not bestow on the twice-born ones.

25. (For this reason) disguised as a Brahmana Indra came to him and said "give me alms." And the son of Radha replied to him "you are welcome."

Thus ends the three hundred and eighth chapter, the obtaining of Karna by Radha in the Kundala Harana of the Vana Parva.

CHAPTER CCCIX.

(KUNDALA HARANA PARVA).—
Continued.

Vaishampayana said :—

1. Beholding the king of the celestials disguised as a Brahmana come (to him), (Karna) said "you are right welcome." But he could not divine his intentions.

2. Then the (adopted) son of Adhiratha said to that Brahmana "Between beautiful

damsels adorned with golden necklaces and villages full of cows which shall I give you?"

The Brahmana said :—

3. I do not wish to have beauteous damsels with gold necklaces or other agreeable things. Give these (things) to those that beg them.

4. O sinless one, if you truly observe your vow then cut off (from your body) this armour and these ear-rings born with you and bestow them on me.

5. O tormentor of foes, I wish you will very soon give them to me, as I consider this one gain to be the best of all others.

Karna said :—

6. O Brahmana, I will bestow on you homestead lands, beauteous women, cows and (sufficient) plots of land which will enable you to maintain yourself as long as you live.

Vaishampayana said :—

7. O best of the Bharatas, though Karna thus entreated that twice-born one with various words, yet he (the Brahmana) did not crave any other boon.

8. Though he tried his very best to propitiate him and though he worshipped him duly, yet that best of the twice-born ones did not beg any other boon.

9. When that most exalted of the twice-born ones did not ask for any other boon, the son of Radha then addressed him again with a smile,

10. "O Brahmana, by virtue of my coat-of-mail, which I have been born with and of the two ear-rings which have sprung from amrita, I am indestructible by (all) the worlds. I will not, therefore, part with them.

11, O most exalted of the Brahmanas, may you be in peace. Accept from me the extensive and peaceful empire of the world with its thorns (enemies) weeded out.

12. Divested of my ear-rings and the armour with which I was born, O best of the Brahmanas, I shall be liable to be killed by my enemies.

Vaishampayana said :—

13. When the exalted chastiser of the (Asura) Paka did not ask for any other boon, then Karna smilingly said to him again these words.

14. "O lord, O god of gods, I knew before that you (would come). O Sakra, it is not proper for me to bestow on you a boon uselessly,

15. (Because) you are the very lord of the celestials. It is for you to confer boons on me as you are the creator and lord of all other creators.

16. If, O god, I give you my ear-rings and armour, I shall be liable to be killed and you, too will be an object of ridicule.

17. Therefore, O Sakra, take my ear-rings and excellent armour in exchange (for boons to be conferred on me by you). Else I willl in no way, give (them to you).

Sakra said :—

18. Before I came to you, Ravi (the sun) was aware of my intentions. There is no doubt that he has told you all.

19. O son, O Karna, let it be what you desire. With the exception of my Bajra (thunderbolt) tell me what you desire.

Vaishampayana said :—

20. Thereupon, Karna gladly approached Vasava. And desirous of obtaining an infalliable dart, he, with his purposes (nearly) gratified spoke.

Karna said :—

21. In exchange for my armour and ear-rings, O Vasava, bestow on me an infallible dart, destructive of hostile forces when drawn up in battle-array.

22. Thereupon, O lord of the earth, Vasava reflecting a moment within his mind for the dart, spoke to Karna these words.

23. Bestow on me your ear-rings and the armour born with your body and (then) O Karna, take the dart under the (following) condition.

24. This infallible dart, when I am engaged in slaughtering the Daityas, hurled by my hand kills hundreds of enemies and then returns to my hand.

25. But, O charioteer's son, hurled by your hand, it shall kill one powerful enemy (of yours), roaring and hot as fire, and shall then return to me.

Karna said :—

26. I am desirous of killing in mighty incounter (only,) one enemy, roaring and furious, who may strike terror into me.

Indra said :—

27. You will kill one powerful and roaring enemy in battle. But he whom you seek (to kill) is protected by a high-souled being.

28. He is protected by Krishna who is styled by those learned in the Vedas, the unvanquished Boar, and the inconceivable Narayana.

Karna said:—

29. Notwithstanding it is so, O adorable one, give me an infallible dart, destructive of a heroic person, wherewith I can kill a mighty (foe).

30. Cutting the ear-rings and the mail from my body, I will give them to you. But let not my limbs, thus wounded, look ugly.

Indra said:—

31. O karna, since you are desirous of observing the truth, you will not look ugly nor will there be any scars on your body.

32. O best of speakers, O Karna, you will be again endued with the complexion and energy of your father.

33. If you hurl this infallible dart maddened with rage when your life is not in danger, and when you have other weapons with you, then it shall fall upon yourself.

Karna said:—

34. I tell you truly, O Sakra, that according to your directions I will hurl this Vasavi weapon only when my life is in great jeopardy.

Vaishampayana said:—

35. Then, O lord of the earth, accepting that blazing dart, Karna began to cut off his body with sharp weapons.

36. The gods, the mortals, and the Danavas, seeing Karna cut off his own body, began to roar like lions, because no signs of contortions were visible on his face.

37. Seeing that hero among men, Karna, smile again and again even while cutting off his body, the celestial drums began to sound and celestial flowers were showered (upon his head).

38. Then Karna cutting off his excellent mail from his body, when it was still wet, gave it to Vasava. And he also cut off his ear-rings from his ear and give them to him. It is on this account that he was styled Karna.

39. Thus deceiving Karna but making him famous in the world, Sakra smilingly considered that he had accomplished the purpose of the Pandavas. He then soared to the heavens.

40. Hearing that Karna was thus deceived, all the sons of Dhritarastra were dejected and became (as dispirited) as if their pride was wounded. The Parthas, (on the other hand) hearing that the son of Suta was reduced to such a state rejoiced (greatly).

Janamejaya said:—

41. Where did the heroic Pandavas dwell (at that time) and from whom did they receive this joyful news and what did they do after the twelve years of their exile? O adorable one, relate all this to me.

Vaishampayana said:—

42. Those heroic men having rescued Krishna, chastised the chief of the Sindhus, heard from Markandeya the old stories about the celestials and the Rishis, and passed the entire period of their painful forest life, returned from their hermitage in Kamyaka to the sacred Daytavana together with the Brahmanas, their cars, followers, charioteers, the citizens (who had followed them to the forest), and their cows.

Thus ends the three hundred and ninth chapter, the bestowal of his mail and ear-rings by Karna (on Indra) in the Kundala Harana of the Vana Parva.

CHAPTER CCCX.

ARANEYA PARVA.

Janamejaya said:—

1. Krishna being thus abducted the Pandavas experienced very great sorrow. What did they next do after having rescued her?

Vaishampayana said:—

2—3. Having felt great distress for the abduction of Krishna, the undeteriorating king Yudhisthira together with his brothers leaving Kamayaka returned to the charming and delightful Dwaitavana, full of fruits and roots of delicious taste and abounding in various picturesque trees.

4. And all the Pandavas together with their wife Krishna began to dwell there observant of vows, living on fruits, and partaking of frugal fares.

5—6. And while king Yudhisthira, the son of Kunti, Bhimasena, Arjuna and the other two Pandavas, the sons of Madri, were dwelling in Dwaitavana, those powerful and virtuous observers of vows, those tormentors of foes, experienced, for the sake of a Brahmana a great trouble which resulted in their (ultimate) happiness.

7. I will now tell you of the trouble which those most exalted of the Kurus went through and which led to their ultimate happiness. Listen to it.

8. Once, the two sticks for making fire together with a churning rod of an ascetic

Brahmana stuck fast to the horns of a deer as it was butting about.

9. And O monarch, taking those (articles) away that great deer of exceeding fleetness, with great leaps very soon distanced itself (a great way) from the hermitage.

10. O best of the Kurus, beholding those (articles) carried away, that Brahmana desirous of preserving his Agnihotra speedily came there,

11. Where Ajatasatru together with his brothers was seated in the forest. And the Brahmana quickly approaching spoke (thus) sorrowfully.

12. "My fire-sticks together with the churning rod placed against a large tree were stuck to the horns of a deer as it was butting about.

13. And, O king, that great deer endued with great speed, soon distanced itself (a great way) from the hermitage with long leaps.

14. And following the foot-prints of that great deer, O king, O Pandavas, bring those (articles) to me so that my Agnihotra may not be stopped"

15. Hearing the words of the Brahmana, Yudusthira, the son of Kunti, became very sorry and taking his bow sallied out together with his brothers.

16. Taking great care for the sake of the Brahmana, all those formost of men, taking up their bows and doning their corslets speedily went out in pursuit of the deer.

17. Beholding that deer at a short distance, those mighty car-warriors the Pandavas hurled barbed darts, javelins and arrows (at it) but they could not pierce it.

18. When they were thus exerting (their utmost to slay it) that great deer went out of sight. That deer disappearing (from sight) those high-souled ones became fatigued and disappointed.

19. And afflicted with hunger and thirst, the Pandavas coming to a banian tree in that forest sat down in its cool shade.

20. When they were seated, Nakula with a heavy heart and through impatiance addressed his (eldest) brother, the best of the sons of the Kuru race, (thus):—

21. "In our race virtue has never been sacrificed nor there has been any loss of wealth through idleness. Again, we have never refused anything to any creature. How is it, then, O king, that this disaster has befallen us?"

Thus ends the three hundred and tenth chapter the serching about for the deer, in the Araneya of the Vana Parva.

CHAPTER CCCXI.

(ARANEYA PARVA)—*Continued.*

Yudhisthira said:—

1. There is no limit to misfortunes, and neither their effects nor their causes can be ascertained. It is Dharma who distributes the fruits of both virtue and sin.

Bhima said:—

2. We have met with this disaster, because I did not slay Pratikami when he dragged Krishna into the assembly hall like a slave.

Arjuna said:—

3. As I did not resent those very sharp and biting words, piercing the very bones, uttered by the son of Suta, so we have met with this calamity.

Sahadeva said:—

4. This calamity, O Bharata, has overtaken us because I did not kill Sakuni when he defeated you at the game of dice.

Vaishampayana said:—

5. Then, king Yudhisthira said to Nakula "O son of Madri, climbing this tree look around the ten points.

6. O affectionate one, as these your brothers are fatigued and thirsty, so see whether any water or trees growing by water-side, are near."

7. Nakula too saying "be it so" soon ascended a tree. And casting his looks around said to his eldest brother thus:—

8. "O king, I see numerous trees growing near water and also hear the cries of the Sarasas. Therefore, surely water must be somewhere here."

9. Thereupon, Yudhisthira, the son of Kunti, firm in truth, said "O beautiful one, do go (there), and soon bring water in the quivers."

10. Saying "be it so" Nakula, at the command of his eldest brother, quickly, proceeded towards the spot where the water was and soon reached it.

11. And seeing the transparent water surrounded by cranes, as he was desirous of

drinking of it, he heard these words from the firmament.

The Yaksha said :—

12. O child, do not venture to do this. I have got possession of it before. O son of Madri, first answer my questions and then drink of it and carry it away.

13. Nakula, (however), who was very thirsty, disregarding these words, drank the cool water. But as (soon) as he drank it he fell dead.

14. Seeing Nakula's delay, Yudhisthira, the son of Kunti, said to his heroic brother Shahadeva, the tormentor of his foes,

25. "O Shahadeva, our brother (Nakula) who was born (just) before you, has been long out. Go and bring him and also water.

16. Saying "be it so," Shahadeva proceeded towards that direction, and he then beheld his brother Nakula lying dead on the ground.

17. Sorely afflicted at the death of his brother and oppressed with thirst, as he made for the water he heard these words.

18. " O child, do not venture this. It has been before obtained possession by me. First answer my questions, and then drink water and carry it away."

19. Shahadeva, as he was thirsty, despising those words drank the cool water and as he drank he fell dead.

20. Then Yudhisthira, the son of Kunti, said to Vijaya (Arjuna) "O Vivatsu, O tormentor of foes, your brothers (Nakula and Shahadeva) have been long ont.

21. May you be in peace. Go and bring them and also water. O affectionate one, you are the refuge of all of us when in distress."

22. Thus spoken to, the intellectual Gudakesha taking up his bow together with arrows and his naked sword soon proceeded towards that lake.

23. (Having arrived at that lake), Shetavahana beheld his two brothers, those most valiant of men, who came to fetch water, lying dead.

24. And that lion amongst men, beholding them as if buried in slumber, became very afflicted. And then the son of Kunti upraising his bow looked around that forest.

25. But he beheld no creature in that great forest. And oppressed with fatigue, Savyasachi made for the water.

26. And as he rushed (towards the water) he heard these words from the firmament "Why are you coming towards the water You will not be able,to drink of it forcibly.

27. O son of Kunti, O Bharata, if you can answer the questions put by me, then you may drink of the water and take it away."

28. Thus forbidden, Partha said "come to my presence and then prevent me. You will not speak again in this strain when I will rive you with darts."

29. Saying this, Partha displaying his skill in hitting at an invisible object by sound alone, entirely covered all the sides by discharges of arrows inspired with the mantras.

30. O best of the Bharatas, oppressed with thirst, he began to hurl barbed darts, javelins, Narachas and numerous infallible arrows.

31. And he discharged at the firmament innumerable darts.

The Yaksha said :—

Partha, your exertions are to no purpose. (First) answer my questions and then drink

32. If however you drink before answering my questjons, you will die as soon as you will drink. ; Thus abdressed, the son of Pritha, Dhananjaya who could draw his bow by his left hand,

33. Disregarding those words, as he drank, fell dead. Then, Yudhisthira, the son of Kunti spoke toBhimsena.

34. "O tormentor of foes, O Bhimasena Nakula, Shahadeva, and Vivatsu have been long out to fetch water and they have not come as yet.

35. You are to bring them as well as water. May you be blessed." Saying "be it so" Bhimasena proceeded towards that place,

36. Where his brothers, those most valiant of men, lay dead. Afflicted at seeing them (dead) and oppressed with thirst,

37. That mighty-armed one considered (within himself). "This act must have been done by some Yaksha or Rakshasa." And he thought (further) "I will have surely to fight to-day.

38. Let me therefore, (first) drink water." Then, Vrikodara, the son of Pritha and the best of the Bharatas, desirous of drinking, rushed towards the water.

The Yaksha said :—

39. O child, do not attempt it. It has already been in my possession, (first) answer my questions and then drink water and carry it away (for your brother).

40. Thus addressed by that Yaksha of unrivalled energy, soon as Bhima without

answering his questions, drank of it, he fell down dead.

41. Then that best of men, the royal son of Kunti of mighty arms, whose heart was burning in grief, after much deliberation rose up,

42. And entered that mighty forest where no sound of human voice could be heard. It was inhabited by *rurus*, boars, and birds,

43. Adorned with trees of blue and bright colours, and ringing with the hum of bees and warbling of birds. And that highly renowned

44. And illustrious one, entering into the forest saw that lake beautified with gold-coloured filaments, looking as if it had been made by the Architect of the universe,

45. Adorned with rows of lotuses, Sindhuvara flowers together with cane trees, and covered all over with Ketakas, Karaviras and Pippalas. Oppressed with fatigue, he approached that lake and was wonder-struck at what he saw.

Thus ends the three hundred and eleventh Chapter, the death of Nakula and others in the Araneya of the Vana Parva.

CHAPTER CCCXII.

(ARANEYA PARVA)—*Continued.*

Vaishampayana said:—

1. He (Yudhisthira) then beheld his brothers, glorious as Sakra himself, lying dead like the Lokapalas dropped down from their regions at the end of a Yuga.

2. Seeing Arjuna dead with his bow and arrow lying scattered, and also Bhimasena and the twins lying motionless with life extinct,

3. Yudhisthira breathing out a long and hot sigh was bathed in tears caused by grief. Afflicted with anxiety at beholding all his brothers lying dead,

4. The mjghty-armed son of Dharma gave bent to a great profusion of grief thus:—"O mighty-armed Vrlkodara, you swore,

5. 'I will break the thighs of Duryodhana with mace in battle.' O Bhima, since you are dead all that has become to no purpose to me.

6. O high-minded and mighty-armed enhancer of the glory of the Kurus, human promises may not be fulfilled;

7. But how is it that celestial words with regard to you have proved untrue? O Dhananjaya, when you were born, the very gods themselves said

8. "O Kanti, this son of yours shall in no way be inferior to the thousand-eyed deity." And in the northern Paripatra mountain all the beings sang,

9. "The prosperity these have been deprived of, by enemies, shall surely be recovered by this one. There shall be no vanquisher of him in battle and there shall be none whom he will not be able to conquer."

10. How is it, then, that this highly powerful Jishnu has been subject to death? Why does that Dhananjaya lie dead on the ground destroying all my hopes,

11—12. Depending on whom we have gone through all these miseries? Why have these two highly powerful and heroic sons of Kunti, Bhimasena and Dhananjaya, furious in battle, who always destroyed their enemies and whom no weapons could resist, been subjugated by the enemy?

13. Surely this vile heart of me is made of the essence of marble, since seeing these twins lying dead to-day it is not riven.

14. Why do you, O most exalted of men, versed in the Sastras, acquainted with the rules of proper time and place, performers of religious rites, lie dead without performing acts worthy of you?

15. O unvanquished ones, with your bodies unwounded and bows untouched, why do you lie insensible embracing the earth"?

16. And that large hearted one, beholding his brothers sweetly asleep as (they slept peacefully) on the pleteaus of mountains perspired profusely, became sorely afflicted, and was reduced to a piteous plight.

17. That virtuous souled lord of men, saying "it is so," and drowned in the sea of sorrow, and with an agitated heart, began to think of the cause of his brothers' death.

18. And though that high-minded one of mighty arms, acquianted with the divisions of time and place, pondered much, he could not settle what he should do.

19. Thus lamenting profusely, the virtuous minded son of Tapa or Dharma, Yudhisthira, pacified his soul,

20. And began, by the exercise of his intelligence, to ponder thus:—"by whom these warriors have been slain?

21. There are no strokes of weapons on their bodies nor are there any foot prints of any body. I consider he is a mighty being who has slain my brothers.

22—28. I will reflect on this with concentration or I will try to know of it after drinking water. Perhaps the crooked-minded Duryodhana with whom good and evil are alike has got it (the tank) destructive of life, made by the king of Gandhara.

24. What cool-headed person can trust that wicked minded man ever bent on evil deeds? Or perhaps that wicked souled one has caused it to be made by some secret messengers of his."

26. Thus that highly intellectual one gave way to many thoughts. But he could, in no way, persuade himself that the water was prisoned,

26. For, though dead, their features had undergone no change. And he thought "the colour on the face of my brothers is still lively."

27. Each of these foremost of men is possessed of the force of a water fall. Who else, therefore, can vanquish them except that being who carries away every thing in proper time."

28. Thinking it to be certain, he plunged into that water. And as he got into it he heard these words from the firmament.

The Yaksha said:—

29. I am a crane living on moss and and fish. Your younger brothers have been, by me, brought under the control of death. If, O king's son, you do not answer the questions put by me, you shall be the fifth victim.

30. O child, do not attempt this. It has been possessed by me before. First! answer my questions and then drink water knd take it away.

Yudhisthira said:—

31. Are you the foremost of the Rudras, or the Vasus or the Marutas? I ask you what god you are. It is not possible for a bird to have done this.

32. Who has felled these four mountains of great energy viz Himavat, Paripatra, Vyndya and Malaya?

33. O strongest of those endued with strength, you have (indeed) achieved a very great feat in as much as neither the celestials, nor the Gandharvas nor the Asuras, nor the Rakshasas

34. Could stand them in mighty conflict. (Therefore) what you have done is highly marvellous. Neither am I aware of what is your business nor do I know of your intentions.

35. I am very curious (to learn all this) and am terrified also. For which my heart is troubled and my head is racked.

36. Therefore, O adorable one, I ask you who you are that are staying here.

The Yaksha said:—

I am a Yaksha and not an aquatic bird. All hail to you.

37. It is I who have slain your greatly energetic brothers.

Vaishampayana said:—

Thereupon, hearing those inauspicious words couched in harsh letters,

38—39. Which the Yaksha was speaking, he (Yudhisthira), O king, approaching him stood there. And that best of the Bharatas saw that huge-bodied Yaksha endued with unnatural eyes, tall as a palm tree, blazing like the sun or the fire, irresistible, huge as a rock, staying on a tree,

40. And uttering deep loud roars like the rumbling of the clouds.

The Yaksha said:—

These brothers of you, O king, though again and again forbidden by me,

41. Wanted to take away water by force. I have therefore killed them. He that has a love for his life ought not, O king, to drink this water.

42. O Partha, do not attempt it. This (pond) has been taken possession of by me before. O son of Kunti, answering my questions, you may drink and take away water.

Yudhisthira said:—

43. O Yaksha, I do not want what you have already taken possession of. Virtuous persons never like,

44. That one should extol his own self, O most exalted of creatures. I shall answer your questions according to my knowledge. Ask me.

The Yaksha said:—

45. What is that which makes Aditya (the sun) rise? Who remain near him? Who does make him set? (And) in what is he established?

Yudhisthira said:—

46. It is Brahma that makes the sun rise. The celestials remain near him. Dharma makes him set. And he is established in truth.

The Yaksha said:—

47. What makes one Sratrya (learned)? By what does one attain to what is very exalted? What makes one have a second? And, by what, O king, one becomes wise?

Yudhisthira said :—

48. By the Sruti (i. e. the study of the the Vedas) one becomes learned. By asceticism one attains to what is very exalted. Intelligence makes one have a second. Ministration to the old makes one wise.

The Yaksha said :—

49. What is the divine attribute of the Brahmanas? What virtuous practices of theirs resemble those of the pious? What is their human attribute? And what (practices) of theirs resemble those of the impious?

Yudhisthira said :—

50. The study of the Vedas is their divine attribute. Their asceticism is like the virtuous practices of the pious. Death is their human attribute. And slander (by them) is like the behaviour of the impious.

The Yaksha said :—

51. What is the divine quality of the Kshatryas? What practice of theirs resembles the behaviour of the pious? What is their human attribute? And what (practice) on their part resembles that of the impious?

Yudhisthira said :—

52. It is the arrows and weapons that constitute their divinity. Sacrifices (on their part) resemble the virtuous practices of the pious. Fear is their human attribute. And their abandoning (the distraced) is like the practice of the impious.

The Yaskha said :—

53. What is that one (thing) which is the sacrificial Soma? What is that which constitutes the sacrificial Yaju? What is that which sacrifice can not do without?

Yudhisthira said :—

54. Life is the sacrificial Soma; mind is the sacrificial Yaju; it is Rich which accompanies sacrifice and without which sacrifice can not do.

The Yaksha said :—

55. What thing is the best with regard to the cultivators? What is of the greatest value to those that seek prosperity? And what is of the highest value to those that bring forth?

Yudhisthira said :—

56. Rain is the best thing to the cultivators; seed is of the great value to the sowers; cow is the best thing to those that seek prosperity, and son is of the greatest value to those that bring forth.

The Yaksha said :—

57. Is there any person, endowed with intelligence, worshipped by the world, respected by all the creatures, who, though enjoying the objects of senses and breathing, is not alive?

Yudhisthira said :—

58. That person, who does not satisfy the gods, the guests, the servants, the Pitris and his own self, though breathing, is not alive.

The Yaksha said :—

59. What thing is weightier than the earth? What is it that is higher than the sky? What is fleeter than the wind? And what is more numerous than the grass?

Yudhisthira said :—

60. The mother is weightier than the earth; the father is higher than the sky; the mind is fleeter than the wind; and the thoughts are more numerous than the grass.

The Yaksha said :—

61. What is that which does not close the eyes while sleeping? What is it that has no heart? And what is it that swells with its own force?

Yudhisthira replied :—

62. Fishes do not close their eyes while sleeping. Eggs do not move after birth. A stone has no heart. And a stream swells with its own force.

The Yaksha asked :—

63. Who is the friend of an exile? Who is the friend of a householder? Who is the friend of a sick person and who of a dying one?

Yudhisthira replied :—

64. The friend of an exile is his companion; that of a householder is his wife; that of a sick person is his physician and that of a dying one is charity.

The Yaksha said :—

65. Who is the guest of all the creatures? What is the eternal religion? O king of kings, what is Amrita? And what is this entire universe?

Yudhisthira replied :—

66. Agni is the guest of all creatures; the milk of the cows is Amrita; Homa with Amrita is the eternal religion; and air is this entire universe.

The Yaksha said :—

67. What is it that wanders alone? What is it that is born again after its birth? What is the antidote to cold? And what is the largest field?

Yudhisthira said :—

68. It is the sun that wanders alone. The moon is reborn (after her birth). Agni (fire) is the antedote to cold and the earth is the largest field.

The Yaksha asked :—

69. What is the crowning refuge of religion? What of renown? What is the highest refuge of heaven and what of happiness?

Yudhisthira replied :—

70. The crowning refuge of religion is liberality, that of renown is charity, that of heaven is truth and that of happiness is good conduct.

The Yaksha asked :—

71. What is the soul of a man? Who is that friend given to him by Destiny? What is his chief support, and what is his best refuge?

Yudhisthira replied :—

72. The soul of a man is his son. The wife is his friend given by Destiny. The clouds are his principal support and charity is his best refuge.

The Yaksha asked :—

73. What is the best of all praiseworthy objects? What is the best of all sorts of wealth? What is the most important of all gains? And what is the best of all kinds of happiness?

Yudhisthira replied :—

74. Skilfulness is the best of all praise worthy objects. Knowledge (of the Vedas) is the best of all (sorts of) wealth. Of all gains health is the most important one. And of all (sorts of) happiness contentment is the best.

The Yaksha said :—

75. What is the greatest virtue in the world? What religion always bears fruits? What is that controlling which (men) never experience misery? With whom does friendship never break?

Yudhisthira said :—

76. Absence of cruelty is the highest virtue. The religion of the three (Vedas) always bears fruit. The mind, if subdued, does not lead to misery and friendship with the righteous never breaks.

The Yaksha asked :—

77. What is it, the renunciation of which makes one dear? What is that which if given up, does not lead to misery? What is that renouncing which one becomes wealthy? And what is it the renunciation of which makes one happy?

Yudhisthira replied :—

78. It is the sense of pride which, if given up, makes one dear. Abandonment of anger never leads to misery. Desire, if it is renounced, makes one wealthy. Abandonment of avarice makes one happy.

The Yaksha said :—

79. For what purpose does one give away to the Brahmanas? For what to the Natas and the dancers? For what, to the servants? And for what purpose to the kings?

Yudhisthira said :—

80. It is for religious purposes that one gives away to the Brahmanas. It is for renown, to the Natas and the dancers. It is for their support, to the servants. And it is to be saved from fear, to the kings.

The Yaksha said :—

81. What is the thing with which the world is enveloped? Is it for what that a thing cannot discover itself? For what are friends forsaken? What is it for which one can not go to heaven?

Yudhisthira replied :—

82. The world is enveloped with ignorance. It is for spiritual darkness that a thing can not discover itself. It is through avarice that one forsakes his friend. And it is for connection with the world that one can not go to heaven.

The Yaksha asked :—

83. Why is a person regarded as dead? Is it for what that a kingdom becomes dead? And for what does a sacrifice become dead?

Yudhisthira replied :—

84. A poor person (though alive) is (considered as) dead. A kingdom without the king becomes dead. A Sradha celebrated by an ignorant priest becomes dead. And a sacrifice in which nothing is given away is (as good as) dead.

The Yaksha said :—

85. What is the direction (ie the path one should follow)? What is spoken of as

water, what, as food and what, as poison? Relate what is the (proper) time of a Sradha and then drink and carry away water.

Yudhisthira said:—

86. It is the righteous that are the direction (ie one should follow in the foots steps of the virtuous). The firmament is spoken of as water, the cow as food and request as poison. A Brahmana is the (proper) time for a Sradha (ie there is no special time for a Sradha. It may be celebrated whenever an able prlest can be secured). O Yaksha, what is your opinion?

The Yaksha said:—

87. What has been spoken of as the characteristic of asceticism? What of self-control? What are the prominent features of forgiveness and what of shame?

Yudhisthira said:—

88. (The characteristic of) asceticism is staying in one's own religion, (that of) self-restraint is control over the mind, (that of) forgiveness is the endurance of enmity, and (that of) shame is refraining from all vile acts.

The Yaksha asked:—

89. O king, what is spoken of as knowledge? What is said to be tranquility? What is spoken of as the greatest kindness? And what is instanced as simplicity?

Yudhisthira replied:—

90. A thorough grasp of divinity is true knowledge. Peacefulness of the mind is tranquility. Kindness consists in a desire to do good to all. And equanamity of the mind is (true) simplicity.

The Yaksha asked:—

91. What is the invincible enemy of men? What is (their) permanent disease? What sort of men is regarded as honest? And what kind of men is spoken of as dishonest?

Yudhisthira replied:—

92. Anger is the most invincible enemy. Covetuousness is the incurable disease. He who is friendly to all creatures is honest. And he that is cruel is spoken of as dishonest.

The Yaksha said:—

93. O king, what is it that is called ignorance? What is spoken of as pride? What is understood by idleness? And what is it that is called grief?

Yudhisthira replied:—

94. Absence of religious knowledge is called ignorance. What is called pride is an over weening opinion of one's ownself. Inactivity with regard to religion is idleness. And ignorance is grief.

The Yaksha said:—

95. What is it that is spoken of as steadiness by the Rishis? What is it that is instanced as patience? What is said to be the highest ablution? And what is spoken of as charity?

Yudhisthira replied:—

96. Steadiness consists in remaining firmly in one's own religion. Control over passions is called patience. True ablution consists in the purification of the mind. Preservation of all creatures is true charity.

The Yaksha said:—

97. What person is considered as learned? Who is called an atheist? Who is ignorant? What is it that is spoken of as desire and what, envy?

Yudhisthira said:—

98 He that is versed in religion is considered as learned. He that is ignorant is called an atheist. Desire consists in a longing for the wordly objects. And what is spoken of as envy is grief of the heart.

The Yaksha said:—

99. What is spoken of as pride? What is it that is called hyprocrisy? What is said to be the grace of the gods? And what is called wickedness?

Yudhisthira said:—

100. Pride consists in stolid ignorance. What is called hypocrisy is the setting up (false show) of the banner of religion. The fruit of charity is divine gift. And wicked ness consists in slandering others.

The Qaksha asked:—

101. Virtue, profit and desire clash against one another. How can, (therefore) these things ever opposed to one another can be united together?

Yudhisthira replied:—

102. When virtue and a wife are in harmony with each other (i. e. when the celebration of Agnihotri rites etc is not like a Brahmacharya mode of life opposed to a wife and when a wife too does not prove a hinderance to religious duties by opposing acts of charity &c), then these three things virtue, profit and desire can exist together.

The Yaksha asked:—

103. O best of the Bharatas, who is doomed to eternal damnation? Speedily answer this question asked by me.

Yudhisthira replied:—

104. He that himself having summoned a poor Brahmana asking (for alms), says that he has nothing, is doomed to eternal hell.

105. He, (also), who imputes falsehood to the Vedas, the religious books, the twice-born ones, the gods and the religion of his fore fathers goes to eternal hell.

106. He also who has wealth, but who never enjoys it nor gives it away through avarice and says he has none, is doomed to eternal damnation.

The Yaksha said:—

107. O king, relate with certainty whether by birth, good character, study of the Vedas, or learning or by what a person becomes a Brahmana.

Yudhisthira replied:—

108. Hear, O Yaksha, O adorable one. Neither birth nor learning (makes one a Brahmana). It admits of no doubt that good character only is the cause of Brahmanhood.

109. One, especially a Brahmana, should very carefully maintain his character. One whose character is not weak is never weakened. But he that has lost his character is himself lost.

110. Teachers and students and others who study the Scriptures, if inclined to wicked deeds are to be considered as ignorant. He only that performs meritorious acts is learned.

111. Even he who has studied the four Vedas but whose conduct is wicked cannot be distinguished from a Sudra. He who celebrates the Agnihotra and of subdued passions is called a Brahmana.

The Yaksha said:—

112. What does a person of agreeable speech gain? What does he gain that acts deliberately? What does he, who has many friends, gain? And what does he gain who is given to virtue?

Yudhisthira said:—

113. A person of agreeable speech becomes dear (to all). He that acts deliberately obtains much. He that has many friends lives happily. And he that is given to virtue attains to (an excellent) state.

The Yaksha said:—

114. Who is happy? What is wonderful? What is the path? And what is the news? Answer these four questions put by me and then let your four dead kinsmen be restored to life.

Yudhisthira said:—

115. O aquatic creature, that one is truly happy who cooks in his own house scanty vegetables in the fifth or sixth portion of the day, but who is neither in debt nor exiled from home.

116. In this world day by day (innumerable) creatures are going to the abode of Yama. Yet they that remain desire immortality. What can be more marvellous than this?

117. Discussions do not lead to no definite conclusions. The Srutis are divided (in opinion.) And there is not a single Rishi whose opinions can be accepted as conclusive. Truth about religious matters is hidden in caves. (Therefore) that is the proper path which has been followed by great men.

118. In this cauldorn of the word, which is full of great ignorance, with the sun as its fire, the days and nights as its fuel and the months and the seasons as its wooden ladle, Time is cocking (all) creatures. This is the news.

The Yaksha said:—

119. O tormentor of foes, you have rightly answered all my questions. Now relate to me who can be called a man and what man is enriched with all sorts of wealth.

Yudhisthira said:—

120. The report of a man's meritorious deeds reaches both heaven and earth. And so long as that report continues, he is called a man.

121. The man to whom the agreeable and the disagreeable, happiness and misery the past and the future are all alike, is enriched with all sorts of wealth.

The Yaksha said:—

122. O king, you have (truly) related as to what person is possessed of all sorts of wealth. Therefore, one of your brothers whomever you wish, be restored to life.

Yudhisthira said:—

123. O Yaksha, let this Nakula, having dark complexion, red eyes, towering as a sala tree, endued with broad chest and long arms, be brought back to life.

The Yaksha said :—

124. This Bhimasena is (very) dear to you and this Arjuna is your chief support. Why then, O king, do you desire for the life of Nakula, who is only a step brother of yours?

125. Why do you, leaving out of consideration Bhima, endued with the strength of ten thousand elephants, desire Nakula to be restored to life?

126. They say that Bhimasena is very dear to you. On what consideration, then do you desire for the life of a step brother?

127. Why do you, forsaking Arjuna the strength of whose arms is worshipped by all the Pandavas, wish Nakula to revive?

Yudhisthira said :—

128. He who sacrifices virtue is himself destroyed. And he that preserves it is himself preserved. I therefore, do not sacrifice virtue, considering that if destroyed it will destroy us.

129. Refraining from cruelty is the greater virtue and in my opinion greater than the greatest desirable object. I prefer that virtue, viz., refraining from cruelty. Let, O Yaksha, therefore, Nakula be alive.

130. People know that, king (Yudhisthira) is always given to virtue. I will never swerve from my duty. Therefore, O Yaksha, let Nakula revive.

131. It is my intention that both the wives of my father, Kunti and Madri have sons.

132. As Kunti is to me, so also is Madri. I do not make any distinction between them. I desire to behave equally towards my two mothers. Therefore, O Yaksha, let Nakula be brought back to life.

The Yaksha said :—

133. O best of the Bharatas, since abstention from cruelty is, in your opinion, superior to both profit and desire, let, therefore all your brothers be restored to life.

Thus ends the three hundred and twelfth chapter, the questions put by Yaksha (to Yudhisthira) in the Araneya of the Vana Parva.

CHAPTER CCCXIII.

(ARANEYA PARVA)—

Continued.

Vaishampayana said :—

1. Then, at the words of the Yaksha the Pandavas rose up : and their hunger and thirst forsook them in a short time.

Yudhisthira said :—

2. I ask you, who stand on one leg in the lake and who are unconquerable, what god you are. I can not believe that you are a Yaksha.

3. Are you the best of the Marutas, or the Rudras, or the lord of the celestials, the wielder of the thunderbolt.

4. Each of these my brothers is able to fight a thousand warriors and I do not find any warrior capable of destroying them all.

5. Their organs of sense indicate as if they have awakened from an agreeable slumber. Are you a friend of ours or are you our father himself?

The Yaksha said :—

6. O child, I am your father Dharma of great strength. Know, O best of the Bharatas, that I have come with the intention on seeing you.

7. Fame, truth, self-control, purity, simplicity, modesty steadiness, charity, asceticism and Bramhacharya are my limbs.

8. Know that absence of cruelty, impartiality, peacefulness, asceticism, purity, and want of pride are the (so many) avenues (of attaining to me). You are always (very) dear to me.

9. It is by good fortune that you are given to the (practice of the) five (virtues namely, equanamity of the mind, self-control, abstenance from sensual indulgence, forgiveness, and Yoga). You have by good luck conquered the six (i.e. hunger and thirst, sorrow, delusion, decrepitude and death). (Of these six the first) two show themselves in the first stage of life; the second two in the middle stage and the third two in the last part in order to make creatures go to the next world.

10. I am Dharma, May you be in bliss. I came here to test you, and have been pleased with your spirit of mercy. O sinless one, I will give you boons.

11. O foremost of kings, crave boons. O sinless one, I will bestow them on you. Those persons that are devoted to me never experience misfortune.

Yudhisthira said :—

12. May the Agni of the Brahman whose firesticks are being carried away by that deer, be not destroyed. This the first boon that I crave.

The Yaksha said :—

13. O effulgent son of Kunti, it was in-order to test you that I, in the shape of a deer, carried off the fire sticks of that Brahmana.

Vaishampayana said :—

14. Thereupon, that exalted one replied "I give (you this boon). Be blessed. Do you who are like an immortal ask for another boon.

Yudhisthira said :—

15. The twelve years of our forest life have passed away and the thirteenth is come. May no man recognise us in the course of this year wherever we may live.

Vaishampayana said :—

16. That god then replied "I give you (this boon also)" He then consoled the son of Kunti endued with the strength of truth (in these words):—

17. "O Bharata, even if you wander in the world in your own proper shapes, no one in the three worlds shall be able to recognize you.

18. Through my favour, O perpetuator of the Kuru race, you will lead a secret and incognito life in the city of Virata during this thirteenth year.

19. And whatever shape every one of you desires in his mind to assume, he will be able to wear (that form) at will.

20. Now give to that Brahmana these fire-sticks which I carried away in the shape of a deer in order to test you.

21. O amiable one, crave another boon that you desire. I will give it. O best of men, I am not satisfied with conferring boons on you.

22. O son, accept a third great and unparalleled boon. O king, you have been begotten by me and Vidura is born of a portion of mine.

Yudhisthira said :—

23. You are the god of gods. It is enough that I have seen you in your own shape. I will, O father, accept whatsoever boon you may be pleased to grant me.

24. O adorable one, may I always get the better of avarice, folly, and anger, and may my mind be always inclined towards charity, asceticism and truth.

Dharma said :—

25. You are by nature gifted with all those virtues, O Pandava. You are (the very embodiment of) Virtue (itself) However, may you again have what you desire.

Vaishampayana said :—

26. Saying this, the adorable Dharma, whom all the worlds pay homage to, disappeared. And the magnanimous sons of Pandu were joined together after they had enjoyed an agreeable sleep.

27. All those heroes, free from fatigue, arriving at the hermitage gave to that ascetic Brahmana his fire-sticks.

25. The man who reads this great and fame-enhancing story of the restoration to life (of the Pandavas) and the meeting of the father and the son (ie Dharma and Yudhisthira) becomes self controlled, obtains mastery over the passions, is blessed with sons, and grand sons, and lives to a hundred years.

26. Those men that thoroughly apprehend this story are never inclined towards unright eousness, breaking friendships, misappropriating other peoples' property, or violating other peoples' wives, and they never indulge in vile thoughts.

Thus ends the three hundred and thirteenth chapter, the revival of Nakula and others in the Araneya of the Vana Parv.

CHAPTER CCCXXIV.

(ARANEYA PARVA)—*Continued.*

Vaishampayana said :—

1. Agreeably to the command to Dharma to pass the thirteenth year (of their exile) incognito, the Pandavas endued with the strength of truth,

2. And observant of vows, sat near those learned ascetics who were out of love (for them) dwelling with them in the forest.

3. And with the view of obtaining the permission of these high souled and vow-observing ones to spend (the aforesaid thirteenth year) incognito, they (i e the Pandavas) spoke to them with joined palms :—

4. "You are (no doubt) aware that the sons of Dhritarastra have robbed us of our kingdom and have inflicted many other injuries on us.

5. We have in great misery dwelt in the woods (these) twelve years. The thirteenth year, which we are to spend incognito yet remains. (Therefore) permit us to spend this year unrecognized.

6. If Sujodhana, who has engaged spies, together with the evil-minded Karna and the son of Subala, discover us, he will do great wrong to us, to the citizens, and to our friends.

7. Will it so come to pass that we all together with the Brahmanas shall be again established in our own kingdom '?

8. Saying this, the pure-minded king Yudhisthira weighed down with grief and affliction and with voice choked in tears fainted away.

9. Thereupon all the Brahmanas together with his brothers began to console him. Then Dhoumya addressed these words of great import to the king.

10. "O monarch, you are learned, sweet-tempered, firm in truth, and possessed of self-control. Men of your nature never succumb to misfortunes.

11. Even the high-souled gods wandering incognito over many places with the intention of vanqushing their enemies met with calamities several times.

12. Having dwelt in disguise in the asylum of Giriprastha in Nishada with the view of chastising (his) enemies, Indra (ultimately) met with success.

13. Vishnu, in the shape of the Horse-necked, passed a long time, unrecognised before he took his birth in the womb of Adity, for the purpose of destroying the Danavas.

14. You have heard how he (Vishnu) in the guise of a dwarf, the incarnation of Brahma, deprived Vali of his kingdom by his prowess.

15. And you have also heard how Hutashana (the fire-god) entering into water and remaining disguised served the purpose of the gods.

16. O righteous one, it has also been heard by you how Hari, for the purpose of chastising his foes, entering into the thunderbolt of Sakra, hid himself there.

17. O sinless one, you have further heard how the Brahmanic sage Aurva at one time remaining concealed in his mother's thighs served the purpose of the celestials.

18. Similarly, O child, Vivasvata of excellent splendour dwelling in every part of the globe in disguise totally consumed all his foes.

19. Further, Vishnu of terrible feats remaining in the house of Dasharatha in disguise slew in battle the ten-necked (Ravana).

20. As the high souled ones thus remaining concealed in various places conquered their enemies in battle so you will also conquer (your foes)".

21. Thus exceedingly pleased by the words of Dhoumya, Yudhisthira, versed in duties, regained by the aid of his own and scriptural wisdom, his (natural) calmness (of mind).

22. Then the highly powerful and mighty-armed Bhimasena, the foremost of the strong, greatly delighted the king with these words.

23. "O great king, Dhananjaya, the wielder of the Gandiva, looking to you (for permission) and following his sense of duty has in no way displayed his prowess (as yet).

24 Shahadeva and Nakula of terrible prowess, who are capable of destroying those enemies have been every day prevented by me.

25. We will never give that up in which you will employ us. Arrange all that (you think proper) and then we will soon conquer our foes".

26. Bhimasena having said thus, the Brahmanas uttered excellent benedictions on those Bharatas, and then with their leave returned to their respective homes.

27 All those foremost of Yatis and Munis versed in the Vedas, desirous of seeing the Pandavas, again uttered blessings on them in due form.

28. Then those heroic and learned five Pandavas, those weilders of bows rose up and accompanied by Dhoumya left (the place) together with Krishna.

29.—30. And those foremost of men every one of whom was versed in a seperate science and all of whom were skilled in the Mantras and acquainted with the proper time of (declaring) war and (concluding) peace and who were about to spend an incognito life (for a year), proceeding the next day a Kros (two miles) fromthat place sat down there in order to hold a consulation with one another (as to how to spend their incognito life).

Thns ends the three hundred and fourteenth chapter, the preparations for incognito life in the Araneya of the Vana Parva.

FINIS VANA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

VIRATA PARVA. 4.

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CALCUTTA.

PRINTED BY H. C. DASS, ELYSIUM PRESS,

65/2 BEADON STREET.

1896.

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THE MAHABHARATA

(IN ENGLISH.)

4. VIRATA PARVA.

CHAPTER I.

(PANDAVA PRAVESHA PARVA).

Having saluted Narayana and Nara the best of male beings as also the goddess of learning let us cry success.

Janamejaya said :—

1. How did my great grand fathers, stricken with the fear of Duryodhana, live incognito in the city of Virata ?

2. O Brahmana, how did the highly lucky Draupadi, devoted to her husbands, afflicted with woe and in the habit of reciting the names of the Supreme being, live undiscovered ?

Vaishampayana said :—

3. Listen, O ruler of men, how thy great grand-fathers spent their days in the city of Virata without being discovered.

4. Having thus received the boon from Dharma (the god of virtue) the best of the virtuous retired to the asylum, and described to the Brahmanas, all that came to pass.

5. Having described everything to the Brahmanas, Yudhisthira gave over to the Brahmana the fire sticks along with the churning staff which he had lost.

6, O Bharata, then the high-souled potentate Yudhisthira,the offspring of Dharma, called all his younger brothers together and addressed them thus :

7. For these twelve years, we have been exiled from our kingdom. This is the thirteenth year very hard to pass.

8. Therefore, O Arjuna,the son of Kunti, from here make a judicious choice of a place where we may stay one year without being known by our enemies.

Arjuna said :—

9. O lord of men, by virtue of Dharma's gift of boon we shall go about without being known to the people. There is no doubt of it.

10. But for purposes of our abode I shall mention some places both pleasant and sequestered, please fix upon one from among those.

11—12. About the kingdom of Kurus there are many beautiful countries with plenty of corn viz Panchala, Chedi, Matsya, Surasena, Patachchara, Dasarna, Navarashtra, Malla, Shalva, Yugandhara, and extensive Kuntrastra, Sarastra and Abante.

13. Which of these, O king, do you select for your abode, where we may live all the year round. On which of these places, O king, does your choice fall, where we may live all the year round

Yudhisthira said :—

14. O you of mighty arms, what the worshipful deity (Dharma), the lord of all beings, has said must be so ; there can be no other alternative.

15. After consulting together we must seek out a pleasant auspicious and agreeable place, where we may live all together without fear.

16. The aged Virata,the king of Matsya, is powerful, charitable, of righteous disposition, ever beloved and also attached to the Pandavas.

17. In the city of Virata, O dear one, we shall, O Bharata, spend the whole of this year, doing his work.

18. Tell me, O sons of Kuru, in what capacities we shall have to present ourselves after we shall have gone to the king of the Matsya.

Arjuna said :—

19. O god among men, how will you work in his domain, O virtuous one, in what capacity will you reside in the city of Virata ?

20. O king, you are gentle, charitable, modest, righteous, and true to promise. O Pandava, what will you do, although afflicted with calamity.

21. Like an ordinary person a king is not accustomed to hardships; how will you, as a king, thus get over the awful calamity that has overtaken you.

Yudhisthira said :—

22. O ye sons of Kuru, O ye best among men, listen what work I shall do after having come before the king Virata.

23. Appearing as a twice-born one, Kanka by name, expert in dice and fond of game, I shall be a counter of that high-minded king.

24—25. Moving upon boards nice ivory pawns, blue, yellow, red and white, by means of red and black dice I shall please the king with his friends and ministers. When I shall thus be satisfying the king no body shall be able to find me out.

26. If the king asks me I shall say—"formerly I was the friend of Yudhisthira, as dear as his life."

27. I have told you all that—how I would pass my days there. O Vrikodara, in what capacity will you live in the city of Virata?

Thus ends the first chapter, the counsel of Yudhisthira and others, in Pandava Pravesha of the Virata Parva.

CHAPTER II.

(PANDAVA PRAVESHA PARVA)—*Continued,*

Bhima said :—

1. O Bharata, I shall present myself before the king Virata, calling myself a cook, named Ballaba. This is my intention.

2—5. I shall prepare his curries. I am expert in the business of the kitchen. I shall supercede even those experts who used to make curries for him before and I shall carry the biggest loads of wood and thus render every service; and the king, having seen that splendid work, will appoint me. O Bharata, beholding me doing these superhuman deeds the servants of the monarch will regard me as a king. Thus I shall be the lord of all sorts of food and drink.

6. O king, if I am commanded to overpower the mighty elephants and powerful bulls I will do that.

7—8. I will defeat those combatants who will fight against me in the lists in order to satisfy the monarch but I shall not kill those fighting heroes, but bring them down in such a way that they may not perish.

9. On being asked, I shall say,—"Formerly I was the cook, subduer of animals, maker of curries and wrestler of Yudhishthira.

10. O lord of men, in whatever direction I shall wend my way I shall take care of my own person. This much I promise.

Yudhisthira said :—

11—12. What work will Dhananjaya, the son of Kunti, perform, who is mighty, long armed, invincible, the foremost of men, and the joy of Kurus, and before whom formerly the fire-god, desirous of consuming the Khandava forest, appeared in the guise of a Brahmana.

13—14. What work will be performed by the best of dualists Arjuna, who, having ascended the single chariot with Krishna, repaired to the forest and gratified the fire god after defeating and destroying the *Pannagas* and *Rakshashas* and who carried off the sister of the serpent-king named Bashuki.

15—17. The sun is the foremost of all shining bodies, the Brahmana is the foremost of all bipeds, the *Ashibisha* is the foremost of all serpents, the fire is the foremost of all bright substances, thunder is the foremost of all weapons, the humped bull is the foremost of its kind, the ocean is the foremost of all watery expanses, the Parjanya is the foremost of all rain clouds, Dhritarashtra is the foremost of all Nagas, Airavata is the foremose of all elephants, the son is the foremost of all beloved objects, and the wife is the foremost of all friends. O Vrikodara, as every species has its best, so is the youthful Gudakesha the best of all archers.

18. What office will be performed by Vivatshu of great splendour, whose bow is Gandiba, and whose chariot is drawn by white horses and who is in no way inferior to Indra or Vasudeva himself?

19—24. What office will be performed by Arjuna shinning in celestial grace, who, having stayed for five yeass in the abode of the thousand-eyed deity, acquired by his superhuman prowess, the art of using arms along with all the celestial weapons, and who is me-seems like the Rudra, thirteenth of the Adityas, ninth of the Vasus and the tenth of the Grahas, whose arms are symmetrical and long, having the skin rendered hard by repeated strokes of the bow string and knobs on which appear like the humps of bulls and who is the foremost of warriors as the Himavata of mountains, the sea of rivers, Sakra of the gods, Habyabat (fire) of the Vasus, the tiger of the beasts, Garuda of the winged tribes.

Arjuna said :—

25. O ruler of the earth, I shall declare myself to be one of the neuter sex, but O king, it is very difficult to conceal the big strokes of the bow-string on my arms.

26. However, I shall conceal with the bangles the marks on my arm caused by the bow-string.

27—28. Having worn rings shining as fire on my ears and conch-bangles on my wrist, and dressing my hair in a bread on my head and taking the name of Vrihannala I shall, O king, appear as one of the third sex, and please the king and others in the seraglio by reciting stories often and often as beeomes a female.

29. O king, I shall instruct the ladies of Virata's house in singing, delightful dancing and also in musical performances of sundry sorts.

30. And in reciting various good deeds and customs of people, I shall, O son of Kunti, conceal myself in disguise.

31. O Pandava, on being asked by the king I shall say "I lived as a waiting maid of Draupadi in the palace of Yudhisthira.

32. O great king, hiding myself by this counterfeiting means as fire is concealed by ashes, I shall happily pass my days in the palace of Virata".

33. Having spoken thus, Arjuna, the best of men and the foremost of the virtuous, ceased, and the king again asked his another brother.

Thus ends the second chapter, the counsels of Yudhisthira and others in Pandava Pravesha of the Virata Parva,

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CHAPTER III.

(PANDAVA PRAVESHA PARVA)—*Cantinued.*

Yudhishthira said :—

1. O Nakula, tender, heroic, graceful and accustomed to pleasurable pursuits as you are, what work will you do in the dominion of Virata, tell me that.

Nakula said :—

2. I shall be the keeper of the horses of king Virata ; I possess thorough knowledge of the business, and am expert in the tending of them,

3. I shall be designated Granthika. The avocation is congenial to me. I am expert both in training and treating horses.

4—5. O King of the Kurus, horses are even dear to me as they are to you. Those who will question me in the city of Virata will be thus told by me. "Formerly I was placed by Yudhisthira in charge of his horses. O ruler of the earth, I shall thus disguised go about in the city of Virata."

Yudhisthira said :—

6. O Sahadeva, how will you appear before him or what work will you do so that you may walk about undiscovered.

Sahadeva said :—

7. I shall be the counter of thc cows of the king Virata : I am skilled in taming, milking and counting them.

8, Denominated as Tantripala and by that name I shall elearly do my duty. Let your mental anxiety be dispelled.

9. Very often was I formerly employed by you in looking after your cows. O Lord of the earth, all the arts that the business involves are known to me.

10. O ruler of the earth, the nature, the characteristics and the favourable marks and other points regarding cows are well known to me.

11. I also know the bulls bearing favourable marks whose urine on being smelt makes even the barren productive.

12. Thus shall I pass my days ; there is always a delight for me in this work, and no one shall recognise me and moreover I will entertain the monarch.

Yudhisthira said :—

13. This is our beloved wife dearer even than life. Like a mother she is to be cherishd and like an elder sister she is to be respected.

14. In what capacity will Krishna the daughter of Drupada, appear ; like other women she does not know how to do any work.

15. Tender and young is the king's daughter, endowed with eminence, devoted to her lords and highly virtuous ; how will she pass her days ?

16. Since her very birth the handsome lady has only been accustomed to garlands, perfumes, ornaments and diverse kinds of robes.

Draupadi said :—

17. O Bharata, there is a class of maid-servants called Sairindhri employed in the service of others and it is the conviction of people that no (respectable) ladies will enter it.

18—19. I shall call myself Shairindhri skilled in dressing hair ; and asked by the king, O Bharata I shall say "I was a wait

ing maid to Draupadi in the house of Yuhhisthira," and as you ask me (I say) I, shall pass my days concealing myself.

20. I shall serve Shudeshna the reputed wife, of the king, and getting me, she will keep me. Let this anxiety of yours be set at rest.

Yudhisthira said:—

21. O Krishna, you have spoken well, O fair one, you are born in a noble family; chaste as you are and engaged in pursuit of pious vows you are a stranger to sin.

22. O blessed one, you should behave yourself in such a way that the wicked and sinful men may have no chance of deriving pleasure from looking at you.

Thus ends the third chapter, counsels of the Pandavas, in Pandava Pravesha of the Virata Parva.

CHAPTER IV.

(PANDAVA PRAVESHA PARVA)— *Continued.*

Yudhisthira said:—

1. In consonance with the ordinance, the works which you will perform have been already described by you, and I have also said according to my descretion the office which I shall perform.

2. Let this our priest go back to the house of Drupada with our charioteer and cooks, and preserve our *Agnihotra* fires.

3. Let these people with Indrasena as their head repair speedily with empty cars to the city of Amaravati. This is my wish.

4. Let all these attending maids of Draupadi go to the Panchalas with our charioteers and cooks.

5. All of them also must say this "we do not know the Pandavas, they have all departed from Dwaitavana leaving us alone here."

Vaishampayana said:—

6. Thus having consulted one another and mentioned their own respective duties they asked the advice of Dhaumya and he also gave his advice.

7. O Pandavas, you have made arrangements in regard to the Brahmanas, friends, weapons and also in regard to the fires.

8—9. You and Falguna (Arjuna) are to protect Krishna. O kings, the characters of men are properly known to you all. Inspite of your knowledge, it behoves the friends to describe them out of their regard for you and that is reckoned as the everlasting virtue, pleasure and profit. Therefore I shall say something—you should attend.

10.—12. Alas it is woeful to stay with a king. I shall tell you, O princes, how you shall avert the calamities while residing in the royal premises. O Kouravas, whether respected or not, may you pass thus at the royal residence undiscovered by those who know you. Then in the fourteenth year you will act according to your own pleasure.

13. O Pandava, the king, a cherisher and protector of beings, a diety in human form, is like a great fire armed with all weapons.

14. One ought to obtain previous permission should he want to appear before the king. As regards royal secrets one should not give credit when they are mentioned; one should rather court that seat where no one can defeat him.

15. He alone can live in a royal residence who does not, with the confidence that he is a favorite, make use of the king's car, vehicle, or bedstead, or seat, or elephant or chariot.

16. He alone can live in a royal house who sits on a seat the occupation of which can not create any suspecion in the minds of the wicked.

17. Unasked no one should even offer a counsel to the king; one should pay respect to him with reticence and homage in time.

18. Kings wish to have those who babble and hate counsellors who tell lies.

19. A wise man should never contract friendship with the wife of the king nor with the other inmates of his seraglio, nor with those whom he despises and who are hostile to him.

20. One about the king should perform the act, however greatly insignificant may be in his presence. There would be no harm to him should he behave himself towards the king in the way.

21. Holding even the highest office one should, until he is asked or commanded, regard himself as born-blind in consideration of (the dignity of his position).

22. Because the kings show no consideration even to their sons, grandsons and brothers when they are found to disregard their dignity.

23. In this world a king should be carefully served like the fire-god or any other deity; one that plays false to the king is killed by him; this admits of no doubt.

24. One should follow what the master directs, and renounce carelessness, pride and anger.

25. After carefully pondering over all things one should relate to the king what is both agreeable and profitable ; but one must say what is beneficial in preference to what is merely agreeable.

26. In all matters and works one ought to be well-disposed towards the king and should never relate to him what is disagreeable and unprofitable.

27. "Thinking that one is not his favorite" one should serve the king, always do him what is good and pleasant without neglect.

28. He alone can live in a royal house who does not swerve from his place, nor does him any injury, nor associates with those who are unfriendly to him(the king).

29. Learned men should sit either on the right or the left side of the king, because the place behind him is reverend, for the guards furnished with arms and seats in his front are always forbidden.

30. No one should give publicity to what transpires in the very presence of the king because even for those who are very favourite it is looked upon as the height of impertinence.

31—32. One should not reveal to others any lie, that has been told by the king for he is annoyed with those who report his lies and also despise those who regard themselves as learned.

33. A person that does not take pride in thinking "I am heroic and intelligent," and conducts himself agreeably to the wishes of the king is worthy of royal favour and amenities of life.

34. A person, obtaining from the king wealth and other agreeable things hard to acquire, must employ himself assiduously in doing for him what is both pleasant and profitable.

35. What person, that is agreeable to the wise, can even contemplate a wrong to him, whose wrath is a great trouble and whose propitiation is productive of great fruits?

36. In the presence of the king no one should move his lips, anus and thighs and one should speak gently, spit slowly and break wind softly.

37. In the presence of the king if any laughable matter is mooted, a person should not enjoy it with the utmost reserve, nor should he laugh like a maniac.

38. No person should restrain himself to the reserve, for in that case he should lead him to an unnecessary gravity. But he should smile with modesty and without betraying any mistaken interest as regards real cause of the mirth.

39. He that is always on his guard, and is neither exhalted by reward nor feels wronged by disgrace, is alone worthy of residing in a royal palace.

40. The learned courtier who always describes the king and princes in suitable terms can stay long as a favorite in a royal residence.

41. The favored counsellor, who refrains from speaking ill of the king, if ever deprived of royal grace for some causes, regains his prosperity.

42. The person, who earns his livelihood through the favour of the king or lives in his dominion, if prudent, must eulogize him both in his presence and behind him.

43. The courtier, who desires to gain his end by using force on the king, does not hold his place long and incurs the danger of losing his life.

44. No person should, for the sake of his own interest, hold communion with the king's enemies, nor should one always come forward to instruct the king on all occasions, however suitable they may be.

45. He, who is cheerful, mighty, brave, truthful, gentle and of subdued passions, and who always follows the king like a shadow, is alone capable of living in a royal palace

46. He who steps forward saying "pray, I will do it," when another is entrusted with a work, is alone worthy of living in a royal residence.

47. He who never fears when commanded by the king to do work, either in or out of his dominion, is alone fit for living in the royal premises.

48. He alone can live in a royal palace, who, although staying away from home, never remembers his beloved ones and suffers misery in the expectation of future happiness.

49. One should not dress like the king, should not burst out into a loud laughter in the presence of the king, nor should one divulge royal counsels ; behaving in this way one may become favourite of the king.

49. Appointed to a work one should not lay hands on money ; if one does it he runs the risk of being imprisoned or put to death.

51. One should always use the cars, the robes, the ornaments and other things which the king bestows ; and by doing this one should win the royal favour.

52. O sons of Pandu, thus controlling your minds with great efforts, spend, O children, this year, adorned with good manners. Then regaining your kingdom you may act according to your own pleasure.

Yudhishthira said :—

53. By you we have been instructed; let good betide you. There is no one else who could say so except our mother Kunti and the high-minded Vidura.

24. Now it behoves you to do all that is necessary for our departure, for the removal of our woes and for the achievement of victory over foe.

Vaishampayana said :—

55. Thus addressed by the king, Dhaumya, the best of the twice born, arranged all that was necessary for their departure.

56. Lighting up fires, he offered with Mantras the oblations on them that they might gain prosperity and success and spread their conquest all over the earth.

57. Then the six, having circumbulated the fire and the Brahmanas whose only treasure is austerity, departed with Jajnaseni ahead of them.

58. These heroes having departed, Dhaumya, the great among ascetics, took their Agnihotra fires and started for Panchalas.

29. Indrasena ard others as mentioned before, after having gone to the Yadavas spent their days happily and privately in looking after the horses and cars of the Pandavas.

Thus ends the fourth chapter, the advice of Dhauma, in Pandava Pravesha of the Virata Parva.

CHAPTER V.

(PANDAVA PRAVESHA PARVA)—*Continued.*

Vaishampayana said :—

1. Those heroes equipped with swords and finger-protectors made of Iguna leather and furnished with weapons and quivers proceeded in the direction of the river Kalindi.

2. Then they desirous of regaining their own kingdom put an end to their forest-life and walked on foot to the southern bank of the river (Kalindi).

3—5. Having put an end to their forest life, those sons of Pandu, wielders of great bows, endued with great strength, equipped with swords, wearing beards and looking wan proceeded through Yakrillema and Surasena, and leaving the country of Panchalas on the south and that of Dasarna on the north, dwelling(sometimes) in hill-forts and forest fastnesses and killing the deer (in their journey) entered Matsya's dominions giving out themselves as hunters.

6—7. Having arrived at the country Krishna said to the king—"Look here, there are seen many foot-paths and these indicate the existence of Virata's metropolis in the distance. Spend the remaining part of the night here for great is my fatigue."

Yudhisthira said :—

8. O Dhananjaya, O Bharata, take up Panchali and carry her. As we are come out of this forest we shall settle ourselves in the capital.

Vaishampayana said :—

9. Arjuna, like the leader of elephants, quickly took up Draupadi (Drupada's daughter) and on reaching the skirts of the forest let her down.

10. After having arrived at the capital the son of Kunti, asked Arjuna "where shall we keep our weapons before we enter the city ?

11. If we enter the city with our weapons we shall undoubtedly cause terror to the citizens.

12. Moreover thy gigantic bow, the Gandiva, is known to the people of the world, therefore, if we enter the city with that weapon, the people will undoutedly recognise us very soon.

13. And if any one of us be discovered we shall have to enter the forest again for another twelve years, for that has truly been our promise.

Arjuna said :—

14. O lord of men, close by the cremation ground there stands, on the mountain peak, a large Sami tree, gigantic in size, hard to climb upon and with tremendous boughs.

14. Nor is their any human being I believe who can observe us, O Pandava, depositing our weapons.

16. Remote from the road there grows the tree in the forest inhabited by beasts and snakes and it stands beside a dismal cremation ground.

17. Having thus deposited our weapons on the Sami tree we shall, O Bharata, go to the city and pass our days there in style befitting us.

Vaishampayana said :—

18. Having spoken thus to the king Yudhisthira, the virtuous Arjuna, O best of the Bharata race, prepared for putting aside the weapons on that tree.

19—20. Pritha's son, the best of the Kurus, loosend the string of the large and tremendous Gandiva, capable of producing a deeply terrific twang, of destroying the mighty hosts of enemies and by which he, on a single car, had conquered all the gods and men and many opulent countries.

21. The warlike Yudhisthira, the chastiser of enemies, loosened the undecaying string of bow with which he had protected the field of the Kurus (Kurukshetra).

22—24. The mighty Bhimasena unfastened the string of the bow with which the sinless one had conquered the Panchalas in fight, defeated the lord of Sindhu, opposed many of his foes alone at the time of spreading his conquest in all directions and hearing whose twang like the splitting of a mountain, or like the roar of the thunder, the enemies had fled from the field.

25—26. The heroic son of Pandu by Madri, having large arms, copper complexion, frugal speech and immense prowess in the field of battle, known by the name Nakula by virtue of his matchless beauty in the family, took away the string of his bow with which he had cnnquered all the regions of the west.

27. The heroic Sahadeva of noble conduct rendered his bow stringless with which he made conquests in the southern regions.

28. Along with their bows they deposited their long and shining swords, quivers of great value, and arrows with edges as sharp as those of razors.

29. Then Yudhisthira, the son of Kunti, commanded Nakula "O heroic one ascend this Sami tree and deposit those bows thereon."

30—31. Having ascended the Sami tree Nakula himself placed these bows. He tied them with strong ropes with those parts of the tree which he thought to be well-formed and where the rain falls in an oblique lines.

32. There also the Pandavas fastened a corpse so that the people getting the bad smell and saying "there is a corpse fastened" will shun this Sami from a distance

33—34. After having finished the fastning they gave out—"This is our mother, one hundred and eight years old. This is our ancestral custom, observed by our forefathers."

35. Having said this to the cow-herds and ship-herds Pritha's sons, the subduers of enemies, approached the capital.

36. (In order to live incognito) Yudhisthira selected for himself and his brothers these false names—Jaya, Jayanta, Bijaya, Jayatsena and Jayatbala.

37. For the purpose of passing the thirteenth year undiscovered in that kingdom they entered the great city in conformity to their promise (to Duryodhana)

Thus ends the fifth chapter, the entering into Virata's city, in the Pandava Pravesha of the Virata Parva.

CHAPTER VI.

(PANDAVA PRAVESHA PARVA)—*Continued.*

Vaishampayana said :—

1—5. While Yudhisthira was about to enter the beautiful city of Virata, he mentally hymned the divine Durga, the goddess of the three worlds, born of the womb of Yashada, very dear to Narayana, born in the family of NandaGopa, bestower of prosperity capable of enhancing a family, the terror of Kansa, slayer of Asuras, the goddess who ascended the welkin when dashed on a stone slate, Vasudeva's sister, adorned with celestial garlands, attired in celestial apparel and holding sword and scimitar capable of rescuing worshippers, like a cow in the mire, who for the purpose of getting themselves released of the burden, invoke the aid of that giver of eternal blessing.

6. The king, with his brothers, desirous of obtaining a sight of the goddesss, invoked her and began to sing praises by various hymns.

7. I salute thee, O bestower of boons, O thou that art the same as Krishna, O maiden, O thou Chaya, O thou that hast a form bright as the newly risen sun, and a face as beautiful as the full moon itself.

8. I salute thee, O thou of four hands and four faces, O thou that hast large hips and a very high-boom, O thou that wearest bangles and bearest armlets.

9. O goddess thou appearest like Padma the consort of Narayana, O thou ranger in the sky, thy Brahmacharya and the real forms are both without a spot.

10—12. O goddess, thou appearst with a countenance that vies with the moon, with a pair of well shaped ears decorated with excellent rings, having a pair of large arms like Indra's pole ; thou art the only female in the world endowed with the attributes of piety, purity—thou art the one holding a vessel, a lotus, a bell, a noose, a bow and a large discus and various other weapons.

13.—14. With a beautiful crown and graceful tresses, with dresses made of the

hoods of serpents and an ornament festooning your hip, you appear to be like the mount Mandara girded with serpents; also you shine with peacock-plumes standing high on your crest.

15. Having accepted the vow of maiden hood you have sanctified the heaven; therefore, O goddess, you are praised and adorned by the gods.

16. For the protection of the three worlds, you have slain the demon Mahisha (buffaloe); O foremost of deities, be propitious to me; give me your grace and be the cause of my well-being.

17. You are Jaya and Vijaya and capable of giving victory in battle, as you are also capable of granting boons, now be pleased to grant me victory.

18. O Kali, Kali, O Mahakali, fond of wine, meat and animal-sacrifice your eternal abode is on the Vindya, the chief of the mountains.

19—20. O giver of boon, capable of ranging every where at will, you are followed by celestial beings (in your journey). Persons who, for the purpose of shaking off their burdens, bow down to, or call upon, you in the morning on earth, attain all either in respect of children or riches. O Durga, as you rescue people from danger, you are called by them Durga.

21. You are the greatest refuge of people who are groping in the wilderness, getting drowned in the great ocean, and are taken captives by high-way-men.

22. O great goddess, the persons who remember you in the crossing of waters and in the forest and wilderness are never afflicted with calamity.

23. You are fame, and prosperity, you are fortitude and success, you are modesty and knowledge, you are offspring and intellect, you are evening and night, you are light and sleep, you are lunar beam and beauty, and you are forgiveness and mercy.

24. When worshipped, you remove men's fetters, ignorance, loss of sons, loss of wealth and disease, death and dread.

25. I have been deprived of my kingdom, and seek your refuge. O supreme goddess, I make obeisance to you with bended head.

26. O possesser of eyes like the petals of lotuses, be truth to us who are seeking after trute. O Durga, O refuge of all, O affectionate to devotees, be pleased to grant me protection.

27. Thus praised the goddess showed herself to the Pandavas and having addressed him thus said.

28. O Lord endowed with massive arms, listen to my words; shortly you shall get victory in battle.

29. Having defeated and slaughtered the Kaurava forces through my benediction and rendered the kingdom destitute of thorns you shall enjoy the earth again.

30. O king, you shall with your brothers again enjoy an abundance through my grace, health and happiness.

31. I, propitiated, will confer, kingdom longivity, goodly form and offspring on those stainless persons who will chant my attributes aloud to the world.

32—33. To persons who will remember me, as you have done, in exile, in the town in battle, in danger by foes, in forest, in unapproachable deserts, in seas or in mountains, there will be nothing unattainable in this world.

34. O sons of Pandu, he who will listen to, or recite with faith this excellent hymn, shall attain success in all his undertakings

35. Through my grace neither the Kurus nor the people inhabiting the city of Virata, will be able to recognise you all during your stay in that city.

36. Having said this to Yudhisthira the represser of foes and bestowed protection on the sons of Pandu the Goddess disappeared.

Thus ends the sixth chapter, the hymn of Durga in Pandava Pravesha of the Virata Parva.

CHAPTER VII.

(PANDAVA PRAVESHA PARVA)—*Continued.*

Vaishampayna said :—

1—3. Then having tied up in his cloth dice made of gold set with saphires and placed them under his arm-pit, the king Yudhisthira, the lord of men, of great glory, founder of the Kuru family, of great soul, respected by kings, hard to be approached like a serpent of virulent venom, the best of men, great in might and beauty, resembling a deity in form, appearing like the sun enveloped with thick clouds, and like the mighty fire covered with ashes, first presented himself before the illustrious king Virata while he was seated in the court.

4. The king Virata first saw the Pandava coming like the moon covered with clouds and then in a moment found him arrived at

the court, with a countenanee like the full moon and possessed of a great splendour.

5. The king Virata asked his counsellers, the Brahmanas,the charioteers, the Vaishyas and all others who took their seats about him, "who might be the man that has come first, and just like a king appears in my court.

6. This best of men can not be a Brahmin; me-thinks he is a lord of earth; though he has neither a slave, nor a car, nor an elephant with him, yet he shines just like Indra.

7. By the marks on his person it is indicated that he is no other than one whose head has gone through the ceremony of coronal baths, and that is my belief. He approaches me as fearless as an elephant in a ruttish frenzy approaches a lotus."

8. Yudhistnira, the best of men, having come near the king Virata while he was thus indulging in thoughts, addressed him saying "O great king,know me to be a Brahmin, who having lost all, have come to you, solicitous for his livelihood.

9. O sinless one, I wish to reside with you just like one obeying the voice of his master O Lord!" After having accorded him a due welcome the king well pleased said "accept the post you seek for."

10. Having appointed him the best of kings, O king, glad at heart addressed him saying "O worshipful one I bow down to you" from the dominions of what king you are come here? Please tell me truly what your name is and what family you belong to and whether you have knowledge of any art.

Yudhisthira said:—

11. I was formerly a friend of Yudhisthira, I am a Brahmin belonging to the family named Vaiayghara, I am expert in casting dice. O Virata, I am known by the name of Kanka.

Virata said:—

12. I grant you the boon which you may desire. Rule over the Matshyas. Know me to be your obedient. Even the cunning gamblers are always beloved of me, you, like a king, deserve a kingdom.

Yudhisthira said:—

13. O Matshya, O lord of people, I shall never pick a quarrel, from the play at dice, with low people, nor shall any person be defeated by me. Let this boon be granted to me through your grace.

Virata said:—

14. Surely shall I kill him who may do wrong to you. Should he be a Brahmin I shall banish him from my kingdom. Let my assembled subjects hear, Kanka, is as much lord of this my dominion as I myself.

15. You (Kanka) shall be my friend, your vehicle shall be the same as mine, you shall have plenty of clothes and sundry sorts of drinks and dishes. You shall look into both ins and outs of my affair, I shall always keep my doors open for you.

16. When the people pressed by the want of employment, will apply to you, you shall at all hours tell me all their words. I shall undoubtedly give them all that they will ask for; before my presence there will be no fear to you.

Vaishampayana said:—

27. Having thus obtained the boon from the king Virata he too the best of men began to live there happily, highly respected by all. Nor could any one discover him.

Thus ends the seventh chapter, Yudhisthira's entry in Pandava Pravesha of the Virata Parva.

CHAPTER VIII.

(PANDAVA PRAVESHA PARVA)—*Continued.*

Vaishampayana said:—

1. Then there came anothor of dreadful strength and of shining beauty, with a gait as pleasant as that of a lion; holding in hand a cooking laddle and a spoon and an unsheathed sword of azure body and without a spot on the blade.

2. Although in the guise of a cook he endued with the strength of the lord of mountains, and attired in dark garments, reached the king of the Matsyas and stood before him illumining, with his great splendour, all around him like the sun revealing the world.

3. Beholding him like a king present before him Virata asked the people assembled there "who is this young man seen, the best of men, exceedingly beautiful, and having shoulders as high as those of a lion.

4. This man, not seen before, is like one seen; thinking and thinking over I cannot come to a definite conclusion (who he may be); nor do I, with a serious deliberation, understand the intention of that best of men.

5. Beholding him I do not deem it worth while to discuss whether he is the king of

the Gandarbhas or Purandara himself; ascertain who it is standing before my eyes, let him have in no time what he desires.

6. Thus commissioned by the words of Virata, his quick-paced messengers went to the son of Kunti and told that younger brother of Yudhisthira all that the king had said.

7. Then the high-souled son of Pandu approaching the king Virata spoke in words not poorly on the occasion "O king, I am a cook named Ballaba; appoint me, pray, an expert in culinary arts."

Virata said:—

8. I do not belive that cooking is your business, you shine like a thousand-eyed deity amongst men; you seem to be the best in grace, beauty and prowess.

Bhima said:—

9. O king, I am your cook and servant; it is not so that I have only the knowledge of curries, although O king, they were always tasted, in days gone by, by the king Yudhisthira.

10. O ruler of the earth, I am also a wrestler, there is no equal to me in strength. O sinless-one, I shall always entertain you by fighting with elephants and lions.

Virata said:—

11. I grant you the boons; you will take possession of the kitchen in which you say you are skilled. I do not think this offise is worthy of you. You deserve the whole earth having seas for its walls, (girt by the seas).

12. I have done what you desire, you are appointed in my kitchen. I place you at the head of those who have been appointed there before by me.

13. Thus appointed in the kitchen Bhima became a great favorite of the king Virata. O king, he began to live there, but neither the servants of Virata nor other people recognised him.

Thus ends the eighth chapter, the entry of Bhima, in Pandava Pravesha of the Virata Parva.

CHAPTER IX.

(PANDAVA PRAVESHA PARVA)—*Continued.*

Vaishampayana said:—

1. Then Draupadi, of pleasant smile and of dark eyes, bending her black; glossy, soft, long and fine tresses of crispy ends into a twisted braid, threw it on her right side and kept it concealed (under her cloth).

2. Having put on a very big dirty piece of cloth and dressed herself as a Shairindhri, Krishna began to ramble hither and thither like one in a miserable plight. All males and females came running to her wandering about.

3. Beholding her they asked "who are you and what you want to do"? O king, she said to them "I am a Sairindhri; here have I come to do his work who will maintain me."

4. The people, seeing her beauty and dress, hearing her voice so sweet, could not belive her to be in a position of a maid servant come in quest of livelihood.

5. While going abroad from the root of the palace Virata's beloved wife, the daughter of Kaikaya, beheld the daughter of Drupada.

6. Beholding her thus plighted, unprotected and clad in a single piece of cloth, she (Virata's wife) addressed her saying "O gentle one, who are you and what you desire to do."

7. O king, she said to her "I am a Shairindhri, I desire to do his work who will maintain me."

Sudeshna said:—

8. It cannot be so as you say, O beautiful one, (but on the contrary) it seems you can appoint numerous servants both male and female.

9. You are such a one as your heels are not high, thigs touch each other, deep are your intelligence, voice and navel, highly developed are your soles, palms, tongue, upper and nether lips and your voice is as sweet as that of a swan.

10. You are one of beautiful tresses, good breasts and possessed of high graces; and plump are your buttoc and breasts. Being furnished with all these beautiful signs, you appear like a Cashmerean woman.

11. You are one with eyes having its line of hairs gracefully bent, lips scarlet as Bimba, waist slender, neck having the lines like those on the conch, veins scarcely visible and countenance like the full moon.

12. In beauty you are *Sri* (goddess of beauty) herself with eyes resembling the petals of the autumnal lotus, with a person fragrant as the antumnal lotus chief, and seated on the antumnal lotus.

13—15. O gentle one, tell me who you are; you cannot be a maid-servant; are you a Yakshi or a goddess, a Gandharbi or an Apsara (nymph)? are you the daughter of a

celestial or a female naga?—is a presiding deity of the city? Are you a Vidyadhari or a Kinnari or Rohini herself? Are you Alambusha or Misrakeshi or Pundarika or Malini or the queen of Indra or Varuna, or are you the wife of Viswakarma or of the Prajapati himself? These goddesses are renowned in the regions of celestials; of these who are you, O beautiful one?

Draupadi said:—

16. I am neither a goddess nor a Gandharbi nor an Ashuri nor a Rakshasha; I am a maid-servant of the Sairindhiri class; I tell you this truth.

17—19. I know how to dress the hair, pound (fragrant staff) to make unguents. O auspicious lady, I know also how to make beautiful and variegated garlands of jasamines, lotuses, lilies and Champakas. Formerly I served Satyavama, the beloved queen of Krishna, and also Krishna the wife of the Pandavas, and the only beauty of the Kuru race.

20. I serve in those places where I may get good food and clothes; as long as I get them I continue to serve.

21. Draupadi herself called me by name Malini, O lady Sudeshna, I, her serving maid, have come to your house to-day.

Sudeshna said:—

22. I can place you on my head, and there is no doubt in that, provided that the king does not desire you and be not captivated with his whole heart.

23. Charmed by your beauty even the females of the royal house hold and as well as those in my own seraglio are gazing at you. What male person is there whom you will not captivate?

24. Look again, even the very trees that stand in my palace seem to bend low as if by way of paying homage to you, what male person is there that will not be attracted by you?

25. O you of well-shaped hips; O you girl of surpassing beauty, beholding your superhuman form, king Virata, will surely forsake me and will turn to you with his whole heart.

26. O you of expanded eyes, of nimble glances, the person, on whom you endued with faultless limbs, will cast a look with desire, will surely fall a victim to the God of Love.

27. O you of sweet smiles, O you of perfectly faultless form, the man who will behold you often and often will surely be subject to that formless deity.

28. As a person climbs up a tree for his own destruction, so, O you of graceful eyebrows, your stay in this royal household will bring out the same result to me.

29. As a crab conceives for her own death so, O you of pleasant smiles, my desire for your stay here will surely be ruinous to me.

Draupadi said:—

30. Neither by Virata nor by any other man I am to be won, O fair lady, for I have five youthful husbands who are all Gandharvas.

31. They are the sons of certain Gandharva king of extra-ordinary strength; they always protect me. Also my mode of living is very hard.

32. My Gandharva husbands wish me to serve only such persons as will not give me to eat food already partaken of by another or ask me to wash their feet.

33. The person who will desire me like any other woman, will surely encounter destruction that very night.

34. O lady of sweet smiles, no one is able to decoy me from the paths of rectitude; those beloved Gandharbas of exceeding prowess always protect me secretly.

Sudeshna said:—

35. O charming one, it being so, I will allow you a residence (in my palace) according to your desire. You will never have to touch food partaken of by another nor even to wash another's feet.

36. Thus assured by the wife of Virata the chaste Krishna, devoted to her lords, began to live in that city. O Janamejaya, no one of that place could know who she really was.

Thus ends the ninth chapter, the entry of Draupadi, in Pandava Pravesha of the Virata Parva.

CHAPTER X.

(PANDAVA PRAVESHA PARVA)—*Continued.*

Vaishampayana said:—

1. Wearing an excellent dress of a cowherd and learning the dialect of the same, Shahadeva also arrived at the city of the king Virata.

2. Then the king, seeing him standing in the cow pasture in the vicinity of the royal palace, became amazed and sent for him.

3. The king, seeing that best of men shining in splendour, coming, asked the son of Kuru.

4. "To whom do you belong? Whence are you come and what do you seek? you were not seen by me before, tell me in sooth all about you, O best of men."

5. Having come to the king, the represser of foes Shahadeva said with a voice deep as the roar of the clouds, "I am a Vaishya known by the name Arishtanemi, I served as an enumeratar of the cows of those best of the Kura race.

6. O foremost of men, I do no know where the sons, of Pritha the foremost among men, are; I want to live with you. I can not keep myself without service, I do not like to serve any other king except you.

Virata said:—

7. You must either be a Brahmana or a Kshatriya, you are as graceful as the lord of the entire earth girt by the sea. Tell me truly, O afflicter of enemies, the office of a Vaishya does not become you.

8. Tell me from the dominion, of what king you are come here, what knowledge of art you are versed with, in what capacity you will remain with us and what your pay will be.

Sahadeva said:—

9—10. Of the five sons of Pandu Yudhisthira is the eldest. He had one division of kine the number whereof amounts to eight hundred and ten thousand and another ten thousand, and another twenty thousand and so forth. I was employed as an enumerator of cows under them; people used to call me Tantripala.

11. Nothing is unknown to me about the cows that live within ten Yojans and whose tale has been taken in reference to their present past and future.

12. My merits were known to that high-souled one, and the Kuru king Yudhisthira was pleased with me.

13. I am perfectly aware of the arts by means of which the kine may increase in number within a short time and no disease may come upon them.

14. O king, I also know the bulls having marks for which they are adored by people and by smelling whose urine even the barren may be fruitful.

Virata said:—

15, I have a hundred thousand kine of various classes the merits of which have not yet been brought to light. I give you the charge of these beasts with their keepers. Let my beasts be henceforth in thy keep.

Vaishampayana said:—

16. The best of men began to live there happily without being recognised by the king, the lord of men, nor did any one else know him; the king also allowed him a stipend as much as he desired.

Thus ends the tenth chapter the entry of Sahadeva, in Pandava Pravesha of the Virata Parva.

CHAPTER XI.

(PANDAVA PRAVESHA PARVA)—*Continued.*

Vaishampayana said:—

1. Then there was seen at the gate of the ramparts another person of colossal form, rich in the wealth of beauty, adorned with the ornaments of woman, and putting on large ear-rings and fine conch bracelets set with gold.

2. That long armed one, having the gait like that of an elephant, with long and abundant tissues hanging about, came to Virata, shaking the earth with his tread and stood in his court.

3—4. Beholding him, the son of the great Indra, resembling an elephant in gait, him capable of crushing foes, having his real form hidden in disguise, entering the court chamber and stepping forward to the king, he (Virata) asked all his courtiers "whence does this man come; I have never heard of him before." The people thereof said of the person as one unknown to them. Thereupon the king said wonderingly.

5—6. "Endowed with might you appear like a celestial; you are young and of dark complexion and resemble the leader of a herd of elephants. Although you have worn fine conch-bracelets beset with gold ear-rings and loosened your braid, yet you shine as one decked with garlands and fine hairs and equipped with bow, mail and arrows; ascending the car you wander at your pleasure. Be you like my son or like my self.

7. I am decrepit, and desirous of cast-off my burden. Rule you cheerfully the whole of the Matshya territory, I can not believe that such persons may even be of the neuter sex."

Arjuna said:—

8. I sing, dance and play on instruments. I am skilled in dancing and ex-

pert in singing. O god among men, assign me to Uttara. I shall be the dancing-master to the princess.

9. It will be of no avail to describe how I have come by this form. It will merely augment my pain, O lord of men ; know me to be Vrihannalla, a son or daughter without parents.

Virata said :—

10. O Vrihannala, I grant you the boon you seek for ; instruct my daughter and those like her in dancing ; me-seems this office is not worthy of you, you deserve the whole earth surrounded by seas.

Vaishampayana said :—

11—12. The king of the Matshyas, having tested Vrihannala in dancing, in playing on instruments also in other fine arts, sent him to the quarters of the maidens, after consulting with his different ministers having him examined by women and being assured of his impotency of a permanent type. There the mighty Dhananjaya began to teach singing and playing on instruments to the daughter of Virata, and her friends and serving maids. The Pandava soon became their favorite.

13. There the self-subdued Dhananjaya began to live in disguise behaving amiably with them. The people within or without the palace could not recognise him.

Thus ends the eleventh chapter, the entry of Arjuna, in Pandava Pravesha of the Virata Parva.

CHAPTER XII.

(PANDAVA PRAVESHA PARVA)—*Continued.*

Vaishampayana said :—

1. Then there was seen another mighty son of Pandu approaching king Virata in haste ; the common people thereof saw him coming like solar orb freed from the clouds.

2. He began to observe the horses around ; the king of the Matshyas, the lord of people, seeing him observing his horses minutely asked his followers "whence is this man lustrous like a celestial, coming" ?

3. This person looks closely at my horses. Must he be proficient in horse-lore. Let him quickly enter into my presence. This heroic one seems to me as much as a celestial."

4. That slaughterer of enemies, having approached the king addressed him thus "O king, let victory be to you and good betide you all. I am always esteemed by kings for my ability as a horse-painter. I will be an expert keeper of your horses."

Virata said :—

5. I give you vehicles, wealth and quarters ; you deserve to be the keeper of my horses. But tell me whence you are come, whose you are, and how you came here, also tell me of the arts you are versed with.

Nakula said :—

6. O represser of foes, of the five sons of Pandu, Yudhisthira is the eldest brother, by him I was formerly employed as a keeper of his horses.

7. I know the temper of horses, and the art of breaking them completely. I know how to correct the wicked steeds and the treatment of all kinds.

8. Under my care hardly does any animal fall ill. What to speak of horses even mares in my hands are not to be found wicked. People called me by name, Granthika so also Yudhisthira the son of Pandu.

Virata said :—

9. Let all my horses that belong to me be entrusted to your care from to-day. Let all my charioteers and those to yoke my horses, be henceforth subordinate to you.

10. If this be your desire, O god-like one, tell me what remuneration is sought by you. This office of horse-training does not become you, because you look like a king and you are agreeable to me.

11. Here, the very sight of you is as much pleasing to me as that of Yudhisthira himself. Oh how does that faultless son of Pandu, dwell and divert himself in the forest without his servants.

Vaishampayana said :—

12. That youthful one resembling the chief of the Gandharvas was thus honored by the delighted king of Virata, and no one recognised him conducting himself agreeably in the city.

13. Thus the sons of Pandu, whose very sight never proved abortive, began to live in the kingdom of Matshya ; and in conformity with their pledge, the lords of the earth surrounded by seas although stricken with woe began to pass their days of non-discovery with composure.

Thus ends the twelfth chapter, the entry of Nakula, in Pandava Pravesha of the Virata Parva.

CHAPTER XIII.

(PANDAVA PRAVESHA PARVA)—*Continued.*

Janamejaya said :—

1. O twice-born one, living thus disguised in the city of the Matshyas what did the Kuru's sons of exceeding might do.

Vaishampayana said :—

2. Hear, what the descendants of Kuru did living thus disguised in the city of the Matshyas and serving the king thereof.

3. By the grace of the ascetic Trinavindu and of the high-souled Dharma they began to live incognito in the city of Virata.

4. Yudhisthira as a courtier made himself a favorite to Virata and his son, as well as to all the Matshyas, O lord of people.

5. Well versed in the mysteries of the dice he caused him to play at dice in the dice-hall in accordance with his pleasure like the birds bound by the string.

6. That best of men, the king of justice (Yudhisthira) having won the wealth of Virata duly distributed it without the knowledge of the monarch among his brothers.

7. Bhimsena also sold to Yudhisthira, the meat and the viands of various sorts which were given by the king of the Matshyas.

8. Arjuna parted with the worn out clothes by sale, which, he obtained from women's quarters, to the other sons of Pandu.

9. Shahadeva also, who had assumed the dress of a cow-herd, distributed to them curds, milk and clarified butter.

10. Nakula also gave the wealth to his brothers which he acquired from the king who was satisfied with him for his tending the horses.

12. They, the mighty warriors, then looking after the interest of one another, lived in the city of Virata in such a manner, as if they were once more in the house of their mother.

13. Then the sons of Pandu, the lords of men, apprending evil from the sons of Dhritarastra, continued to live there in disguise keeping vigilant eyes upon their wife Krishna.

14. Then in the fourth month there happened a great festival, in honor of the divine Brahma, slender in form and highly valued by people, in the city of the Matshyas.

15. O king, there came, by thousands, wrestlers from all quarters in that field of festivity in honor of the divine Brahma, as also on the occasion of a festival held in honor of Siva.

16. They were of collosal forms and of exceeding might, like the demons named Kalakhanjas ; they were maddened with their latent power ; furious with their prowess and highly honored by the king.

17. Their shoulders, waists and necks were like those of lions, their bodies were free from dirt, and their hearts were large. Many times before they achieved success in the lists in the very august presence of the king.

18. Amongst them there was one who was the greatest of all and challenged all other combatants to a wrestle ; there was none that ventured to encounter him as he strided over in the arena.

19. When all the wrestlers stood stupified and dejected in spirit then the king of the Matshyas made him fight with his cook.

20. Impelled by the king, Bhima made up his mind with reluctance, for it was not in his power to openly disobey the royal mandate.

21. Then that best of men, having worshipped the king Virata, entered the spacious arena with listless steps like those of a lion.

22. Then Bhima, the son of Kunti, girded up his lions and caused the delight of the spectators. There he summoned the wrestler of distinguished prowess named Jimuta resembling Vritra himself.

23—24. Both of them were of exceeding energy and of terrible prowess, and they both were like a couple of infuriated elephants of gigantic form each being sixty years old. Then those two best of men became engaged in hand-to-hand-fight.

25. Those two heroic combatants were exceedingly cheerful, each being desirous of gaining victory over the other ; exceedingly terrible was the encounter between them, just like the clash of the thunder bolt against the mountain.

26. Both of them were exceedingly powerful and were highly pleased with each other's strength ; each of them was desirous of winning the victory over the other and was vigilant to take advantage of his rival's lapse.

27. Both of them were exceedingly delighted and resembled a couple of infuriated elephants of huge forms ; and various were the manners of their attack and defence shown by means of their clenched fists.

28. They fought in a manner that each dashed against the other, threw his rival far off his stand, each crushed the other down, and pressed him hard on the ground, each showing the other off exchanged blows, and each whirled the other round with his head downward and threw him away with a loud noise.

29. With their palms each gave a good slap to the other, striking as hard as the thunder bolt and with outstretched fingers they slapped each other. They thrust spear like nails into each other's person; each gave violent kicks to the other.

30. They struck knee aginst knee, dashed head against head, producing the crash of one stone against another. That was the furious combat without weapons, sustained chiefly by the might of their arms.

31. By both physical and mental energy of the two heroic combatants, as represented in the presence of people assembled in the arena on the occasion of the festivity, all the spectators were extremely delighted, and their delight was manifested by joyous shouts given out at intervals.

32—33. O king, in the wrestling of the two mighty persons resembling Vitra and Vashava respectively, they pulled, pressed, whirled and hurried down each other and struck each other with their knees and expressed their hatred for each other in loud voices.

34. Then they both of expansive chest, and long arms, and expert in wrestling began to fight with their arms resembling huge bolts of iron.

35. Bhima, the slayer of enemies, seized, with a big shout, his vociferous rival wrestler by the arms and drew him near even as the lion seizes the elephant.

36. Then the mighty-armed Bhima of great prowess raised him up and began to whirl him round; then all the athlets and the people of the Matshyas, who had assembled on the occasion, were greatly astonished.

37. Then having whirled him round and round a hundred times, the mighty armed Vrikodara made him utterly insensible and threw him down lifeless on the ground.

38. That distinguished athlet Jimuta being slain, Virata and his friends were exceedingly delighted.

39. In his great joy the high-minded king gave away to Ballaba plenty of riches in the shape of a reward on the very field of combat with as much liberality as that of Kuvera.

40. Having thus slain numerous athlets and many other persons of great strength he recieved the great favour of the king of the Matshyas.

41. When there was found no one such as to stand equal to him the king made him fight with tigers and lions and elephants.

42. Again the king made Vrikodara fight with furious lions of exceeding strength in the assombly of the ladies of the harem.

43. Vivatshu, the son of Pandu, pleased Virata and all the ladies of the harem by singing and dancing.

44. Nakula pleased the king, the best of kings by showing him the fast-going and well-trained horses and the king, pleased gave him a plenty of money as a reward.

45. Beholding a herd of well-trained bullocks around Shahadeva, Virata the best of men, gave him wealth of various kinds.

46. O king, beholding all these mighty warriors suffer pain, Draupadi felt herself dejected in mind and had recourse to constant sighs.

47. Those best among men began to live there in disguise rendering services to the king Virata.

Thus ends the thirteenth chapter, the destruction of Jimuta, in the Pandava Pravasha of the Virata Parva.

CHAPTER XIV.

(KICHAKA-BADHA PARVA).

Vaishampayana said :—

1. Those mighty warriors, the sons of Pritha, spent ten months living thus in disguise in Matshya's city.

2. O lord of people, Yajnaseni, although herself worthy of being served by others, began to live, O Janamejaya, in great misery by waiting upon Sudeshna.

3. Conducting herself in this way in Sudeshna's appartments the daughter of Panchala pleased that lady as well as the other women of the harem.

4. That year being nearly expired the mighty Kichaka the commander of Vrata's forces happened to see the daughter of Drupada.

5. Beholding her having effulgence like that of a divine girl and waiting on the earth like a goddess, Kichaka, struck hard with the shafts of Cupid, desired to obtain her.

6. Burning with the flame of lust, the leader of Virata's forces went to Sudeshana (his sister) and smilingly spoke to her in the following words.

7. "This damsel was never seen by me before in Virata's palace. This beautiful lady maddens me very much with her beauty as wine does with its odour.

8. Tell me, O lady, who is this be-witching girl of fine beauty, endued with the grace of a goddess and whose she is and where she comes from. She has brought me to subjection by grinding my heart. I think there is no other medicine to heal me (except her).

9. This fine maid of yours appears to me as one posssessed of the blooming beauty of a goddess. The service which she renders to you is quite unsuitable to her.

10. Let her grace my splendid and beautiful residence adorned with various ornaments of gold, furnished with viands and drinks in plenty, decked with excellent plates and containing everything signifying prosperity, besides elephants and cars in lots."

11. Having thus consulted Sudeshna Kichaka approached the daughter of the king (Draupadi) and addresed her in words of amity just as a jackal accosts a lioness in the forest.

12. Who and whose are you, O graceful one? Whence are you come to this city of Virata, O you of beatiful countenance? Tell me truly, O fair one.

13. Your beauty is ranked as the foremost of its order, so also is your gracefulness. Excellent is your tenderness; in respect of loveliness your countenance shines as clearly as the moon.

14. O one of lovely eye-brows, your eyes are large resembling the petals of lotuses. O you of graceful limbs, your voice is like the notes of the cuckoo.

15. O you of fair hips, never before have I beheld in the world a woman endued with such beauty as you are, O blameless one.

16. Are you Lakshmi herself having lotuses for abode, or O slender-waisted one, are you Bhuti herself? Which of these—Hri, Sri, Kirti and Kanti, are you the impersonation, O you of excellent features?

17. Are you the one endued with the beauty of Rati, enjoying dalliance in the embrace of the god of love? O you of fair eye-brows, exceedingly do you shine like the excellent light of the moon.

18—19. Who is there in the whole world that will not yield to the influence of Cupid beholding your face endued with matchless grace—thy face endued with the halo of celestial light, pleasant in consequence of the heavenly beauty, resembles the moon in full having smile for its rays and eye-lashes for its spots.

20. Both your breasts are exceedingly graceful, well-shaped, endued with beauty, well rounded and without a space between, and are worthy of being decked with garlands.

21. Your breasts, O you of fair eye-brows, resemble lotus-buds in shape; like the whips of *Kama* they are afflicting me, O you of pleasant smiles.

22—23. O slender-waisted lady, beholding this your waist marked with four waivy wrinkles, stooping forward with the weight of your breasts and measuring only a span, and also looking on your beautiful hips resembling the banks of the river the incurable desease of lust afflicts me greatly, O beautiful one.

24. The flame of lust like forest conflagration augmented by the hope of union with you burns me without mercy.

25. O fair one of excellent hip, pray quench the flaming fire kindled by the god of love, by self-surrender resembling a shower, the cloud thereof being union with you.

26—27. O you of a countenance resembling the moon, the dreadful, violent and cruel shafts of Cupid, capable of causing my mind quite out of sorts, sharpened by the desire of dalliance with you, piercing my heart with a rapid course, have penetrated into its core, O black eyed one.

28. The maddening gestures and movements of yours are really transporting my joy into madness. It behoves you to save me from this plight by surrendering your person to me and allowing me to enjoy your company.

29. Wearing beautiful garlands and clothes and adorned with all kinds of ornaments enjoy with me, O sweet one, all the objects of your desire to your fill.

30. O you endued with the gait of an elephant in rutish state, as you are accustomed to happiness, though deprived of it now, it behoves you not to live here in misery; pray receive from me all kinds of excellent things contributing to your happiness.

31—32. Eating delightful and dainty viands of various kinds with taste almost equal to ambrosia, and sporting at your sweet will, attain fortune and all the enjoyable articles of superior and excellent kind and drink and wine, O blessed one.

33. This beauty and prime of your youth, O beautious lady, is now totally useless. O beautiful and chaste lady, lovely as you are, do you not shine like fine garlands unused?

34. I will renounce all my old wives. Let them be your serving hands, O one of sweet smile. O beautiful one, I will stay as a slave to you and be ever obedient to you, O you of fair face.

Draupadi said :—

35. I am Sairindhri of low caste holding the hateful office of dressing hair ; O Suta's son, in desiring me you desire one who is not worthy of such honour.

36. I am the wife of others ; good be to you. This conduct does not become your position. The wives of others are dear to them, think of this axiomatic precept.

37. Let your heart never be inclined to adultery, because the complete abandonment of all improper acts is ever the duty of those that are good.

38. The person who hankers after the worldly desire leads a sinful life, and under the influence of deceptive knowledge, comes by either dire disgrace or grim calamity.

Vaishampayana said :—

39—40. Thus addressed by Shairindhri the wicked-minded Kichaka, with senses unsubdued and overcome by lust, in spite of the knowledge of numerous evils of adultery—the evils denounced by every body and sometimes ending fatally, spoke the following to Draupadi.

41. O fair faced damsel of excellent hips, it is not seemly on your part thus to disregard me who am quite under the influence of Cupid on your account, O you of sweet smiles.

42. O timid one, having disregarded me speaking so sweet to you and totally under your influence, surely, O black eyed one, you will have to rue afterwards.

43. O you of fair eye-brows, I am the lord of the whole of this realm. O slender-waisted lady, the people of this kingdom owe to me their safe living here. In heroism I have no rival on earth.

44. In personal beauty, youth, prosperity as well as in the possession of all the excellent objects of luxury, there is no other man on earth that can stand equal to me.

45. Having everything of luxury, comfort and enjoyments of no parallal at your command, why do you, O auspicious lady, prefer to remain enchained in servitude ?

46. O fair-faced one, I confer on you the whole of the kingdom ; accept me O you of large hips and enjoy all the excellent objects of desire.

Vaishampayana said :—

47. Thus addressed by Kichaka in these foul words the chaste Draupadi set his word at naught and addressed him thus.

48. O son of a Suta, do not play the fool and do not throw away your life this very day ; know me always protected by five heroes.

49. I am not to be won by you ; I have Gandharvas for my husband, they, if enraged, shall slay you. It is good for you not to bring destruction upon yourself.

50. You wish to go by the way which was never passed by men, O wicked one; you intend to act just like a foolish boy who standing on one bank of the occan desires to go to the other side of it.

51. If you enter the subterreneous pit of the earth or soar up the sky or go to the other shore of the ocean, still you will have no escape from their hands, for it is in the nature of these sky-ranging offspring of gods to crush enemies.

52. Why do you, O Kichaka, desire me to-day so firmly, just like a sick man who wishes for the night that will put an end to his existence. Why do you solicit me just like a child who lies on its mother's lap wishes to obtain the moon.

53. There will be nowhere any refuge for you soliciting their beloved wife whether you go to the earth or to the heaven. O Kichaka, you have no eyes that may win for you any good or safety of your life.

Thus ends the fourteenth chapter the conversation between Krishna and Kichaka in Kichaka-Vadha of the Virat Parva.

CHAPTER XV.

(KICHAKA-VADHA PARVA)—
Continued.

Vaishampayana said :—

1. Rejected thus by the princess Kichaka, overpressed with fearful lust capable of making one forgetful of all sense of propriety, said to Sudeshna.

2. O Kaikayi, do that by which Sairindhri may be united with me. O Sudeshna, devise a plan by which that Sairindhri of elephant-gait may accept me. Otherwise I intend putting end to my life.

3. Hearing the words of his thus lamenting in manifold terms the intelligent lady, Virata's queen, took pity on him.

4. Holding counsel with her own self and pondering over his desire and over the perturbation of Krishna, Sudeshna said to Suta's son (Kichaka)

5. "Taking the advantage of some festival, better have wines and viands prepared. I shall then send her to you to bring some wine.

6. Thus sent thereto you should, in uninterrupted solitude, humour her according to your will. Thus cajoled most likely she may be attached to you."

7. Thus addressed he, in pursuance of his sister's words, came out and procured very fine wines worthy of a king.

8. Then he had various kinds of food, diverse sorts of meat of excellent degree and delicious drinks, and dishes prepared by the cooks skilled in the business.

9. This being done Sudeshna as previously intimated by Kichaka sent her Sairindhri to the abode of Kichaka, saying.

10. "O Sairindhri, get up and repair to the abode of Kichaka. O gentle one, bring wine for me, for thirst afflicts me.

Draupadi said:—

11. O princess, I shall not go to his house; O queen, you know yourself how shameless he is.

12. O beautiful lady of exeellent limbs, in your house, I shall never prove myself faithless to my husband and lead a life of chastisty.

13. O beautiful lady, you know full well the condition I made before I had entered your palace.

14. O you of beautiful hairs having good curls at the end, on seeing me that wicked Kichaka, rendered insolent by the god of desire, will dishonour me. O beautiful one, I shall not repair thither.

15. O princess, you have good many obedient maids, pray send one of them. Let good betide you, for surely he will insult me.

Sudeshna said:—

16. "Despatched by me from my palace he will hardly do any harm to you"; saying this she handed out to her a golden pot with a cover.

17. Filled with fear and shedding tears she asked for the divine protection, and then departed for Kichaka's house for fetching wine.

Draupadi said:—

18. As I do not know any other save and except my husbands, let not Kichaka, by strength of that virtue, be able to bring me into his power."

Vaishampayana said—

19. Then that helpless one worshipped the sun-god for a moment and the deity understood all the prayers of her of slender waist.

20. Then he ordered a Rakshasha to protect her invisibly and from that time that Rakshasha also never left that blameless lady alone under any circumstances whatever.

21. Beholding Krishna come to his presence like a terrified doe, the Suta rose up just like a person wishing to go to the other end of a river when he obtains a boat.

Thus ends the fifteenth chapter, Draupadi going to bring wine in Kichaka-Vadha of the Virata Parva.

CHAPTER XVI.

(KICHAKA-VADHA PARVA)—*Continued.*

Kichaka said:—

1. O fair one of beautiful tressess with curls at the end, you are welcome; very luckily for me the night has passed. I have got you as the mistress of my house, pray do what is good to me.

2. Let golden chains, couches, brilliant golden ear-rings of different countries, beautiful gems and jewels, silken garments and deer skins be gathered for you.

3. I have a very fine bed prepared only for you; pray come there and drink with me the honeyed wine.

Draupadi said:—

4. The princess has sent me to you for taking away wine; give it to me quickly, she said to me she has a great thirst.

Kichaka said:—

5. O gentle one, others will take the wine that has been promised to the princess. Saying this the Suta's son seized her by the right arm.

Draupadi said:—

6. As I have never acted faithlessly towards my husbands, even at heart through infatuation; by virtue of that truth, O sinful one, I shall behold you overpowered and completely hurled down on the ground.

Vaishampayana said:—

7. Wishing thus to take hold of her Kichaka, seeing that large-eyed lady reproaching him in this wise, seized her by the end of her upper garment while she was about to run away.

8. But seized with great foree the princess of excellent limbs began to pant and unable to put up with it, she, with a frame trembling in wrath, hurled him hard on the ground. Being thus thrown down by her that sinful one fell to the ground like a tree whose root has been cut.

9. Having thus thrown Kichaka down on the ground while seized by him she ran trembling to the court, where the king Yudhisthira was, to seek protection.

10. Kichaka seized her by the locks while she was running with speed and struck her down by a kick in the very presence of the king.

11. O Bharata, the Rakshasa that was appointed by the sun-god for her protection, gave a push to Kichaka with as much force as that of the wind.

12. Then he, completely overpowered by the Rakshasa might, fell down on the ground, reeling and motionless like a tree whose root has been cut.

13. Both Bhimasena and Yudhisthira, who were seated there, beheld with unforgiving attitude, that outrage on Krishna committed by Kichaka.

14. Desiring the death of that wicked Kichaka the high-minded Bhima began to knash his teeth in wrath.

15. His eyes with their lashes upraised, assumed the aspect of smoky dark, and terrible wrinkles covered with sweat appeared on his forehead.

16. That slayer of hostile heroes rubbed his forehead with his hand and incensed with ire desired many times to rise up in haste.

17. The King Yudhisthira, apprehending discovery, pressed his thumb with his own and commanded Bhima to desist.

18. Yudhisthira forbade Bhimasena who looked like an infuriated elephant beholding a large tree.

19. O cook, do you behold trees for fuel? If you are in need of faggots better gather them up from the trees abroad.

20—21. The weeping daughter of Drupada, endowed with excellent hips, approching the entrance of the court and beholding her lords of melancholy mood, tenacious in keeping up the disguise observing the pledge they had already sworn, burning with flashing eyes, spoke to the king of the Matshyas.

22. The son of a Suta has kicked me the honored spouse of those whose enemies can never sleep even if they reside in regions of anchorites (what to speak of their living in a country of their own).

23. The son of a Suta has kicked me, the respected consort of those who are truth ful, devoted to Brahmins and used to give away without asking any thing in gift.

24. The son of a Suta has kicked me the beloved wife of those, the sounds of whose drums and twangs of whose bow are constantly heard.

25. The son of a Suta has kicked me the respected wife of those who are endowed with energy, and power of self-control, and who are exccedingly mighty and highly dignified.

26. The son of a Suta has kicked me the honored wife of those who, if they had not been tied down by duty, could destroy the whole of this world.

27. Alas where do those mighty warriors ramble in disguise to-day who grant refuge to those that come to solicit it.

28. How do these mighty personages of exceeding energy quietly suffer, like eunuchs, their beloved and chaste wife to be thus outraged by the son of a Suta?

29. Ah, where is their wrath, the prowess and the energy when they cannot protect their wife from being thus insulted by a wretch.

30. What can I do in the city of Virata, the defiler of virtue, who cooly allows my innocent self thus to be insulted although he sees it (with his own eyes).

31. The king does not act like a king in the slightest degree towards Kichaka. O king, your conduct is like that of a robber and does not become the royal court.

32. O Matshya, it is highly unbecoming that I should thus be outraged by this villain in the very presence of yours. Let all the courtiers mark this laxity on the part of Kichaka.

33. Neither Kichaka is virtuous nor ever is Matshya. The courtiers who wait upon the king are also destitute of virtue.

Vaishampayana said:—

34. With words like these the graceful Krishna, with eyes teeming with tears, rebuked the king of the Matshya.

Virata said:—

35. I do not know anything of your quarrel that happened out of our sight.

How can there be any justice on that score unless I go through the true version of the case.

Vaishampayana said :—

36. Then the courtiers, hearing every thing, praised Krishna and repeatedly exclaimed—"well done well done," and reproached Kichaka.

The Courtiers said :—

37. Surely the man, who has this lady of expansive eyes and of all-graceful limbs for his wife, possesses every thing that is valuable and shall on no occasion have to indulge in grief.

38. Surely such a lady, of exceeding grace and perfectly faultless limbs, is hardly to be found among men. Indeed she seems in all wise to be a goddess to us.

Vaishampayana said :—

39. While the courtiers, seeing Krishna, were praising her in this way, there came from ire the drops of perspiration on the forehead of Yudhisthira.

40. Then the chief of the Kurus addressed the princess, his beloved consort, saying " O Sairindhri, do not stay here, go to the apartment of Sudeshna.

41. The wives of heroes endure pain for the sake of their husbands ; but undergoing trouble in waiting upon their lords they at last go to the regions where their husbands depart.

42. Meseems your Gandharba husbands of sun-like effugence do not consider this as a befitting opportunity of giving vent to their spleen, and therefore do not run on to your succour.

43. O Sairindhri, you are ignorant of opportunity and therefore weep like an actress ; you are causing annoyance in the court of the Matshyas while they are diverting themselves with gaming.

44. Retire, O Sairindhri, the Gandharbas will do what is agreeable to you. They will despel your sorrow and make away with him who has wronged you.

Sairindhri said :—

45. I practise piety for their sake who are extremely kind. They, of whom the eldest is addicted to dice, are to be oppressed by all.

Vaishampayana said :—

46. Having said this the fair Krishna with loosened hair and eyes reddened with wrath, rushed on towards the apartments of Sudeshna.

47. On her having wept so long her countenance appeared like the lunar dise in the sky freed from the clouds.

Sudeshana said :—

48. O beautiful one of excellent hips, who has slighted you, why do you weep, O gentle one, whose happiness will come to an end this day? Who has done wrong to you?

Draupadi said :—

49. As I went to fetch wine for you Kichaka struck me in the court in the very presence of the king as if in the midst of a lonely forest.

Sudeshana said :—

50. O you of tresses with curly ends, if it be your will, I shall cause Kichaka to be slain, who maddened with lust, has insulted you utterly incapable of being won by him.

Sairindhri said :—

51. Others whom he has wronged will slay him ; I think he will certainly go this very day to the rigeon of Yama (Death).

Thus ends the sixth chapter, of the Kichaka-Badha of the Virata Parva.

CHAPTER XVII.

(KICHAKA-BADHA PARVA)—

Continued.

Vaishampayana said :—

1. Thus outraged by the Suta's son that illustrious pincess Krishna of exceeding beauty, brooding over the destruction of the leader of Virata's forces, repaired to her own apartments.

2. Having duly washed her body and clothes with water the slender-waisted Krishna, the daughter of Drupada, began to ponder weepingly on the means of discarding her grief.

3. What shall I do,? Whither shall I go? How can my desire be accomplished? While she was thinking thus she thought of Bhima.

4—6, Save and except Bhima there is none else that can do this very day what is agreeable to me. Then afflicted with great woe that large-eyed Krishna of spacious breast and approved chastity, with mighty lords as her protectors, rose up at night, left her own bed and repaired speedily to the abode of Bhimasena, desirous of accosting her lord.

Sairindhri said :—

7. How can you enjoy the sweets of sleep while that foe of mine, the wretched commander of Virata's forces, lives still, having perpetrated that foul deed to-day ?

Vaishampayana said :—

8. Having said this the high-minded Draupadi entered the chamber where Bhima lay asleep snoring like a lion.

9. O Kuru's son, the chamber,filled with her beauty and that of the high-souled Bhima, seemed ablaze in splendour.

11. The daughter of Panchala embraced the second son of Pandu even as a creeper embraces a vigorous and huge Sala tree on the banks of the Gomati.

12. Having clasped him with her arms that faultless one roused him from his bed just as lioness awakes a sleeeping lion in a solitary forest.

13. Having embraced Bhimasena as a she-elephant embraces her mighty mate, that faultless daughter of Panchala, possessed of a voice sweet as the sound of a Vina, sounding out clearly the Gandharba tune addressed Bhimasena thus.

14. O Bhimasena, rise up, why do you sleep like a dead one ? For a sinful wretch canot live after insulting the wife of one that is not dead.

15. Being awakened by the princess he, having complexion like that of the clouds, left his be l and sat on the couch furnished with pillows.

16. Then the son of Kunti addressed his beloved consort saying "For what purpose have you come hither so speedily to me ?

17. Your complexion seems to have lost its natural hue ; you appear lean and pale, tell me all in detail that I may know every thing.

18. Tell me everything clearly whether it be pleasurable ; having heard all I shall do what lies in my power.

19. In all works of yours, O Krishna, I am your confident, for I alone deliver you from danger again and again

20. Telling me quickly what is your wish and what you purpose to do, repair to your bed before others are up.

Thus ends the seventeenth chapter, of the Kichaka-Badha of the Virata Parva.

CHAPTER XVIII.

(KICHAKA-BADHA PARVA)—
Continued.

Draupadi said :—

1. Whence can there be a freedom of grief to her who has Yudhisthira for her husband ? Knowing all my griefs do you ask me ?

2. The grief, when Pratikami dragged me in the court in the midst of the courtiers calling me a slave, burns me still, O Bharata.

3. What other princess like me, would live enduring such a hard misery ?

4. Who else except me has so much energy as to suffer the insult offered by the wicked prince of Sindhu during our stay in the forest ?

5. Who else like me, can live having been kicked by Kichaka in the very persence of the wicked king of the Matshyas ?

6. O Bharata, of what use is the life to me, when you, O son of Kunti, do not think of me, who have been afflicted with various woes like these ?

7—8. O Bharata, the most wicked-minded one of vile nature, known by the name Kichaka, who is the leader of his forces, addresses me, every day, O best of men, while living in the royal palace in the guise of a Sairindhri, saying "do you become my wife"

9. O slayer of foes, thus addressed by him deserving destruction, my heart is bursting like a fruit ripened in due time.

10. You should pass censure on your eldest brother who is sorely addicted to the despicable game of dice, through whose act alone I have received this endless woe.

11. Who else, exeept him, addicted sore to gambling, would play, renouncing kingdom and every thing including his self, in order to lead a life in the forest ?

12—13. If he had played morning and evening for many years together pawning Nikshas by thousands and other treasures of value, still his silver and gold robes and cars, teams and goats, and sheep and horses and mules would have hardly suffered any diminution.

14. But deprived of fortune by rivalry of dice he now holds silence like a foo meditating over his own misdeeds.

15. It is he, who, while going out, was followed by ten thousand elephants, adorned with golden garlands, and he now supports himself by gambling at dice.

16–18. That great king, Yudhisthira, the best of the charitable, whom the kings by hundreds of thousands endowed with unparrallaled power worshipped at the city of Indraprastha, at whose kitchen a hundred thousand maids, with plate in hand used to feed every day, day and night, numbers of guests, and who used to give away in charity a thousand *niskas*, is also overpowered by great calamity caused by gambling,

19. Many bards and eulogists gifted with musical voice, and decked with bright ear-rings beset with gems, worshipped him morning and evening.

20—22. That Yudhisthira, who had a number of sages versed in the *vedas*, gifted with ascetic merit, and having all their wishes complied with, as his daily courtiers, and who maintained eighty-eight thousands of wedded *snatakas*, to each of whom there were assigned maids thirty in number, as well as ten thousand *yatis* abstaining from accepting any thing in shape of gift and having their vital seed totally drawn up, that lord of men lives in such a plight.

23. That lord of men, who is free from cruelty, full of compassion and used to give every one his legitimate due, is, inspite of all these excellent attributes, destined to live in such a guise.

24—25. That very monarch Yudhisthira, who is forbearing, of unfailing prowess, and having a mind bent on giving every one his legitimate due, and in consequence of his not indulging in a harmful feeling, maintained daily, in his kingdom, the blind, the old, the helpless, the orphans of various kinds and many others in such distress. That Yudhisthira, now becoming a servant of the king of the Matsyas, and a gambler in his court, and calling himself by the name Kanka, has surely attained the misery of hell.

26. Alas! even he begs for his subsistence at another's hands to whom residing at Indraprastha, all the kings of earth used to pay tributes.

27. Alas! even that king, who had all the kings of earth in subjection, has lost his liberty and lives in subjection to others.

28. Having dazzled, like the sun, the whole of this earth with his power, even that king Yudhisthira remains as a courtier of king Virata.

29. O Pritha's son, behold that Pandava today waiting upon another, who was waited upon in court by the kings with sages.

30. Beholding Yudhisthira as a courtier siting beside another and uttering eulogistic speeches, who is there that is not positively afflicted with grief.

31. Beholding that virtuous Yudhisthira of great wisdom, undeserving of such a plight and serving another for maintenance who is there that is not overtaken by grief.

32. O Bharata, behold that Bharata, who was worshipped by all the heroes of earth in court, even he is now serving another for subsistence.

33. O Bhima, why do you not look at me who am stationed in the midst of the sea of sorrow and afflicted like a helpless one, with various woes.

Thus ends the eighteenth chapter, Draupadi's words in Kichaka-Badha of the Virata Parva.

CHAPTER XIX

(KICHAKA-BADHA PARVA)—

Continued.

Draupadi said :—

1. O Bharata, what I am going to tell you now is another great grief of mine ; you should not get angry with me, as I tell you this out of a sheer sadness of heart.

2. Who is there whose grief is not enhanced seeing you employed in the abominable service of a cook, entirely unbecoming of you, and calling yourself as belonging to the sect of Vallabha.

3. What can be more distressful than this that people should know you as Virata's cook Vallabha by name and fallen into servitude.

4. When you wait on the king Virata calling yourself as Vallabha the cook after getting through the work of the kitchen, then my very mind sinks into despair.

5. When the monarch in joy makes you fight with elephants and the women of his seraglio laugh my mind totally sinks in sorrow.

6. When you fought with lions, tigers and buffalloes in the inner apartment of the palace in the occular presence of Kaikayi then the faint came over me.

7.—11. Then rising from her seat along with her maids who also rose up with her, Kaikayi, beholding me with limbs uninjured and only overtaken by swoon, addressed them saying—"surely it is from the affection originated by living together that this lady

of beautiful smile grieves for the cook, seeing him fighting with beasts of exceeding strength. Sairindhri is one of exceeding beauty and Vallabha is handsome too, the heart of woman is so hard to know ; and me-thinks they both are deserving of each other. Sairindhri is seen constantly lamenting for the connection with her lover and they both have entered this royal family at the same time." Speaking such words she always scolds me.

12. Beholding me getting enraged she suspects me to be attached to you which she speaks ; thus I am overtaken by great grief.

13. Beholding you, O Bhima of terrible prowess, suffering from being fallen into such a dire calamity and sunk in grief for Yudhisthira I do not intend to live.

14. Alas! that youthful one, who on a single car defeated all celestials and men, is now the dancing master of the daughters of the king Virata.

15. That Pritha's son, who with his immeasurable energy gratified the fire-god in the Khandava forest, is now stationed in the seraglio like fire concealed in a well.

16. That Dhananjaya, from whom, the best of men, enemies had constant dread, is now living in a guise hated by all.

17. That Dhananjaya, whose arms are likes maces of iron and are marked by the strokes of the bow-string, is living in grief with his wrists covered with conch-bracelets.

18. The singing sound of that one, the sound of whose bow-string caused tremble to his enemies, is now courted by only delightful women.

19. That Dhananjaya, whose head was decked with a diadem of solar effulgence, is now appearing with braids ending in ugly curls.

20. O Bhima, seeing that mighty wielder of bow, Arjuna, with braids ending in ugly curls and surrounded by damsels, my heart is stricken with distress.

21. That high-souled one, to whom all the celestial weapons are known, and who is the repository of all the sciences, is now wearing a pair of ear-rings.

22—23. That youthful one, whom myriads of kings of matchless prowess could not overcome in fight, even as the great ocean cannot overleap its banks, is now the dancing master of the daughters of king Virata and passes his days in disguise as one in the capacity of a servant to them.

24—25. O Bhima, that exalted younger brother of yours, the rattling sound of whose car-wheels made the entire earth with all her mountains and forests and with all things mobile and immobile, tremble, and O Bhima sena, who being born, all the griefs of Kunti vanished, now causes me to lament for him.

26. Beholding him approaching me adorned with golden ear-rings and other ornaments and with wrists with bracelets of conches, my heart sinks into sorrow.

27. That Dhananjaya, to whom there is no bowman on the entire earth, equal in prowess, is now passing his days in singing surrounded by women.

28. Beholding that son of Pritha honored to the world for virtue, prowess and truthfulness, now living in the hated guise of a woman, my heart sinks into sorrow.

29.—30 When I look upon that god-like Partha surrounded by females in this music hall like an elephant of rent temples encirled by she-elephants before Virata, the king of the Matshyas, then all the cardinal points seem to me to have lost their existence.

31. Surely my mother-in-law does not know Dhananjaya sorely distressed with sorrow ; nor does she know the descendant of Kuru, Ajatsatru, addicted to vicious gambling thus sunk in misery.

32. O Bharata, beholding Sahadeva, the youngest of you all, in the capacity of a protector of kine and in the guise of a cowherd, I grow pale.

33. Thinking over and over of Sahadeva's office I cannot obtain sleep what to speak of rest ?

34. O mighty-armed one, I know not of Sahadeva's sin for which that one of unfailing prowess suffers thus.

35. O foremost of the Bharats, beholding the beloved brother of yours, the foremost of men, appointed by the king of the Matshyas in looking after his kine, I feel grieved.

36. Beholding that hero clad in red garments, busy in gratifying Virata and posing himself at the head of the cowherds, fever comes on me.

37. My mother-in-law always speaks of that heroic Sahadeva as one possessed of high reputation, good character and excellent conduct.

38.—40. Kunti, greatly attached to her sons, stood weeping with Sahadeva in her arms, while he was starting (with us) for the great forest and addressed me thus—"Sahadeva is bashful, sweet-voiced, virtuous, and very dear to me, therefore O Yanjaseni cheer him up while he feels dejected and tend him in the forest, day and

night. He is tender and brave, devoted to the king, heroic and always respectful to his elder brother; O Panchali, feed him yourself."

41. Beholding that Shahadeva, the best of warriors, engaged in tending kine and lying on calf skins at night, O Pandava, how can I live?

42. Again that one, who is gifted with the the three attributes of beauty, arms and intellect, is now tending the steed of Virata. Lo! how times change!

43. Granthika, at whose presence hostile forces ran away from the field of battle, is now engaged in training horses before the king driving them with speed.

44. I now see that graceful one wait upon the richly dressed and excellent Virata, the king of the Matyshyas and make a show of his horses before the king.

45. O Pritha's son, afflicted with hundreds of sorrows on account of Yudhisthira, do you deem me haypy, O represser of foes.

46. O Bharata, there are various other woes greater than these which I am afflictedwith; listen, O son of Kunti, I shall relate tell them all to you.

47. Alas, you being all alive these various woes (render my person emaciated), undermine my system; what can be sadder than this?

Thus ends the nineteenth chapter, words of Draupadi in Kichaka-Badha of the Virata Parva.

CHAPTER XX.

(KICHAKA-BADHA PARVA)—*Continued.*

Draupadi said :—

1. Alas, on account of that one skilled in gambling I am under Sudeshna's command, dwelling in the palace in the guise of a Sairindhri.

2. O represser of foes, princess as I am, see what pitiful change has come upon me. I am living in expectation of a hopeful future, but my misery has reached its extremity.

3. Accomplishment of purposes and victory and defeat with regard to mortals are of short duration. Thinking this, I am expecting the return of prosperity to my husbands.

4. Like a wheel prospirity and adversity revolve. Thinking this, I am expecting the return of prosperity to my husbands.

5. That which becomes a cause of a man's victory may become the cause of his defeat as well. I live in that hope.

6.—7. O Bhimsena, why do you not consider me as dead? I am told that persons that give may beg, persons that slaughter may be slaughtered by others, and that persons that ever throw others may be overthrown by enemies. There is nothing difficult for destiny nor can any one overrule destiny.

8. It is with this hope, I am expecting the return of favourable fortune; once before where there was water, there comes it back again. Hoping for this change, I am awaiting the return of prosperity.

9. When a man's business, although brought into a stage of completion, is seen to be endangered then a wise man should strive hard for the getting of good fortune.

10. Immersed as I am in griet, whether you ask me or not I shall tell you in detail, the purpose of these words now spoken by me.

11. Queen of the sons of Pandu, and daughter of Drupada, who else but me wishes to live, having been reduced to such a plight?

12. O repressor of foes, this my misery surely brings humiliation, O Bharata, on all the Kurus, the Panchalas and the Pandavas.

13. Being surrounded by numerous brothers, father-in-law and sons and thus having ample cause for rejoicing what other woman but myself has become so miserable?

14. O foremost of the Bharata race, certainly in my childhood I did some wrongful act to *Dhata* and through his displeasure I have fallen into such a woeful plight.

15. Behold, O son of Pandu, the paleness of my complexion which even in the extremely miserable life in the forest could not come over me.

16. O Pritha's son, it is you alone that know what happiness had I in my former days, O Bhima; even I, who was thus circumstanced, have now sunk in slavery; paralysed in grief I can not obtain rest.

17. As the mighty-armed and terrible bowman Dhananjaya, the son of Pritha, lives here, like a fire covered over by ashes, then must I think that all these actions are due to Destiny.

18. O son of Pritha, it is not possible for people to understand the destiny of creatures. Therefore this your downfall, I think, could not have been thwarted by forethought.

19. Alas, she who has you all resembling Indra always to look after her comforts, even that one, who is so chaste and bears so lofty a station in life, is ministering to the comforts of others who are far below in rank to her.

20. Though all of you are alive, behold O Pandava, my plight. It is such as is quite undeserving of me. Lo! how times change.

21. Alas! she, who had the entire earth as far as the verge of the sea under her command, is now living in fear of Sudeshna and in subjugation to her.

22—23. Even she, who had a number of depandants to walk both in van and rear, is now walking before and behind Sudeshna. O Kunti's son, listen to another grief of mine; it is unbearable to me.

24. Even she, who had never pounded unguents for herself except for Kunti, has been now pounding the sandal (for others) O! let good betide you.

25. O Kunti's son, behold these hands of mine, they were not so before." Saying this she showed both of her hands marked with corns.

26. Even that one, who had never feared Kunti nor any of you, now stays as a slave in fear before Virata,

27. (Always do I remain in fear thinking) what the king of kings will say to me as about the unguents if they are not well pounded; because the king of the Matshyas does not like the sandal pounded by others.

Vaishampayana said :—

28. Narrating her woes to Bhimasena, O Bharata, the lady Krishna wept silently with her glance fixed on Bhimasena.

29. She, with words tremulous with tears, and sighing repeatedly addressed Bhimasena thus powerfully moving his heart.

30. O Bhima, surely had I committed many sinful acts to gods in my former days. Unfortunate as I am, I am still alive, my death is preferable to me, O Pandava.

31. Then Vrikodara the slayer of hostile heroes, covering his face with the delicate hands of his wife, marked with scars, began to weep.

32. The powertul son of Kunti, having held both of her hands in his own, began to shed tears, and stricken with great woe spoke the following.

Thus ends the twentieth chapter, Draupadi's words in Kichaka-Badha of the Virata Parva.

CHAPTER XXI.

(KICHAKA-BADHA PARVA)—*Continued.*

Bhima said :—

1. Fie to the strength of my arms and fie to the Gandiva of Phalguni, since these your hands red before have now become marked with scars.

2. I would have caused a great havoc in the court of Virata but the son of Kunti looked at me (by way of forbidding); that was the reason of my forbearance.

3. Or like a mighty elephant I would have easily crushed with a single kick the head of Kichaka intoxicated with the pride of wealth.

4. O Krishna, when I saw you kicked by Kichaka, I intended the very moment to bring about a great devastation of the whole of the Matshyas.

5. But the lord of justice forbade me by a glance, O beautiful one; knowing his intention I desisted from the purpose and kept quiet.

6—7. That we have been expelled from our kingdom, that I have not yet killed the Kurus, and that I have not yet taken the heads of Suyodhana, Karna, Sakuni the son of Suvala and the sinful Duryodhana, have been scorching every limb of mine and causing pain to my heart as if a peg is thrust into it.

8. O you beautiful, do not give up virtue; O noble minded lady, renounce your wrath. O auspicious one, if king Yudhisthira hears from you such rebukes, he is sure to give up his life.

9. O slender-waisted lady of beautiful hips, if Dhananjaya or the twins hear you speak thus, they will surely put an end to their lives; and they having given up life I shall not be able to keep up my own.

11. In olden days, perhaps you may have heard that Indrasena, who resembled Narayani in beauty, followed her old husband of a thousand years of age.

12. You may have heard that Janaka's daughter Sita, the princess of Videha, went in the wake of her lord while he was dwelling in a great dreary forest.

13. That lady of beautiful hips, the beloved queen of Rama, although she received a great calamity at the hands of the Rakshasas and was afflicted with woe, was at length re-united with Rama.

14. O excellent one, Lopamudra also, endued with youth and beauty, followed her

lord Agayasta, renouncing all objects of enjoyments hardly to be attained by men.

15. The noble-minded lady of spotless beauty, Savitri, followed the heroic Satyavan, the son of Dyumatsena, alone into the reign of death.

16. As these beautiful and chaste ladies are described by me, so also, do you, O auspicious one, appear endued with every virtue.

17. Wait a short while more that is measured by a half month, when the thirteenth year is full and you shall become the empress.

Draupadi said :—

18. O Bhima, I am unable to endure my griefs ; it is out of sheer grief, I have shed these tears, I do not rebuke the king (Yudhisthira).

19. O Bhimsena, what is the use of dwelling on what is passed. Be ready for the present.

20. O Bhima, Kaikayi, fearing that the king might take a fancy for me for my beauty, tries how to send me away from this place.

21. Understanding her intention, that wicked-souled Kichaka of sinful conduct, always solicits me himself.

22.—23. O Bhima, getting enraged with him and then again suppressing my anger I said to Kichaka, rendered senseless by lust (in the following words)—O Kichaka save yourself ; I am the dear queen and wife of five Gandharvas ; those heroes if enraged will kill you who are going to act so rashly."

24. Thus addressed, the wicked-souled Kichaka answered, saying "O Sairindri of beautiful smile, I am never afraid of the Gandharvas.

25. I will do away with a hundred thousand Gandharvas in battle, O timid one, give me your consent."

26. Thus replied to, I addressed again that lust-stricken Suta saying,—"you are no rival to those illustrious Gandharvas.

27. Born of a noble family and endued with good disposition, do I even regard virtue as my stay and never wish for the death of any one. O Kichaka, therefore you live still.

28. Thus addressed, that wicked-souled Kichaka burst out into a loud laughter.

29. Then Kaikayi, out of affection for her brother, and previously urged by him and having a mind to do good to him, sent me to Kichaka saying, "O auspicious one, bring wine from Kichaka's house."

30. Beholding me, the Suta's son began to court me in sweet words ; when his courting failed, he became enraged and attemped to use violence on me.

31. Having understood the intention of that wicked-souled Kichaka, I ran with speed to the royal protection.

32. In the presence of the king, I was thrown down on the ground and kicked by the Suta's son of wicked soul.

33—34. This scene was witnessed by Virata, Kanka and many others, namely the charioteers, royal favourites, elephant riders, and merchants. Then he was neither prevented nor any punishment was inflicted on him by the king.

35. This very Kichaka is the principal ruler of the king Virata. He is devoid of virtue, cruel, favored by the king and liked by women at large.

36. That wicked-souled Kichaka is warlike, proud, outrager of female modesty and engrossed in all objects of pleasure ; O blessed one, he acquires plenty of money (from the king).

37. He extorts money from others, even if they cry in woe ; he never stays in paths of rectitude nor does he even feel inclined to virtue.

38—39. He is wicked-souled, of sinful disposition, impudent, villaneous and afflicted by Cupid's shaft. Although I have repeatedly rejected him, he will, I am sure, outrage me, whenever he happens to see me, and then I shall surely give up my life ; although you are striving to acquire that virtue but on my death, surely you will lose that great one.

40. You, who are trying to keep your pledge, will lose your wife ; wife being protected, one's offspring will be protected.

41. Offspring being protected, soul is saved. In a wife one's own self is begotten and it is therefore the wife is called *Jaya* by the wise.

42. The wife should also protect the husband, thinking—"How then can he take his birth in my womb ?" I have heard it from Brahmans, who are expert in expounding the duties of all orders.

44. There is no other duty of Kshatriyas but the repressing of their foes. Taking no notice of the presence of Dharmaraja, as well as of yours, O mighty Bhimasena, Kichaka kicked me.

44—45. It was you that rescued me from that terrible Jatasura, it was you only, who also with the help of your brothers, defeated Jayadratha. I entreat you to kill this wretch who has insulted me.

46. O Bharata, Kichaka, out of his confidence that he is a favourite of the king, causes woe to me. I solicit you to crush this beloved one maddened with lust, even as an earthen pot dashed against a stone.

47—48. If, O Bharata, the men make him rise up again in the morning living, who is the root of all these griefs of mine, I shall mix poison with some drink and swallow it up, but never shall I yield myself to the power of Kichaka. O Bhimasena, certainly death is preferable to me in the very sight of you.

Vaishampayana said :—

49. Having said this, Krishna, lying on the breast of Bhima, began to weep. Having clasped her, Bhima also afforded her a great consolation.

50—51. Having consoled that greatly afflicted lady of slender waist in various ways, and having wiped with his hands her face flooded with tears, Bhima filled with ire, began to think of Kichaka in his mind, licking repeatedly the corners of his mouth with his tongue ; and he addressed the daughter of Drupada afflicted with woe with words replete with reason.

Thus ends the twenty first chapter, the conversation between Bhima and Draupadi, in Kichakabadha of Virata Parva.

CHAPTER XXII.

(KICHAKA-BADHA PARVA)—
Continued.

Bhima said :—

1. O gentle one, I will do that which you say. O timid one, I will kill Kichaka today with all his friends.

2. O Yajnaseni of beautiful smile, having given up your sorrow and grief do so as will bring him on good terms with you on tomorrow's evening.

3. There is the dancing house which the king of the Matshyas has caused to be built ; there the girls dance during the day and retire to their respective homes at night.

4. In that hall there is a bedstead fixed firm and conveniently placed ; there I will make him see the spirits of his deceased manes.

5. In course of holding conversation with him, do such as others might not see you. O auspicious one, also manage in such a way as he might come near you.

Vaishampayana said :—

6. Having thus held their mutual conversation, and shedding tears in grief, they both awaited the dawn of that night with an anxious heart.

7. That night being passed, Kichaka rose up in the morning, and having gone to the royal house, addressed Draupadi in the following terms.

8. "I hurled you down in the court and kicked you in the very presence of the king. Having fallen under the grasp of my mighty self you could not obtain deliverance.

9. Virata is said to be the king of the Matshyas, but that is only in name ; lord of the forces, it is I alone who am verily the king of the Matshyas.

10—11. O timid one, accept me happily ; I shall become your slave. O you of beautiful hips, I shall give you anon a hundred *niskas* and a hundred male and a hundred female servants. I shall also bestow on you cars yoked with mules ; O beautiful one, let us be united.

Draupadi said :—

12—13. O Kichaka, (I agree to this now, this is my condition, that you should accede to (do so) ; neither your friends nor your brothers may know that we are united. I am really afraid of the detection by those renowned Gandharvas. If you promise me this, I shall certainly be yours.

Kichaka said :—

14—15. O you of beautiful hips, I will do what you say ; overcome by the god of love O gentle one, I shall go alone to your lonely abode for the purpose of being united with you, so that, O you of elegant thighs, the Gandharvas, as brilliant as the sun, might not be able to see you.

16. Behold there is the dancing hall erected by the king of the Matshyas. Here the girls dance during the day and retire to their respective homes at night.

Vaishampayana said :—

18. O king, thinking of the conversation she had with Kichaka, that half day appeared to Krishna as long as a whole month.

19. Thereupon she again informed Bhimasena of his conduct ; Kichaka too, going to his house, was filled with joy.

20. That stupid could not understand that his death was in the shape of Sairindr and he became especially busy with perfumeries, ornaments and garlands.

21—22. He, then possessed by lust adorned himself speedily. While he was

doing this and thinking of the female with large eyes, the time appeared to him to be long ; and the beauty which was about to forsake him, appeared to him to be increased,

23. Like the wick of a burning lamp at the time of its expiration. Placing perfect confidence in her, Kichaka, possessed by lust,

24. Thinking of the meeting could not percieve that the day had passed away. Thereupon going to Bhima in the kitchen Draupadi

25—26. Of auspiciousness, sat by his husband, the descendant of Kuru ; that lady of beautiful hair said to him :—"O slayer of foes, as directed by you, I have given Kichaka to understand that our meeting shall take place in the theatre hall. Kichaka shall come to that empty dancing-hall,

27. Alone at night, O son of Kunti, slay him, that son of a *Suta* inflated with pride.

28. O Pandava, going to that dancing hall, take his life. From pride only, that son of a Suta slights the Gandharvas.

29. O you the best of repressors, lift him up like (Krishna) lifting up the serpent from the lake. O Pandava, wipe my tears who am stricken with grief; may good betide you ; save your own honor and that of your family.

Bhimasana said :—

30. O fair and timid lady, I shall do what you say, wel-come, O fair damsel, you, who have communicated this pleasant news to me.

31—32. O beautiful lady, I do not wish to have any other help from you. My joy on hearing from you of my coming encounter with Kichaka is equal to what I felt when I slew Hirimva. I swear this by truth, morality and my brothers.

33. I shall slay Kichaka as did the king of the celestials Vitra ; secretly or openly, I shall crush Kichaka.

34. If the Matshyas side with him, I shall kill them too ; and then slaying Duryodhana, I shall regain the earth ; let Kunti's son Yudhisthira continue to pay his homage to the king of the Matshyas.

Draupadi said :—

35. O lord, if you do not wish to transgress the pledge you have taken to me, you should, of Partha, slay Kichaka in secret.

Bhimasena said :—

36. O timid lady, I shall do what you say; I shall slay today Kichaka with his friends.

37. O You of faultless feature, hidden from the view of others in darkness, I shall crush, as an elephant crushes a *Vela* fruit, the head of the wicked Kichaka, who desires for a thing that cannot be acquired by him.

Vaishampayana said :—

38. Thereupon going there hidden at night, Bhima sat expecting Kichaka like a lion for deer.

39. Having adorned himself to his liking, Kichaka arrived at the dancing hall at the appointed hour with a view to meet Panchali.

40—41. Considering this as sign, he entered there. Entering the hall enshrouded in darkness, that highly wicked one, came up to Bhima of unequalled prowess, who had gone there before and was waiting in a corner.

42. Suta's son approached him who was lying on a bed, burning in anger begotten of the insult (offered to Krishna).

43. Approaching him, Kichaka possessed by lust, having his heart filled with delight, smilingly said :—

44—46. " I have already given to you immense and various wealth and for you a hundred maid servants, with riches and jems and finest robes ; O you of fair eyebrows, also a palace with inner apartment filled with beautiful, lovely and youthful maid servants and adorned with various sorts of sports and amusements. Having arranged all this, I have all on a sudden come here ; the women of my house have begun to praise me, saying :—'There is none like you amongst all the poople so well-dressed and beautiful.'

Bhimasena said :—

47. By my good fortune, you are handsome and you are praising yourself ; I think you had not before any such pleasurable touch.

48. I consider your touch as burning and you are an expert at gallantry. I do not see any other man like you favourite to women.

Vaishampayana said :—

49. Having said this to him, and jumping up all on a sudden, the mighty-armed Bhima, the son of Kunti, endued with dreadful prowess, smilingly said.

50. 'Your sister shall behold you, vile as you are, today drawn by me on earth, like a mighty elephant huge as a mountain, dragged by another to the ground.

51. You being slain, Sairindri shall wander unobstructed and we, her husbands, shall live happily."

52—53. The highly powerful Bhima seized him by the hair which were adorned with garlands. Thus caught with force by the hair, that foremost of the powerful, speedily freed his hair and grasped the arms of Bhima. Then there arose a hand-to hand fight between those two foremost of men worked up with anger.

54. The fight of Kichaka and the foremost of men was like that between two powerful elephants for one she-elephant in the season of spring,

55. Or like what took place in the days of yore between the two leading monkeys the brothers Vali and Sugriva. Both equally enraged and desirous of victory,

56. They raised up their arms like two snakes having five hoods; and worked up with the poison of anger, they attacked each other with nails and teeth.

57. Being struck with great force by the powerful Kichaka, the resolute (Bhima) did not waver a step in the encounter.

58. Then embracing and dragging each other, they appeared there like two powerful bulls.

59. They having nails and teeth for their weapon, there arose a fierce and great encounter between them like that between two maddened tigers.

60. Throwing each other down with their arms and then again seizing in great anger, they fought like two elephants with rent temples.

61. Then the powerful Bhima seized Kichaka, and Kichaka too, the foremost of the strong, again threw him down with force.

62. Those two powerful (heroes) thus fighting, the crush of their arms engendered a sound resembling the clatter of splitting bamboos.

63. Then throwing Kichaka down with great force in the room, Vrikodara tossed him about with velocity, as a hurricane tosses a tree.

64. Being thus assailed by the powerful Bhima in the encounter, he grew weak, trembled and tugged at the Pandava to his very best.

65. Making him waver a little, the powerful Kichaka speedily struck Bhima on the breast with his knees and felled him on the ground.

66. Being thrown on the ground by the powerful Kichaka, Bhima rose up again with force, like Yama with mace in his hands.

67. Then both Suta and Pandava, maddeed with their strength, challenged and grappled with each other at night in that secluded hall.

68. While enraged they were thus roaring at each other, that best of houses shook at every moment.

69. Slapped on the breast by the powerful Bhima, Kichaka worked up with anger, did not move for a single step.

70. Bearing for a moment the force which is incapable of being born on earth, Suta, belaboured by Bhima, grew enfeebled.

71. And seeing that he was growing weak, the highly powerful Bhimasena drawing him forcibly to his breast began to press him who was senseless.

72. Breathing hard again and again in anger, Vrikodara the foremost of the victorious held him up always by the hair.

73. Seizing Kichaka, the powerful Bhima began to roar like a hungry tiger that has slain a large animal.

74. Thereupon ovserving him greatly exhausted, Vrikodara bound him fast with his arms like one binding a beast with a rope.

75. Then Bhima began to whirl him who was senseless, for a considerable time, and he roared terribly like a discordant bugle.

76. Then to console Krishna, Vrikodara got hold of Kichaka's throat with his arms and began to squeeze it.

77—78. Then striking with his knees the waist of that wretch of Kichaka, all whose limbs had been broken into pieces and whose eye-lids were closed, that descendant of Pandu killed him like one killing a beast. Then beholding Kichaka senseless,

79. He rolled him on earth and said:—"Killing this wretch who had wished to ravish our wife, this thorn of Sairindhri, I am freed from the debt I owed to my brother and am in peace."

80. Saying this, that foremost of men, with eyes reddened with ire, left off Kichaka, whose dress and ornaments had been thrown off his body, whose eyes were rolling and who was even then trembling.

81—82. Squeezing his own hand and biting his lips in anger, that foremost of the powerful, attacked him with great force and thrust his arms, legs, neck and head into his body, as did the holder of Pinaka the beast.

83. The highly powerful Bhimasena then showed him to Krishna; all his limbs were crushed and he was reduced into a ball of flesh.

84. Gifted with great energy (as he was) he said to Draupadi, that best of women "Behold, O Panchali, what I have done of this hurtful wretch."

85. Saying this, O king, Bhima, endued with dreadful prowess, struck with his foot the body of that vicious-souled one.

86. Then lighting a lamp there and showing her Kichaka, that hero addressed the following to Panchali.

87. "O you of fair hair, O timid damsel, all those who seek you who are gifted with a good character and accomplishments, will be slain by me like this Kichaka."

88. Performing that difficult work, highly pleasing to Krishna, and slaying Kichaka, his anger was pacified.

89. Bidding farewell to Draupadi, he speedily went to the kitchen. Having brought about the destruction of Kichaka, Draupadi too, the foremost of females,

90. Delighted and having her grief removed, said to the guards of the assembly-hall ;—'This Kichaka has been slain by my Gandharva husbands,

91. He who desired for another's wife ; come and see." Hearing her words the guards of the assembly-hall

92—93. Came there by thousands, with torches in their hands. And going to that room they saw Kichaka fallen on the ground lifeless, bahting in a pool of blood. Beholding him without arms and legs they were pained.

94. When they saw him they were struck with wonder. Seeing that superhuman work of his destruction,

95. (They said) :—"Where is his neck, where are his feet, arms and where is his head." They then concluded that he had been slain by the Gandharvas.

Thus ends the twenty second chapter, the destruction of Kichaka in Kichakabadha parva of Virata Parva.

CHAPTER XXIII.

(KICHAKABADHA PARVA)—*Continued.*

Vaishampayana said :—

1. Coming there at that time and beholding Kichaka and surrounding him all sides his friends began to lament.

2. Then beholding Kichaka with all his limbs mangled like a tortoise brought to the land, the hairs of their bodies stood erect and they were filled with fear.

3. Then seeing him crushed by Bhimasena like a Danava by Indra they tried to take him out side for performing his obsequial ceremonies.

4. Then the assembled sons of Suta beheld Krishna of faultless features standing hard by reclining on a pillar.

5. Amongst those assembled,some wicked Kichakas exclaimed :—"soon kill this unchaste woman for whom Kichaka has been slain.

6. Or without slaying her, let us burn her, with him who desired to have her ; for we should do by all means what was liked by the deceased son of a Suta."

7. Then they said to Virata :—"For her, Kichaka has been slain ; we shall burn her with him ; it behoves you to give permission."

8. O King, knowing well the prowess of Sutas, he gave them permission to burn down Sairindri with Suta's son.

9. Then approacing terrified Krishna, stricken with stupor and having lotus eyes the Kichakas caught hold of her violently.

10. Then binding that youthful damsel and placing her upon the bier they started with great joy towards the cremation ground.

11. Being thus carried away by the sons of Suta, O king, the faultless featured and chaste Krishna, having lord, bewailed for the help of her husbands.

Draupadi said :—

12. Let Jaya, Jayanta, Vijaya, Jayatsena and Jayadvala hear my words. The Sutas are taking me away.

13—24. Let those powerful and quick-coursing Gandharvas, the clatter of whose cars is very great and the twang of whose bows in a great encounter is heard like the roar of thunder, understand that the Sutas are taking me away.

Vaishampayana said :—

15. Hearing those sorrowful words and bewailings of Krishna, Bhima, without reflceting the least, got up from his bed.

Bhimasena said :—

16. I have heard those which, O Sairindri, you have said ; you have no fear any more, O timid lady, from the Sutas.

Vaishampayana said :—

17. Having said this, the mighty-armed Bhima,to slay them,began to swell his body and then carefully changing his dress,

18. He went out of the palace by a wrong way. Then speedily scaling the the walls, Bhimasena,

19. Went to the cremation ground where the Kichakas had gone. Then scaling the walls and issuing out of the excellent city,

20. Bhima furiously rushed before the Sutas. And going near the funeral pyre he saw there a tree,

21. Tall as a palmyra, with huge branches and with red top ; then holding it like an elephant with his arms, he uprooted it,

52—26. Measuring ten Vyamas and placed it on his shoulders. Then taking that tree up with its trunk and branches, measuring ten Vyamas that slayer of foes rushed towards the Sutas like Yama with mace in his hand. By the velocity of his movement, the banian, Nyagrodha, Kinsukha and other trees fell down on earth and lay in a heap. Beholding that Gandharva approach enraged like a lion, all those Sutas were afraid and trembled in sorrow and fear. Then beholding the Gandharva approach like death, the Kichakas cremated their eldest brother and spoke amongst themselves trembling in fear and sorrow.

27. "Here comes the powerful Gandharva enraged uprooting a tree. Soon release Sairindri from whom this fear has come."

28. Then seeing the tree that had been uprooted by Bhimasani they set Draupadi free and ran towards the city.

29—30. Beholding them thus taking to their heels, the powerful Bhima, the son of the Wind-god, despatched with that tree, O king, hundred and five of them to the abode of death, like the wielder of thunder-bolt, the Danavas. Then releasing Krishna he comforted her.

31. Then the irrepressible mighty-armed Vrikodara said to the poor Panchali, Draupadi, with tearful eyes.

32. "Then, O timid lady, all those from whom proceeded your misery, have been killed. Returu O Krishna, to the city, you have no fear. I shall go to Virata's kitchen by another way.

Vaishampayana said :—

33. O descendant of Bharata, thus there were slain hundred and five of them (as if) a huge forest overspread with uprooted trees.

34. Thus, O king, one hundred and five Kichakas were killed. Including the commander-in-chief who was slain before, they were one hundred and six.

35. Beholding that wonderful deed men and women assembled; O descendant of Bharata, they were filled with surprise and could not speak any thing.

Thus ends the twenty third chapter the destruction of minor Kichakas, in Kichaka-Vadha of the Virata Parva.

CHAPTER XXIV.

(KICHAKA-BADHA PARVA)—

Continued.

Vaishampayna said :—

1. Beholding the Sutas slain, people went and communicated to the king:—"O king, the highly powerful sons of Suta have been slain by the Gandharvas.

2. The Sutas are to be seen scattered on the surface of the earth like huge mountain summits clapped by thunder-bolt.

3. And released Sairindri comes back to your city; your (whole) city, O king, indeed shall be in danger.

4. Sairindri is highly beautifnl and the Gandharvas are greatly powerful and forsooth, men are undoubtedly lustful.

5. Soon find out some means O king, by which your kingdom may not be ruined on account of the injuries done to Sairindhri.'

6. Hearing their words, Virata, the king of armies, said:—"Perform the obsequial rites of the Sutas.

7. Let all the Kichakas be burnt down on one burning, funeral pyre with profuse jems and perfumes."

8. Then filled with fear, the king said to his queen Sudeshna :—'When Sairindhri comes, tell her these words of mine.

9. Go Sairindri, wherever you like; may good betide you, O fair one, O you having beautiful eye-brows, the king is afraid of defeat from the Gandharvas,

10. I dare not speak all this to you in person, protected as you are by the Gandharvas. A woman cannot offend (any body) so I speak this through her.

Vaishampayana said :—

11.—12. Thus released by Bhimsena after the destruction of Sutas, the intelligent Krishna freed from fear, washed her body and raiment in water and went towards the city like a doe put to fright by a tiger.

13. Beholding her, O king, people fled away in all directions in fear of the Gandharvas and some even shut up their eyes.

14. Then, O king, Panchali saw Bhimsena, waiting at the kitchen door like a huge infuriated elephant.

15. She wonderingly said to him in words intelligible to them :—"Salutation to that king of Gandharvas by whom I have been released."

Bhima said :—

16. "Hearing these words of hers under which those persons were till then living in that city, they will now live there freed from debt."

Vaishampayana said :—

17. She there saw the mighty-armed Dhananjaya in the dancing hall giving instructions in dancing to the daughter of the king Virata.

18. Then coming out with Arjuna from the dancing hall, those daughters saw the innocent Krishna (though) sorely persecuted coming. Beholding her arrive there they all delightedly said.

The Daughters said :—

19. By good luck, O Sairindri, you have been released and by good-luck you have returned. And by good luck the Sutas have been slain from whom this your misery came.

Brihannala said :—

20. Have you been released, O Sairindhri, and have those wicked men been slain ? I wish to hear all this exactly as it happened.

Sairindhri said :—

21. O blessed Brihnnala, you always live happily in the appartment of the girls; what have you to do with Sairindhri ?

22. You shall not meet with grief when Sairindhri does it. You are asking me thus in jest who am stricken with sorrow.

Brihannala said :—

23. O blessed lady, Brihannala also has sorrow of her own without any comparison ; she has been born in the species of brutes, you do not understand this, O girl.

24. I have lived with you and you also have lived with us ; why should not one, O you of beautiful hips, feel sorrow for you who are afflicted with sorrow.

25. No one can difinitely read another's heart; therefore O fair one, you cannot understand me.

26. Then accompanied by those girls Draupadi entered the palace with a view to appear before Sudeshna.

27. Then the queen communicated to her Virata's words :—'Sairindhri, soon go wherever you wish.

28. O fair one, the king is afraid of the defeat from the Gandharvas. O you of beautiful eye-brows, you are youthful and in beauty, unparalled on earth. You are an object of desire to men and the Gandharvas are wrathful.

Sairindhri said :—

29. O fair queen, let the king permit me to live here for thirteen days more. Undoubtedly the Gandharvas shall be highly obliged for this.

30. They will then take me away from here and will do what is agreeable to you. Forsooth the king with his friends shall meet with well-being.

Thus ends the twenty fourth chapter, the queen's words to Sarindhri, in Kichakabadha of Virata Parva.

CHAPTER XXV.

(GO-HARANA PARVA.)

Vaishampayana said :—

1. O king, at the destruction of Kichaka and his brothers and thinking of this calamity, people were filled with surprise.

2. All over the city and provinces, it was widely known that the kings Ballabha and Kichaka were both brave and powerful heroes.

3. The wicked-minded Kichaka was the oppresser of men and the ravisher of soldier's wives ; that vicious, wicked man has been slain by the Gandharvas.

4. It is in this way, O great king, that people of various countries spoke about the irrepressible Kichaka, the slayer of hostile armies.

5. In the meantime spies, engaged by Dhritarashtra's son, searching many villages, provinees and cities

6. Accomplishing all they had been commanded and seeing all countries, returned to the city, being successful (in one thing).

7—8. Then beholding Dhritarashtra's son, king Duryodhana of the Kuru race, seated in his court, with Drona, Karna, Kripa, the noble Bhishma, his brothers and the great heroes, the Trigasthas, they said to him.

The spies said:—

9. O king of men, we have with great care searched the sons of Pandu in that huge forest,

10. Solitary, abounding in wild animals, filled with various trees, creepers, entwining creepers and various groves.

11. But we have failed to find out the way (stamped) with their footsteps, by which the highly powerful sons of Pritha might have gone.

12. On mountain summits, in fastnesses, in various countries, in provinces filled with men, in encampments and cities

13. We have made many enquires, O king, but we have not found out the Pandavas; may good betide you, O king; it seems they have perished.

14. O foremost of car-warriors, we pursued (also) the track of those car-warriors, but O foremost of men, we have not found out their whereabouts and movements.

15. O king of men, for sometime we pursued their charioteers; and making due enquiris we have got at the truth.

16. O slayer of enemies, the charioteers reached Dwaravati without the sons of Pritha. O king, there is neither Krishna nor are the Pandavas of great vows.

17. They have all perished. We bow to you, O foremost of Bharata. We do not know the movements and whereabouts of those high-souled ones.

18. We know of the inclination of the Pandavas and some of their deeds. After this, give us instructions, O king, O lord of men,

19. As to what we should again do in our search after the Pandavas. O heroes, listen to these pleasing words tending to your well-being.

20. O king, the Trigarthas were repeatedly vanquished by the great prowess of Kichaka, the charioteer of the king of Matsya.

21. O descendant of Bharata, that vicious-souled one lies slain on earth with his brothers by some invisible Gandharvas at night.

22. Hearing this pleasant news of the defeat of our enemy, do you decide, O Kauravya, as to what you should do hereafter.

Thus ends the twenty fifth chapter, the return of the spies, in Goharana parva of Virata parva.

CHAPTER XXVI.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said:—

1. Thereupon hearing their words, the king Duryodhana thought in his mind and then said to his courtiers.

2. "It is very difficult to ascertain definitely the tide of affairs. Do you all ascertain where the Pandavas have gone.

3. Of these thirteen years which they have to pass hidden from us all, the greater portion has well-nigh elapsed and only a little remains.

4. And if they can truly pass the remaining portion of this year hidden from our view in pursuance of their vow they will then have fulfilled their pledge.

5. Forsooth, they, worked up with anger, will torment the Kauravas like the elephants in rut or virulent snakes.

6. Let them, with anger controlled, acquainted with all seasons, living in painful disguise, enter the woods again.

7. Do you all concert measures speedily for this, so that our kingdom may remain without enemies, rivals and diminution."

8. Thereupon Karna said:—"O descendant of Bharata, let other spies, more, cunning, capable and better fitted for this work, proceed in disguise.

9. Let them range all over the country, various provinces over-flowing with population, assemblies of learned men and charming retreats of ascetics.

10. In inner appartments, places of pilgrimage, mines and various other places (they should be searched after) with vigilance and humility.

11. The Pandavas, living in disguise, should be searched after by a number of expert spies, devoted to this work, themselves disguised and well acquainted with the object of search,

12. On the banks of the rivers, in sacred shrines, villages, cities, hermitages, charming mountains and caves.

13. Thereupon his younger brother Dushasana, taking delight in sins, said before his elder brother.

14. O king, O lord of men, let those spies, in whom we have confidence, receive their remuneration in advance and proceed in search o them.

15. This and what Karna has said have my full approbation. As directed let all those spies search at all those places.

16. Let those and others again make a due search in various countries. My belief is that their movements and whereabouts are not to be known.

17. They are living in very great secrecy; or perhaps they have gone to the other side of the ocean. Those respectors of heroes might have been devoured by wild animals in that huge forest,

18. Or evertaken by some dreadful calamity, they have perished for ever. Therefore, O Kuru chief, removing all anxiety from your heart, acquire what you may, working with your energy, O king.

Thus ends the twentysixth chapter, the words of Karna and Dushashana in Goharana of the Virata Parva.

CHAPTER XXVII.

(GO-HARANA PARVA)—*Continued.*

Vaishampayana said :—

1. Thereupon the highly energetic and greatly wise Drona said :—" Persons like them can never meet with destruction or discomfiture."

2—4. Heroic, well educated, intelligent, self-controlled, pious, grateful, observent of vows, ever following their eldest brother, he pious Yudhisthira like a father, stationed in morality and truthful—all these brothers, O king, are obedient to this high souled brother, graceful and having no enemy and himself (also) obeying his brothers.

5. Why not Partha conversant with policy should look to the well being of such high-souled brothers obedient to him?

6. It is for this they are carefully waiting for the opportune hour. Such persons never die; this is what I perceive by my good sense.

7—8. Do you immediately without any loss of time and after proper thought what should be done. Also appoint duly the habitation of those sons of Pandu, who are self-controlled in all things. Those heroic, sinless and devout Pandavas are hard to be discovered.

9. The pure-souled, accomplished, truthful, honest son of Pritha, conversant with policy, and a very collection of effulgence, is capable of consuming by his very look.

10. Knowing this, do (what you should); we shall again search them through Brahmana spies, Siddhas and others who know them.

Thus ends the twenty seventh chapter, the words of Drona, in Goharana Parva of the Virata Parva.

CHAPTER XXVIII.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said :—

1—2. Thereupon the grand-father, of Bharatas, Santanu's son, Bhishma, well-read in the Vedas, and informed of the truth of the place and time and endued with a knowledge of his own duties, after the speech of the preceptor Drona, applauded it and said the following words to the descendants of Bharata for their interest,

3. Bespeaking his attachment to the pious Yudhishthira, words that are rarely given vent to by the dishonest men and always liked by the honest.

4. Bhishma gave vent to impartial words always liked by the wise :—" I have nothing to say on and fully approve of the words, which the Brahmana Drona, acquainted with the truth of all things, has said.

5—7. Gifted with all auspicious marks, observant of religious vows, well-read in the Vedas and intent upon the performance of various religious observances, (always) engaged in carrying out the orders of elderly men, of truthful vows, acquainted with the use of time, always satisfying their condition, pure, always performing the duties of the Kshatrya order, always following Keshava, those high-souled and highly powerfull heroes,

8—9. Carrying the burden of the wise do not seem to wither away. Protected, by their own great energy, the Pandavas ever treading virtue shall not die. This is what I surmise. O descendant of Bharata, I tell you what I think we should do towards the Pandavas.

10. To search them through mean spies would not be the policy of a (really wise man.) Consulting with others we should decide what we should do towards the Pandavas.

11. Know that I say nothing out of ill will towards you. I shall never give such counsels to him who is dishonest.

12. Good counsels should be given and never evil. O child, one following the words of the aged and truthful,

13. And calm, while speaking in the midst of an assembly, should always speak the truth if he wishes to acquire virtue.

14. I think differently from all these ordinary people here regarding the whereabouts of the pious Yudhishthira in this thirteenth year of his exile.

15. Wherever the king Yudhishthira lives O my child, the rulers, either of cities or of provinces there never meet with calamity.

16. The people, of the country where the king Yudhishthira lives, become charitable, liberal, humble and modest.

17. Where the king Yudhishthira lives the people become sweet-speeched, self-controlled, observant of truth, cheerful, healthy, pure in conduct and expert in works.

18. The people of the place where Yudhishthira lives are never envious, malicious, vain or proud but they always perform their respecti ve duties.

19. There the Vedic hymns are chanted all over, sacrifices are performed, the last full libations are offered to clarified butter and the gifts to Brahmanas are always abundant.

20. There undoubtedly the clouds always pour heavy showers; the earth, filled with crops, shall be freed from fear.

21. There the paddy is full of grain and the fruits are juicy—the garlands are fragrant and the conversation is full of auspicious words.

22. Where the king Yudhishthira lives the breezes are sweet, the meetings of men are friendly and there exists no cause of fear.

23. The kine there are plentiful, none of them being weak or lean and milk, curd and butter are all savoury and nutritious.

24. Where the king Yudhishthira lives the drinks and edibles are sweet and wholesome.

25. Where the king Yudhishthira lives the objects of taste, touch, smell and hearing are all of excellent quality—and the views are all delightful.

26. In those places, religious duties are observed by twice-born ones endued with all their respective qualities in this thirteenth year.

27. O my child, in countries where the Pandavas will live, people will all be contented, cheerful, pure and of eternal virtue.

28. Whole-mindedly devoted to the worship of guests and deities they, with great energy, perform charities and shall be devoted to eternal virtue.

29. Where the king Yudhishthira lives people, discarding all that is evil, acquire what is good only; they always perform sacrifices and observe pure vows.

30. Where the king Yudhishthira is, people, renouncing untruth, shall acquire what is good, auspicious and beneficial and thus good mind shall be inclined towards the good.

31—33. People there shall daily perform sacrifices and observe holy vows. O child, the pious son of Pritha, in whom exist, truth fortitude, intelligence, excellent forgiveness, highest tranquility, modesty, prosperity, fame, great energy, simplicity and love for all creatures, cannot even with care be known by Brahmanas, what to speak of ordinary people.

34. I have with great care described the secret habitation of that intelligent one; about his excellent mode of life I do not dare speak anything more. Thinking well of this do you without any loss of time what you think proper, O foremost of Kurus, if you have any faith in my words.

Thus ends the twenty eighth Chapter Bhishma's words in Go-harana Parva of Virata Parva.

CHAPTER XXIX.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said:—

1. Thereupon Saradwata's son Kripa said the following words:—" What the aged Bhishma has said about the Pandavas is reasonable and suited to the occasion,

2. Consistent with Dharma and Artha, praise worthy, reasonable, truthful and is worthy of him. Hear my words on this.

3. It is proper for you to find out the way they have followed and their whereabouts through spies and adopt what may conduce to your well-being.

4. O my child, one seeking his welfare should not disregard an enemy, even if he be an ordinary man, what to speak of the Pandavas, well-versed in forms of warfare.

5—6. When the time for the return of the high-sould Pandavas comes, who are now passing their days in close disguise in woods you should gauge your own strength in your own kingdom and in those of other kings. Forsooth, the time of the return of the Pandavas is near at hand.

7. When the time of their exile shall be over, the high-minded and the greatly powerful son of Pritha, of incomparable prowess, shall be brimful with energy.

8. Therefore (replenish) your treasury and (increase) your forces; and take recourse

to a sound policy to conclude an advantageous treaty with them, when the proper time of their return comes.

9. Knowing all this, determine your own strength, O my child, with respect to your allies, weak and powerful.

10. Determining the efficiency, weakness or indeference of your forces, as well as who amongst them are satisfied and dissatisfied we should enter into fight with our enemies or form a treaty.

11—12. Resorting to the expedients of conciliation, disunion, chastisement, bribery, presents and fair conduct attack your enemies and vanquish the weak by strength and reconcile the allies and soldiers by sweet speeches. When you shall be able to re-inforce your army and replenish your treasurey success shall be yours.

13. You shall then be able to fight with the powerful enemies who will come—what of Pandavas, weak in soldiers and animals.

14. Having determined all these expedients according to the practice of your order, you shall, O king of men, acquire lasting happiness in due time.

Thus ends the twenth-ninth chapter, the words of Kripa, in Goharana of Virata Parva.

CHAPTER XXX.

(GOHARANA PARVA)—*Continued*).

Vaishampayana said :—

1—2. Vanquished repeatedly by the Matsya king's charioteer, Kichaka, backed by other Matsyas, the powerful king of Trigartas, Susharma, owning many cars, gave vent to the following words at the opportune moment.

3. O King of the powerful, being forcibly defeated along with his relatives, he, looking askance at Karna, said to Duryodhana.

4. "My kingdom has been again and again forcibly invaded by the king of Matsyas. Formerly the mighty Kichaka was his general.

5. Crooked, wrathful, wicked-minded, having his powers known all over the world, that cruel and vicious one has been slain by the Gandharvas.

6. He being slain, the king Virata, methinks, shorn of pride and refuge, will lose energy.

7. I think, O sinless one, we should go there, if it pleases you as well as all the Kauravas and the high-souled Karna.

8. I consider, this accident, which has occured, as favorable to us. Let us all go to his kingdom abounding in corn.

9. We will all take his various jewels and wealth and divide amongst ourselves his villages and provinces.

10. Invading his city by force we shall carry away his thousands of excellent kine of various kinds.

11. O emperor, uniting the Kaurava army with Trigarta, we will to-day carry away his collections of kine with all.

12. Arranging our army we shall destroy his manliness; or completely destroying his army we shall bring him under our subjection.

13. Having brought him under our control by lawful means we shall live happily in our kingdom and undoubtedly your power shall increase."

14. Hearing those words Karna said to the king—"Susharman has spoken well; it is a good opportunity and is likely to be beneficial to us.

15. If you like, O sinless one, we shall speedily issue out by collecting our forces and arranging them in divisions.

16—17. Or so arrange the expedtion, as is liked by Saradwata's son Kripa, the preceptor Drona and the wise and the aged grand-father of the Kurus; O king of the earth, consulting with each other we shall speedily start to gainour end.

18. What business have we with the Pandavas who have been shorn of wealth, army and manliness. They have either gone away for good or repaired to the abode of Yama.

19. Shorn of anxiety, O king, we will repair to the city of Virata and bring his kine and diverse wealth.

Vaishampayana said :—

20—21. Thereupon accepting the words of Karna, the son of Vikartana, the king Duryodhana, himself speedily commanded Dushasana, born immediately after him, and always obeying his behest :—"Consulting with our elders, arrange our army without any delay.

22. We, with all the Kauravas will go to the place, appointed. Let the mighty car-warrior Susharma also go as commanded,

23, Accompanied by Trigartas and the entire army and conveyances to the kingdom of Matshya concealing his intention.

24. Following them, we will start the next day, well-prepared, for the prosperous territory of the king of Matsayas.

25. Let them with (Trigarta) go to the city of Virata and securing speedily his kine, let them take his immense wealth.

26. Going there in two detachments we will also take his thousand excellent kine endued with all qualities."

27—29. O king, those heroes, Trigartas, accompanied by their terribly powerful infantry, proceeded towards the south east wishing to fight with Virata in order to take possession of his kine. Susharma also started on the dark half of the month. Then on the day following the Kauravas, accompanied by their army, began to seize kine by thousands.

Thus ends the thirteenth chapter, the going of Susharma and others to Matsya country in Goharana of Virata Parva.

CHAPTER XAXI.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said :—

1—2. O great king, entering the service of the king Virata and living in that excellent city, the high souled Pandavas of immeaserable prowess, passed the promised period in disguise, without being detected.

3. After the death of Kichaka, the powerful king Virata, the slayer of hostile heroes, began to form great expectations of the sons of Kunti.

4. Thereupon, O descendant of Bharata, after the expiration of the thirteenth year, Susharma by force seized many of his kine.

5—6. Then a herdsman came with great speed to the city ; coming down from the car and seeing the king of Matsya with ear-rings, consulting with his counsellors, the high-souled Pandavas and surrounded by heroes and warriors, adorned with ear-rings and bracelets,

7. And approaching the great king Virata, the enhancer of kingdom, seated in the court, he, with humility, said.

8. " Vanquishing and humiliating us with our relatives in battle, the Trigarthas are taking away thousands of your kine.

9. O king of kings, rescue them speedily so that they may not be lost" Hearing his words the king collected his Matsya, army,

10. Consisting of cars, elephants, horses, infantry and pennons. The kings and princes put on their respective armours,

11—17. Brilliant, variegated and worthy of being worn by heroes according to their respective divisions. Virata's beloved brother Satanika put on an armour made of adamant and adorned with gold. Madiraksha, next born to Satanika, put on a strong armour plaited with gold and capable of withstanding every weapon. The armour, which the king of Matsyas himself wore, was invincible, adorned with a hundred suns, a hundred circles, a hundred spots, and a hundred eyes. The armour, that Suryadatta put on, was radiant like the sun, plaited with gold and broad like a hundred fragrant lotuses. The one, that Virata's eldest son Sankasha put on, was invulnerable, made of burnished steel and adorned with a hundred golden eyes. In this way hundreds of god-like and powerful heroes, mighty car-warriers, adorned with weapons, put on their coats of mail.

18—20. Then they yoked to their excellent white cars, horses, equipped in mail. Matsya's glorious standard was hoisted on his beautiful car decked with gold and resembling the sun or moon in lustre. Other Kshatrya heroes too hoisted on their own cars golden flags of various forms and contrivances. Then the king of Matsya said to his younger brother Satanika.

21. " There is no doubt Kanka, Ballabha, Tantripala and the greatly energetic Damagranthi will fight.

22. Give them cars adorned with flags and pennons, and variegated armours, invulnerable, and easy to wear.

23. Let them put on these on their persons; give them also weapons. That persons thus assuming heroic forms and resembling arms of elephant chiefs,

24. Cannot fight, I can not lead myself to believe." Hearing those words of the king, who was anxiously hurrying on,

25. O king, Satanika, ordered chariots for the sons of Pritha—Sahadeva, the king Bhima and Nakula.

26. Then those charioteers, delightedly having the devotion to the king always before them, speedily got the cars ready as commanded by the king.

27—28. Those slayers of foes then put on their persons those strong, easy and variegated armours which the king Virata had ordered for (those heroes) of unwearied actions. Then ascending cars drawn by good horses, those best of men,

29—34. The repressors of hostile army, the sons of Pritha, delightedly issued out. Those mighty car-warriors, the four heroic brothers, the Pandavas, of unfailing prowess, living in disguise, endued with celerity of movements and all well-skilled in the art of war, the sons of Pritha, ascending golden

cars, those foremost of Kurus, followed Virata. Dreadful and infuriated elephants, sixty years old with beautiful tusks and rent temples and temporal juice trickling down, appearing like clouds pouring rain, driven by trained and skilled heroes, followed the king like so many moving hills. The leading heroes of Matsya who delightedly followed the king had eight thousand cars, a thousand elephants and sixty thousand horses.

35. O foremost of the Bharatas, that army of Virata, issuing out marking the foot-prints of the kine, looked beautiful.

36. While marching, that best of armies, belonging to Virata, filled with soldiers armed with strong weapons, abounding in elephants, horses and cars, looked really splendid.

Thus ends the thirty first chapter, the marching of the army in Goharana of Virata Parva.

CHAPTER XXXII.

(GO-HARANA PARVA) — *Continued.*

Vaishampayana said :—

1. Issuing out from the city, those heroic repressors, the Matysas, arranged in battle array, met the Trigartas when the sun had passed the meridian.

2. The mighty and powerful Trigarttas and Matsyas, both worked up with ire and irrepressible in battle, desirous of possessing kine, sent up a loud war-cry.

3. Terrible and infuriated elephants, mounted by skilful heroes of both sides, were urged on with spikes and hooks.

4—5. The combat that took place, O king, when the sun was declining, between the infantry and cavalry, chariots and elephants of both sides, resembling that which took place in the days of yore between the gods and demons, was dreadful, fierce, hair-stirring and calculated to increase the dominion of Yama.

6. As the combatants rushed on slaying each other there arose a thick cloud of dust in which nothing could be seen.

7. Covered with dust raised by the soldiers the birds began to drop down on earth and the sun himself disappeared behind the thick cloud of arrows.

8—9. The sky shone respledent as if with (a number of) fire-flies. Changing their bows feathered in gold from one hand to another, the heroes began to smite each other discharing their shafts right and left. The charioteers fought with charioteers, the infanty fought with infantry,

10. The cavalry with cavalry and elephants with mighty elephants. With sword axes, Prasas, Saktis, and Tomaras,

11. They, enraged, O king, struck each other in the encounter. Although these mighty armed heroes struck each other,

12—15. None of them succeeded in weakening the other. And severed heads, some with beautiful noses, some with upper lips wounded, some adorned with ear-rings, some cut into twain about the well-arranged hair, were seen rolling in the field covered with dust. And in that battle field were seen the limbs of Kshatrya heroes cut off by shafts and lying like trunks of Sala trees. And spread over with heads adorned with ear-rings and arms smeared with sandal looking like the bodies of snakes the battle-field appeared in beauty. The charioteers approached the charioteers striking each other.

16. The cavalry (encountered) the cavalry and the infantry the infantry—and the dreadful dust was drenched by the overspreading blood.

17—19. There arose a dreadful combat shorn of all considerations. And having their course and vision obstructed by the shower of arrows the vultures began to come down. Although these mighty-armed heroes struck each other in the battle none of them could overpower his antagonist. Satanika slaying a hundred, and Bishalaksha a four hundred,

20. These two mighty car-warriors entered into the huge army of Trigarttas. And having entered into the great army those two intelligent and powerful,

21. (Heroes) (began an encounter) hand-to hand, hair to hair and car to car. And marking they entered into the collection of cars belonging to the Trigarttas.

22. Destroying five hundred cars in that encounter with Suryadatta before and Madiraksha after him,

23. And slaying eight hundred horses, five mighty car-warriors, that foremost of charioteers began to display many manuværes in that field of battle.

24. He then came upon Susharma, the king of Trigarttas mounted on a golden chariot ; there those two high-souled and highly powerful (heroes) struck (each other)

25. Roaring like two bulls in a pasture. Thereupon the king of Trigarthas, Susharman, irrepressible in battle,

26. That foremost of men invited the king of Matsya to a single combat on the chariot. Thereupon those two car-warriors, worked up with fury, rushed upon each other in their cars.

27. They discharged arrows quickly like clouds pouring torrents of rain. Enraged with each other the (two) wrathful (heroes) moved about,

28. Skilled in weapons, and armed with sharpened arrows, swords, saktis and maces. Then the king pierced Susharman with ten arrows,

29—30. Each of his four horses also with five arrows. Susharma too, irrepressible in battle and acquainted with the use of fatal weapons, pierced, the king of Matsya with fifty sharpened arrows. Then, O great king, on account of the dust in the field of battle, the soldiers of both Susharma and the king of Matsya could not recognise each other.

Thus ends the thirty second chapter, the encounter between Susharma and Virata in Goharana Parva of Virata Parva.

CHAPTER XXXIII.

(GO-HARANA PARVA)—*Continued.*

Vaishampayana said :—

1. O descendant of Bharata, the whole world being enshrouded in dust and natural darkness, the soldiers of both sides, without breaking the battle array, stopped for some time.

2. Then dispelling the darkness the moon rose, making the night clear and gladdening the Kshatryas in the battle field.

3. When every thing came in view, the battle began again ; and it became so dreadful that they could not see each other.

4. Then Susharma, the king of Trigarttas, with his younger brother and surrounded by his cars, encountered the king of Matsya.

5. Then descending from their chariots, those two brothers, the foremost of Kshatryas, worked up with anger, with mace in hands, rushed towards (the enemy's) cars.

6. The hostile armies fiercely assailed each other with maces, swords, scimitars. axes, nooses, and with sharpened points.

7. Having assailed and vanquished with energy the entire army of the king of Matsyas, Susharman, the king of Trigarthas, rushed furiously at the highly energetic Virata.

8. Having slain severally his two horses, his chatioteer as also the soldiers who protected him in the rear they took the king of Matsya captive, even alive, deprived of his car.

9. Then assailing him fiercely like a lustful person (oppressing) a female, they placed him on the car and speedily went out.

10. After the powerful Virata, deprived of his car, had been taken captive, the Matsyas, greatly assailed by Trigarthas, fled away to different directions in fear.

11. Beholding them thus terrified Yudhisthira, the son of Kunti, said to the mighty-armed Bhimasena, the slayer of enemies.

12. "The king of Matsya has been captivated by Susharman, the king of Trigarttas ; O you of mighty arms, release him so that he may not be subject to the enemies.

13. We have lived happily in his house with our desire satisfied O Bhimasena, you should satisfy that debt."

Bhimasena said :—

14. By your command, O king, I shall set him free : behold my great feat of fighting with the enemies.

15. Stay aside with brothers at a corner depending on the strength of your arms and behold my prowess to-day.

16. Uprooting this huge tree with a trunk looking like a mace I shall assail the enemies.

Vaishampayana said :—

17. Seeing Bhima look at that tree like an infuriated elephant the heroic and pious king Yudhisthira said to his brother.

18. "Do not commit such a rash act, O Bhima, let the tree stand there. You should not with a tree perform superhuman deeds.

19. O descendant of Bharata, people will then recognise you and say "This is Bhima." Take you therefore, some other human weapon,

20—21. A bow, or a dart, sword or battle-axe. Taking a weapon that is human, release the king, O Bhima, speedily, so that people may not recognise you. The highly powerful twins will be the protectors of your wheels. Being united together in battle, release the king of Matsya."

22. Thus accosted, the highly powerful Bhimasena, gifted with great speed, took up with great force his best of bows,

23. And discharged from it a shower of shafts like a cloud surcharged with water. Bhima then fell upon Susharma of dreadful deeds.

24. Casting his looks on Virata he said to (Susharma) " stay stay." Susharma thought him to be Yama—the very regent of death.

25. That foremost of charioteers saw him at his back exclaiming " stay, stay, behold a highly great feat—a mighty encounter is at hand"

26. Taking up his bow, Susharma with his brothers turned back and within the twinkling of an eye those cars (were destroyed by) Bhimasena.

27. And hundreds of thousand of chariots, elephants, horses, horsemen and brave and powerful bowmen were over thrown by him before the very presence of Virata.

28. Their infantry was slain by the high-souled (Bhima with mace in hand.) Beholding such a fight Susharma, irrepresible in battle,

29. Thought within his mind :—" Is this the end of my army. I see my brother drowned in the midst of his powerful army."

30. Stretching his bow to his ear Susharma began to retreat and discharge repeatedly sharpened shafts.

31—32. Beholding the Pandavas return to their cars the entire huge army urged on their horses and began to assail the Trigaratts with excellent weapons. Virata's son, greatly enraged, began to display highly wonderful feats in battle.

33. Kunti's son Yndhisthira killed one thousand and Bhima despatched seven thousand.

34—36. Nakula killed with arrows seven hundred and powerful Sahadeva the foremost of men, commanded by Yudhisthira, slew three hundreds of heroes. Slaying that huge army of Trigarttas, the mighty car-warrior, Yudhisthira, with uplifted weapon, attacked him sorely with shafts.

37—40. Susharma, too greatly enraged, with impetuousity pierced Yudhisthira with nine shafts and his four horses with four. Then O king, the quick-coursing son of Kunti, Vrikodara, nearing Susharma, assailed his horses. Having slain the soldiers that were in the rear with huge shafts, he, in anger, brought down his (Susharmas') charioteer from his car. The heroic protector of the wheels celebrated as Madiraksha,

41. Seeing Trigartta deprived of his car, came there. Then coming down from Susharma's car Virata,

42. Heroic (as he was) took up his Susharma's) mace and rushed upon him. And he, with mace in hand moved about like a young man, although an old man.

43. Beholding the king of Trigartta taking to his heels, Bhima said:—" Desist, O prince, it does not behove you to fly away.

44. With such prowers how cauld you think of taking away the kine? Why forsaking your followers do you droop in the midst of your enemies?"

45. Being thus addressed by Partha, the powerful Susharma, owner of cars, all on a sudden rushed upon Bhima (saying " stay ! stay !!".)

46. Getting down from the car the dreadful Bhimasena, the son of Pandu, rushed towards him with coolness, desirous of taking Susharma's life.

47. With a view to get hold of the king of Trigartta approaching towards him the energetic Bhimasena rushed upon him like a lion upon a small deer.

48. Rushing upon Susharma he held him by the hair; and liting him up in anger he dashed him against the earth.

49. The mighty-armed (Bhima) struck him on the head, who was weeping, with his foot and placing his knee on his breast dealt him severe blows.

50. Assailed by the stroke the king lost consciousness. The mighty car-warrior, the king of Trigarttas, deprived of car, being seized,

51. The entire army, of Trigarta afflicted with fear, were dispersed. Thereupon preventing the kine from being taken away, all the mighty car-warriors, the sons of Pandu,

52. Discomfitting Susharma and taking all his wealth—they, endued with the strength of their own arms, humble and observent of vows,

53. " The destroyers of the affliction of the high-souled Virata, all stationed themselves before him. Then Bhima said :—

54. " This perpetrator of impious deeds does not deserve living at my hands. But what can I do, the king is always merciful."

55. Then holding the king (Susharma) by the neck who was unconscious, bringing him and binding him who could make no exertion, Vrikodara, the son of Pirtha,

56. Placed him on the chariot who was insensible and covered with dust. Then

approaching Yudhisthira who was in the midst of the battle field,

57. Bhima showed to him the king Susharma. That foremost of men then said to Bhima, beautifying the battle field.

58. Then seeing him the king smilingly said:—"Release this wretch." Thus addressed Bhima said to the highly powerful Susharma.

59. "If you wish to live, O wretch, hear my words. You should say in courts and assemblies that you are our slave.

60. Under this condition I can grant you your life: such is the custom of the victorious." Then his eldest brother addressed to him affectionate words.

61. "If you regard me, release this wicked wretch. He has already become the slave of the great king Virata. (Then he said to Susharma):—"You are free, go and never do such a thing."

Thus ends the thirty-third Chapter, the discomfiture of Susharma in Goharana Parva of Virata Parva.

CHAPTER XXXIV.

(GOHARANA PARVA).—*Continued.*

Vaishampayana said:—

1. Thus addressed Susharma was filled with shame and bent down his head. And liberated and bowing to the king he went away.

2—3. Having released Susharma, the Pandavas, their enemies slain, endowed with the strength of arms, observant of vows, and modest, passed that night happily in the midst of the battle-field. Then Virata honoured, with wealth and respect, those mighty car-warriors, the sons of Kunti, who were gifted with superhuman prowess.

Virata said:—

4. All these my jewels are as much mine as yours; do you all work as you like and as may conduce to your happiness

5. O repressors of foes in battle, I shall confer upon you women adorned with ornaments, plentiful riches and other things that you may like.

6. By your prowess to-day I have been saved from peril. I am now crowned with victory. Do you all become the kings of Matsyas.

Vaishampayana said:—

7. Those Kauravas, headed by Yudhisthira, with folded heads, said each severally to the king of Matsyas who had addressed them thus:

8. "O king, we have been perfectly pleased with what you have said. It is a matter of gratification to us that you have been released from the enemies.

9. Then the mighty armed, Virata, the king of Matsyas, the foremost of monarchs, again delightedly said to Yudhisthira:

10. "Come, I shall install you and be the king of us, the Matsyas. Whatever you desire in mind, any thing, even though rare on earth,

11. I shall confer upon you all—jewels, kine, gold, pearls, gems and all; you deserve every thing.

12. I bow to you, it is for you that once more to-day I see my kingdom and children.

13. Through you, afflicted with fear I did not pass into the hands of the enemies." Yudhisthira then again said to the king of Matsyas.

14. "O king of Matsya, we highly relish the delightful words you have given vent to. Being humane towards all do you live happily ever and anon.

15. O king, let emissaries speedily go to your city, to communicate this pleasant tidings to your friends and announce your victory."

16. At his words the king of Matsyas despatched his emissaries, saying:—"Going to my city do you announce my victory.

17. Let damsels and courtezans, adorned with ornaments, come out of the city with various musical instruments.

18. Hearing this his command and being thus addressed by the Matsya king, they, placing his command on their heads, delightedly went away.

19. Going to the city that very night they announced, at the hour of sun-rise, the victory of the king.

Thus ends the thirty-fourth Chapter, the announcement of Virata's victory, in Goharana Parva of Virata Parva.

CHAPTER XXXV.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said :—

1. After the king of Matsyas had gone out in pursuit of Trigarttas for recovering his kine, Duryodhana, with his courtiers, attacked his kingdom.

2—4. Bhishma, Drona, Karna, Kripa, versed in the use of the best of weapons, Ashwathama, Suvala's son, Dusashana, O king, Vivingshati, Vikarna, the greatly energetic Chitrasena, Durmukha, Dusashana, and many other highly powerful heroes, overtaking Matsya, speedily drove away his cow-herds and got possession of the kine by force.

5. Encircling all sides with a huge array of cars, the Kauravas seized the sixty thousand kine.

6. A great cry was set up in that dreadful combat by the cow-herds struck by those mighty car-warriors.

7. Greatly stricken with grief the chief, of the cow-herds, quickly got upon a chariot and started for the city bewailing in affliction.

8. Entering the city of the king, he went to the palace and getting down from the car proceeded to relate (what took place).

9. Seeing the haughty son of Matsya Bhuminjaya, he described to him every thing about the royal kine being taken away.

10. "The Kauravas are taking away your sixty thousand kine; rise up, O increaser of territories, to bring them back.

11. If you wish your well-being, speedily go out yourself, O prince. The emperor Matsya left you alone in the city.

12. The king speaks highly of you in the court:—My son, after me, is heroic and the supporter (of the prestige) of the race.

13. My son is a heroic warrior, and an expert in the use of shafts. Make good these words of the Emperor.

14. O you the foremost of those who own cattle, having discomfitted the Kurus, do you bring back the animals, consume their soldiers with the dreadful prowess of your shafts,

15. Crush down the enemies' life, with straight shafts feathered in gold discharged off your bow like an elephant chief rushing at a herd.

16. Your bow is like a Vina, the two ends being like ivory pillows; the string is the main chord, the staff is the finger board and the arrows represent the time. Strike this Vina of a bow in the midst of the enemies.

17. Let your horses, white as silver, be yoked to the cars and let your flag, having the emblem of a golden lion, be hoisted up, O lord.

18. Let your sharp arrows, feathered in gold, discharged by your powerful arms, stand in the way of these kings and overshadow the sun.

19. Defeating all the Kurus in battle like the holder of Vajra the Asuras and acquiring great fame, return to your city.

20. You are the greatest support of the kingdom, the son of Matsya king, like Arjuna, the foremost of the victors amongst the sons of Pandu.

21. Even like him you are forsooth the refuge of those who live in this country; we all look upon you as our protector.

Vaishampayana said :—

22. Being thus addressed by him in the midst of females with fearless words in the inner appartment he gave vent to the following praiseworthy words.

Thus ends the thirty-fifth chapter, the praise of Uttara in Go-harana Parva of the Virata Parva.

CHAPTER XXXVI.

(GOHARANA PARVA—)*Continued.*

Uttara said :—

1. An expert in the use of bow as I am, I shall to-day go out in pursuit of kine, if some body, skilled in the management of horses, becomes my charioteer.

2. I do not know of a man who may be my charioteer; find out therefore quickly a charioteer who may suit me who am going out.

3. My charioteer was killed in the great encounter that lasted for a month or at least twenty nights certain.

4. As soon as I shall get a man experienced in the management of horses I shall immediately start hoisting the huge standard.

5. Entering into the hostile army filled with elephants, horses and chariots and defeating the Kurus who are weak in power and weapons I shall bring back the animals.

6—7. Having struck terror into Duryodhana, the son of Shantanu, (Bhishma) Vikartana's son (Kripa), Karna, Drona

with his son and other powerful bowmen assembled there, like the weilder of thunderbolt afflicting the Danavas I shall this very moment bring back the kine.

8. Finding none the Kurus are taking away the precious kine; what can I do when I am not there?

9. The assembled Kurus shall see to-day my prowess: (and they shall say). "Is it Arjuna's self who is contending us?"

Vaishampayana said:—

10—13. Hearing the words of the Prince, Arjuna, informed of all, after some time, delightedly spoke in private to his beloved and faultless wife Krishna the princess of Panchala, the slender-made daughter of Drupada, born of sacrifice, gifted with the virtues of truthfulness and honesty and ever devoted to the well-being of her husband. "O auspicious lady, speak quickly to Uttara, at my request, that this (Vrihannala) was formerly the firm and approved charioteer of Pandu's son (Arjuna); experienced in very many great battles he shall be your charioteer."

14. Hearing him speak again and again thus to women Panchali could not bear his reference to Arjuna.

15. Then stepping out from the midst of the women, the poor (princess) bashfully and gently gave vent to the following words.

16. "This greatly beautiful youth resembling a huge elephant and known under the name Vrihannala was the charioteer of Partha.

17. A mighty bow-man he was the disciple of the high-souled (Arjuna); O hero, I saw him before while I was living with the Pandavas.

18. While the fire consumed the forest of Khandava it was he who governed the excellent steeds of Arjuna.

19. Having him as his charioteer Partha vanquished all creatures at Khandavaprasthra; indeed there is no charioteer like him.

Uttara said:—

20. You know this youth, O Sairindhri whether he is of neuter sex or otherwise; O fair lady, I shall not be able myself to request him to govern my horses.

Draupadi said:—

21. "O hero, he shall, forsooth, satisfy the words of your younger sister, a maiden of beautiful hips.

22. If he becomes your charioteer, you will undoubtedly come back with kine having vanquished the Kurus."

23. Accosted thus by Sairindhri he said to his sister:—"O fair (sister), go and bring Vrihannala."

24. Sent by her brother she quickly went to the dancing hall where that mighty-armed son of Pandu was waiting in disguise.

Thus ends the thirty sixth chapter the proposal of making Vrihannala, the charioteer in Goharana of the Virata Parva.

CHAPTER XXXVII.

(GOHARANA PARVA).—*Cont.*

Vaishampayana said:—

1—2. Despatched by her elder brother, the illustrious daughter of the king of Matsyas, wearing a golden necklace, ever obedient, having a waist slender like that of a wasp, beautiful like Lakshmi, adorned with the plumes of a peacock, of a slender make, beautiful limbs, wearing a zone of pearls, graceful, having slightly curved eye-lashes, speedily went to the dancing-hall like a flash of lightning towards clouds.

3. That blameless, youthful (daughter of Virata) having beautiful teeth, and thighs close like the trunk of an elephant and wearing an excellent garland, she sought for Partha like a she-elephant seeking an elephant.

4. That beautiful and illustrious daughter having large eyes, like a precious jem, or the prosperity of Indra, delightedly said to Arjuna.

5. Partha asked the Princess of close thighs and golden hue saying;—"Why have you come here, O you wearing a golden garland? Why are you in a hurry, O you having the eyes of a deer? O fair lady, why your face is so cheerless? Tell me all this quickly.

6. Beholding his friend the princess of expansive eyes in that condition, her friend (Arjuna) O king, smilingly asked her of the cause of coming.

7. Then approaching that best of men, that princess, bending low with humility addressed to him (the following) words in the midst of her companions.

8. "O Vrihannala, the kine of this kingdom are being carried away by the Kurus; my brother is about to start for their discomfiture, with bow in hand.

9. Very recently the charioteer of his car was slain in battle; there is none equal to him who can act as his (my brother's) charioteer.

10. O Vrihannala, while he was trying to find out a charioteer, Sairindhri spoke to him about your skill in the management of horses.

11. Formerly you were the favourite charioteer of Arjuna and with you as his help that foremost of Pandavas conquered the earth; O good Vrihannala, act (therefore) as the charioteer of my brother.

12. Our kine (by this time) have been taken away to a greater distance by the Kurus. If you do not comply with my words as requested,

13. I, who have asked you for this, shall give up my life." Being thus accosted by his friend of fair hips, that slayer of foes,

14—15. Of incomparable energy went to the prince. The large eyed (princess) followed him who was proceeding quickly like an elephant in rut as a she-elephant runs after its young one. Seeing him from a distance the prince said.

16. "Having got you as his charioteer, Kunti's son Partha, the conqueror of the god of riches, offered oblation to Khandava fire and completely subjugated the world.

17. Sairindhri spoke of you to me; she knows the Pandavas; O Vrihannala, govern in the same way, my horses,

18. Who am desirous of fighting with the Kurus and rescuing the precious kine. You were formerly the favourite charioteer of Arjuna.

19. By your help, that foremost of the Pandavas conquered the world". Vrihannala replied to the prince who had said this.

20. (Saying):—"What power have I that I can act as your charioteer in the field of battle. If it were singing, dancing, musical instruments or any other similar thing I could have entertained you. But how can I work as a charioteer?"

Uttara said:—

21. O Vrihannala, a singer or a dancer, whatever you may be, quickly ascend my chariot and restrain the best of horses.

Vaishampayana said:—

22. Although knowing every thing, that slayer of foes, the son of Pandu, as if to make a fun, committed many mistakes before Uttara.

23. And while by raising it upwards he tried to put the coat of mail on his body, the large-eyed maidens, seeing it, began to laugh.

24. Beholding him bewildered Uttara himself dressed Vrihannala with a highly precious coat of mail.

25. Himself putting on an armour effulgent like the sun and hoisting the lion flag he appointed him (Vrihannala, as his charioteer).

26. With Vrihannala as his charioteer and taking many costly bows and beautiful arrows the hero issued out.

27—28. His friend Uttara and other maidens then said:—"O Vrihannala, bring for our dolls fine, beautiful and soft cloths of various kinds (when you will come back) after defeating the Kurus in battle headed by Bhishma and Drona."

29. The maidens thus speaking, Partha, the son of Pandu, smilingly replied in words deep as the muttering of clouds.

Vrihannala said:—

30. If Uttara can defeat those mighty car-warriors I shall bring many beautiful cloths for you.

Vaishampanyana said:—

31. Having said this the heroic Arjuna drove the horses towards the Kuru army over which were flowing many flags.

32. Beholding the mighty-armed Uttara seated on the excellent car along with Vrihannala, the females, the maidens and the Brahmanas of hard vows, went round the car.

33. "(They said) O Vrihannala, may that victory, which Arjuna, walking like a bull, obtained in the days of yore at the time of the burning of the forest of Khandava, come to you to-day when you shall with Uttara meet the Kurus.

Thus ends the thirty seventh chapter, the going out of Uttara in Goharana Parva of Virata Parva.

CHAPTER XXXVIII.

(GOHARANA PARVA—*Continued.*)

Vaishampayana said:—

1. Having come out of the metropolis the brave son of Virata said to the charioteer:—"Go where the Kurus are."

2. Having vanquished all the Kurus who have come here for victory and quickly rescued the kine I shall come back to the city of Virata.

3. Thereupon the son of Pandu urged on the beautiful horses. Being urged on by that foremost of men, those horses, endued with the velocity of wind,

4. Adorned with gold necklaces, seemed to run through the sky. And not going very far, the son of Matsya and Dhananjaya,

5. Those two repressors of enemies espied the army of the powerful Kurus. And going towards the cremation ground they reached the Kurus.

6. And they saw their army arranged in battle array. That huge army appeared like an ocean,

7. Or like a forest full of many trees moving through the sky. Then was seen the dust of the earth raised by the moving army,

8. Which destroyed the vision of creatures and touched the sky, O best of Kurus. Then beholding that huge army abounding in elephants, horses and chariots,

9. And protected by Karna, Duryodhana, Bhishma, the highly intelligent and great bowman Drona with his son, Virata's son, worked up with fear and having hairs erect, said to Partha.

Uttara said:—

10—12. I dare not fight with the Kurus: see the hairs of my body have stood erect. I am unable to fight with the vast Kuru army, consisting of many irrepressible heroes and hard to be vanquished even by the celestials. I dare not enter into the army of the Bharatas consisting of the dreadful bowmen, horses, elephants, chariots infantry and flags. My mind is pained at the view of the enemy in the battle-field,

13. Where (stand) Drona, Bhishma, Karna, Kripa, Vivingsati, Aswathama, Vikarna, Somadatta, Valhika,

14. The heroic king Duryodhana, the foremost of car-warriors and other effulgent, great bowmen, all skilled in warfare.

15. Beholding these Kurus, expert in fight, arrayed in battle order I am beside myself with fear and my hairs have stood erect.

Vaishampayana said:—

16. The coward and foolish Uttara began to bewail out of foolishness before Savyasachin who was high-spirited and disguised.

He said:—

17. My sire has gone out to fight with Trigarttas taking the entire army with him and leaving me alone in the empty city; there are no soldiers for me.

18. Single-handed and a mere stripling as I am I have not toiled much over the use of arms. I am not capable of fighting with all these skilled in arms; desist therefore, O Vrihannala.

Vrihannala said:—

19 You are pale with fear; why do you increase the delight of your enemies? Even now you have done nothing with your enemies in the field of action.

20. You yourself told me "Take me to the Kauravas" and I shall take you there where there are many flags.

21. O you having large arms, I shall take you to the Kurus ready to fight (for kine) like hawks for meat, (even) if they are prepared to fight for the earth.

22. Vaunting of your manliness while starting before men and women, why do you not desire to fight?

23. If you, without defeating them and taking back your kine, return home, all men and women, O hero, when they will meet, will laugh at you.

24. As for me I had been highly spoken of by Sairindhri for my skill as a charioteer. I shall not therefore be able to return to the city without taking the kine.

25. For Sairindhri's eulogy, and your words (I have come here); why should I not therefore fight with the Kurus; be quiet.

Uttara said:—

26 Let the Kurus take away the profuse riches of the Matsyas as they like; let men and women laugh at me, O Vrihannala.

27. Let the kine go any where, let my city be desolate, let me fear my father, but I shall not enter into battle.

Vaishampayana said:—

28. Saying this, that one, adorned with ear-rings, got down from the chariot, and leaving behind, in fear, his bow and arrows fled away at the sacrifice of his honour and pride.

Vrihannala said:—

29. To fly is not the practice of the brave and the Kshatriyas; death in battle is preferable to flight in fear.

Vaishampayana said:—

30. Saying this Dhananjaya, the son of Kunti, coming down from the excellent car,

pursued the prince who was thus running away.

31—32. His long braid of hair and pure white garments were fluttering in the air. Not knowing that Arjuna was running with his long braid of hair flowing and seeing him some soldiers burst out into laughter. And seeing him thus run quickly the Kurus said.

33. "Who is this man who is concealed like fire in ashes. He is partly a man and partly a woman.

34. Although assuming a neuter form he appears like Arjuna. His is the same, head, same neck, and are the same arms resembling maces.

35. His movement is also like his; he cannot be but Dhananjaya. As Indra is amongst the immortals so is Dhananjaya amongst men.

36. Excepting Dhananjaya who, in this world, alone can come to fight with us? Only one son of Virata has been left in the empty city.

37.—38. He has come out of childishness and not of heroism. Uttara must have issued out of the city making Arjuna the son of Pritha his charioteer who is living in disguise. It appears to us that he, seeing us, is flying away in fear. And forsooth Dhananjaya is following him to bring him back."

39—41. O Bharata, seeing the son of Pandu in disguise all the Kurus thus thought separately but they could not arrive at a conclusion. Dhananjaya however, quickly following the fleeing Uttara, seized him within a hundred steps by the hair. Held by Arjuna the son of Virata began to lament piteously like one forlorn.

Uttara said :—

42. Hear, O youthful Vrihannala, turn back the chariot. He, who lives, secures prosperity.

43—44. I will give you a hundred coins of pure gold, eight highly brilliant jems Vaidurja set with gold, one car with a golden flagstaff and drawn by excellent horses and ten infuriated elephants. Release me, Vrihannala.

Vaishampayana said:—

45. Holding him forcibly who was bewailing in these strains being beside himself that foremost of men brought him near the car.

46—47. Partha then said to him who was stricken with fear and deprived of his senses. "O repressor of foes, if you do not like to fight with your enemies, come, govern the horses while I fight with them.

47—48. Protected by the strength of my arms do you enter into the dreadful and inaccessible collection of arms guarded by brave and powerful horses, Fear not, O repressor of foes, for you are the foremost of princes and a Kshatrya.

49. Why are you pulled down in the midst of enemies O foremost of men? I shall fight with the Kurus and release your animals,

50. Entering into the formidable and impenetrable army. Be you my charioteer, O foremost of men, I shall fight with the Kurus."

51. Thus speaking to Uttara, the son of Virata, Vibhatsu, never defeated in battle, excited him for the time being, O foremost of Viratas.

52. Then Pratha, the foremost of repessors took upon the car that unwilling and fainting prince, assailed with fear.

Thus ends the thirty eighth chapter, the chastisement of Uttara in Goharana of Virata Parva.

CHAPTER XXXIX.

(GOHARANA PARVA).—*Continued.*

Vaishampayana said :—

1. Beholding that foremost of men seated on car in the dress of a person of the neuter sex, going towards the Sami tree, having placed Uttara on the chariot,

2. All the mighty car-warriors of the Kurus headed by Bhishma and Drona had their minds agitated by the fear of Dhananjaya,

3. Seeing them dispirited and many wonderful omens, the preceptor Drona, the foremost of weilders of weapon, Bharadwaja's son, said.

4. "Violent and dreadful winds are blowing, showering profuse gravels. The sky is also enshrouded with darkness of ashy colour.

5. The wonderful clouds are looking dry and divine weapons are as if coming out of their cases.

6. Frightened by the conflagration on all sides the jackals are yelling hideously, the horses are shedding tears and flags are being shaken although moved by none.

7. Since many such dreadful omens are being seen, a mighty calamity is at hand.

8. Protect yourselves and arrange the army. Expect a slaughter and guard well the kine.

9. This great bowman, this best of heroes, who has come in the guise of a person of the neuter sex is undoubtedly the son of Pritha.

10. O you born of a river (Bhishma), this man dressed as a woman, is Kiriti (Arjuna) the son of the enemy of mountains (Indra) and having on his banner the emblem of the destroyer of Lanka's gardens. Defeating us to-day he will surely take away the kine.

11. He is the powerful Partha, Savyasachin, the repressor of enemies—he does not desist even in the encounter with all the celestials.

12. The hero suffered hardships in the forest and was instructed by Indra. Indignant (as he is) he is equal to Vasava in battle.

13. O Kauravas, I do not see here any one who can withstand him in battle. It is heard, that on the mountain Himavan, the lord Mahadeva too, disguised as a hunter, was pleased by Partha in battle.

Karna said:—

14. You always make light of us by speaking of Phalguni's accomplishments. He is not even one sixteenth of either myself or Duryodhana.

Duryodhana said:—

15. If he be Partha, O son of Radha, then my work is fulfilled. If found out the Pandavas shall have to live in the forest for twelve years again.

16. If he be any one else in a eunuch's guise I shall soon place him on the ground with sharp arrows.

Vaishampayana said:—

17. O slayer of foes, on Duryodhana saying this, Bhisma, Drona, Kripa, and Drona's son all spoke highly of his manliness.

Thus ends the thirty-ninth chapter, the praise of Arjuna in Goharana of Virata Parva.

CHAPTER XL.

(GOHARANA PARVA)—*Contd.*

Vaishampayana said:—

1. Having approached the Sami tree and found out that the son of Virata was highly delicate and inexperienced in battle Partha said to him.

2. "Commanded by me, O Uttara, bring down some arrows that are on the tree. These your shafts cannot stand my strength,

3. Heavy as it is when I grind the horses, elephants and the stretch of my arms when I defeat the enemies.

4—5. Therefore, O prince, climb this tree full of fruits for in it are tied the bows, shafts, banners and beautiful armours of the heroic sons of Pandu, Yudhisthira, Bhima, Arjuna and the twins.

6. There is also the mighty bow, Gandiva, of Partha, which alone is equal to hundred thousand of others and is capable of extending kingdom.

7—8. Capable of standing the greatest exercise, huge like a palmyra tree, the largest of all weapons, capable of withstanding the enemy, embellishd with gold, celestial, smooth broad without a knot, beautiful and straight and capable of bearing a heavy weight.

9. The other bows, that are there of Yudhisthira, Bhima, Arjuna and twins are equally strong and tough.

Thus ends the fortieth chapter, the description of Arjuna's weapon in Goharana of Virata Parva.

CHAPTER XLI.

(GOHARANA PARVA)—*Continued.*

Uttara said:—

1. It is heard that a corpse is tied to the tree. How can I, being a prince, touch it with my own hands.

2. To touch it does not become me who am born in the Kshatrya race, a mighty prince and observant of Mantras and vows.

3. Why should you, O Vrihannala, make my body sullied and unclean by making me touch this corpse?

Vrihannala said:—

4. "You shall remain clean and unpolluted, O foremost of kings. Fear not, there are only bows on this tree and not a corpse.

5. O prince, why should I make you do a cursed deed, born as you are of a noble family and a heir to the king of Matsyas."

6. Thus addressed by Partha, Virata's son, adorned with ear-rings, got down from the car and climbed up the Sami tree unwillingly.

7. Dhananjaya, the slayer of enemies, waiting on the car, ordered him :—"Quickly bring down those bows from the top of the tree.

8—9. Cut off soon the wrappers of all these." Cutting off the covering and the ropes with which they were tied on all sides he brought those valuable bows having spacious rods.

10—12. He saw there Gandiva along with four other bows. The celestial effulgence of these bows resplendant like the rays of the sun, when got out, appeared like that of the planets at the time of rising. Beholding their forms like sighing snakes he, in no time, was overwhelmed with fear and the hairs of his body stood on ends. Then touching those huge and mighty lustrous bows Virata's son said to Arjuna.

Thus ends the forty-first chapter, the attempt of getting down weapons in Goharana of the Virata Parva.

CHAPTER XLII.

(GOHARANA PARVA—*Continued.*

Uttara said:—

1. To what illustrious hero does this excellent bow belong, having a hundred golden bosses and shining ends?

2. Whose is this most excellent bow of good sides and easy hold, on the staff of which shine golden elephants with such a brilliance?

3. Whose is this excellent bow embellished with three scores of golden insects placed with proper divisions on its back?

4. Whose is this most excellent bow burning in lustre on which shine three suns of great effulgence?

5. Whose is this most excellent weapon variegated with gold and jems on which are golden insects set with brilliant stones?

6. Whose are these thousand winged arrows having golden points and put in golden quivers?

7. Whose are these huge shafts, thick-winged like vultures, whetted, of yellow hue entirely made of iron, and sharp?

8. Whose is this sable bow having the emblem of five tigers, with boar-eared arrows numbering ten?

9. Whose are these long and thick five hundred arrows like the crescent shaped moon, capable of drinking blood?

10. Whose are these gold feathered arrows whetted on stone, the lower halves of which are embellished with wings of the colour of a parrot's feathers and the upper halves of which are made of well-tempered steel?

11. Whose is this celestial long sword, capable of having heavy weight, irresistible, dreadful to the enemies, having the mark of a bee on it and with the head of a bee?

12. Whose is this huge sword of excellent blade, variegated with gold and tinkling bells and put in a variegated sheath of tiger skin?

13. Whose is this beautiful scimitar of golden hilt, celestial and highly polished and cased in a scab-bard of cow-skin?

14. Whose is this sword made of gold, manfuactured in the country of Nishadas, capable of bearing heavy weight and cased in a sheath of goat skin?

15. Whose is this sword sable like the cloud and cased in a case of burning gold shining like fire?

16. Whose is this huge sable Nishtringha capable of assaulting others? Whose is this iron sword covered with golden points

17. Dreadful in touch like a serpent capable of piercing other's bodies and bearing heavy weight, celestial and creating terror in the minds of the enemies?

18. O Vrihannala, asked by me, speak out the real truth; great is my wonder on seeing all these.

Thus ends the forty second chapter, the seeing of weapon by Uttara in Goharana of the Virata Parva.

CHAPTER XLIII.

(GOHARANA PARVA)—*Continued.*

Vrihannala said:

1. The one about which you first enquired is the world-wide known Gandiva bow of Arjuna, capable of destroying the enemy's army.

2. Polished like pure gold, the greatest of all weapons this is the great weapon of Arjuna, Gandiva.

3. It is equal to a hundred thousand bows and capable of extending kingdoms: by this Partha defeated in battle celestials and men.

4. Adored repeatedly by the celestials, demons and Gandharvas, and variegated with excellent colours, the huge and smoth bow is without any stain or knot.

5—6. Brahma held it first for a thousand years and thereafter Prajapati held it for five hundred and three years. Afterwards Sakra did it for five and eighty years. Soma did it for five hundred years and Varuna for a hundred.

7. And lastly Partha, having white steeds, has held, for sixty five years, this highly powerful, heavenly and most excellent bow.

8. This beautiful bow has come to Partha from Varuna. Worshipped by god and men it has taken a handsome form.

9. That bow of beautiful sides and golden handle belongs to Bhima with which, the son of Pritha, the slayer of enemies, conquered the entire eastern region.

10. The other most excellent and beautiful bow, variegated with insects, belongs to the king Yudhisthira.

11. The other, in which golden suns of brilliant effulgence shed lustre all around, belongs to Nakula.

12. The bow, embellished with golden images of insects and set also with jems and stones, belongs to that son of Madri who is called Sahadeva.

13. The thousand winged shafts, sharp as razors and dreadful like the venom of snakes, belong to Arjuna, O son of Virata.

14. These swift arrows, of the hero burning in energy in battle when discharged against the enemies, become inexhaustible.

15. These sharp, long and heavy arrows, resembling the crescent of the moon in shape and capable of destroying the enemies, belong to Bhima.

16. The quiver, having the five images of tigers full of yellow, gold winged shafts whetted on stone, belongs to Nakula.

17. This quiver belongs to the intelligent son of Madri with which he had conquered the entire western region.

18. These arrows, lustrous like the sun, painted all over with various colours and capable of destroying enemies by thousands, belong to Sahadeva.

19. These great arrows, sharpened, yellow, heavy, long, gold feathered and consisting of three knots, belong to the king (Yudhisthira).

20. This long sword, with the emblem of a bee on its back and sharp as the sting of a bee, firm and capable of bearing heavy weight in battle, belongs to Arjuna.

21. This celestial huge sword, cased in tigerskin, capable of bearing heavy weight and dreadful to the enemies, belongs to Bhimasena.

22. This most excellent sword, of a sharp blade, golden hilt and cased in a painted sheath, belongs to the intelligent Dharmaraja of the Kuru race.

23. This strong sword, capable of bearing heavy weight intended for various forms of fight and cased in a sheath of goat-skin belongs to Nakula.

24. This huge, strong and dreadful sword, capable of bearing heavy weight and put in a sheath of cowskin, belongs to Sahadeva.

Thus ends the forty third Chapter, the description of weapons in Goharana of Virata Parva.

CHAPTER XLIV.

(GOHARANA PARVA)—*Continued.*

Uttara said :—

1. Truly these golden weapons, belonging to the light handed and noble sons of Pritha, are greatly beautiful.

2. But where are that Arjuna, the son of Pritha, Yudhisthira of the Kuru race, Nakula, Sahadeva and Bhimasena the son of Pandu?

3. We never hear of all those noble (heroes), capable of destroying all enemies, who lost their kingdom at dice.

4. Where is Draupadi, the princess of Panchala, known as a jewel of a female who followed them to woods after their defeat at dice.

Arjuna said :—

5. I am Arjuna, the son of Pritha, your father's courtier is Yudhisthira and the clever cook of your father, Ballava, is Bhimasena.

6. Nakula is in charge of steeds and Sahadeva is in cowpen and know Sairindhri as Draupadi for whom Kichakas were slain.

Uttara said :—

7. I shall place confidence in your words if you can mention the ten names of Partha of which I had heard before.

Arjuna said :—

8. I shall tell you my ten names; hear them, O son of Virata, which you heard before.

9. Hear all with concentrated mind and attention—Arjuna, Phalguni, Jishnu, Kiriti Swetavahana, Vibhatsu, Vijaya, Krishna, Sabyasachi, Dhananjaya.

Uttara said:—

10. Why is your name Vijaya? Why Swetavahana? Why is your name Kiriti and why Sabyasachi?

11. Tell me all truly why your names are Arjuna, Phalguni, Jishnu, Krishna, Vibhatsu and Dhananjaya.

12. I have heard of the origin of the names of the hero; if you can tell them all I shall confide in your words.

Arjuna said:—

13. Having conquered all countries, and collected their wealth I lived in the midst of riches and so they call me Dhananjaya.

14. When I go out to fight with invincible kings I never return without defeating them: hence they call me Vijaya.

15. When I fight in the battle field the steeds that are yoked to my car are white and golden hued and hence they call me Swetavahana.

16. I was born on the Himavat when the constellation Uttara Phalguna was on the ascendant and hence they call me Phalguni.

17. A diadem, brilliant like the sun, was formerly placed on my head by Indra during my fight with the Danavas and hence they call me Kiriti.

18. I have never committed a hateful work in the field of battle and hence I am known as Vibhatsu amongst men and celestials.

19. Both of my hands are capable of drawing Gandiva: hence they know me as Savyasachi amongst men and celestials.

20. My complexion is rare on earth with four boundaries and I perform pure deeds and hence they call me Arjuna.

21. I am unapproachable, irrepressible, dreadful and the chastiser of Paka; hence I am known as Jishnu amongst men and celestials.

22. Krishna, my tenth name, was given to me by my father out of affection for a black boy of great purity.

Vaishampayana said:—

23. Then approaching Partha the son of Virata said:—"I am Bhumenjaya by name as well as Uttara.

24. By good luck I have seen you, O Partha. Welcome, O Dhananjaya, O you with red eyes and mighty arms resembling the trunks of elephants.

25 You should pardon me for what I said out of ignorance. You performed before many wonderful and difficult feats: hence my fears have been removed and I bear a great love for you."

Thus ends the forty-fourth chapter the recognition of Arjuna in Goharana of Virata Parva.

CHAPTER XLV.

(GOHARANA PARVA)—
Continued.

Uttara said:—

1. O hero, mounting this beautiful car with me as the charioteer, which division would you enter into? Commanded by you I shall take you there.

Arujna said:—

2. I am pleased with you, O best of men, you have no fear. I shall disperse all your enemies in battle, O you conversant with all forms of warfare.

3. Be at ease, O you mighty armed hero, behold me fighting with your enemies in battle, making a dreadful feat.

4. Tie quickly all these quivers to my chariot and take a sword of polished blade embellished with gold,

Vaishampayana said:—

5. Hearing those words of Arjuna, Uttara became active. He quickly got down from the tree with Arjuna's weapon.

Arjuna said:—

6. I will fight with the Kurus and bring back your animals. Guarded by me the top of this car shall be like a citadel to you; these my arms shall be like ramparts and gates.

7. This treble pole and this my quiver will be like defensive works; here are my many flags; the twang of my bow, when I am in anger, will be like the sound of Dundhubi.

8. Such a city of yours, protected by me, will be on the car driven by me; holding the bow of Gandiva it will be incapable of being vanquished by the hostile army. So, O son of Virata, let your fear be dispelled.

Uttara said :—

9. I do not fear all these—I know your steadiness in battle like that of Keshava or Indra himself.

10. Thinking of this I am continually bewildered. Foolish as I am I cannot get a definite conclusion.

11. By what adverse circumstances may such a handsome person, gifted with all auspicious marks, become deprived of manhood?

12. Methinks you are a Mahadeva, or Indra, or the king of the Gandharvas living in the guise of a eunuch.

Arjuna said :—

13. To tell you the truth I am observing this vow for one year in satisfaction of the command of my elder brother.

14. O mighty-armed hero, I am not in reality a eunuch; (but I observe this vow) for acquiring religious merit and the satisfaction of another's will. Know, O prince, that I have completed my vow.

Uttara said :—

15. You have done me a great favour today for I now see that my suspicion was not altogether unfounded. Persons like you, O foremost of men, cannot be eunuchs.

16. I have now got one to help me in battle; I can fight with the immortals. My fears have been dispelled. Tell me what I shall do.

17. I have been trained in horsemanship by a good teacher, O foremost of men; I shall govern your horses that are capable of breaking the ranks of enemy's cars.

18. Know me, O best of men, as clever a charioteer as Daruka of Vasudeva or Matali of Sakra.

19. The horse, that is yoked to the right pole (of your car) and whose hoofs, as they are placed on the ground are hardly visible when running, is like Sugriva of Krishna.

20. The other beautiful steed, the best of its race, that is yoked to the left pole, is, I think, equal in speed to Meghapushpa.

21. The beautiful horse, clad in golden mail, that draws the car by the rear pole, is equal to Sauvirja in speed but superior in strength.

22. This fourth, yoked to the rear pole on the right, is considered superior to Valahaka in both speed and strength.

23. This car is capable of carrying a bowman like you in battle and you are also worthy of fighting on this car. This is my conviction.

Vaishampayana said :—

24. Then taking off from his arms the bracelets, the powerful (Arjuna) put on his hands a pair of beautiful gloves embroidered with gold.

25—26. He then tied his black and curling locks with a piece of white cloth. Then seated on that excellent car with his face turned towards the east the mighty-armed hero, purifying his body and controlling his mind, thought of all his weapons. Then all the weapons said to the prince, the son of Pritha,

27—28. "We are here, O illustrious one, we are your servants, O son of Pandu." Then saluting and taking them with his hands he said "Do you all live in my memory." Then taking all those weapons he became of delighted countenance.

29—30. Quickly stringing his bow Gandiva he twanged it. Then from the twang of the bow was produced a great sound like that of a mountain clashed by another mighty one. Dreadful was the sound that filled the earth and impetuous was the wind that blew on all sides.

31. Big fire-brands fell down, quarters were not clear, birds began to move about in the skies and the trees began to tremble.

32. From that sound great as it was like that of thunder, the Kurus came to know that Arjuna drew, with his hands, the string of the best of his bows from the car.

Uttara said :—

33. You are alone, O best of Pandavas, and those powerful car-warriors are many. How will you vanquish in battle those who have mastered all arts of fighting?

34. You have none to help you, O son of Kunti, but Kurus have many to help them. Therefore, O mighty-armed hero, I wait before you afraid.

35—40. Then smiling Partha said to him—"What friendly follower I had, O hero, while fighting with the powerful Gandharvas on the occasion of Ghosha-Yatra? Who was my friend while fighting at a terrible battle at Khandava with so many celestials and Danavas? Who was my friend, when I fought for the celestials with the powerful *Nivatakavachas* and the *Paulamas*? And who was my friend when I fought with the numberless kings at the Swayamvara of the princess of Panchala? Learning the art of fighting from the preceptor Drona, Sakra, Vaishravana, Yama, Varuna, Agni, Kripa, Krishna of Madhu's race and the

24. Make such arrangements that our army may not break up. Every thing has been confused for Drona's having heard of his horses' neighs.

25. Make such arrangements that these soldiers, coming to a distant country in the summer, and in the midst of this huge forest, may not be routed and vanquished by the enemy.

26. The Pandavas are always the favourites of the preceptor. He betrays by his words that he is for others.

27. Hearing only the neighs of horses who would ever praise a man? Whether walking or standing the horses neigh.

28. The winds always blow and Indra always showers rain and the roar of the clouds may be heard many times.

29 What has Partha to do with these and why should he be praised? It is so either for the desire of doing good to him or for hatred and anger towards us.

30. Preceptors are wise, virtuous and very kind to all creatures but they should not be consulted in hours of danger.

31. It is in beautiful places, assemblies and gardens where beautiful speeches are to be made that the learned men seem to be in their proper places.

82. The learned shine in the concourse of men, where they perform many wonderful things and there where sacrificial vessels and their uses are necessary.

33—35. In the knowledge of learning the weak points of others, in studying the characters of men, in the science of horses, elephants and cars, in treating the diseases of asses, camels, goats, sheep and kine, in making plans of buildings and gates, in pointing out the defects of food and drink the learned are truly in their elements.

35. Leaving behind the learned who speak highly of the heroism of the enemy, do you so arrange that the enemy may be killed.

36. Keeping the kine secure arrange the army in battle array. Keep guards in proper places so that we may fight with the enemy.

Thus ends the forty seventh chapter, the words of Duryodhana, in Goharaua of the Virata Parva.

CHAPTER XLVIII.

(GOHARANA PARVA)—*Continued.*

Karna said:—

1. I see all of you looking as if terrified and panic-stricken, not resolute and reluctant to fight.

2. If he be the king of Matsyas or Vibhatsu that has come I shall resist him as the banks resist the waving sea.

3. These straight and shooting shafts, like gliding snakes that are discharged from my bow, never miss their aim.

4. Discharged by my light hand these shafts, having highly sharpened points and feathered in gold, shall cover Partha like locusts covering a tree.

5. Struck firm by these winged shafts the bow string will cause these my gloves to produce a sound that will be heard to resemble that of a couple of kettle-drums.

6. Vibhatsu was engaged in religious meditation for the last thirteen years and so he will strike me mildly in the conflict.

7. Like a Brahmana, gifted with good qualities the son of Kunti has become the proper person to receive quietly thousands of arrow shot by me.

8. This powerful bowman is known all over the three worlds and I am by no means inferior to Arjuna, that best of men.

9. Golden arrows having the wings of vultures being discharged on all sides let the sky today appear as filled with fire flies.

10. Killing Arjuna in battle I shall satisfy, to day, the debt which it is hard to repay, I made formerly to Duryodhana.

11. Who is there even amongst the celestials and Asuras who is capable of withstanding the straight arrows discharged from my bow? Let my shooting arrows, winged and depressed at the middle, present the view of the fire flies passing through the sky.

12. Like a person assailing an elephant with fire-brands I shall grind Partha, hard as Indra's thunderbolt and equally energetic like Mahendra.

13. From my car I shall get hold of the unresisting Partha, a heroic car-warrior and the foremost of the holders of weapons like Garuda catching snakes.

14—15. Irrepressible like fire, excited by the fuel of swords, darts and arrows, that burning Pandava fire that consumes all enemies, I shall put out myself who am like a huge cloud continually pouring showers

of arrows—the number of cars forming its thunder, and the speed of my horses being the wind going before.

16. Shot from my bow the arrows, resembling venomous snakes, will pierce Partha like serpents going through ant hills.

17. Struck by gold-feathered, strong, straight and powerful arrows, behold the son of Kunti adorned like a hill covered with Karnikara flowers.

18. Having obtained from that foremost of ascetics, the son of Jamadagni, my weapons, I would, depending upon their strength, fight even with the celestials.

19. Struck with javelin, the monkey placed on his banner, shall fall down on the earth, uttering dreadful cries.

20. The sky will be filled with the cries of the animals placed on the enemy's flagstaff and assailed by me they will fly away in all directions.

21. I shall erradicate to-day the dart from Duryodhana's heart existing for a long time by dislodging Vibhatsu from his car.

22. The Kauravas will see to-day Partha with his car broken, steeds killed, the bravery gone and himself sighing like a serpent.

23. Let the Kauravas at their own will go away with the precious kine; if they wish let them remain on the chariot and behold the encounter.

Thus ends the forty eighth chapter, the words of Karna in Goharana of the Virata Parva.

CHAPTER XLIX.

(GOHARANA PARVA)—*Continued.*

Kripa said;—

1. O son of Radha, your crooked mind is always for the war. You do not understand the time and nature of things as well as their consequences.

2. There are many contrivances mentioned in the scriptures. Of them persons acquainted with the past history have mentioned battle as the most sinful.

3. It is only when undertaken in (proper) time and place that a battle produces success. This is not a favourable time and you will get no good fruit.

4. Prowess, when manifested in proper hour and place, leads to well-being. It is by favourable signs that the advisability of an action is determined upon.

5. Learned men never act depending upon the words of a car maker. Taking all this into consideration it is not proper for us to enter into an encounter with Partha.

6. Alone did he save the Kurus (from the Gandharvas) and alone did he gratify fire. And alone did he for five years lead the life of a Brahmacharin.

7. Taking Subhadra on his car alone did he challenge Krishna to a duel. And alone did he fight with Rudra who came before him in the disguise of a hunter.

8. It was in this forest that he rescued Draupadi when she was being carried away (by Jayadhratha). It is alone he that for five years studied the science of arms under Indra.

9—12. Defeating alone all the enemies he has spread the glory of the Kurus. Alone did that chastiser of foes defeat in battle Chitrasena, the king of the Gandharvas and in a moment his invincible army also. He defeated alone in battle the dreadful Nivata Kavachas and Kalakhanchas who were both incapable of being slain even by the celestials. What however, O Karna, have you accomplished single-handed like any one of the sons of Pandu each of whom had vanquished many kings? Even Indra is unable to face Partha in battle.

13—16. He who wishes to fight with Arjuna should take some medicine. You desire to take out the fangs of an angry, venomous snake by stretching out your right hand and extending your fore-finger. Or going alone in the forest you wish to ride an infuriated elephant and go to a town without a hook in hand. Or rubbed over with clarified butter and clad in silken raiment you wish to go through a burning fire blazing with fat, tallow and clarified butter.

17—20. Who, binding himself hand and foot and tying a huge stone to his neck, would wish to swim across the ocean with his bare arms? What manliness is there? O Karna, a fool is he, who, without strength and skill in arms, desires to fight with Partha who is so powerful and skilled in weapons? Oppressed by us and freed from thirteen years' exile, will he not destroy us like a lion liberated from the noose? Having unknowingly come to a place where Partha lay hidden like fire we have been exposed to a great danger. Although dreadful in battle we should fight against him.

21—23. Let our army, clad in coats of mail, stand here in battle array ready to strike. Let Drona, Duryodhana, Bhisma, yourself, Drona's son and ourselves all

fight with Partha. Do not, O Karna, act rashly. If we six are united and set forth our energy we may fight with or stand before Partha, fierce like the weilder of thunderbolt. With our soldiers in battle array, we, great bowmen as we are, will fight carefully with Arjuna as the Danavas fought with Vasava.

Thus ends the fortyninth chapter, the words of Kripa in Goharana of the Virata Parva,

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CHAPTER L.

(GOHARANA PARVA),—*Continued.*

Ashwathama said :—

1. The kine have not yet been acquired. Nor have they gone over the boundary. Nor have they gone to Hastinapur. Why do you, O Karna, boast ?

2. Even having won many a battle, amassed a vast fortune, vanquished their enemies, armies, truly heroic men do not utter a single word of their prowess.

3. Fire burns silently and silently does the sun shine. And the earth does bear creatures mobile and immobile without a single word.

4. The actions of the four orders have been ordained by the Self Sprung (Bhrama) so that they may acquire wealth without committing a sinful act.

5. Having studied the Vedas, the Brahmanas should perform sacrifices and officiate as priests. Resorting to their vows the Kshatryas should perform sacrifices and never officiate as priests.

6. Having amassed wealth the Vaishyas should perform the Vedic rites there with. A sudra should always attend to and serve the other three orders, having recourse to flattery as the means of livelihood and behaving (cringingly) like the cane.

7. Duly following the scriptures they obtained this entire earth and those great men always act respectfully to their elders even if the latter prove adverse to them.

8. What Khastrya on this earth expresses joy for having acquired a kingdom by gambling like this wicked and shameless son of Dhritarashtra ?

9. Having acquired riches in this way by deceit and fraud like a seller of meat what wise man would boast of it ?

10. In what single combat did you ever defeat Dhananjaya, Nakula or Sahadeva although you have robbed them of their riches ?

11. Has Yudhisthira, or Bhima the foremost of the strong, been defeated by you ? In what battle was Indraprastha conquered by you ?

11. By what battle did you win Krishna, that, O you of wicked deeds, you did drag her to the assembly when she was in her course and had one cloth on ?

13. You have cut the great root of the Sala tree. Actuated by greed when you made them work as slaves what did Vidura say ?

14. Men and others, even insects and ants show forgiveness as much as lies in their power.

15. The Pandava can never forgive your distressing Draupadi. Dhanjaya is born for the destruction of Dhritarashtra's sons.

16. Appearing as a learned man you are making speeches, but will not Vibhatsu, the slayer of enemies, exterminate us all. ?

17. Dhananjaya, the son of Kunti, never from fear, withdraws himself from fighting even if it be with the Gandharvas, Asuras or Rakshasas.

18. On whom he will fall enraged in battle he will over-throw him like a tree by the velocity of Garuda.

19. Who will not praise Partha, who is superior to yourself in prowess, equal to the king of the gods in bowmanship and equal to Vasudeva himself in battle ?

20. What man is equal to Arjuna who counteracts the celestial weapons with celestial and human weapons with human ?

21. Persons coversant with virtue say that a disciple is not different from a son. It is for this reason Arjuna is favourite with Drona.

22. Do you fight with the Pandavas in the same way by which you defeated them at dice, by which you conquered Indraprastha and dragged Krishna to the assembly hall.

23. Let your uncle the deceiptful gambler Shakuni, the prince of Gandhara, fully versed in the duties of the Kshatryas, fight now.

24. The Gandiva (bow) does not cast dice such as, the *Krita* or *Dwapara* but it discharges burning and sharpened arrows,

25. The dreadful arrows, shot from Gandiva of great might and winged like vultures, can rend even the mountains.

26. The regent of Dead, the god of air and the horse-faced god of fire, leave something behind but Dhananjaya, worked up with anger, never does so.

57. As backed by your uncle you played at dice in the assembly hall so do you now fight well-protected by Suvala's son ?

28. Let any one else, if he likes, fight, I shall not fight with Dhananjaya. We shall fight with the king of Matsyas if he comes following the track of kine.

Thus ends the fiftieth chapter, the words of Ashwathama in Goharana of the Virata Parva.

CHAPTER LI.

(GOHARANA PARVA)—*Continued.*

Bhisma said :—

1. Drona's son observes well. Kripa observes well. Only for the observance of Kshatrya duties Karna wishes to fight.

2. No wise man can find fault with the preceptor. In my view we must fight considering time and place.

3. Why should not a wise man be bewildered who has five adversaries effulgent as the suns, who are experts in smiting and have just come out from adversity ?

4. Even persons, conversant with morality, are bewildered in their own interests. It is for this I tell you, O king, whether my words be acceptable to you or not.

5. What Karna said to you was for inciting our energy. The preceptor's son should forgive us for a very important business is present.

9. When the son of Kunti has come it is not the time for dissension. Yourself and the preceptor and Kripa should forgive everything.

7—8. The mastery of weapons is in you as the rays are in the sun. As Lakshmi is never separated from the moon, so the Vedas and the Brahma weapons are always established in you. It is seen that the four Vedas exist in one place and all the attributes of a Kshatriya exist in another place.

9. We have never heard of these two living together in any man than in the preceptor of the Bharata's race and his son. This is my conviction.

10. The (mastery) of Brahma weapons and (the knowledge of) the Vedas combined are not seen in any other person than that best of men, the preceptor of Bharatas.

11. In *Vedantas*, in *Puranas* and in *Itihasas*, who, O king, except Jamadagni, is superior to Drona ?

12. The preceptor's son should forgive us. This is not the time for disunion. Let us all united fight with the son of the chastiser of Paka (Arjuna) who has come here.

13. Of all the dangers to an army described by the intelligent the worst is the disunion amongst the leaders.

The son of Drona said :—

14. O foremost of men, the words that you have spoken to us are all just. The preceptor, filled with anger, has dilated upon his (Arjuna's) accomplishments.

15. The accomplishments even of the enemies should be mentioned and the defect of a preceptor should be pointed out. Therefore, one should, to the best of his power, describe the merit of his son or disciple.

Duryodhana said :—

16. May the preceptor forgive us and establish peace. If the preceptor is not alienated every thing would be done.

Vaishampayana said :—

17. Thereupon, O Bharata, along with Karna, Bhisma and the high-souled Kripa Duryodhana made Drona to forgive them.

Drona said :—

18—19. I have already been pleased by the words, which Bhisma, the son of Shantanu at first gave vent to. Such a procedure should now be resorted to that the son of Pritha may not approach Duryodhana in the encounter and the latter may not pass into the hands of the enemies,

20. Either through bravery or through foolishness. Let such a procedure be adopted. Arjuna shall not bring himself into our view before the expiration of the period of exile.

21—22. By (merely) recovering the kine he will not forgive us. Let therefore such a procedure be adopted that he can, by no means, vanquish the sons of Dhritarastra and defeat our army. Similarly did Duryodhana speak before. Remembering all this, O Bhishma, tell us what you think proper.

Thus ends the fifty-first chapter, the words of Drona in Goharana of Virata Parva.

CHAPTER LII.

(GOHARANA PARVA)—*Contd.*

Bhisma said :—

1—2. The wheel of time revolves with various divisions such as *Kalas*, *Kashthas*, *Muharttas*, *days*, fortnights months, stars, planets, seasons and years.

3. On account of the excess of time and the constellations going on their courses there is an increase of two months in every five years.

4. I think, calculating in this way, there will be an addition of five months and twelve nights within thirteen years.

5. They all have duly acted up to what they promised. Knowing all for certain Arjuna has come here.

6. All of them are noble and well acquainted with virtue and worldly profit. They have Yudhisthira as their king. How can they injure virtue?

7. The sons of Kunti are not avaricious and they have performed a work which it is greatly difficult to do. They do not wish to acquire kingdom by unfair means.

8. (If so) the descendants of Kuru would have liked to show their prowess at that time; virtuous as they are, they did not deviate from the duties of the Kshatryas.

9. Whoever will regard them as dishonest will meet with discomfiture today. The sons of Pritha will rather invite death but will never speak an untruth.

10. Those great men, the Pandavas, powerful like him (Indra), will never part with a thing that comes to them in due time even if it is protected by the holder of thunder (Indra).

11—13. We shall have to contend against, in battle, the foremost of all heroes; let such arrangements be made speedily, which are good and approved by the honest so that our properties may not pass into the hands of the enemies. O Kaurava, O emperor, I have never seen a battle in which one party is sure to come off victorious. (Besides) Arjuna has come. When a battle begins there is victory and defeat, prosperity and adversity. Therefore one must have either of the two. I have observed it without doubt.

14. Whether it is right or not you should, O king, make arrangements speedily for the battle for Arjuna has come.

Duryodhana said :—

15. I shall not, O grand-father, give back their kingdom to Pandavas. Therefore without delay, make arrangements for the battle.

Bhishma said :—

16. Hear what I think about this, if you like. I should always speak what is good, O descendant of Kuru.

17. Quickly proceed towards the city with one-fourth of the army. Let the other fourth part go away with the kine.

18. With half the army we shall fight with Arjuna. Myself, Drona, Karna, the son of Drona, as well as Saradwata's son,

19. Shall firmly fight with Arjuna or the king of Matsya if he has come back or even with the performer of hundred sacrifices. I shall face them like the bank (obstructing the motion of the) ocean.

Vaishampayana said :—

20. These words of the great Bhishma found favour with them and the king of Kauravas immediately carried them out.

21. Having sent away the king and thereafter the precious kine Bhishma addressed himself for arranging his troops in battle array.

Bhishma said :—

22. Stand you, O preceptor, in the middle; let Ashwathama defend the left wing and the intelligent son of Saradwata Kripa protect the right wing.

23. Let Karna, the son of charioteer, clad in a coat of mail, stand in the front. And I shall command the entire army in the rear.

Thus ends the fifty-second chapter, the arrangement of troops by Bhishma in Goharana of Virata Parva.

CHAPTER LIII.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said :—

1. After the mighty car-warriors of the Kurus had arrayed themselves in battle, sending out the rattle of their chariots, he quickly proceeded towards them.

2. They saw the top of his banner, heard the rattle of his car and the twang of his Gandiva bow, stretched greatly by him.

3. Observing all this and that the great car-warrior, the holder of the Gandiva bow has come, Drona said :—

4. The top of the banner which shines at a distance belongs to Arjuna; this is the rattle of his chariot and this is the monkey which is roaring.

5. The monkey strikes great terror into the hearts of all the soldiers. And sitting on that best of cars, the foremost of car-warriors

6. Draws his best of bows Gandiva, that emits the sound of thunder. Those two arrows coming together touch my feet.

7. Passing by others they touch my cars. Having completed the term of his exile in the forest and performed superhuman deeds,

8. Partha salutes me and speaks to my cars. After a long time we have seen the wise son of Pandu, Dhananjaya, ever a favourite to his friends and greatly shining in prosperity,

9. Possessed of chariot and shafts, beautiful gloves and quivers, conch, flag, armour; and adorned with a crest, scimitar and bow Partha shines like fire fed with clarified butter and sacrificial laddles.

10. Thereupon beholding the Kurus ready for fight, Arjuna said to the son of Matysa words befitting the time

11. "O charioteer, stop your horses at a place from which my arrows may reach the soldiers so long I do not single out from among them the wretch of the Kuru race (Duryodhana).

12. Disregarding all these I shall find that vain wretch out and strike him down and then all these will be defeated.

13. There stands Drona and thereafter his son and then those great bowmen Bhisma, Kripa and Karna.

14—15. I do not see the king. I am afraid, anxious to save his life he is going by the southern road. Leaving the car-warriors here go where Suyodhana is. I shall fight there, O son of Virata, for it will not be without result. Vanquishing him I will come back with the kine.

16—17. Thus addressed the son of Virata, carefully governing the horses and holding the reins, took the horses where the leading Kurus and the king Suyodhana were. As Arjuna, having white steeds, left that place,

18. Kripa, understanding his object, said:—"Vibhatsu does not like to stand at a distance from the king."

19. We shall attack his sides who is advancing quickly. None can alone fight with him in battle when worked up with anger

20. Except the thousand-eyed Deity, Krishna, the son of Devaki, the preceptor, his son, and the mighty car-warrior, the son of Bharadwaja.

21. What shall we do with these kine or the vast wealth if Duryodhana were to sink like a bark in the Partha water.

22. (In the mean time) going there and announcing himself as Vibhatsu by name he speedily covered the soldiers with shafts, like a swarm of locusts.

23. Assailed by the mass of shafts discharged by Partha the warriors could not see anything, the sky and the earth being coverd therewith.

24. They who came to fight were so confounded that they even could not prepare themselves to fly away and began quickly to adore Partha in their minds.

25. He then blew the conch which made the hairs of the enemies stand erect; then twanging his most excellent bow he made the creatures on his flag staff (to cry aloud).

26. The earth shook with the sound o his conch, the rattle of his chariot and the twang of his Gandiva bow,

27. As well as with the cries of all the super human creatures placed on the flag staff. Then raising up their tails and running to and fro the kine came back by the southern road.

Thus ends the fifty-third chapter, the return of the kine in the Goharana of the Virata Parva.

CHAPTER LIV.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said:—

1. Having quickly routed the enemy's host and recovered the kine, that foremost of bow-men, with a view to fight again, proceeded towards Duryodhana.

2. Seeing the kine run towards the city of Matsyas and considering Kiritin successful, the heroic Kurus all on a sudden withstood him who was proceeding towards Duryodhana.

3. Beholding their army and various well arranged divisions as well as numberless flags, that destroyer of enemies, addressing the son of Virata, the king of Matsyas, said,

4. "Soon take these white horses by this way, governed by golden reins. Do you quickly and carefully take me to the row of the leading Kuru heroes.

5. The wicked souled son of the charioteer (Karna) wishes to fight with me as an elephant does with another (elephant). Do you take me to him, O prince, who has grown insolent for the protection afforded to him by Duryodhana."

6. Then breaking through the array of car-warriors with big horses fleet as the wind the son of Virata took Arjuna to the middle of the battle field.

7. Seeing this, those powerful car-warriors, Chittrasena, Sangramajit, Satrusaha and Jaya with a view to help Karna, rushed towards the advancing Arjuna.

8. Thereupon worked up with anger that foremost of men began to consume, with blazing shafts, discharged from his bow, the cars of the leading Kurus like fire consuming the forest.

9. When the battle grew dreadful, Vikarna, a leading Kuru hero, getting upon his own chariot, moved towards that mighty car-warrior, Partha, the younger brother of Bhima with a dreadful downpour of shafts.

10. Then cutting off his bow with a strong string and having its tops covered with gold he sundered his flagstaff. Then with his flagstaff broken down he quickly took to heels.

11. Unable to check his anger, Satruntapa, with a downpour of shafts, began to afflict Partha—the obstructor of the enemies and the author of superhuman deeds.

12. Then wounded by that king a mighty car-warrior and drowned as it were in the Kuru army he wounded Satruntapa with five arrows and then killed his charioteer with ten.

13. Then wounded by that foremost of Bharatas with a greatly piercing shaft the king leaving his armour fell down dead on the ground like a rock from the mountain summit clapped by the wind.

14. Assailed by the foremost of men, a greater hero, those heroic leaders of the Kurus began to tremble in battle like a huge forest shaken by the wind at the time of the universal dissolution.

15. Vanquished in battle and slain by Partha, the son of Indra, those heroes, givers of wealth and endued with the prowess of Vasava and well-dressed, slept on the ground, deprived of their lives,

16. Like huge Himalaya elephants dressed with armours made of black steel decked with gold. Thus slaying his enemies in battle that heroic man, the holder of Gandiva bow,

17. Began to move about in the field in all directions like fire consuming a forest at the end of summer. As the wind blows in the spring scattering the withered leaves and clouds,

18. So the mighty car-warrior Kiritin ranged in the battle field in his chariot dispersing his enemies. Then killing the horses of the brother of Vikartana's son, that one of undeteriorating energy,

19. Ever victorious in battle and decked with a brilliant diadem, with one shaft, speedily cut off his head. His brother being slain, the son of Suta, Vikartana's son, gathering his energy,

20. Rushed towards that foremost of men like an elephant chief, with the two tusks out or like a tiger. And Vikartana's son quickly wounded Arjuna with twelve arrows,

21. All the horses on their bodies, and the son of Virata on the hand. Furiously hastening towards Vikartana's son who was quickly proceeding towards him, Kiritin

22. Attacked him with great force like Garuda of variegated plumage falling upon snakes. Both of them were best of bowmen, were greatly powerful and capable of killing all enemies.

23. Understanding that an encounter was soon to take place between Karna and Partha, the Kurus, wishing to witness it, stood at a distance. Seeing the iniquitous Karna, Arjuna, excited with anger, in great pleasure, quickly

24—29. Made him, his horses and his charioteer invisible by a thick downpour of arrows. The warriors of the Bharatas, headed by Bhishma, with their horses, elephants and chariots rendered invisible and pierced and having their cars broken by Kiritin with shafts, began to bewail. Then baffling with his own arrows those shot by the hands of Arjuna the hero, the high souled Karna, all on a sudden came into view with his bow and arrow like fire with scintillations. Then there arose the sound of the clappings of hands and that of conchs, trumpets and bugles while the Kurus spoke highly of Vikartana's son who filled the welkin with the sound of his bow-string striking against his gloves. Then seeing Kiritin fill the sky with the twang of his Gandiva bow, the upraised tail of the monkey that was on his flagstaff and the dreadful creatures yelling hideously from the flag staff, Karna sent up a shout. Then assailing with his arrows Vikartana's son, together with his horses, car and charioteer, Arjuna showered a downpour of shafts on him casting his looks on Bhishma, Drona and Kripa.

Vikartana's son too covered Partha with a downpour of shafts like a cloud.

30. And he too, decked with a diadem, covered Karna with sharp arrows. Creating clouds of sharp arrows in a battle rendered furious by huge weapons and shafts

31. The two, stationed on cars, appeared to men like the sun and the moon covered by clouds. Then the light-handed and intelligent Karna wounded the horses of Partha with shafts,

32. Assailed his driver with three arrows and struck down his flagstaff with three. Thus struck like a sleeping lion awaking, that repressor of enemies in battle,

33. The holder of Gandiva, the heroic Jishnu, assailed Karna with straight shafts. And assailed with a downpour of arrows and weapons the high-souled performer of superhuman deeds displayed (mighty feats).

34. He covered Karna's car with shafts like the sun covering the regions with its rays. Like a lion attacked by an elephant he, taking out sharpened arrows from the quiver

35—36. And drawing the bow to his ear wounded the charioteer's son on every part of his body. Then that represser of enemies pierced Karna's arms, thighs, head, forehead and other parts of his body with sharpened arrows fleet as the thunderbolt, shot from his Gandiva bow. Thus wounded by the arrows shot by Partha, the son of Pandu, Vikartana's son left the battle-field and took to his heels like an elephant defeated by another.

Thus ends the fifty fourth Chapter, the discomfiture of Karna in Goharana of Virata Parva.

CHAPTER LV.

(GOHARANA PARVA).—*Continued*

Vaishampayana said :—

1. After the son of Radha had fled away from the battle field all other heroes, headed by Duryodhana attacked Arjuna with their respective detachments.

2. Like the bank (obstructing the surging) deep he withstood the various well-arranged divisions of the army falling upon him with arrows.

3. Then smiling, the foremost of car-warriors Vibhatsu, the son of Kunti, having white steeds, advanced (towards them) displaying celestial weapons.

4. Partha soon filled the ten quarters with arrows shot from his Gandiva bow as the sun covers the earth with its rays.

5. Of the chariots, horses, elephants and coats of mail there was not space measuring even two fingers that was not pierced with shafts

6. On account of his cleverly handling the celestial weapons, the training of his horses, the skill of Uttara and the coursing of his weapons.

7. And seeing him endued with energy prowess and quick motion people began to adore Jishnu like fire burning at the time of the universal dissolution.

8. None amongst the enemies could look at Arjuna shining like the burning fire. Assailed by the shafts of Arjuna the various divisions of the army appeared

9. Like the newly risen clouds on a mountain, filled with the rays of the sun or like the groves of the Asoka trees covered with full blown flowers.

10. Thus assailed by Partha's shafts the army appeared, O Bharata, like a garland from which the withered but golden flowers drop down.

11—15. The wind carried away to the sky the umbrellas and the flags. Terrified at the destruction of their own species and having their reins cut off by Partha's arrows the horses, taking with them, portions of cars, fled away in different directions. Struck on their ears, ribs, tusks, the lower lips and other vital parts the elephants began to drop down in the battle-field. Filled in no time with the dead elephants of the Kurus the earth looked like the sky filled with black clouds. As the blazing fire burns up all mobile and immobile, at the time of the universal dissolution, so did Partha, O king, consume the enemies in battle.

16. Then with the power of all his weapons, the twang of his bow and superhuman cries of the creatures stationed on his flagstaff

17—18. And the dreadful yell of the monkey, Vibhatsu struck terror into the hearts of Duryodhana's soldiers. A highly powerful represser of enemies as he was, he had already crushed to the ground the strength of the hostile heroes.

19. He all on a sudden from behind attacked the army with a net of sharpened arrows like birds ordered (by fowlers).

20—21. Arjuna covered the entire sky with blood-drinking arrows. As the fierce rays of the sun are within a small vessel, O king, those numberless shafts of his were in the sky. They could see once his car only when brought near.

22. And no sooner they saw him he felled them from the chariot with their horses. As his arrows were not impeded by the bodies of his enemies

23. So the car of Vibhatsu was not obstructed by the army of the enemy. He, with great force, began to agitate the army of the enemy

24—29. Like the thousand headed serpent Vasuki sporting in the great ocean. As Kiritin continually shot his arrows such was the twang of his bow, going above every sound that the like of it was never heard by creatures. The elephants, that were there with their bodies thickly covered with arrows, looked like black clouds filled with the rays of the sun. Moving in all directions and shooting arrows right and left Arjuna's bow was always seen in the battle like a circle. The arrows of the holder of the Gandiva bow never fell upon anything except the aim as the eye does not fall upon any thing except what is beautiful. As the passage for a thousand of elephants is made of itself when they simultaneously pass through a forest so the track of the chariot of Kiritin was made out. Greatly assailed by Partha the enemies thought, "Desirous of securing victory to Partha forsooth, Indra, in the company of all the immortals, is destroying us."

29—31. They also took Vijaya, who was making a dreadful havoc all round, to be Death himself, who in the guise of Arjuna, was putting an end to all creatures around. And wounded by Partha the bodies of the Kuru soldiers were distressed like those slain by Partha by his superhuman deed. He sundered the heads of the enemies like the tops of Oshadhis.

32—35. The Kurus lost all their energy in fear of Arjuna. Uprooted by Arjuna wind, the trees of the Arjuna's enemies reddened the earth with purple secretions. And with the dust saturated with blood and raised up by the wind the rays of the sun were greatly reddened. The sky with the sun being reddened soon appeared like the evening.

36—37. Even the sun ceases to pour its rays when he sets but the son of Pandu did not cease to discharge his arrows. In the battle that hero of incomprehensible energy assailed with celestial weapons all the heroic and leading bow men. He discharged seventy arrows, sharp as razors at Drona,

38. Twelve at Dushashana and three at Kripa, the son of Saradwata.

39. That slayer of hostile heroes pierced with six shafts Bhishma, the son of Shantanu and the king Duryodhana with hundred and Karna in the car with a bearded shaft.

40. When that great bowman Karna, expert in the use of all weapons, was thus pierced and his steeds, chariot and charioteer were destroyed, his army were routed.

41. Beholding the army thus routed and with a view to decipher Partha's intention the son of Virata addressed Partha in the battle field saying:—

42. "O Partha, stationed on this beautiful car with myself as charioteer, towards what division of the army shall I go?"

Arjuna said:—

43—44. O Uttara, the hero, whom you see before, clad in a coat of tiger-skin, on a car with blue flag drawn by red horses, is Kripa—and there is the van of his army. Do you take me there. I shall show that great bowman my light handedness in the use of weapons.

45. That hero, on whose flag is the emblem of a beautiful golden water pot, is the preceptor Drona—the foremost of the wielders of all weapons.

46. He is ever worshipful to me as well as to other heroes. Do you cheerfully go round him the foremost of the Kuru warriors.

47. I shall salute him there for such is the ever abiding duty. If Drona at first strikes my body

48. I shall strike him then and he will not be angry for it. Near him at whose flag the mark of a bow is seen

49. Is the preceptor's son, the mighty car-warrior Ashwathama, who is always worthy of my respect as well as other heroes.'

50. When you meet his car stop again and again. That warrior on the car clad in a golden coat of mail,

51. Who stands there surrounded by the third portion of the army, the flower (of the entire army) on whose flag is the emblem of an elephant on the ground of gold,

52. Is the son of Dhritarashtra, the graceful king Duryodhana. O hero, take before him this car that is capable of destroying other cars of the enemies.

53. The king is irrepressible in battle and capable of grinding (enemies); in lightness of hand he is regarded as the foremost amongst the disciples of Drona.

54—55. I shall in battle show him my superior light-handedness in the discharge of arrows. That warrior, on whose flag is the emblem of a strong rope for binding elephants, is Karna, the son of Vikartana,

already known to you. When you come near the car of the wicked souled son of Radhá

56, Be you very careful for he always challanges me to fight. That hero, whose flag is blue and on which is the emblem of five stars

57. And who, powerful as he is, waits on his car with a huge bow in his hands with gloves and on whose car is placed a flagstaff variegated with the sun and stars

58, And over whose head is an umbrella of pure white and who stands at the head of a great collection of cars with diverse flags and pennons

59. Like the sun before the collection of clouds and whose golden coat of mail looks like the sun or moon

60. And who with golden crest pains me greatly, is Shantanu's son Bhishma, our grandfather.

61 Always treated with regal prosperity he is a follower of Duryodhana. You should approach him last for he will never injure me.

62. While fighting with him you should carefully restrain your horses." Thus addressed by him the son of Virata carefully drove Savyashachi's car, O king, to where Kripa stood in anticipation of the battle.

Thus ends the fifty fifth chapter, Arjuna's pointing out of Kurus to Uttara in Gohorana of Virata Parva.

CHAPTER LVI.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said :—

1. The infantry of those dreadful Kuru bowmen looked like the clouds in the rains moving about before the gentle wind.

2—6. And near them stood the enemy's cavalry managed by warriors. There were also terrible looking elephants bedecked with beautiful armours governed by clever heroes and urged by Tomaras and goads. There came on a beautiful car Shakra accompanied by the celestials, Vishwas and Maruts, O king. Filled with the celestials, Yakhas, Gandharvas, and Nagas the sky looked resplendent as it does when freed from clouds and crested with stars. The celestials came there in their respective cars to witness the efficacy of their weapons in a human battle as well as the dreadful and great fight between Kripa and Arjuna.

7—8. The celestial car of the king of the celestials coursing at will, crested with pearls and jewels and the roof of which was upheld by hundreds and thousands of golden pillars and the one which was made of pearls and jewels, shone in the clear sky.

9. There were the thirty three deities headed by Vasava and with Gandharvas, Rakhshasas, Nagas, Pitris and the great Rishis.

10—11. There shone on the car of the king of the celestials the king Vasumanas, Valakshas, Supratarddana, Ashtaka, Shivi, Yayati, Nahusha, Gaya, Manu, Puru, Raghu, Bhánu, Krishaswa, Sagara and Nala.

12—13. There appeared also in a beautiful array the chariots of Agni, Isha, Soma, Varuna, Prajápati, Dhatri, Vidhatri, Kuvera, Yama, Alamvusha, Ugrasena and others and of the Gandharva Tumvuru.

14. All the deities, the Siddhas and the great Rishis came there to witness the fight between Arjuna and the Kurus.

15. The holy fragrance of the celestial garlands spread all over like the odour of the blossoming trees in the beginning of the spring.

16. The umbrellas, clothes, flags, fans, and the jewels of the deities shone there when they came.

17. The dust of the earth was removed and every where was permeated by the lustre. And carrying the divine odour the wind gratified the warriors.

18—20. The sky appeared as if ablaze and beautiful being decked with already arrived and coming cars lighted with various gems and of diverse make, led by the leading celestials. Encircled by the deities, and wearing garland of lotuses and lillies, the mighty holder of thunder appeared exceedingly beautiful on his car. And although he looked continually at his son he was not satiated therewith.

Thus ends the fifty-sixth chapter, the arrival of the deities at the battle field in Goharana of Virata Parva.

CHAPTER LVII.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said :—

1. Seeing the Kuru army arranged in order of battle, the son of Pandu, Partha, addressing Virata's son said :

2. "Do you go where Kripa, the son of Saradwata is, by the southern side of the

car the flag of which has an emblem of a golden altar."

3. Hearing the words of Arjuna, Virata's son, without loss of time, urged his silver-white steeds decked in golden armour.

4. Making them one by one proceed by swifter course, he urged those horses resembling the moon as if they were angry.

5. Well-versed in the management of horses, Uttara, having neared the Kuru army, turned back his horses, fleet as the wind.

6. A skillful charioteer as he was the Matsya Prince, sometimes wheeling about, sometimes proceeding in circles and again turning to the left, bewildered the Kurus.

7. Going round, the powerful and fearless son of Virata, approached Kripa's car and stood before him.

8. Then Arjuna with force blew that great conch Devadatta emitting a great sound and announced his name.

9. Blown on the battle-field by the powerful Jishnu the sound of that conch appeared like that of the clapping of a mountain.

10. Seeing that the conch was not broken into a hundred pieces when blown by Arjuna, the Kuru warriors spoke highly of it.

11. Having reached the very sky that sound came back and was heard again like that of thunderbolt when hurled by Indra against a mountain.

12—13. Unable to bear that sound and desirous of fighting that heroic, powerful and undaunted car-warrior, Saradwata's son Kripa of great strength and prowess, enraged with Arjuna, took up the conch born in a great ocean and blew it with great force.

14. Covering the three worlds with the sound thereof and taking up the huge bow he twanged it.

15. While those two highly powerful car-warriors, resembling the sun, fought with each other they appeared like two autumnal clouds.

16. Then Saradwata's son speedily wounded Partha, the slayer of hostile heroes with ten swift coursing sharpened arrows capable of piercing into the very vitals.

17. And drawing his huge bow Gandiva well-known in the world Partha too discharged many Narachas capable of piercing into the very vitals.

18. Then with sharpened arrows Kripa sundered into hundreds and thousands of pieces those blood-drinking shafts before they could reach (him).

19. Thereupon displaying various movements in anger, the great car-warrior Partha covered all sides with a downpour of arrows.

20. Covering the entire sky with his arrows, that powerful warrior of exceeding energy, the son of Pritha assailed Kripa with hundreds of shafts.

21—25. Afflicted with those sharpened shafts resembling flames of fire and worked up with anger, Kripa, assailing soon the high-souled Partha of incomparable energy with ten thousand shafts, sent out a war cry in battle. Then the heroic Arjuna taking up his bow speedily bored through the four horses of his enemy with four dreadful straight and gold winged arrows shot from the Gandiva. Then pierced by sharpened arrows resembling flames of fire those horses all on a sudden sprang up and Kripa fell off from his place. Then seeing Gautama dislodged the son of Kunti,

26—29. The slayer of hostile heroes, did not wound him for keeping his prestige. Again regaining his position Gautama speedily pierced Savyasachin with ten sharpened and Kanka feathered arrows. Then with one sharpened arrow Partha cut off his bow and gloves. Then he cut off Kripa's coat of mail with sharp arrows capable of piercing to the very vitals but he did not wound him. Then divested of the coat of mail his body appeared

30. Like a serpent casting off its coating at the proper time. On his bow being cut off by Partha, taking up another

31. Gautama made it ready. And it appeared wonderful. The son of Kunti cut that off too with arrows having depressed knots.

32. In this way that slayer of hostile heroes, the son of Pandu, cut off other bows as soon as they were taken up, one after the other, by the son of Saradwata.

33. Having all his bows thus sundered that highly powerful hero took up a javelin from his car resembling a lightning and hurled it at the son of Pandu.

34. While that golden javelin came coursing through the sky, burning like a huge fire-brand Arjuna cut it off with ten arrows.

35. As soon as that fell on the ground sundered into a hundred pieces by the intelligent Partha, Kripa took up another ready bow

36—38. And immediately struck Partha with ten sharp arrows. Then the highly energetic Partha, worked up with rage, discharged thirteen sharp and fiery arrows; with one he cut off the yoke, with four the four horses and with the sixth he cut off the head of the charioteer; with three, the great car-warrior, prierced in battle, the three bamboo poles, and with two his two wheels.

39. With the twelfth arrow he cut off his most excellent standard, and with the thirteenth resembling the thunder-bolt, Phalguni the equal of Indra, as if smiling, struck Kripa on the breast. Then with his bow cut off, dislodged from his car, his horses and charioteer slain, leaping down and taking up a mace, he soon hurled it at Arjuna. That shining and greatly polished mace hurled by him, came back baffled by Arjuna's shafts. Then to rescue the revengeful son of Saradwata, all the soldiers covered Partha in battle on all sides with a downpour of shafts. Then turning the horses to the left and making the circle called *Yamaka*, Virata's son withstood all those warriors. Then taking Kripa with them, who had been dislodged from his car, all those leading warriors led him away from Dhananjaya, the son of Kunti.

Thus ends the fifty-seventh chapter, the battle between Arjuna and Kripa, in the Goharana of the Virata Parva.

CHAPTER LVIII.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said:—

1. After Kripa had been taken away, the irrepressible Drona, having red horses, taking up his bow to which an arrow had already been set, rushed towards Arjuna of white horses.

2. Seeing near him the preceptor moving on in his golden chariot, Arjuna the foremost of victors, addressed Uttara saying:—

3—5. "May you fare well, O charioteer; take me before Drona's army, on whose high standard appears the emblem of a golden altar and around which flags are streaming, whose car is drawn by red, big, highly beautiful, trained, pleasant-looking and quiet horses, of the colour of coral and having copper-coloured faces.

6. Of large arms, great energy, endued with beauty and strength, the powerful son of Bharadwaja is known in all the worlds for his prowess.

7. In intelligence he is like Sukra, and in the knowledge of moral laws like Vrihaspati. He is equally well-read in the four Vedas, and follows the *Brahmacharyya* mode of life.

8. All the celestial weapons with the means of their withdrawal, and the entire science of archery always reside in him.

9. Forgiveness, self-control, truthfulness, disinclination to injury and straight-forwardness—these and various other accomplishments always live in that twice-born one.

10. I wish to fight with that great one in battle. Therefore, O Uttara, take me soon to the preceptor."

11. Thus accosted by Arjuna, Virata's son urged the horses adorned with gold towards the car of Bharadwaja's son.

12. Drona rushed with great force towards Partha, the son of Pandu, the foremost of car-warriors, who was advancing like a mad elephant rushing at another such.

13. Drona then blew his conch, the sound of which resembled that of a hundred trumpets. And the whole army was agitated thereat like the ocean.

14. Beholding his excellent red horses mixing with those (of Arjuna) white as swans and fleet as the mind in the encounter, all people were filled with surprise.

15—16. Beholding those car-warriors, in the field of battle, the preceptor and disciple, Drona and Partha, both endued with prowess, irrepressible, learned, high-minded and greatly powerful, engaged with each other, the huge army of the Bharatas continually trembled (in fear).

17. Reaching Drona's car by his own, the mighty car-warrior and highly energetic Partha was filled with joy, and smiled.

18. Saluting him, the mighty-armed son of Kunti, the slayer of hostile heroes, said in sweet and becoming words.

19. "Having spent out the term of our exile in the woods, we wish to take revenge. O you irrepressible in battle, it does not behove you to be always angry.

20. O gentle one, I will not strike you unless you strike me first. This is my determination. Do what you like."

21. Thus addressed, Drona discharged at him more than twenty shafts. But the light-handed Partha severed them all before they could fall down on him.

22. Displaying his weapons the energetic Drona soon covered Partha's chariot on all sides with thousands of arrows.

23. As if to work up Partha with anger, that one of incomparable energy covered his horses of silvery hue with sharpened and *Kanka*-feathered arrows.

24. When the encounter thus took place between Drona and Arjuna, they equally discharged in battle fiery arrows.

25. Both of them were equally illustrious and equal to the wind in speed, equally conversant with celestial weapons and gifted with great energy.

26. When they spread a net-work of arrows, they bewildered the kings. And all the warriors, that were present there, were filled with wonder.

27. (They all) admired Drona who quickly shot arrows, exclaiming "Well done! well done! Who else can fight with Drona in battle except Phalguni?

28. Surely the duty of a Kashtrya is very hard, since he fights with his preceptor." Thus did the people, stationed in the battle field, say.

29. Worked up with anger those two long-armed heroes, confronting each other, and each capable of vanquishing the other, covered each other with arrows.

30. Then inflated with anger, the son of Bharadwaja, drawing his huge bow plated with gold and hard to be severed, struck Phalguni.

31. Then shooting at Arjuna's car a goodly number of sharp arrows, bright as the sun, he covered the rays of the sun.

32. That mighty car-warrior of large arms wounded Partha with sharpened arrows, as the clouds discharge showers on a mountain.

33. Taking up the best of bows, the celestial Gandiva, capable of destroying enemies and carrying a heavy weight, the son of Pandu delightedly

34. Shot a number of variegated golden arrows; and that energetic (hero) baffled the downpour of shafts made by Bharadwaja's son,

35. And speedily discharged arrows from the bow that appeared as wonderful. Moving about in his car, Dhananjaya the son of Pritha, worthy of being looked at,

36. Displayed his weapons simultaneously in all the quarters. He converted the sky, with his arrows, into one (expansive) shade.

37. Drona was not visible (like the sun) enshrouded by mist. Thereupon covered on all sides with excellent arrows, he appeared

38. Like a burning mountain. Beholding his own chariot eneveloped in the battle by the shafts of Partha,

39. He, drawing his best of bows making a sound like that of clouds, took up a huge weapon like a wheel of fire.

40. Then Drona, ornament of an assembly, discharged sharpened arrows. Then arose a sound like that of bamboos when set on fire.

41. That one of immeasurable energy enveloped all the quarters and the lustre of the sun with gold-winged arrows discharged from a variegated bow.

42. Those arrows, with depressed knots and golden wings, when they passed through the sky, looked like so many birds.

43. The arrows shot from Drona's bow touching one another by the wings appeared like one long-extending row of arrows in the sky.

44. Those heroes, then shooting their golden arrows, enveloped, as it were the welkin with a downpour of fire-brands.

45. Decked with the feathers of *Kanka* birds, these arrows looked like a number of cranes wandering in the autumnal sky.

46. Then there ensued a highly terrific encounter between the high-souled Drona and Arjuna like that between Vritra and Vasava.

47. They wounded each other with arrows shot from bows drawn to the highest stretch like two elephants assailing each other with their tusks.

48. Those two angry heroes, ornamenting the battle-field, fighting according to the practice, showed many celestial weapons in due order.

49. Arjuna, the foremost of victors, warded off, with sharp arrows, the sharpened arrows shot by the foremost of preceptors.

50. Showing many weapons to the spectators, that one of dreadful prowess speedily enveloped the sky with many arrows.

51–63. (Beholding) Arjuna, the foremost of men, of fierce energy, discharging celestial weapons in that great battle and killing (soldiers), the foremost of preceptors and warriors Drona, played with Arjuna with arrows of depressed knots. And warding off his weapons with his, Bharadwaja's son fought with Arjuna. Then there ensued an encounter between these two foremost of men, worked up with anger and striking each other, like that between the celestials and demons. Arjuna repeatedly warded off with his own, the weapons

Aindra, *Vayavya* and *Agneya* discharged by Drona. Shooting sharp arrows, those two great heroes converted the sky, with a downpour of arrows, into one continuous shade. Coming down on the bodies of the enemy's heroes, the shafts, discharged by Arjuna, made a sound like that of thunder-bolt striking against a mountain. Then, O king, the elephants, cars and horses, covered with blood, looked like *Kinsuka* trees crested with flowers. And in that encounter between Drona and Partha, the field being filled with arms adorned with variegated bangles, mighty car-warriors' golden coats of mail, banners struck down, and warriors slain and assailed by Partha's shafts, the army were terrified. And moving their bows capable of bearing strain, they covered each other with shafts. O foremost of Bharatas, there took place a great encounter between Drona and Arjuna like that between Vali and Vasava. Then with arrows of depressed knots shot from the bows fully drawn, they struck each other even at the risk of their lives. There was heard a voice in the sky speaking highly of Drona.

64. 'Drona has performed a difficult feat for he fights with Arjuna, of great energy, firm-handed, irrepressible and an afflicter of foes,

65—68. The conqueror of the celestials and Daityas and of all mighty car-warriors. Beholding in battle Partha's certain aim, training, lightness of hand and the range (of his arrows), Drona was stricken greatly with wonder. Then taking up with his hands the celestial bow Gandiva, the energetic Partha, O foremost of Bharatas, drew it. Beholding the downpour of his shafts coming down like a swarm of locusts, they, all filled with wonder, exclaimed "Well done! well done!" Even the very air could not penetrate into the space intervening between his arrows.

69. The on-lookers could not mark any cessation between Partha's taking up arrows and shooting them.

70. In that dreadful battle of quickly discharged weapons Partha, speedily and more speedily, shot arrows.

71. Then simultaneously hundreds and thousands of arrows with depressed knots came down upon the car of Drona.

72. O foremost of Bharatas, beholding Drona entirely enveloped with shafts shot by the holder of the Gandiva bow, the army set up a mighty lamentation.

73. Even Indra spoke highly of the light-handedness of Arjuna in the discharge of arrows, as also the Gandharvas and Apsaras who came there.

74. Then encircled by a vast array of cars, the mighty car-warrior, the son of the preceptor obstructed Partha.

75. Though greatly enraged with him, Ashwathama praised in his mind that deed of the high-souled Arjuna.

76. Then possessed by wrath, he encountered Partha in battle and discharged at him a downpour of arrows like clouds discharging their watery contents.

77. Then turning his horses towards Drona's son, Partha offered Drona an opportunity to retreat.

78. Securing an opportunity, he too, with his coat of mail and banner shattered, and wounded with great arrows, quickly went away on his swiftly-coursing horses.

Thus ends the fifty-eighth chapter, the retreat of Drona, in the Goharana of the Virata Parva.

CHAPTER LIX.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said:—

1. Then, Drona's son, O king, encountered Arjuna in battle. Partha then faced him, moving like the wind,

2. With a downpour of shafts like the rain-charged clouds. There ensued a mighty encounter like that between the gods and demons.

3. The sun then did not pour its rays and the wind did not blow. And they covered each other with a net-work of arrows, like Vritra and Vasava.

4. The sky was enveloped with shafts and there was a shade all around. When the two combatants fought with each other, there was a mighty cracking sound,

5. Like that of bamboos when on fire. O conqueror of enemies' cities, greatly assailed by Arjuna, his horses

6—7. Were so bewildered, that they could not make out which way to go. Then finding out the weak point of Partha, who was roving about, the highly powerful son of Drona cut off his bow-string with a sharp arrow. Beholding his superhuman deed, the deities spoke highly of him,

8. Exclaiming "Well-done Well-done" Drona, Bhisma, Karna, and the mighty car-warrior Kripa too, applauded his deed.

9. Then drawing his that best of bows, the son of Drona again wounded Partha, the foremost of car-warriors, on the breast with *Kanka*-feathered shafts.

10. Then, laughing, the mighty-armed Partha set a strong and fresh string to his Gandiva.

11. Then drawing his bow to the shape of a crescent, Partha proceeded as an infuriated leader of an elephant herd when met by another.

12. Then there took place a great hair-stirring encounter between those two heroes peerless on earth.

13. The Kurus, all filled with wonder, saw those two highly powerful heroes like two elephant chiefs.

14. With burning arrows of the shape of serpents, those two foremost of men struck each other.

15. And because the high-souled son of Pandu, Partha, has a pair of inexaustible celestial quivers, he remained in battle unmoved like a mountain.

16. Ashwathama's arrows however, being speedily discharged, were all exhausted and for this Arjuna beat him down.

17. Then drawing to its full his huge bow, Karna twanged it, and there arose exclamations of *Alas*!

18. Then Partha looked forward to wherefrom came the twang of the bow and saw the son of Radha, at which his anger was excited.

19. Desirous of slaying Karna and possessed by anger, that foremost of Kurus looked towards him with expanded eyes.

20. Then Partha going away from the son of Drona, his men, O king, shot thousands of arrows at him (Partha).

21. Leaving behind the son of Drona, the mighty-armed Dhananjaya, the conqueror of enemies, rushed towards Karna.

22. Approaching him and desiring a duel, the son of Kunti, having his eyes reddened with anger, said.

Thus ends the fifty-ninth chapter, the battle between Arjuna and Ashwathaman in the Goharana of the Virata Parva.

CHAPTER LX.

(GOHARANA PARVA)—*Continued.*

Arjuna said:—

1. O Karna, this is the time for you to make good the boastful words you gave vent to in the midst of assembly, 'there is none equal to me in fight.'

2. Fighting with me to-day in the encounter, O Karna, you will know your strength and will never disregard others.

3. Disregarding piety, you had given vent to many harsh words. But I consider what you wish to do to-day as difficult.

4. Fighting with me to-day in the midst of the Kurus, do you make good the insulting words that you used towards me before.

5. Do you reap now the fruit of your suffering the Panchala princess to be distressed by the wicked-souled one in the court.

6. Being bound by the noose of piety, I desisted, before, from taking revenge. Do you now see the result of my restrained anger in battle.

7. O wicked one, we have undergone many miseries in the forest for twelve years Do you now reap the fruit of our vengeance to-day.

8. Do you fight with me, O Karna, in the battle. Let the Kurus and your soldiers witness it.

Karna said:—

9. Do you carry out your words into action, O Partha. That your words exceed your deeds is known in the world.

10. What you deed suffer formerly was in consequence of your inability. We can admit to-day by seeing your prowess, O Partha.

11 If you had suffered the meseries by having been bound by the noose of morality, you are egally bound so even now though you consider yourself free.

12. If you had passed your exile in the same way as you have said, and being distressed (for practising austerities) why do you, conversant with Dharma and Artha as you are, wish to fight with me?

13. If Sakra himself, O Partha, fight on your behalf, still, there will be no obstruction to my displaying my prowess.

14. Your wish, O son of Kunti, is about to be fulfilled. You will fight with me today and see my prowess.

Arjuna said:—

15. Up to now you had always fled from the battle while fighting with me. For this, you are still alive; but your younger brother has been slain, O son of Radha.

16. Having seen his younger brother slain, what other man except you, would retreat from the battle-field, and then boast as you do in the midst of good men?

Vaishampayana said :—

17. Having thus spoken to Karna, the unconquerable Vibhatsu, encountered him, discharging arrows capable of piercing the coats of mail.

18. The mighty car-warrior Karna delightedly received it with a heavy downpour of arrows like a shower of clouds.

19. That dreadful network of arrows covered, on all sides, piercing severally, the horses, arms and gloves (of the hero).

20. Unable to bear the attack of Karna, Arjuna cut off the string of his quiver with a keen-edged and straight arrow.

21. Then taking out other arrows from his quiver, Karna struck Arjuna with them on his hand, and the latter lost hold of his bow.

22. Then the large-armed Arjuna cut off Karnas bow into pieces. He then struck (Arjuna) with a Sakti, but Partha cut it off with his arrows.

23. Then the heroes who followed Karna all attacked Arjuna who killed them with arrows shot from his Gandiva bow.

24. Then Vibhatsu killed his horses with sharpened arrows shot from his bow drawn to the ears, and they all fell down slain on earth.

25. Then taking up another strong, sharp, and powerful arrow, the powerful son of Kunti struck Karna with it on his breast.

26. Boring through his coat of mail, that arrow penetrated into his body and he was deprived of the power of perception and consciousness.

27. Experiencing a great pain and leaving the battle-field, he fled towards the north. Then Arjuna and the mighty car-warrior Uttara began to scoff him.

Thus ends the sixtieth chapter, the retreat of Karna in the Goharana of the Virata Parva.

CHAPTER LXI.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said :—

1. Thereupon having vanquished Vikartanas son (Karna), Arjuna said to Virata's son (Uttara). "Take me to that army where is seen the emblem of golden palmyra.

2. There our grand-father, Bhisma, the son of Shantanu, looking like an immortal, waits on his car, desirous of an encounter with me.

3. Then beholding the huge army consisting of cars, elephants and horses, and being wounded greatly with arrows Uttara said to Partha.

4. "O hero, I am incapable of restraining here your excellent horses. My vital breaths are being exhausted and my mind is bewildered.

5. The ten quarters appear as if melting away on account of the effulgence of the celestial weapons used by you as well as by the Kurus.

6. I am beside myself with the smell of flesh, blood and fat. Beholding your feat, my mind has been divided in twain.

7. I had never seen before in battle such an assemblage of heroes. By the great sound of the clashing of maces, the blare of conchs,

8. By the war-cries of the heroes, the roars of elephants, by the twang of the the Gandiva resembling the sound of lightning,

9—10. I have been so stupified, O hero, that I have been deprived of the power hearing and recollecting. Beholding you making a circle in battle while drawing your Gandiva bow my vision is growing dilated, O hero, and my heart is rending asunder.

11. Beholding your dreadful figure in battle resembling that of the holder of Pinaka when worked up with anger and as well as the terrible arrows discharged by you, I am filled with fear.

12. I am at a loss to find out when you take up your fine arrows, set them on your bowstring and shoot them. Deprived of my consciousness, I do not see you, although before my eyes.

13. My vitality is sinking and the earth seems moving before me. I have no power to hold the reins of these horses.

Arjuna said :—

14. Do not fear ; cheer yourself up. You too, O foremost of men, performed many wonderful deeds in the battle-field.

15. May you fare well. You are a prince born, in the well-known race of Matsya, for vanquishing your enemies. You should not therefore be dispirited.

16. Stationed on my car, call up your great energy, O prince. Restrain my horses in battle, O slayer of enemies.

Vaishampayana said :—

17. Having thus addressed the son of Virata, the foremost of men Arjuna, the best of car-warriors again said to Uttara.

18. "Take me again before Bhisma's army. I shall cut off his bowstring in battle.

19. You will see to-day the divine weapons, aglow with beauty, shot by me, flashing like lightning in the midst of clouds in the sky.

20—24. The Kurus shall see my Gandiva with back made of gold. The enemies assembled together shall discuss by saying "By which hand of his, right or left, does he discharge arrows." I shall make a terrible river to flow to-day towards the other world, with blood for its water, the cars for the eddies and the elephants for the sharks. I shall, with arrows of depressed knots, cut off the Kuru forest having hands feet, heads, backs and arms for the branches of the trees. And vanquishing alone the Kuru army with a bow in hand, there will be a hundred roads to me as to fire in the forest. Struck by me, you will see, the army whirling only like a wheel.

25. I shall show you to-day my most accomplished training in archery and the use of weapons. Stand firmly on my car, whether the ground be even or uneven.

26—27. I can pierce with my winged arrows even the Sumeru mountain that rises up to the sky. Formerly at Indra's command I killed hundreds and thousands of *Paulomas* and *Kalakhajas* in battle. I have obtained the firmness of grasp from Indra and successful aim from Brahma.

28—32. I have learnt from Prajapati the diverse kinds of fierce warfare. On the otherside of the ocean, I defeated sixty thousand car-warriors all dreadful archers living in Hiranyapura. Behold me, to-day, striking down the vast number of Kurus like a high wind scattering a heap of cotton. By the power of my arrows I shall set fire to the Kuru forest having standards for the trees, the infantry for the shrubs and the car-warriors for the beasts of prey. Like the holder of thunder routing the demons, alone shall I today with my straight arrows strike down from the nests of their cars the Kurus fighting to the best of their power in battle.

33. I have obtained from Rudra, the *Raudra*, from Varuna, the *Varuna*, from Agni, the *Agneya*, from Vayu, the *Vayava* and from Indra, the thunderbolt and other weapons.

34. I shall forsooth eradicate the dreadful Dhritarastra forest although protected by many powerful heroes. Therefore, remove your fear, O son of Virata."

35. Thus consoled by Savyasachin the son of Virata entered into that dreadful array of cars protected by Bhisma.

36. The patient Bhisma (the son of river) withstood the mighty armed Arjuna advancing with a view to vanquish the Kurus in battle.

37. Then approaching him and drawing out a sharp arrow, Jishnu cut off with it the root of his banner. Struck down it fell on the ground.

38—39. At this the four powerful heroes Dushasana, Vikarna, Dussaha and Vivingshati, skilled in the use of weapons, gifted with great energy and adorned with beautiful garlands and ornaments, approaching, withstood that dreadful bowman Vibhatsu.

40. Having pierced Virata's son with a dart, the heroic Dushasana struck Arjuna on the breast with a second one.

41. Confronting him, Jishnu, with a greatly sharpened arrow with the wings of a vulture, cut off his bow made of burnished gold.

42. He then wounded him on his breast with five arrows. Assailed by the arrows of Partha, he left the battle-field.

43. Then with sharp and straight arrows having the wings of vultures, Dhritarashtra's son Vikarna wounded Arjuna, the slayer of hostile heroes.

44. Immediately also the son of Kunti wounded him on his forehead with straight arrrows. Thus wounded, he fell down from his chariot.

45. With a view to rescue his brother in battle, Dussaha, accompanied by Vivingshati, approached Partha and covered him with sharp arrows.

46. Not the least excited, Dhananjaya simultaneously struck both of them with a pair of sharp arrows and destroyed the horses of the both.

47. Having their horses slain and persons wounded, both the sons of Dhritarashtra were taken away by their followers who came there with other chariots.

48. Vibhatsu, never defeated in battle—the highly powerful son of Kunti, adorned with a diadem and having sure aim, covered all the quarters with his arrows.

Thus ends the sixty first chapter, the battle between Arjuna and Dushasana in the Goharana of the Virata Parva.

CHAPTER LXII.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said:—

1. O descendant of Bharata, then united together all the mighty car-warriors of the Kuru army began to strike Arjuna collectively.

2. That one of incomparable energy covered, on all sides, all those mighty car-warriors with a net-work of arrows as the mountains are covered with dews.

3. The huge elephants roaring, the horses neighing and the bugles and conchs being sounded, there arose a great tumult.

4. Piercing the bodies of elephants and horses as also the iron coats of mail, the arrows of Partha dropped down in thousands.

5. Shooting speedily his arrows, the son of Pandu looked in battle like the blazing mid-day sun of the autumn.

6. Possessed by fear, the car-warriors began to leap down from their cars, the horse-men from horse-back, and the infantry to fly away.

7. There arose a great sound when the arrows of the high-souled Arjuna pierced the copper, silver and iron made coats of mail.

8. The field was soon filled with the corpses of the warriors mounted on elephants and horses, killed by sharpened arrows.

9. The earth was covered with dead bodies of men fallen down from the chariots where they were. Dhananjaya as if danced in the battle-field with bow in his hand.

10. Hearing the twang of Gandiva like the rumble of thunder and being possessed by fear, all the soldiers fled away from the battle-field.

11. There were seen, fallen in the battle-field, heads having earrings and helmets and golden necklaces.

12. The earth was covered with human bodies mangled by shafts, arms with bows and hands with ornaments.

13. O best of the Bharata race, on account of the heads cut off by sharpened arows, falling continually on the ground, it appeared that a shower of stones fell from the sky.

14. Displaying his own fierce prowess, Partha of dreadful prowess ranged in the battle-field pouring his celestial weapons.

15. The dreadful son of Pandu discharging his fire of anger at the sons of Dhritarashtra and beholding his dreadful prowess burning down the army,

16. They all became terrified in the presence of the son of Dhritarashtra. Having struck terror into the army and routed the mighty car-warriors,

17. Arjuna, the foremost of victors, ranged in the battle-field. He made a river of mighty currents having blood for the water to flow,

18. Like that created by Time at the end of Yuga having bones for the moss and the dreadful hair of the dead, slain by the arrows, for the straws;

19. Having coats of mail and turbans floating on the surface, the elephants standing for islands. The marrow, fat and blood constituted the greatly terrific currents.

20. It was dreadful and highly terrific, resounding with the yells of ferocious beasts. It was filled with sharpened weapons forming its crocodiles, and was frequented by cannibals.

21. Strings of pearls formed its ripples and diverse other ornaments the bubbles. The arrows were the eddies, the elephants were the crocodiles, and it was incapable of being got over.

22. The mighty car-warriors were the islands and it was filled with the sound of bugles and conchs. Thus Partha made a river of blood which it was so hard to cross.

23. People could not make out when Partha took up arrows, when he drew the Gandiva bow and discharged them.

Thus ends the sixty-second chapter, the carnage caused by Partha in the Goharana of the Virata Parva.

CHAPTER LXIII.

(GOHARANA PARVA).—*Continued*

Vaishampayana said:—

1—2. Then Duryodhana, Karna, Dushasana, Vivingsati, the mighty car-warrior Kripa, Drona, with his son, holding out their strong and powerful bows, rushed with anger towards Dhananjaya with a view to kill him.

3. O great king, then on his car effulgent like the rays of the sun, the standard of which was struck down, Arjuna, having the emblem of a monkey on his car, encountered them.

4. Then covering Dhananjaya with highly powerful weapons, Kripa, Karna, Drona, the foremost of car-warriors,

5. Showered a downpour of shafts, like clouds, on him, and struck him.

6. Waiting at a distance they speedily covered him in battle with numberless arrows.

7. He being thus covered with celestial weapons, not even a space measuring two fingers was seen on him.

8. Then smiling, the mighty car-warrior Vibhatsu set the *Aindra* weapon, effulgent like the sun, on his Gandiva bow.

9. Like the sun covering (the earth) with rays, the powerful son of Kunti, decked with a diadem, remained in the battle-field covering all with arrows.

10. As lightning in the clouds, as fire in the rock, so the Gandiva shone like the rain-bow.

Thus ends the sixty-third chapter, the fight of Arjuna, in the Goharana of the Virata Parva.

CHAPTER LXIV.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said :—

1. The warriors being thus slain, Bhisma, the son of Shantanu, the grandfather of Bharatas, rushed at Dhananjaya,

2. Taking up the best of bows made of burnished gold, and sharp arrows capable of piercing to the very vitals.

3. And on account of a white umbrella being held over his head, that foremost of men shone like a hill at sun-rise.

4. Blowing his conch and cheering up the son of Dhritarastra, the son of Ganga encountered Vibhatsu.

5. Seeing him approach, that slayer of hostile heroes, the son of Kunti received him gladly like a hill receiving a cloud.

6. Then the greatly energetic Bhisma discharged eight quick arrows, sighing like serpents, at Partha's flag.

7. Reaching the flagstaff of the son of Pandu, those winged arrows struck the blowing monkey and other creatures stationed on the flagstaff.

8. Then with a huge and sharp dart, the son of Pandu quickly cut off Bhisma's umbrella and it fell down on the ground.

9. The son of Kunti, with arrows, struck his flagstaff, his two horses and her driver that protected his flanks.

10. Unable to bear this, Bhisma though he knew Arjuna's prowess covered Dhananjaya, the son of Pandu with celestial weapons.

11. Then discharging a celestial weapon at Bhisma, Pandava, of incomparable energy, received him like a hill receiving a huge mass of cloud.

12. There was a mighty and hair-stirring encounter between Partha and Bhisma like that between Vali and Vasava.

13—19. The Kuru warriors, with their soldiers, witnessed that encounter between Bhisma and Partha attacking each other with darts. Partha shooting arrows with both the hands, the Gandiva bow looked like a continuous circle of fire. The son of Kunti enveloped Bhisma with hundreds of sharp arrows like a cloud covering the mountain with rain. Bhisma with his own arrows counteracted that shower of arrows like banks resisting the surging deep, and covered Arjuna with shafts. Those shafts, sundered into a thousand pieces, fell on Arjuna's car. Then arose a downpour of gold-winged shafts going through the sky like a swarm of locusts. He then pierced Bhisma with a hundred sharpened shafts.

20. The smiling Vibhatsu with sharp shafts furnished with vulturine feathers cut off the bow of Bhisma resembling the sun in effulgence.

21. Then with ten shafts Dhananjaya, the son of Kunti, wounded him, brave as he was, on the breast.

22. Thus assailed, the powerful son of Ganga stood leaning for a long time on the pole of the car.

23. Beholding him senseless, his charioteer remembering his instuctions took away the mighty car-warrior.

Thus ends the sixty fourth chapter, the defeat of Bhisma, in the Goharana of Virata Parva.

CHAPTER LXV.

(GOHARANA PARVA)—*Continued.*

Vaishamyayana said :—

1. After Bhisma had fled away from the battle-field, the illustrious Duryodhana, hoisting up his flag, approached Arjuna with bow in hand, and sending up a loud roar.

2. Then with a dart shot from the bow drawn to the ear, he wounded, on the forehead, Dhananjaya of fierce energy, and a terrible bowman ranging in the midst of the enemies.

3. And wounded with a sharp golden arrow on his forehead, that illustrious hero shone like a hill with a single peak.

4. Severed by his arrow warm life-blood gushed out of the wound. And piercing his forehead, that golden shaft appeared beautiful.

5. And struck by Duryonhana, with a shaft, the highly powerful and swift-handed Arjuna, excited with anger, struck the king in return with arrows that were powerful like venomous snakes.

6. Duryodhana of fierce energy, attacked Partha, and Partha attacked him. Thus two foremost of men, born in the family of Ajamida, struck each other in the battle.

7. Then supported by four cars, Vikarna rushed on an infuriated elephant, huge as a mountain, against Jishnu, the son of Kunti.

8. Seeing him come quickly, Dhananjaya struck that elephant-chief on the head, between the temples, with a fierce iron shaft, discharged from the bow drawn to the ear.

9. Like thunderbolt, hurled by Indra, smiting a hill, the arrow, with vulturine wings, shot by Partha, penetrated up to the very feathers into the huge elephant.

10. Struck by the arrow that elephant-chief, greatly pained began to tremble; and being exhausted, it fell down on the earth like a mountain summit clapped by a thunderbolt.

11. All on a sudden, getting down in great fear from the car, Vikarna ran full eight hundred paces and got on the car of Vivingshati.

12. Having killed with that thunder-like shaft, that elephant, huge as a hill, and resembling a mass of clouds the son of Pritha struck Duryodhana on the breast, with another arrow of the same kind.

13. The elephant and the king having thus been both wounded and Vikarna having fled away with the followers, other warriors, smitten with the shafts discharged from the Gandiva, fled from the field in panic.

14. Having seen the elephant slain by Partha, and all other heroes running away, Duryodhana, the foremost of Kurus, turning his chariot, immediately fled where Partha was not.

15. While Duryodhana was thus taking to his heels, in great terror, pierced by that arrow, and throwing up blood, Kiritin, still eager for battle and capable of withstanding every enemy, censured him.

Arjuna said:—

16. Renouncing your great fame and glory, why do you take to your heels? Why are not your trumpet blown in the same way as when you started from your kingdom.

17. I am the obedient servant of Yudhishthira. I am the third son of Pritha, standing here for battle. Turning back, show me your face. Remember the conduct of kings, O son of Dhritarashtra.

18. The name Duryodhana, given to you, is thus made meaningless. Where is your persistence in battle-time. You run away leaving the battle-field.

Thus ends the sixty-fifth chapter, the retreat of Duryodhana in the Goharana of the Virata Parva.

CHAPTER LXVI.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said:—

1. Having defeated the Kurus, that one (Arjuna), having the eyes of a bull, brought back the immense wealth of Virata.

2—3. While the sons of Dhritarastra, after being defeated, were going away, a large number of Kuru soldiers, coming out of the deep forest, appeared slowly before Partha, their hearts filled with fear. They stood before him with joined hands and dishevelled hair.

4. Exhausted with hunger and thurst, come in a foreign country, beside themselves with fear, and bewildered, they bowed down to the son of Pritha and said "We are your slaves." (At which Arjuna said):—

5. "Welcome! May you fare well. Go away. You have nothing to fear. I assure you, I will not kill them who are stricken with fear."

6. Hearing these words of assurance, the warriors blessed him by praising his illustrious deeds and wishing him a long life.

7. The Kauravas could not withstand Arjuna, when, after dispersing the enemies, he proceeded towards Virata's city, like an elephant with rent temples.

8. Having dispersed the Kuru army, like a violent wind scattering the clouds, that destroyer of foes, Partha, respectfully said to the Matysa Prince.

9. "It is known to you alone that the sons of Pritha are living with your father. Do not applaud them after going to the city, for then, the king of Matsyas will die in fear.

10. Rather entering the city, do you announce this as your own work before your father, saying "The army of the Kurus has been defeated by me, and the kine have been rescued by me from the enemies."

Uttara said:—

11. "I have not the power to accomplish the deed you have done. I shall not, however, O savyasachin, disclose you before my father till you do not ask me to do it."

12. Having defeated the enemy and rescued the kine from the Kurus, Jishnu, again came back to the cremation ground; and coming to the Sami tree, he stood there, with his body wounded with arrows.

13. Then that huge monkey, resembling the fire, got up into the sky with other creatures. In the same way the illusion died away, and he twisted his banner, having the emblem of a lion, again on his car.

14. Then, having kept, as before, the arrows and quivers of those great Pandu princes and also the other weapon (Gandiva) which makes the battle dreadful, the Matsya Prince, having Kiritin for his charioteer, gladly started for his city.

15—16. Having performed a highly wonderful deed and slain the foe, Partha, too, finding his hair into a band, as before, took the reins from Uttara's hands. That high-souled one (Partha), again assuming the form of Vrihannala, gladly entered the city as the charioteer.

17. Then, all the Kurus, routed and defeated, started for Hastinapur with a dejected mind.

18—20. Phalguni, on his way back, addressed Uttara, saying "O Prince, O mighty-armed hero, the kine have been escorted in advance by the cow-herds. Having refreshed the horses with drink and bath, we shall enter the city in the afternoon. Let the cow-herd, sent by you, go in advance to the city with the good news and announce your victory."

21. Thereupon, at the words of Phalguni, Uttara speedily despatched messengers to announce the king's victory with the message "The enemies have been defeated and the kine rescued."

Thus ends the sixty-sixth chapter, the return of Uttara to his city in the Goharana of the Virata Parva.

CHAPTER LXVII.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said:—

1. Having recovered speedily his wealth, Virata, the master of the army, entered delightedly the city with the four Pandavas.

2. Having defeated the Trigarttas in battle and rescued the kine, the king shone there, in the midst of the Parthas.

3. All the heroes, with the sons of Pritha, worshiped the heroic (Virata) the increaser of friend's joy, who was seated on his throne.

4—8. All his subjects, along with the Brahmanas and the soldiers, came and adored him. Welcoming them, the king of Matsya sent away the Brahmanas and the subjects. Then the king of Matsyas, Virata, the commander of armies, enquired of Uttara and said "Where has he gone?" Then all the females and girls of the inner appartment said "The kine were taken away by the Kurus. Out of excessive bravery, the conqueror of the earth alone, with Vrihannala as his help, went out to vanquish them—the six powerful car-warriors Bhisma the son of Shantanu, Kripa, Karna, Duryodhana, Drona and Drona's son, who all have come."

9. Hearing that his brave son had gone out with only one car and Vrihannala as his charioteer, the king Virata was filled with sorrow and said to his leading ministers:—

10. "Hearing of the discomfiture of the Trigarttas, all the Kurus and other kings will not surely wait there.

11. Let those of my warriors, who have not been wounded by Trigarttas, go out with a highly powerful army to rescue Uttara."

12. Saying this, the king Virata soon despatched for his son, horses, elephants, cars, and a large number of infantry, decked with various dresses and ornaments.

13. Virata, the king of Matsyas and commander of armies, ordered out speedily an army consisting of four divisions.

14. He said:—"Learn without delay, if the prince is still alive or not. Methinks, he, who has got an useless person for his charioteer, is not yet alive.

15. Then the king Yudhishthira smilingly said to the king Virata, who was greatly stricken with sorrow "If Vrihannala has been his charioteer, the enemies will not be able to take away the kine.

16. Well guarded by that charioteer, your son will be able to defeat all the kings allied with the Kurus, as well as all the celestials, Ashuras and Yakshas."

17. In the meantime, the swiftly coursing emissaries, despatched by Uttara, reached the city and announced the victory.

18. The messenger then described to the king everything—the excellent victory, the defeat of the Kurus, and the expected arrival of Uttara.

19. He said :—" All the kine have been rescued, the Kurus have been vanquished, and Uttara, the slayer of enemies, fares well with his charioteer."

Yudhishthira said :—

20. " By gook luck it is, that the kine have been rescued and the Kurus have fled away. I do not consider it strange, that your son defeated the Kurus. Victory is secure to him who has got Vrihannala as his charioteer."

21. Hearing of the victory of his son of immeasurable energy, the king Virata was greatly delighted, and the hairs of his body stood up.

22. Then having covered the messengers with presents, he said to the ministers " Let my highways be decorated with flags.

23. Let all the gods be adored with presents of flowers. Let the princes, leading warriors, harlots adorned with ornaments,

24. And all the musicians go out to receive my son. Let the man who rings the bell, riding an infuriated elephant,

25. Announce my victory at the meeting of the four roads. Let Uttara, too, encircled by many princesses, dressed and adorned in a charming style, go out to receive my son."

26—27. Hearing the words of the king, all the citizens, with auspicious things in their hands, with cymbals, trumpets and conchs, and gorgeously attired handsome ladies, reciters of hymns, and many other musicians, went out to welcome the highly powerful son of Virata.

28. Having ordered out soldiers, maidens and well-adorned harlots, the wise king delightedly said these words

29. " Bring the dice, O Sairindhri, and let us play, O Kanka." To him then speaking, Yudhishthira said

30. " We have heard that one, in an ecstasy of joy, should not gamble. I do not wish to play with you to-day who are filled with joy. I always wish to do you good. If you (still wish), begin."

Virata said :—

31. "Females, kine, gold and other riches whatever I have, nothing you will be able to keep to-day even if I do not gamble."

Kanka said :—

32. "O king, O giver of honours, what have you to do with gambling which is attended with so many evils. There are many evils in gambling, and so you should avoid it.

33—34. You might have heard, if not seen, that the king Yudhishthira lost his vast and prosperous kingdom, his god-like brothers, and everything at a game of dice. I, therefore, do not like this game. If you, however, like, O king, I shall begin."

35—36. While the play was going on, the Matsya king said to Yudhishthira "Even so very fearful Kauravas have been defeated in battle by my son." Whereto Yudhishthira replied " Why should he not conquer who has got Vrihannala as his charioteer ?"

37. At this, being enraged, the king of Matsyas said to the son of Pandu :—" O wretch of a Brahman, you speak highly of an eunuch as compared with my son.

38. Have you not an idea of what is proper and what is not proper ? Forsooth, you insult me. Why should he not defeat all the heroes headed by Bhisma and Drona ?

39. For the sake of friendship, O Brahman, I forgive you for this offence. You must not speak so again, if you wish to live."

Yudhishthira said :—

40—41. "There, where Drona, Bhisma Drona's son, Vikartanas son, Kripa, the king Duryodhana, and other kings and car-warriors are, and where Indra himself is surrounded by Maruts, who else, save Vrihannala, can fight with them, all collectively.

42. None has been and none will be his equal in strength of arms. It is he only who takes delight on seeing a mighty encounter.

43. Why should he not come off victorious, being aided by him who defeated all the celestials, the Asuras and the human beings, assembled together ?"

Virata said :—

44. " Although prevented by me repeatedly, you do not coutrol your speech. If there is none to govern, who will practise virtues ?"

45. Saying this, the king, worked up with anger, struck Yudhishthira on the face with a dice, and remonstrated with him in anger.

46. Having been struck with great force, blood began to flow from his nose. But Partha held it in his hands so that it might not fall on the ground.

47--48. The pious Yudhisthira then looked at Draupadi who was standing by his side. Understanding his intention, that faultless one, ever obedient to her husband, brought a golden vessel filled with water, and held the blood that flowed from his nose.

49. In the meantime, Uttara, covered with various perfumes and garlands, slowly entered the city with delight.

50. He was welcomed by the citizens, females and villagers. Arrived at the gate, he sent news to his father.

57. The waiter, approaching the king Virata, said :—"Your son waits at the gate with Vrihannala as his help."

52. The king of Matsya then said with delight to the porter "Bring them here—I am anxious to see them."

53. Then Yudhisthira whispered to the porter "Let Uttara alone come, and not Vrihannala.

54—55. That mighty-armed hero has taken this vow that whoever shall wound my body or shed my blood except in battle, shall never live. Greatly angered, he will never see me bleeding but will kill Virata with his counsellors, horses and soldiers."

56. Then the eldest son of the king, Bhuminjaya, entered there. Having saluted the feet of his father, he approached Kanka.

57. He saw him there, bathed in blood, sitting on the ground, at one end of the court, attended upon by Sairindhri.

58. Uttara, then, in a hurry, asked his father "Who has struck him, O king? Who has committed this iniquity?"

59. Virata said:—"This wily Brahmana has been struck by me. He deserves even more than this. When I was speaking highly of you, heroic as you are, he praised a eunuch."

60. Uttara said :—"You have committed a great sin. Please him soon so that the deadly venom of a Brahmana's curse may not consume you to the very roots.

Thus ends the sixty-seventh chapter, the return of Uttara in the Goharana of the Virata Parva.

CHAPTER LXVIII.

(GOHARANA PARVA)—*Continued.*

Vaishampayana said:—

1. When the bleeding had stopped, Vrihannala entered the room and, having saluted Virata and Kanka, stood silent.

2. Having pacified Yudhisthira, the king began to praise Uttara in the hearing of Arjuna.

3. "O descendant of Kekaya, in you I have truly got a son. Like you I never had nor shall have a son.

4. For sooth, O foremost of men, having routed the enemy, you have snatched away from them my precious kine like a tiger his prey.

Thus ends the sixty-eighth chapter, the colloque between Uttara and Virata in the Goharana of the Virata Parva.

CHAPTER LXIX.

(GOHARANA PARVA)—*Continued.*

Uttara said:—

1. The kine have not been rescued by me nor have the enemy been defeated by me. All that has been done by the son of a celestial.

2. Seeing me running away in fear, a youth of celestial birth, capable of wielding thunderbolt, stopped me, and got on my chariot.

3. By him the kine have been rescued and the Kauravas defeated. This is the work of that hero and not mine.

4. It was he who repulsed with arrows the six warriors namely Kripa, Drono, Aswathama, Karna, Bhisma and Vikarna.

5. That highly powerful one said to the prince, Duryodhana, terrified and broken like a leader of elephant-herds.

6. "O Kuru prince, I do not see that by any means you are safe even at Hastinapur. Protect your life by displaying your energy.

7. You will not be free by escaping. Therefore make up your mind, O king, for fight. By conquering you will enjoy the earth, and by being slain you will attain to heaven.

8. Thus addressed, the king Duryodhana, the foremost of men, sighing on his car like a snake, turned, surrounded by his ministers, and discharging thunder-like arrows.

9. Beholding it, my hairs stood erect and the thighs began to tremble. But he struck with his arrows that army of lions.

10. Having assailed those mighty car-warriors the Kurus, O king, the youth, powerful as a lion, laughed and stripped them off their robes.

11. Those six great Kuru car-warriors were defeated by that hero alone, as

animals, ranging in the forest, are killed by a single angry tiger."

Thus ends the sixty-ninth chapter, Uttara's account of the battle in the Goharana of the Virata Parva.

CHAPTER LXX.

(VAIVAHIKA PARVA).

Vaishampayana said :—

1—2. Thereupon, on the third day, being bathed and wearing white clothes and adorned with all ornaments, the five brothers, having observed their vows in due time and placed Yudhisthira before them, appeared at the gate like five infuriated elephants.

3. Having entered the assembly hall of the king Virata, they sat on thrones reserved for kings and shone there like fire on the sacrificial altar.

4. They, having taken their seats, the Emperor Virata came there to perform his manifold royal duties.

5. Beholding the beautiful Pandavas, who shone there like burning fire, the king thought for a moment and was worked up with anger.

6. Then the king of Matsyas said to Kanka, who was seated there like the king of gods attended by the Maruts.

7. "You were a player at dice and were appointed by me as a courtier. Why do you, adorned with ornaments, sit on a royal throne?"

8. Hearing the words of Virata, Arjuna, as if smiling, said the following words to the king :—

9. This man, O king, is worthy of even sharing a seat with Indra. Respectful toward Brahmanas, well read in Srutis, even engaged in the performance of sacrifices, self-sacrificing, of firm vows,

10. He is in fact the embodiment of Virtue and the foremost of the powerful. He is of superior intelligence in this world and intent on the performance of ascetic rites.

11. He knows the use of various weapons. No creature in the three worlds, either amongst the mobile or immobile, knows this like him, nor will know it.

12. Neither the celestials, Asuras, human beings, Rakshasas, Gandharvas, the leading Yakshas, Kinnaras, or serpents (are like him).

13. He is far-sighted, highly energetic, beloved of the citizens and villagers, the foremost of car-warriors among the sons of Pandu, the performer of sacrifices, pious, and self-controlled.

14. A royal saint like a great Rishi as he is, he is celebrated all over the world. He is powerful, intelligent, capable, truthful and self-controlled.

15. In wealth he is equal to Indra and in amassed wealth to Kuvera. He is the preserver of the world like the highly powerful Manu himself.

16. Highly powerful and kind to his subjects, he is the foremost of the Kurus—the pious king, Yudhisthira.

17. This son of Pandu is ever devoted to virtue and is always harmless. O king, does not such a person, the son of Pandu, the foremost of all kings, deserve a royal throne?

Thus ends the seventieth chapter, the description of Yudhisthira in the Vaivahika of the Virata Parva.

CHAPTER LXXI.

(VAIVAHIKA PARVA)—*continued.*

Virata said :—

1. If this be the king of Kurus, Yudhisthira, the son of Kunti, who, amongst those, is his brother Arjuna and who the powerful Bhima?

2. Which of them is Nakula, who Sahadeva and where is the illustrious Draupadi? From the time of their defeat at dice, the sons of Pritha have not been known by any.

Arjuna said :—

3. This one, O king, your cook, known as Ballabha, is Bhima of dreadful prowess and energy.

4. It was he who, having killed the angry Rakshasas on the Gandhamadana mountain, secured for Draupadi fragrant celestial flowers.

5. He is the Gandharva who killed the wicked-souled Kichakas, and it was he who slew the tigers, bears, and boars in your inner apartment.

6. He, who is the keeper of your horses is Nakula, the slayer of horses. The one, in charge of your kine, is Sahadeva. Both the sons of Madri are great car-warriors.

7. Adorned with beautiful ornaments and robes, and illustrious, these two foremost of Bharatas are capable of withstanding a thousand car-warrior.

8. This lotus-eyed, beautiful, waited Sairindhri, of sweet smiles, is Draupadi, O king, for whom the Kichakas were slain.

9. I am Arjuna, O king. You might have heard that I am the son of Pritha, the younger brother of Bhima and the elder brother of the twins.

10. We have spent happily the period of our exile, undiscovered, in your house, like creatures living in the womb.

Vaishampayana said :—

11. After Arjuna had spoken of the five heroic sons of Pandu, the son of Virata then discribed his prowess. Uttara, too, again identified the sons of Pritha. (He said) :—

12. "The one, whose complexion is like pure gold, who is of developed proportions like a huge lion, whose eyes are expansive and coppery, whose nose is high, is the king of the Kurus.

13. He, who courses like an infuriated elephant, whose complexion is bright like burning gold, whose shoulders are expansive, whose arms are long and heavy, is Vrikodara.

14. And that youthful hero, of dark blue colour, O great bowman, who stands by him, who is like an elephant-chief, who is high like a lion and courses like an elephant, and has lotus-eyes, is Arjuna.

15. Those two foremost of men, who are near the king, are the twins. They are equal to Vishnu and Mahendra. In this world, there is none equal to them in beauty, strength and accomplishments.

16. Near them is Draupadi, having the hue of gold. Her complexion is an embodiment of brightness, her eyes are like dark-blue lotuses, and she is like the very goddess of prosperity (Lakshmi)."

17. Having thus pointed out those five sons of Pandu and Pritha to the king, the son of Virata, then began to describe the prowess of Arjuna.

18. "It was he who slew the enemies, like a lion killing the deer. He moved about on the cars, killing the car-warriors.

19. A huge elephant was pierced with a shaft and killed by him. That one of huge tusks, and bedecked with gold, fell down on earth.

20. By him the kine have been rescued, the Kurus vanquished ; and, by the sound of his conch, my ears were deafened."

21. Hearing the words of Uttara, the powerful king of Matsyas, who had insulted Yudhisthira, said to him.

22. "Methinks, the time has come to propitiate the Pandavas. If you like I shall confer Uttara (my daughter) upon Arjuna.

Uttara said :—

23. Methinks, the time has come for honouring the illustrious sons of Pandu, who are worthy of honour, respect and adoration"

Virata said :—

24. When I passed into the hands of the enemies in battle, it was Bhimasena who saved me and rescued the kine.

25—26. By their prowess, we have won victory in battle. Along with our ministers, we shall propitiate the son of Kunti, Yudhisthira, the foremost of Pandavas, together with his younger brothers. (He then said to him) :—"May good betide you. O king, If I we have unwittingly given you any offence, you should forgive me for all that. The son of Pandu is virtuous-souled.

Vaishampayana said :—

27. Then noble Virata, made an alliance with the king and offered him the entire kingdom together with his sceptre, treasury and city.

28. Then addressing all the Pandavas and particularly Dhananjaya, the king of Matsyas, again and again, said "Oh good fortune."

29. Then, having repeatedly embraced and smelt the heads of Yudhisthira, Bhima and the two sons of Madri,

30. Virata, the lord of armies, was not satiated with seeing them. He, then delightedly, said to the king Yudhisthira.

31. "By good luck, I have got you, all safe from the forest. And by good luck, it is that you spent the period of exile, undiscovered by these wicked ones.

32. I make a gift of this my kingdom and what else I have, to the sons of Pritha. May they accept it without any hesitation.

33. Let Savyasachin, Dhananjaya, accept Uttara (my daughter). That foremost of men is her becoming husband."

34. Thus addressed, the pious king Yudhisthira looked towards Dhananjaya. And looked at by his brother, Arjuna said to the king of Matsyas.

35. O king, I shall accept your daughter as my daughter-in-law. Such an alliance between the Matysas and Bharatas is indeed proper.

Thus ends the seventy-first chapter, the proposal of the marriage of Uttara in the Vaivahika of the Virata Parva.

CHAPTER LXXII.

(VAIVAHIKA PARVA)—*Continued.*

Virata said:—

1. O foremost of Pandavas, why do you not wish to accept, as your wife, my daughter whom I wish to confer upon you?

Arjuna said:—

2. Living in your inner appartment, I always saw your daughter. Alone or before all, she always used to confide in me as her father.

3. Well-versed in dancing and singing, I was always loved and much liked by her. Your daughter always regards me as her preceptor.

4. O king, I lived for one year with her who is youthful. O lord, you or your men may therefore suspect me.

5. O king, I, therefore, wish to have your daughter as my daughter-in-law—pure, self-controlled, I am. I thus prove her purity.

6. There is no difference between a daughter and a daughter-in-law as that between one's ownself and a son. I do not find any fear in it—for by it purity will be proved.

7. O king, I am afraid of curses and false accusation. O king, I shall therefore accept your daughter Uttara as my daughter-in-law.

8. A nephew of Vasudeva, like a very celestial boy—my son, who has mastered all weapons, is the favourite of the holder of discus.

9. O king, my son is the mighty-armed Abhimanyu. He is a proper son-in-law for you and husband for you daughter.

Virata said:—

10. It is indeed proper for the foremost of Kurus, Dhananjaya, the son of Kunti, always virtuous and wise, to say this.

11. O Partha, do what you think proper after this. He, who has a relationship with Arjuna, has all his desires fulfilled.

Vaishampayana said:—

12. After the king had said this, Yudhishthira, the son of Kunti, gave his assent to the alliance between Matsya and Partha.

13. Thus after the expiration of the thirteenth year, the five Pandavas took up their quarters in Virata's town called Upaplabya.

14. O descendant of Bharata, then the son of Kunti sent invitations to all his friends and Vasudeva, and so did the king Virata.

15. Vibhatsu then brought over Abhimanyu, Janardana and many members of the Dasharha family from the Anartta country.

16. The king of Kashi and Saidya, who were great friends of Yudhishthira, came there, each accompanied by an Akshauhini of soldiers.

17. There came as also the mighty powerful Jajnasena with an Akshauhini of soldiers, the heroic sons of Draupadi and the invincible Sikhandin.

18 The king duly worshiped them all along with their servants and troops. And having given away his daughter, he was pleased.

19—26. There came Vasudeva, decked with garlands, Halayudha, Kritavarman, Hridika, Yurjadhana, the son of Satyaki, Anadhrishi, Akrura, Samva, Neshati—all these repressers of foes came there with Abhimanyu and his mother. Indrasena and others came with their cars—having lived there for one whole year. There came also ten thousand elephants and ten millions of horses, ten billons of cars and one Nikharba of infantry and many other highly energetic Vrishni, Andhaka and Bhoja heroes—following the highly effulgent Vasudeva—the foremost of Vrishnis.

27. Then there took place duly the nuptial tie between the Matsya and the Pandu families. Then conchs, cymbals, drums, trumpets and various other musical instruments were played in the palace of Virata. Various deer and animals were slain.

28. Wines and various celestial drinks were procured and there came also many songsters, panegyrists and actors.

29—34. Many damsel, beautiful and adorned, with jeweled ear-rings, of whom Draupadi was the foremost, came there leading the princess Uttara adorned with many ornaments and resembling the daughter of Indra himself. Dhanajaya accepted that all-beautiful daughter of Virata for his son Abhimanyu, begotten on Subhadra. There stood the great king, in beauty-like Indra.

35. Yudhisthira, the son of Kunti, accepted her for his daughter-in-law. Taking her and Janardana before him, Partha performed the nuptials of his high-souled son. Virata then gave him as a dowry seven thousand horses, two hundred elephants and immense wealth.

Thus ends the seventy-second chapter, the marriage of Abhimanyu in the Vaivahika of the Virata Parva.

END OF THE VIRATA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

UDYOGA PARVA.

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CALCUTTA.

PRINTED BY H. C. DASS, ELYSIUM PRESS,

65/2, BEADON STREET.

1896.

THE ATLANTIC

UDYOGA PARVA.

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(Pratarddana) upon the maiden; Galava goes with the maiden to king Ucinara; King Ucinara gives Galava two hundred for begetting one son (Civi) upon the maiden; Galava goes with the maiden and six hundred horses to Viswamittra; Vicwamittra accepts the six hundred horses and the maiden as an equivalent for the remaining two hundred horses: Vicwamittra begets one son (Ashtaka) upon the maiden; The maiden Madhavi goes back to her father Yayati; King Yayati makes arrangements for her self-choice; The maiden retires into the wood and leads the life of a deer; Yayati's ascension to heaven; Yayati's fall among his daughter's sons; Yayati's re-ascension to heaven through the merit of his daughter's sons; Narada exhorts Duryodhana to avoid obstinacy; Dhritarrashtra requests Krishna to exhort Duryodhana; Krishna's exhortation to Duryodhana; Duryodhana's reply to Krishna; Krishna's anger; Duscasana's insolence; Duryodhana leaves the court; Gandhari at the command of the king comes to the court; Duryodhana brought back to court by Vidura; Gandhari's address to Duryodhana; Duryodhana again leaves the court; Duryodhana's consultation with Sakuni, &c., for imprisoning Krishna; Satyaki reports the fact to Krishna; Krishna laughs at it; Dhritarashtra rebukes Duryodhana: Vidura ridicules Duryodhana; Keshava assumes his universal for the Kuru court; Krishna leaves the Kuru court; The disappearance of the *Rishis*; Dhritarashtra's last words to Krishna; Pritha's message to Yudhisthira urging him to observe the duties of his order; The story of Vidura and her son recited by Pritha; Pritha's messages to Arjuna and others; Krishna takes Pritha's leave for departing; Krishna leaves the Kuru city with Karna on his chariot; Bhishma and Drona again address Duryodhana for peace; Dhritarashtra asks Sanjaya as to what passed between Krishna and Karna when they left Hastinapura mounted on the same chariot; Sanjaya reports the conversation between Krishna and Karna; Krishna apprises Karna of the secret of his birth and induces him to come over to the Pandavas; Karna's reply; Karna compares the great battle to a sacrifice; Karna's appeal to Krishna about the battle field; Krishna's forecast of what would happen in the battle; Karna's dream; Vidura visits Pritha after Krishna had left; Pritha's desire to see Karna and enlighten him as regards his birth; Pritha's visit to Karna; Pritha's proposal to Karna; Surya urges Karna to do what Pritha says; Karna's answer; Krishna recites to Yudhisthira and others all that had happened at Hastinapur.—P. 113.

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FINIS.

THE MAHABHARATA

(IN ENGLISH).

UDYOGA PARVA. 5.

CHAPTER I.

(SAINYODYOGA PARVA).

Having saluted the Supreme Deity (Narayana), and the highest of all male beings (Nara) and also the Goddes of Learning (Saraswati), let us cry success!

Vaishampayana said:—

1. Then the heroic sons of Kuru belonging to the party of Abhimanyu pleased at having celebrated his (Abhimanyu's) nuptials and having rested during the night, awoke at break of day and went to the court of Virata.

2. The court of the Lord of the Matsyas was richly decorated and adorned with a collection of precious stones and choice gems, with seats arranged in it, having garlands and filled with fragrance. Those aged kings among men came there.

3. On the front seats sat the two kings Virata and Drupada, aged and revered among the rulers of the earth, and Rama and Janardana also along with their father.

4. Near the king of Panchala sat the brave ruler of Sini along with the son of Rohini and next to the king of Matsya (sat) Janardana and Yudhisthira.

5. (There sat) also all the sons of king Drupada, Bhima and Arjuna, the two sons of Madri, Pradyumna and Samba, who were valiant in battle, and Abhimanyu in company with the son of Virata.

6. And on the best seats wrought in gold sat the heroic sons of Draupadi who were equal to their fathers in valour, beauty and strength.

7. Those mighty heroes, shining in ornaments and clothes, being seated, that assemblage of kings shone like the firmament studded with beautiful stars.

8. Then those kings, heroes among men, having engaged in conversation with one another on various topics, remained for a moment gazing pensively on Krishna.

9. Those lions among kings, having reached the end of their talk, and their attention having been called by Madhava to the affairs of the Pandavas, listened to his lofty speech which conveyed deep meaning.

Krishna said:—

10. It is known to you all how this Yudhisthira was defeated by a trick at a game of dice by the son of Suvala, how he was robbed of his kingdom, and how he made a stipulation regarding his exile in the forest.

11. The sons of Pandu, who are capable of subjugating the world by sheer force of arms, whose chariots go unrestrained to the celestial or the terrestrial regions and who are true to their words, have fulfilled that austere vow for thirteen years.

12. The thirteenth year in the forest has been very hard, but this these great men have passed, unknown to you and suffering various sorts of unbearable hardships.

13. Even they who have been engaged in the menial service of others seek their family and their kingdom; such being the case, consider what is best for the son of Dharma (Yudhisthira) and for king Duryodhana.

14. (Consider) also what is right, suitable and calculated to redound to the glory of the illustrious Kauravas. The virtuous king Yudhisthira does not want even the kingdom of the gods wrongfully.

25—16. He would rather prefer the rightful lordship of some single village. It is known to all the kings (assembled here) how he has been robbed of his ancestral kingdom with the help of a mean trick by the sons of Dhritarashtra by whom the son of Pritha has not been vanquished through prowess borne by him.

17—19. Still the king Yudhisthira with his friends wishes them prosperity. The sons of Kunti, heroes among men,

and the two sons of Madri, seek only what has been earned by the sons of Pandu by overthrowing the king and winning victory over him. It is also well known to you how, when they were mere boys, their enemies who were cruel, dishonest and who sought to get the kingdom, attempted by several means to kill them. Consider their greediness and also the extreme piety of Yudhisthira.

20. Consider also the relationship between them; consult together and also think each of you yourself. They have always been attached to truth and have always fulfilled their promises.

21. If they are now wrongfully treated let them slay all the sons of Dhritarastra or let their friends who see the unworthy treatment they get in this matter make them (the sons of Dhritarastra) desist.

22—23. If they (the sons of Dhritarastra) oppose them (the Pandavas) in battle the latter thus opposed will kill them; and if you are of opinion that the Pandavas, owing to insufficiency of numbers, will not be able to win victory over them let them combine with all their friends and try to overthrow them. The intentions of Duryodhana are not known nor what he is going to do.

24. The intentions of the other side not being known, how can you determine on what to do yourself. Therefore let a man virtuous, holy, of good parentage and wileless go from here—a capable ambassador who will be able to persuade them into surrendering half of Yudhisthira's kingdom.

25. Hearing this speech of Janardana which was pregnant with meaning and virtue, interesting and impartial, his elder brother accepted the suggestions and after praising the speech addressed him O king, thus.

Thus ends the first chapter, the speech of Krishna, in the Sainyodyoga of the Udyoga Parva.

CHAPTER II.

(SAINYODYOGA PARVA)—*Contd.*

Baladeva said:—

1. The speech of the elder brother of Gada which is at once marked by a sense of virtue and prudence and which has aimed at the good of both Yudhisthira (one who has created no enemies) and king Duryodhana, has been listened to by you.

2. The heroic sons of Kunti, being willing to forego half of their kingdom, are trying to get the other half; the sons Dhritarastra too should give up half and pass his days very happily with us.

3. These heroes among men, having obtained half of the kingdom, will take to a quiet life, if the other party does the same for their quietness means the good of their subjects.

4. I should be glad if some body were to go there to bring about good feelings among the Kauravas and the Pandavas, to know the intentions of Duryodhana and to tell them the views of Yudhisthira.

5. Let him invite Bhisma, the heroic son of Kuru, and the noble minded son of Vichitraviryya, Drona, with his son, Vidura and Kripa, and the king of Gandhara with the son of Suta.

6. And (with) also all the other sons of Dhritarashtra who have under their command the best army and a thorough knowledge of politics, who adhere to virtue, who are heroes among men, and who know the meaning of the Vedas and the signs of the times.

7. Let him tell all these men, and also the citizens and aged men, assembled together what the son of Kunti has said with all deference, and which is fraught with meaning.

8. Though they have taken possession of Yudhisthira's kingdom by force when he was addicted to gambing, still they ought not to be provoked under all situations.

9. This brave son of Kuru, unskilful at the game of dice, though dissuaded by all his friends, challenged this son of Gandhari, an expert in the game, to a match.

10—11. Although there were then at the place a thousand other people whom Yudhisthira could defeat at a game of dice, he took no notice of these and none of Karna and Suyodhona but challenged Suvala's son and was defeated by him in the game. He lost at every step.

12. Having once commenced, he lost through anger, and no blame can for this attach to the son of Sakuni; therefore it behoves him (the messenger) to speak with due deference to the son of Vichitraviryya, and assume a conciliatory tone.

13. By this means can the son of Dhritarashtra be persuaded, to enlist himself in our service, by the messenger. Let him address Duryodhana in a conciliatory tone, and with the desire of the reverse of war.

14. A point gained by peaceful means is really beneficial, that gained by war is not a gain at all—it is only injurious.

Vaishampayana said :—

15. While that valiant son of Madhu was yet speaking, all on a sudden rose the brave descendant of Sini and condemning his speech addressed these words to him.

Thus ends the second chapter, the speech of Baladeva in the Sainyodyoga of the Udyoga Parva.

CHAPTER III.

(SAINYODYOGA PARVA)—*Cont'd.*

Satyaki said :—

1. As the inner nature of a man is, so he speaks. As your inner nature is, so do you speak.

2. There are brave men and there are cowards. Both these well defined divisions are seen among human beings.

3. In the same family are born very powerful men, and powerless ones, as the same forest contains trees that bear fruits and those that do not.

4. O you who have the sign of a plough on your standard, I am not finding fault with your speech ; I am, O son of Madhu, only blaming these who are listening to it.

5. How can one, who even in the slightest degree speaks ill of the virtuous king, dare continue in that strain without being checked, in this assembly.

6—7. People, experts at the game of dice, challenged the noble minded one who was unskilful in the game and defeated him; how can this be a defeat in the proper sense? If the son of Kunti had been playing with his brothers at home and those people coming there, defeated him, then that would have been a proper defeat. But they challenged the king who was ever attached to the observance of the rites of a Kshatriya.

8. They won by a mean trick ; how can prosperity attend such men? And why should this man here, after fulfilling his vow, approach them in a humiliating spirit.

9—10. Freed now from his exile in the forest he has now attained to the position of his grandfather. Even if this Yudhisthira is seeking property wrongfully, it is not proper that he should beg other people's property though it would be righteous on their part not to surrender the kingdom.

11. Though Bhisma, Drona, and Vidura have passed the prescribed period unknown in exile, yet have they said that they have been recognized.

12. They would not now consent to give back the ancestral territories of the Pandavas. And I shall persuade them by means of cold arrows in the field of battle,

13. And make them fall at the feet of the noble son of Kunti. If they refuse to fall at the feet of the wise (Yudhisthira)

14. Then must they with their ministers go to the kingdom of death (Yama), ; they can not surely withstand Jujudhana (myself) determined to fight.

15. Can the mountains bear the force of the thunderbolt? Who can bear the force of him who uses the Gandiva as his bow (Arjuna) and of him who has the wheel in his hand (Bhimasena)?

16. (Who can bear the force of) myself when in wrath, or of Bhima who is hard to approach or of the twin brothers who firmly grasp the bow and whose effulgence is like that of Yama (who carries away life) and Kala (who cuts the thread of life) and the heroes Virata and Drupada who have the same quality?

17. What man valuing his life can approach the descendant of Preshata, Dhristadumna also the five sons of the Pandavas who have added to Draupadi's glory,

18. And who are the equals of the Pandavas in valour and in every other respect and having the true pride of a soldier, or (who can approach) the son of Subhadra, whose impetus is hard to be borne even by the gods,

19—20. And (who can approach) Gada, Pradyumna and Samba resembling Kala, the sun or the fire. We shall after killing the son of Dhritarastra, with Sakuni, and also Karna in battle appoint (as king) the Pandava. It is no sin to destroy an enemy who would have slain ourselves.

21. It is both impious and shameful to beg from enemies ; do speedily, therefore that which is his (Yudhisthira's) heart-felt desire.

22. Let the Pandava get the kingdom surrendered by Dhritarastra. This day either shall Yudhisthira, the son of Pandu get the kingdom or all our enemies fall on the ground slain in battle.

Thus ends the third chapter the speech of Satyaki in the Sainyodyoga of the Udyoga Parva.

CHAPTER IV.

(SAINYODYOGA PARVA)—*Contd.*

Drupada said :—

1. O you with long arms, it will doubtless turn out as you have said. Duryodhana will not give back the kingdom by peaceful means.

2. And Dhritarashtra, fond of his son, will follow him. So will Bhima and Drona out of a false regard for the kingdom and the two sons of Suvala out of folly.

3. In my opinion the suggestion of Baladeva is not appropriate ; it can certainly be acted on by a man who is desirous of an amicable settlement.

4. The son of Dhritarastra ought by no means to be addressed to in a conciliatory tone ; I think that it is impossible to bring the ill-natured Duryodhana to reason by peaceful means.

5—6. Peaceful means should be adopted for asses ; but severe measures should be resorted to for kines. He who uses mild words to the ill-hearted Duryodhana would be set down as an incapable man by that vicious one, and if a mild course is adopted the fool will think himself to have won.

7. We shall do this ; let us make preparations here and send word to our friends to collect armies for us.

8. Let swift going messengers go to Salya, Dhristaketu, Jayatsena and the ruler of the Kekayas.

9. Duryodhana, too, will certainly send his messenger to all places and good men attend to those who send word first and who ask for help first.

10. Make haste, therefore, in first sending words to these kings among men. I think that some great event is about to come.

11. Send quickly to Salya and to those kings who are under his suzerainty, and the king Bhagadatta and the inhabitants of the Eastern seas,

12. And to Hardikya of unequalled prowess and to the haughty Andhaka and to Rochamana, the hero of good understanding.

13. Invite Brihanta, the king Senavindu and Senajit, Pratibindhya, Chitrabarma and Subastuka,

14. Also Vahlika, Munjakesha and the lord of the Chedis, Suparshwa, Suvahu, and the mighty Paurava,

15. Also those who rule over the Shakas the Pahlavas and the Duradas and Surari Nadija and the king Karnabeshta.

16. And Nila, Viradharma and the heroic Bhumipala, Dantabakra hard to vanqnish, Rukmi and Janamejaya,

17. And Ashada, Vayubega and king Purvapali, Devaka of unusual prowess and Ekalabya with his son.

18. And the kings of the Karusha and the heroic Kshemadhurti, and the rulers Kambaja and the Rishika tribes and the races inhabiting the west.

19. And Jayatsena and the rulers of Kasii and of the land of the five rivers and the invulnerable son of Kratha and the rulers of the hilly districts.

20. And Janaki, Susarma and Manimana and Potimatsyaka, and the king Pansarashtra and the heroic Dhristaketu.

21. And Tunda and Dandadhara and the valiant Brihatsena and the unconquered Nishada and Sreniman and Vasuman.

22. And Bahu of great strength and prowess and Parapuranjaya and Samudrasena with his brave son.

23. And Uddhaba and Kshemaka and the king Batadhana and Srutayu and Dridhayu and the valiant son of Shalya.

24. And Kumara and the Prince of the Kolingas haughty in battle.

25. I think that you should send (messengers) quickly to these and this Brahmin, O king, who is my priest, is a wise man.

26. Send him to Dhritarastra and tell him what he is to say—how Duryodhana is to be addressed, how the king Shantanva, how Dhritarastra, and how Drona, the best among the charioteers.

Thus ends the fourth chapter, the speech of Drupada in the Sainyodyoga of the Udyoga Parva.

CHAPTER V.

(SAINYODYOGA PARVA)—*Conto.*

Vasudeva said :—

1. These words befit the chief of the king of the Pandu race who is unequalled in prowess.

2. It ought to be done first of all by us, who desire to act on the principles of politics and the man who acts otherwise is a fool.

3. But our relations are the same with the sons of Kuru and of Pandu, whatever

at this present moment might be those amongst themselves.

4. We all have been invited here, and you as well, for the wedding, and the ceremony being over we shall go well pleased homeward bound.

5. You are the oldest among the kings both in age and in learning and we doubtless are like yonr pupils.

6. Dhritarastra too always reveres you much and you are the friend of the preceptors Drona and Kripa.

7. This day, therefore, tutor us in what is to the interests of the Pandavas. None of us shall question what you say.

8. If the chief among the Kurus seek peace on equal terms, there will be no injury done to the brotherly feeling between the Kouravas and the Pandavas.

9. If the son of Dhritarastra does not thus seek peace owing to the ignorance mixed with vanity, summon us after sending word to others.

10. Then the bad man Duryodhana along with his ministers and friends will meet his fate at the hands of him who uses the *Gandiva* as his bow and who will be fired with wrath.

Vaishampayana said :—

11. Then the lord of the earth, Virata, having treated the descendant of Vrishni with due honours, sent him home along with his men and his friends.

12. Krishna having gone to Dwaraka the followers of Yudhisthira, and also the king Virata made all preparations for the war.

13. Then did Virata and his friends and also the king Drupada send word to all the rulers.

14. At the request of those lions among the Kauravas and of the rulers of the Matsya and Panchala, came there cheerfully kings with large armies.

15. Having heard that a large army was being collected for the sons of Pandu, Dhritarastra too brought together many rulers.

16. At that time, O king, the earth became crowded with the throng of kings who had come either for the Kauravas or for the Pandavas.

17. And the earth at that time became thronged with the four elements of the army. The armies of those heroes began to pour in from all quarters.

18. And the goddess earth, with her mountains and forests seemed as if trembling.

19. And the king of the Panchalas, who was of the same opinion with Yudhisthira, sent to the Kauravas his own priest who was old both in wisdom and in age.

Thus ends the fifth chapter, the mission of priest in the Sainyodyoga, of the Udyoga Parva.

CHAPTER VI.

(SAINYODYOGA PARVA)—*Contd.*

Drupada said :—

1. Of all beings, those that have life are superior. Of those that have life, those that live with the help of their intelligence are superior, of those that have intelligence man is superior and among men, those that are twice-born are superior.

2. Among the twice-born, those that know the Vedas are superior, and among the Veda-knowing, people whose uuderstanding is cultured are superior, and among people with cultured understanding those living practical lives are superior, and among practical people those that know Brahma are superior.

3. I am of opinion that you are the chief among those who have cultured understanding, you come of a respectable family and you are aged both in years and in learning.

4. Your wisdom is equal to that of Sukra or the son of Angirasa and it is known to you what sort of a man the Kaurava is.

5. Also what sort of a man Yudhisthira and the son of Kunti the descendant of Pandu is. The sons of Pandu were dispossessed (of their kingdom) with the help of the knowledge of Dhritarastra.

6. Though he is advised by Vidura, he follows the instructions of his son and it was at the instigation of Sakuni that he challenged the son of Kunti.

7. Adepts at the play, they robbed the virtuous king Yudhisthira who was holy, attached to the rules of the Kshatriya class and unskilful at the game of dice.

8. On no account whatever will they give back the kingdom voluntarily. You, too, who will speak words of virtue to Dhritarastra,

9—10. Will certainly gain the hearts of his soldiers. And Vidura also by means of your words will try to create disaffection in the minds of Bhisma, Drona Kripa and others. With difference o

opinion among the ministers and disaffection in the soldiers,

11.—12. It will be their duty to make them agree and join one another; and in the meantime the very wise sons of Pritha will easily make preparations for the war and collect stores.

13, While you are still there and their men are delaying, they no doubt will not be able to make preparations. This is necessary and here it seems imperative.

14. Yourself, being virtuous, should behave virtuously with them and Dhritarastra, on your meeting him, may act in conformity with your virtuous words.

15. By detailing before those that are kind the hardships of the Pandavas and telling before old people the virtuous acts in the family done by their ancestors,

16. I have no doubt you will estrange the minds of the men, and you need not have any fear for them for you are a Veda-knowing Brahmin,

17. And engaged in the post of an ambassador especially as you are aged. You therefore set out quick for the accomplishment of the interests of the son of Kunti at the moment called Jaya and at the position of the planets named Pushya.

Vaishampayana said :—

18. Being instructed in this way by the noble-hearted Drupada the priest went to the city called after the elephant.

Thus ends the sixth chapter the instruction of priest in the Sainyodyoga of the Udyoga Parva.

CHAPTER VII.

(SAINYODYOGA PARVA)—*Contd.*

Vaishampayana said :—

1. His (Drupada's) priest, having gone towards the city called after the elephant, the Pandavas sent messengers to the rulers in the several parts.

2. Having sent messengers elsewhere, the best among men, Dhananjaya, the son of Kunti, of the race of Kuru himself, went to Dwaraka

3. The sons of Madhu, Krishna and Valarama, in company with the Vrishni race, and Andhaka and Bhoja by hundreds, having gone to Dwarabati,

4. The son of Dhritarashtra, himself a king, by sending scouts privately, came to know all that had been done by the Pandavas.

5. Having heard that Madhava was on his way he set out for the city of Dwaraka, with a retinue not large, and good horses which could be compared to the wind.

6. That very day had Dhananjaya, the son of Kunti, of the race of Pandu, arrived at the beautiful city of the Anartas.

7. The two sons of Kuru, foremost among men, having reached Dwaraka, saw Krishna asleep and went near him as he lay.

8. And as Govinda lay, Suyodhana entered and sat him down on the floor which he used as a seat near the head of Krishna

9. Then did enter the large-minded one, wearing a crown and stood with the hands clasped near the foot of Krishna.

10. The son of Vrishni, having awakened, first saw the one wearing a crown, and welcomed them and did them due honours.

11. The son of Madhu asked the cause of their coming and Duryodhana said as if in jest,

12. "It is befitting that you should lend me your help in this war, for your friendship with myself and that with Arjuna are equal.

13. And, O slayer of Madhu our relations with you are the same and this day I have come *first* to you.

14. From the time of our ancestors, good men have befriended him who has been the first to come; and you, O Janardana, are the best person in this world; therefore act after this good example which has always been followed."

Srikrishna said :—

15. I have not the slightest doubt that you came here first, but Dhananjaya, the son of Pritha has been, O king, first seen by me.

16. O Suyodhana, yourself having come first and he having been seen by me first, I shall help both of you.

17. But the holy books lay down that the younger persons should be aided first, therefore I should first assist Dhananjaya, the son of Pritha.

18. There is that large army of a hundred million of *gopas* who fight in battle, each of whom is capable of slaying me, and who are known as the Narayanas.

19. Let them, who are hard to vanquish in battle, be the army of one party of you and let myself who shall not fight, having put off my weapons, take the side of the other.

20. Of these two, O son of Pritha, choose any one after your liking, for under the law of custom you should have the right of choosing first."

Vaishampayana said:—

21. Dhananjaya the son of Kunti being thus spoken to by Krishna chose Keshava, who was not to fight in the battle,

22. (Who was) Narayana himself, the destroyer of those who were not his friends, who had volunteered a birth among men and who was superior to all the Kshatriyas, the gods and the Danavas.

23. And Duryodhana then chose the whole of that army. And O son of Bharata, having got thousands upon thousands of wrriors,

24. And knowing (even) that Krishna was lost to him, he became mightily pleased; And O king, Duryodhana having taken that whole army of fearful strength came to the son of Rohini who was of great strength.

25. He submitted to him the whole cause of his coming, upon which the son of Sura said in reply to the son of Dhritarashtra.

26. " O you best among men, it is fitting that what was said by me at the time of the marriage, should be known to you.

27. O you son of Kuru, for your sake did I speak contradicting what Hrishikesha had said. O king! again and again did I point out that our relations with both of you were equal.

28. And what I said, Keshava did not accept. I cannot for a moment exist separated from Krishna.

29. I am no helper of either the son of Pritha or that of Duryodhana; such is the unalterable resolution I have come to after the opinion formed by Krishna.

30. You are born in the race of Bharata, honoured by all rulers of the earth; O you best among men, go and fight in strict accordance with the rules of honour and those of the military class."

31. Being thus addressed he embraced him who used the plough as a weapon and knowing that Krishna had gone over to the other side he regarded as though a victory had already been achieved in battle.

32. The son of Dhritarashtra, himself a king, then went to Kritavarma, and Kritavarma gave him an army counting an Akshouhini.

33. The son of Kuru, surrounded by all those troops, which were terrible looking, went forward with a light heart causing delight to his friends.

34. Duryodhana having departed, the creator of the world, Janardana, with yellow robes on, said to the wearer of the crown: " Knowing that I shall not take any part in the battle, why have you chosen me?"

35. Arjuna said: " There is no doubt that you can slay all of them. O foremost among men, I too, alone, am able to slay them all.

36. In this world you are an illustrious man and I shall attain to eminence similar to yours by killing them single-handed. I too am a seeker after fame and so will you be surrounded by me.

37. It has been my desire to have the office of the charioteer filled by you, and it is fitting that you should fulfil this desire which has been felt by me for a long time.

Vasudeva said:—

38. " It is fitting, O son of Pritha, that you measure yourself with me. I shall act as your charioteer, let your desire be fulfilled."

Vaishampayana said:—

39. Being thus rendered glad, the son of Pritha, in company with Krishna, and surrounded by the chiefs of the Dasharha race, came back to Yudhisthira."

Thus ends the seventh chapter, the setting out of Krishna in the Sainyodyoga of the Udyoga Parva.

CHAPTER VIII.

(SAINYODYOGA PARVA)—*Contd.*

Vaishampayana said:—

1. Shalya, having heard the news of hostility between the two parties, went to help the Pandavas, O king, surrounded by a large army and by his friends who were mighty in battle.

2. The encampment of his army occupied one half of a *Yojana*. That foremost among men was the lord of such a large army.

3–5. That man of great prowess and strength was, O king, the lord of an Akshauhini, and heroes—best among the Kshatriyas—with diverse armours, diverse ornaments and all riding diverse cars and animals, with diverse garlands, all putting on diverse dresses—the dresses and ornaments of their respective lands,—counted by hundreds and thousands—became the leaders of his army.

6. He went by slow marches to the place where the Pandavas were encamped,

affording rest to his army, and as if causing pain to the beings and shaking the earth.

7. Duryodhana, having, O son of Bharata, heard that the great-minded one, mighty in battle, was coming, hastened towards him and welcomed him in person.

8. And for his accomodation and honour, Duryodhana had palaces erected in charming spots ornamented with gems and well decorated,

9. And sent there various artists for the amusement (of Shalya and his men) and provided there all sorts of eatables, drinks, meats, and garlands.

10. And he (provided) wells of various shapes calculated to increasee the cheerfulness of the heart, and several sorts of streams, fountains and buildings.

11. Being welcomed and honoured by the agents of Duryodhana, as he arrived at these palaces in different countries, with the worship due to the gods,

12 He came to a palace, which would have been suitable even as the resting place for the gods; and being provided with all sorts of things and greeted with honours due to beings superior to man,

13. He thought too highly of himself and too little even of Purandara (Indra) and that, best among the Kshatriyas being pleased, asked the servants, saying:

14. "Where are the men of Yudhisthira who erected these palaces here? Bring them. In my opinion it is proper for those builders of palaces to be rewarded by me.

15. I shall reward them, may it so please the son of Kunti." They all then, surprised, informed Duryodhana of all this.

16. And when Shalya was very highly pleased and did not mind giving away even his life, Duryodhana, who had concealed himself there, appeared before his maternal uncle.

17. Seeing the king of Madra, he knew that all these attentions came from him and embracing Duryodhana said,—Accept what you desire.

18. Duryodhana said: "May thine word be true. Grant me an auspicious boon. It is fitting that you should be the leader of my army."

Vaishampayana said:—

19. Said Shalya "It is done. What else do you desire of me?" and the son of Gandhari kept on repeating "It is done."

Shalya said:—

20. "O Duryodhana, O you best among men, go to your own capital, I shall go to see that subduer of his enemies, Yudhisthira.

21, Having seen Yudhisthira, I shall come soon, O king. That best among men, the son of Pandu, must be seen by me."

Duryodhana said:—

22. "O king, O Ruler of the earth, come soon after seeing the son of Pandu. I depend on you. O best among kings, remember the boon you have granted me."

Shalya said:—

23. "Soon shall I return. (In the mean time) I wish you well; O king, go to your own capital." Then the two, Shalya and Duryodhana, embraced each other.

Vaishampayana said:—

24. And having thus done honour to Shalya, he came back to his own capital while Shalya went to the sons of Kunti to tell them of that act of Duryodhana's.

25. Having come to Upaplavya and entered the camp, Shalya saw all the sons of Pandu there.

26. And having come there, he, the long armed one accepted the customary water for washing his feet and other gifts including a cow.

27. And then that slayer of his enemies, the king of the Madras, having asked them about their health, embraced Yudhisthira, with great cheerfulness.

28. And having done the same to Bhima and Arjuna and both the twin brothers—the sons of his sister, Shalya, who had seated himself, said to the son of Pritha:

29. O best among kings, O son of Kuru, is it all right with you? O you victorious one! you have now passed the prescribed period of residence in the forest.

30. O king, great difficulties have been overcome by yourself residing in the forest, in the company, O chief of kings, of your brothers and this lady.

31. Residence unknown and unrecognized was another great difficulty overcome by you. O son of Bharata, naught but misery attends him who has lost a kingdom. Where is happiness for him?

32. After all this great trouble and misery brought on by the son of Dhritarastra, O king, you will get happiness after having slain your enemies, O great devotee.

33. The ways and habits of men are known to you, O great king, O lord of men and therefore, O son, never has the slightest avarice been present in you.

34. O son of Bharata, follow in the path of the great Rishi-king of old, and O my son Yudhisthira, be their equal in liberality, devotion and truth.

35. O Yudhisthira, forgiveness, power of self-control, truth, absence of desire for harm to anybody, and all other virtues, that are rare in this world, are present in you, O king.

36. You are mild, generous, religious, liberal, and attached to virtue. O king, all the virtues known among men are also known to you.

37. O son, everything connected with this world is known to you. O king, O you best among the race of Bharata, it is fortunate that this trouble is past.

38. It is fortunate that I see, O king O chief among the kings, O Lord, yourself, the treasury of virtues, and large-minded, come out of your difficulties."

Vaishampayana said:—

39. Then, O descendant of Bharata, did the king (Shalya) tell (the Pandavas) all about his meeting with Duryodhana, his promise and his boon.

Yudhisthira said:—

40. "O king, a good act has been done by you in that you have fulfilled a promise made when you were well pleased in the recesses of your heart.

41. But, O lord of earth, I wish you well. I want you to do one thing for me. O King, O you most honest one, though it is improper still must you do it.

42. O hero, listen to what I tell you, you are a great king equal to the son of Bamadeva in battle.

43. O you best among kings, when the two, Karna and Arjuna meet in two chariots (in battle) I have no doubt that the office of charioteer of Karna will be filled by you.

44. O King, if you wish well to me, Arjuna must be protected by you and you should do what kills the energy of the son of Suta, and wha. is calculated to bring him defeat. Though this is improper, yet must you do it, maternal uncle of mine.

Shalya said:—

45. "Hear me, O son of Pandu, I wish you well!O noble-minded one, what you are telling me is to kill the energy of the son of Suta, when I am with him.

46. I shall most certainly be his charioteer in the battle. He has always regarded me as the equal of the son of Vamadeva.

47. O you best among the race of Kuru, I shall most certainly, when with him who is desirous of battle, speak what will do him harm and go against him.

48. (I shall do this) so that his energy will be killed and his pride gone, O son of Pandu, and then it will be easy to kill him. I speak with all sincerity.

49. O son, I shall do what you have told me and I shall do any thing more can I which is for your good.

50. All the troubles you have encountered with Draupadi after the game of dice and the harsh words youhave had, to listen to, through the son of Suta, and all the miseries endured, O illustrious one, through the Asura named Jata and Kichaka —all these unhappiness endured by Draupadi as (unhappiness was endured) by Damayanti—all this trouble, O hero, will give rise to happiness. Do not think that all this is through you, this is done by the Fate which has greater control over such matters.

53. O Yudhisthira, great minded persons, meet with difficulties. O Lord of the world, difficulties have been met with by the gods too.

54. We are told O king, O son of Bharata that the large minded Indra, the chief among the gods, had to endure great misery with his queen.

Thus ends the eighth chapter, the speech of Shalya, in the Sainyodyoga of the Udyoga Parva.

CHAPTER IX.

(SAINYODYOGA PARVA)—*Continued.*

Yudhisthira said:—

1. I want to hear how it was, O chief among kings, that the large minded Indra, with his queen met with grave difficulties.

Shalya said:—

2. O king, listen to this old story as related in ancient history, of how Indra with his queen met with difficulties, O son of Bharata.

3. There was a great devotee named Twastri who was the lord of all beings and the chief among gods. Out of pure wrath towards Indra, he created a son with three heads.

4. The place, occupied by Indra, was desired by this mysterious personage, who was as it were the image of the universe, and had three awful faces comparable to the sun, the moon, and fire.

5. With one mouth he read the Veda, with the second he drank wine and with the other he looked as if he would absorb the cardinal points.

6. He was a devotee, mild, having powers of self-control and engaged in religious worship and devotion. And O subduer of foes, the austerities practised by him could not be practised by others, for they were very hard and very difficult to be practised.

7. Shakra was depressed in spirits, at seeing the strength in devotion, and truthfulness of the one with unrivalled power, for fear lest he be the chief among gods.

8—9. O best among the race of Bharata, the skilful Indra thought of many ways by which the one with three heads, whose strength was ever increasing and who threatened to absorb the entire universe, could be made to engage himself in the enjoyment of sensual pleasures and not in that hard devotion.

10. He ordered fairies (to engage themselves) in decoying the son of Twastri, so that the three-headed one might, for certain, engage himself in the enjoyment of sensual pleasures saying them

11. "Be quick, go, and delay not in decoying him, (yourself) having beautiful hips, deck yourself in necklaces and beautiful pearls in such a way that his desires may be excited.

12. I wish you well, decoy him with all the gestures of lust marked with every sort of fascination and thus allay my fear.

13. O beautiful damsels, I feel restless in my heart. O ladies, destroy quickly this great fear of mine.

The Nymphs said :—

14. O Shakra, we shall try to decoy him so that, O you slayer of Vala, you may not experience any dread from him

15. The great devotee who now sits, as if scorching with his eyes, O lord, and whom we are going together to decoy. We shall try to get him under our control and thus destroy your fears."

Shalya said :—

16. Being commanded by Indra they went to the three-headed one and the lovely damsels tempted him there with various gestures of lust.

17. They displayed too the beauties of their person but the great devotee, though looking at them, did not at all enjoy the satisfaction (of looking at them).

18. Having brought his senses under his control, he was in point of gravity as the full ocean. The damsels too, having tried their best, came back to Shakra.

19. Then, with the palms of their hands clapsed they all said to the chief among the gods: O Lord, He, whom it is very difficult to subdue, cannot be influenced away from his purpose.

20. O you with great parts, do what you should after this. The great-minded Shakra, having greeted the nymphs with due honours, sent them away.

21—22. O Yudhisthira, he thought of some means to slay him. And the chief among the gods who was valiant, famous as a gifted being of unfailing judgment and intelligent, fixed on a plan for slaying the three-headed one. (Thought he :) I shall this day hurl my thunderbolt on him, and he shall soon cease to exist.

23. A foe who has already grown up must not be made light of by even the powerful, a weak foe though he might be : deciding on this course of action laid down in the books, he firmly resolved on slaying him.

24. And Shakra, wrathful, flung his fearful and dread-inspiring thunderbolt, which could be compared to the fire, on the head of the three-headed one.

25. Being severely struck by the thunderbolt he fell down to the earth, like the loosened summit of a mountain.

26. Seeing him struck by the thunderbolt and lying like a mountain, the chief among the gods got no peace of mind, owing to his lustre which still retained its effulgence.

27. Though killed, his lustre was effulgent, and he seemed as if he were alive. It was strange that the heads of the slain one looked as if alive and for that reason fearful to behold. Shakra remained rapt in thought.

28. Then there came a wood cutter with an axe on his shoulder to that forest, O great king, where he was lying, felled down.

29. The Lord of Sachi, who still had fears, saw that wood cutter coming there by chance and the subduer of Paka soon said to him : quickly cut down the heads of this being ; do what I tell you.

The wood cutter said :—

30. This man has large shoulders : the axe cannot cut down (the heads) nor shall I be able to do the deed which is regarded to be wrong by honest people.

Shakra said :—

31. You need not have any fears, do quickly what I tell you; through my favour shall your weapon be equal to the thunderbolt.

The wood cutter said :—

32. I must know who you are and I want to hear why you have done this cruel deed to-day, Tell me the truth.

Indra said :—

33. I am Indra, the chief among the gods, let it be known to you O wood cutter. Do as I have told you. O wood cutter, do not ponder.

The wood cutter said :—

34. O Shakra, how is it that you are not ashamed at this cruel deed? Having killed this son of a Rishi, have you no fear of the sin of killing a Brahmana?

Shakra said :—

35. For the purification of my soul I shall thereafter practise some severe penance. He was my enemy, possessed of great strength and has been killed by my thunderbolt.

36. To this day, O wood cutter, am I anxious and dread this. Quickly cut off his heads. I shall bestow a favour on you.

37. In sacrificial rites, men will give the heads of the beasts. This is the favour I grant you. Quickly do what I desire.

Shalya said :—

38. Having heard this, the wood cutter, after the speech of Indra, cut down the heads of the three-headed one with his axe.

39. The heads, being cut off, came out from them a good many birds of the *Kapinjala*, (doves) *Tittira* (sparrows) and *Kalabinka* (parrots) species.

40. From the mouth by which he used to read the Veda and drink *Soma* juice, came forth quickly birds of the *Kapinjala* species.

41. From the one by which, O king, he looked as if he would absorb (the cardinal points) came forth, O son of Pandu, birds of the *Tittira* species.

42. And from the mouth of the three-headed one which used to drink wine, came out birds of the Kalabinka species, and birds of prey, O best among the race of Bharata.

43. They having come out, Indra became tranquilized and went to heaven and the wood cutter too, well pleased, went home.

44. Ths chief among the gods, having killed his enemy, thought himself gratified. Twastri, the lord of all beings, having heard of the slaying of his son by Shakra, said these words with eyes red with wrath.

Twastri said :—

45. My son who was ever devoted to devotion, of a forgiving nature, endowed with self-control and who had brought his passions under his control, has been killed by you without any fault.

46. For this reason shall I create Vritra with a view to destroy Shakra. Let the worlds see my influence and power as also the great strength due to my devotion.

47. Let the chief of the gods also see it who is vile and of a vicious nature. Then the wrathful devotee of very great fame having performed his ablutions

48. And having made his offerings to fire, and having created the hero Vritra said : O you foe of Indra, grow up through the strength due to my devotions.

49. He grew up, and the height of his figure reached beyond the sky, and could be compared with the sun or fire. Like the sun that rises at the time of the annihilation of the universe, he said—What shall I do?

50. And the powerful one, being told to slay Shakra, went to the third heaven. And then there was a fierce battle between Vritra and Vasava.

51. O you the best among the race of Kuru! There was a hot contest between the two, both of whom were fired with wrath and then the hero Vritra caught hold of the chief among the gods who had performed a hundred sacrifices.

52. And opening his mouth the wrathful one threw him into his mouth. And Shakra being swallowed up by Vritra, the lords of the third heaven became very much terrified.

53—54. They highly powerful then created the Yawn which was to destroy Vritra and then the slayer of Vala contracted his limbs and came out of the open mouth of the yawning Vritra. Since that day has the yawn remained in the breath of men.

55. And seeing Shakra come out the gods all became joyful and then Vritra and Vasava again engaged themselves is fight.

56—57. O best among the race of Bharata, the fierce contest between the two, fired with ire, lasted for a long time, when

in battle Vritra, possessed of power, got the victory through the strength due to the inner spirit of Twastri. Shakra turned his back and he turning his back the gods were very much depressed.

58. Being pierced with the spirit of Twastri they united with Shakra and all held a consultation with the Rishis, O son of Bharata.

59. Filled with dread they thought, O king, on what could best be done. Seated at the summit of Mandara, they, all desirous of the destruction of Vritra, went in imagination to Vishnu, who was never to be destroyed.

Thus ends the ninth chapter the defeat of Indra in the Sainyodyaga of the Udyoga Parva.

CHAPTER X.

(SAINYODYOGA PARVA)—*Continued.*

Shakra said :—

1. The whole of this indestructible universe has been pervaded, O gods, by Vritra. There is nothing equal to opposing him.

2. I was before this capable of (doing this), but at present I am incapable. I wish you well. What can I do? I think he is hard to vanquish.

3. He is spirited, large minded, and of unparalled prowess in battle and he will absorb all the three worlds with all their gods, *asuras* and men.

4. Therefore O ye denizens of the heaven, this is certain that by going to the abode of Vishnu and joining with that large-minded one and consulting with him we shall know the means of slaying the vicious one.

Shalya said :—

5. The gods being thus spoken to by Maghavan the group of Rishis placed themselves under the protection of the god Vishnu of great influence and competent to be a protector.

6. And they, distressed with the fear of Vritra, spoke thus to Vishnu the lord of all gods—In days of yore did you cover the three worlds with three steps,

7. And O Vishnu, robbed it of nectar and killed in battle all the Daityas and after slaying Vali the great Daitya appointed Shakra, as the lord of the gods.

8. You are the Supreme Lord of all the gods and the whole (of this world) is pervaded by you; you, O Lord, are the supreme Lord revered by all the worlds.

9. O You best among the immortals, be the means of salvation of the gods including Indra. O you slayer of Asuras, the entire world is pervaded by Vritra.

Vishnu said :—

10. Doing your good is my imperative duty; therefore am I speaking of the means by which he shall cease to exist.

11. In company with the Rishis and the Gandharvas you go to the place where that holder of the universal form is staying: make use of conciliatory policy towards him; then shall you win victory over him.

12. O gods, through my influence, victory will be on the side of Shakra. Being invisible shall I enter the thunder bolt—that excellent weapon of his.

13. O you best among the gods, go in company with the Rishis and the Ghandharvas. Effect a truce without delay between Shakra and Vritra.

Shalya said :—

14. The Rishis and the dwellers, of the third heaven being thus spoken to by that god, went together, with Shakra at their head.

15. Then all those mighty ones came near him, through whose influence the ten cardinal points were on fire and being scorched.

16. Those gods, with Indra, then saw Vritra who seemed as if swallowing the three worlds and looking as the sun or the moon.

17. Then the Rishis came there and said these conciliatory words to Vritra. O you hard to conquer, this world is pervaded by your energy.

18. O you best of powerful beings, you will not be able to conquar Vasava and a very long period has elapsed since you commenced fighting.

19. All beings including the gods, the Asuras and the human beings, are enduring misery. Let there always exist, O Vritra, friendship between you and Shakra.

20. You will gain happiness and ever dwell in the regions of Shakra. Hearing these words of the Rishis, Vritra of great strength,

21—22. The Asura bowed unto all those Rishis with his head and said to them—O ye endowed with good qualities and O ye Gandharvas, what you all have said, I have listened to. O ye stainless beings, hear now what I say. How can there be peace between us two—myself and Shakra? How

can there be friendship between two gods who are both powerful?

The Rishis said :—

23. The company of virtuous ones is desirable (even for a time); thereafter what is fated will come to pass. The opportunity of friendship with virtuous men shonld not be lost; therefore is the company of virtuous men desirable.

24. Wise men ever speak of firm friendship with virtuous men as wealth in times of pecuniary difficulties. The company of virtuous men is vast wealth indeed; therefore wise men should not injure virtuous ones.

25. Indra is honoured by virtuous men, and is the refuge of the large-minded. He is also truth speaking, blameless, understands virtue and has refined judgement.

26. Let there be peace, to eternity, with Indra; come to entertain faith in him; let not your opinion be otherwise.

Shalya said :—

27. The being with great lustre, having heard the speech of the great Rishis, said to them! O devotees, O lord, you are, of course, to be honoured by me.

28. O gods, if you do all that I am going to say then shall I do all that you have said to me, O foremost among the twice born.

29. Not by dry thing nor by a wet one; not by stone, nor by wood, nor by a weapon fit for use from a distance, nor by one fit for hand to hand fight, not during the day time nor during the night,

30. Shall I be capable of being slain, O chiefs among the Brahmanas, by Shakra, assisted by the gods. If you ordain this then shall there ever be peace with Shakra.

31. O best among the race of Bharata, the Rishis said—"very well" and Vritra too became pleased with having peace under these conditions.

32. Shakra too became delighted and became constantly engaged in the thought of finding out some means of killing Vritra.

33. The chief among the gods always remained anxious and on the look out for some loop-hole. He one day saw the great Asura at the sea coast.

34. It was evening, and the moment was awe-inspiring and the god thus thought of the boons granted by the large minded one (Vishnu).

35. This is evening, it is not in the sun; it is neither the night nor the day. And Vritra, the enemy who has robbed me of all, must be slain.

36. If I do not this day slay the great Asura, Vritra of great strength, and of a huge body by an artifice, it will not be well with me.

37. Thus thinking Shakra invoked Vishnu and then saw coming out of the sea, foam high as a mountain.

38. This is not wet nor dry nor is this a weapon. I shall fling this which will destroy Vritra in a moment.

39. Quickly did he fling the foam with the thunderbolt at Vritra and Vishnu having entered the foam destroyed Vritra.

40. And Vritra being slain, the cardinal points became divested of darkness, and a pleasant wind blew, and the beings of the earth rejoiced.

41. And then the gods along with the Gandharvas, Yakshas, Rakshashas, and Pannagas and the Rishis propitiated the great Indra with diverse hymns.

42. Being bowed down to by all beings, he encouraged all the beings in his turn. Slaying the enemy, the mind of Vasava became delighted with the gods.

43. The one knowing virtue worshipped the foremost in the three worlds, Vishnu, after the great hero and fierce god Vritra was slain.

44. Now, Shakra became overpowered by false-hood and exceedingly depressed in spirits and also overpowered by the sin of slaying the Brahmana (the three headed one.)

45. Staying at the end of the worlds, he became deprived of his senses and consciouness and the chief of the gods overpowered with the weight of his own sins could not be recognized.

46. He remaind as if in disguise under the water restless as a serpent. And then the lord of the gods, struck with the fear of the sin of killing a Brahmana, was destroyed, so to say.

47. The earth became desolate and went to ruins and became treeless and the forests became dry. And the currents of the rivers became stopped and the lakes lost all their water.

48. And there came distress among the beings of the earth, owing to dearth of rain and the gods and the great Rishis remained struck with intense fear.

49. And the entire world oppressed with anarchy became overpowered with all sorts of disasters and the gods became frightened for no body would be their king.

50. And the divine saints in heaven also being deprived of the protection of the king

of the gods became fearful. No body was inclined to be the king of the gods.

Thus ends the tenth chapter the assasination of Vritra in the Udyoga Parva.

CHAPTER XI.

(SAINYODYAGA PARVA)—*Continued.*

Shalya said:—

1. Then did all the gods and Yakshas with the Kinnaras say: Annoint this handsome Nahusha in the kingship of the gods.

2. He is powerful, enjoys fame and is ever virtuous. Going to him they said: O ruler of the earth be our king.

3. Thus, O king, did Nahusha, who wished their welfare, address the gods and the Rishis who were accompanied by our ancestors.

4. I am weak; it is not in my power to protect you. The powerful should make kings, (and) power ever graced Shakra.

5. All the gods and the foremost among the Rishis said to him: Endued with the virtue of devotion, protect our kingdom in heaven.

6. All of us doubtless have grave fears; be annointed our king, O foremost among monarchs, be the king of heaven.

7.—8. You will absorb the power ,of the gods, the Danavas, the Yakshas. Rishis the Rakshasas, the Pitris, the Gandharvas, and all other beings within the range of your sight as soon as you see them. Setting virtue always above all other considerations be the lord of all worlds.

9. Protect also the Brahmarshis and the gods in heaven. And that chief among the kings being annointed the king in heaven, and placing virtue above everything else became the protector of the worlds.

10. Being granted a rare boon and obtaining the kingdom in heaven, he gave himself up to gratifying every wish of his, though before this he had ever been a virtuous being.

11. In all the gardens of the gods, and in the pleasure gardens, on the Kailasa and on the brow of the Himavat, on the Mandara and on the white mountains,

12. On the Salya, on the Mahendra, and on the Malaya in the seas and in the lakes surrounded by fairies and nymphs,

13. Nahusha, the king of the gods, spent his time in many sorts of sports and hearing many sorts of stories relating to the gods, which were sweet to listen to.

14.—15. (He spent his time also) with all sorts of musical instruments and sweet sounding songs. And Vishwavasu and Narada and Gandharvas and celestial nymhs and the six seasons personified, attended on him. Breezes, fragrant, cooling, and charming too blew on him.

16. The goddess, the dearly beloved Queen of Shakra, caught the gaze of the high-minded Nahusha, given thus to sporting.

17. Seeing her the evil minded one thus addressed his courtiers; why does not the goddess, the queen of Indra, attend on me,

18. As the lord of the gods and the worlds, I am Indra. Let Sachi come to my palace this day at once.

19. Hearing this speech of the evil minded one the goodhess said to Vrihaspati: —Protect me from Nahusha O Brahmana. I throw myself entirely under your protection.

20. O Brahmana, do you speak of me as having all the auspicious marks on my person, as the consort of the king of the gods, and so exceedingly prosperous.

21. Before this have you spoken of me as being (ever) without widowhood, an only wife, and strictly chaste; let this speech of thine be made true.

22. O god, O lord, what you have said has never before proved false, therefore, O you foremost among the twice-born, let this said by you be true.

23. Then did Vrihaspati address the panic-stricken queen of Indra. What has been said by me, O goddess, will most certainly prove true.

24. You will soon see the king of the gods, Indra, come here. Nahusha need not be feared by you. I speak this truly.

25.—26. I shall without delay bring Indra near you. Nahusha heard that the queen of Indra had placed herself under the protection of Vrihaspati the son of Angirasa and the king became very angry.

Thus ends the eleventh chapter the fear of the queen of Indra in the Udyoga Parva.

CHAPTER XII.

(SAINYODYAGA PARVA)—*Continued.*

Shalya said:—

1. The gods and the foremost among the Rishis seeing Nahusha enraged said to the (now) terrible looking king of the gods.

2. O king of the gods, put aside this anger. At your anger the world, with its Asuras, and Gandharvas, and Kinnaras, and the great serpents, is stricken with panic.

3. O virtuous one, put aside this anger. Beings like you never get angry. That goddess is the wife of another. O lord of the gods, be propitious.

4. Turn back your mind from the wish of ravishing the wife of another. You are the king of the gods, we wish you well, protect your subjects by virtuous means.

5, Being thus addressed, he, struck with passion, listened not to those words. The protector of the gods then said to the gods regarding Indra.

6. Ahalya, the wife of a Rishi (herself) of good reputation, was ravished by Indra while her husband was alive. Why was he not then prevented by you.

7. In bygone days, many were the deeds of cruelty done by Indra, as also vicious deeds and deceitful ones. Why was he not prevented by you.

8. Let the goddess attend on me; this will be of great benefit to her and it will also prove to be your means of safety.

The gods said:—

9. We shall bring here the wife of Indra as you wish, O lord of the heaven; O hero, put aside this anger and be propitious, O lord of the gods.

Shalya said:—

10. Saying this, the gods accompanied by the Rishis, O on of Bharata, went to tell this unwelcome news to Vrihaspati and the wife of Indra.

11. And they said; we are aware that the queen of Indra has placed herself under your protection at your abode, O chief among the Brahmanas, and that she has been accorded (your) protection, O chief among the Devarshis.

12. They, the gods with the Gandharvas and Rishis, pray you, O you of great lustre, to make over the Queen of Indra to Nahusha.

13. The king of the gods Nahusha of great lustre is superior to Indra. Let this lady with slender waist and bright complexion, choose him as her husband.

14. The goddess being thus spoken to, became depressed, and sobbed aloud with tears in her eyes and then crying said these words to Vrihaspati.

15. O you best among the Devarshis, I have no inclination for Nahusha; I have thrown myself under your protection, O Brahmana, save me from this great calamity,

Vrihaspati said:—

16. It is settled that the queen of Indra, who has thrown herself under my protection, will not be turned out by me. I shall not turn out, O you who know what virtue is, the truthful and blameless.

17. I do not wish to do a wrong thing, especially as I am a Brahmana, who have heard what virtue is, and know the rules of virtue and am truthful.

18. I shall not do this; go, you best among the gods; listen to what has before been sung by Brahma, with regard to this matter, in days of old.

19. He that makes over a man, stricken with fear who has sought refuge with him, to the enemy, does not get protection himself when he desires it. His seed can not be sown at seed time nor does he get rain at the time for rains.

20. The gods do not favour the undertakings of him who makes over a man stricken with fear, who has sought refuge with him, to his enemy. The offering made by such a weak-hearted person is refused by the gods and he loses the kingdom of heaven, as if shorn of all power.

21. The gods with Indra will level his thunderbolt on him who makes over a man stricken with fear, who has sought refuge with him, to his enemy. And his children will die untimely deaths and his fathers ever engage themselves in quarrels.

22. Knowing it to be so, I shall not give up this Sachi, the queen of Indra, known in this world as the beloved queen of Shakra.

23. What will be of benefit to her will also be of benefit to me. Do that then, O Chief among the gods. I shall not give up Sachi.

Shalya said:—

24. Then the gods with the Gandharvas said to their preceptor; O Vrihaspati, deliberate on what will be good policy.

Vrihaspati said:—

25. Let this auspicious goddess ask time of Nahusha; this will be of benefit to herself and the same to us.

26. O God, Time is full of impediments. Time will lead time (i.e. we are in the dark as to what will happen hereafter). Nahusha is haughty and powerful alike by virtue of the boon granted him.

Shalya said :—

27. Being thus addressed by Vrihaspati the gods became well pleased and said ; O Brahmana, it is well said by you ; this will be of benefit to all the denizens of heaven.

28. O chief among the twice born, this is so. Let us propitiate this goddess. Then all the gods headed by Indra addressed these quiet words to the queen of Indra, through a desire to do good to the worlds.

The gods said :—

29. This entire world, with all its moveables and immoveables, is held dy you, you are an only wife and truthful ; go to Nahusha.

30. That doer of vicious deeds Nahusha, desirous of thee, O goddess, will soon be destroyed and Shakra will regain the lordship of the gods.

31. Making herself sure on this point, the queen of Indra went with bashful looks to Nahusha (now) fearful to look at, for the accomplishment of the object.

32. And Nahusha seeing her, possessed of youth and beauty, became pleased ; the consciousness of that vicious soul was stricken with passion.

Thus ends the twelfth chapter, the defeat of Indra, in the Sainyodyoga of the Udyoga Parva.

CHAPTER. XIII.

(SAINYODYOGA PARVA)—*Coutinued.*

Shalya said :—

1. Then did Nahusha, the king of the gods, seeing her, address her thus : "I am the Indra of the three worlds, O you of sweet smiles,

2. O you with slender waist, O you with bright complexion, choose me as your husband." The chaste goddess being thus spoken to by Nahusha

3. Literally trembled with fear as the plantain tree does during a storm and bowing her head to Brahma and clasping her hands togother

4. Said to the (now) terrific looking king of the gods. "I want time to get information on certain points, O lord of the gods.

5. I do not know where Shakra now is, nor where he has gone to. If after trying to get information on these points, I do not get them, O Lord

6. Then shall I attend on you ; I speak sincerely." Being thus addressed by the queen of Indra, Nahusha became highly pleased.

Nahusha said :—

7. O you with beautiful thighs, let it be as you tell me here ; but remember your plighted word.

Shalya said :—

8. Then did the beautiful one, thus dismissed by Nahusha, came out, and the renowned one went to the abode of Vrihaspati.

9. Having heard her words, the gods with Agni at their head, began to deliberate earnestly on the means of attaining to Shakra's good, O best among kings.

10. Having met the god among the gods, the Lord Vishnu, the anxious ones, who wore adepts at speeches, thus addressed him.

11. Shakra, the lord of the gods, is overpowered by the crime of slaying a Brahmana. You, O Lord, O Lord of the gods, are our refuge, O you born before the universe.

12—13. You assumed the form of Vishnu for protecting all the beings. Vritra being slain through (the aid of) your strength. Vasava, the chief among all the gods, is overpowered by the sin of slaying a Brahmana. Indicate to us the means of his salvation. Vishnu, having heard this speech of the gods said :

14. "Let Shakra offer sacrifice to me, I I shall purify the one with the thunderblot. Having duly worshipped me, by the holy sacrifice of a horse, shall the chastiser of the Paka,

15. Regain the position of the king of the gods without any fear. And the evil-minded Nahusha will meet with destruction, as the effect of his own deeds.

16. For some time, O gods, must you be patient and watchful." Hearing these words of Vishnu which were true, auspicious, and like nectar

17. All the gods, with the preceptors and the Rishis, went to the spot where Shakra lay stricken with fear.

18. There did they perform the sacrifice of a horse on a large scale, capable of absolving one from the sin of having slain a Brahmana, for the absolution of the large minded Mahendra.

19. Then, O Yudhisthira, was the crime of slaying that Brahmana divided among the trees, the rivers and the mountains, and the world and the women.

20. (This sin) being thus divided among all beings and having left the lord of the gods, Vasava was cured of his disorder and getting rid of his sins, came to himself

21. From that place the slayer of Vala saw Nahusha, who was not afraid of him, and who absorbed the power of all beings and who could not be approached through the boon granted him.

22. Then the god, the husband of Sachi again melted himself into the air and invisible by all beings he remained waiting for a fitting opportunity.

23. Shakra having rendered himself invisible, Sachi, being stricken with grief and the goddess, exceedingly sad thus lamented for him : Alas Shakra,

24. If ever a gift has been made by me or an offering (made by me) or my superiors satisfied by me and if there is any truth in me, let me be with one husband only.

25. I bow to this holy, godly goddess Night who is now on the northern solistice ; let my wish be satisfied.

26. Then did she making her body and soul pure, offer due worship to the goddess Night and for the sake of her truth and chastity she had recourse to divination.

27. Show me the spot where stays he the king of the gods. Show me truth by means of truth. Thus did she ask of Upasruti.

Thus ends the thirteenth chapter, the gifts of upasruti in the Sainyodyoga of the Udyoga Parva.

CHAPTER XIV.

(SAINYODYOGA PARVA)—*Continued.*

Shalya said :—

1. Then did the beautiful Upasruti appear before the chaste one. And seeing the goddess possessed of youth and beauty appear before her,

2. The Queen of Indra became well-pleased and having propitiated her, thus spoke—O you of a beautiful face, I want to know you : Tell me who you are.

Upasruti said :—

3. I am, O goddess, Upasruti, who have come to you. O you of noble mind, I have appeared in your sight through your truthfulness.

4. You are chaste, you observe all the rules of life, and you possess the power of self control. I shall show you the god Shakra the slayer of Vritra.

5. I wish you well, follow me soon, you shall see the best among the gods. Then did the goddess the queen of Indra, follow her who went in advance.

6. Having gone through many forests of the gods, and many mountains, and having crossed the Himavat, the northern side was reached by them.

7. And having crossed the sea which extended over many yoyanas they came to a large island which was covered by many trees and creepers.

8. They there saw a lake, suitable for the gods frequented by many birds and which extended over a hundred yoyanas in length and a similar space in breadth,

9. And saw there, O son of Bharata, thousands of beautiful lotuses of five colours, full blown, and around which the bees hummed.

10. Having penetrated into a particular lotus, and entered into its stalk, along with her (Sachi) they there saw the performer of a hundred sacrifices who had entered the stalk.

11. Seeing her lord staying there in a diminutive form, the goddess too assumed a diminuitive form and so did Upasruti.

12. And the queen of Indra propitiated Indra by reciting the deeds done by him in olden days and the god Purandara, being thus propitiated, said to Sachi.

13. With what object have you come here and by what means came you to know that I was here. Then did she narrate the attempt of Nasusha.

14. Having obtained the lordship of the three worlds and so being vain of his strength and being haughty the evil minded one asked me to attend on him, O performer of a hundred sacrifices.

15. And the evil minded one has granted me time (to do his bidding). If you do not save me, O lord, he will bring me under his sway.

16. For this reason have I come to you so soon O Shakra, O you with long arms slay Nahusha of wicked purposes.

17. O you slayer of Daityas and Danavas, hide no longer your ownself. O lord, assume your own strength and rule the kingdom of the gods.

Thus ends the fourteenth chapter, the prayer of the queen of Indra in the Sainyodyoga of the Udyoga Parva.

CHAPTER XV.

(SAINYODYOGA PARVA)—*Continued.*

Shalya said:—

1. The god, being thus spoken to, thus addressed Sachi in reply: This is not the time for (showing) strength. Nahusha is stronger.

2. He has grown up to his present position by the virtue of the offerings made him by the Rishis. In this instance, I shall prescribe a politic course, and it is proper that it should be followed by you.

3. It should be done by you with secrecy and on no account should you give it out. O you of slender waist, go to Nahusha and speak thus to him.

4. "O lord of the universe, come near me riding a conveyance suitable for the gods and borne by Rishis. By thus showing yourself attached to me, shall I be pleased with you" speak thus to him.

5. Being thus spoken to by the king of the gods his queen of lotus-like eyes, replied "Be it so" and went to Nahusha.

6. Nahusha surprised at seeing her, spoke these words: Welcome to you, O you of beautiful hips, what shall I do, O you of lovely smiles?

7. Accept me devoted to you; O blessed one, what do you wish, O maiden of independent spirit? O blessed one, whatever can be done for you, I shall do, O you of slender waist.

8. You need not be shy; O you of slender waist, have confidence in me. I swear by truth, O goddess, I shall do your bidding.

The queen of Indra said:—

9. O lord of the world, I only want time—the favour that has already been accorded to me. After that you shall become my husband, O lord of the gods.

10. The subject that is in my mind is this; listen, O lord of the gods; I shall speak it to you, O king, fulfill my desire.

11. The boon, that I demand of you, has connection with your love. Indra had for his conveyance, horses, elephants, and a car.

12. I wish that you, O lord of the gods, should have a conveyance, the like of which was never seen before—which was never owned by Vishnu, nor by Rudra, nor by the Asuras and the Rakshasas.

13. O Lord, to see yourself being borne by the Rishis having good attributes, united together in a palankin, is my wish, O king.

14. You should not be (merely) equal to the Asuras or the gods. By your own strength do you absorb that of all beings the moment you set your eyes on them. No one can stand face to face with you, O you powerful being.

Shalya said:—

15. Nahusha, being thus spoken to, became well pleased and the king of the gods said these words to that blameless one.

Nahusha said:—

16. O you of bright complexion, the conveyance spoken of by you has never before been in existence.

17. I have taken a strong fancy to it O goddes. I am at your disposal, O lovely faced one. The one who makes the Rishis his bearers cannot be of little strength.

18. I am a devotee, strong, and lord of what has been, what is to be, and what is. At my being angry the world will be annahilated; every thing depends on me.

19. The gods, the Danavas, and the Gandharvas, the Kinnaras, the serpents and the Rakshasas, not all of these, not all the world even can stand against me when I am angry.

20. Whoever I see by my eyes, his strength do I absorb; therefore O goddess, shall I do your bidding—there is no doubt about it.

21. Seven Rishis shall bear me—Brahmarshis all; see, O you of bright complexion, my powers and influence,

Shalya said:—

22. Having thus said to that goddes and having dismissed that lovely faced one, he yoked, to his car, Rishis who used to observe all the rules of their class.

23. The habits of his life being unworthy of a Brahmana, having come to the possession of power, vain of his strength, wilful, and of a vicious nature, he made the Rishis carry him.

24. Being dismissed by Nahusha, she said to Vrihaspati. "But little remains to fulfil in its entirety the boon granted by Nahusha.

25. Be quick in hunting out Indra and do me, who am devoted to you, a favour" and the god Vrihaspati said to her—"be it so."

26. The evil minded Nahusha need not be feared by you. He will not exist till eternity; indeed he is already gone.

27. He is regardless of virtue so to say, having employed the great Rishis as his bearers, O lovely lady; and I shall perform

sacrifices for the destruction of this evil minded one.

28. I shall approach Shakra. You need not have any fears, I wish you well. Then having lighted up a fire he offered the best offerings in the prescribed form.

29. Vrihaspati of great strength, in order to get the king of the gods, having made offerings to Agni (the God of fire) said to him : O king search out Shakra.

30. From that place, the god(of fire) the consumer of offerings having himself assumed the wonderful form of a female vanished from sight.

31 Having searched in all countries and provinces, mountains and forest, the earth and the sky, with the speed of the mind, he in a moment came back to Vrihaspati.

The god of fire said :—

32. O Vrihaspati, nowhere, in this world do I see the king of the gods.

33. The waters (alone) remain(to be searched). I have never been able to enter the waters. I have no ingress there O Brahmana, what else shall I do for you.

34. The preceptor of the gods said to him ; O you of great lustre, enter the waters.

The god of fire said :—

I cannot enter the water ; there I am destroyed. I throw myself under your protection. O you of great lustre, I wish you well.

35. From the waters rose fire, from the Brahmana, the Kshatriya, and from stone, the iron. Its strength penetrates everywhere ; only in its birth-place is it powerless.

Thus ends the fifteenth chapter Agni's speech to Vrihaspati in the UdyogaParva.

CHAPTER XVI.

(SAINYODYOGA PARVA)—*Continued.*

Vrihaspati said :—

1. O Agni, you are within all beings and concealed there you act like a witness.

2. The poets sang of you as the one, and then again as the three. O you consumer of offerings, bereft of you this world is at once annahilated.

3. The Brahmanas, having bowed down to you, go away along with their wives and sons, to the eternal region, which has been won by the merit of their own deeds.

4. You are, O god of fire, the receiver of offering, and you are yourself the best offering. They worship you in a sacrificial ceremony by the best offerings.

5. O you receiver of offerings, having created the three worlds in due time you again in due time consume them in an enkindled form ; you are, O god of fire, the progenitor of the entire world and you again annahilate it.

6. Wise people called you, O Agni, the giver of water and lightning and flames coming out from you support all beings.

7. Water depends on you, everything and this entire world ; O you purifiying element, there is not the least thing unknown to you in these three worlds.

8. Everything accepts that which comes from it, enter the waters without any fear. I shall make you strong by reciting eternal hymns relating to Brahma.

9. Thus propitiated, the bearer of offerings, the god, the best among poets, said to Vrihaspati, these good words indicating satisfaction. " I shall show you Shakra. I speak this truly.

Shalya said :—

10. Agni (the god of fire) thus having entered the waters including the seas, and the small lakes, came to the lake where Shakra lay in disguise.

11. And there searching among the lotuses, O you foremost in the race of Bharata, he saw at last the king of gods, in one of the stalks.

12. And then coming back quickly he gave that information to Vrihaspati, namely that the lord having assumed a diminutive form was lying within a lotus.

13. Vrihaspapti, then having gone (there) along with the Devarshis and Gandharvas, propitiated the slayer of Vala by reciting his deeds of olden days.

14. O shakra, the great Asura, Namuchi of great power has been slain by you ; so are Samvara and Vala, both of great prowess.

15. O you performer of a hundred sacrifices, gain in strength, and slay all enemies ; rise up Shakra, and see the Devarshis come to you.

16. O Great Indra, having slain the Danavas, you have saved the worlds. O Lord, having got the foam of the waters and with the assistance of the strength of Vishnu, you have killed Vritra before this ; O you king of the gods, O you lord of the universe,

17. You are the Saviour of all beings and worthy of being propitiated by them. There is no being is this world equal to you. All the beings are supported by you, O Shakra, and you created the greatness of the gods.

18. O great Indra, rule over all three worlds, and grow in strength. Being thus propitiated he, by slow degrees, increased (in strength)

19. Having gained his own form he became endowed with strength and the god thus addressed his preceptor who was standing before him.

20. What is there still remaining to be done. The great Asura, the son of Twastri, has been killed and so has been Vritra of large stature who destroyed the three worlds.

Vrihaspati said :—

21. The human being Nahusha, through the influence of the Devarshis, having gained the kingdom of gods, is very much inflicting us.

Indra said :—

22. How did Nahusha obtain the kingdom of the gods, which is hard to gain ; with what strength of devotion is he endued, what is his power, O Vrihaspati.

Vrihaspati said :—

23. Yourself having left the celebrated position of Indra, the gods became anxious and wished for a Shakra ; and at that time the gods, the Pitris, the Rishis and the chief among the Gandharvas all united together.

24. And going, O Sakra, to Nahusha they said ; Be you our king, the protector of the world—Nahusha said to them : I am not capable (of being your king) ; infuse in me, stregth with the virtue of devotion.

25. The gods being thus spoken to, infused strength into Nahusha (now) of great strength and he became the king ; having got the kingdom of the three worlds, he has made the great Rishis his bearers and the wicked-minded one is now roaming about the worlds.

26. Never do you look at Nahusha who absorbs all energy and whose gaze is as very subtle as poison. The gods too, being very much afraid of Nahusha, do not look at him and roam about in concealment.

Shalya said :—

27. While Vrihaspati, that best among the race of Angira, was yet speaking, Kuvera, the ruler of the world and Yama, the son of Vivaswata, and the aged god Soma and Varuna came there.

28. They having come there spoke thus to the great Indra : ,' it is lucky that the son of Twastri has been killed and Vritra ; it is lucky that we see you, O Shakra, safe and sound and without any wound, with all your enemies slain."

29. And he, the great Indra, with a glad heart having greeted the assembled rulers of the world each with suitable words, said to them, with a view to outwit Nahusha.

30. " Nahusha, the king of the gods is of a terrible form ; therefore assistance to me must be rendered by you." They too said : "Nahusha is terrible-looking and we fear, O lord, his poisonous gaze.

31. If you overthrow the king Nahusha, then O Shakra, it is only fitting that we too shall be entitled to our share (of the glory)." Indra said : " you, O lord of waters, and Kuvera, and Yama be crowned king along with me.

32. Coming together, shall we this day, with the aid of the gods, win victory over our enemy, Nahusha, of terrific gaze. Then the god of fire said to Shakra : " give me a share, I shall render you assistance," and Indra said to him ; "O God of fire : you too shall get a share ; in large sacrificial ceremonies, there will be but one share for Indra and Agni."

Shalya said :—

33—34. Thus thinking, the god, the great Indra, the chastiser of the Paka, the giver of boons, with due deliberation, gave to Kuvera the lordship of all the Yakshas and treasures and to the son of Vivaswata that over the Pitris and to Varuna that over the waters.

Thus ends the sixteenth Chapter, Varuna and others' news to Indra in the Sainyodyoga of the Udyoya Parva.

CHAPTER XVII.

(SAINYODYOGA PARVA)—*Continued.*

Shalya said :—

1. While the wise king of the gods was fixing on means of killing Nahusha, along with the ruler of the worlds and the gods,

2—3. The aseetic, who had the six attributes of a godly being, Agastya, appeared there, and having duly greeted the king of the gods, said :—It is fortunate that you are gaining in strength, having already killed, the great Asura who had assumed a universal form ; it is fortunate, O Purandara that Nahusha is this day ousted from the

kingdom of heaven ; it is fortunate, O slayer of Vala, that I see you with all your enemies, killed.

Indra said :—

4. Welcome to you, O great Rishi ; I am pleased at seeing you ; be so good as to accept from me water for washing your feet and your face and also the things suitable for your worship and a cow.

Shalya said :—

5. That best among the Rishis being duly worshipped and seated on a seat, the chief of the gods, well pleased, asked that best among the Brahmanas.

6. O you best among the twice born, having the six attributes, narrate how Nahusha of vicious purpose came to be ousted from heaven. I want to hear that.

Agastya said :—

7. Listen, O Shakra, to this story as to how the vicious-souled Nahusha, of bad habits, vain of his strength, has been ousted from heaven.

8—9. The Devarshis of great attributes and the Brahmarshis of spotless fame wearied with bearing Nahusha, the doer of vicious deeds, asked him (Nahusha), O best of victors, if the hymns prescribed to be chanted by Brahma, at the time of sprinkling the cows, were authentic.

10, And also if he believed in their authenticity. The idiot Nahusha, out of vanity, told them that it was not authentic.

The Rishis said :—

11. You are going along the path of vice ; you do not act virtuously. "That they are authentic" has before been said by our great Rishis.

Agastya said :—

12. Then, O Vasava, he began quarrelling with the Rishis and then the one, ruled by vice, touched my head with his feet.

13. By that act did the king lose his strength and became shorn of prosperity ; and then as he was agitated and oppressed with fear and had lost the power of speech, I said.

14—16. Since, O king, you call into question, the hymns authorized by our ancestors and chanted by Brahmarshis, and since you have touched me with your feet and since, O fool, you have your conveyance carried by Rishis equal to Brahma, and unapproachable, whom you have made your bearers, therefore be shorn of your power. O Vice, be destroyed, and turned out of heaven, go you to the earth where there is little virtue.

17. For ten thousand years, assuming the form of a large snake, shall you roam about, and at the completion of that period shall you again get into heaven.

18. The wicked-souled one was thus turned out of the kingdom of the gods, O you subduer of foes. It is lucky, O Shakra, that we are now on the ascendant and that thorn, of the Brahmanas, has been killed.

19. O you lord of Sachi, go you to heaven and rule over the world, after conquering your senses and subduing your enemies and being propitiated by the great Rishis.

Shalya said :—

20—21. Then the gods were highly pleased, along with the great Rishis and the Pitris and the Yakshas, and the Rakshashas and the Gandharvas and the celestial nymphs and all the fairies ; and all the tanks and the lakes and the mountains and the rivers rejoiced.

22. They all coming there said : it is fortunate, O slayer of enemies, that you are on the ascendant ; it is fortunate that the vicious Nahusha has been killed by the wise Agastya; it is fortunate that that being of vicious habits has been turned into a snake in the earth.

Thus ends the seventeenth chapter, Agastya's news to Indra in the Udyoga Parva.

CHAPTER XVIII.

(SAINYODYOGA PARVA)—*Continued.*

Shalya said :—

1. Then Shakra being glorified by the Gandharvas and the celestial nymphs, ascended on the Airavata, the chief among elephants, which bore auspicious marks.

2, The god of fire, of very great strength and the great Rishi Vrihaspati, Yama, Varuna, and Kuvera, the god of wealth,

3. Surrounded by all these gods and by the Gandharvas and the celestial nymphs Shakra, the slayer of Vritra, and the lord of the three worlds, went round.

4. Being united with his queen the great Indra, the king of the gods, the performer of a hundred sacrifices, highly pleased ruled over the gods.

5. Then the god saw there Angira propitiating the king of the gods by chanting hymns from the Atharva Veda.

6. Then the god Indra became highly pleased and he granted a boon to Angiras who was chanting the Atharva Yeda.

7. To this Veda, there will be given the name of Atharvangirasa ; this is an example ; and you will also get a share of the offerings in a sacrifice.

8. The god having thus greeted Angirasa, the king of the gods, the performer of a hundred sacrifices dismissed him, O great king.

9. Doing due honours to all, to the thirteen Rishis and those whose wealth consisted in devotion alone, and well pleased, Indra ruled over his subjects with virtue, O king.

10. Such was the trouble experienced by Indra in company with his queen ; he had also to remain unknown in exile through his wishing for the downfall of his enemies.

11. You should not, for this reason, mind the troubles that you experienced in the great forest in company with Draupadi, O chief among kings, and your noble minded brothers.

12. O chief among kings, O son of Bharata, you too will get your kingdom in the same way as Shakra got his by slaying Vritra, O you who cause rejoicing among the race of Kurus.

13. Nahusha, of evil habits, the enemy of Brahmanas, of vicious mind, was overthrown through the curse of Agastya and absolutely ruined for a long period.

14. So shall your evil minded foes, Karna, Duryodhana and others, O subduer of enemies, soon meet with ruin.

15. Then will you come into the possess- of this world ending with the ocean, in company with your brothers, O hero, and this lady Draupadi.

16. This story of the victory of Shakra is of the same rank, as the Veda, with regard to its sanctity and it ought to be listened to by a king who is des;rous of a victory and who has his army ready for battle.

17. Therefore do I make it listened to by you so that you may gain a victory, O best of victors. The great minded increase (in strength) by being glorified, O Yudhisthira.

18. O Yudhisthira, the destruction of large minded Kshatryas, through the crimes of Duryodhana and the strength of Bhima and Arjuna, is approaching.

19. He who constantly reads this story of the victory of Indra becomes free from (the effects of) his crimes, and goes to heaven and passes his life pleasantly in this world and in another.

20. He need not have any fear from his enemy and he will never become sonless. He will never meet with any danger and he will live a long life. Everywhere he will get victories and seldom defeat.

Vaishampayana said :—

21. The king being thus encouraged by Shalya, O you best of the race of Bharata, that chief among the supporters of virtue did due honours to Shalya.

22. And Yudhisthira, the son of Kunti, having heard the speech of Shalya, said these words in reply to the king of Madra of long arms.

23. The post of charioteer to Karna will be field by you no doubt and from that position shall you destroy the spirit of Karna by chanting the glories of Arjuna.

Shalya said :—

24. I shall do this, even as you dictate to me ; and whatever else that I am able to do I shall do for you.

Vaishampayana said :—

25. The ruler of Madra, Shalya, having bade farewell to the sons of Kunti, that beautiful man went with his army to Duryodhana, O subduer of foes.

Thus ends the eighteenth chapter the departure of Shalya in the Sainyodyoga of the Udyoga Parva.

CHAPTER XIX.

(SAINYODYOGA PARVA)—*Continued.*

Vaishampayana said :—

1. Then did the hero Yuyudhana of the Satwata race, of great prowess, come to Yudhisthira with a large army containing all the four elements.

2. His warriors of great strenth, came from many countries, and heroes, holding many suits of weapons, beautified the army.

3—4. That army was ever beautiful for it had in it, battle axes, missiles, spears, lances, mallets, clubs, staves, cords, stainless, swords, and daggers and arrows of various kinds all of the best sort,

5. The appearance of that army with those weapons was like the clouds with lightning.

6. And that army, numbering an Akshauhini when it became incorporated with Yudhisthira's army, vanished as it were, O king, as does a small river when it falls into the sea.

7. And in the same way did Dhristaketu, who was powerful as the best of the Chedis come with an army, an Akshauhini in number, to the Pandavas, of immeasurable strength.

8. And Jayatsena of great strength, son of Jarasindhu, king of Magadha, came to the virtuous king with an army counting an Akshauhini.

9. In the same way, Pandya, O chief among kings, came to Yudhisthira surrounded by many warriors who had colonized along the sea.

10. And all his troops being assembled, the army with its fine dress and which was very strong became an object worth seeing, O chief among kings.

11. And the army of the king of Drupada, assembled from several countries, was graced by heroic men and also by his sons of wonderful valour.

12. In the same way did Virata, the king of the Matsya, the leader of an army come to the sons of Pandu, accompanied by a large body of soldiers, inhabiting hilly tracts.

13. And from several directions came for the noble minded sons of Pandu seven Akshauhini carrying flags of various sorts.

14. All of them were desirous of a fight with the sons of Kuru, and so caused the sons of Pandu to rejoice. In the same way increasing the delight of the son of Dhritarashtra,

15. The king Bhagadatta gave an army numbering an Akshauhini. And the army was filled with Chins and Kiratas as also with gold.

16. The invulnerable army looked beautiful like a forest of Karnikaras. In the same way, Bhurisravas and the hero Shalya, O son of Kuru,

17. Went to Duryodhana, each with an army counting an Akshauhini separately. Kritavarman, the son of Hridika in company with the Bhojas, the Andhas and the Kukuras,

18. Went to Duryodhana with an Akhauhini of troops; and his army, with those foremost among men, graced with garlands of wild flowers,

19. Looked charming as a forest run about by wild elephants. And others, the people of Sindhusouvira, under the leadership of Jayadratha,

20. And also other rulers of the earth, came as if shaking the mountains; and their large army looked beautiful at that time.

21—22. Like various sorts of clouds shaken by the winds. And Sandakshina, the ruler of Kamboja with the Yavanas and the Shakkas came to the son of Kuru, with an Akhshuahini of troops. His army looked beautiful like locusts.

23—24. And having entered the Kaurava army it vanished at the time, so to say; and so did Nila, the resident of Mahismati, a king of great strengh along with the residents of the southern countries with blue weapons. And so did the two kings of Avanti surrounded by large forces,

25. Each with an Akshauhini of troops came to Suyodhana, and the five rulers of the earth, the sons of the same mother, the best among men, the Kekaya princes,

26. Causing delight to the son of Kuru, came there with an Akshauhini. And from the large minded kings of other countries,

27. There came three other armies, O you foremost among the race of Bharata. In this way Duryodhana was surrounded by an army eleven Akshouhinis strong.

28. All of them were desirous of a fight with the sons of Kunti and filled with banners of various sorts. In the city of Hastinapura, there was not space,

29—33. Even for the principal leaders of the king's own army, O son of Bharata; for this reason the country of the five rivers, Kritsna, Kurujangala, and the forest of Rohitaka, and the desert of Kevala, and Ahichhatra, and Kalkuta and the bank of the Ganges, O son of Bharata, and Varana and Vatadhana, and the mountains of Jamuna, all these extensive tracts containing large quantities of corn and wealth became exceedingly crowded with the army of the Kauravas. There the priest saw the army of this description—the priest who was sent by the king of Panchala to the Kauravas.

Thus ends the nineteenth chapter, the mission of the priest in the Sainyodyoga of the Udyoga Parva.,

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CHAPTER XX.

(SANJAYAYANA PARVA)—*Contiuued.*

Vaishampayana said :—

1. The priest of Drupada, having arrived near the son of Kuru, was greeted by Dhritarastra, Bhisma and Vidura.

2. Having asked him if everything went well with him and also made enquiries about his health in the midst of all the leaders of his army he said these words.

3. It is known to all, what the duty of a king is as it obtains since a long long priod back, but though known, yet shall I speak, as a preface to my speech proper.

4. It is known that Dhritarastra and Pandu are the sons of one and their paternal kingdom must be shared by them equally—there is no doubt about it.

5. Those who are the sons of Dhritarastra have obtained the position of their father; why have not the sons of Pandu obtained the paternal kingdom?

6. It is known to you, how in former days, the sons of Pandu, did not obtain their ancestral wealth which was wrested from them by the son of Dhritarastra.

7. They sought (to remove them) by several means, calculated even to bring their lives to an end, but they have not yet reached the terminations of their lives, so they were unable to send them to the palace of the king of Death (Yama).

8. Then again, the kingdom gained by the noble-minded ones through their own strength was taken away from them by a trick by the mean sons of Dhritarastra united with the son of Suvala.

9. Even this act, undesirable as it was, was approved of by him and they lived for thirteen years in the great forest.

10. In the court too serious troubles were experienced by the heroes along with their wife and in the forest diverse troubles of great magnitude were met with by them.

11. And in the same way in the town of Virata, hard troubles were met with by the large minded ones as great pains are endured by wicked souls, when they transmigrate into other beings.

12. Forgetting all these troubles gone through by them in past times those foremost, among the race of Kuru, are desirous of peace with the son of Kuru.

13. Knowing their nature and the nature of Duryodhana, the well wishers (of the latter) should, properly speaking on this occasion, lead the son of Dhritarashtra (to an amicable settlement).

14. These heroes do not (want to) wage war with the son of Kuru. The sons of Pandu do not want (to get back) their own by ruining the world.

15. The reason, which the son of Dhritarashtra brings forward for war, can not be regarded as a reason for they are the stronger.

16. Seven Akshouhinis have been collected for the son of Dharma (Yudhisthira), they, all desirous of fighting with the sons of Kuru, are waiting for his permission.

17. There are others, best among men, who are, each of them, equal to a thousand Akshauhinis: for instance, the son of Satyaki, Bhimasena, and the twin brothers of very great strength.

18. On one side are united those eleven (Akshauhinis) and on the other, Dhananjaya of great strength and of many forms.

19. As Kiritin surpasses the entire army, so does Vasudeva of long arms and of great lustre.

20. What man will fight against an army superior in number, the prowess of Kiritin and the wisdom of Krishna.

21. Therefore do you, as dictated by virtue and as agreed to in the stipulation, give back that which should be returned. Don't you let go this opportunity.

Thus ends the twentieth chapter, the arrival of the priest in the Sanjayana of the Udyoga Parva.

CHAPTFR XXI.

(SANJAYANA PARVA)—*Continued.*

Vaishampayana said:—

1. Having heard these words of his, Bhisma, of great lustre and old in wisdom, did him due honours and spoke these words to him as suited the occasion.

2. It is lucky that they all along with Damodara are doing well; it is lucky that they have secured aid and it is lucky that they are intent on acting virtuously.

3. And it is lucky that our cousins, the sons of Kuru, desire peace, it is lucky that the sons of Pandu are not desirous of war with their relations.

4. Truth has been spoken by you; it is so; no doubt your words are very sharp; in my opinion that is so because you are a Brahmana.

5. Kiritin the son of Pritha is strong, well coached in handling weapons and of mighty prowess; who is there to stand against Dhananjaya the son of Pandu?

6. These sons, of Paudu, have doubtless borne much troubles here and in the forest and rightly speaking they are doubtless entitled to the wealth of their fathers.

7. Even the holder of the thunderbolt himself (can not withstand him) how can others bearing the bow? He is capable of standing against the three worlds; this is my opinion.

8. While Bhishma was speaking Karna, having interrupted his words in anger and insolence and looking at Duryodhana, said.

9. O Brahmana, what you say is not unknown in this world nor by any being; why do you repeat it again and again.?

10. In days of old, Shakuni on behalf of Duryodhana defeated (Yudhisthira) at a game of dice and it was according to a stipulation that Yudhisthira the son of Pandu went to the forest.

11. He now, like a fool disregarding that stipulation, wants his paternal wealth depending on the armies supplied him by the Matsyas and by the king of Panchala.

12. O learned one, Duryodhana will not yield even one foot of ground through fear, but responding to the call of virtue he will yield even the entire world to his enemy.

13. If they want back the kingdom of their forefathers let them, as stipulated, reside in the forest to the end of the period (agreed on).

14. Then may they come to seek refuge with Duryodhana without any fear; let them not through folly adopt an unrighteous course.

15. If the sons of Pandu, bidding adieu to a righteous course, desire war, then will they, after coming face to face with these foremost among the race of Kurus, have occasion to remember my words.

Bhishma said:—

16. O son of Radha, why do you talk so much? it is fitting that you should remember his deeds; alone the son of Pritha vanquished in battle six charioters.

17. You have seen the deeds of him who had been victorious on many occasions; if we do not do what this Brahmana has said, most certainly shall we be killed by him.

Vaishampayana said:—

18. Then Dhritarashtra, having pleased Bhishma by approving of his words and having rebuked the son of Radha, said these words.

19. What Bhisma, the son of Shantanu, has said is calculated to promote our interests, and those of the entire world.

20. After mature deliberation, shall I send Sanjaya to the sons of Pritha, therefore do you go back at once this day to the sons of Pandu.

21. And the son of Kuru, having done him honours, sent him to the sons of Pandu, and having summoned Sanjaya to the council, said these words.

Thus ends the twenty first Chapter, the arrival of the Priest, in the Sanjayayana of the Udyoga Parva.

CHAPTER XXII.

(SANJAYANA PARVA)—*Continued.*

Dhritarashtra said:—

1. It is said, O Sanjaya, that the sons of Pandu have reached Upaplavya; going out do you find out (if) this (is true), do due honours to the one who has created no enemies (Yudhisthira); it is fortunate that you are present here.

2. To all do you, O Sanjaya, communicate our well being. Having resided in the forest and met with troubles, they who are inclined to do good to others without deceit and honest still entertain friendly feelings towards us.

3. Never did I, O Sanjaya, observe any falsehood in the sons of Pandu. Having gained all their wealth through sheer strength of their own, have they made over the same to me.

4. Never did I observe any questionable act in them. Though I was always on the look-out, yet never did I find anything done by these sons of Pritha for which we could blame them. They always work for the sake of virtue and their own interests and never request others for their own well-being.

5. Having by their patience and wisdom subjugated heat, cold, hunger, thirst, sleep, laziness, anger, pleasure and folly, the sons of Pritha always try for virtue and their own interests.

6. On suitable occasions, do they give away wealth to their friends and friendship with them does not decrease through long residence together. The sons of Pritha honour others and promote their interests according to their deserts. They have not haters in the side of Ajmida,

7. Except the great weak-minded fool, Duryodhana and the still meaner Karna. These two alone are increasing the energy of these large-minded souls who do not desire for their own hapiness.

8. Duryodhana who is strong in the beginning only and who is accustomed to every sort of indulgence thinks that he does well (increasing their energy). The boy thinks too that he is capable of robbing the living son of Pandu, of their share,

9. He who is followed by Arjuna, Kesava, Vrikodara, Satyaki, the two sons of Madri (Nakula and Sahadeva) and Srinjaya; it is best to give up his share before the war.

10. Savyasachin, holding the Gandiva bow, is alone capable of subjugating the earth from his chariot and in the same way is the noble-minded Keshava, accustomed to get victories and unapproachable, the ruler of the three worlds.

11. In all the worlds, he is the only worthy man. What man could stand against his flight of arrows which roar like the clouds and which fly with the swiftness of locusts.

12. Seated on one car, with the help of the Gandiva bow, Savyasachin, having subjugated the Kauravas of the North and the Northern country as well, took away their wealth and turned the people of Dravida into his soldier followers.

13. Savyasachin, with the help of the Gandiva bow, having subjugated the gods with Indra at their head, in the Khandava forest, made an offering to Agni, and thus enhanced the honour and renown of the sons of Pandu.

14. There is none equal to Bhima in wielding the mace, none too equal to him in riding elephants, and it is said that as a car-warrior he is not inferior to Arjuna and in strength of arms he has the prowess of ten thousand elephants.

15. Well-trained and strong, being rendered an enemy and inspired with wrath he would burn down the sons of Dhritarashtra. Being always very wrathful and strong he is incapable of being defeated even by Vasava (Indra) himself.

16. The two brothers, the sons of the king of Madri, of good heart, strong quick-handed and well trained by the sons of Falguna, will leave no vestige of the enemies as a pair of birds of prey destroy a flight of birds.

17. I regard this vast army of ours, as being not in existence, when it encounters them. Among them is the powerful Dhristyadumna who is regarded as one of the Pandavas.

18. I understand that the foremost, among the Somakas with his ministers, has devoted his soul to the cause of the sons of Pandu; who else can withstand him who has made no enemies (Yudhisthira) whose army is led by that best among the Vrishnis.

19. Virata, the lord of the people of Matsya, who is of mature age, who has lived with the Pandavas, and whose desires have been fulfilled by them, with his sons is there ever interested in the cause of the sons of Pandu and a staunch adherent of Yudhisthira.

20. And the five brothers, the eminent and mighty princes of Kekaya, have been deprived of their kingdom (by us) and they follow the sons of Pritha, desirous of the kingdom of the Kekayas and waiting for an opportunity of fighting (with us).

21. And all the heroes among the lords of the Earth have been brought together and are interested in the cause of the sons of Pandu. I hear that these heroes worthy of respect have become followers of the virtuous king out of love.

22. Heroes who live in the hills and in fortresses, who are of good lineage in the world, and aged and many Mlechas who are adepts in handling various weapons have been brought together and made interested in the cause of the sons of Pandu.

23. And king Pandya too, in battle an equal of Indra, who is noble-minded, a hero among men and of unequalled strength and energy, accompanied by many heroes, has come, espousing the cause of the sons of Pandu.

24. That Satyaki, who has learnt the use of arms from Drona, Arjuna, Vasudeva, Kripa and Bhima, and who is said to be the equal of the son of Krishna, Pradyumna, is enlisted in the cause of the sons of Pandu.

25. Formerly did assemble the kings of the Chedis and the Karushas with all their preparations and among them stood the king of Chedis, with his blazing beauty and scorching (sight) like the sun.

26. He was regarded as being incapable of being vanquished in battle and the foremost among all the users of the bow. Krishna at once killed him by force of his own strength and thus destroyed all the hopes of the Kshatryas.

27. In days of old did Krishna merely by looking at him (Sishupala) who was honoured by the kings, at whose head stood the king of the Karushas thereby increasing the fame and honour of the Pandavas.

28. Seeing that Keshava was incapable of being vanquished in his chariot drawn by white horses they fled leaving the ruler of the Chadis as small animals do at the sight of a lion.

29. He, who out of impudence, engaged in a fight in chariots with Vasudeva, lies killed by Krishna like a karnikara tree uprooted by the wind.

30. Remembering what has been brought to my notice regarding the might of Keshava, and the deeds of Vishnu I got no peace of mind, O son of Gavalgani.

31. No enemy whatever can withstand them whose leader is that best of the Vrishnis. My heart trembles with fear at hearing that the two Krishnas are united together on one and the same chariot.

32. If the dull-headed one does not fight with these two then may my son fare well, otherwise will they burn up the Kurus as Indra and Vishnu did the army of the Daityas.

33. In my opinion Dhananjaya is equal to Shakra himself and the hero of the Vrishni race is Vishnu himself. The son of Kunti has his refuge in virtue, is brave and avoids shameful deeds and the son of Pandu has created no enemeis.

34. He, who has been banished by Duryodhana, is not evil-minded otherwise being wrathful he would have consumed all the sons of Dhritarashtra. I do not fear Arjuna, Vasudeva or even Bhima or the twins os I, in the same measure, fear,

35. The wrath of the king, O Suta, when he is angry; having practised great austerities and Brahmacharyja vows his desire will be fulfilled.

36. Seeing his wrath and knowing that the cause is just, I am now very much afraid; therefore as an emissary from me do you quickly go to the encampment of the king of Panchala on a swift-going car.

37. Repeatedly will you ask him who has created no enemies in affectionate terms about his health; and going, O son, near Janardana also, who is possessed of great qualities, heroic and noble-minded,

38. Will you ask about his welfare, on my behalf and say that Dhritarashtra is desirous of peace with the sons of Pandu. There is no request of his that the son of Kunti will not comply with, O Suta.

39. Krishna is as dear to them as their own selves and being wise he is ever engaged in their interest. Also of the assembled sons of Pandu, and the Srinjayas and Janardana, and Yuyudhana and Virata,

40. Will you enquire about their health on my behalf and in the same way of all the five sons of Draupadi. And whatever you think fit to be said to the foe, as occasion arises and also whatever you think to be conducive to the interests of the race of Bharata must you say, O Sanjaya, among those kings. And do not utter anything which may give cause for hostility.

Thus ends the twenty second chapter, the missson from Dhritarashtra in the Sanjayayana of the Udyoga Parva.

CHAPTER XXIII

(SANJAYAYANA PARVA)—*Continued.*

Vaishampayana said:—

1. Sanjaya, having heard the words of king Dhritarashtra, went to Upaplavya to see the sons of Pandu of illimitable strength.

2. And having reached the presence of king Yudhisthira the son of Kunti, the son of Suta (caste) first made his obeisance and then said.

3. And Sanjaya the son of Gavalgana and the son of a Suta (caste) cheerfully said to him who had created no enemies. It is fortunate, O king, that I see you without desease, having friends, and equal to the great Indra.

4. The aged and wise king Dhritarashtra the son of Amvika, asks about your health. Is Bhima the foremost among the sons of Pandu well and is Dhananjaya so and are these two sons of the king of Madri,

5. How is the princess Krishna, the daughter of Drupada, who is truthful, wife of a hero, with her sons, that spirited lady for whose benefit you pray for (the accomlishment of your fondest wishes) O son of Bharata, O you of good desires?

Yudhisthira said:—

6. O son of Gavalgana, O Sanjaya, you are welcome. We are delighted at seeing you. In return I want to know about your health. I am well with my younger brothers O you learned man.

7. Having, after a long time, heard the news of the health of the aged king of the Kurus, O Suta, and having seen you, O Sanjaya, am I so pleased that I regard as having seen the king himself.

8. Our grandsire is aged, wise, great in wisdom, and endued with every virtue. Is this Bhisma, the son of Kuru, in health? Is he of the same habits, as in days of old?

9. Is the large-minded king Dhritarashtra, the son of Vichitraviryya, well along with his sons. Is the great king Valhika, the son of Pratipa, well, O you learned son of Suta (caste).

10. Is Somadatta, well? How are Bhrisrava, Satyasandha, Shalya, Drona,

and Kripa, the twice born with his sons, all endued with great qualities? How are these? Are they without illness?

11. All the foremost bowmen in the world have, O Sanjaya, sided with the Kurus and so have the foremost of all those who are endued with great wisdom and know all sciences and can wield the bow in the world.

12. Do these wielders of the bow get honours? Are they without disease in whose kingdom worth seeing lives the well-behaved son of Drona endued with great qualities?

13. Is the very wise prince Yuyutsu, the son of (Dhritarashtra by) the Vaisya lady in health? Is the minister Karna in health whose advice the dull-headed Suyodhana follows?

14. Are the aged ladies the mothers of the sons of Bharata and the slave-wives of the great one, O Suta, and his daughter-in-law, sons, sisters' sons and daughters' sons in peace?

15. Does the king grant suitable annuities to the Brahmanas as in former days? Have the sons of Dhritarashtra discontinued the annuities granted by me to the twice-born, O Sanjaya?

16. Does the king Dhritarashtra, with his sons, treat with contempt the Brahmanas when they commit breaches of law? Does he treat with lightness the provision for Brahmanas which is the road to heaven?

17. This light has been instituted by Providence for the good of beings in this world. If those dull-headed ones do not treat with forbearance their short-comings then will the sons of Kuru meet with ruin.

18. Does the king Dhritarashtra with his sons make provisions for his group of ministers. Are there no enemies in the disguise of well wishers combined for their ruin?

19. Do all those sons of Kuru talk of crimes committed by the sons of Pandu? Do Drona and hero Kripa with his sons speak of our crimes.

20. Do all the sons of Kuru speak of Dhritarashtra, with his sons as their king? Do they, when they see a band of highwaymen assembled, remember the son of Pritha who was the leader in battle (Arjuna).

21. Do they remember, the arrows shot from the Gandiva bow by means of the string of the bow and the dexterity of the hands, the former shaking often and again and making a noise like the roaring of the clouds and flying swiftly,

22. I have not seen in this world any warrior who is superior to Arjuna or even equal to him, who, with one single effort, can send out sixty one whetted arrows with good feathers and with sharp edges.

23. Bhimasena is strong indeed with the mace in hand and makes a large number of enemies in an army tremble with fear as an elephant does in a place abounding with reeds. Do they remember him?

24. Sahadeva, the son of the king of Madri, conquered the combined Kalingas and Dantakura by (shooting arrows with) his right and left hands; do they remember this strong one?

25. In days of old was Nakula sent to conquer the Sivis and the Trigartas. This is within your knowledge. O Sanjaya, they subjugated the western countries. Do they remember these sons of the king of Madri.

26. The defeat that they met with in the forest named *Dwaitabana* when ill advised they went there and when Bhimasena and Arjuna faced these dull headed ones who were imprisoned by the enemy,

27. Where I protected Arjuna, in the rear and Bhimasena protecting the rear of the two sons of the king of Madri and where the wielder of the *Gandiva* bow issued out uninjured after rendering the enemy depressed do they remember?

28. It is not by a single good deed that we can be happy in this world, O Sanjaya, when with all our endeavours are we unable to win over the son of Dhritarashtra.

Thus ends the twentythird Chapter, the queries of Yudhisthira in the Sanjayayana of the Udyoga Parva.

CHAPTER XXIV.

(SANJAYAYANA PARVA)—*Cotinued.*

Sanjaya said:—

1. It is exactly as you, say, O son of Pandu. You enquire, dear sir, about the Kurus, and the foremost among them. Those whom you enquire about, O son of Pritha, *viz* the foremost among the race of Kuru, those wise ones are doing well.

2. Know then that the son of Dhritarastra is surrounded by aged men and true and also by wicked men, O son of Pandu. To the enemy even would the son of Dhritarastra give away, why then should he discontinue what is due to the Brahmanas?

3. The rule that obtains among you (Kshatriyas) *viz.* to harm those that do not

injure you is a rule fit for butchers. It is not good, if Dhritarastra, with his sons like a bad man, speaks ill of you who follow good practices, they would be guilty of conspring against friends.

4. He does not approve of it (the injury done to you) ; he is very sorry for it and the old man on his own part repentsfor it. O you who have created no enemies, having consulted the Brahmanas he has come to know that conspiring against friends is the worst of all sins.

5. They remember, O god among men, your might in battle and remember also the one who always gets victories and is the leader in battles (Arjuna). They remember Bhimasena with the mace in his hand when there is the sound of conch shells and drums.

6. They remember too the two mighty sons of the king of Madri who, in battle, fell (the enemies) in all directions showering on the (hostile) army continuous flight of arrows and whom it is hard to cause to tremble in battle.

7. I think that we cannot know what is yet to befall a man—what futurity has in store for him. For this reason have you, O son of Pandu, though endued with all the virtuous, met with very hard troubles.

8. You will no doubt, by means of your wisdom, make up for all these, O you who have created no enemies. The sons of Pandu, all equal to Indra, will not leave virtue for the sake of pleasure.

9. You will, O you who have created no enemies, so make it up with your wisdom so that they all will obtain peace—the sons of Dhritarastra the sons of Pandu, the Srinjayayas and all the other kings who have assembled here.

10. Listen to what Dhritarashtra, who is equal to your father, has said, O you who have created no enemies, in consultation with his ministers and sons. O king attend to these words.

Thus ends the twenty-fourth Chapter, the speech of Sanjaya in the Sanjayayana of the Udyoga Parva.

CHAPTER XXV.

(SANJAYAYANA PARVA)—*Continued.*

Yudhisthira said:—

1. Here are assembled the sons of Pandu, the Srinjayas, Janardana, Yuyudhana, Virata; speak the words, you have been instructed to say by Dhritarastra, O son of Gavalgana, O son of Suta.

Sanjaya said:—

2. I make my obeisance to him who has created no enemies, to Vrikodara, Dhananjaya, and the two sons of the king of Madri and also the son of Sura, the son of Vasudeva, Yuyudhana, Chekitana and Virata.

3. And also to the aged lord of the people of Panchala, Dhristadyumna the son of Prishata and Jaynayasena. All of you listen to these words which I speak, being desirous of the welfare of the Kurus.

4. King Dhritarashtra had my car speedily got ready for he welcomed the chance of peace. Therefore may the king, with his brothers, sons, and friends, find these words acceptable to them. Let there be peace.

5. With all virtues are the sons of Pritha endued—with steadiness, with mildness and with frankness. They are born in a good family, the reverse of cruel, and generous, they avoid all deeds that one, should be ashamed of and know for certainty the nature of each deed.

6. A mean act does not befit you for you are noble-minded and have a terrible army. If you act mean, it will get undue preponderance as does a black spot on a white cloth.

7. An act which on the very face of it will cause destruction to all and which is sinful and leading to hell—who will do such an act consciously, an act which gives the same result in case of victory and defeat alike.

8. Blessed are they who promote the interests of their cousins. They are the sons, friends and well-wishers indeed (of the Kurus) who, in order that prosperity may ever attend the Kurus, would sacrifiice their life which is of small value.

9. If after subjugating the Kurus, O you sons of Pritha, and defeating all, you destroy those who despise you, then the succeeding portion of your life will be equal to death, since what is life after killing all your counsins ?

10. Who is capable of withstanding you who are assisted by Keshava, Chekitana and Satyaki and protected by the arms of the son of Prishata even after getting Indra and all his divine followers on his side.

11. Who, on the other hand, can withstand with a view to conquer in battle, the Kurus, who are protected by Drona, Bhisma, Ashwathaman, Shalya, Kripa and others, and also protected by the son of Radha along with other kings.

12. Who is capable of slaying, without any loss to his own army, the large force of the royal son of Dhritarastra? Therefore do I see not the slightest good in either victory or defeat.

13. Why should the sons of Pritha do an wicked act like mean people and those born in low families? Therefore having approach ed you, do I bow to the son of Vasudeva and the aged lord of the people of Panchala.

14. With hands clasped, do I throw myself under your protection so that it may go well with the Kurus and the Srinjayas. Why should not the son of Vasudeva and Dhananjaya act in the manner indicated by me?

15. If so requested they would give away their lives; why should not they do this which is, I say, O learned man, for the preservation of others.

Thus ends the twenty fifth Chapter, the speech of Sanjaya in the Sanjayayana of the Udyoga Parva.

CHAPTER XXVI.

(SANJAYAYANA PARVA)—*Continued.*

Yudhisthira said:—

1. What words, of mine, O Sanjaya, have you heard meaning ever, that you fear war. The reverse of war, is better than war. Who having got that (peace) goes to war, O Suta?

2. If what a man desires in his heart is fulfilled, O Sanjaya, without doing anything then he will not do anything even if that be very much easier than war.

3. Wherefore should a man go to war; who is there cursed by the gods who would chose war? The sons of Pritha do acts which bring on happiness and at the same time are conducive to the well being of the world and not inferior to virtue (*i.e.* virtuous acts).

4. They are men desirous of only such happiness as has its source in virtue. He, who being desirous of happiness and of des troying misery, follows the pleasant dictates of his senses, adopts a way which leads to misery.

5. Seeking pleasure he pains his own body as fuel to a burning flame increases its force; and when a man has freed himself from this longing he does not bring misery on himself.

6. In the same way, by the satisfaction of our sensual desires we are not satiated but are like fire with clarified butter added on to it. Compare this great source of enjoyment of the king Dhritarastra with ourselves.

7. Deserted by the goddess of fortune-people never win victory in battle; unfortu, nate people never hear the sound of music, unfortunate people never enjoy garlands and fragrance and unfortunate people (never enjoy) ungents.

8. Also, unfortunate people never get fine sheets to wear, (we are unfortunate) otherwise why should we have been exiled from the country of the Kurus. It must be so. The desires of an unwise man give trouble to his body as well as to his mind.

9. The king himself in trouble wants to get strength from others; this is hardly fair. As he sees himself surrounded (by friends) so let him see others surrounded (by friends).

10. A man having thrown burning fire, at midday, at the end of winter, on a thick wood of reeds,and which fire spreads with the wind, repents his act when he is desirous of escape.

11. Having got wealth why does the king Dhirtarashtra now grieve for his lot O Sanjaya? Simply because he had accepted the secret advice of his dull-headed son of vicious soul and addicted to dishonest ways.

12. Suyodhana treated with contempt the words of Vidura, whom he regarded as his enemy though he was his friend and the king Dhritarashtra, desirous of meeting the wishes of his son, consciously deserted virtue.

13. The king Dhritarashtra, from a desire to please his son,remembered not that Vidura was a wise man among the Kurus, and wished for the well-being of the Kurus, of very great learning, adept at speech and well behaved.

14. He,(the son) though himself desirous of honour, seeks to deprive others of honour, is jealous, wrathful, goes beyond the limits of virtue for his own interests, haughty in speech, led by spite, has his soul full of sensual desires and is enduced with a bad heart.

15. He leads a bad life, is deserted by the Goddess of Fortune, cherishes wrongs for a long time, conspires against friends and nas a vicious mind. For meeting the wishes of such an one did king Dhriarashtra, with his eyes wide open, forsake virtue and pleasure.

16. At that time, O Sanjaya, when I was playing at dice did it occur to me that the destruction of the Kurus was come

for Vidura speaking these wise words did not obtain praise from Dhritarshtra.

17. When they no longer followed the the instructions of Vidura, troubles overtook the Kurus, O Suta. So long as they followed his wisdom, did their kingdom prosper.

18. Hear now from me who are the ministers of the son of Dhritarashtra for the promotion of his interest, O Suta. They are Dhritarashtra, Shakuni and the son of Suta (Karna). O son of Gavalgani, look at his folly.

19. Therefore even when I consider, do I not see how it can go well with the Kurus and the Srinjayas, Dhritarastra having usurped the wealth of others and the far seeing Vidura having been banished to a foreign country.

20. Dhritarastra, with his son, hopes for an undisputed suzerainty over this world. Absolute peace therefore is unobtainable. Whatever wealth is under his possession he regards as belonging to himself.

21. Karna considers Arjuna capable of being vanquished when the latter takes up his weapons in battle. In former days there were many great battles. Why were they not benefitted by Karna.

22. Karna knows, so does Suyodhana, Drona knows so does our grandsire, and so do the other Kurus that there is no wielder of the bow superior to Arjuna.

23. All the Kurus, know and so do all the other kings that are assembled, how this kingdom came under the possession of Duryodhana, during the life-time of Arjuna, the subduer of foes.

24. With that precedent in their mind, the sons of Dhritarastra think that they are capable of depriving the sons of Pandu of what is their own though they are aware, having been present there, of the deportment of Arjuna in a battle when the only weapon he had was a bow.

25. Not yet having heard the twang of the Gandiva when fully stretched out, the sons of Dhritarastra are yet alive. So long as he does not see Bhimasena inspired with wrath, Suyodhana thinks that his object is gained.

26. Indra even would not be able to stand against him, for robbing us of our wealth, during the life time of Bhimasena and Dhananjaya, O Suta, and the patient Nakula and the hero Sahadeva.

27. The old king with his son, O Suta, still entertains the thought that the sons of Dhritarashtra will not be killed in battle consumed by the son of Pandu, O Sanjaya.

28. You know what troubles have overtaken us. For my respect for you, I would forgive them, (you know as well) that which has taken place between ourselves and the sons of Kuru and what our treatment towards the son of Dhritarashtra was at the time

29. Even let that treatment be the same, I shall make peace, as you ask me to do. Let Indraprastha be my kingdom. Let the foremost of the race of Bharata, give it back to me.

Thus ends the twenty sixth chapter the speech of Yudhisthira in the Sanjayayana of the Udyoga Parva.

CHAPTER XXVII.

(SANJAYAYANA PARVA)—*Continued.*

Sanjaya said :—

1. That you are attached to virtue, O Pandava, is known in this word and I see also that it is so, O son of Pritha. The life that is full of great deeds, also is unstable; considering this, you should not destroy (the Kurus),

2. If the sons of Kuru do not give back to you your share without war, O you who have created no enemies; but I consider that living as a beggar in the kingdoms of Andhaka and Vrishni is better than a kingdom (attained) by means of war.

3. Since a man's life lasts but for a short time, and is ever subject to sufferings and is unstable and since again it is not comparable to fame, therefore should you not do, O son of Pandu, a sinful art.

4. Desires adhere to a man and they are the source of all impediments to virtue, O king of men. A wise man, having killed them beforehand, gains unspeakable praise in the world.

5. Thirst for wealth is a bond in this world, O son of Pritha. Those, who desire it, go against virtue as it were. He who choses virtue is wise. The man, who desires pleasure, becomes degraded for the sake of pleasure.

6. A man, who makes virtue his prime duty, gains great fame and shines like the sun; and the man, of vicious intellect, devoid of virtue, is ruined even if he obtains the earth.

7. The Vedas have been read by you; the hard austerities of *Brahmacharyya* have been practised by you and in sacrificial cercmonies the desires of Brahmanas have been fulfilled by you and with the

other world before your mind, your soul has been devoted to happiness for a series of years.

8. He, who having devoted himself excessively to pleasures, does not do any deed leading to religious meditation, becomes extremely devoid of happiness after his wealth is gone and remains liable to be led by the force of his desires.

9. In the same way, the fool, who despising virtue and without practising religious meditation, gives himself up to vice, shows no regard (for the Supreme Being). The soul, after leaving the body and reaching the other world, comes to grief.

10. Here (*i. e.* in the other world) there is no absolute annahilation for either virtuous or for vicious deeds. The good and evil deeds go before and the agent only follows them.

11. Your deeds are famous, as the offerings of savoury and delicious victuals, rendered holy with the respect (with which they are offered), made to Brahmanas accompanied by gifts with perfect propriety, on the occasion of religious ceremonies.

12. During this life deeds are done, O son of Pritha, and and after death, no act whatever is done. And virtuous deeds that are valuable in the next world, and so belauded by the great and the honest, have been done by you.

13. Death does away with decrepitude, fear, as also hunger and thirst, and all that is disagreeable to the mind. There is no duty there but delighting in one's senses.

14, Such is the fruit of our deeds, O king of men; therefore do not, in this world, carry the load of doing what is pleasing to the heart, O son of Pandu, do not (by your action) go for ever either to the region that is full of causes begetting wrath (hell) or to the one that abounds with causes begetting delight.

15. Having got to the end of your deeds, do not however, put truth, self-conduct, candour and humility. You may perform the Ashwamedha and Rajsuya sacrifices, but do not come again near the limits of sinful acts.

16. If now, actuated by malice, you sons of Pritha, do vicious deeds, you have, in vain, for a series of years, resided in in forests undergoing all sorts of troubles like virtue itself.

17. In vain did you also roam about in the forests, parting with this army, which was formerly subject to your control and also (parting with) these followers of yours, namely Janardana and the hero Yuyudhana,

18. And also (your followers) the king of the Matshya, Virata of the golden car with his son at the head of his soldiers. And the kings who were formerly vanquished by you, all have come over to your side.

19. With all these great resources, with great fame (which then attached to your name) and possessing an army at the head of which were the son of Vasudeva, and Arjuna, you might after having slain the most valorous among your despisers, in the field of battle, have destroyed the pride of the sons of Dhritarashtra.

20. Why after having increased the strength of your enemy and after weakening your own friends, and after having lived in exile in the forest for a series of years, are you now desirous of fighting, O son of Pandu, after the proper time.

21. An unwise man, O son of Pandu, or one that does not know virtue, may obtain prosperty by fighting or a wise man and virtuous, may lose his prosperity by not fighting.

22. Your instinct does not urge you to an unrighteous act, O son of Pritha, and never did you, out of wrath, do a sinful act. Tell me, therefore, what the reason is which makes you desirous of doing this sinful act, which is against the dictates of wisdom.

23. Wrath is a bitter remedy for evils, it causes malady in the head, detroys fame, and is a source of sinful acts. It ought to be controlled by a good man and those that do not control it are bad men. O great king, control your wrath. Incline to peace.

24. Who would desire wrath which leads to sin. Forbearance is good for you, not enjoyments where Bhisma and the son of Shantanu will be killed and Drona with his son slain.

25. Kripa, Shalya, the son of Somadatta, Vikarna, Vivinsati, Karna and Duryodhana—having killed all these, what sort of happiness is it that you will get after that, tell me, O son of Pritha.

26. Having gained even this Earth bounded by the sea, you will not get rid of decripitude or death, desirable results or undesirable, happiness or misery. O king knowing this, do not wage war.

27. If you are desirous of doing this deed, attended with such results, simply because your advisers wish it, then abdicate everything to them and go away. You should not now forsake the path leading to the region of the gods,

Thus ends the twenty seventh Chapter, the speech of Sanjaya in the Sanjayayana of the Udyoga Parva.

CHAPTER XXVIII.

SANJAYAYANA PARVA)—*Continued.*

Yudhisthira said :—

1. Undoubtedly, O Sanjaya, it is as you say namely that virtuous acts are the best among deeds ; and knowing, O Sanjaya, whether it is virtue or vice that I follow should you blame me.

2. Where vice assumes the appearance of virtue and virtue appears completely as vice, and virtue appears in its own form wise men should distinguish it from virtue) by their intelligence.

3. A man should follow the profession of the order among which he is born, but similarly in times of distress these occupations which are fixed, follow the rule of virtue and vice. Hear now, O Sanjaya, what constitutes our profession in times of distress.

4. With his means of livelihood gone, a destitute man ought to desire for such means as may enable him to perform such duties as are laid down for him, O Sanjaya; both the man whose means of livelihood is not gone and the one who is in distress, are culpable (if they act as if they are not what they are) O Sanjaya,

5. Since expiation has been prescribed by the creator, for those Brahmanas who without wishing for ruin to themselves (do actions sinful for them to do). With due regard to this fact, O Sanjaya, should you find fault with those whose means of livelihood is gone and those who are not in that position.

6. For the acquirement of the knowledge of our inner self and for bringing the mind under control is always prescribed accepting alms from good men. For those that are not Brahmanas and do not want to know about the inner self, the practices prescribed for their respective orders are considered to be the best.

7. That path has been followed by our fathers and grandfathers and also by others and all those who are wise adopt the same path. For this I do not consider that they were not orthodox.

8. What little wealth there is in this world, what in the possessions of the gods and what is beyond them, or the region of the Prajapatis, the heaven, or the region of Brahma, I do not desire even unrighteously, O Sanjaya.

9. Krishna, is the lord (as it were) of virtue, well versed in every science, politic, wise and has been attended by Brahmanas, and by him are instructed many kings of great prowess.

10. If I am to blame by not making peace and if I swerve from the duties of my order, let Keshava, the son of Vasudeva, of great fame, who desires the welfare of both parties, say.

11. This Shini, and the king of the Chedis, and the king of the Andhakas and of the Vrishnis, of the Bhojas, of the Kukuras and of the Srinjayas, all by following the counsels of the son of Vasudeva slay their enemies and thus please their friends.

12. The kings of Vrishni and Andhaka, and Ugrasena and others, led by Krishna, are all the equals of Indra and are spirited, attached to truth, of great prowess and happy.

13. The king, of Kashi having obtained Krishna, the giver of boons, as his brother, has attained to great prosperity ; on him the son of Vasudeva, showers blessings as the cloud on earthly beings at the close of summer.

14. Such is this learned Keshava. Know him to be aware of the ethics of actions. The good Krishna is moreover our friend and I shall not act against the advice of Keshava.

Thus ends the twenty eighth Chapter, the speech of Yudhisthira in the Sanjayayana of the Udyoga Parva.

CHAPTER XXIX.

(SANJAYAYANA PARVA)—*contd.*

Vasudeva said :—

I desire, O Sanjaya, the continuance of the existence of the sons of Pandu—their prosperity and their good and in the same way, O Suta, do I desire the prosperity of king Dhritarastra who has many sons.

2. It has ever been my desire, O Sanjaya, to say to them " Be peaceful " nothing else. I hear that this is also the wish of the king (Dhritarastra) and I consider this to be equally to the good of the sons of Pandu.

3. Peace, of a rare sort, indeed, has been shown, O Sanjaya, by the son of Pandu, when Dhritarastra with his sons is avaricious ; why should the quarrel between these two parties rise to good proportions.

4—5. Ye do know, O Sanjaya, the nature of right or wrong better than myself or Yudhisthira; then for what reason, O Sanjaya, do you find fault with the son of Pandu, who is energetic, mindful of his own duties, whose duties towards his relations have been such as have been laid down from the days of yore. Why do you say that their goodness is vanished? With regard to the matter at present under discussion the opinions of the Brahmanas differ.

6. One school say that it is by work that we obtain salvation and again another school say that it is by putting aside work, and through knowledge, that we attain to salvation. It has been so laid down by the superior beings that a man, even knowing all the properties of good, will not be satisfied without eating.

7. That knowledge alone bears fruit, which does work, not others. In this world the result of action admits of occular proof; one oppressed by thirst is satisfied by drinking water.

8. Therefore it has been ordained by the creator that through work results, O Sanjaya, work. Therefore the opinion that anything other than work is good, is nothing but the uttering of a fool and of a weak man.

9. Elsewhere (*i.e.* in the other world) the gods are resplendent through work, the wind blows through work. Causing day and night, through work, the sleepless sun rises every day.

10. The sleepless moon, too, goes through half months and months and certain peculiar positions of the moon (through work) and the sleepless fire enkindled (by work) burns, doing good to the creatures of the Earth.

11. The goddess Earth, sleepless, carries this great load through her strength and the sleepless rivers carry their waters with speed, satisfying the desire of all beings.

12. The sleepless one of mighty strength (Indra) showers rain, resounding every corner and the cardinal points; and desiring kingship among the gods he practised the austerities of a Brahmacharyya life, being sleepless.

13. Giving up pleasure and the satisfaction of his desires, the position of a chief was obtained by Shakra by means of work. He strictly observed truth, virtue, self-control, forbearance, impartiality and amiability.

14. Devoting himself to all these, Indra got the high position of the king of the gods. Vrihaspati too practised the austerities of a Brahmacharyya life, with his mind shut up from everything else, and controling his self as usual.

15. Giving up pleasure, and controlling his senses he obtains glory from the gods and similarly like the planets and Rudra and Aditya and the Vasus in the heaven shines resplendent through works.

16. King Yama, the son of Visravana, Karna, the Gandharvas, the Yakshas and the celestial nymphs, O Suta, and the Rishis in the other world shine resplendent practising the austerities of a Brahmacharyya life and seeking the knowledge of self.

17. Knowing all these truths regarding this world and knowing the duties of the best among Brahmanas, and the Kshatriyas and the Vaisyas, why do you, who are wise, plead on behalf of the sons of Kurus.

18. Yudhisthira is ever attached to the study of the Vedas and know him also to be attached to Aswamedha and Rajsuya sacrificial ceremonies and again riding on cars and on horses and elephants; he also acts with the bow and weapons and puts on armour.

19. If the sons of Pritha can see some means, not involving the slaughter of the sons of Kuru, their virtue would be saved, and a virtuous deed would be done by them by forcing Bhimasena to adopt a more honourable course of life.

20. And if by the ordination of fate they should meet with death, while engaged in the work which their ancestors did, then too doing all that lies in their power towards the fulfilment of their duty their death would be praiseworthy.

21. If you approve of peace, I want to hear your answer to this question: Does the duty of kings lie in fighting or does it lie in not fighting.

22. Having considered the principle on which the four divisions were originally based and the duties of each, O Sanjaya, and having fully ascertained the proposed line of action of the Pandavas, praise or blame it, as you may think fit.

23. A Brahmana should be steady, perform sacrificial ceremonies, give alms and go to the principal places of pilgrimage; he should also teach and officiate as priest in the ceremonies performed by others who need his help and should accept donations from well-known persons.

24. In the same way, having protected his kingdom and his subjects, making donations to persons leading a holy life, and performing sacrificial ceremonies, and studied all the Vedas, and taken a wife (a Kshatriya) should become a house-holder continuing to do virtuous deeds.

25. The virtuous soul, doing virtuous deeds, roams at his will in the region of Brahma. A Vaisya should study and accumulate wealth by agriculture, keeping cattle, and commerce. He should observe these duties intently.

26. And pleasing the Brahmanas and Kshatriyas, of virtuous habits, he should become a house-holder, doing virtuous deeds. He should serve the Brahmanas and worship them; he should not study; sacrifice is forbidden to him; he should ever be wakeful and sleepless in doing good to beings; such are the duties of a Shudra as laid down in the ancient religious books.

27. The king, protecting all these intently and employing all these orders in their respective spheres, should himself be without any service, impartial to all his subjects and should never give himself to the promptings of his unholy desires.

28. If there is any body superior to him (the king) and known to be endued with all virtues, he should instruct his subjects to see him. A bad king will not however observe all this.

29. When he is desirous of obtaining the wealth of others, growing inhuman and gifted with strength and through the wrath of the creator,

30. There comes into being war, for which again was created armour, weapon and bow. For the purpose of slaying robbers were created armour, weapon and bow by Indra.

31. In such cases a virtuous deed is done by slaying such a robber and this weakness appears in a large measure in the sons of Kuru. They have been overpowered by a too slight knowledge of virtue and by non-observance of law and religion; O Sanjaya, this is not right.

32. The king Dhritarashtra with his sons all on a sudden robbed the sons of Pandu of their just inheritance and thus has set at naught the duties observed by kings from times immemorial. And all the Kurus follow him.

32. A thief, when he steals wealth unseen and when he steals it by force, in both these, O Sanjaya, he is to blame; what difference (redeeming feature) has the son of Dhritarashtra?

34. What he is desirous of following through anger is considered as virtuous by him through avarice. Then again the share of the sons of Pandu is fixed, why should that which is ours be taken away by others?

35. Under these circumstances, to be killed white fighting would be praiseworthy for us. Ancestral wealth is better than the kingdom of another. Lay these ancient principles before the sons of Kurus amidst the assembled chiefs,

36. The chiefs, that is to say, the fools that have been brought together by the sons of Dhritarashtra and are thus very near the kingdom of Death. Then again look at this sinful act, of the Kurus in the council hall.

37. The Kurus with Bhishma at their head stood by without interference while the Draupadi, the dearly beloved wife of the son of Pandu—that lady of fame and endued with good behaviour, stood weeping in the clutches of that slave of lust.

38. If at that time the sons of Kuru, who were assembled there, old and young, had prevented this, Dhritarashtra would have done what would have pleased me and such behaviour would also have been to the benefit of his sons.

39. Dushasana brought Krishna by force into the council chamber where there were her fathers-in-law at the time. Brought there she expected kind treatment, but she found there no protector save Vidura.

40. The kings, who were assembled there, could not say anything against such treatment, in the council hall, through idiocy; and there was only one Kshatrya, who from a sense of righteousness spoke words indicating virtue and calculated to secure the interest of Krishna, to the one of little intelligence. (Duryodhana).

41. You did not, then in the council hall, speak one word, but now you want to preach sense to the sons of Pandu. Krishna however accomplished something, in that council, which was right and hard to do.

42. By this (*i.e.*, the deed of Krishna) she took the sons of Pandu out of their difficulty and herself out of hers, as a sailor takes (a ship) out of the sea waves, There, in that council hall, where was standing Krishna in the presence of her fathers in law, the son of Karna thus addressed her.

43. O daughter of Yajnasena, no other course is left open to you; be a slave in the house of the son of Dhristarashtra. Your husbands vanquished (at a game of dice) no longer are husbands for you, and O you of a romantic soul, choose some other husbands for yourself.

44. The (speech) frightful and sharp as it was, went deep into the heart cutting the very bones. This arrow, of words, proceeding from Karna, possessed the power of fire and is buried in the heart of the son of Phulguna.

45. Dushasana also spoke these harsh words when they were about to put on garments made of the skin of black deer. "All these eunuchs vanquished and ruined are going to hell for a long period."

46. The king of Gandhara, Shakuni, also thus spoke by way of jest to the son of Pritha (Yudhisthira) at the time of playing at dice: "Your younger brother being defeated, what else have you but Krishna, the daughter of Yaynasena. Stake her."

47. You know, O Sanjaya, all these objectionable words, that were said, at the game of dice. I want to go there myself to settle this.

48. If I can bring about peace without injury to the interests of the sons of Pandu a virtuous act shall have been done by me resulting in great good and at the same time I shall have freed the Kurus from the clutches of death.

49. I hope that the sons of Dhritarashtra will attend to me when I speak to them words of wisdom, based on the principles of virtue and humanity and that the Kurus will treat me when I go there, with respect.

50. If it is otherwise, you may be sure, that the sons of Dhritarastra who are being consumed by their own vicious deeds, will be rendered devoid of all prosperity by Arjuna in his car and Bhima equipped for fight.

51. The son of Dhristarashtra spoke harsh and rude words to the sons of Pandu when they were defeated (at the game of dice). At the proper time Bhima, with the mace in his hand, will remind Duryodhana (of his language).

52. Suyodhana is a big tree, full of malice Karna the trunk, and Shakuni the branch. Dushasana presents its numerous fruits and flowers while the wise king Dhritarastra is the root.

53. Yudhisthira is a big tree full of virtue, Arjuna the trunk and Bhimasena its branch. The two sons of Madri represent the numerous fruits and flowers while myself and the Supreme Being and the Brahmanas are the roots.

54. The king Dhritarastra with his sons is the forest, and the sons of Pandu, O Sanjaya, the tigers. The forest with the tigers cannot be cut down nor the tigers in the forest destroyed.

55. The tiger without the forest (to protect it) is easily killed and so is the forest without tigers in it (to overawe people) easily cut down. The tiger therefore protects the forest and the forest the tiger.

56. The sons of Dhritarastra are the creepers of virtue, while, O Sanjaya, the sons of Pandu are like Sala trees. The creeper cannot grow without the support of a big tree.

57. The sons of Pritha are ready to attend on Dhritarashtra; the subduers of foes are ready for fight. Let the king (Yudhisthira) do what Dhritarashtra is going to do.

58. The noble-minded and virtuous sons of Pandu, though ready and in a position to fight, are yet in peace. Tell them, O wise one all these things as they are.

The ends the twenty-ninth, chapter, Krishna's words in Sanjayayana of Udyogo Parva.

CHAPTER XXX.

(SNJAYAYANA PARVA—*Continued.*

Sanjaya said:—

1. After bidding you adieu, O god among men, shall I go away O lord, O son of Pandu, may it be well with you. Has any objectionable language been uttered by me, in the heat of the moment.

2. After bidding adieu also to Janardana, Bhimasena, Arjuna, the two sons of Madri, Satyaki and Chekitana, shall I go away. May happiness and prosperity be yours. May the king look upon us with an eye of good will.

Yudhisthira said:—

3. Permitted by ourselves, go away O Sanjaya, May you fare well. Do not, O learned man, think ill of us. They and ourselves all know you to be a pure-souled man, in the midst of (their) court.

4. As an envoy sent (by them) O Sanjaya you have made yourself dear to us and you are of peaceful speech, well behaved, and satisfy every body. You are not ill disposed towards us and though spoken to harshly you are never angry.

5. You are not a speaker of cutting and rude words, nor of harsh or false words. We are aware that your words are based on the principles of virtue, pregnant with meaning and humane, O Suta.

6. You are our favourite; Vidura is the only other envoy that can come here. In former days you were often seen by us and you are our friend like Dhananjaya.

7. Departing from here, O Sanjaya, you should speedily wait on these Brahmanas, who are endued with the practice of pure energy, born in high family, and endued with all the virtues,

8. And those Brahmanas who are devoted to study, and devotees living on alms and those who always dwell in the forests. Greeting all these on my behalf, you should enquire the health of these old people and of others as well.

9. You should also meet the priest of Dhritarastra and all his preceptors, and *Ritwikas* and ask them about their health, O Suta,

10. And those, who though not of good blood, are aged, spirited, endued with behaviour and strength, who remember and expect us and practise the slightest virtue, according to their means.

11. Inform them of my good health and enquire of them about theirs, as also those who live in the kingdom carrying on the trades, and those who live in the kingdom maintaining it (by filling offices of the state).

12. Our preceptor Drona, who is well versed in the code of morality and who practised the Brahmacharya life wishing for a knowledge of the Vedas and who made the four *padas (viz. mantra, upachara, prayoga* and *Sanhara)* his weapon, should be pleased by you after being duly greeted.

13. You should also enquire about the health of Aswathama who is endued with the practice of studying and who has read the Vedas and also again has made the four Padas his weapon, and who is strong as the son of a Gandharva.

14. Going too to the residence of the son of Saradwata, of mighty prowess and the chief among those who have a knowledge of self, you should again and again greet him on my behalf and touch the feet of of Kripa, O Sanjaya, with your hands.

15. You should also, touching the feet of that chief among the Kurus, Bhishma in whom are centered heroism, humility, devotion, wisdom, good behaviour, great learning, goodness and proweess, submit my proposals to him.

16. Saluting the aged king too, who sees by the eyes of wisdom, is the leader of the Kurus, of great learning, who waits upon the old and wise, you should tell him that I am without any disease.

17. You should also enquire, about the health of Suyodhana, the eldest son of Dhritarastra, who is dull-headed, ignorant wicked and addicted to vice, and, by whom, O Sanjaya, all this world is being ruled over.

18. You should also enquire, about the health of his younger brother Dushasana, who is dull-headed, and of the same behaviour (as his elder brother) and who is a great bow man, and one of the best heroes among the Kurus.

19. The one who has no other wish except that there should be peace among the Bharata race,—the best among the Valhikas, a wise and honest man, should also be saluted by you.

20. In my opinion Somadatta too should be saluted by you who is endued with many good qualities, wise and merciful and who always subdues his anger towards the Kurus out of affection for them.

21. The most venerable among the Kurus is the son of Samadatta ; he is our brother, O Sanjaya, and my friend as well. He is a good bowman and a car-warrior as well and with his councillors, worthy of the highest respect. You should enquire about his health.

22. Those others, who are high among the Kurus and young, and those who are as sons, grand-sons and brothers to us, should also be asked, O Suta, regarding their health, in terms which you consider suitable for each.

23. Those kings who have deen brought together by the son of Dhritarashtra for fighting with the Pandavas, the Vasatis, the Salwakas, the Kekayas, the Ambarthan, and the chief among the Trigartas,

24. Those that have come from the East and the North, from the South and the west and all those heroes that have come from the hilly districts, you should ask O Suta, regarding their welfare ; (and specially) those among them that are human and endued with good behaviour.

25. Of those who ride on elephants and chariots, and horses, and those who fight on foot, of that assemblage of great and honourable men after informing my welfare, you should ask regarding their health collectively.

26. In the same way you should enquire about them that are the financial ministers of the king, and the door-keepers, and those that lead the army, and those that calculate the revenue and expenditure and the great men who ever think about the welfare of the kingdom.

27. You should also enquire about the health of the son of Dhritarastra by his Vaisya wife, who is the best among the Kurus, and one among them, not a fool, of great wisdom and endued with all virtues. By no means is he inclined to fight.

28. The one who has no rival in the tricks of dice, whose tricks cannot be detected, who plays dice, and who can handle the dice cleverly, who is hard to defeat in the

game, viz. Chitrasena, should also be asked concerning his health.

29. The King of Gandhara, Shakuni, who comes from the hills, and who too is unrivalled in the tricks of the dice, and who contributes to the honour of the son Dhritarastra, of false intelligence, should, O Suta, be asked concerning his health.

30. The heroe, who above from his car, expects to defeat the sons of Pandu who are hard to vanquish, the one who is without a rival in befooling the fools (sons of Dhritarastra) viz. (Karna) the son of Vikartana should also be asked concerning his health.

31. He who is devoted to our intersests, who is our preceptor and lord, who is our father, mother and friend—Vidura of immeasurable wisdom and of good foresight—he who is our adviser, should also be asked concerning his health.

32. The aged ladies, and those among them who being endued with good qualities are regarded by us, O Sanjaya, as our —mothers, should be greeted when they are all together

33. "O you with living sons, do your sons treat you properly" saying this, O Sanjaya, afterwards tell them that he who has created no enemies is doing well with his sons.

34. Those who are like our wives, O Sanjaya, should all be asked regarding their health and address them thus: "Are your leading careful lives in your houses, well protected and with fragrant fame and unblameable conduct?

35. O gentle ladies, is your treatment towards your fathers-in-law gentle and considerate? You should secure for yourself such behaviour as will make your husbands kind towards you."

36. Going to those who are like our daughters-in-law, endued with good qualities who have been brought there from good families, and with issues, tell them that Yudhisthira who is well disposed towards them sends his greetings.

37. The daughters of your house, O Sanjaya, should be embraced by you, and after asking them about their health on my behalf you should thus address them: O blessed ones, may your husbands be favourably disposed towards you, and may you be favourably disposed towards your husband.

38. You should also, enquire about the health of these ladies who wear ornaments and good cloths on their person, use perfumary, live without any fear, are made happy and in the enjoyment of comforts and whose looks are mild and speech is low.

39. The maid-servants and the male servants, and the many hunch-backed and lame men who have been sheltered by them too should after being informed of my welfare be asked regarding their health and spoken to in these terms:

40—41. Does the son of Dhritarashtra continue the stipend granted you in old, and does he allow you comforts. Those persons of defective limbs, idiots and dwarfs whom the humane Dhritarashtra supports and the many blind persons, and decrepit ones, and those who live by their hands (having no legs) that are there should be first told of my welfare and then asked about theirs.

42. Do not be sorry for this uncomfortable life; sins must surely have been committed by you in the life before; after destroying my enemies I shall support them with food and clothes and favour my friends.

43. Ask the king (Duryodhana) if the stipends made by me to Brahmanas are the same (as before); I shall see them properly rewarded and attain to their objects.

44. And those weak persons who have no body to protect them and those that are vainly striving to earn bread for themselves and also those that are ignorent and imbecile should also be asked, regarding their health on my behalf.

45. Those also, that have taken refuge with the sons of Dhritarashtra, coming from different directions, should be asked concerning their health.

46. In the same way all the ambassadors, of the king (Dhritarashtra) who have come there from all directions, should first be asked about their health and afterwards they should be told that I am doing well.

47. There is not in the world anything equal to the warriors that have been gained by the son of Dhritarashtra on his side. Virtue is even on my side and virtue is my great strength for the destruction of my enemies.

48—49. You should, O Sanjaya, make Suyodhana, the son of Dhritarashtra hear these words: The desire which is tormenting your heart, to rule the Kurus without any rival, has no justification for it. We shall do nothing that will not be agreeable to you. Either give me back the city of Indra, or fight, O you chief hero among the race of Bhatata.

Thus ends the thirtieth chapter, the words of Yudhisthira in the Sanjyayana of the Udyoga Parva.

CHAPTER XXXI.

(SANJAYAYANA PARVA)—
Continued.

Yudhisthira said:—

1. The creator has, under his control, the good and the bad, the young and the old the weak and the strong.

2. The supreme lord gives wisdom to the child and childishness to the wise, developing the seed in a being.

3. To him (Dhritarashtra) desirous of knowing our strength should you say how matters really stand, having cheerfully held a consultation with a view to knowing the true information.

4. O son of Gavalgani, going to the Kauravas, you should greet king Dhritarastra of great strength and touching his feet ask him regarding his health.

5. And you shall say to him, who will be seated surrounded by the Kurus: The sons of Pandu are living happily solely through your prowess.

6. It was through your grace, O subduer of enemies, that they though mere boys obtained a kingdom. First establishing them in the kingdom, do not treat them with carelessnes or they would be ruined.

7. All this kingdom is too much, O Sanjaya, for any body. You should say this speaking on our behalf: Sire, we shall live united; do not go into the clutches of despisers.

8. In the same way should you bow down your head, on my behalf, to the grandsire of the race of Bharata, Bhishma, the son of Shantanu.

8. After being greeted, our grandsire should thus be addressed: By you was the race, of Shantanu when about to be involved in ruin, was extricated.

10. You, who have done this, now do what according to your own opinion, O Grandsire, will enable your grandsons to live in peace and amity with each other.

11. In the same way should you thus speak to Vidura, the adviser of the Kurus "O you peaceful one, advise peace, O you well-wisher of Yudhisthira."

12. And then speak to the wrathful prince Duryodhana seated in the midst of the Kurus entreating him again and again.

13. "The insults you have offered to the blameless Krishna who had been brought to this council hall, we will quietly endure so that the Kurus may not be slaughtered.

13. The Pandavas will quietly bear similar insults offered before and after that though they are strong enough. All this the Kauravas know.

15. O amiable one, you sent us into exile with raiments made of deer skin on. This hardship shall we quietly bear so that the Kurus may not be slaughtered.

16. O Dushasana, it was at your bidding that Krishna was dragged here by the hair setting at naught the protest of Kunti. That too is forgiven by us.

17. But O represser of enemies, we want our due share; O best among men, turn away your avaricious inclination from what belongs to others.

18. By this means, O king, there shall be peace and good will among each other; give back to us, who are desirous of peace, even one province out of the kingdom.

19. Give us Krisasthala, Brikasthala, Makandi and Varunavata, with any other village for a fifth and let there be an end of our quarrel over this matter.

20. O Suyodhana, give but five villages to your five cousins and let there be peace among ourselves and our cousins, O Sanjaya of great wisdom.

21. Let brother follow brother and let father unite with son. Let the Panchals join the Kuras with a smiling face.

22. I desire that I shall see the Kauravas and the Panchalas, without any wounds and we shall all establish peace with cheerful hearts, O you best among the race of Bharata.

23. I am surely ready for peace and for war as well, O Sanjaya. For the acquirement of wealth, am I surely prepared for mild measures and harsh ones.

Thus ends the thirty first chapter, the words of Yudhisthira in the Sanjayayan of the Udyoga Parva.

CHAPTER XXXII.

(SANJAYAYANA PARVA)—*contd.*

Vaishampayana said:—

1. Then did Sanjaya, permitted by the son of Pandu, depart, doing all the behests of the great-souled Dhritarastra.

2. Having reached Hastinapura, he entered it quickly and standing at the gate (entrance of the) inner apartments of the palace said these words to the gate-keeper.

3. Tell Dhritarastra, O gate-keeper, that, I, Sanjaya, have returned from the presence of the sons of Pandu, delay not.

4. If he is awake, tell him this, O gate-keeper and make the ruler of the earth acquainted with (the news of) my entrance (into the city); I have business to submit to him. Hearing this, the gate-keeper went to the king.

The gate-keeper said:—

5. O you lord of the earth, I bow down to you. Sanjaya is come to your door, desirous of an audience. He is arrived here as an envoy from the presence of the sons of Pandu. Command, O king, as to what he should do.

Dhritarastra said:—

6. Inform him of my well-being. Let him enter. Welcome to Sanjaya. I am never unwilling to receive him, why does he, who can enter at any moment, stand at my door.

Vaishampayana said:—

7. Then with the king's permission, the son of Suta having entered that large hall with clasped hands, approached the royal son Vichitraviryya, seated on the throne and protected by wise men, heroes and honourable men.

Sanjaya said:—

8. I am Sanjaya, I bow down to the lord of the earth. Setting out from here, I reached the sons of Pandu, O god among men. The spirited Yudhisthira having sent his greetings to you, afterwards asked me about your health.

9. And he gladly enquired about the health of your sons and asks you if you are pleased with your sons and son's sons, and friends and ministers and all those who live dependent on you.

Dhritarastra said:—

10. Blessing you, I say, O Sanjaya, is the son Pritha, he who creates no enemies, in happiness? Is that king of the Kauravas well with his sons, ministers and younger brothers.

Sanjaya said:—

11. With his ministers, the son of Pandu is in health; he desires that which was formerly his own,—he who acquires virtue and wealth, and commits no wrong deed, who is spirited, of great learning, of great fore-sight and of good behaviour.

12. With the sons of Pandu humanity is superior to virtue and in his opinion virtue is superior to the accumulation of wealth. He is inclined to the thought, O son of Bharata, that happiness and joy are essential to virtue.

13. Led by the will of God, a man acts like a wooden doll moved about by a thread. Seeing the sufferings of the son of Pandu I think that the ordinations of the gods have greater force than the exertions of man.

14. Seeing again your sinful deeds which will give rise to misery and which are eminently indescribable, (I am of opinion) that so long as a mighty foe waits for an opportunity, the other obtains praise.

15. The hero Yudhisthira, who has created no enemies, casting away all sins as a snake does its worn out slough, which cannot remain on it, shines resplendent having transferred (the effects of) his sins to you.

16. Reflect, O king, the suicidal (effects of your) acts which are the reverse of the acts of honourable men, and unproductive either of virtue or of wealth; you have obtained blame, O king, in this world and again will you get misery in another.

17. Now following the whims of your son, you expect to obtain the wealth which it is hard to gain; you want to enjoy without them to share it. This act has been loudly proclaimed to be vicious in this world, and this act is not worthy of you, O you foremost of the race of Bharata.

18. Those who are devoid of wisdom, who are born in low families, who are cruel, who cherish feelings of enmity for a long time and who are not steady in the acquisitions of a Kshatrya, who are devoid of heroism, and who are vicious—those who answer this description are overtaken by ruin.

19. It is through luck that one is born in a high family, is mighty, is renowned, is vastly learned, is happy in this life, tries to subdue his soul or supports virtue and vice which have a close connection between them.

22. The Kurus will prematurely cease to exist, if through your sins, he who has created no enemies wishes you misery. He will transfer (effect of) his sins to you and you will be blamed in the world.

20. Why should a man who is advised by the best of ministers, who is wise and who is master of actions producing virtue and interest in times of distress and who has not lost his senses—why should such a man do a cruel deed like a man who is devoid of all advice.

22. All these ministers of yours, ever devoted to work, wait together. It is through their firm determination (that they will not give back to the Pandavas their share of the kingdom) that the destruction of the Kurus will be accomplished.

23. What else is it but divine that the son of Pritha left this world to behold the other and was there honoured like one having the privilege of roaming about both the worlds. This is not the doing of a man. There is no doubt about it.

24. Seeing that the growth of these attributes (*viz.*, heroisin &c.) depended on action and that wealth and poverty were transient, king Vali, in his search about the cause of this, came to the conclusion that god and nothing else was the cause thereof.

25. The eye, the ear, the nose, the touch and the tongue, these are the sources of the knowledge of animals. These are gratified if thirst is destroyed; therefore should a man cheerfully bring these under control.

26. Others put it in a different way. (They say) that the desired effect must come out of one's acts when done properly. (Thus) the child is the outcome of the act of its father and mother and it grows by proper diet.

27. O king, man is subject to good and bad, happiness and misery, praise and censure. He wins praise when he does any good act and blame when he commits any wrong.

28. I blame you; for, the result of this struggle between the sons of Bharata will surely be the destruction of innumerable human lives and if peace be not concluded the Kurus will be consumed by Arjuna like a heap of dried grass by a blazing fire through your fault.

29. O Lord of men, you, alone of all the world having come under the influence of your head-strong son, regarded success as sure and did not prevent the dispute at the time of the game; now, see the result of this.

30. O king, O lord of men, you will not be able to retain this broad domain on account of your weakness, in listening to the counsels of false ministers and rejecting that of faithful advisers, O son of Kuru.

31. O best of men, being very much fatigued by the speedy motion of the car I solicit your permission to retire to rest; for in the morning the sons of Kuru assembled in the council chamber will listen to the message of him who has created no enemies.

Dhritarastra said :—

32. O son of Suta, being permitted by me go you to your house and retire to rest. In the morning will the sons of Kuru in the council chamber be hearers of the message of him who has created no enemies, alluded to by you.

Thus ends the thirty-second chapter, the words of Sanjaya to Dhritarastra, in the Sanjayayana of the Udyoga Parva.

CHAPTER XXXIII.

PRAJAGARA PARVA.

Vaishampayana said :—

1. The Lord of the Earth Dhritarastra, of great wisdom, said to his attendant :—I desire to see Vidura. Bring him here without delay.

2. Being sent by Dhritarastra the messenger said to the Kshatriya : O you of great wisdom, my lord, the king, wants to see you.

3. Being thus addressed, Vidura, having come to the royal palace, said to the gate keeper : Announce me to Dhritarastra.

The gate keeper said :—

4. O chief among kings, Vidura, having come here at your command, desires to behold your feet. Command me what he is to do.

Dhritarastra said :—

5. Let the very wise Vidura endued with great foresight enter. I am always willing and prepared to see Vidura.

The gate keeper said :—

6. O Kshattri, enter the inner apartments of the wise king; the king told me that he was never unwilling to see you.

Vaishampayana said :—

7. Then Vidura having entered the palace of Dhritarastra said with clasped hands to the lord of men who was absorbed in thought.

8. O you of great wisdom, I am Vidura, come here by your command, if there is anything to be done, here I am; command me.

Dhritarastra said :—

9. O Vidura, Sanjaya has arrived here and having found fault with me gone away; the message of Yudhisthira he will deliver in the council.

10. This day was I unable to know (the nature of) the message of the hero among the Kurus; therefore is my body burning, which has caused sleeplessness.

11. What you consider good for a man who gets no sleep and whose body is burning, tell (me) you are versed in what is religious and what leads to profit.

12. Since Sanjaya has come back from the Pandavas, I have not my usual calmness of mind; all my senses are in disorder; I am thinking what he will say.

Vidura said:—

13. Sleeplessness overpowers one attacked by a stronger man, the weak, those who have failed to attain an end, those whose wealth has been stolen, those fired with desire and thieves.

14. I hope, O Lord of men, you have not been affected by any of these grave evils nor are you possessed by covetousness at other people's wealth.

Dhritarastra said:—

15. I desire to hear words from you that are at once moral in spirit and beneficial; in this race of royal devotees; you are the only one honoured by the wise.

Vidura said:—

16. Yudhisthira is a king graced with auspicious marks; is fit to become the lord of the three worlds; and though he ought to have been kept near you, he was exiled.

17. Though you are virtuous and know virtue, yet are you regarded as possessing qualities quite opposite to this owing to the loss of sight.

18. Owing to his inoffensiveness, kindness, virtue, love of truth and prowess, he bears in mind your supremacy and patiently endures many hardships.

19. Having conferred the lordship over the people on Duryodhana, the son of Suvala, Karna, and Dushasana, how can you desire for prosperity.

20. He is said to be a wise man, whom for a consciousness of the power of one's own self, exertion, forbearance and constancy in religion does not draw aside from the acquisition of the high ends in life.

21—22. He is said to be a wise man whom anger, exultation, pride, shame, stupifaction and vanity cannot draw aside from the acquisition of the high ends in life. Attachment to praiseworthy persons and objects and keeping away from those blameable, faith, and reverence are the signs of a wise man.

23. He is said to be a wise man whose proposed acts, and line of action agreed on are not known to others and known only after they have been put into execution.

24. He is called a wise man whose acts are not hampered by cold, heat, fear, lust prosperity or adversity.

25. He is called a wise man whose wisdom naturally follows both religion and profit and who choses such course of life as is of use in both the worlds and not acts immediately resulting in pleasure.

26. Wise men exert to the best of their ability and also act to the best of their ability and they disregard nothing.

27. It is the wisdom of the foremost wise man to understand quickly, listen pertiently and having understood the effects of action not to follow them from desire to get pleasure (but from judgment) and not to connect one's self with other peoples' affairs unsolicited.

28. Men with the wisdom of a wise man do not strive for the unattainable, do not grieve for what is lost and do not lose their senses in calamities.

29. He is said to be a wise man who exerts after having decided on a course of action, and who does not stop in the middle, who does not waste his time and who has his self under control.

30. Wise men rejoice in virtuous deeds and do those that tend to their prosperity and look not with contempt on what is good.

31. He is said to be a wise man who does not exult in honours to himself, and grieves not at insults, and who remains unagitated like a lake near the Ganga.

32. That man is said to be wise who is cognisant of the nature of all creatures (their ultimate destructibility), of the conections (causes and effects) of all acts and the means of human beings (employed in the attainment of their ends).

33. He is said to be a wise man who speaks boldly, can talk on diverse subjects, can argue well, has genius, and who can explain the meaning of what is written in books at once.

34. He gains the reputation of a wise man who regulates his studies by wisdom and whose wisdom follows the books, who is ever ready to respect those that are good.

35. Wise men call them fools, who though not learned are haughty, though poor are vain and who are desirous of attaining prosperity by wrong acts.

36. He is said to be a fool who neglecting his own interests looks after those of others, and who resorts to deceit for (serving) his friends.

37. He is said to be foolish-minded who desires what ought not to be desired and forsakes those that are fit to be desired and who treats stronger parties with contempt.

38. He is said to be foolish-minded who makes friends of those that are foes and who hates and slays those that are well-wishers and who commits wicked acts.

39. He is a fool who gives out his intended acts, who has doubts in every case, and who delays in doing things that ought to be done quickly.

40. He is said to be foolish-minded who does not give offerings to his ancesters, (Pitris), who does not worship gods, and who does not (manage to) get good-hearted friends.

41. That fool is the worst of men who enters unasked, speaks much unsoliciated and has confidence in those that are untrustworthy.

42. That man is the worst of fools who throws the blame on others, though himself is to blame and who is angry though unable to do anything.

43. He is said to be foolish-headed in this world who is desirous of an object hard to gain without knowing his own strength, without employing adequate means for it, and the object if gained securing him neither merit in heaven nor profit in this world.

44. He is said to be foolish-minded who punishes, O king, him who deserves not punishment, who flatters big people without their knowledge, and who attends on misers.

45. He is said to be a wise man who, having acquired immense wealth, learning or power, conducts himself without any haughtiness.

46. Who is meaner than he who though possessed of riches eats, and wears pretty looking dresses alone without sharing them amongst his dependants.

47. One man does wicked deeds while the fruit is enjoyed by many ; others enjoy while the doer alone is blamed.

48. Only one may or may not be killed by a bowman who has shot an arrow but when a wise man employs his wisdom (viciously) a kingdom may be destroyed along with the king.

49. Discriminating the two (right and wrong or the transient and the permanent effect of actions) by means of the one (intellect), bring under your control the three (friend, foe, and one who is indifferent in these respects, or desire, anger, and greed) by means of four (Conciliation, gift, dissension and punishment) and subjugating the five (senses) and knowing the six (treaty, war, hunger, thirst, calamity, imbecility, old age and death or desire anger, greed, &c) and keeping yourself away from the seven (women, dice, hunting, drink, harshness of speech severity of punishment and misuse of wealth) be happy.

50. Poision kills but one, and also one is slain by a weapone, while disagreement between ministers destroys a king with the kingdom and the subjects.

51. Alone one should not taste a delicous dish, alone one should not think of profitable undertakings, alone one should not go on a journey, and alone one should not be awake amidst those that are asleep.

52. The Being, who has no rival, whom you have not been able to comprehend, is Truth, and the Way to Heaven, like a boat in the ocean.

53. There is but one defect in persons of a forgiving disposition ; since people consider this man of a foregoing nature to be weak.

54. This defect in such a man need not be made too much of ; forgiveness is a great power. For the weak, as well as for the strong forgiveness is an ornament.

55. Forgiveness subdues (every thing) in the world. What is there that cannot be accomplished by forgiveness ? What can a wicked man do to one who has the sword of pacification in his hand ?

56. Fire, falling on ground devoid of vegetation, is extinguished of itself. The unforgiving poison defiles himself with grave defects.

57. Virtue is the only highest good, forgiveness the supreme peace, knowledge the deepest satisfaction and benevolence the one cause of happiness.

58. The earth devours these two, as a serpent destroys those living in holes viz., a king who is not a warrior and a Brahmana who has never been away from home (to holy places).

59. By doing two things a man can attain to renown in this world—by not indulging in harshness of speech and by disregarding the slightly his honest.

60. These two, O best of men, place confidence in others viz. the women who desire men (only because the latter are) desired by other women, and the men who

worship another (only because the latter is) worshipped by others.

61. These two are like sharp thorns consuming the body viz the man, who being poor, has desires and one, who though powerless, is yet wrathful.

62. These two cannot shine owing to the inconsistency of their acts with their station viz the householder who does not exert and the begger who is busy.

63. These two men, O king, are placed above heaven, viz the powerful man graced with forgiveness and the poor man with charity.

64. Of things earned by just means these two must be looked upon as abuses viz gifts to the unworthy and refusual to the worthy.

65. These two are fit to be thrown into the water with stones firmly bound to their necks viz the wealthy man who does not make gifts and the poor man who is a devotee.

66. These two, O best of men, pierce the orb of the sun viz an ittinerant versed in *yoga* and one slain when engaged in battle.

67. Men are known to have three means (for attaining of their ends) O best the race of Bharatas ; they are known to people versed in the Vedas as the bad, the middling and the good.

68. Men too, O king, are of three denominations viz., the good, bad, middling ; they should therefore be employed in their respective avocations—in three sorts of work.

69. The three are without wealth, O king, viz., the wife, the slave and the son ; what ever they earn belongs to him to whom they belong.

70. Robbing other people of their wealth, outraging other people's wives, and forsaking a friend—these three sins are consuming.

71. These three are the ways to hell and destruction of self viz., desire, anger and greed ; therefore should these three be renounced.

72. These three viz., a follower, one who seeks your protection saying *I am thine* and one who has come to your house should never be forsaken, even in times of grave danger.

73. The grant of a boon, of a kingdom and the begetting of a son, O son of Bharata,—these three are equalled by the release of a foe from difficulty alone.

74. These four should be excluded from counsels even by a greatly powerful king —the learned men have said—men of little sense should not be consulted—nor men who make unnecessary delays, lazy men, and flatterers.

75. Let these four dwell at your house, O sire, who are a householder crowned with prosperity, viz., aged and worn out cousins, men of noble families, destitute friends, and childless sisters.

76. Four things, O great king, were declared to bear fruit instantaneously by Vrihaspati on being asked by the chief of the celestials ; they are these, listen to me :—

77. The resolve of the gods, the intellec- of the wise, the humility of the accomplished and the destruction of wicked deeds.

78. Four things, calculated to remove fear, cause fear when improperly done—Agnihotra, the vow of silence, the vow of study and that of sacrificial ceremonies.

79. Five fires should be worshiped by a man with care viz., father, mother, *Agni*, self and spiritual guide, O best the race of Bharata.

80. By worshipping these five viz., the gods, the ancestors, men, beggars and gues a man obtains renown in this world.

81. These five follow you wherever you go viz., friends, foes, those that are neither, dependents nor those who ought to be supported by you.

82. Of the five senses in this world, if one has a hole, then from that hole gets out the wisdom of an intelligent man like wate, from a pot.

83. These six defects should be shunned by a man in this world who desires for prosperity viz., sleep, drowsiness, fear, anger, laziness and procrastination.

84—85. These six should be avoided by a man like a broken boat in the sea ; a tutor that cannot interpret the meaning of the holy books, a priest that is not well read, a king that cannot protect a wife given to the use of disagreeable words, a cowherd that desires always for the village (and not the pasture) and a barber that desires for the wilderness.

86. The six qualities should never be renounced by a man viz., truth, charity, the reverse of laziness, benevolence, forgiveness and patience.

87. These six are destroyed through a moment's neglect viz., cows, service, agriculture, wife, book learning and the prosperity of a Sudra.

88—89. These six always cease to care those who have previously done them good

viz., a learned pupil, the tutor, he who has got a wife, the mother, one whose desire has been satisfied, the woman, one whose wants have been removed, the giver, one who has crossed a river, the boat, and the diseased (who has been cured) and the physician.

90. Immunity from malady, unindebtedness, the reverse of exile, coming in contact with good men, confidence in one's own livelihood, and life without fear—these six, constitute the happiness of men, O king.

91. The curious, the malicious, the discontented, the wrathful, the ever suspicious and those living on other people's fortunes —these six are always miserable.

92. The attainment of prosperity being always healthy, a beloved wife of sweet speech, an obedient son, and knowledge tending to prosperity—these six constitute the happiness of men, O king.

93. He who attains lordship over the six (desire, anger, grief, stupifaction, pride and vanity) that master of the senses never commits sins—how can he be smitten by grief.

94—95. These six live on six (others) and not on a seventh viz., thieves live on the absent-minded, physicians on the diseased, women on those affected with desire, priests on them that perform sacrifices, kings on persons that quarrel and wise men on the ignorant.

96. Seven defects which are the sources of calamity should also be avoided by a king, since they always accomplish the destruction of even the firmly established king.

97. (They are) women, dice, game, drink, harshness of speech,—these five and the great severity of punishment and abuse of wealth.

98—100. Eight preliminary causes ruin a man; despising the Brahmanas, the struggle with the Brahmanas, the acquirement of a Brahmana's wealth, taking the life of Brahmana, rejoicing at reviling them, disapproval of praise to them, not remembering them on occasions of festivity, and finding fault with them when they ask for anything. These defects should a wise man understand and understanding them, should avoid.

101—103. These eight are the creams of rejoicing, O son of Bharata, and are obtained this world viz. union with friends, acquirement of immense wealth, embracing a son, intercourse in union, agreeable conversations at proper times, the advancement of the members of one's party, the attainment of desired results and honour and respect among men.

104. Eight qualities shed lustre on a man, viz wisdom, noble blood, Self-restraint, burning prowess, moderation of speech charity to the best of one's own power and gratitude.

105. This house has nine doors, three pillars and five witnesses presided over by the soul. That learned man who knows this is the best of the wise.

106—107. These ten know not what virtue is, O Dhritarastra, listen (as I name them, the intoxicated, the absent-minded, the insane, the weary, the angry, the hungry, the hasty, the covetous, the frightened, and lustful, these are the ten; therefore should a wise man shun the company of these all.

108. In this connection people cite the old story that is related about what passed between Sudhanwan and the chief of the Asuras for the sake of his (the latter's) son.

109. The king, who shuns desire and spite and distributes wealth among worthy parties, is descriminating, learned, active, and is regarded as an authority by all men.

110. One who knows how to make other people confident on him, who awards punishment after guilt has been established, knows its proper degree, and knows also forgiveness is attended with great prosperity.

111. He is a wise man, who does think lightly of the weak (foe), who proceeds with intelligence in respect to a foe waiting for an opportunity, who does not quarrel with the strong and who shows prowess only at the proper time.

112. That illustrious man, who does not grieve when a calamity is already on him, and who (then) exerts with his senses about him, and who also patiently bears calamities (when they are unavoidable), is a noble-minded one, and his opponents are always subdued.

113. He who never remains away from home for nothing, who does not mix with wicked people, never outrages another's wife, who is not arrogant, who does not steal, is not ungrateful and does not drink, is always happy.

114. He who never pursues the three objects (virtue, profit and desire) in a spirit of boastfulness, who when appealed declares the truth, who does not sow discussions even for friends and who though insulted is not angry is the reverse of a fool.

115. He, who is not malicious towards others, and who being weak does not quarrel, who does not speak haughtily and who always forgives quarrels, wins renown.

116. One, who is never haughty, who never speaks ill of others, praising himself and who in a moment of self forgetfulness never speaks harshly, is loved by all men.

117. One, who does not revive disputes that have been settled and who behaves not with too much arrogance, nor with excessive humility and who does not do a wrong deed, because he is in distress, is said to be a man of good behaviour by very good men.

118. One, who exults not in his own happiness nor is glad at another's distress and who does not repent after having given away, is said by good men to be of good conduct.

119. He, who desires knowledge of the the manners and customs of different countries and of the different languages and of the duties of the different casts, knows every thing, high and low ; wherever he goes, he attains to lordship over great men.

120. The wise man who keeps away pride, folly, impertinence, sinful deeds, disloyalty towards his sovereign, roguery enmity with many, speech with the drunk, the insane, and the wicked, is a chief among men.

121. Charity, worship of the gods, auspicious ceremonies and the several penances laid down by men—the gods exert themselves for the advancement of him who practises these daily.

122. One, who forms matrimonial relationship with a man in equal station and not with those who are below him, and who forms friendships with his equals, and converses and treats with them, who puts those that are graced with accomplishments before him —performs acts after the best policy.

123. One who eats with moderation after doing excessive work, who gives away, (even) to foes when asked, is never beside himself ; and evils always avoid him.

124. He, whose proposed acts and acts put into execution are seldom known to others and whose intentions are kept secret and put into practice suitably, does not fail in his objects even when trifling.

125. He, who is engaged in doing good to all creatures, who is attached to truth, not haughty, of a good mind and not a miser, is known very well among his cousins like a gem of the purest ray obtained from a good mine.

126. The man, who is ashamed of his faults unknown to others, is respected by all men, being of illimitable lustre, of an excellent mind ; and his mind is intent on his inner self, and his lustre shines like the sun.

127. The king Pandu, burning under the influence of a curse, begot in the woods, five sons each equal to Indra ; under your supervision did the boys grow up and were instructed and you have been rearing them up to now, O son of Amvika.

128. Giving back to them their rightful kingdom, O Sire, be happy with your sons and pass your time agreeably ; O Lord of man, then will you not be mistrusted by the gods, nor by the men.

Thus ends the thirty third chapter, code of morality of Vidura, in the Prajagara of the Udyoga Parva.

CHAPTER XXXIV.

PRAJAGARA PARVA)—*Continued.*

Dhritarastra said :—

1. Tell me what you think ought to be done by a sleepless man and burning (with anxiety) ; you alone among us, are accomplished, both in the codes of morality and policy.

2. Tell me, O Vidura, as suits the occasion, after exercising your wisdom, all that you consider to be beneficial for Ajatasatru ; tell speak also what conduces to the good of the Kurus.

3. Committing sin, and looking back on my misdeeds, I ask you with anxious heart, O wise one, all that is in the mind of Ajatasatru.

Vidura said :—

4. Good or bad, agreeble or disagreeable should one speak out, though unasked, to one whose downfall he does not wish.

5. Therefore shall I say to you, O king, what is good for the Kurus, listen to me, (while I am) speaking words that are conducive to your interests and consistent with morality.

6. The misdeeds, that are attainable only by dishonest means, do not set your mind on, O Bharata.

7. If an object cannot be attained, O king, even with proper means, an intelligent man does not distress his mind about it.

8. The reasons of an act, and its result should be carefully considered before it is done without due deliberation.

9. A wise man does or does not do an act after reflecting on the reasons of an act and its results if done, as also the energy of his own self.

10. One (a king) who does not know the measure of his territory, population and

punishment, cannot continue in (the enjoyment of) his kingdom.

11. He who knows these measures as prescribed (in books) is versed in the science of morality and earthly good and retains his kingdom.

12. One (a king) should not live a haughty life considering that he has already obtained a kingdom; for haughtiness destroys kingly prosperity, as old age (destroys) good appearance.

13. A fish out of greediness does not think about the result of an action and swallows up the iron hook concealed in a dainty morsel.

14. One, who desires worldly prosperity, should swallow only that which can be swallowed and which, being swallowed, can be digested, and may contribute to benefit in the end.

15. He, who plucks unripe fruits from trees, does not get the juice out of it; and moreover he destroys the seeds.

16. And he, who gets ripe fruit in the proper season, gets the juice of the fruit as well as other fruits reproduced from the seeds.

17. As the bees suck honey without injuring the flowers, so should wealth be taken from men (by kings) without injuring them.

18. Carefully plucking the flowers, one should not hurt the roots of the plants, like a maker of garlands in a garden and not like a seller of charcoal.

19. Having carefully considered what will befall me after doing an act or not doing it, a man should do things or not do them.

20. Acts should not be commenced, which can not be done for certain and which, if commenced, render the exertions of a man fruitless.

21. Whose favour is useless, and whose ire is impotent, the people do not wish that sort of man for a lord; as a woman does not wish an impotent man to be her husband.

22. A wise man does not wait, but quickly commences doing such acts, as involve little labour but produce great results.

23. He (the king) who looks affectionately, as if drinking with his eyes, on all,—though only sitting without any exertion—can inspire affection in all his subjects.

24. If a tree is full of blossoms though the king looks affectionately on this let it not be fruitful; and if it is fruitful let the tree be inaccessible; and if the fruits are unripe let them appear as ripe. A king, who acts thus, is never weakened.

25. Society favours him, who pleases all in four ways viz., by the eyes, by the mind, by words, and by the act.

26. He, whom all creatures dread as deers fear the hunter, loses it in the end even after acquiring the earth (for his kingdom) having the sea round it.

27. He (the king), who is addicted to unfairness, destroys by his own acts the kingdom inherited from his father and grandfather; even as the wind scatters away the clouds by touching them.

28. The earth full of wealth increases the worldly prosperity of the king who practises virtue, followed by good men from the ancient time.

29. Again, the territories, that of king who leaving virtue, practises unrighteousness, contract like a piece of leather thrown into the fire.

30. The care, that is bestowed on despoiling another of his kingdom, should be spent in protecting one's own kingdom.

31. By means of virtue should a kingdom be attained; and by means of virtue should it be governed. The kingly prosperity, that has virtue for its basis, is never lost, nor it flies away.

32. Englightenment should be sought for from every thing—even from the ravings of a lunatic, and the prattles of a child, as gold from stones.

33. A wise man should live, picking out good manners, good sayings and good deeds, even as one given up to the Sila mode of life picks grains of corn from the field.

34. Kine see by means of smell, Brahmanas see by means of the Vedas, kings see by means of scouts, and other people through eyes.

35. The cow that is difficult to milk gets great trouble; but one that is easy to milk, O king, gets nothing.

36. That which bends without being heated is not heated at all; the wood that bends of itself is never heated.

37. Following this example, a wise man should bend to one stronger than himself and he who bends before the stronger bows down to Indra himself.

38. Creatures depend on clouds; kings have the counsellers for their friends; husbands are the friends of women, and the Brahmanas have the Vedas for their friends.

39. Virtue is preserved by truthfulness; learning is preserved by excercise; beauty is preserved by toilet; and noble birth is preserved by good manners.

40. Corn is preserved by measure; exercise preserves steeds; strict and constant supervision preserves horses; and women is preserved by ragged garments.

41. It is my opinion that noble birth in one who is not of good behavious does not mean virtue; and that good manners in one born low should command respect.

42. He who is envious of other people's wealth, beauty, prowess, good birth, happiness, luck and reward, suffers a disease which has no cure.

43. He, by whom is feared the doing of improper acts, or the omission of proper acts, or the premature disclosure of his intentions, should not drink that which inebriates.

44. Pride of learning, pride of wealth, pride of connections—the pride in these the good people should restrain.

45. Bad people, asked by honest ones to do something for them, consider themselve as honest after doing very tittle of that, even though they are well-known to be dishonest.

46. The righteous are their own refuge, and that of other righteous men. The righteous, too, are the refuge of the unrighteous; and the unrighteous are never the refuge of the righteous.

47. In (a debate in) an assembly, he who is well dressed, comes off victorious; he who is owner of kine triumphs over the desire to eat sweets; and the road is triumphed over by one who has conveyances; and everything is subjugated by one of good behaviour.

48. Good manner is the prime thing in a man; and he that has not got it in this life gains nothing by life, by wealth, or by friends.

49. O bull of the race of Bharata, flesh is the chief food of the rich, milk that of the middle classes and oil that of the poor.

50. The poor however ever take the most delicious food; for hunger imparts sweetness of taste to it; it (hunger) is ever rare among the opulent.

51. In this world, the opulent mostly have no capacity, for eating, whiled O Lord of the earth, pieces of wood are digested by the poor.

52. Loss of livelihood is feared by men of the lower classes; death is feared by the middle classes and insult is greatly feared by good men.

53. The devils who are proud of their wealth are worse than those intoxicated with wine; for he, who is intoxicated with the pride of wealth, is not brought to his senses unless he meet with the reverse.

54. This world is affected by the senses directed to their own objects without any control in the same was as stars (are affected by the planets.

55. In the life of one, who is subjugated by the five senses in their natural state ever impelling him towards action, calamities ever increase like the moon after the new moon.

56. He, who desires to bring his advisers under control without controlling himself, who derires to control his enemies without controlling his advisers, at last yields, deprived of strength.

57. He, therefore, who brings himself first under control thinking that his senses are his prime enemies, in the end subjugates as a matter of certainty, his advisers and his enemies.

58. Great prosperity comes up on him who has controlled his senses, or subjugated himself, and who can hold the rod (of punishment) against all offenders without partiality, and who acts with circumspection and who is patient.

59. The body of a man, O king, is like the car; the soul, the driver; and the senses, the horses. Drawn by those excellent steeds when well trained, he that is wise and patient performs the journey in peace.

60. These (the senses) when untrained lead one to destruction; in the same way the untrained horses lead the unskillful drivers (to destruction.)

61. The inexperinced man, who wants to select evil from good and good from evil with the aid of his senses which he has not mastered, considers great misery to be happiness.

62. He, who having forsaken both virtue and worldly gains, follows the lead of his senses, very soon comes to lose prosperity, life, wealth and wife.

63. The lord of riches, who is a slave of his senses, loses his riches through his want of control over the senses.

64. A man should try to see and know himself by mastering his mind, intelligence and senses; for, he himself is his own friend, and himself is his own enemy.

65. He, by whom self has been subjugated by self, and has himself for his friend; for himself is ever his friend and himself is ever his enemy.

66. In the same way, as a big fish breaks through a net of thin chords, so, O king, desire and anger cast wisdom in the shade.

67. He, who having paid due regard to virtue and worldly gains seeks the acquirement of success, gets what he wants and ever is in happiness.

68. He, who without subjugating the five enemies within that have their origin in the mind, desires to subdue other enemies, is vanquished by these enemies.

69. Instances are seen in which noble-hearted kings, out of lust of territory, are destroyed by their own acts solely through the want of control over their senses.

70. Equal punishment overtakes the sinless with the sinful, when these two constantly associate; even as the the wet fuel burns with the dry. Therefore friendship should not be established with the sinful.

71. Misery overtakes the man, who does not subdue his five soaring foes out of ignorance which have five different objects.

72. Guilelessness, simplicity, sanctity, contentment, sweetness of speech, self-control, truthfulness and steadiness are never the attributes of the wicked.

73. Spiritual knowledge, steadiness, patience, constancy in virtue, secret counsels and charity—these are not to be found in men of the lower classes, O descendant of Bharata.

74. The ignorant seek to injure the wise by malice and back-biting; and the speaker takes upon himself the load of his (wise man's) sins, which he (the wise man) casts off by forgiving the ignorant.

75. Malice is the strength of the unrighteous; the penal code is the strength of the kings; ministration to the sick is the strength of women; and forgiveness is the strength of the virtuous.

76. The control oveer speech, O lord of men, is thought to be most difficult; and it is not possible to speak much full of meaning in an entertaining way.

77. Words spoken sweetly bring on several of the blessings; and the same (words) spoken harshly, O king, generate evils.

78. A forest, pierced by arrows or cut down by scythes, grows again; but the heart pierced with words, harsh and rude, never recovers.

79. Arrows and darts can be extracted from the body; but the darts of words cannot be extracted from the depth of the heart.

80. Arrows of words are shot from the mouth, wounded by which one grieves night and day; for they touch the innermost recesses of the hearts of others? Therefore a wise man should not fling them on others.

81. That man, to whom defeat has been sent by the gods, has his senses lost; and, therefore, he does stoop to mean acts.

82. On the intellect becoming dim, and on the approach of ruin, wrong, in the disguise of right, does not remove from the mind.

83. The same dim intellect has now overpowered your son, O bull of the Bharata race; you do not clearly see it owing to your enemity against the Pandavas.

84. A king with auspicious marks, and the ruler of the three worlds,—Yudhisthira waits on thy commands, O Dhritarastra; let him be the ruler of the earth.

85—86. Endued with good qualities, he is, to the exclusion of all your sons, the foremost among your heirs; he is endued with energy and wisdom and versed both in the codes of morality and earthly good. Out of kindness and simplicity that chief among virtuous men has patiently borne many a trouble in order to uphold your story.

Thus ends the thirty-fourth chapter, the principles of morality explained by Vidura, in the Prajagara of the Udyoga Parva.

CHAPER XXXV.

(PRAJAGARA PARVA)—*Continued.*

Dhritarastra said:—

1. O you of great wisdom, repeat these sayings, that are consistent with morality and worldly benefit. What you say is most interesting; my desire for hearing them has not been satisfied.

Vidura said:—

2. Bathing in all the holy places and kindness to all beings—both these are equal. Perhaps kindness is better.

3. O Lord, always show kindness to your sons; and thus you will attain to heaven after having gained great fame in this world.

4. As long as a man's deeds are spoken of in this world, so long, O foremost among men, he is glorious in heaven.

5. As an instance of this is cited the old story about the conversation between Virochana and Sudhanwan, suitors of Keshini's hand.

6. A maiden named Keshini, of peerless beauty, O king, with the desire of a good

husband, resolved to choose one in a *Swayamvara*.

7. Then Virochana, a son of Diti, came there with the desire of winning her. Then did Keshini address that chief among the *Daitays* thus :

Keshini said :—

8. Are the Brahmanas superior, or are the sons of Diti superior, O Virochana? Why should not Sudhanwan sit on the sofa?

Virochana said :—

9. We, the descendants of Prajapati, O Keshini, are the best among creatures. This world is ours. Who are the gods, and who are the twice-born persons?

Keshini said :—

10. Even in this very pavilion shall we wait, O Virochana. Sudhanwan will come in the morning to-morrow; I shall see both of you together.

Virochana said :—

11. O gentle maiden, I shall do as you say, O timid one; you will see in the morning myself and Sudhanwan together.

Vidura said :—

12. The night had passed away and the solar disc had appeared, there came to that country, O best of kings, Sudhanwan, where, O Lord, Virochana was staying with Keshini.

13. Sudhanwan came to the son of Prahrada and Keshini; the latter, O best among the race of Bharata, having observed the approach of a Brahmana, rose up; and gave him water to wash his feet, and the Arghya (mark of respect).

Sudhanwan said :—

14. (When asked by Virochana to sit on the sofa he occupied) O son of Prahrada, how can I touch that excellent gold seat occupied by you? I shall then come down to the same level with yourself. I shall not sit with you.

Virochana said :—

15. You are fit for (sitting on) a plank, a skin, or a mat. O Sudhanwan, you are not fit for a seat equal to mine.

Sudhanwan said :—

16. Father and son, two Brahmanas, two Kshatriyas, two old men, and two Sudras can sit together. Excepting these, no others can sit together.

17. Your father used to respect me and occupy a seat lower than mine. You are a child bred in luxury at home; and do not know anything.

Virochana said :—

18. The gold, kine, horses and all other wealth that we Asuras have—staking all these, O Sudhanwan, let us ask this question to them that know.

Sudhanwan said :—

19. O Virochana, let alone your gold, kine and horses. Let us stake our very lives, and ask them the question that are able to answer.

Virochana said :—

20. Where shall we go after staking our lives. I shall not stand before any of the gods and never before any among men.

Sudhanwan said :—

21. We shall go to your father after staking our lives. Prahrada will not tell a lie even for the sake of his son.

Vidura said :—

22. In this way having laid wagers, Virochana and Sudhanwan, enraged at each other, then went to the place where Prahrada was staying.

Prahrada said :—

23. These two now appear, who have never before been together, like two enraged serpents coming by the same road.

24. Is it that friendship has now been established between you, among whom these was no friendship before? O Virochana, I ask you why this friendship with Sudhanwan.

Virochana said :—

25. There is no friendship between myself and Sudhanwan. (the Truth is that) we have wagered our lives. O sire, I shall ask you a question; do not answer it untruly.

Prahrada said :—

26. Let water, honey, and curds be brought for Sudhanwan. O Brahmana, you ought to be respected by me. A white and healthy cow is ready for you.

Sudhanwan said :—

27. Water, honey, and curds have been presented to me on the way. O Prahrada, I ask you a question; answer truly what I ask you. Are the Brahmanas superior or is Virochana superior?

Prahrada said :—

28. I have got only one son; and you

ere a Brahmana present here in person. How can one, situated as I am, answer the question, which is a matter of dispute between youselves.

Sudhanwan said :—

29. Keep your cow and whatever wealth you hold dear for yourself ; but, O wise man, you should speak the truth in a matter, on which we two are disputing.

Prahrada said :—

30. Who does not answer, truly or falsely ; I ask you, Sudhanwan, where does that wrong user of his tongue live ?

Sudhanwan said :—

31. One who makes a wrong use of his tongue lives passing his nights like a woman having her husband sleeping in the arms of a co-wife or like one who has been defeated at a game at dice or like one whose body is burning with troubles.

32. The man, who in giving evidence tells lies, stays starving at the outer gates, shut out from the city ; and he always sees his enemies.

33. A lie for the sake of an animal means the degradation from heaven of five of one's ancestors ; one for the sake of a cow means the downfull of ten ; one for the sake of a horse means the downfall of a hundred ; while one for the sake of a man means the casting away of a thousand.

34. A lie for the sake of gold means the destruction of one's race born and unborn ; and one for the sake of land means the ruin of everything. Therefore do not tell lies for the sake of land.

Prahrada said :—

35. Superior to me is Angirasa ; and superior to you is Sudhanwan, O Virochana. His mother, too, is superior to (your) mother. Therefore you have been vanquished by him.

36. O Virochana, this Sudhanwan is now the lord of your life. O Sudhanwan, I desire it (the life) to be restored by you to Virochana.

Sudhanwan said :—

37. Since you have chosen virtue and have not I spoken an untruth from temptation ; therefore I give back your dear son his life, O Prahrada.

38. This son of thine, Virochana, who is given to you by me, O Prahrada, should wash my feet before the maiden.

Vidura said :—

39. Therefore, O chief among kings, you should not speak an untruth for the sake of land. Do not ruin yourself with your sons and ministers by refraining from speaking the truth.

40. The gods do not look after men with club in hands, like the herdsmen. To those they want to protect, they give intelligence.

41. In proportion as a man is inclined towards virtue, his wishes meet with success—there is no doubt about it.

42. The Vedas do not rescue one who is deceitful and lives by deceit from sins. Indeed, the Vedas, when the end approaches, forsake him, as the full-fledge birds forsake their nests.

43. Drinking quarrels, enmity with many, separating husband from wife (by sowing dissensions), family quarrels, disloyalty to the king, causing quarrels between husbands and wife ought, it is said, to be avoided, as well as the sinful ways of life.

44. A palmist, a merchant who has formerly been a thief, a cunning fowler, a medical man, an enemy, a friend, and one who is of bad habits—these seven should not be cited as witnesses.

45. An *Agnihotra* ceremony performed out of vanity, silence, study out of vanity and pride based upon haughtiness,—these four though not fearful of themselves, become fearful when performed unduly.

46—48. An incendiary, one who imprisons other persons, a pander, a wineseller, a manufacturer of arrows, an astrologer, one who injures friends, one who violates other's wives, one who causes miscarriage, one who violates the wife of his elders and superiors, a twice-born who drinks wine, one who uses excessively harsh words, one who opens up old hostilities, an atheist, one who speaks ill of the Vedas, one addicted to taking bribes, one whose holy-thread ceremony has not been performed even though the time has come, one who secretly poisons cattle, and one who injures a person who says "protect me"—all these are on the same level with those who slay Brahmanas.

49. Gold is known by fire, one of good birth by his behaviour, an honest man by his conduct, a hero in times of panic, a patient man during the time of poverty, and friends and enemies during the seasons of difficulties and dangers.

50. Old age destroys beauty ; patience hope, death, life ; envy, virtue ; passion,

prosperity; association with the vulgar, good manners; lust, modesty; and vanity, everything.

51. Prosperity has for its source good deeds; it increases owing to activity, and takes root owing to skill, and continues its existence owing to self-control.

52. Eight qualities glorify a man, viz., wisdom, good birth, self-restraint, learning, strength, littleness of speech, gift to the best of his power and gratitude.

53. But, O dear, one thing alone can make all these great qualities come together. When a king honours a man, all the qualities shed lustre on him.

54. These eight, O king, in this world of human beings, are considered as the marks of heaven. Of these, four are the attributes of the good; and the honest men follow the other four.

55. Sacrificial ceremonies, gifts, study, and devotion,—these four are followed by the good. Self-control, truth, kindness, and humanity—these four are also the attributes of the good.

56. Sacrificial ceremonies, study, gift, devotion, truth, forgiveness, mercy, and contentment—these are the eight ways to virtue, according to the Smriti.

57. The first four of these may be followed from motives of vanity; but the last four do not exist in those that are not great.

58. That one is not an assembly where there are no old men. Those are not old men who do not speak of virtue. That is not virtue where truth does not exist; and that is not truth where deceit pervades.

59. Truth, beauty, learning, knowledge, good birth, good manners, strength, wealth, heroism, and ability to talk on diverse topics,—these ten have their origin in heaven.

60. A man, who is notoriously sinful by doing sinful acts, gets evil fruits; and one, who is reputed to be virtuous by doing virtuous acts, gains great happiness.

61. There should a man firmly resolve not to do sinful acts. The sinful acts being committed again and again destroy wisdom.

62. The man who has lost his wisdom constantly commits sin. The virtuous acts being done again and again increase wisdom.

63. An old man and wise always does virtuous acts. By doing virtuous acts he gains a good reputation and goes to a holy place (hereafter). Therefore should a man intently practise virtue.

64. A man that is envious, one that gravely injures another, one who is cruel, one who is always making enemies of others, and one who is deceitful by committing sins, soon meets with grave difficulties.

65. He that is not envious, and he who is wise by always doing graceful acts, never meets with any grave difficulties; and shines with lustre everywhere.

66. He that assimilates the wisdom of the wise is himself wise; and he who is wise by doing acts, both virtuous and conducive to worldly benefits, succeeds in gaining happiness.

67. That act should be done by one during the day, which will enable him to live in comfort during the night; and that should be done in eight months which will enable one to live in comfort throughout the year.

68. That act should be done during the early years of life, which will enable one to live in comfort during the old age. That act should be done in this life which will enable one to live in happiness after death.

69. People speak well of that food which has been digested. They speak well of the wife whose youth has passed away, and of that hero who has come off victorious in the battle, and of that ascetic who has gone over to the other side (of life).

70. The hole, that one seeks to stop by wealth acquired by foul means, remains uncovered; and others come into existence in other places.

71. The preceptor is the controller of those who have their souls under restraint; the king is the controller of those who have bad souls; and Yama, the son of Vivaswata, is the controller of those who sin in secret.

72. The greatness of Rishis, of rivers, of the banks of rivers, and of the noble-minded can not be conceived, as also the wickedness of a woman.

73. One attached to the worship of the twice-born, one that makes gifts, one who behaves generously towards his cousins and the Kshatriya of good manners, rules the earth for ever.

74. These three, viz., the brave, the wise, and these who know how to protect others, pluck flowers of gold from the earth.

75. Acts performed by means of the intellect are the best; those performed by the arms come next; O Bharata, those by the thighs are bad; while those performed by carrying loads are the worst.

76. Having entrusted your kingdom to Duryodhana, Shakuni, and the fool Dussasana and Karna, how can you hope for prosperity?

77. The Pandavas who are possessed of every virtue, O best among the race of Bharata, depend on you as their father. Do you also depend upon them as your sons.

Thus ends the thirty-fifth chapter, the moral lessons as explained by Vidura, in the Prajagara of the Udyoga Parva.

CHAPTER XXXVI.

(PROJAGARA PARVA)—*Continued.*

Vaishampayana said :—

1. In this connection is quoted the old story of the conversation between the son of Atri and the Saddhyas as heard by us.

2. While the great Rishi of rigid vows was wandering as a mendicant, the deities called Saddhyas, in days of old, asked him of great wisdom.

The Saddhyas said :—

3. We are the deities called Saddhyas. O great Rishi, seeing you, we are unable to guess who you are; but it seems to us that you are possessed of self-control, and thorough acquaintance with the holy books. It is, therefore, most proper that you should discourse to us in the magnanimous words full of wisdom.

The mendicant Rishi said :—

4. O immortals, it has been heard by me that tranquility, self-control and the observance of true religion practised until all the knots of one's heart be loosened bring for the agreeable and disagreeable to the level of one's own self.

5. The man who is reviling should not be reviled; for, the pain that is felt by him who endures (the revilings) patiently consumes the reviler and draws away and assimilates the effect of his good deeds.

6. Do not revile others, nor insult them. Do not quarrel with friends, nor associate with the vulgar. Do not be vain, nor of bad manners; and avoid words that are harsh and those that proceed from passion.

7. Harsh words burn the very vitals, bones, heart and the life of men. Therefore he that has virtue for his refuge should always avoid harsh and angry words.

8. The luckless man who pierce the hearts of others by thorns of harsh words touching their vitals bears on his face the misery and death of all men.

9. A wise man pierced by sharp arrows of words from another, and blazing like the fire or the sun should, though wounded and burning with extreme pain, bear all with patience, remembering that the effects of the slanderer's good deeds become his own.

10. Acccording as a man serves a saint, or as he is wicked, or virtuous, or a thief, so he becomes endued with the habits of his associates; even as a cloth comes to be of the same colour with the die in which it is soaked

11. The gods court the company of one who when reviled does not return nor induces others to return, and who when struck does not strike in return or make others strike, and who does not wish to injure his assailant.

12. Not to speak at all is better than speaking. Secondly, if you have to speak, tell the truth. Thirdly, if you have to speak the truth, speak what is agreeable; and fourthly, if you have to speak what is agreeable, speak what is conducive to morality.

13. A man becomes like him with whom he associates, or him whom he serves, or him like whom he seeks to be.

14. Those things one keeps himself away from; then he is freed from everything; and the slightest misery vanishes away.

15. (Such a man) does vanquish others nor is vanquished by them; he never appears as other's enemy, nor their assailant; his mind remains calm at praise or blame; and he is unmoved by praise or blame.

16. He desires prosperity for all, and does not set his heart on their adversity. He is truthful, mild, and can keep himself under control. And also he is the best of men.

17. He who does not seek to solace another by telling untruth, and who having promised performs, and who knows the weekness of others, is a man of the middling type.

18. Hard to get under control, unable to wear a soft look, owing to rage, when wounded by arms, ungrateful, and incapable of being anybody's friend—these are the signs of an inferior man in this world.

19. He, who does not appreciate benefits coming from others, and who drives away all his friends, is an inferior man.

20. He who desires prosperity for himself should serve good men, and, on suitable occasions, men of the middling type; but he should never serve people of the inferior type.

21. An unrighteous man obtains wealth by force, by incesssant efforts, by intelligence and by prowess; but he does not win fame, properly so called, nor the wealth (virtues) of those born in high families.

Dhritarastra said :—

22. The gods prefer those born of high families; and so also those who equally recognise virtue and worldly good, and those that are deeply learned. I ask you, O Vidura, this question—"Who are those born in high families?"

Vidura said :—

23. Devotion, self-control, knowledge in the Vedas, sacrificial ceremonies, marriages in proper form, and incessant gift of food—the families, in which these seven practices exist in proper forms, are considered to be high.

24. Those, who do not deviate from the right path, whose forefathers are never pained (at their wrong doings), who practise virtue with cheerfulness of heart, who desire the increase of pure fame of their families, who avoid untruths, come from high families.

25. By the non-performance of sacrifices and by the performance of impure marriges, by the leaving off of the study of the Vedas, high families become degenerated, as also by insults to the Brahmanas.

26. By speaking ill of the Brahmanas, and by insulting them, O Bharata, the high families become degenerated, as also by the misappropriation of what has been entrusted to them.

27. Families, even possessing cows, members and wealth, are not reckoned among families, who are of bad manners.

28. Families, that are not of bad manners, though possessing but little wealth, are reckoned among families; and they win great fame.

29. Good manners should be preserved with care for wealth comes and it goes. Those who are week in wealth, are not poor; but those who are weak in good manners are considered to be so.

30. Families well possessed of knowledge, horses and other animals and agricultural produce are not worth regarding, if they are wanting in good manners.

31. Let none in our family be a creator of enemies; let none be a minister to the king; none, a thief stealing other's property; none, an enemy of his well-wisher; none, deceitful; none be addicted to falsehood; and none eat before making offerings to his ancestors, gods, or guests.

32. None in our family who kills the Brahmanas, none in our family who injures the Brahmanas, and none in our family who impedes agriculture, should associate with us.

33. A straw seat, room to sit in, water, and sweet words—these are never wanting in the house of the good.

34. These things, O king, the wise and virtuous men attached to the performance of pious acts ever keep ready for offering with reverence to their guests.

35. As the *Syandana* tree, though thin, O king, can still bear weights which other large trees can not; so persons of high families can bear the load of mental anxiety, which others can not.

36. He whose anger inspires fear or he who must be waited upon with fear is not a friend; but the friend whom one can trust as a father is a true friend. Other kinds of friendship are merely contracted in name.

37. That friend who, though not related in any way, yet acts as a friend; and he is a true friend, a refuge and a protector.

38. The making of friends by that man is not certain, who is of an unsteady mind, or who does not serve old men, or who is not constant in his opinions, or who is of a frickle disposition.

39. Prosperity forsakes those who are of unsteady minds, those who have no souls, and those who are under the control of their senses; even as the swan forsakes the dried up lakes.

40. To be angry all on a sudden, and to be generous without cause are the signs of unrighteous men like clouds that are inconstant.

41. The dead bodies of those, who, served and benefited by friends, show them ingratitude, are eaten up with disgust even by the birds of prey.

42. Poor or rich, one should serve his friends. Unasked to do some service, a friend can not make known the sincerity or incincerity of his heart.

43. Sorrow destroys beauty. Sorrow destroys strength. Sorrow destroys knowledge; and sorrow brings on disease.

44. Though one's object is not gained, yet the body is consumed by grief, which makes one's enemies glad; therefore do not give way to grief.

45. A man again and again both dies and is born; a man again and again withers and grows; a man again and again asks and is asked; and a man again and again laments and is lamented for.

46. Happiness and misery, prosperity and adversity, gain and loss, death and life come to all by turn; therefore he that is wise should not be glad nor sorry.

47. The six senses are not constant. The understanding flows out in proportion to their strength, even as water flows out of a full pot through its holes.

Dhritarastra said:—

48. The king (Yudhisthira), who resembles the flame of fire, and who has been played false by me, will put an end to the life of my wicked sons in battle.

49. Everything seems to be a source of anxiety. Hence my mind is constantly filled with anxiety. O you of great intelligence, speak to me what is calculated to remove my anxiety.

Vidura said:—

50. In nothing but knowledge and devotion, in nothing but the control of senses, in nothing else but the perfect abandonment of avarice, do I see your good.

51. Knowledge removes fear, and greatness is attained by devotion; and by serving one's elders and by application both knowledge and happiness are secured.

52. Those, desirous of attaining salvation without securing the merit obtainable by gifts, and by the study of the Vedas, roam in this world liberated from anger and jealousy.

53. At the end of a good course of study, or at the end of a battle well fought, or at the end of asceticism well performed, does happiness increase.

54. Those who are not in good terms with their blood relations get no sleep, though lying on beds well prepared; nor do they, O king, obtain pleasure from women or from the laudatory songs of professional eulogists.

55. Those who are not in good terms with their blood relations cannot practise virtue; nor can they enjoy happiness in this world; nor they can win fame; nor do they derive pleasure from peace.

56. They are not pleased with what is spoken for their benefit; they cannot get what they do not possess; nor they can retain what they have. O chief among men, there is no other end of those that are not in good terms with their blood relations save destruction.

57. Milk is possible in cows, devotion is possible in the Brahmanas; unsteadiness is possible among women; and cause of fear may be expected from blood relations.

58. Several thin threads of the same length collected together can bear the weight of the shuttle-cock constantly passing over them easily owing to their numerical strength.

59. Separated pieces of burning wood produce only smoke; but united they blaze. The same is the case, O Dhritarastra, with blood relations.

60. Those who are harsh towards the Brahmanas, women, blood relations, and cows fall, O Dhritarastra, like ripe fruits from their stalks.

61. A large tree standing by itself, though strong and firm, can in a moment be brought down with its trunk by a strong wind.

62. But those trees that grow close together firmly can bear the force of stronger winds owing to their mutual support.

63. In the same way people consider a man, who is alone though endowed with many virtues, capable of being vanquished, like a tree standing alone by the wind.

64. Owing to mutual assistance and mutual support, blood relations grow like lotus stalks in a lake.

65. The Brahmanas, cows, blood relations, infants and women must not be killed, as also those whose food we have eaten, and who have come under our protection.

66. In a man no quality can develop, O king, without wealth; but you can gain your object owing to immunity from disease. Those that are suffering from diseases are like the dead.

67. Anger is a drink which the unrighteous cannot swallow. It brings on pain in the end, which is bitter, pungent and hot. It ought to be swallowed up by the good. You, great king, swallow it and be pacified.

68. They that are affected with disease do not appreciate enjoyments; nor do they gain any pleasure from wealth. Those that are affected with disease and so filled with sorrow do not know what enjoyment, proceeding from wealth, is.

69. I told you before, O king, when I saw Draupadi won at dice—'Stop, Duryodhana; for they that are wise avoid excess at play'. You did not act accordingly.

70. That is not strength which is opposed to softness. That policy should be pursued which is fraught with virtue. The policy having crookedness at its basis is soon destroyed; but the prosperity derived from a policy, at once strong and soft, descend to one's sons and grandsons.

71. Let the sons of Dhritarastra, therefore, make friends of the sons of Pandu; and let the sons of Pandu make friends with your sons; let the Kurus and Pandus live having the same friends and foes, O king, being happy and prosperous.

72. You are now the refuge of the sons of Kuru. The race of Kuru, O Ajamida, is dependent on you. O dear, preserve your fame and protect the sons of Pritha who are mere boys, and who are afflicted with the troubles of exile.

73. O desendant of Kuru, make peace with the sons of Pandu ; let not your enemies pry into your internal relations ; they are all attached to truth. O god among men, O king among men, make Duryodhana renounce his ways.

Thus ends the thirty-sixth chapter, morality explained by Vidura, in the Prajagara of the Udyoga Parva.

CHAPTER XXXVII.

(PRAJAGARA PARVA)—*Continued.*

Vidura said :—

1. O chief among kings, Manu, the descendant of the self-create Being, has spoken of the following seventeen kinds of men as those who strike the air with fists, O son of Vichitravirya ;

2. (Or as) those who seek to bend the bow of Indra, composed of vapour, and to touch the rays of the sun, which cannot be touched.

3. (The seventeen kinds of men are)—he who seeks to control one incapable of being brought under control ; he who is satisfied with trifling gains ; he who serves his enemies ; he who controls women ; he who asks favours that ought not to be asked ; he who boasts, having done very little good ;

4. He who, well born, does improper acts ; he who though week is always struggling with one who is powerful; he who talks to one listening with disgust ; he who desires what ought not to be desired, O chief among men ;

5. He who being a father-in-law cracks jokes with his daughter-in-law ; he whose fears being dispelled by his daughter-in-law desires to be respected ; he who sows his own seeds in the ground of another ; and he who speaks very ill of his wife ;

6. He who having obtained a favour from another says he does not remember it ; he who having promised something makes empty boasts when asked to perform it ; he who seeks to prove the honesty of a dishonest person—the servitors of Yoma drag these down to hell, with noose in hand.

7. It is a good policy to behave towards one in the same way he behaves towards another. One who behaves deceitfully should be served deceitfully ; and one who behaves honestly should be served with honesty.

8. Old age destroys beauty ; patience, hope ; death, life ; the practice of virtue, worldly pleasures ; desire, shame ; good behaviour, companionship with the wicked ; anger, prosperity ; and pride, everything.

Dhritrarastra said :—

9. In all the Vedas, *man* is said to have a life of one hundred years. For what reason then do not all men attain to that age ?

Vidura said :—

10—11. Too much pride, too much of speaking, the reverse of restraint, O king, and anger, qurrel with relations, and enmity with friends—these six are like swords that cut off the period of life given to men. These kill men and not death. Good betide thy sons (after renouncing these).

12—13. He who commits adultery with those who place trust in him, and who does the same with the wife of his elder, that twice-born who becomes the husband of a *Sudra* woman, who is given to drinking, O Bharata, who commands the twice-born or takes away their livings, who becomes their master, and who kills him who demands his protection—these are like those who kill the Brahmanas. After coming in contact with one of these, expiation should be performed, which the *Srutis* declare.

14. The wise man, who is skillful in speech, knows the code of morality. He eats last (*i.e.* after having made due offerings to the gods and *Pitris*). He is not envious ; he does not injure others ; he is skillful, grateful, truthful and humble. He attains heaven.

15. Persons speaking agreeably can readily be met with, O king ; but not so the man who speaks disagreeably.

16. He, who having an eye on virtue and disregarding what is agreeable or disagreeable to his lord says what is disagreeable but beneficial, is a real help to his king.

17. A man should be sacrificed for the sake of a familly ; a family should be sacrificed for the sake of a village ; a village for a kingdom ; and the whole world for the soul.

18. To ward off difficulties one should possess wealth ; by wealth one should protect his wife ; and one's own self should ever be protected by wife and wealth.

19. Gambling, from the early ages has been seen to be the cause of enmity among men ; therefore it should not be resorted to even in jests by the wise.

20. It was said by me at the time of the play, O king, that this was not proper; but, O son of Pratipa, this speech was disagreeable to you even as medicine to a sick man, O son of Vichitravirya.

21. By the help of these sons of Dhritarastra who are like crows you desire to subdue the Pandavas who are as peacocks with variegated plumage. Forsaking the lions you are protecting the jackals. When the time comes, you will repent for it.

22. That master, O sire, who does not often get angry with his servants, that are devoted to him, and bent on furthering his interests, commands confidence from his servants, who do not forsake him in times of danger.

23. Seek not to become the possessor of another's kingdom or wealth by stopping the pay of your servants. Even the affectionate ministers, defrauded and deprived of their enjoyments, turn against their master and leave him.

24. Having first reflected on what things are to be done, and fixing allowances to suit income and expenditure, one should make suitable alliances. Alliances accomplish what is most difficult.

25. He, who after knowing the intentions of his lord, does all acts with promptitude and who though honorable and devoted to his master says what is conducive to his interests and knows his own strength, is to be regarded as his (the lord's) own self.

26. The servant, who ordered pays no attention to the order, and who enjoined uses arguments against the order through pride of wisdom, and who speaks ill of his master, should be got rid of quickly.

27. Wanting in pride, able, quick in doing things, kind, strong, incorruptible, free from disease and pleasant of speech—one with these eight qualities should, it is said, be sent as a messenger

28. A man should not, out of confidence, go to the house of an untrustworthy person in the evening. He should not hide himself in the yard of another's house at night, nor desire a woman sued by a king.

29. One should not go against the opinions of him who keeps low company and who seeks counsel from all he comes in contact with; nor should one say "I do not believe you;" but he should dismiss him on some pretence.

30. A king who has too much of the sense of delicacy, a woman of loose character, the servant of a king, a son, a brother, a widow with a child, one who is employed in the army to get a living, and one who has suffered loss of wealth—these should avoid transactions of lending and borrowing.

31. Eight qualities make a man shine—viz., wisdom, high birth, learning, self-control, prowess, littleness of speech, charity to the best of his power and gratitude.

32. These eight great qualities, O sire, have their source in one only when a king favours him; that incident brings on and keeps together all these qualities.

33. Those who bathe get these eight qualities, viz., strength, beauty, voice, ability to pronounce all the letters correctly, delicacy of touch, fineness of scent, purity, prosperity, delicacy of limbs and beautiful women.

34. The following six qualities adorn him who eats moderately, viz., immunity from disease long life, strength, happiness, the possession of children who are healthy, and freedom from accusation of gluttony.

35. One who does improper acts, one who eats excessively, one who is hated by men, one who is very deceitful, one who is cruel, one who does not know the suitability of time and place, one who dresses indecently—these six should not be allowed a shelter in one's house.

36. A miser, one who speaks with malice, one who is not learned, one inhabiting the woods, one who is cunning, one who does not respect another that is generally respected, one who is cruel, one who has the habit of making enemy of others, one who is ungrateful—these should not be asked for favours even by a man in distress.

37. One who always acts against his interests, one who always makes blunders, one who always speaks falsehood, one not firm in his devotion, one wanting in affection, and one who thinks himself able to perform all tasks—these six worst classes of men should never be served.

38. (The gaining of) an object depends on (the nature of) the objects (sought to be gained by them). These two depend on each other; and success cannot be gained in the absence of either.

39. After begetting sons and making them independent by providing for them, and after giving away all the unmarried daughters to suitable bridegrooms, one should dwell in the wood like a *Muni*.

40. What conduces to the good of all creatures, and is the cause of happiness to one's self should be done for the sake of God. This is the root of success of all purposes of man.

41. Intelligence, energy, prowess, strength, promptitude and perseverence—why should one having these fear for a living?

42. Look at the disasters following a quarrel with the Pandavas, which would make the gods with Sakra sad. These are enmity with those who are like your sons, a life of continual anxiety, the destruction of fame (of the family) and joy to the enemies.

43. O thou equal to Indra, the wrath of Bhima, and of yourself, and of Drona and of king Yudhisthira will consume this world like a big comet falling on the earth obliquely.

44. Your hundred sons, and Karna, and the five Pandavas can rule the whole world bounded by the seas.

45. The sons of Dhritarastra, O king, constitute the forest and in my opinion the Pandavas are the tigers. Do not cut down that forest with the tigers, and do not let the tigers be driven away from the forest and be killed.

86. There cannot be a forest without tigers; and there cannot live tigers without a forest. The forest is protected by the tigers; and the tigers are protected by the forest.

47. Evil-minded persons do not seek to know the good qualities of men; so much so they desire to know their defects.

48. One who desires the complete accomplishment of his objects should practise virtue from the beginning the gaining of an object is impossible without virtue as the obtaining of nectar is impossible except from heaven.

49. All this, whether natural or artificial, is known by him whose soul has been separated from evils and fixed on good things.

50. He, who pursues virtue, worldly good, and desire at suitable periods, gets a combination of virtue, worldly good and desire both here and elsewhere.

51. He who restrains the force arising from anger and joy is, O king, the winner of prosperity; and he who does not lose his sense in calamities also attains prosperity.

52. Men have always five sorts of strength, listen to me, O king. What is called strength of arms is said to be the worst.

53. The attainment of ministers, good betide you, is said to be the second sort of strength. The wise have declared that the obtainment of wealth is the third sort of strength.

54. What strength is acquired from one's father and grandfather, the strength of birth, the holy books declare, is the fourth sort of strength.

55. That by which all these are collected, O Bharata, the strength which is superior to all sorts of strength, is said to be the strength of intellect.

56. After provoking the hostility of a man who is capable of doing great injury to another, one should not console himself by saying "I am at a distance."

57. Women, kings, serpents, one's own lord, enemies, enjoyments, and period of life—for what wise man it is proper to put any reliance on these?

58. For one who is hit by the arrow of wisdom, neither the physicians nor medicines are of any effect. Again for such a person, the *mantras* of the *Homa*, the auspicious ceremonies, the hymns of the Atharva Veda and the antidotes of poison are of no use.

59. A serpent, the fire, a lion, and a cousin, O Bharata, are not to be disregarded by a man. All of them are really possessed of great power.

60. The energy of fire is great in this world. It lurks and hides itself in the wood and yet does not consume the wood, till it is put ablaze by others.

61. That thing (fire) when produced by friction of different pieces of wood burns by its excessive energy those woods, and the forest along with other things.

62. In the same way, those born in high families have energy like that of fire. Of a forgiving nature, they betray no symptoms of wrath and remain still like fire in the woods.

63. You, with your sons, have the property of creepers; while, in my opinion, the sons of Pandu are like the Sala trees. But creepers do not grow without the support of a large tree.

64. O king, your son is a forest. O son of Ambika, O sire, know that the Pandavas are the trees in that forest. Deserted by the lions, the forest will be destroyed; and the lions also will be destroyed without the forest.

Thus ends the thirty-seventh chapters, the principles of morality explained by Vidura, in the Prajagara of the Udyoga Parva.

CHAPTER XXXVIII.

(PRAJAGARA PARVA)—*Continued.*

Vidura said:—

1. The heart of a young man soars high, when an old man comes (to his house). He gets it back after rising up and according him a suitable welcome.

2. A wise man should give good guest a seat, bring water and have his feet washed off. And he should ask him about his welfare and speak of his own matters; then again, he should offer him food after consideration (as to what food is best suitable.)

3. He,—whose water, honey, curds, and kine, one versed in the Mantras (Brahmana) does not accept either owing to fear (on the part of the Brahmana) or to unwillingness and miserliness (on the part of the host)—lives in vain; which the wise have declared.

4. A physician, a manufacturer of arrows, one who has given up the vow of Brahmacharya before the proper time, a thief, a crooked-minded man, a drunkard Brahmana, one who kills the child in the womb, one who lives by serving in the army, and a seller of holy books are exceedingly dear as guests, though they may be unworthy of the offer of water.

5. Salt, cooked-food, curds, milk, honey, oil, clarified butter, seasame, flesh, fruits, and roots, herbs and vegetables, red cloths, all sorts of perfumery, and molasses must not be sold (by a Brahmana).

6. He who does not yield to wrath, who values equally a piece of earth with stone or gold, who is not touched by grief who is indifferent to friendship or enmity, who cares not for praise or blame, and who avoids what is agreeable and disagreeable like one who has renounced the world, is a Bhikshuka.

7. The ascetic, who lives on rice growing wild and roots and vegetables, who has his soul under control, who is ever careful if his fire (that it may not be extinguished), who living in the forest is not indifferent to his guests, is considered to be holy and the foremost of his brotherhood.

8. After doing harm to an intelligent man, one should not sonsole himself by saying that he is at a distance. The intelligent man who has been injured has long arms to return the injury.

9. One must not trust another who should not be trusted, nor put too much trust on one worthy of trust. The calamity born of such trust cuts down even the very roots,

10. One should live without showing envy, protect his wife, divide everything properly and suitably, be of sweet speech, and be mild and sweet in his address to his wife, and yet be not her slave.

11. Worthy of worship, highly blessed, virtuous, forming the light of their homes—such are the wives, who are the visible embodiments of household felicity. It is therefore, that they should be specially protected.

12. The supervision of the inner apartments should be entrusted to one's father, (that of) the kitchen should be entrusted to his mother, (that of) the cows should be entrusted to some body considered equal to himself; but the supervision of agriculture should be attended to by himself.

13. The guests who carry on commerce should be waited on by servants; but the quests of the twice-born caste by one's sons. Out of water has arisen fire; and out of Brahma, the Kshatriya; and out of stone, iron.

14. The force of these extend to everything; but it is neutralised of what it is born. Those good people who are born in high families have always a spirit similar to fire.

15–16. Those born in high families are endued with a forgiving nature; and stay like fire in the wood without showing any outward symptoms. The king, whose intentions cannot be known by outsiders and even by his own officers, and who has his eyes everywhere, enjoys long prosperity. One should not speak of what he wants to do, nor show what he has already done.

17. Let not the intention, to do acts to be done either for virtue, worldly good or gratifying desires, be made known to others. Having ascended the top of a mountain, or the roof of a palace,

18. Or proceeding to a forest shorn of grass, one should think of his purposes. One who is not a friend, O Bharata, should not be made aware of important secrets;

19. Nor a friend who is not learned, nor a learned friend who has not his mind under control. A king should not appoint any body his own counsellor without a trial.

20—21. On the minister depend the desire for wealth (of the king) and the carrying out of his intentions. He, whose followers know all acts only after they are done or acts done for the sake of virtue, worldly good, or gratification of desire, is the chief among kings, O king. The success of that king, whose intentions are not known is undoubted.

22. He who does uncommendable acts out of ignorance loses even his life, owing to the unexpected consequences of his acts.

23. The doing of acts that are commendable leads to happiness; the omission to do these acts causes injury afterwards, which is my opinion.

24. As a Brahmana, without studying the Vedas, is unfit to officiate at a Sraddha, so one who has not heard of the six means (for protecting a kingdom) is not fit to hear of the purposes (of a king).

25. One, who knows about the increase, decrease, and surplus of revenue in the kingdom, who knows the six means and himself, one whose conduct is never spoken ill of, has the world under his subjection.

26. He, whose wrath and joy are unfailing (to produce some results), who himself supervises over what is to be done, who has his treasury under his own control, has the world under his subjection.

27. The lord of the earth should be satisfied with the name he earns and the umbrella (held over his head as a sign of royalty), and should divide the wealth among his servants and not be the sole possessor of everything.

28. A Brahmana knows a Brahmana in the same way as the husband knows the wife. A king knows his minister; and a monarch knows a monarch.

29. An enemy who deserves death should not be set at liberty when under control. When one is weak, an enemy should be flattered though deserving of death; but he should be killed on the acquirement of strength. When not killed, dangers arise from him soon.

30. The resentmeat against the gods, the king, the Brahmanas should ever be suppressed with an effort; as also that against old men, children and helpless persons.

31. A wise man should avoid unprofitable quarrels, to which fools alone are parties. By this one gains fame in this world, and avoids misery.

32. Him whose favour is without consequence and whose wrath does no harm the people do not desire to have for a lord; even as women do not want to have an impotent man to be their husband.

33. Intelligence is not for the acquirement of wealth; and laziness is not the cause of adversity. The wise man knows the history of the different conditions of man; but others do not.

34. Fools have ever made light of those who are learned, old in age, old in intelligence, superior in wealth and in birth, O Bharata.

35. Misery soon comes on him who leads a vicious life, who is wanting in wisdom, who is envious and sinful, and who is wicked in speech and given to anger.

36. Absence of deceitfulness, gift, observance of the respect due to others, subjugate all creature; so does well conducted speech.

37. He, who has no deceit in him, who is skillful, grateful, intelligent and simple-minded, gets friends even if his treasury has been drained off.

28. Wisdom, calmness of mind, self-control, holiness, the reverse of harshness in speech and the intention never to injure one's friends—these seven are to prosperity, even as fuel to the fire.

39. Who does not give to others their dues, who is of a vicious soul and ungrateful, and who has no sense of shame—such a wretch should, O king, be avoided in this world.

40. He cannot sleep at night in peace, like one having a serpent in the room; who, being a guilty person himself, provokes other people against one who is innocent.

41. Persons, who when tainted with a vice are capable of injuring others by depriving them of their possessions and removing the means of their livelihood, should ever be propitiated like the gods with promptitude.

42. Those objects which depend for their obtainment on women, men whose mind has been distracted, men who have fallen from their original state of purity, and those that depend on the vicious, are all doubtful of fulfilment.

43. Where a woman, or where a child, or where a wicked man is the guide, there, O king, persons (who make them guides) are as helpless as a stone in a river, which sinks.

44. Those that are capable of grasping the general principle of things, though they may be ignorant of details, are learned men. This is my opinion, O Bharata; for details are small matters.

45. The man, whom deceitful persons praise, whom spies praise, and whom immoral women praise, does hot live (long).

46. Having abandoned those mighty bowmen, the Pandavas of unlimited prowess, you have, O Bharata, entrusted a great lordship on Duryodhana.

47. You shall soon see him fallen from that lordship, even as foolish Vali, who was proud of his power fallen from the three worlds.

Thus ends the thirty-eighth chapter, the principles of morality as explained by Vidura, in the Prajagara of the Udyoga Parva.

CHAPTER XXXIX.

(PRAJAGARA PARVA)—*Continued.*

Dhritarastra said:—

1. Man is not the creator of his happiness or misery like a wooden doll moved by a thread. He has been made subject to the Fates by Providence. Therefore speak on; I am patiently hearing you.

Vidura said:—

2. Even Vrihaspati by speaking when suitable time has not come gets a charge of ignorance and insult, O Bharata.

3. By gift (a man) becomes agreeable; another by sweet speech; a third by the strength of incantations and drugs; but he that is (naturally) agreeable is (always) agreeable.

4. He that is despised is not honest, nor intelligent, nor wise (to the man who despises him). To him that is beloved are attributed all good acts and to him that is despised all bad ones.

5. I told you, as soon as he was born, O king, abandon this one son, Duryodhana. By his abandonment (you will see) the proper development of your hundred sons; and by not abandoning him, there will be the destruction of your hundred sons.

6. That gain should not be highly thought of, which brings on a little loss; and that loss should be considered a great one, which brings on a little gain.

7. That, O great king, is not loss which brings on gain; but that should be regarded as loss which being gained causes much loss.

8. Some become eminent through their good qualities; others through their wealth. Avoid, O Dhritarastra, those who are superior in wealth, but devoid of good qualities.

Dhritarastra said:—

9. All that you say is agreed on by the wise, and is calculated to do good to me; but I can not abandon my son. Victory comes where there is righteousness.

Vidura said:—

10. He that is exceedingly good, and is endued with humility does not neglect even the slightest suffering of any creature (without an attempt at alleviating them).

11. Those that are ever engaged in speaking ill of others ever engage themselves in quarrels which give pain to others with great care.

12. Those whose very sight is vicious and assosciation with whom is attended with great fear—there is great harm in giving them wealth, and also there is great fear in accepting wealth from them.

13. Those whose habit is to cause disagreements, those who are covetous, shameless, and vicious are well known as unrighteous. The association with them should be avoided.

14. Those men who are endued with similar other great vices should be avoided. In the absence of (the cause of) friendship, the good feeling towards the low is destroyed;

15. As also the results of connection, and the happiness derived from it. They (the low-minded) then try to speak ill (of their late friend) and injure him.

16. Even when slightly injured, they out of the want of self-control get no peace of mind. Companionship of one's self with such low-minded and heartless individuals should not be effected.

17—18. A wise man examining carefully by his intelligence avoids from a distance (such persons). He who assists the poor and helpless cousins obtains an increase of children and animals and unending prosperity. Cousins should be assisted by those who desire their own happiness.

19. Therefore do you that, O chief among kings, which will effect an increase of thy family; by doing good to your relatives, O monarch, you will meet with prosperity.

20. Cousins, though devoid of good qualities, should be protected, O foremost of the Bharata race. Should they not be protected, who are endued with good qualities, and desirous of your favours?

21. Do you favour the heroic Pandavas, O Lord of the univirse. Give them some few villages for their living, O Lord.

22. By doing this, you will obtain fame in this world, O ruller of men. O sire, your sons should be controlled by you who are old.

23. What I speak is for your good; know me to be your well-wisher; a man who desires happiness should not quarrel with the cousins. Happiness should be injured along with one's cousins, O best of the Bharata race.

24. To eat together, to talk together, and to love one another—these are what should be done among cousins—and quarrels—never.

25. In this world cousins come to the rescue, and cousins sink (cousins); those who lead virtuous lives are rescued and those that lead vicious lives sink.

26. O chief among kings, you act like one leading virtuous life, towards the Pandavas. O you giver of honours, surrounded by them you will be unconquerable by your enemies.

27. If, having come face to face with a cousin who is prosperous, one shrinks like a deer in the presence of a man armed with arrows; then the cousin gets transferred on eis own shoulders the sins of his less prospererous cousin.

28. Afterwards, O chief among men, you will have repentence at hearing of the death of the Pandavas or of your sons. Think of this.

29. That act which is sure to be repented for when a man enters the Vale of Death should never be done from the very beginning in this life.

30. It is not true that any other man except Bhargava has done a sinful act but a conception of the probable effects of an action is present in the mind of every intelligent person.

31. If this wrong has been done towards them by Duryodhana in the first instance, it is your duty, being the foremost of his race, to undo it.

32. You, having reinstated them in their position, will be freed from all your sins in this world, and, O chief among men, you will be worshipped by all intelligent men.

33. He, who engages in acts after thinking of their effects as prophesied by wise men for the good of mankind, ever remains famous.

34. The lessons taught even by skillful men is not perfect; for the moral sought to be conveyed by them is not understood, and, if understood, is not carried into practice.

35. That wise man, who does not do acts which result in sin, grows (in prosperity); but the man of slow intelligence who continues in his sinful course commenced before,

36. Falls into a deep mire which he can not cross. A wise man should have an eye on the following six means of secrets being divulged.

37—39. He who desires wealth and children should ever keep himself away from these: vanity, dream, knowledge that spies have been set on, one's demeanour which depends on his thoughts, excessive trust on wicked ministers and incompetent ambassadors. He who being fully aware of these six doors (through which secrets ooze out), O king, keeps them always closed and engages in the attainment of the three kinds of objects (virtue, worldly good and desire), triumph over his enemies. Without a knowledge of the holy books, and without proper reverence to old people,

40. Virtue and profit cannot be known even by one equal (intelligent) to Vrihaspati; A thing is lost when it falls into the ocean. so an advice is lost when it is not listened to.

41. The holy books are lost on those who have no souls of their own (have no control over them); and an offering of clarified butter is lost when poured on what is not fire (*i. e.* when the fire has been extinguished and ashes only remain). Having examined by his intelligence, and searched by his understanding,

42. And having heard the opinions of other men seen and known the life of the man, a wise man forms friendship with wise men. Humility removes bad repute, and prowess puts an end to adversity.

43. Forgiveness ever destroys anger; good behaviour neutralises the effects of evil omens in the appearance of a man. By means of one's dress, sphere of action, house, behaviour,

44. Should a man's lineage be judged about, O king, and also by his food and dress. There is no struggling with a desire when it comes on.

45. Even in men who have attained salvation—not to speak of those who are slaves to their desires. One who worships the wise is learned, virtuous and of a mild look,

46. And, has friends, is one, who of agreeable speech, has a good heart, should be protected. He, who whether comes of a high or a low family, does not transgress the honour due to others,

47. Who leans to virtue, who is graced with humility, who has a sense of modesty, is better than a hundred men coming of high families. When the heart of one agrees with that of another, then the secret pursuits of the former are the same as those of the latter.

48. And the learning of the former is the same as that of the latter, the friendship between the two persons never wears out. One who has a wicked soul, one whose understading has not been cultivated,

49. Should be shunned by an intelligent man like a well covered over with grass growing over it; friendship with them does not last. With those that are proud, ignorant, fierce and rash

50. Wise men should never contract friendship, nor with them who have fallen from the path of virtue. The man who is grateful, virtuous, truthful, the reverse of mean, has firm devotion,

51. And has his senses under control, and attaches himself to what ought to be attached to should be desired for a friend. The renouncement of the objects of the senses is worse than death difficult of practices.

52. On the other hand, leaving them to be too much exercised would ruin the gods even; humility, kindness to all creatures, forgiveness and patience

53. Conduce to life, the wise men have said; as also a constant respect for friends. He who desires again to accomplish, by virtuous means, an object that has once been frustraled,

54. And is in his right senses,—the determination of that man is firm. The man who knows what remedy ought to be applied in future, who has a firm determination on present matters,

55. And who knows (in the beginning) how acts done in the past would end, accomplishes all his objects. That which a man follows in deed, thought, or speech,

56. Draws him away to itself; therefore a virtuous policy should be followed. Efforts for the attainment of one's holy objects, knowledge of the holy books, energy, simplemindedness,—

57. These bring on prosperity; so do constant meetings with the good. Perseverance is the root of prosperity, and of gain and of happiness.

58. That man who pursues his object with perseverance, and who is not annoyed at the long time a thing takes to accomplish, that man is really great and gets unending happiness. It is my opinion that there is no better means of bringing on prosperity,

59. Than for a really strong man to exercise forgiveness at all times and at all places. The weak should forgive every body and the strong should forgive for the sake of virtue;

60. He to whom the attainment and the non-attainment of an object is the same is ever forgiving.

61. That happiness which when pursued does not injure the virtue or the worldly profit of a man should be enjoyed one so may desire but he should not act like a fool (by giving himself up entirely to enjoyment).

62. In those that are overpowered by grief, in those that are too much attached to anything, in those that deny the existence of God, and in those that are lazy, prosperity does not reside nor in those who have no control over their souls, and who are devoid of all enthusiasm.

63. Persons of bad intelligence oppress people endued with humility and modesty by reason of that humility, thinking them to be weak.

64. To those who are honest in the extreme, who give away in large measures, who are too heroic, who are of too firm determination, and who are vain of their wisdom, prosperity never comes out of fear.

65. Nor (does prosperity reside) in persons endued with every virtue, nor in those having none; she (prosperity) does not desire a strong combination of good qualities.

66. Prosperity resides in some one (without any fixed rule) like a mad cow. The result of (the study of) the Vedas is the performance of the *Homa*; the result of a knowledge of the holy books is good manners and good conduct.

67. The fruits of a woman are the pleasures of co-habitation and offspring; and the consequences of wealth are the pleasure of gift and enjoyment. He who performs ceremonies for his good in the other world with wealth got by foul means

68. Does not get the usual fruits of such ceremonies after death owing to the foul means by which the wealth was got. In deserts, forests and fortresses, in difficulties and calamities

69. Or when weapons are raised (by others to strike him) he who has a strong mind has no fear. Energy, self-control, skillfulness steadiness, patience,

70. And the act of beginning a thing after mature thought—know these to be the roots of prosperity. Devotion is the strength of asceticism; the Vedas are the strength of those that know what is in them.

71. Injury is the strength of those that are vicious; forgiveness is the strength of those that are endued with good qualities. These eight do not lead to the non-observance of a vow—water, roots, fruits, milk,

72. Clarified butter, acts done at the) desire of a Brahmana, or the commands of an elder, and medicine. That should

not be done to others which is against the interests of one's self.

73. This is virtue, put tersely; there are other sorts of virtue, but it is not compulsory that they (the better) should be acted up to. Anger should be subjugated by the reverse of anger; and virtuous man should be subjugated by virtue.

74. By gifts should a miser be subjugated, by truth one addicted to untruth should be won. A woman, a cunning and deceitful person, one that is lazy, one that is fierce, one that is wrathful, one that is vain of his own power,

75. A thief, one that is ungrateful should never be trusted; nor should an atheist. He who has the habit of doing due honours to his elders, and who always attends to the wishes of old persons,

76. Gets an increase of these four, viz.,—good name, life, fame and strength. The prosperity which can be attained by excessive toil, or by the non-observance of the principles of honesty,

77. Or by bowing to an enemy—do not set your heart on these. One who is ignorant ought to be pitied; and intercourse that does not produce offspring ought to be petied.

78. The subjects of a king who go without food are to be pitied; and anarchy in a kingdom ought to be regretted. The roads are the sources of pain and weakness to those beings who have bodies; and water is the source of pain and weakness to the mountains.

79. Non-enjoyment is the source of pain to women; and harshness in speech is the source of pain to the mind. Not taking the name even, is the worst thing for the Vedas; not observing religious observances, the worst act of the Brahmanas;

80. The Valhikas (a race of people, morally dead) are the worst inhabitants of the globe. Falsehood is the worst thing in a man. Curiosity is the worst thing in a chaste woman; and exile from home is the worst thing for all women.

81. The worst part of gold is silver; tin is the worst part of silver; lead should be known as the worst part of tin; and dust is the worst part of lead.

82. The inclination to sleep can not be got over by lying down; women cannot be won by desire; fire can not be put out by fuel; and wine can not be conquered by drinking.

83. He, whose friends have been won by gifts, whose enemies vanquished in battle, whose wife won over by food and drink, has his life crowned with success.

84. Life is real to those who have thousands (of anything or every thing); life is also real to those (in a small measure) who have hundreds. O Dhritarastra, renounce this (excessive) desire; there is none who cannot live by some means or other.

85. All the gains, gold, animals, and women that are in this world are not sufficient even for one man. Seeing all this a wise man does not grieve (for possession of everything).

86. O king, again do I ask you to behave equally well with all your sons; let there be equality between your own sons and the sons of Pandu.

Thus ends the thirty-ninth chapter, the speech of Vidura, in the Prajagara of the Udyoga Parva.

CHAPTER XL.

(PRAJAGARA PARVA)—*continued.*

Vidura said:—

1. The good man who, respected by the virtuous, is engaged in the attainment of his objects without going beyond his limits, soon gains fame, for good beings when gratified with a good man give him happiness.

2. He who forsakes, without any inducement, a grand object which is fraught with unrighteousness, lies in happiness free from misery like a snake casting off the worn out slough.

3. A victory gained by untruth, a deceit that reaches (in its injurious effects) a king, and the expression of false intentions before an elder are each equal to (the sin of) slaying a Bradmana.

4. A monopoly of jealousy, death, and vanity conduce to the destruction of prosperity. The want of proper attention to the elder, haste and boastfulness are the three enemies of knowledge.

5. Laziness, inattention and confusion of the brains, unsteadiness, clubbing together, haughtiness, variety and covetousness.

6. These seven are ever the defects in those that are striving for knowledge, is my opinion; where is knowledge in those that care for pleasures and there is pleasure for those that care for knowledge. Knowledge should renounce pleasure.

7. One who cares for pleasures should renounce knowledge ; and one that cares for knowledge should renounce pleasures. Fire is never satiated with fuels ; the great ocean, with rivers; death, with all the creatures; and a pretty woman, with men.

8. Hope kills patience; death kills development ; anger kills prosperity ; miserliness kills fame ; want of proper tending kills animals; and, O king, one single wrathful Brahmana destroys a kingdom.

9. Goats, white metal, silver, honey, that which draws away (poison), birds, Brahmanas having a knowledge of the holy books, old cousins, persons of good birth but poor—let these ever stay in thy house.

10. Goat, bull, sandal, flute, mirror, honey, clarified butter, iron, copper utensil, conchshells, pieces of stone (images of Vishnu)with gold within and Rochana (a pigment prepared from the urine and dung of cow)

11. Are always to be kept in a blessed house—Manu has said—for the proper worship of the gods, the Brahmanas, and guests, O Bharata.

12. I now speak of another sacred lesson, O sire, superior in sacredness to all these—fraught with a large meaning. Virtue should not be forsaken out of desire, fear, temptation, nor for the sake of life itself.

13. Virtue is stable ; happiness and misery are unstable ; life is stable but its ever recurring phases unstable ; forsaking the unstable ; keep yourself attached to the stable and be satisfied, for satisfaction is superior to all other acquirements.

14. Behold rulers of men endued with great strength, and great lustre. After having ruled the land abounding in wealth and corn, they have forsaken their kingdoms and great sources of enjoyments and have been subject to the God of death.

15. Men after having taken away a dead son tended with greatest care, O king, set out from their own houses ; and with the hair hanging loose they mourn for him piteously and then throw him into the funeral pyre like a piece of wood.

16. The corn and wealth of the dead are enjoyed by others ; and the elements of the body are eaten up by fire and birds. Surrounded by these two only, viz., virtue and sin, does a man go to the other world.

17. After leaving behind the body, do the cousins, friends and sons return as birds do trees devoid of blossoms and fruits.

18. Deeds done by his own self follow a man thrown into the funernl pyre; therefore should a man carefully and in slow degrees pick up the fruits of virtue.

19. Elsewhere, above this world and also below, there is the greatest darkness. In these regions, know, O king, that the senses are totally stupified ; may such places be not thine.

20. After listening to these words of mine, if you can follow them in their intirety, you will get great fame in this world of living beings and you will never meet with fear here in this world or elsewhere.

21. The soul is as the river, O Bharata, having several holy spots ; truth is as its waters ; self-control, its banks ; and kindness, its waves ; the man of virtuous acts purifies himself by a bath therein ; the soul is pure and the absence of deisre is a virtue.

22. Making a boat of your self-control in the river (of life which has the five senses for its water and desire and anger its monsters, cross over (*i. e.* get rid of) the waves of repeated births.

23. He who after doing due honours to such of his friends as are old in wisdom, old in virtue, old in knowledge and old in age asks them regarding what ought to be done and what ought not to be done is seldom deceived.

24. By patience should lust and greediness be restrained ; by the ages should the hands and feet be controled, the eyes and ears by the mind ; and the mind and speech by one's actions.

25. The Brahmana, ever attached to the performance of his ablutions, ever having the holy thread on his body, ever studying (the Vedas), who avoids food touched or offered by a person who has lost his caste, who always speaks the truth, and fulfills his duties towards his elders, never falls down from the region of Brahma.

26. After having studied the Vedas, poured offerings on fire, performed sacrificial ceremonies, protected subjects, made his inner self blessed by drawing his weapons for the protection of cows and Brahmanas, and being killed in battle, a Kshatriya goes to heaven.

27. A Sudra, after worshipping in due order Brahmanas, Kshatriyas and Vaishyas; and a Vaishya, having completed his study and distributed his wealth among Brahmanas and Kshatriyas and among his dependants and after having smelt the sacred smokes purified by the three sorts of fire, enjoy heavenly bliss after death.

28. These having been satisfied, they become devoid of sins by burning them and casting off their body enjoy heavenly bliss.

29. Such are the duties of the four orders told to you. Listen to the reason of my describing them. The son of Pandu (Yudhisthira) is falling from the duties of a Kshatriya; O king, you place him in a position to discharge the duties of a king.

Dhritarastra said:—

30. It is even as you have been instructing me constantly; my inclination, too, turns towards peace, of which you speak to me.

31. My inclination though made to turn towards the Pandavas constantly turns away in a contrary direction by coming in contact with Duryodhana.

32. Destiny cannot be transgressed by any created beings. I consider that destiny alone is certain; human exertion is vain.

Thus ends the fortieth chapter, morality as taught by Vidura, in the Prajagara of the Udyoga Parva.

CHAPTER XLI.

(SANAT-SUJAT PARVA)—

Dhritarastra said:—

1. If there is anything you have left unsaid, O Vidura, speak to me who am listening to you. You are speaking of interesting things.

Vidura said:—

2. O Dhritarastra, the ancient and eternal Rishi Sanat-Sujata, who lived a life of perpetual celebacy, said that there was no death, O Bharata.

3. That chief among intelligent beings will speak to you, O great king, on the subjects thought of by you, whether you have made them known or kept them locked up in your heart.

Dhritarastra said:—

4. Do you not know what that enternal being will say to me? You, O Vidura, speak (about these things) if your mind has that limit of wisdom.

Vidura said:—

5. I am born among the Sudra class; for that reason, I do not dare say anything more (than what I have already said); the knowledge of that celebate being, however, is considered by me as eternal.

6. He, born in the Brahmana class, even when speaking of highly mysterious affairs, will not incur the blame of the gods; therefore I am speaking thus to you.

Dhritarastra said:—

7. Tell me, O Vidura, how I can with this body of mine meet with that ancient and eternal being in this world.

Vaishampayana said:—

8. Then did Vidura think of that Rishi of rigid austerities; he, too, becoming aware of that thought showed himself then, O Bharata.

9. Vidura, too, received him by the rites prescribed by custom; and Vidura addressed him when he (the latter) was seated at his ease and taking rest.

10. O Lord, there is certainly a doubt in the mind of Dhritarastra, which can not be removed by me; therefore it is fitting that you should speak to him (and remove the doubt).

11—12. Hearing which (your speech) this chief among men will be past all misery; so that gain and the reverse of gain, what is agreeable and disagreeable, old age and death, fear and jealousy, hunger and thirst, pride and prosperity, disinclination for women, sleep, desire, anger, loss and gain may be borne by him (with ease).

Thus ends the forty-first chapter, the parley between Vidura and Dhritarastra in the Sanat-Sujata of the Udyoga Parva.

CHAPTER XLII.

(SANAT-SUJATA PARVA)—*continued.*

Vaishampayana said:—

1. Then the high-souled and wise king Dhritarastra, after having supported the speech made by Vidura, questioned Sanat-Sujata in private, desirous of obtaining the hightest knowledge.

Dhritarastra said:—

2. O Sanat-Sujata, I hear that in your opinion, death does not exist. The gods and the Asura however practised austere asceticism for the sake of immortality, Which of these is true?

Sanat-Sujata said:—

3. You have asked how death is avoided by certain actions and how it does not

exist at all. Listen to me, discoursing on this ; and do not be moved by doubts for this (inconsistency).

4. Both of these (statements) are true; know what is the great death in the opinion of the wise. Ignorance is death. In the same way, I say that there is no death where there is no ignorance.

5. From ignorance do the Asuras become subject (to death) ; and from the reverse of ignorance do they attain to the conditions of Brahma. Death does not destroy animals like a tiger ; its shape cannot be known.

6. Current opinion is that Yama is one sort of Death ; the wearing out of the soul is said to be another sort ; the pursuit of Brahman or self-knowledge is immortality. The god (Yama) rules the region of the Pitris, conferring blessings on the honest and curses on the dishonest.

7. At his command there is death in the form of Anger, Ignorance, and Covetousness among men ; out of vanity they follow unrighteous paths ; and none of them attains self-knowledge.

8. They stripped of intellect and being subject to vanity and being dead in this world fall into hell repeatedly and to hell they go accompanied by their senses. This sort of death also is known by the name of "death".

9. Those, however, who have faith in the fruits of actions, when the time for the fruits comes, go to heaven, without meeting with Death(*i. e.* they simply transfer their souls elsewhere. Creatures having bodies, however), owing to their incapacity to understand Brahman, and owing to their being wedded to earthly enjoyments have to come to this world again and again, in all directions (i. e. sometimes they are born in the same position as before, at other times they are born higher or lower according to the effects of their work).

10. Man has a natural inclination towards objects that are unreal ; and this inclination causes the senses to be led into very grave errors. The inner soul, directed towards objects that are unreal, and remembering only the objects in which it was employed, worships only the enjoyments, by which it is surrounded.

11. The remembrance of earthly enjoyments is the first cause of death to men ; afterwards come desire (to have those enjoyments) and anger (at the failure to have enjoyments from some cause or other). These (i. e. the remembrance of enjoyments, desire and anger) cause death to be met with by boys (men of little sense) ; but those that have succeeded in controlling their souls cross over death unharmed by means of their self-restraint.

12. He who has succeeded in controlling his soul, having an eye on himself kills (keeps away from) his soaring desires regarding them as not worth having by means of his self-knowledge. The (real) Death assuming the form of death (as known to the people in general) cannot destroy that learned man who controls his desires in this way.

13. A man who follows his desires is destroyed soon after the desires (are destroyed). The man, however, who can control his desires can keep away from woes in whatever form they come.

14. Desire appears to be ignorance, darkness and hell of all creatures (for when they follow desire, they loose all control over their senses). Persons following desire run on like intoxicated men towards the drains and holes of this life.

15. What can death do in this world to a person, whose habits of life are not led by desire. Death is to him like a tiger made of straw. Therefore, for the destruction of the cause of the life (existence) of desire, (which means ignorance) every wish is to be disregarded ; and the slightest one is not to be given a place in the mind even.

16. That inner soul exists in your body, wedded to wrath and desire as it is like death ; and knowing that death is generated in this way, the person who puts his faith in knowledge is not afraid of death. Death itself is destroyed when it comes under the influence of knowledge, even as earthly beings are destroyed when they come under the influence of death.

Dhritarastra said :—

17. The blessed regions, highly sacred and eternal, to which, it is said, the twice-born can go by the performance of sacrificial ceremonies, are declared by the Vedas to offer emancipation to mortals. Having got this knowledge why should not learned man engage in acts in this world.

Sanat-Sujata said :—

18. He that is not learned goes there, (to those blessed regions) by this means (performance of sacrificial ceremonies) and the Vedas say that in those regions are to be attained the true objects of life. He that has renounced all desires gains emancipation at once ; but he who confuses the material body with the soul,—if he can renounce desire,—obtains emancipation ;

but if emancipation is sought without the renunciation of desires, then must one proceed step by step along the path, killing it (the path) by itself (i. e. when a particular grade has been attained, the path already crossed over must be killed; or the chances of his retracing the steps being once more degraded must be removed).

Dhritarastra said:—

19. Who is he that induces action into the Ancient Being without birth? If it is He who has pervaded every thing, what can be His action or His happiness? O learned Being, speak to me about all this trully.

Sanat-Sujata said:—

20. There is great inconsistency in the complete identification of things that are essentially different. Creatures come into existence by the union of the Supreme Soul with certain conditions of time, place, etc., that have no beginning. The fact of such being the case in no way lessens the importonce or supremacy of Him (the Unborn and Ancient one) in the slightest degree. Men, too, come into existence by the union of Him that has no beginning (with certain conditions of time, place, &c).

21. The Supreme Being by his constant transformation creates this universe; the Vedas make it plain that the Supreme Being possesses the power (of constant transformation) and that He is the cause of transformation in this world.

Dhritarastra said:—

22. Some there are in this world who practise virtue and some that do not practise virtue but renounce all sorts of actions. (Regarding the former I ask) Is virtue destroyed by unrighteousness or does righteousness destroy virtue?

Sanat-Sujata said:—

23. The fruits of virtue and also those of the other (complete inaction)—both of these are of use in that respect (for obtaining emancipation).

24. Both are of use in obtaining emancipation. The wise man, however, is successful (in obtaining it) by means of knowledge. In other case, the man, who ascribes an undue importance to the body, acquires the merit of his actions (and hence also emancipation); but having obtained emancipation falls therefrom.

25. Having acquired both (i. e. the fruits of virtue and vice) which have an end (men of action attains heaven or hell for a limited time only), men of action again come into this world and become attached to actions by reason of their previous virtue or vice. A wise man neutralises the effects of his sinful acts by his virtues. Virtue is strong and hence his emancipation.

Dhritarastra said:—

26. Those ancient and sacred regions of this nniverse are said to be accessible to the twice-born by their own virtuous acts—speak of them according to their degree (of sacredness). Speak also of other (sinless) regions. O learned one, I do not desire to know (the merit) of actions.

Sanat-Sujata said:—

27. These Brahmanas, who are proud of their austerities like powerful men of strength, on their exit from the world shine in the eternal regions.

28. Those who are proud of their virtuous acts acquire the merit of having performed sacrificial ceremonies—such blessed persons freed from this world go to heaven, the abode of the gods.

29. Due performance of these (sacrificial ceremonies) again is said to be compulsory by some persons having a knowledge of the Vedas; but such persons should not be thought very highly of; for, though seeking the truth of inner self, they put undue importance to external forms.

30. Whenever (in whatever family) food and drink fit for a Brahmana abound like grass and reeds in the spots, there should (a Yogi) go for his living and not pain himself (by hunger and thirst).

31. In a place where there is fear of great danger for not proclaiming one's superiority, he who does not do so (speak out his superiority) is worthier than the other (who does).

32. He who is not pained by another proclaiming his (the latter) true worth and who eats his food after offering it to the gods—the food offered by such a man is approved by the righteous.

33. As dogs eat up their own vomit to their constant injury, so they who proclaim their own worth eat up their own vomit.

34. That man is to be regarded as a Brahmana whose religious practices remain ever unknown even to the members of his family among whom he lives—wise men also know him to be a Brahmana.

35. What other Brahmana is worthy to know the supreme soul, that has no form, is without change, is alone, and is devoid of all sorts of duality. By the performance of such practices, the supreme soul resides in a Kshatriya too and is seen by him.

36. He who considers that heaven is attainable by actions alone and so employs himself in action,—what sin is not committed by that thief who robs the soul (of its true attributes)?

37. He who never exerts himself, never accepts gifts from others, who is respected quiet, who though well versed (in the holy books) does not seem to be well versed, is a Brahmana—a wise man knowing Brahman or the Supreme soul.

38. Those, who are but poor in what is regarded as wealth by ordinary men, are yet rich in heavenly wealth and in devotion, and become hard to vanquish, and without fear reside, and they become equal to Brahma for their learning.

39. That man, who in this world having performed all sorts of sacrifices comes to know the gods, can not be equal to one knowing Brahma; for he (the former) has to exert himself.

40. He, who is honoured (by the gods) without any action, is honoured (like one knowing the true nature of the inner self). If honoured (by others than gods) a man should not think himself really honoured; and he should not be sorry at others not honouring him.

41. People follow their natural inclinations in the same way as they close or open their eyelids; and the man that is respected should consider that it is the learned only in this world that respect others.

42. Those wretches again in this world who are adepts at unrighteousness and at deceit do not respect those that are worthy of respect. On the contrary, they insult those who ought to be respected.

43. The esteem of the world, and the vow of silence (holy asceticism) can never dwell together. Know that this (world) is for those who want esteem, and the other for those that have observed the vow of silence.

44. In this world, respect resides in worldly prosperity, though it is an impediment to virtue. Heavenly prosperity is not attainable by one that is devoid of (true) wisdom, O Kshatriya.

45. Virtuous men speak of several doors in this world to heavenly prosperity, which are difficult of being properly watched. The doors are truthfulness, kindness, modesty, self-control and knowledge which are antidotes of ignorance.

Thus ends the forty-second chapter, the speech of Sanat-Sujata, in the Sanat-Sujata of the Udyoga Parva.

CHAPTER XLIII.

(SANAT-SUJATA PARVA)—*contd.*

Dhritarastra said:—

1. What purpose does the practice of asceticism serve? Which is better—the practice of asceticism or the vow of silence? Speak to me, O learned one, the real nature of asceticism. Can a learned person attain to the state of the Supreme Being by the vow of silence? How in this world O Muni, is asceticism practised?

Sanat-Sujata said:—

2. Since not even a knowledge of the Vedas, applied with all possible concentration of the mind, penetrates into the Supreme Soul; therefore is it (the Supreme Soul) called *Mauna* (asceticism) from which is derived the Vedas, and which, on account of its being pregnant with the knowledge of the Vedas, reigns supreme, O king.

Dhritarastra said:—

3. He who is conversant with the *Rig* and *Yajur* Vedas and also with the Sam Veda,—is such a man, having committed sins, guilty thereof?

Sanat-Sujata said:—

4. I speak no falsehood to you when I declare that neither the Sama nor the Yajus nor the Rig Vedas do rescue a man, who has no control over his senses, from his sin.

5. The hymns of the Veda do not rescue from sin the cheat that lives by deception. Like a bird which has got feathers forsaking its nest, the hymns forsake such a man when his end comes.

Dhritarastra said:—

6. If the Vedas, without the aid of virtue, are not competent to rescue (men from sins), O you, who have control over your senses, then whence is this false and old idea of the Brahmanas (that a knowledge of the Vedas rescues a man from sins)?

Sanat-Sujata said:—

7. This universe shines (has come into existence) from the Supreme Soul, and is distinct from the latter in name, form &c. The Vedas, too, pointing this out declare that the universe is distinct (from Supreme Soul).

8. Sacrificial ceremonies and asceticism are prescribed for that object (i.e. for attaining to the Supreme Soul). By means of these two does a man of learning acquire

virtue? Destroying sins by virtuous deeds, he afterwards has his soul illuminated with knowledge.

9. A learned man by his knowledge, attains to the Supreme Soul; an unwise man desiring the fruits of the four-fold objects of humanity in general, having taken with him the effects of acts done here, enjoys them in the other world, and (when the enjoyment is over) comes back again to bridge along the same path.

10. The fruits of asceticism in this world are enjoyed in the other (by those who have not brought their souls under their control); but to those blessed persons engaged in austerities these regions yield fruits.

Dhritarastra said:—

11. How can asceticism which is ever the same be successful now and unsuccessful at another time. O Sanat-Sujata, tell us this that we two may know it.

Sanat-Sujata said:—

12. Asceticism unstained by faults (desire, insufficient concentration, &c.) alone leads to emancipation; this (asceticism) is successful; other sorts of devotion are unsuccessful.

13. What you ask me, O Kshatriya, have all their bases on asceticism; by means of asceticism do learned men know the Supreme Soul and win immortality.

Dhritarastra said:—

14. Speak about asceticism stained by faults; I have heard all about that unstained by faults, by which, O Sanat-Sujata, I have come to know of an ancient mistry.

Sanat-Sujata said:—

15. Stained asceticism is that which has for its faults the twelve (vices) with anger at the beginning as also the thirteen descriptions of wickedness, O king. The twelve virtues having righteousness at the beginning which are known to the twice-born are also included in the code of the Pitris.

16. Anger, desire, covetousness, ignorance of right and wrong, discontentment, unkindness, jealousy, vanity, grief, love, of pleasure, envy, and a tendency to speak ill of others are the faults of men, and these twelve ought ever to be avoided by human beings.

17. Each of these by itself can bring about the ruin of mankind, O bull among men; opportunity is awaited by these (vices) like deer by a hunter.

18. Speaking ill of others and well of themselves, adopting every means to enjoy the wives of others, vanity, anger, fickleness, and not protecting proper persons—these vices wretches of wicked soul commit and do not fear the gravest dangers in this world and in the other.

19. He who considers enjoyment to be a grand aim of life, he who is vain, he who repents after making a gift, he who is a miser, he who oppresses others, he who is pleased at the misery of others, and he who hates his wife—these seven are extremely wicked.

20. Righteousness, truthfulness, self-control, asceticism, delight at other's happiness, modesty, forgiveness, reverse of malice, performance of sacrificial ceremonies, gifts, patience, learning, and vows—these twelve are the attributes of a Brahmana.

21. He who excels in these twelve is capable over the whole of this earth and he who is graced with these, too, or even one of these should be regarded as having gained his object.

22. Self-control, renunciation, and true knowledge—in these is centred immortality. Those Brahmanas that have great minds are of opinion that truth underlies all these virtues.

23—25. Self-control has for its elements eighteen virtues, the non-observance through laziness of acts prescribed in the Vedas, untruthfulness. malice, desire, wealth, love of pleasure, anger, grief, thirst, avarice, deceitfulness, delight at the pain of others, envy, repentence, aversion from virtues and noble acts, forgetfulness, speaking ill of others and well of self—he who is freed from these vices is said to possess self-control by good people.

26. The eighteen vices constitute *mada*, renouncement is of six kinds, the *Smritis* call the reverse of these six sorts of renouncement as *mada*.

27. The six kinds of renunciation are all good, the third is hard to practise; but by means of that relief is obtained from sorrow, besides that one being achieved, one gets over all difficulties.

28. The six kinds of renunciation are all good, (they are) not delighting at the acquirement of prosperity; the second is the performance of sacrificial ceremonies and pious acts (renouncement of the reverse of these).

29. (Renouncement of desire is known in the *Smritis*, as the third, O Chief among kings. He who has not this third sort of renouncement is not fit to come under the above description, which the *Smritis* declare

30. (The third sort is) that which abandons enjoyments without enjoying them and not that which abandons them after enjoying them to the heart's content.

31. (He who speaks of the fourth sort) one should not be sorry at the failure of an action, nor allow himself to be afflicted by the failure, even if he possesses all the virtues and the means (of achieving the act).

32. Or on a disagreeable thing taking place, he does not feel pain. (The fith sort is now treated of) one should never ask for a son or a wife or any other favour.

33. (Sixth sort) that a gift should be made to one asking for it ; by this happiness can always be attained. By these means can one gain [a true knowledg of self and the last one is made up of eight qualities.

34. These are truth, meditation, a conception of the distinctness of subject and object, capability of arriving at conclusions, renouncement of the world, the habit of never taking what belongs to another, asceticism and non-acceptance of gifts.

35. Such are said to be the vices of *mada*, and these vices should always be avoided. The same should be done of the averse of renouncement, and ignorance of self. A true knowledge of self, again, has eight virtues.

36. Ignorance of self has eight vices. These vices should be avoided. He who has attained freedom from the five senses, and from desire, O Bharata, and from all concern for the past and future becomes happy.

37. Let your soul be attached to truth, O chief among kings ; on truth is founded the universe. Self-control, true knowledge and renunciation are said to be based on truth ; on truth is centred immortality.

38. Being devoid of all vices, devotion and asceticism should be practised here. It has been prescribed hy God that truth shall constitute the vow of the righteous.

39. Asceticism devoid of these vices and graced with these virtues becomes eminently successful in achieving prosperity.

40. What you ask me, O chief among kings, I have told you in brief—a subject sacred and sin-destroying and capable of rescuing people from birth, death, and decrepitude.

Dhritarastra said :—

41. By the fifth Veda, called Akshyana, it is declared that the Supreme Soul is identical with the universe ; but there are some that recognize only four Vedas, and others only three.

42. Some again recognize only two Vedas and others only one ; while another class recognize only the Supreme Being. Of these, whom am I to regard as really possessing a knowledge of the Supreme Being.

Sanat-Sujata said :—

43. From ignorance of the one that ought to be known, have several Vedas been conceived. There is but one truth, O chief among kings. Who is there, who has attained to that truth ?

44. Not knowing such a one that ought to be known, a man thinks "I am wise" and from hope of gaining happiness employs himself in gifts, study and the performance of sacrifices.

45. The purposes of those that have deviated from truth are in accordance with their condition, and, so relying on the truth of the Vedas, perform sacrificial ceremonies.

46. Some (perform sacrifices) by (concentration of) the mind, some by speech (recitation of hymns) ; and some by acts (the real ceremonies) ; but the man who is destined to attain to the true object, gets a true knowledge of self through the proper means.

47. When a man's purposes have failed through a defect in his heart, he should not make vows of silence, called the Dikshitabrata. This name comes from a root (Diksh), which signifies the observance of vows. Truth is the only object of the good.

48. The fruits of knowledge are immediate that of asceticism remote. A twice-born who has read much should only be known as a well-read man.

49. Therefore, O Kshatriya, that one can know the Supreme Soul by mere reading. He, who does not fall away from truth, should be known by thee as one who has attained a knowledge of the Supreme Being.

50. "Verses" is the name given, O Kshatriya, to what was recited by Atharvan in ancient days, in company with other great Rishis. Those who have read the Vedas and yet do not know the Being that ought to be known are not to be regarded as conversant with those verses.

51. The verses, O chief among the best beings, independently become the means of obtaining Truth. They are not conversant with (the spirit of) the verses, who perform sacrifices after study of the Vedas and do not know the Supreme Being.

52. There are some who do not know the Vedas and some that know them, O king.

He, who (merely) knows the Veda, does not know the knowable Being; but he who stands on truth knows knowable Being.

53. Among the faculties of the mind there is none which can help us in obtaining a true knowledge of self. There is none, again, who by means of the mind alone can acquire a knowledge of the knowable Being. He who knows what self is knows what self is not. He who stands on Truth knows the Supreme Soul.

54. He who knows the proofs knows also that which is sought to be proved; but the true essence and nature thereof neither the Vedas, nor those conversant with the Vedas know. Still those twice-born that are conversant with the Vedas know the knowable Being by means of the Vedas.

55. As a twig obtained from a big tree is used in pointing out the new moon; so are the Vedas used in pointing out the truth and other attributes of the Supreme Soul.

56. I consider him to be a Brahmana, who knowing the Supreme Soul can expound (the rules of life) and explain the doubts of all, himself having all doubts removed from his mind.

57. No clue can be found of the soul in the West, nor in the East, nor in the South, nor in the North, nor in the intermediate directions—in fact in no direction.

58. Very rarely can a clue be found of the soul by one who regards the earthly body as identical with the soul. The man of devotion perceives the Lord who is not even conceivable by the Vedas.

59. Bringing all your senses under control, and without any exertion of your mind (in other direction), seek to know that Brahma who, you have heard, resides in your inner soul.

60. That man is not a devotee who observes the vow of silence, nor he who lives in the woods; but that one is said to be a true devotee who knows his own nature.

61. That man is said to be a grammarian who can trace each word to its root and explain it. Similarly that man is a true grammarian who can trace each object to its root (Brahma or the Supreme Soul).

62. A man, who sees all the worlds before his eyes, sees everything and that learned Brahmana who is established on truth knows everything.

63. A Kshatriya, too, who practises such virtues beholds the Supreme Soul and can do the same by performing all the acts prescribed in the Vedas. Knowing this I tell you.

Thus ends the forty-third chapter, the speech as delivered by Sanat-Sujata, in the Udyoga Parva.

CHAPTER XLIV.

(SANAT-SUJATA PARVA)—*contd.*

Dhrltarastra said:—

1. O Sanat-Sujata, what you have been saying regarding the attainment of emancipation and the origin of the universe is the best (discourse I have heard). Speak to me such words, (treating of subjects) rarely to be attained by men of desire, O you who have observed celebacy!

Sanat-Sujata said:—

2. This supreme soul regarding which you ask me with such exaltation cannot be attained by him who is in a hurry. When the mind (desire) has been lost in the intellect (i.e. when intellect has gained a control over desire), the mind of man becomes indifferent to worldly things and this state is attainable only by asceticism.

Dhritarastra said:—

3. The true knowledge, that you are speaking of attainable by hard asceticism, is unborn in the mind and needs not any efforts for its manifestation and is manifested during the seeking of Brahma. How then can that immortality which is connected with a knowledge of the Supreme soul be obtained?

Sanat-Sujata said:—

4. This true knowledge that is unborn is said to be undeveloped and is developed by asceticism. On obtaining the true knowledge, men leave this world. True knowledge is ever present in the old and eminent preceptors.

Dhritarastra said:—

5. That knowledge is capable of being gained by asceticism without difficulty. What sort of asceticism must be that? O Brahma, speak to me that.

Sanat-Snjata said:—

6. Those who having entered into the dwelling of a preceptor and residing therein serve them and practise asceticism become Brahma himself, as it were; and casting off their bodies are united with Him.

7. Those who are in this world desirous of obtaining emancipation, subdue their desires. Those virtuous men get their souls

eparated from their body like a blade of grass from a marshy plot of ground.

8. The father and the mother, O Bharata, these two create the body; but the state gained from the instructions of the preceptor is sacred, free from death and without old age.

9. He (the preceptor) who discourses on the Supreme Soul frees a man from untruth and distributes nectar should be regarded as father and mother. No injury should ever be done to him, knowing what he does.

10. A disciple should every day pay due respects to his preceptor and engage himself in study with a pure mind and concentrated attention. He should not be annoyed (at the humble and menial services he is called upon to perform) and not feel wrathful. This is the first step of asceticim.

11. He who gains knowledge (of his duties) by observing the duties of other disciples is said to observe the first step of the vow of asceticism.

12. What is agreeable to a preceptor should be done at the expense of life and wealth, by the mind, by actions, or by speech. Doing this is said to be the second step.

13. A similar behaviour like that towards a preceptor should be adopted towards the preceptor's wife and the same should be done to his son. Doing this is said to be the second step.

14. Fully appreciating what has been done to one's self by his preceptor and knowing the objeet thereof, a disciple should with exaltation in his heart think—I have been developed by him. This is the third step of asceticism.

15. A wise man should not remove himself (from the preceptor's abode) without requesting the preceptor; nor should he even speak or think "I do this" (i.e. I make this gift). This is the fourth step of asceticism.

16. A man obtains the object of the first step of asceticism by the aid of time (i.e. in due course), the second step by contact with the preceptor, the third by the energy of his own intelleet, and the next by discussion with others.

17. The effects of the practice of asceticism, which is made up of twelve constituent elements including righteousness and the effects of Angas and Valam (particular forms of asceticism) are said to be obtained by contact with the preceptor and by an earnest desire to know the Supreme Soul.

18. While in the position of a disciple, whatever wealth is earned should be given to the preceptor. It is by this means that he (the preceptor) earns his honest livelihood graced with many virtues. Such should also be the conduct of the preceptor's son.

19. With this rule of life one prospers in every way and obtains many sons and fame; to such a man, wealth is poured from all sides, and to that place many people come for practising asceticism.

20. By means of such asceticism, the gods attained their divine character and the wise Rishis of heavenly qualities attained to the regions of Brahma.

21. By this also did the beauty of the Gandharvas and Apsaras spring up; by such asceticism does the sun rise to make the day.

22. These (i. e. Gandharvas, &c.) on completion of their asceticism by this means attained to the state of the seekers of the Rasaveda (a fabulous gem supposed to grant every desire of the possessor) through the obtainment of the object of their desire.

23. He, who attached to austerities has recourse to asceticism and thereby purifies his body, comes to the condition of a child (free from passions, &c., characteristic of the old men) and that learned man in the end conquers death.

24. By pure work men obtain the perishable worlds, O Kshatriya: but that learned man, by means of his knowledge, obtains emancipation. There is no other path to emancipation.

Dhritarastra said:—

25. Of what form is the Supreme Soul, which is immortal and omnipresent and which the learned man sees in this world. Does he shine as white, red, black, blue or purple?

Sanat-Sujata said:—

26. (The Supreme Soul) may appear as white, red, black, brown or like the sun; but its like is not to be met with in the earth, the sky, nor in the water of the sea.

27. It cannot be found among the stars, nor is it shut up in the lightning, and its form cannot be seen among the clouds, nor in the air, nor among the gods, nor in the moon, nor in the sun,

28. Nor in the *Rich*, nor in the *Yajus*, nor in the *Atharva*, nor in the sacred *Sama* (Vedas). It is certain, O king, that it cannot be seen in the *Rathanlara*, nor in the *Varhadatra*, nor in the great vows.

29. Incapable of being reached by our ignorance, even the king of Death, at the time of his end, is lost in it. Its form cannot

be gazed at; it is like the edge of a razor and its form is like that of a high mountain.

30. It is the foundation of everything; it is nectar; it is the universe; it is vast, and delightful. From it are born all creatures and there do they come to their end.

31. Having no duality, it is manifest in the form of the universe. Poets speak of it as having no change but in the language and form used for its description. That on which all this world stands—those who know this become immortal.

Thus ends the forty-fourth chapter, in the Sanat-Sujata of the Udyoga Parva.

CHAPTER XLV.

(SANAT-SUJATA PARVA)

—Continued.

Sanat-Sujata said:—

1. Grief, anger, avarice, desire, vanity, idleness, malice, stupidity, love of gain, affection, jealousy and evil speech,—

2. These twelve are great evils leading to the destruction of the life of man. Each of this, O chief among kings, awaits (opportunity for getting into its clutches) mankind. Man affected with them loses his senses and does sinful acts.

3. He who loves pleasure; he who is haughty; he who is harsh of speech; he who talks too much; he who nurses and feeds anger in the heart and he who speaks ill of others—these six sorts of men of wicked disposition, having even gained their objects, do not treat others with politeness.

4. He who is too much attached to enjoyment, he who boasts after giving away, he who speaks evil, he who is a miser, he who is (mentally) weak, he who praises himself too much, and he who hates his wife—these seven are ever spoken of as vicious wretches.

5. Righteousness, truth, asceticism, self-control, contentment, modesty, patience, unselfishness, gifts, acquaintance with the holy books, wisdom, forgiveness—are the twelve great vows of a Brahmana.

6. He, who does not deviate from these twelve, can rule even the whole of this earth. He who is graced with these two, or even one, does not regard anything as solely his own.

7. Self-control, renunciation, and true knowledge—on these depends immortality. These are the attributes of those learned Brahmanas, who regard Brahma as the Prime Being.

8. True or false, speaking ill of others, is not proper for a Brahmana. People who do this have hell for their abode.

9. *Mada* has eighteen vices which have not before been described. (They are) hatred towards men, acting against the interests of others, speaking ill of others who do not deserve it, untruthfulness,

10. Desire, anger, excessive reliance on others, blaming others, calumny, waste of wealth, quarrels, imprudence, oppression on living beings,

11. Envy, ignorance, excessive speech, loss of the senses, and the desire to harm others. Therefore should a wise man never yield to *Mada*. It is ever reprehensible.

12. In friendship, it should be known, are six virtues; they (friends) are delighted in (their friend's) prosperity and pained in their adversity; if a man asks for anything that ought not to be asked for, it is at once given.

13. One (a friend) who is of pure mind when asked, gives away every blessing that he enjoys—his wealth, his son, himself, his wife even. A friend should not reside in the house of him whom he has given away everything but should live on what is earned by himself alone.

14. The godly man of possessions, and virtues, who wants to be thus endued with virtue, should turn away his five senses from their five objects.

15. Such acquirement of noble qualities constitutes asceticism. Those who practise these with patience attain to emancipation.

16. Owing to having understood the nature of truth to which are directed all sacrifices, a certain class of men perform sacrifices by the mind (meditation), another by words (recitation of hymns) and another by actions.

17. In a man, who knows Brahma through his attributes, resides truth; in one who knows him as himself (i. e. does not regard him as the sum total of certain attributes) it resides more completely. Hear me now on some other subjects.

18. This grand system of philosophy should be taught to those who desire to obtain Brahma; all other systems, are mere tissues of words, which wise men declare. On this philosophy all this universe stands and those who know it become immortal.

19. By means of deeds well done, O king, one cannot obtain Truth; whether he

offers libations on the *homa* fire or performs sacrificial ceremonies; the man of childlike simplicity does not obtain immortality. O king, nor does he obtain satisfaction in the end.

20. Bringing all the senses under control and alone one should seek Brahma; he should not work even by the mind and while so employed one should avoid joy and anger at praise and blame.

21. Living a life according to this and doing one by one all that is prescribed in the Vedas, O Kshatriya, does a man learn and see Brahma, O learned one, I tell you this.

Thus ends the forty-fifth chapter, an honest speech, in the Sanat-Sujata of the Udyoga Parva.

CHAPTER XLVI.

(SANAT-SUJATA PARVA.)—*Continued.*

Sanat-Sujata said:—

1 That which is the seed (of the universe) blazes with great effulgence and is of great fame. The gods worship him; from him shines the sun; the ascetics perceive that Lord who is Eternal.

2. By reason of the seed is Brahma the Lord; by means of the seed does he develope. That seed communicates heat and light to light-giving bodies and not getting heat from any other body; yet it is a source of terror to luminous bodies. The ascetics perceive that Lord who is Eternal.

3. From Brahma spring up the five subtle elements (Mahabhut) which again give birth to the five gross elements which make up the human body; the heart that is in it contains both the gods (the creature-soul and the supreme soul). Ever-wakeful, this sun of the sun upholds both the earth and the sky. Ascetics perceive that Lord who is Eternal.

4. The seed supports the two gods (the creature-soul and the supreme soul), the earth and the heaven, the cardinal points of the earth and the universe. From that spring up the cardinal point and the latter, and from that the vast oceans have originated. The ascetics perceive that Lord who is Eternal.

5. Attached to the wheels to the car (representing the acts of past lives) of human body which is uncertain, but the acts of which are ever present; a man of true knowledge is led by the steeds of the senses towards the regions that have no birth and the Being present there. The ascetics perceive that Lord who is immortal.

6. Its form is not similar to that of any other being; no body ever sees it with his eyes; that wise man who knows it by the mind or the heart becomes immortal. The ascetics perceive that Lord who is immortal.

7. Drinking of the lake (of life) guarded by the gods, and bearing twelve fruits and beholding many a dear object in its middle, man disports in the waters, that lake has its origin in the seed. The ascetics perceive that Lord who is immortal.

8. The being who, like a bee sucking honey only for half the month, enjoys only one-half of the fruits of his actions and has to come back to the world to enjoy the other half, and is present in all creatures ordains sacrifices. The ascetics perceive that Lord who is immortal.

9. Originally without plumes (i. e. conditions) he comes to possess plumes (becomes vested with conditions) in a large tree of golden foliage, representing a world transitory and ephemeral, and flies away in different directions (i. e. is reborn among several orders of men). The Sloka simply means that the supreme soul when vested with conditions becomes the creature-soul. The ascetics perceive that Lord who is Eternal.

10. From that which is complete (Brahma) has the complete universe sprung; and from that which is complete have also the conditions which are complete sprung and when those which are full (conditions) are separated from that which is full (Brahma) the true *full* remains. The ascetics perceive that Lord who is eternal.

11. It is from that, that the air has come, and towards that again it ever goes; it is from that, that Agni (consumer) and Soma (consumed) have originated and on them depends the entire living world.

12. It should be known that everything has its origin in that; we can not describe that; the ascetics perceive that Lord who is Eternal.

13. The vital air called *Apana* is lost in the air called *Prana* which again is lost in the mind. The last again is lost in the intellect which again is lost in the supreme being. The ascetics perceive that Lord who is Eternal.

14. Like a swan walking out of water the eternal one (as embodied in a man) endued with four legs (respectively called waking dreaming, sleeping and) *turiya* hides one of the legs (*turiya*, which can be perceived

alone by ascetics, all other men perceiving the other three) ; he who sees this hidden leg for the purpose of grinding the other three, regards death and emancipation as the same. The ascetics perceive that Lord who is Eternal.

15. The being who is the inner soul is of the size of the thumb, by being joined with the human body ever moves. Fools alone do not perceive Him manifest within everything, who is the Lord, who is worthy of being worshipped, who is capable of anything and the Prime Being. The ascetics perceive that Lord who is Eternal.

16. It is seen equally among men who have obtained true knowledge and those that have not. It is present equally in men that have obtained immortality and others (i. e. those who have not) but the emancipated ones obtain honey flowing in a thick stream. The ascetics perceive that Lord who is Etenal.

17. To a man of true knowledge, both the worlds are accessible and though they may not have performed the *Agnihotra* ceremoney, yet do they obtain the fruits thereof. Do you not proclaim your deficiency in matters spiritual. True knowledge is another name of the inner soul which those who have self-control gain. The ascetics perceive that Lord who is Eternal.

18. Of this description is that illustrious Being in whom is lost all living creatures. He who knows that sacred being does not envy the attainment of objects of others in this world, (he himself having attained to emancipation). Ascetics perceive that Lord who is Eternal.

19. He that flies away with thousands of thousands of wings outstreched must come back to the central spirit within the body. The ascetics perceive that Lord who is Eternal.

20. His form cannot be seen by the eye ; those that follow pure lives see them. He who seeks the general good of man in his mind, who does not grieve and who can renounce the world becomes immortal. Ascetics perceive the Lord who is Eternal.

21. Some men conceal their habits which are different from their teachings from others, as serpents conceal themselves in their holes. Men who are ignorant are deceived by them, who following the right path deceive their victims into ruin. Ascetics perceive that Lord who is immortal.

22. I am beyond the reach of earthly evils ; whence can then death and life come to me ? nor am I desirous of emancipation for truth and untruth, good and evil—all rest in the Supreme Being. (Thus does the emancipated soul think within himself). Ascetics perceive that Lord who is Eternal.

23. Acts, virtuous or sinful, cannot touch the man who has obtained true knowledge. This inequality is observed only by ordinary men. The man who has seen the Supreme Being is immortal. Being possessed of this knowledge, one should attain to that sweetness (Brahma). The ascetics perceive that Being who is Eternal.

24. The heart of such a man is not grieved at calumny, nor the want of study of the holy books, nor the non-performance of sacrificial ceremonies ; by a knowledge of the supreme Being those who are given to asceticism soon obtain true wisdom. The ascetics perceive that Lord who is Eternal.

25. The man who thus perceives soul in all creatures—why should he grieve after this perception ? Grief comes to those who are employed in other occupations.

26. As one can do as well with a well as with a large tank, so one who knows the supreme soul can do as well with his own knowledge as with the entire Veda.

27. Of the measure of the thumb, that illustrious Being, though dwelling in the heart, cannot be seen by the eye. Though without birth, he moves about in full conciousness, day and night. He that knows him becomes wise and full of joy.

28. According to the Smritis, I am the mother, the father, and again I am the son —I am the soul of everything, past and present.

29. I am the old grandfather, father and son ; O Bharata, you depend on my soul ; O Bharata, yet you are not mine.

30. The soul is my place, and the sout is my birth—I am both the warp and the woof ; I am established on that which is indestructible. Though without birth, I roam about in full conciousness, day and night ; knowing me wise men become satisfied.

31. The supreme soul is subtler than the subtle, of a noble mind, and is present in all creatures. He is known as the universal father, dwelling in the heart of every creature,

Thus ends the forty-sixth chapter, in the Sanat-Sujata of the Udyoga Parva.

CHAPTER XLVII.

(YANASANDHI PARVA).

Vaishampayana said:—

1. In this way discoursing with Sanat-Sujata and the wise Vidura, the king passed that night.

2. That night having passed away, all the kings entered the Council Chamber with glad hearts with the desire of seeing the Suta.

3. Desirous of hearing the message of those sons of Pritha, full of virtue and worldly benefit, all with Dhritarastra at their head went to the blessed Council Cahmber.

4. Of a bright white and large area and adorned with a golden floor it was beautiful as the moon and wet with sandal water.

5. It was covered over with handsome seats made of gold and of wood and of marble and of ivory, having excellent covers.

6. Bhisma, Drona, Kripa, Shalya, Kritabarman, Joyadratha, Aswathama, Vikarna, Somadatta, Valhika,

7. Vidura of great wisdom, and Yuyutsu of great prowess, all these heroes and rulers of the earth, O bull among the race of Bharata,

8. Keeping Dhritarastra in the front entered that blessed Council Chamber, as also did Dusasana, Chitrasena, Sakuni and Souvala,

9. Durmukha, Dusaha, Karna, Uluka, Vivinsati having placed Duryodhana, the wrathful king of the Kurus, in the front,

10. Entered that Council, O king, like the gods forming the train of Sakra. At the time, O king, filled with those heroes, having arms like iron maces,

11. That Council Chamber, O king, appeared like a den filled with lion. All those mighty bowmen of great prowess having entered the hall,

12. Those of the effulgence of the sun seated themselves on the variegated seats. And to all those kings, seated on their seats, O Bharata,

13. The gate keeper (thus) submitted for their information, the presence of the Suta's son: Here comes he with his car who was sent to the sons of Pandu.

14. Our messenger has returned speedily by the aid of horses of Sindhu species, which are good carriers of loads. Coming to that place quickly and dismounting from the chariot the one having earrings entered the Council Chamber full of great-souled rulers of the earth.

Sanjaya said:—

15. Having gone to the Pandavas, I am returned; know you this, O sons of Kuru. The Pandus salute all the sons of Kurus, each according to his age.

16. They pay their respects to the old and present suitable greetings to those of their age and also to those their youngers. In fact, the sons of Pritha present suitable greetings to all according to their respective ages.

17. What I, instructed by Dhritarastra before, having gone there from hence said to the sons of Pandu, listen to that, O rulers.

Thus ends the forty-seventh chapter, Sanjaya sent in message, in the Yanasandhi of the Udyoga Parva.

CHAPTER XLVIII.

(YANASANDHI PARVA)—*contd.*

Dhritarastra said:—

1. I ask you, O Sanjaya, in the midst of these kings, what words the noble minded Dhananjaya of pure habits, the leader in battles, the destroyer of the lives of men of vicious habits, said.

Sanjaya said:—

2. Let Duryodhana listen to this speech which was made by Arjuna, who was eager to fight, with the permission of Yudhisthira and in the hearing of Keshava.

3. Without the slightest fear, and conscious of the strength of his arms, in the presence of Vasudeva, the wise one spoke to me. Kiritin, eager to fight, said to me: "Tell the son of Dhritarastra in the midst of the Kurus."

4. "And in the hearing of the son of Suta of wicked soul, of disagreeable speech, O Suta, who is ever desirous of a fight with me, and who is of stupid intellect and of extreme ignorance and whose time is come.

5. "And also in the hearing of those kings who have been assembled to fight the Pandavas, the entire collection of words used by me; let that king with his ministers hear what I say."

6. As all the gods hear what is said by the chief of the deities, with the thunderbolt in his hands, so did the Pandavas and the

Srinjaya listen to the able speach made by Kiritin.

7. Thus spoke Arjuna eager for fight armed with the Gandiva-bow and with his lotus eyes looking red: If the son of Dhritarastra does not surrender the kingdom of Yudhisthira, the king of Ajmida;

8. Then there are surely some acts done before (by them), the fruits of which have not been obtained by the son of Dhritarastra of wicked souls for which battle is desired with Bhimasena and Arjuna and the same with the two sons of Ashwin and Vamdeva,

9. And with the son of Sini and with Dhristadyumna of sure arms and with Shikhandin and with Yudhisthira who is equal to Indra and who can consume the Earth and the Heaven by the strength of his asceticism.

10. If war with them is thought of by the son of Dhritarastra, then are all the subjects of the Pandavas gained. Threfore do not propose peace for gaining the end of the Pandavas; let there be war if you please.

11. The bed of woe in which the son of Pandu attached to virtuous habits lay, exiled in the woods—let the son of Dhritarastra when dead in the field obtain a bed of greater and endless woe.

12. The son of Dhrtarastra of wicked soul, and of unrighteous conduct could never conquer the son of Kuru and Pandu (at the game of dice) by means of modesty, knowledge, asceticism, self-control, heroism, or by strength accompanied with righteousness.

13. Graced with meekness and benevolence, with asceticism and self-control, and with might attended with virtue, speaking the truth, (Yudhisthira), a prey to deception, has borne great sufferings.

14. When the eldest son of Pandu, who has brought his soul under control, will direct his wrath nursed during a series of years towards the Kurus, then will the son of Dhritarastra repent for the war.

15. As blazing fire, raging in all directions, burns up and withers dry grass during summer, so will the army of the son of Dhritarastra be withered by the mere glance of Yudhisthira fired by wrath.

16. When the son of Dhritarastra sees Bhimasena, riding his car with mace in his hand, and vomiting the poison of his wrath,—that wrathful Pandava of terrible strength, then will he repent for the war.

17. When that exceedingly vain one beholds Bhimasena clad in iron, fighting in the front ranks of his army, incapable of being grazed at even by his own men, killing the heroes of other side and sending them to the abode of the God of death, then will these words be remembered by him.

18. When the son of Dhritarastra sees elephants felled to the ground by Bhimasena looking like the summits of mountains with their pierced pot-like heads pouring blood like pots pouring water, then will he repent for the war.

19. When like a huge lion falling upon battle, with a mace in hand, Bhimasena like a slayer of terrible appearance approches the son of Dhritarastra, then will that son of Dhritarastra repent for the war.

20. When that one who is without fear even in great dangers, and skilled in the use of weapons, and the slayer of the enemies' armies, riding on his beautiful car works havoc with his mace among the numerous cars and foot-soldiers;

21. Fastening quickly the elephants by nooses, when he fells down the army of the son of Dhritarastra like a sturdy man cutting down a forest with an axe, then will the son of Dhritarastra repent for the war.

22. When like a village containing several huts of straw burnt up by fire, he sees the army of the son of Dhritarastra consumed or when he sees his vast hosts of armies scattered like ripe corns struck by lightning,

23. With their heroic leaders killed and his soldiers struck with fear flying with their backs towards the field and their vast army dispersed, consumed as it were by the fire of the arms of Bhimasena, then will the son of Dhritarastra repent for the war.

24. When Nakula, the chief among car-warriors, of great skill in the use of weapons skillfully shoots hundreds of arrows, and kill the car-warriors of the other side, then will the son of Dhritarastra repent of the war.

25. Accustomed to comforts, Nakula for a long time slept on an uncomfortable bed in the woods; and when like an angry snake he will vomit poison, then will the son of Dhritarastra rspent for the war.

26. Desperate of their lives the rulers of the earth, directed to fight by the king of Dharma (virtue), O Suta, riding on white cars will work havoc among the (enemies') army. Seeing that, the son of Dhritarastra will afterwards repent.

27. When the sons of Kuru see the five heroes, children in years but old in acts, desperate of their lives, working havoc among the sons of Kuru; then will the sons of Dhritarastra repent for the war.

28. When Sahadeva, mounted on a car with well trained horses, proceeding in the wished-for direction, having noiseless wheels and adorned with golden stars, will fell down the heads of kings with innumerable arrows,

29. Seeing that warrior skilled in the use of weapons, mounted on a car, present in the battle field bent on working havoc and filling soldiers in all directions, the son of Dhritarastra will repent for the war.

30. When Sahadeva who is modest, skillful in battle, truthful, of great strength and graced with all virtues, active, capable of speedily doing things, meets the son of Gandhara in terrible battle and fells down his men,

31. When he sees the sons of Draupadi, the mighty heroes, skillful in the use of weapons and having a knowledge of fighting on cars, darting at the enemies like serpents of quick poison, then will the son of Dhritarastra repent for the war.

32. When Abhimanya, the slayer of heroes on the other side, shoots arrows on the enemies as the clouds pour water—when he, skilled in the weapons like Krishna, overpowers the enemies, then will the son of Dhritarastra repent for the war.

33. When he sees the son of Subhadra, who though a child is not a child in heroism is like Indra and is skilful in the use of weapons falling on the men of the enemies like death itself; then will the son of Dhritarastra repent for the war.

34. When the young Prabhradakas having great activity, skilled in battle, and having the might equal to that of lions, fell down the sons of Dhritarasta along with their armies; then will the son of Dhritarastra repent for the war.

35. When he sees those veterans in war, Virata and Drupada, mighty car-warriors, each present in his own post separately attack the sons of Dhritarastra with their armies; then will the son of Dhritarastra repent for the war.

36. When Drupada, skilled in the use of weapons, from the car cuts down the heads of young warriors in battle; and when, wrathful, he shoots arrows from his bow; then will the son of Dhritarastra repent for the war.

37. When Virata, the slayer of heroes in the other side, penetrates into the ranks of the enemy and works havoc among them with the aid of the Matsyas of cool courage, then will the son of Dhritarastra repent for the war.

38. When he sees the eldest son of Virata, the king of the Matsyas of cool courage, clad in iron, in his chariot in the front ranks of his army on the side of the Pandavas, then will the son of Dhritarastra repent for the war.

39. The virtuous son of Shantanu, that heroe among the sons of Kuru, being killed in battle by Shikhandin, then our enemies will undoubtedly perish. I speak this truly.

40. When cutting down the car-warriors, Shikhandin, on a car well protected goes forth to meet Bhisma levelling to the dust the host of cars by his celestial horses, then will the son of Dhritarastra repent for the war.

41. When he sees, seated in the front ranks of the Srinjayas, effulgent in his splendour, Dhristadyumna, whom the wise Drona initiated into the mysteries of the use of weapons; then will the son of Dhritarastra repent.

42. When that leader of armies, of immeasurable strength, working havoc among the armies of the sons of Dhritarastra by his arrows, goes forth to encounter Drona and the enemy in battle; then will the son of Dhritarastra repent for the war.

43. No foe can withstand them who have for their leader, the lion of the Vrishni race, that chief of the Somaka tribe, who is modest, wise, powerful, independent, blessed with prosperity.

44. Tell this also (to Duryodhana): Do not desire (the kingdom), we have chosen Satyaki, the guard of Sini for our leader; he is unequalled in battle in this world, a car-warrior of dauntless and powerful might and skilled in the use of weapons,

45. Of broad chest and long arms, the slayer of enemies unequalled in battle, and acquainted with the best of weapons, the grandson of Sini well versed in the use of weapons, a mighty car-warrior who knows no fear has a bow measuring four cubits.

46. When the ruler of the Sinis, the slayer of foes directed by me, will shower volleys of arrows on the enemy, as the clouds do (the rain), and completely cover them, then will the son of Dhritarastra repent for the war.

47. When that one with long arms and of firm grasp on the bow makes up his mind for fight; then will the foes before the battle act like cattle who have got scent of a lion.

48. He, of long arms of firm grasp on the bow and of a large mind, can pierce the mountain and destroy the whole world. Acquainted with the use of weapons, skillful, and of an agile hand, he shines like the sun in the sky.

49. The lion of the Vrishni race, that descendant of Jadu of superior training, has many delicate and wonderful weapons. Satyaki has competent knowledge of the use of excellent arms; and he is endued with all the good qualities that are said to be good.

50. When he sees the golden car of Satyaki, the descendant of Madnu with four white horses; then will that foolish son of Dhritarastra with a soul addicted to vices repent for the war.

51. When also he sees my terrible car, guided by Keshava, shining with gold and precious stones, with white horses and with a banner having the figure of a monkey; then will that vicious-souled fool repent.

52—53. When that fool hears the fierce twanging sound produced by the contact of the leather covering fingers with the string of the bow, resembling the roaring of thunder and the great battle field covered with smoke, by my Gandiva bow; then will the foolish son of Dhritarastra of weak intellect repent on seeing himself helpless, his soldiers destroyed in the darkness produced by the raining of arrows like herds of cows, before the actual fighting commences.

54—55. When he sees the terrible host of arrows, with sharp edges having beautiful feathers and able to penetrate into the vitals shot from the string of the Candiva-bow, like terrible flashes of lightning proceeding from clouds, killing thousands of the host of enemies and devouring innumerable horses and elephants clad in mail; then will the son of Dhritarastra repent for the war.

56. When the fool sees the arrows shot from the bows of our enemies being struck by my arrows twined back or cut off being pierced obliquely by my shafts; then will the son of Dhritarastra repent for the war.

57. When the arrows shot by me cut off the five figures of young men on the other side as birds pluck off fruits from the top of trees then will the son of Dhritarastra repent for the war.

58. When he sees excellent warriors falling dead from their chariots, and huge elephants struck by my arrows in the field, then will the son of Dhritarastra repent for the war.

59. When he sees the (other) sons of Dhritarastra before even reaching within the range of the enemie's weapons fall down dead without even doing anything in the field; then will the son of Dhritarastra repent for the war.

60. When I shall fell down by pouring down burning arrows the enemies and their hosts of infantry and car-warriors in all directions like death with his mouth open; then will that man of weak intellect repent for the war.

61. When he sees his own army covered by the dust of my chariot going in all sides, cut down by my Gandiva and rendered senseless; then will that man of weak intellect repent.

62—63. When Duryodhana sees all his soldiers overpowered and running away all sides with their bodies cut open, senseless, and his horses, commanders rulers killed, his army thirsty, struck with fear, crying petiously for help, dead and dying, with their animals rendered faint and hair, bones, and heads strewn about as if they were really the work of the Lord of creatures; then will that man of weak intellect repent.

64. When he sees in the chariot, the Gandiva bow, Vasudeva, the heavenly conch Panchajanya, my horses, the two arrow-holders which are never emptied, Devadatta and myself; then will the son of Dhritarastra repent for the war.

65. When I shall burn the sons of Kuru like the god of fire burning at the time of bringing in this world a Yoga, at the end of another a large number of wicked souls, then will Dhritarastra with his sons repent for the war.

66. The son of Dhritarastra, wrathful and of wicked heart, having lost his property along with his brothers, his soldiers and his dependants, at the end of the period of pride, trembling will afterwards repent.

67. One day before this when I had finished my prayers a certain Brahmana said to me, after my getting up from the water, these pleasing words: A difficult task will have to be performed by you, O son of Pritha, O Sabyasachin, you will have to fight with your enemies.

68. Either Indra on his steed, thunderbolt in his hand will go before you in battle, killing your enemies or mounted on a chariot with Sugriva (name of horse) and other steeds Krishna, the son of Vasudeva will protect you from behind.

69. In this war, have I preferred the help of Vasudeva to Indra with the thunderbolt in his hand. That Krishna has come over to my side for the purpose of slaying these wicked men. This I consider has been ordained by the gods.

70. That man whose victory is merely desired by Krishna, even if the latter does not fight, is sure to triumph over all enemies though they be the gods themselves with Indra. If they are men, there is no anxiety.

71. That man is desirous of crossing the ocean of vast expanse and unfathomable waters, with his two arms, who is desirous of vanquishing in fight the exceedingly heroic Krishna, the son of Vasudeva, of great prowess.

72. He, who desires to pierce by the palm of his hand the high white mountain of huge dimensions, has his hand with his nails only wasted away; and absolutely no harm is done to the mountain.

73. He, who aspires to vanquish the son of Vasudeva after encountering him in battle, would rob the gods of nectar by force, and with his two hands would put out a blazing fire and stop the Sun and the Moon in their course.

74. That Krishna, who alone in his chariot having encountered in battle vanquished the army of the king of the Bhojas, married Rukmini of great fame and effulgence; in her was born the high-souled Praddyumna.

75. This favourite of the gods, who had speedily vanquished the Gandharas and conquered all the sons of Nagnajita by sheer force, liberated the imprisoned Sudarsana of great power.

76. He by striking his breast slew the king of Pandya and vanquished the Kalingas in battle; burnt by him the city of Baranasi for a series of years remained without a lord.

77. He was challenged by the king of Nishadas, named Ekalavya, who was incapable of being vanquished by others; but he being struck with force by Krishna lay dead smashed on the hillock like Jambha.

78. Then did he, having Valadeva as his co-adjutor, fell down the extremely wicked son of Valadeva who was seated in court amidst the Vrishnis and Andhakas, and then bestowed the kingdom on Ugrasena.

79. He fought with the terrible king Shalva, the lord of Saubha, without being beside himself (through fear) in consequence of his power of producing effect; and near the gate of Saubha caught hold of Shataghni with his hand; what being on this earth can withstand him in fight?

80. There was fastness of the Asuras, terrible and impenetrable, named Pragyotisha. There Naraka, son of the Earth, of great strength stole the beautiful earrings of Aditi bedecked with gems, and kept them.

81. The very gods with Indra who gathered together fearless of death for fight could not fight with him; and seeing the prowess and strength and the irresistible weapons of Krishna,

82. And knowing his nature, they employed Krishna far slaying that wicked being. And Basudeva undertook (endued with all kinds of prosperity), the accomplishment of that difficult task.

83. Having slain six thousand near the city of Nirmochana, and having broken sharpedged arrows suddenly coming on him, having killed Mura and also having killed crowds of Rakshashas, that hero went into the city of Nirmochana.

84. There did take place a battle between him (Naraka) possessed of great strength and this Vishnu also endued with great strength. And he lay killed by Krishna like a Karnikara tree uprooted by a gale.

85. Having killed Naraka, the son of the earth, and Mura and taking back that pair of earrings bedecked with gems, the learned one endued with prosperity and fame and of unparralled prowes came back.

86. To him the gods seeing the terrible tasks done in that battle granted boons there, saying: "When you are fighting, you will not have fatigue and there shall be no impediment in your way either in the sky or below the waters;

87. Nor shall arms stick on your body. Krishna, too, at this considered himself gratified. Such are ever the virtues of the son of Vasudeva of immeasurable fame and great strength.

88. The son of Dhritarastra aspires to vanquish this Vishnu, who cannot be withstood in fight and who is of endless strength; and that one of wicked soul is ever trying to imprison him. This Krishna however endures even this for our sake.

89. He, however, who desires to get our Krishna on his side after creating disunion between us will know how far he can take away the affection of Krishna for us, after going to the field of battle.

90. Having paid due respects to the son of Shantanu, and also the king Drona with his son, and also to the son of Sharadwata, and being desirous of getting back the kingdom, shall I oppose them in battle.

91. That man of wicked intelligence fights with the Pandavas. I shall regard this death as being justly got. Conquered by deceit at the game of dice by those inhuman ones, we ourselves, the sons of a king, for twelve long years

92. Had to reside in the forest encountering all sorts of troubles and difficulties, and one year in disguise. During the life time of these Pandavas how shall the sons of Dhritarastra rejoice possesed of a royal status.

93. If they conquer us engaged in fight being aided by the gods headed by the great Indra, then will the practice of vice be better than that of virtue and there will surely be no use of behaving honestly.

94. If the effects of a man's actions redound on him; and if we be superior to him, as I think we are, I hope that with the son of Vasudeva as my co-adjutor, I shall kill Duryodhana with all his assistants.

95. This act, O chief of men, (sending us into exile and themselves posessing our kingdom) can not but be wicked; and all our good deeds cannot be totally devoid of good fruits. Having considered this as well as that (I think that) the defeat of the son of Dhritarashtra is certain.

96. You will yourselves be witnesses, O son of Kuru, to (the events) I prophesy; the sons of Dhritarastra will cease to exist, if they fight. If they do not fight, then they may live; but in a fight with us, none of them will be alive.

97. Having killed the sons of Dhritarastra along with Karna, I shall take the whole of the kingdom from the sons of Kuru. (In the mean time) do whatever work you may have, and enjoy yourselves and your wives and every thing sweet.

98. Even among ourselves there are Brahmanas, old, well versed in the knowledge of the holy books, of good conduct, of noble birth, acquainted with the events of the year and certain of their interpretation of the motion of the planets,

99. Capable of explaining the mysteries of the gods, and of answering questions regarding coming events, understanding the signs of the zodiac, prophesying the great overthrow of the Kurus and the Srinjayas and the triumph of the Pandavas.

100. Owing to this, he who has created no enemies considers his objects attained by reason of the overthrow of his enemies. Janardana, too, the lion among the race of the Vrishnis, who has a knowledge of what is to came in the future, undoubtedly sees all this.

101. I, too, who have not lost my senses see all these events of the future by my foresight. My power of vision (into the future) acquired a long time ago does not pain me. I see clearly that the sons of Dhritarastra fighting shall cease to exist.

102. Without any touch, my Gandiva bow yawns. Though my bow remains untouched, yet the string shakes. My arrows, too, coming near the mouth of my arrow-holder try to fly away every moment.

103. The polished sword comes out of the scabbard, as a snake does out of its own worn out skin; and near my banners are heard terrific words like these: 'O Kiritin, when will your chariot be yoked?'

104. At night crowds of jackals make their rejoicing; and from the sky do Rakshashas come down as also the deer and jackals, peacocks and crows, and vultures and cranes and wolves.

105. Also birds, having golden feathres, come down, and having seen my chariot with white steeds follow it. I alone unaided can send to the regions of death all the rulers and warriors by showering my arrows.

106. I shall fling the great weapons, called Sthuna, Karna, Pashupata and Brahma, all of which Sakra gave me, in different directions; as fire in the hot season burns up a forest.

107. Bringing all my powers and by the aid of my work of destruction, shall I fling these weapons and leave no trace of those that come to the field; and then shall I obtain rest. Such a state of rest is excellent. This is my determination. Tell them this, O son of Gavalgani.

108. Those who are victors in battle even with the entire body of gods headed by Indra, O Suta—the son of Dhritarastra thinks that in a battle with them, he will be the victor. Look at his folly.

109. The aged Bhisma, the son of Shantanu, Kripa, Drona with his son and the wise Vidura—what all these say, let that be. May all the sons of Kuru attain to old age.

Thus ends the forty-eighth chapter, the speech of Arjuna, in the Yanasandhi of the Udyoga Parva.

CHAPTER XLIX.

(YANASANDHI PARVA)—*contd.*

Vaishampayana said:—

1. In the midst of all those kings, O Bharata, Bhima, the son of Shantanu, spoke these words to Duryodhana:

2. (Once on a time) Vrihaspati along with Shakra went to Brhama, as also did the Maruta with Indra, and the Vasus with Agni.

3. The Adityas, the Sadhyas, the seven heavenly Rishis, the Vishwavasu, the Gandharvas and beautiful cluster of the Apsaras,

4. Having saluted to that old grandsire of the universe, approached him and the dwellers of heaven sat round that lord of the universe.

5. As if attracting unto themselves by their own energy the intellects and energies of them all, the two ancient Rishis, Nara and Narayana, departed.

6. Vrihaspati too asked Brahma "who are these two, who, O grandsire, without worshipping you, go away. Tell us that."

Brahma said :—

7. These two ascetics blazing, as it were, with beauty, and illuminating the earth and heaven and possessed of great energy went away.

8. They are Nara and Narayana who have just come from the earth and are at present staying in these regions. With the fruits of their own asceticism they are resplendant and are possessed of great energy and prowess.

9. These two by their acts ever bring rejoicing to the worlds ; they worshipped by the gods and the Gandharvas live for the destruction of the Asuras.

10. Shakra having heard this went to the place where these two were practising their devotions, in company with all that host of gods with Vrihaspati going in front of them.

11. At the time, among the dwellers of the heaven there was a great panic owing to a battle between the gods and the Asuras, and they (the gods) asked a boon of the noble-souled Nara and Narayana.

12. Those two then said "Choose (the boon)," O best of the race of Bharata. Shakra then said to those two—"make us invincible".

13. Then did the two tell Shakra,—"we shall do what you wish." Then aided by them Shakra triumphed over the Daityas and the Danavas.

14. That excellent among the ascetics, Nara, having killed the enemies in the battle for Indra, (killed) hundreds and thousands of Poulomas and Kalakanjas.

15. Seated on a revolving car, this Arjuna, by means of a broad-headed arrow, cut down the head of Jambha, who had opened his mouth to swallow him.

16. He penetrated into Hiranyapura, on the other side of the sea, after vanquishing in battle sixty thousands of Nivatakavachas.

17. This Arjuna, the conqueror of hostile cities, of long arms gratified the god of fire by conquering the gods with Indra.

18. In the same way Narayana has in this world killed innumerable other (Asuras) ; such are these two of great prowess that ars seen to be united together.

19. The son of Vamdeva, and Arjuna, the two great heroic car-warriors that have now allied together are the two ancient gods, Nara and Narayana. Such is the general belief.

20. Incapable of being vanquished by men in this world and by the gods and Asuras with Indra, this Krishna is Narayana and this son of Falguni, Nara, which the holy books declare. Narayana and Nara are of the same essence split up into two.

21. These two by their acts attain to several eternal and inexhaustible regions and are born in those places again and again in times of war.

22. Therefore is war their duty. This what Narada conversant with the Vedas has said to the race of the Vrishnis.

23. When you will see Keshava with the conch, the disc and the mace in his hand, and Arjuna with that terrific-looking bow taking up weapons—

24. The two eternal and noble-souled Krishnas seated on the same chariot, O Duryodhana, O dear, then will you remember my words.

25. Otherwise why should the sons of Kuru have come to this state. Your intellect, O dear, has fallen off from both virtue and worldly profit.

26. If you do not accept my advice ; then you will hear of the slaying of numerous men of your army ; my advice is listend to by all the sons of Kuru.

27. The advice of the three persons you alone listen to, O bull among the race of Bharata,—*viz* Karna, who was cursed by Rama,

28. The son of Suta, a low born fellow, Shakuni, the son of Suvala, and your little minded vicious brother Dusasana.

Karna said :—

29. It is not proper for you, O grandfather, to say to me the words you have spoken. I observe the rules of the Kshatriya caste and am not fallen from my own virture.

30. What vice is there in one for which you revile me so ; the son of Dhritarastra knows that there is no sin in me.

31. I have never been without the slightest injury towards the son of Dhritarastra, and I shall kill all the sons of Pandu, engaged in battle.

32. How can these that are honest be reconciled with those that were formerly their enemies. The interest of king Dhritarastra is ever looked after by me, and the same of Duryodhana ; he is now established in the kingdom.

Vaishampayana said :—

33. Bhima, the son of Shantanu, having heard the words of Karna, again addressing the great king Dhritarastra, said these words:

34. Though he ever says "I shall be the slayer of the son of Pandu", yet he is not even one sixteenth part of these large-hearted sons of Pandu.

35. The great calamity, that is about to come on your sons of wicked souls, know that it is the work of this son of Suta of wicked mind.

36. Your son Suyodhana of weak intellect depending on him for support has insulted those heroic sons of godly men, the subduer of their foes.

37. What difficult task is there that has before been accomplished by him which is equal to what has been done by each of the sons of Pandu in days gone by,

38. Having seen in the city of Virata his dear brother killed by Dhananjaya who evinced a great deal of prowess, what did he do at that time.

39. When Dhananyaya rushing against all the Kurus and smashing them dispossessed them of their clothes, what did he then do.

40. When your son was being taken as a captive towards the Ghoshajatra by the Gandharvas, where was then the son of Suta, who is now roaring like a bull.

41. Even in that case it was Bhima and the large minded Partha, who aided by the twins vanquished those Gandharvas.

42. These are the many unfounded statements that he makes; for he is boastful and regards not either morality or worldly profit. May good betide you.

43. The son of Bharadwaja of large mind having heard the words of Bhisma spoke thus to Dhritarastra, among the assembled kings after duly saluting him.

44. What the chief among the race of Bharata, Bhisma, has said—do that, O protector of men. It is not proper that you should do what they that covet desire and wealth tell you to do.

45. Before the battle, I think that peace with the Pandavas seems to be the best. What has been prophesied by Arjuna and submitted to us by Sanjoya,

46. Will all be done by the son of Pandu, I know. In the three worlds there is no weilder of the bow equal to him.

47. Minding not however the speeches of Drona and Bhisma, which were good advices, the king asked Sanjaya about the sons of Pandu.

48. From that time did all the Kurus despair of their lives, when the king did not give a proper reply to the speeches of Bhisma and Drona.

Thus ends the forty-ninth chapter in the Yanasandhi of the Udyoga Parva.

CHAPTER L.

(YANASINDHI PARVA)—*Continued.*

Dhritarastra said :—

1. What did the son of Dharma, the king of the Pandavas, say after hearing that several armies had collected here for our help.

2. What preparations are Yudhisthira, who is ready for war, making? Who among his sons and brothers are looking up to his face desirous of receiving his orders?

3. Who among them again dissuades him from war, saying—"Be peaceful"—him who knows the nature of virtue and who practises virtue and who has been moved to wrath by the wrong done by the wicked ones (my sons).

Sanjaya said :—

4. All the Panchalas, along with the Pandavas, are looking up to the face of the king Yudhisthira and he, good betide you, rules over them all.

5. Hosts of cars belonging to the Panchalas are coming separately and inspire joy into the heart of Yudhisthira, the son of Kunti,

6. The Panchalas like a cluster of rays gladden the heart of the son of Kunti, who is of effulgent prowess, like the sun rising making the sky look cheerful.

7. Down to the very herdsmen who look after cattle and sheep, the tribes of Panchalas, Kekaya, and Matsyas gladden the heart of Yudhisthira, the Pandu king.

8. The daughters of Brahmanas and of chieftains and of the Vaisyas, while playing, come to Partha to see him clad in a coat of mail.

Dhritarastra said :—

9. O Sanjaya, tell us about those with whose aid that Pandu king will fight, viz., the army of Dhristadyumna and of the Somakas.

Vaishampayana said :—

10. The son of Gavalgani, being thus questioned in that council of the assembly of Kurus, and having drawn long sighs, again and again became thoughtful for a moment.

11. Without any reason, as if by the hand of the gods, the Suta suddenly fell down. Then in that assembly of kings, in that council chamber, Vidura said loudly ;

12. This Sanjaya, O great king, has fallen down senseless ; and he can not utter one word bereft of his wisdom.

Dhritarastra said :—

13. Sanjaya, seeing these mighty car-warriors, the sons of Kunti, has certainly got his mind excited owing to those tigers among men.

Vaishampayana said :—

14. Sanjaya having regained consciousness and being comforted addressed these words to the great king, Dhritarastra,amidst that assemblage of Kurus in that hall.

Sanjaya said :—

15. I have seen, O chief among kings, those mighty car-warriors, the sons of Kunti, grown lean through the restraint in which they lived in the court of the Matsya king.

16. Hear, O great king, aided by whom the Pandavas will fight. There will he fight between yourselves and them, aided by the hero Dhristadyumna.

17. That man of virtuous soul who, through wealth and fear, avarice or wealth, or for the sake of argument never falls from truth.

18. Who is an authority, O great king, in religious matters, and who is the chief among men attached to virtue, who has created no enemies, aided by him the Pandavas will fight with you.

19. Whose equal in strength of arms there is none in this world ; that weilder of the bow who subdued all protectors of the earth and who subjugated in battle the people of Kashi, Anga, and Magadha and also the Kalingas.

20. With that Bhimasena the Pandavas will fight with you ;—and through whose prowess the four Pandavas came down.

21. After issuing from the house of lac, Vrikodara, the son of Kunti, who became the means of their rescue from Hidimba, the man eater,

22. That son of Kunti, Vrikodara, who became the means of rescue at the time when Sindhuraja was gratifying his lust on ths daughter of Yajnasena;

23. Aided by him who liberated all the assembled Pandavas when they were burning at the conflagration of Varanavata they will fight against you.

24. Aided by him whom to gratify Krishna (Draupadi) killed the *Krodhabasas* after penetrating into the terrific mountain Gandhamadana.

25. By him whose substantial arms the strength of ten thousand elephants has been given—by the aid of such Brahmana will the Pandavas fight with you.

26. That hero who, in days of old, for the satifiscation of the god of fire, aided by Krishna, conquered Purandara (Indra) fighting,

27. He who passed by his fight that god among gods, the lord of Uma—that Mahadeva himself, with the trident in his hand, that lord of the mountains,

28. That weilder of the bow, who subjugated all the rulers of the earth by the aid of that Bijoya will the Pandavas fight.

29. He, who subjugated the western country inhabited by hordes of Mlechhas,—that warrior Nakula of wonderful weapons is present in their camp.

30. With that beautiful hero, that excellent weilder of thy bow, the son of Madra, O Kurus, will the sons of Pandu fight.

31. He whose might is equalled by only four men in this world, Ashwathaman, Dhristaketu, Rukmi and Pradyumna;

32. With that Sahadeva, with that heroe among men, and with that joy-giver to Madri, O king, will you have a great fight.

33. The chaste woman, the daughter of the king of Kasi, who practised austere asceticism, who was desirous of the destructions of Bhisma even after death(i. e. in another birth) O bull of the race of Bharata,

34. Was born as the daughter of the king of Panchala, and by the hand of the gods she became a male afterwards ; that one, O tiger among men, who knows the virtues and vices of female-males,

35. Who fought with the Kalingas, that prince of Panchala, hard to vanguish in battle—with that Shikhandin skillful in the use of weapons will they fight with you, the Kurus.

36. She who was turned into a male through a desire for the death of Bhisma, with that terrific bowman will the Pandavas fight.

37. With those five Kekya princes, brothers to one another and mighty bow-

men, with these heroes with the coats of arms on will they fight with you.

38. With that heroe among the race of the Vrihnis, of long arms, of great activity in the use of weapons, possessed of true strength, with that Suyodhana will you have to fight.

39. He who has been the protector of the great-souled Pandavas for a time, with that Virata will you meet in battle.

40. He who is the Lord of Kasi, the car-warrior who is the king of Baranasi, has become their warrior, with him they will fight with you.

41. With the children hard to vanquish, the sons of Draupadi of noble souls, who are like snakes, will the Pandavas fight.

42. He who is like Krishna in strength and like Yudhisthira in self-control, with that Abhimanya will the Pandavas fight.

43. Dhristaketu of great fame, who is of unparallelled strength, who wrathful in battle is hard to vanquish, that son of Sisupala, a great car-warrior,

44. With him, the king of the Chedis who has come and joined the Pandavas with an *Akshauhini*, will the Pandavas fight.

45. He who is the refuge of the Pandavas as Vasava is of the gods, with that Vamdeva will the Pandavas fiight.

46. So also will the brother of the king of the Chedis, Sharava, O bull of the race of Bharata who is accompanied by Karakara —with these two will the Pandavas fight.

47. The son of Jarasandha, Sahadeva, and Sayatsena, both of whom are unrivalled heroes in battle, are present in the cause of the Pandavas.

48. Drupada too of great prowess and surrounded by a large force has sacrified his interests for the Pandava's cause and desirous of fighting is present.

49. These and many others come from the countries in the East and the North —depending on hundreds of them the king Dharma is prepared for battle.

Thus ends the fiftieth chapter, the speech of Sanjaya, in the Yanasandhi of the Udyoga Parva.

CHAPTER LI.

(YANASANDHI PARVA)—*Continued.*

Dhritarastra said:—

1. All these who have been enumerated by you are of great energy and courage; but Bhima alone is equal to all of them combined.

2. From Bhimasena wrathful I have very great fear like that of a large deer from an enraged tiger.

3. I am awake during entire nights breathing large and hot sighs, being afraid of Vrikodara, O dear, as any other animal fears a lion.

4. In this entire army do I not see one who can withstand in battle this one of long arms and having strength like that of Shakra.

5. That son of Kunti and Pandu when wrathful is an implacable enemy; and he smiles not even in jest, and is mad with rage, looks at things askance and is of loud voice,

9. Possessed of great force, and of great energy, possessed of long arms and of great strength will put an end to the existence of any wicked sons in battle.

7. Vrikodara, that bull in the race of Kuru, wielding the mace slay them struck by a heavy calamity in battle like the god of death with his staff in his hand.

8. That terrible steel mace with eight-sides and ornamented with gold I now see in my mind like the staff of Brahma uplifted.

9. As a fully grown up lion roams among a herd of deer, so will Bhima roam among my army.

10. Towards all my sons he alone (of all his brothers)showed his cruel strength. A voracious eater, and endued with great strength, even in his childhood was he inimical (to my sons).

11. My heart quakes that Duryodhana and other sons of mine even when fighting with him in their childhood were smarshed as by elephants.

12. Oppressed by his strength my sons have ever been; and that Bhima of terrible prowess is the cause of this rupture.

13. Devouring my army composed of men, elephants, and horses, do I see Bhima in the front senseless with wrath,

14. In arms equal to Drona and Arjuna and in speed having the force of wind, in wrath equal to Maheshwara himself, who will kill Bhima in battle—

15. O Sanjaya, that hero, the wrathful Bhimasena; tell me that; it is a great gain I consider, that by that slayer of enemies

16. My sons were not all killed—by that one of independent mind by whom Jakhas of terrible strength and the Rakshashas were killed in days of old.

17. How can a man withstand the force of him in battle. He was not under my control even in his childhood, O Sanjaya.

18. How can that son of Pandu do so now having been wronged by my wicked sons. Cruel and wrathful, he could not bend even when broken. Looking at things ask ance, with his eyebrows contracted, how can Vrikodara be peaceful.

19. A hero of exceedingly white complexion and tall like the palm tree, Bhimasena measures a *Pradesha* (the span of a thumb) more than Arjuna.

20. Surpassing in speed the horses, in strength the elephants, the second son of Pandu who is of great strength has sweet eyes

21. The Pandava in form and power just as I heard from the lips of Vyasa in days gone by;

22. Easily by means of his mace, the chariots, the elephants, men and horses he will kill in battle,—that terrible being when wrathful, that man of cruel purposes,

23. That wrathful Bhima, who is ever furious—that chief among the smiters has by acting against my wishes, O dear, before been insulted by me.

24. That mace which has no curves, which is made of steel, which is of bulk, of beautiful sides, adorned with gold, which is capable of killing a hundred, and when flung producing a terrible sound—how will my sons bear?

25. That inaccessible ocean, which has no shore, which is unfathomable and which has currents in the shape of Bhima, those wicked ones are desirous of crossing over,

26. Those children thinking themselves to be wise do not listen to my words, even if I cry out. Seeing the honey (formerly collectod on mountain tops)they do not care for the heavy fall.

27. Those who encounter in battle that death in human shape have their dooms settled by the father of the universe, like those of large deers encountering lions,

28. How shall my sons bear, O dear, the mace when flung at them—the mace which is four cubits long, having six sides of illimitable powers of destruction, and terrible to touch.

29. Whirling the mace and piercing the heads of elephants, licking the corners of his lips and giving out (terrific) breaths every moment,

30. Making terrific noises in return of those of falling elephants and rushing with loud roars against elephants coming against him,

31. Having penetrated into the place where the chariots stand, when he kills the heroes after taking aim against them, will one of my soldiers escape from him who is blazing like fire?

32. Grinding the four elements of my army and cutting his passage out through it, as if dancing with the mace in his hand, he will show (to people) the scene which takes place at the end of a Yuga (universal destruction).

33. Like an elephant mad with rage, breaking trees with flowers, Vrikodara will crush the army of my sons in battle.

34. Rendering the chariots devoid of men, drivers, horses and banners and giving trouble to the warriors fighting from cars and elephants, the tiger among men,

35. Like the force of the currents of the Ganga uprooting various sorts of trees, will vanquish in battle the army of my sons, O Sanjaya.

36. My sons with their servants and subordinate chiefs, O Sanjaya, troubled with the fear of Bhimasena will certainly fly in different directions,

37. (That Bhimasena) by whom, aided by the son of Vasudeva, the king Jarasandha of great prowess was killed after his inner apartments being entered in the days of old.

38. The goddess Earth was brought under control by the wise Jarasandha and that mighty Lord of Magadha, who subjugated her and oppressed her people.

39. That the Kurus through the prowess of Bhima and the Andhakas and the Vrishnis, and through their diplomacy, were not brought under subjection by them, which was was only due to the gods.

40. The son of Pandu, the heroe of long arms, having approached him without any arms, killed him. What can be more (wonderful) than this?

41. Like a venomous snake having accumulated its poison for a long time, he (Bhima) will fling his strength on my sons in the field of battle, O Sanjaya.

42. Like that chief among the gods, great Indra with his thunderbolt (killing) the Danavas, Bhimasena with mace in his hand will kill my sons.

43. I see (in my mind) Vrikodara having eyes of the colour of copper, incapable of being opposed or prevented and having fearful force of strength falling on (my sons).

44. Who can stay in front of that man fighting with his two arms without mace or bow and without being on his car.

45 Bhisma, this regenerate Drona, Kripa, and also the son of Sharadwata—all these know as much as I do the prowess of that wise one.

46. Conversant with the habits of life of the virtuous, and desirous of death in battle, those bulls among men in our party will stand in front of the army.

47. Destiny is always powerful specially in a man though I see them (the Pandavas) victorious, yet I do not dissude my sons.

48. They (the warriors of our party), desirous of going along the eternal, noble and heavenly path, will part with their lives in fierce battle thus keeping thy earthly fame unsullied.

49. As these are, O dear, to my sons, so are they to the Pandavas (in ties of blood and affection). They (the Pandavas) are grandsons of Bhisma and disciples of Drona and Kripa.

50. The protection that we have afforded to the three-aged ones, the little we have given them, and the little good we have done to them, they will compensate us for that in return owing to their noble nature.

51. That death of a Kshatriya is said to to be a peaceful and commendable one, which is met with in battle when one takes up arms desirous of observing Kshatriya practices.

52. I grieve however for all those who will fight with the son of Pandu; the calamity prophesied by Vidura is now come.

53. I consider, O Sanjaya, that knowledge cannot destroy woe; in fact, it is excessive distress that kills knowledge.

54. Even the Rishis who are emancipated and who merely look on this crowd of men become happy at prosperity and agrieved at adversity.

55. Why then should I not be affected by grief. When I am attached to my sons, my kindom, my wife, my grandsons, my friends and a thousand other objects.

56. I have grave doubts that I shall have any prosperity in the future; thinking thus I see (in my mind) the destruction of the Kurus.

57. The great calamity of the Kurus beginning with the game at dice now stands out in bold relief; this wicked act has been done by that fool desiring for prosperity out of avarice.

58. I consider this to be the work of Eternal Time. I am not able to fly from it like the iron ring attached to the wheel.

59. What shall I do? how shall I do it and where shall I go, O Sanjaya? These foolish Kurus will be destroyed being subject to the effects of time.

60. I shall be helpless, O dear, on my hundred sons being killed and shall hear the loud lamentation of women. How shall death touch me?

61. As in the hot season a fire ignited and urged by wind burns up dry grass, so will the son of Pandu, having mace in hand along with Arjuna, be the slayer of my party.

Thus ends the fifty-first chapter, the repentance of Dhritarastra, in the Yanasandhi of the Udyoga Parva.

CHAPTER LII.

(YANASANDHI PARVA)—*Continued.*

Dhritarastra said:—

1. He, from whom we have never heard an untruthful word, he who has Dhananjaya to fight for him can possess himself the three worlds.

2. I do not see any one equal in battle to the one who has the Gandiva bow, who seated on a car could oppose him, though I think about it day and night.

3. There is no equal in battle of the wielder of the Gandiva bow shooting winged arrows, *Nalikas* (muskets) and arrows penetrating into the heart.

4. If the two heroes, these bulls among men, Drona and Karn, skillful in the use of weapons, the chief among those having strength and unconquerable in battle, oppose him;

5. There may be great doubts among other men, but (I am afraid) victory will not be mine. Karna is careless and compassionate and the preceptor is old in age and is beside the preceptor (of the Pandavas).

6. Partha of firm grasp on the bow however is able, mighty and has conquered fatigue; there will be terrible fight between them, but both sides will remain undefeated.

7. All of these are heroes knowing the use of weapons and all of them have gained great fame, they may forego even the lordship over all the gods but not victory (in this battle).

8. The two (Drona and Karna) or the son of Falguna being killed, there will certainly be peace; but there is none who can kill Arjuna, nor one who can conquer him.

9. How can his wrath that has arisen against those foolish ones be pacified; there

are others knowing the use of weapons, who conquer (others) and (sometimes) are conquered (by those).

10. But the rumour is that Falguna (when fighting) has but one result—victory; thirty three years ago (he) having invited the god of fire gratified him.

11. Having first vanqushed the gods; no man ever heard of his defeat anywhere. He who has for his charioteer in battle Hrishikesha is equal to him in character.

12. He has victory certain, O dear, as the victory of Indra. The two Krishnas on one car, and the stringed Gandiva bow,

13. These three forces have come together, I hear; there is no similar bow, nor a warrior of that stamp, nor a chraioteer of that character.

14. Those fools under the control of Duryodhana do not know this. The thunderbolt falling on the head ablaze leaves some remnants undestroyed, O Sanjaya;

15. But the shafts shot by Kiritin leaves no remnant, O dear. I see now (in my mind) Dhananjaya shining forth by working havoc;

16. And by his shower of arrows separating heads from the bodies. (I see) also his strength in the shape of arrows blazing in all directions,

17. And coming out of the Gandiva bow and burning up the four elements of the army of my sons. (I see) also that struck with fear from the sound of Savyasachin's chariot

18. My army consisting of numerous forces are flying away in all directions. As a great fire raging in all directions burns up withered grass urged by the wind, so will the great fire (in the shape of Arjnna's weapons) consume my army.

19. When Kiritin, incapable of being withstood, opposing them (my men) in battle will shoot destructive showers of arrows upon them, it will be like the king of death directed by the all-destroying Father.

20. When I shall see and hear innumerable kinds of evil omens in the camp of the Kurus, and around them and before the battle, then will destruction come to the race of Bharata.

The ends the fifty-second chapter, repentance of Dhritarastra, in the Yanasandhi of the Udyaga Parva.

CHAPTER LIII.

(YANASANDHI PARVA)—*continued.*

Dhritarastra said:—

1. As the sons of Pandu are all powerful and desirous of victory, so are their followers who are self-sacrificing and have set their mind on victory.

2. You have related to me about those mighty foes of mine—of the kings of the Panchalas, Kekayas, Matsyas, Magadhas.

3. Even that mighty one who by his mere wish could bring under control these worlds with Indra, that creator of the world, Krishna, has set his mind on the victory of the Pandavas.

4. Satyaki very quickly obtained all knowledge (of the use of arms) from Arjuna and the son of Shini will stand on the field of battle and shoot arrows as (men) sow the seeds.

5. Dhristadyumna, the king of Panchalas, of cruel deeds and a mighty car-warrior, and well acquainted with the use of superior weapons, too, will fight with my army.

6. From the wrath of Yudhisthira and from the prowess of Arjuna and from the twins and also from Bhimasena, do I derive great fear, O dear.

7. On a superhuman net (of arrows) being spread over my army, they will not be able to get out of it; therefore do I weep, O Sanjaya.

8. Beautiful, independent, endued with prosperity and with the force of Brahma, intelligent, of great wisdom, and of virtuous soul, is that son of Pandu (Yudhisthira).

9. With friends and counsellors and surrounded by men prepared for battle, and also by brothers, fathers-in-law who are all excellent heroes and eminent car-warriors,

10. The son of Pandu, that tiger among men, is also graced with patience, secresy, humanity, benevolence, modesty, truth, and prowess.

11. Versed in the knowledge of holy books, having self-control, attending to the old, is that one who has subdued his senses and is possessed of every virtue, and he is like a blazing fire.

12. What fol, about to die, and who has lost his consciousness is there who will fall into the unextinguishable fire of the Pandavas ablaze like a moth.

13. That king resembling a fire of high and long flames has been treated deceitfully by me and he will, in battle, put an end to the existence of all my sons of weak intellect.

14. I consider that it is best not to fight with them; ye, Kurus, follow that (my opinion). If you wage war, destruction will surely overtake the race which will be extinct.

15. This appears to me very clear and by acting in accordance with it my mind will obtain peace. If you consider that peace with them is desirable, then we shall try for peace.

16. Yudhisthira will never adopt an attitude of indifference towards ourselves, when distressed; he blames me by ascribing unrighteousness, thinking me to be the cause (of the war).

Thus ends the fifty-third chapter, the speech of Dhritarastra, in the Yanasandhi of the Udyoga Parva.

CHPTER LIV.

(YANASANDHI PARVA)—*continued.*

Sanjaya said :—

1. It is, O great king, as you say, O Bharata. The destruction of the Kshatriyas by war with the Gandiva bow seems apparent.

2. I do not know how it is that you, who are ever wise and know about the attributes of Savyasachin, allow yourself to be controlled by your sons.

3. This is not the time, O great king, (to give way to grief); for you have repeatedly wronged them. By you in the beginning were the Parthas exiled, O bull among the race of Bharata.

4. A father is the best friend, and he should guide well those who are his own selves. Their welfare should be sought after carefully; but he, who overlooks this duty, cannot be called a superior.

5. Hearing of the defeat (at the game), like a boy you laughed out, O great king, saying—"this is gained, this is won".

6. Formerly you neglected the Parthas, who were being addressed in harsh words thinking that the kingdom had been acquired (by your sons). You did not then foresee this fall.

7. The country of the Kurus, with Jangala, O great king, is your ancestral kingdom; but you have possessed yourself the entire kingdom subjugated by the heroes.

8. The kingdom acquired by their arms and prowess was made over to you by the Parthas, and you think,—"it has been acquired by me," O best of kings.

9. Your sons, O best of kings, overpowered by the king of the Gandharvas, and thus sinking as it were in a shoreless ocean, were brought back by Partha.

10. Like a boy, too, did you repeatedly laugh at the defeat (of the Pandavas) at dice and also when they were wandering about being exiled.

11. At the shower, by Arjuna, of a great many sharp edged arrows, even the oceans dry up, not to speak of those things, that owe their origin to flesh.

12. Among the shooters of arrows, the son of Falguna is the chief; among the bows the Gandiva is the best; Kesava is the chief of all creatures; and the *Sudarsana*, among weapons.

13. Of all things having banners the one shining with the banner and having the device of an ape (is the foremost). The car, having all these and having many white horses in battle,

14. Will overthrow us, O king, like the uplifted wheel of Death. To-day, the entire earth is his, O king, O bull of the race of Bharata.

15. He who has the two warriors, Bhima, and Arjuna, on his side, O best of kings, is the king seeing your army nearly killed by Bhima.

16. The Kauravas, headed by Duryodhana, will be destroyed, struck by the terror of Bhima and Arjuna; and victory will not be gained, O Lord,

17. By your son, O great king, or by the kings who are his followers. The king of the Matsyas does not pay you homage now; nor does the Panchala with the Kekayas;

18. Nor do the Shalwas and the Surasenas. All disregard you. All of them have gone over to the side of Partha, well knowing the heroism of that wise one.

19—20. Out of regard for him, they are ever against your sons. He who troubles the sons of Pandu endued with virtue and undeserving of injury by unworthy actions, and he who despises them even now,—that evil-minded man, along with his followers, should be checked by all means.

21. It is not proper, O great king, that you should grieve for your sons. At the time of the game at dice, all this was predicted by me, as also by the wise Vidura.

22. All these lamentations of yours for the sons of Pandu, O Bharata, as if you had no hand in the matter, are all useless, O chief among kings.

Thus ends the fifty-fourth chapter, the speech of Sanjaya, in the Yanasandhi, of the Udyoga Parva.

CHAPTER LV.

(VANASANDHI PARVA)—*continued.*

Duryodhana said :—

1. There is nothing to fear, O great king ; nor should you grieve for us. We are capable, O king, of winning victory over our battle, O king.

2. When the slayer of Madhu came to the sons of Pritha wandering in exile in the forest with a large army capable of subjugating the kingdom of the enemies,

3. And when Kekaya, Dhristaketu, Dhristadyumna of the race of Prishata, and many other kings followed them to the sons of Pritha,

4. And when not far from Indra Prastha there assembled together the car-warriors, and having joined together, they blamed you along with the Kurus,

5. And when they, with Krishna at their head, paid homage to Yudhisthira, who was wearing deer skin, O Bharata,

6. And when the rulers of men spoke of giving back the duties of a king (to Yudhisthira), and they longed to bring about the overthrow of yourself with all your followers,

7. Then were Bhisma, Drona and Kripa thus addressed by me, who heard this, through fear of the ruin of our cousins, O king :

8. That the sons of Pandu will abide by the terms agreed to, is my opinion ; our destruction does the son of Vasudeva desire.

9. That with the exception of Vidura, will you be slain, is my opinion ; and Dhritarastra, who knows the nature of virtue—that best one among the Kurus cannot possibly be slain.

10. O dear, having effected our extinction, Janardana desires to bestow on Yudhisthira the entire kingdom of the Kurus.

11. When the time comes, what should we do? Surrender or fly or shall we fight against the enemies and give up (all hopes of) our lives.

12. In a fight against them, defeat shall surely be ours; all the rulers are on the side of Yudhisthira.

13. On their being dispossessed of their kingdom, our friends are angry with us ; and we are reviled by all the kings and by all our kinsmen.

14. There is no objection to our surrender ; for men on our position seek peace from a long time ; but I grieve for my father, that lord of men, who has his wisdom only for his eyes,

15. And who may for my doings be beset with troubles and endless woes. The enemies were opposed by your sons simply for our good ; which is known to you before, O best among men.

16. The sons of Pandu, these mighty car-warriors, will have their revenge for their wrongs by the extinction of the race of the king Dhritarastra with that of his ministers.

17. Then did Drona and Bhima and Kripa and the son of Drona thus speak, O Bharata, thinking me to be in the midst of great anxiety and with the senses tortured.

18. The enemies ready to fight need not be feared, O subduer of foes ; for the foes when in the battle field are incapable of conquering us.

19. Each one of us by himself can conquer all the rulers of the earth. Let them come ; we shall curb their pride by sharp arrows.

20. In days of old, all the rulers of the earth were conquered by the single Bhima seated on the single car, extremely wrathful on the death of his father.

21. That best one among the race of the Kurus, wrathful, killed many among them (enemies) ; then they out of fear sought the protection of this Devavrata.

22. That Bhisma is well capable to fight along with us and to conquer the enemies ; therefore, O bull among the race of Bharata, let your fears be dispelled.

23. Such was the determination, at that time, of these ones of immeasurable prowess. In days of old the earth was under the possession of the enemies.

24. Now they are not capable of again conquering us ; the Pandavas are now shorn of their wings and devoid of strength.

25. The earth, too, O bull among the race of Bharata, is now under our subjection and the rulers of the earth assembled are of the same mind with me in happiness or misery.

26. O subduer of foes, for my sake, the rulers of the earth, can enter into fire or even the ocean ; know this, O you best among the race of Kurus.

27. In this case they laugh at you, who are grieved and like one insane, and giving vent to many sorts of lamentations, struck with fear by the descriptions of the enemies.

28. Each of these kings by himself are capable of opposing the Pandavas. Every

one considers himself all in all. Let the fear which has come on you be dispelled.

29. To conquer my entire army, Basava even is not able; this army, which is endless, can not be annahilated even by Brahma, who is born of himself.

30. That Yudhisthira foregoing his claims to the entire kingdom begs only five villages; he is afraid of my army and my prowess, O Lord.

31. The impression you have of the might of Vrikodara, the son of Kunti, has no foundation; you do not know my prowess, O Bharata.

32. My equal in a fight with the mace, there is none in the world; there has been none my equal, nor will there be any.

33. Suffering a lot of troubles, and employing myself earnestly to my task, have I lived at the abode of my preceptor and learnt my lessons; therefore have I not the slightest fear from Bhima, nor from any other.

34. In a fight with the mace there is none equal to Duryodhana—this is sure; for he used to live with Sankarshana (his preceptor), good betide thee.

35. In a fight I am Sankarshana's equal and in strength there is none my equal in the world; Bhima will not be able to bear the blows of my mace in battle.

36. Being enraged, the one blow that I shall deal Bhima, O king, will strike him severely and speedily send him to the palace of death.

37. I am desirous, O king, to see Vrikodara with the mace in his hand; this has been prayed for by me for a long time,—this has ever been the desire of my heart.

38. Struck by me with the mace, Vrikodara, the son of Pritha, will fall lifeless on the ground with his body smashed.

39. Struck by a blow from my mace, even the Himavat mountain can be split up into a hundred thousand pieces.

40. It is very well known to both Vasudeva and Arjuna that it is cercain that in a fight with the mace there is none equal to Duryodhana.

41. There let your fear proceeding from Vrikodara be dispelled; for I shall kill this one. Do not, O king, yield to grief.

42. He being slain by me, many car-warriors, enduced with similar qualities, speedily throw down Arjuna, O bull among the race of Bharata.

43. Bhisma, Drona, Kripa, Drona's son, and Bhurisraba, Shalya, the king of the Pragyotish and Jayadratha, the king of the Sindhus,—

44. Each one of these by himself is competent to kill the Pandavas, O Bharata, Acting together they will in an instant bring them to the abode of death.

45. There is no reason why the entire army of the kings on one side is incapable of conquering the single Dhananjaya. Covered by arrows shot by Bhisma a hundred times,

46. And by Drona, his son and Kripa, this son of Pritha will go to the region of the dead. Born of Ganga, our grandfather, too, is superior to the son of Shantanu, O Bharata.

47. Like a *Brahmarshi* (a devotee of the first rank and order) he was born among men and is hard to be vanquished even by the gods. There is no slayer of Bhisma, O king.

48. This boon was granted by his father who was gratified: 'You will not die without your own desire. Drona was born of the Brahmarshi Bharadwaja in a water pot.

49. From Drona was born his son, well acquainted with the use of arms. This Kripa, too, is the foremost among the preceptors and was born of the great Rishi Gautama.

50. This one, endued with prosperity and born in a clump of heath, is incapable of being killed, such is my impression. Then, too, the father, mother and maternal uncle of Ashwathaman did not take their birth in a woman's womb.

51. That hero, too, is on my side. All these, O great king, are car-warriors equal to the gods themselves.

52. They are capable even of giving trouble to Shakra himself in battle. Arjuna is not capable even of gazing at any of them by himself;

53. And these tigers among men united together will kill Dhananjaya. Bhisma, Drona and Kripa together are equal to Karna,—such is my opinion.

54. He has been told by Rama: you are equal to me, O Bharata. Two beautiful and blessed ear-rings Karna had from his very birth.

55. These two were asked by the great Indra himself for the sake of Sachi, O subduer of foes, in exchange, O great king of greatly terrific strength and infallible.

56. How can Dhananjaya escape (after a struggle with) from him who is thus protected; therefore is my victory certain, O

king, as a fruit comes within the grasp of my two hands.

57. Our defeat and the success of enemies, too, are proclaimed in the world. In one day this Bhisma kills ten thousand (enemies), O Bharata.

58. The mighty bowmen, Drona, his son, and Kripa, are equal to him (in this respect). Then, too, the ranks of the Sansaptaka Kshatryias, O subduer of foes,—

59. These determined on the destruction of Savyasachin have made this resolution in their mind: 'Either we shall kill Arjuna, or that one having the figure of a monkey on his flag will kill us.'

60. Such are the kings (on my side); why do you all on a sudden express fear for the enemies. Bhimsena being slain, what other warriors will fight, O Bharata.

61. If you know any among the enemies (who will) thus tell me of him, O subduer of enemies. The five brothers along with Dhristadyumna and Satyaki—

62. These seven warriors whom you consider to be the best among the enemies and the accomplished warriors on our side are Bhisma, Drona, Kripa, and others,

63. The son of Drona, Karna, Somadatta, Valhika, Shalya the king of the Pragjyotish, the two kings of Avanti and Jayadratha,

64. And Dussasana, Durmukha, Dussaha, O lord of the world, Srutayudhi, Chitrasena, Purumitra, Vivansati,

65. Shala, Bhurisravas, and Vikarna, thy sons. These two can never be equal. Ten and one Akshauhinis have been brought together by me, O king.

66. That of the enemies is less, it is only seven; why thus should defeat be mine; an army less by a third should be fought with, said Vrihaspati. My army, O king, exceeds that of the enemy by a third.

67. Then again do I see the enemy without any accomplishment, O Bharata; while ours, many accomplishments.

68. O lord, knowing well all this—the superiority of my army, O Bharata; and the inferior number of the Pandavas,—it is not proper that you should lose your senses.

69. Having thus addressed, he asked again of Sanjaya, O Bharata, desirous of knowing more of the enemies thinking that the proper time has come.

Thus ends the fifty-fifth chapter, the speech of Duryodhana, in the Yanasandhi of the Udyoga Parva.

CHAPTER LVI.

(YANASANDHI PARVA)—*Continued,*

Duryodhana said:—

1. Having obtained an army of seven Akshauhinis, what does Yudhisthira, the son of Kunti, desirous of war, do along with the other kings.

Sanjaya said:—

2. Yudhisthira, desirous of war, is extremely cheerful; and the two, Bhimasena and Arjuna, are not otherwise. The twins too, are not afraid.

3. The son of Kunti, roamed about in his heavenly car in all directions. Bibhatsw, yoked the horses to it to test the efficacy of the *Mantras* (obtained by him).

4. I beheld him, with his coat of mail on, like clouds with lightning. After thinking for a short time he addressed me thus with a light heart.

5. See these signs of prophecy; we will conquer, O Sanjaya, what Bibhatsu told me. I also saw the truth of this.

Duryodhana said:—

6. You are pleased at praising those sons of Pritha, who were defeated at the game at dice. Tell me now what sort of horses are attached to the car of Arjuna, and what sort of banners.

Sanjaya said:—

7. Tashtri or Bhaumana and Dhatri, aided by Shakra thought out, O lord of the world, diverse forms;

8. And those forms they included in the banner by the help of divine illusion—these forms, large and small, of heavenly origin and of great value.

9. At the request of Bhimasena, Hanumat, the son of the god of wind, will place his own figure on that banner.

10. Such is the illusion produced by Bhaumana, that the banner occupies the space of one Yojana in all directions, both perpendicularly and obliquely; and though surrounded by trees its progress cannot be obstructed.

11. The banner designed by Bhaumana and its form appear as of diverse sorts like the diverse colours of Shakra's bow, which appears in the sky; but nobody knows what it is made of.

12. As smoke mixed with fire mounts the sky appearing beautiful and holding its many colours, so the flag manufactured by Bhaumana has no weight and knows no impediment.

13. And to that (car) are yoked many excellent celestial horses, white in colour, presented by Chitraratha, and with the speed of wind. There is nothing in the world, or in the sky, or in the heavens, O king, which impedes their progress—not all things combined in this world. Their number of hundred would ever remain constant however often they may be slain. Such was the effect of a boon granted in ancient days.

14. In the same way, in the car of the king (Yudhisthira) are yoked large horses of the colour of ivory and of a strength similar to the king. The horses attached to Bhimasena's car are of the speed of wind, having the splendour of Rishis.

15. Horses of black bodies, with backs of variegated colour, like the Tittira bird, presented by his brother Falguna out of dearness, and possessed of better limbs than those of his heroic brother (Falguna,) bear Sahadeva cheerfully.

16. Horses superior of their race presented by the great Indra, and equal in speed to the wind, strong and speedy, bear the hero Nakula, the son of Madri, of Ajmida's race; even as they bear Indra himself, the enemy of Vritra.

17. Excellent horses of large size, of the same age as these, and of equal strength, of many colours, and great activity, presented by the gods, bear the princes, the sons of Subhadra and Draupadi.

Thus ends the fifty-sixth chapter, the speech of Sanjaya, in the Yanasandhi of the Udyoga Parva.

CHAPTER LVII.

(YANASANDHI PARVA)—*Continued.*

Dhritarastra said:—

1. Whom have you, O Sanjaya, seen there coming out of love, and who will fight with the army of my sons on behalf of the sons of Pandu?

Sanjaya said:—

2. The chief of the Andhakas and Vrishnis,—Krishna have I seen come there; as also Chekitana, Yuyodhana and Satyaki.

3. The two famous and great car-warriors, proud among men, each with a separate Akshauhini of soldiers, have gone to the side of the Pandavas.

4. And the king of the Panchalas Drupada, surrounded by his ten heroic sons, of whom Satyajita is the best known, headed by Dhristadyumna, with an Akshauhini.

5. And protected by Shiknandien has joined them after well protecting the limbs of his soldiers, enhancing the honour of the Pandavas.

6. Virata, too, with his two sons Sankha and Uttara, and with the heroes S ryadatta and others headed by Madiraksha,

7. And with his brother, and sons, surrounded by an Akshauhini of troops, has joined the son of Pritha.

8. The king of Magadha, the son of Jarasandha, too, and Dhristaketu, the king of the Chedis—these two have come separately, each surrounded by an Akshauhini.

9. The five brothers of Kekaya, all having red flags, surrounded by an Akshauhini, have joined the sons of Pandu.

10. These parties and of their respective numbers have I seen come there, who will fight with the army of Dhritarastra, on behalf of the sons of Pandu.

11. He, who is acquainted with the human system of fight, is celestial, and is followed by the Gandharvas and by the Asuras—that great car-warrior, Dhristadyumna, is at the head of that army.

12. Bhisma, the son of Shantanu, O king, has been reserved as the share of Shikhandin. Virata will help him (the latter) along with the soldiers from Matsya.

13. The ruler of the Madras, endued with strength, has been reserved as the share of the eldest son of Pandu, through somebody in their party said that he was of opinion that the two did match very well.

14. Duryodhana with his son, and his hundred brothers, and the soldiers coming from the eastern and southern countries have fallen to the share of Bhimasena.

15. Arjuna has for his share Karna the son of Vikartana, Ashwathaman, Vikarna, and the king of Sindhu Jayadratha.

16. Whoever there is in this world who boasts that he is invincible. Arjuna, the son Pritha, has accepted all of them also as his share.

17. The great bowmen, the five Kakeya princes, brothers to one another, taking the Kakeya warriors (on the Kurus side) for his share, will fight in the battle.

18. In their share have also fallen the Malavas, the Shalwakas, and the two foremost of the Trigartas, who have resolved to win or to die.

19. In the same way all the sons of Duryodhana and Dusasana have been accepted by the son of Subhadra as his share, as also the king Vrihadvala.

20. The mighty bowmen, the sons of Draupadi, having their flag ornamented with gold, with Dhristadyumna at their head, will fight with Drona, O Bharata.

21. Chekitana desires to fight with Somadatta in single combat, each seated on his own car; and Yuyudhana is desirous of fighting against Krilavarma of the Bhoja tribe.

22. The son of Madri, the hero Sahadeva, who makes loud roars in battle, has accepted as his own share your brother the son of Suvala.

23. Uluka, the deceitful one, and hordes of Saraswata tribes have been accepted by Nakula, the son of Madrivati; as his own share.

24. The other rulers, too, O king, who will fight in the battle, have been assigned to the share of some one on their side by the sons of Pandu.

25. In this way has this army been divided into batches. Do whatever is to be done by you, along with your son, speedily.

Dhritarastra said:—

26. All my foolish sons, those addicted to the wicked dice who have taken it in their hand to fight with the powerful Bhima, have ceased to exist already.

27. The kings and the rulers, too, all consecrated by the king of death himself shall enter the Gandiva bow as moths fall on fire.

28. I see in my mind my army already routed by these large minded ones, whom I converted into enemies, who will follow them to battle, who have been routed by the Pandavas in fight.

29. All of them are extremely good car-warriors, heroes, famous and powerful and having might like that of the sun or fire, and victorious in battle.

30. Those whose leader is Yudhisthira, and whose protector is the slayer of Madhu, and whose warriors are the heroic sons of Pandu, Savyasachin and Vrikodara,

31. And Nakula, Sahadeva, Dhristadyumna, the son of Prishata, Satyki, Drupada, with his brother,

32. And the king of the Panchalas, endued with excellent prowess, and the invincible Yudhamanyu, and Shikhandin and Kshatradeva, and Uttra the son of Virata,

33. And the Kashis, the Chedis, the Matsyas and all the Srinjayas, the son of Virata, Babhru, the Panchalas and the Prabhadrakas.

34. From these even Indra himself cannot wrest this Earth, if they are not so willing—the heroes, who are cool and composed in battle and who are capable even of breaking the mountains,

35. My wicked son desires to fight, O Sanjaya—these endued with all the virtues and endued with superhuman strength, disregard me who am loudly protesing.

Duryodhana said:—

36. Both the parties are of the same race and both roam about on the earth; why then do you regard victory as coming solely to the Pandavas.

37. Our grandfather Bhisma, Drona, Kripa, and Karna hard to be vanquished, Jayadratha, Somadatta, and Ashwathama,—

38. Indra even, united with the gods, is incapable of defeating these great bowmen endued with great energy in battle. How can the Pandavas do it, O sire.

39. All the rulers of the earth, too, leading honourable lives, the heroes capable of wielding weapons can for my sake, O sire, oppose the Pandavas,

40. These Pandavas are not even able to gaze on my soldiers. I am sufficiently powerful to challenge the Pandus with their sons to fight.

41. Those rulers of the earth, who wish me well, O Bharata, will get hold of them, as deers are caught by means of a trap.

42. By means of our large number of cars and our net of arrows, the Panchalas along with the Pandavas will be vanquished;

Dhritarastra said:—

43. My son raves like a maniac, O Sanjaya; he is not capable of defeating in battle Yudhisthira the king of Dharma.

44. Bhisma knows the truth of the sons of Pandu, and their sons of great fame, and prowess, conversant with the code of morality and having large minds.

45. Since he does not desire fight with those ones of great soul; but, O Sanjaya, tell me again of their doings.

46. Who among them are endued with activity and who are inciting the Pandavas. These great bowmen are like those pouring clarified butter on fire.

Sanjaya said:—

47. Dhritarastra is ever inciting them, O Bhatata, saying,—"Fight and do not fear a fight, O you best among the race of Bharata.

48. "The few rulers of the earth, who are surrounded by the sons of Dhritarastra, will engage in fierce fight with marks of numberless weapons on their bodies.

49. "All these wrathful kings who have assembled on the other side, with their friends and followers, I alone will capture like a big fish, seizing small ones from the water.

50. Bhisma, Drona, Kripa, Karna, the son of Drona, Shalya and Suyodhana—these I will oppose like the shore, resisting the flow of the swelling waters."

51. King Yudhisthira of a virtuous soul said to him who was thus speaking: 'The Panchalas along with the Pandavas all depend on your wisdom and prowess.

52. Rescue us from this fight; I am aware that you, O you with long arms, are established on the virtue of a Kshatriya.

53. Alone you are quite capable of effecting the overthrow of the Kauravas. To meet the Kauravus, desirous of war and standing in front of us,—

54. What ever will be decided on by you will conduce to our good, O subdur of foes. why those fly from the field of battle out of the original army and are at our mercy.

55. The hero, who after showing forth his strength himself helps such men (those flying, refered to in the last Sloka), is worth purchasing for a thnusand. Such is the opinion of those who are conversant with the code of morality.

56. O you bull among men, you are just such a hero, brave and powerful. There is no doubt that in battle you are the rescuer of those struck with fear.

57. The son of Kunti, Yudhisthira, of virtuous soul having said this, Dhristadyumna without the least fear said these words to me: : O Suta, all the men that have come to fight for Duryodhana,—

58. Tell them and the Kurus who have descended from the Pratipas with the Valhikas, son of Sharadwata and Drona with his son, as also Jayadratha with his son,

59. And Dusasana, and Vikarna, and also the king Duryodhana and Bhima—go to them and tell them—go just now, without delay.

60. Yudhisthira should be approached by an honourable man,—let not Arjuna, protected by the gods, kill you—and the king of virtue—the son of Pandu—that hero among men should be forthwith asked to accept the kingdom surrendered to him.

61. There is no warrior in this world as the son of Pandu, Savyasachin of true strength.

62. By the gobs themselves is the heavenly car of the wielder of the Gandiva bow protected; he cannot be defeated by men; do not think in mind even of a fight with him.

Thus ends the fifty-seventh chapter in the Yanasandhi of the Udyoga Parva.

CHAPTER LVIII.

(YANASANDHI PARVA)—*contd.*

Dhritarastra said:—

1. The son of Pandu, from his youth, has the prowess of a Kshatriya and leads the life of a Brahmachari. Those fools desire to fight with him, though I am lamenting.

2. O Duryodhana, O yon best among the race of Bharata, turn your mind away from fight; war is not desirable under all conditions, O you subduer of enemies.

3. One half of the earth is sufficient for the livelihood of yourself and your ministers. Give back to the sons of Pandu their dues, O you subduer of enemies.

4. All the Kurus think this to be in accordance with virtue that you should conclude peace with the high-souled sons of Pandu.

5. Think well, O son, of the elements of your own army; it has been collected for your own death; you do not accept this out of folly.

6. I do not wish war; nor is Valhika desirous of it; nor is Bhisma; nor is Drona, nor is Ashwathama; nor is Sanjaya.

7. Nor Somadatta, nor Shala, nor Kripa desire war; nor does Satyabrata, nor Purumitra, nor Jaya, nor Bhurisrabas.

8. Those on whom depend the Kurus, when troubled by the enemy not rejoice at the prospect of war; O dear, may you accept that.

9. You do not act in this way of your own will; but Karna leads you to it and Dusasana and the wicked souled Shakuni and the son of Suvala (lead you).

Duryodhana said:—

10. I do not depend on Drona or Ashwathama or Sanjaya, or Bhisma, or Kamboja, or Kripa, or Valhika.

11. Or Satyabrata, or Purumitra, or on Bhurisrabas, nor do I challenge them to fight, depending on others.

12. O Sire, I and Karna will perform the sacrifice of war after preparing ourselves, making Yudhisthira the beast for sacrifice.

13. In the ceremony my car will be the substitute for the platform; my scimitar, the ladle; my mace, the large ladle; and my coat of mail, the witnesses; my horses will answer the purpose of the four priests; my hafts will stand for the Kusha grass; and my fame, for the clarified butter.

14. Having performed, O king, this sacrifice in the field of battle, in honour of the God of death, by ourselves, and having won a victory and slain our enemies, we shall come back surrounded by a halo of glory.

15. Myself, O Sire, Karna, and my brother Dusasana,—these three of us will kill the sons of Pandu in battle.

16. Either I shall rule this earth, having slain the sons of Pandu; or the sons of Pandu will enjoy sovereignty over this earth after having slain me.

17. I can sacrifice my life, my kingdom, my wealth, my everything, O king; but I can not live in peace with the sons of Pandu, O you of unfading renown.

18. That extent of land which is pierced by the extremity of a sharp needle, O venerable Sire, I shall not surrender to the sons of Pandu.

Dhritarastra said:—

19. I grieve for you all, O rulers, who are following that fool to the abode of the king of death; but Duryodhana is cast off by me for ever.

20. Like tigers in a herd of deers these foremost of strikers—those Pandavas assembled together will kill the principal warriors in battle.

21. The army of the Bharatas appears to me as already fallen down like a woman troubled and afflicted, and struck by one, of the long arms.

22. Increasing in strength, what was already full, *viz.*, Yudhisthira's army the son of Shini will stand on the field shooting arrows as one sows the seeds.

23. In front of the fighting soldiers Bhimasena will stand and all will be shatered behind him as behind a strong wall, fearlessly.

24. When you will see your elephants, big as mountains, felled down by Bhima with their tusks broken, and with blood flowing resembling a broken pot (with water flowing).

25. Beholding them in the field of battle like mountains seperated and struck with fear by coming in contact with Bhima, then will you remember my words.

26. Beholding your army composed of hariots, horses and elephants burnt up as it were by Bhimasena like the path followed by a fire, will you remember my words.

27. A heavy calamity will you meet, if you do not conclude peace with the Pandavas. Killed by Bhimasena with his mace, will you ever remain in peace.

28. When you will see the army of the Kurus, felled down by Bhima like a large forest torn off, then will you remember my words.

Vaishampayana said:—

29. Having said this to all those rulers of the earth, the king, O great king, addressing Sanjaya asked him.

Thus ends the fifty-eighth chapter, the speech of Dhritarastra, in the Yanasandhi of the Udyoga Parva.

CHAPTER LIX.

(YANASANDHI PARVA)—*Continued.*

Dhritarastra said:—

1. What the two great-souled ones, the son of Vasudeva and Dhananjaya, said? Tell me that, O exceedingly wise one. I shall hear your words.

Sanjaya said:—

2. Listen, O king, how the two, Krishna and Dhananjaya, were seen by me and what the two heroes said. I shall tell you, O Bharata.

3. Looking towards my toes and with my hands clasped together and thinking of holy things in my mind, did I enter the inner apartments to meet with those gods among men.

4. Neither Abhimanya nor the twins can go to the place where the two Krishnas and Krishna (Draupadi) and the lady Satyabhama reside.

5. The two were there, cheerful with a drink of the *Maddhri* wine; and both had their bodies smeared with Sandal; and both also were dressed in excellent attires and wore beautiful ornaments.

6. The two subduer of enemies were seated there on a spacious seat of gold decked with many precious stones and covered with many sorts of carpets.

7. On the lap of Arjuna were the feet of Keshava and those of the noble-minded Arjuna rested on Krishna and Satyabhama.

8. A seat made of gold did the son of Pritha point out to me; after touching

which with my hands, I took my seat on the ground.

9. Two longitudinal lines on the soles of the son of Pritha, the auspicious marks, did I see on his taking away his feet from the seat.

10. Having seen the two young men of black complexion and large stature rising like the trunks of Shala trees, seated on the same seat, a great fear seized me.

11. They were like Indra and Vishnu seated together. That one of foolish intellect does not understand that owing to his belief in the power of Drona and Bhisma and owing to

12. The wishes of him who had under his command these two—the desires of the king of virtue were bound to bear fruit—such was my belief at the time.

13. Entertained with food and drink, and having my wishes (of beholding the two) gratified, I placed my clasped hands on my head and conveyed to them your message.

14. With his hands, having auspicious signs and marks made by friction with the bow and string, the son of Pritha removing the feet of Keshava asked him to give a suitable reply.

15. Then did Krishna of prowess similar to Indra's and adorned with all sorts of ornaments and rising like the banner of Indra speak addressing me :

16. The words of that foremost of the speakers were mild, charming and conciliatory but were awful and calculated to cause fear in the sons of Dhritarastra.

17. I then heard the words of that one who is fit to speak, which were rhythmical and calculated to lead to the good of all, though heart-rending in the end.

The son of Vasudeva said :—

18. O Sanjaya, speak these words to the intelligent Dhritarastra in the hearing of the foremost of Kurus, Bhisma and Drona.

19. Before repeating our answer, O Suta, convey our respects to our elders in age, and then asking about the health of our youngers,

20. Perform many sorts of sacrificial ceremonies and make many presents to the Brahmanas and make merry with your sons and wives; for a heavy calamity is come on you.

21. Distribute wealth among proper recipients; get desirable sons and serve those that are dear to you by doing them good; for the king is anxious for victory.

22. That old debt has not yet been wiped off from my mind (for I have not paid it),—that is the invocation of me living at a distance by Krishna saying "Govinda".

23. Him whose weapon is the invincible Gandiva bow, full of energy, and him who has me for his second—of such Savyasachin have you made enemy.

24. Who would like to challenge the son of Pritha, having me for his second, unless his time were come, even if he were Purandara himself?

25. He who defeats Arjuna in battle bears the earth in his two arms; and when wrathful, he could burn up all creatures and could make the gods fall off from heaven.

26. Among the gods, the Asuras, and the human beings and among Yakshas, Gandharvas and Bhogis do I not see him, who could stand against (Arjuna), the son of Pandu, in battle.

27. The greatly wonderful event, which is heard to have taken place in the city of Virata of a fight of one against many, is a sufficient proof of this.

28. When in the city of Virata you fled in all directions, dispersed by the son of Pandu alone—that is sufficient proof of this.

29. Strength, heroism, prowess, agility, lightness of hand, untiring energy and patience are centred in the son of Pritha, and are not present anywhere else.

30. Thus spoke Hrishikesha cheering the spirits of the son of Pritha by his voice, and roaring like the instrument which chastised Paka (thunder) in the sky during the rainy season.

31. Having heard the words of Keshava, Kiritin of white steeds,—Arjuna spoke significant words calculated to make the hairs erect.

Thus ends the fifty-ninth chapter, the speech of Krishna, in the Yanasandhi of the Udyoga Parva.

CHAPTER LX.

(YANASANDHI PARVA)—*contd.*

Vaishampayana said :—

1. Hearing the words of Sanjaya, then that lord of men having eyes of wisdom then commenced to count the merits and defects of that speech.

2. And having skillfully counted the merits and defects as far as lay in his power that wise and intelligent king of men, desirous of victory for his sons,

3. And having ascertained the strength and weakness of both parties by suitable means, commenced counting the army of each.

4. And having concluded that the Pandavas had strength and prowess, both human and divine, on their side, and that the Kurus were weaker in etrength, he said to Duryodhana !

5. O Duryodnana, this thought never leaves my mind; it is very true that I see with my own eyes and do not infer it from my imagination.

6. All creatures have excessive affection for their offsprings; and they also do what is agreeable to the latter to the best of their power, and also what leads to their good.

7. The same is also seen in benefactors generally. Good men always have a great inclinatian to repay the great good done them, and to do what is highly agreeable to their benefactors.

8. Agni, recollecting the doings of Arjuna at Khandava, will help him and Bhima in this encounter between the Kurus and the Pandavas.

9. Out of affection for those born of them Dharma and many other dwellers of the heaven will, when invoked, come on the side of the Pandavas.

10. Desirous of protecting them from the fear of Bhisma, Drona, Kripa, and others, they will be filled with wrath equal to the thunderbolt (in its effects).

11. The sons of Pritha, those heroic tigers among men, capable of using the weapons, united with the gods, will be incapable of being even gazed at by a human being.

12. He who has the excellent and invincible Gandiva bow and two inexhaustible arrow holders of heavenly make and always filled with shafts,

12. He who has the figure of a monkey on his heavenly banner which can proceed as smoothly as a column of smoke and whose car has no equal in the earth, bounded by the four seas,

14. And the sound of which is heard by men, similar to the roaring of a large mass of clouds and which, like death itself, frightens the enemy.

15. He who is known in this world as of superhuman strength, and he who is known by the rulers of the earth as the victor over the gods even in battle,

16. He, who unnoticed by others takes up five hundred arrows and but in a moment shoots them and makes them fall at a distance,

17. He, who is said by Bhisma, Drona, Kripa, and the son of Drona, and by Shalya the king of Madras, and by all disinterested persons,

18. To be invincible by superhuman rulers of the earth when standing on the field of battle, as a tiger among car-warriors and a subduer of enemies,

19. He at one effort shoots five hundred arrows and in strength of arms is equal to Kartavirya.

20. In this great battle do I see that great bowman Arjuna equal in might to Indra united with Upendra working havoc.

21. Thinking this day and night, O Bharata, am I sleepless and unhappy through anxiety for the good of the Kurus.

22. A great cause of the destruction of the Kurus is now come. If there is no other means of an end to this quarrel, than peace,

23. Peace seems desirable to me and not war with the sons of Pritha. I have ever been of opinion that the Pandavas are possessed of greater strength than the Kurus.

Thus ends the sixtieth chapter, the speech of Dhritarastra, in the Yanasahdhi of the Udyoga Parva.

CHAPTER LXI.

(YANASANDHI PARVA)—*Continued.*

Vaishampayana said:—

1. Having heard these words of his father, the extremely possionate son of Dhritarastra became highly enraged and again said this:

2. You think that the sons of Pritha having the gods for their assistants are incapable of being withstood; let this fear of yours be dispelled, O you best among kings.

3. From an absence of desire, and of hatred, and of avarice and of anxiety and for their indifference to worldly property, did the gods obtain their godships.

4. Such was the tale told to us in days of yore by the great devotees Dwaipayana, Vyasa, Narayana, and Rama the son of Jamadagna.

5. Never like men do the gods engage themselves in the work out of desire, wrath, avarice, hatred, O bull among the race of Bharata.

6. If Agni (god of fire), or Vayu (god of wind), or Dharma (god of Virtue), or Indra, or Aswina had ever engaged in work out of desire, then the sons of Partha could not have met with unhappiness.

7. Therefore should anxiety never be indulged in by you, for the gods incline towards objects worthy of them, O Bharata.

8. If however out of contact with desire, envy or avarice is observed in the action of gods; then owing to their own ruling it cannot prevail.

9. Incantations being repeated by me, fire will that moment be extinguished, even if, desirous of burning up all the worlds, it blazes occupying all directions.

10. The divine energy with which the denizens of heaven are endued is great; but mine, too, is without parallel and so greater than that of the gods; know this, O Bharata.

11. In the very sight of the world can I reunite, O king, by my incantations, the Earth divided into two or the peaks of heavens (divided into two).

12—13. I can at any time before the sight of the entire world put down a roaring downfall of stones or a strong gale produced from the destruction of animate and inanimate things, and mobile and immobile beings out of compassion for them.

14. Cars and infantry can go over waters solidified by me. I am the only director of the affairs of the gods and Asuras.

15. To whatever country I go with my Akshauhinis on any purpose, there my horses move in whatever directions I desire.

16. In my territories there are no terrible snakes, and frightful beasts do not injure men who are protected by my incantations.

17. To the residents in my territories the clouds shower rains at their (the residents') will (i. e. showers rains in quantities and at times desired by them). My subjects are attached to virtue; and in my territories the calamities of cultivation do not exist.

18. The Asuras, the wind, the fire, the slayer of Vritra with the Marutas and Virtue himself would not dare protect them whom I hate.

19. If these had been capable of rescuing my enemies by their might; then the sons of Pritha would not have met with trouble for thirteen years.

20. Neither the gods and Gandharvas, nor the Asuras and the Rakshashas are capable of rescuing my enemies—I am telling the truth.

21. Whatever happiness or misery I chose to assign to my friends or foes, I have never before been disappointed in.

22. It will be as I say, O you subduer of enemies, never before have my words been false; and I have been known as the one of truthful speech.

23. The world is a witness to this greatness of mine, the fame of which has been heard by them. All this has been spoken for consoling you and not by way of self-praise, O king.

24. I have never, O king, praised myself before; for he who praises himself acts meanly.

25. You will be the hearer of the defeat by me of the Pandavas and the Matsyas, and the Panchalas with the Kekayas, and Satyaki and the son of Vasudeva.

26. I am of superior intelligence, of superior might, and of superior prowess. My knowledge is superior, and so my application and concentration are superior to theirs.

27. Asuras on falling into the sea are annahilated in every way; so will the Pandavas with others be annahilated on meeting

28. What is known as to the use of weapons to our grandfather, Drona, Kripa, Shalya and Shala, is all present in me.

29. Saying this that subduer of enemies desirous of war knowing that the proper time had come again asked Sanjaya about their doings.

Thus ends the sixty-first chapter, the speech of Duryodhana in the Yanasandhi of the Udyoga Parva.

CHAPTER LXII.

(YANASANDHI PARVA)—*Continued*,

Vaishampayana said:—

1. Disregarding Dhritarastra, the son of Pritha and Vichitravirya who was to ask something, Karna, encouraging that assemblage of Kauravas, said these words to the son of Dhritarastra:

2. When aware of the false pretence on which in the days of yore I obtained the Brama-weapon from Rama, he said to me: "At the time of death, all remembrance of this weapon will leave you."

3. Even for such a great offence I was only cursed by that Rishi my preceptor—that great Rishi of great energy, who is capable even of burning up the earth along with the seas,

4. —He was gratified with me by my acceptable services and by my own bravery;—

that weapon is still with me and I have still sometime to live; therefore am I capable (of winning a victory). I take this on myself.

5. In a moment, the favour of that Rishi having been obtained, and after having killed the Panchalas, the Karushas, and the Matsyas, and the sons Pritha with their sons and grandsons, shall I present you with worlds subdued by my weapon.

6. Let your grandfather stay near you and also Drona and also those foremost among the rulers of men. Going there with the chief warriors of my army, shall I kill the sons of Pritha. I take this on myself.

7. Bhisma thus addressed to him who was speaking in this strain: What do you say, O you whose intelligent has been dimmed at the near approach of death? Do you, O Karna, not know that on the death of the chiefs, the sons of Dhritarastra will be slain.

8. The burning of Khandava, which was done by Krishna with Dhananjaya as his second,—hearing of that deed your mind should be restrained along with that of your friends.

9. The weapon which that foremost of the gods, that great-souled and prosperous Mahendra, gave you will be, as you will see, broken and turned into ashes, when struck by the disc of Keshava.

10. That arrow having its extremity like the mouth of a serpent which is shinning in your belt and which you ever worship with the best of garlands will, when struck with the cluster of arrows by the sons of Pandu, go to ruin with you, O Karna.

11. The son of Vasudeva, the slayer of Vana, and Bhumi's son (Naraka or Hell) who has in furious battles killed many enemies like you and superior to you, protects Kiritin.

Karna said:—

12. Undoubtedly the Lord of the Vrishnis is, as you say; and what is more, he is greater than that; the grandfather has said some harsh things; let him hear the effects of that.

13. I shall lay down my arms and the grandfather will see me in court only and not in battle. Yourself being quiet, all the rulers of the earth in the world will see my prowess.

Vaishampayana said:—

14. So saying, the great bowman leaving the court went to his own house and Bhisma, amidst those Kurus, said to Duryodhana in a laughing tone.

15. The son of the Suta is a man who keeps his promise; how will he discharge his responsibility? (Now that he is gone) behold the terrible havoc committed by Bhimasena who arraying his hosts splits up the heads of the soldiers.

16. The kings of Avanti and Kalinga, Jayadratha, Chedidhwaja, and Valhika standing by as witnesses to the scene, I shall again and again kill thousands and tens of thousands of the enemies' soldiers (such was his resolve, how will he act up to it)?

17. At the very moment when he cheated the weapon out of the blameless and holy Rama, by saying that he was a Brahmana, were the virtue and asceticism of that vile wretch, the son of Vikartana, lost.

18. Karna having thrown away his weapons and Bhisma having addressed these words, O chief among kings, the son of Vichitravirya, Duryodhana, of mean intellect said to the son of Santhanu.

Thus ends the sixty-second chapter, the speech of Karna, in the Yanasandhi of the Udyoga Parva.

CHAPTER LXIII.

(YANASANDHI PARVA)—*continued.*

Duryodhana said:—

1. Why do you consider victory to be the sole monopoly of the sons of Pritha who are similar to men and had their births similar to those of all men.

2. We and they too are equal in heroism and in prowess, are similar in age, in intelligence and in knowledge of the holy books.

3. In weapons, in the science of fighting, in agility and in skill, all are of the same species; all had our birth in human beings.

4. O grandfather, how then do you know victory to go to the sons of Pritha? I do not depend on Drona, nor on Kripa, nor on the son of Valhika,

5. Nor on the other kings. Myself, Karna the son of Vikartana and my brother Dusasana by our prowess will win.

6. We shall kill the five sons of Pandu in battle by means of sharp-edged arrows; then, O king, with a great sacrificial ceremony with large present of many sorts

7. Shall we worship the Brahmanas and with cows and heroes and wealth. When like deers dragged by a net or men unable

to swim by water shall our soldiers by means of their arms in the battle

8. Drag the enemies and when they (the enemies) see the vast crowds of chariots, and elephants, then will the sons of Pandu leave off their pride and not they alone but Keshava also.

Vidura said :—

9. Old persons who are unfailing in their predictions say that in this world self-control is excellent ; especially in a Brahmana is it an eternal and necessary virtue.

10. He gets success, forgiveness and the fruits of his gifts whose self-control persues the path of gifts, asceticism, knowledge and study.

11. Self-control increases energy ; self-control is excellent and holy. Absolved from his sins and having his energy increased (by self-control) a man obtains great results.

12. Those who are devoid of self-control are ever feared by creatures as Rakshashas, for whose check Khatriyas were created by Him who is born of Himself.

13. For all the four stages of life, self-control is a very good vow ; I speak of the characteristics of him whose life is one of self-control.

14. They are forgiveness, wisdom, benevolence, equality, regard for all virtues, truth, guilelessness, subjugation of the senses, patience, mildness, modesty and steadiness,

15—16. The reverse of miserliness, mildness, contentment, and reverence. Desire, avarice, vanity, envy, sleep, fareness of speech, self-love, jealousy, and grief —these are not yielded to by those who have self-control. Simplicity, honesty and purity of mind are the characteristics of a man of self-control.

17. One not given to avarice, who is desirous to obtain little, who is indifferent to objects of desire, and who is grave as the sea, is known as the man of self-restraint.

18. That wise man who is of good habits in life of a blameless disposition is satisfied with his soul and knows his own nature, and after commanding respect in this world he is well provided for after death.

19. He that has no fear from other creatures and from whom other creatures have no fear, is a man of ripe wisdom and is known as the best of human beings.

20. People are not made unhappy by him who makes all creatures his friends and seeks their good ; he is calm and grave as the ocean and is pleased (with every thing) owing to his wisdom.

21. Those who have self-control are of peaceful habits and rejoice, regulating their life by the example of deeds done in olden times and deeds in the present by the honest.

22. Or living in this world, and renouncing all work, the man of self-control, pleased with all by his wisdom, roams about in the world, waiting for death and annahilating into Brahma.

23. As the passage of birds soaring in the sky cannot be observed, so also the path of that sage who is contented in consequence of his wisdom is not observed.

24. He who desirous of emancipation leaves his home has in heaven bright regions assigned to him for ever.

Thus ends the sixty-third chapter, speech of Vidura, in the Yanasandhi of the Udyoga Parva.

CHAPTER LXIV.

(YANASANDHI PARVA)—*continued.*

Vidura said :—

1. For the capture of birds did a certain fowler set his net in this world. O Sire, so we have heard from old men.

2. There were two birds, companions to each othor, captured in that net and they both went up into the air with that net.

3. The fowler seeing them fly up in the air without losing his senses followed them in the direction they took.

4. A certain Rishi living in a hermitage, who had finished his daily worship I saw that fowler followfng the birds, still in the hope of getting hold of the birds.

5. Then did the anchorite address, O Kauravya, that denizen of the earth following the wanderers of the sky in this couplet.

6. O Slayer of animals, it seems to me wonderfully strange that you who move by your feet in this earth are following wanderers of the sky.

The fowler said :—

7. These two united are taking that one net of mine but they will come under my control where they will quarrel.

Vidura said :—

8. The two birds who were doomed to death quarrelled ; and having quarrelled the two fools fell to the earth.

9. The slayer of animals then approaching those two fighting with each other, subject to the trap of death, without their knowledge caught hold of them.

10. In the same way those cousins who quarrel in matters of wealth are brought under the control of enemies like the birds owing to their quarrel.

11. Dining in one another's company and conversing among one another, enquiring about one another's health and living together—these are the duties of cousins, and quarrel is never.

12. Those who in proper season serve the old men out of pure motives, become invincible like a forest protected by lions.

13. Those, who attaining to prosperity behave like the mean-minded contribute to the prosperity of their despisers, O you bull among the race of Bharata.

14. Cousins, O you bull among the race of Bharata, smoke when quarrelling, and blaze up when united like charcoals.

15. I shall speak of something else, which was seen by me in a mountain and hearing that too, O son of Kuru, do whatever is good.

16. We went to the Northern mountains accompanied by hunters and godlike Brahmanas fond of conversations or incantatoins and medicines.

17. The Gandhamadana Mountain was like a grove (owing to trees growing on it) in every way. It was shining, as it were, with cluster of medicinal plants and inhabited by ascetics and the Gandharvas.

18. There we all saw some honey of a yellow colour inside a pot placed at a very high point of the mountain.

19. This was guarded by snakes—the favorite drink of Kuvera, as it was, drinking which even an earthly man gets immortality.

20. Those without eyes get eyes; and the old become young. There was the honey described by the Brahmanas conversant with incantations.

21. Then did the hunters, seeing that, strive to obtain it, O king, and were destroyed in that frightful mountain cavern full of snakes.

22. Thus does this son of yours desire to be the one supreme individual in this world; out of loss of his senses, does he see only the honey and not the fall.

23. Duryodhana is desirous of a fight with Savyasachin; but I do not see in him the strength or energy necessary for that purpose.

24. —That Savyasachin, who alone in his car has brought the earth under his control and who inspired dread into Bhisma, Drona and others accompanied by their hosts.

25. They were routed at the city of Virata—see what occurred there. That hero looking at your face and waiting to see your movements will forgive you still.

26. Drupada, the king of the Matsyas, and Dhananjaya, fired with wrath, will leave no trace (of your army) like a conflagration urged on by the wind.

27. O Dhritarastra, take the king Yudhisthira on your lap; for by a struggle between you two none can get an absolute victory.

Thus ends the sixty-fourth chapter, the speech of Vidura in the Yanasandhi of the Udyoga Parva.

CHAPTER LXV.

(YANASANDHI PARVA)—*continued.*

Dhritarastra said:—

1. O Duryodhana, think well on what I am telling you, my dear son. You think the wrong way to be the right one like an inexperienced wayfarer.

2. The energy of the five sons of Pandu, which you are desirous of eclipsing, is like the energy of the five elements in their subtle state supporting the universe.

3. Yudhisthira, the son of Kunti, is established on sound and strict virtue in this world. You are not fit to vanquish him without losing your life.

4. Bhimasena too whose equal there is none in strength—you are roaring at thus one who is equal to Yama himself in battle.

5. The foremost of the wielder of weapons, that Meru among the mountains,—what intelligent man would fight with that wielder of the Gandiva bow.

6. What man is there in this world whom Dhristadyumna cannot vanquish, shooting arrows among the enemy like the king of the gods hurling his thunderbolt.

7. Satyaki, too, that one hard to be vanquished, who is respected among the Andhakas and the Vrishnis, will destroy your host; for he is ever attached to what is good for the Pandavas.

8. Then again, he who in measure of strength surpasses the three worlds—what intelligent man would fight with that Krishna, whose eyes are like lotuses,

9. Krishna considers his wives, cousins and his friends, his soul and the earth on one side equal to Dhananjaya on the other.

10. The son of Vasudeva too who is relied on by the son of Pandu, is hard to be vanquished and the army in which Keshava takes part is invincible even by the whole world.

11. Abide then, my dear, by what your friends who tell you to do only what is conducive to your intersts say. Accept the old Bhisma, the son of Shanthanu, and your grandfather as your guides.

12. Listen therefore to what these seekers of good to the Kurus—Drona, Kripa, Vikarna and the great king Vahlika—say and to myself as well.

13. These stand in the same relation to you as I myself and it is proper. that you should regard them in the same light. All of them know what virtue is, and have the same degree of affection for you, O Bharata.

14. Your host headed by your brothers fled from that city of Virata leaving the king to surrender.

15. This tall story that we hear of what occurred in that city—the struggle Between one and many is sufficient proof (of what I say regarding their superiority).

16. Such was the feat of Arjuna single; what will they all united not do? Treat them as your own brothers and give them their rights.

Thus ends the sixty-fifth chapter in the Yanasandhi of the Udyoga Parva.

CHAPTER LXVI.

(YANASANDHI PARVA)—*contd.*

Vaishampayana said:—

1. The very wise Dhritarastra of great prosperity having thus addressed Suyodhana again asked of Sanjaya:

2. Tell me, O Sanjaya, the remaining part, after the speech of Vasudeva—viz. what Arjuna said to you. I have great curiosity for it.

Sanjaya said:—

3. Having heard the speech of Vasudeva, Dhananjaya the son of Kunti, and hard to be vanquished said at the proper time within the hearing of Vasudeva.

4. Our grand-father, the son of Santhanu, and Dhritarastra too, O Sanjaya, and Drona and Kripa and Karna, and the Vahlika,

5. And the son of Drona and Somadatta, and Shakuni, and the son of Suvata, and Dusasana and Shala and Purumitra and Vivasti,

6. And Vikarna and Chitrasena and the ruler of the earth Jayatsena, and the two chiefs of Avanti, Vindu and Anuvindu, and the Kowrava Durmukha,

7. And the king of Sindhu, and Dusaha and Bhurisravas and the king Bhagadatta, and the ruler of the earth Jarasandha,

8. And the other rulers of the earth, who have assembled to fight on that side in the interests of the sons of Kuru, are about to die. They have been brought together by the son of Dhritarastra as offerings for the blazing fire of the sons of Pandu.

9. The assembled ones are to be asked in my name about their health each in terms suitable to his rank and the proper greetings are to be presented. Tell this, O Sanjaya, in the midst of those kings to the foremost of sinners, Suyodhana.

10. Make that wrathful prince of wicked intellect,—that covetous son of Dhritarastra of vicious soul hear all these words of mine, O Sanjaya, in the midst of all his ministers and parties.

11. Saying this by way of an introduction, Dhananjaya the wise son of Pritha then looking at the son of Vasudeva with distended eyes with red corners, spoke these words consistent with both righteousness and morality to me.

12. You have heard the measured speech of the high-souled hero of Madhu's race. You are to say the same thing to all the assembled rulers of the earth as my words.

13. Let them act in such a way that offerings may not have to be made to the smoky fire of arrows in the great sacrificial ceremony with the rattles of the car-wheels as substituting for incantations and the bow-string which will neutralise the effects of their arms, as that for the ladle.

14. If you do not return to Yudhisthira, the slayer of his enemies, his own share which he desires; then shall I conduct you with your horses, footsoldiers, and elephants to the inauspicious regions of departed spirits by my sharp arrrows.

15. Then quickly bidding farewell to Dhananjaya and the One with four arms and bowing down to them, have I come here with speed to tell you this great news, O you of the lustre of immortals.

Thus ends the sixty-sixth chapter, the speech of Sanjaya, in the Yanasandhi of the Udyoga Parva.

CHAPTER LXVII.

(YANASANDHI PARVA)—*continued.*

Vaishampayana said :—

1. On Duryodhana ; the son of Dhritarastra, not minding this speech much, and all the others remaining dumb those bulls among men rose up (and departed).

2. After all the kings of the earth have stood up, the great king (Dhritarastra) began to enquire of Sanjaya in secret,

3. The resolves of his own party and of his enemies and Pandavas, after the one who was subject to wishes of his son had wished them (the kings) success.

Dhritarastra said :—

4. O son of Gavalgani, tell one of the little superiority that exists in our own army. You know the affairs of the Pandavas fully, in what points they are superior and in what inferior.

5. You know the points of superiority of these two armies. You know every thing and can foresee them. You are well conversant with what is conducive to righteousness and worldly profit. You, who are such, O Sanjaya, asked by me, tell me which of the parties, in the event of war between them, will cease to exist.

Sanjaya said :—

6. I shall not tell you any thing in secret, for then ill felling against me may enter within you, O king. Have our sire of great vows, and queen Gandhari brought here, O Ajamida.

7. They will be able to remove any ill-feeling, O chief among men, (you may harbour against me), acquainted as they are with virtue and skilled as they are in foresight. In their presence shall I tell you every thing about the purposes determined on by Keshava and the son of Pritha.

Vaishampayana said :—

8. Gandhari and Vyasa were brought there by him, who was then spoken to. Conducted by Vidura, they quickly entered the Council Chamber.

9. And knowing that intention of Sanjaya and of his son, the exceedingly wise Krishna Dwaipayana after coming there said :

Vyasa said :—

10. To Dhritarastra, who is asking, O Sanjaya, tell everything that he wants to know. Tell everything to him about the son of Vasudeva and Arjuna, as you know them.

Thus ends the sixty-seventh chapter in the Yanasandhi of the Udyoga Parva.

CHAPTER LXVIII.

(YANASANDHI PARVA)—*contd.*

Sanjaya said :—

1. Arjuna and the son of Vasudeva, the two very adorable wielders of the bow, born in a region other than their own out of their own will, are equal to each other in every detail of their nature.

2. That disc of the son of Vasudeva exists, as if in illusion, O lord ; for though five cubits in diameter it can be hurled by that intelligent being in any form he likes.

3. (That disc) is the destroyer of the Kurus and therefore dear to the Pandavas. Shining with effulgence, it is the best measure for forming an idea of their points of strength and weakness.

4. That descendant of Madhu, of great strength, as if in play, conquered Naraka, Shamvara, Kansa and the king of the Chedis in terrific battle.

5. That foremost among men, of a superior soul, can by mere force of his will bring under control the earth, the sky and the heavens.

6, Again and again, have you, O king, asked me about the Pandavas with a view to know their strength and the points of their superiority and inferiority. Listen to that from me in brief :

7. If the entire world be placed on one side and Janardana on the other ; then will the entire world be surpassed by Janardana in point of strength.

8. The entire world is not able to reduce Janardana to ashes ; (while Janardana can reduce the world into ashes). Where there is truth, where there is righteousness, where there is modesty, and where there is humanity ;

9. There is Govinda. Where there is Krishna ; there is victory. The earth, the sky, and the heavens

10—11. Are guided by Janardana, that foremost among men, who is, as it were, the soul of all creatures, as if in play. He, making the Pandavas his instruments, desires to consume your foolish sons, who are attached to vice, steeping the world in illusion.

12. The wheel of time, the wheel of the world, and the wheel of the Yuga (i. e. the wheel of work leading to births and rebirths) does that prosperous Being ever cause to revolve by the application of his soul.

13. That prosperous Being alone is lord over Time, Death, and over all mobile and immobile beings. I tell you the truth.

14. Though lording over the entire werld, Hari, that great anchorite, has recourse to work, as a cultivator tills the soil.

15. By such illusion does Keshava deceive the world; but those men that have understood him are not deceived.

Thus ends the sixty-eighth chapter in the Yanasandhi of the Udyoga Parva.

CHAPTER LXIX.

(YANASANDHI PARVA)—*contd.*

Dhritarastra said :—

1. How have you come to know, Madhava, the great lord of all the worlds; and how is it that I do not know him? Tell me that, O Sanjaya.

Sanjaya said :—

2. Listen, O king; you have no knowledge and my knowledge has not diminished (since my last birth). You, being without knowledge and steeped in ignorance, do not know Keshava.

3. By my knowledge, O dear, I do know the slayer of Madhu to be the combination of the three (the cause, the subtle, and the gross), that he is the creator of all—though himself created by none, and that he is the God by Whom all creatures are created and to Whom they are all lost in the end.

Dhritarastra said :—

4. O son of Gavalgani, what is the extent of the belief you ever have in Janardana, by which you know Janardana, who is the union of the three.

Sanjaya said :—

5. I do not care much for illusion (worldly matters); nor do I practise useless things (religious ceremonies in form without faith in the Supreme Being). Good betide you! With the aid of faith derived from purity of mind, do I know Janardana from the holy books.

Dhritarastra said :—

6. O Duryodhana, have recourse to Hrishikesha or Janardana. Sanjaya, my dear, ever seeks our interests; do you therefore seek refuge under Keshava.

Duryodhana said :—

7. If the son of Devaki, that divine Being, destroys the worlds, having rocourse to the co-operation of Arjuna; even then shall I not seek refuge under Keshava.

Dhritarastra said :—

8. O Gandhari, this wicked-minded son of yours would precipitate himself in misery. This evil-souled one, of an envious disposition, and vain, he would not listen to the advice of his elders.

Gandhari said :—

9. O you desiring supremacy, O you of wicked soul, who do not listen to the advice of your elders, and who do not pay regard to your father and myself, after losing your position during your life time.

10. And enhancing the joy of wicked-hearted person as also my grief, when you will be slain by Bhimasena, you will remember the words of your father.

Vyasa said :—

11. You are, O king, dear to Krishna, O Dhritarastra; listen to me; since Sanjaya has acted as your ambassador, he will do what is conducive to your interests.

12. This man knows the ancient and blessed Being Hrishikesha. Listening to him with earnestness, you will be free from even the greatest dangers.

13. O son of Vichitravirya, men are surrounded with joy and wrath, and so they are entangled in several sorts of trap. Those, who are not satisfied with their own wealth, and those fools who act by desire,

14. Again and again come under the influence of the god of death in consequence of their own acts like those of blind eyes (falling again and again into pits) when led by the blind.

15. That one is the only path by which the wise man goes (with a view to attain Brahma) and by aiming at that path a superior man overcomes death and attains the object of his ambition.

Dhritarastra said :—

16. Let me know, O Sanjaya, of that path, devoid of fears, going by which I shall obtain Hrishikesha and eternal salvation.

Sanjaya said :—

17. A man who has not his soul under control can not know Janardana, who has his soul under control. The performance of

sacrifices and other ceremonies, without being accompanied by a control of the senses, is not the proper way to go by for a man.

18. The renunciation of the objects of our desire, due to an excitement of the senses, arises from true knowledge. True knowledge and benevolence have their origin in wisdom—there is no doubt about it.

19. Therefore, O king, employ yourself in the controlling of your senses with wakefulness; and let not your intellect take the wrong course and keep it aloof from everything save the true path.

20. The control of the senses is known by Brahmanas to be certainly the true wisdom; and true wisdom is the path along which an intelligent man goes.

21. Keshava is unattainable, O king, by men who have not controlled their senses. One who has his soul under control is pleased with true knowledge, gained by devotion and intimate knowledge of the holy books.

Thus ends the sixty-ninth chapter, the speech of Sanjaya, in the Yanasandhi of Udyoga Parva.

CHAPTER LXX.

(YANASANDHI PARVA)—*contd.*

Dhritarastra said:—

1. Repeat to me, who am asking, all that you have said regarding the lotus-eyed (Krishna), so that by knowing the meaning of his names and his actions I may attain to that best among male beings.

Sanjaya said:—

2. The blessed list of names of the son of Vasudeva has been heard by me, from which it seems, so far as I can judge, that Keshava is immeasurable.

3. From his covering all creatures with illusion, from his being the support of the world, and from his being of divine origin, he is known as Vasudeva. He is called Vishnu, owing to the fact of his pervading everything.

4. From his practice of asceticism, from the application of his energy to the supreme truth and from his asceticism know him to be Madhava, O Bharata; and from his having within himself the essence of every thing and from the fact of his killing Madhu, he is called Madhusudana.

5. *Krishi* is a word denotes existence; and *na* denotes eternal tranquility. From the combination of these two states is Vishnu, orn of the Sattwata race, called Krishna.

6. *Pundarika* means the eternal regions; and *aksha* ever means that which has no waste. From a combination of these two states is he called Pundarikaksha; and from his causing fear in wicked beings is he Janardana.

7. Since he is never dissociated from Sattwa, and since also Sattwa is never dissociated from him; therefore is he called Sattwata. Owing to (the knowledge of) the Vedas being the eyes by which he is seen and the Vedas being the eyes through which he sees, he is called Brishava (Vedas) and *ikshana* (eyes).

8. Not being born in the usual way, that conqueror of armies is called Aja; and from his being conspicuous among the gods and from his self-control is the Lord called Damodara.

9. From the combination of the words, eternal happiness (*hrisika*) and the attributes of divinity (isha) is he called Hrishikesha. He is known as Mahavahu in the Smritis, as by his two arms he supports the earth and the sky.

10. Since he never falls down; nor he is wasted away; therefore he is called Adhokshaja; and he is known as Narayana in the Smritis, as he is the refuge of human beings.

11. From his creating and preserving beings (*Puru*), and from destroying them (*Sa*) is he called Purushathama, as also from his being the creater of causes and effects which are also lost in him in the end.

12. Owing to his constant knowledge of everything is he called *Sarva*. Krishna is established on truth and truth is established on him.

13. The name of Govinda is truth; because he is Truth of truths. Owing to his strength he is called Vishnu; and owing to his victory over the gods he is called Jishnu.

14. Owing to his eternity is he called Ananta; and Govinda, owing to his control over the senses. He can make the unreal apear as the real, by which he deceives all creatures.

15. The divine slayer of Madhu, who has these qualities and who ever is attached to virtue, that being with long arms, who undergoes no waste, will come here to see that there is no unnecessary slaughter.

Thus ends the seventieth chapter, the speech of Sanjaya, in the Yanasandhi of the Udyoga Parva.

CHAPTER LXXI.

(YANASANDHI PARVA)—*Continued.*

Dhritarastra said:—

1. I envy those who have eyes, O Sanjaya, and who will see before them the son of Vasudeva with his body shining with great lustre in the cardianl points of the earth and in the points between them,

2. And uttering blessed words which ought to be lsitened to with all respect by the Bharatas,—words that are for the good of the Sanjayas, unexceptionable words that ought to be accepted by those praying for prosperity and incapable of being acted up to by those who are about to meet their end.

3. Who (Krishna) is ever full of energy, eternal and the one hero in the world; who is the leader of the Jadavas and the bull among them; who is the slayer of his enemies and the cause of terror among them and the destroyer of the fame of his foes.

4. The sons of Kuru, assembled together, will see that worshipful slayer of his foes, of high soul, that foremost among the Vrishnis, speaking words full of benevolence and thus winning over my party.

5. With that ascetic who is eternal and who has the knowledge of self, the ocean of words easily obtainable by anchorites—with that Arishta bird with beautiful wings, that destroyer of creatures, that refuge of the universe,

6. That being with a thousand heads, that ancient Being who has neither beginning, nor end, nor middle, whose fame has no end who is the cause of the universal seed, who is without birth, who is eternity itself, shall I take refuge.

7. I shall take refuge under the creator of the three worlds, the creator of the gods, Asuras, Nagas, and Rakshasas, the chief among the rulers of men and learned men, and that younger brother of Indra.

Thus ends the seventy-first chapter, in the Yanasandhi of the Udyoga Parva.

CHAPTER LXXII.

(YANASANDHI PARVA)—*continued.*

Janamejaya said:—

1. On the good Sanjaya returning to the Kurus, what did my old grandfathers, the sons of Pandu, do. All this, O foremost among the twice-born, I do want to hear. Tell me.

Vaishampayana said:—

2. On the return of Sanjaya, Yudhisthira, the king of virtue, said to the scion of the Dasharha race (Krishna)—that bull among all the Sattwatas:

3. This is the time arrived for friends (to show that they are so), O you devoted to the interests of your friends. Any other save yourself I do not see, who could get us through this difficulty.

4. Depending on you, Madhava, we have without fear asked back our share (of the kingdom) from the son of Dhritarastra and all his followers, who are filled with vain pride.

5. As you get through the Vrishnis out of all difficulties, O chastiser of foes; so are the Pandavas, the proper party, to be protected by you. Get them through this great difficulty.

The blessed Krishna of divine attributes said:—

6. Here am I, O you with long arms. Speak what you want to say. I shall do all that you will ask me to do, O Bharata.

Yudhisthira said:—

7. You have heard what Dhritarastra with his son intends to do. It is, O Krishna, exactly as Sanjaya told me.

8. Such are the intentions of Dhritarastra; for Sanjaya knows the heart, and is as his very soul, so to say. As an ambassador is instructed, so does he speak; and if he speaks otherwise he should be killed.

9. Without restoring to us our kingdom he wants peace with us; and the covetous man behaves by his sinful heart without impartiality towards those whose interests should be looked after by him equally.

10. For twelve years have the forests been inhabited by us; and at the command of Dhritarastra have we lived in disguise for another year;

11. So that Dhritarastra might abide by those pledges of ours, O lord; the Brahmanas, O Krishna, in our company know that we did not break our pledges.

12. The avaricious king Dhritarastra does not follow the path of virtue of his class; and out of affection for his son and with a desire to please him he follows the course marked out by that fool.

13. The king, listening to the advice of Suyodhana, O Janardana, behaves deceitfully towards us out of avarice, and out of a desire to promote his own interests.

14. What is more regrettable than this that I am unable to be of any good to my mother, or to my friends, O Janardana.

15. Five villages were only asked by me, who have the Kasis, the Chedis, the Panchalas and the Matsyas for my supporters, and your exalted self for my lord.

16. (The villages were) Avisthala, Vrikasthala, Makandi, Varanabata, and any other, O Govinda, for the last or the fifth.

17. Give us, O Sire, (so we said) five villages or towns where we may reside united together; for we do not desire the destruction of the Bharatas.

18. Not this even does the wicked-souled son of Dhritarastra grant, thinking the proprietary rights of the entire earth to be vested in him. What is there more regrettable than this?

19. The avarice of a man born in a noble family yet desiring to possess himself the wealth of others nullifies his wisdom; and the wisdom being destroyed, the sense of shame does nowhere exist.

20. Sense of shame being lost, desire of virtue is weakened; and the destruction of virtue causes the decline of prosperity. Prosperity being lost, the man meets with death; for poverty is death to a man.

21. From a man stricken with property do cousins, friends and Brahmanas turn away; as from a tree without flowers and fruits the winged creatures turn away.

22. This I regard as death to me, O Sire; since from me the cousins turn away as from a fallen creature, or as breath forsakes an animal that is dead.

23. Shamvara was of opinion that there was no condition of life which could be more woeful than that, in which a man cannot see what his food is to be to-morrow.

24. Wealth is said to be the best virtue. Everything is established on wealth; and wealthy men are living in this world and men without wealth are dead.

25. Those, who by force of their physical strength, deprive a man of his wealth, destroy the virtue, profit and pleasure of that man.

26. Having reached this condition (*i. e.* poverty) one class of men prefer death; another retire to villages (from cities); a third to the wilderness; while the fourth rove about with a view to meet speedy death.

27. One class of men become insane; another go under the control of their enemies; and a third become slaves for the sake of getting the wealth of others.

28. Poverty is a more potent evil to a man than death; for it destroys his prosperity. Wealth is the source of a man's virtue as well as his pleasure.

29. The natural death of a man is like the ever recurring point of the wheel of this world. It is the unavoidable path of all creatures and none can avoid it.

30. A man without wealth from his very birth does not suffer so much, O Krishna, as one who after the possession of great prospeity and a life of great happiness is deprived of it.

31. The man steeped in gigantic difficulties by his own short comings blames the gods with Indra and rarely himself.

32. His intimacy with all the holy books cannot procure him a mitigation of his sufferings. Sometimes he feels wrathful towards his servants; and afterwards he envies his friends.

33. Ever subject to outbursts of passion, he sometimes loses his senses and getting himself under the control of his folly he attaches himself to the performance of evil deeds.

34. From his evil deeds spring confusion of castes; and a mixing up of castes is the way to hell, for it is the very culminating point of sinful deeds.

35. If he does not awake, he goes to hell O Krishna; wisdom alone is his awakening; the eyes of wisdom alone can rescue him.

36. A man on obtaining the gift of wisdom follows the holy books. Observance of what is enjoined in the holy books is the best virtue, and modesty is the beautiful accompaniment of such a life.

37. A man endued with a sense of shame despises sins, and his prosperity ever increases. When he becomes endued with prosperity, then he is a man.

38. That calm soul, ever engaged in the practice of virtue and ever attached to action after mature thought, never turns his mind towards vice, nor ever turns to sin.

39. The one without a sense of shame is neither a woman nor a man. He has no claims upon virtue; he is as a Sudra.

40. The man endued with a sense of shame pleases the gods, the Pitris and his own self; and by this does he obtain immortality which is the goal of men attached to virtuous acts.

41. All this has been seen by you in me, O slayer of Madhu,—namely, how I have lived these years, deprived of our kingdom.

42. There is no need for us to abandon that prosperity. In this case the death of ourselves, struggling to obtain back our prosperity, would be better.

43. With regard to that our intention the first thing is to enjoy that prosperity,—

themselves and ourselves united in peace and with the same interests, O Madhava.

44. It is the greatest of all vicious deeds for us to prosper after this destruction—that we should obtain the kingdoms after slaying the sons of Kuru.

45. Those that are not related to us, O Krishna, those dishonourable foes—the refrainment of slaying them too is our duty. What then is our duty towards those who are so closely related to us.

46. We have many cousins; and our elders are our supporters (on both sides). Their destruction is extremely vicious. What then is the good in engaging in battle?

47. These practices of the Kshatriyas are sinful; but, alas, we are born in Kshatriya families and whether such practices are virtuous or the reverse; any other course of life would not be right!

48. A Sudra serves (the other classes); a Vaisya lives by trade and commerce; we live by massacre; and the wooden plate (profession of begging) has been selected by the Brahmanas.

49. A Kshatriya kills another Kshatriya; a fish lives on another fish; a dog kills another dog. See how each follows his rule of life, O you of the Dasharha race.

50. In battle, O Krishna, Kali is ever present; in a battle lives are lost; but, in spite of fixed policy applied to fighting, success and defeat

51. Are not dependent on the will (of the combatants); as life and death are independent of the will of creatures. Untill the right time happiness cannot be attained, nor misery, O you best of the Jadu race.

52. One man kills many; and many also united kill one. A coward kills a real hero, known to fame, a renowned warrior.

53. Both parties cannot live to behold victory nor can both parties live to see defeat but the waste and the loss may be seen to be on both sides. To a man attempting to fly there come both loss (of life) and expense.

54. In all casses fight is an evil. Who that strikes is not struck in return? But victory and defeat, O Hrishikesha, are of the same moment to one that is killed.

55. Defeat is not very much better than death I think; he on whose side victory is declared, O Krishna, also has surely to meet with a loss.

56. At least the men on the other side kill some one who is dear; and a man, thus rendered weak, O adorable one, and not seeing his sons and brothers,

57. Lives on, O Krishna, as if in unconsciousness and his purposes are foiled at every step. Those who are modest, prudent, honourable, kind and wise,

58. Are killed in battle; while a wicked avoids defeat. Even after killing the enemy we become a prey to repentance, O Janardana.

59. In the end the result is that a surviver gives a lot of troubles and in the end collecting an army puts an end to what remains.

60. One makes attempts at putting an end to everything through a desire to settle the dispute. Victory gives birth to enmity; and that which has met with defeat lives in misery

61. A man peacefully enjoys lives in the case of leaving aside all thoughts of victory and defeat; but a man who has created an enemy ever sleeps in misery.

62. Without calmness in his mind as if he lives in a house infested by snakes. He who puts an end to everything (of the enemy in battle) gets no fame.

63. And he gets the reverse of fame from all beings throughout his life. Enmity though kept alive for a long time is never brought to an end.

64. There should be no story-teller (to remind him of his wrongs) so long as there is a man alive in the enemy's) family. Enmity is never turned into peace by enmity, O Keshava;

65. But it increases as fire fed by clarified butter. There is no exception to this; and peace is ever only obtainable by total annahilation.

66. Defects may always be found on either side, by which advantage is sought to be obtained. Manly strength is ever the source of pain in the innermost heart of a man; and peace is attainable only by leaving aside war, or by death.

67. By puting an end to the enemy to the roots, O slayer of Madhu, we can attain to our object; but it is most cruel.

68. The peace that we can obtain by foregoing our claim to the kingdom is in effect the same thing as the total extinction of ourselves and the enemy, or the uncertainty of victory.

69. We do not wish to give up that (kingdom); nor do you wish death of our family; and in such a case that peace which we can obtain through bending ourselves to the will of the other side is preferable.

70. When all the attempts of those, who are trying to obtain the kingdom by all means without war, fail; then war is proper for them and not a show of weakness.

71. On the event of these (attempts at obtaining the desired object without war), the results that follow are terrible. All these have been observed by wise men in a war between dogs.

72. First there comes the wagging of tails, then the bark, then the replying back, then the turning of one round the other, then the show of teeth, then the roaring and then comes the commencement of the fight.

73. In the fight the one, who is stronger, O Krishna, gains the victory and eats the other's flesh. Such is the case with men; there is no difference whatever.

74. It should always be the duty of a strong man not to crush hostility with the weak; and the weak should be deferential to the strong.

75. It is proper that the father, the king, and the aged should be treated always with respect; therefore is Dhritarastra the object of our worship and respect, O Janardana.

76. The feeling of affection for his son is stronger in Dhritarastra, O Madhava. Subject to the will of his son, he will laugh away our respectful submission.

77. What then do you think, O Krishna, to be suitable to the occasion. By what means shall I not deviate from virtue and from worldly good, O Madhava

78. In such a difficulty whom other, O slayer of Madhu, but yourself is it proper for us to consult, O best among men.

79. Who is there, O Krishna, who is so dear a friend to ourselves, who desires our welfare so much, who knows so well the course of all acts, and who is so well acquainted with the results of everything.

Vaishampayana said :—

80. Thus addressed, Janardana said to the king of virtue in reply. For the good cause of both to you shall I go to the encampment of the Kurus.

81. If I succeed in ensuring peace there without a sacrifice of our interests, then will an act of great virtue and of large fruits be done by me, O king.

82. Then shall I free the band of the fated Kurus and Pandavas from the trap of death, as also this earth and all the sons of Dhritarastra.

Yudhisthira said —

83. It is not my wish, O Krishna, that you should go to the Kurus. For Suyodhana, though spoken in a most friendly manner and for his own good, will not listen to your words.

84. It is not proper for you, O Krishna, to go into the midst of that assembly of Kshatriya rulers of the earth, who follow the lead of Duryodhana.

85. The gain of our object will not make us cheerful and what happiness shall we obtain from godship or the lordship over the immortals, if any ill happens to you.

The blessed God said :—

86. I know the vicious nature, O great king, of that son of Dhritarastra; but (by doing as I say) shall we not be spoken ill of in all these worlds in the universe.

87. All the rulers of the earth united together are not powerful enough to stand before me in battle when I am angry, like all other animals before a lion.

88. If they offer insult to me desiring for their good, I shall consume all the Kurus —such is my intention.

89. O son of Pritha, my going there shall not be without results. There will be some gain in going there,—at least we shal not be blamed by others.

Yudhisthira said :—

90. As you please, O Krishna. May all that is good come out of it. Go to the sons of Kuru. May I see you return with your object gained and in health.

91. Going to the Kurus, establish such peace among the sons of Bharata, O Lord, that we may live with all of them with cheerful minds and in contentment.

92. You are my brother and you are my friend dear to me as Bibhatsa. Relying on your friendship we are not at all anxious. May all that is good attend you, who are going for our interests.

93. You know us and you know our enemy; you know what is conducive to our interests and you know what to say. Suyodhana should be addressed in such a way as will be for our benefit.

94. Even if words that are beneficial (to both parties) do not strictly conform to virtue (e.g. peace even by our getting only five villages, which is a sin) or whatever they are (e.g. even if I am to play at a game of dice again) should be spoken by you, O Keshava.

Thus ends the seventy-second chapter in the Yanasandhi of the Udyoga Parva.

CHAPTER LXXIII.

(VANASANDHI PARVA)—*Continued.*

The blessed God said :—

1. The words of Sanjaya have been listened to by me as also thy words. I know all their intentions and also those of yours.

2. Your intentions are established on virtue ; while their purposes are based on malice. What is gained by not having recourse to war, is much in your estimate.

3. A life-long practice of Brahmacharya vow is not the proper course of life for a Kshatriya, O lord of the universe. All the householders have said that a Kshatriya should not gain his livelihood by begging.

4. Victory or death has been originally fixed by the Father of the universe. The proper course of life for a Kshatriya is this (war) and it is not proper to show a humiliating spirit in this course.

5. Earning one's livelihood is not possible by a policy based on a humiliating spirit, O Yudhisthira ; show your strength, O you with long arms, and conquer your enemies, O you chastiser of your enemies.

6. The exceedingly avaricious son of Dhritarastra, has, O chastiser of your enemies, lived for too long a time united with other, enjoying their affection, and their friendship and supported by them.

7. The peace of the Kurus with you is therefore not expedient or desirable (they think), O lord of the universe. They think themselves strong having on their side Bhisma, Drona, Kripa, and others.

8. So long as you treat these, O king, with kindness, they will deprive you of your kingdom, O you chastiser of your foes.

9. Not out of kindness, nor out of cowardice, and not even from a desire to gain virtue or profit will the son of Dhritarastra do as you wish, O you chastiser of your foes.

10. This is an example of the feeling they bear you, O son of Pandu. They are not even sorry for making you wear the *Kanpinas* (a strip of cloth—a sign of a mendicant) and undergoing all these hardships.

11—13. When before the very eyes of the grandfather (Bhisma), Drona, the wise Vidura and the Brahmanas, holy men, and the entire city and before all the chiefs among the Kurus, he, O king, by means of deceit, defeated you at a game of dice—you who are attached to the habit of making gifts, who are of virtuous habits and life, and of austere vows—he was not ashamed of his cruel act.

14. With one who is of such habits of life, do not, O king, contract a friendship ; they are fit to be killed by any man ; then why not by you, O Bharata.

15. With improper speeches against you did they boast rejoicingly with their brothers, at yourself and your youngers.

16. He said : Now have the sons of Pandu nothing to call their own in this world. Their very names and the name of their family even no longer exist.

17. As great time rolls on, they wil meet with defeat. Your subjects no longer yours will now adhere to me.

18. By the vicious and exceedingly wicked-souled Dusasana, while the game of dice was yet going on, was the lady Draupadi like one having none to protect her

19. Dragged by the hair weeping in the assembly of kings in the council ; and in the very presence of Bhisma and Drona they called her cow again and again.

20. All your brothers of terrible strength dissuaded by you and tied by the trap of virtue did absolutely nothing at this.

21. He pronounced these cruel words and others and he expressed pleasure among his cousins at your being exiled into the forest.

22. Those who were assembled there, seeing you without any fault at the time sat in the council weeping with choked voices.

23. Those kings along with the Brahmanas did not praise him for this; and all the courtiers there spoke ill of Duryodhana.

24. Blame to one born in a high family is death itself, O you chastiser of your foes. Worthless life with blame attached is death many times over, O king.

25. Since that time is he dead, when he was without shame, though blamed by all the kings on earth, O great king.

26. He whose character is of this description can be killed with very little effort like a tree with all its roots cut asunder and standing only on its principal root.

27. Like a serpent is that dishonorable and wicked-souled wretch fit to be slain by everyone. Kill him therefore, O you slayer of your foes ; and do not hesitate, O king.

28. It is proper by all means, and my wish, too, that you should pay proper respects to him who is like a father to you, as also to Bhisma.

29. I, too, going there, shall remove the doubts of all men, who are of one opinion and now of another regarding Duryodhana, O king.

30. In the midst of the kings shall I describe all your good qualities among men, as also defects.

31. Hearing me, speak beneficial words conducive to both virtue and worldly good. All the rulers of the earth, the lords of the different provinces,

32. Will know you to be virtuous souled and truthful of speech and will know how avariciously inclined he is.

33. I shall speak of his defects before both people of towns and villages, before both old and young and before all the members of the four orders assembled there.

34. You will not be called sinful there; for you ask peace and the rulers of the earth will blame the Kurus and Dhritarastra.

35. When he is forsaken by men, what shall there be left to be done, and Duryodhana is killed; do whatever remains to be accomplished.

36. Going to all the Kurus, I shall seek to effect peace without any sacrifice of your interests; and shall observe their intentions.

37. Having observed and made out the intentions of the sons of Kuru and their preparations for war I shall come back to make victory yours, O Bharata.

38. I anticipate war with the enemy by all means. It seems to me that all the signs indicate the same.

39. The birds and beasts are making loud sounds; and the best of elephants and horses assume terrible appearances at the approach of night. Fire too assumes many terrific looking colours.

40. If the cause of waste among men and the world generally were not near at hand, these omens indicating evils would never have been here. Keeping ready for use their arms, machines, helmets, cars, elephants and horses,

41. Let all your soldiers be prepared for battle; and let them be careful about their horses, elephants, and chariots. O chief of men, collect together all that ought to be kept ready for the battle.

42. Duryodhana, O lord of men, will not be able to return you any portion of your prosperous territories which were yours in days of old and which he stole from you at a game of dice.

Thus ends the seventy third chapter, the speech of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXIV.

(BHAGAVAT-YANA PARVA)—*contd.*

Bhima said:—

1. In such a way that there may be peace among the Kurus, O slayer of Madhu, should you speak. Do not frighten them with the prospect of war.

2. Resentful, wrathful, not accepting what is for his good and of a vain disposition, Duryodhana should not be spoken to in harsh terms. He should be treated with courtesy.

3. He is by nature of a wicked disposition and has a heart equal to that of the robbers; he is vain with the sense of possession of prosperity and an enemy of the Pandavas.

4. He is without foresight and cruel; and he has the habit of finding fault with others; and he is of crooked prowess, of malice which lasts for a long time and does not permit himself to be led by others, of a wicked soul aad fond of deceit.

5. Even if he dies he would not tender his submission, nor give up or alter his own opinions. Peace with such an one, O Krishna, I consider to be difficult of effecting.

6. He does not listen to even the words of his well-wishers, destitute of virtue, fond of falsehood and always goes against the advice and intentions of his well-wishers.

7. Depending on his own natural wickedness and subject to the impulse of wrath, he, as if by nature, acts sinfully like a serpent hid among the grass.

8. The extent and numbers of the army of Duryodhana are all known to you, as also the nature of his conduct; and his habits of life and the measure of his strength and prowess.

9. In days of old the Kurus along with their sons were cheerful at heart and so were we, rejoicing with our kinsmen like the younger brothers of Indra himself.

10. Owing to the spite of Duryodhana, the Bharatas, O slayer of Madhu, will be burnt up like the forest by fire at the close of winter.

11. These eighteen kings are well known, O destroyer of Madhu, who annahilated their cousins, friends and well-wishers.

12. As when Dharma reached the end of his time, Kali was born resplendent with energy in the prosperous race of Asuras;

13. So were born Udabarta among Haihaayas, Janamejaya among the Nipas,

Vahula among the Talajanghas, and the proud Vasu among the Krimis,

14. And Ajavinda among the Suviras, Rushadhika among the Surashtras, Arkaja among the Vahlis, Dhautamulaka among the Chinas,

15. Hayagriva among the Videhas, Varayu among the Mahanjasas, Vahu among the Sundaravansas, Pururava among the Diptakshas,

16. Sahaja among the Chedis and Matsyas, Brishadhwaja among the Praviras, Dharana among the Chandravatsas, Vigahanu among the Mukutas,

17. And Shama among the Nandivegas. These wicked beings in each family were born, O krishna, at the end of each Yuga for the destruction of their own family.

18. So has this Duryodhana been born at the end of this Yuga in our family—that of the Kurus—that wicked individual, the vilest and most despicable of his race, for the extinction of his race.

19. There should he be spoken slowly and mildly in words conducive to our interests and to virtue and worldly good and going fully into the subject, so as to attract his heart towards us and not in harsh words, O you of terrific strength.

20. We would rather, O Krishna, follow the lead of Duryodhana and be under his control; but let not the Bharatas be destroyed.

21. O Son of Vasudeva, act in such a way that we may live as strangers to the Kurus; but let not the sin of annahilating men touch the Kurus.

22. Our grandfather and those courtiers, who are aged, O Krishna, should be spoken to. Let there be brotherly feelings among the brothers and peace to the son of Dhritarastra.

23. I say this; and the king approves of this. Arjuna is never for war; there is great kindness in Arjuna.

Thus ends the seventy-fourth chapter, the speech of Bhima, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXV.

(BHAGAVAT-YANA PARVA)—*contd.*

Vaishmpayana said :—

The long-armed Keshava heard with a glad heart these words fraught with mildness from Bhima.

2. Being of opinion that such words from Bhima were as unusual as lightness of a mountain or coldness in fire, the younger brother of Rama, born in the race of Shura, and wielding the Sharnga bow,

3. Then encouraged Vrikodara with his words like wind encouraging flames, and said to Bhima, who was seated and who was overwhelmed with his kindness.

The blessed God said :—

4. O Bhimasena, at other times you approving of war rejoiced at the prospect of killing the crooked-minded sons of Dhritarastra, who oppress others.

5. You do not sleep but are awake with your face bent downwards, O you chastiser of your enemies; and you always speak terrible and wrathful words inclined towards war.

6. With your own warth, your breath is hot like fire and, O Bhima, your mind is not calm like fire with smoke.

7. Alone and by yourself you sigh in a corner like one labouring under a load; and those not aware of the cause thereof consider you to be insane.

8. Like an elephant breaking into pieces the uprooted trees which he has himself felled down and beating the earth with its feet, you too run about drawing sighs.

9. Here you are not pleased with the company of men, but spend your time, O son of Pandu, in solitude; and nothing else ever delights you by day and by night.

10. Sometimes you laugh aloud all on a sudden; and sometimes you sit weeping in a secluded spot; and sometimes again you are seated for a long time with your head between your two knees and with your eyes closed.

11. Other times with your eye-brows contracted and your lips firmly pressed against each other, you gaze at objects before you for a long time. All this is the work of wrath.

12. As surely the sun is seen in the east rising and blazing forth his radiance, and as surely that body of light afterwards sets after revolving round Meru;

13. So truly shall I kill the wrathful Duryodhana with a blow of this mace. I speak this truly and there will be no swerving from this oath of mine.

14. With this oath at one time did you handle the mace in the midst of your brothers. At this time however the inclinations of you, O chastiser of your enemies, who are such; point towards peace.

15. Alas! at the approach of the time for fight the hearts of those who are inclined towards war will be swerved away; since fear penetrates you.

16. Alas, O son of Pritha, you see in your mind's eye the omens unfavourable to you, whether you are asleep or awake. Therefore do you desire peace!

17. Alas, you do not evince any manliness in you like an eunuch. You are overpowered by extreme fear; and therefore is your mind swerving from the right path.

18. Your heart shakes with fear; your mind is filled with despair; and your thighs tremble; and therefore do you desire peace.

19. O son of Pritha, the hearts of earthly men are inconstant and susceptible of change like a young Salmali tree moved by the force of wind.

20. This perverted intention of yours is as unusual as the human faculties in a cow. The minds of the (other) sons of Pandu will sink (in an ocean of despair) like those without a raft (and yet struggling in the waters).

21. It is to me as great a wonder as the lifting up of a mountain that you should speak words in this strain so unlike Bhimasena.

22. Looking back on your own deeds and the family in which you are born, O Bharata, rise up and do not yeild to grief. O hero, be calm.

23. This dullness which you evince is not fit for you; for a Kshatriya does not keep that which he does not win by force of his own might.

Thus ends the sventy-fifth chapter, the speech of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXVI.

(GHAGAVAT-YANA PARVA)—*Contd.*

Vaishampayana said :—

1. Thus spoken by the son of Basudeva, the one who was ever wrathful and who was accustomed to return insults immediately woke up like a good horse and instantly said in reply :

Bhimasena said :—

2. You regard me, who desire to act in a certain way, in a different light, O Acchyuta. I am in an exceedingly cheerful state of mind at the prospect of war. I am of true prowess.

3. You know the truth of this, O you of the Dasarha race, owing to your living for a long time with me; or it is possible that you do not know me like one swimming in a lake not knowing its depth.

4. For this reason you find fault with me in words that I dot deserve. Who, knowing me to be Bhimasena,

5. Would dare speak in such unbecoming language as you have deemed fit to address me? Therefore, O you delighter of the Vrishni race, I tell you these words

6. Regarding the manly strength of myself and the might, which are not equalled by my enemies. At all times this is a dishonorable act for a man to praise himself.

7. Yet being pierced with excessive blame, I speak out of my own strength. Look at these two, O Krishna—the earth and the heaven, from which have proceeded all creatures,

8. Which are immovable, immense, and without end and which are, as it were, the mothers of all beings. If these two, out of anger, suddenly come against each other like two mountains,

9. Then I could by my two arms keep them apart with all their mobile and immobile beings. Behold the distance between the two arms, which coming together are like a great circle.

10. I do not see the man who can free himself after once getting within them. The Himavat, the ocean and the weilder of the thunder-bolt, and the grinder of Vala himself—

11. These three together cannot by their joint strength rescue a man in my power. All the Kshatriyas, who are fit for battle, and who oppose the Pandavas,—

12. I shall fell them down to the earth and trample them with the soles of my feet. You, O Acchyuta, are not unfamiliar with my strength,

13. And the manner in which after conquering the kings, brought them under subjection. If it is a fact that you do not know my strength, which is like the resplendent sun,

14. You will know then me in the fierce turmoil of battle, O Janardana. You cause me pain by your harsh words like the pain felt in opening a long standing boil.

15. Know me to be possessed of greater strength than what I have described of my own will. On the day in which the fierce battle begins, you will see me.

16. And you will see the elephants, car-warriors and horse-soldiers struck down by

me ; and you will see me moved by rage killing men, who are as bulls among the Kshatriyas.

17. You will see and the world will see me cutting down the foremost warriors. The marrow of my bones is not wasted away ; nor does my mind shake with fear.

18. I have no fear from all the worlds moved with wrath against me.

19. But I am evincing these good wishes only out of mercy, O destroyer of Madhu. I can bear all sorts of troubles, if the Bharatas are not annahilated.

Thus ends the seventy-sixth chapter, the speech of Bhima, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXVII.

(BHAGAVAT-YANA PARVA)—*Contd.*

The blessed God said :—

1. Desiring to know your intentions, I said this out of affection and not out of a desire to find fault with you, nor out of a desire to show my learning, not from anger, nor from a desire of saying something.

2. I know the greatness of your soul ; and I know what strength you possess ; and I know also your deeds ; and I do not find fault with you.

3. What good you yourself consider possible to do to the Pandavas, I consider it possible for you to do a thousand times of that.

4. You, along with your friend and well-wishers, are just what you ought to be, being born in such a family worshipped by all the kings.

5. O Vrikodara, those men, who enquire after the certainty of the consequence of virtue and vice in the next world in a spirit of doubt or about any matter regarding god or man, can never arrive at the right conclusion.

6. The same thing which is the cause of the attainment of the object of man is (sometimes) also the cause of his ruin. The effect of human acts therefore is doubtful.

7. The acts recommended to be followed by wise men competent to foresee the evil effects of actions have conseqences other than those foreseen, like the winds from heaven (the direction taken by which no one can predict).

8. The acts performed by a man well advised, well controlled, and done in a way not injurious to any body has contrary effect by the dispensations of Providence.

9. Then, again, the dispensation of the gods, that are not the results of any particular actions, are neutralised by the actions of men ; as for instance, cold, heat and rain, and hunger and thirst, O Bharata.

10. Over and above the actions that a man is destined to perform, he can do away with others as well at his will ; which the *Shastras* testify ;

11. Since, O son of Pandu, there is no other way for man than action. A man should engage in acts with this knowledge ; and the result will be brought about by both preordainment and action.

12. He who engages in action with this knowledge is not annoyed at failure ; nor is he elated with success.

13. In this sense, O Bhimasena, did I speak ; and I did not mean that in a battle with the enemy; success would be absolutely theirs.

14. I am speaking all this to you ; as when a man's intellect is confused, he should not be wholly devoid of cheerfulnes, nor yield wholly to sadness or dullness.

15. At the dawn of day, going near Dhritarastra, O son of Pandu, shall I try to effect peace without a sacrifice of your interests.

16. If they consent to peace, then unending fame will be mine ; while your desires will be fulfilled and advantage will accrue to them.

17. If however they stick to their resolve and not listen to my advice, in that case there will be a terrible war among the sons of Kuru.

18. In this battle, O Bhimasena, the responsibility of guiding the car of war rests on you ; while Arjuna will draw the car, on which will be seated other persons.

19. The war taking place, I shall drive Vibhatsu's car ; for such is the desire of Dhananjaya and not because I myself am desirous of fight.

20. Therefore did I, fearful of the direction your inclination might follow from your words which were like those of an eunuch, rekindle your energy, O Vrikodara.

Thus ends the seventy-seventh chapter, the speech of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXVIII.

(BHAGAVAT-YANA PARVA)—
Continued.

Arjuna said:—

1. By Yudhisthira has been uttered all that ought to be spoken, O Janardana; but hearing your words, O chastiser of foes, it seems to me

2. That you do not consider peace to be easily obtainable in this instance, O Lord, owing either to avarice on the part of Dhritarastra, or to the weakness of ourselves.

3. You consider, too, that human strength (alone) is without avail, and that human desires are fruitless save when attended with action.

4. These words spoken by you may or may not be true; but there is nothing which ought to be regarded as incapable of attainment.

5. You consider peace to be improbable owing to our weakness; but they are doing deeds, which do not seem to bear fruits.

6. Done in a proper way, however, our object may be successful, O lord; therefore, O Krishna, act in such a way that there may be peace with the enemy.

7. You are the best well-wisher of ourselves—of both the Kurus and the Pandavas; as the hero Prajapati was of the Suras and the Asuras.

8. Do, therefore, that which is conducive to the interests of both the Kurus and the Pandavas. I think that the accomplishment of what is for our good is not difficult for you; and this is a work which is the proper thing for you to do, O Janardana.

9. You will accomplish this, as soon as you go there, O Janardana; and, O hero, if any other treatment of that evil-souled one is derived by you; it will be as you wish—whether it is to be peace with them or not—or whatever is desired by you.

10. O Krishna, whatever you desire after mature deliberation will be accepted by us with due respect. Is not death proper for that evil-minded one, as well as for his friends and sons?

11. By whom was seen the beauty of prosperity established on the son of Dharma; and who on seeing that had no righteous means, (of winning the kingdom) O slayer of Madhu.

12. They robbed us (of our kingdom) by the cruel and sinful means of a deceitful game at dice. Where is the wielder of the bow, who though born in a Kshatriya family

13. When challenged (for battle) turns back even when death stares on him? Seeing ourselves defeated by deceit and while wandering in the woods,

14. Did I think that Suyodhana ought to be slain by me when I came out of the forest, O you of the Vrishni race; but what you desire to do on behalf of your friends is not strange, O Krishna,

15. Though how that is capable of accomplishment by mildness or by other means (I do not see).

16. If you consider their immediate destruction better, do that instantly for there is nothing to be considered about in this matter.

17. You know, how by that evil-minded one Draupadi was troubled and annoyed in the midst of the Council and that act of his was borne with difficulty.

18. That he should treat the Pandavas justly, O Madhava, does not seem possible to me. Good counsel to him will give the same result as seed thrown on barren lands.

19. Therefore what you consider proper and beneficial for Kurus—What ought to be done next by us—do immediately.

Thus ends the seventy-eighth chapter, the speech of Arjuna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXIX.

(BHAGVAT-YANA PARVA)—
Continued.

The blessed God said:—

1. O you of long arms, it will be as you say, O Pandava. I shall accomplish what would be for the well being of the Pandavas and for the Kurus.

2. Everything about these two acts (peace and war) is within my power. Land is moistened and purified (*i. e.* all weeds are rooted out of it) by action.

3. But without rain, O son of Kunti, it cannot be made to yield crops.—In that case (*i. e.* if there is no rain) it is said that irrigation, which can be done by men, ought to be resorted to.

4. But there even (*e. i.* even in artificial irrigation) you will surely behold draught brought on by divine agency (if He so wills it). Knowing this to be the case, the great-souled ones of old

5. Have said that human affairs are accomplished both by divine providence and

by exertion on the part of man. This shall do only that which is capable of being done by human beings.

6. What can be done only by divine agency can never be done by me. That wicked-minded one acts without any regard to righteousness or to the world.

7. And he does not regret for doing that sort of acts; and his inclinations which are so vicious are supported by his advisers.

8. (Who are) Shakuna, the sun of Suta (Karna) and his brother Dusasana? He will not effect peace by giving up (any portion of) the kingdom.

9. Without the slaying of Suyodhana, and his kinsmen, O son of Pritha, he does not desire to give up (the kingdom)—not even by our surrendering to him, O virtuous king. That evil-minded one will not give you the kingdom by your asking for it.

10. I think that Yudhisthira's message ought to be conveyed to him; what is necessary and proper has already been said by the vrituous king, O Bharata.

11. The one who is such vicious inclinations will not do even that in its entirety, O son of Kuru; and he, refusing compliance with that will deserve death in this world.

12. (In that case) he would deserve death at my hands and at the hands of the entire world. By him you all in your youth were ever persecuted.

13. (And since) your kingdom has been wrested by means of deceit by that evil-souled one, who would not obtain peace at seeing prosperity in Yudhisthira.

14. I, too, O son of Pritha, was sought to be withdrawn from your side by that vicious one; but that evil counsel of his was not accepted by me.

15. You, too, know, O you of long arms, his dearly cherished intentions and purposes; and that the good of the king of virtue is ever desired to be accomplished by me.

16. Knowing then his purposes and my dearly cherished intentions, why do you, O Arjuna, seem to be afraid of me, as if you did not know them.

17. The one prime object, that has been ordained in Heaven, is known to you. How then can your advice of peace with the enemy be followed?

18. Whatever is capable of being done by me—by speech or by deed, O Pandava, shall be done by me, O son of Pritha; but do not expect peace with the enemy;

19. Why was not this very peace, which is so beneficial, proposed by Bhisma and humbly besought by him at the time of attacking the cattle of Virata, which is now a year since, concluded?

20. At that moment have they been vanquished, when their defeat has been determined on by you. Suyodhana is not satisfied at the prospect of parting with a small part of his kingdom for even a very brief period.

21. The instructions of the king of virtue will always be attended to by me; and the wicked acts of that evil-souled one will have again to be considered by me.

Thus ends the seventy-ninth chapter, the speech of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXX.

(BHAGAVAT-YANA PARVA)—*contd.*

Nakula said:—

1. Words of different degrees of worth have been said by the just king, O Madhava, who knows what righteousness is and who is benevolent; and they have all been heard by you.

2. Bhimasena, having ascertained the wishes of the king, has dwelt on peace as well as on his own strength of arms, O Madhava.

3. In the same way what has been said by Falguna has been heard by you; and your own opinions, O hero, have been expressed by you.

4. Shutting your mind to all this, and hearing what the intentions of the enemy are, do that what you consider to be opportune, O foremost among men.

5. Different conculsions are arrived at in different matters, O Keshava; but with a view to success, O chastiser of your enemies, a thing ought to be done by man at the right moment.

6. An object, settled on in a particular way, again becomes different, when the conditions are changed; therefore man cannot stick to the same opinions in this world, O you foremost among men.

7. While residing in the wood, we were of a different inclihation; and while in concealment we came to be of other enclination. But now when we are out of concealment, when we can expose ourselves to the view of others, our inclinations are again changed.

8. O you of the Vrishni race, the love of kingdom, which now exists among us, did not exist to the same degree when we wandered in the woods.

9. Hearing that, we are returned from our exile in the woods, O hero. These seven Akshauhinis have gathered round us through your grace, O Janardana.

10. What man is there who, seeing these tigers among men of inconceivable strength and prowess, and ready for battle with all their arms, will not be struck with fear ?

11. Therefore do you in the midst of the Kurus speak words fraught with mildness, so that the foolish Suyodhana may not be struck with fear; and then (when these have failed) use threats.

12. Yudhisthira, Bhimasena, Bibhatsu, Aparajita, Sahadeva, myself, Rama, and yourself, O Keshava,

13. Satyaki, Virat of great strength with his son, Drupada with his minister, and Dhrishtadyumna, O Madhava,

14. The king of Kashi of great strength, and Dhristaketu, the lord of the Chedis—what earthly mortal is there of flesh and blood, who will fight against these in battle.

15. Therefore you will, the moment you go there, accomplish without doubt the only object desired by the virtuous king, O you of long arms.

16. Vidura, Bhisma and Drona with Vahlika are capable of understanding yourself and of speaking words of wisdom which are beneficial at the same time.

17. And they too will lead Dhritarastra, the lord of men, and that Suyodhana of wicked nature with his ministers to do as you bid.

18. When you, O Janardana, speak and Vidura hears on subjects conducive to their interests; what subject is there in the wrold which you cannot turn smooth and clear.

Thus ends the eightieth chapter, the speech of Nakula, in the Bhagavat-Yana of the Udyoga Parva.

CHHPTER LXXXI.

(BHAGAVAT-YANA PARVA)—*contd.*

Sahadeva said:—

1. All this which has been said by the king is eternal virtue; but you, O chastiser of foes, should act in that way by which there shall be war.

2. If even the sons of Kuru desire peace with the sons of Pandu, still do you provoke war with them, O you of the Dasarha race.

2. Having seen the princess of Panchala come in the assembly, O Krishna, annoyed in that fashion, how can my wrath towards Suyodhana be appeased without killing him ?

4. If Bhima and Arjuna, O Krishna, and the virtuous king are virtuous, then I leading the path of virtue desire to fight with him in battle.

Satyaki said:—

6. Sahadeva of large mind has spoken the truth, O you of long arms. His wrath and mine will be appeased only by killing Duryodhana.

6. Do you not know that you, too, seeing the Pandavas clad in rags and deer skin in the forest, felt very sorry, and your wrath was kindled

7. Therefore what the heroic son of Madri terrific in battle has said is the opinion of all the soldiers, O you foremost of men.

Vaishampayana said:—

8. While Suyodhana of large mind was yet speaking such words, a terrible roar like that of a lion came from all the soldiers assembled there.

9. And all the heroes accepted and honoured these words of his in every way saying—Well done, well done; and the soldiers desirous of battle expressed their joy.

Thus ends the eighty-first chapter, the speech of Sahadeva and Satyaki in the Bhagavat-Yana in the Udyaga-Parva.

CHAPTER LXXXII.

BHAGAVAT-YANA PARVA.—*Continued.*

Vaishampayana said:—

1—2. Hearing the king's words which were beneficial as well as conducive to morality and worldly good, Krishna, the daugther of king Drupada, of long and very black tresses, afflicted with grief, said to the scion of the Dasarha race, who was seated there, after having given due respects to Sahadeva and the great car-warrior Satyaki.

3. Seeing Bhimasena inclined towards peace, that intelligent lady with a sense of her wrongs said these words with tears in her eyes :

4. O you of long arms, this is known to you. O slayer of Madhu, how the Pandavas were deprived of all happiness through deceit

5. By the son of Dhritarastra with his ministers, O Janardana ; and what message was conveyed through Sanjaya in private by the king

6. Yudhisthira. That too is known to you, O you of the Dasarha race, and by you has been heard all what Sanjaya said.

7. O you of great lustre, (this was the message) give us, O sire, five villages namely, Aberthala, Vrikasthala, Makundi, Varanabata,

8. And any one for the last or the fifth, O you of long arms. In these terms was Duryodhana to be addressed, and his friends too, O Keshava.

9. Suyodhana—though he heard these words of Judhisthira endued with prosperty and desirous of peace—did not act up to them, O you of the Dasarha race.

10. If, O Krishna, Suyodhana desires peace without returning the kingdom ; then it is by no means proper that you should go there.

11. O you of long arms, the Pandavas supported by the Srinjayas will be able to fight with the terrible army of Dhritarastra excited with rage.

12, Not by peaceful means, nor by surrender can our object be gained from them ; therefore, O destroyer of Madhu, mercy ought not to be shown to them by you.

13. Those enemies, who do not assume an attitude of peace by words of humility or by surrender, ought to be visited with punishment by him who cares to preserve his life.

14. Therefore should heavy punishment fall on them from yourself, O Acchyuta of long arms, supported by the Pandavas and the Srinjayas.

15. This would be just the thing for the son of Pritha to do ; and will also redound to your glory ; and the accomplishment will be, O Krishna, the source of happiness to the entire Kshatriya race.

16. A Kshatriya who is avaricious ought to be killed by a Kshatriya who is desirous of proving true to his our religion ; and even if the covetous man is not a Kshatriya he ought to be slain.

17. An exception should be made, O Sire, in the case of a Brahmana, though he be addicted to all sorts of vices ; for a Brahmana is the preceptor of all the other classes, and he is allowed precedence in everything.

18. The sin, that accrues from killing srom one that ought not to be killed, is the fame as that which accrues him not slaying one that deserves death. Such has been the instructions of those conversant with the rules of virtue.

19. Do that, O Krishna, so that this sin may not touch you along with the Pandavas, O you of the Dasarha race, and the Srinjayas and their armies.

20. Out of excessive confidence on you, O Janardana, that I repeat what has been already repeated again and again. What woman is there in this world equal to me ?

21. The daughter of king Drupada born of the sacrificial altar, sister of Dhristadyumna, and your dear firiend, O Krishna.—

22. I have become a member of the Ajamida race ; and and the daughter-in-law of the high-souled Pandu, and the chief queen of the sons of Pandu, who in splendour are equal to five Indras.

23. By the five heroes are born of me five sons, great car-warriors, who morally bear the same relation with you, O Krishna, as Abhimanyu.

24. When I, who am such, coming to the Council Chamber was caught hold of by the extremity of my hairs and annoyed within the range of vision of the Pandu's sons and during your life time, O Keshava.

25. During the life time of the Pandus, the Panchalas, and the Vrishnis I was treated like a maid-servant, and made to stand in the Council Chamber of those incarnations of vice.

26. The sons of Pandu, gazing at me, without any wrath and without any efforts to extricate me, O Govinda, were thought of by me,—saying "Save me."

27. On this the prosperous king (Dhritarastra), my father-in-law, said these words : Chose a boon, O princess of Panchala ; in my opinion you are the proper recepient of a boon."

28. "Let the Pandavas be liberated with their chariots and soldiers"—was the boon I asked for ; and at my solicitation were they liberated and sent to exile in the forest, O Keshava.

29. You, O Janardana, are very well aware of such-like troubles ; and save us, O you with eyes like lotus, along with my husbands, kinsmen and friends.

30, I am, morally speaking, O Krishna, the daughtter-in-law of both Bhisma and Dhritarastra ; and yet I, who am such, was made a slave by force.

31. Shame to the skill in archery of the son of Pritha and shame to the strength of Bhimasena !—that Duryodhana, O Krishna, should be alive for one single moment.

32. If I am fit to be favoured by you, if there is mercy in you for me ; then direct all your wrath on the sons of Dhritarastra.

Vaishampayana said :—

33—35. Saying this, pretty Krishna —having lotus-like eyes, of a black colour and the gait of an elephant, and possessed of beautiful hips, taking hold of her beautiful ringlets with curls at their ends, and of a deep blue colour, perfumed with all sorts of scents, with all the auspicious marks, and very soft though bound up in a braid by her left hand, —approached the lotus-eyed Krishna ; and with eyes full of tears said these words.

36. O you with lotus-like eyes, desirous of peace with the enemy, you should remember in all your acts that these (tresses) were seized by the hands of Dusasana.

37. If Bhima and Arjuna, O Krishna, are so mean as to desire peace, then my old father will fight along with his sons who are great car-warriors.

38. And my five sons, too, O slayer of Madhu, of great heroism, having placed Abhimanyu in the front will fight the Kurus.

39. If I do not see the dark-coloured hand of Dusasana torn off from his body and reduced to powder, then what peace shall there be in my heart ?

40. Thirteen years have elapsed, during which I was waiting, entertaining in my heart feelings of revenge which were like blazing fire.

41. My heart, O Bhima, is rent asunder, pierced by darts of sharp words, as it were, at the thought that the long-armed one (Bhima) has an eye on morality.

42. Saying this with voice choked with tears, Krishna of distended eyes began to weep aloud in convulsive sobs and with her eyes full of tears.

43. And the lady with beautiful hips began to shower from her eyes extremely hot tears, which flowed down her round bosom.

44. Keshava with long arms then spoke these words with a view to comfort her— Before long will you see, O Krishna, the ladies of Bharata's household weeping.

45. O timid one, they will weep as you now do, having their keensmen and friends killed. Already, O lady, are those with whom you are angry deprived of their friends and of their strength.

46. I shall accomplish this with Bhima, Arjuna and the twins, supported by Yudhisthira, through the ordainment of the gods

47. If the sons of Dhritarastra, whose time is now arrived, do not hear my advice ; then they will sleep dead on the bare earth, and be food for dogs and jackals.

48. The Himavat mountains could move ; the earth could be split up into a hundred pieces ; and the heavenly regions with stars might fall ; but my words would not be vain.

49. I tell you truly, O Krishna, stop your tears. You will ever (in future) see your husbands endued with prosperity and with all their enemies killed.

Thus ends the eighty-second chapter, the speech of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXIII.

(BHAGABAT-YANA PARVA)— *Continued.*

Arjuna said :—

1. You are now the best friend of the Kurus. Being related to both parties by thick ties, you are now their friend.

2. O Keshava, you are competent to bring about what is good both for the Pandavas and the son of Dhritarastra ; and therefore it is proper that you should bring about peace between them.

3. Having set out from here, O you with eyes like lotus, being free from wrath to Suyodhana, with the objects of peace, speak to our brothers what should be spoken, O you slayer of enemies.

4. If the boy does not accept your beneficial words condusive both to morality and worldly good, and calculated to assure their weal ; then shall he be subject to his fate.

The blessed God said :—

5. I shall go to king Dhritarastra with the desire of doing what is righteous and what is for our good and for the benefit of the Kurus.

Vaishampanana said :—

6. The night having passed away and the sun having risen spotless, as it were, and on the setting in of the moment, called Maitri, while the rays of the sun were still mild.

7. In the month of Kaumuda (Kartika) under the constellation of Revati after the passing away of Autumn, and in the dewy season and at a time when the earth had an abundance of crops on it, that foremost of men of prowess

8. (Janardana) listening to auspicious and holy sounding words which were true at the same time, recited by the Brahmanas, like Vasava hearing the prayers of the Rishis, and

9. Having performed the customary rites of the morning and after a bath and wearing holy ornaments, worshipped the sun and the fire.

10. Having touched the tail of a bull and having paid due respect to the Brahmanas, and going round the fire and looking an auspicious object placed before him,

11. Janardana addressed Satyaki, the grandson of Cini, who was seated near, after knowing the exact wishes of the Pandava (Yudhisthira), saying—

12. 'Make ready my car along with my conch, discus, and mace and my arrows, and arrow-holders and all sorts of offensive and defensive weapons ;

13. For Duryodhana is wicked-souled, and so are Karna and the son of Suvala. Even by a strong man an enemy should not be made light of, though be he weak.

14. Knowing his wishes, the attendants of Keshava, the wielder of the mace and the discus, employed themselves in yoking the car.

15. The car was shining and effulgent like the fire appearing before the dissolution of the world, and quick of speed like the wind, and ornamented with two wheels which were shining like the sun and the moon.

16. (And it was ornamented) with figures of half moons, and moons, and of fishes, animals, and birds and with various kinds of flowers and with all sorts of precious stones all over.

17. It was beautiful to look at, being large and effulgent like the morning sun, and having its several parts ornamented with gems and gold and furnished with nice flags and banners.

18. Ornamented with beautiful objects, and covered over with tiger skins, it was incapable of being opposed, the destroyer of the fame of enemies and the cause of enhancement of the joys of the Yadu race.

19. They yoked to it the horses Shawja, Sugriva, Maghapushpa and Valahaka, after they had been bathed and attired in all their harness.

20. And, as if enhancing the glory of Krishna, the chariot with flag was perched on with a loud noise by the chief of the featherly creation.

21. Shaurin then ascended the chariot, which moved along at the will of the rider, which was high as the peak of the Meru, and which rattled as the roar of the clouds or the sound of the kettle-drums.

22. Then having caused Satyaki to mount on it, that best of male beings set out filling the earth and the sky with the rattle of the wheels of the chariot.

23. And in a moment the sky became cloudless ; and favourable winds blew ; and the whether became calm and serene.

24. Auspicious animals and birds going round the car became the followers of Vasudeva in his journey.

25. The birds of the crane, peacock and goose species followed the slayer of Madhu with sounds signifying the attainment of the object for which the journey was undertaken.

26. The fire, too, on which had been offered Homa libations accompanied by incantations, became bright and smokeless inclining towards the right.

27. Vasistha and Vamadeva, Bherudyumna, Gya, Kratha, Shukra, Narada, and Valmika, Maruta, Kushala and Vhrigu,

28. And other Brahmarshis and the gods united together and stood to the right of Krishna, who contributed to the happiness of the Yadus and was the younger brother of Vasava.

29. In this way worshipped by this blessed group of great Rishis endued with great qualities, Krishna set out for the encampment of the Kurus.

30. Yudhisthira, the son of Kunti, Bhimasena and Arjuna and the two descendants of Pandu—the two sons of Madri followed him as he proceeded along.

31. The powerful Chekitana, and Dhrishtaketu, the lord of the Chedis, Drupada, Kashi and the great car-warrior Shikhandi,

32. And Dhristadyumna and Virata in company with his sons, the Kekaya princes —all Kshatriyas followed the bull of the Kshatriya race to attain his object.

33. And the just king Yudhisthira, endued with fusture, having followed Govinda to some distance, said these words in the midst of those kings.

34. He, who from desire or anger, fear or object of gaining his ends, never does an unjust act ; and he who is of a calm intellect and not given to avarice,

35. Who knows what virtue is, who is wise and endued with intelligence, who is cognisant of the inner working of the hearts of all beings, who is the lord of all creatures and the eternal god of the gods—

36. The son of Kunti embracing this being, endued with all the virtues and having the mark of the auspicious whirl on his person, began to address thus:

Yudisthira said:—

37. The lady, who had reared us from our infancy, with whom fasts and devotion are habits, and who is ever attached to propitiatory rites and ceremonies,

38. Who is attached to the worship of the Gods and the guest and the due service of her elders, who is fond of her sons, and bearing great affection for them, and who, O Janardana, are dear to us,

39. Who has saved us from the wickedness of Suyodhana, O grinder of enemies, like a boat (saving the ship wrecked) from the great and terrific death in the sea,

40. And by whom troubles have often been encountered, O Madhava, for our sake, though she herself is not desiring it, should be interrogated regarding her welfare.

41. Having saluted her first, embrace this lady and comfort her, who is filled with grief for her sons by talking again and again of the Pandavas;

42. Ever since her wedding has she, O chastiser of foes, encountered troubles and griefs due to her fathers-in-law, though she has not deserved these.

43. Will there ever come a time, O Krishna, when at the end of all my troubles, I shall give my troubled mother happiness, O chastiser of foes.

44. When we were about to go into exile, she followed us in distress out of fondness for her children crying aloud; but we went to the forest leaving her behind.

45. One does not necessarily die of grief and if she is alive, O Keshava, hospitably entertained by the Anartas though in extreme distress on account of her sons and others

46. Then, O Krishna, having greeted her on my behalf, O Lord, and also Dhritarastra and the kings on the side of the Kurus, and those who are my seniors in age,

47. And Bhisma, and Drona and Kripa, and the great king Valhika, and the son of Drona, and Somadatta and all the Bharatas,

48. And the exceedingly wise Vidura, the adviser of the Kurus, O slayer of Madhu,—that man of illimitable knowledge and conversant with the rules of morality should be embraced by you.

49. Yudhisthira, having thus addressed Keshava in the midst of those kings, returned at the bidding of Krishna, after going round him.

50. Bibhatsu, too, as he proceeded along, said to his friend, that bull among men, that slayer of heroes on the enemy's side, that scion of the Dasarha race who has never been defeated.

51. O Lord, O Govinda, it is known among all the kings that it has already been decided in our consultation to demand the return of one half of the kingdom.

52. And if they give us that for the sake of honesty without insult to us and with due respect to yourself, then, O you with long arms, they would do what is desired by me and themselves escape a great evil.

53. But if the son of Dhritarastra, who is not cognisant of the proper way of executing acts, does otherwise, I shall surely bring on the annahilation of the Kshatriyas, O Janardana.

54. The son of Pandu (Arjuna) having thus addressed, Vrikodara became greatly pleased; and every moment out of rage, the Pandava's frames shook;

55. And while trembling, the son of Kunti sent forth loud shouts hearing the words of Dhananjaya; and his mind was exceedingly filled with delight.

56. Hearning that shout of his, the bowmen trembled (with fear); and the animals in the army passed urine and dung.

57. Having thus addressed Keshava, and thus given out his resolve, he (Arjuna) returned at his bidding after first going round Janardana.

58. And all these kings having returned Janardana made good progress in his journey, light of heart, drawn by Saivya and Sugriva.

59. These horses of Vasudeva, led by Daruka, (went on) as if kissing the roads and swallowing the sky.

60. Keshava of long arms saw on the road, standing on either side, several Rishis effulgent with the Brahmic lustre; and Janardana, too, quickly alighting from his chariot paid them due respects.

61. As he worshipped them, he addressed to each in suitable terms, enquiring of them if all went on well in the worlds and if piety was well established there,

62. And also if the three orders acted in obedience to the Brahmanas. Having paid them due honors, the slayer of Madhu said to them.

63. What is the object of you, prosperous ones? Where are you going? What

are you, prosperous beings, going to do? What shall I do for you?

64. With what object have you, prosperous ones, come down to the face of the earth? The son of Jamadagni said coming near that slayer of Madhu.

65. (After) the friend of the lord of the gods and the Asuras had embraced Govinda and said: "The divine Rishis and vastly learned Brahmanas of a pious life,

66. And Rishis of royal descent, O you of the Dasarha race, as also venerable devotees, who were witnesses, O you exceedingly wise Being, to the ancient feats of the, gods and the Asuras,

67. Are desirous of seeing all the Kshattrya rulers of the earth and the courtiers and the kings assembled together from all sides, as also yourself, the true Janardana.

68. We are going, O Keshava, to behold this grand sight worthy of being seen; and we desire to hear, O Madhava, words conducive to morality and worldly profit,

69. Which will be addressed by you to the Kurus in the midst of the kings, O you chastiser of foes. Bhisma, Drona and others as also the greatly intelligent Vidura,

70. And yourself, O you tiger among the race of the Yadus, will be assembled together in the Council Chamber; and your divine words and theirs too, O Madhava,

71. We desire to hear, O Govinda, and words of truth and of benefit. You now know our purpose, O you of long arms; and you will again see us.

72. O hero, we will see you come to the Council safely and seated on a divine seat, endued with strength and prowess.

Thus ends the eighty-third chapter, the ombassy of the God, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXIV.

(BHAGAVAT-YANA PARVA)—*contd.*

Vaishampayana said:—

1. Ten mighty car-warriors capable of vanquishing heroes on the enemy's side with arms in their hands followed the son of Devaki of long arms as he proceeded along.

2. A thousand foot-soldiers and a thousand horsemen too (followed him) O chastiser of foes; as also hundreds of others carrying sufficient provision and other things.

Janamejaya said:—

3. How did the great souled scion of the Dasarha race, the slayer of Madhu, go on his journey; and what were the omens observed when that one of great prowess was journeying?

Vaishampayana said:—

4. Listen from me to all those omens that were observed when the large-souled one commenced the journey. Some of them were earthly, and some heavenly.

5. In the cloudless sky lightnings were heard with loud roars; while behind him clouds poured down showers of rain.

6. The seven large rivers with the Sindhu, flowing to the east, turned their courses in the contrary direction. The cardinal points were reversed, as it were; and nothing could be distinguished.

7. The fires were ablaze, O king, and the earth shook; and wells and water pots shot forth water by hundreds and flowed out.

8. The whole of this world was enveloped with darkness; and neither the cardinal nor subsidiary points of the earth could be known on account of the dust that was raised,

9. There were loud roars, though no body could be seen in this earth; and in all countries, O king, there occurred the same strange things.

10. A gale from the south-west devastated the city of Hastinapura, uprooting clusters of trees; and there were loud sounds in the sky.

11. But wherever, O Bharata, the scion of the Vrishni race went on his way; there were favourable winds and everything went right.

12. There was a down—fall of flowers including large numbers of lotuses. The roads became plain and divested of prickly grass and thorns.

13. Wherever he went, the giver of wealth was praised by the Brahmanas by thousands by landatory words; and they served him with curds, honey, clarified butter and riches.

14. Women coming out on the highways threw on the great-souled one attached to the good of all creatures wild flowers of great fragrance.

15. He then came to Shalibhavana, an enchanting spot filled with all sorts of crops, a place that was at once delicious and sacred, O bull of the Bharata race,

16. After having seen many animals, and beautiful villages enchanting the heart and after traversing diverse cities and kingdoms.

17. Ever of cheerful hearts, of good minds, and well protected by the Bharatas, and therefore not caring for the designs of the enemies, and incognisant of all sorts of calamities,

18. The people and the inhabitants of the city of Upaplavya, coming out of the city, stood on the roads desirous of beholding Vishvaksena.

19. And they too worshipped the worshipful guest, who had come to their country —the lord who had arrived there as ablazing fire.

20. Keshava, the slayer of heroes on the enemy's side, having come near Vrickasthala, the sky was reddened by the rays shot by the sun.

21. Quickly getting down from his chariot, and having undergone the purificatory rites according to the usual custom, and ordering for his chariot to be unyoked, he sat down for the customary evening duties.

22. Daruka, too, having unyoked the horses, and after having tended them according to the science of the management of horses, and taking down all the trappings, set them completely free.

23. All this being done, the slayer of Madhu said: 'With a view to the attainment of Yudhisthira's object must we pass the night here.

24. The men, knowing that intention of his in a moment, prepared a lodging; and collected together suitable food and drink.

25. The chief Brahmanas, that were in that village, O ruler of men, that were of noble ways of life, of good birth, modest, and given to the observance of the Vedic rules, and

26. Having come near the great-souled Hrishikesha, the chastiser of foes, honored him with suitable blessings and auspicious speeches.

27. Having done honours to the scion of the Dasarha race, who was honored in all the worlds, they placed at the disposal of the great-souled one their houses filled with wealth.

28. The Lord, saying to them "you have done your part" and paying them due homage and coming to their houses, again came back to his own encampment with their company.

29. Keshava, feeding the Brahmanas there to their satisfaction, and having himself eaten in the company of all of them, spent the night there in happiness.

Thus ends the eighty-fourth chapter, the embassy of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXV.

(BHAGAVAT-YANA PARVA)— *Continued.*

Vaishampayana said :—

1. In the mean time, having come to know of the departure of the slayer of Madhu (from the Pandava camp) through his spies, Dhritarastra said to Bhisma of long arms after paying him due honours;

2. And also to Drona and Sanjaya, and the greatly intelligent Vidura with his hairs standing up, and also to Duryodhana and his ministers.

3. O descendant of Kuru, I hear a strage thing—an exceedingly curious one. Women and children and old men are talking about it in every household.

4. Some are discussing the subject out of good motives; while others are doing it, united together or separately; and the discussion is going on within the houses, as also in open spots.

5. The powerful scion of Dasarha race is coming here for the sake of the Pandavas; and that slayer of Madhu is by all means the object of our respect and regard.

6. On him depends the course of the world. He is the lord of all creatures; and in that scion of Madhu's race are centred patience, prowess, wisdom, and energy.

7. That chief among men ought to be respected by the good; for he is the eternal virtue. For the sake of happiness is he worshipped. If he is not paid due regard, misery ensues.

8. If that chastiser of foes of the Dasharha race is satisfied with due reception; then shall we obtain the fulfillment of all our wishes from Krishna in the midst of all the kings.

9. O chastiser of foes, prepare for his worship from this moment, and erect pavilions on the way filled with all necessary articles;

10. So that the one of long arms may be gratified with you. Do that, O son of Gandhari. What do you think, O Bhisma?

11. Then Bhisma and others all approving of those words of his said to Dhritarastra, the ruler of men :—This is excellent.

12. King Duryodhana, then ascertaining that desire of theirs began to order the selection of sites for the erection of enchanting pavilions.

13. Then in all places, and in the most enchanting sites there were erected many pavilions (at proper intervals) adorned with all sorts of gems and precious stones.

14—15. The king then sent there beautiful seats endued with various good qualities, girls, scents, ornaments, fine cloths, eatables and drinks of excellent qualities, garlands and perfumes of several kinds.

16. Especially for his residence in the town of Vrikasthala the Kuru-king erected an enchanting palace adorned with many gems and precious stones.

17. Having done all this, which could be done only by gods and by men of superhuman qualifications, king Duryodhana informed Dhritarastra of what he had done.

18. That scion of the Dasharha race, Keshava, however, came to that encampment of the Kurus without even casting his eyes on all those pavilions and diverse sorts of gems and precious stones.

Thus ends the eighty-fifth chapter, the embassy of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXVI.

(BHAGAVAT-YANA PARVA)—*Continued.*

Dhritarastra said:—

1. O Kshatriya (Vidura), Janardana has set out from Upaplavya. He is now staying at Vrikasthala; and will come here in the morning.

2. Janardana is the ruler of the Ahukas, the foremost of the scions of the Satwata race, is large-minded, of great prowess, and of great energy.

3. Madhava, too, is the lord and protector of the rising and prosperous kingdom of the Vrishnis; and that divine being is the great grandfather of the three worlds.

4. The Vrishnis and the Andhakas of honest minds honour his wisdom; as the Adityas, the Vsus and the Rudras do the intelligence of Vrihaspati.

5. That large-souled scion of the Dasarha race shall I worship in your immediate presence. O you conversant with virtue, listen to me speaking of that worship.

6. I shall present to him sixteen golden chariots, each drawn by excellent horses of the same colour bred of the Vahli species and all well equipped.

7. O son of Kuru, I shall also present him eight elephants capable of working havoc among the enemy, whose juice shall be ever flowing from their temples and whose tusks shall be equal to ploughs, each with eight human attendants.

8. A hundred of maid servants beautiful and without issue, and of beauty of gold, shall I give to him; and the same number of man-servants.

9. Blankets pleasant to touch and procured from hilly tracts shall I give to him eighteen thousand in number.

10. Thousands of deer skins produced in the country of China shall I give to him, and whatever else may be fitting gifts to Keshava.

11. I shall give him this pure and very bright gem that shines day and night; for Keshava is the proper recepient of these.

12. This chariot drawn by excellent horses that traverses fourteen Yoyonas in a single day—that too shall I give him.

13. I shall present to him eight times the eatables that all his attendants and animals in the army may consume.

14. All my sons and grandsons with the exception of Duryodhana will go forward, mounted on chariots and with ornaments on to receive the scion of the Dasharha race.

15. Blessed damsels, the foremost among dancing girls, by thousands with ornaments on will go out on foot to receive Keshava of large parts.

16. The beautiful girls, that will go out from this town to see Janardana, will go without their veils drawn.

17. Let my subjects in this town, including women, men, and children, behold the large-souled slayer of Madhu like the rising sun.

18. Let all the points of the earth be filled with large flags and banners, and let the roads through which he will pass be drenched with water so as to remove the dust.

19. The house of Dusasana is better than that of Duryodhana. Let that be now furnished and well cleansed quickly.

20. This one (the abode of Dusasana) is graced with many palaces beautiful to look at; and it is comfortable, enchanting and rich during every season of the year.

21. All my wealth and that of Duryodhana are in this house. Whatever is fitting for the scion of the Vrishni race should be given to him without doubt.

Thus ends the eighty-sixth chapter, the speeeh of Dhritarastra, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXVII.

(BHAGAVAT-YANA PARVA) —*Continued.*

Vidura said :—

1. O king, you are thought very well of in the three worlds, indeed as the best of men. You are beloved by the world and respected as well, O Bharata.

2. Having reached the setting part of your life, whatever you say under these circstances can never be against the holy books, nor against the dictates of reason; for your mind is calm, as you are aged.

3. The subjects are confident that virtue resides in you, O king, permanently even as marks on the stone, or as rays in the sun and waves in the sea.

4. O ruler of the earth every one is ever beloved in this world owing to your large number of good qualities. Take pains always, therefore, with your friends in the preservation of your noble traits.

5. Be simple-minded. Do not out of childishness destroy, O king, your sons and grandsons and good and dearly beloved friends.

6. What you desire to present your guest Krishna with is much; but the scion of the Dasharha race deserves all this and much more, or indeed the whole earth.

7. For the sake of virtue or for desire of pleasing him however you do not give all this to Krishna; and I speak truly that you do this for the gain of yourself.

8. It is true that this proceeds out of deception and insincerity and therefore it is exceedingly improper. I know your secret intentions, O king, from your outward acts.

9. The five Pandavas, O king, desire only five villages. If you do not give them those they will not conclude peace.

10. You desire to win over the son of Vrisnis to your own side by wealth; and by this means you want to create gulf between himself and the Pandavas.

11. He cannot, however, be separated from Dhananjaya by wealth, or by exertions, nor by speaking all about the Pandavas. I tell this to you in all sincerity.

12. I know the noble-mindedness of Krishna, and I know his firm devotion, and I know that Dhananjaya is inseparable from him even as life itself.

13. On anything else besides a pot full water and water for washing his feet and interrogations on his health he will not even cast his eyes.

14. Show him, however, that hospitality which is acceptable to that large-souled one deserving of honour. O king, that Janardana is the proper party for showing honour to.

15. Keshava comes here expecting to do good to the Kurus. Do that, O king, by which that object may be gained.

16. The scion of the Dasharha race desires peace for yourself and for Duryodhana and for the Pandavas as well, O chief among kings; do you, therefore, what he says.

17. O king you are the father and they are your sons. You are aged and others are children. Act therefore as befits a father and let them act as your children.

Thus ends the eighty-seventh chapter, the speech of Vidura, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXVIII.

(BHAGAVAT-YANA PARVA)— *Continued.*

Duryodhana said :—

1. What Vidura has said regarding Krishna has been truly spoken; for Janardana is firmly attached to the sons of Pritha and inseparable from them.

2. The diverse kinds of wealth therefore that is proposed to be bestowed on Janardana for his honour, O chief among kings, should on no account be given.

3. Though Keshava is worthy of all that, yet place and time render it inexpedient; for he will come to think on receiving our worship, O king, that we are honouring him out of fear.

4. O Lord of the world, what would conduce to the disgrace of the Kshatriya race should not be done by a wise man. Such is my decided opinion.

5. Krishna of big eyes is most worthy of worship in this world by all the three worlds. This fact is always present in my mind.

6. Bnt circumstances are such, my lord, that nothing should be given him. War having been decided on will not turn into peace by delaying the former.

Vaishampayana said :—

7. Bhishma, the grandfather of the Kurus, having heard these words of his said these words to the royal son of Vichitravirjya.

8. Janardana will not get angry, whether he is properly received or not. He cannot be insulted; for Keshava is not capable of being so.

9. Whatever act, O you with long arms, is fructified in his mind's eye cannot be prevented by any man by every mean in his power.

10. What that being with long arms says, should be done without hesitation. Effect peace quickly with the Pandavas through the instrumentality of Vasudeva.

11. Janardana, inclined to virtue, will surely say what is conducive to moality as well as worldly profit; and he should be spoken to in agreeable words by yourself along with your friends.

Duryodhana said:—

12. Since, O king, there is no liklihood of my being the sole enjoyer of royalty, and since, O grandsire, I cannot share it for life with them.

13. Listen to this great deed which I have fixed in my mind. I shall make Janardana—the refuge of the Pandavas,—the captive.

14. On his imprisonment, the Vrishnis and the Pandavas, in fact the whole world, will be at my disposal. Krishna, too, will be here to-morrow morning.

15. Some means for executing this in such a way that Janardana may not at all anticipate it; and so that we way not fall into any danger,—should be told me by you.

Vaishampayana said:—

16. Hearing these words of terrible import, namely of making Krishna a captive, Dhritarastra with his ministers became oppressed with pain.

17. Dhritarastra then said these words to Duryodhana—do not say so, O you protector of men. This is against eternal virtue.

18. Hrishikesha is an ambassador; and in relation he is dear to ourselves. He has done no wrong to the Kurus. How then is it proper that he should be made a captive?

Bhisma said:—

19. This wicked son of yours, O Dhritarastra, is on the verge of eternity. He selects the evil and not what is good, though begged by persons who wish well to him.

20. Instead of listening to the advice of your well wishers, you too follow him, who is established on this unrighteous path and whose surroundings are sinful.

21. This son of Dhritarastra of exceedingly wicked purposes, along with his advisers, will cease to exist in a moment when he comes against Krishna, who can do a work without the least trouble.

22. I dare not listen to any words of this man of wicked purpose, who has abandoned virtue and who is cruel and sinful.

23. Having said this, the foremost of aged men among the Bharata Bhishma of true prowess got up and went away from that place, fired with great rage.

Thus ends the eighty-eighth chapter, the speech of Duryodhana and others, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXIX.

(BHAGAVAT-YANA PARVA)—*contd.*

Vaishampayana said:—

1. Having got up (from the bed) in the morning, Krishna attended to the daily rites; and with the permission of the Brahmanas went towards the city.

2. All those residents of Vrikasthala returned after duly informing the greatly powerful one, who was departing (for the city).

3. The son of Dhritarastra with the exception of Duryodhana, Bhishma, Drona, Kripa and others, beautifully attired went forth to (receive) him who was coming towards them.

4. Crowds of the townsmen, O king, desirous of having a look of Hrishikesha, were there in diverse sorts of conveyences; while there were others on foot.

5. He (Krishna) too having met with Bhishma who does acts without any efforts, and Drona and the sons of Dhritarastra on the way, went to the town surrounded by them.

6. For paying honour to Krishna the city was well ornamented and the public roads were decked with diverse sorts of gems and precious stones.

7. There was none who stayed within the house, O king, on that occasion. O bull among the race of Bharata—no woman, no aged, no child was indoors out of a desire to have a gaze on Vasudeva.

8. On the public road the people with their heads bowing down on the earth were praising him in verses at that time, O great king, when Hrishikesha entered the city.

9. The spacious mansions, filled with the ladies of rank, seemed to tremble under their weight to fall over upon the ground.

10. The steeds of Vasudeva, though swift in speed lost their motion, in the public road covered over by human beings.

11. That lotus-eyed grinder of foes entered the gray-coloured abode of Dhritarastra graced with many palaces.

12. After traversing through the apartments of the royal abode, Keshava, the subduer of foes, came to the royal son of Vichitraviryya.

13. On the scion of the Dasharha race approaching towards him, the high-famed ruler of men, who had eyes of wisdom, along with Drona and Bhishma stood up;

14. So also Kripa, Somadatta and the great king Valhika stood up from their respective seats for worshipping Janardana.

15. Then having come to the king Dhritarastra of renown, the scion of the Vrishni race honoured him along with Bhishma with suitable words and without delay.

16. Madhava, the slayer of Madhu, having done honour to them according to the usual custom, exchanged words with other kings according to their age.

17. Janardana then addressed Valhika and the famous Drona with his son, and Kripa and Somadatta.

18. There in that place was a large seat made of gold, of beautiful workmanship and ornamented with jewels, on which Achyuta took his seat at the request of Dhritarastra.

19. They, headed by Dhritarastra, duly offered to Janardana, as was the custom, a cow, honey, curds and water.

20. The rites of hospitality being finished, Govinda stayed there (for a short time) surrounded by the Kurus, jesting with them and exchanging words of courtesy according to his relationship.

21. He, the subduer of his enemies, being worshipped and honoured by Dhritarastra of great fame, issued out with the permission of the king.

22. Madhava, having exchanged greetings with the Kurus suitably in their assembly, went to the enchanting abode of Vidura.

23. Vidura approached and worshipped Janardana of the Dasharha race, and presented him every auspicious and desirable offering.

24. He said: 'The joy I feel at the sight of yourself, who have come here, O you with lotus eyes, what is the use of describing? For, you are the inner soul of all corporeal beings.'

25. Vidura, conversant with all the virtues, having finished the rites of hospitality to Govinda, asked the slayer of Madhu about the welfare of the sons of Pandu.

26—27. That scion of the Dasharha race who sees every thing as plainly as what he sees before his eyes, told every thing in detail about the doings of the Pandavas to Khattwa. Vidura was the best among the honest and learned men, and he also was the dear friend and well-wisher (of the Pandavas), he was wise, honest, and a man of principle, virtuous and learned in worldly profit, and he felt no malice (for the Pandavas).

Thus ends the eighty-ninth chapter, the embassy of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER XC.

(BHAGAVAT-YANA PARVA)—*contd.*

Vaishampayana said:—

1. After his visit to Vidura, Janardana, the subduer of enemies, went in the afternoon to Pritha, his mother's sister.

2. Seeing Krishna approaching and effulgent like the radiant sun, Pritha clasped his neck with her arms, and poured forth her loud lamentations, remembering her sons.

3. Seeing Govinda after a long time, that scion of the Vrishni race, companion of her sons, endued with prowess, Pritha shed tears.

4. She said to Krishna—the best of warriors who had seated himself after receiving the rites of hospitality—with her face dried up with woe and in a voice choked up with tears.

5. 'Those, who ever since their childhood are attached to the service of their elders, those who are well-wishers of one another, those who are endued with humility, and those who are of similar hearts, were deprived of their kingdom by deceit and sent into exile, though they were desirous of remaining in the society of men;

6. They, who have brought under control wrath and joy, who are devoted to the Brahmanas, who are speakers of truth,—those sons of mine abandoning their dear enjoy-

ments and leaving behind them myself weeping for them,

7. Have gone to the forest, rending the very bottom of my heart. These large-souled sons of Pandu undeserving of these miseries—how did they, O Keshava,

8. Live in that great forest, O child, abounding, as it was, in lions, tigers and elephants. Losing their father in their boyhood, they were even reared and brought up by myself.

9. Without seeing their parents, how did they live in the great forest? By the sounds of conches and drums and the music of flutes

10. Were the Pandavas awakened from their sleep ever since their infancy, O Keshava; who, again, were by the roar of elephants and neighing of horses

11. And by the rattles of the wheels of the chariots awakened from sleep at home—also by the sound of conches and cymbals accompanied with the music of flutes and lyres;

12. And whose praises were sung by the twice-born at the break of day in high sounding songs; and who worshipped the deserving Brahmanas with the raiments, gems and jewels;

13. Who, worthy of respect, themselves were blessed and done homage to by the large-souled Brahmanas by laudatory hymns, and worshipped as well.

14. How could they, lying on soft blankets and skin of the Ranku deer in the best parts of the palace, be awakenod by hearing the loud roar of animals in the great forest?

15. It does not seem possible to me that they obtained sleep, though they did not at all deserve this, O Janardana those who by the sound of cymbals and drums and the conches and flutes,

16. And by the sweet music of songs by woman, O slayer of Madhu, were awakened and praised by the prisoners and professional bards—how could they

17. In the great forest be awakened at the roar of animals? The one endowed with modesty, truth, patience, self-control, and kindness to animals,

18—19. And who bringing his desire and malice under control walks on the path followed by the good—he who was capable of bearing the heavy burden of the ancient sages of royal descent—namely Amvarisha, Mandhata, Yayati, Nahusha, Bharata, Dilipa, Sivi, the son of Ushanara;

20. He who followed good habits of life, and conversant with virtue, of true prowess—he who endued with all the virtuous uses—the king of all the three worlds—viz, the virtuous-souled Ajatashatru of a pious complexion and having a complexion like that of gold,

21. Chief among the Kurus and among all in respect of virtue and those who shape their habits of life to the ways indicated in the holy books, who is of handsome appearance, and of long arms,—how is that Yudhisthira, O Krishna?

22. He who is of as great strength as ten thousand elephants and of speed equal to the wind, that is, one of great prowess and ever wrathful among the sons of Pandu, who ever does good to his dear brothers;

23. Who slew Kichaka with his cousins, O slayer of Madhu, and Krodhabasa, and of Hidimba and of Vaka;

24. Who is in strength equal to Sakra, and in prowess equal to the god of wind, who is in wrath equal to the great Siva, namely Bhima, foremost among smiters,—

25. That chastiser of foes, that wrathful son of Pandu, who controlling his rage and strength and wrath, stays with his soul under restraint, under the rule of his brother,

26. That great-souled one, that man of energy, that foremost among men, that one of immeasurable prowess, that Bhima in appearance, too, is terrible looking (i.e. justifies his name), O Janardana.

27. Tell me, O scion of the Vrishni race, how Vrikodara is doing now—the one having mace-like arms, that mighty second son of Pandu.

28. That two armed Arjuna, O Krishna, who is ever proud of being superior to that Arjuna of ancient days, who had a thousand arms,

29. Who with one of his arms darts with violence five hundred arrows, that son of Pandu, who in the use of arrows is equal to the royal son of Kartavirjya,

30. Equal in energy to Aditya, in self-control equal to a great Rishi, in forbearance equal to the Earth and in prowess equal to the great Indra,—

31. That strength by which all kings, the descendants of Kuru, have acquired this large territory of great effulgence;

32. Whose strength of arms all the sons of Pandu respect,—that son of Pandu, foremost among all the car-warriors, of true prowess;

33. Going to whose front no one returns with his life,—he, O Achyuta, who is accustomed to victories over all creatures and himself being invincible;

34. Who is the refuge of the Pandus and even of the gods—be your brother and your friend—how is he at present, that Dhananjaya ?

35. The one who is kind to all creatures, endued with modesty and having a large knowledge of the nature and use of weapons, mild, delicate, virtuous and beloved by me;

36. That great bow-man and hero Sahadeva, that ornament of assemblies, that youth, O Krishna, who is skillful at both religious deeds and profitable from an earthly point of view, and properly waiting on his brothers.

37. Those large-souled brothers of Sahadeva, O Krishna, ever respect the habits of life of Sahadeva, who follows a good course of life—

38. Tell me, O scion of the Vrishni race, of that son of Madri, of that heroic and vetern warrior, Sahadeva, the chief of warriors, who used to wait on me ;

39. That heroic and dolicate youth, that son of Pandu, well worth a gaze, is the life itself to all his brothers, though he has a different body.

40. My son, that great bow-man, Nakula of great prowess, that veteran warrior, brought up in luxury, is he well—O Krishna?

41. Shall I behold again this Nakula, O you with long arms,that great car-warrior, brought up in luxury, deserving of every happiness and undeserving of all woe.

42. Separated from Nakula even for the shortest period of time, taken up by a wink, I obtained no peace of mind, O hero, behold *me* that I am still alive.

43. O Janardana, Draupadi is dearer to me than all my sons. She comes of a noble family, endued with beauty and endowed with all virtues.

44. That speaker of truth preferred the company of her husbands to that of her sons, and leaving behind her dear sons, she follows the sons of Pandu.

45. O Achyuta, how is the all blessed queen Draupadi of illustrious birth well gratified with the fulfillment of all her desires ?

46. Draupadi has a bad lot, though she has five husbands,—all heroes like the fire, all smiters of foes, and all great bowmen.

47. O chastiser of foes, the one whom I have not seen for these fourteen years,—that Draupadi, truthful of speech, is anxious for her children.

48. It seems that a man does not surely get happiness as the result of his virtuous acts , for Dr aupadi, though of virtuous habits of life, does not get unending happiness.

49. When I remember Krishna dragged to the Assembly-Hall, Vibhatsu, Yudhisthira, Bhimasena and also the twin brothers, Nakula and Sahadeva cease to be dear to me.

50. Nothing ever before gave me greater pain than the dragging of Draupadi in her season to her fathers-in-law.

51. She was dragged there by that dishonourable wretch, from motives of wrath and covetousness ; and all the Kurus gazed on her brought to the Assembly-Hall in a single raiment.

52. There were at the time Dhritarastra, the great king Valhika, Kripa, Somadatta and the Kurus who were pained at it.

53. Of all the people present in that assembly I honour that Khattwa (Vidura) most ; for a man becomes honourable by his habits and not by his wealth, nor by his knowledge.

54. O Krishna, the virtues of that high-souled Khattwa of great and deep wisdom are like an ornament of the whole world.

Vaishampayana said :—

55. That lady oppressed with sorrow, and yet cheerful seeing Govinda come,began to describe all the diverse griefs she had suffered.

She said :—

56. O chastiser of foes, could game at dice and the slaying of deers practised by these bad kings in the days of old be pleasant to them ?

57. The degree, to which this fact pains me, namely the dragging of Krishna to the Assembly-Hall in the presence of the Kurus and insulted by the sons of Dhritarastra, is not equalled by death itself.

58. O chastiser of foes, the exile (of my sons) out of city and their wanderings and several other griefs have I experienced, O Janardana.

59. O Madhava, O chastiser of foes, living in concealment, and the deprivation of my boys, could not be so painful to me in the company of my sons ?

60. It is fourteen years now since they were exiled by Duryodhana ; and happiness should be ours, if misery puts an end to the fruits of vice.

61. I never treated the sons of Dhritarastra in a different way from that in which I treated the sons of Pandu ; and by virtue of this truth shall I see, O Krishna,

yourself along with the Pandavas after you have slain your enemies invested with prosperty, come out safe from this impending war.

62. All of them having such like qualities are incapable of being defeated by the enemies. But my father is to blame (for all this grief) and not myself, nor Suyodhana.

63. By him I was given away to Kuntibhoja like wealth given away by a rich man. While yet a girl playing with a ball in my hand, your grand-father

64. Gave me away to his friend, the large-souled Kuntibhoja; such a one was myself, and abandoned by my father and my father-in-law. O chastiser of foes, meeting with great troubles, O Krishna, what is the use of my life?

65. At the birth of Savyasachi, a voice told me in the room in which I was confined: 'Your son will be the conqueror of the world and his fame will reach the very heaven.

66. Slaughtering the Kurus in a great battle and obtaining the kingdom, Dhananjaya, the son of Kunti, along with his brothers, will perform three grand sacrificial rites.'

67. I do not doubt the eventual justification of that foreboding. I bow to Dharma and to the creator, and to Krishna who is ever great. Creatures are supported by Dharma (Virtue).

68. If Dharma (Virtue) exists in this world, O scion of the Vrishni race, thus you too will be what the voice announced, O Krishna; and you will accomplish all that.

69. O Madhava, neither widowhood, nor the loss of wealth, nor even this dispute has pained me so much as my separation from my sons.

70. I, who do not see the wielder of the Gandiva bow, that foremost of all that wield weapons, Dhananjaya—what peace can I (my heart) know, not having seen Yudhisthira for these fourteen years?

71 Nor have I seen Dhananjaya, O Govinda, the twins, Nakula and Sahadeva, and also that Vrikodara; people perform the *Sraddha* (obsequies) of absent people under the impression that they are dead.

72. Virtually they are dead to me, and I am the same to them, O Janardana, O Madhava, say this to the virtuous-souled king Yudhisthira.

73. Your virtue is becoming less and less O son; act in such a way that this may not be; fie to them, O Vasudeva, that live under the protection of others.

74. To a mode of life attended with meanness death even is superior. Say also to Dhananjaya and Vrikodara who are constantly on the alert.

75. This is the time come for the purpose, for which a Kshatriya woman brings forth a son, if you let the occasion, which is now come, slip without doing anything;

76. You will be doing what is cruel and mean, though you are respected by the world; and if you are ever contemptible, I shall abandon and disown you for ever.

77. When the suitable moment arrives, life even should be laid down. The two sons of Madri who are ever attached to virtuous deeds should be spoken to.

78. Chose these comforts and luxuries, which are attainable by a display of your prowess, rather than even life itself; since objects attained by prowess alone are ever pleasing to those who live the life of Kshatriyas;

79. And ever gladden the hearts of men, O you best among men. Having gone there speak to him who is the foremost among all wielders of weapons,

80. Namely the hero Arjuna, the son of Pandu. Follow the path pointed out by Draupadi. It is known to you that when they (Bhima and Arjuna) are enraged they are as Death himself.

81. And (when such is the case) Bhima and Arjuna can bring the very gods to the end of their life. This insult, namely that Krishna was dragged to the Assembly-Hall, was offered to them;

82. And Dusasana and Karna spoke harsh and insulting words. Duryodhana has insulted the spirited Bhimasena

83. In the presence of the chiefs among the Kurus he will see what the consequences of that will be. Vrikodara having once been made an enemy cannot make peace.

84. The feelings of revenge in Bhima too will not calm down in a short time until that grinder of enemies does make an end of them.

85. The loss of kingdom is not a source of trouble, not even the defeat at the game of dice; nor even the exile of my sons was so much the cause of my affliction;

86. As that youthful Krishna, clothed in a single raiment brought into the Assembly Hall and that she was made to listen to harsh and insulting words, what can be more painful than that.

87. Krishna, though her husbands were living, was at that time without the protection of a lord—that lady of beautiful hips

with the modesty proper to a lady and ever attached to the virtue of a Kshatriya princess.

88. Having yourself, O slayer of Madhu, as the protector of myself with my sons, and as also that foremost of powerful men, Rama and that great car-warrior Pradyumna ;

89. And having the invincible Bhima and Vijaya who never turn back from the field alive, that I should suffer this sort of grief, O best among men !

Vaishampayana said :—

90. Shauri, the friend of the Parthas, then comforted his paternal aunt Pritha who was lamenting being filled with grief on account of her sons.

Vasudeva said :—

91. O aunt, what woman is there in this world who is like you ? The daughter of king Sura, you are now (by marriage) a member of the Ajamira race.

92. Born in a noble family (and married to another equally noble family,) you are (like a lotus) transplanted from one lake into another ; you are the all-auspicious queen, and much respected and beloved by your husband.

93. Yourself the wife of a hero, you have produced heroes ; you are endued with all the virtues ; it is fitting, of great wisdom as you are, that you should bear patiently happiness and misery like the Parthas.

94. Sleep, laziness, anger, joy, hunger and thirst, the Parthas having brought all these under control are ever attached to the enjoyment of happiness attainable by heroes only.

95. The Parthas ever desirous of enjoyment of heroes' life forego mean happinesses ; those men of great energy and great prowess were not content with a little.

96. Those who are wise enjoy or suffer the extremes of whatever is enjoyable or sufferable. But persons attached to mean happiness chose an indifferent state of dullness ;

97. The former delight in the acutest sufferings or highest enjoyments ; they do not like a middle course. They consider the extreme to be happiness, while that which lies between, is held by them to be misery.

98. The sons of Pandu along with Krishna send their greetings to you ; and having submitted to your notice that they are in health, asked about your welfare.

99. You will soon see the sons of Pandu without any illness, and all their objects gained, the lords of all the world, with their enemies killed and themselves surrounded by prosperity.

100. Kunti who was filled with grief for her sons, thus comforted, said again to Janardana after driving away the gloom of her mind due to ignorance.

101. Kunti said : 'Whatever, O you with long arms, is beneficial in your opinion, O slayer of Madhu, and whatever you think right to be done, O Krishna, should be done.

102. O chastiser of enemies let these be done without transgressing virtue and without the practice of deceit ; I know, O Krishna, the power of your truth and your birth.

103. And I know the wisdom and prowess you apply to the accomplishment of your decisions in any matter regarding your friends. In our family you are virtue, you are truth and you are the great devotee.

104. You are the saviour, you are the great Brahma, everything depends on you ; what you have said must come to pass for truth itself depends on you.'

Vaishampayana said :—

105. Govinda of long arms bidding adieu to her and also going round her, went towards the residence of Duryodhana.

Thus ends the ninetieth chapter, the conversation between Kunti and Krishna, in Bhagabat-Yana of the Udyoga Parva.

CHAPTER XCI.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vaishampayana said :—

1. Bidding adieu to Pritha and also going round her, Govinda or Shauri, the chastiser of enemies, went to the residence of Duryodhana.

2. Janardana entered the house which was furnished very sumptuously and was like the mansion of Purandara, furnished with diverse kinds of seats.

3—4. Traversing three divisions of that mansion, without a word of challenge from the gate-keepers, that one of great fame, came to a palace, effulgent with marks of prosperity and having the appearance of a mass of clouds, high as the peak of a mountain. There surrounded by a thousand Kuru kings,

5. The son of Dhritarastra of long arms, he saw seated on a seat, and he also saw,

Dusasana, Karna, Sakuni and the son of Suvala.

6. He saw them on a seat near Duryodhana. The scion of the Dasharha race, having appeared, the son of Dhritarastra of great fame

7. Rose up along with his advisers, honouring the slayer of Madhu; Keshava having saluted the son of Dhritarastra along with his ministers;

8. And having also saluted the kings that were there according to their ages, the scion of the Vrishni race (Achyuta) seated himself on a seat which was there, made of gold and beautiful looking,

9—10. And ornamented with diverse gems and overlaid with a carpet. The Kuru king then presented a cow, honey, curds and water and placed at his disposal his palaces in the kingdom; and then to Govinda seated there like the radiant Sun,

11. All the people present including the Kuru kings, made worship. Then the king Duryodhana, that foremost of victors, the scion of Vrishni race

12. Invited to dinner; but Keshava did not accept the invitation; then Duryodhana said to Krishna in that assembly of the Kurus,

13. In an humble voice but with evil intention concealed in his heart, and looking at Karna. 'For what reason the eatables, drinks, garment and beds,

14. Which have been provided for you, do you not accept. O Janardana, devoted to the good of both parties in the impending struggle as you are, you ought to keep to both sides;

15. O Madhava, you have besides, closer relationship with Dhritarastra; you O Govinda, know what is righteous and what is conducive to worldly profit in the true sense and in all their bearings.

16. O wielder of the discus and the mace, I want to hear the reason of this (action of yours).'

Vaishampayana said:—

17. That Govinda of a great mind being then addressed, said in reply, speaking like the roaring of a cloud, at the proper time raising his long arm.

18. The one with eyes like the leaves of a lotus said to the king these excellent words giving the reasons—words that were not too low, distinct, correctly pronounced, and without any confusion.

19. 'Those messengers only, who have gained their objects take their food and accept worship; and you, O Bharata, after gratifying me in my wish, may entertain me along with my followers.'

20. The son of Dhritarastra, being thus spoken to, said in reply to Janardana: 'It is not befitting that your exalted self should behave in this unjust way.

21. Whether your objects are gratified or not gratified, we, O slayer of Madhu, were bent on entertaining you but could not. O you of the Dasharha race,

22. We do not however see any reason (for your action) in this matter, O slayer of Madhu, namely your non-acceptance of the entertainments provided for you, O best among men.

23. We have no enmity with your exalted self, O Govinda, nor strife; therefore shall it seem to you, on mature thought that it is not proper for you to have spoken thus.'

Vaishampayana said:—

24. Janardana thus spoken to, said by way of reply to the son of Dhritarastra, after that scion of the Dasharha race had gazed on him along with his ministers, laughing as it were.

25. 'I never abandon virtue from motives of desire, or from wrath, or from hate or from the object of gaining my objects or for the sake of argument, or from covetousness.

26. One should eat (others') food when there is love (between them), or again it should be taken when one is in distress; O king, neither do you please me, nor am I in distress.

27. For no reason do you, O king, bear malice, even since their birth, to the Pandavas who are your loving followers and brothers and in whom there are developed all the virtues.

28. This malice towards the sons of Pritha, for no reason, is not fitting. The sons of Pandu stand on virtue and who is there that can blame them and in what way?

29. He who bears them malice, bears me malice; he that follows them, follows me, know that I am merged in the Pandavas.

30. He who following the dictates of impulse or wrath, owing to a confusion of the intellects, wants to act against the interests of

31. A deserving man and bears him malice, has been called the vilest of men; and he who desires to see a cousin endued with blessed virtue with eyes of lust or ignorance,

32—33. Is a slave to his soul and a slave to his wrath; prosperity does not remain with him for any length of time. On the other hand, he, who, by good services, wins over those who are endued with virtues and accomplishments, though they are not dear to his heart ever become renowned.

34. All these eatables, defiled by wickedness, cannot be taken by me—I am of opinion, that eatables provided to me by Khattwa alone, Vidura should be eaten by me.

35. The one of long arms, thus speaking to the wrathful Duryodhana, then came away from the white mansion of the son of Dhritarastra.

36. And the large minded Vamadeva of long arms, coming out went to the residence of the great-souled Vidura.

37. There came to him the Kurus, Drona Kripa, Bhishma, Vahlika while the one with long arms was staying in the house of Vidura.

38. Those Kurus said to the heroic Madhava, the slayer of Madhu, 'You scion of the Vrishni race, we place at your disposal our abodes ornamented with gems.'

39. The slayer of Madhu, of great energy said to those descendants of Kuru, 'All of you may go away; by these offers have you honoured me.'

40. The Kurus having departed, the Khattwa Vidura paid due honours to the scion of the Dasharha race who had never met with a defeat and then made special endeavours to meet all his wishes.

41. Then the Khattwa collected large quantities of clean and delicious foods and drinks for the great-souled Keshava.

42. The slayer of Madhu having gratified the Brahmanas first,—he gave first to Brahmanas conversant with the Vedas, some of that food with wealth.

43. There along with his followers, like Vasava in the midst of the Marutas, he took his clean and delicious eatables provided by Vidura.

Thus ends the ninety-first chapter, the conversation between Krishna and Duryodhana, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER XCII.

(BHAGAVAT-YANA PARVA)—

Continued.

Vaishampayana said:—

1. During the night Vidura said to him after he had taken his food and refreshed himself: 'O Keshava, this coming of yours is not an act well thought of.

2. O Janardana that fool transgresses both worldly profit and virtue, besides he is wrathful, destroyer of other people's honour, though he is himself desirous for obtaining it, and is incapable of being controlled by aged people.

3. The wicked-souled fool, the son of Dhritarastra, goes against the rules laid down in our books of religion; being overtaken by fate he is incapable of being led by his superiors and is a fool.

4. His soul follows the beat of his desire and in his own opinion he is a wise man; an enemy to his own friends and suspicious in all matters; doing nothing himself, yet not grateful (for things done for him), he has abandoned virtue and is fond of untruth.

5. He is a fool with his understanding uncultivated, the slave of his senses, following the lead of his desires and hesitates to do a thing which ought to be done.

6. He is possessed with these and many other vices; out of vanity he will not accept your advice though that is distinctly for his good.

7. He has too great a confidence on Bhishma, Drona, Kripa, Karna, the son of Drona, and Jayadratha, and therefere he does not think of peace.

8. It is the conviction of the sons of Dhritarastra and of Karna, O Janardana, that the sons of Pritha are not capable of even gazing at an army under the leadership of Bhishma and Drona.

9. That boy, who is not shrewd having brought together a large army from this earth, regards himself as having already gained his object, O slayer of Madhu.

10. It is the conviction of the son of Dhritarashtra of mean intelligence, that Karna alone is capable of defeating the enemy, and he will not agree to peace.

11. Actuated by brotherly feelings as you are attempting to establish peace between the two parties and are seeking the good of the sons of Dhritarastra, O Keshava

12. It has been decided among themselves that they would not give back their just dues to the sons of Pandu; and advice to them would be useless.

13. In cases where good and bad advices are of equal effect, O slayer of Madhu, a wise man does not talk like a singer among the deaf.

14. Among those fools who do not know anything and who entertain no reverence for others, O Madhava, do not speak any word as a twice-born would do among the Chandalas.

15. This child (in wisdom) who is such—
—this fool will not do what you say, and your words spoken to him will go in vain.

16. The idea does not please me, O Krishna, of your going in the midst of all those of wicked heart seated together.

17. The idea does not please me, O Krishna, that you should utter words among those men, of mean intelligence, vicious and of wicked hearts, of whom there are many.

18. Owing to their never having respected the aged and to vanity and folly incident to their age and to wrath they will not accept what is for their good.

19. He has at his command a strong force and if you speak to him, O Madhava, he will not act according to your advice, for he entertains suspicions against you.

20. All the sons of Dhritarastra have come to the conclusion that they are now invincible in battle even with Indra himself along with the gods;

21. Among those who are thus endued, and who follow the impulse of desire and anger, your words though able in themselves will be of no use.

22. Standing in the midst of his ranks of elephants and his army composed of chariots and cavalry, that fool of dull intelligence, Duryodhana, thinks himself past the reach of any fear and that he has gained his object having conquered this earth.

23. The son of Dhritarastra aspires to an extensive empire in this earth without any rival. Peace with him therefore can not be obtained. The wealth (and kingdom) which is now at his command he regards as unalienably his and his alone.

24. This earth, having its allotted time, ever is on the eve of ruin; it seems only for the sake of Duryodhana, for all the Pandavas and all the soldiers including the kings and rulers of the earth have assembled together, desirous of war.

25. All these (kings) too have before this been made enemies of by yourself; for you have, O Krishna, dispossessed these kings of their wealth; out of fear of you these heroes have come under the protection of the sons of Dhritarastra and joined Karna.

26. All those soldiers, united with Duryodhana and regardless of self are delighted at (the prospect of) fighting with the Pandavas and, O you heroic scion of the Dasarha race, it is not my opinion that you should enter in their midst.

27. Among those men, your enemies any in number, of wicked hearts seated together how will you go, O grinder of your enemies.

28. O you of long arms, in every way are you hard to be vanquished even by the gods and, O slayer of your enemies, I know your wisdom, manliness and your importance.

29. What have I to bear to the sons of Pandu, I bear to you in a geater degree, O Madhava, and I speak from motives of love, reverence and friendship.

30. What is the use of describing the pleasure I feel, owing to my seeing you; for you are the universal soul of all embodied creatures.

Thus ends the ninety-second chapter, the conversation between Krishna and Vidura in the Bhagavat-yana of the Udyoga Parva.

CHAPTER XCIII.

(BHAGAVAT-YANA PARVA)—*contd.*

The blessed God said :—

1. You have spoken as a greatly wise man should—you have spoken as a sharp man should, even as should be spoken by a friend like you to a friend like me.

2. This has the merit of being conversant with morality and worldly good and truth to that degree which is proper for you; the words which have been spoken by you are like the advice of a father or a mother.

3. What you have told me is true and worthy of being followed and is even what I have described it to be; listen with attention to the reason of my coming here, O Vidura.

4. The wickedness of soul of the sons of Dhritarastra and the hostility of the Kshatriyas—knowing full well, all this, O Khattwa have I now come to the sons of Kuru.

5. He that will relieve this earth of her burden consisting of horses, chariots, elephants, he that will liberate her from curse of Death will earn great religious merit.

6. Attempting with all his might to do a virtuous act, if a man does not accomplish it, he gets the religious merit of having done the act. About that I have no doubt.

7. Thinking of a sinful act in his mind, if a man does not accomplish it, he does not get the consequences of that act. Utter those that are conversant with religion.

8. Therefore shall I with all sincerity try to establish peace, O Khattwa among the Kurus and the Srinjayas, for they will meet with ruins in the case of war.

9. This exceedingly grave calamity has its rise in the Kurus; for it has been brought about by Karna and Duryodhana. All these are but their followers.

10. He, who does not seek to serve a friend suffering from a calamity by trying to the best of his abilities, is said to be a cruel man by the wise.

11. A friend should be turned back from improper act even by seizing his hair. That being so, how can a man be blamed, if he strives with all his might.

12. It is proper therefore, O Vidura, for the son of Dhritarastra along with his ministers to accept my blessed advice capable of doing good and consistent with morality and worldly profit.

13. With all sincerity shall I strive for the good of the sons of Dhritarastra and of the Pandavas, and indeed of the Kshatriya race of the world.

14. If Duryodhana suspects me, striving for his good as I do, I shall at least be satisfied with myself in my heart and I shall be discharging the debt (I owe them as a friend).

15. In a dispute between cousins, the friend who does not serve them as a mediator with all his might, is not said to be a friend at all by wise men.

16. In order that unrighteous, foolish and unfriendly people may not call me that Krishna though competent did not dissuade the Kurus and Pandavas inspired with rage against each other;

17. And for being of service to both the parties have I come here. And having made attempts in that direction I shall escape blame of men.

18. If after listening to my beneficial advice, they do not accept it, the fool will feel the consequence of his luck.

19. If without sacrificing the interests of the Pandavas I can bring about their peace with the Kurus, then I shall have done a meritorious act, O great-souled one; and the Kurus shall have been liberated from the shackles of death.

20. If the son of Dhritarastra think well of the wise words spoken by me—words having their source in virtue, and words leading to earthly good and words leading to the reverse of malice,—for bringing about peace—then the Kurus too will worship and honour me.

21. Otherwise I tell you that not even all the rulers of the earth united together are capable of standing in my front like other animals before an enraged lion.

Vaishampayana said:—

22. Having said these words that foremost of the Vrishnis and cause of the happiness of the Yadus, then laid down on his bed pleasant to the touch.

Thus ends the ninety-third chapter, the conversation between Krishna and Vidura, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER XCIV.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vaishampayana said:—

1. The two wise men talking together in this way spent that night which was beautiful and lit by stars.

2—3. That night passed away against the wishes of Krishna and Vidura, who was listening to the discourses on diverse subjects, conducive to religious merit and earthly profit and conveyed in rhythmical language from Krishna, and of Krishna of immeasurable prowess listening to similar discourse from high-souled Vidura.

4. Then (at the break of day) many professional bards and singers having a good voice awakened Krishna with the sound of conches and cymbals.

5. Janardana, that scion of the Dasharha race, that best among the Satwatas, then performed all the necessary rites of the morning.

6. Having performed his ablutions, having repeated the usual incantations to the god of fire, and having donned his attire and ornaments, Madhava worshipped the rising sun.

7. Duryodhana and Shakuni the son of Suvala coming to Krishna, that scion of the Dasharha race, and who had never met with a defeat, while he was yet performing his morning devotions, said to him:

8. "King Dhritarastra is come to the Assembly-Hall, and so have the other

Kurus headed by Bhisma and all the rulers of the earth.

9. O Govinda, they are waiting for you like the gods in heaven waiting for Sakra." Govinda welcomed them by courteous words.

10. When the spotless sun progressed a little further in his diurnal journey, Janardana, the chastiser of foes, gave to the Brahmanas gold, cloths, cattle and horses.

11. Thus Krishna having distributed many gems and precious stones, his charioteer approached that unvanquished hero of the Dasharha race, who was seated, and paid his respects to him.

12. Then Daruka soon came back with the large and shining car furnished with tinkling bells, and yoked to excellent horses.

13. That one of large mind, understanding that the celestial car ornamented with all sorts of gems and precious stones, and whose wheels rattled as loudly as masses of thick clouds, had arrived

14. Made tour round the fire and also round the Brahmanas. And putting on the Kaustuva gem which was shining with excellent beauty,

15. And surrounded by the Kurus, and protected by the Vrishnis, Krishna or Shauri the centre of delight of all the Yadavas, mounted on his car.

16. After that scion of the Dasharha race had mounted the car, Vidura, conversant with all virtues, superior to all living creatures and foremost among all wise men,

17. Duryodhana and Shakuni the son of Suvala on a second car followed this chastiser of enemies, Krishna.

18. Satyaki and Kritabarma, as also other warriors of the Vrishni race followed behind, some on elephants, some on horses and others on chariots.

19. The chariots of these men, O king, adorned with excellent gold and yoked to good horses and producing diverse sounds as they proceeded on, looked very beautiful.

20. The wise Krishna, blazing with beauty, in fit time, came up on a high way well swept and whose dust had been cleared away, and which was fit to be used even by the Rishis of royal descent.

21. The scion of Dasharha race having set out, there was one continual music of cymbals. The conches began to be played, also all the other instruments that were there.

22. A large number of young men of the strength of lions, heroic chastisers of foes in the world surrounding the car of Shauri, followed him.

23. And there were others by thousands, who in diverse and strange attires holding swords, lances and axes followed Krishna.

24. There were five hundred elephants, and chariots by thousands, that came up behind the heroic scion of the Dasharha race, who had never sustained a defeat.

25. O chatiser of enemies, the city of the Kurus was filled by old and young men including women, who were desirous of seeing Janardana advancing on a car.

26. Many were the houses that were tottering under the load of women, who were in the terraces and balconies.

27. He proceeded slowly along gazing in all directions, worshipped by the Kurus; and listening to sweet speeches and returning suitable greetings.

28. The followers of Keshava having arrived at the Assembly-Hall filled all directions with the sound of conches and cymbals

29. The entire assembly of those kings of immeasureable energy began to shake with delight with the desire of seeing Krishna come.

30. Then those rulers of men became rejoiced at the inference that he was near, which they drew on account of their hearing the rattles of his chariot, which was like the roar of clouds charged with rain.

31. Shauri, the best among the entire Satwata race, coming to the gate of the Assembly-Hall, got down from the car which was like the peak of the Kailasha mountain.

32. He then entered the Hall, which was like the abode of the great Indra, and was blazing as it were with the beauty of energy, and which looked like a mass of newly formed clouds.

33. Getting hold of the hand of Vidura and that of Satyaki (on either side) the one of great fame (entered the Assembly-Hall) eclipsing the Kurus (planets) in splendour like the sun.

34. In front of Vasudeva were the two, Karna and Duryodhana; while behind him sat the Vrishnis and Kritavarma.

35. Bhishma, Drona and others following the example of Dhritarastra rose up from their seats with the object of honouring Janardana.

36. That scion of the Dasharha race approaching the lord of men having eyes of wisdom along with Drona and Bhishma

and others all of great fame rose up from their seats.

37. The great king Dhritarastra, the lord of men, having got up, those thousands of kings all rose up also.

38. A seat respectable in every way and adorned with gold was placed there under instructions from Dhritarastra.

39. With a smilig face, did the virtuous-souled Madhava greet the king, Bhishma and Drona, as also other kings according to their respective age.

40. Then all the kings and rulers of the earth and all the Kurus worshipped Keshava or Janardana who had come into the Assembly-Hall.

41. That chastiser of foes, the scion of the Dasharha race, while staying there, beheld in the heaven the Rishis who had attained to the better world. And seeing the Rishis under the leadership of Narada,

42. The scion of the Dasharha race said to Bhishma the son of Santanu slowly, "To see this earthly assembly have the Rishis come, O ruler of men.

43, Invite them with plenty of seats, and welcome them; for they remaining unseated, who is capable of taking his seat?

44. Arrange therefore immediately for the worship of these Munis who have conquered their souls." The son of Santanu seeing the Rishis come at the very gates of the Assembly-Hall,

45. Quickly commanded the attendants to get seats soon for them and they brought many spacious and beautiful seats

46. Embroidered with gold and set with gems. After they had accepted due worship and seated themselves, O Bharata,

47. Krishna took his seat; so did all the kings, in their respective seats. Dushasana offered to Satyaki an excellent seat.

48. Vibhingsati gave a beautiful golden seat to Kritavarma and not far from Krishna. Karna and Duryodhana,

49. The two men of large souls and wrathful sat on one and the same seat. The king of the Gandharas Sakuni, surrounded by the Gandhara chiefs,

50. With his son sat on one seat, O lord of the world. The great Vidura sat on a holy seat covered with a white deer skin, and decked with gems.

51. That one of great intelligence sat contiguous to the seat of Shauri. All those kings, having for a long time looked at the scion of the Dasharha race,

52. Were not gratified with gazing on Janardana as if drinking nectar. Janardana was attired in a yellow robe and looked like the Atasi flower.

53. He sat in the midst of that Assembly like a dark gem placed on gold.

54. They all were silent while Govinda was thinking within himself and no man there made the slightest utterance.

Thus ends the ninty-fourth chapter Krishna's presence in the Assembly-Hall in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER XCV.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vaishampayana said:—

1. All of them having taken their seats and perfect stillness having prevailed among the kings, Krishna who had an excellent set of teeth and had the voice of a drum began to speak.

2. Like the roar of clouds at the close of summer, Madhava, looking on Dhritarastra, spoke so that the assembly could hear;—

3. "Between the Kurus and Pandavas there may be peace, O Bharata, without the slaying of heroes (on either side)—to effect this have I come.

4. O king, I have nothing else to say—every thing that ought to be known in this world is known to you, O chastiser of foes.

5. O ruler of the earth, this dynasty (of yours) is the best among these of all kings; it is noted for its knowledge of the scriptures as also for its good ways of life, and it is endued with all the virtues.

6. Kindness, pain at the sight of other's pains, desire to remedy evils and humanity, O Bharata, as also sincerity, forgiveness, and truth, are specially in the nature of the Kurus.

7. Belonging to this noble family which is such, O king, no one should do what is improper, and especially an improper act is to be deplored when you are the cause of it.

8. You, O best of Kuru race, being the foremost among them, bear the load of the Kurus when they behave, O Sire, deceitfully towards others or to members of their own family, when the deceit is actually done in act or when it is conceived.

9. Those sons of yours, O Kauravya, headed by Duryodhana, are acting impiously setting aside all considerations of morality and earthly good.

10. Those wicked ones, whose self-respect is gone, and whose hearts have been perverted by avarice, (are acting unfairly) towards their own chief friends—O best of men.

11. This exceedingly grave disaster has its rise among the Kurus and if regarded with indifference, it will destroy the whole earth, O Kauravya.

12. If you desire so, O Bharata, this can be averted; in this instance peace is not hard to secure; such is my opinion, O best of the Bharatas.

13. Peace depends on you, O king, and on myself as well, O lord of the universe, O Kauravya, set right your sons and I shall set the enemies (Pandavas) right.

14. Your commands, O chief among kings, should be followed by your sons with their followers; and it will conduce exceedingly to their own good to act according to your orders.

15. It will conduce to your good, O king and also to the good of the Pandavas, for you try to establish peace, desirous of ruling as you are.

16. Act for yourself after a consideration of the consequences, O lord of the universe, and let the Bharatas be your allies O lord of men.

17. Protected by the Pandavas, O king, establish morality and earthly good. O lord of men, by every exertion in your power, allies such as they, cannot be secured.

18. The great-souled sons of Pandu protecting you, even Indra with the gods cannot withstand you; how can earthly kings do it?

19.—21. Against the side taken up by Bhishma, Drona, Kripa, Karna, Vibhingsati, Ashwathama, Vikarna, Somadatta, Vahlika the king of the Sindhus and the lord of the Kolingas, the chief of the Kambojas, Sudakshina, Yudhisthira, Bhimasena, Savyasachi and the twins, and Satyaki of great energy and the great car-warrior Yuyutsu—who is there of such misdirected energy to fight, O you the best among the Bharatas.

22. The lordship over the world and the quality of being invincible by your foes, will you attain, O you slayer of enemies, when united with the Kurus and the Pandavas?

23. The rulers of the earth, of the same position as youself, O lord of the earth, and kings of better position even will seek to establish peace with you and with one another if you are so united.

24. You will be able to live in happiness being protected on all sides by your sons and grandsons, your fathers and brothers, and friends.

25. Keeping their interests well before you, and treating them well, as in days gone by will you enjoy this entire earth, O lord of the earth.

26. United with these, and with all the Pandavas, O Bharata, will you win victories over other enemies; this is all to your own advantage.

27. Territories acquired by them will you enjoy, O chastiser of enemies, if you are allied to your sons, kinsmen and counselors, O lord of men.

28. In the case of a fight, O great king, you will see a great loss and in loss to both parties what meritorious deed do you see?

29. The Pandavas being killed in battle or your own sons of great strength, describe O great king the feelings that you will experience, O best of the Bharatas.

30. They are heroes who have mastered the use of weapons and all of them are desirous of war—these sons of Pandu and of yourself; save them from a great calamity.

31. You will not see all the Kurus, nor all the Pandavas, in the event of a battle, the heroes on both sides being weakened in number and in strength, and car-warriors slain by car-warriors.

32. The kings have assembled here, O best of kings; they will destroy these creatures, being influenced by wrath.

33. Rescue, O king, the world; do not destroy these creatures; yourself regaining your natural disposition all this will end, O delighter of the Kuru race.

34. Coming from noble families, liberal and generous, endued with modesty, honourable, pious they are related to one another by blood, O king. Save them from a grave calamity.

35. These protectors of the earth meeting one another in a spirit of peace, and having dined and drank together, let them return to their respective homes

36. With good robes on, with wreaths on and doing courtesies to one another, O best of the Bharata race; and with their wrath and enmity against one another plucked out (from their hearts), O chastiser of your foes.

37. Let the feelings of affection that you had for the Pandavas, return to you at the expiration of this age; and let them be the same to you; act in this way, O best of the Bharata race.

38. As boys they lost their father, and were reared and brought up by you; protect

them in a way that would be in accordance with justice as you would do your sons, O best of the Bharata race.

39. By you they ought to be protected and especially when in distress. Let not your sense of virtue and appreciation of worldly good be lost, O best of the Bharata race.

40. The Pandvas, O king, having saluted and propitiated you, have sent you this message. 'At your command have we with our followers suffered misery.

41. These twelve years have been spent by us in exile in the forest and the thirteenth year have we spent in each other's company in disguise.

42. Truly believing that our father would not break that pledge of his towards us, did we not break, O sire, our own. The Brahmanas who accompanied us know this.

43. Therefore do you abide by your pledge, as we have done ours, O best of the Bharata race; having long suffered grave troubles, O king, we desire to get the share of our own kingdom.

44. Knowing the principles of virtue and worldly good, it is your duty to save us; seeing that you are our elder, have we patiently suffered troubles.

45. Therefore do you act towards us as our father and mother; and treat us, O Bharata, according to the excellent principles that ought to be adopted by an elder.

46. We act towards you in that way (the way in which youngers should behave towards their elders); you also act towards us in the same way (the way in which elders should behave towards their youngers). If we follow the wrong way, then should we be set right by our father.

47. Set us in the proper path and follow yourself the excellent path of virtue.' And your sons, O best of the Bharata race, have sent this message to this assembly of kings.

48. In an assembly conversant with the rules of virtue, nothing improper should happen (but in one) in which vice prevails over virtue or falsehood over truth.

49. If this happens with the knowledge of the members thereof, they are themselves slain; when virtue, pierced by vice, makes an appeal to an assembly,

50. And the shaft (of vice) is not taken out, the members thereof are themselves pierced by it. In fact virtue kills them like a river destroying the trees growing upon its banks.

51. Those, who are adopting a calm attitude and are silently waiting for virtue to assert itself, have said what is righteous, true and just, O best of the Bharata race.

52. What else are you capable of saying to them than giving back their kingdom? Let the protectors of the earth who are assembled in this council, speak.

53. If I am speaking the truth, keeping in tact virtue and morality, then liberate these Kshatriyas from the shackles of death, O foremost among men.

54. Be peaceful, O you foremost of the Bharata race and do not give in to anger. Having given back to those Pandavas, their due shares of the ancestral kingdom

55. Enjoy the blessings of life, O chastiser of foes, along with your sons under the attainment of your objects. You know that Yudhisthira follows the course of virtue always

56. As also (you know) his treatment towards yourself and your sons, O ruler of men. He was burnt and he was exiled but again he has come back to your protection.

57. He was exiled to Indraprastha by yourself with your sons and while staying there he brought under his sway all the rulers of the earth.

58. And yet he remained under your protection and never disregarded you; such a man as he, was recently, sought to be robbed by the son of Suvala,

59. Of his kingdom, wealth and coin by means of a great deceit. He,' even when he was brought to that condition, namely when Krishna was dragged to the Assembly-Hall,

60. Yudhisthira of immeasurable soul did not swerve from Kshatriya's duty. I too desire your good and theirs, O Bharata.

61. Do not, O king, destroy these beings of the birth for the sake of vice, and earthly good for the sake of happiness thinking evil to be good and good to be evil for yourself.

62. Restrain your sons, O lord of the universe, who are too much attached to avarice. The sons of Pritha live to serve you and to fight for you, O chastiser of foes; whatever course, O king, appears better, follow, O chastiser of foes."

Vaishampayana said:—

63. All the rulers of the earth, agreeing as they did in their minds with these

words, could not venture to say any thing there in the presence (of Duryodhana).

Thus ends the ninety-fifth chapter, the speech of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CXVI.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vaishampayana said:—

1. These words having been uttered by the high-souled Keshava, all the courtiers sat stupified with their hairs standing on their end.

2. No man ventured to say anything in reply and all the rulers of the earth began to think in their own minds.

3. Silence having thus prevailed in the midst of those kings, the son of Jamadagni, spoke these words in the assembly of the Kurus.

4. "To these truthful words of mine, illustrated by an example, listen without entertaining any doubt or suspicion and hearing that, accept the moral if you think my story good.

5. In days of old, there was a king named Dambhodbhava who had brought under his sway the entire world and enjoyed the fruits of the whole world in their entirety; such has been heard by us.

6. Every day at the end of night, that great and heroic car-warrior, rising up, used to ask the Brahmanas and Kshatriyas.

7. 'Is there any body who is more accomplished or even equal to myself in battle, be he a Sudra, a Vaishya, a Kshatrya or a Brahmana?'

8. Saying thus he would wander over the earth intoxicated with great vanity and without thinking of anything else.

9. Several Brahmanas, of really noble souls, acquainted with the Vedas, and having nothing to fear, forbade the king who was boasting too often.

10. Even when forbidden, that vile man used to ask the same thing to the twice-born. Some Brahmanas then thus spoke to him who was too much puffed up with vanity and intoxicated with prosperity.

11. Those twice born devotees, of large souls and acquainted with the cases cited in the Vedas, excited by wrath, said to that king.

12. 'There are two persons who are the best among men and who have achieved many victories in battle; you are by no means equal to them, O king.'

13 The king thus spoken to, asked these Brahmanas again and again, 'Where are these two heroes? Where are they born? What works have they achieved and who are they?'

The Brahmanas said:—

14. We have heard that those two are the devotees Nara and Narayana who have taken their birth in the human world. O ruler of the earth, fight with them.

15. We hear that both of them, Nara and Narayana of large souls, are practising severe austerities in some hidden regions in the Gandhamadana (mountain).

Rama said:—

16. The king, having collected a large army consisting of six divisions betook himself to the regions where these two who had never sustained a defeat were, being unable to remain unconcerned at their reputation.

17. He, going to the rightful and unapproachable Gandhamadana, hunted for the two devotees and at last met them who had taken refuge in the wilderness.

18. Seeing them, the best among men, emaciated with hunger and thirst, with their veins visible and afflicted with cold, wind and with the rays of the sun,

19. He approached them and touching their feet asked them about their welfare. They received him with roots and fruits and with the offer of a seat and water.

20—21. They asked the king 'What can we do for you?' Then he repeated to them from the very beginning the fact—'The earth has been conquered by my arms and all my enemies have been killed.

22. With the desire of fighting with you, have I come to this mountain; give me this hospitality, the desire which I have entertained for a long time.'

Nara and Narayana said:—

23. This retreat, O best among kings, is beyond the reach of wrath and avarice, there is no warfare in this retreat. Where are weapons to be got from? Desire war elsewhere—there are many Kshatriyas on the face of the earth.

Rama said:—

24. Though spoken to in this way, he repeated his request and the ascetics, O Bharata, again and again comforted him and pardoned him (for his importunities).

25. Dambhodbhava, desirous of battle, however summoned these two devotees to fight again and again. Then Nara taking up a handful of blades of grass said :—

26. 'Come and fight, O you Kshatriya, desirous of fight as you are; take up all your arms and prepare your army.

27. I shall destroy your thrist for war from this moment forward.'

Dambhodbhava said :—

If, O devotee, you think this weapon fit to be used against me and mine, I shall fight with you though you use that weapon. I am come here for fight.

Rama said :—

29. Saying these, Dambhodbhava with his army, desirous of killing that devotee, covered all sides with a downpour of arrows.

30. The Rishi, by means of the same blades of grass, neutralized the terrible arrows capable of rending asunder the body of the enemies.

31. Then the one, who had never sustained a defeat, shot terrible weapons in the shape of blades of grass, which were incapable of being withstood and a strange effect they had.

32. The eyes, ears and noses of his solders were cut off by the Muni who could not possibly miss his aim, by these blades of grass through his illusive energy.

33. Then seeing the sky rendered white with blades of grass, the king fell at Nara's feet and exclaimed : 'May good betide me.'

34. Nara, who is the proper refuge of those that deserve and desire protection, said to him :—' O king, be virtuous-souled, and act up to the instructions of the Brahmanas and do not again behave in this way.

35. A conqueror of cities, in the possession of his enemies, performing the duties of a Kshatriya, should not, O king, be such even in his intentions, O best of the rulers of men.

36. Subject to the influence of vanity never insult any body in any way, who he be, your inferior or your superior; such a conduct, O king, would not be proper for you. Acquiring wisdom, being beyond the reach of covetousness, without vanity, acquiring mastry over self,

37. Restraining your desires, endued with forgiveness, humility and being peaceful protect your subjects, O ruler of the earth, and do not again insult any body without knowing his strength and weakness.

38. May good betide you ; with our permission depart and never again act in this way; in obedience to our command, enquire of the Brahmanas about their welfare and what is for your good.'

39. Then the king, bowing to the feet of the two great-souled beings, returned to his own capital and thenceforward acted most righteously.

40. The deed, which was acheived by Nara in days of old, was very great indeed. Narayana was still greater in regard to many virtues.

41. For that reason so long as weapons are not joined to that foremost of bows—the Gandiva, putting aside your vanity go you, O king, to Dhananjaya.

42. Kakudika, Shuka, Naka, Akshisantarjana, Santana, Nartana, Ghora and Asyamodaka, these eight,

43. Pierced by these all men go to the regions of death and the same is the case when they are influenced by desire, wrath, covetousness, vanity, insolence, pride,

44. Malice and selfishness. The eight weapons are represented by these vices respectively and men, struck with them, move about intoxicated, taking leave of their senses and with their minds bewildered.

45. When pierced by them, men sleep, move about here and there, pass excreta and urine and always weep and laugh.

46. Arjuna, whose friend is Narayana, the creator of the entire world and its lord, and conversant with the nature of all acts, is hard to withstand in battle.

47. O Bharata, who can dare defeat in the three worlds, the heroic Jishnu, having the emblem of a monkey on his banner and none equal to him in battle ?

48. Innumerable are the virtues of the son of Pritha ; Janardana excels him however. You know very well Dhananjaya the son of Kunti.

49. Nara and Narayana, as these two were, so are Arjuna and Keshava ; know this, O great king, that those two best among men are heroes.

50. If you know it to be so and do not suspect or mistrust me then adopting a virtuous resolution effect peace with the Pandavas,

51. And if you think thal a rupture with them is not beneficial to you, be peaceful, O foremost among the race of Bharata, and do not set your heart on battle.

52. Your family, O foremost of the Kuru race, is well thought of in this world ;

let it continue to be so, may good betide you, think of what is good for you.

Thus ends the ninety-sixth chapter, the story of Dambhodbhava, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER XCVII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vaishampayana said :—

1. Hearing the words of the son of Jamadagni, the illustrious Rishi Kanwa addressed these words to Duryodhana in the assembly of the Kurus.

Kanwa said :—

2. Brahma, the grand-father of this world, is eternal and undecaying ; of the same nature are the two divine Rishis, Nara and Narayana.

3. Among all sons of Aditi, Vishnu alone is eternal, invincible, undecaying and the divine Lord existing for ever.

4. The others namely the moon, the sun, the earth, the water, the air, the fire, and also the sky, the planets and the stars have their end in a cause.

5. They, at the final dissolution of the universe, will themselves cease to exist, leaving behind the three worlds and all will be created again and again.

6. Others there are that die in a short time, namely human beings, animals, birds, and creatures having their birth among other living beings.

7. The kings, enjoying great prosperity up to the end of their lives, are born anew to enjoy the effects of their good and bad deeds.

8. Therefore it is proper for your exalted self to effect peace with Yudhisthira. Let the Pandavas and the Kurus rule the universe.

9. "I am strong"—it should not be thought thus, O Suyodhana, for some parties are seen who are stronger than those regarded to be the strongest, O best among men.

10. Among the really strong, physical strength does not count, O son of Kuru, and all the sons of Pandu, who are endued with the strength of the gods, are strong.

11. In this connection is cited the old story of Matali who was desirous of giving away his daughter in marriage and was searching for a bridegroom.

12. Such is the story : The king of the three worlds had a driver by the name of Matali. In his family there was born only one daughter who had a great reputation for beauty in this world.

13. She, having celestial beauty, was well known by the name of Gunakeshi and she greatly excelled all women in beauty, physical development and symmetry.

14. Matali, along with his wife knowing that the time for giving her away in marriage has arrived, became sorrowful, O king, thinking what to do in the future.

Matali thought :—

15. Alas ! the advent of daughters in the family of men who are of good traditions and known for their greatness and are famous and endued with humility, is attended with bad consequences.

16. The family of the mother, the family of the father, and the family to which she is given away in marriage—these three families among good people are affected by a daughter.

17. By my human eyes have I searched the two worlds—those of the celestials and human beings and there is no suitable husband for my daughter that pleases me.

Kanwa said :—

18. Among the gods, among those born in the Daitya race, among the Gandharvas and among human beings there was none who pleased him enough to be made the husband of his daughter. The same was the case with the numerous Rishis.

19. Having consulted with his wife, Sudharma, at night (one day), Matali made up his mind to enter the world of the Nagas.

Matali said :—

20. Among gods and men I do not find a suitable husband for Gunakeshi in point of beauty. There must be some one so suitable among the Nagas.

21. Thus thinking he bade adieu to Sudharma ; and, going round his superiors, and having smelt the head of his daughter entered the nether regions.

Thus ends the ninety-seventh chapter, the search of Matali, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER XCVIII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Kanwa said :—

1. While Matali was proceeding on his way he came across the great Rishi Narada

who was proceeding, of his own will, to see Varuna.

Narada said :—

2. Where are you about to go? Is it, O charioteer, on your own account or by the command of Shatakratu (Indra) ?

Kanwa said :—

3. Matali, being thus asked by Narada, who was going on the same road, told Narada all about his business and how it had happened (that he was going there).

4. Then the Muni said to him, "We both shall go together." To see the god of the waters I too come down from heaven.

5. While showing you the nether regions of the earth, I shall describe to you everything ; and after a search there we shall select some bridegroom, O Matali.

6. Then going down to the nether region, the two, Matali and Narada of large souls, paid their respects to the ruler of the world, the lord of the waters.

7. There that Narada received greetings suitable for a divine Rishi and Matali received what is generally offered to the great Indra.

8. These two, with their minds pleased, and having a business in hand, submitted everything to their host and with the permission of Varuna roamed about in the world of the Nagas.

9. Narada, who knew everything about all the creatures living in the nether regions, described them in detail to his companion.

Narada said :—

10. Varuna, surrounded by his sons and grandsons, has been seen by you O Suta. Behold now the territories of the lord of the waters which are excellent in every respect and full of riches.

11. This one is the son, of great wisdom, of Varuna the lord of the seas ; he is specially famous for his holiness, his conduct and his ways of life.

12. This is his dear son, Pushkara of eyes like lotus leaves. He is endued with beauty, is worth looking at and has been selected by the daughter of Soma as her husband.

13. She (the daughter of Soma) is known as Jyotsnakali who has been said to be second Lakshmi or Sri in point of beauty ; and she, it is within our recollection, had chosen the eldest son of Aditi as her husband (before this).

14. Behold this mansion of Varuna which is made entirely of gold, and attaining to which the gods have obtained their godship O you friend of the lord of the gods.

15. These weapons of all kinds, which are now visible and which are blazing, were once in the possession of the Daityas, whose territories have now been wrested from them (by Varuna), O Matali.

16. These undergo no waste, O Matali, and return to the hand of those who hurl them after striking the enemy. Obtained as they are by the gods who have won victories over the Daityas, they can be used only by men of great mental energy.

17. Here many species of Rakshasas and Daityas, O Matali, possessed of celestial weapons lived before, O Matali, which is now inhabited by the gods.

18. There are the fire of blazing flame which is burning in the lake of Varuna, and the discus of Vishnu surrounded by the fire and smoke.

19. This is the bow, full of knots, which was created for the destruction of the world ; it is ever looked after by the gods and from this the name of the Gandiva bow is derived.

20. This bow, at the approach of the proper time of action, is endued as it is with the strength of a hundred thousand bows, inspired with still greater strength.

21. It brings under subjugation those kings who are friendly to the Rakshasas, though they are incapable of being reduced to that condition. This terrible weapon was created first by the Brahmana who created in speech the Vedas.

22. This weapon, in its work among the kings, has been pronounced to be the great by Sakra, and the son of the lord of the waters holds this weapon of great energy.

23. This thing, placed in the umbrella-room, is the umbrella of the lord of the waters and always showers cold water like the clouds.

24. The water, falling from this umbrella, is pure as the moon and yet is surrounded by such darkness that it cannot be grasped by the sight.

25. In these regions, O Matali, there are many things to be seen, but owing to the pressing demands of your business we shall go away from here without delay.

Thus ends the ninety-eighth chapter, the search of bridegroom by Matali, in the Bhagabat-Yana of the Udyoga Parva.

CHAPTER XCIX.

(BHAGAVAT-YANA PARVA)—*contd.*

Narada said:—

1. This city, situated in the very heart of the region of the Nagas, is known as Patalam, inhabited by the Daityas and Danavas.

2. The few creatures of the earth, who are brought here by the current of the water, when entering the region give out loud shrieks being struck with fear.

3. In these regions, the fire, called Asura-fire, which is fed by water, continually blazes forth. Held in great respect, it regards itself as confined (by the gods).

4. Here the gods, who had slain their enemies, having drunk the nectar kept the residue there. It is from here proceed the growth and decline of the moon, which we see.

5. Here the son of Aditi, with his head like that of the horse, on every festive occasion, rises up, making the world, called Suvarna, filled with the sound of Vedic hymns and *mantras*.

6. Since all those objects, having the form of water, fall on it; therefore is this excellent region known by the name of Patalam.

7. Airavata, taking up cold water from here for the good of the world, gives them to the clouds, and the great Indra showers this water as rain.

8. Here aquatic animals of many species and shapes and fishes of different sorts, such as Timi and others, live, subsisting on a drink from the water which is like the beams of the moon.

9. Some beings, living in this nether world, the Patalam, pierced by the rays of the sun, are dead in the day time, O Suta, and are revived again at night.

10. For the moon, rising in these regions every night, by her beams which are her arms as it were, brings nectar in contact with them; and from that are the creatures revived.

11. Here are imprisoned these wicked and unrighteous sons of Diti afflicted with misfortune. They live here being dispossessed of their prosperity by Vasava.

12. Here the great Lord of all creatures, by name Bhutpati, practised austere asceticism for the good of all creatures.

13. Here live the great Rishis—those Brahmanas attached to the vow, called *Go*, who have been emaciated with the recitation of the Vedas, and who abandoning the pleasures of this life have secured heaven.

14. He, who ever sleeps at any place he likes, who lives on with what others give him and puts clothes on what others place before him, is safe to be attached to the *Go* vows in this world.

15. Here in the race of Supratika are born those best among elephants, namely Airavana, the king among elephants, Kumuda, Vamana, and Anjana

16. See if in these regions there is any bridegroom who pleases you by his accomplishments. If so, I shall, after respectfully going to him, solicit him to accept your daughter, O Matali.

17. This one, placed here in these waters, is an egg, which is shining as it were with beauty. From the very creation of this universe it is here; and it neither moves away, nor is hatched.

18. I have never heard of its species or birth spoken of. No body knows any one as its father or mother.

19. From this, at the time of the dissolution of the universe, springs up a fire, which consumes, O Matali, the three entire worlds with all their mobile and immobile creatures.

20. Matali too having heard what Narada said, answered;—"None in these regions pleases me. Let me go elsewhere without delay."

Thus ends the ninety-ninth chapter, the search of a bridegroom by Matali, in the Bhagabat-Yana of the Udyoga Parva.

CHAPTER C.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said:—

1. This excellent and spacious city is known by the name of Hiranyapura. It is the city of the Daityas and the Danavas, who practise a hundred different illusions.

2. It having been built with no little care by the divine architect (Viswakarma), and planned by Maya (Danava) was placed in these nether regions—the Patalam.

3. Here the Danavas, endued with great spirit and energy, practising a thousand kind of different illusions, inhabit. They were, in the days of old, heroes who had received the grant of boons.

4. By Shakra, by Yama, or by Varuna or by any body else they were incapable of

being brought under subjugation; as also by the Lord of wealth (Kuvera).

5. The Asuras, known as Kalakhanjas who have their origin in the feet of Vishnu, and the Rakshasas, known as Yatudhanas who have their origin in the feet of Brahma,

6. Gifted with teeth, and of fearful impetus, and endued with strength equal to the force of the wind, and with the horoism of illusion, live here, O Matali.

7. The Danavas named Nivatkavachas, who are hard to be vanquished in battle (also live here.) You know how Shakra is not able to cope with them.

8. Yourself and your son Gomukha, O Matali, and the king of the gods, the lord of Sachi, with his son, have been repulsed by them.

9. See these mansions, O Matali, made of gold and silver and embroidered with suitable workmanship filled up according to their scientific principles.

10. Decorated with Vaidurya-gems and with corals, and with the species of white marble, called Arka, and with the shining gems, called Vajrasara,

11. They shine as if made of bricks, and set with Padmaraga gems; and they look as if made of stones or of wood.

12. They are lustrous like the rays of the sun; and are blazing like the fire and set with cluster of gems and precious stones; they are high and stand close to one another.

13. All these are incapable of being described with reference to their beauty, or with reference to the materials they are made of. They are erected with many advantages and comforts; and they have answered these objects very well. They are of a large size.

14. Look at the sporting grounds of the Daityas; and look at the resting places and beds, as also these vessels and seats set with gems, and of great value.

15. Look at these walls which are like masses of clouds; and these fountains of water and also the trees producing flowers and fruits at their will, which can also be removed from one place to another at their pleasure.

16. See, O Matali, in these regions if there is a bridegroom who is to your liking, or else we shall go to another direction of this earth.

17. Matali then said to him who spoke thus—"O celestial Rishi, I can not do what would not be to the liking of the dwellers of the heaven

18. The gods and the Danavas, though brothers, are in open enmity with each other and how can I approve of an alliance with the enemies.

19. It is better that we should go elsewhere. It is not proper that we should seek among the Danavas. I know your nature, and know that you desire to sow discord."

Thus ends the hundredth chapter, the search of a bridegroom by Matali, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CI.

(BHAGAVAT-YANA PARVA)—*Continued.*

Narada said:—

1. This region belongs to the birds of excellent feathers which subsist on snakes. They feel no fatigue in showing their strength in travelling or in carrying loads.

2. This species, O Suta, proceed from the six sons of Vainateya (Gadura)—Sumukha, Suraman, Sunetra, Suverchas.

3. And from the king of birds, Surucha, and from Suvala; O Matali, they have multiplied from the race of Vinata.

4. Hundreds and thousands of birds, all of noble blood, have founded dynasties by means of begetting children in the race of Kashyapa.

5. All these are endued with prosperity; and all have the mark of Srivatsa (an auspicious mark); and all of them, desirous of prosperity, are endued with strength.

6. By their habits of life they are Kshatriyas; but as they live on snakes, they are without humanity; and owing to their constant warfare with their kinsmen they never attain to the region of Brahma.

7. I shall describe their names according to their rank; hear, O Matali. This race is much thought of in consequence of the favor which Vishnu shows to it.

8. Vishnu is their god; and their object of worship, Vishnu, is ever in their heart; and Vishnu is ever their refuge.

9. Suvarnachuda, Nagashi, Daruna, Chandatundaka, Anila, Anala, Vaishalaksha, and Kundali,

10. Pankajit, Vajraviskambha, Vainateya, Vamanas, Vatavega, Dishachakshu, Nimisha and Animisha,

11. Trirava, Saptarava, Valmiki and Dipaka, Daityadwipa, Saridwipa, Sarasa, and Padmaketana

12. Sumukha, Chitraketu, Chitravara, Anagha, Meshahrita, Kumada, Daksha, Sarpanta, and Somabhojana,

13. Gurubhara, Kapota, Suryanetra, Chirantaka, Vishnudharma, Kumara, Parivarha and Hari,

14. Suswara, Madhuparka, Hemavarna, Malaya, Matarishwa, Nishakara and Divakara,

15. These descendants of Garuda, spoken of by me, inhabit a single province; and only these beings are foremost in fame and renown.

16. If nobody, in these regions, is to your liking, O Matali, then come, we shall go elsewhere, and lead you to that country where you will get a bridegroom.

Thus ends the one hundred and first chapter, the search of a bridegroom by Matali, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CII.

(BHAGABAT-YANA PARVA)—*Continued.*

Narad asaid:—

1. The name of this (region) is Rashatala which is the seventh region in the nether regions of the earth, where lives Surabhi, the mother of cows, who was born out of nectar.

2. She always distils milk which is produced from the essence of earthly things—which is of the *one* taste, having nothing superior to it, constituted of the essence of the six different tastes.

3. Surabhi, having no defect, herself rose from the mouth of the Grandfather, who satiated with nectar, was in days of old, vomitting the essence of all things.

4. One stream, even of whose milk, having fallen on the face of the earth made a lake which is called the excellent and holy sea-milk.

5. The limit of the sea is surrounded by foam which looks like flowers and here live those best among Munis—the drinkers of foam,—drinking it.

6. They are known as drinkers of foam, O Matali, who practise austere asceticism and of whom the gods are afraid.

7. She has got four calves, O Matali which are in the several cardinal points for they bear the load of these points.

8. The child of Surabhi, named Surupa supports the eastern point and the one named Hansika supports another point—the south.

9. The western point, under the protection of Varuna, is supported by Subhadra who is ever of a great nature and of a universal form.

10. The cow, named Sarvakamadugha, supports another point, O Matali, which is the direction in which virtue rules and so named after Kuvera the God of wealth.

11. The gods united with the Asuras, having churned the water of the ocean, mixed with milk, making the Mandara (mountain) their churning rod,

12. Extracted the *Varuni* wine, Lakshmi (the goddess of beauty and wealth) and nectar, O Matali and also the best of horses, Uchchaisrava, and that gem Kaustabha.

13. Surabhi yields milk that is *Sudha* to those that live on *Sudha* and *Swadha* to those who subsist on *Swadha* and *Amrita* to those who feed on *Amrita*.

14. The song, that was sung here in days of old by the inhabitants of Rashatala, is still heard to be sung in this world by wise men.

15. "Neither in the region of the Nagas, nor in Swarga, nor in Vimana, nor in Tripistapa (all names for heaven) is residence so happy as in the nether regions."

Thus ends the one hundred and second chapter, the search of bridegroom by Matali, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CIII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said:—

1. This city is named Bhogavati, ruled by Vasuki, which is similar to the city of the king of the gods—*Amaravati*.

2. This one staying here is Sesha—the Naga, by whom is ever upheld the earth with all her greatness by force of his austerities which is the best in this world.

3. His body is of the size of the Shwetachala or white mountain, and decked with diverse sorts of ornaments and holding a thousand heads with tongues like blazing fire. His strength and prowess are great.

4. Here live, passed the reach of pain, the sons of Surasa,—Nagas, of many species and sizes and with diverse sorts of ornaments,

5. And having the mark of gem, Swastika, circles and Kamandaties—all of them, each with the strength of a thousand, are by nature fierce.

6. Some of them are thousand headed, some have five hundred faces, some, again, have a hundred heads and some three.

7. Some have twice five heads, some have seven faces, and all of them are addicted to great pleasures and have huge bodies resembling the mountains of this earth.

8. There are many thousands and millions and hundreds of millions of unaccountable Nagas, listen to me as I say the few names of the foremost among them of a single race.

9. They are Vasuki, Takshaka, Karkotaka, Dhananjaya, Kalia, and the two, Kamvala and Ashwatara,

10. Bahyakunda, Mani, Apurana, Khaga, Vamana, Elapatra, Kukura, Kukuna,

11. Aryaka, Nandaka, Potaka, Kailasaka, Pinjaraka, and the Naga Airavata,

12. Sumanmukha, Dadhimukha, Shankha, Nanda, Upanandaka, Apta, Kotaraka, Shikhi, and Nisthuraka,

13. Tittiri, Hastibhadra, Kumuda, Malyapindaka, the two Padmas, Pundarika, Pushpa, Mudgaraparnaka,

14. Karavira, Pitharaka, Sambhritta, Vritta, Pludara, Vilvapatra, Mushikada, Sirishaka,

15. Dilipa, Shankhashirsha, Jyotishka, Aparajita, Kauravya, Dhritarastra, Kuhara, Krishaka,

16. Virajas, Duharana, Suvahu, Mukhara, Jaya, Vadhira, Andha, Vishundi, Virasa and Surasa.

17. These and many others are known to be the sons of Kashyapa, O Matali; see if in this region any bridegroom is to your liking.

Kanwa said:—

18. While Narada was speaking, Matali had been gazing steadfastly; and he asked Narada being highly pleased.

19. "This one standing before Arjyaka of the Kauravya race—this effulgent being worthy to look at—whose race does he delight?

20. Who is his father, and who is his mother and what race does he come from? Of what race does he stand like the flagstaff?

21. By his intelligence, patience, beauty and age is my heart attracted, O divine Rishi. He will make the best husband for Gunakeshi.

Kanwa said:—

22. Seeing Matali, of a cheerful mind owing to his seeing Sumukha, Narada informed him the greatness, the birth and the works of that youth.

23. "Born in the race of Airavata, he is the chief of the Nagas, named Sumukha, the grandson of Arjyaka, and on his mother's side he is the grandson of Vamana.

24. His father is the Naga, named Chitkura, O Matali, and quite recently he was killed by the son of Vinata."

25. Then did Matali, being light of heart, speak to Narada these words: 'O Sire, this best of the Naga race is my selected son-in-law.

26. Accomplish this; take some pains, for I am pleased with him —O Muni, take some pains to bestow on this Naga my beloved daughter."

Thus ends the one hundred and third chapter, the search of a bridegroom by Matali, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CIV.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said:—

1. This is the charioteer, named Matali, the dear friend of Shakra, pious, of good behaviour, possessed of good qualities, energetic, mighty and strong, O Arjyaka.

2. He is the friend of Shakra, as also his minister and his charioteer and in successive battles has it been found that there is little difference between him and Vasava in point of strength.

3. He drives, by his will force alone, the excellent car ever accustomed to victory in wars between the gods and Asuras, yoked to a thousand steeds.

4. Vasava gains victories in the sky by means of the horses trained by him and the vanquisher of Vala smotes those who had previously been smitten by him.

5. He has got a daughter of beautiful hips and unequalled in this world for beauty, devoted to truth, well-bred and possessed of accomplishments, known by the name of Gunakeshi.

6. For her sake, he is searching carefully in the three worlds including the region of the gods, O illustrious one; and he selects Sumukha, your grandson, as the husband of his daughter.

7. If this suits you, O best of the serpents, then without delay, O Arjyaka, make the necessary arrangement for the acceptance of his daughter.

8. As Lakshmi in the family of Vishnu, Swaha in that of Agni, may the slender-waist Gunakeshi be the same to your family.

9. Therefore do you accept for your grandson Gunakeshi, who equals, in point of beauty, Sachi, the queen of Vasava.

10. Though he is without a father, yet for his accomplishments do we select him, and for the great respect in which yourself and the Airavata race generally are held.

11. Coming here attracted by the accomplishments, good manners, purity of life, and self-control of Sumukha, he is himself ready to offer his daughter.

12. And it is proper that you should greet Matali with due honours. He (Arjyaka) too being sorry and delighted at the same time said to Narada,

13. At his grandson being elected (for marriage) and at the death of his son. Arjyaka said:—"How can I desire, O Rishi, Gunakeshi for my daughter-in-law?

14. These words of yours, O great Rishi, are not approved of by me. The cause is not want of respect for you; for who would not desire a connection with the friend of Shakra?

15. But, O great Muni, we hesitate owing to the unstable character of the cause; the author of his being, my son of great lustre,

16. Has been eaten up by the son of Vinata and for that reason we are struck with grief; and when the son of Vinata was going away he again said:—'After a month I shall eat the other one (of this race)—Sumukha.'

17. It will surely happen so for I know his determination and for this reason is my cheerfulness lost by the words of Suparna (Garuda)."

Kanwa said:—

18. Matali then said to him:—"In this connection, a plan has been found by me; Sumukha born of your son is selected as my son-in-law.

19. Let this Naga therefore, accompanied by myself and Narada, and going to the lord of the gods, the protector of the three worlds, see Vasava.

20. O best of your race, I shall try to foil the intentions of Suparna and as a last resource shall ascertain Sumukha's length of life.

21. Let Sumukha, along with myself, proceed to the lord of the gods for the attainment of this object and may you fare well, O serpent."

22. Then all of them, endued with great energy taking Sumukha along with them, proceeded and saw the king of gods, Shakra of great effulgence seated.

23. There in his company was the four armed Vishnu and there did Narada tell them all about Matali.

Vaishampayana said:—

24. Then did Vishnu thus speak to Purandara, the lord of the universe: 'Give unto him nectar and thus make him equal to the immortals.

25. Let Matali, Narada and Sumukha O Vasava, obtain through your pleasure (the fulfilment of) their desires which they cherish.'

26. Then Purandara, considering the strength of the son of Vinata, said to Vishnu these words: 'Let it be given by your exalted self.'

Vishnu said:—

27. You are the ruler of all the worlds and of mobile beings as also of those that are immobile; what is given by you, who would dare offend, O lord.

28. Then did Shakra give to the serpent an excellent lease of life, but the slayer of Vala and Vritra did not make him drink nectar.

29. Having obtained the (desired) boon Sumukha became possessed of a really pretty face and having taken wife, went, according to his desire, towards his home.

30. Narada and Arjyaka being pleased at their success went away after worshipping the king of the gods endued with great lustre.

Thus ends the one hundred and fourth chapter, the search of a bridegroom by Matali, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CV.

(BHAGAVAT-YANA PARVA)—*Contd.*

Kanwa said:—

1. In the meantime Garuda endued with great might, heard what had happened, namely the bestowal of a long life on the Naga by Shakra, O Bharata.

2. And Suparna, the wanderer of the sky, obstructing the three worlds as it were by the heavy wind caused by his wings and being very angry, came to Vasava.

Garuda said:—

3. O lord, for what shortcoming on my part have you forbidden me my subsistence—having granted me a boon of your own accord you have again withheld it.

4. Since the very creation of all creatures my food has been settled by the Supreme Being, the lord of all creatures, and for what reason have you interfered with it.

5. This great Naga had been chosen by me (for my food) and the limit of his time had been fixed by me and on him was I to have subsisted, O lord, as also my numerous progeny.

6. I dare not now kill another of the species, which is used such (i.e., on whom you have granted a boon); you play as you like, of your own will, O king of the gods.

7. Reduced to this state I shall lose my life as also will the members of my family and these that are attendants at my house. Be gratified Vasava.

8. O slayer of Vala and Vritra, this indeed do I deserve not; though lord of the three worlds I have been reduced to the state of a servant of another.

9. O lord of the celestials, whilst you suppress me, I find no cause for going to Vishnu; O Vasava, you are the eternal sovereign of the three worlds.

10. I too have daughter of Daksha for my mother and Kashyapa also for my father, and I too can venture to bear easily the weight of the three worlds.

11. My great stength too is unendurable by all creatures, and by me too have been done great deeds in the war with the sons of Diti.

12. Srutasri and Srutasena, Vivaswata Rochanamukha and Prasruta and Kalka Aksha, these sons of Diti have by me been slain.

13. Stationing myself on the flag I fear your younger brother and attend on him; therefore do you disregard me.

14. What other being can bear that load? What other being is stronger? Though thus qualified, I yet bear your younger brother with his friends.

15. Since however disregarding me, O Vishnu, as for yourself, you have interfered with my subsistence, you have made me lose my respect, as your brother has done.

16. Among those endued with might and prowess that are begotten in the race of Aditi—you are the strongest in might.

17. I bear you who are such on one portion of my wings without experiencing any fatigue. Think, O dear Sir, well as to who is the stronger.

Kanwa said:—

18. The wielder of the discus, having heard the words marked with vanity of the wanderer of the sky, which were at the same time indicative of peril, said to Tarkshya, who was annoyed, annoying him the more.

19. "O Garuda, you consider yourself strong, though you are very weak. It is not right that you should thus speak in flattering terms of yourself in my presence, O you born of an egg.

20. The three worlds, even when united together are incapable of bearing the load of my body; I myself bear the weight of myself and also uphold you.

21. To prove your words, bear the weight of my right arm and if you can carry it then what you say will have some reason in it."

22. Then did that prosperous being place his arm on his shoulder. He fell down struck by the lord stupified and deprived of his senses.

23. The weight, that was in the earth united with the mountains, was in one branch of the body (of Vishnu).

24. The one, who was by far the stronger did not press him (Garuda) with any force and thus was he alive for Achyuta did not want to kill him.

25. Writhing under that heavy load that wanderer of the sky gasped for breath, was stupified, lost his senses, and his energies were all dried up and he was stripped off his feathers.

26. Then the bird, the son of Vinata, bowed with his head to Vishnu and feebly said to him these words, being stupified, and rendered helpless and regretting his folly.

27. "O lord, what is the wonder that I should be crushed down to the earth by the arm which belongs to a body which is like the essence of the universe.

28. It is proper, O lord, that you should forgive me who am rendered helpless, who am of mean intelligence, intoxicated with the vanity of might, and who am but a bird bearing a flag.

29. O god, O lord, your strength was not known to me and for that reason did I think myself possessed of heroism not equalled by others."

30. Then was the god pleased with Garuda and he said to the bird out of affection—"Do not act so again."

31. With the toe of his feet he threw Sumukha on the breast of Garuda and from that time forward O chief of kings, Garuda lives (in friendship) with that serpent.

32. In this way was the haughty Garuda the son of Vinata, and of great renown, cured of his vanity, being overpowered by the might of Vishnu.

Kanwa said:—

33. In the same way ,O son of Gandhari, you [illegible] too, so long as you do not come face to face in battle with those heroes, the sons of Pandu, will be living (O) dear son.

34. Who is there [illegible] Bhima the foremost among opponents, the son of Vayu, and possessed of great strength and Dhananjaya the son of Shakra cannot kill in battle.

35. Vishnu, Vayu, Shakra, Dharma and both the Aswinis—all these are gods how are you capable of gazing at ?

36. Fight would therefore be, useless ; effect peace, O son of a ruler of men, by means of Vasudeva ; it is proper that you should save your family.

37. This Narada, of great asceticism, saw all this with his own eyes and this Krishna held the mace and discus of that great-souled Vishnu.

Vaishampayana said:—

38. Duryodhana, having heard all this, breathing hard with his eye-brows contracted and gazing on the son of Radha, laughed aloud at that time.

39. Without regarding those words of the Rishi Kanwa, the one, of evil intellect, said these words slaping his thighs which were of the size of those of an elephant.

40. "Since I have been created by god, I am what he has made me ; what will happen must happen and so must my course be shaped. O great Rishi, I shall act in that way ; what can these useless discussions do ?

Thus ends the one hundred and fifth chapter, the search of a bridegroom by Matali, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CVI.

(BHAGAVAT-YANA PARVA)—*Contd.*

Janamejaya said:—

1. Being from his very birth attached to evil and tempted by covetousness for the wealth of others, addicted to wicked habits and bent upon bringing about his own death,

2. The cause of the misery of his kinsmen, the cause of heightening the griet of his friends, the cause of giving pain to his well-wishers and the cause of the increase of the joy of his enemies,

3. For what reason did not his friends dissuade him who was wending the wrong course and why did not the friend Krishna or the grandfather do it out of friendship or affection ?

Vaishampayana said:—

4. Words were spoken by Krishna and by Bhishma, all that could be said and many were the words spoken by Narada. Listen to them.

Narada said:—

5. Rare are those persons who listen to the advice of [illegible] well-wishers, and rare are friends who give good counsels ; where there is an adviser who could advise well there is no friend standing (in need of it).

6. I see, that the advice of your friends ought to be listened to by you, O you the delighter of the race of Kuru ; obstinacy ought not to be persevered in, for it is a great evil.

7. In connection is cited the old story in which out of obstinacy Galava met with defeat.

8. In days of old, with a view to try Viswamitra who was practising asceticism, Dharma came to him in person in the disguise of the divinely prosperous Rishi Vasistha.

9. Having assumed the appearance of one of the seven Rishis, O Bharata, he came to the hermitage of the son of Kushika as if hungry, with the desire of satisfying his hunger.

10. Vishwamitra, with great respect, employed himself in preparing *Charu* (rice boiled in milk and honey) and in his anxiety

to prepare that excellent repast he could not attend to him in other respects.

11. When he had taken the food offered by other devotees, Vishwamitra too came there taking his food which was very hot.

12. "I have taken my food; you stay here for the present" saying this the divinely prosperous one went away and then did Vishwamitra, of great effulgence, O king, stand there.

13. Out of reverence, taking the food on his head and holding the same by his hands the devotee, of austere asceticism, stood there in the hermitage like a post, and subsisting on air.

14. In attending on him the Muni Galava took pains out of respect, reverence, affection and the desire to do what was pleasing to Vishwamitra.

15. Then on the completion of a hundred years Dharma came there again to the son of Kushika, assuming the appearance of Vasistha with the desire of eating.

16. He saw his food held on his head by the wise and great Rishi Vishwamitra who stood there subsisting on air.

17. And Dharma then accepting the food which was hot and newly cooked and eating it said: "I am pleased, O regenerate Rishi" and went away.

18. He then became divested of the condition of a Kshatriya and reached that of a Brahmana, and Vishwamitra became pleased at those words of Dharma.

19. And Vishwamitra, being pleased with the attention, and devotion of his disciple, the ascetic Galava, said thus:

20. "With my permission, child, go away wherever you wish, O Galava." Being thus addressed, Galava, the best of Munis, said this in reply,

21. In words which were sweet and pleasing to Vishwamitra endued with great effulgence: "What gift (Dakshina) shall I give to your exalted self for your favour as my preceptor?

22. Every religious act becomes successful only when it is accompanied by a gift, O you the giver of honours, and then the giver of these gifts obtains salvation.

23. Gifts are the fruits of acts (enjoyed) in heaven and are therefore said to be the peace. What shall I procure for my spritual guide let my lord command."

24. The Rishi Vishwamitra, divinely prosperous, knowing that he had been conquered by his attentions (and nothing else) said to him:—"Go, go" and sought to send his attendant away by that means.

25. The attendant, being spoken to by Vishwamitra saying again and again 'go, go,' said by way of reply "What shall I give you."

26. Vishwamitra, a little angry at the excessive obstinacy of the devotee Galava, said this to him:

27. "Give me eight hundred horses, white as the rays of the moon and each having one ear black. Go, O Galava, without delay."

Thus ends the one hundred and sixth chapter, the story of Galava in the Bhagabat-yana of the Udyoga Parva,

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CHAPTER CVII.

(BHAGAVAT-YANA PARVA)—*Cont.*

Narada said:—

1. Being thus commanded by the intelligent Vishwamitra Galava could not sit, nor sleep nor could he take his meals.

2. His body was reduced to a skeleton and became pale being subject to grief and a prey to excessive anxiety and burning with dissatisfaction. Galava, being very sorry, thus began to lament, O Suyodhana.

3. Where can I get well-to-do friends? Where can I have wealth from? Where are my savings? Eight hundred horses white as the moon where can I get?

4. How can I get satisfactian from eating? How can I get satisfaction from happiness? My happiness derived from life itself is broken up. What is the use of my living on?

5. Having gone to the other side of the sea or going to the most distant part of the world, I shall cast off my life. What is the use of my living on?

6. What happiness can there be without hard exertion for him who is poor, unsuccessful, deprived of all the sweets of life and saddled with debts?

7. Having enjoyed the wealth of my friends having given him to understand that I shall return it to him, I am unable to make a return for his kindness and so death is preferable to life for me.

8. The religious merit of a man bears no fruit, who having promised to do an act fails to perform it and is thus sullied with falsehood.

9. A man addicted to false-hood can never get beauty, a man addicted to false-hood can not get children, a man addicted

to false-hood can not get power, how can he then expect to obtain bliss?

10. Where is fame for an ungrateful person? Where is there a proper place for an ungrateful person? An ungrateful person is unworthy of respect and there is no emancipation for an ungrateful person.

11. The wretch who is without wealth is dead as it were; and how can such a wretch support his relatives; the wretch certainly meets with ruin for he is unable to return the favours he receives.

12. I am such a wretch, an ungrateful man, without wealth, and addicted to false-hood,—who, having my wishes gratified by my spiritual guide, am unable to act up to his orders.

13. I, who am such, shall cast off this life after having made an attempt which cannot be exceeded (by other attempts in point of earnestness). Never before has anything been asked by me from the gods

14. All the gods regard me for this in sacrificial rites; and I shall go to Vishnu the friend of wise men, the god, who is the lord of the three worlds—to Krishna who is the best refuge for those that need refuge,

15. From whom flow all the enjoyments that are enjoyed by the gods and Asuras; with my head bent down I desire to see Krishna—the devotee who is without end.

16. He having thus said, his friend Garuda, the son of Vinata, came into his view who being pleased, said to him with a desire to do him good.

17. Your exalted self is my friend. A friend in prosperity should try to accomplish the wishes of his friends.

18. O twice-born one, the prosperity I possess has its rise in the younger brother of Vasava; I have already spoken to him about your wishes and he has granted my wishes (to do you good).

19. Such being the case, wherever you want to go, I will take you without any trouble to your-self, to the countries on the other side of the sea or to the remotest corner of the earth, come, O Galava, without delay.

Thus ends the hundred and seventh chapter, the story of Galava in Bhagavat-Yana of Udyoga Parva.

CHAPTER CVIII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Suparna said:—

1. I have been instructed by the god who is the source of all knowledge (to take you where you wish to be taken); tell me —which direction shall I first go, to show you.

2. The east or the south or the western point, or the northern, O you foremost among the twice-born, where shall I go, O Galava,

3. Where the sun which lights all the worlds first rises and where in the evening the Saddhas practise asceticism,

4. Where was first born the intelligence, by which is pervaded this earth and where the two eyes of Dharma are set in order to guide the universe,

5. In which point offers of clarified butter were first made which afterwards flowed in all directions; this, O foremost among the twice-born is the gate of day and time.

6. Here in days of old the female children of Daksha brought forth their children —the direction in which those born of Kashyapa grew up.

7. Here is the source of the prosperity of the gods, where Sakra was appointed in the kingship of the immortals—where even the gods, O regenerate Rishi, practised asceticism.

8. For this, O Brahmana, this direction is called east (Purva) for in the days of yore it was overspread by the gods.

9. Therefore it is said to be in the possession of the oldest inhabitants; in the east, were done all the acts by the gods who were desirous of obtaining happiness.

10. Here were the Vedas chanted first by the prosperous Being, the Creator of the universe; in this direction out of the mouth of the sun is said to be born the goddess Savitri among the chanters of the Vedas.

11. Here were given Surya the hymn of the Yayurveda, O best among the twice-born and here was drunk the Soma juice, previously sanctified by a blessing, by the gods in sacrificial ceremonies.

12. Here were sacrificial fires gratified by offerings of objects of the same origin and class (milk and clarified butter) and here did Varuna attain to his prosperity resorting to the region of the Patala.

13. Here, in days of old, O best among the twice born, took place the birth, attainment to fame and death of the ancient Rishi Vasistha,

14. Here was first created the Om (the magical beginning of every Mantra) in all its ten times ten branches; and here did the smoke-eating ascetics eat the smoke i suing from sacrificial fire.

15. Here were massacred many boars and other animals by Shakra to be used as offerings for sacrificial ceremonies dedicated to the gods.

16. Here does the sun rise and slay in his rage all ungrateful men and Asuras.

17. This is the gate of the three worlds and of heaven and happiness; this direction is the eastern quarter and we shall enter it if you like.

18. My duty is to do what you wish, for I am ready to carry out your orders; speak, O Galava, and I shall go; listen to me about another cardinal point.

Thus ends the one hundred and eighth chapter, the search of the region in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CIX.

(BHAGAVAT-YANA PARVA)—*Contd.*

Suparna said:—

1. This direction, in days of old, was given away by Vivaswat after the performance of a sacrifice according to the usual custom as a final present (Dakshina) to his spiritual guide; so this direction is called south (Dakshina).

2. In this direction do the *Pitris* of the three worlds live and it is said, O twice-born one, that this is the residence of those gods that subsist on smoke.

3. In this part of the universe the gods along with the Pitris ever reside, who are worshipped in sacrifices in the world and get equal share with the Pitris.

4. This direction is said to be the second gate to virtue, O twice-born one, and here does the king of death, with a sure hand, calculate the life allotted to men, in *Trutis* and *Lavas* (periods of time).

5. Here do the divine Rishis and the Rishis of the world of the Pitris as also Rishis of royal descent all reside, always being beyond the reach of pain.

6. Here are virtue and truth, here the acts of men bear fruit and this is the refuge, O foremost among the twice born, of the acts of those that are dead.

7. This is that direction, O foremost among the twice born, where every body must go; and as all of them are surrounded by the darkness of ignorance they cannot come here with perfect happiness.

8. Here are many th usan ls of Rakshas, O best among the twice-born, who have been created to stand in the way of men coming to these regions, and who can be perceived by those who have not brought their souls under control.

9. Here in the secluded spots of the Mandara mountains, and in the residences of regenerate Rishis the Gandharvas chant songs stealing away the head and the heart, O twice-born one.

10. The Daitya Raivata, having heard the hymns of the Samaveda chanted here, abandoned wife, friends, and kingdoms and went into the forest.

11. Here by the son of Savarni and that of Yavakrita was fixed a limit, O Brahmana, which Surya does not pass beyond.

12. Here by the great-souled son of Pulastya Ravana, the king of Rakshas who practised austerities, was solicited immortality of the gods.

13. Here by his habits of life did Vritra (the Asura) incur the hostility of Shakra and here do the lives of all being come and again dissolve into their five elements.

14. Here men, the doers of wicked acts, cannot go, O Galava and here is the river Vaitarani surrounded by people who cannot obtain salvation and cross it.

15. Here do men come and attain to a termination of their happiness and misery, and coming here does the maker of day (the sun) pour water having a nice taste.

16. And having gone again to the cardinal point, pervaded by Vasistha he lets fall dew; and here did I, in days of old being hungry and thinking about how to satisfy it,

17. See fighting with each other, a large elephant and a big tortoise. Here was born from the sun the great Rishi named Chakradhanu,

18. Who was afterwards known as the god Kapila by whom were afflicted the sons of Sagara; and here did the class of Brahmanas known as Shivas, well versed in the Vedas, meet with success.

19. And having studied all the Vedas, they obtained endless salvation; here is the city named Bhogavati ruled by Vasuki,

20. And by the Naga, Takshaka and also by Airavata; and here at the time of their journey men meet with a great gloom,

21. Which is impregnable even by Bhaskara (the sun himself) or by fire. Even this is your way, O Galava, worthy of atten-

tion, tell me if you want to go in this direction; listen now to the description of another direction, the west.

Thus ends the one hundred and ninth chapter, the story of Garuda in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CX.

(BHAGAVAT-YANA PARVA)—*Contd.*

Suparna said:—

1. This direction is the favourite one of king Varuna, the lord of the seas. In fact this has been the region of the birth of the king of the waters and even the region of his influence.

2. Here does the sun abandon his rays himself last of all (Paschata) in the day; this is known as the western direction, O best among the twice born.

3. For ruling over acquatic animals and for the protection of the waters, the illustrious and divine sage Kashyapa annointed Varuna.

4. Here having drunk all the six juices of Varuna, the moon, the destroyer of darkness, becomes new again in the very beginning of the light half of the month.

5. Here were the Daityas vanquished by Vayu and then confined by him; and O twice-born one, they slept here (the sleep that knows no waking) breathing hard and afflicted by a high wind.

6. Here does the mountain named Asta receive the sun as if in love owing to which the evening twilight vanishes away in the west.

7. From here at the end of the day do the night and sleep come and spread themselves as it were to steal away half the life of living creatures.

8. In this quarter seeing the goddess Diti, who bore a child, asleep, Shakra cut up the foetus from which were born the group of Maruts.

9. In this direction the base of the Himavat mountain is extended to the eternal Mandara and no one can reach the end of this mountain even in a thousand years.

10. In this direction coming to the shore of the sea having golden mountains and golden lotuses, does Suravi yield her milk.

11. Here in the midst of this ocean is seen the headless trunk of Swarabhanu, (Rahu) who is like the sun himself, fever bent on swallowing the sun and the moon.

12. Here is heard the loud sound of chanting (the Vedas) by Suvarnashiras who is ever youthful, and who is immeasurable and invincible in energy.

13. Here the daughter of Harimedhas named Dhwajabati remained fixed to the sky by the command of the sun who said—Remain here, remain here.

14. Here wind and fire and water and earth, O Galava, remain dispossessed of the power of giving pain at their contact, day and night.

15. From this place forward the sun has recourse to a straight path and here do all the luminous bodies enter the sphere of Aditi (the solar sphere).

16. Having journeyed for twenty eight nights in company with the sun they come out again from the solar sphere, being united with the moon.

17. Here in this direction lie the sources of rivers from which again rise the seas, and here in the region of Varuna are the waters of all the three worlds.

18. Here is the residence of Ananta, the king of snakes and here is the place of Vishnu, who has no beginning nor end, and than whom nothing is better.

19. Here is also the residence of Pavana (wind) the friend of Anala (fire) and here is the residence of the great Rishi Kashyapa, the son of Maricha.

20 This western direction is described to you in the course of my description of the cardinal points; speak, O Galava, O best among the twice-born, in which direction you will go.

Thus ends the one hundred and tenth Chapter, Garuda's words in the Bhagavat-yana Parva of the Udyoga parva.

CHAPTER CXI

(BHAGAVAT-YANA PARVA)—*Contd.*

Suparna said:—

1. Since a man is absolved from his sins in this quarter and since he attains salvation here, it is called North (Uttara), O twice-born one, from its power of absolution (uttarana).

2. And since the north, which is the region of gold (and other treasures) stretches between the west and the east therefore is it called the central region.

3. In this region, the north, which is the best, O best among the twice-born, none

that is not tranquil, none that has not brought his soul under control and none that is vicious, lives.

4. Here lives Narayana, the ever victorious Krishna, that best among men in the hermitage of Badari and so does Brahma.

5. Here on the breast of the Himavat mountain even lives Maheshwara who is endued with effulgence like that of the fire which blazes at the termination of each Yuga, like Purusha in company with Prakriti.

9. He is invisible by the group of Munis as also by the gods along with Vasava and by the Gandharvas and Yakshas who have attained salvation, indeed by all save by Nara and Narayana.

7. Here lives the eternal Vishnu of a thousand eyes, a thousand feet and a thousand heads who appears one with the aid of illusion.

8. Here was the moon entrusted with the kingship over regenerate persons and here Mahadeva let fall the Ganga, which descended from the sky,

9. After receiving her on his head, to the world of men, O you best among those that know Brahma; here was asceticism practised by the goddess (Uma) with the desire of getting Maheshwara for her husband.

10. Here were born Kama (the god of love) Rosha (the ire of Shiva), the Kailasa mountain as also Uma; and here, O Galava, over the Rakshashas, and Yakshas, and Gandharvas,

11. Was the giver of wealth (Kuvera) annointed king in the Kailasha; here is situate the pleasure-garden of Kuvera—the enchanting Chaitraratha and here is situate the hermitage of the class of Rishis known as Vaikshanas.

12. Here are situate the Mandakini (River) and the Mandara (mountain) O best among the twice-born, and here is the wood named Sungandhanika which is guarded by Rakshasas.

13. Here are plains covered with green grass and groups of plantain trees and the celestial trees, the Sautanakas and in this quarter the Siddhas, who have ever their passions under control and who always roam about at their pleasure,

14. Have their abodes resembling the heaven and replete with all objects of enjoyment; and here live the seven Rishis and also the Goddess Arundhati.

15. Here is the place of Swati (a constellation) and this region is thus known to be its rising place and in this quarter in the vicinity of the sacrificial fire lives the grandsire.

16. Here do all luminous bodies including the Sun and the Moon ever revolve and here is the great gate of the Ganga, O best among the twice-born, guarded by

17. The Great-souled Munis named Dhamas, the speakers of truth; no body knows their shape in size nor the nature of their austerities.

18. The thousand vessels for distributing food and the dishes they created at their will, are not visible to the naked eye, O Galava; the man, who enters into regions beyond that limit,

19. Vanishes from sight, O Galava, O foremost among the twice born; never has this limit before been crossed by any body else, O best among the twice-born,

20. Excepting the god Narayana and the ever victorious and endless Nara, otherwised called Jishnu; here is the region of Ailavila (Kuvera) known as Kailasha.

21. Here were born the ten Apsaras known as Bidyutprabha and here Vishnupada (a rock having the imprint of Vishnu's feet) was created by Vishnu who was roaming about

22. In the three worlds, while he was in the northern region; O best among the twice born, here was sacrificial ceremony performed by the king Marut,

23. At Ushirvija, O regenerate Rishi, where is situated the lake Jambunada; here, were presented to the view of Jimuta, the Regenerate Rishi,

24. The sacred mines of pure gold contained in the Himavat mountains, and that large amount of wealth, was given away to the assembled Brahmanas—

25. With the request that the same might be called after his own name; hence that wealth is called Jaimuta. Here every day, the supporters of the cardinal points, those best among the twice-born, in the morning and evening,

26. Loudly ask: Who has business here? and what is that O Galava; thus, O foremost among the twice-born, this cardinal point—the north, is superior in other good qualities.

27. It is known as Uttara (North) for it is the best for all sorts of work and this region, O friend, has been described to you with minute details.

28. So indeed have been all the four, one by one; to which of them do you desire to go; I am ready, O foremost among the

twice-born, to show you all of them as also the entire world, O Brahmana; therefore O twice-born one, do you get up on me.

Thus ends the one hundred and eleventh chapter, the search of a bridegroom by Matali in the Bhagavat-yana of the Udyoga Parva

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CHAPTER CXII

(BHAGAVAT-YANA PARVA)—*Contd.*

Galava said :—

1. O Garuda, O enemy of the chief among serpents, O Suparna, O son of Vinata, O Tarkshya, take me to the east, where are pointed the two eyes of Dharma.

2. Go to this eastern quarter which you have discribed first of all and which you have described as lying in the vicinity of virtue.

3. Here, you have said, truth and virtue reside. I desire to see those gods, O you the younger brother of Aruna.

Narada said :—

4. The son of Vinata said to the twice-born one :—get you up on me and then the Muni Galava rode on Garuda.

5. I come to see your beauty, O you devourer of snakes, while you are flying along, like that of the sun in the first part of the day, of the sun of a thousand rays.

9. Your course, O wanderer in the sky, I see followed by trees which have been uprooted by the wind caused by the flapping of your wings.

7. O you wanderer of sky, you shine as if dragging by the wind, caused by the flapping of wings, the earth bounded by the seas and the forests with its mountains, woods and gardens.

8. The water, along with its fishes, snakes and crocodiles, seems to rise up continually to the sky by the great wind caused by your wings.

9. The fishes, and *Timis* and *Timingalas* possessed of similar faces and snakes possessed of faces like those of human beings are, I see, crushed, as it were, by the wind.

10. I am rendered deaf by hearing the loud roar of the great sea; I cannot see nor can hear; indeed I even forget the object of this journey.

11. You please go a little slowly, remembering that you may be responsible for slaying a Brahmana; the sun is invisible, my friend, and the cardinal point, as also the sky, O you wanderer of heavens.

12. I see a gloom around me, but your body I cannot see, and O you born of an egg, your two eyes appear to me like two bright gems.

18. I do not see your body nor mine own and at every step do I see fire coming from your body.

14 Extinguish at once this fire and let your eyes again be brought to their normal state and, O son of Vinata, slacken the great speed you are using in your journey.

15. I have no need whatever of this journey, O you who subsist on snakes; return, O you of great attributes, for I can not bear this speed of yours.

16. I have promised to present to my preceptor eight hundred horses, white as the rays of moon and having one ear black.

17. To redeem my pledge I see no means, O you born of an egg; the only way I can see therefore is to cast off my own life.

18. I do not pessess wealth; nor have I any friend possessed of wealth and even with great wealth this object of mine cannot be gained.

Narada said :—

19. Then to Galava, who was lamenting in this way and uttering many sorrowful things, the son of Vinata, while still proceeding along, said in reply laughing:

20. You do not seem to be a very wise man, O regenerate Rishi, since you desire to cast off your life; death cannot be met at one's own pleasure for death is God himself.

21. Why have not I been informed (of your purpose) before; there is every good means by which you will gain your object.

22. This is the mountain named Rishava on the limits of the sea; rest yourself here; after making our repast here we shall return, O Galava.

Thus ends the one hundred and twelfth Chapter, the story of Galava in the Bhagavatyana of the Udyoga Parva.

CHAPTER CXIII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said :—

1. Then having alighted on the peak of the Rishava mountain, the two saw there a Brahmani named Sandili, endued with asceticism.

2. Suparna having done her honours, and Galava having worshipped her they were pointed to a seat by her after the usual welcome.

3. Both, of them, having partaken of the cooked food offered by her after having dedicated the same to the gods with the usual Mantra, were refreshed and both of them slept on the ground and in a moment lost their senses.

4. After a moment Suparna awoke with the desire of departing and the wanderer of the sky saw himself deprived of his wings.

5. The ranger of the sky became like a lump of flesh with a mouth and feet and Galava seeing him in that condition asked him with a heavy heart.

6. "What is this condition you find yourself in, as a result of your coming here, for what length of time shall we have to live here.

7. Is it that in your mind you have entertained a thought which is evil and against the dictates of virtue; this is the result of no small wickedness on your part.

8. Suparna then said to the regenerate one:—O twice born one, the thought has indeed been entertained by me of carrying away this lady who has been endued with asceticism from this place to where the lord of all creatures is,

9. Where resides the lord Mahadeva, where resides the eternal Vishnu and where there are virtue and sacrificial ceremonies, so that she might live there.

10. I now pray this goddess for my own good with my head bowed down: "I have harboured this thought in my mind and have come to grief in consequence thereof.

11. Out of great respect (for you) did I entertain the thought and whether I did right or wrong, it is fitting that out of your own generosity and noble mindedness you should forgive me."

12. She, thus spoken to, was gratified with the chief of birds and the best among the twice-born and said "Do not fear, O Suparna, become possessed of beautiful wings and leave aside your fears.

13. I have been insulted by your child and I do not forgive insults; that perpetrator of wicked deeds, who would insult me, would quickly be turned out of all regions of bliss.

14. Devoid as I am of all inauspicious signs, and who am blameless, I have obtained excellent ascetisism by following the rules of good conduct.

15. Good conduct produces virtue, good conduct produces wealth and it is from good conduct that a man attains to prosperity; and good conduct nullifies all inauspicious signs.

16. Do you now, O lord of the rangers of the firmament, go wherever you like; no woman should henceforth be found fault with by you even when she ought to be blamed.

17. You will be endued with strength and prowess as before;" then did his two wings grow up and they were even stronger than before.

18. Being commanded by Sandili he then went away where he wanted to go (with Galava on his back) but did not come across horses of that description.

19. Vishwamitra, while standing on the path, saw Galava and that foremost among speakers said in the presence of the son of Vinata.

20. "The wealth that you, of your own accord, promised me, O twice-born one, should be given to me; the time to receive the fruit of that promise has come, you can do as you like.

21. As I have waited all this time, so shall I wait for some time more, and O regenerate being, look out for that means by which you may be successful."

22. Suparna then said to Galava who was struck with great sorrow, "What Vishwamitra said to you before, he has repeated in my presence.

23. Therefore do you come, O foremost among the twice-born, we shall consult together O Galava; without giving to your preceptor the whole of the wealth promised by you, you cannot even sit down."

Thus ends the hundred and thirteenth chapter, the story of Galava in the Bhagavat-Yana of the Udyoga Parva,

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CHAPTER CXIV.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said:—

1. Then did Suparna, the foremost among those possessed of wings, say to the grieving Galava: "Created by Fire in the Earth and reared up by wind, wealth is called Hiranya for the earth itself is named Hiranmaya.

2. Since it supports and maintains the (creatures of the) earth, therefore is it called wealth (Dhana); and the wealth

is in the three worlds from time immemorial for meeting this purpose.

3. On a Friday when either of the two constellations is ascendant, Agni, creating wealth by dint of his will, confers it upon mankind for multiplying the possessions of the giver of riches (Kuvera).

4. That wealth is guarded by the Ajaikapaths and the Ahibrudhnas as also by the giver of wealth (Kuvera): such being the case, O best among the twice-born, it is very difficult to get that wealth.

5. Except by wealth there exists no possiblity of your getting the horses.

6. Such being the case do you ask some king born in some family of royal Rishis who can make us successful without oppressing his subjects.

7. There is a king born in the dynasty of the moon, who is my friend and we shall approach him for he has great wealth in this world.

8. He is the royal Rishi named Yayati, son of Nahusha, who is of truly great strength, and he will himself give (what we want, when he is asked by you and (your suit is) recommended by me.

9. His wealth is as great as that of the lord of riches and O learned man, repay your debt by accepting this large wealth as present.

10. Thus conversing and thus thinking on what could be done they came to the palace of Yayati, the lord of men.

11. Having accepted the usual warm welcome and arghya and water for washing the feet etc. they were asked the reason of of their coming and the son of Vinata thus explained the reasons:

12. O you born in the race of Nahusha, this is my friend Galava, the ocean of austerities who became the pupil of Vishwamitra for many tens of thousands of years, O ruler of men.

13. This twice born one, then being commanded to go away by Vishwamitra, with a view to give him a present said to him; O lord, the time has come when I should make some final present to my spiritual guide.

14. Knowing that his means were small he did not ask for anything but being addressed again and again, was thus commanded: You, who have said this, make me this present.

15. Give me eight hundred horses white as the rays of the moon, of good birth and black of one ear.

16. Make this present to your spiritual guide if you think fit, O Galava. Thus did the great ascetic Vishwamitra address him in anger.

17. This best among the twice born, is for this reason, being consumed by heavy grief being unable to redeem his pledge and therefore he has come under your protection.

18. Having accepted from you alone, O you best among men and thus being beyond the reach of sorrow after fulfilling his pledge to his spiritual guide, he will practise great asceticism.

16. With a portion of the fruit of his austerities will you also be rewarded for with his own devotion will he enrich you, O royal Rishi, who are rich in earthly treasures.

20. As many hairs as there are in the bodies of horses, O lord of men, so many horses will you obtain in this world, O lord of the earth.

21. He is a fit party to receive gifts and you too are a fit party to make presents, and the present that you now make to him will be like milk kept in deposit in a conch shell (available at any moment).

Thus ends the one hundred and fourteenth chapter, the story of Galava, in the Bhagavatyana of the Udyog Parva.

CHAPTER XCI.

(BHAGAVAT-YANA PARVA)—

Continued.

Narada said:—

1. Being thus addressed by Suparna in excellent words conducive to his benefit and thinking calmly on these words and considering them again and again,

2. The performer of a thousand sacrifices and the lord who, in gifts, was the prince of givers, Yayati, the ruler of all the Kasis said these words,

3. With his eye on his dear friend Tarkshya, as also on the best among the twice-born, Galava, and considering the alms asked for by a devotee as described to him as a highly praiseworthy example,

4. And especially considering that they had come to him passing over the kings born in the solar race.

5. ,' To-day is my birth blessed and my race absolved from sins; to-day is this country, over which I rule, freed from sins by you, O Tarkshya, who are sinless.

6. O friend, I want to tell you however that I am not the same wealthy man that you knew me to be in days of old. O friend, my wealth has been diminished.

7—8. But at the same time I am unable to make your coming here useless, O wanderer of the heavens; nor do I dare frustrate the hopes entertained by the regenerate Rishi; I shall therefore give that which will accomplish this purposes of his.

9. A man, who having come to another with a hope and returns with that hope frustrated, consumes the entire race; and O son of Vinata, it is said that nothing is more

10. Culpable than the saying of a man, in this world "I have not got it" to a man who comes to him entertaining a hope in him. The man, who is unsuccessful in his suit and whose hopes are frustrated,

11. Slays the sons and grandsons of the man who does not do him good. Therefore this daughter of mine, who will be perpetuator of four races,

12. This one resembling the daughter of a god and the promoter of every virtue and who is ever solicited by the gods, human beings and Asuras, O Galava,

13. For her beauty do you accept. Rulers of men will surley give you even their kingdom as her dowery,

14. Not to speak of twice four hundred horses each with a black ear; therefore do you accept this daughter of mine, Madhavi.

15. The only boon that I ask for, O lord, s that I may have a grandson by her." Having taken that girl with them Galava with the bird,

16. And saying "we shall see you again" went away. Saying:—"The means for obtaining the horses has now been gained," the one born of an egg too

17. Went away, after asking for the permission of Galava, to his own place. And the king of birds having gone away Galava along with that maiden,

18. Began to think about the king who could offer suitable dowery for her and in his mind decided to go to that best among the kings—Haryyashwa, of the race of Ikshaku.

19. He ruled over Ayodhya, was endued with great prowess and had an army with four divisions and had also in his possession enough of treasures and coins, who was dear to his subjects and and to whom the twice born were also dear,

20. Who desirous of the peace of his subjects was practising excellent austerites. The regenerate Rishi Galava, having approached him, Haryyashwa, said to him:

21. "This girl in my possession, O chief among kings, increases a race by bringing forth children, O Haryyashwa; accept her by offering a dowery.

22. I shall describe to you what dowery, to offer and hearing that you decide it."

Thus ends the one hundred and fifteenth chapter, the story of Galava in the Bhagavatyana of the Udyoga Parva.

CHAPTER CXVI.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said:—

1. The king Haryyashwa, the best among rulers of men, having thought in his mind for a long time, said after having drawn a long and hot sigh about the birth of a son.

2. "Those six limbs that ought to be elevated are elevated (in this girl) and the seven ought to be slender are so; the three that ought to be deep are deep and the five that ought to be red are red.

3. She is fit to be looked at by many gods, Asuras and men and by many Gandharvas and she is endued with many auspicious signs and capable of bringing forth many children.

4. I am competent to beget on her a son who will be an emperor; speak about the dowery, O foremost among the twice born, having paid due regard to the state of my wealth.

Galava said:—

5. Give me eight hundred horses, white as the moon, born in this country, and with plump bodies, each having one ear black.

6. Then will this blessed maiden, with large eyes, be the mothor of your children as the fire stick is the mother of fire.

Narada said:—

7. The king Haryyashwa, that royal sage, hearing these words, senseless with passion, said sorrowfully to that best among the Rishis.

8. "The kind of horses that you require, two hundred only I have got; hundreds of

other breeds of horses, all worthy of sacrifice, are roaming about (in my kingdom)

9. Such being the case, I shall beget but one child on this damsel, O Galava ; kindly act up to this request of mine."

10. Hearing these words, the damsel said to Galava :—"A boon has been granted to me by a certain being conversant with Brahma,

11. That after giving birth to each child I shall again be a virgin ; therefore do you offer me to this king accepting these best of horses.

12. By going to four kings in succession you will get the full complement of eight hundred (horses) and I too shall have four sons.

13. Give me up therefore in order that you may be able to redeem the pledge made to your spiritual guide ; so do I think with my humble wisdom and you can do as you like."

14. The Muni Galava, being thus addressed by that girl, then said these words to the lord of the earth, Haryyashwa.

15. "Accept this maiden, O Haryyashwa, O foremost among men, by the offer of a fourth part of her dowery and beget on her but one child."

16. He, having accepted that girl and having pleased Galava, got the wished for son at the proper time and place.

17. The prince was thereafter named Vasumanas who in wealth was richest and lived to be a king as wealthy as one of the Vasus himself and a giver of wealth.

18. In proper time, the wise Galava again presented himself there and having approached Haryyashwa said to him whose desire had been satisfied.

19. "O ruler of men, you have begotten this son, a boy similar to the sun in effulgence and it is time for me to go to another ruler of men to ask for alms."

20. Haryyashwa, who was ever ready to abide by his words and who made manliness the basis of his action, gave back Madhavi as he could not procure all the horses himself.

21. Madhavi, too abandoning that effulgent royal prosprity, became a maiden again of her own will and followed Galava.

22. "Let the horses remain with you for the present" so said the twice-born one and went, in company with the maiden, to Divodasa, the ruler of men.

Thus ends the one hundred and sixteenth Chapter in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CXVII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Galava said :—

1. This lord, the king of the Kasis, is a ruler of the earth endued with great prowess, and this ruler of men is a descendant of Bhimasena and is known as Divodasa.

2. There shall I go, gentle lady ; follow me with slow steps and grieve not, for that ruler of men is virtuous, and ever attached to self-control and truth.

Narada said :—

3. The aseetic, coming to him, was received with becoming honours and Galava urged that king to beget children.

Divodasa said :—

4. I have heard of all this already ; what is the necessity of repeating all this in detail. As soon as I heard of this, O best among the twice-born, this object (children) was desired for by me.

5. This too is a mark of great respect for me that passing by many rulers of men you have come to me and without doubt this will be (*i. e.* your wishes shall be gratified.)

6. But in the matter of horses, my wealth is exactly like his (Haryyashwa) O Galava ; and I too shall beget only one ruler of the earth on this girl.

Narada said :—

7. The foremost among the twice born, saying, be it so, gave that damsel to the ruler of earth and the king too accepted that girl after suitable ceremonies.

8. The royal Rishi than sported with her as Ravi (the son) with Prabhavati, as Agni (fire) with Swaha, and as Vasava (Indra) with Sachi ;

9. And as Chandra (moon) with Rohini and as Yama (the god of death) with Urmila ; as Varuna (the lord of the waters) with Gauri, and as Kuvera (the lord of wealth) with Raddhi ;

10. As Narayana with Lakshmi and as Udadhi (the ocean) with Jahnavi, as Rudra with Rudrani and as the grandsire with the goddess (Saraswati) ;

11. As the son of Vasistha with Adrishanli and Vasistha with Akshamala ; as Chyabana with Sukanya and as Pulastya with Sandhya ;

12. As Agastya with the princess of Vidarbha, as Satyavan with Savitri, as Bhrigu with Puloma, as Kashyapa with Aditi ;

13. As Jamadagni, the son of Richika with Renuka as the son of Kushika (Vishwamitra) with the princess, Hemavatsi, as Vrihashpati with Tara and Shukra with Shataparva;

14. As Bhumipati with Bhumi, as Pururavas with Urvasi, as Richika with Satyabati, and as Manu with Saraswati;

15. As Dushmanta with Shakuntala, as the eternal Dharma with Dhriti, as Nala with Damayanti, and as Narada with Satya vati;

16. As Jaratkaru with Jaratkaru, as Pulastya with Pratichya, as Urnayas with Menaka and as Tambura with Rambha;

17. As Vasuki with Shatashirsha and as Dhananjaya with Kumari,

18. As Rama with the princess of Videha and as Janardana with Rukmini. Then to the king of the earth, Divodasa, sporting with her,

19. Madhavi did bear a son named Pratardana; and then to Divodasa came the great Rishi Galava.

20. When the proper time came, he said these words:—"Return me my maiden but let the horses remain with you for the present,

21. As just now I shall go from here to another king of the earth for her dowery;" the virtuous souled Divodasa in proper time gave back that damsel to Galava for that ruler of the earth was established in truth.

Thus ends the one hundred and seventeenth Chapter, the story of Galava in the Bhagavat-Yana, of the Udyoga Parva.

CHAPTER CXVIII.

(BHAGAVAT-YANA PARVA)—*contd.*

Narada said:—

1. In that way having abandoned that prosperity, the renowned lady Madhavi once more becoming a maiden and according to her promise followed the regenerate Rishi Galava.

2. Galava, whose mind was centred in the accomplishment of his own purpose, after due deliberation, went to the city of the Bhojas to see the ruler of men, the son of Ushinara.

3. And going to that ruler of men endued with true prowess he said:—"This damsel will bear you two sons who will be kings of the earth,

4. By this means, you will gain your object after death, as also in this world, having begotten two sons, O ruler of men, equal in effulgence to the moon and the sun.

5. The dowery is, O you conversant with all virtue, that you should give me four hundred horses like the rays of the moon and having one ear black.

6. For the sake of my spiritual guide that do I make these efforts for the horses and it is not for myself; if you are prepared to act thus, O great king, do what I have said without any reflection or hesitation.

7. You are without children, O royal Rishi; beget then two sons, O ruler of the earth, and by means of these rafts in the shape of sons do you obtain salvation for yourself and for your ancestors.

8. A man, enjoying the fruit of begetting a son, O royal Rishi, never falls down from heaven and never goes to the terrific hell where goes he who has no child."

9. Having heard all this and many other things said by Galava the ruler of men Ushinara gave him this answer.

10. "I have heard what you say and know what you intend to say, O Galava; but O Brahman, the lord has all the power in such matters for my heart inclines to do what you say.

11. But two hundred only of horses of this breed I have; of other sorts thousands are roving about in my territories.

12. I too shall beget only one son on her, O Galava, and, O twice born one I shall go along the course followed by others in this matter.

13. In the matter of dowery too, I shall act like them, O best among the twice born; my wealth is the property of my subjects and not for my own enjoyment.

14. The king, who out of desire, spends the wealth of others, is never connected with virtue, O virtuous souled one, nor with renown.

15. Therefore shall I accept (the maiden); you please give her to me so that a son may be born to me in the womb of her who bears god-like children."

16. The best among the twice-born, Galava then worshipped the king of men, who spoke in that strain many other things by bestowing upon him that maiden.

17. And having given her to Ushinara, Galava went to the forest and he (Ushinara) sported in her company like a virtuous man enjoying his prosperity,

18. In caverns of mountains, and near the sources of rivers, in buildings with windows, and in secluded chambers;

19. In variegated gardens, and in forests and pleasure gardens, in beautiful palaces and on tops of houses.

20. Then was born to him in due time a son who was a boy similar in effulgence to the sun; he lived to be an excellent ruler of the earth known by the name Shivi.

21. The twice born Galava having then presented himself to him and having taken back the maiden went away and saw the son of Vinata.

Thus ends the one hundred and eighteenth Chapter, the story of Galava in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CXIX.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said:—

1. The son of Vinata, seeing Galava, said to him thus laughing:—"It is by good luck that I see you successful here, O twice-born one".

2. Galave too, hearing those words spoken by the son of Vinata, informed him that a fourth part of the work yet remained to be done.

3. Suparna, the foremost among speakers then said to Galava:—"No pains should be taken by you for this for you will not get it.

4. In days of old, in Kanyakuvja, Richika chose the damsel Satyabati, the daughter of Gadhi, for his wife and he was thus spoken to by Gadhi.

5. You give me a thousand horses white as the moon and black of one ear.

6. Richika too saying "very-well" went to the abode of Varuna and from there obtaining the horses from the *Ashwatirtha* gave them to the ruler of the earth.

7. They were presented to the twice-born one by king Pundarika who performed a sacrificial ceremony; and of them, (the horses) the rulers of the earth (to whom you have applied) obtained two hundred each by purchase from the Brahmanas at the time.

8. The other four hundred, O best among the the twice-born while being led across (the Vitasta river) were robbed by the river.

9. Such being the case, you will not be able to obtain what is unobtainable by all means; present, therefore, this damsel as a substitute for the two hundred horses to him,

10. Namely, Vishwamitra, O virtuous souled one, along with the six hundred horses; then will you be beyond the reach of grief and your desire will be successful, O best among the twice born."

11. Galava then saying to him "very well" along with Suparna, taking the horses and the maidan with him, went to Vishwamitra and said.

12. "Of the horses asked for by you there are six hundred here and this damsel is a substitute for the other two hundred. Let these be accepted by you.

13. On her by Rishis of royal descent three virtuous sons have been begotten; you too beget the fourth who will be the best among mankind.

14. Then will you get the full complement of eight hundred horses asked for by you and I too, after having paid off my debt, shall perform asceticism as I please.

15. Vishwamitra, seeing Galava along with the bird and also that girl with beautiful hips, said these words.

16. "Why was not this girl presented to me beforehand, O Galava? Then would all the four sons have been mine, every one of whom would have perpetuated a dynasty.

17. I shall accept this girl from you to beget on her one son and let the horses having been taken to my hermitage roam about at their will in all directions.

18. Vishwamitra, of great effulgence, then roaming and sporting with her, Madhavi brought forth a male child named Ashtaka.

19. At the moment he was born, the great Muni Vishwamitra instructed him in both virtue and worldly good and presented to him those horses.

20. Then did Ashtaka go to the city which was like the city of the moon and the son of Kushika (Vishwamitra) too went to the woods after having returned the damsel to his disciple.

21. Galava too, along with Suparna, was light of heart having succeeded in making the final present he had promised, and said this to the girl.

22. "By you has been brought forth a son who is the foremost among the givers of wealth, a second one who is a great hero, another who is ever attached to virtue and truth and the fourth who is a great performer of sacrificial ceremonies.

23. Therefore do you come, O you of beautiful hips, your father has obtained salvation by your sons and also the four

kings (their fathers) and so also have been I, O you of slender waist."

24. Galava, then having permitted Suparna who subsistsd on serpents to go away and returning the damsel to his father, went to the forest.

Thus ends the one hundred and nineteenth chapter, the story of Galava in the Bhagavatyana of the Udyoga Parva.

CHAPTER CXX.

(BHAGAVAT-YANA PARVA)—*Continued,*

Narada said :—

1. The king (Yayati) too, being desirous of giving her (Madhavi) a husband by Swayamvara, went to the hermitage at the confluence of the Ganga and Yamuna,

2. Making Madhavi seated on a chariot with garlands and flowers on her person; Puru and Yadu too followed their sister to the hermitage.

3. There, in that hermitage, came together Nagas, Yakshas, and human beings, Gandharvas, animals and birds and dwellers of mountains, woods and forests.

4. There was also a concourse of the kings of many countries and the forest, that surrounded the hermitage, was filled with Rishis equal (in asceticism) to Brahma himself.

5. The lady, of good complexion, being directed to choose a husband, passsed over all these husbands and selected the forest as her husband.

6. Getting down from the chariot, the damsel saluted her friends and having gone to the sacred forest, the lady born of Yayati, practised austerities,

7. By observing fasts and different sorts of religious rites, as also ceremonies. She reduced her body and adopted the life of a deer.

8. Subsisting on sweet and green grass resembling the blades of the Vaiduryya gem and which were both sweet and bitter,

9. And drinking the best of holy waters of sacred fountains which was sweet, pure and cool,

10. And roaming in thick forests from which the kings of animals (lions) and tigers had been exiled and in deserts which had no conflagration in them,

11. In company with deer and adopting their mode of life she earned much religious merit, by practising Brahmacharyya.

12. Yayati, too following the mode of life of the kings before him, lived for a thousand years and then paid the debt of nature.

13. The two best among men Puru and Yadu perpetuating the family were established (as king) in this world and the son of Nahusha in the next.

14. O monarch, dwelling in heaven Yayati, resembling a great Rishi, enjoyed the choicest blessings of heaven.

15. After many thousands of years had elapsed in great happiness and while seated among royal Rishis of great lustre and renown,

16. Yayati, with his senses stupefied and his intellect beside himself, insulted all the human beings and the gods and the body of Rishis.

17. Then did the god Shakra, the slayer of Vala, perceived his folly and all those royal Rishis said—fie, fie.

18. And seeing the son of Nahusha, enquiries were made, who is he, what king's son is he, and how did he come to heaven ?

19. By which deeds did he obtain salvation ? In what forest did he practise asceticism ? How is he known in heaven and by whom, is he so known ?

20. The dwellers of heaven made such enquiries about the king among themselves pointing to Yayati, the ruler of men.

21. The hundreds of the cherioteers of heaven and hundreds of the gate keepers of heaven and the persons who had the seats of heaven in their charge being asked about the matter, said—we do not know.

22. None of them was then in proper senses and did know that ruler of men, and speedily was that ruler of men shorn of his heavenly effulgence.

Thus ends the one hundred and twentieth chapter, in the Bhagavatyana of the Udyoga Parva.

CHAPTER CXXI.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said :—

1. Being thus turned out from his place (in heaven) and deprived of his seat there, his heart trembling and consumed by the fire of grief,

2. With his garlands rendered pale, his senses taking leave of him, deprived of

his crown and other ornaments, with his head reeling and his entire body relaxed and robbed of his robes and ornaments,

3. Incapable of being known, and now seeing and again not seeing those gods he fell down to the earth below with his mind in despair and his intellect a blank.

4. "What inauspicious and sinful thought was entertained by me in my my mind, in consequence of which I have been turned out from my place in heaven?" Thus did the king think within himself.

5. All the kings who were there (in heaven) as also those who had obtained salvation and the Apasaras laughed at Yayati being hurled down from heaven and falling down, having uo support to cling to.

6. Then did some officers whose duty it was to hurl down men, whose religious merit had been rewarded by a sufficiently long term of residence in heaven, coming there said to Yayati, "O king, by command of the king among the gods,

7. You are exceedingly intoxicated with vanity and there is no body you have not insulted and owing to this vanity you are no longer fit for heaven, O you born of a king.

8. No one knows you here too, therefore down you and fall down." "I shall fall among the good" the son of Nahusha said these words three times.

9. While falling that foremost of those who had attained salvation thought of the course of his fall (and the place he he should fall on in the end.)

10. At this time he saw four kings and fell among them. They were Pratardana, Vasumanas, Sivi the son of Ushinara and Ashtaka,

11. Who were gratifying the lord of the gods by the performance of the sacrificial ceremony known as Vajapeya. And the smoke proceeding from that sacrificial ceremony had gone to the very gates of heaven.

12. Yayati fell towards the earth smelling that river of smoke which connected as it were the earth with the heaven.

13. The lord, of the earth following the course of that smoke which was moving like the Ganga in heaven, came among those foremost of the performers of sacrifices who were his own relatives;

14. Among those who were like the supporters of the earth; among those four who were as lions among kings and like the great fire in sacrificial ceremonies the king Yayati fell.

15. The Royal Rishi Yayati, after all his religious merit had been spent up, fell among them; all the rulers of the earth said to him who was effulgent with beauty: "Who are you? With whom are you related, and from what town and country are you?

16. Are you a Yaksha or a god, a Gandharva or a Rakshasa, for you have not the appearance of a human being; and what is the object desired for by you?"

Yayati said:—

17. I am the royal Rishi Yayati and the religious merit acquired by me being spent up I have been turned out from heaven; and wishing in my mind that I should fall among the good, I have fallen among you.

The kings said:—

18. May what was desired for by you be successful; accept the religious merit of these sacrificial ceremonies performed by all of us.

Yayati said:—

19. I am not a Brahmana and therefore cannot accept wealth (of any sort) from others, and my heart is not inclined to destroy the religious merit of others.

Narada said:—

20. At this time, seeing Madhavi leading the life of a deer and wandering about, those kings bowing to her said:

21. "What is the reason of your coming here, what orders of yours shall we obey? Being your sons, O devotee, we are ready to be commanded by you."

22. Madhavi, hearing that speech of theirs with great delight, came to her father and bowed to Yayati.

23. And having touched those sons of hers on their head the anchorite said these words: "These are your grandsons, O chief among kings—my sons—they are not unconnected with you.

24. These will save you—such an example has been seen in days of old—I am your daughter, Madhavi, who, O king, have adopted the life of a deer.

25. By me too has religious merit been acquired; accept half of that, for, O king, all human beings enjoy the wealth earned by their children.

26. Therefore was it that you, O lord of the earth, wished me to be the mother of sons;" then did all those rulers of the earth lowering their heads,

27. Bowed down and said the same thing to their maternal grand father, filling the

earth with loud and sweet sounds the like of which there was none.

28. The rulers of men thus saved their grand-father who had been turned out from heaven; just then, Galava, coming there, said to the ruler of the earth, "Ascend you heaven by virtue of a eighth part of my austerities."

Thus ends the one hundred and twenty first chapter the turning out from heaven of Yayati, in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said:—

1. The moment he was recognized by those good men, those foremost among human beings, that ruler of men went up again without touching the surface of the earth, and Yayati being freed from all his troubles again got his place in heaven.

2. Bedecked with heavenly garlands, clothed in heavenly raiment and putting on heavenly ornanents and with heavenly perfumes and endued with heavenly qualities he did not even touch the earth with his feet.

3 Then did Vasumanas, renowned in this world as the foremost among givers, first uttering these words in a loud voice said to the king.

4. "The merit that I have earned in this world by my conduct towards all the castes, which can not be found fault with, that too I give you and may you earn that.

5. The merit that is earned by one who is attached to liberality and the merit that is earned by one who exercises forgiveness and the merit that I have earned by my sacrificial ceremonies—may you earn all that."

6. Then did that foremost among the Kshatriyas, Pratardana too, ever attached to virtue and given to war, said:

7. "The fame that I have gained in this world, and which is due to my being born in the Kshatriya order, the merit earned by me for being called a hero—is all yours."

8. The wise Sivi, the son of Ushinara, then said in a sweet voice: Since, to children, or women, as also to those who might be cracked jokes with,

9. To those who are in danger, to those engaged in a game of dice, as also to those who are suffering from grief and calamities I have never before said a falsehood, by virtue of that truth, wander about in heaven.

10. I can abandon my life, my kingdom as also all luxuries and objects of desire but not truth, by that do you wander about in heaven.

11. The truth by which Dharma, the truth by which Agni and the truth by which the performer of a hundred sacrifices has been gratified by me—by virtue of that truth wander about in heaven.

12, And the royal Rishi Ashtaka too, the son of Madhavi, by the son of Kushika, conversant with virtue, addressing the son of Nahusha who had performed many hundreds of sacrifices, said:

13. "O Lord, the sacrificial rites *Pundarika, Gosava* and *Vajapeya* have been performed by me by hundreds; get you the merits of these.

14. I have not considered gems nor wealth, nor any sort of riches too much for the performance of my sacrifices (that is I have not spared them); by virtue of that truth, do you wander about in heaven."

15. As one by one his grandsons addressed that ruler of men, so by degrees the king went up to the heaven leaving below the earth.

16. By this means did all those kings by their good deeds easily save Yayati, who had been turned out from heaven, at that time.

17. The four grandsons, born in four royal families, and each the perpetuater of a race, sent back by their own virtue, by the sacrificial rites performed by them and gifts made by them, their wise grandfather to heaven.

The kings said:—

18. O king, we are your grandsons endued with kingly virtues and with all virtues and accomplishments; ascend heaven, O ruler of men.

Thus ends the one hundred and twenty second chapter, the getting up to heaven of Yayati in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXIII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said:—

1. Being thus made to ascend heaven by those pious rulers of the earth, who were greatly given to liberality, Yayati was

established in heaven after taking leave of his grandsons.

2. (He went up to heaven) amidst the downpour of a shower of sweet scented flowers and fanned by a holy wind, whose very smell indicated its holiness.

3. Reaching then the eternal regions earned for him by his grand sons by the fruit of their own deeds, he became effulgent with excellent beauty.

4. He was gladly received in heaven with songs and dances by groups of Gandharvas and Apsaras and with the sound of cymbals.

5. He was also duly gratified by various classes of celestial Rishis, royal Rishis and Charanas and honoured by an excellent Arghya and otherwise pleased by the gods.

6. The grandfather then said to him who had earned the merit of ascending heaven as if trying to please him who had obtained gratification and tranquility of mind with his words.

7. The four *Padas* (the full amount) of virtue had been earned by you by your worldly deeds and these regions were yours for an endless period and your renown in heaven too was eternal.

8. But that merit, O royal Rishi, you nullified again, for by your vanity were the minds of all the denizens of heaven clouded.

9. In consequence of this they did not recognize you and being thus rendered unknown (to them) you were hurled down and you have come here again, your grandsons saving you out of affection for you.

10. Earned by your own deeds you have now come to a place which is stable, eternal sacred, excellent and surely indestructible.

Yayati said:—

11. O you endued with divine prosperity, I have a certain doubt which it is proper for you to remove; it is not proper that I should ask any body else, O grandfather of the universe.

12. Great was the merit earned by me by protecting my subjects and increasing the human stock for a great many thousands of years and by many sacrificial rites and pieties.

13. How could that all be spent up in a very short time in consequence of which I was hurled down; O you endued with divine prosperity, you know that the eternal regions were built for me and how and why were all these destroyed, O you of great effulgence?

The grandsire said:—

14. The merit, earned by you by protecting your subjects and increasing the human stock for a great many thousands of years and the performance of many sacrificial rites and making many gifts,

15. Was destroyed by this defect owing to which you were hurled down: O chief among kings, owing to your vanity you cared very little and held in contempt the denizens of heaven.

16. In the case of a man affected by vanity, O royal Rishi, or by envy or by force or by wickedness, or by deceit, these regions can not be eternal.

17. By you, O king, are not to be disregarded or insulted those that are superior or those that are inferior or those that are indifferent; salvation cannot be attained by one who is consumed by vanity.

18. Those men, who will converse on this story of your fall and reascension, will attain salvation though affected by sins; there is no doubt of it.

Narada said:—

19. By Yayati was such a distress met with in days of old for his vanity and by Galava owing to an excessive measure of obstinacy, O lord of the world.

20. The advice of your well wishers should be listened to by you, for your friends wish you well; obstinacy should not be resorted for it gives rise to ruin.

21. Therefore, do you also, O son of Gandhari, abandon vanity and wrath; O hero, make peace with the sons of Pandu and abandon wrath, O ruler of the earth.

22. O ruler of the earth, that which one gives, or does, or the asceticism one practises or the sacrifices one makes can never be destroyed nor do they suffer deterioration in quality and the fruits are enjoyed by no body save the doer.

23. By understanding this great story than which nothing is better, and which is approved of by those who are well read in holy books and those who are past the operations of desire and wrath, a man obtains in this world a knowledge of (virtue, worldly good and desire) and gets the sovereignty of this world.

Thus ends the one hundred and twenty-third chapter, the ascension to heaven of Yayati in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXIV.

BHAGAVAT-YANA PARVA)—*Contd.*

Dhritarashtra said :—

1. O you endued with divine prosperity, it is as you say O Narada, and I too wish the same thing, but O you endued with heavenly prosperity, I am not the master.

Vaishampayana said :—

2. Saying this the descendant of Kurus said to Krishna :—" O Keshava, you have said to me what leads to (the attainment of) heaven, to the benefit of the world and which is virtuous and just.

3—4. But I am not my own master, O you of long arms; O best of men, try to pursuade, O Krishna, my wicked son Duryodhaca, who disregards injunctions of the scriptures who never does what is plesing to me and never listens to good words.

5. The son of Gandhari (does not listen to the advice of) the wise Vidura, O Hrishikesha, as also to that of other friends and of such well wishers as Bhisma and others.

6. Therefore do yourself instruct the ruler of men, Duryodhana, of wicked soul, crooked, of evil intellect, of sinful heart and senseless.

7. Then will a very great duty of a friend have been done by you, O Janardana." Then did the son of Vrishni addressing the wrathful Duryodhana,

8. Say these sweet words, conversant as he was with all virtues and worldly profit: "O Duryodhana, listen to this speech of mine, O you best among the Kurus,

9. Especially for the benefit of yourself and of your followers, O Bharata. Born as you are in a family of very wise men, it is indeed proper that you should do this honorable act.

10. You are endued with learning and with good habits of life. Whereas these that are born in low families are wicked-souled, inhuman and shameless.

11. These latter alone act in the way that you are contemplating; in this world the inclination of honest men seems to lie towards virtue and worldly profit.

12. And the inclination of bad men seems to lie towards the opposite direction, O best among the Bharatas, this contemplated action of yours seems to lie in this opposite direction.

13. In this case, the obstinacy shown by you is vicious, frightful and greatly destructive of life ; it will lead to your harm, it is without reason, and is unworthy of being pursued by you long, O Bharata.

14. Abandoning what is injurious to yourself you should do what is for your benefit and that of your brothers, followers and friends, O you chastiser of your foes.

15. You will escape the blame of an act which is opposed to virtue and which will lead to notoriety. With the sons of Pandu who are wise, heroic, of great energy, of noble souls and very much conversant with our holy books,

16. O foremost among men, make peace —it is beneficial to the wise Dritarashtra and also pleasing to him,

17. As also to your grandfather and Drona and Vidura of great intelligence and to Kripa and Somadatta and to the wise Valhika,

18. And to Ashwathaman, and Vikarna, and Sanjaya and Vivinsati and very much so to your cousins and also to your friends, O chastiser of foes.

19. In peace, there will be your benefit, my dear friend, as also that of the entire world ; be endued with modesty, for you are born in a noble family, and be learned and human ; therefore, my dear friend, do you follow the commands of your father and mother, O best among the Bharatas.

20. People consider that to be conducive to his good which a father commands, O Bharata, and a good man, when meeting with a danger, remembers all the commands of his father.

21. Peace, my dear friend, with the sons of Pandu is pleasing to your father and O you foremost among the Kurus, may it prove pleasing to yourself along with your advisers.

22. That man, who hearing the advice of his friends, does not act according to it, in the end is consumed like one who has eaten the Kimpaka fruit.

23. He, who out of folly, does not act according to the advice, than which nothing is more beneficial, is visited by the effects of procrastination, does not gain his object and is afterwards struck with remorse.

24. He, who having heard that, than which nothing is more beneficial, acts up to it abandoning his own opinions, gets happiness in this world.

25. He, who does not act up to the advice of one who desires his good thinking it to be against his interests and listens to what is really so (against his interests), comes under the power of his enemies.

26. The friends of him, who disregarding the opinions of the honest, follows that of dishonest men, soon grieve at his distress.

27. He, who abandoning his principal advisers, acts according to the injunctions of inferior ones, meets with grave dangers and does not come out of them safe.

28. He, who acts according to the advice of dishonest men, who behaves falsely and does not listen to the advice of good friends and prefers others to those who are his own, is cast off by the earth, O Bharata.

29. Yourself, being opposed to those heroes, desire to be saved by those who are strangers to you, and who are dishonest, incompetent and fools, O best among the Bharatas.

30. What man, besides yourself in this world, abandoning kinsmen who are mighty car-warriors and each equal to Shakra himself, expects safety with the help of others.

31. Ever since their birth, have the sons of Kunti been persecuted by you but those virtuous-souled sons of Pandu are not vindictive at your conduct.

32. O friend, ever since their birth the sons of Pandu have been treated with deception but those renowned men, O you of long arms, have treated you generously.

33. By you too should they be treated in the same way, O you best among the race of Bharata; do not show anger towards your own kinsmen.

34. The energy of wise men follows all the the three objects (virtue, profit and desire) O best among the race of Bharata and in the event of it being impossible to follow all the three objects people choose virtue and profit.

35. If these three are to be pursued separately a wise man chooses virtue; an indifferent man (i.e. neither wise nor a fool) chooses worldly good, while a boy chooses desire.

36. The fool, who out of avarice and desire for sexual pleasure, abandons virtue and desires to gain his desire and profit by improper means, is ruined.

37. The man, who is desirous of gaining the object of desire or worldly profit, must first of all practise virtue; desire or profit is seldom detached from virtue.

38. It is said that virtue is the means of gaining the three objects, O lord of the universe; and he, who is desirous of getting them by this means, increases in prosperity as fire in a heap of dry grass.

39. You however, my dear friend, desire to get by improper means a greatly extensive kingdom well known among all the kings.

40. He, who behaves deceitfully towards those following the right path, O king, cuts himself down as the forest by an axe; one does not cut off the intellect of another whose defeat he does not desire.

41. For one, whose intellect has been clouded, cannot direct his attention to what is conducive to his good. One who keeps his soul under proper control does not think lightly of anything in the three worlds, O Bharata,

42. Not even an ordinary creature—not to speak of those foremost among men, those sons of Pandu; a man, who is under the influence of wrath, can not discern anything.

43. All rank growth must be cut off; O Bharata, look at the proofs; peace with the sons of Pandu is more to your interest than union with wicked people.

44. Living in peace with them you will succeed in all your objects enjoying the territories built up by the sons of Paudu, O best among kings.

45. Keeping the sons of Pandu behind you, you repose your hopes for safety on other sources, namely on Dusasana, Durosha, Karna and the son of Suvala.

46. Reposing your kingly prosperity on them you wish for prosperity, O Bharata; but these friends of yours have not sufficient knowledge of virtue and worldly profit.

47. They are not competent too in prowess or in strength, to be a match against the sons of Pandu; nor are all these kings united with you competent,

48. To look at the face of Bhimasena when exercised by anger in battle field. This entire assembled army of the earth is at your elbow.

49. This Bhisma, Drona, as also this Karna, Kripa as also Bhurisravas, Ashwathama, the son of Somadatta and Jayadratha,

50. All these are incapable of fighting against Dhananjaya. This Arjuna is invincible in battle by all the Gods and Asuras and by all human beings and Gandharvas. Do not fix your mind on battle.

51. Do you see any man in this entire army who, having met Arjuna face to face in battle, has returned home safe?

52. Of what advantage will a massacre of men be to you, O best among the Bharatas. Show me the man who will defeat the one whose defeat will mean victory to you,

53. Him who vanquished the gods along with the Gandharvas and Yakshas, and

Asuras and Serpents in Khandava Prastha —who will fight against that son of Pandavas?

54. In the same way in the city of Virata is heard a very strange tale in the fight of one against many; that is a sufficient proof.

55. Do you wish to defeat that unconquerable, irrepressible and undeteriorating Jishnu, the heroic Arjuna when enraged in battle, by whom in an encounter even Mahadeva was gratified?

56. Who can wish to defeat him having me as his help when he goes to the battle field like Indra (himself)?

57. He, who would defeat Arjuna in battle, could bear the earth with his arms and being excited with wrath could burn up all earthly creatures, and could hurl down the gods from heaven.

58. Look at your sons and at your brothers and at your kinsmen and other relations; let them not be destroyed by an act done by you, O you best among the race of Bharata.

59. Let not this race of Kurus be exterminated and let not yourself be spoken of as the destroyer of the race and be of great notoriety, O lord of men.

60. Those mighty car warriors will establish yourself as the viceroy and your father Dhritarashtra, the lord of men, as the emperer.

61. Do you not, my dear friend, disregard this prosperity which has appeared in the horizon and is about to come to you; having given half to the sons of Pritha attain to great prosperity.

62. Having effected peace with the sons of Pandu and listening to the advice of your friends and living in peace with your friends will you ever attain to blessing.

Thus ends the one hundred and twenty-fourth chapter, the speech of Krishna, in the Bhagavatyana of the Udyoga Parva.

CHAPTER CXXV.

BHAGAVAT-YANA PARVA—

Continued

Vaishampayana said:—

1. Then did the son of Shantanu, Bhishma, say to the wrathful Duryyodhana, hearing the words of Keshava, O you best among the Bharatas.

2. "By Krishna has been spoken the words of a friend wishing for peace; listen to that, my dear son, and do not follow the lead of vindictiveness.

3. By not acting up to the words of the great-souled Keshava, will you not be able to obtain prosperity nor happiness nor your good.

4. The one of long arms, Keshava, has told you, my dear son, what will lead to virtue and to the obtainment of earthly good; and may you obtain that object, O king; do not destroy these living creatures.

5. Do not by your wicked deeds cause to break down this blazing prosperity of the Bharatas, among all kings while Dhritarastra is alive.

6. Yourself with your ministers and with your sons, brothers and friends will be deprived of lives by your waywardness and obstinacy.

7. By acting against the beneficial advice leading to the obtainment of earthly benefit of Keshava as also of your father and the wise Vidura, O foremost among the Bharatas,

8. Do not bring about the extermination of your race; do not act like a wicked man of evil intellect and do not follow a wrong course. Do not drown your father and your mother in a sea of grief."

9. Then did Drona say these words to Duryyodhona there who was under the influence of wrath and breathing hard again and again.

10, "Keshava said words to you which are pregnant with virtue and profit, my dear son; so did Bhima, the son of Shantanu, O ruler of men, accept them.

11. The two are wise, have intelligence, have their souls under control, know what leads to virtue and to worldly good and they are vastly learned; they have told you beneficial words; O ruler of men, accept them.

12. Follow, O greatly wise man, what the two, Krishna and Bhishma have said; do not from perverted understanding insult Madhava, O chastiser of foes.

13. Those, who are now encouraging and supporting you, will hardly do any thing when the time comes; and they rather will throw the (act of bearing) hostilities on the shoulders of others.

14. Do not slay all these living creatures as also your sons and brothers; the side on which Vasudeva and Aryuna are, know as unconquerable and invincible.

15. This is truly the opinion of your friend Krishna, and if you do not accept that, my dear son, you will grieve for it in the end, O Bharata.

16. Arjuna is still mightier than what the son of Jamadagni has described him to be; Krishna, the son of Devaki, is hard to vanquish even by gods; O best among the Bharatas, what is the use of telling you what is conducive to your happiness and ought therefore to be desired for by you.

17, All this is described to you; do as you like; I do not wish to address you more, O best among the Bharatas.

Vaishampayana said:—

18. At the end of that speech did Kshattri Vidura also speak words looking at the wrathful son of Dhritarastra, Duryodhana

19. 'Duryodhana, I do not grieve for you, O best among the Bharatas; I grieve for thsese two old people namely your father and Gandhari (your mother).

20. Having yourself of wicked heart as their protector, they will wander about without any one (in a short time) with their friends slain and with ministers killed, like those born of eggs deprived of their wings.

21. Grieving, they will wander about as beggars on the earth, having begotten such a wicked and vicious man, the exterminator of his race.'

22. Then the king Dhritarastra said to Duryodhana who was seated along with his brothers and surrounded by other kings,

23. "O Duryodhana, listen to this advice given by the great-sould Shouri; accept his words which are true, most beneficial, and conducive to our salvation.

24. By the help of him, namely of Krishna of unblameable acts, we, of all other kings, shall obtain all desirable objects

25. Being well united with Keshava, my dear son, go to Yudhisthira and make arrangements for a ceremony for the good of the Bharatas (the Pandavas and Kurus united together).

26. By the help of Vasudeva, make peace (with the Pandavas); I think the proper time has now arrived; O Duryodhana, do not disobey me.

27. If you abandon peace which is begged from you for the accomplishment of your own good, then will victory never be yours."

Thus ends the one hundred and twenty-fifth chapter, in the Bhagvat-yana of the Udyoga Parva.

CHAPTER CXXVI.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vaishampayana said:—

1. Hearing the words of Dhritarashtra the two, sympathising with Dhritarashtra said, words to Duryodhana who did not act according to the instructions of his elders.

2. So long as the two Krishnas are not clad in coats of mail, so long as the Gandiva bow is lying still, so long as Dhaumya the priest of the Pandavas does not make offerings to the fire of war, and thereby burns up the strength of their enemy,

3. So long as Yudhisthira who is endued with modesty and a great bow-man does not look on your army with wrath, let hostilities cease.

4. So long as the son of Pritha, the great bowman Bhimasena is not seen to take up his position in the division of his own army, let hostilities cease.

5. Let there be peace with Pandavas so long as Bhimasena, with the mace in his hands, does not come this way vanquishing his opponents.

6, So long as he does not cut off the heads of warriors fighting on elephants and make them by his hero killing mace roll like the fruits of the palmyra,

7. Which are ripening on their proper time having come, let hostilities cease. So long as Nakula and Sahadeva and Dhristadyumna, the son of Prishatha,

8. And Virata and Sikhandi and the son of Sishupala clad in their coats of mail, do not penetrate into your army like crocodiles in the great sea,

9—10. Showering arrows, as they are masters in weapons, let hostilities cease. So long as in the delicate bodies of the rulers of the earth terrible arrows with wings do not fall, let hostilities cease. So long as on the breasts of those warriors smeared with sandal and other sweet scented unguents and bedecked with golden garlands and gems, do not fall the dreadful weapons of iron and steel shot by mighty bowmen,

11. Masters in the use of weapons who can shoot from a long distance and with good aim, let hostilities cease.

12. Let the virtuous king Yudhisthira, that best of kings take you by the hand while you are saluting him with your head bowed down.

13. Let that one who has performed many sacrifices comfort you, by placing his right arm, marked with the sign of a banner and hook on your shoulders.

14. Let him put his hands with fingers bedecked with gems and the palm red, on your back while you are seated.

15. Let him, whose shoulders are broad as the trunk of Shala trees, Vrikodara, of long arms, embrace you and with good will greet you for the sake of peace, O best among the Bharatas.

16. Being saluted by the three, Arjuna and the twins, you smell their head and converse in terms of peace, O ruler of the earth.

17. Let all these rulers of men shed tears of joy at beholding yourself united in peace with your brothers who are heroes.

18. Proclaim it in the several capitals and among all the rulers of the earth ; enjoy the sovereignty of the earth like brothers and be freed from all troubles.

Thus ends the one hundred and twenty sixth chapter, the speech of Bhisma and Drona in the Bhagavatyana of the Udyoga Parva.

CHAPTER CXXVII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vaishampayana said :—

1. Duryyodhana, hearing in the assembly of the Kurus those words which he little liked, said in reply to Vasudeva of long arms and of great renown.

2. "It is proper, that you should speak to me in this way after due consideration ; but you speak, finding fault with me especially.

3. Why do you, O slayer of Madhu, speak in terms of praise of the sons of Pritha and why are you ever finding fault with me without due consideration of the strength and weakness of our cause ?

4. You and Kshattri and the king, and the preceptor and the grandfather all find fault with me and not with any other king of the earth.

5. But in this matter I do not find any unworthy conduct of myself but still all of you including the king hate me.

6. I have not committed the slightest fault, O chastiser of foes, nor do I see any after a most minute and searching examination, O Keshava.

7. O slayer of Madhu, the Pandavas were defeated at a game of dice in which they engaged of their own will and their kingdom was won by Shakuni ; what fault is there on my part in this matter ?

8. Indeed, O slayer of Madhu, I ordered at the time for the return of the wealth which the Pandavas had lost in that case.

9. It is not our fault that defeated at another game of dice—those invincible sons of Pritha—those foremost among victors were thus exiled into the forest.

10. By the imputation of what fault do they regard ourselves as their enemies—O Krishna ? The Pandavas are weak and incapable but they yet cheeringly treat us as their enemies.

11. What has been done by us to them and for what injury again do those sons of Pandu united with this Srinjayas, try to slay the sons of Dhritarastra ?

12. We will not, fearing harsh deeds or words, bow down out of fear even to the performer of a hundred sacrifices (Indra).

13. I do not see any body, O Krishna, following the duties of a Kshatriya who would aspire to defeat us in battle, O chastiser of foes.

14. Bhisma, Kripa and Drona, along with Karna, O slayer of Madhu, are incapable of being vanquished even by the gods, how can they be so by the sons of Pandu ?

15. If following the duties laid down by my religion, O Madhava, I fall down dead in the field killed by arms in the proper time, it will lead me to heaven.

16. The principal duty of ours, Kshatriyas, O Janardana, is that we should lie down on a bed of arrows in the battle field.

17. If we lie down like heroes in the battle without bowing before the enemies, then it is no matter for regret, O Madhava.

18. Who is there, who born in a noble family and abiding by the rules of the Kshatriya class, seeing that his life is in danger would bow before any body ?

19. Keeping one's self erect one should not bow down, for energy or exertion itself is manliness ; he may even break at his weak points but on no account should he bow before any body.

20. This saying of Matanga is followed by those that desire their own good ; men like me bow only to Brahmanas for the sake of virtue.

21. Without paying regard to any body else, throughout his life he should act thus ; this is the duty of the Kshatriyas in my opinion and such has ever been my conduct.

22. The share of the kingdom that was given them in early days will not be regained by them during my life time, O Keshava.

23. O Janardana, so long as the position of a king is held by Dhritarastra we shall live as his dependants with swords laid

aside, Madhava; this kingdom which ought not to have been given away was given away when I depended on others;

24. Out of ignorance or fear when I was a child, O Janardana; it is not now to be regained by the sons of Pandu, O delighter of the Virshnis.

25. So long as this is held by myself of long arms, O Keshava, I shall not leave aside for the Pandavas, that piece of land even which is pierced by the point of a sharp needle.

Thus ends the one hundred and twenty seventh chapter, the speech of Duryyodhana in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXVIII.

(BHAGAVAT-YANA PARVA)*Cont.*

Vaishampayana said:—

1. Then reflecting, did the scion of the Dasharha race, speak these words to Duryyodhana in that assembly of the Kurus,

2. "To get the sleep of a hero is your desire and it will be fulfilled; wait for a short time with your ministers and there will be a great massacre.

3. O fool, you think that there is nothing blameable in your conduct towards the Pandavas; all the kings here know this.

4. Being jealous of the prosperity of the great souled sons of Pandu you arranged for a game at dice in consultation with the son to Suvala, O Bharata.

5. How could your cousins, my dear fellow, who are worthy in every respect and of honest turns of mind and virtuous, unite themselves with this deceitful one?

6. O greatly wise man, dice destroys the intelligence of the honest and in the dishonest it gives rise to disputes and other troubles,

7. By you and your wicked followers was planned this terrible calamity by means of dice without consulting with those who are of good habits of life.

8. Who else save yourself could treat the wife of your brother in that way and after bringing Draupadi to that council hall and using insulting words as you did?

9. She is of noble birth, of good behaviour and dearer to them than even their lives; and that queen of the sons of Pandu was thus insulted by you.

10. All the Kurus know how in the assembly those chastisers of foes, the sons of Kunti, were on the eve of their exile, addressed by Dusasana.

11. What good man would treat in this unbecoming way his own near kinsmen of good habits of life, who are not covetous and who always practise virtues.

12. Speeches befitting only the cruel and dishonorable men, were used by Karna and Dusasana as also by yourself.

13. You took very great pains to burn them up when boys along with their mother at Varanavata but that attempt of yours was not successful.

14. At that time did the sons of Pandu live for a long time in disguise in company with their mother in the house of a Brahmana Ekachakra.

15. By poison, by snake, and by rope, in fact by every means was the destruction of the sons of Pandu attempted by you but that attempt of yours was not successful.

16. Such was ever your inclination and treachous treatment towards the sons Pandu; how have you not then offended the gerat-souled Pandavas?

17. If you do not give them their paternal share when they ask for it, you shall, O wicked one, have to give it when you will be overthrown, deprived of your prosperity.

18. Having done many wicked deeds like a cruel man towards them and behaved like a dishonourable man, you now try to look different.

19. By your mother and by your father as also by Bhisma, Drona and Vidura have you been told again and again to make peace but, O ruler of the earth, you do not make peace.

20. In peace is your great gain, O ruler of the earth, in fact that of both parties, but it does not seem pleasing to you owing to no other cause save the scarcity of your intelligence.

21. By going against the advice of your well-wishers, will you not attain to your highest good; for what is about to be done by you is not virtuous and will not lead you to fame.

Vaishampayana said:—

22. The scion of the Dasharha race having thus spoken to the wrathful Duryodhana, Dusasana said these words in the assembly of the Kurus.

23. "If you do not make peace, O king, of your own free will with the sons of

Pandu, the Kauravas will make you over to the son of Kunti bound hand and foot.

24. The son of Vikartana, yourself and myself, these three, O best among the sons of Manu, your father and Bhishma and Drona will make over to the sons of Pandu.

Vaishampayana said :—

25. Suyodhana, the son of Dhritarastra, hearing those words of his brother was very angry and got up from his seat breathing like a huge serpent.

26. Vidura, Dhritarastra, the great king Valhika, and Kripa, and Somadatta, Bhisma, Drona and Janardana,

27. Disregarding all these that shameless one of wicked intellect, like a dishonourable man, vain and yet not commanding respect and given to insulting those who ought to be respected, went out of the court.

28. His brothers, having seen him, that best among those born of Manu, go out, followed him along with the ministers and the entire body of the kings.

29. Seeing Duryodhana rise up in that council and go away accompanied by his brothers, Bhishma the son of Shantanu said,

30. "He who inclines towards wrath abandoning virtue and worldly profit, is soon rejoiced over by wicked men in his troubles.

31. This wicked prince, the son of Dhritarastra, who does not know the proper means of suitable ends and is vain of the kingdom, is come under the influence of wrath and avarice.

32. I think that the time for the end of all Kshatriyas is come, O Janardana, for all the rulers of the earth along with the ministers have followed him out of folly."

33. That heroic scion of the Dasharha race, with eyes like the petals of the lotus, hearing the words of Bhisma, said to all of them headed by Bhishma and Drona.

34. "This is the great defect of all the elders among the Kurus that they do not with force obstruct this wicked king in the enjoyment of prosperity.

35. O chastiser of foes, I therefore consider that that the time has come for you to act; O sinless men, listen to that by doing which you will obtain benefit.

36. What I shall tell you is clearly for your benefit, if in consequence of its being favourable to you it is approved by you, O Bharatas.

37. During the life time of the old king of Bhoja, his son, of wicked behaviour and a slave to his passions, having usurped the throne of his father subjected himself to death.

38. Kansa, the son of Ugrasena, being forsaken by his own friends, was killed by me in a great battle from a desire to do good to my kinsmen.

39. Ugrasena, the son of Ahuka, being duly honoured by ourselves with our kinsmen, was annointed king and he extended the territories of the kingdom of Bhoja.

40. Abandoning the one, namely Kansa, for the sake of the whole race, did all the Yadavas, Andhakas and Vrishnis attain to happiness, O Bharata.

41. Paramesthi, the lord of all creatures said, O king, when the gods and the Asuras were prepared for battle and were under arms.

42, When the world was divided into two parties and was about to be ruined, O Bharata—that god endued with divine prosperity, the creator and the protector of the world said :—

43. "In a fight with the Daityas, the Danavas, and the Asuras will be defeated, and the Adityas, the Vasus, the Rudras and the denizens of heaven will be victorious.

44. The gods, the Asuras, the human beings, the Gandharvas and the Rakshasas will, in this battle in their rage, kill one another."

45. Thus thinking Paramesthi, the lord of all creatures, said to Dharma—"Binding these Daityas and Danavas make them over to Varuna."

46. Dharma being thus spoken to, by the command of Paramesthi binding the Daityas and the Danavas, made them all over to Varuna.

47. Having bound them with the aids of Dharma as also by his own power, the lord of the waters, Varuna keeps the Danavas ever in the sea.

48. In the same way, binding Duryyodhana, Karna and Sakuni as also Dusasana make them over to the Pandavas.

49. One man should be sacrificed for the benefit of a race; a race should be sacrificed for the good a town; a town should be sacrificed for the good of the community; and for the sake of the soul should even the earth be sacrificed.

50. O king, having bound Duryyodhana, make peace with the sons of Pandu. By so doing will the Kshatryas not be exterminated, O foremost among the Kshatryas.

Thus ends the one hundred and twenty eighth chapter, the speech of Sri-Krishna in the Bhagavad-yana of the Udyoga Parva.

CHAPTER CXXIX.

(BHAGAVAT-YANA PARVA)—
Continued.

Vaishampayana said :—

1. Hearing these words of Krishnai Dhritarashtra, the lord of men, said in haste to Vidura conversant with all virtues.

2. " Go my dear friend, to the exceedingly wise Gandhari endued with great foresight ; get her here ; joining with her shall I pursuade that one of evil intellect.

3. If she can lead that wicked souled one of vicious heart, to peace then shall we be able to act up to the words of Krishna, our well-wisher.

4. She might show the right path to him overpowered by avarice, by speaking in favour of that one of wicked intellect and having vicious men for his help, for making peace.

5. If she can thwart this dire and frightful calamity brought about by Duryyodhana then shall we attain happiness and remain happy for ever."

6. Hearing the words of the king Vidura brought, by command of Dhritarashtra, Gandhari endued with great foresight.

Dhritarashtra said :—

7. O Gandhari, this is your wicked-souled son who never obeys my commands owing to his avarice for prosperity ; he will lose prosperiety as also his life.

8. That wicked-souled one like, an unmannerly man and without showing any respect for others, accompanied by those vicious companions, went out of the council hall and the fool did not pay any attention to the advice of his well-wishers.

Vaishampayana said :—

9. That princess, of great renown Gandhari having heard the words of her husband, said these words desiring the greatest good of her son.

Gandhari said :—

10. Quickly summon your son, who is afflicted with a passion for kingdom ; a kingdom cannot be maintained by an unrighteous person who seeks niether virtue nor worldly good.

11. But notwithstanding all this, Duryyodhana, having no humility in him, has obtained what is unobtainable by all means and you, O Dhritarashtra, are very much blameable for this, for you are fond of your son.

12. You, who know that he is of a sinful nature, follow his wisdom, and he too supported by you is fully under the influence of desire and wrath and a slave of lust.

13. He is now incapable of being swerved from his purpose by force, O king ; entrusting the kingdom to that ignorant fool of wicked soul,

14. And having wicked ministers and moved by avarice, you are reaping the fruits O Dhritarashtra ; why do you, O lord of the earth, look on this dispute with your own kinsmen with indifference ? Your enemies will rejoice at this dispute with your own kinsmen.

15. A difficulty which can be averted, O great king, by means of concillation in gift, who would care to use violence in ?

Vaishampayana said :—

16. By command of Dhritarashtra as also at the request of the mother the Khattri again had the wrathful Duryyodhana brought there.

17. He, being desirous of hearing what his mother had to say, again entered the council chambers with his eyes red as copper in rage, and breathing (heavily) like a serpent.

18. Seeing her son who was following the wrong course enter, Gandhari with a view to peace, spoke these words finding fault with him.

19. O Duryyodhana, my dear son, listen to these words of mine which will conduce to the benefit of yourself along with your followers, which will bring on happiness and which is easy for you to listen.

20. Duryyodhana, what your father, that best among the Bharatas, as also Bhishma, Drona, Kripa and the Kshattri have told you is the advice of your well wishers ; follow that.

21. It is my fond and earnest wish as also that of your well wishers Bhishma, your father and others, the chief of whom is Drona, that you should make peace.

22. O you of great wisdom, a kingdom cannot be maintained by following the bent of your desires alone, nor can it be earned, protected or enjoyed (by that means), O best of the Bharatas,

23. Nor can one, who has not controlled his senses, enjoy a kingdom for a long while; one, who has controlled his senses and has intelligence, can alone protect a kingdom.

24. Desire and wrath snatch away a man from earthly good; after subjugating these two enemies does a king conquer the earth.

25. The sovereignty enjoyed by a ruler of men is a great thing; a kingdom can easily be wished for by those that are of wicked souls but it cannot be suitably protected by them.

26. One, who aspires to great things, must lead his senses to virtue and profit; by having the senses under control, intelligence increases as fire when it has fuel added on to it.

27. These, when not kept under proper control, are sufficiently powerful to kill a man like untrained horses not properly managed which can kill an incompetent driver on the road.

28. He, who without conquering self, wants to conquer his ministers, or he, who without conquering his ministers wants to conquer his enemies, is soon brought under subjection by others.

29. He who conquers his own self first, thinking that to be an enemy, and and then desires to conquer his ministers and his enemies has his desires fulfilled.

30. To one who has his senses under control, to one who has gained mastery over his enemies, to one who holds the rod (of punishment) on offenders and to one who does a thing after mature consideration, does prosperty offer great adoration.

31. Like two small fishes, caught in a net with small holes, are desire and wrath which exist in a body, deprived of their existence by wisdom.

32. Desire and wrath when increased are the things owing to which the gods shut up the doors of heaven to a man who has gained mastery over worldy propensities and otherwise is qualified to enter heaven.

33. The protector of the earth, who knows how to gain complete ascendancy over desire, wrath, avarice, pride and vanity, subjugates the entire world.

34. The rulers of men, desirous of obtaining wordly good, virtue and the defeat of his enemies, should constantly employ themselves in controlling their senses.

35. He who behaves falsely, being subject to desire or to wrath, towards himself or to others, has got no body to help him.

36. Having joined those ones endued with great wisdom, those heroes who are chastisers of their enemies, those Pandavas, you will enjoy along with them this earth in happiness, my dear son.

37. What Bhishma, the son of Shantanu and the great car-warrior Drona have told you, namely that Krishna and Arjuna are invincible is true indeed.

38. Seek the refuge of that one of long arms, Krishna who does everything without exertions; if Keshava is gratified, it will conduce to the happiness of both the sides.

39. That man, who does not follow the instructions of well-wishers who desire his good and who are wise and learned, is the delight of his enemies.

40. My dear son, from a fight there will result no good; and how can there be virtue or worldly benefit? and how can there be happiness. Even victory is not stable; do not therefore set your mind on war.

41. O you of great wisdom, by Bhishma, by your father and by Valhika were the sons of Pandu given their share of the kingdom out of fear for a dispute, O chastiser of foes.

42. The fruits of this bestowal you now see—you enjoy this entire earth, subjected by those heroes, with all your thorns and barriers removed.

43. Give to the sons of Pandu their due share, O chastiser of foes, if you desire to enjoy the earth with your ministers; make over to them one half of this kingdom.

44. One half of this earth is sufficient for the livelihood of yourself and your ministers; by following the advice of your well-wishers you will earn renown, O Bharata.

45. By a struggle with the sons of Pandu who are endued with prosperity, who have intelligence and who have mastered their senses, you will be deprived of great happiness, my dear son.

46. Removing the wrath of your well-wishers, rule over your kingdom duly after having given back to the sons of Pandu their own share, O best among the Bharatas.

47. The troubles that they have suffered for the last thirteen years are enough; O you of great wisdom, control the feelings you entertain, which are fed by wrath and desire.

48. You desire to possess yourself of the wealth of the sons of Pritha but you are not competent to do it, nor is the son of the Suta, nor your brother Dushasana of firm wrath,

49. Bhisma, Drona, Kripa, Karna, Bhimasena, Dhananjaya and Dhrista-dyumna being fired with wrath, all creatures will surely cease to exist.

50. Being subject to the influence of wrath, do not, my dear son, slay the Kurus; let not this entire earth be massacred on account of your doings.

51. The thought, that you entertain, O king, that Bhishma, Drona, Kripa and others will fight for you, with all their might, will not be realized now.

52. These, who know their own selves, have equal affecion for the Pandavas and yourselves, while virtue is more on their sider; besides whichever side wins, the kingdom will be the same to them.

53. If for the fear of losing the maintenance they get from the king, they can think lightly of their very lives, they will yet not be able to see the king Yudhisthira with (angry) eyes.

54. By avarice men are not seen to earn prosperity in this world; therefore do you my dear son, quench this avarice of yours, O best among the Bharatas.

Thus ends the one hundred and twenty-ninth chapter, the speech of Gandhari, in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXX.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vaishampayana said:—

1. Treating with contempt those words spoken by his mother which were pregnant with good sense, the one, of unsubdued soul, again went to his own place fired with wrath.

2. Then having issued out of the assembly-hall did that son of Kuru consult with the son of Suvala, king Sakuni experienced in the game of dice.

3. Such was the resolution of the four, namely Duryodhana, Karna, Shakuni, the son of Suvala and Dusasana.

4. "Janardana, who does everything speedily, wants to capture us first in consultation with Dhritarastra and the royal son of Shantanu.

5. But we shall capture that best among men, Hrishikesha, by force like Indra seizing the son of Virochana (Vali).

6. Hearing that the scion of the Vrishni race has been captured, the sons of Pandu will lose heart and will became deprived of their energy like serpents whose fangs have been broken.

7. This one of long arms is the refuge and protection of all; and this best among the Satwatas, this giver of boons being captured,

8. All the sons of Panu along with the Somakas will be deprived of their energy; therefore now and here should we capture this Keshava of quick action,

9. In the face of the ravings of Dhritarastra, and then fight the enemies." This wicked intention of those wicked-souled wretches,

10. The wise Satyaki, who could understand the signs, quickly came to know of; and in consequence of that knowledge he came out with the son of Hridika (Kritavarman).

11. And he said to Kritavarman:—"Quickly prepare the army for action and with the divisions thereof ready for action and clad in armours, wait at the gate of the council chamber.

12. In the meantime, I shall communicate all this to Krishna who performs action without exertion. Then that hero, having entered the council chamber like a lion entering the caverns of a mountain,

13. Communicated that intention (of those Kurus) to the great souled Keshava and then to Dhritarastra and then to Vidura also.

14. They heard this proposal of theirs with laughter and ridicule for this (proposed) deed was against virtue, worldly benefit and desire as also against the principles of an honest man.

15. (Satyaki continued). "In this instance the fools seek to do an act which is by no means capable of being performed; these fools of wicked souls are united together to pick a quarrel.

16. Being overpowered by desire and wrath and being subjected to the influence of anger and avarice, these men, of mean heart, seek to slay the one with lotus eyes,

17. As children and idiots attempt to seize blazing fire by means of their cloths". Hearing those words of Satyaki Vidura, endued with great foresight,

18. Said to Dhritarastra of long arms in that assembly of the Kurus:—"O king, the time of all of your sons is come, O chastiser of foes.

19. They are prepared to do an act which is incapable of being done, and which, if done, would be discreditable; having overpowered and vanquished this one with lotus eyes,

20. They desire to capture along with the younger brother of Vasava—this best

among men, who is incapable of being vanquished, and in fact hard to stand against.

21. Having stood against him they will cease to exist as worms in contact with fire. This Janardana, desiring the good of all when fighting,

22. And rendered angry, will send them to the abode of Yama like a lion routing a herd of elephants ; but this mighty blameable act of wickedness will never be perpetrated.

23. Achyuta, the best among men, never swerves from the path of rectitude." Vidura having said this, Keshava said these words,

24. Looking on Dhritarastra and in the hearing of his well-wishers :—"O king, if, being angry they can by their might capture me,

25. Let them do it, for I know, O ruler of the earth, the might of these and I can venture to cure all of them of their anger.

26 But I shall never do an act which is blameable and wicked ; these sons of yours will lose their own wealth by coveting the wealth of the Pandavas.

27. Since they desire to act so wickedly Yudhisthira has all the greater chances of success ; for I can at this very moment, capture these and those that follow them,

28. O king, and make ever to the son of Pritha which will not be a hard thing to do ; but I am not inclined to do such a blameable deed, O Bharata.

29. What this Duryodhana, O king, wishes to do in your presence, in consequence of wrath and sinful heart, O great king, let him do.

30. I too allow all your sons, O ruler of men." Hearing this Dhritarastra said to Vidura:—"Bring that wickad Suyodhana covetous of the kingdom soon,

31. Along with his friends, with his ministers, with his brothers and with his followers. I shall see again if I can get him along the right path."

32. Then did Khattri again cause Duryodhana to enter the council chamber, unwilling as he was along with his brothers, and surrounded by the kings.

33. Then did the king Dhritarastra say to Duryodhana and Karna and Dusasana and the kings who surrounded them.

34. "O you of inhuman conduct, of exceeding sinfulness, having for your supporters only men of small deeds, united with wicked men, you want to perpetrate a wicked deed.

35. This intended act of yours is incapable of being performed, tending to infamy and disapproved by the honest in fact this is a thing which a fool and the cause of infamy to the race like you would attempt.

36. This one with lotus eyes, who can not be vanquished, in fact who is hard to stand against, you want to capture, being united with your wicked supporters.

37. Him who cannot be forcibly seized even by the gods under the leadership of Vasava, you want to capture liek a child desiring to grasp the moon.

38. You do not know that Keshava is incapable of being fought with in battle by the gods, the human beings, the Gandharvas, the Asuras and the Nagas.

39. Keshava is hard to capture by force even as air is incapable of being captured by living beings, as moon is incapable of being grasped by living beings and as the earth held on the head."

40. This being said by Dhritarastra the Kshattri Vidura too said, with his eyes on the wrathful son of Dhritarastra, Duryodhana.

Vidura said :—

41. "O Duryodhana, listen now to these words of mine : At the gates of Saubha did the chief of monkeys, Dwivida by name, covered Keshava with a heavy down pour of stones.

42. Being desirous of capturing Madhava by force, he made every effort to do it but he could not capture him and you want to capture him by force.

43. Naraka, along with all the Danavas, could not capture Shouri who had gone to Pragjotisha and you want to capture him by force.

44. Slaying in battle Naraka who had lived for many thousands of years he brought away his thousand daughters and married them with the usual rites.

45. In the city of Nirmochana sixty thousand great Asuras could not capture him with their nooses and you want to capture him by force.

46. When he was but a child, Putana and Shakuni were slain by him and the Govardhana mountain was held up by him for the protection of the cows, O best among the Bharatas.

47. Arishta and Dhenuka as also Chanura of great strength and Aswaraja and Kansa who were leading sinful lives were slain by him.

48. Jarasandha, and Vakra and Sisupala of great heroism and Vana were slain by him in battle as also several other kings.

49. The king Varuna too was defeated as also fire of immeasureable energy and even the lord of Sachi himself was overpowered when robbing the Parijat flower.

50. White lying asleep on the all spreading ocean by him were Madhu and Kaitabha slain and in another birth was Hayagriva slain.

51. He is the doer of everything but himself is not created and he is the cause of all power. This Shauri can perform without any effort whatever he wishes

52. You do not know and fully understand this Achyuta, this Govinda of fierce prowess; he is endued with unblamable energy like an angry serpent.

53. In your attempt to vanquish Krishna of long arms and of unwearied actions you will with your ministers be reduced to the condition of worms perishing by meeting with fire.

Thus ends the one hundred and thirtieth chapter, the speech of Vidura in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CXXXI.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vaishampayana said:—

1. This being said by Vidura, Kashava the killer of his crowds of enemies, endued with prowess, said to Duryodhana, the son of Dhritarastra.

2. "O Suyodhana, since you think me to be alone out of your folly, you want to effect my capture by overpowering me, O you of very little intellect.

3. Here are all the Pandavas as also all the Andhakas and the Vrishnis; here are the Adityas, the Rudras and the Vasus along with the great Rishis."

4. Saying this Keshava, the slayer of the heroes of his enemies, laughed aloud and at his laughter the body of the great souled one became like lightning.

5. And from his body issued forth gods of the measures of the thumb but having the rays of fire and Brahma was found to be on his brow and Rudra on his breast.

6. The supporters of the universe were seated on his arms and from his mouth sprang up fire. The Adityas and the Sadhyas, the Vasus and the Aswinas

7. The Maruts along with Indra as as also the gods of the universe of the same form, as also Yakshas, Gandharvas and Rakshashas

8. Issued out thence. In the same way from his two eyes sprang up Sankarsana and Dhananjaya. In his right stood Arjuna the bowman and in his left stood Rama with the plough.

9. Behind him were Bhima and Yudhisthira as also the two sons of Madri and still behind them were the Andhakas and the Vrishnis headed by Pradyumna.

10. In front of Krishna were the other chiefs with their great arms upraised. The conch, the dice, the mace, the *Shakti*, the bow Sharnga, the plough, the Nandaka,

11. Were seen upraised and all other arms of offence blazing in all directions in the hands of Krishna.

12. From his two eyes and from his two ears and his nose issued forth continually the great Rudra himself in the shape of sparks of fires accompanied with smoke.

13. From the poors of his skin issued in the same way something like the rays of the sun; seeing that frightful appearance of the great-souled Keshava,

14. The kings, with their hearts, struck with fear, shut their eyes with the exception of Drona, Bhisma and Vidura of great intelligence,

15. And Sanjaya of great power. And those Rishis whose only wealth consisted in devotion for the lord Janardana, gave them celestial sight.

16. Seeing that great wonderful appearence of Madhava in the inside of the Assembly-hall celestial drums were sounded and there was a downpour of flowers.

Dhritarashtra said:—

17. "You are the doer of good to the entire world, O you of lotus eyes, therefore it is proper that you should bless me, O you foremost among the Yadavas.

18. O lord, I again pray for the restoration of my eyes, for I want to see you and I desire not to see anything else."

19. Then did Janardana of long arms say to Dhritarastra:— "O delighter of the Kurus, let your eyes, with which you can not see, have sight restored to them.

20. And wonder it was, O great king that Dhritarastra got his eyes which he gained in conseqnence of his desire to behold the universal form of Vasudeva.

21. The rulers of men, struck with wonder at the restoration eyesight to the sitting

Dhritarastra, propitiated the slayer of Madhu.

22. And the whole earth moved together and the waters of the sea were agitated and the rulers of the earth were struck with great wonder, O best among the Bharatas.

23. Then did that best among men, that chastiser of foes, cast off that form which was his own, that celestial form and wonderful, which was diverse looking and was endued with prosperity.

24. Then taking Satyaki by his hand and also the son of Hridika the slayer of Madhu went out, with the permission of those Rishis.

25. Then did those Rishis, Narada and others vanished from sight, lost in the confusion, which followed that.

26. Seeing him go out, the sons of Kuru along with the other kings, followed that best among men like the gods following the performer of a hundred sacrifices.

27. Shauri, of immeasurable soul, however without thinking of that entire assembly of kings (that followed him), went out like fire accompanied with smoke.

28. With his white chariot and large, furnished with tinkling balls and ornamented with gold, with wheels clattering like the roaring of clouds,

29. Which was also covered with white tiger skins, and to which were yoked his excellent horses, among which was Saidya, he saw Daruka.

30. He saw also the great car-warrior Kritavarman, the son of Hridika, the respected hero of the Vrishnis seated on the chariot.

31. The great king Dhritarashtra again said to Shauri, that chastiser of foes, who was about to depart on the chariot which was ready before him.

32. "The influence I wield over my sons you have seen, O Janardana; you have been a witness to that; nothing has happened behind your back, O chastiser of foes.

33. Desirous of the peace of Kurus, I have lost my respect; O Keshava, knowing these circumstances it is not proper that you should suspect me.

34. I have no wicked intention against the sons of Pandu, O Keshava; for the words I said to Suyodhana are known to you.

35. All the Kurus know, as also these kings, these rulers of the earth, that I have attempted to bring about peace with all earnestness, O Madhava.

Vaishampayana said:—

36. Then did Janardana of long arms say to Dhritarashtra and to Drona, and to Duryodhana's grond-father Bhisma, and to the Kshattri, and to Valhika and to Kripa.

37. "Your exalted selves are witnesses to what transpired in the assembly of the Kurus; how today that fool, like an uneducated and unmannerly fellow, got up from his seat.

38. And how the ruler of the earth Dhritarashtra says that he is powerless in the matter; with the permission of you all I shall now go to Yudhisthira.

39. Those mighty bowmen, those heroes, those foremost among the Bharatas followed that best of men, Shouri who was departing in his chariot after taking leave of them.

40. Those heroes were Bhishma, Drona, Kripa, Kshattri, Dhritarashtra, Valhika Ashwathama, Vikarna and the great car-warrior Yuyutshu.

41. Then in that white chariot and large, furnished with tinkling bells he went to the sister of his father, the Kurus looking at him.

Thus ends the one hundred and thirty-first chapter, the exhibition of the universal form in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CXXXII.

(BHAGAVAT-YANA PARVA)—

Continued.

Vaishampayana said:—

1. Then having entered her abode and saluted her feet he described in brief to her what had happened in that assembly of the Kurus.

Vasudeva said:—

2. Many sorts of speech were made, all of them being acceptable and consistent with reasson, by myself and the Rishis but he did not accept these.

3. All these, the followers of Suyodhana, have reached the end of their time and with your permission I should soon got the Pandavas.

4. What should be said by me to those sons of Pandu, by your command, tell me, O you of great wisdom; I desire to hear your words.

Kunti said:—

5. O Keshava, tell that virtuous-souled king Yudhisthira;—"Virtue is fast leaving your; do not act vainly, my dear son.

6. Like an ignorant student of the Veda, O king, understanding the literal meaning but not catching the spirit you have been rendered ignorant of the laws of worldly good and like a fool you have been lost; the literal meaning of the Vedas being too much impressed on you, your intellect follows only virtue.

7. Consider your own duties for which you were created by him who is born of himself; the Kshattriya has been created from the arms and by the exercise of his arms must he live.

8. For all hard deeds and for the protection of subjects he has been created; hear in this connection an example which has been heard by me from old people.

9. To Muchukanda, the royal Rishi Vaisravana, being gratified, gave this earth but he did not accept it.

He said:—

10. I desire to get a kingdom, which shall have been earned by the prowess of my arms; then was Vaisravana still more gratified and was struck with wonder.

11. Then after that did the king Muchukanda rule over this earth which he earned by the prowess of his arms following closely the duties of a Kshatriya.

12. The one-fourth of the entire virtue earned by subjects well protected by the king in this world goes to the king, O Bharata.

13. And if the king practises virtue he resembles the god even and if he practises vice he goes to hell.

14. The penal code enforced by Lord in a proper way makes the four orders lead lives in their own proper spheres and makes the king himself earn virtue, desire and salvation.

15. If the king properly follows the penal code in its entirety then the best of age called Krita Yuga reigns.

16. O king, do not linger in doubt as to whether the age that reigns is the cause of the particular nature of the king or whether it is the king that rules that is the cause of the prevalence of a particular period. The king is the cause of the age.

17. The king is the creator or maker of the Krita Yuga, as also of the Treta and Dwapara and the king becomes the cause as well of the fourth Yuga.

18. Owing to causing the Krita Yuga to prevail, a king enjoys exceedingly the fruits of heaven and owing to causing the Treta yuga he enjoys moderately the fruits of heaven.

19. Owing to causing the Dwapara yuga to prevail he has also a due share of these fruits but owing to causing the Kali Yuga to prevail, the king attains excessive misery.

20. Then that doer of wicked deeds resides, in hell for eternity; the earth is is affected by the sins of the king while he too is affected by the earth's sins.

21. Duly following the examples of your father and grandfather, observe the duty of a king—this is not the life of a royal Rishi in which you desire to live.

22. He, that is affected by weakness of mind or heart and follows the path of compassion, does not gain any portion of the fruits due to the protection of subjects.

23. Pandu, nor myself, nor your grandfather blessed you then formerly for that you should follow the course you are adopting.

24. The performance of sacrificial rites, liberality, devotion, heroism, the protection of subjects and children, greatness, might and energy, were ever expected of you by me.

25. Swadha, and swaha as also the blessings of a long life, wealth, sons are ever given by gods and men, when duly gratified.

26. The parents, and even the gods always expect liberality, study, sacrificial rites and the protection of subjects, of their sons.

27. Whether this be virtue or not, you are to practise them in consequence of this your birth; but my children, though wise and born in a high family, are without the means of earning their living and in fact they are persecuted by others.

28. Who earns greater virtue than he who is a hero and the foremost among the gift makers, coming in contact with whom hungry beings of the earth have their hunger satisfied?

29. Some by means of gifts, others by means of force, a third by means of truth, should be attached to his own side by a virtuous man who has obtained a kingdom.

30. A Brahmana should live on alms, a Kshatrya should protect his subjects, a Vaishya should acquire wealth and a Sudra should serve all these other orders.

31. The life of a begger is not suited to you, nor does agriculture seem fit; you are Kshatriya, the saviour of the oppressed and should live by the prowess of your arms.

32. O you of long arms, earn again your paternal wealth which is lost, by means of conciliation, dispute, gifts, punishment, or by diplomacy.

33. What can be more sorrowful than this—that I, deprived of friends and supporters, should live on the food of others, having given birth to you, O delighter of friends.

34. Fight following the duties of kings and do not sink your grandfathers in infamy; do not obtain a sinful end along with your younger brothers with the effect of your virtuous deeds being wrested away.

Thus ends the one hundred and thirty second chapter, the speech of Kunti, in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXXIII.

(BHAGAVAT-YANA PARVA)—*Contd*).

Kunti said :—

1. In this connection is cited the old story of the conversation between Vidula and her son, O chastiser of foes.

2. It is proper that you should tell (Yudhisthira) the words of that story or anything better than that. There was a lady born in a noble family who had great renown and was wrathful.

3. She was attached to the duties of a Kshatriya princess and her name was Vidula, She possessed great foresight and had senses under control; her name was known to all kings and she was very learned for hearing speeches of eminent men.

4. The princess Vidula thus censured her own son who, being defeated by the king of the Sindhus, was lying down with a sorrowful heart.

Uidula said :—

5. I have begotten a son who does not delight me but on the other hand increases the joys of our enemies. By me nor by your father have you been begotten. Where have you come from?

6. Being the reverse of wrathful you cannot be reckoned among men and your features possess no signs of prowess. Throughout your life you are in despair; for your sake, and your own welfare, bear the burden of life manfully.

7. Do not think lightly of your own soul and do not let it be satisfied with a little; having set your mind on very great desirable objects, be not afraid and abandon your misgivings.

8 Rise, O coward, do not remain inactive in this way being defeated, thereby increasing the joys of our enemies, affording cause for grief to your friends and regardless of everything.

9 Bad (small) rivers are filled with a handful water and mouses are satisfied with little and a coward is ever well satisfied, for a little satisfies him.

10 Rather die in the act of rooting out the fangs of a snake than roam about like a dog and exercise your prowess even at the risk of life.

11 Or be on the look out for the holes of your enemies like a hawk roaming about in the sky or you show your prowess and and fight without any doubts in your mind.

12 Why are you lying down like a dead body being struck with thunder? Rise, O coward, and do not lie down defeated by your enemies.

13 Do not vanish away into darkness so miserably; let yourself be heard about by your deeds; do not stand in the second rank, nor in the third nor in the last but stand proudly first.

14 Blaze up even for a moment like a piece of Tinduka wood and do not like the fire of husk smoke away fireless out of your desire of life.

15 A momentary blaze is better than smoking for a long time; let not there be born in a royal house a prince who is too harsh or who is too soft-minded.

16 Doing the deed of men and achieving every feat that is really great in a field of battle a man satisfied the duties of his order and has no reason to find fault with himself.

17 A wise man grives not whether he is sucessful or not in his object; on the contrary he commences what ought to be done under the altered circumstances without caring for his life.

18 Show forth your own power or meet with your sure end only playing at your back (making it a secondary consideration) why do you live my son?

19 The fruits of the sacrificial rites performed by you, O coward, and all your renown are all destroyed; the roots of your enjoyment are all cut up; for what reason do you live on?

20. When about to fall down (in wrestling) an enemy should be held by the thigh and made to fall down also even when cut up to the roots, one should not grieve.

21. Remembering the exertion made by horses of good breed in moving heavy weight know what in your own manliness lies and bring together all you sense of honour and energy.

22. Raise up the race that has been sunk in infamy by your own doings. The man, whose great and wonderful feats men do not talk about,

23. Goes only to increase the common herd; he is neither a woman nor a man; he whose fame is not spoken about in gifts, devotion and truth

24. And in learning and attainment of wealth is but the excretion of his mother. Whereas learning, devotion, in prosperity or prowess

25. The man who surpasses another or in deeds is a man indeed. It is not proper that you should adopt a life which is idle and wretched,

26. Compassionate leading to infamy and miserable which is suitable only for a coward; in such a case enemies rejoice over such a weak man.

27. Held in contempt and destitute of seats and robes; they express surprise and gratification at small earnings, are mean, have no courage and are low.

28. Friends derive no happiness from gaining such a friend; being exiled from a kingdom we shall die destitute of the means of earning our livelihood,

29. Deprived of all desires and enjoyments, turned out from our place and having nothing at all. Misbehaving among a race of honest men and the destroyer of the fame of his race and family

30. Kali himself in the shape of yourself, my son Sanjaya, has been brought forth, by me who has no wealth in him no energy, no prowess, and is the delighter of his enemies.

31. Let no woman bring forth such a son; do not smoke away but blaze up and exercising your prowess slay yourenemies.

32. Blaze over the heads of enemies for a moment or even for a small bit of time; those are indeed men who are wrathful and who exertise no forgiveness.

33. One, destitute of wrath and given to the exercise of forgiveness, is neither a woman nor a man; satisfaction destroys prosperity so does softness of heart.

34. And so do these two namely want of exertion and fear; one without exertion never attains to greatness; free your soul, by your own exertions of these defects which lead to ruin.

35. Making your heart one of steel, hunt for the recovery of your lost wealth; one is called a man (*Purusha*) for he vanquishes the enemy (Param).

36. He is said to bear the false name (of purusha) who leads in this world the life of a woman. A hero of mighty strength and acting like a powerful lion,

37—38. May be subject to the influence of his fate but even in such a case his subjects rejoice; for he who leaving his own happiness hunts for the prosperity (of his kingdom) very soon contributes to the rejoicing of hir ministers.

The son said:—

39. If you do not behold me, what is this entire earth to you; what will your ornaments do for you; and what is the use of enjoyments and what even of life itself.

The mother said:—

40. The world which is (reserved) for the poor and miserable, may our enemies attain to; and may our well-wishers roam about in the earth which is (reserved) for respected souls.

41. Do not follow the life of those who are devoid of attendants, who subsist on the food given by others (by way of charity); who are miserable and who are devoid of strength and prowess.

42. May the Brahmanas and your well-wishers, my son, live depend on you as living creatures depend on the clouds (rain) and as the gods depend on the performer of a hundred sacrifices.

43. The man, depending on whom all living creatures depend, O Sanjaya as (birds) on a tree with ripe fruits, has his life rendered useful.

44. The hero, by whose prowess his friends attain to happiness like the gods attaining to happiness through Shakra has his life blessed.

45. That son of Manu, who lives on the strength of his arms, gets renown in this world and a blissful one here after.

Thus ends the one hundred and thirtythird chapter, the injunctions of Vidura to his son in Bhagavatyana of the Udyoga Parva.

CHAPTER CXXXIV.

(BHAGAVAT-YANA PARVA)—
Continued.

Vidula said :—

1. If under these circumstances you desire to abandon manliness, you will soon be following the path followed by the mean and the low.

2. That Kshatriya, who being desirous of life, does not exercise his energy and power to the best of his ability, is said to be like a thief.

3. Like medicine to one at the point of death these words which are conducive to your interest and are otherwise well suited, do not act in your mind.

4. The men, under the king of the Sindhus, are not contented and those fools are, owing to their own weakness, waiting for some calamity to their master, on which they will effect their deliverance.

5. Having collected their forces one by one, his enemies will join you at seeing your prowess.

6. Having united yourself with them wander about in the caverns and fastnesses of the mountains and in proper time he will meet with calamities for he is neither without old age nor is immortal.

7. By name you are Sanjaya but I do not see jaya (victory) in you; follow the meaning of your name and do not make it false.

8. A very wise man, possessing great foresight, said to you while you were a child: "After meeting with great difficulties, he will again meet with prosperity."

9. Remembering these words I expect your victory, therefore do I speak this to you, my dear son, and am telling you this again and again.

10. He, in the success of whose object others become interested, is sure to have his object crowned with success if he follows it according to the ordinary rules of prudence.

11. "Whether there be increase or decrease I will fight," O Sanjaya, engage in fight with this thought and do not turn back.

12. There is no condition more frightful than this, said Shamvara, namely that in which the food for today and that for the morrow are not seen.

13. He said that this was a greater trouble than the death of one's husband and sons; what is called poverty is another form of death.

14. I am born in a great family and have come from a lake to a lake; I am the mistress over many persons, endued with all blessings and very much esteemed by my husband.

15. My group of friends saw me in days of old amongst friends, with a cheerful heart, decked with costly garlands and ornaments, with my body well washed, and attired in good clothes.

16. When you will see myself and your wife very weak (owing to the want of nourishment) then of what use will life be to you, O Sanjaya ?

17. Seeing our servants who used to attend on us doing menial offices, our preceptors, and our priests go away leaving us, what is the good of life to you ?

18. If I do not now see you following such duties as you observed in days gone by which were laudable and conducive to your renown what peace of mind can I get ?

19. If I have to say. "No" to a Brahmana (asking for a favour) it will rend my heart. Neither myself nor my husband ever said "No" to a Brahmana.

20. We are the proper refuge of others but never depended on others ourselves. Such being the case, if I now have to live as a dependant on another, I shall sacrifice my life.

22. Be the means of our crossing that which cannot be crossed and be our boat where there is no boat. Make room for us where there is at present no room and revive us that are dead.

22, All your enemies are capable of being opposed by you ; if not, it is not proper that you should live on. You are now following a course of life which is fit only for eunuchs.

23. Cast off this wicked and despicable life which you are leading with a troubled soul and depressed heart. By slaying only one enemy does a hero gain renown.

24. Indra became the great Indra only by slaying Vritra and obtained the lordship over the gods and the celestial cup for drinking wine and became the lord of the worlds.

25. Making his name heard in the battle, and summoning the enemies clad in coats of mail to fight, killing the foremost of the hostile army or illustrious men,

26, When a hero obtains great renown in fair fight then do his enemies feel pain and bow down to him.

27. Men, who are cowards being beside themselves, contribute by giving their own wealth to the fulfilment of every desire of the hero experienced in battle and who does not fight for selfish consideration.

28. Even when the kingdom is in a terrible danger or the life even doubtful, the good men do not desist without making an end of his enemy who is within his grasp.

29. A kingdom is like the gate of heaven or like nectar itself and thinking that the heaven is shut against you and that you can get into it through one door, fall like a fire-brand among the enemies.

30. Defeat your enemies in battle; O king, and follow the duties of your own order, and do not in this way, look dejected, O you enhancer of the fears of your enemies.

31. Let me not in sorrow see you surrounded by our party grieving and the enemies rejoicing.

32. Rejoice in the company of the daughters of heroes and make yourself amiable by the possessions of wealth as in days gone by and do not let yourself be under the rule of the daughters of the Saindhavas.

33. A young man, endued with beauty, with learning and possessing powerful friends, should do only what is conducive to renown and heard and talked about in the world.

34. If in the matter of bearing burdens he acts like a vicious bull, I think this to be death itself. If I see you hereafter speaking well of the enemy,

35. Or wandering about behind him, what peace can my heart have. No one born in this race goes behind another for support.

36. O my dear son, it is not proper that you should live on being the subject of another. I know what the eternal essence of the heart of a Kshatriya is

37. As described by our forefathers and by men before them, as also by men after them and after them again; it is highly praise worthy since it has been ordained by the lord of creatures himself.

38. The Kshatriya, who is born in this world knowing the duties of a Kshatriya, does not bow down to any one from fear or from consideration of his livelihood.

39. He should stand erect and never bend down for energy is manliness. One may break down at his knots (weak points) but he should not bend down.

40. That great-minded man, the Kshatriya should move about like an infuriated elephant and he should ever bow down to Brahmanas for virtue, O Sanjaya.

41 Ruling over all the other orders and slaying all evil doers he should live through out his life, whether he be with support or without it.

Thus ends the one hundred and thitry fourth chapter, in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXXV.

(BHAGAVAT-YANA PARVA)—*Contd*

The son said:—

1. Your heart is made of steel shaped into that form, O my mother, who have no pity or compassion in you, who are wrathful and who are of the wisdom of a soldier.

2. Fie on the custom of the Kshatriyas since you, being my own mother, urge me to go to battle as if I were a stranger and you the mother of another.

3. Such cruel words are spoken by you to your only son; if you cease to see me of what good is even the entire earth to you?

4. What is the use of ornaments? What of enjoyments and what even of life especially when you are deprived of the company of myself, your dear son.

The mother said:—

5. All the doings, of those who are wise, are for the attainment of either virtue or worldly profit or both; and with my eye to these two alone have I thus urged you, O Sanjaya.

6. This is the time now for showing your prowess; and this suitable time having now arrived, if you do not resort to the proper action,

7. You will be showing a degree of compassion inconsistent with your birth; and if I do not speak out of affection, O Sanjaya, to you who are already contaminated by infamy,

8. Then that affection would be called an ass' for her young one; it would besides be false and unreasonable; abandon the path trodden by the ignorant and held in contempt by the good.

9. Great is the ignorance in this world in which all living creatures have taken refuge; if your habits of life be praiseworthy, then will you win my esteem by that means,

10. Namely, if you are endued with the accomplishments of virtue and seek worldly profit, certainly not by any other means—but by following the path trodden by the gods and men and by the honest.

11. He who is pleased with such a son or a grandson not endued with humility, not given to exerting for himself, rebellious and bad-hearted ;

12. And he who is pleased with a son who does not do what ought to be done and does only such acts as are unrighteous, has the object of his begetting children rendered unsuccessful.

13. The wretch does not attain to happiness in this world nor in the other, O Sanjaya ; a Kshatriya has been created for fighting in this world and for gaining victories.

14. Whether he is victorious or is slain he attains to the world of Indra. And that happiness does not exist in heaven or in the sacred region of Indra ;

15. Namely the happiness to which a Kshatriya attains by bringing his friends under his influence (according to some readings it would be by subjugating his enemies). A spirited man, who has been defeated many times,should live on with the hope of vanquishing his enemy and consumed by wrath,

16. He should either abandon self or vanquish his enemy ; how can there be peace in any other way save this.

17. In this world a wise man regards little as undesirable ; the man to whom little is sufficient soon becomes weary of that little (and wishes for more).

18. A man does not attain to happiness who has not got what he desires ; and in fact he certainly feels his want as does the Ganga on losing herself in the ocean.

The son said :—

19. You should not speak in this strain, O mother, especially to your son ; exercise your compassion only in this case like a silent and dumb woman.

The mother said :—

20. It is indeed a matter of great pleasure to me that you understand what I say. You urge me in my duty and therefore should I urge you all the more in yours.

21. When you have slain all the Saindhavas and are thus victorious and beyond all your troubles, I shall honour you.

The son said :—

22. Having no wealth, having no friends, how can I gain success and victory. Knowing these circumstances I have thus dealt harshly with myself.

23. I am without exertion in recovering the kingdom as a sinful man makes no attempt to get into heaven. Such being the case, do you see any way to my fighting with the enemy.

24. Speak to me who are asking you in detail of that, O you of ripe and practical wisdom—I shall perform in a suitable manner all that you command me.

The mother said :—

25. O son, your mind should not be insulted by anticipations of failure. Objects unattained at first are gained subsequently and other objects attained at first are lost afterwards.

26. An object should not be pursued in wrath or with folly ; my dear son, there is always uncertainty in the results of all actions. To those who know that the result is uncertain objects are sometimes successful and sometimes not.

27. To those who do not make any attempt success does not come in the absence of exertion ; there is only result of actions.

28. To those who make attempts there are two results, namely success or failure. He, to whom is known from the very first the uncertainty of the result of all actions,

29. Fails to obtain success and prosperity ; O you who have been born of the soul of a ruler of men, in every act should one engage himself with energy and wakefulness

30. Resolving within himself—This must be—and ever without any depression of heart. One who placing auspicious signs before him and in company with the Brahmanas and the gods (engages in action),

31. To that wise king does prosperity soon come, my dear son. The goddess of prosperity and grace comes to him like the sun coming to the east.

32. I see, you have shown yourself fit to appreciate many examples, expedients and words given vent to excite your energy—now show your manliness.

33. It is proper that you should attain to your desired object which is indeed desired by every man. Those who entertain angry feelings against your enemy, those who covet his prosperity, those who have been weakened by him or have been ecclipsed by him or insulted by him,

34. Those who look on him with contempt and all others against him, do you

bring together, and with their help will you be able to break the thick ranks of your enemy,

35. Like a tempest of great force scattering the clouds. Make payments to them (your allies) before such payments are due, use your energy, and speak to them mildly.

36. Then will they do what is desirable to you and will surely stand before you (to take on themselves the charge of the battle).

37. As soon as the enemy knows that you have grown careless of life, he will begin to fear you as a snake entering his house.

38. Knowing him to be powerful if one (his enemy) does not subjugate him, he should at least conciliate him by friendliness and the like.

39. Attaining to prosperity by these friendly means, there occurs an increase in wealth. Friends seek the refuge of the wealthy and worship him.

40. And again friends abandon him who is deprived of his wealth and they even view with suspicion and contempt such a man.

41. He, who making an ally of his enemy, lives confidingly, cannot be possibly expected to regain his kingdom.

Thus ends the one hundred and thirty fifth chapter, in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXXVI.

(BHAGAVAT-YANA PARVA)—*Contd.*

The mother said:—

1. By a king should fear never be entertained in whatever calamity he may fall; even if his heart should rend with fear he should not show that he had been struck with fear,

2. Seeing a king struck with fear, all are struck with fear—the entire kingdom, the army, the ministers and the earth are divided into factions.

3. One party takes the side of the enemy, another abandons the king, a third again rejoices namely those who have been treated insultingly.

4. He, who is a sincere well wisher, alone remains attached to his side like a cow which wishes to free her calf which has been tied up, but is unable to do it.

5. They grieve for their lord who is grieving as they would grieve for friends plunged into distress. You have got many friends as true as you could wish whom you had done honours before,

6. Who feel for your lost kingdom and who desire to have on themselves a portion of your troubles. Do not give way to fear; let not your friends abandon you, as they will do if you are struck with fear.

7. Desiring to know your might, manliness and intelligence, has all this been said by me as also for supporting your failing courage, sustaining your hope and for enhancing your energy,

8. If you are confident that I have spoken the truth, then rise up, O Sanjaya, tranquilizing your mind with a view to gain victory.

9. We have got a large treasury unknown to you. I know that and no body else and I shall place it at your command.

10. You have got many sincere well-wishers, O Sanjaya, who are heroes, competent equally to endure happiness and misery and who would not turn back from the field.

11. Such are the fitting allies of a man seeking his welfare and desirous of attaining what he wants and are also good councillors, O chastiser of your foes.

Kunti said:—

12. Hearing this her speech pregnant with sense and consisting of weighty letters and words, the despair that had overtaken him, feeble-minded as he was, immediately vanished.

The son said:—

13. I shall rescue my kingdom that is sunk in water or die in the attempt—I, who have for my guide yourself who have a great knowledge of the future.

14. I remained silent while hearing your words with the desire of hearing more from you and only spoke a few words by way of reply.

15. Like one unsatiated with nectar I am not satiated with hearing your words. Having gained friends in my distress behold I rise up for subjugating my enemies and gaining victories over them.

Kunti said:—

16. Like a horse of good breed he became excited, being struck with these arrows in the shape of words and performed all that his mother had instructed him to do.

17. A minister should make a king, who is depressed with despair being troubled by his enemies, hear of this story than which

nothing is better in increasing energy and infusing fierce might.

18. This story which is called *Jaya* (victory) should be heard by one who is desirous of victory; and hearing it one conquers the world speedily and vanquishes his enemies.

19. This story makes a woman bring forth a son and a heroic, son; a pregnant woman hearing it repeated many times certainly brings forth a hero,

20. Who is a hero in knowledge, a hero in devotion, a hero in liberality, a performer of austerities blazing with Brahmic prosperity and honoured in speeches of the honest,

21. Endued with fame, endued with might, of great attributes, a great car-warrior, endued with wisdom, incapable of being vanquished, winner of victories, but himself sustaining no defeat;

22. Subjugator of the disreputable, a protecter of those that practise virtues; such a son of true prowess does a Kshatriya lady bring forth.

Thus ends one hundred and thirty sixth chapter, the instructians of Vidula to her son, in the Bhagavat-yana of the Udyoga-Parva.

CHAPTER CXXXVII.

(BHAGAVAT-YANA PARVA)—*Contd*

Kunti said:—

1. O Keshava, speak this to Arjuna "At the time of your birth when I was seated: in the lying-in-room in the asylum surrounded by females,

2. There was heard a voice in the sky which seemed to be celestial and which pleased the heart; it said: O Kunti, this son of yours will be equal to him of a thousand eyes.

3. He will conquer in fight all the Kurus assembled together and with Bhimasena as his second will grind his enemies.

4. Your son will be the subjugator of the world and his fame will touch the heavens; having slain the Kurus in battle with the assistance of Vasudeva,

5. He will regain the paternal share of the kingdom which shall have been lost; and along with his brothers this one endued with prosperity will perform three sacrificial ceremonies.

6. You know how devoted to truth is Vibhatsu, how mighty is Savyasachin of unimpairing glory and how hard it is to resist him.

7. Let it therefore be, O scion of the Dasarha race, as that voice said; if there is virtue then, O scion of the Vrishhi race, will it be true.

8. You too, O Krishna, will do all that has been said by that voice, I do not doubt the truth of what the voice has said.

9. I bow down to the great Dharma for it is Dharma that sustains the living creatures. Speak this to Dhananjaya; and Vrikodara who is ever ready for action should also thus be spoken to:—

10. The object for which a Kshatriya lady brings forth a child is come; best of men do not grieve when they meet with an enemy.

11. It is known to you what the bent of Bhima's mind is; he is not to be calmed down till he has not made an end of his enemies, O you chastiser of foes.

12. O Madhava, O Krishna, tell that blessed lady of renown—the daughter-in-law of the great souled Pandu, who is especially conversant with all virtues.

13. O you endued with great qualities, O you born in a high family, O you of renown, the conduct you adopt towards my sons is befitting for and worthy of yourself.

14. The two sons of Madri, both of whom observe the duties of a Kshatriya, should also be thus spoken to:—Enjoyment earned by the exercise of prowess should be preferred to life itself.

15. Objects gained by the exercise of prowess always please the heart of a man following the duties of a Kshttriya.

16. Engaged in your own duties before your very presence the princess of Panchala following every virtue was spoken to harshly—it is not proper for you to forgive that insult.

17. The loss of the kingdom was not so painful to me on the defeat at dice nor even the exile of my sons was so painful to me,

18. As the weeping of the noble lady Krishna in the assembly at that time who was made to hear very harsh words; this was the source of a pain greater to me than all this.

19. Krishna, of beautiful hips, endued with all the virtues of a female, who ever followed the virtues of a Kshatriya lady, got at the time no protection of her lords though she had so many protectors.

20. O you of long arms,—speak to him who is the foremost of all wielders of arms,—to Arjuna, that best among men :—"Follow the path indicated by Draupadi."

21. It is known to you that the two, Bhima and Arjuna when excited with wrath would even lead the very gods to obtain eternal salvation.

22. The insult that was offered to Krishna, when she was made to enter the council hall and the harsh and frightful words that Dusasana addressed to her, were also insulting to them,

23. Offered within the range of the sight of the heroes among the Kurus. Remember that and ask about the health of the Pandavas and of Krishna with her sons.

24. And tell them, Janardana, that I am very well indeed. Go on your auspicious errand and protect my sons.

Vaishampayana said :—

25. Krishna, with long arms, then having saluted her and having gone round her, departed from there with the gait of a sportive lion.

26. Then he sent away those best among the Kuru race Bhishma and others and getting up on the chariot he departed with Satyaki.

27. The scion of the Dasarha race having departed, the Kurus assembled together and conversed on the greatly wonderful thing which had happened in connection with Krishna.

28. The entire earth, having been deprived of senses, has been brought under the influence of death. In consequence of folly this has already ceased to exist—so did they say.

29. Having gone out of the town that best among men departed and began to consult Karna for some time.

30. And having dismissed the son of Radha, that delighter of all the Yadavas soon urged his horses to great speed.

31. The horses being urged by Daruka went along with the speed of a wink, drinking as it were the sky.

32. Having traversed a long way speedily like quick-coursing hawks the horses reached Upaplavya, bearing the wielders of the Sranga bow.

Thus ends the one hundred and thirty-seventh chapter the speech of Kunti in the Bhagavat-yana af the Udyoga Parva.

CHAPTER CXXXVIII.

(BHAGAVAT-YANA PARVA) *Cont.*

Vaishampayana said :—

1. Hearing the words of Kunti the great car-warriors Bhishma and Drona, said these words to Duryodhana who had grown unaccustomed to obey their orders.

8. It has been heard by you, O foremost of men, what inciting words Kunti has said to Krishna, than which nothing is more excellent and which lead to virtue.

3. The sons of Kunti will do that with the approval of Vasudeva and they will not be pacified without the kingdom, O son of Kuru.

4. The sons of Pritha had been persecuted by you in the Assembly-hall, but being bound by the ties of virtue they overlooked all that at the time.

5. Having however now obtained the master of all weapons, Arjuna, and Bhima of fast determination and the Gandiva bow and the two quivers and the chariot and flag

6. And Nakula and Sahadeva, both endued with might and energy and Vasudeva as his allies, Yudhisthira will not forgive anything.

7. You are an witness, O you of long arms, how before this in the city of Virata, all of us were vanquished in battle by the wise son of Pritha.

8. Those Danavas of fierce deeds called Nivatakavachas were consumed by him, who has the emblem of monkeys on his banner, in battle with a number of fierce weapons.

9. Karna and all of your councillors and yourself clad in coats of mail and seated on a chariot were liberated (from the grasp of the Gandharvas) on your expedition against cattle which is a sufficient proof. O foremost among the Bharatas, make peace along with your brothers with the sons of Pandu.

10. Save this entire earth which has come under the very jaws of death. Your elder brother is of virtuous habits of life, affectionate, sweet of speech and wise.

11. Seek you therefore the protection of that foremost of men abandoning these sinful intentions. If by the son of Pandu, you are seen to have laid aside your bow,

12. And with the wrinkles of rage smoothed down, and looking happy as if endued with prosperity then will the peace of our race have been effected. Having

gone to him with your ministers and embracing that son of a ruler of men,

13—14. Salute that king as you used to do before, O chastiser of foes ; and let the elder brother of Bhima, Yudhisthira, the son of Kunti hold you when saluting, by his two hands out of affection.

14—15. Let also that one, possessed of the shoulders of a lion and round thighs and arms and of long arms, namely Bhima, the foremost among smiters, with his arms embace you.

15—16. Let also the son of Kunti, Partha or Dhananjaya of eyes like the leaves of the lotus, with a neck like the conch and of curling hairs, also respectfully salute you.

17. Let the two sons of Ashwini also those foremost among men, who are of unrivalled beauty in this world—let them also offer you worship out of love, as to their elder brother.

18. Let also these rulers among men with the scion of the Dasharha race shed tears of joy (at the union); having abandoned your vanity, O ruler of the earth, be united with your brothers.

19. Rule this earth united together with your brothers and let the rulers of men return to their kingdoms after embracing one onother (in a friendly way)

20. War is not neeessary, O chief among kings ; listen to the dissuasions of your well wishers ; sure destruction stares the Kshatriyas in the face in case of fight.

21. The stars and planets are against us ; animals and birds of ill omen as also many sorts of disturbances portending the massacre of the Kshatriyas are seen.

22. Especially are these omens seen in our encampment. Burning meteors again are coming in the way of your army.

23. Our soldiers are cheerless and weeping as it were, O lord of the universe and vultures are constantly wheeling around our army.

24. The town has lost its old appearance as also the palace of the king ; jackals too with constant howls are prowling about in every direction which is blazing.

25. Listen therefore to the advice of your father and of your mother as also of ourselves for we desire your well being. At your descretion, O you of long arms, lies peace or war.

26. If you do not follow the advice of your well wishers you will come to grief having seen your army afflicted by the arrows of the son of Pritha,

27. As also by the loud and frequent roars of Bhima in battle.

28. Hearing also the twang of the Gandiva bow you will remember our words and if all this is not followed by you, what we say will come to pass.

Thus ends the one hundred and thirty-eighth chapter, the speech of Bhishma, in the Bhagavat Yana of the Udyoga Parva.

CHAPTER CXXXIX.

(BHAGAVAT-YANA PARVA)— *Continued.*

Vaishampayana said :—

1. Duryodhana, being thus addressed, seemed absorved in thoughts, with his face hanging down and casting oblique glances ; he began to contract the space between the two eye-brows and said not a word.

2. Seeing him absent-minded those two best among men glancing at each other again said the following words.

Bhishma said :—

3 That we shall have to fight against the son of Pritha who is devoted to the service of his elders, without jealousy, conversant with Brahma and a speaker of truth—what can be more painful than this.

Drona said :—

4. My affection for Dhananjaya is greater than what I bear to my son Ashwathama ; and the one, having the figure of a monkey on his banner, too has great respect and deference for me, O king.

5. With him who is dear to me than my son namely Dhananjaya, shall I have to fight in observing the duties of a Kshatriya. Fie on the profession of a Kshatriya.

6. He who is equalled by no bowman in this earth—it is through my grace and favour, is superior to other wielders of the bow.

7. One who injures the interests of friends, who is of a wicked habit, an atheist, crooked and a deceitful man, does not get worship among the honest as an ignorant man coming to a sacrificial ceremony.

8. A wicked-souled man inclines to wicked deeds though dissuaded from them and a virtuous-souled man, though urged to vice, desires to do good deeds.

9. These sons of Pandu, though treacherously dealt with by you, now desire only what is good for you who cherish wicked intentions, O you best among the Bharatas, for your own injury.

10. You have been spoken to by the oldest among the Kurus, and by myself and by Vidura as also by Vasudeva but you do not accept what is beneficial to you.

11. "I have got an army" with this thought you desire to overcome the Pandavas as the current of the Ganga flows into the ocean, full of sharks, alligators and crocodiles during the rainy season.

12. Putting on as it were cast off clothes you have taken on yourself the cast off prosperity of Yudhisthira and think it to be your own. The son of Pritha in company with Draupadi and surrounded by his brothers,

13. Though he is staying in the forest who is there enjoying a kingdom though that can vanquish? Under whose command there are all the Yaksha kings as if his servants or slaves,

14 That virtuous king shone resplendent even when in the abode of that Ailavila; going to the abode of Kuvera he obtained gems and wealth therefrom.

15 The Pandavas are prepared to attack your prosperous territories wishing the kingdom for themselves. Gifts have been made, the holy books studied, and Brahmanas gratified with wealth by us two.

16 The length our life too has fairly run out; know also that our work is done. But yourself abandoning happiness, kingdom, friends and wealth,

17 And fighting with the sons of Pandu will fall into a great trouble. Whose victory is prayed for by that speaker of truth Draupadi,

18 That lady devoted to austere asceticism—how can you defeat that son of Pandu.

19 Him whose adviser is Janardana, whose brother is Dhananjaya, the foremost among all wielders of weapon—how will you defeat that son of Pandu.

20 Him on whose side Brahmanas, endued with wisdom and who have controlled their senses, have declared themselves, how can you defeat that son of Pandu, that hero of rigid austerities.

21 I tell you again, according to the policy that ought to be adopted by a well-wisher who wishes the prosperity of a friend sunk into an ocean of distress,

22 That there is no necessity to fight with these heroes; make peace for the sake of prosperty of the Kurus; do not invite along with your sons and ministers and your army, defeat.

Thus ends the one hundred and thirty-ninth chapter in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXL.

BHAGAVAT-YANA PARVA)—*Contd.*

Dhritarashtra said:—

1. Surrounded by princes and by dependants, O Sanjaya, did Madhusudana (Krishna) go away making Karna ascend his chariot.

2. What did that one of immeasurable soul, that slayer of heroes on the enemy's side, say to the son of Radha? What comforting words did Govinda say to the son of Suta?

3. Speaking with the roar of cloud during the rains, what Krishna told Karna, in words sharp or mild, tell me, O Sanjaya.

Sanjaya said:—

4. In due order those words which were sharp and mild, sweet, leading to virtue, truthful and conducive to benefit,

5. And acceptable to the heart, which the slayer of Madhu, that one of immeasurable soul said to the son of Radha—hear from me, O Bharata.

Vasudeva said:—

6. Many Brahmanas conversant with the Vedas have been worshipped by you, O son of Radha and they have also been asked about truth by you with your mind attentive and free from jealousy.

7. You, O Karna, know the eternal instruction of the Vedas, and you are fully conversant with all the subtleties of the holy books.

8. The two classess of sons called Kana and Sahodha, which are begotten on a girl (before her marriage) have for their father, the man married by their mother—so it is said by peeple conversant with holy books.

9. You, O Karna, are born in that way and you are therefore morally the son of Pandu; and according to the rulings of the holy books, come and be a king.

10. On your father's side are the sons of Pritha and on your mother's side are the Vrishnis; and know that these two races to belong to your own side, O best among men.

11. Let the sons of Pandu, my dear friend, know you, accompanying me from

here, to be the son of Kunti born before Yudhishthira,

12. The king and princes, assembled on the side of the Pandavas, will accept your feet as also all the Andhakas and the Vrishnis.

13. The five Pandava brothers will accept your feet, as also the five sons of Draupadi as also the son of Subhadra who has never sustained a defeat.

14. Golden water pots as also silver and earthen ones (filled with water) and medicinal herbs and all sorts of seeds and jems,

15. Let the wives of kings and daughters of kings bring for your annointment (in the kingship). During the sixth period Draupadi too will come to you as to a husband.

16. Let that best among the twice born, Dhaumya who has controlled his soul, pour libations on the fire and let also the twice born conversant with all the four Vedas annoint you today.

17. Let the family priest of the Pandavas ever engaged in the performance of Brahmic rites as also the brothers, the five sons of Pandu, these foremost among men,

18. As also the five sons of Draupadi and the princes of Panchala and Chedi and myself also annoint you as king in the lordship of the universe.

19. Let also king Yudhisthira, the son of Dharma be your heir-apparent; having taken the white *chamara* let that virtuous souled one, of restrained senses,

20. Yudhisthira, the son of Kunti, drive in the chariot behind you. Let also the son of Kunti, Bhimasena of great strength,

21. Hold over your head the big white umbrella; and your chariot so ringing with a hundred tinkling bells and covered with tiger skins,

22. Having been yoked with white horses will be driven by Arjuna; Abhimanyu too ever remain near you.

Nakula and Sahadeva, and the five of Draupadi, the princes of Panchala, be great car-warrior Shikhandin will you.

I too shall follow you as also all the kas and the Vrishnis and the mem- the Dasarha race as also of the Da- race will be among the members of family, O lord of the universe.

Enjoy the kingdom, O you of long in company with your brothers, the Pandu ever practising devotion and and the several sorts of auspicious nies.

26. Let also the people of Dravida and Kuntala and the Andharas and Talcharas, Chuchupas and Venupas precede you.

27. Let professional bards and singers also sing your praise in various songs and let the Pandavas proclaim the victory of the Vasusenas.

28. Surrounded by the sons of Pritha as the moon is by the stars, rule over this kingdom, O son of Kunti and delight the heart of Kunti.

29. Let your friends rejoice and in the same way let your enemies feel pained; let there be today brotherly feelings with your brothers, the sons of Pandu.

Thus ends the one hundred and fortieth chapter, the speech of Krishna in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXLI.

(BHAGAVAT-YANA PARVA)—*Contd*

Karna said :—

1. Undoubtedly, O Keshava, you have spoken those words out of good will, love and friendship, O best of the Vrishni race as also from the desire of my benefit.

2. I too know all this, namely that morally speaking I am the son of Pandu owing to the rulings laid down in the holy books, as you say and think, O Krishna.

3. Before her wedding (with Pandu) did she (Knnti) bear me in her womb owing to her intercourse with the sun and at his command again she abandoned me as soon as I was born.

4. O Krishna, in this way was I born and I am therefore morally the son of Pandu. I was however left destitute by Kunti who thought not of my welfare.

5. As soon as Adhiratha saw me who was just born, he took me to his house and and out of affection for me presented me to Radha, O slayer of Madhu.

6. Out of affection for me, Radha too got milk in her bosom and she held my urine and excreta, O Madhava.

7. How can one, like myself ever engaged in hearing the injunctions of the holy books and conversant with virtue, neglect her Pinda (offerings for the soul of the departed).

8. Therefore does Adhiratha the Suta look upon me as his son and I too, out of love, ever consider him to be my father.

9. He had the necessary ceremonies, during childhood, enjoined by the holy books,

performed, O Madhava, in a suitable manner out of paternal love, O Janarddana.

10. He had me named as Vasusena by the twice born; on attaining my youth too did I marry wives according to his choice.

11. On them have been begotten sons and grandsons by me, O Janardana, and on them has the affection of my heart been fastened, O Krishna.

12. Not for the sake of this entire earth nor for heaps of gold, nor for pleasure, nor owing to fear can I venture to break off those ties.

13. In the family of Dhritarashtra, O Krishna, owing to my being under the protection of Duryodhana, has sovereignity been enjoyed by me for thirteen years without any thorn.

14. Many sacrifices have been performed by me in company with Sutas and all my connections and marriage, have been formed with the Suts.

15. Getting me on his side too, O Krishna, has the preparation of the weapons been made by Duryodhana and O you scion of the Vrishni race, also of the war with the Pandavas.

16. Therefore have I, O Achyuta, in a single fight between two car warriors in the ensuing battle, been selected as the best openent and match of Savyasachi.

17. From a fear of being slain, from a fear of being captured or from covetousness even, O Janardana, I do not dare behave treacherously to the intelligent son of Dhritarashtra.

18. If I do not fight with Savyasachi now in a single fight, then will infamy be mine, O Hrishikesha, and of the son of Pritha, in fact of both.

19. Doubtless, O you slayer of Madhu, you are speaking for my own good and the Pandavas too will obey all your instructions; there is no doubt about it.

20. But you should not give out this conversation between ourselves, O slayer of Madhu, for I think that this alone leads to good in this instance, O delighter of all Yadavas.

21. If that king, virtuous-souled and controller of his senses as he is, knows me to be the eldest son of Kunti, then he will not accept the kingdom.

22. And even if I get this large and prosperous kingdom, I shall offer it to Duryodhana alone, O slayer of Madhu, O chastiser of foes.

23. May the virtuous-souled king Yudhisthira, whose guide is Hrishikesha and who has Dhananjaya for his warrior, live for ever.

24. Let the earth and kingdom be his who has on his side the great car-warrior Bhima, and Nakula and Sahadeva, and the five sons of Draupadi, O Madhava,

25. And Dhristadyumna, and the princes of Panchala and the great car-warriors Satyaki, Uttamanjus, Yudhumanyu and the virtuous prince of Somakas,

26. And the princes of the Chedis and Chekitana and Shikhandi who has never sustained a defeat and the princes of Kekaya, brothers to one another, of the colour of *Indragopa* insects;

27. And the great minded Kuntibhoja, the maternal uncle of Bhimasena, possessed of horses of the colours of the rainbow and the great car-warrior Shyenasit, Shukha the king of Virata and yourself like an ocean of resources, O Janardana.

28. O Krishna, this assembly of Kshatriyas is great indeed; this blazing kingdom known among all kings is already won (by Yudhisthira).

29. O you scion of the Vrishni race, there will be a sacrificial ceremony of weapons performed by the son of Dhritarastra and in that sacrifice (the supervisor of the ceremonies) will be yourself, O Janardana.

30. O Krishna, when the sacrifice is performed, you will also be the Adhwaryu; and in this Vibhatsu, that hero who has the figure of a monkey on his banner, clad in a coat of mail will be the Hotri (the guide in giving offerings).

31. The Gandiva bow will be the sacrificial ladle and the might of men will constitute the clarified butter to be poured as libation on the fire. The weapons Aindra, Pashupata, Brahma, and Sthunakarna, O Madhava, used by Savyasachi will be the incantations (Mantras) in the sacrifice.

32. Equal to his father or even superior to him in prowess the son of Subhadra will be the Vedic hymn recited there.

33. The repeater (Udgatri) of those incantations again will be Bhima, who will also be the *Prastori* (the preparer), that foremost of men, that destroyer of the elephants in the army, making loud roars in battle.

34. And the virtuous souled king Yudhisthira, engaged in making Yapa and Homa, will perform the office of a Brahmana in the sacrificial rite.

35. The sounds of conch shells, of tabors and drums and the roars of lions will announce the hour of dinner in that sacrifice.

36. Nakula and Sahadeva, the two sons of Madri endued with fame—these two heroes of great strength will be duly the sacrificers of animals in that sacrifice.

37. Furnished with flagstaffs of various colours, spotless rows of carriage, O Govinda, will be the Yupas (staff for fastening sacrificial animals) in this sacrifice, at the end of the principal ceremony, O Janardana.

38. Karnis (arrows with barbs) Nalikas (a rude sorts of muskets) Narachas (daggers fastened to sticks) and arrows like the teeth of calves and Tamaras will be the spoons and vessels for the Soma juice; while bows will be substitutes for Pavitras (Kusha leaves for sprinkling clarified butter).

39. The swords will be substitutes for the Kapalas and the heads of soldiers killed in the field will be those for Purodashas; the bloods of warrior will be the clarified butter, O Krishna in that sacrificial cereremonny.

40. The lances will be the substitutes for Paridhas (vessels for depositing the offerings) and the maces will be those for *Saktis* (the-wood work for protecting the offerings), the part of assisting priests will be performed by the desciples of Drona and Kripa and Saradwata.

41. The arrows, let loose by the wielder of the Gandiva bow and shot also by car-warriors urged by Drona and his son will act for laddles in their sacrifice.

42. Satyaki will do the duties of the chief assistant to the head priest; the son of Dhritarastra will be the perfomer and his large army will take the place of his wife.

43. Ghatatkacha, of great strength, will be the slayer of the sacrificial animals at the commencement of this sacrificial rite at an advanced hour of the night, O you of long arms.

44. The Dakshina (final gifts to the priest) of that sarifice will be Dhristadyumna of great energy, for, O Krishna, he was born out of fire in a sacrifice having for its mouth the rites celebrated with Mantras.

45. What harsh words, I said to the sons of Pandu, O Krishna, were for the gratification of the son of Dhritarastra and I am now struck with remorse for that misdeed.

46. When you will see me, O Krishna, slain by Savyasachi, then will the Purnaschiti (the second part of the ceremonies) commence, O Janardana.

47. When the sons of Pundu will drink the blood of Dussashana repeatedly making loud roars, then will the drinking of the Soma juice of the sacrifice have been finished.

48, When Drona and Bhishma will be overthrown by the two princes of Panchala, then will the ceremonies connected with the sacrifice of the son of Dhritarastra be brought to an end, O Janardana.

49. When Bhimasena of great strength will be the slayer of Duryodhana then will the ceremonies be finished.

50. When the daughter-in-law and the grand daughter-in-law (wives of grandsons) of Dhritarashtra will assemble together being deprived of their protectors, their sons and their husbands, O Keshava,

51. Weeping loudly with Gandhari in the field of battle frequented by dogs and vultures and other carnivorous animals then will the final bath in connection with the sacrifice have taken place, O Janardana.

52. Do not let those best of the Kshatriyas, who are old in learning and old in age meet with an useless death on account of your doings, O slayer of Madhu.

53. The entire race of Kshatriyas will meet with death by weapons in Kuruskhetra, the holiest spot in all the theee worlds, O Keshava

54. O you of lotus-eyes, manage things in such a way in this case that we may gain our end—that united together the Kshatriyas go to heaven, O you of the Vrishni race.

55. So long as mountains and lakes will exist, O Janardana, so long will the fame of this event last—that is for ever.

56. The Brahmanas will tell the world of the great battle of Mahabharata. The wealth of Kshatriyas, O you of the Vrishni race, is what they win in the field of battle.

57. Bring here the son of Kunti for me to fight, O Keshava, for ever keeping this conversation secret, O chastiser of foes.

Thus ends the one hundred and forty-first chapter the words of Karna in the Bhagvat-yana of the Udyoga Parva.

CHAPTER CXLII.

(BHVGAVAT-YANA PARVA)—*Contd.*

Sanjaya said:—

1. Keshava, that slayer of heroes of the enemies, hearing the words of Karna said these words laughingly.

2. "Desire you not then to gain this kingdom by the means I have indicated, O Karna? Desire you not to rule this earth given by me to you.

had nothing better than it, were seen by me with a white umbrella over their heads and with white robes on.

41. These three were seen also with white head gears among the army of the son of Dhritarashtra; know their names, O Keshava.

42. They were Ashwathama, Kripa and Kritavarman of the Sattwata race; all other kings of the earth were seen with blood coloured head dresses, O Madhava.

43. Ascending camels the ten great car-warriors, Bhishma and Drona along with myself, O you of long arms, and also with the son of Dhritarashtra, O lord,

44. Were going towards the direction ruled by Agastya, O Janardana, and in a short time we reached the abode of Yama.

45. Myself and all those other kings making this assembly of Kshatriyas shall enter the Gandiva fire—in this I have no doubt.

Krishna said:—

46. This world will truly come to an end, since my words, O Karna, do not seem acceptable to you.

47. When the destruction of all creatures, my dear friend, is at hand, that which is wrong is not removed from the heart, having the appearance of right.

Karna said:—

48. If I am alive, O Krishna, I shall see you after this great battle, destructive of Kshatriya heroes, which is come on us, O you of long arms.

49. Else there will be a meeting between us surely in heaven. I now see that I shall meet you there only, O sinless one.

Sanjaya said:—

50. Saying this Karna, having closely embraced Krishna, and been dismissed by Keshava, dismounted from the chariot.

51. Then having seated himself on his own car bedecked with gold he returned in company with his own followers, with a sad heart.

52. Then did Keshava along with Satyaki proceed with greater speed saying again and again to his driver "go-go."

Thus ends the one hundred and forty-third chapter in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXLIV.

(BHAGAVAT-YANA PARVA)—*Continued.*)

Vaishampayana said:—

1. The object of Krishna having proved unsuccessful and he having left the Kurus, the Kshattri having approached Pritha said to her slowly and sadly,

2. "O you whose children are alive, you know that I am ever inclined to the reverse of war but though I am crying myself hoarse, Suyodhana does not act up to my words.

3. The king (Yudhisthira) has on his side the kings of the Chedis, the Panchalas, and the Kekayas and Bhima and Arjuna and Krishna and Yuyudhana and the twins.

4. Yudhisthira is staying at Upaplavya like Dharma himself and desires the good will of his kinsmen as the weak desire the good will of the strong.

5. This king Dhritarashtra too, old in years, does not make peace, and follows the wrong path being intoxicated with the pride of sons.

6. The dispute in this instance has its rise in the wicked intelligence of Jayadratha, Karna, and Dussashana, as also of the son of Suvala.

7. These, who act with unrighteousness towards him who is righteous, have the fruit of such act of theirs.

8. Who is there who would not grieve at the prostitution of virtue by the Kurus? When Keshava goes without having established peace the sons of Pandu will make preparation for war.

9. Thereupon the misdeeds of the Kurus will be the cause of a massacre of heroes; thinking of such things, I do not get sleep during day nor during night."

10. Kunti too, hearing these words of his, which were spoken with the desire of benefit, began to sigh, being struck with sorrow and became depressed in mind also.

11. "Fie on this interest" which is the cause of a great massacre of kinsmen—in this war those that are friends will meet with defat.

12. The sons of Pandu, the Chedis, the Panchalas and the Yadavas, united together will fight with the Bharatas; what can be a greater cause of sorrow than this?

13. Behold, there is certainly demerit in war, as defeat in it; the death of a man

who is without wealth is better for him but the loss of kinsmen is no victory.

14. Thinking this, sorrow comes to my heart; the grand-father, Bhishma, the son of Shantanu, the preceptor who is the foremost among soldiers,

15. And Karna also being united with the party of the son of Dhritarashtra it enhances my fear. The preceptor Drona will by no means fight willingly with his disciple.

16. Why should not also the grand-father show sympathy to the son of Pandu. This one man only therefore (namely Karna) follows the delusion of the wicked-souled son of Dhritarashtra of vain foresight.

17. The wretch also ever hates the sons of Pandu. He is obstinate in working for their injury, besides he is very powerful.

18. Karna is ever against the sons of Pandu, and this fact now is burning me up; and I to-day expect (by the course I take) to incline the heart of Karna towards the sons of Pandu.

19. For I shall today approach him with a view to please him and tell him everything as it actually happened. The divinely holy Durvasa, being gratified by me, granted me a boon,

20. Empowering me to invoke any body with the help of certain incantations (mantras) when I was residing in my father's place, namely in the inner apartments of the king Kuntibhoja.

21. With diverse thoughts and fearing in my heart and reflecting on the strength or weakness of the incantation as also of the efficacy of the Brahmana's boon,

22. And owing to my nature as a woman, especially owing to being a child I thought again and again, at the time being carefully guarded over by my nurse and surrounded by my companions,

23. How I could avoid all blame and save the reputation of my father and how I could myself be visited with good fortune without being a sinner in any way.

24. And thinking of that Brahmana and bowing to him in my mind out of curiosity and behaving as a child at the time I came in contact with the god Suryya though yet an unmarried girl.

25. Why should not he therefore, whom I bore in my womb when an unmarried girl, act according to my words leading to benefit and at the same time accomplish the good of his brothers?"

26. Kunti, thus thinking on an excellent course of action, went towards the Bhagirathi for the attainment of her objects.

27. Then on the banks of the Ganga did Pritha hear the sound of chanting the Vedas made by her son who had great kindness in him and who was attached to truth.

28. She waited behind Karna, who with arms upraised had his face turned to the east, till the end of the devotions of that devotee.

29. She the wife of the Kauravya and the daughter of the Vrishni race waited troubled by the rays of the sun behind the clothes of Karna, becoming pale like a garland of lotuses.

30. That one, who used to say his prayers regularly, having been engaged in devotion till his back became heated with the rays of the sun, then turned and seeing Kunti he did honour her by saluting her and folding his hands before her.

31. As was the custom that best among men, the son of Vikartana, endued with great energy and pride, that foremost of all virtuous persons, with surprise, said to Kunti.

Thus ends the one hundred and fortyi fourth chapter, the meeting between Kunt and Karna in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CXLV.

(BHAGAVAT-YANA PARVA)—*Continued.*

Karna said :—

1. I am Karna, the son of Radha and the son of Adhiratha and I salute you. Why are you come here? Tell me what I shall do for you.

Kunti said :—

2. You are the son of Kunti and not the son of Radha; nor is Adhiratha your father; you are not born in the race of Suta; know this word of mine to be true.

3. You were begotten on me when I was an unmarried girl and you were the first held in my womb; you were born in the palace of Kuntiraja, my dear son.

4. The god Tapana or Virochana (Suryya) whose duty it is to make everything visible, begot you on me, O Karna, O you foremost of wielders of weapons.

5. O my son, you, who are hard to conquer, were brought forth in my father's place by me, and you then wore earrings,

and were clad in coats of mail, like a divine being endued with great beauty.

6. You, who are such, are now, without recognising your brothers owing to ignorance (of the true story), serving the sons of Dhritarashtra; it is not proper and especially for you, my son.

7. It is certainly the duty of men inclined to virtue, my son, to gratify one's father and mother who alone can view things in their proper light.

8. Snatching from the son of Dhritarashtra, the royal dignity of Yudhisthira, which was originally earned by Arjuna but has now been usurped from them by dishonest persons out of avarice, you enjoy it yourself.

9. Let the Kurus see today the union between Karna and Arjuna and seeing the establishment of brotherly feelings between them let dishonest men bow down.

10. Karna and Arjuna being united like Rama and Janardana what is there which can not be performed by you in the world?

11. O Karna, you will surely shine surrounded by your five brothers like Brthma surrounded by the gods seated on the dais on the occasion of a great sacrificial ceremony.

12. Endued with all accomplishments you are the eldest among all my best relatives; do not use again the term "the son of a Suta" for you are the son of Pritha, endued with prowess.

Thus ends the one hundred and forty fifth Chapter, the meeting between Kunti and Karna in the Bhagvvatyana of the Udyaga Parva.

CHAPTER CXLVI.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vaishampayana said:—

1. Then did Karna hear an affectionate voice issue from the solar disc from afar, spoken with the affection of a father by Suryya himself.

2. O Karna, Pritha has spoken the truth; act according to the advice of your mother; then will you get benefit, O best among men, namely by acting in that way in every detail.

Vaishampayana said:—

3. Being thus spoken to by his mother, and by his father Bhanu himself, the resolve, formed by Karna who was ever devoted to truth, did not undergo any change.

Karna said:—

4. O Kshatriya lady, I do not respect the words spoken by you, namely the way to virtue lies in my case to do what you urge me to do.

5. The behaviour that you adopted towards me was a greatly, sinful one, and (owing to that) I have sustained what is tantamount to the destruction of fame and renown.

6. Myself being born of a Kshatriya I did not obtain rites of a Kshatriya (for my birth); it was all on account of your doings; what enemy can possibly do me a greater enjury?

7. Without showiug any mercy to me when it ought to have been shown, you now come to me, deprived of my due rites, when an opportunity arises for you, to urge me.

8. My good was never sought for by you as a mother and you now come to address me desiring the good of yourself,

9. Who am not afraid of Dhananjaya united with Krishna; and who would not consider me to be struck with fear if I go over to the side of the sons of the Pritha.

10. Unknown as a brother before, and known to be so on the eve of battle, if I go over to the side of the sons of Pandu who will call me a Kshatriya?

11. All my desires were granted and worshipped by them; I was happy and comfortable; how can I make that worship of the sons of Dhritarastra vain?

12. They, who having declared hostilites with others, ever seek to please me and ever bow down before me as the Vasus bow down to Vasava,

13. They, think that with my help they can withstand their enemies—how can I act against their charished desire.

14. Making me as their boat, they desire to cross the sea of war, which is broad and expansive; how can I abandon them that are desirous of crossing that which can not be crossed.

15. This is the time come for those who have earned their living from the son of Dhritarastra, (to show their fidelity) and I should engage in that even at the risk of my life.

16. Those wretches who, well cared for and well-supported, at the approach of the time when something should be done in return for these acts of kindness, act in an ungraceful manner,

17. Untrue to the bread of their lord, as they are, these faithless sarvants of their kings have neither this world nor the next for their good.

18. On the side of the sons of Dhritarastra, shall I fight with your sons with all my might and prowess; I do not speak untrully to you.

19. At the same time however showing due kindness and observing proper duties which ought to be observed by good men, I shall not act up to your words now as they are beneficial.

20. But at the same time this appeal to me by you shall not be entirely useless. I shall not kill such of your sons as are capable of being withstood and killed by me, in the battle.

21. There are Yudhisthira, Bhima, and the twins, in fact every one save Arjuna; Arjuna alone in the army of Yudhisthira is worthy to fight with me.

22. Having killed Arjuna I shall achieve a reputation for great prowess; or being myself killed by Savyasachin I shall be endued with renown.

23. O lady of renown, your five sons will not decrease; either you will be with Karna and not Arjuna or if I am slain, you will be with Arjuna (and without Karna)."

24. Hearing these words of Karna Kunti trembled with sorrow and said to his son after embracing him who being possessed of fortitude trembled not.

25. "What you say may happen; the Kurus will meet with destruction, O Karna, destiny is the most powerful.

26. By you has the pledge of safety been given to four of your brothers, O grinder of foes; remember the boon therefore which you have granted when weapons are being shot in the battle."

27. Pritha at last said to Karna: "May you be blessed and may all be well with you" and Karna too saying the same thing to her, the two went in separate directions.

Thus ends the one hundred and forty-sixth chapter, the meeting between Karna and Kunti in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXLVII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vaishampayana said:—

1. The chastiser of foes having come to Upaplavya from Hastinapura, Keshava told all about what had happened to the sons of Pandu.

2. Consulting together for a long time and holding repeated conferences Shauri went to his own place for rest.

3. Then after sending all the rulers of men headed by king Virata, the five Pandava brothers, when the sun had set,

4. Having said their evening prayers began to think of him (Krishna) with their minds fixed on him, and getting Krishna of the Dasharha race, they again held a consultation.

Yudhisthira said:—

5. Having gone to Nagapura what did you, O you of lotus eyes, say to him who is born of Dhritarashtra in the council? It is proper that you should tell us that.

Vasudeva said:—

6. Going to Nagapura I said to him who is born of Dhritarashtra words which are true, opportune and conducive to his interests but he of wicked mind did not accept them.

Yudhisthira said:—

7. To the one who is following the wrong course, namely the wrathful Duryodhana what did the oldest among the Kurus, our grandfather, say, O Hrishikesha?

8. What did the preceptor, endued with noble attibutes, the son of Bharadwaja, what did his father and mother—our Dhritarashtra and Gandhari say.?

9. What did our uncle Kshatti, that foremost among those conversant with virtue, who is stricken with grief for his sons (at our exile) say to him who is born of Dhritarashtra?

10. What also did all those rulers of men who were seated in the council say? You tell us, O Janardana, exactly how they happened.

11. You have already told us all the words spoken by the principal members of the Kuru race in the assembly of the Kusus to the son of Dhritarashtra,

12. Who is overpowered by lust and avarice, who is a fool and who is vain of his wisdom; but as they are not fit, they do not yet retain a place in my mind.

13. Their words, O Govinda, do I desire to hear O lord, and act in such a way that time may not be lost, my dear friend; you are our refuge, O Krishna, you are lord, and your are our preceptor.

Vasudeva said:—

14. Hear, O king, the words that were said by me to the king Suyodhana in the midst of the kings in that council; listen to them, O chief among kings.

15. The one born of Dhritarashtra however laughed at them; and then Bhisma, being excited with wrath, said these words.

16. "O Duryodhana, listen to these words, which I say for the benefit of my race and hearing that, O best among kings, effect the benefit of your race.

17. My father, my dear son, was Shantanu, well known in this world, O king. I was his only son at first—of that best among those who had sons.

18. A desire rose in his mind:—"How shall I have a second son, for wise men speak of one son as no son at all.

19. Let my family be not extinct; how can my fame spread?" I coming to know of this desire of his got Kali as my step-mother.

20. My hard determination, for the sake of my father and for the sake of my race, of never being a king and of never throwing down vital fluid by the regular passage, is well known to you; observing these vows I am now living in joy.

21. In her was born my younger brother endued with prosperity, of long arms and the supporter of the Kuru race, the virtuous-souled Vichitraviryya, O ruler of this earth.

22. My father having gone to heaven I placed that Vchitraviryya at the head of my own kingdom and myself became a subordinate to him.

23. I found out suitable wives for him, O chief among kings, after conquering an assemblage of the rulers of the earth; you have heard of all that many times.

24. Then did I engage myself in a single combat with Rama and he fled away from the city from fear of Rama.

25. He was soon attacked with pthysis for being too much attached to his wives, and in that kingdom without a king the lord of the gods did not pour rain."

The subjects said:—

26. All the subjects are weakened, you be our king for our good and put an end to this draught and other calamities; and it will be well with you, O son of Shantanu, O perpetuator of your race.

27. All your subjects are being very much troubled by severe diseases and O son of Ganga, it is proper that you should save the few that are alive.

28. Put an end to these calamities, O hero, and rule over your subjects with justice; yourself being alive let not this kingdom meet with destruction.

Bhishma said:—

29. My heart remained unmoved at that grief of the subjects remembering that the observance of a vow is the duty of a good man. Then did my citizens, O great king, and my mother, the blessed Kali,

30. My servants, my priests, my preceptors and other Brahmanas well versed in holy books said to me, being struck with great sorrow:—"Yourself be the king.

31. The kingdom protected by Pratipa is being ruined, though it can claim you as its ruler; therefore do you, for the good of ourselves, be the king, O you of great intelligence."

32. Being thus spoken to and having joined my hands and being very much struck with sorrow I represented to them the vow I was observing for the respect of my father,

33. Namely that I would not throw my seminal fluid through the regular passage and that I would not be a king for the sake of my race; I said this again and again, and requested them not to yoke me to the kingdom especially for their good.

34. Then clasping my hands I gratified my mother by saying thus: "O mother, I shall not, being begotten by Shantanu and being a supporter of the Kuru family,

35. Be false to my determination;" O king, I said this again and again and also said—"It was especially for your sake that I made that determination.

36. I am now your slave, waiting to be commanded by you, O you who are very affectionate to your children." Having thus respectfully addresed my mother and my subjects,

37. I begged the great Muni Vyasa, along with my mother, O great king, after having gratified that Rishi, with the wives of my brother,

38. To beget children, and O great king he too complied with our request and then did he beget children, O you best among the Bharatas.

39. Being blind and therefore deprived of the usual rites, your father could not be a king and the great-souled Pandu, well known in this world, became the king.

40. Himself being a king these sons of his must get a share of their paternal wealth; do not, my dear son, quarrel over the matter but give to them half of the kingdom.

41. When I am alive what other man can rule over this kingdom? Do not treat slightingly my words for we ever wish peace.

42. There is no difference between my treatment to you and that to them, O ruler of the earth; and the same is the opinion of your father, of Gandhari, as also of Vidura.

43. The words of the aged should be listened to; and do not treat slightingly these words of mine for otherwise will you destroy all that you have, as also this earth."

Thus ends the hundred and forty-seventh chapter the speech of Krishna, in the Bhagavatyana of the Udyoga Parva.

CHAPTER CXLVIII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vasudeva said:—

1. Bhisma having spoken thus, Drona, who was competent to speak, spoke these words to Duryodhana in the midst of those rulers of men. May it be well with you.

Drona said:—

2. As Shantanu, the son of Pratipa, ever acted with the interests of his race at heart and as Bhisma, who had taken a divine vow, ever acted with the interests of his race at heart,

3. So did that ruler of men Pandu, attached to truth, who had his senses under control—that virtuous-souled king of the Kurus who ever made and observed good vows and was interested in everything good.

4. To his elder brother the wise Dhritarashtra, that perpetuator of the Kuru race gave the kingdom as also to his younger brother Vidura.

5. Then having established him (Dhritarashtra) who never strayed away from the right path on the throne, that ruler of men (Pandu) son of the Kuru race went to woods with his two wives.

6. Vidura then taking up an humble position in the kingdom humbly served the king like a slave fanning him with the branch of a young tree, O best among men.

7. Then did all the subjects, my dear son, duly acknowledg the sovereignty of their king in a suitable manner as they had done that of Pandu, the ruler of men.

8. Having made over the kindom to Dhritarashtra and Vidura Pandu, that conqueror of the cities of his enemies, wandered over the earth.

9. The one, ever devoted to truth namely Vidura, took charge of treasury, gifts and presents and the supervision over the subordinates and the feeding of all.

10. Bhishma, of great energy, that conqueror of the cities of his enemies, looked over the making of war and peace with kings and of giving or withholding presents to them.

11. That ruler of men, Dhritarashtra of great strength, while on the throne, was ever followed by the great souled Vidura.

12. How do you, born in his family, dare bringing about a dissension between the members of the same family? Having been united with your brothers, enjoy objects of enjoyment, O lord of men.

13. I do not say all this from weakness or cowardice or for the attainment of any particular selfish object of mine. I desire to earn my living from Bhishma and not from what you can give me, O best among kings.

14. I do not desire, O lord of men, to earn the means of living from you. Do that which Bhishma told you to do and Drona is ever on the side to which Bhisma inclines.

15. Give to the sons of Pandu half of the kingdom, O grinder of your enemies; the office of a preceptor has been filled by me equally for both yourself and them, my dear son,

16. What Ashwathaman is to me, so is he with white horses (Arjuna); what is the necessity of talking much; where there is virtue there is victory.

Vasudeva said:—

17. Words like these having been spoken by Drona of immeasurable energy, Vidura, ever devoted to truth, then said these words turning towards his father's uncle and looking at him.

Vidura said:—

18. O you of divine vows, listen to these words spoken by me; this race of Kurus made extinct by you, had again been saved from extermination.

19. Therefore do you not treat slightingly the words spoken by me who am lamenting,

Who is this one named Duryodhana in this race but a stain,

20. Whose inclination overpowered by avarice you follow? He leads a dishonest life, is ungrateful and deprived of his senses by avarice.

21. He does not obey the commands of his father who follows the path of virtue and worldly benefit. Duryodhana will bring on the destruction of the Kurus by his acts.

22. Do that, O great king, which will not bring on their extermination. Myself and Dhritarashtra, you before, O lord of the earth,

23. Brought into being as a painter does a picture. Do not act like the lord of creatures, who having created living beings again destroys them.

24. Do not look with indifference on this impending massacre of your race; ruin being now near at hand, your intellect is lost to you.

25. Go to the woods in company with myself and Dhritarashtra, or binding down the very wretched-intentioned son of Dhritarastra, whose wisdom is lost,

26. Rule over this kingdom now, protected and supported by the sons of Pandu. O best among kings, rest satisfied that a great massacre is near at hand,

27. Of the sons of Pandu, the Kurus, and of kings of immeasurable energy." Saying this Vidura stopped with his heart sad. And thinking of the situation he began to sigh again and again.

28. Then did the daughter of king Suvala, afraid of the extinction of her race, said out of anger these words which were virtuous and conducive to the benefit of her inhuman and wicked-souled son Duryodhana in the midst of these kings.

29. "Let these rulers of the earth, who have entered this royal council as also these regenerate Rishis and all others in this council, hear what I am going to say about the sin committed by yourself, O wretch and your ministers and followers.

30. The kingdom is obtainable by us in a certain fixed order; this has been the custom with our race, but you, O you of sinful intellect and of very inhuman deeds, desire unjustly to ruin the kingdom of the Kurus.

31. The wise Dhritarashtra is now established on the throne and under him as a subordinate is Vidura of great foresight; superseding these two how can you, O Duryodhana, desire the kingdom out of folly?

32. The king himself and Vidura of great soul, are, so long as Bhisma is alive, but his subordinates; in fact owing to his being conversant with virtue, the one born of the river (Ganga), that foremost of kings does not desire the kingship.

33. This kingdom, incapable of being subjugated, belongs to Pandu and now his sons are lords over it and none (else. This entire kingdom, coming from their father, goes to the sons of Pandu, and to their sons and grandsons.

34. What, that foremost among the Kurus, that great-souled one of divine vows, ever attached to truth, endued with intelligence, says, should in its entirety, be done by us, for the sake of our kingdom, and the duties of our order.

35. Let this ruler of men as also Vidura by the command of the one of great vows speak the same thing; that is an act that should be done by our well wishers who should place virtue above all consideration.

36. Let the son of Dharma Yudhishthira rule over the kingdom of the Kurus, obtained justly, led by Dhritarastra and placing the son of Shantanu at the helm of affairs"

Thus ends the one hundred and forty-eighth chapter, the speech of Krishna, in the Bhagavatyana of the Udyoga Parva.

CHAPTER CXLIX.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vasudeva said:—

1. Words like these having been spoken by Gandhari that lord of men, Dhritarastra said these words to Duryodhana in in the midst of the kings, O lord of men.

2. "O Duryodhana, listen to what I am going to say, my dear son, and act according to that if you entertain respect for your father. It will be well with you.

3. That lord of creatures, Soma was the first who begot the race of Kurus, and sixth in descent from Soma was Yayati the son of Nahusa.

4. He had five sons, the best among royal sages and of them Yadu of great energy was the first, and was the lord.

5. Younger than he was Puru and he was our ancestor; he was brought forth by Sharmistha, the daughter of Vaishaparvan.

6. Yadu, O foremost among the Bharatas, was the son of Devayani, and was

therefore the grandson of Shukra, the wise Rishi of immeasurable energy.

7. The ancestor of the Yadavas, endued with strength and prowess as he was, being full of pride and vanity and wicked intelligence, insulted the Kshatriyas.

8. He did not act up to the instructions of his father being stupified by the pride of his strength; and having never sustained a defeat he insulted his father and his brothers.

9. In the four quarters of the globe, Yadu was the strongest man and having brought all the rulers of men under subjection he lived in the city called after the elephant.

10. His father, Yayati, born of Nahusha being very much angry with him, cursed his son, O son of Gandhari and exiled him from the kingdom.

11. These brothers of his also who followed the lead of the elder brother vain of his strength, Yajati also cursed. Having cursed these sons of his that best among the rulers of men,

12. Then did place his second son Puru, who remained devoted to him, on the throne which indeed was suitable.

13. Thus can even the eldest son be superseded and deprived of the kingdom; and even a younger son can get the kingdom for his attentions to the aged.

14. Thus also the grandfather of my father, conversant with all virtues, Pratipa the ruler of the universe and known in the three worlds,

15. That lion among the rulers of the earth while ruling his kingdom virtuously had born to him three sons of renown and having the attributes of the gods.

16. Of them Devapi was the foremost (eldest) and then came Valhika; and the third Shantanu; that wise man was my grandfather.

17. Depavi, that best among kings though endued with great energy, had a defect in his skin; but he was a virtuous man, a speaker of truth and ever devoted to attending on his father.

18. Devapi was honoured by all the subjects and citizens and respected by the good and he was loved by all—the old and the young.

19. He was benevolent, attached to truth and devoted to the good of all creatures and ever obeyed the command of his father as also of the Brahmanas.

20. He was the dear brother of Vallika and also of the great souled Shantanu; in fact among all those great-souled men excellent brotherly feelings existed.

21. In course of time, that old king, the best among rulers of men, had all arrangements made for the installation according to the holy books (of his son).

22. That lord had all auspicious arrangements made, but the Brahmanas and the old men amongst the citizens with the subjects of the province,

23. All dissuaded him from installing Devapi; and that ruler of men, having heard of the exclusion of his elder son from the installation, had his voice choked with tears and became sorrowful for his son.

24. "Though he was benevolent, conversant with virtue, attached to truth, and loved by his subjects yet he had a defect in his skin.

25. The gods do not approve of that ruler of men who has a defect in his limbs." So saying those foremost among the twice born dissuaded that foremost among the rulers of men.

26. Devapi, too who was defective of one limb, seeing, that ruler of men with his heart pained and struck with grief for son, dissuaded from carrying out his intentions, went to the woods.

27. Valhika, too giving up his kingdom, established himself in the family of his maternal uncle, and abandoning his father and brother he obtained a very wealthy kingdom.

28. Being commanded by Valhika, Shantanu, well known in this world, on the retirement of his father, became, O king, the king in that kingdom.

29. In the same way, myself though the eldest, was excluded from the kingdom owing to the defect in my limbs, O Bharata, in favour of Pandu, endued with good understanding, after due reflection.

30. That ruler of men Pandu too obtained the kingdom though he was younger and at his death this kingdom, O chastiser of foes, belongs to his sons.

31. Myself having never participated in the kingdom, how do you desire it, being the son of one who was never a king. You are not a king, and yet you desire to take another's property.

32. Yudhisthira is the son of a king and has a great soul; and this kingdom justly goes to him. He being endued with great attributes is the lord of the Kuru race as also the ruler of the kingdom.

33. He is attached to truth and is never beside his senses; he follows the teachings

of the holy books and does good to his friends; he is an honest man and is dear to his subjects; he feels for his well-wishers, has his senses under control and is the lord of honest men.

34. Forgiveness, patience, self restraint sincerity, devotion to truth, a good appreciation of the holy books, benevolence, love to creature and ability to rule justly, all these attributes of a king are in Yudhisthira.

35. You, on the other hand, are the son of one who has never been a king; you lead the life of a dishonorable man, you are covetous, ever have wicked intentions towards your friends; O you not endued with humility, how under these circumstances can you take this kingdom which belongs to others and which comes to the sucessors according to a certain order.

36. With your folly removed, give over one half of the kingdom with its animals and royal garments; and the remainder will be enough for your own living and that of your younger brothers.

Thus ends the one hundred and forty-ninth chapter in the Bhagabat-yana of the Udyoga Parva.

CHAPTAR CL.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vasudeva said.—

1. Though thus spoken to by Bhishma and Drona and Vidura and Gandhari and Dhritarashtra, the fool was yet not brought to his senses.

2. On the other hand that fool, with his eyes red with anger, disregarding them all, went away; and after him the kings who had abandoned all hopes of life followed.

3. The king also again and again said to these rulers of men who had lost their senses: "Go to the Kurukshettra, to-day is the constellation Pushya on the ascendant.

4. Then did those rulers of the earth along with their army set out, having made Bhishma their commandar. They looked cheerful as if urged by death himself.

5. Eleven Akshauhinis have assembled for the Kurus and in the foremost ranks of those is shining Bhishma who has a flagstaff as high as a palm tree.

6. Do that, O lord, which is suitable in this crisis, and under the present circumstances. The words that had been said by Bhishma, those by Drona and by Vidura,

7. And by Gandhai and by Dhritarastra in my presence, O Bharata, in fact every thing that took place in the assembly of the Kurus, I have told you, O king.

8. All the means commencing with conciliation have been employed by me, desirous of bringing on brotherly feelings among you, so that there might not be a dispute and a destruction of the human race.

9. When I saw that conciliation was not acceptable, I employed "disunion" (*i. e.* I sought to effect my purpose by creating disunion among his warriors) and I described your deeds, ordinary and superhuman.

10. When I saw that Suyodhana did not accept my words of conciliation, I had all the rulers of the earth brought before me and tried to create disunion among them.

11. O lord, strange, fierce and hard manifestations beyond human capabilities were shown by me, O Bharata.

12. Finding fault with these and holding up Suyodhana to redicule, describing him as a straw again and again I tried to frighten the son of Radha and the son of Suvala.

13. Then again finding fault with the match at dice of the sons of Dhritarastra I tried to create disunion among those rulers of the earth by means of eloquence and by intrigues.

14. Then again did I speak of conciliation and then of gifts so that there might not be any disunion in the race of the Kurus and our object be accomplished.

15. I said:—"Those heroes, the sons of Pandu, will remain dependent on Dhritarastra, Bhishma and Vidura as their subordinates, abandoning their pride.

16. Let the kingdom be given to you and let them not be lords of the kingdom. What the king (Dhritarashtra) and the son of Ganga and Vidura said is beneficial to you.

17. Let the entire kingdom be yours but give up only five villages; for surely they ought to be supported be your father, O best of kings."

18. Even thus spoken to the wicked-souled one did not give up any share and I can only see the fourth means (punishment) for these wicked-souled ones and nothing else.

19. The lords of men have set out for Kurukshetra—only to meet with destruction; I have now told you what happened in the assembly of the Kurus.

20. They will not give up the kingdom without war, O son of Pandu. All, of them

being the cause of a universal massacre, are coming within the very pale of death.

Thus ends one hundred and fiftieth chapter, the speech of Krishna in the Bhagavatyana of the Udyoga-Parva.

CHAPTER CLI.

(SAINYA NIRYANA PARVA).

Vaishampayana said:—

1. The virtuous-souled king Yudhisthira the just, having heard these words of Janardana, said to his brothers in the presence of Keshava.

2. "You have heard what happened in that assemblage of the Kurus and you have also understood what words Keshava has said.

3. Therefore do you, O best among men, make a division of my army; these are the seven Akshauhinis who have assembled for my victory.

4. Listen to the names of those renowned men who are to be their respective commanders, Drupada, Virata, Dhristadyamna and Shikhandin,

5. Satyaki, Chekitana and Bhimasena endued with strength, these heroes who are prepared to sacrifice their lives will be the commanders of my army.

6. All of them are conversant with the Vedas, and all those heroes have made and observed excellent vows; all of them know very well the science of war and are endued with modesty and know deplomacy.

7. All of them besides can fight with all weapons and are skilful in the use of arrows and other weapons. He who will command these seven divisions must have a knowledge of all the divisions of the army.

8. He must besides withstand the flame of his arrows similar to those of fire. Speak out, O Sahadeva, O delighter of the Kuru race, your own opinion as to who has these qualifications, O best among men, and who is competent to be our general?

Sahadeva said:—

9. Bound to us by a tie and having the same cause for sorrow as ourselves, the ruler of the earth, endued with prowess, the one conversant with virtue taking refuge with whom we seek to gain our share,

10. That mighty king of the Matsyas, Virata, a master in the use of weapons and hard to vanquish in battle, will withstand in battle Bhishma and those mighty car-warriors.

Vaishampayana said:—

11. These words being spoken by Sahadeva, Nakula who was eloquent, said these words.

12. "In age, in a knowledge of the holy books, in patience, in nobility of birth and in high connections, he, who is respectable, who is well versed in all the holy books and sciences,

13. He who learnt the handling of weapons from Bharadwaja, he who is hard to vanquish and ever devoted to truth, who ever challenges Drona as also Bhishma endued with great strength,

14. He who is enviable in the races of the rulers of the earth, the foremost of all leaders of armies and who surrounded by sons and grandsons is like a tree with a hundred branches,

15. The lord of the earth who in company with his wife practised hard austerities for destroying Drona, that hero who adorns an assembly,

16. That best among the rulers of the earth who ever supports us as a father, our father-in-law Drupada, should stand at the head of our army.

17. He will be able to withstand both Drona and Bhishma. Such has been my opinion; that king is familiar with the use of celestial weapons and the king is the friend of Angiras."

18. The two sons of Madri having spoken out their own opinions, that delighter of the Kuru race, Savyasachin, the son of Vasava, equal to Vasava himself, said these words.

19. "He, who by the virtue of his austerity and by his gratification of the Rishis, that celestial being of long arms came out, looking like fire,

20. Armed with bows and swords, clad in armours and ascending a chariot drawn by celestial horses of superior breed, from the hole of the sacrificial fire.

21. That man endued with strength, whose chariot rattle is like the roar of the large masses of clouds, that hero, who, endued with the strength of lions, is capable of slaying a lion;

22. That one of great effulgence and strength who has the heart of a lion, the arms of a lion, the chest of a lion, the roars of a lion as also the shoulders of a lion,

23. That man who has beautiful eye-rows, beautiful teeth, beautiful cheeks, beautiful arms, beautiful face, beautiful thighs, large and broad eyes, beautiful feet and beautiful frame of body,

24. Who can not be pierced by any weapon, like an infuriated elephant—this one, a speaker of truth, and a restrainer of of his senses, was born for slaying Drona.

25. I think that this Dhrishtadyumna will be able to withstand the arrows of Bhishma, which strike with the force the thunderbolt and which look like blazing serpents,

26. Which in force are equal to the messengers of Yama and in causing havoc are like fire and which falling as they do with the heaviness of the thunderbolt could be borne only by Rama.

27. That man I do not see who can withstand that one of great vows (Bhishma) save and except Dhrishtadyumna, O king; and such is my opinion.

28. In my opinion this warrior, who is like the chief elephant of a herd, and endued with prosperity, lightness of hand, clad in a coat of mail that cannot be pierced, well-versed in the use of all weapons, should be my commander.

Bhimasena said :—

29 That Shikhandin, the son of Drupada who is born for the destruction (of Bhishma) as it is used to be said, O chief among kings, by the assembled *Siddhas* and Rishis,

30 Whose form in the midst of the fight, while displaying celestial weapons, people will see to be like that of the great-souled Rama (should be the commander).

31 I do not see that man who could in battle subjugate Shikhandin while under arms, O king, and seated on his chariot clad in mail.

32. In hand to hand single combat, no one save Shikhandin could slay that hero, Bhishma, of great vows and it is my opinion that he should be our general.

Yudhisthira said :—

33 The truth or untruth, the strength and weakness of the entire world, my dear, brothers and the minds of these, the great souled Keshva knows.

34. He, whom Krishna, of the Dasharha race, will name, should be my general whether he is a master in the use of weapons or otherwise or whether he is old or young.

35. He, my dear brothers, is the root of our victory or our defeat and on him depend our lives, our kingdom, our success, our want, our happiness and our misery.

36. He is the lord and he is the ordainer and on him depends success and let him, who is named by Krishna of the Dasharha race, be the leader of my forces.

37. Let the foremost of speakers speak, for it is now almost night; having selected our general, under the guidance of Krishna,

38. We shall at the end of this night march to the field of battle after having worshipped our weapons and duly performed all the auspicious ceremonies.

Vaishampayana said :—

39. Hearing those words of the wise and virtuous king, the one of lotus eyes said looking on Dhananjaya.

40. "In my opinion too, O great king, these powerful warriors who have been named by you, should be the leaders of your army.

41. All of them are competent to withstand your enemies and they will beget fear in even Indra in the great war,

42. What to speak of those sons of Dhritarashtra of wicked heart who are acting from covetousness. By me too, O you of long arms, has been taken great pains for your benefit in the forth-coming great war.

43. With that view, I have taken great pains so that there might be peace, O Bharata, and we have thus paid off the debt we owed to virtue and can besides not be blamed by fault-finding persons.

44. That boy thinks himself wise and a master in the use of weapons; and though the son of Dhritarastra considers himself strong yet in reality he is weak.

45. Array your troops for battle for in my opinion it is possible to slay them. The son of Dhritarastra will not be able to continue in their present attitude after seeing Dhananjaya,

46. As also when he sees Bhimasena excited with anger, and the twins who are like Yama himself and the wrathful Dhrishtadyumna having Yujudhana for his second,

47. And Abhimanyu and the sons of Draupadi and Virata and Drupada and other chiefs of men of fierce strength, each the commander of an Akshouhini.

48. Our army has great strength and is besides hard to vanquish and is hard to withstand and I think that in the battle will slay the army of the son of Dhritarastra —there is no doubt about it. O chastiser of foes, I consider that Dhristadyumna should be our general.

Vaishampayana said:—

49. Krishna having said this all those best among men were highly rejoiced and there was a great shout sent up by these whose minds had been made cheerful.

50. There was a speedy moving about among the soldiers all crying "Drawup" and there was everywhere the roar of elephants, the neighing of horses and the clatter of the wheels of the chariots.

51. There was everywhere a loud uproar caused by the sounds of conches and of drums, and the assembling of that army caused a din like that of the sea in a tempest.

52. The army, composed of chariots, infantry and cavalry, with the soldiers running about summoning one another and buckling on their armour,

53. And the Pandavas moving about, looked like the Ganga troubled by great waves and full to the brim. The army seemed to be hard to vanquish.

54. In front of the army were Bhimasena and the two sons of Madri clad in coats of mail,

55. And the son of Subhadra and the (five) sons of Draupadi and Dhrishtadyumna, the son of Parshata race, the Prabhadrakas and the Panchalas under the leadership of Bhimasena.

56. The sound proceeding from these was like the roar of the sea on the day of the new moon; and the shouts, sent by the cheerful soldiers proceeding along, touched the very heavens as it were.

57. The cheerful soldiers, clad in coats of mail, were capable of piercing the hostile armies and in the midst of those went Yudhisthira the son of Kunti,

58. With carts and transport cars, and all descriptions of vehicles, the treasury, weapons and machines and physicians and surgeons,

59. The few invalids that there were in the army and all those that were weak and powerless—taking all these the king went with those that served him as attendants.

60. The truthful princess of Panchali, the daughter of Drupada in company with other ladies and surrounded by servant and maids remained at Upaplavya.

61. Those delighters of the Pandu race set out with a large army after having made due arrangements for guarding over their wealth and having erected a surrounding wall at a short distance and soldiers being placed at regular intervals.

62. They proceeded distributing cows and gold and surrounded by Brahmanas; O king, they proceeded, hymns being sung in their praise, on chariots ornamented with gems and precious stones.

63. The Kekaya princes and Dhrishtaketu the son of the prince of the Kashis, Srenimat, Vasudana, and Shikhandin who had never met with defeat,

64. With cheerful hearts, clad in coats of mail, well-armed, and with their persons well ornamented, all followed surrounding the king Yudhisthira.

65. In the rear were, Virata and the son of Yajnasena of the Somaka race, Susharman and Kuntibhoja and the sons of Dhrishtadyumna,

66. Forty thousand chariots, five times that number of horses, ten times that number of foot soldiers, and sixty thousand elephants.

67. Anadhristi and Chekitana, Dhrishtaketu and Satyaki all went surrounding the king as also Vasudeva and Dhananjaya.

68. And having reached Kurukshetra with their army ready for action, those smiters, the Pandavas, looked like bulls wandering about with loud roars.

69. And reaching Kurukshetra those chastiser of foes blew their conches and in the same way did Vasudeva and Dhananjaya also blow their conches.

70. All the soldiers of the army became cheerful in every way at hearing the sound of the *Panchajanya* conch which was similar to the roaring of thunder.

71. Sounds of conches and drums mixed with the leonine roars of those soldiers endued with activity resounded in the earth and the sky and the seas also.

Thus ends the one hundred and first chapter, the entrance into Kurukshettra in Sainya Niryana of the Udyoga-Parva.

CHPTER CLII.

SAINYA NIRYANA PARVA.—*Contd.*

Vaishampayana said:—

1. Then in a part of the field which was level, shady and where there was plenty of fodders and fuel the king Yudhisthira had his army encamped.

2. Avoiding cremation grounds, other sacred places and houses consecrated to the gods, and the hermitages of the great Rishis and also other holy places,

3. Yudhisthira, the son of Kunti, of great intelligence, ordered his army to be encamped, in a part of the field which was delightful and grassy and which was open.

4. Then his army, which was weary and tired, having rested, again set out surrounded by hundreds and thousands of rulers of the earth.

5. Routing hundreds of groups of soldiers of the son of Dhritarashtra Keshava wandered about in company with the son of Pritha.

6. Dhrishtadyumna, the son of the Prishata race, and the car-warrior Satyaki endued with prowess, otherwise called Yuyudhana, had the land of encampment measured.

7. Reaching, in the field of Kurakshettra the holy lake Hiranvati which was a place of hermitage, the water of which was pure and the bed free from stones and mire,

8. Keshava had a trench dug there, O Bharata and for the protection thereof posted a body of soldiers with instructions to them.

9. The rules, that were in force in connection with the encampment of the great souled Pandavas, were ordered also to be followed by Keshava in regard to the encampment of other chiefs of men.

10. There were plenty of tents, by hundreds and thousands, hard to be captured and provided with abundance of foods, eatables, solid food, drink and fuels.

11. Separate tents of great value were fixed there on the face of the earth, one for each ; and they looked like so many palaces, O chief among kings.

12. And there were engaged many skilful workmen and experienced, to whom were given regular salaries, as also physicians, familiar with the science, furnished with all the necessary articles and ingredients of their respective professions.

13. Bowstrings, bows, coats of mail, and weapons as also honey and clarified butter, water, pounded lac, in heaps resembling hills,

14. And plenty of water and fodder for cattle and chaff and fire, the king Yudhisthira placed in each tent.

15. Large machines, long shafts, *to maras*, and battle-axes, bows, coats of mail, breast-plates and quivers were also there.

16. Elephants having coats of steel with prickles thereon and huge as mountain, were seen there, each capable of fighting with a hundred thousand warriors.

17. Knowing that the sons of Pandu were encamped there, O Bharata, his friends came from their respective countries along with their own forces and armies.

18. By them had been observed Brahmacharyya vows, drunk the Soma juice ; and liberal presents had also been made by them to the Brahmanas in sacrifices ; these kings came for ensuring victory to the sons of Pandu.

Thus ends the one hundred and fifty-second chapter, the preparation of tents &c., in the Sainya Niryana of the Udyoga Parva.

CHAPTER CLIII.

(SAINYA NIRYANA PARVA)—

Continued.

Janamejaya said :—

1. Hearing that Yudhisthira with his army was advancing with the desire of fighting and has already reached Kurukshetra and was protected by Vasudeva,

2. And by Virata and Drupada along with their sons, and by the Kekayas and Vrishnis and surrounded by the rulers of the earth by hundreds,

3. Protected by mighty carwarriors as the great Indra by the Adityas—what did the king Duryodhana do ?

4. I desire to hear this in detail, O yon of great wisdom—what happened at Kurujangala on that terrible occasion.

5. These assembled together would strike terror into the hearts of the gods even with Indra—namely the son of Pandu Vasudeva, Virata and Drupada,

6. Dhrishtadyumna, the princes of Panchala and the great car-warriors Shikhandi and the powerful Yudhamanyu hard to withstand even by the gods.

7. This I desire to hear in detail, O you whose only wealth is devotion, namely the the movements respectively of the Kurus and the Pandavas.

Vaishampayana said :—

8. The scion of the Dasarha race having gone away, the king Duryodhana then said thus to Karna, Dusasana and Shakuni.

9. "With his object unsuccessful has the one whom the senses cannot know (Krishna) gone back to the son of Pritha and being

filled with malice he will surely excite them (against us)—there is no doubt of it.

10. It is the desire of Vasudeva that there should be war between the sons of Pandu and myself; and Bhimasena and Arjuna ever follow the opinions of that scion of the Dhsharha race.

11. Yudhishthira who has no enemies, too is greatly under the influence of Bhimasena—besides he had been persecuted by me before along with all his brothers.

12. Virata and Drupada too entertain feelings of enmity towards me; and those two leaders of armies too are under the influence of Vasudeva.

13. Therefore will there be a fierce war which will make one'e hair stand on end; therefore do you make all preparations of war very carefully.

14. Let the rulers of the earth fix their tents in Kurukshetra—tents which are spacious and large, and incapable being captured by enemies.

15 Let them be fixed by hundreds and thousands near a place abounding in water and fuel and in such a place that the way leading to it for supplying rations may not be cut off at the sweet will of the foe.

16 Let them be full of diverse kinds of weapons, flags and banners and let the roads leading to it out of the town be made level and cleared.

17 Proclaim without delay that we march forth tomorrow and they too saying "very-well" obeyed these instructions on the day after.

18. Then did those rulers of the earth hearing those commands of the king become cheerful and made the necessary arrangements for the residence of the allies.

19. Being excited with wrath (towards the Pandavas) they rose up from their seats of great value and began slowly to rub their arms which had the circumference, of maces.

20. And which were blazing with golden ornaments and ornamented with sandal paste; and they began to put on their head gears by the help of their lotus like hands as also their lower and upper garments in all parts body.

21. The foremost among the car-warriors looked to the equipment of the cars, while those who were experts about horses looked to the harnessing of the steeds, and those who knew all about elephants began to get ready the elephants for war.

22. All those warriors then began to take up diverse sorts of coats of mail, many armours which were made of gold and all sorts of weapon in all directions.

23. The soldiers of the infantry began to take up different sorts of weapons and to protect their bodies by various sorts of armours made of gold.

24. Then did that army, of the son of Dhritarastra made up of cheerful men, look like a festive city, O Bharata.

25. The crowd of human beings looked like the water of the sea, the cars, horses, and elephants like the fishes, the sound of conches and the beat of drums were its roar and the collection of treasures was the gems.

26. The diverse sorts of ornaments were the lesser waves, the bright and spotless weapons the foam, the clusters, of houses in the city were like the mountains on the sea shore and the groups of chariots were the large lakes on the bed of the sea.

27. In short, O king, was that great sea of the Kuru king brightened by the moon of warriors and it really then looked like the great sea at the rise of the moon.

Thus ends the one hundred and fifty-third chapter the equipment of Duryodhana's army in the Sainya Niryana of the Udyoga Parva.

CHAPTER CLIV.

(SAINYA NIRVANA PARVA).—*Continued.*

Vaishampayana said:—

1. Yudhisthira, remembering these words of Vasudeva again asked the scion of the Vrishni race as to how that fool could say it.

2. "Under the present circumstances which have developed before us, what should we do, O you who never go away from the right path; and by shaping our course in what way shall we not fall off from the duties of our class.

3. O Vasudeva, you know the minds of Duryodhana, Karna, Shakuni and the son of Suvala as also of myself along with my brothers.

4. The words of Vidura have been heard by you as also those of Bhisma, as also the entire wisdom of the greatly wise Kunti, as embodied in her words.

5. Reviewing in your mind all this and reflecting again and again, speak unhesitatingly what our capabilities are, O you of along arms."

6. Hearing these words of the virtuous king consistent with both virtue and wordly profit, Krishna said these words with the voice resembling the roar of clouds and beat of drums.

Krishna said :—

7. The words that you have said are consistent with virtue and profit and are indeed to your benefit but then these do not seem acceptable to the son of Kuru, with whom ignorance has now become wisdom.

8. That man of bad intellect does not even listen to the words of Bhima nor to those of Vidura nor even the words spoken by me—he disobeys all.

9. He does not seek virtue, nor does he seek renown,—under the protection of Karna, that evil souled one considers everything as conquered.

10. Suyodhana even ordered for my capture ; but that evil-souled one of sinful determination did did not succeed in his desire.

11. In that case neither Bhishma nor Drona said anything—in fact all follow him more or less save Vidura, O you who never swerve from your duties.

12. Shakuni, the son of Suvala, Karna and Dusasana—all these fools, spoke of you in a way you did not deserve, to that wrathful one.

13. What is the use of my repeating everything that the son of Kuru said ; in brief that evil-souled one does not hold the opinion, you deserve, of yourself.

14. Not even in all these rulers of the earth who constitute your army combined is there the same wickedness and the want of righteousness as is rooted in him.

15. We do not desire peace with the sons of Kuru, at the sacrifice of our own interest and therefore war is what we should follow.

Vaishampayana said :—

16. Hearing those words spoken by Vasudeva all the kings looked on the face of the king Yudhisthira, without saying anything, O Bharata.

17. Yudhisthira too having divined the intentions of those kings ordered for the arraying of the troops along with Bhima and Arjuna and the twins.

18. Then was there a din in the army of the Pandavas, and on the order of the arraying troops being given the soldiers became cheerful.

19. The virtuous king Yudhisthira, now seeing that a slaughter of innocent men was unavoidable, began to sigh repeatedly and said these words to Bhimasena and Vijaya.

20. " The very thing to avoid which (a war) I went to exile in the forest and experienced other troubles—that very calamity now overtakes us as if with a set purpose.

21. The object, for which we took so much care, leaves as for our wishing it ; and without our wishing for it has the mighty Kali come.

22. How shall we fight with these who cannot be slain and who lead honorable lives and how can we expect victory by slaying aged men our elders ?"

23. 'Savyasachin, that chastiser fo foes, hearing these words of the virtuous king, repeated before him the words said by Vasudeva (in this connection).

24. (He said addressing Yudhisthira), you have, O king, understood the words spoken by Kunti and Vidura in their entirety as repeated before you by the son of Devaki.

25. I firmly adhere to the opinion thar they will not say what is unrighteous, not is it proper, O son of Kunti, that we should turn back without enjoying war."

26. Vasudeva too hearing those words of Savyasachin, said laughingly to the son of Pritha (Arjuna) "It is as you have said."

27. Then did those sons of Pandu make up their minds for war, O great king, and passed the night with their soldiers without any mental agitation.

Thus ends the one hundred and fifty-fourth chapter the conversation between Yudhisthira and Arjuna, in the Sainya Niryana of the Udyoga-Parva.

CHAPTER CLV.

(SAINYA NIRYANA PARVA).—*Continued.*

Vaishampayana said:—

1. The night having passed away, king Duryodhana then made the usual divisions of his army which consisted of ten and one Akshauhinis, O Bharata.

2. He divided his men, elephants, chariots and horses into superior, inferior and indifferent ; and then that ruler of men distributed them in his army.

3. Furnished with all the requirements of a arge army, namely with materials for

repairs of chariots, with quivers to be carried on chariots, with tiger skins to cover the chariots, with large sticks fixed to spear blades for throwing with the hand, with quivers suitable to be carried on horses and elephants, with *Shaktis*, (a sort of long handled weapon) with arrow-holders suitable for the infantry and with heavy sticks,

4. With flags and banners, with huge arrows, and bows and bowstrings and diverse suites of ropes, with nooses and lashes;

5. With plain pointed sticks, oil, molasses and sand (to be thrown heated at the enemy) pots full of poisonous snakes, with pounded lac and other inflammable articles;

6. With barbed weapons, with skins furnished with bells and all sorts of weapons and instruments for throwing hot molasses water and sand, with maces making a peculiar sound, with syringes for throwing hot liquids;

7. With staffs having thorns or barbs fixed to them, weapons for throwing poison, and ploughs, as also devices for hurling javelins;

8. With battle axes, forked lonces, sharp spikes, iron gloves with barbs and chariots covered by tiger skins ane skins of leopards;

9. With forbed pieces of wood, with excellent horses, with diverse weapons of offence and defence, with felling axes and spades and with oil-clothes, and clarified butter.

10. Glittering with robes embroidered with gold and decked with diverse gems and consisting of beautiful warriors, the army of Duryodhana blazed forth like fire.

11. Heroes clad in coats of mail and masters in the use of weapons and of good parentage, competent judges of the breed of horses, were appointed to be charioteers.

12. The chariots had on them all sorts of drugs and weapens, were drawn by horses having bells and pearls on their necks and had also flags and standards attached. They had also on their turrets ornaments and shields, swords, Pattisas and other weapons.

13. All the chariots were drawn by four horses each, all of whom again were the best of their species; each of them was furnished with a hundred bows and all sorts of defensive weapons.

14. Each of them had one driver for the horses in front and one again for each of the horses at the sides and those men were the foremost among car-warriors and also familiar with horse driving.

15. Each was protected as a city should be and was therefore hard to be captured by the enemies; thousands of those decked with gold were posted in all directions.

16. As the chariots had bells and wreaths of pearls and other ornaments so had the elephants and on the back of each were mounted seven men making the animals look like hills decked with jewels.

17. These seven were made up of two men holding hooks for driving the elephants, two again who were excellent bowmen, two who could fight well with swords, O king, and one was armed with a lance and a trident.

18. That army of the great-souled Kurus, O king, was full of infuriated animals and was furnished with all necessary weapons and treasuries.

19. It was also made up of tens of thousands of horse soldiers clad in mail, with ornaments on and holding up flags.

20. All the horses numbering many hundreds and thousands were kept under proper control and were free from the habit of scratching the ground with the fore feet.

21. There were also in that army, hundreds of thousands of infantry decked with gold, clad in diverse sorts of arm and of diverse temper.

22. For every chariot there were ten elephants, for every elephants ten horses, for every horse ten men for the proper protection.

23. There was also another reserve army in which for every chariot there were five elephants, for every elephant one hundred horses, and for every horse seven men.

24. A *sena* consisted of five hundred elephants, and the same number of elephants (with infantry and cavalry); ten Senas made a Pritana and ten Pritanas a Vahini

25. Sena, Vahini, Pritana, Dhwajini and Bhuhini, Akshauhini, Chamu, and Varuthini mean however the same thing in common usage.

26. In this way was the army of the intelligent Kaurava arrayed by him; there were seven and eleven Akshauhini of troops altogether.

27. The army of the Pandavas consisted of seven Akshauhini, while that of the Kauravas consisted of ten and one Akshauhini.

28. Of men five times fifty constitute a *Patti* and three *Pattis* make a *Senamukha* which is also called a *Gulma*. Three *Gulmas* make a *Gana*, and there

were tens of thousands of *Ganas* in the army of Duryodhana, each competent to fight and each a smiter.

29. The king Duryodhana, of long arms selecting men who were wise and also heroes, made them leaders of his army.

30. Having those best among men the leaders of his Akshauhinis brought before them with suitable honour he spoke to them separately,

31. Kripa, Drona, Shalya, Saindhava, Jayadhratta, Sudakshina, and Kambhoja, and Kritavarman,

32. The son of Drona, Bhurisravas, Shakuni, the son of Suvala and Valhika endued with great strength.

33. All of these, O Bharata, he used to bring before him daily for consultation and looked to them himself and offered them due honour.

34. These men being thus treated with respect, and those foot soldiers who constituted the army of the king Duryodhana became desirous of doing what was beneficial to that king.

Thus ends the one hundred and fifty-fifth chapter, divisions of Duryodhana's army in the Sainya Niryana of the Udyoga Parva.

CHAPTER CLVI.

(SAINYA NIRYANA PARVA)—*Cond.*

Vaishampayana said :—

1. Then did the son of Dhritarastra, with clasped hands, along with all these rulers of the earth, say these words to Bhishma, the son of Santanu.

2. "Without a (suitable) leader of the army even a large army is broken up when engaged in battle like a swarm of ants.

3. The opinions of two seldom agree besides the leaders of hosts are jealous of one another regarding their own prowess.

4. It is heard, O you of great wisdom, that all the Brahmanas having assembled together, hoisted up their flag of Kusha and and proclaimed war with the Haihayas of immeasurable energy.

5. They were joined. O grandfather, by the Vaisyas and Sudras. There were thus on one side three orders and those best among the Khatriyas on the other.

6. The three orders broke up again and again in the battle that followed and the Kshatriays were victorious over that large army though they were alone.

7. Then did these best among the twice-born asked the Kshatriya the cause of this and O grandfather, and those men conversant with virtue told them the truth.

8. "In battle we listen to the commands of ony one person who is the wisest among us, but you are separated and follow your individual whims,

9. Then did those best among the Brahmanas make one among the twice-born the leader of their army, who was skilful in deplomacy and then did they win a victory ever the Kshatriyas.

10. In the same way those, who appoint a skilful hero who has the good of his party at heart as the leader of the army, vanquish their enemies in battle.

11. You are equal to Ushanas himself and over wish me well and follow a righteous course from which you never fall off. Therefore do you become a general.

12. You are as the sun is among the luminous bodies, the moon among decidous herbs, Kuvera among the Yakshas, Vasava among the gods,

13. Meru among the mountains, Suparna among the birds, Kumara among the gods, Indra among the Vasus.

14. Protected by you we will be as the gods protected by Shakra and we shall surely be invincible even by the denizens of heaven.

15. You march in our front as the son of Agni (Kumara) among the gods and we shall follow you like calves following a cow."

Bhishma said :—

16. It is as you say, O Bharata, O you of long arms but as you are to me so are the Pandavas.

17. And it is also my duty to look after their welfare, O ruler of men ; but I shall fight on your behalf since I have promised it.

18. I do not see any soldier equal to me in this world save that best among men Dhananjaya, the son of Kunti.

19. He (Arjuna) is a man of great wisdom and knows the use of celestial weapons and many other weapons but that son of Pandu will never encounter me in open fight.

20. I, in a moment, shall make this world destitute of men, gods, Asuras and Rakshashas by the strength of my weapons

21. But these sons of Pandu ought not to be slain by me, O ruler of men ; therefore shall I slay ten thousand warriors every day.

22. In this way, shall I bring on their end O delighter of the Kuru race, if indeed they do not kill me before I have time to carry out my desire in the battle.

23. But there is another condition on which I shall be the leader of your army; that desire which I have in my heart it is proper that you should hear of.

24. Either let Karna fight first or myself, O lord of the earth. The son of the Suta always compares his prowess in battle with mine.

Karna said:—

25. So long as the son of Ganga is alive I shall never fight, O king; when Bhishma is slain, I shall fight with him who wields the Gandiva bow.

Vaishampayana said:—

26. Then did the son of Dhritarashtra make Bhishma, who had made liberal gifts, the commander of his army, and he too being duly installed blazed forth.

27. Drums and conches were then sounded by hundreds and thousands by eager musicians by command of the king.

28. There were also roars like those of lions and several other sorts of roars among the army; and though there were no clouds in the sky there was a down pour of blood which made the ground full of mire.

29. There were also earthquakes and whirl-winds and roars made by elephants which succeeded in casting a shade on the minds of all warriors.

30. There were also incorporeal voices and meteors shot forth from the heavens and jacklas began to make frightful howls and the cardinal points seemed ablaze.

31. When the king installed the son of Ganga in the generalship these frighful sights appeared in hundreds, O ruler of men.

32. Then having appointed, Bhishma the grinder of the enemie's hosts, as the general and having made liberal presents of cows and gold to the foremost among the twice born,

33. He marched forth with the blessings of those Brahmanas glorifying him, surrounded by his army placing Bhishma at the head of his host and accompanied by his brothers.

34. And with a large army he went to Kurukshetra.

35. The son of Kuru having traversed Kurukshetra in company with Karna placed his camps in a plain, O ruler of men,

36. In a part which was also charmig and without sands and abounded, fuels and fodder. The encampment then shone forth as the city of Hastina.

Thus ends the one hundred and fifty-sixth Chapter, the appointment of Bhishma to the generalship in the Sainya Niryana of the Udyoga Parva.

CHAPTER CLVII.

(SAINYA NIRYANA PARVA).—*Contd*

Janamejaya said:—

1. The great-souled Bhishma, the foremost among all wielders of weapons, the grandfather of the Bharatas, the flag as it were of all the rulers of the earth,

2. In intelligence equal to Vrihaspati, in power equal to the earth, in gravity equal to the sea, in calmness equal to the Himavat,

3. In generosity equal to the lord of all creatures, in effulgence equal to the sun, and in destroying the enemies by downpours of arrows equal to great Indra,

4. Was employed for life as the chief priest of that sacrifice of battle, which was fierce and hair-stirring. Healing this what did Yudhisthira,

5. Of long arms, the foremost among all wielders of weapons, say and what did Bhimasena and Arjuna and what did Krishna say?

Vaishampayana said:—

6. Yudhisthira, who was skilful in virtue and wordly profit especially in seasons of calamities. having summoned together all his brothers as also the eternal Vasudeva,

7. That foremost of speakers said these words in a calm spirit: "Go round the army and remain watchful being clad in mail.

8. Our first encounter will be with our grandfather, therefore do you look for the seven leaders of my army.

Krishna said:—

9. By you, O best among the race of Bharatas, have these words pregnant with meaning been said, which indeed are proper in these circumstances which have presented themselves.

10. All this I approve of, O you of long arms, and now do what ought to be done; select seven leaders for your army.

Vaishampayana said:—

11. Then summoning before him Drupada, Virata, and that best among the Cini race, and Dhristadyumna the prince of

Panchala, and the ruler of the earth Dhrishtaketu,

12. Shikhandin, the prince of Panchala Sahadeva and the king of Magadha—summoning these seven heroes of great attributies who were anxious for war,

13. Yudhisthira duly installed them as the leaders of his army and made Dhrishtadyumna the general commander of all.

14. This Dhristadyumna, who was destined to be the cause of the end of Drona, was born of the blazing sacrificial fire. And over all these great souled men assembled together,

15. Dhananjaya of curling hairs was made the general; and the guide of Arjuna and the driver of his horses,

16. Was the younger brother of Shankarashana, Janardana of great intelligence, endued with great beauty. Then seeing that a great battle was near at hand,

17. The one, who had the plough for his weapon (elder brother of Krishna), entered the encampment of the Pandavas, O king, in company with Akrura, Gadha, Shamba, Uddhava,

18. And the son of Rukmini (Pradyumna) and the son of Ahuka and Charudeshna and others. Surrounded and protected by those foremost of the Vrishni race like a herd of powerful tigers,

19. The one of long arms like Vasava protected by Maruts with blue garments on and looking majestic as the peak of the Kailasa,

20. With the gait of a sporting lion, endued with beauty and with eyes having the ends reddened by drinking wine (entered there. Seeing him, the virtuous king and Keshava of great effulgence,

21. Rose up from their seats as also did the son of Pritha, and Vrikodara of fierce deeds and the wielder of the Gandiva bow and the other kings that were there.

22. And they assembled together did worship the approaching Halayudha. Then did the Pandava king touch him in the hand by his own hands.

23. And all those kings with Vasudeva at their head greeting him, Halayadha too saluted Virata and Drupada and those who were aged.

24. That chastiser of foes then sat down with Yudhisthira and the son of Rohini then said, with his eyes on Vasudeva, to those rulers of the earth seated together.

25. "There will be a very fierce and harsh massacre of men; it is ordained by the fate surely, I think, and cannot be avoided.

26. And I entertain the hope that I shall see you come out of that battle along with your well wishers without any disease, and without any scars on your persons.

27. All these Kshatriyas, these rulers of the earth have their hour come and there will be a great massacre which will make the earth one mass of clay of flesh and blood".

28. Vasudeva was thus addressed by me again and again in private: "Behave with impartiality to those who are equally related to you, O slayer of Madhu.

29. As the sons of Pandu are to us, so is that ruler of men Duryodhana; and do you therefore help him also for he applied for it again and again.

30. For your sake, however, did the slayer of Madhu, not act up to my words. He has with all his heart set himself to your interests, with his eye on the interests of Dhananjaya.

31. Victory will surely come to the sons of Paundu; such is my opinion, for such is the purpose of Vasudeva.

32. I do not dare to look on this world separated from Krishna and therefore shall I remain inactive in what Krishna wishes.

33. Both of these heroes, well skilled in fighting with maces, are my pupils and I bear the same affection for Duryodhana as for that ruler of men Bhima.

34. Therefore shall I now go to make a pilgrimage to the sacred places on the banks of the Saraswati for I shall not be able to look on with indifference at this massacre of the Kurus."

35. The one of long arms, Rama saying this with the leave of the sons of Pandava, went to visit the holy places making the slayer of Adhu return, (he had accompanied him for some distance)

Thus ends the one hundred and fifty-seventh chapter, the journey of Balarama to the sacred places in the Sainya Niryana of the Udyoga Parva.

CHAPTER CLVIII

(SAINYA NIRYANA PARVA)—

Continued.

Vaishampayana said:—

1—2. At this time did there come to the encampment of the Pandavas, the son of the great souled Bhishmaka, otherwise called

the king Hiranya Roman, who was the friend of Indra himself, who was the very renowned ruler of the Bhojas, and who was the lord of the entire southern countries. His son was known in all countries by the name of Rukmi, ever devoted to truth,

3. Who was a pupil of that lion of the Kimpnrushas living on the Gandhamadana mountain and who learnt from him the entire science of handling bows in all its four branches;

4. Who, having long arms, obtained the Vijaya bow of the great Indra himself which was equal in energy to the Gandiva and to the Shranga which had celestial attributes in it.

5. These were the three celestial bows of the denizens of heaven namely, Gandiva belonging to Varuna, Vijaya belonging to the great Indra, and Shranga the bow of Vishnu, having celestial energy.

6. Krishna obtained that bow which struck terror to the soldiers of the enemies. The son of Indra (Arjuna) obtained the Gandiva from the fire on the occasion of burning the Khandava.

7. Rukmi of great energy, obtained the Vijaya from Druma after breaking open the knots and nooses of Mura and slaying Asura by his own energy.

8. And subjugating Naraka the son of Bhumi (earth) while recovering the jewelled ear-rings and sixteen thousand damsels and diverse sorts of gems,

9. Hrishikesha obtained that excellent bow the Shranga. Rukmi, obtaining that bow called Vijaya whose twang was like the roaring of the clouds,

10. Came to the Pandavas as if terrifying the earth. The hero, proud of the strength of his own arms, could not pass, in silence before,

11. The ravishment of Rukmini (his sister) by the wise Vasudeva; and having resolved "I shall not return without slaying Janardana,"

12. The foremost among wielders of weapons came in pursuit of the scion of Vrishni race, with army having all the four divisions, which occupied a large tract of land as it proceeded,

13. And furnished with diverse sorts of armours and weapons resembled the Ganga when full. He, then coming to that scion of the Vrishni race who is the lord, the object of all devotion,

14. Was defeated by him and was thus put to shame. And he returned not, O king, to Kundina, his capital, since that slayer of hostile heroes, Krishna, was not defeated by him in battle.

15. There he built an excellent city called Bhojakata furnished with a large army and plenty of elephants and horses.

16. That city became famous by the name of Bhojakata, O ruler of men. That king of the Bhojas surrounded by a large army,

17. Numbering an Akshouhini and endued with great prowess soon came to the son of Pandu. Then did he, clad in a coat of mail and armed with bow, fencer, sword and quivers,

18. With a standard of the hue of the sun, entered into the large army and became known to the sons of Pandu through his desire of doing what was acceptable to Vasudeva.

19. The king Yudhisthira, too, offered him worship after advancing a little; and he, being worshipped and praised by the son of Pandu as became his station and rank,

20. Saluted those kings in return; and after resting himself with his army he said, in the midst of those heroes, to Dhananjaya the son of Kunti.

21. "If, O son of Pandu, you are afraid on the eve of the war I shall afford you assistance. The assistance, I will give, cannot possibly be borne by your enemies.

22. There is no man in this world who is equal to me in prowess. I shall slay in battle that portion of your enemy you will allot to my share,

23. Even including Drona and Kripa, or the heroes Bhishma or Kuru or all those rulers of the earth assembled together even, if they stand against you.

24. (Even then) having slain in battle your enemies I shall make over the earth to you". Being thus spoken to in the presence of the virtuous king Keshava,

25. And in the hearing of those cheif among the rulers of the earth, and all others who were there and with his eyes on Vasudeva and on the virtuous king the son of Pandu,

26. The son of Kunti said laughingly in a friendly way. "Born in the race of Kurus, especially being the son Pandu,

27. Calling myself the pupil of Drona and getting the help of Vasudeva, how can I say that I am afraid especially as I hold the Gandiva bow?

28. O hero, when fighting with the great army of Gandharvas in the battle,—who was then my friend?

29. Then again in that terrific battle between the gods and the Danavas fighting together at Khandava who was then my friend?

30. In my fight with the Nivatakavachas or with the Danavas called Kalakeyas—who was my friend?

31. Then again in the battle with Kurus in the city of Virat—who was my friend ?

32 Having paid homage to Rudra, Sakra, Vaishravana, Yama, Varuna, Agni Kripa, Drona and Madhava,

33. And holding firmly the celestial bow the Gandiva and furnished with an inexhaustible mass of arrows and protected by celestial weapons,

34. How can one like myself say "I am afraid" calculated to cast infamy on my name, to even Indra himself who has the thunder-bolt for his weapon, O best among men.

35. I am not afraid, O you of long arms, and I have no necessity for your assistance. Go elsewhere if you please, or remain here if you like."

36. Then Rukmi, returning with that army resembling the sea, came to Duryodhana and spoke in the same strain, O Bharata.

37. Coming to that ruler of the earth did he say the same thing and his help was refused by Duryodhana too who thought himself a hero.

38. Thus two parties, O great king, did not take part in that battle, namely the son of Rohini, the scion of the Vrishni race and the ruler of the earth Rukmi.

39. Rama having gone to visit the sacred places and the son of Bhishmaka having returned in the manner just described the sons of Pandu again sat down for consultation.

40. The assembly, of the virtuous king with all the rulers of the earth, shone as the moon in the sky surrounded by diverse stars, O Bharata.

Thus ends the one hundred and fifty eight chapter, the return of Rukmi in the Sainya Niryana of the Udyoga Parva.

CHAPTER CLIX.

(SAINYA NIRYANA PARVA)—*Contd.*

Janamejaya said :—

1. The army having then been prepared in order for battle, O best among the Bharatas, what did the sons of Kuru, urged as they were by destiny itself, do ?

Vaishampayana said :—

2. The army having been prepared in order for battle, O Bharata, the great king Dhritarashtra said these words to Sanjaya.

3. "Come, O Sanjaya, and tell me everything in detail of the steps taken in the matter of encamping the army of the Kurus and the Pandavas.

4. In my opinion luck is the more important factor, manliness and prowess being vain and useless; since I, though understanding the disadvantages of war which gives rise only to decay and ruin,

5. Can not yet restrain my son who considers folly to be wisdom and who is addicted to gambling, and cannot thus effect my own good.

6. My understanding is capable, O Suta, of finding out the disadvantage of a particular act but when I approach Duryodhana my understanding fails me

7. Such being the case, O Sanjaya, what will happen must happen (in spite of all that I can do to prevent it). Besides it is the honoured duty of a Kshatrya to quit this life in battle."

Sanjaya said :—

8. This question, that you desire to put, is worthy of you, O great king, but it is not proper that you should lay the fault entirely on Duryodhana.

9. Listen to the end of my speech in detail regarding this matter ; that man, who meets with disasters owing to his own bad acts, should not, properly speaking, lay the fault on time or luck nor on the gods.

10. O great king, he, who behaves sinfully in every thing towards men, ought to be killed by the entire world owing to his sinful behaviour.

11. O foremost among the sons of Manu, the Pandavas, defeated at the game of dice, were much persecuted but they bore up all that for they had confidence in you.

12. Hear from me fully of the slaughter that is about to be perpetrated in the battle, of horses, elephants, and kings of immeasurable prowess.

13. Hearing patiently of the massacre of the entire world that is about to take place in the battle, O you of great wisdom, be decided in this point namely

14. A man is not the doer of his virtuous or impious acts. In fact a man acts under compulsion like a wooden machine.

15. Some say that each act is made to be done by god himself; others say that action proceeds from our own free will, while others again say that they are the results of acts in our past lives. These are the three opinions held in this matter. Listen therefore patiently to the disaster that is close on us.

Thus ends the one hundred and fifty ninth chapter, the speech of Sanjaya in the Sainya Niryana of the Udyoga Parva.

CHAPTER CLX.

(ULUKADUTAGAMANA PARVA)

Sanjaya said :—

1. The great souled sons of Pandu having fixed their encampment at Hiranvati, the sons of Karu too encamped there as usual, O great king.

2. The king Duryodhana, having encamped his soldiers there strongly, and having paid his respects to the rulers of men on his side and posted guards,

3. And taken other measures for the protection of his soldiers, summoned before him Karna, Dusasana, Shakuni, the son of Suvala,

4. And consulted with the kings, O Bharata. The king Duryodhana first consulted with Karna, O Bharata.

5. And having consulted with Karna and also with his brother Dusasana, and that best among men having also consulted with the son of Suvala, O chief among kings,

6. And summoning in private Uluka, said these words O king : "O Uluka, O son of one who is skilful at dice, go to the Pandavas united with the Somakas

7. And going there say this on my behalf within the hearing of Vasudeva ; "What has been expected for a long series of years has now come

8. Namely the war between the Pandávas and the Kurus, frightful to the world. Of the very boastful words Sanjaya told me,

9. Proceeding from yourself and your younger brothers having Vasudeva for your ally, with a roar in the midst of the Kurus. O son of Kunti, the time for that has now come.

10. What you have resolved to do, do all." Then do you speak to the eldest son of Kunti on my behalf.

11. "Ho,being a virtuous man, have you set your mind on a wrong course along with your brothers, and all the Somakas and the Kekayas.

12. Do you desire like an inhuman being to destroy the entire world, on the contrary in my opinion you should rather keep all living creatures in safety.

13. It is heard, O best among the Bharatas, that in days of old, Pralhada sang this sloka on his kingdom being wrested by the gods. May you fare well.

14. He, whose standard of righteousness is ever flying in the air like the standard of the gods and whose wicked deeds are concealed, is said to be of the ways of life adopted by the cat.

15. I shall now tell you in this connection an excellent story repeated to my father by Narada, O ruler of men.

16. A cat, wicked-souled and disinclined to action, once on a time went to the banks of the Ganga and stayed there with his arms upraised. He, having set his heart on holy devotion, to inspire confidence in animals, said to all living beings "I shall practise virtue."

17. In course of time birds had much confidence in him and having assembled together they began to praise the cat, O lord of the universe.

18. That eater of birds, having been thus honoured by those feathery creatures, considerd his object accomplished and the result of his devotions achieved.

19. After a long time some mice came there and saw him practising virtue and ascetic austerities

20. And ever employed in a great deed with pride. Being sure of this fact, they came to cherish this desire, O king.

21. " We have many enemies ; therefore let this one be our maternal uncle and let him therefore protect always all of us, old and young.

22, And they having all approached the cat said this:—"Through your grace we desire to roam about happily.

23. You are our refuge, you are our best friend; all of us therefore place ourselves under your protection.

24. You are ever virtuously inclined—you are ever adopting a pious course; therefore do you, O you of great wisdom, protect us as the wielder of the thunder-bolt protects the gods."

25. Being thus spoken to by all those mice, O lord of the universe, that destroyer of mice then spoke in reply to those mice.

26. " The connection between the two I do not see namely—my austerities and

my protecting you, but of course I must act as you ask me for your good.

27. But my words too ought to be always listened to by you. I am weakened by devotion but yet attached to it by firm resolve.

28. I have not the slightest power to move, I now see on reflection; therefore should I be taken every day hence to the river side by you, my dear friends."

29. The mice too saying "very well", O best among the race of Bharatas, placed every one of themselves, old and young, under the protection of the cat.

30. Then did that wicked-souled wretch began to feed on mice and grow fat and in vigour of body.

31. The members of mice began to diminish quickly and the cat too began to grow up endued with strength and energy.

32. Then did those rats, meeting together, said to one another " Our maternal uncle is growing up day by day but we are being speedily reduced in numbers."

33. Then the wisest among the mice, one named Dindika said these words in the assembly of the rats, O king.

34. " You go to the river side together (in advance); after you, I shall go in company with our maternal uncle."

35. These words were applauded by them with the exclamation " well said " " well said" and they acted according to the suggestion of Dindika, which was consistent with reason.

36. Owing to ignorance (of the plan) the cat ate up Dindika that day; then did they united together hold a consultation shortly after. One of the oldest mice named Kilika,

37. Said this words, O king, amongst the members of his race which was indeed the truth. " The desire of our maternal uncle is not to earn virtue—it is only a disguise.

38. The evacuation of animals eating roots and fruits, cannot have hairs in it; his body is growing fatter while we are decreasing in numbers.

39. For these seven and eight days moreover Dindika too is not seen." Hearing this all the mice ran away.

40. The wicked-souled cat too went away where he came from. In the same way are you also, O you of wicked heart, adopting the policy of the cat.

41. You behave to your kinsmen always as the cat behaved to the mice; your words mean one thing while your acts are seen to be quite different,

42. For a display before the world your knowledge of the Vedas, and the harmlessness of your nature; leaving aside this disguise and adopting the life of a Kshatriya,

43. Do all these acts, and then will you be called a righteous man, O best among the men; O best among the Bharatas, having won this earth by the prowess of your arms,

44. Make gifts to the twice-born and due offerings to your forefathers. Seeking the welfare of your mother—that mother who has undergone much trouble for a series of years,

45. Dry up her tears by becoming victorious in battle and conferring exalted honours on her. Five villages only were asked for by you humbly and that even was refused by us,

46. With the thought how can we engage in fight, how can we inspire anger into the sons of Pandu. It was on account of your doing that we cast off the wicked Vidura.

47. Remembering the attempt to burn you up in a house of powdered lac be a man (and fight) as you said to Krishna when he was coming to the assembly of the Kurus.

48. I remain here, O king, ready for peace or for war; remember that the time for that fight is now come, O ruler of men.

49. All this has been made ready by me in view of that, O Yudhisthira. What does a Kshatriya consider to be a greater gain than war?

50. You are born in a Kshatriya race and are known in this world.

51. Having learnt the use of weapons from Drona and from Kripa, O best among Bharatas, you yet seek the protection of Vasudeva, of equal birth and equal strength.

52. You should also say to Vasudeva in the hearing of the son of Pandu. 'For your own sake, and for the sake of Pandavas fight with me with all your power.

53. The form in which you showed yourself in the midst of the assembly by the help of illusion, assuming again, come against me along with Arjuna.

54. Illusion is sometimes frightful but it only inspires rage in him who has taken up arms and is ready for battle.

55. Who can venture to go to heaven and to the sky by the help of illusion and can

enter even Rasatala and even the capital of Indra ?

56. In this body of mine I can show many forms but it is not by inspiring fight that a man becomes successful.

57. By the force of the mind alone, does the Creator bring all creatures under his control. you too, O scion of the Vrishni race, said at the time, namely

58. That, killing in battle the son of Dhritarastra I shall bestow an excellent kingdom on the sons of Pritha—Sanjaya informed me of everything that you said—

57. "You declare war with Savyasachin having me for his second." Now being firmly devoted to truth, and for the sake of the Pandavas,

60. Fight with all your might and be a man—and we shall see. That man, who knowing the might of his enemy acts, at the dictates of manliness,

61. And brings grief on his enemies, lives indeed a good life. For no reason, O Krishna, are you considered to be of great renown in this world and now they will know that many are the oxen who are impotent though they have horns.

62. A ruler of man like myself should never fight with you being clad in a coat of mail—you who are the slave of Kansa.

63. To that stupid and dull-headed boy (in wisdom) that voracious eater, that ignorant man,

64. O Ulaka, say on my behalf,—to that vicious wight Bhimasena : 'O son of Pritha, in the city of Virata were you before a cook,

65. Known by the name of Ballava and that was all on account of my manliness. Be not false to the resolve you made in the midst of the council in olden times.

66. Drink the blood of Dushasana, if you can. O son of Kunti, what you said namely, that in battle, the sons of Dhritarastra,

67. I shall soon slay, the time for that is now come. You can indeed be rewarded in matters of dishes—both meats and drinks.

68, Great however is the difference between dishes and war. Come, now, fight and be a man. You will be down on the field killed, embracing your mace, O Bharata.

69. The boast you indulged in at that assembly is false, O Vrikodara.' O Uluka, on my behalf do you also speak to Nakula.

70. " Fight now with patience and I shall see your manliness. I shall see too how great is your esteem for Yudhisthira and contempt for myself.

71. Remember now the troubles experienced by Krishna." Speak also on my behalf to Sahadeva in the midst of kings these words.

72—73. "War having now been proclaimed, fight with all your might, O son of Pandu, and rememember your troubles." Say also on my behalf to Drupada and Virata : " you are fools for you are not content to have me as your master but on the contrary you have gladly been the slaves of Yudhisthia. This king deserves no praise—probably with tihs thought do you now come to fight with us.

74. Therefore do you, united together, fight with me to gain your own ends and that of the Pandavas and to bring on my death."

75. Speak to Dhrisutadyumna, prince of Panchala, on my behalf :—"now is the time for you and you will now meet with death.

76. Coming face to face with Drona in battle shall you know which is good for you. Do you fight for the sake of your well wishers and accomplish a deed hard to do." O Uluka, speak on my behalf thus to Shikhandin ; " the son of Kuru having long arms does not slay you for he holds you to be a woman.

77. That son of Ganga, that foremost among bow men, will not kill you therefore ; do you fight without fear ; fight with all your might, I will see your manliness."

78. Saying this the king laughing aloud said to Uluka : " Speak again to Dhananjaya in the hearing of Vasudava.

79. Either having defeated us you rule over this universe or being yourselves defeated by us sleep the sleep of heroes.

80. Remembering, O son of Pandu, the pain of being exiled from your kingdom and of your residence in the forst and the trouble endured by Krishna, be a man.

81. All the objects for which a Kshatriya lady brings forth a son are now come—strength, prowess, heroism and skilfulness in the use of weapon,

82. And manliness—showing these, in battle, appease your rage. Persecuted, dispirited and exiled for a long time,

83. And deprived of wealth, who is there whose heart would not break. Who is there who being born in a good family, being himself a lord, and not coveting the wealth of others, would not be excited with anger having lost a kingdom which is his by the rights of succession.

84. Let the tall talks that you have made be realized in deeds; he is known to be a worthless man who having indulged in boasts does not realize them in deeds.

85.—86. Recover this kingdom and these territories which are now in the possession of enemies—these are indeed the two objects of war; therefore display your prowess.

87. In a game at dice have you been defeated and Krishna was dragged into the council. Wrath should therefore be displayed by one who thinks himself a man in such circumstances.

88. For twelve years have you been exiled from your home into the woods, and for a whole year have you lived as a slave under Virata.

89. Remembering therefore the trouble of being exiled from the kingdom, the residence in the forest and the sufferings of Krishna, be a man.

90. Show your wrath to them who on the eve of your exiie again and again used harsh words to you, for wrath is manliness.

91. Wrath, strength, prowess, knowledge, application and quickness in the handling of weapons—show these now and fight, O son of Pritha, and act like a man.

92. The deities, presiding over each weapon, have now been invoked. Kurushetra is now free from mud, your horses are fat and sleek, your soldiers have been paid their dues, therefore do you fight, along with Keshava to-morrow.

93. Without encountering Bhishma in battle why do you boast? Like that fool who used to boast without ever ascending the Gandhamadana mountain,

94. You too boast in the same way; O son of Kunti, show forth your manliness without boasting. The son of a Suta, excited with great wrath, and that foremost among persons endued with strength namely Shalya,

95. And Drona that foremost among men gifted with strength, who all in battle are equal to the Lord of Sachi himself—without defeating in battle all these, how do you desire the kingdom, O son of Pritha?

96. The one, who is the preceptor in the science of bowmanship as also in the Vedas he who has thoroughly studied these two, he that is foremost in battle and who can never be separated from his army,

97. O son of Pritha, the desire you entertain of vanquishing in battle that Drona, is vain; I never heard that the Meru mountain was ever moved by the wind.

98. But even the wind may move the Meru mountain, the heaven may fall over the earth, the periods now reigning may change, if what you have told me ever happens.

99. Who is there, the son of Pritha or any body else, who, having fought with this grinder of foes, would return home with life and in health,

100. Who is there touching this earth with his foot who, after an encounter with these two and having his body brought in contact with the fierce arrows, would leave the field of battle alive?

101. Why do you, like a frog living in a well, not understand the might of this vast army of assembled monarchs which is hard to be vanquished and which, shining as a celestial army, is protected by kings as heaven itself by the gods?

102. Protected by the kings of the East, West, South, and North, of the Kambhojas, the Shakas, the Khashas, the Shalwas along with the Matsyas, the Kurus of the middle countries, the Mlechhas, the Pulindas, the Dravidas, the Andhras, and the Kanchis,

103. Why do you wish to fight, O fool of little understanding, with me in the midst of this army of elephants—this army composed of various races and which in battle is as incapable of being crossed over as the waves of the Ganga.

104. I know that your quivers are never exhausted of their contents. I know your chariot given to you by Agni. I know you, O son of Pritha, in battle and I know your celestial banners, O Bharata.

105. Fight and do not boast; why do you, O Arjuna, boast so much? One wins a battle by his method of fighting and he does not win it in consequence of boasts.

106. If, O Dhananjaya, people in the world were to succeed owing to boasting then all would have their objects gained for who would be slow to boast.

107. I know that Vasudeva is your ally, I know your Gandiva bow which is six cubits long. I know that there is no warrior equal to you, and knowing all this I deprive you of your kingdom.

108. Man does not obtain success in his desires simply as a matter of course—By mere will force does the Creator make unfavourable circumstances turn into favourable ones and get them under control.

109. The kingdom has been enjoyed by me for thirteen years while you were weeping; and again shall I rule over it after slaying yourself along with your friends.

110. Where was your Gandiva bow when you were defeated at a game of dice and made a slave? And where again was the strength of Bhimasena, O Falguna?

111. Without the help of that praiseworthy Krishna you would not have been liberated at the time, though you had the help of Bhimasena with his mace and Falguna with his Gandiva.

112. She, the daughter of Prishata race, liberated you who had come by the condition of a slave, and were engaged in offices becoming only of the low and in working as slaves.

113. What, I said then of you, namely, that you were like the seed of the sessame without the kernel, was indeed true for did not the son of Pritha (Arjuna) bear long hair when in the city of Virata?

14. The feelings of weariness, which O son of Kunti, were felt by Bhimasena in the palace of Virata, while engaged in the duties of a cook, are a proof of my manliness.

115. Wearing the disguise of an eunuch, and wearing long hair and with hips and waist bands were you engaged in teaching a girl dancing. Such is the punishment which Kshatriys award to a Kshatriya who flies from battle.

116. Nor from fear of Vasudeva, nor form fear of you, O Falguna, shall I give you back the kingdom—therefore do you fight along with Keshava.

117. Neither deception, nor illusion, nor the trick of a conjurer is frightful to one who has taken up arms for fight—these only tend to excite his anger.

118. A thousand Vasudevas, a hundred of Falgunas, having confronted me whose arms are never struck in vain, will fly away in all directions.

119. Go to fight with Bhishma, or rend assunder the mountain by your head or with the help only of your two arms cross the sea of vast expanse,

120. The sea having the son of Sharadwata as the great fish, Vivinsati as the great serpent, Bhishma as current of immeasurable mght, Drona as its invincible crocodile,

121. Karna and Shalya as its small fish and whirl pools, Kamboja, the one sending out flames from his mouth Vrihadvala, the great waves and the son of Somadatta, the Timi fishes,

122. Yuyutsu and Bhagadatta as its gale, Srutayas and the son of Hridika its gulfs and bay, Dussashana its waves, Susena and Chitrayudha its sea elephants and crocodiles,

123. Jayadratha its hidden rocks, Purumittra its depth, Shakuni its water falls. When descending into the sea having inexhaustible weapons as its waves you will feel weary and be rendered senseless, then will your mind feel repentance.

124. Then, O son of Pritha, will your mind be turned from the thought of ruling over the earth like one who has lived a life of infamy giving up all hopes of heaven. To win a kingdom for you is as difficult as to obtain heaven for a man who has never practised devotion.

Thus ends the one hundred and sixtieth chapter, the instruction of Duryodhana to Uluka in Ulukadutagamana of the Udyoga Parva.

CHAPTER CXLI.

(ULUKADUTAGAMANA PARVA)—*Condt.*

Sanjaya said :—

1. The son, of the one proficient in the in the game of dice, having reached the encampment of the Pandavas, said to Yudhisthira who was seated with the other sons of Pandu.

2. "You very well know the nature of the words of envoys ; therefore it is not proper that you should be angry with me who will only speak what Duryodhana has instructed me."

Yudhisthira said :—

3. O Uluka, you need have no fear ; speak out without any fear of trouble, what opinion is held by the son of Dhritarastra, actuated by avarice and having little foresight."

4. Then in the midst of those men of effulgence—those great-souled sons of Pandu and the Srinjayas and the Matsyas and also the renowned Krishna,

5. And also of Drupada with his son and in the presence of Virata also and in the midst of those rulers of the earth he uttered these words.

Uluka said :—

6. The royal son of Dhritarastra, endued with a large mind, said this to you in the

hearing of the Kuru heroes; listen to them O Yudhisthira.

7. You had been defeated at a game of dice, and Krishna had been dragged into the council—a man, who thinks himself to be a male, would be justified under these circumstances to show his wrath.

8. Same as sloka 88 of last chapter.

9. Same as sloka 80, ...

10. O son of Pandu, now let what had been said by Bhimasena namely that he would drink the blood of Dusasana—be made good by him, if he can.

N.B.—The slokas 11—22 are the same as 92—103 of the last chapter.

23. Saying this to the king Yudhisthira the son of Dharma Uluka again turned to the one accustomed to victories and said to him.

24—33. Same as 105—114.

34—38. Same as 116—116.

39. With the son of Sharadwata as the great fiish, Brihavrala as the great crocodile and the son of Somadatta as the *Timi* fish.

40. With Bhishma as the current which cannot be crossed, with Drona as the alligator which cannot be approached with Karna and Shalya, as a swarm of of small fishes, and Kamboja as the mouth giving out flames.

Thus ends the one hundred and sixty first chapter, the speech of Uluka, in the Ulukadutagamana of the Udyoga Parva.

CHAPTER CLXII.

(ULUKADUTAGAMANA PARVA)—*Continued.*

Sanjaya said:—

1. Uluka thus repeated before the angry Arjuna the words he had been instructed to say, provoking him still further with those arrows of words as one would provoke a serpent.

2. Hearing these words of his the sons of Pandu were very angry:—indeed they had already been angry before and their, anger was only increased by the gamblers son.

3. They all rose up from their seats and threw up their arms, and they began to look on one another like angry snakes.

4. With his mouth speechless, Bhimasena looked on Keshava with his two eyes red and breathing like a serpent.

5. Seeing the son of wind to be very much troubled and overpowered by wrath, the scion of the Dasharha race laughingly said to that gambler's son in reply,

6. "Go back speedily, O son of a gambler, and tell Suyodhana that his words have been heard and their meaning understood. Let it be as he says."

7. Keshava of long arms having said this, O best among kings, again cast his eyes on Yudhisthira endued with great wisdom.

8. Then in the presence of all the Srinjayas, and the renowned Krishna and Drupada with his son and Virata,

9. And of all those rulers of the earth did Uluka speak forth the same words again to Arjuna.

10. Provoking, still further by his arrows of words, him who was already as angry as a snake, he also spoke the words he had been instructed to tell Krishna and others

11. Hearing these harsh and sinful words uttered by Uluka the son of Pritha was very much excited and began to wipe the sweats of his fore head.

12. That assembly, O ruler of men, those mighty car-warriors of the Pandavas, seeing the son of Pritha, in that condition, could not bear it, O great king.

13. Hearing of that insult offered to Krishna and the great-souled son of Pritha those foremost among men, blazed up though they never swerved from the right path, literally with wrath.

14. Dhrishtadyumna, Shikhandin and the great car-warrior Satyaki, and the five Kekaya brothers and the Ghatotkcha the Rakshasha,

15. The sons of Draupadi, and Abhimanyu, and the ruler of the earth Dhrishtaketu and Bhimasena and the great and powerful car-worriors the twins,

16. All rose up from their seats with their eyes red on account of anger and moving their handsome arms decked with red sandal paste, up and down,

17. The arms which were ornamented with Angadas, Pareharyyas and Keyuras. Then grinding his teeth and licking the corner of his mouth,

18. Vrikodara, the son of Kunti, familiar with the meaning of those gestures, rose up with a big jump, like one burning with wrath.

19. And suddenly raising his eyes and making a gnashing sound with his teeth and rubbing his hands together he said to Ulaka these words.

20. "Your words, O fool, have been heard by us—the words that Duryyodhana told you with a view to rouse us to action, as if we were weak and inactive. Hear now the words, O fool, which I have to say to that inaccessible one.

21. Repeat this before Suyodhana in the midst of all the Kshatriyas—in the hearing of that son of a Suta, as also of that wicked-souled Shakuni.

22. Owing to our ever being desirous of what is agreeable to an elder brother we have tolerated you so long, O you of sinful habits. Do you not think that as too much (kindness) for you?

23. Hrishikesha too was sent to the Kurus, by the virtuous king endued with wisdom, desirous of making peace with them which was due to the desire of doing good to this race.

24. Being however urged by fate, you are now desirous of going to the eternal Yama; come and fight with us and an encounter shall certainly take place to-morrow.

25. By me has been vowed your death and that of your brothers and it will be certainly so, O wicked one. You need not entertain any doubt about it.

26. The ocean, the abode of Varuna, can transgress its banks just now, the mountains may split, but what has been spoken by me can never be false.

27. If even Yama, or Kuvera, or even Rudra is your ally, the Pandavas, will do as they have vowed, O you of exceedingly little sense.

28. I shall be the drinker of the blood of Dussashana even as I wished and whoever among the Kshtriyas comes near me angrily, will go the kingdom of Yama.

26. The words that had been spoken by me in the assembly of the Kshatriyas will certainly be true—I swear by my soul.

30. Hearing the words of Bhimasena Sahadeva too became excited with wrath and with eyes red with anger said these words,

31. Which were worthy of one who considered himself a hero: "Listen, O wicked one, to my words which must be spoken to your father by yourself.

32. There would never have been a dispute between ourselves and the Kurus if there had been no connection between Dhritarashtra and yourself.

33. You, O inimical man, are born for the purpose of destroying the world and the race of Dhritarastra. O wicked one, you are the slayer of your race.

34. Ever since our birth, your father that sinful man, has ever been desirous of doing harm to us and behaving inhumanly.

35. I however shall cross over to the other side of that sea of malice. First slaying yourself within the very sight of Shakuni,

36. I shall then slay Shakuni himself in the sight of all bow men." Hearing the words of both Bhima and Sahadeva,

37. Falguna said these words to Bhimasena laughingly "O Bhimasena, those who have made themselves enemies of yours will cease to exist.

38. They must come under the influence of the noose of death, though the fools may now be living at their house with a sense of security. Uluka ought not to be spoken to harshly by you, O best among men.

39. What fault can an envoy commit; they only repeat what they have been instructed to say". Saying this to Bhima of frightful prowess and of long arms,

40. He said to his friends, the heroes with Dhrishtadyumna at their head: "The language of that wicked son of Dhritarashtra has been listened to by you,

41. Foul words used to-wards myself and Vasudeva; hearing that you have been excited with anger, owing to your desire of doing good to ourselves.

42. Owing to the grace of Vasudeva and the help afforded by yourselves, I do not even care for the entire body of the Kshatriyas of the earth.

43. With your leave now, I shall now give, Uluka, the suitable reply to those words which he is to repeat before Suyodhana.

44. Tomorrow I shall, at the head of my army, give a suitable reply to these words by means of the Gandiva. Eunuchs only resort to words for replies."

45. Then did all those rulers of the earth praise Dhananjaya and those best among kings were struck with wonder at his ready commanding words.

46. The virtuous king (Yudhisthira) then having spoken with humility to all those according to their rank and age said these words.

47. "No good ruler of the earth should bear an insult on himself; having so long been employed in hearing what you had to say, I shall now speak out my reply."

48. Then did that foremost among the race of Bharatas, hearing the words of Duryodhana, say these words to Uluka which were mild, yet frank.

49. With eyes exceedingly red and breathing like a serpent, brusting with rage and licking the corners of his mouth,

50. He said these words to that gambler's son looking on Janardana and on his brothers, and tossing his large arms.

51. "O Uluka, O gambler's son, go, my dear fellow, and say to Suyodhana that ungrateful one, hostile to ourselves, of wicked soul and a stain on his family.

52. "O wicked one, you ever adopt a crooked behaviour towards the Pandavas. O sinful man, that man, who relying on his own prowess, summons forth his enemy to battle,

53. And without any fear fulfils his words, is indeed a Kshatriya. That wretched man, that worst of his race, however being a Kshatriya and challenging us to battle is coming to fight with us under the leadership of those whom we respect.

54. Relying on your own prowess and on the prowess of those paid by you, challenge the sons of Pritha to fight and be a Kshatriya in every way.

55. He, who challenges to fight his enemies, relying on the prowess of others, is incapable of taking the burnt of the action on himself and this is the sign of a eunuch.

56. Since you think yourself too much being helped by the prowess of others, why do you roar so much at us being yourself weak."

Krishna said:—

57. My words too should be spoken by you to Duryodhana: "First come by the morrow and be a man, O you of sinful intellect.

58. O fool, you think that Janardana will not fight being selected only as a charioteer by the sons of Pritha and so you are not afraid.

59. But this will not be, even if the world is come, and out of anger I shall burn up the entire world like fire consuming straw.

60. By the request of Yudhisthira and of the great souled Falguna I shall act as the charioteer, while that restrainer of self will be fighting.

61. If you go beyond the three worlds—even if you enter the nether regions of the earth—you will see the chariot of Arjuna there on the morrow.

62. You also think that Bhimasena has indulged in idle boasts but you can consider that the blood of Dussasana has already been drunk.

63. Neither the does son of Pritha (Arjuna) nor the king Yudhisthira, nor does Bhimasena, nor do the twins think much of you, though you may talk ever so much.

Thus ends the one hundred and sixty second chapter, the speech of Krishna and others in the Ulukadatagamana of the Udyoga Parva.

CHAPTER CLXIII.

(ULUKADUTAGAMANA PARVA)—*Continued.*

Sanjaya said:—

1. That foremost of the Bharata race, hearing those words of Duryodhana, looked on that son of a gambler with eyes excessively red.

2, Gudakesha, of great renown, looking on Keshava, said to the gambler's son tossing up his mighty arms.

3. "He, who, relying on his own prowess challenges his enemies to fight and fights with them without being struck with fear, is said to be a man.

4. But he, who challenges his enemies relying on the prowess of others, is the lowest among the Kshatriyas and owing to his weakness he is called the lowest of men.

5. You too think the prowess of others to be your own prowess; being yourself a coward, O fool, you want to have others slain.

6. You now boast, having installed as your leader the oldest of all kings, whose intelligence is directed to the good of others, who has brought his senses under control and who is endued with great wisdom and has made his death certain.

7. O you of wicked intelligenee, O you the stain of your race, your intention is known by us. (You thought) the son of Pandu, would, out of kindness, not slay the son of Ganga,

8. Him depending on whose strength you are now boasting. I shall first slay that Bhishma within the sight of all bow men.

9. O gambler's son, going to the Bharatas, and going near the son of Dhritarashtra say that Arjuna or Savyasachim has said "Be it so; on the down of the day there will be war."

10. The one of unfailing prowess (Bhishma) said among those men leading noble lives and delighting the Kurus namely "that I shall slay the army of the Srinjayas and the army of Shalwa; that is my task."

11. O gambler's son going to the assembled Bharatas, say to Suyodhana the son of Dhritarashtra, "(Bhishma also said) I shall also slay the entire world except Drona" and therefore are you not afraid of the Pandavas. Therefore do you consider this kingdom already gained and that the sons of Pandu are in a calamity?

12. Being filled with that proud thought you will however see ruin overtake yourself and I shall first slay you in the army in the presence of the oldest among the Kurus.

13. At sun rise, at the head of your army attend with your chariot and your flags on, that one devoted to truth and protect him. I shall within your sight by my arrows fell down from the chariot Bhishma, your refuge,

14. When the morrow comes Suyodhana will know what it is to boast of seeing the grandfather felled down by my shower of arrows.

15—16. What your brother Dusasana, that man of little foresight, who does not know what virtue is, who is ever hostile to me, who is of sinful intellect and inhuman, has been told by the angry Bhimasena—you will soon see that resolve fulfilled, O Suyodhana.

17. Of too much pride, vanity and of anger and harsh words, of enmity, arrogance and boasts,

18. Of inhumanity, of cutting speeches, of hating virtue, of vice, of speaking ill of others, and of acting against the advice of the old,

19. Of partial opinions and of all vices united together, you shall soon see the sharp effects, O suyodhana.

20. Having Vasudeva for my second and myself being angry, O worst of men, who are you that have hopes of life and of getting the kingdom, O fool.

21. Bhishma, the son of Santanu, and Drona and the son of a Suta being felled down, you will despair of your life, of the kingdom and of the life of your sons.

22. Hearing of the death of your brother and of your son, O Suyodhana, and being struck by Bhimasena you will remember your vices.

23. O gambler's son, I do not know how to make a second resolve. I tell you the truth—all this will truly happen."

24. Yudhisthira too said to Uluka the gambler's son—"Uluka, tell my words when you go to Suyodhana."

25. "It is not proper that you should judge of my conduct to you by your own conduct; know that the difference between us two is the same as the difference between truth and falsehood.

26. I do not desire to harm even the worms and ants; how can I then by any means desire the massacre of my kinsmen?

27. It was for this reason, my dear brothers, that I asked for five villages only before; why is it that you do not realize this great calamity, O you of exceedingly sinful understanding?

28. Having your soul now overpowered by lust and out of folly you are now boasting and for the same reason you do not accept the beneficial words of Vasudeva.

29. What is the use of much speaking now? Fight with all your friends" O gambler's son, speak this to the Kuru who ever does what I do not like.

30. "Your words have been heard by us and their sense accepted; let it be as you wish." Then did Bhimasena, that son of a king, again say "O Uluka, tell my words to that wicked man of sinful intellect,

31. To that vicious wretch of sinful habits, Suyodhana; "you will have to remain in the belly of a vulture or in the city called by the name of an elephant. And the resolve made by me in the council,

32. I shall make true—I swear by truth. Having slain Dussasana, I shall drink his blood in the battale.

33. I shall break down your thighs after slaying your brothers. I am the death, O Suyodhana, of all the sons of Dhritarashtra.

34. And Abhimanyu is without doubt the death of all the princes. I shall satisfy you by my deeds. Hear again my words.

35. Slaying yourself, O Suyodhana, with all your brothers, I shall strike you on the head with my feet in the sight of the virtuous king."

36. Nakula also, O lord of the earth, then said these words; "O Uluka, O Kauravya, say to Suyodhana, the son of Dhritarashtra,

37. "The words uttered by you have all been heard by me, let them be so; I shall, O Kauravya, do what you have instructed me to do."

38. Sahadeva too, O ruler of men, said these words pregnant with meaning. "O Suyodhana, the hopes entertained by you will be vain.

39. You will grieve, O great king, along with your sons, kinsmen and friends, for this brag of yours at our troubles."

40. The two old kings Virata and Drupada said this to Uluka:—"We are ever willing to be the slaves of a good man and we shall see who is the slave and who the master and who is now powerful in the battle."

41. Shikhandin then said these words to Uluka: "By tyou should the king ever addicted to vice be thus spoken.

42. Behold me, O king, to be doing hard deeds in the battle. Depending on whose prowess you hope for victory in the battle,

43. I shall fell down that grand father of yours from the chariot. I was surely created by the great souled Creator for the slaying of Bhishma.

44. Therefore shall I slay Bhishma within the sight of all bowmen." Dhrishtadyumna said this to Uluka, the son of a gambler.

45. Suyodhana, the son of the king should thus be spoken to, on my behalf. "I shall kill Drona along with his host and his friends.

46. The work of which I shall be the doer no one else will do." Then did the virtuous king say the noble words out of kindness to him,

47. "O king, I never desire the massacre of my kinsmen and all this is going to happen owing to your fault.

48. Of course, I shall have to approve of the doings of these followers. Therefore do you go without delay, O Uluka, if you wish it,

49. Or remain here,—may you farewell for we are your kinsmen too." Then Uluka taking leave of Yudhisthira, the son of Dharma, O king,

50. Went where the king Suyodhana was staying. Uluka then coming to the wrathful Duryodhana,

51. Told him all he had been instructed to say by Arjuna as also the manly speeches of Vasudeva, of Bhima and of the virtuous king,

52. And of Nakula, Virata, and Drupada, O Bharata and the speeches of Dhrishtadyumna and Shikhandi,

53. And the speeches of Keshava and Arjuna—all as he had been instructed to say. The foremost of the Bharata race hearing the words of that gambler's son,

54. Commanded Dussasana, Karna, Sakuni, O Bharata, and his own army as also those of his allies,

55. So that all might be at the head of their respective divisions before sun rise. Then did messengers instructed by Karna, mount on cars speedily.

56. And others on camels, and others again on good horses went out and ordered the united army at Karna's behest to be ready for battle before sunrise.

Thus ends the one hundred and sixtythird chapter the return of Uluka in the Ulukadutagamana of the Udyoga Parva.

CHAPTER CLXIV.

(ULUKADUTAGAMANA PARVA).)

—Continued.

Sanjaya said:—

1. Yudhisthira, the son of Kunti, hearing the words of Uluka, began to move his army at the head of which was Dhrishtadyumna.

2. That fierce army, immoveable as the earth itself, had all the four divisions, namely foot soldiers, elephants, chariots and horses.

3. The army was protected by men of terrific strength and by the great carwarriors including Arjuna; and under the leadership of Dhristadyumna it was still as the sea.

4. In the van of it were the great bowman, the prince of Panchala, hard to vanquish in battle and Dhrishtadyumna desirous of an encounter with Drona, attributing particular tasks to each warror.

5. He gave instructions to car-warriors each according to his strength and energy; and he appointed Arjuna to fight with the son of a Suta, Bhima with Durryodhana,

6. Dhrishtaketu with Shalya, Uttamanyns with the son of Gautama, Nakula with Aswhathama, Saivya with Kritavarman,

7. And he appointed Yuyudhana of the Vrishni race to fight with the king of the Sindhus and also appointed Shikhandin to be in the front for fighting with Bhishma.

8. He also appointed Sahadeva to fight with Shakuni, Chekitana with Shala, and the five sons of Draupadi with the Trigartas,

9. The son of Subhadra with Brishasena and the rest of the rulers of the earth for he regarded him (Abhimanya) as even superior to Arjuna himself in battle.

10. Having thus allotted among those warriors sparately and collectively their respective tasks, that warrior, of the hue of fire, kept Drona for his own share,

11. The great bowman, Dhrishtadyumna, the general of the commander of the army, endued with intelligence, having prepared his troops, duly waited patiently for the battle.

12. Having arranged the army of the Pandavas as indicated above, he waited calmly on the field of battle for the sake of victory to the sons of Pandu.

Thus ends the one hundred and sixty fourth chapter, the appointment of commanders in the Ulukadutagamana of the Udyoga Parva.

CHAPTER CLXV.

(THE RATHATIRATHA SANKHYANA PARVA.)

Dhritarashtra said:—

1. The slaying of Bhishma having been promised by Fulguna in battle, what did my foolish sons, Duryodhana and others do?

2. I already see my father, the son of Ganga, slain in battle by the son of Pritha who has a firm grasp on his bow, having Vasudeva for his help-mate.

3. What also did, that great bowman Bhishma, that foremost among strikers, endued with unlimited wisdom, say after he had heard what the son of Pritha had said?

4. What did that oldest and foremost of the Kauravas, the son of Ganga, of great intelligence and prowess, do after obtaining the generalship?

Vaishampayana said:—

5. Sanjaya then submitted to him every thing as it had happened—what had been said by that oldest among the Kurus, Bhishma of immeasureable energy.

Sanjaya said:—

6. Bhishma, the son of Shantanu, having obtained the generalship, said these words to Duryodhana infusing cheerfulness in him.

7. "Having bowed down to Kumara, the god of war, who has a lance in his hand, I shall to-day be your general—no doubt.

8. I am experienced in all matters relating to the army and in diverse artifices and in making the paid soldiers and unpaid ones (volunteers) do their own work.

9. In the matter of marching out troops in fighting and in declaring war I am as much an adept, O great king, as Vrihashpati himself.

10. I am also conversant with the plans of attack and defence, adopted by gods, Gandharvas and human beings, and by means of them I shall deprive the sons of Pandu of their senses. Let your fears be gone.

11. I, who am so, shall fight observing the usual rules and protecting your army according to plans laid down in the holy books. Let your mind's fear be gone."

Duryodhana said:—

12. No fear exists in me, O son of Ganga, from even the gods and Asuras united together, O you of long arms, I tell you this truly

13. How much less reasons have I for fear when I have you as the commander of my armies and that foremost among men, Drona, who takes delight in war, being on my side.

14. You, the best among men, being on my side, victory will be mine and O foremost among the Kurus, kingship over the gods is surely not hard to get.

15. I desire to hear, O Kaurava, of the number of *Rathis* (car) warriors capable of fighting with a certain number of each of the four divisions together) and also the number of *Atirathas* (greater warrior than a *Rathi*) in our own army and in that of the enemies.

16. Our grandfather is familiar with ourselves as also with our enemies and I desire to hear all about it, along with these rulers of the earth.

Bhishma said:—

17. O son of Gandhari, listen to the numbers of *Rathi*, O chief among kings, in your own army—hear O ruler of the earth, who are the Rathis and who the Atirathis.

18. There are thousands and tens of thousands and millions of Rathis in your army; listen to me, as I speak of them.

19. You, along with all your brothers Dusasana and others, are the foremost among car-warriors.

20. All of you are experienced in striking, cutting and piercing, and whether riding on chariots, or on the elephants you are experienced in the use of the mace, the swords and the shields.

21. You are also skilful drivers of elephants and chariots, you have mastered the science of weapons, and in the science of arrows you are the pupils of Drona and Kripa, the son of Sharadwata.

22. These will slay in battle the princes of Panchala, hard to be vanquished in

battle, for the sons of Dhritarashtra, endued with intelligence, have been wronged by the Pandavas.

23. In the same way, I, O foremost among the Bharatas, the commander of all your armies, shall slay your enemies after making the prowess of the Pandavas vain and useless.

24. It is not proper for me to describe my own qualifications; it is all known to you. The foremost of wielders of weapons, the king of the Bhojas, Kritavarman is an Atiratha (mightier car-warrior).

25. He will make your object in fighting successful, no doubt for he is invincible among those familiar with the use of weapons and can hurl arms to a long distance and can hold firmly his weapons.

26. He will slay this army like the great Indra slaying the Danavas. In my opinion, the great bowman Shalya, the king of the Madras, is an Atiratha,

27, Who ever considers him an equal to Vasudeva in every battle; abandoning his own nephews (sister's sons) Shalya that Atiratha, has came over to your side.

28. These will fight in the battle with those great car warriors on the Pandavas' side covering the enemies with arrows as waves covering the ocean. Bhurisravas, that master in the use of weapons, is also your will wisher.

29. The son of Somadatta, that mighty bowman, is a leader of the commanders of car-warriors and he will effect a very great reduction in the strength of the enemy.

30. In my opinion, O great king, the king of the Sindhus is twice a car-warrior and that powerful and best among the carwarriors will fight in the battle, O king.

31. Persecuted by the Pandavas, O king, in his attempt to carry away Draupadi, that slayer of hostile heroes will fight remembering that trouble.

32. After that defeat, severe austerities were practised by him O king; he has obtained a boon, difficult to get, of fighting with the Pandavas in battle.

33. This foremost among the car-warriors, therefore, remembering all this in battle, will fight with the Pandavas, my dear son, even careless of life which is hard to lay down.

Thus end the one hundred and eighty fifth chapter, in the Rathatiratha Sankhyana of the Udyoga Parva,

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CHAPTR CLXVI.

(RATHTHIRATHA SANKHYANA PARVA)—*Continued.*

Bhishma said:—

1. In my opinion Sudakshina, of Kamboja, is equal to one Ratha and he will fight in the battle with the enemy desiring the success of your objects.

2. The prowess of this best among car-warrios excited on your behalf, O best among kings, the Kurus in battle with see equal to that of Indra himself.

3. The best of car-warriors under him are strikers with fierce force. The Kambojas, O great king, will cover like the land like a swarm of locusts.

4. Nil of Mahismati clad in a blue coat of mail is a Ratha of your army and with the car-warriors under him he will work havoc among the enemy.

5. My child, in former days, he was made an enemy by Sahadeva; and he will ever fight on your behalf, O you delighter of the Kuru race.

6. In my opinion Vindu and Anuvindu, the princes of Avanti, accomplished in battle and of firm strength and prowess are two of the best Rathas.

7. These two best among men will consume the army of enemy with maces, bearded darts, swords, muskets and long shafts hurled from their hands.

8. Desirous of war they will act in battle each like Yama like two sporting elephants moving in the midst of a herd, O king.

9. In my opinion, the five Trigarta brothers are Rathas and they were made enemies by the sons of Pritha while in the city of Virata.

10. In the battle, they will agitate the army of the son of Pritha like Makaras agitating the Ganga swollen with its waves.

11. They are Rathas, O chief among kings, at whose head is Satyaratha and they will fight in the battle remembering the former wrongs.

12. They were injured by Bhima's younger brother Arjuna, the son of Pandu, O king, when on a car drawn by white steeds, O Bharata, he went out to conquer all the quarters.

13. Having encountered many car-warriors, chiefs of bowmen and leaders of Kshatryas on the side of Parthas they will forsooth kill them.

14. Your son Lakshmana and the son of Dussasana—both these foremost amongst men can never fly back from the battle.

15. The two young and delicate princes are of light hand and know all the details of fighting and are in every way fit to be leaders.

16. These two, O foremost among the Kurus, I am of opinion, are Rathas, and the heroes attached as they are to the duties of the Kshatsrya will perform noble deeds.

17. That foremost among men, Dandadhara, O great king, is a Ratha and he will fight in your battle protected by his own army.

18 Vrihadvala, too, O king, the prince of the Shalyas, is one of the best among car-wariors and is a Ratha, in my opinion, of great impetousity and prowess.

19. He will fight in the battle delighting his own friends, a weilder of terriible weapons as he is and a mighty bowman devoted to the good of the son of Dhritarashtra.

20. Kripa, the son of Sharadwata, O king, is the general of the commanders of the Rathas, and careless of his dear life he will consume your enemies.

21. The son of the great Rishi Gautama, or the precepter Sharadwata, born on a clump of heath, is invincible as the war god Kartikeya himself.

22. Destroying this army strong in numbers and furnished with diverse weapons and bows he will roll in the battle like blazing fire.

Thus ends the one hundred and sixty sixth chapter in the Rathatiratha Sankyana of the Udyoga Parva,

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CHAPTR CLXVII.

(THE RATHATIRATHA SANKYANA PARVA)—*Continued.*

Bhishma said:—

1. This Shakuni, your maternal uncle, is equal to a single Ratha, O ruter of men; and having brought about hostilily with the Pandavas he will fight—there is no doubt of it.

2. His army, when rushing to battle, is hard to vanquish; and furnished with plenty of weapons of all sorts they are of the velocity of the wind in battle.

3. That mighty bowman, the son of Drona (Ashwathama) surpasses all bowmen and is familiar with diverse modes of warfare and is of firm weapons; he is a Maharatha.

4. The arrows, shot by him from his bow as by the wielder of the Gandiva bow, proceed touching one another.

5. This best among the Rathas, this hero cannot be described by me; if this Maharatha wishes he can burn up the three worlds.

6. He has accumulated wrath and energy by his austerities while living in the hermitage; and this one, endued with great intelligence, has been favoured by Drona with celestial weapons.

7. He has however a great draw back owing to which, O foremost of the Bharata race, I do not consider him as a Ratha or an Atiratha, O best among the rulers of the earth.

8. He is excessively fond of life and that regenerate young man is always desirous of living but there is no body similar to him in the armies of both the parties.

9. By means of a single chariot can he slay even the army of the gods; and by the flaps of his bowstring striking against the leather fence on his left arm, that one, possessed of a powerful body, can rend asunder the mountains.

10. The heroic smiter, of fierce effulgence, has many accomplishments and he will wander about like death himself with rod in hand.

11. Having the shoulders of a lion and endued with great effulgence he will, like the fire that rages at the end of Yuga, extinguish the embers of this battle between the Bharatas.

12. His father, endued with great energy, is better than young persons though he is himself old and he will be the doer of great deeds in battle—of this I have no doubt.

13. Resembling the fire having its source in the dry grass and fuel in the shape of your army and fanned by the force of our weapons, our soldiers will surely consume those on the side of the son of Pandu in battle.

14. This foremost among men, the son of Bharadwaja, is the leader of the groups of car-leaders and will be the doer of fierce deeds.

15. The aged preceptor, the spiritual guide of all those who have undergone the ceremony of investiture on the head, will put an end to all the Srinjayas but Dhananjaya is dear to him.

16. The great bowman, remembering the blazing virtues acquired by the son of Pritha and his own relation towards him as a

preceptor, will never be able to kill him who accomplishes things without exertion.

17. This one (Drona) ever prides himself on the many accomplishments of the son of Pritha, O hero, and the son of Bharadwaja looks on him with greater affection than on his own son.

18. With the assistance of a single car he can slay the gods, the Gandharvas and the human beings united together, with the aid of his heavenly weapons.

19. That foremost of king, Paurava, on your side, is a Maharatha, O king; such is my opinion; he is one of the foremost among car-warriors and will work havoc among the heroes on the enemies' side.

20. With his own large army afflicting the army of his enemies he will consume the Panchalas as the course of fire does the dry grass.

21. Satyasravas, that prince of great strength, is a Ratha on your side, O king and he will work havoc among the armies of the enemies like Death himself.

22. His soldiers, O chief among kings, clad in diverse kinds of armours and armed with diverse weapons, will roam about in the battle killing your enemies.

23. That great carwarrior, Vrishasena, the son of Karna, is one of the foremost of the car-warriors on your side; and that foremost among mighty persons will consume the army of your enemies.

24. Jalasandha, of great energy, is one of the foremost of the Rathas on your side. That scion of the race of Madhu, that slayer of hostile heroes, can even sacrifice his life in battle.

25. Conversant with the science of war, that one of long arms having the shoulders of an elephant will fight in battle scattering the hostile army, seated on a chariot.

26. The best among kings is a Ratha in my opinion, O great king, and for your sake he will sacrifice his life along with his army in this great battle.

27. This one is a mighty warrior and knows to fight according to diverse methods in battle; and O king, he will fight with your enemies casting fear aside.

28. Valhika, who never turns his back on the field of battle, is an Atiratha, O great king; such is my opinion and that hero is equal to the sun himself.

29. Having once reached the field, he will never turn back and he will slay the enemies in battle as continuously as the wind blows.

30. Stayavan, the leader of your armies, O great king, is a Maharatha. A car-warrior himself, he is the doer of wonders in battle and works havoc among the enemies' charioteers.

31. He will certainly not be pained at the sight of battle and he will inspire those of the enemy's soldiers who stand in the way of his chriot with wonder.

32. Showing his strength against his enemies—a thing which is the duty of every good man, this best among men will be the doer of great deeds in your favour.

33. Alambusha, that chief of the Rakshashas of hard deeds, is a Maharatha and O king, he will slay the enemies remembering the old enmity.

34. He is the best car-warrior among all the Rakshashas, and being endued with the powers of illusion he will roam about in the field like an inveterate enemy.

35. The hero Bhagadatta, the ruler of the Pragyotisha, endued with fame, is one of the foremost among the wielders of the hook of the elephant and is also skilful in fighting from the chariot.

36. In days of the old there took place a fight between him and the holder of Gandiva, for a number of days, O king, each being desirous of victory over the other.

37. O son of Gandhari, then did he, who thinks Indra to be his friend, conclude peace with that great souled son of Pandu.

38. This one of shouldiers like those of elephants and skilful in battle will fight, O king, like Vasava on the back of the Airavata with the gods.

Thus ends the one hundred and sixty seventh chapter, in the Rathatiratha Sankhyana in the Udyoga Parva.

CHAPTER CLXVIII.

(THE RATATIRATHA SANKYANA PARVA)—*Continued*

Bhishma said:—

1. Achala and Vrishaka are two Rathas on your side who are hard to vanquish; both the brothers, united together, will destroy your enemies.

2. These two best among men are mighty, inveterate in their hatred, and smiters (of enemies); they are the foremost among the Gandharis, young, handsome and endued with great strength.

3. But this one who is ever your dear friend, who vaunts of bravery in battle and who encourages you, O king in your dispute with the Pandavas,

4. This man vain and mean, Karna, the son of Vikartana, who is your adviser, guide and friend, and who has been placed in too elevated a position by you,

5. This Karna is neither a Rathi nor an Atiratha in battle. Though ever generous he has been deprived of his celestial earrings. All this is owing to the curse of Rama (his preceptor) and the words of a Brahmana.

7. Owing to his being without his natural coat of mail he is only half a Ratha in my opinion; and having once come across Falguna he will not escape him with life.

8. Then did Drona, the foremost among all wielders of weapons, say as a rejoinder: "It is so; what you say is never false.

9. In each battle is he boastful and in each he is seen to be backward. Karna is kind and also becomes confounded; he is therefore in my opinion, equal to half a Ratha."

10. Hearing this, the son of Radha, expanding his eyes in wrath, said to Bhishma piercing him with his hook of words.

11. "O grandfather, at your pleasure, do you pierce me by your arrows of words; at every step do you thus treat me out of your aversion for me, though I have committed no sin.

12. I tolerate all his however for the sake of Duryodhana; you deem me to be behind others (in fight) and a coward.

13. In my opinion you too are only half a Ratha—there is no doubt about this. O son of Ganga, I do not speak an untruth when I say that you are an enemy of the entire universe.

14. You are ever devoted to what is to the injury of theKurus, but the king knows it not. Who else is there who would seek to sap the energy of these kings that are equal and create discord among them,

15. As you desire to do owing to your hatred towards these that are endued with accomplishments. Neither age, nor wealth, nor friends,

16. Can entitle a Kshatriya to be included in the category of Maharathas, O Kaurava. It is well-known a Kshatrya is superior by virtue of his strength and that the twice-born are superior by virtue of their learning.

17. It is also well-known that Vaisyas are superior by virtue of their wealth and that Sudras are superiors by virtue of their years. Speak for yourself then, as you please, your list of Rathas and Atirathas.

18. Actuated by desire and hatred and acting from ignorance you have enumerated the heroes. O Duryodhana of long arms, it is for you to judge properly. May you fare well.

19. Abandon this wicked Bhishma of unrighteous nature for, O ruler of men, discord once being in your own army it will be difficult to bring union again.

20. This remark applies to your main army, judge then about the subsidiary forces which have been raised from several sources.

21. This discord has entered among our warriors, already, O Bharata; in our very presence he saps our energies.

22. How vast is the difference between the task of estimating the might of Rathas and Bhishma of little intellect. I will meet the armies of the Pandavas.

23. Standing against me who are infallible they will be routed in ten directions —the Pandavas with the Panchalas—like bulls meeting with a tiger.

24. How vast is the difference between real fight, the clash of weapons, good advices, uttered in sweet sounding words on one side and Bhishma who is past the prime of life, of wicked soul and who is urged by fate.

25. Alone he even boasts to fight with the entire universe, and endued with false vision he does not regard any other man as a human being.

26. Certainly, it has been laid down in our holy books that the words of the aged should be listened to, but it does not apply to those who are very old for they are held to be boys.

27. Alone I shall slay the army of the sons of Pandu in a fair fight. The fame however of this will go to Bhishma, O best among kings.

28. By you, O ruler of men, has Bhishma been appointed the commander and all fame goes to the leader and never to an individual soldier.

29. O king, never shall I fight as long as the son of Ganga is alive. When Bhishma is killed I shall fight with all the car-warriors."

Bhishma said:—

30. The great burden (the impending fight) vast as the ocean is ready to fall on me—a calamity which I had foreseen for a series of years.

31. Now is come that time,—that fight, the result of which makes our hairs stand on end. It is not my concern to create dispute among ourselves. It is for this that you now live, O you born of a Suta.

32. For though I am now aged and you but young I shall rend asunder your desire for battle and that of your own life, O you born of a Suta.

33. The weapons hurled at me by Rama the son of Jamadagni did not pain me—What can you do to me then?

34. Good men do not approve of this praise of one's own might. I speak thus (on this occasion) for I have lost my temper O vile one; the stain of your family.

35. In the election of a bridegroom by the daughters of Kashiraja, I, after defeating all the rulers of the earth united together, took away those girls by force.

36. Thousands of such kings, well known names too, along with their armies, were stopped in the battle by me alone.

37. Having come across yourself, an illstarred man, the Kurus have come upon a great disaster; try to mete out destruction and be a man.

38. In the battle, fight with the son of Pritha, whom you are now challenging and I shall see how you escape out of that fight, O you of exceedingly wicked intelligence."

39. Then did the royal son of Dhritarashtra, endued with fame say to him—Look to me, O son of Ganga; the task which has devolved on you is great.

40. Think with your entire heart of my interests; both of you will do great deeds for me.

41. Again do I desire to hear about the best of the car-warriors of the enemy—those who are Atirathas in that side and those that can lead numbers of chariots.

42. O son of Kuru, I desire to hear of the strength and weakness of the enemies for the fight is to take place at the dawn of night."

Thus ends the one hundred and sixty eighth chapter, the quarrel between Bhisma Karna, in the Rathatriatha Sankhyana of the Udyog Parva.

CHAPTER CLXIX

(RATHATIRATHA SANKHYANA PARVA)—*Continued.*

Bhishma said:—

1. These are the notable Rathas and Atirathas on your side, O ruler of men, and these, O king, are semi-Rathas; listen now to those of the Pandavas.

2. If you have now any curiosity to learn of the strength of the Pandavas, O ruler of men, then listen to the list of their Rathas along with these rulers of the earth.

3. The king, the son of Pandu and the delight of Kunti, is himself a mighty Ratha; and my dear son, he will roam about in the battle like fire itself; there in no doubt.

4. Bhimasena, O chief among kings, is held to be eight times a Ratha and in a fight with the mace or arrows he has no equal.

5. Filled with pride and endued with the strength of ten thousand elephants he is not human in energy; the two foremost among men, the sons of Madri, are two Rathas.

6. Like the Ashwins in beauty and endued also with energy these two will fight in the very van of their army remembering their hard sufferings.

7. They will roam about like so many Rudras—of that there is no doubt. All of them are great-souled and tall as the trunks of Shala trees.

8. Measuring a span more than other males, all the sons of Pandu, capable of killing lions, are endued with great strength.

9. All of them are devotees, my dear son, and *Brahmacharyya* vows have been practised by all of them; endued with modesty, those foremost among men are of fierce strength as the tigers.

10. In impetuosity, in striking and crushing all of them are superhuman and by them by all the rulers of the earth had been vanquished at the time of the universal conquest.

11. No human being can bear their weapons, maces and arrows—none can even adjust the string at the time of using the bow, O son of Kuru.

12. In uplifting maces, in shooting arrows, in hitting the target, in eating and in sporting in the dust,

23. Even as children there was great difference between yourself and them. They, all of whom are endued with fierce strength, meeting this army,

14. Will destroy them in battle; let there therefore be no encounter with them. In the press of battle, each of them can alone slay the entire universe.

15. It was in your presence, O chief among kings, namely what happened in the Rajsuya. The sufferings of Draupadi and the harsh words at the game of vice,

16. Remembering these they will wander about in the battle like Rudra. Regarding Gudakesha (curling hair) of copper eyes having Narayana for his ally,

17. There is no brave car-warrior who can equal him in both the armies; nor is there any among the gods, human beings or serpents;

18. Nor even among Rakshashas and Yakshas—how can there then be any among men? Nor have I heard of any that has been or that will be.

19. O great king, the wise son of Pritha has a chariot which has Vasudeva for its driver and Dhananjaya as the soldier.

20. He has the celestial bow Gandiva and horses that have the speed of wind, celestial coat of mail which is impenetrable and great arrow holders which are inexhaustible;

21. Groups of arms presented by the great Indra and Rudra and Kuvera and Yama and Varuna and a mace which is fierce to look at,

22. And several foremost weapons for attack—the thunderbolt. Thousands of Danavas living in Hiranyapura,

23. Where slain by him riding on a single chariot. What car-warrior is there who can be equal to him? Endued with wrath, strong and of true prowess the one of long arms will slay,

24. Your army, protecting his own. Myself or the preceptor can advance against this Dhananjaya.

25. There is no third car-warrior, O chief among kings, in both these armies who can advance against him while he pours showers of arrows.

26. Showing arrows like clouds at the close of the hot season urged by mighty winds the son of Kunti, having Vasudeva for his ally, is waiting for battle. He is young and experienced while both of us are worn out.

Vaishampayana said:—

27—28. Hearing these words of Bhishma and at the time recollecting with their trembling hearts the old might of the sons of Pandu they had themselves witnessed, the fleshy arms, of those kings pasted with sandal, hang down shorn of prowess.

Thus ends the one hundred and sixty ninth chapter in the Rathatiratha Sankhyana of the Udyoga Parva.

CHAPTER CLXX.

(RATHATIRATHA SANKHYANA PARVA)—*Continued.*

Bhishma said:—

1. O great king, all the five sons of Draupadi are Maharathas. The son of Virata, Uttara is also a mighty Ratha; such is my opinion.

2. Abhimanyu, of long arms, is a leadrer of commanders of groups of chariots and that slayer of enemies is equal in battle to the son of Pritha or Vasudeva,

3. Quick in the use of arms, capable of using diverse weapons, spirited and of firm vows, he will show forth his prowess to-day remembering the sufferings of his father.

4. The hero, Satyaki of the race of Madhu, is a leader of commanders of groups of chariots. He is wrathful among the heroes of the Vrishni race and has conquered fear.

5. In the same way, O king, Uttamanjas is a mighty Ratha in my opinion; and the powerful Yudhisthira too is a mighty Ratha.

6. Many thousand chariots, elephants and horses of these will fight, casting away all hopes of life, with the desire of securing the interests of the sons of Kunti.

7. United with the sons of Pandu, O chief among kings, O Bharata, they will sweep through your army like fire and wind challenging them.

8. The two, Virata and Drupada, are invincible and experienced in battle. They are great car-warriors and these two foremost among men are endued with great energy.

9. Though old in age they observe the duties of Kshatriya order and they will try, with all their might, to stay in the path walked over by heroes.

10. Owing to their relationship with the Pandavas, O chief among king, those two great bowmen will get an increase of their energy.

11. All men of long arms become heroes or cowards, O foremost among the Kurus, according to the cause for which they fight.

21. All other rulers of the earth, I shall slay, O foremost among the Bharatas—those whom I meet in battle—but not the son of Kunti, O ruler of men.

Thus ends the one hundred and seventy-second chapter, in the Rathatirth Sankhyana of the Udyoga Parva,

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CHAPTER CLXXIII.

AMVOPAKSHYANA PARVA.

Duryodhana said:—

1. For what reason, O chief among the Bharatas, will you not slay Shikhandin even though you see him ready to strike you in battle.

2. You said before, O you of long arms: I shall slay the Panchalas with the Somakas. O son of Ganga, tell me how is this, O grand father.

Bhishma said:—

3. Listen, O Duryodhana, to that story along with these rulers of the universe—namely the reason for which I shall not slay Shikhandi even though I see him in battle.

4. O great king, my father the virtuous-souled Shantanu, well known in this world, went the way of the world in due time, O best among the Bharatas.

5. Then did I, O chief among the Bharatas, observing my vows, install my brother Chitrangada on the throne.

6. He too being dead, following the wishes of Satyavati I duly appointed Vichitraviryya in the kingship.

7. Installed by me, O chief among kings, my younger brother the virtuous souled Vichitraviryya looked up to me in everything.

8. I, too being desirous of getting his wives, set my heart on procuring suitable girls from good families.

9. At the time, I heard, O you of long arms, that these were three girls, the daughters of the king of the Kashis going to elect bridegrooms, all of whom were unrivelled in beauty.

10. They were Amva, Amvika, and Amvalika and all the rulers of the earth were invited, O foremost of the Bharatas. Amva was the elder among them, Amvica the second,

11. And Amvalika, O chief among kings, was the youngest princess. Then did I on a single chariot, go to the capital of the king of the Kashis,

12. And saw, O you of long arms, the three girls with their persons ornamented and the kings of the earth who were invited, O lord of the world.

13. Then did I, challenging all those rulers of the earth to fight, carried by force, the girls to my chariot, O best of the Bharats.

14. Knowing that prowess constituted their dower, I took them over to my chariot and said to all those rulers of the earth who were assembled there.

15. "Bhishma, the son of Shantanu, again and again takes these girls away by force; try, O rulers of the earth, with all your might to liberate them. By force do I take them away, O best among men, in your very sight."

16. Then did those lords of the earth rise up with weapons open and wrathfully they urged their drivers, saying, "Make ready the cars, make ready the cars."

17. Then did they rise up with weapons ready—car-warriors on chariots resembling herds of elephants, elephant-warriors on elephants and others ruler of the earth on plump horses.

18. Then did all those rulers of the earth, O lord of the universe, surround me on an all sides with a large troupe of chariots.

19. Then, with a shower of arrows I arrested their rush and vanquished all those rulers of the earth like the king of the gods vanquishing the Danavas.

20. By blazing arrows did I laughingly fell down their diverse banners ornamented with gold, O best among the Bharatas.

21. By one arrow did I lay each to the ground with their horses, elephants, and drivers in battle.

22. Seeing that lightness of hand on my part, they broke up and turned back and vanquishing those kings I came to the city called after the elephant.

23. Then did I make over, O Bharata, those girls to my brother, and submitted that deed, O you of long arms, to Satyavati for information.

Thus ends the one hundred and seventy third chapter in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXIV.

AMVOPAKSHYANA PARVA :—
Continued :—

Bhishma said:—

1. Approaching then, O chief among the Bharatas, my mother, the mother of heroes, who was the daughter of the Dasha race and saluting her I said these words.

2. "These daughters, of the king of the Kashis having prowess for their dower, have been taken away by me after vanquishing the rulers of the earth."

3. Then smelling my head, with eyes full of tears Satyavati cheerfully said to me. "By luck you have conquered them, my son."

4. The wedding day fixed by permission of Satyavati being near at hand the eldest of the girls of the king of Kashis said these words with modesty.

5. "O Bhishma, you are conversant with virtue and all sciences and it is proper that you should do the right thing after hearing me.

6. By me was the king of the Shalwas chosen as my bridegroom in my mind and by him before was I selected (as his future wife) in private, unknown to my father.

7. How, O king, acting against the dictates of virtue will you make me, who am desirous of being united with another, reside in your household, O Bhishma, especially born as you are in the Kaurava race.

8. Settling, in your mind, something suitable to this turn of affairs, O best among the Bharatas, it is proper that you should do what you can for me, O you of long arms.

9. It is evident, O lord of the universe, that the king of the Shalwas is expecting me; it is proper for you therefore to permit me to go, O foremost among the Kurus.

10. Act towards me with kindness, O you of long arms, O foremost among the supporters of virtue. It has been heard by us that you are a hero of truthful vows in this world.

Thus ends the one hundred and seventy fourth chapter the story of Amva in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXV.

(AMVOPAKSHYANA PARVA)—
Contnued.

Bhishma said:—

1. Then did I, submitting the matter before our advisers, priests and spiritual guides,

2. Grant that eldest among the girls, Amva to go away, O ruler of men; and the girl too, obtaining the permission, went to the capital of the king of the Shalwas.

3. She was escorted by old twice born men and followed by maid servants; and after travelling the whole distance she reached the presence of that king.

4. She, going to the king of the "Shalwas, said these words:—"I have come, O you of long arms, expecting to be united with you, O you of great intelligence."

5. The king of the Shalwas, however said to him with a laughter, O lord of the universe—"O you of good complexion, I do not desire to take you for my wife for you had before been taken by another.

6. Go therefore, gentle lady, again to Bhishma. I dot desire to have you who had been taken away by Bhishma by force.

7. At that time were you cheerfully led away by Bhishma who vanquished all the kings.

8. O you of fair complexion, I do not desire as my wife, yourself who had been accepted by another, for how can a king like us accept a girl who has before been ravished by another—

9. A king, who is familiar with every science and who lays down laws for others. Go wherever you please, gentle lady, and do not waste your time."

10. Amva, being struck with the darts of love, said to that king :—"Do not speak thus, O ruler of the earth, it can not be so by any means.

11. Never was I cheerfully led away by Bhishma, O chastiser of enemies. Weeping, I was led away by force after he had vanquished the lords of the earth.

12. Accept me, O lord of the Shalwas —accept a girl who is innocent. No religion approves of the desertion of the devoted.

13. I have come here without any loss of time after taking leave of the son of Ganga, who never turns back from the field of battle and with his permission.

14. That Bhishma of long arms does not want me, O lord of the universe and

this exertion of Bhishma is for the sake of his brother, I have heard.

15. Those two sisters of mine, Amvika, and Amvalika, who had been led away, have been made over by the son of Ganga to his younger brother Vichitraviryya.

16. I do not, O lord of the Shalwas, desire any husband save yourself, O foremost among men,—I swear by my heart.

17. O chief among kings, I do not come to you as one who has before been ravished by another. I am speaking the truth, O lord of the Shalwas—I swear by my soul and by truth.

18. Accept me, O you of big eyes, who who am a girl and have come of my own will desirous of your favours, and without having been ravished by another, O chief among kings."

19. Shalwa however abandoned that daughter of the ruler of the Kashis who spoke thus, O chief among the Bharatas, like a serpent casting off its slough.

20. The king of the Shalwas did not look graciously on that girl who spoke in this and several other strains.

21. Then did that eldest daughter of the ruler of the Kashis struck with grief say with eyes bathed in tears in a voice choked with tears.

22. "Being abandoned by you I shall go wherever I please, O lord of the universe, making the righteous my refuge, for truth is indestructible."

23. At that time the lord of the Shalwas thus abandoned that girl, O Kaurava, who who spoke to him plaintively.

24. Shalwa said to her again and again "go, go, I fear Bhishma, O you of beautiful hips, for you are Bhishma's capture."

25. Being thus spoken to by that Shalwa of short foresight, she issued out of that city sorrowing, weeping like a she-osprey.

Bhishma said :—

26. As she sorrowfully issued out of the capital she thought within herself : " In this world there is no young woman in a more difficult situation than myself.

27. I have been robbed of my friends and wronged by Shalwa nor am I capable of going back to the city called after the elephant.

28. The reason being that I was permitted by Bhishma to leave him with the object of going to Shalwa. Whom shall I blame—myself or Bhisma who is hard to be approached,

29. Or that foolish father who made arrangements for the selection of a husband by myself. It was a fault of mine own that at that time from Bhisma's chariot,

30. I did not leap down to join Shalwa, when Bhishma was engaged in fierce battle. The result of that is this—namely that I have been made a fool of.

31. Shame on Bhishma, shame on my idiotic father of foolish heart that fixed valour to be my dower as if I were a woman who could be sold at a price,

32. Shame on myself, shame on king Shalwa, shame also on the creator through whose fault I am now placed in this great difficulty.

33. In all circumstances does a man go through his share of worldly happiness and misery but Bishma, the son of Shantanu, is the prime cause of this difficulty.

34. I now see that for the present I should have my revenge on that Bhishma either by austerities or by battle, for in my opinion he is the cause of my misery.

35. What ruler of the earth would venture to fight with Bhishma." Thinking thus she went out of the city,

36. To a hermitage of a great souled anchorite of virtuous ways of life and she stayed there for the night surrounded by anchorites.

37. That lady of sweet smiles told them, everything about herself in due order, O Bharata, in detail—the story of her abduction, her liberation and her abandonment by Shalwa.

38. There lived a great Brahmana of rigid vows Shaikhabatya by name, old in devotion and a preceptor of the holy books and the Aranyakas.

39. That anchorite, of eminent devotion, said to that chaste lady who was in extreme difficulty and who was sighing in grief and distress.

40. "Such being the case, gentle lady, what can be done by devotees residing in this hermitage, of great parts and great souled though they be ?"

41. She however thus replied, O king : "Show me this favour. I desire to wander about and to practise hard devotion.

42 The deeds that had been done by me in a previous life out of folly are certainly misdeeds and this is surely the result of that.

43. I do not venture to go back to my kindred, O devotees, rejected and rendered cheerless and wronged by Shalwa.

44. I wish to be instructed here (in asceticism), O ascetics, whose sins have been washed off by you who are god-like; let kindness be shown to me."

45. He then comforted that lady by citing instances and examples and consoled her by promising to do her work along with others among the twice-born.

Thus ends the one hundred and seventy-fifth chapter, Amva's asceticism, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXVI.

(AMVOPAKSHYANA PARVA)—

Continued.

Bhishma said:—

1. Then did all those anchorites engage themselves in their respective duties and those virtuous ones thought as to what they should do for that lady.

2. Some amongst them then said:—"Let us take her to her father's place," and some of the anchorites thought of finding fault with ourselves.

3. Some thought of going to the king of the Shalwas and ask him to accept the girl: some said 'nay' to this proposal for she was rejected by him.

4. Then did all those anchorites say again to her: "It being so, gentle lady, what can these anchorites do for you, endued with intelligence and self-control though they are?

5. There is no need for you to roam about in these woods: Listen to words that are of benefit to you and go hence to your father's place; may you fare well.

6. The king, your father, will do what is proper for you and, O blessed lady, you will live there in happiness, endued with all accomplishments as you are.

7. There is no other proper refuge for you, O gentle lady, save your father; for either the father or the husband is the refuge of a woman, O you of fair complexion.

8. A husband is a woman's refuge under smoother circumstances and in a difficult situation a father is the refuge; roaming about is a hard task, especially for those brought up in luxury.

9. Being a princess, you are naturally delicate, O romantic lady; there are many disadvantages, O you of beautiful complexion,

10. In a life in the hermitage while there will be none in your father's place." Then did other anchorites say to that female devotee these words:—

11. "Seeing yourself alone in these dreary and solitary woods kings will court you; therefore do not set your heart on such a life.

Amva said:—

12. I cannot go to the city of Kashi to my father's place for I shall doubtless be disgraced by my friends.

13. O ascetics, in my childhood did I live in my father's place but now I shall not go where my father is; may you fare well.

14. I desire to practise asceticism protected by anchorites so that in the next world too I may not meet with such dire calamities. O foremost among ascetics, therefore am I desirous of practising asceticism.

Bhishma said:—

15. While those regenerate persons were thus thinking of the merit of the case, the royal sage Hotravahana came into that forest.

16. Then did all those ascetics worship that ruler of men and welcome him with their greetings, seat and water.

17. Then did those dwellers of the forest again address that lady in the hearing of that sage after he had taken his seat and rested himself a little.

18. Hearing those words of Amva, the daughter of the king of the Kashis, O Bharata, that royal sage of great energy became filled with pity.

19. That king of great austerities, the great-souled royal sage Hotravahana, seeing her and hearing her speak in that way, became filled with pity.

20. The father of her mother then rose trembling (with rage) and placing her on his lap began to comfort her.

21. He asked her the story of her wrongs from its origin and in detail and she too submitted to him everything as it had happened in detail.

22. Then was that royal sage filled with grief and distress and that one of great asceticism resolved, within himself, on his course of action.

23. Trembling, he said to that distressed and sorrowful girl: "Do not go to your father's place, gentle lady. I am the father of your mother.

24. I shall remove your sorrow, depend on me, dear daughter. You have enough of grief, child, since you are so lean.

25. By my advice go to the ascetic Rama, the son of Jamadagni. Rama will remove this heavy and horrible grief of yours.

26. He will slay Bhishma in battle if he does not act up to his words; go to him, that foremost of the Bhrigu race, who, in energy, is equal to the fire that rages at the time of the universal destruction.

27. That great anchorite will place you on the even path." Then shedding tears profusely,

28. And saluting with her head the father of her mother, Hotravahana, she said:—"By your command I shall go there.

29. But shall I be able to see that respected man known throughout the world and how shall he of Bhrigu's race remove my grave sorrow? I desire to know this since I am going there.

Thus ends the one hundred and seventy-sixth chapter in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXVII.

(AMVOPAKSHYANA PARVA).—*Continued.*

Hotravahana said:—

1. "You will see Rama, the son of Jamadagni, devoted to truth and endued with great strength in the great forest, practising hard asceticism.

2. Rama ever dwells on that highest among the mountains, called Mahendra. Rishis conversant with the Vedas and Gandharvas and Apsaras also live there.

3. Go there and may you fare well. Tell him these words of mine after saluting that old devotee of firm vows by bowing down your head.

4. Tell him what you want, gentle lady—hearing my name Rama will do all you ask of him.

5. Rama is my friend, child, and he is my well-wisher and is highly pleased with me that hero, the son Jamadagni and the foremost of all wielders of weapons."

6. While Hotravahana that ruler of the earth was thus speaking to that girl, the devoted follower of Rama, Akritavrana, presented himself there.

7. Then did all those Rishis by thousands as also Hotravahana, the king of the Srinjayas, old in years, stand up.

8. Seeing him those dwellers of the forest united together did him the rites of hospitality and then sat down surrounding him, O chief among the Bharatas.

9. Then they began to converse cheerfully and delightfully on subjects that delighted one's heart and which were blessed and divine, O chief among kings.

10. Then at the end of the conversation, the royal sage Hotravahana, endued with a large soul, asked Akritavrana about Rama the foremost among the great Rishis.

11. "Where can I see at present the mighty son of Jamadagni, O you of long arms, O Akritavrana, that foremost among those conversant with the Vedas.

Akritavrana said:—

12. Rama ever speaks of you, my lord, saying: The royal sage Srinjaya, that ruler of the earth, is my dear friend.

13. I think Rama will be here on the morrow. You will see him come here owing to your desire for seeing him.

14. O royal sage, why is the lady come to the forest—whose daughter is she and what is she to you? I desire to know it.

Hotravahana said:

15. She is my grand-child, my lord, the beloved daughter of the king of the Kashis. O sinless one, she was desirous of choosing her own husband along with her two sisters.

16. This eldest daughter of the ruler of the Kashis is known as Amva and, O you whose only wealth is devotion, his two younger daughters are called Amvika and Amvalika.

17. Then was there assembled in the city of Kashi, the entire body of Kshatriya rulers of the earth and there were great rejoicings there, O regenerate Rishi of those princes.

18. Then did Bhishma, the son of Shantanu, endued with great heroism and energy overthrowing all those rulers of the earth, take away the three girls by force.

19. Bhishma of sinless soul, having conquered those rulers of the earth came to the city called after the elephant in company with those girls, O Bharata.

20. That lord after submitting the case to Satyavati ordered for the wedding of his brother Vichitravirya.

21. This girl, seeing all the arrangements made for the wedding, said there to the son

of Ganga in the midst of his councillors, O best among the twice-born.

22. "The heroic king of Shalwa has been chosen by me as my husband; O you conversant with virtue, it is not proper that you should give me, who am desirous of another, up to your brother".

23. Bhishma, hearing those words and consulting with his ministers, came to a decision and following the opinion of Satyavati sent her away,

24. Permitted by Bhishma this girl rejoicing went to Shalwa the lord of Saubha in due time and said these words :

25. "I have been dismissed by Bhishma : act righteously towards me for you had before been chosen by me as my husband, O best among the rulers of the earth."

26. Shalwa, however being suspicious about her character, rejected her and she, coming to this hermitage, has become greatly bent on practising asceticism.

27. She was recognized by me owing to her describing her parentage and she thinks Bhishma as the origin of this calamity of hers.

Amva said :—

28. O lord, it is even as this ruler of the earth has said; the progenitor of my mother's self is this Hotravahana of the Srinjaya race.

29. I do not desire to go back to my father's city, O you whose wealth consists in asceticism, from fear of disgrace and out of shame, O great Muni.

30. O best among the twice-born, it is my opinion that what the lord Rama points out to me would be my supreme duty, my lord.

Thus ends the one hundred and seventy-seventh chapter, in the Amvopakshyana of the Udyoga Parva

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CHAPTER CLXXVIII.

(AMVOPAKSHYANA PARVA)— *Continued.*

Akritavrana said :—

1. For which of these two sorrows do you desire a remedy, O lady. Tell me that truly, O child.

2. If in your opinion, gentle lady, the lord of the Saubhas should be urged, the great-souled Rama, desirous of your good, will urge him.

3. Or if you desire to see the blamable Bhishma vanquished in battle by the wise Rama, he, of Bhrigu's family, will do that too.

4. Hearing the words of Srinjaya, and of yours, O you of beautiful smiles, let what ought to be done this very day be settled.

Amva said :—

5. Led away I had been by Bhishma, but he knew not the true state of my feelings. Bhishma did not know, O Brahmana, that my mind leaned towards Shalwa.

6. Thinking of this in your mind you should settle about this ; do what you think is just.

7. Do that which is just and reasonable towards that best among the Kurus and to the king Shalwa or to both.

8. The root of my distress, as it is, has now been submitted by me and it is proper that you should do in this matter what is reasonable.

Akritavrana said :—

9. It is indeed praiseworthy, gentle lady, that you are speaking these words with your eye towards virtue, O you of fair complexion ; listen to these words of mine.

10. If the blamable one had not led you to the city called after the elephant, Shalwa would have accepted you, O timid lady, with his head bowed down, urged by Rama.

11. But since you, gentle lady, had been taken away by him after gaining a victory, O romantic lady, the king Shalwa has therefore doubts in you, O you of beautiful waist.

12. Bhishma is proud of his bravery and success and therefore it stands to reason that your remedy lies in Bhishma.

Amva said :—

13. This desire has ever obtained in my heart, O Brahmana, that I would have but Bhishma slain in battle.

14. Whoever is blamable, Bhishma or the king of the Shalwas, punish him who has brought about this great distress, O you of long arms.

Bhishma said :—

15. The day passed away while they were conversing on this as also the night which was marked by pleasant breezes that were neither too hot nor too cold, O chief among the Bharatas.

16. Then did Rama come there as if blazing with energy—the anchorite having

matted hairs and wearing deer skin was surrounded by his disciples.

17. The great-souled one came, bow in hand, and holding a sword and battle-axe; and the sinless one approached that ruler of men, Srinjaya, O best among kings.

18. Seeing him the ascetics and the king of great asceticism stood up with clasped hands; so also did that girl.

19. Earnestly they adored him of the Bhrigu race, with honey and curds and being duly honoured he sat down with them.

20. Then the two, Srinjaya and the son of Jamadagna, sat together conversing on past matters.

21. At the end of their discourse, the royal sage in proper time said these sweet words pregnant with meaning to Rama, the foremost in the race of Bhrigu, endued with great strength.

22. "O Rama, this is my grand-daughter, the daughter of the king of the Kashis, my lord; hear what she has to say and settle what can be done for her, O you skillful in deeds."

23. Rama said to her—"Repeat your grand story"; thereupon she said to Rama who was blazing like fire.

24. Saluting the holy feet of Rama with her head she touched them with her lotus-like hands and stood in front of him.

25. Being stricken with grief she wept aloud and with her eyes bathed in tears she betook herself to the refuge of the delighter of Bhrigu's race who was of a worthy refuge.

Rama said:—

26. You are the same to me, O princess, as you are to Srinjaya; speak out the grief you have in your mind—I shall act up to your words.

Amva said:—

27. My lord, I betake myself now to your refuge for you are of great vows—Tell me, my lord, who am fallen into the mire of grief and liberate me from the heavy calamity.

Bhishma said:—

28. Seeing her beauty and again her youthful person and her extreme delicacy of mould, Rama became engaged in deep thought.

29. "What shall this one say?" So thought Bhrigu; thinking thus Rama was silent for a long time filled with pity.

30. The lady, of sweet smiles being again asked to recite her story, said everything as it had happened to him of Bhrigu's race.

§ 31. The son of Jamadagni too hearing those words of the princess first settled as to what he should do and then said to her of beautiful hips.

Rama said:—

32. O beautiful lady, I shall send words to that foremost among the Kurus, Bhishma, and that ruler among men. Hearing them will do, my bidding.

33. If the son of Jahnavi does not do what I say then shall I consume him in battle, O gentle lady, along with his ministers, by the blaze of my weapons.

34. If, O princess, you are not of that opinion, I shall urge that hero, the king of the Shalwas, to the present matter.

Amva said:—

35. O delighter of Bhrigu's race, I had been dismissed by Bhishma as soon as he heard that my mind already had been to the king of the Shalwas.

36. Approaching then the king of Saubha I addressed him in improper words, but he did not accept me being suspicious of my character.

37. Thinking on all this, it is proper that you should think of the means of remedying this by your own knowledge, O delighter of Bhrigu's race.

38. The root of this distress of mine is Bhishma of great vows, since by him was I brought under subjection taking me up by force.

39. Slay Bhishma, O you of long arms, for it is by his doings that I am fallen into such distress, O you foremost among the race of Bhrigu, and that I continue in this growing distress.

40. He is covetous, mean-spirited, and boastful of success, O you of Bhrigu's race; therefore is it reasonable that you should take revenge on him, O sinless one.

41. When I was being taken away by Bharata, my lord, I made this resolution in my heart, namely, that I should cause this one of great vows to be slain.

42. Therefore do you fulfil this desire of mine, O sinless Rama; slay Bhishma, O you of long arms, as Purandara slew Vritra.

Thus ends the one hundred and seventy-eighth chapter, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXIX.

(AMVOPAKSHYANA PARVA)—*Continued.*

Bhishma said:—

1. "O Rama, slay Bhishma," having been thus addressed, my lord, he said to that weeping girl who urged him again and again.

2. "O Princess of Kashi, I do not take up arms from my own desire, O you of fair complexion, except at the bidding of those conversant with the Vedas; what else shall I do for you?

3. O Princess, both Bhishma and Shalwa act up to my words and I shall accomplish this work—Do not grieve.

4. But I shall not on any account take up arms except at the bidding of regenerate persons; for this is the vow I have made.

Amva said:—

5. By some means or other, my distress has its origin in Bhishma; slay him therefore without delay, my lord.

Rama said:—

6. O princess of Kashi, I tell you again that though Bhishma is worthy of your worship, he will, at my word, take up both your feet on his head.

Amva said:—

7. Kill Bhishma in battle, O Rama, for he roars like an Asura, after challenging him to fight if you desire, what is pleasing to me, O Rama; besides it is proper that you should porform what you have promised.

Bhishma said:—

8. While the two, Amva and Rama, were thus conversing together, the Rishi, of extremely virtuous soul, said these words:

9. "This is not proper for you, O you of long arms, to abandon a girl who has taken refuge with you. If, O Rama, Bhishma being challenged by you in fight,

10. Either says "I am vanquished" or acts up to your words then the object of this lady will be fulfilled, O delighter of the Bhrigu race.

11. And your promise, my lord, will be redeemed—At the time (of war with the Kshatriyas), this was your promise, O Rama, O great sage.

12. Having conquered all the Kshatriyas at the time you made this promise to the Brahmanas. "If a Brahmana or a Kshatriya or a Vaishya or a Sudra in battle,

13. Becomes the destroyer of a Brahmana I shall slay him" O you of Bhrigu's race—Then, who out of fear will take refuge with me,

14. I shall never be able to abandon by any means so long I have some alive, even if a Kshatriya who has conquered all other Kshatriyas comes to war with me.

15. I shall slay that one, of blazing self though he be" O you of Bhrigu's race.—O Rama, that Bhishma, the supporter of the Kuru race, is even such—Fight with him in battle therefore, O Rama.

Rama said:—

16. I remember the promise that I made before, O you best among the Rishis, but in this instance I shall act in such a way that I may gain my object by peaceful means.

17. This work, aimed at by the princess of Kashis, is indeed great—Taking this lady, I shall go myself there where he is.

18. If Bhishma, proud of his feats in war, does not act up to my commands I shall certainly slay that arrogant one.

19. The arrows, shot forth by me, do not stick in the body of living creatures (but pass clearly through them); it is known to you in the war with the Kshatriyas."

20. Rama saying this, along with those conversant with Brahma—those great devotees rose up intending to depart.

21. Then those devotees, staying there for the night, performed their Homa and other ceremonies and went away with the desire of taking my life.

22. Then did Rama depart accompanied by those utterers of Brahma, making for Kurukshetra, O great king, and taking that girl with him.

23. All of them, namely those great-souled ascetics with that foremost among the race of Bhrigu at their head, having reached the river Saraswati, encamped there.

Thus ends the one huadred and seventy-ninth chapter in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXX.

(AMVOPAKSHYANA PARVA)—*Contd.*

Bhishma said:—

1. On the third day of their encampment, the one of great vows sent me words: "I am come, do what is agreeable to me."

2. Hearing of the arrival of that one endued with great strength at the boundary of my kingdom I went to that lord, the ocean of energy, with great cheerfulness,

3. With a cow before me and surrounded by Brahmanas, priests and preceptors who were equal to the gods themselves.

4. The son of Jamadagni, endued with lustre, seeing me, accepted that worship and said these words.

Rama said:—

5. O Bhishma, in what frame of mind was the daughter of the king of Kashis led away by you though you wanted her not; and why was she again sent away.

6. By you has this lady of spotless fame been robbed of virtue; for touched by you as she has been, for whom would it be proper to marry her?

7. Having been once led away by you she has been rejected by Shalwa; therefore, do at my words accept her, O Bharata.

8. Let this princess fulfil her object, O best among men, and it is not proper, O king, that she should be disgraced by you, O sinless one."

9. Seeing him absent-minded on her account I said—"I cannot again offer her to my brother by any means, O Brahmana,

10. To me she said before—I belong to Shalwa—O you of the Bhrigu race, and permitted by me she went towards his capital.

11. Not out of fear, nor out of pity, nor out of avarice and nor out of a desire to gain my object shall I abandon the duties of the Kshatriya order—such has been the vow made by me."

12. Then did Rama say to me with eyes expanded with wrath:—"If you do not act up to my words, O best among men,

13. I shall slay you along with your ministers;" he said thus to me again and again with eyes expanded with anger.

14. I again and again entreated that best among the Bhrigu race with sweet words, O chastiser among foes, but could not calm him down.

15. I then bowing my head to him said again to the best among the Brahmanas; "What is the reason of your proclaiming war with me?

16. In my childhood had you taught me the use of four kinds of arms, and I am thus your pupil, O you of Bhrigu race."

17. Then did Rama say to me with eyes red with anger—"You know me to be your preceptor, O Bhishma, and yet you will not accept this lady,

18. The daughter of the king of the Kashis for my gratification, O son of Kuru, endued with great intelligence. There is no other way of gratifying me, O delighter of Kuru's race.

19. Accept this lady, O you of long arms, and perpetuate your family. Being severed from the path of rectitude by yourself she gets no husband."

20. I said to Rama, the conqueror of hostile cites who was speaking thus: "This will not be, O regenerate Rishi, what is the use of labouring towards it.

21. O son of Jamadagni, considering that you were my preceptor in days of old I sought to gratify you before, my lord.

22. Who will permit a woman, who sighs for another and who is therefore like a poisonous snake, to remain in his house knowing the great evils thereof.

23. O you of great vows, I shall not for fear of Vasava even forsake my duties; either be gratified with me or do what you please without loss of time.

24. My lord of pure heart, even this Sloka is heard in the Puranas, sung by Maruta endued with a large soul.

25. The abandonment of a preceptor is provided when he is vain or has swerved from the right path or who does not know what his duties are.

26. I respected you very much so long because you were my preceptor; but since you do not know the duties of a preceptor, therefore shall I fight with you.

27. I shall not slay a preceptor in battle, especially as he is a Brahmana and you have been forgiven by me since you are old in devotion.

28. One, who seeing a Brahmana, ready to fight like a friend of the Kshatriyas, wrathfully slays him who flies not from the field,

29. Is not guilty of slaying a Brahmana—such has been authoritatively laid down in the holy books—O you whose only wealth is asceticism, I am a Kshatriya observing the duties of my order.

30. Such a one as myself who treats such according to his merit does not act unrighteously and does not come by evils.

31. When one, able to discriminate the propriety of time and place and knowing both virtue and worldly good, is doubtful of his course, he should without hesitation do that which is virtuous.

32. Since you act unrighteously towards me in a matter connected with profit, I shall certainly fight with you in a great battle.

33. Behold the strength of my arms and superhuman prowess and what I am capable of, under such circumstances.

34. I shall do what I can and O regenerate one, I shall fight with you in Kurukshettra; and since you are desirous to fight, be prepared for battle.

35. Go, O you who are fond of war, and return to the field of Kurukshetra and I shall go there to fight with you, O you whose only wealth is devotion.

35. Being slain by a hundred arrows shot by me, you will obtain those regions earned by your asceticism, being sanctified by my weapons in the battle.

37. Where in days of old, you sanctified the name of your fathers, even there shall I sanctify you, O you of Bhrigu's race.

38. Therefore come there quickly O you who are hard to vanquish in battle and I shall destroy your boast of days of old, which is even now referred to by Brahmanas,

39. The boast that you have indulged in for a long time past—namely the entire body of Kshatryas have been conquered by me alone,—listen to the cause thereof.

40. At that time Bhishma was not born not even a Kshatriya like myself—energetic beings were created afterwards—you consumed only straw.

41. He, who will remove your boasts of valour and desire for war, is now born. He is myself, Bhisma, the subjugator of hostile cities and I shall destroy your pride in battle. There is no doubt about it."

42. Then did Rama say to me with a laugh, O Bharata: "It is fortunate, O Bhisma that you want to fight with me in battle."

43. I shall now go, O son of Kuru, to Kurukshetra with you. I shall do what you say. Go there, O chastiser of foes.

44. There will your mother Jahnavi see yourself slain by my hundred arrows, O Bhisma, and be made the food of vultures and other birds of prey.

45. O ruler of the earth, let your mother, worshipped by Siddhas and Charanas seeing yourself slain by me, weep to-day.

46. Your mother of great parts, the daughter of Bhagiratha that gave birth to you, fool that you are, and affected by the desire of fight, is however undeserving of such a sight.

47. Come and let us go together, O Bhisma, who are hard to vanquish in battle and desirous of war; take, O son of Kuru, your chariots etc. O foremost among the Bharatas,

48. To Rama the conquerer of enemies' towns who thus said then I bowed my head and said "Be it so."

49. Rama, saying this, went to Kurukshetra with the desire of war and I too entering the city submitted every thing to Satyavati.

50. Then after performing propitiatory rites and being blessed by my mother and asking the twice born to bless me,

51. I mounted a beautiful chariot made of silver and drawn by white horses, beautiful to look at, furnished with good seats, and covered with tiger skins.

52. It was also furnished with great weapons and all other neccessary things and guided by a charioteer of good birth well versed in the art of the management of horses,

53. Careful and well trained in battle and who had seen many deeds of bravery. I too, with my body covered with a white coat of mail,

54. And taking a white bow, went out, O best among the Bharatas with a white umbrella held over my head.

55. I was also fanned by white fans, O ruler of men. I was clad with white garments, white head dress and all my ornaments were white.

56. I went out of the city called after the elephant, being eulogised with prayers for my victory and approached the site of battle namely Kurukshetra.

57. Those horses fleet as the mind or the wind, urged by that charioteer, took me, O king, to the great battle.

58. Myself as also that Rama endued with lustre having reached Kurukeshtra was each desirous of showing our prowess.

59. Coming within the sight of that excellent ascetic Rama, I took my good conch and loudly blew it.

60. At the time, O king, there were ascetics and other dwellers of the forest as well as groups of gods with Indra at their head to see that fight.

61. There were seen at the time divine garlands and divine music and masses of clouds.

62. Then did all the devotees, the followers of the scion of Bhrigu's race, become the spectators and surround us.

63. Then did my divine mother, doing good to all creatures, in her own form say

to me, O king,—"what is this desired by you?

64. O supporter of the Kuru race, going to the son of Jamadagni I shall beg of him again and again saying: Do not fight with Bhisma.

65. Do not, my son fight thus with a Brahmana, O ruler of the earth—do not fight with the son of Jamadagni;" it was thus that she reproved me.

67. Then did I say to that goddess after bowing to her and clasping my hands all that had happened in the election of husband, O foremost among the Bharatas.

66. He has strength similar to that of Hara and he is the exterminater of the Kshatriya race—Rama with whom you desire to fight is well known to you.

68. I told her also the way Rama had been spoken to by me, O chief among kings, and the old doings of the daughter of the king of the Kashis.

69. Then my mother, the great river, going to Rama and trying to entreat that Rishi, that scion of Bhrigu's race for my sake,

70. Said these words: "Do not fight with Bhishma for he is your pupil" and he too said to her who was beseeching him. "Turn back the purpose of Bhishma. I am here because he does not perform what I desire.

Vaishampayana said:—

71. Then did Ganga, out of affection for her son, come again to Bhisma but he with eyes expanded with wrath did not attend to her words.

72. Then did the great dovotee of virtuous soul, the foremost of the race of Bhrigu present himself to his view and that best among the twice born summoned him to fight.

Thus ends the one hundred and eightieth chapter, conversation between Rama and Bhisma, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXXI.

(AMVOPAKSHYAXA PARVA)—

Continued.

Bhisma said:—

1. Laughingly I said to him who stood there for battle:—"Myself riding on a chariot I do not venture to fight with you who are on the ground.

2. Mount on a chariot, O hero, and adjust your coat of mail, O you of long arms if, O Rama, you desire to fight with me."

3. Then did Rama say to me laughingly in the field of battle: "The earth is chariot, O Bhisma, and the Vedas carry me like good horses.

4. The wind is my driver, and the mothers of the Vedas (Gayatri, Savitri and Sarasawati) constitute my coat of mail. Well protected by these, in battle I shall fight, O you delighter of the Kurus."

5. Saying thus, O son of Gandhari, Rama of true prowess covered me on all sides with a thick shower of arrows.

6. Then did I see the son of Jamadagni seated on a car holding all the principal weapons, endued with beauty and appearing wonderful to the sight.

7. The car was created by his will force and was like a holy and spacious city with celestial horses yoked to it and well protected and ornamented with gold.

8. He was also clad in a coat of mail, O you of long arms, looking like the sun and moon, wielding a bow furnished with a quiver and with his fingers protected by gloves.

9. Akritavrana, desirous of fighting, performed the office of the charioteer in that battle. He was the dear friend of that descendant of Bhrigu and very well versed in Vedas.

10. When he challenged me to fight my heart was very much pleased. The descendant of Bhrigu said to me again and again "come, come."

11. Then did I approach him who was blazing like the sun, incapable of being vanquished and endued with great strength. Alone I approached Rama, the exterminator of the Kshattriya race.

12. After receiving three showers of arrows I stopped my horses and dismounting and putting aside my bow, I went on foot to that best among the Rishis.

13. And coming before him I worshipped Rama the best among the twice born and after saluting him addressed him suitably in these excellent words.

14. "Whether you are equal to me or superior I shall fight with you, my lord, though you are my virtuous preceptor. Bless me that I may obtain victory."

15. Rama said: "O foremost among the Kurus, such should be done by one who desires prosperity. It is virtuous, O you of long arms, to fight with those that are well known.

16. If, O lord of the universe, you had not thus come to me I would have cursed you; fight you in battle with patience, O son of Kuru.

17. I cannot bless you for victory, for I myself am standing here to vanquish you Go, fight fairly, I am pleased with your conduct."

18. Then did I, after saluting him, quickly mount my chariot and again blew loudly my conch in the field of battle, a conch set with gold.

19. Then did the fight take place between myself and him, O Bharata for a great many days, O king, during which each was desirous of vanquishing the other.

20. In the battle, he first struck me with straight arrows with wings of vulture to the number of six hundred and nine.

21. By that shower, my four horses as also my chariot, O lord of the universe, were completely covered; but clad in a coat of mail, I myself remained calm.

22. Bowing to the gods and especially to the Brahmanas I laughingly said to him who was standing there for battle.

23. "I have shown sufficient respect to yourself as a preceptor, though you have paid little regard to me. Listen again, O Brahmana, to what should be done if you want to acquire virtue.

24. The Vedas that are in your body and the great spirit of Brahma that is there and the great asceticism practised by you —I do not strike at.

25. I shall strike at your Kshatriya-hood since, O Rama, you have adopted the life of a Kshatriya; a Brahmana becomes a Krhatriya owing to his taking up arms.

26. Behold now the strength of my bow; and behold the might of my arms. O hero, I shall cut asunder this bow of yours by my arrows."

27. Then did I hurl towards him a broad headed arrow and by it his bow broke into a million pieces and fell to the ground.

28. In the same way, I shot a hundred arrows furnished with the wings of a vulture on the son of Jamadagni.

29. Piercing through his body and carried along by the wind the arrows sped along dropping blood and acting like serpents.

30. Rama, then with all his body wounded and covered all over with blood, shone in battle like a mountain dropping melted metal.

31. He looked like the Asaka tree, at the end of winter, covered with bunches of red flowers or, O king, like the Kinsuka tree when laden with flowers.

32. Then did Rama, wrathfully taking up another bow, shoot forth arrows well sharpened and furnished with golden wings.

33. Those fierce arrows, which were like flames and poisonous serpents coming from several sides, caused me to tremble at their great force and pierced my very vitals.

34. Then did I, with wrath, shoot on Rama arrows, one hundred in number after summoning all my patience and addressing myself to battle.

35. Rama, struck with those arrows which were like fire or the sun and like poisonous snakes, became like one senseless.

36. Then was I filled with pity and stopped of my own will and said: "Fie, fie on battle and on Kshatriya practices," O Bharata.

37. Being filled with grief I said, "I am a vicious man and what sins have been committed by me for observing the duties of a Kshatriya.

38. For I have hurt with my arrows my preceptor who is a Brahmana of a virtuous soul." After that, O Bharata I did not strike at Jamadagni's son.

39. At this time, at the end of day, the sun of a thousand rays after heating the earth, went to his rooms and the fight too closed for the day.

Thus ends the one hundred and eighty-first chapter, the fight between Rama and Bhishma, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXXII.

(AMVOPAKSHYANA PARVA)—*Continued.*

Bhishma said:—

1. Then did the charioteer, O lord of the universe, who was regarded as being skilful in such matters, draw forth the arrows from his own body and those of the horses as well as that of myself.

2. In the morning, the sun having risen, the fight commenced again, the horses (of both parties) having been bathed and allowed to roll on the ground, and given water and thereby refreshed.

3. Seeing me coming quickly with my coat of mail on and seated on my chariot Rama, of great lustre, got ready his car very carefully.

4. I too, seeing Rama, who was desirous of fight, approaching, keeping aside that best of bows, at once dismounted from my chariot.

5. Having bowed down to him I got on it again and desirous of fight stood before Jamadagna, past the reach of fear.

6. Then did I, all on a sudden, cover him with a great shower of arrows: and he too covered me with shower of arrows.

7. The son of Jamadagni worked up with wrath, again shot forth on me fearful and sharp arrows having mouths blazing like those of serpents.

8. Then did I at once again and again cut them asunder, O king, by my hundred and thousands of arrows, when they were still in the air.

9. Then did the illustrious son of Jamadagni shoot at me celestial weapons but I thwarted them off, O you of long arms.

10. In fact, O you of long arms, I performed mightier tasks by my weapons on which there was a loud commotion all about, O king.

11. Then did I shoot at the son of Jamadagni the weapons called *Vayavya* but Rama, O Bharata, warded it off by the weapon called *Guhyaka*.

12. Then did I after repeating suitable incantations shoot the weapon called *Agneya* but Rama thwarted that weapon of mine by one called *Varuna*, O lord.

13. In this way did I ward off the heavenly weapons of Rama and the energetic Rama too, that chastiser of enemies, conversant with celestial weapons, thwarted off the weapons of mine.

14. There did that best among the twice-born, Rama, the son of Jamadagni, suddenly turning to the right, pierce me in my breast.

15. Then did I, foremost among the Bharatas, faint on that best of cars. My charioteer quickly removed me who was deprived of consciousness.

16. O chief among the Bharatas, seeing me afflicted and struck with the arrows of Rama and removed, being deprived of consciousness,

17, All the followers of Rama, Akritavrana and others and the daughter of the king of the Kashis all set up a loud shout.

18. My consciousness (after a time) having come back I said to my charioteer "O charioteer, go where Rama is. I am prepared (for battle) for I have now no pains."

19. Then did the charioteer bear me by means of exceedingly beautiful horses which went on dancing as it were, O scion of the Kuru race, and which were of the speed similar to that of the wind.

20. Having then come near Rama and being wrathful I shot forth a shower of arrows, O Kaurava, with the desire of gaining victory over that wrathful one.

21. But that Rama cut asunder those arrows which went along in straight lines, when they were in still in the air, by shooting three arrows for each of mine.

22. Then were all of them (Rama's followers) rejoiced at seeing my well furnished arrows cut asunder in two by hundreds and thousands.

23. Then did I shoot at Rama, the son of Jamadagna with the desire of killing him, blazing arrows of good appearance, guided by death itself.

24. Struck with its force and owing to its impetus, Rama fainted in the field and fell on the ground.

25. Rama falling on the ground all began to cry out *Alas, Alas*, as might be the case, O Bharata, if the sun were to fall on the earth.

26. Then did all those ascetics and the princess of Kashi, O delighter of the race of Kuru, being filled with anxiety, began to comfort him,

27. By embracing him and slowly passing over the palms of their hands rendered cold by water and by blessings of victory, O Kaurava.

28. Then did Rama, rising up, give vent to these wrathful words :—" Stay, O Bhishma, you are already killed" fixing an arrow to his bow.

29. In that great battle that arrow, shot by him, quickly fell on my right side owing to which I was as much agitated as a tree is shaken by a gale.

30. Then did Rama, after killing my horses in that great battle, cover me up with clusters of arrows shot with lightness of hand and with such precision that each could carry away with it a single hair of my body.

31. Then did I too shoot my weapons with lightness of hand so as to ward off his arrows, O you of long arms, and those arrows (of mine and of Rama) stayed in the air (without falling down.

32. The arrows shot by Rama and myself completely covered the sky so that even the sun, covered by a net of arrows, could not give forth its heat.

33. The very wind then shut up in that net could not pass through it. Then owing to the wind being shut up, and the sun too not being able to impart its rays,

34. And from the clashing of weapons there sprang up a fire and those arrows were ablaze owing to the fire brought into existence by them.

35. At the time, O king, every body on earth, was reduced to ashes. At that time, hundreds, and thousands, and tens of thousands and hundreds of thousands,

36. And millions and hundreds of millions of Rama's arrows were shot by that warthful one, all in quick succession.

37. In that battle, I too, by my arrows resembling poisonous snakes, cutting asunder those arrows, made them fill up the earth like snakes cut up in fragments, O ruler of men.

38. Such was the wonderful fight that took place at the time, O best among the Bharatas. Evening having passed away my preceptor also retired.

Thus ends the one hundred and eighty second chapter the fight between Rama and Bhishma in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXXIII.

(AMVOPAKSHYANA PARVA)—*Continued.*

Bhishma said :—

1. O best among the Bharatas, the next day a hard and terrible fight took place with Rama who had come back.

2. On that occasion did that virtuous souled hero, conversant with celestial weapons, hurl at me, day by day, many celestial weapons.

3. Those weapons I met by weapons capable of meeting them, O Bharata, in that terrific stuggle, casting off hopes of life which is so hard to sacrifice.

4. When in this way many weapons were neutralized and baffled by other weapons, O Bharata, Rama, of great energy, fought in that battle with me, casting off hopes of life.

5. Seeing his weapons thus baffled then did the great-souled son of Jamadagni hurl at me the fire weapon called *Shakti* with its extremity ablaze and shining like a meteor which came to have been shot by Death himself and which pervaded the earth with its effulgence.

6. I too cut asunder that blazing weapon which was coming against me like the blazing sun at the time of the destruction of the universe and felled it to the earth cut up into three pieces by my arrows: then did sweet-smelling breeze blow about me.

7. That one being cut asunder, Rama excited with wrath, hurled twelve other fierce weapons at me. Their appearanc, O Bharata, I cannot describe owing to their effulgence and speed.

8. How indeed can I do so? I was struck with fear at seeing all those arrows flying towards me from diverse directions and assuming diverse forms and blazing with effulgence as the twelve suns that rise at the time of the destruction of the universe.

9. Seeing myself surrounded by a net of arrows, I neutralized them by another net of arrows from myself, O king, and then in that battle, I shot twelve arrows by which I neutralized even those terrible looking arrows.

10. Then did the great souled son of Jamadagni, O king, hurl at me fierce arrows having golden handles which were variegated and furnished with golden wings. They were blazing like great meteors.

11. These too, O chief among men, I caused to fall to the ground with the heel of my sword and shield and then shot forth celestial arrows at the celestial horses of Rama and his charioteer in that battle.

12. Seeing those arrows, decked with gold, flying at him like serpents let loose from their holes, the great-souled smiter of the lord of the Haihayas became excited with wrath and again brought forth celestial weapons.

13. Then did a cluster of blazing and fierce arrows looking like a swarm of locusts completely overwhelm my body and my horses and chariot.

14. By those arrows were my chariot, and all the horses and the charioteer completely covered. The yoke, shaft, wheels and wheel spokes were all broken by the force of that downpour of arrows.

15. That down pour of arrows having been finished, I too showered arrows on my precepter. The mass of Brahmic merit pierced with the shower of arrows began to give forth copious discharges of blood.

16. But in the same measure as Rama was overwhelmed with my arrows, was I also pierced hard with his. When the sun set in the afternoon behind the hills in the west, our combat came to an end.

Thus ends the one hundrad and eighty third chapter, the combat between Bhishma and Rama in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXXIV.

(AMVOPAKSHYANA PARVA)—*Continued.*

Bhishma said:—

In the morning when the sun had risen, there again began the fight between myself and the scion of the Bhrigu's race.

2. That foremost of smiters, then seated on a quick-going car, showered nets of arrows on me that fell like clouds on a mountain.

3. Then that well-wisher of mine, my charioteer, overpowered by that shower of arrows, fell down from his place in the car causing anxiety to my mind.

4. Then did my charioteer fall into a deep trance and by reason of his being struck with arrows fell down in the earth and became senseless.

5. Then did the charioteer give up his life being struck with the arrows of Rama and for an instant, O chief among kings, I too was afraid at the time.

6. On my charioteer being killed, and my mind being excited Rama hurled at me arrows charged with death.

7. Then did that scion of the Bhrigu race having drawn up his bow with great force hurle an arrow at me who was overwhelmed at the calamity of my charioteer.

8. That blood-drinking shaft, having fallen on my arrow, came down on the earth taking me along with it.

9. Rama too, thinking me to be dead, O best among the Bharatas, roared aloud like the clouds and sent again and again forth a loud shout along with his followers.

10. Myself having fallen down, Rama, being pleased, gave forth a loud shout along with his followers.

11. The Kurus who were there at my side and those who came there desirous of seeing the fight, became overwhelmed with deep sorrow at my fall.

12. When I had fallen down, I saw O lion among kings, eight twice-born ones blazing like the sun. They there surrounding me and supporting me by their arrows in the midst of the field.

13. Being supported by the twice-born, I did not touch the ground and was held in the air by them as by friends.

14. They sprinkled drops of water on me as I was breathing heavily and then those Brahmanas, bearing me up, said to me.

15. "Fear not, you will still be prosperous" and I suddenly stood up, comforted at those words of theirs, and saw my mother, the best among river, seated on the car.

16. I also saw my horses held by that great river, O chief among the son of Kuru. Having touched the feet of my mother and worshipping the memory of my ancesters, I ascended my chariot.

17. She protected myself with my chariot and horses and the weapons for battle and with clasped hands I sent her away.

18. I then myself held the reins of those horses which had the speed of the wind and fought with the son of Jamadagni till the close of the day.

19. Then O foremost among the Bharatas, in that battle, I shot forth an arrow of great strength and speed on Rama that struck his heart.

20. He then fell down on his knees on the earth, overwhelmed by my arrow with his bow loosened from his grasp, and swooned away.

21. When Rama, the giver of thousands, had fallen down, clouds covered the sky discharging copious blood.

22. Meteors too fell by hundreds and thousands and roared, making every thing shake. And suddenly Rahu swallowed the shining sun.

23. High winds blew and the earth trembled and the vultures and cranes and crows came down with joy.

24. The cardinal points were ablaze and jackals began to cry aloud every moment; and drums untouched began to give forth harsh sound.

25. All these frightful omens occurred on the high-sould Rama falling down on the earth in a swoon.

26. Then Rama, rising up suddenly, approached me, with a view to a renewal of fight, O son of Kuru, being himself excited and made senseless by anger.

27. The one of long arms took up his bow which was strong and also took up an

arrow; but I withstood Rama equipped as he was.

28. The great Rishis were filled with pity and that descendant of Bhrigu was filled with anger and he, the one of immeasureable soul, too neutralised my arrow which was like the fire that rages at the time of the universal destruction.

29. Then did the sun, covered by dust and its effulgence clouded, slowly set and night came on with its cool breezes and then we desisted from war.

30. In this way, O king, was there an end to the fight and again was there a ferce encounter at the dawn of day and so on day after day for three and twenty days.

Thus ends the one hundred and eighty fourth chapter, the fight between Rama and Bhishma, in the Amvopakshyana of the Udyoga Parva.

CHPTER CLXXV.

(AMVOPAKSHYANA PARVA)—*Continued.*

Bhishma said:—

1. Then, during the night, O great king, having bowed to all the Brahmanas, my fore-fathers, all the gods,

2. To all those beings that walk about in the night, to all elements—earth, water, fire, air and the sky—and to all kings, O lord of earth, I lay down on my bed, and and being all alone, I began to reflect (thus).

3. "This terrible battle, between myself and Jamadagnya, being as it is of high and mighty consequence, lasted for many a day.

4. And yet I have not been able to vanquish, in fight on the field of battle, this twice-born Rama, known as Jamadagnya who is of great might and energy.

5. If indeed, it lies in my power to vanquish this powerful son of Jamadagni, let the gods, well-pleased, show themselves to me during the night.

6. Then, O great king, mangled with arrows, as I lay asleep that night on my right, at about dawn came,

7. Those foremost of Brahmanas by whom I had been raised up when I had fallen down from chariot, and who had held me and comforted me, saying, "*Fear not.*"

8. Even they, O great king, showing themselves to me (during my sleep) in a dream, stood around me, and spoke these words; Hear them, O perpetuator of Kuru's race,

9. "Rise up and do not fear, O son of Ganga, you have not the least fear, for we will protect you, O son, who are own body.

10. Rama, the son of Jamadagni, by no means will vanquish you in battle. (Rather), you will vanquish Rama in battle, O best of Bharata's race.

11. This well-beloved weapon you will recognise for it was known to you in your previous birth.

12. It appertains to the lord of all creatures (Brahma) and was manufactured by the divine architect; it is named Praswapa, O Bharata. It is not known even to Rama nor to any body else on the earth.

13. Recollect it therefore, O you of mighty arms, and apply it steadily and with all your strength. It will come to you of itself, O you great king and sinless one.

14. By this weapon, by which O son of Kuru, you will hold in check all persons of mighty energy, Rama will not be killed outright, O king of men.

15. No crime will therefore attach to you O giver of honours. And this son of Jamadagni will fall asleep, afflicted by the might of this weapon of yours.

16. Having thus vanquished him, you yourself will raise him up again on the battle-field by that dear weapon, O Bhishma, known as *Samvodhana.*

17. Do as we tell you, O son of Kuru, seated on your chariot at day-break. Asleep or dead, we consider it to be the same.

18. O king, Rama will not die by any means. Apply, therefore, this (weapon) Praswapa, happily brought for you."

19. Having said this, all those best of Brahmanas vanished, O king. They were eight in number, resembling one another in appearance, and shone brightly, having no material bodies.

Thus ends the one hundred and eighty-fifth chapter, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXXVI.

(AMVOPAKSHYANA PARVA)—*Cond.*

Bhishma said:—

When they had passed away, I awoke. O Bharata; I was filled with great joy as I thought of the dream.

2. Then began that mighty battle between him and me, O Bharata, which was wonderful and which made the hairs of all creatures stand on end.

3. Then Bhargava rained on me a shower of arrows, which I baffled by a (like) shower of arrows, O Bharata.

4. Thereupon he, of great asceticism, was greatly incensed and remembering what had happened the day before, he hurled, with anger, a dart at me,

5. Which was as hard as Indra's thunderbolt, was equal in effulgence, to the mace of Yama, (god of death) blazing like a flaming fire and licking as it were with its tongue, all quarters of the battle-field.

6. Then, O best among Kurus, it struck me on my shoulder, even then, O perpetuator of Kuru's race, like a lightning ranging in the sky.

7. Thus wounded by Rama, O red-eyed one of mighty arms, blood flowed freely like streams of red earth from a mountain.

8. Greatly incensed, I darted, at the son of Jamadagni, a deadly shaft, comparable to the poison of a serpent only.

9. That hero, the best of the twice-born, struck by it on the forehead, shone beautiful as a mountain with its peak.

10. Filled with great wrath he turned round, and drawing his bow with great strength aimed at me a terrible shaft, resembling death himself and capable of grinding all enemies.

11. That fierce shaft struck me on the breast hissing (through the air) like a serpent, and I fell down to the earth, O king, covered with blood.

12. Regaining my conciousness, I hurled at that intelligent son of Jamadagni a dart, bright and blazing as the lightning flash.

13. That dart fell on the chest of that best of Brahmanas. And, O king, having fainted (from pain) he began to tremble all over.

14. Then his friend, that twice-born and great ascetic named *Akritavrana*, embraced him again and again and soothed him with words of auspicious import.

15. Thus comforted, Rama was filled with anger and vindictiveness, and that keeper of all observances brought forth a mighty weapon of Brahma.

16. Then, for the purpose of baffling also, I aimed the same excellent weapon of Brahma, which blazed forth, appearing like what happens at the end of the Yuga (at the final destruction).

17. Then those two Brahmic weapons met each other in mid-air, without being able to reach either Rama or myself, O best of Bharata's race.

18. Thereupon, in mid-welkin, only a flame blazed forth, and O lord of earth, all creatures became greatly afflicted.

19. The *Rishis*, and the gods together with the Gandharvas, O Bharata, became greatly afflicted, struck by the blazing effulgence.

20. Then the earth, with the mountains, forests and trees, began to tremble, and all creatures, becoming heated, became highly afflicted.

21. The firmament, O king, began to burn and the ten points of the compass were filled with smoke. At that moment, those creatures that range the sky could not stay there.

22. While during this time all creatures, with the gods, the Asuras and Rakshasas began uttering exclamations of woe,—O Bharata, "This is the time," thought I and became desirous of shooting,

23. That weapon Praswapa speedily, according to the words of command of the speakers of Brahma. And the Mantras also for using that weapon suddenly came to my mind.

Thus ends the one hundred eighty-sixth chapter, in the Amvopakshyana of the Udyoga Pavva.

CHAPTER CLXXXVII.

(AMVOPAKSHYANA PARVA)—*Contd.*

Bhisma said:—

1. Then when I had thus made up my mind there arose a mighty din of tumultuous voices in the sky, O king, saying, "O Bhishma, O son of Kuru's race, do not let go that weapon Praswapa."

2. But for all that I still aimed that weapon at the descendant of Bhrigu. As I was aiming it, Narada addressed me, saying:—

3. "These gods are stationed yonder in the sky, O son of Kuru's race. They are forbidding you to-day, do not aim the weapon Praswapa.

4. Rama is an ascetic, possessed of the attributes of Brahma; he is a Brahman, and moreover your preceptor. Do not O son of Kuru, inflict humiliation on him, by any means.

5. Then I saw those eight speakers of the Brahma, stationed in the sky. O great king, smilingly they spoke these words to me slowly.

6. "O best among Bharata's race, do as Narada has spoken to you, for this, O best among the Bharatas, is highiy beneficial to all creatures."

7. Thereupon, withdrawing that mighty weapon Praswapa, I made the Brahma weapon to blaze forth according to the ordinance.

8. Thereupon Rama, beholding that the Praswapa weapon was withdrawn, was greatly excited and suddenly gave out these words—*Fool that I am, I am vanquished, O Bhishma.* Then the son of Jamadagni saw his father, and the venerable father of his father, who stood there surrounding him, and consoling him, spoke at the time :—

The father said :—

10. Do not display such rashness again, O son, by any means,—especially of going to battle with Bhishma, who is a Kshatriya.

11. This is the duty of a Kshatriya,—viz, to fight ; O descendant of Bhrigu, study and the observance of religious austerities are the best wealth of the Brahmanas.

12. This (taking up of arms) was ordered by us to you for some special reasons before this. Then you had taken up your arms most fiercely and performed that unenviable deed (the extermination of the whole Kshatriya race).

13. What time you have fought with Bhishma has been enough, O son. O you of mighty arms, desist from this combat, leave the battle-field.

14. Blessings be to you, let this be enough of taking up the bow. But desist from this now, O invincible one. Practise austerities, O Bhargava.

15. Here is Bhishma, the son of Shantanu, who has been made to desist from battle by all the gods, who are endeavouring to pacify him by saying "Desist from this battle.

16. "Do not fight with Rama, your preceptor"—again and again (saying this) "It is not becoming for you, O prepetuator of the race of Kuru, to vanquish Rama in battle.

17. O son of Ganga, do honour to this Brahmana on the field of battle. We are your superiors and therefore forbid you.

18. Bhishma is one of the foremost of the Vasus. It is only by good luck that you are still living. This Shantanu's son by Ganga is a celebrated Vasu.

19. How can he be vanquished by you ? Desist at this point, O descendant of Bhrigu. That best among Pandavas, Arjuna, who is the powerful son of Indra,

20. Who is Nara, who is the lord of all creatures, a hero, who was before this a god, who is without beginning and end, and who, mighty as he is, is known throughout the three worlds as Savyasachin,—is ordained by the self-create (Brahma) to be the death of Bhishma in the ripeness of time."

Bhishma said :—

21. Being thus spoken by his ancestors, Rama thus spoke to them—"I will not desist from the combat—this is the vow I have taken upon myself.

22. Before this, I had never been made to turn beak (from combat) on the field of battle. O grandsires, make the Ganga's son to desist trom the battle, if it so pleases you.

23. But as for me, I will never hold back from this combat." Then those ascetics, O king, with Richeeka at their head,

24. And accompanied by Narada, came up (to me) and thus spoke :—"Desist from the battle, O son. Honour that foremost of Brahmanas."

25. "No" I said to them "according to the duty of a Kshatriya, this is my vow, that never from battle, I will turn back or suffer my back to be wounded by arrows. Not from coveting any objects of desire, nor from fear, nor for the sake of wealth,

27. Shall I abandon my eternal duty,—this is my fixed resolution." Then all those asceties, O king, with Narada at their head,

28. And Bhagirathi, my mother, occupied the field of battle (between myself and Rama). I however, stood with my bow and arrows as before, and with fixed resolution as before, on the battle-field, to go on fighting. Then they said to Rama.

29. Once more, all them together, going up to the descendant of Bhrigu, on the battle-field said, said—"The hearts of the Brahmanas are as soft as butter, O son of Bhrigu ; be pacified.

30. O Rama, O Rama, O best of Brahmanas, desist from this battle. Bhishma is incapable of being killed by you, as you by Bhishma, O son of Bhrigu's race."

31. Addressing him with these words, and obstructing the battle-field, his forefathers

made the descendant of Bhrigu lay aside his weapons.

32. And then I again saw those eight revealers of Brahman, blazing like eight constellations risen (in the sky).

33. They then spoke these words with affection to me, who stood on the field of combat, "O you of mighty arms, go up to Rama, your preceptor. Do what is good to all the world."

34. Beholding that Rama desisted (from battle) at the words of his will-wishers, I also, for the good of the worlds, accepted (their) words.

35. Thereupon severely wounded as I was, I went up to Rama, and bowed down to him. Rama also, that great ascetic, smiling with love, spoke to me.

36. "There is no Kshatriya among all men equal to you on the face of the earth. Go you, O Bhishma, for in this combat I have been highly pleased with you.

37. Then in my presence, summoning that maiden (the daughter of Kashi), the descendant of Bhrigu, spoke (to her) in these modest words, before all the high-souled ones.

Thus ends the one hundred and eighty seventh chapter, in Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXXVIII.

(AMVOPAKSHYANA PARVA)—*Continued.*

Rama said:—

1. In the very sight of all these persons O maiden, I have done better, according to the best of my power, and displayed my highest prowess.

2. And yet I have been unable to gain any superiority over Bhishma, that foremost of all wielders of weapons, though I have exerted to the very best of my power.

3. This (which you have seen) is my highest might,—this is greatest strength. Go whither you like, O blessed lady. What else can I do for you?

4. Take refuge even with Bhishma himself; there exists no other for you. I am vanquished by Bhishma on account of his using such mighty weapons."

5. Then the high-souled Rama, having thus spoken, fetched a deep sigh and remained silent. Then that maiden spoke to the deseandant of Bhrigu.

6. "O holy one, it is even as your holy self has said. This Bhishma, of varied intelligance, is invincible in battle even by the very gods.

7. To the best of your power and to the best of your energy you have accomplished my work, and in this battle you have shown irresistible might and diverse kinds of weapons.

8. You have yet been unable to show any superiority (over Bhishma). As for me I shall not go again to this Bhishma. Thither, however, shall I repair, where, O you whose wealth is asceticism, I shall be able myself to (obtain the means to fell down in battle this Bhisema, O you the perpetuater of the race of Bhrigu."

20 Having spoken thus, that maid went away with eyes agitated with wrath; and intending to bring about my death she firmly resolved to practise asceticism.

11. Then that foremost one among Bhrigu's descendants, accompanied by those ascetics, departed, after bidding me farewell for the mountain of Mahendra, O Bharata, whence he had come.

12. Thereupon, ascending my chariot, and praised by the twice-born, I entered the city and immediately informed Satyavati, my mother,

13, Every thing as it had happened, O great king, and she (in her turn) uttered words and congratulations to me. I then appointed intelligent and wise men to watch the proceedings of that maiden.

14. Day after day, they went and learnt whatever she did, being devoted and always stationed at their duty, and brought them to me, always their well-wisher.

15. Even at the time when that maiden went to the woods bent on practising asceticism, I became melancholy and poorly with pain.

16. No Kshattrya has ever by mere prowess vanquished me in battle, except one acquainted with Brahma, O my son and observant of vows and austerities.

17. I then informed even Narada, O king, and also Vyasa of the doings (of that daughter of the king of Kashi), and both of them said to me.

18. "O Bhishma, you need not be depressed on account of the daughter of Kashi. Who can have the power to alter the course of destiny by individual resolution?

19. That maiden, O great king, having entered the pale of a secluded spot, began practising austerities of superhuman endurance, on the banks of the Yamuna,

20. And she remained in the water of the Yamuna for one year, and another year, that lady remained fasting without food.

21. Without food and emaciated, rough skined, and bronzed, with matted locks, and begrimed with the mud (of the river), that lady, whose wealth consisted in asceticism, remained fixed and motionless for six months, her only food being the air.

22. And after this she broke her fast by eating a single dry leaf, and then she remained, another year, standing erect in the great river on one foot fired with indignation as she was.

23. And thus she continued for twelve years (her austerities) and made the heaven hot. Nor could she be made to desist from the course by her relatives.

24. Then she went to Vatsabhumi, resorted to by *Siddhas* and *Charanas*, and the retreat of high-souled ascetics of pious deeds.

25. And there, in the sacred waters of pilgrimages, she bathed herself night and day, and that daughter of the lord of Kashi roamed about, fierce as she was, according to her desire.

26. Proceeding next to the hermitage of Narada, and then to the auspicious hermitage of Uluka, and to that of Chyavana, and even to the sacred spot of Brahma,

27, And to Prayaga, the sacrificial spot of the gods, and to the forest sacred to the gods and to Bhogavati, O monarch, as also to the hermitage of Kaushika,

28. And to the hermitage of Mandavya O king, as also to the hermitage of Dilipa, to the (sacred) water of Rama's lake, O Kauravya, and to the hermitage of Pailagarga,

29. In these sacred places of pilgrimages that maiden of Kashi, O lord of earth, bathed her body, and all this while practising the austerities difficult of performance.

30. (One day) my mother, (Ganga) while in the waters, spoke these words, O Kaurava why do you take so much pains, O blessed one! Tell me the truth.

31. She then spoke, of whom no one can speak evil, with hands folded to my mother "O fair-eyed one, Rama has been vanquished in battle by Bhishma.

32. Who else, though a lord of earth, can attempt to vanquish him when he stands forward with his arrows? And I am practising these severe austerities for the destruction of Bhishma.

33. I wander about in the earth, O goddess, with the one purpose of obtaining the means of death of that king, and this is the vow I have taken, O goddess, in everything else that I do."

34. Thereupon the ocean-going (Ganga my mother) spoke: "O lady, you are acting crookedly. O faultless one, this object of yours you shall not be able to attain, O weak one.

35. O daughter of Kashi, if you hold to this vow for the destruction of Bhishma, and even if you take leave of your body while performing these austerities,

36. You shall be turned to a tortuous river, O fair one, with water (only in the rains. Your water shall be inacccssible and unknown, and (as you shall be) with water only during the rainy season, you shall be dry for eight months (in the year);

37—38. Filled with dreadful alligators and yourself dreadful, and inspiring terror in all creatures." Having thus spoken, O king, my mother, that lady of great fortune pretending to smile, dismissed the daughter of Kashi. Thereupon that highly fair one did not even drink water, sometimes for eight months and sometimes for ten months.

39. And the daughter of the king of Kashi, O Kauravya, on account of her love of pilgrimage came to Vatsabhumi, and there she fell down and began to run down (as a river.)

40. And O Bharata, it is recorded that the river in Vatsabhumi, was filled with water only during the rains, and abounded in alligators, was difficult to ford and tortuous (in her course).

41. O king, by merit of her austerities that maiden became a river by only half her body, while by the other half she remained a maiden in Vatsabhumi, as before.

Thus ends the one hundred and eighty eighth chapter, the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXXIX.

(AMVOPAKSHYANA PARVA)—*Continued.*

Bhishma said:—

1. Then all the ascetics (living in Vatsabhumi), perceiving her firmly resolved on practising austerities, dissuaded her, and they said "O child, what do you mean to do?"

2. Then to those Rishis hoary with asceticism, spoke the maiden: "I have been undone by Bhishma, and despoiled of those virtues that would have been mine by living with my husband.

3. My observance of vows is for his destruction, and not for the sake of the worlds of happiness, O you that have asceticism for your wealth. Having slain Bhishma I shall attain peace (of mind); this is my resolve.

4. Him by whom this existence has become one of continuous misery, by whom I have been deprived of the region where my husband is, for whom I am neither a woman nor a man in this life,

5. Without slaying in battle that son of Ganga, I will not desist, O ye whose wealth is asceticism. That which I have here spoken in words—even that is the resolve in my heart within.

6. I am disgusted with remaining in this state of mine as a woman, and I am firmly resolved upon attaining the state of a man. I will be revenged upon Bhishma. I should not be dissuaded any more."

7. To that ascetic lady, the god who holds the trident in his hand, and who is the husband of Uma, showed himself in his own form in the midst of those *Maharshis*.

8. Being asked to solicit her wished for boon, she prayed of the god my defeat. "You will slay him"—thus that god answered that lady of firm resolution.

9. "Thereupon again she said to Rudra—How can it happen, that mine shall be the victory in battle, O god, as I am, a woman?

10. O lord of Uma, my mind is perfectly calm, so far as regards a woman. And you have also promised, O lord of all creatures, the defeat of Bhisma.

11. Act in such a way that this (promise) may be true, O god who has the bull for the mark, and so that on encountering Bhishma, the son of Santanu in battle, I may slay him."

12. To that maiden Mahadeva (the great god) having the bull for his carrier thus spoke truly—"My words can not be false. They shall turn out true, O blessed one.

13. You will slay Bhishma in battle, for you will attain the state of a man. And you will recollect all this, when you go to another body.

14. Borne in the race of Drupada, you shall be a *Maharatha*, quick in the use of weapons, skilled in fighting in various ways, and a firce warrior.

15. As I have spoken, O blessed one, so shall it all be. You will be a man after some time has elapsed."

16. So saying, Mahadeva, otherwise, known as Kaparddin, and having the bull for his carrier, vanished even then and there while the Brahmanas were looking on.

17. Thereupon that faultless damsel of fairest complexion, in the very sight of those great *Rishis*, having gathered fuel from that wood,

18. And making a large funeral pyre and having set fire (to it), O monarch, with a mind burning with wrath, even in that flaming fire,

19. That eldest daughter of the king of Kashi, O king, entered the fire on the banks of the river Yamuna, saying (as she did so) "For the destruction of Bhimasena.

Thus ends the hundred and eighty ninth chapter, in Amvopakshyana of the Udyoga Parva.

CHAPTER CXC.

(AMVOPAKSHYANA PARVA)—*Continued.*

Duryodhana said:—

1. Tell me, O grandsire, how Shikhandin, who had been before a daughter, O son of Ganga, became a man, O foremost of warriors.

Bhishma said:—

2. The chosen and beloved queen of king Drupada, O great king, was childless at first, O monarch.

3. And during this time the highly intelligent king Drupada, pleased by worship, O mighty king, the God Sankara for the sake of offspring.

4. Resolving to bring about my destruction, he took to the severest penances, and said "Let mine be a son, and not a daughter, O Mahadeva;

5. O God, I desire a son, to revenge myself on Bhisma." Then this was said (to him) by Mahadeva—"Your son shall be both male and female.

6. Desist therefore, O protector of the earth, it shall never be otherwise." He (king Drupada) entering his city said to his wife.

7. "I have made a great exertion; O goddess, I have worshipped *Shambhu* by penances, and I have been told by him.

"Your offspring) will first be a female and will then become a man."

8. Though repeatedly solicited, Shiva only said "It is decreed by destiny. It shall not be otherwise, but even as I have told you"

9. Thereupon that lady of great force of mind kept her mind rigidly pure and the wife of king Drupada, at the proper time, went to king Drupada.

10. Agreeably to the decrees of destiny, the wife of Prishata, in due time, conceived, as Narada informed me, O ruler of the Earth.

11. And that goddess, whose eyes resembled the petals of the lotus, continued to hold her fœtus. And to that dear wife, O son of Kuru, king Drupada,

12. The mighty-armed one, on account of his affection for his son, ordered all that was agreeable. And O Kaurava, his wife obtained everything that she desired.

13. And in due time, that goddess, the queen of the childless lord of earth, king Drupada,

14. Even that lady of great force of mind, O lord of men, gave birth to a daughter of great beauty.

15. O great king, thereupon the king Drupada gave out to all—this is my son—and for this daughter, who was concealed,

16—17. O lord of men, (he) caused all the necessary rites to be performed just as if it were a son. And the imperial wife of Drupada protected the secret" with all due care, saying, "This is a son indeed." And neither did any one else other than the son of Prishata know (the child to be a) daughter, in all that city.

18. Reverencing the words of that god of immeasureable glory, he kept to himself that she was a daughter, and said,—"This is a male child."

19. And that king caused all the rites prescribed for a son during infancy to be performed according to all due ordinances, and named her Shikhandin.

20. I alone, by means of spies, and through the words of Narada, and through the words of the god (Shiva) and also from the austerities of Amva, was informed (of the child being a son).

Thus ends the one hundred and ninetieth chapter in Amvopakshyana of the Udyoga Parva.

CHAPTER CXCI.

(AMVOPAKSHYANA PARVA)—*Continued.*

Bhisma said :—

1. Drupada betowed all possible care on all the (necessary) accomplishments of his daughter, O vanquisher of foes, teaching her writing, painting and all the arts.

2—3 And in (the practice of) arrows and (other) weapons O great king, she became a disciple of Drona. And O great king, the mother of that child, a lady of the fairest complexion, urged the king for a wife for that daughter, as if she were a son. Thereupon the son of Prishata, perceiving her to have attained youth, became thoughtful along with his wife, considering her to be a female.

Drupada said :—

4. This daughter of mine, who now adds to my woe, has attained her youth. And she has been concealed by me on the (strength of the) words of the holder of the trident.

His wife said :—

5. O great king, that (word) will never prove false. How can it be proper for the Creator of the three worlds to speak anything false on this earth?

6. If it pleases you, O king, hear what I say. And then having listened to it, the descendant of Prishata may take to his own wisdom.

7. According to due rites, cause him to take a wife, with all care. Those words of him (Shiva) will turn out true—even this is my firm belief.

8. Then that royal couple, making a firm resolution as regards that work, chose as a bride the maiden daughter of the king Dasharnakas.

9. Thereupon the king Drupada—the lion among kings, having heard of the (respective) purity of descent of the lineage of all kings, chose the daughter of the king of the Dasharnaka territory as the wife of Shikhandin.

10. That king Dasharnaka, known as Hiranyavarman (or the golden-armoured) even that ruler of earth gave away his daughter to that Shikhandin.

11. And throughout all the Dasharnaka territories that king was a mighty one, and incapable of being conquered. He was protected by a golden armor, was irresistible, had a large army and was high-souled.

12. And some time after the wedding had been performed, that daughter, O best of kings, attained her youth; and that daughter, Shikhandin, had also attained her youth.

13. And Shikhandin, being wedded, returned to Kampilya. And then after a certain time she (daughter of Hiranyavarma) came to know her to be a woman. And the daughter of Hiranyavarman, knowing Shikhandin to be a woman,

14. Represented to her nurses and lady companions with shame (this fact) about the maiden daughter of the king of the Panchalas, viz. Shikhandin.

15. Then those nurses from the Dasharna territories, O best among kings, became greatly afflicted, and despatched emissaries (to their king).

16. Thereupon all the emissaries to the king of the Dasharna territories informed him of the deception that had been practised, as it had happened. And that king became filled with anger.

17. And, O great king, Shikhandin also at that time conducted himself like a male at the royal court with great joy, setting aside as it were his feminine nature.

18. After the lapse of a few days, O best of the race of Bharata, on hearing of this fact (Shikhindin bearing himself like a male), Hiranyavarman, O great king, was afflicted with anger.

19. Thereupon the king of Dasharna country, being filled with terrible anger, sent an ambassador to the court of king Drupada.

20. Then the ambassador of the golden-armoured king having alone approached the king Drupada, took him aside and spoke these words to him in private.

21. "The king of the Dasharna country, O king, has spoken these words to you, being deceived by you and enraged with you at the deception, O sinless one.

22. "You have insulted me. Surely it was not considerately done that you wanted my daughter for your daughter from folly.

23. Take now the fruit of that act of deception, O wicked one, for I will now slay you with all your relatives and ministers. Wait a bit."

Thus ends the one hundred and ninety-first chapter, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CXCII.

(AMVOPAKSHYANA PARVA)—*Contd.*

Bhishma said:—

1. Thus addressed by that messenger, O king, the king Drupada, like a thief caught (red handed), could not utter a word.

2. He made great efforts, for the purpose of pacifying his son's (daughter) father-in-law, by means of messengers, instructing them to say sweetly and persuasively,—*'It is not so.'*

3. That king (Hiranyavarman), thereupon once more ascertained the real fact, that the offspring of the king of the Panchalas was a daughter, and went forth (out of his city) without delay.

4. He then sent information to all his friends (who were) of immeasurable strength, regarding the deception that had been practised upon his daughter, according to the massage of the nurses.

5. Then that best of kings, having mustered a large army, formed the resolution of marching against the king Drupada, O Bharata.

6. Then that ruler of the earth, Hiranyavarman held a consultation with his ministers, O great king, (as to the course to be taken) against the king of the Panchalas.

7. It was then and there resolved with certainty among those high-souled kings,—"If this be really true that Shikhandin is a daughter, O king, then having bound the king of the Panchalas, we shall drag him (here) and having installed another king who will rule over the people,

9. We will slay this king of the Panchalas along with Shikhandin.

10. Knowing this to be the fixed resolve, the king (Hiranyavarman) once more sent messengers to the son of Prishata—(with the message). "I shall slay you, wait a little."

Bhisma said:—

11. That king was by nature not courageous, and was quiet. King Drupada, though a ruler of the earth, was dreadfully alarmed.

12. Having despatched messengers to the Dasharna king, king Drupada, fainting with grief, approached his wife in secret and spoke these words.

13. Being filled, as the Panchala king was, with great fear and struck with grief at his heart, he said to the beloved mother of Shikhandin.

14. "My son's father-in-law, king Hiranyavarman, having mustered a large army, is

advancing against me with anger, powerful as he is.

15. Fools that we both (of us) are, what are we to do now, as regards this daughter of ours? Your son Shikhandin is very much suspected to be a daughter.

16. Under this suspicion, (king Hirarnyavarman), thinking—*I have been deceived*,—wants to slay me with his friends and army carefully mustered.

17. O you of beautiful hips, tell me what is truth in (this case) and O beautiful lady, what is false. O auspicious one, having heard from you, I will make arrangements (how to act).

18. I have been thrown in danger, as well this daughter Shikhandin. You also, O imperial lady of the finest complexion, are in great danger.

19. As I ask you, tell me what the truth is, for the relief of all (of us). O lady with beautiful hips and fair smiles, it depends on your words as to what ought to be speedily done.

20. Do you not fear, neither (let) Shikhandin (fear), for I will make suitable arrangements through kindness though I have been deprived from the duties to a son.

21. That ruler of the earth, the king of the Dasharna country has been deceived by me. Speak, therefore O highly blessed lady, so that I may do what should be for the benefit (of all)."

22. That goddess-like lady, being thus addressed before all the ministers by the king, for the proclamation of his innocence to others, though he knew everything, replied to the lord of the earth.

Thus ends the one hundred and ninety-second chapter, in the Amvopakshyana of the Udyoga Parva.

CHPTER CXCIII.

(AMVOPAKSHYANA PARVA)—*Continued.*

Bhisma said:—

1. The mother of Shikhandin, O mighty-armed ruler of men, related to her husband all about her daughter Shikhandin in accordance with the real facts.

2. Childless as I was, O great king, and from fear of my companion-wives, my daughter Shikhandin, when born, was represented to you as a son,

3. O best of men, you had, also, from love of me, corroborated it and O best among kings, the rites belonging to a son were performed for this daughter.

4. And a wife was given to her, O king, *viz* the daughter of the king of the Dasharna territories and it was approved of by me; seeing as I did the meaning of the words of that diety, "Born as a maiden, she will become a male" we ignored this fact of her being a daughter.

5. Hearing this, king Drupada known as Yajnasena, having informed all his councillors of all these facts, held a consultation, O king, as to the best means of protecting his subjects.

6. Although he had himself deceived the king of the Dasharna country, yet sanctioning the alliance as quite proper, he began to settle his plans with concentrated attention.

7. Naturally well-defended, O Bharata, (he) began to fortify his city, at the time of danger, in all possible ways, and adorned it (with works of defence).

8. But the king was neverthelees afflicted with great grief, together with his queen, O best among Bharata's race, at this enmity with the king of Dasharna territories.

9. Considering in his mind as to how there might not be this great enmity with his son's father-in-law, he began to worship the gods.

10. Thereupon, perceiving him to be devoted to the gods, O king, and paying his worship, his wife, that goddess-like lady spoke these words.

11. "Though in prosperity, the worship of gods is truly prescribed by all righteous men, what then (ought to be said) about those who are in distress? Therefore, worship your superiors.

12. Pay worship also to all the gods with large presents (to the Brahmanas) and let the sacred fires be ablaze, to pacify the Dasharna king.

13. O my lord, think in your mind (about a way) for pacification without involving a war. Through the grace of the gods, all this will happen.

14. Do as you had been counselled when you consulted with your ministers, O you with large eyes, for the preservation of this city, O king.

15. When earthly power is joined to godly power, it will surely succeed, O king. But there is no success when these are against each other.

16. Therefore, having taken the necessary steps as regard this city with your ministers, pay adoration, O lord of earth, to the gods according to your desire.

17. Perceiving those two, overwhelmed with grief, talking to each other, that daughter Shikhandin, ascetic as she was, was filled with shame.

18. Thereupon she thought (within herself), "these two (my father and mother) are afflicted with grief on my account." Then she made up her mind for destroying her own life.

19. Having firmly taken this resolution and been deeply afflicted with grief, she went out to a deep and lonely forest, abandoning her house.

20. That forest, O king, was inhabited by a very rich and powerful Yakska named Sthunakarna and it was through his fear that men forsook that forest.

21. And there was the abode of Sthuna, washed with lime, from which issued smoke bearing the smell of fried paddy, and (surrounded) with high walls with a gate way.

22. Entering it, the daughter of king Drupada Shikhandin, O king, began to reduce her body by remaining without food for many a day.

23. That Yaksha Sthuna, who was endued with kindliness, showed himself to her (and said), "for what purpose have you begun this proceeding? Tell me and do not make delay, for I will do it."

24. "It cannot be performed"—she replied to the Yaksha again and again. But that Guhyaka returned her answer immediately (by saying) "I shall surely do it."

25. "O daughter of the king, I am an attendant of the god of wealth, and I can grant boons. I will bestow even what is unbestowable. So tell me what you desire."

26. Thereupon Shikhandin related to that chief of the Yakshas, named Sthunakarna, O Bharata, everything in detail.

Shikandin said :—

27. "O Yaksha, my father, bereft of a son, will very soon meet with destruction, for the lord of the Dasharna territories is marching against him with anger.

28. That golden-armoured king is very powerful, and of great energy. Therefore protect me, O Yaksha, and my father and mother.

29. The pacification of my grief has been promised by you. Let me become a man, O Yaksha, through your grace, O faultless one.

30. So long as that king does not depart from my city, bestow your grace, O great Yaksha and Guhyaka.

Thus ends the one hundred and ninety third chapter, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CXXCIV.

(AMVOPAKSHYANA PARVA)—

Continued.

Bhishma said :—

1. At length the Yaksha, hearing the words of Shikhandin, said, afflicted by destiny, after considering in his mind,

2. Truly, it was decreed to be so for my (Bhishma's) grief, O Kaurava. "O fair one I will accomplish your wish, but listen to a condition.

3. I will bestow upon you my own manhood, for a certain period. But, (after its lapse) you will have to come in (due) time. Now, speak the truth to me.

4. Master as I am, I have the power to do whatever I wish; I can range in the sky for I can roam about freely according to my will. Through my grace, save your city and your friends completely.

5. I will take on myself this your maidenhood, O daughter of a king. Pledge yourself to me (as to the condition) and I will do what is dear to you."

Shikhandin said :—

6. O you of good vows, I will return to you your manhood, O God. Only for a certain period bear my womanhood, O night-ranger.

7. On the departure of the Dasharna king, who is known as the golden-armoured heroe, I will become a woman, and you will become a man.

Bhishma said :—

8. Having spoken thus, they two made an agreement O king, and they transferted to each other their (respective) sexes.

9. The Yaksha Sthuna took upon himself (her) maidenhood, O Bharata, and Shikhadin obtained the blazing form of the Yaksha.

10. Thereupon Shikhandin, the Panchalya, having obtained manhood, O king, entered the city and went to his father with great joy.

11. And he related everything as it had fallen out to the king Drupada. Hearing this he became filled with exceeding joy.

12. And together with his wife, he recollected the words of Maheshwara. Then he sent words to the king of the Dasharna land, O king.

13. "This offspring is a male. May you believe this." At length the Dasharnaka king suddenly approached,

14. Drupada the king of the Panchalas, being filled with grief and sorrow. Thereupon having reached Kampilya, the lord of Dasharna,

15. Sent a messenger, one of the best of those who know the Vedas, after having paid him (due) honours. "Tell that most wretched king of the Panchalas according to my words,

16. "That as you selected my daughter for your daughter, O wicked one, so you will see the fruit of that insult very soon, no doubt,"

17. Thus addrsesed, that Brahmana messenger, despatched by that Dasharna king, travelled towards the city, O best of kings.

18. That priest then arrived at the city of Drupada. And to him, the Panchala king paid all homage by offering a cow and the arghya (a mixture of honey, milk &c paid as a homage on one's arrival at a house).

19. And (the Panchala king) went up to him along with Shikhandin, O great king. But he (the messenger) did not accept that homage, but said these words,

20. Which had been communicated by that warrior king, the golden-armoured one. "As I have been deceived, O you of vile conduct, by your daughter,

21, Receive, therefore, O wicked one, the (fruit) an account of the criminal act (of yours); give battle, O king, to me, on the field of battle, without delay.

22. I will forthwith slay your ministers, offspring and friends." The king having heard this, the result of that insault,

23. And being thus addressed by the king of Dasharna through his priest, in the presence of his ministers, Drupada assumed a tone of friendship, O best of Bharata's race.

24. "What you have spoken, O Brahmana, according to the words of my kinsman (son's father-in-law) receive its reply,—my messenger will give the answer to the king."

25. King Drupada then despatched a Brahmana messenger, versed in all the Vedas to the high-souled golden armoured one.

26. Approaching the king, viz, the lord of the Drsharna land he gave the reply, O king, as it had been spoken, O king, by Drupada.

27. "Make an enquiry and let this be made clear that this prince, is my son. You have been misinformed by some body; but this is surely unworthy of belief."

28. Thereupon that king, hearing (the words) of the Drupada, became dejected, and sent some choice, youthful ladies of great beauty to Shikhandin to ascertain whether he was a man or a woman.

29. Those ladies, who had been despatched, having learnt the truth, praised all about Shikhandin who was a man of great strength, O best of Kuru's race, to the king of the Dasharna country.

30. Having made this test, the king, gladdened at heart, going up to his kinsman (his daughter's father-in-law) lived with him (some time) with gladness.

31. And that lord of men gave away with joy to Shikhandin great wealth, and elephants, horses and cattle and slaves also in large numbers.

32. And he departed, being worshipped, after having rebuked his daughter. After the gladdened king with the golden armour, on being pacified,

33. Had made his departure, Shikhandin was filled with joy for some time. After the lapse of a certain period, Kuvera, who had been for his bearers, making a journey through the earth, came to the abode of Sthuna.

34. Moving to and fro over his abode, the protector of all wealth observed that the mansion of the Yaksha Sthuna was beautifully adorned with diverse sorts of garlands;

35. And with fragrant roots (of plants) and scented with the smoke of sweet incense, and ornamented with banners and well supplied with food and drink.

36. Seeing that spot of his, ornamented in every way, and (everywhere filled with garlands of gems and precious stones and gold,

37. And breathing with the fragrance of various sorts of flowers, and looking beautiful being well-swept and watered, the lord of all Yakshas at length spoke to his attendant Yakshas.

38. 'This mansion of Sthuna is well-adorned, O ye (followers) of immeasurable powers. Why does not this fool, however, approach me?

39. As this fool does not approch me, though knowing (that I am here), thorefore he should be inflicted on a severe punishment. This is what I think.

The Yakshas said :—

40. O king, a daughter was born to king Drupada, by name Shikhandin. For her sake, on some account, he has given away his manhood.

41. Having taken her womanhood (on himself) he remains in this abode, being a woman. He does not approach (you), bashful on account of her holding the form of a woman.

42. It is for this reason, O king, that Sthuna does not approach you to-day. Having (now) heard (this) do as it seems proper. "Let the car be stopped here.

43. Let Sthuna be brought, I shall inflict punishment on him." Said thus the lord of the Yakshas again and again.

44. "Being summoned, O lord of the earth, he came before the king of the Yakshas; and O great king, having the form of a female, he stood bashfully.

45. Then the giver of wealth cursed him in his anger, O descendant of Kuru's race, "even thus let the womanhood of this sinful one remain, O Guhyakas!"

46. And then that high-souled lord of Yakshas (again) said, "As you have humiliated all Yakshas by giving away your own sex to Shikhandin, O you of sinful understanding and by taking her female sex, O you of sinful deeds,

47. As you have perpetrated this, O you of evil understanding, which had never been attempted by any one (before this), so from this day forth you shall remain a woman, and she a man.

48. The Yakshas then began to appease (the anger of) Vaishravana, for the sake of Sthuna karna, (saying) "set a limit to your curse" again and again.

49. Then that high-souled lord of the Yakshas, O son, answered his followers,—all those Yakshas,—with the desire of setting a limit to (his) curse.

50. "On the death of Shikhandin O ye Yakshas of high minds, he shall regain his own form. Therefore let the Yaksha Sthuna be free from anxiety."

51. Having thus spoken, that mighty god, king of the Yakshas, departed well-honoured, with all those followers, who travelled (a great distance) in a moment.

52. Sthuna, having received this curse, remained there. In due time Shikhandin came with all speed to that night-ranger.

53. Approaching him, he said these words—"I am come (to you) O god. "Thereupon Sthuna said to him again and again—I am pleased (with you)."

54. Seeing that prince Shikhandin come to him without guile, he related to Shikhandia everything as it had happened.

The Yaksha said :—

55. "It is not your fault, O princess, that I have (thus) been cursed by Vaishravana (but of my own destiny). Depart now according to your pleasure, and live with all happiness on this earth.

56. It is my belief that it was ordained before hand, and is incapable of being altered—viz., his coming here and my seeing Paulastya (the god of wealth)."

Bhishma said :—

57. Thus addressed by the Yaksha Sthuna O Bharata, Shikhandin went back to the city filled with great joy.

58. And he worshipped with great sumptuousness and with scents and garlands of all sorts, all those of the twice-born, and the gods and the (sacred) trees and cross-ways.

59. And Drupada, the king of Panchalas, became exceedingly joyful, with his son Shikhandin who had obtained his desire, and as well as with his friends.

60. And then he gave away to Drona as a disciple, O best of the race, his son Shinkhandin, who had been before (this) a daughter, O king.

61. And the king's son, Shikhandin, obtained (the knowledge) of the science of arms with its four divisions (*receiving, holding, using, and baffling weapons*), as also yourselves and Dhrishtadyumna of Prishata's race.

62. To me however, my spies who had been set on Drupada by me, (in the guise of) being idiots, who were blind and deaf, related all things as they happened, O son.

63. In this way it is, O great king, that the son of Drupada is both a man and woman, and he was born as Shikhandin, O best of Kurus, and as the best of car-warriors.

64. (Thus it happened), O best among Bharata's race, that the eldest daughter of the king of Kashi, known by the name of Amva, is born in the family of Drupada as Shikhandi.

65. I will not look for a single moment, nor even strike, though appearing before me with his bow in his hand with the desire of fighting.

66. This is the vow which I have taken for all time, and it is known to all the earth —that on women, or on those who had been women before, on those whose names were those of women, or even those whose appearance resembles that of a woman,

67. I will not let go my weapons, O son of Kuru's race, I will not, for this reason, slay this Shikhandin.

68. I know this truth about the birth of Shikhandin, O son, and therefore I will not slay him in any battle, though with weapon in his hand.

69. If Bhishma slays a woman, all right-minded men will censure him and therefore I will not slay him,—even if I see him standing on the battle field.

Vaishampayana said :—

70. On hearing this, king Duryodhana, a descendant of Kuru's race, having reflected for a moment, considered this to be fitting in Bhishma.

Thus ends the one hundred and eighty fourth chapter in the Amvopakshyana of the Udyoga Parva.

CHAPTER CXCV.

(AMVOPAKSHYANA PARVA)— *Continued.*

Sanjaya said :—

1. When the night had dawned, your son again, in the midst of all the army, asked his Grandsire.

2. "This army of the son of Pandu, O son of Ganga, ready for fight, abounding in men and elephants, and crowded with mighty chariot-warriors,

3. Protected by such great archers of mighty strength as Bhima and Arjuna, equal to the Regents (of the worlds) and Dhristadyumna as its leader,

4. Which is incapable of being vanquished and irresistible and appearing like a raging ocean,—this ocean of soldiers, incapable of being ruffled even by the very gods in a mighty battle,

5. By what time, O son of Ganga, of great effulgence, can you annihilate and (in what time) the mighty archer (our preceptor) Drona or Kripa, of great strength.

6. Or Karna, who glories in battle, or that best of the twice-born, the son of Drona, (can destroy it) ? Ye, that are well-versed in celestial weapons, are in my army.

7. I very much desire to know this. I have a mighty curiosity in my heart always (to know this). (O mighty-armed one,) it is met for you to tell me this.

Bhishma said :—

8. This is, indeed, becoming just like yourself O best of Kurus, and O lord of the earth that you desire to know the strength and weakness of your enemies.

9. Hear therefore, O king, of my utmost power which I can exert in battle, both with reference to the power of my weapons in battle, and also that of my arms, O you of mighty arms.

10. Ordinary men ought to be fought without artifice, and with deceptive artifices one versed in them ;—this is the rule that has been settled.

11, O highly blessed one, I can slay the army of the Pandavas, by making a division of the day, and taking the morning each day for my share,

12. Ten thousand soldiers, by this division, O you of great effulgence, and of ear-warriors, one thousand—this I think (I can take as) my share.

13. According to this way, being always with my armour, and always (spending my time) in action, I can annihilate this huge army in a certain period, O Bharata.

14. But if I shoot my mighty weapons I can slay (at once) hundreds and thousands ; being stationed in battle, I can slay (the army) in a month, O Bharata.

Sanjaya said :—

15. Hearing these words of Bhisma king Duryodhana then asked Drona, the foremost of Angira's race, O great king,

16. "O preceptor, in what time can you annihilate the soldiers of the son of Pandu ?" Drona replied to him, as if smilingly.

17. "I am old and my energy and prowess of exertion have become weak, O mighty-armed one. I can consume this army of the Pandavas by the fire of my weapons,

18. Just like Bhisma, the son of Santanu, by a month's time ; so I think. This is my utmost power—this is my greatest strength."

19. Then Sharadwata's son, Kripa replied "In two month's time." And the son of Drona promised the destruction of the army in ten nights.

20. Karna, knowing as he did (the use of) mighty weapons, promised it in five nights. Hearing those words of the son of Suta, the son of the ocean-going (Ganga),

21. Laughed an audible laugh, and spoke these words. "As long as the son of Pritha, holding his weapons and conch and bows in battle,.

22. You do not encounter, O son of Radha, coming as he does in battle, on his chariot guided by Vasudeva, so long can you think so. You are indeed capable of saying anything again, even what you please.

Thus ends the one hundred and eighty fifth chapter, in the Amvopakshyana in the Udyoga Parva.

CHAPTER CXCVI.

(AMVOPAKSHYANA PARVA)—
Continued.

Vaishampayana said :—

1. Hearing this, the son of Kunti (Yudhishthira) summoned all his brothers. Having summoned (them), O best of the Bharata race, he spoke these words.

Yudhishthira said :—

2. The spies, whom I have in the army of the son of Dhritarashtra, brought me this news when the night had passed away.

3. 'Duryodhana asked the son of Ganga of high vows, "O lord! in what time can you annihilate the army of the sons of Pandu ?"

4. And the wicked son of Dhritarashtra was answered—"In a month." And in that same time Drona also has promised.

5. And we have heard that the son of Gautama has promised the same in double that time, and the son of Drona has promised (the same) in ten nights, acquainted as he is with mighty weapons.

6. Then Karna, who knows (the use of) celestial weapons, being asked in the army of the Kurus, has pledged himself to slay us with our armies in five days.

7. On this account, I also desire, to hear your words, O Arjuna, in what time you are able to destroy our enemies, O Falguna.'

8. Thus addressed Dhananjaya, with thick hair, looking towards Vasudeva, spoke these words.

9. 'All these are high-minded heroes accomplished in arms, and capable of fighting in diverse ways, and they can, no doubt, O great king, slay us.

10 But let your mind be free from anxiety ; I say truly that I can, with the aid of Vasudeva, root out, on a single car,

11. The three worlds with all their celestials and all things moveable and immoveable, and all beings that were, or are to be, in the twinkling of an eye ; such is what I think.

12. That terrible and mighty weapon which the lord of all gods bestowed on me in the combat hand-to-hand, with (Mahadeva in the guise of) a hunter,—even that (weapon) is with me.

13. That (weapon) which the lord of all gods uses when he annihilates all forms of existence, even that O best among men, is with me.

14. The son of Ganga does not know that (weapon), nor Drona, nor the son of Gautama, neither also the son of Drona ; O king, whence, then, can the son of Suta (know) ?

15. It is not, however, proper to annihilate in a battle,by means of celestial weapons ordinary men. We will by artless fighting vanquish our foes.

16. Again, these foremost among men are your allies, O king. They are all acquainted with celestial weapons, and all of them, are desirous of battle.

17. All of them have performed sacrificial rites in company with their wives, after they had become versed respectively in *Vedas*, and have never been conquered. They can destroy the army of even the gods in battle, O son of Pandu.

18. And Shikhandin, Yuyudhana, and Dhrishtadyumna, of Prishata's race, and Bhimasena, and these twins, Yudhamanyu and Uttamoujas,

19. And both of them viz, Virata and Drupada, who are equal to Bhishma and Drona (respectively) in battle, and the powerful Shankha and the son of Hidimba of great strength,

20. And his son Anjanaparva, of great strength and prowess, and the descendant of Shini's race, well versed in fighting, and who is your ally,

21. And the powerful Abhimanyu, and the five sons of Draupadi are also at your service. And you too are alone capable of annihilating even the three worlds.

22. O you of effulgence equal to Shakra (Indra), that person on whom you cast a look of anger, surely meets with death for it has been seen and so I know, O Kurava.

Thus ends the one hundred and ninety-sixth chapter, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CXCVII.

(AMVOPAKSHYANA PARVA)—
Continued.

Vaishampayana said:—

1. Then, the next morning, when all was cloudy, all the kings, advanced against the son of Pandu, being excited by Duryodhana the son of Dhritarashtra.

2. And they were all purified by having bathed and (decked) with garlands, and clothed in white raiments. And having taken their weapons, and raised banners, they received the blessings, after the sacred fires had been lighted.

3. All of them were versed in the Vedas, and were powerful warriors, and all of them had always ably observed their vows, and all could do as they pleased, and all showed signs of having (previously) fought.

4. Desirous of earning for themselves regions of bliss in the next world,and in battle, might and strength, they had their attention fixed and had faith in each other.

5. (First of all) Vinda and Anuvinda, both of Avanti, and the Kakayas with the Valhikas went out with Bharadwaja at their head.

6, Then (came) Ashwathhaman and the son of Shantanu, and Jayadratha of the Sindhu country, and those kings who came from the south and west and other mountainous territories.

7. And then the Gandharva king named Shakuni and all those who came from the east and north from all parts, and the Shakas, Kiratas, Yavanas, Shivis and the Vasatis,

8. All these with their respective forces, surrounded their Maharathas, and all the Maharathas went out in the second division of the army.

9. Then (came) Kritavarman with his forces, and the great car-warrior Trigatta, and king Duryodhana, surrounded by his brothers.

10. And Shalya and Brihadratha the monarch of the Koshalas, marched in the rear, led by the sons of Dhritarashtra.

11. And these followers of the great and mighty son of Dhritarashtra, uniting together according to the proper mode took up their station, all clad in armour, on the back part of the plains of Kurukshettra.

12. And Duryodhana caused his camp to be so made, O Bharata, as to look like a second Hastinapur, well-ornamented.

13. And, O great king, even the clever men who lived in the city could not detect any distinguishing feature of their encampment from the city.

14. And the descendant of Kuru, a lord of the earth, caused camps similar to this, inaccessible (to others), to be made, by hundreds and thousands, for the kings.

15. That encampment of war stood on a circular area of five *yojanas*. And into them, O king, he made soldiers with their horses &c.. enter in groups of hundreds.

16. Therein those rulers of earth entered, according to their respective strength and prowess, in camps which abounded in things by thousands.

17. And king Duryodhana ordered provisions of the best kind for high-souled (warriors) with their forces, consisting of infantry,

18. And elephants, horses and other men. Those who lived by mechinical arts and those who followed them there as bards, singers and panegyrists.

19. And merchants and prostitutes and spies, and those who came as sight-seers,—the Kuru king looked into (the needs of) all of them, with all proper care.

Thus ends the one hundred and ninety seventh chapter, the marching out of the armies, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CXCVIII.

(AMVOPAKSHYANA PARVA)—
Continued.

Vaishampayana said:—

1. In the same way the virtuous king Yudhisthira, son of Kunti, urged the warriors headed by Dhrishtadyumna, O Bharata.

2. He ordered the leaders and commander of the Chedis, Kashis, and Karushas, Dhristaketu, of steady prowess, and the slayer of foes,

3. And Virata, and Drupada, and Yayudhana and Shikhandin, and the mighty archers, rulers of Panchala, the two Yudhamanya and Uttamanjas (to advance).

4. Those warriors, clad in variegated armours, and bearing golden ear-rings, shone like fires on the sacrificial altars when the clarified butter is poured (on them).

5. Those mighty archers shone beautiful like burning constellations. At length, having paid due homage to the army, that best among men,

6. The ruler of the earth, ordered those forces to advance. And king Yudhisthira ordered for those high-souled (warriors) with forces, consisting of infantry,

7. Together with elephants and steeds and other followers, provisions of the best kind, as well as for those who lived by means of mechanical arts.

8. And the son of Pandu ordered Abhimanyu and Brihanta and all the Draupadeyas, (the five sons of Draupadi), headed by Dhristadyumna, to advance.

9. And then he sent forth the second division of the army with Bhima, Yajudhana and Dhananjaya, the son of Pandu.

10. And the noise of the warriors as they put on the equipments of war, and moved and ran about, cheered as they were, reached the very heavens.

11. Last of all, that ruler of the earth himself went forth in the rear, with other rulers of the earth, accompanied by Virata and Drupada.

12. Then that army, of terrible archers, commanded by Dhristadyumna, as it moved to and fro, looked like the full Ganga, silently rushing on.

13. Then the intelligent (Yudhisthira) again arranged his troops (in a different order), confounding the knowledge of the sons of Dhritarastra.

14.—16. And the son of Pandu ordered the five sons of Draupadi who were mighty bowmen, and Abhimanyu Nakula and Sahadeva, and all the Pravakas, and ten thousand horses and elephants; and ten thousand foot-soldiers, and five hundred chariots, to be the first division of the army, under the irresistible Bhimsena. And the son of Pandu (ordered) in the middle (division of his army) Virata and Jayatsena,

17. And the two Maharathas, the ruler of Panchala, Yudhamanyu and Uttamoujas, who were high-souled (warriors) of great prowess holding clubs and bows.

18. And in this middle division followed Vasudeva and Dhananjaya. And these were men well-accomplished in arms, burning with anger.

19. Amongst them were twenty thousand horses ridden by brave warriors, and five thousand elephants and cars on all sides round.

20. Those warriors who composed the infantry, armed with bows, swords, and maces, followed by thousands in the vanguard, and thousands in the rear.

21. And in that part of that ocean of forces, where Yudhisthira himself (was), was stationed a large number of rulers of the earth.

22. And in that part (were) thousands of elephants, and ten thousands of steeds, as well as thousands of cars and foot-soldiers O Bharata.

23. And Chekitana, with his own mighty force, O best among kings, and king Dhristaketu, the leader of the Chedis, marched forth.

24. And there (was) also Satyaki, that archer and the best of the car-warriors among the Vrishnis, surrounded by hundreds and thousands of chariots, and leading (them) forward, powerful as he was.

25. And those foremost among men, seated on their chariots, Kshattrahan and Kshattradeva, followed behind, protecting the rear.

26. And there were (in the rear) carts shops, vehicles, and beast of burden of all kinds and thousands of elephants and ten thousands of steeds. And all the children and women, and those who were emaciated and weak.

27. And with the animals carrying his treasures, and his granaries and uniting all these by means of an army of elephants, king Yudhisthira slowly marched forward.

28. Him (Yudhisthira) followed Sauchitta, an unswerving adherent of truth, and who was invincible in battle, and Shrenimat and Vasudeva, and Vibhu, the son of the of the Kashis.

29. And they followed him, with twenty thousand chariots, and a hundred million steeds (of that mighty army) with great bells,

30. And twenty thousand elephants who smote with their tusks resembling ploughshare all of good breed, and with spilt temples and moving about like masses of clouds.

31. And besides these, O Bharata, thousand elephants and another ten thousands elephants which were in the seven divisions of the army of Yudhisthira in that battle,

32. With temporal juice flowing down and with the temples rent, followed the king like so many moving mountains.

33. Such was the terrible array of forces of that wise son of Kunti, relying on the help of which he fought with Suyodhana, the son of Dhritarashtra.

34. And above these other men, by hundreds and thousands and tens of thousands of groups of thousands, followed their (sons of Pandu) forces, roaring loudly.

35. And those men by thousands and tens of thousands, filled with joy, beat their drums by thousands, and blew their conches by tens of thousands.

Thus ends the one hundred and ninety eighth chapter, marching of soldiers in the Amvopakshyana of the Udyoga Parva.

END OF UDYOGA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

BHISHMA PARVA.

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CALCUTTA.

PRINTED BY H. C. DASS, ELYSIUM PRESS,

65/2 BEADON STREET.

1897.

234440

STANFORD

BHISHMA PARVA.

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THE MAHABHARATA

(IN ENGLISH)

BHISMA PARVA.

CHAPTER I.

JAMVUKHANDA VINIRMANA PARVA.

Having saluted the Supreme Deity (Narayana), and the highest of all male beings (Nara) and also the Goddess of Learning (Saraswati), let us cry success!

Janamejaya said :—

1. How did those great warriors, the Kurus, the Pandavas and the Somakas and the other illustrious kings who assembled from various countries fight?

Vaishampayana said :—

2. O ruler of earth, hear how those great warriors, the Kurus, the Pandavas and the Somakas fought on the holy field of Kurukshetra.

3. Arriving at Kurukshetra, the powerful Pandavas, accompanied with the Somakas, advanced against the Kurus with the desire of victory.

4. Learned in the Vedas, they all took great delight in battle. Being eager to secure success in the battle, they with their soldiers advanced to the fight.

5. Coming near the army of Dhritarashtra's son those invincible heroes encamped with their troops on the Western part (of the field), their faces turned towards the East.

6. The son of Kunti Yudhisthira ordered tents to be pitched duly by thousands beyond the region called Samantapanchaka.

7. The whole earth appeared to be empty, having been destitute of men and horses, and of chariots and elephants. Only the children and the old remained (in their houses).

8. O foremost of kings, from all parts of Jamvudwipa over which the sun shines was collected that great force.

9. Men of all races assembled there, and they occupied an area extending many Yojonas over fields, rivers, hills and woods.

10. That foremost of men, king Yudhisthira ordered to be supplied to them inexcellent edibles and other things of enjoyment.

11. Yudhisthira fixed various appellations so that by uttering them they might be known to others that they belong to the Pandava force.

12. That Kuru prince also fixed names and emblems for all of them, so that they might be recognised at the time of battle.

13—14. Seeing (from a distance) the top of the flag-staff of Pritha's son, the illustrious son of Dhritarastra with a white umbrella held over his head stood surrounded by his one hundred brothers in the midst of a thousand elephants and began with all the kings to array his troops against the Pandavas.

15. Seeing Duryodhana, the Panchalas, who ever liked fighting, were filled with delight. They blew their loud-sounding conchs and sweet sounding cymbals.

16. Seeing the (Panchala) troops in great delight, the Pandavas and the greatly effulgent Vasudeva (Krishna) were filled with joy.

17. Those foremost of men, Vasudava and Arjuna who were seated on one car felt the greatest joy and both blew their celestial conchs.

18. Having heard the loud sound of the conchs of those two heroes, the soldiers passed urine and excreta.

19. As animals are afflicted with fear in hearing the voice of the roaring lion, so were that force on hearing those sounds.

20. A fearful dust arose and every thing became invisible. The sun, becoming suddenly shrouded by it appeared as if it had set.

21. A black cloud of flesh and blood showered a down pour over that vast assemblage of troops. Every thing appeared to be wonderful.

22. A fearful wind blew carrying over the earth innumerble stones and affli[cting] thousands and thousands of soldi[ers]

23. O king, both armies stood for battle in the field of Kurukshetra like two agitated oceans.

24. That great battle of the two armies was exceedingly wonderful, like two oceans at the end of the *Yuga*.

25. The whole earth was empty for only the children and the old remained in their houses, others having joined the Kuru armies.

26. O best of the Bharata race, then the Kurus, the Pandavas and the Somakas made certain agreements and settled some rules regarding the different kinds of fight,

27. (Such as) men equally situated should only fight with one another with all fairness. If having fought with fairness, the combatants withdraw, that would be preferred.

28. Those who engaged in a battle of words should be fought against with only words. Those that left the fight should never be killed.

29. A car-warrior should fight only with a car-warrior. He who rode on an elephant should fight only with another such combatant. O descendant of Bharata, a horse man must fight with a horse man and a foot-soldier with a foot-soldier.

30. Always being led by consideration of fitness, willingness, bravery and strength, one should strike another after having challenged him. None should strike another who is confiding or who is panic-striken.

31. One fighting with another, one seeking refuge, one retreating, one whose weapon is broken and one who is not clad in armour should never be struck.

32. Charioteers, animals, men engaged in carrying weapons, those who play on drums and those who blow conchs should never be smitten.

33. Having made these agreements, the Kurus, the Pandavas and the Somakas, staring at one another were filled with surprise.

34. Having thus placed their troops those foremost of men, those illustrious heroes were filled with delight, their appearance indicating joy.

Thus ends the first chapter, the placing of soldiers in the Jamvukhanda Vinirmana of the Bhisma Parva.

CHAPTER II.

(JAMVUKHANDA VINIRMANA PARVA)—*Continued.*

Vaishampayana said:—

1—3. Having seen the two armies placed on the east and the west ready for the fearful fight, the holy Rishi Vyasa, the son of Satyavati, that foremost of all men learned in the Vedas, that grandfather of the Pandavas and the Kurus who knew the Past and the Present and the Future thus spoke in private to the king (Dhritarastra) the son of Vichitravirja who was then distressed and afflicted with sorrow thinking of the evil propensities of his sons.

Vyasa said:—

4. O king, the (last) moment of your sons and of other kings has arrived. They have assembled to fight and they will kill one another.

5. O descendant of Bharata, their (last) moment having arrived, they would now all perish. Remembering the changes that are brought by Time, do not grieve.

6. O king, O child, if you wish to see them in battle, I shall bestow on you sight. Behold the battle.

Dhritarashtra said:—

7. O foremost of Bramharsis, I do not desire to see the slaughter of my friends and relatives. I shall, however, through your grace, hear the account of this battle, minutely described to me.

Vaishampayana said:—

8. On his not wishing to see the battle but to hear of it, that giver of boons Vyasa bestowed a boon on Sanjaya.

Vyasa said:—

9. O king, this Sanjaya will describe to you this great battle. Nothing of the whole battle will remain unseen by him.

10. O king, possessing a celestial vision Sanjaya will narrate the battle to you. He will possess the knowledge of every thing regarding this battle.

11. Whether manifest or concealed, whether occurring by day or by night, even what will be thought in the mind, will be known to Sanjaya.

12. Weapons will not cut him, exertion will not enhaust him. This son of Gavalgani will return from battle alive.

13. O foremost of the Bharata race, as for myself, I shall spread the fame of the

Kurus and the Pandavas. Do not therefore grieve.

14. O foremost of men, this is destiny. You should not grieve. It is not to be prevented. As for victory, it would be there where righteousness would be.

Vaishampayana said :—

15. That highly exalted and holy grand father of the Kurus, having said this, again thus spoke to Dhritarashtra.

Vyasa said :—

16. O king, there will be a great salughter in this battle. I also see many omens that forebode evil.

17. Hawks and valtures and crows and herons and cranes are coming down on the tops of trees and are asssembling in great numbers.

18. These birds, becoming exceedingly glad at the prospect of the battle, are looking down on the field of battle. Carnivorous beasts will feast on the flesh of elephants and horses.

19. Fearful herons, foreboding evil and uttering harsh cries, are going across the centre and are flying towards the south.

20. O descendant of Bharata, in both the twilights, morning and evening, I daily see the sun covered by headless trunks when rising or setting.

21. Three coloured clouds with their edges white and red and their middle black, charged with lightning and looking like bludgeons, cover the sun in both the twilights.

22. I have seen the sun, the moon and the stars ablaze. No difference can be found in them in the evening. I have seen this all day and all night. All this forebodes evil.

23. Even in the night of the full moon in the month of Kartikeya the moon, having lost all its splendour, became invisible or looked like fire, the sky looking like lotus.

24. Many heroic rulers of earth, many kings and princes, possessing great bravery and weapons looking like maces will all be killed. They will sleep covering the earth.

25. I during the night daily see in the sky the fearful cries of fighting boars and cats.

26. The images of gods and goddesses sometime smile, sometime tremble, and again vomit blood, perspire and drop down.

27. O king, drums without being beaten give out sounds. The great cars of the Khashtriyas move, though no animals are yoked to them.

28. *Kokilas*, wood peckers, jaws, water cocks, parrots, crows, peacocks, all emit fearful cries.

29 Here and there everywhere horse men clad in armours and armed with weapons give out war cries. In the morning when the sun rises, hundreds of flights of insects are seen.

30. O descendant of Bharata, in both the twilights, the four quarters appear to be ablaze. The clouds pour down dust and flesh.

31. O king, she who is celebrated over the three worlds and who is praised by the pious men, even that Arundhati (constellation) keeps *Vasistha* on her back.

32. O king, the planet *Sani* appears with (the constellation) *Rohini*. The sign of the dear in the moon has deviated from its original position. A great evil is foreboded by all this.

33. Even when the sky is cloudless,—even then fearful roars are heard there. The animals are all weeping and tears are falling fast from their eyes.

Thus ends the second chapter, meeting with Vyasa in the Jamvukhanda Vinirmana of the Bhisma Parva.

CHAPTER III.

(JAMVUKHANDA VINIRMANA PARVA)—*Contd.*

Vyasa said :—

1. Asses are being born of cows. Sons hold sexual intercourse with their mothers. The forest trees produce unseasonable flowers and fruits.

2. Women who are pregnant and those that are not, are giving birth to monsters. Carnivorous beasts mingle with birds and are feeding together.

3. Inauspicious beasts, some having three horns, some having four eyes, some five legs, some two sexual organs, some two heads, some two tails, and some fearful teeth,

4. Are born, with mouths wide open ; they are emitting fearful cries. Horses with three legs, with crests, with four teeth and and with horns are also born.

5. O king, the wives of many *Bramhavadins* in your city are seen to give birth to *Garudas* and pea-cocks.

6. O king, the mare gives birth to calves the bitch to jackals. Cocks, antelopes and parrots are all sending forth inauspicious notes.

7. Women give birth to four or five daughters all at a time, and these, as soon as born, dance, sing, and laugh.

8. The men of the lowest castes laugh, and dance and sing and thus indicate fearful evils.

9. Infants as if drawn by death are painting armed images. They are running against one another with maces in their hands.

10. Being desirous of battle, they are breaking down the towns (they have made in sports). Lotuses and lilies are growing on trees.

11. Strong winds are fearfully blowing and the dust is unceasingly flying. The earth is often quaking and *Rahu* advances towards the sun.

12. *Ketu* (the white planet) stops on passing beyond the constellation *Chitra*. All this forebodes the total destruction of the Kurus.

13. A fearful comet is rising, and is distressing the constellation *Pusya*. This great planet will cause terrible harm to both the armies.

14. Mars advances towards Magha and *Vrishapati* towards *Sravana*. The sun's offspring (*Sani*) advances towards Vagu and afflicts it.

15. The planet *Sukra* rises towards *Purva Bhadra*. Shining brilliantly and shooting towards the *Uttara Bhadra*, it looks towards it.

16. *Ketu*, blazing up like smoky fire, stops and afflicts the effulgent constellation of Indra.

17. The constellation *Dhruva*, fearfully blazing, advances towards the right. Both the sun and the moon distress *Rohini*. The terrible planet Rahu has taken up its position between *Chitra and Swati* (constellations).

18. The red-bodied planet, effulgent like fire passing in a round and round way stops encircling *Sravana* over ridden by *Vrihaspati*.

19. O great king, the earth that always produce particular crops at particular seasons is simultaneously being overgrown with crops of every season. Every stalk of barley has five years and every stalk of paddy has a hundred.

20. Those animals that are the best of all creatures in the world and upon whom depends the preservation of the whole universe, namely kine, when milked after the calves have sucked them, give only blood.

21. Rays of light are coming out from bows and swords produce great lustre. It is evident these weapons see before them the battle as if it has already begun.

22. The shine of weapons, of the water, of the armours, and of the standards looks like fire. A great slaughter of men and beasts is sure to take place.

23. O descendant of Bharata, O king, in this battle of the Kurus and the Pandavas, the earth will appear like a river of blood with the standards as so many rafts.

24. Animals and birds, on all sides, utter harsh cries with their mouths burning like fire. This forebodes fearful evils.

25. A bird, with only one wing, one eye and one leg ranges in the sky in the night. It fearfully screames in anger, as if it wants every body to vomit blood.

26. O king of kings, it appears that all weapons are now blazing in great brilliance. But the effulgence of the constellation of the seven Rishis has become dim.

27. Those two burning planets namely *Vrihaspati* and *Sani* have become fixed for a year.

28. Three lunations, meeting twice or thrice in one and the same fortnight and on the thirteenth day, therefore, from the first lunation, according as it is the day of the full-moon or the new-moon, the moon and the sun are devoured by *Rahu*. This forebfdes a great slaughter (of creatures.)

29. All the earth, covered by showers of dust appear greatly inauspicious. Fearful clouds, foreboding evil, pour showers of blood in the night.

30. O king, *Rahu* of terrible deeds also afflicts *Kirtika*. Rough winds, foreboding terrible danger, are continually blowing.

31. All these bring in a war, which is characterised by many weepings. The constellations are divided into three classes. Upon one or the other of each class evil planet has shed its influence. All this forebodes terrible consequences.

32. A lunar fortnight has hitherto consisted of fourteen days, or fifteen days or sixteen days. But on the thirteenth day and in the course of the same month two ecclipses have taken place.

33. The sun and the moon therefore undergoing ecclipses on unusual days will bring in a great slaughter of all creatures

on earth. Even the Rakshashas drinking mouthful of blood are not satiated.

34. The great rivers flow in opposite directions. The waters of rivers have turned into blood.

35. Meteors, as effulgent as Indra's thunder, fall on earth with loud sound. When this night passes away, a great danger will fall on you.

36. Men with lighted torches in their hands will meet great difficulty to meet together, for a thick gloom will cover all space.

37. Great Rishis have said that in such circumstances, the earth drinks the blood of thousands of kings. From the mountains of Kailash, Mandara and Himalayas,

38. Thousands of sounds are heard thousands of mountain-summits are falling down. Earth trembles, and in consequence the four oceans,

39. Having exceedingly swelled, seem ready to overflow their banks in order to afflict the earth. Fearful winds with stones are blowing crushing all the trees.

40. Being crushed by the high wind and stuck by lightning, sacred and common troes in villages and towns are falling down.

41. When the Bramhanas pour sacrificial libations on fire, it now becomes blue or red or yellow. Its flame turns towards the left, and produces a bad odour accompanied by loud sounds.

42. O king, touch, smell and taste have become quite the contrary. The standards of the warriors often tremble and they send forth smoke.

43—44. Drums and cymbals cast off showers of coal dust. From the top of tall trees crows fly away in circles from the left. They are uttering terrible cries. All of them are sending forth fearful cries of *pakka*, *pakka*.

45. They are sitting on the tops of standards foreboding the destruction of the kings. Poor elephants run hither and thither throwing off urine and excreta.

46. The horses are all melancholy, while the elephants are going into the water. Having heard all this, O descendent of Bharata, do what is proper, so that the world may not meet with extermination.

Dhritarashtra said:—

47. It is my belief that all this has been previously ordained.

48. If the kings according to the duties of Khashtryas die in battle, they will then go to the regions reserved for heroes and thus obtain eternal happiness only.

49. If these foremost of men abandon their lives in a great battle, they will acquire fame in this world and great and eternal happiness in the world next.

Vaishampayana said:—

50. O foremost of kings, having been thus addressed by his son Dhritarashtra, that best of poets, that Rishi Vyasa, concentrated his mind in great meditation.

51, Having meditated for a moment, Vyasa thus again spoke, O king of kings, "there is no doubt that Time destroys the Universe.

52—53. It is Time also which creates the worlds. There is nothing hereon earth which is everlasting. Therefore show the path of virtue to the Kurus, to your relations, your kinsmen and friends. You are the proper person to restrain them. It is said that slaughter of kinsmen is sinful. Do not act in a way which would be disagreeable to me.

54. O king, Death himself has taken birth in the form of your son. Slaughter is never spoken high of in the Vedas. It can never produce any good.

55—56. The custom of a family brings about his own ruin who destroys it resembling his own body. For the destruction of this race as well as that of kings, it is (no doubt) Time that leads you to this wrong path although you are capable to withstand it. O king, in the shape of a kingdom, a great calamity has befallen you.

57. Your virtue suffers a great diminution. Show to your son what is virtuous. O invincible hero, of what value is a kingdom that brings in sin?

58. Protect your good name, your virtue and your fame. You will then be able to obtain heaven. Let the Pandavas have their kingdom and let the entire Kuru race have the peace."

59. When that foremost of Bramhanas (Vyasa) was thus speaking in a sorrowful tone, the son of Amvica, accomplished in speech, king Dhritarastra, thus spoke to him.

60. "My knowledge of life and death is the same as yours. The truth of this is well-known to me. But men lose (good) judgement in things which concern their interest. O sire, know me to be an ordinary man.

61—62. O Rishi of immeasurable power I pray to you to extend your power towards us. You have your soul under complete control, you are my preceptor and guide. O great Rishi, my sons do not obey me. My mind is not inclined to commit sin. You

are the instrument of the fame, the achievements and virtue of the Bharata race. You are the respected grand-father of both the Kurus and the Pandavas.

Vyasa said :—

63. O son of Vichitravirja, tell me openly what is in your mind. I shall remove your doubts.

Dhritarashtra said :—

64. O reverend sir, I desire to hear from you all those signs that happear before those that become victorious in battle.

Vyasa said :—

65. The sacred fire assumes a chereful lustre. Its light rises upwards. Its flames bend towards the right. It blazes forth without any smoke. The libations poured in it produce sweet fragrance. These are said to be the indications of future success.

66. The conchs and cymbals produce deep and loud sounds. The sun and the moon give forth pure rays. These are said to be the indications of future success.

67. Flying or sitting crows utter agreeable cries. Those wariors that are behind urge those that are in front to advance.

68. When vultures, swans, parrots, cranes, and wood-peckers utter delightful cries and go towards the right, the Bramhanas say that victory in such cases is certain.

69. Those, whose ornaments, armours and standards and their bright shields become incapable of being stared at, always conquer their enemies.

70. Those, that send forth cheerful shouts, O descendant of Bharata, those warriors, whose courage is not damped and whose garlands do not fade, always cross the ocean of battle.

71. Those who wishing to enter into the ranks of the foe, utter even kind words and those who warn the foe before striking always obtain victory.

72. When the objects of hearing, seeing, tasting, touching and smelling do not undergo any change and become auspicious and if there is joy amongst the warriors at all time, it indicates victory.

73. O king, these are the indications of victory,—namely the winds, the clouds and the birds all become favourable, and the clouds and rain-bows that pour beneficial showers.

74. O king, these are the indications that armies would secure success, while, O king, all these become quite the contrary in the case of those that are on the point of death.

75. Whether the army be small or large, cheerfulness of its soldiers is said to be a certain sign of its winning victory.

76. One soldier, struck with panic, can cause a large army to be alarmed and to take to flight ; it causes even the bravest of warriors to be frightened.

77. If a large army is once broken up and routed, it cannot be easily rallied like a herd of deer in a fright or a mighty current of waters (in rains.)

78. O descendant of Bharata, if a large army is once routed, it is incapable of being rallied ; on the other hand, seeing it dispersed, even well-skilled warriors become confounded.

79. Seeing soldiers struck with panic and flying, the panic spreads also in other directions. O king, in such cases the whole army is soon broken up and all fly in al directions.

80. O king, when an army is routed, even brave leaders at the head of large divisions of the army consisting of four kinds of troops can not rally them.

81. It is said that the success that is obtained by negotiations and other means is the best. That which is secured by creating disunion (amongst the enemy) is but indifferent. O king, the success that is secured by battle is the worst.

82—83. There are many evils in battle ; the first and the foremost is slaughter. Even fifty brave men who know one another, who are not dispirited, who are free from family ties and who are firmly resolved can defeat a large army. Even five, six or seven, who do not retreat can obtain victory.

84. O descendant of Bharata, Vinata's son Garuda never asks the assistance of many followers when he sees even a large number of birds.

85. Therefore the strength of number of an army is not always the cause of victory. Victory is always uncertain. It depends on chance. Even those that obtain victory have to suffer losses.

Thus ends the third chapter, the various indications, in the Jamvukhanda Vinirmana of the Bhisma Parva.

CHAPTER IV.

(JAMVUKHANDA VINIRMANA PARVA)—*Continued.*

Vaishampanyana said:—

1. Having thus spoken to Dhritarashtra Vyasa went away. Having heard these words, Dhritarashtra also reflected in silence.

2. Having reflected for a moment, he sighed again and again. O foremost of the Bharata race, the king then thus spoke to the self-controlled Sanjaya.

Dhritarashtra said:—

3. O Sanjaya, these kings, these rulers of earth, so brave and so cheerful in battle, are eager to strike one another with various kinds of weapon.

4. They are not to be restrained. They striking one another and giving up their lives will increase the population of the abode of Yama.

5. Being desirous to obtain prosperity of earth, they cannot bear the sight of one another. I therefore think that the earth must possess many attributes. O Sanjaya, tell me all this.

6. Many thousands, many millions, many tens of millions, many hundreds of millions of warriors have assembled at Kurukshetra.

7. O Sanjaya, I desire to hear in great detail about the situations and dimensions of those countries and cities from which they have come.

8. Through the grace of that immeasurably powerful Rishi Vyasa, you now possess the lamp of celestial vision and the eye of knowledge.

Sanjaya said:—

9. O greatly wise one, I shall narrate to you the merits of the earth according to my knowledge. See them with your eye of scriptural wisdom. O foremost of the Bharata race, I bow to you.

10. Creatures in this world are of two kinds, namely mobile and immobile. Mobile creatures are three kinds, namely (1) oviperous (2) viviperous (3) heat and damp produced.

11. O king, among mobile creatures, those that are viviperous are certainly the foremost. Among viviperous man is certainly the foremost, and next to man is animal.

12. O king, animals of various forms are of fourteen kinds. Seven are wild and seven domestic.

13. O king, lions, tigers, boars, buffalloes, elephants, bears, and monkeys are wild.

14. Men, kine, goats, sheep, horses, mules, and asses are considered to be domestic by the learned men.

15. O king, O lord of earth, these fourteen are the domestic and wild animals mentioned in the Vedas and on which the sacrifice rests.

16. Among creatures that are domestic man is the foremost; lions are the foremost of all wild animals. All creatures keep themselves up by living upon one another.

17. Vegetable creation is called immobile. They are of four kinds, namely trees, shrubs, creepers, creeping plants existing only for a year and all stemless plants of the grass kind.

18. Mobile and immobile creatures are thus of nineteen kinds. Their universal constituents are five. Thus they are twenty four in all. They are called *Gayatri* as is well-known to all.

19. O best of the Bharata race, he who knows these to be the true sacred *Gayatri* which possesses every virtue, is not liable to worldly destruction.

20. Every thing rises from the earth and when destroyed every thing goes into her. The earth is the stay and the refuge of all creatures. The earth is eternal.

21. He who possesses the earth possesses the entire universe with its mobile and immobile creatures. It is for this kings long to possess the earth and thus kill one another.

Thus ends the fourth chapter, description of earth's attributes, in the Jamvukhanda Vinirmana of the Bhisma Parva.

CHAPTER V.

(JAMVUKHANDA VINIRMANA PARVA)—*Continued.*

Dhritarashtra said:—

1—2. O Sanjaya, O man learned in the measures of all things, tell me in detail the names of rivers and mountains and of provinces and all other things that are on earth and the dimensions of the whole earth and of the forest.

Sanjaya said :—

3. O king of kings, the wise call all things in the universe as equal in consequence of the presence of the five elements (in them).

4—5. These elements are the ether, air, fire, water, and earth. Their attributes are sound, touch, vision, taste and smell. Every one of these elements possesses the attributes and the attributes of things that come to it. Therefore the earth is the foremost of all, possessing as it does the attributes of all the other four. Thus say the Rishis who know the truth.

6. O king, there are four attributes in water. It has no scent. Fire has three attributes, namely sound, touch and vision.

7. Air has only sound and touch whereas ether has sound alone. O king, these five attributes exist in the five principle elements

8. On which depend all creatures in the universe for their existence. They do not depend on each other when there is equipoise.

9. When these (elements), not existing in the natural state, exist with one another, then all creatures without any deviation spring into life with various sorts of bodies.

10. The elements are destroyed in the order of the one succeeding the one that proceeds. They also spring into existence, one arising from one before it. All these are immeasurable, their forms being Brahma himself.

11. Creatures consisting of the five elements are seen in the universe. Men try to know their proportions by excercising their reason.

12. Those matters that are inconcieveable can never be solved by reason. What is above nature is an indication that it is inconcievable.

13. O descendant of Kuru, I shall now describe to you the island called *Sudarsana*. O king, this island is circular like a wheel.

14. It abounds in rivers and other waters, in mountains that look like masses of clouds, and in cities and in many charming provinces.

15. It is full of trees covered with flowers and fruits and with crops of various kinds and with many other rich things. It is surrounded on all sides with the salt sea.

16. As a man can see his face in a mirror, so is the island called *Sudarsana* seen in the lunar disc.

17. Two of its parts appear like a pipal tree, the two others look like a large hare. It is surrounded on all sides with the various kinds of plants.

18. Besides these portions, the rest is all water. I shall describe them to you shortly. Hear what I now describe in brief.

Thus ends the fifth chapter, the description of Sudarsana dwipa in the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER VI.

(JAMVUKHANDA VINIRMANA PARVA)—*Continued.*

Dhritarashtra said :—

1. O Sanjaya, you are intelligent, you know the truth, you have duly given me in brief the description of the island. Tell us now of the island in detail.

2. Tell us now of the dimension of that portion of the land that looks like a hare. You may then describe the portion that looks like the pipal tree.

Sanjaya said :—

3. Stretching from east to west, there are six mountains that are all equal and that extend from the eastern to the western sea.

4. They are named Himavat, Hemakut that foremost of mountains Nishada, Nila that abounds in *Vaidurju* gems, Sweta, as white as the moon,

5. And Sringavat which is made of all kinds of metals. O king, these are the six mountains ever frequented by the *Siddhas* and the *Charanas*.

6. The space between them extends one thousand *Yojanas*. There are many delightful kingdoms thereon. O descendant of Bharata, these divisions are called *Varsas*.

7. In all these kingdoms live creatures of various kinds. This is the *Varsa* called after Bharata. Next to it the *Varsa* called after Himavat.

8. The land that is beyond Hemakuta is called *Harivansa*; south of the Nila mountain and the north of the Nishada

9. Is a mountain, O king, called Malyavat that extends from east to west. Beyond Malyavat is the mountain called the Gandhamadana.

10. Between these two (mountains) is a round mountain called Meru which is made

of gold. It is as effulgent as the morning sun; it is like fire without smoke.

11. It is eighty-four thousand *Yojanas* high. O king, its depth is sixteen thousand *Yojanas*.

12. It stands carrying the worlds above, below and transversely. O lord, by the side of Meru are situated four islands,

13. Namely Bhadraswa, Ketumala, Jamvudwipa also called Bharata, and Uttara Kuru which is the abode of the pious.

14. The bird Sumukha, the son of Suparna (Garuda), seeing that all the birds on the Meru were of golden plumage, reflected,

15. "I shall go away from this mountain, because there is no difference there between good, indifferent and bad birds."

16. That foremost of luminaries, the sun, always goes round the Meru, so does the moon with his attendant constellations, so does also Vayu.

17. O king, that mountain possesses celestial fruits and flowers; it is covered all over with houses made of burnished gold.

18. O king, there on that mountain the celestials, the Gandharvas, the Asuras and the Rakshasas with the Apsaras always come to sport.

19. There Brahma, Rudra, and Sakra, the lord of the celestials, meet together and perform various kinds of sacrifices with large Dakshinas.

20. Tamvuru, and Narada, Viswavasu and the Hahas and the Huhus went there and adored the foremost of the celestials with various hymns.

21. The illustrious seven Rishis and Kasyapa, the lord of creatures, go there on every Parva day.

22. On the summit of that mountain, Usanas, otherwise called the Poet, sports with the Daityas. The jewels and gems and all precious stones belong to Meru.

23. A fourth part of them is enjoyed by Kuvera. Only a sixteenth part he gives away to men to be enjoyed by them.

24. On the northern side of Meru there is a charming and beautiful forest of *Karnikaras*. It is ever covered with the flowers of every season. It occupies a range of hills.

25. There sports the illustrious Pashupati, the creator of all things, surrounded by his celestial attendants and accompanied by Uma.

26. He wears a garland of *Karnikara* flowers round his neck which reaches down his feet and which blazes with radiance with his three eyes resembling three suns.

27. The Siddhas who are truthful, who are of excellent vows and austere asceticism can see him. Maheshwara is incapable of being seen by men of bad conduct.

28—29. O king, from the summit of that mountain issues forth like a stream of milk the sacred and immeasurable Ganga of universal form resorted to by the pious. She falls with great force and fearful noise in the charming lake of *Chandramas*.

30—31. That sacred lake like an ocean has been formed by Ganga herself. Ganga, incapable of being held by even the mountains, was held for one thousand years by the wielder of Pinaka on his head. O king, on the western side of the Meru is Ketumala.

32. Here is also Jamvukhanda, O king, which is greatly populated. O descendant of Bharata, the length of human life there is ten thousand years.

33. The men are of golden complexion. Women are all like Apsaras. All the persons are without sickness, and grief, and are always cheerful.

34—36. The men born there possess effulgence like that of the melted gold. On the Gandhamadana the lord of Guhyakas, Kuvera, with many Rakshasas and Apsaras passes his time in happiness. By the sides of the Gandhamadana there are many smaller mountains and hills.

37. The length of human life there is eleven thousand years. O king, the men there are cheerful, and possess great energy and great strength. The women are all of the complexion of the lotus. They are exceedingly beautiful.

38. Beyond the Nila (mountain) is Sweta; beyond Sweta is Hairanyaka, beyond Hairanyaka is Airavata abounding in many countries.

39. O king, the last *Varsa* in the north and Bharata *Varsa* in the south are both of the form of a bow. Ilavrita is situated in the very middle of the five Varsas.

40. Amongst these seven *Varsas*, the one that is furthest north excels the one immediate south to it as regards its many features such as the length of life, stature, wealth, piety, pleasure and profit.

41. O descendant of Bharata, in these Varsas, creatures all live together. O king, the earth is thus covered with mountains.

42. The great mountain of Hemakuta is also called Kailasa where, O king,

Vaisravana delightedly sports with his Guhyakas.

43. Immediately north of Kailasa and near the mountain Mainaka, there is a great and beautiful mountain called Manimaya which possesses golden peaks.

44—45. Near this mountain there is a large, celestial and delightful lake called Vindusara with golden sands. There king Bhagiratha, seeing Ganga who is called after his name, lived for many years. There are innumerable sacrificial stakes made of gems and *chaitya* trees made of gold.

46. It was there that the greatly renowned Indra obtained success by performing sacrifices. There the lord of all creatures, the eternal creator of all the worlds,

47. Endued with supreme energy, surrounded by his ghostly attendants, is adored. There Nara and Narayana and Bramha and Manu and Sthanu are ever present.

48—49. There the celestial river Ganga, of three currents, issues out of the region of Bramha. There she first appeared. Then dividing herself into seven streams she became Vaswakasara, Nalini, the sin-cleansing Saraswati, Jamvunadi, Sita, Ganga and Sindhu.

50. The supreme lord has himself made all the arrangements as regards this inconceiveable and celestial river. It is there that sacrifices have been performed on thousands of occasions at the revolution of the Yugas.

51. As regards the Saraswati, in some parts she becomes visible and in some parts she disappears. This celestial seven Ganga is known all over the three worlds.

52. The Rakshasas live on the Himavat, the Guhyakas on Hemakuta and the Nagas on the Nishada and the ascetics on the Gokarna.

53. The Sweta mountain is said to be the abode of the celestials and the Asuras. The Gandharvas live on the Nishada and the Bramhana Rishis on the Nila.

54. The mountain of Sringavat is considered to be the resort of the celestials, O king of kings, these are the seven *varsas* of the world as they are divided.

55. Various mobile and immobile creatures are all placed in them. Various sorts of prosperity, both providential and human are noticeable in them.

56. They cannot be counted. Those that are desirous of their own welfare believe in all this. I have now narrated to you the delightful region that is in the form of a hare which you asked me.

57—58. At the end of the region are the two *Varsas*, namely one on the north and the other on the south. Then again the two islands Naga dwipa and Kashyapadwipa are the two ears of this region of the form of a hare. O king, the beautiful mountain of Malaya, with stones like plates of copper, forms the second part of Jamvudwipa. This makes it look like a hare.

Thus ends the sixth chapter, the description of earth's measure in the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER VII.

(JAMVU KHANDA VINIRMANA PARVA)—*Contd.*

Dhritarashtra said:—

1. O Sanjaya, O greatly intelligent one, tell me in detail about the country on the north and the east of the Meru and also about the Malyavat mountain.

Sanjaya said:—

2. O king, on the south of the Nila mountain and on the north of the Meru are the sacred Northern Kurus where dwell the Siddhas.

3. The trees there bear sweet fruits, and are always covered with flowers and fruits. All the flowers are of the sweetest fragrance and all the fruits are of the best taste.

4. O king, some of the trees produce fruits as one desires to eat. There are some trees that are called "Milk-yielding."

5. They always produce milk and the six different kinds of food with the taste of ambrosia. They also produce cloths, and their fruits are ornaments.

6—7. The whole ground is covered with gems and golden sands. A certain part of this region which is extremely delightful is seen to be as radiant as the ruby or the diamond or the *Vaidurja* gem or other jewels or of the hue of the lotus. O king, all the seasons there are charming, and no part of its ground ever becomes miry.

8. Its tanks are charming, delicious and full of pure water. The men born there have all come down from the land of the celestials.

9. All are of pure birth and all are exceedingly handsome. Husband and wife are born there and women there are like the Apsaras in beauty.

10. They drink the milk of these "Milk-yielding" trees which is as sweet as the ambrosia. The pair grow up there equally.

11. O king, they, both possessing equal beauty, both possessing equal virtues, both wearing equal dresses, grow up in great love like a pair of *Chakravakas* (birds)

12—14. The dwellers of this region are free from diseases. They are ever happy. O king, they live ten thousand and ten hundred years and they never abandon one another. A kind of birds called *Bharunda* of sharp beaks and of great strength takes them up when dead and throws them into the mountain caves. O king, I have now described to you the northern *Kuru*.

15. I shall now describe to you the eastern side of the mountain Meru. O king, of all the regions there, one called Bhadraswa is the foremost.

16. There is a large forest of *Bhadraswa* and also a very big tree called *Kalamra*. O king, this *Kalamra* is always full of fruits and flowers.

17. It is a *Yojana* in height. It is adorned by the Siddhas and the Charanas. The men there are all white. They possess great energy and great strength.

18. The women possess the complexion like that of lillies. They are very beautiful and charming. They possess the radiance of the morn; they are as white as the morn. Their faces are like full moon.

19. Their bodies are as cool as the rays of the moon. They are all highly accomplished in singing and dancing. O foremost of the Bharata race, the length of life here is ten thousand years.

20. They remain young for ever by drinking the juice of the *Kalamra* tree. On the north of the Nishada,

21, There is a very large *Jamvu* tree which is eternal. When adorned by the Siddhas and Charanas, that sacred tree grants every desire.

22—24. This country has been named Jamvudwipa after the name of this tree. O best of the Bharata race, O ruler of men, this tree is in height one thousand and one hundred *Yojanas*. It touches the very heavens. The circumference of a fruit of that tree which bursts by itself when ripe is eleven thousand and five hundred cubits. In falling on the ground, they make a very loud noise.

25. O king, then they pour out a silvery tuice on the ground. O king, that juice of jhe *Jamvu*, becoming a river,

26—28. Passing round the Meru mountain comes to the country of the Northern Kurus. If that juice is drunk, it gives peace of mind. No thirst is ever after felt. O king, old age never comes. A kind of gold called Jamvunada is also produced there. They are used in making celestial weapons. They are very shining and look like the *Indrogopaka* insects. The men born there possess the complexion of the morning sun.

29. O best of the Bharata race, on the summit of the Malyavat is always seen the fire called Samvastaka,—the fire that blazes forth at the end of a *Yuga* to destroy the universe.

30. On the summit of the Malyavat, there are many small mountains. O king, the Malyavat measures eleven thousand *Yojanas*.

31. The men born there possess complexion like gold. They have all descended from the abode of Bramha, and they are all utterers of the Vedas.

32. They undergo severe asceticism. They have their passions under complete control. They all enter the sun for the protection of creation.

33. They are sixty six thousand in number. They proceed in front of Aruna and surround the sun.

34. Having been heated with the sun's rays for sixty six thousand years, they then enter the solar disc.

Thus ends the seventh chapter, the description of Malyavat in the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER VIII.

(JAMVUKHANDA VINIRMANA PARVA)—*Contd.*

Dhritarashtra said :—

1. O Sanjaya, tell me in detail the names of all the *Varsas* and of all the mountains and also of all that live on these mountains.

Sanjaya said :—

2—3. On the south of the Sweta mountains and on the north of the Nishada is the *Varsa* called Ramanaka. The men that are born there are all white. They are nobly born, and they are all handsome. They have no enemies.

4. On the south of the Nishada is the *Varsa* called Hiranmaya where flows the river *Hiranvati*.

5. O king, there lives the king of birds Garuda. O king, the people there are

all handsome and rich, they are all followers of the Yakshas.

6—7. O king, the men there possess great strength, and they are ever cheerful. O king, their length of life is eleven thousand and five hundred years. O lord of men, the Sringavat mountain has three beautiful peaks.

8. One of these (peaks) is made of gold, another is made of jewels and the other is made of all kinds of gems and adorned with large mansions.

9. There always dwells the self luminous lady named Sandili. On the north of Sringavat and as far as the sea, O king,

10. Is the *Varsa* called *Airavat*. As there is this jewelled peak, therefore it is superior to all *Varsas*. The sun does not produce heat there and men are not subject to decay.

11—12. The moon with the stars is the only source of light there. Possessing the radiance and complexion of the lotus and eyes that resemble lotus-petals, the men born there have the fragrance of the lotus. With winkless eyes and with charming fragrance, they move about without taking food. They are completely self-controlled.

13—14. They have all descended from the land of the celestials. O king, they are all without sin of any kind. O best of the Bharata race, the length of their life is thirteen thousand years. On the north of the milky ocean the lord,

15. The eternal Hari lives on His golden chariot. That chariot is furnished with eight wheels. Innumerable supernatural creatures are placed there each having the fleetness of mind.

16. Its complexion is like that of the fire. It possesses great velocity and it is adorned with gold. O best of the Bharata race, He is the lord of all creatures and possesses every kind of prosperity.

17. He is finite and He is infinite. He is the doer as well as the instrument of action. O king, He is earth, water, ether air and fire. He is the sacrifice of all creatures and fire is His mouth.

Vaishampayana said:—

18. O king, having been thus addressed by Sanjaya, the illustrious king Dhritarashtra meditated long about his sons.

19. Endued as he was with great energy he, having thus reflected, said these words to Sanjaya. "O Suta's son, there is no doubt that it is Time that destroys the universe.

20. It is Time that again creates every thing. Nothing is ever-lasting in this world. It is omniscient Nara and Narayana that destroy all creatures. The celestials call Him *Vaikuntha*, men call Him the Lord Vishnu.

Thus ends the eighth chapter, the words of Dhritarashtra on the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER IX.

(JAMVUKHANDA VINIRMANA PARVA)—*Continued.*

Dhritarashtra said:—

1—2. Tell me about the *Varsa* called Bharata in which these foolish men have assembled (to fight), for which my son Duryodhana has become so very covetous, which the Pandavas also are desirous of obtaining and in which even my mind sinks. Tell me all this, for you are, in my opinion endued with great intelligence.

Sanjaya said:—

3. O king, hear my words. The Pandavas are not covetous about this country. It is Duryodhana who is covetous. It is the son of Suvala, Sakuni,

4. And also many other Khashtryas who are rulers of countries and who being covetous of this country cannot tolerate one another.

5—9. O descendant of Bharata, I shall now speak to you about the country named after Bharata. It is the beloved land of Indra. O king, this land called after Bharata, is also the beloved land of Manu, the son of Vivaswat, of Pritha, of Vainga, of the illustrious Ikshakhu, of Yayati, of Amvarisha, of Mandhata, of Nahusa, of Machukunda, of Sivi, the son of Ushinaras of Rishava, of Ila, of king Nriga, of Kusika, of the illustrious Gadhi, of Somaka, and of Dilipa and of many other kings. O chastiser of foes, I shall now describe to you the country as I have heard of it.

10—12. O king, hear as I speak of what you have asked me. Mahendra, Malaya, Sahya, Suktimat, Gandhamadana, Vindya, and Paripatra, these are the seven main mountains forming the boundaries (of Bharata varsa). Besides these there are O king, thousands of other mountains which are hard, and huge and which contain many excellent valleys. Besides these (larger ones) there are many smaller mountains inhabited by the barbarians.

13—31. O descendant of Kuru, O lord, the Aryans and the Mlechhas and many other races drink the waters of the following rivers. The magnificent Ganga, Sindhu, Saraswati, Godavari, Narmada, the large river called Vahuda, Satadru, Chandravaga, the large river called Yamuna, Dreshadwati, Vipasa, Vipapa, Stulavaluka, Vetravati, Krishnavena, Iravati, Vitasta, Payoshini, Devika, Vedamrita, Vedavati, Tridiva, Ikshumalavi, Karishini, Chitravaha, Chitrasena, Gomati, Dhutapapa, Gandaki, Kousaki, Nischita, Kirtya, Nichita, Lohatarini, Rashasi, Katakumva, Saraju, Charanmati, Vetravati, Hastisama, Disa, Saravati, Venna, Bhimarathi, Kaveri, Chuluka, Vina, Satavala, Nivara, Mahila, Suprojoga, Pavitra, Kundala, Rajani, Puramalini, Purvabhirama, Vira, Bhima, Oghavati, Palasini, Papahara, Mahendra, Patalvati, Kasisini, Asikini, Kusacheva, Makari, Pravara, Mena, Hema, Dhritavati, Puravati, Anushna, Saivya, Kapi, Sadanira, Adhrishya, the mighty river Kushadhara, Sadakahta, Siva, Viravati, Vastu, Suvastu, Kampana, Heranwati, Vara, great river Panchami, Rathachitra, Jyotiratha, Vishwamitra, Kapinjala, Upendra, Vahula, Kuchira, Modhuvahini, Vinadi, Pinjala, Vena, the great river Tungavena, Vidisa, Krishnavena, Tamra, Kapila, Calu, Suvama, Vedaswa, the great river Harisrava. Sigra, Pichala, Bheradwaji, Kousika, Saha and Chandrama, Durgamantrasila Bramhavoddhya, Vrihadvati, Yavaksha, Rohi, Yamyumadi, Sunasa, Tamasa, Dasi, Vasa, Varuna, and Asi, Nila, Dhritiamati, the great river Parnasa, Tamasi, Vrishava, Bramha-medhya, Vrihadhani.

32—36. O king, these and many other large rivers such as Sadaniramaya, Krishna, Mandaga, Mandavahini, Bramhini, Mohagouri, Durga, Chitropala, Chitraratha, Manjula, Vahini, Mandakini, Vaitarini, Kosa, Mohanadi Suktimati, Ananga, Pushpavini, Utpalavati, Lohitya, Karatoya Vrishahbhya, Kumari, Rishikullya, Marisha, Saraswati, and Mondakini, Supanya, Sarvasanga, O descendant of Bharata, all there are the mother of the universe and they produce great merit.

Besides these rivers, there are hundreds and thousands of rivers that have no names. O king, I have mentioned to you all the rivers that I remember

37—60. Hear now the names of various countries. They are the Kuru-Panchala, the Salwas, the Madreyas, the Jungalas, the Surasenas, the Kalingas, the Vadas, the Malas, the Matsyas, the Sakutyas, the Savualyas, the Kuntalas, the Kasi Kosalas, the Chedis, the Kurusas, the Bhojas, the Sindhus, the Pulindakas, the Uttamas, the Dasarnas, the Makhalas, the Utkalas, the Panchalas the Kausijas, the Nikaparisthas, the Dhurandharas, the Sodhas, the Madra Bhujingas, the Kasis, the further Kashis, the Jatharas, the Kukuras the Dasarns, the Kuntis, the Avantis, the further Kuntis, the Gomantas, the Mandakas, the Shandas, the Vidarbhas, the Rupavahikas, the Aswakas, the Pansurashtras, the Goparashtras, the Karityas, the Adhirjoyas, the Kuladyas, the Mallarashtras, the Keralas, the Vasatrasyas the Apavahas, the Sakaras, the Vakratapas the Sakas, the Vedihas, the Magadhas, the Swashas, the Malayas, the Vijayas, the Angas, the Vangas, the Kalingas, the Yakrillomas, the Mallas, the Sudellas, the Prahradas, the Mahikas, the Sasikas, the Vallhikas, the Vatadhanas, the Abhiras, the Kalajoshakas, the Aparantas, the Parantas, the Panabhas, the Charmamandlas, the Atavisikharas, the Merubhutas, the Upavirttas, the Anupavrittas, the Surashtras the Kakoyas, the Kuttas, the Mahsyas, the Kakshas, the Sanudranishkutas, the Andhras many other hill tribes, the Angamalajas, the Manavanjakas, the Mahyuttas, the Pravisheyas, the Bhargavas, the Pandras, the Bhargas, the Kiratas, the Sudeshnas, the Yamunas, the Sakas, the Nishadas, the Nishadhas, the Anartas, the Nairetas, the Durgalas, rhe Pratimasyas, the Kuntalas, the Kusalas, the Tiragrahas, the Ijakas, the Kanyakagunas, the Tilabharas, the Sameras the Madhumattas, the Sukandkas, the Kashmiras, the Sindhu-son viras, the Gandharvas, the Darsakas Abhisaras, the Utulas. the Saivalass, the Valhikas the Darvis, the Vanavadarvas, the Vatagas, the Amarathas, and the Uragas, the Vahuvadhas, the Kauravyas, the Sudamanas, the Sumalikas, the Vadhrus, the Karishakas, the kalindas, the Upatyakas, the Vatyanas, the Romanas, the Kusaviudas the Kachas, the Gopalakachas, the Kuruvarnakas the Kiratas, the Vadras the Seddhas, the Vaidehas, the Tarmaleptas, the Audras, the Paundras, the Saisikatas, and the Parvatyas. O best of the Bharata race, there are other kingdoms, such as, the Dravidas, the Keralas, the Prachyas the Mushikas, the Vanavashikas, the Karnatakas, the Mahisakas, the Vikalpas, the Mushakas, the Jhellakas, the Kuntalas the Souhridas, the Nalakananas, the Kankdutakas, the cholas, the Malavavakas, the Samangas, the Kanakas, the Kukkuras the Angaramurishas, the Mareshas, the Dhwajinas. the utsavas, the Sanketas, the Trigartas, the Salwasenis, the Vahas, the Kokarakas, the Pasetris, the Lahmavega vasas, the Vindyachulakas, the Pulindas, the Valkalas, the Malavas, the Vallavas, the further Vallavas, the Kulindas, the Kalavas, the Kuntakas, the Karatas, the Mrishakas, the Tanavalas, the Saniyas, the Rishikas, the Vidarvas, the Kakas, the

Tanganas, the further Tunganas. The Mlecchas, the Krurus, the Yavanas, the Chinas, the Kamvojas, the Darunas, the Sukritvahas, the Kulathas, the Hunas, the Parasikas, the Ramanas, and the Dasamalikas. Besides this country is the abode of many Kshatryas, Vaisyas and Sudra.

67—70. There are the Sudraviras, the Daradas, the Kasmeras, the Pattis, the Kasiras, the Atriyas, the Bharadwajas, the Stanopi Shikas, the Poshakas, the Kalingas and many other Kiratas, the Tomeras, the Hansamargas and Karamanjakas. These and other kingdoms are in the east and in the north.

71—72. O lord, I have briefly mentioned them. If the resources of the earth are properly developed, she is then like an all-yielding cow, from which the threefold objects of Dharma, Artha and Kama might be milked. Brave kings, learned in Dharma and Artha have become covetous of earth.

73. From the thirst of wealth, they would even abandon their lives in battle. Earth is the stay of creatures endued with celestial bodies as well as human bodies.

74. O foremost of the Bharata race, with the desire of enjoying earth they have become like dogs that snatch meat from one another.

75—76. O descendant of Bharata, their ambition is unlimited; it is for this the Kurus and the Pandavas are trying, to get possession of the earth by negotiations, by disunion, by gift and by battle. O foremost of men, if earth be properly treated, she becomes the father, the mother, the children, the sky and the heaven of all creatures.

Thus ends the ninth chapter, the description of Bharata in the Yamvukhanda Vinirmana of the Bhisma Parva.

CHAPTER X.

(JAMVUKHANDA VINIRMANA PARVA)—*Continued.*

Dhritarashtra said:—

1—2. O Sanjaya, O Suta, tell me in detail the length of life, the strength, the good and bad things, the past, present and future of the dwellers of the Bharata Varsa and of the Haimavat Varsa and also of Harivarsa.

Sanjaya said:—

3. O best of the Bharata race, there are four Yugas in Bharatavarsa, namely Krita, Treta, Dwapara and Kali.

4. The first of the Yugas is Krita. O lord, after the expiry of the Krita comes Treta, after Treta comes Dwapara. After that last of all comes Kali.

5. O foremost of the Kurus, O best of kings, the length of life in the Krita Yuga is four thousand years.

1. O ruler of men, the length of life in Treta is three thousand. In the present age, in this Dwapara, persons remain on earth for two thousand years.

7. O best of the Bharata race, in Kali there will be no fixed period for men's life on earth, they will die even in the womb or after birth.

8—11. O king, in the Krita Yuga, men are born and beget children by hundreds and thousands; they possess great strength and power and wisdom, wealth and beauty. Great ascetic Rishis, capable of great deeds and possessing high-souls, virtuous, and truthful are born in that age. The Khashtriyas of that age are handsome, able-bodied, greatly energetic, accomplished in archery, highly skilled in battle and very brave. O king, in the Krita Yuga, all the Kshatriya kings were lords paramount.

12. In Treta age are born brave Khashtryas who are subject to none who are long-lived, who are heroic, and who wield the bow in battle with great skill.

13. O king, when Dwapara comes in, all the four orders of men become capable of great exertions. They possess great energy and they desire to conquer one another.

14. O king, the men born in the Kali Yuga possess little energy. They become highly wrathful, covetous and untruthful.

15. Jealousy, pride, anger, deception, malice, covetousness, O descendant of Bharata, are the characteristics of men in the Kali age.

16. O king, O ruler of men, the portion of the Dwapara Yuga that still remains is very small. The Varsa called Haimavat is superior to Harivarsa in all attributes.

Thus ends the tenth chapter, the description of the duration of life in Bharatavarsa in the Jamvukhanda Vinirmana of the Bhisma Parva.

CHAPTER XI.

(BHUMI PARVA).

Dhritarashtra said:—

1. O Sanjaya, you have described to me Jamvukhanda. Tell me now its dimensions and extent.

2, O Sanjaya, tell me also of the extent of the oceans, of Sakadwipa, and of Kusadwipa,

3. Of Salmali Dwipa and of Krauncha-dwipa. O son of Gavalgani, tell me also of Rahu, Soma and Surya.

Sanjaya said:—

4. O king, there are many islands in this earth. But I shall describe to you only seven islands and also the moon, and the sun and the planets.

5. O king, the Jamvu mountain extends for full eighteen thousand and six hundred Yojanas.

6. The extent of the salt sea is said to be double of it. This sea is covered with many kingdoms. It is adorned with gems and corals.

7. It is adorned with many mountains that are variegated with metals of various kinds. It is circular in form like a sea, and is thickly peopled by the Siddhas and the Charanas.

8. O descendant of Bharata, O scion of the Kuru race, I shall now speak to you in detail of Sakadwipa. Hear as I discribe it.

9. O that island is twice as large as the Jamvudwipa. O king of kings, the ocean also is twice as large as that island.

10. O best of the Bharata race, Sakadwipa is surrounded on all sides by the sea of milk. Its kingdoms are full of righteousness and its men never die.

11. There is no famine there. The people all possess forgiveness and great prowess. O best of the Bharata race, I have briefly spoken to you about Sakadwipa. What else, O king, do you desire to hear?

Dhritarashtra said:—

12. You have briefly told me of Sakadwipa. O greatly wise one, tell me now everything in detail.

Sanjaya said:—

13. O king, there are seven mountains in that island. They are decked with jewels, and there are mines of gems and precious stones. There are many rivers in that island. Hear, as I tell you their names.

14. O king, every thing there is charming and delightful. The first of those mountains is called Meru. It is the abode of the celestials, the Rishis and the Gandharvas.

15. O king, the next mountain stretching eastward is called the Malaya. It is there that the clouds are born, and it is from that place that they disperse on all sides.

16. O descendant of Kuru, the next is the large mountain, called Jaladhara. From it, Indra daily takes water of the best quality.

17—18. O ruler of men, it is from that water that we get showers in the rains. Next is the great mountain, called Raivataka, over which has been permanently placed in the sky the constellation *Rohini*. This arrangememt has been made by the Grandsire (Bramha) himself. O great king, on the north of this mountain, is one called Syama.

19. It is as bright as the newly risen clouds. It is high, beautiful and bright. O king, as the colour of that mountain is black, all the people that live there are dark.

Dhritarashtra said:—

20. O Sanjava, a great doubt has arisen in my mind. Why, O son of Suta, people of that country are dark?

Sanjaya said:—

21. O great king, O descendant of Kuru in all islands men may be found who are fair and those who are dark, and those also who are born by the mixture of the white and the black races.

22. But because the people are all dark there, that mountain is called the Dark mountain. O chief of the Kurus, next to this is the great mountain, called Durgasaila.

23. Then is the mountain, called Keshari. The breezes, that blow from that mountain, are all charged with effluvia. The height of this mountain is double of the one just mentioned.

24. O descendant of Kuru, it is said by the learned that there are seven *Varsas* in that istand. The *Varsa* of Meru is called Mahakasha, that of the water-giver (Malaya) is called Kumudattra.

25. That of Jaladhara is called Sukumara and that of Syama, called Manikanchana.

26—27. That of Keshara is called Mandaki and that of the next mountain is called Mahapunam. In the midst of that island is a large tree called Saka. In height and

breadth that tree is equal to that of the Jamvu tree in Jamvudwipa. The people always worship that tree.

28. In that island there are many charming countries in which Siva is worshipped. The Siddhas, the Charanas and the celestial go there.

29. O king, the people there are all virtuous. O descendant of Bharata, all the four orders of men there are engaged in their respective duties. There occurs not a case of theft.

30. O king, being free from old age and death, and possessing long life, the people there grow like rivers in the rains.

31. The rivers there are all full of sacred water. Ganga herself, distributed as she is in various countries, is also there. Sukumari, Kumari, Sita and Kaviraka,

32. Mahanadi, the Manijala, Chakshas, and the river Vardanika, O descendant of Kuru, O best of the Bharata race,

33. These and many other rivers by hundreds and thousands all full of sacred water are there. O perpetuator of the Kuru race, Vasava (Indra) draws water from them to shower as rain.

34. It is impossible to mention the names and lengths of these rivers. All of them are the foremost of all rivers, and they are all sin-cleansing.

35. As every body has heard, in the island of Saka there are four sacred countries. They are the Mrigas, the Masakas, the Manasas and the Mandagas.

36. The Mrigas are generally Brahmanas engaged in the duties of their own. Many virtuous Kshatriyas are among the Masakas who grant every wish of the Brahmanas.

37. O king, the Manasas follow the duties of the Vrisyus. Having all their desires gratified, they are brave and firmly devoted to *Dharma* and *Artha*.

38. The Mandagas are all brave Sudras and they are all virtuous. O king, in these countries, there is no king, no punishment, and no person who deserves to be punished.

39. They are all engaged in the practice of their respective duties and they all protect one another. So much can be said of the Saka island and so much only could be heard of that greatly powerful island.

Thus ends the eleventh chapter, the description of Saka dwipa in the Bhumi of the Bhisma Parva.

CHAPTER XII.

(BHUMI PARVA)—*Continued.*

Sanjaya said :—

1. O descendant of Kuru, O great king, I shall tell you what is heard of the islands in the north. Hear.

2. There is that ocean the water of which is *Ghee*. Next to it is the ocean, the water of which is curd. Next is the ocean, the water of which is wine, and then comes a ocean of water.

3. O king, the islands are double in area of one another as they proceed further towards the north. O king, they are surrounded by these oceans.

4. In the middle island, there is a large mountain called Goura which is made of red arsenic. O king, on the western island, there is a mountain, called Krishna; it is a favourite abode of Narayana.

5. There Keshava protects celestial gems. From that place, when gracious, he bestows happiness on creatures.

6. O king, along with the kingdoms in these islands, *Kusa* grass in Kusadwipa and the *Salmali* tree in Salmalikadwipa are worshipped.

7. O king, in the Krauncha island the mountain called Maha Krauncha which is a mine of all kinds of gems is always worshipped by all the four orders of men.

8—9. O king, there is the mountain called Gomanta which is huge in size and which consists of all kinds of metals. On its summit lives Narayana, Hari with those they have obtained salvation, graced with prosperity and possessed of eyes like lotus. O great king, in Kusadwipa there is another mountain abounding in corals.

10. It is called after that island. This mountain is made of gold and it is inaccessible. O descendant of Kuru, there is another greatly effulgent mountain called Kumuda.

11. The fourth mountain there is called Pushpavati, the fifth Kusesaya, the sixth Harigiri. These are the six chief mountains.

12. The intervening spaces between one another of these six mountains increases in the ratio of one to two, as they proceed further and further towards the north. The first Varsa is called Audbhida, the second is Venumandala,

13. The third is Suvatha, the fourth is Kamvala, the fifth is called Dhritimat, and the sixth is named Probhakara.

14—15. The seventh is called Kapila. These are the seven successive Varsas. The celestials and the Gandharvas and other creatures of the universe take pleasure to sport in them. The dwellers of these Varsas never die. O king, there is not any robber or any Mlechha race there.

16—17. O king, all the dwellers are generally white in complexion. They are very delicate. O ruler of men, I shall describe all that has been heard by me. O king, hear with attention. O great king, there is a great mountain called Krauncha in the Krauncha island.

18. Next to Krauncha is Vamanaka, next to Vamanaka is Andhakaraka, next to Andhakaraka is that foremost of all mountains which is called Mainaka.

19—20. O king, next to Mainaka is that best of mountains called Govinda, next to Govinda is the Navida mountain. O perpetuator of the Kuru race, the intervening spaces between one another of these mountains increase in the ratio of one to two. I shall speak of the countries that are situated there. Hear as I tell of them.

21. The country near Krauncha is called Kasala, that near Vairana is Mohanuga that next to Mohanuga, O perpetuator of the Kuru race, is called Ushna.

22, Next to Ushna is Pravarka, next to Pravarka is Andhakaraka, next to Andhakaraka is named Munidesha,

23. Next to Manidesha is Dhunduvishana frequented by the Siddhas and the Charanas. O king, the people of this regions are white.

24. O king, all these countries are inhabited by the celestials and the Gandharvas. In Pushkara (island) there is a mountain called Pushkara, full of gems and jewels.

25. There dwells the divine creator of the worlds himself. All the celestials and great Rishis always worship him,

26. With gratifying words and respectful adoration. O king, various gems from Jamvudwipa are used there.

27—28. O king, in all these islands *Bramhacharjya*, truth, self-control, also health and length of life are in the ratio of one to two as the island are more and more remote northwards. O king, O descendant of Bharata, the land in all these islands is but one country.

29—30 For it is said to be the one country in which is seen but one religion. The supreme lord of creation himself, lifting up the rod of chastisement always lives there and protects these islands. O king, he is their ruler, he is their source of happiness, he is their father, he is their grandfather.

31—32. O foremost of men, it is he who protects there all mobile and immobile creatures. O descendant of Kuru, cooked food comes there of itself and all creatures eat it every day. O mighty-armed hero, next to these regions is seen the region named Syama.

33-34. It is like a star in shape having four corners. O king, it has thirty three *Mandalas*. O descendant of Kuru, there live four great elephants adored by all. O best among the Bharata race, they are Vamana, Airavata, Supratika with rent temples and also another.

35. I cannot venture to calculate the proportions of these four elephants. Their length, breadth and thickness have ever remained unascertained.

36—37. O king, winds blow in these regions irregularly from all directions. These winds are seized by these elephants with the tips of their trunks, which are like the lotus in complexion, which are very bright and which they are capable of drawing up in this way. As soon as they seize them, they let them out.

38. O king, having been thus let out by these elephants, these winds come over to this earth, and for their coming creatures breathe and live.

Dhritarastra said :—

39. O Sanjaya, you have told me in detail about the first subject. You have also told me the position of the islands. O Sanjaya, tell me now the rest.

Sanjaya said :—

40. O great king, I have described to you all the islands. O Kuru chief, now hear what I say about the heavenly bodies and about Sarbhanu.

41. O king, it is heard by us that the planet Sarbhanu is a globe. Its diametre is twelve thousand *Yojanas*.

42. And because it is very large, its circumference is forty two thousand *Yojanas*. O sinless one, thus say the learned men of old.

43—46. O king, the diametre of the moon is said to be eleven thousand *Yojanas*. O Kuru chief, the circumference of our this famous planet of cool rays is said to be thirty-eight thousand and nine hundred *Yojanas*. O descendant of Kuru, we have heard that the diametre of the beneficient, fast-going and light-giving sun is ten thousand *Yojanas*, and O king, its circumference is thirty-five thousand eight hundred miles.

O sinless one, O descendant of Bharata, these are all the calculations of Arka.

47. The planet Rahu on account of its great bulk covers both the sun and the moon in due time (during eclipses). I tell you all this in brief.

48. O great king, with the help of the eye of science, I have told you all that you asked me. Be blessed.

49. I shall now tell you of the construction of the universe as narrated in the *Shastras*. Therefore, O descendant of Kuru, pacify your son Duryodhana.

50. O best of the Bharata race, hearing this delightful Bhumi Parva, a Kshatriya obtains prosperity, the fruition of all his desires and the approbation of the pious.

51—52. The king who hears this on the full-moon or the new-moon day and observes the vows with care, obtains long life, fame, and prowess. His ancestral manes become pleased. You have now heard of all the merits that flow from this Bharata Varsa in which we live.

Thus ends the twelveth chapter, the Uttara Kurus in the Bhumi of the Bhisma Parva.

CHAPTER XIII.

(BHAGAVAT GITA PARVA).

Vaishampayana said :—

1—2. O descendant of Bharata, possessing the knowledge of the past, present and future and seeing all present before his eyes, the learned son of Govalgana came quickly from the field of battle, and rushing with grief to the presence of the king, told Dhritarashtra who was in great anxiety that the grandfather (of the Kurus) Bhisma was killed.

Sanjaya said :—

3. O great king, I am Sanjaya, O foremost of the Bharata race, I bow to you. The son of Shantanu, Bhisma, the grandfather of the Kurus, is killed.

4. That foremost of all warriors, that prowess personified of all bow-men, that grandfather of the Kurus, to-day lies on a bed of arrows.

5. O king, relying on whose energy, your son played in that match at dice, that great Bhisma now lies in the field of battle killed by Shikhandin.

6. That mighty car-warrior, who on a single car had formerly defeated in a great battle all the kings of the earth assembled at Kasi,

7. He who fearlessly fought in battle with Rama the son of Jamadagni, he whom even Jamadagni's son could not kill, even that great Bhisma has been to-day killed by Shikhandin.

8. Resembling the great Indra in bravery, the earth herself in patience, the Himalayas in firmness, and the ocean in gravity,

9. That invincible warrior who had arrows for his teeth, the bow for his mouth, and the sword for his tongue, that best of men, has to-day been killed by the prince of Panchala.

10. Seeing him ready for battle, the great army of the Pandavas trembled in fear like a herd of kine on seeing a lion.

11. Alas (even that great Bhisma) the slayer of hostile heroes after having protected your army for ten nights and having achieved feats exceedingly difficult to be accomplished, to-day has set like the sun.

12. Scattering thousands of arrows with the greatest composure, he who like Indra, daily killed ten thousand warriors and that too (continually) for ten days,

13. O king, that descendant of Bharata even he, now killed by the enemy, lies, though he does not deserve it, on the bare ground like a large tree broken by the wind.

Thus ends the thirteenth chapter, the news of Bhisma's death in the Bhagavatgita of the Bhisma Parva.

CHAPTER XIV.

(BHAGAVAT GITA PARVA)

—Continued.

Dhritarashtra said :—

1. How has that foremost of all the Kurus Bhisma been killed by Sikhandin ? How did my sire (Bhisma) who was like a second Indra fall down from his car ?

2. O Sanjaya, what happened to my sons when they were deprived of the powerful Bhisma who was like a god and who led a life of celebacy for his father ?

3. On the fall of that foremost of men Bhisma who possessed great wisdom, great ability for action, great powers and great energy, what did our warriors think in their minds ?

4. Hearing that the foremost of men, the best of the Kurus, the unwavering hero (Bhisma) is killed, my heart is possessed by great grief.

5. When he advanced who followed him and who went in front? Who stood by his side and who advanced with him?

6. Who are those brave warriors that followed that foremost of all car-warriors, that great bowman, that best of the Khashtryas (Bhisma) when he penetrated into the ranks of the enemy?

7—8. When he attacked the enemy's rank who were the warriors that opposed that chastiser of foes who resembled the sun and who, spreading terror among the foes destroyed their ranks as the sun destroys darkness, and who achieved exceedingly difficult feats amongst the ranks of the the Pandavas?

9. O Sanjaya, how did the Pandavas oppose in battle that invincible son of Shantanu that accomplished warrior when he attacked them?

10—13. How did Kunti's son overthrow in battle that unconquerable one, that fearful bowman scattering fearful arrows, and cutting off the enemies' heads, that invincible hero, modest in every thing, that foremost of all men, stationed on his charriot that hero, having arrows for his teeth, with bow for his wide open mouth, with the terrible sword for his tongue; how was he overthrown, who was never vanquished before and who did not deserve such a fate, that warrior who was as irresistible as the fire of dissolution and seeing whom in battle the great army of the Pandavas were ever filled with terror?

14. Destroying the enemys' troops for ten days that slayer of heroes, having achieved most difficult feats, has now set like the sun.

15—16. As the result of my evil counsels, that scion of the Bharata race, scattering like Indra himself an inexhaustible shower of arrows, killed in battle one hundred million of warriors in ten days. He now lies on the bare ground though he deserved it not on the field of battle deprived of life like a great tree uprooted by the wind.

17. Seeing the son of Shantanu, Bhishma, of fearful prowess, how could the army of the Panchalas strike him down?

18. How did the Pandavas fight with Bhishma? O Sanjaya, how is it that Bhisma could not conquer when Drona is still alive.

19. When Kripa was near him, when Drona was there, how could Bhisma that foremost of warriors be killed?

20. How could Bhisma, who was an *Atiratha* and who could not be resisted even by the celestials be killed in battle by the Panchala Prince Shikhandin?

21—22. O Sanjaya, he who always considered himself equal to the mighty son of Jamadagni, he whom Jamadagni's son himself could not conquer, he who resembled Indra in prowess, tell me how such a hero, Bhisma, born as he was in the race of *Maharathas*, was killed in battle. Without knowing all the particulars, I cannot get rest.

23. O Sanjaya, (tell me) what great bowmen of my army, did not abandon that hero of unfading energy and what brave warriors at the command Duryodhana stood around that hero in order to protect him?

24. O Sanjaya, when all the Pandavas with Shikhandin at their head advanced againt Bhishma, I hope the Kurus stood by the side of that great hero of immeasurable prowess.

25. Hard as my heart is, it is surely made of stone that it does not break on hearing the death of that foremost of men, Bhisma.

26. There were truth, intelligence and policy to an immeasurable extent in that irresistible chief of the Bharata race. How could he be killed in battle?

27—28. He was like a mighty cloud, the twang of his bow was the roar of that cloud; the arrows were its showers of rains, and the sound of his bow was its thunder. That hero, showering his arrows on the sons of Kunti along with the Panchalas and Shrinjayas who were on their side struck down the hostile car-warriors as the slayer of Bala (Indra) struck down the Danavas.

29—32. Who were the heroes that opposed, as the shore resists the surging sea, that chastiser of foes, who was a fearful ocean of arrows and weapons, an ocean in which arrows were the terrible crocodiles, bows were the waves, maces and swords were the sharks, steeds and elephants were the eddies, the foot soliders were like so many thousands fishes, and the sounds of conchs and drums its roars,—an inexhaustible and agitated ocean without an island and without a raft to cross it, an ocean that swallowed up horses and elephants and foot soldiers by millions,—an ocean that drowned all hostile heroes, and that consumed in wrath,—the wrath which was its ocean fire?

33. Who were in his front when that chastiser of foes Bhisma achieved great feats in battle for the good of Duryodhana?

34. Who were they that protected the right of that immeasurably powerful warrior? Who were they that resisted the enemy's warriors from his rear with patience and energy?

35. Who placed themselves just in front of him to protect him? Who were the heroes that protected the front of that brave warrior when he fought?

36. Who were they that placed themselves on his left and attacked the Srinjayas? Who were they that protected the irresistible ranks of his advanced guard?

37. Who protected the wings of that warrior who has gone away to his last journey? O Sanjaya, who were they that fought with the enemy's warriors in general engagement?

38. If he was protected by our warriors and if they protected by him, how is it that he could not defeat in battle the Pandava army,—invincible though it was?

39. O Sanjaya, how could the Pandavas succeed in striking Bhisma who was like *Parameshti* himself, that lord and creator of all creatures?

40. O Sanjaya, you tell me of the disappearance of Bhisma, that foremost of men who was our main stay and relying on whom, the Kurus were fighting with their enemies?

41. Alas, how has that greatly powerful warrior, relying on whose prowess my son never cared for the Pandavas, been (to-day) killed by the enemy?

42. In the days of yore when the celestials were fighting with the Danavas, they sought the help of that invincible hero, my great vow-observing father.

43—44. O Sanjaya, how can you tell me that Bhisma, that foremost of all mighty men, that renowned warrior, that great refuge of all, that wise and virtuous man ever devoted to the duties of his order and learned in all the Vedas and their branches, the hero in whose birth Shantanu was freed from all grief, melancholy and sorrow, has been killed?

45. Skilled in every weapon, possessing himself gentleness, and great energy with passions under complete control, hearing that such son of Shantanu (Bhisma) is killed, I consider the rest of my army as already slain.

46. In my opinion, impiety has now become stronger than piety, for the Pandavas desire sovereignty even killing their venerable Guru.

47. In the days of yore, Rama, the son of Jamadagni, skilled in every weapon and whom none excelled, was vanquished by Bhisma in battle when fighting on behalf of Amva.

48. You tell me that Bhisma who is the foremost of all warriors and who is equal to Indra in the great deeds he has performed has been killed, what can be a greater grief to me than this?

49. That great intelligent one, who was not killed even by that slayer of hostile heroes, that Rama, the son of Jamadagni who defeated in battle all the Kshatriyas, has now been killed by Shikhandin.

50—52. There is no doubt the son of Drupada Shikhandin, who has killed in battle that best of the Bharata race, that hero skilled in the greatest of weapons, that brave and accomplished warrior learned in every weapon, is therefore superior to the invincible and greatly powerful son of Vrigu (Parashuram) in energy, prowess and might. (Now tell me) who were the warriors that followed that chastiser of foes in that great battle?

53. Tell me how the battle was fought between the Pandavas and Bhisma? O Sanjaya, my army, deprived of its hero, is now like a woman without a protector.

54—55. That army is now like a panic-stricken herd of kine deprived of its herdsman. When he who possessed prowess superior to that of every man, has fallen in the field of battle, (I guess) what is the mind of my army. O Sanjaya, what power is there in our life

56. When we have caused our greatly powerful father, that foremost of all virtuous men in the world to be killed? Like a man who, when desirous of crossing the sea, sees the boat sunk down in fathomless water,

57. I am sure, my sons are bewailing in grief for the death of Bhisma. O Sanjaya, my heart is surely made of stone.

58. For it does not burst even on hearing the death of Bhisma that foremost of all men, in whom were intelligence and policy and skill in arms.

59. How has that invincible warrior been killed in battle? Neither by weapons, nor by courage, nor by ascetic merit, nor by intelligence,

60. Nor by firmness, nor by gift, can a man free himself from death. The greatly powerful Time cannot be transgressed by any thing in the world,

61—65. When, O Sanjaya, as you tell me the son of Shantanu Bhisma is dead. Burning with grief for my sons, nay overwhelmed with great sorrow I hoped for relief from the son of Shantanu, Bhisma. O Sanjaya, when he saw Shantanu's son lying dead on the ground like a sun (dropped from the sky) whom did Duryodhana make his refuge? O Sanjaya, reflecting (all I can) with the help of my understanding, I do not see what the end will be of all those

kings who are on my side and those who are on the side of the enemy, those that have joined the opposite parties of the battle. Alas, cruel are the Kshatriya duties as fixed by the Rishis, for the Pandavas desire to obtain the sovereignty by even causing the death of Shantanu's son and we too desire to obtain sovereignty by offering that great vow-observing hero as a sacrifice.

66. The sons of Pritha, as well as my sons are all performing the duties of Kshatriyas. Therefore none of them incurs any sin. O Sanjaya, even a very virtuous man should do it when a great calamity comes.

67—68. The display of prowess and the great strength has been considered to be the duty of a Kshatriya. How did the Pandavas oppose my father Bhisma, the son of Shantanu, that invincible but modest hero when he was destroying the troops of the enemy? How were the troops arranged and how did he fight with the illustrious enemies?

69. O Sanjaya, how was my father Bhishma killed in battle? Duryodhana, Karna and the great skillful Sakuni, the son of Suvala,

70—74. And the wily Dushasana,—what did they say when Bhisma was killed? Entering that fearful abode of destructive battles' play, in which the balls have been made by the men, elephants and horses, in which arrows and javelins and swords and darts have formed the dice, who were those nutched gamblers that gamble, by taking their very lives who won, who lost, who cast the dice with success and who else have been killed besides the son of Shantanu, Bhisma. Tell me all, O Sanjaya, for hearing that Devavrata (of his men) that father of mine, that hero of fearful deeds, that ornament of battle, Bhisma is killed, peace cannot come to me. Thinking that all my sons would be killed, I am affected with the greatest anguish.

75—76. O Sanjaya, you make my that grief blaze forth as fire with *Ghee*. Seeing Bhisma, celebrated in all the worlds, who undertook a great task, killed, I am sure, my sons are lamenting. I desire to hear all their sorrows that have been produced by Duryodhana's act.

77. Therefore, O Sanjaya, tell me all that had happened in the battle, the result of my wicked son's folly.

78—79. O Sanjaya, ill or well, tell me every thing. Tell me all in full and in detail,—all that was achieved in the battle by Bhisma ever desirous of victory,—by that great warrior skilled in all weapons. How did the battle take place between the armies of the Kurus and the Pandavas and in what manner was the battle fought?

Thus ends the fourteenth chapter, Dhritarastra's queries in the Bhagavatgita of the Bhisma Parva.

CHAPTER XV.

(BHAGAVATGITA PARVA)—*Contd.*

Sanjaya said:—

1. O great king, you are in every way a deserving person. This question is worthy of you. You should not however lay blame on Duryodhana.

2. The man who suffers evil for his own misconduct should not attribute it to others.

3. O king of kings, the man who does all sorts of harm to other men deserves to be killed by all men for his these censurable deeds.

4. The Pandavas are thoroughly unacquainted with the ways of wickedness. For a long time looking up to your face, they (silently) suffered the injury and forgave them though exiled in the forest.

5—6. O king, O lord of the earth, hear of horses and elephants and immeasurably powerful kings, all that which has been seen by the help of Yoga power. Do not grieve. All this was pre-ordained.

7—10. Bowing down my head to your father (Vyasa) that wise son of Parasara, through whose grace I have acquired excellent and celestial vision, the power of seeing and hearing from a great distance, and knowing other peoples' hearts and also the past and the future,—the delightful power of going through the sky, also the knowledge of all the persons that violate the ordinances and also the power of not being cut by weapons in battle, I shall narrate to you the romantic and the highly wonderful and hair-stirring battle that was fought amongst the Bharatas,—now listen to me.

11. When the troops were arrayed according to the rule, when they were all ready for battle, O king, Duryodhana thus spoke to Dushasana.

12. "O Dushasana, let cars be immediately ordered for the protection of Bhisma. Speedily urge all our troops to advance.

13. What I have been thinking for many years has now come to me;—namely the meeting of the Pandavas and the Kurus at the head of their respective armies.

14. I do not think there is any thing more important in this battle than the protection of Bhisma. If properly protected he will kill the Pandavas, the Somokas and the Srinjayas.

15. That pure souled warrior (Bhisma) has said, "I shall not kill Shikhandin. I have heard he was a woman before. For this reason he should be renounced by me in battle."

16. For this, Bhisma should be specially protected. Let all my soldiers take up their respective positions and resolve to kill Shikhandin.

17. Let all the troops for the east, west, north and south skilled in all weapons protect the grand father (Bhisma),

18. Even a highly powerful lion may be killed, if left unprotected, by an wolf. Let us not therefore allow (by any means) Bhisma to be killed by Shikhandin as a lion killed by a jackal.

19. Yudhamanyu protects the left and Uttamanjas protects the right of Phalguna (Arjuna). Thus protected by these two Phalguna himself protects Shikhandin.

20. O Dushashana, act in such a way that Shikhandin, who is protected by Arjuna and whom Bhishma will avoid may not (finally) kill the son of Ganga (Bhisma).

Thus ends the fifteenth chapter, the colloquy between Duryodhana and Dushasana in the Bhagavatat Gita of the Bhisma Parva.

CHAPTER XVI

(BHAGAVATGITA PARVA)—
Continued.

Sanjaya said:—

1. When the night passed away loud was the noise made by the kings by their all shouting "Array, array".

2—3. O descendant of Bharata, the blowings of conchs, the sounds of drums, the neighing of horses, the clatter of car-wheels, the roarings of rushing elephants, and the shouts of heroes, clapping of arm-pits and the cries of the warriors made everywhere a tremendous noise.

4. O king, rising at sunrise, the large armies of the Kurus and the Pandavas made all their arrangements complete.

5—6. When the sun rose, the fearful weapons of offence and deffence and the armours of your sons and those of the sons of Pandu became fully visible.

7. The elephants and chariots adorned and decked with gold looked like resplendent clouds charged with lightning.

8. The line of chariots standing in countless number looked like so many cities; your father (Bhisma) standing there looked as brilliant as full moon.

9. Then the warriors armed with bows, swords, scimitars, maces, javelins, lances, and shining weapons of various kinds took up their respective positions.

10. O king, elephants, foot soldiers, car-warriors and horsemen stood there by hundreds and thousands like a net work.

11. Thousands of brilliant standards of various forms were seen, belonging both to ourselves and to the enemy.

12—13. Thousands of bright and beautiful fire-like blazing banners, decked with gold and gems were gazed at by the heroic warriors clad in armour, each one of whom longed for battle.

14. Many foremost of men, with bull-like large eyes, with quivers and with finger protectors stood at the head of their respective troops.

15—17. The son of Suvala, Sakuni, Salya, Jayadratha, the two princes of Avanti, Vinda and Anuvinda, the Kekaya brothers, the ruler of Kamvoja, Sudhakdhina, Srutayudha, the ruler of Kalingas, king Yayatsena, Vrihadvala, the ruler of Koshala and Kritavarman of the Satwata race,—these ten foremost of men possessing great bravery and arms like maces,—these (ten) performers of sacrifices with large Dhakshinas stood each at the head of one Akshauhini soldiers.

18—20. These and many other kings and princes all great car-warriors, skilful in policy, obedient to the commands of Duryodhana, clad in armour, cased in black deer-skins, endued with great strength, accomplished in war, ready for Duryodhana's sake to go to the abode of Brahma, stood there at the head of ten Akshauhinis of soldiers.

21. The eleventh great division of the Kuru army stood in advance (of all others), at the head of these troops stood the son of Shantanu Bhishma.

22. O king, with his white head dress, with his white umbrella, and with his white armour, we saw greatly powerful Bhisma look like the rising moon.

24. The great bowmen amongst the Srinjayas, Dhristadumna and others looked like so many little animals when they see before them a great yawning lion.

22. All the warriors headed by Dhrista-dumna trembled (when they saw him) O king; these are the eleven great divisions of your army.

26—27. The seven divisions of the Pandava army were also protected by foremost of men. The two armies facing each other looked like two mighty oceans at the end of *Yuga*, oceans agitated by fearful Makaras and huge crocodiles. O king, we never before saw or heard of two such armies meeting each other as these two armies of the Kurus.

Thus ends the sixteenth chapter, the description of the troops in the Bhagavat Gita of the Bhisma Para.

CHAPTER XVII.

(BHAGAVAT GITA PARVA)—*Contd.*

Sanjaya said:—

1. Just as the holy Rishi Krishna Daipayana Vyasa said, so exactly in that manner those rulers of earth who had assembled there met together.

2. On the day on which the battle commenced the moon approached the constellation Magha. The seven large planets appeared in the sky like so many blazing fires.

3. When the sun rose, he appeared as if he had been divided into two parts. When that luminary rose in the sky he appeared to blaze forth in flames.

4. Carnivorous animals, jackals and crows cried from all directions which appeared in a blaze expecting to feed on (dead) bodies.

5—6. Every day the venerable grandfather of the Kurus (Bhisma) and the son of Bharadwaja (Drona) when they rose in the morning with concentrated mind, said "Victory to the Pandavas" Those chastisers of foes fought for your sake only because they had given the pledge.

7. Your father Devavrata learned in the rules of war duly calling all the kings before him thus spoke to them these words.

8. "O Khashtryas, this broad door is wide open for you to enter heaven. Go through it to the abodes of Indra and Bramha.

9. The ancient Rishis have pointed out to you these eternal paths. However fight in the battle with all attention.

10. Nabhago, Yayati, Mandhata, Nahusa and Vrigu all secured success and obtained the highest region of bliss by such feats.

11. In a Kshatrya to die of a disease is a sin. To die in the field of battle is his eternal duty.

12, O best of the Bharata race, having been thus addressed by Bhishma, the kings looked beautiful in their excellent cars. They then went to the heads of their respective troops.

13. O best of the Bharata race, the son of Vikartana Karna, with his friends and relatives, however, laid aside his weapons for Bhisma.

14. Then your sons and all the kings that were on his side without Karna marched making the ten points of horizon resound with their warcries.

15. O king, their troops looked splendid with white umbrellas, banners, standards, elephants, horses, cars and foot-soldiers.

16. The earth trembled with loud sounds of drums, tabors and cymbals and also with the clatter of the wheels of cars.

17. The great car-warriors adorned with golden bracelets and armlets looked as effulgent as so many hills of fire.

18. With his large palmyra standard with five stars, Bhisma, the Generalissimo of the Kuru army, looked as resplendent as the sun himself.

19. O best of the Bharata race, O king, according to the orders issued by the son of Shantanu, Bhisma, all the great bowmen of royal birth who were on your side took up their respective positions.

20. Saivya, the ruler of the Govasanas accompanied by the chiefs marched on a great elephant worthy to be used by kings. It had a banner flying from its back.

21. The lotus-complexioned Ashwathama ever ready for emergency marched at the very head of all the troops with his standard that bore the device of a lion's tail.

22. Srutayudha, Chritasena, Purumitra, Vivinsati, Salya, Bhurisrava, and the car-warrior Vikarna,

23. These seven great bowmen clad in excellent armour and riding on their excellent cars followed the son of Drona but marched in front of Bhisma.

24. The golden standards of these warriors, beautifully placed at the flag-staff of their excellent cars looked highly effulgent.

25. The standard of Drona, that foremost of preceptors, bore the device of a golden altar, adorned with a water pot and a figure of a bow.

26. The standard of Duryodhana, that guided many hundreds and thousands of troops bore the device of an elephant made in gems and jewels.

27. Paurava, the ruler of Kalingas, Sudakshina, the ruler of the Komvojas, Kshemadhanyan, and Salya,—those great car-warriors took up their positions in front of Duryodhana.

28. Taking a position in the very front in a costly car with his standard that bore the device of a bull, the king of the Maghadhas marched against the enemy.

29. The large force of the people of the east which looked like the fleecy clouds of autumn was protected by the Anga prince and the greatly powerful Kripa.

30. Placing himself at the head of his troops with his beautiful silver standard which bore the device of the boar, the illustrious Jayadhratha looked highly effulgent.

31. One hundred thousand cars, eight thousand elephants and sixty thousand horsemen were under his command.

32. That large army with innumerable cars and elephants and horses under the command of the king of the Sindhus looked very grand.

33. With sixty thousand cars and ten thousand elephants the king of the Kalingas with Ketumat marched.

34. His elephants each looking like a hill adorned with machines, lances, and standards looked very beautiful.

35. The king of the Kalingas with his high fire-like effulgent standard, with his white umbrella and *charanas* looked exceedingly beautiful.

36. Ketumat also, O king, riding an elephant with a highly excellent and beautiful hook stood in the battle like the sun amidst the clouds.

37. King Bhagadatta, blazing in his own effulgence, marched on an elephant like the weilder of thunder (Indra).

38. The two princes of Avanti, named Vinda and Anuvinda who were considered as equal to Bhagadatta followed Ketumat on two elephants.

39—40. O king, *Vuhas* (particular formation), consisting of many cars were arrayed by Drona and the royal son of Shantanu and Drona's son and Valhika and Kripa ; the elephants formed the bodies, the wng, the heads and the horses the klings. With face towards all sides, that fearful *Vuha* seemed to smile. It appeared to be ready to leap forward.

Thus ends the seventeenth chapter, the description of the troops in the Bhagavatgita of the Bhisma Parva.

CHAPTER XVIII.

(BHAGAVATGITA PARVA)—*Contd.*

Sanjaya said :—

1. O king, a loud uproar was soon after heard. It was made by the combatants ready to fight. It made alll hearts tremble.

2. With the sounds of conchs and drums, the roarings of elephants and the clatter of the car-wheels, the earth seemed to be rent into two.

3. The sky and the earth were soon filled with the neighing of horses and the shouts of the soldiers.

4. O invincible hero, the troops of your sons and those of the Pandavas both trembled when they met each other.

5. Elephants and cars decked with gold looked beautiful as clouds decked with lightning.

6. O king, the standards of various forms belonging to the warriors on your side, adorned with golden rings, looked like blazing fire.

7. O descendant of Bharata, these standards on your side and those on their side resembled the banners of Indra in his celestial mansions.

8. Those heroic warriors, all clad in golden armours and endued with the effulgence of the blazing sun looked like the fire or the sun.

9. O king, all the foremost warriors amonght the Kurus with excellent bows and arrows, with leathern fences in their hands and with standards

10. Those great bowmen with large eyes as those of the bulls all stood at the head of their respective troops. The following (heroes) of your side protected Bhisma from behind

11. Namely Dushasana, Durvishaha, Durmukha, Dussaha, Viomsati and Chitrasena and that great car-warrior Vikarna.

12. Amongst them were Satyavrata, Purumitra, Jaya, Bhuresrava, and Sala. Twenty thousand car-warriors followed them.

13—14. The Avishahas, the Surasenas, the Sivis, the Vasatis, the Salyas, the Matsas, the Amvastas, the Trigartas, the Kekayas, the Sanviras, the Kitavas, and the people of the eastern, western and the northern countries,—these twelve brave races, even reckless of their life, marched with the firm resolve to fight.

15. These heroes protected the grandfather (Bhisma) with a grand array of cars with an army that consisted of ten thousand strong elephants.

16—18. The Magadha king followed that large array of cars. Those that protected the cars and those that protected the elephants, numbered six millions. The foot-soldiers, who marched in advance, armed with bows, swords and shields, numbered many hundred thousands. They fought with their nails and darts. O descendant of Bharata, O great king, your son's eleven Akshauhini of soldiers looked like Ganga separated from the Jamuna.

Thus ends the eighteenth chapter, the description of troops in the Bhagavatgita of the Bhisma Parva.

CHAPTER XIX.

(BHAGAVATGITA PARVA)—*Continued.*

Dhritarashtra said:—

1. Having seen our eleven Akshauhinis placed in battle-array, how did Yudhisthira, the son of Pandu, make his counter-array with his troops which were smaller than ours?

2. O Sanjaya, how did the son of Kunti form his counter array of troops against Bhisma who knew all kinds of *Vyuhas*, those of the celestials, the Gandharvas, the Asuras and the men.

Sanjaya said:—

3. Seeing the troops of the Kurus placed in battle-array, the virtuous-minded son of Pandu, Dharmaraja Yudhisthira, thus spoke to Dhananjaya (Arjuna).

4. "We know from the words of Vrihaspati that few (troops) must be made to fight by forming them in a solid array, and many may be expanded according to pleasure.

5. When a few have to fight with many, the *Vyuha* should be made the *Needle-mouthed*. Our troops in comparison to those of our enemies are but few.

6. O son of Pandu, keeping always in mind this precept of the great Rishi, array our troops." Having heard this, that Pandava thus spoke to Dharmaraja Yudhisthira.

7. O foremost of kings, that immoveable *Vyuha* called *Vajra* which was designed by the wielder of thunderbolt (Indra),—that impenetrable *Vyuha* I shall make today.

8. He who is like a raging tempest, he who is irresistible in battle by any foe, that foremost of heroes, Bhima, will fight at the head of our troops.

9. That foremost of men who knows all the appliances of battle, becoming our leader, will stand in front of our army, and crush the prowess of the enemy's troops.

10—11. That foremost of all warriors, Bhima, will lead us,—seeing whom all the warriors, headed by Duryodhana, will fly in terror as small animals fly at the sight of a lion. Our fears being all dispelled, we shall all seek his shelter as if he were a wall, as the celestials seek the shelter of Indra."

12. There breathes none in the world who can cast his eye on that foremost of men, Vrikodara of fearful deeds, when he is enraged.

13. Having said this, the mighty-armed Dhananjaya (Arjuna), did as he said. Falguna (Arjuna), quickly placing his troops in battle-array, marched against the enemy.

14. Seeing the Kuru army on the march, the great Pandava army appeared like the full, immoveable and rolling and surging Ganga.

15. Bhimasena, the greatly powerful Dhristadyumna, Nakula and Sahadeva and king Dhrishtaketu become the several leaders of the (Pandava) force.

16. The king Virata, accompanied by his brothers and sons, and surrounded by one *Akshauhini* of soldiers, marched in the rear, and protected the army from behind.

17. The greatly effulgent twin sons of Madri (Nakula and Sahadeva) became the protectors of Bhima's chariot. The sons of Draupadi and the son of Subhadra—all possessing great heroism—protected him from behind.

18. Behind him stood Shikhandin, who was protected by Arjuna. O best of the Bharata race, he advanced with the firm determination to kill Bhisma.

19. Behind Arjuna stood the mighty Yuyudhana; and the two Panchala princes, Yudhamanyu add Uttamaunjas protected Arjuna's chariot,

20—23. Along with the Kekaya brothers and Dhristaketu and the greatly courageous Chekitana. Bhimasena, the wielder of the mace made of the hardest metal, moving with fearful speed, can dry up even the sea. " O king, (look) the sons of Dhritarashtra with their counsellors look on him". O King, pointing out Bhimasena, this was what Vibhatsu (Arjuna) spoke.

24. O descendant of Bharata, when Partha (Arjuna) was thus speaking, all the troops worshiped him on the field of battle with congratulatory words.

25. Then king Yudhisthira, surrounded by huge and various elephants each resembling a moving hill, took up his position in the centre of the army.

26. The illustrious Yajnasena the greatly powerful Panchala king placed himself behind Virata (king) with one *Akshauhini* of soldiers.

27. O king, the standards of those kings' cars bore various devices. They were all adorned with excellent ornaments of gold. They were as effulgent as the moon or the sun.

28. Asking the kings to move onward, the great car-warrior Dhristadyumna, accompanied by his brothers and sons, protected Yudhisthira from behind.

29. Shadowing all the great standards of the cars on your side, a huge ape stood (as standard) on Arjuna's car.

30. Many hundreds and thousands of foot-soldiers, armed with swords, spears and scimitars, marched ahead protecting Bhimasena.

31—32. Ten thousand elephants with juice trickling down their cheeks and mouth, each endued with great courage, each as huge as a hill, each blazing with golden caparisons, each emitting the fragrance of lotuses, followed the king like so many moving mountains.

33. The illustrious and invincible Bhimasena, whirling his fearful mace looking like a *parigha* (weapon), seemed to crush your son's army.

34. He was incapable of being looked at like the sun. He was scorching, as it were, the enemy's army. None of the warriors could even look at him from a near point.

35. This *Vyuha*, called *Vajra*, with its face turned to all sides, had, as it were, the bows (of the warriors) as its lightnings. This extremely fearful *Vyuha* was protected by the wielder of *Gandiva* (Arjuna).

36. Thus placing their troops in this counter-array, the Pandavas waited for battle. Protected as it was by the Pandavas, that *Vyuha* became impenetrable in the world.

37. At the dawn of day when the armies were waiting for the sunrise, a wind began to blow with drops of water. Though there were no clouds, yet the roars of thunder were heard.

38. Dry winds began to blow from all sides, carrying showers of sharp pointed stones and pebbles. A thick dust rose and covered the world with darkness.

39. O best of the Bharata race, large meteors fell ; and striking against the rising sun, they fell in fragments with loud noise.

40—41. O foremost of the Bharata race, when the armies thus stood in battle-array, the sun rose bereft of its splendour, and the earth trembled with loud sounds. The roars of thunder were again and again heard on all sides.

42—45. So thick was the dust that rose that nothing could be seen. The high standards (on the cars) adorned with strings of bells, decked with golden ornaments, garlands of flowers and rich cloths and graced with banners, and looking like the sun in splendour, being suddenly shaken by the wind, gave out a loud jingling noise like that of a forest of palmyra trees. Having thus placed their troops in battle-array against the army of your son, and sucking, as it were, the marrow of our warriors and looking at Bhimasena who stood at the head of the army with his mace in hand, it was thus that those foremost of men, the Pandavas, who ever take delight in battle, stood.

Thus ends the nineteenth chapter, the array of the Pandava troops in the Bhagavatgita of the Bhisma Parva.

CHAPTER XX.

(BHAGAVATGITA PARVA)—*Contd.*

Dhritarashtra said :—

1. O Sanjaya, when the sun rose, of the two armies, one commanded by Bhisma and the other by Bhima, which first cheerfully met the other, desirous as they were both to fight ?

2. To which side were the sun, the moon and the wind adverse ? Against whom did the beasts of prey utter inauspicious sounds ? Who were those young heroes whose countenances were ever cheerful ? Tell me all this in detail.

Sanjaya said :—

3. O king, when placed in battle-array, both the armies were equally cheerful. Both the armies looked equally beautiful. They looked like two blossoming woods, and they were full of elephants, cars and horses.

4. O descendant of Bharata, both the armies were huge and fearful. None of them could bear the other. Both of them were arrayed as if they would conquer the very heavens. Both of them consisted of excellent soldiers.

5. The armies of Dhritarashtra's party stood facing the west, the Pandavas stood facing the east,—all ready for fight. The Kuru troops looked like the army of the Danava chief, while the Pandava troops looked like the army of the celestials.

6. The wind blew from behind the Pandavas. The beasts of prey yelled, from behind the troops of your sons. The elephants, belonging to your son, could not bear the strong odour of the juice emitted by the large (Pandava) elephants.

7. Duryodhana rode on a lotus-complexioned elephant with its temples rent, adorned with a golden *Kaksha* and clad in steel armour. He was in the very centre of the Kurus. He was being adored by eulogists and bards.

8—9. A white umbrella adorned with a golden chain, as effulgent as the moon, was held over his head. The ruler of Gandhara, Sukani, followed him with innumerable mountaineers of Gandhara. The venerable Bhisma was at the head of the army. With a white umbrella held over his head, with a white head dress (on his head) with a white bow and sword (in his hand), with a white banner (on his car) and with white horses (yoked to his car) he looked like a (great) white mountain.

10. In the division that was under Bhisma's direct command, were all the sons of Dhritarashtra, also Sala who was a countryman of the Valhikas, also all those Kshatriyas called Amvastas, also the heroic dwellers of the country of the five rivers.

11. The illustrious Drona, the preceptor of almost all the kings, with a bow in hand, and with never-failing heart, stationed on a golden car yoked with red horses, remained behind all the troops thus protecting them like Indra.

12. In the midst of all the troops fought Vardhakshatri, Bhurisrava, Purumitra, Jaya, and the Salyas, the Matsyas and all the Kekeyas with their elephant corps.

13. The son of Saradwata, the warrior who ever fights in the front, that illustrious great bow-man called Gautama, learned in all the modes of warfare, took up his position in the northern portion of the army with the Sakas, the Kiratas, the Yavanas and the Palavas.

14. That large force which was well protected by the great car-warriors of the Vrishni and the Bhoja races and also by the warriors of Saurashtra,—all well-armed and well-skilled in the use of arms,—the force which was under the command of Kritavarmana marched to the south of your army.

15. Ten thousand *Sansaptaka* car-warriors who were created for either the death or the fame of Arjuna, who were all greatly accomplished in arms, who intended to follow Arjuna at every step, marched out with the Trigarttas.

16—17. O descendant of Bharata, in your army, there were one hundred thousand elephants of the greatest fighting powers. To each elephant was assigned one hundred car-warriors, to each car was assigned one hundred horse men, to each horse man, ten bowmen, to each bow-man, ten soldiers armed with shield. Thus, O descendant of Bharata, were your troops placed by Bhisma in battle-array.

18. On every succeeding morning your generalissimo Bhisma, the son of Shantanu, sometimes placed your troops in the human, sometimes in the celestial, sometimes in the Gandharva and sometimes in the Asura *Vyuhas*.

19. With innumerable great car-warriors, roaring like the very ocean, the army of Dhritarashtra's son, arrayed by Bhisma, stood ready for battle, facing the west.

20. O king, your army looked terrible, but the Pandava army appeared to me very large and invincible, for Arjuna and Krishna were its leaders.

Thus ends the twentieth chapter, the description of troops in the Bhagavatgita of the Bhisma Parva.

CHAPTER XXI.

(BHAGAVAT GITA PARVA)—*Contd.*

Sanjaya said :—

1. Seeing the vast army of Dhritarashtra's son, the son of Kunti, king Yudhisthira, was filled with grief.

2. Having seen the impenetrable *Vyuha* formed by Bhisma and having concluded it

to be really impenetrable, the king became pale and he thus spoke to Arjuna.

3. "O mighty-armed hero, O Dhananjaya, how shall we be able to fight with the Dhritarashtra's son's army when the grandfather himself commands it.

4. Immovable and impenetrable is this *Vyuha*, formed according to the rules of the *Shastras*, by that chastiser of foes, Bhisma, of unfading glory.

5. O chastiser of foes, we are doubtful of success. How can victory be ours in the face of this (Kuru) army?"

6. O king, that chastiser of foes, Arjuna, thus spoke of your army to the son of Pritha, Yudhisthira, who was in great grief.

7. "O king, hear how a few men, endued with every quality can defeat a large army.

8. O king, you are without malice, I shall therefore tell you of the means. The Rishi Narada as well as Bhisma and Drona know it.

9. In the days of yore, at the battle between the celestials and the Danavas, the Grandfather himself said (the following) to Indra and the other celestials.

10. 'They that are desirous of victory do not so much conquer by might and prowess as by truth, compassion, piety and virtue.'

11. Therefore knowing the difference between piety and impiety and understanding what is meant by covetousness and having recourse to only exertion, fight without any arrogance; for victory is certain to be there, where righteousness is.

12. O king, for this reason, know that victory is certain to us in this battle. Narada said, 'Victory is certainly there where Krishna is.'

13. Victory is inherent to Krishna; it follows Madhava (Krishna); victory is one of his attributes, so is humility.

14. Govinda (Krishna) possesses might which is infinite. Even in the midst of countless foes, he is without and beyond all pains. He is the most eternal *Purusha*. Victory is certainly there where Krishna is.

15—16. In the days of yore, undestructible and invincible Hari appeared and thus spoke loudly to the celestials and the Asuras, 'Who amongst you would be victorious?' The conquered (the celestials) said, 'With Krishna in front we shall win victory.' It was through the grace of Hari that the celestials headed by Indra obtained (the sovereignty) of the three worlds.

17. Therefore I do not find any cause for sorrow. You have the lord of the universe and the lord of the celestials to wish victory to you."

Thus ends the twenty-first chapter, the colloquy between Arjuna and Yudhisthira in the Bhagavatg Gita of the Bhisma Parva.

CHAPTER XXII.

(BHAGAVAT GITA PARVA).—*Contd.*

Sanjaya said:—

1. O best of the Bharata race, then king Yudhisthira, after placing his troops duly in battle-array against the army of Bhisma, thus spoke,

2. "The Pandavas have now placed their troops in counter-array in the way laid down in the *Shastras*. O sinless ones, fight with fairness with the desire of obtaining the highest heaven."

3. In the centre stood Shikandin and his men protected by Arjuna. Dhrishtadyumna was in the front protected by Bhima.

4. O king, the southern division of the army was protected by that great bowman, the handsome Yuyudhana, that foremost of the Satwata heroes, who was equal to Indra himself.

5. Yudhisthira was on a car which was worthy of carrying Indra himself. It was adorned with an excellent standard decked with gold and gems. It was furnished with golden traces. He stood in the midst of his elephant corps.

6. His milk-white umbrella, with ivory handle, held over his head, looked exceedingly beautiful. Many great Rishis walked round the king uttering the words of praise.

7. Many priests, Brahmanas, Rishis, Siddhas, as they walked round him, chanted hymns in his praise. They wished him the destruction of his enemies by the help of *Japas* and *mantras*, efficacious drugs and various propitiatory ceremonies.

8. The illustrious Kuru chief then gave away to the Bramhanas kine, fruits, flowers, golden coins and cloths. He marched like Indra, the chief of the celestials.

9. Arjuna's car, furnished with hundreds of bells, decked with gold, fitted with excellent wheels, endued with the effulgence of fire and yoked with best steeds, looked as brilliant as one thousand suns.

10. On this (grand) car, which was driven by Keshava (Krishna) stood the ape-bannered hero with Gandiva (bow) and arrows in his hand,—a great bow man whose equal there is none on earth or none will be.

11—13. He who assumes the most terrible appearance for crushing your sons, he who without any weapon but only with his bare arms pounds to dust men, horses and elephants,—that mighty-armed Bhimasena, that Vrikodara, accompanied by the twins (Nakula and Sahadeva) protected the (Pandava) car-warriors. Seeing the invincible Vrikodara like a fearful lion of sportive gait, like a proud leader of a herd of elephants, like the great Indra himself, your soldiers, with their strength weakened by fear, began to tremble like elephants sunk in mud.

14. O best of the Bharata race, then Janardana (Krishna) thus spoke to that invincible hero Gudakesha standing in the midst of his troops.

15. "He who scorches us with his wrath, he who stays in the midst of his forces, he who will attack our troops like a lion, he who has performed three hundred *Ashwamedha* sacrifices, that banner of the Kuru race, that Bhisma, is yonder.

16. Innumerable troops cover him on all sides as the clouds cover the bright luminary, the sun. O best of men, killing the troops, fight with that foremost chief of the Bharata race.

Thus ends the twenty-second chapter, the colloquy between Krishna and Arjuna in the Bhagavatgita of the Bhisma Parva.

CHAPTER XXIII.

(BHAGAVATGITA PARVA).—*Contd.*

Sanjaya said:—

1. Having seen the army of Dhritarashtra's son approach with the desire to fight, Krishna spoke these words to Arjuna for his benefit.

The Deity said:—

2. "O mighty-armed hero, purifying yourself, utter, on the eve of battle, the hymn to Durga, so that you may defeat the foe."

Sanjaya said:—

3. Being thus addressed by the greatly wise Vasudeva, the son of Pritha, Arjuna alighted from his car and chaunted the following hymn with joined hands.

Arjuna said:—

4. O lord of the *Yogins*, O dweller of the Mandara forest, O identified Deity with Bramha, I bow to you. O Goddess free from decrepitude and decay, O Kali, O wife of Kapala, O Deity of black and brown colour,

5. I bow to you. O giver of benefits to your devotees, O Mahakali, I bow to you. O wife of the universal destroyer, I bow to you. O proud one, O rescuer from dangers, O possessor of every auspicious attribute, I bow to you.

6. O goddess who has sprung from the *Katar* ace, O worshiped of all, O fearful one, O giver of victory, O victory itself, O bearer of the banner of peacocks' plumes, O wearer of ornaments,

7. O wielder of fearful spear, O holder of sword and shield, O the younger sister of the cowherd chief, O eldest one, O goddess born in the race of Nanda gopa,

8. O lover of buffalo's blood, O deity born in the race of *Kusika*, O wearer of yellow robes, O devourer of Asuras, O lover of battle, I bow to you.

9—10. O Uma, O Sakamvari, O white-coloured deity, O black-coloured goddess, O destroyer of Kaitava Asura, O yellow-eyed one, O various eyed one, O smoke-coloured eyed one, I bow to you. You are the Vedas, you are the Srutis, you are the highest virtue. You are propitious to Brahmanas who are engaged in sacrifices, you possess the knowledge of the past, you are ever present in the sacred abodes erected in your honour in the Jamvudwipa.

11. You are the science of Brahma among sciences, you are that sleep of creatures, which has no waking, O mother of Skanda, O possessor of the six attributes, O Durga, O dweller of inaccessible regions,

12. You are described as *swaha*, as *sadha*, as *Kala*, as *kashta*, as *Saraswati*, as *Savitri*, the mother of the *vedas* and as the science of the Vedanta.

13. O great goddess, with my inner soul purified, I adore you. Let, through your grace, victory always attend me in the field of battle.

14. You always live in inaccessible regions where there is fear; in places of difficulty, in the abodes of your worshippers and in the nether region. You always vanquish the Asuras.

15. You are consciousness, you are sleep, you are illusion, you are modesty, you are

beauty. You are the twilights, you are the day, you are Savitri, you are the mother.

16. You are contentment, you are growth, you are light, you support the sun and the moon, you make them shine. You are the prosperity of those that are prosperous. The *Sidhas* and the *Charanas* see you in the *Samadhi*.

Sanjaya said:—

17. Knowing Partha's (Arjuna's) great devotion, Durga, who is always graciously inclined towards mankind, appeared in the sky. In the presence of Govinda (Krishna) she thus spoke to Arjuna.

The goddess said:—

18. "O son of Pandu, you will vanquish your enemy in no time. O invincible one, you have Narayana himself to help you.

19. You are incapable of being defeated by any foe, not even by the wielder of thunder-bolt (Indra).

Sanjaya said:—

Having said this, that boon-giving goddess disappeared.

20. The son of Kunti, (Arjuna), considered himself blessed by obtaining that boon. Partha then mounted his excellent chariot.

21. Then Krishna and Arjuna, both seated in one car, blew their celestial conchs. The man, who chants this hymn in the morning,

22—23. Has nothing to fear from the *Yakshas*, the *Rakshasas* and *Pishachas*. He will have no enemies. He will have no fear from snakes and all animals that have poisonous stings and teeth, and also from kings. He is certain to win victory in all disputes. If bound, he will be freed from the bonds.

24. He is certain to get over all difficulties, he is certain to be freed from thieves. He will ever win victory, and the goddess of prosperity.

25. He will live with health and strength for one hundred years. I have known all this through the grace of the greatly wise Vyasa.

26. Your wicked sons, however, having been entangled in the meshes of death do not, out of ignorance, know them to be Nara and Narayana.

27—28. Entangled in the net of death, they do not know that the last hour of their kingdom has come. Dwaipayana (Vyasa) Narada, Kanwa, the sinless Rama had dissuaded your son. But he did not accept their words. Where there is piety there are glory and beauty. Where there is modesty there are intelligence and prosperity. Where there is righteousness, there is Krishna, and where there is Krishna, there is victory.

Thus ends the twenty-third chapter, the hymn to Durga in the Bhagavat Gita of the Bhisma Parva.

CHAPTER XXIV.

(BHAGAVAT GITA PARVA)—*Contd.*

Dhritarashtra said:—

1. O Sanjaya, the warriors of which side first advanced to the fight? Whose hearts were filled with confidence and who were spiritless from melancholy?

2. In that great battle that makes every one's heart tremble, who were they who struck the first blow; were they my men or did they belong to the Pandavas? O Sanjaya, tell me all this in detail.

3. Among whose troops did the garlands of flowers and unguents emit fragrant scents? Whose troops with fearful roars uttered merciful words?

Sanjaya said:—

4—5. The warriors of both the armies were cheerful in the beginning. The garlands of flowers and unguents emitted equal fragrance. O best of the Bharata race, fearful was the encounter that took place between the troops arrayed for battle.

6. The loud sounds of musical instruments, mingled with that of the conchs and drums, and the shouts of brave warriors, that rose fearfully roaring at one another, were awful.

7. O best of the Bharata race, dreadful was the battle fought by the troops of both parties all staring at one another and all filled with joy. The elephants uttered terrible roars.

Thus ends the twenty-fourth chapter, the colloquy between Dhritarashtra and Sanjaya in the Bhagavat Gita of the Bhisma Parva.

CHAPTER XXV.

(BHAGAVAT GITA PARVA)—*Contd.*

Dhritarashtra said :—

1. What did my sons and the Pandavas do, O Sanjaya, when desirous of battle they all assembled on the holy field of Kukukshetra ?

Sanjaya said :—

2. Seeing the Pandava army in battle-array, Duryodhayana came to the Preceptor and said :—

3. "Behold, O Preceptor, the grand army of the Pandavas, drawn up in battle-array by your intelligent pupil the son of Drupada.

4. There are in it mighty bowmen, equals of Bhima and Arjuna in battle. There are Yujudhana, Virata and the great car-warrior Drupada.

5. There are Dhristaketu, Chekitan and valiant king of Kashi, Purujit, Kunti-Bhoja and that king of men, Sabhbya.

6. There are mighty Yudhamanyu, heroic Uttamaujas, Subhadra's son and sons of Draupadi, all great car-warriors.

7. O best of Brahmanas, learn, I shall tell you also for your information who are the most distinguished amongst us, and who are the leaders of my army.

8. Yourself, and Bhisma, and Karna, and ever-victorious Kripa; Ashwathama, Vikarna and the son of Shaumadatta.

9. There are (besides these) many warriors, all well-skilled in the art of war and (all) armed with various weapons, ready to die for me.

10. Our army protected by Bhisma is unlimited (more than sufficient); their army protected by Bhima is limited, (may be sufficient).

11. Therefore all of you, place yourselves at the head of your respective phalanx, and protect (and support) Bhisma only."

12. Then the oldest of the Kurus, the mighty grandsire Bhisma, roaring like a lion, blew his conch, thus affording him (Duryodhana) great delight.

13. And then conchs, drums, trumpets and cymbals were all at once sounded, and there rose a great uproar (from all sides).

14. Then Madhaba (Srikrishna) and the son of Pandu (Arjuna) seated in a great car yoked with white steeds, blew their celestial conchs.

15. Hrishikesha blew the *Panchajanya*, Dhananjaya *Debdatta*, and the doer of fearful deeds, Bhima his great conch *Paundra*,

16. The son of Kunti, king Yudhisthira, *Ananta Bejaya*, and Nakul and Shahadeva *Sughosha* and *Mani Pushpaka* respectively.

17. The great bowman the king of Kashi, the mighty car-warrior Shikhandin, Dristadyumna, Virata, and ever-victorious Shatyaki,

18. Drupada, and the sons of Draupadi, and the mighty armed son of Subhadra, O king of all the world, each blew his conch seperately.

19. Echoing heaven and earth, the tumultous din rent the hearts of Dhritarashtra's people.

20. O king of the world, the ape-standard son of Pandu seeing Dhritarashtra's people marshalled in battle bent, and missiles having been just began to be discharged, raised up his bow, and spoke thus to Hrishikesh :—

21. "O undeteriorating one, place my car between the two armies,

22. While I see those who stand here desirous of battle, and with whom I shall have to fight in this war-struggle.

23. I shall see those who have assembled here to fight, wishing to do good to the evil-minded son of Dhritarashtra."

Sanjaya said :—

24. O Bharata, thus addressed by Gudakesh (Arjuna), Hrishikesh, placing the excellent car between the two armies,

25. In front of Bhisma, Drona and all the kings of the earth, said, "Behold, Partha, the assembled Kauravas."

26. Partha saw in the two armies fathers, grand-fathers, preceptors, maternal uncles, brothers, sons, grandsons, friends, fathers-in-law, and well-wishers.

27. Seeing in the two armies all friends and kinsmen (present), the son of *Kunti* was overcome with pity, and with great despondency said :—

28. "Seeing, O Hrishikesh, these kinsmen present here with the desire to do battle my limbs are languid, my mouth is dried up.

29. My body trembles, my hairs stand on end, my *Gandiva* (bow) slips from my hand and my skin burns.

30. I am unable to stand, my mind is whirling and I see, O Keshub, evil omens.

31. I don't see any good by killing kinsmen in this battle. I desire, O Krishna,

neither victory nor sovereignty, nor pleasures.

32. What is sovereignty, what is enjoyment, what is even life to us, O Govinda, when those, for whose sake we wish to have sovereignty, enjoyments and pleasures (in this world),

33. Are all present here in this battle, giving up all hopes of life and wealth! Preceptors, fathers, grand-fathers and sons,

34. Maternal uncles, fathers-in-law, grandsons, brothers-in-law and relatives,—I do not desire to kill them, O Madhusudana, even if they kill me;

55. Not even for the sake of the sovereignty over the three worlds, much less for that of this earth! What pleasure will be ours, O Janardana, by killing Dhritarashtra's sons!

36. Even killing these felons, we shall incur sin. Therefore, it is not proper that we shall kill our own kinsmen, these sons of Dhritarashtra. How can we, O Madhava, be happy by killing our own relatives?

37. If they, blinded by avarice, cannot see the sin they commit by exterminating the (Kuru) race; and playing enmity with friends,

38. Why should we not, O Janardana, who know that sin is the result of exterminating the race; learn to desist from it?

39. On the extinction of a family, the old and ever continuing family-rites are destroyed; (no body being alive to solemnise them). When religious rites are thus destroyed, sin predominates over all.

40. From the predominance of sin, O Krishna, women become corrupt, and then O descendant of Vrishni, cross-breeds (mixed-castes) are born.

41. Such cross-breeding leads both the exterminator of the race and the race itself to hell. The (deceased) ancestors whose *sradha* ceremonies have ceased, (to whom children have stopped to give food and water), fall (from heaven to hell).

42. Both the caste and family-rites of the exterminators of the race, (who are) guilty of the sin of cross-breeding, are destroyed.

43. We have heard, O Janardana, that those whose family-rites are thus destroyed, live for ever in hell.

44. Alas, we are engaged in committing a great sin! We are to kill our own kinsmen for the greed of the pleasures of sovereignty!

45. Better would it be if unretaliating and unarmed myself, the armed sons of Dhritarashtra kill in battle!"

Sanjaya said:—

46. Having thus spoken on the field of battle, Arjuna, with a sorrowful heart, sat down on the car, casting aside his bow and arrows.

Thus ends the twenty-fifth chapter, Arjuna's dejection of mind in the Bhagavatgita of the Bhisma Parva.

CHAPTER XXVI.

(BHAGAVAT GITA PARVA)—

Continued.

Sanjaya said:—

1. To him, whose heart was overcome with pity, whose eyes were full of tears, who was dejected and despondin g, the slayer of Madhu (Krishna) spoke thus:—

2. "Whence, O Arjuna, has come upon you in this great crisis such delusion,—a delusion unworthy of the Aryans, irreligious (undeserving of heaven) and breeder of infamy?

3. Be not effeminate, Partha. It does not suit you. Arise, O terror of foes, shake off this mean weakness of heart."

Arjuna said:—

4. "O slayer of enemies, O slayer of Madhu, how shall I attack in this battle with arrows Bhisma and Drona, deserving of my worship?

5. It is better for one to live on alms than to kill (such) preceptors of great glory. By killing preceptors, even if they are eager for worldly gains, it would be enjoying blood-stained pleasures.

6. We do not know which of the two is better for us,—to vanquish or to be vanquished? Even those, whom having killed we do not desire to live, those sons of Dhritarashtra, stand before us!

7. I am afraid of the sin of race extermination. I am confounded about my duty. I ask you,—tell me what is assuredly good for me. I am your disciple, instruct me; I am at your disposal.

8. Even if I get the undisputed sovereignty over the most prosperous kingdom of the world, or that over the celestials, I do

not see that which can remove my grief most painful (killing) to my senses!"

Sanjaya said :—

9. Having spoken thus to Hrishikesh, O terror of foes, Gudakesh said to Govinda, "I shall not fight"; and remained silent.

10. To him, who was overcome with despondency in the midst of the two armies, Hrishikesha thus spoke smiling.

The great one said :—

11. "You grieve for those that deserve no grief; and (at the same time) you utter words of wisdom. (But) men of knowledge do not grieve for the living or for the dead,

12. Neither I, nor you, nor these kings were ever non-existent; (and again) none of us will hereafter cease to exist.

13. As childhood, youth and old age are (changes) in the body of man, so death is but a change of this body to another. A man of knowledge is not deluded by it.

14. The contacts of senses (with external objects), O son of *Kunti*, which produce cold, heat, pleasure and pain, are not parmanent, having beginning and end. Therefore, O Bharata, bear them.

15. The man, who is learned in true knowledge, whom they (contact of senses) afflict not, and to whom pain and pleasure are alike, merits *Moksha* (final emancipation).

16. There is no existence of that which is *Ashat* (unreal), and there is no non-existence of that which is *Sat* (real). The truly learned men perceive the correct conclusion of the both.

17. Know, that which pervades all this (universe) is indestructible. None can destroy that imperishable (principle).

18. The (material) body (only) of the everlasting, indestructible, infinite and embodied Self is said to be perishable. Therefore, O Bharata, engage in battle.

19. He, who thinks that It (the great Self in man) is the killer and he who thinks that It is killed, both know nothing. It neither kills, nor is killed.

20. It is never born, It never dies; having existed, It does not exist no more. Unborn, everlasting, unchangeable, ancient, It is not killed, Its body being killed.

21. How and whom can that man, O Partha, who knows It (self) to be unborn, indestructible, everlasting and imperishable, kill or cause to be killed?

22. As a man, casting off worn-out clothes, puts on other new ones, so embodied Self, casting off old bodies, enters into other new ones.

23. Weapon does not cut It; fire does not burn It; water does not moist It, and wind does not dry It.

24. It is said that It is not to be cut, not to be burnt, not to be moistened and not to be dried up. It is everlasting, all-pervading, stable, firm, eternal, ever-continuing, not perceivable, inconceivable and unchangeable.

25. Therefore knowing It (the great Soul in man) to be such, you ought not to grieve.

26. (And again) if you think, O mighty armed, that It (Self) constantly takes birth and constantly dies, even then you ought not thus to grieve.

27. For, death is certain to one who is born; and birth is certain to one who is dead. Therefore, for such unavoidable things, you ought not to grieve.

28. In the beginning, O Bharata, all beings are unmanifest; in the middle they are manifest, and after destruction, they are unmanifest again. What lamentation could there be then for it?

29. One sees it as a wonder, another speaks of it as a wonder; others again hear of it as a wonder; but even hearing of it, no one understands it.

30. This indestructible embodied Self, O Bharata, is in the bodies of every one; therefore, you ought not to grieve for (the death of) all beings.

31. (And again) looking to your own duty pertaining to your caste, you ought not to waver; for there is nothing better for a *Kshatrya* than a righteous battle.

32. Happy are those *Kshatrya* who obtain such battle to fight,—a battle coming of itself and being the open gate to heaven.

33. If you will not fight this righteous battle, you will incur sin for abandoning your own duty and fame;

34. And all men will proclaim your everlasting infamy. To him, who is honoured, infamy is a greater (calamity) than death.

35. And all great car-warriors will think that you abstain from the battle through fear. You will be lightly thought of by those who honoured you before.

36. Decrying your power, your enemies will say things unutterable. What can be more painful than this!

37. If killed, you will attain to heaven; and if victorious, you will enjoy the whole world. Therefore, being resolved to fight, arise, O son of *Kunti*.

38. Considering pleasure and pain, gain and loss, victory and defeat, all the same, be ready for fight; and then, you will incur no sin.

39. The knowledge now imparted to you is relating to *Sankhya* (the mystery of knowing Self). Now listen to *Yoga*, (the mystery of living in Self), which, if well-possessed, O Partha, cuts off *Karma bandhana* (the law of re-births, resulting from the effects of actions).

40. In this (Yoga) even the first attempt is not fruitless; there are no obstacles in it. Even a little of this delivers one from the great danger (of worldly births).

41. In this, O son of Kuru, there is mind's but one state, consisting of *firm devotion*; whereas undevotional men's minds are many-branched and attached to endless pursuits.

42—43. Those that are not learned, those that delight in the *Vedas*, those that say that there is nothing else, those that are fond of worldly pleasures, those that regard heaven as the highest object for acquisition, say flowery words on the birth resulting from the fruits of actions, and on multifarious rites that promise to give wealth and enjoyments.

44. Devotional feelings never arise in those, whose minds have been stolen by the words of the lovers of enjoyment and wealth.

45. The Vedas, O Arjuna, relate of the three qualities. Be free from them,—by being unaffected by the pairs of opposites *i. e.*, (heat and cold; pain and pleasure); by preserving courage; by being free from anxiety for new acquisitions; or from anxiety for the protection of old ones; and by being self-possessed.

46. The (water of the) small tank serves the same purposes as (that of) the great lake. Like the above, the Bramhana, learned in *devotion*, serves the same purposes as those of all the Vedas.

47. Your concern is only with actions, never with their fruits. Let not the fruits of actions be your motive. (At the same time) let not your inclination be towards naction.

48. Casting off all attachments, considering success and non-success the same, O Dhananjaya, perform actions. Such equanimity is called *Yoga*.

49. Religious rites, O Dhananjaya, is far inferior to *devotion*; therefore take shelter in *devotion*. The men who look to the fruits of their actions are pitiable.

50. *Devotional* men do not see the difference between good and bad works in this world. Therefore apply yourself to *devotion*. Cleverness in action is *devotion*.

51. The wise, possessed of *devotion*, giving up the fruits of action and being freed from shackles of births, repair to the place where there is no unhappiness.

52. When your understanding (mind) has gone beyond all delusion, then will you attain to the indifference to all that you have heard or will hear.

53. When your mind, confounded by (all) that you have heard, will stand firm in contemplation, then will you acquire *devotion*.

Arjuna said:—

54. "What are the characteristics, O Keshava, of one whose mind is steady, and whose understanding is *devotional*? How does the man of steady-mind speak, how does he sit, how does he move?"

The great One said:—

55. "When a man, O Partha, abandons all his mental desires, and becomes pleased in his self by his own self, is called one of Steady-Mind.

56. Who is not moved in misery, who has no cravings for pleasure, and who is freed from attachment, anger and fear, is called the Sage of Steady-Mind.

57. His mind is steady who has no attachment for any thing; and who neither feels exultation, nor aversion on receiving either the good or the bad.

58. His mind is steady who withdraws all his senses from all the (worldly) objects of senses, as a tortoise withdraws his limbs.

59. The objects of senses draw back from an abstinent person, but not so his passions. But the passions fly from him who has seen the Supreme.

60. The madly boisterous senses, O son of *Kunti*, steal by force the mind of even that wise man who is striving (for emancipation).

61. The man of *Yoga* solely depends upon Me, keeping all his senses under control. His mind is steady who has controlled his senses.

62. Pondering over worldly matters breeds attachment for them; from this attachment desire is produce; from desire anger is begot.

63. From anger is produced the want of indiscrimination; from want of indiscrimination, confusion of memory; from the con-

fusion of memory, loss of reason ; and from loss of reason, final destruction (ruin).

64. The self-controlled man, who moves among the objects of senses, having his senses under his control, and being free from affection or aversion, attains to peace.

65. Peace being attained, all his miseries are destroyed. He, whose mind has attained to peace, soon becomes steady.

66. Undevotional man has no understanding, he has no contemplation, he has no peace. And where is happiness for him who has no peace ?

67. The understanding of that man is destroyed whose mind follows the roving senses, as the wind destroys a boat in a sea.

68. Therefore, O mighty armed, his mind is steady whose senses are brought under control from all objects of senses.

69. When it is night for all beings, the self-controlled man is wide awake ; when all men are awake, then such sages would see night.

70. He, in whom all objects of senses enter,—like the ocean in which various waters enter, but do not make any increase or decrease,—attains to peace, but not he who desire to have objects of senses.

71. The man, who moves about casting off all desires, and being freed from attachments, cravings for things, and egoism (pride), attains to peace.

72. This is, O Partha, living in Self (God.) After attaining it, no delusion exists ; and remaining in this state at the time of one's death, one attains to *Brahma Nirvana.*"

CHAPTER XXVII

(BHAGAVATGITA PARVA)—

Continued.

Arjuna said :—

1. "If knowledge, O Janardana, O Keshava, is considered by you superior to action why then do you prompt me to this fearful action ?

2. You confound my mind by equivocal words, (praising action once and praising knowledge next). Tell me definitely what is good for me."

The great one said :—

3. "I have told you, O sinless one, there are two paths in this world, that of the *Sankhyas* by *Jnana-yoga* (knowledge) and that of *Yogees* by *Karma-yoga* (action).

4. Man does not attain freedom from action by not performing action. By asceticism also, he does not attain to final emancipation.

5. None ever remains for a moment without performing some action. All perform actions impelled by the qualities (laws) of Nature.

6. The deluded man, who, controlling his organs of actions, ponders in his mind over the objects of senses, is a hypocrite.

7. But he, who restraining his senses by his mind, performs *Karma-yoga* by the organs of actions, is superior (to all).

8. Therefore, always perform action, for action is better than inaction; and your body cannot be supported (kept alive) without performing action.

9. The world is bound in (by the laws) of action, except the action of Sacrifice. Therefore, O son of Kunti, being free from attachment, perform actions.

10. In olden times, Creator, having created men with Sacrifice, said :—"Multiply by this. May it be the giver of all that you desire.

11. Please the celestials by this (Sacrifice) ; may the celestials please you. Thus pleasing each other you will attain to the highest good."

12. Being pleased by the Sacrifice, the celestials will give you your desired enjoyments. Therefore, he who enjoys himself without giving to the givers (celestials) is a thief.

13. The good men, who eat the leavings of the Sacrifice, are freed from all sins, but the bad men, who cook food for themselves, incur sin.

14. Creatures are the out-come of food. Food is produced by rain. The rain is produced by Sacrifice. The Sacrifice is produced by action.

15. Action is produced from Brahma ; Brahma is produced from the Imperishable. Therefore, all-pervading Brahma is always in the Sacrifice.

16. The sensual sinful man, who does not conform, O Partha, to this Revolving Wheel, lives in vain.

17. But the man, who is attached to his own Self, who is pleased with his own Self, and who is contented with his own Self, has no actions to perform.

18. He has no concern in actions done or not done in this world. Nor has he any dependence on any being.

19. Therefore, being freed from all attachments, perform actions. For, the

man who performs actions without attachment, attains to the Supreme.

20. By performing actions alone, Janaka and others attained to final emancipation (Sidhwi). (And again) having regard to keeping the people to their rites, you ought to perform actions.

21. Whatever a great man does, so do the mass. What great men consider authorities, the mass follow.

22. There is, O Partha, nothing to do for Me in the three worlds. I have nothing to acquire which has not been (already) acquired; still I do perform actions.

23. If, O Partha, out of idleness I do not engage in actions, all men would follow my example.

24. If I do not perform actions, all the worlds will be destroyed. I shall be the cause of cross-breedings, and I should be the ruining of the people.

25. Ignorant men act with attachment to actions; but the learned act without attachment to actions. Desiring to stick men to their duties,

26. A wise man should not confuse the mind of the ignorant who are attached to actions. He should make them take to actions, by himself acting without attachments.

27. Every thing in every way is done by the qualities (laws) of Nature (alone). He whose mind is deluded by egoism considers himself the doer of actions.

28. But, O mighty-armed, the wise men, who know the difference (of Self) from qualities (laws of Nature) and from actions, feels no egoism, knowing that qualities deal with qualities.

29. The man of perfect knowledge should not shake the belief of the men of imperfect knowledge, who, being deluded by the qualities of Nature, form attachments to the actions done by the qualities (laws) of Nature.

30. Therefore, dedicating all actions to Me, and knowing the Mystery of Self, engage in battle without desires, without any feelings (for any body) and without any mental trouble.

31. Those men who without cavil always follow my this opinion, being full of faith, are released from *Karmabandhanam*.

32. Know, those men, that carp at my opinion and do not follow it, are devoid of conscience and bereft of all knowledge and ruined.

33. Even a man of knowledge acts according to his own nature. All beings follow Nature. What then restraints (of the organs of action) will avail?

34. All senses have each their likes and dislikes for respective fixed objects. But no one should be under their control, for they are one's (great) opponents, (hinderances to final emancipation).

35. One's own *Dharma*, even if imperfectly performed, is superior to the perfectly performed *Dharma* of others. Death is preferable in performing one's own *Dharma* for the *Dharma* of others is dangerous."

Arjuna said:—

36. "Then, O descendant of *Vrishni*, by whom impelled does man commit sin, though unwilling, as if driven by (some mysterious) force?"

The great One said:—

37. "It is desire, it is wrath, born of the qualities of Passion (*Raja Guna*). It is greatly ravenous; it is greatly sinful. Know this to be the great enemy in this world (for final emancipation).

38. As fire is enveloped by smoke, a mirror by dust, the fœtus by the womb, so this (true knowledge) is enveloped by Desire.

39. O son of Kunti, the knowledge is always enveloped by this constant enemy of the man of knowledge. Desire, is like an insatiable fire.

40. It is said that its seat is in the senses, in the mind and in the understanding. By their help it deludes man, enveloping his knowledge.

41. Therefore, O best of the Bharata race, bringing your senses under control, cast off this sinful thing which destroys both Knowledge and Science (experience).

42. It is said, great are the senses (over material body); greater than the senses is the mind; greater than the mind is the understanding. That which is greater than the understanding is the (Self.)

43. Thus, O mighty-armed, knowing that which is greater than understanding, (*i. e.*, Self), restraining Self by Self, destroy this unconquerable enemy, Desire.

CHAPTER XXVIII.

(BHAGAVATGITA PARVA)—

Continued.

The great One Said:—

1. "I told this imperishable (system of) *Yoga* to Vivaswata; Vivaswata declared it to Manu; Manu declared it to Ikshaku,

2. Coming down thus, from generation to generation, it became known to the royal sages. But, O terror of foes, this *Yoga* was lost to the world by long lapse of time.

3. You are my devotee and friend; I have, therefore, told you that old *Yoga* to-day, for it is a great Mystery."

Arjuna said:—

4. "Later is Your birth; prior is the birth of Vivaswata. How then shall I know that you first told it?"

The great one said:—

5. "Many births of yours and mine, O Arjuna, have taken place. I know them all, O terror of foes, but you know not.

6. Though I am unborn (having no birth); though I am imperishable, though I am master of the elements, yet out of my *Maya* (power of illusion) I take birth, resting on (material) Nature.

7. Whensoever, O Bharata, virtue languishes and sin predominates, I create myself.

8. I take birth, age after age, for the protection of the good and the destruction of the wicked, and for the establishment of piety (true religion).

9. He, who truly knows my these (wilful) births and wonderful deeds, after casting off his body, is not born again. He comes to Me.

10. Many holy sages, who are freed from attachment, fear and wrath, who are full of Me and who depend upon Me, have attained to my essence.

11. I bestow my favours (on all men) in the way in which they worship Me. All men, O Partha, follow in my path, in every way.

12. Desiring success of actions, men worship the Celestials (such as Indra &c), for in this world the success of action is soon attained.

13. According to qualities and (fruits of) actions, I have created four castes. Though I am their Creator, yet know me as being not a Creator and not perishable.

14. Actions do not touch me. I have no attachment in the fruits of actions. He who knows me as such is not tied down by actions.

15. Knowing this, men of old, desirous of emancipation, performed actions. Therefore, you too perform action, as was done by men of old in olden times.

16. Even men of true knowledge is confused about what is action and what is inaction. I shall speak to you about that action, learning which you will be freed from the (worldly) evils.

17. One must know what is action, one must also know what is forbidden action, and one must again know what is inaction. The nature of action is abstruse.

18. He, who sees inaction in action, and action in inaction, is a wise man, a *Yogee*, and a doer of all actions.

19. The learned men call him wise whose all actions are free from desires and will; and whose actions are burnt down by the fire of knowledge.

20. Getting rid of the attachment (desire) for the fruits of actions,—being ever contented, and depending on none, although (such men) engages in action, they do nothing at all.

21. Being devoid of desires and having the mind and the senses under control, casting off all concerns, he, who performs action for the preservation of the body, incurs no sin.

22. Being contented with what is earned spontaneously, rising superior to the pairs of opposites, being free from all jealousy, (such a man), being equable in success or failures, is not fettered by actions, although he performs actions.

23. The acts of the man who is devoid of attachment, who is free from passions and whose mind is steady in knowledge, are all destroyed.

24. *Brahma* is the vessel of libation, *Brahma* is the libation itself, *Brahma* is the fire, *Brahma* is the pourer of libation to him who thus meditates upon *Brahma* in all his actions, *Brahma* is the goal to which he proceeds.

25. Some *Yogees* perform the Sacrifice to the Celestials; others (however) offer up (such) Sacrifice in the Sacrifice of Brahma-Fire.

26. Others offer up in the fire of Self-restraint all his senses, such as the senses of hearing and others. Others again offer up the objects of sense, such as sound into the fire of senses.

27. Others offer up all the actions of the senses, and those of the life-breaths, into the *Yoga*-fire of self-restraint, kindled by knowledge.

28. Some perform the Sacrifice for gaining possessions, some the Sacrifice of penance; others again Sacrifice of concentration of mind; some perform the Sacrifice of Vedic study, some that of knowledge, others again the Sacrifice of asceticism of rigid vows.

29. Some offer up the upward life-breaths to downward life-breaths, and the downward life-breaths to upward life-breaths. Stopping up the motions of both the upward and downward life-breaths, some devote themselves to the restraint of the life-breath itself. Others, who take limited food, offer the life-breath to life-breath.

30. All these men, learned in the (various) Sacrifices, having their sins destroyed by Sacrifice, and eating the remnants of the Sacrifice, which is ambrosia, go to the eternal *Brahma*.

31. O best of Kurus, this world is not for those who do not perform any Sacrifice, what to speak of the future world!

32. Thus Sacrifices of various sorts are in the Vedas. Know them all as the results of actions; and knowing this, you will be freed (from the fetters of the world).

33. The Sacrifice of knowledge, O terror of foes, is superior to the Sacrifice for gaining possessions (in this world or in the future), for, O Partha, all actions are wholly and fully comprehended by knowledge.

34. Learn knowledge by reverently saluting the learned, by asking them questions, by doing service to them. The men of knowledge and the men that know the Truth, will teach you knowledge.

35. Having learnt it, O son of Pandu, you will not again fall into delusion. And by means of it, you will see all beings first in yourself and then in Me.

36. If you be the greatest sinner amongst all sinful men, you will (still) cross over the ocean of your sin by means of the boat of knowledge.

37. As, O Arjuna, a blazing fire reduces all wood to ashes, so the fire of knowledge reduces all actions to ashes.

38. There is nothing in this world which so much purifies (man) as knowledge. The man, perfected by *Yoga*, learns it within himself in time.

39. The man of faith, the man of assiduousness, the man of self-restraint, obtains knowledge; and obtaining knowledge, he gains the highest tranquillity (Mukti) without delay.

40. He, who is ignorant, who has no faith, and whose mind is full of misgivings and doubt, is lost. Not this world, not the next, not (any) happiness is for him whose mind is full of doubts.

41. Actions, O Dhananjaya, do not fetter him, who is self-possessed, whose doubts have been removed by knowledge and who has placed all his actions in *Yoga*.

42. Therefore, Oh descendant of Bharata, destroying with the sword of knowledge these misgivings of yours produced from ignorance, engage in *Yoga* of action,—Arise."

CHAPTER XXIX.

(BHAGAVATGITA PARVA)—

Continued.

Arjuna said :—

1. "O Krishna, you praise Karma Sanyasa (renunciation of action) and also Karma *Yoga* (the pursuit of action). Tell me definitely, which of the two is superior?"

The great One said :—

2. "Both renunciation of action and pursuit of action are means for emancipation. But of these two, pursuit of action is superior to renunciation of action.

3. He, who has no aversion and no desire, should for all times be considered an ascetic. For, O mighty-armed, he, who is free from the pairs of opposites, is easily released from the fetters of the world.

4. Fools, not wise men, say that *Shankhya* (renunciation of action to know God) and *Yoga* (pursuit of action living in God) are distinct. He who practises one, fully earns the fruits of the both.

5. The place which the follower of *Shankhya* obtains; is also gained by the followers of *Yoga*. He sees truly who sees the *Sankhya* and the *Yoga* as one and the same.

6. O mighty-armed, asceticism is difficult to be attained without the *Yoga of action*. The sage, possessed of *Yoga of action*, attains to *Brahma* without delay.

7. He, who is possessed of *Yoga*, whose mind is pure, who is self-restrained, who has controlled his senses and who sees his self in every being, is not fettered by performing actions.

8—9. The man of knowledge, the man of *Yoga*, thinks,—*I am doing nothing*. When he sees, hears, touches, smells, eats, moves, sleeps, breathes, talks, throws out excretions, takes, opens and closes his eye-lids, he thinks that his senses (merely) deal with the objects of senses.

10. He, who performs actions, dedicating them to *Brahma* and casting off all attachments for their fruits, is not touched by sin, as the lotus-leaf is never wet with water.

11. The *Yogees* perform actions, attaining purity of self, the body, the mind, the

understanding, even the senses, being free from all attachments.

12. The *Yogee*, abandoning the desire for the fruits of actions, attains to the highest tranquility, and the *Non-yogee*, being attached to the fruits of action, is tied down (to re-births) on account of desire.

13. The self-restrained embodied self (man), renouncing all actions by his mind, (but performing actions by his body) lives at ease within the city of mine gates, (his body) doing nothing and causing nothing to be done.

14. The Lord does neither create the capacity of action in man, nor the cause of actions, nor the connection of action and its fruits. The Nature only works.

15. The Lord receives no one's sins, nor virtues of any. Knowledge is enveloped by ignorance. For this reason creatures are deluded.

16. To those who have destroyed this ignorance by the knowledge of Self, this knowledge like the Sun shows forth the Supreme.

17. Those, whose mind is in Him, whose very self is He, who is devoted to Him, whose goal is He, depart, never to return, their sins having been destroyed by knowledge.

18. The truly wise men look on a Brahmana, endued with learning and humility, and on a cow, an elephant, a dog and a *Chandala*, as all alike.

19. Even here the material world is conquered by those whose minds rest on equability. As *Brahma* is faultless and equable, therefore they rest in *Brahma*.

20. The man, who rest in *Brahma*, whose mind is steady, and who is not deluded, does not exult on obtaining any thing agreeable or does not grieve for getting any thing disagreeable.

21. One, whose self is not attached to external objects, obtains the happiness that is in one's self; and he, having his self united with *Brahma*, obtains the happiness which is imperishable.

22. The pleasures, derived from objects of sense, are the sources of misery, and they have a beginning as well as an end. Therefore, O son of Kunti, a wise man does not feel any pleasure in them.

23. He who is able to bear the agitation of desire and wrath, even in this world, before the dissolution of the body, is united with God; he is happy.

24. That *Yogee*, whose happiness is within himself, whose recreations are within himself, and whose light comes from within himself, becoming one with *Brahma*, obtains *Brahma Nirvana* (Self extinction in God.)

25. The *Rishis*, whose sins are destroyed, whose misgivings are perished, who are self-restraint and who are engaged in doing good to all beings, obtain *Brahma Nirvana*.

26. Absorption in *Brahma* here in this world and hereafter in the next is obtained by those *Yogees* who are free from wrath and desire, whose minds are under control and who have the knowledge of Self.

27—28. The *Yogee*, who being intent to obtain emancipation, has restrained his senses, mind and understanding, who is freed from desire, wrath and fear, who, excluding from his mind all external objects of sense, directing his sight between the brows, mingles into one the upward and the downward life-breaths and make them pass through the nostril, is sure to obtain emancipation.

29. He, who knows Me as the enjoyer of all sacrifices and penances, the great Lord of all the worlds and the friend of all creatures, obtains peace."

CHAPTER XXX.

(BHAGAVATGITA PARVA)—

Continued.

The great One said:—

1. He, who performs actions that ought to be performed, regardless of their fruits, is a *Sanyasi* or *Yogee*, but not he who discards the sacrificial fire and abstains from all actions.

2. To the devotees who are free from desire and wrath, and a *Yogee* who has not renounced all his resolves,

3. To the sage who desires to rise to *Yoga*, action is said to be the means; and when he has risen to *Yoga*, *Shamadhi* (cessation of all actions) is said to be the means.

4. When one is no longer attached to the objects of sense, nor to actions, and when one renounces all his resolves, then is he said to have risen to *Yoga*.

5. One should elevate his self by self; one should not degrade his self; a man's self is his friend; and his own self is also his enemy.

6. To him, who has subjugated his self, his self has become a friend; but to him, who has not subjugated his self, his self behaves like an enemy.

7. The self of one who has subjugated his self, and who has attained peace, is absolutely fixed in itself in the midst of cold and heat, pleasure and pain, honour and dishonour.

8. That *Yogee* is said to have risen to *Yoga*, whose self is contented with knowledge and science (experience), who is unmoved, who is self-restrained, and to whom clay, stone and gold are alike

9. He is distinguished above all others who considers alike his well-wishers, friends and enemies, and those that are indifferent, and those that take part with both sides, and those who are objects of hatred and those that are related to him and those that are good and those that are wicked.

10. A devotee, remaining in a secluded place, should always devote his mind in contemplation, along with his mind, and self-restrained, with no expectations, and with no concern (with any thing.)

11—12. Fixing his seat firmly on a clean spot, not too high and not too low, and spreading over it a piece of cloth, a deer-skin and *kusa* (grass),—there, seated on that seat, with his mind fixed on one point, and restraining his mind and senses, one should practise contemplation for the purification of his self.

13. Holding body, head and neck even. unmoved and steady, and fixing his sight on the tip of his own nose, and without looking about in all directions,

14. With his self in tranquillity, freed from fear, adhering to the practices of *Brahmacharies*, he should restrain his mind, fix his heart on Me and sit down, regarding Me as his final goal.

15. Thus constantly devoting his self to abstraction and contemplation, the *Yogee*, whose mind is restrained, attains that peace which culminates in final absorption and assimilation with Me.

16. Devotion is not achieved by the man, O Arjuna, who eats too much, or eats nothing, who is addicted to too much sleep, or is always awake.

17. The devotion that destroys misery is achieved by the man who is temperate in food and amusements, who toils duly in all his works and who is temperate in both sleep and vigils.

18. When his mind, having been well restrained, becomes fixed on one's own self, then, that man, being indifferent to all objects of desire, is called a *Yogee*.

19. A light, in a place where there is no air, flickers not : this has been cited as a simile to a *Yogee* whose mind has been restrained, and who devotes himself to abstraction.

20. That (state) in which mind, being restrained, ceases to work, in which one, seeing the self by self, is pleased in self,

21. In which one experiences that infinite felicity which is beyond the sphere of the senses, and which *Budhi* (understanding) can only grasp, and adhering to which one never swerve from the truth,

22. Acquiring which one considers no other acquisition higher than it, and adhering to which, one is not moved even in the greatest misery,

23. That state should be understood to be called *Yoga*, in which there is a complete severence of all connection with pain. Such *Yoga* should be practised with steadiness, and with an undesponding heart.

24. Abandoning without exception all desires, that are produced from resolves, and restraining by mind only the entire group of the senses,

25. One should, by slow degrees, cease to think the objects of senses, with the help of his understanding, and controlled by patience, and then directing his mind to self.

26. Whereas the restless and unsteady mind wants to stray away, one should always restrain it and fix it steadily on the self alone.

27. To such a *Yogee*, whose mind is in peace, whose passions have been suppressed, who has become one with *Brahma*, and who is free from sin, highest felicity indeed comes by itself.

28. Thus constantly devoting his self to abstraction, a *Yogee*, being freed from sin, easily acheives the supreme happiness, —namely the contact with *Brahma*.

29. I am never lost to him, and he is never lost to Me, who sees Me in everything, and sees every thing in Me.

30. He, who has devoted his self to abstraction, looking alike on everything, sees his self in all creatures in his self.

31. He, who worships Me abiding in all creatures, and thinking that all is one, lives in Me, whatever may be the mode of his living.

32. The *Yogee*, O Arjuna, who casts an equal eye everywhere, looking alike pain and pleasure, and considering all things as his own self, and the happiness and the misery of others as his own, is deemed to be the best."

Arjuna said :—

33—34. "I cannot see, O destroyer of Madhu, how can this *Yoga by-Equanimity*, which you have declared to me, be made to have a continual existence. For, O Krishna, mind is fickle, boisterous, perverse and obstinate; and I think to restrain it is as difficult as to restrain the wind."

The great One said :—

35. "The mind, O mighty-armed, is surely difficult to be restrained, and it is restless. With constant practice, however, and with the abandonment of desire, O son of Kunti, it may be restrained.

36. It is my belief that devotion is difficult to be achieved by one who does not restrain his self. But it can be achieved through proper expedients by one whose mind is restrained and who is assiduous."

Arjuna said :—

37. "What is the end of him, O Krishna who has not earned success in devotion, being not assiduous, and having a mind shaken off from devotion, though full of faith ?

38. Does he, O mighty-armed, having fallen from both, go to ruin like a broken cloud, being without support and deluded of the path to *Brahma* ?

39. It is you, O Krishna, who can entirely destroy this doubt of mine; for none else can destroy it."

The great one said :—

40. "O Partha, neither in this world, nor in the next such a man is ruined, for, O dear friend, none, who performs good deeds, comes to an evil end.

41. He, who has not been able to achieve *Yoga*, goes to the worlds of those who perform good acts. He lives there for many years, and is then born into a family of holy and rich men ;

42. Or he is born into a family of intelligent devotees; for, such a birth as this is difficult to attain to this world.

43. There comes he in contact with the knowledge of *Brahma*, which belonged to him in his former life ; and then, O descendant of Kuru, he works again for perfection.

44. Even though unwilling, he is led to work on for perfection on account of the devotional practice practised in his former birth. Although he only wishes to learn *Yoga*, he still rises above the fruits of action, laid down in the sacred word, the *Vedas*.

45. The devotee, having been cleared of his sins, attains to perfection after many births, by working with great efforts, and he then reaches the supreme goal.

46. The *Yogee* is considered to be superior to the ascetics who perform penances,—superior even to a man of true-knowledge; he is higher than the men of action. Therefore, O Arjuna, become a *Yogee*.

47. Even amongst all *Yogees*, he, who being full of faith, worships Me with his inmost self being intent on Me, is considered by Me, to be the most devout.

CHAPTER XXXI.

(BHAGAVATGITA PARVA)

Continued.

The great One said:—

1. "Now hear, O Partha, how you can, without doubt, know *Me* fully, by fixing your mind on *Me*, practising *Yoga*, and taking refuge in *Me*.

2. I shall now tell you exhaustively about Knowledge together with science (experience) knowing which there will remain nothing more (for you) in this world to know.

3. One only among thousands of men tries to get perfection ; and even among those that are assiduous and have achieved perfection, only very few know *Me* truly.

4. (Earth, Water, Fire, Air, Space, Mind, Understanding, and Consciousness) thus is *My Nature* divided eight-fold.

5. But this is lower form of *My Nature*. Know there is another form of *My Nature* higher than this, which is animate and by which, O mighty-armed, the universe is upheld.

6. Know, that all things have these (Earth, Water &c.) for their source. I am the productive Cause and the destroying Agent of all the Universe.

7. There is, O Dhananjaya, nothing higher than *Myself*. All this is woven on *Me* like a row of pearls in a string.

8. I am the *taste* in water, I am the *light* in the Sun and the Moon ; I am *"Om"* in all the Vedas, the *sound* in space, and *manliness* in man.

9. I am the *fragrance* in the earth, the *refulgence* in the fire; I am the *life* in all beings, and the *penance* in ascetics.

10. Know *Me*, O Partha, to be the everlasting *seed* of all beings. I am the *intelligence* of all intelligent men, and the *glory* of all glorious objects.

11. I am the *strength* of the strong who are freed from desire and thirst. And I am the *love*, O the Best of Bharata race, among all beings, unopposed to virture.

12. And all existing things of *Satya*, *Raja* and *Tuma Gunas* (the qualities of goodness, of passion and of darkness), are all from *Me*. I am, however, not in them; they are in *Me*.

13. This whole universe, deluded by these three qualities, does not know *Me*, who am beyond them, and undecaying.

14. The *Illusion* of *Mine*, developed from the said three qualities, is marvellous; and difficult to transcend. Those, that resort to *Me* alone, cross beyond this *Illusion*.

15. Ignorant men, the doers of evil, and the worst of their species, being deprived of their knowledge by this *Illusion* and wedded to the state of demons, do not resort to *Me*.

16. O Arjuna, four classses of doers of good acts worship me, namely he who is distressed, he who seeks after knowledge, he who wants wealth and he who is possessed of knowledge.

17. Amongst these (four classes of men) he, who is the possessor of knowledge, being devoted, and having faith on only the *One*, is considered to be superior to the rest. For to a man of (true) knowledge, I am dear above every thing and he is dear to Me.

18. All these four classes of men are noble, but, a man, who is possessed of knowledge, is considered by *Me* as *My* own self. For he, with his self devoted to abstraction, has taken *Me* to be the goal than which there is nothing higher.

19. The man of knowledge reaches *Me* at the end of many lives, believing that *Vasudeva* is all this, (everything and all things of the universe). But such a high-souled man is exceedingly rare.

20. Those, that are deprived of knowledge by desire, reach other gods (divinities), by observing various (religious) regulations, and by being uncontrolled by their own nature.

21. Whichever form (of deity) a worshipper wishes to worship with faith, I make his faith steady in that form.

22. Endued with this faith, such a worshipper adores the deity (in that form), and obtains from it all that he desires though they are really given by *Me*.

23. But the fruits thus obtained by men of no knowledge are perishable. Those that worship the divinities (gods) go to the divinities; while those that worship *Me* come to *Me*.

24. The undiscerning ones regard *Me*, who am really unmanifest, to have become manifest; because they do not know *My* transcendent and inexhaustible state, than which there is nothing higher.

25. Shrouded by the delusion of *My* inconceivable power, I am not manifest to all. This deluded world, knows not *Me* who am unborn and undecaying.

26. O Arjuna, I know the things that are past; I know all things that are present, and (I know also) all things that will be in the future. But there is none who knows *Me*.

27. All beings, O terror of foes, at the time of their birth, are deluded by this delusion arising, O Bharata, from the pairs of opposites, and from the results of desire and aversion.

28. But the men of meritorious acts, whose sins have all come to an end, worship *Me*, being freed from the pairs of opposites and firm in their faith.

29. Those, who depending on me, tries to obtain release from decay and death, know *Brahma*, the entire *Adhyatma* and all actions.

30. And they, who know *Me* with *Adhibhuta*, the *Adhidaiva* and the *Adhiyajna*, having their minds fixed in abstraction, know *Me* at the time of their departure (from this world)."

CHAPTER XXXII.

(BHAGAVATGITA PARVA)—

Continued.

Arjuna said :—

1. "What is *Brahma*, what is *Adhyatma* and what is, O best of men, *Action*? And again, what is (meant by) *Adhibhuta*, *Adidaiva*,

2. And *Adhiyajna*, and how (they are in this body), O destroyer of Madhu? And how, too, are you to be known by those who restrain their selves, at the time of their death."

The great one said :—

3. "The *Brahma* is the supreme, and the indestructible. *Adhyatma* is called *Its*

manifestation, and the offering (to the divinities), which is the cause of the production and the development of all things, is called *Action*.

4. *Adkibhuta* is all perishable things. *Adhidaiba* is the (primal) *Male-Being*. And O best of men, *Adkiyajna* is I myself in this body.

5. He, who casts off this body and departs from this world, remembering Me in his last moments, comes to *My* essence. There is no doubt in it.

6. And again, whichever form of divinity he remembers when he finally leaves this body and departs from this world, to him, O son of Kunti, he goes, having habitually meditated upon him.

7. Therefore, think and remember *Me* at all times, and engage in battle. Fixing your mind and understanding on *Me*, you will surely come to *Me*. There is no doubt in it.

8. He, who thinks of the Supreme Divine Being, O Partha, with a mind not running to other objects, and possessing of concentration of mind in continuous meditation, goes to the Supreme Being.

9—10. He attains to that transcendent and Divine Being, who, possessed of reverence for Him, with a steady mind and power of devotion, properly concentrating the life-breath between the brows, meditates on that ancient Seer,—the ruler of all the minutest of the minute, the supporter of all,—whose form is inconcievable, whose brilliance is that of the sun and who is beyond all darkness.

11. I shall tell you briefly about the seat which the persons, learned in the Vedas, say indestructible, which is entered by ascetics, who are freed from all desires, and which, wishing to obtain, men follow the path of *Brahmacharis*.

12—13. He reaches the highest goal who casts off his body and departs, by stopping all passages (senses), confining the mind within itself, placing his own life-breath between the eye-brows, adhering to uninterrupted meditation, uttering the one syllable *Om*, which is *Brahma*, and thinking *Me*.

14. To that *Yogee*, O Partha, I am easy of access who always meditate on *Me*, by withdrawing his mind from all other objects, and who constantly practises abstraction.

15. Those high-souled men, who achieve the highest perfection, attaining to *Me*, do not again take birth, which is the abode of sorrow, and transient.

16. All (beings of all) the worlds, O Arjuna, from the world of *Brahma*, have to take rebirth. But, O son of Kunti, after attaining to *Me*, there is no rebirth.

17. Those who know the day of *Brahma*, as being of one thousand ages, and a night of his, as being of one thousand ages (*yuga*) know Day and Night.

18. On the advent of Day, all things that are manifest are produced from the unmanifest, and on the advent of Night, all things dissolve into that which is called unmanifest.

19. The same assemblage of beings, being manifest (born), again and again, dissolves on the advent of Night, and O Partha, on the advent of Day, they spring forth again, being constrained by the force of actions.

20. But there is another entity, unmanifest and eternal, which is beyond the unmanifest beings, and which is not destroyed when all entities are destroyed.

21. It is called unmanifest and indestructible; they call it the highest goal. Attaining to it, none has to come back.

22. The Supreme Being, O Partha, in which all beings dwell, and by whom an beings are permeated, is to be attained by faith, undirected to any other objects.

23. I will state the times, O best of the Bharata race, at which *Yogees*, departing from this world, go—never to return, or, to return.

24. Departing from the world in the Fire, the Flame, the Day, the Bright-Fortnight, the Six months of the norther Solstice, one, if he knows Him, goes to *Brahma*, (never to return again).

25. Departing from this world in Smoke, Night, the Dark-Fortnight, the Six months of the southern Solstice, one goes to the Lunar Light and returns to the world again.

26. The Bright and the Dark, these two paths are considered to be eternal paths in this world. By the one, one goes never to return; by the other, one goes to come back.

27. Knowing these two paths, O Partha, no *Yogee* is deluded, and therefore, O Arjuna, at all times, be possessed of *oYga*.

28. The meritorious fruits, prescribed in the Vedas, for sacrifices, for penances, for gifts,—knowing all this, a *Yogee* attains to it, the highest and primeval seat."

CHAPTER XXXIII.

(BHAGAVATGITA PARVA)—

Continued.

The great one said:—

1. "I shall now speak to you, O enviless one, all that mysterious knowledge, along with experience, by knowing which you will be freed from evil.

2. It is the chief science and the chief mystery; it is the chief means of purification. It is consistent with the sacred laws, easy to practise, directly apprehensible, and imperishable.

3. Those men, O terror of foes, who have no faith in this sacred doctrine, return to this mortal world without attaining to *Me*.

4. This whole universe is pervaded by *Me* in *My* unmanifest form. All things live in it.

5. And again all things are not in *Me*. See my divine power. Supporting all entities and producing all entities, My Self does not live in those entities.

6. As the great and ubiquitous atmosphere (without tainting) live, occupying space, so similarly all things live in *Me*.

7. All entities, O son of Kunti, attain to My nature at the end of a *Kalpa*. And again at the beginning of a *Kalpa* I bring them forth.

8. Controlling My Nature Myself, I bring forth again and again this whole assemblage of entities, which has no will of its own.

9. But, Arjuna, these acts of mine do not fetter me, I sit like one unconcerned and unattached to those actions.

10. Through *Me*, the supervisor, primal Nature produces all movables and unmoveables. Thus, O son of Kunti, the universe revolves.

11-12. Not knowing My supreme Nature, the deluded people of vain hopes, vain acts, vain knowledge, of confounded minds, of the delusive nature of *Ashuras* and *Rakshashas*, disregard *Me* as I have assumed a human body.

13. But high-souled and divine-natured devotees, O Partha, knowing *Me* as the origin of all things, worship *Me* with minds directed to nothing else.

14. Always glorifying *Me*, exerting themselves with firm vows, bowing down to *Me* with reverence, being always devoted to *Me*, they worship *Me*.

15. Others again, performing the Sacrifice of knowledge, worship *Me* as one, as distinct, as pervading the universe in many forms.

16. I am the *Vedic* Sacrifice; I am the Sacrifice laid down in the *Smriti*; I am the *Sabda* (mantra); I am the sacrificial libation; I am the fire; I am the offering.

17. I am the Father of the universe, its Mother, its Creator, its Grandsire. I am the Thing to be known, and the Means by which every thing is purified. I am the *Om*, the *Rik*, *Saman* and *Yajus* (Vedas).

18. I am the goal, the supporter, the lord, the on-looker, the asylum, the friend, the source, the support, the receptacle and the imperishable seed.

19. I produce heat; I produce and stop showers. I am immortality, and I am also death. I am, O Arjuna, that which exists and which does not exist.

20. Those, who know the three knowledges, who drink the *Shoma* juice, who offer sacrifices, and whose sins are washed away, seek admission into heaven. Reaching the holy world of the lord of the celestials, they enjoy the celestial pleasures of the gods in the celestial world.

21. And having enjoyed the pleasures of the extensive heaven, when their merit is exhausted, they again enter into the mortal world. Those that wish for the objects of desire, and act according to the doctrines of these Vedas, obtain going and coming (births and deaths).

22. I give new gifts to those men,—and preserve those that have been already acquired,—who worship *Me*, meditating on *Me* and who are constantly devoted to *Me*.

23. Even those, O son of Kunti, who endued with faith, worship other gods, worship *Me* though not in the regular way.

24. For I am the enjoyer, as well as the giver of fruits of all sacrifices. But they do not know *Me* truly, and therefore they fall from heaven.

25. Those who worship the *Pitris*, go to the *Pitris*, those who worship the *Bhutas*, go to the *Bhutas*, but those who worship *Me*, come to *Me*.

26. I accept leaf, flowers, fruit, water, from him who is pure, and who with faith offers them to *Me*, if they are presented with devotion.

27. Whatever you do, O son of Kunti, whatever you eat, whatever you sacrifice, whatever you give, whatever penance you perform, do it in a way which may be an offering to *Me*.

28. Thus will you be freed from the bonds of action, the fruits of which are both good and bad. With your self endued with renunciation and devotion, you will be freed (from the laws of rebirth), and you will come to *Me*.

29. I am alike to all beings. No one is hateful, none is dear to *Me*. In whatever way they worship, if they worship with reverence, they are in *Me*, and I am in them.

30. If even an exceedingly wicked man worship *Me*, without worshipping any one else, he should certainly be regarded as a good (man), for his efforts are well-directed.

31. Such a man soon becomes devout and virtuous-minded, and attains eternal peace. Learn, O son of Kunti, he, who is devoted to *Me*, is never lost.

32. Even those persons, Partha, who are of sinful birth, who are women, *Vaishyas* or *Sudras*, attain to the supreme goal, if they come to *Me*.

33. What then should I speak of holy Bramhins and royal sages who are my devotees? Having come to this miserable and mortal world, O Partha, worship *Me*.

34. Fix your mind on *Me*, become *My* worshipper, become *My* devotee, bow to *Me*. Thus making *Me* your goal, and devoting yourself to abstraction, you will certainly come to *Me*."

CHAPTER XXXIV.

(BHAGAVATGITA PARVA)—

Continued.

The great one said :—

1. "And again, O mighty-armed, listen to *My* words relating to the great Self. I tell them to you out of a wish for your welfare, and you, too, will be delighted with them.

2. The hosts of gods and great sages do not know my origin, for I am in every way the source of the gods and sages.

3. He, who knows *Me* to be unborn, free from delusion, without beginning, the supreme Lord of all the world, is released from all sins.

4. Intelligence, knowledge, absence from delusion, forgiveness, truth, self-restraint, tranquility, pleasure, pain, birth, fear and also security,

5. Harmlessness, equanimity of mind; contentment, penance, offering gifts, fame, infamy,—all these attributes of being arise from *Me* alone.

6. The seven great *Rishis*, and also the four ancient *Manus*, pertaining my nature, were all born from my mind, (by *My* mere thinking). From them are all things born.

7. He, who knows correctly these emanations and mystic powers of *Mine*, becomes possessed of unswerving devotion,—there is no doubt about it.

8. The truly wise man, endued with *My* nature, worship *Me*, believing that I am the origin of all, and from *Me* all things proceed.

9. Such men placing their minds on *Me*, devoting their lives to *Me*, instructing each other and speaking about *Me*, are always contented and happy.

10. To such men I give that knowledge by which they attain to *Me*.

11. Out of compassion for them I, remaining in their hearts, destroy, in such men, the darkness of ignorance, with the lamp of knowledge."

Arjuna said :—

12. "You are the supreme *Brahma*, the supreme asylum, the holiest of the holy, the everlasting divine Being, the first of gods, unborn, the great Lord.

13. All the *Rishis*, as well as the divine sages *Narada*, *Asita*, *Devala*, are thus. And you too, O Keshava, tell me yourself that it is so.

14. I believe all that you tell me, O holy one, for neither the gods nor the demons understand your manifestations.

15. O best of beings, Creator of all things, God of gods, Lord of the universe, you only know yourself by your great Self.

16. Kindly tell me without reservation your divine emanations, by which emanation you remain pervading all these worlds.

17. O you of mystic powers, how shall I know you by always meditating on you. In what particular entity (manifestation), should I meditate on you?

18. O Janardana, declare to me yourself, your powers and emanations, for hearing this ambrosia, I am not satiated."

The great One said :—

19. "Well, O best of Kurus, I shall declare to you my divine emanations, but I shall only tell you the chief ones, for there is no end of emanations.

20. O Gudakesh, I am the Self in the heart of every being. I am the beginning, the middle and the end of every thing.

21. I am *Vishnu* amongst the *Adityas*, all-resplendent Sun among all shining bodies. I am *Marichi* among *Maruts*, and the Moon among constellations.

22. I am the *Shama Veda* among the Vedas, I am *Indra* among the celestials. I am mind among the senses, I am the consciousness of all living things.

23. I am *Shankara* among the Rudras, I am the lord of treasures among *Yakshas*, I am *Pavaka* among the *Vasus*, and I am the *Meru* amongst the mountain peaks.

24. Know me, Partha, as *Vrihaspati* among family priests, and *Skanda* among commanders of forces. I am ocean among all waters.

25. I am *Bhrigu* among the great *Rishis*; I am *Om* among all words, I am *Japa Sacrifice* among all sacrifices. I am the *Himalaya* among mountains;

26. And the fig tree among all trees; I am *Narada* among celestial *Rishis*, and *Chitraratha* among *Gandharvas*. I am *Kapila* among all ascetics successful in *Yoga*.

27. Know me to be *Uchaisraba* amomg all horses, produced by the churning for ambrosia, and *Airavata* among the great elephants. I am king among men.

28. I am thunder among weapons; I am *Kamadhuka* among cows; I am *Kandarpa* that generates. I am *Vasuki* among serpents;

29. I am *Ananta* among *Nags*. I am *Varuna* among aquatic beings, I am *Aryaman* among the Pitris, and Yama among the dispensers of justice and punishment.

30. I am *Pralhad* among *Daityas*, and the *Kala* among those who count. I am lion among the beasts of prey, and *Gadura* among birds.

31. I am the wind among those that move, *Rama* among the wielders of weapons. I am *Makara* among fishes, I am the Ganges among all rivers and streams.

32. O Arjuna, I am the beginning, the middle and the end of all created things. I am the knowledge of the Supreme Self among all kinds of knowledge, and I am the argument of all debators.

33. I am the first letter of the Alphabet and *Danda* (copulative) among all *Shamashes* (compounds). I am the Eternal Time, I am the Creator with face turned to every side.

34. I am the Source of all that is to be. Among females, I am Fame, Fortune, Speech, Memory, Intellect, Courage, and Forgiveness.

35. I am *Vrihat Saman* among *Sam* hymns, and *Gayetri* among metres. I am *Margasirsha* among months, and among seasons I am the spring that is full of flowers.

36. I am the dice-game among cheats, I am the glory among the glorious. I am victory, I am industry, I am the goodness of the good.

37. I am *Vasudeva* among *Vrishnis* and *Arjuna* among the *Pandavas*. I am *Vyasa* among *Rishis*, and *Ushanas* among the Seers.

38. I am the rod of the chastisers, and the policy of those that seek victory. I am silence in secrets, and the knowledge of the learned.

39. I am, O Arjuna, that which is the seed of all things. There is nothing movable or immovable which can exist without Me.

40. O terror of foes, there is no end of my divine emanations; the extent of my emanations in part has only been declared to you to cite instances.

41. Whatever thing there is of power or glory or splendour, know them to be produced from portions of my energy.

42. O Arjuna, what have you to do, knowing all this at large? Know, I stand, supporting this entire universe with only a portion of my Self.

CHAPTER XXXV.

(BHAGAVATGITA PARVA)—*Contd.*

Arjuna said —

1. "The excellent and mysterious words, relating to the Supreme Self and the individual Self, which you have spoken to me, have removed my delusion.

2. O lotus-eyed one, I have heard elaborately from you the mystery of production and dissolution of things, and also about your inexhaustible greatness.

3. O great Lord, what you have said of yourself is even so (perfectly true). I desire to see, O best of beings, your divine form.

4. If, O Lord, you think that I am competent to see that form, then, O Lord of mystic powers, show me your inexhaustible form."

The Great One Said:—

5. "Behold, Partha, my forms by hundreds and thousands. They are various, divine, and different in colour and form.

6. Behold the *Adityas*, the *Vasus*, the *Rudras*, the *Aswins*, and the *Maruts*. Behold, O Bharata, innumerable wonders, not seen by you before.

7. Behold, Gudakesh, the entire universe of movables and immovables and whatever else you wish to see, all collected together in my this body.

8. But you are not fit to see Me with your these eyes. Therefore, I give you divine sight. Behold now my great mystic nature."

Sanjaya continued:—

9. O great king, having said this, the mighty lord of mystic powers, Hari, revealed to Partha his great divine form.

10. With many mouths and eyes, with many wonderful aspects, with many celestial ornaments, with many upraised celestial weapons,

11. Adorned with celestial garlands and robes, embalmed with celestial fragrance, and full of every wonder; it is resplendent and infinite with faces turned on all sides.

12. If splendour of one thousand suns burst forth all at once in the sky, that would be something like the splendour of that great One.

13. Then the son of Pandu (Arjuna) saw the entire universe, divided and subdivided into many parts, but all collected together in the body of that God of all gods.

14. Then filled with amazement, Dhananjaya, with his hairs standing on end, his head lowly bowed down and his hands joined together, addressed the great God thus:—

Arjuna said:—

15. "I behold, O Great God, all the celestials and all the varied hosts of creatures. I behold *Brahma* seated on his lotus-seat; I behold all the great *Rishis* and divine *Nagas*.

16. O you of infinite forms, I behold you on every side with innumerable arms, bellies, mouths, and eyes. O Lord of the universe, O you of universal form, I do see neither your end, nor middle, nor the beginning.

17. I behold you immeasurable,—you whom it is difficult to look at. I behold you, bearing your diadem, mace and discus glowing on all sides, possessing a mass of energy, and being subdued with the effulgence of the blazing fire of the sun.

18. You are imperishable and the Supreme object of this universe. You are undecaying and the guardian of everlasting virtue. I find you the eternal great Being.

19. I behold you without beginning, middle and end. I behold you possessing infinite prowess and innumerable arms, having the sun and the moon as your two eyes, and the blazing fire as your mouth; I behold you heating the universe with your own great energy.

20. The space between heaven and earth and all the points of the horizon are pervaded by you alone. The three worlds tremble, O Supreme Self, at the sight of your this marvellous and fierce form.

21. Hosts of celestials enter into you; some perhaps being afraid pray with joined hands, saying *Hail to thee*. Hosts of great *Rishis* and *Sidhyas* praise you with innumerable hymns of praise.

22. The *Rudras*, the *Adityas*, the *Vasus*, the *Saddhyas*, the *Viswas*, the *Aswins*, the *Maruts*, the *Ushmapas*, the *Gandharvas*, the *Yakshas*, the *Asuras*, and hosts of *Sidhyas* see you; and they are all amazed.

23. O mighty-armed, all creatures are frightened, and I am seeing also your mighty form with many mouths and eyes, with innumerable arms, thighs, feet and bellies, and terrible on account of many tusks.

24. I can no longer command courage, or enjoy peace of mind, seeing your mighty form which is touching the very skies, which is fiery radiant, many winged, widely open-mouthed and with large and blazing eyes.

25. Seeing your mouth terrible with tusks and fearful as the all-destroying Fire at the final end of the *Yuga*, I cannot recognise the points of the horizon or command my peace of mind.

26. All the son of Dhritarashtra, together with the host of kings, Bhisma Drona and Suta's son, Karna, with even the principle warriors of our side,

27 Are quickly entering your terrible mouths, rendered more terrible by thy tusks. Some, with their heads crushed, stick at the interstices of your teeth.

28. As many currents of waters, flowing through different channels, roll rapidly into the ocean, so these heroes of the world enter into your blazing mouth.

29. As insects for their own destruction rush in increasing speed into the blazing fire, so these men, with unceasing speed enter into your mouth for their own destruction.

30. Devouring all these men from every side, you lick them with your flaming mouths. O Vishnu, your fearful splendour,

filling the whole universe with your great energy, heat everything.

31. Tell me who are you with this fearful form. I bow down my head to you; be gracious to me, O chief of the gods. I desire to know you, Primeval One; for I do not understand your actions.

The Great One said :—

32. "I am (now) the full manifestation of Death, the Destroyer of the worlds. All these warriors, standing in different divisions, will cease to be, even if you do not kill them.

33. Therefore, arise and gain glory. Vanquishing the foe, enjoy this great kingdom. All these men are already slain by me. Be my instrument only.

34. Kill Drona, Bhisma, Jayadratha Karna and all these brave warriors, they are already killed by me. Do not be dismayed. Fight,—you will conquer your foes in battle."

Sanjaya said :—

35. Hearing these words the diadem-decked Arjuna, trembling, and with joined hands, bowed to Krishna. Making his salutations, overwhelmed with fear, he once more with chocked voice said to him.

Arjuna said :—

36. "It is quite natural, O Hrishikesha, that the universe is delighted and charmed in singing your praise, and *Rakshasas* are scattered away in fear and hosts of *Siddhyas* are bowing (at your feet).

37. And why should they not bow down to you, O Supreme Self, for you are greater than *Brahma*, you are the primal Cause. O Infinite One, O God of the gods, O Refuge of the universe, you are indestructible, you are that which *is* and that which *is not*, and that which is beyond both the existent and non-existents.

38. You are the First God, the Ancient Being; you are the Supreme Refuge of the world. You are the Knower and the Object to be known; you are the highest abode. O Infinite One, the whole universe is pervaded by you.

39. You are *Vayu*, *Yama*, *Agni*, *Varuna* *Chandra*, *Prajapati* and Grandsire. I bow down my head to you a thousand times. Again and yet again I bow down my head to you.

40. My salutation to you in front; my salutation to you from behind. O you All, my salutation to you from every side. You are all, your energy infinite, your prowess immeasurable; you embrace all,

41—42. O *Krishna*, O *Yadava* O friend, O undecaying One, O Infinite one, I beg your pardon for whatever has been said carelessly by me, and whatever disrespect has been shown to you not knowing your greatness, and considering you friend from want of judgment or from love, either out of mirth or on occasions of play lying, sitting or at meals, while alone or in the presence of others.

43. You are the Father of the universe, of movables and immovables; you are the great Master deserving of all worship. There is none equal to you. How can there be one greater than you whose power is matchless in these worlds.

44. Therefore, O Lord, O adorable One, bowing to you, prostrating before you, I ask your grace. You should overlook my faults, O God, as father does his son's, a friend his friend's, a lover his lover's.

45. Seeing your this form unseen before, I have been delighted, but my mind has been frightened. Show me your ordinary form, O God. Be gracious, O Lord of the gods, O Refuge of the universe.

46. I desire to see you as before, with diadem, discus and mace. O you of thousand arms, O you of universal form, be of that four-armed form."

The great One said :—

47. "Being pleased with you, O Arjuna, I have by my mystic powers, shown to you this my Supreme form, glorious, universal, infinite and Primeval, which has been seen by none before, except now by you.

48. Except by you only, O Kuru warrior, I cannot be seen in this form by any one in this word,—not even by the study of the Vedas, or by sacrifices, gifts, actions or severest penances.

49. Have no fear or perplexity of mind at seeing my this fearful form. Freed from fear, with a joyful heart, behold my other form."

Sanjaya said :—

50. Having said all this to Arjuna, Vasudeva once more showed him his own ordinary form. The high-soulded One, once more assuming his gentle form, comforted Arjuna who was much agitated.

Arjuna said :—

51. "Seeing your this gentle human form, O Janardana, I have come to my right mind and to my normal state."

The great One said :—

52. "The form of mine, which you have (just now) seen, is difficult to be seen. Even the celestials are always eager to see my this great form.

53. Not by the study of the *Vedas*, not by penances, gifts or sacrifices, can I be seen in this form of mine which you have seen.

54. But by exclusive devotion to me, O Arjuna, O chastiser of foes, I can, in this form, be known, truly seen and attained to.

55. O Arjuna, he who does everything for *Me*, who has only *Me* for his supreme objects, who is freed from all attachments and who is without enmity towards any beings, comes to *Me*.

CHAPTER XXXVI.

(BHAGAVATGITA PARVA)—*Contd.*

Arjuna said :—

1. "Of those worshipers, who constantly adore you and who meditate on you as Imperishable and Unmanifest, who are the best acquainted with devotion ?"

The great One said :—

2. "Those that constantly adore me, fixing their minds on me, and being endued with the highest faith, are considered by me as men having the greastest devoton.

3. Those, however, who worship the Imperishable, the All-pervading, Inconcievable, the Indifferent, the Immutable, the Eterenal,

4. Who, restraining the entire groups of senses, are equal-minded in respect of all things, and are engaged in doing good to all creature, come to *Me*.

5. Difficulty to attain me is greater to those who seek for the Unmanifest, for, the way to the Unmanifest is hard to find by man.

6—7. I, without delay, become deliverer from the ocean of this world of those, who, reposing all actions on *Me* and considering *Me* the highest object of attainment, worship *Me*, meditating on *Me* with exclusive devotion, and fixing their minds on *Me*.

8. Fix your mind on *Me* alone; place your understanding also on *Me*. You will thus, after death, live in *Me*; there is not the least doubt in it.

9. If, however, O Dhananjaya, you are unable thus to fix your mind on *Me*, then, try to obtain *Me* by devotion arising from continued application.

10. If you are not able even to have continued application, let your actions be performed for *Me* with your highest aim. For, by performing acts for *My* sake, you will attain to perfection.

11. If even this you are unable to do, then resort to devotion in *Me*. Subduing your Self, abandon the desire for the fruits of actions.

12. Knowledge is superior to application; meditation is better than knowledge; abandonment of the desire for the fruits of action is better than meditation; peace is the immediate result of such abandonment.

13—14. He is dear to *Me* who has no hatred for anything, who is friendly and compassionate, who is free fron egoism, who has no vanity, who is alike in pleasure and pain, who is forgiving, contented, always devoted, whose self is subdued, purpose is firm, mind and understanding are fixed on *Me*.

15. He is dear to *Me*, who is not troubled by the world, and the world is not troubled by him; and who is free from joy, fear and anxieties.

16. He is dear to *Me* who is pure, diligent, unconcerned, and free from all distress, and desireless for the fruits of actions.

17. He is dear to *Me* who has no joy, and no aversion, who neither grieves nor desires, who renounces both good and evil, and who is full of faith in *Me*.

18. He is dear to *Me* who is alike to friend and foe, in honour and dishonour, in cold and heat, in pleasure and pain, and who is free from attachments.

19. He is dear to *Me* who is taciturn, who is contented with anything that come to him, who is homeless, steady-minded, full of faith, and to whom censure and praise are the same.

20. Those who resort to this righteousness that leds to immortality, and which has been declared to you by *Me*,—such devotees of faith, who regard *Me* as the highest object for attainment, are the most dear to *Me*."

CHAPTER XXXVII.

(BHAGAVATGITA PARVA)—*Contd.*

The Great One said :—

1. "This body, O son of Kunti, is called *Kshetra*. The learned call him who knows it, *Kshetrajna*.

2. Know me, O Bharata, as *Kshetrajna* in all *Kshetras*. I consider the knowledge of *Kshetra* and *Kshetrajna* to be the true knowledge.

3. Hear from *Me* in brief what is *Kshetra* what it is like, what changes it undergoes, and whence it comes. Know also what is *Kshetrajna*, and what are his powers.

4. All this has, in many ways, been sung by many *Rishis* in various verses and well-settled texts, full of reason and indicating *Brahma*.

5. The elements, egoism, intellect, Nature, ten senses, the mind, the five objects of senses,

6. Desire, aversion, pleasure, pain, body consciousness, courage,—all these five have been declared to be *Kshetra* in its modified form.

7—8. Purity, constancy, self-restraint, forgiveness, uprightness, absence of vanity, ostentation and egoism, abstention from fear, indifference to objects of senses, perception of misery and evil of birth, death decrepitude and disease,

9. Freedom from attachment, absence of love for son, wife, home and the rest, and constant equanimity of heart in good and evil,

10. Unswerving devotion to *Me* without meditation on anything else, frequenting of lonely places and hatred for concourse of men,

11. The firm knowledge of the relation between the great Self and the Individual Self, perception of the object of true knowledge,—all this is called Knowledge; and all that is contrary to this is called Ignorance.

12. I shall now declare to you that which is the object of knowledge, and knowing which one obtains immortality. It is the Supreme *Brahma*, having no beginning, and who is neither existent nor non-existent.

13. (It is the Supreme *Brahma*) whose hands and feet are on all sides, whose eyes, heads and faces, are on all sides, who hears on all sides, who dwells pervading all in this world;

14. Who, being devoid of the senses, is possessed of all the qualities of the senses, who sustains all things but has no attachment for any thing, who having no attributes, possesses all attributes,

15. Who is within and without all creatures, immobile and mobile, who is not knowable, on account of his subtlety, who is remote yet near;

16. Who, being undistributed in any thing, remain as if distributed in every thing; who is the sustainer of all beings, and the destroyer and the creator of all;

17. Who is the light of all luminous bodies, who is beyond all darkness; who is knowledge, the object of knowledge and the end of knowledge; who is seated in the hearts of all.

18. Thus in brief *Kshetra*, Knowledge, and the object of knowledge are declared to you. Knowing all this, O my friend and devotee, attain to *Yoga* (assimilation with *Me*.)

19. Know that *Prakriti* and *Purusha* are both without beginnings; and know all modifications (of matter) and all qualities (pleasure and pain &c.) spring from *Prakriti* (Nature).

20. *Prakriti* is the source of the workings of causes and effects. *Prakriti* is the source of the capacity of enjoying pleasures and pains.

21. Self, dwelling in Nature (having a material body), enjoys the qualities that are born in Nature. The cause of the birth in good or in evil works is its connection with such qualities.

22. The Supreme *Purusha* in the (human) body is the surveyor, adviser, supporter, and enjoyer; he is the mighty Lord and Supreme Self.

23. He who thus knows *Prakriti* and *Purusha* with the qualities, in whatever state he may be, is never born again.

24. Some by meditation see the Self in his (own) self by (his own) Self. Some again (see) by *Sankhya Yoga* and some again by *Karma Yoga*.

25. Others again worship Him, hearing of Him from others, although they do not know this (Mystery of Yoga.) Even these men, if devoted to what is heard of the true Knowledge, pass over death, (and attain to final emancipation.)

26. O best of the Bharata race, know whatever entity, movable and immovable, comes into existence, it is out of the connection of *Kshetra* and *Kshetrajna*.

27. He sees truly who sees the Supreme Lord alike in all beings and who sees the Imperishable in the perishable.

28. For he who sees the Great Lord, dwelling alike in every thing and every where, does not destroy himself by himself, and thus reaches the highest goal.

26. He sees truly who sees all actions worked by Nature alone, and self not to be the doer.

30. When one sees the various entities existing in One, and the birth of every thing from that One, he is then said to attain to *Brahma*.

31. This inexhaustible Supreme Self, O son of Kunti, without having beginning, and without having attributes, does not act at all. It is in no way stained, even when it remains in (human body.)

32. As Space for its subtility—and as it is ubiquitous—is never tainted, so Self, stationed in every body, is never tainted.

33. As the single sun, O Bharata, lights up all this entire world, so *Purusha* lights up the entire sphere of matters.

34. Those who, by the eye of Knowledge, know the distinction between *Prakriti* and *Purusha*, and the release from the nature of all entities, attain to the Supreme."

CHAPTER XXXVIII.

(BHAGAVATGITA PARVA)--*Contd.*

The Great one said:—

1. "I shall again speak to you that great Science of all Sciences, that excellent Science, knowing which all the *Rishis* have attained to the highest (and final) emancipation from this body.

2. Resorting to this great Science, and thus attaining to My Nature, men have no more rebirths, not even at the time of a new Creation. They are not disturbed even at the dissolution of the universe.

3. The Great *Brahma* is the womb in which I place the germ. Thence, O Bharata, take place the births of all beings.

4. Whatever is born, O son of Kunti, of them is *Brahma* the womb, and I the seed-imparting Sire.

5. *Satya*, *Raja* and *Tama*, these three qualities of Nature, O mighty-armed, bind down the Eternal Self in the body of beings.

6. Amongst the three, *Satya*, from its untainted nature, from its being enlightening, and as it is free from mysery, keeps the Self bound with the attachment of happiness and knowledge.

7. *Raja*, having desire for its essence, is born of thirst and attachment; therefore, O son of Kunti, it binds the embodied Self with the attachment of work.

8. *Tama* is born of ignorance, and therefore it deludes all embodied selves. O Bharata, it binds the Self with error, indolence, and sleep.

9. *Satya* unites the Self with pleasure, *Raja*, with work; but, O Bharata, *Tama*, shadowing knowledge, binds Self with error.

10. *Satya* remains if *Raja* and *Tama* are repressed; *Tama* remains if *Satya* and *Raja* are repressed; and, Oh Bharata, *Raja* remains if *Tama* and *Satya* are repressed.

11. When in this body knowledge pervades all, then should one know that *Satya* has been developed.

12. When, O chief of Bharata's race, avarice, activity, fondness of works, want of tranquillity, and desire, are born in this body, then should one know that *Raja* has been developed.

13. When, O son of the Kuru race, gloom, inactivity, error, and delusion, are born in this body, then should one know that *Tama* has been developed.

14. When a man dies when his *Satya* is developed, he goes to the sinless region of those that know the Supreme.

15. Dying, when *Raja* prevails, he goes among those who are attached to works. Dying in *Tama* he is born in the womb that produces ignorant men.

16. The fruit of *Satya* is good and untainted; the fruit of *Raja* is misery, and that of *Tama* is ignorance.

17. From *Satya* is produced knowledge, from *Raja* avarice, and from *Tama* error, delusion and ignorance.

18. Those that live in *Satya* go on high; those that are addicted to *Raja* live in the middle; and those that are of *Tama*, having the lowest quality, go down.

19. When an observing man comes to know these three qualities to be the only agents of all works, and recognises Him who is beyond all qualities, he then attains to My Nature.

20. The embodied self (man) by transcending three qualities, which are the sources of all bodies, attains immortality, being freed from birth, death, old age, decay and misery."

Arjuna said:—

21. "What are the characteristics, O Lord, of that man who has transcended the three qualities? What is his conduct? How can a man transcend these three qualities?"

The great One said:—

22. "He who has no aversion for knowledge, work or ignorance (the results of the three qualities) when they are present, and he who does not desire them when they

are absent, has transcended the three qualities.

23. He, who remains all unconcerned, being not shaken by the three qualities, who sits and moves not, thinking that it is the qualities and not he, who is engaged in their functions, has transcended the three qualities.

24. He, to whom pain and pleasure are alike, who is self-restrained, to whom a sod of earth, a stone, a piece of gold, are all alike; to whom agreeable and the disagreeable are the same, to whom praise and censure are alike, has transcended the three qualities.

25. He, to whom honour and dishonour are the same, to whom friends and foes are alike; who has discernment, and who has renounced all self-exertion, has transcended the three qualities.

26. He who worships *Me* with exclusive devotion, transcends the three qualities and becomes fit for admission into the nature of *Brahma*.

27. "For, I am the embodiment of *Brahma* of immortality, of imperishability, of eternal piety and ever-continuing felicity."

CHAPTER XXXIX.

(BHAGAVATGITA PARVA)—*Contd.*

The great One said:—

1. "They say that the *Aswattha* tree with its roots above and branches below is (like the) eternal. Its leaves are the *Chhandas*. He who knows it knows the *Vedas*.

2. Its branches which are enlarged by the qualities are stretched upwards and downwards; its sprouts are the objects of senses. Its roots, leading to actions, are extended downward to this world of men.

3—4. Its form cannot be known in this world, nor its end, its beginning, nor its support. Cutting this *Aswattha* of strong roots with a sharp weapon, one should seek for that place going whither none returns again.—resolving—"I shall seek the protection of that Primeval Sire from whom the original course of this worldy life has flowed."

5. Those that are free from delusion and pride, that have subdued the evil of attachments, that are steady in contemplation of the relation of the Supreme to the individual Self, from whom desires have gone away, and who is free from the pairs of opposites go undeluded to that eternal seat.

6. The Sun lights not that place, nor the Moon, nor the fire. Going there none returns,—that is my Supreme seat.

7. An everlasting portion of *Me* (My Self), becoming an individual Self in this world, draws to itself the five senses with the mind as the sixth. They all depend on Nature.

8. When (this Self) the king of the body, assumes or quits the body, it departs taking them away, as the wind takes away the fragrance.

9. Presiding over the ear, the eye, the organs of touch, taste and smell, and the mind, It (the Self) enjoys all objects of senses.

10. Those that are deluded do not see It when It remains in the body, or when It quits it, when It enjoys, or when It is joined with qualities. But those see It who have the eye of knowledge.

11. Devotees who are trying to attain to emancipation see It in their own bodies. But those that are senseless, and whose minds are not restrained, do not see It, although they too are trying for emancipation.

12. The refulgence in the Sun which illuminates the vast universe, that which is in the Moon, and in the Fire, know It to be mine.

13. Entering into the earth I uphold every thing by My Force, and becoming savoury Moon, I nourish all plants.

14. Becoming the vital heat in the bodies of creatures, and mixing with the upward and downward breaths, I digest the four kinds of food.

15. I am in the hearts of all. Memory, and knowledge, and the loss of both, are all from *Me*. I am the objects of knowledge to be known from the *Vedas*. I am the author of the *Vedantas*, and again I alone am the object to be known of the *Vedas*.

16. There are two entities in this universe,—namely the Perishable and the Imperishable. All creatures are the Perishable, and the unconcerned One is the Imperishable.

17. But there is another, namely the Supreme Being, called *Paramatma*, who being the everlasting Lord, and pervading the three worlds, sustains them.

18. As I transcend the Perishable, and as I am higher than even the Imperishable, I am celebrated in the world and sung in the *Vedas* as *Purushattama*.

19. He, who without being deluded, knows *Me* to be this Highest Being, O

Bharata, knowing all this, worships *Me* with all thoughts.

20. I have thus, O holy one, declared to you this knowledge, the greatest of all mysteries. Knowing this, O Bharata, one becomes gifted with intelligence, and he has done all that he needs do."

CHAPTER XL.

(BHAGAVATGITA PARVA)—*Continued.*

The Great one said :—

1. "Fearlessness, purity of heart, perseverence, *Yoga* meditation, gifts, self-restraint, sacrifice, study of the Vedas, penances, uprightness,

2. Non-doing of injury, truth, freedom from anger, renunciation, tranquillity, freedom from fault-finding, compassion for all, absence of covetousness, gentleness, modesty, absence of restlessness,

3. Vigour, forgiveness, firmness, cleanliness, absence of quarrelsomeness, freedom from vanity,—O Bharata, all these belong to him who is god-like.

4. Hypocrisy, pride, conceit, wrath, rudeness, and ignorance, O Partha, belong to him who is demoniac.

5. Godliness is considered to be the means for emancipation, and demoniacness for bondage of births. You need not grieve, O son of Pandu, for you are born to be god-like.

6. There are two kinds of created beings in this world, namely God-like and demoniac.

7. The Godlike has been fully described by me. Now hear from me, Partha, something of the demoniac. Persons of demoniac nature know not what is action and what is inaction. Neither purity, nor good conduct, nor truth exists in them.

8. The demoniac say, the universe is void of truth, of a guiding principle and of a ruler. They say universe has been produced only by the union of one another, and by lust.

9. Believing and depending on this, these men of lost self, of little intelligence, and of fearful deeds, these enemies of the world, are born for the destruction of the piety of the universe.

10. Being endued with hypocrisy, conceit and folly, and cherishing insatiable desires, they believe in false things, and perform sinful practices.

11. Cherishing boundless thoughts,—thoughts which are limited by death only,—and considering the enjoyment of their desires as the highest aim of life,—they believe that this is all.

12. Bound in hundred nooses of Hope, and addicted to lust and wrath,—they eagerly desire to possess unfair hoards of wealth, so that they may gratify their desires.

13. This is obtained to-day by *Me*,—*I* shall obtain this to-morrow,—*I* have this wealth,—this wealth again will be *mine* in addition to what *I* already possess,—

14. This enemy of *mine* has been killed by *Me*,—*I* shall kill other enemies also,—*I* am the lord,—*I* am the enjoyer,—*I* am successful,—*I* am powerful and happy,—

15. *I* am wealthy,—*I* am nobly born,—who is there in this world as *I* am,—*I* shall sacrifice,—*I* shall make gifts,—*I* shall be merry,—(thus say the demoniac), deluded by ignorance.

16. Tossed about by innumerable thoughts, enveloped by delusion, and attached to the enjoyment of desires, these men sink into the lowliest hell.

17. These men, being self-conceited, stubborn, and full of pride and intoxication of wealth, perform Sacrifices, that are nominal, that rest on hypocrisy, and do not follow the prescribed rules.

18. These men, the servitors, being full of vanity, power, pride, lust and wrath, hate *Me* in their own bodies as well as in those of others.

19. These cruel haters of *Me*, these sinful, vilest men among men, are hurled continually down by *Me* into demoniac wombs (to be demoniac in their next births).

20. O son of Kunti, these men, taking births into demoniac womb, deluded birth after birth, go down to the vilest state.

21. Threefold is the way to hell, ever ruinous to self, namely, lust, wrath and avarice. Therefore, one should, above all, renounce these three.

22. Being freed from these three gates of darkness, O son of Kunti, a man works out his own good. He then reaches the highest goal.

28. He who renounces the ordinances of the *Vedas*, acts only under the impulse of desire. Such a man can never attain to perfection, happiness, or the highest goal.

24. Therefore, the *Vedas* should be your authority in determining what you should do and what you should not do. It is your

duty to work in this world, having ascertained what are the ordinances of the *Vedas*."

CHAPTER XLI.

(BHAGAVATGITA PARVA)—*Continued.*

Arjuna said:—

1. "What is the state, Krishna, of those that neglects the ordinance of the scriptures, and perform sacrifices with faith? Is it one of *Satya*, *Raja*, or *Tama*?"

The great one said:—

2. "The faith of man is of three kinds. They are born according to his individual nature. They are also of *Satya*, *Raja*, and *Tama*. Hear what they are.

3. The faith of man, O Bharata, is according to his own nature. A man may be full of faith, and as his faith is, so he will be.

4. Those who are of the *Satya* quality worship the celestials; those of *Raja* worship *Yakshas* and *Rakshas*, and those of *Tama* do the same to departed spirits and ghosts.

5. Those who practise severe penances not ordained by the *Vedas*, who are full of hypocrisy and pride, desire, attachment and violence,

6. Who has no discernment, but who torture their physical organs, thereby torturing *Me* who seat within the body, should be known to be of demoniac nature.

7. Food which is dear to all is also of three kinds. Sacrifice, penance, and gifts are also of three kinds. Hear from *Me* their distinction.

8. The food that increases longivity, energy, strength, health, and well-being and joy, and which is savoury, indigenous, nutritive and agreeable, is liked by men of *Satya* nature.

9. The food which is bitter, sour, salted, over-hot, pungent, dry and burning, and which produces pain, grief and disease, is desired by a man of *Raja* temperament.

10. The food which is cold, not savoury, stinky, corrupt, filthy and a refuse, is liked by men of *Tama*.

11. *Satya* Sacrifice is one which, being prescribed by the *Shastras*, is performed by a man who desires no fruit from it, and who performs it by believing it to be only a duty.

12. But; O chief son of Bharata, *Raja* Sacrifice is that which is performed in expectation of receiving fruits from it and for ostentatious show.

13. And *Tama* sacrifice is that which is performed against the ordinances of the *Shastras* in which food is not distributed, *Mantras* are not recited, fees are not paid to the assisting priests and which is void of faith.

14. Reverence to Celestials, regenerate ones, preceptors, and learned men, and purity, uprightness, the practices of a *Brahmachari*, and abstention from injury, constitute the penance of body.

15. The words that does not disturb any body and which is agreeable, true and beneficial, and the diligent study of the *Vedas*, is the penance of speech.

16. Serenity of mind, gentleness, taciturnity, self-restraint, and purity of disposition, constitute the penance of mind.

17. Now *Satya* Penance is that in which this three-fold penance is performed with perfect faith, with devotion and without the desire for fruit.

18. *Raja* Penance is that which is performed with hypocrisy for gaining respect, honour, and revenue, and which is unstable and transient.

19. *Tama* Penance is that which is performed under a deluded belief, and with torture of one's self, and for the destruction of another.

20. *Satya* gift is that which is given because it ought to be given; it is given to one who cannot return it in any way; it is given in a proper place, at a proper time, and to a proper person.

21. *Raja* gift is that which is given reluctantly, for return of some sort of service or benefit, and with an eye to fruit.

22. *Tama* gift is that which is given without respect and with contempt to an unworthy object in an improper place and at an improper time.

23. OM, TAT, SAT, these are the three-fold designation of *Brahma*. The *Brahmanas*, the *Vedas* and the *Jagmas* are all ordained in ancient time by *Brahma*.

24. Therefore, uttering the syllable OM, all utterers of *Brahma* begin their sacrifices, gifts and penances, as ordained in the *Shastras*.

25. Uttering TAT, the various sacrifices, gifts and penances are performed by those who desire emancipation, and who do it without expectation of fruit.

26. SAT denotes existence and goodness, O Partha; it is used in any auspicious acts.

27. Constancy in sacrifices, penances and gifts is also called SAT. For its sake an act is also called SAT.

28. Whatever oblation is offered in a sacrifice, whatever is given away, whatever penance is performed, and whatever is done, if done without faith, is, O Partha, the opposite of SAT. It (opposite of SAT,) will do no good to the life in this world or hereafter in the next."

CHAPTER XLII.

(BHAGAVATGITA PARVA)—*Contd.*

Arjuna said:—

1. "O mighty-armed, I desire to know the true nature of *Sanyasa* (Renunciation) and *Tyaga* (Abandonment). O slayer of Keshi, I want to know them distinctly."

The great one said:—

2. "Rejection of works with some desire is known by the learned as *Sanyasa*. But the abandonment of the desire for the fruit of all works, is called *Tyaga*, by the discerning man.

3. Some wise men say that work itself should be abandoned considering it to be evil; others say that the works of sacrifice, gifts and penance should not be renounced.

4. O best of Bharata's son, listen to my opinion about *Tyaga*, for O powerful of men, *Tyaga* is of three kinds.

5. The works of sacrifice, gifts and penance should not be renounced. They should indeed be performed, for, sacrifices, gifts and penances are the means for the purification of the wise.

6. But these works should be performed without attachment and without the desire for fruit. Partha, this is my decided opinion.

7. The Renunciation of work is not proper. It is the result of delusion and arises from *Tama*.

8. When work is abandoned from bodily fear and from the consideration of pain, such abandonment arises from *Raja*, and one who makes such abandonment never obtains the fruit of *Tyaga*.

9. The abandonment of attachment and the fruit of actions which are performed, because they are prescribed in the *Shastras*, O Arjuna, is considered to be of the quality of *Satya*.

10. He, who has such *Tyaga*, being possessed of intelligence and with doubts dispelled, has no aversion for an unpleasant action, and has no attachment for pleasant ones.

11. Actions cannot be absolutely abandoned by man; therefore he, who abandons the fruit of actions, is a true *Tyagee*.

12. Those, that do not abandon the desire for the fruit of actions, have after death threefold fruits,—good, bad and indifferent.

13. Listen to me, O mighty-armed, (I shall declare to you) the five causes for the completion of actions, as told in the *Sankhya* which treats with the annihilation of actions.

14. Substratum (body), Agent (mind), Organs (physical), Efforts (vital breaths), and Duties (senses),—these are the five causes.

15. With body, speech or mind, whatever work, good or bad, a man performs, these five are their causes.

16. Such being the case, he who, owing to his uncultivated understanding and dull mind, sees his own self as the sole agent of all actions, sees nothing.

17. He who has no egoism, and whose mind is not sullied, does not kill,—or fettered by action,—if he kills all these people.

18. Knowledge, the Object of Knowledge and the Knower, form the threefold impulse of action. Instrument, Action and Agent form the threefold complements of action.

19. Knowledge, Action and Agent have threefold enumeration, according to the difference of qualities. Listen to them now.

20. *Satya* Knowledge is that by which One Eternal Essence undivided in the divided is seen in all things.

21. *Raja* Knowledge is that which sees various Essences of different things, on account of their separateness.

22. *Tama* Knowledge is that which sees each single object as if it were the whole, which is without reason, and without truth, and which is mean and low.

23. *Satya* Action is that which is prescibed in the *Shastras*, which is performed without attachment, desire or aversion, and without the desire for any fruit by the performer.

24. *Raja* Action is that which is attended with great trouble and which is performed by one who desires for the fruit of action, and who is filled with egoism.

25. *Tama* Action is that which is performed from delusion, without regard to

consequences, and with one's own loss and injury as well as of others.

26. *Satya* Agent is he who is free from attachment, and egoism, who is full of constancy and energy, and who is unmoved both in success and failure.

27. *Raja* Agent is he who is full of affections, who desires for the fruit of actions, who is covetous, cruel and impure, and feels both joy and sorrow.

28. *Tama* Agent is he who is void of application, who is without discernment, who is obstinate, deceitful malicious, idle, desponding, and procrastinating.

29. Listen to the three-fold division of intellect and constancy. O Dhananjaya, I shall exhaustively and distinctly speak to you on this matter.

30. *Satya* Intellect, O Partha, is that which knows action and inaction, what ought to be done and what ought not to be done, and which knows fear and fearfulness, bondage and deliverance.

31. *Raja* Intellect, O Partha, is that by which one imperfectly discerns right and wrong, and what ought to be done and what ought not to be done.

32. *Tama* Intellect, O Partha, is that by which, being one covered by ignorance, considers wrong to be right, and sees all things in a reverse state.

33. *Satya* Constancy, O Partha, is that by which through devotion one controls the function of the mind, the life-breaths and the senses.

34. *Raja* Constancy, O Partha, is that by which through attachment one holds to religion, and profit, wishing for fruit.

35. *Tama* Constancy, O Partha, is that through which undiscerning person does not abandons sleep, fear, sorrow, dependency and folly.

36—37. Now hear from *Me*, O best of Bharata race, what are the three kinds of happiness. *Satya* Happiness is that in which one finds pleasure from repetition of enjoyment, which brings an end to all pain, which is like poison in the beginning, but ambrosia afterwards, which is born out of serenity, and is produced by knowledge.

38. *Raja* Happiness is that which arises from the contact of the senses with their objects, and which resembles ambrosia in the beginning and poison next.

39. *Tama* Happiness is that which deludes the self in the beginning and in its consequences, and which arises from sleep, indolence and foolishness.

40. There is none, either among the beings on earth or among the celestials in heaven, which is free from these three qualities born of Nature.

41. O chastiser of foes, the duties of Brahmanas, Kshatryas, Vaisyas, and Sudras are each distinguished by these three qualities, born of nature.

42. Tranquillity, self restraint, penances purity, forgiveness, rectitude, knowledge, experience and faith, these are the distinctive features of a Brahmana.

43. Bravery, energy, firmness, skill, firmness in battle, liberality, majesty,—these are distinctive features of a Kshatrya.

44. Agriculture, tending of cattle, and trade,—these are the duties of a Vaisya. The natural duty of a Sudra is service.

45. Every man, if he engages in his own natural duty, attains to perfection. Hear, how man attains to perfection by performing his own natural duties.

46. Worshiping Him, from whom are the life of beings, and by whom all the universe is pervaded, by the performance of his own duty man is sure to attain to perfection.

47. Better is one's own duty, though performed imperfectly, than another's duty well-performed. Man incurs no sin by performing his duty prescribed by Nature.

48. Man must not, O son of Kunti, abandon his natural duties, however bad they might be—for all actions are enveloped by error as fire by smoke.

49. He whose mind is unattached to any thing, who has subdued his self, and whose desire is gone, through *Sanyasa*, obtains the supreme perfection of freedom from action.

50. Learn in brief, O son of Kunti, how a man, obtaining perfection, attains to *Brahma*, the Supreme End of Knowledge.

51. Having a pure mind, restraining his self by constancy, renouncing all objects of sense, and casting off affection and aversion,

52. He who resides in a lonely place, eats little, restrains his speech, body and mind, who is ever intent on meditation and abstraction, who is unconcerned,

53. Who is free from egoism, violence, pride, lust, wrath, surroundings, who is devoid of selfishness and is tranquil, becomes fit for assimilation with *Brahma*.

54. Becoming one with *Brahma*, and obtaining tranquillity in spirit, man grieves not and desires not. Seeing all beings alike, he obtains the highest devotion to *Me*.

55. By devotion he truly knows Me, truly what I am and who I am. Then knowing Me truly, he forthwith enters into Me.

56. Even performing all actions at all times, such a man, having his refuge in Me, obtains through My favour that state which is eternal and imperishable.

57. Mentally dedicating all actions to Me, resorting to mental abstraction, being devoted to Me, fix your thoughts constantly on Me.

58. Fixing your thoughts on Me, you will surmount all difficulties through My favour. But if from self-conceit you do not listen to Me, you will surely perish.

59. If out of self-conceit you think "I will not fight,"—Your this resolution will be in vain, for surely will Nature rule you.

60. Bound by your own Duty, ordained by Nature, you will involuntarily do that, which, out of delusion, you do not wish to do.

61. The Lord, O Arjuna, as if mounted on a machine, sits in the heart of all beings, turning them as He pleases by His illusive power.

62. O Bharata, seek shelter under Him in every way. By his favour, you will get Supreme Peace and the Eternal Seat.

63. I have thus declared to you the knowledge which is more mysterious than any other mystery. Reflect on it fully, and then act as you like.

64. Once more hear My supernatural words, the most mysterious mystery of all. You are very dear to Me; therefore, I tell you what is good for you.

65. Fix your heart on Me, become My devotee, sacrifice to Me, bow down to Me,—you will then come to Me. I tell you the truth, for you are very dear to Me.

66. Forsaking all religious duties, come to Me,—come to Me as thy sole refuge. I shall deliver you from all your sins. Do not grieve.

67. This knowledge that I have told you must not be declared by you to one who does not practise penances, who is not a devotee, who never waits on a preceptor, and who always culminates Me.

68. He, who will inculcate this supreme knowledge to those who are devoted to Me, offering Me his highest devotion, being freed from all doubts, will come to Me.

69. Amongst men none can be dearer to Me than such a man. None on earth can do Me greater service also than he.

70. And he, who will study this holy conversation between us, will offer to Me the sacrifice of Knowledge. This is my opinion.

71. Even he, who, with faith and without evil, will hear it, being freed from (the bond of births), will obtain the blessed seat of those that perform pious acts.

72. Have you heard, O Partha, this knowledge with mind undirected to any other object? Has, O Dhananjaya, your delusion, caused by ignorance, been destroyed?"

Arjuna said:—

73. "O undecaying One, through your favour my delusion is gone, I now know what I am. I am now firm. My doubts have been dispelled. I will obey you. I will do thy bidding."

Sanjaya said:—

74. O king, I heard this wonderful and hair-stirring words of Vasudeva and Partha.

75. Through the favour of Vyasa, I myself heard this mysterious, great and best words from the very lips of the Lord of Yoga, Srikrishna.

76. O king, I am feeling more and more pleasure as much as I am remembering the holy and wonderful words between Srikrishna and Arjuna.

77. O king, I am feeling more and more pleasure as much as I am remembering the wonderful manifestation of Srikrishna.

78. Wherever exist the Lord of Yoga Srikrishna and the great bowman Arjuna, there certainly do wealth, victory and glory exist.

Thus ends the forty-second chapter, the conversation between Krishna and Arjuna, in the Bhagavat-Gita of the Bhisma Parva.

CHAPTER XLIII.

(BHISMAVADHA PARVA).

Sanjaya said:—

1. Seeing Dhananjaya (Arjuna) take up once again his Gandiva and arrows, the great car-warriors (of the Pandava army) sent up a tremendous shout.

2. Those heroes, the Pandavas, and the Somakas, and those that followed them, blew their sea-born conchs in great delight.

3. Drums and *Pasis* and *Krakachas* and cow-horns were beat and blown together and the uproar made was very loud.

4. O ruler of men, then there came the celestials, the Gandharvas, the Pitris, the Siddhas and the Charanas with the desire of witnessing (the battle).

5. The highly blessed *Rishis* came there in a body with Satakratu (Indra) at their head, so that they might see the great slaughter.

6—8. O king, seeing the two armies, which resembled two oceans, ready for the battle and marching continually forward, the brave king Yudhisthira, Dharmaraja, put off his armour and cast aside his excellent weapons. Then soon alighting from his chariot, he proceeded with joined hands, and with restrained speech towards the direction where the hostile host stood looking at the grand father and facing the east.

9. Seeing him proceed, the son of Kunti, Dhananjaya, soon alighted from his car and followed him accompanied by all his brothers.

10. The lord Vasudeva also followed him. The chief kings also (of Yudhisthira's army) followed him in great anxiety.

Arjuna said :—

11. "O king, what is this you are doing that abandoning us you proceed on foot, face eastwards to the enemy's army."

Bhima said :—

12. "O great king, where are you going, O ruler of earth, putting aside your armour and weapons, you go towards the enemy's warriors clad in armour, thus abandoning your brothers.

Nakula said :—

13. O descendant of Bharata, you are my eldest brother. Fear troubles my heart on account of your this proceeding (towards the enemy) : Tell us where you are going.

Sahadeva said :—

14. O king, when these hostile troops, both numerous and terrible, stand here to fight with us, where do you go to their directions ?

Sanjaya said :—

15. O descendant of Kuru, though he was thus addressed by his brothers, yet he continued to proceed without uttering a word.

16. To them then the high-souled and the greatly wise Vasudeva thus smilingly spoke "His intention is known to me."

17. Having (first) paid his respects to all the *Gurus*, such as Bhisma, Drona, Kripa and Salya, he will fight with the enemy.

18—21. It is heard in the old history that he, who, having paid his respects to his reverend preceptors and relatives, according to the *Shastras*, fights with those that are his superiors, is certain to win victory in battle. This is my opinion. When Krishna was saying this, a loud uproar of "Alas" and "Oh" rose in the ranks of the troops of Dhritarashtra's son ; but the others remained quiet. Seeing Yudhishthira, the heroic warriors of Dhritarashtra's son thus talked amongst themselves, "This fellow is an infamous wretch of his race. It is apparent that this king is coming in terror to Bhisma.

22—24. Yudhishthira with his brothers has become a seeker after Bhisma's protection. When Dhananjaya is protector and the sons of Pandu, Vrikodara (Bhima), Nakula and Sahadeva, why does this Pandava (Yudhishthira) come (to Bhisma) in fear. Though celebrated in the world, this one could never have been born in the Kshatriya order, for he is weak and his heart is filled with fear of battle." Then those warriors all praised the Kurus.

25—27. Becoming greatly pleased, all of them waved their garments with cheerful hearts, O king, all the warriors then blamed Yudhisthira with his brothers along with Keshava (Krishna). O king, then the Kuru army crying shame to Yudhisthira again became quiet. What will this king say ? What will Bhisma say in reply ?

28—30. What will Bhima who is ever boastful of his prowess in battle and what Krishna and Arjuna say ? What has Yudhisthira to say ? O, great king, the curiosity of both the armies in respect of Yudhisthira was great. (In the mean time) the king entered the hostile army full of arrows and darts. He then quickly proceeded towards Bhisma, surrounded by his brothers. Seizing his feet with his two hands, the king (Yudhisthira), the son of Pandu, then thus spoke to Bhisma, the son of Shantanu, who was then ready for battle.

Yudhisthira said :—

31. O invincible one, I bow to you. We shall fight with you. Grant us your permission ; give us your blessings.

Bhisma said :—

32. O ruler of earth, O great king, O descendant of Bharata, if you had not come to me in this battle, I would have cursed you for bringing about your defeat.

33. O son, I am pleased with you. O son of Pandu, fight and obtain victory. Whatever else you have desired to obtain, get them all in this battle.

34. O son of Pritha, ask for a boon which you desire to get. O great king, if it so happens, then defeat will not be yours.

35. O king, a man is the slave of wealth, but wealth is no one's slave. This is very true. I am bound to the Kurus by wealth.

36. O descendant of Kuru, it is for this I am, like a eunuch, uttering these words that I am bound to the Kurus by wealth. Except battle,—What do you desire?

Yudhisthira said :—

37. O greatly wise one, desiring my welfare from day to day look after my interests. Fight for the sake of the Kurus,—this is my prayer.

Bhisma said :—

38. O king, O descendant of Kuru, what can I do for you. I shall of course fight on behalf of your enemies. Tell me what can I do for you?

Yudhisthira said :—

39. O sire, I bow to you, I ask you (tell us) how we shall be able to vanquish you who are invincible. Tell me this, it is for my benefit,—if you see any good in it.

Bhisma said :—

40. O son of Kunti, I do not see the person who,—even if he be the lord of the celestials—can defeat me in battle when I fight.

Yudhisthira said :—

41. O grandfather, I bow to you. I ask you,—tell us how your death might be caused by your enemy.

Bhisma said :—

42. O sire, I do not find the man who can defeat me in battle. The time for my death is not yet come. (On some future occasion) come to me.

Sanjaya said :—

43. O descendant of Kuru, Yudhisthira then once more saluted him and accepted his words with bent head.

44. That mighty-armed hero surrounded by his brother then went towards the chariot of the preceptor (Drona) through the lines of soldiers who all looked at him.

45. Then bowing down to Drona and walking round him, he spoke these words to that invincible hero,—words beneficial to him.

Yudhisthira said :—

46. 'O invincible hero, I ask you, (tell me) how I may fight without incurring any sin, and how, O Brahmana, with your permission I may vanquish all my enemies'.

Drona said :—

47. O king, if, having resolved to fight, you failed to have come to me, I would have cursed you for bringing about your defeat.

48. O Yudhisthira, O sinless one, I am now pleased and honoured by you. I give you permission. Fight and win victory.

49. I shall also fulfil your desire. Tell me what you have to say. Battle excepted, tell me what you desire to get.

50. A man is the slave of wealth ; but wealth is the slave of none. O king, this is a great truth. I am bound to the Kurus by their wealth.

51. It is for this like a eunuch I am telling you the following—" Battle excepted, what do you wish to get.?" I shall fight on behalf of the Kurus ; but I shall pray for your victory.

Yudhisthira said :—

52. O Brahmana, pray for my victory and advise me what is good to me. Fight for the Kurus. This is the boon I ask from you.

Drona said :—

53. O king, victory is certain to you,—who have Krishna as your counsellor. I wish that you will defeat your enemy in this battle.

54. Where there is righteousness there is Krishna. Where there is Krishna, victory is certain to be there. O son of Kunti, go and fight. Ask me, what shall I speak to you?

Yudhisthira said :—

55. O foremost of Brahmanas, I ask you, hear what I have to say. How shall we in battle defeat you who are invincible?

Drona said :—

56. As long as I fight, so long victory cannot be yours. O king, therefore with the help of your brothers try to kill me soon.

Yudhisthira said :—

57. O mighty-armed one, tell us the means of your death. O preceptor, prostrating myself to your feet I ask you this. I bow to you.

Drona said :—

58. O son, I cannot see such an antagonist who may kill me when I stand in battle, when I fight with my anger excited and when I scatter incessantly shower of arrows.

59. O king, except when I shall be prepared for death, having abandoned my arms and withdrawing myself from all surrounding sights, none will be able to kill me. What I tell you is true.

60. I tell you also that having heard something very disagreeable from some creditable source, I will abandon my arms in the battle.

Sanjaya said:—

61. O king, having heard these words of the wise son of Bharadwaja and also having honoured the preceptor, he (Yudhisthira) went towards the son of Saradwata (Kripa).

62. Bowing down to Kripa and walking round him, O king, Yudhisthira, accomplished in speech, thus spoke to that greatly brave warrior.

Yudhisthira said:—

63. "O preceptor, with your permission I will fight without incurring sin. O sinless one, if I get your permission, I shall (certainly) defeat my enemy."

Kripa said:—

64. "If having resolved to fight, you failed to have come to me, I would have cursed you, O king, for bringing about your defeat.

65. A man is the slave of wealth, but wealth is the slave of none. O king, this is the truth. I am bound to the Kurus by wealth.

66. O king, I must fight for them. I therefore speak like a eunuch in telling you, "Battle excepted, what do you desire to get?"

Yudhisthira said:—

67. O preceptor, I ask you therefore, listen to me.

Sanjaya said:—

Saying this, the king became greatly agitated. Being deprived of his sense, he stood silent.

68. Knowing however what he desired to say, the son of Gautama (Kripa) thus spoke to him, "O king, I am incapable of being killed. Fight and win victory.

69. I am pleased by your coming. O king, rising every day (from my bed), I shall pray for your victory. I truly speak this to you.

70. O king, having heard these words of Gautama (Kripa) and after having paid him due respect, the king went to the place where the Madra king was.

71. Bowing to Salya and walking round him, the king spoke to that invincible warrior these words beneficial to him.

Yudhisthira said:—

72. O invincible hero, if I fight with your permission, I will not incur sin. With your permission I shall defeat my enemies.

Salya said:—

73. If having resolved to fight, O king, you failed to have come to me, I would have then cursed you for bringing about your defeat.

74. I am very much pleased with you. I am much honoured by you. Let it be as you desire, I give you permission, fight and win victory.

75. O hero, speak, what do you want? What shall I give you. O king, battle excepted, what do you desire to get?

76. A man is the slave of wealth, but wealth is the slave of none. O king, this is the truth. I am bound to the Kurus by wealth.

77. O nephew, it is for this I am speaking to you like a eunuch. I shall do as you desire. Battle excepted, what do you wish to get?

Yudhisthira said:—

78. O king, think daily of what is beneficial to me. Fight as you please with the foes. This is the boon I ask from you'

Salya said:—

79. O fire of kings, in the present circumstance what help can I render to you? I shall of course fight on behalf of your enemy, for I have been made one of their party by the Kurus with their wealth.

Yudhisthira said:—

80. O Salya, this was the boon I asked during the preparations for this battle. The prowess of the Suta's son (Karna) should be weakened by you in battle.

Salya said:—

81. O Yudhisthira, O son of Kunti, your this desire will be fulfilled. Go, fight as you please. I shall pray for your victory.

Sanjaya said:—

82. Having received the permission of his maternal uncle (Salya) the king of the Madra, the son of Kunti (Yudhisthira), surrounded by his brothers, came out of the vast (Kuru) army.

83. Vasudeva (Krishna) then went to Radha's son (Karna) on the field of battle. For the sake of the Pandavas, the eldest brother of Gada, then, thus spoke to Karna :

84. "O Karna, I have heard that from the hatred you bear for Bhisma you will not fight. O son of Radha, come to our side, so long Bhisma is not killed.

85. O son of Radha, when Bhisma will be killed, you may come back and fight on Duryodhana's side, if you have no particular leaning for any party.

Karna said :—

86. O Keshava, I shall not do anything that is disagreeable to Dhritarashtra's son (Duryodhana), I am ever devoted to him, know, that my life has been cast off for him.

Sanjaya said :—

87. Having heard these words, Krishna stopped, O descendant of Bharata, he then returned to the Pandavas headed by Yudhisthira.

88. Then, in the midst of all the warriors, the eldest Pandava thus loudly exclaimed "He, who will choose us, will be considered by us as our ally."

89. Thereupon Yuyutsu thus spoke with a cheerful heart to the son of Kunti, Dharmaraja Yudhisthira.

90. I shall fight under you in this battle, O sinless one. I shall fight on your side, if you accept me.

Yudhisthira said :—

91. Come, come, all of us will fight with your foolish brothers. O Yuyutsu, both Vasudeva and all of us say.

22. "I accept you, O mighty-armed hero, fight for my cause. It appears the thread of Dhritarashtra's line, as well as his funeral cake, will rest on you.

93. O prince, O effulgent one, accept us that accept you; the wrathful and foolish Duryodhana will not live.

Sanjaya said :—

94. Then abandoning the Kurus, your son, Yuyutsu, went over to the army of the Pandavas with the beat of drums and cymbals.

95—96. Those foremost of men then all ascended their respective chariots. They placed their troops in battle-array.

97. They ordered thousands of drums and cymbals to be played, Those foremost of men themselves also sent up lion-like roars.

98. Seeing those foremost of men, the Pandavas, seated on their cars, the kings with Dhrishtadyumna and others once more sent up shouts of joy.

99. Seeing the nobleness of the Pandavas, who had paid due honour to those that deserved it, all the kings highly praised them.

100. They talked amongst themselves about the friendship, compassion and kindness to kinsmen displayed on every occasion by those high-minded men.

101. "Excellent"—Excellent"—were the words shouted everywhere. Eulogistic hymns for those illustrious men were chaunted by all. The minds and hearts of every one were attracted towards them.

102. Both the Aryas and the Mlechhas that saw or heard of this conduct of the Pandavas all wept with their voice choked with tears.

103. Those greatly powerful also ordered hundreds and hundreds of large drums and *Pushkaras* to be sounded and thousands and thousands of conchs all as white as the milk of the cows to be loudly blown.

Thus ends the forty-third chapter, going to Bhisma &c, in the Bhismavadha of the Bhisma Parva.

CHAPTER XLIV.

(BHISMAVADHA PARVA)—*Contd.*

Dhritarashtra said :—

1. When the troops of my side and those of the foe were thus placed in battle-array, who struck first, the Kurus or the Pandavas?

Sanjaya said :—

2. Having heard the words of his brother, your son Dushasana advanced with his forces with Bhisma at their head.

3. Desiring to fight with Bhisma, the Pandavas cheerfully advanced with Bhimasena at their head.

4—5. Thereupon lion-like roars, clamorous shouts, the noise of *Krakachas*, the blare of cow-horns and the sounds of drum, cymbals and tabors arose in both the armies. The soldiers of the enemy rushed upon us and we also rushed upon them with loud shouts.

6. The vast armies of the Kurus and the Pandavas shook in that fearful and bloody battle by the sounds of conchs and cymbals, as a forest is shaken by the wind.

7. The great noise, made by those troops consisting of kings, elephants and horses, rushing upon one another in an evil hour, was like that of the ocean in a tempest.

8. When that loud and hair-stirring noise rose, the mighty Bhimasena roared like a bull.

9. Bhimasena's roars rose above the sounds of conchs, and drums, the roarings of elephants and the lion-like shouts of the warriors.

10. The shouts of Bhimasena drowned the neighings of thousands of horses in both the armies.

11. Hearing those shouts of Bhimasena whose roarings resembled that of the clouds and the report of the thunder, your soldiers were filled with fear.

12. Hearing those roars of that hero (Bhima), the horses and the elephants (of both the armies) ejected urine and excreta, as other animals do at the roars of the lion.

13. Roaring like a deep mass of clouds and assuming a fearful appearance, that hero filled your sons with great alarm and then rushed upon them.

14—17. Then all the brothers, your sons Duryodhana, Durmukha, Durshasha, that great car-warrior Dushashana, Durmarshana, Vivingsati, Chitrasena, the great car-warrior Vikarna and also Purumitra, Jaya, Bhoja, the brave son of Somadatta,—all these heroes, shaking their bows which looked like so many masses of clouds charged with flashes of lightning, and taking out long arrows looking like so many snakes that have cast off their sloughs, surrounded that great bowman (Bhima) and covered him with a shower of arrows, as clouds cover the sun.

18—19. The sons of Draupadi, the great car-warrior (Abhimanyu) son of Subhadra, Nakula and Sahadeva, Dhrishtadyumna, the son of Prishata, all rushed against the warriors of Dhritarashtra's son and tore them asunder with sharp arrows as the summits of mountains are broken down by the thunder-bolt.

20. In that first encounter that resounded with the terrible twang of the bow and flappings of the leathern fences, none of your party or of that of the enemy turned them back.

21. O best of the Bharata race, O king, I saw the lightness of hands of the disciples of Drona who shot countless arrows and always succeeded in hitting the marks.

22. The twang of the bows did not stop for a moment and the blazing arrows flashed through the air like meteors falling from the sky.

23. O descendant of Bharata, all the kings stood like spectators and saw the interesting and awful battle between kinsmen.

24. O king, then those great car-warriors, remembering the great injuries they had suffered, challenged one another in anger and tried their utmost (to win victory).

25. The two armies of the Kurus and the Pandavas, full of elephants, horses and cars, looked exceedingly beautiful on the field of battle, like painted figures on canvas.

26. Then all the kings took up their bows. The sun was covered by the dust raised by the combatants.

27—30. Under the command of your son, they rushed upon the enemy at the head of their respective troops. Fearful was the uproar made by the elephants and horses of the kings rushing to the charge, mingled with the lion-like shouts of the warriors and the din made by the sounds of conchs and drums. The uproar of that ocean (the battle field), which had arrows for its crocodiles, bows for its snakes, swords for its tortoises and the forward leaps of the warriors for its tempest, looked like a real ocean agitated by a tempest. Thousands of kings commanded by Yudhishthira attacked the ranks of your son with their respective troops.

31—32. While fighting, or retreating, or rallying again, neither the men of our side nor those of the enemy's could be distinguished. But your father (Bhisma) shone transcending all that countless host in that fearful and terrible battle.

Thus ends the forty-fourth chapter, the commencement of the battle, in the Bhismavadha of the Bhisma Parva.

CHAPTER XLV.

(BHISMAVADHA PARVA.)—*Contd.*

Sanjaya said:—

1. O king, in the morning of that awful day commenced the fearful battle that mangled the bodies of so many kings.

2. Desiring victory in battle, the loud shouts that the Kurus and the Srinjayas made, resembling those of so many lions, caused the earth and the sky to be resounded.

3. A tremendous uproar was heard, mingled with the flappings of the leathern

fences and the blare of conchs. Lion-like roars rose from men shouting at one another.

4. O best of the Bharata race, the twang of the bow-strings, the heavy tread of infantry, the furious neighing of horses,

5. The falling of sticks and iron hooks, the clash of weapons, the jingle of bells round the necks of elephants rushing upon one another,

6. The clatter of the wheels of cars that resembled the roars of clouds,—all these mingled together,—produced a hair-stirring uproar.

7. All the Kuru warriors, reckless of their lives, with cruel intentions, rushed upon the Pandavas with their standards upraised.

8. O king, taking up a fearful bow that resembled the rod of death himself, the son of Shantanu, Bhisma, rushed upon Dhananjaya (Arjuna) on the field of battle.

9. The greatly powerful Arjuna also, taking up the bow Gandiva which is celebrated all over the world, rushed upon the son of Ganga (Bhisma) on the field of battle.

10. Both those two foremost heroes of the Kuru race desired to kill each other. Though the mighty son of Ganga pierced Partha with his arrows, yet he could not make him waver.

11. O king, that son of Pandu (Arjuna) also could not make Bhisma waver in battle. The great bowman Satyaki rushed against Kritavarmana,

12-14. The fight between these two (heroes) was extremely fearful and hairr-stiring. Satyaki wounded Kritavarmana and Kritavarmana wounded Satyaki with loud shouts and thus they weakened each other. Pierced all over the body with arrows, those two great warriors shone like two blossoming *Kinsukas*, when they are adorned with flowers in spring. The great bowman Abhimanyu fought with Vrihadvala.

15. O king, the ruler of Kosala, soon, in that battle, cut off the standard and overthrew the charioteer of the son of Subhadra, (Abhimanyu).

16. When his charioteer was overthrown, Subhadra's son was filled with wrath. O king, he pierced Vrihadvala with nine arrows.

17. That chastiser of foes, (Abhimanyu) with a couple of sharp arrows cut off his standard, with one (arrow) he cut down one of the protectors of his car-wheels and with another his charioteer.

18—19. Those (two) chastisers of foes fought on and weakened each other with sharp arrows. Bhimasena fought with your son Duryodhana, that great car-warrior who had injured (the Pandavas) in pride. Both of those Kuru chiefs are foremost of men and both of them are great car-warriors.

20—23. They covered each other, on the field of battle, with showers of arrows. O descendant of Bharata, seeing the fight between these two illustrious and accomplished warriors learned in all the modes of warfare, all creatures were filled with amazement. Dushasana rushed against the great car-warrior Nakula and pierced him with many sharp arrows. The son of Madri laughingly cut off with his sharp arrows the standard and the bow of his adversary. He then wounded him with twenty-five small-headed arrows.

24. Your son who is ever difficult to be vanquished then killed in that fearful battle Nakula's horses and then cut down his standard.

25. Durmukha rushed upon the mighty Sahadeva. He fought with him in that terrible battle and pierced him with a shower of arrows.

26. The heroic Shahadeva soon overthrew in that fearful battle Durmukha's charioteer with a sharp arrow.

27. Both of them were irresistible in fight. Each, attacking the other, and being desirous of warding off each other's attack, struck terror into each other with fearful arrows.

28. The king Yudhisthira himself fought with the ruler of the Madra. The Madra king cut off the bow of Yudhisthira.

29. Thereupon, the son of Kunti, took up another bow which was stronger and capable of inparting greater velocity.

30. The king, then saying in great wrath "Wait" "Wait" covered the king of Madra with straight arrows.

31—34. O descendant of Bharata, Dhristadyumna rushed against Drona. In great anger Drona cut off in that battle the hard bow of the illustrious Panchala prince,—the bow which was ever capable of taking the lives of the foes. He shot in that battle a fearful arrow which was like the second rod of Yama. The arrow thus shot penetrated into the body of the prince. Taking up another bow and fourteen arrows, the son of Drupada pierced Drona with his arrows. Enraged with each other they fought on.

35. O king, the impetuous Sankha met Somadatti's son who was equally impetuous

in battle and he shouted out to him "Wait" "Wait".

36. That hero then pierced his right arm in that fight. Thereupon the son of Somadatta wounded Sankha on the shoulders.

37. O king, the battle that was fought between these two proud heroes soon became as fearful as the battle between the celestials and the Asuras.

38. O king, that high-souled great car-warrior Dhristaketu angrily rushed upon Valhika who was the very embodiment of anger.

39. O king, great Valhika, sending up a lion-like roar, weakened the wrathful Dhristaketu with countless arrows.

40—41. The king of the Chedis, then becoming exceedingly angry, quickly pierced Valhika with nine arrows in that battle. Like an infuriated elephant attacking another infuriated elephant, they roaerd against each other in great anger. They fought in great wrath and they looked like the planets *Angaraka* and *Vudha*.

42. The doer of cruel deeds, Ghatatkacha, O descendant of Bharata, wounded that mighty and angry Rakshasha (Alambusha with ninety sharp arrows.

43. Alambusha, in that great battle, wounded the mighty son of Bhimasena (Ghatatkacha) in many places with straight arrows.

44. Wounded with arrows they appeared in that battle like the mighty Indra and the powerful Vala in the battle between the celestials and the Danavas.

45. O king, the mighty Shikhandin attacked Drona's son. But Aswathama severely wounded Shikhandin with a sharp arrow and thus made him tremble.

46. O king, Shikhandin also wounded the son of Drona (Ashwathama) with a sharp and excellent weapon.

47—48. They brought on striking each other with various kinds of arrows. O king, Virata, that commander of an army, rushed against the heroic Bhagadatta in battle. Becoming exceedingly angry, Virata shot at Bhagadatta a shower of arrows, as the clouds shower rain on a mountain. But that ruler of earth, Bhagadatta, soon covered Virata with arrows as clouds cover the sun. The son of Saradwata, Kripa, attacked the ruler of the Kaikeyas named Vrihadkshatra.

52. O descendant of Bharata, Kripa covered him with a shower of arrows. Vrihadkshatra also covered the angry son of Gautama with a shower of arrows.

53. Having killed each other's steeds and cut off each other's bows, those (two) warriors were both deprived of their cars. Becoming exceedingly angry, they attacked each other with swords.

54—56. The battle they then fought was fearful and unparalled. That chastiser of foes, king Drupada, angrily rushed on the ruler of Sindhu, Jayadratha. The Sindhu king wounded Drupada in that battle with three arrows, and Drupada too wounded him in return. The battle they fought was fearful and terrible.

57—58. It gave satisfaction to the hearts of all spectators; it was like the conflict between the planets *Sukra* and *Angaraka* your son Vikarna with fleet steeds attacked the greatly powerful Sutasoma and they began to fight. Though Vikarna wounded Sutasoma with many arrows, yet he failed to make him waver.

59—61. Sutasoma also could not make Vikarna waver. It was a wonderful sight. That great car-warrior, that foremost of men, that greatly powerful Chekitan rushed upon Susarman for the sake of the Pandavas. O king of kings, Susarman however checked the advance of that great car-warrior Chekitan with heavy showerof arrows. Chekitana also becoming exceedingly angry showered on Susarman a shower of arrows as a mass of clouds shower rains on a mountain.

62. O king, the greatly powerful Sakuni attacked the mighty Prativindhya as a lion attacks an infuriated elephant.

93. The son of Yudhisthira in great anger wounded Suvala's son with many sharp arrows as Maghavat (Indra) mangles a Danava.

64. In that terrible battle, Sukuni also wounded Prativindhya and mangled the body of that greatly intelligent warrior with sharp arrows.

65. O great king, Srutakarman attacked in that battle the great car-warrior, the mighty Sudhakshina, the king of the Kambhojas.

66. O king of kings, Sudhakshina wounded that great car-warrior the son of Sahadeva, but he could not make him waver; he stood as the Mainaka mountain.

67. Thereupon Srutakarman in great anger weakened that great car-warrior of the Kambhojas with countless arrows and mangled him in many parts of his body.

68. That chastiser of foes, Iravan rushed in great anger on the wrathful Srutayush in that great battle.

69. The mighty son of Arjuna, that great car-warrior, then killing the horses of his adversary, sent up a loud roar. O king, all the kings praised him (by his this great feat).

70. Srutayusha, in great anger, killed in that battle the horses of the son of Arjuna with a great mace and then they fought on.

71. The two princes of Avanti, Vinda and Anuvinda attacked in that battle the great car-warrior the brave Kuntibhoja who was with his son at the head of his troops.

72. We saw wonderful prowess in those two princes, for they fought with great coolness, though they had to fight with a very large number of troops.

73. Anuvinda hurled a mace at Kuntibhoja, but he (Kuntibhoja) soon covered him with a shower of arrows.

74. The son of Kuntibhoja wounded Vinda with many arrows but he too wounded him in return. The battle they fought was wonderful.

75. O respected one, the Kekaya brothers at the head of their troops attacked in that battle the five Gandharva princes with their troops.

76. Your son Viravahu fought with that foremost of car-warriors, Uttara, the son of Virata and wounded him with nine arrows.

77. Uttara also wounded him with many sharp arrows; O king, the ruler of Chedi attacked in that battle Uluka.

78. He wounded Uluka with a shower of arrows and Uluka too wounded him with sharp arrows with excellent wings.

79. O king, the battle they fought was fearful in the extreme, for, being unable to defeat each other, they fearfully mangled each others body.

80. Thus in that great battle thousands of single combats were fought between car-warriors, elephant-men, horse-men and foot-soldiers of both the sides.

81. For a short time the battle looked beautiful, but O king, it soon grew furious and nothing could be seen.

82. In that battle elephants rushed against elephants, car-warriors against car-warriors, horsemen against horsmen and foot-soldiers against foot-soldiers.

88. The battle then became confused and fearful in the extreme. The heroes rushed against one another in a great number;

84. The celestial Rishis, the Siddhas and Charanas who were present, saw that battle as if it were the battle between the gods and the demons.

85. Thousands of elephants and cars, countless horsemen and foot-soldiers, appeared to have altered their character.

86. O foremost of men, it was seen that car-warriors, elephants, horsemen and foot-soldiers, all fought with one another, again and again, on the same places.

Thus ends the forty-fifth chapter, the single combats, in the Bhismavadha of the Bhisma Parva.

CHAPTER XLVI.

(BHISMAVADHA PARVA)—*Continued.*

Sanjaya said:—

1. O king, O descendant of Bharata, I shall now describe to you the fight of hundreds and thousands of foot-soldiers, who were in utter forgetfulness of all considerations for others.

2. The son did not recognise the father and the father the son. The brother did not recognise his own brother and the sister's son did not recognise his maternal uncle.

3. The maternal uncle did not recognise his sister's son, and the friend did not recognise the friend. The Pandava and the Kuru forces fought as if they had been possessed by demons.

4. O foremost of men, some warriors attacked with their cars the cars of the enemies, and crushed the yokes of those cars to pieces.

5. The shafts of cars broke dashing against shafts of other cars, the spikes of car-yokes broke against spikes of car-yokes. Some unitedly attacked others that were united but all were eager to take one another's life.

6—8. Some cars were obstructed by other cars and they were unable to move. Huge elephants with rent temples fell upon other huge elephants. They angrily tore one another's body with their tusks. O king, others, again, attacking other impetuous and huge ones with huge standards on their backs, being wounded by tusks, roared in great agony.

9. Disciplined by training and urged on by pikes and hooks, elephants not in rut attacked those that were in rut.

10. Huge elephants, attacked by those that were in rut, ran away in all directions, uttering cries like those of cranes.

11—12. Many huge elephants, well-trained and with juice trickling down from their rent temples and mouth, having been wounded by swords, lances and arrows, shrieked aloud. Pierced in their vital parts they fell down and expired. Uttering fearful cries, some ran away in all directions.

13--15. O king, the foot-soldiers, that protected the elephants, that possessed broad chests, that were capable of effectually striking the foe, armed with pikes, bows, bright battle-axes, maces, clubs, arrows, lances, shafts and heavy iron-mounted bludgeons and swords of the brightest polish, ran in every direction with the firm resolve of taking one another's life.

16. The swords of brave combatants who rushed against one another having been steeped in blood shone with great brilliancy.

17. The whizing noise of the swords, made by their whirling and falling by heroic arms, became very loud.

18—19. O descendant of Bharata, crushed with maces and clubs, cut off with tempered swords, pierced and grinded by the tusks of elephants, the combatants sent forth heart-rending wails as those of men doomed to hell.

20. Horsemen on fleet horses with tails like the plumes of swans, rushed upon one another.

21. Hurled by them, long, fleet and polished and sharp-pointed darts, decked with gold, fell (on all sides) like so many snakes.

22. Some heroic horsemen on fleet steeds leaped up and cut off the heads of car-warriors who were seated on their cars.

23. A car-warrior, getting a body cavalry within shooting distance, killed many with straight arrows furnished with broad heads.

24. Many infuriated elephants adorned with gold trappings and looking like newly-risen clouds threw down the horses and crushed them with their legs.

25. Being struck on their frontal globes and flanks, and mangled by lances, many elephants roared aloud in great agony.

26. In the bewildering confusion of the melee, many elephants threw steeds with their riders and crushed them down.

27, Overthrowing with their tusks steeds and their riders, some elephants roved about and crushed cars with their standards.

28. Some huge male elephants, from excess of energy and with the temporal juice gushing down from their temples in large quantities, killed horses with their riders by their trunks and legs.

29. Polished, sharp-pointed and fleet [illegible] hissing snakes fell upon the steeds, the temples and the flanks and the limbs of elephants.

30. O king, fearful, polished javelins resembling large meteoric flashes being hurled by heroic arms fell everywhere piercing through bodies of men and horses and cutting through coats of mail.

31, Taking out their sharp swords from sheathes made of leopard's and tiger's skins, many killed their adversaries in battle.

32. Many warriors, though attacked and their bodies cut open, fell upon their antagonists with swords, shields and battle-axes.

33. Dragging down and overthrowing cars with their horses by their trunks, some elephants roved about in all directions, guided by the cries of those behind them.

34—36. Some pierced by javelins, some cut down by battle-axes, some crushed by elephants, some trodden down by horses, some cut by the car-wheels and some by axes, O king, loudly called for their kinsmen. Some called upon their sons, some upon their fathers, some upon their brothers some upon their relatives, some upon their meternal uncles, some upon their sister's sons, and some upon their friends and others.

37. O descendant of Bharata, a large number of combatants lost their weapons, many had their thighs broken. Some were seen to cry piteously for their desire for life, with arms torn off or sides pierced or cut open.

98. O king, some having but little strength, and lying on the field of battle asked for water from excessive thirst.

39. O descendant of Bharata, some, weltering in blood and becoming greatly weakened, censured themselves and your sons assembled (in that battle.)

40. O exalted one, but there were others,—the brave Kshatriyas, who having wounded one another, did not abandon their weapons nor did they set up any wails.

41—44. There were some, who, lying on those places where they lay, roared in joy, and bitting from wrath their own lips with their teeth, looked at one another with faces rendered fearful by the contraction of their eye-brows. Others, possessing great strength and tenacity, wounded with arrow, remained perfectly silent smarting under their pains. Other brave car-warriors, deprived of their own cars in battle and thrown down and wounded by huge elephants, asked to be taken up on the cars of others. O king, many looked beautiful like blossoming *kinsukas*.

45—47. In that fearful battle, destructive of heroes, the father killed the son and the son killed the father, the sister's son killed

the meternal uncle, the meternal uncle killed the sister's son Friends killed friends and kinsmen killed kinsmen. Thus took place the great slaughter in that great battle between the Kurus and the Pandavas.

48. In that fearful and terrible battle in which no consideration was shown, the Pandavas (at last) began to waver before Bhisma.

49—50. O best of the Bharata race, O king, the mighty-armed Bhisma, with his great standard made of silver and adorned with the device of a palmyra with five stars, sitting upon his excellent car, shone like the moon on the Meru mountain.

Thus ends the forty-sixth chapter, the great slaughter, in the Bhismavadha of the Bhisma Parva.

CHAPTER XLVII.

(BHISMAVADHA PARVA)—*Contd.*

Sanjaya said :—

1—2. O king, when the greater part of that fearful day passed away, Durmukha, Kritavarmana, Kripa, Salya and Vivingsati, urged by your son, came to Bhisma and began to protect him in that fearful battle which was so destructive of the foremost of men.

3. O best of the Bharata race, protected by those five great car-warriors, that great hero penetrated the Pandava army.

4. O descendant of Bharata, the palmyra standard of Bhisma was seen to glide continuously through the Chedis, the Kashis, the Karushas and the Panchalas.

5. That hero (Bhisma) cut off the heads (of the foes) and their cars with yokes and standards with broad-headed, swift and perfectly straight arrows.

6. O best of the Bharata race, Bhisma seemed to dance on his car as it moved about. Some elephants vitally wounded by him, shrieked in great agony.

7. Thereupon Abhimanyu angrily rushed towards Bhisma's car on his own car yoked with excellent horses of brown colour,

8. And adorned with a standard decked with pure gold and resembling a Karnikara tree, he attacked Bhisma and those five foremost of car-warriors.

9. Striking with a sharp arrow the palmyra standard (of Bhisma) that hero fought with Bhisma and those other warriors who were protecting him.

10. Wounding Kritavarmana with one arrow and Salya with five, he weakened his great grandfather with nine arrows.

11. With one arrow shot from his bow drawn to its fullest extent, he cut off (Bhisma's) standard adorned with gold.

12. With one broad-headed and straight arrow capable of penetrating every thing, he cut off the head of Durmukha's charioteer.

13—14. With another sharp arrow, he cut down the gold-decked bow of Kripa. With many sharp arrows that great car-warrior wounded them all. Seeing his lightness of hand, even the celestials were pleased.

15. Seeing the great exactness of Abhimanyu's aim, all the car-warriors with Bhisma at their head, considered that he possessed the great capacity (of his father) Dhananjaya.

16. His bow, sending forth sound like the twang of *Gandiva* while stretched and restretched, seemed to revolve like a circle of fire.

17. Then that chastiser of foes, Bhisma rushing on him with great impetuosity, soon, wounded the son of Arjuna with nine arrows.

18. He too with three broad-headed arrows cut off the standard of that greatly powerful warrior. Of rigid vows, Bhisma also struck his adversary's charioteer.

19. O sire, Kritavarmana, Kripa and Salya, piercing Arjuna's son, all failed to make him, waver for he stood firm like the Mainaka mountain.

20. Though surrounded by those great car-warriors of Dhritarashtra's army, the heroic son of Arjuna still showered, on those five car-warriors, a down pour of arrows.

21. Baffling their great weapons by a shower of arrows and pouring on Bhisma a shower of his arrows, the mighty son of Arjuna sent up a loud roar.

22. When he was thus struggling in the battle, and afflicting Bhisma with (his) arrows, the strength of his arms we saw then was very great.

23. Possessed of such great power, Bhisma shot his arrows at him. But he (Abhimanyu) cut off in the fight all the arrows shot from Bhisma's bow.

24. Then that brave bowman cut off, with nine arrows, the standard of Bhisma

in that great battle. When this great deed was done, the people sent forth a loud shout.

25. Adorned with jewels and made of silver, that tall palmyra-deviced standard, O descendant of Bharata, cut off by the arrows of Subhadra's son, fell down on the ground.

26. O best of the Bharata race, seeing that standard cut down by the arrows of Subhadra's son, the proud Bhima sent up a loud shout to cheer up the son of Subhadra.

27. Then in that great battle, the mighty Bhimasena caused many powerful celestial weapons to appear.

28. The high-souled great grandsire (Bhisma) then covered Subhadra's son with thousands of arrows.

29. Thereupon ten great bowmen and mighty car-warriors of the Pandava (army) soon rushed on their cars to protect the son of Subhadra.

30. O king, these were Virata and his son, the descendant of Prishata, Dhrishtadyumna, Bhima, the five Kekaya brothers, and Satyaki.

31. As they were rushing upon him with great impetuosity, the son of Shantanu, Bhisma, in that great battle, wounded the Panchala princes with three arrows and Satyaki with ten.

32. With one winged arrow as sharp as a razor shot from his bow drawn to its fullest stretch, he cut off the standard of Bhimasena.

33. O foremost of men, the lion-deviced standard of Bhimasena, made of gold, being cut off by Bhisma, fell from the car.

34. Thereupon Bhima wounded the son of Shantanu with three arrows, Kripa with one and Kritavarmana with eight.

35. The son of Virata, Uttara, also riding on an elephant with upraised trunk attacked the king of Madra.

36. But Salya checked the great impetuosity of that foremost of elephants rushing towards his car.

37. But that foremost of elephants angrily placed his leg on the yoke of (Salya's) car and killed his four large and swift horses.

38. The king of Madra, staying on the car the horses of which had been killed, hurled an iron dart, which resembled a snake, in order to kill Uttara.

39. His armour being cut through by the dart, he lost consciousness and fell rom the elephant, the hook and the lance also fell loosened from his grasp.

40. Salya then took up his sword, and jumping down from his excellent car, he with great force cut off the large trunk of that great elephant.

41. His armour pierced all over with a shower of arrows and his trunk cut off, that elephant sent forth a loud shriek. He then fell down and expired.

42. O king, performing this great feat, the Madra king soon got on the car of Kritavarmana.

43—47. Seeing his brother Uttara killed and seeing Salya on the Kritavarmana's car, Virata's son Sweta blazed up in anger as fire blazes forth with *Ghee*. That great warrior stretching his large bow that looked like that of Indra, rushed upon Salya, the king of Madra with the desire of killing him. Surrounded on all sides with innumerable car-warriors, he advanced towards Salya's chariot and poured upon him a shower of arrows. Seeing him rush to the fight with the prowess of an infuriated elephant, seven car-warriors of your side surrounded him on all sides with the desire of protecting the ruler of Madras who seemed to be already within the jaws of death.

48—49. Those seven warriors were Vrihadvala, the king of the Kosalas, Jayatsena of Magadha, Rukmaratha, the brave son of Salya, Vinda and Anuvinda of Avanti, Sudakshina the king of the Kambhojas, and Jayadratha, the king of the Sindhus and the kinsman of Vrihadkshatra.

50. The stretched bow of these illustrious warriors, decorated with various colours, looked like the flashes of lightning in the clouds.

51. They all poured on the head of Sweta a continuous shower of arrows as the clouds, tossed by the wind, pour rain on the mountain breast when summer is passed.

52. That great bowman, that commander of the forces, being greatly enraged at this, struck their bows with seven broad-headed arrows of great impetuosity.

53. O descendant of Bharata, we saw those bows were cut off. Then within half the time of a wink of the eye they took up other bows.

54. That mighty-armed and high-souled warrior then with seven swift arrows again cut off the bows of those bowmen.

55. Those heroes, those great car-warriors whose large bows had been cut down, swelled in wrath, and grasping darts, sent forth a loud shout.

56—58. O best of the Bharata race, they hurled these seven darts on Sweta's chariot. Those blazing darts, which flew like large meteors with the sound of thunder, were all cut down by that great warrior with seven broad-headed arrows before they could reach him. O best of the Bharata race, then taking up an arrow which was capable of penetrating into every part of their body, he hurled it on Rukma ratha. That great arrow penetrated into his body.

59. Then, O king, being thus struck by the arrow, Rukmaratha sat down on his car and lost all consciousness.

60. His charioteer, however, without betraying any fear, carried him away, senseless and fainted, from the field of battle.

61. Then taking up six other arrows decked with gold, Sweta cut off the standards of his six adversaries.

62. Wounding their horses and charioteers also and covering those six warriors with a continuous shower of arrows, that chastiser of foes, went towards the car of Salya.

63. O descendant of Bharata, when that great general (Sweta) was rushing with great force towards the car of Salya, loud cries of "Oh" "Alas," rose in your army.

64. Then your great son, with Bhisma, at the head and with many other heroic warriors and troops, went towards Sweta's car.

65—67. He thus rescued the Madra king who was at the point of death. Then a fearful and hair-stirring battle was fought between your troops and those of the enemy in which cars and elephants all got mixed up in confusion. The old grandfather of the Kurus poured showers of arrows on Subhadra's son, on Bhimasena and on that great car-warrior Satyaki and also upon the king of the Kekayas, on Virata, on the descendant of Prishata, Dhrishtadyumna, and also upon the Chedi troops.

Thus ends the forty-seventh chapter, the fight with Sweta, in the Bhismavadha of the Bhisma Parva.

CHAPTER XLVIII.

(BHISMAVADHA PARVA.)—*Contd.*

Dhritarashtra said:—

1. O Sanjaya, when that great bow-man Sweta went towards Salya's chariot, what did the Kurus and the Pandavas do? What did Bhisma, the son of Shantanu do? Tell me all this, I ask you.

2. O king, hundreds and thousands of the foremost of Kshatriyas, all brave great car-warriors placed their general Sweta in their front,

3. And displaying their prowess to your royal son, O descendant of Bharata, desired to rescue Sweta, with Shikhandin at their head.

4. Those great car-warriors rushed towards Bhisma's car decked with gold, with the intention of killing that foremost of warriors. The battle that was then fought was fearful.

5. I shall describe to you that wonderful and fearful battle that was fought between your warriors and those of the enemy.

6. The son of Shantanu made many cars empty, for that foremost of all car-warriors cut off many heads by showering his arrows.

7. Possessing the prowess of the sun, he covered the very sun with his arrows. As the rising sun dispels the darkness from around him, so did he remove the foe from around him in that great battle.

8. O king, in that great battle, hundreds and thousands of arrows were shot by him. They were very powerful and they possessed great impetuosity. They killed countless Kshatriyas in that battle.

9. O king, in that great battle, he cut off the heads of hundreds of heroic warriors and elephants clad in thorny mail as summits of mountains are felled by thunderbolt.

10. O king, cars were seen to mingle with cars. One car was seen upon another car and a horse upon another horse.

11. O king, impetuous horses carried here and there the youthful riders killed and hung from their saddle with their bows till in their hands.

12. With swords and quivers stil attached to their person and their armours loosened, hundreds of dead warriors lay on the ground sleeping on beds worthy of heroes.

13. Rushing upon one another, falling down and rising up again, and rushing again having risen up, the combatants fought hand to hand.

14. Struck by one another, many rolled on the field of battle. Infuriated elephants ran in all directions and hundreds of car-warrior's were killed.

15. Car-warriors, with their cars, were crushed (by the elephants). Some warriors fell on their cars killed by other warriors with their arrows.

16—17. Many great car-warriors were seen to fall down from high, their charioteers being killed. A thick dust covered all sides. Then the warriors knew their adversaries by the twang of the bow. From the pressure also on their bodies the combatants guessed their enemies.

18. O king, the warriors fought on with arrows guided by the twang of the bow-strings. Even the very his sing sound of the arrows shot by the combatants at one another could not be heard.

19—20. So loud was the sound of drums that it seemed to pierce the ears. In that tumultuous and hair-stirring uproar, even the names of the combatants could not be heard. Even the father could not recognise his own son.

21. One of the wheels being broken, the yoke being torn off, one of the steeds being killed, the brave car-warrior was overthrown from the car along with his charioteer.

22. Thus many brave warriors, deprived of their cars, were seen to run (in all directions.)

23. He, who was killed, had his head cut off; he, who was not killed, was mortally wounded. When Bhisma attacked, there was none who was not wounded.

24. In that fearful battle Sweta killed innumerable Kurus. He killed hundreds of noble princes.

25. He cut off with his arrows the heads of hundreds of car-warriors and also their arms decked with *Angadas*, and also their bows.

26—27. O king, O best of the Bharata race, car-warriors and car-wheels, the cars themselves, both small and costly standards, many horses and innumerable men and hundreds of elephants were destroyed by Sweta.

28. From fear of Sweta, we abandoned Bhisma that foremost of warriors; we left the battle and retreated to the rear and therefore we now see your exalted self.

29. O descendant of Kuru, retreating beyond the range of arrows and abandoning the son of Shantanu, Bhisma, in that battle, all the Kurus stood (as spectators), though armed for the battle.

30. Ever cheerful even in the hour of cheerlessness, that foremost of men, Bhisma, alone, of our army, stood in that fearful battle as immovable as the mountain Meru.

31. Killing the foes like the sun at the end of the winter, he stood effulgent with the golden rays of his car, as the sun shines with his rays.

32. That great bow-man shot showers of arrows and struck down his enemies in that battle as Vishnu, armed with the discus, struck down the Asuras.

33. While being thus slaughtered (by Bhisma) in that fearful battle, the warriors broke away from their ranks and fled from him (Bhisma) as if he was a fire fed with fuels.

34. While fighting with the great warrior (Sweta), that chastiser of foes, Bhisma, was the only one who was cheerful. Ever devoted to the welfare of Duryodhana, he began to consume the warrior (Sweta.)

35. O King, reckless of his own life, abandoning all fear, he slaughtered the Pandava troops in that great battle.

36. Seeing that (Pandava) general striking Duryodhana's troops, your father Bhisma, also called Devavrata, rushed upon him.

37. Thereupon Sweta covered Bhisma with a great net of arrows, Bhisma also covered Sweta with a shower of arrows,

38. Roaring like two bulls, they rushed against each other like two gigantic mad elephants or like two angry tigers.

39. Baffling each other's weapons by means of their weapons those (two) foremost of men, Bhisma and Sweta fought with each other with the desire of taking each other's life.

40. If Sweta did not protect it, in one single day Bhisma could have in anger consumed the Pandava army with his arrows.

41. Seeing the grandfather made to retreat by Sweta, the Pandavas grew exceedingly delighted, but your son became very much cheerless.

42. Thereupon Duryodhana surrounded by many kings, rushed in anger against the Pandava troops in that great battle.

43. Then Sweta abandoned the son of Ganga, Bhisma, and began to slaughter your son's troops with great impetuosity as the wind up-roots trees with great violence.

44. O king, having routed your army, Virata's son (Sweta) senseless in anger again rushed towards the place where Bhisma stood.

45—46. Those two mighty and great warriors, both blazing with their arrows, fought with each other like Vritra and Vasava in the days of yore, both eager to kill each other. Having drawn his bow to

the fullest stretch, Sweta wounded Bhisma with seven arrows.

47. The brave one (Bhisma) then put forth his prowess; he quickly checked his adversary's valour as a mad elephant checks another mad elephant.

48. That delighter of the Kshatriyas, Sweta, then struck Bhisma; and the son of Shantanu pierced him in return with ten arrows.

49—53. Though thus wounded, that great warrior stood as unmoved as a mountain. Sweta again wounded the son of Shantanu with twenty-five straight arrows at which every one was astonished. Then smiling and licking with his tongue the corners of the mouth, Sweta cut down Bhisma's bow into ten parts with ten arrows. Then taking up a winged arrow made of iron, he crushed the palmyra on the top of the standard of that exalted one (Bhisma). Seeing the standard of Bhisma cut down, your sons thought that Bhisma was killed. The Pandavas in great delight blew their conchs.

54. Seeing the palmyra-standard of the illustrious Bhisma cut down, Duryodhana, in great anger, urged his army to the battle.

55—64. They all carefully protected Bhisma who was then in great distress. To them that stood there as spectators, the king (Duryodhana) thus exclaimed. "Either Sweta or Bhisma will die (to day)". Having heard the words of the king, the great car-warriors soon with four kinds of troops advanced to protect the son of Ganga. O descendant of Bharata, Valhika, Kritavarmana, Kripa, Salya, the son of Jarasandha, Vikarna, Chitrasena and Vivingsati, all, with great speed, surrounded him on all sides and poured a continuous shower of arrows. That high-souled and mighty warrior then soon checked those wrathful warriors with sharp arrows by displaying his own lightness of hands. Checking them all as a lion checks a herd of elephants, Sweta cut off Bhisma's bow with a thick shower of arrows. Then the son of Shantanu, Bhisma, took up another bow in that battle and wounded Sweta with arrows furnished with the feather of *Kanka* birds. Then that commander (Sweta) in great anger wounded Bhisma in that battle with innumerable arrows in the very sight of all. Seeing Bhisma, that foremost of all the warriors, checked in the battle by Sweta, the king (Duryodhana) became exceedingly cheerless, and your whole army felt themselves in great distress.

65. Seeing the heroic Bhisma checked and wounded by Sweta with his arrows, all thought that Bhisma had been killed.

66—71. Thereupon your father Devavrata, seeing his standard cut down and the army checked, grew greatly enraged and shot at Sweta innumerable arrows. O king, that foremost of heroes Sweta however baffled all those arrows of Bhisma, and he once more cut off with a broad-headed arrow the bow of your father. O king, throwing aside that bow, the son of Ganga took up in great anger another strong and large bow, and aiming seven large broad-headed arrows, killed the four horses of the general Sweta, then he cut down his standard and then the head of his charioteer. Thereupon that great car-warrior jumped down from his car the horses and the charioteer of which had been killed.

72—77. Seeing Sweta, that foremost of car-wariors, deprived of his car, the grandsire began to strike him on all sides with showers of arrows. Wounded in this great battle with arrows shot from Bhisma's bow, leaving his bow on his car, he took up a dart decked with gold, and, taking up that terrible and fearful dart which resembled the fatal rod of Death and which was capable of killing even Death himself, Sweta thus spoke in anger to the son of Shantanu, Bhisma. "O foremost of men, wait a little and see my prowess." Having said this to Bhisma that greatly powerful and high-souled bow-man hurled that dart resembling a snake.

78. O king, then loud cries of "Oh" and "Alas" rose among your sons when they saw that fearful dart which was as effulgent as the rod of death.

79. Having been hurled from Sweta's hand,—that dart which resembled a snake that had just cast off its slough, fell with great force like a meteor from the sky.

80—81. Your father Devavrata, then, without the slightest fear, with eight sharp and winged arrows, cut down into nine parts that fearful dart which was decked with pure gold and which appeared to be covered with flames of fire.

82. All your troops, O best of the Bharata race, then sent up a loud shout of joy. Virata's son, however, having seen his dart cut down into fragments, lost all sense in anger.

83. Like one whose heart was overcome by the approaching death, he could not settle what to do. O king, deprived of his senses by anger, Virata's son, with smiles,

84. Took up in great cheerfulness a fearful mace for Bhisma's destruction. With eyes red in anger, and looking like a second Yama armed with the rod,

85. He rushed upon Bhisma as a swollen river rushes upon a rock. Considering his great impetuosity as incapable of being checked, the greatly fearful Bhisma,

86. Who is ever skilful in knowing the prowess of others, suddenly jumped down on the ground to avoid that blow. O king, Sweta, however, whirling that heavy mace in anger,

87—88. Hurled it on Bhisma's car like the deity Maheswara (Siva). By the fall of that mace intended for Bhisma's destruction, that car, with its standard, charioteer and horses, was reduced to ashes. Seeing Bhisma, that foremost of car-warriors fighting on foot,

89—91. Many car-warriors, Salya and others soon came to his help. Getting up on another car and stretching his bow, Bhisma slowly advanced towards Sweta. In the meantime he heard a voice in the sky. It was celestial and fraught with his own good. It said, "O Bhisma, O Bhisma, O mighty armed hero, fight without losing a moment.

92. This is the moment fixed by the creator for getting success over this one." Having heard these words uttered by the celestial messenger,

93—94. Bhisma carefully determined to kill Sweta. Seeing that foremost of car-warriors fighting on foot, many great car-warriors rushed unitedly to his rescue. They were Satyaki, Bhimasena, and that descendant of Prishata, Dhristadyumna,

95. The Kekaya brothers, Dhrishtaketu and the greatly powerful Abhimanyu. Seeing them coming to his rescue, with Drona, Salya, and Kripa,

96. That high-souled hero (Bhisma) stopped them all as a mountain resists the wind. When the illustrious warriors of the Pandava army were thus checked,

97—98. Sweta took up a sword and cut off Bhisma's bow. Throwing off that bow the (Kuru) grandfather having heard the words of the celestial messenger set his heart to destroy Sweta as soon as possible. Though baffled, your father Devavrata,

99. That great car-warrior, soon took up another bow as effulgent as the bow of Indra. He stringed it in a moment.

100. O best of the Bharata race, then your father, seeing that great car-warrior Sweta,—though he was then surrounded by those foremost of men (the Pandava warriors) with Bhimasena at their head,

101—103. The son of Ganga (Bhisma), rushed forward to attack Sweta alone. Seeing Bhishma coming, the greatly powerful Bhimasena wounded him with sixty arrows. But that great car-warrior, your father Devavrata, checked Bhimasena, Abhimanyu and other car-warriors with some fearful arrows. He then struck him (Sweta) with three straight arrows.

104. The (Kuru) grandfather, struck Satyaki in that great battle with one hundred arrows, Dhristadyumna with twenty and the Kekaya brothers with five.

105. Having thus checked all those great bowmen with fearful arrows, your father Devavrata rushed towards Sweta alone.

106. Then taking up an arrow which resembled Death himself which was capable of bearing a great strain and which was incapable of being resisted, the mighty Bhisma placed it on his bow-string.

107. That winged arrow, endued with the force of the Brahma weapon, was seen by the celestials, the Gandharvas, the Pishachas, the Uragas and the Rakshashas.

108. That arrow, as effulgent as the fire went through his armour and struck into the earth with a flash like that of the thunder-bolt.

109. As the sun hurriedly retires to his western chamber taking with him the rays of light, so did it pass away out of Sweta's body taking with it his life.

110. When he was thus killed by Bhisma in that battle, we saw him fall down like a loosened peak of a mountain.

111. All the great Kshatrya car-warriors, on the Pandava side, lamented (for his death). But your son and all the Kurus were filled with great delight.

112. O king, seeing Sweta killed, Dushashana danced in joy over the field of battle in accompaniment of the loud music of conchs and drums.

113. When that great bowman, was killed by that ornament of battle, Bhisma, the great bowmen of the Pandava side, with Shakhandin at their head, trembled in fear.

114. O king, when the general (Sweta) was killed, Dhananjaya (Arjuna) and the Vrishni chief (Krishna) slowly withdrew their troops.

115. O descendant of Bharata, both your troops and theirs withdrew and both your troops and theirs frequently sent up loud shouts.

116. O chastiser of foes the great (Pandava) car-warriors entered their camp in great cheerlessness, thinking of the great

slaughter made by their general (Sweta) in that great single combat.

Thus ends the forty-eighth chapter, the death of Sweta, in the Bhismavadha of the Bhisma Parva.

CHAPTER XLIX.

(BHISMAVADHA PARVA)—

Continued.

Dhritarashtra said:—

1. O Sanjaya, when their general Sweta was killed by the foe in that battle, what did those great bowmen, the Panchalas and the Pandavas do?

2. When they heard that their general Sweta had been killed, what took place between those that fought to kill him and those that retreated before them.

3. O Sanjaya, your words please me for they speak of our victory. My heart does not feel any shame in remembering our transgression.

4—5. The old Kuru chief (Bhisma) is ever cheerful and devoted to us. Though he (Duryodhana) provoked hostilities with that intelligent son of his uncle, (Yudhisthira), yet he once sought the protection of the Pandavas. At that time abandoning everything, he lived in misery.

6—7. In consequence of the prowess of the Pandavas and in consequence of receiving checks everywhere, and also in consequence of placing himself amid entanglement, Duryodhana had (for sometime) recourse to honourable behaviour. Once that wicked-minded prince had to seek their protection, why, therefore, O Sanjaya, had Sweta, who was devoted to Yudhisthira, been killed?

8. This narrow-minded prince (Duryodhana) with all his prosperity has been hurled to the nether regions by a number of wretches. Bhisma did not like this war, nor did the preceptor (Drona),

9. Nor did Kripa, nor Gandhari; nor did I, O Sanjaya, like it. Nor did the Vrishni chief, Vasudeva (Krishna), nor that son of Pandu, Dharmaraja (Yudhisthira),

10—12. Nor did Bhima, nor Arjuna, nor those two foremost of men, the twins Nakula and Sahadeva. Though always forbidden by me, by Gandhari, by Vidura, by Rama the son of Jamadagni, and by the illustrious Vyasa, yet, O Sanjaya, the wicked-minded and sinful Duryodhana with Dushasana always followed the evil counsels of Karna and Suvala's son (Sakuni), and behaved maliciously with the Pandavas.

13—14. O Sanjaya, I think that he has fallen into great distress. After the death of Sweta and the victory of Bhisma, what did Partha, accompanied by Krishna, in anger do? O child, it is Arjuna whom I fear, and my that fear cannot be dispelled.

15. The son of Kunti, Dhananjaya, is brave, and he possesses great activity. I have no doubt he will, with his arrows, cut into fragments the bodies of his enemies.

16. Seeing that son of Indra, who is equal in battle to Upendra, the younger brother of Indra,—who is a warrior whose wrath and purposes are never futile,—what became the state of your mind?

17. He is brave, he is learned in the Vedas, he is as effulgent as the fire and the sun. He possesses the knowledge of *Aindra* weapon; that high-souled warrior is ever victorious when he falls upon his foe.

18. His weapons always fall on the foe with the force of the thunder-bolt. His arms are astonishingly quick to draw the bow-string. That son of Kunti is a great car-warrior.

19. O Sanjaya, the invincible son of Drupada also is exceedingly wise. What did Dhristadyumna do when Sweta had been killed in battle.

20. I have no doubt that in consequence of the wrongs they suffered before, and in consequence of the death of their general, the hearts of the Pandavas blazed up.

21. O Sanjaya, thinking of their anger, I never, by day or by night, enjoy any peace of mind on account of Duryodhana. How did the great battle take place? Tell me all about it.

Sanjaya said:—

22. O king, hear about your great transgressions. You should not put all blame on Duryodhana.

23. Your understanding is like building an embankment when the waters have escaped. It is like the digging of a well when the house is on fire.

24. O descendant of Bharata, when the forenoon had passed away and the general Sweta had been killed by Bhisma in that great fearful battle,

25. That chastiser of foes, Sankha, the son of Virata, that hero who always took delight in battle, seeing Salya stationed with Kritavarman,

26. Blazed up in anger as fire with *Ghee*. That great car-warrior, having stretched his bow that resembled the bow of Indra himself,

27. Rushed upon the Madra king with the intention of killing him. He was supported on all sides by innumerable car-warriors.

28—29. Pouring a shower of arrows, Sankha rushed towards the car of Salya. Seeing him advance like a mad elephant, seven great car-warriors on your side surrounded him in order to rescue the Madra king who was almost within the jaws of death.

30. Roaring like the clouds and taking up a bow full six cubits long, the mighty-armed Bhisma rushed upon Sankha in battle.

31. Seeing that great car-warrior and great bowman thus rush (towards) Sankha, the Pandava army began to tremble like a boat tossed by the tempest.

32. Then Arjuna quickly advanced and placed himself in front of Sankha in order to protect him from Bhisma. Then a great battle was fought between Bhisma and Arjuna.

33. O best of the Bharata race, then Salya jumped down from his large car with his mace in hand, and killed the four horses of Sankha's car.

34. Sankha leaped down from his car thus deprived of its horses, and taking a sword, he ran towards the car of Vibhatsu. He then got on it and once more was at his ease.

36. There were shot from Bhisma's car innumerable arrows with which both the sky and the earth were covered.

37. That foremost of heroes, Bhisma killed with his arrows innumerable troops of the Panchalas, the Matsyas, the Kekayas and the Prabhadraka hosts.

38. Abandoning the battle with the son of Pandu viz., Sabyasachin (Arjuna), Bhisma rushed towards Drupada, the Panchala king, who stood surrounded by his troops.

39—41. As a forest is consumed by fire at the end of winter, so were the troops of Drupada seen to be consumed (by Bhisma). Bhisma stood in that battle like a blazing fire without smoke, or like the sun at mid-day, scorching every thing around. The Pandava troops could not even look at Bhisma.

42. Afflicted with fear, the Pandava troops looked around, and not finding any protector, they appeared like a herd of kine afflicted with cold.

43. O descendant of Bharata, being slaughtered in great numbers and crushed when retreating, the Pandava troops cried "Oh" and "Alas."

44—45. Then the son of Shantanu, Bhisma, with his bow always drawn to a circle, poured a continuous shower of arrows that resembled so many poisonous snakes. Creating continuous lines of arrows in all directions, that vow-observing hero killed innumerable car-warriors of the Pandava's.

46. When the Pandava troops were thus routed and crushed all over the field, the sun set, the night came, and nothing could be seen.

47. O best of the Bharata race, seeing Bhisma still proudly standing in battle, the sons of Pritha withdrew their forces.

Thus ends the forty-ninth chapter, First day's battle, in the Bhismavadha of the Bhisma Parva.

CHAPTER L.

(BHISMAVADHA PARVA),—*Contd.*

Sanjaya said :—

1. O best of the Bharata race, when the troops were withdrawn on the first day (of battle) and when Duryodhana was exceedingly glad in seeing Bhisma angry in the field of battle,

2. Dharmaraja Yudhisthira soon went to Janardana with all his brothers and with all the kings on his side.

3. Being greatly afflicted with the defeat and seeing Bhisma's prowess, O king, he thus spoke to the Vrishni chief (Krishna).

4. "O Krishna, behold that greatly powerful and mighty bowman Bhisma. He consumes my troops with his arrows as fire consumes dry grass.

5. How shall we even look at that illustrious one who is consuming my troops like fire fed with Ghee.

6. Seeing that foremost of men, that great warrior, armed with bow, my troops afflicted with his arrows, fly away (in all directions).

7. Even angry Yama himself, or the wielder of the thunder-bolt (Indra) or the wielder of the noose, Varuna, or the holder of the mace, Kubera, may be defeated in battle;

8. But the greatly effulgent and mighty car-warrior Bhisma is incapable of being defeated. Such being the case, I am sinking in the fathomless ocean (Bhisma) without a boat.

9—10. O Keshava, O Govinda, when Bhisma is my foe, it is preferable for me to retire into the forest and live there. It is wrong to sacrifice these rulers of earth to

death in the person of Bhisma. Learned as he is in all weapons, O Krishna, he will annihilate my army.

11. As insects rush into the blazing fire for their own destruction, so do my troops in this fearful battle.

12—14. O Vrishni chief, using prowess for the sake of acquiring a kingdom, I am being (unconsciously) led to destruction. My heroic brothers are all wounded with arrows for my sake. They are deprived of both sovereignty and happiness only through the great love they bear for their eldest brother. We highly regard life, for, under the circumstances, life is very precious. During the remainder of my days I will practise the severest asceticism. O Keshava, I shall not bring about the destruction of my friends.

15. The mighty Bhisma continuously kills with his celestial weapons many thousands of my car-warriors who are foremost of heroes.

16. O Madhava, tell me soon what should be done for my good. As regards Arjuna, I see he is indifferent in this battle, he behaves like a spectator.

17. The greatly powerful Bhisma alone, remembering Kshatriya duties, fights with all the prowess of his arms and to the utmost of his power.

18. With his great mace that kills the heroes, this illustrious one (Bhisma), with the best of his powers, achieves the most difficult feats on foot-soldiers, horses, cars and elephants.

19. O sire, this hero, however, is incapable of destroying in a fair fight the troops of our army if he tries for one hundred years.

20. This your friend (Arjuna) alone is learned in all weapons. Seeing us consumed by Bhisma and the illustrious Drona, he only looks on us with indifference.

21. The celestial weapons of Bhisma and those of the illustrious Drona are continuously consuming all the Kshatriyas.

22. O Krishna, such is the prowess of Bhisma: if he is angry, he will, with the help of the kings (on his side), certainly annihilate us.

23. O lord of *Yoga*, search out that great bow-man, that mighty car-warrior who will be able to extinguish Bhisma's prowess, as rain-charged clouds extinguish a forest-fire.

24. O Govinda, through your grace the Pandavas will recover their kingdom when their enemies will be killed, and they will be happy with their kinsmen."

25. Having said this, the high-souled son of Pritha, in great grief, remained silent for a long time in a reflected mood.

26. Seeing the Pandava (Yudhisthira) afflicted with grief and deprived of his senses by sorrow, Govinda thus spoke, giving excessive delight to all.

27. "O best of the Bharata race, do not grieve. You should not grieve, when all your brothers are heroes and illustrious bow-men.

28. I am also engaged in doing good to you, so are the great car-warriors Satyaki, the revered Virata and Drupada and also the descendant of Prishata, Dhristadyumna.

29. O best of kings, O monarch, all these kings with their troops are all in your favour. They are all devoted to you.

30. This great car-warrior, this descendant of Prishata, this Dhristadyumna, who had been placed in command of your troops, is always desirous of your welfare. He is ever engaged in doing what is agreeable to you.

31. O mighty-armed hero, so also is Shikhandin who is certain to be the slayer of Bhisma." Having heard this the king (Yudhisthira) thus spoke to that great car-warrior Dhristadyumna,

32. In that assembly and in the hearing of Vasudeva. "O Dhristadyumna, O descendant of Prishata, mark the words I speak to you.

33. The words uttered by me should not be transgressed. You have been appointed the commander of our forces with the approval of Vasudeva.

34. O foremost of men, as in the days of yore, Kartikeya was the commander of the celestial army, so are you the commander of the Pandava army.

35. O foremost of men, putting forth your prowess, kill the Kurus. O sire, I shall follow you Bhima and Krishna,

36. The sons of Madri, the sons of Draupadi clad in armour and also all the other foremost of kings, O best of men, (will also follow you)."

37. Then giving delight to all who heard him, Dhristadyumna thus spoke; "O son of Pritha, I am the ordained slayer of Drona.

38. I shall now fight with Bhisma, Drona, Kripa, Salya, Jayadratha, and all the other proud kings."

39. When that chastiser of foes, that foremost of princes, that descendant of Prishata (Dhristadyumna) defiantly spoke thus, the Pandava warriors, who were all

greatly powerful, who were all incapable of being defeated, sent forth a loud shout.

40. "Then the son of Pritha, Yudhisthira, thus spoke to the descendant of Prishata (Dhristadyumna), the commander of his army. "A *Vyuha* called *Kraunscharuna* which is destructive of all foes

41. And which was spoken of by Vrihaspati to Indra in the days of old when the celestials and the Asuras fought, —kindly now form that *Vyuha* destructive of the hostile troops.

42. It was never before seen by any one. Now let the kings see it with the Kurus." Having been thus addressed by that foremost of men, as Vishnu is addressed by the wielder of thunder-bolt,

43—45. He (Dhristadyumna) placed Dhananjaya in front of the whole army in the next morning. The standard of Dhananjaya, (Arjuna) which had been made by the celestial artificer at the command of Indra, looked exceedingly beautiful when it moved through the sky. Adorned with banners of the rain-bow colours, when it coursed through the air like a ranger of the skies, looking like a fleeting vapoury mansion in the sky, O sire, it appeared to glide dancingly along the path by which the car went.

46. The wielder of *Gandiva* with that jewelled standard, and that standard itself with the wielder of *Gandiva*, looked exceedingly grand, as the self-create (Brahma) with the sun.

47. The king Drupada, surrounded by a large number of troops, stood at the head of that *Vyuha*, becoming as if its head. The two kings Kuntibhoja and Saivya became its two eyes,

48. O best of the Bharata race, the ruler of the Dasarhas, the Prayagas, the Dasherakas, the Anupakas and the Kiratas were placed in its neck.

49. O king, Yudhisthira with the Patacharas, the Hundas, the Puravakas, and the Nishadas, became its back.

50. Bhimasena, the descendant of Prishata Dhristadumna, the sons of Draupadi, Abhimanyu, and that great car-warrior Satyaki became its two wings,

51—52. They were backed, O descendant of Bharata, by the Pishachas, the Daradas, the Pandras, the Kundavisas, the Mandakas, the Ladakas, the Tanganas, the further Tanganas, the Valhikas, the Tittiras, the Pandyas, the Uddras, the Saravas, Tumbhumas, the Vatsas, and the Nakulas.

53—54. Nakula and Sahadeva stood in the left wing. On the joints of the wings stood ten thousand car-warriors and on the head stood one hundred thousand and on the back one hundred millions and on the neck one hundred and seventy thousand.

55. On the joints of the wings, on the wings and the extremeties of the wings, stood innumerable elephants looking like so many blazing mountains.

56. The rear was protected by Viratas backed by the Kekayas, the ruler of the Kasis, and with the king of the Chedi, with thirty thousand cars.

57. O descendant of Bharata, thus forming this great *Vyuha* the Pandavas, all clad in armour waited for the morning.

58. Their clean, costly and white umbrellas, as brilliant as the sun, shone on the back of their elephants and over their chariots.

Thus ends the fiftieth chapter, Krauncha Vyuha making of the Pandavas, in the Bhismavadha of the Bhisma Parva.

CHAPTER LI.

(BHISMAVADHA PARVA)—*Continued.*

Sanjaya said:

1—5. O Sire, O descendant of Bharata, seeing that great and fearful *Vyuha*, formed by the immeasurably powerful Pandava, your son (Duryodhana) came to the preceptor, Kripa, Salya, Somadatta's son, Vikarna, Aswatthaman and all his brothers headed by Dushasana, and also all other mighty heroes, assembled there for battle, spoke these words giving great pleasure to all, "You are armed with various kinds of weapons, you are learned in the Shastras. O great car-warriors, each of you singly is capable of destroying the Pandavas with all their troops.

6. How easy it is for you then (to destroy them) when you are united. Our army protected by Bhisma is unlimited and their army protected by Bhima is limited.

7—9. Let the Samsthanas, the Surasenas, the Venikas, the Kukkuras, the Bochakas, the Trigarttas, the Madrakas, the Yavanas, with Satrunjaya and Dushasana, and with also that great hero Vikarna, Nanda, Upananda, and Chitrasena, with the Manibhadrakas protect Bhisma with their respective troops."

10. O Sire, then Bhisma, Drona and your sons formed a great *Vyuha* to resist that of the sons of Pritha.

11. Then, like the lord of the celestials (Indra), Bhisma surrounded by innumerable troops, advanced at the head of a mighty army.

12—14. O king, that great bowman, that greatly powerful son of Bharadwaja (Drona) followed him with the Kuntalas, the Dasarnas, the Magadhas, the Vidarbhas, the Mekalas, the Karnas, and the Paravarnas, the Gandharvas, the Sindhusauviras, the Sivis, and the Vasatis with their all combatants. Sakuni with all his troops protected the son of Bharadwaja.

15—16. Then king Duryodhana with all his brothers accompanied by the Aswalakas, the Vikarnas, the Vamanas, the Kosalas, the Daradas, the Vrikas, the Kshudrakas and the Malavas, cheerfully advanced against the Pandava army.

17. O sire, Bhurisrava, Sala and Salya, Bhagadatta, Vinda and Anuvinda of Avanti protected the left wing.

18. Somadatta, Susarman, the ruler of Kambhojas, Sudhakshina, Satayus and Srutayus protected the right wing.

19. Aswatthaman, Kripa, the Satwata hero Kritavarmanan, with large number of troops, protected the rear.

20. Behind them stood many chiefs, Ketumat, Vasudana and the powerful prince of Kashi.

20. O descendant of Bharata, then all your troops, when they were cheerfully waiting for battle, blew their conchs and sent forth lion-like roars.

22. Hearing these shouts, the greatly powerful and the venerable Kuru grandsire uttered a lion-like roar and then blew his conch in great delight.

23. Their conchs, drums, Peshis and cymbals were sounded by all, which created a fearful din all over the field of battle.

24. Krishna and Arjuna, riding on the same car yoked with (four) white horses, blew their excellent conchs adorned with gold and jewel.

25. Hrishikesha (Krishna) blew the conch called Panchajanya and Dhananjaya Devadatta. That doer of fearful deeds, Vrikodara (Bhima) blew his huge conch, called Paundra.

26. The son of Kunti, Yudhisthira, blew the conch called Anantavijaya. Nakula and Sahadeva blew Sughosha and Manipushpaka.

27—28. The King of Kashi, and Saivya and Shikhandin, the great car-warrior Dhristadyumna and Virata and the great car-warrior Satyaki and that great bowman the Panchala king, and also the five sons of Draupadi, all blew their large conchs and sent forth lion-like roars.

29—30. That great uproar, thus uttered by those heroes resounded through the sky. O great king, thus again the Kurus and the Pandavas advanced against each other with the intention of fighting a great battle.

Thus ends the fifty-first chapter, Kurn Vyuha, in the Bhismavadha of the Bhisma Parva.

CHAPTER LII.

(BHISMA VADHA PARVA)—

Continued

Dhritarashtra said:—

1. When my troops and the troops of our foe were thus placed in battle-array, how did then the foremost of warriors Bhisma begin to strike?

Sanjaya said:—

2. When all the troops were thus placed in battle-array, the warriors all clad in armours waited with their excellent standards upraised.

3. O king, seeing his army look like the infinite ocean, your son Duryodhana, who stood within it, spoke thus to all his troops "You are all clad in armour. Now begin the fight".

4. Then all the (Kuru) warriors, full of cruel intentions and devoid of the desire of living, rushed upon the Pandavas with their standards all upraised.

5. Then a fearful hair-stirring battle took place. The cars and elephants all go mixed up.

6. Arrows with beautiful feathers and with sharp points shot by the car-warriors fell on the elephants and the horses.

7—9. When the battle thus began, the venerable Kuru grandfather, the mighty-armed and terribly powerful Bhisma, clad in armour, took up his bow and rushed upon them. He poured a shower of arrows on the heroic son of Subhadra, on Bhimasena, on the great car-warrior Arjuna, on the ruler of the Kekayas, Virata, Prishata prince Dhristadyumna and also on the Chedi and the Matsya warriors.

10. The great (Pandava) *Vyuha* wavered at that great attack made by that (Kuru) hero. The battle that was then fought by the combatants was fearful.

11. Many horsemen and car-warriors and best of horses fell in quick succession. Many car-warriors of the Pandava began to run away.

12. Then that foremost of men, Arjuna, seeing the great car-warrior Bhisma (destroying the Pandava troops) thus angrily spoke to the Vrishni prince (Krishna his charioteer) "Go to the place where the grandfather is."

13. "O descendant of Vrishni, it is apparent that Bhisma, in anger, will annihilate our troops for the good of Duryodhana.

14—15. O Janardana, Drona, Kripa, Salya, Vikarna with the sons of Dhritarashtra headed by Duryodhana and protected by this great bowman (Bhisma) will destroy the Panchalas. O Janardana, I shall, therefore, kill Bhisma for the good of my troops."

16. To him thus spoke Vamdeva, "O Dhananjaya, O hero, be careful, for I shall soon take you near the grandfather's car."

17. O king, having said this, Sourin (Krishna) took that world-renowned chariot in front of Bhisma's car.

18—19. With countless banners flying, with horses as handsome as a flight of cranes, with the standard upraised; with the ape (on that standard) roaring fearfully, that son of Pandu (Arjuna) came slaughtering the Kurus and the Surasenas on his large car as effulgent as the sun; the rattle of the car-wheel of which resembled that of the clouds.

20—23. That enhancer of the joy of his friends soon came to the fight. The son of Shantanu, Bhisma, protected by the warriors headed by the Sindhu king and by the warriors of the east and also by the Kekayas impetuously met him who was rushing like a mad elephant, thus frightening the brave warriors and destroying the troops with his sharp arrows. Except the Kuru grandsire, and those car-warriors, Drona and Vikartana's son, who else was able to withstand in battle the wielder of Gandiva? O king of kings, Bhisma, the grandfather of the Kurus,

24. Struck Arjuna with seventy-seven arrows, Drona struck him with twenty-five, Kripa with fifty,

25. Duryodhana with sixty-four, Salya with nine, Drona's son (Aswatthama) that foremost of men, with sixty, Vikarna with three, the Sindhu king with nine, and Sakuni with five; O king, Artayani struck the Pandava with three broad-headed arrows. Though struck on all sides, with sharp arrows, that great bowman,

26—31. That mighty-armed one, stood unmoved as a mountain. Thereupon, that greatly powerful hero (Arjuna), of immeasurable strength, pierced Bhisma with twenty-five, Kripa with nine, Drona with sixty, Vikarna with three, Artayani with three and also the king (Duryodhana) with five arrows. Then Satyaki, Virata, Prishata prince Dhistadyumna, the sons of Draupadi, and Abhimanyu all came there to help him. Then the Panchala prince, supported by the Somakas, rushed upon the great bowman Drona who was aiding the son of Ganga (Bhisma). Then Bhisma, that best of all car-warriors, soon wounded that son of Pandu

32—36. With eighty sharp arrows, on seeing which your warriors were all very much delighted. Having heard the joyous shouts of the warriors, that foremost of car-warriors, that greatly powerful Dhananjaya rushed amongst those foremost of car-warriors. O king, he sported with his bow aiming (with success) his arrows at those great car-warriors. Then, that ruler of men, Duryodhana, seeing his troops much afflicted by that son of Pandu, spoke thus to Bhisma, "O sire, O son of Ganga, this mighty Pandava, accompanied by Krishna, cuts down our roots by destroying our troops though you and that foremost of car-warriors, Drona, are alive.

37. O king, it is only for you that Karna has laid aside his weapons and does not fight with the sons of Pritha, though he is a great friend of mine.

38. O son of Ganga, therefore do that by which this Falguna (Arjuna) might be killed." O king, having been thus addressed, your father Devavrata

39—40. Said "Fie to Khastriya usage" and then he went towards the car of Partha. O king, all the chiefs, then seeing both those two warriors face to face for fight with white horses yoked to their chariots, sent up a lion-like roar. They also blew their conchs. Then Drona's son and your son, Duryodhana and Vikarna

41—42. All stood, O sire, surrounding Bhisma in that great battle. So did the Pandavas also stand surrounding Dhananjaya in that fearful battle. The fight then began. The son of Ganga wounded Partha with nine arrows.

43—48. Arjuna wounded him in return with ten arrows. Then with one thousand arrows well-shot, the Pandava Arjuna, ever celebrated for his skill in arms, covered Bhisma on all sides. That net of arrows of Partha, O king, was soon dispelled by

another counter-net of arrows shot by the son of Shantanu, Bhisma. Both being well-pleased and both taking delight in battle, fought with each other, none of them gaining any advantage over the other. The continuous downpour of arrows shot from Bhisma's bow were all baffled by those shot from the bow of Arjuna. So also the shower of arrows shot by Arjuna, was all cut down to the ground by the Ganga's son. Arjuna then wounded Bhisma with twenty-five sharp arrows. Bhisma also in that battle wounded Partha in return with nine arrows.

49—50. Those two great warriors, those two chastisers of foes, wounded each other's horses, and cut down each other's car-wheels and shafts. Then, O king, Bhisma, that best of heroes,

51—52. Struck Vasudeva on his breast with three arrows. O king, struck with three arrows the slayer of Madhu (Krishna) shone like a budded *Kinsuka* tree. Then seeing Madhava thus pierced, Arjuna

53—56. Wounded the charioteer of the son of Ganga with three arrows. Trying to strike each other's charioteers, they could not take aim at each other in that fight. O king, for the great ability and dexterity of the charioteers of both those warriors, their cars made beautiful circles by advancing and retreating. O king, seeking opportunity to strike each other, they often changed their positions to take aim at each other. Both of them blew their conchs and often sent forth lion-like roars.

57—58. With the sound of their conchs and the rattle of their car-wheels, the very earth appeared to be rent asunder. She began to tremble. Subterranean noise was heard. O foremost of the Bharata race, none could detect any defect in any of them.

59. Both of them possessed great prowess and great courage in battle. Each was other's match. Seeing his (Bhisma's) standard alone, the Kurus could come near him;

60—62. So could the Pandavas also come to Partha by recognising his standard alone. O king, seeing the prowess thus displayed by those two foremost of men, O descendant of Bharata, all persons in that great battle were filled with wonder. None marked any difference between the two. Both of them were perfectly invisible by their continuous showers of arrows.

63—65. Soon again both of them became visible. Seeing their great prowess, the Gandharvas, the Charanas, the great Rishis and the celestials thus spoke to one another, "These (two) great car-warriors, when angry, are incapable of being vanquished even by all the worlds including the celestials, the Gandharvas and the Asuras. This exceedingly wonderful battle will be considered wonderful by all the worlds."

66—68. Such a battle as this will never take place again. Bhisma is incapable of being vanquished in battle by the greatly wise Partha though he showers his arrows on the bow, car and steed of the forms. So also is that great bowman, the Pandava (Arjuna), incapable of being vanquished in battle by even the celestials. Bhisma is not competent to defeat him. As long as the world would last, so long would this battle be fought equally on both the sides."

69. O king, we heard these words full of praise of both the son of Ganga and the son of Pritha.

70—71. O descendant of Bharata, when these two were fighting with each other, other warriors of your side and of that of the Pandavas killed one another with sharp swords and polished battle-axes, with innumerable arrows and various kinds of other weapons.

72. So long that fearful battle continued, heroic warriors of both sides cut one another down. O king, the battle that was fought between Drona and the Panchala prince was also very fearful.

Thus ends the fifty-second chapter, fight between Bhisma and Arjuna, in the Bhismavadha of the Bhisma Parva.

CHAPTER 1.111.

(BHISMAVADHA PARVA)—*Contd.*

Dhritarashtra said:—

1. O Sanjaya, tell me how that great bowman Drona and the Panchala prince, the scion of the Prishata race, fought with each other in that great battle.

2. When Shantanu's son, Bhisma, could not escape the son of Pandu (Arjuna) in battle, O Sanjaya, I consider Destiny to be supreme over exertion.

3. When enraged in battle Bhisma could destroy all the mobile and immobile creatures; O Sanjaya, why could he not then escape the Pandava (Arjuna) in battle with his great prowess?

Sanjaya said:—

4. O king, hear about this fearful battle. The son of Pandu (Arjuna) is incapable of being vanquished by even the celestials with Indra at their head.

5. With various kinds of arrows, Drona wounded Dhristadyumna and he cut down his charioteer from his place on the car.

6. O sire, the angry warrior, (Drona) also with four arrows, wounded the four excellent horses of Dhristadyumna.

7. The brave Dhristadyumna also wounded Drona with nine sharp arrows, exclaiming "Wait" "Wait."

8. Thereupon the greatly powerful and high-souled son of Bharadwaja (Drona) covered with his arrows the angry Dhristadyumna.

9. He then took up a terrible arrow for the destruction of the Prishata prince. It resembled in force the thunder-bolt of Sakra. It looked like a second rod of Yama.

10. O descendant of Bharata, seeing that arrow aimed by the son of Bharadwaja, all the troops cried "Oh" and "Alas".

11. But we then saw the great prowess of Dhristadyumna. He stood immovable like a mountain in that battle.

12. He cut down that terrible and blazing arrow which was rushing towards him like his own death. He then poured a shower of arrows on the son of Bharadwaja.

13. Seeing that very great difficult feat achieved by Dhristadyumna, the Panchalas and the Pandavas were all filled with delight. They, again and again, sent forth loud shouts.

14. Then with the desire of killing him, that greatly powerful prince shot at Drona a dart of great force adorned with gold and *Vaidurja* gems.

15. Thereupon the son of Bharadwaja smilingly cut down into three parts that dart adorned with gold and gems that was coming towards him with great force.

16. O king, having seen his dart thus baffled, the greatly powerful Dhristadyumna poured a shower of arrows on Drona.

17. Then that great car-warrior, Drona, baffling that shower of arrows, cut off the bow of the son of Drupada at a favourable opportunity.

18. When his bow was thus cut off in that battle, that highly and illustrious warrior hurled on Drona a mace with the firmness of a mountain.

19. Having been thus hurled by his hand, that fearful mace flew through the sky for the destruction of Drona. Then again we saw the wonderful prowess of Bharadwaja's son.

20.—21. He baffled that mace decked with gold, and having baffled it, he shot at the Prishata prince many sharp arrows well-tempered, and furnished with golden wings. Penetrating the armour of the Prishata prince, they drank his blood.

22. Then the illustrious Dhristadyumna took up another bow, and with all his strength he wounded Drona with five arrows.

23. Then those two foremost of men, covered with blood, looked as beautiful as the *Kinsuka* flowers in spring.

24—25. Then that high-souled hero, (Drona) cut down his bow and with countless arrows covered the Prishata prince (Dhristadyumna) on all sides as clouds shower rains on a mountain.

26—27. He felled his adversary's charioteer from his place, he also cut down his four horses with four sharp arrows. With another arrow he cut off the leathern fence of Dristadyumna's hand.

28. When his bow was thus cut down again, when he was thus deprived of his car and when his steeds were thus killed and his charioteer overthrown, the Panchala prince, displaying great prowess, jumped down from his car with a mace in hand.

29. But, O descendant of Bharata, before he could come down from his car, Drona cut down his mace into many fragments. It was a wonderful feat.

30. Then the mighty-armed Panchala prince took up a large and beautiful shield decked with hundred (golden) moons and also a large sword of excellent make.

31. He, then with great impetuosity, rushed towards Drona with the intention of killing him, as a hungry lion runs towards a mad elephant in the forest.

32—33. Then we again saw the wonderful prowess of Bharadwaja's son,—wonderful was the lightness of hands in using the weapon, and also his strength of arms. He alone checked the Prishata prince with a shower of arrows. Though he possessed great prowess, he could not proceed further.

34. We then saw that the great car-warrior Dhristadyumna stood where he was. He warded off those showers of arrows using his arms with great dexterity.

35. Then the greatly strong and mighty Bhimasena soon came there with the desire of helping the Prishata prince in that combat.

36. O king, he wounded Drona with seven sharp arrows. He soon took up the Prishata prince on a car.

37. Then king Duryodhana asked the ruler of Kalinga to go to the rescue of

Bharadwaja's son with a large number of troops.

38. O lord of men, then those countless Kalingas rushed against Bhima at the command of your son.

39. Then that foremost of car-warriors, Drona abandoned the Panchala prince and met Virata and Drupada both together.

40. Dhristadyumna then went to support Yudhisthira in battle. Then a fearful and hair-stirring battle was fought

41. Between the Kalingas and the illustrious Bhima,—a battle which was fearful and all-destroying.

Thus ends the fifty-third chapter, fight between Dhristadyumna and Drona, in the Bhismavadha of the Bhisma Parva.

CHAPTER LIV.

(BHISMAVADHA PARVA)—*Continued.*

Dhritarashtra said :—

1—2. How did the Kalinga king, that commander of a large army, having been asked by my son and supported by his troops, fight in battle with that doer of wonderful deeds, the mighty Bhimasena, that hero who roved over the field of battle with his club ?

Sanjaya said :—

3. O great king, thus asked by your son, the mighty Kalinga king accompanied by large army, advanced towards the chariot of Bhima.

4—5. O descendant of Bharata, Bhimasena, then, supported by the Chedis, rushed towards that large and mighty Kalinga army consisting of many cars, horses, and elephants. It was armed with great weapons. It was advancing towards him with Ketumat, the son of the Nishadha king, at its head.

6. Inflamed in anger, Srutayush, clad in armour, followed by his troops in battle-array and accompanied by king Ketumat, came in front of Bhima.

7. The Kalinga king with many thousand cars, and Ketumat with ten thousand elephants and also the Nishadas,

8. All, O king, surrounded Bhimasena on all sides. Then the Chedis, the Matsyas, and the Karushas with Bhimasena at their head,

9. And with many other kings, rushed with great force against the Nishadas. Then took place a fearful and terrible battle

10. Between the warriors of both the sides,—all rushing forward with the desire to kill one another. Fearful was the battle that was fought between Bhima and his adversaries.

11—13. O great king, it resembled the battle that was fought between Indra and the great host of the Danavas. O descendant of Bharata, loud uproar rose from that mighty army fighting in that battle. It resembled the sound of the roaring ocean. O king, they cut down one another and made the whole field resemble a crematorium strewn with flesh and blood. Impelled by the desire to kill, they could not distinguish friends from foes.

14. Those brave warriors who were incapable of being easily defeated, cut down even their own friends. Fierce was the struggle that took place between the few and the many,

15. Between the Chedis and the Kalingas with the Nishadas. Displaying their prowess to the best of their power, the powerful

16—17. Chedis abandoned Bhimasena and turned back. When the Chedis turned back, that son of Pandu, Bhimasena met all the Kalingas. He did not turn back depending on the strength of his own arms. The greatly powerful Bhimasena did not move ; from his car,

18. He covered the Kalingas with showers of sharp arrows. Then that great bowman, the Kalinga king and that car-warrior, his son,

19. Named Sakradeva, both attacked the Pandava (Bhima) with ten arrows. But shaking his beautiful bow, the mighty-armed Bhimasena,

20. Fought with the Kalinga king, depending only on his own prowess of arms. Sakradeva shot innumerable arrows in that battle,

21. And killed Bhimasena's horses with them. Seeing that chastiser of foes deprived of his car,

22. Sakradeva rushed upon him ; and shot many sharp arrows, O great king, on Bhimasena ; the mighty Sakradeva poured a shower of arrows as clouds pour rain after the summer is gone.

23. But the greatly strong Bhima stayed on that car, the horses of which had been killed. He hurled from it at Sakradeva a mace made of the hardest iron.

24—25. Killed by that fearful mace, O king, the son of the Kalinga king fell down with his standard and charioteer. Then that great car-warrior the Kalinga king, seeing his son killed,

26—27. Surrounded Bhima on all sides with innumerable troops; then the greatly strong and mighty-armed Bhima took up a sword with the desire of performing a great feat. O king, that foremost of men also took up a matchless shield made of the hide of a bull.

28—29. It was adorned with stars and crescents made of gold. The Kalinga king also in great anger rubbed his bow-string and took up a poisoned *Sakti*. He shot it at Bhimasena with the desire of killing him.

30. O king, Bhimsena however soon with his big sword cut down that sharp arrow which was rushing towards him with great impetuousity.

31. He then in great delight sent up a loud shout which filled the troops with terror. The Kalinga king, being very much enraged in fighting with Bhimasena,

32—33. Soon hurled upon him fourteen darts with heads made of stone. The mighty-armed Pandava (Bhima) soon cut them down into many fragments, O king, before they could reach him. Having cut down in that battle those fourteen arrows, Bhima,

34—35. That foremost of men, on seeing Bhanumat rushed upon him. Bhanumat thereupon covered Bhima with a shower of arrows. He set up a loud shout making the sky resound with it. Bhima however could not bear that lion-like shout in that battle.

36. Possessing as he does a fearfully loud voice, he also sent up a very loud shout. At his fearful shouts, the Kalingas were filled with great alarm.

37. O best of men, they no longer considered Bhima as a human being. O king of kings, then setting up a loud shout, Bhima,

38—39. With a sword in his hand, jumped upon the excellent elephant (of Bhanumat); and with the help of the tusk of that great elephant, he got on its back. Then with his huge sword, he cut down Bhanumat in two distinct parts. Having killed the Kalinga prince, that chastiser of foes,

40. Made his huge sword, which was capable of bearing a great strain, discend on the neck of the elephant. His head thus cut off, that great elephant fell with a tremendous roar,

41. As a mountain peak falls when eaten up by (the waves of the) sea. O descendant of Bharata, jumping down from that falling elephant, that descendant of Bharata,

42—45. Clad in armour, stood on the ground with his sword in his hand. Cutting down many elephants on all sides, he roved about making his way (through the troops of the enemy). He appeared to be like a moving wheel of fire. He slaughtered innumerable horsemen, elephants and car-warriors and foot soldiers. That foremost of men, the mighty Bhima was seen to move about the field with the speed of the hawk, cutting off with his sharp sword the bodies and heads of countless men (on foot) and also of those who were on elephant.

46. Thus fighting on foot in great rage like Yama himself at the universal dissolution, he struck terror into the hearts of his enemies. Those brave warriors all became confounded.

47. Only those that were foolish came rushing at him who was roving about that field of battle with sword in his hand.

48. That mighty chastiser of foes, cut off the shafts and yokes of those warriors on their cars, and he then killed them.

49. O descendant of Bharata, Bhimasena was seen to display various kinds of motions. He wheeled about and whirled about on high. He made side-thrusts, jumped forward, ran above and leapt high.

50. O descendant of Bharata, he was seen to rush forward and rush upward. Some, mangled by that illustrious son of Pandu with his sword,

51—52. Shrieked aloud; some, mortally wounded, fell down and was killed. O discendant of Bharata, many elephants, some with their trunks and the tusks cut off, others with their temporal globes cut open, fell down uttering fearful cries.

53—57. O king, broken lances, heads of elephant-drivers, beautiful housing of elephants, chords as shining as gold, collars, darts, mallets, quivers, various kinds of machines, beautiful bows, short arrows with polished heads, hooks and screws, various sorts of bells and belts decked with gold,—these were seen falling or already fallen on the field of battle. With elephants having the fore parts and hind parts of their bodies and trunks cut off or entirly killed, the battle field appeared to be strewn with fallen cliffs. Having thus killed many huge elephants that foremost of men then began to destroy the horses.

58. O descendant of Bharata, that hero felled many foremost of horse-men. O sire that battle that was fought between him and those soldiers was exceedingly fearful.

59—60. Hilts, traces, golden saddles, girths, covers for the horses, bearded darts,

costly swords, armours, shields, and beautiful ornaments, were seen by us strewn over the ground in that great battle.

61—63. He caused the earth to be covered with blood, thus making her look as if she were variegated with lilies. The mighty Pandava, jumping high and dragging down some car-warriors, cut them down with their standards. Often jumping up and frequently rushing on all sides, that greatly powerful hero roved about and filled all the troops with wonder. Some he killed by his legs, some he dragged down and pressed them into the earth.

64. Others he cut down with his sword, others again he frightened with his terrible roars. Others he threw down by the force of his thighs.

65—68. Others again fled away on simply seeing him. It was thus that the great and powerful army of the Kalingas surrounded Bhimasena and rushed upon him. O best of the Bharata race, seeing Srutayush at the head of the Kalinga troops, Bhimasena rushed at him. Seeing him come, the Kalinga king wounded Bhimasena with nine arrows. Wounded by those arrows shot by the Kalinga king, like an elephant pierced by the hook,

69—70. Bhimasena blazed up in wrath like a fire fed with fuels. Then that best of charioteers, Asoka, soon brought a car decked with gold, and he caused Bhima to mount upon it. Therupon that chastiser of foes, the son of Kunti (Bhima) soon mounted on that car.

71—73. Then he rushed towards the Kalinga king, shouting "Wait" "Wait". Then the greatly powerful Srutayush, in great anger, shot at Bhima many sharp arrows and thus displayed his great lightness of hands. O king, thus wounded by those nine sharp arrows shot by the Kalinga king from his exeellent bow, that great warrior Bhima blazed up in anger like a snake struck with a rod.

74. Then that foremost of powerful men, that son of Pritha, Bhima in great anger drew his bow to its highest stretch, and killed the Kalinga king with seven iron arrows.

75. With two arrows he killed the two powerful protectors of his car-wheels; he also killed Satyadeva and Satya.

76. The high-souled Bhima then with many sharp arrows caused the destruction of Ketumat.

77. Thereupon the Kalinga warriors in great anger met the angry Bhimasena in battle backed by many thousands of combatants.

78. O king, armed with darts and maces and swords and lances and scimitars and battle-axes, the Kalingas by hundreds and thousands surrounded Bhimasena.

79. Resisting that shower of arrows, that great warrior (Bhima) then took up his fearful mace. He then jumped down from his car in great speed.

80—83. Bhima then killed seven hundred heroes; that chastiser of foes then sent two thousand Kalingas to the region of Death. It was a wonderful feat; it was thus that the heroic and the fearfully strong Bhima again and again killed in that battle a very large number of the Kalingas. Elephants were deprived of their riders by that son of Pandu. Afflicted with arrows they roved about the field, treading down innumerable troops and uttering roars like those of the clouds.

84. Then the mighty-armed Bhima with his sword in his hand blew in great delight his fearfully roaring conch.

85. With that tremendous sound the hearts of the Kalinga troops began to tremble in fear. O chastiser of foes, the Kalingas appeared to have lost all consciousness.

86—88. All the combatants and all the animals trembled in fear. By Bhimasena's roving about over the field of battle like an infuriated elephant, and by his frequent jumping up,—a short of trance came over the foe. The whole Kalinga army trembled in fear like a large lake agitated by an aligator.

89—90. Struck with panic, the Kalingas, fled away in all directions. When they were rallied again, the commander of the Pandava army (Dhristadyumna) then ordered his troops, exclaiming "fight".

91. Having heard the word of their commander, many heroes headed by Shikhandin came to the help of Bhima, supported by many well-skilled car-warriors.

92. The Pandava, king Yudisthira Dharmaraja followed all of them behind with a large force of elephants, each of the colour of clouds.

93. Thus urging all his troops, the Prishata prince surrounded by many great warriors went to protect one of the wings of Bhima's troops.

94. To the Panchala prince, there was none dearer than life on earth except Satyaki and Bhima.

95. That slayer of hostile heroes, the Prishata prince saw that chastiser of foes, the mighty-armed Bhimasena fighting among the Kalingas.

96, O chastiser of foes, O king, He sent forth many loud shouts and filled all his troops with delight. He blew his conch and uttered a lion-like roar.

97. Seeing the red standard of Dhristadyumna's car decked with gold and yoked with milk white steeds, Bhimasena became much encouraged.

98. The high-souled Dhristadyumna, seeing Bhimasena attacked by the innumerable Kalingas rushed to his rescue.

99. Seeing Satyaki at a distance, those two greatly powerful heroes Dhistadyumna and Vrikodara furiously fell upon the Kalingas.

100. The foremost of men, the descendant of (Sini), that best of all warriors (Satyaki) also soon came to the spot and defended the wings of both Bhima and the Prishata prince.

101. With his big bow in his hand, he created a great havoc. Making himself fierce in the extreme, he began to kill the enemy.

102. Bhima caused a river of blood to flow,—it was made of the flesh and blood of the Kalingas.

103. O king, seeing Bhima in this fearful fight, all the troops exclaimed, "This one who is fighting in Bhima's shape with the Kalingas is Yama himself."

104. Having heard their cries, the son of Santanu, Bhisma, surrounded on all sides by many warriors, soon came to Bhima.

105. Thereupon Satyaki, Bhima, and the Prishata prince Dhristadyumna all rushed towards Bhisma's car decked with gold.

106. All of them soon surrounded the son of Ganga. Without losing a moment they wounded Bhisma each with three fearful arrows.

107. Your father Devavrata, wounded each of these mighty bowmen with three straight arrows in return.

108. Having checked those mighty car-warriors with thousands of arrows, he killed with his arrows the horses of Bhima clad in golden armour.

109. The greatly strong Bhima however stood on the car, the horses of which were killed. He then with great force hurled a dart at Bhisma.

110. Your father Devavrata cut off in that battle that dart before it could reach his car. It then fell in fragments on the ground.

111. Then that foremost of men, Bhimasena took up a heavy and mighty mace made of *Saikya* iron. He then jumped down from his car.

112. But Dhristadyumna soon took up that foremost of car-warriors on his own car. He then took away that illustrious hero in the sight of all the warriors.

113. Satyaki however, in order to do what is agreeable to Bhima, cut down with his arrows the charioteer of the revered Kuru grandfather.

114. When his charioteer was thus killed, that foremost of car-warriors Bhisma was borne away from the battle field by his horses which ran with the speed of wind.

115. O king, when that great car-warrior was thus carried away from the field of battle, Bhima blazed up like a great fire when it consumes dry grass.

116. Having killed all the Kalingas, O best of the Bharata race, he stood in the midst of the troops, and none dared to withstand him.

117. O best of the Bharata race, praised by the Pandavas and the Matsyas, he embraced Dhristadyumna and then went to Satyaki.

118. That foremost of the Yadus, that irresistible hero Satyaki then thus spoke to Bhimasena in the presence of Dhristadyumna.

119. "By good luck the Kalinga king, also the Kalinga prince Ketumat and also Sakradeva of that country and also all the Kalingas have been killed by you in this battle.

120. The army of the Kalingas, consisting of many thousands of cars, elephants, horses, noble warriors and heroic combatants, has been destroyed by your prowess of arms alone".

121. Having said this, the mighty-armed grandson of Sini the chastiser of foes embraced the son of Pandu (Bhima). He then quickly got upon his car. Then that great car-warrior began to kill the troops in anger, thus strengthening the the hands of Bhima.

Thus ends the fifty-fourth chapter, the death of the Kalinga king, in the Bhismavadha of the Bhisma Parva.

CHAPTER LV.

(BHISMAVADHA PARVA)—*Continued.*

Sanjaya said:—

1. O descendant of Bharata, when that day passed away, when the destruction of

cars, elephants, horses, foot-soldiers and horsemen went apace,

2. The Panchala prince fought with Drona's son (Ashwathaman), Salya, and the illustrious Kripa.

3. The mighty heir-apparent of the king of Panchala with many sharp arrows killed the horses of Drona's son who is celebrated all over the world.

4. Deprived of his horses, Drona's son soon got upon the car of Salya and showered his arrows on the Panchala prince.

5. O descendant of Bharata, seeing Dhrishtadyumna fighting with Drona's son, the son of Subhadra (Abhimanyu) ran up showering his fearful arrows.

6. O best of the Bharata race, he wounded Salya with twenty-five arrows and Kripa with nine arrows and Ashwathaman with eight.

7. Drona's son also soon wounded Arjuna's son with many winged arrows ; Salya also pierced him with twelve arrows,—Kripa shot at him three sharp arrows.

8. Your grandson Lakshmana then rushed at Subhadra's son in anger, and a fearful battle began between the two.

9. In that fight Duryodhana's son in anger wounded Subhadra's son with many sharp arrows. O king, it was a wonderful feat.

10. O best of the Bharata race, the light-handed Abhimanyu, also being very much enraged, soon wounded his cousin with five hundred arrows.

11. O king, Lakshmana also with his arrows cut down (his adversary's) bow staff, on seeing which all the troops sent up a loud shout.

12. Then that slayer of hostile heroes, Subhadra's son, throwing aside the broken bow, took up another beautiful and tough bow.

13. Thereupon those two foremost of men, thus fighting together with the desire of counteracting each other's feats, wounded each other with innumerable sharp arrows.

14. O king, Duryodhana, on seeing his mighty son thus hard pressed by your grand son ran towards the spot.

15. When your son went to the spot, all the kings surrounded Arjuna's son with many thousands of cars.

16. O king, being as invincible and powerful as Krishna himself, that hero, being thus surrounded by those heroes, was not the least agitated.

17. Seeing Subhadra's son fighting, Dhananjaya (Arjuna) hastened to the spot in great anger, with the intention of rescuing his son.

18. Thereupon the kings headed by Bhisma and Drona and accompanied by many elephants, horses and cars rushed with great force on Sabyasachin (Arjuna).

19. Then a thick shower of dust, being raised by foot-soldiers, horses and cars and cavalry-men, covered the sky.

20. When those thousands of elephants and hundreds of kings came within the reach of Arjuna's arrows, they could not make any further advance.

21. All the troops sent up loud shouts, and all directions became dark. Then the army of the Kurus assumed a fearful and dreadful aspect.

22. Neither the sky, nor the sun, nor the cardinal points, nor the earth, O best of men, could be distinguished, in consequence of the continuous showers of arrows shot by Kiritin (Arjuna).

23. Many elephants were deprived of their standards, and many car-warriors were also deprived of their horses. Having abandoned their cars, many car-warriors were seen wandering (over the field).

24. Many other car-warriors, deprived of their cars, were seen to rove about with their weapons in their hands and other arms adorned with *Angadas*.

25. O king, horsemen, urging their horses and elephant-men urging their elephants fled away in all directions from the fear of Arjuna.

26. Kings were seen falling form their cars ; elephants and horses were also seen to fall cut down by Arjuna's arrows.

27—28. Assuming a fierce countenance, Arjuna cut down with fearful arrows the upraised arms of warriors with maces in their hands, also with swords, darts, quivers arrows, bows, hooks and standards.

29—32. O sire, O descendant of Bharata, spiked maces broken in fragment, mallets, bearded darts, short arrows, swords, sharp edged battle-axes, lances, broken shields, armours, standards, every sort of weapons, umbrellas with golden staves, iron-hooks, goads, whips, and traces were all seen strewn over the field of battle in heaps.

33. O sire, there was none in your army who could advance against Arjuna in battle.

34. O king, whoever advanced against that son of Pritha, was immedeately shot down and sent to the abode of Yama.

35. When all your troops broke down and fled away, Arjuna and Vasudeva blew their excellent conchs.

36. Your sire Devavrata then, on seeing the Kuru army routed, smilingly thus spoke to the heroic son of Bharadwaja (Drona) on that field of battle.

37. "This mighty and heroic son of Pandu Dhananjaya, accompanied as he is by Krishna, is treating our troops as he alone is able to deal with them.

38. Seeing him resemble to-day the destroyer himself at the universal dissolution, we find that he is invincible to-day.

39. This our vast army is now impossible to be rallied. Behold, looking at me, they are running away.

40. Robbing the vision of the world, the sun is going down that best of mountains, called Asits.

41. O foremost of men, I think, the time has come now to withdraw our army. The troops will never fight, they are tired and struck with panic."

42—43. Having said this to Drona that foremost of all preceptors, that great car-warrior Bhisma withdrew his army. Then when the sun went down, O sire, both the armies were withdrawn and twilight came in.

Thus ends the fifty-fifth chapter, second day's battle, in the Bhismavadha of the Bhisma Parva.

CHAPTER LVI.

(BHISMAVADHA PARVA)—*Contd.*

Sanjaya said:—

1. When night passed away and morning dawned, the son of Santanu Bhishma, the revered grand-sire of the Kurus gave the order for the Kuru army to be ready for fight.

2. That chastiser of foes, the son of Santanu, with the desire to win victory for your son then formed that great *Vyuha* called *Garuda*.

3. On the back of that *Garuda* (the king of the bird) your father Devavrata himself stood. Its two eyes were made by the son of Bharadwaja (Drona) and the Satwata Kritavarman.

4. Those two illustrious heroes, Ashwathaman and Kripa, backed by the Trigarthas, the Matsyas, the Kekayas and the Vatadhanas stood at its head.

5—6. O sire, Bhurisravas, Sala, Salya Bhagadatta, the Madrakas, the Sindhusarvaras, the Panchanadas with Jayadrhatha stood at its neck. At its back stood king Duryodhana with all his followers.

7. O great king, Vinda and Anuvinda of Avanti, the Kamvojas with the Sahas and also the Surasenas formed its tail.

8. The Magadhas, the Kalingas with all the Daserakas clad in armour, formed the right wing of that *Vyuha*.

9. The Karushas, the Vikanjas, the Mundas, the Kanadivrishas, with Vrihadvala formed its left wing.

10. That chastiser of foes, Sabyasachin (Arjuna) seeing the enemy's troops formed into a *Vyuha*, with the assistance of Dhrishtadyumna formed his troops into a counter *Vyuha*.

11. In opposition to your *Vyuha*, that son of Pandu formed a *Vyuha* after the shape of the half-moon.

12. On its right side stood Bhimasena surrounded by kings of various countries all abundantly provided with arrows.

13. Next to him stood those two great car-warriors Virata and Drupada; next to them was Nila armed with poisonous weapons.

14. Next to Nila stood the great car-warrior Dhrishtaketu backed by the Chedis the Kasis, the Karushas and the Pandavas.

15. Dhrishtadyumna with Shikhandin with the Panchalas and the Pravadrakas and also with other troops stood in the middle.

16. Dharmaraja Yudhisthira was also there surrounded by his innumerable elephants. Next to them, O king, stood Satyaki and the five sons of Draupadi.

17. Next to them was Iravan. Next to Iravan was Bhimasena's son (Ghatotkacha) with the great Kekaya car-warriors.

18. Next to them, on the left side, was that foremost of men, Arjuna who had as his protector Janardana (Krishna) the protector of the whole universe.

19. It was thus the Pandavas formed their *Vyuha* for the destruction of your sons and those who have taken your side.

20. Then commenced the battle between your troops and the foes; all struck at one another; elephants and cars mixed up in one confusion.

21. O king, innumerable elephants and cars were seen everywhere. They rushed upon one another for the purpose of slaughter.

22. The rattle of innumerable car-wheels mingled with the beat of drums created a tremendous din.

23. O descendant of Bharata, the shouts of the heroic combatants of your army and those of your enemies when killing one another, reached the very heavens.

Thus ends the fifty-sixth chapter, Garuda and half-moon Vyuha making, in the Bhismavadha of the Bhisma Parva.

CHAPTER LVII.

(BHISMAVADHA PARVA)— *Continued.*

Sanjaya said :—

1—4. When your troops and those of the Pandavas were placed in battle array, that great car-warrior Dhananjaya made a great slaughter by cutting down with his arrows many leaders of car-warriors ; your troops though thus slaughtered in the battle by the son of Pritha who resembled the destroyer himself at the end of a Yuga, yet fought with the Pandavas with perseverance. Desiring to win blazing glory and making death their final goal with minds undirected to anything else, they broke the Pandava ranks in many places, but their ranks also were in many places broken.

5. Then both the Kuru and the Pandava army broke and fled away. Nothing could then be distinguished.

6. A thick cloud of dust rose covering the sun. No body could distinguish any of the cardinal points.

7. O king, everywhere the battle raged the combatants were guided only by the indications afforded by colours, by watch-words, by names and by tribal distinctions.

8. O sire, O king, the *Vyuha* protected as it was by the son of Bharadwaja (Drona) could by no means be broken.

9. So did the formidable Pandava *vyuha* remain unbroken, protected as it was by Sabyasachin (Arjuna), and well-guarded by Bhima.

10. O king, the cars and the elephants of both the armies and other combatants came out of their respective arrays and engaged in the fight.

11. In that fearful battle, horse-men cut down horsemen with sharp and polished swords and long lances.

12. Car-warriors getting car-warriors within reach cut them down with their arrows decked with golden wings.

13. Elephant-riders of both the armies cut down one another when they got them in close quarters with their broad-headed arrows and lances.

14. Innumerable foot-soldiers angrily and at the same time cheerfully cut down one another with short arrows and battle axes.

15. O king, car-warriors, getting elephant riders within reach cut them down with the elephants. Elephant riders also cut down car-warriors.

16. O best of the Bharata race, horsemen with their lance cut down car-warriors in that battle ; car-warriors also cut down horse-men.

17. In both the armies, foot-soldiers cut down many car-wsrriors, many car-warriors cut down innumerable foot-soldiers with their sharp weapons.

18. Elephant-riders cut down horse-men and horse-men cut down warriors who were on the back of elephants ; every thing appeard to be exceedingly wonderful.

19. Foot soldiers were seen to be cut down by the foremost of elephant-riders and the elephant-riders were also to be seen cut down by the foot-soldiers.

20. Hundreds and thousands of foot soldiers were seen to be cut down by horsemen, and horsemen by foot-soldiers.

21—23. O best of the Bharata race the battle field, strewn with broken standards bows, lances, housings of elephants, costly blankets, bearded darts, maces, clubs with iron spikes, *Kampanas*, various sorts of armours, arrows with golden wings, looked as if it werecovered with garlands of flowers.

24. The ground becoming muddy with flesh and blood, became impassable with the bodies of men, horses and elephants, that were killed in that fearful battle.

25. O descendant of Bharata, saturated with human blood, all dust disappeared. All the cardinal points became perfectly clear.

26. O descendant of Bharata, innumerable headless bodies were seen rising from the ground, an omen to indicate that the destruction of the world is near.

27—29. In that fearful and terrible battle, car warriors were seen to run away in all directions; then Bhisma, Drona, Jayadhratha the king of the Sindhus, Purumitra, Vikarna, the son of Suvala Sakuni, these invincible and lion-like heroes broke the Pandava rank.

30—31. O descendant of Bharata, Bhimasena, the Rakshasha Gatotkacha, Satyaki, Chekitana, the sons of Draupadi,

backed by all the kings, chastised your troops and your sons, as the celestials did the Danavas.

32. Those foremost of Khashtriyas struck one another in battle. They became terrible to look at. Covered with blood, they shone like the *kinsuka* flowers.

33. O king, vanquishing their adversaries, those foremost of warriors of both the armies looked like the brilliant stars in the sky.

34. Then your son Duryodhana supported by one thousand car-warriors rushed to battle with the sons of Pandu and the Rakshasha (Ghatotkacha).

35. The Pandavas also with many thousand troops rushed in battle against those chastiser of foes, the heroic Bhisma and Drona.

36. The diadem-decked hero (Arjuna) also rushed in anger against those foremost of kings. Then the son of Arjuna, Abhimanyu and Satyaki both rushed against the forces of the son of Suvala, Sakuni.

37. Then again commenced a fearful and hair-stirring battle between the troops of both the sides,—both parties being eager to defeat one other.

Thus ends the fifty-seventh chapter, commencement of the third day's battle, in the Bhismavadha of the Bhisma Parva.

CHAPTER LVIII.

(BHISMAVADHA PARVA.)—*Contd.*

Sanjaya said :—

1. Having seen Arjuna in battle, the kings angrily surrounded him on all sides with many thousands of cars.

2. O descendant of Bharata, having surrounded him with many thousand cars, they covered him from all sides with many hundreds of arrows.

3—6. They angrily hurled at Falguna's (Arjuna's) car bright and sharp pointed lances, maces, clubs with spikes, bearded darts, battle-axes, mallets, and bludgeons. That shower of weapons came to him like a flight of locusts. But Pritha's son checked it with his gold decked arrows. Seeing on that occasion the extraordinary lightness of the hands of Vivatsu (Arjuna), the celestials, the Danavas, the Gandharvas, the Pishachas the Uragas and the Rakshashas praised Falguna, exclaiming "Excellent" "Excellent."

7. The heroic Gandharas with Suvala's son at their head surrounded Satyaki and Abhimanyu.

8. Then those brave warriors led by Suvala's son angrily cut down into fragments the excellent car of the Vrishni hero (Satyaki) with various kinds of weapons.

9. O chastiser of foes, in that fearful battle, Satyaki abandoned his own car and mounted on that of Abhimanyu.

10. Then those two heroes, mounting on the same car, began to slaughter the army of Suvala's son (Sukani) with innumerable sharp-pointed arrows.

11. Drona and Bhisma fighting bravely began to slaughter the troops under Dharmaraja Yudhisthira with sharp arrows furnished with feathers of *Kanka* bird.

12. Then the son of Dharma (Yudhisthira) and the two sons of Madri, in the very sight of the whole army, began to chastise the troops of Drona.

13. Then the battle that was fought was fearful and terrible, like the one that was fought in the days of yore between the celestials and the Danavas.

14. Bhimasena and Ghatotkacha both performed great feats. Then Duryodhana came and checked them both.

15. O descendant of Bharata, the prowess that we saw displayed by the son of Hirimva was exceedingly wonderful ; for he transcended even his father (Bhima).

16. Then the Pandava Bhimasena angrily and smilingly wounded the vindictive Duryodhana in the breast with an arrow.

17. Then king Duryodhana, mortally wounded by that arrow, sat down on his car and fainted.

18. O king, seeing him senseless, his charioteer speedily carried him away from the field of battle. Then the troops that supported Duryodhana broke and fled away.

19. Then striking those flying Kuru troops with his sharp-pointed arrows Bhima pursued them.

20. Then that foremost of warriors, the Prishata prince and the Pandava king Dharmaraja Yudhisthira, O descendant of Bharata, in the very sight of Drona and Ganga's son (Bhisma),

21. Slaughtered their troops with sharp arrows, each capable of destroying hostile heroes. Your those troops thus fled from the battle ;

22. And those two great car-warriors Bhisma and Drona could not stop them. Though attempted to be stopped by Bhisma and the high-souled Drona,

23. Those troops fled away in the very sight of Drona and Bhisma. When those

thousands of car-warriors fled away in all directions.

24. O chastiser of foes, then Subhadra's son (Abhimanyu) and that best of the Sini's race, both mounting the same car began to slaughter the army of the son of Suvala.

25. Sini's grandson and that foremost of the Kuru race looked as effulgent as the sun and the moon when they are seen both in the sky after the last lunation of the dark fort-night has passed away.

26. O king, then Arjuna angrily poured shower of arrows on your army as clouds pour rain in torrents.

27. Thus slaughtered in the battle with the arrows of Partha, the Kuru army, trembling in grief and fear fled away.

28. Seeing the army flying, the mighty Bhisma and Drona botn enraged and both eager to do Duryodhana's good tried to stop them.

29. Then king Duryodhana himself cheering his troops stopped them from flying away in all directions.

30. Thereupon all the Khashtriya car-warriors stopped, each on the spot from which they saw your son.

31. O king, then the common soldiers, having seen them stop, stopped of their own accord from shame and from the desire of displaying their prowess.

32. O king, the army thus rallied appeared then like the surging sea at the time of moon's rising.

33. Having seen his army railled for fight, king Suyodhana soon went to the son of Santanu and thus spoke to him.

34—35. "O grandfather, hear what I say; O descendant of Bharata, O scion of the Kuru race, when you, and that foremost of men learned in arms, Drona, with his son and with all our other friends, and also the great bowman Kripa are alive, I do not consider it creditable that my troops should run away.

36. I do not consider the Pandavas a match for you, or for Drona or for Drona's son or for Kripa.

37. O grandfather, the Pandavas are certainly being favoured by you. O hero, therefore you forgive them this slaughter of my troops.

38. O king, you should have told me, before this battle began, that you would not fight with the Pandavas.

39. O descendant of Bharata, bearing such words from you and from the preceptor (Drona), I would have then with Karna reflected what we should have done.

40. O foremost of men, if I do not deserve to be abandoned by you two, then fight at the utmost of your power."

41. Having heard these words, Bhisma laughed and turned his eyes in anger. He then thus spoke to your son.

42. "O king, I have innumerable times said to you words worthy of your acceptance and fraught with your good. The Pandavas are invincible even to the celestials with Vasava at their head.

43. O foremost of kings, what I am capable of doing, aged as I am, I shall certainly do in this battle to the utmost of my power. See it now with your kinsmen.

44. In the sight of all I shall today alone chastise the Pandavas with their troops and with all their kinsmen."

45. Having been thus addressed by Bhisma, O king, your son was filled with delight. He ordered conchs to be blown and drums to be beat.

46. O king, having heard the loud uproar, the Pandavas blew their conchs and ordered their drums and cymbals to be sounded.

Thus ends the fifty-eighth Chapter, colloquy between Bhisma and Duryodhona, in the Bhismavadha of the Bhisma Parva.

CHAPTER LIX.

(BHISMAVADHA PARVA)—*Contd.*

Dhritarashtra said:—

1—2. When enraged by the words of my son, O Sanjaya, Bhisma took that fearful vow in the battle, what did he do to the Pandavas, and what did the Panthalas do to the grandsire? O Sanjaya, tell me all this.

Sanjaya said:—

3. O descendant of Bharata, when the morning of that day passed away and when the sun in his westward course had gone some portion of his path,

4. And when the illustrious Pandavas had won the victory, your father Devavrata learned in the precepts of morality,

5. Rushed on the fleetest steed towards the Pandava army, followed by a very large force and by all your sons.

6. Then O descendant of Bharata, a fearful and hair-stirring battle between ourselves and the Pandavas began in consequence of your sinful policy.

with how much ease then could he kill the Pandavas with all their soldiers and followers.

70—71. The vast army of the illustrious Pandava (Yudhisthira) again began to fly away. Having seen the Somakas routed, the Kurus, gladdening the heart of the grandsire rushed to battle with great cheerfulness. (Seeing) all this, Krishna reflected :—"Clad in armour I will kill Bhisma today for the sake of the Pandavas.

72—73. I will lighten the burden of the Pandavas. Though struck with keen arrows in the battle, Arjuna does not what he should do, from respect for Bhisma." While Krishna was thus reflecting the grandsire again hurled his arrows on Partha's car.

74. In consequence of those various arrows flying in all directions, all sides were completely enshrouded. Neither the sky, nor the directions, nor the earth, nor the brilliant sun could be seen.

75—82. The winds that blew appeared to be mixed with smoke ; all the directions seemed to be agitated. Drona, Vikarna, Jayadhratha, Bhurisrava, Kritavarman, Kripa, Srutayusha, the ruler of Amvartha, Vinda and Anuvinda, Sudhashkhina, the people of the westsrn country, the various tribes of Souviras, the Vasistas, the Khudrakas, and the Malavas,—all these at the command of the Gautamas royal son soon came to Kiritin (Arjuna) for battle. The grandson of Sini saw that Kiritin was surrounded by many thousands of horse and footsoldiers and car-warriors and great elephants. Having seen Vasudeva and Arjuna thus surrounded by infantry and elephants and horses and cars on all sides, that foremost of all wielders of arms, that chief of the Sinis, soon went to that place. That foremost of bowmen, the Sini chief quickly rushed upon those troops and soon came to Arjuna's aid, as Vishnu came to the slayer Vritra. That foremost of Sini warriors cheerfully thus addressed the troops of Yudhisthira who were all frightened by Bhisma, and whose elephants, horses cars and numberless standards had been mangled and broken into pieces and who were all flying away from the battle-field "O Khastriyas, where do you go? This is not the duty of virtuous men as declared by the ancients.

83—84. O foremost of heroes, do not violate your pledges; observe your own duties as heroes." Having seen that the foremost of kings were flying away from the field of battle and having also marked the mildness with which Partha fought and seeing also that Bhisma was exerting himself with all his powers and that the Kurus were rushing from all sides, the younger brother of Vasava, the illustrious protector of all the Dasarhas become unable to bear it all. He thus spoke to the famous grandson of Sini and praised him much :—"O hero of the Sini race, those that are retreating are indeed retreating. O Satwata chief, those that are still staying,—let them also go away.

85. Behold, I shall soon fell Bhisma down from his car and also Drona in this battle with all their followers. O Satwata chief, there is none in the Kuru army who can escape me when I am angry.

86—89. Therefore taking up my fearful discus I shall (to-day) kill Bhisma of rigid vows. O grandson of Sini, killing in battle, these two foremost of car-warriors, namely Bhisma and Drona with all their followers, I shall gladden the heart of Dhananjaya and the king (Yudhisthira) and also of Bhima and the twin Aswinas. Killing all the sons of Dhritarashtra and all those foremost of kings who have taken their side, I will with great joy secure a kingdom to-day for Ajatasatru." Having said this, the son of Vasudeva threw off the reins of the horses and jumped down from the car. Whirling with his right arm his discus with a beautiful shape and with sharpness as that of a razors, which was as effulgent as the sun and possessed the force of one thousand thunderbolts, the high-souled Krishna rushed with great force towards Bhisma making the earth tremble under his feet.

90. That chastiser of foes, the younger brother of the chief of the celestials, angrily rushed towards Bhisma who stood in the midst of his troops, as a lion, from the desire of killing a large elephant, rushes towards it.

91—94. The end of his yellow garments waving in the air looked like a cloud charged with lighting. That lotus of a discus, the Sudarsana, having for its stalk the beautiful arms of Sourin (Krishna) looked as beautiful as the primival lotus, which was as bright as the morning sun which caused that lotus to bloom. The beautiful leaves of that lotus were as sharp as the edge of a razor. Krisnas body was the beautiful lake, his arms where the stalk upon which shone that lotus. Seeing the younger brother of Mohendra excited with anger and that he was loudly roaring, that he was armed with discus, all creatures uttered loud wails. They thought the distruction of the Kurus was near at hand. Armed with his discus, Vasudeva looked like the *Samvanta* fire that appears at the end of a Yuga for consuming the world.

95—96. The preceptor of the universe blazed up like a fearful comet risen for consuming all creatures. Having seen that

foremost of men, that divine personage advancing armed with discus, Santanu's son (Bhisma) who stood on his car with his bow and arrow in hand thus fearlessly spoke, "Come, come, O lord of the gods, O deity that had the universe for your abode, O god armed with mace, sword and Saranga, I bow to you.

97. O lord of the universe, forcibly fell me down from this excellent car. O refuge of all creatures, O Krishna in this battle, if I be killed by you, great will be my good fortune both in this world and in the next.

98. O Vrisni and Andhaka chief, you give me the greatest respect. My dignity will be celebrated all over the three worlds." Having heard these words of the son of Santanu (Bhisma), Krishna still impetuously rushed towards him and said.

99. "You are the root of this great slaughter on earth. You will see Duryodhana killed to-day. A wise minister who treads the path of virtue should restrain a king who is addicted to the evil of gambling.

100 That wretched king who transgresses his duty should be abandoned as one whose intellegence has been misdirected by fate." Having heard these words, the royal Bhisma thus spoke to the chief of the Yadu race :—"Destiny is all power.

101. The Yadus for their benefit abandoned Kansa. I said this to the king (Dhritarastra) but he did not heed my words."

102. Meanwhile, jumping from his car, Partha of mighty and long arms himself soon ran after that Yadu chief possessing massive and long arms. He soon came to him and seized him by his two arms.

103. That first of all gods, Krishna was excited with rage. Therefore, though thus seized, Vishnu (Krishna) forcibly dragged Jishnu (Arjuna) after him, like a tempest carrying away a tree.

104. The high-souled Partha, however, seized with great force his legs as he was rushing towards Bhisma ; O king, he succeeded in stopping him with great difficulty on the tenth step.

105. When Krishna stopped, Arjuna, adorned with a beautiful golden garland cheerfuly bowed to him and he then thus spoke to him :—"Quell our wrath O Keshava, you are the refuge of the Pandavas.

106. O Keshava, I swear by my sons and brothers that I will not withdraw from the acts to which I have pledged myself.

107. O younger brother of Indra, at your command, I will certainly annihilate the Kurus." Having heard that promise and pledge by Arjuna, Janardana became gratified. He was ever engaged in doing what is agreeable to that foremost of the Kurus, Arjuna. He therefore, discus on arms, once more mounted on the car.

108. That chastiser of foes once more took up the reins. Then taking up his couch called Panchajanna, Sourin (Krishua) filled the sky and all the directions with its sounds.

109. Thereupon when the Kuru heroes saw Krishna adorned with necklace and Angada and ear-ring, with carved eyelashes smeared with dust and with milk-white teeth take up his couch, they sent up a loud cry.

110. The sounds of cymbals, drums and kettle-drums and the rattle of car-wheels and also those of smaller drums, mingling with those lion-like shouts sent up by all the Kuru troops became a fearful uproar.

111. The twang of Partha's Gandiva which resembled the roarings of thunder filled the skyand all the directions. Shot from the bow of the Pandava, bright and blazing arrows flew in all directions.

112. Then the Kuru king with a large force and with Bhishma and Bhurisrava's son with arrows in their hands' resembling a comet risen for consuming a constelletion rushed against him.

113. Bhurisrava hurled at Arjuna seven javelins with wings of gold, Duryodhana hurled a fearful lance, Salya a mace and Santanu's son (Bhisma) a dart.

114. Thereupon baffling the seven javellins with seven arrows, which were as fleet as arrows, shot by Bhurisrava, Arjuna cut off with his sharp arrow the lance hurled by Duryodhana.

115. That hero cut down with two arrows the blazing dart, as effulgent as lightning that came towards him hurled by Santanu's son and the mace hurled hy the Madra king.

116. Then drawing with his two hands and with great force his beautiful and irrisisting powerful bow Gandiva he invoked with proper mantras the exceedingly wonderful and fearful weapon named Mohendra. He made it appear in the sky.

117. With that great weapon which was as effulgent as the blazing fire, that illustrious great bowmen, adorned with diadem and garland of gold checked the entire Kuru army.

118. Those arrows from Partha's bow cut off the arms, bows, standard-tops and cars; penetrated igto the ranks of the kings and of the huge elephants and horses of the enemy.

119. Having filled all directions with those sharp and terrible arrows Partha adorned with diadem and garland of gold agitated the hearts of his foes by the fearful twang of his Gandiva.

120. In that fierce battle, the sounds of conchs and beat of drums and the deep rattle of cars were all silenced by the twang of the Gandiva.

121. Having known that twang to have been produced by the Gandiva, king Virata, and other foremost of men, and the brave Panchala king Drupada all went to the place with undepressed hearts.

122. All the troops stood struck with fear each at the spot where he heard that twang of the Gandiva. None dared to go to the place whence rose that sound.

123—126. In that fearful slaughter of the kings, heroic warriors as well as car-warriors, with their charioteers were killed. Elephants with bright golden housings and gorgions standards wounded with broad headed arrows that fell upon them suddenly fell down dead with their bodies mangled by Kiritin. Forcibly struck by Partha with his winged arrows and sharp broad headed arrows, the yantras and indragalas of the standards of innumerable kings were cut down. Innumerable foot soldiers, car-worriors, steeds and elephants fell fast on the field, their limbs paralysed or themselves speedily deprived of life afflicted by Doananjaya with those arrows. O king, many were the warriors who in that terrible fight had their armours and bodies cut through, by that weapon named after Indra.

127. With those fearful and sharp arrows, Kritin (Arjuna) made a river of blood to flow on the field of battle, its blood was supplied from the mangled bodies of the soldiers. Its froth was made by their feet.

128. Its current was broad and it ran fearfully. The bodies of dead elephants and horses formed its banks. Its mire consisted of the entrails, the marrow and the flesh of human beings and of the huge Rakshashas.

129. Innumerable crowns of human heads covered with hair formed its floating moss, and heaps of human bodies formed its sand-banks. They caused that river to flow, in one thousand directions; armours strewn all over it formed its waves, and the bones of human beings and elepliants and horses formed its stones and pebbles.

130—132. Its banks were infested by large numbers of jackals and wolves and cranes, and vultures and crowds of Rakshasas and herds of hydas. Those that were alive saw that fearful river of fat, marrow and blood caused by the showers of arrows shot by Arjuna; it resembled the great Vaitarani (river). Having seen the foremost of warriors thus killed by Falguna (Arjuna), the Chedies, the Panchalas, the Kamshas, the Matsyas, and all the Pandava warriors, those foremost of men, all highly elated with victory sent up loud shouts that frightened the Kuru warriors.

133. They sent forth that shout indicative of victory on seeing the foremost warriors of the Kuru army, the very combatants who were protected by the (Kuru) leaders thus killed by Kritritin (Arjuna) that terror of foes, who frightened them all as a lion frightens a herd of small animals.

134—137. Then the wielder of Gandiva and Janardana, with great delight attacked loud shouts. The Kurus with Bhisma, and Drona, and Duryodha and Valika all mortally wounded by the weapons (of Arjuna) then saw the sun withdraw his rays. Seeing also the *Mohendra* weapon spread out and causing as it were the end of the *Yuga*, they withdrew their forces for the night's rests. Thus having achieved a great feat and won great renown and having seen the sun assume a red colour and the evening twilight set in and having completed his work (for that day), Arjuna retired with his brothers to the camp for the night's rest. Then when darkness set in, a fearful and great uproar was made by the Kuru troops.

138. All said:—"In to-day's battle, Arjuna has killed ten thousand car-warriors and seven hundred elephants. All the people of the western country, the various tribes of the Souviras, the Kshudrakas and the Malavas have all been killed.

139—141. The feat achieved to-day by Dhananjaya is indeed a very great one! None else is capable of doing it. The king of the Amvartas, Srutayush, Durmavshava, Chitrasena, Drona, Kripa, the Sindhu king, Valhika, Bhurisravas, Salya, Sala, a hundreds of other warriors with Bhisma at their head have to-day been defeated by the wrathful son of Pritha, Kiritin, the great car-warrior of the world." O descendant of Bharata, talking thus, all the troops of of your army went to their tents from the field of battle.

142. All the troops of the Kuru army frightened by Kiritin then went into their tents illuminated by thousands of torches and by innumerable lamps.

Thus ends the fifty-nineth chapter, third day's battle in the Bhismabadha of the Bhisma Parva.

CHAPTER LX.

(BHISMABADHA PARVA).—*Contd.*

Sanjaya said:—

1. O descendant of Bharata, when the night passed away, the illustrious Bhisma with his wrath excited followed by a very large number of troops, going at the head of the Kuru army charged the enemy's troops.

2. Drona, and Duryodhana, Valhika, Durmarshana, Chitrasena, the mighty Jayadratha and other royal heroes backed by a large number of troops accompanied him.

3. Surrouned by these great and mighty car-warriors all possessing great prowess and energy, O king, he shone in the midst of those foremost of royal heroes like the lord of the celestials in the midst of the celestials.

4. The magnificent standards on the backs of the elephants stationed in front of the various divisions of the army waved in the air and looked highly beautiful with yellow, black and brown colours.

5. That great army with the royal son of Santanu (Bhisma) at its head and with other great car-warriors and with elephants and horses, looked as resplendent as a mass of clouds charged with lightning or as the sky with gathering clouds in the season of rains.

6. Then like the fearful current of the ocean-going Ganga, that great Kuru army, protected by Santanu's son rushed with great force towards Arjuna.

7. With various kinds of forces possessing great strength and also with innumerable elephants, horses and foot soldiers and car-warriors, the *Vyuha* made by the ape-bannered hero (Arjuna) looked from the distance like a great mass of clouds.

8. That illustrious hero, that foremost of men, standing on his car furnished with high standard and yoked with white steeds went against the enemy's army supported by a large force.

9. Seeing that ape-bannered here accompanied by that foremost of the Yadu race, all the Kurus with your sons were filled with dismay.

10. Your troops saw that best of *Vyuhas* which was protected by that great car-warrior of the world Kiritin (Arjuna). It had thousands of weapons up-raised and on each of its corners stood four thousand elephants.

11. This *Vyuha* of to-day was like the one which was formed on the day previous by that foremost of Kurus, king Dharmaraja Yudhisthira and the like of which had never been seen or heard fo before by any man.

12. Then thousands of drums were loudly beat on the field of battle. There rose from every quarter sounds of conchs and trumpets and lion-like shouts.

13. Then bows of loud twang, drawn by heroic warriors, with arrows fixed on the bowstrings and the sounds of conchs rose above the uproar made by drums and cymbals.

14. The entire sky was filled with the sounds of conchs; dust filled every place with that dust the atmosphere appeared as if a canopy had been overspread Having seen that canopy, all the brave warriors rushed to the battle.

15. Car-warriors struck with car-warriors were cut down with their charioteers, horses, cars and standards. Elephants struck by elephants and foot soldiers struck by foot soldiers all fell (on the filled of battle).

16. Impetuous horsemen struck down by impetnous horsemen fell with fearful countenances. All appeard to be exceedingly wonderful.

17. Excellent shields adrouded with golden stars and possessed of the effulgence of the sun, broken by battle axes, lances and swords dropped on the field of battle.

18. Many car-warriors, mangled and bruised by the tasks and the powerful trunks of elephants fell down with their charioteers, many foremost of car-warriors, struck by the foremost of car-warriors fell on the earth.

19. Having heard the wails of horsemen and foot soldiers, struck with the tusks and other limbs of elephants or crushed by their huge animals fell down on the field of battle.

20. Then when horsemen and foot soldiers were falling fast, and elephants, horses and cars were flying away in fear, Bhisma surrounded by many great car-warriors got a sight of the ape-bannered warrior (Arjuna).

21. The palmyra-bannered hero, the son of Santanu, who had five palmyras on his standard, then rushed upon the diadem decked warrior (Arjuna) whose car was yoked with excellent steeds which possessed

9. Then we saw the highly wonderful prowess of the son of Prishata, as he speedily checked (the career of) Salya, the ornament of assemblies.

10. No weakness was detected in any one of them, when enraged, they were engaged in the battle. The combat between them seemed to last only for a moment.

11. Then, O mighty monarch, in that fight, Salya cut down the bow of Dhristyadyumna with a keen-pointed yellow dart.

12. Also, O Bharata, he covered Dhristadyumna with showers of arrows, like clouds, swelling with rain, covering a mountain at the rainy season.

13. When Dhristadyumna was being thus tormented, Abhimanyu, inflamed with wrath, rushed with voilence against the car of the king of the Madras.

14. Then the highly excited nephew of Krishna, that hero of immeasurable soul, having reached near the car of the Madra king, pierced Atrayani with three whetted shafts.

15. Thereat, O monarch, your troops desirous of resisting the son of Arjuna in battle, speedily formed themselves in a circle around the chariot of the ruler of the Madras.

16. Duryodhana, Vikarna, Dushasana, Vivingsati, Dumarsana Dusaha, Chitrasena, Durmukha,

17. Satyavrata, Purumitra and the mighty car-warrior Vikarna,—these stationed themselves in the field for protecting the chariot of the ruler of the Madras.

18. Thereat Bhimasena, excited with rage, and Dhristadyumna of Prishata's race, the sons of Draupadi and Abhimanyu, the twin sons of Pandu by Madri,

19. These ten warriors opposed the ten warriors of Dhritarastra's hosts, discharging O monarch, weapons of diverse shape.

20. It is, O monarch, through the wicked policy of yours that those warriors inflamed with rage then approached and encountered one another in battle, out of a desire for slaying one another.

21. When those ten warriors, wrought up with wrath, met the other ten in that awful battle, the rest of the car-warriors of your army and of the army of your foes became sight-seers.

22. Those mighty car-warriors shooting weapons of diverse shape and roaring at one another began to smite one another.

23. Then in that battle, inflamed with wrath and desirous of slaying one another, those heroes roared at one another, and boasted of their prowess.

24. Then O monarch, those kinsfolk that had met together, burning with jealousy and challenging one another, fell upon one another, discharging mighty weapons at the same time.

25. Inflamed with wrath, Duryodhana in that fierce battle pierced Dhristadyumna with four whetted arrows; and, in battle, the feat was wonderful.

26. Durmarsana pierced him (Dhristadyumna) with twenty shafts, Chitrasena with five, Durmukha with nine, Dussaha with seven,

27. Vivingsati with five, and Dushasana with three. Them, O monarch, the son of Prishata, the slayer of his foes, pierced,

28-31. In return, each with twenty shafts, displaying great lightness of hands. O Bharata Abhimanyu, in that battle, pierced Satyavrata and Purumitra, each with ten shafts. The sons of Madri, the delighters of their mother, in that battle covered their maternal uncle with a shower of sharp shafts; and that seemed indeed marvellous Thereupon, O mighty monarch, Salya covered with innumerable arrows those nephews of his, those two foremost of car-worriors, who were desirous of counteracting the stratagems of their uncle (Salya himself.) Though thus covered over with arrows, the twin sons of Madri flinched not.

32. Thereafter the Pandava Bhimasena endued with great might beholding Duryodna and desirous of putting an end to the strife, grasped his mace.

33. Seeing that mighty-armed Bhimsena with uplifted mace look like the Kailasa mount towering with its peaks, your sons fled out of terror.

34. Duryodhana however wrought up with anger urged against Bhima the Magadha division consisting of ten thousand swift-coursing elephants.

35. King Suyodhana, then accompanied by that division of elephants, and placing the ruler of the Maghads in front of him, advanced towards Bhimasena.

36. Thereat Vrikodara, beholding that division of elephants make towards himself, descended from his car, holding a mace in his hands and roaring out like a lion.

37. Grasping a mighty and heavy mace made of the essence of adamant, Bhimasena charged that division of elephants, like Death himself with his mouth wide open.

38. Then like the slayer of Vritra moving amidst the Danava host, the mighty armed Bhimsena, endued with great strength,

carcerd on the field of battle, slaughtering elephants with his mace.

39. Then at the deafening shouts of the roaring Bhima—shouts that were capable of producing a tremour in the heart and in the mind,—the elephents huddling together were deprived of the power of moving.

40. Then the sons of Droupadi, the mighty car-warrior the son of Subhadra, and Nakula, Sahadeva, and Dhristadyumna the son of Prishata,

41. Supporting Bhima's car, proceeded behind him, checking the foe with their shower of arrows, like the clouds drenching the mountains with rain.

42. With *Khuras* and *Khurapras* and *Vallas* and *Anjalikas*, all well-sharpened and tempered, the Pandava warriors cut down the heads of those who were fighting on the backs of elephants.

43. In consequence of the thick falling of the heads (of elephant-riders), their arms decked with ornaments and their hands grasping the iron hook, a shower of stones appeared to fall.

44. And elephant-riders deprived of heads, seated as they were on the necks of those beasts, appeared like trees on a mountain with their heads broken.

45. We also saw many other mighty elephants, felled and falling, slain by Dhristadyumna, the high-souled son of Prishata.

46. Thereafter, the ruler of the Magadma territory, goaded in that battle, against the car of Subhadra's son, an elephant that resembled Airavata itself.

47. Then the heroic son of Subhadha, that slayer of hostile heroes, beholding that mighty elephant of the ruler of the Magadhas make towards himself, killed it with a single shaft.

48. Then the nephew of Krishna that conqueror of hostile cities cut down with a *Valla* of silvery wings, the head of the king who could not extricate himself himself from the (falling) elephant.

49. Then Bhimasena the son of Pandu, also penetrating that division of elephants, careered in the field, crushing the elephants, like Indra crushing the mountains.

50. In that battle, we also beheld elephants smashed by Bhimasena, each with a single stroke, like cliffs rent open by the thunder-bolt.

51. Elephants prodigious like mountains were slain, having their tusks broken, their temples, their bones, their backs, and their frontal globes smashed.

52. We saw, O monarch, some of those beasts slain, and some with mouths foaming; (we saw) other mighty elephants with their frontal globes smashed, vomitting blood in profusion.

53. Some fell down on the ground overwhelmed with terror, and they resembled huge hills and were soiled in every part of their body with fat and blood, and were almost bathed in marrow and brain matter.

54. Bhima careered in the field like the Destroyer himself with his mace in his hand. Vrikodara whirling his mace that was drenched with the blood of the elephants,

55. Appeared dreadful like Pinaki (Siva) himself wielding the bow Pinaka. Crushed by the wrathful Bhimasena, the elephants,

56—57. Sorely afflicted, suddenly fled away, smashing the ranks of your own army. The mighty bowmen and car-warriors headed by the son of Subhadra, protected that hero as he battled, like the immortals protecting the wielder of the thunderbolt. Grasping his blood-stained mace almost bathed in the blood of elephants,

58—60. Bhimasena of fierce soul then appeared like the destroyer himself. Then O Bharata, we saw Bhimasena whirling his mace in all directions appear like the god Siva in the course of his wild dance. We beheld, O mighty monarch, his heavy and sounding mace that resembled the club of the destroyer himself, the whizz of which equalled the roar of Indras thunder, which was fierce to look at, and which was stained copiously with blood and smeared with marrow and hair,

61. And (lastly) which resembled the Pinaka of the enraged Rudra engaged in slaughtering animals. Just as a herdsman belabours his herd with a cudgel,

62. So Bhima belaboured the elephant division with his mace. Smitten by that mace, as also by means of arrows on all sides,

63. The elephants hastily fled away from the field, smashing the chariots of their own host. Like a tempest driving away clouds, Bhimasena driving away from this field those elephants, stood there like the wielder of the trident (Siva) standing on the cremation ground.

Thus ends the sixty-second chapter, the display of Bhima's prowess, in the Bhimabadha of the Bhisma Parva.

CHAPTER LXIII.

(BHISMABADHA PARVA)—*Continued.*

Sanjaya said :—

1. When that division of elephants had been crushed, your son Duryodhana, commanded his whole forces saying, 'Kill Bhimasena.'

2. Thereat, the entire army, at the command of your son, rushed against Bhimasena, setting up at the same time a dreadful uproar.

3—5. That infinite army, whose impetus it would have been impossible even for the gods to bear, that army which was incapable of being crossed like the sea on a *Parva* day, that army that swarmed with car-warriors, steeds and elephants and that resounded with the blare of conchs, the rattle of chariots, and the soudd of drums, that numbered innumerable foot soldiers and car-warriors, that was shrouded in a cloud of dust—that veritable ocean of advancing hostile forces that was incapable of being agitated, Bhimasena withstood in battle, like the banks resisting the surging sea.

6. Then, O monarch, we beheld in that battle, the marvellous aud super-human feat achieved by the high-souled son of Pandu, namely Bhimasena.

7. Undauntedly did Bhimasena check, with his mace, the rulers of men who, excited with wrath, had been advancing towards him, on their steeds, chariots and elephants.

8. Bhima, that foremost of those endued with might, having thus checked with his mace the career of the vast army, stood in that dreadful confusion, immovable as the mount Meru itself.

9. In that most terrific, fierce and ruthless encounter, his brothers, and sons, and Dhristadyumna the son of Prishata,

10. And the sons of Draupadi, and Abhimanyu and the ever-victorious Sikhandin, these mighty warriors did not forsake Bhimasena, as they all apprehended danger.

11. Thereafter taking up his huge and heavy mace made of *Saikya* iron, he (Bhimasena) rushed against your warriors, like the Destroyer himself wielding his club.

12. Smashing down hosts of charioteers and also hosts of steeds, that mighty and heroic Bhima careered on the field like fire spreading at the end of a Yuga.

13. Slaughtering in that battle numerous warriors, like Death himself destroying animals at the end of a *Yuga*, smashing with the impetus of his thighs hosts of cars, that son of Pandu,

14. Began to crush your army with the greatest ease, like an elephant crushing a a cluster of reeds. Dragging down warriors from the terraces of their respective cars, and felling elephant-riders from the back of the elephants on which they were fighting,

15. And horse-soldiers from the back of the steeds, and crushing foot-soldiers as they stood on the ground, Bhima killed all with his mace, like a tempest breaking down trees with its violence.

16. Bhimasena produced a fierce carnage in the forces of your son. Smeared with fat, marrow, serum and flesh, and bespattered with blood,

17. His mace, that dealt death to steeds and elepahants, appeared exceedingly terrible. With corpses and carcasses of steeds, men and elephants and horse-soldiers,

18. The field of battle wore the appearance of the (gloomy) abode of Death. Like the Pinaka of the enraged Rudra engaged in slaughtering animals,

19. Like the dreadful club of the destroyer himself, and like the effulgent thunderbolt of Indra himself, was seen the terrible-looking and death-dealing club of Bhimasena.

20. The appearance of that high-souled son of Kunti, as he whirled his mace, became as terrible as that of the Destroyer himself at the time of the universal destruction.

21. Beholding him repeatedly smash that mighty host and advance like Death himself, all the warriors became cheerless.

22. Uplifting his mace, in whichsoever direction the son of Pandu turned his eyes O Bharata, from that diretion, all the soldiers fled (deserting their ranks.)

23—24. Beholding Vrikodara of fierce deeds armed with his mace and unconquered by the sea of soldiers and seeing him break the ranks and devour the hostile troops, like Death himself with his gaping mouth, Bhisma rushed at him with great impetuousity,

25. Riding on his car of great effulgence and of rattle as loud as the rumble of clouds, and covering the sky with the shower of his arrows, like *Parjannya* pouring down rain.

26. Seeing him make towards himself like the Destroyer with wide upon mouth,

the mighty-armed Bhimasena inflamed with rage, rushed towards him.

27. That very moment, the heroic grand son of Sini namely Satyaki fell upon the grand-sire (Bhisma), and he began to slay his enemies with his strong bow, agitating the army of your son the while.

28. That at time, O Bharata, all the warriors of your army were unable to check him, as he advanced, borne by steeds of argentine effulgence, discharging (right and left) his shafts well-whetted and furnished with beautiful wings.

29. Then the Rakshasa Alambhusa pierced him with ten shafts only. Piercing him in return with fine arrows, the grandson of Sini, advanced on his car.

30. Seeing that heroic warrior of the race of the Vrishnis thus advancing, and whirling in the midst of his enemies, and checking the foremost of the Kurus and uttering repeated war-cries in the battle,

31. Your warriors showered their arrowy down-pour on him, like rain clouds drenching the mountains with torrents of rain. They were unable to check the career of that hero who appeared like the mid-day sun in his full glory.

32. At that time, O king there was none (in your army) who was not cheerless, except the son of Somadatta, by name Vurisravas. This one seeing the car-warriors of his side routed, O Bharata, grasping his bow of fierece impetus, rushed at Satyaki desirous of fighting with the latter.

Thus ends the sixty-third chapter, the encounter between Satyaki and Vurisravas, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXIV.

(BHISMABADHA PARVA)—*Contd.*

Sanjaya said:—

1. Then, O monarch, inflamed with wrath he pierced Satyaki with nine arrows, like an elephant-driver piercing the animal with the iron hook.

2. Thereat, before the very eyes of the spectators, Satyaki of immeasurable soul shrouded, with his arrows of straight-joints, him of the Kourava host.

3. Thereupon king Duryodhana, encircled by his uterine brothers, surrounded (for supporting him) the son of Somadatta, who had been striving hard in the encounter.

4. In the same manner, the Pandavas endued with great might, speedily forming themselves in a circle round Satyaki, stood (ready) in that battle.

5. Then, O Bharata, Bhimasena wrought up with wrath, with his upraised mace, opposed your sons headed by Duryodhana himself.

6—9, Supported by many thousand of cars, and excited with rage and fury, your son Nandaka pierced Bhimasena of great might with keen-pointed shafts whetted on stone and winged with the feathers of the *Kanka* bird. Then also, O monarch, Duryodhana excited with rage, in that fierce fight, struck Bhimasena on the breast with nine whetted shafts. Theaeafter the mighty-armed Bhimasena endued with superior strength mounted on his own most excellent chariot and thus addressed his charioteer Visoka. "These heroic and mighty car-worriors, these sons of Dhritarashtra endued with prowess,

10. Excited with anger, are all striving to slay me in battle. Them will I undoubtedly slay today before your very eyes.

11—12. Therefore, a charioteer, do you drive my steeds carefully in this encounter." Having thus spoken, O ruler of men, the son of Pritha pierced your son with ten keen-pointed shafts ornamented with gold. He also pierced Nandaka in return, in the centre of his breast, with three arrows.

13. Thereat Duryodhana, having pierced in return Bhima of superior strength with sin arrows, pierced Visoka with another three well-sharpened shafts.

14. In that battle, O king, as if smiling, Duryodhana with these arrows cut off the eflulgent bow of Bhima near the grasp.

15. Then in that battle, Bhima, beholding his charioteer Visoka afflicted with sharp shafts discharged by the mighty bowman, namely your son,

16. And unable to brook it and inflamed with wrath, took up another bow of celestial make, in order, O mighty sovereign, O foremost of men, to encompass the death of your son.

17. Inflamed with wrath, he also took up an arrow with a horse-shoe head, furnished with feathery wings; and with it, Bhima severed the excellent bow of the king (Duryodhana).

18. Thereat your son overwhelmed with fury, throwing off that severed bow, swiftly took up another bow of tougher make.

19. O monarch placing on his bow-string a fierce *Visikha* shaft that resembled

effulgence the bludgeon of Death himself, your son, excited to the highest pitch of fury struck Bhimasena with it, on the centre of his breast.

20. There-with struck home and afflicted sore, he (Bhima) squatted on the terrace of his car; and when he was thus seated, he was overwhelmed with a swoon.

21. Beholding Bhima thus afflicted, the mighty car-warriors of the Pandava host headed by Abhimanyu, all of excellent parts could not brook it.

22. Then these warriors, without the least flurry, poured on the head of your son a mighty shower of arrows of fierce velocity.

23. Meanwhile Bhimasena of mighty prowess having regained conciousness, pierced Duryodhana with three shafts and again with another five.

24. That fierce bowman, that son of Pandava then pierced Salya with twenty-five shafts furnished with golden wings. Thus pierced, the latter fled from the field of battle.

25—26. Thereat your fourteen sons namely, Senapati, Susena, Jalasandha, Sulochana, Ugra, Bhimaratha, Bhima, Viravahu, Aloluka, Durmukha, Dushpradharsa, Vivatsu, Vikata and Soma, then encountered Bhima (in that battle).

27. With their eyes coppery in rage, and shooting myriads of shafts, they rushed against Bhimasena, piercing him simultaneously.

28. Then the heroic Bhimasena of superior might, beholding your sons, began to lick the corners of his mouth like a wolf in the midst of inferior beasts.

29. Then that mighty-armed son of Pandu, swooping down with great violence like Garuda himself, cut off with a horse-shoe-headed shaft the head of Senapati.

30. Then with a cheerful soul, laughing all the while, that one of strong arms, piercing Jalasandha with three shafts, transported him to the abode of Death.

31—36. Then slaying Susena also, he despatched him to Death. With a broad-headed arrow he felled on the ground the head of Ugra furnished with a helmet and graced with a couple of *Kuldalas*, and looking like the (charming) moon itseelf. Thereafter Bhima the son of Pandu, piercing in that battle Viravahu, along with his steeds, standards and charioteer with seventy arrows, despatched him to the other world. Then as if smiling, Bhimasena, O monarch, conveyed to the abodes of Death the two brothers Bhima and Bhimaratha. Then in that fierce contest, with an arrow furnished with a horse-shoe head, Bhima, despatched Sulochana to the regions of Death, before the eyes of all the soldiers. Then the rest of your sons who were there, beholding in the field the prowess of Bhimsena, and while being thus struck by that high-souled warrior, all ran away from the field of battle, afraid of Bhima.

37—38. Thereupon the son of Santanu thus addressed the mighty car-warriors of his army:—'This fierce bowman, Bhima, inflamed with wrath, is slanghtering in battle the mighty sons of Dhritarashtra, accomplished in weapons, heroic, couragious and united though they are. Do you all receive that son of Pandu in battle."

39. Thus spoken to, all the warriors belonging to the army of Dhritarashtra's son, furious in rage, rushed at Bhimasena endued with superhuman strength.

40. Suddenly, O ruler of men, Bhagadatta, mounted on an elephant with rent temples, rushed towards the spot where Bhima was stationed.

41. Rushing to the encounter, he, in that battle, intercepted Bhimasena from the view, (covering him) with shafts whetted on stone like clouds intercepting the sun from the view.

42. Then the mighty car-warriors headed by Abhimanyu, who all relied on the strength of their arms, could not brook this interception of Bhima.

43. So, all those heroes opposed Bhagadatta on all sides with a shower of arrows, and they also began to pierce the elephant from all sides with an arrowy down pour.

44. That elephant of the ruler of the Pragytisas, O king, being struck by all those mighty warriors, with showers of weapons of diverse discription,

45. And with blood spattered on its body, became, in that battle, worthy of being looked at, like masses of rain-clouds tinged with the rays of the sun.

46. That elephant, shedding temporal juice, being goaded by Bhagadatta, rushed against all those (heroes), like Death incarnate urged on by the Destroyer himself.

47. It doubled its speed and shook the earth under neath its tread. Then all those mighty car-warriors, seeing that dreadful aspect of the animal,

48—49. And considering it irristible, lost their heart. Then that king the foremost of men, excited with wrath, struck Bhimasena on the centre of his chest, with

a straight shaft. That mighty car-warrior and bowman, being pierced by that monarch,

50. With his limbs stiffened in consequence of a swoon, caught hold of his flag-staff. Beholding them terrified, and seeing Bhima overwhelmed with a swoon,

51—52. The powerful Bhagadatta endued with great prowess uttered a loud roar. Then O monarch, the Rakshasa Ggatotkacha of dreadful appearance seeing Bhima in that plight became inflamed with fury, and even there disappeared from the sight. And spreading a terrible illusion capable of enhancing the apprehension of the cowards,

53. He re-appeared within a moment assuming a dreadful form, and riding on an Airavatata the creation of his own illusive powers.

54. Other elephants guarding the points of the compass, namely, Anjana, Vamana Mahahadma, followed it, all of pure effulgence.

55. All these three mighty elephants ridden by Rakshshas were possessed of prodigious bodies with the temporal juice profusely exuding from their temples.

56. And they were endued with prowess strength and might and great fleetness and courage. Then Ghatotkacha goaded his own elephant in battle,

57. Being desirous, O afflicter of your foes, of slaying Bhagadatta along with his elephant. Goaded by the Rakshasas, of great strength, the other elephants,

58. Each possessed of four tusks, fell, from all sides, with fury, upon the elephant of Bhagadatta, striking the latter at the same time with their tusks.

59. Wounded with arrows, and afflicted by those elephants, and smarting with pain, the elephant of Bhagadatta set up a mighty roar that resembled the rumble of the thunderbolt of Indra.

60. Hearing those deep and dreadful cries of the roaring elephant, Bhisma thus spoke to Drona and king Suyodhana.

61. "This mighty bowman Bhagadatta fighting in this battle with the wicked-souled son of Hidimva, is involved in a great peril.

62. This Rakshasa is of prodigious stature, and king Bhagadatta also is very wrathful. Surely encountering each other in the fight they both will prove like the Death and the Destroyer.

63. Even now do we hear the mighty up.oar of the enraptured Pandavas, as also the distressful and loud cries of the frightened elephant (of Bhagadatta).

64. Good betide you, we shall now proceed to protect the king; uprotected, in battle, he will soon be deprived of his life.

65. Therefore. O warriors of extraordinary prowess, make haste; O sinless ones, do not delay. This hair-stirring and ruthless combat is deepening more and more.

66. This leader of a division is devoted to us, is the son of an illustrious dynasty and is endued with bravery. O you of unfading renown, it is proper that his rescue should be effected by us."

67. Listening to those words of Bhisma, all the monarchs forming in serried files and headed by the son Bharadwaja, with a desire for rescuing Bhagadatta,

68—69. Proceeded in all haste to the spot where the latter was. Beholding them advance, the Panchalas, together with the Pandavas headed by Yudhisthira himself, pursued the enemy from behind. Beholding that mighty host, the foremost of the Rakshasa endued with prowess,

70. Uttered a deafeaning roar, that resembled the roar of thunder. Hearing his roar and seeing those fighting elephants,

71. The son of Santanu, namely, Bhishma again addressed the son of Bharadwaja saying:—'I do not like to fight with the wicked-souled son of Hidimva.

72. At present he is surcharged with strength and prowess and is well-supported. He is now incapable of being defeated even by the wielder of the thunderbolt himself.

73. He is sure in his aims and can strike home; our vehicles are all fatigued and we have been wounded and lacertated in our fight with the Pandavas and the Panchalas.

74. Therefore we do not like to fight any longer with the Pandavas. Proclaim therefore, the withdrawal of our divisions for this day. Tomorrow shall we again battle with the enemy."

75. Hearing these words of the grandsire, and afflicated as they were with the fear of Ghatotkacha, they (the Kouravas) deightedly did what the former said availing themselves of the pretext of the advent of night.

76. Upon the withdrawal of the Kurus, the victorious Pandavas sent up their war crees accompanied with the blare of conchs and cornets.

77. Thus, O foremost of the Bharata race, did the battle rage that day, between

the Kurus and the Pandavas headed by Ghatotkacha.

78. Thereafter, the Kouravas, at night fall, hastily repaired to their own encampments, being ashamed and being vanquished by the Pandavas.

79. Those mighty car-warriors, the sons of Pandu, with their bodies mangled with shafts in battle, O king-retired to their camps, with hearts over-flowing with joy.

80. And, O mighty monarch, they proceeded placing Bhimasena and Ghatotkacha at their van, and O mighty sovereign, worshipping them out of great delight.

81. They uttered diverse cries that became mingled with sounds of the tabors, and they uttered also their war-cries which again were mingled with the blare of their conchs.

82. Those high-souled warriors, uttering leonine roars and shaking the earth with their tread, O sire, agitated the hearts of your sons.

83. Then those repressors of their foes retired to their camps at the advent of night. King Duryodhana, on the other hand, distressed in consequence of the slaughter of his brothers,

84. Reflected for some moments, overwhelmed with tears and grief. Then making all the necessary arrangements for his camp according to the rules of military sciences he began to meditate, afflicted (as he was with) the death of his brother and overcome with piognant grief on their account.

Thus ends the sixty-fourth chapter, the withdrawal of the troops at the end of the fourth day's combat, in the Bhismabadha of the Bhisma Parva.

CHAPTER LXV.

(BHISMABADHA PARVA).—*Contd.*

Dhritarastra said:—

1. Hearing of those feats achieved by the sons of Pandu—feats which are difficult of being achieved even by the celestials themselves, O Sanjaya, I have been filled with apprehension and amazement.

2. Hearing also of the humiliation of my sons in every way, O Sanjaya, I have been seized by a burning anxiety as to what the *finale* (of this war) will be.

3. The prophecy of Vidura does consume my heart; and, O Sanjaya, I see that through the influence of (adverse) destiny every-thing is happening even as he had said.

4. The smiters of the Pandava hosts are battling with those foremost of warriors headed by Bhisma, who are endued with heroism and accomplished in (the use of) all weapons.

5. What asceticism those high-souled and greatly powerful sons of Pandu have observed, what boon, O child, have they secured, what knowledge have they cultivated,

6. In consequence of which they suffer no reduction, like the stars in the firmament? I can not bear the repeated slaughter of my warriors by the sons of Pandu.

7—8. Through the disposal of Destiny, a highly severe chastisement has overtaken me alone. Tell me truly, O Sanjaya, every thing, about why my sons have become liable to slaughter and why the sons of Pandus have been exempted from it. I can not discern, O afflicter of your enemies, the termination of this ocean of distress,

9. Like a man desirous of swimming over the vast sea with his two arms. I now certainly see that a terrible calamity has overtaken my sons'.

10. No doubt, Bhima will slay all my sons. I do not find that hero who can protect my sons in battle.

11—12. The destruction of my sons in battle is certain, O Sanjaya. Therefore, O Suta, it behoves you to tell me who am questioning you, in detail and truly, the real cause of these events, as also, what Duryodhana did, seeing his own troops turn their faces away from the field of battle.

13. Bhisma, Drona, Kripa, and the son of Souvala, and Jayadratha, and the mighty bowman the son of Drona, and the mighty Vikarna,—what did all these warriors do?

14. What, O highly wise one, was the resolution of these high-souled warriors, when, O Sanjaya, my sons turned away their faces from the field?

Sanjaya said:—

15. Hear, O king, with perfect attention, and hearing do you understand what you hear. There was nothing the result of incantation and nothing the production of illusion.

16. Neither, O monarch, did the sons of Pandu create any new source of apprehension. Those warriors endued with strength are fighting their battles according to the rules of fair combat.

17. The sons of Pritha, O Bharata, desirous of securing illustrious fame, ever perform all acts—even the maintenanee of their lives—in perfect accordance with the rules of morality.

18. Attended by excellent prosperity and endued with great strength and conforming to all morality, they never turn back from the fight. Victory ever attends righteousness.

19. For this reason, O ruler of earth, the sons of Pritha are unslayable in battle and are ever courted by victory. Your sons are of wicked intentions and are intent on perpetrating sin;

20—21. And are cruel and of low deeds; therefore are they always worsted in the battle. O ruler of men, various heartless injuries were done to the Pandavas by your sons, like men of low extraction. Disregarding all those offences of your sons,

22. O elder brother of Pandu, the sons of Pandu tried always to keep them hidden and unknown. O ruler of men your sons do not pay them proper respect.

23. Let your sons now reap the fruit,—that resembles the poisonous fruit of the *Kimpaka* tree,—of that their persistent course of sinful actions.

24. Now, O mighty monarch, do you with your sons and relatives, taste that mortal fruit, in as much as, O king, you did not seem to be awakened though always warned by your well-wishers.

25. Always forbidden by Vidura, Bhisma, Drona of high soul, his son, as also by me, you did not pay any regard,

26. To our words, salutary and intended for your good though they were, even as a sick man rejects wholesome medicines. Accepting the views of your sons, you expected to see the Pandavas vanquished.

27. Hear again the true reason,—about which you had asked me—for the victory of the sons of Pandu, O foremost of the Bharatas.

28. I shall exactly tell you, O subjugator of your foes, as I myself have heard it. The grandsire himself was questioned, on this point by king Duryodhana.

29—30. Beholding his brothers, all accomplished car-worriors, worsted in battle, your son Duryodhana, O Kouravа, with his heart overwhelmed with sorrow, asked this question to the grandsire, approaching him with humility, on the advent of night. O ruler of men, hear from me what your son did say at the time.

Duryodhana said —

31. Drona, yourself, Salya, Kripa, the son of Drona, Kritavaman, the son of Hridika, and Sudakshina the ruler of the Kamvojas,

32. Bhurisravas, Vikarna and Bhagadatta endued with prowess—these heroes are all regarded as mighty car-warriors; all these men are the sons of illustrious dynasties and are ever ready to shuffle off their mortal coil.

33. I consider these to be a match for the three worlds united together. The whole Pandava army can not withstand your prowess.

34. Regarding these things, a doubt has arisen in my mind. Tell me, who am asking you, of him, relying on whom the sons of Kunti are gaining victory over us at each step.

Bhisma said :—

35–36. Hear, O king, the words that I am going to say to you, O you of the Kuru race, I did frequently address you to the same effect, urging you to conclude peace with the sons of Pandu. I consider this to be prfitable both to you and to the earth, O lord.

37. Do you, O king, enjoy the blessings of this earth with your brothers, with a contented heart, and enhancing the delight of your relatives and gratifying every one else.

38. O Sire, you paid no heed to my words before, though I cried myself hoarse. Now this evil has overtaken you, in as much as you have ever despised the sons of Pandu.

39. Hear from me as I speak, O king, O lord, the reason why those sons of Pandu, who are never tired in the performance of pious acts, are unslayable.

40. There was not, is not, or will not be a person, who would have been, is or will be able to conquer the Pandavas, protected as they are by the wielder of the Sarnga bow.

41. Hear from me, you who are versed in morality, the ancient history that was related to me, O sire, by the sages of tranquil souls.

42. In the days of yore, all the celestials and sages, assembled together, danced attendance upon the grandsire (Brahma) on the mountain Gandhamadana.

43. Seated at his ease in their midst, the lord of people, saw an excellent chariot, burning with effulgence, statioued in the firmament.

44. Having ascertained everything about that chariot by means of his contemplation,

and folding his palms together, Brahma, with his soul filled with delight bowed down his head to the *Purusha*, the highest of all Divinities.

45. Also the sages and the celestials, beholding the figure thus revealed in the heavens, stood with hands folded and with their gaze fixed on the marvel of marvels.

46. Then Brahma best conversant with with morality, the foremost of those versed in the *Vedas* and the creator of the worlds, having worshipped that form duly, chaunted this hymn of praise.

47. "Thou art the glory of the universe, and hast the universe as thy form. Thou art the lord of the universe; thou art the protector of it; thou hast thy senses under thy thorough control. Thou art the Lord paramount of this universe, thou art the Vasudeva; I seek refuge in thy divine self that art the soul of *Yoga*.

48. Victory unto thee that art the divine and paramount Lord of this universe; victory unto thee, who art ever anxious for the world's welfare. Victory unto thee, the lord and the master of the *Yogins*; victory unto thee that art identified with the occean of *Yoga* energy.

49. Victory unto thee the Lord of the lords of the universe, that hast the lotus springing from thy navel and that hast expanded eyes. Victroy unto thee that art the incarnation of gentleness, thee that art the son of sons, O thou, the Lord of the past, the present, and the future.

50. O thou, the receptacle of innumerable qualities, victory be unto thee, the refuge of all things; O thou that art *Narayana*, and that art incomprehensible, victory be unto thee, the wielder of the Sarnga bow.

51. Victrory be unto thee, O thou that hast the universe for thy form, that art free from the influence of all maladies. O Lord of the universe, O thou of long arms, victory be unto thee who art devoted to further the welfare of the worlds.

52. O great Serpent, O huge Boar, O Lord, O thou possessed of the lion's manes, victory be unto thee. O thou whose raiments are yellow, O Lord of the several points of the compass, O thou that art like the abode of the universe, O infinite one, O thou that dost suffer no deterioration,

53. O thou that art the Manifest, O thou that art the Unmanifest, O thou of senses thoroughly controlled, O thou that art like the infinite space, O thou that ever achievest the acts beneficial to the worlds, O thou that are beyond all measurement, O thou that alone art conversant with thy nature, O thou that art ever deep and the fulfiller of desires, victory be unto thee.

54. O thou that hast no end, O thou that art known as Brahma, O thou that art eternal, and art the protector of all creatures, O thou that art ever successful, O thou whose understanding is accomplished in all things, O thou that art conversant with all righteousness, O thou that art ever attended with victory,

55. O thou of mysterious self, O thou that art the soul of all *Yogu*, O thou that art the origin of every thing that has sprung into existence, O thou that art the knowledge of the souls of every being, O master of the univhrse, victory be unto thee that art the creator of all beings.

56. O thou that art self-create, O thou of eminent parts, O thou that art ever active for bringing about the destruction of all beings, O thou that art the inspirer of all thoughts in the mind, victory be unto thee, the beloved of those that are conversant with Brahma.

57. O thou that art ever engaged in the acts of creation and destruction, O represser of all desires, O most exalted Divinity, O thou the origin of *Amrita*, O thou whose existence only is a reality, O thou that art the Fire that doth appear at the end of a *Yuga*, O thou that art the bestower of victory,

58. O thou that art the Lord of lords of men, O Divine one, O thou that hast the lotus growing from thy navel, O thou endued with great might, O thou that art self-create, O thou that art the elements in their nascent condition, O thou that art the soul of all performances, victory be unto thee, the giver of all things.

59. The goddess of earth constitutes thy feet, the cardinal and subsidiary points of the compass represent thy arms; the celestial regions constitute thy head; thy form is composed of myself; the celestials compose thy limbs, and the sun and the moon thy two eyes.

60. Asceticism and truth born of acts of piety constitute thy strength. Thy energy is fire, thy breath the wind. And waters have been created from thy perspiration.

61. The twin Acwins ever constitue thy ears, the goddess of learning is thy tongue, the *Vedas* are thy knowlege and in thee is this world stationed.

62. O thou that art the Lord of Yoga and the *Yogins*, we know neither thy extent nor thy measure, neither thy energy nor thy prowess, nor thy strength, nor thy origin.

63: O god, cherishing reverence for thee, and betaking to thy ways by the perform-

ance of vows &c, we do ever worship Vishnu, the Supreme Lord, the God of gods.

64. The sages, the celestials, the Gandharvas, the Yakshas, the Rakshas, the Pannagas, the Pishachas, and men, and the animals, and birds and men and reptiles,

65. All these have been created by me in the first instance, on earth, through thy grace. O thou that hast the lotus springing from thy navel, O thou of expanded eyes, O Krishna, O soother of all afflictions,

66. Thou art the refuge of all created beings and thou art their bodies! Thou hast the universe for thy mouth; O thou that art the Lord of the celestials, the gods are ever happy through thy grace only.

67. O god, through thy grace the earth hath ever been freed from all her apprehensions. So, O thou of expanded eyes, be thou the propagator of the Yadu race.

68. Gratify my solicitation O Lord, for the sake of establishing righteousness, for for slaying the sons of Diti and for upholding the universe

69. O Vasudeva all that is supremely mysterious regarding thee, O Lord, all that have been exactly sung by me, through thy grace.

70. Having created the divine Sankarsana thyself out of thy own self, thou didst then, O Krishna create thyself as Pradumnya, born out of thy own self.

71. From Pradumnya thou didst then creat Anirudha known as the undeteriorating Vishnu. And it was Anirudha who did create me Brahman as the supporter of the universe.

72. Thus created by the essence of Vamdeva, I have been created by thyself. Dividing thyself into portions, O Lord create thyself among humanity.

73. There, for the well-being of the world, slaughtering the Asuras, and establishing righteousness and winning glory, thou shalt again attian to the best Yoga.

74. O thou of immeasurable prowess, the regenerate sages and the celestials sing of thy wonderful self out of devotion for thee, under those various appellations that are ascribed to thee.

75. O thou of excellent arms, all the host of beings find their support in thee, having sought shelter in thee, the giver of boons. The *Vipras* eulogise thee as the bridge of the universe, having no beginning, middle or end, and as posessed of infinite Yoga prowess."

Thus ends the sixty-fifth chapter, the eulogy to Vishnu, in the Bhismabadha of the Bhisma Parva.

CHAPTER LXVI.

(BHISMABADHA PARVA)—*Continued.*

Bhisma said:—

1. Thereupon that almighty Divinity, the Lord of the lords of people, thus replied to Brahma in a soft and sonorous voice.

2. "I have come to know, O sire, all that you desire, through my Yoga power. It will be even as you desire." Saying this he disappeared then and there.

3. Then the celestials, the sages, and the Gandharvas were all filled with great wonder; and urged by curiosity they then thus spoke to the Grandsire Brahma.

4. "Who indeed is he, O master, that was even now adored by your illustrious self with bows and with humility, and who was eulogised in so high terms? We desire to hear about him."

5. Thus spoken to, the almighty Grandsire thus replied to the celestials, the regenerate sages, the Gandharvas and every one else in soft and sweet words.

6. "O foremost of the celestials he who is disignated That, he who is supreme, he who is existent at present, and will be so for all future periods, he who is the highest self, he who is called the soul of beings, and he who is the paramount Lord,

7. I was holding conversation even with his ever-contented self; that Lord of the universe has been entreated by me to show his grace on the earth,

8. To take his birth in the world of men and to be known as the son of Vasudeva (I entreated him saying):—'For slaughtering the Asuras, do thou take thy birth on the face of the earth.

9. Those Daityas, and Danavas, and Rakshasas of dreadful appearance and of great might who were slain in battle, have been born among men.

10. For slaying them, the almighty Lord of great strength, being accompanied by Nara, shall wonder over the earth assuming a human form.

11. Those ancient and illustrious sages namely Nara and Narayana, are incapable of being vanquished in battle by even the gods united together.

12. Together, those two sages Nara and Narayana, of immeasurable effulgence, will be born in the world of men, and they that are fools will not recognise them as such.

13. That Lord of the universe, whose son I Brahma am, that Vasudeva, the Paramount Lord of all the worlds should always be worshipped by you.

14. O you foremost of celestials, endued with great prowess and bearing the conch, the discus and the mace, he should never be disregarded by you as a man.

15. He is the supreme mystery; he is the suprme shelter; he is the supreme Brahma, and he is the supreme glory.

16. He is undeteriorating, unmanifest and eternal. He is designated the Purusha, he is ever sung but never known by any body.

17, He is the supreme energy, his is the supreme felicity, he is the supreme truth. Thus has Viswakarman sung.

18. Therefore the Lord Vasudeva of infinite prowess should never be disregarded as a man by the celestials and the Asuras headed by Indra himself.

19. That one of perverted undersaanding who, out of contempt, calls Hrishikesa a man is said to be the vilest of all creatures.

20. He is spoken of as a great sinner who disregards Vasudeva for his having incarnated himself as a man.

21. Men speak of him as a great sinner, who does not know that Divine one, that soul of the mobile and the immobile, that one of pure effulgeuce, that one bearing the mark of Srivatsa on his breast, that one from whose navel a lotus has sprung.

22. Disregarding that wearer of the diadem and the gem Koustuva, that giver of assurances of safety to his friends, that one of illustrious soul, a man becomes sunk in the dreadful mire of sin.

23. Every one, having known all these truths, should do obeisance, O best of the celestials, to Vasndeva that Lord of the lords of people."

Bhisma said:—

24. That almighty one (the Grandsire), having thus spoken to the gods and the sages in the days of yore, repaired to his own residence' leaving all creatures behind.

25. Thereafter the celestials, together with the Gandharvas, the sages, and the Apsaras, having listened to that discourse delivered by Brahma, went to Heaven with joyful hearts.

26, It was this, O sire, that was heard by me from the sages of accomplished understanding when they were speaking of Vasudeva the ancient one, amongst their assembly.

27. O you conversant with the *Shastras*, I also heard this from Rama the son of Jamadagni, from the highly intelligent Markendeya and also from Vyasa and Narada.

28. Having heard the truth about the subject, and having heard of Vasudeva as the undeteriorating Lord of illustrious soul, the supreme Master of the Lords of people,

29. From whose self has sprung Brahma the father of all the universe, why should not men adore and worship that Vasudeva?

30. You have been, O sire, forbidden, in days past, by the sages of accomplished understandings (who said to you), 'Do not risk a battle with Vasudeva the weilder of the bow,

31. As also with the Pandavas'. But out of folly, you could not comprehend my word; I do regard you therefore as a cruel Rakshasa; and you are encompassed in ignorance.

32. For this reason it is that you despise Govinda and Dhananjaya the son of Pandu; for, what other man could despise the divine Nara and Narayana?

33. I therefore, O monarch, say to you that this one is eternal and undeteriorating pervading the whole universe, immutable, the ruler, the creator, the supporter and the truly existent.

34. That preceptor of the mobile and the immobile creations, that supreme Lord, supports the triune world; he is the Warrior, the Victory, the Victorious, and the Lord of all nature.

35. He is permeated, O king, with the quality of goodness and is free from the slightest tinge of the qualities of passion and dullness. Righteousness is where Krishna is; and victory is where rightiousness is.

36. The sons of Pandu are, O king, supported by the supreme excellence of his *yoga* of self; and, with certitude, victory will court them.

37. He it is who inspires the sons of Pandu with an intelligence that brings about their prosperity; he it is who charges them with strength in battle; he it is who ever protects them from danger.

38. This one is that eternal Deity that pervades all creatures, and is ever blessed, He, of whom you have asked me, is celebrated under the name of Vasudeva.

39. He is adored and served with restrained hearts alike by the Brahmanas, the Kshatriyas, the Vaisyas, and the Sudras, each having distinguising features of their own, and performing their own duties.

40. He it is, whom, at the end of the Dwapara *Yuga* and in the beginning of the

Kali *Yuga* Samkarsana had eulogised, in the manner of devotees.

41. It is that Vasudeva the creator of the universe who does repeatedly create, *Yuga* after *Yuga*, all the regions of the celestials and the mortals, all the sea-girt cities, and also all the regions of human habitation.

Thus ends the sixty-sixth chapter, the story of the world's creation, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXVII.

(BHISMA-BHADA PARVA.)—*Contd.*

Duryodhana said:—

1. In all the worlds, Vasudeva is spoken of as the Highest Being; O grandsire, I desire to know all about his nativity and his glory.

Bhisma said:—

2. Vasudeva is the Supreme Being, the God of all gods. There is to be seen none, O foremost of the Bharatas, superior to Him of eyes resembling lotus petals.

3. Markaudeya speaks of Govinda as the great mystery, as all beings, as the Soul of all, as the Highest Soul and as the Foremost of all male beings.

4. He created these three things viz., Water, Air, and Fire. Having created this Earth, that Divine Master, the Lord of all the worlds,

5. That Highest Soul, that Foremost of all Beings, laid himself down on the waters, Therein, that Divine One composed of all energies, was lulled in sleep through his Yoga.

6. He created Fire from His mouth, and Wind from His vital breath. That undeteriorating One created Words and the Vedas from His mind.

7. At first, He created these worlds as also the celestials along with all the sages. He also created decrepitude and death of all creatures and also their growth and birth.

8. He is righteousness itself and is versed in all duties. He is the giver of boons and the gratifier of all our desires. He is the Actor himself as well as the Act itself, and he is the Divine and the Sole Master.

9. That undeteriorating Lord of illustrious soul, at first created the Past, the Present and the Future and also the creator of the worlds viz (Brahma).

10. He created Samkarshana the Firstborn of all created being. He created the divine Sesha who is otherwise known as Ananta,

11. And who supports all creatures and upholds the Earth with all her mountains. Through devout meditation, the Vipras come to know Him of supreme energy.

12—13. That Foremost of all male beings slew the mighty Asura named Madhu who was born out of the secretion of His ears, who was furious and of fierce actions and fierce intentions, when he was on the point of destroying Brahma. In consequence of His slaying that Asura, the celestials, the Danavas, and the mortals,

14. And the sages call Janardana by the name of the Slayer of Madhu. The great Boar, the Lion, and the three-treaded Lord,

15. Hari is the Father, and the Mother, of all living creatures. Neither there was, nor there will be, any one superior to Him of eyes like lotus petals.

16. From His mouth, O monarch, He created, the Regenerates, from His arms the Kshastriyas, from His thighs the Vaisyas and from His legs the Sudras.

17—18. With ascetic austerities devoutly serving in the days of the full moon and the new moon Keshava the Divine, the creator of all corporal creatures, the Essence of Brahma and of Yoga, one surely attains to Him. Keshava has been called the Supreme energy and the Grandsire of the worlds.

19. The sages, O ruler of men, call Him Hrishikesha or the Lord of the senses. Know Him also to be the supreme Teacher, the Father, and the Preceptor.

20. Regions of undeteriorating blessedness is secured by him on whom Krishna becomes gracious. He that seeks protection from Keshava in seasons of danger, and

21. He that always reads of His themes, becomes happy and attended will all blessings. Those who attain to Krishna are never again befooled.

22. That Janarddana ever saves those who are overwhelmed with great terror. O descendant of the Bharata race, perfectly aware of this fact, Yudhisthira,

23. With his whole soul, has sought shelter in Keshava, the Supreme God, the Lord of the worlds, the Master of all Yoga, and the Lord of this Earth.

Thus ends the sixty-seventh Chapter, the nativity and glory of Keshava, in the Bhisma-badha of the Bhisma Parva.

CHPTER LXVIII.

(BHISMA-BADHA PARVA.)—*Contd.*

Bhisma said :—

1. Hear, O monarch, from me this hymn, chaunted by Brahma himself, and recounted in the days of yore to men on Earth by the Brahmanical sages and the celestials.

2. "Thou art the Master of the Sadhyas and the celestials, and art the Lord of the god of gods, the Protector of people and the Knower of all hearts. Thus has the sage Narada sung of thee.

3, Markandeya has spoken of thee as the Past, the Present, and the Furture, the the Sacrifice of all sacrifices and the Austerity of all austerities.

4. The almighty Bhrigu has sang of thee that thou art the God of all gods, and thine is the ancient and excellent semblance that is ascribed to Vishnu.

5. Dwipayana spoke of thee that thou art the Vasudeva among the Vasus, the consolidator of the sway of Sakra (Indra) and the God of gods and of all created beings.

6. In the days of yore, on the occasion of the creation of creatures, thou hast been called Daksha, the Lord of creation. Angiras has spoken of thee as the creator of all corporeal beings.

7. Devala has sung of thee that the Unmanifest All is in thy form and the Manifest is in thy mind, and that the celestials have all sprung from thy speech (breath).

8. The heavens are pervaded with thy head ; thou dost sustain the Earth with thy two arms ; the triune world is inside thy abdomen ; thou art the Eternal Male Being.

9. Persons purified by the performance of austerities, know thy divine self even to be such, To the sages gratified with a knowledge of the self, thou art the foremost of all true existent entities.

10. O Slayer of Madhu, thou art the sole refuge of the royal sages, who are of illustrious nature, who never turn back from the fight, and who are devoted to all their duties.

11. Even thus is that almighty and excellent Being Hari always adored and eulogised by sages conversant with the Yoga who are headed by Sanatkumara."

12. Thus, O Sire, has been described to you, in detail and in brief, the real nature of Keshava. Now turn your heart in love to Keshava.

Sanjaya said :—

13. Your son, O mighty monarch, listening to this sacred story, began to regard highly Keshava and those mighty car-warriors, the sons Pandu.

14.—15. Thereafter, O monarch, Bhisma, the son of Santanu, again addressed him saying—"You have now heard, O monarch, the true description of the glory of the high-souled Keshava and of Nara, about which you asked me. You have also heard of the purpose for which both Nara and Narayana have taken their births among men.

16. You have also learnt why those two heroes are invincible and why they have not been ever vanquished in battle ; as also why the sons of Pandu, O king, are unslayable in battle by anybody.

17. Towards the Pandavas endued with fame, Krishna bears an unshaken affection. Therefore it is, O foremost of sovereigns, that I advice that peace be concluded with the Pandavas.

18. Controlling your passions do you rule this earth with your powerful brothers around you. You shall surely reap destruction if you disregard the divine Nara and Narayana."

19. Having spken thus, O ruler of men, your father became silent ; and dismissing the king, he entered his own tent.

20. The king also retired to his own tent having bowed down to that one of illustrious soul. Then, O foremost of the Bharatas, he slept away that night on a (milk) white bed.

Thns ends the sixty-eighth chapter, the glory of Krishna, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXIX.

(BHISMA-BADHA PARVA)—
Continued.

Sanjaya said :—

1. When that night had passed away and when the sun had risen, the two armies O mighty monarch, encountered each other for battle.

2. Looking at each other in that battle, they rushed against each other in serried files, inflamed with rage and desirous of slaying and conquering each other.

3. In consequence of your wicked counsel, O king, the Pandavas and the Dhritarashtras, filled with joy, clad in mail and formed in battle array, rushed against one another for striking one another.

4. O monarch, Bhisma protected on all sides the array of his troops that figured the Makara. O king, so also, the sons of Pandu protected the array that they had formed with their troops.

5. Then, O mighty monarch, your sire Devavrata, that foremost of car-warriors, marched forth surrounded by a mighty host of cars.

6. And other car-warriors, foot-soldiers tuskers and horse-soldiers, followed him each stationed in his proper rank.

7. The sons of Pandu endued with fame, seeing the Kauravas ready for the encounter, formed their troops in that invincible and excellent array that figures a hawk.

8. And in the backs of that hawk-like array shone Bhimasena possessed of great strength. In its eyes were Sikhandin and the irrepressible Dhrishtadyumna the son of Prishata.

9. In its head was stationed the heroic Satyaki of invincible prowess; and in its neck was Partha wielding the Gandiva bow.

10. The high-souled Drupada ever-attended with prosperity, along with his son, and supported by a Aukshahini of troops, formed its left wing.

11. Its right wing was formed by Kaikaya the commander of a division consisting of a Aukshahini; in its back were the sons of Drupadi and the highly powerful son of Subhadra.

12. In its tail was the heroic and ever prosperous king Yudhisthira himself endued with great prowess, and supported by his twin brothers Nakula and Sahadeva.

13. Then in the battle that commenced Bhima, penetrating through the mouth of the Makaralike array of the Kauravas, approached Bhisma and covered him over with arrows.

14. Thereupon Bhisma endued with great prowess, discharged powerful weapons that confounded in that fierce encounter the array of troops belonging to the sons of Pandu.

15. Upon the confusion of the forces, Dhananjaya proceeding hastily, pierced Bhishma with a thousand shafts, at the van of battle.

16. Having baffled in that battle the weapons discharged by Bhisma, Dhananjaya stood ready for the encounter, supported by his own division filled with joy.

17—19. Thereupon king Duryodhana that foremost of those endued with strength, that great car-warrior seeing that terrible slaughter of his army and remembering the death of his brothers, in that battle, speedily apporached the son of Bharadwaja, and addressing him said:—O preceptor, O sinless one, you are my constant well-wisher. Relying on you as also on the grandsire, we expect without doubt to conquer in battle even the very celestials themselves.

20. Not to speak of the sons of Pandu, who are of puny might and prowess? Good betide you. Act in such a way that the sons of Pandu may be slain."

21. Thus spoken to on the field by your son, Drona penetrated the Pandava array even before the very eyes of Satyaki.

22. Thereat, O Bharata, Satyaki impeded the progress of Drona. Thereupon ensued an encounter that was fierce and terrible to look at.

23. Then in that battle, the highly powerful son of Bharadwaja, burning with rage as if smiling, struck the grandson of Sini with ten shafts on his shoulder-joint.

24. At this, Bhimasena waxing wroth, pierced Bharadwaja with arrows, desirous O monarch, of rescuing Satyaki from Drona that foremost of all wielders of weapons.

25. Thereat Drona and Bhisma and also Salya, O sire, inflamed with rage, covered Bhimasena in that battle with (a thick shower of) arrows.

26. Then, O sire, Abhimanyu waxing wroth, and the sons of Draupadi also, pierced with their whetted shafts all those warriors with uplifted weapons.

27. Then in that fierce battle, the mighty bowman Shikhandin rushed against Bhisma and Drona, both of great prowess, who inflamed with wrath, had fallen upon his own troops.

28. Grasping a very tough bow of which the twang resembled the rumble of the clouds, that hero speedily poured down a shower of arrows, shrouding the sun itself.

29. But the grandsire of the Bharatas, meeting with Shikhandin in the battle avoided him, remembering the femininity of his sex.

30. Thereat, O mighty monarch, urged by your son, Drona rushed into the encounter, in order to protect Bhisma.

31. Shikhandin also encountering Drona the foremost of all wielders of weapons,

anned him out of fear, like one flying from the blazing fire that burns at the end of a Yuga.

32. Then O ruler of earth, your son, supported by a mighty division, advanced to rescue Bhisma, out of a desire for securing great fame.

33. So also, O monarch, the Pandavas firmly setting their heart upon victory rushed at Bhisma, placing Dhananjaya at their head.

34. Then a fierce and wonderful encounter, like that between the celestials and the Asuras, ensued between those two hosts each desirous of winning victory and great fame in battle.

Thus ends the sixty-ninth chapter, the commencement of the fifth day's fight, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXX.

(BHISMABADHA PARVA.)—*Contd.*

Sanjaya said :—

1. Then Bhisma, the son of Santanu, fought a fierce battle, desirous of saving your sons from their fear of Bhimsena.

2. In that morning, a most dreadful battle was fought between the kings of the Kurava and the Pandava hosts, in which many best warriors were slain.

3. When that furious and dreadful engagement raged, a terrible din arose, that touched the very heavens.

4. The clangour that was made was deafening in consequence of the roars of striking elephants and the neighs of steeds and the blare of conchs and the sound of drums.

5. Those mighty warriors endued with great prowess, fighting with one another out of a desires for victory, roared at one another, like bulls amongst a herd of kine.

6. O foremost of the Bharatas, heads cut off with keen-edged arrows, falling in that battle, appeared like a shower of stones from the skies.

7. Many heads, O foremost of the Bharatas, were seen lying on the field of battle, graced with ear-rings and head-gears, and effulgent like gold itself.

8. The ground was strewn over with limbs severed by *Visikha*, with head graced with ear-rings, and with arms decorated with ornaments &c.

9—10. In a moment the earth literally became covered over with bodies cased in armours, with decorated arms, with faces charming like the moon and beauti fied with eyes with coppery corners, and O monarch, with the of dead bodies of elephants, steeds and men.

11. Under the thick cloud of dust (raised by the warriors) in which the whistling weapons flashed like lightning, the sound emitted by the various implements of war resembled the roars of thunder.

12. That dreadful and fierce fight, O Bharata, between the Kurus and the Pandus created a river of blood in the field of battle.

13. In that fierce, dreadful, terrifying and hair-stirring battle, the Kshastriyas incapable of being repressed in battle began to shower a veritable down-pour of arrows.

14. Afflicted with that shower of arrows, the elephants of your army as well as of the enemy's army, began to shriek aloud and run hither and thither with uplifted trunks.

15. Nothing could be heard in consequence of the flappings produced by bows of great toughness, belonging to cool-headed warriors excited with fury.

16. As head-less trunks stood up in the sea of blood, other kings rushed into battle endeavouring to slay their enemies.

17. Heroes of immeasurable prowesse possessed of arms resembling bludgeons, slew one another in that battle, with shafts and *Saktis* and maces and swords.

18. Pierced with shafts and deprived of their riders who used to guide them with hooks, elephants began to course (madly) through the field ; steeds ran about in all direction having their riders slain.

19. Many warriors of your army and many belonging to the host of enemy, afflicted with shafts-wounds, running hither and thither (with pain), (at last) jumped up and fell down.

20—21. In that fight between Bhima and Bhisma, heaps of arms, heads, bows maces, legs and ornaments and bracelets were seen rising over the field.

22. There was also seen here and there O ruler of men, large number of running steeds and retreating elephants.

23. The Kshastriyas, urged on by Destiny, began to slay one another in that battle, with maces, swords, lances and straight-jointed shafts.

24. Other heroes accomplished in battle struck one another in that battle with their bare arms, that resembled bludgeons made wholly of iron.

25. O king, other heroic warriors of your army fought on with those of the Pandava host, and slew one another by striking one another with clenched fists, knees, palms and blows.

26. With the fallen, the falling, and with those rolling on the ground in agony, the battle, O lord of men, became indeed very dreadful.

27. Car-warriors deprived of their cars, grasping well-tempereds swords, rushed at one another desirous of slaying one another.

28. Thereupon king Duryodhana surrounded by a large number of the Kalingas and placing Bhisma at the head, charged the Pandava host.

29. So also, the Pandavas, surrounding Vrikodara and riding on fleet animals in that battle, rushed, inflamed with wrath, against the divison led by Bhisma.

Thus ends the seventieth chapter, the fierce fight, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXI.

(BHISMA-BADHA PARVA)— *Continued.*

Sanjaya said :—

1. Seeing his brother (Bhima) and other kings (of the Pandava host) engaged with Bhisma, with weapons uplifted, Dhananjaya rushed against the son of Ganga.

2. Hearing the blare of the conch *Panchajanya*, and the twang of the bow Gandiva, and seeing the standard of the son of Pritha (Arjuna), every one of us was seized with terror.

3—4. O mighty monarch, we then beheld the standard of that wielder of the Gandiva bow,—standard that resembled a lion's tail in shape and looked like a blazing mountain in the air ; that could not be obstructed by the trees ; that appeared like the risen comet ; and that was of diverse hue and variegated and of celestial make and bore the device of the monkey.

5. In that terrible encounter, the warriors saw Arjuna's gold-mounted Gandiva appear beautiful like flashes of lightning illumining a mass of clouds in the welkin.

6. While he was slaying the warriors of your army, we heard shouts, that resembled those of Indra himself, uttered by Arjuna, as also the dreadful sounds he produced by striking his palms against his arms.

7. Arjuna poured in torrents his arrowy showers in all the drections of the compass, like a rain-cloud surcharged with lightning and thunder and assisted by violent tempest pouring rain.

8. Then Dhanjaya, possessed of dreadful weapons, rushed against the son of Ganga. Confounded with his weapons we then were unable to distinguish between the east and the west.

9. Then O foremost of the Bharata, your warriors, not knowing which point of the compass they were in, with their animals exhausted, steeds slain and hearts confounded, and huddling close to one another,

10. Threw themselves upon the protection of Bhisma, along of with your sons. In that battle Bhisma the son of Santanu became their refuge.

11. Seized with panic, car-warriors jumped down from their cars and cavalry-soldiers from the back of their steeds ; and foot-soldiers fell down even on the ground where they stood.

12. Hearing the twang of the bow Gandiva, that resembled the rumble of thunder, O Bharata, all your warriors were struck with terror and began to fall off their ranks.

13. Then, with fleet and mettled chargers of the Kamvoja breed, and surrounded by many thousand Gopas and an army of the Gopayanas,

14. And O ruler of men, supported, by the Madras, the Souviras, the Gandharas the Trigarttas, and the foremost of all Kalinga warriors, the king of the Kalingas,

15. And king Jayadratha accompanied by many kings and followed by a numerous force consisting of various races headed by Dussasana himself,

16. And supported by fourteen thousand picked cavalry-soldiers urged by your son, encompassed on all sides the king of the Suvalas.

17. Then in that battle, united together and riding on their respective vehicles, those foremost of Bharata's race, namely the sons of Pandu, began to slaughter the warriors of your army.

18. A thick cloud of dust, raised by car-warriors, elephants, steeds and foot soldiers, made the battle that raged all the more terrible.

19. Bhisma then, supported by a mighty force consisting of elephant-warriors, car-warriors and cavalry-soldiers, all armed with *Tomaras*, *Narachas* and *Prasas*

fell to fight with the diadem-decked Arjuna.

20—21. The ruler of Avanti encountered the king of the Kasis. Bhimasena engaged the ruler of the Sindhus; and *Ajatasatru* (Yudhisthira) with his sons and his counsellors, engaged with the renowned Salya the foremost of the Madras. Vikarna became engaged with Sahadeva, and Chitrasena with Sikhandin.

22. The Matsyas, O ruler of men encountered Duryodhana along with Sakuni. Drupada, Chekitana and the mighty car-warrior Satyaki

23. Engaged with the illustrious Drona, supported by his son. Kripa and Kritavarman both charged Dhrishtadyumna.

24. Thus, running steeds and wheeling and whirling cars and elephants, in that battle, engaged with one another, all over the field.

25. Flashes of lightning illumined the welkin although there was no cloud, and the points of the compass were shrouded in thick clouds of dust; and O ruler of men, large meteors were seen falling with terrible sounds.

26. A mighty tempest, raged and a shower of dust began to fall. The sun disappeared in the firmament being shrouded by the dust-clouds raised by the troops.

27. All the warriors, overwhelmed with that dust and fighting with their various weapons, were greatly confounded.

28. The whizzing noise produced by the arrows capable of piercing through every armour and discharged by the arms of heroes, was indeed deafening.

29. O foremost of the Bharatas, weapons endued with the pure effulgence of the stars, illumined the firmament when they were shot by excellent arms.

30. In all directions were scattered, O foremost of the Bharatas, bucklers made of bull's hide, of variegated appearance, and covered with a net-work of gold.

31. In all directions were seen heads and limbs falling, being cut off with swords of the effulgence of the sun.

32. Mighty car-warriors, having the wheel, the axle and the terraces of their cars broken, fell down on the ground, with their steeds slain and their long arms severed.

33. Steeds fell down on the battle-field mangled with the cut of weapons, and cars wheeled around deprived of their warriors.

34. O Bharata, wounded with arrows, with their bodies mangled, and their harnesses on, excellent steeds ran there dragging the car-yokes after them.

35. Many warriors, O king, with their cars, horses and drivers were seen slain in that battle by a single elephant possessed of great strength.

36. In that battle scenting the odour of the temporal juice shed by other compeers, many elephants began to snuff the air in the very midst of that slaughter of troops.

37. The field of battle was covered with elephants bearing wooden edifices and guides, as they fell down deprived of live being struck with piked lances.

38. In the midst of large forces, many elephants with the standards and warriors on their back, fell down on the ground being crushed by other huge compeers urged on by their guides.

39. In that battle, O king, were seen many chariot-shafts to be broken by elephants using their trunks that resembled the body of the serpent chief.

40. In that battle car-warriors, the yokes of whose cars had been shattered, were seized by the hair by the tuskers; and dragged down like branches of trees they were thoroughly crushed.

41. Other prodigious elephants, dragging cars entangled with other cars, ran in all directions uttering loud roars.

42. The appearance of those elephants dragging those chariots looked beautiful like that of others of their species tearing lotus-stems growing in the lakes.

43. Thus then the extensive field of battle was strewn over with cavalry-soldiers, and mighty car-warriors and their tall standards.

Thus ends the seventy-first chapter, the fierce fight, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXII.

(BHISMABADHA PARVA)—*Contd.*

Sanjaya said :—

1. O ruler of men, Sikhandin, with the king of the Matsyas *viz* Virata, speedily rushed against Bhisma, that mighty bowman difficult of being defeated in battle.

2. Dhananjaya in that battle rushed against Drona, Kripa, Vikarna, and many

kings, all mighty-bowmen, brave, and endued with great prowess,

3. As also, against that great warrior, the ruler of the Sindhus supported by his friends and ministers, and, O foremost of the Bharatas, against many other kings from the West and the South.

4. Bhimasena, in that fight, rushed against your vindictive son Duryodhana that mighty bow-men, as also against his, brother Dussaha.

5. Sahadeva rushed against the two mighty car-warriors, both skilful bow-men and invincible in battle, namely, Sakuni and Uluka who were father and son.

6. That mighty car-warrior, O great monarch, namely Yudhisthira, who had been shamefully deceived by yours son, proceeded in that battle against the elephant division of the Kurus.

7. That brave son of Pandu by Madri namely Nakula, who was capable of wringing tears from the foe, encountered in battle that excellent division of car-warriors consisting of the Trigartas.

8. Satyaki, Chekitana, and the son of Subhadra endued with great prowesss, all invincible in battle, rushed against the Salyas and the Kaikayas.

9. The Rakshasa Ghatotkacha, and Dhristaketu, both incapable of being conquered, charged in that battle the car-division of your sons.

10. Then, O king, the mighty car-warrior, that generalissim Dhristadyumno of immeasurable soul, engaged with Drona of fierce achievements.

11. Thus the warriors of your army, all heroic and mighty bow-men, encoutering the Pandavas in the battle, began to smite one another down.

12. When the sun reached the meridian and when the sky burned with his fiery rays, the Kurus and the Pandus began to kill one another.

13. Then chariots, mounted with flag-staffs from the tops of of which pennons were fluttering, and variegated with gold and covered with tiger-skins, appeared beautiful, as they drove through the scene of battle.

14. A dreadful din was created by those warriors as they engaged in the fight out of a desire for conquering one another, and as they roared like roaring lions themselves.

15. The strokes that the heroic Srinjayas and the Kurus dealt to one another in that conflict and that were terrible and wonderful, were also seen by us.

16. Neither, O monarch, O afflicter of your enemies, were we able to see the firmament, the sun or the cardinal and subsidiary quarters, in consequence of their being shrouded on all sides by a thick discharge of arrows.

17. The effulgence, like that of blue lotuses, of *Saktis* with shinning heads, of hurled lances, of well-tempered swords,

18. As also the effulgence of the coats of mail and of diverse and woncerful ornaments, filled the firmament and the cardinal and subsidiary quarters with its flashes.

19. Then, O monarch, here and there, the field of battle appeared beautiful being strewn over with the bodies of monarchs, which were effulgent like the sun or the moon.

20. Excellent car-warriors, all foremost of men, encountering one another in battle, appeared beautiful, O king, like planets in the heavens.

21. Then that foremost of car-warriors namely Bhisma, waxing wroth opposed Bhimasena of great prowess even before the very eyes of the assembled troops.

22. Then shafts furnished with golden wings whetted on stone, smeared with oil and charged with impetus, wounded Bhima in that battle, being shot by Bhisma himself.

23. Thereat the mighty Bhimasena hurled at Bhisma, O Bharata, his lance charged with fierce momentum and resembling an enraged snake.

24. But in that combat Bhisma cut off with his straight arrows, that lance furnished with a golden staff as it coursed swiftly towards himself.

25. Thereafter, O Bharata, with a whetted and well-tempered *Valla* Bhisma cut in twain the bow of Bhimasena.

26—27. Thereupon, speedily rushing at Bhisma, Satyaki in that encounter, with numerous keen-pointed and sharp-edged shafts discharged with a bow-string drawn back to the ear, pierced, O ruler of men, your own father. Thereat aiming a sharp and very dreadful arrow,

28. Bhisma felled the charioteer of that Vrishni hero from his seat on the box of the chariot. Upon the death of the driver, the steeds, O king, of that warrior, boked away.

29. Those steeds wildly careered over the field of battle, endued as they were with the fleetness of the mind or the wind. Thereupon a loud uproar was sent up by all the the troops.

30. Exclamations of *Oh!* and *Alas!* were uttered by the warriors of the Pandava army. *Run, Seize, Hold the steeds, Go in haste,*

31. Such cries followed the chariot of Yuyudhana. During this interval, Bhisma the son of Santanu,

32. Began to slay the troops of the Pandavas, like the slayer of Vritra himself slaying the hosts of the Danavas. Thus slaughtered by Bhisma, the Panchalas supported by the Somakas,

33. Setting their hearts fixed on battle, rushed against Bhisma. Other warriors of the host of the sons of Pritha, headed by Dhristadyumna himself rushed in battle against the son of Santanu, inflamed with a desire for slaughtering the army of your son.

34. So also, O king, the warriors of your army headed by Bhisma and Drona, rushed with impetuousity against the enemy. Thereupon these raged a seceond battle.

Thus ends the seventy-second chapter, the prowess of Bhisma, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXIII.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. Then the mighty car-warrior Virata pierced with three arrows the mighty car-warrior Bhisma, and the latter's steeds with another three arrows.

2. Thereat Bhisma the son of Santanu, that mighty bow-man endued with great strength and lightness of hands, pierced him in return with ten shafts furnished with wings of gold.

3. Then that fierce bow-man and mighty car-warrior of firm hands, namely, the son of Drona, pierced with six shafts the wielder of the Gandiva bow between his breasts.

4. Thereat that slayer of his foes, that humiliator of his antagonists, namely, Phalguna (Arjuna), cut down the bow of Drona's son and pierced him sore in return with five sharp arrows.

5. Then the latter, endued with great impetuousity, overwhelmed with fury, not brooking the severing of his bow by Partha (Arjuna) in the battle, grasped another bow,

6. And, O king, pierced Phalguna (Arjuna) with ninety keen-pointed shafts; then with seventy excellent arrows he pierced the son of Vasudeva.

7. Thereupon with eyes coppery in rage, Phalguna with Krishna breathing long and hot and reflecting again and again,

8—9. And also that grinder of foes that foremost of mighty heroes pressing his bow with his left arm, and excited with rage, and wielding the Gandiva bow, placed on the bow-string sharp and straight and fierce shafts capable of depriving a foe of his life; and therewith, in that battle, speedily pierced the son of Drona.

10. Those shafts, in that battle, penetrating through the armour of the son of Drona drank his life-blood. But thus pierced by the wielder of the Gandiva-bow Drona's son did not flinch.

11. Discharging similar arrows at the son of Pritha, O king, he stood unwavering in battle, desirous of protecting Bhisma of illustrious vows.

12. That great feat of his which consisted in his encountering the two Krishnas together in battle, was greatly applauded by the foremost among the Kurus.

13. Having obtained from Drona various rare weapons together with the method of their withdrawal, he every day undauntedly fought amidst that host.

14. "This is the son of my preceptor; this is the very dear son of Drona; especially he is a Brahmana, and so worthy of my veneration."

15. Thinking thus, that grinder of enemies the brave Vivatsu (Arjuna), that foremost of car-warriors, showed mercy towards Bharadwaja's son.

16. Thereafter in that encounter leaving alone the son of Drona, Kunti's son (Arjuna) borne by white chargers, endued with great prowess, fought on displaying great lightness of hands and spreading slaughter in the ranks of the enemy.

17. Duryodhana pierced the mighty bow-man Bhimasena with ten shafts furnished with vulture-feathers and whetted on stone and decked with gold.

18. Excited with wrath, Bhimasena grasped a variegated bow of tough make, capable of depriving the foe of his life, as also ten sharp arrows.

19. Thereafter taking a steady aim with those keen-pointed shafts charged with great energy and fierce impetus, and drawing the bow-string back to his ears, Bhimasena struck home the ruler of the Kurus on his broad chest.

20. Thereupon the gem that was hanging in the breast of Duryodhana by golden

threads, being surrounded by those arrows, appeared charming like the sun in the heavens surrounded by the planets.

21. But your son endued with great energy, thus pierced by Bhimasena, did not brook it cooly, like a snake not bearing the sound of the tread of man.

22. Thereafter inflamed with rage, O king, he pierced Bhima with numerous shafts furnished with golden wings and whetted on stone, with a view to protect his own soldiers.

23. Thus fighting with each other and mangling each other (with shafts) in that battle, those two sons of yours, both endued with great prowess appeared beautiful like two gods.

24. Then that foremost of men, that slayer of hostile heroes, namely, the son of Subhadra, pierced Chitrasena with innumerable short arrows and also Purumitra with seven shafts.

25. And that heroic one equal to Sakra himself in battle, piercing Satyavrata with seventy shafts, seemed to dance about on the field causing us much pain.

26. Chitrasena pierced him in return with ten shafts, Satyavrata with nine, and Purumitra with seven.

27. Thus pierced the son of Arjuna while still shedding blood, severed the beautiful and mighty bow of Chitrasena that was capable to holding the foe at bay.

28. Penetrating his coat of mail, Arjuna's son, pierced him with a shaft on the breast. Thereat the heroic princes of your army all mighty car-warriors,

29. Uniting together, and inflamed with rage, pierced Arjuna's son with numerous keen-pointed arrows. But the latter, conversant with excellent weapons, wounded all of them with sharp arrows.

30. Beholding that feat of his, your sons in that battle surrounded him on all sides, who was consuming the warriors of your army

31. Like a blazing fire consuming a heap of fuel in the summer season. Thus smiting down your soldiers the son of Subdhra appeared highly beautiful.

32. Beholding those feats of Abhimanyu the son of Subhadra, O king, your grandson Lakshmana speedily faced him desirous of battle.

33. Thereupon waxing wroth Abhimanyu that mighty car-warrior pierced Lakshmana of auspicious marks and his charioteer, with six well sharpened arrows.

34. So also, O king, Lakshmana piesced the son of Subhadra with sharp arrows; and O mighty sovereign, the feat seemed to be marvellous.

35. Thereat that mighty car-warrior the son of the Subhadra, slaying the four steeds of Lakshmana, as also his chariotier, rushed at him covering him with sharp shafts.

36, Then standing on his chariot of which the steeds were slain, Lakshmana the slayer of inimical heroes, excited with the wrath, hurled a lance aiming at the car of Subhadra's son.

37. Then Abhimanyu, cut down with his keen-pointed arrows, that dreadful and irressitible lance that resembled a snake and that was coursing swiftly towards himself.

38. Thereupon Goutama (Kripa) taking Lakshmana upon his chariot carried him away from the field before the very eyes of the troops.

39. Then in that general and dreadful engagement, the fighters rushed, one against another, smiting one another and desirous of depriving one another of his life.

40, The mighty bowmen of your army and the mighty car-warriors of the Pandava host, all ready to lay down their lives in battle, began to slay one another.

41. Having dishevelled hair, deprived of their armours, shorn of their cars, and with their bows severed, the Srinjaya fought on with their bare arms.

42. Then the mighty-armed Bhisma endued with great strength, waxing wroth, began to slay with weapons of celestials make, the Pandavas of high-soul,

43. In that battle, the earth was then strewn our with the corpses and falling bodies of car-warriors, cavalry-soldiers, men, and horses, and of elephants deprived of their guides.

Thus ends the seventy-third chapter, the single combats, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXIV.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. Then O king, the mighty-armed Satyaki, invincible in battle, drawing in that battle, an excellent bow capable of bearing a great strain,

2. Discharged numerous arrows furnished with wings and resembling snakes of

virulent venom, displaying at the same time his great and wonderful lightness of hands.

3—4. While slaying the enemy in that battle, so swiftly did he draw his bow, take out his arrows (from his quiver), place them on his bow-string, discharge them at the foe, and again take out other arrows and let them off, that he appeared to be highly beautiful like a mass of clouds pouring showers of rain.

5. The king Duryadhana beholding him swell like a raging fire, O Bharata, despatched against him a division consisting of ten thousand cars.

6. Then Satyaki of infallible prowess endued with great strength, that mighty bow man, slew all those excellent bowmen with weapons of celestial make.

7. Having accomplished that fierce feat and grasping his bow, that hero encountered Bhurisravas in that battle.

8. Bhurisravas that enhancer of the glory of the Kurus, seeing that division of his troops felled by Yuyudhana (Satyaki) wating wroth rushed against Satyaki.

9—11. Stretching his mighty bow that resembled that of Indra himself (rain-bow) in hue, he, O monarch, discharged thousands of arrows, that looked like snakes of virulent poison, that were endued with the energy of the thunderbolt itself displaying in the act his wonderfull lightness of hands. Thereupon the followers of Satyaki unable to bear those shafts of fatal touch, O monarch, fled in all directions, abandoning, O king, in battle Satyaki ever invincible in fight.

12. Seeing this, the ten highly powerful sons of Yuyudhana, all mighty car-warriors of great fame, clad in armours of best make possessing various weapons and diverse standards,

13. Approaching in that fierce conflict that mighty bowman named Bhurisravas, who bore the device of a sacrificial stake on his standard, thus addressed the latter in wrath in that dreadful fight.

14. "O kinsman of the Kuravas, O mighty one, come give us battle; fight with us either jointly or separately.

15. Vanquishing ourselves in battle you may earn great glory, or crushing you in combat we shall attain to great gratification."

16. Thus spoken to, that foremost of men possessed of great strength and heroism and proud of his prowess, seeing them ready for the fight, thus replied to them.

17. "You have spoken well O heroes; if indeed this be your desire, fight with me in a body putting forth all your endeavours. I will slay all of you in battle."

18. Thus spoken to, those heroes all mighty bowmen and endued with great lightness of hand, poured a thick shower of arrows on that subduer of his enemies.

19. That afternoon, O mighty sovereign a dreadful battle was fought on the field between Bhurisravas alone on side and many united together on the other.

20. O monarch, they then covered that single-handed foremost of car-warriors with an arrowy downpour, like rain clouds drenching a mighty cliff in the rainy season.

21. But that mighty car-warrior cut down those numerous shafts discharged by them,—shafts, which resembled the mace of Death or the thunder-bolt itself in their noise,—even before they could reach him.

22—23. Those ten warriors then completely surrounding that mighty-armed hero, strove to slay him. But, O Bharata, Somadatta's son, inflamed with wrath, cutting off their bows, severed their heads in that conflict with arrows of diverse descriptions. Thus slain, they fell down on the ground like trees crushed by the thunderbolt.

24. Beholding those mighty sons of his slain in battle, that hero of the Vrishni race namely Satyaki, rushed against Bhurisravas, O king, thundering out of his war-cry.

25. Those two heroes both endued with great prowess, then made their cars collide against one another; and in that conflict slaying the steeds of one another's chariot,

26. And thus deprived of the use of their respective chariots, those two mighty, powerful heroes, jumping down on the ground, rushed against one another, whirling mighty swords and bucklers.

27. Then those two foremost of men thus standing prepared for the encounter, appeared exceedingly beautiful. Thereafter approaching Satyaki who was armed with a sword of best make,

28—30. Bhimsena, O monarch, hastily took him up on his chariot. Your son also, O king, in that conflict, speedily took up Bhurisravas on his car before the very eyes of all the assembled bowmen. When thus the battle raged, the son of Pandu (Arjuna), inflamed with wrath began to fight with that mighty car-warrior viz. Bhisma, O foremost of the Bharatas. When then the orb of the day assumed a crimson hue, Dhananjaya displaying great activity,

31. Slew twenty-five thousand mighty car-warriors of the hostile host. These warriors, being commanded by Duryodhana to slay the son of Pritha,

32. Approaching him met with their destruction, like insects burning on fire. Thereupon the Matsyas and the Kekyas all accomplished in the science of bowmanship,

33. Surrounded the mighty car-warrior Arjuna along with his son. At that moment the sun having gone down below the horizon,

34—35. All the warriors were overwhelmed with confusion. Then your Sire Devavrata whose steeds were completly exhausted, O mighty sovereign, caused the withdrawal of the forces. After that (fierce) encounter beteen the Kurus and the Pandavas,

36. The troops, overwhelmed as they were with great apprehension, retired to their respective encampments. Thereafter repairing to their respective camps, O Bharata, the Pandavas along with the Srinjayas, as also the Kurus, duly rested (for the night).

Thus ends the seventy-fourth chapter, the end of the fifth day's fight, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXV.

(BHISMABADHA PARVA)—*Contd.*

Sanjaya said :—

1. Then O monach, when the night had worn away, the Kurus and the Pandavas, having duly rested, again marched forth for battle.

2. Then O Bharata, a loud clangour arose there, as mighty car-warriors prepared themselves for battle, as tuskers were equipt for the coming conflict,

3. As the foot-soldiers donned their coats of mail, and as steeds were furnished with trappings &c. Then O Bharata, on all sides was heard tremendous sound of drums and blare of conchs.

4. Thereafter king Yudhisthira addressing Dhristadyumna said :—"Arrange, O mighty-armed hero, the troops in the the *Makara* array that is calculated to extirpate the enemy."

5. Thus spoken to by the son of Pritha (Yudhisthira), that mighty car-warrior Dhristadyumna, O sovereigh, proclaimed that order among the car-warriors (for forming the *Makara* array).

6. King Drupada and the Pandava Dhananjaya formed its head. Sahadeva along with the mighty car-warriors Nakula constituted its two eyes.

7. Bhimasena endued with great strength, O king, formed its beak. The son of Subhadra, the sons of Drupadi, the Rakshasa Ghatotkacha,

8. Satyaki and the very virtuous king Yudhistfiira were stationed on the neck of that array. Virata, the leader of a division, O monarch, formed its back.

9. The five Kekaya brothers, united with Dhristadyumna and supported by a mighty division, stationed themselves on its left wing.

10. Dhristaketu the foremost of men and Chekitana endued with prowess, stationing themselves on the right wing, prepared themselves for the defence of array.

11. O might monarch, at the feet of of that array were stationed the ever-proserous and mighty car-warriors namely the Kuntivoja, and Satanika supported by a large division.

12. The fierce bowman Sikhandin, of great prowess being surrounded by the Somakas, together with Iravan, was stationed in the tail of that arrray.

13. Thus O Bharata, disposing their troops in this array, the Pandavas, O mighty monarch, donning their mails and desirous of battle, at sunrise,

14. Rushed against the Kouravas with impetuosity, supported by their elephant-warriors, car-warriors, cavalry and infantry as also with their standard, and umbrellas, and effulgent and shining weapons upraised.

15. Beholding the troops of the Pandavas thus disposed of, your sire Devavrata O king, arranged his trooqs in a counter-array figuring a huge crane.

16. In its beak was placed that mighty bowman the son of Bharadwaja; and O ruler of men, Aswathaman and Kripa formed its two eyes.

17. Kritavarman the foremost of all bowman together with the king of the Kamvojas and with the Valhikas, was, O foremost of men, placed in the head of that array.

18. Surasena and your son Duryadhana, O Bharata, surrounded by numerous kings, was stationed in its neck, O mighty sovereign.

19. The ruler of the Pragjyotisas, united with the Madras, the Souviras and the Kekayas, and supported by a large division,

was, O foremost of men, placed in its breast.

20. Susarman, the ruler of Prasthala, clad in mail, and supported by his own division, stationing himself in its left wing, stood ready for battle.

21. The Tasaras, the Yavanas, the Sakas, together with the Chulikas, placing themselves in the right wing of that array prepared for battle, O Bharata.

22. Srutayush and Satayush and the son of Somadatta, O Sire, supporting one another, stood in the rear of that array.

23. Then the Pandavas rushed to batte with the Kurus. At sun rise, O mighty monarch, the engagement commenced.

24. Elephants rushed against car-warriors and car-warriors proceeded against elephants. Horse-soldiers rushed against horse-soldiers, and car-warriors also advanced towards horse-soldiers.

25. Horse-soldiers, O king, also rushed against horses and elephants in that dreadful fight; as also, O king, elephant-riders proceeded against elephant-riders and cavalry.

26. Car-warriors encountered foot-soldiers, and cavalry-soldiers also engaged with the infantry. Thus, O king, excited with wrath, they rushed against one another in that battle.

27. The army of the Pandavas, defended by Bhimasena, Arjuna, and the twins Nakula and Sahadeva, as also by other mighty car-warriors, appeared beautiful like the sky bespangled with stars in a dark night.

28. So also, your troops, O king, with Bhisma, Drona, Kripa, Salya, Duryodhana and others, appeared beautiful like the firmament covered with the planets.

29. Bhimasena the son of Kunti, endued with great prowess, beholding Drona, rushed against the division of Bharadwja's son, being borne by fleetest steeds.

30. The highly powerful Drona, waxing wroth, in that battle, O monarch, pierced Bhisma with nine shafts made of iron, directing them towards his vital parts.

31. Thus wounded sore in that battle by the son of Bharadwaja, Bhima dispatched the latter's charioteer to the regions of the of Death.

32. Then that son of Bharadwaja endued with prowess, himself holding the reins of his steeds, began to consume the Pandava host like fire consuming a heap of cotton.

33. Thus slaughtered by Bhisma and Drona, O foremost men, the Srinjayas with the Kekayas took to their heels.

34. So also your soldiers, mangled by Bhima and Arjuna, were deprived of their senses even where they stood, like an excellent damsel fainting away in consequence of wounded pride.

35. In that battle, in which many excellent heroes lost their lives, the array of your soldiers as well as that of the Pandavas was shattered and broken; and O Bharata, great distress overwhelmed the two armies.

36. Then, O Bharata, we beheld a delightful sight, when your warriors fought with the enemy, both inspired with a singleness of purpose.

37. In that battle, O lord of men, the Pandavas and the Kouravas, fought with one another hurling weapons at one another.

Thus ends the seventy-fifth chapter, the commencement of the sixth day's fight, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXVI.

(BHISMA-BADHA PARVA)—*Contd.*

Dhritarastra said:—

1. Our army is endued with many excellent attributes and composed of various kinds of troops, and its efficiency is great. O Sanjaya it is disposed of in perfect accordance to the rules of the military science; so it should to be ever crowned with success.

2. The warriors therein are very much devoted to our interests, and are ever attached to us. They are disciplined and free from the vices of lust and anger. Their prowess has been tested before.

3. They are neither very old nor very young; they are neither lean nor very corpulent. They are of active habits, well-built, strong-bodied, and free from any disease.

4. They are clad in coats of mail and well-furnished with offensive weapons; they are accomhlished in the use of all kinds of weapons, and are masters in fighting with swords, with maces and even with bare arms.

5. They are well-practised in the use of lances, sabres, darts, iron bludgeons, short shafts, javelins and mallets.

6. They are well-disciplined in the exercise of all kinds of weapons, and are ex-

perts in mounting on and descending from vehicles, in moving forward and in falling back,

7. In striking down effectually, in marching forward, and in retreating back; they have been examined in the management of steeds, elephants, and chariots.

8. Being duly tested, they have been employed on pay and not for the sake of family-relationship,

9. Nor for the sake of friendship, nor for connections through marriage and birth. They are all honourable and prosperous; and all their relatives have been honoured and well-treated by ourselves.

10—12. We have done many good services to them; they are also all illustrious men, possesssd of great intelligence. They are again defended, O son, by many best of men endued with great lightness, of great achievements, of world-wide renown and resembling the Protectors of the worlds themselves; they are protected by numerous Kshatriyas esteemed throughout the earth, who have, out of their own accord, taken our side with their followers and forces. Truly our army is like the vast ocean swelling with the waters of various streams flowing into it from all sides.

13. Our army teems with chariots, which though destitute of wings are capable of moving like the winged rangers of the sky; it abounds also in elephants. Myriads of fierce warriors constitute the waters of that ocean and the various vehicles constitute its numerous waves.

14. Innumerable maces, darts, arrows and lances form the oars plied on it. It abounds in standards and ornaments, and is full of cloths of gold embossed with gems.

15. The running vehicles constitute the wind that lashes that ocean into fury. It really resembles the extensive and shoreless sea roaring (in fury).

16. That army of ours is again protected by Drona and Bhisma; so also it is defended by Kritavarman, Kripa and Dussasana, and by others headed by Jayadratha,

17. By Bhagadatta and Vikarna, by the son of Drona, by Souvala and by the ruler of the Valhikas. Thus protected by many foremost of men, all endued with strength and possessed of generous souls,

18–19. If that army be still slaughtered in battle, it is indeed due to predestined Fate. Neither man, nor illustrious and ancient sages, O Sanjaya, ever saw on earth such extensive preparations for battle. That such a large army well-supplied with the implements and sinews of war,

20. Should be slain in battle, alas, what can it be due to but Destiny? All this appears to be unnatural, O Sanjaya.

21. Vidura had often advised what would have been beneficial and profitable; but my wicked son Duryodhana would not accept his counsel.

22. I think the prophetic and high-souled Vidura had foreseen all that is happening at present; and hence his thought was so.

23. Or it may be, O Sanjaya, that all this had been predestined by the Creator; and what is pre-ordained by Him must happen as ordained and can not be otherwise.

Thus ends the seventy-sixth chapter, the thoughts of Dhritarastra, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXVII.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1—2. Through your own wickedness, O monarch, have you been overwhelmed with this calamity. Those faults, O foremost of the Bharatas, in that sinful conduct towards the Pandavas, of which you were cognisant, O king, were not descried by Duryodhana. It was through your fault, O ruler of men, that the game at dice was played in days past;

3. And it is through your fault also that this battle with the Pandavas has been brought about. Do you now reap the fruit of that sin which you have already committed.

4. One reaps the fruits of actions done by himself; so, O monarch, do you reap here and hereinafter the fruits of your own actions.

5. O monarch, though overwhelmed with this calamity, be still patient, and listen to the account of the battle as it happened, as I, O sire, go on recounting it.

6. Having shattered the ranks of your mighty army with his well-sharpened shafts Bhimasena, endued with heroism, encountered all the younger brothers of Duryodhana.

7. Duryodhana, Durvisaha, Dussaha, Durmada, Jaya, Jayasena, Vikarna, Chitrasena, Sudarsana,

8—9. Charuchitra, Suvarman, Duskarma, and Karna—beholding these and many

other mighty car-warriors of the Dhartarastras near enough to himself, all excited with wrath, Bhimasena, endued with great strength, in that battle penetrated into the ranks of your mighty army protected by Bhisma himself.

10. Then seeing him standing amongst them, all those kings said :—'Let us torture this one till he is deprived of his life.'

11. Then that son of Pritha (Bhima), encompassed by those brothers of his, all resolved (to slay him), appeared like the sun surrounded by the unpropitious planets at the time of the world's annihilation.

12. Though then the son of Pandu (Bhima) was in the very heart of the Kaurava array, fear did not overwhelm him as it did not overwhelm Indra in the midst of the Danava host during the fight, in days of old, between the Asuras and the celestials.

13. Then hundreds and thousands of car-warriors furnished with all kinds of weapons, all ready for the battle, assailed his single self with dreadful arrows.

14. Thereat the heroic Bhima, unmindful of the sons of Dhritarastra, slew in that battle many foremost (hostile) warriors, including elephant-riders, cavalry-soldiers, car-warriors and others.

15. And knowing the intention of those cousins of his who were all resolved to slay him, Bhimasena, possessed of great strength determined, O king, to slay them all.

16. Thereafter, leaving aside his car and grasping his mace, that son of Pandu (Bhima) began to smite down that ocean-like host belonging to the sons of Dhritarastra.

17. When Bhimasena had thus broken the Kaurava host, Dhristadyumna the son of Prisata, abandoning Drona hied there where Suvala's son was.

18. That foremost of men, checking the mighty army of your sons, approached, in that battle, the car of Bhima left empty by himself.

19. Seeing, in that conflict, Visoka the charioteer of Bhimasena, Dhristadyumna, O mighty monarch, became depressed in mind and was deprived of his senses.

20. Overwhelmed with grief, his voice choked up with tears and breathing heavily, he questioned Visoka saying :—"Where is Bhimasena, dearer to me than my own life ?"

21. Thereupon, folding his palm, Visoka thus replied to Dhristadyumna saying :—"Leaving me here, the mighty son of Pandu (Bhima), possessed of great strength,

22. Has, alone and unsupported, entered into the ocean-like host of the sons of Dhritarastra. He said to me, O foremost of men, these cheerful words.

23. 'Wait for me, O charioteer, restraining the steeds for a moment only, until I slay these that are resolved to destroy me.'

24. Beholding then the highly powerful Bhima running mace in hand, all the car-warriors were transported with joy.

25. And when that awful and general engagement raged, O monarch, your friend, breaking through the hostile ranks, penetrated into it."

26. Listening to these words of Visoka, Dhristadyumna the son of Prisata, possessed of great strength, replied to the charioteer on the field of battle saying:—

27. 'If to-day, discarding my affection for the Pandavas, I am to abandon Bhimasena in the fight, what need have I then of my very life?'

28. What will the Kshastriyas say of me if I return without Bhima, (from the field of battle)? What will they say of me when they will hear that Bhima alone entered into the hostile ranks though I was there to help him in the conflict?

29. The gods headed by Sakra himself visit him with evil, who abandoning his supporters in battle, returns home unscathed.

30. Moreover that highly powerful Bhima is my friend and relative. He is devoted to to me, and I cherish a great devotion for that slayer of foes.

31. I shall therefore penetrate there where Vrikodara has already gone. See me slay the foes like Vasava slaying the Danavas."

32. Having thus spoken, that hero, O Bharata, advanced through the centre of the hostile ranks following the track (opened and) marked by Bhima with the elephants crushed by his mace.

33. Then he (Dhristadyumna) beheld Bhima consuming the troops of the enemy and crushing, in the conflict, many kings, like so many trees.

34. The car-warriors, the cavalry-soldiers, the foot-soldiers and the tuskers, being thus slaughtered in the fight, began to utter loud distressful cries.

35. Cries of 'Oh' and 'Alas', O sire, arose from the ranks of your soldiers, as they were slaughtered by the accomplished Bhima versed in diverse modes of warfare.

36. Thereafter they (the Kaurava combatants) exercised in all sorts of weapons, surrounding Vrikodara, began fearlessly to

pour a shower of weapons on him from all sides.

37. Then that highly powerful son of Prisata, beheld that foremost of all wielders of weapons, that hero of world-wide fame, that son of Pandu, viz., Bhimasena, charged on all sides by the serried and mighty ranks of the enemy;

38. And approaching Bhimasena, the son of Prisata comforted him whose body was mangled with shaft-cuts, who was treading on foot and vomitting the poison of his anger and who was wielding his mace like the Destroyer himself at the time of the universal annihilation.

39. That high-souled hero (Dhrista-dyumna) quickly plucked off the arrows from Bhima's body, and took him up on his car; and embracing the latter warmly, the former comforted him even in the very midst of the enemy.

40. Thereat, in that conflict, your son, approaching his brothers, quickly said to them. "This wicked-souled son of Drupada has now joined Bhimasena.

41. We shall proceed against him in close array in order to slay him, even before he, our enemy, challenges us to fight." Hearing these words, the sons of Dhritarastra, urged on by the command of their elder brother and unable to put up with the foe,

42. With uplifted weapons fell to slaughter him (Dhristadyumna), like so many dreadful comets falling down at the hour of destruction at the end of a Yuga. Grasping beautiful bows and shaking the earth with the twang of their bows and the rattle of their car-wheels, those heroes,

43. Showered arrows on the son of Drupada, like the clouds showering rain on mountain breasts. But the latter, accomplished in various modes of warfare, though thus wounded with keen-pointed shafts did not flinch.

44—45. On the other hand, O king, highly inflamed with rage against your sons, like Indra against the Asuras, that mighty car-warrior, the youthful son of Drupada, beholding your heroic sons stay before him in battle and exert their best for slaying him, placed on his bow-string the fierce dart called *Pramohana*, with a view to slay them all. Then those heroic warriors, having their senses and mind confounded by being struck with the *Paramohana* weapon lost all consciousness.

46. Seeing those sons of yours overwhelmed with a swoon and deprived of their senses, like those whose hour has come, the Kaurava troops fled in all directions, with their steeds, elephants and chariots.

47. Meanwhile, Drona, that foremost of all wielders of weapons, encountering Drupada, pierced him with three fierce arrows.

48. Thus, O king, wounded sore by Drona, that ruler of men, Drupada, fled from the field of battle, remembering his former enmity (with Bharadwaja's son).

49. Thereupon, the highly powerful Drona, having vanquished Drupada, sounded his conch. Hearing the blare of his conch, all the Somakas were struck with terror.

50. Then Drona, endued with great energy, that foremost of wielders of weapons, heard that your sons had been deprived of their senses in battle through the influence of the *Pramohana* weapon.

51. Thereupon, desirous of rescuing the princes, Drona hastily left that part of the field where he was (and went where your sons were); there, that mighty bowman possessed of great prowess, namely the son of Bharadwaja, beheld

52. Dhristadyumna and Bhima careet through that dreadful field; and that mighty car-warrior likewise beheld your sons overwhelmed with a swoon.

53. Thereupon, he fixed on his bow-string the weapon known as *Prajnana* (capable of imparting consciousness) and therewith cut off the *Pramohana* weapon. Then your sons, those mighty car-warriors, regained their senses.

54. Thereupon, desirous of battle, they again encountered Bhima and the son of Prisata in battle. Then king Yudhisthira summoning his troops addressed them saying:—

55. "Let twelve heroic car-warriors headed by Subhadra's son, protected with coats of mail, proceed following, to the best of their abilities, the track of Bhima and the son of Prisata.

56—58. Let intelligence be brought (of those two heroes). My mind is not unmisgiving." Thus commanded, the five Kekaya princes, the sons of Draupadi, and the highly powerful Dhristaketu, all powerful warriors, endued with heroism and proud of their manliness, saying 'yea' (to the words of Yudhisthira) marched forward when the sun had reached the meridian, placing Abhimanyu at their head and being supported by a mighty division of troops.

59. Those grinders of foes forming their troops in the array known as *Suchimukha*, penetrated, in that battle, into that car-division of the sons of Dhritarastra.

60—61. Your troops, O ruler of men, struck with the fear of Bhimasena and deprived of their senses by Dhristadyumna, were not able to bear the charge of those fierce bowmen headed by Abhimanyu as the rushed, like a lady in the streets deprived of her consciousness by a swoon.

62. Desirous of rescuing Dhristadyumna and Vrikodara,those fierce bowmen ownings standards decked with glod, approached the former breaking through the hostile ranks.

63. Those two heroes *viz* Vrikodara and Dhristadyumna himself, became filled with delight, and fell (with increased ardour) to slaughter your troops.

64. Then the prince of the Panchalas, the heroic of son of Prisata, beholding his own preceptor suddenly make towards himself, disisted from compassing the death of your sons.

65. Then placing Vrikodara on the car of the Kekaya king he, inflamed with rage, rushed against Drona who was accomplished in the use of arrows and all other kinds of weapons.

66. Then the highly-powerful son of Bharadwaja, that grinder of foes, excited with wrath severed, with a broad-head shaft, the bow of Dhristadyumna as the latter rushed against him with impetuousity.

67. Bearing in mind the broad he had eaten of his master king Duryodhana and desirous of encompassing his good, he (Drona) directed hundreds of other various shafts towards the son of Prisata.

68. Thereafter, grasping another bow, that slayer of hostile heroes, namely the son of Prisata, pierced Drona with seventy shafts all furnished with golden wings and whetted on stone.

69—70. Then again Drona, that grinder of foes, cut down Dhristadyumna's bow; and his four steeds he despatched to the dreadful abode of Death with four excellent arrows; and, O Bharata, Drona also despatched to Death Dhristadyumna's charioteer with a broad-headed shaft.

71. Thereupon that mighty car-warrior, Dhristadyumna, possessed of long arms, speedily jumping down from his chariot of which the steeds were slain, mounted on the excellent car of Abhimanyu.

72. Then the Pandava host, consisting of chariots, elephants and steeds, began to quake with the fear (of Drona), even before the very eyes of Bhimasena and the intelligent son of Prisata.

73. Beholding their array thus shattered by Drona of immeasurable prowess, all those mighty car-warriors were not able to check the former.

74. That army, then thus slaughtered by Drona with his keen-pointed arrows, began to whirl about, like the agitated sea, on the field of battle.

75. Beholding the hostile troops in that plight, your warriors were filled with delight; and also beholding the aged preceptor consume the hostile array on all sides, O Bharata, the warriors sent up loud exclamations of "well-done" "well-done."

Thus ends the seventy-seventh chapter the prowess of Drona, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXVIII.

(BHISMABADHA PARVA).—*Contd.*

Sanjaya said:—

1. Thereafter king Duryodhana, having regained his senses, once more opposed the invincible Bhima with a shower of arrows.

2. Once more uniting together, your sons, all mighty car-warriors, encountering Bhima in battle, began to fight with him in all earnestness.

3. The mighty-armed Bhimasena also approaching his chariot mounted on it, and proceeded to that part of the field where your sons were.

4. Taking up a woundefully tough bow, endued with great energy, capable of nepriving the enemy of his life, and diversely varigated, he (Bhima) began to picrce your sons with innumerable shafts in that battle.

5. Then king Duryodhana sortly wounded the mighty Bhima in his very vital parts with a *Naracha* of exceeding sharpness.

6. Thus deeply pierced by your son, that fierce bow-man, with eyes red in rage and out of fury drawing his bow-string fiercely,

7. Pierced Duryodhana on this two arms and breast, with three arrows; but O king, thus struck the latter wavered not,like a monarch of mountains.

8. Beholding those two enraged heroes strike one another in battle, the younger brothers of Duryodhana, all of whom were ready to lay down lives their in battle,

9. Bearing in mind their pre-concerted plan of afflicting Bhima of fierce deeds, began with an earnest determination, to strike him(from all sides).

10. Then the highly powerful Bhima beholding them make towards himself in battle, O monarch, rushed against them like an elephant encountering his compeers.

11. Then excited to fury, that hero endued with great fame and energy, afflicted your son Chitrasena, O monarch, with a long shaft.

12. Then in that conflict, O king, the discendant of the Bharata race smote your other sons with diverse kinds of arrows furnished with golden wings and charged with great impetus.

13. Then those twelve mighty car-warriors including Abhimanyu and others, arranging their troops in proper order,

14. And being despatched by the very virtuous king Yudhisthira to follow behind Bhima, encountered, O mighty monarch, your princely sons, all excellent car-warriors.

15. Beholding those warriors on their chariots resemble the sun or the fire itself in effulgence, beholding all those fierce bow-men of burning effulgence and exceeding beauty,

16. Shine resplendent in that conflict being decorated with diadems of gold—your sons all endued with great strength abandoned fighting with Bhima. But the son of Kunti was unable to brook the sight of their leaving the combat alive.

Thus ends the seventy-eighth chapter, the prowess of Bhima, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXIX.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. Then Abhimanyu accompanied by Bhimasena, once more running after them, afflicted your sons in battle.

2—3. Thereupon the mighty car-warriors of your army including Duryodhana and others, seeing Abhimanyu and Bhimasena joined with the son of Prisata in the midst of their own troops, grasped their bows and carried along by fleet steeds, rushed to the place where those heroes were stationed. Then, in that afternoon O monarch, there ensued a terrible fight,

4. Between the mighty warriors of your army and those of the enemy, O Bharata. Then Abhimanyu, slaying the steeds of Vikarna in that terrible conflict,

5. Pierced the latter with twenty-five short shafts ; then that mighty car-warrior Vikarna, leaving his chariot of which the steeds were slain,

6. Ascended, O king, the resplendent car of Chitrasena ; them thus seated on the same chariot, namely those two brothers, the perpatuator of Kuru's race,

7—9. The son of Arjuna, O Bharata, covered with a shower of arrows. Then Durjaya and Vikarna pierced the nephew of Krishna with five shafts made entirely of iron. But the nephew of Krishna moved not in the least, and remained firm like the immovable Meru. In that conflict, O sire, Dussasana fought with the five Kekaya brothers ; O mighty monarch, the battle that raged between them was indeed very wonderful. The sons of Droupadi, excited with rage, in that battle, checked Duryodhana,

10—11. Your son ; and O monarch, every one them pierced him with three shafts each. Your invincible son, O monarch, in that conflict, pierced the sons of Droupadi separately with arrows of exceeding sharpness. Pierced with their arrows in return and bespattered with blood, he (Duryodhana) appeared highly beautiful,

12—14. Like a mountain washed with spring-watter mixed with red chalk. The highly powerful Bhisma also, O king, in that battle began to afflict the Pandava host like a herdsman belabouring his herd (with his cudgel). Thereupon, O ruler of men, the twang of Partha's Gandiva was heard, when he was engaged in slaughtering the right wing of your army. In that battle, headless trunks stood up by thousands,

15-16. In the host of the Kurus as well as in that of the Pandavas. O Bharata that ocean of troops of which blood formed the waters, the arrows the eddies, the elephants the islands, and the steeds the fishes, that ocean was crossed by those foremost of men on their chariots that served the purpose of boats. Many foremost warriors, with arms severed, armours shattered, and bodies mangled,

17. Were seen lying prostrate there, by hundreds and by thonsands. With the carcasses of infuriate elephants slain and bespattered with blood,

18. The field of battle, O foremost of the Bharatas, appeared beautiful as if strewn with hillocks. The wonderful sight that we beheld, O Bharata, was, that among your as well as their army,

19. There was no man who was not inflamed with a desire for battle. Thus did those heroic warriors of your army fight on with those of the Pandavas, desiring great renown and ardently longing for securing victory in battle.

Thus ends the seventy-ninth chapter, the fierce fight, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXX.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. Then when the sun assumed a crimson hue, king Duryodhana, ardently longing for battle, rushed towards Bhima, out of a desire for slaying him.

2. Beholding that best of human heroes, that most implacable enemy of his, make towards himself Bhimasena, excited to the highest pitch of wrath, said these words :—

3. 'The hour has come that I have been looking forward to so anxiously for all these years. To-day I will slay you, if indeed you you do not abandon fighting.

4. Slaying you, I will this day soothe the sorrows of Kunti, and also those of Draupadi ; to-day will I avenge the woes that we did suffer during our exile in the woods.

5. O son of Gandhari, inflated with pride in days past, you disregarded the sons of Pandu. Reap now the dire fruit of that act of yours.

6. Acting upon the counsel of Karna and of the son of Suvala, and thoroughly desregarding the Pandavas, you formerly treated the latter as it had pleased you.

7. You also despised the descendant of the Dasarhas (Krishna) when he begged you (for peace). Filled with joy, you sent Uluka to us with your messages.

8. For all these act of yours, I will, this day, slay you with all your relations, and will avenge all those wrongs you did formerly inflict on us."

9. Having spoken these words, and bending and repeatedly stretching his bow and taking up terrible arrows that resembled the thunder-bolt itself in effulgence, Bhima,

10. Excited with rage, quickly shot at Suyodhana thirty-six arrows resembling the flames of a blazing fire, looking like the thunderbolt and coursing straight through the air.

11. Thereafter he struck Duryodhana's bow with two arrows, his charioteer with another two ; and with four others, he despatched the latter's fleet steeds to the abode of Death.

12. Then that grinder of foes, with two other arrows drawn a long way back at the time of being discharged, cut down, in that conflict, the umbrella of the king from his excellent car.

13. With three more arrows he cut down the excellent standard that was indeed blazing. Having severed it, he uttered a loud roar even before the very eyes of your son.

14 And that beautiful standard, decked with diverse kinds of gems, suddenly fell down on the ground from the chariot, like lighting from the clouds shooting down on the earth.

15. And all the rulers of men then beheld that blazing and propitious standard of the Kuru king, effulgent like the sun, bearing the device of an elephant and embossed with gems, fall down , (served by Bhima).

16. Then the mighty car-warrior Bhima, as if smiling, struck Duryodhana with ten shafts, in that battle, like an elephant-rider piercing the huge animal with the hook.

17. Thereupon the king of the Sindhus, that foremost of car-warriors, that highly powerful one, stationed himself on the flank of Duryodhana, being supported by many excellent warriors.

18. Then that foremost of car-warrior, namely Kripa took upon his own car, O king, the vindictive Duryodhana, that descendant of the Kuru race, endued with immeasurable energy.

19. Then in that conflict, king Duryodhana, pierced deep and afflicted sore by Bhimasena, squatted down on the terrace of his car.

20. Thereafter king Jayadratha, desirous of slaying Bhima, surrounded him on all sides with thousands of chariots, and warriors, and thus intercepted him.

21. Thereupon, O king, Dhristaketu, and Abhimanyu endued with prowess, the Kekayas, and the sons of Draupadi, engaged with your sons.

22. The high-souled Abhimanyu quickly struck them all piercing each with five shafts,

23.—24. Resembling the thunder-bolt itself or the mace of Death, shot from his beautiful bow. Thereupon all of them, unable to bear it, showered an arrowy down pour on that excellent car-warrior namely Subhadra's son, like clouds showering rain on the Meru mountain. Thus afflicted in the battle, that hero, accomplished in the use of weapons, and invincible in fight,

25. Namely, Abhimanayu, O king, made your warriors tremble, like the wielder of the thuder-bolt making the Asuras tremble in the war between them and the celestials.

26. Thereafter, O Bharata, that foremost of car-warrior, hurled at Vikarna fourteen mortal broad-headed shafts that looked like snakes of most virulent venom.

27. Possessed of great prowess, and as if dancing in battle, with those shafts he cut down the standard of Vikarna from this car and also slew his charioteer and steeds.

28. Again that mighty car-warrior *viz* the son of Subhadra shot at Vikarna other arrows, well-tempered, keen-pointed and straight-coursing.

29. Those arrows decked with the feathers of the *Kanka* bird, coming upon Vikarna and passing through his body stuck on the ground like so many hissing snakes.

30. Those arrows, with wings and points decorated with gold, and bathed in the blood of Vikarna, and stuck on the earth, appeared to the vomit-blood.

31. Beholding Vikarna thus penetrated through and through, his other uterine brothers, rushed in that conflict against those warriors who were headed by the son of Subhadra.

32. When those warriors formidable in battle riding on their own chariots quickly came upon the combatants of the Pandavas army seated on their cars like so many effulgent suns, they began to pierce one another in that battle.

33. Then Durmukha piercing Srutakarman with five swift-coursing arrows cut down the latter's standard with a single arrow, and pierced his charioteer also with seven others.

34. Advancing closer, with six arrows he piereed Srutakarman's steeds caparisoned with a net-work of gold and fleet as the wind itself; he also felled the latters charioteer.

35. Thereupou standing on that chariot of his of which the steeds were slain, that mighty car-warrior Srutakarman, excited to the highest pitch of fury, hurled a great dart blazing like a fierce meteor.

36. That very resplendent dart charged with great energy, penetrating through the massive armour of the renowned Durmukha, and shattering it, stuck itself on the ground.

37. Thereupon Sutosoma, possessed of great prowess, beholding Srutakarman dedeprived of his chariot, took him up on his car even before the very eyes of the assembled host.

38. Thereafter, O monarch, Srutakirti possessed of heroism, rushed, in that battle, against yonr illustrious son Jayatsena, out of a desire for slaying him.

39—40. Then in that conflict, O monarch, yonr son Jayatsena, with a sharp-edged *Kshurapra* (horse-shoe-headed shaft), as if smiling, cut off the bow of that high-souled warrior, namely Srutakirti, O Bharata, as the latter came repeatedly stretching it. Thereupon Satanika seeing his uterine brother deprived of his bow,

41. Endued as he was with great energy, quickly rushed to the spot, every moment uttering rors resembling those of a lion. Then in that conflict stretching his bow with a strong hand, Satanika,

42. With great lightness of hands, pierced Jayatsena with ten sharp arrows and then uttered a loud roar like that of an elephant in rut.

43. Then again with another sharp arrow, capable of penetrating through all kinds of mail, Satanika deeply pierced Jayatsena on the breast.

44. At this crisis, Duskarna, who was near his brother, overwhelmed with wrath cut off the bow and arrows of the son of Nakula (Satanika)

45. Thereat, grasping another bow of excellent make and capable of bearing great strain, the highly powerful Satakina fixed on the bow-string shafts of exceeding sharpness.

46. Then he (Satanika) challenged Duskarna, before his brothers, saying 'Wait' "Wait," and then he discharged at him those keen-pointed arrows that resembled so many blazing snakes.

47. Then the former cut off the latter's bow with a single shaft; and pierced his charioteer with two shafts; and, O sire, in that conflict the former also quickly pierced the latter with feathered shafts.

48. Thereafter that sinless warrior, with twelve shafts of great sharpness, pierced all the steeds of Duskarna,—steeds that were fleet as the mind and decked with gold trappings.

49. Then highly excited with rage, he in that conflict, deeply pierced Duskarna on the chest, with another broad-headed arrow well-directed and swift-coursing.

50. There at the latter fell down on the ground like a tree smitten by the thunderbolt. Beholding Duskarna slain, the five mighty car-warriors, O king,

51. Encompassed Satanika on all sides, out of a desire for slaying him; and they began to strike the illustrious Satanika with a showers of arrows.

52. Thereupon the five Kekaya princes excited with rage, rushed (to the rescue of

Satanika). Beholding them advance, your sons all mighty car-warriors,

53. O mighty monarch, encountered them like so many elephants encountering their huge compeers. Durmukha, Durjaya, the youthful Durmarsana,

54. Satrunjaya and Satrusata,—all these illustrious warriors, proceeded, O king, in a body against the Kekaya brothers.

55. Riding on their chariots resembling (fortified) cities, to which were harnessed steed decked with precious caparisions and which were decorated wonderful streamers of variegated hue.

56. Those heroes, wielding excellent bows, owning finest armours and best standards, entered the hostile array like lions going from one forest to another.

57. Then between them and the foe, raged a fierce and dreadful combat in which cars and elephants got entangled together and in which the combatants (mercilessly) slew one another,

58. Out of a feeling of animosity, they fought the dreadful fight that lasted for a few moments only before sun-set, adding to the population of Death's kingdom,

59—60. Then car-warriors and cavalry-soldiers were strewn by thousand on the field of battle. Thereupon excited with wrath, the son of Santanu namely Bhisma, with straingt-knotted shafts, began to slay the troops of the high-souled Pandavas. With his arrows he also despatched to the regions of Death the troops belonging to the Panchala princes.

61. Thus, O king, having broken the ranks of the Pandava host, the grandsire withdrawing his forces, retired to his own encampment.

62. The very virtuous king Yudhisthira also, seeing Dhristadyumna and Vrikodara, smelt their heads, and with a delighted heart repaired to his camps.

Thus ends the eightieth chapter, the withdrawal of the forces after the sixth day's fight, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXXI.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. Then, O mighty monarch, those heroes literally bespattered with blood, keeping alive their enmity for one another, retired to their respective tents.

2. Threafter having rested awhile, and having duly praised one another (for the feats achieved), they again were seen clad in coats of mail, standing desirous of battle.

3. Then, O monarch, your son Duryodhna, covered with stains of blood all over the body, and overwhelmed with anxious thought, from confidence, asked the grand-sire Bhishma saying :—

4. "Our troops are fierce and formidable and duly arranged; and they carry mighty standards; and yet those heroic and fleet host of car-warriors belonging to the Pandava army, penetrating and slaughtering and crushing,

5. And confouuding us all, has earned great fame in battle. I have also been wounded deeply by those dreadful shafts resembling the club of Death himself, that have been shot by Bhima, who broke through our *Makara*-array that was strong as the thunder-bolt itself.

6. Beholding Bhima, I have been, O sire, unmanned with fear; even now I can not regain the equilibrium of my mind. O you of never-failing aim, I desire, through your grace, to obtain victory and to slay the sons of Pandava."

7. Thus addressed by Duryodhana and knowing him to be possessed by great grief, that high-souled son of Ganga, that foremost of all wielders of weapons, endued with intelligence, smiling, replied to the former with a cheerless heart :—

8. "Breaking through the hostile ranks with the greatest exertions and with all my power, O prince, I wish to give you victory and joy. For your sake, I do never disemble.

9. These mighty car-warriors, who have sided with the Pandavas in this battle, are innumerable, formidable, all foremost heroes, endued with renown and accomplished in the use of weapons; they are indefatigable and seem to vomit forth the venom of their wrath in battle.

10 These heroes are not to be so easily vanquished; they entertain feelings of the bitterest hostility for you, and are morever swelling with their powers. Yet O monarch, I will, with all my soul, fight these heroes to the bitter end.

11. For your sake, O generous hero this day will I have no regard for my life in battle. For your sake, will I consume all the regions with their myriad celestials and Daityas, what to speak of your enemies?

12. I will encounter, O king, the Pandavas, and there by encompass all that is

agreeable to you." Hearing these words, Duryodhana became inspired with confidence, and his heart swelled in joy.

13. Then with a delighted heart, he gave the word of command to the troops and all the assembled kings, saying' Proceed'. At his command the army consisting of chariots, steeds, foot-soldiers, and elephant-riders, began to advance (in battle array).

14. That extensive army of yours, O king, equipped with various sorts of implements of war, was filled with delight. O king, your army, teeming with elephant-riders, cavalry-soldiers and foot-soldiers, arranged in battle order, appeared exceedingly beautiful.

15. The division of tuskers composed of large numbers and goaded on by skilful riders, appeared charging from all sides of the field; and your troops were also formed into order by many princely warriors, accomplished in the use of offensive and defensive weapons.

16. A cloud of dust,—resembling in hue the rays of the rising sun and intercepting from the view the sun itself—that was raised by the divisions of cars, elephants, infantry and cavalry as they movedover the field in due order, appeared exceedingly beautiful.

17. Just as lightning, flashing amidst a mass of clouds in the firmament, appears beautiful, so the streamers of variegated hue mounted on cars and the backs of elephants, fluttering in the air and whirling along the welkin, appeared highly effulgent.

18. A dreadful and deafening din was created by monarchs stretching and twanging their bows,—din that resembled the roar of the ocean, when in the Satya era, it was churned by the hosts of celestials and Asuras.

19. At that moment, that army of your sons, uttering fierce war-cries, comprising in it combatants of diverse hues, looking so resplendent, and capable of slaughtering the enemy's host, appeared like the clan of clouds that are seen at the expiration of a Yuga.

Thus ends the eighty-first chapter, the colloquy between Bhisma and Duryodhana, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXXII.

(BHISMA-BADHA PARVA)—*Continued.*

Sanjaya said :—

1. Then, O foremost of the Bharatas, the son of Ganga, seeing your son plunged in thought, once more addressed these delightful words to him.

2. "Myself, Drona, Salya, Kritavarman, of the Satwata race, Ashwathaman, Vikarna, Somadatta with the Shindhus,

3. And Vinda and Anuvinda of Avanti, and Valhika with the Valhikas, and the mighty king of the Trigarttas and the formidable sovereign of of the Magadhas,

4. Vrihadvala the ruler of the Kosalas Chitrasena, Vivingsati, with many thousand of car-warriors, decorated with tall standards,

5. And a large number of country-born steeds, O king, mounted with excellent horse soldiers, and innumerable huge elephants infuriate with shedding temporal juice from their temples and mouth,

6. And many heroic foot-soldiers accomplished in the use of various kinds of weapons, and born in various countries, are all prepared to fight for your sake.

7. These and many others, prepared to lay down their very lives for your sake, are I consider, capable of obtaining victory even over the gods in battle.

8. It is my bounden duty, O king, to tele always what will be for your good. The Pandavas are incapable of being vanquished even by the very gods led by Vasava himself.

9. They are supported by the son of Vasudeva himself in battle, and are endued with prowess equal to that of the great Indra himself. But, O foremost of kings, I will ever carry out your commands.

10. Either I will conquer the Pandavas in battle, or they will conquer me." Having thus spoken, Bhisma gave to Duryodhana the excellent herb called *Visalya-Karanee*, (that which kills all pain),

11—12. That most efficacious remedy for healing all wounds. Therewith your son cured himself of all his wounds. Then at the fair dawn, the most powerful Bhisma that foremost of men accomplished in the art of arraying troops, formed with his own troops, the array called *Mandala*, bristling with the glitter of various kinds of weapons.

13. The array teemed with excellent warriors, as also with tuskers and infantry and it was surrounded on all sides with many thousand cars,

14. And with large divisions of cavalry armed with scimitars and lances. Near every elephant were stationed seven car-warriors, and near every car were placed seven horsemen.

15. Behind every horsemen were stationed ten bowmen, and behind each bowman were placed seven foot-soldiers. Thus, O monarch, your troops urged by mighty and great car-warriors,

16. Stood ready for the fierce encounter being protected by Bhisma. Then a thousand horsemen, and as many tuskers,

17. And ten thousand chariots, along with your heroic sons, all accoutred in mail, headed by Chitrasena, supported the grandsire.

18. It was seen that as Bhisma was supported by those heroic warriors themselves endued with great strength and clad in mail, they were in their turn protected by the grandsire.

19. Duryodhana also, on that battle-field, occupying his car and clad in mail, and endued with all grace, looked beautiful like Indra himself in paradise.

20. Then, O Bharata, loud were the war cries uttered by your sons, and deafening was clatter of chariots and the sound of the musical instruments.

21. Then that mighty and impenetrable *Mandala*, array of those slayers of enemies *viz* the sons of Dhritarastra, formed by Bhishma himself, began to march forward facing the west.

22. Invulnerable in battle by the enemies, O monarch, that array appeared beautiful in every part. Then beholding that formidable *Mandala*, array,

23. King Yudhisthira himself formed his troops in the array known as *Vajra*. Thus when the troops were thus formed into battle array, and were stationed in proper ranks,

24. The car-warriors and cavalry soldiers uttered their war-cries (resembling leonine raors). Then, desirous of battle, fierce warriors began to leave their ranks,

25. And those heroes supported by their respective divisions, began to smite down one another. The son of Bharadwaja encountered the ruler of the Matsyas, and the son of Drona engaged Sikhandin.

26. King Duryodhana himself rushed against the son of Prisata; the twins Nakula and Sahadeva proceeded against the king of the Madras.

27. Vinda and Anuvinda from Avanti went against king Iravat. All the other monarchs engaged Dhananjaya in battle.

28—29. Putting forth all his exertions, Bhimasena checked the son of Hridika in battle. Endued with great prowess Arjuna's son, O king engaged in battle, your sons *viz* Chetrasena Vikarna, and Durmarsana. Against that fierce bow-man, *viz* the ruler of the Pragjyotisas, Hidimva, the ruler of the Rakshas,

30—31. Rushed with impetuosity, like an infuriate elephant meeting a compeer in the same state. Then O monarch, the Rakshasa Alamvusha excited with wrath rushed in that battle, against Satyaki invincible in battle surrounded though he was with his own division. Exerting himself well, Bhurisravas engaged in that conflict Dhristaketu.

32. Yudhisthira, the son of Dharma, engaged king Srutayusa; and in that battle Chekitana fought with Kripa.

33. The rest putting forth all their endeavours advanced against the mighty car-warrior Bhima. Thereafter thousands of monarchs surrounded Dhananjaya on all sides,

34. Wielding in their hands darts, lances arrows, maces, and bludgeons; thereat, highly enraged, Arjuna addressed the descendant of the Vrishini race (Krishna) saying:—

35. "Behold, O Madhava, the troops of the sons of Dhritarastra formed in battle array by the high-souled son of Ganga, who is versed in all the modes of forming soldiers in battle array.

36. Behold also, O Madhava, innumerable heroes all ardently longing for battle. Behold also, O Kesava, the king of the Trigarttas supported by his brothers.

37. Today, before your very eyes, I will O Janardana, slay all these, O foremost of the Yadus, who are desirous of fighting with me in the battle."

38. Having thus spoken, the son of Kunti, rubbing his bow-string poured an arrowy down-pour on those hosts of kings.

39. Those fierce bowmen also covered him in return with showers of shafts, just as clouds, in the season of rain, fill the tanks with showers of rain.

40. Then, O ruler of men, when in that great battle the two Krishnas were seen to be covered with fast-falling arrows, loud shouts of 'Oh!' 'Oh!' were heard in your troops.

41. The celestials, the divine sages, the Gandharvas, and the mighty reptiles, were all overwhelmed with amazement beholding Krishna and Arjuna thus situated.

42. Thereafter waxing wroth, Arjuna invoked, O king, the weapon called *Aindra*; then wonderful was the prowess that we beheld of Vijaya,

43. In as much as he baffled the thick shower of arrows discharged by his enemies with myriads of shafts shot by himself. There was none, O ruler of men, that was not wounded,

44. Among those thousands of kings, steeds and tuskers. The rest, O sire, the son Pritha pierced, each with two or three shafts.

45. While being thus slaughtered by the son of Pritha, they sought protection from the son of Santanu; and then Bhisma became the rescuer of those warriors who resembled men sinking in the fathomless deep.

46. Then those flying and broken ranks of your army, moving and falling back upon the divisions of Bhima, created a great confusion in the latter ranks, like the raging tempest agitating the mighty main.

Thus ends the eighty-second chapter, the commencement of the seventh day's battle, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXXIII.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. When the battle thus raged, when Susarman had turned away from the battle, when the high-souled son of Pandu (Arjuna) had broken your ranks,

2. When your army resembling the mighty main had been greatly agitated, and when the son of Ganga had swiftly advanced towards Vijaya,

3. King Duryodhana, beholding the prowess of the son of Pritha in that battle, hastily approaching all those kings thus addressed them all;

4. Also, addressing the heroic Susarman endued with great strength, and stationed at their head, Duryodhana said these words, amidst all the soldiers, imparting delight to them all.

5. 'This Bhisma, this son of Santanu, this foremost of the Kurus, has resolved to fight with Dhananjaya, heedless of his very life and to the best of his abilities.

6. Do you all, putting forth all your energies in battle, and supported by your respective divisions, protect the grandsire of the Bharatas, as he rushes against the army of the enemy."

7. Saying 'yea,' all those divisions, led by foremost of kings, O mighty monarch, moved near the grandsire.

8. Thereupon the son of Santanu *viz* Bhisma, while thus advancing, suddenly encountered the mighty Arjuna of the Bharata race, coming towards himself,

9. Riding on his highly resplendent chariot that bore the standard marked with the emblem of the mighty ape, to which were yoked mighty white steeds, and that produced a clatter resembling the rumble of clouds.

10. Beholding the diadem-decked Dhananjaya rush to battle, all your troops, seized with panic, set up a dreadful uproar.

11. Beholding Krishna resembling another Aditya and holding the reins in his hands, look like the sun in the meridian, your soldiers were unable to fix their eyes on him.

12. So also the troops of the Pandavas were unable to gaze at Bhisma the son of Santanu, borne by white steeds, holding a white bow, and looking like the white planet (Sukra) rising in the skies.

18. He was also surrounded on all sides by the Trigarttas of high-soul, along with their brothers, sons, and many other car-warriors.

14. Meanwhile the son of Bharadwaja in that conflict, pierced the king of the Matsyas with one winged arrow; and he cut down the bow and the standard of the latter with one shaft each.

15. Thereupon Virata the leader of a division leaving aside his severed bow, hastily grasped another of tougher make and capable of bearing great strain,

16. As also, arrows of the shape of snakes of virulent poison, and resembling blazing serpents. In return, he pierced Drona with three shafts, his steeds with four,

17, His standard with one, and his charioteer with five. Virata also pierced the bow of Drona with one shaft. Thereupon that foremost of the regenerates, Drona, waxed irascible.

18. Thereafter with eight straight-knotted shafts, Drona slew Virata's steeds, and,

13. The array teemed with excellent warriors, as also with tuskers and infantry and it was surrounded on all sides with many thousand cars,

14. And with large divisions of cavalry armed with scimitars and lances. Near every elephant were stationed seven car-warriors, and near every car were placed seven horsemen.

15. Behind every horsemen were stationed ten bowmen, and behind each bowman were placed seven foot-soldiers. Thus, O monarch, your troops urged by mighty and great car-warriors,

16. Stood ready for the fierce encounter being protected by Bhisma. Then a thousand horsemen, and as many tuskers,

17. And ten thousand chariots, along with your heroic sons, all accoutred in mail, headed by Chitrasena, supported the grandsire.

18. It was seen that as Bhisma was supported by those heroic warriors themselves endued with great strength and clad in mail, they were in their turn protected by the grandsire.

19. Duryodhana also, on that battle-field, occupying his car and clad in mail, and endued with all grace, looked beautiful like Indra himself in paradise.

20. Then, O Bharata, loud were the war cries uttered by your sons, and deafening was clatter of chariots and the sound of the musical instruments.

21. Then that mighty and impenetrable *Mandala*, array of those slayers of enemies *viz* the sons of Dhritarastra, formed by Bhishma himself, began to march forward facing the west.

22. Invulnerable in battle by the enemies, O monarch, that array appeared beautiful in every part. Then beholding that formidable *Mandala*, array,

23. King Yudhisthira himself formed his troops in the array known as *Vajra*. Thus when the troops were thus formed into battle array, and were stationed in proper ranks,

24. The car-warriors and cavalry soldiers uttered their war-cries (resembling leonine raors). Then, desirous of battle, fierce warriors began to leave their ranks,

25. And those heroes supported by their respective divisions, began to smite down one another. The son of Bharadwaja encountered the ruler of the Matsyas, and the son of Drona engaged Sikhandin.

26. King Duryodhana himself rushed against the son of Prisata; the twins Nakula and Sahadeva proceeded against the king of the Madras.

27. Vinda and Anuvinda from Avanti went against king Iravat. All the other monarchs engaged Dhananjaya in battle.

28—29. Putting forth all his exertions, Bhimasena checked the son of Hridika in battle. Endued with great prowess Arjuna's son, O king engaged in battle, your sons *viz* Chetrasena Vikarna, and Durmarsana. Against that fierce bow-man, *viz* the ruler of the Pragjyotisas, Hidimva, the ruler of the Rakshas,

30—31. Rushed with impetuosity, like an infuriate elephant meeting a compeer in the same state. Then O monarch, the Rakshasa Alamvusha excited with wrath rushed in that battle, against Satyaki invincible in battle surrounded though he was with his own division. Exerting himself well, Bhurisravas engaged in that conffict Dhristaketu.

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33. The rest putting forth all their endeavours advanced against the mighty car-warrior Bhima. Thereafter thousands of monarchs surrounded Dhananjaya on all sides,

34. Wielding in their hands darts, lances arrows, maces, and bludgeons; thereat, highly enraged, Arjuna addressed the descendant of the Vrishini race (Krishna) saying:—

35. "Behold, O Madhava, the troops of the sons of Dhritarastra formed in battle array by the high-souled son of Ganga, who is versed in all the modes of forming soldiers in battle array.

36. Behold also, O Madhava, innumerable heroes all ardently longing for battle. Behold also, O Kesava, the king of the Trigarttas supported by his brothers.

37. Today, before your very eyes, I will O Janardana, slay all these, O foremost of the Yadus, who are desirous of fighting with me in the battle."

38. Having thus spoken, the son of Kunti, rubbing his bow-string poured an arrowy down-pour on those hosts of kings.

39. Those fierce bowmen also covered him in return with showers of shafts, just as clouds, in the season of rain, fill the tanks with showers of rain.

40. Then, O ruler of men, when in that great battle the two Krishnas were seen to be covered with fast-falling arrows, loud shouts of 'Oh!' 'Oh!' were heard in your troops.

41. The celestials, the divine sages, the Gandharvas, and the mighty reptiles, were all overwhelmed with amazement beholding Krishna and Arjuna thus situated.

42. Thereafter waxing wroth, Arjuna invoked, O king, the weapon called *Aindra*; then wonderful was the prowess that we beheld of Vijaya,

43. In as much as he baffled the thick shower of arrows discharged by his enemies with myriads of shafts shot by himself. There was none, O ruler of men, that was not wounded,

44. Among those thousands of kings, steeds and tuskers. The rest, O sire, the son Pritha pierced, each with two or three shafts.

45. While being thus slaughtered by the son of Pritha, they sought protection from the son of Santanu; and then Bhisma became the rescuer of those warriors who resembled men sinking in the fathomless deep.

46. Then those flying and broken ranks of your army, moving and falling back upon the divisions of Bhima, created a great confusion in the latter ranks, like the raging tempest agitating the mighty main.

Thus ends the eighty-second chapter, the commencement of the seventh day's battle, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXXIII.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. When the battle thus raged, when Susarman had turned away from the battle, when the high-souled son of Pandu (Arjuna) had broken your ranks,

2. When your army resembling the mighty main had been greatly agitated, and when the son of Ganga had swiftly advanced towards Vijaya,

3. King Duryodhana, beholding the prowess of the son of Pritha in that battle, hastily approaching all those kings thus addressed them all;

4. Also, addressing the heroic Susarman endued with great strength, and stationed at their head, Duryodhana said these words, amidst all the soldiers, imparting delight to them all.

5. 'This Bhisma, this son of Santanu, this foremost of the Kurus, has resolved to fight with Dhananjaya, heedless of his very life and to the best of his abilities.

6. Do you all, putting forth all your energies in battle, and supported by your respective divisions, protect the grandsire of the Bharatas, as he rushes against the army of the enemy."

7. Saying 'yea,' all those divisions, led by foremost of kings, O mighty monarch, moved near the grandsire.

8. Thereupon the son of Santanu *viz* Bhisma, while thus advancing, suddenly encountered the mighty Arjuna of the Bharata race, coming towards himself,

9. Riding on his highly resplendent chariot that bore the standard marked with the emblem of the mighty ape, to which were yoked mighty white steeds, and that produced a clatter resembling the rumble of clouds.

10. Beholding the diadem-decked Dhananjaya rush to battle, all yonr troops, seized with panic, set up a dreadful uproar.

11. Beholding Krishna resembling another Aditya and holding the reins in his hands, look like the sun in the meridian, your soldiers were unable to fix their eyes on him.

12. So also the troops of the Pandavas were unable to gaze at Bhisma the son of Santanu, borne by white steeds, holding a white bow, and looking like the white planet (Sukra) rising in the skies.

18. He was also surrounded on all sides by the Trigarttas of high-soul, along with their brothers, sons, and many other car-warriors.

14. Meanwhile the son of Bharadwaja in that conflict, pierced the king of the Matsyas with one winged arrow; and he cut down the bow and the standard of the latter with one shaft each.

15. Thereupon Virata the leader of a division leaving aside his severed bow, hastily grasped another of tougher make and capable of bearing great strain,

16. As also, arrows of the shape of snakes of virulent poison, and resembling blazing serpents. In return, he pierced Drona with three shafts, his steeds with four,

17. His standard with one, and his charioteer with five. Virata also pierced the bow of Drona with one shaft. Thereupon that foremost of the regenerates, Drona, waxed irascible.

18. Thereafter with eight straight-knotted shafts, Drona slew Virata's steeds, and,

O foremost of the Bharatas, his charioteer also with one shaft furnished with wings.

19. Thereat that foremost of car-warriors viz, Virata, jumping down from his chariot, of which the driver and the steeds had been slain, swiftly ascended the car of Sankhya.

20. Then, the father and the son (Virata and Sankhya) riding on the same car, putting forth all their energies, endeavoured to check the son of Bharadwaja with a mighty shower of arrows.

21. Thereupon that highly-powerful son of Bharadwaja, waxing wroth, with great lightness (of hand) hurled, in that battle, a shaft resembling a snake of virulent venom, at Sankhya.

22. That arrow, penetrating through Sankhya's heart and drinking his life blood, struck on the ground with its body soaked in the crimson fluid.

23. Pierced by the shaft of Bharadwaja's son, Sankhya quickly dropped down from his car, loosing hold of his bow and arrows and before the very presence of his father.

24. Beholding his own son slain, Virata, fled out of fear, leaving Drona in battle who then looked like Death himself with yawning jaws.

25. Thereafter in that battle, the son of Bharadwaja, resisted, by hundreds and by thousands, the mighty army belonging to the sons of Pandu.

26. Sikhandin also, O mighty sovereign, encountering the son of Drona in the conflict, wounded him between the brows with three swift-coursing long shafts.

27. With those three arrows stuck on his fore-head, that foremost of men (Drona's son) appeared beautiful like the Meru mountain decked with three golden peaks towering high.

28—29. Thereupon waxing wroth, within half the time taken up by the wink, Ashwathaman cut off in that combat Shikhandin's charioteer, standard, horses and weapons covering them, O king, with innumerable arrows. Then that foremost of car warriors jumped down from the car of which, the steeds had been slain,

30. Grasping a whetted and effulgent sword and buckler. Then that afflicter of foes, namely Shikhandin, waxing wroth began to move about on the field of battle like a hawk.

31. As he (Sikhandin) whirled about on the field, O mighty monarch, Drona's son could not find any vulnerable point; and this seemed indeed very wanderful.

32. Then, O foremost of the Bharatas, Drona's son inflamed with rage, sped, in that battle many thousands of shafts (against Sikhandin).

33. Then that foremost of those possessed of prowess (Sikhandin), cut off with his sharp-edged sword the dreadful shower of arrows that was falling fast upon him.

34. Thereafter the son of Drona cut off Sikhandin's glittering shield charming with a hundred moon; then in that battle he also shattered into pieces the latter's sword.

35—36. Then O monarch he (Drona's son) pierced Sikhandin with myriads of shafts furnished with wings. Thereat Sikhandin, whirling the fragment of his sword splintered by the arrows (of Drouni), hurled it at the latter, like a blazing serpent. Beholding that fragment of the sword that then resembled the all-destructive fire (at the end of a Yuga) come swiftly towards himself,

37. The son of Drona cut it off in the battle, displaying great lightness of hand; then also he pierced Sikhandin with many shafts made wholly of iron.

38. Thus wounded sore with sharp arrows, Sikhandin quickly ascended, O monarch, the car of the high-souled Satyaki, that scion of the dynasty of Madhu.

39. Then Satyaki, inflamed with wrath, in that conflict, covered, on all sides, the ruthless Rakshasas Alamvusha, with his dreadful arrows.

40. Thereat, O Bharata, that foremost of the Rakshasas cut off Satyai's bow with a crescent-shaped arrow in that combat, and pierced the latter with numerous arrows.

41. Spreading an illusion through his Rakshasa prowess, he covered Satyaki with an arrowy downpour. Then we did behold the wonderful prowess of the grandson of Sini,

42. In as much as though pierced in that battle, with those sharp arrows, he did not flinch in the least. Then that descendant of the Vrishni race placed on his bow-string the *Aindra* weapon,

43. Which that renowned scion of Madhus race had obtained from Vijaya himself. That weapon then reducing into ashes the Rakshasi illusion,

44. Poured a shower of dreadful shafts on Alamvusha from all sides, like clouds in the rainy season covering the mountain top with (thick showers of rain.)

45. Thus afflicted sore by that high-souled scion of Madhu's race, the Rakshasa fled out of fear, leaving Satyaki (victorious) on the field.

46. Then having vanquished that foremost of the Rakshasas who could not be vanquished even by Indra himself, the grandson of Sini uttered a loud roar, even before the very eyes of your warriors.

47. Then Satyaki of prowess incapable of being baffled, began to slaughter your warriors with many well-sharpened shafts; and afflicted with fear these latter began to break away.

48—49. Meanwhile, that mighty son of Drupada, namely, Dhristadyumna, O king, in that battle covered your son, the ruler of men, with innumerable straight-knotted shafts. Thus covered with the arrows shot by Dhristadyumna, O Bharata,

50. Your son, that lord of men, neither wavered nor was agitated with fear; on the other hand, he quickly pierced Dhristadyumna with arrows, in that conflict,

51. Numbering sixty (first) and thirty (next). All this seemed highly wonderful. Thereupon the generalissimo of the Pandavas, waxing wroth, O Bharata, cut off Duryodhana's bow.

52. Also that mighty car-warrior slew the four steeds of the latter in battle, and quickly pierced his person with seven shafts of exceeding sharpness.

53. Thereupon that mighty-armed Duryodhana endued with great strength jumping down from his car the steeds of which were slain, rushed on foot towards Prisata's son with sword uplifted.

54. At that moment the highly powerful Sakuni desirous of rescuing the king, approached the spot and placed the monarch on his car before the presence of all warriors.

55. Then vanquishing the Kuru king, Prisata's son that slayer of hostile heroes, began to slaughter your troops like the wielder of the thunderbolt slaying the Asuras.

56. Then in that battle, Kritavarman afflicted the mighty car-warrior Bhima, virtually covering the latter (with arrows), like masses of clouds covering the sun.

57. Thereupon that scorcher of foes, Bhimasena, waxing irascible and smiling the while, shot, in that combat, myriads of shafts towards Kritavarman.

58. Wounded with those arrows that *Atiratha* of the Satwata race swelling with all prowess, quaked not, O mighty monarch; but, on the other hand, pierced Bhima with many keen-pointed arrows.

59. Thereat the highly-powerful Bhimsena slaying Kritavarman's four steeds, felled his charioteer and his well-cleansed standard.

60. Then that slayer of hostile heroes (Bhima) pierced Kritavarman with arrows of diverse sorts; thus mangled and mutilated with arrows, the latter looked like a porcupine.

61. Thereafter leaving his chariot of which the steeds were slain, Kritavarman ascended the car of your brother-in-law Vrisaka, O monarch, before the eyes of your son.

62. Bhimasena also, inflamed with wrath rushed at your troops; and excited to the highest pitch of fury, he began to slaughter them like the god of Death himself wielding his mace in his hands.

Thus ends the eighty-third chapter, the single combats, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXXIV.

BHISMA-BADHA PARVA—*Contd.*

Dhritarastra said:—

1. I have heard, O Sanjaya as you have discoursed on, of the numerous and wonderful single combats fought between my warriors and those of the sons of Pandu.

2. But, O Sanjaya, you never speak of my soldiers being delightful (on such occasions). You always speak of the warriors of the Pandavas as cheerful, and never and routed.

3. You always speak of my warriors as depressed in mind, vanquished and shorn of energy in battle. O Suta, indubitably all this is brought about by Destiny.

Sanjaya said:—

4. Your warriors strive in battle to the best of their strength and ardour, displaying, O foremost of the Bharatas, their manliness as much as possible.

5, Even as the very tasteful water of the celestial river Ganga flowing into that of the mighty main, attains saline properties,

6. So also, O monarch, the manlines of the illustrious warriors of your army opposed by that of the heroic sons of Pandu becomes baffled in battle.

7. It behoves you not, O foremost of the Kurus, to attribute blame to your own warriors, who exert themselves to the best

of their might, and achieve feats that are difficult of being dnne so.

8. From your own fault, and from that of your son, O ruler of men, this great and dreadful destruction (of the creatures of) the earth has come to pass, adding considerably to the population of Death's kingdom.

9. It behoves you not, O king. to grieve for what has come to pass in consequence of your own faults. The kings do not pay any the least regard to their lives in this battle.

10. The rulers of men (assembled on the field), desire to attain to the regions of those that perform pious acts. Always cherishing a desire for attaining Paradise, they are fighting agitating the hostile army.

11. That afternoon, O mighty monarch' a great destruction of creatures took place' Hear of me, with singleness of attention' of that battle that resembled that between the gods and the Asuras.

12. The two (royal) brothers from Avanti, both mighty bow-men, possessed of great might, and exceeding effulgence, and both formibable in battle, beholding Iravat, rushed at him.

13—14. Then the combat that was fought between them was dreadful and horripilating. Thereupon Iravat waxing wrath, quickly pierced those two brothers of godly presence, with straight-knotted shafts of exceeding sharpness. Those two warriors versed in diverse modes of warfare pierced Iravat in return, in that battle.

15. As they fought on, O king, strking their best to slay their mutual foes and desirous of avenging what is done to one another, there could be found no distinction between them.

16. Then in that conflict, Iravat, O king,' with four arrows, despatched the fou steeds of Anuvinda to the regions of Death'

17. Also, O sire, with a couple of keen-eged broad-headed arrows, the former cut off the standard and bow of the latter in that battle. All this, O king, seemed to be wonderful.

18. Thereupon Anuvinda leaving his own car, ascended that of Vinda; thereafter he grasped an excellent bow of great toughness and capable of bearing a great strain.

19. Then those two foremost of car-warriors endued with heroism and riding on one and the same car, both belonging to the country of Avanti, began to shower incessantly arrows on the high-souled Iravat.

20. Shot by them both, swift-flying arrows decked with gold, intercepting the rays of the orb of the day, (literally) covered the sky.

21. Thereupon, inflamed with wrath, Iravat poured an arrowy downpour on the two brothers both mighty car-warriors; and he felled their charioteer.

22. When deprived of life, the charioteer fell down on the earth, the chariot was dragged in all directions in consequence of its horses being unrestrained.

23. Obtaining victory, O monarch, over the two brothers, the son of the daughter of the king of the Nagas displaying his manliness, began speedily to spread havoc among your soldiers.

24. Thus slaughtered in battle, the mighty army of the sons of Dhritarastra performed various movements like a man reeling through the effects of poisoning.

25. Then the son of Hidimba, the foremost of the Rakshasas endued with great strength, riding on his chariot of solar hue and furnished with a standard, rushed against Bhagadatta.

26. Thereupon the ruler of the Pragjyotisas mounted on his prince of elephant like the wielder of the thunder-bolt mounting on his *Airavat* in the days of yore at the time of the battle caused by the insult offered by Taraka.

27. Then there came the celestials along with the Gandharvas and the sages. They were unable to find out any distinction between the son of Hidimva and Bhagadatta.

28. As the lord of the celestials (Indra) waxing wroth had struck terror into the hearts of the Danavas, so did also the ruler of the Pragjyotisas, O king, in that battle frighten and crush the Pandava troops.

29. Thus routed by him on all directions, the Pandava troops, O Bharata, did not find, in their whole host, an one competent to save them.

30. We then only beheld the son of Bhimasena (Gatotkacha), O Bharata, riding on his car; the rest of the car-warriors, with minds distracted (with fear) had fled (in all directions),

31. Then, O Bharrata, when the Pandava forces rallied, a dreadful and fierce roar was sent up by your troops in that battle.

32. Thereupon, O mighty monarch, in in the fierce engagement that commenced, Gatotkacha covered Bhagadatta with a

shower of arrows, like a rain-cloud covering the Meru mountain with a downpour of rain.

33. Then king Bhagadatta, severing those arrows shot from the bow of the Rakshasa, in that combat quickly pierced the the son of Bhimasena in all his vital parts.

34. Wounded with innumerable straight-jointed shafts, that foremost of the Rakshasas did not flinch, (but stood firm) like a mountain though cleft open.

35. Then the ruler of the Pragjyotisas inflamed with rage, in that battle sped fourteen *Tomaras* against the Rakasha, who (easily) cut them off.

36. Then that Rakshasa of mighty arms, cutting off those *Tomaras*, pierced Bhagadatta with seventy shafts of exceeding sharpness, all resembling the thunderbolt of Heaven.

37. Thereupon the king of the Prajyotisas, in that combat, as if smiling, despatched, O Bharata, to death the four horses of the Rakshasa.

38. Standing on his car of which the steeds were slain, that foremost of the Rakshasas endued with prowess, hurled at the elephant of Bhagadatta, a *Sakti*, with great force.

39. Then the ruler of the Pragjyotisas cut off that *Sakti* falling with great vehemence and furnished with a golden staff, into three splinters; and the *Sakti* fell shattered on the ground.

40. Seeing his *Sakti* splintered into pieces, the son of Hidimva fled out of fear like Namuchi the foremost of the Daityas flying, in the days of yore, from the fight with Indra.

41. Obtaining victory, O king, in battle over that heroic and highly powerful Rakshasa of illustrious renown who is incapable of being vanquished even by the god of Death and Varuna themselves,

42. Bhagadatta riding on his elephant crushed in that battle, the troops of the Pandavas, even like a wild elephant, that roves, O king, trampling lotus-stems (underneath its huge feet.)

43. The ruler of the Madras encountered in battle the twins (Nakula and Sahadeva. He covered his two nephews, both sons of Pandu, with an arrowy down-pour.

44. Sahadeva finding himself encountered by his uncle in battle, shrouded him with a net-work of arrows, like clouds shrouding the solar orb.

45. Shrouded by that net-work of shafts, the Madra king wore an appearance indicative of joy; the twins also were greatly delighted for the sake of their mother.

46—47. Thereafter in that combat, that mighty car-warrior, (the Madra king), O king, with four excellent arrows despatched smilingly Nakula's four steeds to the mansion of Death. Then that mighty car-warrior Nakula jumping down from his car of which the horses were slain,

48. Ascended the vehicle of his illustrious brother. Then in that battle the heroes, mounted on the same car, stretching their tough bows,

49. Waxing irascible and becoming formidable in battle, covered the king of the Madras (with shafts). Covered with innumerable staight-jointed arrows

50. Shot by his nephews, that foremost of men (the Madra king) moved not, but stood still even like a mountain; then as if smiling, he baffled that shower of arrows.

51. Thereupon the highly powerful Sahadeva, inflamed with wrath, grasping a dart, rushed at the ruler of Madras and then hurled it at him, O Bharata.

52. That dart shot by him and coursing swiftly like the Garuda himself, penetrating through the body of the Madra king, fell down on earth.

53. Thus deeply pierced, and smarting with pain, that mighty car-warrior squatted down on the terrace of his car, and O mighty monarch he was overhelmed with a swoon.

54. In that battle, seeing him (the Madra king) senseless and fallen on the car and afflicted by the twins, his charioteer drove him on his vehicle away from the field of battle.

55. The sons of Dhritarastra beholding the car of the ruler of the Madras turn away from the field, were all depressed in mind and thought that he was no longer alive.

56. Obtaining victory in battle, over their uncle, the sons of Madri, greatly delighted blew their conchs and roared out their war cries.

57. Thereafter filled with delight, they rushed against your host, O ruler of men, like the immortals Indra and Upendra, O king, rushing against the host of the Daityas.

Thus ends the eighty-fourth chapter, the single combats, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXXV.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. Then when the sun shone on the meridian, king Yudhisthira, behoding Sruta yusa, urged his own steeds towards him.

2. Then the king rushed at Srutayusa, that subduer of foes, wounding the latter at same time with nine straight knotted-shafts of exceeding sharpness.

3. That king, that mighty bowman, (Srutayusa) resisting in battle, the shafts, shot at him by the son of Pandu, sped at Kunti's son a group of seven arrows.

4. Those arrows penetrating through Yudhisthira's armour drank, in that battle, his life-blood, as if plucking out all vitality envigorating the frame of that high-souled warrior.

5. Pierced deep by that illustrious sovereign, the son of Pandu, in that combat struck the former on his breast with an arrow resembling in shape the ear of a boar.

6. Then that foremost of car-warriors namely the son of Pritha, with another broad-headed shafts, quickly felled on the ground from his car, the standard of the illustrious Srutayusa.

7. Then that ruler of earth Srutayusa, beholding his standard felled, pierced, O king, the son of Pandu with seven arrows of great sharpness.

8. Then Yudhisthira the son of Dharma burnt with rage, like the fire that burns at the end of a Yuga consuming all creatures.

9. Beholding the son of Pandu blaze forth in rage, the celestials, the Gandharvas and the Rakshasas became afflicted O monarch, and the whole world was seized upon by anxiety.

10. Then this thought prevailed in the minds of all beings present, namely 'This king, waxing wroth, will today consume the triune world.'

11. Then, O king, when the son of Pandu was thus enraged, the Rishis and the celesu tials performed many benedictory ceremonies for the peace of the worlds.

12. Then that king (Yudhisthira) possessed with anger and constantly licking the corners of his mouth, assumed a dreadful appearce like that of the sun that rises at the end of a Yuga.

13. Thereupon, O ruler of men, all the warriors of your army, became despondent of their lives, O Bharata.

14. But that highly-renowned one (Yudhisthira) restraining that wrath of his, with patience, severed the mighty bow of Srutayusa near the grasp.

15. Thereafter in that combat the king (Yudhisthira, pierced the latter whose bow had been severed, with a long arrow between his breasts, even before the very eyes of all the troops.

16. Then, O monarch, with great quickness, Yudhisthira endued with great prowess, slew the steeds of the illustrious Srutayusa as also his charioteer, with swift-flying arrows.

17. Then deserting his car of which the steeds were slain, and beholding the manliness of the monarch (Yudhishthira), Srutayusa fled with all haste from the field of battle.

18. When that mighty-bowman Srutayusa was vanquished in battle by the son of Dharma, the troops of Duryodhana, O king, turned their faces away from the field of battle.

19. Acheiving this feat, O mighty monarch, Yudhisthira the son of Dharma fell to slaughter your army, like the Destroyer himself with gaping mouth.

20. Then Chekitana that descendant of of the Vrishni race, covered that foremost of car-warriors namely the son of Gotami, with numerous arrows, before the very eyes of all the troops.

21. Resisting also those arrows, in that combat, Kripa the son of Saradwata pierced O monarch, with winged shafts, Chekitana who had been fighting very heedfully.

22. Then, O Bharata, with a broad-headed shaft the former severed the latter's bow ; as also with great lightness of hand he overthrew with another broad-headed arrow the latter's charioteer.

23. Kripa also slew Chekitana's steeds and the charioteers of those who were protecting him in the flank. Then he of the Satwata race quickly jumping down from his car grasped a mace.

24. Then that foremost of all wielders of maces slaying the steeds of the son of Gotami with that mace capable of crushing heroes, felled the latter's charioteer.

25. Then standing on the ground, the son of Gotami shot at him sixteen shafts ; and those shafts penetrating through him of the Satwata race, struck on the surface of the earth.

26. Then Chekitana, inflamed with rage and desirous of slaying the son of Gotami, once more hurled that mace at the latter, like Purandara hurling his thunder-bolt at Vritra.

27. Thereat the son of Gotami, with many thousands of arrows resisted that mighty and huge mace made entirely of adamant, that was falling swiftly on him.

28. Thereupon Chekitana, O Bharata, drawing his sword out of its sheath, with admirable activity rushed at the son of Gotami.

29. Thereupon Kripa also having laid aside his bow and grasping his sword highly polished, with great impetuosity rushed at Chekitana.

30. Then those two (heroes) endued with strength and armed with swords of excellent make, began to smite one another with their well-sharpened weapons.

31. Then those two foremost of men, struck with the vehemence of one another's swords (blows) fell down on the earth inhabitted by all sorts of creatures.

32. Their limbs were stiffened in a swoon and they lost their consciousness through the fatigue (of their exertions). Thereupon the king of the Karushas, out of friendship, rushed (to the rescue of chekitana,

33. And that hero invincible in battle seeing Chekitana in that plight, placed him on his car before the very eyes of all the troops.

34. So also, O ruler of men, your heroic brother-in-law Sukani, quickly took up on his chariot that foremost of car-warriors namely the son of Gotami.

35. Thereafter Dhristaketu endued with great strength, waxing wroth, pierced, O king. the son of Somadatta, on the breast, with ninety shafts.

36. The son of Somadatta, O mighty monarch, with those arrows stuck on his breast, appeared highly beautiful like the mid-day sun covered with its own rays.

37. Then in that conflict, Bhurisravas deprived the mighty car-warrior Dhristaketu (of the use) of his chariot, having slain its steeds and driver with excellent arrows.

38. Beholding him deprived of his car in consequence of its driver and steeds being slain, Somadatta's son covered him in the battle with a thick shower of arrows.

39. Then, O sire, deserting that car of his, the high-minded Dhristaketu ascended the vehicle belonging to Satanika.

40. Then, O monarch, Chitrasena, Vikarna, and Durmersana, all good car-warriors, clad in armours of gold, rushed against the son of Subhadra.

41. Then a dreadful combat ensued between Abhimanyu and these warriors, that resembled, O king, the fight between the body and its three humours *viz* wind, bile, and phlegm.

42. Depriving, O monarch, your sons of their chariot, in that great battle, that foremost of men, Abhimanyu did not slay them recollecting the words of Bhima.

43—45. There after as the battle raged, the son of Kunti (Arjuna) owning white steeds, beholding Bhisma who was unconquerable even by the celeltials themselves in battle and who was supported by many thousands king proceed to rescue your sons from Abhimanyu—a mere boy, though a mighty car-waraior still alone—adressed these words to the son of Vasudeva. "O Hrishikesha, urge the steeds to the spot where those numerous warriors are.

46. O Madhava, so guide the steeds that these numerous heroes irrepressible in battle and all accomplished in the use of weapons, may not slay our troops."

47. Thus spoken to by Kunti's son of immeasurable prowess, he of the Vrishni race drove in the thick of the battle that car to which were yoked white steeds.

48. When wrought up with wrath Arjuna rushed against your army, O Sire, a tremendous uproar was set up by your troops.

49. The son of Kunti then having approached those monarchs protected by Bhisma himself, addressing, O king, Susarman, spoke these words to him :—

50. "I know you to be one of the foremost in battle ; your enmity for us in days gone by, was also implacable. To-day, reap the mortal fruit of that wicked behaviour of yours.

51—52. To-day I shall transport you to your grand-sires who had long being dwelling in the regions of the dead." Hearing these insulting words spoken by that slayer of foes namely Vibhatsu, Susarman, the commander of a car-division spoke nothing well or ill in reply.

53. Surrounded by innumerable monarchs, he attacked the heroic Arjuna from all sides, namely in the front, in the rear and in the two flanks.

54. O sinless one, encircling Arjuna in that battle, Susarman along with your sons covered the former with arrows, like clouds covering the orb of the day.

55. Then commenced a sanguinary engagement between your warriors and those of the Pandavas, in which blood flowed like streams of water.

Thus ends the eighty-fifth chapter, the encounter between Arjuna and Susarman, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXXVI.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. Then the highly powerful Dhananjaya wounded with those arrows, breathing like a trodden snake, forcibly cut off, in that battle, the bows of those mighty car-warriors, discharging shaft after shaft.

2. Within a moment having severed the bows of those highly powerful monarchs in the battle, O king, that illustrious hero setting his mind upon their destruction began to pierce them simultaneously with his arrows.

3. Wounded by the son of Sakra (Arjuna), O king, they rolled on the field weltering in their blood, with their bodies mutilated, their heads severed their armours shattered and their lives taken out of them.

4. Many, of them afflicted with the arrows shot by the son of Pritha (Arjuna), fell down on the earth; and undergoing diverse contortions simultaneously gave up their lives. Beholding those princes slain in battle, the ruler of the Trigarttas proceeded (to battle) riding on his own car.

5. Then thirty-two of those car-warriors, protecting his (Trigarta king's) rear, rushed at the son of Pritha. Thereafter those warriors encircled Pritha's son and drawing their bows emittings fierce twangs,

6. Covered the latter with a thick shower of arrows, just as clouds charged with rain drench with showers of their contents the mountain breast. Afflicted with that shower of arrows, Dhananjaya inflamed with rage in that battle,

7. With sixty shafts, cleansed with oil, slew all those warriors protecting the rear of the Trigartta king. Vanquishing those sixty car-warriors inbattle, filled with delight, the illustrious Dhananjaya,

8. Ever-attended with victory, hied to slay Bhisma, having slain that division of kings. The king of the Trigarttas beholding those mighty car-warriors, his friends slain,

9. Speedily advanced towards the son of Pritha in order to slay him, placing in his front a large number of kings. Beholding that foremost of those versed in the use of weapons, namely Dhananjaya, thus assailed, the Pandava warriors headed by Sikhandin,

10. Grasping in their hand well-sharpened weapons, rushed in battle desirous of protecting the car of Arjuna. Beholding those royal heroes accompanied by the Trigartta king make towards himself, the son of Pritha,

11. That fierce bowman, destroyed them in battle, with arrows of exceeding sharpness shot from the Gandiva bow. Desirous of encountering Bhisma in battle, Dhananjaya then observed many kings including Duryodhana and the ruler of the Sindhus.

12—13. Then that highly powerful and wonderfully-intelligent hero of infinite prowess and great energy, fighting with them for a moment only and cheeking them, and then avoiding the king (Duryodhana) and Jayadratha and others, proceeded towards the son of Ganga, holding in his hands his bow and his arrows. Then the illustrious Yudhisthira of fierce prowess, excited with wrath speedily rushed to the battle.

14. Avoiding in battle the ruler of the Madras of infinite renown who was allotted to his share and who was his kinsmen, Yudhisthira accompanied by the sons Madri and also by Bhimasena, proceeded, desirous of battle, toward Bhisma the son of Santanu.

15. Though assailed in battle by all the sons of Pandu, all mighty car-warriors united in a body, the son of Santanu begotten upon Ganga, that high-souled warrior versed in all modes of warfare, flinched not in the least.

16. Then king Jayadratha, highly intelligent and endued with great strength, and never failing in his aims in battle, advancing upon those mighty car-warriors forcibly severed their bows by means of his own excellent bow.

17. Then the illustrious Duryodhana, having anger for his poison, waxing wrath in battle, wounded Yudhisthira, Bhima, Arjuna, and the twins (Nakula and Sahadeva) with arrows resplendent like fire itself.

18. Pierced with arrows shot by Kripa, Salya, Sala and Chitrasena, O master, the Pandava brothers excited to the highest pitch of fury, resembled the celestials wounded with arrows shot by the united hosts of the Daityas.

19. Beholding Sikhandin with his bow severed by the royal son of Santanu, the illustrious Ajatasatru (Yudhisthira) waxing wroth, angrily said these words to the former.

20. "Having said to me even before your father these words viz,—'*I will slay with my showers of arrows of the effulgence of the resplendent sun, Bhisma of great vows. This I say you forsooth*,'—you made a promise.

21. You have not redeemed that promise of yours, in as much as you have not yet slain Devavrata in battle. O hero, be not of a man of empty promises. Preserve your virtue, your race and your fame.

22. Behold Bhishma of tremendous impetuosity falling upon my host of troops destroying it with a shower of arrows of excessive effulgence, like the Destroyer himself destroying everything in a moment,

23. Having your bow severed, shunning the fight, vanquished by the royal son of Santanu, whither are you going forsaking your friends and your uterine brothers? this does not befit you.

24. Beholding Bhisma of infinite prowess and seeing this army broken and routed, O son of Drupada, you are indeed seized with panic, in as much as your countenance has assumed a pallid hue.

25. But, behold, O hero Dhananjaya has engaged in dreadful fight with Bhisma even without your knowledge. Celebrated through out the world, why to-day, O hero are you afraid of Bhisma?"

26. Hearing this hard-worded speech full of instructions delievered by the very virtuous king Yudhisthira, that high-souled hero Sikhandin considering it to be good counsel, hastened, O king, to bring about the slaughter of Bhisma.

27. When Sikhandin had been thus advancing with great momentum to fall upon Bhisma, Salya checked him with a weapon dreadful and difficult of being baffled.

28. Beholding that weapon effulgent like the fire that appears at the Yuga's end (for destroying the world) shot at him, the son of Drupada, of prowess resembling that of the great Indra, was not at all confounded.

29. On the other hand, that fierce bowman stood there resisting that weapon with numerous arrows. Thereafter Sikhandin fixed on his bow-string the *Varuna* weapon that was capable of counteracting (the fiery weapon of Salya).

30—31. The celestials in the heavens and the rulers of the earth, all beheld that weapon (fiery dart of Salya) baffled by Sikhandin's (Varuna) arrow. In that battle, O king, the high-souled and heroic Bhisma also uttered his war-cry having cut off the bow and wonderfully variegated standard of the royal son of Pandu viz Yudhishthira of the Ajamida race. Thereupon seeing Yudhishthira overwhelmed with fear, leaving aside his bow and his arrows,

32—33. And grasping a mace, Bhimasena rushed on foot against Jayadratha in that battle. Then Jayadratha simultaneously pierced Bhimasena who was thus furiously rushing at him with a mace in hand with five hundred sharp-pointed terrible shafts, each resembling the mace of the Destroyer himself. Without paying the least heed to those arrows, the highly active Vrikodara with heart burning in wrath,

34—35. Slew in that battle all the steeds of the king of the Sindhus, steeds that resembled (in speed) pegions themselves. Then your son Chitrasena of unequalled prowess and resembling the sovereign of the celestials himself, beholding Bhishmasena, rushed to battle with a view to slay the latter, riding swift on his car and with weapons raised over head. Bhimasena also, roaring and uttering his war-cry, rushed against him mace in hand.

36. Beholding that mace, resembling the mace of Death himself, thus raised overhead (by Bhima), every one of the Kuru warriors, eager to avoid its fall, deserting the van of your son,

37. Fled in all directions, in that confounding dreadful and ruthless crush of combatants. O Bharata, your son Chitrasena beholding that mighty mace course towards him, was not confounded at heart.

38. Grasping a resplendent sword and a buckler, Chitrasena leaving his car and jumping down from it on level ground like a lion jumping down from the crest of a cliff, stood on his legs on the field of the battle.

39. Meanwhile that mace falling upon that beautiful car with its steeds and elephants, crushed it in battle, and fell on the ground like a blazing and fierce meteor dropping down from the skies.

40. Seeing that very wonderful feat achieved by your son), your warriors, O Bharata, were filled with delight; and they unitedly uttered their war-cries and began to praise your son.

Thus ends the eighty-sixth chapter, the breaking of Chitrasena's car, in the Bhisma badha of the Bhisma Parva.

CHAPTER LXXXVII.

(BHISMABADHA PARVA)– *Contd.*

Sanjaya said :—

1. Approaching the highly intelligent Chitrasena who had been deprived of his car, your son Vikarna picked him up on his own chariot.

2. When that dreadful and confounding battle was thus raging, Santanu's son Bhisma quickly rushed against Yudhisthira.

3. Then the Srinjayas with their cars, elephants and steeds, began to quake (with fear); and they regarded Yudhisthira to be inside the jaws of Death.

4. On the other hand, that descendant of Kuru's race,that lord Yudhisthira, united with his two twin brothers (Nakula and Sahadeva), encountered that foremost of men, that fierce bowman namely Bhisma, the son of Santanu.

5. Thereafter that son of Pandu shooting in that battle thousands of arrows, covered Bhishma, like clouds covering the orb of the day.

6. Those arrows duly discharged by Yudhisthira, the son of Ganga received in distinct sets of hundreds and thousands.

7. Also, O Sire, a net-work of arrows woven by Bhima was seen in the heavens resembling flights of insects ranging through the skies.

8. In half a wink's time, Bhisma the son of Santanu, in that battle made the son of Kunti disappear in battle, covering him with distinct sets of arrows.

9. Thereat king Yudhisthira inflamed with rage, sped at that high-souled grand-sire of the Kurus, a Naracha that resembled a snake of virulent venom.

10. Then in that battle, O king, the mighty car-warrior Bhisma, with a razor-sharp arrow, cut off that Narach discharched from the bow of Yudhisthira, even before it could reach him.

11. In that battle, Bhisma, having cut off that Naracha that resembled the Destroyer himself, slew the steeds caparisoned with golden ornaments, of that foremost of the Kurus (Yudhisthira).

12. Leaving his car the steeds of which were slain, Yudhisthira the son of Dharma, quickly ascended the car of the high-souled Nakula.

13. Thereafter Bhisma that conqueror of hostile fortresses, excited with wrath, approaching the twins in battle, covered them with numerous shafts.

14. Then O mighty monarch, beholding the twins thus afflicted with the arrows shot by Bhisma, Yudhisthira began to reflect anxiously, desirous of finding out a means for the death of Bhisma.

15. Thereafter, O king, Yudhisthira urged the kings on his side and his relatives, saying "Uniting together do you all slay Bhisma the son of Santanu."

16. Then hearing the command of Pritha's son, all the rulers of earth surrounded the grand-sire with a mighty host of cars.

17. Thus encircled, your father Devavrata played with his bow and arrows felling, O king, numerous mighty car-warriors.

18. The sons of Pritha then beheld that foremost of the Kurus, career on the field of battle, like a lion-cub in the woods amidst a herd of deer.

19. Beholding him utter loud war-cries in battle and frighten heroes with his shafts, O monarch, the Pandava warriors were seized with terror, like a herd of deer at the sight of a lion.

20. Then the Kshatriyas, in that battle, beheld the movements of that foremost of the Bharatas, resemble the movements of fire aided by a strong wind, when it consumes a heap of straw.

21. Then in that battle Bhisma felled the heads of car-warriors like expert men felling ripe palm-fruits from their trees.

22. As those heads, O mighty monarch, fell down on the surface of the earth, a great noise was produced like that of a shower of stones.

23. As that dreadful and fierce battle raged, a great a confusion set in, O king, among all the ranks of the soldiers.

24. When the arrays were thus shattered by Bhisma, the Kshatriyas challenging one another encountered one another for battle..

25. Sikhandin approaching the grand-sire of the Bharatas, assailed him with vehemence saying 'stay'.

26. Then Bhisma remembering the femininity of Sikandin, and for that reason neglecting him in battle, rushed against the Srinjayas.

27. Thereupon the Srinjayas, beholding Bhisma in that battle, were filled with delight and they uttered numerous war-cries that became mingled with the blare of the conchs.

28. Then, O lord, when the sun was on the western side of the meridian, there commenced a battle in which car-warriors and elephant-riders encountered one another.

29. Then Dhristadyumna the prince of the Panchalas, and also the mighty car-warrior Satyaki, began to torment your troops with showers of *Saktis* and *Tomaras*.

30. They also, O monarch, slew in battle your warriors with innumerable shafts. O foremost of men, your troops, though thus smitten down in battle,

31. Did not desert the fight having formed a laudable determination (to fight to the last); and those foremost of car-warriors began to slay (the hostile troop) to the best of their energies.

32. Then, O monarch, a loud cry of agony was set up by your high-souled warriors as they were slain by the illustrious son of Prisata.

33. Hearing that distressful cry uttered by your troop, Vinda and Anuvinda of the Avanti country, both mighty car-wrriors, rushed to encounter the son of Prisata.

34. Then those mighty car-warriors both endued with great activity, slaying the steeds of Prisata's son, shrouded him with a shower of arrows.

35. Thereupon that mighty car-warrior the Panchala prince quickly jumping down his car, ascended with agility the chariot of the highly illustrious Satyaki.

36. Thereupon king Yudisthira surrounded by a mighty division of troops rushed to those two afflicters of foes *viz* the princes of Avanti both inflamed with wrath.

37. So also, O sire, your sons putting forth all their energies, remained in battle surrounding Vinda and Anuvinda.

38. In that battle Arjuna also inflamed with many wrath fought with many best of Kshatriyas like the wielder of the thunderbolt fighting against the Asuras.

39. Drona also, that well-wisher of your son, excited with wrath began to consume all the Panchalas like fire consuming a heap of cotton.

40. Your sons, O ruler of men, headed by Duryodhana himself surrounding Bhisma, fought on with the Pandavas.

41. Then, O Bharata, when the lustrous orb assumed a crimson hue, king Duryodhana addressing all your warriors said, "make hasten:"

42. When they thus fought on achieving feats difficult of being accomplished, the sun being lost to the sight ascended the western hills.

43. Then in a moment, towards nightfall, a dreadful river surging with billows of blood infested by packs of jackals, began to flow accross the field of battle.

44. Then the field of battle assumed a dreadful sight abounding as at did with the spirits of the dead and the ominous jackals howling (hediously).

45. Rakshasas, and Pisachas and other feeders on flesh were seen on all sides by hundreds and by thousands.

46. Arjuna having conquered the kings headed by Susarman along with their followers, proceeded through the divisions towards his own tent.

47. That descendant of the Kuru race, *viz* the lord Yudhisthira also proceeded, O king, surrounded by his troops and accompanied by his brothers, towards his own tent at the advent of night.

48. Bhimsena also, O foremost of kings having vanquished in battle the kings, all good car-warriors, headed by Duryodhana himself, retired to his own camp.

49. In that great battle also, king Duryodhana surroundiug Bhisma the son of Santanu, speedily proceed towarded his own tents.

50. Drona and his son, Kripa and Salya and Kritavarman of the Satwata race, bringing up the rear of the whole host of the Kurus, wended towards their respective tents.

51. So also, O monarch, Satyaki and Prisata's son Dhrishtadyumna having slain many warriors in the battle proceeded towards their tents.

52. Thus, O mighty monarch, your warriors as also those of the Pandavas, all chastisers of their enemies, returned to their encampments when the shades of night had fallen on this earth.

53. Then, O mighty monarch, the Pandavas and the Kurus repairing near their respective encampments entered them exchanging greetings with one another.

54. Then duly arranging for scouts and out-posts and for protecting their persons, and drawing out the arrows from their bodies and having bathed in various waters,

55. And being praised by the ministrels and bards and arranging for the performance of benedictory rites, those illustrious heroes then began to sport accompanied by songs and sounds of musical instruments.

56. For a short while only did that scene resemble paradise itself, and those foremost of mortals for a while desisted from talking of the battle.

57. When these two armies, abounding in elephants and steeds and men exhausted with fatigue, were lulled in the arms of sleep O king, they indeed presented a charming sight.

Thus ends the eighty-seventh chapter, the withdrawal of the troops after the seventh day's fight, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXXVIII.

(BHISMA-BADHA PARVA)—*Continued.*

Sanjaya said :—

1. Having passed that night and having enjoyed a peaceful slumber, those rulers of men belonging to the hosts of the Kurus and the Pandavas, again marched out for battle.

2. Then a tremendous din was created by those two hosts when they marched out for battle,—din that resembled the uproar of the ocean itself.

3. Thereupon king Duryodhana, Chitrasena, Vivinsati, Bhisma the foremost of all car-warriors, the son of Bharadwaja endued with prowess,

4. These mighty car-warriors of the Kaurava host clad in mail and united together and with great care, formed, O king, the battle-array of their troops against those of the Pandavas.

5. Your sire Bhisma, O ruler of men, formed a mighty array resembling the dreadful ocean itself, having for its waves and currents the vehicles (of the warriors).

6. Then Bhisma the son of Santanu marched out in the van of all the troops, supported by the Malavas, the Southerners and Avantyas.

7. Behind him came the son of Bharadwaja endued with prowess, being supported by the Pulindas, the Kshudrakas and the Malavas.

8. After Drona marched Bhagadatta endued with great prowess and determined (to fight to the last), being supported by the Magadhas, the Kalingas, and the Pisachas, O ruler of men.

9. After Bhagadatta, came Vrihadvala the ruler of the Kosalas, being supported by the Melakas, the Tripuras and the Chichilas.

10. After Vrihadvala came the heroic Trigartta, the ruler of Prasthala, accompanied by numerous Kamvojas and thousands of Yavanas.

11. After Trigartta, O Bharata, the valiant son of Drona rushed to battle, resounding the earth with his war-cries.

12. After the son of Drona proceeded king Duryodhana accompanied by the whole army and surrounded by his uterine brothers.

13. After Duryodhana marched Kripa, the son of Saradwata. Thus marched out the mighty array that resembled the ocean itself.

14. In that array, O lord, streamers, white umbrellas, precious armours of wonderful workmanship, and many bows, shone resplendent.

15. Seeing that mighty array of your warriors, the mighty car-warrior Yudhistuira speedily addressing Prisata's son, the generalissimo of his army said these words.

16. 'Behold, O mighty bowman, this array of troops already formed, resembling the very ocean ; O son of Prisata, without loss of time, do you also arrange your troops in counter-array."

17. Thereupon, O mighty monarch, the valiant son of Prisata formed the dreadful array known as *Sringátaka* that is capable of penetrating through the hostile array.

18. In its two horns was placed Bhimasena and the mighty car-warrior Satyaki, supported by many thousands of car-warriors and cavalry and infantry.

19. In its navel was the ape-bannered Arjuna owning white steeds ; and O foremost of men, in its middle was king Yudhisthira and the sons of Pandu begotten upon Madri.

20. Other mighty bowmen, all rulers of earth, and versed in the art of forming arrays with their troop filled up that array.

21. Abhimanyu and the mighty car-warrior Virata, the sons of Draupadi, and the Rakshasa Ghatotkacha were commanded to bring up the rear.

22. Thus, O Bharata, forming this mighty array, the heroic sons of Pandu occupied the field anxiously longing for battle and for victory.

23. Loud noise of the drums, mingled with the blare of conchs and the slapping of the armpits and the war-cries and shouts of the warriors, became dreadful, and filled all the quarters of heaven.

24. Thus those heroes, O king, encountering one another in battle, gazed at one another with winkless eyes.

25. Then, O foremost of men, challenging one another by their appellations, the warriors became engaged with one another.

26. There raged a fierce and frightening battle betweeen your warriors and those of the enemy, as they smote down one another.

27. Whetted long shafts, O Bharata, began to rain on all sides of the field of battle, like dreadful reptiles with mouths wide open.

28. Resplendent darts cleansed with oil and shot with great force, began to fall, O king, like flashing forks of lightening from the clouds.

29. Maces, covered with shining pieces of cloth and decked with gold were seen to fall on the field like so many beautiful crests of mountains.

30. Swords resplendent like the clear blue sky, glittered there. Bucklers made of bull's hide and decorated with hundred moons, O Bharata,

31. Falling on all sides, appeared beautiful, O king. O ruler of men, when the two armies fought with each other in that battle,

32. They appeared beautiful like the hosts of the celestials and the Daityas engaged with one another (in days gone by). From all sides they rushed against one another in that battle.

33. Excellent royal car-warriors rushing against their antagonist car-warriors fought on in that dreadful battle having the yokes of their chariots entangled with one another.

34. On all sides, O foremost of the Bharatas, were seen scintieations of fire mixed with smoke emitted from the tusks of elephants in consequence of friction, as they fought on with one another.

35. Some elephant-warriors struck down with *Prasas*, falling on the ground appeared like mountaint-rees overthrown from the peaks.

36. Heroic foot-soldiers of diverse appearance were seen to slay one another and to battle with lances that looked like their nails.

37. The combatants of the Kuru and the Pandava troops nearing one another, began to despatch one another to the regions of Death, with arrows of diverse shapes.

38. Thereafter Bhisma the son of Santanu, rushed against the Pandava host, filling the heavens with the clatter of his car and confounding the enemies with the twang of his bow.

39. The car-warriors of the Pandava host also setting up a dreadful noise, rushed towards Bhisma, firmly resolved to fight and headed by Dhristadyumna himself.

40. Then, O Bharata, raged the battle between your as well as the enemy's troops, consisting of men, steeds, cars and elephants —battle in which the combatants became entangled with one another.

Thus ends the eighty-eighth chapter, the commencement of the eighth. day's combat, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXXIX.

(BHISMA-BADHA PARVA) :—*Contd.*

Sanjaya said :—

1. The Pandavas were unable to look at Bhisma burning like the solar disc, when inflamed with wrath he rushed to (the thick of the) fight.

2. Thereafter the whole army, by the order of the son of Dharma, rushed against the son of Ganga when the latter was wounding them with whetted shafts.

3. But Bhisma ever proud in battle, began to fell with his shafts, the Somakas, the Srinjayas and the Panchalas, all mighty wielders of the bow.

4. Though thus slaughtered by Bhisma, the Panchalas with the Somakas impetuously rushed against Bhisma, abandoning all fear of death.

5. Then that foremost of car-warriors namely Bhisma the son of Santanu, in that battle, O king, cut off the arms and heads of all those combatants.

6. Your sire Devavrata deprived car-warriors of their car ; and the heads of horse-soldiers fell fast as they rode on their chargers.

7. We also beheld, O mighty monarch elephants deprived of their riders and fallen on the filled like so many hills and also paralysed by the weapons of Bhishma.

8. Not a single person of the Pandava host remained there on the field of battle, except, O ruler of men that foremost of car-warriors namely Bhimasena endued with great prowesss.

9—10. Encountering Bhisma in battle, Bhima began to resist the former ; a dreadful, fierce and deafening uproar arose among all the troops when Bhima and Bhisma thus encountered each another. Thereupon the Pandavas greatly delighted roared out their war-cries.

11. Thereupon king Duryodhana surrounded by his uterine brothers, protected Bhisma when that battle destructive of creatures was raging furiously.

12. Then that foremost of car-warriors Bhima, slew the charioteer of Bhisma; thereupon the steeds having none to check them ran away dragging the chariot.

13. Then that slayer of enemies, Bhima, with an arrow of the shape of horse-shoe and of exceeding sharpness, cut off quickly the head of Sunabha; and the latter fell down on the ground.

14. When that mighty car-warrior that fierce bowman namely your son Sunabha was slain in battle, O Sire, his other seven uterine brothers, all brave heroes, could not brook it in battle.

15. Adityaketu, Vahvasin, Kundadhara, Mohadura Aparajita, Panditaka, and Vishalaksha, all difficult of being conquered in battle,

16. These seven grinders of foes, clad in coats of mail and owning wonderful armours and weapons, rushed to battle against the son of Pandu, desirous of fighting with him.

17. Then in that battle, Mahendra pierced Bhima with nine winged shafts resembling the thunder-bolt itself, like the slayer of Vritra piercing Namuchi (in the days of yore).

18. Adityaketu pierced Bhima with seventy shafts, Vahvasin with five, Kundadhara with ninety and Vishalaksha with seven.

19. That conqueror of foes, namely Aparajita himself, O mighty monarch, that mighty-carwarrior, pierced the highly-powerful Bhimasena, with innumerable shafts.

20. Panditaka pierced Bhima with three shafts in that battle. But Bhima did not tolerate these wounds inflicted by his enemies in that battle.

21. Then that grinder of foes (Bhima) pressing his bow with his left hand, with a straight-knotted shaft cut off in that battle, the head of

22. Your son Aparajita, graced with a well-formed nose. When he was thus conquered by Bhima, his head fell down on the ground.

23. Then the former, with another broad-headed shaft, despatched the mighty car-warrior Kundadhara to the region of Death, even before the very eyes of the troops.

24. Then that one of immeasurable soul (Bhima), placing on his bow-string another shaft, sped it, O Bharata, against Panditaka in that battle.

25. That shaft slaying Panditaka penetrated into the earth, even as a serpent urged by fate, enters the earth having bitten a person whose hour has come.

26. Thereafter that generous-hearted hero, O ruler of earth, remembering the woe he (with his brothers) had to undergo, cutting off with three shafts the head of Vishalaksha felled it on the ground.

27. He also pierced the mighty car-warrior Mahendra with a long shaft between his breasts, and O king, (thus stricken), the latter fell down dead on the ground.

28. Severing the umbrella of Adityaketu with a shaft, Bhima cut down the former's head, O Bharata, with a broad-headed arrow of exceeding sharpeness.

29. Thereafter inflamed with rage, with a straight-knotted shaft Bhima despatched Vahvasin to the abode of Death.

30. Then O ruler of men, the rest of your sons fled away in all directions, considering that the words he had uttered in the assembly-hall to be true.

31. Thereupon king Duryodhana, afflicted with the calamity that had befallen his brothers, commanded his troops saying, "Slay this Bhima."

32. Thus, O ruler of men, your sons, all excellent bow-men, beholding their brothers slain, remembered the words,

33. Salutary and wholesome, that the wonderfully-wise Kshatiya had said. Those words of that true speaking one has now been realised,

34. Words, beneficial and true, to which you paid no heed in past days, being possessed by covetousness and folly, as also, O lord of wealth, by the affection for your sons.

35. From the way in which that hero (Bhima) of long-arms is slaying the Kauravas, it may be asserted that, that mighty son of Pandu has surely taken his birth for the destruction of your sons.

36. Thereafter king Duryodhana possessed with overwhelming grief, approached Bhisma, and O Sire, began to lament before him in great sorrow.

37. 'My heroic brothers have all been slain in battle by Bhimasena; and other soldiers, though striving their best to resist him, are all being slain and slaughtered.

38. Though you are always in our midst, yet you always neglect us. Alas! what a wrong course have I taken! Behold my evil Destiny!'

Sanjaya said :—

39. Hearing this, your father Devavrata, inflamed with rage, said these words to Suyodhana, with his eyes overflowing with tears.

Bhisma said :—

40. 'Even this had been said before by myself, by Drona, by Vidura and by the illustrious lady Gandhari. But then, O sire, you did not pay any heed to it.

41. O Grinder of foes, I have made arrangements with you that, neither myself nor the preceptor Drona shall survive this war.

42. I tell you truly that, every one of the host of Dhritarastra whom Bhima will meet in battle, he will slay in fight.

43. Therefore, O king, with all your patience, and forming a firm resolution for battle, do you fight with the sons of Pritha, looking upon paradise as your final goal.

44. The sons of Pandu cannot be vanquished even by the celestials headed by Indra himself. Therefore, OBharata, forming a firm determination for fight, do you fight on (with the Pandavas).

Thus ends the eighty-ninth chapter, the slaughter of Adityaketu and others, in the Bhisma-badha of the Bhisma Parva.

CHAPTER XC.

(BHISMA-BADHA PARVA)—*Contd.*

Dhritarastra said :—

1. Seeing my sons, so many in number, slain by one, what, O Sanjaya, did, Bhisma Drona, and Kripa do?

2. Day by day, O Sanjaya, my sons are being destroyed. Indeed O Suta, I consider them to be completely struck down by (Evil) Destiny.

3—5. In as much as, my sons are never victorious and are ever vanquished in battle, in as much as my sons remaining amidst, Drona, Bhisma, the illustrious Kripa, and the heroic son of Somadatta, and Bhagadatta, and O son, Aswathama, and many orther heroic and valiant worriors of high-soul, are still slaughtered in battle, what can it be but (adverse) Fate?

6. The wicked Duryodhana did not listen to our advise before. Forbidden, O son by myself, by Bhisma, by Vidura,

7. By his mother Gandhari ever anxious to compass his good, that perverse Duryodhana did not comprehend our words before, through his folly. Now he reaps the fruits of his own actions,

8. In as much as, day by day, waxing wroth in battle, Bhimasena is despatching my sons to the abode of death.

Sanjaya said :—

9. Those excellent words of Khattwa have now been verified, which, O lord, uttered as they were for your good, you did not pay any heed to before.

10. 'Withhold your sons from the dice, do not persecute the sons of Pandu',—these words, spoken by your well-wishing friends,

11. You did not listen to, like one on death-bed neglecting wholesome medicine. It is now that you realise those words spoken by the righteous.

12. Disregarding the salutary advices offered by well-wishing friends like Bhisma Drona, Vidura and others, the descendants of the Kuru race are reaping destruction.

13. Now, O monarch, the inevitable consequence of all that has arrived. Listen now from me as to how the battle was fought.

14. At mid-day, O king, the battle raged fiercely and the carnage that took place was exceedingly terrible. Hear me narrate it.

15. Then at the command of the son of Dharma (Yudhisthira), all the troops of the Pandava host inflamed with rage, rushed against Bhisma, out of a desire for slaying him.

16. Dhristadyumna, Sikhandin and the mighty car-warriors Satyaki, uniting together their divisions, rushed, O mighty monarch, against Bhisma.

17. Then the mighty car-warriors Virata and Drupada accompanied by all the Somakas rushed even against Bhisma himself.

18. The Kekayas, and Dhristaketu, and Kuntivoja, clad in mail and supported by their armies, rushed, O monarch, against Bhisma himself.

19. Arjuna, the sons of Drupadi, and the highly powerful Chekitana, rushed against the kings commanded by Duryodhana himself.

20. Thereafter, the valiant Abhimanyu, that mighty car-warrior, the son of Hidimva, and Bhimasena himself, all wrought up with wrath, assaulted the Kouravas.

21. Thus were the Kouravas slain in battle by the Pandavas divided in two divisions; so also, O monarch, the Pandavas were slaughtered by the Kouravas in that fight.

22. Then that foremost of car-warriors namely Drona, excited with rage, rushed against the Somakas and the Srinjayas, despatching them to the mansion of Death.

23. Then the high-souled Srinjaya, set up a loud and distressful cry when, O king they were thus being slaughtered in battle by that great bowman the son of Bharadwaja.

24. Innumerable Kshastriya warriors, smitten by Drona were seen to convulse like persons suffering from agonising ailments.

25. They groaned and moaned and cried and uttered cries of agony in consequence of which a confused noise was heard, resembling that produced by men struck with famine.

26. On the other hand, the highly puissant Bhimasena, waxing wroth, caused a dreadful carnage among the Kourava ranks like another god of Death himself.

27. In that fierce fight, as the troops slew one another, a terrible river started up into existence on the field of battle, of which the waves and currents were formed of blood.

28. That great battle, O mighty monarch, between the Kurus and the Pandavas, was indeed very dreadful in its aspect; and it considerably swelled, the population of of Death's domain.

29. Thereafter Bhima inflamed with rage, fell with impetuousity upon the elephant-division of the Kurus, and many were the beasts that he sent to the regions of Death.

30. There, in that battle, O Bharata, many were the elephants that pierced with *Nacharas* by Bhima, fell and were confounded and shrieked and careered in all directions.

31. Huge elephants, with their trunks cut off, and their bodies mangled, fell down on the earth, O sire, screaming like cranes.

32. Nakula and Sahadeva, both together, charged the cavalry-division. Those horses decked with golden chains and caparisons of the same metal,

33. Were seen to be slain by hundreds and by thousands; and, O monarch, the earth was strewn over with falling horses.

34. The earth looked awful, O foremost of men, being covered over with horses of diverse appearance, some of which were tongueless, some of which, again were breathing hard, some moaning and some deprived of their lives.

35. The earth also, O Bharata, appeared wondrously beautiful being overstrewn with wings shorn by Arjuna in the encounter.

36. With shattered chariots, and torn flags and umbrellas of great effugence, with rent *chamaras* and fans, and with mighty weapons splintered into pieces,

37. With garlands and necklaces of gold, with heads graced with ear-rings, with bracelets, with head-gears fallen off from the heads, and with streamers,

38. With well-made car-bottoms, and O king, with reins and riggings—covered with all these things, the earth appeared as beautiful as she appears during the spring being strewn over with blossoms.

39. Such also was the carnage caused in the Pandava host, O Bharata, when the son of Santanu, and Drona that foremost of car-warriors were enraged;

40. As also when Aswathaman, and Kripa and Kritavarman (were wrought up with rage). So also your troops underwent destruction when the other side was inflamed with wrath.

Thus ends the ninetieth chapter, the eighth day's fight, in the Bhisma-badha of the Bhisma Parva.

CHAPTER XCI.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. When, O king, that dreadful battle destructive of excellent heroes was thus raging, Suvala's prosperous son Sakuni rushed against the Pandava hosts.

2. Also, O king, that slayer of foes, that son of Hridika, of the Satwata race, proceeded in battle against the Pandava divisions.

3—5. Several warriors of your army, with a mighty division of horses consisting of best animals of the Kamvoja breed, of those born in lands watered by many rivers, of those belonging to Aratta, Mahi, Sindhu, and Vanayu, of those that were white-hued, of those born in mountainous tracts, and of those exceedingly swift and endued with the fleetness of wind, and of those of the Tittiri breed, surrounded on all sides the Pandava army. With many steeds duly clad in mail and decked with caparisons of gold,

6. All best of their class, and fleet as the wind itself, the highly puissant son of the Pandava (Arjuna), of cheerful appearance and the slayer of his foes, rushed against that division of horses belonging to the enemy.

7. This prosperous son of Arjuna by name Iravat, endued with great prowess

was begotten by the highly intelligent Partha (Arjuna) on the daughter of the sovereign of the Nagas.

8. Her husband having been slain by Suparna (Garuda), she was helpless and completely depressed in mind; she was then bestowed upon Arjuna by the illustrious Airavata.

9. As she came to him under the influence of desire, the son of Pritha accepted her as his wife. Thus it was that Arjuna's son was begotten upon another's wife.

10. This son of Arjuna was brought up in the regions of the Nagas, and was protected by his mother. He was abandoned by his wicked-souled uncle from his animosity for the son of Pritha.

11. Hearing that Arjuna had come to the regions of Indra, that handsome, highly puissant and accomplished Iravat of prowess that could not be baffled, hied to those regions.

12. That mighty-armed hero of infallible prowess, approaching his father did obeisance to him, duly folding his palms.

13. He introduced himself to the illustrious Arjuna saying—'I am your son Iravat, O lord, may good betide you.'

14. He also reminded Arjuna of the circumstances under which the latter met his mother. Then the son of Pandu also remembered them aright.

15. Then in the mansion of the chief of the celestials, the son of Pritha embracing his son equal to him in his acquirements, was highly delighted.

16. Then that mighty-armed hero (Iravat), O king, was thus cheerfully commanded by Arjuna, in the celestial regions with regard to his own business (namely the impending war with the Kurus).

17. 'O son, when the battle would take place, you should render us assistance.' He then said 'yea' to the words of his father; and now that the hour has arrived, he also presented himself,

18. O king, surrounded by parti-coloured horses, countless in number. Those horses caparisoned with trappings of gold and of diverse hues and great fleetness,

19. O king, suddenly appeared on the field like swans on the bosom of the mighty-main. Those horses encountering your division of fleetest steeds,

20. Struck one another with their chests and noses. Overthrown by their own impetuosity, O king, they began to fall down suddenly on the earth.

21. When those two horse divisions thus clashed against one another (and some fell down), a terrible sound, resembling that of Suparna's swoop was heard there.

22. So also, O mighty monarch, those who rode on these steeds nearing one another in that dreadful battle, fell upon slaughtering one another mercilessly.

23. When that general and dreadful encounter raged fiercely, the chargers of the two hosts, seized with panic, coursed wildly all over the field.

24. Warriors, mutilated with shafts, with their chargers slain, and themselves exhausted with fatigue, began to perish, cutting one another with their swords.

25. Then when that horse-division was considerably thinned and very few survived, O Bharata, the younger brothers of Suvala's son (Skuni), all endued with heroism, rode out in the van (of the hostile ranks),

26. On horses, the contact of whose dash was overthrowing like the vehemenee of the wind, which were equal to the wind in fleetness, and which were all excellent chargers, well-broken and youthful.

27. Gaya, Gavaksha, Vrisava, Charmavan, Arjava and Suka, these six highly puissant heroes rode out of the mighty ranks the Kauravas,

28, Supported by Sakuni and their respective mighty divisions consisting of highly powerful warriors, themselves covered with armours, accomplished in battle, fierce in aspect and possessed of great strength.

29. Breaking through that invincible cavalry division of Iravat, desirous of victory and longing for paradise and endued with great strength,

30. Those Gandhara heroes formidable in battle cheerfully penetrated into it. Thereupon the highly puissant Iravat, beholding them very delightful,

31—32. Thus commanded his own warriors adorned with wonderful ornaments and weapons, saying:—'Adopt such measures by which these warriors of Dhritarashtra's son may all be destroyed with their weapons and vehicles.' Saying 'Yes,' all those warriors belonging to Iravat,

33. Slew in battle that division of your army difficult of being conquered by the enemy.* Beholding their division crushed by the division of Iravat,

34. The sons of Suvala not tolerating it in battle, rushing at Iravat, surrounded him on sides.

35. Piercing Iravat with sharp lances and urging their warriors against him,

those heroes careered over the field creating a great confusion.

36. Then Iravat pierced with sharp lances by those high-souled warriors and covered with blood that was trickling down from his wounds, appeared like an elephant pierced with the hook.

37. Single-handed as he was, he was smitten sore by many, on his chest, his back, and his flanks; but O king he flinched not in consequence of his great patience.

38. Thereupon Iravat, conqueror of hostile cities, waxing wroth, piercing all of them with whetted shafts, deprived them of their senses.

39. Then drawing out all those lances from his own body, that subduer of enemies wounded the sons of Suvala in battle even with those very lances.

40. Then drawing his sharp sabre and holding his buckler, he (Iravat) quickly ran on foot desirous of slaying the sons of Suvala, in that battle.

41. Then all those sons of Suvala regaining consciousness, possessed by rage, once more rushed towards Iravat.

42. Iravat also proud of his strength, and displaying the lightness of his hands by whirling his sword, rushed against all those sons of Suvala.

43. Those sons of Suvala, riding on fleet chargers could find no opportunity for striking Iravat moving as he was with great agility.

44. Then beholding Iravat standing on foot on the ground, those warriors once more surrounding him close, endeavoured to capture him.

45. Then Iravat, that slayer of foes, beholding them very near to himself, with his sword, cut off their right and left arms (lit: with which they wielded their swords and their bows respectively), and also mutilated their bodies.

46. Their weapons and their hands furnished with these, fell down on earth, and they themselves deprived of life and with their bodies mangled, fell down dead.

47. Only Vrisava, O mighty monarch, with his body mangled with wounds, escaped, with difficulty, alive from that most terrible combat destructive of heroes.

48. Then your son Duryodhana beholding all those heroes crushed, waxing wroth, said these words unto the Rakshasa of fearful appearence,

49. That fierce bowman, that subduer of foes, that one of great illusive energies, viz Alumvusha the son of Rishyasringa, who was the sworn enemy of Bhimasena, in consequence of the latter's slaughter of Vaka.

50. 'Behold O hero, how this puissant son of Arjuna, versed in illusions, has done me this terrible wrong in the shape of destroying my forces?

51. You are also, O sire, capable of going every where at your unrestrained will and are also versed in all weapons of illusion; you are moreover the sworn enemy of Pritha's son; so slay me this one in battle.'

52. Saying 'yea' (to Duryodhana's words), that Rakshas of terrible appearance rushed, uttering his war-cries, to the spot where the youthful son of Arjuna was.

53. Alamvusha was supported by the heroic lancers of his own division, all accomplished in smiting and well-mounted, skilful in fight, bearing resplendent lances.

54. He was desirous, O king, of slaying in battle the highly puissant Iravat, along with the two thousands excellent cavalry that survived the recent conflict.

55. The most agile and puissant Iravat also, that slayer of enemies, waxing wroth began to resist the Rakshasa who was desirous of slaying him.

56. That Rakshasa (Alamvusha) endued with great strength, beholding Iravat make towards himself, speedily began to put forth his illusions.

57. He then created, as many illusive chargers, all mounted by fierce Rakshasas, bearing in their hands lances and battle axes.

58. These two thousand well-disciplined smiters, advancing with wrath, and encountering Iravat's division, were both speedily despatched to the regions of the departed.

59. When both the divisions of Iravat and Alamvusha were slain in battle, those two heroes, both formidable in battle, encountered each other like Indra and Vritra.

60. Seeing that Rakshasa invincible in battle make towards himself, the highly puissant Iravat, excited with wrath, began to resist him;

61. And when the former had come very near to him, with his sword he cut off that wicked one's bow and shafts into five fragments each.

62. Seeing his bow severed, he speedily mounted on the sky, confounding as it were with his illusive powers Iravat who was greatly excited with rage.

63—64. Thereupon mounting on the sky, that unapproachable hero Iravat, versed in

all duty and capable of assuming any from at will, confounding with his illusive powers that Rakshasa, cut off the latter's limbs in that battle. Thus was that foremost of Rakshasas cut into pieces again and again.

65. But, O mighty monarch, Alumvusha was again born anew, in the fulness of his youth. Illusion is natural with them (the Rakshasas) and their age and appearance are the result of their will.

66—67. Thus the limbs of the Rakshasa again and again cut to pieces, appeared very beautiful. Thereupon the enraged Iravat repeatedly cut that Rakshasa endued with great strength with his battle axe of exceeding sharpness. Cut like a tree by that powerful Iravat, that heroic

68. Rakshasa uttered a dreadful roar; that created a terrible sound. Cut with the strokes of the battle-axes, the Rakshasa shed blood profusely.

69. Thereafter that son of Rishyasringa possessed of great strength, beholding his puissant antagonist blaze forth in that battle, became inflamed with fury and put forth his own powers in that battle.

70. Assuming a dreadful and prodigious form he tried to capture the son of Arjuna, namely the illustrious Iravat.

71. In the very thick of the fight, before the very eyes of all the combatants, seeing that illusion put forth by that wicked-souled Rakshasa,

72. Iravat, highly excited with rage, himself began to create great illusions. Then when that unreceding hero was overwhelmed with rage in that battle,

73. A Naga related to him through his mother came to his support; surrounded on all sides by numerous Nagas, O king, in that battle,

74. That Naga, assumed a prodigious form mighty like that of Ananta himself. Thereafter with those innumerable and diverse kinds of Nagas, he covered the Rakshasa.

75. Thus surrounded by the Nagas, that foremost of the Rakshsas, reflecting for a while, assumed the form of Garuda and devoured all those serpents.

76. When that Naga, related to him through his mother's side had been thus devoured through the illusive powers of Alamvusha, Iravat became confounded and the Rakshasa slew him with his sword.

77. Then that Rakshasa felled on the earth the head of Iravat graced with earrings and a diadem, and effulgent like the moon or the lotus.

78. When that heroic son of Arjuna had been slain by the Rakshasa, the sons of Dhritarastra with all their partisan kings, were relieved of their anxiety.

79. In that great and dreadful battle between those two armies, awful was the carnage that then took place.

80. Horses and elephants, and foot-soldiers, mixing with one another, was slain by the tuskers; and car-warriors, and horse-soldiers, and tuskers were also slain in that battle by foot-soldiers.

81. Then, O king, in that dreadful engagement, divisions of foot-soldiers and car-warriors and numerous horses, belonging to your as well as their (Pandavas) host, were slain by car-warriors.

82. Meanwhile Arjuna also unaware o the fate of the son of his loins, slew in that battle those heroic kings who were engaged in supporting Bhisma.

83. Thereafter, O monarch, your warriors and the Srinjayas, by thousands, gave up their lives in battle slaying one another.

84. Car-warriors, with dishevelled hair, with their arrows, swords, and bows severed, fought on with their naked arms meeting one another.

85. The highly powerful Bhisma also shew in that battle mighty car-warriors with shafts capable of penetrating into the very vitals, agitating the whole host of the Pandavas.

86. By him (Bhisma) many warriors and tuskers, and horse-soldiers and car-warriors and steeds of Yudhisthira's army, were slain.

87. In that battle, O Bharata we beheld the prowess of Bhisma, of Bhimasena and also, O Bharata, of the son of Prisata.

88. The battle that that mighty bowmen of the Satwata race namely Satyaki, fought, was indeed very fierce. Beholding the prowess of Drona, the Pandavas were seized with terror.

89. 'Single-handed can this Drona slay us in battle with all our soldiers; what to speak of him when he is supported by a large body of warriors of world-spread renown.'

90. Even these were the words that the sons of Pritha said, O monarch, when, O foremost of the Bharatas, they were greatly afflicted by him in that fierce fight.

91. All the heroes endued with great strength, of those two armies, did not give or take quarter; they fought on as if possessed by Rakshasas or evil spirits.

92. And, O sire, the bowmen of your army and those belonging to the army of the Pandavas, were all excited to the highest pitch of fury. We indeed did not then find any one pay the least heed to his life in that battle destructive of heroes, and that resembled the fight of the Daityas themselves.

Thus ends the ninety-first chapter, the slaughter of Iravat, in the Bhisma-badha of the Bhisma Parva.

CHAPTER XCII.

(BHISMA-BADHA PARVA):—*Contd.*

Dhritarastra said :—

1. Describe to me, O Sanjaya, what the highly puissant sons of Pritha did when they heard that Iravat had been slain in battle.

Sanjaya said :—

2. Beholding Iravat slain in battle, the Rakshasa Ghatotkacha the son of Bhimsena, sent forth a terrible roar.

3. As he roared, the earth having the oceans for her raiments, with her mountains and forests, O king, quaked violently with the echo of his roars ;

4. As also the firmament and all the cardinal and subsidiary quarters. As your soldiers heard, O Bharata, that terrible uproar,

5. Their thighs were petrified and they trembled and perspired ; and O foremost of kings, all of them became depressed at heart.

6. And they fled on all sides like herds of elephants frightened by a lion. Then the Rakshasa, uttering those loud roars that resembled the rumble of the thunderbolt,

7. Balancing his resplendent trident, and assuming a dreadful appearance, and surrounded by foremost of Rakshasas of fearful mein and armed with diverse weapons,

8. Advanced, greatly excited with rage, like the Destroyer at the time of universal annihilation. Beholding that irate hero of dreadful apperance make towards himself,

9. And seeing also his own troops, one and all, turning their faces away from the field of battle from fear of that Rakshasa, king Dhuryodhana rushed against Ghatotkacha,

10—12 Grasping a bow with arrows fixed on the string and uttering his war-cries incessantly and loud. Behind him followed the ruler of the Bangas himself, supported by ten thousand elephants prodigious like the hills and with the temporal juice flowing down. Beholding your son surrounded by the elephant-division rush to battle, O mighty monarch, that night-ranger became inflamed with wrath ; then raged a combat, dreadful and hair-stirring,

13. Between the Rakshasa, O mighty monarch, and the division of Duryodhana. Beholding that elephant-division like a mass of clouds in the horizon,

14. The Rakshasas, highly enraged, rushed at it, with weapons in their hands, and uttering various war-cries, like clouds charged with lightning.

15. With arrows, darts, sabres, shafts, lances, mallets, and battle-axes, they began to slay the warriors fighting from the backs of elephants.

16—17. They slew those huge elephants with blocks of stones and large trees. We beheld, O mighty monarch, elephants with temples rent, and bodies bathed in blood and mangled with wounds, slain by those rangers of night. When that division of elephant-riders, was shattered and thinned in number,

18, Duryodhana himself, O mighty monarch, rushed against the Rakshasas, influenced by great animosity and heedless of his own life.

19. That highly powerful hero sped arrows of exceeding sharpness at those Rakshasas, and that fierce bowman slew many of the Rakshasas that were fighting there.

20—22. Your irate son Duryodhana, O foremest of the Bharatas, that mighty car-warrior slew with four shafts, the four Rakshasas viz Vigavanta, Maharoudra, Vidyutjwihva, and Pramathin. Once more, that one of immeasurable soul shot, O foremost of Bharatas, a shower of arrows incapable being buffled, at the host of the Rakshasas. Beholding, O sire, that marvellous feat achieved by sour son,

23. The highly powerful son of Bhimasena blazed forth with rage ; then stretching his mighty bow effulgent like the thunderbolt of Indra,

24. He rushed against the irate Duryodhana with violence. Beholding him rush forward like death incarnate urged on by the Destroyer himself,

25. Your son Duryodhana, O monarch, did not waver at all. Then Ghatotkacha

with his eyes coppery in wrath thus addressed Duryodhana angrily saying :—

26. "This day will I liquidate the debt I owe to my fathers and mothers who had so bong been exiled by your heartless self.

27. The sons of Pandu, O monarch, were deceitfully defeated by you at a game of dice. The daughter of Drupada by name Krishna, while in her courses and so clad in one garment only,

28. O perverse-minded wretch, was was brought in the midst of the court-hall and was persecuted by you in various ways. While she was dwelling in her hermitage in the woods, out of a desire for compassing your good, the wicked-souled

29. Ruler of the Sindhus oppressed her disregarding my sires. O you the disgrace to your family, these and many other such insults

30. Will I this avenge, if indeed you do not fly forsaking the field of battle.' Having thus spoken, and stretching his mighty bow Hidimva's son,

31. Biting his lips with his teeth and licking the corners of his mouth, covered Duryodhana with a mighty shower of arrows, like clouds washing the mountain breast with torrents of rain in the rainy season.

Thus ends the ninety-second chapter, the fight of the son of Hidimva, in the Bhismabadha of the Bhisma Parva.

CHAPTER XCIII.

(BHISMA-BADHA PARVA)—
Continued.

Sanjaya said :—

1. Then that shower of arrows, which it was difficult even for the Danavas to withstand, was borne by that foremost of kings Duryodhana, like a mighty elephant bearing a shower of rains.

2. Thereafter your son possessed with rage, and breathing like a snake was involved in a very hazardous situation in that battle, O foremost of the Bharatas.

3. Then he (Duryodhana) shot (at the Rakshasa), twenty five keen-pointed darts of exceeding sharpness ; those darts, O king, fell upon that foremost of Rakshasas with great force,

4. Like enfuriate snakes falling upon the mountain Gandhamadana. Pierced with those arrows, and shedding blood copiously like an elephant in rut (shedding the temporal juice),

5. That cannibal formed a fixed resolution for destroying the king. Thereafter the Rakshasa grasped a mighty lance, capable of penetrating even through rocks,

6. Blazing with effulgence, burning like a fierce meteor and resembling the flashes of lightning in radiance. That mighty-armed hero then desirous of slaying your son, raised that lance.

7. Beholding that lance raised, the ruler of the Bangas, speedily urged his elephant of proportions huge like a hill, against the Rakshasa.

8. This king, in that battle, riding on his excellent elephant of great strength and fleetness, reached the spot where Duryodhana's car was stationed ;

9. And he covered the car of your son Duryodhana with the body of his elephant. Seeing the way (to Duryodhana's car, thus covered by the highly intelligence ruler of the Bangas,

10. Ghatotkacha, O mighty monarch, with eyes coppery in anger, sped that raised dart of great fierceness at the elephant.

11. Struck with that dart, O king, hurled by the hand of Ghatotkacha, the elephant bleeding profusely, fell down dead.

12. The mighty ruler of the Bangas quickly leaping up from his elephant, jumped down on the surface of the earth.

13. King Duryodhana seeing that excellent elephant felled and his army shattered, was overwhelmed with grief.

14. Holding before his mind's eye the paramount duty of a Kshastriya, and also from his own pride, king Duryodhana, though worsted, stood immovable like the everlasting hills.

15. Then placing on his bow-string whetted shafts blazing like the Fire of dissolution, and highly excited with rage, he discharged them at that dreadful ranger of the night.

16. Seeing those arrows falling like the thunderbolt of Indra, the high-souled Ghatotkacha foiled their aim by the alacrity of his movements.

17. Like clouds at the end of a Yuga, once more did he fiercely roar out, with eyes coppery in rage, striking terror into the hearts of all soldier.

18. Hearing that deafening roar uttered by the fearful Rakshasa, Bhisma the son of Santanu, coming to the preceptor Drona, addressed him saying :—

19. 'As I hear these dreadful roars uttered by the Rakshasa Ghatotkacha, I think it sure that the son of Hidimva is engaged with king Duryodhana himself.

20. In battle, this Rakshasa could not be conquered by any creature. So hie yourself to the king and rescue him. May good betide you.

21. That hero of eminent parts viz., Duryodhana has been assaulted by the high-souled Rakshasa. Now, O afflicter of foes, even this (to protect the king) is our incumbent duty."

22. Having heard the words of the grandsire, the mighty car-warriors, without delaying and at the top of their speed, rushed where the ruler of the Kurus was.

23. Drona and Somadatta, and Valhika and Jayadratha and Kripa and Bhurisravas, Salya and the two princes of Avanti and also Vrihadvala,

24. And Aswathaman, and Vikarna, and Chitrasena and Vivinsati,—these and thousands of other car-worriors, along with those that followed them,

25—26 Proceeded, desirous of rescuing your son Duryodhana who had been hotly pressed. Beholding that invincible division protected by many mighty car-warriors make towards himself with hostile intentions, that foremost of Rakshasas possessed of mighty arms, remained immovable like the Mountain Mainaka,

27. Holding a massive bow and surrounded by his relations armed with bludgeous and mallets, and diverse other kinds of weapons.

28. Then commenced a fierce engagement capable of making the hair stand erect, between those foremost amongst Duryodhana's host and those amongst the Rakshasa's kinsmen.

29. On all sides of the field of battle, the twanging of bows was heard, O mighty monarch, like the crackling of burning bamboos.

30. The din produced by the stroke of weapons against the armours of the combatants, resembled, O king, the sound produced by the rending of mountains.

31. The appearance of lances hurled by the arms of heroes was, O ruler of men, like that of serpents coursing swiftly through the welkin.

32. Thereafter excited to the highest pitch of fury, that foremost of Rakshasas possessed of mighty arms stretching his mighty bow, uttered a terrible yell.

33. He then burst asunder the bow of the preceptor Drona with a cresent-shaped arrow. Then with a broad-headed arrow, having crushed the standard of Somadatta, he broke out into another yell.

34. He piereed Valhika with three shafts, between his breasts; then he pierced Kripa with one shaft and Mitrasena with three.

35. With another well-directed and well-aimed shaft shot by his bow drawn to its fullest stretch, he struck Vikarna on the soldier-joint as the lattar neared him;

36—37. Then Vikarna, bathed in blood, squatted down on the terrace of his car. Thereafter that Rakshasa of infinite soul, excited with wrath, sped, O foremost of the Bharatas, five and ten darts at Bhurisravas; and these darts penetrating through the latter's armour stuck on the surface of the earth.

38. He also wounded the drivers of Vinvinsati and the son of Drona; both of them fell down on their seats in the car, loosening their grasp of the reins of steeds.

39. He cut down, O monarch, the standard of the king of the Sindhus bearing the device of the boar and decked with gold, with a crescent-shaped shaft; and with another, he burst the latter's bow asunder.

40. Then again with eyes red in rage, the Rakshasa slew with four lances the four steeds of the high-souled princes of Avanti.

41. Then, O mighty monarch, he pierced prince Vrihadvala with another sharp and well-tempered arrow, shot from his bow drawn to its fullest stretch.

42. That one (Vrihadvala) thus deeply pierced and smarting with pain, sat down on the terrace of his chariot. Then that lord of the Rakshasas possessed with furious wrath, and stationed on his car,

43. Shot many keen-pointed shafts of great sharpness that resembled snakes of virulent poison; these shafts, O mighty monarch, penetrated through Salya accomplished in battle.

Thus ends the ninety-third chapter, the fight of Hidimva's son, in the Bhismabadha of the Bhisma Parva.

CHAPTER XCIV.

BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. Having made all your warriors turn their faces away from field of battle, the Rakshasa, O foremost of the Bharatas, assaulted Duryodhana out of a desire for slaying him.

2. Beholding him make towards the king with impetuousity, your warriors, all invincible in battle, rushed at him, desirous of doing away with him.

3. Those mighty car-warriors, stretching their bows that looked like large palmyar trees, and uttering their war-cries loud as the roars of the lions, rushed at him shooting weapons at him.

4. Then they covered him with an arrowy downpour, like clouds covering the moudtains with a downpour of rain in the rainy season.

5. Thus pierced sore, and greatly afflicted like an elephant smitten with the hook, the Rakshasa then at once rose to the sky like the son of Vinatal Garuda,

6. Then he uttered a loud roar that resembled the rumble of autumnal clouds; and that dreadful roar reverberated through the susidiary and cardinal points of the compass.

7. King Yudhisthira hearing those war-cries of the Rakshasa, thus spoke, O foremost of the Bharatas, to Bhimasena the subduer of foes.

8. "Surely the Rakshasa is fighting with mighty car-warriors of the host of Dhritarastra's son, in as much as we can hear, (even at this distance), the noise created by his fierce cries.

9. I also perceive that that foremost of Rakshasas has now to bear a burden unequal to his strength ; on the other hand, the grand-sire inflamed with rage is exerting for slaughtering the Panchalas.

10. For the protection of these latter, Phalguna is engaged with the foe. Having heard, O mighty armed hero, of these two tasks both of which demand prompt attention,

11. Hie yourself for rescuing the son of Hidimva involved in a great predicament." Accepting the words of his brother, without the least delay, Vrikodara

12. Proceeded to the battle, terrifying all the kings with his fierce war-cries, and, O king, with an impetuousity like that of the ocean in the days of the full moon or the new moon.

13. Him followed Satyadhri and Sanchitti ever invincible in battle, and Srenimat and Vasudhara and the puissant son of the king of the Kasis,

14. The sons of Droupadi, all mighty car-warriors headed by Abhimanyu, and Kshatradeva, the powerful Kshatradharman,

15. And Nila the sovereign of the low countries accompanied by his own divisions. They surrounded the son of Hidimva with a mighty division of cars.

16. With six thousand highly infuriated elephants, all potent smiters, those heroes began to protect Ghatotkacha that foremost of the Rakshasas.

17. These warriors made the very earth quake with their fierce war-cries, the clatter of their car-wheels, the sound produced by the hoofs of their galloping horses.

18. Hearing that noise of the assualting army, the warriors of the army of your sons, wore a pallid countenance being agitated with the fear of Bhimasena ;

19—20. And leaving Ghatotkacha alone, they turned back from the field of battle. But the combatants of your army and those of the enemy's host were both untreating; so there once more ensued, O mighty monarch, a terrible battle, between these high-souled warriors. Mighty car-warriors hurling weapons of various shapes,

21. Rushed at one another and then smote down one another. Thus raged the most dreadful combat capable of inspiring terror into the hearts of the cowards.

22. Horse-soldiers encountered elephant-riders and foot-soldiers fought with the car-warriors ; challenging one another in battle they rushed against one another, O king.

23. In consequence of this onslaught of cars, horses, elephants, and infantry, a thick and impenetrable cloud of dust appeared, being raised by the car-wheels and tread of the foot-soldier.

24. Then the field of battle, O king, was shrouded by a thick cloud of dust of the reddish hue of smoke; and none was able to distingush between his friend and his foe.

25. Father could not distinguish his son nor the son his father, in that horripilating carnage where no consideration was of any avail.

26. The clashing of weapons and the yells of men, O foremost of the Bharatas, created a fierce din, that resembled the roar of demons themselves.

27. On the field of battle a river started up into existence, of which the currents, were constituted by the gore of elephants, horses,

and men, and the weeds and moss by the hair (of the warriors).

28. A deafening noise, like that produced by a shower of stones, was heard there, as the heads of the combatants fell on the field severed from their trunks.

29. The earth was covered with headless trunks with mutilated elephants and with horses with limbs mangled and hacked to pieces.

30. Mighty car-warriors, putting forth all their energies, rushed to smite down one another, hurling at the same time weapons of various kinds.

31. Urged on by their riders, encountering one another, horses dashed against one another, and fell down on the field deprived of life.

32. Combatants, with eyes crimsoned in rage, meeting one another, struck one another with their breasts, and thus killed one another.

33. Goaded on by their riders, elephants slew their hostile compeers with the ends of their tusks, in that battle.

34. These elephants decked with fluttering pennons and shedding blood in copious quantities, and bespattered with it, appeared like clouds adorned by forks of lightening.

35. Some of these with bodies mangled with tusk wounds, others with their temples rent by broad-headed shafts, careered all over the field roaring like roaring clouds.

36. Some with their trunks cut in twain, others with their bodies mutilated, fell down in that sanguinary battle, like mountains having their wings cut off.

37. Other huge elephants having their sides opened by their hostile compeers, copiously shed blood like mountains discharging liquified red chalk.

38. Others, slain with lances and pierced with Tomaras, with their riders killed, looked like mountains deprived of their crests.

39. Others, possessed with fury, and inflamed with shedding the temporal juice, and having none to restrain them, began to crush in that battle, horses and cars and soldiers by hundreds.

40. So also horses pierced with lances and darts by cavalry-soldiers, dashed against their assailants, as if agitating all the points of the compass.

41. Car-warriors born in noble families, and reckless of their lives, meeting their hostile compeers, fought on dauntlessly depending on their own excellent strength.

42. Those heroes accomplished in battle, O king, desirous of securing either fame or paradise, smote down one another in that fierce carnage, as if in a Sayambara.

43. When that hair-stirring comba was thus raging, the troops belonging to Dhritarastra's army were generally made to turn back their faces from the field of battle.

Thus ends the ninety-fourth chapter, the fight of Hidimva's son, in the Bhismabadha of the Bhisma Parva.

CHAPTER XCV.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. There upon king Duryodhana, seeing his own troops slain, inflamed with wrath, rushed against that subduer of foes namely Bhimasena.

2. Grasping a huge bow effulgent like the thunder-bolt of Indra himself, he covered the son of Pandu with a thick shower of arrows.

3. Fixing on his bow-string a crescent-shaped and exceedingly sharp arrow furnished with wings of down, and inflamed with rage, he burst assunder the bow of Bhimasena.

4. At this opportunity, that mighty car-warrior Duryodhana without the least delay placed on his bow-string another sharp arrow capable of penetrating even through the very mountains.

5. Then that mighty-armed hero, with that arrow struck Bhimasena on the breast. The latter thus pierced deeply, snarting with pain, and licking the corners of his mouth,

6. Cought hold of the staff of his standard decked with gold (for support). Thereupon Ghatotkacha seeing Bhimasena thus depressed,

7. Blazed up with rage, like a conflagration capable of consuming everything. The mighty car-warriors of the Pandava host headed by Abhimanyu,

8. Now rushed impetuously at the king uttering their fierce war-cries. Beholding those enraged warriors rush with impetuousity,

9. The son of Bharadwaja spoke these words to the mighty car-warriors of your army:—"Good betide youall; hie yourselves and strive to rescue the king,

10. Who is now involved in a great predicament and is being sunk into the sea of danger. These irate car-warriors of the Pandava army, these fierce bow-men,

11. Placing Bhimasena at their head, are rushing at Duryodhana, hurling diverse kinds of weapons, determined to secure success,

12. Roaring out their fierce war-cries and frightening thereby the rulers of earth belonging to our party." Hearing these words of the preceptor, your warriors headed by Somadatta,

13. Rushed against the ranks of the Pandavas. Kripa, Bhurisravas, Salya, the son of Drona, Vivingsati,

14. Chitrasena, Vikarna, the ruler of the Sindhus, Vrihadvala aud the two Avanti princes, both great bow-men, all in a body surruounded the Kuru ruler (for the aiding him).

15. Proceeding only twenty steps, the Pandavas and the Dhartarastras began to stirke one another, out of a desire for slaying one another.

16. The mighty-armed son of Bharadwaja also, having spoken the above words, stretched his mighty bow and afflicted Bhima with twenty-six shafts.

17. Then again that hero of mighty-arms speedily covered him with a shower of arrows, like clouds covering the mountains with rains in the rainy season.

18. But the highly puissant Bhimasena, that fierce bow-man, without the least delay, pierced Drona in return in his left side with ten shafts of great sharpness.

19. Thus deeply pierced and overwhelmed with pain, the preceptor worn out as he was with age, squatted down on the terrace of his chariot being deprived of his consciousness.

20. Beholding him (Drona) highly pained, king Duryodhana himself and the irate son of Drona, both together rushed against Bhimasena.

21. Seeing them both rush against himself like the Destroyer him at the end of a *Yuga*, the mighty-armed Bhimasena speedily took up a mace;

22. And jumping down from his car he stood fixed like the immovable hills, uplifting his heavy mace that resembled the bludgeon of Death himself.

23. Beholding him stand with his uplifted mace like the crested Kailasa mountain, the Kuru king and the son of Drona, united together, rushed against him.

24. Thereupon the highly puissant Bhimasena also rushed with impetuousity against those two foremost of powerful heroes who were rushing unitedly against himself.

25. Beholding the enraged Bhima of terrible expression thus fall upon them, the mighty car-warriors of the Kourava host proceeded to meet him without delay.

26. Headed by the son of Baradwaja, those heroes, out of a desire for slaying Bhimasena, hurled at the latter's breast weapons of diverse descriptions.

27. Thus united together, they sorely pressed that son of Pandu (Bhima) on all sides. Beholding that mighty car-warrior thus involved in a predicament and thus afflicted,

28. The mighty car-warriors of the Pandava host, such as Abhimanyu and others, rushed forward desirous of rescuing him, setting their own dear lives at naught.

29. The heroic ruler of the low countries, that dear-loved friend of Bhima, by name Nila, of complexion blue like the clouds, excited with wrath, rushed at the son of Drona.

30, That fierce bowmen (Nila) ever longed for an encounter with the son of Drona. Now stretching his mighty bow he pierced with many a winged shaft the son of Drona,

31. Just as, O mighty monarch, in the days of yore, Sakra pierced the Danava Viprachchiti, invincible in battle and the terror of the celestials,

32. Who, possessed by rage, struck terror into the three worlds by the display of his energy. Thus pierced by Nila with well-directed shafts,

33. Drona's son, shedding blood profusely, became possessed with wrath; then drawing his wonderful bow whose twang resembled Indra's thunder,

34. That foremost of intelligent heroes resolved to slay Nila in battle. Thereafter fixing on the bowstring broaded-headed shafts, resplendent and variegated by the forger himself,

35. He (Drona's son) slew with these the four horses of Nila and cut down his standard too. With the seventh arrow, he pierced Nila himself on the chest.

36. Thus deeply pierced and sorely pained, Nila squatted down on the terrace of his car. Beholding king Nila, of appearance like a mass of blue clouds, thus confounded,

37. Ghatotkacha excited with wrath and surrounded by his kinsmen, impetuously rushed against Drona's son that ornament of battle.

38. Other inferior Rakshasas invincible in battle also rushed to the fight. Seeing that Rakshasa of dreadful aspect make towards himself,

39. The highly puissant son of Bharadwaja, without the least delay rushed against the former and excited with wrath he slew many Rakshasas of dreadful visage,

40. Who were stationed in the front of in Ghatotkacha ; beholding his own troops turn faces away from the field of battle, in consequence of the shafts shot from the bow of Drona,

41. The huge-bodied Gatotkacha, the son of Bhimasena became wrought up with rage, and brought into existence an awful and terrible illusion.

42. Then therewith that ruler of the Rakshasas of potent illusive powers, confounded in battle Drona's son. Then all your warriors were repulsed through the illusion of the Rakshasa.

43. They (your warriors) saw one another mangled and lying on the surface of the battle field, writhing in convulsions, distressed and weltering in their own blood.

44. Drona, Duryodhana, Salya Aswathaman, and other foremost bowmen of the Kourava host were seen to fly away from the field of battle.

45. All the car-warriors appeared to be smashed, the kings felled, the horses and cavalry hacked to pieces by thousands.

46. Beholding this (illusive) scene your warriors, O king, ran towards the encampments, although myself and Devavrata cried at the top of our voice saying, O king,

47. "Go on fighting, fly not, this illusion has been set forth by Ghatotkacha ?" But confounded as they were, they did not stop ;

48. They also did not believe the words we uttered, as they were inspired with terror. Beholding them fly, the Pandavas winning victory,

49. Began to shout their war-cries, being joined by Ghatotkacha himself. They uttered continued yells of triumph, which became mixed with the blare of conchs and sound of drums.

50. Thus it was that your whole army was broken and routed in all directions by the wicked-souled son of Hidimva at the time when the sun set.

Thus ends the ninety-fifth chapter, the display of illussion by Hidimva's son, in the Bhisma-badha of the Bhishma Parva,

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CHAPTER XCVI.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. When that dreadful battle was over, king Duryodhana, approaching the son of Ganga, and saluting him with humility,

2. Began to describe everything that had taken place, namely, the victory won by Ghatotkacha, and the defeat he himself has suffered.

3. That invincible warrior, O king, then spoke these words, sighing repeatedly and addressing the grandsire of the Kurus namely Bhisma.

4. "Just as the son of Vasudeva has been relied upon by the foe, so relying upon yourself, I have commenced this dreadful war with the Pandavas, O lord.

5. My troops counting eleven Aukshahini in number, as also my own self, O grinder of foes, are all under your command.

9. Though thus supported, yet, O foremost of the Bharatas, I have been worsted in battle by the Pandava combatants headed by Bhimasena and dependent on Ghatotkacha.

7. This it is that is corroding my limbs like fire burning a withered tree. Therefore, O you of eminent parts, O slayer of foes, through your grace, I wish,

8. O gransire, to slay that worst of Rakshasas myself, mainly depending upon your invincible self. It behoves you to see that my wish is fulfilled."

9. Hearing, O foremost of the Bharatas, these words of the king, Bhisma the son of Santanu addressed these words to Duryodhana.

10, "Hear, O king the words that I shall speak to you, O scion of the Kuru race, about how you should conduct yourself, O grinder of foes.

11. O sire, O slayer of foes, you should ever carefully protect yourself in battle, under all circumstances. O sinless one, you should always engage with the very virtuous king Yudhisthira,

12. Or with Arjuna or with Bhimasena or with the twins Nakula and Sahadeva. Keeping in view the duty of a king, a king strikes another royal compeer.

13. Myself, Drona, Kripa, the son of Drona, Kritavarman of the Satwata race, Salya, Somadatta's son, the might car-warrior Vikarna,

14. Your heroic brothers headed by Dussasana,—we shall all fight with that highly puissant Rakshasa for your sake.

15—17. Or if you bear implacable hatred for that fierce prince of Rakshasas, let this ruler of earth namely Bhagadtta, who is equal to Indra in battle, encounter in battle that evil-minded one." Having thus addressed the king, Bhimsa eloquent in speech thus spoke to Bhagadatta even before that foremost of kings:—"Proceed, O mighty monarch, without delay, against the son of Hidimva, invincible in battle.

18. Putting forth all your energies do you resist that Rakshasa of cruel deeds before the eyes of these bowmen, even as Indra risisted Taraka in days gone by.

19. Your weapons are of celestial make and O represser of your foes, your prowess is divine. And before this, you have had encounters with many a host of Asuras.

20. O foremost of kings, you are a match for the Rakshasa in this fierce battle; and supported by your own divisions, O king, do you slay that foremost of Rakshasas."

21. Hearing these words of Bhisma the generalissimo of the Kouravas, Bhagadatta rushed towards the enemy uttering his war cries.

22. Beholding him rush like a mass of roaring clouds, the mighty car-warriors of the Pandava host inflamed with wrath advanced with impetuousity.

23. Bhimasena, Abhimanyu, the Rakshasa Ghatotkacha, the sons of Drupadi, Satyadhriti, Kshatradeva, and O sire,

24. Vasudeva, the ruler of the Chedis, the ruler of the Dasarnas,—all these warriors assaulted Bhagadatta. Bhagadatta also mounted on his elephant Supratika, charged these heroes.

25. Then ensued a dreadful combat of awful aspect, between the Pandava hosts and Bhagadatta's divisions, increasing the population of Death's domain.

26. Fleet arrows charged with energy and shot by car-warriors, O mighty monarch, began to fall on elephants and chariots.

27. Huge-elephants with rent temples and goaded on by their riders, approached and fell upon one another dauntlessly.

28. Excited to the highest pitch of fury and blind with shedding the temporal juice, those elephants approaching one another ripped one another open with the point of their tusks resembling hard bludgeons.

29. Horses, graced with long-flowing tails and mounted by lancers, urged on by their riders, vehemently dashed against one another totally undaunted.

30. Foot-soldiers struck by orther foot-soldiers with lances and darts, fell down on the ground by hundreds and thousands.

31. Car-warriors riding on their cars, O king, having slain many heroes with *Karnis* (barbed arrows) *Nalikas* (fire-arms) and shafts to began to vociferate their war-cries.

32. When that hair-stirring combat was thus raging, the fierce bowmen Bhagadatta assailed Bhimasena,

33. On his elephant with rent temples and with the temporal juice trickling down in seven distinct lines like so manay rillets flowing down the mountain breast.

34. That sinless one advanced on the neck of Supratika, scattering thousands of arrows, like the almighty Purandara riding on the Airavata.

35. That ruler of men afflicted Bhima with an arrowy down-pour, like clouds afflicting the mountains with a down-pour of rain at the end of the summer.

36. Then that fierce bowman Bhimasena excited with rage, slew with his showers of arrows those warriors numbering more than hundred who were engaged in protecting Bhagadattas feet.

37. Seeing them slain, the highly powerful Bhagadatta, inflamed with wrath, goaded his foremost elephant towards the chariot of Bhimasena.

38, Like an arrow shot from the bow-string, that elephant, O subduer of foes, directed by Bhagadatta, impetuously rushed against Bhimasena.

39. Beholding that elephant thus advance furiously, the mighty car-warriors of the Pandava host headed by Bhima assaulted it.

40. The five Kekaya brothers, Abhimanyu the sons of Draupadi, the heroic ruler of the Dasarhas, Kshatradeva, and O sire,

41. The ruler of the Chedis, and Chitraketu, all these powerful warriors wrought up with wrath, displaying their excellent weapons of celestial make,

42—44. Surrounded that single elephant on all sides. That huge elephant pierced with many shafts and shedding blood profusely, appeared beautiful like the king of mountains decked with red chalk solution. The ruler of the Dasarhas, mounted on an elephant prodigious like a mountain, dashed against the elephant of Bhagadatta. Beholding that elephant rush towards himself that foremost of elephants,

45. Namely Supratika withstood it like the banks of the ocean resisting its surging waves. Beholding the excellent elephant of

the high-souled ruler of Dasarha thus checked,

46. The troops of the Pandavas, all applauded Bhagadatta saying 'excellent' 'excellent' Thereupon the ruler of the Pragjyotisas waxing wrath, with fourteen lances,

47—48. Struck, O foremost of men, the elephant of the Dasarha king; these lances penetrating the fine armour and caparisons of gold covering the elephant's body, entered into it like snakes entering into their holes on ant-hills. That elephant, O foremost of the Bharatas, thus deeply pierced and extremely pained,

49. With its fury quenched, turned back with great vehemence; then that elephant uttering dreadful roars of agony ran,

50. Crushing the army to which it belonged, like the strong wind crushing the trees with its velocity. When that elephant of the Dasarha king was defeated, the mighty car-warriors of the Pandava host,

51. Uttering their war cries aloud, proeeeded for battle. Then placing Bhima at their head they assailed Bhagadatta,

52—53. Shooting arrows and weapons of various descriptions and shapes. Thereupon hearing the war-cries of those advancing and irate warriors longing for vengance, that fierce bowman Bhagadatta dauntless through rage, goaded his own elephant.

54. That foremost of elephants, thus urged on by the press and stroke of the toe and the hook, in that battle became destructive like the fire of dissolution.

55. Then, O king, the elephant careered, hither and thither, and crushed divisions of cars and elephants and horses mounted by cavalry-soldiers.

56. It also crushed foot-soldiers by hundreds and by thousands. Thus agitated by it, that mighty army of the Pandavas,

57. Contracted, O monarch, like a piece of hide held over a blazing fire. Beholding his own army thus routed by the highly intelligent Bhagadatta,

58. Ghatotkacha excited to the highest pitch of fury, rushed against the former. That being of fierce aspect, with countenance and eyes flashing fire,

59. Burning with rage, assuming a dreadful form, took up a resplendent trident capable of rending even the mountains.

60. Then that highly powerful hero desirous of slaying the elephant, hurled the lance, emitting scintillations of fire from all sides.

61. Beholding that lance swiftly course towards the elephant, the ruler of the Pragjyotisas, sped a dreadful crescent-shaped arrow of exceeding sharpness and effulgence.

62. Then with that arrow, that hero endued with energy, cut off the fierce trident; and that trident of golden effulgence then fell down on the ground divided in twain,

63. Like the mighty thunderbolt of Indra discharged by him, dropping through the skies. Then beholding that trident fallen and severed in twain, that ruler of the earth Bhagadatta,

64. Took up a lance furnished with a golden staff and blazing like the flames of fire, and then hurled it at the Rakshasa saying 'Stay' 'Stay.'

65. Beholding it course through the air like the thunderbolt itself, the Rakshasa lightly jumped up and caught hold of it uttering fierce war-cries.

66. Then before the very eyes of the Pragjyotisas, O Bharata, he broke it into pieces placing it on his thighs. This feat was indeed wonderful.

67. Beholding that mighty feat achieved by the puisssant Rakshasa, the celestials in the heavens, along with the Gandharvas and the sages were amazed.

68. The Pandavas also, O mighty monarch, headed by Bhimasena, filled the earth with their shouts of 'well-done' 'well-done.'

69. Hearing the roars of the delighted Pandavas of high soul, the highly powerful Bhagadatta that fierce bowman was unable to brook them.

70. Then stretching his mighty bow equal to the thunderbolt of Indra in effulgence, he assailed with vehemence the mighty car-warriors of the Pandavas,

71. Discharging, as he advanced, resplendent darts of exceeding sharpness and of the effulgence of fire. He pierced Bhima with one shaft and the Rakshasas with nine,

72. Abhimanyu with three, and the Kekayas with five. Then with a shaft of straight joints, shot from his bow drawn to its fullest length,

73. He pierced in that battle the right arm of Kshatradeva, and suddenly the latter's excellent bow with shafts fixed on the string fell down, loosend from the grasp.

74. Then again he pierced the five sons of Droupadi with five shafts, and inflamed with rage he slew the chargers of Bhimasena.

75. Then with three shafts he cut down Bhima's standard bearing the device of the lion, and with another three winged shafts he penetrated the latter's charioteer.

76. The charioteer Visoka thus deeply pierced and extremely pained by Bhagadatta in the conflict, squatted down on the terrace of the car, O foremost of the Bharatas.

77. Then O mighty monarch, that foremost of car-warriors Bhima, thus deprived of the use of his car, quickly leapt off from his excellent chariot wirh a mace in hand.

78. Beholding him with the uplifted mace resemble a crested mountain, your troops, O Bharata, were seized with panic.

76. At this juncture, O king, that son of Pandu, whose charioteer is Krishna, came destroying his foes right and left,

80. To that part of the field where those two foremost of the men, those two mighty car-warriors, viz Bhimasena and Ghatotkacha, father and son, were engaged with the ruler of the Pragyotisas.

81. Beholding his brothers, all mighty car-warriors, thus engaged in battle, that son of Pandu (Arjuna), O foremost of the Bharatas, joined the fight scattering his shafts on all sides.

82. Then that mighty car-warrior namely Duryodhana himself in all haste urged on his army teeming with chariots and elephants.

83. Thereupon that son of Pandu owning white steeds, rushed with velocity against the mighty army of the Kouravas that was speedily advancing.

84, Then in that combat, O Bharata, Bhagadatta also, crushing the ranks of the Pandavas with that elephant of his, assailed Yudhisthira himself.

85. Thereat, O sire, a fierce battle commenced between Bhagadatta on one side, and the Panchalas, the Srinjayas, and the Kekayas on the other, all with weapons upraised.

86. In the course of that combat, Bhimsena apprised Kesava and Arjuna of the slaughter of Iravat as it had happened.

Thus ends the ninety-sixth chapter, the prowess of Bhagadatta, in the Bhismabadha of the Bhisma Parva.

CHAPTER XCVII.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. Hearing his son Iravat slain, Dhananjaya, overwhelmed with grief and sighing like a snake,

2—3. Spoke, O king, these words addressing the son of Vasudeva, even on the field of battle. "Surely the high-minded Vidura of great wisdom divined beforehand this dreadful destruction of the Kurus and the Pandavas. It was therefore that he forbade king Dhritarastra.

4. Innumerable other heroes, O slayer of Madhu, have been slain by ourselves and the Kouravas in this sanguinary war.

5. For the sake of wealth, O foremost of men, vile deeds are being perpetrated. Fie on that wealth for the sake of which this destruction of kinsmen is being perpetrated.

6, Death is preferable, for him who has no wealth, to the acquistion of wealth by the slaughter of his kins-men. What good O Krishna, shall we reap, slaughtering these our kinsmen assembled together.

7. In consequence of the faults of Duryodhana and those of Sakuni the son of Suvala, and in consequence of the wicked counsels of Karna, the Kshatriyas are suffering destruction.

8. Now, O slayer of Madhu, do I realise what a great act of piety, O mighty-armed, one, did the king (Yudhisthira) do by begging of Suyodhana,

9. Either half of the kingdom or else five villages only. But the pervert Duryodhana turned deaf ears to our solicitations. Beholding these Kshatriyas, all brave warriors, prostrate on the surface of the earth.

10. I can not but reproach myself. Fie fie on the life of a Kshatriya. These Kshatriyas may consider me ineapable of battling any longer,

11. But, O slayer of Madhu, this battle with my kinsmen does not at all please me. However, swiftly drive the horses towards the army of the sons of Dhritarastra.

12. I shall cross this ocean of battle incapable of being crossed by the strength of my arms. Surely, O Madhava, this is not the time for the display of feminine sentiments."

13. Thus spoken to by the son of Pritha, that slayer of hostile heroes Kesava, urged on those cream-coloured steeds endued with the fleetness of the wind.

14. Thereupon a deafening uproar was set up by your troops, O Bharata, like that of the ocean lashed into fury by the wind in the day of the new moon or the full moon.

15. Then in the afternoon, O mighty monarch, the battle that was fought between Bhisma and the Pandavas, resembled in its din the rumble of the rain cloud Parjanya.

16. Then your sons, O king, surrounding Drona like the Vasus encircling Vasava, assailed Bhimasena.

17. Thereafter Bhisma the son of Santanu, Kripa the foremost of car-warriors, Bhagadatta and Susarman rushed against Dhananjaya.

18. The son of Hridika and Valhika both assailed Satyaki. King Amvastaka encountered Abhimanyu.

19. The rest of the warriors, O mighty monarch, engaged with other great car-warriors of the hostile party. Then commenced an awful engagement whose aspect was indeed terrible.

20. Bhimasena beholding your sons, O ruler of men, in battle, blazed forth in anger like the sacrificial fire blazing forth with clarified butter.

21. Your sons, O king, covered that son of Kunti with a shower of arrows like clouds covering a mountain with torrents of rain during the rainy season.

22. Then, O ruler of men, when thus covered with arrows by your sons, that hero Bhima, agile as a tiger, began to lick the corners of his mouth.

23. Thereafter, O Bharata, he felled Vyudoraska with a sharp arrow furnished with a head like that of a horse-shoe; and the latter was deprived of his life.

24. Then again with an well-tempered and well-sharpened broad-headed shaft, he felled Kundalin, like a lion felling a small deer.

25. Then Bhima fixed on his bow-string arrows well-tempered and of exceeding sharpness. Getting near your sons, O sire, he let these arrows go with great lightness and with good aim.

26. These arrows sped by that firm bowman Bhimasena began to overthrow your sons, all mighty car-warriors, from their seats.

27. Bhima felled Anaghristti, Kunaveda, Vairata, Deerghalochana, Deerghavahu and Kanadhwaja.

28. When falling, these heroes, O scion of the Bharata race, appeared beautiful like blossoming mango trees falling down in the spring.

29. Then considering the highly puissant Bhima to be the Destroyer incarnate, the rest of your sons, O ruler of men fled with haste.

30. Then Drona covered that hero (Bhima) who had been consuming your sons, with a shower of shafts, like showers of rain covering the mountain breast.

31. Then indeed we beheld the wonderful proewss of the son of Kunti, in as much as, though opposed by Drona himself, he succeeded in slaughtering your sons.

32. Just as a heifer bears the shower of rain falling from the skies, so did Bhima bear the arrowy downpour discharged by Drona, like one undaunted.

33. Really, O mighty monarch, Vrikodara achieved marvellous feats, in as much as he succeeded in slaying your sons and opposing Drona simultaneously.

34. Then the elder brother of Arjuna played amidst your heroic sons like, O monarch, a powerful tiger roving amidst a herd of deer.

35. Just a wolf, remaining inside a herd of cattle, chases and terrifies them, so, in that battle, did Vrikodara crush and frighten your sons.

36. The son of Ganga, Bhagadatta, the mighty car-warrior Gotami's son, all opposed in battle Arjuna himself the son of Pandu.

37. Then that *Atiratha* checking the enemies' weapons with his own weapons, despatched many mighty heroes of the hostile rank to the regions of Death.

38. Then Abhimanyu with his shafts, deprived that foremost of car-warriors, viz king Amvasta of world-wide fame, of his car.

39. Deprived of his car and wounded by the illustrious son of Subhadra, he quickly jumped down from his car in shame and O lord of men.

40. Hurled his sword at the high-souled son of Subhadra. Thereafter that highly-powerful hero ascended the car of the son of Hridika.

41. Then that slayer of hostile hero, namely Abhimanyu, versed in all the modes of warfare, beholding the swiftly advancing sword, evaded its strake by the agility of his movements.

42. Beholding the sword thus baffled by the son of Subhadra, in that battle, the troops, O ruler of men, set up an uproar crying 'well-done' 'well-done.'

43. Other warriors of the Pandava host headed by Dhrishtadyumna himself, engaged with your warriors; so also your warriors fought against the troops of the Pandavas.

44. Then when they were thus slaughtering one another mercilessly and achieving feats difficult of being accomplished, fierce was the battle that raged between your and their warriors.

45. In that battle the warriors, O sire, dragging one another by the hair, fought on striking one another with their finger-nails, their teeth, their blows and thighs,

46. Their sabres and palms and sinewy arms. Availing themselves of one another's weaknesses, they despatched one another to the regions of Death.

47. Father slew son and son slew father. In that battle men fought on making the best use of all their limbs.

48. Beautiful bows with their staves decked with gold, O Bharata, loosened from the hold of slain warriors, and precious ornaments,

49. And whetted shafts furnished with golden or argentine wings and cleansed with oil and resembling snakes that have recently cast of their slough, shone on the field (as they lay scattered thereon).

50. Swords with hilts made of ivory and decked with gold, and bucklers, belonging to bowmen, embossed with gold, lay scattered on the field, loosened from the grasp of their wielders.

51. Lances and darts and battle-axes, and javelins, all decked with gold and of golden hue,

52. And, O sire, beautiful coats of mail, heavy and light bludgeons, maces, battle-axes and small arrows,

53. And diverse-sharped, caparisons for elephants, and *chamaras* and fans and numerous bows variegated and decorated with gold, lay scattered on the field.

54. Men lying on the field with diverse weapons in grasp looked as if alive, though those mighty car-warriors were all deprived of the vital breaths.

55. With their bodies crushed with strokes of maces, their heads smashed with the blows of bludgeons, and thoroughly mangled by the cars and elephants and steed, men lay on the field.

56. Then the surface of the earth covered over with carcasses and corpses of of men and elephants and steeds, appeared, O king, as if covered with hillocks.

57.—58 The field of battle was strewn over with fallen darts, swords, arrows, lances, sabres, axes, piked stakes, iron crows, battle-axes, clubs and bludgeons, and *Sataghnees* and bodies mutilated with weapons.

59. O slayer of enemies, the earth covered with some warriors silent in death, with others weltering in their blood and with some again moaning feebly, became highly beautiful.

60—61. O Bharata, the field of battle assumed a beautiful aspect, being strewn over with arms of mighty warriors smeared with sandal-paste and adorned with leathern fences and bracelets, as also with well-shaped thighs resembling the trunks of elephants, and with severed heads of large-eyed combatants, graced with gems and ear-rings.

62. Covered over with blood-soiled armours and golden ornaments, the field of battle appeared most beautiful as if scattered over with fires of mild flames.

63. With ornaments of various kinds loosened from their places, with bows fallen about, with shafts of golden wings lying about,

64. With many broken cars decked with rows of bells, with numerous slain steeds bespattered with gore and their tongues protruding,

65. With car-bottoms, and standards, quivers, pennons, huge milk-white conchs, belonging to mighty warriors,

66. With trunkless elephants, scattered on the field, the earth appeared charming like a damsel adorned with various sorts of ornaments.

67—68. Then also with other elephants pierced with lances and pained to the extreme, and repeatedly uttering shrieks of agony with their trunks, the field of battle appeared beautiful as if covered with moving mountains. With blankets of various colours, and caparisons of elephants,

69. With well-shaped hooks having their handles decked with lapises, with bells of huge elephants scattered here and there,

70. With clean housings of wonderful workmanship, with the skins of *Ranku* deer, with beautiful neck-laces and golden girths,

71. With many broken implements of war, with golden darts, with many gold-fringed breast-plates of steeds soiled with dust,

72. With severed arms of horse-soldiers, adorned with bracelets and scattered about, with well-polished lances of keen-points and with resplendent swords,

73. With variegated turbans fallen off and lying about, with wonderful crescent-shaped arrows of golden effulgence,

74. With housings of steeds, with skins of *Ranku* deer, torn and soiled, with beautiful and precious gems that had graced the turbans of the kings,

75. With umbrellas, and *chamaras* and fans scattered about, with moon-like or lotus-like faces of warriors conspicuous with charming ear-rings,

76. And graced with well-clipped beards, and beautified, O king, with *Kundalas* of golden effulgence,

77. The earth looked like the sky bespangled with the stars and the planets. Thus, O Bharata, the two mighty armies crushed one another,

78. Encountering one another in battle. When, O Bharata, the two armies were crushed and exhausted and completely broken,

79. The hideous pall of night fell over the earth and the fight could no longer be discerned. Then the Kurus and the Pandavas withdrew their forces from the field.

80. When that hideous night, fierce and dreadful, set in, both the Kurus and the Pandavas, having withdrawn their forces, entered their encampments and retired to their respective tents.

Thus ends the ninety-seventh chapter, the withdrawal of the forces in the eighth day's fight, in the Bhisma-badha of the Bhisma Parva.

CHAPTER XCVIII.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. Then king Duryodhana, Sakuni the son of Suvala, your son Dussasana and the invincible son of Suta,

2. These assembled together, O monarch, began to consult as to 'how could the sons of Pandu with their partisans be conquered in battle.'

3. Thereafter king Duryodhana, addressing the son of Suta and the highly powerful son of Suvala, spoke to all his counsellors thus :—

4. "Even Drona, Bhisma, Kripa, Salya, and the son of Somadatta cannot withstand the sons of Pritha in battle. I know not what the cause may be.

5. Thus unslain, they (the Pandavas) are every day reducing my troops in great number. Therefore, O Karna, I am becoming weaker in strength, and my store of weapons is also being exhausted.

6. I am deceived by the warlike Pandavas, who cannot even be slain by the celestials themselves. I am doubtful of the means as to how to smite them down in battle." To these words of the ruler of men, O king, Suta's son replied :—

Karna said :—

7. "Grieve not, O foremost of the Bharatas, I will compass your pleasure. Let Bhisma the son of Santanu be speedily withdrawn from the battle.

8. When, O scion of the Bharata race, the son of Ganga shall cease to fight, and when he shall lay aside his weapons, I will slay the sons of Pritha together with all the Somakas,

9. In the battle even before the eyes of Bhisma himself. O king, I pledge my troth for this. Bhisma always uses the Pandavas liniently.

10. Bhisma also is incapable of conquering these mighty-car-warriors (the Pandavas) in battle. Moreover Bhisma is proud in battle and is very fond of battle.

11. How could he, O sire, then conquer the Pandavas who have mustered a mighty force. Therefore, without the least delay, hying yourself towards the tent of Bhisma,

12. Persuade that venerable and old hero to lay aside his weapons. Thus when Bhisma will lay aside his weapons, you shall see the Pandavas slain,

13. With all their kinsmen and allies, by my single self in battle"

Sanjaya said :—

Thus spoken to by Karna, your son Duryodhana,

14—15. Then said these words addressing his brother Dussasana :—'Look to it, O Dussasana, that all my retinue may without delay be dressed and ready'. Having thus spoken, O king, to Dussasana, that ruler of men addressed Karna saying :

16. "Having persuaded that foremost of men, Bhisma, to withdraw himself from the battle, I shall soon come back to you, O represser of foes.

17. When Bhisma will be withdrawn from the fight, you shall slay the Pandavas

in battle." Then, O ruler of men, your son, without any more loss of time, set out,

18—19. Accompained by his brothers, and looking like Indra surrounded by the celestials. Thereafter, his brother Dussasana, helped that foremost of kings equal to a tiger in strength, to mount on his steed. Decked with bracelets, with a diadem on his head, and, O king, his arms graced with other ornaments,

20—22. That son of yours, O monarch, shone brightly as he went towards Bhisma's tent. Smeared with fragrant sandal paste of the colour of *vandi* flowers and of the effulgence of gold, and vested in dirtless raiments, and proceeding with the playful gait of the lion, O king, Duryodhana appeared beautiful like the bright-rayed orb of day in the skies. As that foremost of men (Duryodhana) proceeded towards the tent of Bhisma,

23. Numerous fierce bowmen of world-wide fame with bows in hand, as also his brothers all mighty bowmen, followed him like the celestials following Vasava.

24. Mounted on other horses, elephants and chariots, other foremost of men, O Bharata, surrounded him on all sides.

25. Many of his friends bearing weapons came there for protecting the king, and they accompained him like the celestials accompanying Indra in heaven.

26. Thus honoured by the Kurus, that highly puissant king of the Kurus repaired to the son of Ganga of illustrious fame.

27—28. Followed and surrounded by his uterine brothers, he proceeded, raising his right arm sinewy like the trunk of the elephant and capable of crushing all his foes, and therewith accepting the homages offered by men on all sides with their raised and folded palms.

29. He heard sweet words uttered by the assembled inhabitants of various countries. That illustrious one was applauded and eulogised by the bards and ministrels.

30—31. That lord paramount of all men honoured all these men in return. Many high-souled persons then sorrounded him on all sides with golden lamps, lighted and fed with fragrant oil. Thus surrounded by those lighted lamps made of gold, king Duryodhana,

32. Shone resplendent like the moon surrounded by blazing mighty planets. Then attendants, graced with golden turbans, and bearing canes and *Jharjharas* in their hands,

33. Gradually cleared the crowd that surrounded the king on all sides. Thereafter, the king, reaching the beautiful tent of Bhisma,

34. And then descending from his horse, that ruler of men approached Bhisma. Thereafter doing obeisance to Bhisma, he seated himself on a beautiful seat,

35. Made of gold, of exquisite workmanship and overspread with an excellent coverlet. Then he thus spoke to Bhisma, with his palms folded, his voice choked in grief and his eyes bathed in tears.

36. "Relying upon you, O slayer of foes, we are even capable of vanquishing in battle the celestials and the Asuras united together, with Indra at their head,

37. What to speak of the sons of Pandu though they may be warlike and supported by their friends, allies, and kinsmen. Therefore, O son of Ganga, O lord, it behoves you to be merciful on me.

38. Do you slay the heroic sons of Pandu like the great Indra slaying the Danavas. 'O monarch, I shall slaughter all the Somakas,

39. The Panchalas, the Kekayas, along with the Karushas, O Bharata.' These were your words to me, verify them by slaying the assembled sons of Pritha,

40. As also the Somakas, all fierce bowmen. Prove, O Bharata, the truth of your words. But if out of mercy, or out of your hatred, O lord,

41. For my unfortunate self, you are inclined to spare the sons of Pandu, then permit Karna, that ornament of battle, to join the fight.

42. He will conquer the sons of Pirtha together with all their friends, allies and kinsmen." Having thus spoken, your royal son Duryodhana stopped, without saying no other word to Bhisma of dreadful prowess.

Thus ends the ninety-eighth chapter, the colloquy between Bhisma and Duryodhana, in the Bhisma-badha of the Bhisma Parva.

CHAPTER XCIX.

(BHISMA-BADHA PARVA):—*Contd.*

Sanjaya said:—

1. Thereupon the high-souled Bhisma, thus deeply pierced by the dagger-like words of your son and overwhelmed with grief, spoke not even a single disagreeable word to your son.

2. Thus mutilated with those 'wordy daggers' and sighing like a snake, and meditating for a while, and possessed with rage and sorrow,

3. And raising, out of wrath, his two eyes, as if, O Bharata, desirous of consuming the universe with the celestials, the Gandharvas, and the Asuras, that foremost of those learned in the ways of the world (viz Bhisma),

4. Coolly addressed these words to your son:—"Why, O Duryodhana, are you piercing me with these harrowing words of yours,

5. Me who am ever endeavouring, to the best of my abilities, to accomplish what will be for your benefit, me who am ready to lay down my very life in battle, for doing good to you?

6. Is not this the sufficient indication (of his invincibility) that heroic son of Pandu (Arjuna), gratified Agni by allowing it to consume the Khandava forest, after having vanquished his opponents in battle?

7. When, O mighty-armed hero, that son of Pandu released, with force, you captured by the Gandharvas, that indeed is indication enough (of his prowess.)

8. On that occasion, when all your uterine brothers of great heroism, as also, O lord, Radha's son of Suta race had fled forsaking you, the rescue effected by Arjuna is indeed indication enough of his prowess.

9. That in the kingdom of Virata, single-handed, he encontered our assembled host is indication enough.

10. That vanquishing the wrathful Drona and myself in battle, he succeeded in taking off our raiments, is indication enough.

11. That he conquered the great bowman, the son of Drona, as also the son of Saradwata on the occasion of the capture of Virata's kine, is indeed indication enough.

12. That conquering Karna ever bragging of his manliness, he gave his robes to Uttara is a sufficient indication.

13. That the son of Pritha vanquished in battle the Nivatakavacha brothers difficult of vanquishment by Indra himself is indication enough of his valour.

14. What man is capable of conquering the mighty son of Pandu, who is protected by the Protector of the worlds, the wielder of the conch, discus and the mace divine.

15. The son of Vasudeva is of infinite prowess, and is the Destroyer of this creation. He is the Lord of all, the God of Gods, the Supreme Soul and Eternal.

16. Diversely, O king, has He been described by Narada and other illustrious sages. But through your folly, O Suyodhana, you do not seem to recognise what you should do and what you should not.

17. A man on the brink of death sees everything to be made of gold; so also, O son of Gandhari, you see everything to be invested with a yellow hue.

18. You have yourself sowed implacable enmity between yourself on the one side and the Pandavas and Srinjayas on the other. Let us now see you fight with them in battle. Display your manliness.

19. I, however, O foremost of men, shall slay the assembled Panchalas and Somakas excepting only Sikhandin.

20. Either slain by them in battle, I shall go to the mansion of Death or slaying them I shall afford delight to you.

21. In the palace of Drupada, Sikhandin was first born as a woman; then through the virtue of a boon he became a male being. This one is the Sikhandini of old.

22. Even if I were to loose my life, O Bharata, I shall not slay him. This one is the same Sikhandini whom the creator made a female.

23. Pass the night in tranquil sleep, O son of Gandhari; tomorrow I shall fight a terrible fight, of which men shall speak so long as the earth will endure."

24. Thus spoken to, your son, O ruler of men, came out and saluting the reverend signor, with his head, he (your son) repaired to his own tent.

25. Thereafter the king, reaching his own tent, and ordering his illustrious officers to retire, that destroyer of foes entered his own camp.

26. There in his tent that ruler of men passed the night. When the night had passed away, the king, rising at the break of day,

27. Ordered, his royal warriors saying:—'Arrange the forces in battle-order. To-day, waxing irascible in battle, Bhisma shall slay the Somakas.'

28. Having heard those copious lamentation of Duryodhana in the night, and regarding them, O king, as commands to himself,

29. The son of Santanu was greatly depressed; and he censured the life of dependency and reflected for a long time, desirous of encountering Arjuna in battle.

30. Coming to know from outward expressions what the son of Ganga had been thinking of, Duryodhana, O mighty monarch ordered Dussasana saying:—

31. "O Dussasana, without delay draw up our chariots for protecting Bhisma. Urge to battle all our two and twenty divisions.

32. Even that for which we have been longing all these years, have now come to pass, viz, the slaughter of the Pandavas with all their troops and the acquisition of the kingdom by ourselves.

33. Therefore, I now consider our highest duty to be the protection of Bhisma. Protected and assisted by us, he will slay the Parthas in battle.

34. That pure-souled one had said:—'I will not slay Sikhandin; for this one was a female before, O king, so I should avoid him in battle.

35. All the world know, that to compass the pleasure of my father, O mighty armed one, I formerly relinquished a swelling kingdom and the company of woman.

36. Therefore, O foremost of men, I will not slay in battle females or those who were females before. I tell this truly.

37. Before the commencement of the battle I have told you,—and you have heard —that this Sikhandin was born formerly as a female and was called Sikhandini.

38. Born as a female child she has come to be a man. If now I am to fight with him I will sped my shafts towards him on no account.

39. I will, O sire, slay all other Kshatriyas in battle, who, desirous of victory to the Pandavas, shall happen to encounter me in the van of the battle.'

40. Thus did that foremost of the Bharatas, accomplished in the vedas, namely the son of Ganga address me. So I consider our foremost duty to be the protection of Ganga's son to the best of our abilities.

41. If left unprotected, in a great forest, even a wolf can slay a lion. We should not allow Ganga's son to be slain by Sikhandin like a lion slain by a wolf.

42. Our maternal uncle Sakuni, Salya, Kripa, Drona, and Vivinsati, should protect, putting forth their best energies, the son of Ganga. If he is duly protected, victory indubitably will be ours."

43. Hearing these words of Duryodhana, all those warriors surrounded on all sides with a host of cars, the son of Ganga.

44. Then your sons, surrounding Ganga's son, proceeded to battle shaking the earth and the heavens and agitating the Pandavas.

45. The mighty car-warriors of the Kurus, clad in armour, and supported by those cars and many elephants, formed themselves in battle-array encircling Bhisma.

46. Protecting that mighty car-warrior Bhisma, they stood like the celestials protecting the wielder of the thunder-bolt in the battle between themselves and the Asuras.

47—49. Thereafter king Duryodhana addressing his brothers once more said:—"Yudhamanyu protects the left wheel of Arjuna's chariot and Uttamaujas protects the right. Thus protected, Arjuna protects Sikhandin. O Dussasana, so arrange, that Sikhandin, thus protected by Arjuna, may not slay Bhisma left unprotected by ourselves." Hearing the words of his brothers, your son Dussasana,

50. Placing Bhisma at the van proceeded to battle, surrounded by the troops. Beholding Bhisma thoroughly encompassed by a host of cars,

51. Arjuna, the foremost of car-warrior said to Dhristadyumna;—"Let, O Prince of the Panchalas, Sikhandin, that foremost of men be placed face to face with Bhisma. I myself will be his protector, O prince.

Thus ends the ninety-ninth chapter, the colloquy between Duryodhana and Dussasana in the Bhisma-badha of the Bhisma Parva.

CHAPTER C.

(BHISMA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Thereafter, Bhisma the son of Santanu advanced with his troops; and he formed his own troops in the array known as *Sarvatobhadra.*

2. Kripa, Kritavarman, the mighty car-warrior Saivya, Sakuni, the ruler of the Sindhus, and Sudakshina, the ruler of the Kamvojas,

3. All these, O Bharata, accompanied by Bhisma, and along with your sons stationed themselves in the van of all the troops, and in the very head of the Kaurava array.

4. Drona, Bhurisravas, Salya and Bhagadatta, O sire, clad in mail, stood defending the right wing of that array.

5. Aswathaman, Somadatta, and the two princes of Avanti, both mighty car-

warriors, supported by a large division, defended the left wing.

6. King Duryodhana, surrounded by the Trigarttas on all sides, stood, O monarch, O Bharata, in the centre of the array facing the Pandavas.

7. That foremost of car-warriors Alamvusha, and the mighty car-warrior Srutayulha, cased in armour, stood in the rear of the array behind all the troops.

8. Thus, O Bharata, your warriors, having formed this mighty array and cased in armour, appeared as if leaping forward.

9. Then king Yudhisthira and that son of Pandu, Bhimasena, and Nakula and Sahadeva the two sons of Madri,

10. All cased in mail, stood in the van of their array at the front of all the troops. Dhristadyumna, Virata, the mighty car-warrior Satyaki.

11. All these warriors stood prepared for battle, with their mighty divisions desirous of destroyiug the ranks of the enemy. Sikhandin, Arjuna, the Rakshasa Ghatotkacha,

12. The mighty-armed Chekitana, the highly puissant Kuntivoja, all these, O mighty monarch, stood ready for fight, surrounded by their large divisions.

13. That fierce bow-man Abhimanyu, the highly powerful Drupada, and the Kekaya brothers, cased in armour, stood ready for combat.

14. Thus the heroic Pandavas forming this mighty and invincible counterarray, stood, cased in mail, prepared for the ensuing struggle.

15. Your warriors, O king, supported by large divisions and placing Bhisma at their head, charged, putting forth all their energies, the sons of Pritha on the field.

16. So also, O king, the Pandavas headed by Bhimasena himself, and desirous of wining victory, rushed to battle with a view to encounter Bhisma.

17. With their war-cries and confused uproars and the blare of *Krakachas* and sound of drums, cymbals, cow-horns, and *panavas*, and the roars of their elephants.

18. And with fierce yells, the Pandavas rushed to battle. With the sound of our drums, cymbals, conchs, *Dunduvis*,

19. With fierce war-cries, and other kinds of shouts, hastily did we advance to meet the foe,

20. All inflamed with rage. Thereupon ensued an awful and fierce engagement, in which the soldiers, rushing at one another, smote one another down.

21. Then the earth began to tremble with the loud din. Birds uttering fierce shrieks hovered over our heads.

22. The sun that had risen in all splendour, now became bedimmed in effulgence; and dreadful winds began to blow portending ominous results.

23. Fearful jackals yelling terribly roved there, harbingering, O mighty monarch, a great carnage.

24. The points of the compass, O king, appeared to be blazing, and showers of stone began to fall, as also showers of bones mixed copiously with blood.

25. Tears dropped from the eyes of the animals that were all weeping; and O ruler of men, preyed upon by anxiety, they frequently discharged urine.

26. O foremost of the Bharatas, fierce war-cries of heroes were drowned by the terrible uproar uttered by Rakshasas and cannibals.

27. Jackals, vultures, crows and dogs yelling various shrieks, began, O sire, to pounce and swoop down upon the ranks of soldiers.

28. Blazing meteors, striking against the solar disc, began to drop down suddenly on earth portending mighty terrors.

29. Thereafter the two mighty arrays of the Pandavas and the Kouravas, during that dreadful fight, began to shake owing to the tremendous din produced by the blare of conchs and the sound of drums, like forests shaken by the tempest.

30. The din that was produced by the two armies teeming with royal warriors, and horses, which have encountered each other in an inauspecious moment, became deafening, like that made by the ocean when it is lashed into fury by the tempest.

Thus ends the hundredth chapter, the sighting of omens, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CI.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. Thereafter the generous hero Abhimanyu borne by excellent steeds of tawny colour, rushed against the mighty divisions of Duryodhana,

2—3. Showering an arrowy downpour like the clouds showering rain. All your warriors, O scion of the Kuru race, were

not able to resist that slayer of foes, that enraged son of Subhadra, who had then, armed with weapons, plunged into the illimitable ocean of the Kaurava army.

4. Arrows capable of crushing the foes, O king, being discharged by him in that battle, conveyed many heroic Kshatriyas to the mansion of the king of the departed.

5. Inflamed with rage, Subhadra's son discharged in that battle fierce arrows that resembled the mace of Death, and blazing snakes of virulent venom.

6. That son of Phalguna, soon shattered into pieces may cars with their rider and many elephant-warriors with the elephants they rode upon.

7. When he was achieving these wonderful feats in battle, the rulers of earth greatly delighted worshipped and applauded the son of Phalguna.

8. That son of Subhadra, O Bharata, scattered your divisions, like the tempest scattering a heap of cotton on all sides in the firmament.

9. Thus scattered by him, your troops, O Bharata, could not find a protector, like elephants sunk deep in mire.

10. Thus routing all your troop, O foremost of men, Abhimanyu stood, O king, like a blazing fire with not a streak of smoke.

11. Your troops, O king, could not bear that slayer of foes, like insects failing to bear a blazing fire, when urged on by Fate.

12. That mighty car-warrior of the Pandava host smiting all his opponents, appeared like Vasava the wielder of the thunder-bolt.

13. His bow of golden stave, moving on all sides, appeared beautiful, O king, like flashes of lightning illumining the rain-clouds.

14. Arrows, well-sharpened and well-tempered, shot from that bow, in that battle, appeared, O king, like flights of bees coming out from a blossoming tree in a forest.

15. When that high-souled son of Subhadra thus careered through the field on his car of golden sides, his foes could not detect any weakness in him.

16. Confounding Kripa, Drona, Drona's son of great prowess, and the ruler of the Sindhus, that fierce bow-man began to move with celerity and grace on the field of battle.

17. When, O Bharata, he thus consumed your ranks, I saw his bow drawn as to resemble a circle and the solar disc of effulgence.

18. Beholding him fall upon them with celerity, the heroic Kshatriyas considered, in consequence of the feats accomplished by him, that the world contained two Phalguna.

19. Thus crushed by him, O monarch, the mighty army of the Bharatas, reeled here and there like a woman intoxicated with drink.

20. Thus shattering the mighty hostile army and causing the mighty car-warriors to tremble, the delighted his forces like Vasava (delighting the gods) having conquered Maya.

21. Crushed by him, your troops in that battle, uttered terrible cries of distress resembling the rumbling of the rain clouds.

22. Then O Bharata, hearing that fierce distressful shriek uttered by your troops, that resembled the roar of the tempest-tossed ocean in a Parva,

23. Your son Duryodhana, O king, addressing Rishyasringa's son said:—'Single-handed the nephew of Krishna, O mighty-armed hero, like a second Phalguna,

24. Is tossing in rage my army like Vritra tossing the celestial host. I do not see any other efficacious medicine for him in battle,

25. Save and except, O foremost of the Rakshasas, your ownself who have seen the end of all learning. So encountering without delay the heroic son of Subhadra, do you slay him in battle.

26. We on the other hand headed by Bhisma and Drona shall slay Arjuna in battle." Thus spoken to that prince of the Rakshasas, possessed of might and prowess,

27. Complying with the commands of your son, speedily rushed to battle uttering deafening roars like those of clouds in the rainy season.

28. In consequence of those fierce roars of his, the mighty army of the Pandavas became agitated in all parts, like the ocean becoming agitated by the tempest.

29. Many were they, O king, who terrified at his roars, fell down on the surface of he earth giving up their dear lives.

30. The nephew of Krishna, filled with delight grasping a bow with arrows fixed on the string, rushed against the Rakshasa, as if dancing in the terrace of his car.

31. Then that Rakshasa, encountering the son of Arjuna, began to crush, in rage, the latter's divisions even, those that were not far from him.

32. Thus slaughtering the vast army of the Pandavas, the Rukshasa rushed at it like Vala rushing at the celestial host.

33. Great was the carnage that was produced, O sire, in the ranks of the enemy, when they were assailed and slaughtered by the Rakshasa of fearful aspect.

34. Then with a thousnnd arrows, the Rakshasa routed the vast army of the Pandavas, displaying the superiority of his prowess.

35. Thus slaughtered by that Rakshasa of dreadful expression, the division of the Pandavas fled in all directions out of great apprehension.

36. Thus crushing the troops in battle like an elephant crushing a lotus, that highly puissant Rakshasa rushed against the sons of Draupadi.

37. Thereat inflamed with rage, the sons of Draupadi, all mighty bowmen accomplished in smitting down the foe, rushed against the Rakshasa, like the five planets rushing at the sun.

38. Then that foremost of the Rakshasas sorely afflicted by those warriors endued with prowess, appeared like the moon afflicted by the five planets at the time of the dreadful dissolution at the end of a Yuga.

39. Then the highly powerful Prativindhya penetrated the Rakshasa with whetted arrows, sharp as battle axes and with keen points.

40. With his armour penetrated by those arrows, that foremost of the Rakshasas appeared beautiful like a mass of rain cloud fringed by the rays of the solar orb.

41. Struck with those arrows furnished with golden wings, the son of Rishyasringa, O king appeared beautiful like an immovable hill with its crest on fire.

42. Thereafter the five brothers, in that fierce conflict, afflicted that foremost of the Rakshasas, with whetted shafts furnished with golden wings.

43. Thus pierced by those dreadful arrows resembling furious snakes, Alamvusha, O king, became infuriated like a prince of elephants.

44. Thus, O monarch, deeply pierced and sorely afflicted by those mighty car-warriors within a few moments, the Rakshasa remained unconscious in a swoon for a long time.

45. Thereafter regaining consciousness, and swelling through fury to double his dimensions, the Rakshasa cut off the bows, arrows and standards of his adversaries.

46. Then that mighty car-warrior Alamvusha as if dancing on the terrace of his car, wounded every one of the brothers with five shafts each, smiling all the while.

47. Then that highly powerful Rakshasa excited to the highest pitch of fury slew the steeds and charioteers of his high-souled foes, with great activity.

48. Then again, waxing wroth, he pierced them with arrows duly-whetted, of diverse shapes, and discharged by hundreds and thousands.

49. Then that Rakshasa that ranger of the nights, depriving those mighty champions of their cars, rushed against them desirous of slaying them.

50 Seeing his brother thus afflicted by the wicked-souled Rakshasa in battle, the son of Arjuna rushed against the former.

51. Then between them commenced a combat that resembled that between Vritra and Vasava. Your troops as also those o! the Pandavas, all mighty car-warriors, then began to look at that fight.

52. Those two highly powerful heroes, O monarch, meeting one another in dreadful fight, both burning with rage and with eyes red in rage,

53. And both resembling the All-destructive fire, began to eye one another. That encounter between them became dreadful and destructive of forces, like that in the days of old, between Sakra and Samvara, during the battle between the gods and the demons.

Thus ends the hundred and first chapter, the commencement of the ninth day's fight, the encounter between Alamvusha and Abhimanyu, in the Bhismabadha of the Bhisma Parva.

CHAPTER CII.

(BHISMA-BADHA PARVA.)—*Contd.*

Dhritarastra said :—

1. How, O descendant of the Bharata race, did Alamvusha fight with the heroic son of Arjuna who had been slaying mighty car-warriors in battle?

2. How did also the son of Subhadra that slayer of hostile heroes, fight with the son of Rishyasringa? Describe all this in detail to me as it actually happened in the battle.

3—4. What did also Bhima, that foremost of car-warriors and the Rakshasa Ghotatkacha and Nakula and Sahadeva and the car-warriors Satyaki and Dhananjaya do to my troops in that battle? Tell me all this truly, O Sanjaya, for you are well-acquainted with the incidents of the battle.

Sanjaya said:—

5. I shall describe to you, O sire, in detail, the hair-stirring battle that was fought between the prince of the Rakshasas and the son of Subhadra;

6. As also the prowess that Arjuna and Bhimasena the son of Pandu, and Nakula and Sahadeva did display in battle;

7. As also how your warriors, headed by Bhisma and Drona, fearlessly achieved many wonderful feats in battle.

8. In that battle uttering fierce roars at Abhimanyu the mighty car-warrior, Alamvusha, repeatedly challenging the former,

9. Rushed at him saying "Stop, Stop." Abhimanyu also, incessantly roaring like a lion,

10—11. Rushed at that mighty bowman, the son of Rishyasringa, that implacable enemy of his father. Thereupon these two foremost of car-warriors, man and Rakshasa, impetuously met one another on their respective cars, like a deity and a Danava. The foremost of the Rakshasas was possessed of illusive powers while Phalguna's son was accomplished in the use of celestial weapons.

12. Thereafter, O mighty monarch, Krishna's nephew, piercing the son of Rishyasringa with three shafts of exceeding sharpness, again pierced him with five.

13. Thereupon Alamvusha, inflamed with rage, pierced Krishna's nephew on the breast with nine swift-coursing shafts, like a guide piercing a huge elephant with the hook.

14. Then that ranger of the night, endued with great lightness, afflicted Arjuna's son in battle, O Bharata, with thousands of arrows.

15. Thereat Abhimanyu, waxing wroth, with nine straight-knotted and whetted shafts, pierced that foremost of the Rakshasas on his broad chest.

16. Those shafts, then piercing through his body, penetrated into his very vitals. His body mangled with those shafts, the foremost of the Rakshasas appeared beautiful,

17. Like a mountain overgrown with blossoming *Kinsuka* trees. Struck with those arrows furnished with golden wings, that highly powerful,

18. And foremost Rakshasa, appeared beautiful like a mountain on fire. Thereupon, O monarch, the vindictive son of Rishyasringa, waxing wroth,

19. Pierced, with winged shafts, that nephew of Krishna, who resembled the great Indra himself. Those sharp arrows, resembling the rod of Death, discharged by the Rakshasa,

20. Piercing through Abhimanayu, penetrated the surface of the earth. So also, gold-decked arrows shot by the son of Arjuna,

21. Piercing Alamvusha entered the earth. Then the son of Subhadra with his straight shafts,

22. Compelled the Rakshasa to turn his face away from the field, like Sakra repulsing Maya in the great battle between the celestials and the Asuras. Thus repulsed and afflicted by the foe in battle, the Rakshasa,

23. That afflicter of enemies, created a veil of impenetrable darkness through his illusive prowess. Then, O ruler of men, every body was covered by the gloom;

24. And none was able to discern Abhimanyu, or his friends or enemies. Then, beholding that palpable darkness of great fearfulness, Abhimanyu,

25. That delighter of the Kuru race, invoked into existence the solar weapon of great effulgence. Then, O monarch, the world was again disclosed to the sight.

26—27. And with that weapon Abhimanyu destroyed the illusion of that wicked-souled Rakshasa. Then waxing wroth, that foremost of men, endued with great prowess, covered the prince of the Rakshasas in that battle with a net-work of straight-knotted shafts. Various other kinds of illusion was created by that Rakshasa;

28. But Phalguna's son, of immeasurable soul, and versed in the use of all weapons, destroyed them all. Then the Rakshasa, his illusions all neutralised, and himself afflicted with shafts,

29. Fled out of fear, forsaking his chariot even where he was. When that Rakshasa, ever fighting unfairly, had been thus speedily vanquished,

30. The son of Arjuna began to crush your troops in battle like an infuriated excellent elephant agitating a lake having lotuses blooming in its waters.

31. Thereupon Bhisma the son of Santanu beholding the troops thus routed by the son of Subhadra, checked the latter with a mighty shower of arrows.

32. Then the mighty car-warriors of the Dhritarastra's host encircling that single hero, began to pierce him forcibly with many arrows.

33. Thereat that hero (Abhimanyu) equal in prowess to his father and to the son of Vasudeva in strength and powers,

34. That foremost of all wielders of weapon, performed in battle many a wonderful feat worthy of his father and his maternal uncle.

35. Thereupon that heroic Dhananjaya, highly enraged, desirous of rescuing his son, rushed to the spot where the latter was, slaying your troops as he came.

36. So also, O monarch, your sire Devavrata encountered the son of Pritha in battle, like Rahu meeting the lustrous orb.

37. Thereupon, O ruler of men, your sons with cars, steeds, and elephants, surrounded Bhisma in battle and began to protect him.

38. So also, O king, the Pandavas, clad in mail, surrounding Dhananjaya, O foremost of the Bharatas, began to put forth all their energies in battle.

39. Then, O king, the son of Saradwata, who was stationed in front of Bhisma, pierced Arjuna with a number of twenty-five arrows.

40. Rushing against him like a tiger rushing against an elephant, Satyaki pierced him with whetted shafts, desirous of doing good to the Pandavas.

41. The son of Gotami also with great celerity and waxing wroth, pierced the descendant of Madhu's race, on the breast with nine shafts decked with golden wings.

42. Thereat the grandson of Sini also highly inflamed with rage, bending his bow quickly fixed on the bow-string a shaft capable of doing away with the son of Gotami.

43. Then the irate son of Drona seeing the effulgent dart course swiftly like the thunder-bolt of Indra, speedily cut it in twain.

44. Thereupon that foremost of car-warriors the grandson of Sini, forsaking Gotama's son in battle, rushed towards Drona's son, like Rahu in the firmament rushing towards the moon.

45. Then the son of Drona cut off the bow of Satyaki in twain, O Bharata; then he pierced him whose bow had been cut with numerous shafts.

46. Then taking up another bow capable of slaying the foe and of bearing great strain, Satyaki pierced the son of Drona on the breast and on the arms with a group of sixty shafts, O king.

47. Thus pierced and pained, the latter became unconscious and he sat down on the terrace of his car and supported himself by holding the flagstaff.

48. Then Drona's son possessed of great prowess regaining consciousness and waxing wroth, pierced the descendant of the Vrishni race with a *Naracha*.

49. That *Naracha* penetrating Sini's grandson, entered the surface of the earth like a powerful young snake entering its hole in the spring.

50. Then with another broad-headed arrow Drona's son cut down the excellent standard of him of Madhu's race; and then uttered a fierce war-cry.

51. Once more he covered Satyaki with a dreadful group of arrows, O monarch, like clouds covering the sun at the expiration of the summer season.

52. Satyaki also, O mighty monarch, destroying that net-work of arrows, speedily scattered on Drona's son a large number of arrows.

53. Then that grandson of Sini, freed from that net-work of arrows, like the sun emerging out of the clouds, began to scorch the son of Drona (with his arrows).

54. Inflamed with ire, the highly puissant Satyaki once again covered Drona's son with a thousand shafts; and then uttered his war-cry.

55. Then beholding his son in that plight, like the moon devoured by Rahu, the highly powerful son of Bharadwaja rushed against the grandson of Sini.

56. Then in that great battle, he pierced him of the Vrishni race with arrows of exceeding sharpness, desirous of rescuing his own son so afflicted by the latter (Satyaki).

57. Then abandoning that mighty car-warrior that son of the preceptor Drona, Satyaki, pierced Drona with twenty shafts of sharpness like that of the battle axe.

58. At this crisis, that afflicter of foes that mighty car-warrior the son of Kunti, (Arjuna) waxing wroth, rushed against Drona.

59. Then Drona and Arjuna met in that fierce battle, like, O mighty monarch, Venus and Jupiter meeting one another on the heavens.

Thus ends the hundred and second chapter, the encounter between Drona and Arjuna, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CIII.

(BHISMA-BADHA PARVA).—*Contd.*

Dhritarastra said :—

1. How did those two foremost of men, those two fierce bowmen, namely Drona and Dhananjaya the son of Pandu encountering each other, fight with each other to the best of their abilities ?

2. The son of Pandu is ever dear to the highly intelligent son of Bharadwaja ; so also, O Sanjaya, the preceptor is always dear to Partha in battle.

3. Those two foremost of car-warriors ever delighting in battle, namely Dhananjaya and the son of Bharadwaja, how did those two heroes, like two fierce lions encountering one another, fight one another putting forth all their energies ?

Sanjaya said :—

4. In battle neither Drona regard the son of Pritha as dear to him, nor does the son of Pritha, keeping in view the duty of Kshatriyas, regard the preceptor as dear to him.

5. Kshatriyas, O king, never shun any one in battle ; they fight with their fathers or brothers without the slightest regard for them.

6. Then, O Bharata, Drona was pierced in battle with three shafts by the son of Pritha ; but the former regarded not those arrows shot from Arjuna's bow.

7. Once more did the son of Pritha cover him in that battle with a shower of shafts ; and Drona, then blazed up with anger like a raging forest conflagration,

8. Within a short while, with straight-jointed shafts, covered Arjuna in that battle, O foremost of kings, O Bharata.

9. Thereafter king Duryodhana commanded king Susarman to protect in battle the flanks of Drona.

10. Thereupon the ruler of the Trigarttas waxing wroth, and stretching his bow full, covered the son of Pritha, O foremost of king, with many shafts tipped with iron.

11. Those arrows, O king, discharged by Drona and Susarman, shone, O mighty monarch, in the heavens like a row of crane in the firmament in Autumn.

12. Those arrows, reaching, the son of Kunti, entered into him, like, O lord, a flight of birds entering a tree bending with the burden of its tasteful fruits.

13. Thereupon Arjuna, that foremost of car-warriors, uttering his war-cry in battle, pierced the ruler of the Trigarttas and his son with myriads of shafts.

14. Thus pierced by Partha who then looked like the Destroyer himself at the end of a Yuga, they rushed even towards Partha himself resolved to die in battle.

15—16. They also poured a shower of arrows towards the chariot of Pandu's son. Then the latter received that shower of arrows, O foremost of kings, with another shower discharged by himself, like a mountain receiving a shower of rain. Then in that battle we beheld the wonderful lightness of Vibhatsu's hands.

17. In as much as, single-handed, he baffled the indefeasible shower of arrows poured by many, like the wind scattering masses of clouds.

18. The celestials and the Danavas all become pleased with that feat of Pritha's son. Thereafter Arjuna waxing wroth on the Trigarttas, O Bharata,

19. Discharged, O monarch, the *Vayavya* weapon at the head of the hostile ranks. Thereupon raged a tempest agitating the whole welkin,

20. And felling rows of trees, and killing hosts of troops. Thereat Drona beholding that fierce *Vayavya* weapon,

21. Discharged, O mighty monarch, a terrible weapon named Saila. When, O ruler of men, that weapon was shot by Drona in battle,

22–23. The wind subsided, and points of the compass shone brightly. Thereafter that heroic son of Pandu, made the car-division of the Trigarttas despondent and destitute of prowess, and compelled them to turn their faces away from the field of battle. Thereat Duryodhana, and Kripa that foremost of car-warriors,

24. Aswathaman, Salya, Sudakshina the ruler of the Kamvojas, the two Avanti princes Vinda and Anuvinda, and Valhika with the Valhikas,

25. These warriors, along with a mighty division of cars, surrounded Pritha's son on all directions. Also Bhagadatta and Srutayusha, endued with great strength,

26. With a mighty elephant division, surrounded Bhima on all directions. Also, O ruler of men, Bhurisravas, Sala and Suvala's son,

27. With a shower of resplendent shafts of exceeding sharpness, resisted the two sons of Pandu. In that battle Bhisma, supported by Dhritarastra's sons along with their divisions,

28. Reaching near Yudhisthira, surrounded him on all sides. Then Vrikodara the

son of Pritha, beholding the elephant division advance towards himself,

29. Licked the corners of his mouth, like the king of beasts in the forest. Thereafter that foremost of car-warriors, grasping his mace, in that fierce battle,

30. Speedily jumped down from his car and struck terror into the hearts of your troops. Then those elephant-warriors, beholding him stand with mace in hand,

31. Surrounded him on all sides with great carefulness. Then that son of Pandu, standing in the midst of that elephant division, appeared beautiful,

32. Like the sun shining in the midst of a mass of clouds. Then that foremost of the Pandavas, began to agitate that division of elephants,

33. Like the tempest scattering away a mighty net-work of clouds. Then those tuskers, slaughtered by the highly powerful Bhimasena in battle,

34. Began to utter distressful shrieks like masses of roaring clouds. Mangled with the tusks of those elephants in many parts of his body,

35. The son of Pritha appeared beautiful like a blossoming Asoka tree. Catching the tuskers by their tusks, he rooted the tusks out,

36. And with those tusks wounding the elephants on their frontal globes felled them in battle, like the Destroyer himself wielding his mace.

37. Wielding his mace bathed in blood, with his person be-spattered with fat and marrow, and smeared with gore Bhima appeared beautiful like the Rudra himself.

38. Thus slaughtered, the surviving remnant of that huge elephant division ran away in all directions, O king, crushing their own ranks.

39. Then, O foremost of the Bharatas, owing to those huge elephants running away in all directions, the army of Duryodhana was once more compelled to turn their faces away from the field of battle.

Thus ends the hundred and third chapter, the prowess of Bhima, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CIV.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. At mid-day, O mighty monarch, commenced a combat between the Somakas and Bhisma, that become dreadful and destructive of many creatures.

2. That foremost of car-warriors *viz* the son of Ganga began to consume the ranks of the Pandava host, with his sharp shafts discharged by hundreds and thousands.

3. Then your father Devavrata crushed that army like a herd of heifer grinding (under their tread) a heap of paddy sheaves.

4. Then Dhristadyumna, Sikhandin, Virata and Drupada, encountering Bhisma in battle began to pierce that mighty car-warriors with numerous shafts.

5. Thereat, O Bharata, piercing Dhristadyumna and Virata with three shafts, Bhisma discharged a *Naracha* at Drupada.

6. Then those fierce bowmen, pierced by Bhisma that grinder of foes, waxed wroth, O king, in battle like a snake trampled under the feet.

7. Then Sikhandin pierced the grandfather of the Bharatas, but the latter of undeteriorating renown struck him not, remembering his femininity.

8. Then Dhristadyumna blazing up with rage like fire, pierced the grandsire, with three shafts on the breast and the arms.

9. Drupada with twenty-five, Virata with ten, Sikahndin with twenty-five arrows pierced Bhisma.

10. That hero (Bhisma) thus deeply pierced, O mighty monarch, and bathed in copiously flowing blood, appeared beautiful like flowering red *Asoka* tree in the spring.

11. Then the son of Ganga pierced them in return each with three straight-going shafts; and O sire, he burst open the bow of Drupada with a broad-headed arrow.

12. The latter then taking up another bow pierced Bhisma with five arrows and his charioteer with three whetted shafts on the field of battle.

13. Thereupon, O monarch, Bhima, the five sons of Draupadi, the five Kekaya brothers, and Satyaki of the Satwata race,

14. Headed by king Yudhisthira himself rushed at the son of Ganga, desirous of rescuing the Panchalas headed by Dhristadymna.

15. So also, O ruler of men, your warriors anxious for protecting Bhisma, rushed against the Pandava host, supported by their respective divisions.

16. Thereupon ensued a fierce and sanguinary engagement between your army and theirs both teeming with men, steeds, chariots and elephants—engagement that

considerably swelled the population of Death's domain.

17. Car-warriors meeting car-warriors despatched them to the abode of Death; so also others, men, horse-soldiers, elephant-riders encountering one another,

18—19. Conveyed one another to the abode of Death, with their straight-knotted shafts; and in that field of battle, O ruler of men, many cars deprived of their riders with numerous dreadful arrows, and with their drivers slain, careered on the field being dragged on all sides.

20. Crushing, O king, innumerable men and steeds in that battle, those cars of the velocity of wind appeared beautiful like ærial castles.

21. Many car-warriors deprived of their cars, clad in armour and possessed of strength all decked with ear-rings and turbans and with bracelets and garlands,

22. All resembling sons of the gods and equal to Sakra in prowess in battle, prosperous as Vaisravana himself and wise in polity as Vrihaspati himself,

23. Ruling over vast dominions, and all heroic warriors, O ruler of men, flying hither and thither, were slain like ordinary men.

24. Huge tusked elephants also, O foremost of men, deprived of their excellent riders, fell down crushing their own ranks and uttering distressful cries.

25. With their armours, variegated standards, *chamaras*, white umbrellas with golden staves, and lances shattered, O sire,

26. The huge elephants ran in all the ten points of the compass, resembling newly-risen clouds, and roaring also like them.

27. So also, O ruler of men, elephant-riders, deprived of their elephants, were seen to run in all directions in that general engagement between your army and theirs.

28. We also beheld steeds born in various regions, decked with golden caparisons, and fleet as the wind itself, by hundreds and by thousands.

29. We also beheld horse-soldiers, deprived of their chargers chase and chased by, one another in that battle, with swords in their grasp.

30. An elephant meeting a flying compeer in that great battle, rushed with velocity crushing foot-soldiers and steeds.

31. Also, O king, in that battle one elephant crushed many cars, and cars also, passing over fallen steeds, crushed them in battle;

32. And also, O king, horses again crushed the foot-soldiers in that battle. Thus, O king, they crushed one another in various modes.

33. When that awful and fierce battle was thus raging, there started up into existence on the field of battle a hideous river, having blood for its stream,

34. Choked with piles of bones, and having the hair (of slain warriors) for its moss and weeds. It had cars for its lakes arrows for its eddies and horses for its fishes; and it was inaccessible.

35. It abounded in pebbles consisting of the heads of warriors; as also in sharks &c formed by the elephants. It had armours and head-gears for its froth and bows for its current and swords for its tortoises;

36. The trees on its banks were formed of the numerous standards; it had men for its banks which it ate away constantly. It was infested by swans consisting of cannibals, and it considerably increased the population of Death's domain.

37. Many heroic Kshatriyas all mighty car-warriors crossed that river on their rafts consisting of cars, steeds and elephants, totally driving away fear from their hearts.

38. Just as the river *Vaitarani* conveys all departed spirits to the dominions of the ruler of spirits, so, in that afternoon, that river carried away (with its bloody currents) all cowards that became overwhelmed with a swoon.

39. Then in that battle the Kshatriyas beholding that awful carnage, exclaimed saying:—Through the folly of Duryodhana, Kshatriyas are being thus destroyed.

40. Why did Dhritarastra of wicked soul, that ruler of men, infatuated by covetousness, harbour feelings of envy against the sons of Pandu, all endued with many virtues."

41. Various exclamations of this kind, purporting to be applauses to the Pandavas and censures to your sons, were heard there addressed to one another.

42. Hearing these exclamations vociferated by all the warriors, your son Duryodhana, that offender of all men,

43. Addressing Bhisma, Drona, Kripa and Salya said, O Bharata:—" Do you go on fighting with self-confidence? Why do you tarry at all?"

44. Then ensued a battle between the Kurus and the Pandavas, O king, that owed its origin to that game at dice and that brought about awful carnage.

45. Now do you see, O son of Vichitraviryya, the dreadful fruit of your refusal

to accept the salutary advices (of your friends,) though warned against it by many high-souled heroes.

46. Neither the sons of Pandu, O king, with their soldiers and followers, nor the Kauravas pay any the least heed to their lives in that battle.

47. For this reason, O foremost of men, a dreadful destruction of men is taking place, brought about by Destiny or by your wicked policy, O king.

Thus ends the hundred and fourth chapter, the general engagement, in the Bhismabadha of the Bhisma Parva.

CHAPTER CV.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. Then that foremost of men Arjuna, conveyed, with his whetted shafts, the kings that followed Susarman to the abode of the lord of departed spirits.

2. Thereupon in that battle Susarman pierced Pritha's son with many shafts; he then pierced the son of Vasudeva with seventy shafts and Arjuna again with nine.

3. Baffling those arrows with his showers of arrows, that mighty car-warrior, the son of Sakra, despatched the warriors that supported Susarman to the mansion of Death.

4. Thus slaughtered by Pritha's son, as if by the Destroyer himself at the expiration of a Yuga, those mighty car-warriors, seized with panic, ran away from the field of battle.

5. Some leaving their horses, some their cars, and some their elephants, O sire, fled in all the directions of the compass.

6. Others, on the other hand, seizing steeds, elephants and chariots in that battle, fled away, O ruler of men, at the top of their speed.

7. In that fierce fight, foot-soldiers, abandoning their weapons, and without paying any heed to any one, fled, O Bharata, hither and thither.

8. Though they were repeatedly forbidden by the Trigartta ruler Susarman as also by many other foremost sovereigns they did not tarry on the field any longer.

9. Seeing that army thus routed, your son Duryodhana, placing Bhisma at the head of all the troops, and himself marching in the van,

10. Assaulted Dhananjaya putting forth all his energies, desirous of saving, O ruler of men, the life of the king of the Trigarttas.

11. Susarman alone, accompanied by his brother, was standing against Arjuna in battle, scatterring various kinds of shafts, the rest of his men having ran away.

12. So also, O king, the Pandavas, clad in armour, rushed, with all their energies, to the spot where Bhisma was, desirous of rescuing Partha.

13. Though perfectly cognisant of the dreadful prowess of the wielder of the Gandiva bow, the Pandava heroes with loud cries of 'Oh!' and 'Alas!' advanced towards Bhisma from all sides.

14. Then that hero, owning the standard bearing the device of the palmyra tree, covered the Pandava host in that battle with straight-knotted shafts.

15. When the sun reached the meridian, O mighty sovereign, the Kurus mingling pell-mell with the Pandavas fought on fiercely.

16. Then the heroic Satyaki piercing Kritavarman with five swift-coursing arrows stood in the field shooting shafts by hundreds and by thousands.

17. So also king Drupada piercing Drona with sharp shafts again pierced the latter with seventy shafts and his charioteer with five shafts.

18. Bhimasena, piercing the Valhika king, his great grandsire, uttered his war-cry that resembled the tiger's roar in the woods.

19. The son of Arjuna being pierced by Chitrasena with many swift-coursing arrows, pierced him in return on the breast with three shafts.

20. Encountering one another in battle, those two foremost of men, appeared beautiful, O king, like Venus and Saturn shining in the heavens.

21. Then that slayer of hostile heroes, that son of Subhadra, endued with prowess, slaying Chitrasena's four steeds and charioteer with nine shafts, uttered his fierce war-cry.

22. Then that mighty car-warrior Chitrasena, jumping down with agility from the car of which the steeds were slain, ascended with quickness, O ruler of men, the chariot of Durmukha.

23. The highly puissant Drona also penetrating Drupada with straight shafts, pierced with quickness the latter's charioteer.

24. Thereupon king Drupada thus afflicted before the army, fled, borne away by fleet steeds, remembering his former enmity.

25. Bhimasena in a moment deprived king Valhika of his horses, car and driver, before the very eyes of the troops.

26. Thus involved in a perilous situation and seized with panic, O mighty monarch, that foremost of men Valhika, jumping down from his own vehicle,

27. Ascended, in that fierce battle, that of Lakshana. Satyaki, having repulsed Kritavarman in battle,

28. Approached the grandsire Bhisma, shooting various kinds of arrows. Then he, having pierced the grandsire with sixty whetted shafts furnished with feathery wings,

29. Seemed to dance on the terrace of his car, wielding his massive bow. Thereupon the grandsire hurled at him a mighty lance made entirely of iron,

30. Decked with gold, charged with great velocity and looking beautiful like a daughter of a Naga. (Beholding) that irresistible lance swiftly course towards himself like death itself,

31. That high-formed hero of the Vrishni race baffled it with the swiftness (of his movements); and that dreadful lance, even without reaching him of the Vrishni race,

32—33. Fell down on the surface of the earth, like a mighty meteor of blazing effulgence. Thereupon, O king, that descendant of the Vrishni race, swiftly taking up his own lance of golden effulgence, sped it at the car of the grandsire. That lance sped with the strength of Satyaki's arm in that battle,

34. Flew swiftly, like the last night (of worldly existence) of a doomed man. Then O Bharata, Bhisma cut in twain that swift-coursing lance,

35—36. With two sharp arrows having horse shoe-heads; and the lance fell down on the ground. Having severed that lance, the son of Ganga, that grinder of foes, waxing wroth and simling the while, pierced Satyaki on the breast with nine arrows. Thereupon with all their chariots, elephants and horses, the Pandavas, O elder brother of Pandu,

36. Surrounded Bhisma on all sides, in order to rescue him of Madhu's race. Then between the Kurus and the Pandavas, both desirous of securing victory, commenced a fierce fight making the hair stand erect.

Thus ends the one hundred and fifth chapter, the combat between Bhisma and Satyaki, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CVI.

(BHISMA-BADHA PARVA)— *Continued.*

Sanjaya said :—

1. Beholding, O king, Bhisma inflamed with rage in battle, surrounded by the Pandavas, like the sun in the heavens surrounded by the clouds at the end of the summer,

2. Duryodhana, O monarch, said to Dussasana :—"This heroic Bhisma, this mighty bowman and slayer of heroes,

3. Is surrounded on all sides, O foremost of the Bharatas, with the heroic Pandava warriors. It behoves you, O hero, to look to the protection of that (high-souled one).

4. Our grandsire Bhisma, being well-protected in battle, will slay all the Panchalas with the Pandavas.

5. Therefore I think the protection of Bhisma to be our foremost duty. This fierce bowman Bhisma of illustrious vows is our protector.

6. Therefore surrounding the grandsire with all our troops, do you protect him as he accomplishes difficult feats in battle."

7. Thus spoken to, your son Dussasana stood with his mighty army, surrounding Bhisma in that battle.

8. Then Sakuni the son of Suvala with hundred thousands cavalry soldiers, holding resplendent spears, swords and lances,

9. And forming a proud and strong detachment of troops, bearing standards, and supported by well-disciplined and well-accomplished foot-soldiers all excellent fighters,

10. Began to oppose Nakula, Sahadeva, and Yudhisthira the son of Pandu, surrounding those foremost of men on all sides.

11. Then king Duryodhana despatched a detachment of ten thousand horses all brave warriors, for checking the Pandavas.

12. As these highly fleet chargers resembling so many Sarudas rushed to battle, the earth, O king, struck with their hoof quaked and produced a loud din.

13. The dreadful clatter of the hoofs of steeds that was then heard resembled the crackling sound produced by a bamboo forest on the top of a hill, when set on fire.

14. As these rushed to the charge, there arose a thick cloud of dust, that mounting to the solar orbit shrouded the sun itself.

15. Then the army of the Pandavas was agitated by the charge of that fleetest horse division, like a mighty lake agitated in consequence of a flight of swans suddenly alighting on its waters.

16. Nothing could be heard in consequence of their neighs. Then king Yudhisthira, and the two sons of Pandu begotten upon Madri,

17—18. Quickly checked the furious charge of those horsemen in battle, like, O mighty monarch, the banks withstanding the waves of the mighty main swollen with the waters of the rainy season on the day of the full moon. Thereupon, O king, these car-warriors, with their straight-knotted shafts,

19. Began to sever the heads of these horse-soldiers from their trunk; then, O mighty monarch, they fell down slain by these firm bowmen,

20. Like huge elephants falling down in mountain caves, slain by their compeers. Those warriors of the Pandava, army also with sharp lances and straight shafts,

21. Cut down the head of those horsemen, coursing all over the field. Then, O foremost of the Bharatas, the horse-riders thus struck with swords,

22. Began to drop their heads like mighty trees dropping the fruits. Slain on all sides, horses with their riders

23. Were seen fallen and falling. When being thus slaughtered, the horses began to fly away struck with terror,

24. Like so many deer flying for the sake of preserving their lives at the sight of a lion. The Pandavas then, O monarch, confounding their foes in battle,

25. Blew their conchs and struck up their drums in battle. Then dejected in consequence of the defeat of his troops, Duryodhana

26. Said, O foremost of the Bharatas, these words to the king of the Madras: "This eldest son of Pandu, supported by his twin brothers in battle.

27. Is routing my army, O mighty-armed king, before your very eyes. Do you check him, O mighty-armed one, like the banks of the sea checking its fury.

28. You are well-known for the irresistibleness of your strength and prowess." Then hearing these words of your son, the highly puissant Salya,

29—31. Supported by a division of cars, hied to the spot where king Yudhisthira was. Then the son of Pandu checked in battle that detachment of Salya falling upon him with great fury. Then that mighty car-warrior the very virtuous king Yudhisthira quickly pierced the king of the Madras with ten shafts between his breasts; and Nakula and Sahadeva pierced him with seven straight shafts.

32. The king of the Madras in return pierced them all with three shafts each; then again he pierced Yudhisthira with sixty shafts of exceeding sharpness;

33. He also wounded the two terrified sons of Madri with two shafts each. Thereupon the mighty armed Bhima, beholding the king,

34. Staying within the reach of the Madra-king's car, as if within the very jaws of death, rushed in that battle to the side of Yudhisthira.

35. Then when the sun, rising on the western quarter, was scorching the earth, a fierce and sanguinary engagement commenced.

Thus ends the hundred and sixth chapter, the encounter between Salya and Yudhisthira, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CVII.

(BHISMA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Thereupon your father, waxing wroth, began to pierce the sons of Pritha and their troops, with excellent shafts of exceeding sharpness.

2. Piercing Bhima with twelve, Satyaki with nine shafts, Nakula with three, Sahadeva with seven, he pierced

3. Yudhisthira with twelve shafts on the arms and on the breast. Then that highly powerful hero, having pierced Dhristadyumna also, uttered a loud roar.

4. Nakula pierced him in return with twelve shafts, the descendant of Madhu's race, with three, Sahadeva with seventy, Partha with nine, Dhristadyumna with seventy and Bhimasena with seven shafts.

5. Then Yudhisthira pierced the grandsire in return with twelve shafts. Drona having pierced Satyaki began to pierce Bhima,

6. Each time with five whetted shafts resembling the rods of Death himself. Those two heroes, each then with three straight shafts, pierced in retun,

7. That foremost of Brahmanas namely Drona, like a guide piercing a mighty ele-

phant with the hook. The Souviras, the Kitavas, the Easterners, the Westerners, the Northerners, the Malavas,

8. The Avisapas, the Surasenas, the Sivis and the Vasatis, these did not avoid Bhisma though fearfully slaughtered by him in battle with whetted shafts.

9. So also many other kings, come from various other realms, rushed at the Pandavas bearing in their hands weapons of diverse kinds.

10. The Pandavas also surrounded the grandsire on all sides. That invincible one (Bhisma) surrounded by that mighty division of cars,

11. Blazed forth destroying the foe, like a terrible conflagration in a wood. His car was his fire chamber, his bow was his flames, his sword, darts, and maces were his fuels.

12, His arrows were the scintillations, and Bhisma himself was the fire that consumed the forest of the Kshatriyas. With arrows furnished with golden wings and the feathers of vultures and charged with great energy,

13. With barbed arrows, with *Nalikas*, and *Narachas*, Bhisma covered that army of the Pandavas. He felled with whetted shafts elephants and car-warriors.

14—16. He made the large detachment of car-warriors look like a palmyra-forest with its trees deprived of their tops. In that battle, O king, that mighty-armed hero, the foremost of all wielders of weapons, made cars, elephants and steeds deprived of their riders. Hearing the twang, that resembled the rumbling of the thunder, of your father's bow, O Bharata, all creatures began to tremble, and O foremost of the Bharatas, then the arrows of your father seemed to be incapable of being baffled.

17—20. Then the arrows, shot from the bow of Bhisma, did not only strike against the armours of combatants but penetrated through them. We saw, O monarch, many cars dragged over the field, by the fleet steeds that were harnessed to them, in consequence of the death of the heroes that rode them. Four and ten thousand car-warriors belonging to the Chedis, the Kashis and the Karushas, all well-known, and born of illustrious family, never retreating from field and owners of golden standards, prepared to lay down their lives in battle, encountering Bhisma who looked like Death himself with mouth wide open, were all despatched to the regions of the departed along with their steeds, cars and elephants.

21. We beheld, O monarch, chariots by hundreds and thousands then, some with their *Akshas* shattered and bottoms broken, some with their wheels broken.

22. Then, O monarch, with cars broken along with their wooden fences, with fallen car-warriors, with arrows, with beautiful but broken armours, with battle axes,

23. With maces, with short arrows, and whetted shafts, with car bottoms, with quivers, shattered wheels, O sire,

24. With arms, bows, words, and heads graced with ear-rings, with finger-protecters and gloves, and broken standards,

25. With bows splintered into pieces, the earth become strewn over. Then, O king, elephants with their riders slain, and slaughtered horsemen,

26—27. Began to fall down dead on the field by hundreds and by thousands. Striving their least, the heroic warriors of the Pandava army could not rally the car-warriors who afflicted by the arrows of Bhisma were flying then in all directions. That mighty host (of the Pandavas) slaughtered by Bhisma who equalled even Indra in prowess,

28. Were so completely broken that no two persons were seen to fly together. With its chariots, elephants and horses laid low and with its standards and flags overthrown in profusion,

29. The army of the sons of Pandu, deprived of its consciousness began to utter cries of "Oh" and "Alas." In that battle father slew his own son and son slew his own father,

30. And friend slew his dear friend urged on to the deed by Destiny. Many combatants of the Pandava army, doffing their armours,

31—32. Were seen to run away in all directions with their hair dishevelled. Then the troops belonging to the son of Pandu were seen to run hurriedly in fear like a herd of bulls throwing aside the yokes of cars; and the cries of distress that these troops then uttered were indeed fearful. Then the descendant of the Yadava race beholding the army thus routed,

33. Spoke to Vibhatsu the son of Pritha, reining in the excellent chariot he drove:—"O Partha, the hour which you so ardently looked forward to, has now arrived.

34. Now strike, O foremost of men, or you shall be unconscious being overwhelmed by a swoon. O hero, the words you uttered before in the assemblage of kings,

35—36. In the city of Virata, before Sanjaya himself, O Pritha's son, those words are 'I will slay all the combatants of Dhritarastra's son along with their followers, headed by Bhisma and Drona, all who will fight with me.' O son of Kunti, O grinder of foes, do you now verify those words of yours.

37. Remembering the duties of a Kshatriya go on fighting without harbouring any anxious feeling." Thus spoken to, by the son of Vasudeva, with his head hung down and looking askance,

38. Arjuna as if unwilling said these words to the former. "Either to acquire monarchy with hell at the end by the slaughter of those who ought not to be slain,

39. Or to suffer the woes of an exiled life,—which of these should now be considered as my duty? However, O Hrishikesha, urge the steeds on, I shall do your biddings.

40. I will lay low Bhisma the grand-sire of the Kurus." Thereupon that descendant of Madhu's race, drove those steeds of argentine hue,

41. To the spot, O king, where Bhisma, incapable of being gazed at like the sun himself, was staying. Thereupon the mighty army of king Yudhisthira returned to the charge,

42. Beholding the mighty-armed son of Pritha rush for an encounter with Bhisma in that terrible fight. Thereupon, O foremost of the Kurus, Bhisma uttered his war-cry even like a roaring lion,

43. And then quickly covered the car of Dhananjaya with a shower of arrows. Within a moment Arjuna's car with the steeds and charioteer,

44. Were lost to view in consequence of that thick arrowy shower. But the son of Vasudeva, with the least delay and with patience, fearlessly

45. Drove forward those steeds mangled with the shafts of Bhisma. Then the son of Pritha taking up his bow of celestial make, and of twang as loud as the rumble of clouds,

46—47. Felled the bow of Bhisma having burst it open with whetted shafts. Then, deprived of his bow, that foremost of the Kurus, viz. your father, within a moment made another bow ready for use. But Arjuna, waxing wroth, cut off even that bow of his.

48. Then the son of Santanu highly praised Arjuna's lightness of hand saying:—"Well-done well-done, O mighty-armed one, well-done, O son of Kunti."

49. Having thus applauded Partha and taking up another bow of great excellence, Bhisma sped, in that battle, arrows against the chariot of the former.

50. Then the son of Vasudeva displayed superior skill in the management of horses in as much as he baffled Bhisma's arrows by a swift whirling of the car in a circular motion.

51. Mangled with the shafts of Bhisma, those two foremost of men, (Arjuna and Krishna)then appeared beautiful like two heifers, enraged, and mangled with scratches of their horns.

52—54. Then that slayer of hostile heroes, that mighty-armed descendant of Madhu's race, viz., the son of Vasudeva, seeing that Arjuna was fighting mildly, and that Bhisma was continually pouring his showers of arrows in battle, also that the latter standing in the centre of the two hosts, was scorching (every thing) like the sun himself and was slaying the foremost combatants of the army of Pandu's son, and was producing in the army of Yudhisthira a total annihilation like that at the end of a Yuga, was unable to bear it any longer.

55. Then, O sire, throwing away the reins of Partha's steeds of argentine hue, that illustrious Yogin (Krishna) waxing irascible, jumped down from that huge chariot.

56—57. Then roaring repeatedly like a lion, Krishna endued with strength and fleetness, and of incomparable effulgence, that lord of the universe, having his bare arms for his weapons and wielding the whip in his hands, and with his eyes coppery in rage, rushed towards Bhisma, splitting the earth with his tread, and desirous of slaying the latter.

58. In that mighty battle, the hearts of your warriors were filled with terror as they beheld him of Madhu's race near Bhisma, ready to fall upon the latter.

59. Then, O mighty monarch, exclamations of 'Bhisma is slain, Bhisma is slain,' were heard there, uttered by your troops inspired with the fear of Vasudeva's son.

60. Then Janarddana, vested in yellow silk raiments and blue in complexion like the *lapis lazuli*, rushing towards Bhisma appeared beautiful like a rain cloud charged with lightning.

61. Just as the king of beasts uttering loud roars rushes towards the leader of an elephant-herd, so then that foremost of of Madhu's race rushed impetuously towards Bhisma, uttering loud roars.

62. Then beholding in that dreadful battle, Krishna of eyes like lotus petals

rush furiously towards him, Bhisma began to stretch his strong and mighty bow.

63. Then addressing Govinda with a dauntless heart, he said :—" Come, come, O you of eyes like lotus petals! O god of gods, I do bow down unto you.

64. Lay me low, O foremost of the Satwata race, this day in this dreadful fight! O sinless one, slain by you in this battle, O god,

65. I shall reap great good, O Krishna, in every respect in this world. O Govinda, to-day, in the three worlds, have I attained great honour in battle.

66—68. Strike me as it pleases you, O sinless one, as I am merely a slave of yours." Meanwhile the mighty-armed son of Pritha, running behind Keshava, seized the latter embracing him with his two arms. That foremost of men viz Krishna of eyes like expanded lotuses, thus held by the son of Pritha proceeded even carrying the latter with him. Then that slayer of hostile heroes, that puissant warrior, the son of Pritha, forcibly encircling (with his two arms) the two legs

69—71. Of Hrishikesha stopped him when he was going to take the tenth step. Then his friend Arjuna, highly distressed, afflictionately addressing Kesava, who was then breathing like a snake and whose eyes were rolling in wrath, said :—' Stop, O mighty-armed one! It behoves you not to falsify those words of yours viz ' *I will not fight*,' that you had spoken before, O Kesava. Then, O descendant of Madhu's race, men will call your a liar.

72. Let all the burden be on me, I will slay the grandsire! Iswear, O Kesava, by my weapons, by my troth and by my good achievements,

73. That, O destroyer of foes, I will do everything by which the destruction of the enemy may be accomplished. Even this day behold the invincible mighty car-warrior overthrown

74. By me, with the least difficulty like the crescent moon at the end of a Yuga." Hearing those words of the high-souled Phalguna, that descendant of Madhu's race,

75—76. Without speaking any thing, again mounted the chariot in rage. Then Bhisma the son of Santanu, once more covered those two foremost of men on their cars, with an arrowy downpour, like clouds drenching the mountain breast with showers of rain. Then your sire Devatra took the lives of all hostile warriors,

[redacted] the sun drawing energies from [redacted] his rays at the end of the winter season. As the sons of Pandu broke the ranks of the Kuru troops in battle.

78. So your father also broke the Pandava ranks in battle. The soldiers thus routed, and despondent and cheerless,

79—81. Slain, by hundreds and thousands, by Bhisma, were unable to gaze at the incomparable Bhisma, who was scorching the foe like the sun in the meridian. The Pandava troops then afflicted with terror, O monarch, (fearfully) looked at Bhisma who was achieving great feats with his superhuman prowess. Then, O Bharata, the Pandava troops thus crushed by Bhisma,

82. Could not find a protector, like kine sunk in slough, or like an ephemeral ant afflicted by a powerful creature.

83. The combatants of the Pandava hosts, O Bharata, were unable to look at that mighty car-warrior Bhisma, who was incapable of being shaken, who with his arrowy showers was afflicting the hostile kings, and who in consequence of his blazing shafts looked like the shining sun.

84. While he was thus crushing the Pandava troops, the sun of thousand rays went below the horizon. Then the hearts, of all those warriors exhausted with fatigue, yearned for the order of withdrawal.

Thus ends the hundred and seventh chapter, the termination of the ninth day's battle, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CVIII.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. While they were thus fighting and when the sun set, the pall of hideous twilight enveloped the earth, and the battle became lost to view.

2—4. Then, O Bharata, king Yudhisthira, beholding that twilight had set in, and that his own soldiers, slaughtered by Bhisma, had thrown down their weapons, and that terror-struck and repulsed from the field of battle, they are flying away in all directions; beholding also the mighty car-warrior Bhisma inflamed with rage in battle and afflicting everybody, and seeing also the mighty car-warriors of the Somakas defeated and cheerless, pondered a while and then commanded the withdrawal of the forces.

5. Then king Yudhisthira withdrew his troops; so also the withdrawal of your forces was also done at the same time.

6. Then the mighty car-warriors, having withdrawn their forces, O foremost of the Kurus, entered their tents, with their bodies mangled with wounds.

7, The Pandavas, afflicted with the arrows of Bhisma and thinking of the feats achieved in battle, did not obtain any peace.

8. Having vanquished the Pandavas and the Srinjayas in battle and adored and honoured by your sons, Bhisma then, O monarch,

9. Accompanied by the delighted Kurus, entered his tent. Then night set in, that renders all creatures unconscious (in sleep).

10. In the beginning of that dread time of night, the Pandavas along with the Vrishnis and the invincible Srinjayas, sat together for consultation.

11. The highly powerful heroes, accomplished in drawing conclusion from inferences, coolly consulted about what would be most profitable to them under these circumstances.

12. Thereafter king Yudhisthira, O king, having pondered for a considerable length of time, addressed these words to the son of Vasudeva, casting his eyes on the latter.

13. "Behold, O Krishna, the high-souled Bhisma of fierce prowess crush my army like an elephant crushing a forest of reeds.

14. We dare not even look at that illustrious warrior when he licks, like a raging conflagration, all my troops up.

15. The mighty puissant Bhisma, possessed of sharp weapons and inflamed with rage in battle, appears like the mighty snake Takshaka of great ferocity and virulent venom.

16—17. Indeed the god of Death wrought up with wrath and shooting whetted shafts from his bow, or the king of the celestials armed with the thunder-bolt, or Varuna holding his mighty noose or the god of wealth wielding his mace, may be vanquished in battle. But Bhisma enraged in battle could not be vanquished.

18. When, O Krishna, such is the state of affairs, I am, in consequence of the weakness of my own understanding, sunk in sorrow, having to fight with Bhisma as an opponent in battle.

19. I will again retire, O invincible one, to the forests; even that is better for me now. Battle I no longer like, O Krishna, as Bhisma always slaughters our troops.

20. Just as an insect rushing at a blazing fire reaps only death, so have I reaped the same result having dared a combat with Bhisma.

21. Put as I may, my prowess forth, O descendant of the Vrishni race, I am being driven to destruction for the sake of my kingdom. My brave brothers are all sorely afflicted with the shafts of Bhisma.

22. Through their fraternal affection, they had to go into exile into the woods, for me, deprived of their kingdom. So also, O slayer of Madhu, Krishna had to undergo various troubles for me only.

23. I prize life very much; and it is dear and scarce to be obtained. If I can save it now, I shall husband out the rest of it in the performance of excellent deeds of piety.

24. If, indeed, I and my brothers be worthy of your grace, then O Keshava, advise me what will bebeneficial to me, without clashing against our prescribed duties."

25. Hearing these many words of Yudhisthira describing the state of affairs in detail, out of compassion, Krishna spoke these words in reply to console the former.

26. "O son of Dharma, do not indulge so much in grief, O you who are always firm in truth, you who have got, heroic and invincible warriors, all slayers of foes, in your brothers.

27. Arjuna and Bhimasena are both powerful like the Wind and the Fire respectively. The twin sons of Madri equal in prowess even the Lord of the celestials himself.

28. Out of the friendship that exists between us, employ me also (to perform the task of slaying Bhisma). O son of Pandu, I will fight Bhisma. For you, O mighty monarch, what could I not do in battle.

29. Summoning that foremost of men Bhisma in battle, I will slay him, even before the very eyes of the Dhritarastra's troops, if indeed Arjuna desists from slaying the former.

30. If, O son of Pandu, by the slaughter of Bhisma you see victory certain to yourself, then even this day riding on a single car, I will slay the venerable grandsire of the Kurus.

31. Behold, O king, my prowess in battle, to be equal to that of the great Indra himself. I will overthrow him (Bhisma) from his car, in spite of his shooting mighty weapons.

32. He that is inimical to the sons of Pandu, is surely inimical also to myself.

Those that are friendly to you are also so to me and those that are friendly to me are also so to you.

33. Your brother, Arjuna, is my friend, relative and pupil; O ruler of earth, I can cut off and give away my own flesh for Arjuna's sake.

34. This foremost of men also will lay down his own life for my sake. This, O sire, is our understanding, that we will protect one another.

35—36. So, O most excellent king, command me so that I may fight for you. The vow that formerly Partha took at Upaplavya saying 'I will slay the son of Ganga' before the presence of all creatures, even that vow of intelligent Partha should be kept inviolate.

37. But if the son of Pritha permits me, I will with certitude do it for him. As it seems to me the task of Phalguna is easy and it is not difficult for him to perform.

38. Arjuna will slay in battle, Bhisma that conqueror of hostile cities. Putting forth his energies in fight, Partha can achieve what is incapable of being achieved.

39. Arjuna is capable of slaying in battle, O ruler of men, the very immortals along with the Daityas and Danavas, exerting their best in the fight, what to speak of Bhisma.

40. The highly puissant Bhisma the son of Santanu, now perverted in his judgment, decayed in intelligence and in vitality surely knows not what he ought to do."

Yudhisthira said :—

41. It is even so as you say, O mighty-armed descendant of Madhu's race. All these (universe) taken together are not capable of bearing your force.

42. I am sure of obtaining all those things that I may desire,—I, O foremost of men, on whose side you are staying.

43. O foremost of those that are ever-victorious, with yourself as our master, we can conquer in battle, even the celestials with Indra at their head, what to speak of Bhisma that mighty car-warrior.

44. For my own glorification, I dare not falsify your words; so do you render me assistance, O Madhava, as promised, without fighting on my behalf.

45. Before this battle there was an understanding between me and Bhisma. He said :—'I will give you good counsel, but will not fight for your interests.

46. 'I shall fight for the interests of Duryodhana; this I speak to you, O lord, for certain.' Therefore, O you of Madhu's race, he may offer us salutory advise which will enable us to obtain the kingdom.

47. Therefore once more accompanied by you, O slayer of Madhu, we shall repair to Bhisma for enquiring of him the means of his own death.

48. So, O descendent of the Vrishni race, repairing speedily with you to that foremost of men Bhisma, we shall seek counsel from that descendant of Kuru's race.

49. He, O Janarddana, will truly offer us salutary advice; and O Krishna, in battle we will do, what he shall advise.

50. O you of firm vows, he will give us counsel as well as victory. We became fatherless when we were mere children. It was he who reared us.

51. O Madhava, even such an aged grandsire, I want to slay—him who is the father of our dear-loved father! Fie on the life of a Kshatriya."

Sanjaya said :—

52. Thereupon, O mighty monarch he of the Vrishni race, said to that delighter of the Kuru race—"O highly wise king, your words find an echo in my soul.

53. Devavrata of fierce vows, is well accomplished in weapons. He can consume the foe even by his glances only. Let us go to that son of the ocean-going Ganga for asking the means of his death.

54. It behoves him to speak the truth, specially when questioned by you. Therefore let us go to the grandsire of the Kurus for asking him about the means of his death.

55. Repairing to that aged son of Santanu, we shall seek counsel of him. And following the advice he will offer we shall fight with the enemy.

56. Having thus consulted, the heroic Pandavas, together with the highly powerful son of Vasudeva, went, O elder brother of Pandu,

57. Towards the tent of Bhisma, having previously cast off their armours and dresses. Then entering the tent, they all touched his feet with their hands.

58. Then, O mighty monarch, the Pandavas, saluting that foremost of the Bharatas with their bent heads, sought his protection.

59. Then the mighty-armed Bhisma the grand-sire of the Kurus thus addressed them saying :—" All hail, O you of Vrishni's race, all hail, O Dhananjaya.

60. Welcome to the son of Dharma, and also to Bhima and the twins. What act enhancing your delight shall I do now?

61. I shall do it with all my soul even if it be exceedingly difficult of being accomplished," When the son of Ganga had thus repeatedly addressed them with affection,

62. King Yudhisthira with a cheerful heart spoke these words to him affectionately. "O you who are acquainted with all these things, how shall we conquer and how shall we acquire our kingdom?

63. How may stop be put to this destruction of creatures? Say, O lord, all this to me. Tell us yourself the means of your own death.

64. How, O hero, shall we be competent enough to withstand you in battle? You do not disclose even the slightest weakness to your enemy, O grandsire of the Kurus, whereby to overthrow you.

65. You are always seen in battle with your bow drawn to a circle. None can mark when you take up your shafts, place them in the bow-string or draw the string for shooting them.

66. O slayer of hostile heroes, slaying as you do, car-warriors, horsemen and elephant-riders, we behold you, O mighty-armed one, as a second sun on the chariot.

67. What person, O foremost of the Bharatas, dared vanquish you this day, when showering a arrowy downpour, you spread havoc among my troops.

68. My mighty army is every day being reduced by you in battle. How could we vanquish you in battle, how could sovereignty be ours?

69. How also could my troops be saved from this destruction? O grandsire, tell me the means for accomplishing all these ends." Thereupon, O elder brother of Pandu, the son of Santanu said these words to the Pandavas.

70. "O son of Kunti, so long as I am alive, you will not be able to obtain victory, O you who know everything. This I tell you truly.

71. When I shall be slain in battle, the Pandavas will surely win victory, in battle. Smite me down without delay, if you at all long to have victory in this war.

72. I permit you, O sons of Pritha, to strike me as you please. Indeed I consider it to be a favourable circumstance for you that you know me (to be invincible). When I shall be slaughtered, all else will be slaughtered. So do as I tell you."

Yudhisthira said:—

73. Tell us the means by which we may be able to vanquish your enraged self in battle—you who resemble the very god of Death himself wielding the mace.

74. We can vanquish the wielder of the thunder-bolt, or Varuna, or Yama himself, but you are incapable of being defeated by the celestials and Asuras united together with Indra at their head.

Bhisma said:—

75. O son of Pandu, O mighty-armed one, what you have said is indeed true. I am indeed incapable of being vanquished by the celestials and the Asuras united together with Indra at their head,

76. When with my weapons and my excellent bow in hand I engage myself in battle with care. But when I lay aside my weapons, even these mighty car-warriors may slay me.

77. One who lays his weapons aside, one who is fallen, one whose armour and standard have been shattered, one who flies away, one who is panic-struck, one who says "I am yours,"

78. One who is a female, one who bears a feminine designation, one who is disabled, one who has got only one son, and one who is a mean fellow,—with these I do not like to fight.

79. Hear also, O foremost of kings, about the vow that I had formerly taken. Beholding any inauspicious sign I would under no circumstance fight.

80. That mighty car-warrior, O king, that son of Drupada, who belongs to your army, who is known under the name of Sikhandin, who is wrathful in battle, valiant and ever attended with victory,

81. He was a female before, but afterwards attained manhood. You all know truly how all this came to pass.

82, Let the heroic Arjuna clad in mail placing Sikhandin in front of him assail me with exceedingly sharp shafts.

83. Beholding then an inauspicious man in the person of him who was female before, I will not strike though I may be armed with arrows.

84. Availing himself of that opportunity, let Pandu's son Dhananjaya quickly pierce me, O foremost of the Bharatas, on all sides.

85. Except the illustrious Krishna or Dhananjaya the son of Pandu, I do not find any one in the three worlds who can slay me in battle.

86—87. Therefore let Vibhatsu armed with weapons and exerting in battle to the best of his abilities and wielding his excellent bow, overthrow me in battle, placing (this Sikhandin or) any one else before him. Thus victory will be yours with certainty. O foremost of kings, O you of chaste vows, do as I tell you. Then you shall be able to slay in battle all the Dhartarastras assembled together.

Sanjaya said :—

88. Then the sons of Pritha, ascertaining all these things, went back to their own camps, having saluted the high-souled Bhisma the grand-sire of the Kurus.

89. When Ganga's son ready to repair to the regions of the departed, had thus spoken, Arjuna, afflicted with grief and with his face covered with blushes of shame, said :—

Arjuna said :—

90. "How, O Madhava, shall I fight in battle, with the venerable and aged preceptor of the Kurus, the grand-sire of accomplished understanding and intelligence.

91. O Vasudeva, while playing in the days of childhood, I used to soil the garments of the high-souled and illustrious one by climbing on his lap with my body smeared with dust.

92. O elder brother of Gada, in my childhood, climbing on the lap of the high-souled father of Pandu (our father), I used to say 'Father';

93. 'I am not your father, but your father's father, O Bharata' even these were the words he used to say in reply to me. Oh he who used to treat me thus how could he be now slain by me!

94. Let him slay all my troops. I will not fight with that high-souled one, whether thereby I reap victory or death. What do you, O Krishna, think?"

Vasudeva said :—

95. O Jishnu, having promised to slay Bhisma in battle, how can you desist from slaying him without transgressing the duties of a Kshatriya?

96. Overthrow, O son of Pritha, this Kshatriya ever invincible in battle, from his car. Without slaying Ganga's son in battle you can not hope to win victory.

97. It have been foredoomed, O Partha, by the gods that Bhisma shall go to the abode of Death. That must come to pass which has been destined by the gods.

98. Except yourself, O invincible one, none including the wielder of the thunderbolt himself will be able to fight with Bhisma who resembles Death himself with wide open mouth.

99. Do you slay Bhisma, with great coolness. Hear also these words of mine which were said to Sakra formerly by the highly intelligent Vrihaspati.

100. 'One ought to slay even an aged man, or a person who is older than himself, or one who may be endowed with all virtues, if he comes as an enemy, or indeed any one else who comes for destroying him.

101. This, O Dhananjaya, is the eternal duty prescribed for Kshatriyas *viz*, they should fight, protect their subjects, and perform sacrifices, all without any maliciousness.

Arjuna said :—

102. Surely, O Krishna, Sikhandin has been born as the Death of Bhisma; for as soon as Bhisma sees the Panchala prince, he desists from striking.

103. Therefore placing Sikhandin in front of him (Bhisma) and stationing him in our van, we shall, by this means, overthrow the son of Ganga. This is my opinion.

104. With my shafts I will check other fierce bow-men of the enemy's host; and Sikhandin will fight with that foremost of warriors namely Bhisma.

105. I have heard that foremost of the Kurus *viz* Bhisma say—'I will never strike Sikhandin, in as much as formerly born as a daughter he attained manhood subsequently.'"

106. Having formed this resolution the Pandavas with him of Madhu's race went back to their tents with cheerful hearts, and with the permission of the illustrious Bhisma.

Thus ends the hundred and eighth chapter, the consultation after the withdrawal of troops from the ninth day's fight, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CIX.

(BHISMA-BADHA PARVA.)—*Contd.*

Dhritarastra said :—

1. How did Sikhandhin proceed in battle against the son of Ganga? How also did Bhisma advance against the Pandavas? Speak to me of all these, O Sanjaya.

Sanjaya said:—

2. Then towards the hour of sunrise, all the Pandava warriors, with the sound of drums, cymbals and Anakas,

3. And with the blare of conchs of the hue of curds, all around, placing Sikhandin at their van, marched forth in battle-array.

4. O mighty monarch, they disposed of their troops in an array capable of destroying all the foes; and O ruler of men, Sikhandin then occupied the van of all the troops.

5. Then Bhimasena and Dhananjaya became the protectors of his car-wheels. Behind him were the sons of Draupadi and the highly puissant son of Subhadra.

6. Then Satyaki and Chekitana, each a mighty car-warrior, became the protector of these last-named. Behind them came Dhristadyumna protected by the Panchalas.

7. Then king Yudhisthira that mighty lord, with his twin brothers, Nakula and Sahadeva, proceeded to battle, O foremost of the Bharatas, uttering his war-cries aloud.

8. After him came Virata supported by his own divisions and then came, O mighty-armed one, king Draupada.

9. The five Kekaya brothers, and the highly powerful Dhristaketu, protected, O Bharata, the rear of the Pandava forces.

10. Having thus disposed of their troops in battle-array, the Pandavas, all prepared to lay down their lives in battle, charged your divisions.

11. The Kauravas also, O king, placing at the van of all their troops the mighty car-warrior Bhisma, advanced against the Pandavas.

12. That invincible warrior Bhisma, was protected by your sons, all endued with great might. Next behind him came the mighty bowman Drona along with his highly puissant son Aswathaman.

13. Next behind came Bhagadatta supported by a division of elephants. Kripa and Kritavarman followed Bhagadatta.

14. After them came the powerful Sudakshina, the king of the Kamvojas, Jayatsena of the Magadha kingdom, and the son of Suvala, and Vrihadvala.

15. Other mighty royal bowmen headed by Susarman protected, O Bharata, the rear of your troops.

16. Day after day Bhisma the son of Satanu used to dispose of his troops in battle-arrays such as *Pisachas*, *Rakshasas*, and *Asuras*.

17. Then ensued a fight, as they slew one another, between your troops and theirs, that added considerably to the population of Death's domain.

18. The sons of Pritha headed by Arjuna, placing Sikhandin in front of them, advanced towards Bhisma in battle, shooting arrows of various descriptions.

19. Then, O Bharata, your troops wounded with shafts shot by Bhima, exhausted with the loss of blood, repaired to the regions of the departed.

20. Then Nakula, Sahadeva, and the mighty car-warrior Satyaki, all approaching your troops began to afflict them with force.

21. Thus, O foremost of the Bharatas, slaughtered in battle, your troops were unable to resist the mighty army of the Pandavas.

22. Then your troops, being thus slain, crushed and afflicted by the mighty car-warriors, fled in all directions.

23. Being thus slaughtered, O foremost of the Bharatas, by the Pandavas and the Srinjayas, with their sharp arrows, your troops could not find a protector.

Dhritarastra said:—

24. Tell me, O Sanjaya, what did the mighty Bhisma wrought up with wrath do, when he saw my troops thus afflicted by the Parthas in battle?

25. Tell me also, O sinless one, how that afflicter of foes, that puissant hero confronted the Pandavas and slew the Somakas?

Sanjaya said:—

26. I shall tell you, O monarch, what did your father do, when the troops of your sons were afflicted by the Pandavas and the Srinjayas.

27. The heroic Pandavas, O elder brother of Pandu, with cheerful hearts, advanced slaying the forces of your son.

28. Then, O foremost of men, Bhisma did not tolerate that slaughter of men, elephants and steeds, of your host, by the enemy.

29—31. Then that fierce bowmen, that invincible hero, ready to lay down his life in battle, showered upon the Pandavas, the Panchalas and the Srinjayyas, a downpour of sharp lances, and *Vatsadantas* and *Anjalikas*. Then, O king, wielding his weapons Bhisma with his shafts repulsed the five foremost and mighty car-warriors of the Pandava host who had been vigorously exerting themselves in battle. He held them in check by showering on them many weapons both

offensive and defensive, all sped with wrath and force.

32. Wrought up with rage, he slew in battle countless numbers of elephants and steeds. Then, O king, that foremost of men overthrowing many car-warriors from their cars,

33. Many horse-soldiers from the back of horses, and also many foot-soldiers, and elephant-riders from the back of the elephants, inspired terror into the hearts of the foe.

34. Then like the Asuras assailing the wielder of the thunderbolt, the Pandavas assailed, in a body, that single-handed mighty car-warrior Bhisma who was moving swiftly up and down the field of battle.

35. Then Bhisma was seen in all directions, with a terrible form and shooting sharp arrows of which the touch was as fatal as that of Indra's thunderbolt.

36. As Bhisma fought on, his bow that resembled the mighty bow of Indra (Rainbow) was seen to remain continuously in a circular form.

37. Then, O ruler of men, your sons beholding those mighty feats of Bhisma in battle, were amazed, and highly honoured the grandsire.

38. Then like the immortals looking, in the days of yore, at Viprachitti, the Parthas with depressed hearts began to look at your heroic father who was fighting fiercely;

39—40. And they were unable to resist him who then looked like Death's self with wide-open mouth. On the tenth day of the battle, Bhisma began to consume with his sharp arrows the car-host of Sikhandin like fire consuming a forest. Then Sikhandin with three arrows pierced Bhisma between his breasts,

41. Bhisma—who then resembled an enraged snake of virulent venom or the Destroyer himself let loose by time. Thus sorely pierced by Sikhandin Bhisma looking at him

42. And waxing wroth, as if unwillingly said these words with a smile:—"Whether you strike me (with arrows) or not, I will never fight with you;

43. You are even now the same Sikhandin as the creator made you before." Hearing these words of his, Sikhandin overwhelmed with rage,

44. Said these words to Bhisma in battle licking at the same time the corners of his mouth. "I know you, O mighty-armed hero, to be the destroyer of the Kshatriyas.

45. I have heard of the battle you fought with the son of Jamadagni; I have also heard of your divine prowess.

46. Knowing your prowess, I will still fight with you this day, desirous of doing a good turn to the Pandavas and to myself, O afflicter of foes.

47. O foremost of men, I will fight with you this day on the field of battle, and will, without doubt, slay you in battle. This I swear by my troth before you.

48. Having heard these words of mine do what you think to be your duty. Whether you strike me or not, you shall not escape me alive this day. So, O ever-victorious Bhisma, let your eyes take a good view of this world, (as they will no longer see its charms)."

Sanjaya said:—

49. Having thus spoken, he, with five shafts of depressed knots, pierced Bhisma in battle who had already been deeply pierced with the former's wordy arrows.

50. Hearing those words of Sikhandin, the mighty car-warrior Savyasachi (Arjuna) thinking that that was the right moment (to strike Bhisma) urged the former on saying:—

51. 'I shall fight behind you crushing the enemy with my arrows; now inflamed with wrath, do you assail Bhisma of dreadful prowess.

52. O mighty-armed hero, Bhisma will not be able to cause pain to you in battle, Therefore, O mighty hero, do you now assail Bhisma putting forth all your energies.

53. If, O sire, you do return without slaying Bhisma in battle, you, along with myself, shall be exposed to the derision of the world.

54. O hero, so exert yourself, that we may not be held in ridicule in this fierce battle. Struggling vigorously in battle, do you slay the grand-sire.

55. I, myself O mighty hero, shall look to your protection, repulsing all the car-warriors of the enemy's host. Do you overthrow the grandfather.

56. Drona and his son, Krishna, Suyodhana, Chitresana, Vikarna, Jayadratha the king of the Sindhus,

57. The two *Avanti* princes Vinda and Anuvinda, and Sudakshina the ruler of the Kamvojas, the heroic Bhagadatta, the mighty ruler of the Magadhas,

58. The valiant son of Somadatta, the Rakshasa, Alamvusha, and the ruler of the Triggarttas along with all the mighty car-warriors,—

50 All these warriors, I will resist like the banks resisting the waves of the mighty main. I will also hold at bay the mighty warriors of the Kuru army all united against us and fighting with us. Do you overthrow the grand-sire.

Thus ends the hundred and ninth chapter, the interchange of words between Bhisma and Sikhandin in the commencement of the tenth day's battle, in the Bhisma-badha of the Bhisma-parva.

CHAPTER CX.

(BHISMA-BADHA PARVA)—*Continued.*

Dhritarastra said :—

1. How did Sikhandin the prince of the Panchalas waxing wroth in battle rush against the son of Ganga, the grandfather of the Kurus, of illustrious soul and of regulated vows?

2. Who were those mighty car-warriors that actively defended Sikhandin in that occasion needing great activity, with their weapons upraised and heart longing for victory?

3. How did also Santanu's son, Bhisma possessed of great prowess, fought on the tenth day, with the Pandavas and the Srinjayas?

4. I am unable to brook the thought of Bhisma overthrown by Sikhandin in battle. Was then his (Bhisma's) car shattered or his bow burst?

Sanjaya said :—

5. Neither was the bow of Bhisma broken nor was his car shattered to fragments, when, O foremost of the Bharata, he fought on with the foe,

6. Slaying them in battle with many shafts of straight knots. Many hundreds and thousands of mighty car-warriors belonging to your army,

7. Many huge-tusked elephants, O king, as also many well-caparisoned chargers, advanced to battle, with the grandsire at their head.

8. In perfect harmony with his vow, O foremost of the Kurus, the ever-victorious Bhisma continuously went on slaughtering the troops of the Pandavas.

9. The Panchalas accompanied by the Pandavas were incapable of withstanding that fierce bowman as he fought on, slaying the foe with his shafts.

10. When the tenth day arrived, Bhisma scattered the hostile army with his whetted shafts, by hundreds and thousands.

11. Then the Pandavas could not vanquish in battle that fierce bowman that sire of Pandu, who then resembled the Destroyer himself with his noose in hand.

12 Thereupon, O mighty monarch, the invincible Vibhatsu, the conqueror of the god of wealth, who was able to use his weapons even with his left hand, rushed to the spot terrifying all the car-warriors present.

13. Then like the Destroyer himself, Pritha's son carreered through the field, roaring constantly like a lion, twanging his bow-string and shooting myriads of arrows.

14. Terrified at his roars, your warriors, O foremost of the Bharatas, fled, O king, out of panic, like deer flying at the sight of a lion.

15. Then beholding the son of Pandu, to be the master of the field, and seeing his own troops greatly afflicted, Duryodhana, oppressed with fear thus addressed Bhisma :—

Duryodhana said :—

16. "Yonder stands the son of Pandu, owning cream-coloured steeds and Krishna himself for his charioteer, consuming my ranks, O sire, like fire itself consuming a forest.

17. Behold, O son of Ganga, O foremost of warriors, my troops routed and afflicted in battle, on all sides by that son of Pandu.

18. Just as a herds-man be labours his herd in the forest (with a cudgel), so, O afflicter of foes, see my army belaboured by Arjuna (with his arrows).

19. Routed and shattered by the arrows of Dhananjaya as my troops are, the invincible Bhima also is slaughtering them.

20. Satyaki, Chekitana, the twin sons of Madri by Pandu, and also Abhimanyu of great prowers,—all these warriors are crushing my hosts.

21. The heroic Dhristadyumna, and the Rakshasa Ghatotkacha, are also forcibly routing and driving away my troops in this fierce battle.

22. Of these troops who are being thus slaughtered by all these mighty car-warriors, I see no other refuge, regarding the staying on the field and fighting with the foe, O Bharata,

23. Than yourself, O foremost of men, who are equal to the celestials in battle. Therefore do you speedily confront those warriors, and so became the protector of my afflicted army."

24. Thus spoken to, O mighty monarch, your sire Devavrata, reflecting for a moment only and forming his determination,

25. Spoke these words to your son, consoling him therewith:—"O Duryodhana, O ruler of men, hear patiently what I now speak to you.

26. Before the battle commenced, O mighty hero, I vowed to you, that slaying ten thousand high-souled Kshatriya warriors

27. Every day, I would desist from fighting. O foremost of the Bharatas, I have acted up to my words.

28. This day, O highly puissant hero, I shall perform a marvellous feat. Either slain I shall lie on the field, or I will to-day slay the Pandavas.

29. To-day, O foremost of male being I will liquidate the debt I owe to you,—debt arising out of the food you gave me—by shuffling off this mortal coil in the very thick of battle."

30. Having thus spoken, O foremost of the Bharatas, that invincible hero scattering his arrows broadcast among the Kshatriyas, rushed against the ranks of the Pandavas,

31. Then, O foremost of the Bharatas, the Pandavas began to resist the son of Ganga wrought up with rage, remaining in the centre of his divisions and looking like a snake of virulent poison.

32. Then, O delighter of the Kuru race, on that the tenth day of the battle, Bhisma exhibiting his own prowess, O king, slew hundreds and thousands of warriors.

33. Of those who were the foremost princes amongst the Panchalas, he robbed the strength, like the sun drawing moisture with its rays.

34. Having slain ten thousand swift-moving elephants and also, O monarch, ten thousand chargers with their riders,

35. And full hundred thousands of foot soldiers, that foremost of men, Bhisma, seemed to blaze forth like fire without a streak of smoke.

36. None among the Pandava host was then able to look at him, as he then shone like the lustrous orb of the day shining in the Northern solstice.

37. Then those Pandava troops and the mighty car-warriors of the Srinjaya clan, thus afflicted by Bhisma, in battle, rushed to slay that fierce bowmen.

38. Then fighting with tremendous odds, Bhisma the son of Santanu looked like the mount Meru enveloped by clouds on all sides.

39. Your son Duryodhana supported by a mighty division protected Ganga's son by surrounding him on all sides. Then ensued a terrible combat.

Thus ends the hundred and tenth chapter, the coloquy between Bhisma and Duryodhana in the Bhisma-badha of the Bhisma Parva.

CHAPTER CXI.

(BHISMA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Then, O king, Arjuna beholding Bhisma's prowess in battle, addressed Sikhandin saying:—"Confront the grandsire.

2. You should entertain no fear from Bhisma to-day, I will dislodge him from his excellent car with my sharp arrows."

3. Thus spoken to by Partha, and having listened to the former's words, Sikhandin, O foremost of the Bharatas, rushed against the son of Ganga.

4. Then also, O king, Dhristadyumna and the mighty car-warrior the son of Subhadra, filled with delight at having heard Arjuna's word, rushed against Bhisma.

5. Also the two aged warriors Virata and Drupada, and Kuntivoja each protected with an armour, rushed against Ganga's son before the very eyes of your son.

6. Nakula, and Sahadeva, and the highly powerful Dharmaraja Yudhisthira, as also the other inferior soldiers, O ruler of men,

7. All advanced against the son of Ganga. As to your warriors who confronted, to the best of their abilities and to the best of their energies, those united and mighty car-warriors of the enemy, hear me speak.

8. Chitrasena, O king, confronted in battle Chekitana who had been proceeding against Bhisma in battle like a tiger-cub rushing against a bull.

9. Kritavarman checked Dhristadyumna, O king, who having speedily approached Bhisma was then displaying his prowess in battle.

10. O monarch, then with great activity Somadatta's son encountered Bhimasena

inflamed with rage and exerting for the slaughter of Ganga's son.

11. Then Vikarna, desirous of protecting the life of Bhisma checked the heroic Nakula who had been shooting myriads of shafts.

12. Then Kripa, the son of Saradwata, wrought up with rage, checked, in battle, Sahadeva proceeding towards the car of Bhisma.

13. Then the powerful Durmukha rushed against the highly powerful Rakshasa of fearful deeds, that son of Bhimasena who was deirous of slaying Bhisma.

14—18. Your son (Duryodhana) resisted Satyaki proceeding to battle. Sudakshina, the ruler of the Kamvojas, checked, O king, Abhimanyu as he was rushing against the car of Bhisma. Aswathaman inflamed with wrath, O Bharata, checked the two aged warriors, those crushers of foes, Virata and Drupada. Then the son of Bharadwaja carefully fighting checked the son of Pandu (Yudhisthira), as he was proceeding desirous of slaying Bhisma. Then, O king, the fierce bow-man Dussasana checked in battle, Arjuna himself, who desirous of reaching near Bhisma was advancing, placing Sikhandin before him, and illumining the ten points of the compass.

19 Other warriors of your host resisted in that batle the mighty car-warriors of the Pandava host as they were proceeding towards Bhisma in battle.

20. Then excited to the highest pitch of fury, the mighty car-warrior Dhristadyumna rushed against Bhisma, repeatedly addressing the troops thus in a loud voice,

21. "Yon delighter of the Kurus Arjuna himself is rushing towards Bhisma. Rush you then upon the latter, and be not afraid. Bhisma will never be able to assail you.

22. Even Vasava himself is not capable of withstanding Arjuna in battle, what to speak of the heroic Bhisma whose energy is gone and life is exhausted?"

23. Hearing these words of their generalissimo, the mighty car-warriors of the Pandava host, with delighted hearts, rushed against the car of the son of Ganga.

24. Then those warriors of your army, all foremost of men, cheerfully resisted that onslought of the Pandavas that looked like a furiously advancing mass of living energy.

25. Then, O mighty monarch, the great car-warrior Dussasana, desirous of saving Bhisma's life, confronted Dhananjaya, dismissing all fear from his mind.

26. So also the heroic Pandavas rushing towards the car of Ganga's son, assailed your sons, all mighty car-warriors.

27. Then, O monarch, we beheld a wonderful incident, namely that reaching Dussasana's car Partha could not advance further.

28. Just as the banks resist' the mighty main with its waters agitated, so did your son resist that son of Pandu inflamed with rage.

29. Both of them were excellent car-warriors, both were invincible, O Bharata, and both resembled the moon and the sun in splendour and beauty.

30. Then like Maya and Sakra encountering each other in the days of yore, those two heroes encountered each other in battle, highly excited with wrath, and desirous of slaying one another.

31. Then, O monarch, Dussasana wounded the son of Pandu with three shafts in battle, and the son of Vasudeva with twenty.

32. Thereat Arjuna waxing wroth upon beholding him of the Vrishni race afflicted with arrows, sped hundred long shafts at Dussasana in that encounter.

33. Those shafts, penetrating through the latters armour's drank his life-blood. Thereupon, inflamed with rage, Dussasana pierced Pritha's son with five shafts.

34. Then again, O foremost of the Bharata, he pierced Arjuna with three shafts of exceeding sharpness, on the forehead. Then with those arrows, stuck on the forehead, Pandu's son appeared beautiful like

35. The mount Meru with its crests towering high in the heavens. Pierced deeply by your son wielding the bow, that mighty bowman

36. Partha appeared beautiful like the flowering *Kinsuka* tree. Then that son of Pandu, greatly excited afflicted Dussasana,

37. Like the enraged Rahu afflicting the fullmoon on the fifteenth day of the light half of a month. Then thus afflicted by the powerful Partha, your son, O ruler of men,

38. Pierced the former with arrows winged with the feathers of the Kanka bird and whetted on stone. Then Partha bursting open Dussasana's bow and shattering his car with his arrows,

39. Shot at him numerous dreadful arrows resembling the mace of Death himself.

Then your son cut off those arrows before they could reach him,

40. Sped though they were by Partha exerting his best in battle. Indeed this appeared to be marvellous. Once more your son pierced the son of Pritha with shafts of exceeding sharpness.

41. Thereupon wrought up with rage Partha fixing on his bow-string arrows furnished with golden wings and whetted on stone, discharged them at your son.

42. These shafts, O monarch, entered into the body of the illustrious Dussasana, like swans, O Bharata, diving into the waters of a lake.

43. Thus your son sorely afflicted by the illustrious son of Pandu, quickly avoiding him proceeded towards the chariot of Bhisma.

44. Then indeed Bhisma was like an island to him who was sinking into the fathomless deep (of pain). Then, O ruler of men, regaining his senses, your son,

45. Endued with bravery, and prowess, again began to check Partha with well-sharpened shafts, like Indra resisting Vritra. Your son of huge stature, penetrated Arjuna through and through but the latter did feel no pain at all.

Thus ends the hundred and eleventh chapter, the encounter between Arjuna and Dussasana, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CXII.

(BHISMA-BADHA PARVA) :—*Contd.*

Sanjaya said :—

1. The son of Rishyasringa, that fierce bowman resisted in battle Satyaki, who clad in mail was rushing towards Bhisma in battle.

2. Thereupon, O king, he of Madhu's race, wrought up with rage, wounded the Rakshasa with nine shafts, as if smiling.

3. So also, O king, the enraged Rakshasa with nine shafts afflicted the illustrious grandson of Sini of the race of Madhu.

4. Then that slayer of hostile heroes that descendant of Madhus race viz the grandson of Sini, excited to the highest pitch of fury, shot numerous shafts at the Rakshasa in battle.

5. Then the mighty-armed Rakshasa, O you of prowess incapable of being baffled, pierced Satyaki with sharp arrows and uttered aloud his war-cry.

6. Then that powerful descendant of Madhus race also, though deeply pierced by the Rakshasa, depending on his own energy, smiled and uttered his war-cry.

7. Then, Bhagadatta, wrought up with wrath in battle, pierced with whetted shafts that descendant of Madhu's race, like a guide piercing a huge elephant with a hook.

8. Then leaving alone the Rakshasa in battle, that foremost of car-warriors namely the grandson of Sini, hurled darts of depressed knots against the ruler of the Pragjyotisas.

9. Then the ruler of the Pragjyotisas with a sharp-edged broad-headed shaft cut off the the mighty bow of the descendant of Madhu's race, displaying great lightness of hand.

10. Thereupon that slayer of hostile heroes, taking up another bow of great toughness, piereed the enraged Bhagadatta with sharp shafts in battle.

11—13. Thus deeply pierced, that mighty bow-man, licking the corners of his mouth, hurled at Satyaki an iron lance decked with gold and lapises, of great toughness, and terrible like the mace of Death. Then Satyaki with his arrows cut off that lance, O king, that had been coursing swiftly towards him, being shot by the force of Bhagadatta's arm. Then that lance fell down with force on the ground like a large meteor shorn of its splendure.

14. Beholding that lance to be baffled, your son, O ruler of men, checked him of Madhu's race, surrounding him with a large number of cars.

15. Then seeing that mighty car-warrior of the Vrishni race thus surrounded, king Duryodhana highly excited with rage, thus spoke to his brothers :—

16. "Do you all so strive, O Kurus, that this Satyaki may not return back with his life from this mighty host of chariots.

17. If he be slain, I may then consider the whole host of the Pandavas as nothing more than slain." Then accepting his words by saying 'yea', the mighty car-warriors,

18—19. Stationed in front of Bhisma began to fight with the grandson of Sini. Then the powerful ruler of the Kumvojas checked, in battle, Abhimanyu who had been vigorously advancing against Bhisma. Then the son of Arjuna having pierced the king with arrows of depressed knots,

20—21. Once more wounded the king with sixty-four arrows. Thereupon Sudakshina also, desirous of saving Bhisma's life in

battle, pierced Abhimanyu with five shafts and the latter's charioteer with nine arrows. Then the battle that ensued consequent upon the encounter of those two heroes, was exceedingly fierce.

22—23. Sikhandin that grinder of foes rushed against the son of Ganga. The two old mighty car-warriors, Drupada and Virata, inflamed with rage, rushed to fight with Bhisma, holding at bay the army of the Kauravas as they advanced. Thereupon that foremost of car-warriors namely Aswathaman, wrought up with wrath confronted both those warriors in battle.

24. Then, O Bharata, a dreadful fight ensued between him and and the old heroes. O afflicter of foes, with ten broad-headed shafts Virata wounded

25. The mighty bowman, the son of Drona, the ornament of the field of battle as he advanced with velocity towards them. Drupada also with his sharp arrows pierced Aswathaman.

26. Then Ashwathaman pierced with numerous shafts those two mighty warriors who having neared the son of the preceptor, had been wounding him with arrows.

27. Still the heroes Virata and Drupada advanced towards Bhisma; we then beheld an admirable feat achieved by those two old warriors,

28. In as much as they repulsed all the dreadful arrows shot by Drona's son. Then Kripa the son of Saradwata rushed against the advancing Sahadeva,

29—30. Like one infuriated elephant rushing against a compeer in the same state, in the woods. Then the heroic Kripa quickly pierced that mighty car-warrior the son of Madri with seventy shafts all decked with golden wings. Then the son of Madri burst his bow in twain with his strong shafts.

31. Then the former pierced the latter whose bow has been cut asunder with nine shafts. The latter then taking up another bow capable of bearing great strain,

32. And desirous of saving the life of Bhisma and excited with anger, struck cheerfully on the breast the son of Madri with ten shafts of exceeding sharpness.

33. So also, O king, urged by the desire for slaying Bhisma, the son of Pandu also worked up with rage struck the wrathful son of Saradwata on his breast.

34—35. Then ensued a fierce fight of terrible aspect and capable of inspiring terror. Then that afflicter of foes viz., Vikarna, desirous of rescuing the grandsire, and waxed up with rage, pierced Nakula in battle with no less then sixty shafts. Thus deeply pierced by your highly intelligent son, Nakula also

36. Penetrated Vikarna with seven and sixty sharp arrows. Then for the sake of Bhisma, those two foremost of men, those two afflicters of foes,

37—41. Those two heroes began to assail one another like two heifers amongst a herd of kine. Then for the sake of protecting Bhisma, the mighty Durmukha confronted the Rakshasa Ghatotkacha, who had been advancing to the fight slaying your troops. Then, O king, the son of Hidimva excited with wrath, struck that afflicter of foes viz., Durmukha on the breast with an arrow of straight knots. Then the heroic Durmukha, having cheerfully pierced Bhimasena's son with sixty keen-pointed arrows, uttered his war-cry, standing at the van of the army. Then that mighty car-warrior, the son of Hridika checked that foremost of car-warriors Dhristadyumna as he was advancing desirous of slaying Bhisma. Then the son of Prishata having pierced Hridika's son with five iron darts,

42—43. Once more quickly struck him between his breasts with fifty shafts. Similarly, O king, Hridika's son pierced the son of Prisata with nine arrows excedingly sharp and effulgent and furnished with wings made of the feathers of Kanka birds. Then for the sake of Bhisma, a fierce battle raged between them,

44—45. As they struck one another with great ardour, like that between Vritra and the great Indra. Bhurisravas speedily came upon the mighty Bhimasena who had been falling upon Bhisma. Then the son of Somadatta wounded Bhima in the centre of his chest,

46. With a long shaft of great sharpness and golden wings. With that shaft stuck on his breast, the puissant Bhimasena appeared beautiful,

47—48. Like the Krouncha mountain, O foremost of kings, in the days of yore bearing the lance of Skanda. Then these two foremost of men, inflamed with fury, sped at one another, arrows of solar effulgence and burnished by the forgers themselves. Then Bhima desirous of slaying Bhisma fought with that mighty car-warrior viz Somadattas son,

49. Similarly the latter longing for the victory of Bhisma, struggled with the former, both striving to counteract one another in his feats.

50. The son of Bharadwaja held in check that son of Kunti, Yudhisthira, who

was coming upon Bhisma, surrounded by his large division.

51. Then, O king, hearing the clatter of Drona's chariot, that resembled the rumble of the rain-cloud Parjanya, the Prabhadrakas, O sire, quaked (with fear).

52. Thus assailed by Drona that mighty division of the son of Pandu could not stir one step forward, though striving vigorously.

53. Then your son Chitrasena, with a fearful expression, checked in battle Chekitana advancing, O ruler of men, against Bhisma.

54. Then for the sake of Bhisma, that mighty car-warrior (Chitrasena) endued with prowess and a praiseworthy quickness of hand, fought, O Bharata, to the best of his abilities, with Chekitana;

55. Similarly Chekitana also fought with him with equal ardour. Then fierce was the battle that commenced consequent upon their encountering each other.

56. Then, O Bharata, Arjuna though repeatedly resisted by your son, repulsed the latter's divisions and began to crush your troops.

57. But Dussasana resisted Partha to the best of his powers, determined, O Bharata that the latter might not slay Bhisma.

58. Thus the army of your son being thus slaughtered, the foremost of car-warriors began, O Bharata, to betray signs of agitation.

Thus ends the hundred and twelfth chapter, the single-combats between the hostile heroes, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CXIII.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1—2. Then that foremost of men, the valiant Drona, that fierce bow-man possessed of the prowess of an infuriate elephant and of great energy taking up and shaking his bow capable of checking even an infuriate elephant, began to crush the arrayed lines of the Pandavas, having penetrated into their very midst.

3. That highly powerful one conversant with the nature of all omens beholding various omens on all sides, thus addressed his son who had also been consuming the ranks of the enemy.

4. "This indeed is the day, O son, on which the highly powerful son of Pritha desirous of slaying Bhisma in battle, will exert his utmost.

5. My arrows are coming out of their own accord, and my bow seems to gape. My weapons are falling off when I am trying to fix them on the bow-string, and my mind is losing its ardour and warmth.

6. Animals and birds are emitting fearful and inauspicious cries on all sides. The vultures are swooping down upon the mighty host of the Bharatas.

7. The sun seems to be waned in its effulgence; all the points of the compass have assumed a crimson hue. The earth seems to be pained and to utter cries and to tremble on all sides.

8. The *Kanka* birds, the vultures and the cranes are incessantly uttering cries. The jackals are uttering inauspicious and dreadful yells foreboding a terrible calamity.

9. Mighty meteors seem to shoot out from the centre of the solar disc. The constellation Parigha with trunkless form seems to over-ride the sun.

10. The solar and the lunar discs have assumed dreadful aspects, foreboding terrible calamity to the kings, in the shape of the mangling of their bodies.

11. The images of gods consecrating the temples of the Kuru king are laughing trembling and dancing, and lamenting.

12. The planets are revolving, keeping the inauspicious sun to their left; and the charming deity of the moon is risen with his horns downwards.

13. The persons of kings belonging to the host of Dhritarastra's son appear to have lost all splendour, and though clad in armour, they do not seem to be shining.

14. A loud uproar set up by the two armies is being heard, as also the blare of the conch Panchajanya, and the twang of bow of Gandiva.

15. Surely Vibhatsu will, with the help of his excellent weapons, leaving other warriors in battle, confront the grandsire.

16. The pores of the hair of my body are being contracted, and my mind misgives, thinking, O hero of long arms, of the battle that will ensue between Bhisma and Arjuna.

17. Placing before him that prince of the Pachalas, who is of sinful soul and who is ever inclined to deceitful behaviour, Partha is proceeding for battle towards Bhisma.

18. Bhisma had said before, *I will never slay Sikhandin. He was created a female*

by the Creator, but has become a man out of chance only.

19. This mighty son of Yajnasena is thus reckoned as an inauspicious sign. The son of the ocean-going Ganga will not therefore strike that inauspicious person.

20. Thus as I reflect, my mind misgives, knowing that Arjuna is rushing against the old grandsire of the Kurus, highly wrought up with rage.

21. These three namely, the wrath of Yudhisthira, the encounter between Bhisma and Arjuna and my exertions in this battle are surely very harmful to the creatures.

22. The son of Pandu is highly intelligent, endued with strength, heroic, accomplished in the use of weapons, possessed of great agility and lightness; he is capable of shooting his arrows to a great distance, and is firm in shooting them and is conversant with the nature of omens.

23. He is invincible in battle even by the celestials headed by Vasava himself. He is mighty, quick-witted, indefatigable and the foremost of all warriors;

24. He is ever victorious in battle and possessed of dreadful weapons. Avoiding his path do you repair to Bhisma of regulated vows.

25—27. This day you will behold in battle a terrible massacre. Auspicious, mighty and gold-decked armours of heroes will be splintered into pieces with arrows of close knots; the tops of standards, the *lomaras* and bows, and resplendent and sharp lances, and darts of the effulgence of gold and the caparisons of elephants shall this day be torn and broken by the enraged diadem-decked Arjuna.

28. This is not the time, O son for dependants to take care of their own lives. So, keeping paradise in view, do you rush to battle for winning victory and fame.

29. Yonder is Arjuna, with his banner bearing the emblem of an ape, crossing on his car the dreadful current of battle, having cars, elephants and chargers for its eddies and which is incapable of being crossed over.

30. Devotion to the Brahmanas, self-control, benevolence, asceticism, and laudable good conduct—these are to be found in that king only who owns for his brothers Dhananjaya,

31. The mighty Bhimasena and the two sons of Pandu begotten upon Madri, and who have the son of Vasudeva of the Vrishni race for his saviour.

32. It is the wrath, engendered by grief, of that Yudhisthira whose person have been consumed by the austerities of asceticism, that is consuming the host of the wicked-souled son of Dhritarastra.

33. Yonder is seen the son of Pritha having Vasudeva for his protector, and checking all the troops of Dhsitarastra's host.

34. Yon is seen the army agitated by the diadem-decked Arjuna, like the waters of the ocean agitated by a mighty whale.

35. Listen to the cries of 'Alas and Oh' and to the shrieks of agony and distress! Go, confront the son of the Panchala king. I will confront Yudhisthira.

36. Protected as it is on all sides with *Atirathas*, the centre of the very strong array of the mighty king's troops is difficult of being penetrated into, like the bowels of sea being difficult of access.

37. Satyaki, Abhimanyu, Dhristadyumna and Vrikodara, and the twins Nakula and Sahadeva are all engaged in protecting that foremost of men *viz* king Yudhisthira.

38. Blue-complexioned like the younger brother of Indra, and tall like a mighty Sala tree, yonder is Abhimanyu rushing to fight at the head of his division, like a second Phalguna.

39. Make your excellent weapons ready, grasp your mighty bow, and then rush against the royal son of Prisata and fight also with Vrikodara.

40. What person wishes not his dear-loved son to live for eternal years? But in view of the duties of Kshatriyas, I do command you to fight.

41. Yonder is Bhisma, equal in battle to Death himself or Varuna, O son, consuming the hostile host.

Thus ends the hundred and thirteenth chapter, the colloquy between Drona and Aswathaman in the Bhisma-badha of the Bhisma Parva.

CHAPTER CXIV.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. Having heard those words of the high-souled Drona, Bhagadatta, Kripa, Salya, Kritavarman,

2. The princes Vinda and Anuvinda from Avanti, Jayadratha the ruler of the Sindhus, Chitrasena, Vikarna and Durmarsana and others,

3. These ten warriors of your army engaged with Bhimasena in battle, supported by a large division consisting of troops recruited from various countries,

4. And desirous, O king, of winning great fame in that battle for Bhisma's sake. Then Salya pierced Bhimasena with nine arrows;

5. Kritavarman pierced him with three shafts, Kripa with nine, and, O sire, Chitrasena, Vikarna and Bhagadatta

6. Each pierced Bhimasena with ten arrows separately. The ruler of the Sindhus pierced Bhimasena with three arrows.

7. Vinda and Anuvinda pierced the son of Pandu, with five shafts each; and Durmarsana pierced him with twenty shafts of exceeding sharpness.

8—9. Then, O mighty monarch, that slayer of hostile heroes, *viz.*, the heroic son of Pandu wounded, one after another, all those mighty car-warriors of the Dhritarastra host, of world-wide fame. He pierced Salya with seven arrows, Kritavarman with eight;

10. And, O Bharata, he cut in the middle Kripa's bow with arrows fixed on the string, in that battle. Then again he pierced the latter whose bow had been cut in twain with seven shafts.

11. He also wounded Vinda and Anuvinda with three shafts each, and Durmarsana with twenty and Chitrasena with five.

12. Then Bhima having pierced Vikarna with ten arrows and the ruler of the Sindhus with five, roared out in delight; and then again he pierced Jayadratha with three arrows.

13. Thereafter that foremost of car-warriors, that son of Gotami, taking up another bow and waxing wroth, pierced Bhima with ten shafts of great sharpness.

14. Then like a huge elephant pierced with the hook, the mighty Bhimasena, pierced with those ten arrows, was worked up with rage, O monarch,

15—16. And he pierced the son of Gotami with numerous arrows in battle. Then with three arrows, that one of effulgence like that of the Destroyer himself despatched to the regions of Death, the steeds and driver of the ruler of the Sindhus. Then that mighty car-warrior quickly jumping down from the car, the steed of which were slain,

17—18. Discharged sharp arrows towards Bhimasena in that battle. Then, O sire, with a couple of broad-headed arrows Bhima cut in twain the bow, O foremost of the Bharatas, of the illustrious ruler of the Sindhus. Then the latter, O king, with his bow burst, his horses and charioteer slain, and deprived of his car,

19. Speedily ascended, O king, the chariot of Chitrasena. Then that son of Pandu achieved marvellous feats in that battle,

20. In as much as piercing all those mighty car-warriors with arrows and resisting them, he deprived, O sire, the ruler of the Sindhus, of his car, before the eyes of all on-lookers.

21. Then Salya did not tolerate the the prowess of Bhimasena; and fixing sharp arrows burnished of the forgers,

22. He pierced Bhima in battle, exclaiming 'Stay, Stay.' Then Kripa and Kritavarman, and the highly powerful Bhagadatta,

23. And Vinda and Anuvinda from Avanti, and Chitrasena, and Durmursana Vikarna, the valiant ruler of the Sindhus,

24. All these subduers of foes, then quickly pierced Bhima (with arrows), for rescuing Salya. He (Bhima) also pierced them in return, each with five shafts,

25. He pierced Salya first with seventy shafts and again with ten shafts. Salya also first piercing him with nine arrows next wounded him with five.

26. Then he pierced Bhima's charioteer deeply into the vitals with a broad-headed shaft. Then the mighty Bhimasena, beholding his charioteer Visoka thus mangled,

27—29. Wounded the king of the Madras in the breast and arms with three arrows. He then also pierced other bowmen in that battle, each with three shafts, and then roared aloud like a lion. Then all those bowmen, fighting with care, pierced Pandu's son, versed in all modes of warfare, in his vitals, each with three shafts of keen points. Though thus deeply pierced that fierce bowman Bhimasena was not pained in the least,

30. Like a mountain washed with thick shower of rain poured down by the clouds. Then possessed with anger that mighty car-warrior of the Pandavas,

31. Of illustrious fame, having pierced the king of the Madras with three shafts, wounded the ruler of the Pragjyotisas, O king, with hundred shafts in battle.

32. Then that high-famed warrior having pierced Kripa with many arrows, cut off the bow and the arrows of the illustrious descendant of the Satwata race,

33—34. With horse-shoe-headed arrow of great sharpness, displaying the while great lightness of hands. Then that afflicter of foes Kritavarman taking up another bow, struck Vrikodara between his two brows with a long and sharp shaft. Bhima then wounding Salya in battle with nine shafts wholly made of iron, pierced, Bhagadatta with three and Kritavarman with eight arrows, and each of the other warriors including the son of Gotami &c, with two shafts.

35. Those heroes also, O king, pierced him with exceedingly sharp arrows. Though thus pierced by all those mighty car-warriors with all kinds of weapons,

36—38. Yet regarding them as mere straws, he careered through the field without the least pain. Those foremost of car-warriors also patiently sped at Bhima sharp arrows by hundreds and thousands. Then the highly powerful heroic Bhagadatta let go his lance of great velocity and of a golden staff at that illustrious warrior Bhima. The mighty-armed king of the Sindhus hurled at the latter a lance and a battle-axe.

39—40. Kripa hurled at Bhima a Sataghni, and, O king, Salya a fierce dart; of the other warriors each, aiming at Bhima, forcibly let go five shafts whetted on stone. Then the son of the wind-god (Bhima), with a horse-shoe-headed arrow, cut that lance in twain.

41. He also severed that battle-axe as if it were sesamum stalk with three arrows; he broke into pieces the Sataghni with nine shafts furnished with wings of the feathers of *Kanka* birds.

42. Then Bhimasena ever proud in battle cut off every weapon into three parts; and he also pierced all those fierce bowmen opposed to him, each with three arrows.

43. Then when the combat was thus raging fiercely, Dhananjaya came there on his car, and beheld Bhima that mighty car-warrior,

44. Slay in battle his opponents and fight with them with his arrows. Then beholding those two illustrious sons of Pandu together,

45—46. Your warriors, all foremost of men, did not cherish any hope of victory in. Then Arjuna, who was proceeding desirous of slaying Bhisma, with Sikhandin before him, seeing Bhima fight with the ten mighty car-warriors of your army, contented them in battle.

47. Then, O monarch, out of a desire of doing an act pleasurable of Bhima, Vibhatsu pierced those heroes who had been so coolly fighting with Bhima in battle.

48. Thereupon king Duryodhana urged king Susarman for bringing about the slaughter of Arjuna as also of Bhima.

49. "Go you, O Susarman, speedily surrounded by a large host of your troops. Slay me these two sons of Pandu, viz., Dhananjaya and Vrikodara."

50. Hearing these words of the king, the chief of the Trigarttas, the ruler of Prasthala, assaulting the two bowmen Bhima and Arjuna,

51. Surrounded them on all sides with many thousand chariots. Then ensued a fierce battle between Arjuna and his opponents.

Thus ends the one hundred and fourteenth chapter, the prowess of Bhimasena in the Bhisma-badha of the Bhisma Parva.

CHAPTER CXV.

(BHISMA-BADHA PARVA)—

Continued.

Sanjaya said:—

1. Arjuna covered over with his arrows of straightknots that mighty car-warrior Salya who had been fighting very carefully.

2. He pierced Susarman and Kripa, each with three shafts; then in that battle, the ruler of the Pragjyotisas, Jayadratha, the ruler of the Sindhus,

3. Chitrasena, Vikarna, Kritavarman, Durmarsana and, O king, the foremost car-warriors from Avanti,

4. All these warriors were pierced each with three shafts winged with *Kanka* and peacock feathers, by the *Atiratha* Arjuna, who had been afflicting your army.

5. Then, O Bharata, Jayadratha who was riding on the car of Chitrasena, having pierced Partha in battle, pierced Bhima also with his arrows.

6. Salya and Kripa those foremost of car-warriors also pierced in battle, Jishnu with myriads of shafts, O king, each capable of penetrating into the very vitals.

7—8. Then, O ruler of men, your sons headed by Chitrasena, in that battle quickly pierced Bhima and Arjuna, O sire, each shooting five arrows of exceeding sharpness. Then these two foremost of car-warriors the

two illustrious descendants of the Bharata race, viz., the sons of Kunti,

9. Afflicted in battle the mighty division of Trigartta troops; thereupon Susarman pierced Partha in battle with nine swift-coursing arrows.

10—12. And then he roared out his fierce war-cry, striking, terror into the heart of the enemy's host. Other heroic car-warriors pierced Bhimasena and Dhananjaya with straight-going exceedingly sharp arrows, all furnishd with golden wings. Those two foremost descendants of the Bharata race, viz., the two sons of Kunti, sporting on their cars amidst those car-warriors, appeared beautiful, and resembled two enraged lions looking out for flesh amidst a herd of cows.

13. Cutting off the bows and arrows of the heroes in battle, those two fierce warriors began to fell the heads of men by hundreds.

14. Many cars were shattered; and steeds by hundreds were slain and in that fierce conflict, elephants with their riders fell on the ground by hundreds.

15. Here and there car-warriors and horse-men were slain; and many were seen to tremble on all sides.

16. The earth become strewn over with slain elephants, and mangled foot-soldiers and chargers, and with cars broken into splinters.

17. In that battle we beheld the marvellous prowess of the mighty Arjuna, in as much as, checking those heroes by his shafts, he slew troops by hundreds.

18. Then Kripa and Kritavarman, and Jayadratha the ruler of the Sindhus, and Vinda and Anuvinda from Avanti, did not abandon the fight,

19. Then the fierce bowman Bhima and the mighty car-warrior Phalguna began to crush severely the dreadful army of the Kurus.

20. Thereupon, the rulers of earth quickly began to pour on the car of Dhananjaya thousands and thousands of arrows.

21. Then checking those mighty car-warriors with the net-work of arrows woven by himself, Partha began to despatch them to the regions of Death.

22. Then in that battle, the mighty car-warrior Salya inflamed with wrath, pierced, as if sporting, Jishnu on the breast with broad-headed and straight-knotted shafts.

23. Then Partha having cut off the former's bow and gloves with five arrows, pierced him in his vital parts with arrows of great sharpness.

24. Thereupon taking up another bow capable of bearing great strain, the ruler of the Madras waxing wroth, pierced Jishnu in battle,

25. With three arrows, and the son of Vasudeva with five and Bhimasena on the breast and arms with nine shafts.

26. Then, O monarch, Drona and the king of the Magadhas, both being commanded by Duryodhana,, hied to that spot,

27. Where the two mighty car-warriors, Partha and Bhimasena, the sons of Pandu, had been slaughtering the mighty divisions of the Kourava host.

28. O foremost of the Bharatas, then Jayatsena in that battle pierced Bhimasena possessed of terrible weapon, with eight sharp arrows.

29. Then Bhima piercing him with ten shafts again pierced him with five, and he felled the latter's charioteer from his seat on the box of the car.

30. Then borne by the unrestrained steeds flying hither and thither, the ruler of the Magadhas was carried away from the field of battle even before the every eyes of the on-looking troops.

31. Then, O foremost of the Bharatas, Drona availing himself of an weakness of Bhima pierced the latter with eight keen-pointed darts whetted on stone.

32. Then, O Bharata, Bhima, that hero ever proud in battle, pierced his sire-like preceptor first with five broad-headed arrows and then with another sixty of the same.

33. Arjuna also having pierced king Susarman with many shafts of iron, began to scatter the latter's host like a tempest scattering mighty masses of clouds.

34. Thereupon, Bhisma, king Duryodhana himself, the ruler of the Kosalas and Vrihadvala, all excited with rage assailed in a body Bhimasena and Dhananjaya.

35. So also the Pandava heroes, Prisata's son Dhristadyumna and others, rushed against Bhisma who then resembled Death with mouth wide open.

36. Sikhandin also approaching the grandsire of the Bharatas delightedly rushed at him, harbouring no fear from that mighty car-warrior.

37. The Parthas accompanied by the Srinjayas, and headed by Yudhisthira himself, with Sikhandin at their van fought on with Bhisma.

38. Similarly all your warriors with Bhisma of regulated vows at their forefront fought with the Partha warriors headed by Sikhandin.

39. Then the contest that ensued between the sons of Pandu and the Kouravas for the conquest of Bhisma, became terrible to the extreme.

40. In that battle, O ruler of men, that may be compared to a game at dice, for the sake of victory or the reverse, Bhisma was the stake of your warriors.

41, Then, O foremost of kings, Dhrishtadyumna urged on the troops to assail Ganga's son exclaiming, "Fear not, O excellent car-warriors."

42. Hearing the words of their generalissimo, the division of the Pandavas disregarding their lives quickly rushed at Bhisma.

43. Like the banks receiving the surging waves of the mighty main, Bhisma also, O monarch, that foremost of car-warrior, received that assailing host of the enemy.

Thus ends the hundred and fifteenth chapter, the prowess of Bhima and Arjuna, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CXVI.

(BHISMA-BADHA PARVA.)—*Contd.*

Dhritarastra said:—

1. How, O Sanjaya, did the highly puissant son of Santanu, viz., Bhisma fight on the tenth day with the Pandavas and the Srinjayas?

2. How did also the Kurus, check the Pandavas in battle? Describe to me the fierce battle that Bhisma, that ornament of battle-field, fought with the foe.

Sanjaya said:—

3. I shall, O Bharata, rehearse to you as to how did the Kurus fight with the Pandavas, and how also did that battle rage.

4. Day after day, the irate mighty car-warriors of your army were conveyed to the regions of the departed by the excellent weapons shot by the diadem-decked Arjuna.

5. That conqueror of assembled enemies, viz., Bhisma, that foremost of Kuru heroes ever redeeming his vows, also destroyed the hosts of the Pandavas.

6. Beholding Bhisma fighting at the head of the Kurus and Arjuna at the head of Panchala troops, we were unable, O afflicter of foes, to divine as to which side would be victorious.

7. Then in that battle on the tenth day when Bhisma and Arjuna confronted one another, the carnage that was caused was indeed terrible to the extreme.

8. Then Bhisma, the son of Santanu, that hero conversant with excellent weapons, slew, O afflicter of foes, many warriors by millions and thousands.

9. Many were the number of those unretreating heroes, whose names and designations and families were not known, who lay slaughtered by Bhisma on the field of battle.

10. Having consumed the Pandava ranks for ten days, the high-souled Bhisma, O afflicter of foes, became disregardful of his life.

11—12. Then wishing his quick slaughter at the face of the armies, and thinking:—'I will no longer slay foremost of car-warriors in battle,'—your mighty-armed father Devavrata, addressing Yudhisthira who was then near him said these words:—

13. "O Yudhisthira, O very wise one, O you familiar with all the Sastras! Hear, O sire, I speak these words, that are fraught with moral teachings and that are capable of securing paradise for any one.

14. O Bharata, O sire, I am disgusted with this body of mine. I have passed my days in slaying numerous creatures in battle.

15. So if you desire to do me a good turn, strive your best for slaying me, placing the Panchalas and Srinjayas with Partha, before yourself."

16. Ascertaining that to be the desire of Bhisma, king Yudhisthira of unerring sight rushed against Bhisma in battle with the Srinjayas for his supporters.

17. Thereupon, O king, Dhrishtadyumna and Yudhisthira the son of Pandu, having heard those words of Bhisma urged on their forces saying:—

Yudhisthira said:—

18. Proceed, fight! conquer Bhisma in battle; you will be protected by Jishnu of unerring aim who is ever the conqueror of foes;

19. This fierce bowman the son of Prisata the commander of our hosts and Bhimasena also, will assuredly protect you all in battle.

20. Ho Srinjayas, entertain no fear of Bhisma in battle to-day! Placing Sikhandin in our van we will assuredly conquer Bhisma in battle."

Sanjaya said:—

21. Then on the tenth day, making all these arrangements, the Pandavas determined to conquer or to go to the regions of Brahma; and infuriate with rage, they encountered Bhisma.

22. Placing Sikhandin and Dhananjaya the son of Pandu at their head, they struggled arduously to overthrow Bhisma.

23. Then numerous heroic rulers of various countries commanded by your son, accompanied by their sons, and by their own mighty divisions,

24. As also your highly puissant son Dussasana supported by all his uterine brothers, then began to support Bhisma staying in the midst of the troops.

25. Then all your warriors placing before them Bhisma of regulated vows began to fight with the Parthas having Sikhandin at their van.

26. Then that hero having the ape as the device on his standard, placing Sikhandin before him and accompanied by the Chedis and Panchalas, rushed against Bhisma the son of Santanu.

27. The grandson of Sini fought with Drona's son, Dhristaketu with the descendant of Puru and Yudhamanyu with king Duryodhana and his ministers.

28. Then, O afflicter of foes, Virata supported by his division confronted Jayadratha with his troops, that heir of Vridhakshatra.

29. Yudhisthira encountered the king of Madras supported by his soldiers. Bhimasena also, well protected, assaulted the elephant division of the enemy.

30. The prince of the Panchalas wrought up with rage and supported by his uterine brothers rushed against Drona's son invincible, irresistible, and foremost of all wielders of weapons.

31. That subduer of enemies, viz., prince Vrihadvala, confronted Subhadra's son who bore the device of a lion on his standard and whose flag resembled a shaking *Karnikara* flower.

32. Then your sons accompanied by other monarchs, fell upon Sikhandin and that son of Pandu namely Dhananjaya, desirous of slaying them both.

33. Then when the fighters of the two hosts rushed impetuously against one another in that terrible combat, the earth shook underneath their tread.

34. Beholding Santanu's son in battle, the divisions of your army and those of the enemy clashed against one another, O Bharata.

35. Then when, infuriated, those two hosts rushed against one another, terrible was the din that filled all the different quarters of the earth, O Bharata.

36. And the din become still more awful being aggravated by the blare of conchs and the sound of drums and the roars of elephants and the war-cries of the troops.

37. Then the radiance emitted from the bracelets and diadems of all the royal warriors—radiance resembling the splendour of the sun or the moon—become bedimmed.

38. Clouds of dust were raised in which played the lightning consisting of the flashes of weapons. The twang of bows also became tremendous.

39. The whizzing of arrows, the blare of conchs, the loud sound of the drums, and the clatter of cars of the warriors of both the hosts were indeed awful.

40. The sky over the head of the two armies assumed a lowering aspect in consequence of the numerous darts, javelins, lances and arrows shot and hurled by them.

41. In that dreadful battle, car-warriors and horsemen, smote down one another. Elephants crushed elephants, and foot-soldiers slew foot-soldiers.

42. Then, O foremost of men, like the fight between two hawks for a piece of meat, the fight, for the sake of Bhisma, between the Pandavas and the Kurus, become very awful.

43. Then dreadful was the encounter in that battle between those two armies, each desirous of slaughtering and gaining victory over its rival.

Thus ends the hundred and sixteenth chapter, the advice of Bhisma, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CXVII.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. Then for the sake of Bhisma's slaughter, the highly powerful Abhimanyu, O mighty monarch, engaged with your son supported by his large division.

2. Thereupon king Duryodhana waxing wroth, pierced Krishna's nephew on the breast first with nine arrows of straight-knots, and then again with three shafts.

3. Then in that battle, Krishna's nephew, inflamed with wrath, let go at the car of

58. Then, O ruler of men, the army of your sons consisting of various divisions, Arjuna began to scatter away like a strong gale scattering away clouds in the welkin.

59. Then Sikhandin confronting the grandsire of the Bharatas, pierced patiently the latter with myriads of shafts.

60. Then Bhisma began to consume the Kshatriyas in battle, like a fire, having his chariot for its fire-chambers, his bow for its flames, his swords, lances and maces for its fuel and his numerous shafts for its dreadful scintillations.

61. Just as a conflagration fed with a constant supply of fuel leaps from house to house being aided by a breeze, so also did Bhisma then burn the hostile troops displaying his weapons of celestial make.

62. Then that mighty car-warrior Bhisma, holding in check the division of the son of Pandu (Arjuna), slew those Somakas in battle who followed Partha,

63. With arrows furnished with golden wings and of great sharpness and depressed knots; and he filled the points cardinal and subsidiary of the compass with the echoes of his war-cries.

64. He dislodged car-warriors from their cars, and felled, O king, horsemen with their chargers; he also made the mighty car-division look like Palmyra groves, with trees deprived of their leafy heads.

65. Then Bhisma that foremost of all wielders of weapons deprived, O king, the cars, the chargers and the elephants, of their respective riders, in that battle.

66. The troops then, O king, began to tremble, hearing the twang of his bow-string and the slap of his palms, that resembled the thunder itself.

67. Indeed, O lord of men, the arrows of Bhisma did never fail to hit their marks. Shot from his bow, the arrows did not stick merely on the skin of warriors and animals.

68. Then, O king, O ruler of men, we beheld cars deprived of their riders, dragged on all side, with the velocity of the wind by the fleet steeds that were yoked to them.

69—71. Full fourteen thousand high-famed mighty car-warriors of illustrious extraction, ready to sacrifice their lives in battle, and unretreating and heroic, and owner of standards adroned with gold, all belonging to the race of the Chedis, the Kasis and Karushas, confronting the heroic Bhisma who then appeared like Death himself with mouth wide open, were swiftly despatched to the other world with all their cars, elephants and chargers. There was not a single mighty car-warrior, O king, among the Somakas,

72—73. Who having confronted Bhisma in that battle, was able to return alive from the engagement. Beholding all those warriors despatched to the domain of the lord of the departed, people then thought high of Bhisma's prowess. No car-warrior then ventured to encounter that hero.

74. Save and except that heroic son of Pandu, owning cream-coloured steeds, and having Krishna for his charioteer, and that prince of the Panchalas, Sikhandin of immeasurable energy.

Thus ends the hundred and seventeenth chapter, the dreadful battle and carnage, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CXVIII.

(BHISMA-BADHA PARVA.)—*Contd.*

Sanjaya said:—

1. Then, O foremost of men, Sikhandin having encountered Bhisma in battle, pierced the latter on his breast with ten broad-headed shafts of great sharpness.

2. Then the son of Ganga looked at Sikhandin with his eyes blazing in rage, and, O Bharata, he seemed to burn the latter by his glance only.

3. But, O king, remembering his femininity, Bhisma did not wound him before the eyes of all in that battle. The latter however comprehended it not.

4. Therefore, O monarch, Arjuna said to Sikhandin, "swiftly rush at the grandsire and slay him.

5. What is that you want to speak, O hero? Slay the mighty car-warrior Bhisma, I do not see a man in the whole army of Yudhisthira,

6. Who is able to fight with Bhisma in battle, except yourself, O best of men? This I say to you forsooth."

7. Thus spoken to by Pritha's son, O foremost of the Bharatas, Sikhandin speedily covered the grandsire with arrows of various description;

8. But disregarding those arrows, your sire Devavrata, wrought up with wrath engaged to fight with Arjuna by means of his shafts.

9. That mighty car-warrior also despatched the forces of the Pandavas to the other world, O sire, with his sharp-pointed shafts.

10. On the other hand, O king, the sons of Pandu, supported by mighty divisions covered Bhisma over, like clouds covering the orb of the day.

11. Then, O foremost of the Bharata, that chief of the Bharatas thus surrounded on all sides, began to consume those heroes in battle like a raging conflagration burning the woods.

12. Then we beheld the wonderful prowess of your son as much as he simultaneously fought with Arjuna aud protected the grand-sire.

13. Then all people were gratified with the feat achieved by your high-minded son Dussasana wielding his bow;

14. For then he, single-handed, fought with the Pandavas including Arjuna himself; he then fought so fiercely that the Pandavas were unable to resist him.

15. In that battle car-warriors were deprived of their cars by Dussasana; mighty horse-men and highly powerful elephant-riders,

16. Mangled with his shafts, fell down on the surface of the earth. Huge-tusked elephants afflicted with arrow-wounds ran in all directions.

17. Just as fire fed with fuel fiercely blazes forth with terrible flames, so did your son consume the troops of the Panadvas.

18. None of the heroic car-warriors of the Pandava host, O Bharata, was then able to vanquish, nay to encounter, that warrior of gigantic stature,

19. Except Arjuna the son of the great Indra, having white steeds and owning Krishna for his charioteer. Then, O king, the ever-victorious Arjuna defeating Dussasana in battle,

20. Rushed against Bhisma even before the very eyes of the people assembled there. Though vanquished, your son then depending greatly upon the strength of Bhisma's arms,

21. Furiously fought with the Pandavas comforting his own troops at the same time. Arjuna also, O king, engaged in battle appeared very beautiful.

22. Sikhandin also, O monarch, pierced the grandsire in battle with sharp arrows, of which the touch resembled that of the bolt of heaven and which were mortal like the virulent venom of snakes.

23. These shafts, O ruler of men, did not cause any the slightest pain to your father, and then the son of Ganga received those arrows with a smile.

24. Just as a man burning with thirst eargerly welcomes a shower of rain, so did also the son of Ganga receive the shower of arrows discharged by Sikhandin.

25. Then, O mighty monarch, the Kshatriyas beheld Bhisma look terrible, as he consumed the ranks of the high-souled Pandavas.

26. Then your son commanded, O sire, all your troops saying:—"Assail from all sides the heroic Phalguna.

27. The valiant Bhisma conversant with all duties will protect us in battle." Then those troops of yours dismissing all fears fought on with the Pandavas.

28. (Again did Duryodhana say) "Yonder is Bhisma, with his tall standard marked with the device of a golden palmyra, striving for saving the honour and armours of all the Dhritarastra warriors.

29. Even the celestials striving vigorously cannot overcome the mighty and high-souled Bhisma in battle, what to speak of the sons of Pritha who are mere mortals.

30. Therefore, O warriors, do you not run away getting Phalguna as an adversary in battle. I myself, putting forth my best energies, shall this day battle against the Pandavas,

31. United with all these rulers of earth, all exerting their best in battle." Hearing those words of your son wielding the bow,

32. All the valiant and highly powerful warriors wrought up with rage, belonging to the clans of the Videhas, the Kalingas, the Daserakas, and many other tribes,

33. Fell upon Arjuna in battle. The Nishadas, the Souviras, the Valhikas, the Daradas, the Westerners, the Northerners and the Malavas,

34. Abhishas, the Surasenas, the Sivis, the Vasatis, the Salavas, the Sakas, the Trigarttas, the Ambhasthas with the Kekayas,

35—38. Then rushed upon the son of Pritha like a flight of insects rushing at the flames of a fire. Then, O mighty monarch, that highly powerful hero Dhananjaya, always dreaded in battle, invoking celestial weapons, fixed them on his bowstring, and aiming them at those hundreds of enemy's divisions of car-warriors swiftly consumed them all, by means of those powerful darts of great velocity, like fire burning down a flight of insects. Then the bow Gandiva of that resolute bowman appeared resplendent as he shot myriads upon myriads of arrows from it. Then, O mighty monarch, those Kourava warriors with their tall standards splintered into pieces,

39–41. Ventured not, even in a body, to proceed against Arjuna owning the standard marked with the device of an ape. Afflicted with shafts by the diadem-decked Arjuna, car-warriors fell with their standards, horse-riders with their horses and elephant-riders with their elephants. Then the earth become soon covered with divisions of kings flying in all directions in consequence of the shafts shot by the arms of Arjuna. Then having completely crushed the enemy's ranks, the son of Pritha,

42. Sped numerous shafts at your son Dussasana. Those iron-tipped arrows, having pierced Dussasana,

43. Penetrated the earth like so many snakes entering their holes in ant-hills. Then Arjuna slew the steeds and charioteer of the latter.

44. Then that valiant hero deprived Vivinsati of his car with twenty shafts and wounded the latter with five shafts of straight-knots.

45. Then the son of Kunti, owning white steeds, having pierced Kripa, Vikarna, and Salya with many iron arrows, deprived them of their cars.

46. Thus deprived of their chariots, O sire, Kripa, Salya, Dussasana, Vikarna and Vivinsati,

47. All fled away from the field of battle being completely worsted by Savyasachin. Then, O foremost of the Bharatas, having vanquished the mighty car-warriors at the forenoon,

48. Partha then blazed forth in battle like fire without even one curl of smoke. He then, in consequence of his pouring arrowy showers, looked like the sun scattering his myriad rays in all directions.

49. He felled also, O mighty monarch, many rulers of the earth all mighty car-warriors, having compelled them to turn their faces away from the field of battle.

50. Then, O Bharata, between the armies of the Kurus and the Pandavas, he caused a mighty river of bloody current to flow.

51. Large bodies of elephants, steeds and car-warriors were slain by car-warriors; and many were the car-warriors slain by elephants and many the horse-men slain by foot-soldiers.

52. In all directions then fell many heads and bodies cut in the middle, of car-warriors, horsemen and elephant-riders.

53. The field of battle, O king, became strewn with fallen and falling bodies of many royal car-warriors even then decked with bracelets and graced with ear-rings.

54. The field was also covered over with many bodies mangled by car-wheels and trampled upon by elephants. Foot-soldiers, and horsemen with their chargers fled away in all directions.

55. Elephants and car-warriors fell in all directions. Many were the cars that then lay scattered on the field with their wheels, standards and yokes splintered into pieces.

56. Then the field of battle bespattered with the gore of elephants, horses and car-warriors, appeared beautiful like the autumnal sky covered with specks of red cloud.

57. Dogs, crows, vultures, wolves and jackals and other beasts set up loud yells, at the sight of food that was then before them.

58. Then, when Rakshasas and evil spirits were seen to roar there, various kinds of winds began to blow in all directions.

59. Strings of gold and precious standards were seen suddenly to be fluttered by the wind, and began to tremble.

60. Thousands of white umbrellas, and many mighty car-warriors with their standards, were seen strewn on the surface of the earth.

61. Thereupon, O mighty monarch, Bhisma having invoked into existence a celestial weapon rushed at the son of Kunti even before the very eyes of all bowmen.

62. Then clad in mail Sikhandin confronted him rushing in battle. Whereupon Bhisma withdrew that dart resembling fire itself.

63. Meanwhile Kunti's son owning white steeds having confounded the grand sire began to slaughter your forces.

Thus ends the hundred and eighteenth chapter, the fierce battle and carnage, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CXIX.

(BHISMA-BADHA PARVA)—

Continued.

Sanjaya said:—

1. When the division of the two armies strong in numbers and arranged in order of battle, met one another, all the unretreating heroes, O Bharata, then rushed to battle, keeping in view the regions of Brahma.

2. In that pell-mell fight, neither similar divisions fought with their similars, nor scar warriors with car-warriors, nor foot-soldier with foot-soldiers.

3. Horsemen then fought not with horsemen and elephant-riders fought not with other elephant-riders. But like men siezed with fury, O Bharata, they indiscriminately slaughtered one another, O monarch, in that battle.

4. Fierce and great was the carnage that then spread itself among the ranks of the two armies, as men and elephants, by hundreds, were scattered slain in all directions.

5. In that fierce battle the slaughter was indiscriminate. Then, O Bharata, Salya, Kripa, Chitrasena,

6. Dussasana and Vikarna, all riding on resplendent chariots, and all mighty heroes, made the host of the Pandavas tremble in battle before them.

7. The army of the Pandavas thus slaughtered by those high-souled warriors, was caused to wheel in various motions, like a bark tossed by the wind on the waters (of the sea).

8. Just as bleak wintry cold penetrates into the very vitals of the kine, so did then Bhisma cut the army of the sons of Pandu to the very quick.

9. Then many elephants of your army looking like newly-formed clouds, were felled by the high-souled son of Pritha in that battle.

10. The leaders of hosts of combatants were then seen to be crushed and mangled by the son of Pritha with his arrows and lances shot by thousands.

11—12. Mighty elephants fell there setting up loud yells of agony and distress. The field of battle then looked beautiful being strewn over with the ornament-decked bodies of slain warriors of high soul, as also with their heads graced with ear-rings. In that conflict, O monarch, so destructive of mighty heroes,

13—14. When both Bhisma, and Dhananjaya the son of Pandu were displaying their prowess, your sons beholding the grandsire strive vigorously in battle, O king, rushed at the head all of their troops. Desirous of death in battle, and looking upon heaven as their final goal,

15. They rushed against the Pandavas in that battle destructive of many heroes. The Pandavas also, O monarch, remembering the diverse woes and hardships

16. Inflicted, O ruler of men, on them by you and your son and dismissing all fears, and desirous of attaining to the regions of Brahma,

17. Cheerfully fought on with your troops and your sons. Then that mighty car-warrior the commander of the Pandava host addressing his troops said :—

18. "Rush you, O Somakas, together with the Srinjayas at the son of Ganga." Hearing those words of their commander-in-chief, the Somakas and the Srinjayas,

19. Though afflicted with showers of arrows rushed at the son of Ganga. Thus assailed, O king, your father, the son of Santanu,

20. Influenced by wrath fought with the Srinjayas. To your highly renowned father, O sire, in the days of yore, the intelligent Rama,

21. Imparted a lesson in the use of weapons that were capable of destroying the hostile ranks. Depending upon that instruction of his and thinning the ranks of the enemy,

22. The old grandsire of the Kurus, viz., Bhisma that slayer of hostile heroes day after day slaughtered ten thousand warriors belonging to the Pandava host.

23. On that the tenth day of the battle, O foremost of the Bharatas, from among the Matsyas and the Panchalas, Bhisma, single handed,

24. Having slain ten thousand elephants, slew also seven mighty car-warriors. Then the great grandsire also slew five thousand car-warriors.

25. In that fierce battle in addition to all this, fourteen thousand foot-soldiers, one thousand elephants, and ten thousand steeds

26. Were slain, O ruler of men, by your father through his superior education. Then reducing in number all the divisions led by rulers of earth,

27. Bhisma slew Satanika the dear-loved brother of Virata. Having slain Satanika in battle, the valiant Bhisma

28. Felled thousand roval warriors with broad-headed shafts. All those Kshatriyas of the Pandava host, that followed Dhananjaya,

29—30. Approaching Bhisma, were despatched to the abode of Death. Thus covering the ten points of the compass with the net-work of his arrows, as also the army of the Parthas, Bhisma remained the master of the situation. On that the tenth day of the battle, achieving marvellous feats,

31. Bhisma stayed between the two armies, holding his bow and arrows in his hands. O king, then none of the royal warriors were able to look at him,

32. Who then resembled the summer sun scorching the world from the meridian. Just as in the days of yore, Sakra afflicted the hosts of the Daityas,

33. So did, O Bharata, Bhisma then afflict the ranks of the Pandavas. Then beholding Bhisma thus display his prowess in battle, the slayer of Madhu,

34. That son of Devaki, joyfully addressed Dhananjaya saying :—"Yonder is Bhisma, the son of Santanu staying between the two armies.

35. Slay him by putting forth your prowess, and victory will be yours. Check him through your prowess even there where he is penetrating our ranks.

36. None among us, O lord, is capable of bearing the shafts of Bhisma save and except your mighty self." Then, O king, thus urged on, Dhananjaya owning a standard bearing the device of an ape,

37—38. Rendered Bhisma with his standard, chariot and horses, invisible by his shafts. Then that foremost of the Kuru chiefs (Bhisma) also, with the shower of his own arrows scattered the arrowy downpour discharged by that son of Pandu. Thereupon the king of the Panchalas, and the valiant Dhristaketu,

39. Pandu's son Bhimasena, Prisata's son Dhristadyumna, the twins Nakula and Sahadeva, Chekitana, the five Kekaya brothers,

40. The mighty-armed Satyaki, the son of Subhadra, Ghatatkacha, the sons of Drupada, Sikhandin, the highly powerful Kuntivoja,

41. Susarman, and Virata, these and many other mighty heroes of the Pandava host were then afflicted by the shafts of Bhisma.

42. Then from the ocean of grief in which they were sunk, they were rescued by Phalguna. Thereupon grasping an excellent weapon Sikhandin

43. Assailed Bhisma, being protected by the diadem-decked Arjuna. Then slaying all the followers of Bhisma, and knowing what should be done in battle after what,

44. The unvanquished Vibhatsu rushed even at Bhisma himself. Then Satyaki, Chekitana, Dhristadyumna of the Prisata race,

45. Virata and Drupada, the two sons of Madri begotten by Pandu, all rushed against Bhisma, their attack being covered by the firm bowman Arjuna.

46. Then in that battle, Abhimanyu and the five sons of Draupadi all with weapons upraised rushed against Bhisma.

47. All those firm bowmen, never receeding from the fight, pierced Bhisma on many parts of his body with arrows steadily directed.

48. Then baffling all those arrows shot by those foremost rulers of earth, that warrior of undepressed soul (Bhisma) penetrated into the ranks of the Pandavas.

49. The grandsire then repulsed all those arrows as if in sport. He did not aim any shaft at the prince of the Panchalas, but laughingly looked at him now and then.

50. Remembering Sikhandin's femininity Bhisma sped not a single arrow at the former. But that mighty car-warrior then slew seven of the best car-warriors of Drupada's division.

51. Then as the Matsyas, the Panchalas and the Chedis rushed against that single-handed warrior, loud became the din and confusion that then arose.

52. Then like clouds covering the sun, all those heroes, O afflicter of foes, covered on all sides with foot-soldiers, horse-men and car-warriors and with a net-work of arrows,

53. That single-handed son of Bhagirathi, viz., Bhisma, who was then scorching the foe in battle. Then in that battle between Bhisma on one side and all the Pandava heroes on the other—battle that resembled the one between the gods and the Asuras—Kiritin placing Sikhandin in front of him began to pierce Bhisma,

Thus ends the hundred and nineteenth chapter, the prowess of Bhisma, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CXX.

(BHISMA-BADHA PARVA.)—*Contd.*

Sanjaya said :—

1. Thus all the Pandavas, placing Sikhandin before them and surrounding Bhisma on all sides began to pierce him in battle.

2. Then with terrible *Sataghnis*, with bludgeons, battle-axes, maces, mallets, thick short clubs, and lances, and other missiles,

3. With arrows furnished with golden wings, with darts, javelins and *Kampanas*, with *Narachas*, *Vatsadantas*, and *Bhusundis*,

4. The Srinjayas united together began to wound Bhisma in battle. Then when his armour was shattered and he himself overwhelmed with many arrows.

5—7. Bhisma experienced no pain, pierced though he was to the very vitals. On the other hand Bhisma then appeared fearful to his enemies like the all-destructive fire at the expiration of a Yuga,—fire, whose flames were constituted by his effulgent arrows and bow, whose (friendly) gale was constituted by the vibrations of air produced by the shafts shot by him, whose heat was constituted by the clatter of his car-wheel, whose splendour was constituted by his mighty weapons, tongues by his variegated bow and fuel by the destruction of heroes. Wheeling in the midst of those car divisions, he sometimes came out of the press,

8. And sometimes again was seen to career rapidly through them. Thereafter without regarding the king of the Panchalas and Dhristaketu,

9—11. Bhisma, O rule of men, penetrated into the very heart of the Pandava ranks. Then with arrows of excellent make and great sharpness, all capable of penetrating all kinds of armour and producing great whizz, and charged with great velocity, Bhisma pierced deeply the following six car-warriors, viz., Satyaki, Bhima, Dhananjaya the son of Pandu, Drupada, Virata, and Dhristadyumna of Prisata's race. These mighty car-warriors also resisting those sharp arrows shot by Bhisma,

12. Pierced him with force, each shooting ten arrows. Those dreadful arrows which that mighty car-warrior Sikhandin shot,

13. And which were furnished with wings of gold and whetted on stone, quickly penetrated the body of Bhisma. Thereupon the diadem-decked Arjuna waxing wroth rushed at Bhisma,

14. And placing Sikhandin before him, he cut off the bow of the latter. Then the following seven mighty car-warriors did not brook that cutting off of Bhisma's bow, warriors namely,

15. Drona, Kritavarman, Jayadratha the ruler of the Sindhus, Bhurisravas, Sala, Salya, and Bhagadatta.

16. These seven car-warriors waxing irascible and displaying weapons of celestial make rushed against the diadem-decked Arjuna.

17. Indeed excited to the highest pitch of fury they fell upon that son of Pandu shrouding him (with those arrows). Great was the din that arose as they rushed against Phalguna's chariot.

18. Hearing that dreadful din, the mighty car-warriors of the Pandava host rushed to battle desirous of rescuing that foremost of the Bharatas, viz., Phalguna.

19. Then Satyaki, Bhimasena, Prisata's son Dhristadyumna, both Virata and Drupada, the Rakshasa Ghatatkacha,

20. The enraged Abhimanyu, all these seven warriors seized with fury and wielding variegated bows rushed to battle, at the top of their speed.

21. Then, O foremost of the Bharatas, like the battle between the celestials and the Danavas, the battle between those seven car-warriors of each army raged fiercely causing the hair to stand erect.

22. In that battle, protected as he was by Dhananjaya, that excellent warrior Sikhandin, with ten shafts pierced Bhisma whose bow had been cut off.

23. He then pierced the latter's charioteer with ten shafts and with another one shaft cut off his standard. Then Ganga's son took up another bow of superior toughness.

24—25. But that again was cut off with three sharp shafts by Phalguna. Thus that scorcher of foes that son of Pandu namely Savyasachin, excited with wrath again and again cut off all the bows that Bhisma took up. Then excited with wrath in consequence of his bows being cut off and licking the corners of his mouth,

26. Bhisma took up a lance with lightness, that was capable of rending even the breasts of mountains; and inflamed with rage he hurled that lance at the car of Phalguna.

27. Beholding that lance course towards himself like the blazing bolt of Heaven, the son of Pandu took up five sharp broad-headed arrows.

28. Then, O foremost of the Bharatas, inflamed with rage, Arjuna with those five arrows, splintered into five fragments that lance hurled with strength of Bhisma's arms.

29. Then shattered by the wrathful Arjuna decked with a diadem, that lance fell down like forks of lightning torn away from large masses of clouds.

30. Beholding his lance severed, Bhisma became inflamed with rage; and that hero that subduer of hostile cities began to think with the help of his understanding thus:—

31. "I can slay even with a single bow all these Pandavas, if the highly powerful Visaksena (Krishna) be not their protector.

32. I shall not fight with the Pandavas for two reasons, viz., for the unslayableness of the Pandavas and for the femininity of Sikhandin.

33. Formerly on the occasion of his marrying Kali, my father gratified with me, accorded me two boons, viz., death at my pleasure, and unslayableness in battle.

34. I now think that the proper time for my death has arrived." Ascertaining this to be the intention of Bhisma of immeasurable energy,

35. The *Rishis* and *Vasus* stationed in the firmament then thus addressed Bhisma saying:—"What you have resolved upon O sire, is also our dear will.

36. Therefore, O monarch, follow up in action what you have resolved; and withdraw your heart from fight." At the conclusion of these words there began to blow an auspicious breeze,

37. Fragrant and moistened with sprinkles of water, from all directions. Celestial drums were also sounded emitting great din.

38. And, O sire, over Bhisma fell a shower of blossoms. As those *Rishis* and *Vasus* spoke, O king, none heard then

39. Save the mighty-armed Bhisma and myself through the prowess of the sage (Vyasa). O ruler of men, great was the flurry that was then found among the Gods,

40. As they thought of the fall of Bhisma, that favourite of all the worlds. Then hearing those words of the celestials, that hero of great ascetic wealth, viz.,

41. Santanu's son Bhisma assailed not Vibhatsu, although he was then being pierced by sharp shafts capable of penetrating through all armours.

42. Then, O mighty monarch, Sikhandin inflamed with wrath struck the grandsire of the Bharatas on the breast with nine shafts of great sharpness.

43. Then, O mighty monarch, Sikhandin inflamed with wrath struck the grandsire of the Bharatas on the breast with nine shafts of great sharpness.

44. Then smiling and stretching his bow Gandiva, Vibhatsu wounded Ganga's son with twenty-five short thick shafts.

45. Then again under the influence of wrath, Dhananjaya pierced him quick on all parts of his body and to the vitals, with one hundred shafts more.

46. Thus pierced by many other warriors with thousands of arrows, the mighty car-warrior Bhisma pierced them all in return quickly with his own arrows.

47. Then Bhisma of prowess unfailing in battle, with his own shafts of depressed knots simultaneously baffled all these arrows shot by the hostile warriors.

48. Those arrows furnished with golden wings and whetted on stone that Sikhandin the mighty car-warrior shot at him could not produce any the slightest pain to him.

49. Thereupon inflamed with wrath the diadem-decked Arjuna placing Sikhandin before him rushed at Bhisma and cut off the latter's bow.

50. Then he pierced Bhisma with ten arrows and with another cut down the latter's standard; then with ten other arrows he caused Bhisma's charioteer to tremble.

51—52. Then that son of Ganga took up another bow of great toughness. Then in that battle, within a twinkling of the eye, Arjuna cut off with three sharp broad-headed arrows that bow as soon as it was taken up. Thus Arjuna cut off successively all the bows that the son of Ganga took up one after another.

53. Thereupon Bhisma the son of Santanu did no longer assail Vibhatsu; then the latter pierced the former with twenty-five small arrows.

54. That mighty bowman thus deeply pierced addressing Dussasana said:—"This mighty car-warrior of the Pandava host, viz., Pritha's son Arjuna, inflamed with rage,

55. Is afflicting me in battle with many thousands of arrows. This one is incapable of being conquered even by the wielder of the thunderbolt.

56. Regarding me, I may say that all the heroic celestials, Danavas and Rakshasas, united together, can not vanquish me in battle, what to speak of human car-warriors?"

57. Thus when they were conversing with one another, Arjuna, placing Sikhandin before him, began to pierce Bhisma in battle with shafts of great sharpness.

58. Thus pierced with sharp arrows by the wielder of the Gandiva, Bhisma once more addressing Dussasana smilingly said:

59. "These arrows of touch resembling that of the thunderbolt, coming in an unbroken line towards me have been discharged by Arjuna. Surely they are not Shikhandin's.

60. Eating into my very vitals, and penetrating even through my invulnerable armour, these arrows are striking me

like so many bludgeons. Surely they are not Sikhandin's.

61. Of the touch like that of a Brahmana's rod, of velocity like that of the thunderbolt and incapable of being repulsed, these arrows are sucking out my vital energies. Surely they are not Sikhandin's.

62. Of touch heavy like that of a mace or a bludgeon these arrows are destroying my vital breaths like so many messengers of Death. Surely they are not Sikhandin's.

63. Like infuriate snakes of virulent venom with their tongues protruding out, these arrows are penetrating into my very vitals. Surely these are not Sikhandin's.

64. These are the arrows of Arjuna and not of Sikhandin, arrows that are cutting me to the quick like the bleakness of winter cutting kine to the quick.

65. Save and except the heroic wielder of the Gandiva bow, that owner of the standard marked with the device of an ape, *viz.*, the ever-victorious Arjuna, all the other monarchs united together can not afflict me."

66. Having thus spoken, the highly powerful Bhisma, as if desirous of consuming the Pandavas, hurled at Pritha's son a (terrible) lance.

67. Thereupon with three arrows cutting that lance into three pieces, Arjuna felled it down on the ground, O Bharata, even before the very eyes of all the Kurus heroes.

68. Thereafter Ganga's son grasped a buckler of the polish of gold, as also a resplendent sword, desirous of reaping either victory or death.

69. But before he (Bhisma) could descend from his chariot, Arjuna with his shafts splintered that buckler into hundred fragments. Indeed that looked like something marvellous.

70. Thereupon, king Yudhisthira urged on his own division saying:—"Assail the son of Ganga. Entertain not the slightest fear."

71. Thereupon from all sides, those troops, with darts, lances, arrows, battle-axes, excellent swords, long shafts of great sharpness,

72. With *Vatsadantas*, and broad-headed arrows, rushed against that single warrior. Then loud was the din of war-cries that rang through the Pandava ranks.

73. Similarly, O king, your sons all desirous of seeing Bhisma victorious rushed forward for rescuing that single hero, and they also set up a mighty uproar caused by their yells and war-cries.

74. Then on that the tenth day when Bhisma and Arjuna contested with one another, fierce was the fight that raged between your soldiers and those of the enemy.

75. Then at the spot where the hostile troops clashed and smote down one another an eddy seemed to start up into existence like that occurring at the spot where Ganga meets the ocean.

76. Deluged with blood the earth then assumed a hideous aspect, and her undulations were lost to sight.

77. Having slain ten thousand warriors on that the tenth day of the fight, Bhisma stood on the field while his vitals were being pierced into by Arjuna.

78. Then Partha, holding his bow and standing at the head of his divisions, broke the Kuru ranks in the very centre of their array.

79. Then afraid of that son of Kunti *viz.*, Dhananjaya the owner of cream-coloured steeds and afflicted with his sharp arrows, we then began to fly away from the field of battle.

80. Then the Souviras, the Kitavas, the Westerners, the Northerners and the Malavas, the Abhishahas, the Surasenas, the Sinis, the Vasatis,

81. The Salwas, Sakas, the Trigarttas, the Amvastas, the Kekayas,—all these illustrious warriors, afflicted with shafts, and pained with their cuts,

82. Did not abandon Bhisma in battle who had been fighting with the diadem-decked Arjuna. Then surrounding the single car-warrior Bhisma, large numbers of the enemy,

83. Covered him with arrowy showers, having at first defeated the rest of the Kuru warriors. "Slay" "Seize" "Fight" "Cut into pieces,"

84. Such were the cries, O king, that were then heard round Bhisma's chariot. Bhisma then slaughtered his foes by hundreds and thousands.

85—86. But then there was not even a space of two fingers in all his body that was not mangled with shafts. Thus then your father, mangled with keen-pointed darts shot by Phalguna, fell down from his car on the field with his head laid towards the East, a little before sunset before the very eyes of your sons.

87. Then at the overthrow of Bhisma loud lamentations of "Alas" and "Oh"

were heard, O Bharata, among the kings, and the celestials in the heaven.

88. Beholding the illustrious grandsire fall, we all became dejected and depressed at heart.

89. That foremost of all bowmen, that mighty-armed hero fell like an uprooted standard in honour of Indra, causing the earth tremble for the while.

90. Covered closely with arrows he did not then touch the earth's surface. Then as that mighty bowman, that foremost of all male beings lay prostrate on his arrowy bed,

91. Being overthrown from his car, a divine inspiration took possession of him. The rain-cloud Parjannya then poured down its contents and the earth quaked.

92. When falling Bhisma had marked the sun to be then on the Southern solstice and that hero considering that hour to be inauspicious for paying his debt to nature did not allow his senses to depart.

93. He then also heard divine utterance in the heaven, viz., "Why should that foremost of all wielders of weapons, Oh, why should the illustrious son of Ganga,

94. Why should that foremost of men give up his life when the sun is in the Southern solstice?" Hearing those words Ganga's son said "I am still alive."

95. Then desirous of yielding his life up during the Northern solstice, the grandsire of the Kurus, viz., Bhisma though fallen on earth still retained his vital breaths.

96. Ascertaining that to be his intention, Ganga, the daughter of the Himalayas sent great sages under the disguise of swans then to Bhisma.

97. Then those sages disguised under the forms of swans inhabiting the Manasa lake flew to the sky, and in a line came to see Bhisma, the grandsire of the Kurus,

98. At the spot where that foremost of men was lying on his arrowy bed. Then coming to Bhisma those sages under the forms of swans,

99. Beheld that perpetuator of the Kuru race, viz., Bhisma laid on his bed of arrows Then beholding that illustrious one, and circumbulating

100. That foremost of the Bharatas, that son of Ganga, the sages, knowing the sun to be then in the Southern solstice addressing one another said :—

101. "Why should the high-souled Bhisma pass away when the sun is in the Southern solstice." Having thus spoken, the swans flew towards the Southern directions.

102. Then that highly intelligent Bhisma beholding them and reflecting for a while said to them, "I shall not yield up my life,

103. As long as the sun will remain in the Southern solstice. This indeed is my determination, I shall repair to my own former abode,

104. When the sun will be in the Northern solstice ; this, O Swans, I tell you forsooth. I shall retain my vital breaths looking anxiously forward for the Northern solstice.

105. In as much as my giving up of my life is under my thorough control, therefore shall I retain it desirous of dying during the Northern solstice.

106. The boon that my illustrious father accorded me, viz., that I shall die at my own pleasure, let that boon be true.

107. As the yielding up of my vital breaths lies entirely with me, I shall retain them." Having then thus spoken to the swans, he remained (motionless) on his arrowy bed.

108. Thus when the crest of the Kurus, viz, the highly puissant Bhisma was overthrown the Pandavas and the Srinjayas set up a loud war-cry.

109. When that grandsire of the Bharatas, possessed of great strength was overthrown, O foremost of the Bharatas, your sons knew not what to do.

110. Then the Kurus were totally confounded; and Kripa and Duryodhana and others began to wail aloud drawing long and heavy sighs.

111. With their senses deprived of their powers in consequence of grief, they remained inert and reflected for long and did not think of fighting.

112. They could not then rush against the Pandavas as if their thighs were locked and seized in a vice. When that unslayable son of Santanu. viz, Bhisma endued with great prowess was overthrown,

113. O king, the destruction of the Kuru monarch became apparent. Mangled with sharp shafts and with our foremost heroes slain,

114. And crushed completely by Savyasachin (Arjuna), we did not then know what to do. Then obtaining victory, and a highly blessed state of existence (hereafter), the Pandavas,

115. All endued with heroism and possessed of bludgeon-like arms, blew their

mighty conchs and, O ruler of men, the Somakas together with the Panchalas then were filled with great delight.

116. Then when thousands of drums were struck up, the highly powerfnl Bhimasena uttered his fierce war-cries and slapped his arms.

117. On the fall of that illustrious son of Ganga, the heroic combatants of the two armies laying down their weapons, fell to thinking.

118. Some wept aloud, some ran wildly, some were overwhelmed with swoon; some then censured the life of a Kshatriya and some worshipped Bhisma.

119. The sages and the Patriarchs all applauded Bhisma. The ancestral manes of the Bharata race also began to praise him.

120. Then the highly intelligent son of Santanu, viz., Bhisma endued with great prowess, betaking himself to the Yoga taught in the *Upanishadas* and reiterating prayers in his mind, remained quite, anxiously looking forward for his last hour.

Thus ends the hundred and twentieth chapter, the overthrow of Bhisma, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CXXI.

(BHISMA-BADHA PARVA.)—*Contd.*

Dhritarastra said:—

1. How then, O Sanjaya, did my warriors fair, when they were deprived of the aid of the valiant Bhisma of god-like nature, who lived a life of celibacy for the sake of his father?

2. Even then did I regard the Kurus slain by Pandavas, when out of despise, Bhisma desisted from wounding the son of Drupada (Sikhandin).

3. Wretch that I am, I hear this day the news of my father's death. Alas, what greater amount of grief can overtake me, O Sanjaya.

4. Surely, O Sanjaya, my heart is made of the hardest adamant, in as much as, it does not burst forth at the news of Bhisma's slaughter.

5. Tell me, O you of illustrious vows, what did that foremost of the Kurus, that one ever desirous of victory namely Bhisma do, when he was overthrown in battle.

6. Oh, I can not brook even the thought of Devavrata's slaughter in battle. He, who was not formerly slain by the celestial weapons of Jamadagni's son, alas, even he is now slain by Sikhandin the prince of the Panchalas!

Sanjaya said:—

7. Overthrown at the hour of evening, Bhisma, the grandsire of the Kurus, infused grief into the hearts of the Dhartarastras and delight in to those of the Panchalas.

8. He then lay on his arrowy bed with his skin not touching the earth. When Bhisma was overthrown from his car and when he fell on the earth's surface,

9. Loud wails of 'Alas' and 'Oh' were uttered by all creatures. When that ornament of an assembly, when that boundary-tree of the Kurus was overthrown,

10. The Kshatriyas, O king, of the two armies were all seized with panic. Beholding Santanu's son Bhisma, with his armour and standard shattered,

11. The Kurus and the Pandavas, both ceased fighting, O ruler of men; then a pall of darkness overspread the firmament, and the luminary of the day lost its effulgence.

12. On the fall of Bhisma, the son of Santanu, the earth seemed to shriek out fierce yells. *This one is the best of all the Veda-knowing sages—This one is the foremost of those conversant with the Vedas,*

13. These were the words that creatures then addressed to that foremost of men lying on his arrowy bed. "Formerly knowing his sire Santanu to be under the influence of desire, this one,

14. This foremost of men, deprived himself of the pleasure of carnal intercourse," Even thus, was the foremost of the Bharatas lying on his arrowy bed,

15. Addressed by the seers and Siddhas and Charanas. On the fall of Bhisma, the son of Santanu and the grand-sire of the Bharatas,

16. Your sons, O sire, knew not what to do; and, O Bharata, their faces became cheerless and their appearance lost all beauty and charm;

17. And they stood, ashamed and overwhelmed with bashfulness and with countenances cast down. The Pandavas on the other hand having obtained victory, and remaining the masters of the field,

18. Blew their mighty conchs decorated with net-works of gold. Then, O sinless one, when thousands of trumpets were blown giving breath to their joys,

19. We beheld, O monarch, the valiant Bhimasena, that son of Kunti, dance in consequence of his ecstatic delight.

20. He then slew many hostile warriors possessed of great strength. A great confusion then overwhelmed the Kurus.

21 Karna and Duryodhana breathed long and heavily. When Bhisma the grandsire of the Kurus was overthrown,

22. Distressful cries of *Alas* and *Oh* arose from all directions; and all regard for every thing (life and limb) was lost. Beholding Bhisma overthrown, your son Dussasana

23. Ran at the top of his speed towards the division of Drona. Clad in mail and supported by his own division, he was commissioned by his royal brother for the protection of Bhisma.

24. Now that foremost of men went to the division of Drona, making at the same time his own troops cheerless. Beholding him approach the Kurus surrounded him,

25. Desirous, O king, of hearing what Dussasana might say. Then that descendant of the Kuru race spoke to Drona of the slaughter of Bhisma.

26. Hearing that doleful news, Drona suddenly fell down from his car; but the valiant son of Bharadwaja soon regaining consciousness,

27—28. Prevented his own troops, O sire, from fighting any longer. Beholding the Kurus desist from the fight, the Pandavas also prevented their own divisions from fighting, through messengers riding fleet chargers. When the troops of both the armies had ceased fighting,

29. All the kings doffing their armours approached Bhisma. Then hundreds and thousands of warriors giving up fighting,

30. Respectfully paid their homages, (to Bhisma) like the immortals paying homages to the creator himself. Then approaching that foremost of the Bharatas lying on his arrowy bed, all those heroes,

31. The Kurus and the Pandavas saluting him stood there. Then to those Kurus and the Pandavas who stood before him having at first saluted him,

32. The virtuous-souled son of Santanu viz., Bhisma spoke these words:—"Hail, O eminent heroes, hail, O mighty car-worriors.

33. O god-like heroes, I am indeed pleased by looking at you." Having thus addressed them, he with his head hanging down once more said:—

34—35. "My head is greatly hanging down; give me a pillow to place my head on." Thereupon the kings fetched many pillows made of fine stuff and very soft, and also excellent. But the grandsire liked them not. Thereupon that foremost of men smiling said to those kings:—

36—37. "O kings, these pillows do not suit a hero's bed." Then beholding that foremost of men, that chief of all car-warriors in the three regions, viz., Pandu's son Dhananjaya of long arms, Bhisma addressed him saying:—"O mighty-armed Dhananjaya, my head his hanging, O son, give me a pillow that you think to be suited to this bed of mine.

Thus ends the hundred and twenty-first chapter, the withdrawal of the forces after the tenth day's fight, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CXXII.

(BHISMA-BADHA PARVA)—*contd.*

Sanjaya said:—

1. Then Arjuna, fixing the string on his mighty bow and saluting the grandsire and with his eyes overflowing with tears thus spoke.

2. "Command me, O foremost of the Kurus, O chief of all wielders of weapons. I am your slave, O invincible one. What, O grandsire, shall I do for you."

3. The son of Santanu then thus replied to him saying:—"My head, O sire, is hanging down. Fetch me, O foremost of the Kurus, O Phalguna, a pillow,

4. That will be suitable to my bed, and, O hero, give that to me soon. You only, O Partha, are equal to the task, you are the foremost of all the bowmen;

5. You are conversant with the duties of a Kshatriya and are endowed with keen intelligence and modesty and bravery." Then Phalguna of great might saying *yea* to his words, prepared to do what Bhisma bade him do.

6. Then taking up the Gandiva bow and shafts of close knots, and purifying them with *Mantras* and obtaining the permission of that illustrious car-warrior of the Bharatas, Arjuna,

7—8. With those sharp arrows charged with great velocity supported Bhisma's head. Then, O foremost of the Bharatas, seeing that Savyasachin had rightly divined his thought, Bhisma of illustrious soul conversant with the essence of all things became gratified with Arjuna; and then greatly praised Dhananjaya for having given him that pillow.

9. Then casting his glances on the Bharatas present there, Bhisma said to that descendant of the Bharatas, namely Kunti's son, that foremost of all warriors, and that enhancer of the delight of his friends:—

10. "O son of Pandu, you have indeed fetched me a pillow becoming my bed. Had you fetched me something else, I would have cursed you in rage.

11. O mighty-armed hero this indeed is the way in which a Kshatriya not transgressing his duties, should sleep on the battle-field lying on an arrowy bed."

12. Having thus spoken to Vibhatsu' he said to all the kings and princes present there, the following words.

Bhisma said :—

13. Behold you all, the pillow the son of Pandu has supplied me with! I shall lie on this bed until the sun rolls back to the Northern solstice.

14—15. Those kings that will then come to me shall see me (give up my life). When the maker of the day (sun), on his swift moving car yoked with seven horses, will proceed towards the point of the compass occupied by Vaisravana, then shall I yield up my vital breaths, like a friend, bidding adieu to his dear friend.

16. O kings, dig up an entrenchment around here; mangled with hundreds of arrows as I am, I will offer my homages to the sun. You, O kings, do desist from the battle, vanishing all thoughts of hostility.

Sanjaya said :—

17. Thereafter there came several practioners of the healing art, all well-trained and skilful in drawing out shafts, carrying with them all the necessary balms and appliances.

18. Beholding them, Ganga's son said to your son :—"Paying proper respect to these physicians, and rewarding them with money, do you dismiss them.

19. Reduced to this condition, what necessity have I of physicians? I have attained to that blessed existence that is so applauded in those that observe the Kshatriya duties.

20. As I lie on this arrowy bed, it is not indeed my duty to allow myself to be treated by these physicians. I should like, O rulers of earth, to be consumed even by these arrows,"

21. Having heard those words of his, your son Duryodhana dismissed all those physicians, having honoured them duly.

22. Then the rulers of the various countries, beholding the religious firmness of Bhisma of infinite prowess, were greatly amazed.

23. Then having offered that pillow to your sire, all those kings, together with the mighty car-warriors of the Kurus and the Pandavas,

24. Again approached the illustrious Bhisma prostrate on his excellent bed of arrows. Then having saluted and three times circumambulated that illustrious one viz.,

25—27. Bhisma, and having arranged for his protection, the heroes entered their respective camps, for taking rest, at the hour of sun-set, with their bodies bespattered with blood, and thoughtful and extremely pained. Then approaching, at a suitable season, the Pandavas,—those mighty car-warriors cheerfully seated together and rejoicing at the fall of Bhisma,—the mighty Madhava said these words to Yudhisthira the son of Dharma.

28. "Through good fortune, O best of the Kurus, have you attained victory; through good fortune has Bhisma, that mighty car-warrior of un-erring aim, incapable of being slain by men, been overthrown.

29. Or it may be, that having, through Destiny, obtained you that slay with your very glances for a foe, that one though conversant with the use of all weapons has been destroyed by your angry looks."

30. Being thus spoken to, the very virtuous king Yudhisthira replied to Janarddana saying:—"Victory comes to a man through your grace, and defeat overtakes him through your wrath.

31. You are our sole refuge, O Krishna: You give assurances of safety to your devotees. Victory is not a marvel for those whom, O Keshava,

32. You always protect in battle, and for whose welfare you always concern yourself. Having yourself for our protector, I do not consider anything wonderful for us."

33. Thus spoken to, Janarddana smilingly replied:—"Indeed, O foremost of all the rulers of earth, these are words suited to fall from your lips only."

Thus ends the hundred and twenty-second chapter, the giving of a pillow to Bhisma, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CXXIII.

(BHISMA-BADHA PARVA)—
Continued.

Sanjaya said :—

1. O monarch, after the night had passed-away, all the kings belonging to the Pandava and Dhartarastra hosts approached the grandsire.

2. Then all the Kshatriyas, having saluted that foremost of the Kurus, that hero prostrate on a hero's bed, that chief of all Kshatriyas, stood near him.

3. Repairing there by thousands, maidens covered the son of Santanu on all parts of his body, with pulverised sandal-wood, field-paddy, and garlands of flowers.

4. Women, old men and children, and numerous other, spectators approached the son of Santanu, like the Bhutas approaching the rising luminary of the day.

5. Trumpeteers, courtezans, mimes, actors and dancers and artizans, in crowds, repaired to that venerable grandsire of the Kurus.

6. Desisting from fight and doffing their armours and laying aside their weapons, the Kurus and the Pandavas together,

7. Approached the invincible Devavrata that subduer of foes. Then as in former days, they were friendly to one another, and addressed one another in agreeable words.

8. Then that assembly crowded with numerous Bharata kings, and ornamented by the presence of Bhisma, appeared beautiful like a conclave of the gods in the heavens.

9. And that assembly of kings paying their respects to the son of Ganga, appeared beautiful like that of the gods adoring their lord the venerable Grandsire (Brahma).

10. Then, O foremost of the Bharatas, Bhisma, having overcome his pain by his patience, and afflicted with many darts, breathed like a snake.

11. His body was burning with the pain caused by the arrows stuck therein, and he was being deprived of his senses in consequence of the weapon-cuts. Beholding those kings, he then said :—"Bring me water."

12. Thereat those Kshatriyas, O king, brought many excellent viands, and jars filled with cold water.

13. Thereupon Santanu's son beholding water brought for him said :—"This day forward, O son, I will no longer use articles of human enjoyment.

14. I have passed away from the society of men, and am now lying on this bed of arrows. I am lying here expectant of the change in the courses of the sun and moon."

15. Having thus spoken, and censuring those kings with (cruel) words, Bhisma said, O Bharata :—"I desire to see Arjuna."

16. Thereupon that mighty-armed hero Arjuna approaching and saluting the grandsire stood there with palms folded, and said "What shall I do."

17. Beholding that son of Pandu stand before him with folded palms, the virtuous-souled Bhisma highly pleased, said these words to Dhananjaya :—

18. "My body is burning, and I am covered with your arrows. All the vital parts of my body are suffering extreme pain and my mouth is becoming dry.

19. Afflicted as my body is with extreme pain, give me water, O Arjuna, to drink. It is you alone, O mighty bowman, that are capable of supplying me with proper drink now."

20. Thereupon the highly puissant Arjuna saying "yea" to Bhisma's words, mounted on his chariot. Then fixing the string to his mighty bow Gandiva, he began to stretch it.

21. Then hearing the twang of his bow and the slap of his arms that resembled the rumble of thunder, the troops and kings there, were inspired with terror.

22. Thereafter that foremost of car-warriors (Arjuna) circumambulating that prostrate chief of the Bharatas, that foremost of all wielders of weapon, viz., Bhisma,

23. And fixing on his bowstring an effulgent arrow inspired with aphorisms and identified with the Parjannya weapon, before the very eyes of all the people present,

24. Penetrated the earth a little to the right of the spot where Bhisma lay. Thereupon, there gushed out a jet of water pure and auspicious,

25. And cool and nectar-like and fraught with celestial fragrance and tastefulness. Then with that cool jet of water did the son of Pritha gratify

26. That foremost of the Kurus, viz., Bhisma of god-like achievements and prowess. Then seeing that feat of Pritha son, that resembled that of Indra himself,

27. All the rulers of the earth present there, were filled with wonder. Then beholding that feat of Vibhatsu that indicated his superhuman prowess,

28. The Kurus began to shiver like kine afflicted with the chill of winter. Out of amazement the kings then began to waive their garments;

29. And the sound of drums and the blare of conchs on all sides became deafening. Then, O king, Santanu's son, being greatly gratified, thus addressed Vibhatsu,

30. Applauding him before all the heroic rulers of earth. "O mighty-armed hero, this feat is not a marvel in respect to you, O delighter of the Kurus.

31. You have been spoken of by Narada as an ancient sage, O you of dazzling effulgence. Having the son of Vasudeva for your help-mate, you shall achieve great feats,

32. That even the lord of the celestials with his heavenly host dare not accomplish. Those that are conversant with the knowledge of every thing, regard you, O Arjuna, to be the foremost bowman among all the Kshatriyas.

33. Among all human wielders of bows, you are unrivalled; you are the foremost of all men. As man is the foremost of all created beings of this world, as Garuda is the chief of all winged creatures,

34. As the Ocean is the chief of all reservoirs of water, as the cow is the best of all quadruped animals, as the sun is the foremost of all luminaries, as the Himavat is the chief of all mountains, as the Brahmana is the foremost of all castes, so are you the foremost of all wielders of bows.

35. The son of Dhritarastra paid no heed to the (salutary) counsel repeatedly offered by myself, by Vidura, Drona, Rama, Janarddana and Sanjaya.

36. Reft of his reason, and like one senseless, Duryodhana then disregarded our words. Past all counsel, he shall have soon to lie on the field crushed by the might of Bhima."

37. Hearing these words of Bhisma, Duryodhana, the lord of the Kurus, became depressed at heart. Then the son of Santanu, casting his eyes on him once more said:—"Hear me, O king, renounce your wrath.

38. You have seen, even now, O Duryodhana, how the intelligent Partha created that jet of water, cool and fraught with nectarious fragrance.

39. There is none in the universe who can achieve the self-same feat. The weapons of which the presiding deities respectively are *Agni*, *Varuna*, *Soma*, *Vayu*, *Vishnu*,

40. Indra, Pasupati, *Paramesthi*, *Prajapati*, *Dhata*, *Tashtra*, *Savita*, and *Vivavasu*,

41. All these weapons are known to Dhananjaya only, as also to Krishna, the son of Devaki, and not to any one else.

42. This son of Pandu, O sire, is incapable of being defeated in battle, by the celestials and the Asuras united together. These are the super-human feats achieved by this illustrious hero.

43. Therefore, O monarch, let peace be soon concluded with that truthful hero that ornament of the field, accomplished in all modes of warfare.

44. As long as the mighty-armed Krishna is under his own control let, O sire, O foremost the Kurus, peace be made with this heroic sons of Pritha.

45. As still, O king, these your uterine brothers and these myriad kings here survive the battle, let peace be concluded.

46. As long as Yudhisthira does not burn down your army with his eyes flashing the fire of wrath, let peace be concluded with him, O sire.

47. As long as Nakula, Sahadeva, and Pandu's son Bhimasena, do not totally crush your army down, let peace be made with them.

48. It likes me best to see amity established between you and the heroic Pandavas. Let the war terminate with my fall. Let, O sire, peace be concluded with the Pandavas.

49. Let these words, O sinless one, uttered by me, be agreeable to you. This conclusion of peace do I consider to be beneficial to you and to your dynasty.

50. Renouncing your wrath, do you conclude peace with the sons of Pritha. Enough has already been accomplished by Phalguna. Let amity be established among you with the death of Bhisma. Let the rest (of the warriors) live! Relent, relent, O monarch!

51. Give half of your kingdom to the Pandavas. Let Yudhisthira repair to Indraprastha. Be not despised by the rulers of the earth for having brewed in testine broils. Do not, O foremost of the Kurus, attain a sinful notoriety.

52. With my passing away, let peace be enjoyed by the people; let these kings embrace one another out of friendship.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

DRONA PARVA.

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CALCUTTA.

PRINTED BY H. C. DASS, ELYSIUM PRESS,

65/2 BEADON STREET.

1897.

DRONA PARVA.

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killed by the former. Krishna asks Yudhishthira not to fight with Drona. The fight between Yudhishthira and Kritavarman and the former is worsted by the latter. The fight between Ghatotkacha and Ashwathaman and the former is made insensible. The fight between Bhima and Duryodhana. The fight between Karna and Sahadeva. The fight between Virata and Salya—that between Alamvusha and Arjuna, Chitrasena and Nakula, Vrishasena and Drupada. Dusshasana defeats Prativindhya. The fight between Sakuni and Nakula. Dhristadyumna fights with Drona. Dhristadyumna kills Drumasena. Sakuni is sent to the battle-field by Duryodhana and is discomfitted by Arjuna. The fight between Alamvusha and Ghatotkacha and the former is killed by the latter. The fight between Karna and Ghatotkacha. Atayudha comes to the battle-field. Ghatotkacha meets. The fight between Bhima and Alayudha. The fight between Alayudha and Ghatotkacha,and the latter cuts off the former's head. Ghatotkacha makes a great slaughter of Duryodhana's army. Ghatotkacha is slain and the grief of the Pandavas. Vasudeva's joy and he explains the cause to Arjuna. Yudhishthira's grief at the death of Ghatotkacha and Vyasa consoles him. The Pandava leaders all proceed against Drona and the fight between the two parties. Arjuna's permission to the soldiers to sleep. Drona promises to kill all the Panchalas and describes Arjuna's strength to Duryodhana. The fierce encounter between the Kurus and Pandavas. Drona kills the three grand-sons of Drupada. Drupada and Virata fall upon Drona who kills them both. Dhristadyumna's promise to kill Drona on that very day. Bhima and Dhrishtadyumna attack Drona's army. The fierce fight between the leaders of both the parties. The encounter between Karna and Bhima, and that between Drona and Arjuna. Dusshasana is defeated by Dhristadyumna. The fight between Kritavarma and his three brothers and Dhristadyumna, Nakula and Sahadeva. Dhristadyumna attacks Drona and Duryodhana proceeds to the rescue of the latter. Satyaki attacks Duryodhana. Arjuna falls upon the Kurus and Drona upon the Panchalas. Krishna advises Pandavas to kill Drona by unfair means. Arjuna does not accept the advice. Bhima kills an elephant by name Ashwathaman and informs Drona of the death (of his son) Ashwathaman. Drona does not believe him. Drona kills the Panchalas by means of Brahma weapon. Drona asks Yudhisthira about the truth of the report. Krishna requests Yudhisthira to save his army by speaking an untruth. Bhima also requests him to do the same. Yudhishthira does the same and Drona's dejection. The fight between Drona and Dhristadyumna. Dhristadyumna urged by Bhima cuts off Drona's head. The Kurus fly away at the sight of Drona's death. Kripa informs Ashwathaman of Drona's death who promises to kill the Pandavas and Panchalas. An account of the Narayana weapon. Yudhisthira's address to Arjuna who speaks of their unrighteousness and Bhima vindicates it.—P. 260—346.

Narayanastra-Mokshana Parva.

Dhristadyumna ridicules Satyaki and the latter falls upon him. A reconciliation is brought about with great difficulty by Krishna and Yudhishthira. Aswathaman kills the Pandava army and invokes the *Narayana* weapon. Krishna advices the Pandavas to throw down their arms—that being the only means to pacify the *Narayana* weapon, They all agree except Bhima who promises to fight with Aswathaman. Bhima is stupified. Arjuna and Krisnna get down from the car and make Drona to give up his arm. The *Narayana* weapon is pacified. Duryodhana asks Aswathaman to use the same weapon again, but he expresses his inability to use it for the second time. The fight between Aswathaman and Satyaki. Kripa, Karna, Duryodhana, Dushasana and Vrishasena all proceed against Satyaki. Satyaki is rendered insensible by Aswathaman. A dreadful combat beween Bhima and Aswathaman. Aswathaman invokes the fiery weapon. Arjuna baffles it. Aswathaman asks Vyasa about the cause of the failure of his weapon. He recounts the history of Narayana. Aswathaman hearing it, retires from the battle field. Arjuna meets Vyasa and enquires him about the invisible person who helped him on the day of Jayadratha's death. Vyasa says that he was Mahadeva. Mahadeva's spoiling Daksha Yajna. An account of Mahadeva.

P. 346—375.

THE MAHABHARATA

(IN ENGLISH)

DRONA PARVA.

CHAPTER I.

DRONABHISHEKA PARVA.

Having saluted the Supreme Deity (Narayana) and the highest of all male beings Nara and also the Goddess of Learning (Sarasvati), let us cry "Success"!

Janamejaya said:—

1—2. Hearing that his sire Devavrata of unequalled might, energy, sturdiness, prowess and vigour, had been slain by Sikhandin the son of Panchala, O Brahminical sage, what did the very powerful monarch Dhritarastra with eyes blinded with fast-falling tears, do?

3. His son, O worshipful one, desired to obtain monarchy after having defeated the mighty warriors, the sons of Pandu, through the assistance of Bhisma, Drona, and other such heroes.

4. O illustrious ascetic, tell me all that the foremost of the Kuru dynasty did, when that chief of all bowmen (Bhisma) had been killed.

Vaishampayana said:—

5. Having heard that his sire (Bhisma) had been slain in battle, that ruler of men, Dhritarastra of the Kuru dynasty knew no rest of mind, being worn out with anxiety and sorrow.

6. When that foremost of the Kurus had been thus brooding over his grief, there came again to him the pure-souled son of Gavalgani.

7. O great king, Dhritarastra, the son of Ambika, then thus questioned Sanjaya who had that night returned from the camp to the city named after the elephant.

8. Hearing of the death of Bhisma, he became exceedingly cheerless, and longing for the victory of his sons, he broke out into lamentations like one sorely distressed.

Dhritarastra said:—

9. O son, having bewailed the high-souled Bhisma of terrific might, what did the Kurus, goaded by Destiny, do?

10. When that unconquerable and high-souled hero was slain, what, for sooth, did the Kurus, deep down into the sea of sorrow, do?

11. Verily, O Sanjaya, the innumerable and excellent army of the high-souled sons of Pandu, can strike the worlds with keenest apprehension.

12. Therfore, O Sanjaya, recount to me what the kings did, when Devavrata, the foremost of the Kurus, had been slain.

Sanjaya said:—

13. Hear, O monarch, with singleness of mind, the words, falling from my lips, regarding what your sons did when Devavrata had fallen.

14—15. O monarch, when Bhisma of invincible prowess had been slain, your own warriors and also those of the Pandava host, began to think of the duties of the Kshatriya sect; and, O lord of men, at the thought, they wondered and were delighted; and in obedience to their sectarian duties, they bowed down to the illustrious Bhisma.

16. Then those foremost of men prepared for Bhisma of infinite energy a bed furnished with a pillow, made of close-knotted arrows.

17—18. Having arranged for Bhisma's safety and having greeted one another, and with the permission of the son of Ganga and having circumambulated him and looking at each other with eyes coppery with anger, those Kshatriyas, goaded by Destiny, again issued forth for fighting with one another.

19. Then to the voice of the trumpets and to the roar of the drums, the army of your sons and that of their adversaries, formed in battle-array.

20-21. When, O greatest of kings, the son of Janhavi (Bhisma) had fallen and when the greater part of the day had worn out, these foremost of the Bharata race, overpowered by the influence of their wrath, and having their reasons bewildered through fate, and neglecting the salutary counsel of the illustrious son of Ganga, came out in haste grasping their weapons.

22. Owing to your own foolishness and that of your sons, and owing to the death of the son of Santanu, the descendants of the Kuru race together with all the (assembled) kings, appeared to be summoned by the God of death.

23. Like a herd of goats without a herdsman in a wood infested with beasts of prey, they were exceedingly oppressed with fear, being deprived of Devavrata.

24. On the fall of that foremost of the Bharata race, the army of the Kurus resembled the heavenly dome stripped of the stars, or the sky deprived of the atmosphere;

25. Or the earth with her crops blighted; or a discourse teeming with unrefined expressions; or the army of the Asuras when in the days of yore, Vali had been (thoroughly) humiliated,

26. Or a charming lady deprived of her lord; or a stream the waters of which had been dried up; or a doe deprived of her mate, surrounded by wolves in the forests,

27. Or the wide, extended, mountain-cava having its lion slain by the fabulous *Sarava*. Or the slaughter of Janhavi's son, O foremost of the Bharata race, the army of the Bharatas

28. Resembled a tiny bark thrown up and down on the bosom of the mighty main, driven by the gale rushing from all sides. It was then greatly harassed by the powerful Pandava heroes of infallible aims.

29. Then that host, with its elephants, horses and car-warriors, was much distressed, and exceedingly jeopardised and rendered helpless and terror-stricken.

30. Then, in that army, bereft of Devavrata, the kings and the (common) soldiers, individually struck with panic, seemed to be sinking into the nethermost regions.

31. Thereafter the Kouravas remembered Karna, who was equal to Devavrata himself, and who was the foremost of all wielders of weapons, and resplendent like a guest.

32. Then like the heart of a distressed person looking for a friend, their hearts turned towards him (Karna); and, O Bharata, the kings then broke out into exclamations saying, "O Karna, O Karna."

33—35. "That son of Radha, that benefactor of ours, that progeny of Suta, he that will sacrifice his life in battle, that one of illustrious renown with his followers and friends, has refrained from fighting these ten days; summon him without delay. That foremost of men, that hero of mighty arms, Karna, had been reckoned by Bhisma as only an *Ardharatha*, in the presence of all the Kshatriyas, during the tale of car-warriors of valour and prowess, in spite of his being equal to two *Maharathas*.

36. Indeed in that enumeration of *Rathas* and *Atirathas*, Karna was thus reckoned,—Karna who is the foremost (of all fighters), who is held in high respect by the heroes, and who would dare give battle even to Yama, Kuvera, Varuna, and Indra.

37. Out of wrath (excited by this classification of himself) he had thus addressed, O king, the son of Ganga:—'O Kourava, I will not fight so long as you live;

38. If you shall slay in battle the sons of Pandu, O you of Kuru's race, I will retire into the woods with the permission of Duryodhana.

39. If, O Bhisma, on the contrary, you, being slain by the Pandavas, are transported to heaven, then will I, riding on a single car, slay those whom you consider to be the mightiest of all car-warriors.'

40. Having thus spoken, the mighty-armed Karna of illustrious renown, refrained, with the permission of your son, from taking part in the battle for these ten days."

41. O Bharata, Bhisma of immeasurable prowess, displaying his might in battle, slew a large number of warriors of the Pandava host in that (sanguinary) engagement.

42. On the fall of that most powerful hero of unerring aim, your sons remembered Karna, like persons desirous of crossing (the ocean) remembering a raft.

43. Your sons and the warriors of your party, together with the (assembled) monarchs then, began to bewail saying 'Karna' they also said 'It is time for you to come.'

44. As during emergencies the heart flies to a friend, so our hearts then flew to Karna of irrepressible manhood who had acquired his knowledge of weapons from the son of Jamadagni.

45. O monarch, he only was capable of saving us from the great dangers of battle,

like Govinda always protecting the celestials from all calamities.

Vaisampayana said :—

46. Thereupon breathing (heavily) out like a snake, Dhritarastra spoke these words to Sanjaya who had been thus repeatedly extolling Karna.

Dhritarastra said :—

47. As your heart then were drawn towards Karna, the son of Vikartana, you surely saw that son of Radha, that descendant of Suta, who was ever-ready to lay down his life for you.

48. Did that Karna, of infallible prowess in battle, disappoint Duryodhana and his brothers, who had been all exceedingly distressed, panic-struck and anxious for being extricated from their difficulties?

49. Was that foremost of bowmen in battle capable of filling up the void created by the fall of Bhisma, the shelter of the Kurus?

50. Supplying the gap, was Karna successful in striking terror into the hearts of the enemy? Did he also succeed in fructifying the hopes of victory cherished by my sons?

Thus ends the first chapter, the questions of Dhritarastra, in the Dronabhisheka of the Drona Parva.

CHAPTER II.

(DRONABHISHEKA PARVA)—*Continued.*

Sanjaya said :—

1. Then Adhiratha's son of the Suta caste, knowing that Bhisma had fallen, became desirous of saving, like a brother, the army of your son from the calamity it was in, like a boat split in the midst of the unfathomable deep.

2. Having heard that the son of Santanu, that foremost of men, the never-dropping one, and the best of all car-warriors, had been slain, O king, Karna the represser of enemies and the foremost of all bowmen, speedily arrived at the field of battle.

3. When that excellent of car-warriors, Bhisma had been slain by the enemy, Karna soon (came to the battle field), desirous of saving the army of your son resembling a boat sunk in the deep, like a father anxious for rescuing his sons.

Karna said :—

4–5. When that Bhisma, who was endued with resoluteness, intelligence, prowess, energy, truthfulness, self-control, and with all the other attributes of a hero; who was proficient in the use of celestial weapons; in whom there were humility, bashfulness, sweet speech and harmlessness; who was always grateful, the slayer of the enemies of the twice-borns; in whom there resided all these virtues for ever like the stain in the moon,—when even that Bhisma the destroyer of hostile heroes had obtained his quietus, I consider the remaining warriors as already slain.

6. Owing to the constant connection with action, there is nothing in this world that is eternal. When that one of illustrious vows (Bhisma) has been killed to-day, what man can say with certitude that to-morrow the sun will rise?

7. When that one of prowess equal to that of the *Vasus*, when he that was born of the energy of the *Vasus*, when that ruler of earth has gone back to the *Vasus*, do you then lament for your wealth, your sons, and this army?

Sanjaya said :—

8. When that giver of boons, that most puissant hero, that lord of men, that one of great vigour had been slain, and when the Bharatas had been vanquished, Karna, with a sorrowful heart, and shedding copious tears, began to comfort (the Kurus).

9. Having heard, O monarch, these wordr of the son of Radha, your sons and yous soldiers, out of grief, broke out into loud lamentations and shed tears from their eyes, which were as copious as their wails were loud.

10. When the sanguinary engagement waged anew and the Kourava host led by kings once more roared forth (their battle-cry), then that foremost of all *Maharathis* (Karna) addressed these words to the mighty car-warriors, that imparted joy to their hearts.

11. "This transient world is ever flying (towards death); considering this I always regard everything as unsteady. When you were all present here, how could that foremost of the Kurus (Bhisma), who resembled a mountain in steadiness, be slain in battle?

12. When like the sun dropping down on the earth, that foremost of car-warriors, the son of Santanu has fallen, the monarchs (of the Kuru army) are hardly capable of withstanding Dhananjaya, like trees unable

to withstand the hurricane that uproots even the hills.

13. As that high-minded one did, so to-day will I protect, in this dreadful battle, this army of the Kurus, whose appearance is cheerless and whose zeal has been destroyed by the enemy, which is helpless, and whose best warriors have already been slain.

14. This heavy burden now devolves on myself; I see that this world is transitory. That most excellent of warriors has also fallen in battle. Why shall I then entertain any apprehension for fighting?

15. Coursing (swiftly) in the battle-field, I shall send, by means of my straight-going shafts, to the abode of Death, the foremost descendants of Kuru's race (Pandavas). Considering fame to be the best of all worldly possessions, I shall kill them in the engagement, or myself lie on the field being slain by them.

16. Yudhisthira is endued with resoluteness, intelligence, piety and vigour; Vrikodara equals a hundred elephants in might; Arjuna also is youthful and the begotten son of the foremost of celestials; so the army belonging to them is not to be easily vanquished even by the immortals.

17. As no one ever returns alive from the jaws of death, so no coward ever returns (alive) after having confronted that hostile army to which belong the twins (Nakula and Sahadeva), each resembling Death himself in battle, and in which are Satyaki and the son of Devaki.

18. Great power, begot of austerities, should be opposed by ascetic wealth. So should the wise oppose might with might. My mind is decided upon withstanding the enemy and it is resolutely fixed upon ensuring the safety (of my own troops.)

19. For certain, O charioteer, I shall to-day oppose their force, and shall defeat them by simply going to the field. This conflict of friends (internecine war) ought not to be tolerated by me. He that helps in rallying a routed army is the true friend.

20. I shall either achieve this pious act of manliness or shall follow Bhisma, renouncing my vital breaths. I shall either slay in battle my myriad enemies, or slain by them I shall attain to the posthumous regions of the heroes.

21. I regard, indeed, this to be my bounden duty, O charioteer, when women and infants wail aloud for assistance, and when Dhartarastra's pride has been humiliated. So I shall this day conquer the enemies of the monarch (Duryodhana).

22. Preserving the Kurus and massacering the sons of Pandu even at the cost of my very life in this dreadful fight, and despatching to Death my myriad enemies in this battle, I shall bestow this monarchy on the son of Dhritarastra.

23. Fasten on me this magnificient, golden and resplendent armour radiant with gems and jewels. Let also my helmet lustrous like the sun and my bows and arrows resembling fire, poison or serpents, be donned.

24. Fasten sixteen quivers (to my chariot); fetch strongest bows, and also arrows, spears, heavy maces, and my conch with its body variegated with gold.

25. Procure also my standard, variegated, beautiful, magnificient, made of gold, burning with the lustre of a lotus, bearing the emblem of the elephant's girth, after having cleansed it with a fine piece of cloth, and having decorated it with festoons of flowers and a net-work of fine wires.

26. O son of a charioteer, bring me also, in all haste, fleetest horses, of the colour of of tawny clouds, stout, washed with water hallowed by *Mantras*, and decorated with rich caparisons made of effulgent gold.

27. Procure, in all haste, a chariot, most magnificient, festooned with garlands of gold, adorned with gems resembling the Sun and the Moon, furnished with all necessary objects and offensive weapons, and yoked with lusty horses.

28. Bring me also beautiful bows of great toughness and bow-strings of finest make, capable of throwing (arrows at great distances), and some large quivers well-stuffed with shafts and several cuirasses (to cover my person).

29. O hero, bring speedily all auspicious articles required at the time of setting ous (for battle), and brass and golden vesselt filled with curds. Bring garlands of flowers and decorate my person with them; strike up, also, kettle-drums for victory.

30. Drive, O charioteer, quickly thither where Kaeritin (diadem-decked), Vrikodara, the virtuous Yudhisthira and the twins are. Confronting them, either I shall slay them, or being slain in battle by my foes, I shall follow Bhisma.

31. That host to which belongs, Yudhisthira, firm in truth, in which are Bhima and Arjuna, and which contains the son of Vasudeva, Satyaki and the Srinjayas, that host I consider to be incapable of being vanquished by these monarchs.

32. Even if all-devouring Death were to guard Arjuna in the encounter, with the utmost heed, still would I slay him, con-

fronting him in battle; or myself hie to the regions of Death following the trail of Bhisma.

33. It is not that, I say, that I shall not go amidst those heroes. Those that sow dissensions among friends, that are of veering devotion and of impious souls, those are not my allies.

Sanjaya said:—

34. Karna then drove out for victory, mounting on an excellent chariot, most lavishly furnished, invulnerable, with a magnificient pole, adorned with gold, auspicious, with (fluttering) penons, and to which were harnessed steeds fleet like the wind.

35—36. Worshipped by the best of the car-warriors of the Kuru party, like Indra by the immortals, that high-souled and most terrible of all wielders of bow, endowed with immeasurable vigour like the sun himself,—riding on his chariot decorated with gold, gems and jewels, mounted with a magnificient standard, to which were harnessed finest animals and the rattle of which resembled the rumbling of clouds,—went, attended by a mighty host, to the battle-field where that foremost of the Bharata race (Bhisma) had obtained his quietus.

37. Then that son of Adhiratha, the mighty bowman and warrior Karna, blessed with a handsome appearance and effulgent like fire, riding on his own auspicious chariot resplendent like fire, shone like the monarch of the celestials himself riding on his own heavenly chariot.

Thus ends the second chapter, the setting out of Karna, in the Dronabhisheka of the Drona Parva.

CHAPTER III.

(DRONABHISHEKA PARVA)—*Contd.*

Sanjaya said:—

1—8. Seeing the most worshipful champion, the high-souled grandsire Bhisma of immeasurabte prowess, the death of all Kshatriyas, lie on a bed of arrows and resemble the mighty main dried by violent storms, and seeing that hero dragged down from his car by the celestial weapons of Savyasachin, (Arjuna), the hope your sons cherished for victory was gone as also their armours and peace of mind. Seeing that one who was always like an island to persons going down into the unfathomable deep in their attempt to cross it; seeing him pierced with shafts that had flown in an uninterrupted stream like that of the *Yamuna*, him who appeared like the unbearable Mainaka hurled on the earth by Mahendra; seeing that hero fallen on the surface of the earth like the sun dropped down from the heavens; seeing him who resembled the unconquerable Vritra when he had been vanquished in the days of yore by Vasava; seeing that stupifier of the consciousness of all heroes, that most excellent of champions, that foremost of all bowmen; seeing that hero and foremost of men, your father Bhisma of illustrious vows, that grandsire of the descendant of the Bharatas thrown down and lying prostrate on the field, pierced through and through by the arrows of Arjuna; seeing that hero resting on a couch worthy of a hero,—the son of Adhiratha dismounted from his chariot, greatly distressed and overwhelmed with grief and with his consciousness well-nigh clouded.

9. He (Karna) walked towards him (Bhisma) on foot, distressed and with eyes blinded with fast-falling tears. Then saluting him and folding his palms and having paid his respects, Karna thus spoke.

10. "I am Karna; good betide you; speak to me, O Bharata, in auspicious and sweet language; turn your eyes on me.

11. None can expect to reap the fruits of his meritorious deeds here, since you, O venerable pious old man, lie prostrate on the ground being slain (by your enemies).

12. In replenishing the treasury, in matters of counsel, in arranging troops for battle, and in the handling of arms, I do not, O foremost of the Kurus, find any one else among the Kurus equal to you.

13. I do not see any one else that endued with a pure intelligence, will save the Kurus from their terror. Having slain numerous warriors, you are now repairing to the regions of the Pitris.

14. O foremost of the Bharatas, from this day forward, the sons of Pandu possessed with ire, will slay the Kurus, as tigers slaughter deer.

15. To-day the Kurus will realise the vigour of Savayasachin, who produces the twang of the Gandiva bow; to-day they will be frightened by him as the Asuras were frightened by the wielder of the thunderbolt.

16. To-day the whizzle, resembling the rumble of thunders, of arrows shot from the Gandiva, will strike terrorin to the hearts of the Kurus and other rulers of earth.

17. O hero, to-day the shafts of the diadem-decked Arjuna, will burn down the sons of Dhritarastra, just as a swelling

forest-conflagration of terrible flames burns down the trees.

18. Fire and wind coursing together, consume numerous copses, creepers and trees in that part of a forest through which they pass.

19. There can be no doubt that the son of Pritha is like a raging fire; and, O foremost of men, without doubt Krishna resembles the strong wind (that accompanies fire).

20. Hearing the sound of the conch *Panchajannya* and the twang of the bow Gandiva, all the soldiers will be terror-stricken.

21. O hero, bereft of you, the monarchs will not be able to bear the rumble of the advancing chariot mounted with the banner having for its emblem the (terrible) ape, that belong to that represser of foes (Arjuna).

22. What other monarch, except yourself, is capable of combating with Arjuna, all whose super-human deeds the wise extol.

23. Superhuman was indeed the combat he had with the high-souled Tryamvaka (the three-eyed god). From him did he (Arjuna) secure a boon which is difficult of being obtained by the mean-minded.

24—25. That son of Pandu ever boastful of his prowess is protected by Madhava. What other person can overcome him in battle who could not be vanquished even by you before,—you who, endowed with great prowess, had defeated in battle, Rama, that terrible destroyer of the Kshatriya race, held in high honour by the celestials and the Asuras.

26. With your permission I, as I am unable to tolerate him any longer, can to-day slay, with the dint of my weapons, that son of Pandu, that foremost of warriors in battle who is like a serpent of virulent venom, and is terrible, heroic and capable of slaying his enemies even by his very glances."

Thus ends the third chapter, the eulogy of Karna, in the Dronabhiseka of the Drona Parva.

CHAPTER IV.

(DRONABHISEKA PARVA)—*Contd.*

Sanjaya said:—

1. When he had been thus speaking, the venerable grandsire of the Kurus, pleased with him, addressed to him these words suitable to season and place.

2—3. "May you be the refuge of your friends, even as the ocean is the refuge of the rivers, the sun of the other planets, the pious of the truth, fertile soil of the seeds, and Parjannya of the created beings. May your relations depend on you even as the immortals depend upon the thousand-eyed Indra.

4. May you be the humiliator of the pride of your enemies; and may you be the enhancer of the delight of your friends, the Kouravas, as Vishnu is of the denizens of heaven.

5. O Karna, ever anxious to perform the pleasures of the son of Dhritarastra, you, with the strength and vigour of your arms, did defeat the Kamvojas, having gone to their country, namely Rajapura.

6. You also vanquished the monarchs who was stopping at Girivraja and who was headed by Nagnajit, as also the Amvasthas, the Videhas and the Gandharvas.

7. O Karna, in days gone by, you brought under the authority of Duryodhana the Kiratas obstinate in battle and peopling the strongholds of the Himavat.

8. The Utkalas, the Mekhalas, the Poundras, the Kalingas, the Nishadhas, the Trigarttas, and the Valhikas, were also worsted in battle by you.

9. O Karna, desirous of doing good to Duryodhana, you defeated in battle in various lands, O hero, numerous highly vigorous clans.

10. May you, O son, be the shelter of all the Kouravas, even as Duryodhana is, with his friends, relatives and kinsmen.

11. I do bid you farewell in benedictory language; go, and fight with the enemy; command the Kurus in battle, and secure victory for Duryodhana.

12. Like Duryodhana, you are to us our grandson. Therefore, by the ordinances, we are the same to you as we are to him.

13. O foremost of men, the intelligent hold that in this world the connection of the pious with the pious is more closer in respect of relationship than that through the uterus.

14. Therefore being faithfully united with the Kurus, and believing their army to be your own, do you, like Duryodhana himself, protect it:"

15. Having heard these words of him (Bhisma) and having bowed down to his feet, Karna, the son of Vikartana, went to the place where all the bowmen were assembled.

16. Beholding that matchless and extensive encampment of the innumerable army,

Karna encouraged that host of well-accoutered and broad-chested soldiers.

17—18. All the Kurus, having Duryodhana at their head, were greatly delighted; and seeing that mighty-armed and high-souled Karna come with the intent of battle and place himself at the command of the whole host, the Kurus welcomed him, with sounds produced by the striking of the arm-pits, with rending shouts, twang of bow-strings, roars like that of lions and diverse other kinds of sounds.

Thus ends the fourth chapter, the consolation afforded by Karna, in the Dronabhisheka of the Drona Parva.

CHAPTER V.

(DRONABHISHEKA PARVA)—*Contd*

Sanjaya said :—

1. O monarch, seeing that foremost of men Karna seated on his car, Duryodhana highly enraptured, spoke these words.

2. "I consider this army, protected by you, to have found a suitable commander in you. Do you now decide that which will be beneficial (to this army) and which is practicable."

Karna said :—

3. O foremost of men, yourself speak to us, since you are the wisest of kings. A third person cannot so well descry as to what should be done, as he who is interested in any affair.

4. All these rulers of men are desirous of hearing your words; and I am sure you will never speak unjust words.

Duryodhana said :—

5. Owing to his prowess, seniority, knowledge of the Srutis, and the support he obtained from all the warriors, he (Bhisma) was the leader of our host.

6. In the fair battle of these ten days that highly glorious one of generous soul, O Karna, slew a large number of my foes and protected my own army.

7. When that one, who accomplished many difficult acts, is gone to heaven, O Karna, whom do you consider capable of leading (this host into battle)?

8. Like an unmanned boat in waters, the army cannot stand in battle even for a short while without a leader, O Karna, O you who are foremost in battle.

9. An army without a commander is like a boat with none to steer her through, or like a chariot without a driver, going any where.

10. Just as a foreign trader in an unknown country reaps all distress, so an army without a commander is exposed to all dangers.

11. Therefore do you look among all these high-souled warriors of ours and find out a proper person who may, as a commander, fill the place of Santanu's son.

12. The person, whom you will consider to be fit to lead our army, in battle, will undoubtedly be chosen to be so unanimously,

Karna said :—

13. All these foremost of men of high soul are worthy of the leadership (of this host). There is no necessity for making any selection.

14. All of them are perfectly acquainted with the geneologies (of princes) and with the vital parts of the body; they are possessed of prowess, might and intelligence; they are grateful, highly intelligent and ever unretreating from battle.

15. But all of them cannot at the same time assume the leadership; therefore only one among them is to be chosen, in whom there reside superior qualities.

26. If you promote one among several contending rivals, the rest, it is clear, being depressed, will not fight with a desire for doing your good.

17. But this foremost of all the wielders of weapons, this preceptor and teacher, of all the warriors, this Drona who is venerable in years, is worthy of being elected generalissimo.

18. When the indomitable Drona, who is foremost among those conversant with Brahma and is equal to Suka and Angirasa in learning, is here, who else is worthy of being selected as a leader?

19. O Bharata, there is not even a single warrior among this mighty host of kings, who will not follow Drona when he goes to fight.

20. O monarch, this one is the foremost of all leaders of warriors; he is the foremost of all wielders of arms, as also of all intelligent persons, and he is also your preceptor (in arms).

21. As the immortals desirous of defeating the Asuras in battle made Kartikeya their leader, so, do you, O Duryodhana,

soon elect this one (Drona) as the leader of your army.

Thus ends the fifth chapter, the counsel of Karna, in the Dronabhisheka of the Drona Parva.

CHAPTER VI.

(DRONABHISHEKA PARVA)—*Contd.*

Sanjaya said:—

1. Thereupon having listened to the words of Karna, king Duryodhana thus addressed Drona who was standing in the midst of the soldiers.

Duryodhana said —

2—3. Amongst all this numerous host of kings, there is none who can be as good a protector as you, owing to the superiority of the order to which you belong, to the nobility of your birth, to your knowledge of the Sastras, your age, your intelligence, prowess, skilfulness, invincibility, perfect acquaintance with worldly matters, moral purity, self-control, asceticism, seniority, and gratefulness, as also owing to your being endued with all desirable qualities.

4. Like Indra protecting the celestials, do you protect ourselves. O foremost of the twiceborn ones, being led by yourself, we desire to obtain victory over our enemies.

5. Like Kapala amongst the Rudras; like Pavaka amongst the Vasus; like Kuvera amongst the Yakshas; like Vasava amongst the Marutas;

6. Like Vasistha amongst the Vipras, like Bhaskara (sun) amongst the lustrous bodies, like Yama amongst the Pitris, like Varuna amongst the creatures of the waters;

7. Like the moon amongst the stars, like Usanas amongst the sons of Diti, you are the foremost amongst all commanders of armies; therefore be you our leader.

8. Like Indra slaying the Danavas, do you slay our enemies, O sinless one, by arranging in battle-array this eleven Akshauhini of soldiers which will be placed under your complete disposal.

9. Like the son of Pavaka proceeding before the celestials, do you proceed at the head of this our army; we will follow you in battle like a herd of bulls following the leader.

10. That fierce bowman, that mighty champion, Arjuna, stretching his celestial bow, will not strike us seeing you go before us.

11. O foremost of men, if you accept our leadership, then I am sure to conquer in battle Yudhisthira with all his friends and followers.

Sanjaya said:—

12. When Duryodhana had finished his address, the kings, imparting great delight to your sons by their loud defiant shouts, exclaimed "Victory to Drona."

13. Then the soldiers also filled with delight, and desirous of earning fame, began to extol that foremost of regenerate ones, with Duryodhana at their head. Thereupon, O monarch, Drona spoke these words to Duryodhana.

Thus ends the sixth chapter, the request of Duryodhana, in the Dronabhisheka of the Drona Parva.

CHAPTER VII.

(DRONABHISHEKA PARVA)—*Contd.*

Drona said:—

1. I am versed in the Vedas and in their six auxiliaries; and in the science of practical life concerning itself with men. I know the weapons of Tryamvaka and various other weapons and *Mantras*.

2. Those qualities,—which, you, desirous of victory, have ascribed to me, bringing them to play, I will offer battle to the sons of Pandu.

3. But, O monarch, I shall never slay the son of Prisata in battle; O foremost of men, he has been created to kill me.

4. I shall encounter the hostile array and kill the Somakas. In battle, the Pandavas will not meet me with delightful hearts.

Sanjaya said:—

5. O monarch, then your son, with the permission of Drona, made him the commander of his troops, with ceremonies enjoined by the ordinances for such occasions.

6. As in days of yore, the gods with Indra at their head, invested Skanda with their leadership, so now did the monarchs headed by Duryodhana, invest Drona with the command of the troops.

7. Thereupon on Drona's investiture with the command, the delight (of troops) was manifest by the sound of musical instruments and the deafening blare of the conchs.

8.—9. Then honouring Drona with shouts the like of which fill the ear during a holy day, with souuds of benedictory utterances, with eulogies, songs, and cries of bards, ministrels and panegyrists, with the cries of victory uttered by the foremost of regenerate ones, and with the frolics of mimes, the Kouravas considered the sons of Pandu as already worsted in battle.

Sanjaya said :—

10. Then having been installed on the command of the army, that mighty car-warrior, the son of Varadwaja, arranging the troops in battle-array, marched out, accompanied by your sons, from a desire of giving battle.

11. Donning their armours,the king of the Shindhus, and the Kalingas, and Vikarna, your son, stationed themselves in the right wing of Drona.

12. Then accompanied by a numerous and picked cavalry recruited from men belonging to the Gandhara tribe and armed with lustrous lances, Sakuni marched out as their support.

13. Then Kripa,Kritavarman, Chitrasena, and Vivinsati, having Dussasana at their head, proceeded, covering the left wing.

14. Then riding on horses of great fleetness, the Kamvojas headed by Sudakshina, and the Sakas with the Yavanas, marched forth, forming the support of the last mentioned party.

15—17. Then the Madras, the Trigarttas, the Amvasthas, the warriors from the West and the North, the Malavas, the Sivis, the Surasenas, the Sudras with the Malavas, the Souviras, the Kitavas, the warriors from the East and the South,—all these with your son Duryodhana at their head, and the son of Suta at their rear, cheering the hearts of their own partisans, marched forth, and increased the strength of the (advancing) troops. Karna, the son of Vikartana, then marched at the head of all bowmen.

18. His mighty standard, huge and resplendent, and marked with the device of the elephant's girth, imparting delight into the hearts of his own soldiers, burned with effulgence equal to that of the sun.

19. All the kings and the Kurus, seeing Karna, did pay no heed to the calamity that had befallen them in the shape of Bhisma's death, and they all were shorn of their sorrow.

20. Numerous warriors, highly delighted, forming into groups, thus began to talk, "Surely the Pandavas, seeing Karna in the field, will not stay a while in battle.

21. Truly, Karna is powerful enough to gain victory in battle over the celestials led by Vasava himself, not to speak of the sons of Pandu, who are devoid of prowess and energy alike.

22. The sons of Pritha were tenderly treated by the mighty-armed Bhisma in battle. But Karna shall slay them in the encounter with sharpened arrows."

23. O lord of people, thus talking to one another with joyful looks, and honouring and eulogising the son of Radha, they marched along (in battle-array).

24. Our own army, O monarch, was arrayed in the form of a *Sakata* (or car); and the army of our high-souled enemies, O Bharata, was formed in the shape of a Krouncha (crane),

25—27. By the very virtuous Yudhisthira with a delighted heart. At the head of their array stood the two foremost of of men, Visaksena (Vishnu) and Dhananjaya, with their banner, bearing the emblem of the ape, uplifted. That banner of Partha of immeasurable prowess, the hump of the whole army and the refuge of all wielders of bow, that banner which reached the orbit of the sun, seemed to illumine the whole army of Yudhisthira of high soul.

28. That banner of the most intelligent Partha appeared like the burning sun when at the end of a Yuga, it rises to consume the earth.

29. Of all the warriors Arjuna is the foremost; of all the bows Gandiva is the best. Vasudeva is the foremost of all created beings, and Sudarsana is the best of all kinds of discus.

30. The chariot, to which were harnessed white horses, carrying these four kinds of energy incarnate, stood at the head of the hostile array, like the discus of Kala raised (for being hurled).

31. Thus those two high-souled heroes stood at the head of their armies. Karna stood at the head of your army and Dhananjaya at the head of the hostile troops.

32. Then, in that battle, the Kouravas and the Pandavas, looked at each other possessed with ire, and each desirous of slaying the other.

33. Thereafter when the mighty car-warrior,the son of Bharadwaja, flew suddenly to the fight, the earth began to shake with the sound of terrible wails.

34. Then thick clouds of dust, blown up by the storm, and resembling heaps of tawny silk, intercepted from the view the welkin and the sun.

35. Though the sky was cloudless yet a shower of flesh, bones and blood fell on the earth; and vultures, hawks, cranes, Kankas, and crows, by thousands,

36. Swooped on your army, over and over again, O king; the jackals yelled forth; and many dreadful and fierce rangers of the sky,

37. Repeatedly placed your army to their right, being desirous of devouring flesh, and thirsting for blood.

38. On the field of battle, illuminating the welkin, dropped many a burning meteor accompanied with thundering sounds and vibrating motions and covering with their tails large areas.

39. Then, O monarch, when the commander of the host (Drona) set out for battle, the wide circumference of the lustrous orb of day, emitted flashes of lightning and thundering sounds.

40. These and many other terrible portents appeared indicating a great loss of life of many heroes in the ensuing encounter.

41. Thereafter the fight between the Kurus and the Pandus, both desirous of killing one another, commenced; and the terrible din rising therefrom filled the whole world.

42. Then, burning with wrath, the Pandavas and the Kouravas, all first-class smiters, began to pierce one another with sharpened weapons, ardently longing for victory.

43. Then that mighty champion (Drona) of great effulgence, charged, with headlong speed, the army of the sons of Pandu, shooting hundreds of sharpened shafts.

44. Beholding Drona charge, the Pandavas along with the Srinjayas received him, O monarch, with showers of shafts in distinct sets.

45. That mighty host (of the Pandavas) along with the Panchalas agitated and routed by Drona, was shattered like rows of cranes by the wind.

46. In the encounter, invoking various celestial weapons Drona, in a moment, sorely oppressed the Pandavas and the Srinjayas.

47. The Panchalas having Dhrishtadyumna at their head, being slaughtered by Drona, like the Danavas by Vasava, began to quake.

48. Thereupon that mighty car-warrior, the heroic Yajnasena, versed in the knowledge of the celestial weapons, produced by his showers of arrows many a breach, in the columns of Drona.

49. Then that powerful son of Prishata, checking the showers of Drona's arrows with those of his own, slew many a Kuru warrior.

50. Thereupon Drona of mighty arms, again rallying his soldiers and re-arranging them, charged the son of Prishata in battle.

51. Then towards the son of Prishata he directed a close shower of arrows, like Meghavat exceedingly enraged shooting his shafts towards the Danavas.

52. Thus agitated by Drona with his arrows, the Pandavas and Srinjayas, again and again, broke their lines, like a herd of inferior beasts attacked by a lion.

53. Then, O monarch, like a circle of firebrands, the mighty Drona careered through the army of the Pandavas; and that was a wonderful sight.

54—55. Riding on his own excellent cars, that resembled a city careering through the skies; that was well-supplied with the implements of war according to the military science, the banner of which was fluttering on the air, the rattle of which was resounding all round the field, the steeds of which were well-driven, and the flagstaff of which was shining like a rod of crystal—riding on such a chariot, Drona inspired the hostile army with terror and massacred it (right and left).

Thus ends the seventh chapter, the display of Drona's prowess, in the Dronabhisheka of the Drona Parva.

CHAPTER VIII.

(DRONABHISHEKA PARVA)—*Continued.*

Sanjaya said :—

1. Seeing Drona thus destroy their horses, drivers, cars and elephants, the Pandavas were greatly afflicted, and could not check his career.

2. Thereupon king Yudhisthira said to Dhristadyumna and Dhananjaya, 'Check the career of the Pot-born Drona by surrounding him with great heed.'

3. Thereupon the mighty car-warriors namely Arjuna, and the son of Prishata together with their followers, encompassed Drona, as he was rushing at them.

4. The Kekayas, Bhimasena, the son of Subhadra, Ghatotkacha, Yudhisthira, the twins Nakula and Sahadeva, the king of the Matsyas, the son of Drupada,

5. And the five sons of Draupadi greatly delighted, and Dhristaketu along with Satyaki, the wrathful Chekitana, and Yuyutsu the mighty car-warrior,

6. And, O monarch, all the other rulers of earth who followed the Pandavas in battle, achieved many feats (of valour), in accordance with their prowess and nobility of birth.

7. Seeing the Pandavas protect their army in battle, the son of Bharadwaja, rolling his eyes in anger, cast his glances (on the army).

8. Working himself up with ire, that one (Drona), indomitable in war, seated on his chariot, blew the Pandava host off like the storm blowing thick clouds off.

9. Charging cars, steeds, men, and elephants on all sides, Drona roamed in the field like one insane, and though grown up in years, he resembled one endued with the energy of youth.

10. O monarch, his horses, of chestnut colour, of excellent breed, of wind-like speed, and of indefatigable energy, assumed a beautiful appearance being bespattered with blood.

11. Beholding that one of regulated vows rush at them like the god of Death enraged, all the warriors of the Pandavas sped on all directions.

12. As some fled, and some rallied and some looked at Drona, and some stood on the field, the noise (of the confusion) they caused was dreadful and deafening.

13. That noise that imparted delight to the heroes, and enhanced the terrors of the cowards, filled the whole interval between he earth and the skies.

14. And again did Drona, shouting forth his own name, made himself terrible in battle by piercing his enemies with hundreds of arrows.

15. O sire, then the mighty Drona careered fiercely amid the army of the sons of Pandu, like the god of Death himself; and he appeared like one young, though bearing the weight of years.

16. Severing down many heads as well as arms decorated with ornaments, and rendering the seats of many a car empty, he sent up terrific roars.

17. In consequence of his rapturous roars, and of the fleetness of his arrows, O master, the warriors began to shake in battle, like kine shivering with cold.

18. A terrible sound caused by the rattle of Drona's chariot, by the contraction and stretching of his bow-string, and by the twang of his bow, filled the conclave dome.

19. Thousands of arrows shot from his bow fell, covering cardinal points, upon the elephants, steeds, chariots, and foot-soldiers (of the hostile array)

20. Then the Pandavas along with the Panchalas, rushed at Drona wielding a bow of great strength, and resembling a blazing fire in consequence of his weapons.

21. Then he began to despatch them with their elephants, steeds, and foot-soldiers to the regions of Death; and within a short while Drona made the earth muddy with blood.

22. A net-work of arrows, woven by Drona who had been scattering celestial weapons, and shooting shafts on all sides, was seen to overshroud the cardinal points.

23. Like flashes of lightning amid dense masses of clouds, his standard could be seen whirling amongst foot-soldiers, chariots, horses and car-warriors.

24. Afflicting with arrows the five foremost among the Kekayas, and the king of the Panchalas, Drona, of irrepressible vigour, armed with a bow and arrows, charged the division commanded by Yudhisthira.

25. Thereupon, Bhimasena, and Dhananjaya, and the grandson of Sini, and the sons of Drupada and the son of Saibya, the ruler of the Kasis, and Sibi himself, greatly delighted and sending up loud shouts, covered Drona with a stream of shafts.

26. Then numerous arrows shot from the bow of Drona, and adorned with golden wings, piercing through the bodies of elephants and young steeds, stuck themselves on the ground, with feathers crimson with blood.

27. Then the field of battle, being covered over with fallen bands of warriors, (shattered) chariots and carcasses of elephants and horses mangled with arrows, appeared like the firmament overhung with dense masses of black clouds.

28. Then Drona desirous of the prosperity of your sons, having in battle trampled down the divisions led by the grandson of Sini, Bhima, and Arjuna and having crushed the son of Subhadra, and the king of the Panchalas and the ruler of the Kasis, and many other warriors,

29. And having achieved these and other wondrous feats in battle, O foremost among the Kurus, that high-souled one, Drona, left this world for heaven, after having consumed this earth like the sun that

rises at the time of the world's annihilation, O monarch.

30—36. Having achieved these great feats of valour, that chastiser of hostile armies, that possessor of a golden car, that hero, who had killed in battle hundreds of thousands of the soldiers of the Pandavas, was himself slain by the son of Prishata. Having slain more than two Akshauhini of unreturning heroes, that Drona of (unrivalled) intelligence, at last attained to the highest state of existence. O monarch, having achieved these most difficult feats, that one of a golden car was slain by the Pandavas and the Panchalas of inauspicious and heartless of deeds. When the preceptor was slain in battle, O king, a loud roar of all creatures as also of the warriors filled the sky. The loud cry of 'O fie' uttered by creatures arose in the welkin resounding through the earth, the heavens and the interval between them, and the cardinal and the subsidiary quarters. Then all the celestials and the Pitris, and the friend of the mighty car-warrior Bharadwaja (Drona), saw him slain in battle. The son of Pandu having obtained victory gave forth roars resembling those of a lion; and the (foundation of) the earth shook with those loud leonine roars of theirs.

Thus ends the eighth chapter, the audition of the account of Drona's death, in the Dronabhisheka of the Drona Parva.

CHAPTER IX.

(DRONABHISHEKA PARVA)—*Continued.*

Dhritarastra said:—

1. What was Drona doing when the Pandavas and the Srinjayas slew him in battle,—he who was so skilful in the use of weapons amongst all wielders of arms?

2. Did his chariot give way? Did his bow snap in two in the act of smiting? Did Drona go mad, and for that reason met with his death?

3—5. O son, how was it that the son of Prishata, the prince of the Panchalas, slew that invincible hero, who scattered thick shower of arrows decked with golden wings, who was (wonderfully) light-handed; that foremost of the regenerate who was proficient in everything, thoroughly familiar with all modes of warfare, and capable of shooting his shafts to a long distance; who was self-controlled, skilful in the use of weapons, and blessed with the possession of celestial weapons, that mighty warrior who performed many dreadful feats and who was ever heedful in fight?

6. Since that heroic Drona was slain by Parshata of illustrious soul, it is evident, I think, that Destiny is more powerful than exertion.

7. In that mighty warrior, the knowledge of all the four kinds of weapons was present. Do you say to me that that Drona, that preceptor of all wielders of arrows and weapons is slain?

8. Hearing the death that hero of golden car covered over with tiger-skins, whose effulgence was like that of gold, I cannot to-day discard my grief.

9. Surely, O Sanjaya, no man ever dies through sorrow caused by another's calamity; since I, unfortunate as I am, am still alive having heard of Drona's death.

10. I do consider Destiny to be, by far, the superior; and exertion is of no avail. Surely my heart is so hard as if it were made of adamant,

11—13. Since it does not break into hundred pieces, although I have heard of the slaughter of Drona. How could he had been struck by death, on whom the Brahmanas and the princes danced attendance being desirous of receiving lessons in the Vedas and in divination, and in the use of bows. I can not even conceive the fall of Drona which is like the drying up of the ocean, the removal of the Meru mountain and the dropping of the lustrous orb from the heavens. He was the represser of the wicked and the protector of the pious.

14—15. That afflicter of enemies, who has sacrificed his life for the pitiable Duryodhana, on whose prowess rested the hope of victory of my wicked sons, who was equal to Vrihaspati and Usanas in intelligence,—how could he have been slain? His stout chestnut-coloured steeds, decked with golden trappings,

16. Fleet as the wind, yoked to his car, beyond the reach of all weapons in battle, endued with great strength, emitting neighs (in joy), well-trained, of the Sindhu breed, excellently dragging the chariot,

17. Of great sturdiness, were exhausted in the very midst of the fight? Unmoved in battle by the sight of the elephants as those huge monsters roared out with the sound of conchs and kettledrums,

18. By the twangs of bow-strings, and showers of arrows and other weapons, foretelling victory over enemies (by their mere appearance), of inexhaustible breath, and indefatigable,

19. Those fleet horses harnessed to the car of the son of Bharadwaja, were they

over-powered? Even such steeds were yoked by that foremost of human heroes to his golden car.

20. Why could he not cross the ocean of the Pandava army, mounted on his own best of cars effulgent like gold?

21. What feats did that son of Bharadwaja achieve in battle, who made all the heroes cry, and on whose knowledge of weapons all the bowmen in the world depend?

22—23. What feats did Drona perform in battle, Drona who was endued with great strength and was ever devoted to truth? What car-warriors felled in battle Drona of fierce deeds, that foremost of bowmen, that foremost of commanders who was like Sakra himself in heaven? Did the Pandavas fly on all directions seeing him of the golden car,

24—25. Him endued with great might who invoked in the battle many celestial weapons? Did the very virtuous king Yudhisthira, with his younger brothers, and his army having the prince of the Panchalas for its reins, encompass Drona on all sides? Surely Partha checked the career of other car-warriors with his straight-going arrows.

26. Then, of course, the son of Prishata, that perpetrator of evil deeds, assaulted Drona. Indeed I do not see any one capable of bringing about the death of Drona,

27—29. Save the fierce warrior Dhrishtadyumna supported by Arjuna himself. I think that when these heroes namely the Kekayas, the Chedis, the Karushas, the Matsyas, and the other rulers of earth, encompassing the preceptor hemmed him in on all sides, like ants pressing upon a serpent, and that when he was occupied in the achievement of some difficult feat, then the vilest among the Panchalas must have slain him. He who, having studied the four Vedas along with their auxiliaries, and the Histories constituting the fifth Veda,

30—31. Became the refuge of the Brahmanas as the ocean is that of the rivers, that afflicter of enemies who led the life both of a Brahmana and a Kshatriya, how could that Brahmana, venerable in years meet his death through weapons. Intolerant in spirit, he was ever humiliated, and had to undergo troubles for my sake.

32—33. Through the son of Kunti he reaped the fruits of his own actions however undeserving he might have been of them. How could that one, on whose feats of valour depends the world of bowmen, who was ever devoted to truth, and of pious deeds, who was foremost like the Sakra in heaven, who was endued with great vigours and strength, how could that one be slain by persons hankering after prosperity?

34. How could that one of great lightness of hand, endued with might, a firm wielder of bow and the grinder of his foes, how could that one be slain by the sons of Pritha like a *timi* slain by the smaller fishes?

35. He, meeting whom no person desirous of victory, ever returned with life, he whom when alive the following two sound never left, namely,

36. The sound of the recital of Vedic verses, by those desirous of acquiring Vedic knowledge, and the twang of the bow-strings, caused by those wishing to acquire skill in bowmanship; he who was never depressed, who was the foremost among men, and was ever attended with prosperity and was invincible,

37—38. He who was equal to the elephant and the lion in prowess, even he has been slain! I can not even tolerate the thought of Drona's death. How, O Sanjaya, the son of Prishata, slew in battle that most invincible hero whose might was never checked and whose fame was never soiled even before the very eyes of the foremost of men? Who were those persons who fought in Drona's front, and protected him from near?

39. Who were they who brought up his rear and obtained that end which is so difficult of being attained? Who were they that covered the right and the left wings of that high-souled one?

40. Who went before him when that hero fought in the battle? Who were they that courted death that stood face to face to them regardless of their body?

41—44. Who were those heroes that attained the highest state of existence, in the battle with Drona? Did those vile Kshatriyas entrusted with the protection of Drona, out of apprehension, abandon him in (the thick of) the fight? Was he slain by the foe while there helpless? Out of fear Drona would never turn his back on the field of battle, though the danger might be very great. How could he have been slain by the enemy? O Sanjaya, although in a very critical situation, an illustrious person should do this, namely, display his prowess to the best of his might; all this was in Drona. O son, my mind is loosing consciousness; refrain for a while from this discourse. O Sanjaya, regaining my consiousness, I shall again question you.

Thus ends the ninth chapter, the grief of Dhritarastra, in the Dronabhisheka of the Drona Parva.

CHAPTER X.

DRONABHISHEKA PARVA—
Continued.

Vaishampayana said:—

1. Thus having questioned the son of Suta, Dhritarastra, sorely oppressed with the sorrow of his heart and despondent of the victory of his sons, dropped down on the ground.

2. Seeing him unconscious and fallen down on the ground, the attendants sprinkled him with very cold and holy-scented water, fanning him all the while.

3. Beholding that great king fallen down, the Bharata ladies surrounded him on all sides, and began to chafe him (gently) with their hands.

4. Then those beautiful ladies, with their voices choked up with the vapour of grief, gently raised the monarch from the surface of the earth, and placed him on his throne.

5. Placed on the throne, the monarch overwhelmed by the influence of the swoon, remained motionless, while he was fanned from all sides.

6. Slowly regaining consciousness, that ruler of earth began to quake, and he again questioned the son of Gavalgani, of the Suta tribe, regarding the events of the battle, as they occurred.

Dhritarastra said:—

7—9. That Ajatasatru (Yudhisthira) who like the rising sun drives away darkness by his own radiance, who (charges an enemy), like a tremendous and infuriated elephant in rut, incapable of being defeated by a rival leader of herds, charging a rival proceeding with cheerful face towards a female of the species, what great warrior of of my host faced that Ajatasatru, as he charged, in order to keep him away from Drona? That foremost of men, that hero, who has slain in battle many brave warriors,

10. That mighty-armed, intelligent and and brave hero of invincible might, who, single-handed, can consume the whole host of Duryodhana by means of his terrible glances,

11. That destroyer by his glances, that one ever inclined to gain victory, that wielder of bow, that hero of eternal renown, that self-controlled warrior held in high respect by the whole world—what warriors of my army did surround that hero?

12. Who were those warriors of my host that encountered that irrepressible prince, that wielder of bow, that hero of unfading glory, that foremost of men, that son of Kunti?

13—14. That hero who rushing with headlong speed charged Drona, who achieves grand feats at the expense of the enemy, that most puissant one of gigantic stature and great vigour, who equals ten thousand elephants in strength,—what warriors surrounded that Bhimasena as he charged my army?

15. As that mighty car-warrior of excessive energy, Vibhatsu, resembling a dense mass of rain-clouds, came, creating terrible sounds like the clappings of the thunder-bolt, like *Parjanya* itself

16. Showering torrents of arrows like Indra showering rain, and causing the cardinal quarters to reverberate with the sound of his palms and rattle of his chariot-wheels,

17. (When that terrible hero) whose bow was effulgent like a flash of lightning, whose chariot resembled a cloud having for its thunder the rattle of its wheels, (that hero) the whizz of whose arrows made him all the more fierce,

18—20. Whose ire is like a dreadful cloud, who is fleet like the mind or the wind, who always pierces the enemy to the very core of his heart, who, armed with shafts, is dreadful to gaze at, who profusely fills all the cardinal quarters with human blood like Death himself, who, with a terrific roar and a dreadful countenance, wielding the Gandiva, pours, in one continuous shower, on the head of my warriors led by Duryodhana, shafts whetted on stone and decked with the feathers of vultures,—when that intelligent Vijaya came, what became the state of your mind?

21. When that son of Pritha bearing the device of the foremost of apes on his banner, came, overspreading the sky with his shower of shafts, what became the state of your mind at the sight of him?

22. Did Arjuna rush to battle, killing your warriors by the very twang of his bow Gandiva, and achieving dreadful feat (as he advanced)

23. Did Dhananjaya deprived you of your lives with his arrows, like the hurricane scattering masses of gathering clouds, or felling forests of reed by blowing through them?

24. What man is powerful enough to encounter the wielder of the Gandiva bow in battle? Even hearing him to be on the head of the (hostile) array, all ranks of soldiers give way.

25. In that battle, in which soldiers trembled and even heroes were inspired with fear, who were they that did not forsake Drona, and who were those mean fellows that fled out of terror?

26. Who were they that, in that battle, shuffling this mortal coil, courted Death standing before them in the shape of Dhananjaya who had obtained victory even over superhuman combatants?

27. My warriors cannot withstand the impetus of that one having white horses harnessed to chariot, nor can they bear the twang of the Gandiva, that resembles the rumbling of clouds in the rainy season.

28. I consider that chariot which has Vishaksena for its driver, and Dhananjaya for its warrior, to be unconquerable even by the celestials and Asuras united together.

29. Delicate, youthful, brave, of a handsome appearance, that son of Pandu who is intelligent, skilful, accurate in his memory, of prowess incapable of being thwarted, in battle,

30. When that Nakula giving forth a loud roar and afflicting the whole army, rushed upon Drona, what warriors tried to check his career?

31. When Sahadeva, resembling an infuriated snake of mortal poison, rushed at Drona, afflicting his enemies, when that one owning white horses and incapable of being conquered in battle,

32. When that one of illustrious vows, of never-failing aim, of bashful nature and invincible prowess, when that Sahadeva charged, who were those heroes that withstood him?

33. That hero who having completely crushed the army of king Souvira, took for his consort the desirable princess of the Bhojas and graceful in limbs of the body,

34. That foremost of men Yuyudhana who is ever endued with truthfulness, resoluteness, bravery, and Brahmacharyya,

35. That warrior possessed of great physical strength, who always does what is true, who is never depressed, and who is invincible, and equals Vasudeva in battle and is considered to be a second Vasudeva,

36. Who, by the teachings of Dhananjaya has become foremost in the act of using arrows, who is equal to the son of Pritha in the use of weapon, what warrior of my army kept him away from Drona?

37. That foremost hero among the Vrishnis, that bravest among all wielders of bow, who is equal to Rama himself in the use of weapons, in glory and in prowess,

38. That one of the Satwata race in whom there are truth, firmness, intelligence, prowess, the knowledge of the Vedas, and the most excellent weapons, as the triune world is in Kesava himself,

39. That mighty champion who is endued with all virtues, and who is incapable of being opposed even by the celestials, what warriors (of my army) approaching him, surrounded him on all sides?

40. That foremost among the Panchalas, that hero of noble extraction, and a favourite of all high-born persons, always achieving excellent feats in battle, namely Uttamaujasa,

41. That one ever intent on doing good to Dhananjaya, and born for doing evil only to me, who resembles Yama, or Vaisravana, or Aditya, or Mahendra, or Varuna,

42. That prince renowned as a great car-warrior, and ever ready to sacrifice his life in the very thick of battle, what heroes of my army surrounded him?

43. That one who alone deserting the Chedis had sided with the Pandus, namely Dhristaketu, what heroes surrounded him when he advanced towards Drona?

44. That heroic Ketumat, who slew the Prince Durjaya when he took shelter in Girivraja, what hero of my army kept him (Ketumat) away from Drona?

45—46. What warriors of my army encountered Sikhandin when he rushed at Drona—Sikhandin, the foremost of men, who has realised the pleasures (in himself) of manhood and femininity, that son of Jajnasena, who is ever cheerful in battle, and who became the cause of the death of the high-souled Devavrata in battle?

47. That most excellent hero among the Vrishnis, that foremost of all wielders of bow, that hero, in whom reside all virtues even in a greater degree than in Dhananjaya himself,

48. In whom always exist truth, (the knowledge of) the best weapons, and Brahmacharyya, who is equal to the son of Vasudeva in prowess, and to Dhananjaya in strength,

49. Who resembles Aditya in effulgence, Vrihaspati in intelligence—namely, the high-souled Abhimanyu who is like Death himself with a gaping mouth,

50. What heroes surrounded him when he advanced towards Drona? That youthful hero of unripe understanding, that slayer of hostile heroes, namely Subhadra's son,

51—52. When he charged Drona, what became the state of your mind then?

When those foremost of princes, the son of Draupadi, in battle rushed at Drona like streams flowing towards the ocean, what heroes obstructed them? Those boys, who having abandoned all boyish sports, for twelve years,

53. And observing excellent vows danced attendance on Bhima in order to receive lessons in the use of weapons, those boys, namely Kshatranjaya, Kshatradeva, Kshatravarma, and Manada,

54. Those heroic sons of Dhristadyumna, what warriors kept them away from Drona? That one whom the Vrishnis consider superior in battle to hundred warriors,

55. That mighty warrior Chekitana, what hero of my army tried to keep him away from Drona? The five Kekaya brothers, virtuous and endued with prowess incapable of being thwarted,

56. Resembling the *Indragopakas* (in complexion), furnished with red armours and weapons and banners, those heroes who are the sons of the sister of the Pandavas' mother and who ever long for the victory of the Pandavas,

57—60. What heroes of my army surrounded them when they assaulted Drona with a view to kill him? That lord of battles, desirous of slaying whom the enraged monarchs united together for six months in Varanavata could not defeat, that best of all wielders of bows, that hero of great strength and unerring aim, that foremost of men, Yuyutsu, who in a battle in Varanasi, overthrew from his car with a broad-headed shaft, the great warrior the son of Kasiraja, desirous of siezing a maiden, what hero kept him away from Drona? That mighty warrior Dhristadyumna, that principal counslleor of the sons of Pritha,

61—62. Who is ever engaged in doing harm to Duryodhana, who has been created to slay Drona, what warriors of my side surrounded him, when consuming in battle all warriors, and shattering all the ranks of my soldiers, he advanced towards Drona? That foremost of all men conversant with the weapons, who has been reared, as it were, on the very lap of Drupada,

63. That Sikhandin, guarded by Arjuna's weapons, what warriors of my army kept him away from Drona? That one who, as if with a leathern belt, encompassed this extensive earth,

64—66. With the deafening rattle of his chariot, that foremost of warriors, the chief of all slayers of enemies, who in lieu of other sacrifices accomplished ten horse-sacrifices with ample food, drink and Dakshina, that one who ruled his subjects, as if they were his own sons, that son of Usinara who in his sacrifice gave away kine as numerous as the sand that overspread the banks of the Ganges-stream, whose this deed no man has been or will be able to imitate;

67—69. After the accomplishment by him of this feat, the very gods had exclaime saying 'We do not see in the three worlds with all their mobile and immotile creations, a second person save Usinara's son, who has attained to regions, after death, which are unattainable by human beings'—who amongst my warriors, opposed that Saivya, that grandson of the Usinara's son, while he assaulted Drona?

70. What warriors of my host obstructed that squadron of cars, belonging to Virata, the king of the Matysas, the slayer of his enemies, as it careered towards Drona?

71. That one endued with great strength and prowess, born of Vrikodara in the course of a single day, that heroic Rakshasa of potent illusive powers, of whom I entertain great apprehension,

72. Who is always desirous of victory for the sons of Pritha, who is a thorn in the sides of my sons, what hero of my army kept that Ghatotkacha of gigantic body away from Drona?

73. O Sanjaya, what cannot be vanquished by them for whose interests these and other such numerous (heroes) are ever ready to sacrifice their lives in battle?

74. Those sons of Pritha, whose well-wisher and refuge is that wielders of *Saranga* bow, those sons, how could they suffer defeat in battle?

75. The son of Vasudeva is the supreme preceptor of the worlds, the Lord of all and the Eternal; that master Narayana, that one of divine soul is the refuge of men in battle.

76. His divine achievements are extolled by the wise; I shall also recite them with reverence, regaining my equanimity.

Thus ends the tenth chapter, the words of Dhritarastra, in the Dronabhisheka of the Drona Parva.

CHAPTER XI.

(DRONABHISHEKA PARVA)—*Continued.*

Dhritarastra said:—

1. Hear, O Sanjaya, of the celestial feats of the son of Vasudeva,—feats which Govinda achieved and which no other person has ever been able to achieve.

2. While he was being reared in the family of the cowherds, that illustrious one, even in his early years, made the might of his arms, O Sanjaya, known to the three worlds.

3. (Even then) he slew the Asura *Haya-raja* (prince of steeds) who was equal to the *Uchaisravas* in might and the wind itself in fleetness, and who infested the woods on the shores of the Yamuna.

4. In his early years, he killed with his two arms only, the Danava in the form of a bull, of terrible deeds and born as Death himself to the cows.

5. He of eyes resembling lotus petals, also slew the great Asuras, named, Pralamva, Naraka, Jamva, Peeta, as also, Mura of god-like nature.

6. Also Kansa of great vigour who was protected by Jarasandha himself, was slain with his followers, in battle, by Krishna with his prowess alone.

7—8. The mighty sovereign of the Surasenas, by name Sunaman, of great prowess in battle, the master of a complete *Akshouhini*, endued with activity and the second brother of Kansa the ruler of the Bhojas, with all his soldiers, was consumed in battle by that slayer of enemies, viz., Krishna with Valadeva as his second.

9. That highly passionate Brahmanical sage, by name Durvasa, was adored by him (Krishna) along with his wives. The sage (pleased with him) accorded boons to him.

10. That one of eyes resembling lotus petals, that most puissant hero, (Krishna), carried away the daughter of the king of the Gandharas, after having defeated, at a *Sayamvara* (Self-choice), all the rulers of the earth.

11. Like horses, those exasperated kings were harnessed to his bridal chariot, and lacerated with the cut of his whip.

12. That Janarddana, through the instrumentality of another, slew Jarasandha of mighty arms, the lord of a complete *Akshauhini*.

13. That puissant one, slaughtered, like a beast, the king of the Chedis, that powerful leader of kingly hosts, when the latter disputed with him about the (sacrificial) *Arghya*.

14, Madhava, by his prowess, hurled into the bosom of the sea, the fortress of the Danavas known as Soubha, situated in heaven, protected by Salwa and considered to be invulnerable.

15. He obtained victory in battle over the Angas, the Bangas, the Kalingas, the Magadhas, the Kasis, the Kosalas, the Vatsyas, the Gargas, the Karushas and the Poundras,

16. The Avantyas, the Southerners, the Mountaineers, the Daserakas, the Kashmirakas, the Auroshikas, the Pishachas, the Samudgalas,

17. The Kamvojas, the Vatadhanas, the Cholas, the Pandyas and, O Sanjaya, the Trigarttas, the Malavas, the Daradas incapable of being defeated,

18. The Khasas and the Sakas, comfrom various directions, and the Yavanas with their followers,—that one of eyes resembling the petals of a blue lotus, conquered all these tribes in battle.

19. In days gone by, entering into the abode of the sea-monster Makara, he defeated in battle Varuna, surrounded by all kinds of sea-animals, and hidden underneath watery depths.

20. Hrishikesha obtained the celestial conch called Panchajanya, after having slain in battle Panchajana, who lived in the nether regions.

21. That puissant hero, obtained his indomitable weapon of fire, the discus (Sudarsana), by propitiating Hutasana (Fire) by helping it to burn down the Khandava forest, in which act he was assisted by the son of Pritha (Arjuna).

22. Riding on the son of Vinata, and creating quite a panic in the city of the Immortals, that hero carried away the Parijata tree from the abode of the great Indra.

23. That act Sakra submissively brooked, for he was perfectly acquainted with the prowess of Krishna. We have never heard of a king who has not been worsted by Krishna (in battle).

24. That most marvellous act, which he achieved in my assembly hall, O Sanjaya, who else, save that one of eyes resembling lotus petal, is capable of doing?

25. Since inspired by reverence I have been able to recognise Krishna as the Lord, every thing in the Vedas is well-known to me and is before my eyes.

26. Verily, O Sanjaya, none can reach the end (of the account) of achievements of Hrishikesha who is endued with prowess, and intelligence.

27. Then also Gada, Samva, Pradyumna, Viduratha, Agaboha Anirudha, Charudeshna along with Sarana,

28. Ulmuka, Nisata, the powerful Jhilhivobhru, Prithu, Viprithu, Somika and Arimejoya,

29. These and other most puissant Vrishni heroes, skilled in the art of smiting, will, standing on the field, betake to the ranks of the Pandava host,

30. Being called to do so by that foremost of Vrishni warriors, viz., Keshava of high soul; then me-seems, everything (on my side) will be in great dangers.

31. The heroic Rama, decked with garlands of wild flowers, equal in strength to two thousand elephants, resembling the peak of the Kailasa mountain and armed with the plough, will be there where Janardana is.

32. That son of Vasudeva, whom all the regenerate ones call the Father of all, O Sanjaya, will battle for the interests of the sons of Pandu?

33. When that one, O son, O Sanjaya, clothes himself in mail for the interests of the Pandavas, none will come forth as his antagonist.

34. If, per chance, the Kurus obtain victory over the Pandavas then that one of the Vrishni race, for the interests of these latter will take up his excellent weapon (the discus).

35. Then that foremost of men, that mighty-armed hero, having slain in battle the Kauravas and the (assembled) monarchs will offer the whole earth to Kunti.

36. What other car can encounter in battle, that car of which the driver is Hrishikesha and the warrior is Dhananjaya?

37. In any way, I do not see victory for the Kurus. Recount to me then, all as to how the battle raged.

38. Arjuna is the soul of Kesava, and Krishna is the soul of the diadem-decked (Arjuna). In Arjuna victory ever resides, and eternal glory is in Krishna.

39. In all the regions, Vibhatsu is unconquerable. All virtues are in Kesava in an extraordinary degree.

40. Duryodhana, through foolishness cannot recognise Krishna or Kesava; he is befooled by Destiny and the noose of Death hangs over him.

41. Duryodhana knows not Krishna of the Dasarha race, and Arjuna the son of Pandu; they both are supreme Divinities, of high soul, known on earth as Nara and Narayana.

42—44. On earth they appear to men as two different persons, though in reality they are of one and the same soul. That highly-renowned invincible pair, can with the fiat of their will slay this host, if only they wish it. But for humanity's sake, they do not wish it. O son, the slaughter of Bhisma and Drona, of high souls, appears to be like the overturning of the Yuga and the stupefaction of the senses. In this world neither by Brahmacharyya, nor by the study of the Vedas,

45. Nor by the performance of rites, or by the dint of weapons, can any one be saved from Death. Those two heroes, held in high honour by the worlds, accomplished in the use of weapons, and invincible in battle,

46. Namely, Bhisma and Drona,—hearing of their death, why do I, O Sanjaya, still live? That prosperity, seeing which attend Yudhisthira before, we were so jealous,

47. To-day, deprived of that prosperity, we shall have to live, in consequence of the death of Bhisma and Drona. This complete annihilation of the Kurus has come consequent upon my actions.

48. For the destruction of those, O you of the Suta caste, who are ripe for it, even the straw behave like a thunder-bolt. In this world Yudhisthira is going to obtain prosperity which is infinite,

49. Yudhisthira, through whose wrath Bhisma and Drona have met their ends. Righteousness has naturally attached itself to Yudhisthira, while it is hostile to the cause of my sons.

50. Time so cruel, that has come for destroying every one, cannot be overcome! O son, things calculated in one way even by intelligent persons,

51. Result in an altogether different way, through the agency of Destiny; this is my belief. Therefore relate to me truly all that occurred, on the advent of that dreadful but enevitable calamity (the death Drona), generating most grieving thoughts, and incapable of being crossed over by us.

Thus ends the eleventh chapter, the lamentation of Dhritarastra, in the Dronabhisheka of the Drona Parva.

CHAPTER XII.

(DRONABHISHEKA PARVA)—

Continued.

Sanjaya said :—

1. Alas! I shall relate to you everything, as I saw with my own eyes, how Drona fell being slain by the Pandus and the Srinjayas.

2. The mighty car-warrior, the son of Bharadwaja, having been installed as the commander of the army, said these words to your son, in the very midst of the soldiers.

3. "O monarch, in as much as, to-day you have honoured me with the generalship of this army, immediately after that foremost of the Kouravas, the son of the river (Ganga),

4. O Bharata, reap the adequate fruit of that act of yours. What desire of yours shall I fulfil now? Ask whatever boon you may like?"

5. Thereupon king Duryodhana, accompanied by Karna, Dussasana and others, thus spoke to the invincible preceptor, the foremost of all victors.

6. "If you would at all accord me a boon, then having captured that foremost of car-warriors, Yudhisthira alive, do you bring him to me."

7. Thereupon the preceptor of the Kurus hearing these words of your son, spoke the following words, thereby imparting great delight to the troops.

8. "Fortunate is the king, the son of Kunti, whose capture only you desire. O invincible one, you do not ask for any other boon, such as his slaughter.

9. Why, O foremost of men, do you not desire his slaughter? For what reason do you not allude to his death? Surely O Duryodhana, you are not wanting in policy.

10. It is wonderful that the virtuous king Yudhisthira should have none deadly inimical to him. As you desire him to live, either you intend to preserve your own race,

11. Or, O foremost of the Bharatas, having defeated the Pandavas in battle, you desire to re-establish brotherly feelings (with them), by giving them back their kingdom.

12. Praised be that king the son of Kunti. The birth of that intelligent one was auspicious. The fact of his being *Ajatasatru* (having no enemy) is verified to-day, in as much as even you are affectionate towards him."

13. O Bharata, when your son had been thus addressed by Drona, the feeling that was then present in his heart, suddenly ound vent.

14. Even beings like Vrihaspati himself cannot suppress the outward manifestations of internal feelings. Therefore, O monarch, your son, transported with joy, spoke these words.

15. "On the event of the death of the son of Kunti in battle, O preceptor, victory cannot be mine. If Yudhisthira were to be slain, Partha is sure to slay all of us.

16. Even the immortals cannot slay all of them in battle; so he that will survive the rest of them is sure to extirpate us all.

17. If Yudhisthira, ever truthful to his promises, be brought here alive, he being once more defeated at dice, the Pandavas obedient to him, will again repair to the woods.

18. In this way, it is obvious, that my victory will endure for a long time. It is for this that I do never desire the death of the virtuous king Yudhisthira."

19. Being apprised of his crooked intentions, Drona of keen intellect and conversant with the science of polity, accorded the boon to him after a little reflection, modifying it thus.

Drona said:—

20. "If in battle, the heroic Arjuna does not protect king Yudhisthira, then you may already regard the foremost of the Pandavas, brought under your control.

21. Even the celestials with Indra at their head, and united with the Asuras themselves, can not cope with Partha in battle; for this reason, O son, I do not venture to advance against him.

22. No doubt, he is my disciple, and I am senior to him in the use of weapons. But he is youthful, blessed with a good fortune, and assiduous in (the execution of) his intents.

23. Moreover, he has obtained weapons from Indra and Rudra; besides he has been, O king, incensed by you. It is for these reasons, that I venture not to perform what you ask me to do.

24. Withdraw Arjuna from the battle by what means so-ever that can be done. On Partha being removed, the righteous Yudhisthira is as good as vanquished by you.

25. O foremost of men, victory depends on his capture, and not on his death; and his capture can be brought about by this artifice.

26. I, having siezed that king devoted to truth and righteousness, will, O monarch, no doubt, bring him under your control to-day,

27. Provided, he remains even for a moment before me in battle; of course, if that foremost of men, the son of Kunti Dhananjaya be removed from the field of battle.

28. But, O king, before the eyes of Phalguna, Yudhisthira cannot be captured in battle, even by the celestials and the Asuras exerting jointly with Indra at their head."

Sanjaya said:—

29. When under these circumscriptions, Drona had promised the capture of king Yudhisthira, your greatly-foolish sons regarded the latter as already seized.

30. Your son was perfectly aware of the partiality Drona cherished for the Pandavas; so to make Drona strictly redeem his promise, Duryodhana gave publicity to that counsel.

31. Thereafter, O grinder of your foes, Drona's promise regarding the seizure of amongst the eldest of the Pandavas, was proclaimed all his soldiers by Duryodhana himelf.

Thus ends the twelfth chapter, the granting of a boon by Drona, in the Dronabhisheka of the Drona Parva.

CHAPTER XIII.

(DRONABHISHEKA PARVA)—

Continued.

Sanjaya said:—

1. When Drona had promised the capture of the king under these limitations, your soldiers, hearing of the probable capture of Yudhisthira,

2—3. Uttered many loud shouts like the roars of lions, accompanying them with the noise of their (flying) shafts and the sound of their conchs. The virtuous king Yudhisthira, O Bharata, was soon apprised, in detail, of everything regarding the purposes of the son of Bharadwaja, by his trusty emissaries. Thereupon having summoned together all his brothers and the other monarchs of his host,

4. The very righteous king addressed these words to Dhananjaya:—"O foremost of men, to-day you have heard of the design of Drona.

5. Adopt such course of action, as will prevent the execution of that design. True it is that Drona the destroyer of his foes, has pledged his troth with certain limitations;

6. But those limitations, O mighty warrior, have been all made dependent on you, by him (Drona). Therefore, O mighty-armed one, do you this day fight by my side, so that Duryodhana may not secure the fruition fo his desire through the agency of Drona."

Arjuna said:—

7. As, the slaughter of my own preceptor can never be perpetrated by me, so, also, O monarch, I can never agree to abandon you.

8. Rather, O son of Pandu, I would give up my life in battle, than be antagonistic to my preceptor, at any time.

9. Having captured you in battle, the son of Dhritarastra, desires to possess the kingdom; but in this world of living beings, he will never obtain the fruition of his desire.

10. The conclave dome with the stars may drop down; the earth itself may be shattered to pieces; yet Drona will never capture you, so long as I live.

11. Even if the wielder of the thunderbolt himself, or Vishnu accompanied by the the celestials, assists him in battle, still, he shall never capture you in battle.

12. O foremost of monarchs, so long as I am alive, you need not entertain any apprehension from Drona the foremost of all wielders of weapon or any body else.

13. Moreover, O foremost of kings, I say that my resolution is decided. I never think of purjuring myself; I never think of my defeat. I never think of keeping the least part, of any vow I may take, unredeemed.

Sanjaya said:—

14. Thereupon, O monarch, in the camp of the Pandavas, chonchs and drums and *Mridangas* together with the *Anakas*, were simultaneously sounded.

15. There arose also loud shouts, like the roar of lions, uttered by the high-souled Pandavas; and the deafening sound resulting from the twang of their bow-strings and the striking of their palms against their arms, reached the very skies.

16. Hearing that blare of the conchs sounded by the highly-puissant sons of Pandu, your soldiers in their camp struck up various instruments.

17. Thereafter, O Bharata, your, as well their, divisions were formed into battle-array; and slowly they advanced desirous of encountering one another in battle.

18. Then raged a dreadful and hair-stirring battle, between the Pandavas and the Kurus, as also between Drona and the Panchalas.

19. Struggling to the best of their endeavours, to slay the divisions of Drona,

the Srinjayas could not accomplish their purpose, as the divisions were protected by Drona himself.

20. So also the car-warriors of your son's host, skilful in smiting down the enemy could not vanguish the Pandava division led by the diadem-decked Arjuna himself.

21. Protected by Drona and Arjuna respectively, the two armies, appeared to stand still like two blossoming forests, in the silence of the night.

22. Then, O monarch, that one (Drona) riding on the golden car like the sun himself in radiance, crushing hosts of the Pandavas, careed at will through its various divisions.

23. Then the Pandavas and the Srinjayas considered, through fright, that single car-warrior mounted on a swift-moving car and of great activity in battle, as multiplied in to many.

24. Dteadful shafts shot by him, whizzed in all directions, terrifying, O monarch, the army belonging to the son of Pandu.

25. Drona then appeared like the mid-day sun burning with a hundred light rays that drew out the perspiration from the body.

26. O Bharata, as the Danavas were unable to look at the great Indra, so none among the army of the sons of Pandu, was able to look at his wrathful self (Drona) in battle.

27. Then that most puissant son of Bharadwaja, stupefying the whole host, speedily blew off the division of Dhrishtadyumna with his sharpened arrows.

28. Obstructing the points of the compass, and overspreading the whole welkin with his straight-going shafts, Drona commenced crushing the division of the Pandava host, even at the place where the son of Prishata was.

Thus ends the thirteenth chapter, the solemn declaration of Drona to capture Yudhisthira, in the Drona Parva.

CHAPTER XIV.

(DRONABHISHEKA PARVA)—

Continued.

Sanjaya said :—

1. Then Drona creating great confusion among the ranks of the Pandava host, trampled it under foot, like a forest-conflagration burning down trees.

2. The Srinjayas began to tremble with fear, seeing that enraged hero of the golden car (Drona), consume their division like a raging conflagration.

3. In that battle, they heard the twang of the constantly stretched bow of that warrior of great activity,—twang that resembled the rumbling of the thunder.

4. Terrible shafts shot by that one of great lightness of hands, completely crushed car-warriors and cavalry and elephants horses and infantry,

5. At the expiration of the Summer, like the rain-cloud, assisted by the strong gale, showering its contents, Drona, pouring streams of iron-tipped arrows, struck terror into the hearts of his enemies.

6. Then, O king, that puissant one careering through the troops of the enemy and agitating them, aggravated their fears.

7. Like flashes of lightning traversing dense masses of clouds, his bow of golden effulgence, was repeatedly seen to flash in his whirling car that resembled a mass of cloud itself.

3. That hero, ever devoted to truth, endued with intelligence, and ever firm in righteousness, then caused a dreadful river with swelling currents, to flow there, that appeared like the one seen at the end of a Yuga ;

9. That had its origin in the flow of Dronas wrath ; that was infested with numerous carnivorous animals ; that was filled with waves consisting of the troops ; that ate away the trees (standing on its banks) consisting of heroic warriors ;

10. That had blood for its waters, cars, for its eddies, elephants and horses for its banks, armours for its rows of lotuses, and flesh for the mire filling its bed ;

11. That had, fat, marrow and bones, for its beaches, and excellent head-gears for its froth ; that had the raging encounter for the cloudy canopy over its surface, and the split lances for the fishes that abounded in it ;

12. That was inaccessible in consequence of the corpses of large number of men, elephants and horses ; that flew in strong currents constitued by the impetus of the shafts ; that had the slain bodies for logs of timber floating on it ; that swarmed with tortoises constitued by cars ;

13. That had heads for pebbles scattered on its banks ; that had scimitars for the fishes abounding in it ; that had elephants and chariots for its lakes ; that was adorned with may ornaments ;

14. That had mighty car-warriors for its hundred little whirlpools; that was ornamented with little wavelets constituted by the dust of the earth; that was capable of being crossed over in battle by those endued with great prowess, and incapable of being crossed by the cowards;

15. That had heaps of corpses obstructing its navigation; that was haunted by Kankas, and vultures; that carried, by thousand, mighty car-warriors to the regions of Death;

16. That was infested by snakes consisting of the (broken) spears; that abounded in aquatic fowls consisting of living fighters, that had torn umbrellas for its large swans, and (fallen) diadems for its smaller birds;

17. That had wheels (or discs) for its turtles, and maces for its sharks, and arrows for its smaller fishes; that was resorted to by fearful swarms of crows, vultures and jackals;

18. And, O foremost of kings, that bore in hundreds to the regions of the ancestral manes, beings slain by the powerful Drona in that battle,

19. That was choked up with heaps of dead bodies; that had hair for its mosses and weeds. O monarch, such a river Drona caused to flow, that enhanced the apprehension of the cowards.

20. Then all those divisions having Yudhisthira at their head, assaulted on all sides that mighty car-warrior Drona who had been uttering loud shouts.

21. Then all your heroic troops endued with steady prowess received (unflinchingly) that rushing army on all sides; the result was horripilating.

22. Sakuni, conversant with hundred kinds of deceitful practices, encountered Sahadeva, piercing the latters charioteer, chariot and flag-staff with sharpened shafts.

23. Thereupon the son of Madri, wrought up with ire, cut down with his arrows, the standard, bow, charioteer, and steeds of the son of Suvala, and then pierced the latter with sixty shafts.

24. Thereupon the son of Suvala, grasping a mace, jumped down from his best of cars; then with the stroke of his mace, he felled, O king, the driver of Sahadeva, from his chariot.

25. Then, O monarch, those two heroic mighty warriors deprived of their cars, armed with their clubs, began to roam in the field of battle like two mountains adorned with peaks.

26. Drona, having pierced the king of the Panchalas with ten swift-going (shafts), was, in return, pierced by him with many shafts; and he then again pierced the latter with a still larger number of arrows.

27. Bhimasena pierced Vivinsati with twenty keen-pointed shafts; but being so pierced, he did not tremble; and that was indeed marvellous.

28. But, O mighty sovereign, Vivinsati suddenly deprived Bhimasena of his horses, standard and bow; and then the troops highly applauded him.

29. But the latter did not tolerate that act of prowess achieved by his adversary in battle; and then with his mace he felled the excellently-trained horses of Vivinsati.

30. Then like an infuriated elephant rushing at an infuriated rival, the puissant Vivinsati, grasping a buckler, jumped down from his car the steeds of which had been slain, and assaulted Bhimasena.

31. The heroic Salya, pierced, smilingly, his own dear nephew Nakula, as if in dalliance, with arrows, in order to excite the latter's wrath.

32. But the mighty Nakula, cutting down, in that battle, Salaya's steeds, umbrella, standard, charioteer and bow, blew his conch.

33. Dhristaketu having sundered in twain various shafts shot by Kripa, pierced the latter with seventy arrows; and then with three more cut off the device on Kripa's standard.

34. Thereupon Kripa encompassed him with a mighty shower of arrows; thus holding Dhristaketu in check, the Vipra fought on with him, in battle.

35. Satyaki pierced Kritavarman in the middle of his breast with a *Naracha*; then again piercing him with seventy arrows, he drove many more inside the latter's body laughing all the while.

36. The warrior of the Bhoja race, then pierced Satyaki with seven and seventy keen-pointed arrows; but he failed to move the latter like the fleet wind failing to move the mountain.

37. Senapati sorely pierced Susarman to the very quick. The latter also struck the former on the shoulder-joint with a *Tomara* (or lance),

38. King Virata, with the highly puissant Matsyas, oppossed in battle the son of Vikartana. And there raged a wonderful combat.

39. Then a great feat was achieved by the son of the charioteer, when he held the

whole force (of Virata) in check with (a shower of) his shafts of close-joints.

40. King Drupada himself was engaged with Bhagadatta. O mighty monarch, the combat between them was indeed marvellous.

41. Bhagadatta, the foremost of men, pierced with close-jointed shafts, king Drupada, his charioteer, flag-staff, and chariot.

42. Thereupon, wrought up with ire, king Drupada, swiftly struck the mighty car-warrior Bhagadatta on the chest with a close-jointed shaft.

43. Those two foremost of warriors on earth, both conversant with the use of weapons, namely, Sikhandin and the son of Somadatta, fought with one another in a combat that inspired terror into the hearts of all creatures.

44. Bhurisrava endued with great prowess, O king, covered in battle with a great stream of arrows, the mighty car-warrior, the son of Jajnasena.

45. O ruler of men, Sikhandin, filled with rage, pierced the son of Somadatta with ninety shafts, and, O Bharata, caused him to tremble.

46. The two Rakshasas of fierce deeds, viz., Hirimva and Alambusha, desirous of vanquishing each other, were engaged in a terrible combat.

47. Capable of creating a hundred illusions, inflamed with arrogance, and each desirous of vanquishing the other, they fought a wonderful battle assailing one another with their power of illusions.

48. The dreadful Chekitana fought with Anuvindha; they careered through the field of battle, disappearing at times and exciting great wonder.

49. Lakshmana was engaged in a terrible combat with Kshatradeva, as, O monarch, Vishnu was, in days of yore, engaged with the Daitya Hiranyakasipu.

50. Then, O king, Pourava, uttering a loud roar, and mounting on a car, to which were yoked fleet steeds and which was properly furnished, rushed at the son of Subhadra.

51. Then desirous of battle, Pourava possessed of great might assaulted Abhimanyu. Then that grinder of foes (Abhimanyu) battled fiercely with his antagonist.

52. Then the son of Puru covered the son of Subhadra with a thick shower of arrows. Then the son of Arjuna cut down on earth the standard, umbrella and steeds of the former.

53. Then the son of Subhadra having pierced Pourava with seven swiftly-flying arrows, pierced with five shafts his charioteer and horses.

54. Thus imparting delight to his own troops and repeatedly uttering leonine roars, Arjuna's son quickly took in his hand a shaft that was sure to causes Pourava's death.

55. The son of Hridika seeing that shaft of dreadful sight fixed on the bow-string (of Subhadra's son) cut it down, along with the bow, with two arrows.

56. Thereupon throwing aside that severed bow, the son of Subhadra, that slayer of inimical heroes, grasping a sharp sword and a buckler jumped down (from his car).

57. Then whirling that buckler bearing the devices of many stars which seemed to be identified with his hands as also the sword, he careered through the field of battle displaying his prowess.

58. O king, whirling the weapons by his sides and whirling them on high, and shaking them and himself jumping up he made the distinction between the sword and shield to be imperceptible.

59. Then with a loud shout he suddenly leapt upon the shaft of Pourava's car; then ascending the car he dragged Pourava by the hair;

60. Then with a kick of his leg he killed the latter's charioteer, and with his sword cut down the standard; then he threw off Pourava, like the son of Tarkhya throwing aside a snake that he had seized having agitated the waters of the ocean.

61. Then all the rulers of earth saw Pourava with dishevelled hair resembling an ox deprived of his senses, while on the point of being felled by a lion.

62. Then beholding Pourava at the mercy of the son of Arjuna, and dragged like one helpless, and fallen on the ground, Jajadratha did not tolerate it.

63. Grasping a sword and a shield decorated with the emblem of a peacock and furnished with a row of hundred small tinklers, and utterring a loud roar, he jumped down from his chariot.

64. Thereupon the nephew of Krishna beholding the prince of the Sindhus, left Pourava alone, and like a hawk suddenly jumped down from the latter's car.

65. The nephew of Krishna, severed down with his sword or warded off with his shield, the Prasas (lances) Pattishas (axes) and scimitars directed to him by his enemies.

66. Then displaying to the troops the might of his own arms, that puissant hero again uplifting his heavy sword and his shield,

67. Advanced towards the son of Vriddhakshatra, the eternal enemy of his father, like a tiger rushing at an elephant.

68. Then having encountered each other as if out of delight, they began to strike each other with their swords, like a tiger and a lion attacking each other with teeth and claws.

69. Between those two foremost of men no person could notice any distinction regarding the whirl, the strokes and the descent of their swords and shields.

70. There seemed no distinction between them as regards the descent and the whirl of their swords, and the warding off of each other's blows.

71. Then those two high-souled ones, careering inward and outward, in most excellent tracks, appeared like two mountains furnished with wings.

72. Then when the high-famed son of Subhadra was on the point of bringing down his sword on the head of Jayadratha, the latter struck him on his shield.

73. Then that mighty sword, struck into the gold plate of Abhimanyu's buckler, O Bharata, broke (in twain) as the king of the Sindhus tried to take it off with force.

74. Beholding his own sword break, Jayadratha receded six steps, and within an wink of the eye, was seen to be mounted on his own car.

75. Then all the kings in a body encompassed on all sides the nephew of Krishna, who had been then disengaged from the combat and had been sitting on his excellent chariot.

76. Then the highly puissant son of Arjuna looking at Jayadratha, whirled his sword and buckler.

77. Subhadra's son, the slayer of hostile heroes, having vanquished the king of the Sindhus, consumed the troops led by the latter like the Sun scorching the world.

78. Thereupon, at him (Abhimanyu) Salya hurled, in battle, his dreadful dart made of all iron, decked with gold and resembling a flashing flame of fire.

79. Then like the son of Vinata catching hold of a mighty falling snake, the nephew of Krishna, leaping up caught hold of the dart; and having caught it, he drew his sword out of its sheathe.

80. Thereupon all the monarchs in a chorus uttered a shout resembling the roar of a lion, having seen the lightness and prowess of that one of immeasurable energy (Abhimanyu).

81. Thereafter the son of Subhadra, that slayer of hostile heroes, let go, charging with the might of his arms, the self-same dart of Salya of great resplendence and decked with lapises.

82. Then that dart, that resembled a snake that had recently cast off its slough, reaching Salya's chariot, slew its driver and felled him down from the car.

83. Thereupon Virata, Drupada, Dhrishtaketu and Yudhisthira, Satyaki, Kaikaya, Bhima, Dhristadyumna and Sikhandin,

84. The twins Nakula and Sahadeva, and the sons of Draupadi, all exclaimed "Well-done" "Well-done." Whizzing sounds produced by the discharge of various arrows and ample leonine roars

85. Arose there, imparting delight to the unreceding son of Subhadra. But your sons could not tolerate these indications of victory of their adversaries;

86. And so, suddenly they covered him from all sides, with showers of sharpened shafts, O monarch, like the clouds pouring their contents on the mountain.

87. Then Atrayani, the slayer of foes, desirous of doing good to your sons and remembering the overthrow of his charioteer, rushed in rage at the son of Subhadra.

Thus ends the fourteenth chapter, the prowess of Abhimanyu, in the Dronabhisheka of the Drona Parva.

CHAPTER XV.

(DRONABHISHEKA PARVA)—

Continued.

Dhritarastra said:—

8. O Sanjaya, you have described to me various wonderful accounts of single combats; hearing them I envy those who are blessed with eyes.

2. In this world, all men will speak of this battle between the Kurus and the Pandavas, resembling that between the celestials and the Asuras, as very wonderful.

3. I am never satiated with the audition of this excellent fight; therefore do you recount to me the (details of the) combat between Atrayani and the son of Subhadra.

Sanjaya said :—

4. Seeing his charioteer overthrown, Salya uplifting a mace wholly made of iron, and in rage uttering a loud shout, jumped down from his excellent car.

5. Thereupon Bhima also grasping a mighty mace speedily encountered him (Salya) who then resembled the all-destroying fire in effulgence, and also the God of death wielding his bludgeon.

6. The son of Subhadra also grasping a huge mace that looked like the thunderbolt itself, called out to Salya saying 'Come, Come'; but Bhima, with great efforts, prevented him (from joining in the fray).

7. Then having dissuaded the son of Subhadra, the puissant Bhimasena, meeting Salya in battle, stood immovable like a mountain.

8. Also the mighty-powerful king of the Madras, beholding Bhima, rushed at him with impetuousity, like a tiger attacking an elephant.

9. Then there arose the blare of trumpets and conchs by thousands, as also leonine roars and deafening sounds of drums.

10. Loud shouts of 'Well-done' 'Well-done' were uttered by hundreds of Kuru and Pandava warriors who had been looking on and rushing against one another.

11. O Bharata, none among the host of kings, except the ruler of the Madras, could withstand in battle, the impetuousity of the attack of Bhimasena.

12. Also, in this earth, none except Vrikodara, could bear the vehemence of the mace wielded by the king of the Madras of illustrious soul.

13. Then that huge mace, covered over with a net-work composed of hempen strings and gold wires, imparted great delight into the hearts of the troops, and being wielded by Bhima it seemed to blaze forth.

14. Then both Salya and Vrikodara, whirling their maces and moving in various orders, began to course in various circles.

15. Whether as regards their circular movements and whirling motions or their wielding of the maces, the fight between those two foremost of men was equal in every respect.

16. The prodigious mace of Salya being struck against that of Bhimasena, emitted dreadful flashes of fire and then quickly fell into fragments.

17. Similarly the mace of Bhimasena being struck against that of his adversary, resembled a tree lighted by fire-flies during the rainy season at night-fall.

18. The mace hurled by the king of the Madras in battle, O Bharata, illuminating the welkin, frequently emitted flashes of fires.

19. Similarly the mace hurled by Bhimasena at his foe, consumed the latter's troops like a dreadful meteor shooting down.

20. Then those two excellent of maces, clashing against each other, appeared like two fiercely breathing she-snakes, and emitted flashes of fire.

21. Then like two mighty tigers attacking one another with their claws or like two infuriated elephants doing the same with their tusks, those two heroes, coursed (in the field), having grasped their two excellent maces.

22. Then both of them being simultaneously struck with those excellent of maces, were soon besmeared with blood and they resembled two Kinsuka trees decked with blossoms.

23. Then in all the points of the compass was heard, like the rumbling of Sakra's thunder, the sound generated by the clash of the maces wielded by those two foremost of men.

24. Struck with the mace of the ruler of the Madras both on the left and on the right side, Bhima did not tremble, even like a mountain cleft open (by the thunder-bolt).

25. Also the puissant king of the Madras being struck by impetus of the mace of Bhima, patiently stood immovable like a mountain riven by the thunder-bolt itself.

26. Upraising their maces, they assaulted one another with great impetus; they then again began to course in shorter circles.

27. Leaping over space measuring eight steps and falling upon one another like two rival elephants, they began to strike with vehemence, one another, with their iron bludgeons.

28. In consequence of their great impetus, and being struck sorely with each other's mace, those two heroes simultaneously fell down on earth like two poles raised in honour of Indra.

29. Thereupon the mighty car-warrior Kritavarman speedily came to Salya's rescue who was deprived of his senses and was breathing quickly.

30. Seeing Salya crushed with the stroke of the mace, and writhing like a snake and overwhelmed with a swoon, O monarch,

31. The mighty car-warrior Kritavarman, speedily taking up the ruler of the Madras

on his car carried him away from the field of battle.

32. Though unconscious like one drunk the mighty-armed and heroic Bhima rose up in a twinkling of the eye and was seen standing with his mace in his grost.

33. Thereupon your sons seeing the king of the Madras turn back from the field of battle, O Sire, began to tremble supported though they were by elephant, infantry, cavalry and cars.

34. The warriors of your army being crushed by the Pandavas desirous of victory and struck with fear, fled in all directions like clouds driven by the storm.

35. The mighty warriors, O king, of the Pandava host having vanquished, in battle, the army of Dhritarastra, appeared effulgent like blazing fires.

36. Transported with joy, they blew their conchs and gave forth roars resembling those of the lions, and struck up their drums along with *mridangas* and cymbals.

Thus ends the fifteenth chapter, the defeat of Salya in the Dronabhisheka of the Drona Parva.

CHAPTER XVI.

(DRONABHISHEKA PARVA)—*Continued.*

Sanjaya said:—

1. Seeing that army of yours thoroughly routed in battle, O monarch, Vrishasena endued with prowess, single-handed, began to protect it by means of the illussion of this weapons.

2. In that battle numerous shafts discharged by Vrishasena flew in all the ten directions of the compass, piercing men, horses, cars and elephants.

3. Like the rays of the sun, O king, mighty arrows of blazing effulgence shot by him, began to fly (on all sides).

4. O monarch, pierced by him car-warriors and cavalry began to fall down suddenly on the ground, like trees broken by the hurricane.

5. That mighty car-warrior felled in battle, O monarch, large divisions of steeds, car-warriors, and elephants, by hundreds and thousands.

6. Seeing him career alone through the field of battle, like one fearless, all the monarchs uniting together encompassed him in all sides.

7. The son of Nakula by name Satanika charged Vrishasena and pierced the latter with ten *Narachas* that could penetrate into the very vitals.

8. The son of Karna, in return, sundered his bow and cut down his standard. The sons of Droupadi desiring to rescue their brother, rushed towards him.

9. Soon with their arrowy showers they made the son of Karna disappear from the view. Thereupon car-warriors headed by the son of Drona charged them, removing the shower of their arrows.

10. O monarch, these warriors (headed by Drona's son) speedily covered over the mighty car-warriors namely the sons of Droupadi, with arrows of various description like clouds pouring their contents on a mountain.

11. Prompted by their affection for their sons, the Pandavas quickly encountered them (assailants), being followed by the Panchalas, Kaikayas, Matsyas and Srinjayas, with their arms uplifted.

12. Then commenced a fierce and sanguinary and hair-stirring engagement between your army and the army of the sons of Pandu like that between the celestials and the Danavas.

13. Thus the heroes among the Kuru and the Pandava hosts, wrought up with wrath, fought with one another looking furiously at one another and nourishing (deadly) hatred for one another.

14. The bodies of those warriors of immeasurable prowess in consequence of their being inspired with wrath, appeared like those of the feathered chief (Garuda) and of the mighty serpents fighting in the skies.

15. The scene of action with Bhima, Karna, Kripa, Drona and Drona's son, and Parshata and Satyaki, appeared effulgent like the all-destructive sun that rises (at the time of the universal annihilation).

16. Then there ensued a dreadful battle, like that between the celestials and the Danavas, in which mighty warriors engaged with mighty antagonists smote down one another.

17. Thereafter the host of Yudhisthira, setting up a noise loud as that of the (agitated) ocean, fell to slaughter your host, of which the mighty car-warriors have fled.

18. Then seeing the (Kourava) host throughly shattered and excessively mutilated by the enemy, Drona exclaimed: 'You need not fly, O heroes.'

19. Thereafter that hero owning chestnut steeds, inflamed with rage, like an

elephant bearing four tusks, penetrated into the Pandava ranks and rushed at Yudhisthira.

20. Thereupon Yudhisthira pierced him with shafts, keen-pointed and furnished with feathers of the Kanka bird, Drona also cutting his bow in two charged him with great impetus.

21. Thereat the protectors of Yudhisthira's car-wheels namely Kumara, the glory to the Panchala races, resisted the rushing Drona, like the beach opposing the swelling sea.

22. When Drona the foremost of the regenarate ones was seen to be held in check by Kumara, there were heard sounds of war-cries and exclamations of 'Excellent, excellent &c.'

23. Then in that battle, fierce Kumara. wrought up with ire, pierced, with a shaft, Drona on the chest; and then repeatedly uttered roars like those of the lion.

24. Then that highly puissant and indefatigable Kumara of great lightness of of hands, having held Drona at bay in that battle, pierced him with thousands of shafts.

25. Thereafter the foremost of the twice-born ones (Drona) slew Kumara that protector of Yudhisthira's car-wheels who was brave, of illustrious vows, and well-versed in the use of weapons and *mantras*.

26. Then that foremost of the regenerate ones, the son of the Bharadwaja, became the protector of your army, having penetrated into the centre of the Pandava host and coursing on all directions.

27. Piercing Sikhandin with twelve arrows, Uttamanjas with twenty, Nakula with five, and Sahadeva with seven,

28. Yudhisthira with twelve and the sons of Droupadi each with three, Satyaki with five and the ruler of the Matsyas with ten arrows,

29. And rushing at the foremost warriors of the Pandavas in due order, he (Drona.) agitated the warlike host in that battle. Then desirous of capturing the son of Kunti namely Yudhisthira, he (Drona) charged him.

30. Thereupon, O monarch, Yugandhara opposed the mighty car-warrior, the son of Bharadwaja, who was inflamed with rage, like the ocean swelling with the tempest.

31. But Drona, having pierced Yudhisthira with close-jointed shafts, overthrew Yugandhara from his niche in the car with a broad-headed arrow.

32. Thereupon Virata and Drupada, Kekaya and Satyaki and Sibi, and Vyaghradatta, the prince of the Panchalas and Sinhasena endued with prowess—

33. These and many other warriors, desirous of rescuing Yudhisthira, impeded Drona's path by scattering innumerable arrows.

34. Vyaghradatta, the prince of the Panchalas, pierced Drona with fifty whetted arrows; thereupon, O monarch, the Pandava host uttered a loud shout.

35. Sinhasena also having quickly pierced the mighty car-warrior Drona, suddenly, out of delight, broke out into a laugh, inspiring terror into the hearts of the mighty car-warriors.

36. Thereupon expanding his eyes, and twanging his bow-string, and making a loud sound by striking his arms with his palms, Drona rushed upon him (Sinhasena).

37. Then Drona of great prowess putting forth his energy, severed the head of Sinhasesna decked with ear-rings as also that of Vyaghradatta, with a pair of broad-headed shafts.

38. Then with the shower of his arrows having crushed the mighty car-warriors of the Pandava host, he stood near the chariot of Yudhisthira like the all-destroying Death himself.

39. When Drona of regulated vows reached the vicinity of Yudhisthira, O monarch, loud cries of 'The king is slain' were uttered by the warriors of Yudhisthira's army.

40. Then the soldiers, beholding the prowess of Drona said, 'To-day the royal son of Dhritarastra will attain the fruition of his desire.

41. This very moment Drona, having captured in battle the son of Pandu, will, being transported with joy, surely return to us and to the son of Dhritarastra.'

42. When your soldiers had been thus conversing, the mighty car-warrior, the son of Kunti (Arjuna) rushed there with impetuousity, resounding the welkin with the rattle of his car, and

43. Creating, by the carnage he caused, a river, of which the water consisted of blood, and the eddies of cars; which was stagnant with bones and corpses of brave warriors, and which conveyed creatures to the regions of the departed.

44. Having crossed that river having the myriad shafts for its froth and abounding in fishes consisting of lances, the son of Pandu came there crushing the Kurus with his speed.

45. Thereafter the diadem-decked Arjuna suddenly charged Drona's division,

covering it with a net-work of mighty arrows and stupefying therewith the warriors that followed Drona.

46. Nobody was able to perceive any interval between the swift placing of the arrows on the bow-string and their discharge by the well-renowned son of Kunti.

47. Neither the cardinal quarters, nor the welkin, nor the conclave dome, nor the earth, could be seen any longer, O monarch; everything then appeared to be a continuous mass of arrows.

48. Then when the wielder of the Gandiva had caused a 'palpable darkness' in the field of the battle with his shafts, nothing, O monarch, could be distinguished.

49. At the setting of the sun at that moment, and at the envoloping of the earth with dusk, neither foe nor friend could be distinguished any longer.

50. Thereupon Drona and Duryodhana and others began to withdraw their forces. Considering his enemies to be inspired with terror and unwilling to carry on the fight,

51—52. Vibhatsu also slowly withdrew his own divisions; then the Pandus and the Srinjayas and the Panchalas highly delighted began to praise the son of Pritha (Arjuna), with agreeable words, like the *Rishis* praising the Sun. Thus having vanquished his foes Dhananjaya, filled with rapture, and accompanied by Keshava, retired to his own camp, bringing up the rear of his whole army.

53. Seated in the terrace of his excellent chariot adorned with emaralds and rubies and diamonds of the first water, and with the costliest specimens of gold, silver, corals, and crystal, the son of Pandu shone like the moon in the heavens adorned with the stars.

Thus ends the sixteenth chapter, the victory of Arjuna, in the Dronabhisheka of the Drona Parva.

CHAPTER XVII.

(SAMSAPTAKA-BADHA PARVA)

Sanjaya said:—

1. O lord of men, the troops having retired to their camps, duly took up their quarters, according to the divisions and ranks to which they belonged.

2. Having withdrawn his soldiers, Drona, with a dejected heart, seeing Duryodhana, spoke these words in shame.

3. 'I have told you before, that when Dhananjaya stays by the side of Yudhisthira, even the celestials will not be able to capture the latter in battle.

4. You all assaulted Partha in battle, but he defeated all of you; do not doubt my words; Krishna and the son of Pandu are incapable of being vanquished in battle.

5. If however by any means Arjuna owning white steeds can be taken away from the side of Yudhisthira, then, O king, even to-day may Yudhistira be brought under your sway.

6. Let some one challenging him (Arjuna) in battle take him to another part of the field. The son of Kunti will not return without having vanquished him.

7. O monarch, during that interval when Yudhisthira will be deprived of the help of Arjuna, I, penetrating through the Pandava hosts, will capture the very virtuous king, even before the very eyes of Dhristadyumna.

8. Thus, O monarch, I will to-day with certitude bring under your control Yudhisthira, the son of Dharma, with all his followers.

9. If, in battle, that son of Pandu stays only for one moment (before me) then I will bring him (a captive) from the field; surely that achievement will be of more advantage than victory (over the hostile army.'

Sanjaya said:—

10. Thereat, having listened to these words of Drona, the ruler of the Trigarttas united with his brothers, spoke these words, O monarch.

11. 'O monarch, we have been very often humiliated by the wielder of the *Gandiva* bow; O foremost of the Bharatas, though we have done him no harm yet he bears malice against us.

12. We, remembering those various occasions of humiliation, are ever consumed with the fire of wrath, and at night can never enjoy sleep.

13. By good fortune it is that Arjuna bearing arms, will become the object of our sight; so we will achieve that feat which our hearts long to accomplish.

14. This act will be agreeable to you and shall redound to our renown. Drawing him out of the field of battle we shall slay him.

15. To-day the earth will be relieved of the burden of Arjuna or that of the Trigarttas. Truly we resolve this before you, and this our resolution will never be falsified?

16. Satyaratha, Satyavarman, Satyavrata, Satyashu, and Satyakarman, O Bharata, having spoken in the same manner,

17. Those five brothers, with their ten thousand cars, retired, O monarch, having taken that oath on the field of battle.

18. The Malavas, and the Tundikeras, with thirty thousand cars, and that foremost of men Susarman of the Trigartta race, the ruler of Prasthala,

19. Together with the Mavelakas the Lalithyas, and the Madrakas, and with ten thousand cars and accompanied by his brothers,

20. And with another ten thousand excellent cars come from various kingdoms, came forward to take the oath.

21. Then bringing fire, and every one having separately kindled one for himself, they took up mats of *Kusa* grass and excellent mail-coats.

22. Then having donned their armours and having smeared themselves with clarified butter and wearing those mattresses of *Kusa* grass, and with their bowstrings as their belts, those heroes, who had given away hundreds and thousands as Dhakshina,

23. Who had accomplished many sacrifices, who had been blessed with sons, who deserved regions of bliss hereinafter, who had done what ought to be done, who were ready to lay down their bodies, who had devoted their souls to the acquirement of fame and victory,

24. Who were intent speedily on going to the regions,—by being killed in a fair fight,—that are attained by means of sacrifices attended with profuse Dakshinas, and by means also of many such other rites, the foremost of which are Brahmacharyya and the study of the Vedas,—

25. Those heroes having gratified the Brahmanas by giving them golden coin separately and also kine and garments, and having addressed one another in loving words,

26. And having kindled the fire, took that oath in the field of battle; then in the presence of that fire they took that oath with a great firmness of resolution.

27. Having formed that firm resolution for the death of Dhananjaya they said these words aloud in the hearing of all present.

28. "Those regions that are for the liars, those that are for the Brahminicides, those that are for the drunkards, those that are for a person who has illicit intercourse with the wife of his preceptor,

29. Those that are for him who robs a Brahmana of his property, or for him who enjoys the king's allowance (without fulfilling the conditions thereof), or for him who forsakes one seeking shelter in him, or for him who slays one asking for favours,

30. Those regions that are for the incendiary, or for the slayer of the kine, or for him that does injury to others, or for him that nourishes ill-will against the Brahmanas;

31. Those regions that are for him who, out of foolishness, does not hold sexual intercourse with his wife during her season, those also that are for men who indulge in sexual intercourse on the day they have to perform a *shradha*, those that are for people who injure their own soul;

32. Those that are for men who appropriate things deposited with them out of trust, or for those who destroy knowledge, or for those who fight with the eunuchs, or for those that follow the mean;

33. Those regions that are for the atheists, or those that are for people who abandon the Fires and their own mother, or those that are for the sinful,—those regions shall be ours,

34. If we return from the field of battle without having slain Dhananjaya, or if afflicted by him we, out of terror, turn away our faces from the field.

35. If, on the other hand, we can accomplish in battle that feat difficult of achieving, then, for certain, to-day we shall attain to the most desirable regions.'

36. O monarch, having thus spoken, they then proceeded to the fight summoning Arjuna to the southern part of the field.

37. That foremost of men, that conqueror of hostile fortresses, namely the son of Pritha, being summoned by them, said these words without delay to the very virtuous king Yudhisthira.

38. 'Challenged, I will never turn back. This is my firm resolution. These *Samsaptakas* (those who are sworn to die or to conquer) O king, are calling me to meet them in battle.

39. This Susarman with his brothers is summoning me to battle. It behoves you to permit me to slay him and his followers.

40. O foremost of men, I can not brook this challenge; I do tell you truly, know these hostile heroes to be already slain in battle.

Yudhisthira said:—

41. O child, you are perfectly aware of what Drona is intent on doing. Act in such a manner so that his intention may be frustrated.

42. Drona is endued with prowess, and he is heroic, accomplished in the use of

weapons, and indifatigable (in battle). O mighty car-warrior, even he has resolved to bring about my capture.

Arjuna said :—

43. This Satyajit, O monarch, will protect you in battle to-day ; and so long as the prince of the Panchalas lives, the preceptor will not attain the fruition of his desires.

44. If, on the other hand, O master, this foremost of men, Satyajit, be slain in battle, then you shall not stay in the field even if sourrounded by all (our warriors).

Sanjaya said :—

45. Then king Yudhisthira gave Phalguna the permission he sought; and embraced him and cast affectionate glances on him and pronounced numerous benedictions on him.

46. Having made these arrangement, the puissant son of Pritha went to meet the Trigarttas, like a hungry lion falling upon a herd of deer, for assuaging its hunger.

47. Thereafter the army of Duryodhana highly delighted at the absence of Arjuna from Yudhisthira's side, became infuriated at the thought of the capture of the virtuous monarch.

48. Thereupon both armies clashed against each other with great vehemence, like the conflux of the rivers Ganga and Saraju in the rainy season, when they are both swollen with water.

Thus ends the seventeenth chapter, the departure of Dhananjaya, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XVIII.

(SAMSAPTAKA-BADHA PARVA)—

Continued.

Sanjaya said :—

1. Then, O monarch, the Samsaptakas, filled with joy, stood on the level plain, having, with their chariots, formed an array figuring the moon.

2. O Sire, seeing the diadem-decked Arjuna rush at them, those foremost of men, highly delighted, gave out deafening roars.

3. Those roars filled the subsidiary and the cardinal quarters and also the conclave dome. There were produced no reverberations owing to the field being covered over with men.

4. Then Dhananjaya, ascertaining them to be excessively delighted, said these words to Krishna, smiling the while

5. 'Behold, you who have Devaki for your mother, these Trigartta brothers, who are about to fall in battle to-day, are transported with joy at the time when they really ought to weep.

6. Or surely, this is the time for joy for the Trigarttas, as they shall, ere long, attain to those excellent regions which can not be obtained by the cowards.'

7. Having thus spoken to the mighty-armed Hrishikesha, Arjuna encountered in battle the ranks of the Trigartta soldiers disposed of in battle-array.

8. Thereafter taking up his conch known as *Devadatta* of the effulgence of gold, he blew it with great force, filling the points of the compass with the blare.

9. Terrified at that blare, the car-host of the Samsaptakas stood motionless in the field of battle as if turned into adamant.

10. All their steeds stood with their eyes expanded and their ears, necks and lips paralysed, and their legs motionless ; and they discharged urine and vomitted blood.

11. However, regaining consciousness and rallying their forces, the Samsaptakas discharged simultaneously, at the son of Pandu, shafts furnished with the feathers of the *Kanka* bird.

12. Thereupon Arjuna, capable of manifesting with lightness his prowess in battle, severed those thousand arrows before they could reach him, with fifteen swift-coursing shafts of his.

13. Thereat they pierced Arjuna with ten whetted shafts separately ; and the son of Pritha also pierced them separately with three shafts each.

14. Then, O monarch, each of them separately pierced the son of Pritha with five shafts ; and the puissant Partha in return pierced them each with a couple of arrows.

15. Wrought up with ire, they once again quickly filled Arjuna and Keshava with arrows, like the rains filling up a lake.

16. Then those thousands of arrows fell upon Arjuna like hosts of bees falling, in a forest, on trees decked with blossoms.

17. Thereafter Suvahu deeply stuck on the diadem of Savyasachi (Arjuna) thirty shafts made of the hardest adamant.

18. Having those straight-going shafts furnished with wings of gold stuck on his diadem, Arjuna, as if adorned with ornaments of gold, shone like the rising Sun.

19. Then in that battle the son of Pandu, with a broad-headed arrow cut off the finger-guard of Suvahu, and also covered him over with arrowy showers.

20. Thereafter Susarman, Suratha, Sudhaman, and Suvahu, pierced the diadem-decked Arjuna with ten arrows each.

21. Thereat, that one, bearing the foremost of the monkeys as a device on his banner, pierced them all with several arrows in return; and he cut down their golden flag-staffs with broad-headed shafts.

22. Having severed the bow of Sudhaman, Arjuna slew his horses with his shafts. Then Arjuna severed from the trunk, the head of the former furnished with a head-gear.

23. At the fall of that brave warrior, his followers, were inspired with terror; and siezed with panic they ran to where the army of Duryodhana was.

24. Then the son of Vasava, (Arjuna) wrought up with rage, began to destroy that mighty host with his continuous network of arrows, like the rays of the sun destroying the darkness (of night).

25. When that host was shattered and scattered in all directions, and when Savyasachin was inflamed with wrath, panic siezed the Trigarttas.

26. Then they, slaughtered with the close-jointed shafts of Partha, were overwhelmed with swoons, in that field, like a terrified herd of deer.

27. Thereupon, excited with rage, the sovereign of the Trigarttas addressing those mighty car-warriors said, 'Fly not, you heroes, it behoves you not to be siezed with panic.

28. Having taken dreadful oaths before the eyes of the entire troops, what shall you say to the leaders of Duryodhana's army if now you go back to them?

29. Will we not be the objects of derision in this world, for this (cowardly) act of ours in battle? United together, do you again repair to your own divisions?'

30. Thus being spoken to, O monarch, they uttered continuous roars, and those heroes blew their conchs imparting delight to one another.

31. Thereafter that Samsaptaka host once more rallied themseves; and with the *Narayana* cow-herds, they were determined even to encounter Death himself.

Thus ends the eighteenth chapter, the slaughter of Sudhaman, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XIX.

(SAMSAPTAKA-BADHA PARVA).—

Continued.

Sanjaya said:—

1. Beholding the host of the Samsaptakas once more return to battle, Arjuna thus addressed the high-souled son of Vasudeva.

2. 'O Hrishikesha urge my steeds against this host of the Samsaptakas. I think they will not give up the battle so long life will be extant in them.

3. Behold, to-day, the terrible prowess of my two arms as also that of my bow. This day I will slay them, like Rudra slaying creatures (at the time of the universal annihilation).'

4. Thereupon Krishna smiling, and greeting the invincible Arjuna with auspicious words, pushed in the chariot whereso-ever the latter desired it to go.

5. That chariot, borne in that battle by white steeds, appeared excessively effulgent, like a celestial car borne through the firmament.

6. O monarch, like the chariot of Sakra in the battle between the gods and the Asuras in the days of yore, that car moved in circular, backward and forward motions.

7. Then the *Narayana* soldiers inflamed with rage and holding various weapons in their hands, encompassing Dhananjaya, covered him with showers of arrows.

8. O foremost of the Bharatas, in a moment they, in that battle, made the son of Kunti namely Dhananjaya, together with Krishna, disappear from the sight.

9. Wrought up with wrath, Phalguna, doubling his energy in that battle, rubbed his bow Gandiva and quickly grasped it.

10. Causing a frown indicative of wrath to gather on his brow, the son of Pandu charged his mighty conch called *Devadatta* with his breath.

11. Thereafter Arjuna discharged the weapon called *Tashtra* that is capable of slaying large divisions of the enemy. Thereupon thousands of separate forms (of Arjuna and Vasudeva) started into existence there.

12. Confounded by the various images of Arjuna's self, they fell to slay one another each considering the other to be Arjuna himself.

13. 'This is Arjuna, this is Govinda, these two are the son of Pandu and the descendant of Yadu'—uttering these exclamations,

and stupefied, they slew each other in that fight.

14. Confounded by virtue of that weapon, they courted destruction through one another's agency. In that battle those warriors shone like flowering *Kinsuka* trees.

15. Then that weapon, consuming the thousands of shafts discharged by the enemy, conveyed those heroes to the regions of Death.

16. Thereafter Vibhatsu, with a smile, crushed with his arrows the war-like Lalithyas, the Malavas, the Mavelakas and the Trigarttas.

17. Those Kshatriyas, doomed by fate to die, being smitten by the heroic son of Pritha, discharged at him a net-wotk of diverse arrows.

18. Thereupon, neither Arjuna, nor his car, nor Kesnava was to be ssen on the field, being covered over by that terrible arrowy showers.

19. Then finding their arrows strike the aim, they exclaimed to one another saying 'Krishna and Arjuna are both slain'; and out of delight they waived their garments in the air.

20. Then those heroes sounded, by thousands, drums and *Mridangas* and conchs; and, O sire, they also gave forth war-cries resembling the roars of lions.

21. Then Krishna greatly perspiring, addressed Arjuna covered with sweat, saying 'Where are you, O son of Pritha, I do not see you, do you live, O slayer of your foes.'

22. Hearing those words of his (Krishna's), Dhananjaya quickly dispelled that arrowy shower poured by the enemy, by means of the *Vayabya* weapon.

23. Then the almighty *Vayu* blew away hosts of the Sansaptakas consisting of steeds, elephants, chariots and weapons like heaps of dry leafs.

24. Borne away by the god *Vayu*, they appeared highly beautiful like flights of birds, O sire, flying up from trees at the hour of dawn.

25. Thus causing great anxiety in them, Dhananjaya with great lightness of hands slew, with keen pointed shafts, hundreds and thousands of the enemy.

26. He struck their heads and arms bearing weapons, with broad-headed shafts; and with his arrows he cut down on the ground their thighs resembling the trunks of elephants.

27. Some had their backs lacerated, some were deprived of their legs, some were hit on the arms, backs and eyes; thus Dhananjaya made his enemies deprived of their various limbs.

28. Shattering into pieces with his arrows, chariots resembling a real castle and equipped according to rule, he deprived them of their steeds, warriors and elephants.

29. At places several crowds of chariots, having their flag-staffs severed, looked like forests of palmyra trees deprived of their heads.

30. Elephants furnished with excellent weapons, banners, hooks, and standards fell down like woody mountains rent asunder by the thunder-bolt of Indra.

31. Smitten with the arrows of Partha, steeds, graced with tails like those of the yak, protected with coats of mail and with their entrails, eyes, and vitals dragged out, rolled on the ground along with their riders.

32. Dropping from their grasps the swords that had served the purposes of their nails, having their armours torn and the joints of their limbs smashed, foot soldiers, with their vital parts cut open, helplessly laid themselves down (on the field) being slain (by Partha).

33. The field of battle assumed an awful aspect in consequence of those warriors slain or in course of being slaughtered fallen and falling, wheeling round or staying motionless.

34. The cloud of dust that had arisen was now cleared away by means of the shower of blood. The ground became slippery and was strewn with numerous headless trunks.

35. Then the chariot of Vibhatsu shone fierce and dreadful in that battle, like the chariot of Rudra himself when at the end of a *yuga* he slays all creatures.

36. Thus being slaughtered by the son of Pritha, those warriors, with their steeds, cars, and elephants in distress and their ranks thinned, rushed at him and thus were made the guests of Sakra (*i.e.* were transported to the regions of Indra).

37. O foremost of the Bharatas, that field of battle then strewn with many a slain car-warrior of renown, shone like the region of Death swarming with the spirits of the departed.

38. During this period when Savyasachin was furiously engaged (with the Samsaptakas) Drona, at the head of his divisions formed in battle-array, charged Yudhisthira.

39. Many a warrior, arrayed in order of battle and accomplished in striking

quickly formed Drona's support, out of a desire for capturing Yudhisthira. Thereupon a dreadful fight ensued.

Thus ends the nineteenth chapter, the fight of Arjuna, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XX.

(SAMSAPTAKA-BADHA PARVA)—*Continued.*

Sanjaya said :—

1. O monarch, the mighty car-warrior, the son of Bharadwaja, having passed the night, thus addressed Sujodhana saying :—'I am yours.'

2. Having made arrangements for Partha's encounter with the host of the Samsaptaka, (you have done well).' When the son of Pritha had gone out to slay the Samsaptaka,

3. Drona, having formed his soldiers in battle-array, charged the mighty host of the Pandavas, O foremost of the Bharatas, with the desire of capturing the very virtuous king Yudhisthira.

4. Beholding the son of Bharadwaja, form his forces in an array figuring the appearance of *Suparna*, Yudhisthira disposed his forces in counter-array in the shape of a semi-circle.

5. The mighty car-warrior, the son of Bharadwaja himself formed the mouth of the *Suparna* ; and king Duryodhana along with his uterine brothers and his followers formed its head.

6. Kritavarman and the effulgent Goutama formed its two eyes ; Bhutasarman, Kshemasarman, the puissant Koraskatsha,

7. The Kalingas, the Singhalas, the Easterners, the Sudras, the Ahiras, the Kamvojas, as also the Hansapadas,

8. The Surasenas, the Madras, the Kekayas, the Daradas, with hundreds and thousands of elephants, steeds, chariots, and foot-soldiers, formed its neck.

9. Bhurisrava, and Salya, Somadatta as also Vahlika, these heroes surrounded by a Akshouhini of soldiers stationed themselves in the right flank.

10. Vinda and Anuvinda of the kingdom of Avanti, and Sudakshina, the ruler of the Kamvojas, took up their positions in the left flank placing themselves in front of the division of Drona's son

11. The Kalingas, the Amvasthas, the Magadhas, the Poundras, the Madrakas, the Gandharas, the Sakunas,the Easterners, the Highlanders and the Vasatis were stationed in the back of that *Suparna*.

12. In the tail was stationed Karna the son of Vikartana, supported by his sons, relatives and friends and surrounded by a large force recruited from various regions.

13. Jayadratha, Bhimaratha, Sampati, the Yajas, the Vojas, Bhuminjaya, Vrisha, Kratha, and the ruler of the Nishadhas of great prowess,

14. O monarch, these, surrounded by mighty hosts, accomplished in fighting, and keeping the region of Brahma before their view, stationed their selves in the bosom of that array.

15. That array formed by Drona and composed of foot-soldiers, horses, chariots and elephants , appeared to dance like the ocean lashed into fury by the tempest.

16. From the wings and flanks of that array, warriors, desirous of battle, began to rush out like clouds surcharged with thunder and lightning, rushing (in the welkin) from all direction of the compass during the season of summer.

17. In the heart of that array, the ruler of the Pragjyotisas, mounted on an elephant equipped according to rule, O monarch, shone like the sun at the time of its rising.

18. O monarch, adorned with garlands of flowers, and having a white umbrella held over his head, he shone like the moon in all her digits, rising in conjunction with the constellation Krittika.

19. His elephant blinded with shedding ichor, appeared like a mass of black antimony and like a mighty mountain washed by the downpour of rain from thick clouds.

20. He was also surrounded by many a war-like sovereign of moutain lands, armed with various weapons ; and he resembled Sakra himself encompassed by the celestials.

21. Beholding that superhuman array invincible in battle by the enemies, king Yudhisthira spoke these words to the son of Prishata.

22. "O mighty warrior, O you who own steeds white as the pigeons, do you adopt such measures so that I may not this day be subjugated by the Brahmana (Drona).

Dhristadyumna said :—

23. O you of chaste vows, you shall never be subjugated by Drona however much he may strive. To-day I myself will resist Drona and all his followers.

24. O descendant of Kuru's race, it behoves you not to feel anxious so long as I am alive. Drona shall never be able to vanquish me in battle.

Sanjaya said :—

25. Having thus spoken, the highly puissant son of Drupada the owner of pigeon-white steeds, scattering arrows (on all direction) himself rushed at Drona.

26. Beholding evil omen in the person of Dhristadyumna stationed before him, for a while Drona became all but chereful.

27. Seeing this, your son Durmukha that grinder of foes, desirous of doing an act agreeable to Drona, set aimself to oppose Dhristadyumna.

28. Then, O Bharata, ensued a terrible and dreadful battle between the war-like son of Prishata and the heroic Durmukha.

29. The son of Prishata, speedily covering Durmukha with his net-work of arrows, checked the career of the son of Bharadwaja with a thick shower of shafts.

30. Seeing Drona covered, your son quickly came to his help and confounded the son of Prishata, with a downpour of arrows of various appearance.

31. When the prince of the Panchalas and the forsmost of the Kurus were thus engaged in battle, Drona crushed, with his arrows, diverse divisions of Yudhisthira's army.

32. Just as masses of clouds are torn into pieces by the vehemence of the wind, so the army belonging to the son of Pritha was shattered at many places.

33. For a short while only, O monarch, that engagement was agreeable to look at ; after which it became like the battle of demented persons in which no consideration was made in favovr of any one.

34. The combatants were no longer able to distinguish between their own men and their enemies; and the battle raged, the warriors being guided by conjecture and watch-words.

35. On the gems embossed on their headgears, on their necklaces, ornaments and armours, rays of light, like the rays of the sun, were seen to be reflected.

36. Then in that battle, the cars, the elephants, and the horses, adorned with fluttering pennons looked like masses of cloud having rows of cranes ranging beneath them.

37. Men slew men and mettled steeds slew other steeds, and car-warriors slew car-warriors and mighty elephants slew other elephant.

38. And in a moment a dreadful battle raged between elephants bearing raised standards and their powerful rivals rushing at them.

39. And in consequence of those prodigious creatures rushing against one another and tearing another with their tusks, fire and smoke were engendered there by such friction of bodies and clashing of tusks.

40. Deprived of the flag-staffs on their backs, those elephants, owing to the fire enkindled by the friction of their tusks, appeared like masses of clouds charged with lighting covering the skies.

41. The earth, over-spread with dragging (their rivals) and falling and roaring elephants, appeared like the autumnal clouds.

42. There arose a roar, emitted by those elephants when they were being slaughtered by showers of shafts and spears, that resembled the rumbling of clouds during a cyclone.

43. Some of those huge elephants being struck with arrows and some with lances, were inspired with panic, and others began to roar aloud.

44. Some elephants being struck by others with their tusks gave out fierce roars of distress that resembled the rumbling of all-destructive clouds (at the end of a Yuga).

45. Some elephants turned back by powerful rivals, being urged on by the strokes of the hooks, again returned to the charge, crushing the hostile ranks (in their march).

46. Elephant-drivers assaulted other elephant-drivers with shafts and lances ; and they fell down on the ground from their respective elephants and lost hold of their weapons and hooks.

47. Many elephants, deprived of the riders on their backs, coursed wildly hither and thither resembling clouds torn from prodigious masses, and they fell down, encountering one another.

48. Bearing on their backs slains and fallen warriors or those whose weapons had fallen off their grasps, huge elephant roamed in all direction as if deprived of their mates.

49. Then in that carnage, elephants fell down uttering distressful roars, being pierced or in the act of being pierced with lances, swords and battle axes.

50. Struck with the falling carcasses of elephants huge like large mountains, the

earth suddenly quaked and emitted loud sound.

51. The ground, strewn with mangled elephants and their drivers and with broken standards appeared as if it were covered over with hills.

52. In that battle elephant-drivers riding on their respective beasts, and their beasts torn with broad-headed shafts by car-warriors of might, fell scattering their lances and hooks on all sides.

52. Other elephants, smitten with long-shafts, gave forth crane-like cries and ran on all sides, crushing friends and foes alike.

54. Strewn with carcasses and corpses of elephants, horses, car-warriors and heroes, the field, O monarch, became miry with flesh and blood.

55. Huge cars with wheels and without wheels and having their riders on, were thrown up by elephants, being smashed with the point of their tusks.

56. Cars without riders, steeds deprived of their riders, and elephants having their drivers slain, ran in all directions being overwhelmed with panic.

57. In that battle, father slew his son and son slew his father; thus raged the fierce fight in which nothing could be distinguished.

58. In that gory mire men sank ankle-deep; and they looked like mighty trees the lower portion of which were enveloped in a forest conflagration.

59. Their garments and coats of mail and umbrellas and standards being steeped in blood, everything in that battle appeared to be crimson.

60. Large bodies of fallen steeds and car-warriors and men were again hacked into pieces by rolling car-wheels.

61. That sea of troops appeared vested with a terrible beauty, having elephants for its strong currents, slain warriors for its (floating) moss, and (shattered) cars for its fearful eddies.

62. Warriors desirous of the wealth of victory launching into that sea on board the vessels consisting of their respective vehicles, produced stupefaction in their enimies instead of themselves sinking down to the bottom.

93. When all the warriors having proper individual devices (of heraldry) were covered over with showers of arrows, none among them lost heart, though every body was deprived of his particular badge.

64. When that fierce and panic-inspiring battle was thus raging, Drona confounding the senses of his enemies, at last rushed at Yudhisthira.

Thus ends the twentieth chapter, the fierce fight, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XXI.

(SAMSAPTAKA-BADHA PARVA)

continued

Sanjaya said:—

1. Seeing Yudhisthira approach him, Drona received him with a continuous down-pour of arrows, like one undaunted.

2. Thereupon a very great confusion arose in the army of Yudhisthira which resembled that which prevails in a herd of elephants when the leader is attacked by a lion.

3. Then the heroic Satyajit of prowess invincible, beholding Drona the preceptor desirous of capturing Yudhisthira, rushed at him with fury.

4. Then the war-like Acharyya and the prince of the Panchalas fought with one another, agitating the armies hostile to each, like Indra and the son of Virochona.

5. Then the mighty warrior Satyajit of prowess invincible, displaying excellent weapons, pierced Drona with a keen-pointed shaft.

6. Thereafter he discharged at the charioteers of Drona, five arrows deadly as the venom of snakes, and each resembling Death himself. (Struck by those arrows) the charioteer lost all consciousness.

7. Then he suddenly pierced Drona's horses with ten swift-going-arrows. Thereafter wrought up with ire, he pierced the two *Parshni*-drivers of Drona with ten shafts each.

8. Then at the head of his division he wheeled in circular motion riding on his chariot. Then filled with rage he cut down the flag-staff of Drona, the grinder of foes.

9. Then that crusher of foes, Drona, seeing these feats of his enemy in battle, thought in his mind that his (foe's) hour was come.

10. Then having severed the bow of his enemy Satyajit along with arrows placed on it, the preceptor Drona pierced him with ten whetted shafts capable of penetrating to the very vitals.

11. Thereupon that puissant hero (Satyajit), O monarch, having speedily grasped another bow, struck Drona with thirty arrows furnished with *Kanka*-feathers.

12. Beholding Drona thus resisted in that battle by Satyajit, O monarch, the Pandavas shouted forth and waived their garments.

13. Inflamed with warth, the mighty Vrika pierced Drona on the chest with six shafts. O king, that feat appeared, indeed, marvellous.

14. Then that mighty car-warrior Drona endued with great speed, being completely covered by an arrowy downpour, put forth all his energy causing his eyes to expand with rage.

15. Thereafter Drona, having cut asunder the bows of Satyajit and Vrika, killed the latter along with his driver and horses, with six shafts.

16. Thereafter Satyajit having taken up a bow still tougher, pierced Drona, along with his steeds, drivers and standard, with several shafts.

17. Humiliated in battle by the prince of the Panchalas, Drona was no longer able to brook it; then for the destruction of his enemy, he speedily shot shafts at him.

18. Then pouring arrows by thousands, Drona covered the steeds, the standards, the handle of the bow and the two *Parshni*-drivers of his enemy.

19. Inspite of his bows being thus repeadly cut off, the prince of the Panchalas conversant with the knowledge of excellent weapons, continued to fight with him of the chestnut steeds (Drona).

20. Then beholding Satyajit swell with energy in that battle, Drona with a half-moon-shaped arrow, severed the head of that one of illustrious soul.

21. When that mighty car-warrior the leader of the Panchalas was slain, Yudhisthira being afraid of Drona, fled away, being borne by fleet steeds.

22. The Panchalas, the Kekayas, the Matsyas, the Chedikas, the Karusas and the Kosalas, desirous of rescuing Yudhisthira, rushed at Drona with delight.

23. Thereupon, the preceptor, the crusher of large bodies of foes, desirous of capturing Yudhisthira, consumed those troops like fire consuming heaps of cotton.

24. Then Satanika the younger brother of the king of the Matsyas, seeing Drona repeatedly consume the divisions, rushed at him.

25. Then deeply piercing Drona and his charioteor and steeds, with six shafts effulgent like the rays of the sun and polished by the forgers, Satanika uttered loud shouts.

26. Engaged in a heartless act and attempting to accomplish a difficult one, he covered the mighty car-warrior the son of Bharadwaja, with an arrowy down-pour.

27. Then Drona, with a shaft like a razor speedily severed from his trunk, the head graced with ear-rings, of Satanika thus roaring at him. Thereat all the Matsyas took to their heels.

28. Having vanquished the Matsyas, the son of Bharadwaja obtained victory over the Chedis, the Karusas, the Kekayas, the Panchalas, the Srinjayas, and the Pandus.

29. Beholding that one of the golden car, endued with bravery, excited with wrath, consume their divisions like fire burning down a forest, the Srinjayas trembled.

30. The twang of the bowstring of that one of great activity was heard in all directions, when he stretched his bow to slay his enemies.

31. Fierce arrows, discharged by that one endued with great lightness of hands, crushed elephants and steeds and foot-soldiers, car-warriors and warriors riding on elephants.

32. As at the expiration of the Winter, mighty masses of thundering rain-clouds assisted by violent winds, pour down showers of rain, so Drona pouring showers of arrows, struck terror into the hearts of his opponents.

33. That puissant hero, that mighty warrior, that giver of assurances of safety to his friends, traversed in all directions, agitating the host of the enemy.

34. The bow of golden effulgence of Drona of immeasurable prowess was seen in all directions, like flashes of lightning illumining the clouds.

35. As he careered with speed in that battle, the device of an altar decorating his banner, O Bharata, appeared like the crest of the Himalayas.

36. Drona caused a dreadful carnage among the host of the Pandavas, like that which Vishnu the revered of all the celestials and the Asuras, caused among the host of the latter.

37—43. That hero of truthful speech endowed with great wisdom and strength, and endued with invincible prowess, that Drona of generous heart, created a river on the field of battle, that was dreadful and capable of enhancing the fear of the cowards. Armours constituted its bellows and standards its whirlpools; and it carried away a large number of mortals as it flowed. Elephants and horses formed its great alligators and swords were its fishes,

and it was incapable of being tided over. It was terrible-looking and the bones of heroes formed the peblebs (in its bed) and drums and cymbals its tortoises. Shields and armours constituted its boats and the hair of warriors the moss and weeds that floated over it. Shafts constituted its wavelets, and bows its currents; and it abounded in snakes formed of the arms of warriors. It was of fierce current and carried away the Kurus and the Srinjayas alike. The heads of human beings formed its stones, and their thighs its fishes, and the maces its rafts; it was covered with froth formed of head-gears, and was infested with reptiles formed of the entrails (of animals) of awful appearance; it carried away heroes (to the other world); its mire was constituted by flesh and blood. Elephants were its alligators and standards the trees (on its banks). It drew down in its bottom thousands of Kshastriyas. It was fierce, clogged with corpses, and had horse-soldiers for its sharks; and it was extremely difficult of being crossed over; and it flowed to the regions of Death.

44. That river swarmed with hosts of monsters and dogs and jackals. It was hauntcd by cannibals of dreadful appearance on all sides.

45. Thereupon seeing that mighty car-warrior Drona consume their hosts like the god of Death himself, the Pandava warriors headed by the sons of Kunti, rushed at him from all sides.

46. Firmly united together, those heroes surrounded Drona on all sides who was burning down every thing, like the sun scorching the world with his rays.

47. Then for supporting that heroic warrior, with upraised weapons, your warriors, princes and monarchs, rushed (into the thick of the fight).

48. Then Sikhandin pierced Drona with five straight-jointed shafts, Kshatradharma with twenty, and Vasudeva with five.

49. Uttamoujas in that battle, pierced him with three shafts, Kshatradeva with five, Satyaki with hundred and Yudhamanyu with eight.

50. Yudhisthira pierced Drona with a dozen shaft, and Dhristadyumna pierced him with ten and Chekitana with three shafts.

51. Then Drona of never-failing aim and resembling an elephant with rent temples, passing over the car host of the Pandavas, felled Dhirasena.

52. Then getting near king Kshema, who was fighting fearlessly, Drona pierced him with nine arrows, and he fell down dead from his chariot.

53. Penetrating into the heart of the (hostile) host, resisted in all directions, he became the protector of all others, and had no need of protecting himself.

54. He then struck Sikhandin with twelve arrows and Uttamoujas with twenty shafts. And with a broad-headed arrow he despatched Vasudeva to the regions of Death.

55. With eighty shafts he pierced Kshemavarman, and with twenty-six he struck Sudakshina. With broad-headed shafts he brought down Kshetradeva from the terrace of his car.

56. Having pierced Yudhamanyu with sixty-four shafts and Satyaki with thirty, that one owning the golden chariot rushed at Yudhisthira with violence.

57. Then that foremost of kings Yudhisthira speedily fled away from the preceptor being borne by his fleet steeds. Then the prince of the Panchalas charged Drona.

58. Drona struck him along whith his horses, charioteer and bow. Then from his car he fell down dead like a luminary dropped from the heaven.

59. Upon the death of that renouned prince of the Panchalas, loud cries of 'kill Drona, kill Drona' were herd there.

60. Then that puissant Drona began to crush the host of the Panchalas, the Matsyas the Kekayas, the Srinjayas, the Pandavas, all burnrng with rage.

61. Satyaki, Chekitan, Dhristadyumn and Sikhandin, Vardakshemi, the son of Chitrasena and Senavindu, and Suvorcha.

62. These and numerous other rulers of different countries, were all defeated by Drona who was supported by the Kurus.

63. O Monârch, your warriors having been crowned with victory in that dreadful battle began to slaughter the Pandavas as they were flying in all directions.

64. O Bharata, the Panchalas, the Kekayas, and the Matsyas, thus slaughtered on all sides, like the *Danavas* by Indra, began to quake (with fear).

Thus ends the twenty-first chapter, the fight of Drona, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XXII.

(SAMSAPTAKA-BADHA PARVA)—*Continued.*

Dhritarastra said:—

1. When in that fierce fight, the son of Bharadwaja had shattered the host of the Pandavas and the Panchalas, did any one else approach him for battle?

2—5. Alas, seeing Drona stationed in battle, like an yawning tiger or an elephant with rent temples, prepared to sacrifice his life in fight, clad in coat of mail, proficient in all modes of warfare, that illustrious bowman, that foremost of men, that producer of apprehensions in his enemies, grateful, devoted to truth, always desirous of doing good to Duryodhana,—alas seeing him stationed at the head of his forces, did any one meet him with a praiseworthy determination for fight,—determination that invests Kshatriyas with renown, that cowards can not form, and that distinguishes the foremost of men? Relate to me, O Sanjaya, who were those heroic warriors, that encountered the son of Bharadwaja, seeing him stationed at the head of his army?

Sanjaya said:—

6. Seeing the Panchalas, the Pandavas, the Matsyas, the Srinjayas, the Chedis and the Kekayas, fly from the field having been broken in their ranks by the shafts of Drona,

7. Seeing them thus routed by those thick showers of swift-falling arrows discharged from the bow of Drona, like frail barks driven adrift by the surging bellows of the mighty main,

8. The Kouravas uttering many loud war-cries, and with the sound of many other musical instruments, impeded the flight of the chariots, the elephants and the men (of the hostile host) on all sides.

9. Beholding them (the routed army), king Duryodhana standing in the midst of his own troops and surrounded by his own kinsmen greatly delighted, smilingly said these words to Karna.

Duryodhana said:—

10. Behold, O son of Radha, the ranks of the Panchalas shattered by the shafts of Drona, the resolute bowman, like a herd of wild deer frightened by a lion.

11. Meseems they will never again seek to fight, in as much as they are now broken by Drona like mighty trees broken by the tempest.

12. Afflicted by the gold-winged shafts of the illustrious Drona, they are flying away by diverse paths; and they seem ot whirl round and round.

13. Impeded by the Kouravas and by the high-souled Drona, they are huddling together, like a herd of elephants encompassed in a conflagration.

14. Like a tree penetrated by a cluster of bees, they are being pierced by the keen-pointed arrows of Drona; they are huddling together as they are hastening away from the field of battle.

15. O Karna, there the highly enraged Bhima, forsaken by the Pandavas and the Srinjayas, and surrounded by my own warriors, affords great joy to me.

16. With certitude, that fool to-day beholds the world full of Drona. Surely that son of Pandu has to-day become hopeless of his life and his kingdom.

Karna said:—

17. Never will this mighty-armed hero abandon fighting so long life will remain in him; nor will this foremost of men brook the war-cries of others.

18. I think also, that the Pandavas, brave, endued with might, learned in the use of weapons, and invincible in battle, will never be routed in battle.

19. Remembering the woes inflicted on them by our attempts at poisoning and burning them, and by our defeating them at dice, as also bearing in mind the hardships they had to undergo in their exile in the woods, the Pandavas, I think, will never abandon battle.

20. Already the mighty-armed Vrikodara of immeasurable prowess, has turned back; this son of Kunti will now certainly slay many foremost of our car-warriors.

21. He will slay crowds upon crowds of our host, using his sword, bow, darts, iron mace, and horses, elephants, men and chariots as implements for striking.

22. Car-warriors headed by Satyaki, and the Panchalas, the Kekayas, the Matsyas, and specially the Pandavas, are following him (in battle).

23. Those mighty car-warriors, brave, endued with strength and prowess, are again urged on to battle, by the wrathful Bhima.

24. Those foremost of the Kurus desirous of supporting Vrikodara, are surrounding Drona on all sides, like the clouds surrounding the sun.

25. Inspired with a singleness of purpose, they will surely afflict the unprotected Drona of resolute vows, like flights of insects about to die afflicting a burning lamp.

26. Accomplished in the use of weapons, certainly they are capable of encountering the son of Bharadwaja. I consider the burden now devolving on him to be very heavy.

27. Let us then swiftly repair to the spot where Drona is stationed. Let not the Pandavas slay Drona, like a pack of wolves slaying a mighty elephant.

Sanjaya said:—

28. O monarch, hearing the words of the son of Radha, king Duryodhana, with his brothers rushed where the car of Drona was.

29. Then there arose a mighty uproar caused by the Pandava warriors, who actuated by the desire for slaying the unsupported Drona had all returned to the field, riding on best steeds of various colours.

Thus ends the twenty-second chapter, the fight of Drona, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XXIII.

SAMSAPTAKA-BADHA PARVA—*Continued.*

Dhritarastra said:—

1. Describe to me, O Sanjaya, the distinctive marks of the cars of all those heroes, who, wrought up with rage and headed by Bhima, then rushed at Drona.

Sanjaya said:—

2. Seeing Vrikodara rush into battle, (on a car drawn by steeds of chappled hue) the heroic grandson of Sini advanced, being borne by steeds of the colour of silver.

3. Inflamed with ire, the invincible Yudhamanyu proceeded towards the car of Drona, being borne by excellent steeds of variegated hue.

4. The son of the ruler of the Panchalas, namely Dhristadyumna, proceeded, being borne by steeds of great fleetness caparisoned with gold trappings and of the hue of pigeons.

5. Desirous of supporting his father (Dhristadyumna) and wishing his complete success, Kshatradarman of regulated vows followed (in a car drawn by chestnut steeds).

6. Kshastradeva, the son of Sikhandin, himself urging well-trapped steeds of the hue of lotus-leaves, and with pure white eyes, advanced towards Drona.

7. Steeds of the Kamvoja breed beautiful to look at and decked with the feathers of the *Suka* bird, bearing Nakula, quickly made against your army.

8. O Bharata, delighted steeds of the colour of clouds, inflamed with rage, bore Uttamoujasa to battle against the invincible Drona who was standing with arrows fixed (on the bow-string.)

9. Steeds of the fleetness of wind and of variegated hue, carried Sahadeva with uplifted arms to that dreadful battle.

10. Steeds of the hue of the tusks of elephants, of the fleetness of wind, of black mein and of great impetuosity, carried king Yudhisthira, the foremost of men.

11. Riding on horses caparisoned with gold trappings, and all fleet as the wind, many warriors followed Yudhisthira.

12. After king Yudhisthira, came Drupada, the ruler of the Panchalas, with a golden umbrella held over his head and himself protected by all those soldiers.

13. That mighty warrior among all monarchs, namely, Santabhi, advanced, borne by excellent steeds capable of putting up with every noise.

14. Accompanied by various mighty car-warriors, Virata speedily followed him. The Kekayas, and Sikhandin, and Dhristakstu.

15—17. Surrounded by their respective forces, followed the king of the Matsyas. Excellent steeds of the colour of trumpet-flowers bearing this latter, appeared very beautiful. Fleet steeds decked with golden chains and resembling turmeric in colour, appeared highly beautiful as they carried the son of that slayer of foes, namely, Virata the royal chief of the Matsya. The five Kekaya brothers were borne by horses of crimson colour.

18. All these heroes accomplished in battle, having complexions effulgent like gold, owning standards of red hue, and bedecked with golden chains,

19—20. Were seen, clad in mail, and showering arrows, like the clouds showering (torrents of) rain. Steeds of the hue of ivory and that of unbaked earthenware pots, carried Sikhandin, the Panchala prince of immeasurable energy. In all, twelve thousand mighty car-warriors of the Panchala race proceeded in battle.

21. Of these twelve thousands, six thousand followed Sikhandin. O sire, the son of Sisupala, the foremost of men,

22. Was borne by sportive steeds of the hue of antilopes. Dhristaketu, the foremost of the Chedis, endued with great prowess,

23—24. And invincible in battle, was carried by horses of Kamvoja breed and of variegated hue. Excellent steeds of the Sindhu breed, of beautiful limbs and of the colour of the smoke emitted by burning straws, quickly bore the prince of the Kekayas, namely, Vrihatkshastra. Possessed of eyes of the hue of jasmine, of lotus-hue, of Valhika breed, and decked with gold trappings, such steeds

25. Bore the heroic son of Sikhandin *viz.*, Kshatradeva. Decorated with caparison of gold, and of the hue of silk, steeds,

26. Of quiet nature, bore into battle Senavindu, that chastiser of foes. Excellent steeds of the colour of cream, carried into battle the youthful,

27—28. Delicate and mighty car-warrior, the son of the king of the Kasis. White horses, having black necks, and endued with the fleetness of the mind, and obedient to the (reins of the) driver, O monarch, bore prince Prativindhya. Steeds of the hue of the *Masa* flower carried in battle Sutasoma, the son of Partha, whom the latter had obtained through (the favour of) Soma.

29. Of the radiance of a thousand Moons, he was born in the city of the Kurus, known as Udayendu. In as much as, in an assembly of the *Somas* he won great renown, he came to be styled Sutasoma.

30. Steeds, resembling the flower of the *Sala* in hue, and radiant like the rising sun, bore the glorious son of Nakula, by name Satanika.

31. Decked with caparisons of gold, and possessed of the hue of the peacock's neck, steeds bore in battle, that foremost of men Srutakarman, the son of Droupadi (by Bhima).

32. Excellent steeds of the colour of the feathers of the kingfisher, carried into battle, Srutakirti, the son of Droupadi, who was equal to Partha in his knowledge of the *Srutis*.

33. Tawny-coloured steeds bore in battle prince Abhimanyu, who is said to be one and a half time superior in battle to both Krishna and Partha.

34. Huge-bodied steeds bore to battle Yuyutsu, who alone, among the sons of Dhritarastra, had sided with the Pandavas, (deserting his own brothers).

35. Steeds, plump, decked with golden caparisons, and of the hue of the stalk of paddy, bore to that dreadful battle, Vardhakshemi of great activity.

36. Steeds, having black legs, caparisoned with golden breast-plates, and obedient to the driver, bore to battle, the youthful Souchithi.

37. Quiet steeds of the hue of red silk, decked with chains of gold and having their backs covered with armour of the same metal, bore Srenimat.

38. Crimson steeds bore the assaulting Satyadhriti, who was proficient in the sciences dealing with the use of weapons and the bow and also in the divine Vedas.

39. He that was the commander of the Panchala forces, and that considered Drona to be the victim destined to fall by his hand, that Dhristadumnya was borne by steeds of the hue of pigeons.

40. Satyadhriti and Souchithi both irrepressible in battle followed him, as also Srenimat, Vasudana, and Vibhu the son of the ruler of Kasis.

41. These were borne by fleet steeds of the best Kamvoja breed, decked with chains of gold. Resembling Yama, or Vaisravana, they proceeded striking terror into the hearts of his enemies.

42. The Pravadrakas of the Kamvoja country, six thousand strong, with uplifted arms, with excellent steeds of various hues, with gold-decked standards mounted on their cars,

43. With their stretched bows discharging arrows that produced confusion in the hostile host, and with a determination to die together, followed Dhristadyumna.

44. Excellent steeds of the hue of yellow silk, decorated with beautiful chains of gold cheerfully bore Chekitana.

45. Borne by excellent steeds of the best breed, and of the colour of rainbow, came Kuntibhoja or Purujit the maternal uncle of Savyasachin.

46. Steeds of the appearance of the star-studded firmament, bore king Rochamana to battle.

47. Steeds of the colour of the red deer having white stripes all over their body, bore the prince of the Panchalas, the son of Gapati, by name Singhasena.

48. Excellent steeds of the hue of the mustard flowers belonged to that foremost among the Panchalas, who was well known as Janamejaya.

49. Fleet, huge-bodied steeds of the hue of *Masa*, decked with gold chains, with backs white like the hue of curds and faces beautiful like the moon, speedily bore the ruler of the Panchalas.

50. Brave and gentle steeds resembling reed-stalks, and of the hue of the palms of the lotus, bore Dandadhara.

51. Steeds, of the hue of donkeys, with backs of the hue of mice, and with necks proudly drawn up, bore Vyagradatta.

52. Dark-spotted steeds, decorated with beautiful garlands, bore that foremost of men Sudhanwan, the prince of the Panchalas.

53. Steeds of the impetuousity of Indra's thunderbolt, of the hue of the *Indragopakas*, and variegated with patches, bore Chitrayudha.

54. Decorated with golden garlands, and having bellies of the hue of the *Chakravaka*, steeds bore the son of the ruler of the Kosalas, by name Sukshatra.

55. Excellent and tall steeds, of huge bodies, variegated hue, exceedingly docile and caparisoned with golden chains, bore Satyadhriti accomplished in battle.

56. Sukla proceeded to battle with standards, armours, bow and steeds, all of the same white colour.

57. Ocean-bred steeds of the hue of the moon, bore Chandrasena of fierce energy, the son of Srudrasena.

58. Steeds of the hue of the blue lotus, and decked with ornaments of gold, and adorned with beautiful garlands of flower, bore to battle Saiva owning a beautiful chariot.

59. Excellent steeds of the hue of the *Kalaya* flower, covered with red and white stripes, bore to battle Rathasena difficult to be repressed in battle.

60. Steeds of the hue of the blue parrot, bore that king who had slain the Pattacharas, and who was regarded as the best hero among all men.

16. Superior steeds of hue resembling that of the *Kinsuka* flowers, bore Chitrayudha, decorated with beautiful garlands, and owning beautiful armour, weapons and standard.

62. King Nila proceeded to battle, with standards, armour, bow and steeds, all of the same blue colour.

63. Chitra advanced to battle, with car-fence and standard and bow, all set with various kinds of gems, and with excellent steeds and beautiful banners and banner-staffs.

64. Excellent steeds that resembled in colour the hue of the *Puskara* flower, bore Hemvarna the son of Rochamana.

65. Mettled chargers of gentle appearance, possessed of vertæbral columns erect like reed-stalks, having white testes and endued with the colour of the hen's eggs, bore Dandaketu.

66—70. The heroic Sarangadwaja, endowed with the wealth of energy, the ruler of the Pandyas, mounted on chargers of the colour of the moon-beams, and clad in coats of mail set with lapises, rushed at Drona stretching his bow of superior make. His dominions having been invaded, and his relatives having escaped, his sire had been slain, O monarch, in battle by Krishna; securing weapons then from Bhisma, Drona, and Rama, and Kripa, he became, in the use of weapons, equal to Rukmi, Karna, Arjuna and Achyuta. He then became intent on destroying the city of Dwaraka, and on subjugating the whole world. But his wise friends out of a desire to do good to him, prevented him from that course. Abandoning all thoughts of revenge, he is now ruling his own dominions.

71. Steeds of the hue of the *Atarusha* flower bore one hundred and forty thousand foremost car-warriors who followed that king of the Pandya.

72. Chargers of various hues and appearance and stature and face, bore the heroic Ghatotkacha, the device on whose banner was a car-wheel.

73. Setting at naught the opinions of the assembled Bharatas, that prince who alone out of his reverence for Yudhisthira had sided with him abandoning all his cherished hopes,

74. That mighty-armed Vrihanta of red eyes was borne by huge-bodied, greatly powerful steeds, as he sat in his chariot.

75. Excellent steeds of the hue of gold followed behind the virtuous Yudhisthira, that foremost of kings, as he advanced on his car.

76. Hosts of the Pravadrakas of divine appearance, proceeded to battte, on superior chargers of various beautiful colorus.

77. All of them possessing golden standards, full of energy and accompanied by Bhimasena, appeared, O monarch, like the celestials headed by Indra.

78. Dhristadyumna liked that assembled host very much. But the son of Bharadwaja, excelled the rest of the warriors in splendour.

79. O monarch, his standard, with a black deerskin fluttering from its top and bearing the beautiful waterpot, and made of the finest gold, appared exceedingly beautiful.

80. The standard of Bhimasena bearning the device of a mighty lion in silver, with two eyes of the *lapis lasuli*, appeared highly resplendent.

81. The standard of Yudhisthira endued with great energy bearing the emblem of the golden moon surrounded by the planets, looked exceedingly charming.

82. Two prodigious *Mridangas* of celestial make called *Nanda* and *Upanandaka* were tied to it. Struck by machanical arrangements, they emitted melodies that enhanced the joy of all.

83. For striking terror into the hearts of the enemy, we saw that tall and fierce standard of Nakula, mounted on his car, that bore the device of Sarabha having golden back.

84. On the standard of Sahadeva, was seen a charming swan of irrepressible might made of silver, decked with bells and banners, and capable of enhancing the grief of the enemy.

85. The standards of the five sons of Draupadi bore as their device the beautiful images of Dharma, Maruta, Sakra, and of the twin Aswins of high-soul.

86. On the car of the youthful Abhimanyu, O monarch, there was a standard of best make, bearing the device of a golden peacock, which was as radiant as molten gold.

87. O monarch, the device of a vulture enhanced the beauty of the standard of Ghatotkacha; his steeds had the power of ranging everywhere at will, like those of Ravana in days of yore.

88. In the hands of Yudhisthira was the bow called Mahendra of celestial make; the celestial Vyavya was, O king, in the hands of Bhimasena.

89. For preserving the triune world Brahma had created a bow; that bow of celestial make and ever indestructible, was in the hands of Phalguna.

90. The *Vaishnava* bow was wielded by Nakula and the bow *Aswina* by Sahadeva; the Poulasta of terrible appearance and celestial make, was held by Ghatotkacha.

91. O Bharata, these five jewels of bows, namely the *Rudra*, the *Agneya*, the *Kouveryya*, the *Yamya* and the *Girisha* were held by the five sons of Droupadi.

92. That foremost of bows of best make called *Rudra* which the son of Rohini had obtained, that bow was given, out of delight, to the high-souled son of Subhadra, by Rama.

93. These and many other standards, decked with gold, of heroic warriors were seen there, that enhanced the grief of the foes.

94. Then, O monarch, the host led by Drona, which abounded in myriads of standards and which numbered not a single coward, looked like images painted on canvas.

95. Then in that battle we heard, O monarch, the names and lineage of various heroic warriors, as they rushed at Drona, like to what is heard at a *Swayamvara*.

Thus ends the twenty-third chapter, the description of standards &c, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XXIV.

(SAMSAPTAKA BADHA PARVA)—*Continued.*

Dhritarastra said:—

1. O Sanjaya, those heroic sovereigns who now returned to the charge, being headed by Vrikodara, were capable of crushing even the host of the celestials themselves.

2. Led by Destiny, man surely engages in any action, and it is through the decrees of Destiny that his various acts are attended with various results.

3. That Yudhisthira, who wandered exiled in the woods, for a long time, wearing matted locks and black deer-skin and who also had to wander *incognito*,

4. Even that very Yudhisthira is now leading this mighty host in battle! What else but evil, can befall my son through this adverse influence of Destiny?

5. Surely man is born subject to the decrees of Destiny; and so he is compelled by it to do what he does not at all desire.

6. Becoming addicted to the vice of gambling at dice, Yudhisthira reaped great affliction; but now through the agency of Destiny, he has again been united to his supporters.

7. 'To-day the Kekayass are rallying to me; the Kousikas, the Kosalas, the Chedis, the Vangas and others are all betaking to me.

8. All this extensive earth has taken my side, O sire, and not that of the sons of Pritha.' O Suta, these were the words that were spoken to me by the wicked Duryodhana before.

9. Drona, guarded amidst this host of his warriors, was slain by the son of Prisata in battle; what can it be but the decree of Fate?

10. Amidst that royal host how could Death approach that mighty-armed Drona who ever delighted in battle, and who was accomplished in the use of all sorts of weapons?

11. I am plunged in distress and a swoon overwhelms me. Oh, I can not live hearing both Bhisma and Drona slain.

12. O Suta, that which the prophetic Khatwa said to me, seeing me, infatuated with the affection for my son, O sire, everything of that has now overtaken me and Duryodhana himself.

13. It would have been very cruel had I saved the rest of my progeny by abandoning Duryodhana, but then the rest could have lived.

14. The monarch, that abandoning righteousness, pursues interest, is debarred from the enjoyment of felicity and imbibes meanness.

15. O Sanjaya, to-day, when the hump of this kingdom has been crushed, I see that nothing will be left of it, as it has lost all energy (by the death of Drona.)

16. When those two foremost of men, *viz.* Bhisma and Drona of forgiving nature who used to be our primary support, when they both have been killed, how can any thing remain of this kingdom?

17. Relate to me, in detail, as to how that battle raged; who were they that fought, who assaulted (the enemy) and what mean fellows fled, out of terror?

18. Tell me also what that foremost of car-warriors, namely, Dhananjaya, did? We are much afraid of him and of his brother, Vrikodara, who is our (implacable) enemy.

19. Tell me, O Sanjaya, of the terrible collusion that took place between the Pandava hosts and the remnant of my army, when the former returned to the charge?

20. What also, O sire, was the state of your mind when they returned to the attack. What heroes of our army withstood them on the field of battle?

Thus ends the twenty-fourth chapter, the words of Dhritarastra, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XXV.

(SAMSAPTAKA-BADHA PARVA)

Continued.

Sanjaya said:—

1. When the Pandava host returned to the battle, a mighty apprehension took possession of ourselves covered (by the arrows) like the lustrous rob covered over by a (continuous) mass of rain-clouds.

2. Thick clouds of dust raised by them covered over your army; and our sight being intercepted, we thought Drona to be slain.

3. Beholding those mighty and heroic warriors intent on the perpetration of a very heartless act (*i.e.*, the slaughter of Drona), Duryodhana encouraged his troops without the least delay, saying:—

4. "O rulers of men, do you check the Pandava host, according to your strength energy, and prowess and according to the opportunities that may present themselves."

5. Thereafter your son Durmarsana beholding Bhima near him, fell upon him; and desirous of saving Drona's life, he covered the latter with a downpour of arrows.

6. Wrought up with ire, he assaulted Bhima with his arrows, even like Death himself in that battle. Bhima also pierced him with arrows and thus a fierce combat raged between them.

7. In that battle, heroic warriors endowed with prudence, and accomplished in smiting, being commanded by their leaders withstood their adversaries, disregardful of their kingdom and the fear of death.

8—9. Like one infuriate elephant resisting another, Kritavarman checked the grandson of Sini. That fierce bowman, the ruler of the Sindhus, with his keen-pointed shafts kept the mighty warriors Kshatra varman away from Drona, as the former advanced towards the latter. Kshatravarman cutting down the bow and banner of the ruler of the Sindhus,

10. And excited with wrath, pierced him in his vitals with ten *Narachas*. Thereupon the ruler of the Sindhus, with an admirable lightness of hand, taking up another bow,

11—14. Pierced Kshatravarman in that battle with arrows, all made of iron. With all his endeavours, Suvahu kept away from Drona, his brother, the mighty and heroic car-warrior Yuyutsu, who was fighting for the Pandavas. Yuyutsu cut off with two whetted and well-tempered and razor-like arrows, the two arms of Suvahu which were wielding the bow and the arrows and which resembled a couple of bludgeons. The ruler of the Madras, resisted king Yudhisthira of righteous soul, that foremost of the Pandavas, like the banks resisting the agitated ocean. Him the righteous king Yudhisthira covered with many shafts capable of penetrating into the very vitals.

15—17. The lord of the Madras piercing Yudhisthira with sixty-four arrows uttered a loud war cry; but while the former was still roaring, with two razor sharp arrows, the foremost of the Pandavas severed his bow and banner. At this the warriors shouted forth (in joy). Then king Valhika also at the head of his army, resisted, with his arrows, king Drupada as the latter was advancing leading a formidable division. Thereat between those two old men supported by their respective army, a fierce encounter raged,

18—21. Which resembled that between two mighty leaders, with rent temples, of two different herds of elephants. Vindha and Anvindua of the Avanti country, at the head of their army, encountered Virata, the ruler of the Matsyas, at the head of his troops, like Indra and Agni encountering the Danava Vali, in the days of yore. Then between the Matsyas and the Kekayas a confused combat raged in which the horses, warriors, the car-warriors and the elephant-warriors fought undauntedly, and which resembled the encounter between the celestials and the Asuras. Bhutakarma, the ruler of the Savas, kept away from Drona, Nakula's son, Satanika, as the latter advanced discharging a net-work of arrows. Thereat the son of Nakula with three well-sharpened *Vallas* (broaded-headed arrows),

22—26. Made Bhutakarma headless and armless in that battle. Vivinsati checked the heroic Sutasoma endued with prowess, as he was advancing towards Drona discharging innumerable shafts. Sutasoma also excited with anger and clad in mail pierced his uncle Vivinsati with straight-going shafts, and he desisted from attacking the latter. Then Bhimaratha, with six swift-going shafts, made wholly of iron, despatched Salwa together with his steeds and charioteer to the regions of Death. O mighty monarch, the son of Chitrasena resisted your grandson Srutakarman, as the latter rushed at (Drona), being drawn by steeds resembling peacocks. Those two grandsons of yours, of prowess difficult of being checked, desirous of slaying each other,

27—29. Fought admirably with each other for bringing about the success of their respective sire's purposes. The son of Drona, seeing Prativindhya stand before him in that battle, checked him with arrows, in order to do honour to his sire. Wrought up with rage, Prativindhya with whetted shafts pierced him who bore the device of the lion's tail in his banner and who was anxious to serve his father's interests. O foremost of men, like a sower sowing seeds in the sowing season,

30—35. The son of Droupadi, covered the son of Drona with an arrowy downpour. The son of Dussasana resisted the mighty car-warrior Srutakirti, the son of Arjuna by Droupadi, as the latter was rushing at Drona. But that son of Krishna equal to Krishna (in prowess), cutting off with three wellsharpened *Vallas*, the bow, banner, and charioteer of the former (the son of Dussasana), advanced towards Drona. Lakshmana checked that slayer of Pattachara who is regarded, O king, as the bravest among the two hosts. But the latter, O Bharata, appeared resplendent, having cut off Lakmshana's bow and banner-mark and showering myriad shafts on him. The youthful Vikarna, endued with great intelligence, opposed, in that battle, the youthful Sikhandin, the son of Yajnasena, as he advanced. Thereat the son of Yajnasena covered the former with a net-work of arrows.

36—39. Your son endued with prowess appeared beautiful by defeating that shower of arrows. Angada checked the heroic Uttamaujasa, with a down-pour of arrows, as the latter advanced in that battle against Drona. The awful encounter between those two foremost of men enhanced the delight of all the soldiers as also of them both. The mighty bowman Durmukha endued with prowess, resisted with shafts called *Vatsadantas*, the heroic Purujit as the latter advanced towards Drona. But this latter struck Durmukha between his two eyebrows with a *Naracha*.

40—41. Thereupon the countenance of Durmukha appeared charming like a lotus with its stem. Karna checked with an arrowy shower the Kekaya brothers owning crimson standards, as they rushed towards Drona. Greatly afflicted, they also covered Karna with a down-pour of arrows.

42. Karna also covered them repeatedly with showers of arrows. Neither they nor Karna was to be seen being covered over with (clouds of) shafts.

43—46. Their steeds, drivers and standards and cars were all lost to sight being covered with thick arrowy showers. Your three sons, *viz.*, Duryaja, Jaya, and Vijaya resisted the three, *viz.*, king Nila, the ruler of Kasis, and king Jayatsena. Then the fierce combat between them afforded delight to the lookers-on like that between a tiger, a lion, and a wolf on the one side and a bear, a buffalo and a bull on the other side. Kshemadhuri and Vrihanta, these two brothers together wounded with keen-pointed shafts, him of the Satwata race, as he advanced towards Drona in that

battle. Then the battle between those brothers and Satyaki became exceedingly wonderful,

47—48. Like that between a lion and a couple of leader-elephants with rent temples in the woods. Excited with wrath the ruler of the Chedis, kept away, by discharging shafts, from Drona, king Ambastha who always delighted in battle. Then Amvastha pierced him with a long shaft that penetrated into his very bones.

49—53. Loosing hold of his bow furnished with arrows, he fell down from his chariot. The generous son of Saradwata namely Kripa, with arrows called *Kshudrakas*, resisted Vardhakshemi of the Vrishni race, whose very appearance reflected wrath. Then those that saw Kripa and him of the Vrishni race—the heroes accomplished in various modes of warfare—engaged in battle with each other, became absorbed in that encounter, and they could attend to no other action. The son of Somadatta for adding to the glory of Drona, opposed the ever vigilant king Manimanta as the latter rushed towards Drona. Tho son of Somadatta then with great activity, cut off the the latter's bow-string, banner, charioteer, umbrella and flag-staff and felled him from his car. Then the slayer of foes, Yupaketu (owning the devise of a sacrifical stake on his standard) jumping down, with lightness, from the car,

54. Cut off with a best-tempered sword king Manimanta with his steeds, charioteer, standard and chariot. Thereafter remounting his own chariot, and grasping another bow,

55—58. And himself urging his steeds, he began to consume the host of the Pandavas. Vrishasena, a worthy combatant, checked with an arrowy shower, king Pandya who was rushing to batte like Indra rushing after the Asuras for slaying them. With maces, bludgeons, scimitars, axes stones, and other weapons, and with short clubs, mallets, discs, *Vindipalas*, battle-axes, and with dusts, wind, fire, water, ashes, gravels, straw, trees, afflicting, smiting, breaking, slaying, routing and throwing down, and terrifying the hostile troops, came Ghatotkacha, desirous of getting near Drona.

59. Excited with wrath, the Rakshasa Alumvusha began to strike that Rakshasa (Ghatotkacha) with various kinds of weapons and various implements of war.

60. The encounter that then took place between those two foremost of the Rakshasas, resembled that which took place between Sumeru and the king of the immortals, in days gone by.

61. Good betide you. Thus amidst that dreadful general engagements, hundreds of single combats were fought between the car-warriors, elephant-warriors, horse-warriors and foot-soldiers of your army and theirs.

62. Indeed the battle that then raged between the warriors that were intent on destroying and protecting Drona, indeed such a battle was never seen or heard of before.

63. Many were the combats that were seen raging on that field; O lord, some of which were dreadful, some worderful and some exceedingly terrible.

Thus ends the twenty-fifth chapter, the description of single combats, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XXVI.

(SAMSAPTAKA-BADHA PARVA)—*Continued.*

Dhritarastra said:—

1. When the Pandavas returned and when divisions clashed against divisions, how did the warriors of my army and those belonging to the sons of Pritha, endued with activity, fight?

2. What also did Arjuna do to the car-warriors of the *Samsaptaka* host, and what, O Sanjaya, did the *Samsaptakas* do to Arjuna in return?

Sanjaya said:—

3. When the Pandavas did return to the charge and when divisions clashed against divisions, your son (Duryodhana) himself at the head of the elephant division, rushed at Bhimsena.

4. Like an elephant challenged by another or like a bovine bull summoned by a rival, Bhimasena, challenged by the king himself, rushed against that elephant division.

5. And, O sire, that son of Pritha, accomplished in battle, and endued with strength of arms, soon shattered that host of elephants.

6. Those elephants, prodigious like mountains, and with ichor exuding from all parts of their bodies, were crushed and compelled to turn back by the *Nurachas* of Bhimasena.

7. Indeed as a raging tempest tears away a net-work of clouds, so did the son of the Wind (Bhima) shatter that host (of elephants).

8. Scattering arrows on that herd of elephants, Bhima appeared beautiful, like the sun scattering his shining rays on all objects of the world.

9. Afflicted with the shafts of Bhima and bespattered with blood, those elephants looked beautiful like various masses of clouds in the heavens streaked with the rays of the sun.

10. Thereupon Duryodhana excited with wrath, approached and pierced with whetted shafts the son of the Wind who was afflicting his (Duryodhana's) own division of elephants.

11. Thereat, with blood-red eyes, Bhima within a while, desirous of dragging the king to destruction, began to pierce the latter with winged shafts.

12. Then Duryodhana, covered with arrows on all parts of his body, and wrought up with rage, began to pierce the son of Pandu, *viz.*, Bhimasena, with *Narachas* of the effulgence of the rays of the sun, laughing all the while.

13. Duryodhana had an (artificial) elephant embossed with gems and jewels as the device gracing his banner; this elephant together with the former's bow, the son of Pandu severed with two *Vallas* in all haste.

14. Beholding Duryodhana afflicted by Bhima, O sire, the sovereign of the Angas, riding on an elephant, came with a view to afflict Bhima.

15. Seeing that best of elephants make towards himself with a roar resembling the rumble of the clouds, Bhima struck it sore with a *Naracha* between its two frontal globes.

16. That *Naracha*, penetrating through the body of the elephant at last struck on the ground. Then that elephant fell like a mountain struck with the thunder-bolt.

17. The *Mlechha* king who could not extricate himself from the dropping elephant was also falling with it; with an admirable lightness of hand, Vrikodara cut off the head of that monarch.

18. At the fall of the heroic ruler of the Angas, his division fled in all directions. Horses, elephants and car-warriors, seized with panic, began to crush the foot-soldiers in their flight.

19. When that host had been thus broken and routed in all directions, the sovereign of the Pragjyotisas rushed at Bhima, riding on his elephant.

20. With its two forelegs and its trunk contracted and with its eyes rolling and inflamed with fury, that elephant seemed to consume the son of Pandu.

21. It then shattered to pieces the car of Vrikodara together with the steeds harnessed thereto. Thereat running on his legs Bhima hid himself underneath body of the elephant.

22. The son of Pandu did not really fly, for he was acquainted with the science called *Anjalikavedha*; getting underneath the elephant's body, he began to strike it with his bare arms repeatedly.

23. He began to afflict that elephant that was intent on slaying him; whereupon the elephant began to whirl round like a potter's wheel in rapid motion.

24. Possessed of the might of ten thousand elephants, the glorious Vrikodara, having struck the elephant, came out from underneath its body and stood before Supratika.

25. Holding down Bhima with its trunk, Supratika then struck him with its knees; and winding its trunk round the neck of Bhima, it really tried to kill him.

26. Whirling round Bhimasena freed himself from the twine of the elephant's trunk. Then once more Vrikodara got under the body of that elephant.

27. Then when he saw a rival elephant of his own army make towards the one (underneath which he was standing), Bhima issuing out from under the body of the elephant, ran away with speed.

28. Thereupon a loud cry of 'Alas, Bhima is slain by the elephant' was set up by all the troops, O sire.

29. Frightened by that elephant, the Pandava army suddenly fled, O king, there where Vrikodora was standing.

30. Thereupon, considering Vrikodara to be slain, king Yudhisthira assisted by the Panchalas, environed Bhagadatta on all sides.

31. That foremost of car-warriors Yudhisthira, having surrounded Bhagadatta with cars on all sides, covered the latter with keen-pointed shafts by hundreds and thousands.

32. Baffling those myriad shafts with his iron hook, the Mountain-king, (Bhagadatta) agitated with his elephant the host of the Pandavas and the Panchalas.

33. Then, O ruler of men, we did indeed behold a wonderful feat achieved in that battle by the old Bhagadatta, through the instrumentality of his elephant.

34. Then the sovereign of the Dasarnas advanced against the ruler of the Pragjyotisas, mounted on a swift-coursing elephant, exuding the temporal juice and moving in a tortuous motion.

35. Then the encounter that ensued between those two elephants of prodigious appearance, resembled the fight, in the days of yore, between winged mountains covered with trees.

36. Thereafter the elephant of the ruler of the Pragjyotisas, turning and wheeling round, slew the elephant of the king of the Dasarnas, by ripping open its flanks.

37. King Bhagadatta also, with seven *Tomaras* of the effulgence of the sun's rays, slew his adversary riding on an elephant just when the latter was about to slip down from his seat.

38. Thereupon Yudhisthira lacerating king Bhagndatta (with many shafts), surrounded him on all sides with a numerous host of car-warriors.

39. Mounted on his elephant and surrounded on all sides by the car-warriors, he (Bhagadatta) appeared beautiful like fire illumining a mountain surrounded by forests.

40. Then mounted on his elephant, he remained inside that compact circle of fierce bow-men riding on chariots and pouring showers of arrows.

41. Thereafter the king of the Pragjyotisas, poking his prodigious elephant, urged it towards the chariot of Yuyudhana.

42. Thereat the mighty elephant twining with its trunk the car of Sini's grandson, threw it violently to a distance; but Yuyudhana escaped.

43. His charioteer jumping upon the car, urged the mighty steeds of the Shindhu breed yoked thereto, and stopped reaching the spot where Satyaki was standing.

44. Then that elephant, availing itself of that breach in the circle of cars, came speedily out of it and began to overthrow all the rulers of the earth.

45. Those foremost of men being frightened by that swift-coursing elephant, regarded that single one to be multiplied into hundred elephants, in that battle.

46. The Pandavas crushed by Bhagadatta mounted on his elephant, appeared like the Danavas crushed by Indra mounted on the Airavata.

47. When the Panchalas were flying on all sides, a deafening and dreadful din was created by their elephants and steeds.

48. Thus when the Pandavas were being afflicted by Bhagadatta in that battle, Bhima wrought up with wrath once more rushed against the ruler of the Pragjyotisas.

49. Then that elephant drenching with the water spouting from its trunk the horses of the advancing Bhima, frightened them, and they carried away Bhuma from the field.

50. Thereafter Ruchiparvan the son of Kirti speedily rushed at him, mounted on his chariot and pouring showers of arrows like Death himself.

51. Then that ruler of the mountain tracts possessed of shapely limbs, despatched, with a straight shaft, Ruchiparvan to the regions of the son of Vivaswan (Death).

52. On the fall of that hero (Ruchiparvan), the son of Subhadra, the sons of Droupadi, Chekitana, Dhristaketu, and Yuyutsu, began to afflict that elephant,

53. Desirous of slaying it; and uttering dreadful roars, they began to pour on it their arrows like showers of rain.

54. Then that elephant urged with heels toes, and the hook, by its skilful rider, rushed (at them) with speed, with its trunk stretched and eyes and ears fixed.

55. Then trampling upon the steeds of Yuyutsu, the animal crushed his charioteer; and, O monarch, Yuyutsu fled, forsaking his car, in all haste.

56. Then the warriors of the Pandava host out of a desire for slaying that foremost of elephants, speedily drenched it with the shower of their arrows, uttering loud shouts all the while.

57. At this juncture, your son with speed rushed, against the car of Subhadra's son. King Bhagadatta riding on his elephant and discharging arrows at the foe,

58. Appeared resplendent like the sun scattering his rays on the earth. Then the son of Arjuna pierced him with twelve shafts and Yuyutsu with ten.

59. The sons of Droupadi and Dhiristaketu also pierced him with ten shafts; with those arrows shot with great care stuck on its body, the elephant appeared beautiful,

60. Like a mighty rain-cloud struck with the rays of the sun. Urged on by the skill and vigour of its rider, and smitten with the shafts of the enemy,

61. That elephant began to throw down right and left, the warriors of the hostile host. Like a cow-herd belabouring with his cudgel the herd in the forest,

62. Bhagadatta began to smite the hostile troops repeatedly. Like the cawing of the crows pounced upon by the hawks,

68. A confused noise was heard among the Pandava hosts, as they fled with speed.

64. O monarch, then that foremost of elephants being struck with the hook resembled the winged mountains of yore. It struck panic into the hearts of the enemy, like to what the merchants (on board) experience when the (tempest-tossed) sea rushes against them.

65. O monarch, then in that battle, a loud din, was raised by the elephants, car-warriors steeds and kings, as they fled ni fear; and that din filled the earth, the welkin, the cardinal and subsidiary directions of the compass.

66. That monarch (Bhagadatta) with that foremost elephant of his, thoroughly agitated the host of the enemy, like Virochana agitating in battle the celestial host well-protected by the immortals in the days of yore.

67. The friend of fire (tempest) then began to blow violently. A cloud of dust in a moment covered the firmament and the forces. People began to regord that single elephant at muntiplied into many and careering in all directions.

Thus ends the twenty-sixth chapter, the fighting of Bhagadatta, in the Samsaptaka of the Drona Parva.

CHAPTER XXVII.

(SAMSAPTAKA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. As you have enquired of me of the feats of Partha in that battle, hear, O you of mighty arms, what he achieved in that battle.

2. Seeing the cloud of dust and hearing the noise created by the troops when Bhagadatta was achieving feats of valour, the son of Kunti thus addressed Krishna.

3. "O slayer of Madhu, as the ruler of the Pragjyotisas has advanced with impetuousity to the battle, riding on his elephant, this loud noise may be attributed to him.

4. Well-versed in the management of his vehicle the elephant, he is in no way inferior to Indra in battle; and I think, he is either the first or the second of all the elephant warriors on the face of this earth.

5. His elephaut is also the foremost of of the species, whom no rival dares encounter in battle; the animal is well accomplished in all tactics and indefatigable and beyond the reach of all weapons in battle.

6. O sinless one, that elephant capable of bearing the showers of all kinds of weapon and even the tongues of fire, will alone, this day, destroy all the troops of the Pandavas.

7. Save and except us two, there is none who is capable of resisting that animal. Therefore with speed do you drive where the ruler of the Pragjyotisas is.

8. I will, this very day, send, as a dear guest to the slayer of Vala (Indra), this my adversary who is proud of the prowess of his elephant and of his venerable age, in battle."

9. No sooner had Arjuna uttered these words than Krishna drove to the spot where Bhagadatta had been crushing and shattering the Pandava army.

10. As Arjuna winded his way towards Bhagadatta, the fourteen thousand mighty car-warriors, viz., the *Samsaptakas* summoned him delightfully from behind.

11. Of these fourteen thousand, ten thousand mighty car-warriors belonged to the Trigartta clan, and the (remaining) four sand were the followers of the son of Vasudeva.

12. Beholding then the ranks of his own army broken by Bhagadatta and O sire, being summoned on the other-hand by the *Samsaptakas*, Arjuna was seen devided in his heart (purpose).

13. He began to reflect:—'Which of these two acts will now be beneficial for me viz., to turn back to the *Samsaptakas*, or to repair to Yudhisthira.'

14. Then, O perpetuator of the race of the Kurus, deciding with the help of his understanding, Arjuna set his heart steadily on the destruction of the *Samsaptakas*.

15. Then that son of Vasava bearing the device of the monkey-chief on his standard, suddenly wheeled round with the intent of slaughtering, single handed, those thousands of car-warriors in battle.

16. Even this was what both Karna and Duryodhana had decided to be the means for bringing about the death of Arjuna; and for this they had planned the double encounter.

17. Then the son of Pandu wavered between his two purposes (of slaying the *Samsaptakas*, and of meeting Bhagadatta). But he baffled the purposes of his enemies by slaying then the foremost among the *Samsapatakas*,

18. Thereat, O monarch, the mighty car-warriors of the *Samsaptaka* host showered upon Arjuna hundreds and thousands of straight-jointed shafts.

19. Covered with those shafts, neither the son of Kunti, namely Partha, nor Krishna the assuager of the grief of men, nor horses nor chariots, O monarch, could be seen.

20. Then when Janarddana was overwhelmed with a swoon, and was covered with drops of perspiration, the son of Pritha fell to slaughter them in large numbers with his *Brahma* weapon.

21. Hundreds of arms with arrows, bow-strings and bows in their grasps, being severed, and also, standards, horses, charioteers, and car-warriors, all fell down on the earth.

22. Elephants, resembling in stature huge hills covered with trees, or masses of rain clouds, and furnished with trappings, having their riders slain, fell down on the ground being struck with the arrows of Partha.

23. Greatly afflicted with the shafts of Partha, steeds with riders on their backs, fell down dead on the ground, with their caparisons and reins severed and their *Vandha* rent.

24. Severed by Kiritin with his broad-headed arrows, the arms of men, having swords, lances and rapiers for their nail, and grasping bludgeons, mallets, and battle-axes, fell down.

25. Heads, O sire, resembling the rising sun, or the lotus or the moon, being severed by the arrows of Arjuna, fell down on the earth.

26. When the enraged Phalguna had been thus slaying his foes, the forces seemed to be on fire, being struck with beautiful but deadly shafts of various appearances.

27. Then all beings honoured Dhananjaya, who had been agitating the forces like an elephant crushing the lotus-stalks, by saying 'Well done,' 'Well-done.'

28. Beholding that feat of the son of Pritha, which was equal to the one achieved by Vasava himself, Madhava, highly amazed thus spoke to the former, with his hands folded.

29. 'I think, O Partha, the feat you have to-day achieved in battle is difficult of being performed even by Indra, or Yama or Kuvera himself.

30. I have seen you to-day slay simultaneously in battle, hundreds and thousands of mighty car-warriors of the *Samsaptaka* host.'

31. Then completely slaying those *Samsaptakas* who stayed in battle, Partha said to Krishna, 'Now hasten towards Bhagadatta.'

Thus ends the twenty-seventh chapter, the slaughter of the Samsaptakas, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XXVIII.

(SAMSAPTAKA-BADHA PARVA)—*Continued.*

Sanjaya said :—

1. Upon Partha's desire for advancing against the divison of Drona, Krishna urged his steeds covered with golden caparisons, fleet as the mind and white in hue.

2. Beholding that foremost of the Kurus make towards his brothers afflicted sore by Drona, king Susarman with his brothers followed him, desirous of battle.

3. The invincible Arjuna owning white steeds then thus addressed Krishna saying :—' O Achyuta, this Susarman assisted by his brothers challanges me (to fight).

4. O slayer of foes, on the other hand, the ranks of my troops are being shattered, (by Drona); to-day my mind is undecided in its purposes, which is caused by the *Samsaptakas*.

5. Shall I slay the *Samsaptakas* or shall I save my own army afflicted by the foe. Know this to be what I am thinking of; tell me what would be beneficial for me?

6. Thus spoken to, the descendant of the Dasarhas (viz. Krishna), turned the car, and drove the son of Pandu to the spot whence the ruler of the Trigarttas was summoning Arjuna.

7. Thereat Arjuna piercing Susarman with seven swift-coursing arrows, cut down his standard, bow and chariot with a couple of razor-sharp arrows.

8. Then with six swift-flying arrows Partha speedily despatched to the mansion of Death the brother of the ruler of the Trigarttas, with his steeds and charioteers.

9. Thereat Susarman, aiming at Arjuna, hurled an iron dart resembling a snake and he threw a lance at the son of Vasudeva.

10. Having cut down the dart with three shafts and the lance also with another three, Arjuna compelled Susarman to turn back, depriving him of his senses by means of an arrowy down-pour.

11. None among your host ventured to oppose him, O monarch, as he came looking

fierce and showering arrows like Vasava pouring rain.

12. Then Dhananjaya advanced slaying all the mighty car-warriors of the Kouravas, with his arrows, just as fire advances consuming heaps of straw and fuel &c.

13. Like the touch of fire, people were unable to bear the unbearable inpetuousity of that intelligent son of Kunti.

14. The son of Pandu overwhelming with his arrowy showers the hostile host, made, O monarch, towards the rulers of the Pragjyotisas, like Suparana pouncing down (upon his prey).

15—16. Then the ever-victorious Arjuna held in his grasp the bow, that was prolific of benefit for the sinless Pandavas, and that was capable of enhancing the grief of the enemy in battle, for the destruction of the Kshastriyas, brought about, O king, by your son's recourse to the deceitful game at dice.

17. Then, O monarch, your troops being thus agitated by the son of Pritha, was broken like a frail bark grounded on a rock.

18. Thereupon, ten thousand bowmen, brave and inflamed with a fierce determination for battle, and disregardful of victory or defeat, turned upon (Arjuna).

19. With their hearts shorn of fear, those mighty warriors completely encompassed him. Thereat Partha capable of bearing all burdens how heavy sover, took up that burden in that battle.

20. Then Partha began to crush your forces just as an infuriate elephant of six years of age, with rent temples crushes and tears an assemblage of lotus plants.

21. When the troops were being thus crushed, Bhagadatta, the ruler of men, riding on the self-same elephant, rushed suddenly at Dhananjaya.

22. Thereupon Dhananjaya that foremost of men, received him. (Bhagadatta), opposing him with his car. Then a fierce encounter raged between that car and that elephant.

23. Riding on their car and elephant respectively which were equipped according to the rules of the military science, those two heroes Dhananjaya and Bhagadatta careered through the field of battle.

24. Then staying on his elephant that resembled a mass of clouds, the mighty Bhagadatta showered upon Dhananjaya a down-pour of arrows, like Indra showering rain.

25. Then the son of Vasava (Arjuna) endued with prowess, cut off with his arrowy showers, the arrows of Bhagadatta, before they could even reach him.

26. Then, O sire, the king of the Pragjyotisas, baffling that shower of arrows, pierced the mighty-armed son of Pritha, as also Krishna, with his arrows.

27. Thereafter covering Krishna and Partha with a thick net-work of arrows, Bhagadatta urged his elephant towards them in order to slay them.

28. Thereat beholding that infuriate elephant make towards themselves like Death himself, Janarddana with swiftness moved his car in a manner as to leave the elephant on the left.

29. Thus Dhananjaya, though he got an opportunity of slaying that mighty elephant and its rider from the right side, yet did not avail himself of it, recollecting the laws of fair combat.

30. The elephant, O sire, trampling down upon other elephants, cars and steeds, sent them all to the regions of Death. Thereat Dhananjaya was inflamed with wrath.

Thus ends the twenty-eighth chapter, the fight of Bhagadatta, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XXIX.

(SAMSAPTAKA-BADHA PARVA)—*Continued.*

Dhritarastra said :—

1. Wrought up with rage, what did Arjuna the son of Pandu do to Bhagadatta ? What did also the ruler of the Pragjyotisas do towards Pritha's son ? Tell me all as it happened.

Sanjaya said :—

2. When Krishna and Arjuna were both thus engaged with the ruler of the Pragjyotisas, all creatures regarded them as placed within the teeth of Death.

3. Then, O mighty monarch, from the back of the elephant he rode, the ruler of the Pragjyotisas poured incessant showers of arrows on the two Krishnas (Arjuna and Krishna) stationed on the same chariot.

4. Thereafter Bhagadatta, with iron shafts furnished with golden wings, whetted on stone and discharged from a full-drawn bow, pierced the illustrious son of Devaki.

5. Those superbly ornamented arrows of the touch of fire, shot with force by Bhagadatta, entered the earth, having pierced through the son of Devaki.

6. The son of Pritha then cut off Bhagadatta's bow, and slew that warrior who was supporting the latter from his flanks; he then engaged with the Pragjyotisa king as if in sport.

7. Thereat Bhagadatta sped at Arjuna fourteen lances of great sharpness and of the solar effulgence; but Arjuna cut each of them into three pieces.

8. Thereafter Arjuna shattered into pieces the armour covering Bhagadatta's elephant, with a mighty shower of arrows; the armour then dropped down on the earth.

9. With its armour shattered, and mangled with numerous arrow-wounds, that elephant appeared like a prince of mountain shorn of its cloudy envelope, and with its breast drenched with showers of rain.

10. Thereupon the ruler of the Pragjyotisas hurled at Vasudeva's son a dart having a golden staff and an iron head; but Arjuna cut that dart in two.

11. Thereafter having severed with arrows the umbrella and the standard of the king, Arjuna quickly pierced the ruler of the mountain-provinces with ten shafts, smiling the while.

12—13. Then that ruler of the Pragjyotisas was sorely wounded by Arjuna's arrows furnished with beautiful wings formed of the feathers of the *Kanka* birds. Thereafter Bhagadatta, O ruler of men, waxing wroth, hurled lances at the head of Pandu's son owning white steeds. And then he uttered a loud war-cry. Then by those lances, the diadem of Arjuna was displaced.

14. Then putting his displaced diadem in its proper place, Phalguna said to king Bhagadatta:—"Take you a full view of this world."

15. Thus spoken to, king Bhagadatta, inflamed with rage, took up a lustrous bow and covered Pandu's son and Govinda with a shower of arrows.

16. The son of Pritha then having cut-off Bhagadatta's bow and quivers, quickly pierced the latter in all his vital limbs with two and seventy arrows.

17. Thus pierced and pained to the extreme, Bhagadatta invoked the Vaishnava weapon and inspiring its hook with sacred aphorisms, he let it go, in rage, at the breast of Pandu's son.

18. Thereupon Kesava, covering Pritha's son, recieved upon his own breast that weapon capable of slaying every being, hurled by Bhagadatta.

19. On the breast of Keshava that weapon became changed into a celestial garland. Thereafter with a sorrowful heart Arjuna thus addressed Keshava:—

20. "*O sinless one, without fighting for you, I will drive your steeds, in battle.* Even these, O lotus-eyed one, were the words you spoke before. Why then do you not keep your promise inviolate?

21. It is only then when I shall be involved in a calamity or shall be incapable of resisting (my foes and their weapons), it is then only that you shall take it upon yourself to protect me; but not when I am competent and standing thus.

22. Equipped with my bows and arrows, I am competent enough to conquer the worlds with all the celestials, Asuras, and mortals dwelling in them; this fact indeed you also know."

23. Thereupon the son of Vasudeva addressing Arjuna spoke these words in reply:—"Hear, O sinless one, O son of Pritha, this ancient and mysterious piece of history.

24. Ever occupied as I am in achieving the welfare of the worlds I have four semblances. Dividing myself into parts I do try to bring about the world's benefit.

25. One of my semblances, remaining on earth, is even now practising ascetic austerities. Another keeps an eye over the world engaged in good and evil deeds.

26. My third semblance, staying in the world of men, is engaged in the performance of acts, and my fourth semblance sleeps a sleep extending over four thousand years.

27. This last-mentioned semblance of mine that awakes at the end of the every thousand years, accords excellent boons at that time, to those who really deserve them.

28. On one such occasion, the Earth knowing that the boon-giving hour has come, solicited a boon for her son Naraka; hear, I shall tell it to you.

29. "Possessed of the *Vaishnava* weapon let my son be unslayable, both by the gods and the demons. It behoves you to grant me that weapon."

30. Listening then to that prayer for the boon that the earth wanted me accord to her son, I gave the excellent and irresistible *Vaishnava* weapon to him.

31. I then said:—"O Earth, let this weapon be infallible in protecting Naraka. None, I say, will be able to slay him.

32. Protected by this weapon, your son, the crusher of hostile hosts, will, in all times and everywhere, be invincible."

33. Then saying "Be it so", that intelligent goddess went away, satisfied at the fruition of her desire. Her son Naraka, that afflicter of hostile heroes, also accordingly became invincible.

34. Then, O son of Pritha, that weapon of mine was secured by the ruler of the Pragjyotisas from Naraka; and O sire, there is none unslayable by it in all the worlds, not excluding Indra and Rudra themselves.

35. For your sake therefore, O Arjuna, I did baffle the weapon. Now slay the mighty Asura deprived of his excellent weapon.

36. Now slay in battle your invincible opponent Bhagadatta, that enemy of the gods, like myself slaying, in days of yore, Naraka, for the worlds' benefit."

37. Thus spoken to by the high-souled Kesava, Pritha's son, suddenly covered Bhagadatta with a shower of sharp arrows.

38. Then the mighty-armed and high-souled Arjuna dauntlessly wounded Bhagadatta's elephant between its frontal globes with a (long) lance.

39. Then like the thunder-bolt rending a mountain open, that dart flying towards the elephant penetrated into its body to the very wings, like a snake entering into its hole in an ant-hill.

40. Then like the wife of a poor man, refusing to carry out the orders of her husband, that elephant though often urged by Bhagadatta, refused to obey his orders.

41. With its limbs paralysed it fell down striking the earth with its tusks. Then that huge elephant gave up its breath uttering a yell of distress.

42. Thereafter the son of Pandu pierced the heart of king Bhagadatta with a crescent-shaped arrow of straight knots.

43. His bosom being torn open by the diadem-decked Arjuna. king Bhagadatta lost the grasp of his bow and arrows, being deprived of vitality.

44. The precious cloth that had constituted his turban now fell off from his head like a petal falling off from a lotus when its stem is struck violently.

45. He himself decorated with a garland of gold fell down from the back of his mountain-like elephant, decked also with trappings of gold, like a blossoming *Karnikara* tree falling down from the crest of a hill, being uprooted by the violence of the wind.

46. Then in that battle, the son of Indra having slain that monarch equal to Indra in prowess and who was a friend of Indra, began to crush, inspired with the hopes of victory, other warriors of your army, like a violent gust of wind crushing large number of trees.

Thus ends the twenty-ninth chapter, the slaughter of Bhagadatta, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XXX.

(SAMSAPTAKA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Having slain the ruler of the Pragjyotisas who was the friend and favourite of Indra, and who was possessed of immeasurable prowess, the son of Pritha circumambulated him.

2. Thereafter, Vrisaka and Achala, the two sons of the king of the Gandharas, both competent to subjugate hostile cities, began to afflict the son of Pandu in battle.

3. Those two heroic bowmen assailing Arjuna simultaneously from the rear and the van, began to pierce him with swift-flying arrows coursing with vehemence.

4. Thereupon with whetted shafts Pritha's son cut off into fragments the steeds' the charioteer, the bow, the standard, the umbrella and the chariot of Vrisaka the son of Suvala.

5. Thereafter Arjuna with showers of arrows and various other weapons, began to afflict the Gandharas headed by Suvala and others.

6. Then wrought up with wrath, Dhananjaya despatched, by means of his arrows, to the regions of Death, five hundred heroic Gandhara warriors with their weapons held over their heads.

7. Meanwhile the mighty-armed Vrisaka alighting from his chariot of which the horses were slain, ascended the car of his brother with agility, and grasped another bow.

8. Then those two heroic brothers Vrisaka and Achala, both riding on the self-same car, began incessantly to pierce Pritha's son with their arrowy downpour.

9. Then those two kings, your brothers-in-law, viz., Vrisaka and Achala of illustrious souls, began to wound Partha sorely, like Vala or Aritra wounding Indra himself.

10. The two Gandhara kings of unerring aims, again and again pierced Pandu's son like the summer and the rainy months of the year piercing the world with heat and rain respectively.

11. Thereat, O monarch, Arjuna with a single shaft slew those two foremost of men, those two princes, viz, Vrisaka and Achala who had been riding on the same chariot side by side.

12. Thereupon those two heroic brothers with red eyes, possessed of long arms, having similar features and looking like two lions, fell down from their car.

13. Then their bodies, so much tended by their friends and favourites, falling from the car, lay prostrate on the Earth, spreading sacred fame in all the ten points of the compass.

14. Thereafter, O ruler of men, your sons beholding their two unretreating and heroic maternal uncles slain, began unceasingly to discharge weapons.

15. Then, conversant with hundred kinds of illusion, Sakuni beholding his two brothers slain spread a mighty illusion for confounding the two Krishnas.

16. Then clubs, iron-balls, *Sataghnis*, rocks, darts, maces, bludgeons, swords, tridents, mallets, battle-axes,

17. *Kampanas* scimitars, nails, *Mushalas*, axes, razors, horse-shoe-headed arrows, *Nalikas*, *Vatsadantas* and shafts of bony-heads,

18. Discuses, *Vishikhas*, lances, and many other kinds of weapons began to fall upon Arjuna from all the cardinal and subsidiary points of the compass.

19. Also asses, camels, buffalos, tigers, lions, deer, leopards, bears, wolves, vultures, monkeys, and various reptiles,

20. And diverse kinds of Rakshasas, and flights of birds, all burning with hunger and rage, assailed Arjuna from all sides.

21. Thereat that heroic son of Kunti, by name Dhananjaya, versed in the use of celestial weapons, discharging a net-work of arrows, simultaneously attacked them all.

22. Attacked by that hero with excellent and strong arrows, those beasts and reptiles and birds, emitting loud yells of agony, began to give the ghost up on the field of battle.

23. Thereupon Arjuna's chariot was enveloped in a pall of gloom and harsh voices were heard to reproach Arjuna from within that gloom.

24. Then in that fierce battle, Arjuna, with a mighty and lustrous weapon of the finest make called *Gotishka*, dispelled that dreadful and palpable darkness capable of inspiring every one with terror.

25—26. When that gloom had been dispelled, frightful waves of waters started into existence. Thereupon for destroying these water-waves, Arjuna discharged the Aditya weapon; that weapon then dried up almost all the water-waves. Thus various kinds of illusions created by Suvala's son,

27. Arjuna smilingly nullified by means of the virtue of his weapons. When all his illusions had been nullified, struck with the arrows of Arjuna and seized with terror,

28. Sakuni fled like a mean deserter being borne away by fleet coursers. Then Arjuna conversant with the use of all weapons, displaying to his foes his great light-handedness,

29. Poured showers of arrows on the host of the Kouravas. Then that army of your son, thus smashed by Pritha's son,

30. Became split up in twain, like a current of Ganges water dividing into two streams when it is obstructed by a hillock. Some among those foremost of men, then sought shelter from Drona;

31. And others, O king, being afflicted sore by the diadem-decked Arjuna, flew towards Duryodhana's division. Then we could not see Arjuna, as the army was enveloped in a cloud of dust.

32. I could then only hear the twang of the Gandiva-bow on my right side, as also the sound and blare of conch-shells, and drums, and the din of many other musical instruments.

33. But rising above all those noise and din, the twang of the Gandiva reached the very heavens. Then on the Southern part of the field, again raged a fight between numerous warriors on the one side,

34. And Arjuna on the other. I, however, followed Drona's division. Then the diverse divisions of Yudhisthira's army began to strike down the enemy's host on the field.

35. Then, O Bharata, like wind scattering masses of clouds in the heavens, Arjuna began to scatter the various divisions composing the army of your son.

36. None could then ressist that fierce bowmen, that excellent of all male beings, as he advanced, like Indra, pouring incessantly showers of arrows.

37. Then all those troops of yours, thus slaughtered by Partha, and overwhelmed with intense pain, began to fly, and in flying crushed many of their own number.

38. The arrows, sped by Arjuna, furnished with wings of *Kanka* feather and capable of piercing into every body, began to fall even like flights of locusts covering all the ten points of the compass.

39. Those arrows, O sire, penetrating through horses, car-warriors, elephants and foot-soldiers, entered the earth, like snakes entering their holes in ant-hills.

40. Arjuna did not shoot more than one arrow at any elephant, man, or horse. Each of these, afflicted by one shaft only, began to fall down and give up the ghost on the field.

41. Over-strewn with slain men, and elephants, and horses mangled with arrows, and filled with the yells of dogs and jackals, the field of battle assumed an awful appearance.

42. Afflicted with arrows, then father deserted his son, friend forsook his friend, and son abandoned his father. Then with their hearts intent on saving themselves, men even forsook their very vehicles, being pained by the arrows of Partha.

Thus ends the thirtieth chapter, the retreat of Sakuni, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XXXI.

(SAMSAPTAKA-BADHA PARVA).—*Continued.*

Dhritarastra said:—

1. What, O Sanjaya, was the state of your mind when my army was routed and crushed by Pandu's son and when you speedily fled away from the field?

2. The re-assembling of broken and routed troops is ever very difficult; tell me all about it, O Sanjaya.

Sanjaya said:—

3. In spite of all these, O ruler of men, many excellent heroes, desirous of doing good to your son and of keeping their reputation unsullied, followed Drona's track.

4. During that fierce encounter, they dauntlessly followed their commander, achieving numerous feats of valour, with weapons upraised and with Yudhisthira within accessible distance.

5. Availing themselves of an error of the heroic Bhimasena, of Satyaki of immeasurable prowess and of the mighty Dhrishtadyumna, the Kuru leaders fell upon the Pandava divisions.

6. The fierce Panchalas urged on their troops saying "There is Drona, there is Drona," whilst your sons urged on the Kurus, saying, 'Let not Drona be slain'.

7. Then one side saying "Fall upon Drona, fall upon Drona," and the other side saying, "Let not Drona be slain," a game of dice seemed to be played between the Kurus and the Pandavas, in which Drona was the stake.

8, Dhristadyumna, the Panchala prince, proceeded to those spots wheresoever Drona sought to assail the car divisions of the Panchalas.

9. Thus during that sanguinary engagement in which no rule for selection of antagonists was followed, heroes encountered heroes, uttering aloud their respective war-cries.

10. The Pandavas then became incapable of being shaken by their enemies, whilst they themselves, keeping alive the memory of all the wrongs they had to suffer, made the ranks of their foes tremble with fear before them.

11. Then in that fierce fight, the naturally modest Pandava warriors, under the influence of animosity and urged on by their energy, rushed to battle reckless of their lives and desirous of slaying Drona.

12. When those heroes of immeasurable energy played in that battle, as if in a game of dice, staking their very lives, there seemed to be a collision of iron against adamant.

13. Even the oldest men could not recollect, O monarch, of having seen or heard of such a battle before.

14. In that battle distinguished by the slaughter of heroes, the earth seemed to tremble, being oppressed with the burden of the living oceans that rushed against one anoanother.

15. The fierce yells uttered by your troops, tossed and agitated as they had been, filling the very heavens, seemed to penetrate even to the heart of the army of the *Ajatasatru* Yudhisthira.

16. Meanwhile the Pandava hosts having reached by thousands Drona who had been coursing through the field of battle became shattered and broken with the sharp shafts of the latter.

17. When those troops were thus being crushed by Drona of marvellous achievements, the generalissimo of the Pandava hosts himself encountered Drona.

18. Then we beheld the marvellous fight between Drona and the Panchala

prince, and my firm conviction is that that battle has no parallel.

19. Then like fire burning down houses, Nila resembling a veritable fire, of which the arrows were the scintillations, the bow the flames, began to consume the Kuru army.

20. Thereat seeing Nila comsume the troops, the highly puissant son of Drona, who had long been desirous of fighting with the former, smilingly addressed these smooth words to him (Nila).

21. "What do you gain, O Nila, by consuming with your arrowy flame so many of my common soldiers? Fight with me single-handed as I am; and waxing wroth, do you strike me as you can."

22. Then Nila, possessed of a countenance beautiful like a full-blown lotus, began to pierce with his arrows him whose body resembled a cluster of lotuses and whose eyes resembled lotus-petals.

23. Thus pierced deeply by him, Drona's son, with ten whetted and broad-headed arrows, cut off the bow, the standard, and the umbrella of his adversary.

24. Then jumping down from his car, Nila, armed with an excellent sword and buckler, desired to sever from Aswathaman's trunk his head, like a bird (bearing away its prey in its clutches).

25. Thereat, O sinless one, Drona's son with a broad-headed shaft smilingly severed from Nila's trunk his head graced with a fine nose and decked with ear-rings, and resting on elevated shoulders.

26. Then Nila, whose countenance resembled in splendour the full moon, whose eyes were like petals of lotuses, whose stature was tall, whose complexion was like that of the lotus, thus slain, fell down on the earth.

27. After Nila of furious energy had been thus slain by the preceptor's son, the host of the Pandavas, was greatly agitated with grief.

28. Then, O sire, all the mighty car-warriors of the Pandava host began to think, "How indeed, would the son of Vasava (Arjuna) be able to save us from our foes,

29. When that heroic and mighty warrior is engaged in the southern part of the field in crushing the enemies' troops, and in slaughtering the remnant of the *Samsaptaka* and the *Narayana* troops."

Thus ends the thirty-first chapter, the slaughter of Nila, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XXXII.

(SAMSAPTAKA-BADHA PARVA)—*continued.*

Sanjaya said:—

1. Vrikodara could not tolerate that slaughter of his own troops. He therefore, wounded Valhika with sixty, and Karna with ten shafts.

2. Thereupon Drona, desirous of taking his life out of him, pierced him in all his vital parts, with whetted shafts of exceeding sharpness, all coursing in straight lines.

3. Once more, desirous of giving Bhima no respite, Drona stuck twenty-six arrows, all resembling fire in touch and venomous serpents in fierceness, on the former. Then again Karna pierced him with twelve and Aswathaman with seven arrows;

4. King Duryodhana also covered him with six arrows. The highly puissant Bhimasena also pierced them in return;

5. He pierced Drona with fifty shafts and Karna with ten arrows, and Duryodhana with twelve and Drona's son with eight swift-coursing arrows.

6. Then uttering a loud war-cry, he engaged himself in battle. In that fight in which the warriors fought heedless of their lives and in which death seemed to be the common lot of all,

7. Ajatasatru (Yudhisthira) urged on his troops to the rescue of Bhima. Those troops then approached Bhimsena of infinite prowess.

8—9. Then, Yuyudhana and others, the twin sons of Madri by Pandu, and other car-warriors headed by Bhima, assembled and united together and wrought up with rage, all foremost of men, fell upon Drona's division protected by many foremost archers, desirous of breaking and shattering it.

10. Then that foremost of car-warriors namely Drona, received unflinchingly those highly puissant heroic car-warriors, all masters in the art of fighting.

11. Then your troops, disregarding their kingdoms and the fear of death, encountered those of the Pandavas. Horse soldiers slew horse-soldiers, and car-warriors slew car-warriors.

12. There were then veritable showers of lances and swords; and the battle was fought with battle-axes. Dreadful sword-fights producing great carnage were also fought.

13. The battle was all the more dreadful in consequence of the tremendous rush

of elephants against elephants. Some fell down from the backs of the elephants, some from the backs of the horses, topsy turvy.

14. Others fell down, O sire, from their chariots, with hearts torn open with arrows. In that terrible crush as men fell down deprived of their armours,

15. Elephants crushed their heads having attacked them on the breast. Elsewhere might be seen elephants crushing other excellent prostrate warriors.

16. Many elephants (as they fell down) striking the earth with their tusks, were seen to mangle therewith large bodies of car-warriors. With darts sticking to their trunks, many other

17—18. Elephants careered through the field crushing men by hundreds. Some elephants again pressed and squeezed many fallen men, steeds, car-warriors and elephants, all furnished with iron armours, as if they were merely thick stalk of reeds. On beds of arrows furnished with vulterine feathers, many rulers of men,

19. Endued with modesty, laid themselves down with pain, their hour having come. In that battle father rushing on his car, slew his own son;

20. Son also, out of confusion and disregardful of anything, fell upon his own father. Axels of cars were shattered, standards were torn to pieces, umbrellas were felled to the earth;

21. Dragging halves of broken yokes, horses began to ran away. Arms with swords in their grasps fell, as also heads graced with ear-rings.

22. Chariots, dashed against the earth by powerful elephants, became splintered into pieces. Wounded severely by elephants, steeds fell down with their riders.

23. Then there raged a fierce and dreadful fight in which nobody payed any regard to others. "Alas! Oh father! Oh son! Where are you, O friend! stay! Where do you run to!

24. Smite! Catch! Slay!" These and many other exclamations, mingled with loud laughters, roars, and war-cries, were uttered and heard there.

25. The blood of men and steeds and elephants mingled together, flowed in one current, and caused the Earth's dust to disappear, and inspired terror into the hearts of the cowards.

26. In that fight one hero having his car-wheel entangled with that of another and being too near to use any other weapon, smashed the other's head with a mace.

27. In that battle where there was no chance of safety, heroes, desirous of each other's safety, dragged one another by the head and fought with one another with blows, teeth and nails.

28. Upraised arms, with swords in grasp, of some heroes, were severed; the arms of others with bows or hook or arrows in grasp, were also lopped off.

29. Here one warrior loudly challenged another; there, another turned away his face from the field. Another lopped off from the trunk the head of another who happened to encounter him.

30. Some rushed to fight uttering fierce yells. Some became inspired with terror at the sound. Some slew with his sharp arrows a friend or a foe.

31. Here an elephant huge like the summit of a hill, slain by a lance, lay on the field, like a flat island in a river during the summer season.

32. There like a mountain with rellets flowing down its breasts, stood an elephant exuding the temporal juice, having crushed with its huge legs a car-warrior together with his steeds and charioteer.

33. Many weak-hearted cowards were overwhelmed with swoons at the sight of heroes accomplished in the use of weapons fighting with one another, literally bathed in blood.

34. Everything rolled in confusion and nothing could be distinguished. Soldiers enveloped in dust fought on regardless of one another.

35. Then the generalissimo of the Pandava troops saying "This is the opportune moment" quickly led the Pandavas ever endowed with activity, to the battle.

36. At his command the mighty-armed Pandavas, like a flock of swans descending on the breast of a lake, came down upon Drona's car, spreading slaughter as they proceeded.

37. Then near the chariot of the invincible Drona, loud ories of "Seize," "Do not fly," "Be not afraid" "Cut to pieces" were heard.

38. Thereupon Drona, Kripa, Karna, Drona's son, king Jayadratha, the two princes from Avanti, *viz.*, Vinda and Anuvinda, and Salya, checked that assault (of the Pandava troops).

39. Those irressistible and invincible warriors, the Panchalas and the Pandavas, all inflamed with righteous indignation, did not avoid Drona, though afflicted with showers of arrows.

40. Thereat Drona, excited to the highest pitch of fury, spread a great carnage among the ranks of the Chedis, the Panchalas, and the Pandavas, by means of arrows which he discharged by hundreds.

41. Then, O sire, the twang of his bow and the slap of his palms were heard in all the points of compass,resonbling the rumble of thunder, and inspiring terror into the hearts of many a man.

42. At this juncture, the ever-victorious Arjuna, having vanquished the numerous host of the *Samsaptakas*, came to the spot where Drona had been crushing the Pandava ranks.

43. Then Phalguna showed himself in that part of the field, afterhaving vanquished and slain the *Samsaptakas* and crossed many a lake whose waters were constituted by gore and whose mighty eddies were constituted by the numerous shafts.

44. Then we beheld the standard, bearing the emblem of the ape, of that one of illustrious renown and ,equal to the sun in effulgence, shine on that part of the field.

45. Having dried up the *Samsaptaka* ocean with his weapons that constituted his rays, that son of Pandu then looking like the sun during the Dissolution period at the end of a *Yuga*, began to scorch the Kourava ranks.

46. Like the comet risen at the end of a *Yuga* burning every creature, Arjuna then began to blast with the power of his weapons the Kuru hosts.

47. Pierced by him with thousands of shafts, elephant-riders, horse-soldiers and car-warriors, fell down on the earth, with hair dishevelled and bodies mangled with arrow-wounds.

48. Some uttered distressful cries, some emitted loud roars; others again struck by the shafts of Pritha's son, fell down deprived of life.

49. Remembering the duties of a warrior, Arjuna then desisted from slaying those among the hostile warriors who were falling or fallen or those who turned away from the field of battle.

50. The Kuru warriors then, deprived of their cars, and filled with wonder, and with their faces turned away from the field of battle, began to utter cries of "Oh"! and "Alas" and called upon Karna saying "O Karna, O Karna."

51. The son of Adhiratha then hearing those distressful cries of those who deserved his help, proceeded to face Arjuna, saying at the same time, "Be not afraid, O warriors."

52. Then that foremost of the Bharata combatants, that delighter of all the Bharata heroes, *viz.*, Karna, that foremost of all conversant with the use of weapons, invoked into existence the *Agneya* weapon.

53. Dhananjaya however with the network of arrows woven by himself, repulsed the arrowy downpour of that hero (Karna) of bright shafts and effulgent bow.

54. Similarly the son of Adhiratha repulsed the arrows of Arjuna of blazing energy. Thereafter the former repulsing the weapons of the latter with his own weapons and discharging myriads of shafts, uttered loud roars.

55. Meanwhile Dhristadyumna, Bhima, and Satyaki, these mighty car-warriors,having approached Karna, pierced him each with three straight-flying arrows.

56. Thereupon Radha's son, having at first resisted Arjuna's weapons by his arrowy showers, cut off the bow of those three warriors with three darts.

57. Then with their bows severed, those warriors appeared like serpents without venom. Then from their respective cars, hurling lances at the foe, they uttered loud war-cries.

58. Then those mighty and blazing lances hurled with fury by the arms of those heroes, coursed swiftly towards Adhiratha's son, looking like so many (flying) snakes.

59. Severing each of those lances with three swift-coursing arrows and speeding at the same time myriads of shafts at Arjuna the highly puissant Karna uttered a loud roar.

60. Then Arjuna also piercing Radha's son with seven swift-flying arrows, slew the younger brothers of Karna with three shafts of great sharpness.

61. Thereafter Pritha's son having slain Satrunjaya also with six straight-going arrows, speedily deprived Vitapa of his head with lances, as the latter stood on his chariot.

62. Thus those three uterine brothers of Suta's son were slain by the single-handed diadem-decked Arjuna even before the very eyes of all the Dhartarastras.

63. Then like a second son of Vinata, Bhima jumping down from his chariot, slew with his sword of excellent make five and ten warriors of Karna's party.

64. Then once more ascending his car and taking up a bow he pierced Karna

with ten and his horses and charioteer with five shafts.

65. Dhrishtadyumna also grasping an excellent sword and an effulgent buckler, slew Chandravarman and Vrihatkshatra the ruler of the Nishadhas.

66. Thereafter mounting on his chariot and taking up a bow, the prince of the Panchalas pierced Karna with seventy-three shafts uttering loud shouts all the while.

67. The grandson of Sini, of splendour equal to that of Indra himself, also grasping a fresh bow pierced the son of Suta with sixty-four arrows and uttered a roar like that of a lion.

68. Then with two well-directed broad-headed shafts he burst open Karna's bow; and once more he pierced Karna on the arms and breast with three shafts.

69. Thereupon king Duryodhana, Drona, and Jayadratha, with a combined effort, rescued Radha's son who had been sinking in the ocean of Satyaki.

70. Then hundreds of foot-soldiers, horse-men, elephant-riders and car-warriors, all accomplished in smiting, rushed to the rescue of Karna, inspiring terror into the hearts of the enemy.

71. Dhristadyumna, Bhima, Subhadra's son and Arjuna and Nakula and Sahadeva, all then protected Satyaki in that conflict.

72. Thus for the destruction of all the bowmen, raged the awful battle between your warriors and those of the enemy, in which everybody fought reckless of his life.

73. Foot-soldiers, car-warriors, elephant-riders and horse-men were engaged with elephant-riders, horse-men, car-warriors and foot-soldiers; car-warriors fought with elephants, infantry and cavalry; and cars and and infantry were engaged with cars and elephants.

74. Horses were seen engaged with horses, elephants with elephants, car-warriors with car-warriors and foot-soldiers with foot-soldiers.

75. Thus raged between those high-souled and fearless warriors, the fierce fight marked by carnage, enhancing the delight of the flesh-eating animals and adding to the population of Death's domain.

76. In that battle many were the car-warriors, elephant-riders and foot-soldiers and horse-men that were slain. Elephants were crushed by their rivals. Car-warriors with weapons held over head, were slain by car-warriors and horse-men by horse-men and large bodies of infantry by infantry.

77. Elephants were slain by car-warriors, steeds were crushed by excellent elephants; men were killed by horses; and horses again by excellent car-warriors. With their eyes, tongues, and teeth protruding out, and with their armours and ornaments shattered, many a creature lay on the earth deprived of the vital spark.

78. Others, again, of dreadful aspect being slain by others armed with various and excellent weapons, fell down on the earth; they then were pressed inside the earth being trod upon by elephants and steeds, and being crushed and mangled by sharp edges of car-wheels.

79. When that dreadful destruction of beings went on enhancing the joys of beasts and birds of prey and cannibals, mighty heroes, inflamed with wrath, coursed over the field of battle smiting one another with impetuosity.

80. When the ranks of both the armies were greatly thinned, the combatants, with bodies bespattered with blood, looked at one another. At that moment, O Bharata, the orb of the day disappearing below the horizon, the two armies slowly returned to their respective encampments.

Thus ends the thirty-second chapter, the terrible carnage, in the Samsaptaka-badha of the Drona Parva.

CHAPTER XXXIII.

(ABHIMANYU-BADHA PARVA.)

Sanjaya said:—

1. Ourselves being at first broken and routed by Arjuna of immeasurable prowess, and also the vow of Drona being unfulfilled in consequence of Yudhisthira being well guarded,

2. All your warriors, with their armours shattered, were then regarded as vanquished. Soiled with dust and sorely pierced with anxiety, they began to look askance at all the ten quarters of heaven.

3. Withdrawing from the field with the consent of Bharadwaja's son, after being vanquished by their adversaries of unerring aim, and humiliated by them in the conflict,

4. They heard, as they retired, the infinite virtues of Phalguna extolled by all beings, as also of the friendship of Keshava for Arjuna spoken of by all.

5—6. Then they passed the night like doomed men, in silence and in anxious contemplation. At the break of day, king

Duryodhana depressed at the aggrandisement of the enemy, inflamed with rage, addressed these words, before all those warriors to Drona, out of affection and affectionate angers, "O you learned in the art of speaking,

7. Indubitably, O foremost of the twice-born ones, you have taken us to be men doomed to be slaughtered for your sake, in as much as, to-day getting Yudhisthira near you, you did not seize him.

8. The enemy whom you would seize in battle could not escape you if once you get him within sight, even if he be protected by the immortals themselves.

9. Pleased with me, you accorded me, a boon; but now you seem unwilling to verify your words. Noble men do never falsify the hopes of those who are devoted to them,"

10. Thus spoken to, Bharadwaja's son felt greatly ashamed; then he thus addressed the king in reply:—"It behoves you not to entertain such an uncharitable opinion regarding myself, who am ever striving to bring about your good.

11. All this universe, with all the celestials, Asuras, the Gandharvas, the Yakshas, the reptiles and the Rakshasas, is not competent enough to conquer that army (of the Pandavas) when it is protected by the diadem-decked Arjuna.

12. Except that of the three-eyed Mahadeva, whose might can avail anything against that army which number among it Govinda the world's creator, and have Arjuna for its generalissimo?

13. But this, O sire, I tell you truly, and this will never be false, that to-day I shall slay a mighty hero, the foremost among the many car-warriors of the enemy.

14. I will also form an array that will be invulnerable even to the celestials themselves. Do you, by some means or other, take Arjuna away from the field.

15. There is nothing unknown to him, nothing incapable of being achieved by him in battle,—he who have acquired all knowledge of warfare from different quarters."

16. After Drona had spoken in the above manner, the host of the *Samsaptakas*, once more challenging Arjuna led him to the Southern part of the field.

17. Then there took place a battle between Arjuna and his opponents, the like of which had never been seen or heard of before.

18. Then the array formed by Drona ishoneresplendent, O king, and it appeared incapable of being looked at, like the mid-day sun shining in the meridian and scorching the world underneath.

19. Then, O Bharata, at the command of his father's eldest brother, Abhimanyu penetrated, in that battle, into that impenitrable array (of the Kurus) figuring the discus.

20. Having achieved many difficult feats and having slain thousands of warriors, Subhadra's son encountered six warriors simultaneously. At last succumbing to Dusasana's son,

21. O ruler of earth, O afflicter of your foes, he gave his life up in battle. At the death of Abhimanyu we were enraptured and the Pandavas were depressed with grief. After Subhadra's son had been slain, the troops were withdrawn by us.

Dhritaraatra said:—

22. Hearing of the death of the youthful son of that foremost of men (Arjuna), my heart, O Sanjaya, seems to be split up into pieces.

23. Heartless, indeed, are the duties of the Kshatriyas as specified by the law-givers, in as much as these duties even enjoin a hero, desirous of sovereignty, to shoot weapons at a mere child.

24. Describe unto me, O Gavalgana's son, how did so many warriors accomplished in the use of weapons, slay that veritable child, brought up in luxury, and careering (then) dauntlessly in the field?

25. Tell me, O Sanjaya, how in battle did the dauntless son of Subhadra, endued with immeasurable might sport, having penetrated into our car-division.

Sanjaya said:—

26. That which you ask me to describe, O foremost of kings, *viz.*, the slaughter of Subhadra's son, I shall describe in detail, Hear, O king, attentively.

27. I shall tell you, how that hero played amidst us, having penetrated into our ranks; as also how, many irresistible heroes inspired with hopes of victory were afflicted by him.

28. Like the denizens of a wood abounding in numerous copses, creepers and trees, when encompassed by a terrible forest-conflagration, the combatants of your host were then all seized with panic.

Thus ends the thirty-third chapter, the consultation for forming the circular array, in the Abhimanyu-badha of the Drona Parva.

CHAPTER XXXIV.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. The five Pandava brothers, all of fierce deeds in battle, and all incapable of being overcome by fatigue as is apparent from their achievements, when aided by Krishna, could not be vanquished even by the celestials.

2. In righteousness, in deeds, in lineage, in intelligence, in renown, in fame and in prosperity—in all these virtues, there neither was nor is, nor will be, a person equal to Yudhisthira.

3. King Yudhisthira is constantly in the enjoyment of heavenly bliss, in consequence of his devotion to truth, righteousness, control of passions, worship of the Vipras and such other qualities.

4. The Destroyer at the end of a Yuga, the highly puissant son of Jamadagni, and Bhimasena on his car, O king, these three are held to be equal (in prowess).

5. Of the wielder of Gandiva ever competent to fulfil his vows in battle, of that son of Pritha, I do see no equal on the face of the earth.

6. Devotion to the elders, secrecy of counsels, modesty, self-control, beauty of person and heroism, these six virtues are ever present in Nakula.

7. In knowledge of the *Srutis*, in gravity, in humility, in righteousness, in personal beauty and in prowess, the heroic Sahadeva equals the two immortals *viz*, the twin Aswinis.

8. All those illustrious qualities that are present mostly in Krishna and in the Pandavas, all those qualities were to be seen combined in Abhimanyu.

9. Abhimanyu was equal to Yudhisthira in patience, to Krishna in conduct, to Bhima of terrible deeds in his achievements.

10. He was equal to Dhananjaya in beauty of person, prowess, and scriptural knowledge; and to Nakula and Sahadeva in humility.

Dhritarastra said:—

11. O Suta, I desire to hear in detail how the invincible son of Subhadra, *viz.*, Abhimanyu was slain in battle.

Sanjaya said:—

12. Be patient, O mighty monarch. Bear your unbearable burden of grief. I shall speak of the dreadful carnage of your relations. Now hear me attentively.

13. The circular array, O monarch, was then formed by the preceptor, in which were duly stationed kings, each equal to Indra himself.

14. At the head of the array (entrance) were stationed all the princes of the effulgence of the sun. Then there was a veritable assembly of princes.

15. All of them swore to help one another, all owned standards decked with gold; all wore red raiments and all were decorated with crimson ornaments.

16. All of them possessed crimson flags, all had golden garlands; all were smeared with sandal-paste and other perfumed unguents, and all of them wore floral garlands and fine attires.

17. In a serried file, they rushed against Krishna's nephew, desirous of fighting with him. All of them, firm bowmen, then numbered no less than ten thousand strong in all.

18. Placing at their head your handsome grandson Lakshmana, they proceeded to battle, resolved to share one another's grief, emulating one another in deeds of valor,

19. Striving to outvie one anothers and intent on one another's good. O foremost of kings, Duryodhana was stationed in the very centre of your troops.

20. The king then was surrounded by such mighty warriors as Karna, Dussasana, and Kripa. With a white umbrella held over his head, he appeared beautiful like the king of the celestials.

21. Fanned by the moving yak-tails, he appeared like the sun himself. In the very van of those troops was stationed Drona the generalissimo of the Kuru hosts.

22. There also was stationed the handsome ruler of the Sindhus, immovable like the mount Meru itself. By the side of the ruler of the Sindhus, headed by Aswathaman,

23. Stood, O mighty monarch, your thirty sons, all resembling the celestials themselves. That gamester, the ruler of the Gandharas, Salya and Bhurisravas,

24. These mighty car-warriors shone in the flank of the king of the Sindhus. Then raged a combat between your troops and those of the enemy,—combat, that was fierce in the extreme and horripilating and in which the warriors regarded Death to be their goal.

Thus ends the thirty-fourth chapter, the construction of the circular array, in the Abhimanyu-badha of the Drona Parva.

CHAPTER XXXV.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Sanjaya said :—

1. The Parthas then led by Bhimasena marched against that invincible array of your soldiers protected by the son of Bharadwaja.

2. Then Satyaki, Chekitana, Prishata's son Dhristadyumna, the powerful Kuntivoja, the mighty car-warrior Drupada,

3. The son of Arjuna, Kshatradharman, the puissant Vrihat-kshattra, the ruler of the Chedis, Dhristaketu, the two sons of Madri, Gototkacha,

4. Yudhamanyu of great prowess, the unvanquished Sikhandin, the irrepressible Uttamonjas, the mighty car-warrior Virata,

5. The wrathful sons of Droupadi, the valiant son of Sisupala, the highly powerful Kekayas, and the Srinjayas by thousands,

6. These and many others followed by their respective clansmen, all accomplished in the use of weapons, and invincible in battle, rushed with impetuosity at the son of Bharadwaja, out of a desire for battling with him.

7. The highly puissant son of Bharadwaja getting the warriors within reach dauntlessly checked them with a mighty downpour of arrows.

8. Like a mighty wave of waters checked by an immovable hill or like the swelling ocean checked by the banks, those warriors of the Pandava army were dashed back by Drona.

9. Afflicted, O king, with the shafts shot from Drona's bow, the Pandavas could not stand in front of Bharadwaja's son.

10. Then we beheld the wonderful strength of Drona's arms, in as much as, the Panchalas aided by the Srinjayas was not able to assail him.

11. Beholding then the infuriate Drona rush towards himself, king Yudhisthira reflected upon the diverse measures for resisting the former.

12. At last regarding Drona to be incapable of being checked by any one else, Yudhisthira placed that unbearable and heavy burden on the son of Subhadra.

13. Then addressing that slayer of hostile heroes, namely, Abhimanyu, who was in no way inferior to the son of Vasudeva and was supperior to Arjuna himself in infiniteness of prowess, king Yudhisthira said these words :—

14. "O son, do you so act, that coming back, Arjuna may not have reason to reproach us. The means for breaking the circular array, is not known to any one of us.

15. O mighty-armed one, either you or Arjuna, or Krishna, or Pradyumna, can penetrate into the circular array. I do not find a fifth man to do it.

16. It behoves you, so, O son, O Abhimanyu, to accord the boon that your sires, your uncles, and all these soldiers beg of you.

17. Quickly taking up your arms, smite down this array of Drona so that returning from the fight with the *Sampaptakas* Dhananaya may not blame us."

Abhimanyu said :—

18. Desiring victory to my sires, I will, without delay, penetrate into the middle of Drona's firm and fierce and excellent array of troops in this battle.

19. My father has taught me the way to penetrate this kind of array. But I do not know how to come out of the array, if per chance some danger overtake me there.

Yudhisthira said :—

20. Pierce, O foremost of warriors, this array, and create an opening for us to penetrate into it. Pursuing the very track you shall create, we will follow you.

21. Seeing you penetrate the hostil ranks, we will follow you, O sire, who are equal to Dhananjaya himself in battle, protecting you from all sides.

Bhima said :—

22. I will follow you, so also will Dhristadyumna and Satyaki and the Panchalas, the Kekayas, the Matsyas, and the Prabhadrakas.

23. When the array will once be penetrated into by you, we will again and again destroy it, slaying foremost of the enemie's warriors.

Abhimanyu said :—

24. I will break through this invincible array of Drona, like an insect under the influence of anger entering into the flames.

25. I will this day achieve that feat that will redound to the good of both the families (of my father and mother). I will do what will please my sire and my maternal uncle.

26. All creatures will see the enemies' host crushed in large bodies by myself, an unaided child.

27. I will not consider myself to be begotten by Partha, or born of Subhadra, if to-day, encounterring me, anybody escapes with his life.

28. If to-day, on a single car I cannot cut the whole race of the Kshatriyas into eight pieces in battle, I will not regard myself as the begotten son of Arjuna.

Yudhisthira said:—

29. May your might, O son of Subhadra, increase even as you speak, in asmuch as you venture to break through this impenetrable array of Drona,

30. Being protected by these foremost of men, all fierce bowmen possessed of great strength, all resembling the *Sadhyas*, or the *Rudras* or the *Marutas*, all who equal the *Vasus*, the fires, and the *Adityas* in prowess.

Sanjaya said:—

31. Hearing those words of Yudhisthira, Abhimanyu commanded his charioteer saying:—"Quickly urge, O Sumitra, the steeds towards Drona's divisions."

Thus ends the thirty-fifth chapter, the determination of Abhimanyu, in the Abhimanyu-badha of the Drona Parva.

CHAPTER XXXVI.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. The son of Subhadra, having heard the words of the intelligent king Yudhisthira commanded his charioteer to drive his chariot against the army of Drona.

2. Thus commanded by him with the words—*Proceed, Proceed*—the charioteer, O king, then replied to Abhimanyu saying;—

3. "Heavy is the burden, O long-lived one, that has to-day been placed on you by the Pandavas. Ascertaining by your judgment as to whether you have the strength to bear it or not, you should engage in the fight.

4. The preceptor Drona, by continued labours, has acquired the excelleut weapons, and he is an adept in the art of warfare. You, on the other hand, have been brought up in all luxury and are unaccustomed to the toils and severities of fight."

5. Thereupon Abhimanyu, with a smile, replied to his charioteer saying:—"O charioteer, who is indeed this Drona? What avails all this vast host of the Kshatriyas?

6. I would engage even with Indra on the back of his elephant Airavata, and attended by the complete host of the immortals. I do not care anything for all this Kshatriyas to-day.

7. This host of the enemy is not competent to fight even with the sixteenth part of myself. Getting, O son of a driver, my uncle, the world-conquering Vishnu,

8. Or my father, for my antagonist in battle, I will not this day be overcome with terror.," Thereafter Abhimanyu setting at naught those words of his charioteer,

9—10. Commanded him saying:—"Quickly drive towards the division of Drona." Then the charioteer with a heart scarcely cheerful, urged on his steeds, three years of age and decked with caparisons of gold.' Then urged on towards the army of Drona by Sumitra, those steeds,

11. Endued with great fleetness and prowess, rushed, O king, against Drona himself. Beholding Abhimanyu thus advance, all the warriors, headed by Drona, of the Kourava host, advanced to meet him who was on the other hand followed by the Pandavas.

12. Then like a young lion falling upon a herd of elephants, the son of Arjuna equal to Arjuna in prowess, owning an excellent standard bearing the device of a *Karanikara* tree, clad in fine coats of mail, fearlessly rushed against Drona, out of a desire for battle.

13. Filled with delight, the warriors of Drona's division began to strike Abhimanyu as he strove to break through their ranks. Then for a moment only there reigned a confusion, that resembled the eddy that is produced there where the Ganges stream flows into the waters of the ocean.

14. Then as the heroes fought on and slew one another, O king, there commenced a pell-mell and awful fight.

15. When that awful conflict raged fiercely, the son of Arjuna breaking through the enemies' array entered it even before the very eyes of Drona himself.

16. Then large bodies of elephant-riders, horse-men, car-warriors and foot-soldiers, all delighted, surrounded that mighty hero who

penetrating into the enemies' ranks, had already began to smite them down.

17. With the sound of various musical instruments, with shouts and slappings of arm-pits and war-cries, with yells, leonine roars, with cries of *Slay, Slay,*

18. With a dreadful and confused din, with exclamation of *Do not go, Stop, Come to me,* with repeated voices saying, *Here am I, Come* &c,

19. With roars of elephants, with the tinkling of ornaments, with roars of laughter, with the clatter of car-wheels and horse-hoofs,—filling the earth with all these sounds, the Kourava warriors assailed the son of Arjuna.

20. That hero endowed with great lightness in discharging weapons, and possessed of the knowledge of the vital parts of the body, swiftly and firmly shooting arrrows capable of penetrating into the very vitals, began to slaughter those advancing warriors of the enemy.

21. Though thus slaughtered by diverse shafts of exceeding sharpness, and rendered quite helpless, yet they, in that battle, fell upon Abhimanyu like flights of insects falling upon fire.

22. Then with their bodies and their severed limbs, Abhimanyu covered the earth like a priest covering the altar with Kusa-grass during a sacrifice.

23—26. Then Arjuna's son qnickly lopped off by thousands the arms of your warriors; some of these arms were protected with gloves made of iguana skin, some held bows and shafts; some grasped swords, or bucklers or iron hooks and reins, some held lances and axes; some clutched maces or iron ball or spears. Some had in their grasps scimitars or crows or battle-axes; some held short darts, or shafts or *Kampanas*; some held goads and huge conch-shells, some wielded piked lances and *Kachgrahas*, some had mallets or other kinds of missiles; some had nooses, some heavy clubs, and brick-bats. All of these arms again were ornamented with bracelets and bangles and smeared with fragrant perfumes and unguents.

27. Then covered with those effulgent arms all bathed in the crimson fluid, the field, O sire, O mighty monarch, appeared as if strewn over with five-headed serpents torn to pieces by Garuda.

28—30. Then Phalguna's son spread the earth with the severed heads of the enemy—heads graced with beautiful noses and countenances and tresses of hair, and without bloches, and adorned with ear-rings; heads from which blood flowed copiously and in which the nether lips were bit in anger; heads that appeared like lotuses severed from their stems owing to their being decked with beautiful garlands, and tiaras, and turbans, and pearls and gems, and owing to their being possessed of the splendour of the sun or the moon; heads that laved with fragrant perfumes could speak sweet and salutary words, when the vital spark was in them.

31—33. Then, O Bharata, Arjuna's son careered in all directions over the field, having shattered with his arrows, cars, equipt with all the necessaries of war, and looking like the vapoury edifices in the air; having shafts in front and excellent bamboo poles, and looking beautiful with standards mounted on them. They were all deprived of their *Janghas*, axels, perriferries, and *Dascnas*, wheels, standards, and terraces; the implements of war in them were all splintered into pieces; the precious clothes that covered them were all blown away and warriors on those cars, were slain by thousands.

34—35. Then again with arrows of keen points and edges he cut down the enemy's elephants, with their riders, standards hooks, banners, quivers, armours, girths, neck-ropes, caparisons, blankets, bells, trunks; and also the foot-soldiers that guarded those elephants from the back.

36—39. Numerous steeds of the Vanayu, the Lilly, the Kamvoja, and the Valhika breed with tails, ears, and eyes fixed and motionless, endued with great fleetness, well-broken, ridden by accomplished warriors armed with swords and spears, were seen to be deprived of the fine ornaments of their heads as also of their fine tails; they were deeply pierced, and lay covering the field. Their tongues and their eyes were fixed, and their livers and entrails were drawn out; their riders had been slain; their bells torn, and they enhanced the delight of flesh-eating animals. Their armours and other leathern fentes were cut open and they lay weltering in the urine and excreta they themselves had discharged. Thus slaughtering your steeds and elephants, Abhimanyu appeared highly beautiful.

40. Achieving, single-handed, these most difficult of feats, like the incomprehensible Vishnu in the days of old, Abhimanyu crushed your army consisting of three kinds of forces,

41. Even like the three-eyed Deity of infinite prowess crushing the Asura host. In that battle, the son of Arjuna having achieved feats incapable of being achieved by the enemy,

42—43. Began to break through your infantry divisions on all sides. Thus then beholding the army mangled with sharp arrows of the single-handed son of Subhadra like the army of the Asuras mangled by Skanda, your sons looked vacantly at all the ten points of the compass.

44. Their mouths became parched up; their eyes rolled; their persons were covered with drops of perspiration. Desponding to conquer their antagonist, they exerted themselves in flying away from the field.

45. Desirous of saving their lives, they called out one another by their appellation and family-names. Forsaking on the field their wounded fathers, sons, brothers, friends and relations, they strove to fly away from the field urging the horses and elephants that carried them to the top of their speed.

Thus end the thirty-sixth chapter, the display of Abhimanyu's prowess, in the Abhimanyu-badha of the Drona Parva.

CHAPTER XXXVII.

(ABHIMANYU-BADHA PARVA)— *Continued.*

Sanjaya said:—

1. Then beholding his army routed by Subhadra's son of immeasurable energy, king Duryodhana worked up to the highest pitch of fury, himself proceeded against the former.

2. Then seeing the king turn back upon Subhadra's son in battle, Drona addressed the warriors saying "Save the king.

3. The highly puissant Abhimanyu is slaying even before our very eyes, every one he is aiming at. Assail him, and be not afraid; and rescue the king of the Kurus."

4. Thereupon grateful, mighty and friendly warriors, ever attended with victory though inspired with fears, yet surrounded your heroic son in order to rescue him.

5. Drona and Drona's son, Kripa, Karna, Kritavarman, and Suvala's son, Vrihadvala, the ruler of the Madras, Bhuri, Bhurisravas, and Sala,

6. Pourava and Vrishasena, all shooting sharp arrows, covered Subhadra's son with thick downpour of arrows.

7. Then thus confounding the latter, they rescued Duryodhana. But Arjuna's son did not tolerate this snatching away of the monarch from his very mouth.

8. Compelling those mighty car-warriors with their horses and charioteer to turn their faces away from the field of battle, by means of his arrowy downpour, the son of Subhadra sent up a loud war-cry.

9. Hearing that war-cry of his, resembling the roar of a lion desirous of prey, the warriors of your army headed by Drona and inflamed with rage, did not brook it.

10. Completely surrounding Abhimanyu with their host of cars, your warriors O sire, began to shoot at him myriads of arrows of diverse description all falling in thick showers.

11. But your grandson, with his own sharp arrows severed all these shafts even when the latter were coursing through the sky; in return also he pierced your warriors; indeed that feat then appeared wonderful.

12. Thereupon your warriors, excited with wrath in consequence of being wounded with shafts of the touch of fire and desirous of slaying the unretreating son of Subhadra, surrounded him on all sides.

13. Then, O foremost of the Bharatas, with his arrows that served the purpose of banks, Arjuna's son held in check the agitated ocean that was then identified with the vast number of your troops.

14. None among those heroes, *viz.*, Abhimanyu on one side and all your warriors on the other, who were then fighting with and slaying one another, turned away from the field of battle.

15. Thus when that awful and terrible combat raged fiercely, Dussaha pierced Abhimanyu with nine arrows.

16. Dussasana pierced him with twelve, Kripa the son of Saradwata with three, Drona with seventeen arrows, all resembling so many snakes of virulent poison.

17. Vivinsati pierced him with seventy, Kritavarman with seven, Vrihadvala with eight and Ashwathaman with seven arrows.

18. Bhurisravas wounded him with three arrows, and the king of the Madras with six swift-coursing shafts. Sakuni pierced him with a couple of shafts and king Duryodhana with three.

19. Abhimanyu, on the other hand, O mighty monarch, pierced each of them with three straight-flying arrows, displaying his prowess and appearing to dance all the while with his bow in hand.

20. Then Abhimanyu, enraged in consequence of your sons seeking to terrify him

displayed his marvellous might that he had acquired through his culture and practices.

21. Then borne by his well-trained steeds possessed of the fleetness of Garuda or of the wind, and perfectly obedient to the behests of him who held their reins, Abhimanyu quickly repulsed the heir of Asmaka.

22. Standing before him, the prosperous and mighty son of Asmaka, pierced him with ten arrows, saying all the while, *stay stay*.

23. Then with ten arrows Abhimanyu smilingly cut down to the earth, his charioteer, horses, standards, arms, bow, and head.

24. When the heroic ruler of the Asmakas had thus been slain by the son of Subhadra, the whole of his army being completely agitated, took to flight.

25. Thereupon Karna, Kripa, Drona, Drona's son, the ruler of the Gandharas, Cala, Salya Bhurisravas, Kratha, Somadatta, Vivingsati,

26. Vrishasena, Susena, Khundadin, Pratardonna, Vrindara, Lalitha, Pravahu, Dirghalochana,

27. And king Duryodhana, all excited with rage, covered him with a shower of arrows. Thus deeply pierced with straight-flying arrows by those mighty bowmen, Abhimanyu

28. Sped at Karna an arrow capable of penetrating through his armour and body. That swift-flying dart piercing through Karna's armour and body,

29. Entered, O king, the earth, like a snake entering its hole in an ant-hill. Pained to the extreme in consequence of that deep wound, and over-whelmed with a swoon,

30—31. Karna trembled in battle like a hill during an earth-quake. Then with other sharp arrows the valiant Abhimanyu inflamed with rage, slew Sushena, Dirghalochana, and Kundavedhin. Thereafter Karna pierced him in return, with twenty-five long shafts.

32. Aswathaman pierced him with twenty, and Kritavarman with seven arrows. Then that enraged grandson of Sakra, with his body stuck all over with arrows,

33. Looked, as he careered through the forces, like the Destroyer himself with noose in hand. Then he covered Salya who was standing near him with a thick shower of arrows;

34. And then that mighty-armed hero sent up a loud war-cry, that inspired terror into your troops. Pierced with straight arrows capable of penetrating to the vitals shot by Abhimanyu accomplished in all weapons,

35. Salya squatted down on the terrace of his car, O king, and fainted away. Beholding him thus deeply pierced by the illustrious son of Subhadra,

36. All the troops began to fly away, even before the very eyes of the son of Bharadwaja. Beholding that mighty-armed hero Salya, covered with gold-winged shafts, your troops fled like herds of deer frightened by the lion.

37. Then Abhimanyu, extolled by the ancestral manes, the celestials, and *Charanas* and *Siddhas*, and also by various kinds of beings inhabiting the earth, with eulogies about his heroism and bravery in battle, appeared blazing like fire fed with clarified butter.

Thus ends the thirty-seventh chapter the display of Abhimanyu's prowess, in the Abhimanyu-badha of the Drona Parva.

CHAPTER XXXVIII.

(ABHIMANYU-BADHA PARVA)—
Continued.

Dhritarastra said:—

1. What warriors of my army then tried to resist the son of Arjuna in battle when he was thus crushing my troops with his straight-flying arrows?

Sanjaya said:—

2. Hear, O king, of the wonderful acheivements of the prince (Abhimanyu), when he was engaged in breaking through the car-division protected by Bharadwaja's son himself.

3. Seeing Salya the ruler of the Madras worsted in battle by Subhadra's son with his arrows, his younger brother, inflamed with wrath proceeded to battle, showering shafts in all directions.

4—6. Thereupon the light-handed son of Arjuna, with his arrows, cut off his antagonist's head and neck, arms and legs, four steeds, umbrella, standard and charioteer; his triple bamboo pole fixed to the car, his car-terrace, car-wheels, yokes, shafts, quivers, car-bottom, his banner, his implements of war with which the car was furnished and also the two persons engaged in protecting his car-wheels. No one was

then able to discern him (in consequence of the swiftness of his movement). Salya's brother then pierced through his ornaments and attires, fell down dead on the ground,

7. Like a mighty mountain-crest broken by the overwhelming vehemence of a tempest. His followers then seized with panic, fled in all directions.

8. Beholding that feat achieved by Arjuna's son, all creatures were filled with delight and they applauded him, O Bharata, saying, "Well-done" "Well-done,"

9—10. When Salya's brother had thus been killed, many of his soldiers, loudly proclaiming their names, places of residence, and families, rushed against Arjuna's son, being excited with rage and wielding in their arms various kinds of weapons. All those warriors was possessed of great strength, ; some of them rushed on their car, others on steeds, others on elephants and some on foot.

11. With the whizz of their arrows, with the loud clatter of their car-wheels, with war-cries, with roars, whoops and exclamations, with leonine roars and cries,

12. With the twang of their bow-strings, and with many other kinds of sound—seeking to terrify Arjuna's son, they rushed at him saying, "You shall not escape us today with your life, even if it cost us our own lives."

13. Hearing them thus speak, the son of Subhadra smilingly pierced those with shafts who had smitten him first.

14. Holding diverse kinds of weapons, all beautiful and swift-going, to the gaze of the people, Arjuna's heroic son battled with them mildly.

15. Then, in no way less than Krishna and Arjuna, Abhimanyu began to display all those weapons he had received from Vasudeva's son and Arjuna.

16. Setting at naught the heavy burden he had drawn upon himself, and dismissing all fears away, Abhimanyu then scattered his arrows (in all directions). No interval could then be noticed between his taking up and shooting the shafts.

17. Only his bow drawn to the fullest stretch could then be seen blazing like the burning disc of the sun in the autumnal sky.

18. Then, O Bharata, there were heard the twangs of his bow and the slapping of his palms, resembling the rumble of rain-clouds surcharged with thunder during the rains.

19. Bashful, unenvious, handsome and devoted to the elders, the son of Subhadra, out of respect for his heroic opponents fought on with arrows and other weapons,

20. Mildly ; but gradually he grew fierce, O king, like the blazing autumnal Sun at the end of the rainy seasons.

21. Then like the lustrous orb shooting his rays, he, excited with wrath, shot hundreds of diverse kinds of arrows, all whetted on stone and furnished with golden wings.

22. Then with horse-shoe-headed arrows, calf-tooth-headed shafts, with *Vipatas*, with long shafts, with crescent-headed arrows and with *Anjalikas*, that illustrious warrior

23. Began to mangle the car-division of your army, even before the eyes of Bharadwaja's son. Thereupon the army afflicted with his shafts turned its face away from the field of battle.

Thus ends the thirty-eighth chapter, the display of Abhimanyu's, prowess in the Abhimanyu-badha of the Drona Parva.

CHAPTER XXXIX,

(ABHIMANYU-BADHA PARVA)—

Dhritarastra said :—

1. Upon hearing that Subhadra's son, single-handed as he was, held in bay the entire army of my son, my heart, O Sanjaya, is simultaneously filled with shame and delight.

2. O son of Gavalgani, relate to me in detail the fight with prince Abhimanyu, that seems to be much like that between Skanda and the Asuras.

Sanjaya said :—

3. Yes ; I will tell you all about the dreadful carnage, the dreadful battle that was fought between the one and the many.

4. Then mounted upon his car and exerting his best, Abhimanyu began to shower shafts upon your warriors, all subduers of their foes, mounted on cars and exerting to the best of their might.

5—6. Roving like a circle of fire, he then struck his arrows on Drona, Karna, Kripa, Salya, Drona's son, Bhoja, Vrihadvala, Duryodhana, Somadatta's son, the valiant Sakuni, and various other kings and princes and diverse kind of troops.

7. With his excellent weapons slaying his foes, the highly puissant son of Subhadra, endued with fierce energy, was then seen, O Bharata, on all directions.

8. Beholding those feats of Subhadra's son of immeasurable prowess, your troops trembled repeatedly.

9. Thereupon the highly wise and valiant son of Bharadwaja, with his eyes blooming forth in delight, addressing Kripa quickly said.

10. Beholding then Abhimanyu proficient in battle he said these words to Kripa, O Bharata, thereby seeming to pierce the very vitals of your sons.

Drona said:—

11. "Yonder advances the youthful son of Subhadra at the head of the Parthas, imparting delight to all his friends, to king Yudhisthira,

12. To Nakula, to Sahadeva, to Bhimasena the son of Pandu, to his friends, relatives, kinsmen and to all who are passive and neutral spectators.

13. I do not regard any other bowman equal to him in fight. If he wills, he can annihilate this vast host; but why does he not wish it?"

14. Thereupon hearing the words of Drona that betrayed how delighted he was (at Abhimanyu's feat), your son enraged with Abhimanyu, smiled looking at Drona.

15. Thereafter, king Duryodhana addressing Karna, king Valhika, Dussasana, the ruler of the Madras, and many other mighty car-warriors present, said;—

16. "The preceptor of all venerable Kshatriyas, this one foremost of all those conversant with Brahma, does not, out of affection, wish to slay the son of Arjuna.

17. None can escape him in battle, no, not even the Destroyer himself, if he comes as an antagonist. What then, O friends, shall we say of a mortal! I say this forsooth.

18. He spares the son of Arjuna for he is his pupil. Pupils, their sons and grandsons, are ever dear to the righteous people.

19. Thus protected by Drona Abhimanyu is prizing his valor highly. Indeed he is a fool proud of himself. Crush him without delay."

20. Thus spoken to, O king, they rushed against the son of Subhadra the daughter of the Satwata race, all inspired with wrath and a desire to slay the latter, before the very eyes of Bharadwaja's son.

21. Then that foremost of the Kurus *viz.*, Dussasana, having heard the words of Duryodhana, addressed these words to him in reply:—

22. "I tell you, O mighty monarch, I will slay this one before the very eyes of the sons of Pandu, and at the sight of the Panchalas themselves.

23. To-day, like the Rahu devouring the maker of the day, I will devour the son of Subhadra." Then raising his voice, Dussasana once more spoke to the Kuru kings thus:—

24. "Hearing that the son of Subhadra has been slain by me, the two Krishnas, both braggards, will surely go to the regions of the departed, leaving this world of animate beings.

25. Then it is evident also, that hearing of the death of these latter, the other sons of Pandu, with all their allies and friends, will give up their lives in the course of a single day, out of despair.

26. It seems therefore, that this one enemy of yours being slain, all the rest of them will be destroyed. Wish me well, O king, even I will slay this your enemy.

27. Having thus spoken, O king, your son Dussasana waxing wroth and sending up a loud war cry, rushed at Subhadra's son, covering him at the same time with a shower of arrows.

28. Then, O subduer of your foes, beholding your wrathful son advance furiously towards himself, Abhimanyu wounded him with twenty-six arrows of exceeding sharpness.

29. Then like an elephant with its temples rent, Dussasana infuriate with rage, fought on with Abhimanyu the illustrious son of Subhadra.

30. Then those two heroes well-versed in the art of driving cars, fought on describing beautiful circles, right and left, with their cars.

31. The combatants then set up a loud din, with the souuds of their *Pandavas Mridangas Dundubhis, Krackachas*, mighty *Anakas, Bheris* and *Jharjharas*, mingled with their war-cries, such as is produced by the great reservoir of saline water.

Thus ends the thirty-ninth chapter, the encounter between Dussasana and Abhimanyu, in the Abhimanyu-badha of the Drona Parva.

CHAPTER XL.

(ABHIMANYU-BADHA PARVA)— *Continued.*

Sanjaya Said:—

1. Then the highly intelligent Abhimanyu with his body mangled with arrow-wounds smilingly addressing his antagonist Dus-

sasana stationed before him, spoke these words.

2. "It is by good luck that to-day I find before me that vain warrior of cruel deeds and lost righteousness who ever brays loudly in his own applause.

3. In as much as in the midst of the assembly of courtiers and at the very hearing of king Dhritarastra, you pierced the very virtuous king Yudhisthira with harsh words,

4. And in as much depending on the unfair game at dice and on the skill of Sakuni therein, you, intoxicated with joy, addressed many wild words to Bhima,

5—7. In consequence of all these acts and in consequence of the wrath of all those illustrious heroes, the present fate has overtaken you. O wicked-minded one, do you now reap the fatal fruits of your robbery of other peoples' possessions, of your wrathful temperaments, of your hatred for peace, of your covetousness, of your ignorance, harmfulness and persecution of others, as also of depriving my sires, all fierce bowmen, of their kingdom, and of your own unrighteousness. This day before the eyes of all these warriors I will chastise you with my arrows.

8. This day I will free myself from the burden of anger I bear against you, as also from the debt I owe to my sires and to the angry Krishna, who ever desire your death.

9. To-day, O descendant of the Kuru race, I will in battle pay off the debt I owe to Bhima; you shall not this day escape me with life, provided you do not abandon the fight."

10. Having thus spoken, that mighty-armed hero, that slayer of hostile heroes, fixed on his bow-string an arrow, endued with the effulgence of Yama, Fire, or the Windgod, and calculated to bring about Dussasana's death.

11. Flying towards Dussasana's breast, that arrow pierced his shoulder-joint up to the very bones, like a snake piercing into an ant hill.

12. Then again he struck Dussasana with twenty-five arrows that resembled fire in their touch, and were shot from his bow drawn back even to his very ears (*i.e.* fully).

13. Thus deeply pierced and pained to the extreme, Dussasana squatted down on the terrace of his chariot and, O mighty monarch, he became unconscious in a swoon.

14. Thereupon his charioteer quickly carried away from the field the unconscious Dussasana who had been sorely afflicted by Abhimanyu's arrows.

15. The Pandavas, the sons of Droupadi, and Visaka and the Kekayas and the Panchalas, beholding that act of Subhadra's son sent up a loud roar like that of a lion.

16. Then filled with joy, the troops of the Pandavss struck up numerous musical instruments of various description and shape, from all sides.

17. Beholding that feat achieved by Subhadra's son, they were amazed. Then seeing their most implacable and arrogant adversary thus worsted,

18. The five mighty car-warriors, *viz.*, the five sons of Droupadi bearing on their standards as device the images of Yama, Maruta, Indra and the Asuras.

19. As also Satyaki, Chekitana, Dhristadyumna Sikhandin, the Kekaya brothers, Dhristaketu, and the Matsyas, the Panchalas, and the Srinjayas,

20. And the Pandavas, were all enraptured and then headed by Yudhisthira, they rushed to battle desirous of breaking through Drona's division.

21. Then there commenced a fierce battle between the foe and your troops, all unretreating heroes, bent on achieving victory.

22. Thus, O king, when the awful battle raged furiously, Duryodhana addressing Radha's son said these words.

23, "Behold the heroic Dussasana worsted by Abhimanyu—he who had been ere now slaying and scorching the foe like the sun himself.

24. Yonder rushes the infuriate Pandavas, looking like so many mighty lions, with weapons uplifted, to the rescue of Subhadra's son."

25. Thereupon inflamed with wrath Karna ever bent on doing good to your son, covered the invincible Abhimanyu with many sharp arrows.

26. Then as if in contempt, the valiant Karna pierced the followers of Subhadra's son in battle with sharp shafts of excellent make.

27. Thereupon the high-souled Abhimanyu, who was longing to meet Drona himself, quickly pierced, O king, Radha's son with seventy-three shafts all whetted on stone.

28. Then there was no car-warrior save and except Drona himself who could have checked that grandson of the wielder of

the thunderbolt, who had then been afflicting the mighty car-warriors sorely.

29. Thereafter displaying many excellent weapons, Karna, that most honoured of all bowmen, desirous of victory pierced Subhadra's son with hundreds of shafts.

30. Then that puissant pupil of Rama, that foremost of all men learned in the use of weapons, began to afflict Abhimanyu who was incapable of being vanquished by the foe.

31. Though thus afflicted with showers of weapons hurled by Radha's son, yet the son of Subhadra equal to an immortal, did not flinch.

32. Thereafter having cut off the bows of warriors, with broad-headed shafts of depressed knots all whetted on stone, Arjuna's son began to afflict Karna in return.

33. Then with arrows, shot from his bow drawn to a circle, and resembling snakes of virulent poison in touch, Abhimanyu quickly cut off Karna's umbrella, standard, horses and charioteer, smiling all the while.

34. Then Karna sped at him five shafts of straight-knots; but the son of Phalguna dauntlessly received all those arrows.

35. Then that valiant hero in a moment cutting off with a single shaft Karna's bow and standard, felled them to the ground.

36. Seeing Karna in such a plight his younger brother, stretching his bow with great force impetuously rushed at Subhadra's son.

37. At this, the Parthas sent up a loud uproar; their followers beat and blew many musical instruments; and they all applauded the sons of Subhadra.

Thus ends the fortieth chapter, the defeat of Karna and Dussasana, in the Abhimanyu-badha of the Drona Parva.

CHAPTER XLI.

(ABHIMANYU-BADHA PARVA)— *continued.*

Sanjaya said:—

1. Then that brother of Karna armed with a bow and stretching its string repeatedly, soon placed himself between those two high-souled car-warriors.

2. Then as if smiling he pierced the invincible Abhimanyu together with his umbrella, standard, charioteer and steeds with ten sharp arrows.

3. Then beholding Abhimanyu, who had been achieving superhuman feats after the manner of his father and grandfather, afflicted with those shafts, your warriors became enraptured.

4. Thereupon Abhimanyu smiled and bending his bow shot a winged shaft that lopped off his antogonist's head, and then the latter fell down from his chariot.

5. Then, O monarch, Karna was extremely pained on seeing his brother slain and overthrown like a blossoming *Karnikara* tree thrown down by the wind from the mountain top.

6. Thereafter having compelled Karna to turn back from the field with arrows furnished with *Kanka* feathers, Subhadra's son quickly assailed other mighty bowmen.

7. Then Abhimanyu possessed of fierce energy and great renown, wrought up with rage, began to break through the various division of cars, elephants, steeds, and infantry.

8. Meanwhile Karna who had been afflicted by Abhimanyu with his myriads of shafts, fled away from the field of battle, being borne by fleet steeds. Your army then began to give way.

9. Then when the sky was covered with the arrows of Abhimanyu, like the flights of locusts or thick showers of rain, O king, nothing could be distinguished.

10. Amongst all your warriors then thus slaughtered by Abhimanyu with his sharp shafts, none stayed on the field, except the ruler of the Sindhus.

11. Thereupon, that foremost of princes *viz.*, Subhadra's son, blowing his conch fell, O foremost of the Bharatas, upon the army of the Bharatas.

12. Then like fire set to work on a heap of dried grass, consuming the hostile ranks, Arjuna's son moved in circles amidst the Kourava host.

13. Breaking through the hostile array, he began to afflict car-warriors, elephant-riders, horse-men and infantry with his great arrows; and thus made the earth impassable with headless trunks.

14. Mangled with the shafts of excellent make, shot from the bow of Subhadra's son, the Kouravas fled in fear of their lives, slaying, as they ran, their own partisans that happened to meet them.

15. Those dreadful shafts of terrible effects and touch, penetrating through car-warriors, elephants and horses, struck on the earth's surface.

16. With weapons in grasp, with finger-preservers, with maces in clutch, and with *Angadas* and decked with golden ornaments, arms were seen to be strewn on the ground.

17. Arrows and bows and swords and corpses and heads with ear-rings and garlands were seen on the ground by hundreds.

18. Strewn over with *Upashkaras*, *Adishthânas*, long poles, and with shattered *Akshasas* and broken wheels and yokes, thousands in number,

19. With arrows, bows, swords, fallen standards; with backless bows and shafts scattered about,

20. With the bodies of slain Kshatriyas, horses and elephants, the field of battle looking fierce soon became impassable.

21. Then as the princes were being slaughtered by Abhimanyu, they created a loud noise enhancing the apprehension of the cowards, by calling one another by their names.

22. That din, O foremost of the Bharatas, filled all the points of the compass with its echo; the son of Subhadra then assailed the Kourava host killing excellent car-warriors, steeds and elephants.

23. Then like fire set to a heap of straw, Arjuna's son began to consume his foes; and he was then seen to stand in the very centre of the Bharata troops.

24. Then surrounded as he was by our troops and covered with dust, we could not obtain sight of him, when he, O Bharata, careered through the cardinal and subsidiary directions.

25. The next moment, O Bharata, we beheld him shining like the mid-day sun, and wrenching the lives out of elephants, steeds and men.

26. We then beheld, O mighty monarch, Abhimanyu afflict his foes. In that battle that grandson of Vasava *viz.*, Abhimanyu equal to Vasava himself in prowess, shone, O mighty monarch, in the very centre of your troops.

Thus ends the forty-first chapter, the display of Abhimanyu's prowess, in the Abhimanyu-badha of the Drona Parva.

CHAPTER XLII.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Dhritarastra said:—

1, When that heroic Abhimanyu, that veritable child brought up in great luxury, proud of the strength of his arms, expert in the art of fighting, of noble blood, ready to sacrifice his life in battle,

2. Penetrated into our ranks, borne by his excellent steeds, three years old, was there any one else of the army of Yudhisthira, who then followed him?

Sanjaya said:

3. Yudhisthira, Bhimasena Sikhandin, Satyaki, the twins Nakula and Sahadeva Dhristadyumna, Virata, Drupada with the Kekayas,

4—5. Dhristaketu, and the Matsyas, all inflamed with rage, rushed to battle. Then Abhimanyu's sires accompanied by his maternal uncles, all accomplished in slaying their opponents, formed in battle-array, rushed, desirous of rescuing him, through the breach he himself had created in the enemies' ranks. Seeing those heroes rush to battle, all your warriors turned their faces away from the field of battle.

6. Thereupon beholding the mighty army of your son give way, your son-in-law endued with fierce energy, proceeded to rally them.

7. Then, O monarch, Jayadratha the royal son of the Sindhu king, checked the Parthas backed by their troops, when they tried to rescue their son (Abhimanyu).

8. That mighty bowmen of great skill in archery, *viz.*, the son of Vridhakshatra then checked, displaying his celestial weapons, the Pandavas, like an elephant playing on the low-lands.

Dhritarastra said:—

9. I consider, O Sanjaya, that a heavy burthen was then placed upon the king of the Sindhus, in as much as he had to withstand the enraged Pandavas desirous of rescuing their son.

10. It appears to me that the Sindhu ruler was endowed with wonderful might and heroism. Tell me of the feats and heroism of that illustrious warrior.

11. What gifts did he make, or what sacrifice did he accomplish, or what austerities did he undergo by virtue of which he was able to resist, single-handed, the enraged sons of Pritha?

Sanjaya said:—

12. On the occasion of the abduction of Droupadi, Jayadratha was humiliated by Bhimasena. Out of a feeling of this humiliation, the king performed rigid austerities for securing desirable boons.

13. Withholding his senses from the objects pleasurable to them, and suffering (patiently) the pangs of hunger and thirst, he tortured his body till his swollen veins appeared to view.

14. Chaunting the eternal hymns of the Vedas, he worshipped the God Sarva (Mahadeva). Thereupon that illustrious God, ever compassionate towards his devotees, became gracious on him.

15. The god Hara revealing himself in a dream to the son of the ruler of the Sindhus, addressed him thus :—"Ask the boon you like; I am pleased with you, O Jayadratha, what do you desire?"

16. Thus spoken to by Sarva (Mahadeva), king Jayadratha bowing down to him with folded palms and subdued soul, said :—

17. "I desire that I may check in battle on a single car and single-handed, the Pandavas, possessed though they are of extraordinary prowess and energy." This was the boon which he asked from the god.

18. Thus addressed, that God of gods, spoke unto Jayadratha, in the following manner :—" O gentle one, I accord you the boon; save and except Dhananjaya, the son of Pritha,

19. You shall vanquish in battle the other four sons of Pandu." "So be it" said Jayadratha in answer to what the God of gods had said and then awoke from his sleep.

20. In consequence of having received this boon and through the virtue of the celestial weapon he possessed, he was competent to check the Pandava hosts, single-handed.

21. The twang of his bow-string inspired the hostile warriors with fear, filling at the same time, the hearts of your troops with joy.

22. The Kshatriyas then beholding the king of the Sindhus take upon himself the whole burden of the onset, rushed with deafening war-cries at the divisions of Yudhisthira.

Thus ends the forty-second chapter the fight between Jayadratha and the Pandavas, in the Abhimanyu-badha of the Drona Parva.

CHAPTER XLIII.

(ABHIMANYU-BADHA PARVA)—

Continued.

Sanjaya said :—

1. You ask me, O mighty monarch, to describe the prowess of the ruler of Sindhus. I shall describe all that in detail. Hear how he fought with the sons of Pandu.

2. Excellent steeds of the Sindhu breed obedient to the behests of the charioteer, and fleet as the wind itself, carried him to the field of battle.

3. He rode a chariot duly furnished with the implements of war, and looking like an aerial castle. His mighty standard decked with the device of an argentine boar, appeared highly resplendent.

4. With white umbrellas, with penons, and with the yak-tails that were used to fan him, with all these emblems of royalty, he appeared beautiful like the moon in the midst of myriad of stars.

5. His iron-made car-fence embossed with pearls, diamonds and gold, appeared effulgent like the welkin bespangled with the luminaries.

6. Stretching his mighty bow and shooting numerous shafts, he filled up the Kourava array there where Arjuna's son had created breaches.

7. He wounded Satyaki with three arrows, Vrikodara with eight, Dhrishtadyumna with sixty and Virata with ten and

8. Drupada with five sharp arrows and Sikhandin with ten. He pierced the Kekayas with twenty-five, the Droupadeyas with three shafts each.

9. Then piercing Yudhisthira with seventy arrows, he mangled the rest of his army with a mighty downpour of arrows; and that feat appeared indeed wonderful.

10. Thereupon, O king, the highly puissant son of Dharma (Yudhisthira), laughing the while, cut off, with a sharp and well-tempered arrow the bow the ruler of the Sindhus.

11. But the latter, taking up within the twinkle of an eye another bow, pierced Pritha's son with ten shafts, and the others following him, with three shafts each.

12. Beholding that light-handedness displayed by Jayadratha, Bhima, with three broad-headed shafts, once more cut off and felled to the ground the bow, the standard and the umbrella of the former.

13. Taking up and stringing another bow, that puissant hero (Jayadratha) cut down, O sire, the standard, the bow, and the steeds of Bhima.

14. Thereupon Bhima with his bow burst open, jumped down from his excellent chariot of which the steeds were slain, and leapt upon the car of Satyaki like a lion leaping upon the top of a hill.

15. At this, your troops filled with delight, cried out saying 'Well done, Well done,' and they applauded that feat achieved by the Sindhu king again and again.

16. Then all creatures praised that feat of his which was nothing less than checking the enraged Pandava hosts by means of the force of his weapons.

17. The track that the son of Subhadra had marked out for the Pandavas by the numerous slain warriors and elephants, was then blockaded by the king of the Sindhus.

18. Then the Matsyas, the Panchalas, the Kekayas and the Pandavas, all these heroic warriors exerting their best, tried to follow Abhimanyu, but they could not withstand the ruler of the Sindhus.

19. Every one of your enemies who tried to penetrate through Drona's array was checked by the ruler of the Sindhus in consequence of the boon the latter had obtained from Mahadeva.

Thus ends the forty-third chapter, the fight between Jayadratha and the Pandavas, in the Abhimanyu-badha of the Drona Parva.

CHAPTER XLIV.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Thus when the Pandavas intent on securing victory were resisted by the Sindhu ruler, there commenced an awful fight between your warriors and those of the enemy.

2. Penetrating into your ranks, Arjuna's son invincible and of unerring aim, and endued with great energy, began to agitate your troops, like a mighty whale agitating the sea.

3. Then according to their ranks, the foremost warriors of the Kouravas rushed against Subhadra's son, that subduer of foes, who had been agitating his enemies with his arrowy downpour.

4. The clash between these warriors, endued with infinite energy and scattering a shower of arrows on one side and Abhimanyu on the other, became awful.

5. Then impaled by the enemies with crowds of cars, the son of Arjuna slew the driver of Vrisasena and also cut off the latter's bow.

6. Then again that highly powerful hero pierced Vrisasena's horses with straight-flying arrows; the latter then was carried away from the field of battle by those steeds of the fleetness of the wind.

7. At this opportunity, the charioteer of Abhimanyu drove his vehicle out of the press of hostile charioteers, and then the troops filled with delight exclaimed aloud saying 'Well done, Well done.'

8. Thereupon approaching Abhimanyu who, excited with rage, had been crushing the foe with his arrows like a lion crushing other animals, Vasatiya fell upon him with great impetuousity.

9. He then covered Abhimanyu with sixty shafts all furnished with golden wings, and also thus addressed him—'You shall not escape me alive in battle, so long as I am alive.'

10. Him cased in iron male, the son of Subhadra pierced on the breast with an arrow capable of flying to a great distance; and he fell down on the earth deprived of life.

11. Beholding Vasiatya slain, the foremost of the Kshatriyas all excited with rage, surrounded, O king, your grandson, desirous of taking his life out of him.

12. They stretched their bows of different shapes, in many different ways. Thereupon commenced a terrible conflict between Subhadra's son and his adversaries.

13. Then the son of Phalguna inflamed with wrath, cut off their bows and arrows, and the various limbs of their body and their heads adorned with ear-rings and garlands of flowers.

14. Then severed arms were seen on the field with fingers-protectors and grasping swords, lances, axes and bludgeons and adorned with golden ornaments.

15. With garlands of flowers, and ornaments and cloths, with tall standards lopped off, with armours, and bucklers and golden chains, and diadems and umbrellas and *chamaras*,

16. With yokes, and braces, and shafts and axels of cars, with shattered wheels *Akshas*, and yokes by thousands,

17. With *Arnukarshas*, penons, and fallen charioteers and steeds, with broken cars, with elephants steeds, the earth then became literally covered over,

18. Then the field of battle assumed a dreadful aspect being strewn over with many slain heroic Kshatriya rulers of many countries, who had fought for securing victory.

19. The very form of Abhimanyu could not then be discerned, as he careered through the field of battle moving in all the directions, subsidiary and cardinal.

20. His golden coat of mail and his buckler and his ornaments and his arrows and bow only were seen by us then.

21. Then no one was able to cast his eyes on him (Abhimanyu), when he was slaying hostile warriors with his arrows, staying in their midst like the very sun in the heavens.

Thus ends the forty-fourth chapter, the display of Abhimanyu's prowess, in the Abhimanyu-badha of the Drona Parva.

CHAPTER XLV.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Then engaged in depriving the heroes of their lives, the son of Arjuna resembled the Destroyer of all creatures snatching their lives out of them, at the time of the universal annihilation.

2. Endued with prowess equal to that of Sakra, that grandson of Sakra, namely Abhimanyu of infinite might, agitating your forces, appeared highly beautiful.

3. Then, O foremost of kings, entering into the very heart of the hostile army, that slayer of those best among the Kshatriyas, fell upon Satyasravas like a fierce tiger falling upon a deer.

4. When Satyasravas had thus been pounced upon, the other mighty car-warriors, with haste taking up various kinds of weapons, rushed against Abhimanyu.

5. 'I shall meet him first, I shall meet him first'—boasting in this way, those foremost Kshatriyas then encountered Arjuna's son, out of a desire for slaying him.

6. Then beholding the divisions of those rushing Kshatriyas advance towards him, Abhimanyu met them, even like a whale meeting a shoal of small fishes in the sea..

7. Just as rivers never course back from the ocean they fall in, so no one among them who did not fly, returned back with his life, after having encountered Abhimanyu.

8. Then the army began to reel like a boat on the ocean, overtaken by a mighty tempest and having its crew afflicted with fear through the violence of the wind.

9. Thereafter the mighty Rukshmaratha, a son of the ruler of the Madras, dauntlessly spoke these words, with a view to inspire confidence into the hearts of the panic-struck troops.

10. "O heroes, you need not fear; Abhimanyu is nothing so long as I am here. For certain, I will capture him alive (today)."

11. Having thus spoken that highly puissant hero rushed upon Abhimanyu, borne on a resplendent chariot duly furnished with the implements of war.

12. Piercing Abhimunyu on the breast with three shafts, he uttered his war-cry; and then again, he pierced him on the right and the left arms with three sharp shafts each.

13. But the son of Phalguna cutting off his bow, his right and left arms, and his head graced with beautiful eyes and eyebrows, soon felled them on the earth.

14. Beholding Rukshmaratha the illustrious son of Salya, who had promised to capture alive or consume Abhimanyu, slain by this latter,

15. Many princely warriors, O king, accomplished in smiting down, and formidable in battle, all friends of Salya's son (Rukshmaratha), came upon Abhimanyu, with their standards decked with gold, raised high.

16. Then those mighty car-warriors stretching their bows huge like palmyra trees, covered the son of Arjuna on all sides with showers of arrrows.

17. Beholding Subhadra's heroic and invincible son encountered, single-handed as he was, by many brave, youthful, irate princes endued with skill acquired through practice and teaching,

18. And also beholding him covered with a shower of arrows (shot by his adversaries), Duryodhana became highly gratified; and thought Abhimanyu already a visitor of the mansion of Vivaswata's son (Death).

19. Within a wink's time, all those youthful princes, each shooting sharp shafts of various shapes and furnished with golden wings, intercepted the son of Arjuna from the view.

20. Then, O sire, we beheld Abhimanyu's car and driver and his standard, covered with arrows, as if by flights of locusts.

21. Thereupon like an elephant pierced deeply, the son of Arjuna, deeply pierced with those arrows, became inflamed with rage; and he then invoked into existence

the *Gandharva* weapon and its consequent illusions, O Bharata.

22. This weapon was secured by Arjuna from the Gandharvas Tamvuru and others, through his ascetic austerities. Now Abhimanyu confounded his foes with that weapon.

23. He was then seen, O king, sometimes as a single individual, sometimes as a hundred and sometimes as a thousand. He then moved over the field, displaying his weapons, like a circle of fire.

24. Then, O king, confounding the kings hostile to him with the illusions caused by his car, his coat of mail, and his weapons, he mangled, O king, their bodies in hundred pieces.

25. The vital breaths of living creatures were then snatched out of them by his arrows; and, O king, they reached the other world when their bodies fell down on earth

26. The son of Phalguna with sharp broad-headed shafts, cut off their bows, their steeds, their charioteers, their standards and arms with bracelets, and also their graceful heads.

27. Like a grove of mango trees, five years old and on the point of bearing fruit, laid low by the tempest, those hundred princes were slain and felled by the son of Subhadra.

28. Beholding those young and delicate heroes reared up with all possible care and resembling furious snakes of virulent poison, slain by the single-handed son of Subhadra, Duryodhana became filled with fear.

29. Then beholding his car-warriors, his elephants, his steeds and foot-soldiers, smashed, the enraged Duryodhana quickly rushed at Abhimanyu.

30. For a moment only a fierce battle raged between them, which virtually remained unfinished when your son, afflicted with arrows turned away from the field of battle.

Thus ends the forty-fifth chapter, the defeat of Duryodhana, in the Abhimanyu-badha of the Drona Parva.

CHAPTER XLVI.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Dhritarastra said :—

1. What you are saying to me, O Suta, about the fierce and awful battle between one and the many, and the victory of that high-souled one,

2. This story of the prowess of Subhadra's son is wonderful and none the less incredible. But I do not regard it altogether impossible with respect to them whose sole refuge is virtue.

3. After Duryodhana had been repulsed and the hundred pinces slain, what measure was adopted by my warriors against Subhadra's son.

Sanjaya said :—

4. Their mouths were parched up and their eyes began to roll. They perspired and their hair stood erect. Desponding of conquering the enemy, they exerted their best to fly away.

5. Abandoning their slain brothers, fathers, sons, friends, relatives and kinsmen, they fled urging their elephants and steeds on.

6. Beholding then the troops thus broken, Drona and his son, and Vrihadvala, Kripa, Duryodhana, Karna, Kritavarman, and Suvala's son,

7. All these warriors excited with rage rushed against the invincible son of Subhadra. Then those warriors also, O king, were almost beat back by your grandson (Abhimanyu).

8. A single warrior only, *viz.*, Lakshmana, brought up in luxury, versed in the use of arrows and weapons, endued with great energy, and dauntless through pride and youth, rushed against Arjuna's son.

9. Preyed upon by anxiety on account of his son, his father (Duryodhana) turned back; and other mighty car-warriors also followed Duryodhana's example.

10. These warriors all showered arrows on him (Abhimanyu), like clouds showering in torrents rains on mountains; he, in return, though single-handed, routed them like the dry and confused wind scattering masses of clouds.

11—12. Then like one infuriate elephant meeting another in the same state, Krishna's nephew encountered your grandson Lakshmana, invincible, of great personal beauty, standing near his father with his bow ready for use, endued with heroism, brought up in all luxury and resembling the son of the God of wealth.

13. Encountering Lakshmana, that slayer of hostile heroes, that son of Subhadra, was pierced on the breast and the arms with exceedingly sharp shafts.

14. Then that mighty-armed grandson of yours (Abhimanyu), O mighty monarch, excited with rage like a snake struck with a rod, addressing your other grandson (Lakshmana), thus spoke :—

15. "Look well on this earth, for you shall be required soon to go to another world. I will despatch you to the abode of Death even before the very eyes of your on-looking friends".

16. Having thus spoken, that slayer of hostile heroes, that mighty-armed hero, *viz.*, Subhadra's son, took out a broad-headed shaft that resembled a snake that had recently cast its slough off.

17. That shaft sped by the force of his arms, cut off the beautiful head of Lakshmana, graced with ear-rings and a beautiful nose and charming locks and eye-brows.

18. Beholding Lakshmana slain, people began to wail aloud saying 'Oh' and 'Alas.' Thereupon at the death of his dear-loved son, Duryodhana became inflamed with rage.

19. And then that foremost of the Kshatriyas commanded his other Kshatriya warriors saying 'Slay him.' Thereupon Drona, his son, Kripa, Karna, and Vrihadvala, and

20. Kritavarman the son of Hridika, these six warriors surrounded Subhadra's son. But the son of Arjuna piercing them with whetted shafts, and beating them back,

21—23. Angrily and with vehemence, fell upon the mighty division of the ruler of the Sindhus. Thereupon the Kalingas, the Nishadhas, and the puissant son of Kratha, clad in mail, covered his path with their mighty elephant division. The battle then that commenced between Abhimanyu and the other warriors was dreadful and fierce to the extreme.

23. Then the son of Arjuna began to crush that division of elephants, like the wind that blows in all directions destroying masses of clouds in the heaven.

24. Thereafter Kratha covered Arjuna's son with showers of arrows; meanwhile many other car-warriors headed by Drona, turning back to the field of battle,

25. Rushed at Subhadra's son, discharging numerous weapons of celestial make. Beating back all of them with arrows, Arjuna's son afflicted Kratha's son,

26. With innumerable groups of arrows, in all haste and inflamed with a dersire for slaying his antagonist. Then the bow, the arrows, the bracelets, the arms, and the head decked with a diadem, of Kratha's son,

27. His umbrella, standard, charioteer and horses, were all felled by Abhimanyu. When that one (Kratha's son) possessed of a high lineage and character, acquainted with the Srutis and endued with wealth of weapons and fame was thus slain, almost all the remaining heroic warriors turned away from the field of battle.

Thus ends the forty-sixth chapter, the slaughter of Kratha's son, in the Abhimanyu-badha of the Drona Parva

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CHAPTER XLVII.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Dhritarastra said:—

1. When that youthful and invincible son of Subhadra, ever unretreating in battle, penetrating into the ranks of my troops was achieving feats worthy of his own family,

2. And when borne by his three-year-old steeds of great strength and excellent breed, he appeared to sail through the skies, what heroes of my army then strove to resist him?

Sanjaya said:—

3. Penetrating into the heart of your troops, Abhimanyu, the delighter of the Pandavas, with his sharp arrows compelled all the kings to turn their faces away from the field of battle.

4. Thereupon Drona, Kripa, Karna, the son of Drona, Vrihadvala and Kritavarman the son of Hridika, these six car-warriors surrounded him.

5. Beholding a very heavy burden (of keeping the rest of the Pandavas at bay) placed on the shoulder of the Sindhu king, your troops, O mighty monarch, assailed Yudhisthira.

6. Other mighty warriors stretching their bows full six cubits long, covered the heroic son of Subhadra with a shower of arrows.

7. Then that slayer of hostile heroes, namely Subhadra's son, assailed by means of his arrows, all those mighty car-warriors all well accomplished in all kinds of learning.

8. And he then pierced Drona with fifty arrows and Vrihadavala with twenty; and Kritavarman with eighty and Kripa with sixty.

9. The son of Arjuna then pierced Ashwathaman with ten shafts furnished with wings of gold, charged with great force and shot from the bow drawn back to the very ear.

10. Then in the very midst of the hostile troops, the son of Phagulna pierced Karna in one of his ears with an excellent barbed arrow, carefully tempered and whetted.

11. Then having felled Kripa's steeds and the two supporters of his flanks, Abhimanyu pierced him on his breast with ten shafts.

12. Thereafter the valiant Abhimanyu slew the warlike Vrindaraka the enhancer of the glory of the Kurus, even before the very eyes of your heroic son.

13. Then Drona's son dauntlessly struck Abhimanyu with twenty-five short arrows, when the latter was occupied in slaying the best among his enemies.

14. Thereupon, O Sire, Arjuna's son pierced Aswathaman in return with whetted shafts, before the presence of all the warriors of your army.

15. Then Drona's son having pierced Abhimanyu with sixty fierce and resplendent shafts of exceeding sharpness, could not make the latter tremble; and then the latter remained unmoved like the Mainaka hills.

16. Then that hero of puissant might and fierce energy, pierced the son of Drona who had been afflicting him, with thirty seven arrows, all straight-going and furnished with wings of gold.

17. Thereupon Drona desirous of saving his son, stuck hundred shafts on Abhimanyu; and Aswathaman also desirous of rescuing his father, pierced him with sixty shafts.

18. Karna then pierced Abhimanyu with twenty-two broad-headed shafts, Kritavarman with fourteen, Vrihadvala with fifty and Kripa the son of Saradwata with ten.

19. In return, Abhimanyu pierced each of them with ten shafts. Then the ruler of the Kosalas pierced him on the breast with a barbed dart.

20. Abhimanyu then felled on the ground his horses, his standards, his bow and his charioteer. Thereupon deprived of the use of his car, the king of the Kosalas grasping his sword and shield,

21. Strove to take off the head, graced with ear-rings, of Phalguna's son, from his trunk. Then the latter, pierced the ruler of the Kosalas, by name prince Vrihadvala on the breast, with arrows; and the latter fell down with his breast cleft open. Then ten thousand high-souled kings broke away,

22. Uttering abusive language (against Duryodhana), armed though they were with swords and bows. Thereafter having slain Vrihadvala in battle, Subhadra's son careered through the field, and paralysed the mighty car-warriors of your army with a downpour of arrowy showers.

Thus ends the forty-seventh chapter, the defeat and death of Vrihadvala, in the Abhimanyu-badha of the Drona Parva.

CHAPTER XLVIII.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Once more did the son of Arjuna pierce Karna on his car, with barbed arrows; and then for angering the latter, again pierced him with fifty shafts more.

2. Thereupon Radha's son pierced him in return with as many arrows. Covered all over with arrows, O Bharata, he then looked exceedingly beautiful.

3. Excited with wrath, Abhimanyu also caused Karna to be covered over with streams of blood; the heroic Karna also appeared beautiful being mangled with shaft-wounds and bathed in blood.

4. Then both those high-souled warriors, mangled with arrow-wounds and steeped in blood, appeared like two *Kinsukas* covered with blossoms,

5. Then Subhadra's son slew six of Karna's ministers all versed in various modes of warfare, together with their horses, charioteer, car and standards.

6. Then Abhimanyu fearlessly pierced the rest of the mighty car-warriors in return, with ten shafts each; that feat of his seemed exceedingly wonderful.

7. Thereafter having slain the son of the ruler of the Magadhas with six swift-coursing arrows, Abhimanyu felled the youthful Aswaketu together with his horses and charioteer.

8. Next slaying with a sharp, horse-shoe-headed arrow, the Bhoja prince of Martikavata having the device of an elephant on his banner, the son of Arjuna sent up a tremendous war-cry and began to scatter his arrows on all sides.

9. Thereupon the son of Drona pierced his four horses with four arrows, and charioteer with one shaft and then he pierced Arjuna's son with ten arrows.

10. Thereafter Krishna's nephew having pierced Dussasana's son with ten swift-coursing arrows, spoke these words at the top of his voice, with eyes red in rage.

11. "Your father has fled from the battle like a veritable coward. It is fortunate that you know how to fight. But to-day you shall not escape me alive."

12. Having spoken only these words, he hurled at him a *Naracha* burnished by the forger himself.

13. Then leaving alone the son of Drona, Arjuna's son struck Salya with three arrows. Him Salya pierced in return with nine shafts furnished with vulterine feathers,

14. On the breast, like one not at all afraid. That feat appeared to be highly wonderful. The son of Arjuna then cutting off his bow and slaying his two flank-supporters,

15—16. Pierced him with six iron-made shafts; and then Salya ascended another chariot. Then having slain Satrunjaya, Chandraketu, Mahamegha, Suvarchasam, and Suryyavasa, he pierced the son of Suvala. Souvala then piercing him with three arrows, thus addressed Duryodhana:—

17. 'Let all of us united together, crush this one; for, fighting singly, he will slay us all. O king, with the assistance of Drona and Kripa and others, do you think out the means of slaying this one.

18. Thereafter Vikartana's son Karna, addressing Drona said these words:—"Tell us the means of his death, before he slays us all."

19. Thereupon the fierce bow-man Drona replied to them all saying:—"With all your watchfulness, have you been able to detect any weakness in this youthful prince?

20. He is carreeing in all directions; yet has any of you been able to find out any *laches* in the prince? Behold the lightness of hands of this son of Arjuna, this foremost of all men!

21. In the course of his car-motion, only his bow drawn to a complete circle can be seen and not his arrows, so swiftly does he let them off!

22. Indeed this slayer of hostile heroes, this son of Subhadra is affording me great delight, though with his shafts he is afflicting my vital limbs, and confounding my senses.

23. This son of Subhadra careering through the field of battle, delights me greatly, in as much as many mighty car-wariors inflamed with rage cannot detect any the slightest weakness in him.

24. I do not find any very great difference between the wielder of the *Gandiva* bow and this one of great lightness of hands, filling the points of the compass with his mighty shafts."

25. Then once more Karna, afflicted with the arrows of Arjuna's son said to Drona:—"Afflicted sore by Abhimanyu, I am staying here, only because, as a warrior, I should stay here.

26. The fierce and exceedingly dreadful darts, corroding like fire, of this very furious prince, are this day sucking my heart's strength in battle."

27. Then softly and with a smile, the preceptor replied unto Karna saying:—'This Abhimanyu is faithful, his prowess is great and his armour is incapable of being penetrated into.

28. I have taught the father of this hero, the diverse methods of wearing coats of mail; assuredly this subjugator of hostile fortresses, knows all those methods of wearing armours.

29. But exerting yourself carefully, you can, with arrows, cut off his bow, his bow-string, the reins of his steeds and his two supporters of the flanks.

30. O mighty bow-man, O son of Radha, if you are competent, then do all these. Then compelling him to turn his face away from the field, do you strike him from behind.

31. As long as he wields the bow, he is incapable of being defeated even by all the Gods and the Asuras united together. So if you can, deprive him of the use of his car and his bow."

32. Then, Vikartana's son, Karna, hearing those words of the preceptor quickly cut off Abhimanyu's bow with his arrows, when the latter was light-handedly scattering his shafts.

33. Then Kritavarman of the Bhoja race, slew his steeds, and Kripa the son of Gotama despatched his two flank-supporters. The rest covered him with arrowy showers, when he was deprived of the use of his bow.

34. Then these six mighty car-warriors with great activity, when activity was so necessary, ruthlessly covered that young careless hero who was fighting with them single-handedly, with showers of arrows.

35. Then that handsome hero whose car had been rendered useless and whose bow had been cut off, grasping his sword and buckler and remembering his duty, jumped up into the sky.

36 Exhibiting great prowess and great lightness, Arjuna's son roved in the air like the king of the birds, in various motions, known as *Koriska* and others.

O mighty monarch, slowly left the field of battle.

3. Then approached that wonderful hour, that joining between the day and the night, harbingered by the inauspicious yells of the jackals; and the sun then assuming the pale-red tint of the lotus-filaments, went down below the horizon, having neared the Western hills.

4. Then the sun robbed the radiance of of our excellent swords, lances, scimitars, car-fences, shields and ornaments; and causing the sky and the earth to assume the self-same hue, he then betook to his favourite shape of fire.

5. The earth was then covered over with motionless carcasses of myriads of elephants, all lifeless, resembling the peaks of cloud-clapt hills cleft open by the bolt of Heaven, and with their banners and goads scattered about and their guides dislodged from their backs.

6. The field of battle appeared beautiful with huge chariots splintered into pieces and with their warriors, drivers, ornaments, steeds, standards, streamers crushed, shattered and torn to pieces. Those cars then, O monarch, resembled animate beings deprived of their vital breaths by the enemy with his arrows.

7. Then the earth assumed a dreadful and repulsive aspect, being strewn over with numerous horses and their riders all lying dead, with precious housings and blankets of various kind scattered about, and in consequence of the tongues, teeth, entrails and eyes of those creatures being drawn out of their places.

8. Men adorned with precious armours, ornaments and garments and weapons, deprived of life, lay prostrate on the field with slain horses and elephants and shattered chariots, on the naked earth, totally helpless, although quite deserving of precious blankets and beds.

9. Greatly delighted dogs, jackals, and crows, and numerous other flesh-eating birds, and wolves and hyenas, and ravens and other blood-drinking animals, and various clans of Rakhasas, and large bodies of Pisachas, repairing to the field of battle,

10. Tore open the corpses and drank their fat marrow and blood and then fell upon eating their flesh. They began also to drink the secretions of rotten corpses, while some of the Rakshasas laughed terribly and dragged out dead bodies by thousands.

11—12. An awful river like the *Vaitarani* itself difficult of being tided over, was created there by many best of car-warriors. Its waters were formed by the blood of slain creatures. Chariots formed the rafts on which to cross it; elephants constituted its rocks, and the heads of men formed its pebbles. It was muddy with the flesh of slain elephants, men, and horses. Various kinds of weapons constituted the garlands floating on it. That dreadful current of blood flowed through the middle of the field of battle carrying with it living being to the doleful abodes of Death.

13. Drinking and eating in that stream numerous Pisachas of terrible and repulsive aspect rejoiced. Dogs and jackals and flesh eating birds, all partaking of the same food, and striking terror into the hearts of the living creatures held a great feast (on its banks).

14. Then at the advent of night, looking upon that fierce field of battle that had increased largely the population of Deaths regions, and that was infested with dancing headless trunks of soldiers, they slowly went away from it.

15. Then as they left if, they saw the mighty car-warrior Abhimanyu, who resembled Indra himself, lying on the field of battle, with precious ornaments displaced and falling off, and appearing like a sacrificial fire on the alter no longer fed by oblations of clarified butter.

Thus ends the fiftieth chapter, the description of the field of battle, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LI.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Sanjaya said:—

When that hero that leader of a car-division *viz.*, Subhadra's son had been slain in battle, leaving their cars and doffing their coats of mail and throwing aside their bows, all the Pandavas,

2. Sat surrounding king Yudhisthira. They were then brooding upon their grief with their hearts occupied with the thought of the deceased son of Subhadra.

3. Then upon the death of his brother's son, the heroic and mighty car-warrior Abhimanyu, King Yudhisthira began to lament totally unmanned by grief.

Yudhisthira said:—

4. Desirous of doing an act agreeable to me, he (Abhimanyu) penetrated the array of Droma with the least difficulty,

like a lion penetrating into the midst of a herd of kine.

5. Meeting with him in battle, fierce bowmen, endowed with heroism, accomplished in the use of weapons, and incapable of being easily defeated in battle, were compelled to turn back.

6. Our implacable enemy Dussasana having encountered him in battle, was quickly compelled by his shafts to retreat, being nearly deprived of his senses.

7. Having crossed the ocean-like host of Drona's troops difficult of being defeated, that nephew of Krishna was despatched to Death's mansion, upon encountering the son of Dussasana.

8. Oh, now that Abhimanyu is slain, how shall I look upon Kunti's son Arjuna or upon the auspicious Subhadra bereft of her that dear-loved son!

9. What meaningless, disjointed and incoherent words shall we have to say to-day to both Hrishikesha and Dhananjaya!

10. It is myself, desirous of my own good and intent on victory, that have done this injury to Subhadra, Arjuna and Keshava!

11. A covetous man never finds his own short-comings; and it is from folly, that covetousness proceeds. Desirous of collecting the honey, I could not see that such a fall threatened me.

12. He who was a mere boy, and who should have been indulged with good food, conveyance, beds and ornaments, alas, even such a boy was placed by us in the thick of battle!

13. Like a steed of spirited mettle that sacrifices itself rather than obey the reins, how could that boy of tender years, unskilled in the modes of warfare reap good in such a perilous situation?

14. Alas, after him, to-day we also shall lay ourselves down on the field of battle, being consumed by the glances of grief cast by Vibhatsu inflamed with rage.

15. Arjuna is free from covetousness, intelligent, bashful, forbearing, handsome, powerful, endowed with well-developed limbs, respectful to the elders, heroic, amiable, and devoted to truth;

16. The feats of that one of fierce deeds even the gods applaud; that one of puissant energy slew the Nivatakavachas and also the Kalakeyas;

17. By him were the opponents of the great Indra, the dwellers of the golden cities, *viz.* the Poulamas slain with their followers, within the twinkling of an eye;

18. That lord gives assurance of safety to those who seek to be protected from their enemies. Alas, to-day, we have not been competent through fear, to save the son even of that one!

19. Surely a great fear has overtaken the mighty host of the son of Dhritarastra. Filled with rage at the slaughter of his son, the son of Pritha (Arjuna) without doubt extirpate the Kouravas.

20. It is also evident that the mean-minded Duryodhana, having mean counsellors, that destroyer of his own partisans, seeing the destruction of his troops and overtaken by grief, shall give up his life.

21. Beholding this son of Indra's son endowed with unequalled energy and proweess fallen on the field of battle, neither victory, nor kingdom, nor immortality, nor equality of rank with the celestials, does afford me the least joy."

Thus ends the fifty-first chapter, the lamentations of Yudhisthira, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LII.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Thus when the son of Kunti, king Yudhisthira, was indulging in lamentations, there came to him the mighty sage Krishna Dwaipayana.

2. Then having duly worshipped him, Yudhisthira resumed his seat; and afflicted with grief at the death of his brother's son, he then thus addressed the *Rishi*.

Yudhisthira said:—

3. The son of Subhadra has been slain in battle when fighting with many, by several fierce bowmen of vicious tendencies, who, mighty car-warriors as they were, surrounded him on all sides.

4. That slayer of hostile heroes that son of Subhadra, was a mere child in years and in understanding. And he fought in battle against overwhelming numbers.

5. During the course of the fight I said to him "Open a passage for us." Then he penetrated into the hostile array, and then we could not follow him, prevented by the ruler of the Sindhus.

6. Those who live by fighting should surely desire equal combats. But this battle that the enemy fought with Abhimanyu was an extremely unfair one.

10. Behold the mobile and immobile universe reduced to ashes. Be propitiated, O almighty God! give not way to wrath. Even this boon do I beg.

11. All created things, O Divine Being, that belong to you, are being consumed; therefore withdraw your energy, let it be quenched in your ownself.

12. Look at the creatures of your own creation, filled with a desire for doing good to them all. Do that by which all these beings endued with life, may continue to live.

13. Let not these beings with their prowess of propagation weakened, be exterminated. O Creator of the world, you have employed me to be their protector.

14. O Lord of the universe, let not this mobile and immobile universe be destroyed. You are inclined to show mercy and it is for this reason that I now speak thus.

Narada said:—

15. Hearing these words (of Mahadeva) the Divine Brahma, desirous of accomplishing the good of the created beings, withdrew in his own inner self his anger that had been excited.

16. Quenching that fire, the illustrious benefactor of the universe, the Supreme Lord, declared the duties of Production and Emancipation.

17. When that high-souled god had thus extinguished that fire of his wrath, there came out from the various outlets of his sense-organs, a female figure.

18. She was dark and red and tawny and her tongue, countenance and eyes were red, and she was adorned with two shining ear-rings and various other brilliant ornaments.

19. Coming out of his body, she betook to the southern quarter, and she smilingly cast glances at those two lords of the universe.

20. Then Brahma, that controller of the creation and destruction of the world, called her by the name of Death. And, O ruler of men, he said to her:—"Slay these beings of my creation.

21. You are the offspring of the wrath I harboured for the destruction of the universe. Therefore kill you all these creations including the learned and the idiot,

22. At my own behest. Thus you shall attain your own good." Thus spoken to by him, that lady of lotus-like eyes, called "Death,"

23. Meditated for a long time, and then began to wail aloud helplessly in plaintive voice. Then the grandsire with two hands caught the tears that flowed from her eyes, for the welfare of all creatures, and entreated her in the following words.

Thus ends the fifty-third chapter, the story of the origin of Death in the Abhimanyu-badha of the Drona Parva.

CHAPTER LIV.

(ABHIMANYU-BADHA PARVA.)

Continued.

Narada said —

1. Then that helpless lady restraining her grief within herself, thus addressed the lord of the people, with folded palms and bending like a creeper with humility.

Death said:—

2. O most eloquent of all speakers, how shall I, created a female by you, do such heartless and mischievous deeds, knowing them at the same time to be so?

3. I fear sin greatly; O illustrious lord, be propitious on me. Sons, friends, brothers, fathers and husbands are always dear to creatures.

4. If they are destroyed by my hands, they that will incur the loss, shall endeavour to avenge themselves on me. It is them that I fear. The drops of tears that will fall from the eyes of grief-stricken and bewailing persons,

5. Fill me with terror. Thus affrighted, O illustrious Lord, I seek thy protection. O foremost of the celestials, O Divine Being, I will not go to Yama's abode.

6. O you that bestow boons, I do propitiate you, by bending my head low, and by folding my hands, O Grandsire of the worlds, I desire the fulfilment of even this wish of mine at your hands.

7. O Lord of the creation, I desire to carry on ascetic austerities through your grace. O great Lord, O divine being, accord me this boon.

8. Permitted by you, I shall go to the excellent hermitage of Dhenuka, and there shall I practice ascetic austerities of the most severe sort, being engaged in worshipping yourself.

9. O Lord of the celestials, I shall not be able to destroy the dear lives of living creatures, when they will weep in grief. Save me from unrighteousness.

Brahma said:—

10. You have been created, O Death, for causing the destruction of creatures; go,

destroy all the creatures; entertain no scruples whatsoever.

11. This must have happened and nothing could have prevented it. Carry out my command; none in the world will find any fault with you.

Narada said :—

12. Thus spoken to, the lady became pleased, and she stood with her face turned towards the illustrious god. And out of desire for doing good to the creatures, she did not set her heart upon the destruction of creature.

13. Then that Divinity, the Lord of the lords of creatures also remained silent for a while; and the grandsire soon became satisfied with his ownself.

14. Then turning his eyes upon the creatures he smiled. Then the creatures lived cheerfully as before, undisturbed by premature death.

15. When that invincible and illustrious divinity had cast his wrath off, that lady also went away from the presence of that intelligent being.

16. Then without having promised the destruction of creatures, she went away, O king; and then Death hastily came to Dhenuka.

17. There she practised a vow excellent and greatly severe. There she stood on one leg for sixteen times ten billions of years,

18. And five times ten billions also, through compassion for living creatures and through desire for doing them good, all the time withholding her senses from their dear objects.

19. Once more, O monarch, she stood there on one leg for twenty one times ten billions of years.

20. Then she roved for ten times ten thousand billions of years with the animals. Then once again repairing to the holy river *Nanda* that was full of cool and translucent water,

21. She passed in those waters eight thousand years. Practising austere penances on the banks of the Nanda, she purged herself of all her sins.

22. Then observant of her vows, she first visited the sacred *Kousiki*; living upon air and water only, she practised penances there.

23. Going then to *Panchaganga* and afterwards to *Vetasa*, that already-purified lady, pulled her own body down by performing various kinds of asceticism.

24. Repairing next to the Ganga and thence to the great Maru, she remained inert like a block of stone, devoting herself in the practice of Pranayama (suspension of breaths).

25. From that place repairing to the crest of the Himavat Mountain, where, in the days of yore, the gods had performed their sacred sacrifices, that excellent and auspicious damsel stood on her tip toe for a billion of years.

26. Thence going to Puskara and Gokarna and Naimisha and Malaya, she pulled her health down by the practice of penances after her own choice.

27. Without worshipping any other god and with firm devotion to the Grandsire, she lived and propitiated him in every way and everywhere.

28. Thereafter the undeteriorating Creator of the universe, thus propitiated, spoke to her with a softened and joyful heart thus :—

29. "O Death, what for are you undergoing all these severe ascetic penances?" Thereat Death once more addressed the illustrious divinity, the Grandsire, saying :—

30. "O God, I shall not be able to destroy the living creatures. They are all in the enjoyment of health and do not envy one another. O Lord, even this is the boon that I want at your hands, O master of all.

31. I am afraid of sin; and it is for this reason that I am engaged in the practice of ascetic austerities. O blessed Lord! vouchsafe assurances of eternal safety to me overwhelmed with terror.

32. A woman by birth, helpless and sinless, I implore your mercy, be you my refuge." Thereupon that Divinity possessed of the knowledge of the past, the present, and the future thus spoke to her again.

33. "In destroying all these creatures, O Death, you shall reap no sin. My words, O handsome damsel, can never be false.

34. Therefore, O blessed lady, destroy these four kinds of creatures. Eternal virtue shall always be yours.

35. Yama, the Regent of the worlds and the various maladies, shall help you in your work of destruction. Myself and the celestials also will bestow boons on you;

36—37. So that purged of all sins and perfectly purified, you shall attain glory." Having been thus spoken to, O mighty monarch, she, with her palms folded, thus addressed the Lord, saluting him by bending her head low.—"If, O lord, such be

the state of things, and if it cannot do without me,

38. Then I place your behest upon my own head. However hear what I have to say. Let covetousness, anger, animosity malice, dissensions and folly and shamelessness and other stern passions tear to pieces the frames of corporeal beings."

Brahma said :—

39. It shall be as you desire, O Death, Do you begin to destroy the creatures. No sin will hang on you ; I shall not seek to injure you, O blessed damsel.

40. These tears of yours which I hold in my hands, even they will become maladies, starting into existence from the creatures themselves. They will destroy men whose life-time has been exhausted. No sin will hang on you. Do not be frightened.

41—42. Verily sin shall not be yours. You shall be the righteousness of living creatures ; and the presiding deity of that righteousness. Devoted to virtue and observant of your duties, you shall control all creatures. Therefore destroy always the lives of these corporeal creatures. Renouncing both desire and anger, snatch out the lives of all living creatures. In this way you shall secure eternal merit. Sin will destroy those who are vicious in their conduct of life.

43. Carrying out my command, purify yourself. The task of plunging those who are wicked, in their own sins, will be left to you. Therefore renounce desire and anger and begin destroying those creatures possessed of life."

Narada said :—

44. Thereafter that lady, seeing that she was persistently called by the name of Death, became afraid of acting otherwise. And in fear of Brahma's malediction, she said :—'Yea.' Unable to set at naught the behests of Brahma, she began, renouncing wrath and desire, to deprive living creatures of their lives, when their last days came.

45. Death is the lot of all living creatures. Maladies originate out of living creatures. Maladies are the abonormal conditions of living beings, and they are pained by them. Disease and death fall to the share of all creatures. Therefore do you not indulge in fruitless grief.

46. Upon the death of living creatures, their senses go with them ; and achieving their respective functions (in the other world, they come back with their possessors, (when they are born anew). Thus all creatures including the gods going thither, have to act like mortals, O best of all kings.

47. The wind that is tremendous, of dreadful roars and great strength, omnipresent and endowed with energy infinite, even that wind will tear open the bodies of living creatures. It will, in this action, put forth no active energy, nor will it suspend its workings.

48. Even all the gods are qualified with the adjective mortal. Therefore, O foremost of kings, do not bewail your son. Your son having ascended to heaven, is enjoying perpetual happiness, in those delightful regions allotted to the heroes.

49. Renouncing all grief, he has obtained the fellowship of the virtuous. Death has been ordained for all corporeal beings by the Creator himself. So when their days are numbered, they suffer destruction. The death of creatures is brought about by their ownselves.

50. Creatures destroy themselves. Death does not destroy any one, armed though she is with the mortal dart. Therefore the wise, knowing death to be unavoidable being ordained by Brahma, never lament for those that are dead. Now knowing that death is ordained by the highest divinity, renounce, without delay, your sorrow for your son."

Vyasa said :—

51. Having heard these words of grave signification uttered by Narada, king Akampana, addressing his friend Narada said.

52. "O illustrious one, O foremost of the Rishis, I am gratified and my sorrow has left me. Hearing this story from you, I am contented and I salute you."

53. Thus spoken to by that monarch, Narada, that excellent of all the foremost sages, that celestial sage of immeasurable soul, speedily went back to the Nandana forest.

54. The frequent audition as well as the recital of this piece of history is held to be purifying, fame-giving, leading to paradise, life-giving and fraught with all blessings.

55. Having heard this instructive story, renounce your sorrow, O king Yudhisthira, you know the duties of a Kshatriya and the region they attain to after death.

56. The mighty car-warrior Abhimanyu endued with great energy has ascended to heaven, having slain his enemies in battle, before the presence of all bowmen.

57. That mighty car-warrior, that fierce bowman, has been slain, when fighting, with swords, lances, maces and bows.

58. He is the sinless son of the moon and is now dissolved in the lunar essence. Therefore, O son of Pandu, mustering all your courage, yourself accompanied by your brothers, speedily march out for battle inflamed with wrath and without allowing your senses to become stupefied.

Thus ends the fifty-fourth chapter, the colloquy between Death and the Lord of Creation, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LV.

(ABHIMANYU-BADHA PARVA)— *Continued.*

Sanjaya said:—

1. Having heard of the origin of Death and her strange deeds, the very virtuous king Yudhisthira, once more humbly addressing Vyasa said these words :—

Yudhisthira said:—

2. In many blessed countries there were many many monarchs, of virtuous deeds and of prowess equal to that of Sakra (Indra) himself. O Brahman, they were royal sages, sinless, and lovers of truthful speech.

3. Once again, do you address me in words of grave signification, and comfort me with the story of the feats of those royal sages of ancient days.

4. What was the amount of the sacrificial gifts made by them? Who were those royal sages of high soul and virtuous practices that made them? Tell me all this, O almighty *Rishi*!

Vyasa said:—

5. There lived in days gone by, a king known by the name of Srinjaya. He had a son who was named Swaitya; the sages Parvata and Narada were his friends.

6. Once on a time desirous of an interview with him, the *Rishis* entered his palace. Being duly adored by him, they continued to live there happily.

7. One day when Srinjaya was seated with the sages at his ease, his very beautiful daughter of pure smiles came to him.

8. Then saluted by that daughter of his, he greeted her with benedictions after her own desire, when she was standing beside him.

9. Beholding that girl, Parvata smilingly said these words to Srinjaya:—"Whose daughter is this girl of restless glances and auspicious marks?

10. Is she the effulgence of the solar orb or the blazing flame of Fire? Or is she *Sri*, or *Hari*, or *Kirti* or *Dhriti*, or *Pushti*, or *Siddhi* or the splendour of the moon?"

11. Thereupon king Srinjaya replied to the celestial sage who spoke those words, thus:—"O Almighty *Rishis*, this damsel is my daughter and she solicits my blessings."

12. Thereafter Narada addressed the king saying:—"O monarch, if you desire to secure great good, give me this your daughter in marriage."

13. Filled with delight (at the *Rishi's* proposal) Srinjaya said to Narada:—"I shall give her in marriage to you." Thereat the other sage Parvata excited with wrath, said these words to Narada.

14. "You have accepted this girl for your wife, whom before you I had chosen in my heart to be my wife; and because you have done this, you shall not, O Brahmana, go to heaven at your will."

15. Thus spoken to, Narada said to him these words in reply:—"The husband's heart, his speech, the giver's consent, the speeches of both of them, the actual gift made with the sprinkling of water,

16. The *mantras* specified for holding the bride's hands,—these have been said to be the indications by which one becomes known as the husband of a damsel. But these ceremonials are not sufficient, the essential one being the walk for seven paces after the marriage.

17. Without any provocation whatever, you have pronounced a curse on me. Therefore you also shall not go to heaven save in my company."

18—20. Thus having cursed each other those two sages continued to live there. Meanwhile Srinjaya, desirous of obtaining a son, and purifying himself, began to gratify the Vipras to the best of his resources, with drinks, garments and foods. After a while, those Brahmanas devoted to the study of the Vedas, and acquainted with the contents of the scriptures and their various auxiliaries, being gratified with the king, who desired to have a son, came in a body to Narada, and said to him;—"Give this king a son of the sort he desires."

21. Thus spoken to by the regenerate sages, Narada said 'Let it be so'; and then he addressed Srinjaya saying:—'O royal sage, the Brahmanas have been gratified with you and they desire to bestow a son on you.

22. Good betide you. Ask for the boon about the kind of the son you wish to have.' Thus addressed, the king with folded palms, solicited the boon of getting a son endued with all qualities;

23. Famous, possessed of glory, highly energetic and subduer of all foes, whose urine, excreta, secretions and perspiration would be gold."

24. The king then obtained a son in due time who came to be called Suvarnasthivi on earth, and through the virtue of that boon the child began to increase the wealth of his father beyond all limit.

25. King Srinjaya then caused all objects of his desire to be made of gold; and his houses and walls and fortresses and the residencies of the Brahmanas,

26. His beds, conveyances, plates and all kinds of cups, saucers, &c., and the mansion he possessed, and all implements and utensils, domestic and otherwise,

27. Were caused to be made of gold. In the course of time his treasure went on increasing. Then certain robbers hearing of the prince and seeing him to be such,

28. Banded together and endeavoured to do mischief to the king. Some of them said, "We shall seize the son of the king.

29. He is the mine of gold of his father. Let us therefore try to seize him." Thereafter those robbers, led by covetousness, entered the king's palace;

30. And forcibly took away the young prince Suvarnasthivi; seizing him, and carrying him to the woods, those idiots not knowing what to do with him,

31. Out of avarice slew him and cut him to pieces. But they found not any gold inside his frame. When that child was deprived of his life, all the gold consequent on the sages' boon, disappeared.

32. The robbers then, ignorant and idiotic as they were, slew one another; for having slain that wonderful prince, they also met with their destruction.

33. These robbers of wicked deed were plunged to an awful and unimaginable hell. Then beholding his son obtained through a boon slain, that one of great asceticism, *viz.*,

34. King Srinjaya began to lament plaintively being afflicted with terrible grief. Hearing the king afflicted with grief caused by his son's death thus lament,

35. The celestial Rishi Narada revealed himself before the king. And he spoke these words to the bewailing and woe-stricken and senseless

36. King Srinjaya. O Yudhisthira listed now to those words.

Narada said :—

You shall have to die, O Srinjaya, with many of your desires unfulfilled;

37. Although we the reciters of the sacred Veda live under your roof. O Srinjaya, we had to hear of the death of even Avikshita's son Marutta.

38—40. Piqued with Vrihaspati, he had compelled even Samvarta himself to be a office-bearer in one of his great sacrifices. To that royal sage, the illustrious divinity (Mahadeva) had given wealth in the shape of a golden plateau of Himavat. Therewith Marutta had accomplished numerous sacrifices. After the accomplishment of his sacrifices, various tribes of celestials, the creators of the world, accompanied by Indra and headed by Vrihaspati, used to come to him. All the carpets and furnitures of his sacrificial compound were made of gold.

41—43. At his sacrifices the twice-born sects desirous of food all ate as it pleased them—food that was purified and suited to their tastes. At all his sacrifices, milk and curds and clarified butter and honey and other kinds of drinks and edibles, all of the finest sort, and garments and ornaments precious and desirable, used to be given to Brahmanas thoroughly acquainted with the scriptures. The very gods became the distributors of food in Marutta's palace.

44—47. The *Viswadevas* were the courtiers of that royal sage, the son of Avikshita. By him were propitiated the dwellers of heaven with oblations of clarified butter; gratified therewith, the gods, in their turn, increased that sovereign's wealth of corn by profuse showers of rain. He always contributed to the pleasure of the Rishis, the ancestral manes, and the celestials, and thereby made them propitious, as also by practising Brahmacharyya, by the study of the Vedas, by observance of obsequial rites and by offering all kinds of gifts. His beds and carpets and conveyances and his vast treasures of gold difficult to be given away, in reality, all that vast amount of wealth of his, were voluntarily distributed among the Brahmanas. Indra himself wished him well. His subjects were made happy by him.

48. Performing all acts through piety, he finally attained to the eternal regions of bliss acquired by his religious merit. With his children, counsellors wives, descendants, relatives,

49—50. King Marutta, in the days of his youth, ruled his dominions for a thousand years. When even such a monarch,

O Srinjaya, superior to you in respect of the four cardinal virtues, and who, superior to you, was much more superior to your son, had to suffer death, do not lament for your son, saying 'O Swaitya,' who performed no sacrifice and made no sacrificial presents.

Thus ends the fifty-fifth chapter, the story of Swaitya, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LVI.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Narada said :—

1. O Srinjaya, we heard also of the death of king Suhotra, who was the foremost of all heroes, invincible and interviewted by the gods themselves.

2. Having obtained his kingdom by virtue, he used to question his Rittijwas, family priests, and Brahmanas about his welfare and then used to live up to their instructions.

3. Knowing virtue to be identified with the protection of his subjects, acts of charity and performance of sacrifices and the subjugation of foes, Suhotra desired the increase of his wealth.

4. He worshipped the gods according to the ordinances of the holy texts, and conquered his foes by means of his arrows. He pleased all creatures with his own excellent acquirements.

5. During his time of rule, the Earth was freed from the depridation of Mlechchas and the forest-thieves, and the Parjannya showered gold throughout the whole year.

6—7. In those days of his. the rivers ran liquid gold, and were open to the use of everybody. Parjannya then poured on his kingdom large numbers of golden alligators, crabs and fishes of various classes, and many other objects of desire; the artificial lakes of his dominions were full two miles long.

8. Then king Suhotra beholding thousands of dwarfs, hunch-backs, alligators and sharks and tortoises, all made of gold, was greatly amazed.

9. That royal sage, having performed a sacrifice in Kurujangala, gave away that unlimited quantity of gold to the Brahmanas, even before the accomplishment of that sacrifice.

10. Having celebrated a thousand horse-sacrifices, a hundred *Rajasuya* sacrifices, and, numerous other *Kshatriya* sacrifices, in all of which he gave away vast wealth as sacrificial presents,

11. And also having accomplished numerous daily rites from specific wishes, that king ultimately attained to a very desirable end. O Srinjaya, when even such a king suffered death, who was superior to you in all the four virtues,

12. And so was superior to your son,—you should not lament for your son saying 'O Swaitya' who performed no sacrifice and gave away no sacrificial presents.

Thus ends the fifty-sixth chapter, the story of Suhotra, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LVII.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Narada said :—

1. O Srinjaya, we also heard of the death of the heroic king Pourava, who gave away a thousand times thousand horses that were all white in colour.

2. At the celebration of the horse-sacrifice by him, the number of Brahmanas learned in the Siksha and Aksharas that then presented themselves from different countries, was indeed countless.

3. These Brahmanas, purified by the Vedas, by learning, by the observance of vows, all of benevolent dispositions and of amiable features, received from the monarch gifts of such things as garments, horses, precious beeds, carpets and conveyances.

4. They were always entertained by actors, dancers, ministrels perfectly accomplished and well-acquainted with their respective arts, and engaged in sports and always striving for pleasing the former.

5. At each of his sacrifices, in due time, he used to give away as *Dakshina*, ten thousand elephants of golden effulgence, with their temporal juice trickling down,

6. And also golden chariots decked with standards and flags. He also used to give away as *Dakshina* a thousand times thousand damsels, all adroned with golden ornaments,

7. And chariots, elephants and horses for mounting, and mansions and fields and hundreds of cows, and thousands of high-souled cattle-tenders all decked with chains of gold. People conversant with the history of the past ages sing this song, *viz.*,

9. That in that sacrifice king Pourava gave away as gifts kine with calves, having horns of gold, hoofs of silver and udders of brass, as also numerous male and female slaves, asses, camels, and sheep.

10. He also gave away as presents, diverse kinds of gems, and numerous piles of food and edibles, even before the accomplishment of his sacrifices.

11. That monarch of the Angas, ever devoted to the performance of sacrifice, celebrated many auspicious sacrifices suited to his order, one after another, according to their respective efficacy; and these sacrifices yielded all his objects of desire.

12. O Srinjaya, when even such a king suffered destruction, who was superior to you in all his four cardinal virtues and so who was far superior to your son, you should not lament for your son saying, *Oh Swaitya* and should not grieve for his having performed no sacrifices and made no sacrificial presents.

Thus ends the fifty-seventh chapter, the story of king Pourava, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LVIII.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Narada Said:—

1. We heard, O Srinjaya, that even Sini, the son of Usinara, had to suffer death, who had put, as it were, a leathern band round the entire earth.

2. He made the earth with her mountain and the islands and seas and forests resound with the clatter of his car-wheels. That subduer of foes, *viz.*, Sini himself, every day used to slay the foremost of his opponents.

3. He celebrated various sacrifices attended with profuse sacrificial presents; that highly puissant and intelligent monarch acquired enormous quantity of wealth.

4. In battle he came to be recognised as the head of all the Kshatriyas. Having brought the entire earth under his control, he performed many Horse-sacrifices,

5. Productive of great merit without any the least obstruction, giving away as sacrificial presents thousands and millions of golden *nikshas*, numerous elephants, steeds, and other kinds of animals, large quantities of grain and countless deer, cows and sheep.

6—9. And Sini also offered as a gift to the Brahmanas this earth consisting of various different kinds of soil. Indeed Usinara's son Sini gave away as presents as many kine as is the number of rain drops showered on the earth, or the number of stars in the firmament or the number of sand grains on the bed of the river Ganga, or the number of stones that compose the mount Meru, or the number of gems or aquatic animals in the ocean. The Lord of creation has not come across or will not come across, in the past, the present or the future, another king competent to bear the burden that king Sini bore on his shoulders. The sacrifices celebrated by king Sini were numerous and attended with all sorts of rites.

10. In his sacrifices, the stakes, the carpets, the horses, the walls and the arches were all made of gold. Edibles and drink suited to the taste and perfectly pure, were used to be supplied in abundance; and the Brahmanas that came there were countless.

11. Viands and edibles of every discription were used to be distributed with agreeable words,(such as 'take, accept'&c.). There milk and curds used to be collected in lakes of large dimensions. In his sacrificial compound, flowed rivers of drink and stood hills of white edibles.

12. "Drink" "bathe" 'eat' and 'do as you like", these were the words that used to be heard there. Pleased with his deeds of piety, Rudra bestowed a boon on him, saying:—

13. "As you give away numerous presents, let your wealth, your devotion, your renown, your meritorious deeds, the love that people cherish for you and the paradise that you shall attain to, let all these of yours, be inexhaustible."

14. Having obtained even such a desirable boon, in due time, Sini had to go to heaven. O Srinjaya, even when such a king had to suffer death who was superior to you in respect of the four virtues,

15. And consequently who was far more superior to your son, you should not lament for your son saying—O Swaitya—who performed no sacrifice and made no gifts.

Thus ends the fifty-eighth chapter, the story of king Sini, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LIX.

(ABHIMANYU BADHA PARVA)—*Continued.*

Narada said:—

1. O Srinjaya, we heard that even Rama that son of Dasaratha, had to suffer death. His subjects were as much delighted with him as a father is pleased with the sons of his own loins.

2. In that one endowed with immeasurable energy, innumerable virtues resided. At the command of his father that undeteriorating one, for fourteen long years,

3. Lived in the woods with his wife and his younger brother Lakshmana. While in the forest of Janasthana, that foremost of men slew Rakshasas,

4. Fourteen thousand in number, for the protection of the ascetics. When he was living there, the Rakshasa, by name Ravana,

5. Stole away his wife, the princess of Videha, having deceived both himself and his follower Lakshmana. That son of Poulasta invincible by his enemies who had injured him, Rama

6. Slew in battle, being excited with rage, like the three-eyed Mahadeva slaying the demon Andhaka; that one (Ravana) incapable of being slain by the celestials and the Asuras, that thorn in the sides of the Gods and Brahmanas,

7. Namely that descendant of Poulasta, the mighty-armed Rama slew in battle, with all his followers. In consequence of his showing mercy towards his subjects he used to be honoured by the celestials themselves.

8. That one (Rama), served even by the Gods and the sages, filled the earth with his fame. Having acquired immeasurable kingdoms, he used to treat his subjects with kindness.

9. Cherishing his subjects virtuously, that lord without any hindrance, accomplished one hundred of that mighty sacrifice *Aswamedha* together with the sacrifice called *Jaruthya*.

10. He created great joy in Indra by pouring libations of clarified butter on the fire. And, O king, he celebrated many other kinds of sacrifice, all productive of great religious merit.

11. Rama conquered hunger and thirst and he was beyond the influence of maladies that trouble the corporeal creation. He was always attended with all kinds of virtues, and burnt in his own energy.

12. Indeed Rama, the son of Dasaratha surpassed in beauty all other created beings. The *Rishis*, the celestials, and the mortals all together

13. Lived on the face of the earth, when Rama ruled over the kingdom. Then the lives of animate beings never terminated untimely.

14. When Rama ruled his dominions, the vital breaths known as *Prana*, and *Apana*, and *Samana* and others, all duly performed their functions. All splendour appeared to increase and evil portents were never seen.

15. All his subjects then enjoyed length of days; men then were not taken away in the prime of their life. The denizens of heaven, highly satisfied, used to obtain, according to the (ordinances of the) four Vedas,

16. Libations of clarified butter and other offerings of edibles presented by men. His dominions were not infested with gnats and flies, and they were free from snakes and other reptiles,

17. Living creatures died not being drowned and prematurely; fire did not consume anything then. Then there were none, of vicious propensities, and covetous and ignorant.

18. His subjects, belonging to all the four castes, were engaged in the performance of righteous and desirable deeds. The Rakshasas then, used to hinder the adoration of the Pitris in Janasthana.

19. The Lord Rama slaying them, caused the offerings and the adoration to be once more made to the ancestral manes, and the gods. Men then became fathers of thousand sons and their duration of life covered a thousand years.

20. Then seniors in age had never the misfortunes of performing the obsequies of their juniors. Youthful, of a dark blue complexion, of red eyes, possessing the tread of an infuriate elephant,

21—22. Having arms hanging down to the knees and of well-shape, of shoulders resembling those of the lion, and of great might, that delighter of the hearts of beings; namely Rama, ruled his kingdom for eleven thousand years. His subjects were then always occupied in talking about him.

23. While Rama ruled his kingdom, the world became most charming and captivating. At last, taking his subjects belonging to all the four orders with him, Rama ascended to heaven,

24. Having perpetuated his own line in eight separate dynasties of kings. When,

O Srinjaya, even such a king died who was superior to you in respect of the four cardinal virtues,

25. Consequently, who was far more superior to your son, you should not lament for your son saying "O Swaitya" who performed no sacrifice and made no sacrificial presents.

Thus ends the fifty-ninth chapter, the story of Rama, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LX.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Narada said :—

1. O Srinjaya, we also heard that king Bhagiratha, fell a prey to death, Bhagiratha who caused the banks of Ganga—called Bhagirathi after him—to be covered with flights of golden steps.

2. He gave away to Brahmanas, kings and princes, a thousand times thousand damsels, all adorned with ornaments of gold,

3. All those damsels were mounted on chariots; and to all the chariots were harnessed four steeds; and again every chariot was attended with a hundred elephants all decked with chains of gold.

4. A thousand horses followed each king and after each horse, came a hundred cows and after the cows came sheep and deer, countless in number.

5. Bhagiratha gave away enormous gifts at his sacrifices in consequence of which, large used to be the concourse of people at them. Afflicted with the heavy burden of men, Ganga saying 'protect me', sat down upon his lap.

6. And because in the days of yore Ganga sat on his lap, she, like Urvasi, came to be regarded as his daughter and was named after him. Then having become the kings daughter, she became his son (i. e. she procured, like a son, the salvation of his ancestors).

7. Gandharvas of melodious voice and solar effulgence, greatly pleased, sang this song in the hearing of the anscertral manes, the celestials and the human beings.

8. Thus, O Srinjaya, that Goddess namely the ocean-going Ganga, chose the Lord Bhagiratha that descendant of Ikshaku, that performer of sacrefices with profuse gifts, to be her father,

9. His sacrifices were always honoured by the presence of the celestials with Indra at their head. Removing all obstructions, the Gods used to appropriate their respective shares, and to facilitate those sacrifices in every way.

10. That self-controlled king Bhagiratha highly pleased used to give to the Brahmanas all their objects of desire, and all things that any one of the Brahmanas used to set his heart upon.

11. He had nothing that he would have hesitated to give to the Brahmanas. Every one obtained from him everything he wanted; that king also, through the grace of the Brahmanas, ascended to regions of Brahma.

12. For the self-same object for which the sages living on the rays of the sun, used to dance attendance upon the Sun, for that very object they used to wait upon the Lord Bhagiratha, that ornament of the three worlds.

13. When, O Srinjaya, even such a king had to suffer death, who was superior to you in respect of the four cardinal virtues and consequently far superior to your son you should not lament for your son saying, —'Oh Swaitya'—who did not perform any sacrifice or make any sacrificial gift.

Thus ends the sixtieth chapter, the story of Bhagiratha, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LXI.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Narada Said :—

1—3. We also heard, O Srinjaya, that Dilipa the son of Ilvala had to suffer death. In the celebration of his hundred sacrifices were present countless number of the twice-born ones acquainted with the knowledge of the reality about things, devoted to the performance of sacrifices and blessed with sons and grandsons. That king of the earth, celebrating various sacrifices, offered this earth replete with treasures, to the Brahmanas as a gift. At all the sacrifices of king Dilipa, the roads used to be constructed of gold.

4. Regarding him equal to *Dharma* himself, the very Gods with Indra at their head, used to come to him. The upper and lower rings in his sacrificial stakes were made of gold.

5. Partaking of his *Raga-Khandavas*, many people at his sacrifices used to lie down on the high-ways. The following thing seemed exceedingly wonderful and never occurred to any other king, *viz.*,

6—7. That when Dilipa fought on waters, his car-wheels never sank below the surface. Those who saw king Dilipa, that steady bowmen, always truthful and giving away profuse gifts at his sacrifices, succeeded in attaining paradise. In the mansion of Dilipa otherwise called Khattwanga, the following five sorts of sounds were always to be heard; namely,

8. The sound of the recital of the Vedas, the twang of the bow, and the sound produced by utterance of the words, *Drink*, *Enjoy*, and *Eat*. When even such a king, O Srinjaya, died, who was superior to you in respect of the four cardinal virtues,

9. And consequently far superior to your son, you should not lament for your son saying—'O Swaitya'—who did perform no sacrifice and make no sacrificial presents.

Thus ends the sixty-first chapter, the story of king Dilipa, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LXII.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Narada said:—

1. O Srinjaya, we also heard that Yuvanaswa's son, king Mandhata, who vanquished the celestials, the Asuras, and the gods and the worlds, had to undergo death.

2. The twin Aswins, (the celestial physicians) drew him out of his fathers womb. Once on a time when out hunting, king Yuvanaswa became thirsty and his steed became exhausted.

3. Seeing at a distance, a curl of smoke, the monarch (guided by it) reached a sacrificial compound, and he drank the sacrificial butter that lay scattered there. (Thereupon the monarch conceived). Then seeing the king quick with child,

4. The two foremost of celestial physicians, the twin Aswins drew out the child from the kings womb. Then beholding the new-born babe of divine radiance lie on the lap of his father,

5. The gods spoke to one another saying:—'Whom shall this child suck.' Then Vasava said—'Let this child suck, my finger first.'

6. Thereupon from the fingers of Indra nectareous milk flowed out. Because Indra had, out of compassion for the child, said 'Let him suck me,'

7—8. Therefore the celestials designated him as Mandhatri. Then streams of milk and clarified butter flowed into the mouth of Yuvanaswa's son from the finger of the high-souled Indra. He then drank the nectar flowing from Indra's hand and thus went on growing.

9. In twelve days he became twelve cubits in stature and was also endued with great prowess. And he conquered this extensive Earth in the course of a single day.

10. Of rightous soul, endued with great intelligence and heroic and devoted to truth and of controlled passions, Mandhatri conquered, through the force of his bow, Janamenjaya, Sudhanwa, Jaya, Suna, Vrihadratha, Asita and king Nigra. The hill where the sun rises, and the hill where it sets,

12. All the land lying between these two hills, is called the dominion of the king Mandhatri, the son of Yuvanaswa. Having accomplished a hundred horse-sacrifices and a hundred Rajasuya sacrifices also,

13 He gave away to the Brahmanas, O ruler of men, some *Rohita* fish made of gold that were ten Yojanas in length and one Yojana in breadth.

14. Piles of delicate and tasteful foods and edibles, after the Brahmanas had been entertained, were partaken of by other people, and greatly enhanced their joy.

15. Enormous quantities of food, viands edibles and drinks and potion and piles of cooked rice were there and shone beautiful. Many rivers, having lakes of clarified butter, with various kinds of soup for their mud, curds for their froth, and honey for their water, looking charming and flowing in currents of milk and honey, wended round the mountains of solid edibles. Gods, Asuras, men, Jakshas, Gandharvas, snakes, birds,

17. And many Vipras, learned in the Vedas and their auxuliaries, came at his sacrifices. Among the Brahmanas and the sages who came there, there was none who was not learned.

18. King Mandhatri having given away as gift the earth bounded by the ocean and replete with all sorts of wealth, to the Brahmanas, at last set like the sun itself.

19. Then having filled the quarters with his fame, he repaired to the regions of righteous. Even when such a king, O Srinjaya,

died, who was superior to you in all the four cardinal qualities,

20. And consequently much more superior to your son—you should not lament for your son saying—'Oh Swaitya'—who performed no sacrifice and made no sacrificial gifts.

Thus ends the sixty-second chapter, the story of Mandhatri, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LXIII.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Narada said:—

1. O Srinjaya, we heard also that Yayati, the son of Nahusa, was carried away by Death. Having celebrated a hundred Rajasuya sacrifices, a hundred Horse-sacrifices,

2. A thousand *Pundarikas*, a hundred *Vajapeya* sacrifices, a thousand *Atiratra* sacrifices, numerous *Chaturmasya* sacrifices,

3—4. Many *Agnistomas* and diverse other kind of sacrifices, all attended with the giving away of profuse *Dakshinas*, he gave unto the Brahmanas all the wealth on the face of Earth, belonging to the non-Brahmana sect, having at first taken an account of them all. He assisted the celestials when they and the Asuras stood ready for fight arraying themselves in battle order.

5. He divided the Earth in four parts and gave her away to four persons. Having celebrated diverse sacrifices, and virtuously begotten excellent progeny on his wives, *viz.*,

6. Devayani, the daughter of Usanas, and Sarmistha, that god-like Yayati roamed in the woods of the celestials,

7. At his own unrestrained pleasure, like a second Vasava (or Indra). Versed in all the Vedas, when he found that he was not satiated with the indulgence of his desires,

8. He repaired to the forest with his wives, having uttered this saying, "Whatever of paddy, wheat, gold, animals and women there are on the face of the Earth

9. Are not sufficient for even one single man. Knowing such to be the fact, one should betake to contentment." Thus having renounced all his desires, and cultivating contentment,

10. The Lord Yayati retired into the woods, having installed his son Puru on the throne. O Srinjaya, when even such a king had to suffer death, who was superior to you in respect of the four cardinal virtues,

11. And was consequently much more superior to your son, you should not lament for your son—crying—'O Swaitya'—who did not perform any sacrifice or offer any sacrificial presents.

Thus ends the sixty-third chapter, the story of Yayati, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LXIV.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Narada said:—

1. O Srinjaya, we heard that Nabhaga's son Amvarisha, who, single-handed, fought a thousand times against thousand kings, was also carried away by Death.

2. He simultaneously attacked his enemies who desired to obtain victory over him, who were accomplished in fighting with weapons and who had assaulted him with fierce yells.

3. Subduing them with his prowess and by the strength of his weapons, he cut off their umbrellas, weapons, standards and chariots, and deprived them of their lives. Thus he relieved himself of all his anxieties.

4. Then desirous of saving their lives, those defeated kings, putting off their coats of mail implored the mercy of that compassionate monarch and sought his protection saying, "We surrender ourselves."

5. Thus having brought them under his control, and having conquered this world, he celebrated a hundred desirable sacrifices, in accordance with the ordinances of the Shastras, O sinless one.

6. At those sacrifices of his, people partook of edibles possessed of all delicate qualities. Therefore most of the Brahmanas were greatly gratified and were most excellently worshipped.

7. Sweetmeats, *Purikas*, *Pupas*, *Saskulis* of excellent taste and large size, *Karambhas*, *Prithumridikas*, and various kinds of well-prepared edibles,

8. Various sorts of Supas, *Maireyas*, *Pupas*, *Ragakhandavas*, and diverse king of confectionery, well-dressed, delicate, and savoury,

9. And clarified butter, and honey, and milk and water and tasteful curds, and fruits and esculent roots—these things were there eaten by the regenerate castes.

10. And men who were addicted to drink wines, drank, in proper time, various kinds of intoxicating drinks, for the sake of the pleasures they produced and then sang and played upon their musical instruments.

11. Some perfectly toxicated sang songs, and were greatly delighted; and some reeled on the ground; some applauded the son of Nabhaga in panegyrics, and some danced in thousands.

12. In those sacrifices, Amvarisha gave as gifts the kingdoms of hundreds and thousands of kings to the ten million priests engaged in his sacrifice.

13—15. Having celebrated diverse sacrifices the king gave unto the Brahmanas as sacrificial presents numerous princes and kings whose coronal locks had been purified by the sacred bath, all furnished with golden armours, all having white umbrellas held over their heads, all mounted on golden chariots, vested in superb garments and having large retinues and all bearing their sceptres and possessing their treasuries. 'None amongst the men of olden times did, nor those to come will do,

16. What king Amvarisha, profuse in his sacrificial presents, has done.' Even thus did the mighty sages, gratified with him, applauded him.

17. O Srinjaya, when even such a king who was superior in respect of the four cardinal virtues to you and consequently to your son, had to undergo death, you should not lament for your son who performed no sacrifices and made no sacrificial gifts, saying, 'O Swaitya.'

Thus ends the sixty-fourth chapter, the story of Amvarisha, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LXV.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Narada Said:—

1. We also heard, O Srinjaya, that king Sasavindu, who was of great personal beauty and of prowess incapable of being repulsed, and who performed numerous and diverse sacrifices, had to undergo death.

2. That one of illustrious soul had a hundred thousand wives; and each of these wives was blessed with a thousand sons.

3. All those princes were endowed with prowess; all of them performed ten millions of sacrifices each. Learned in the sacred scriptures, those royal heroes accomplished many excellent sacrifices.

4 All of them, (on occasions of battle) used to don golden coats of mail; and all were excellent bowmen. All the e sons of Sasavindu accomplished the Horse-sacrifice.

5. That foremost of kings, their father gave them away to the Brahmanas as sacrificial pesents, at his own sacrifice. Each of those princes was followed by hundreds upon hundreds of car-warriors and elephants,

6. And beautiful damsels adorned with ornaments of gold. With each damsel were a hundred elephants and with each elephant a hundred chariots.

7. With each car were a hundred horses adorned with chains of gold. And with each horse a thousand cows. With each cow were fifty goats.

8. In that great Horse-sacrifice of his, he gave away unlimited wealth. And in other sacrifices also he gave away equal amount of gold &c.

9. There were piles of edibles, foods and confectionery of the height of two full miles. And when the Horse-sacrifice of the king was over, thirteen such piles remained (unused).

10. Having ruled for many years over his kingdom, where the people were well-fed, satisfied, and free from diseases, and where all kinds of evils were rooted out, king Sasavindu ascended to Heaven.

11. O Srinjaya, when even such a sovereign, who was superior in respect of the four cardinal virtues to you and consequently to your son, had to suffer death you should not lament for your son who performed no sacrifices and made no sacrificial gifts,—saying 'O Swaitya'.

Thus ends the sixty-fifth chapter, the story of Sasavindu, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LXVI.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Narada said:—

1. O Srinjaya, we also heard of the death of king Gaya, the son of Amurtarajas, who for hundred years lived only upon remnants of the libations offered on fire.

2—3. Thereat Agni offered to bestow a boon on him; and thereupon Gaya asked for this boon saying,—"I desire to acquaint myself with the contents of the Vedas, through ascetic penances, observance of Brahmacharyya rites, vows and rules, and also through the grace of my preceptors. I also desire to acquire inexhaustible wealth without trangressing the duties of the order which I belong to, and without any injury to any one else.

4. I desire also the boon, that every day I may give away devoutly my wealth to the Brahmanas. I wish also to beget sons upon females of my own order and not upon others.

5. Let devotion be the ruling feeling of my heart when I shall give away edibles; let also my mind delight in the fountain of righteousness. Let, O Agni, no difficulty overtake me when I engage myself in the performance of pious deeds."

9. "It shall be so"—saying this, the God of Fire, disappeared even there. Then Gaya realising all those boons sought, began to obtain righteous victories over all his enemies.

7. Then king Gaya celebrated for a full hundred years, various kinds of sacrifices with profuse *Dakshinas*, as also many other vows as *Chaturmasya* &c.

8. Every year, in a century, the king gave unto the Brahmanas, with due devotion, hundred thousand kine, ten thousand horses.

9. And for several successive centuries he gave to the Brahmanas hundred thousand *Nikshas* and sixty-thousand kine, at the time of his rising.

10. Under every (auspicious) conjunction of the constellations, he gave away presents specified for those occasions. Verily the monarch performed various sacrifices like another Soma or another Angirash.

11. Making the earth covered with gold and with pebbles constituted by gems, he gave her away as a present to the Brahmanas during the celebration of his great Horse-sacrifice.

12. In the sacrifices of Gaya, the stakes were made of gold; and embossed with jewels, and precious, they delighted the hearts of all.

13. Then Gaya gave to the delighted Brahmanas and other creatures, those stakes and many other precious objects of desire.

14. The various species of creatures inhabiting the oceans, the islands, the rivers male and female, the woods, forests, towns, kingdoms, the paradise and the sky,

15. And diverse other beings were gratified with the wealth and riches distributed at Gaya's sacrifice. They then said:—"There was no sacrifice like that celebrated by Gaya."

16—17. The sacrificial altar of Gaya was thirty *yojanas* long, twenty-six *yojanas* high; and it was covered with gold and strewn over with pearls and gems. He gave away this altar and many garments and ornaments to the Brahmanas.

18. That liberal-handed monarch gave unto the Brahmanas other presents specified in the scriptures. When the sacrifice was completed, their remained twenty-five mountains of edibles and foods, (untouched.)

19. And there also remained many lakes of potions and several streams of juicy drinks flowing charmingly, and many garments and ornaments, perfumes and and many princes (who were intended to be given away as presents)

20. Through that great sacrifice of his, Gaya became well-known in the three worlds; and the eternal Banian tree and the holy *Brahma*-lake, owe their origin to that sacrifice.

21. O Srinjaya, when even such a king, who was far superior in respect of the four cardinal virtues to you and consequently to your son, had to undergo death, you should not lament for your son who performed no sacrifice and made no sacrificial gifts—saying 'O Swaitya.'

Thus ends the sixty-sixth chapter, the story of Gaya, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LXVII.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Narada said:—

1. O Srinjaya, we heard also that Saukriti's son Ratindeva, who had two hundred-thousand cooks of high-soul, had to undergo death.

2. These cooks of his, used to distribute raw and cooked food and vast amount of wealth, day and night, to the Brahmanas that repaired to Ratindeva's mansion as guests.

3. He gave away unto the Brahmanas his wealth acquired through fair means. Having studied the Vedas he subdued his foes in fair combats.

4. Many were the animals that out of their own accord came, desirous of ascending to Heaven, to that one of regulated vows, who performed sacrifices in accordance with the ordinances of the Shastras.

5. A veritable river of secretions flowed from the piles of skins deposited in his kitchen,—skins that were taken off the bodies of the animals sacrificed at his Agnihotra sacrifices. And the river thus caused came to be called *Charmanwati*.

6. He always gave away golden *Nikshas* to the Brahmanas saying "I give you *Nikshas*, I give you *Nikshas*."

7. "To you, to you", saying these words he gave thousands of *Nikshas* away to the Brahmanas. Then again, comforting them, he gave them *Nikshas*.

8. Having given away in the course of a single day, a *Koti* of *Nikshas*, he used to say, "I have this day given away a very small number of coins", thus thinking, he would again give away *Nikshas*. What other person can give away such enormous quantity of wealth?

9. That king used to give away wealth, thinking—"If I do not give wealth into the hands of the Brahmanas, great and everlasting sorrow will surely fall in my share."

10. For a hundred years, twice a month, he gave away unto thousands of Brahmanas a golden bull each followed by a herd of hundred cows and eight hundred pieces of *Nikshas*. All the articles necessary for his *Agnihotra* sacrifice and for his other sacrifices,

12. He gave away to the sages,—including *Karakas*, and jars for water, and plates and dishes, and beds, carpets, conveyances, palaces and dwelling houses,

13. And various sorts of trees, and diverse kinds of edibles and viands. All the utensils and articles of the intelligent Ratindeva were made of gold.

14. Seeing then the super-human prosperity of king Ratindeva, those that were conversant with the history of past ages sang this song:—

15. "We have not seen such vast treasures even in the mansion of Kuvera (the Plutus of Hindu mythology), what to speak of the treasuries of men?

16. People then wonderingly used to say:—"It is evident that the kingdom of Ratindeva, the son of Sankrita, is made of gold. On such nights when guests used to assemble in the mansion of Ratindeva,

17. Twenty-one thousand cows used to be sacrificed (for feeding them). And the cooks of the king, adorned with jewelled ear-rings used to cry out (to the guests) saying:—

18. "Drink as much soup as you can, for there is not so much meat to-day as there was the other day." Whatever of gold Ratindeva possessed, then,

19. Was given away to the Brahmanas in the course of one of his sacrifices. The gods in person used to accept the libations of butter poured on the fire for them,

20. And the ancestral manes used similarly to accept food that was offered to them in proper time. The Brahmanas, the best of their sects, used to obtain from him all the objects of their desire. When, O Srinjaya, even such a king had to undergo Death, who was superior to you in respect of the four cardinal virtues,

21. And consequently was superior to your son, you should not lament for your son who performed no sacrifice and made no sacrificial gifts, saying—'O Swaitya, O Swaitya'

Thus ends the sixty-seventh chapter, the story of Ratindeva, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LXVIII.

(ABHIMANYU-BADHA PARVA)—

Continued.

Narada said:—

1. O Srinjaya, we heard that Dushmanta's son Bharata, who, when a child, performed in the woods many feats difficult of being performed by others, had also to suffer death.

2. Possessed of great prowess, he used quickly to deprive the very lions armed with teeth and claws, of all their ferocity, and dragged them and bound them at his own pleasure.

3—4. He used to tame down the very tigers, more ferocious and more ruthless than the lions. Seizing various beasts of prey and even prodigious elephants dyed with red chalk-solution, and bespattered with other liquid minerals, by their teeth and tusks, that highly powerful one used to bring them to his subjection causing their throats to become parched up and compelling them to fly away.

5. Endued with great strength he used to drag down the mightiest of buffaloes. Through his prowess, he tamed hundreds of ferocious lions,

6. And powerful tigers, and horned rhinoceroses and other animals. Binding them by their necks and twisting the ropes (around their necks) to an inch of their lives, he used to release them.

7. For those feats of his, the regenerate sages residing there used to call him Sarvadamana (or the subduer of all). But at last his mother forbade him do so, saying—'Do not torture animals thus.'

8. Possessed of great energy, he celebrated a hundred Horse-sacrifices on the banks of the river Yamuna, three hundred such sacrifices on the banks of the Saraswati and four hundred such on the banks of the Ganges.

9. Having accomplished all those sacrifices he once more performed a thousand great Horse-sacrifices and a hundred such Rajasuya, in which he made profuse gifts to the Brahmanas.

10. He performed also such other sacrifices, as the *Agnisthoma*, the *Atiratra*, the *Vektha*, the *Viswajit* and thousands of *Vajapeyas*.

11.—16. Then the royal son of Sakuntala gratified the Brahmanas with the present of riches; then Bharata of illustrious fame gave ten thousand billions of coins made of the purest gold to Kanwa (who had reared his mother). The gods with Indra at their head, accompanied by the twice-born ones, coming to this sacrifices, set up his sacrificial stake made wholly of gold, and measuring hundred *Vyamas* in width. The royal Bharata of magnanimous soul, that conqueror of his foes, that sovereign ever unsubdued by his enemies gave away unto the Brahmanas, charming steeds, elephants, and chariots, adorned with gold, and embossed with gems of the first water of all sorts, and camels and goats and sheep and male and female servants, wealth, grain, milch-cows with calves, and villages, houses and fields, and garments of various kinds, countless in number. When, O Srinjaya, even such a king had to suffer death who was superior to you in respect to the four cardinal virtues,

17. And consequently to your son, you should not lament for your son who performed no sacrifice and made no sacrificial gifts saying,—'O Swaitya'.

Thus ends the sixty-eighth chapter, the story of Bharata, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LXIX.

(ABHIMANYU-BADHA PARVA)—

Continued.

Narada said:—

1. We heard also, O Srinjaya, that Vena's son Prithu, who was installed as the emperor of the world by the mighty sages on the celebration of his Rajasuya-sacrifice, had also to suffer death.

2. Having vanquished all his foes with great efforts, he consolidated his empire, for which he came to be called *Prithu* (or the celebrated). He became a true *Kshatriya*, owing to his protecting his subjects from wounds and injuries.

3. Beholding Vena's son Prithu, his subjects said—'We are delighted' and in consequence of the affection of his subjects which he enjoyed, he came to be called Raja.

4. The Earth yielded corn without being cultivated, and for Vena's son Prithu she fulfilled all his desires. The cows also yielded milk whenever desired, and every lotus-bud was filled with honey.

5. The sacred *Kusa* grass were all made of gold and were delicate to the touch and otherwise delightful. The people used to wear cloths made of this grass and they used to lie down on beds composed of them.

6. Fruits, nectareous, tasteful and delicate, then became their chief edible; and none went without food.

7. In his kingdom men lived free from all diseases, their desires were all crowned with fruition, they entertained no fear. They lived on trees and in caves, as it pleased them.

8. His dominions and his cities were not divided into smaller sections and countries. There his subjects lived delightedly, as it suited their desire or convenience.

9. When king Prithu repaired to the sea, its waves become solidified. The very mountains opened a way for him, and his standard never broke (being obstructed by any thing).

10. Him seated at his ease, the mighty trees of the forest, the gods of the mountains, the celestials, the Asuras, the men and the reptiles, the seven sages, the holy ascetics, the Gandharvas, the Apsaras, and

11. The ancestral manes, approaching said these words:—"You are our Emperor, you protect us from injuries, you are ever our delighter, saviour and father.

12. Give us, O mighty monarch, O Master, the boons we desire to have—boons

through whose virtue we may live in happiness and plenty, for eternal years.

13. Then saying 'yea' to all their prayers, Vena's son Prithu took up his *Ajagava* bow and several dreadful arrows, whose equals existed not; then thinking for a while, he addressed the Earth saying:—

14. "Come, come, O Earth, quickly give these my subjects the milk they desire. Good betide you; from the milk you shall shed, I desire to give my subjects the edibles they wish to have.

The Earth said:—

15. "O Hero, it behoves you to look upon me as your own daughter."

Narada said:—

Saying, "So be it," the self-controlled Prithu, then arranged for (milking the Earth).

16. Then the whole assemblage of creatures began to milk the Earth (successively). The mighty trees of the forest then first approached her, desirous of milking her.

17. There then stood the highly affectionate Earth (as a cow), looking for a calf, a milker and a pot wherein to keep the milk. Then the flowering Sala tree became the calf, and the Plaksha became the milker,

18. Torn buds become the milk and the auspicious fig tree became the milk-pot. (Next the mountains appeared to milk her) The Eastern hill then became the calf, and the mighty Meru-mountain became the milkman.

19. Jewels and precious stones and the Osadhies became the milk and the stones became the milk-jar. Next the celestials became the milkers, and everything capable of imparting energy became the milk.

20. Next the Asuras milked urine from the Earth, in unbaked earthen jars. Deemurdha (the two-headed) then became the milker and Virochana became the calf.

21. Next the men milked her when products of cultivation and crops became the milk; the self-create Muni became the calf and Prithu the milker, on this occasion.

22. Next the snakes milked her, and they received poison for milk in gourds. Dhritarastra became the milker and Takshaka became the calf.

23. The seven sages untiring in work, next milked her and obtained the knowledge of the Supreme Brahma for the milk. Then Vrihaspati became the milker the Vedas became the milk-pot, and the Somarat became the calf.

24. The *Rakshasas* milking her, in a jar of unbaked Earth, obtained the power of disappearing at will. Their milker was Vaisravana, and Vrisadhwaja was their calf.

25. The Apsaras and the Gandharvas milked her of holy fragrance and received it in lotus-petals. Chaitraratha became their calf and the lord Viswaruchi became their milker.

26. The ancestral manes milked her of Swadhas in pots of silver. Vaivaswata became their calf and the Destroyer (Yama) himself became their milker.

27. Thus was the Earth milked by that entire host of creatures, who obtained for milk all objects of their respective desire. The very calves and the pots, with whose help they milked could be seen even today.

28. Then Vena's son, Prithu, possessed of prowess, celebrated various sacrifices, and he gratified the hearts of creatures with objects desired by them.

29. The king caused all objects obtaining of the face of the Earth to be made of gold and on the occasion of his great Horse-sacrifice, he gave them away to the Brahmanas.

30. The king caused sixty-six thousands images of elephants to be made of gold, and he gave them away to the Brahmanas.

31. The entire Earth adorned with jewels and gems, the king caused to be covered over with gold and he then gave her away to the Brahmanas.

32. When, O Srinjaya, even such a king, who was superior to you in respect of the four virtues and consequently much more superior to your son, you should not lament for your son who performed no sacrifice and made no sacrificial gifts—saying, 'O Swaitya'.

Thus ends the sixty-ninth chapter, the story of Prithu, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LXX.

(ABHIMANYU-BADHA PARVA)—

Continued.

Narada said:—

1. Even the heroic Rama that illustrious ascetic adored by the heroes of the world, that son of Jamadagni, of great renown, died with his desires unsatiated.

2. Making this Earth abound in all kinds of happiness, he caused the primaeval Yuga to set in. He was not perverted, having obtained excellent affluence.

3. When a calf belonging to him was stolen and when his father was slain by the Kshatriyas, he took a vow saying that he would relieve the Earth of her burden of Kshatriyas: Thereafter he slew Kartaviryya who was never before defeated in battle by his foes.

4. Single-handed and with a single bow, he vanquished and despatched to the abode of Death, four and sixty times ten thousand Kshatriyas.

5. In that slaughter were included fourteen thousand Kshatriyas all contemners of the Brahmanas. Then again he slew many Kshatriyas of the Dantakrula country.

6. He slew a thousand Kshatriyas with his bludgeon, a thousand with his sword and a thousand of the Haihayas also by hanging them.

7. Heroes with their chariots, steeds and elephants, lay slain on the field of battle, by the intelligent son of Jamadagni, who had been exasperated by the death of his father.

8. Then Rama slew with his axe ten thousand Kshatriyas. He then could not bear the hot words uttered by his enraged adversaries.

9—11. When the twice-born sects exclaimed saying 'O Rama, the descendant of Bhrigu's race,' then the puissant son of Jamadgni proceeding against the Kashmiras, the Daradas, the Kuntis, the Kshudrakas, the Malavas, the Angas, the Vangas, the Kalingas, the Videhas, the Tamraliptakas, the Rakshovashas, the Vitahotras, the Trigarttas and the Martikavartas the Sivis and other kingly races, thousands in number, inhabiting various countries, slew them all with his arrows of exceeding sharpness.

12—13. Going from country to country, he slew thousands and crores of Kshatriyas creating a deluge of blood and filling many lakes with it, which was as red as Indra Gopakas or the wild fruit known as Vandhujiva,—and also bringing under his sway all the eighteen division of the earth, that descendant of Bhrigu's race,

14. Celebrated a hundred holy sacred sacrifices in which he gave away profuse sacrificial presents. The sacrificial altar, full eighteen *Nalas* high and made entirely of gold and erected duly,

15. And filled with diverse kinds of gems and jewels, and adorned with hundreds of penons, as also this earth abounding in domestic and wild animals,

16. Were accepted by Kasyapa as sacrificial presents offered to him by Rama, the son of Jamadagni. Rama also gave him many thousands of huge elephants adorned with golden ornaments.

17. Freeing the earth from the robbers that infested her and making her full of innocent and amiable people, Rama gave her away to Kasyapa at his great Horse-sacrifice.

18. That lord, that hero having relieved the earth, for twenty-one times, of her burdens of the Kshatriya population and having celebrated a hundred sacrifices, gave her away to the Brahmanas.

19. The earth with her seven grand divisions were bestowed by him upon the twice-born son of Maricha (Kasyapa). Then the latter addressed Rama saying:—"Go you out of this Earth, at my command"

20. At the words of Kasyapa, that best of warriors obedient to the Brahmanas' command, caused, by the fall of his arrows, the very ocean to roll back;

21. Then going to the foremost of mountains, namely, the Mahendra mountain, he continued to live there. Even that enhancer of the glory of the Bhrigu race that one endowed with desirable qualities,

22. That son of Jamadagni, of illustrious renown, and great effulgence, had to die. Superior to you in respect to the four virtues and also to your son, even that one did die.

23. Therefore you should not weep for your son, who performed no sacrifice and made no sacrificial gifts. These foremost and best of men, all superior to you in respect of the four virtues and in respect of many other meritorious qualities, had to suffer death, O Srinjaya.

Thus ends the seventieth chapter, the story of Jamadagni's son, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LXXI.

(ABHIMANYU-BADHA PARVA)—*Continued.*

Vyasa said:—

1. Having heard these holy stories of the sixteen kings, capable of enhancing the duration of the listener's life, king Srinjaya said nothing and remained silent for a while.

2. Then to him thus sitting silent, the almighty sage Narada said:—"O you of great effulgence, you have heard the stories just now related by me, and have comprehended their signification,

3. Or are all these lost on you, like a *Sradha* performed by a twice-born one having a female of the Sudra caste for his wife." Thus spoken to, Srinjaya replied to him with folded palms, saying:—

4. "O you rich in the wealth of asceticism, having heard these best and laudable stories of ancient royal sages, all of whom celebrated great sacrifices with profuse presents unto the Brahmanas,

5. All my sorrow have been driven away by wonder, like darkness being dispelled by the radiance of the sun. I have now been purged of all my sins; and I do not feel any pain now. Tell me what shall I do.

Narada said:—

6. It is through good luck that your sorrow has been dispelled. Ask you the boon that your heart craves for; you will get whatever you may seek to have. We never speak falsehood.

Srinjaya said:—

7. I am contented even with this, *viz.*, that you, O holy sage, are pleased with me. That person with whom you are pleased, O you holy one, has nothing inaccessible to him.

Narada said:—

8. I will once again give you back your son, who was to no purpose slain by the robbers, like an animal immolated in a sacrifice. I shall take him out of the terrible hell.

Vyasa said:—

9. Then the son of Srinjaya of wonderful splendour, resembling the son of Kuvera, appeared there, bestowed on his bereaved father, by the qualified sage.

10. Then king Srinjaya once more obtaining the sight of his son became highly delighted. He then gave away numerous merit-giving sacrificial gifts upon their accomplishment of his *yajnas*.

11. The life-mission of Srinjaya's son was not fulfilled. He had performed no sacrifices and had begotten no progeny. Destitute of bravery, he perished miserably, and not in battle. For this reason he could be brought back into life.

12. As regards Abhimanyu, he was courageous and brave. He has fulfilled the mission of his life; for, the brave son of Subhadra having scorched his enemies by thousands, had passed away, falling on the field of battle.

13. Those eternal regions that are attained through the performance of Brahmacharyya vows, through knowledge, and acquaintance with the scriptures, through foremost of sacrifices,—even those regions have been obtained by your son.

14. Men possessed of knowledge always desire to attain to heaven by their performance of deeds of piety. They who live in heaven do not like this world.

15. Therefore it is not easy to find out any desirable thing that might have been unattained by him, that might bring back into this world Arjuna's son slain in battle, and now dwelling in heaven,

16. Your son has ascended to those regions, the eternal goal of Yogins who contemplate with their eyes shut, or by performers of illustrious sacrifices or by people possessed of great ascetic merit.

17. Having attained a new figure after death, that hero is shining like a monarch in his own immortal radiance. Verily Abhimanyu has once more assumed his own body composed of the essence of the moon that is desired by all twice-born ones. Therefore you should not weep for him.

18. Acquainted with these facts, compose yourself and slay your enemies. Muster courage, O you sinless one, it is the living beings who want us to grieve for them and not they who have ascended to heaven.

19. O king, his sins go on increasing, for whom the living mourn. For this reason, the wise, renouncing grief, exert themselves for the benefit of the dead (*i.e.*, their souls.)

20. The living man should think of the joy, the glory and the happiness of the dead. Acquainted with truth, the wise never harbour grief, for grief is nothing more or less than grief.

21. Know this as truth; rise up, gird up your loins; do not lament, you have heard of the origin of the Death, and of her unequalled penances,

22. As also of her equality of conduct towards all creatures. You have heard that prosperity is unsteady; you have also heard as how the dead son of Srinjaya was brought back to life.

23. O foremost of learned monarchs, do not lament. May you enjoy peace, I depart."

Sanjaya said:—

Having thus spoken, the sacred *Rishi* Vyasa disappeared even there.

24. Upon the disappearance of that eloquent speaker, that foremost of all in-

telligent beings, *viz.*, the holy Vyasa whose colour was like that of the sky overspread with clouds, Yudhisthira having obtained consolation,

25. In consequence of what he had heard about the sacrificial merit and prosperity, of those great monarchs of ancient times endued with energy equal to that of the great Indra himself, and all of whom had acquired wealth by virtuous means,

26. Applauded them in his mind, and then became relieved of his sorrows. But once more, with a sorrowful heart he asked himself saying—'What shall I say to Dhananjaya ?'

Thus ends the seventy-first chapter, the conclusion of the story of the sixteen sovereigns, in the Abhimanyu-badha of the Drona Parva.

CHAPTER LXXII.

PRATJINA PARVA.

Sanjaya said :—

1. When that dreadful day so fraught with the slaughter of creatures had passed away, and when the sun set, the auspicious shade of twilight began to spread itself.

2—3. Then, O foremost of the Bharatas, when the troops of both the hosts had retired to their respective quarters, the ape-bannered Jishnu having slain the Samsaptaka hosts with his celestial weapons, proceeded towards his pavilion mounted on that victorious chariot of his. As he went on, he asked Govinda, in a voice choked with tears.

4. "Why, O Kesava, does my mind misgive and why does my speech falter ? Evil portents reveal themselves to me and my limbs are becoming weak.

5. Thoughts, such as a calamity has befallen me, occupying my heart, does not leave it ; on earth, in all the directions, various dreadful portents affright me.

6. Various kinds of omens are being seen by me and they harbinger the happening of a calamity. May all things fare well with the king, my venerable superior, and with his followers."

The son of Vasudeva said :—

7. It is evident that everything fares well with your brothers and his ministers. Do not give way to evil thoughts ; it is probable, that some trivial calamity has taken place.

Sanjaya said :—

8. Then those two heroes, having adored the evening twilight, proceeded on their car talking of the incidents of that day's battle so destructive of heroes.

9. Thereafter having achieved feats difficult of being achieved, Arjuna and Vasudeva reached the Pandava encampments, joyless and melancholy.

10. Then that slayer of foes, Vibhatsu, beholding the camp in confusion, said to Krishna with a sorrowful heart :—

Arjuna said :—

11. O Jararddana, the auspicious drums are not beat to-day and their sound does not add to the din created by the trumpet-blasts and conch-blares.

12—13. The melodious *Venu* is not played upon accompanied by claps ; auspicious songs, fraught with praises and delightful, are not sung in my troops to-day, by the ministrels and the bards. All warriors also, beholding me, are turning away with their faces cast down.

14. Duly performing the ceremonies one after another, they do not come forward to salute me. O Madhava, is every thing well with all my brothers ?

15. Seeing my own people distressed with sorrow, my mind does not obtain peace. Does everything fare well, O bestower of honour, with the Panchala king or the ruler of the Viratas,

19. Or with all of our warriors, O you of undeteriorating glory ? Alas, to-day Subhadra's son accompanied by his brothers, does not come out, smiling and joyful to receive me returning from battle.

Sanjaya said :—

17. Thus talking to one another, they both entered into their encampments, and they beheld the Pandavas sit cheerless and with hearts distracted (with grief).

18. Then that hero bearing the ape as a device on his banner, seeing his brother and sons (thus depressed), himself became melancholy. Then not finding Subhadra's son he spoke these words :—

Arjuna said:—

19. I see that the colour of your countenances has truned pale. I do not also see Abhimanyu here, nor do you welcome me.

20 I have also heard that Drona to-day arrayed his troops in the circular order. There is also none among you capable of penetrating into that array, save my boy Abhimanyu.

21. But I did not teach him the means of coming out of that array. Is it that you made the boy enter the array of the enemy?

22. Has that fierce bowman, that slayer of hostile heroes, namely, the son of Subhadra, having penetrated into those numberless divisions of the enemy, been slain in battle?

23. Tell me, Oh, how that hero possessed of mighty arms and red eyes, who was born in our race, like a lion on the mountain breast, and who resembled Upendra himself, has been slain in battle?

24. What warriors, urged on by their evil Destiny, ventured to slay that dear-loved son of Subhadra, that favourite of Droupadi and Kesava, who was always fondly loved by my own mother (Kunti)?

25. How has that hero resembling the high-souled Vrishni hero Kesava himself in prowess, generosity and acquaintance with the Shastras, been slain in battle?

26. If to-day I do not see that hero dearly loved by that daughter of Vrishni race (Subhadra), and fondly brought up by myself, I shall be a guest of Death's abode.

27. Possessed of soft and curling hair-ends, of tender years, of eyes like those of a young gazelle graced with the tread of an infuriate elephant, resembling an offshoot of a Sala tree,

28. Of sweet speeches attended with smiles, modest, ever ready to carry out the behests of his venerables, achieving in tender years, feats worthy of mature age, sweet-spoken, free from animosity,

29. Of mighty energy and prowess, of eyes resembling large lotus-petals, ever merciful towards his followers, self-possessed, never pursuing mean objects and men,

30. Ever grateful, endued with the knowledge of all things, unretreating and accomplished in the use of all kinds of weapons, ever delighting in battle, and ever enhancing the terror of his adversaries,

31. Always intent on bringing about the welfare of his own party, ever desirous of seeing victory secured by his own sires, never striking first in battle, never daunted in fight,

32. Oh! if, I do not see such a son of mine, I shall carry me to the abode of Death. In the tale of car-warriors, always counted with the mighty car-warriors,

33. Possessed of mighty arms, of tender years, one and a half times superior to me in battle, always a favorite of myself, Pradyumna and Kesava,

34. Oh, if I do not see that son of mine, I shall go to the regions of Death. Graced with a beautiful nose and fore-head and eyes and eyebrows, and teeth and lips,

35. Oh, without seeing that countenance of his, I shall enjoy no peace of mind. Delightful like the warbling of a lyre, charming and melodious like the voice of a cuckoo,

36. Oh, without hearing that voice of his what peace can my heart enjoy? His beauty that was unequalled and scarce even among the heaven-dwelling gods,

37. Oh, without beholding that beauty of his, what peace can my heart enjoy? Skilful in congratulating and welcoming others, obedient to the commands of his sires,

38. If I do not see that son of mine, what peace can my heart enjoy? Brought up in all luxury, always heroic and accustomed to lie on precious beds,

39. He lies to-day on the bare earth like one helpless, though he is foremost of all who have others to look after them. He upon whom, when on his bed, the most beautiful women used to attend,

40. Oh! even he, his bodies mutilated with shafts, has inauspicious jackals prowling over the field to attend upon him to-day! He who formerly used to be awakened from his sleep by songsters, ministrels and panegyrists,

41. Oh! even he shall to-day be roused by the fierce yells of the beasts of prey. That auspicious and charming countenance of his, worthy of being shaded by umbrellas,

42. Shall to-day be soiled with the dust rising from the field of battle. Oh! my dear child, I, who was never satiated with looking at you,

43. Alas! unfortunate that I am I have been forcibly bereft of you by Death. Surely the mansion of Death, that goal of persons of pious deeds,

44—45. That delightful palace, has to-day been illumined by your splendour and so has been made highly charming by you. Surely Yama, Varuna, Indra of hundred sacrifices, and Kuvera, receiving yourself as a welcome guest, are making preparations for worshipping you."

Sanjaya said:—

Thus copiously lamenting like a trader whose ship has been broken,

46. And being possessed by great grief Arjuna thus questioned Yudhisthira:—"O delighter of the Kurus, spreading a terrible, slaughter among the enemy's host,

47. Did my son ascend to heaven having fought with many foremost of men in battle? Surely fighting with many foremost of men exerting carefully in battle, he,

48. Single-handed and needing assistance, repeatedly thought of me! Afflicted by Karna and Drona and Kripa and others, with exceedingly sharp shafts,

49. Of various shape and well-polished tips, my son of small strength must have repeatedly thought—'My father will surely rescue me from this difficulty."

50. I think, when thus thinking of me he was felled to ground by those ruthless warriors; or it may be, that being begotten by myself and being the nephew of Madhava,

51. Being born out of Subhadra's womb, he did not utter such exclamations. Surely my heart is made of the hardest adamant,

52. In as much as, it does not burst open for my not seeing that one of mighty arms and red eyes. How could the fierce bowmen (of the Kourava) hosts, ruthless and cruel, have sped their arrows capable of penetrating to the very vitals, at that boy of tender years, that son of mine and the nephew of Madhava? He of generous soul who everyday used to come out to receive me when I

54. Returned after having slain my foes, will he not see me to-day? Alas, he lies to-day prostrate on the field of battle weltering in his blood,

55—56. And enhancing the beauty of the earth with the splendour of his limbs and looking like the sun dropped from the firmament. I am indeed also destined to grieve for Subhadra who hearing that her unretreating son has been slain in battle, shall be struck with sorrow and shall give up her life? Oh! what will Subhadra say to me when she will not behold Abhimanyu (her son)!

57. Alas, what also shall I tell to Droupadi overwhelmed with great grief? Surely my heart is made of the hardest adamant, in as much as it will not be splintered into

58. Thousand fragments when I shall behold my daughter-in-law (Abhimanyu's wife), bewail, afflicted with the burden of her grief. I heard indeed the war-cries of the Dhartarastras, elated with pride.

59. Krishna also heard Yuyutsu admonishing the heroes in the following terms:—"O mighty car-warriors, not being able to defeat Vibhatsu, and slaying this boy of tender years,

60. What, do you rejoice? O most unrighteous ones, now shall you feel the might of the son of Pandu. Having done an injury to Kesava and Arjuna in battle,

61. Why do you roar like lions in delight? Verily your hour for grief has come. The fruits of your sinful acts will soon overtake you all.

62. You have committed a heinous crime; not long will it delay in bearing the ripe fruit for you!' Having spoken to them (the enemy) thus, the highly intelligent son of a Vaisya,

63. Went away, leaving aside his weapons and leaving the Kouravas with wrath and sorrow. Why, O Krishna, did you not tell me all this in the course of fight? I would then have burnt down all those cruel car-warriors of the enemy's host."

64. Thereafter the son of Vasudeva, consoling Pritha's son (Arjuna) who overwhelmed with sorrow on account of his son, was exceedingly thoughtful, whose eyes were overflowing with tears, and who, indeed, was afflicted by the grief generated by the slaughter of his son,

65. Said to him:—"Do you not give way to grief. This indeed is the inevitable fate of all those heroes who never think of retreating,

66. Specially of the Kshatriyas who live by war. Of unretreating heroes fighting in battle, this,

67. O foremost of intelligent beings, has been specified to be the *finale* by those who are conversant with the meanings of our sacred scriptures. Death in battle is the inevitable fate of heroes who do not fly away from the field.

68. Undoubtedly Abhimanyu has gone to the regions of those who perform pious deeds; and, O foremost of the Bharatas, even this is coveted by all heroes, *viz.*,

69. That they may fall in battle facing their enemies. As regards Abhimanyu, he, having slain in battle many heroic and mighty princes,

70—71. Hath reaped that death in battle which is so much desired by the heroes, O foremost of men, do not lament. The ancient sages have specified this to be the enduring merit of the Kshatriyas, *viz.*, their fall in battle. O foremost of the Bharatas, these your brothers are highly distressed,

72. As also these monarchs and these your relatives, beholding you plunged in sorrow; O bestower of honour, do you console them with comforting speech.

13. Everything worthy of being known is known to you. It behoves you not to

indulge in grief." Thus consoled by Krishna of wonderful deeds, the son of Pritha (Arjuna),

74. Said to all his brothers these words in a voice choked with grief:—"O lord of Earth, that mighty-armed one, that one possessed of eyes large like lotus petals,

75. Namely Abhimanyu,—how he fought, I desire to know? You will see that, I will consume the enemy with their elephnats, chariots and steeds.

76. I will consume in battle all those opponents of my son together with all their blood relations. You all are accomplished in the use of weapons and are even now armed with weapons;

77—78. How then could Subhadra's son be slain in battle, even if it were the wielder of the thunder bolt whom he might have encountered? Alas, if I had known that the Pandavas and the Panchalas would be incompetent to protect my son in battle, myself would then have protected him. You were all then on your chariots and were shooting your arrows;

79. How could then Abhimanyu be slain by the enemy spreading havoc in your troops? Alas, you possess no manliness! you have no prowess,

80—81. Inasmuch as even before your very sight Abhimanju was felled in battle. It is better I should blame myself, since knowing you all to be cowards, sneaking and irresolute, I went away. Alas! are your armours, weapons, offensive and defensive, mere decorations of your persons?

82. Are your eloquence mere empty words suited to an assembly only? For, you all failed to protect my son." Having spoken these words, Arjuna sat down, armed as he was with his bow and excellent sword.

83. Then none was able to look at Vibhatsu who then resembled the enraged Destroyer, repeatedly drawing long and heavy sighs.

84. Then his friends could not speak to Arjuna or look at him who was burning with the grief on account of his son's death and whose countenance was then overflooded with tears.

85. Except the son of Vasudeva or the eldest son of Pandu, none then ventured to speak to Arjuna. These two (Yudhisthira and Krishna) were always agreeable to Arjuna.

86. These two were only competent to address him on all occasions, in as muchas they were held in great veneration and dear love. Then the king addressed the following words to that one possessed of eyes like lotus petals, whose heart was then aching with the sorrow caused by the (untimely) demise of his son, and who was excited to the highest pitch of fury.

Thus ends the seventy-second chapter, the wrath of Arjuna, in the Pratijna of the Drona Parva.

CHAPTER LXXIII.

(PRATIJNA PARVA)—
Continued.

Yudhisthira said:—

1. When, O mighty-armed one, you had gone against the Samsaptaka hosts, the preceptor Drona exerted himself vigourously for capturing me.

2. We then began to resist Drona and his troops arrayed in order on all sides, by dispensing off our troops and car divisions in counter array, and striving hard.

3. Though he was thus resisted by many and though I was well protected, yet he began to smite us with agility, afflicting us with his sharp shafts.

4. My troops then, thus afflicted by Drona, were not even able, in battle, to look at his divisions what to speak of the thought of breaking through them!

5. Then we all, O sire, spoke to Subhadhra's son, who was unequalled in his prowess, saying;—'O lord, do you break through these divisions of the enemy,'

6. That highly puissant hero then thus urged on by ourselves, like a good horse, prepared himself to take that burden upon himself, however unbearable it might have been for him.

7. Then that boy of tender years, endued with energy and possessed of the knowledge of weapons received from you, broke through that array, like Suparna entering into the ocean.

8. Then we followed that hero in battle, that son of a daughter of the Satwata race, desirous of entering the hostile ranks even through the path he then opened for us.

9. Then alas, O sire, the puny ruler of the Sindhus, king Jayadratha resisted us all, through the virtue of a boon received from the god Rudra (Mahadeva).

10. Thereupon Drona, Kripa, Karna, Drona's son, the king of the Kosalas, and Kritavarman—these six car-warriors surrounded the son of Subhadra.

11. Thus surrounded by all those mighty car-warriors in battle, that boy though striking to the best of his abilities, was deprived of the use of his car, by the tremendous odds he was fighting against.

12. Thus when Abhimanyu was deprived of the use of his car by those warriors, Dussasana's son, who himself was involved in great catastrophe, succeeded, as fate would have it, in making Abhimanyu see his end.

13. Having slain thousands of men, steeds, car-warriors and tusked elephants and eight thousands car-warriors and nine hundred elephants,

14. Two thousands princes, and many other unknown heroes, and also having despatched king Vrihadvala to Heaven,

15. That one of highly illustrious soul through Destiny, attained his own end. Thus everything that now burns us with grief, has taken place.

16. That foremost of men has also in this way, ascended to paradise."

Sanjaya said:—

Thus Arjuna hearing the word spoken by the virtuous king Yudhisthira,

17. And saying, *O my son* ! and sighing like a furnace, fell down on the earth in great distress. Then every one present, with melancholy countenances sat surrounding Dhananjaya;

18. And highly distressed they began to gaze vacantly at one another with winkless eyes. Then regaining his consciousness and burning with rage, the son of Vasava,

19. Shivering as if with fever and repeatedly sighing, and squeezing his hands and drawing deep breaths, and with eyes flooded with tears, and rolling his eyes like one mad, said these words:—

Arjuna said:—

20. I tell you this for sooth that, tomorrow I will slay Jayadratha, provided that, afraid of being slain, he does not forsake the sons of Dhritarashtra,

21. Or seek our refuge or that of Krishna the foremost of all male being or that of yourself, O monarch. I will surely slay Jayadratha to-morrow.

22. Tomorrow will I slay Jayadratha who forgetting his friendship for me, has been doing good to the sons of Dhritarastra and who has become instrumental in bringing about the slaughter of my boy.

23. Desirous of protecting him in battle whosoever shall fight with me, I will cover him, O king, with my arrows, be he Drona himself or Kripa.

24. O foremost of men, O best of heroes, if I do not do to-morrow in battle what I promise to do, then let me not ever attain to the regions which the righteous attain after death.

25. Those regions which are allotted to those who ravish their own mothers, to those who slay their fathers, who violate their preceptor's beds and who are malicious;

26. Those regions which are reserved for those who harbour hatred against the righteous, who speak maliciously of others, who appropriate the wealth entrusted with them, and who betray their trusts;

27. Those regions that are for them who abuse others' wives enjoyed by them before, or for them that slay Brahmanas or for them that slaughter the kine,

28. Or for them that drink *Payasas* or eat food prepared from barley or herbs, or articles prepared from milk, sessamum and rice and *Pupas* and other kinds of cakes, or meat, without having first offered them to the gods,—

29—31. Even those regions shall I attain to, if I do not slay Jayadratha. Those regions to which they go who contemn the Brahmanas devoted to the study of the Vedas, or otherwise deserving of veneration, or those that are senior in years, or those that are pious or those that are preceptors,—(even those region shall mine if I do not slay Jayadratha). That end which becomes theirs who touch the Brahmanas and the fire with their feet, that end which becomes theirs, who throw phlegm or excretions on, and discharge urine in water, even that most miserable end shall be mine, if indeed I do not slay Jayadratha tomorrow.

32. That end that overtakes him who bathes naked in water, or him who does not hospitably entertain a guest; that end that overtakes them who accept bribes, speak falsehoods and deceive and cheat men;

33—34. That end that overtakes them who offend against their own souls, or who falsely utter praises, that end that overtakes low wretches who eat sweetmeats before servants, sons and wives and dependents without giving them a share of them,—may that end also overtake me if I do not slay Jayadratha.

35—37. That end which overtakes the cruel-hearted wretch who without maintaining a pious and obedient protege casts him off, or him who without giving a deserving neighbour the offerings in a Sraddha, gives them to one undeserving of them; that

end that overtakes them who accept in marriage *Vrishalis*; that end which becomes his who indulges in wine, his who contemns those that are worthy of veneration, or his who is ungrateful, or his who speaks evil of his brethren,—that end shall also soon overtake me if I do not slay Jayadratha.

38. The ends of all those wretched persons whom I have not enumerated, as also of those whom I have here mentioned, shall soon overtake me,

39. If, after this night passing away, I do not slay Jayadratha tomorrow. Now listen to another oath of mine.

40. If to-morrow's sun sets before I succeed in slaying this sinful wretch, then even here shall I enter into a blazing fire.

41. Asuras, and the celestials, mortals, winged creatures, reptiles, or anscentral manes, rangers of the night, Brahmanical or celestials sages, the mobile and immobile things and beings, and what other things there may be on the face of the earth,—even all these will not be able to protect that foe of mine.

42. If he enters the nether regions, or ascends to the skies, or repairs to the celestial regions or to the dominion of the Daityas, I will still, with a group of hundred, shafts, cut off the head of Abhimsnyu's enemy, when this night passed away."

Sanjaya said:—

43. Having spoken these words, Arjuna began to twang his bow with both his right and left arms. Rising above the voice of Arjuna, the sound of the twanging bow touched even the very heavens.

44. When Arjuna had thus taken that oath Janarddana blew the conch Panchajannya, and Phalguna also excited with rage blew his conch Devadatta.

45. Then that conch Panchajannya being filled with the breath of the undeteriorating Krishna, emitted a loud sound and that sound then caused the universe, the nether regions, the heavens and the quarters O lord, to tremble, as if the end of a Yuga had come.

46. Then when the high-souled Arjuna had taken that oath, sounds of thousands of musical instruments and fierce war-cries, arose from the encampment of the Pandavas.

Thus ends the seventy-third chapter, the oath of Arjuna, in the Pratijna of the Drona Parva.

CHAPTER LXXIV.

(PRATIJNA PARVA)—*Continued.*

Sanjaya said:—

1. Having heard the loud uproar created by the Pandavas desirous of victory, and having ascertained through spies the cause thereof, Jayadratha then rose up.

2. With a heart confounded with grief, and overwhelmed with affliction, and like one sinking in an extensive and deep sea of sorrow,

3. Then that ruler of the Sindhus, having reflected for a long while, proceeded to the assembly of the kings; there, before that assemblage of monarchs, expressing his grief,

4. And afraid of the father of Abhimanyu, and overwhelmed with shame, he spoke these words:—"He, who was begotten upon the wife of Pandu by the lustful Indra,

5. That one of perverse intellect is desirous of despatching me to the abode of Death. Good be tide you all: I shall now go back to my home out of a desire for saving my life.

6. Or, O foremost of the Kshatriyas, do you all protect me with the power of your weapons; O heroes, the son of Pritha (Arjuna) seeks to slay me; do you give me assurances of safety.

7. Drona, Duryodhana. Kripa, Karna, the rulers of the Madras and the Valhikas and Dussasana and others,—these are competent to save even one who is seized by Death himself.

8. Why then should not all these rulers of earth, united togather, be able to protect me, when I am threatened by Phalguna who seeks to slay me?

9. Having heard the rejoicings of the sons of Pandu, I am struck with fear, and O ruler of men, my limbs are loosing strength, like those of one on the verge of death.

10. Without doubt, the wielder of the bow *gandiva* has promised to slay me; therefore it is that, the Pandavas are shouting with delight at a time when they should grieve.

11. Even the Gandharvas, the Asuras the reptiles and the Rakshasas, can not dare baffle a vow of Arjuna, what to speak of the rulers of men?

12. Therefore O foremost of men, do you all accord me year permission (to go home); may good betide you; I shall go concealed

and the Pandavas will not be able to detect me."

13. Him thus lamenting with a heart confounded with the burden of fear, king Duryodhana ever devoted to his own personal interests, said these words:—

14. "O foremost among men, you should entertain no fear. What person, O best of men, can seek to slay you, when you stand in the midst of the Kshatriya heroes.

15. Myself, Vikartana's son Karna, Chitrasena, Vivinsati, Vurisravas, Sala, Salya, the invincible Vrishasena,

16. Purumitra, Jaya, Voja, Sudakshina the ruler of the Kamvojas, the mighty armed Satyavrata, Vikarna and Durmukha,

17. Dussasana, Suvahu, the ruler of the Kalingas with arms uplipted, Vindu and Anuvinda of Avanti, Drona and the son of Drona, Suvala's son,

18. These and many other rulers of various countries, attended with all their troops, shall exert themselves in protecting you. Let the fever of fear be driven away from yonr mind.

19. You also, O you of unrivalled effulgence, are the foremost of all heroes; why then, O ruler of the Sindhus, do you entertain fear from the Pandavas.

20. These ten and one Akshouhini of my troops shall strive their best for protecting you. Be not afraid, O ruler of the Sindhus. Let fear be driven away from your heart."

Sanjaya said:—

21. Thus comforted by your son Duryodhana, the ruler of the Sindhus, O king accompanied by the former, went that very night, to the camp of Drona.

22. Then saluting Drona by touching his feet, and having bowed down to him, Jayadratha, O ruler of men, sat down with humility and then asked the following question.

23. "Tell me, O illustrious one, the difference between myself and Phalguna, as regards hitting the aim, hitting it from a distance, lightness of hands and the force of strokes.

24. O preceptor, I want to know exactly the difference, as regards proficiency in arms, between myself and Arjuna. Say it to me truly."

Drona said:—

25. As regards teaching you and Arjuna, O sire, have both received an equal share. But through *Yoga*, and hrough the effects of hardship he had undergone, he has become superior to yourself.

26. In battle, you should never entertain any fear from Pritha's son Arjuna, I am surely your protector, O sire, from all dangers.

27. Even the very gods cannot obtain victory over him who is protected with the strength of my arms. I will (to-morrow) form such an array which Partha will never be able to reach the end of.

28. Therefore do you fight, and be not affraid in the least and observe (scrupulously) the duties of your order. O foremost of car-warriors, do you follow the path chalked out by your fathers and grandfathers.

29. Having studied the various branches of knowledge, you have burnt due offerings on the fire, you have also celebrated various sacrifices; death therefore should not be an object of apprehension to you.

30. (On the other hand), if you die you shall attain to that good fortune so difficult of being attained by the vile men, *viz.*, you shall ascend to those excellent regions that are acquired by the strength of our arms.

31. The Kurus, the Pandavas, the Vrishnis and other men, and I and my son;—think all these to be mortal and uncertain.

32. One after another, destroyed by the powerful God of Death, we shall go to the regions of the departed, carrying with us the fruits of our respective actions.

33. Those regions to which the ascetics repair through their observance of ascetic austerities, even those regions the heroic Kshatriyas attain, by the observance of their own duties."

34. Thus then was the ruler of the Sindhus comforted by the son of Bharadwaja. He then dismissed (from his heart) all fears of Partha (Arjuna), and set his heart upon battle.

35. Thereupon, O ruler of men, your warriors were filled with delight, and the warcries they then shouted out, became mingled with the terrible din of the musical instruments.

Thus euds the seventy-fourth chapter the consolation given to Jayadratha, in the Pratijna of the Drona Parva.

CHAPTER LXXV.

(PRATIJNA PARVA)—*Continued.*

Sanjaya said :—

1. After the son of Pritha (Arjuna) had promised to slay the ruler of the Sindhus, the mighty-armed son of Vasudeva addressed him saying :—

2. "Only with the consent of your brothers (and without taking my advice), you have promised to slay the Sindhu king, saying—'I will slay Jayadratha to-morrow.' This has been an act of rashness.

3. Without taking my advice previously, you have drawn down a heavy burden on your shoulders. Alas! how now shall we escape from being the butt of redicule of all men.

4. I had deputed spies in the encampment of the sons of Dhristarastra. Those spies, returning soon, furnished me with this information, *viz.* :—

5. 'O Lord, when you had vowed the slaughter of the king of the Sindhus, they (the Kouravas) heard the war-cries mingled with din of musical instruments that then arose from our camp.

6. Terrified at that up-roar, the sons of Dhritarastra together with all their relatives and kinsmen, thought—'these shouts are not without due causes' and they then waited (for what would ensue next).

7. Then, O mighty-armed one, a great confused noise was created by the Kouravas and their elephants, steeds, infantry and the rattle of their car-wheels.

8. 'Having been apprised of the slaughter of Abhimanyu, Dhananjaya sorely distressed will surely, in wrath, come out in the night desirous of battle.' Thinking even in the above manner, they stood prepared for battle.

9. Thus when those vow-observing heroes were preparing for the battle, O you of eyes like lotus petals, they heard of the true vow you had taken for the slaughter of the Sindhu king.

10. Thereat the counsellors of Suyodhana all became depressed at heart, and they then resembled weak animals struck with panic. Then king Jayadratha,

11. The ruler of the Shindhus and the Souviras, sorely afflicted with grief, and melancholy, rose up, and with his ministers retired to his tent.

12. Then in that time suitable for consultations, he consulted with them about the best remedial measure (against Arjuna's vow). And then repairing to the assembly of kings he said these words to Suyodhana.

13. "*He is the slayer of my son*, thinking thus, to-morrow will Dhananjaya assault me. In the very midst of his troops, he has vowed to slay me.

14. Neither the Gods, nor the Gandharvas, nor the Asuras, nor the reptiles nor the Rakshasas would venture to baffle that vow of Savyasachin (Arjuna).

15. Do you all therefore protect me in battle. Let not Dhananjaya, placing his feet on your heads, succeeded in hitting his target. Let suitable arrangements be made.

16. On the other hand, O delighter of the Kurus, if you do not uudertake to protect me in battle, permit me, O king, to go back to my home."

17. Thus spoken to, Suyodhana hang down his head and became depressed at heart. And ascertaining Jayadratha to be greatly terrified, he began to meditate (silently).

18. Then the ruler of the Shindhus seeing Duryodhana sorely afflicted, softly spoke these words, intended to conduce to his own welfare and good.

19. "I do not find any bowman among you who is equal to Arjuna in prowess, and who is capable of baffling the weapons of Arjuna in battle, with those of his own.

20. What person would dare stand before Arjuna who is supported by the son of Vasudeva and who wields the Gandiva bow? Even Indra of hundred sacrifices will not venture to do so!

21. It is said that the son of Pritha (Arjuna), on foot, fought with Almighty Maheswara himself in days gone by, on the Himavat mountains.

22. Being commissioned by the lord of the celestials, he slew on a single chariot thousands of Danavas inhabiting the golden city.

23. That son of Kunti is now united with the intelligent son of Vasudeva. And I think that he is now competent to destroy the triune world, with even the immortals therein!

24. So, may it please you, I desire to have either your permission to go home, or to be protected by the high-souled Drona and his son, both endued with heroism."

25. O Arjuna, thus addressed the king himself entreated the preceptor to undertake to protect Jayadratha. All remedial measures have been adopted; and chariots and steeds have been duly arranged.

26. Karna, Bhurisravas, the son of Drona, the invincible Vrishasena, Kripa, and the ruler of the Madras these six warriors will station themselves in the van of their array,

27. Drona has formed an array, half of which figures a car and half a lotus; inside that array there has been formed a minor array of the shape of an wedge, Jayadratha will stand in the middle of the lotus-like array and by the side of the other array.

28. There will the invincible king of the Sindhus stand, being protected by those heroes. In handling the bow and other weapons, in prowess, in might and in their high extraction,

29. These six warriors, O Partha, are surely exceedingly difficult of being borne down. Without first vanquishing these six car-warriors, you cannot hope to reach Jayadratha.

30. Think of the respective prowess of these six warriors. O foremost of men, when united together, they cannot be easily defeated.

31. Let us once again hold consultation with those versed in the use of weapons and with our own ministers and friends, to settle the course of action that should be adopted for our well-being and for the fruition of our aims.

Thus ends the seventy-fifth chapter, the counsel of Krishna, in the Pratijna of the Drona Parva.

CHAPTER LXXVI.

(PRATIJNA PARVA)—*Continued.*

Arjuna said:—

1. Those six car-warriors of the Dhartarastra host whom you consider to be superior to me in strength, I think their prowess is not even equal to half that of mine.

2. You will see, O slayer of Madhu, the weapons of all these heroes cut off by those of mine, when, desirous of slaying Jayadratha, I shall encounter them.

3. Before the eyes of Drona and before his bewailing followers, I will fell down on earth the head of the ruler of the Sindhus,

4. Even if the Saddhyas, the Rudras, the Vasus together with the twin Aswins, the Marutas with Indra, the Viswadevas, and the mighty gods,

5. The ancestral manes, and the Gandharvas and Suparna and the Oceans, the mountains, the firmament, Heaven, Earth the quarters and their regents,

6. The domestic and the wild animals and all the mobile and imobile beings united together—even if all these become the protector of the Sindu king, O slayer of Madhu,

7. Still you shall behold him to-morrow slain by my arrows in battle. O Krishna, I swear by my troth and touching my weapons,

8. That, O Kesava, at the very first instance, I shall proceed against that Drona, that fierce bowman who had undertaken to protect the sinful Jayadratha.

9. King Suyodhana considers this battle as a game depending on the dice identified with Drona himself. Therefore, penetrating through the divisions of Drona himself, I shall reach the king of the Sindhus.

10. Tomorrow you shall behold the mighty bowmen (of the enemy's host), rent open by me with Narachas of fieree energy, like the crests of the mountains cleft open by the bolt of Heaven.

11. Blood shall flow out copiously from the bodies of men, elephants and steeds, rent open and fallen on the ground, being struck with my whetted shafts.

12. Arrows shot from the bow Gandiva and resembling in speed the speed of mind or the wind itself, shall, by thousands, deprive men, horses, and elephants of their lives and limbs.

13. In to-morrow's battle, men will see those terrible weapons displayed by me which I have secured from Yama, Kuvera, Varuna, Indra, and Rudra.

14. In to-morrow's fight you will see the weapons of those that will come to protect the king of the Sindhus, repulsed by my one Brahma weapon.

15. To-morrow you shall see the earth covered by me with the head of princes cut off their trunks by the force of my arrows, O Kesava.

16. To-morrow will I afford gratification to the flesh-eaters and will scatter my enemies, and delight my friends and completely destroy the ruler of the Sindhus.

17. A greatly sinful wretch, one who had acted not like a kinsman, born in a sinful country, the king of Sindhus slain by me, will, to-morrow, impart sorrow to his followers.

18. To-morrow you shall see the mean ruler of the Sindus, that one brought up in all luxury and of sinful behaviour, pierced by me in battle with my shafts.

19. O Krishna, at day-break, I will achieve such feats, that Suyodhana will never think that there is any other bowman equal to me.

20. This Gandiva bow is of celestial make; I, O foremost of men, am also a warrior; you also, O Hrishikesha, are my driver; what then can not be conquered by me?

21. Through your grace, O almighty one, what is there unacquirable by me in battle? O Hrishikesha, knowing my prowess to be incapable of being baffled, why do you admonish me?

22. As Lakshmi is ever constant in the moon, as water ever remains in the ocean, so, O Janarddana, know my vow to be ever incapable of being frustrated.

23. Do not hate my weapons. Do not hate my firm and tough bow. Do not despise the prowess of my arms and do not also, O Krishna, despise Dhananjaya.

24. I will proceed to battle in such a manner that I will surely win and not lose. When I have taken the oath, count Jayadratha already among those slain in battle.

25. Truth is ever constant in the Brahmana; humility is ever constant in the pious; prosperity ever attends sacrifice and victory ever attends Narayana.

Sanjaya said:—

26. Having spoken these words to Hrishikesha and having said so to his own self also, Vasava's son (Arjuna) once more addressed the lord Kesava in a sonorous voice, saying:—

27. "O Krishna, you should so arrange that as soon as the night passes away, my chariot may be ready, well-furnished with the impliments of war, inasmuch as the task at hand is very serious."

Thus ends the seventy-sixth chapter, the words of Arjuna, in the Pratijna of the Drona Parva.

CHAPTER LXXVII.

(PRATIJNA PARVA.—*Continued.*)

Sanjaya said:—

1. Then throughout the whole of that night, Vasudeva and Dhananjaya, both afflicted with sorrow and grief, and breathing like two serpents, did not enjoy an wink of sheep.

2. The gods together with Indra himself, understanding Partha and Narayana to be excited with rage, became anxious and they began to think—*what will come of it?*

3. Dry and dreadful winds, portending calamities, began to blow. A headless trunk and a bludgeon became manifest in the solar disc.

4. Although the sky was cloudless, thunderbolts fell on the earth, accompanied by dreadful rumbling and flashes of lightning; and the Earth with her mountains, hills and forests, began to quake.

5. O mighty monarch, the oceans, the abode of the numerous acquatic creatures, became agitated; and the ocean-going rivers began to flow in directions opposite to their natural courses.

6. The lower and upper lips of car-warriors, horses, men and elephants began to tremble, indicating, as if, a great festivity for the flesh-eaters and an increase of the population of Death's domain.

7. The animals on the field began to discharge excreta and urine and they began to wail aloud. Beholding all those dreadful portents capable of making the hair stand on end,

8. And having heard of the fierce vow of the mighty Savyasachin, all your troops, O foremost of the Bharatas, became preyed-upon by anxious thought.

9. Then the mighty-armed *Pakasasani* (Arjuna) addressing Krishna said:—"Do you offer consolation to your sister Subhadra and her daughter-in-law.

10. O Madhava, go, assuage the grie of my daughter-in-law and her companions; O lord, console them with your soft words fraught with truth."

11. Thereat the son of Vasudeva with a depressed heart, going to the pavilion of Arjuna, began to comfort his sorrowful sister afflicted with the grief caused by the death of her son.

The son of Vasudeva said:—

12. O daughter of the Vrishni race, do not grieve, with your daughter-in-law, for you son. O timid lady, the self-same end is ordained by the Destroyer for all created beings.

13. This sort of death is worthy of your son, born in an illustrious family, modest, and especially belonging to the Kshatriya order. Do not grieve for him.

14. Indeed it is through good fortune that that mighty car-warrior, modest and equal to his father in prowess, has obtained the goal coveted by the heroes, in consequence of his observance of Kshatriya duties.

15. Vanquishing innumerable foes and despatching them to the abode of Death, he as attained to the posthumous state of the

pious, that is enduring and in which all desires become fruitful.

16. Your son of tender years has attained to that end which the pious desire to have through the performance ascetic austerities, and Brahmacharyya, and through knowledge of the Shastras and wisdom.

17. You are the mother of a hero, the wife of a hero, the daughter of a hero, and a kins-woman of the heroes; O amiable one do not bewail your son who has attained an excellent mode of existence.

18. That wretched and sinful ruler of the Sindhus, that murderer of an infant, shall soon reap the fruit of this arrogance, with his relations and kinsmen.

19, O beautiful lady, when the day dawns, that perpitrator of sinful acts, shall not escape the son of Pritha, even if he seeks shelter in Heaven itself.

20. Tomorrow you shall hear that the head of the Sindhu ruler has been severed from his trunk in battle, to roll on the precincts of the *Samantapanchaka*. Dismiss your grief and do not weep.

21. Keeping in the view duties of the Kshatriya order, that hero has obtained the end of the pious,—end, which we also will meet with, as also many other men who live by their weapons.

22. Of expansive chest and mighty arms, unretreating and slayer of car-warriors, your son, O you of dainty waist, has gone to heaven. Renounce yours fever of grief.

23, Obedient to the behests of his sire and his relations through mother's side, that valiant hero and mighty car-warrior of great prowess, has been slain, after he himself had slain may of his foes.

24. O queen, comfort your daughter-in-law; O daughter of a Kshatriya, do not lament. Dismiss your sorrow, O my beloved sister, as in the morrow you will hear such agreeable news.

25. What the son of Pritha has vowed shall be accomplished, and can not be otherwise. What your husband has set his heart upon, cannot remain undone.

26. Even if the descendants of Manu, and the Pannagas, and Pisachas, and night-rangers, and winged creatures, and Asuras and the celestials come forward to protect in battle the ruler of the Sindhus, yet he, with these, shall cease to exist to-morrow.

Thus ends the seventy-seventh chapter, the consolation of Subhadra, in the Pratijna of the Drona Parva.

CHAPTER LXVIII.

(PRATIJNA PARVA)—*continued.*

Sanjaya said:—

1. Having heard these words of Kesava of high-soul, Subhadra afflicted with grief on account of her son, and sorely distressed, began to lament petiously.

2. "Alas! son of my unfortunate self, why did you go to the battle? Oh son equal in prowess to your father, how could you perish.?

3. Oh my dear child, how shall I see your face dark like the blue lotus and graced with beautiful teeth and charming eyes, soiled with the dust of battle-field!

4. Surely, heroic and unretreating as you were, you are now being seen by every body. Of graceful head, well-formed neck and arms, of expensive chest, of low belly,

5. Of limbs decked with ornaments, of charming eyes, and covered with wounds of weapons, surely creatures are now looking at you as if at the rising moon!

6. Alas! you who used to lie down on beds covered with precious coverlets, alas, how could you, ever used to luxuries, now lie down on the bare earth, being pierced with arrows!

7. That hero of mighty arms who used formerly to be atteneded upon by most beautiful damsels, Oh, how can he, prostrate on the field of battle, pass his time to-day in the company of the jackals!

8. He who formerly used to be eulogised by the joyful bards, ministrels, and singers alas, he, to-day, is greeted by the dreadful flesh-eaters with their fierce yells!

9. O son! having the Pandavas, the Vrishni heroes, and the Panchalas for your protector, by whom have yon been slain like one helpless?

10. O my sinless son! my desire for looking at you is not yet satiated. Unfortunate that I am, I shall surely to-day go to the regions of Death.

11. When again, O my son, shall I see that face of yours, graced with expansive eyes, covered with beautiful looks, and from which sweet words and fragrant perfume used always to come out?

12. Fie on the strength of Bhima, fie on the bowmanship of Arjuna, fie on the prowess of the Vrishni heroes, and fie on the might of the Panchalas!

13. Fie on the Kaikayas and on the Chedis and the Matsyas and the Srinjayas,

who all, united together, could not protect that hero when he went to battle.

14. To-day do I see the earth vacant and destitute of its beauty, inasmuch as I do not see Abhimanyu, and my eyes are blinded with grief.

15. How shall we see you slain,—you who are the son of the wielder of the Gandiva, the son of Vasudeva's sister, you who are a hero and an *Atiratha* too!

16. Alas, O hero, you were like a hoard of treasure to me, seen and lost in a dream. Alas! everything human is as transitory as even a bubble of water!

17. How shall I comfort your young wife overwhelmed by the grief caused by your death, and resembling a cow bereft of its calf!

18. Alas, Oh my son, you have passed away prematurely at a time when you were on the point of bearing fruit, although I yearn to have a sight of you!

19. Surely the ways of the Destroyer are mysterious even to the wise, inasmuch as, you, having Kesava himself for your protector, have been slain in battle like one perfectly helpless.

20—21. May you, O son, attain that end which is theirs that perform sacrifices, theirs that are Brahmanas of purified soul, theirs that observe the vow Bhamacharyya, theirs that have bathed in the sacred waters, theirs that are grateful, theirs that are devoted to the performance of benevolent deeds, theirs that serve their preceptors, and theirs that make profuse sacrificial presents!

22. May that end be yours which they attain who fight and never retreat, or who fall in battle after slaying their numerous foes!

23 That blessed end which they attain who give away a thousand cows, or who perform charitable deeds at a sacrifice, or who give away houses and palaces to the liking of the recepients,

24. Or who give away gems and jewels to worthy Brahmanas, or who mete out just punishments, O son, may that blessed end be yours!

25. O son, may you attain to that end which sages of rigid vows attain to, by the performance of Brahmacharyya, or that end which is attained by the women who marry but once their husbands.

26. That eternal end which is obtained by monarchs through their good conduct, or by those persons who, leading one after another all the four modes of life and through the observance of duties, have purified themselves,

27. That end which they attain who are kind to the poor and the woe-stricken, or who equally divide objects of enjoyments amongst themselves and their dependents, or who are free from the influence of malice, O son, may that end be yours!

28. That end which is theirs, who observe their vows, theirs that are devoted to righteous practices, theirs that serve their elders and preceptors, theirs that never drive away guests from their doors, O son, may that end be yours!

29. O son, may you attain to that end which they attain who preserve the coolness of their temper even in the most difficult circumstances, however much they may be consumed by the fire of sorrow!

30. May you attain to the end of those who always take care of their father and mother, and who never enjoy the company of women other than their own wives!

31. May you attain, O son, to the end of those who hold sexual intercourse with their own wives during their seasons, of those who restrain themselves from enjoying others' wives!

32. May you attain to the end of those, who, free from malice, look upon every one with an eye of peace or who are forgiving, and never enflict distress on others!

33. O son, may you attain to the end of those who ever hold themselves aloof from money, meat, intoxicating drinks, pride and falsehood, or who never cause pain to any body else!

34. O son, may you attain that end which they attain who are modest, learned in all the Shastras, content in knowledge, and hold their passions under check."

35. While the distressed Subhadra, overwhelmed with grief, had been thus lamenting, Panchali accompanied by Virata's daughter, came to her.

36. Then copiously lamenting and bewailing under the weight of their grief, they fell down, O king, on the earth, senseless, and like so many mad creatures.

37. Then the highly-afflicted Krishna who was there ready with water &c., sprinkled water on the face of them and for comforting them said such salutary words that should be said on such occasions.

38. Then he of eyes resembling lotus-petals said these words to his sister, weeping, insensible, trembling and pierced in her very heart.

39. "O Subhadra, bewail not your son; O Panchali, console the sister of Uttara. Abhimanyu, that foremost of Kshatriyas,

has attained to the most excellent (posthumous) state.

40. O you of charming countenance, may all the other people of our race that are yet alive attain to that state which the illustrious Abhimanyu has attained!

41. We, supported by our allies, desire to accomplish that feat in this battle, the like of which, O lady, your son, that mighty car-warrior, achieved single-handed."

42. Thus having consoled his sister and Droupadi and Uttara, that subduer of foes, that mighty-armed one, (*viz.*, Krishna) came back to Partha's side.

43. Then with the permission of his relatives and of the kings and of Arjuna, O monarch, Krishna retired to the inner apartments of the latter's pavilion; the rest of the kings then retired to their respective quarters.

Thus ends the seventy-eighth chapter, the lamentations of Subhadra, in the Pratijna of the Drona Parva.

CHAPTER LXXIX.

(PRATIJNA PARVA)—*Continued.*

Sanjaya said:—

1. Then that Lord of eyes like lotus-petals, having entered into the matchless mansion of Arjuna, touched water, and on the smooth and auspicious floor,

2. Spread an auspicious bed made of Kusa-grass of the hue of lapises. Thereafter, with garlands of flowers, fried paddy and perfumes and other auspicious articles,

3. He decorated that bed and then kept around it many excellent weapons. Then when Partha also had touched water, obedient and humble servants,

4. Performed the usual nightly ceremony of offering victims to the three-eyed Mahadeva. Thereafter with a delighted heart, Pritha's son, with perfumes and garlands,

5. Adorned Madhava, and then offered him the nightly offering. Then Govinda with a smile thus spoke to Phalguna.

6. "O son of Pritha, lay yourself down for sleep; good betide you. I go in search of your welfare." Then placing at the door well-armed sentinels and door-keepers,

7. The auspicious Krishna followed by Daruka, entered his own tent. Then he laid himself down on his milk-white bed and brooded over the diverse measures (to be adopted on the morrow.)

8. Then that illustrious one of eyes resembling lotus-petals, for Partha's sake, began to reflect on various measures that would drive away the latter's grief and sorrow, and increase his energy and effulgence.

9. Then that one of soul engaged in meditation, that foremost lord of all, *viz.*, Vishnu of wide-spread renown, who always performed what was agreeable to Jishnu, had recourse to Yoga-meditation, for benefitting Arjuna.

10. During that night none enjoyed sleep in the camp of the Pandavas. During that night, O ruler of men, wakefulness possessed every body.

11. "The wielder of the Gandiva bow, the high-souled Arjuna, being afflicted sore with grief on acconnt of the death of his son, has rashly vowed the slaughter of the king of the Sindhus.

12. How indeed shall the mighty-armed son of Vasava, that slayer of hostile heroes, fulfil his vow?" Even thus did they then think.

13. "The vow which the high-souled son of Pandu has made, is a very difficult one. King Jayadratha is endued with great energy. May Arjuna successfully observe his vow!

14. Indeed Arjuna has made a tremendous resolve, being highly afflicted with the grief on account of his son's death. The brothers (of Duryodhana) are very powerful, and his army is nnmerous.

15. The son of Dhritarastra (Duryodhana) has also employed them all in the protection of him (Jayadratha). May Dhananjaya return safe, having slain the ruler of the Sindhus!

16. Let Arjuna fulfil his vow and vanquish his enemies. If to-morrow he fails to slay the Sindhu king, he will enter the blazing fire.

17. Pritha's son Dhananjaya will never venture to falsify his vow. Oh, what will be the condition of king Yudhisthira, the son of Dharma, if Dhananjaya dies!

18. Indeed Pandu's son (Yudhisthira) has grafted all his hopes of victory on Arjuna. If we have acquired any religious merit, if we have ever given away things in charity, if we have burnt offerings on the fire,

19. Then through the fruits of all those acts of ours, let Savyasachin (Arjuna) obtain victory." Thus, when they were talking to one another of the victory of Arjuna on the morrow, O lord,

20. O monarch, that live-long night at last passed away. During that night Janarddana, having awaked,

21. And remembering the vow Pritha's son had made, thus addressed Daruka :— "Afflicted with sorrow for the death of his dear-loved son, Arjuna has vowed,

22. O Daruka, saying *Before tomorrow's sun sets, I will slay Jayadratha.*—Having heard of this vow, Duryodhana will surely hold counsel with his counsellors,

23. As to how Partha might be prevented from slaying Jayadratha in battle. His several *Akshouhinis* will also protect the latter ;

24. As also Drona and his son, both accomplished in the use of all sorts of weapons, will protect him. That matchless hero, the thousand-eyed Indra himself, that humiliator of the pride of Daityas and Danavas,

25. Even he will not venture to slay Jayadratha, if he is protected by Drona in battle. I, therefore, will do that in the morrow by which Kunti's son Arjuna,

26. May slay Jayadratha before the sun goes down below the horizon. My wives, my friends, my kinsmen, my relatives,

27. None among these is so dear to me as is Kunti's son Arjuna. O Daruka, bereft of Arjuna, for even a moment, this world

28. I will not be able to look at. And therefore, it shall not be so. Vanquishing them all, with their horses and elephants,

29. I will slay them all with Karna and Duryodhana, for the sake of Arjuna. To-morrow the three worlds will behold my prowess in the dreadful battle,

30. When, O Daruka, I shall put forth my prowess for Arjuna's sake. To-morrow thousands of kings and hundreds of princes,

31. With their steeds, cars and elephants, will, O Daruka, turn hastily away from the battle. To-morrow, O Daruka, you shall see the army of kings crushed with my discus,

32. And overthrown by my enraged self, for the sake of Arjuna. To-morrow the celestials, the Gandharvas, the Pisachas, the reptiles and the Rakshasas,

33. Will all know me to be the true friend of Savyasachin. He that injures him (Arjuna) injures me ; and he that follows him follows me also.

34—35. With the help of your intelligence, do you indentify Arjuna to be the half of my ownself. When the day dawns, O Daruka, equipping my best of chariots according to the rules of military science, you must bring it and follow me carefully. My mace *Koumodaki* of celestial make, my discus and my bow and arrows,

36—41. And many other implements of war—placing all these, O Suta, on my chariot and leaving room thereon for my standard and for the heroic Garuda that adorns my car, and yoking thereto my excellent steeds named Valahaka, Meghapuspa, Saivya, Sugriva, having incased them in caparisons of gold of the effulgence of the solar orb and the fire, and yourself donning your coat of mail, stay on it carefully. Having heard the shrille blast resembling the Rishava note, of my conch Panchajannya, you will quickly come to me. In the course of a single day, O Daruka, I shall drive away the rage and the various woes of my cousin, the son of my paternal aunt. By every means, I shall so exert in battle, so that Vibhatsu in battle,

42. May slay Jayadratha even before the very eyes of the Dhritarastras. All those for whose death Vibhatsu will strive, I tell you truly, will be slain and O charioteer, he will succeed in obtaining victory.

Daruka said :—

43. Victory is sure to him, and whence can defeat come to him, whose charioteer ship you, O foremost men, have accepted.

44. I shall do what you will bid me do. This night will end ushering in a morning, that will bring victory for Vijaya.

Thus ends the seventy-ninth chapter the colloquy between, Krishna and Daruka, in the Pratijna of the Drona Parva.

CHAPTER LXXX.

(PRATIJNA PARVA)—*Continued.*

Sanjaya said :—

1. Then Dhananjaya the son of Kunti, possessed of inconceivable prowess thinking of how to redeem his vow, recollected the Mantras (obtained from Vyasa) ; and soon was he lost in sleep.

2. Then the highly puissant god having the Garuda as an emblem on his banner, appeared before the ape-bannered Arjuna merged in thought and burning with grief, in his dream.

3. The pious-souled Dhananjaya through the love and venevation he bore for Krishna, never failed under any circumstance, to rise up and advance a few steps for welcoming him.

4. Standing up therefore (in his dream), he welcomed Govinda and offered him a seat. He himself however then did not think of resuming his own seat.

5. Thus seated, Krishna of mighty energy, knowing what resolution Partha had formed, said these words to the son of Kunti, while the latter was standing before him.

6. "O Son of Pritha, let not your heart give way to sorrow. Time is invincible. It is time that compels all creatures to take to the inevitable course.

7. Tell me, O foremost of men, the cause of this your sorrow? O foremost of the learned, sorrow should not be indulged in, inasmuch as it overthrows the ends of life.

8. What should be done should be done (without hesitation). Do your duty with all endeavours, O Dhananjaya, the grief that deprives one of the power of acting, is indeed his greatest enemy.

9. A man giving way to grief delights his enemies and saddens his friends, and himself becomes reduced in (strength). Therefore you should not grieve."

10. Having been thus spoken to by the son of Vasudeva, the invincible and learned Vhibhatsu said these words of (grave) signification to the former:—

11. "I have taken a terrible oath in vowing to slaughter Jayadratha. To-morrow shall I slay, O Kesava that wicked-souled slayer of my son.

12. Surely, O undeteriorating one, in order to frustrate that resolution of mine, the partisans of Dhritarastra will place the ruler of the Sindhus in their furthest rear and have him protected by all their mighty car-warriors.

13. Alas! O Madhava, their invincible army of one and ten *Aoukshahin* strong, consists of the remanants of their soldiers (slain during the last compaign).

14. Surrounded by all these troops, as also by all their mighty car-warriors, how could that wicked-souled ruler of the Sindhus, O Krishna, be seen (by us)?

15. Meseems, O Kesava, I shall not be able to fulfil my vow. And why should one like myself who could not redeem his promises, bear the burden of his life?

16. O hero, despondency stares me at the face,—me whose only consalotion now is in grief. I also tell you this that (during this period of the year) the sun runs his heavenly course swiftly."

17. Then Krishna that foremost of the twice-born ones, having heard of the source of Partha's sorrow, touched water, and sat there with his face turned towards the East.

18. Thereafter that highly puissant one of eyes likes lotus-petals, said these words, for the welfare of Pandu's son who had resolved upon the slaughter of the Sindhu king.

19. "O Son of Pritha, there is a weapon excellent and eternal, known by the name of Pasupata. By means of this weapon the god Maheswara (in days gone by) slew all the Daityas in battle.

20. "If to-day it be within your recollection, then to-morrow you will be able to slay Jayadratha. If it is unknown to you now, then do you worship in your mind the god having the bull for his emblem.

21. Meditating on that god in your mind, do you hold communion with him. You are his devotee, and in this way, through his grace only, can you expect to obtain that valuable treasure (Pasupata woapon)."

22. Thereupon, having heard Krishna's words and having rinced his month with water, Dhananjaya sat down on the ground; and with a singleness of heart, began to adore Siva (in his mind).

23. Thus rapt up in meditation, Arjuna saw himself and Kesava roving in the skies, just when the hour *Brahma* of auspicious indication set in.

24—25. Then it seemed that Parth held by his right arm by the lord Kesava, and endued with the fleetness of the wind, reached the root of the sacred Himavat mountain teeming with gems, abounding in luminous objects and inhabitted by Siddhas and Charanas. He was then accompanied by Kesava.

26. It seemed that he saw, as he went, many wonderful sights and objects; that one of righteous soul then saw on the Northern direction the white mountain.

27. He beheld in the pleasure-garden of Kuvera, the delightful lake adorned with lotuses. He also beheld that most excellent of rivers namely Ganga of copious waters.

28-29. Then he saw the regions about the Mandara mountains, regions that abounded in trees bearing blossoms and fruits; that were covered with pebles and transparent crystals, that were infested with lions and tigers; that abounded in many other animals, that contained many sacred hermitages; that were charming; that there frequented by beautiful birds and that ever rang with the melodious songs of the Kinnaras.

30. The mountain itself was graced with gold and silver peaks blazing with various

herbs and *Oshadhis*; and it was beautiful with numerous Mandara trees decked with blossoms.

31. He then arrived at the black mountains that looked like a heap of collyrium, and after that, at the *Brahmatunga*, at many rivers and at many countries.

32. He then reached the Sutunga and the Satasringa hills and the woods known by the name of *Saryyati*. Then he went to the holy place called the Aswasiras, and also to the one known by the name of Artharvana.

33. Then he arrived at that foremost of hills known as Vrisha-Dansa and also the hill called the great Mandara, both of which were thickly peopled by the Apsaras and beautified by the Kinnaras.

34—35. Then roaming on that hill in the company of Krishna, Pritha's son beheld a plot of earth abounding in soothing springs, teeming with gold and other minerals, burning with the effulgence of the sun or the moon, and possessing a large number towns and cities. He also beheld various seas and numerous rich mines of wealth.

36. Then wandering through the sky the firmament and the earth, he arrived at Vishnupada; there struck with admiration, and like an arrow shot from the bow, he came down with Krishna.

37. Partha then beheld a mountain blazing as if with the effulgence of the planets, the stars, the moon, the sun and the fire.

38. Having reached that hill he beheld that high-souled Divinity having the bull for his emblem on his banner, seated on its peak and lost in contemplation.

39. He saw the god burning in his own energy like a thousand suns; holding the trident; with matted locks on his head; of milk-white complexion; and wearing barks and tiger skins.

40. He saw the highly puissant god having his body rendered beautiful with a thousand eyes; and in company with Parvati and numerous other beings of great effulgence.

41. The dependents of the god were engaged in singing, in playing upon musical instruments, in dancing, in laughing, in frolicking about and stricking and clapping their palms &c. The place was also made fragrant with perfumes.

42. Arjuna then beheld that protector of all creatures, that undeteriorating wielder of the bow (Pinaka), eulogised with beautiful penegyrics by the sages and the reciters of the Vedas.

43. Beholding the god, the pious-souled son of Vasudeva, together with the son of Pritha, saluted him by touching the earth with his head; and he uttered then the eternal verses from the Vedas.

44—47. Then Krishna adored with his speech, his mind, his intellect and his acts that origin of the worlds; that creator of the universe; that unborn divinity; that lord paramount; that undeteriorating one; that primary source from which the mind has sprung; that receptacle of the space, the wind and the luminary bodies; that creator of the rain; that primordial essence of the earth; that one worthy of the reverence of the celestials, the Danavas, the Yakshas, and the human beings; that one who is the Highest Brahma realised by the Yogins; that protector of those versed in the Vedas; that creator and destroyer of the mobile and immobile creatures; that God whose anger is destruction; that supreme soul; that one who is equal to Sakra or the sun.

48. Then Krishna and Arjuna sought the protection of that Bhava who is uncreate the unmanifest cause, and whom sages learned in the Vedas worship when they desire to obtain the subtle and spiritual existence.

49. Arjuna also worshipped that Diety over and over again, knowing him to be the origin of all creatures and the cause of the Past, the Present and the Future.

50. Then beholding them two, *viz* Nara and Narayana come to him, Sarva with a delightful heart said these words, as if smiling the while:—

51. "All hail, O you two foremost of men! Arise and let the fatigue of your journey be shaken off. Tell me soon what things your minds earn after, O you heroes!

52. What business of yours has brought you here? I will perform it. Ask for the boon that will benefit you? I will grant all your desires."

53. Hearing these words of the god, Vasudeva and Arjuna rose up with their palms folded; and they both endued with great intelligence, and of unblameable character, out of reverence, began to eulogise the high-souled Sarva with beautiful penegyrics.

Krishna and Arjuna said:—

54. Salutation unto Bhava, unto Sarva, and unto Rudra the giver of all boons; unto the lord of all animate beings; unto him who is known as Kaparddin; unto the great Divinity, unto Bhima; unto the three-eyed god who is identical with peace;

55. Unto Isha, and unto him who annihilates all pride engendered by the possession of prosperity. Salutation unto the slayer of Andhaka; unto the father of the Kumara (Kartikeya); unto him of blue neck and of great intelligence;

56. Unto the wielder of the Pinaka bow; unto the Havisya; unto him who is ever attended with truth and prosperity; unto him who is red, who is tawny, who is the hunter in disguise; and who is unvanquished;

57. Unto him who possesses blue locks, who wields the trident, who is omniscient; unto him who is the *Hotri* and the *Pitri*; unto him of three-eyes, who is disease and whose vital seed is fire itself;

58. Unto him who is inconceivable, who is the lord of the goddess Ambika; who receives homage from all creatures; whose emblem is the bull; whose head is shaved and who wears matted locks and who is again a Brahmacharin;

59. Unto him who performs ascetic austerities in the waters, who is devote to the study of the Vedas, and who is unvanquished. Unto him who is the soul of the universe, its creator, and remains pervading it.

60. Salutation salutation unto him worthy of the homage of all creatures, and the origin of all creatures; unto the Brahmachakra, the Sarva, the Sankara, and Siva.

61. Salutations be unto him who is the lord of speech and the master of the created beings; salutation unto the lord of the universe and of the great people.

62. Salutations unto him of thousand heads who possesses a thousand arms and who is Death himself. Salutations unto him of thousand eyes and legs, whose deeds are countless.

63. Salutations unto him of the complexion of gold, who is clad in a armour of gold; and unto him who is ever gracious upon his devotees. O lord let our desires be fulfilled.

Sanjaya said:—

64. Thus having eulogised the great god, Arjuna and the son of Vasudeva began to propitiate the former for obtaining the weapon (*Pasupata*) from him.

Thus ends the eightieth chapter, Arjuna's dream, in the Pratijna of the Drona Parva.

CHAPTER LXXXI.

(PRATIJNA PARVA)—*Continued.*

Sanjaya said:—

1. Then the son of Pritha with a delightful soul, and joined palms and eyes expanded in amazement, gazed at the god having the bull for his banner-mark, and the receptacle of all energies.

2. He then beheld by the side of the three-eyed god, the offerings he used to make, every night, to the son of Vasudeva.

3. Thereafter that son of Pandu having worshipped in his mind both Sarva and Krishna, said unto the god Sankara—'I desire to have the celestial weapon (Pasupata)!'

4. Then having heard the words of Pritha's son, that disclosed what boon he wanted, the god (Mahadeva) with a smile, thus replied to Vasudeva's son and Arjuna:—

5. "All hail, O you two foremost of men, I have known the desire of your hearts; I shall grant even that desire of yours which has brought you both here.

6. You slayers of foes, there is a heavenly lake of nectar not far from this place; in days gone by, I laid down my celestial bow and arrows there.

7. With that bow and arrow, I slew in battle all the enemies of the gods. From that lake bring, O Krishnas, that excellent bow and arrow of mine.

8. Thereupon saying 'yea' to the words of Siva, the two heroes with all their followers, went to that celestial lake possessed of hundreds of celestial wonders.

9. Then those two sages Nara and Narayana fearlessly went to that holy lake capable of fulfilling all desires, that had been indicated by the god having the bull for his emblem.

10. Thereafter Arjuna and the undeteriorating Krishna having repaired to that lake of the effulgence of the solar disc, saw in its waters a terrible serpent.

11. They also saw there another foremost of snakes possessing a thousand hoods, of the effulgence of fire; it was then vomitting terrible flames.

12. Then Krishna and Partha, having touched water and having folded their palms and saluted the god having the bull of his emblem, approached those snakes.

13. As they approached the snakes, learned as they were in the Vedas, they recited the

hundred slokas in the Veda to the praise of Rudra, saluting all the time with all their heart, Bhava of infinite might.

14. Then through the charm of those adorations offered to Rudra, those two snakes forsook their snake forms and assumed the forms of a bow and arrow capable of slaying the enemy.

15. Then highly delighted, they both took up those effulgent weapons, the bow and the arrow. Then those two high-souled ones, gave that bow and arrow to the illustrious Mahadeva.

16. Thereafter from one of the sides of Siva's body, a Brahmacharin issued forth; his eyes were tawny and he seemed to be the refuge of all asceticism. Having blue throat and red hair, he was possessed of great energy.

17. Then that Brahmacharin taking up that most excelleut bow stood in the proper posture. And placing the arrow on the string, he began to stretch the latter duly.

18. Thereupon, seeing the mode of his grasping the bow, drawing the string, placing his legs, and hearing also the *Mantras* uttered by Bhava, Pandu's son of infinite prowess duly learnt them all,

19. When the mighty and powerful Brahmacharin, shot that arrow even to the lake whence it had beeu brought; he also threw that bow into the self-same lake.

20. Thereupon Arjuna gifted with an accurate memory knowing that Bhavas was pleased with him, and recollecting the boon the latter had accorded to him in the forest, and the sight of his person he had vouchsafed to reveal to him,

21. Desired in his mind that all this might be true, thinking—' May all this be productive of fruit'. Knowing this to be his desire, Bhava pleased with him, gave him the boon.

22. He also granted him the terrible Pasupata weapon and the fulfilment of his vow. Then having obtained the Pasupata weapon of celestial make, once more, from the Lord,

23. The invincible Arjuna, with the down of his body erect, considered his vow already fulfilled. Then with delighted hearts, they (Krishna and Arjuna) saluted the god Maheswara, by bending their heads low!

24. Even at that moment obtaining the permission of Bhava, the two heroes Arjuna and Krishna, transported with delight came back to their own encampment,

25. Indeed their joy was as great as that which filled Indra and Vishnu when those two deities, desirous of slaying Jambha, had secured the permission of Bhava (to do so), the slayer of mighty Asuras.

Thus ends the eighty-first chapter, the obtaining of the Pasupata weapon, in the Pratijna of the Drona Parva.

CHAPTER LXXXII.

(PRATIJNA PARVA)—*Continued.*

Sanjaya said:—

1. When Krishna and Daruka were thus talking to one another, O king, the night drew to its close. At day-break, king (Yudhisthira) rose from his bed.

2. The *Panisbanikas*, the *Magadhas*, the *Madhupa-kikas* began to read verses in his praise; and Vaitalikas and ministrels began to eulogise that foremost of men (Yudhisthira).

3. The dancers commenced dancing, songsters gifted with melodious voices, began to sing charming songs frought with praises of the Kuru dynasty,

4. *Mridangas*, *Jharjharwas*, *Verses*, *Panavas*, *Anakas*' *Gomukhas*, *Adhambhras*, *conchs*, and *Dundhuvis* of fierce sounds,

5. These and many other such musica instruments, were, O Bharata, played upon by well-trained and expert performers, all of them being transported with joy.

6. The loud din (thus produced) resembling the rumbling of clouds, reached the very heavens themselves; and it awakened that foremost of all rulers of earth *viz.* king Yudhisthira, from his sleep,

7. Having enjoyed an undisturbed sleep on his precious and excellent bed, king Yudhisthira awoke (in the morning). Then rising up, the king retired to the bath-room, for performing acts that must be performed (Sandhyas &c.)

8. There, a hundred and eight orderlies robed in white garments, all washed and of yothful age, approached the king with many a golden jar filled (with water) to the very brim.

9. Seated at his ease on an auspicious seat and vested in a garment of fine texture, the king bathed in waters fragrant with sandal-wood and sanctified with religious aphorisms.

10. His limbs were shampooed by strong and well-trained servants, with water that had been rendered bitter, with medicinal drugs. He was then washed with holy *Adivasa*-water fragrant with perfumes.

11. Then being furnished with a piece of cloth that was as white as the plumage of the swan and that had been lying loose there, the king encircled his head with it in order to rub off the water therefrom.

12. Thereaffer that mighty-armed one, having smeared his body with the paste of *Hari*-sandal, and decorated his person with garlands and flowers and dressed in stainless garments, sat with his palms folded, facing the east.

13. Then, ever following in the wake of the righteous, the son of Kunti reiterated the prayers that should be done so; and then with becoming meekness, he entered the chamber where the blazing fire was kept (for adoration).

14. Then having worshipped the fire with holy and purified faggots and religious aphorisms, the monarch came out of the fire-chamber.

15. Then entering into a second chamber, that foremost of men king Yudhisthira saw a number of venerable old Brahmanas well-versed in the Vedas and all foremost of their order.

16. They were all self-restrained, and had performed ablutions after the accomplishment of sacrifices, vows, and recital of the Vedes. Worshippers of the sun, they counted a thousand in number with eight thousand followers.

17—18. The mighty armed son of Pandu having caused these Brahmanas to pronounce, in clear voices, benedictions on him, by making presents of honey, clarified butter and delicious fruits of the best sort, gave away to every one them a *Niksha* of gold, a hundred steeds adorned with golden caparisons and precious garments and other presents that were liked by them.

19. Then the son of Pandu, giving unto them milch cow, that yielded milk whenever touched, with calves, and with their horns and hoofs decked with gold and silver respectively, circumambulated them.

20. Auspicious objects capable of increasing good fortune, golden *Nundyavartas*, garlands of flowers, jars of water, blazing fire,

21. Vessels filled to the brim and containing *Askhatas* (sun-dried rice) &c, and the yellow pigment prepared from the urine of the cow and also well-decked and beautiful maidens, and curds, and clarified butter and honey and water,

22. And auspicious birds and other things considered to be holy—seeing and touching these things, the son of Kunti proceeded to the outer apartments.

23—24. There, O mighty armed one, the attendants that were in waiting, brought the monarch an excellent throne (to sit upon)—throne that was wholly made of gold and of auspicious marks and adorned with pearls and lapises; this throne was made by the celestial artificer-Viswakarman and was over-spread with a precious carpet which again was covered by a stuff of very fine texture.

25. Then when that high-souled one had seated himsalf on that throne, his orderlies brought him all his precious and glittering ornaments.

26. Then, O mighty monarch, the appearance of the illustrious son of Kunti who was adorned with pearls and various ornaments was such as to excite the jealousy of his foes.

27. Then fanned with yak-tails furnished with handles of gold, and of white effulgence out-vying the charming beams of the moon, the monarch shone like a mass of cloud emitting flashes of lightning.

28. That delighter of the Kurus then, was praised by all creatures; the ministrels gratified him with panegyrics; and the Gandharvas then began to sing at his hearing.

29. Thereafter within a moment the voices of the bards swelled to a tremendous sound; and instantly were there heard the clatter of the car-wheels of car-warriors, and the hoof-sounds of the cavalry.

30. With the tinkling of bells tied round the necks of the elephants, with the blasts of conchs and with the sound of the (measured) foot-fall of the infantry, the Earth began to quake.

31—33. Then one of the attendants guarding the doors, cased in armour, youthful, adorned with ear-rings, and having his sword tied to his waist-band, entered the private chamber of the very virtuous king Yudhisthira; then kneeling down before him and doing obeisance to the worshipful and illustrious monarch with his head, he represented that Hrishikesha was waiting to be ushered in. Thereupon that foremost of men (Yudhisthira) welcomed Madhava with enquiries after his health and welfare;

34. He also ordered his attendants saying:—"Give to this one an excellent seat and offer him a *Argha*." Then when he of the Vrishni race was ushered in, the very virtuous king Yudhisthira caused him to be seated on an excellent seat and worshipped him with proper ceremonies.

Thus ends the eighty-second chapter, the decoration of Yudhisthira, in the Pratijna of the Drona Parva.

CHAPTER LXXXIII.

(PRATIJNA PARVA)—*Continued*

Sanjaya said:—

1. King Yudhisthira the son of Kunti then welcoming the son of Devaki, that assuager of the grief of men, cheerfully addressed the following words to him :—

2. "Have you, O slayer of Madhu, passed the night in happiness? Are all your sense-organs, O undeteriorating one, as keen as ever?"

3. The son of Vasudeva also put similar questions to Yudhisthira. Then an orderly came there and said that other Kshatriya warriors were waiting to be ushered in.

4. Permitted by the king, the orderly introduced that influx of men, numbering in it, Virata, Bhimasena, Dhristadyumna and Satyaki,

5. And the ruler of the Chedis, Dhristaketu, the mighty car-warrior Drupada, Sikhandin, the twins Nakula and Sahadeva, Chekitana with the prince of the Kekayas,

6. As also Yuyutsu of Kuru race, and Uttamaujas of the Panchala tribe, and Yudhamanyu and Suvahu and the five sons of Droupadi.

7. These and many other Kshatriyas approached that best of Kshatriyas of illustrious fame; and they sat down on auspicious seats.

8. The two mighty heroes, Krishna and Yuyudhana, of illustrious souls and great effulgence, both sat on a single seat.

9. Thereafter king Yudhisthira, at the hearing of those assembled Kshatriyas, said these sweet words addressing that slayer of Madhu, who was graced with eyes resembling lotus petals :—

10. "Like celestials depending on the strength of the thousand-eyed (Indra), we relying on you alone, seek victory in battle, and eternal happiness.

11. You, O Krishna, know all about the despoliation of our kingdom, our exile by the enemy, and also all the miseries we had to suffer.

12. O Lord of everything, O you who are merciful to all devoted to you, upon you rest all our happiness, and even our existence, O slayer of Madhu.

13. O descendant of the Vrishni race, so do you manage that, my heart may always rely on you, and Arjuna's oath may remain inviolate.

14. Help us to cross this veritable ocean of grief and wrath. O Madhava, be you our raft to-day, as we desire to cross this ocean (of troubles).

15. A car-warrior desirous of slaying his adversary can not, in battle, do that (to achieve his purpose) which, O Krishna, his driver can do, if this latter striues with due caution.

16. O mighty-armed Janardana, as you save the Vrishnis from all calamities, so also, it behoves you to save us from this impending ruin.

17. O you the bearer of the conch, the discus and the mace, do you save the sons of Pandu sunk in the deep and boatless Kurn ocean, by becoming even a boat to them.

18. Salutations unto you, the Lord of the foremost of celestials, the eternal one, the supreme destroyer, O Vishnu, O Jishnu, O Hari, O Krishna, O Vaikantha, and O foremost of all male beings,

19. Narada had pronounced you to be that best and most ancient of sages, *viz.*, (Narayana), who accord boons, who wields the Sarnga bow and who are the foremost of all. Make, O Madhava, all these words true."

20. Thus spoken to in the midst of the assembly by the very virtuous king Yudhisthira, that most fluent speaker Kesava replied to the former, in a voice sonorous like the rumbling of clouds charged with rain.

Krishna said:—

21. In all the worlds, including the regions of celestials, there is no such wielder of bow who can equal Dhananjaya the son of Pritha.

22. Endowed with energy, accomplished in the use of weapons, possessed of great prowess and might, ever brave in battle, and wrathful and agile, he is the foremost of all men.

23. Moreover he is youthful, of shoulders strong like those of the bull, of long-arms and mighty prowess; his gait resembles that of the lion itself. That handsome hero will slay all your enemies.

24. On my part, I shall so act as Kunti's son Arjuna may be able to consume the troops of Dhritarastra's son, even like a raging conflagration.

25. Even this very day, with the help of his arrows, Arjuna will compel that one of sinful acts, that mean-minded slayer of Subhadra's son *viz.*, Jayadratha, to travel on a road from which no traveller ever returns.

26. The vultures, the hawks, the fierce jackals, and other carnivorous animals, will to-day hold a feast on the flesh of that one.

27. O Yudhisthira, even if the Gods with Indra at their head to-day become the protectors of Jayadratha, yet, slain in the thick of the fight, he shall undoubtedly be borne to the capital of Death's domain.

28. The victorious Arjuna shall this day come to you, having slain in battle the ruler of the Sindhus. Dismiss the grief of your heart and free yourself of the fever of anxiety, and O king, be you attended with prosperity!

Thus ends the eighty-third chapter, the words of Krishna, in the Pratijna of the Drona Parva.

CHAPTER LXXXIV.

(PRATIJNA PARVA)—*Continued.*

Sanjaya said:—

1. When they were thus conversing, Dhananjaya appeared there, desirous of seeing that foremost of the Bharatas, *viz.*, king Yudhisthira, and his relatives.

2. When he had entered that auspicious chamber and was standing before the king, having saluted him duly, that foremost of the Pandavas (king Yudhisthira) rose from his seat and out of affection, embraced Arjuna.

3. Having locked Arjuna in his affectionate embrace, and having smelled the crown of his head and pronouncing best benedictions on him, the king smilingly addressed him saying:—

4. "It is evident, O Arjuna, that in today's fight a great victory is sure to court you, inasmuch as your very appearance indicates it, as also the fact that Janardana is gratified with you."

5. Then Jishnu spoke to him of the wonderful incident (he had seen in his dream) in the following terms:—"May good betide you, O monarch! through the mercy of Kesava, I have seen a marvel."

6. Then, for giving very assurance to his partisans, Dhananjaya related everything he had seen in his dream—his meeting with the three-eyed god.

7. Thereupon all the hearers filled with wonder, touched the earth with their heads; and thus having bowed down to the god having the bull for his emblem, they said *Excellent, Excellent.*

8. Then permitted by the son of Dharma, all the friends and partisans of the Pandavas, cheerfully set out for the battle with haste and with hearts swelling with rage.

9. Then having saluted the king, Yuyudhana, Arjuna and Krishna of unfading glory, with cheerful hearts, issued out of the chamber of Yudhisthira.

10. Those two indomitable warriors, the heroes Yuyudhana and Janardana, riding on the same car, proceeded towards the abode of Arjuna.

11. Repairing there, Hrishikesha dressed and equipped the car of that foremost of warriors, like a professional charioteer—car that bore the device of the monkey prince on its standard.

12. Thereupon that best of chariots of rattle resembling the rumble of clouds and of effulgence like that of heated gold, thus equipped (by Kesava), shone like the maker of day in the morning.

13. Thereafter that foremost of men, namely the son of Vasudeva, cased in an armour, told Pritha's son who had completed his morning prayers that his chariot had been made ready.

14. Then that foremost of all men of this world, namely, the diadem-decked Arjuna, clad in a golden coat of mail, and holding his bow and arrows in his grasp, circumbulated his vehicle.

15. Then praised, and blessed with benedictions believed to bestow victory in battle, by Brahmanas old in the performance of austerities, in knowledge and in years, ever engaged in the performance of religious rites and sacrifices, and holding all their passions in subjugation, Arjuna mounted upon his mighty chariot,—

16. That excellent vehicle of his which had been previously purified with victory-giving *mantras*,—like the sun of burning radiance ascending the Eastern mountains.

17. Then that best of car-warriors adorned with golden ornaments, shone, in consequence of those golden ornaments of his, on his chariot, like the sun of burning radiance on the breast of the Meru mountain.

18. After Partha, Yuyudhana and Janardana mounted on that car, like the twin Aswins riding on the best celestial car when they had come to the sacrifice of Swarjyuti.

19. Then Govinda that best of charioteers took up the reins (of Arjuna's steeds), like Matali taking up the reins of Indra's horses, when the latter went to fight in order to slay Vritra.

20. Mounting on that his best of cars, with those two heroes Yuyudhana and Janardana, Pritha's son appeared like the moon dispelling darkness when rising in conjuction with Budha and Sukra.

21. Then that slayer of large bodies of foes (Arjuna), desirous of bringing about the slaughter of the Sindhu ruler, proceeded to battle, like Indra accompanied by Varuna and the sun, proceeding to fight with the Asuras, in the battle caused by the abduction of *Tarakā*.

22. The ministreals and musicians then greeted the heroic Arjuna as he proceeded, with the sounds of musical instruments and eulogies, auspicious and well-worded.

23. The voices of the bards and the ministrels pronounced benedictions of victory; and good-day greetings became pleasing to the heroes, being mingled with the din of musical instruments.

24. An auspicious breeze bearing holy fragrance, began to blow from behind Partha and it gladdened him, but sucked up the energies of his adversaries.

25. In that moment, O king, various auspicious signs appeared to view, indicative of the victory of the Pandavas,

26—27. And, O sire, of the reverses of their enemies. Seeing those signs indicative of victory Arjuna, addressing the mighty bow-man Yuyudhana who was sitting at his right, said these words:—"O Yuyoudhana, in to-day's battle, my victory is undoubted,

28. Inasmuch as, O foremost, of Sini's race, these auspicious signs are appearing to us. I shall now penetrate to the spot where the king of the Sindhus remains,

29. Desirous of seeing a display of my prowess and of going to the domain of Yama. Indeed, as the slaughter of the Sindhu ruler is one of my foremost duties,

30. So also the protection of the very virtuous king Yudhisthira is another imparative duty of mine. Therefore, O mighty-armed one, do you protect the king this day,

31. So that, protected by you he will be as safe as if he were protected by my own self. Moreover, I do not see any one who can vanquish you in battle.

32. In battle you are equal to Vasudeva himself; even the lord of the celestials can not vanquish you. Placing the burden of the king's protection on you or on the mighty car-warrior Pradyumna,

33. I can, O foremost of men, without anxiety, exert myself in slaying the Sindhu king. O descendant of the Stwata race, you need not entertain any misgiving about myself.

34. It shall be your first duty to protect the king, with all your heart and soul. There where the mighty-armed son of Vasudeva stayeth,

35. Or where I myself stay, certainly no calamity can befall there." Thus spoken to by Pritha's son, Satyaki the slayer of hostile heroes, saying 'yea' to the words of the former, returned to that part of the field where Yudhisthira was.

Thus ends the eighty-fourth chapter, the words of Arjuna, in the Pratijna of the Drona Parva.

CHAPTER LXXXV.

JAYADRATHA-BADHA PARVA.

Dhritarastra said:—

1. When the day after the one in which Abhimanyu had been slain, came, what did the Pandavas, afflicted with grief and sorrow, do? What warriors of my host fought with them?

2. Aware, as they were, of the feats achieved by Savyasachin (Arjuna), tell me, how could the Kauravas and my warriors, having perpetrated that sinful act, (Abhimanyu's slaughter) remain undaunted?

3. How could they in battle dare look at that foremost of men as he proceeded like the all-destroying Death, burning with fury, and distressed with the grief occasioned by the slaughter of his son.

4. What did my warriors do, beholding that warrior having the king of the monkeys for the emblem on his standard, that hero afflicted with the grief caused by the death of his son, and shaking his huge bow in battle?

5. What, O Sanjaya, has befallen, unto Duryodhana in this day's battle? A great grief stares us in the face. I do not hear any longer, sounds of joy (from our camp).

6. Those mind-captivating sounds, highly pleasing to the sense of hearing that were before heard from the pavilion of the Sindhu king, those sounds are no longer perceived to-day.

7. In the encampment of my sons, the sounds of numerous ministrels and panegyrists singing eulogies, and of dancers, are no longer heard.

8. Formerly all these sounds used to strike my ears incessantly. Alas, merged as they are in grief, I do not any longer here those sounds from their pavilions.

9. Formerly, O Sanjaya, while sitting in the camp of the truth-loving Somadatta, I used to hear all those charming sounds.

10. How poor in religious merit I am to-day, inasmuch as I perceive the pavilion of my sons to-day to be resounding with sounds of sorrow and lamentations, and to be destitute of all sounds of life and energy.

11. I do not now hear those sounds I used to hear formerly in the camps of Vivingsati, Durmukha, Chitrasena, Vikarna, and other sons of mine,

12. That fierce bowman namely the son of Drona, who is the protector of my sons, upon whom Brahmanas, Kshatriyas and Vaisyas and a large number of pupils used to wait,

13. Who delighted in disputations and conversation and in the stirring music of various instruments and in diverse kinds of songs,

14. Who was worshipped by many persons among the Kurus, the Pandavas, and the Stwatas—O you son of Suta, even in the camp of that son of Drona no sound could be heard as before.

15. Numerous songsters and dancers used to dance attendance upon that mighty bowman *viz* the son of Drona! Now their sounds could no longer be heard in their camp.

16. The loud sound that used to be sent up from the pavilion of Vindu and Anuvindu every evening, alas, that sound could no longer be heard there. In the camp of the Kekayas also,

17. Could no longer be heard the sound that used to be made by the songs and slappings of palms of soldiers engaged in dance and merry-making.

18. Those *Yajaka* Brahmanas accomplished in conducting *Saptatantu* sacrifices, who used to wait upon the son of Somadatta versed in the Vedas, the sound made by those Brahmanas could no longer be heard.

19. The twang of bows, the sound of Vedic recitations, the whistle of shafts, the whizz of swords and the rattle of cars,—these sounds were to be heard incessantly in the pavilion of Drona. But I do not hear them now.

20. The melody of songs that used to be sang in the various parts of the field and that used to be mingled with the sound of musical instruments, alas, that sound could not be heard this day,

21. When Janardana of unfading glory out of the compassion he cherished for every creature, came here with a desire for concluding peace,

22. Then, O Suta, I said unto the wicked Duryodhana :—"With the son of Vasudeva as the mediator, O son, do you conclude peace with the Pandavas.

23. Meseems the time for concluding peace has arrived. O Duryodhana, do not violate my command. If you now disregard the son of Vasudeva who now entreats you for peace

24. And advises you for your welfare, victory will never fall in your lot in battle." Duryodhana however neglected him of the Dasarha race, that foremost of all bowmen,

25—26. Who then addressed him for his welfare, and thus he brought danger on his own head. Then that son of mine, whose intellect was perverted, and who was being drawn into the jaws of death, accepted the counsel of Dussasana and Karna and rejected that which I offered him. I was not in favor of the game at dice, nor was Vidura so.

27. Neither also did the ruler of the Sindhus approve of the game at dice, nor did Bhisma approve of it. So also, Salya Bhurisravas, Purumitra and Jaya did not like it.

28. O Sanjaya, Aswathaman, Kripa and Drona, none of these approved of that game. If my unfortunate son had conducted himself according to the counsel of these persons,

29. He with his friends and relatives would then have passed his days in peace and happiness. Of sweet and charming speech, always speaking what is agreeable to their relatives,

30. Of noble extraction, esteemed by all, gifted with knowledge, the sons of Pandu are sure to reap happiness. The man who depends on rightiousness, is sure to reap happiness always and everywhere.

31. After death, he obtains bliss and grace (of god). Relying on their own prowess for the achievement of their purposes,the Pandavas deserve to enjoy one half of the Earth itself.

32. The sea-girt earth is as much an inheritance to them as it is to the Kurus. Obtaining sovereignty they will ever remain in the path of virtue.

33. I have kinsmen, O son, to whose words the Pandavas will ever pay attention,

as for instance, Salya, Somadatta, the high-souled Bhisma,

34. Drona, Vikarna, Valhika, Kripa, and numerous other high-solued and venerable (in years) members of the Bharta dynasty.

35. O Sire, if these persons speak for you, the Pandavas will act up to their beneficial words. Who among these do you think would speak otherwise?

36—37. Krishna will never abandon righteousness; the Pandavas are ever submissive to him. Those heroes will not also disregard the rigteous words that I shall speak to them, for the Pandavas are all of righteous soul." Thus plaintively lamenting, I said these and many other words to my son, O Suta.

38. But that fool did not listen to me: Meseems all this is owing to the evil influence of time. There where remain Vrikodara, and Arjuna and the Vrishni hero Satyaki,

39. And Uttamoujas of the Panchala race, and the indomitable Yudhamanyu, and the invincible Dhristadyumna, and the ever-victorious Sikhandin,

40. And the Asmakas, Kekayas, and Kshatradarman of the Somaka clan, the ruler of the chedis and Chekitana, and Vibhu the son of the Kasi king,

41. The sons of Droupadi and Virata and the mighty car-warrior Drupada, and those foremost of men the twins Nakula and Sahadeva, and the slayer of Madhu as the counsellor,

42. What man in this world desirous of living would venture to fight with these? Who else again will face my enemies when they will display their celestial weapons,

43. Save and except Duryodhana, Karna Sakuni the son of Suvala and Dussana as their fourth; I do not indeed see a fifth man.

44. They who have Visaksena (Vishnu), clad in armour and reins in hand, on their chariot, they who have Arjuna for their warrior, they can never suffer defeat.

45. Does Duryodhana now remember all those lamentations of mine? You say that Bhisma and Drona, those two foremost of men, have been killed.

46. I think my foolish sons are now overwhelmed with grief, seeing now the words of the far-sighted Vidura to be true and fruitful.

47. I think my foolish sons are now indulging in lamentations seeing the army sorely distressed by Arjuna and the grand son of Sini, and seeing also the terraces of their cars empty.

48. Surely Dhananjaya is consuming my sroops like fire assisted by the wind, burning down a heap of straw dried by the heat of the sun that rises at the expiration of the winter season.

49. O Sanjaya, expert as you are in story-telling, relate to me everything that happened, after that wrong had been inflicted on Arjuna in the evening.

50. What was the state of your mind, O son, when Abhimanyu was slain? Surely the feats of valour of the weilder of the *Gaudiva* bow,

51. My warriors were unable to bear, guilty, as they were, of injuring Arjuna (by slaying his son). What measures Duryodhana or Karna direct to be adopted?

52—53. What also Dussasana or the son of Suvala thought fit to do, when they were involved in this predicament. O sire, everything that befell my assembled sons was, O Sanjaya, certainly owing to the misdeeds of my wicked son Duryodhana, who follows in the path of covetousness, whose understanding has been perverted by wrath, whose soul is vitiated,

54. Who longs to have sovereignty who is stupid and whose reason is clouded by anger. O Sanjaya, tell me whether the measure adopted by him was agreeable to policy or against it?

Thus ends the eighty-fifth chapter, the repentance of Dhritarastra, and the Jayadratha-badha of the Droua Parva.

CHAPTER LXXXVI.

(JAYADRATHA-BADHA PARVA) —*Continued.*

Sanjaya said:—

1. Alas, as I have seen everything with my own eyes, I shall tell you all. Hear me patiently. Great indeed is your fault.

2. O king, these lamentations of yours are as useless as the construction of embankments when the waters have receeded from a flooded field. O foremost of the Bharatas, do not indulge in grief.

3. The decrees of Destiny are wonderful and enevitable. O foremost of the Bharatas, do not give way to grief, for these things are not unique.

4. If in days gone by, you had prevented Kunti's son Yudhisthira or your own sons,

from the tournament at dice, then this calamity would not have overtaken you.

5. If, again, on the eve of the battle, you had prevented the enraged parties from joining in the battle, then this calamity would not have overtaken you.

6. If, again, formerly you had incited the other Kurus to put an end to the existence of the refractory Duryodhana, then this calamity would never have overtaken you.

7. If, indeed, you had done one of these alternatives, then the Pandavas, the Panchalas, the Vrishnis, and the other rulers of Earth have never had the reason for blaming you for your pervert understanding.

8. If, again, doing the duty of a father, you had (by directing Duryodhana on the path of virtue) compelled him to follow in the same path, then this calamity would never have befallen you.

9. You are the wisest man on the face of the Earth. But inspite of your being so, you accepted the counsel of Karna, Duryodhana and Sakuni, abondoning the ways of eternal virtue.

10. Therefore, O king, all these lamentations of yours that I have heard,—you who are absorbed in the enjoyment of worldly objects—appear to me to be like honey-mixed with poison.

11. In days gone by, Krishna did not hold king Yudhisthira the son of Pandu, or Bhisma, or Drona, in so high an estimation as he did hold you, O king.

12. But when he came to know you fallen from the duties of royalty, that time forward, he did not respect you as before.

13. When your sons applied harsh epithets to the sons of Pritha, you assumed an indifferent attitude. The result of that indifference of yours has now overtaken you—you who long to see your sons installed on the throne.

14. O sinless one, the royalty you inherited from your fore-fathers, is now going to slip off your hands; or on the other hand you will have it, obtaining it from the sons of Pritha (who would certainly snatch it away from your sons after slaying them).

15. The dominions of the Kurus and their fame, had been acquired by Pandu, and the right-behaving sons of Pandu have again added to that fame and those dominions.

16. All those endeavours of theirs became fruitless when indeed their interests clashed with yours, in as much as they were despoiled of their ancestral sovereignty by your very avaricious self.

17. So, O king, the fact of your attributing blame to your sons at the time of the actual warfare, and the fact of your expatiating on their faults, indeed, seem very unbecoming.

18. The monarchs, when engaged in battle, do not pay the least regard to their lives. Those foremost of the Kshatriyas fight (to the best of their abilities, having penetrated into the heart of the array of troops belonging to the sons of Pritha.

19. The army which Krishna and Arjuna and Satyaki and Vrikodara protect, what persons except the Kouravas would hazard a battle with that army?

20. They whose warrior is Gudakesha (Arjuna), they whose counsellor is Krishna, they whose protectors are Vrikodara and Satyaki,

21. What human wielder of bow would venture to fight them, save and except the Kouravas and those who follow their lead.

22. Everything that can possibly be done by devoted (tributary) kings endued with heroism and observant of the duties of the Kshatriyas, all that is being done for the Kouravas by their partisans.

23. Hear now from me everything that transpired in that dreadful battle between those foremost of men, viz, the Kouravas and the Prndavas.

Thus ends the eighty-sixth chapter the words of Sanjaya, in the Jayadratha-badha of the Drona Parva.

CHAPTER LXXXVII.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. After the night had passed away, that foremost of all weilders of weapons, *viz* Drona began to dispose of his divisions in battle array.

2. Then there were heard the diverse words of challenge uttered by shouting heroes, inflamed with rage and desirous of slaying one another.

3. Stretching their bows and drawing back the strings of their bow with their hands and breathing (hot), they began to exclaim, 'where now is that Dhananjaya.'

4. Some began to toss their swords in air—swords that were naked, non-pliant, well-tempered, of the hue of the sky, possessed of great sharpness and decorated with ornamental hilts.

5. Thousands of heroic warriors longing for battle, were seen to perform various evolutions of swordsmen and bowmen, with dexterity acquired through discipline.

6. Others again whirling in the air their maces tied with belts, decorated with sandal paste, and adorned with gold and diamond, began to enquire after the son of Pandu (Arjuna).

7. Other warriors, maddened with the pride of their prowess and endued with strong arms, obstructed the sky with their spiked bludgeons that looked like bannered poles raised in honor of Indra,

8. Other brave warriors again decorated with charming floral garlands, and armed with various kinds of weapons, stationed themselves on different parts of the field, burning with a desire for battle.

9. 'Where is Arjuna? Where is Govinda? Where is the proud Vrikodora? Where are all their followers and friends? Even thus did they then challenge the Pandavas to battle.

10. Then blowing his conch and urging his steeds to full speed, Drona began to move hither and thither with great celerity, arranging his troops in order.

11. When those divisions that ever delighted in fight, were disposed of in order, O mighty monarch, the son of Bharadwaja addressing Jayadratha said these words.

12. "Yourself, the son of Somadatta, the mighty car-warrior Karna, Aswathaman, Salya, Vrishsena, and Kripa,

13. Supported with a hundred thousand horses, sixty thousand chariots, fourteen thousand elephants with rent temples,

14. Twenty-one thousand foot-soldiers cased in armour, take up your stand behind me at a distance of twelve miles.

15. There even the very gods led by Vasava himself will not be able to assault you what to speak of the sons of Pandu? Take heart, O ruler of the Sindhus."

16. Thus spoken to, Jayadratha the ruler of the Sindhus became comforted. He then set out for the spot indicated by Drona, followed by many Gandhara heroes and surrounded by those great car-warriors,

17. And accompanied by many foot soldiers cased in armours, armed with nooses and prepared to fight to the best of their abilities. Decked with *Chamaras* and adorned with golden caparisons,

18. The horses of Jayadratha, O mighty king, were all very good carriers; seven thousand such steeds and three thousands other steeds of the Shindhu breed, were also with him.

19—20. Your son Durmarsana, desirous of doing battle, was stationed in the van of the rest of the troops being supported by one thousand and five hundred maddened elephants of prodigious size, covered with mail and of dreadful deeds, all mounted by skilful elephant-riders.

21. Your other two sons, Dussasana and Vikarna, stationed themselves amidst the advance divisions of the army, for securing success to the king of the Sindhus.

22. The array that the son of Bharadwaja then formed, partly figuring a *sakata* and partly a *circle*, was full forty-eight miles in length, and its back portion, in width, measured full twenty miles.

23. Drona himself formed this array in which were stationed numerous brave kings and innumerable cars, elephants, horses and foot soldiers.

24. In the back portion of that array was formed another impenetrable array figuring a *lotus*. Within this latter again was constructed another closely formed array, that was designated the *needle*.

25. Thus having formed this mighty array Drona waited for the encounter. In the rear of the *needle* array was placed Kritavarman the fierce bowman.

26. After him were stationed the Kamvoja Princes and also Jalasandha, O sire. Behind them stood Duryodhana and Karna, in that *Sakata*.

27. Next to them were placed hundreds and thousands of unretreating warriors, for protecting the head of that array.

28. Behind their back, was stationed king Jayadratha by the side of the needle array, and surrounded by a mighty division of troops.

29. The son of Bharadwaja, himself stood at the mouth of the *Sakata*. Next to him stood the ruler of the Bhojas, who protected the former.

30. Cased in a white coat of mail, graced with a beautiful turban, of broad chest, and of mighty arms, Drona there stood stretching his bow, like the enraged God of Death.

31. The Kurus then were filled with delight by beholding the chariot of Drona, graced with a banner, having crimson steeds yoked to it, and standard that bore

the device of the sacrificial altar and a black deer.

32. Beholding that array formed by Drona that resembled the ocean agitated (by the tempest), the Sidhas and the charanas were filled with great wonder.

33. The creatures then thought that that array would devour the whole Earth with her mountains, oceans, forests and the various rivers flowin g on its surface.

34. King Duryodhana then beholding that great array figuring a *Sakata*, teeming with chariots, men; steeds, and elephants and roaring fearfully, of wonderful appearance and capable of afflicting the hearts of the enemy, became filled with delight.

Thus ends the eighty-seventh chapter, the arraying of the Kourava troops, in the Jayadratha-badha of the Drona Parva.

CHAPTER LXXXVIII.

(JAYADRYTHA-BADHA PARVA)

—Continued.

Sanjaya said :—

1. Thus when the troops had been excellently disposed of in that array, O sire, and when the *Bheris* were sounded and *Mridangas* struck up,

2. When the soldiers uttered loud warcries, and musical instruments emitted tremendous din, when conchs were blown, and horripilating roars were heard,

3. When the field slowly became overspread with Bharata heroes desirous of battle, and when the hour known as Roudra arrived, Savyasachin (Arjuna) made his appearance on the field of battle.

4. Then, O Bharata, many thousands of ravens and crows flew sportively in front of Arjuna's car.

5. Various animals of fearful yells, and jackals of dreadful appearance, began to how in our right as we proceeded to battle.

6. Thousands of meteors, with harsh sounds and blazing tails, began to drop down ; on that dreadful occasion, the whole Eearth began to quake and tremble.

7. Dry winds accompanied by deep sounds and driving pebbles and gravel, began to blow when Kunti's son made his appearance before the commencement of the battle.

8. Then Satarika the son of Nakula and Dhristadyumna the son of Prishata, these two warriors endued with great wisdom began to array in order the numerous divisions of the Pandavas.

9. Supported by a thousand cars, a hundred elephants, three thousand horses, and ten thousand foot-soldiers,

10. And covering a part of the field measuring fifteen hundred bows, your son Durmarshana stationed himself in the very van of the troops, and thus spoke :—

11. "Like the banks resisting the waves of the swelling main, even I myself will this this day hold in check the wielder of the Gandiva bow, that slayer of foes, that hero who is irrepressible in battle.

12. To-day let people see the irate and indomitable Dhananjaya collide with me, even like a mass of stone against another stony mass.

13. Stay, O you car-warriors that long to join in the fray! Single-handed, will I fight with the assembled Pandavas, for enhancing my glory and my fame."

14. Having thus spoken, O mighty monarch, that illustrious one of generous intellect, that fierce bowmen stood, O king, being surrounded by many excellent car-warriors.

15. Then like the enraged Destroyer or like Vasava armed with the thunderbolt, or like the unbearable god of Death wielding his bludgeon and let loose by Time,

16. Or like Siva with trident, and unruffled, or like Varuna armed with the noose, or like the blazing fire appearing at the end of a Yuga for consuming the creation,

17. That slayer of the Nivata Kavachas, inflamed with rage and swelling with his energies, the ever victorious Jaya attached to truth and intent on accomplishing his great vow,

18. Cased in mail, and armed with a sword, graced with a golden diadem, decorated with garlands of white flowers and attired in white garments, his arms decked with charming *Angadas* and ears with resplendent ear-rings,

19. Riding on his own best of chariots, the embodied Nara accompanied by Narayana, shaking his *Gandiva* bow in battle appeared shining and dazzling like the risen sun.

20. Then Dhananjaya endued with great might, O king, stopping his chariot before the van of his troops where the thickest downpour of arrows was expected blew his conch.

21. Thereupon the undaunted Krishna also, O sire, with Pritha's son, blew with force that most excellent conch of his, known as the Panchajannya.

22. Then at that blare of the conchs, O ruler of men, the soldiers of your army had the hair of their body erect, and they trembled and were confounded.

23. At the blare of their conchs, your troops took fright even as creatures become frightened at the rumbling of the thunder.

24. All the beasts discharged urine and excreta. Your whole army with its animals became seized with anxiety.

25. O sire, O monarch, in consequence of the blare of those two conchs, all men were deprived of their strength. And some of our array then were filled with fear, and some lost their consciousness.

26. Then frightening your soldiers, the ape on Arjuna's banner with other creatures thereon, opening its mouth, uttered a terrible roar.

27. Then conchs, horns, cymbals, and Anakas, were sounded and blown for inspiring energy into your troops.

28. The din thus produced, became mixed up with the din produced by various musical instrumeuts, by the shouts of warriors, and by the slappings of their armpits, by the war-cries of the great car-warriors, as they challenged one another.

29. Thus when that tremendous din arose there—din that enhanced the fear of the cowards—the son of Pakasasani became filled with joy; and addressing the descendant of the Dasarha race, he then thus spoke.

Thus ends the eighty-eightieth chapter, the appearance of Arjuna on the field of battle, in the Jayadratha-badha of the Drona Parva.

CHAPTER LXXXIX.

(JAYADRATHA-BADHA PARVA) —*Continued.*

Arjuna said:—

1. Drive, O Hrishikesha, the horses to the spot where Durmarsana stands. Penetrating through this division of elephants, I shall enter into the heart of the hostile army.

Sanjaya said:—

2. Thus spoken to by Savyasachin, the mighty-armed Kesava drove the steeds to the spot where Durmarsana was standing.

3. Thereupon, there ensued a fearful and terrible encounter between the many and the one,—encounter that was destructive of many cars, elephants, and men.

4. Then, like masses of clouds surcharged with rain drenching the mountain-breast with their contents, Pritha's son covered his enemies with his arrowy downpour.

5. The warriors of your army then with great lightness of hands, hastily covered Arjuna and Krishna with a net-work of arrows.

6. Then excited to the highest pitch of anger by his enemies, the mighty-armed Partha endued with great prowess, began to rob, with his arrows, the heads of car-warriors, from their trunks.

7. The Earth became overspread with handsome heads graced with ear-rings and head-gears, the lower lips bit by the upper ones, and the faces adorned with eyes inflamed with rage.

8. The countenance of the warriors scattered here and there, looked charming like an assemblage of plucked off lotuses lying crushed and strewn about the field.

9. Armours of gold bespattered with blood and lying thick over the field, appeared like masses of clouds fringed with flashes of lightning.

10. The sound then created by the falling of heads on the earth, resembled that produced by the falling of ripe palm fruit.

11. Some headless trunks were seen standing there, with their bows in grasp. Some again stood, with their drawn swords raised on air (for striking).

12. The (surviving) foremost of warriors, all resenting those feats of Arjuna, the son of Kunti, and desirous of conquering him in battle, did not pay any regard to the fallen heads (of their brother warriors.)

13. The Earth became strewn over with the heads of horses, the trunks of elephants and the heads and arms of heroic warriors.

14. 'This is Arjuna' 'Where is Partha' 'Here is Pritha's son'—O master, even thus were the troops of your army then filled with the thought of Partha.

15. They then began to strike one another and some of them again struck their ownselves. Confounded by Time, they then beheld the world to be full of Partha only.

16. Uttering cries of agony, steeped in blood, deprived of consciousness, suffering excruciating pain, many heroes prostrate on the field of battle, began to summon their friends and relatives, for succour.

17. Holding *Vindipalas* or lances or darts or swords, or battle-axes, or piked stakes, or scimitars, or bows or *Tomaras*,

18—19. Or shafts or maces, and covered with mail and adorned with *Angadas* and other ornaments, and looking like huge snakes and resembling large bludgeons,—hands cut off with mighty weapons from the trunks, were seen to leap, jump and jerk about with great force, as if in rage.

20. Whoever then ventured to advance in rage against Partha, had a fatal shaft discharged by that hero, stuck deep on his body.

21. Not the slightest flaw was then detected in Pritha's son, as he danced in the terrace of his chariot and stretched his mighty bow.

22. The troops belonging to the party hostile to him, were then amazed by beholding the lightness of hands with which he took out his shafts, placed them on the bow-string and discharged them.

23. Then Phalguna with his arrows penetrated elephants and their drivers, horses and their riders, and car-warriors with their car-drivers.

24. There was none among the hostile troop, whether standing in front of him, or exerting in battle, or moving about or urged on, whom the arrows discharged by Arjuna did not pierce through.

25. Just as the sun rising in the heavens destroys deep darkness (of night), so did Arjuna destroy elephants with his arrows furnished with wings of Kanka-feathers.

26. That part of the field occupied by your troops looked like the Earth at the hour of dessolution, covered with hillocks, in consequence of its being strewn over with fallen and mangled elephants.

27. Just as the sun shining in the meredian is incapable of beings looked at by beings, so then in that battle, Dhananjaya inflamed with rage, was incapable of being looked at by his enemies.

28. Then O scorcher of foes, the troops of your son afflidted with the arrows of Arjuna, deserted their ranks and fled from the field.

29. Like the tempest scattering and tearing a mass of cloud, Arjuna then routed your army; when he was thus afflicting the army, none could turn his eyes towards him.

30—31. Afflicted by Arjuna, your troops viz., the cavalry, the infantry and the car-warriors, fled in all haste from the field of battle, urging their horses to the top of their speed by goad-strokes, by stroke of the horns of their bows, by growls, by encouraging commands, by wh's, by (dagger) cuts on their flanks and also by threatening speeches.

32. Others (riding on elephants) fled urging their huge carriers by pressing their sides with toes or with the stroke of the hooks; others again confounded by Parthas arrows, even fled to the direction of Partha himself. Thus then all your warriors were deprived of sense and their minds also became distracted.

Thus ends the eighty-ninth chapter, the fight of Arjuna in the Jayadratha-badha of the Drona Parva.

CHAPTER XC.

(JAYADRATHA-BADHA PARVA)

—Continued.

Dhritarashtra said :—

1. When the vanguard of my troops were thus slaughtered and routed by the diadem-decked Arjuna, what heroes of my army then proceeded to fight with Dhananjaya?

2. Or did all of them, forgetting their determination, enter into the *Sakata* array and stood behind the fearless Drona resembling a solid wall?

Sanjaya said :—

3—4. When, O sinless one, Arjuna the son of Pakasasani (Indra) had broken and slain with his excellent arrows our own troops, many were the heroes that were slain, or fled with depressed hearts. None indeed was able to look upon him.

5. Then O king your son Dussasana, seeing your troops in that wretched plight became inflamed with rage and advanced towards Arjuna for fighting with the latter.

6. That hero of fierce energy was cased in a coat of mail worked exquisitely with gold, and he wore also a helmet of pure gold.

7. O mighty monarch, Dussasana then surrounded Savyasachin with a mighty division of elephants that seemed to devour the whole earth.

8. With the booming of the bells tied to the necks of elephants, with the blasts of the conchs, with the twang of bows, with war cries with the roars of tusked elephants,

9. The Earth, the points of the compass and the welkin, became completely filled. The hour appeared to be awful and solemn.

10. Beholding those infuriate and huge elephants with extended trunks and urged with hooks make towards himself like so many winged mountains,

11. That foremost of men, Dhananjaya sending up a fierce war-cry, fell to agitate that elephant division of his enemy, with his shafts.

12. Then like a *Makara* entering into the waters of the mighty main lashed into fury by the tempest the diadem-decked Arjuna penetrated into that elephant division.

13. Indeed then Partha that conqueror of hostile fortresses, was seen by every body on every side to resemble the burning sun that rises on the day of dissolution, in contravention of all rules about direction and hour.

14. In consequence of the clatter of horse hoofs, the rattle of car-wheels, the cries of combatants, the twang of bowstrings,

15. The sounds of various musical instruments, the blasts of *Panchajannya* and *Devadatta* (the conchs of Arjuna and Krishna), and the crakling of the bow *Gandiva*,

16. The troops of your army and the elephants therein, lost all activity and became cheerless. They were pierced by Savyasachin with his arrows whose touch resembled that of snakes of virulent venom.

17. The elephants were pierced on every part of their bodies with the arrows of keen points shot by hundreds and thousands from the bow *Gandiva*.

18. Uttering fierce roars when they were being slaughtered by the diadem-decked Arjuna, they began to fall incessantly on the ground like mountains having their wings cut off.

19. Other elephants pierced with long shafts in the jaw or frontal globes, or temples, began to utter yelling cries resembling the screach of the cranes.

20. The diadem-decked Arjuna then cut off with *vallas* of close knots, the heads of hostile warriors that rode on the neck of these elephants.

21. Those heads graced with ear-rings falling incessantly on the Earth, looked like so many lotuses that Pritha's son was culling, for an offering to the Gods.

22. Entangled with the trappings, divested of their armours, lacerared with wounds and smeared with blood, men were then seen hanging from the necks of elephants, as these latter careered over the field.

23. Sometimes two or three warriors penetrated by a single arrow decked with beautiful feathers and heedfully shot from the *Gandiva*, fell down on the Earth.

24. Deeply pierced with *Naracha*s and vomitting blood through the mouth, elephants with their riders, began to fall down on the ground like so many mountains covered with trees.

25. With his *vallas* of straight knots Arjuna then began to sever the bowstrings, the standards, the bows, the yokes and the shafts of many car-warriors.

26. Nobody was able then to detect when Arjuna took out his arrows or fix them on the string of his bows or drew the string back or discharged them. But Partha was then seen only to dance on the terrace of his chariot with his bow drawn to a circle.

27. Other elephants again pierced deep with *Naracha*s and vomitting blood in consequence, fell down on the ground as soon as they were struck.

28. In that dreadful carnage, O mighty monarch, innumerable headless trunks were seen to stand up on all sides.

29. Numerous arms, holding bows, with fingers cased in leathern gloves, with swords in grasp, adorned with *Angada*s and golden ornaments, were seen scattered about, severed from the trunks.

30. With innumerable *Upasaka*s, *Adisthana*s, shafts, crowns, broken car-wheels shattered *Akshas* and yokes,

31. With warriors armed with shields and bows, with garlands of flowers, with ornaments, garments, and fallen standards scattered here and there,

32. With slain elephants and horses and fallen Kshatriyas, the field of battle appeared exceedingly awful.

33. Thus, O mighty monarch, the army of Dussasana with its leader, deeply afflicted and extensively slaughtered by the diadem-decked Arjuna, began to fly away.

34. Then Dussasana afraid and afflicted with shafts, with his whole division, fell back upon the *Sakata* array and looked upon Drona as his only protector.

Thus ends the ninetieth chapter, the defeat of Dussasana's division, in the Jayadratha-badha of the Drona Parva.

CHAPTER XCI.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said :—

1. Having slaughtered the division of Dussasana, the mighty-armed Savyasachin desirous of getting at the king of the Sindhus, fell upon Drona's division.

2. Approaching Drona who was standing in the mouth of his array, Arjuna, with Krishna's permission, folding his palms thus spoke to Drona.

Arjuna said :—

3. Wish me well, O Brahmana, and bless me saying *Swasti*. Through your grace I desire to penetrate through this impenetrable array.

4. You are to me even as my own father or the very virtuous king Yudhisthira or as Krishna himself. This I tell you in sooth.

5. O sire, O sinless one, even as Aswathaman deserves to be protected by you, so also, O foremost of the regenerate ones, I deserve to be protected by you.

6. Through your grace, I desire to slay the ruler of the Sindhus in battle, O you foremost of men. O lord, see that my vow may be fulfilled."

Sanjaya said :—

7. Thus spoken to, the preceptors then similingly replied unto Arjuna thus:—"O Vibhatsu you shall not conquer Jayadratha without in the first instance conquering my own self."

8. Speaking these words only, Drona with myriads of sharp arrows, covered Arjuna, his chariot, steeds, standard and charioteer, similing all the while.

9. Thereat Arjuna repulsing the arrowy showers of Drona with those of his own, proceeded against Drona, discharging mightier and more dreadful shafts.

10. Then, O ruler of men, showing due respect to Drona and observing the duties of the Kshatriya order, Arjuna sped at him nine shafts.

11. Then cutting those arrows of Arjuna with those of his own, Drona pierced both Krishna and the son of Pandu with shafts that resembled poison or the blazing tongues of fire.

12. The son of Pandu desired to sever the bow string of Drona with his arrows. Even when the illustrious Phalguna as thus thinking of cutting his bow string,

13. The undaunted Drona endued with prowess, cut off with his arrows the formers string ; he also pierced his horses, standards and charioteer.

14. And smilingly did then Drona cover Arjuna himself with many arrows. Meanwhile having strung his mighty bow, Pritha's son,

15. That foremost of all men versed in the use of weapons getting the better of his preceptor, quickly discharged six hundred arrows ; that looked as if he had taken out and shot only a single arrow.

16. Once more he shot seven hundred other arrows and again a thousand irresistible arrows and ten thousand other arrows. All these despatched many warriors of Drona's division.

17. Pierced deep by those shafts shot by the mighty and accomplished Parthat versed in all modes of warfare, many men and horses and elephants began to fall down dead.

18, Afflicted with those arrows, car-warriors dropped drown from their excellent chariots, deprived of horses and standards and weapons and life ;

19. Like mountain-peaks or masses of clouds, or mansions crushed, driven or dismantled by the thunder, the tempest or the fire, elephants began to fall down (being pierced with the shafts of Arjuna).

20. Thousands of horses began to fall down being struck by the arrows of Arjuna, like so many swans falling upon the Himas vat mountain, being driven down by shower-of rain.

21. Like the sun that rises at the end of a Yuga, sucking up with its rays large expanses of water, the son of Pandu, by his showers of weapons and shafts, slew large bodies of car-warriors, horses elephants and foot soldiers.

22. Then like the clouds covering the sun, the Drona-cloud with its down-pour of arrows, covered the Arjuna-sun whose rays in the form of thick shower of arrows, were burning down the foremost ones among the Kurus, in battle.

23. Then the preceptor pierced Dhananjayaon the breast with a *Naarcha* dis-

charged with great force and capable of sucking out the life of every foe.

24. Thereupon the latter trembled in all his limbs like a mountain during an earth quake. But (in a while) regaining his composure, he began to pierce Drona with winged arrows.

25. Then Drona with five arrows afflicted the son of Vasudeva, and he struck Vibhatsu with seventy-three shafts, and his standard with three.

26. Thus, O monarch, the puissant Drona, worsting his disciple within a moment, caused Arjuna to disapper from the view, with his arrowy showers.

27. We then beheld the arrows shot by Bharadwaja's son fall in unbroken lines, and his bow present the wonderful appearance of always being drawn to a circle.

28. Those numerous arrows furnished with wings of Kanka feather and discharged by Drona in that battle, incessantly fell, O monarch, on Dhananjaya and the son of Vasudeva.

29. Then beholding that battle between Drona and the son of Pandu, the highly intelligent son of Vasudeva began to think about the accomplishment of the (more important) task (*viz.*, the slaughter of Jayadratha).

30. Thereafter Vasudeva's son thus spoke addressing Dhananjaya :—"O Partha O Partha, O mighty-armed one, we should not waste time.

31. Let us proceed leaving Drona alone: the more important task must be accomplished." Then the son of Pritha replied to Krishna saying:—"As it lists you, O Kesava."

32. Thereupon leaving the mighty-armed Drona to their right they proceeded onwards; turning his face away, Vibhatsu advanced shooting his shafts.

33. Thereupon Drona addressing Arjuna said :—"Where are you going, O son of Pandu? Is it not the fact that you never turn back without defeating your adversary?"

Arjuna said :—

34. You are my preceptor and not my foe; I am your pupil and like your son. Also there exists not the man in the worlds who can vanquish you in battle.

Sanjaya said :—

35. Having thus spoken, the mighty-armed Vibhatsu, intent on slaying Jayadratha, quickly rushed against the hostile troops.

36. And when he penetrated into your army, the two illustrious Panchala princes, Yudhamanyu and Uttamoujas, followed him, protecting his car-wheel.

37. Thereupon, O mighty monarch, Jaya, Kritavarman of the Satwa race, and the Kamvoja king and Srutayusha—these put themselves on the way of Dhananjaya.

38. Ten thousand car-warriors followed these warriors. The Avisakas, the Surasenas, the Sivis, the Vasatis,

39. The Mavellakas, the Lalithyuas, the Kaikayas, the Madras, the Narayanas, the Gopalas, and the Kamvoja clans,

40. Who had before been defeated by Karna and who were regarded as heroes,—all these warriors placing the son of Bharadwaja at their head, and disregardful of their lives, rushed against Arjuna,

41. For opposing that wrathful hero burning with sorrow an account of the death of his son', that warrior resembling the all-destroying Death himself, cased in armour, versed in all modes of warfare, prepared to sacrifice his life in the very thick of the fight,

42. That foremost of men, fierce bowman, endued with prowess, who resembled the infurrite leader of an elephant and who seemed to plunge into the ranks of your troops.

43. Then the battle that raged between all those warriors on one side and Arjuna on the other, became exceeding fierce and hair-stirring, inasmuch as each desired to meet the other.

44. Then like medicines checking a raging malady, the Kourava warriors firmly united together began to check that foremost of men proceeding onwards for the slaughter of Jayadratha.

Thus ends the ninety-first chapter, Arjuna's passing through Drona's division, in the Jayadratha-badha of the Drona Parva.

CHAPTER XCII.

(JAYADRATHA BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Then that mighty car-warrior *viz* Pritha's son, endued with great might and prowess, was opposed in the front by those warriors and quickly pursued from behind by Drona himself.

2. Then scattering his sharp shafts like the lustrous orb of the day scattering his rays, he afflicted that host of the Kurus like maladies afflicting the body.

3. On that occasion, horses were pierced, cars broken, elephants felled with their riders, umbrellas torn, and chariots deprived of their wheels.

4. Afflicted with arrows, troops began to fly in all directions. Thus raged that terrible encounter between Arjuna on the one hand and the Kurus on the other. Nothing could then be distinguished.

5. Thus when they fought on, piercing one another in battle with straight coursing arrows, Arjuna, O king, made the hostile army tremble before him.

6. Ever firmly devoted to truth, Arjuna of white steeds, desirous of accomplishing his vow rushed furiously against that best of car-warriors *viz* Drona owning crimson steeds.

7. The preceptor Drona then pierced his disciple, that great bowman Arjuna, with twenty-five straight-flying arrows that penetrated to the very vitals of the latter.

8. Thereat that foremost of all wielders of weapons *viz* Vibhatsu quickly rushed against Drona shooting at the sametime arrows capable of checking the career of those shot by the latter.

9. Then Arjuna of generous soul discharging the *Brahma* weapon and with his *Vallas* of close knots, repulsed the *Va.las* so quickly shot at him by Drona.

10. Then we beheld the wonderful skill of the preceptor Drona in the art of fighting, in as much as Arjuna, though youthful in years and exerting his best, could not pierce him in retutn.

11. Then like a mighty mass of clouds pouring down incessant showers of rain, the Drona-cloud covered the Arjuna-mountain with his shower of arrows.

12. Invoking into existence the *Brahma* weapon, the puissant Arjuna, O Sire, received that shower of arrows, cutting of the arrows shot by his adversary with those of his own.

13. Then Drona afflicted him of the white steeds with five and twenty shafts; and with seventy swift-coursing shafts he pierced Vasudeva's son on the arms and on the chest.

14. The highly intelligent son of Pritha then smiling the while, checked the preceptor in battle who incessantly shooting sharp arrows, was looking like a sea having shafts or its waves.

15. Thus afflicted by Drona, those two foremost of car-warriors (Krishna and Arjuna) shunned him who then resembled the irresistibly raging conflagration that appears at the end of every *Yuga*.

16. Then avoiding the aim of the whetted shafts shot from Drona's bow, the diadem-decked son of Kunti fell to slaughter the division of the Vojas.

17. Shunning Drona who stood immovable like the Mainaka mountain, Arjuna then took his stand between Kritavarman and Sudakshina, the ruler of the Kamvojas.

18. Then that foremost of men, the undaunted ruler of the Bhojas quickly pierced the invincible hero, the formost of the descendants of Kuru (Arjuna), with ten arrows winged with *Kanka* feathers.

19. O king, Arjuna pierced him in battle with sharp shafts again with another three arrows he confounded the descendant of the Satwata race (Kritavarman).

20. Thereupon the king of the Bhojas smilingly pierced Pritha's son and Vasudeva of Madhus race, each with a group of twenty-five arrows.

21. Bursting open his bow, Arjuna pierced him with twenty-one arrows resembling tongues of blazing fire, or infuriate snakes of virulent poison.

22. Thereat, O Bharata, the mighty car-warrior Kritavarman taking up another bow quickly pierced Arjuna on the chest with five arrows.

23. Then again with another five whetted arrows the pierced Pritha's son deeply. Then Partha also with nine arrows struck him between the breasts.

24. Beholding the son of Kunti engaged with the mighty-warrior Kritavarman, the descendant of the Vrishni race (Krishna) thought that there was no time to waste.

25. Thereafter Krishna addressing Prithas's son said :—" Do not show any mercy to your kinsmen; setting at naught you relationship with him, do you slay and crush him down."

26. Thereat Arjuna stupefying Kritavarman with his arrows, plunged into the ranks of the Khamvoja division, being borne by fleet steeds.

27. Beholding Arjuna owning white steeds enter into the Kamvoja division, the son of Hridika was inflamed with rage. Then stretching his bow with arrows fixed on the string, he came up on the two Panahala princes.

28. Then with his arrows, Kritavarman opposed the two Panchala princes who were

following in the wake of Arjuna, for protecting the wheels of his car.

29. The ruler of the Bhojas Kritavarman then pierced them both with sharp arrows, striking Yudhamanyu with three and Uttamoujas with four.

30. They both in return pierced him each with ten shafts. Then again Yudhamanyu with three and Uttamoujas with another three arrows,

31. Cut off Kritavarman's bow and standard. Thereat furious with rage and taking up another bow, the son of Hridika,

32. Deprived both those warriors of the use of their bow and shrouded them in a net-work of arrows. They both in a moment having strung another pair of bows, began to strike the king of the Bhojas.

33. Meanwhile Arjuna had gone into the array of the hostile troops. But his two wheel-protectors held in check by Kritavarman, obtained no admission

34. Into the divisions of the Dhartarastra army though those two foremost of men exerted to the best of their abilities. Meanwhile that one of white steeds began to afflict, in that battle the army opposed to him, with great agility.

35. That slayer of foes then did not slay Kritavarman though he had an opportunity for doing so. Then beholding him thus advance, the valourous king Srutayusha,

36. Burning with rage and twanging his great bow, rushed furiously on him. He then pierced Partha with three, and Janarddana with seventy shafts,

37. And again with a sharp razor-headed arrow, he struck the standard of Pritha's son. Then with a group of ninety shafts of depressed knots Arjuna,

38. Inflamed with rage, pierced him like a *Mahuta* piercing a huge elephant with the hook. But, O king, he (Srutayudha), did not tolerate that display of prowess by the son of Pandu.

39. And with a group of seven and seventy *Nucharas* he struck his adversary. Thereat cutting of Sutrayusha's bow and shafts Arjuna,

40. Inflamed with rage, struck him on the breast with seven arrows of depressed knots. Thereupon that king overwhelmed with rage and taking up another bow,

41—42. Pierced the son of Vasava on the arms and the breast with nine long arows. Then O Bharata, that subdrue of foes *viz.* Arjuna afflicted Srutayusha with many thousand, of arrows, smiling all the while, and that mighty car-warrior soon killed the latter's horses and charioteer ;

43. And that highly puissant hero also pierced him with seventy *Narachas*. There upon leaving his chariot of which the steeds were slain, king Srutayusha,

44. Endued with great energy rushed against Prithas's son, heaving his huge mace over his head. The heroic king Srutayusha was the son of Varuna,

45. Having for his mother the mighty river of cool waters called *Parnasa*. O king, her mother, for the benefit of her son, had thus spoken to Varuna saying :—

46. " Let this son of mine be unslayable in battle by his enemies on earth." Then Varuna gratified with her, had said— " I accord him the boon that will be highly beneficial to him,

47. I give to your son a celestial weapon by virtue of which he will be unslayable. Men could never obtain immortality on earth.

48. O foremost of rivers, every one who has taken his birth on the face of the earth must inevitably fall a prey to death. This son of yours, however, will ever be invincible by his foes in battle,

49. By virtue of this weapon ; so let the fever corroding your heart be dismissed." Having thus spoken, Varuna gave him a mace with all necessary aphorisms,

50. Obtaining which Srutayusha became invincible in all the worlds. The illustrious lord of waters however again addresed him saying :—

51. This mace, O son, should not be directed against one who is not fighting, in which case it will fall back upon yourself ; on such occasion, coursing in an opposite direction it will kill him who has hurled it.'.

52. But when the time for using it came, Srutayusha did not pay any heed to that injuction of Varuna, and with that mace capable of crushing heroes, he began to strike Janarddana.

53. The highly puissant Krishna received those strokes on his broad and well-developed shoulders ; and that mace could not cause Souri to tremble even as a tempest can not shake a mountain.

54. Like some ill-accomplished feat of conjuration injuring the conjurer the mace turning to Srutayusha, smote that heroic and enraged monarch stationed in his car.

55. And slaying that brave warrior it fell down on the ground. Struyusha being slain,

56. The troops began to utter loud wails of woe, for indeed they had seen that subduer of foes Srutayusha slain by his own weapon.

57. As Srutayusha O ruler of men had hurled the mace at Krishna who was not engaged in the battle, it slew him who had hurled it.

58. So Srutayusha fell on the field even in the manner indicated by the words of Varuna, and he fell down deprived of life before the eyes of all the bowmen present.

59. When falling, that dear-loved son of Parnasa appeared beautiful like a mighty tree of many branches uprooted by the tempest.

60. Then beholding that subduer of foes slain all the troops and their leading warriors began to fly away in all directions.

61. Thereafter the heroic Sudakshina the son of the Kamvoja king rushed against that slayer of foes *viz.*, Phalguna, being borne by fleet steeds.

62. At him, O Bharata, Pritha's son shot seven arrows, which penetrating through that hero, entred the surface of the earth.

63. Pierced deep by those sharp arrows shot from the *Gandiva* bow, he in return pierced Arjuna in battle with ten shafts furnished with the feathers of the Kanka bird.

64. He once more pierced Vesudeva's son with three and Partha with five arrows, then O Sire, Pritha's son bursting open his bow, cut down his standard;

65. And the son of Pandu pierced him with a couple of *vallas* of exceeding sharpness. He also having pressed Pritha's son with three such arrows uttered a fierce yell.

66. Thereafter the brave Sudakshina inflamed with rage hurled at the wielder of the *Gandiva* bow, a lance, dreadful, tied with bells and made wholly of iron.

67. Having reached that mighty car-warrior Arjuna, that lance blazing like a mighty meteor and emitting scintillations of fire, penetrated through him and then fell down on the ground.

68. Pierced deep with that lance, Arjuna was overwhelmed with a swoon. Then in an instant, that highly puissant hero recovering soon enough began to lick the corners of his mouth.

69. Then Partha of inconcievable prowess pierced Sudkshina and his steeds standards, bow and charioteer with ten *narachas* furnished with the feathers of the Kanka bird.

70—71. And with innumerable other arrows he rendered the latter's chariot useless and cut it to peices. The son of Pandu then with an arrow of exceeding sharpness pierced on the chest Sudakshina the Kamvoja ruler whose purpose and prowess had both even baffled. Then with his armour shattered, trembling in all his limbs, with his crown and *Angadas* falling off,

72—73. That hero fell with head downwards like a flagstaff loosened from the socket. Like a charming Karnikara tree in the spring growing gracefully on the top of a hill, with beautiful branches, lying on the groved when uprooted by the tempest, the prince of the Kamvojas lay on the bare ground deprived of life, though accustomed to sleep on the most precious bed.

74—75. Adorned with precious ornaments, graceful, possessing eyes of coppery hue, wearing round the head a tiara of gold radiant like the flames of fire, the mighty armed Sudakshina, the prince of the Kamvojas, felled by Partha with his arrows, and lying dead on the ground, appeared beautiful like a charming hill with a flat summit. Then beholding Srutayusha and the prince of the Kamvojas slain in battle, all the soldiers of your son's army began to fly in all directions.

Thus ends the ninety-second chapter, the slaughter of Srutayusha and Sudakshina in the Jayadhatha-badha of the Drona Parva.

CHAPTER XCIII.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. When king Sudakshina and the heroic Srutayusha had been slain, your warriors inflamed with wrath, furiously rushed against the son of Pritha.

2. The Abhisahas, the Surasenas, the Sinis, and the Vasatis, O king, then began to pour upon Dhananjaya a veritable shower of arrows.

3. The son of Pandu consumed sixty thousands of these and other warriors, with his arrows; and then the rest greatly frightened, began to fly away like smaller animals flying away from the tiger.

4. But soon turning back, they surrounded Partha on all sides, who was slaying his foes in battle, and trying to obtain victory over them.

5. Then as they made quickly towards himself, Dhananjaya, with arrows shot from his Gandiva bow, began to cut down their heads and arms.

6. The field of battle was thickly strewn over with felled heads; and flights of vultures and crows and ravens formed its cloudy canopy.

7. Beholding their troops thus extirpated by Arjuna, Srutayush and Achyutayush, excited with rage and fury, began to fight vigorously with the former.

8. Those two heroes endued with prowess, pride and strength of arms, and both born in noble families, began to scatter their arrows right and left,

9. With great agility, O mighty monarch, desirous of winning great fame and slaying Arjuna and doing good to your son.

10. Inflamed with rage, they covered Arjuna with a thousand winged shafts of depressed knots, like clouds filling a lake with torrents of rain.

11. Thereafter that foremost of car-warriors Srutayush excited with wrath, struck Dhananjaya with a well-tempered and well-sharpened lance.

12. Thus sorely wounded by his powerful adversary, that subduer of his foes viz., Arjuna was overwhelmed with a swoon, confounding thereby Kesava himself.

13. At this crisis that mighty car-warrior Achyutayush struck the son of Pandu with a trident of exceeding sharpness.

14. Thus he seemed to pour acid upon the wounds of the illustrious son of Pandu; thus deeply pierced, Pritha's son caught hold of his flag-staff for supporting himself.

15. Thereupon, O ruler of men, a loud and deafening roar was uttered by all your troops, for they considered Dhananjaya to be slain.

16. Then seeing Partha losing consciousness, Krishna was very much distressed; and then he began to comfort Dhananjaya with words soothing and agreeable.

17—18. Then those foremost of car-warriors, Srutayush and Achyutayush of true aim, scattering their showers of arrows on all sides in that battle, made Dhananjaya and the son Vasudeva of the Vrishni race and their car, car-wheels, *Kuvaras*, steeds, flag-staff and banner, disappear from the view. All this indeed seemed wonderful.

19. Then, O Bharata, recovering slowly, like one coming back from a visit to the regions of Death, Vibhatsu,

20. Saw his chariot and Kesava shrouded with a net-work of arrows; then beholding his two opponents standing before him like two blazing fires,

21. The mighty car-warrior Partha invoked into existence the terrible Sakra-weapon. From that weapon issued out thousands of arrows.

22. Those arrows then struck those two fierce bowmen Srutayush and Achyutayush; and the arrows shot by these latter, being cut off by those of Partha, began to drop down through the sky.

23. Then Pandu's son checking the force of all arrows directed towards him with that of his own shafts, began to run hither and thither over the field encountering mighty car-warriors.

24. Then those two heroes deprived of their arms and heads, by the arrows of Arjuna, fell down on the earth like mighty trees broken down by the wind.

25. The slaughter of Srutayush and Achyutayush caused a surprise like to what men would feel if the ocean be dried up.

26. Then, having slain fifty car-warriors, the followers of those two princes, Pritha's son plunged into the army of the Bharatas, crushing down numerous elephants and warriors (at each step).

27. Beholding Srutayush slain, O Bharata, the enraged Niyutayush and Dirghayush,

28. The sons of the former two heroes both foremost of men, assaulted the son of Kunti, afflicted with calamity that had befallen their sires, they proceeded, scattering arrows of diverse description.

29. But Arjuna now excited to the highest pitch of fury, with his arrows of depressed knots, sent them instantly to the abode of Death.

30. Then the foremost Kshatriyas of your army were not able to oppose Pritha's son who had been agitating the troops like an elephant agitating a lake over-grown with lotuses.

31. Then thousands of well-trained elephant riders belonging to the divisons of the Angas, excited with rage, O king, surrounded the son of Pandu, with their elephant forces.

32. Commanded by Duryodhana, the Easterners, the Southerners and other kings hearded by the ruler of the Kalingas, surrounded Arjuna with their elephants huge as hills.

33. But with the arrows shot from his Gandiva bow, Arjuna quickly cut off their

heads and arms decked with ornaments, as they were rushing against him.

34. Strewn over with their heads, and arms decked with Angadas, the Earth appeard as if covered with golden stones and numerous snakes.

35. Arms severed by means of arrows and heads lying crushed, appeared like birds shot down from the top trees.

36. Pierced with thousands of shafts and covered with profuse blood, elephants looked like mountains during the rainy season, with red-chalk solution streaming down their sides.

37. Others slain by the whetted arrows of Vibhatsu, lay prostrate on the field of battle. Numerous Mlechas, riding on the backs of elephants, of ugly appearnces,

38. Attired in various kinds of garments and, O king, armed with numerous weapons and weltering in blood, appeared beautiful, as they lay on the ground deprived of life by means of various kinds of shafts.

39. Thousands of elephants with their bodies mangled, and their riders and those who followed them, having been struck with the arrows of Pritha's son, vomitted blood,

40. Or uttered yells of agony, or fell down, or careered wildly in all directions. Nnmerous other elephants greatly frightened, crushed their own ranks.

41—43. Many other elephants armed with weapons and fierce like snakes of virulent poison, also did the same. Numerous furious Yavanas, Paradas, Sakas Valhikas and Mlechas born of the cow (of Vasistha), possessed of fearful eyes, accomplished in smitting, looking like emissaries of Death, all versed in the use of illusive powers of the Asuras, and many other Dravatisaras, Daradas, Pundras, thousands in number, in bands of hundreds and thousands and together forming a force that was innumerable,

44. Began to pour on the son of Pandu their sharp arrows. Those Mlechas also versed in all modes of war, began to shower on Arjuna their countless shafts.

45. Dhananjaya also poured his arrows on them in quick succession; and the arrows discharged from the Gandiva bow appeared like flights of locusts, as they flew through the air.

46—47. Having with his arrows created shade of over the troops like to that of the clouds, Dhananjaya slew, by the dint of his weapons, all the Mlechas having heads completely shaved or partially shaved or covered with matted hair, filthy in their mode of living, and of malicious countenances. Pierced with hundreds of shafts, those rangers of the mountains,

48—50. Those dwellers of caves, began to fly away from the field of battle out of sheer fear. Ravens *Kankas*, birds and wolves, with great delight, then began to drink the blood of the elephants, horses and their Mlecha riders, as they lay postrate on the field being cut down by the sharp arrows of Pritha's son. Arjuna then caused a river to flow on the field of battle, of which (slain) foot-soldiers, car-warriors, horses and elephants formed the embankments; shower of shafts formed the rafts (wherewith to cross it); hair of (slain) combatants formed the moss and the weed floating on the surface; and blood formed its surging billows; and that river was dreadful and fierce to look at.

51. The fingers cut off from the arms of warriors constituted its smaller fishes; it was as dreadful as the Destroyer himself at the end of a Yuga; the bodies of (slain) elephants chocked its flow, and that river of blood proceeded towards the kingdom of Yama.

52. The Earth was deluged with the blood flowing from the bodies of slain princes, elephants, horses, car-warriors and horsemen, and its uplands and lowlands could not be distinguished, as if Vasava had poured a torrent of rain over it. Six thousand brave warriors,

53—54. And many other Kshatriyas were despatched by that foremost of Kshatriyas to the abode of Death. Thousands of elephants equipped according to rule, being pierced with numerous arrows,

55. Lay prostrate on the field like so many mountains struck down by the thunder bolt. Then Arjuna careered over the field slaying horses, car-warriors and elephants,

56—58. Like an elephant in rut crushing a forest of reeds. Just as fire helped forwarded by the wind, burns down a forest abounding in trees, creepers, brush-woods, dry fuels, and grass, so, that fire viz, the enraged Dhananjaya, the son of Pandu, having arrows for his flames, and helped forward by the Krishna-wind, consumed the forest constituted by your troops. Emptying the terraces of the cars, Arjuna over-spread the Earth with the corpses of men.

59. In that confused encounter Dhananjaya seemed to dance weilding his bow in his hand. Deluging the ground with blood drawn by means of shafts resembling the thunder bolt itself,

60. Dhananjaya, inflamed with wrath, plunged deep into the ranks of the Bharata

troops. When he was thus advancing, Srutayudha the ruler of the Amvastha's then opposed him.

61. Thereupon, O sire, when he was thus exerting himself against Arjuna, the latter with sharp arrows furnished with wings made of *kanka* feathers, speedily cut down his horses.

62. Then with other arrows cutting off his bow, Arjuna began to career over the field. Thereat the ruler of the Amvasthas, with eyes rolling in rage, took up his mace,

63. And assaulted in that battle Pritha's son and also the mighty car-warrior Kesava. Then O Bharata that hero, uplifting and striking with his mace.

64. Checked the progress of Arjuna's car, and with it began to strike Kesava; beholding Kesava struck with the mace, that slayer of hostile heroes,

65—67. Arjuna, O Bharata, excited to the highest pitch of anger, showered over that foremost of car-warriors viz the ruler of the Amvasthas wielding the mace, numerous shafts furnished with golden wings, like the mass of clouds enshrouding the risen sun. Thereafter with other arrows, Pritha's son splintered into pieces the mace of that illustrious warrior; indeed this feat appeared to be marvellous. Then beholding that mace of his cut down, and taking up another heavy one,

68—69. The ruler of the Amvasthas began to strike Vasudeva's son and Arjuna, incessantly. Thereat Arjuna with a couple of razor-headed arrows cut off his upraised arms wielding the mace, that resembled the pole of Indra; and then with another winged shaft he cut off his head. Then that king, O monarch, fell down on the Earth creating a loud noise,

70. Like a standard raised in honor of Indra falling down, when the ropes tying it to the engine (on which it is posted) are cut off. Then plunging deep into the division of cars, and surrounded by hundreds upon hundreds of elephants and steeds, the son of Pritha looked like the sun covered with thick masses of clouds.

Thus ends the ninety-third Chapter, the slaughter of the Amvastha king and others, in the Jayadratha-badha of the Drona Parva.

CHAPTER XCIV.

(JAYADRATHA-BADHA PARVA) —*Continued.*

Sanjaya said:—

1. When the son of Kunti, out of a desire for slaying the king of the Sindhus, had penetrated into the Bharata army, after having pierced through the invincible division of Drona and the Bhoja king,

2. When also, O king, the heir of the king of the Kambhojas, namely prince Sudakshina, also the powerful Srutayudha, had been slain by Savyasachin,

3. When the divisions of your army had been broken and routed in all directions, your son seeing his troops shattered, speedily proceeded towards Drona.

4. Hastily riding on a single car, he repaired to Drona and addressing him said:—"That foremost of men Arjuna has already passed through this mighty army, having crushed it completely;

5. Now decide with the help of your understanding, what should be done next, for bringing about the slaughter of Arjuna, taking into consideration this fearful carnage.

6. Do you so arrange that, that foremost of men may not slay Jayadratha. May good betide you. You are our sole protector.

7. Like a raging fire consuming a heap of dry grass and fuel, this Dhananjaya-fire urged on by the wind of his anger, is consuming the grass and fuel formed by my troops.

8. O afflicter of your foes, being informed that the son of Kunti had passed through this division having pierced through it, the warriors entrusted with the protection of Jayadratha, are being preyed upon by anxiety.

9. O you foremost of those conversant with the Brahma, it was a firm conviction with the kings that Dhananjaya would never be able to escape Drona alive.

10. O you of burning splendour, when Pritha's son has succeeded in penetrating through your division before your very eyes, I consider all my troops to be involved in a great catastrophy. Indeed, I think I have no troops.

11. I know you, O illustrious one, to be attached to the interests of the Pandavas; therefore, O Brahmana, I am losing my sense in the thought what should be done by me next.

12. To the best of my prowess, O Brahmana, I try to behave well with you. I also, exert to the best of my capabilities for satisfying you; still you do not seem to attach any value to all these.

13. O you of prowess infinite, although we are ever devoted to you, you do not wish us well; but you are ever satisfied with the Pandavas who are intent on injuring ourselves.

14. Though you live upon our bread, yet you are instrumental in injuring us. I knew not before that, you are but a razor soaked in honey.

15. If you had not given me assurances of vanquishing the Pandavas, I would never have prevented the ruler of the Sindhus from returning to his own dominions.

16. Fool that I am, hoping to obtain protection from you, I gave assurances of safety to the king of the Sindhus; now I see that I have virtually offered him as a victim to Death.

17. It is possible for a man to escape even when he goes inside the jaws of Death, but there is not the slightest chance of escape for Jayadratha, when he once comes within the reach of Partha in battle.

18. O you owning crimson steeds, do you so manage that the ruler of the Sindhus may yet be saved. Be not angry with me for all these raving of mine afflicted as I am with grief. Oh! save, save the ruler of the Sindhus!

Drona said :—

19. I do not take your words in ill-part; you are to me like Ashwathaman himself, I tell you this for sooth. O ruler of men, do you now act up to my advices.

20. Krishna is the best of all drivers of chariots, and his horses are the fleetest and the best of the species. Creating a small breach only, Dhananjaya can pass very quickly through it.

21. Can you not see the innumerable arrows shot by the diadem-decked Arjuna with his Gandiva bow, are falling full two miles behind his car as he is advancing?

22. Grown up in years, I can not indeed proceed so hastily. Moreover, there! do you see the whole army of the Parthas assailing our van.

23. Yudhisthira also should be captured by myself, before the eyes of all bowmen. Even this, O mighty armed one, has been the vow undertaken by me amidst all Kshatriya warriors.

24. Abandoned by Dhananjaya, O king he now stands at the head of his divisions. For these reasons I shall not fight with Phalguna, leaving the van of our array uncared for.

25. Duly supported, do you go yourself and fight with your unsupported foe who is equal to you in nobility of birth and in the achievement of feats. Be not afraid! You are the lord of this world.

26. You are a sovereign, a hero, possessed of fame, and skilful in defeating (your opponents). O valorous subjugater of hostile fortresses, hie yourself, therefore to that part of the field where Dhananjaya is.

Duryodhana said :—

27. O preceptor, how is it possible for me to hold in check that Dhananjaya who has passed even yourself, the foremost of all wielders of weapons?

28. It may be possible for me to conquer in battle Purandara armed with his thunder-bolt, but it is not possible for me to conquer Arjuna that subjugater of hostile towns.

29. He by whom the son of Hridika, the ruler of the Bhojas and yourself equal to a god, have all been vanquished with the showers of his weapons, he by whom Srutayush has been slain,

30. He by whom Sudakshina and king Srutayudha have been slain, as also Srutayush and Achyutayush and myriads of Mlechas also have been slain,

31. How can I encounter that invincible son of Pandu, accomplished in the use of all kinds of weapons and resembling the all-destroying fire itself;

32. How it is that you to-day think me competent to fight with him? I am entirely dependent on you and am your slave; Oh! save my honor!

Drona said :—

33. O foremost descendant of the Kuru race, you speak all that is true. Really Dhananjaya is incapable of suffering defeat. But I myself will so act by which you will be able to bear him.

34. Let all wielders of bow inhabiting this world, behold to-day the marvellous fact, of the son of Kunti being held in check by you, even before Vasudeva himself.

35. This golden coat of mail of yours, O king, I shall so tie on you that all weapons discharged by human hands will not be able to pierce you in battle.

36. Even if the three worlds, with the Asuras, the celestials, the Yakshas, the Rep-

tiles, and the Rakshasas, together with all human beings, fight with you to-day, still you need entertain no fear.

37. Neither Krishna, nor the son of Kunti, nor any other wielder of weapons, will be able to pierce your armour in battle with his arrows.

38. So, cased in this golden armour, do you hastily advance upon the wrathful Arjuna, yourself; he shall not be able to bea you in battle to-day.

Sanjaya said:—

39. Having thus spoken, Drona quickly rinced his mouth with water and then bound that lustrous armour on Duryodhana, having duly reiterated most marvellous incantations.

40. In that dreadful battle, that foremost of persons conversant with the knowledge of the Vedas, was desirous of bestowing victory on your son and of exciting the wonder of the worlds with his excellent learning.

Drona said:—

41. May all the Vedas, the Brahmanas and Brahman himself, and the Reptiles and other beings of superior order bless you, O Bharata!

42. May Yayati, Nahusa, Dhundhumara and Bhagiratha and other royal sages bless you in all acts!

43. May you obtain blessings from creatures having one leg only and creatures having many also! May you also get blessings from those who have no legs at all!

44. May Swaha, and Swadha and Sachi all bless you always! O sinless one, may Lakshmi and Arundhati also pronounce benedictions on you!

45. May Asita, Devala, Vishwamitra, Angiras, Vasistha, and Kasyapa, O monarch, bless you!

46. May Dhatri, and Vidhatri, the quarters of heaven and their regents and the six-headed Kartikeya do all that is beneficial to you!

47. May the illustrious Vivaswat bless you to-day! May the four elephants guarding the cardinal points, the earth, the firmanent, the planets,

48. And he who is underneath this earth, and O king, who ever upholds her, viz., Sesha, that foremost of snakes—may all these do what is beneficial to you!

49. O Son of Gandhari, in days gone by, the Asura named Vritra, exerting his might in battle, had defeated the foremost of celestials in battle.

50. All those dwellers of heaven then with Indra at their head, destitute of their energy and prowess, sought refuge with Brahmaa being highly afraid of the mighty Asura Vritra.

The celestials said:—

51. "O foremost of the celestials, O best of the gods, be you the protector of the gods now, crushed as they are by the Asura Vritra. Save us from this our great fear."

Drona continued:—

52. Thereupon Brahman addressing Vishnu standing by his side, as also the other foremost of celestials headed by Indra, spoke to them that were are depressed, these words, all perfectly true.

53. "The celestials with Indra at their head, as also the regenerate order are ever deserving of my protection. But the energy of Tashtri from which Vritra has been created is indeed irrepressible.

54. In days gon by, observing ascetic austerities for millions of years, Tashtri created, O Gods, Vritra, having obtained permission therto from Mahadeva.

55. Hence that mighty energy of ours has succeeded in vanquishing you through the grace of that god. Without repairing to the place where Sankara stays, you can not expect to obtain a sight of him.

56. After you have seen that god, you will be able to conquer Vritra. Therefore, his yoursleves to the Mandara mountain; there dwells that origin of ascetic austerities, that destroyer of Daksha's sacrifice,

57. That wielder of the *Pinaka*, that lord of all creatures, that slayer of the Asura that Bhaganetra. Thereupon all those celestials accompanied by Brahma, proceeded to the Mandara mountain,

58. And there, beheld that heap of energy, who resembled in radiance a million of suns. (Seeing the gods com) Mahadeva said:—'All hail O god! Speak what am I to do for you!

59. A sight of my self cannot be barren. So let the fruition of your desires proceed from this!" Thus spoken to, all those denizens of heaven replied to him saying:—

60. "All our energy has been robbed by Vritra. Be you the protector of us the dwellers of heaven. O God, look upon our bodies mangled and mutilated with the wounds inflicted by the Asura. We seek protection from you; O God of gods, be you our refuge."

Sarva said:—

61. "O Gods, it is well-known to all of

you, how this Asura, surcharged with strength, dreadful, and incapable of being held in check by persons devoid of ascetic merit, came into being, created by the energy of *Tashtri*.

62. Surely it is my duty to protect the denizens of heaven. O Sakra, take this radiant coat of mail off my body; and O lord of the gods, don it, reiterating these *Mantras*.

Drona continued:—

63. Having thus spoken, that giver of boons, gave that armour and the necessary *Mantras* to Indra. Clad in that coat of mail Indra then assaulted the army of Vritra.

64. Although then in that dreadful battle myriads of weapons of diverse description were hurled at him, yet they could not slacken or pierce through the joints, of that armour.

65. Then the Lord of the celestials slew Vritra in battle and gave afterwards that armour of which the joints were composed of Mantras, unto Angiras.

66. Angiras again gave those *Mantras* to Vrihaspati his son conversant with all *Mantras*, Vrihaspati next imparted them to the intelligent Agnivesya.

67. Agnivesya gave them to me; and now with the help of those *Mantras* I have bound up this armour on you, O foremost of the kings, in order to guard your body from all weapon-wounds.

Sanjaya said:—

68. Having thus spoken, Drona that foremost of all preceptors, once more addressed your son endued with great effulgence, thus:—

69. "O ruler of men, I don this armour on your body joining its parts by means of Brahma-threads. Even thus did Brahman springing from the golden lotus, put it on Vishnu.

70. I don it on you, even in the same manner in which Brahman himself had put this armour of celestial make on Indra, during the battle caused by the abduction of Taraka."

71. Thus having tied that armour on Duryodhana with due *Mantras*, the regenerate Drona despatched the king to the mighty encounter.

72. Then the mighty-armed king, accoutered by the illustrious preceptor, supported by a thousand car-warriors of the Trigartta country, all accomplished in smiting down,

73. As also by a thousand infuriate elephants endued with great might and a hundred thousand horses and numerous other mighty-car warrior,

74. Advanced against the chariot of Arjuna. He then proceeded accompanied by the sounds of various kinds of musical instruments, even like the son of Virochana (in the days of yore).

75. Thereupon O Bharata, a loud uproar was created by your troops as they beheld the illustrious Kuru king advance like the fathomless deep itself.

Thus ends the ninety-fourth Chapter, the donning of the armour on Duryodhana by Drona, in the Jayadratha-bvdha of the Drona Parva.

CHAPTER XCV.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:

1. When that foremost of men *viz* king Duryodhana had started from behind, following Pritha's son and him of the Vrishni-race, both of whom, O monarch, had penetrated into the Kourava ranks,

2. The Pandavas supported by the Somakas furiously assaulted Drona, creating a loud din. Thereupon a fearful battle commenced between them and Drona's troops.

3. The battle then that commenced between the Kurus and the Pandavas at the van of their array was terrible, awful, and capable of making the hair to stand erect; and it was wonderful to the extreme.

4. O king, that battle that raged when the sun shone on the meridian, was such that we had neither seen nor heard of its like, ever before.

5. The troops of the sons of Pritha commanded by Dhristadyumna, all accomplished in smiting and arranged in proper order, covered the division of Drona with arrowy showers.

6. We also placing that foremost of all wielders of bow namely Drona, at our head, began to pour our showers of arrows on the Parthas headed by the son of Prisata.

7. The vanguards of the two hosts, teeming with cars and appearing charming, then looked like two masses of clounds in the summer sky, rushing towards each other, being driven by opposite winds.

8. Clashing against each other, the two armies put forth their exertions, like the rivers Ganga and Yamuna swelling with water during the rainy season.

9. Having various kinds of weapons for the wind that preceeded them, abounding in elephants, horses and chariots, sur charged with the lightning formed by the flashing of maces wielded by warriors, the fierce and thick mass of cloud constituted by the army of the Kurus,

10. Driven forward by the tempest constituted by Drona, and incessantly pouring its arrowy showers, tried to extinguish the raging fire constituted by the Pandavas.

11. Then that foremost of regenerate heroes, namely Drona, agitated the Pandava hosts like a raging tempest in the summer, agitating the mighty main.

12. They also; putting forth all their endeavours, awaited Drona himself, like a strong current of water striking against an embankment with a view of carry it away.

13. Then like unto a mountain checking the progress of torrents of water, in that battle, Drona held in check the enraged Pandavas, Panchalas and Kekayas.

14. Other kings also endued with great might and heroism began to oppose the Panchalas, having surrounded them on all sides.

15. Thereafter in that battle, that foremost of men, viz., Prisata's son, supported by the Pandavas, repeatedly assailed Drona desirous of breaking through his division.

16. Indeed, as Drona poured his arrowy showers on the son of Prisata, so also, did this latter pour his own on the son of Bharadwaja.

17. Then the Dhristadyumna-cloud having rapiers and swords for the winds that preceeded it, well-furnished with darts, lances and scimitar, having the bowstring for its flashes of lightning, and the twang of the bow for its rumbling,

18. Poured, on all directions, torrents of weapons, for its showers of stones, slaying large bodies of car-warriors, best steeds &c.; he seemed to deluge the earth with currents of blood, created by means of his weapon.

19. Then with his arrows Prisata's son turned Drona away from all those breaches in the ranks of the car-warriors of the Pandavas, through which the latter tried to pass, striking the men there with his arrows.

20. Then O Bharata, the division of Drona, although he exerted to the best of his might, became divided in three parts, having encountered Dhrishtadyumna in battle.

21. One of these divisions retraced their steps towards Kritavarman the ruler of the Bhojas, the other towards Jalasandha, and the other slaughtered by the Pandavas fell back upon Drona himself.

22. Then, as many times did that foremost of car-warriors, Drona rally his troops, so many times did that mighty car-warrior Dhrishtadyumna break and route them.

23. Then like herds of cattle distkute of herdsmen slain by the beasts of prey, the troops of the Kurus divided in three divi sions, began to be slaughtered by the Pandavas and the Srinjayas.

24. People then thought that in that terrible battle Death himself devoured up warriors stupefied by the mighty Dhrishtadyumna.

25. Just as the dominions of a wicked monarch are devasted by famine, pestilence and marauders, so were your own troops slaughtered and destroyed by the Pandavas.

26. Our eyes were then dazzled and blinded by the weapons and armours on which the sun's rays were reflected, as also by the dust raised by the troops.

27. Then when his troops had been devided in three bodies and when they were being slaughtered by the Pandavas, Drona inflamed with fury, began to consume the Panchalas with his arrows.

28. Then as Drona, crushed and slew the hostile host with his arrows, his appearance looked like that of the blazing fire that appears at the time of the universal Dissolution.

29. That mighty car-warrior, O king, then in that battle, began to pierce car-warriors, elephants, and steeds and foot-soldiers each with a single arrow, only.

30. There was none, O Bharata, in the host of the Pandavas who could bear the arrows in that battle, shot, O lord, from the bow of Drona.

31. Scorched by the rays of the sun and felled by the arrows of Drona, the army of the Pandavas, O Bharata, began to reel about on the field.

32. So also your troops afflicted by the arrows of Parsata, appeared to blaze up at every place, like a dry forest on fire.

33. When the troops were thus being slaughtered by the arrows of Drona and Prisati's son, all warriors, heedless of their lives, fought on putting forth all their best energies.

34. O foremost of the Bharatas, then there was none among your or the enemy's host, who, O mighty monarch, forsook the fight out of fear.

35. His brothers, Vivinsati Chitrasena and the mighty car-warrior Vikarna, opposed Kunti's son Bhimasena in the battle.

36. The two princes from Avanti, viz., Vinda and Anuvinda and the highly puissant Kshemadhurti were the followers of your three sons.

37. That mighty car-warrior, the king of the Valhikas, endued with strength and nobility of birth, assisted by his troops and ministers, began to hold in check the sons of Droupadi.

38. Saivya, the king of the Govasanas supported by a thousand excellent warriors, faced the son of the Kasi king and began to oppose that valourous prince).

39. King Salya the ruler of the Madras began to resist king *Aja'satru* Yudhisthira that son of Kunti, who resembled a blazing fire.

40. The vindictive Dussasana inflamed with rage and inspired with courage and heading his own troops, advanced upon that foremost of car-warriors viz Satyaki.

41. Myself cased in mail, furnished with arms and supported by my troops, numbering four hundred picked bowmen strong, resisted Chekitana himself.

42. Sakuni accompanied by seven hundred Gandhara warriors armed with lances darts and bows, began to oppose the son of Madri.

43. The two princes Vinda and Anuvinda, both fierce bowmen, for the sake of their friend Duryodhana, rushed upon Virata the rulers of the Matsyas, heedless of their lives and holding their weapons over head.

44. Exerting his best, Valhika resisted the invincible and puissant Sikhandin the son of Yajnasena, capable resisting all foes.

45. The prince of Abanti supported by the Souviras and the ruthless Pravarakas opposed Dhristadyumna the panchala prince whose very appearance reflected wrath.

46. Alayudha quickly rushed upon that valorous Rakshasa Ghototkacha of fierce deeds who was proceeding to battle with fury.

47. The mighty car-warrior Kuntibhoja, supported by large division of troops resisted that wrathful Alamvusha that best of the Rakshasas.

48. Thus in that battle thousands of single combats were fought, O Bharata; and then the ruler of the Sinduis was stationed behind all the troops, and he was there protected by Kripa and other such car-warriors and bowmen.

49. O King, then the son of Drona on the right and the son of Suta on the left, these, two great warriors were engaged in protecting the car-wheels of the ruler of the Sindhus.

50. A number of other warriors headed by Somadattas' son, viz., Kripa, Vrishasena, Sala and the invincible Salya were engaged in protecting his rear.

51. Thus many warriors accomplished in the art of fighting and conversant with the rules of policy, having arranged for the saety of the Sindhu king, went on fighting with the Pandavas.

Thus ends the ninety-fifth chapter, the fierce fight, in the Jayadratha badha of the Drona Purva.

CHAPTER XCVI.

(JAYADRATHA-BADHA PARVA)

—Continued.

Sanjaya said:—

1. Hear from me, O king, as I relate to you, the description of the wonderful fight that then took place between the Kurus and the Pandavas,

2. Then the Parthas desirous of breaking through the Kuru array fought vigorously with Bharadwaja's son Drona, having encountered him at the head of his array.

3. Drona also, desirous of wrining great fame, fought on with the Parthas, protecting his array and helped, in the encounter, by his own troops.

4. Then the two Avanti princes Vinda and Anuvinda, those well-wishers of your son, inflamed with rage, pierced Virata with ten sharp arrows,

5. Virata also, O mighty monarch, encountering in battle these two puissant heroes together with their followers, fought on cheerfully.

6. A cruel and sanguinary combat raged between them, like that between a lion and a pair of elephants in rut, in a forest.

7. The highly powerful son of Yajnasena pierced with force, Valhika, with dreadful and sharp arrows capable of penetrating to the very vitals and the bones.

8. Thereupon Valhika also inflamed with rage, deeply struck Yajnasena's son with nine shafts of depressed knot, whetted on stone and furnished with golden wings.

9. Then that battle raged furiously in which arrows, lances and darts were freely used and that inspired terror into the hearts of the cowards and delight into those of the heroes.

10. Then with the arrows discharged by them, the welkin and the quarters became completely shrouded, and nothing could be distinguished.

11. Saivya the ruler of the Govasanas, with his troops, fought with that mighty car-warrior the son of Kasyapa, even as an elephant fights with its rival.

12. Then the king of the Valhikas excited with wrath, fought with the mighty car-warriors, the sons of Droupadi; and then he shone like the soul fighting with five senses.

13. Those five princes, O foremost of embodied beings, fought with him discharging their numerous arrows, like the sense-objects ever fighting with the body.

14. Your son Dussasana struck in that battle Satyaki of the Vrishni race with nine sharp shafts of depressed knots;

15. Thereupon Satyaki of invincible prowess, being thus deeply pierced by that mighty and fierce bowman, was soon partially deprived of his senses.

16. Then regaining his composure, he of the Vrishni race, pierced that mighty car-warrior viz your son, with ten shafts furnished with wings of the *Kanka* feather.

17. Then those heroes piercing each other deeply, and each afflicted with the shafts of the other, shone, O king, like two blossoming *Kinsuka* trees.

18. Afflicted with the arrows of Kuntivoja, Alamvusha inflamed with wrath, appeared beautiful like a *Kinsuka* tree rich with the wealth of its flowers.

19. Then that Rakshasa. having pierced Kuntivoja with numerous swift, coursing arrows, uttered a terrible war-cry, standing in the van of your troops.

20. Then all the troops beheld these heroes each fighting with the other, appear like Sakra and Jamva fighting in the days of yore.

21. The twin sons of Madri, Nakula and Sahadeva, inflamed with rage, O Bhrata mangled Sakuni with their shafts, in as much as the latter was their implacable enemy.

22. O mighty monarch, the carnage that then spread there was dreadful. Kindled by you, fanned into flames by Karna,

23. And kept up by your sons, the fire of wrath of the Pandavas, O king, was then in full blaze in order to consume the whole world.

24. Sakuni was then compelled to turn his face away from the field, by the arrows shot by the sons of Pandu; and unable to fight any longer, he knew not what to do.

25. Seeing him turn away from the field, those two mighty car-warriors, the sons of Madri, again poured on him their arrowy showers, like two clouds drenching a mighty hill with showers of rain.

26. The son of Suvala, struck with numerous arrows of close knots, flew towards the division of Drona, being borne away by fleetest steeds.

27. Then with medium impetuousity that hero, Ghatotkacha rushed upon the Rakshasa Alayudha, in that battle.

28. The battle between them was very wonderful, like that which took place between Rama and Ravana in the days of yore.

29. King Yudhisthira having at first pierced the king of the Madras with five hundred arrows, again pierced him with seven.

30. O king, the battle that was then fought between them, was indeed marvellous, and it resembled that fought between Samvara and the chief of the immortals in the days of yore.

31. Your son Vikarna, Vivinsati and Chitrasena, surrounded by their divisions, fought on with Bhimasena.

Thus ends the ninety-sixth chapter, the fierce fight in the Jayadratha-badha of the Drona Parva.

CHAPTER XCVII.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Thus when that horripilating battle was progressing on, the Pandavas rushed

against the Kauravas divided into three bodies.

2. Bhimasena rushed against the mighty armed Jalasandha, and king Yudhisthira supported by his divisions assailed Kritavarman in battle.

3. Appearing beautiful like the sun and scattering showers of arrows, Dhrishtadyumna, O mighty monarch, rushed upon Drona in that battle.

4. Then raged the encounter between all the enraged bowmen of the Kurus and the Pandavas, all eager for encountering each other in fight.

5. During the progress of that dreadful carnage when the warriors were undauntedly fighting with one another in single combats,

6. The mighty Drona fought on with the powerful prince of the Panchalas, and the myriads of shafts that he then discharged filled everybody with great wonder.

7. Like a forest of lotuses lying torn hither and hither, the heads of princes were being scattered all over the field by Drona and the prince of the Panchalas.

8. In every division of heroic warriors, garments, ornaments standards, armours and weapons were seen scattered in all directions.

9. Golden armours bespattered with blood, looked like masses of clouds illumined with flashes of lightning.

10. Other mighty car-warriors stretching their bows full six cubits long, felled with their winged shafts numerous elephants, steeds, and men.

11. In that battle between illustrious combatants, many swords, bucklers, bows, heads and armours of heroes, were seen lying scattered all over the field.

12. In that extremely terrible encounter, O mighty monarch, thousands of headless trunks were seen to rise up from the ground.

13. Vultures and *Kankas* and crows and jackals and numerous other flesh-eating animals, were seen there, O sire,

14. Eating flesh, drinking blood, dragging the hair, and pecking the marrow,

15. And dragging out the bodies and limbs and heads, O king, of slain men, steeds, elephants &c.

16. Accomplished in the use of weapons, skilled in fighting, and firmly resolved to fight, warriors exerted themselves vigourously in the battle, desirous of winning fame only.

17. The soldiers then roamed over the field, performing various evolutionary movements performed by swords-men. With darts, lances, javelins, tridents, *Tomaras* and battle axes,

18. With maces, bludgeons and many other kinds of weapons as also with their bare arms, men who careered in that arena, inflamed with rage, fell to slay one another.

19. Car-warriors became engaged with car-warriors, cavalry soldiers with cavalry-soldiers, elephants with other excellent elephants and infantry with infantry.

20. Many infuriate elephants as if perfectly mad, uttered loud shrieks, and killed one another, after the manner they do so in arenas of sport.

21. O ruler of men, as that battle, in which none paid any regard to any one, raged, Dhrishtadyumna caused his own horses to be entangled with those of Drona.

22. Those pegion-white and crimson steeds, endued with the fleetness of the wind, appeared extremely beautiful, being mingled together in that battle.

23. The horses, O king, then shone like clouds surcharged with lightning. Then Dhrishtadyumna beholding Drona approach him,

24. Grasped his sword and mace, and that hero, O Bharata, left aside his bow. Then that slayer of hostile heroes *viz.*, Prisatas son, desirous of achieving a difficult feat,

25. Leapt over the shafts of Drona's car, and entered into it. He then stood sometimes on the yoke and sometimes on its joints,

26. And sometimes beside the horses. His troops then applauded him highly. When he, armed with the sword, was thus moving quickly on the backs of those crimson steeds,

27. Drona could find no opportunity for striking him; that indeed seemed extremely marvellous. Indeed like the swoop of a hawk on a piece of meat in a forest,

28—29. Looked that sally of Dhrishtadumnya from his own chariot, upon Drona, for his slaughter. Thereafter with a hundred shafts Drona cut off the shield of Drupada's son, decked with hundred moons, and then with another ten he cut off his sword. Thereafter that mighty warrior slew the latter's steeds with sixty-four shafts.

30—31. Then with a couple of broad-head shafts, he cut off his enemy's standard

and umbrella and his two Parshni charioteers. Then again with great lightness of hands, he sped at Dhrishtadyumna an arrow capable of destroying his life, having at first drawn the bow-string back to the very ears, like Indra hurling the thunder-bolt. But soon Satyaki, with fourteen arrows of great sharpness, cut off that fatal shaft shot by Drona.

32. Thus, O sire, Satyaki rescued Dhrishtadyumna, who had been seized by that foremost of the preceptor, that best of men, like a deer seized by a lion.

33. That foremost descendant of Sini then rescued the prince of the Panchalas from Drona. Beholding Satyaki save the Panchala prince in that battle,

34—35. Drona quickly sped at him twenty-six arrows. Thereupon the grandson of Sini, pierced, with twenty-six arrows of great sharpness, Drona who seemed to swallow up the Srinjayas, on the centre of his breast. Then, upon the Satwata hero Satyaki advancing upon Drona, all the Panchala car-warriors, desirous of victory, extricated Dhrishtadyumna from that encounter.

Thus ends the ninety-seventh chapter, the fierce fight, in the Jayadratha-badha of the Drona Parva.

CHAPTER XCVIII.

(JAYADRATHA-BADHA PARVA)

—Continued.

Dhritarashtra said:—

1. After that arrow shot by Drona had been severed and Dhristadyumna rescued by Yuyudhana that foremost of the Vrishnis, O Sanjaya,

2. What did the fierce bowman Drona, that foremost of all wielders of weapons, inflamed with wrath, do to the grandson of Sini that foremost of men?

Sanjaya said:—

3—5. Then Drona, like a huge snake having wrath for his poison, the stretched bow for his wide open mouth, sharp *Narachas* for his teeth, whetted arrows for his fangs, with eyes coppery in rage, and breathing like a furnace—that undaunted warrior,—borne by his fleet steeds of crimson hue that appeared to soar high into the heavens or get at the summit of the highest of mountains, advanced against Yuyudhana, scattering right and left his arrows furnished with golden wings.

6—7. Beholding the irresistible Drona-cloud having showers of arrows for its watery downpour, the rattle of chariot-wheels for its rumbling noise, the stretched bow for its volume, numerous *Narachas* for its flashes of lightning, darts and scimitars for its thunder, wrath for the violent wind going before it and steeds for the hurricane driving it forward,

8. Make towards himself, that subjugator of hostile towns, the invincible and heroic grandson of Sini, smilingly addressing his charioteer said:—

9. "Against this heroic Brahmana fallen off from all his duties, who is the refuge of the Dhritarashtras and the despeller of the sorrow and anxiety of their king,

10. Who is also the preceptor of all the princes, and is ever boastful of his prowess, do rush cheerfully and quickly, being borne by steeds urged to the top of their speed?"

11. Thereupon those best of steeds of argentine hue and of the fleetness of the wind, belonging to that descendant of Madhus race, flew in all haste, towards Drona in that battle.

12. Then those two afflicters of foes Drona and Yuyudhana began to fight with each other, striking each other with many a thousand shafts.

13. Those two foremost of men enshrouded the welkin in a net-work of arrows, and those two heroes filled the ten points of the compass with their arrowy discharges.

14. Like two clouds at the expiration of summer pouring their contents on the Earth, they poured their showers of arrows on each other; the sun did not shine then, nor did the wind blow.

15. In consequence of these showers of arrows filling the firmament, an impenetrable and deep gloom was created there that became unbearable to the other warriors.

16. When the arrows of those two foremost of those accomplished in the use of weapons, viz., Drona and Sini's grandson, had covered the world with that gloom,

17. None could find any interval in the shooting of arrows by those two best of warriors. The sound produced by the clashing of the showers of arrows shot by them,

18. Was heard there to resemble the rumble of the thunderbolt hurled by Indra himself. The appearances of heroic warriors pierced with *Narachas*,

19. Looked, O Bharata, like those of snakes of virulent poison, bit by other snakes.

The sound produced by the palm-strokes and twanging bows of those two accomplished warriors, was heard there

20. To resemble the sound that is produced by the incessant striking of the bolt of heaven on mountain summits. The chariots of both those heroes, O king, and their horses and charioteers,

21. Being pierced with shafts of golden wings, became beautiful to look at. O ruler of men, of effulgent and straight-going *Narachas*,

22. The down-pour was terrible, and it resembled a shower of snakes of virulent poison, that have just cast off their slough. The umbrellas of both those warriors were felled and their standards were also cut down.

23. Both of them were bespattered with blood and both were desirous of obtaining victory. With bodies steeped in blood and looking like two elephants in rut,

24. They began to pierce each other with arrows capable of destroying life. The din of battle caused by war-cries, shouts, roars and the sound of drums and the blare of conchs

25. Ceased, O mighty monarch, for none then uttered anything; the troops became silent and warriors withdrew from the fight.

26. Filled with curiosity, men began to behold that single combat between those two heroes; car-warriors, elephant-drivers, horsemen and foot-soldiers,

27. Surrounding those two foremost of of men, began to witness that combat with fixed eyes. The elephant-division as also the horse division stood still;

28. So also the car-divisions stood still, arranging themselves in battle array. Adorned with diverse kinds of pearls, and corals, decked with jewels and gold,

29. Adorned with standards and ornaments, with armour made of gold, with flags and pennons, with the precious caparisons of elephants, with fine blankets,

30. With effulgent and whetted weapons, with *Chamaras* decked with gold and silver, with warriors on the backs and necks of horses and elephants,

31—32. With garlands round the frontal globes of elephants, and with circlets round their tusks, O Bharata, the Kuru and the Pandava troops then looked like masses of clouds at the close of the summer season, decked with rows of cranes and numerous fireflies underneath them and beautified with rainbows and flashes of lightning. Our troops, as also those belonging to Yudhisthira, beheld

33. That combat between Yuyudhana and the illustrious Drona. Coming there on their sky-ranging cars, the gods headed by Brahma and Soma,

34. And hosts of Sidhas and Charanas, and Vidyadharas and mighty Reptiles, all saw that combat. The backward and forward movements and the modes of fighting, O king,

35. Of those two foremost of heroes, filled all of them with wonder; displaying great lightness of hands, those two mighty heroes,

36. Namely Drona and Satyaki, pierced each other with each other's arrows. Thereafter in that battle he of the Darsarha race cut off the arrows shot by Drona,

37—38. With his strong and winged shafts; as also the bow of that highly effulgent warrior. But in a wink's time, the son of Bharadwaja fixed the string on another bow; but that also Sayaki cut off quickly. But again Drona stood ready with a bow in hand.

39. As often however Drona strung his bow so often did Satyaki cut it off, and this he did for full sixty-three times. Thereupon in that battle, Drona beholding that superhuman feat

40—41. Achieved by Yuyudhana, thought in his mind thus, O king:—'This force of weapon that I see in this foremost of the Satwata race is possible only in Rama, in Kartwaviryya, in Dhananjaya and in Bhisma'. So, Drona praised the prowess of that hero in his mind.

42. Then that foremost of the regenerate ones, that best of all wielders of weapons, namely Drona, as also the celestials with Indra himself at their head, were highly gratified at seeing the lightness of hands displayed by Satyaki, which resembled that of Vasava himself.

43. O ruler of men neither the gods nor the Gandharvas ever before beheld the like of that lightness of hands now displayed by the swiftly-moving Yuyudhana,

44. Although they, the Siddhas and the Charanas, were cognisant of the feats of which Drona was capable. Then taking up another bow, Drona that crusher of Kshatriyas,

45. That foremost of those acquainted with the use of weapons, O Bharata, placed some weapons on its string. But repulsing Drona's weapons with the illusion of his own weapons, Satyaki,

46. Pierced Drona with exceedingly sharp arrows; that indeed appeared marvellous. Beholding that superhuman feat achieved by him in battle—feat which was incapable of being achieved by others,

47. And which displayed great tact, those amongst your warriors who were judges of skill, highly praised it. Whatsoever weapn Drona discharged, Satyaki also discharged the same.

48. Beholding this, that scorcher of foes namely the preceptor fought with Satyaki diffidently. Thereupon, O mighty monarch, that one who had reached the end of all military sciences, being inflamed with wrath,

49. Invoked into existence a celestial weapon for slaughtering Yuyudhana. Beholding that dreadful and fiery dart capable of slaying the foe,

50. And of celestial make, that fierce bowman Satyaki invoked into existence the *Varuna* weapon. Beholding them both using celestial weapons, the troops uttered loud cries of *Alas* and *Oh* ;

51. Then the denizens of the air ceased to range through the sky. When the *Varuna* and *Agneya* weapons were placed on their bow strings,

52. Just at that moment, the lustrous orb of day went below the horizon. Thereupon, king Yudhiathira and Vasudeva and the son of Pandu, (Arjana)

53. And Nakula and Sahadeva, rushed to the rescue of Satyaki. Other warriors headed by Dhristadyumna and accompanied by Virata and his divisions,

54. So also the Matsyas and Salwayas quickly advanced upon Drona. Thousands of princes, on the other hand, headed by Dussasana,

55. Proceeded to help Drona who had been thoroughly encompassed by the foe. Thereat, O king, the fight between your warriors and those of the Pandava, commenced anew.

56. Then the earth became enveloped in a cloud of dust and in a net-work of arrows. Everything being covered, nothing could any longer be distinguished. Thus when the troops were overwhelmed with dust, the battle raged in utter disregard of all rules of combat.

Thus ends the ninety-eighth chapter, the battle between Drona and Satyaki, in the Jayadratha-badha of the Drona Parva.

CHAPTER XCIX.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. When the sun had turned in its downward course towards the summit of the Western hills, when the earth was scattered over the dust, and when the effulgence of the solar disc had become lessened,

2. And when some of the soldiers were standing aloof, some fighting on, some returning to the charge, and some winning victory, the day gradually began to wane.

3. Thus when the troops inflamed with the hopes of victory were fighting together, Arjuna and Vasudeva proceeded towards the spot where the ruler of the Sindhus were.

4. Vibhatsu the son of Kunti, with his sharp shafts went on creating breaches wide enough for his chariot to pass through ; and through these breaches, the son of Vasudeva guided the chariot.

5. Werever the car of the illustrious son of Pandu proceeded, thither O ruler of men, your troops began to give way.

6. Then he of the Dasaraha race endued with great might, displayed his superior skill in driving the car, in as much as he performed, with the car, numerous kinds of circular motions.

7. Then, arrows having their names engraved on them, well-tempered, of the effulgence of the fire of dessolution, tied round with cat-guts, of polished joints, thick, far-reaching,

8. Made either of stiff bamboom or of iron, capable of taking the life out of the enemies, drank in that battle the life-blood of numerous warriors, together with the birds of prey assembled on the field.

9. The arrows which Arjuna discharged standing on his car, fell two miles ahead, and pierced and mangled the foe, just when that car came up to the spot.

10. Borne by those yoke-bearing steeds endued with the fleetness of Garuda or the wind, Hrishikeshas, advanced with such quickness that caused the whole universe to be filled with amazement.

11. O ruler of men, even the chariot of the sun himself or of Indra or of Rudra, or of Vaisravana, can never proceed so quickly.

12. Indeed, no one else's chariot had before moved with such quickness in battle as Arjuna's charriot then moving with the fleetness of a glance of the mind.

13. Then having taken the charriot to the thick of the fight, that salyer of hostile heroes, Kesava, O Bharata, quickly drove the steeds of it into the ranks of the soldiers.

14. Having penetrated into to the rear of the car-division, these excellent steeds drew the car of Arjuna with great difficulty,

suffering as they did from hunger, thirst and fatigue.

15. They were also mangled with numerous weapons by many foremost of combatants. Then they began to move in various wonderful circular motions,

16. Passing over many slain steeds elephants, and many men and also over broken cars, like a group of locusts.

17. During this opportunity, O king, the two heroic brothers, the princes of Avanti supported by their troops, rushed upon the son of Pandu whose steeds were fatigued and tired.

18. Filled with delight they pierced Arjuna with sixty-four, Janardana with seventy and the horses with a hundred shafts.

19. Then the enraged Arjuna knowing the vital parts of the body, pierced them both, O king, with nine arrows of depressed knots, all capable of penetrating to the very vitals.

20. Thereat inflamed with rage, those two warriors covered Vibhatsu and Kesava with their arrowy downpour, and uttered loud war-cries.

21. Then that hero of white steeds with a pair of broad-headed shafts, quickly cut off in that battle the two wonderful bows of those princes, as also their standards of golden effulgence.

22. Thereupon, O king, taking another two bows and excited to the highest pitch of fury, they began to afflict sorely the son of Pandu, with their arrows.

23. Then again, that son of Pandu Dhananjaya, inflamed with rage, quickly cut off their bows with another pair of arrows.

24. Then with other shafts, furnished with golden wings and whetted on stone, he quickly slew their steeds, charioteers, *Parshni*-drivers, and followers.

25. Thereafter with a razor-headed arrow, he cut the head of the elder of the two brothers, off his trunk; thus slain, the latter fell down on the Earth like a tree broken down by the wind.

26. The highly puissant Anuvinda, beholding Vinda thus slain, left the car of which the steeds were slain; and that mighty hero, taking up a mace,

27. Rushed towards Arjuna's car for avenging the death of his brother. Then that mighty car-warrior, that foremost of all car-warriors armed with his mace, appeared to dance on the field.

28. Inflamed with rage then Anuvinda struck with that mace of his, the slayer of Madhu on the forehead. But he could not make him tremble who remained immovable like the Mainaka mountain.

29. Of him, with six shafts, Arjuna cut off the neck, the two legs, his arms and his head; and thus cut to pieces, he fell down like fragments of rocks.

30. Then, O king, beholding those two heroes slain, their followers inflamed with rage, rushed against Arjuna, discharging arrows by thousands.

31. Quickly despatching them with his arrows, O foremost of the Bharatas, Arjuna, then appeared beautiful like the fire consuming the forest at the expiration of winter.

32. Then Dhananjaya, having passed with difficulty, through their (Vinda and Anuvinda's) divisions, appeared beautiful like the lustrous orb of the day emerging out of a cluster of clouds.

33. At first beholding him the Kurus were struck with panic! But in the next moment they were filled with delight; and then, O foremost of the Bharatas, they rushed upon Pritha's son from all sides.

34. Beholding him fatigued, and knowing the ruler of the Sindhus to be stationed afar, they surrounded Arjuna with a loud roar.

35. Beholding them highly excited, that foremost of men Arjuna smilingly addressed these words to that descendant of the Dasarha race viz., Kesava:—

36. "Our steeds are afflicted with arrow-wounds; they are exhausted; the ruler of the Sindhus is still far off. What in your opinion is the best course to be adopted now?

37. Speak, O Krishna, truly on this point? You are ever the foremost of the wise. The sons of Pandu, having yourself only for their eyes, can hope to vanquish their enemies in battle.

38. Hear what seems to me to be our duty next. Unyoking the steeds, leave them to their ease, and O Madhava, draw out the arrows from their body."

39. Thus spoken to by Pritha's son, Kesava replied to him saying;—"O Partha, I am also of the same opinion that you have expressed."

Arjuna said:—

40. O Kesava, I shall hold the whole army in check. Do you duly perform whatever should be done now.

Sanjaya said:—

41. Thereupon descending from the

terrace of his car, Dhananjaya, with the Gandiva bow in his grasp, stood on the field of battle like an immovable hill.

42. Beholding Dhananjaya on the ground, and taking this to be a meet opportunity, the Kshatriyas, desirous of obtaining victory and uttering loud roars, rushed upon the former.

43. Then with a mighty host of cars, they surrounded that single-handed hero, stretching their bows and discharging their arrows right and left.

44. Inflamed with rage, they then displayed numerous wonderful weapons; and like the clouds covering the solar disc, they covered Pritha's son with their arrows.

45. Then those Kshatriyas, illustrious car-warriors all, rushed with impetuously upon that foremost of Kshatriyas and that best of men, Arjuna, like infuriate elephant rushing upon a lion.

46. Then we beheld the wonderful might of Partha's arms inasmuch as inflamed with wrath, he held in check, the numerous army of the Kouravas.

47. Resisting with his own weapons those hurled by the foe, that highly puissant hero quickly covered all his adversaries with his myriad shafts.

48. Then, O ruler of men, generated by the clash of those thick showers of arrows, a mighty fire of blazing flames, burnt on that part of the welkin.

49—50. There, in consequence of count less heroes, all inflamed with wrath, and united together for a common cause, seeking to obtain victory in battle, supported by steeds bespattered with blood and breathing heavily, and by maddened and foe-crushing elephants emitting fierce yells, the weather became excessively hot.

51—53. Then with his arrows Pritha's son held in check that uncrossable, wide, fathomless ocean of cars—incapable of being agitated, having arrows for its waves, flags for its whirl-pools, elephants for its sharks foot-soldiers for its countless fishes, the blare of conchs, and the sound of drums for its roar, chariots for its swelling current, turbans of warriors for its tortoises, umbrellas and banners for its foam, and the carcasses of elephants for its sub-marine rocks—which then was appearing like a vast continent.

54. Then as the battle progressed, the mighty armed and dauntless Janardana addressing his dear friend, that foremost of men (Arjuna), thus spoke :—

55. "O Arjuna, there is no water here on the field of battle for the horses to drink from. They want water for drinking, and not for a bath."

56. Thereupon saying "Here is it" Arjuna fearlessly struck the Earth with a weapon and thus created a beautiful lake there from which the steeds could quench their thirsts.

57. That watery expanse abounded in swans and ducks and was beautified with hosts of Chakravakas. Its water was translucent and abounded with full-blown lotuses of the best order.

58. It swarmed with tortoises and fishes, and was fathomless, and frequented by numerous sages. Then, there came the sage Narada to have a look at that lake created there in a moment's time.

59. Then Partha that performer of wonderful works like Krishna himself, created there an arrowy hall having arrows for its beams and rafts, arrows for its pillars, and arrows for its roof.

60. Thereupon Govinda, seeing the illustrious son of Pritha construct that hal there, langhing applauded him saying—"Well-done, well-done."

Thus ends the ninety-ninth chapter, the slaughter of Vinda and Anuvinda, in the Jayadratha-badha of the Drona Parva

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CHAPTER C.

(JAYADRATHA-BADHA PARVA)—*Continued*:—

Sanjaya said:—

1. When the illustrious son of Kunti had created that water there, and had held in check the troops of the enemies, and when he had constructed that arrowy hall,

2. The highly effulgent son of Vasudeva descending down quickly from the chariot unharnessed the horses lacerated with arrows furnished with wings of the *Kanka* feathers.

3. The *Siddhas*, the *Charanas*, and the troops present there, beholding that sight unseen before, uttered loud exclamations in praise of Arjuna.

4. That all the mighty car-warriors of your army were unable to resist that son of Kunti who then was fighting standing on his legs, was indeed wonderful.

5. Though myriads of chariots and thousands upon thousands of elelephants

a id steeds assailed him, yet Partha experienced no fear; but every moment obtained advantages over his enemies.

6. Showers of arrows were poured upon that son of Pandu by the hostile kings; but that slayer of foes, the illustrious son of Vasava felt no pain.

7. Then the highly puissant son of Pritha received those showers of arrows, lances, and maces, like the ocean receiving the numerous rivers flowing into it.

8. With the tremendous force of his arms, Pritha's son began to swallow up, as it were, all the excellent arrows shot at him by hostile kings,

9. Then like the one fault covetousness destroying numerous accomplishments, Pritha's son, single-handed, and on foot, began to resist all the hostile kings riding on their respective cars.

10. During that fight, O mighty king, even the Kurus themselves applauded the prowess displayed by Arjuna and the son of Vasudeva, saying:—

11. "What incident, more wonderful has ever taken place or will ever take place in this world, than this, viz., that Pritha's son and Govinda in course of the fight, have unharnessed their steeds?

12. Those two foremost of men, displaying fierce energy in battle, and confident of their prowess, have filled our hearts with terror."

13—14. Thereafter Hrishikesa of eyes resembling lotus petals, smiling with the greatest assurance, as if he were in the midst of women, led the steeds in the arrowy hall ceated on the field of battle by Arjuna, before the very eyes of all your troops, O king.

15. Then Krishna well-skilled in the art of grooming, removed their fatigue, pain, trembling and lacerations.

16. Drawing the arrows out or their bodies, and shampooing them with his two hands, and walking them duly, he made them drink water.

17. Having then washed them, and made them drink and removing their fatigue and pain, he once more harnessed them to that foremost of chariots, with a joyful heart.

18. Thereafter that foremost of all wielders of weapons, that one endued with fierce energy viz., Souri (Krishna), accompanied by Arjuna, mounted on the car, and once more drove on quickly.

19. Beholding then that car belonging to that foremost of car-warrior, to which were yoked steeds whose thirst had been quenched, the foremost of the Kuru warriors once more became depressed at heart.

20. O king, beathing like snakes whose fangs have been broken, they exclaimed, 'Fie fie on us; Oh, Parth and Krishna, have gone,

21. Riding on a single car and clad in mail, slaughtering our troops with as much as ease as boys playing with a toy, even before the very eyes of all the Kshatriyas.

22. In spite of all our efforts and endeavours, those two scorchers of foes, have gone away, disregarding all other kings and displaying their superior prowess."

23. Beholding them gone away, othes soldiers said:—"O Kurus, prepare yourselver in all haste for slaughtering Krishna and the diadem-decked Arjuna.

24. Yoking the steeds to the car, he os the Dasarha race is proceeding towarde Jayadratha, crushing us in battle before tht very eyes of all our bow-men."

25. Other rulers of earth, seeing tha highly wonderful incident, never seen before, O king, said amongst themselves:—

26. "These troops, the king Dhritarastra himself, the Kshatriyas and the earth herself, are all now involved in a great calamity, through the fault of king Duryodhana.

27. All these are being destroyed; but the king (Duryodhana) heeds it not." Even thus did the Kshatriyas speak there. Others O Bharata, said:—

28. "Let the son of Dhritarastra, of erring sight, and meagre knowledge of measures, now perform those rites that are done for the departed, for, the ruler of the Sindhus may already be taken to be despatched to the abode of Yama."

29. Then as the sun parambulated through the concavity of heaven, that son of Pandu proceeded with increased speed towards the ruler of the Sindhus, being borne by refreshed steeds whose thirst had been quenched.

30. Then your warriors were unable to check that mighty-armed hero, that foremost of all wielders of weapons, *viz.*, Arjuna, who had been proceeding like the enraged Destroyer himself.

31. Then for getting at the ruler of the Sindhus, that son of Pandu, that afflicter of foes, routing your army, began to agitate it like a lion agitating a herd of deer.

32. Plunging into the ranks of your soldiers, he of the Dasarha race, urged the steeds of to the top their speed and blew his conch *Panchjanya* of the hue of clouds.

33. The arrows discharged by the son of Kunti began to fall behind him, so quickly did those steeds, endowed with the fleetness of the wind, bear that chariot of his.

34. Thereafter, inflamed with rage, numerous hostile kings and various other Kshatriyas, surrounded Dhananjaya who was eager for bringing about the slaughter of Jayadratha.

35. When the Kuru-combatants thus rushed upon that foremost of men who had stopped for a moment only, Duryodhana, advancing quickly, followed Partha from behind, in that fierce encounter.

36. Many warriors became greatly depressed, beholding that chariot, of which the banner fluttered in the air, the rattle of which resembled the rumble of clouds, and which was mounted with that fearful standard having the ape for its device.

37. Thus when the orb of the day had been enshrouded in a cloud of dust, and when the warriors had been afflicted sore with arrows, they could not look at the two Krishnas engaged in that battle.

Thus ends the one-hundredth chapter, the surprise of the troops, in the Jayadratha-badha of the Drona Parva.

CHAPTER CI.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Beholding, O king, Vasudeva and Dhananjaya penetrate into their ranks, having already pierced through many divisions, the kings of your army fled in fear.

2. After a while, however, those illustrious warriors, overwhelmed with wrath and shame, and urged on by their prowess, gathered courage, and rushed upon Dhananjaya.

3. But, O king, those who proceeded to fight against the son of Pandu, being filled with wrath and vindictiveness, returned not, even as rivers falling into the sea, never return.

4. Like atheists turning away from the Vedas, many ignoble warriors turned away from the fight, and thus incurred sin and hell.

5. Then those two foremost of men, passing beyond that cluster of cars, appeared like the two effulgent orbs (the sun and the moon) freed from the jaws of Rahu.

6. They then with their fatigue completely dispelled, and passing beyond that network of soldiers, looked like two fishes that had torn away from a strong net.

7. Having passed through that impenetrable array of Drona impassable in consequence of showers of weapons, those two illustrious heroes looked like two suns risen at the period of Dissolution.

8. Penetrating through those showers of weapons and freed from the imminent danger to their lives, those illustrious warriors, themselves obstructing the sky with their weapons,

9. Appeared like two persons escaped from a raging fire; or like two fish from the jaws of a *Makara*. They then agitated the Kuru ocean like two *Makaras* agitating the mighty deep.

10. While Arjuna and Krishna were within Drona's division, your warriors and your sons, had thought that the two heroes would never be able to pass through it.

11. But beholding those two highly effulgent warriors now beyond the division of Drona, they became doubtful about the life of the ruler of the Sindhus.

12. Up till then, they cherished strong hopes of Jayadratha's life, for they had thought, O monarch, that the two Krishnas would never be able to escape from Drona and Hridika's son.

13. Falsifying that hope of theirs, those two scorchers of foes, succeeded in crossing over the uncrossable division of Drona and the Bhojas, O king.

14. Beholding them beyond those divisions and look like two blazing fires, your troops became despondent, and they gave up all hopes for the life of the ruler of the Sindhus.

15. Then those two dauntless heroes, those enhancers of the fears of their foes, namely Krishna and Dhananjaya, thus began to talk among themselves, regarding the slaughter of Jayadratha.

16. "This ruler of the Sindhus has been placed in their midst by six of the foremost car-warriors of Dhritarashtra's army. Still he shall not escape, if we can only have a look of him.

17. Even if Indra himself with all the celestials, were to become his protector in battle, yet we shall slay him."

Sanjaya said:—

Thus did the two Krishna's talk to themselves.

18. Even so, O migty-armed one, did the two Krishna's speak amongst themselves

while looking for the ruler of the Sindhus. (Hearing what they said) your sons set up a loud wail.

19. Those two subduers of foes then appeared like a pair of elephants of great quickness, whose thirst had been slaked and who had been refreshed with drinking water, after they had passed through a desert.

20. Beyond death and above the reach of decay, they then appeared like two tradesmen that have passed over a hilly district infested with tigers, lions and elephants.

21. Indeed then your troops considered the hue of their countenances to be incapable of of being faded; and beholding them freed, they began to wail aloud.

22. Escaping from Drona who resembled a snake of virulent poison or a blazing fire, as also from the other rulers of Earth, Partha and Krishna looked like two burning suns.

23. Those two subduers of foes, escaping from Drona's division which resembled the very ocean, seemed to be filled with delight, like persons that have safely crossed the mighty main.

24. Escaping from those thick downpours of arrows, from those divisions protected by Drona and Hridika's son, Keshava and Arjuna appeared like Indra and Agni of burning radiance.

25. Pierced with the whetted shafts of Bharadwaja's son, and profusely shedding blood, the two Krishnas appeared beautiful, like two mountains adorned with flowering *Karnikara* trees.

26. Having passed through that expansive lake, of which Drona formed the shark, darts the fierce snakes, shafts the *Makaras*, and Kshatriyas the fathomless waters,

27. Having emerged out of that cloud formed by Drona's weapons, of which the thunders were the twang of bows and the sound of palm-strokes, and the lightning the flashing maces and swords—Partha and Krishna appeared like the sun and the moon emerging out of darkness.

28. In consequence of their crossing the regions obstructed with the weapons of Drona, all creatures regarded those fierce and renowned bowmen viz Kesava and Dhananjaya to be like two persons who have forded, with the strength of their arms, the five rivers having the ocean for their sixth when full of waters during the rainy season and abounding in numerous sharks and alligators.

30. From a desire for slaughtering Jayadratha stationed very near to them, looking at him, the two warriors appeared like two tigers waiting to fall upon a *Ruru* deer.

31. The color of their faces was such that your warriors, O mighty monarch, considered Jayadratha already to be one among the slain.

32. O mighty-armed one, with red eyes and staying together, the son of Pandu and Krishna then beholding the ruler of the Sindhus, became filled with delight, and incessantly uttered loud war-cries.

33. The radiance of Souri holding the reins and Partha wielding the bow, O king, was like that of the fire and the sun.

34. Espacing from the division of Drona and beholding the ruler of the Sindhus within reach, they were filled with delight, even as a hawk is filled with delight at the sight of a piece of meat.

35. Beholding the ruler of the Sindhus stay near them, and burning with rage, they pounced down upon him, like a pair of hawks pouncing down upon a piece of meat.

36. Then beholding Hrishikesha and Dhananjaya penetrate through the division of Drona, your highly powerful son, king Duryodhana, having his armour donned by Drona, and knowing how to guide and groom horses, proceeded on a single car against those two wrrriors, in order to rescue the ruler of the Sindhus.

38. Leaving behind him the two mighty car-warriors Krishna and Partha, your son proceeded ahead and then turned back, O king, facing Kesava of lotus-like eyes.

39. Then when your son had outrun Dhananjaya, numerous musical instruments were joyfully sounded by all your troops.

40. Then beholding Duryodhana stay, facing the two Krishna's, your troops uttered war-cries resembling leonine roars that became mingled with the blare of conchs.

41. Beholdidg your son rush to fight, they also of blazing effulgenee who were engaged in protecting Jayadratha, became filled with joy.

42. Then seeing Duryodhana and his followers outrun Dhananjaya, Krishna, O king, addressiug Arjuna, said these words suited to the occasion.

Thus ends the one hundred and firs chapter, the arrival of Duryodhana, in the Jayadratha-badha of the Drona Parva.

CHAPTER CII.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Vasudeva said:—

1. O Dhananjaya, behold, Suyodhana has outrun us. Meseems this to be highly wonderful. There is indeed no car-warrior equal to him.

2. He is capable of shooting his arrows to a great distance; he is a fierce bowman, accomplished in the use of all weapon, and formidable in battle. This son of Dhritarastra is endued with great prowess, and strikes hard, and is versed in all modes of warfare.

3. Reared in all luxury, he is highly esteemed by all the mighty car-warriors. O Partha, he is accomplished and the constant hater of the Pandavas.

4. O sinless one, for these reasons I think that the time has how arrived, when you shall fight with him. Upon him rests, as upon a stake at dice, victory or the reverse.

5. On him vomit the venom of your wrath that you have cherished so long, O Partha. This mighty car-warrior is the root of all wrongs inflicted on the Pandavas.

6. He is now within your arrow-shot. Be mindful of your success. Why has king Duryodhona, desirous as he is of enjoying the kingdom come to fight with you?

7. By good fortune it is that he has now come within the reach of your arrows. O Dhananjaya, do you so strive now, that this one may lose his very life in battle.

8. Elated with the pride engendered by his prosperity, he has never experienced pain. O foremost of men, he knows your prowess in battle.

9. O Partha, the three worlds and the celestials, the Asuras and the men, cannot bear you in battle, what to speak of this single-handed Suyodhana?

10. By good luck, has he now come near your chariot; O Partha, slay him, O mighty-armed hero, even as Purandara (Indra) slew Vritra (in days gone by).

11. O sinless one, this Duryodhana ever tried to bring down distress on you. Through deceitful measures, he defeated the very virtuous king Yudhisthira at the game of dice.

12. O bestower of honor, sinless though you all are, this one of sinful understanding had always injured you with many cruel wrongs.

13. Nobly resolving to fight, O you son of Pritha, slay without any hesitation, this perverse wretch who is ever vindictive and cruel, and who is avarice incarnate.

14. O son of Pandu, put forth all your prowess, recollecting the despoliation of your kingdom through deceit, your exile in the woods, and the woes of Krishna.

15. Through good fortune it is, that he now moves within the range of your arrows. By good luck it is that, staying before you, he is striving to thwart you in the fulfilment of your purposes.

16. By good luck it is that he has come to know that he will have to fight with you! By good luck it is that all your desires, though not at present eagerly cherished, will meet with their fruition, O Pritha's son.

17. For these reasons, O Partha, slay you this disgrace to the race of Dhritarastra, even as Indra slew the Asura Jambha in days gone by, in the battle between the celestials and the Asuras.

18. If this one be slain by you, you can penetrate through this array that will be then masterless. Let the *Avabhritha* of these hostilities be performed now; cut the root of these wretches of wicked souls.

Sanjaya said:—

19. Thus spoken to, Pritha's son answered him saying:—"Let it be so. Even this will I do. Unmindful of anything else, drive where Duryodhana stands.

20. Putting forth all my prowess in battle, I will, in this day's battle, cut off the head of this wretch, who had enjoyed our dominions for a long period, without a single thorn in his side.

21. O Kesava, shall I not be successful in avenging the wrongs inflicted on Draupadi by her being dragged by the hair, undeserving as she was of such treatment?"

22. Thus speaking to each other and filled with delight, the two Krishnas urged on their steeds of white hue and best breed, with a view to get at the ruler of the Kurus *viz* king Duryodhana.

23. Your son, O foremost of the Bharatas, approaching them entertained no fear, although, O sire, there were reasons enough to fill him with terror.

24. Then all the Kshatriyas present there applauded him, inasmuch as he ventured to rush against Arjuna and Hrishikesa with a view to oppose them.

25. Then beholding the king proceed to

the battle, all your troops, O ruler of men, raised a loud uproar.

26. When that loud and dreadful uproar was set up by your people, your son pressing his foe hard, began to impede his progress.

27. Opposed by that illustrious bowmen *viz.*, your son, the son of Kunti became excited to the highest pitch of fury; also that afflicter of foes, your son, became highly angry upon Dhananjaya.

28. Then beholding Duryodhana and Dhananjaya, both enraged against each other, all the royal warriors of fierce appearance, began to look at them from all sides.

29. Beholding Partha and Vasudeva both filled with wrath, your son desirous of fighting with them, smiling, challenged them to the combat.

30. Thereupon he of the Dasarha race and Dhananjaya the son of Pandu filled with delight, uttered loud shouts, and blew their best of conchs.

31. The Kourava warriors then beholding their appearance reflect joy, became hopeless of the life of your son.

32. Then many among the enemies and the Kurus were filled with grief, as they then considered your son to be like a libation poured into the mouth of fire.

33. Then your warriors beholding Krishna and Pandu's son filled with joy, out of fear, began to exclaim saying "the king is slain, the king is slain."

34. But Duryodhana, hearing that confusion created by his own men, said :—'Let all your apprehensions be dispelled; I will send the two Krishnas to the abode of Death."

35. Having thus spoken to the soldiers, the king desirous of victory, addressing Pritha's son, out of anger, said these words :—

36. 'O son of Pritha, if you are begotten by Pandu, then quickly display against me all weapons the use of which you learned from the celestials, or on this Earth?

37. Exert all your might and prowess and let also Kesava do so, against me. I want to see your manliness.

38. Men speak of many feats achieved by you out of our view. Show all those feats to me that have rendered you worthy of the applause and reverence of others."

Thus ends the one hundred and second chapter, the boastful words of Duryodhana, in the Jayadratha-badha of the Drona Parva.

CHAPTER CIII.

(JAYADRATHA-BADHA PARVA)

Continued.

Sanjaya said:—

1. Having thus spoken, the king pierced Arjuna with three shafts capable of penetrating to the very vitals; and then with another four arrows of great velocity, he pierced the latter's four steeds.

2. He also pierced the son of Vasudeva with ten arrows between his breasts. Then cutting off the whip of the latter, he felled it on the ground.

3. Thereupon with perfect coolness, Pritha's son quickly sped at him four shafts of variegated wings and whetted on stone; but all these shafts were baffled by Duryodhana's armour.

4. Beholding those shafts repelled, Partha once more struck Duryodhana with another nine and seven arrows of exceeding sharpness; but these also became baffled by Duryodhana's armour.

5. Then seeing those twenty shafts of Arjuna repelled, that slayer of hostile warriors Krishna, addressing Arjuna, said these words:—

6. "O Partha, now I see a sight never before seen by me, which is as wonderful as the moving about of hills. Winged shafts shot by yourself, are becoming abortive!

7. Is everything right with the toughness of the Gandiva, O foremost of the Bharatas? Are your grasp and the prowess of arms, as firm and strong as before?

8. Is not this to be the last time that you shall meet with Duryodhana your foe? Tell me all this; O son of Pritha, for I ask you.

9. Seeing all these shafts of yours falling upon Duryodhana's chariots without producing the least effect, O Partha, I have been filled with great surprise.

10. O son of Pritha what misfortune is this that your arrows, dreadful like the bolt of Heaven and capable of piercing through the body of the enemy, produce no effect today?"

Arjuna said:—

11. I think, O Krishna, that Drona has donned this armour on Duryodhana. This armour, tied as it has been, is invulnerable by my weapons.

12. O Krishna, this armour contains in it the might of the three worlds. Drona

only knows the mode of donning it, and from that foremost of men, I also have learnt it.

13. This armour can not be penetrated by arrows. Even, O Govinda, Maghavat himself can not penetrate it in battle with his thunderbolt.

14. Knowing all this, O Krishna, why do you confound me. That which happened in the three world, that which now happens,

15. And that which will happen in the future, are all known to yourself. Indeed O slayer of Madhu, no one knows this better than yourself.

16. This Duryodhana, O Krishna, accoutered in this armour by Drona, is standing dauntlessly in battle, cased in this coat of mail.

17. But he knows not what is to be done with this armour, O Madhava, but wears this coat of mail even like a woman.

18. Behold, O Janarddana, the prowess of my arms and the strength of my bow, in as much as I will vanquish the Kuru king, protected though he is with this coat of mail.

19. The lord of the celestials gave this effulgent armour to Angiras; from him Vrihaspati obtained it; and from him again Purandara got it.

20. The lord of the celestials once more presented it to me with *Mantras* to be uttered in donning it. Even if this armour were of celestial make or were forged by Brahma himself, yet it will not protect this wicked-minded wretch from the stroke of my arrows."

Sanjaya said:—

21. Having thus spoken, Arjuna inspired some shafts with *Mantras* and then began to draw them on the bow-string. But while he was thus drawing those arrows placed on the centre of his bow string,

22. The son of Drona cut them off with a weapon capable of baffling all other weapons. Beholding those shafts severed from a distance by that reciter of the Vedas (Aswathaman),

23. The owner of the cream-coloured steeds (Arjuna), filled with surprise, addressing Kesava thus spoke:—'O Janarddana these arrows I can not use twice.

24. Then they will slay me and my own troops." Thereafter king Duryodhana, pierced the two Krishnas, each with nine shafts,

25. Resembling snakes of virulent poison. O king, once more he poured upon Krishna and the son of Pandu in that battle,

26. A mighty shower of arrows; upon this all your troops became filled with joy and they struck up musical instruments and uttered their war-cries.

27. Thereat filled with fury, Pritha's son began to lick the corners of his mouth. He could then find no part of Duryodhana's body that was not covered by that armour.

28. Then with sharp arrows, resembling Death and duly discharged, Arjuna cut to pieces Duryodhona's horses and his two *Parshni*-drivers.

29. Then that highly powerful hero cut off the latter's bow and the leathern gloves quickly. Savyasachin then began to cut his car into fragments.

30. Thereafter Arjuna pierced with two sharp arrows, the two palms of Duryodhana who had been deprived of the use of his ear.

31. Then your warriors, beholding Duryodhana that foremost of bowmen, involved in great danger and afflicted with the arrows of Dhananjaya, rushed to his rescue.

32. Then they surrounded Dhananjaya with thousands of duly equipped chariots and elephants and horses and numerous divisions of infantry, all inspired with wrath.

33. Thereupon, neither Govinda nor Arjuna nor their car could be seen; for they were then covered with thick showers of weapons and surrounded with large bodies of troops.

34. Then with the force of his weapons, Arjuna began to slaughter that host of your car-warriors and elephants, by hundreds. With their limbs cut off, they began to fall fast on the field of battle.

35. Slain or in the act of being stain, they succeeded not in reaching that excellent car of Arjuna, which stood immovable full two miles away from the beseiging troops on all sides.

36. Thereafter, the Vrishni hero quickly addressed Arjuna saying:—"Do you tremendously stretch your bow for I will blow this conch of mine."

37. Then stretching his toughest bow Gandiva, Arjuna went on slaughtering his foes, shooting arrowy showers and producing loud din with his palm-strokes.

38. Then the mighty Kesava loudly blew his conch Panchajanya, with his eye lashes covered with dust, and countenance shedding drops of perspiration.

39. In consequence of that twang of the Gandiva and the blast of that conch, all the Kuru-people, strong or weak, fell down on the Earth.

40. The chariot of Arjuna, thus freed from that prees, looked like a cloud driven a head by the wind. Then the protectors of Jayadratha and their followers, beholding Arjuna became filled with rage.

41. Then suddenly seeing Partha before them, those guards of Jayadratha the Sindhu-king, all mighty bowmen, uttered a fierce shout, causing the earth to tremble therewith

42. The fierce whizz of arrows became mingled with the blast of conchs and other loud noises; the illustrious soldiers your army then also uttered their war-cries resembling leonine roars.

43. Hearing that dreadful din raised by your troops, Dhananjya and the son of Vasudeva blew their two best of conchs.

44. Then, O ruler of men, with that loud sound, the earth seemed to be filled, with its mountanis seas, islands, and the subteranean regions.

45. Indeed, O foremost of the Bharatas, that sound filling the ten points of the compass, reverberated through the armies of the Kurus and the Pandavas.

46. Warriors of your host then, beholding Krishna and Dhananjaya, were very much terrified. Soon however those mighty-car-warriors recovered, and put forth their activity and prowess.

47. Then your warriors beholding the two Krishnas cased in mair became excited with rage; and they rushed upon them both. All this looked wonderful.

Thus ends the one hundred and third chapter, the defeat of Duryodhana, in the Jayadratha-badha, of the Drona Parva.

CHAPTER CIV.

(JAYADRATHA-BADHA PARVA)

—Continued.

Sanjaya said:—

1. Your warriors, as soon as they saw those two foremost heroes of the Vrishni-Andhaka and the Kuru races, quickly advanced against them, each striving to be the first. So also, Vijaya rushed against those foes of his.

2. Mounted on their huge chariots adorned with gold, covered with tiger-skins, producing deep rattle with their car-wheels, and looking like blazing fires, they advanced, illumining the all points of the compass.

3. Armed, O monarch, with bows whose stave's were decked with gold, and which, in consequence of their splendour were incapable of being looked at, and setling up loud war-cries' and being borne by mettled horses,

4. Bhurisravas, Sala, Karna Vrishasena Jayadratha, Kripa, the ruler of the Madras, and that foremost of car-warriors *viz.*, Drona's son,

5. These eight great car-warriors, as if devouring up the skies, illumined the ten quarters, with their excellent chariots covered with tiger-skins and decked with golden moons.

6. Accoutered in coats of mail, inflamed with rage, riding upon those chariots the rattle of whose wheels resembled the rumble of the clouds, they covered Arjuna on every side, with showers of sharp shafts.

7. Steeds of best breed and variegated hue, and endued with great fleetness, bearing those mighty car-warriors, appeared beautiful as they illumined the ten quarters of heaven.

8. Their chariots drawn by excellent horses of great fleetness born in various countries and of diverse species—some bred in hilly tracts, some in river-lands, and some in the Sindhu country,—

9. Many foremost of car-warriors among the Kurus, swiftly rushed towards Dhananjaya's car, desirous, O king, of saving your son.

10. Those foremost of men taking up their huge conchs blew them, and with the blasts they filled the welkin and the earth with her all oceans.

11. Thereupon those two foremost of all the gods, *viz.*, Vasudeva and Dhananjaya also blew their conchs that were regarded as the best of all the conchs on the face of the earth.

12. Kunti's son blew his conch Devadatta and Kesava blew Panchajannya. The tremendous blare of the conch Devedatta, produced by Dhananjaya,

13. Filled the earth, the skies, and the ten points of the compass. So also the blast of the Panchajanna, blown by the son of Vasudeva,

14. Surpassing all other sounds, filled the welkin and the earth. And when the fierce and dreadful sound was still continuing,—

15. Sound that struck the hearts of the

cowards with terror and enhanced the delight of the brave,—and while drums, Jharjhwaras, and cymbals,

16. And *Mridangas*, O mighty monarch, were sounded by thousands, great car-warriors, befriending the Kurus and desirous of Duryodhana's good,

17. All great bow-men, inflamed with anger and unable to bear the loud blasts of Arjuna's and Krishna's conchs,—those kings come from diverse countries and accompanied by their troops—,

18. Blew their huge conchs, desirous of answering with the blasts thus produced, the blasts produced by Kesava and Arjuna.

19. Then your army filled with the blasts of the conchs, had its car-warriors, elephants, and horses filled with anxiety. and O master, all who composed it, seemed to be ill.

20. Then that host filled with the blasts of conchs blown by heroic warriors, seemed to be like the welkin echoing with sounds of thunder and fallen down (through some natural cause),

21. That loud sound, O king, filled all the quarters with its echoes. It frightened the troops as if the end of the *Yuga* had come.

22. Thereafter Duryodhana and the other eight sovereigns, all mighty car-warriors, surrounded Pandu's son for effecting the safety of Jayadratha.

23. Then the son of Drona pierced Vasudeva's son with seventy-three arrows, and he also pierced Arjuna with three broad-headed shafts, and the latter's steeds and standard with five arrows.

24. Then beholding Janarddana pierced, and excited to the highest pitch of fury, Arjuna struck his foe with six hundred arrows.

25. Piercing then Karna with ten and Vrishasena with three arrows, that highly puissant hero, cut off Salya's bow with arrows fixed on the string, near the grasp.

26. Thereupon taking another bow Salya began to pierce Pandu's son. Then Bhurisrava with three arrows furnished with goeden wings and whetted on stone,

27. Karna with thirty-two, Vrishasena with seven, Jayadratha with seventy-three, and Kripa with ten shafts,

28. And the king of the Madras with ten other shafts, pierced Phalguna in that battle. Thereafter with a group of sixty arrows, Drona's son covered Partha.

29. He then pierced Vasudeva with twenty and Partha again with five arrows. Thereupon that foremost of men, that owner of white steed, who had Krishna for his charioteer,

30. Pierced them all in return displaying great lightness of hand. Piercing Karna with twelve and Vrishasena with three shafts,

31. He cut off Salya's bow, once more near the handle. Piercing Somadatta's son with three, and Salya with ten arrows,

32. He pierced Drona's son with eight shafts, well-sharpend and resembling tongues of fire. He struck the son of Gotama with twenty five and the ruler of the Siddhus with a hurdred arrows.

33. Once more he pierced Drona's son with seventy shafts. Bhurisrava then inflamed with rage, cut off the whip that Hari held.

34. And he then pierced Arjuna with a group of seventy-three arrows. Thereat Dhananjaya owning white steeds, and burning with rage, mangled those enemies of his with hundreds of shafts, like a raging tempest tearing away masses of clouds.

Thus ends the one hundred and fourth chapter, the fierce fight, in the Jayadratha-badha of the Drona Parva.

CHAPTER CV.

(JAYADRATHA-BADHA PARVA)

—Continued.

Dhritarashtra said:—

1. O Sanjaya, describe to me the numerous standards, decked beautifully, belonging both to the warriors of the Parthas, and to our warriors?

Sanjaya said:—

2. Hear from me of the diverse kinds of standards belonging to those illustrious warriors. Listen to me, as I go on describing their name, their appearance, and their hue.

3. O king on the chariots of those foremost of car-warriors were seen various kinds of standards shining like blazing fire.

4. Made of gold, or adorned with gold or decked with garlands of gold, looking like the golden peak of the mighty Meru mountain,

5. The standards of those warriors were of variegated hue, and of great beauty. Those standards also were adorned with fluttering flags on all sides.

6. Having streamers of variegated hue tied to them all round, those standards appeared highly charming. Those streamers also moved by the wind,

7. Looked like beautiful damsels dancing in the midst of arenas erected for sport. Resembling the rainbow in hue, those streamers, O best of the Bharata race,

8. Belonging to those car-warriors, fluttering in the air, beautified their cars. The standard, having for its device the ape of fierce face and lion-like tail,

9. Of Dhananjaya, seemed to strike terror into the hearts of his foes. That foremost of apes, O king, adorned as he was with banners,

10—11. That device on the standard of the wielder of Gandiva, frightened all your troops, O king. We beheld the standard-top of Drona's son, resembling the tail of the lion and effulgent like the newly-risen sun, O Bharata. Made of gold, fluttering in air, and of the effulgence of the standard of Sakra,

12. The device on the standard of Drona's son floated on high inspiring the foremost of the Kurus with delight. The standard of Adhiratha's son bore the device of an elephants-girth made of gold.

13. In that battle, it appeared O mighty king, to fire the whole firmament. The banners attached to it decked with garlands of flowers and adorned with gold,

14. And moved by the wind, seemed to dance on the top of his chariot. The preceptor of the Pandavas, that Brahman devoted to ascetic observances, *viz* Kripa the son of Gotama, had for his device an excellent bovine bull. O king, the illustrious Kripa with that bovine bull on his standard, looked as effulgent,

16. As the Destroyer of the three-fortresses (Mahadeva) looks with his bull. Vrishasena had for his device a peacock made of gold and decked with gems and and jewels.

17. Beautifying the van of the army it stood on his standard as if on the point of emitting its notes. With that peacock, the car of that illustrious hero appeared as beautiful,

18—19. As the car of Skanda, O king, appears, being decked by his peacock. The ruler of the Madras, we beheld, had on his standard-top, the unequalled and charming device of a plough-share, made of gold and looking like a flame of fire. O sire, that plough-share mounted on his chariot looked beautiful,

20—21. Like the Goddess of corn incarnate, endued with all beauty and producing every seed. The device of a silver boar shone on the standard of the Sindhu king; it was decked with garlands of gold and was of the splendour of the rising sun. With that device on his standard, Jayadratha appeared as beautiful,

22—23. As Pusa in the days of yore, in the battle between the celestials and the Asuras. The standard of Somadatta's son, ever devoted to the performance of sacrifices, was decked with the device of a sacrificial stake. It shone like the sun or the moon. O king, that golden sacrificial stake decorating the banner of Somadatta's son, looked effulgent,

24—25. Like the huge stake erected in that foremost of sacrifiees, called the Rajsuya. Salya's standard bearing the device of a silver-elephant, O king, was adorned on all sides with peacocks made of gold. O foremost of the Bharatas, that standard enhanced the beauty of your troops,

26. Like the prodigious white elephant adorning the host of the ruler of the celestials. On the gold-decked standard of king Duryodhana, was the device of an elephant embossed with gems.

27—29. O king, that standard stood on the chariot of that hero, tinkling with the sound of a hundred bells. Then O monarch, in that battle with that huge standard, that foremost of the Kurus *viz* your son appeared highly beautiful. These nine excellent standards rose high amidst your troops and they lighted up your army, even like the suns that rise at the end of a *Yuga*. The tenth standard there, was the mighty ape belonging to Arjuna;

30—32. With that standard Arjuna looked like a mountain lighted up by fire. Then many mighty car-warriors all afflicters of their foes, quickly took up, for opposing Arjuna, their huge, white, and variegated bows. So also Pritha's son of godly achievements took up his bow capable of slaughtering the foe, namely the Gandiva; and all this was owing to your crooked policy. Through your fault, in that battle, were slain numerous kings,

33. Invited from various countries, with their steeds and elephants and chariots. Then roaring at one another they fall upon one another,

34. Headed as they were by Duryodhana on one side and by that foremost of the Pandavas on the other. Then that son of Kunti, having Krishna for his charioteer, inspired his foes with wonder;

35. Inasmuch as he, though single handed, dauntlessly encountered the numer-

ous odds against him; then that mighty armed one appeared beautiful, stretching his bow Gandiva;

36—37. And desirous of defeating those best of men ranged against him, and of slaughtering Jayadratha the ruler of the Siudhus, that foremost of men, that scorcher of his foes, viz Arjuna discharging his arrows by thousands, made all the soldiers of your army invisible. Thereupon those mighty car-warriors, those best of men, also rendered Pritha's son

38. Invisible in that battle, with the shower of their shafts poured from all sides. Thus when that foremost of the Kurus Arjuna had been surrounded by those foremost of men, the uproar that was raised in your army was indeed very great and deafening.

Thus ends the one hundred and fifth chapter, the description of the standards, in the Jayadratha-badha of the Drona Parva.

CHAPTER CVI.

(JAYADRATHA-BADHA PARVA)

—Continued.

Dhritarastra said :—

1. When Arjuna had got the Sindhu king within reach, what, O Sanjaya, did the Panchalas, assailed by Bharadawjas's son, do, encountering the Kurus?

Sanjaya said :—

2. On that afternoon, O mighty monarch, in that hair-stirring battle that then raged between the Panchalas and the Kurus, Drona became, as it were, the stake for which they fought.

3. Filled with delight and a desire for slaying Drona, the Panchalas, O sire, poured showers of arrows and uttered loud war-cries.

4. That battle between the Kurus and the Panchalas, dreadful, confused, and wonderful, was like that which was fought between the Gods and the Asuras in days gone by.

5. Then all the Panchalas accompanied by the Pandavas, reaching Drona's chariot, displayed many mighty weapons, with a view to break through Drona's array.

6. Car-warriors mounted on their cars, causing the earth to shake under them, and pouring their arrowy showers, proceeded towards Drona's car in a medium speed.

7. Then Vrihatkshatra, that mighty car-warrior among the Kekayas, rushed upon Drona discharging whetted arrows, resembling the thunderbolt of the great Indra.

8. Thereupon Kshemadhurti of illustrious renown quickly rushed against Vrihadkshatra, shooting sharp shafts by hundreds and thousands.

9. Then again Dhristaketu that foremost among the Chedis, urged on by his great strength, quickly rushed against Kshemadhurti like the great Indra advancing upon the Asura Samvara.

10. Beholding this latter rush with great impetuousity like the Destroyer with mouth wide open, the mighty bowman, Viradwana proceeded in all haste against him.

11. Then the valarous Drona began to resist king Yudhisthira and his troops, when they were exerting themselves for obtaining victory.

12. O master, your son Vikarna endued with great might, assailed Nakula,—endued with strength and versed in the art of fighting,—who had been proceeding to fight.

13. That crusher of foes namely Durmukha, with many thousand swift-coursing arrows, covered Sahadeva who had been making towards himself.

14. Vyaghradanta held in check Satyaki that foremost of men, and he caused the latter to tremble incessantly with his sharp shafts properly whetted.

15. The son of Somadatta resisted those best of men and foremost of car warriors viz the sons of Draupadi, who filled with rage, had been shooting excellents shafts.

16. That mighty car-warrior the son of Rishyasringa, of dreadful appearance and fierce temper, opposed the enraged Bhimasena rushing upon Drona.

17. Then between that man and that Rakshasa, raged a fight that resembled, O king, the one that took place between Rama and Ravana in days gone by.

18. Then, O Bharata, that best of the Bharatas, viz king Yudhisthira pierced Drona on all his vital limbs with ninety shafts of depressed knots.

19. Thus exasperated by the illustrious son of Kunti, O foremost of the Bharatas, Drona struck him on the chest with twenty-five arrows.

20. Then once more, with twenty shafts, Drona peirced him and his steeds, charioteer and standard, before the very eyes of all the bowmen present.

21. Then that son of Pandu, of virtuous soul, with his own showers of arrows checked those discharged by Drona, displaying great lightness of hands.

22. Then that best of bowman viz Drona excited to the highest pitch of fury, in that fight with the very virtuous king Yudhisthira, cut off the bow of that illustrious warrior.

23. Thus depriving Yudhisthira of the use of his bow, that mighty warrior Drona quickly filled the pores of the latter's body with many thousand shafts.

24. Then beholding the king rendered invinsible by the arrows of Bharadwaja's son, all creatures took him to be slain in battle.

25. Some thought that he had been compelled to turn his face away from the field. Some exclaimed saying:—"That foremost of the king has been slain by the illustrious Brahmana."

26. Thus the very virtuous king Yudhisthira was put in a very dangerous position. Then leaving aside his bow cut off by Bharadwaja's son in that battle, he

27. Took up another effulgent bow of celestial make and endued with greater toughness. Then all those arrows shot by thousands by Drona,

28. That hero cut off in battle. Indeed this looked wonderful. O king, having cut off all those arrows, and with his eyes rendered coppery in rage,

29. He took up a lance capable of penetrating even though the very mountains—lance, of which the stave was of gold, which was terror-inspiring, dreadful and furnished with eight bells.

30. Wielding that lance that mighty warrior became filled with rage and uttered a loud war-cry. And O Bharata, with that war-cry of his, he seemed to frighten all creatures.

31. Beholding that lance raised by the very virtuous king in that battle, all creatures present, pronounced benedictions on Drona.

32. Then that lance hurled by the arms of the king, resembling a snake that has cast off its slough, and illumining the cardinal and subsidiary quaters,

33. Coursed towards Drona's division like a she-snake of fiery mouth. Then O ruler off men, beholding that lance coursing towards himself with great force,

34. Drona that foremost of all warrior versed in the use of weapons, invoked into existence the Brahma weapon. That weapon, having burnt into ashes that terrible-looking lance

35—36. Flew quickly towards the chariot of the illustrious son of Pandu. Thereupon king Yudhisthira endued with great prudence, O sire, baffled that weapon of Drona flying at himself, by invoking the Brahma weapon. Then also piercing Drona with five depressed-knotted,

37. Razor-headed shafts of great sharpness, he cut off his mighty bow. Thereupon Drona, that crusher of foes, leaving aside the severed bow,

38. Hurled, O sire, quickly a mace upon the son of Dharma (Yudhisthira). Then beholding that mace fall quickly upon himself, king Yudhisthira,

39. Took up another mace, and O afflicter of your foes, he also hurled it. Those two maces hurled with force, clashing against one another,

40-41. Emitted fire in consequence of the dash and then fell on the ground. Then highly enraged, O sire, Drona slew the horses of the very virtuous king Yudhisthira, with four excellent sharp shafts of keen-points. With another broad-headed shaft he cut off the latter's bow that resembled the rain-bow.

42. He cut down his standard with a single arrow and afflicted Pandu's son with another three. Then quickly jumping down from the chariot whose horses had been slain, Yudhisthira

43. Stood on the field, weaponless and with his arms upraised. O foremost of the Bharatas, beholding him carless, and specially, weaponless,

44. Drona of firm vow and great lightness of hands held in bay all the enemy's soldiers, O lord, by discharging numerous sharp arrows.

45. And like a fierce lion assailing a deer, he then assailed the king. Beholding the king assailed by Drona that slayer of foes,

46. The Pandavas began to exclaim saying, *'Alas Oh', the king is captured, the king is seized by the son of Bharadwaja.*

47. Even these were the cries that were then uttered by the Pandava troops, O Bharata. Then ascending with quickness on the chariot of Sahadeva, king Yudhisthira the son of Kunti, fled away from the field of battle, being borne away by fleetest steeds.

Thus ends the one hundred and sixth chapter, the escape of Yudhisthira, in the Jayadratha-badha of the Drona Parva.

CHAPTER CVIII.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said :—

1. Then, O mighty monarch, Kshemadhurti, with numerous shafts pierced the advancing Vrihatkshatra, that valorous prince of the Kekayas, on the breast.

2. Thereupon king Vrihadkshatra, O monarch, desirous of breaking Drona's array, quickly pierced Kshemadhurti with ninety shafts of depressed knots.

3. Thereat Kshemadhurti excited to the highest pitch of fury, cut off the bow of the illustrious ruler of the Kekayas with a well-tempered and well-sharpened arrow.

4. Then having cut off his bow, he pierced that foremost wielder of the bow quickly in that battle with shafts of depressed knots.

5. After this Vrihadkshatra smilingly taking up another bow deprived the mighty car-warrior Kshemadhurti of the use of his car, steed, and charioteer.

6. Thereafter with a well-sharpened and well-tempered arrow he severed from the trunk of that king his head graced with resplendent ear-rings.

7. That head graced with curling locks and a beautiful diadem, suddenly cut off, fell on the earth and shone like a meteor dropped down from the heavens.

8. Thus having slain his adversary, the mighty car-warrior Vrihadkshatra became filled with delight; and he rushed quickly upon your troops, desirous of doing good to the Parthas.

9. The fierce bowman,, Viradhwanan endued with great prowess, began, O Bharata, to oppose Dhristaketu proceeding against Drona.

10. Those two warriors, having arrows for their teeth and endued with activity, meeting each other began to strike eachother with many thousand shafts.

11. Then those two foremost of men fought on with each other like two elephant leaders in rut, in a deep wood.

12. Then those two heroes endued with great prowess fought with each other out of desire for slaying each other, like two ferocious tigers fighting inside a mountain cave.

13. That awful fight, O ruler of men, indeed became a sight to look at; and Siddhas and Charanas, by thousands witnessed it with eyes expanded in wonder.

14. Then, O Bharata, Viradhwanan excited with rage, smilingly cut off the bow of Dhristaketu in twain with a broad-headed shaft.

15. Thereupon that mighty car-warrioe the ruler of the Chedis, leaving aside thr severed bow took up a huge lance of golden staff and iron head.

16. Then, O Bharata, balancing the lance of fierce energy with both his hands, he hurled it quickly at the car of Viradhanwan.

17. Wounded sore with that lance capable of killing all creatures, the latter with his heart rent open, quickly fell down on the Earth from his car.

18. When that heroic and mighty carwarrior of the Trigarttas had been slain, O master, your army was completely broken and routed by the Pandavas.

19. Durmukha then hurled sixty shafts at Sahadeva, and he uttered a loud warcry defying in that battle that son of Pandu.

20. Thereupon the son of Madri excited with rage, smilingly pierced the advancing Durmukha, with many sharp arrows, the brother striking the brother.

21. Then beholding the mighty Durmukha fight with fury, Sahadeva struck him, O Bharata, with nine arrows.

22. Then that mighty hero, cutting off with a broad-headed shaft the standard of Durmukha, slew his four steeds with four arrows of great sharpness.

23. Then with another well-tempered and sharpened shaft, he severed the head of his charioteer from his trunk,—head that was graced with effulgent ear-rings.

24. Cutting off with a sharp razor-headed arrow the mighty bow of the Kuru-descendant, Sahadeva pierced him with five arrows.

25. Thereupon the cheerless Durmukha leaving that chariot of which the horses had been slain, ascended, O king, upon the car of Niramitra.

26. Thereat the enraged Sahadeva, that slayer of hostile heroes, in that fierce battle, slew Niramitra with a broad-headed shaft, O prince.

27. Then Niramitra that son of the Trigartta king, fell down from the terrace of his car, afflicting your troops with woe.

28. Slaying him, the mighty-armed Sahadeva shone like Dasaratha's son Rama after he had killed the mighty Rakshasa Khara.

29. O ruler of men, beholding the son of their king, the mighty car-warrior Nira-

mitra slain, the Trigarttas uttered loud cries of *Oh* and *Alas*.

30. O king, Nakula then vanquished in a moment your son Vikarna of expanded eyes; that indeed seemed marvellous, O king.

31. Then in the midst of the troops Vyarghradutta rendered Satyaki, his horses, charioteer and standard, invisible, with numerous shafts of depressed knots.

32. Then the heroic grandson of Sini baffling those arrows like one accomplished in the art of fighting, felled with his arrows Vyaghradatta together with his horses, charioteer and standard.

33. Upon the fall of their prince the Magadhas, striving their best assailed Yuyudhana, O king.

34. Discharging arrows and *Tomaras* by thousands, as also *Vindipalas*, lancesi and mallets and bludgeons,

35—36, Those heroes fought on with the invincible Satwata hero, in battle. Then the indomitable Satyaki, that foremost of men endued with great strength without the slightest difficulty, smiling the while vanquished the Magadhas, and the few that survived, fled in all directions.

37. Beholding this, O master, your troops already afflicted with the shafts of Yuyudhana, broke and fled. Then that best of the descendants of Madhu's race, slaughtering in battle your warriors,

38, And stretching his mighty bow shone beautiful, endued as he was with great renown. Then, O king, the army routed by the illustrious Satwata hero,

39. Refused to return to the fight, frightened as they were by that mighty-armed hero. Thereat Drona, highly enraged, quickly casting his glance on Satyaki, himself rushed upon that hero of wonderful feat, incapable of being defeated.

Thus ends the one hundred and seventh chapter, the fight of Satyaki, in the Jayadratha-badha of the Drona Parva.

CHAPTER CVIII.

(JAYADRATHA-BADHA PARVA)

—Continued.

Sanjaya said :—

1. The illustrious son of Somadatta piercing each of those mighty bow men, the sons of Drupadi with five shafts, again pierced them with seven.

2. Thus deeply afflicted by that fierce warrior, the sons of Draupadi, O king, became confounded and knew not what to do in that fight.

3. Thereafter that crusher of foes, namely Nakula's son Satanika piercing that best of men viz Somadatta's son with two arrows, became filled with joy, and uttered a loud roar.

4. The rest of the brothers, then exerting their best in battle, pierced the irate son of Somadatta, each with ten straight-flying arrows.

5. Thereupon, O mighty monarch, the illustrious son of Somadatta sped at them five arrows, and with each of those struck each of the brothers on the chest.

6. Thereupon those five brothers pierced by the arrows of that high-souled one, surrounding the hero, wounded him soon with their arrows.

7. Then the son of Arjuna filled with rage despatched the four horses of him to the region of Death with four whetted shafts.

8. The son of Bhimasena cutting of the bow of the illustrious son of Somadatta, uttered a fierce roar and pierced the latter with numerous sharp arrows.

9. The son of Yudhisthira felled his standard having at first cut it off; so also Nakula's son felled his charioteer from its place on the chariot.

10. Sahadeva's, son, then knowing him to be already vanquished by his brothers, cut off, O king, his head with a razor-headed arrow.

11. Then that head fell down on ground beautifying the field of battle—head that was adorned with gold and that equalled in effulgence the newly-risen sun.

12. Beholding the illustrious son of Somadatta slain, and his head roll on the ground, your troops, O king, greatly frightened, began to fly in all directions.

13. Alamvusha filled with rage, fought on with the highly powerful Bhimasena, like the son of Ravana fighting with Lakshamana.

14. Beholding then that man and that Rakshasa engaged in fight with each other, all creatures were filled with delight and wonder simultaneously.

15. Then, O king, with nine shafts of depressed knots, Bhima smilingly pierced, O king, that wrathful son of Rishysringa, that foremrst of Rakshasas.

16. Thereat the Rakshasa, thus pierced, uttering aloud fierce roars in that battle,

rushed, supported by all his followers, upon Bhima.

17. That Rakshasa then piercing Bhima with five arrows of depressed knots, quickly slew thiry car-warriors engaged in supporting Bhima.

18. Once more slaying four hundred warriors, he pierced Bhima with winged shafts. Then thus deeply pierced by that Rakshasa, the highly puissant Bhima,

19. Squatted down on the terrace of his car, being overwhelmed with a swoon. Regaining his senses, the son of Maruta, overwhelmed with rage,

20. Stretched his dreadful and excellent bow capable of bearing a great strain and then he wounded Alamvusha on all parts of his body with sharp shafts.

21. Thus pierced with many shafts that Rakshasa resembling a heap of antimony looked beautiful, O king like a Kinsuka tree decorated with flowers.

22. Thus struck in that battle with arrows shot from Bhima's bow, and recollecting the slaughter of his brother by that illustrious son of Pandu, the Rakshasa

23. Caused his appearance to be dreadful, and addressing Bhimasena spoke these words :—"Stay, O son of Pritha, on the field of battle, and behold to-day the prowess I am endued with.

24. O you of perverted understanding, I had a brother by name Vaka who was the foremost of the Rakshasas, and endued with great prowess. He was slain by you; but that transpired out of my sight.'

25. Having thus spoken to Bhima, he became invisible then and there ; and then he covered the former with a thick shower of arrows.

26. Bhima also O king filled the welkin with arrows of depressed knots, when that Rakshasa became invinsible in battle.

27. Thus wounded by Bhima, the Rakshasa soon got inside his chariot ; and soon again he entered into the bowels of the earth and soon again becoming little, flew into the sky.

28. He assumed forms countless, and large and small. Sometimes assuming a subtle, sometimes a gross and sometimes a huge form, he began to roar like the clouds.

29. He spoke diverse kinds of words and uttered speeches everywhere. From the welkin then fell thousands of arrowy showers,

30. As also darts, *Kunapas* lances, pikes axes, spears, rockets, spiked maces, short javelins, battle-axes,

31. Rocks, scimitars treacle and swords and thunnerbolts. That dreadful shower of weapons created by that Rakshasa,

32. Slaughtered the soldiers of Pandu's son on the field of battle. In consequence of showers of weapons, many elephants of the Pandava host were killed,

33. As also numerons steeds and foot-soldiers, O king. Slain by the shafts of the Rakshasa, many car-warriors were dislodged from their seats in the car.

34—35. The Rakshasa then caused a river to flow on the field of battle, the waters of which were constituted by blood and eddies by cars ; which abounded in alligators constituted by the elephants ; which had the umbrellas of car-warriors for its swans and the flesh and marrow of animals for its mire ; which was infested with snakes formed by the severed arms of human beings; which was frequented by many Rakshasas and other cannibals; and O king, which carried with its currents numerous Chedis, Panchalas, and Srinjayas.

36. O monarch, seeing him careering dauntlessly on the field of battle, and beholding his prowess, the Pandavas became filled with anxious thought.

37. The soldiers of your army were then filled with delight ; the musical instruments were then struck up emitting fierce and deep sound, making the hair to stand erect.

38. Then hearing that mighty uproar of delight caused by your troops, the son of Pandu (Bhima) did hot tolerate it, even like a snake not tolerating the sound of the palm-stroke.

39. Then with his eyes coppery in rage and consuming the foe like fire itself, the son of Maruta invoked the Tshtra weapon like the god Tashtri himself.

40. Thereupon a thousand shafts started into existence form all sides. Great was the carnage that was then created in your troops by those arrows of Bhima.

41. That weapon discharged by Bhimasena in battle, nullifying the mighty illusion of the Rakshasa, began to afflict the Rakshasa himself.

42. Thus that Rakshasa wounded by Bhimasena in all parts of his body, fled towards Drona's division, abandoning his antagonist.

43. Then, O king, when that foremost of the Rakshasas had been worsted by the

illustrious Bhimasena, the Pandavas filled the quarters with the echoes of their war-cries.

44. Then filled with delight, they applauded the mighty son of Maruta as the Marutas themselves applauded Sakra after he had vanquished Pralhada in battle.

Thus ends the one hundred and eighth chapter, the defeat of Alamvusha, in the Jayadratha-badha of the Drona Parva.

CHAPTER CIX.

(JAYADRATHA-BADHA PARVA)—

Continued.

Sanjaya said:—

1. Alamvush then began to career dauntlessly on another part of the field. And when he was thus carreering, Hidimva's son rushed against and quickly pierced him with whetted shafts.

2. Then like the battle between Sakra and Samvara in the days of yore, the battle between those two foremost of Rakshasas became terrible, as they invoked into existence many illusions.

3. Highly excited, Alamvusha began to strike Ghototkacha. The battle between those two best and foremest of the Rakshasas that then raged,

4—6. O master, resembled that between Rama and Ravana, that took place in days gone. Thereupon Ghotatkacha piercing Alamvusha on the breast with a score of Narachas utterred incessantly lion-like roars; so also, O king, piercing the invincible son of Hidimva repeatedly, Alamvusha became filled with delight, and he roared filling the welkin with his roars. Then those two foremost of the Rakshasas, both endued with might and both excited to the hightest pitch of fury,

7. Fought on with each other, desplaying numerous illusions, and none getting any advantage over the other. Creating hundreds of illusions and therewith confounding each other,

8. Those two Rakshasas, versed in illusive combats, fought on displaying illusions O king; and in that battle whatsoever illusions Ghatotkacha created,

9—11. Alamvusha nullified them with those of his own, O ruler of men. Then beholding that foremost of the Rakshasas, that one versed in the illusive mode of warfare, viz Alamvusha fight in that manner, the Pandavas became greatly enraged. Preyed upon by anxiety and excited with rage, Bhimasena and others, supported by many best car-warriors, assailed him with force. O sire, then they having completely surrounded him with the host of their cars,

12. Covered him from all sides, with their arrows, like men covering an elephant with blazing brands. Checking the force of their weapons with the illusive weapons of his own,

13. Alamvusha freed himself from the press of those cars, like an elephant freeing himself from a forest-conflagration. Then stretching his bow the twang of which resembled the roar of Indra's thunder, he

14. Pierced Maruta's son (Bhima) with twenty-five, Bhimasena's son with five, Yudhisthira with three and Sahadeva with five arrows.

15. Then again, O sire, piercing Nakula with seventy-three, and the sons of Draupadi, each with five arrows, he uttered a loud and dreadful war-cry.

16. Thereupon Bhimasena pierced the Rakshasa with nine arrows; Sahadeva pierced him with five and Yudhisthira with a hundred shafts.

17. Nakula pierced him with four and sixty and the sons of Draupadi each with three shafts seperately. The son of Hidimva then piercing the Rakshasa (Alamvusha), with five hundred arrows,

18. Once more pierced him with seventy arrows; and that highly powerful one sent up a loud roar. In consequence of that roar of his, the earth trembled,

19. With her mountains, forests trees and watery expanses. O king, peirced deeply by those mighty car-warriors, those fierce bowmen from all sides, Aalamvusha,

20. Pierced all of them in return with five shafts each. Then the Rakshasa Ghatotkacha became thoroughly enraged upon the angry Alamvusha.

21. And the former (the son of Hidimva) then pierced the latter with seven shafts. O king that foremost of the Rakshasas, endued with might viz Alamvusha, being pierced deeply by his powerful antagonist,

22. Quickly created numerous arrows, furnished with golden wings and whetted on stone. Those shafts of depressed knots then penetrated into the body of the Rakshasa Ghatotkacha,

23—24. Like angry snakes of great strength entering into a mountain summit. Thereupon, O king, the Pandavas and Ghatotkacha the son of Hidimva, filled with

anxiety, began to sped sharp shafts at Alamvusha from all sides. Wounded sore in battle by the Pandavas desirous of securing victory, Alamvusha,

25. Mortal as he was, knew not what to do. Thereat that foremost combatant, the highly powerful son of Bhimasena,

26. Beholding him in that state, resolved to slay him. Then he rushed with great vehemence upon the car of that foremost of the Rakshasas (Alamvusha),

27. Car that resembled in effulgence the summit of a burning hill, or a broken heap of antimony. Burning with rage, Hidimva's son flew for his own chariot to that of his adversary, and seized the latter.

28. He then took the latter up from his chariot like Garuda taking up a snake. Then dragging him up with his arrows, and whirling him again and again,

29. Ghatotkacha dashad him against the earth like a man dashing a earthen jar full of water agninst a stone. Endued with might and agility, and possessed of prowess,

30. The son of Bhimasena inflamed with rage, began to frighten all your troops. With all his limbs crushed, his bones broken and appearing dreadful,

31. And slain by the heroic Ghatotkacha, the Rakshasa Alamvsha looked like a Sala tree broken and uprooted by the wind. Upon the slaughter of that ranger of the night (Alamvusha), the Parthas, filled with delight,

32. Uttered loud roars and waived their garments in the air. Beholding that mightly foremost the Rakshasas slain,

33. And crushed like a mountain, your heroic warriors, O foremost of the Bharatas, uttered exclamations of *Alas* and *Oh*.

34. Filled with curiosity, people then came to see that Rakshasa who was lying on the field like a piece of charcoal (no longer capable of burning).

35. That best of all beings possessed of might viz the Rakshasa Ghatotkacha, slaying Alamvusha like Vasava laying Vala, uttered vey loud roars.

36. For having achieved that most difficult feat Ghototkacha was greatly praised by his sires and his other relatives. Indeed having felled his foe Alamvusha even like an *Alamvusha* fruit, he became filled with joy.

37. Then there arose among the pandavas a mighty din produced by the blare of conchs and the whizz of various kinds of weapons. Hearing that din the Kouravas uttered equally loud shouts in reply, filling completely the earth with their resonance.

Thus ends the one hundred and nineth chapter, the slaughter of Alamvusha in the Jayadratha-badha of the Drona parva.

CHAPTER CX.

(JAYADRATHA-BADHA BARVA)—*Continued.*

Dhritarastra said:—

1. Tell me in detail, O Sanjaya, how did Yuyudhana oppose in battle the son of Bharadwaja? I feel a great curiosity for knowing what happened then.

Sanjaya said:—

2. Hear, O highly intelligent king, the description of that hair-stirring battle that then took place between Drona on the one hand, and the Pandavas headed by Yuyudhana on the other.

3. Then, O sire, beholding the troops slaugtered by Yuyudhana, Drona himself assailed Satyaki of prowess incapable of being baffled.

4. Thereupou Satyaki pierced with five and twenty short arrows that mighty car-warrior the son of Bharadwaja, who had been advancing furiously against him.

5. Drona also, fighting heedfully, and putting forth his prowess, quickly pierced Yuyudhana, with five sharp arrows furnished with wings of gold.

6. These arrows piercing through the tough armour of Satyaki, drank the blood of Drona's enemy; and, O king, they then penetrated into the earth like snakes breathing furiously.

7. Then the long-armed Satyaki, like an elephant struck with the hook, became filled with fury; and he then pierced Drona with fifty *Narachas*, all resembling fire itself.

8. Pierced quickly by Yuyudhana in battle, the son of Bhardwaja, pierced Satyaki who had been fighting vigorously, with countless shafts.

9. Then again excited to the highest pitch of fury, that fierce bowman endued with great might, once more began to afflict him of the Satwata race, with arrows of depressed knots.

10. Thus repeatedly wounded by Bharadwaja's son in battle, O ruler of men, Satyaki could not decide as to what he should then do.

11. Then, O king, Yuyudhana's face became cheerless, as he saw Drona discharge numerous sharp arrows in battle.

12. Beholding Satyaki then in that plight, your sons and your troops, O ruler of men, became greatly delighted at heart and they began incessantly to roar like lions.

13. Hearing that dreadful din and seeing that descendant of Madhu's race sorely afflicted, O Bharata, king Yudhisthira addressing his troops spoke to them thus :—

14. "This foremost of the Vrishnis this hero Satyaki of indomitable prowess, is about to be destroyed in battle by the heroic Drona, like the sun by Rahu.

15. Charge and rush to the spot where Satyaki is fighting." Then that ruler of men, addressing the Panchala prince Dhristadyumna said :—

16. "Why do you tarry O son, of Prisata? Assail Drona quickly? Can you not see the great danger to ourselves that has arisen from Drona?

17. This fierce bowman Drona is playing with Yuyudhana in battle, like a boy playing with a bird bound with a string.

18. Let every one of my troops headed by Bhimasena and others and accompanied by yourself, rush to the spot where Yuyudhana's chariot is stationed.

19. Supported by my divisions, I will follow behind you. Do you all rescue Satyaki to-day who is now within the very teeth of death."

20. Having thus spoken, the king, O Bharata, supported by all his troops, charged Drona in that battle, for the sake of rescuing Yuyudhana.

21. May good betide you; the din that then arose there, when the Pandavas and the Srinjayas rushed against the single-handed Drona, was indeed very tremendous.

22. Then, O foremost of men, encountering Drona that son of Bharadwaja, that mighty car-warrior, they began to pour upon him showers of sharp arrows furnished with wings of Kanka-feathers, and the feathers of peacocks.

23. Then Drona received all those heroes similingly, even as a host receives his welcome guests with water, and the offer of seats.

24. Then like the guests becoming gratified with hospitality of their hosts, those heroes were gratified with the shafts sped at them by that bowman *viz.*, the son of Bharadwaja.

25. They could not then behold the son of Bharadwaja, even as men cannot look at the midday sun of thousand rays, O lord.

26. Then that foremost of all wielders of weapons, *viz.*, Drona afflicted all of them with his myriad shafts, even as the sun afflicts the objects of this earth with his myriad rays.

27. Slaughtered (ruthlessly), the Pandavas and the Srinjayas, O mighty monarch, could not find a protector, like elephants sunk in mire.

28. Like the burning rays of the sun scattering in all sides, the mighty arrows of Drona were then seen to scatter on all directions.

29. In that battle were slain twenty-five best Panchala heroes, all reckoned among *Maharathas* and all enjoying the favor of Dhristadyumna.

30. People then beheld the heroic Drona slay in succession the best warriors among the Pandavas and the Panchalas.

31. Slaying a hundred warriors from the Kekaya hosts and routing them completely, Drona stood on the field, O king, like the Destroyer with his mouth wide open.

32. Then, O ruler of men, the mighty-armed Drona vanquished hundreds and thousands of the Panchalas, the Srinjayas, the Matsyas, and the Kekayas.

33. Pierced by the arrows of Drona, the roar they then uttered, resembled that sent up by the denizen of the woods when the forest is burnt down by a conflagration.

34. Then, O king, all the celestials, the Gandharvas and the ancestral manes said :—'Behold the Panchalas and the Pandavas, with their troops, fly away from the field of battle!"

35. Thus when Drona was slaying the Somakas in battle, none ventured to assail him and none was able to pierce him.

36. When that fight destructive of best and foremost heroes was thus raging with fury, Pritha's son Yudhisthira, suddenly heard the blast of the conch Panchajannya.

37. That prince of conchs *viz.*, the Panchajannya, filled with the breath of Vasudeva's son, yielded loud blasts. When those heroes engaged in protecting the Sindhu ruler were thus fighting,

38. And when the Dhartarastra warriors were roaring before Vijaya's chariot, the din was so great that the twang of the Gandiva could not be heard.

39. Then the royal son of Pandu (Yudhisthira) [illegible] with great

anxiety, began to reflect thus:—'Surely everything is not well with Arjuna, as this conch-blast indicates,

40. And as the Kurus are roaring out rapturously every moment." Thus thinking and with a heart filled with anxiety,

41. Ajatasatru, the son of Kunti, addressing him of the Satwata race said these words. Though his voice was choked with the vapour of grief and though he was constantly overwhelmed with swoons, yet the king (Yudhisthira) then did not lose sight of what should be done next; and addressing that foremost of the Sinis he then spoke thus:—

Yudhisthira said:—

42. O grandson of Sini, the hour for that duty which sages of the past have enjoined to be done towards a friend by a friend in times of need, has now arrived.

43. O foremost of the Sinis, thinking within myself, I cannot find out any one, among all my troops, who is a greater well-wisher of ours than yourself, O Satyaki.

42. He that is always well-affected, he that is always obedient, in my opinion, only he should be entrusted with the commission of a serious duty.

45. Just as Kesavas is ever devoted to the interests of the Pandavas, so also are you, O you of the Vrishni race, who are equal to Kesava himself in prowess.

46. I am now going to place a heavy burden on you; and it befits you to bear that burden; it behoves you not to disappoint my hopes.

47. O foremost of men, do you now assist Arjuna involved in great distress, who is your friend, brother, and your preceptor.

48. You are ever true to your vows and are endued with heroism, and the giver of assurances to your friends. In consequence of your feats, your are renowned in the worlds as one devoted to truthful speech.

49. O grandson of Sini, he that casts off this mortal frame in fighting for the cause of friends, becomes equal to him that gives away the earth as a gift to the twice born ones.

50. We have heard of numerous monarchs who attained to heaven having duly given away this earth as a gift to the Brahmanas.

51. O virtuous-souled one, with folded palms, I do beg of you even this, *viz.*, that you attain, O master, the merit of giving away the earth as a gift, or of something better than that (by incurring the risk of beeing killed for the sake of Arjuna, your friend).

52. There is only one person, namely Krishna, that giver of assurances of safety to his friends, who is ever prepared to lay down his life for the sake of his friends. You, O Satyaki, are the second.

53. None but a hero volunteers to render help to another hero fighting couragously from a desire of winning fame. An ordinary man cannot do so.

54. O descendant of Madhu's race, when this is the course to be followed, I do not find any one else save yourself, who can become a help to Arjuna.

55. On one occasion, Arjuna applauding your achievements and repeatedly reciting them afforded me great pleasure.

56. He said—'Satyaki is endued with great lightness of hands; he is versed in all modes of warfare; he is very agile, prudent, acquainted with the use of all weapons and endowed with bravery. He is never confounded in the course of a fight.

57. That high-souled and mighty car-warrior possesses broad shoulders, broad chest, long arms, large jaws, great strength and unrivalled prowess.

58. He is both my pupil and friend. I am dear to him and he is dear to me. And if Yududhana renders me help, I can then crush the whole Kuru host completely.

59. O foremost of kings, even if Keshava dons the armour for rendering us aid, or if Rama, Anirudna or the mighty car-warrior Pradyumna,

60. Or Gada, or Sarana or Samva with the Vrishnis does so, O mighty monarch, to assist us in battle,

61. Yet I shall select that foremost of men, that grandson of Sini of unbaffled prowess to assist me, in exclusion of the others, for, there is none equal to him,"

62. This is what Dhananjaya said to me in your absence in the Dawita forest while applauding your virtue's truly in an assembly of the righteous,

68. O descendant of the Vrishni race, it behoves you not to disappoint Dhananjaya and myself and Bhima.

64. When, returning from a sojourn to all the sacred places, I went to Dwaraka, I saw your reverence for Arjuna.

65. When at Upaplava, O grandson of Sini, I did not mark any one else who showed us greater love and affection, than yourself.

men to you, I am to-day going to slaughter the ruler of the Sindhus.

16. Slaying Jayadratha in battle, I will return as soon as possible; O descendant of Madhu's race, meanwhile see that Drona may not capture Yudhisthira, by force.

17. O scion of Madhu's race, if that foremost of men Yudhisthira be captured by the son of Bharadwaja, I shall not be able to accomplish the slaughter of the king of the Sindhus, and my grief will be great.

18. If the truthful son of Pandu, that foremost of the Pandavas (Yudhisthira) be captured by Drona, it is evident that we shall have to go the forest in exile once more.

19. If Drona inflamed with rage succeeds in capturing Yudhisthira, it is evident my victory over Jayadratha will be productive of no good.

20, Thereupon, O scion of Madhu's race, O mighty-armed one, do you undertake to protect the king in battle, for my sake, and for the sake of winning victory and fame."

21. Thus do you see, O king, that you have been made over to me as a sacred trust by Savyasachin, afraid as he ever is of the son of Bharadwaja, on your account.

22. I see every day, O mighty-armed one that except Rukmini's son there is no one who can be a match for Drona in battle, O master.

23—24. I also am regarded to be a match for the intelligent son of Bharadwaja. So it is evident, I cannot falsify that reputation which I enjoy, or disregard the behests of my preceptor Arjuna, or leave you, O king, alone. The preceptor Drona, covered with impenetrable armour as he is, and endued with great lightness of hands,

25. Obtaining you in battle, will sport with you as boy with an innocent bird. If that son of Krishna bearing the *Makara* as a device on his banner, were here with his bow,

26. I could have made you over to his protection and he could have protected, you like Arjuna himself. You should look after your own protection. Who shall protect you when I am gone ?

27. Who will advance against Drona for protecting you, when I shall proceed towards Arjuna ? Let no fear, O king, assail your heart to-day on Arjana's account.

28. That mighty-armed one will never succumb under the heaviest of burdens. Those warriors that are ranged against him, *viz.* the Souvirakas, the Sindhus, the Pouravas,

29. The Northerners, the Southerners and all other mighty car-wariors, and O king, they that are headed by Karna, and are regarded to be most excellent warriors,

30. All these warriors, taken together, can not equal the sixteenth part of Arjuna, when he becomes angry. The whole earth rising against him, with her gods, Asuras, and men,

31. And the Rakshasas, the Kinnaras and the reptiles, O king, in fact, with all the mobile and immobile creatures, can not withstand Pritha's son Arjuna in battle.

32. Knowing this, O king, let your apprehension on Dhananjaya's account be discarded, O mighty-monarch. Where the two heroic Krishnas, both fierce bowmen and both of prowess incapable of being baffled are present,

33. There can not happen the slightest impedement to their purpose. Think of the celestial prowess, the accomplishment in the use of weapons, the vast resources, the fierceness, the gratefulness and the kind-heartedness of your brother in battle. When I shall leave this place for proceeding towards Arjuna,

35. Think also of Drona, of the worderful know- ledge of weapons he will display in battle; O king, the preceptor earnestly longs to capture you in battle.

36. And, O Bharata, he endeavours to keep his vow inviolate and true. Would you be able to protect yourself ? Who shall protect you when I am gone ?

37. Who is he, whom I may entrust with your protection and then go towrads Arjuna, O king ? O mighty monarch, without making over the charge of protecting you in this battle, to sombody else,

38. I can not go away, O you of Kuru's race. This I tell you truly; O foremost of persons gifted with intelligence, considering the matter thoroughly from every point of view with the help of your understanding and ascertaining your highest good, do you commaud me, O king.

Yndhisthira said :—

39. O descendant of Madhu's race, O mighty-armed one, it is even so as you say. But inspite of all this, my mind is not very sanguine regarding Arjuna that owner of white horses, O sire.

40. I shall try my best to protect myself. Do you go, commanded by me, to the spot where Dhananjaya has gone.

41. The protection of myself in battle and the necessity of rendering aid to Dhananjaya, weighing these two propositions in the balance of my understanding, I prefer that you should do the latter.

42. Therefore prepare yourself for proceeding to the spot where Dhananjaya has gone. The highly powerful Bhima will look after my protection.

43. The son of Prisata with his uterine brothers, these mighty kings, and the sons of Draupadi, O sire, will certainly, protect me.

44. The five Kekaya brothers, the Rakshasa Ghatotkacha, and Virata, Drupada, and the mighty car-warrior Sikhandin,

45. Dhristaketu, the puissant Kuntivoja and O sire, Nakula, Sahadeva, and the Srinjayas,

46. These warriors all, with great care, will surely exert themselves for protecting me. Neither Drona at the head of his troops, nor Kritavarman,

47—48. Will be able to defeat or afflict us. Dhristadyumna also that scorcher of foes, putting forth all his prowess in battle will hold the enraged Drona in check like the banks resisting the mighty main. In battle, where that slayer of foes *viz* the son of Prisata will present him,

49. There Drona will not be able to pierce with force, our troops. For the destruction of Drona, Dhristadyumna has come out of fire,

50. Cased in mail, armed with shafts, swords, bow and decked with many ornaments. Therefore, O grandson of Sini, go with an easy heart, and entertain no anxiety on my account. Dhristadyumna himself will resist the enraged Drona in battle.

Thus ends the one-hundred and eleventh chapter, the words of Yudhisthira, in the Jayadratha-badha of the Drona parva.

CHAPTER CXII.

(JAYADRATHA-BADHA PARVA)

—Continued.

Sanjaya said:—

1. Hearing those words of the very virtuous king Yudhisthira, that foremost of the Sinis, became afraid of the reproach he would incur at Arjuna's hands, if he would leave the king.

2. But seeing the certainty of an imputation of cowardice by the people (if he were to disobey the words of Yudhisthira), he thus thought within himself. "Let not men say that I am afraid of proceeding to the rescue of Arjuna."

3. Thus thinking over the matter in various ways, that foremost of men, the invincible Satyaki, spoke these words to the very virtuous king Yudhisthira.

4. "May good betide you, O king. If you think that these arrangements will be sufficient to ensure your safety, O ruler of men, then I shall go towards Vibhatsu and carry out your command.

5. There is nothing dearer to my soul in the three worlds, than that son of Pandu (Arjuna). This I tell you in all earnestness.

6. O bestower of honor, with your permission, I will follow his track. There is nothing that I shall not do for your sake.

7. O best of men, the commands of my preceptor are ever worthy of my attention. But your words are all the more so.

8. The brothers Krishna and Arjuna are ever engaged in achieving your good; O best of all kings, know me also to be devoted to your welfare.

9. Holding your behest on my head, I will, O lord, proceed piercing this impenetrable army, for rendering help, O best of men, to that son of Pandu.

10. Here shall, I plunge into the divisions of Drona, excited as I am with rage. I shall then dart through it like a fish through the ocean, O king, to the spot where king Jayadratha

11. Stays, protected by his troops and trembling in fear of the son of Pandu, and depending upon those foremost of car-warriors viz Drona's son, Karna, Kripa and others.

12. This distance, O king, between this place and the spot where Arjuna is exerting himself for the slaughter of Jayadratha, measures full three *Yojanas*.

13. But though Partha is three *Yojanas* away from this place, yet I shall pursue his track with a firm heart, and support him till the slaughter of Jayadratha is accomplished.

14. Unless commanded by his preceptors, what man goes to battle with his enemies? When again commanded, O king, like myself, by his preceptors, what man is there that would not fight?

15. I know the spot, O king, whither I have to go. Teeming as it does with plough-shares, lances, maces darts, bludgeons,

16. Arrows, and other weapons, I shall still gitate this ocean-like host. This ele-

phant division, numbering a thousand elephants strong, that you see,

17. All belonging to the breed known as Anjana, and all possessed of great prowess, and ridden by numerous Mlechchas delighting in battle and skilled in smiting down,

18. These elephants shedding the temporal juice like clouds pouring rain,—they never turn back when goaded on by those on their backs.

19. They can not be defeated unless they are slaughtered, O king. Then again yon car-warriors thousands strong in number, whom you can see,

20. Are of royal extraction and are all recongnised as *Maharathas*. All of them are owners of golden chariots. They are accomplished in the use of weapons, in fighting upon cars and on the backs of elephants, O king!

21. Masters in the art of bowmanship, they are well-skilled in fighting with their fist also. They are skilled in fighting with maces and also in close quarters.

22. They are eqnally active in fighting with the sword and falling upon the foe with sword and buckler. They are courageous, learned and inspired with a desire for outvieing one another.

23. O king, they every day conquer countless warriors. They are under Karna's commmand and devotedly follow Dussasana.

24. Even Vasudeva's son praises these men as mighty car-warriors. Always solicitious of doing good to the Kurus, they are obedient to Karna.

25. Returning, at Karna's command, from their pursuit of Arjuna of white steeds, and so unfatigued and in-exhausted, those brave warriors, accoutered in impenetrable mail, and armed with tough bows,

26. Are made to wait for me at Duryodhana's command. For your good, O foremost descendant of the Kuru race, crushing these warriors in battle,

27. I will follow from behind the track laid open by Savyasachin. Those other elephants, O monarch, full seven hundred in nunber,

28—29. That you can see, all covered with armours, ridden by Kiratas, and adorned with ornaments, were formerly presented by the king of the Kiratas, together with many servants, to Savyasachin; O King! these were at first engaged in doing your good.

30. Behold the changes brought about by time, in as much as, they are now ranged to fight against you. The Kiratas indomitable, in battle are their guides.

31. Skilful in guiding elephants and all sprung from fire, they were all unitedly defeated in battle by Savyasachin.

32. Obedient to the commands of Duryodhana, they are now waiting unitedly to receive me. Slaying, O king, these Kiratas indomitable in battle, by means of these shafts,

33. I will follow in the track of Pundu's son intent on the slaughter of the Sindhu king. Those other elephants sprung from the race of the Anjanas,

34. Of tough hide, well-trained, and shedding secretions from their temples and mouth, and covered with armours made entirely of gold,

35. Those elephants are all very useful in battle and equal to Airavat himself. These have come from the northern hills and are mounted by fierce robbers,

36. Possessed of strong limbs, cased in armours, and all excellent fighters. There are, amongst them persons born of the cow, of the ape,

37—38. Or of diverse other creatures, including those born of men; that division of the sinful Mlechchas assembled together, and come from the strongholds of the Himavat hill, appear to be like volumes of smoke from this distance. Obtaining these and numerous other Kshatriyas,

39. As also Kripa, and Somadatta's son and that foremost of car-warriors *viz.* Drona, and the ruler of the Sindhus and Karna, as partisans, Duryodhana disregards the Pandavas.

40. He also thinks himself to be already crowned with success, being impelled by Fate. But to-day, all these warriors, coming within the reach of my *Narachas*,

41. Will not escape alive, O son of Kunti, even if they be gifted with the fleetness of the mind. Always held in honour by king Duryodhana ever-depending on the prowess of others,

42. They shall to-day meet with their destruction, being sorely afflicted by my arrowy showers. O king, those other warrior owning golden standards, whom you can see,

43. They are known as the irresistible Kamvojas. They are brave, learned, and practised in the use of the bow;

44. They are arranged in serried file and are resolved to stand firmly by one

another. These Akshauhini of troops belonging to the sons of Dhritarastra, all inspired with rage,

45.. And expectantly looking for me, are awaiting my arrival, being supported by numerous Kuru heroes. They are all cool-headed, O monarch, and long to receive me.

46—47. Them shall I consume, like fire consuming a heap of grass. Let, therefore, O king, those who are versed in equipping chariots, equip my chariot with numerous quivers and all other implements of war, and let these weapons be placed in porper places. Weapons of diverse kinds will have to be used in the terrible fight that will commence, ere long.

48. Let the chariot be stuffed with necessaries, five times more than what the professors of military science direct, in as much as, I shall have to encounter the united Kamvojas resembling fierce snakes of virulent poison.

49. I shall also have to engage with the Kiratas armed with various implements of war, who resemble virulent poison, who are accomplished in striking down,

50. Who have been favoured by the king and who in consequence, ever desire to achieve the good of Duryodhana. I shall also encounter the Sakas who resemble Indra himself in prowess,

51. Who are fierce as fire and difficult of being repressed like a raging conflagration. I shall have also to meet numerous other warriors, all irresistible and resembling Death himself.

52. I shall have to encounter, O king, countless indomitable warriors. For these reasons, let excellent steeds of the best breed and graced with auspicious marks be harnessed to my chariot, after they had drank their fill and been groomed properly.

Sanjaya said :—

53. Then king Yudhisthira directed quivers full of shafts, and various other kinds of weapons, and all other necessaries, to be placed in the chariot of Satyaki.

54. Then people caused the four excellent steeds yoked to his car to drink juicy and intoxicating liquors.

55. Having caused those four steeds to slake their thirsts, and walk and bathe and eat, and having decked them with garlands of gold, men plucked the arrows out of their bodies;

56. Those animals that had been unharnessed for these operations, that were of golden hue, well-trained, endued with great fleetness, cheerful and extremely docile, were again properly yoked to his chariot.

57—58. On the top of that chariot was mounted a tall standard bearing the device of a lion of golden manes. The standard was decked with bannerets of the hue of white clouds and it was graced with golden circles and pearls and corals. An umbrella with a huge golden staff was also placed upon that car that was groaning under the burden of weapons.

59. When those horses decked with golden caparisons had been yoked to the car, the younger brother of Daruka, who was Satyaki's friend and charioteer,

60. Came and represented to him that the car was ready, even as Matali informs Indra about the equipment of his car. Then Satyaki, having taken a bath and having purified himself and having undergone every auspicious ceremony,

61. Gave away unto the *Snataka* Brahmanas thousands of golden *Nikshasas*. Then blessed with the benedictions the latter pronounced upon him, that foremost of handsome-looking men,

62. That hero worthy of adoration, having drunk *Kailataka* honey, appeared exceedingly beautiful with reddened eyes rolling in intoxication.

63. Having touched a brazen mirror, and being highly delighted, he became filled with double his ordinary energy and looked like the blazing fire.

64. Taking upon his shoulder his bow and arrows that best of car-warriors, covered in mail and adorned with ornaments, made the twice-born ones perform the rites of propitation on his behalf.

65. Handsome damsels then adored him by covering him with a shower of fried paddy, perfumes and garlands of flowers. Thereafter that brave warrior with folded palms worshipped Yudhisthira's feet;

66. Whereupon the latter smelt his head. Having undergone all these ceremonies he mounted his chariot. Thereafter those horses, cheerful, plump, of the fleetness of the wind,

67. Invincible in battle, and of the Sindhu breed, were on the point of dragging that excellent chariot of Satyaki. Bhimasena also, similarly, honored by the very virtuous king Yudhisthira,

68. Set out with Satyaki, after having duly saluted the king (Yudhisthira). Beholding these two scorchers of foes cast their glances on your army,

69. All your warriors ranged against them with Drona at their head, stood still

and motionless. Then beholding Bhima accoutered in mail follow him from behind,

70. The heroic Satyaki saluting him said these delightful words. Then Satyaki with his person filled with delight, spoke these very words addressing Bhima :—

71. "O Bhima, do you protect the king, even this is your duty. I will proceed alone penetrating through this host whose hour has come ;

72. At present and in all future periods, it should be your first duty to protect the king. You know my prowess and I all know yours, O Subduer of foes,

73. Therefore, O Bhima, turn back, if you, desire to do my good." Thus spoken to Bhima replied to Satyaki saying : "Go you then and be victorious and successful !

74. O foremost of men, I will protect the king to the best of my prowes." Being thus adddressed he of Madhu's race, replied to Bhimasena saying :

75. "Turn back, turn back, O son of Pritha ; my victory to-day is certain in as much as you, won over by my merits, are now intent to carry out my wishes.

76. These auspicious omens also indicate my victory. When the sinful ruler of the Sindhus will be slain by the high-souled son of Pandu (Arjuna)

77. I shall embrace the illustrious king *viz* Yudhisthira." Having thus spoken to Bhima, the high-famed Satyaki left him.

78. He then cast his eyes on your troops like a tiger looking at herds of deer. O ruler of men, beholding him look at your army,

79. Your soldiers became once more confounded and they began to tremble. Thereafter Satyaki suddenly assailed your troops, desirous of meeting Arjuna, commanded by the virtuous king Yudhisthira to do so.

Thus ends the one-hundred and twelth chapter, the penetration of Satynki into the Kourava troops, in the Jayadratha-badha, of the Drona Parva.

CHAPTER CXIII.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said :—

1. O monarch, when desirous of battle, Yuyudhana had proceeded against your army, king Yudhisthira the virtuous, supported by his troops,

2. Followed Yuyudhana from behind, with a view to reach the chariot of Drona. Thereafter, the son of the king of the Panchalas, that invincible warrior,

3. And king Vasudeva began to shout loudly amidst the Pandava troops. 'Come, strike, rush upon the foe quickly,

4. So that the invincible Satyaki may proceed easily. Many mighty car-warriors will strive hard for vanquishing him.'

5. Thus speaking, the mighty car-warriors of the Pandavas impetuously dashed against us. Indeed they then fell upon us exlaiming 'we will conquer those who will, rush against ourselves.'

6. Then a mighty uproar was heard near the car of Yuyudhana. Your son's troops, then covered with the shafts of Satyaki, began to run away from the field of battle.

7. O mighty monarch, your troops were then broken to hundred straggling bodies by that hero of the Satwata race. While that army was thus confused, that mighty car-warrior, the grandson of Sini,

8—9. Crushed down seven fierce bowmen all endued with heroism in the vanguard of our army. He also, O monarch, despatched, with his arrows resembling the tongues of fire, to the abode of death, many heroic rulers of diverse realms. Some times he pierced hundred warriors with a single shaft and sometimes a single warrior with a hundred shafts.

10. Elephant-riders and elephants, horsemen and horses, and car-warriors and their steeds and charioteers, Satyaki slew like Rudra slaying the beasts.

11. None of your troops then ventured to encounter Satyaki who was achieving many feats with extreme lightness and showering torrents of arrows.

12. They were then seized with panic being crushed and mangled by that long-armed hero ; and beholding that proud hero, they then began to run quickly away from the field of battle.

13. Although Satyaki was alone yet, your troop thought him to be multiplied into many. They were then confounded by his energy. Then with shattered chariots and crushed car-niches,

14. With *Anukarshas*, bannerets, golden helmets, broken wheels, torn umbrellas, and fallen standards,

15—16. And O ruler of men, with arms decked with sandal-paste, adorned with *Angadas*, with human thighs, resembling trunks of elephants or the plump bodies of

of shakes, the earth became literally covered over. With faces resembling the moon and with heads graced with beautiful ear-rings

17. Of warriors possessed of expansive eyes, the earth appeared exceedingly charming. With the mountain-like bodies of huge elephants cut to pieces and fallen on the field,

18—19. The earth appeared beautiful as if strewn over with hillocks. Crushed by that hero of long arms, horses, deprived of life and prostrate on the field of battle, appeared charming with their traces of burnished gold decked with strings of pearls and with their breastplates of excellent make.

20. Then he of the Satwata race penetrated into the ranks of your army slaying troops of diverse kinds and crushing your army completely.

21. Then Satyaki desired to go by the very track by which Dhananjaya had gone But he was there opposed by Drona.

22. Then the war-like Satyaki, inflamed as he was with rage, did not recede getting Drona as an opponent, even as the waters of the ocean does not recede encountering an embankment.

23. Resisting that mighty car-warrior Yuyudhana in battle, Drona pierced him with five sharp arrows all capable of penetrating to the very vitals.

24. Thereupon, O king, Satyaki in that battle, pierced Drona with seven arrows whetted on stone and furnished with golden wings as well as with wings made of the feathers of the Kanka and the peacock.

25. Drona in return, with six arrows, afflicted him and his steeds and charioteer. Then that mighty car-warrior Yuyudhana could not brook that act of Drona.

26. Uttering his war-cry aloud, Satyaki then pierced Drona at first with ten, then with six and again with eight arrrows.

27. Once more Yuyndhana pierced Drona with ten shafts, his charioteer with one, his four steeds with four other arrows.

28—29. O sire in that batte, he pierced Drona's standard with another arrow. Thereupon Drona quickly discharging his swift-flying arrows that resembled flights of locusts, covered Satyaki together with his steeds, charioteer, chariot and standard. So also Yuyudhana with countless swift-coursing shafts,

30. Covered Drona fearlessly; then Drona addressing him said: "Your preceptor has gone before, shunning me in battle as a veritable coward.

31. He avoided me though I was fighting, and proceeded keeping me in his right. You shall not, escape me to-day with life, provided you also do not shun me fighting, like your cowardly preceptor.

Satyaki said:—

32. At the command of the very virtuous king Yudhisthira, I am proceeding in the track of Dhananjaya. Good betide you, O Brahman. Let me lose no time.

33. The path which the preceptor follows is that which the pupil should follow. Therefore, I shall quickly follow that which my preceptor has followed.

Sanjaya said:—

34. Having thus spoken, that grandson of Sini, dashed forward avoiding the preceptor; and O king, then addressing his charioteer he said:—

35. "Drona will put forth every effort to check me in battle. So proceed very carefully. Hear also these words of mine of grave import.

36. Yonder is seen the highly resplendent division of the Avantis. Next to them is the mighty host composed of the warriors from the south.

37. Beyond this latter array is the division of the Valhikas, beyond which again stands the division of Karna, firmly resolved to fight.

38. O charioteer, though these divisions are distinct from one another, yet depending on one another, they are supporting one another.

39. Penetrating into these divisions, do you cheerfully urge the steeds on. O charioteer, carry me in a medium speed to the spot

40. Where the Valhikas are seen stationed with weapons uplifted, where stand the numerous Southerners headed by Suta's son Karna;

41. And where stands that division teeming with elephants horses and cars and foot-soldiers recruited from various realms."

42. Having thus spoken, and avoiding the Brahmana, he advanced addressing his charioteer thus, 'Pass through the breach between those two divisions towards the mighty and fierce host of Karna,'

43. Thereupon, inflamed with rage, Drona began to pursue the illustrious Yuyudhana who was proceeding steadily, discharging numerous arrows.

44. Then Satyaki afflicting Karna's mighty host with his sharp arrows, plunged into the infinite host of the Bharatas.

45. When Yuyudhana had thus entered into the ranks of your soldiers and when your soldiers were breaking away, Kritavarman inspired with rage opposed Satyaki.

46. The highly-puissant Satyaki struck him as he was advancing with six arrows; and then with four other shafts, he slew the latter's four steeds.

47. Then again Satyaki pierced Kritavarman on the breast, with sixteen swift-flying arrows of depressed knots.

48. O mighty monarch, thus pierced with numerous arrows of great fierceness by that Satwata hero, Kritavarman did not brook it.

49. Placing a *Vatsadantha*, capable of flying straight and resembling-fire, O king, on the string of his bow, Kritavarman drew it back to his very ears, and with that arrow then pierced Satyaki on the breast.

50. That arrow furnished with beautiful feathery wings, penetrating through the armour and body of Satyaki, entered the earth, being steeped in blood.

51. O monarch, then Kritavarman acquainted with many excellent weapons, cut off by means of his arrows, the bow of Satyaki having arrows fixed on its string.

52. Then again inflamed with rage, he pierced, O king, Satyaki of indomitable prowess on the chest, with ten shafts of great sharpness.

53. Thereat that foremost of all creatures endued with prowess, *viz.* Satyaki, seeing his bow cut asunder, wounded the right arm of Kritavarman with an excellent lance.

54. Then taking up and stretching a bow of toughter make, Yuyudhana swiftly discharged at his enemy hundreds and thousands of shafts;

55. And with that arrowy shower, he then completely covered Kritavarman and his chariot. Thus covering the son of Hridika, O monarch, Satyaki in that battle

56. Cut off with a *Valla* the head of the charioteer of his opponent, from his trunk. Thus slain, the driver of Kritavarman fell down from his niche on the chariot.

57. At this, the steeds of Kritavarman no longer guided by the driver's reins, flew away with great speed, from the field of battle. Thereat, greatly annoyed, the ruler of the Bhojas, himself checked his horses.

58. Then that heroic warrior stood bow in hand, ready once more for fight, seeing which your warriors applauded him highly. Taking respite for a moment only, Kritavarman urged his steeds on.

59. Himself quite undaunted, he struck terror into the hearts of his enemies. By this time however, Satyaki had proceeded leaving him behind; whereupon Kritavarman fell upon Bhimasena.

60. O mighty monarch, Yuyudhana also emerging out of the divisions of the Bhojas, quickly proceeded against the strong host of the Kamvojas.

61. There he was opposed by many heroic car-warriors; in consequence whereof, Satyaki of unbaffled prowess could not move even one step forward.

62. Thereafter uniting his troops, and vesting the ruler of the Bhoja's with their command, Drona with a firm resolve for fighting with Yuyudhana, rushed against him.

63. Then beholding Drona follow Yuyudhana from behind, the foremost warriors among the Kurus filled with delight began to impede his progress.

64. Meanwhile the Panchalas commanded by Bhimasena, encountering that foremost of car-warriors *viz.* Hridika's son, became greatly depressed at heart.

65. O king, then putting forth his energy, the heroic Kritavarman resisted all his foes who though depressed at first were then exerting vigorously.

66. With the shower of his arrows Kritavarman then checked the vehicles of his foes standing before him. The Pandava warriors though thus afflicted by the Bhoja king, yet stood like noble heroes, desirous of encountering the divisions of the Bhojas and of winning great renown in battle.

Thus ends the one hundred and thirteenth chapter, the penetration of the Kourava host by Satyaki, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXIV,

(JAYADRATHA-BADHA PARVA)

—Continued.

Dhritarashtra said:—

1. Our army is possessed of many excellencies; and it is composed of various kinds of troops; its efficiency is great. O Sanjaya, it is disposed of in order in perfect accordance to the rules of military science and it is strong in numbers.

2. The warriors therein are ever well-treated by us and they are attached to us very much. The army is not newly recruited and its aspect is wonderful. Its efficiency has been tested previously.

3. The warriors belonging to it are neither very old, nor very young; they are neither lean nor very corpulent. They are of active habits, well-built, strong-bodied and free from any disease.

4. They are clad in cuirasses, and well-equipped with offensive weapons. They are accomplished in the use of various weapons, and are well practised in the exercise of all kinds of weapons.

5. They are experts in mounting upon and descending from vehicles, in moving forward and in falling back, in striking down effectually and in advancing and retreating.

6. They have before been examined in the management of steeds, elephants and cars; and after due examination, they have been employed on pay,

7. And not for the sake of family relationship, nor from favour, nor from kinship. They have not come uncalled for, nor are they unpaid soldiers.

8. They are high-born, respectable, ever-contented, well-fed, and submissive. They have been duly honoured and rewarded by ourselves. They are all endued with fame and intelligence.

9. They again, O sire, are defended by our best worriors, and others of pious practices, all of whom are foremost men and resemble the *Lokapalas* themselves.

10. Numerous kings solicitious of our welfare, who have, out of their own accord, joined us with all their forces and followers, also defend them.

11. Truly our army is like the vast ocean swelling with the waters of various streams flowing into it from all sides. It teems with chariots and steeds, which though devoid of wings are still capable of moving through the air like the winged rangers of the sky.

12. My army abounds in elephants with the temporal juice flowing down their cheeks. Then to what else, but Destiny, can the slaughter of such an army be attributed?

13. (Ocean-like as our army is), numerous warriors constitute its waters; and the various vehicles constitute its dreadful and surging waves. Innumerable maces, swords, darts, shafts and javelins constitute the oars plied on it.

14. Teeming with standards and ornaments, the cambatants form the lotuses on it. The swift-moving steeds and elephants and chargers constitute the tempest that lashes it into fury.

15. Drona forms its fathomless cave, Kritavarman its minghty lake, and Jalasandha its dreadful alligator and Karna, the rising of the moon that makes it swell with pride and energy.

16. O Sanjaya, on a single car that foremost of the Pandavas *viz.* Arjuna has gone piercing through my ocean-like host, and Yuyudhana also has followed him;

17. And O Sanjaya, when Savyasachin has thus penetrated into my host and also that excellent car-warrior Satyaki of the Satwata race has done so, I do not think that any one of my troops will be able to escape with his life.

18. Beholding those two heroes dash with speed through the vanguards of my troops and seeing the ruler of the Sindhus come within range of arrows shot from the Gandiva bow,

19. What course of action did the Kurus, goaded on to destruction by Fate, then adopt? What became of them at that hour when the battle raged with fury?

20. O son, I consider the assembled Kourava host already within the jaws of Death. Their prowess in battle is no longer seen to be what it once was.

21. Krishna and the son of Pandu have both entered into our troops, receiving not even the slightest wound. O Sanjaya, there is none also who can resist them.

22. Many mighty car-warriors and combatants have been admitted into our army after due examination. They all have been gratified by us with due remunerations and agreeable speeches.

23. There is none among my troops who has been mal-treated. Every one receives his pay and ration, according to his abilities.

24. O Sanjaya, there is none who is not a good warrior, none who receives renumeration less than what he deserves, or none who receives no pay.

25. The soldiers are honoured by me to the best of my resources, with gifs, honors, and seats. My sons, relatives, and my kinsmen, O son, all treat them in the same respectful manner as I do.

26. Even such troops, encountering Savayasachin in battle, are being vanquished by him; they are also being crushed by the grand son of Sini; what can it be but Destiny?

27. Those who are protecting and those who are protected, are following the same road, the defender and the defended!

28. Beholding Arjuna stand before the

ruler of the Sindhus in hostile attiude, what measure did my highly foolish son adopt?

29. Beholding also Satyaki dash thorugh his troops like one fearless, what measures also did Duryodhana consider to be suitable to the situation?

30. Beholding those two foremost of car-warriors, both beyond the reach of all weapons, thus penetrate into my host, what resolution did my troops then form?

31. Meseems, beholding Krishna of the Dasarha race and that foremost of the Sinis, both exerting for the sake of Arjuna, my sons are giving way to grief.

32. Beholding him of the Satwata race and Arjuna pass through my divisions, and beholding the Kurus fly in all directions, meseems, my sons are giving way to grief.

33. Meseems, my sons are giving way to grief, beholding the car-warriors routed and hopeless of conquering their foes, and exert themselves in flying away.

34. Meseems my sons are giving way to grief, beholding the terraces of cars made empty by Satwata and Arjuna, and also beholding the warriors slain (by thousands).

35. Meseems my sons are lamenting beholding the steeds, the chariots, the elephants, and thousands of heroic soldiers flying away in haste from the field of battle.

36. Meseems my sons are lamenting, beholding the huge elephants of my army fly away smitten by the arrows of Arjuna, and also beholding them fallen and falling.

37. Meseems my sons are lamenting seeing steeds deprived of riders and warriors deprived of chariots, by Arjnna and Satyaki.

38. Meseems my sons are lamenting seeing large bodies of steeds slain and routed in all directions in battle, by the son of Pritha and the descendant of Madhu's race.

39. Meseems my sons are lamenting, hopeless of their victory, by seeing the divisions of infantry fly with haste in all direction.

40. Meseems my sons are lamenting beholding those two invincible heroes pass in a moment through the division of Drona.

41. O son, I am indeed overwhelmed with a stupor upon hearing that Krishna and Arjuna of unfading glory together with Satyaki of the Satwata race, have entered into my divisions.

42. When that foremost of car-warriors among the Sinis had plunged into my host and when he had passed through the Bhoja divi sion, what, O Sanjaya, did the Kurus do?

43. O Sanjaya, relate to me also, how the battle raged there where Drona began to crush the Pandava host in battle

44. Drona was a warrior of superior skill; he was endued with strength, accomplished in the use of weapons and indomitable in battle. How was it then possible for the Panchalas to pierce that hero in battle?

45. Solicitious of Dhananjaya's victory, the Panchalas were Drona's implacable foes, so also that mighty car-warrior the son of Bharadwaja was an inveterate enemy of theirs.

46. O Sanjaya, skilful as you are in narration, tell me all that in detail which Arjuna did for bringing about the slaughter of the Sindhu king.

Sanjaya said:—

47. O foremost of the Bharatas, it behoves you not to lament like an ordinary person, when you are overtaken, O hero, by a calamity which owes its origin to your own misconduct.

48. Formerly, many of your well-wishers including the wise Vidura, advised you saying, 'O king do not forsake the sons of Pandu'; but to those advices you paid no heed.

49. He that sets at nought the advices of well-wishing friends, weeps like yourself when a calamity overtakes him.

50. O king, the descendant of the Dasarha race entreated you for the conclusion of peace. But the highly-renowned Krishna then did not obtain that boon at your hands.

51. Knowing your worthlessness, your partiality for your sons, your duplicity in in virtue, your animosity against the sons of Pandu, and

52. Ascertaining your crooked intentions against them, and listening to many of your incoherent and delerious bewailings, O foremost of kings,

53. That puissant lord of all the worlds, that one conversant with the truth of every thing in the worlds, namely, the son of Vasudeva, caused the drums of war to be sounded among the Kurus.

54. This awful destruction has overtaken you through your own faults; O giver of honor, it behoves you not to lay all blames on the shoulders of Duryodhana.

55. As these incidents developed themselves, no good action was performed by you either in the beginning, in the middle, or in the end, O Bharata. The defeat that can be anticipated now, is entirely owing to your fault.

56. Therefore, knowing as you do, the fate of this world, quietly and attentively hear how the battle that resembled that between the gods and the Asuras, took place.

57. When Sini's grandson of invincible prowers had entered into your troops, the troops of the Parthas headed by Bhimasena, fell upon your troops.

58. Then the mighty car-warrior Kritavarman, single-handed, received in that battle, the enraged Pandava troops who had been rushing to the battle with their followers.

59. Just as the banks resist the surging waves of the sea, so did the son of Hridika resist the Pandava troops in battle.

60. Then we beheld the wonderful prowess of Hridika's son inasmuch as the united divisions of the Parthas were unable to bear him down in battle.

61. Thereupon the mighty-armed Bhima piercing Kritavarman with three swift-coursing arrows, blew his conch-shell, imparting thereby delight unto the Pandava troops.

62. Then Sahadeva pierced Hridika's son with twenty, Yudhisthira the virtuous with five, and Nakula with a hundred shafts.

63. The sons of Draupadi pierced him with three and seventy, Ghatotkacha with seven, and Dhristadyumna pierced Kritavarman with three arrows.

64. Virata, Drupada, and Yajnaseni each pierced him with five shafts, Sikhandin also pierced Hridika's son with five swift flying arrows.

65—66. He then once more smilingly pierced him with twenty shafts. Thereupon, O king, Kritavarman piercing each of these mighty car-warriors separately with five shafts, pierced Bhima with another seven shafts. Then he felled from the latter's car his standard and cut off his bow.

67. Then that mighty car-warrior making haste and burning with rage, pierced Bhima whose bow had been severed, on the breast, with seventy sharp arrows.

68. That hero (Bhima) endued with prowess, thus deeply pierced by the excellent shafts of Hridika's son, began to tremble in the terrace of his car, like a mountain shaking during an earthquake.

69. Beholding Bhima thus involved in a dangerous situation, O king, the Pandava warriors headed by Yudhisthira, began to afflict Kritavarman by shooting numerous arrows.

70. Then impaling Kritavarman within a circle of chariots, the Pandava warriors, O sire, filled with delight, began to wound him with their arrows, out of a desire for rescuing the son of Maruta.

71. Thereafter the highly puissant Bhimasena regaining his senses, grasped, in that battle, a dreadful lance of golden staff and iron head.

72. Then he hurled from his own car that lance at the car of Kritavarman, with great force. That lance hurled by the arm of Bhima and resembling a snake that had recently cast off its slough,

73. Began to burn dreadfully as it coursed towards Kritavarman. Then as that lance, effulgent like the fiire that appears at the end of a *Yuga*, was coursing swiftly towards,

74. The son of Hridika, he cut it in twain with a couple of arrows. That dart decked with golden ornaments, thus sovered, fell down on the earth,

75. And, O king, it there began to illumine the points of the compass like a mighty meteor dropping from the heavens. Thereat Bhima beholding his lance baffled, became excited to the highest pitch of fury.

76. Thereafter, taking up another bow of great toughness and emitting loud twang, the enraged Bhimasena in that baitle began to resist the son of Hridika.

77. Then, O king, Bhima of awful prowess, pierced Kritavarman, on the centre of his breast, with five arrows. All this is the result of your wicked policy.

78. Then, O sire, the ruler of the Bhojas wounded on all parts of his body, appeared on the field of battle like a red *Asoka* tree covered with blossoms.

79. Thereafter Kritavarman inflamed with rage, smilingly striking Bhimasena with three arrows, began, in return, to pierce the other warriors (with his arrows).

80. That mighty bowman then pierced those car-warriors exerting their best in battle, each with three shafts. They then also pierced him in return, each with seven shafts.

81. Then that mighty car-warrior of the Satwata race, inflamed with rage, smilingly cut off the bow of Sikhandin with a razor-headed arrow.

82. Thereupon on the severance of his bow, Sikhandin burning with rage and hastening as much as possible, took up a sword and a buckler decked with hundreds of moons.

83. Whirling that mighty sword decked with gold, Sikhandin hurled it at the chariot of Kritavarman.

84. O king, then that mighty sword, cutting off his bow with arrows placed on its string, dropped, O king, on the ground like a luminous body falling down from the skies.

85. Meanwhile many mighty car-warriors, making haste began to pierce Kritavarman deeply and quickly with their arrows.

86. Then, O foremost of the Bharatas, taking up a fresh bow, and leaving the one cut off, that slayer of hostile heroes, namely Hridika's son,

87. Pierced the Pandavas in battle, each with three straight-flying arrows. He then pierced Sikhandin at first with three and then with five arrows.

88. Then the highly renowned Sikhandin also, taking up another bow, covered the son of Hridika with swift-flying arrows furnished with heads resembling the mouth of tortoises.

89. Then, O king, the son of Hridika, excited with wrath, in that battle, quickly rushed upon that mighty car-warrior that son of Yajnasena,

90. Who had been, O king, the cause of death of the illustrious Bhisma. Then the heroic Kritavarman displaying his prowess fell upon Sikhandin like a tiger falling upon an elephant.

91. Then those to subduers of foes, resembling two elephants guarding the points of the compass and looking like two blazing fires, attacked each other with their showers of arrows.

92. They stretched their two excellent bows, and placed many arrows on their bow-strings. Like two suns shooting numerous rays, they also shot myriad arrows.

93. Those two mighty car-worriors afflicting one another with their sharp-arrows, appeared beautiful like two suns that rise at the end of a *Yuga*.

94. In that battle then, Kritavarman pierced that mighty car-warrior the son of Yajanasena at first with seventy three, and then again with seven arrows.

95. Thus deeply pierced and extremely pained, the latter squatted down on the terrace of his car; and he lost hold of his arrows and bow and was overwhelmed with a swoon.

96. Then your troops, O foremost of men, beholding Sikhandin cheerless in battle, began to applaud Hridika's son, and they waived their garments in the air.

97. Then knowing Sikhandin to be afflicted sore with the arrows of the son of Hridika, his driver, in all haste, carried that mighty car-warrior away from the field of battle.

98. Beholding Sikhandin overthrown on the terrace of his car, the Parthas in that battle quickly surrounded Kritavarman with their chariots.

99. Then the mighty car-warrior Kritavarman filled his enemies with wonder, in asmuch as he alone succeeded in resisting the sons of Pritha and their followers in battle.

100. Conquering the Parthas, the mighty car-warrior Kritavarman vanquished the Chedis, the Panchalas, the Srinjayas and the valourous Kekayas.

101. Thus slaughtered by Hridika's son in battle, the Pandavas began to run hither and thither, and they could not then fight steadily.

102. Conquering the son of Pandu *viz.* Bhimasena in battle, Hridika's son then remained on the field, like a blazing fire free from even a single curl of smoke.

103. Those mighty car-warriors routed by the son of Hridika, were compelled to turn their faces back, afflicted as they were with incessant showers of arrows.

Thus ends the one hundred and fourteenth chapter, the display of the prowess of Kritavarman, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXV.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said :—

1. Hear, O king, with undivided attention, the reply to the questions you have asked me. When the Pandava troops had been routed by the illustrious son of Hridika,

2. When the Parthas had been shamefully humiliated, and when your troops were filled with delight, it was Satyaki that became the protector of the Pandavas solicitous of protection, for their king was then in the fathomless depth of distress.

3. That hero *viz.* the grandson of Sini, hearing that fierce uproar of your army in that dreadful battle, quickly, O monarch, turned back and advanced against Kritavaman.

4. Then Hridika's son Kritavarman inflamed with wrath, covered the grandson of Sini with clouds of whetted arrows. Thereupon Satyki also became excited with rage.

5. Thereafter the grandson of Sini quickly sped at Kritavarman a whetted *valla* and four other shafts in that battle.

6. These arrows slew the steeds of Kritavarman and his bow was cut off by the *valla*. Thereafter Satyaki pierced his charioteer and the supporter of his rear, with numerous sharp arrows.

7. Thereafter depriving Kritavarman of the use of his chariot, Satyaki of prowess incapble of being baffled, began to afflict his divisions with arrows of depressed knots.

8. Afflicted with the arrows shot by the gandson of Sini, the army then began to break away. Then Satyaki of unbaffled prowess proceeded with great velocity.

9. Hear, O king, what feats were achieved by that hero endued with great prowess, at the cost of your troops. O mighty monarch, passing through the ocean-like host of Drona,

10. And vanquishing Kritavarman in battle, that hero Satyaki filled with joy, addressed his charioteer saying "Proceed slowly without fear."

11. Then beholding that army of yours teeming with car-warriors, horses, elephants, and foot-soldiers, he again addressed his charioteer saying :—

12. 'Yonder is the mighty division of elephants which you see on the left of Drona's host and which appears like a dark mass of clouds, and which is headed by Rukmaratha ;

13. O charioteer, they number many and are irrestible in battle. They have been deputed by Duryodhana to oppose me and are ready to cast off their lives any moment.

14. They are mounted by princely combatants who are all great bowmen, and capable of displaying great prowees in battle. Born in the Trigartta country, they are all illustrious car-warriors owning golden standards.

15. Those brave combatants with their faces turned towards me, are waiting for me desirous of battling with me. O charioteer drive the horses, quickly take me to that spot.

16. Before the very eyes of the son of Bharadwaja, I shall fight with the Trigarttas." Then that charioteer obedient to the behests of that hero of the Satwata race, began to proceed as directed.

17. The excellent steeds obedient to the reins of the charioteer, then bore Satyaki to the battle, on an effulgent chariot decked with standards and looking like the solar disc.

18. The steeds yoked to Satyaki's car resembled the wind in fleetness and were of the effulgence of silver, or the moon or the lotus. Then as Satyaki advanced in battle being borne by excellent steeds of the hue of conch-shells,

19. The brave Kouráva warriors surrounded him with their elephant division, shooting sharp arrows of various kinds, all capable of penetrating through every thing.

20. Satyaki of the Satwata race then fought on with that elephant division, discharging many whetted shafts ; and he covered it with his arrows like clouds at the end of summer covering the mountain-breast with torrents of rain.

21. Wounded with arrows resembling in touch the thunderbolt of Indra shot by the heroic grandson of Sini, those elephants began to fly away leaving the field of battle.

22. With their tusks broken, bodies drenched with blood, heads and frontal globes rent open, and ears, faces and trunks cut off, and themselves deprived of their drivers and standards,

23. With their skin lacerated, their bells broken and their mighty standards cut off and blankets thrown off, those elephants, O king, having none to ride them, began to fly away in all directions.

24. They uttered various yells and roars that resembled the rumble of rain clouds. With *Narachas*, with *Vatsadants*, with *Vallas*, with *Anja-likas*,

25. With *Kshurapras* and crescent-shaped arrows, they were then ript open by that hero of the Satwata race. Discharging urine and excreta, and shedding blood copiously, they then began to fly away.

26. Some then began to roll about, some limped, some fell down and some became pale and cheerless. Thus that elephant division afflicted by Yuyudhana

27. With his arrows that resembled the sun or the fire, began to fly away in all directions. When that elephant division was being thus slaughtered, the highly powerful Jalasandha,

28. With great force goaded the elephant he rode to words the car of Yuyudhana yoked with steeds of argentine hue. That nero then covered in a golden coat of mail, adorned with golden *Angadas*, and purified,

29. And graced with Kundalas and a diadem, and armed with a sword and anointed with red sandal paste, and wearing round his head an effulgent garland of gold,

30. And bearing on his breast a *Niska* hanging by a lustrous chain round the neck, and stretching his golden bow sitting on the back the elephants,

31. Appeared as beautiful, O mighty, monarch, as a mass of clouds surcharged with lightning. Then that elephant of the Magadha king, that was advancing with fury,

32. Satyaki checked like the continent resisting the surging waves of the sea. Then beholding the career of his elephant checked by the excellent arrows shot by Sini's grandson,

33—34. The highly puissant Jalasandha, O king, became greatly enraged. Then O mighty monarch, excited with rage, Jalason of pierced with tough arrows the grandsandha Sini on his broad breast. Thereafter with a *valla*, well whetted and tempered,

35—36. He cut off the bow of that Vrishni hero (Satyaki). Then O Bharata, the heroic ruler of the Magadhas pierced with five sharp arrows, Satyaki whose bow had been burst open. Then that highly powerful Satyaki being thus pierced with numerous arrows by Jalasandha,

37. Did not tremble in the least; that indeed appeared wonderful. Then that powerful hero thought fearlessly of the shafts he should use.

38. Then takiug up another bow he said —*wait wait*. Having spoken these two words only, the grandson of Sini pierced Jalasandha on his broad chest,

39-40. With a group of sixty arrows, smiling all the while. Then with a razor-headed arrow of great sharpness, he cut off the mignty bow of Jalasandha and then pierced him with three shafts, thereat Jalasandha casting off that severed bow and the arrows fixed on its string,

41. Quickly hurled a *Tomara* at Satyaki O sire. That *Tomora* piercing through the left arm of the illustrious Madhava in that battle,

42. Entered the earth, like a mighty and dreadful snake breathing fiercely. When his left arm had been thus pierced Satyaki of prowess incapable of being baffled,

43. Wounded Jalasandha with thirty extremely sharp arrows. Thereupon the mighty Jalasandha grasped a sword,

44. And a shield made of bull's hide and decked with a hundred moons. Then whirling that sword in the air, he let it go towards the grandson of Sini.

45. Cutting off the bow of Sini's grandson, that sword then fell on the ground; and lying on the surface of the earth, it then appeared beautiful like a circle of fire.

46. Then taking up another bow capable of piercing all kinds of things, large as a Sala offshoot, and emitting twang resembling the rumble of Indra's thunder,

47—48. Satyaki inflamed with rage, began to stretch it; and then he pierced Jalasandha with the shafts shot from that bow. Then Satyaki that illustrious descendant of Madhu's race smilingly cut off the two arms of Jalasandha, decked with various ornaments. Then those arms resembling two bludgeons were seen to fall down from the back of the elephant,

49—50. Like a couple of five-hooded snakes dropping down from a mountain. Then with another razor-headed arrow Satyaki lopped off his adversary head graced with beautiful teeth and with a pair of charming ear-rings. The headless and armless trunk of dreadful aspect,

51. Then drenched Jalasandha's elephant with blood. Having slain Jalasandha in battle, he of the Satwata race speedily

52. Brought down the wooden structure from the back of that elephant. O king, steeped in blood, that elephant of Jalasandha,

53. Bore that precious seat hanging down from its back. Afflicted with the shafts of the Satwata hero, the huge animal crushed the ranks of its own party,

54. As it careered wildly uttering fierce yells of agony. Then, O sire, loud lamentations arose in the ranks of your soldiers,

55. At the sight of Jalasandha slain by that foremost of the Vrishnis. Your troops then turning away their faces began to fly away in all directions.

56. But hopeless of obtaining victory over the foe they immediately after resolved to fight to the bitter end. Meanwhile, Drona that foremost of all wielders of bow,

57. Approached the mighty car-warrior Yuyudhana, born by his fleet steeds. Many best warriors of the Kuru host, then beholding the grandson of Sini inspired (with pride and fury),

58. Rushed at him in rage, accompanied by Drona himself. Then, O king, there ensued a fight between the Kurus headed by Drona on one side and Yuyudhana on

the other, that resembled the dreadful battle that was fought in days gone by, between the Gods and the Asuras.

Thus ends the one hundred and fifteenth chapter, the slaughter of Jalasandha, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXVI.

(JAYADRATHA-BADH PARVA)—*Continued.*

Sanjaya said :—

1. Then, O mighty monarch, all those warriors accomplished in smiting down the foe and united together, began to fight with Yuyudhana quickly discharging numerous arrows.

2. Then Drona pierced Satyaki with seven and seventy shafts of great sharpness; Durmursana pierced him with twelve, and Dussaha with ten shafts.

3. Vikarna pierced Satyaki with thirty whetted shafts furnished with wings of Kanka feather, on his left side and on the centre of his chest.

4. O sire, Durmukha then pierced Sini's grandson with ten shafts, Dussasana pierced him with eight and Chitrasena with a couple of arrows.

5. Then with a mighty shower of arrows Duryodhana, O king, afflicted that mighty car-warrior the descendant of Madhu's race. O king, other heroic warriors followed his example.

6. Thus opposed on all sides by your sons, all mighty car-warriors, he of the Vrishni race began to pierce them all in return with distinct groups of straight-going shafts.

7. Satyaki pierced the son of Bharadwaja with three arrows, Dussaha with nine, Vikarna with twenty-five, Chitrasena with seven,

8. Durmarsena with twelve, Vivinsati with eight, Satyavrata with nine, and Vijaya with ten shafts.

9. Then that mighty car-warrior Satyaki, having pierced Rukmangada, stretching his bow quickly assailed your son Duryodhana who also was a mighty car-warrior.

10. Then with his arrows Satyaki deeply pierced the king of all creatures who is regarded as the best car-warrior in all the worlds. Thereupon a battle commenced between them.

11. Then those two mighty car-warriors discharging sharp arrows and placing other arrows on the bow-string, rendered each other invisible in battle.

12. Satyaki then pierced sore by the king of the Kurus, appeared highly beautiful. He shed blood copiously like a sandal tree discharging its sap.

13. Pierced with myriads of shafts by him of the Satwata race, your son appeared beautiful like a golden stake set up at a sacrifice.

14. Thereafter, O king, that descendant of Madhu's race, with a razor-headed shaft, cut off in battle the bow of the Kuru king that best weilder of the bow, smiling all the while.

15. Then he pierced the king whose bow had been severed, with numerous shafts. Thereat mangled with the arrows of his light-handed enemy,

16. In that battle, he could not bear this sign of the success of his enemy. Then taking up another bow of great toughness and golden staff,

17. He pierced Satyaki quickly with a group of hundred arrows. Pierced deeply by that great bowman endued with might, *viz* your son, Satyaki,

18. Under the influence of wrath began to afflict your son severely. Beholding the king thus afflicted, your other sons all mighty car-warriors,

19. Covered Satyaki with a shower of mighty arrows. Thus covered by your sons, all mighty car-warriors,

20. Satyaki piercing each with five arrows, again pierced each with seven shafts. He then quickly pierced Duryodhana with eight swift-coursing arrows.

21. Then smiling he cut off Duryodhana's bow that used to inspire terror into the hearts of the enemy. Then with his arrows, he cut down the latter's standard and the elephant of pearls embossed thereon.

22. Then slaying with four sharp arrows the four horses of Duryodhana, that illustrious warrior felled the charioteer of the latter with a razor-headed arrow.

23. After this, filled with delight he began to cover the king of the Kurus, that mighty car-warrior, with numerous arrows, all capable of penetrating to the very vitals.

24. Thus pierced by the excellent shafts of the grandson of Sini, O king, your son Duryodhana suddenly fled away from the field of battle.

25. He then ascended the car of Chitrasena that great bowman. Then cries of

Alas and *Oh* were uttered by your troops as they beheld the king in that battle,

26. Devoured by Satyaki, like Soma in the skies devoured by Rahu. Then hearing that woeful exclamation, the mighty car-warrior Kritavarman,

27. Quickly proceeded to the spot where that mighty-descendant of Madhus's race, was fighting. He came stretching his bow and urging his steeds,

28. And encouraging his charioteer with the words 'Proceed in haste, Proceed in haste'. Beholding him come like the Destroyer himself with mouth wide open,

29. O mighty monarch, Yuyudana addressed his charioteer saying:—"Yonder is the heroic Kritavarman rushing at me on his chariot.

30. Encounter this foremost of all wielder of bow and drive your car before him." Then urging to the top of their speed those horses duly equipped,

31. The charioteer drove the car towards the king of the Bhojas held in high honor by all bowmen. Then highly excited and looking like two blazing fires,

32. Those two foremost of men encountered one another like two tigers endued with great agility. Then Kritavarman wounded the grandson of Sini with twenty-six

33—34. Sharp arrows all well-whetted; and his charioteer with five shafts. With four excellent shafts he pierced the four steeds of the Satwata hero,—steeds whose teeth were graceful and that were of the Sindhu breed. Then stretching his mighty-bow of golden back, that one of golden standards,

35—36. Decked with golden *Andagas* and clad in a golden mail, covered Satyaki with arrows of golden wings. Thereafter the grandson of Sini quickly sped numerous shafts at Kritavarman, as he was longing to have a sight of Dhananjaya. Pierced deeply by his powerful adversary, that scorcher of foes,

37—38. Bagan to tremble like a mountain during an earth-quake. Then Satyaki of prowess incapable of being baffled quickly pierced his four steeds with sixty-three and his charioteer with seven sharp arrows. Then Satyaki placed on his bow string a shaft furnished with golden wings,

39. That emitted great effulgence and looked like an enraged snake; that arrow that resembled the dart of Death, wounded Kritavarman sorely.

40. Then that fierce arrow, penetrating through the effulgent and gold-decked armour of Kritavarman, fell down on the ground, steeped completely in blood.

41. Covered all over with blood, and afflicted with the arrows of the Satwata hero, Kritavarman, throwing aside his bow and arrow, fell upon his niche on the chariot.

42. That one of infinite prowess, and of teeth resembling those of the lion, that foremost of men, then fell on his knees on the terrace of his car, being afflicted by the arrows of Satyaki.

43. Thereafter Satyaki having successfully checked Kritavarman who resembled the thousand-armed Arjuna or the unagitable ocean itself, quickly advanced onwards.

44—45. Then passing through the division of Kritavarman, bristling with swords, lances and javelins, and teeming with elephants, steeds and cars, and shedding blood copiously, before the very eyes of all the troops that foremost of the descendants of Sini moved forwards like the slayer of Vritra passing through the Asura host.

46. Meanwhile the son of Hridika regaining his composure and grasping another mighty bow, stood on the field of battle checking the mighty Pandava hosts.

Thus ends the one hunded and sixteenth chapter, the defeat of Kritavarman, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXVII.

(JAYADRATHA-BADHA PARVA).

—Continued.

Sanjaya said:—

1. When the troops on those parts of the field through which Sini's grandson had passed were compelled by him to tremble, the son of Bharadwaja covered him with a mighty shower of arrows.

2. Then a fierce fight commenced between Drona and him of the Satwata race, before the very eyes of all the troops—fight that resembled that between Vali and Vasava fought in the day's of yore.

3. Then Drona pierced Sini's grandson on the forehead with three beautiful shafts wholly made of iron and looking like so many snakes of virulent poison.

4. O mighty monarch, with those straight-going shafts struck on the forehead, Yuyudhana appeared beautiful like a mountain with three peaks.

5. Then Bharadwaja's son, ever on the watch for an opportunity for defeating his

foes, once more sped at Satyaki shafts whose whizz resembled the rumble of Indra's thunder.

6. Then he of the Dasarha race conversant with many excellent weapons, cut off those shafts shot from Drona's bow and coming towards him, each with a couple of arrows equipped with excellent wings.

7. Then, O ruler of men, Drona beholding his light-handedness, smiled, and then pierced that foremost of Sini's descendant with thirty sharp arrows.

8. Then once more he pierced him with fifty and hundred shafts successively, thus surpassing with his own lightness of hands the lightness displayed by Yuyudhana.

9. Just as, O king, mighty snakes excited to fury, plunge off from the ant-hills,so from the car of Drona numerous shafts were seen to fly.

10. Similarly hundreds and thousands of shafts all capable of drinking blood, covered the car of Drona being discharged by Yuyudhana.

11. O sire, we were then not able to detect which of the two, that foremost of the Brahmanas, or he of the Satwata race, excelled the other in lightness of hands; but both of those best of men appeared to be equal.

12. Then excited to the highest pitch of fury, Satyaki struck Drona in battle with mine shafts of depressed knots. He also struck with sharp shafts, the standard,

13. And charioteer of Drona, before his very eyes. Then beholding the lightness of hands displayed by Yuyudhana, the mighty car-warrior Drona,

14. Piercing the charioteer of him of Madhu's race with seventy arrows, and the horses with three arrows each, cut off his standard with a single arrow.

15. Then with another broad-headed shaft equipped with golden wings, he cut off the bow of that illustrious descendant of Madhu's race.

16. Thereat that mighty car-warrior Satyaki highly excited with rage, laid aside his bow, and taking up a mighty mace, hurled it at the son of Bhardwaja.

17. Then Drona with numerous shafts of various appearance, baffled that mace made of iron and covered with silken cloth, as it coursed vehemently towards him.

18. Thereafter Satyaki of prowess incapable of being baffled taking up another bow, pierced the heroic son of Bharadwaja with numerous shafts whetted on stone.

19. Thus wounding Drona in battle he sent up his war-cry. But Drona that foremost of all wielders of weapons did not brook that war-cry of his.

20. Then taking up a lance of golden staff and iron-head, Drona hurled it vehemently at the car of that descendant of Madhu's race (Satyaki).

21. That lance resembling the Destroyer himself, without reaching the grandson of Sini, penetrated through his chariot and then fell on the ground, looking fierce and emitting a loud noise.

22. Thereafter, O king, Sini's grandson pierced Drona on his right arm with many winged shafts. Thus, O foremost of the Bharatas, Drona was greatly afflicted.

23. In that battle Drona also, O king, with a crescent-shaped arrow cut off the mighty bow of that descendant of Madhava; and he smote the latter's driver with a lance.

24. Satyaki's charioteer was then overwhelmed with a swoon in consequence of his being struck with that dart. For a while, he lay senseless on his niche on the car.

25. Then, O king, Satyaki achieved a super-human feat, in as much as he fought on with Drona and held the reins of his horses like his driver simultaneously.

26. Then, O ruler of men, with a cheerful appearance, the mighty car-warrior Yuyudhana, pierced in that battle that Brahmana with a set of hundred arrows.

27. At him then Drona sped, O Bharata, five shafts and those dreadful shafts penetrating through his armour drank his life-blood.

28. Pierced deeply with those fierce arrows Satayki became excited to the highest pitch of wrath; and then that hero began to shoot numerous arrows at him of the golden car.

29. He then felled Drona's driver by striking him with a single arrow; then with other arrows, he compelled his horses to run away from the field.

30. That resplendent chariot, O king, dragged over all parts of the field, began to describe various circles like the Sun in motion.

31. 'Rush,' 'seize the running steeds of Drona,'—these were the words that were then uttered loudly by the kings and princes of the Kourava host.

32. O king, then all those mighty car-warriors, leaving Satyaki in battle,

proceeded to the spot where Drona was carried away by his horses.

33. Then once more seeing all those heroes routed and afflicted by the scion of the Satwate race, your troops once more began to give way, being overwhelmed with fear.

34. Drona, once more proceeding to the gate of the array of his troops, stationed himself there, borne away, as he was, by those steeds of the fleetness of the wind, that had been afflicted by the shafts of the Vrishni hero.

35. Then that highly puissant Drona, seeing his array shattered by the Pandavas and the Panchalas, did not try to check the grandson of Sini, but began to re-arrange his broken array.

36. Resisting the Pandavas and the Panchalas, the Drona-fire then, burning in rage, stationed himself there, consuming everything like the Sun that rises at the end of a *Yuga*.

Thus ends the one-hundred and seventeenth chapter, the display of Satyaki's prowess, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXVIII.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Having defeated in battle Drona and other warriors of your army headed by Hridika's son, that foremost of men, that best scion of the Sini race, addressing smilingly his charioteer, said, O best of the Kurus, these words:—

2. "O charioteer, our opponents have already been consumed by Kesava and Phalguna. In defeating them again, we have only been (secondarily) instrumentral. Slaying them already slain by that foremost of men, *viz* the son of the celestial chief, we have but slain the slain."

3. Saying these words to his driver, that best of the Sinis, that illustrious bowman, that slayer of hostile heroes, that highly puissant warrior, shooting vehemently his arrows in all directions pounced upon the Kourava host like a hawk swooping down upon a piece of meat.

4. The warriors of the Kourava army, although they assailed him from all sides, were unable to resist that best of car-warriors resembling the thousand-rayed sun himself, that foremost of men, who having penetrated through the Kourava array, was advancing, borne by his excellent steeds that were white like the moon or the conch-shell.

5. O Bharata, none amongst your warriors was then able to resist Yuyudhana of prowess incapable of being withstood, of unmitigating energy, of heroism equal to that of the thousand-eyed deity, and looking like the autumnal sun in the firmament.

6. Thereupon that foremost of kings, named Sudarsana, versed in all modes of warfare, clad in golden armour, armed with the bow and the arrows, and inspired with wrath, proceeded against the dashing Satyaki and strove to check his carreer.

7. The encounter that then commenced between them was extremely awful. Both your warriors and the Somakas applauded it highly; and the immortals compared it to the one that took place in days gone by between Vritra and Indra.

8. Sudarsana striving hard sped at that foremost descendant of the Satwata race, hundreds of sharp arrows, but O king, that illustrious scion of the Sini race, cut down all those arrows, before they could even reach him.

9. So also did, Sudarsana, riding on his own chariot of excellent make, severed, by means of his own arrows, in two or three parts, all the arrows sped at him by Satyaki who resembled Indra himself.

10. Then beholding his own arrows repulsed by the force of those shot by Satyaki, Sudarsana of fierce energy in order to burn down his adversary, angrily shot some beautiful shafts equipped with wings of gold.

11. Then he pierced his adversary with three beatiful arrows resembling fire itself, and furnished with golden wings, discharged from the bowstring drawn back to the very ear. These arrows penetrating through Satyakis's armour mangled his body.

12. Once more that prince Sudarsana, fixing on his bowstring another four resplendent shafts, struck therewith the four steeds of Satyaki that were of argentine hue.

13. Thus afflicted by him, Sini's grandson, possessed of great agility and endowed with might equal to that of Indra himself, quichly slew with his own arrows the steeds of Sudarsana and sent up (then) a a loud war-cry.

14—15. Then lopping off with a *Valla* charged with the vehemence of Indra's thunder-bolt, the head of Sudarsana's charioteer, that best of the Sinis, with a razor-headed arrow resembling the fire that

appears at the end of a *Yuga*, cut off from Sudarsana's trunk his head graced with ear-rings, resembling the full moon and decked with an exceedingly charming face, like the wielder of the thunder-bolt, O king, forcibly cutting off in day's gone by, the head of the Asura Vala in battle.

16. Thus having slain that grandson of a prince, that illustrious Scion of the Yadu race became inspired with joy, and shone resplendent, O king, like the chief of the celestials himself.

17. Then that best hero among men *viz* Yuyudhana proceeded along the track by which Arjuna had gone before him, resisting, as he advanced, by means of his myriad shafts, all your warriors, and riding on that excellent chariot of his, O king, to which were yoked those best steeds and filling every body with wonder.

18. Then all the excellent warriors assembled on the field of battle, applauded that wonderful feat achieved by Satyaki, inasmuch as he consumed all opponents that came within the range of his arrows, like a blazing conflagration burning every thing that falls in its way.

Thus ends the one hundred and eighteenth chapter, the slaughter of Sudarsana, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXIX.

JAYADRATHA-BADHA PARVA,—*Continued.*

Sanjaya said :—

1. Thereafter that illustrious scion of the Vrishni race, the high-souled and intelligent Satyaki, having slain Sudarsana in battle, addressing his charioteer thus spoke.

2—5. "Having crossed the almost uncrossable ocean of Drona's division abounding with chariots and steeds and elephants—ocean of which the waves are constituted by arrows and darts, fishes by swords and scimitars, and alligators by the maces; which roars with the whizz of arrows, and the clash of diverse weapons; an ocean that is fierce and destructive of life, and resounds with the din created by diverse musical instruments; of which the touch is disagreeable and unbearable to warriors longing to have victory, and of which the banks are infested by flesh-eaters represented by the forces of Jalasandha,—I consider that the remaining of the array yet to be crossed, can be crossed with great ease, like a stream-let of shallow water. Therefore do you dauntlessly drive the steeds forwards.

6. I think I am now within a hand's distance from Savyasachin. Having vanquished in battle, the indomitable Drona together with his followers,

7. As also that best of all warriors namely, the son of Hridika, I think I have already reached Dhananjaya. Though I see these numerous divisions of troops before me, fear does not assail my heart,

8. For, a raging forests conflagration shrinks not at the sight of numerous heaps of dried grass. Behold the ground through which the diadem-decked Arjuna, that best of the Pandavas has passed,

9. Rendered uneven by the slain foot-soldiers, horses, car-warriors and elephants. Yonder the Kourava array is giving way being routed by that high-souled warrior.

10. O charioteer, behold a thick tawny cloud of dust raised by the flying cars, elephants and steeds.

11. I think myself to be very near to that one of white steeds whose charioteer is Krishna, inasmuch as I hear the twang of the bow Gandiva wielded by that one of infinite prowess.

12. From the omens that are revealing themselves to me, I can judge that Arjuna will slay the ruler of the Sindhus before the sun to-day goes below the horizon.

13. Without exhausting their strength, drive the steeds slowly to the spot where the hostile ranks are staying, that is, to the spot where yonder warriors headed by Duryodhana, their hands cased in leathern fences,

14. And yonder Kamvojas of dreadful deeds, cased in mail and defficult of defeat in battle, and these Yavanas armed with bows and arrows and accomplished in smiting,

15. And yonder Sakas and Kiratas, and Daradas, and Barbaras and Tamraliptakas, and numerous other Mlechchas armed with diverse weapons are staying.

16. To the spot (I repeat) where yonder warriors headed by Duryodhana, their hands defended by leathern gloves,—are standing with their faces turned towards me and inspired with the resolution of encountering me.

17. Consider me, O charioteer as already passed through this dreadful stronghold, having slain in battle all these warriors and cars, elephants, horses and foot-soldiers that are among them.

The Charioteer said :—

18. O scion of the Vrishni race, fear I have none, O you of prowess incapable of being withstood ! If you had before you the enraged son of Yamadagni,

19. Or Drona that foremost of car-warriors, or Kripa or the ruler of the Madras himself, even then fear would not enter my heart, O you of mighty arms, as long as I am under the shadow of your protection.

20. O slayer of hostile heroes, numerous Kamvojas covered in coats of mail, of dreadful deeds and difficult of defeat in battle, have already been worsted by you;

21. As also numerous Yavanas armed with bow and arrows and accomplished in smiting, including Sakas, Kiratas, Daradas Barbaras, Tamraliptakas,

22. And many other Mlechchas, armed with various weapons. Never did I feel fear in any battle.

23. O you of great courage, why shall I then experience any fear in this battle, which is like the vestige of a cow's hoof. O long-lived one, by which track shall I carry you to the spot where Dhananjaya is ?

24. On whom have you been angry, O you of the Vrishni race ? Who are they for whom death is waiting ? Who are they that are destined to repair to the mansion of death to-day ?

25. Who are they that will fly away from the field of battle beholding you endowed with such prowess, resembling the Destroyer himself as he appears at the end of the yuga, and putting forth that prowess of yours ? O you of mighty arms, who are they whom king Vaivaswat, has remembered to-day ?

Satyaki said :—

26. I will slay these warriors with sharpened shafts like Vasava slaying the Danavas. Slaying the Kamvojas, I will fulfil my vow. Carry me thither.

27. To-day crushing the foe I shall repair to that son of Pandu who is dearly loved by me. To-day the Kurus with Suyodhana at their head, will behold my prowess in battle,

28—33. When this division of the Mlechchas of shaved heads will be exterminated and the entire Kourava army put to great distress. Hearing the loud lamentation of the Kourava host to-day lacerated and shattered by me in battle, Suyodhana will be filled with great fear. Today I shall show to my preceptor, the high-souled Pandava of white horses, the skill in the use of weapons acquired by me from him. Beholding to-day thousands of foremost warriors slain with my arrows, king Duryodhana will be overwhelmed with grief. The Kouravas will this day behold the bow in my hand to resemble a circle of fire when, light-handed as I am, I will draw back my bow-string for discharging my numerous arrows. Beholding the continuous carnage of his troops bathed in blood and many filled all over with shafts, Suyodhana to-day will be filled with great grief. When I shall slay the best of the Kuru warriors wrathfully,

34—36. Suyodhana will to-day behold the world to contain two Arjunas. Beholding thousands of kings slain by me in battle, king Duryodhana will be overwhelmed with grief in this day's great fight. Slaying thousands of monarchs to-day, I will show love and devotion to those high-souled ones *viz.*, the sons of Pandu. To-day the Kouravas will know the extent of my prowess and energy and my gratefulness to the Pandavas.

Sanjaya continued :—

37. Thus spoken to, the charioteer quickly drove those well-trained steeds resembling the moon in hue and carrying the warrior Satyaki well.

38. Those excellent steeds, possessed of the fleetnes of the wind or the mind, dashed forward seeming to devour the very skies and bore Yuyudhana to the spot where those Yavanas were.

39, Then those Yavanas endued with great lightness of hands obtaining in their midst the unretreating Satyaki, began to cover him with mighty showers of arrows.

40. Then Satyaki who was moving with great celerity, cut off their arrows and weapons with his shafts of deprassed knots. Indeed the arrows discharged by them could not then reach him.

41. The fierce Satyaki then began to lop off the heads and arms of the Yavanas, with sharp arrows equipt with golden wings, or wings made of vulterine feathers, all-flying straight.

42. Those arrows, penetrating through the iron or brass armours of the Yavanas as also their bodies, then fell down on the earth.

43. Thus slaughterd by the heroic Satyaki in that battle, the Mlechchas began to fall by hundreds on the ground deprived of their lives.

44. With his arrows discharged from his bow drawn to the fullest extent, and flying in

a continuous line, that brave warrior began to slay, five, six, seven or eight Yavanas at a time.

45. With the dead bodies of hundreds and thousands of Kamvojas, Sakas, Souvitas, Trigartas, and Barbaras, O ruler of men,

46. The earth became impassable; and it was slippery with the flesh and blood that then constituted its mire. The grandson of Sini then caused a great carnage among your troops.

47. The ground was then strewn over with the head-gears of those robbers and the shaved heads that looked like unfledged birds in consequence of their long beards.

48. The field of battle overspread with headless trunks bathed in blood, appeared charming like the firmament overspread with coppery clouds.

49. Slain with the shafts of the horoic Satyaki,—shafts whose touch resembled the thunder-bolt's stroke and whose knots were well-pressed and which were flying in straight lines, the Yavanas covered the field of battle over.

50. The handful remnant of those mail-covered soldiers, defeated, O king, by the Satwata hero, became cheerless; and finding their lives on the point of being snatched away from them, they broke,

51. And fled away, urging their steeds to the top of their speed, with their whips, goads &c out of great fear that then overwhelmed them.

52. Routing in battle the invicible Kamvoja troops, and O Bharata, the troops of the Yavanas and the mighty host of the Sakas,

53. That foremost of men, *viz.*, Satyaki of prowess incapable of being baffled, penetrated into the heart of your troops, vanquishing them and urging his charioteer saying, "Proceed."

54. Beholding that feat achieved in battle by him—feat that nobody before ever performed,—the Charanas and the Gandharvas began to applaud him highly.

55. Then, O ruler of men, beholding him proceeding as the rear-guard of Arjuna, the Charanas were filled with delight. Even your troops then began to applaud him.

Thus ends the one-hundred and nineteenth chapter, the defeat of the Javanas, in the Jayadrath-badha of the Drona Parva.

CHAPTER CXX.

(JAYADRPTHA-BADHA PARVA)—*Continued.*

Sanjaya said :—

1. Having defeated the Yavanas and the Kamvojas that foremost of car-warriors Yuyudhana advanced after Arjuna right through the centre of your troops.

2. Then like a huntsman slaying deer, that foremost of men, *viz.*, Satyaki, graced with beautiful teeth, cased in excellent armour, and owning a beatiful standard, slew the Kourava troops and struck terror into their hearts.

3. Advancing on his chariot, he began to shake his bow with force,—bow the back of which was decked with gold, the toughness of which was great and which was beautified with may golden moons.

4. His arms adorned with golden *Angadas*, his turban decked with gold, his body covered with a golden armour, his standard and bow variegated with gold, that hero appeared resplendent like the crest of the Meru-mountain.

5. Himself emitting great effulgence, and wielding that bow drawn to a circle in his hands, he appeared like another autumnal sun.

6. That foremost of men graced with shoulders, tread, and eyes, resembling those of the moon, appeared in the centre of your army, like a bull in the midst of a cowpen.

7. Him looking like and possessing the graceful tread of, an infuriate elephant and appearing like an elephant leader with open temples, standing in their midst,

8. Your troops desirous of slaying assailed with fury. After Satyaki had passed through Drona's division and the uncrossable ocean-like division of the Bhojas,

9. After he had passed through the son of Jalasandha's troops, as also the host of the Kamvojos, after he had escaped the alligator constituted by Hridika's son, after he had forded through that ocean like host,

10. Many car-warriors of your army inflamed with fury encompassed Satyaki on all sides. Duryodhana, Chitrasena, Dussasana, Vinimsati,

11. Sakuni, Dussaha, the youthful Durmarsana, Kratha and many other brave warriors, all well-versed in the use of weapons and difficult of being defeated,

12. Angrily followed Satyaki from behind as he proceeded onwards. Then, O

sire, tremendous was the din that arose among your army,

13. Resembling the roar of the ocean in a Parva-day when it is lashed into fury by the wind. Beholding them all rush towards himself, that foremost of the Sinis,

14. Addressing his charioteer smilingly said :—" Proceed slowly : this army of the sons of Dhritarastra, swelling with fury,

15. And abounding in elephants, horses, chariots and infantry, is rushing at me with vehemence, O charioteer, filling all the quarters with the clatter of its cars,

16. And causing the earth, the conclave dome and oceans to tremble. O Suta, this ocean like host I shall resist in battle,

17. Like the banks resisting the mighty main when it swells in the day of the full moon. Behold O charioteer, my prowess in battle which resembles that of Indra himself.

18. Behold me crush these hostile forces with my own sharp arrows. Behold these foot-soldiers, horses, car-warriors and elephants of the hostile force slain,

19. And mangled, by my sharp shafts whose touch resemble that of fire itself." When Satyaki of immeasurable prowess was thus speaking,

20. You warriors quickly approached him desirous of battling with him, saying, 'Slay' 'Rush,' "Wait" 'Look look' &c.

21. Satyaki then fell to slaughter those heroes even when they were thus speaking, with his sharp arrows. He slew three hundred steeds and four hundred elephants.

22. That battle between Satyaki on the one hand and your warriors on the others, became awful like that between the Gods and tne Asuras fought in the days of yore. The carnage that attended it, was fierce in the extreme,

23. O sire, the grandson of Sini received the assault of your son's divisions resembling thick masses of clouds, with his shafts resembling snakes of virulent poison.

24. That valorous hero then covered over with net-work of arrows, O king, began to slay your troops by hundreds,nothing daunted.

25. O king, I then beheld an extremely wonderful sight there, inasmuch as, O lord, I saw not one shaft of Satyaki fail in striking its aim.

26. That ocean constituted by the troops of Duryodhana, teeming with cars, elephants and steeds, and surging with waves constituted by cars, as soon as it came in contact with the bank formed by Sinis grandson,

27. That host consisting of terrified warriors, elephants, and horses, carnaged on all sides by the arrows of Satyaki, began to turn round repeatedly,

28. And wandered hither and thither like kine afflicted with the chill of winter. Among foot-soldiers, car-warriors, elephants and horse-men and horses,

29. We then beheld none who was not pierced with the arrows of Yuyudhana. Even Phalguna himself, O king, spread not such carnage in your troops,

30. As was done by Satyaki in your ranks. O foremost of men, Sini's grandson then fought, surpassing even Arjuna himself,

31. Completely fearless, and displaying his lightness of hands and skill in the use of weapons. Thereafter king Duryodhana, with three arrows,

32. Pierced the charioteer of that Satwata hero ; and then with another four sharp shafts, he pierced the latter's four steeds. Next piercing Satyaki himself with three arrows, he pierced him with a set of another eight shafts.

33. Then Dussasana pierced that foremost scion of the Sini dynasty with sixteen shafts, Sakuni pierced him with twenty-five and Chitrasena with five arrows.

34. Dussaha then pierced Satyaki on the centre of his chest with fifteen arrows. Then thus struck with those numerous shafts, that foremost hero among the Vrishnis, smiled,

35. And, O mighty monarch, pierced each of his assailers with three shafts. Thus piercing his foes with darts of fierce energy,

36. That grandson of Sini endued with great celerity, began to move about the field of battle, even like a hawk. Cutting off the bow of Suvalas son and severing his gloves,

37. He pierced Duryodhana on the centre of his chest with three arrows; he pierced Chitrasena with hundred and Dussaha with ten arrows.

38. That illustrious grandson of Sini next pierced Dussasana with twenty arrows. Thereafter O ruler of men, your brother-in-law, taking up another bow,

39. Pierced Satyaki first with eight and then with another five arrows. Then O king, Dussasana pierced Satyaki with ten, Dussaha with three, and Durmukha with

twelve shafts. O Bharata, then Duryodhana, pierced that scion of Madhu's race with seventy-three arrows,

41. Next he pierced the latter's charioteer with three sharp arrrows. Then all those mighty car-warriors who were fighting unitedly and heedfully,

42—43. Were pierced each with five arrows by Satyaki. Then that foremost of warriors struck the driver of your son with a broad-headed shaft. The latter then fell down on the ground slain. When his charioteer had been laid low, O master, that car-warrior, your son,

44. Was borne away from the field of battle by his steeds of the fleetness of the wind. Thereupon, your other sons and the troops, O king,

45. Looking at the chariot of the king, began to break away by hundreds. Then O Bharata, beholding the divisions routed, Satyaki,

46, Covered them with keen pointed arrows furnished with golden wings and whetted on stone. Thus, O king, crushing all the warriors of your army by thousands,

47. Satyaki flew towards the chariot of Arjuna owning cream-colored steeds. Even your troops then applauded him as they beheld him proceed shooting arrows and protecting himself and his charioteer.

Thus ends the one hundred and twentieth chapter the defeat of Duryodhana, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXI.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Dhritarastra said:—

1. What, O Sanjaya, did my shameless sons do, when they beheld the grandson of Sini proceed towards Arjuna, crushing as he advanced my troops?

2. How indeed did those dying wretches set their heart on fight, when Sini's grandson who is equal to Savyasachin himself appeared before them?

3. What indeed, did the Kshatriyas defeated in battle do? How indeed did the illustrious Satyaki penetrate through their ranks?

4. O Sanjaya, tell me also, how could the grandson of Sini proceed to battle when all my sons were alive and fighting?

5. What I have heard from you, O son, appears to be exceedingly wonderful *vis* the battle between the one and the many, the latter counting many mighty car-warrior among them.

6. O Suta, I think Destiny is adverse to the interests of my sons, in as much as they are now being slaughtered by that mighty car-warrior of the Satwata race.

7. Even all my troops united together were not competent enough to withstand the enraged Yuyudhana; not to speak of the sons of Pandu.

8. Like a lion slaying other inferior beasts Satyaki is slaughtering my sons, having first vanquished in battle Drona that warrior accomplished in weapons and versed in all modes of warfare.

9. Countless heroes headed by Kritavarman himself, fighting heedfully, were not able to slay Satyaki in battle; so it is certain that the latter will vanquish my sons single-handed.

10. Even Phalguna himself did not fight in the manner in which the illustrious grandson of Sini has fought.

Sanjaya said:—

11. All this has been brought about by your wicked policy and by the vile deeds of Duryodhana O king. O Bharata, now hear attentively what I am going to say to you.

12. At the command of your son, all those warriors then taking tremendous vows to fight to the last, rallied and resolved upon fighting fierce.

13. Three thousand bowmen, commanded by Duryodhana himself and supported by a numerous body of Sakas, Kamvojas Valhikas, Yavanas, Paradas,

14. Kaligas, Tanganas, Amvartas, Pisachas, Barbaras, and mountaineers, O king, all inspired with rage, and armed with stones,

15. Rushed against Sini's grandson like flights of insects falling upon a blazing fire. Five hundred other warriors united together, O king, then also assailed Satyaki.

16—17. Another large division consisting of a thousand chariots, a hundred mighty car-warriors, a thousand elephants, two thousand horse and innumerable foots soldiers, also assailed the grandson of Sini.

18. Then, O Bharata, Dussasana, urged those troop saying,—'slay him' and encompassed Satyaki there with.

19. Then we beheld the marvellous character of the prowess of Sini's grandson, in as much as single handed as he was he fearlessly fought on with the odds against him.

20. He then continually went on slaying the divisions of car-warriors elephants and horsemen and the robbers.

21—23. Like the autumnal sky bespangled with stars, the field of battle then became covered with car wheels broken and smashed by means of his mighty weapons with innumerable Akshas and beautiful car-shafts crushed to pieces with mangled elephants and broken standards with coats of mail and bucklers scattered all about and O sire, with garlands and ornaments and attires and Anukarshas.

24—28. Many best elephants prodigious or mountainous and of the Anjanors, of the Vamana breed, O Bharata or of the Supratika Mahapadmat or Airavata or other breeds, many excellent tuskers, O king, lay prostrate on the ground, deprived of life. Satyaki then slew, O king, many foremost of steeds of the Vanaya, the mountain, the Kamvoja and the Valhika breeds. The grandson of Sini also slaughtered foot soldiers there, in hundreds and thousands, born in various realms and belonging to various nationalities. Whilst those troops were being thus carnaged, Dussasana addressing the robbers said.—

29. 'Ye heroes, ignorant of the rules of fighting, fight on." Why do you retreat? But seeing them break away in spite of all his commands your son Dussasana

30. Urged on the heroic mountaineers skilled in fighting with stones saying :— "You are all skilful in fighting with the stones. But Satyaki is ignorant of this mode of warfare.

31. Do you slay then this hero who, desirous as he is of battle, is unacquainted with your manner of fighting. The Kouravas also are all ignorant of this mode of battle.

32. Rush upon Satyaki, and fear not for he will not be able to reach you in battle." Thereupon all those mountain kings, all accomplished in fighting with stones,

33. Rushed upon the grandson of Sini like so many counsellors rushing in the train of a king. Then all those denizens of the mountains, armed with hollicks looking like the heads of the elephants,

34. Stood before Yuyudhana in that battle ready to strike others desirous of compassing the slaughter of the Satwata hero with their missiles.

35. They obstructed all the points of the compass, urged as they were by your son. Then as they rushed desirous of fighting with their stones,

36, Satyaki sped at them sharp arrows fixing them on his bow string. That aweful shower of stones then discharged by the Mountaineers,

37. The foremost scion of the Sini race baffled with his Narachas resembling venomous reptiles. Then with those lustrous fragments of stones looking like a flight of fire flies,

38. Many of our soldiers were slaughtered; and O sire, cries of alas and Oh were heard in all directions. Then with heavy stones uplifted, five hundred heroic warriors,

39. Fell down, O king with their arms severed. Again a thousand warriors and other hundred thousand warriors,

40. Encountering Satyaki fell down with their arms bearing stones lopped off. Then many heroic warriors, accomplished in fighting with stones, began to fall down, with their purposes unsettled.

41. Satyaki then slew them by thousands and that appeared indeed wonderful. Then again many of them, returning to the charge, hurled at Satyaki showers of stones.

42. With swords and lances in their grasp, many Daradar, Tanjanas, Thasus, Lampakas and Pulindas, hurled their weapons at Satyaki.

43. But the latter well accomplished in the use of weapons cut all of them in pieces with his *Narachas*. Then as the stones were being broken in the air by sharp arrows,

44. The sound, that was created, caused many car-warriors, horses, el phants and foot-soldiers to fly away. Pelted in all directions by fragments of stones, men, elephants and horses,

45. Were unable to stand in the field of battle, in as much as they felt as if bit by bees. The survivors, bathed in blood and with their heads and frontal globes shattered,

46. Of the elephant hosts, then began to break away leaning the car of Yuyudhana. Then the noise that your troops created, O sire,

47. Afflicted as they were with the shafts of that descendant of Madhu's race, was trimendous like that of the Ocean in a Parvadayi. Then hearing the cry and that tremendous din, Drona, addressing his charioteer, said :—

48. "O charioteer, this mighty car-warrior, of the Satwata race inflamed with wrath, has shattered the host in many places and is now careering like the Destroyer in the field of battle.

49. O charioteer, drive my car to the spot whence this noise is coming. Surely Yuyudhna has now encountered these heroes that fight with the stones.

50. Yonder the car-warriors are leaving Satyaki being borne away by their flying steeds. Behold some are falling down on the spot with their bodies mangled.

51. Their drivers are not able to restrain their wild horses." The charioteer hearing these words of Bharadwaja's son,

52. Replied unto Drona that foremost of all wielders of weapons saying:—O long-lived one, behold the army of the Kouravas routed in all directions.

53. Behold the warriors rush in all directions deserting their ranks! But in fact you behold those heroic Panchalas and Pandavas,

54. Advance desirous of encountering yourself. O subduer of foes, now behave yourself in the manner one should behave on such occasions.

55. Shall we proceed or stay here? Satyaki has gone far ahead of us." While the charioteer was thus speaking to the son of Bharadwaja, O sire,

56. The grandson of Sini suddenly came to view, engaged in slaughtering a large number of car-warriors. Those soldiers of yours while being thus slaughtered by Yuyudhana in battle,

57. They fled away from Yuyudhana's chariot towards the spot where Drona's division was placed. Those other car-warriors accompanied by Dussasana, all struck with panic, also rushed to the place where Drona's chariot was seen.

Thus ends the one hundred and twentys first chapter the defeat of the mountaineers in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXII.

(JAYADRATHA-BADHA PARVA—) *Continued.*

Sanjaya said:—

1. Beholding then the chariot of Dussana stationed near him, the son of Bharadwaja addressing him said these words:—

2. O Dussana, why are all these car-warriors, flying away? Is every thing right with the king? Does the king of the Sindhus still live?

3. You are the son of a king, the brother of a king and a mighty car-warrior; why then do you fly away? Constitute yourself the Prince-regent (by making your brother the king)?

4. "You are our slave; you have been won by us as a stake in the game of dice; become you a courtezan; and engage yourself as a bearer of attires to the king, my elder brother.

5. Your husbands do not live; they are like sesamum seeds without the kernel." O Dussasana, it was you who spoke those words to Draupadi. Why then do you now fly away.

6. Having yourself provoked inveterate enmity with the Panchalas and the Pundavas, why do you now fly, out of fear, obtaining Satyaki alone in battle for your opponent?

7. In days gone by, at the game of dice having taken up the dice, you did not divine that they would be changed into dreadful darts resembling snakes of virulent poison.

8. It were you who formerly abused the Pandavas in filthy language; you were the cause of all the woes of Draupadi.

9. Where are now your pride, your haughtiness and brag? Having provoked the Parthas who are like so may snakes of virulent poison, where do you intend to fly?

10. Both this army of the Bharatas, and king Suyodhana are to be pitied, in asmuch as the latter own you who are now flying away as his brave brother.

11. Indeed, O hero, this army, shattered and afflicted with fear as it is, ought to be protected by you, by your own strength of arms.

12. But you now, leaving the fight, are affording delight unto your foes. O slayer of foes, when you, the leader of the host, are flying away,

13. Who, seized with panic as he is, will care to remain, in the field of battle? Encountering that single-handed warrior of the Satwata race,

14. Your heart is inclined to fly away from battle. What then, O Kourava, will you do when you will see the wielder of the Gandiva in battle, or Bhimasena or the twins, Nakula and Sahadeva. The arrowe of Satyaki, afraid of which you are seeking to fly away, are scarcely equal to those of Arjuna, that resemble the sun or the fire in effulgence? If your heart is intent on flying away,

17. Then let the sovereignty of the earth be given to king Yudhisthira the virtuous when peace will be concluded. Before the shafts of Phalguna looking like snakes divested of their slough,

18. Penetrate into your body, let peace be concluded. Before the illustrious son of Pritha slaying your hundred brothers snatch the earth away by force, conclude peace with the Pandavas. Before king Yudhisthira is excited with wrath,

20. And Krishna also, that giver of joy, conclude peace with the Pandavas. Before the mighty-armed Bhima, piercing through this vast array of yours,

21. Seizes (and slays) your brothers, conclude peace with the Pandavas. Formerly Bhisma told your brother Suyodhana.

22. "The Pandavas are incapable of being vanquished in battle. O Gentle one, make peace with them." Your perverted brother Suyodhana however did not listen to him.

23. Therefore firmly resolved to fight, battle on heedfully with the Pandavas. Proceed quickly on you car, where Satyaki is?

24. Deprived of your help, this host will fly away. For your own sake, fight with Satyaki of indomitable prowess."

25. Thus spoken to by Drona, your son spoke nothing in reply. Feigning as if he has not heard the words of Drona, Dussasana advanced to the spot where Satyaki was.

26. Supported by a mighty division of unretreating Mlelachas, Dussasana fell upon Satyaki and fought on vigorously.

27. Drona also, that best of car-warriors, inflamed with rage, proceeded against the Panchalas and the Pandavas in medium speed.

28. Then Drona, engaging himself in battle, began to crush the Pandava army slaying heroes by hundreds and thousands.

29. Thereafter, O mighty monarch, proclaiming his name in battle, he began to spread havoc among the ranks of the Pandavas, Panchalas and the Matsyas.

30. Thereat the effulgent Viraketu, the Panchala prince, encountered Drona the son of Bharadawaja who had been vanquishing his troops.

31. Piercing Drona with five shafts of depressed knots, he cut down his standard with one and wounded his charioteer with seven shafts.

32. Then O mighty monarch, we beheld a wonderful sight in that battle, in as much Drona striving hard could not approach the Panchala prince.

33. O sire, then beholding Drona held in check, the Panchalas surrounded him O king, on all sides, desirous as they were of securing victory to the very virtuous king Yudhisthira.

34. They then began to pour upon Drona darts resembling fire, thick showers of *Tomaras* and numerous other weapons, O king.

35. Then baffling those thick showers of arrows by means of his own, like the wind scattering away mighty rain-clouds on the sky, Drona appeared exceedingly beautiful.

36. Thereafter that slayer of hostile heroes *vis* Drona aimed at the chariot of Viraketu a dreadful shaft, resembling the sun or fire in splendaur.

37. O king, then that shaft penetrating through that scion of the Panchala dynasty entered the earth, steeped in blood and burning like a flame of fire.

38. Thereupon that delighter of the Panchala race, quickly fell down from his chariot like a *Champaka* falling down from the crest of a mountain, being uprooted by the force of the wind.

39. When that highly puissant and fierce bowmen, that prince of the Panchalas, had been slain, the Panchalas, in all haste, surrounded Drona on all sides.

40. Chitraketu, Sudhanwan, Chitravarman, and O Bharata, also Chitraratha,—all afflicted with greif at the calamity that had befallen their brother,

41. Unitedly and with a desire for fighting, rushed against the son of Bharadwaja, discharging their showers of shafts like so many clouds discharging their contents at the expiration of the summer season.

42. Thus wounded by those princes, all mighty car-warriors, that foremost of the regenarate wrought himself up with anger, for putting an end to their existence.

43. Thereafter Drona hurled at them a net-work of arrows. Those princes, then pierced with those shafts of Drona shot from the bow string drawn back to the very ear,

44. Became embarassed as to what they should do, O foremost of kings. Then when they were thus confounded, Drona with perfect ease,

45. Inflamed as he was with rage, deprived those princes of their chariots, charioteers and steeds. Thereafter that hero of world-wide fame, with his sharp arrows and *vallas*,

46. Felled their heads, like one culling flowers. O king, those radiant heroes then fell down slain from their respective cars,

47. Even as the Daityas and Danavas fell, in the battle between the gods and th

Asuras fought in the days of yore. Slaying them in battle, the valorous son of Bharadwaja,

48. Began to shake his excellent bow whose staff was golden and which was incapable of being approached. Then beholding those Panchala princes all mighty car-warrior, and resembling the Pandavas themselves, slain,

49. Dhristadyumna was filled with rage and tears trickled down from his eyes. Then burning with rage, he rushed at the car of Drona.

50. Thereupon, O king, suddenly cries of *Alas* and *Oh* were heard there, for, then Drona was seen covered with the shafts of the Panchala prince Dhristadyumna.

51. Though covered on all sides by the illustrious son of Prisata, yet Drona flinched not, but fought on smilingly.

52. Then, O mighty monarch, the Panchala prince, overwhelmed with rage, pierced Drona on the breast with ninety shafts of depressed knots.

53. Pierced deeply by that powerful hero, the illustrious son of Bharadwaja, squatted down on the terrace of his chariot and fainted away in a swoon.

54. Then beholding him in that plight, Dhristadyumna, of fierce energy and great might, grasped his sword and left aside his bow.

55. Then that mighty car-warrior, jumping down from his chariot with quickness, O sire, ascended with agility upon the car of the son of Bharadwaja,

56. With his eyes rolling in rage and urged on by a desire for cutting off Drona's head from the trunk. Meanwhile the puissant Drona, recovering from the swoon, took up his bow.

57—58. But, beholding Dhristadyumna inflamed with a desire for slaughtering him so near, he began to pierce him with arrows measuring a span only and so fit to be used in close quarter. Those arrows known by the name of *Vaitastika* and fit to be used in close quarters,

59. Were known to Drona only, and by means of them, he succeeded in weakening Dhristadyumna's powers. Then the puissant Dhristadyumna wounded with those arrows,

60. Swifty came down from Drona's chariot. That hero of fierce energy was then greatly robbed of his strength. Thereafter ascending his car, and taking up a mighty bow,

61. The mighty car-warrior Dhristadyumna began to pierce Drona in battle; Drona also, O mighty monarch, pierced the son of Prisata with numerous shafts in battle.

62. Then a wonderful fight was fought between Drona and the Panchala prince, like what was fought between Sakra and and Pralhada, both longing to enjoy the sovereignty of the three worlds.

63. Both versed in various modes of warfare, they careered over the field, desplaying various motions with their chariots and mangling one another with their shafts.

64. Then confounding the minds of the other warriors, Drona and Prisata's son began to pour their arrowy showers like rain-clouds pouring their contents in the rainy season.

65. Those two high-souled warriors then covered the conclave dome, the earth, and the quarters with their shafts. The creatures assembled there, then began to applaud that battle that was fought between them.

66. So also, O mighty monarch, the Kshatriyas, and other soldiers praised that battle. "Meeting Dhristadyumna in battle Drona will surely.

67—68. Succumb to him." The Panchalas exclaimed, O king, speaking thus. Then Drona fighting with great agility cut off the head of Dhristadyumna's charioteer, like one felling ripe fruits from a tree. Thereupon O king, the steeds of the illustrious Dhrishtadyumna ran away wildly.

69. When those steeds thus ran away, bearing Dhristadyumna away, Drona of great might began to crush the Panchalas, and Srinjayas (mercilessly).

70. Then the highly puissant son of Bharadwaja having vanquished the Pandavas and the Panchalas and having reformed his array of troops, stood at its mouth. O master the Pandavas then ventured not to vanquish him in battle.

Thus ends the one-hundred and twenty second chapter, the display of Drona's prowess, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXIII.

(JAYADRATHA-BADHA PARVA)
—Continued.

Sanjaya said :—

1. Meanwhile, O king, Dussasana advanced upon the grandson of Sini, shooting thousands of arrows, like a mighty rain-cloud pouring its contents.

2. Having pierced Satyaki first with sixty shafts and next with sixteen, he could not make him tremble who was fighting steadily like the immovable Mainaka mountain.

3. Then that foremost of the Bharatas surrounded Satyaki with a mighty division of car-warriors born in various realms; he shot numerous arrows,

4. And filled the ten quarters with the clatter of his car-wheels, that resembled the rumble of rain clouds. Beholding that Kourava hero advance upon him Satyaki,

5. Possessed of mighty arms, rushed against him, and covered him with his own shafts. Then those warriors headed by Dussasana being thus covered by those arrowy showers

6. Became seized with panic and began to fly away even before the very eyes of your son. O monarch, when those warriors were thus flying, your son Dussasana,

7. Stood fearlessly before Satyaki afflicting him with his arrows. He then pierced the latter's charioteer with three and his steeds with four arrows;

8. Then piercing Satyaki himself with a set of hundred arrows, he uttered his war-cry. Thereupon O mighty monarch, that descendant of Madhu's race, being worked up with rage

9. Rendered Dussasana's car, charioteer, and standard invisible with his swift flying arrows. He then entirely shrouded the heroic Dussasana with his shafts.

10. That subduer of foes then quickly covered Dussasana with his arrows like a spider entangling a gnat in its web.

11. Beholding Dussasana thus covered by the shafts of Satyaki, king Duryodhana urged the Trigarttas towards the car of Yuyudhana.

12. Then three thousand warriors of the Trigartta clan versed in battling and of cruel deeds, reaching the car of Yuyudhana,

13. Surrounded the latter with the mighty division of their cars. They set their hearts firmly on fighting and took terrible oaths.

14. As they rushed to battle discharging showers of arrows, Yuyudhana crushed five hundred of their foremost warriors that marched in their front.

15. They then began to fall down slain quickly by the arrows of that foremost of Sinis, like trees broken by the force of the wind falling down from the top of the mountain.

16. The field of battle, overspread with mangled elephants, O king, and broken standards, and fallen bodies of horses furnished with golden traces, and wounded and cut by the arrows of Sini's grandson and rolling in their blood, looked beautiful like a plain covered over with *Kinsuka* trees decked with blossoms.

18. Then all those warriors of yours, slain in battle by Yuyudhana, were unable to find out a protector like elephants sunk in deep mire.

19. Thereafter terrified all of them proceeded towards the car of Drona like mighty snakes entering their holes from fear of the king of birds (Garuda).

20. Slaying five hundred warriors with his arrows resembling snakes of virulent poison, the heroic Satyaki proceeded slowly towards the car of Dhananjaya.

21. Then as that foremost of men was proceeding your son Dussasana pierced him quickly with nine shafts of depressed knots.

22. Him the fierce bowmen Satyaki pierced in return with five sharp shafts, all straight flying, and furnished with golden as well as vulterine wings.

23. But O Bharata, Dussasana, smiling a little, pierced Satyaki O king, first with three and then with five shafts.

24. Thereupon the grandson of Sini wounding your son with five swift-coursing arrows cut off the latter's bow and then smiling a little proceeded towards Arjuna.

25. Therat Dussasana, highly enraged and desirous of slaying the Vrishni hero as he was proceeding, hurled at him a lance capable of penetrating through all things.

26. But that dreadful lance hurled by your son, Satyaki cut off, O king, with whetted shafts furnished with wings of the *Kanka bird*.

27. O ruler of men, then your son taking up another bow pierced Satyaki with his arrows and then uttered a loud war-cry.

28. Thereat Satyaki waxing wroth, stupified your son, and struck him on the

centre of his chest with arrows resembling tongues of fire.

29. He then once more pierced Dussasana with eight arrows made completely of iron and of sharp heads. Dussasana in return pierced Satyaki with twenty shafts of eminent parts.

30. He, of the Satwata race of eminent parts O mighty monarch, again pierced him on the breast with three arrows of straight knots.

31. Then that mighty car-warrior, highly inflamed with rage, slew Dussasana's steeds with sharp arrows, and his charioteer with numerous shafts of depressed knots.

32. Versed in the use of many excellent weapons Satyaki then cut off Dussasana's bow with a single *valla*, his gloves with five and his chariot and chariot shaft, with a couple of broad-headed arrows.

33. With sharp shafts he cut off his two *Parshni* drivers. Then Dussasana, deprived of his car, with his bow burst open, his charioteer and steeds slain,

34. Was carried away by the commander of the Trigartta divisions on his own chariot. O Bharata, then the grandson of Sini once more assailed him.

35.—36. But he refrained from slaying him remembering the words of Bhimasena. O Bharata, amidst the assembly Bhimasena before swore to slay your sons. Then Satyaki, vanquishing Dussasana, quickly proceeded in the track in which Dhananjaya had proceeded, O king.

Thus ends the one hundred twent-third chapter the defeat of Dussasana, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXIV.

(JAYADRATHA BADHA PARVA)—

Continued.

Dhritarastra said :—

1. Was there then, O Sanjaya, no mighty car-warrior in my entire army who could resist or slay Satyaki as he proceeded forward ?

2. Of indomitable prowess and possessed of strength equal to that of Indra himself, single-handed he achieved feats amidst my troops like Indra achieving feats amidst the Danavas.

3. Perhaps the track through which Satyaki passed was empty. Possessed of prowess in the true sense of the term, he alone has crushed numerous hosts, of mine,

4. Tell me O Sanjaya, how the single-handed grandson Sini passed through that host of mine, which was fighting vigorously against him ?

Sanjaya said :—

5. O monarch, the exertion and din that were then made by your troops, O king, teeming with cars, elephants, foot-soldiers, resembled that which occurs at the end of a *Yuga*.

6. O bestower of honor, when your assembled host daily increased in numerical strength before, I thought that another muster like that of your army had never been on earth.

7. The Gods and the Charanas that then came there said—" this muster will be the last of its kind on the earth."

8. O king, the array, which was formed by Drona in view of a slaughter of Jayadratha, was such that its equal had never been formed on the face of the earth.

9. Then the din that was made by the armies as they rushed to battle with one another, was as tremendous as one created by the ocean agitated with the vehemence of a mighty tempest.

10. In those two assembled hosts of the Pandavas and the Kurus, O foremost of men, innumerable rulers of earth, numbering by hundred, and thousand, were enrolled.

11. Horripilating, dreadful and defeaning was the uproar set up by those enraged heroes of resolute deeds, as they proceeded to battle.

12. Then Bhimasena, Dhristadyumna, Nakula, Sahadeva, the virtuous king Yudhisthira, O sire, exclaimed saying :—

13. "Come, strike, rush quickly; the two heroes, the scion of Madhu's race and the son of Pandu, have entered into the Kuru army.

14. Do you so act, as they may proceed' easily towards the chariot of Jayadratha. Speaking thus, they urged their troops on.

15—16. (They again said)—"If those two heroes be slain, then the Kurus will have their objects fulfilled and we shall be defeated. Therefore do you united exert yourselves for agitating this host, like the tempest of tremendous vehemence agitating the ocean. O king, urged on by the Panchala prince and by Bhimasena,

17—18. They fell to slaughter the Kurus thoroughly disregarding their own dear lives. Possessed of great energy, all of them desiring death in battle, at the

edge of weapons, with a view to attain to heaven, showed not the least regard for their lives in fighting for the good of their friends, so also, O monarch, your warriors, desirous of great renown,

19. And setting their hearts resolutely on battle, remained on the field, determined to fight to the bitter end. In that dreadful and horible battle,

20—22. Satyaki having vanquished all the warriors advanded towards Arjuna. The combatants were compelled to turn their eyes away from the coats of mails covering the warriors, as they reflected the rays of the sun directly. O monarch, Duryodhana then penetrated through the mighty host of the illustrious sons of Pandu striving hard in battle. Then the battle that was there fought between him and them was extremely terrible and the carnage horrible.

Dhritarastra said:—

23. When the Pandava host was thus advancing and when he was involved in great danger, I hope, O son of a charioteer, Duryodhana did not turn his back on the field of battle.

24. That battle between the one and the many, that one again being a king by birth, seems to me to be very unfair.

25. Brought up in great luxury, attended with great prosperity and the ruler of the worlds, that single-handed son of mine, I hope, did not turn his face away from the field of battle, encountering odds in battle.

Sanjaya said:—

26. The battle, O king, that was then fought, between your son on the one side, and the numerous Pandavas on the other, was indeed wonderful. Hear me as I relate it.

27. Then the Pandava troops were completely crushed by Duryodhana like a forest of lotuses destroyed by an elephant.

28. Then, O king, beholding the troops shattered by your son, the Panchalas headed by Bhimasena, rushed upon Duryodhana.

29. Thereupon your son pierced Bhima sena, the son of Pandu, with ten shafts and each of the twins Nakula and Sahadeva with three and the virtuous king Yudhisthira with seven.

30. He pierced Virata and Drupada with six, Sikhadin with a hundred, Dhristadyumna with twenty and the sons of Draupadi with three arrows each.

31. He then cut off many other warriors hundreds in number, and elephants and cars in battle with his fierce shafts, like the wrathful god of Death slaying the created beings.

32. Owing to his skill acquired through practies and to the powers of his weapons, he appeared, when striking down his foes, to weild his bow, continuously drawn to a circle, whether when aiming or discharging his shafts.

33. Then men beheld his mighty bow of golden staff, as he slew his foes, to be always drawn to a circle.

34. Thereafter king Yudhisthira cut off with a Pair of Vallas the bow of your son, who had been exerting to the best of his prowess in battle, O foremost of the Kurus.

35. He then pierced the latter with ten excellent shafts all well-directed. But striking against Duryodhana's armour they were shattered into pieces and fell down on the earth.

36. Then the Parthas filled with delight surrounded Yudhisthira, like the celestials and the sages surrounding Sakra on the occasion of the slaughter of Vritra.

37. Thereafter your highly puissant son Duryodhana taking up another bow and addressing king Yudhisthira saying "wait wait" rushed against that son of Pandu.

38. Then beholding your son rush to battle with fury, the Panchalas always intent on securing victory received him with delight.

39. Drona then encountered that division of the Panchalas, from a desire for rescuring the king, like a mountain withstanding masses of rain-charged clouds driven by the tempest.

40. Thereupon, O king, there commenced a awful cambat making the hair stand erect between the Pandavas and your troops, O mighty-armed one.

41. The carnage was terrible like that when Rudra slays in sport all creatures at the end of a *Yuga*. Then arose a loud uproar at the place where Dhananjaya was.

42. That sound surpassed all other sounds and O lord, made the hairs stand erect. Thus, O mighty-armed one, the battle between Arjuna and your warriors went on (with unmitigated fury).

43. Thus progressed the battle between Satyaki and your men, in the centre of your army and there also raged the battle between Drona and his enemies at the head of his array.

44. Thus continued that dreadful destruction of creatures when, O ruler of men, Arjuna, Drona and the mighty car-warrior Satyaki were excited with wrath.

Thus end, the one hundred and twenty-fourth chapter, the fierce fight, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXV.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. On the afternoon, O mighty monarch, a terrible battle was fought between Drona and the Somakas,—battle whose din resembled the rumble of the rain cloud *Parjannya* itself.

2. That best of heroes among men, mounted on his chariot to which were yoked red steeds, *viz* Drona then assailed the Pandavas, firmly resolved to fight with them.

3—4. That fierce bowman, endued with great might and energy, that hero ever engaged in doing good to yourself, that one born in an excellent jar, that puissant son of Bharadwaja, slaying, O king, many best of heroes among the enemy, appeared O Bharata, to sport on the field of battle.

5. Him encountered Vrihadkshatra that mighty car-warrior among the Kekayas, the eldest of his five brothers and difficult of being resisted in battle.

6. Discharging sharp arrows incessantly, he afflicted the preceptor sorely, like a mighty cloud afflicting the mountain Gandhamadana by pouring its watery contents on it.

7. At him, O mighty monarch, excited with wrath Drona sped ten and five shafts, all whetted on stone, and furnished with wings of gold.

8. Then Vrihadkshatra cheerfully cut off each of those arrows shot by Drona and looking like so many enraged snakes of virulent poison, with five shafts of his own.

9. Then seeing his lightness of hands, that foremost of the regenerate ones smiled and once more, sped at him eight shafts of depressed knots.

10. Beholding those shafts shot from Drona's bow coursing swiftly towards himself, Vrihadkshatra baffled them in battle with an equal number of sharp arrows shot by himself.

11. Then your troops, O mighty monarch, were filled with surprise, beholding Vrihadkshatra achieve that very difficut feat.

12. Thereupon, O king, applauding Vrihadkshatra, Drona invoked into existence the invincible *Bramha*-weapon of celestial make.

13. Beholding that woapon discharged by Drona in battle, the Kekaya prince, O foremost of kings, cut down that weapon with his own *Brahma* weapon.

14. Then O Bharata, when the *Brahma* weapon had been baffled, Vrihadkshatra pierced the Brahmana with sixty shafts, whetted on stone, and fnrnished with wings of gold.

15. Then that foremost of men Drona directed several *Nacharas* at him; these *Naracharas* penetrating through his armour entered the earth.

16. Like, O best of kings, black snakes freed from their sloughs, entering into their holes in anthills, those arrows penetrating through the Kekaya prince entered the earth.

17. Then, O mighty monarch, deeply pierced with the arrows of Drona, the Kaikaya prince excited to the highest pitch of fury began to roll his charming eyes.

18. He then pierced Drona with seventy shafts whetted on stone and furnished with golden wings; he pierced the latter's charioteer in his vital parts with (fierce) darts.

19. O sire, Drona then pierced with numerous arrows by the Kekaya prince Vrihatkshatra, sped at his car many arrows of extreme sharpness.

20. Then confounding that mighty car-warrior Vrihatkshatra, Drona slew his four steeds with four winged shafts.

21. He then felled the former's charioteer from his niche on the car, with a single arrow. Cutting off his standard and umbrella with another two arrows, he felled them on the ground.

22. Then that foremost among the regenerate ones, with a well directed *Naracha* pierced Vrihatkshatra on his breast, whereupon the latter then fell down, with his heart torn open.

23. When Vrihatkshatra that mighty car-warrior was thus slain, O king the son of Sisupala highly enraged addressing his charioteer said:

24. "O charioteer, proceed to the spot where the cuirassed Drona stands, slaughtering the Kekaya, and Panchala divisions."

25. Hearing those words of that foremost of car-warriors, the charioteer took him to the spot where Drona was, by means of his fleet steeds of Kamvoja breed.

26. Then swelling with his might, that foremost of the Chedis, *viz.* Dhristaketu rushed upon Drona for slaughtering him, like a fly falling upon fire.

27. He then pierced Drona and his steeds, chariot and standard, with sixty shafts.. And once more he struck his adversary with sharp arrows, like a man rousing a sleeping tiger.

28. Then Drona, with a sharp razor-faced arrow winged with feathers of vultures. cut off in the middle, the bow of that mighty warrior striving in battle.

29. Thereupon that son of Sisupala, that mighty car-warrior, taking up another bow pierced Drona with numerous shafts equipped with wings of the feather of the peacock and the Kanka bird.

30. Then Drona slaying with four arrows his four steeds, smilingly severed the head of his charioteer from his trunk.

31. He then pierced Dhristaketu himself with twenty five arrows. The prince of the Chedis then leaping off from his chariot, grasped a mace,

32—33. And hurled it at the son of Bharadwaja like an enraged she-snake. Beholding that heavy mace endued with the strength of adamant and adorned with gold, course towards himself like the last night of a man's existence, the son of Bharadwaja cut it off with many thousands of whetted arrows.

34. Cut off by numerous shafts by the son of Bharadwaja that mace, O sire, fell down, O Kourava, filling the earth with the noise it created.

35. Beholding the mace repulsed, the valiant Dhristaketu hurled at Drona first a lance and then a javelin decked with gold.

36. Drona then cutting off that lance with five shafts, cut off the dart with another five. Then both those missiles cut off, dropped on the ground like two snakes torn to pieces by Garuda.

37. Thereafter the highly puissant son of Bharadwaja shot a shaft for the destruction of Dhristaketn who was striving to slay him.

38. Penetrating through the breast-plate and the breast of Dhristaketu of infinite energy, that dart entered the earth like a swan diving into a lake overgrown with lotuses.

39. Like a hungry jay catching and devouring a little insect, Drona of great heroism devoured Dhristaketu in that battle.

40. When the Chedi ruler was thus slain, his son versed in the use of excellent weapons became excited with wrath and sought to achieve the task his father left undone.

41. Him also Drona smilingly dsepatched to the mansion of Death by means of his shafts, like a large and ferocious tiger slaying a young deer in the deep forest.

42. While the Pandava troops were being thus reduced in number, O Bharata, the brave son of Jarasandha rushed against Drona.

43. Then with his arrowy showers he quickly rendered Drona in visible, like the clouds rendering the sun invisible.

44. Beholding that lightness of hands displayed by him, Drona, that crusher of Kshatriyas, began to discharge arrows by hundreds and thousands.

45. Then Drona completely covering that foremost of car-warriors namely Jarasandha's son riding on a golden chariot, quickly slew him, before the very eyes of all the warriors.

46. Whoever then was carried before Drona, he became his destroyer. And like Death at the time of the dissolution, he wrested the lives out of all creatures.

47. Thereupon, O mighty monarch, proclaiming his name in the battle, Drona began to cover the Pandava troops with his thousands of shafts.

48. Shot by Drona, those arrows with his name engraved on them and whetted on stone, began to despatch men, elephants, and horses by hundreds in that battle.

49. Then like mighty Asuras slain by Takra, they were being slaughtered by Drona. The Panchalas then began to tremble like kine afflicted with the chill of winter.

50. When, O foremost of the Bharatas, the Pandava troops were thus being slaughtered by Drona, a loud wail of agony was uttered by them.

51. Scorched with the rays of the sun and wounded with the arrows of Drona, the Panchalas, panic struck as they were, became seized with anxiety.

52. Confounded by the net-work of arrows shot by Bharadwaja's son, the Panchala warriors then thought themselves to be seized by the thighs by alligators.

53. But after a while, O mighty monarch, the Chedis, the Srinjayas the Kasis, and the Kosalas, cheerfully rushed

against the son of Bharadwaja from a desire for battle.

54. The Chedis, the Pandavas, and the Panchalas then addressed one another saying—*Drona is slain, Drona is slain.* Thus speaking they assailed Drona.

55. Then those foremost of men fell upon Drona of great effulgence in that battle, desirous of despatching the latter to the abodes of Death.

56. As those heroes were struggling against him, the son of Bharadwaja with his arrows, despatched them to the regions of Death, specially those foremost among the Chedis.

57. When the best warrior of the Chedis were becoming reduced in number, the Panchalas began to tremble, being afflicted by the shafts of Drona.

58. Beholding those terrible feats of Drona, O sire they began to exclaim aloud saying, 'O Bharata,' 'Oh Bhimasena,' 'O Dhristadyumna,'

59. They said :—Surely this Brahmana has practised mighty ascetic austerities, by virtue of which enraged in battle he is consuming these foremost of Kshatriyas.

60. The duty of a Kshatriya is to fight, and that of a Brahmana to practise severe austerities. He has practised austerities and is skilled in the use of weapons and so he burns down by his very glances.

61. The foremost of the Kshatriyas entering into the blazing fire of Drona, dreadful and unquenchable, are being burnt down, O Bharat .

62. The highly effulgent Drona putting forth his prowess and his strength, is confounding all creatures and is slaying all our troops.'

63—64. Hearing those words of the Panchalas, Kshatradharma withstood Drona. Then the mighty Kshatradharma filled with rage, cut off with a crescent-shaped arrow Drona's bow with shafts fixed on its string. Thereat excited to the highest pitch of fury that crusher of Kshatriyas viz Drona,

65. Took up another bow, resplendent and capable of bearing great strain. Placing on its string a sharp arrow fatal to the foe,

66. The puissant Preceptor let it go drawing the bow-string back to the very ears. That arrow then killing Kshatradharman fell down on the Earth's surface.

67. With his heart cleft open, he fell down on the ground from his vehicle. Upon the death of Dhrishtadyumna's son, the troops began to tremble (in fear).

68. Thereafter the mighty Chekitana encountered Drona, and piercing the latter with ten arrows, once more wounded him on the breast.

69. He wounded Drona's charioteer with four and his four steeds with another four arrows. The preceptor then pierced the right arm of his adversary with sixteen arrows.

70. He pierced his standard with sixteen and his charioteer with seven shafts. When Chekitana's charioteer was killed, the horses ran wildly dragging the car along with them.

71. Then, O sire, beholding the horseless and the driverless chariot of Chekitana covered with Drona's arrow in battle,

72—73. The Pandavas and the Panchalas were seized with a great panic; then routing completely those assembled host of heroes consisting of Chedis, Panchalas and the Srinjayas, Drona appeared highly beautiful, O sire. With his hoary locks flowing down to the ear, blue in complexion, full eighty-five years of age,

74. The venerable Drona, though burdened with the weight of years then moved on the field like a youth of sixteen. Then O mighty monarch, as Drona careered fearlessly on the field of battle,

75. His adversaries considered him to be none other than Indra himself armed with the thunder. Then, O king, the intelligent, Drupada thus spoke :—

76. 'Like a hungry tiger slaying inferior animals, Drona is slaying these Kshatriyas. Surely the wicked Duryodhana will obtain very miserable regions after Death.

77. It is through his covetousness that these foremost of the Kshatriyas are lying prostrate on the field of battle being slain by hundreds, like so many quartered bovine bulls,

78. Weltering in blood and being the food of the jackals and the dogs:" O mighty monarch, thus speaking, that commander of a Aukshauhini, Drupada, placing the Parthas before him, quickly rushed against Drona.

Thus ends the one hundred and twenty fifth chapter, the display of Drona's prowess, in the Jayadratha-badha of the Drona Parva.

given over the charge of protecting Yudhisthira to Dhristadyumna and other friends of the Pandavas.

4. The puissant Bhima then addressing Dhristadyumna said these words. "O mighty-armed one, it is all known to you, that Drona the mighty car-warrior."

5. Is ever watchful for capturing the very virtuous king Yudhisthira. O son of Prisata, when I am gone, there should be no other duty of yours,

6. Graver than that which enjoins you to look after the king—a duty which is vitally important to ourselves. King Yudhisthira, the son of Pritha, has commanded me to go. I venture not to contradict him.

7. Now I am proceeding to the spot where the doomed ruler of the Sindhus is. It is my duty to carry out the commands of the very virtuous king Yudhisthira to the very letters.

8. I am proceeding in the track of my brother and that intelligent scion of the Satwata race, namely Satyaki. So to-day, do you protect king Yudhisthira the son of Pritha in battle, exerting to the best of your prowess.

9. This indeed should be your foremost duty in the course of this fight." O mighty monarch, Dhristadyumna then replied to Vrikodara saying :—

10. "I will do, O Pritha's son, what you desire me to do. Go you with your heart at rest. Without slaying Dhrishtadyumna in battle, Drona

11. Will never succeed in humiliating king Yudhisthira the virtuous," Thereafter making the charge of protecting the royal son of Pandu over to Dhristadyumna,

12. And saluting his superiors and elder brother, Bhima proceeded in the track of Phalguna. That son of Kunti was then, O Bharata, embraced by the virtuous king Yudhisthira.

13. The latter then smelt the crown of his head, and pronounced blessings on him. Then circumambulating hosts of Brahmanas gratified and worshipped with presents,

14. And touching the eight kinds of auspicious articles, and drinking Kailataka honey, that hero with his eyes rolling and red in intoxication, felt his strength to be doubled.

15. The Vipras performed propitiatory rites for his benefit. Omens indicative of victory greeted his sight. Beholding these indications he experienced the pleasures of victory in anticipation.

16. Auspicious winds began to blow indicating his success in the coming encounter. Then the mighty-armed Bhimasena covered with armour, graced with beautiful earrings,

17. Adorned with *Angadas*, and his hands protected with leathern gloves, mounted on his car. His precious armour made of steel and adorned with gold,

18. Looked beautiful like a mighty cloud fringed with streaks of lightning. Attired beautifully in yellow, red, white and sable garments,

19. And with his neck protected with a neck-protector, he looked beautiful like a mass of cloud bearing the bow of Indra (rainbow). When Bhima was on the point of proceeding to battle against your troops,

90. The fierce blare of the conch Panchajannya, O ruler of men, was once more heard. Hearing that dreadful blast capable of inspiring terror into the three worlds,

21. The very virtuous king Yudhisthira once more addressing Bhima of mighty arms said :—'Hark the sound of the conch (water-born) blown by the foremost of the Vrishni race,

22. Reverberating through the terres trial and the aerial regions! Surely Savyasachin having been involved in great danger,

23—24, The wilder of the mace and the discus is battling with the Kurus! Surely numerous inauspicious omens are to-day being seen by the venerable Kunti, and Drupadi and Subhadra and all their friends. Therefore, O Bhima, at the top of your speed, proceed to the spot where Dhananjaya is.

25. O son of Pritha, the cardinal and subsidiary quarter appear to me to be void, in consiquence of my unsatisfied desire to see Dhananjaya and that hero of the Satwata race."

26. Then Vrikodara was repeatedly urged on by his elder brother, with the words "Proceed Proceed." Therefore O king, that highly puissant son of Pandu namely Bhimasena,

27. Covering his fingers with protectors made of leather, took up his bow. Urged on by his elder brother, that brother Bhimasena devoted as he was to the interests of his brothers,

28. Caused drums to be struck up. Then he blew his conch with great force, and uttering his war-cries, began to twang his bow.

29. With that sound, causing the hearts of his enemies to be depressed, he rushed upon the foe, assuming a dreadful aspect.

30. Fleet steeds, obedient to the reins, and of the foremost breed, neighing furiously, bore him. Those steeds of the fleetness of the wind or the mind, were driven by Visoka himself.

31. Drawing and rubbing and stretching with his hands the string of his bow, that son of Pritha began to crush and kill the vanguard of the enemy.

32. Then as that mighty-armed one proceeded onwards, the Panchalas together with the Somakas, all endued with heroism, followed him from behind, like the celestials following Maghavat.

33—35. Then, O mighty monarch, the brothers, Dussala, Chitrasena, Kundavedhi, Vivinsati, Durmukha, Dussaha, Vikarna, Sala, Vindu and Anuvindu, Sumukha, Dirghavahu, Sudarsana, Mandurakas, Subasta, Susena, Dirghavahu, Abhaya, Raudrakaman, Suvarman, and Durvimochana, approaching Bhimasena, surrounded him from all sides.

36. Those foremost of car-warriors, those heroes and their following troops fighting heedfully and falling upon Bhimasena appeared highly beautiful.

37. Then that mighty car-warrior endued with heroism was surrounded by those warriors. Beholding them, the son of Kunti the highly powerful Bhimasena,

38. Furiously fell upon them like a lion attacking other inferior animals. Then those heroes displaying mighty weapons of celestial make,

39. Covered Bhima with their arrows like the clouds covering the sun. Passing through all those divisions, Bhima then rushed against that of Drona.

40. Then he poured his arrowy shower on the elephant division that was stationed in the front.

41. The son of the wind-god, mangling in no time that division of elephants, with his shafts, caused it to give way in all directions. Like beasts terrified at the roar of a *Sarabha* in the forest,

42. Those elephants began to fly away uttering distressful cries. Transgressing that division, he quickly assailed that of Drona.

43. Him then the preceptor checked like the continent checking the surging waves of the ocean; and then the latter smilingly pierced the former on his forehead with a *Naracha*.

44. Thereupon that son of Pandu appeared beautiful like the sun shooting his rays only in an upward direction. Then the Preceptor considering that, like Phalguna,

45. Bhima would also worship him, addressed the latter saying:—'O Bhimasena, you shall never succeed in penetrating into the host of your enemies,

46. Without, in the first instance defeating myself, O mighty one, who is now your foe. It was with my permission that your younger brother, with Krishna, has penetrated into this array.

47. But you shall never be able (or allowed) to enter into this division of mine." Thereupon the dauntless Bhima, hearing those words of the preceptor,

48-49. And waxing wroth, quickly replied to Drona with his eyes looking like burnished copper:—"O vilest of Brahmanas, it can not be that Arjuna has entered this array with your permission. He is invincible and is competent even to penetrate through the army of Sakra himself. It was only for honoring you that he offered you worship.

50. But, O Drona, I am no linient Arjuna. I am Bhimasena your enemy. We used to regard you as our father, preceptor and friend, and we were like your sons.

51. Thinking thus we used to humble ourselves to you. But as you speak such words to-day, it seems that all that has been changed.

52. If you take yourself to be our enemy, let it be as you think. Myself am Bhima and shall do towards you what should be done towards a foe."

53. Then Bhima whirling his mace that resembled the mace of the Destroyer, let it go, O king, at Drona; but Drona had quickly jumped down from his car.

54. The mace then crushed Drona's chariot with his horses, charioteer and standard; then Bhima grinded numerous warriors, like the tempest crushing mighty trees.

55. But once more your sons surrounded that foremost of car warriors. Meanwhile that foremost of smiters, Drona mounting on another car,

56. Stationed himself at the gate of the array ready to fight with Bhima. O mighty monarch, thereupon the puissant Bhimasena waxing wroth,

57. Covered the car division that was then placed before him, with a downpour of arrows. Then those mighty car-warriors, your sons, thus wounded in battle,

58. Endued as they were with great strength, fought on with Bhima, inspired with the hope of victory. Then Dussasana excited with wrath, hurled a lance at Bhima.

59. Desirous of slaying the son of Pandu, he then threw that lance at the former—lance that was made entirely of steel and that was exceedingly sharp. Then the mighty lance hurled by your son when it was coursing towards Bhima,

60—63. Was cut in twain by the latter and that appeared indeed very wonderful. Then the son of Pandu endued with great prowess, with three sharp arrows, slew the three warriors, Kundavedhin, Susena and Dirghanetra. Then again he slew the heroic Manduraka the bravest of your sons and the enhancer of the glory of the Kurus; then Bhima with another three arrows slew three other of your sons viz Abhaya, Rudrakarman and Durvimochana. Thus slaughtered by the puissant Bhima, your sons, O mighty monarch,

64. Once more surrounded Bhima that foremost of smiters. Then they poured their arrows on Pandu's son of fearful deeds;

65-69. Like clouds drenching the mountain breast with their contents at the end of summer. Like a mountain receiving a shower of stones, the son of Pandu then received that arrowy shower, and that slayer of foes was none the less worse for it. Then the son of Kunti, as if smiling, despatched with his arrows, Vinda and Anuvinda together with Suvarman, to the abode of Death. Then, O foremost of the Bharatas, he pierced in battle, your heroic son Sudarsana, who fell down, and died on the spot. Then in no time, the son of Pandu, casting his eyes on all directions, began to agitate that car-host with his (fierce) arrows. Then like a herd of deer, terrified at the loud clatter of ear-wheels,

70. Your sons, O ruler of men, began to desert their ranks; and afflicted with the fear of Bhima, they fled with all the speed at their command.

71. The son of Kunti pursued that mighty army of your sons from behind and, O king, he began to pierce the Kourava hosts right and left.

72. O mighty monarch, your soldiers then thus slaughtered by Bhima, shunning him began to fly away, urging their excellent steeds to the top of their speed.

73. Vanquishing them in battle, the highly puissant Bhimasena that son of Pandu, sent up a loud war-cry and began to strike his palms against his arms.

74. The mighty Bhima then having caused that great slapping sound and thereby striking terror into the host of the enemy and slaying many best warriors and passing through that division, hied towards the division of Drona.

Thus ends the one hundred and twenty-seventh chapter, the entrance of Bhima in the Kourava host and the display of his prowess, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXVIII.

(JAYADRATHA-BADHÁ PARVA—)
Continued.

Sanjaya said:—

1. The Preceptor then, desirous of checking the progress of the son of Pandu, who had now crossed the car-host, began to cover him smilingly with his arrows.

2. Then seeming to dirnk in the arrowy showers shot from Drona's bow and confounding your troops by his illusive powers, he began to rush against your sons.

3. Urged on by your sons, many kings all foremost bowmen, rushing with force began to surround Bhima from all sides.

4. Then, O Bharata, surrounded by them, Bhima smiling and roaring like a lion, took up a dreadful mace.

5. He then with force hurled at them that mace capable of destroying the foe, like Indra hurling his thunder against his enemies. Hurled with force and of great strength,

6. That mace began to crush, O king, your troops in battle; and O king, it seemed to fill the earth with its loud noise.

7. Burning greatly, that dreadful mace terrified your sons. Then beholding that mace of great momentum wrapt up in blazing flames course towards themselves,

8. Your troops began to fly away uttering cries. At the unbearable sound of that mace, O sire,

9. Men began to fall down on the spot they stood; and many car-warriors dropped down from their cars. Slaughtered by Bhima armed with a mace in his hands, your troops,

10—11. Began to fly away terrified from the field of battle, like deer attacked by a tiger. The son of Kunti then causing his brave adversaries to fly away, passed

through that division with great force, like Suparna, that king of birds. While Bhima that leader of leaders of car hosts was thus spreading carnage in your troops,

12. O mighty monarch, the son of Bharadwaja, *viz.*, Drona rushed upon Bhima, checking the latter with his showers of arrows.

13—14. Then he uttered a loud war-cry, inspiring there with the Pandavas with terror. Then a dreadful combat commenced between the high-souled Bhima and Drona, that resembled that between the Gods and the Asuras. Then with the sharp shafts shot from the bow of Drona,

15. Numerous heroes were slain by hundreds and by thousands. Then jumping down from his car, and rushing with fury, the son of Pandu,

16. With his eyes closed, on foot, attacked Drona. Then like a bovine bull receiving a shower of rain without any pain whatsoever,

17—18. Bhima that foremost of men received that shower of arrows, proceeding from Drona's car. O sire, although wounded by Drona in battle, that puissant hero, catching hold of the shaft of Drona's car with his hands, over-threw it. Thereupon Drona thus over-thrown with vehemence by Bhima,

19. Mounted on another car, and flew towards the gate of the array, and at that time, his driver urged his steeds to the top of their speed.

20. O foremost of the Kurus that feat achieved by Bhimasena was indeed wonderful. Then the mighty Bhimsena, ascending once more his own chariot,

21. Rushed furiously upon the division of your son; like a tempest crushing rows of trees, he then began to crush that host of the Kshatriyas.

22. He then proceeded resisting the hostile troops like mountains checking the surging sea; then coming upon the division of the Bhojas, protected by Hridika's son,

23. O king, Bhimasena crushed it horribly and then passed through it. Terrifying his enemies with the sound of his palm-strokes, O sire,

24. Bhima defeated them all like a tiger defeating a herd of bulls. Then passing through the Bhoja and Kamvoja divisions,

25. And through that of the countless Mlechchas, who were all accomplished in smiting, Bhima obtained sight of Satyaki, the mighty car-warrior engaged in fighting.

26. He then advanced quickly and resolutely, desirous of having a sight of Dhananjaya.

27. Passing through all your divisions then, the son of Pandu obtained a sight of Dhananjaya engaged in battle.

28. Then the highly puissant Bhima, that foremost of men, seeing Arjuna exerting vigourously for bringing about the slaughter of the king of the Sindhus, sent up a loud war-cry,

29—30. Like, O king, the clouds roaring at the rainy seasons. That dreadful roar of the roaring Bhimasena was then heard, O foremost of the Kurus, by Partha and the son of Vasudeva engaged in battle. Those two heroes hearing at the same time the war-cry of the mighty Bhima,

31. Themselves began to shout their war-cries, desirous of having a sight of Bhimasena. Then Pritha's son Arjuna and he of Madhu's race, both uttering their war-cries,

32. Rushed upon your army, O mighty monarch, like two bovine bulls. Hearing the shouts of Bhimasena and those of Phalguna the fierce bowman,

33. The very virtuous king Yudhisthira, O monarch, became greatly delighted. Hearing their shouts the king then was relieved of his burden of anxiety.

34. That sovereign then become hopeful of Dhananjaya's success in the battle. While the furious Bhima was thus roaring,

35. The mighty-armed Yudhisthira that foremost of all virtuous persons, that son of Dharma, reflected smilingly for a while and then thus worded the thought that then filled his heart.

36. "O Bhima, you have indeed sent me information; you have truly carried out the commands of your superior. O son of Pandu, they cannot have any hope of victory in battle, whose enemy you yourself are.

37. It is indeed fortunate that Savyasachin, that conqueror of Kuvera still lives. It is also fortunate that Satyaki of indomitable prowess is sound and safe.

38. It is fortunate that I hear the roars of the roaring Vasudeva and Dhananjaya. He who having vanquished Sakra in battle, gratified the God of fire,

39. It is fortunate, that that slayer of foes Phalguna still lives. He depending upon whose prowess of arms we live,

40—44. Through good fortune, that Arjuna still lives and is slaughtering his foes. He who vanquished with a single bow the Daityas Nivata Kavacha who were incapable of being defeated even by the

celestials themselves, it is indeed fortunate that that son of Pritha still lives. He, who in the city of the Matsyas defeated the united Kouravas come with the intent of seizing the cows of the Matasya king, it is indeed fortunate that that son of Pritha still lives. He who by the strength of his arms slew the fourteen thousand Kekayas in battle, it is fortunate that that son of Pritha still lives. He who for the sake of rescuing Duryodhana had vanquished with the force of his weapons the mighty king of the Gandharvas, it is fortunate that that son of Pritha still lives. Decked with the diadem, and garlands, endued with prowess, owning white steeds and having Krishna for his charioteer,

45. That Arjuna, ever dear to me, through good fortune still lives. Afflicted as he is sorely with the grief caused by the death of his son, and striving to achieve a most difficult feat,

46. And even now endeavouring to compass the death of Jayadratha, he that hath made a terrible vow, *viz.*, Dhananjaya, will he succeed in slaying the king of the Sindhus in battle?

47. Shall I behold Arjuna again before the sun set, when he will return having fulfilled his vow through the help of Vasudeva's son?

48. Will the ruler of the Sindhus ever anxious for achieving the good of king Duryodhana, afford delight unto his foes, being slain by Phalguna.

49. Will king Duryodhana, beholding the ruler of the Sindhus slain by Arjuna, conclude peace with ourselves?

50. Will the wicked Duryodhana beholding his brothers slain in battle by Bhimasena, conclude peace with us?

51. Will the wicked Duryodhana beholding many other mighty warriors slain and fallen on the field, repent for his own folly.

52. Will our enimity end with the sacrifice of Bhisma's self alone? Will Suyodhana conclude peace for the safety of the rest of the Kshatriyas?"

53. When in his heart overflowing with compassion, king Yudhisthira was thus thinking, on the other part of the field a terrible combat raged."

Thus ends the one hundred and twenty-eighth chapter, the joy of Yudhisthira, in the Jayadrath-badha of the Drona Parva.

CHAPTER CXXIX.

(JAYADRATHA-BADH PARVA)—*Continued.*

Dhritarastra said:—

1. What heroes of my army resisted the mighty Bhimasena when he was thus roaring like clouds surcharged with thunder?

2. O Sanjaya, I do not find that warrior in the three worlds, who can, stand before Bhimasena when he is excited with rage.

3. I do not, O son, find that warrior who can stand before Bhima when in battle with his mace uplifted, he stands like Death incarnate.

4. He that slays elephants with elephants, destroys cars with cars, who will stand before that Bhima not excepting Indra of hundred-sacrifices?

5. Who amongst those devoted to the interests of Duyodhana, would withstand Bhimasena in battle, exited as he was with wrath and engaged in slaughtering my sons?

6. What persons, stood before the Bhima-conflagration when it was engaged in consuming the heaps of straw and grass constituted by my sons?

7. Who were they that surrounded Bhima in battle, beholding him crush my sons one after another, like Death's self-destroying all creatures?

8. I do not fear Arjuna, or Krishna or Satyaki or him born of the sacrificial fire (Dhristadyumna) so much as I do Bhimasena.

9. O Sanjaya relate to me, what heroes advanced against the blazing Bhima-fire which so greatly consumed by sons?

Sanjaya said:—

10. When the mighty car-warrior Bhimasena was thus roaring, the mighty Karna rushed at him, himself uttering a loud shout (in response).

11. Unable to bear the roar of Bhima, he began to twang his bow capable of withstanding a great strain. Then the mighty Karna, out of a desire for battle displaying his strength,

12. Checked the career of Bhima; then beholding the son of Vikartana stand before him with hostile intentions, Vrikodara,

13. Became inflamed with wrath; and that mighty hero discharged at him numerous shafts whetted on stone. Karna received all those shafts, and sped many in return.

14—15. In that battle between Bhima and Karna, hearing the sound of their palm-strokes, the limbs of on-looking and fighting warriors and horsemen and elephants, began to tremble. Hearing the defeaning roars uttered by Bhimasena on the field of battle,

16. The foremost of the Kshatriyas regarded the welkin and the earth to be filled completely by its echo. Then again at the dreadful cries uttered by the illustrious son of Pandu,

17—18. The bows of all the warriors fell down on the earth. Then, O mighty monarch, seized with panic and dejected, the steeds and elephants, repeatedly discharged urine and excreta. Numerous dreadful omens of evil then appeared to view.

19. During that fierce fight between Karna and Bhimasena, the sky became covered with flights of vultures, and Kankas.

20. Karna then pierced Bhima with twenty arrows, and next swifty pierced the latter's charioteer with five arrows.

21. Then the highly puissant Bhimasena endued with great activity smilingly sped at Karna in that battle a set of sixty-four arrows.

22. Then at him, O mighty monarch, Karna shot four arrows. But before these arrows could reach him, with nine arrows of depressed knots, Bhima,

23. Cut them in numerous parts, displaying at the same time his great lightness of hands. Karna then shrouded him in a net-work of numerous arrows.

24. Thus although shrouded by Karna on all sides, that mighty car-warrior that son of Pandu, cut off the bow of Karna near his grasp.

25. He then pierced him with ten arrows of close knots. Then taking up another bow and stringing it, the son of the charioteer

26. That mighty car-warrior of dreadful deeds, pierced Bhima in battle (with many arrows). Thereat highly enraged, with three arrows of depressed knots, Bhima

27. Struck with force on the breast of the son of the charioteer. With those arrows stuck on the centre of his breast, Karna appeared beautiful like

28 A mighty mountain with its three peaks towering high. Pierced as he was with those excellent arrows, streams of blood began to flow down his person,

29. Like streams of liquified red chalk flowing down the sides of a mountain. Afflicted with that mighty wound inflicted by Bhima, Karna was a little flurried.

30. Then fixing an arrow on his bow, O sire, he pierced Bhima therewith; and then shot arrows by hundreds and thousands.

31. Thus though then quickly covered with arrows by that resolute bowman namely Karna, yet that son of Panda smilingly cut off the bow-string of the former.

32. Then with a broad-headed shaft, Bhima despatched Karna's charioteer to the abode of Death; then that mighty car-warrior deprived the latter's steeds of their lives.

33. Jumping down from the car of which the steeds were slain, O ruler of men, the mighty car-warrior Karna ascended the chariot of Vrisasena.

34. Then the valiant Bhima, having defeated Karna uttered a loud war-cry, that resembled the roar of the rain-cloud Parjannya.

35. Hearing that roar of his, Yudhisthira became filled with delight, as he thought that Karna had been defeated, O Bharata by Bhimasena.

36. Then the Pandava troops simultaneously blew their conchs. Hearing that sound of challenge emitted by the enemy, your own troops shouted aloud.

37. Pritha's son (Arjuna) then twanged his bow, and Krishna blew his water-born conch. But drowning all those sounds, the shout of Bhima rose and

38. Was heard by all your troops, O sire. Then those two combatants, viz, Karna and Bhima each struck the other with straight-flying arrows. The son of Radha shot his shafts mildly, but the son of Pandu shot those of his with great vehemence.

Thus ends the one hundred and twenty ninth chapter, the defeat of Karna, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXX.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. When his army had been shattered and when Arjuna, Bhimasena and the Satwata hero Satyaki had all gone after the ruler of the Sindhus, your son, Duryodhana, proceeded towards Drona,

2. On a single car and in all haste and reflecting on the various measures to be adopted. That chariot of your son driven with great celerity,

3. And endued with the fleetness of the wind or thought, dashed towards Drona. Then your son with eyes red in rage addressing Drona said :—

4. Arjuna and Bhimasena and the invincible Satyaki and many other mighty car-warriors, having defeated all our troops,

5—6. Have succeeded in reaching near the ruler of the Sindhus, O slayer of foes. There they are fighting—all these indomitable and mighty car warriors vanquishing all our troops. But O giver of honor, how is it, that you have to-day been trangressed by Bhima and Satyaki ?

7. O foremost of the Brahmanas, your defeat by that scion of the Satwata race and by Arjuna is wonderful like the drying up of the ocean itself !

8. People are saying—'How is it that Drona that master of archery has been defeated by Bhimasena

9. Indeed all warriors are thus speaking and it should be disgraceful to you. I see that the destruction of my unfortunate self is inevitable.

10—11. But when, O foremost of men, all the three mighty car-warriors have transgressed you, tell us what you have to say on the business at hand. Let by gones be by-gones. O giver of honor, now think what is to be done at present. Speak quickly what should next be done for the ruler of the Sindhus on the present crisis, and let that also be quickly carried out into action.

Drona said :—

12. O mighty monarch, there are many things to be thought of, but hear what should be done now. Three mighty car-warriors of the Pandava host have penetrated into our army.

13. We have as much cause of apprehension behind those three as we have before them. But to my mind the cause of apprehension is greater there where both Krishna and Dhananjaya are.

14. The Bharata army have simultaneously been attacked both from the van and the rear. At this crisis, I consider our foremost duty is to protect the ruler of the Sindhus.

15. Afraid as he is of the enraged Dhanamjaya, he should be regarded as the primary object of our protection, O sire. The two heroes, Vrikodara and Yuyudhana have also proceeded towards the king of the Sindhus.

16. The dire result of the game of dice, planned by the ingenuity of Sakuni, has now overtaken you. There were no actual victory or defeat in the assembly in that game.

17. Now that we are engaged in this battle, we will reap victory or defeat. Those innocent things with which Sakuni played in the assembly of the Kurus,

18. And which he knew to be dice, are in reality not dice, but mighty arrows incapable of being defeated. Those dice have now been changed into shafts capable of mangling your bodies.

19. Now in this field where numerous Kurus have been assembled, know the troops to be the players, life and arrows the dice, O ruler of men.

20. In this game of dice, know the ruler of the Sindhus to be the stake. Indeed Jayadratha is the precious stake for which we are fighting to-day.

21. For these reasons, O mighty monarch, it behoves us all to effect the protection of the Sindhu king at the very cost of our own lives.

22. O sire, there indeed will our victory or defeat be known where those fierce bowmen are exerting themselves in protecting the king of the Sindhus.

23. Therefore do you hie yourself to that spot and endeavour to protect those protectors of the Sindhu king. I shall stay here and despatch others (for helping the Sindhu king).

24. I shall also engage with the Panchalas united with the Pandvas, and the Srinjayas." Then at the command of the preceptor, Duryodhana quickly proceeded to the spot indicated by the former,

25. Attened by his followers, and bent on achieving a fierce feat. Mean-while the two protectors of Arjuna's car-wheels, *viz*, the Panchala princes, Yudhamanyu and Uttamanjas,

26. Were proceeding towards Savyasachin, by the skirts of the Kourava troops. The two princes O monarch, were checked by Kritavarman,

27. When they were trying to find Arjuna who had penetrated into your army desirous of battle. The king of the Kurus, saw them proceeding by the skirts of his army.

28. Then the mighty Duryodhana of the Bharata race quickly began a terrible fight

with those two brothers endued with great activity.

29. Then those two foremost of the Kshatriyas, both classed as *Mahara'has* assailed Duryodhana with bows ready for use.

30. Then Yudhamanyu pierced him with thirty arrows furnished with wings of the *Kanka*-feathers; the former then pierced the latter's charioteer with twenty and his four horses with four arrows.

31. Then with a single arrow Duryodhana cut off the standard of Yudhamnya; and then with another arrow your son cut off the latter's bow.

32. With a *Valla* then he felled his adversary's charioteer from his nich in the car, and with four arrows wounded the four steeds.

33. Thereupon Yudhamanyu excited with wrath pierced your son on the breast with thirty arrows in all quickness.

34. Similarly Uttamoujas waxing wroth pierced Duryodhana's charioteer with arrows decked with gold, and despatched him to the abode of Death.

35. Duryodhana also, O foremost of kings, slew the four steeds of the Panchala prince Uttamoujas, and also both this *Parshni*-drivers.

36. Having his horses and his charioteer slain, Uttamoujas ascended the car of his brother Yudhamanyu with great celerity.

37. Ascending the car of his brother, he wounded the horses of Duryodhana with numerous arrows, and the horses then slain fell down dead on the ground.

38. When the steeds had fallen the puissant Yudhamanyu with a excellent shaft cut off Duryodhana's bow and his leathern gloves.

39. Then that foremost of warriors Duryodhana, jumping down from his chariot of which the steeds were slain rushed at the Panchala princes with a mace in his grasp.

40. Beholding that enraged subduer of hostile cities make towards themselves, Yudhamanya and Uttamoujas jumped down from the terrace of their cars.

41. Then that one armed with the mace, with a stroke of his weapon pressed that excellent car decked with gold to the ground together with its horses charioteer and standard.

42. Thus having slain the steeds and and charioteer of his adversaries, your son that afflicter of his foes having his own horses and charioteer slain, ascended the car of the ruler of Madras.

43. Those two foremost of Panchalas, those princes both mighty car-warriors, ascending two other cars, proceeded towards Vibhatsu.

Thus ends the one hundred and thirtieth chapter, the battle between Duryodhana and the Panchala princes, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXXI.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. When that hair-stirring battle continued to be fought and when all the warriors were filled with anxiety, and were greatly afflicted,

2. O foremost of the Bharatas, Radha's son advanced against Bhima for battle, like one infuriate elephant rushing against a compeer in the same state.

Dhritarastra said:—

3. How raged the battle, near Arjuna's chariot between those two mighty car-warriors, Bhima and Karna, both possessed of great strength?

4. Once before, Karna was vanquished by Bhima in battle: how could he then again assail Bhimsena?

5. How could Bhima proceed against Suta's son, that mighty car-warriors regarded as the foremost of all warriors on earth.

6. Having worsted Bhisma and Drona, the very virtuous king Yudhisthira entertained not so much apprehension from any body else as he did from Karna.

7. Thinking of the mighty car-warrior Karna, he passes many sleepless nights from fear. How then could Bhima proceed against that son of Suta?

8. O Sanjaya, how could indeed Bhima fight with Karna, that best of all warriors, that hero devoted to the Brahmanas, endued with prowess and never flying away from fight.

9. How did those two mighty car-warriors Karna and Vrikodara fight with each other, in that combat that raged in the neighbourhood of Partha's chariot?

10. Knowing his brotherhood towards the Pandavas and possessing a compassionate temparament and remembering the words of Kunti, how could the son of Suta fight with Bhimasena?

11. How did Bhima, that hero, fight with Suta's son Karna, keeping alive the memory of the wrongs inflicted on him by the latter in days gone by?

12. O Suta, my son Duryodhana fondly cherishes the hope that Karna will obtain victory in battle over the united Pandavas.

13. How did that one, on whom my wicked son's hope of victory rested, fight with Bhimasena of fierce deeds.

14. How did Bhima also fight with that son of Suta, O sire, relying on whom my sons provoked hostilities with many mighty car-warriors?

15. How did Bhima fight with that son of a charioteer, remembering the numerous wrongs inflicted on them to have their cause in him?

16. How did Bhima fight with that highly puissant son of Suta, who on a single car had vanquished the three worlds?

17. How did Bhima then fight with that son of Suta who was born with a pair of (natural) ear-rings, and covered in a coat of mail.

18. As you are conversant with these topics, O Sanjaya, tell me truly in detail how the battle between these two heroes, was fought, and who obtained victory.

Sanjaya said:—

19. Abandoning then that foremost of car-warriors namely, the son of Radha, Bhimsena strove to reach the spot where the heroic Krishna and Dhananjaya were.

20. Then as he was proceeding, the son of Radha assailing him began to shower shafts furnished with wings of *Kanka*-feather on him, like clouds showering rain on the mountain.

21. Then the valorous son of Adhiratha, with his beautiful face like a blooming lotus lighted up with a smile, challenged Bhimasena as he was coursing onwards thus:—

Karna said:—

22. O Bhima! your foes never thought of your fighting even in their dreams. Why do you show me your back from a desire for seeing Arjuna?

23. O delighter of the Pandavas! this conduct is not worthy of the son of Kunti. Confronting me do you cover me with a shower of arrows."

Sanjaya said:—

24. Bhimasena then did not put up with that challenge of Karna tamely. But wheeling his car in a semicircle, he began to fight with the son of Suta.

25. In that combat when that one conversant with all weapons and clad in mail viz Karna was proceeding against him, the illustrious Bhima pierced him with straight-flying arrows.

26. Desirous of reaching the end of all those hostilities, he began to rob Karna's strength, out of a desire for slaying him. Having slain many other Kouravas, the mighty Bhima

27. That vindictive son of Pandu, excited with wrath, that slayer of foes, O sire, began to discharge at Karna many showers of fearful arrows.

28. Then the highly puissant son of Suta, by means of the illusion of his weapon devoured up all those showers of arrows poured by that one of the gait of an infuriate elephant.

29. O mighty monarch, duly favoured by knowledge, then that fierce bowman Karna began to career on the field of battle like a teacher of the military science.

30. The wrathful son of Radha then seemed to insult with his smiles, Bhimasena who was fighting in great anger.

31 But the son of Kunti did not brook that derisive smile of Radha's, son in the midst of many other brave warriors, who were looking at that fight between them.

32. Excited to the highest pitch of rage, the mighty Bhimasena, with several *Vatsa-dantas*, pierced Karna on the centre of his chest, like a guide goring a mighty elephant with the hook.

33. Once more with twenty one whetted shafts furnished with wings, and duly discharged, Bhimasena pierced Suta's son of variegated armour.

34. Then the heroic Karna pierced each of the steeds of Bhima with five shafts,—steeds that were decked with golden caparisons, and endued with the fleetness of the wind.

35. O king, thereafter, a net-work of arrows was woven, within the twinkling of an eye, around the car of Bhima by the mighty Karna.

36. O mighty monarch, the son of Pandu with his car, standard and charioteer, was covered all over with the arrows shot from Karna's bow.

37. Then with sixty-four arrows, Karna shattered the tough armour of Bhima to pieces; and waxing wroth he wounded Pritha's son with *Narachas* capable of penetrating through the very vitals.

38. Then the mighty-armed Vrikodara unmindful of all those shafts shot from Karna's bow, began to strike dauntlessly the son of Suta.

39. Bhima then with his body struck with the arrows discharged from Karna's bow, that resembled snakes of virulent poison did indeed feel no pain, O mighty monarch.

40. Then the highly puissant Bhimasena pierced Karna in that battle, with thirty-two *vallas* of great sharpness and energy.

41. Then Karna, indifferently covered Bhima of mighty arms and desirous of the slaughter of the Sindhu king, with a tremendous shower of arrows.

42. In that battle the son of Radha fought mildly with Bhima, but Bhima fought with the former wrathfully remem-bering all thier former hostilities.

43. Bhima excited with wrath, did not bear that insult; and that slayer of foes quickly sped a shower of shafts at Karna.

44. Those shafts then discharged by Bhimasena in that battle, fell upon the heroic Karna like so many humming birds.

45. Furnished with golden wings, keen points, and discharged from the bow of Bhimasena, those arrows covered Radha's son like flights of insects covering a blazing fire.

46. Then that foremost of car-warriors viz Karna covered on all sides with those arrows, O king, O Bharata, shot numerous fierce arrows at Bhima.

47. Vrikodara then cut off with many shafts all those arrows of Karna that ornament of battle,—arrows that resembled the bolt of heaven, before they could reach him.

48. But once more, O Bharata, that subduer of foes viz Vikartana's son Karna, covered Bhimasena with a shower of arrows.

49. O Bharata, we then beheld Bhimasena thus pierced all over with arrows, resemble a procupine with its quills erect.

50. Then that hero Vikodara held all those shafts, furnished with golden wings, whetted on stone and shot from the bow of Karna, like the sun holding his own myriad rays.

51. His body steeped in blood, Bhima then appeared beautiful like a *Asoka* tree in the spring covered all over with blossoms,

52. But the mighty armed Bhima with his eyes roiling in rage, did not for long, bear that conduct of Karna in battle patiently.

53. Thereafter he pierced Karna in battle with twenty five *Narachas*; pierced therewith Karna appeared beautiful like a white mountain with his sides covered over with snakes of virulent poison.

54. Then once more that one of prowess resembling that of the immortals, pierced that reckless son of a Suta in his vital limbs with two sets of arrows numbering six and eight respectively.

55. Again the valiant Bhimasena with another arrow smilingly cut off the bow of Karna with great quickness.

56. Quickly did he then slay with his arrows Karna's four steeds and charioteer. He then pierced Karna on the breast with *Narachas* of the effulgence of solar rays.

57. Those winged shafts piercing Karna through, fell down on the earth like the rays of the sun penetrating through masses of rain clouds.

58. Wounded with those arrows and with his bow cut open, Karna was afflicted with great pain; although proud of his manliness, he then proceeded to another part of the field.

Thus ends the one hundred and thirty-first chapter, the defeat of Karna, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXXII.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Dhritarastra said:—

1. Beholding, O Sanjaya, him on whom the hope of victory of my sons rested, compelled to turn his face away from the field of battle, what did king Duryodhna say?

2. How did the puissant Bhima ever proud of prowess, fight then? What did then Karna do, beholding Bhima blaze forth like a mighty fire in battle?

Sanjaya said:—

3. Riding on another duly furnished car, Karna then rushed at Pandu's son, like the ocean lashed into fury by the tempest.

4. Then, O ruler of men, beholding Adhiratha's son excited with rage, your sons considered Bhimasena to be a libation poured on fire.

5. Then dreadfully slapping his palms and producing whizzes with his arrows, the son of Radha began to shower arrows on the car of Bhimasena.

6. Once more, O king, the encounter between the heroic son of Vikartana and the high-souled Bhima, raged furiously.

7. Filled with wrath and desirous of slaying one another, O mighty-armed one, they began to look at each other as if to burn each other down with their glances.

8. Their eyes became fierce and red in rage, and they breathed like two snakes. Those two slayers of enemies, those two heroes, then began to mangle each other with their arrows.

9. They fought on with one another like two furious tigers or two swift-flying hawks or two enraged Sarabhas.

10. Then that subduer of foes, *viz.*, Bhima remembering the hardhips undergone by him at the game of dice, during his exile in the woods, and residence in the city of Virata ;

11. And recollecting the despoliation of the kingdom swelling with prosperity and gems by yours sons, and various other injuries inflicted upon the Pandavas, by yourself and the son of Suta ;

12. And bearing in mind the fact that you had conspired to burn the innocent Kunti with her sons, and remembering the woes of Krishna in the midst of the assembly at the hands of those wretches ;

13. As also the holding of her locks by Dussasana and the abusive speech uttered by Karna, O Bharata,

14. To this effect—"Take you another husband, for, all your husbands are dead ; the sons of Pritha have merged into hell and are like sesamum seed without kernel—"

15. Remembering also those words, O descendant of the Kuru race, that were uttered by the Kouravas in your presence, and the fact that your son had been desirous of enjoying Krishna as a slave,

16. Recollecting also those words, harsh and cruel, uttered by Karna, when the sons of Pandu were about to go to the forest, clad in deer-skins ;

17. And keeping alive in his remmory the brag your vindictive and foolish son, then in prosperity, indulged in holding the woe stricken sons of Pritha in the light of mere straws—

18. Indeed the virtuous-souled Bhima that slayer of opponents recollecting all these hardships and those he had undergone since his childhood, became disregardful of his very life.

19. Then, O foremost of the Bharatas, stretching his invincible and gold-decked bow, Bhima rushed at Karna, reckless of his very life.

20. Then with a net-work woven with arrows whetted on stone, lustrous like the rays of the sun spread around the car of Karna, Bhima intercepted the rays of the sun.

21. Thereupon Adhiratha's son, smiling (in contempt) tore away Bhima's net-work of arrows, by means of his own winged shafts whetted on stone.

22. Then the mighty car-warrior of mighty arms and great strength, *viz.*, that son of Adhiratha, pierced with nine whetted and mighty shafts that mighty warrior Bhima.

23. Assailed with those winged shaft, like an elephant assailed with the hook, Vrikodara then dauntlessly rushed against Suta's son.

24. Then as that foremost of the Pandavas was rushing with fury at him, Karna, excited with wrath, rushed at him like an infuriate elephant rushing at another.

25. Then blowing his conch whose blast resembled the sound of a hundred Bheris, he agitated the hostile array that resembled the surging sea.

26. Beholding his army teeming with elephants, horses, cars and infantry then agitated, Bhima approaching Karna began to cover him with arrows.

27. Karna thereupon caused his own horses of the hue of swans to be mingled with those of Bhimasena of the hue of bears, and covered in his turn the son of Pandu, with his shafts.

28. Beholding those steeds of the hue of bears and fleet as the wind, mingled with those of Karna of the hue of swans, cries of *Oh* and *Alas*, rose among the army of your son.

29. Those horses, fleet as the wind, thus mingled together, looked exceedingly beautiful like white and black clouds, O king, mingled together in the firmament.

30. Beholding Karna and Vrikodara burning with rage with their eyes coppery therewith, your mighty car-warriors began to tremble with fear.

31. The field of battle where they fought, soon became dreadful like the abode of Yama ; and O foremost of the Bharatas, it became as repulsive to the sight as the domain of the king of departed spirits.

32. Your warriors, who were then looking upon that battle as upon a sport in an arena, could not find any of them get any advantage over the other.

33. They only then saw the clash and the mingling of the mighty weapons shot by those warriors, as the consequence

brought about by the wicked policy of you and your sons, O ruler of men.

34. Those two heroes of wonderful prowess, those two slayers of their of foes, then-covering each other with their arrows covered next the welkin with the net-work of their arrows.

35. Desirous of slaying each other, those two mighty car-warriors shooting sharp arrows at each other became worthy of being looked at like two clouds surchrged with rain.

36. O Lord, those two subduers of foes shooting arrows decked with gold, illumined the welkin like meteors illumining the skies.

37. O king, the arrows, furnished with vulterine wings and discharged by Bhima, appeared beautiful like rows of maddened swans ranging through the welkin.

38. Then beholding Bhima that subduer of foes engaged with the son of Suta, Krishna and Dhananjaya considered a heavy burden to be placed on the former.

39. As Karna and Bhima, desirous of baffling each other shot numerous arrows, many elephants, horses and men, wounded therewith, fell down dead;

40. And in consequence of those falling and fallen creatures, deprived of life and counting by thousands, great was the carnage that then spread in the ranks of your army.

41. O foremost of the Bharatas, the field became soon covered over with the corpses and carcasses of slain men, horses, and elephants.

Thus ends the one hundred and thirty-second chapter, the battle between Bhima and Karna in the Jayadratha, badha of the Drona Parva.

CHAPTER CXXXIII.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Dhritarastra said:—

1. Indeed I consider Bhima's prowess to be very wonderful, inasmuch as he fought with Karna of great agility.

2. Indeed that Karna who is competent enough of resisting the celestials together with the *Yakshas*, *Asuras* and men all armed with numerous kinds of weapon,

3. How is it that that Karna could not vanquish in battle that son of Pritha, of great fulgence? O Sanjaya tell me all you know about it in detail.

4. Tell me how the battle between them raged—battle in which each staked his his very life. Meseems each of them was capable of conquering, or each might have suffered defeat, (at the hand of the other).

5. Obtaining Suta's son Karna to help him, my son Duryodhana is confindent of securing victory over the Pandavas with Govinda and the Satwatas.

6. However, hearing of the repeated defeats of Karna by Bhimasena of dreadful deeds, a swoon seems to overtake me.

7. I regard the Kouravas as already slain, in consequence of the evil policy of my son. O Sanjaya, Karna will never be able to vanquish the sons of Pritha, those illustrious bowmen.

8. In all the battles that Karna has fought with the sons of Pandu, the latter have worsted him on the field of battle.

9. The Pandavas are incapable of being vanquished even by the celestials led by Vasava himself. But my pervert son Duryodhana will not take cognisance of this fact.

10. Having robbed Yudhisthira the son of Priths who is like the Lord of wealth, of his wealth, my foolish son sees not the impending fall, like a searcher of honey (on the mountains).

11. Having robbed by means of his deceit, the kingdom of those high-souled ones, my son conversant with deceit, thinks it to be irrecoverably his own; and so always insults the Pandavas.

12. Those high-souled sons of Pandu, who ever treaded the paths of rectitude, were also insulted by myself who am overfondly attached to my sons, and am of selfish temperament.

13. The foresighted Yudhisthira that son of Pritha was ever desirous of peace. But my sons turned him out, taking him to be incapable (of launching on war).

14. Bearing in mind all those hardships and all other insults offered to the Pandavas, the mighty-armed Bhima fought with Suta's son.

15. O Sanjaya, relate to me, how Bhima and Karna, those two foremost of warriors fought with each other, desirous of taking each other's life.

Sanjaya said:—

16. Hear, O king, how the battle between Karna and Bhima raged like that between two elephants desirous of slaughtering each other in the forest.

17. O king, the enraged son of Vikartana then pierced with thirty arrows the

chastiser of foes viz Bhimasena who excited with rage, had been putting forth his prowess.

18. O foremost of the Bharatas, Vikartana's son then wounded Bhima with many shafts of keen points, and great impetuousity and decked with gold.

19. But when Karna was engaged in wounding him, Bhima cut off his bow with three sharp shafts, and then with a *Valla* felled his charioteer from his niche on the car.

20, Thereupon Vikartana's son longing to compass the slaughter of Bhimasena, took a lance with a staff variegated with gold and lapises.

21. Taking up that fierce lance that resembled a second dart of Death, and tilting it and aiming it, the powerful son of Radha

22. Hurled it at Bhimasena, charging it with a force capable of taking out Bhima's life. Then like Indra hurling the bolt of heaven, hurling that lance, the son of Radha,

23. That puissant descendant of a charioteer's race, uttered a loud roar ; and then your sons hearing that loud shout uttered by Karna, became filled with delight.

24. But as that lance of the radiance of fire or the sun was coursing through the skies, Bhima cut it off with seven swift-flying arrows.

25. Cutting off that lance resembling a snake just freed from its slough, Bhima, O sire, as if looking out for the opportunity of wrenching the life-breaths out of Suta's son,

26. Wrathfully pierced the latter with many arrows furnished with wings of peacock's feathers or of gold, and whetted on stone, and resembling darts of Death.

27. Karna also then taking up another terrible bow of golden staff, began to stretch it; and then that highly energetic one began to discharge arrows at Bhima.

28. But the son of Pandu cut off those shafts, with nine shafts of depressed knots shot by himself. Having cut off, O foremost of men, those arrows shot by Karna,

29. O mighty monarch, Bhima uttered a loud war-cry. Roaring at each other like two bulls for the sake of consorting with the same cow,

30. Or like two fierce tigers for the sake of the same peace of meat; they strove vigorously to strike each other and each was desirous of finding out the laches of the other.

31. Like two mighty bulls in a herd of cows, at times they looked at each other with eyes flashing rage. At another time, like two prodigious elephants striking each other with the point of their tusks,

32. They assailed each other with their arrows shot from their bow drawn to the fullest stretch. O king, burning each other with their arrowy shower, they put forth their prowess against each other, at the same time looking at each other in great wrath.

33. Sometimes they laughed at eachother, sometimes reproached each other and sometimes blew their conchs ; and in this way they on went fighting.

34. O king, then once more Bhima cut off the bow of Karna near the grasp, and with his arrows despatched the latter's steeds of the hue of conch to the regions of Death.

35. The former then felled the latter's charioteer from his niche on the car. Thereupon Vikartana's son was preyed upon by anxious thoughts.

36. His steeds and his charioteer slain, and himself covered and compounded with a net-work of arrows, he knew what to do.

37. Beholding Karna in that predicament, king Duryodhana trembling in rage, addressing Durjaya thus commanded him :—

38. "Durjaya, hie yourself to the spot yonder where Pandu's son is on the point of devouring up as it were, the son of Radha. Slay that beardless eunuch soon and inspire strength into Karna."

39. Thus spoken to, your son Durjaya bowed assent to the words of your royal son saying 'so be it then ;' and then he rushed at Bhimasena engaged with Karna, covering the former with his arrows.

40. He wounded Bhima with nine, his horses with eight, his charioteer with six, his standard with three, then again himself (Bhima) with seven shafts.

41. Thereat excited with wrath, Bhima despatched Durjaya, his horses and steeds to the abode of Death, piercing them to the vitals with his arrows.

42. Then Karna lamenting piteously circumambulated your son who decked with ornaments was then writhing like a slain snake on the earth.

43. Then having made that invetrate enmy of his (Karna) carless Bhimasena smilingly covered him with numerous arrows, and made him look like *Sataghni* with numerous pikes on it.

44. Although thus mangled with those arrows, that slayer of foes, the Atiratha Karna, did not avoid the enraged Bhima in battle.

Thus ends the one hundred and thirty-third chapter, the fight between Karna and Bhima, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXXIV.

(JAYADRATHA-BADHA PARVA)

—Cnotinued.

Sanjaya said:—

1. Thus though deprived of his car and completely vanquished by Bhima, Karna mounting on another car began speedily to pierce the son of Pandu.

1. Then like two huge elephants goring each other with the ends of their tusks, those two heroes began to pierce each other with arrows shot from bows drawn to the fullest stretch.

3. Thereupon Karna covered Bhima with myriads of shafts and then uttered a loud war-cry, and once more pierced the latter on his breast.

4. In return, Bhima pierced him with ten straight-flying arrows and next with twenty arrows of depressed knots.

5. Karna again, O king, piercing Bhima on the centre of his chest with nine arrows, struck his enemy's standard with one sharp arrow.

6. Then with a group of sixty-three arrows Pritha's son, pierced Karna in return like a driver goring his elephant with so many hooks, or a horseman lacerating his animal with so many whips.

7. Thus deeply pierced, O king, by the high-souled son of Pandu, the heroic Karna began to lick the corners of his mouth and his eyes became red in rage.

8. Thereafter, O mighty monarch with a view to bring about the slaughter of Bhima, Karna sped at him an arrow capable of penetrating through all bodies, like Indra hurling the thunder.

9. That shaft of variegated wing shot from the bow of Suta's son, pierced through the son of Pritha, and then penetrating the earth went inside it.

10.—12. Thereupon the mighty-armed Bhima with his eyes red in rage, hurled, without thinking for a moment, at the son of Suta, a heavy six-sided mace adorned with gold, measuring full four cubits in length, and looking like the bolt of heaven. With that mace, that enraged descendant of the Bharata race slew the well-trained and excellent steeds of Adhiratha's son, like Indra slaying the Asuras with his thunderbolt. Then O mighty monarch, with a couple of razor-headed arrows, the mighty-armed Bhima

13. Cut down the standard of Adhiratha's son, and then with other shafts he slew the latter's charioteer. Leaving that car of which the steeds and the charioteer had been slain, and of which the standard had been cut down,

14. O Bharata, Karna with a cheerless heart stood before Bhimasena, stretching his bow. Then we beheld the wonderful prowess of Radha's son,

15. In as much as that foremost of car-warriors though deprived of his car, was successful in holding his enemy in check. Beholding then that foremost of men, that son of Adhiratha deprived of his car in that battle,

16. King Duryonhana, O monarch, addressing Durmukha said:—"O Durmukha yonder is the son of Radha rendered carless by Bhimasena!

17. Do you supply that mighty car-warrior, that foremost of men with a chariot." Thereupon, O Bharata, hearing the words of Duryodhana, Durmukha

18. Quickly rushed to the rescue of Karna, covering at the same time Bhima with his arrows. Beholding Durmukha approach to rescue the son of Suta in battle,

19. The son of the wind-god became filled with delight, and he began to lick the corners of his mouth. Then, O monarch, holding Karna at bay by means of his keen arrows,

20. The son of Pandu drove his chariot towards Durmukha. Then in the encounter that followed, with nine shafts of depressed knots,

21—23. And keen points, Bhima despatched Durmukha to the abode of Death. Then upon the slaughter of Durmukha, the son of Adiratha mounting in the car of this slain hero, looked beautiful like the effulgent fire, O king. Then beholding Durmukha postrate, with his vital limbs torn off, and weltering in his blood, Karna with his eyes overflowing with tears, refrained from the fight for a while. Circumambulating that slain prince and passing over him,

24—25. The heroic Karna breathed hot and heavily, and was embarassed as to what he should do. At this opportunity, O king, Bhimasena struck Suta's son with

fourteen *Narachas* furnished with vulterine feathers. Those *Narachas* of great impetuousity and furnished with golden wings, pierced through Karna's armour;

26. Those blood-drinking arrows decked with gold, then illumined the ten quaters, and drank the life-blood of Suta's son.

27. Then, passing through his body those arrows sank into the earth and looked like so many snakes urged on by Death, O foremost of men,

28. With only half their bodies inserted into their holes. Then the son of Radha, without a moment's reflection, pierced Bhimasena in return with fourteen fierce *Narachas* decked with gold. Those winged shafts piercing the left arm of Bhimasana,

30. Entered the earth, like Krouncha birds entering into a grove of trees. Entering the earth, those *Narachas* looked beautiful,

31. Like the burning rays of the sun while it courses towards the Western mountains. Pierced in both the arms with those *Narachas* capable of cutting to the very quick, Bhima

32—33. Shed blood profusely, like mountains ejecting streams of water. Then Bhima pierced Suta's son in return with three winged shafts endued with the energy of Suparna, and he then pierced the driver of his enemy with seven arrows. Thereupon, O mighty monarch, afflicted with Bhima's might and highly distressed, Karna

34. Of illustrious renown fled from the field of battle, being borne away by his fleet steeds. Then Bhimasena, that *Atiratha* remained the master of the field, with his bow of golden staff stretched, and looking like a burning fire.

Thus ends the one hundred and thirty-fourth chapter, the flight of Karna, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXXV.

JAYADRATHA-BADHA PARVA,—*Continued.*

Dhristarastra said:—

1. I consider Destiny to be supreme. Fie on the useless exertions of man, inasmuch the son of Adhiratha striving vigourously, was not able to conquer Pandu's son in battle.

2. Karna is capable of conquering the Parthas together with Govinda himself; nowhere in the worlds do I find a warrior who is a match for Karna.

3. I have always heard Duryodhana speak in this strain. Karna is mighty, heroic, a resolute bowman and indefatigable in battle.

4. O Suta, thus did my wretched son Duryodhana speak to me before. "Supported as I am by the heroic Vrisashena, even the celestials themselves will not be able to conquer me in battle,

5. What to speak of the sons of Pandu, whose energy is gone and whose strength has been robbed, O king." (This was said by Duryodhana to me.) So beholding Karna crushed like a poisonless snake,

6—7. And fled from the field of battle, what did then Duryodhana say? Alas, foolishly did Duryodhana send the unsupported Durmukha to battle, ignorant though he was of the mode of fighting, like one throwing an insect upon a blazing fire. Aswathaman, the Madra-king, Kripa and Karna, all united together,

8—10. Are not capable, O Sanjaya, of standing before Bhima. They all know the dreadful prowess, equal to that of ten thousand elephants of Bhima possessed of the energy of Maruta himself. They also know his cruel purposes. Why did then those warriors, cognizant of Bhima's might, anger, and energy, incite the anger of that hero of cruel deeds, that warrior resembling Yama at the end of a *Yuga*? It seems that the mighty-armed Karna, relying on the strength of his own arms,

11. Encountered Bhimasena in battle, totally disregarding him. He that has conquered Karna in battle, like Purandara conquering Asuras,

12. That son of Pandu is incapable of being conquered by any one else. He that has entered into my army having vanquished Drona single-handedly,

13. What person desirous of his life will venture to stand before that Bhima when he will proceed in search of Dhananjaya? O Sanjaya, what person ventures to stand in front of Bhima,

14. For, what Danava will venture to stand before Mahendra with his thunderbolt uplifted? It is possible for a man to come back from a visit to the regions of Death;

15—17. But it is not possible for them to come back alive after an encounter with Bhima. Those who foolishly assail Bhimasena when he is inflamed with rage are, like insects rushing on the blazing flames of a fire. Surely thinking what the irate Bhima of fearful deeds had said in the assembly

in the hearing of the Kurus about the slaughter of my sons, and beholding the defeat of Karna,

18—19. Dussasana and his brothers ceased to meet Bhima in battle out of fear. That pervert son of mine, O Sanjaya, who repeatedly said in the assembly these words—Karna and Dussasana and I myself will vanquish the Pandavas in battle—surely beholding Karna vanquished and deprived of his car by Bhima,

20. Is now repenting his rejection of Krishna's offer for peace. Beholding his mail-clad brother's slain in battle by Bhimasena,

21. In consequence of his own fault surely my son is being greatly afflicted. What person willing to live still, will with hostile intentions, advance against Pandu's son

22. Bhima, inflamed with rage, and armed with dreadful weapons, and standing in battle like Death himself? It is possible for a man to escape from Varava fire,

23. But it is not possible for one to fly from the presence of the enraged Bhima. Indeed neither Arjuna, nor the Panchalas, nor Kesava, nor Satyaki,

24. When excited with rage in battle, pays the least regard to his life. Alas, O son of a charioteer, the very lives of my sons are in danger.

Sanjaya said :—

25. O descendant of the Kuru dynasty, why are you now lamenting for the present carnage? Surely you are the root of this destruction of the worlds.

26. Accepting the counsels of your sons, it was you who provoked all these fierce hostilities. Though advised on the contrary, you did not pay any heed to those advices, like a dying man refusing to take proper medicines.

27. O best of men, O king, having drunk the fiercest and most indegestible poison, you should now feel the consequences.

28. The warriors of your army are fighting to the best of their prowess, yet you speak depreciatingly of them. Hear now, as I go on describing how this battle raged.

29. Beholding Karna defeated by Bhimasena, the following five and mighty bowmen, all brothers,

30. Namely, Durmarsena, Dussaha, Durmada, Durdhara and Jaya, all clad in beautiful armours, rushed against the son of Pandu with hostile intentions.

31. Surrounding the mighty-armed Vrikodara on all sides, they began to cover the quarters with their arrows resembling flights of locusts.

32. Then Bhimsena smilingly received those princes of godly presence as they advanced furiously against him.

33. Then beholding your sons before the enraged Bhimasena, Radha's son rushed against the mighty-armed Bhima.

34. Although opposed by your sons, yet Bhima then quickly rushed against Karna shooting sharp arrows, furnished with golden wings and whetted on stone.

35. Thereupon the Kurus surrounding Karna, on all sides, began to shower upon Bhimasena, numerous arrows of depressed knots.

36. Then that fierce bowman Bhima, with twenty-five arrows despatched to the abode of Yama, those foremost of men, with their steeds and charioteers.

37. They then fell down dead from their cars, after their charioteers, like so many mighty trees decked with flowers, overthrown by a hurricane.

38. Then we beheld the wonderful prowess of Bhimasena, inasmuch as he succeeded in slaying your sons and withstanding Karna with his arrows simultaneously.

39. Opposed on all sides by sharp arrows shot by Bhimasena, that son of Suta, O mighty monarch, began to eye Bhima.

40. Bhimasena also, with his eyes red in anger and stretching his bow, began to look at Karna.

Thus ends the one hundred and thirty-fifth chapter, the display of Bhima's prowess, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXXVI.

(JAYADRATHA-BADHA PARVA).—*Continued*

Sanjaya said :—

1. Beholding your sons fallen on the field, the puissant Karna, overwhelmed with rage, became regardless of his very life.

2. The son of Adhiratha then considered himself to be guilty of the slaughter of

your sons, in as much as they were slain by Bhima under his very eyes.

3. Then Bhimasena waxing wroth and remembering their former enmity, dauntlessly struck Karna with numerous sharp arrows.

4. Thereupon the son of Radha smilingly piercing Bhima with five shafts, once more pierced him with seventy shafts furnished with golden wings whetted on stone.

5. Without taking into consideration those shafts shot by Karna, Vrikodara pierced him with a hundred arrows of depressed knots.

6. Once more, O sire, piercing him on his vital parts with five sharp arrows, Bhima severed the bow of Suta's son with a broad-headed shaft.

7. Thereupon, O Bharata, highly dejected, Karna took up another bow, and covered Bhima with arrows on all directions.

8. Slaying Karna's horses and his charioteer also, Bhima then laughed a tremendous laugh, having thus counterbalanced the feats of the former.

9. Then that foremost of men, cut off the bow of Karna with his arrows; and O mighty monarch, that bow of golden staff, fell down, producing a great sound.

10. Thereupon the mighty car-warrior Karna descended from his chariot, and taking up a mace hurled it at Bhimasena with great fury.

11. Beholding that mace course towards himself with great impetuousity, Vrikodara repulsed it with his arrows before the eyes of all the troops.

12. Then the puissant son of Pandu quickly shot thousands of arrows, desirous of accomplishing the death of Suta's son.

13. Checking those arrows with his own, in that battle, Karna cut down Bhima's armour with numerous arrows.

14. Then he pierced Bhima with twenty five small shafts before the eyes of all; and that seemed highly wonderful.

15. Thereupon, O sire, Bhima excited to the highest pitch of fury, sped at the son of Suta nine shafts of depressed knots.

16. Those sharp arrows penetrating through Karna's armour and piercing his right arm, sank into the earth, like so many fierce snakes entering their holes on ant hills.

17. Covered with the myriad shafts shot from Bhima's bow, Karna once more was compelled to turn away from Bhimasena.

18. Beholding the son of Suta turn away and walk on foot and covered with the arrows shot from the bow of Kunti's son, king Duryodhana thus spoke:—

19. 'Hie yourselves quickly near the car of Pandu's son." Thereupon, O king, yoursons hearing those words of your son,

20. Rushed against Pandu's son in battle shooting numerous sharp arrows. They were Chitra, Upachitra, Chitraksha, Charuchitra, Chitrasana,

21—22. Chitrayudha and Chitravarman, all versed in various modes of warfare. Then the mighty car-warrior Bhimasena slew all your sons with a single arrow, as they were quickly proceeding against him. Slain they fell down on the earth like trees broken by the vehemence of the tempest.

23. Beholding your sons all mighty car-warriors slain, O king, Karna with a tearful countenance, began to think of those words of Khatwa.

24. Then that puissant hero, mounting on another duly furnished car, quickly rushed at the son of Pandu.

25. Piercing each other with arrows furnished with golden wings, and whetted on stone, those two heroes appeared beautiful like two clouds fringed with the rays of the sun.

26. Then Pandu's son, excited with rage, cut off the armour of Suta's son with thirty-six *Vallas* of great sharpness and energy.

27. The son of Suta, O foremost of the Bharatas, that mighty-armed hero, pierced Kunti's son with fifty arrows of depressed knots.

28. Those two combatants then, smeared with red sandal-paste, covered with many wounds caused by each other's shaft and steeped in blood, appeared charming like the sun or the moon in full splendour.

29. Then Karna and Bhima, with their bodies steeped in blood, and armour shattered with arrows appeared beautiful like snakes freed from their sloughs.

30. Assailing each other like two tigers fighting with their teeth, those two foremost of men poured their showers of arrows on each other like two mighty clouds pouring rain.

31. Like two elephants goring each other with their tusks, those two subduers of foes mangling each other with their shafts, appeared highly beautiful.

32. Roaring at each other and covering each other with their arrows, those two foremost of car-warriors seemed to play with each other, causing their chariots to describe various circles.

33. Those two powerful heroes then appeared like two heifers roaring at each other for consorting with a cow in her season. Those two foremost of men, endued with prowess, then looked like two mighty lions engaged with one another.

34. Looking at each other with eyes red in rage, those two heroes of mighty energy fought on with each other like Indra and Virochana.

35. Then the mighty-armed Bhima stretching his bow with both his hands, appeared beautiful like a mass of clouds charged with lightning flashes.

36. Then, O mighty monarch, the Bhima-cloud, having the twang of the bow for its peal of thunder, and the arrows for showers of rain, began to drench the mountain constituted by Karna.

37. Then that son of Pandu, Bhima of terrible prowess, O Bharata, covered Karna with thousands of arrows shot from his own bow.

38. Then your sons beheld the prowess of Bhimasena, when he covered Karna with arrows decked with beautiful wings made of the feathers of the *Kanka* bird.

39. Thus then Bhima fought on with Karna, affording delight thereby to Arjuna and the illustrious Kesava, and Satyaki and his two protectors of car-wheels.

40. Then your sons, O mighty monarch, became depressed, seeing the prowess, the strength of arms and the patience of Bhima, who thoroughly knew his self.

Thus ends the one hundred and thirty-six chapter, the fight between Bhima and Karna in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXXVII.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Then the son of Radha hearing the sound of the twanging of Bhima's bow and of the slappings of his palm, did not brook it, like an infuriate elephant not brooking the roar of its rival.

2. Retiring for a moment only from the presence of Bhimasena, Karna looked at your sons felled by him.

3. O foremost of men, beholding them he became cheerless and filled with sorrow; then breathing like a snake, he once more assailed Bhima.

4. With his eyes coppery in rage and breathing like a fierce snake, Karna then shooting arrows, appeared beautiful like the sun shooting his myriad rays.

5. Vrikodara then, O foremost of the Bharatas, was covered with those shafts shot from Karna's bow, as if with the scattering rays of the blazing sun.

6. Diverse kinds of arrows furnished with wings of peacock-feathers and shot from the bow of Karna, then penetrated into the body of Pritha's son, like so many birds entering their nests on the tree.

7. Arrows of golden wings shot from the bow of Karna appeared everywhere, like rows of swans (flying through the welkin).

8. The arrows of Adhiratha's son were so numerous that they seemed to come out not only from his bow, but also, from his standard, Upaskara, umbrella, and the shafts, yoke, and bottom of his car.

9. Filling the sky, the son of Adhiratha showered arrows decked with gold and furnished with vulturine feathers, that ranged variously through the entire welkin.

10. Then reckless of his very life, Vrikodara got the better of his foe, and then pierced the latter with a shaft as he was rushing like Death incarnate at him.

11. Then beholding the unbearable charge of Karna and the shower of mighty arrows shot by him, Vrikodara flinched not in fear, inasmuch as he was possessed of mighty energy.

12. Then that son of Pandu shot networks of arrows at the son of Adhiratha. He pierced Karna with twenty sharp arrows.

13. As Pritha's son himself had been covered by Suta's son, even in the same manner was the latter now covered by the former with his arrows.

14. Beholding then the prowess of Bhimasena in battle, O Bharata, even your troops applauded him and the Charanas were filled with delight.

15. Then Bhurisravas, Kripa, the son of Drona, the ruler of the Madras, Jayadratha, Uttamoujas, Yudhamanyu, Satyaki, Kesava and Arjuna,

16. These ten best of mighty car-warriors of the Kuru and the Pandava hosts, applauding Bhima with shouts of 'well-done' 'well-done' uttered their war-cries.

17. When that dreadful and hair-stirring sound arose, your son, king Duryodhana, thus spoke,

18. Addressing the kings and princes of his army, and specially his brothers. "May good betide you. Hie yourselves to the rescue of Karna from Vrikodara.

19. Yonder, the shafts shot from Bhima's bow are piercing Karna (to the quick). O mighty bowmen, do you all now exert vigourously for protecting the son of the charioteer."

20. Commanded by Duryodhana, O sire, seven uterine (Kourava) brothers, rushing with fury at Bhimasena surrounded him on all sides.

21. Encountering the son of Kunti, they poured their arrowy torrents on him, like clouds pouring rain on the mountain breast during the rainy season.

22. Then those seven mighty car-warriors inflamed with rage, began to afflict Bhima, like the seven planets afflicting the Sun at the time of the universal annihilation, O king.

23. Thereupon, drawing his effulgent bow with great force and firm grasp, the son of Kunti,

24. Knowing that his adversaries were nothing but men, fixed seven shafts on his bowstring. And then the mighty Bhima sped those arrows radiant like the solar rays, at them.

25. Bhimasena then keeping alive the memory of the former wrongs inflicted on them, sped those arrows as if for wrenching out the very lives out of your sons.

26. Those shafts furnished with golden wings and whetted on stone shot by Bhimasena, O Bharata, penetrating through the body of the Bharata princes, flew through the sky.

27. Those gold-decked arrows tearing their hearts, looked beautiful, O mighty monarch, like birds of beautiful plumage.

28. Those seven arrows of the effulgence of molten gold, steeped in blood, came out, O king, after having drank the life-blood of your sons.

29. With their armours shattered by those arrows, your sons then fell down from their cars on the earth, like tall trees growing on the slopes of mountains, broken down by elephants.

30. Satrunjaya, Satrusaha. Chitra, Chitrayudha, Dridha, Chitrasena, and Vikarna these seven sons of yours were then slain by Bhima.

31. Of all your sons thus slain, Vrikodara lamented piteously for Vikarna who was very dear to the Pandavas.

32. Bhima then said:—'I vowed saying, *You shall all be slain by me.* O Vikarna, for this vow it is that you have been slain. And thus have I kept my vow inviolate.

33. O hero, you proceeded against me with hostile intentions, bearing in mind the duties of a Kshatriya. You were ever engaged in doing our, specially the king's (Yudhisthira's) good.

34. It is therefore not fit that I should lament for you, O you of great effulgence." O mighty monarch then slaying them before the very eyes of Radha's son,

35—36. That son of Pandu uttered a dreadful war-cry. The shout of that hero, then O Bharata, carried to the very virtuous king Yudhisthira as if the intelligence of his victory. Hearing that loud cry of that fierce bowman Bhimasena,

37—40. The very virtuous king Yudhisthira obtained great delight in battle. Then highly delighted, that son of Pandu, O mighty monarch, received the sound of the war-cry of his brother with the beating of drums and other musical instruments. After Vrikodara had given him that intelligence by the hint agreed upon by both, that foremost of persons, Yudhisthira versed in the use of all weapons, joyfully rushed against Drona in that battle. On the other hand, O monarch, seeing thirty-one of your son's slain in battle, Duryodhana recalled to mind the words of Vidura thus, "those salutary words spoken by Vidura are now being realised.

41—44. Thinking thus, king Duryodhana was unable to do what he should do. All those words that your wicked-minded and foolish son, urged on by Karna, said to that princess of the Panchala race, having brought her in the assembly shall; also all those harsh words which Karna himself addressed in the assembly hall to her before yourself and the sons of Pandu, O monarch, at your and the Kouravas' hearing,—words to this effect,—'O Krishna, the Pandavas are destroyed and they have fallen into eternal hell; so do you choose a second husband'—the result of all these has now overtaken you.

45—46. Then again, O you of Kuru's race, various abusive language like sesamum kernel, without seeds were directed by your enraged sons to those illustrious ones, *viz.*, the sons of Pandu, Bhimasena vomiting forth the fire of wrath held in check for these thirteen years, is now achieving the destruction of your sons.

47. Entreating you repeatedly, Khattwa failed to bend you towards peace. O foremost of the Bharatas, now do you, together

with your son, suffer the consequences (of your folly).

48. That you old, patient and capable of foreseeing the consequences of acts as you are, would not accept the well-meaning words of your friends, is due to the influence of (adverse) fate.

49. O foremost of men, it therefore behoves you not to weep. Yours is the greatest fault in the matter. In my opinion your are the cause of the ruin of your sons.

50. O foremost of kings, Vikarna and the puissant Chetrasena, have been slain; as also numerous other mighty car-warriors and your other sons have fallen.

51. O mighty-armed one, other sons of yours, who became the objects of Bhima's sight, were slain by him in a moment.

52. It was through your fault that I had to see our army consumed in thousands by the shafts discharged by Pandu's son and by Vrisha.

Thus ends the one hundred and thirty-seventh chapter, the fight between Karna and Bhima, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXXVIII.

(JAYADRATHA-BADHA PARVA—) *Continued.*

Dhritarastra said:—

1. I see, O son of a charioteer, that mine has been the greatest fault in this matter; O Sanjaya, the consequences have now overtaken me, grieve though I may!

2. Hitherto I thought that what is gone for good. But, O Sanjaya, what measures is gone should now be adopted.

3. I have now become calm, O Sanjaya; relate to me how this slaughter of heroes is went on—slaughter that owes its origin to my evil policy.

Sanjaya said:—

4. O mighty monarch, then the two powerful heroes Karna and Bhima began to pour showers of arrows, like two rain clouds pouring their contents.

5. Then gold-winged arrows, whetted on stone and engraved with the name of Bhima, reaching Karna, penetrated through him cutting him to the very quick.

6. Similarly Bhima was pierced hundreds and thousands of times by the arrows shot by Karna, that resembled snakes of virulent poison.

7. An agitation like that produced in the ocean, was then produced in your troops by the arrows of them both, falling on all sides.

8. O subduer of foes, shot from Bhima's bow, shafts resembling dreadful snakes, began to slay your troops amidst your own army.

9. With fallen elephants, horses and men, the Earth became covered and looked as if covered with trees broken by the force of the wind.

10. Wounded with the arrows shot from Bhima's bow, your troops then began to fly away from the field saying *what is it?*

11. That host composed of the Sindhus, the Souviras, and the Kouravas, afflicted and wounded with the terrible shafts of Bhima and Karna, was then driven back to a great distance.

12. Then those heroes, with their ranks thinned, and their horses and elephants slain, fled in all directions, leaving Bhima and Karna on the field.

13. 'Indeed for the sake of the Parthas even the gods are robbing us of our senses, inasmuch as those arrows shot both by Bhima and Karna are slaying us.'

14. Speaking such words, your warriors, struck with panic as they were, stood at a distance out of the range of arrows, for witnessing the combat.

15. Then on the field of battle a terrible river started up into existence and began to flow there adding to the joy of heroes and to the fear of the cowards.

16. It was caused by the blood of elephants, horses and men. Covered with the lifeless bodies of men, elephants and horses;

17. With flag-staffs and car-bottoms; with ornaments of cars, elephants and steeds; with shattered chariots, wheels, axels and Kuvaras;

18. With gold-decked bows of fierce twang, and with thousands of arrows and darts furnished with wings of gold,

19. Shot by Bhima and Karna and resembling snakes just freed from their sloughs; with numerous lances, javelins, swords, and battle axes;

20. With maces and clubs and axes all adorned with gold; with standards of various descriptions and darts and piked bludgeons;

21—29. And with beautiful *Sataghnis*, the earth looked, O Bharata, very beautiful.

Strewn all over with ear-rings and necklaces of gold and fallen-off bracelets, and rings and precious gems worn on diadems and crowns and turbans and golden ornaments of diverse kinds, and armours and leathern fences, and elephant-girths, and umbrellas dropped from their place, and *chamaras*, and fans; with the mangled bodies of elephants, steeds and men; with arrows bathed in blood, and with various other objects lying scattered about loosened from their places, the field of battle appeared beautiful like the sky bespangled with the planets. Beholding their inconceivable, wonderful and super-human feats, the Siddhas, and the Charanas were filled with surprise. The son of Adhiratha engaged with Bhima coursed on the field in the same way as fire helped on by the wind courses through an extended heap of fuel; both of them cut down numerous standards, and chariots and slew countless horses, men and elephants. They fought on like a pair of elephants crushing forests of reeds, when engaged with each other. O ruler of men, then your host looked like a mass of clouds, and the carnage caused by Karna and Bhima in that battle was terrible to the extreme.

Thus ends the one hundred and thirty-eighth chapter, the fight between Karna and Bhima, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXXXIX.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Thereafter, O mighty monarch, Karna piercing Bhima with three arrows, began to shower torrents of arrows of various description.

2. The mighty-armed son of Pandu viz Bhimasena, though thus pierced by the son of Suta, felt no pain, like a mountain having no sensation when cleft open.

3. Then O sire, he pierced Karna on his car with a sharp arrow. Well-tempered and washed with oil,

4. That dart, O mighty monarch, cut down one of the charming golden ear-rings of great lustre belonging to Karna, and it dropped down like a luminary from the sky.

5. Then excited to the highest pitch of anger, Vrikodara with the greatest ease struck Suta's son on the breast with a broad headed arrow.

6. Then once more, O Bharata, the mighty armed Bhima sped at him with great quickness ten *Narachas* resembling snakes just first freed from their sloughs.

7. Shot by him, O sire, those arrows penetrating through the forehead of Suta's son entered it, like so many snakes entering their holes in the ant-hills.

8. With those shafts struck upon his forehead, the son of Suta, looked beautiful, as he did before while his forehead was encircled with a chaplet of blue lotuses.

9. Thus deeply pierced by the son of Pandu endued with great agility, Karna held the *Kuvara* of his car for support and then shut his eyes.

10. But within a moment, that afflicter of foes Karna regaining his senses, found his body steeped in blood and became furious with rage.

11. Inflamed with rage in consequence of his being pierced thus by the firm bowman Bhima, Karna endued with great acitivy, dashed against the car of Bhimasena.

12. Then, O king, the revengeful and enraged and mighty Karna, sped at Bhima a group of hundred arrows furnished with wings of the feathers of the vultures.

13. Thereat Pandu's son, disregarding the display of Karna's prowess, began to shower fierce arrows on him.

14. Then, O afflicter of foes, the enraged Karna, O monarch, struck the irate Bhima on the breast with nine shafts.

15. Then both those tigers among men, resembling a couple of tigers with fierce teeth, showered upon each other, in that battle, their torrents of arrows like two mighty masses of clouds.

16. They tried to terrify one another in that battle, with the sound of their palms and with showers of arrows of diverse descriptions.

17—18. Inflamed with rage, each endeavoured to counteract the feats of the other in battle. Then that slayer of hostile heroes, viz Bhima of mighty arms, O Bharata, cutting off with a razor-headed arrow the bow of Karna, uttered a loud war-cry. Then leaving aside that severed bow, the son of Suta that mighty car-warrior,

19. Took up a tougher and stronger bow. Then beholding the slaughter of the Sindhus and Souviras, and the Kurus,

20. And marking that the Earth was covered over with armours and standards and weapons lying scattered about, and seeing also the dead bodies of elephants,

foot-soldiers and horsemen and car-warriors on all sides,

21. The body of Suta's son blazed up with radiance, in consequence of wrath. Thereupon stretching his terrible bow decked with gold,

22. The son of Radha, O monarch looked at Bhima with eyes flashing rage. Inflamed with rage the son of Suta, while discharging his shafts, looked beautiful,

23—26. Like the autumnal sun of burning rays at mid-day. While engaged in taking up an arrow, placing it on the bow-string, stretching the string and letting it off, no one could notice any interval between those acts of his. While Karna was shooting his arrows right and left, his bow always appeared to be drawn to a circle like a dreadful circle of fire. Arrows of sharp heads, shot from the bow of Karna, and furnished with wings of gold,

27—28. Covered, O monarch, all the quarters, intercepting the very rays of the solar orb. In the skies then were seen numerous groups of shafts, furnished with golden wings and shot from the bow of Karna. The arrows discharged from Karna's bow,

29—30. Then looked beautiful like rowe of cranes ranging through the skies. All the arrows discharged by the son of Adiratha were winged with the feathers of vultures, whetted on stone, adorned with gold, endued with great impetuousity, and furnished with exceedingly keen points. Thrown by the force of his bow-string, those gold-decked rrrows,

31—33. Coursed in continuous lines towards the chariot of Bhima; those gold-decked arrows hurled by Karna, while ranging through the skies in large numbers, looked beatiful like continuous fights of locusts. The shafts shot from the bow of the son of Adhiratha, as they flew through the heavens, appeared like one long arrow poised in the sky. Like a cloud covering the mountain breast with torrents of rain,

34—36. Karna, excited to the highest pitch of fury, poured on Bhima his arrowy showers; then O Bharata, your sons and their soldiers all beheld the mighty energy, prowess and perseverance of Bhima inasmuch as the latter, unmindful of that shower of arrows resembling the furious ocean, dashed with wrath against Karna. O monarch, Bhima then wielded a bow that was formidable and the back of which was adorned with gold.

37. In consequence of his repeated stretching, the bow looked like a circle and it resembled the bow of Indra himself. From it then were shot shafts that filled the entire welkin.

38. Then with his gold-winged arrows of depressed knots, Bhima constructed a festoon in the welkin that looked like a veritable garland of gold.

39. Then the net-work of arrows spread in the skies by Karna, began to be shattered and torn, being struck with the winged arrows of Bhimasena.

40. Shot both by Bhima and Karna, myriads of arrows of the touch of fire-sparks and straight-coursing,

41. And furnished with golden wings, entirely covered the welkin over. The sun then did not shine, nor did the wind blow.

42. The welkin being shrouded in that net-work of arrows, nothing could be then distinguished. Then the son of Suta covering Bhima with arrows of various descriptions,

43. And totally unmindful of the latter's prowess, strove to prevail over him. O sire, those myriads of arrows, discharged by both those warriors,

44. Appeared to clash against one another like two contrary currents of wind. Consequent on that clash of arrowy showers shot by those two foremost of men,

45—46. A fire, O foremost of the Bharatas, was engendered in the welkin. Desirous of slaying Bhima, Karna then, sped at the former numerous arrows, furnished with golden wings and cleansed by the forger himself. Bhima, however, with his own shafts, cut every one of Karna's arrows into three fragments,

47—48. And then obtaining some advantage over the son of Suta, he cried out saying *wait, wait*, then the irate and powerful son of Pandu, like an all-destroying fire once more shot excitedly showers of arrows. Then a loud sound was produced there, in consequence of the leathern gloves of the combatants striking against their bow-strings.

49. Then tremendous became the sound of their slapping palms, dreadful the sound of their war-cries, and fierce the clash of their cars and the twang of their bows.

50. Then O king, desirous of beholding the prowess of Karna and that son of Pandu who were striving to slay each other, the other combatants giving up fighting became spectators.

51. The celestial sages, the Siddhas, and the Gandharvas, applauded them both saying 'Excellent, Excellent'; and hosts of

Vidyadharas then showered flowers on those two heroes.

52. Thereafter, the mighty-armed and wrathful Bhima of resolute prowess, repulsing the weapons of Karna by his own, began to pierce that son of Suta.

53. Karna also, that mighty hero, baffling Bhima's darts, wounded Bhima with nine *Narachas* resembling snakes of virulent venom.

54. With as many winged shafts, Bhima then cut off those *Narachas* sped by Suta's sons when they were coursing through the sky, and said *wait, wait*.

55. Then the mighty-armed Bhima possessed of great valour, shot at Adhiratha's son a shaft looking like the enraged god of Death and resembling a mace second to that wielded by Yama.

56. The son of Radha however, O king, smilingly cut off that dart of Pandu's son as it flew through the sky with three shafts of his own.

57. The son of Pandu then once more shot showers of dreadful arrows; and Karna also dauntlessly received all those weapons of his.

58—59. Inflamed with wrath, Karna, the son of Suta by virtue of the illusion of his weapons, cut off in that combat, with his straight arrows the pair of quivers and the bow-string, and the traces of the steeds of the fighting Bhima. Thereafter slaying his antagonist's steeds, Karna pierced the latter's charioteer with five shafts.

60—61. Theroupon the charioteer running in haste, ascended the car of Yudhamyu. Burning with wrath, Radha's son, whose effulgence then equalled the effulgence of the *Yuga*-fire, cut off the standard of Bhima and felled his banner, smiling the while. Deprived of the use of his bow, Bhima then grasped a fearful lance.

62—64. Inflamed with rage, he balanced it in his hands, and then hurled it vehemently at the chariot of Karna. Adhiratha's son then with ten shafts,cut off that gold-decked dart hurled by Bhima, as it was flying swiftly towards him like a blazing meteor; that lance then fell down, severed into fragments by those sharp arrows of Suta's son Karna, that warrior versed in all modes of warfare, then engaged in the fight for the sake of friends. Then the son of Kunti grasped a buckler adorned with gold,

65—66. And a resplendent sword, desirous of reaping either victory or death. But O Bharata, Karna again smilingly cut off that effulgent buckler of Bhima with numerous dreadful arrows. Bhima then deprived of the use of his car and his shield, became infuriate in wrath.

67. Then with great vehemence he hurled at Karna's chariot that sword; that mighty sword then cutting off the stringed bow of Suta's son,

68—70. Dropped down on the earth like O king, an angry snake from the heavens. Then the son of Adhiratha, inflamed with rage in that battle, smilingly grasped another bow destructive of foes, having a tougher string and stronger than the one that had been cut off. Desirous of slaying the son of Kunti, O king, Karna, then began to discharge by thousands, arrows furnished with golden wings and endued with great impetuousi y. Wounded with those shafts shot from Karna's bow, the puissant Bhima,

71. Bounded up into the air, thereby filling Karna's mind with great pain. Beholding that conduct of the victory-desiring Bhima, Karna,

72. The son of Radha deceived Bhimasena by hiding himself inside his chariot. Beholding Karna hide himself in the terrace of his car with a frightened heart,

73. Bhima, catching hold of the former's flag-staff, remained on the ground. Then all the Kurus and the Charanas applauded that feat of his, *viz.*,

74. His attempt to snatch away Karna from his car, like Garuda snatching away a serpent (from its hole). Then Bhima, with his bow burst open, and car useless but still observant of his duties,

75. Remained on the field, keeping his car behind him and firmly resolved to continue that battle. In that combat, the son of Radha once more rushed,

76. In rage, against that son of Pandu who stood before him in the attitude of fighting. O mighty monarch, those two highly puissant heroes, looking at their respective feats, and encountering each other,

77. Began to roar at each other like two rain clouds at the end of the summer season The combat between those two foremost of men who were excited to the highest pitch of fury,

78. And who would not brook each other's feat, looked like that between the gods and the Danavas. His stock of weapons exhausted, Kunti's son (Bhima) was assailed by Karna.

79. Then deprived as he was of his weapons, beholding the huge mountain-like elephants slain by Arjuna lying on the field, he entered into their midst for impeding the progress of the car of Karna.

80. Entering into that host of elephants, that was inaccessible to a chariot, the son of Pandu desirous of saving his life, did no longer strike the son of Radha.

81. Then searching eagerly for protection, that subjugator of hostile cities, that son of Pritha, uplifting an elephant slain by the arrows of Arjuna, stayed on the field of battle,

82. Looking like Hanumat holding the (Gandhamadhana) mountain over-grown with *Oshadhis*. But Karna, then cut that elephant, to pieces with his sharp arrows.

83. Then the son of Pandu began to throw at Barna, limbs of slain elephants and horses and car-wheels and every thing he saw lying on the field.

84. The son of Pandu then inflamed with rage, threw at Karna, every-thing that then came within his reach. But all those things hurled at him, Karna cut off with sharp arrows.

85. Bhima also raising his clenched fists endued with the force of thunder and terrible, desired to kill Suta's son. But he then came to recollect the vow of Arjuna (for slaying Karna).

86. Thus the son of Pandu, though competent, did not slay Karna, desirous of keeping inviolate the vow that Arjuna had made.

87. But the son of Suta then repeatedly caused the already afflicted Bhima, to lose his senses by striking him with his sharp arrows.

88. Recollecting the words of Kunti, Karna then did not slay Bhima who was then weaponless but with the handle of his bow he poked and pierced him.

89. Soon as he was struck with the end of Karna's bow, Bhima was inflamed with rage, and breathing like a snake and snatching away Karna's bow, he began to strike him on the head.

90. Struck by Bhimasena, the son of Radha with his eyes red in rage smilingly spoke these words to the former,

91. Over and over again,—"Beardless eunuch, ignorant fool, glutton, without any skill in the use of weapons, do you never again venture to fight (with any one) ? You are but a boy, a laggard in battle !

92. O son of Pandu where there are various kinds of food and drink and edibles, that is really the place fit for you, and not the field of battle, O wicked-souled one !

93. Devouring esculent roots, fruits and flowers, it is proper that you should engage yourself in the observance of vows and rites, in the woods. O Bhima, you know not how to fight !

94. Vast is the difference, O Vrikodara, between fighting and the occupation of a hermit. So, do you repair to the forest O master ; you are not capable of fighting and have an inchnation for dwelling in the woods.

95. Urging cooks and servants and orderlies to make haste in making your dinner ready, O Vrikodara, you are capable of striking and reproving them.

96. Becoming a hermit, O Bhima, do you begin eating fruits, O wicked-minded wretch. O son of Kunti, betake to the forest, for you are incapable of fighting.

97. You are fit, O Vr kodara, for e ting large quantities of esculent roots and for receiving and welcoming guests. O Vrikodara, I do not consider you fit for wielding weapons."

98. O monarch, he was also reminded by Karna in harsh language, of all the wrongs done to him in his days of childhood.

99. And once more as Bhima greatly weakened stood there, Vrishasena poked him with horn of his bow and smilingly addressed these words to him.

100. " O child, you should fight with others and not with men like myself. Those who fight with men like myself, have to undergo this and many things else.

101. Hie yourself to the spot where the Krishnas are, and they will then protect you in battle. Or, O son of Kunti, return to your home, O child what is the good of fighting ?"

102. Then hearing those very harsh words of Karna, Bhima smilingly spoke these words to him at the presence of every body.

103. "O wicked fool you have been repeatedly defeated by me, how then can you indulge in this vain brag ? The ancients have seen the victory and defeat of the mighty Indra himself !

104. O scion of a mean family, come and wrestle with me. Then even as I have slain the mighty and luxurious Kichaka,

105. I will slay you before the very eyes of all the kings. "But knowing Bhima's intention, that foremost of intelligent beings Karna,

106. Refrained from that fight before the very eyes of the bowmen present. Thus O king, making Bhima carless, Karna reproved him in such harsh language,

107—108. In the presence of that best of the Vrishnis and the son of Pritha. Then O king, the ape-bannered Arjuna, being urged on by Kesava, sped at the son of Suta numerous arrows whetted on stone. Then those gold-decked arrows hurled by the force of Partha's arm,

109. And issuing out of the Gandiva, penetrated into Karna's body like so many cranes entering into the Krouncha mountains. Wounding Karna with those arrows shot from the Gandiva, that entered his body like so many snakes,

110. Dhananjaya, drove away the son of Suta from the vicinity of Bhimasena. Then with his bow burst open by Bhima and pierced sore with the arrows of Dhananjaya,

111. Karna fled away from Bhima being borne hastily on his swit-coursing car. Bhima also, O foremost of men, ascending Satyaki's Vehicle,

112—113. Followed his brother Savyasachin the son of Pandu in battle. Then Dhananjaya with his eyes red in rage, and with great celerity sped at Karna a *Naracha* like the Destroyer urging death forward. Then like Garuda ranging through the welkin in quest of a mighty snake,

114. That *Naracha* shot from the Gandiva, flew through the sky towards Karna in all quickness. Then the son of Drona cut off that *Naracha* as it coursed through the sky, with a winged arrow,

115, Desirous as he was of freeing Karna from his fear of Dhananjaya. Thereupon Arjuna inflamed with rage, pierced Drona's son with sixty-four arrows

116—119. Whetted on stone,and O monarch addressed the latter saying 'Fly not'. But afflicted with the arrows of Dhananjaya, Drona's son quickly entered into the army teeming with infuriated elephants and numerous chariots. Then the puissant son of Kunti drowned the sound of the other twangs of bows decked with goid, with the tremendous twang of his own bow Gandiva. Then the mighty Dhananjaya pursued Drona's son from behind who was thus flying and who had not then proceeded to a long way, frightening him all the way with his shafts. Tearing open the body of men, elephants and steeds with his *Narachas*

120. Furnished with wings made of the feathers of the peacock and the Kanka, Arjuna began to agitate that army of yours. O foremost of the Bharatas, Partha, the son of Pakasasani (Indra) then began to carnage that host of yours, consisting of horses elephants and men.

Thus ends the one-hundred and thirty-ninth chapter, the fight between Karna and Bhima, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXL.

JAYADRATHA BADHA-PARVA.—*Continued.*

Dhritarastra said:—

1. Day by day, O Sanjaya, my blazing fame is dwindling away. Numerous warriors of my side are being slain. I consider all this to be due to the adverse influence of Fate.

2. Inflamed with wrath, Dhananjaya has entered into my host which is protected by Drona's son and Karna and which is therefore incapable of being penetrated into by the very celestials.

3. Dhananjayas's prowess has increased in consequence of his being united with that foremost of the Sinis and those two of burning energy, namely Krishna and Bhima.

4. Like fire burning down a heap of dry grass, grief is corroding my heart since I have heard of Dhananjaya's entrance into my army. I see that all the king's of the earth with the ruler of the Sindhus amongst them, are under the influence of adverse Fate.

5. Having inflicted a terrible injury to the diamem-cheked Arjuna, how could the ruler of the Sindhu's escape with his life, when he would become the object of Arjuna's sight ?

6. O Sanjaya, I can imagine even now that the king of the Sindhus no longer lives. Therefore, tell me how in reality did that battle rage then.

7. He that had single-handed and unsuported entered into and agitated my army, even as an infuriate elephant enters and crushes a group of lotuses,

8. Tell me of the feats of that Vrishnipero, as he achieved them, strugging to help Dhananjaya in battle. O Sanjaya, you are an expert in narration.

Sanjaya said:—

9. Seeing that foremost of men namely Bhima, proceed, although pierced with the arrows of Vikartana's son in the midst of so many heroes, O monarch, that excellent warrior of the Sini race, followed him on his chariot.

10. Uttering thundering roars like the clouds at the expiration of the summer

season, or burning like the sun at the end of the rainy season, he began to slaughter his foes by means of his tough bow and caused the troops of your son repeatedly to tremble.

11. When that foremost of Madhu's race careered on the field on his chariot drawn by horses of argentine hue and roared fiercely, O Bharata, there was none amongst your troops who could then check him.

12. Then that foremost of kings namely Alamvusha excited with wrath, untreatreating in battle, armed with a bow and covered in a golden coat of mail, advancing against Satyaki checked his carreer in battle.

13. The encounter that thereupon raged between them was unparalleled. Your soldiers and the enemy's troops, giving up the fight became spectators of that battle battle.

14. The foremost of all kings *vis* king Alamvusha, then sped at Satyaki ten shafts; but that foremost of scions of the Sini race, cut off all those shafts, with those of his own, before they could reach him.

15. Thereupon, Alamvasha pierced Satyaki with three sharp arrows furnished with beautiful wings blazing as fire and discharged from the bow drawn back to the very ear. These arrows penetrating through Satyaki's coat of mail mangled his body.

16. Then piercing Satyaki's body with those keenpointed and effulgent arrows, poisened and of the energy of fire or the wind, Alamvusha, with four other shafts, struck the four silver-white steeds of Satyaki with great force.

17. Possessing prowess and activity equal to those of that bearer of the discus (Krishna), the grandson of Sini, thus struck by Alamvasha, slew the latter's fours steeds with four keen arrows.

18. Then cutting off the head of Alamvusha's charioteer, he severed with a broad-headed arrow fierce as the *yoga*-fire from the former's trunk his head graced with excellent ear-rings and beatiful as the full moon.

19. Having slain that scion of a race whose descendants are all kings, the illustrious descendant of the Yadu race that hero capable of crushing the hostile army, advanced towards Arjuna, O king, checking in his progress the soldiers of the enemy.

20. O monarch, thus careering amongst his enemies, the Vrishni hero, when following in the track of Arjuna, was seen with his shafts to destroy repeadly the Kuru host, like the raging tempest scattering masses of clouds.

21. Where-ever that foremost of men desired to go, he was borne thither by those best steeds of his that were of Sindhu breed, well-broken, tame, white as milk, or the Kunda flower, or the moon or the snow, and that were decked with housings and traces of gold.

22. Then, O descendant of Ajamidas race, yours sons, united with other soldiers of your army, quickly rushed against Satyaki, making that foremost of warrior's *vis* Dussasana their leader.

23. Those commanders of divisions surrounding the grandson of Sini on all sides, began to wound him *vis* that foremost of the Satwata's; that hero Satyaki resisted them with showers of his atrows.

24. Resisting them all quickly with his shafts of fiery energy, that slayer of hostile heroes, the grandson of Sini uplifting his bow, slew the horses of Dussasana's chariot; then Arjuna and Krishna seeing that foremost of men Satyaki thus fight in battle became highly delighted.

Thus ends the one hundred and fortieth chapter, the slaughter of Alamvusha in the Jayadratha-badha of the Drona Parva.

CHAPTER CXLI.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1—2. Then the mighty archers of the Trigartta clan, all owning gold-decked standards, surrounded on all sides the mighty-armed Satyaki—that hero who performed with activity everything that demanded promptness, and who having penetrated into that host fathomless as the ocean, was advancing against Dussasana's chariot, for giving victory to Dhananjaya.

3. Then all those excellent bowmen waxing wroth and surrounding him with hosts of cars on all sides, began to pour their arrowy showers on them.

4. But the unsupported Satyaki of prowess incapable of being baffled, then alone conquered his fifty antagonists, all princes of the Trigartta race looking very beautiful in battle.

5. Then he reached the centre of the Bharata host, echoing with the sound of palm-strokes and abounding in swords,

lances and maces and looking like the unfordable ocean itself.

6. We then behold the wonderful conduct of Sini's grandson, for beholding him now in the Western direction, we immediately after beheld him in the Eastern direction, so great indeed was his lightness of movements.

7. Then as if dancing and resembling, although alone, a hundred car-warriors, that hero careered in the East, West, North and South, and all the subsidiary directions.

8. Beholding that conduct of that one of lion-like prowess and tread, the Trigartta warriors greatly afflicted, fell back upon the division of their clansmen.

9. Thereafter the brave warriors *viz* the Surasenas tried to resist Satyaki wounding him with arrowy showers, like a guide percing his mad elephant with the goad.

10. The illustrious Satyaki fought with them only for a while and then that hero of inconceivable prowess commenced his fight with the Kalingas.

11. Passing through the division of the Kalingas that was incabable being passed through, the mighty-armed Satyaki approached Dhananjaya the son of Pritha.

12. Then like an exhausted swimmer reaching land, the heroic Yuyudhana became comforted on obtaining sight of Dhananjaya that foremost of men.

13. Beholding Satyaki come near them, Kesava addressing Arjuna said :—"There comes the grandson of Sini, O son of Pritha, pursuing the track (opened by you).

14. O you of true prowess, Satyaki is your friend and pupil. That foremost of men, holding all the warriors of the hostile host at a pins fee, has vanquished them all.

15. Inflicting dreadful loss upon the Kouravas, Satyaki dear unto you like your own life, is coming towards you, O diadem-decked one !

16. Having worsted with his arrows, Drona and Kritavarman of the Bhoja race, this Satyaki is approaching you, O Phalguna.

17. Having slain numerous warriors al best of their class, the valorous Satyaki ever solicitous of the welfare of Yudhisthira, and accomplished in the use of weapons, is approaching you, O Arjuna.

18. O son of Pandu, the puissant Satyaki is coming to you having achieved numerous difficult feats in the midst of the Kourava host.

19. Having encountered on a single car many mighty car-warriors having Drona at their head, the heroic Satyaki is approaching you, O Arjuna.

20. Deputed by the very virtuous king Yudhisthira, O Pratha, this Satyaki is coming to you, having penetrated through the Kourava army, depending upon the might of his arms.

21. Invincible in battle, that Satyaki who has no match for him in the whole Kourava army, is now coming to you, O son of Kunti !

22. Freed from the press of the Kourava troops, like a lion from amidst a herd of kine, Satyaki is now approaching you, after having slain numerous hostile soldiers.

23. O son of Pritha, here comes Satyaki in all quickness, having covered the earth with the heads of thousand's of kings, graced with faces resembling blooming lotuses.

24. Yonder comes Satyaki, having conquered Duryodhana with his brothers, and having slain Jalasandha in battle.

25. Yonder comes Satyaki, having created a river of blood with clots of blood for its mire, and having disregarded the Kouravas like some any straws."

26. Hearing these words of Kesava Kunti's son although filled with delight replied to the former saying :—"O mighty-armed one, I am not pleased to find that Satyaki is coming to me.

27. O Kesava, I do not know the whereabouts of the very virtuous king Yudhisthira. I am doubtful whether he lives or not, being deprived of the help of this Satwata hero.

28. O mighty-armed one, it should have been this one's first duty to protect the king in battle. O Krishna, wherefore has then this one abandoning him followed in my wake ?

29. The king has been left to the mercy of Drona ; the ruler of the Sindhus is still unslain, and yonder does Bhurisravas rush against Satyaki in battle.

30. I have still the heavies burden hanging on me, in the shape of my vow to slay the Sindhu king. It is my duty to inform myself of the where-abouts of the king. It is also my duty to protect Satyaki.

31. It is also my (self-imposed) duty to slay Jayadratha. Yonder is the sun going down (the horizon). As regards the mighty-armed Satyaki he is fatigued and his stock of weapons is also exhausted.

32. His horses are tired, and O Madhava his driver is worn out with fatigue. On the other hand, O Kesava, Bhurisrava is not at all fatigued, and moreover he is well supported.

33. Will Satyaki reap victory in this encounter? Having crossed the ocean itself will Satyaki of prowess incapable of being vanquished,

34—36. Will that foremost of the scion of the Sini race, will that highly energetic one, succumb in crossing the little water contained in the vestige of a cow's hoof? Will Satyaki obtain good fortune having encountered Bhurisravas that foremost of the Kurus, who is high-souled and accomplished in the use of weapons? That he should despatch Satyaki after me, dismissing all his fears from Drona, O Kesava, I think this to be a mistake committed by the very virtuous king Yudhisthira. Like a hawk when ranging through the skies, ever trying to pounce upon a piece of meat, Drona is ever endeavouring to effect the capture of the very virtuous king. Will the king fare well?

Thus ends the one hundred and forty-first chapter, Satyaki's seeing of Arjuna, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXLII.

(JAYADRATHA-BADHA PARVA)

—Continued.

Sanjaya said:—

1. Beholding that warrior indomitable in battle, that scion of the Sini race rush furiously to battle, O king, Bhurisravas, inflamed with wrath, assailed him.

2. Then, O mighty monarch, that foremost of the Kurus (Bhurisravas) addressing Sini's grandson thus spoke:—"By good luck it is that you have to-day come within the range of my sight;

3. To-day, I shall realise in battle my long-cherished hope; you shall not escape me alive if indeed you do not fly away from the battle.

4. O scion of the Dasarha race, to-day slaying you who ever boast of your prowess, I shall afford delight to Suyodhana, the king of the Kurus.

5. To-day the heroes, Kesava and Arjuna, will both behold you prostrate on the field of battle, consumed with the fire of my barrows.

To-day Dharma's son king Yudhisthira hearing you slain by me, would be covered with shame, for it was he who despatched you on this mission.

7. To-day Pritha's son Dhananjaya will come to know of my prowess when he will see you slain by me and lie weltering in your blood.

8. This encounter with you has long been desired by me, like that desired by Sakra with Vali, in the battle between the Gods and the Asuras in days gone by.

9. To-day, O descendant of the Satwata race, I shall fight a terrible fight with you, whence you shall know my great might and manliness.

10. Slain by me in battle, you shall to-day go to the domains of the Samyamani, like the son of Ravana slain by the younger brother of Rama (Lakshmana.)

11. To-day Krishna, Partha, and the virtuous king Yudhisthira, O Madhava, will abandon fighting, and become despondent, in consequence of your slaughter.

12. O Madhava, to-day, slaying you with my sharp arrows, I shall afford delight to the wives of those who have been slain by you.

13. Just as a small deer coming within the range of a lion's sight cannot escape, so O descendant of Madhu's race, you shall not escape me alive, having come within the range of my sight."

14. Thereupon, O king, Yuyudhana smilingly replied to him saying:—"O illustrious descendant of the Kuru race, I have no fear in fight.

15. I am not to be terrified by empty words. He will slay me in battle who will be competent to deprive me of my weapons.

16. He that will slay me in battle will ever be victorious. What is the use of vain boasts. Achieve in deeds what you say in words.

17. Like the rumble of autumnal clouds, your roars are barren. So hearing your empty roars nothing best my laughter is being excited.

18. O Kourava, let the encounter which you looked so eargrly for, to-day take place; O sire, my heart that longs for the combat with you, can not tolerate any more delay.

19. O wretch, I shall not abstain from the fight to-day without having slain you in battle." Thus those two formost of men, stirring each other with their biting words,

20. And waxing wroth, and desirous of slaying each other in battle began to smite each other. Then those two mighty bowmen both boastful of their prowess and both challenging each other,

21. Appeared like two infuriate elephants encountering each other, with a desire to consort with a she-elephant. Then those two subduers of foes, Bhurisravas and Satyaky began to pour,

22. On each other, dreadful showers of arrows like two mighty-clouds. Covering Sini's grandson with swift-coursing arrows, Somadatts's son,

23. O foremost of the Bharatas, desirous of slaying the former, pierced him with sharp arrows. Having pierced Satyaki then with ten arrows, Somadatta's son,

24—25. Out of a desire for slaying that illustrious scion of the Sini race, sped other sharp shafts at him. Then, O ruler of men, Satyaki with the illusion of his weapons devoured up all those arrows, O lord, when they were ranging through the skies and before they had even reached him (Satyaki). Then those two heroes began to pour upon one another their showers of weapons.

26. Those two heroes, of noble extraction both enhancers of the fame of the Kurus and the Vrishnis respectively, began to fight with each other like two tigers fighting with claws, or two elephants fighting with their tusks.

27. With lances and with darts and javelins they inflicted wounds on each other. They mangled their bodies and shed blood profusely.

28. Then those two heroes checked each other in that battle which was like a gambling match in which their lives were the stakes. Thus those two enhancers of the glory of the Kuru and the Vrishni races (respectively),

29—31. Fought on with each other like two huge elephants, the leaders of two herds. Those two warriors, both desirous of attaining the highest of regions both longing to attain to the region of Brahma, thus roared at each other. Indeed Satyaki and Somadatta's son continued to cover each with their arrowy downpour in the sight of the delighted Dhartarastras. The people then witnessed that encounter between those two foremost of warriors,

32. Who were fighting like two leaders of elephant herds for the sake of consorting with a she-elaphant in her season. Then each slaying the other's steeds and cutting off the other's bow

33. And thus deprived of the use of their cars, encountered each other for sword fighting. Taking up two large and beautiful and variegated shields made of bull's hide,

34. And drawing out their swords out of their scabbards, they appeared beautiful on the field of battle. They moved in various motions and described in their montions, various circles.

35. Those two subduers of foes incessantly then began to strike one another out of rage. With their swords and covered in variegated coats of mail and adorned with *Nikas* and *Angadas*,

36. Those two renowned warriors displayed various kinds of motions. They wheeled about and jumped on high, made side thirsts, leapt forward, whirled on high, ran and dashed forward and advanced upwards.

37. Those two subduers of foes began to smite each other with their swords, and each was on the alert for finding the weakness of other. Both of those two heroes jumped up superbly,

38. And both displayed their training agility and skill. Those foremost of warriors in that battle, made many skilful thirst at each other.

39. Then, O foremost of men, striking each other, they took respite only for a moment before the presence of all the troop.

40. Having, with their respective swords cut off the variegated buckler of each other decked with hundred moons, those foremost of men engaged in a wrestling encounter, O ruler of men.

41. Possessed of expanded chests, long arms, and both versed in wrestling, they fought on with each other with their arms that resembled iron-piked bludgeons.

42. They struck and seized each other with their arms, and each seized the others neck with his arms. The skill that they had acquired by practice, afforded great delight to other warriors who then were turned into mere spectators.

43. Then, O king, as those two foremost of men fought on with each other, the sound that then arose, was like that caused by the striking of thunder against a mountain.

44—46. Like two elephants fighting with each other with the ends of their tusks, or like two bulls with their horns, those two high-souled and foremost warriors of the Kuru and the Satwata races, fought with each other, sometimes twining each other with their arms, sometimes striking each other with their heads, sometimes binding each other with their legs, sometimes slapping their arm-pits, sometimes scraching each other with their nails, sometimes embracing each other tightly, sometimes twining their legs round each others loins, sometimes rolling on the ground, sometimes going forward and sometime falling back,

sometimes challenging each other, sometimes throwing each other down, sometimes rising up and sometimes jumping on high.

47. Then those two puissant combatant's displayed in that encounter all the thirty kinds of manœuvers and acts that are the principal features of these kinds of encounters.

48. When during that encounter, the stock of Satwata's weapons was exhausted, Vasudeva's son addressing Arjuna said :— "Behold this carless hero, *viz.*, Satyaki, this foremost of all weilders of bow, engaged in fight!

49. O son of Pandu, he has followed you having penetrated into the Bharata host. O Bharata, he has fought with many mighty warriors of the Bharata host.

50. Bhurisravas who has made great sacrificial presents, rushing upon that foremost of warriors *viz.*, Satyaki exhausted with fatigue, has now encountered him. This is indeed very unfair."

51. Then the indomitable Bhurisravas inflamed with rage, uplifting his sword struck Satyaki like a mad elephant striking another in the same state.

52. Those two foremost of car-warriors, both riding in their cars, and both rushing with rage fought on with each other, Arjuna and Krishna being their witnesses.

53. Thereupon the mighty-armed Krishna addressing Arjuna said, "Behold the foremost of the Vrishni and Andhaka races, *viz.*, Satyaki succumb to the son of Somadatta.

54. Having achieved many difficult feats he is now laid low on the field in consequence of his great exhaustion. O Arjuna protect the heroic Satyaki, your (renowned) pupil.

55. O foremost of men, O Arjuna, do you soon take that measure by which Satyaki may not succumb to Bhurisravas the performer of numerous sacrifices, O lord."

56. Then Dhananjaya, with a cheerful heart addressing Vasudeva's son said :— " Behold that foremost among the Kurus, and that best hero among the Vrishni's, sport with each other,

57. Like a huge and enfuriate elephant sporting in the woods with a mighty lion." While Pandu's son Dhananjaya was thus speaking,

58. Loud cries of *Oh* and *Alas* arose among the troops, O foremost of the Bharatas, as the mighty-armed (Bhurisravas) striking vigorously had brought Satyaki down on the earth.

59. Then like a lion dragging an elephant, that foremost of the Kuru race, namely Bhurisravas, that destroyer of darkness, looked beautiful in that battle as he dragged that foremost one of the Satwatas.

60. Then drawing his sword out of the scabbard and holding Satyaki by the hair, Bhurisravas struck the former on the breast with his legs.

61. Bhurisravas was then about to sever from Satyaki's trunk his head greaced with earrings. For sometime, that hero of the Satwata race rapidly whirled his head,

62. Together with the arm of Bhurisravas that held it by the hair, like a potters wheel whirling round with the rod.

63. Beholding the Satwata hero thus dragged by Bhurisravas, Vasudeva once more addressing Arjuna said :—

64. 'Behold O mighty-armed one, that foremost hero among the Vrishnis and Andhakas, that disciple of yours who is not inferior to you in bowmanship, succumb to the son of Somadatta.

65. Behold, O son of Pritha, the weak Bhurisravas obtain advantage over the Vrishni hero Satyaki of prowess incapable of being baffled."

66. The mighty-armed son of Pandu thus spoken to by Vasudeva (Krishna), worshipped Bhurisravas in his minds

67. (He then said to himself). 'Dragging this foremost of the Satwata race as if in sport, the enhancer of the glory of the Kurus (Bhurisravas) is filling me with delight.

68. Without slaying that foremost of the Vrishni heroes *viz* Satyaki he is only dragging the former like the king of the beasts dragging a mighty elephant in the woods.'

69. Having thus mentally applauded that foremost of the Kouravas, Pritha's son, O king, the mighty Arjuna thus replied to Vasudeva saying :—

70. "O Madhava, my eyes being fixed on the ruler of the Sindhus, I can not see Bhurisravas ; but for the sake of that descendant of Yadu's, race, I shall perform a very difficult feat."

71. Having thus spoken and desirous of carrying out the words of Vasudeva, the son of Pandu placed a sharp razor-headed arrow on the bowstring.

72. That arrow shot by the force of Partha's arms and looking like a meteor dropping from the skies, cut off the arm of that one devoted to the performance of sacrifice

—arm that was decked with Angadas and had a sword in its grasp.

Thus ends the one hundred and forty-second chapter, the lopping of Bhurisrava's arm, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXLIII.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Then that arm with the sword in grasp and decked with beautiful Angadas, fell down on the earth, thereby inflicting great grief on the living creation.

2. In the act of striking, that arm was lopped off by the diadem-decked Arjuna, who himself remained invisible to Bhurisravas; thus cut off, it fell down vehlmently on the earth, like a five-hooded snake.

3. Then that descendant of the Kuru race, beholding himself incapacitated by Pritha's son, began, out of rage, to reprove the son of Pandu, having abandoned Satyaki.

Bhurisravas said:—

4. Alas, O son of Kunti, you have committed a cruel and heartless deed, in as much as, not being engaged with me, and covertly, you have cut off my arm.

5. Shall you have not to say to king Yudhisthira, the son of Dharma—'Bhurisravas when engaged with another was slain by me in battle?'

6. Was it for this that you learnt the use of weapons from the illustrious Indra, or Rudra, or Drona or Kripa, O son of Pritha!

7. It is said that you are better acquainted with the rules about the use of weapons than many others. Why then have you lopped off the arm of one who was not fighting with you?

8. The righteous never strike him who is careless, or who is frightened, or who is made carless, or who implores mercy, or who is involved in a calamity.

9. Why then, O son of Pritha, have you perpetrated this vile and difficult deed, that is only worthy of a mean fellow and is practised only by wicked people.

10. O Dhananjaya, respectable people look upon respectable deeds to be very easy of being accomplished. But a disrespectable deed is difficult of being perpetrated by a respectable person.

11. Men quickly imbibe the behaviours of those among whom they live, O Bartha, the truth of this proposition is verified in you.

12. Of royal extraction and specially descendant as you are of the Kuru race, how could you transgress the duties of the Kshatriya race, although you were well-behaved and observant of vows.

13. This vile act that you have to-day perpetrated for the sake of the Vrishni hero, is surely the result of Vasudeva's instigations. And it can not possibly be reconciled to your nature.

14. What man, except he that calls himself a friened of Krishna would inflict such an injury on another who is engaged deeply in fighting with his adversary?

15. The Vrishnis and the Andhakas are vile Kshatriyas, ever engaged in perpetrating low deeds and are by nature wedded to shameful conduct. Why, O Partha, have you chosen them to be your model?"

Sanjaya said:—

Being thus spoken to Partha then replied to Bhurisravas saying:—

16. 'Now it is clear that with the decay of the body, the intellect of men also suffer decay, since, O master, you have uselessly directed all these reproaches to me.

17. Knowing myself and Hrishikesha perfectly well, how is it that you reproach us both? I am conversant perfectly with the rules of fair combat and I am acquainted with the meaning of all moral precepts.

18. So, it is impossible that I should commit a sinful act. Knowing this also, you are reproaching me. The Kshatriyas fight with their foes, being supported by their own men,

19. Such as their brothers, their fathers their sons, and relatives and friends, and kinsmen and companions, and also relying on the strength of their arms.

20. Why then should I not protec, Satyaki my disciple and my dear relativet who is fighting in this battle on our behalf reckless of his very life that is so difficult of being laid down?

21. Why should I not protect Satyaki who is, O king, like my own right arm to me? In battle, one should not look after his own protection only.

22. O ruler of men, he that is engaged on behalf of another, should surely be protected by that other. When such men are

themselves protected they can look after the protection of the king (on whose behalf they fight).

23. If indeed I had passivsly beheld Satyaki's slaughter in this great encounter, then, at Satyaki's death, sin would have hanged on me for my negligence.

24—28. Why do you wax wroth upon me for my having protected him, who in every way deserves my protection? You are reproaching me, O king, saying, 'When engaged with another, I have yet been incapacitated by you.' In respect to this, I submit that I committed an error in my judgment. Satyaki was shaking his armour against you and was riding on his own car, drawing his bow-string he was fighting with the foes, in the midst of his enemies abounding in steeds and foot-soldier and teeming with cars and elephants and echoing with the war-cries of combatants. Amongst friends and foes engaged with one another, how could it be possible that the Satwata hero was engaged with one person only? Having encountered many warriors, and vanquished many mighty car-warrior,

29. Satyaki was fatigued and afflicted with weapon-wounds and cheerless in mind; his horses also were exhausted. Having, under these circumstances, defeated the mighty car-warrior Satyaki,

30. And having thus obtained advantage over him, you seek to establish your superiority. You desired to cut off with your sword the head of Satyaki.

31. I could not possibly behold passively Satyaki reduced to that plight. It is proper that you should reproach your own self in as much as you neglected to protect yourself (when trying to injure another). Indeed O hero, how would you yourself have behaved towards one who would be your dependent."

Sanjaya said:—

32. Thus spoken to (by Arjuna), the illustrious and mighty-armed Bhurisravas bearing the device of a scrificial stake on his banner, let Yuyudhana go, and desired to enter upon the performance of Praya-Yoga.

33. Distinguished by many pious deeds, he then spread with his left hand a bed of arrows, and out of a desire for going to the regions of Brahmnan, he committed his vital breaths to the care of the gods presiding over them.

34. Steadying his eyes on the sun, setting his mind on the purified water and meditating the Mantras contained in the Upanishadas, Bhurisravas betaking himself to yoga, became reticent.

35. Then all the men in the army began to rebuke Krishna and Dhanajaya, and applaud that foremost of men viz Bhurisravas.

36. Though thus reproached by the general voice, the two Krishnas uttered not a single word, nor did the stake-bannered Bhurisravas feel any joy in consequence of those encomiums.

37—38. Then Dhananjaya otherwise called Phalguna, that son of Pandu unable to tolerate your sons speaking in that strain as also to put up with their words and the words of Bhurisravas, O Bharata, in sorrow and not at all angry, spoke these words, as if for reminding them all.

39. "All kings know of this my great vow, that no one shall slay any body of our party so long as the latter is within the range of my arrows.

40. Knowing this, O stake-bannerd, one it befits you not to reproach me; without yourself knowing the rules of morality, you should not censure others.

41. That I have lopped off your arm while you, armed to the teeth, were on the point of slaying the unarmed Satyaki, is not at all against the rules of fair combat.

42. But what righteous man is there who will not condemn the slaughter of the body Abhimanyu specially when he was deprived of his weapons, his car and his armour?"

43. Thus addressed by Pritha's son, Bhurisravas touched the ground with his head and offered with his left arm the right one that had been severed.

44. Then the stake-bannered Bhurisravas of great effulgence O king having heard those words of Partha, became silent with his face turned towards the earth.

Arjuna said:—

45. O eldest brother of Sala, the love I bear for you is equal even to that I bear for king Yudhisthira the virtuous, or Bhima that foremost of all mighty persons, or Nakula or Sahadeva.

46. With my permission as also with that of the high-souled Krishna do you go to the regions of the righteous where Sivi the son of Usinara is.

Vasudeva said:—

47. You are ever devoted to the performance of sacrifices and Agnihotras; therefore repair quickly to these holy regions of mine

that constantly burn with effulgence and that are coveted by the foremost of gods with Brahman as their head, and becoming equal to myself be you carried on the back of Garuda.

Sanjaya said:—

48. Liberated from the grasp of Somadatta's son, the grandson of Sini rose, and with a view to cut off the head of that illustrious hero, drew his sword.

49. Satyaki then desired to slay the sinless Bhurisravas, the eldest brother of Saila that giver of profuse presents at sacrifices, who was staying with his senses drawn back from the battle and who had already been slain by Arjuna the son of Pandu;

50. Who was sitting with his arm lopped off, like an elephant with his trunk cut off. Then all the warriors reproached him loudly for his intention. But destitute of reason,

51. And although forbidden by the high-souled Partha and Krishna and Bhima and the two wheel protectors of Arjuna's car, and Aswathaman and Kripa,

52. And Karna and Vrishasena and the king of the Sindhus, and while the soldiers were still uttering loud shouts of denunciation, Satyaki slew Bhurisravas while engaged in the observanoe of the vow.

53. Indeed with his sword Satyaki lopped off the head of the Kuru warrior who had been deprived of his arm by Partha and who was then engaged in the Praya for liberating his soul from the body.

54. The soldiers then did not praise Satyaki for that act of his, viz the slaughter of the perpetuator of the Kuru race, who had already been slain by Pritha's son.

55—56. Then the Siddhas, the Charanas, and the men present, as also the celestials, seeing the Indra-like Bhurisravas slain in battle when sitting in the observance of the vow Praya, began to praise him, struck with wonder at the feats achieved by him. Your troops also argued the matter saying:

57. 'In this matter no blame should be attributed to the Vrishni hero. What has been ordained must happen. Therefore we should not cherish wrath; since again wrath is the cause of a man's grief.

58. It was doomed that Bhurisravas would be slain by the heroic Satyaki. We need not judge of its propriety or otherwise. Satyaki has been made the instrument of Bhurisrava's death by the Creator himself.

Satyaki said:—

59. You, sinful Kouravas, vested in outward garments of virtue, you are telling me in words of virtue, that Bhurisravas should not have been slain.

60. Where did this righteousness of yours fly when you ruthlessly slew in battle that child viz Subadra's son when he was deprived to the use of his weapons;

61. In a certain fit of haughtiness I had vowed that he who would throw me down in battle alive, and strike me in wrath with his knees,

62. Would be slain by me even though that antagonist of mine should adopt the vow of asceticism. Though I was fighting in battle with my arms and eyes in tact,

63. Yet you had taken me as already slain. It is indeed a great foolishness on your part. You foremost of the Kurus, the slaughter of Bhnrisravas achieved by me, is indeed very proper.

64. Partha by lopping off the arm of this one, with sword in grasp, has fulfilled his vow of protecting his own partisans, and has thereby robbed me of my glory.

65. What is ordained must come to pass It is the hand of fate that works. Bhurisravas has been slain in the course of this battle. What sin have I perpetrated?

66. In days gone by, Valmiki sang this verse on earth viz—"You say, O ape, that women should not be slain!

67. In all times however men should always with resolute care do that which would give pain to thei foes."

Sanjaya said:—

68. After Satyaki had said these words, none amongst the Pandavas and the Kouravas, O king, said anything; on the other hand they praised Bhurisravas in their mind.

69. Nobody present there countenanced the slaughter of Somadatta's illustrious son, who resembled an hermit of the woods and who had given away thousands of golden coins.

70. The head of that brave hero graced with beautiful blue locks and eyes red like those of pegions looked like the head of a horse cut off in a horse sacrifice and placed on the sacrificial altar.

71. Purified through his prowess and the death by the edge of weapons, and in consequenee of the boon accorded to him, Bhurisravas worthy of every boon went to the regions on high, shuffling off his mortal coil and filling the heavens with his illustrious fame.

Thus ends the one hundred and forty-third chapter, the slaughter of Bhurisravas in the Jayadratha-badha of the Drona Parva.

CHAPTER CXLIV.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Dhritarastra said:—

1. Having promised to Yudhisthira to do so, the heroic Satyaki crossed the ocean of my troops, unvavquished even by Drona, Radha's son, Vikarna and Kritavarman.

2. How was it then that Satyaki checked and humiliated by that scion of the Kurus namely Bhurisravas, was brought down on the ground with force.

Sanjaya said:—

3. Hear, O monarch, how the grandson of Sini came to being in days gone by as also how Bhurisravas was descended. O ruler of men, this will explain all your doubts.

4. Atri had Soma for his son, and Soma's son was called Budha. Budha's son was Pururava whose effulgence was like that of the great Indra.

5. Pururava had a son called Ayush; and Ayush's son was Nahusha. Nahusha had Yayati for his son who was a royal sage equal to a celestial.

6. By his wife Devayani Yayati had Yadu for his eldest son. In the dynasty of Yadu was born a son called by the name of Devamida.

7. Devamida of Yadu's race had Sura for his son, who was highly esteemed in all the three worlds. Sura had for his son that foremost of men namely the illustrious Vasudeva.

8. Foremost of all weilders of bows, Sura was equal to Kartikeya in battle. O king, in his race and equal to him in energy was born Sini, O monarch.

9. At this time, O monarch the *Sayamvara* of the daughter of the illustrious Devaka took place in which numerous Kshatriyas were present.

10. In that Sayamvara, Sini having vanquished the kings, placed the princess Devaki on his car, with a view to marry her to Vasudeva.

11. O foremost of men, O king, then beholding the princess Devaki on the car of Sini of Sura's line, the highly puissant Somadatta could not brook it.

12. Thereupon, O king, a battle was fought between them, that occupied half a day and was beautiful to look at. O foremost of men, a wrestling encounter then took place between those heroes endued with great heroism.

13. Somadatta then was seized upon and felled on the ground by Sini; and the latter raising his sword and holding the former by the hair, struck him with his legs,

14. In the midst of thousands of kings who were witnessing the combat, from all sides. Then out of mercy; the latter abandoned the former saying 'go, live.'

15. Reduced to that humiliatory condition, O sire, Somadatta, influeneed by anger began to offer worship to Mahadeva in order to propitiate him.

16. That foremost of all boon-giving deities namely Mahadeva became pleased with him and requested him to ask for his desired boon. The royal son of Somadatta then asked for this boon:—

17. "I wish to have a son, O master, who will strike down Sini's son in the midst of thousands of kings in battle and who will strike the latter with his leg."

18. Hearing these words of Somadatta O king, the god disappeared then and there saying 'so be it.'

19. Through the virtue of that boon Somadatta afterwards got the liberal-minded and munificient Bhurisravas for his son; and it was thus that Somadatta's son succeeded in throwing down the descendant of Sini,

20, And in striking him with his legs in in the presence of the whole army. O king now I have related to you what you asked me.

21. Indeed that scion of the Satwata race (Satyaki) can not be worsted in battle by even the foremost of men, The Vrishni heroes are all of sure aim and are acquainted with all modes of warfare.

22. They can defeat the very gods the Danavas and the Gandharvas. They are never confounded; they fight depending totally on their own energy. They never seek other's help.

23. O lord, there is none in this world equal to the Vrishnis. O foremost of the Bharata's none, has been, are, or will be a match for the Vrishnis in might.

24, They never contemn their kinsmen, and are ever observant of the commands of the elders. Neither the gods nor the Asuras, nor the Gandharvas, nor the Yakshas nor the Rakshasas,

25. Can conquer the Vrishni heroes, what to speak of men! They never cast covetous-glances on the things or possessions of their kinsmen, preceptor or those of the Brahmanas.

26. They never covet also the properties of those that render them help on any time of distress. Devoted to the Brahmanas, and truthful in speech, they never show any pride although they are wealthy.

27. Those who are really strong are regarded as weak by the Vrishnis, and are rescued by them when involved in any danger. Ever devoted to the worship of gods, the Vrishnis are self-controlled munificient and shorn of pride.

28. For this it is that prowess of the Vrishni heroes are never thwarted. It is possible for one to carry on his shoulders the Meru mountain or to swim across the very ocean,

29-30. But it is impossible for him to obtain advantage over the Vrishnis in an encounter with them. O lord, I have now explained to you every thing in respect of which you entertained doubts. After all, O king of the Kurus, O foremost of men, yours is the great fault (that has bred this war).

Thus ends the one hundred and forty-fourth chapter, the praise of Satyaki, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXLV.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Dhritarastra said:—

1. When under these circumstances the Kurn warrior Bhurisravas had been slain, relate to me, O Sanjaya how the battle progressed.

Sanjaya said:—

2. After Bhurisravas had gone to the regions of the departed, O Bharata, the mighty-armed Arjuna urged Vasudeva saying:—

3. "O Krishna, urge the steeds to the top of their speed, so that they may soon carry me to spot where king Jayadratha is, O sinless one it behoves you, to help me in the fulfilment of my vow!

4—7. O mighty-armed one, the orb of the day, is quickly going towards the Western hills. O foremost of men, I have undertaken to achieve a mighty task. But the ruler of the Sindhus on the other hand is protected by many foremost warriors among the Kurus. O Krishna, do you drive the horses in such a manner that my vow may be fulfilled before sunset and that Jayadratha may be slain."

Sanjaya said:—

Then the mighty-armed Krishna versed in horse-lore, urged those horses of argentine hue towards the car of Jayadratha. Then as Arjuna proceeded shooting swift-flying arrows ever hitting their marks,

8. O mighty monarch, the formemost warriors of yours troops quickly proceeded to meet him. They were Duryodhana, Karna, Vrishasena, the king of the Madras,

9. Aswathaman, Kripa, and the ruler of the Sindhus himself; encountering the Sindhu king who was standing before him, Vibhatsu,

10. Cast his eyes burning with rage on him and seemed to burn the former there with. Thereupon king Duryodhana addressing Radha's son quickly said:—

11. 'Behold Arjuna exert himself for compassing the slaughter of Jayadratha." O king, your royal son Suyodhana spoke these very words to Karna.

12. "O son of Vikartana, the crisis in the battle has arrived. O high-souled warrior, now show your own strength. O Karna, do you so act as Jayadratha may not be slain in battle by Arjuna.

13. O foremost hero among men, very little remains of the day. Thwart the enemy now with the waves of your arrows. O foremost of men, if we can safely reach the expiry of the day, victory will certainly be ours.

14. If the ruler of the Sindhus can be saved till the sun sets, then the son of Kunti, in consequence of his vow being baffled will fall upon fire.

15. O giver of honor, the brothers and the followers of Arjuna will not be able to live for a moment on the face of the earth, when he passes away from it.

16. When the Pandavas will be destroyed, O Karna, we shall enjoy this earth with its mountains, gardens and forests, without a thorn in our sides.

17. O bestower of honor, confounded by adverse Destiny, and through the perversion of his judgement, Arjuna has made this vow without judging what is practicable and what impracticable.

18. [Surely, O Karna, the diadem-decked son of Pandu had vowed the slaughter of Jayadratha for encompassing his own destruction.

19. O son of Radha, how can Phalguna succeed in slaying the ruler of the Sindhus, before sunset, when yourself indomitable in battle, is still alive?

20. How can Dhananjaya succeed in slaying in battle Jayadratha who is protected by the king of the Madras and the illustrious Kripa himself?

21. How can Vibhatsu, who it appears is urged on by Fate, reach the Sindhu-king, who is protected by Drona's son and myself and Dussasana?

22. Numerous heroic warriors are fighting for the sake of Jayadratha, and the sun is also hanging low. O giver of honors, Partha will not be able to reach the ruler of the Sindhus in battle.

23. Now, O Karna, supported by myself, by other heroic mighty car-warriors, by Drona's son, by the king of the Madras and Kripa himself,

24. Do you fight with Pritha's son in battle, exerting to the best of your capabilities." Having been thus spoken to by your son, O sire, the son of Radha,

25—26. Replied to Duryodhana that fore-most of the Kurus in these words;—My body has been mangled with numerous net-works of arrows in the battle by the heroic Bhimasena of resolute aim and of skilful bowmanship. O bestower of honors, I now stay in battle-field, only because it is my duty to do so.

27. Afflicted with mighty shafts there is not a single limb of mine that is not suffering excruciating pain; still I shall fight to the best of my abilities. My very life is for you.

28. I shall do that by which this foremost of the Pandavas will not succeed in slaying the Sindhu-king. So long as I shall fight discharging sharp arrows,

29. The brave Dhananjaya, who can shoot weapons even with his left hand, will not be able to reach the ruler of the Sindhus. Everything that a man bearing love and devotion to you and always anxious for your welfare, ought to do for you,

30. Shall be done by me, O you of Kuru's race. As regards our victory it is under the disposal of Destiny. I shall exert myself in battle to-day to the best of my abilities, for the sake of the Sindhu king,

31. And also for accomplishing what would conduce to your good, O monarch. But, O king, victory depends upon Destiny. Relying on my prowess, I shall to-day fight with Arjuna,

32—33. For your sake, O foremost of men, but victory is dependent on Destiny. O foremost of the Kurus, let all the troops to-day witness the horripilating and fierce encounter that shall take place between myself and Pritha's son." When Karna, and the king of the Kurus were thus talking to each other on the field,

34—35. Arjuna was engaged in slaughtering your army with his sharp arrows. He then cut off with sharp *Vallas* the arms of unretreating heroes, arms that resembled bludgeons or trunks of elephants. That mighty-armed hero also severed many heads from the trunks of men with his arrows.

36—37. Vibhatsu also cut off the trunks of elephants, the necks of steeds, the axels of cars, and also horses, and men steeped in blood, and armed with lances, in two or three fragments with his *Kshurapras*. And horses and excellent elephants,

38. And standards and umbrellas and bows and *chamaras* and heads began to fall fast on all sides. Then consuming your troops like fire consuming a heap of dry grass,

39—40.—Partha soon made the earth deluged with blood. The mighty and indomitable son of Pritha of prowess incapable of being baffled, spreading a terrible carnage in that host of yours, soon reached the ruler of the Sindhus. Protected by Bhimasena and by Satwata, Vibhatsu,

41—42. O foremost of the Bharatas, appeared effulgent like a blazing fire. Then seeing Arjuna in that condition, all the fierce bowmen of your army, those foremost of men, possessed of the wealth of energy, could not brook him. Thereupon Duryodhana, Karna, Vrishasena, the ruler of the Madras,

43. Aswathaman, Kripa, and the ruler of the Sindhus surrounded the diadem-decked Arjuna on all sides.

44—45. Then all those combatants skilled in fighting, placing the ruler Sindhus at their back and impelled by a desire for slaying Arjuna and Krishna, dauntlessly surrounded Partha, that hero versed in all modes of warfare, who then appared to dance in the terrace of this chariot, emitting fierce sounds, with his bow-string and his palms, and resembling the Destroyer himself with mouth agape.

46. Meanwhile, the sun and the heavens had assumed a crimson hue. Desirous of the speedy setting of the sun, the Kourava warriors bending their bows with arms resembling the tapering bodies of serpents,

47—48. Discharged their arrows by hundreds, towards Phalguna,—arrows, that resembled the rays of the sun. Cutting off all those shafts thus sped towards him, into two, three or eight fragments, the diadem-decked Arjuna, indomitable in battle, pierced them all (with his arrows). Then Aswathaman owning the device of a lion's tail in his banner, displaying his might,

49. Began, O monarch, to resist Arjuna. Indeed the son of the daughter of Saradwata, piercing Partha with ten shafts and Krishna with seven,

50—51. Impeded the progress of Arjuna's chariot, with a view to protect the ruler of the Sindhus. Then many foremost one among the Kurus all great car-warriors, surrounded Arjuna on all sides with a large number of chariots; stretching their bows and discharging numerous arrows,

52. They began to exert themselves for protecting the ruler of the Sindhus, at the command of your son. We then beheld the strength of the heroic Partha's arms,

53. The inexhaustibility of his shafts and the strength also of his bow Gandiva. Repulsing with his own weapons, those of Drona's son and of Kripa,

54. He pierced every one of your warriors with nine arrows. Thereupon Drona's son pierced him with twenty-five arrows and Vrishasena pierced him with seven.

55. Duryodhana pierced him with twenty, Karna with three shafts. And all of them roared at him and went on piercing him without remission.

56. Shaking their bows, they encompassed him on all sides and they also made their chariots to be drawn in a compact circle around him.

57. Desirous of the speedy setting of the sun, those mighty fighters of the Kuru host possessed of great agility, began to roar at Arjuna, and shaking their bows,

58—59. Covered him with showers of sharp arrows like clouds pouring rain over the mountain-breast; those brave warriors, having arms like heavy bludgeons, also showed on that occasion, O monarch, on Dhananjaya's body their celestials weapons. Having spread a great carnage in your army, the mighty,

60. And indomitable Dhananjaya, of prowess incapable of being baffled, came upon the ruler of the Sindhus. Karna however, O king, with his arrows, resisted him in that battle,

61—62. Before the very eyes, O Bharata of Bhimasena and Satwata. The mighty armed son of Pritha in the very sight of all the troops pierced the son of Suta, in return, with ten arrows, on the field of battle. Then Satwata, O sire, pierced Karna with three arrows.

63. Bhimasena pierced him with three and Partha again with seven arrows. Then Karna that mighty car-warrior pierced each of them with sixty shafts.

64. O king, then a terrible battle raged between Karna on one side and the many on the other; then, O sire, we beheld the wonderful prowess of the son of Suta,

65. In asmuchas single-handed, he succeeded in checking the three mighty warriors in battle; then the mighty armed Phalguna struck Karna on his vital limbs with a group of hundred arrows. Thereupon the puissant son of Suta, steeped all over his body with blood,

67. Pierced the heroic Phalguna in return with fifty arrows. Beholding that lightness of hands displayed by him, Arjuna did not brook him.

68. Then Pritha's son bursting his bow open, pierced him on his chariot with nine arrows of depressed knots, with great speed.

69. Then with great lightness at a time when lightness was necessary, Dhananjaya in order to slay Karna, sped at him an arrow of the effulgence of the solar rays.

70. As that arrow was coursing with vehemance through the sky, Drona's son with a sharp crescent-shaped arrow cut it off; thus cut down it fell down, on the ground.

71. Then the highly puissant son of Suta taking up another bow, covered Pandu's son with thousands of arrows.

72. Then with his arrows, Pritha's son scattered the unrivalled shower of arrows that proceeded from Karna's bow, like the tempest scattering masses of clouds.

73. Then again Arjuna covered him with arrows, before the eyes of all warriors, displaying great lightness of hands.

74. Karna also that slayer of foes, desirous of counteracting the feats of his antagonist, covered Phalguna with thousands of arrows.

75. Roaring at each other like two bulls, those foremost of men, those two mighty car-warriors, covered the welkin with clouds of straight-going shafts.

76. Each made invisible by the other's arrowy downpour, they went on striking each other; they roared at each other and wounded each other with their sharp arrows respectively saying, *I am Partha*

wait, or I am Karna, wait, O Phalguna. Indeed those two heroes fought with each wonderfully, displaying great skill and agility.

78. The sight they then presented was such that all the other combatants became spectators of the battle. Then praised by the Siddhas and the Charanas and the Pannagas,

79. They fought on with each other desirous of slaying each other. Then Duryodhana addressing your warriors said :—

80. "Heedfully protect the son of Radha. Without slaying Arjuna in battle, he will not abstain. Even these words had Vrisha said to me."

81—82. In the meantime, O king, beholding the prowess of Karna, Arjuna of white horses, with four shafts shot from the bow-string drawn back to the ear, despatched the four horses of Karna to the regions of Death. Then with a *Valla* he felled Karna's charioteer from his niche in the car.

83. Then he covered Karna himself with with a net-work of arrows, even before the very eyes of your son. Thus covered with arrows, the steedless and driverless Karna,

84—85. Confounded with arrowy showers was completely embarassed. Beholding him made carless, Aswathaman, O monarch, caused him to ride on his own chariot, and went on fighting with Arjuna. Then the king of the Madras pierced the son of Kunti with thirty arrows.

86. The son of Saradwata pierced Vasudéva with twenty arrows; he then struck Dhananjaya with twelve arrows,

87. The king of the Sindhus with four. Vrishasena with Karna, separately pierced O mighty monarch, Krishna and Pritha's son.

88. Dhananjaya, the son of Kunti then in return peirced Drona's son with sixty-four and the king of the Madras with a hundred arrows.

89. He pierced the Sindhu ruler with *Vallas* and Vrishasena with three arrows, and then piercing the son of Saradwata, Pritha's son uttered a loud war-cry.

90. Then your troops desirous of baffling the fulfilment of Savayasachin's vow, quickly fell upon him, all inflamed with rage.

91. Then striking terror into the hearts of the Dritarastra's troops, Arjuna invoked into existence the Varuna weapon. Then Karna riding on his precious chariot, pouring showers of arrows, proceeded against the son of Pritha.

92. But, O Bharata, as that fierce stupifying and terrible battle progressed, the diadem-decked Arjuna reaching the Sindhu king did not loose his senses and sped his arrows continuously.

93. Desirous of getting back the kingdom and keeping in mind all the wrongs inflicted by the Kurus on them during twelve years past, the high-souled Savyasachin of immeasurable prowess, shrouded all the points of the compass with shafts shot from the Gandiva.

94. The welkin then seemed to be illumined by blazing meteors; countless crows began to shoot down on the bodies of the troops. Meanwhile the diadem-decked Arjuna continued to slay the foe with his Gandiva of twany string like the wrathful Mahadeva slaying creatures with his Ajagara bow.

95. Then the highly-renowned Arjuna that subduer of hostile troops, scattering away the arrows of the son of Drona by means of those shot from his own bow, slew many foremost warriors of the Kurus, mounted on their excellent steeds and elephants.

96. Then numerous monarchs taking up heavy maces and clubs of iron and swords and darts and many other kinds of strong weapons, and assuming frightful appearances, advanced furiously upon Partha in that battle.

97. Arjuna bending his with the force of his arms, his terrible bow the Gandiva that resembled the bow of Indra, and of which the twang was as loud as roar of clouds at the end of a *Yuga*, went on carnaging your soldiers and adding to the population of Death's domain.

98. Then that brave warrior caused those furious warriors with their cars and elephants and foot soldiers and bowmen supporting them, to be deprived of their arms and lives, and thus considerably added to the population of Yama's kingdom.

Thus ends the one hundred and forty-fifth chapter, the fierce fight between Arjuna and Karna, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXLVI.

JAYADRATHA BADHA-PARVA.—*Continued.*

Sanjaya said :—

1. Hearing the twang of Dhananjaya's bow, that ressembled the loud call of Death or the sonorous rumble of the thunder,

58. He then pierced Govinda with three *Narachas*, Arjuna with six, their horses with eight and their standard with one winged shaft.

59—60. Thereupon Arjuna, repulsing the sharp shafts shot by the ruler of the Sindhus, cut off at the same time, with a couple of arrows, the head of Jayadratha's driver and his well-decked standard. Its stay cut off and itself shattered and struck with arrows, that boars bearing standard of the Sindhu king fell down like a flash of fire. Meanwhile the sun was rapidly going towards the western hills.

62. Janarddana quickly addressing Pandu's son said :—"O son of Pritha, this Jayadratha has been placed in their midst by these heroic and mighty car-warriors.

63. O mighty-armed one, Jayadratha desirous of saving his life, is standing in the rear in their midst. O foremost of men, without vanquishing in battle these six mighty car-warriors,

64. You shall not be able to slay the ruler of the Sindhus, even if you exert yourself to the best of your power, O Arjnna. Now I shall put forth my Yoga prowess for covering over the Sun,

65. In consequence of which the ruler of the Sindhus only shall behold the sun as already set. Filled with delight and sanguine of his life and desirous of seeing your destruction,

66. That wicked creature will no longer conceal himself. Taking advantage of that opportunity you should, O foremost of the Kurus, strike him.

67. You should not then give up the entreprise thinking the sun to have already set." Then Vibhatsu replied to Kesava saying "let it be so."

68. Thereafter that lord of the kings viz Krishna created a veil of darkness for covering the sun, by means of his Yoga prowess.

66. When Krishna had created that veil of darkness, thinking the sun to have set, your troops became delighted, O king, in view of the destruction of Pritha's son Arjuna.

70. Highly delighted, O king, your troops and king Jayadratha could not see the sun though they all stood with their heads thrown back.

71. When the ruler of the Sindhus was beholding the setting sun, once more did Krishna spoke these words to Arjuna.

72. "Behold, O foremost of the Bharatas, the heroic ruler of the Sindhus looking at the sun, freed from the fear he entertained of you.

73. O mighty-armed one this is the opportune moment to slay the wicked-souled wight. Now quickly lop off the head of this fellow and fulfil your vow."

74. Thus spoken to by Kesava the puissant son of Pandu, began to carnage your troops with arrows resembling the rays of the sun or the flame of fire.

75. He pierced Kripa with twenty and Karna with fifty shafts ; he then wounded Salya and Duryodhana each with six shafts.

76. He pierced Vrishasena with eight and the ruler of the Sindhus with sixty shafts. The mighty-armed son of Pandu,

77. Piercing your troops with his arrows, O king, assailed Jayadratha. Then beholding him within measurable distance like a swelling tongue of fire,

78. The protectors of Jayadratha became highly anxious (about his life). Then O mighty monarch, all your warriors desirous of victory,

79—81. Began to pour their arrowy showers on Pakasasani in that battle. Then that delight of the Kurus (Arjuna) was covered over. Thereafter, that foremost of men, Pakasasani began to shoot terrible net-works of arrows with a view to slaughter your troops. Then those warriors of yours mangled by that hero in battle,

82. Were greatly frightened and they abandoned the ruler of the Sindhus. They were so much confused that no two persons were seen to fly together. Then we beheld the wonderful prowess of Kunti's son,

83. Inasmuch as that high-souled warrior then achieved feats whose equals had never before been achieved or will be achieved in future. Elephants and elephant-riders, and horses and horsemen,

84. And car-drivers,—these then Arjuna began to slaughter like Rudra slaying the creatures. I could not find in that battle, O king,

85. A single elephant, or horse or men that was not struck with the arrows of Partha. The vision of warriors were blinded with dust and darkness.

86. They were dreadfully confused and could not recognise one another. Your troops urged on by fate, having their vitals torn open by arrows,

87. Began to wander, or limp or fall down. Some became paralysed and some became pale. During that terrible carnage of creatures,

gears and crowns, with *Keyuras*, *Angadas* and *Kundalas*,

30. With armours decked with gold, with the caparisons and trappings of elephants and horses, and with hundreds of diadems, —strewn all over with these things,

31. The earth, highly beautified, appeared like a newly married bride. Having the marrow and fat (of slain creatures) for its mire, having blood for its current,

32. Full of limbs and bones and fathomless in depth, having the hair of creatures for its moss and weeds, and heads and arms for stones on its shore;

33. Decked with variegated standards and banners; having umbrellas and bows for its huge waves; stagnant with the huge carcasses of elephants;

34. Having innumerable cars for rafts to cross it; infested with the dead bodies of horses; rendered unfordable with car wheels, yokes, axels and Kuvaras;

35. Infested with snakes constituted by by lances, darts, axes, and arrows; having crows, and *Kankas* for its sharks, and jackals for its *Makaras*,

36. And vultures for its fierce aquatic animals; echoing with the yells of jackals; infested with daneing ghosts and Pisachas and Pretas, thonsands in number,

37. Carrying away many, corpses of slain warriors, highly dreadful,and fierce and awful, and resembling the Vaitarani itself—

38. Such a river capable of striking terror into the hearts of the cowards, was then caused to flow on the field of battle. Then beholding the prowess of Arjuna, whose appearance then resembled that of the Destroyer,

39. A panic, such as had never occoured before, prevailed among the Kuru ranks. Thereupon the son of Pandu, receiving the weapons of heroes, with those of his own,

40. And achieving wonderful feats, proclaimed himself to be a warrior of terrible deeds. Then, O king, Arjuna passed leaving all those foremost car-warriors of your army behind.

41. Then all the creatures were unable to look at Pandu's son, who then resembled the sun shining on the meridian.

42. Arrows shooting out of the *Gandiva* bow of that illustrious hero, were then seen by us to resemble rows of cranes ranging through the firmament.

43. Repulsing everywhere the weapons of heroes with those of his own, and displaying his fierce feats, Arjuna then continued to a acheive terrible deeds.

44. Then impelled by the desire for killing Jayadratha, O king, Arjuna passed throuh the car-division, compounding your warriors with his *Narachas*.

45. Then the handsome Dhananjaya having Krishna for his charioteer, began quickly to career on the field, shooting his shafts in all directions.

46. Then hundreds and thousands of shafts shot by the heroic Arjuna of illustrious soul, appeared in the sky, flying in all directions and incessantly.

47. We then could not discern when that mighty bowmen, that son of Pandu begotten upon Kunti, took out his shafts, placed them on the bow-string, and let them off.

48. Thereafter, O king, covering all the points of the compass with his arrows, and afflicting all the car-warriors in battle, the son of Kunti dashed towards Jayadratha,

49. And pierced him with four and sixty straight-going shafts. The Kuru warriors then seeing Pandu's son rush upon Jayadratha,

50. Gave up fighting, becoming hopeless of Jayadratha's life. Whoever amongst your troops then rushed to encounter the son of Pandu in that battle,

51—53. Had his body pierced deep with the latter's arrows. Then the mighty car-warrior Arjuna, that foremost of victorious heroes made your ranks headless by means of his arrows resembling the flames of fire. Thus then, O foremost of kings, sorely afflicting your troops consisting of four kinds of forces,the son of Kunti rushed upon Jayadratha. He then pierced Drona's son with five hundred, and Vrishasena with three arrows;

54. Compassionate as the son of Kunti was, he pierced Kripa with nine arrows. He pierced Salya with sixteen and Karna with thirty two arrows.

55. Then piercing the ruler of the Sindhus with sixty-four arrows, he uttered a roar like that of the lion. Then the ruler of the Sindhus, being pierced with the arrows shot from the bow of the weilder of the Gandiva,

56—57. And excited to the highest pitch of fury, did not to brook it, even like an elephant struck with the goad. Then that one bearing the boar as a device on his standard quickly shot at the car of Phalguna straight-flying arrows furnished with vulturine feathers, rubbed by the smith, and looking like so many enraged snakes, and hurled from a string dawn back to the very ears.

118—20. Then your own head will certainly crack into hundred pieces. By me an of your weapons of celestial make do you accomplish your vow in such a way, that that ruler of earth, viz, the old Sindhu king, may not know that it is done. O Arjuna, indeed their is nothing which you cannot achieve or perform, O son of Vasava." Having heard these words of Krishna, Dhananjaya licking the corners of his mouth,

121—123. Shot the shaft he had taken up for slaughtering Jayadratha,—shaft whose touch resembled that of Indra's thunder, which was inspired with *Mantras*, which was of celestial make, which was capable of bearing any strain and which had ever been worshipped with perfumes and garlands. That swift-coursing arrow shot from the Gandiva bow, snatched away the head of the ruler of the Sindhus like a hawk snatching away a little bird from the top of a tree. Dhananjaya then discharging other arrows carried that head along in the heavens.

124—125. Then that son of Pandu imparting delight to his friends and grief to his foes, carried that head beyond the precincts of the *Samantapanchaka* by means of his continuous groups of arrows. Meanwhile king Vridhakshatra,

126—128. The father of your son-in-law, possessed of great energy, was engaged in performing his evening *Sandhya*. Adorned with sable locks, and graced with ear-rings, that head of Jayadratha was thrown upon his lap as he was uttering his prayers in a sitting posture. O subduer of foes, thus thrown in his lap, that head graced with beautiful ear-rings was not perceived by king Vridhakshatra, so when the intelligent Vridhakshatra, having finished his evening prayers,

129. Was rising up, the head fell down on the earth. And as the head of that king's son fell down on earth,

130. The head of that king also was cracked into thousand pieces, O subduer of foes. Then all creatures were greatly filled with wonder;

131. They then highly applauded Vasudeva and the mighty son of Pritha. Thus O king, when the king of the Sindhus was slain by the diadem-decked Arjuna,

132. The darkness that Vasudevas's son had caused was withdrawn, O foremost of the Bharatas. O ruler of earth, thus your sons and their followers, afterwards came to know that

133. That veil of darkness was only an illusion caused by Vasudeva's son, O foremost of men. Thus, O king, was your son-in-law, the ruler of the Sindhus slain by Arjuna of infinite energy, having caused the slaughter of eight Akshouhini of troops. Then beholding Jayadratha the ruler of the Sindhus's slain,

135. Tears of sorrow gushed out from the eyes of your sons. Thereafter, O king, when Jayadratha had been slain by Pritha's son, Kesava

136. Blew his conch, as also the mighty Arjuna that afflicter of his foes. Bhimasena also, as if for informing Yudhisthira of that joyful news,

137. Filled the welkin with a mighty war-cry. Hearing that formidable war-cry, the very virtuous king Yudhisthira,

138. Considered the ruler of the Sindhus to be slain by the high-souled Phalguna. Then he imparted delight to his own warriors by means of the sound of his musical instruments.

139. He then rushed furiously against the son of Bharadwaja for slaying him. Then, O king, as the sun was hanging down the horizon,

140. A fierce battle between Drona and the Somakas commenced, capable making the hair to stand erect. Then putting forth all their energies for slaughtering the son of Bharadwaja,

141. The mighty car-warriors of the Pandavas fought on, O king, delighted at the slaughter of the Sindhu king. The Pandavas then obtaining victory and having slain the ruler of the Sindhus,

142. Fought on with Drona litterally intoxicated with their good luck. O king, having slain the ruler of the Sindhus, Arjuna also (cheerfully) fought on with those foremost of your car-warriors.

143. Then the heroic Arjuna decked with a diadem and garlands, having fulfilled his principal vow, began to slaughter your troops, even like the king of the celestials destroying the darkness of night.

Thus ends the one hundred and forty-sixth chapter, the slaughter of Jayadratha, in the Jayadratha-badha of the Drona Parva.

CHAPTER CXLVII.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Dhritarastra said :—

1. The heroic king of Sindhu being killed by that one who could draw the bow with his left hand (*i e* Arjuna), relate to me O Sanjaya, what the warriors on my side did—

Sanjaya said :—

2. O king, seeing the king of Sindhu slain in battle by Partha, Kripa, the son of Saradwat, waxing wrath,

3. Surrounded the son of Pandu by a mighty discharge of arrows. The son of Drona too, seated on his car, rushed against Phalguna the son of Pritha.

4. Those two best and most excellent of car-warriors from two sides, began to shower keen darts, from their cars (upon Arjuna).

5. That mighty-armed one, the best of car-warriors, sore oppressed by those mighty showers of arrows, experienced a great pain.

6. Dhananjaya, the son of Kunti, not liking to slay his preceptor (*i.e.* Kripa) and his (other) prceceptor's son (*i.e.* Aswathama) in battle began to act like a preceptor (teaching the science of arms to his pupil),

7. And unwillingly warded off the weapons of the sons of Drona and Saradwat, by means of his own weapons and discharged at them arrows of milder speed.

8. Overcome by the numbers of arrows though discharged mildly by Arjuna, those two (warriors) were greatly afflicted.

9. Then, O monarch, the son of Saradwat, pained by the darts of the son of Kunti, lost all strength and fainted away on the terrace of his car.

10. Seeing his master afflicted with darts and devoid of senses, and taking him for dead his charioteer carried him off (from the field of battle).

11. Then, O great king, Kripa being thus borne away from (the field of battle), Aswathama too fled away in terror from the son of Pandu.

12. (Then), seeing the son of Saradwat faint away and afflicted with arrows, the mighty bowman Partha, (seated) on his car, gave way to doleful cries.

13. And with his face full of tears and in dejected spirit he said these words :— "Anticipating all this, the greatly wise Kshatta (Vidura) said to the king (Dhritarashtra)

14. As soon as the destroyer of his race, the vile Suyodhana was born, 'Make away with this destroyer of your race.

15. (Or), through him a great disaster will befall the best of the Kuru race.' Now the words of that truthful one have proved true.

16. It is on his account, that I behold to-day my preceptor lying on an arrowy bed. Curse on the practices of the Kshatryas and on my strength and manliness!

17. (For) is there any body, who is, like me, hostile to a Brahmana who is his preceptor as well? He is (moreover) the son of a sage, my preceptor and the dear friend of Drona.

18. Such a one lies (insensible) on the terrace of his car smitten with my darts. Although I did not wish it, (still), through me he has been crushed with the arrows.

19. (The sight of his) lying insensible on the terrace of his car greatly afflicts my heart. Though sorely afflicted with his arrows, I should have looked at that one of great splendour (without striking him).

20. Afflicted with various darts he has gone to the way of all creatures. I grieve more over this than on the slaughter of my son.

21. O Krishna, behold what a sad plight he is in, lying senseless on his car! Those most excellent of men, who after acquiring knowledge from their preceptors,

22. Bestow on them what they desire, attain to Godhead. (But) those basest of men who after acquiring knowledge from their preceptors.

23. Destroy them, are doomed to hell. Surely, what I have done to-day will lead me to hell,

24. In as much as I have overpowered my preceptor with showers of arrows. Formerly when teaching me the science of weapons, Kripa said to me,

25. "O scion of Kuru's race, on no account strike thy preceptor." (But, those words of my virtuous and high-souled preceptor,

26. I have disregarded and have struck him with showers of arrows. I bow down to that worshipful son of Goutama, who never flies away (from the field of battle).

27. O scion of Vrishni's race, fie on me who have struck him. While that one who could draw his bow as well with the left

mounted on it, advanced against your forces. And Daruka also, of his own will, went over to Keshava.

85—87. Then, O great monarch, a goodly car was also brought for Karna, drawn by fleet horses of the best breed, having the colour of the milk of the cow or conch and adorned with golden trappings. (The car was also) furnished with golden maces and standards, machines and flags. It had also an expert driver and was furnished with many weapons and accoutrements. Having, O great king, mounted on this car, Karna too rushed upon his enemies. Now I have related to you all that you asked me.

88. Listen again to the (great) destruction (of creatures) brought about by your vile policy. Thirty-one of your sons have been destroyed by Bhimasena.

89. They had Durmukha at their head and they were good warriors. Satwatta and Arjuna also destroyed hundreds of warriors,

90. With Bhima at their head and Bhagadatta too (has been slain). This great destruction of creatures O king, has been brought about by your evil counsels.

Thus ends the 143th chapter, the battle between Karna and Satyaki, in the Jayadratha-badha of the Drona Parva.

CHAPTER XLVIII.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Dhritarastra said:—

1. When the warriors on their side and mine remained thus on the field of) battle, what did Bhima do? Tell me, this O Sanjaya.

Sanjaya said:—

2. When Bhimasena was made carless by Karna, he was tormented with the words poignant as a dart, of the latter. Now under the influence of passion he said these words to Phalguna.

3—4. "O Dhananjaya, in your very presence, Karna has repeatedly said to me—(you are) a eunuch, fool, child, glutton, (you are) unskilled in weapons, do not fight and (you are) unable to endure (the fury of) battle. He, that would tell me so, would be my victim. O Bharata, he (Karna) has said to me these words (and therefore, he must be slain by me.)

5. I have made this vow jointly with you, O mighty armed one. O son of Kunti undoubtedly, as they (these vows) are to you so they are to me.

6. Remember, O best of men, my words and fulfil them (*i.e.*, the vows). O Dhananjaya, act in such a way that they may prove true."

7. Thus addressed by Bhima, Arjuna of matchless prowess, coming up to Karna in that battle, said to him (thus):

8. "O Karna, O son of a chrioteer, you are of false sight, you praise your own-self, you are of wicked intelligence. Hear what I tell you now.

9. Warriors either meet with victory or defeat in battle. O son of Radha, even these two are uncertain. Even when Vasava himself fights, the case is not otherwise.

10. You were (ere long) made carless and deprived of energy by Yujudhana and were nearly dead. Knowing, however, that I have sworn to slay you he only defeated but spared your life.

11. By freak of fate, you succeeded in making Bhimasena carless. (And) you have committed a sin by abusing Bhima, O son of Radha.

12. Men, that are heroic, virtuous, and most exalted, having defeated an enemy, neither boast of themselves with harsh words, nor indulge in abusive language.

13—14. O son of a charioteer, weak in intellect as you are, you have made use of these words. Again, the (abusive) epithets that you have hurled against the fighting Bhimasena, endued with prowess, heroic, and ever devoted to righteousness, are not true. In the very sight of the whole army of Keshava and myself,

15. You were several times, in battle, deprived of your car by Bhimasena. But the son of Pandu did never utter any harsh words to you.

16. As you have indulged in many harsh words against Vrikodara and as you have jointly with others, killed the son of Subhadra, when I was not present,

17. You will, therefore, very soon feel the consequences of your offence. O wicked minded one, it was for your own destruction that you cut off his bow.

18. It is for this reason, O fool, that I will slay you together with your attendants, forces and beast of burden. Now (while yet there is time) perform what you ought to do, because a great calamity is hanging over you.

19—21. I swear truly by my bow that I will slay, in your very sight, Vrishasena and will destroy all those other kings, who

through cloudness of intellect will oppose me in battle. Fool, unwise and self-conceited that you are, the wicked Duryodhana will give way to lamentations seeing you slain on the field of battle. Arjuna having promised to kill the son of Karna,

22. There arose a great and tumultuous uproar among the car-warriors. And at the time of that dreadful battle,

23. The thousand-rayed (deity) with his rays dimmed entered into the setting hill. Then stationed at the head of the battle, O king, Hrishikesa

24. Embraced Vivatsu, who had fulfilled his promise, and addressed him thus :— "O Jhisnu, it is by good fortune that you have been able to accomplish your great vow.

25. It is by good luck, again that you have slain the wretch Vridhakshatra together with his son. O Bharata, even the general of the celestials, if engaged with the forces of Dhritarastra,

26. In battle, would be quite stupified. O Jishnu, there is no doubt of this. Even on reflection, I do not find any individual in the (three) worlds,

27—28. Capable of encountering these forces, besides you, O most valiant of men. Numerous lords of the earth, endowed with great prowess, and either equal or superior to you, have, at the command of Dhritarastra assembled together. (But) those (warriors), clad in armour, could not withstand your wrathful self in battle.

29. Your strength and prowess, (therefore), resemble those of Rudra or Sakra. No one is capable of displaying so much prowess in battle,

30. As you have singly shown this day. O tormentor of foes, when the wicked-souled Karna together with his followers shall be vanquished (by you) I will thus

31. Congratulate you again on your conquest over and destruction of your enemy." Arjuna then replied to him (thus): "O Madhava, through your favour,

32. I have fulfilled the vow, which even by the celestials can with difficulty be performed. O Keshava, it is no wonder that they, who have you for their lord, will win the victory.

33. Through your favour Yudhisthira will recover the entire earth. O descendant of Vrishnis, (as) all this is due to your power, (so) O lord, this victory is yours.

34. O destroyer of Madhu, you are (ever) concerned in our welfare and we are (always) at your service." Thus spoken to Krishna with a smile, slowly guided the steeds and showed to Partha the greatly cruel field of battle.

Krishna said :—

35. Longing for either victory or great renown, (many) heroic kings, struck dead by your shafts, are lying on earth.

36. Their weapons and ornaments lie scattered (all over the battle-field) ; their horses, elephants and cars are killed and shattered ; and with their armours perforated and cut off they are reduced to a woeful plight.

37. Some (of them) are already dead and some are still alive ; and those lords of men whose life is extinct look alive on account of their great splendour.

38. Look ! the earth is entirely filled with their gold-winged shafts, their weapons of various kinds, their beasts of burden and with their arms.

39—40. (Behold ! O Bharata, the earth beams with armours, necklaces of gold, heads decked with ear-rings, head-gears and diadems, floral wreaths, gems worn on the crown, Kanthasutras, Angadas, lustrous collars of gold and with various other variegated ornaments ;

41. (And with) Anukarshas and quivers, standards and flags, and Upaskaras and Adhisthanas, shafts and crests of cars,

42. With broken wheels and many variegated cars, yokes and trappings of horses, bows and arrows,

43. With elephants' trappings, *Kudhas*, Parighas and Ankushas, maces and Brindipalas, arrow-cases, spiked maces and Parasvadhas,

44. With Pashas and Tomaras, Kuntas and clubs, Sataghnees and Bhusandees, swords and battle-axes,

45. With Musalas and clubs, maces and Kunapas, whips decked with gold, O the most exalted of the Bharatas,

46. With the bells and many other ornaments of the best of elephants, garlands, various ornaments and costly dresses.

47. (With all these lying scattered all over the field of battle), the earth looks resplendent like the autumnal sky studded with planets and stars. Those lords of Earth who have sacrificed their lives for his sake,

48. Lie slumbering on the earth and embracing her like a beloved wife. These elephants resembling mountain-peaks and huge as Airavat,

49. Are shedding a profusion of blood through the openings caused by weapons,

as mountains discharge through the caves streams of liquid chalk.

50. Behold! struck down on the earth by your arrows, these (elephants) are writhing in agonies. Behold! the steeds also, adorned with golden trappings, are lying on the ground.

51—52. Behold, O Partha, O lord, these cars resembling the city of the Gandharvas, with their lords slain and their standards, banners and Akshas cut to pieces, deprived of their wheels and charioteers, with their yokes cut to pieces, with broken shafts and crests and looking (splendid) like the celestial vehicles.

53. Hundreds and thousands of foot-soldiers, O hero, are lying slain (on the ground) in a pool of blood weilding their bows and sheilds,

54. Clasping the earth with all their limbs, and with their hair smeared with dust. Behold, O mighty-armed one, these warriors with their bodies mangled by your arrows.

55—56. Look also at the Earth—scattered all over with tails, fans, umbrellas, standards, steeds, cars, elephants, various sorts of blankets, riens of steeds, variegated robes and precious Kuthas of cars—as if overspread with embroidered tapestry.

57. Falling down (on the grouud) from elephants adorned with trappings, along with the elephant themselves, many other (warriors) are looking like lions hurled down from mountain-peaks struck down by thunder.

58. Many horse-men and foot-soldiers mangled with the horses (they rode) and bows (they weilded) lie covered with blood.

59. O best of men, behold also the surface of the earth with dead elephants and horses and (broken) cars, muddy with a profusion of blood, fat and rotten flesh, affording delight to night-wanderers, dogs, wolves and Pisachas and dreadful to look at.

60. O lord, that foremost of the celestials, the performer of a hundred sacrifices who slays in great battle the Daytas and the Danavas, and yourself only are capable of achieving such a fame-enhancing and glorious feat.

Sanjaya said:—

61. Krishna, thus showing the field of battle to Kiriti (*i.e.* Arjuna who wore a coronet) blew his conch Panchajanya before the gladdened army (of tha Pandavas).

62. Janardana, the destroyer of foes, having (thus) shown to Kiriti the field of battle, speedily came over to the Pandava Ajatasatru (*i.e.* Yudhisthira who had no enemy) and informed him of the destruction of Jayadratha.

Thus ends the one handred and forty-eighth chapter, the showing of the field of battle, in the Jayadratha-badha of the Drona Parva.

CHAPTER CLXIX.

(JAYADRATH-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. The King of Sindhu being slain by Partha, (Krishna) then approached king Yudhisthira, the son of Dharma and worshipped him with a merry heart.

2. O king of kings, O best of men, by good luck your prosperity increases and your enemy has been slain. It is by good fortune too that your younger brother has fulfilled his promise.

3. Thus addressed by Krishna, king Yudhisthira, the conquerer of enemies' cities, got down from his car with delight, O Bharata.

4. And with his eyes full of tears of joy he embraced Krishna and Arjuna; and wiping his white face of lotus-like lusture,

5. Said to Vasudeva and the Pandava Dhananjaya (thus):—"O mighty car-warriors, it is by good fortune that I behold you both after you have performed your heavy task in battle.

6, As good luck would have it, that vilest wretch among men, the king of Sindhus, has been slain. O Krishna and Arjuna, by good luck you have filled me with supreme bliss.

7. (And) it is by good fortune that our enemies are dtowned in a sea of grief. In the three worlds there is nothing which they can not perform,

8. Who have you, that are the lord of all the worlds, for their protector, O slayer of Madhu. O Govinda, through your favour we will conquer our enemies,

9. As in days of yore, through your grace the chastiser of the Asura) Paka (*i. e.*, Indra) did (conquer) the Danavas. Whether it be the supremacy over the three worlds,

10. Everything is certain in the case of those who are in your good graces, O bestower of honours. Neither do they incur sin nor meet with reverses,

11. With whom, you that are the lord of the celestials, are pleased, O bestower of

honours. O Hrishikesha, it is through your favaur that Sakra, the lord of all the celestials,

12. Endowed with prosperity, obtained sovereignty over the three world in battle. And O lord of the celestials, it is also through favour that the celestials,

13. Have, O Krishna, obtained immortality and are in enjoyment of eternal regions. O destroyer of foes, it is by means of the prowess obtained through your favour,

14. That Sakra having destroyed thousands of Daityas acquired the *kingship* of the celestials. O Hrishikesha, it is by reason of your grace, the universe, with its mobile and immobile creatures,

15. Remaining in its own course is engaged in (religious) meditations and sacrifices. Originally, buried in darkness and one vast sheet of water,

16. As the universe was, it has become manifest through your grace, O mighty-armed one, O best of men. Those who look upon Hrishikesha as the creator of all the worlds, the Supreme Soul and as immutable are never subject to illusion. You are the *Original* Being, you are the Supreme God, you are the God of the gods and you are eternal,

17. Those that take refuge with you who are the lord of the celestials, are never subject to illusion; without begining or end, divine, the lord of creation and immutable (as you are),

19. They that are your worshippers, O Hrishikesha (always) get rid of difficulties. Supreme and Ancient male being and the most exalted of the exalted as you are,

20. He that attains to your Supreme self enjoys the highest prosperity. The four Vedas sing of you and you are sung in the four Vedas.

21. By taking refuge with you, O high-souled one, I shall enjoy the most excellent prosperity. O Supreme God, O god of the highest gods, O lord of the creation, O lord of men,

22. O most supreme god of all gods, I bow down to you, that are the best of all male beings. You are the Supreme Being, you are the Lord of Lords, O Lord, O Madhava, may you prosper.

23. O Universal Soul, O large-eyed one, you are the origin of all. He that has Dhananjaya for his friend or he who is devoted to the welfare of Dhananjaya,

24. Having attained to the protector of Dhananjaya, enjoys happiness." Those high-souled ones, that is Keshava and the son of Pandu, thus addressed (by Yudhisthira),

25. Cheerfully replied to the king, the lord of Earth (thus):—"That wretch, the king Jaydratha has been consumed by the fire of your anger.

26. O Lord, this vast and proud army of the son of Dhritarastra, struck down and killed, is being (gradually) annihilated, O Bharata.

27. O destroyer of enemies, these Kouravas are killed in consequence of your ire. O hero, having incensed you that are capable of slaying with your eyes, Sujodhana,

28. Whose mind is (ever) bent on evil will have to sacrifice his life in battle together with his friends and followers. Slain before by your ire and difficult of being vanquished by the celestials themselves,

29. Bhishma, the grand-father of the Kurus now lies on an arrowy bed. O destroyer of foes, victory is difficult of achievement on their part.

30. And they are sure to meet with death who are your enemies, O Pandava; kingdom, life, dear ones, sons and several sorts of happiness,

31. O tormentor of foes, are soon lost by them with whom you are angry. I deem the Kouravas as already destroyed with their sons, cattle and friends,

32. Since, O tormentor of foes, you that are always devoted to the duties of king, are incensed at them." Then O mighty monarch, Bhima and the great car-warrior Satyaki,

34. Those two mighty wielders of bow, (with their bodies) mangled by shafts, having paid their adoration to their lord and senior, sat down on the ground surrounded by the Panchalas.

34. Seeing those two cheerful heroes—Bhima and Satyaki (remain) with joined palms before him, the son of Kunti complemented them both, saying:—

35. It is by good fortune, O heroes, that I behold you both freed from that (vast) sea of (Kourava) troops of which (sea) Drona is the invincible alligator and the son of Hridika, the shark. It is by good luck too that you too have defeated all the kings of the earth.

36. (And) as good luck would have it, I behold you victorious in battle. It is by good fortune too that Drona as well as that mighty car-warrior, the son of Hridika have been defeated in battle (by you).

37. Fortunately Karna has been defeated in battle by barbed darts and Kripa

and Salya have been made to run away (from the battle-field) by you, two most valiant of men.

38. It is fortunate that I behold you both—you that are the foremost of car-warriors and skilled in battle, return safe from the encounter.

39. You two heroes are (ever) obedient to my commands and anxious to preserve my honour; it is (thereforo) fortunate that I behold you both cross safe the vast sea of (hostile) army.

40. It is (highly) fortunate that I behold you both (again), you who take pride in battle, and never run away from it and who are (as dear) to me as my (own) life."

41. O king, having spoken thus, the son of Pandu embraced those two most valiant of men Yujudhan and Vrikodara and shed tears from (excess of) joy. Then, O lord of earth, the entire army of the Pandavas became joyous and again gladly directed their minds towards battle.

Thus ends the one-hundred and forty-ninth chapter the joy of Yudhisthira (at his success) in the Jayadratha-badha of the Drona-Parva.

CHAPTER CL.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. O monarch, the king of Sindhu being slain, your son Suyodhana, with his eyes full of tears, became (greatly) dejected and despaired of defeating his enemies.

2. (And) with his mind weighed down with sorrow and breathing hot sighs like a snake whose (poison) tooth has been broken that offender, against the whole world, felt excruciating agony (of mind).

3. Seeing that Jishnu, Bhimasena, and Satwatta were making a great and dreadful havoc of his army,

4. He turned thin and pale, and became (greatly) dispirited. And with his eyes filled with tears he began to think that there was no warrior on earth who might be a match for Arjuna.

5. Neither Drona, nor the son of Radha, nor Aswathama nor Kripa is capable of standing before him (Arjuna) when he is angry, O worshipful one.

6. (And Suyadhona, thought within himself). No was able to resist him when having defeated all the great car-warriors on my side, Partha slew the king of Sindhu.

7. The son of Pandu has totally destroyed my vast army. (I think) even Purandara himself in person cannot protect it.

8. Even Karna, depending upon whom, I had engaged in this passage at arms in battle, has been defeated in encounter and Jayadratha slain.

9. Relying upon whose prowess I regarded that undeteriorating one (*i. e.*, Krishna) who sued for peace, (something) like a straw, that Karna has been defeated in battle.

10. Thus dejected at heart, O king, O the most exalted of the Bharatas, your son, the offender against the whole world, came to see Drona.

11. He then told (Drona) all about the great slaughter of the Kurus, the victory of the enemies and the great disaster of the followers of Dhritarastra.

12. "O Preceptor," (Duryodhana (continued), "Behold this great carnage of those whose heads have undergone the sacred coronation bath, headed by my heroic grandsire Bhisma.

13. The covetous Shiknandi, having killed him, has got his desire fulfilled and is (now) stationed at the head of his troops together with all the Panchalas.

14. Having destroyed seven Akshauhinis (of our army), another invincible disciple of yours, *viz.*, Savyasachi has killed king Jayadratha.

15. Those allies of ours, desirous of our victory and welfare, have gone to the abode of Yama. How can I repay the debt (of obligation) that I owe to them?

16. Those lords of the earth, who desired for me the sovereignty of the earth, having abandoned all earthly prosperity, are lying on the earth.

17. Coward that I am I have caused this great slaughter of my friends: and (therefore) cannot encourage myself to believe that I shall be able to purify myself by celebrating even a hundred horse-sacrifices.

18. Desirous of securing victory (for me who am covetous and sinful and a rebel against virtue, these (kings) have gone to the abode of the sons of Vivasvata.

19. I have fallen from virtue; an evil-minded and an enemy to my friends as I am why does not the earth yield me a hole (to bury me in)!

20. Among the kings, my grandsire with blood-red eyes (lies on an arrowy bed) what will that invincible hero, who has conquered the next world, say when he will meet me?

21. See that the great bowman Jalasandha has been slain by Satyaki. That hero and mighty car-warrior exerting his utmost for my sake, has (at last) lain down his life.

22. Beholding the king of Kamvoja, Ambulusa and many other friends lose their lives, what is the good of preserving my life?

23. Those unretreating warriors after exerting their utmost to vanquish my enemies and fighting for my sake have (at last) sacrificed their lives.

24. I will to-day repay the debts I owe them by exerting my utmost (in the battle) and will then offer oblation of Jamuna water to them.

25. O the foremost of those that weild weapons, I promise truly and swear by my good acts, my prowess and my sons,

26. That I will either obtain peace of mind by destroying the Panchalas together with the Pandavas or I will depart to the regions where they (*ie.* my) friends have gone by being myself slain in battle.

27. I will go there whither those foremost of men, slain for may sake in battle by the fighting Kiriti, have departed.

28. Seeing they are not well protected our partizans are no longer desirous of supporting us. They deem the sons of Pandu are preferable to us, O mighty armed one.

29. That truth-abiding one (Bhishma) himself ordained his own death in battle. And your respectable self too does not exert your best because Arjuna is your disciple.

30. It is, on this account, that all those who were desirous of our victory have been slain. At present I see that Karna alone is anxious for our success.

31. That man, of dull understanding who without the exercise of proper discretion, takes one for a friend and employs him in actions which can only be performed by real friends, has his object frustrated.

32. Covetous, sinful, crooked-minded and greedy of riches that I am, this affair of mine has been managed in this way by (so-called) best friends.

33. King Jayadratha, that prowerful monarch, the son of Somadatta, the Ameeshahas, the Surasenas, the Curas and the Vysatis have (all) been slain.

34. I will to day go there whither those best of the Bharatas, slain for my sake in battle by the fighting Kiriti, have gone.

35. There is no good of my life without those foremost of men. O preceptor of the sons of Pandu, permit me to do this.

Thus ends the one hundred and fiftieth chapter, the remorse of Duryodhana in the Jayadratha-badha of the Drona Parva.

CHAPTER CLI.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Dhritarastra said :—

1. What, O Sanjaya, was the state of your mind when the king of Sindhu was slain in battle by Savyasachi and Bhurisrava (by Satyaki)?

2. Relate to me, O Sanjaya, what Drona did say after he had been thus addressed by Duryodhana in the midst of the Kurus.

Sanjaya said :—

3. Seeing the king of Sindhu and Bhurisrava slain, there arose a great tumult among your troops, O Bharata.

4. All of them censured the policy of your son, in virtue of which hundreds of foremost of men were destroyed.

5. Drona too, hearing those words of your son, became sad at heart. Then, O king of kings, reflecting a moment he said very sorrowfully (these words).

Drona said :—

6. O Duryodhana, why are you piercing me with words (keen) as darts? I have told you (repeatedly) that Savyasachi is uncognizable in battle.

7. We have got (sufficient) proofs of what Arjuna is, when protected by Kiriti. Sikhandi slew Bhisma in battle, O Kourava.

8. Seeing that Bhisma, who could not be defeated by the celestials and the Danavas in battle, was slain (by Sikhandi), I understood that the Bharata army was doomed.

9. That person, whom we looked upon as the foremost of all the heroes in the three worlds, being slain, who else there that can inspire us with confidence?

10. The dice with which Sakuni played in the assembly-hall of the Kurus, O affecnate one, are not (real) dice but their arrows destructive of foes.

11. Those arrows, O child, now discharged by Jaya are destroying us; you did not then understand when Vidura told you what those dice) were.

12. You did not then pay heed to those auspicious words, which the magnanimous wise Vidura with tearful eyes said for your good.

13. In consequence of your disregard for those words, O Duryodhana, this dire, terrible and impending disaster has overtaken you.

14. That stupid person, who disregarding the wholesome advice of his trusted friends, follows his own inclinations, is very soon reduced to a pitiable plight.

15. (You) had dragged Krishna to the assembly hall in our very presence who was unworthy of such treatment, was born of a noble line and was devoted to every act of righteousness.

16. O son of Gandhari, this (calamity which you are now in) is the bitter fruit of that sinful act on your part. This (punishment) is but insignificant for in the world to come you will be visited with direr calamities.

17. (This disaster is also the outcome of) your deceit by means of which you defeated the Pandavas at the game of dice and exiled them to the forest clad in deer-skin.

18. Is there, in the world, any other Brahmana besides myself that would injure the (Pandavas) who are ever devoted to righteousness and are (as dear) to me as my (own) sons.

19. The wrath that you excited in the Pandavas with the assent of Dhritarastra and associated with Sakuni in the midst of the Kurus,

20. Has been fostered by Dussasana together with Karna and has been repeatedly fanned by you who never paid regard to the words of Khattwa.

21. How was it that you, who stood by the ruler by the Sindhu and tried your utmost to withstand Arjuna, were all defeated and why was he (Jayadratha) slain in your midst?

22. How is it, O Kourava prince, that when you, Karna, Kripa, Salya and Aswathama are (all) alive, the king of Sindhu has been slain?

23. How was it that the king of Sindhu was slain in their midst, since for the purpose of rescuing him all the kings fought with fiery energy.

24. That lord of the earth looked especially to yourself and me for his rescue from Arjuna, O Duryodhana,

25. But he failed to have that rescue from (the clutches of) Arjuna. I too do not find any hope for my own life.

26. I see that I am (fast) sinking into the mire of Dhristadyumna's (cunning) until I can slay the Panchalas together with Sikhandi.

27. Since I myself am tormented with grief, wherefore are you piercing me with words (poignant) as an arrow, you who failed to rescue the king of Sindhu, O Bharata.

28. How can you hope for success, since you do no longer see the golden standard of Bhishma endued with untiring energy and and (ever) firm in truth.

29. Since the ruler of Sindhu and Bhurisrava have been slain from the very midst of the mighty-car-warriors, you can (very well) anticipate what the result will be.

30. O lord of the earth, if, without following the path of the king of Sindhu, the irresistible Kripa be still alive, I praise him highly (for his escape with life).

31—32. When, O Kourava king, I behold that Bhishma, capable of achieving the most difficult exploits and unslayable even by the celestials together with Vasava in battle, was slain in your very sight and in that of your younger brother Dusasana, I thought, O king, that the earth no longer belonged to you.

33. Behold! O king, O Bharata, the troops of the Pandavas and those of the Srinjayas are jointly advancing against me.

34. I will not lay down my armour without destroying all the Panchalas; (and), O son of Dhritarastra, I will perform such acts in battle as will benefit you.

35. O monarch, tell my son Aswathama that he should not let the Somakas off in battle so long as he is alive.

36. (Tell him also). "Observe the instructions that your father has given you. Be firm in charity, self-restraint, truth and straight forwardness.

37. Be diligent in (the exercise of) religion, profit and pleasure without despising religion and profit and always perform those acts in which the exercise of religion is mostly required.

38. You should always propitiate the Brahmanas with presents and worship. Never do anything that will offend them; for, they are flames of fire.

39. O destroyer of foes, afflicted as I am with your wordy darts I will [illegible]

trate through the enemy's line in order to engage in a furious encounter (for your sake).

40. As for you, O Duryodhana, if you are capable, go and protect your army, for both the Kurus and the Srinjayas, that are furious (with rage) will fight even during the night."

41. Having said thus, Drona, like the sun drawing out the energy of the stars, advanced against the Pandavas and the Srinjayas in order to destroy the energy of the Kshatryas.

Thus ends the hundred and fifty-first chapter, the reply of Drona, in the Jayadratha-badha of the Drona Parva.

CHAPTER CLII.

(JAYADRATHA-BADHA PARVA)—*Continued.*

Sanjaya said :—

1. Then king Duryodhana, thus addressed by Drona, directed his mind to battle influenced by rage.

2. Your son Duryodhana, then, spoke to Karna. "See that Kiriti, the son of Pandu with the help of Krishna,

3. Penetrated into the array drawn up by the preceptor, which (array) was difficult of being penetrated through even by the celestials themselves. Moreover, in the very presence of yourself and the high-souled Drona engaged in battle,

4. And that of many other foremost warriors the king of Sindhu was killed. Behold, O son of Radha, many kings—excellent warriors on earth,

5. Destroyed by Partha alone like numerous inferior beasts slain by a lion, even when the high-minded Drona and myself were fighting (in order to resist Arjuna).

6. My (once vast) army has been reduced to a handful of men only by the son of Sakra. How, when Drona was trying his utmost (to check him), could the Phalguna

7. Arjuna fulfil his vow by killing the king of Sindhu? O hero, how could the son of Pandu, if Drona had not wished it,

8. Penetrate through that impenetrable array in battle when the latter was trying (to resist him). Indeed Phalguna is exceedingly dear to the high-souled preceptor.

9. It is, on this account, that he allowed him to enter (into the array) without offering any opposition to him. Behold my misery now; that tormentor of foes, Drona, first, promised protection to the king of Sindhu.

10—11. (But) he afterwards allowed Kiriti to enter into the array. If he had before given permission to the king of Sindhu to return home, this dreadful havoc would never have taken place in battle. Jayadratha was for returning home in order to save his life.

12. But relying upon the promise of protection made by Drona, insensate fool that I was, I stopped him. To day my brothers Chitrasena and others, have in the very sight of our wretched selves, been destroyed by Bhimasena.

Karna said :—

13. Do not blame the preceptor. (For) the twice-born one is fighting to the best of his prowess and energy and heedless of his life.

14. If Shetavahana entered (into the array) after having overcome him the preceptor can not be found fault with in the least (for that).

15. (Again, Arjuna) is accomplished, skilful, young, heroic, accomplished in arms and quick in movements. He was armed with celestial weapons, and mounted on the ape-bannered car,

16. The steeds of which were guided by Krishna. And that puissant one was clad in impenetrable armour and wielding his celestial and undecaying bow Gandiva.

17. As Arjuna, proud of the prowess of his arms, sent forth keen darts, it was no wonder that he overcame Drona.

18. (On the other hand), O king, the preceptor is old and incapable of quick movements and O lord of men, (he is) also unable to exercise his arms (for a long time).

19. It was on this account, that Setasva with Krishna as his charioteer was able to overcome him. I can not, therefore, find any fault in Drona.

20. In my opinion the Pandavas are unconquerable in battle by Drona, (however) skilled in weapons (he may be) in as much as Shetavahana, surpassing him, entered (into our array).

21. My belief is that what is ordained by fate undergoes no alteration, when, O Suyodhona, in spite of our fighting to the very best of our power,

22. The king of Sindhu has been killed in battle. It seems that fate is supreme.

Though we have been making vigorous exertions with you on the field of battle,

23. (And though we have been) always trying (to achieve success) by means of prowess and deceit, fate makes all our efforts futile.

24. O king, whatever act, a person who is not favoured by fate, does, it is baffled by fate, in spite of all his exertions to accomplish it.

25. That, which a person having perseverance ought to do, should be performed by him in a fearless spirit, (though of course) success depends upon fate.

26. We beguiled the sons of Pritha by deciet as well as by administration of poison, O Bharata. They were (again) burnt in the lac house and defeated at dice.

27. In pursuance of state policy they were exiled to the forest; though we did all these with the utmost care, they have been frustrated by fate.

28. Hurling defiance at fate, fight with (utmost) care. Between yourself and themselves, fate will espouse the cause of the party that will make the best exertion.

29. (It does not seem) that they (*i. e.* the Pandavas) have done anything good by reason of superior intellect; nor (does it appear) O hero, O perpetuator of Kuru-race, you have done anythig wrong through want of understanding.

30. It is fate that always bears testimony to our acts, whether good or evil. Fate which is (ever) bent on its purpose is wide awake even when everything else sleeps.

31. When the war began your soldiers and warriors were more numerous than those of the sons of Pandu.

32. By their small force numerous warriors on your side have been destroyed. I fear it is the work of Destiny by which exertion has been baffled.

Sanjaya said:—

33. When, O monarch, they were thus conversing about many other (subjects) the army of the Pandavas was seen on the field of battle.

34. Then, O monarch, there ensued a furious encounter, the result of our evil policy, in which the infantry, cars and elephants of your party encountered those of the other.

Thus ends the one hundred and fifty-second chapter, the commencement of a fresh battle in the Jayadrath-badha of the Drona Parva.

CHAPTER CLIII.

(GHATOTKACHA-BADHA PARVA).

Sanjaya said:—

1. O monarch, that impetuous elephant squadron of yours fought everywhere getting the better of the Pandava army.

2. The Panchalas and the Kouravas, determined to go to the next world, that is, the great region of Yama, fought with one another.

3. Heroes encountering (rival) heroes smote one another with arrows, lances and darts and quickly sent one another to the region of Yama.

4. Car-warriors were engaged in terrible battle, causing a dreadful flow of blood against (rival) car-warriors and smote one another.

5. Furious elephants mad with rage, O mighty monarch, advancing against one another, mangled one another with tusks.

6. In that dreadful encounter, horsemen solicitous of high renown, pierced (rival) horsemen with spears, darts and battle-axes.

7. O mighty-armed one, O tormentor of foes, hundreds of foot-soldiers armed with weapons rushed against one another with vigorous efforts.

8. And, O worshipful sire, (in that terrible encounter) we could only distinguish the Kurus from the Panchalas by the names of their (respective) clans and families which we heard them utter.

9. The warriors moving about fearlessly on the field of battle sent one another to the next world by arrows, darts and battle-axes.

10. The sun having gone down, the arrows, O king, shot by thousands by them, did no longer illuminate the ten points as before.

11. The Pandava army, O Bharata being thus engaged in battle Duryodhana penetrated into them, O king.

12. Afflicted with great sorrow at the destruction of the king of Sindhu, and determined to sacrifice his life, he entered into the enemy's army.

13. Causing the earth to tremble and resound with the rattle of his car, your son rushed against the Pandava army.

14. O Bharata, that dreadful clash between him and them caused a terrible slaughter of all the troops.

15. As the noon-day sun scorches (the world) with his rays, so, it seemed, that

your son scorched (the Pandava army) with flaming darts.

16. In that battle the Pandavas could not even look at their brother (i e Duryodhana), and despairing of conquering their enemy, they tried to flee (from the field).

17. The Panchalas, struck with gold-winged darts of blazing points, shot by your high-souled son armed with a bow, fled away.

18. The Pandava soldiers smitten with sharpened darts fell (dead). Indeed the sons of Pandu could never perform such exploits in battle

19. As were achieved by your royal son, O lord of earth. In that encounter the Pandava army was crushed by your son,

20. As lotuses are torn and crushed by a tusker. As lotuses are shorn of their beauty in consequence of the water (over which they grow) being dried up by the sun and the wind,

21. The Pandava army became so by virtue of the prowess of your son. Seeing, O Bharata, that the Pandava army was being destroyed by your son.

22. The Panchalas led by Bhimasena advanced (against him). He then (pierced) Bhimasena with ten, each of the two sons of Madri with three,

23. Virata and Drupada each with six, Shikandi with hundred, Dhristadumna with hundred, the son of Dharma with seven,

24. And the Kalkeyas and the Chedies with numerous keen darts. Piercing Satwatta with five (arrows), each of the sons of Droupadi with three,

25—26. And piercing Ghatotkacha too in battle he roared like a lion. Like the wrathful destroyer slaying the created beings, he cut down hundreds of other warriors and the bodies of horses and elephants in that terrific encounter. When he was thus destroying his enemies, his great bow, plaited at the back with gold,

27. Was severed into three parts with two broad-headed shafts by the eldest Pandava, O worshipful sire. (He then) pierced him (*i.e.* Duryodhana) fully with ten excellent and sharpened darts.

28. All these (arrows) piercing through the vital parts of Duryodhana penetrated into the earth in an unbroken line. Then the assembled warriors encircled Yudhisthira,

29. As the celestials had surrounded Purandara for the purpose of destroying Vritra (in days of yore).

30. Then the highly irresistible king Yudhisthira, O king, shot at your son an arrow in that encounter. Deeply wounded by that dart he became insensible on his excellent car.

31. Then a great and tumultous uproar arose from among the Panchalá soldiers. O king of kings, that great noise was this "the king is slain."

32. And, O Bharata, sharp whizes of arrows were also heard there. Then Drona speedily appeared there in that battle.

33. Duryodhana too with (great) joy grasping his bow firmly and shouting to the king (Yudhisthira) 'wait' 'wait' rushed against the Pandavas.

34. The Panchalas too desirous of victory speedily followed the king. In order to save the foremost of the Kurus, Drona received them (*i.e.* their charge)

35. And then destroyed them all like the possessor of rays destroying the clouds driven to and fro by a terrific hurricane. Then there took place, O king, a terrific battle causing great havoc between your and your enemy's assembled troops eager for fight.

Thus ends the one hundred and fifty-third chapter, the defeat of Duryodhana, in the Ghatatkacha-badha of the Drona Parva.

CHAPTER CLIV.

(GHATOTKACHA-BADHA PARVA)

—Continued.

Dhritarashtra said:—

1. When the wrathful preceptor endued with prowess, having addressed my son Duryodhana, who (even) acts in opposition to my commands, thus entered into the Pandava army,

3. How did the Pandavas oppose that mighty bowman, the heroic Drona, who having entered it (i e the hostile army) was moving about (the field of battle) stationed on his car.

3. (And) when the preceptor was engaged in the terrible slaughter of the enemy in that great battle, who did protect the right wheel (of his car) and who the left?

4. Who were the heroes that guarded the rear of that warrior engaged in fight? Who were the enemies that were stationed in front of that car-warrior?

5. It seems to me that they experienced an excessive cold chill ill-suited to the proper season or I think they shivered like cows exposed to frosts.

6. When that unvanquished and mighty wielder of bow and that foremost of the wielders of weapons, dancing on the track of his car, entered among the Panchalas,

7. Consuming all the forces of the Panschalas like an angry comet, how did that foremost of the car-warriors meet with death?

Sanjaya said:—

8. Having killed the king of Sindhu in the evening Partha saw the king (i e Yudhisthira) and then united with the great bowman Satyaki he advanced against Drona himself.

9. Then Yudhisthira together with the Pandava Bhimasena joined by their separate squadrons soon rushed against Drona himself.

10. Similarly, Nakula endued with intelligence and Sahadeva difficult of being conquered, and Dhristadumna with his army and Tirata together with the Kekayas,

11. And the Matshas and the Salyas with their own divisions advanced against Drona for battle. Protected by the Panchachalas, Drupada,

12. The father of Dhristadumna, O king, marched against Drona. Those mighty wielders of bow viz the (five) sons of Droupadi and the Rakshasa Ghatotkacha

13. Followed by their own troops proceeded against the highly resplendent Drona. The Prabhadrakas and the Panchalas, numbering sixty thousand (efficient) smiters,

14. With Shikhandi at their head, marched against Drona. Similarly (numerous) other foremost of men and mighty car-warriors on the side of the Pandavas,

15. O best of men, jointly proceeded against Drona. O best of the Bharatas, those warriors having proceeded for the fight,

16. The night became dark increasing the terror of the cowards. (And) that dismal (night) O king, proved destructive of (numerous) warriors.

17. And it then proved fatal to elephants horses and men. On that pitchy dark night jackals setting up (terrible) yells everywhere,

18—19. And with their gaping mouths all ablaze indicated dreadful terror. Specially greatly terrible owls, screaming from the standards of the Kouravas, foreboded dreadful terror. Then, O king of kings, there arose a tumultuous uproar from among the troops.

20. (Mingling) with the loud beat of drums and sound of cymbals, the grunt of elephants and the neigh of horses

21. And the noise of hoofs (that uproar) spread everywhere. Then there took place an awfully dreadful nocturnal battle,

22. O great king, between Drona (on one hand) and all the Srinjayas (on the other). In consequence of the night being enveloped in darkness and of the dust raised by the soldiers nothing could be descerned. The blood of men, horse and elephant mingled together.

24. Stupified with unconciousness as we were we did not see any dust on the earth. Like the (creaking sounds) of a burning bamboo forest on a mountain during a night,

25. There arose a dreadful clangning noise of the clashing weapons. In consequence of the sounds of Mridangas, Anakas Vallakis and Patahas,

26. And of the thundering shouts, of the combatants and the neigh (of steeds), O lord, everything was in utter confusion. O king, on account of darkness gathering fast, friends could not be distinguished from foes.

27. And at that night every one became as if seized with madness. O king of kings, then the dust on earth (soon) disappeared on account of (the profuse) flow of blood.

28. (Then), on account of the golden armours and the ornaments (worn by the warriors) the gloom was dispersed. Adorned with gems and gold, the Bharata army then,

29. Looked like the firmament studded with stars during the night, O foremost of the Bharatas. (That field of battle) with maces and standards lying scattered all over, resounding with the howls of the the jackals,

30. Grunts of elephants and ringing with the striking of arms and shouts (of the combatants) appeared dreadful. Then there arose a great and tumultuous uproar, causing the hair to stand on end,

31. And filling all the points like the roar of Mahendra's thunder. (And) O great king, at that night the Bharata army illuminated with the Angadas, ear-rings, cuirasses, and with the weapons could be (clearly) seen. There (on the field of battle) elephants and cars decked with gold,

33. Looked like clouds with lightning playing upon them during the night. Swords, darts, maces, scimitars, clubs, lances and axes,

34. Looked like blazing sparks of fire when they fell. Duryodhana was the precursory wind, cars and elephants were the clouds.

35. Sounds of musical intruments were the thundering noise, bow and standards were the lightning flashes; Drona and the Pandavas were the clouds, swords, darts and maces were the thunder.

36. And showers, both very hot and cold, of arrows and of (other) weapons were the gusts of wind—of that dreadful, marvellous and fierce (army) which was fatal to life and from which escape was not at all possible.

37. Desirous of battle, warriors entered fearlessly into that host at that dreadful night resounding with numerous sounds.

38. And when that awfully terrible and fierce nocturnal battle was raging which struck terror into (the minds of) the cowards and increased the joy of the valiant,

39. The Pandavas and the Srinjayas united together rushed furiously against Drona. (But) O king, all those who confronted that high-souled one,

40. Were driven back and some were sent to the abode of Yama. Thousands of elephants, ten thousands of car-warriors,

41. Millions of foot-soldiers and hundreds of millions of horses were pierced with shafts by Drona alone at that night.

Thus ends the one hundred and fifty-fourth chapter fight by Drona in the Gatotkacha-Badha of the Drona Parva.

CHAPTER CLV.

(GHATOTKACHA-BADHA PARVA)

—Continued.

Dhritarastra said:—

1. When, unable to bear (the destruction of the king of Sindhu), that one of unrivalled energy and difficult of being vanquished penetrated into the Srinjyas what became (the state of) your mind?

2. Having addressed my disobedient son Duryodhona thus, when that one of immeasurable energy entered (into the Pandava army) what did Partha do?

3. (You say that) on the slaughter of the heroic king of Sindhu as well as of Bhurisrava that unvanquished one (*i. e.* Drona) endued with great energy rushed against the Srinjayas.

4. What did (Partha) think on that invincible scorcher of foes having so entered? What also did Duryodhana think as to the most proper step that he could adopt at that time?

5. Who were they that followed the heroic bestower of boons, the foremost of the twice-born ones? Who, O charioteer, were the warriors that remained behind that fighting hero?

6. Who were they that fought in, his van when he was destroying the enemies? I think that afflicted with the darts of the son of Bharadwaja, all the Pandavas (trembled)

7. Like lean cows shivering in cold. Having entered into the Panchalas how that mighty weilder of bow, that grinder of foes and foremost of men came by his end?

8. When, on that night, all the soldiers joined together and (all) the mighty car-warriors, combined, were being separately crushed, (by Drona), who, were the intelligent men among you, that were then present?

9. (You say) that, in the encounter, my soldiers were (either) killed, driven away, or defeated and that my car-warriors were deprived of their cars in the encounter.

10. Crushed and deprived of senses by the Pandavas and buried in blinding darkness (as they were,) what was (the state of) their mind?

11. You say that the Pandavas were full of joy and elated (with success), and that my partizans were cheerless, heartless and struck with terror.

12. How, O charioteer, O Sanjaya, on that (dark) night could you distinguish the unretreating sons of Pritha and the Kurus?

Sanjaya said:—

13. O king, when that greatly furious nocturnal battle was going on, all the Pandavas together with the Somakas rushed against Drona.

14. But Drona, by means of his swift-going darts, sent the Kekayas and sons of Dhristadumna to the region of the departed spirits.

15. And Drona sent all those mighty car-warriors, those lords of earth who confronted him to the region of Pitris, O king.

16. Then the powerful king Sibi furiously advanced against the heroic son of Bhara-

dwaja, the mighty-car warrior Drona who was engaged in crushing (the enemy).

17. Seeing the great car-warrior of the Pandavas advance, Drona pierced him with ten arrows made wholly of steel.

18. Sibi (too) pierced him (*i.e.* Drona) in return by thirty shafts adorned with the plumes of the *Kanka* (bird) and struck down his charioteer with a smile by a broad-headed shaft.

19. (On the other hand) Drona, having killed the horses as well as the charioteer of that high-souled one, severed his head, adorned with a diadem, from the body.

20. Duryodhana then quickly ordered a charioteer (to guide Drona's car). The reins of the) horses being taken by him, he (*i.e.* Drona) again proceeded against his foes.

21. Accompanied by the Kalinga forces the son of the king of Kalinga, excited with wrath for the destruction of his father by Bhimasena, rushed towards him.

22. Having (first) pierced Bhima with five shafts and then again with seven, he struck Viseka (Bhima's charioteer) with three darts and his (*i.e.* Bhima's) standard with one.

23. Vrikodara, then fired with rage, leaped from (his own) car to that of the heroic prince of Kalinga, who also was (very) angry and killed him with blows from his fists.

24. All the bones of that one (*i.e.* the Kalinga prince) thus boxed to death by the powerful Pandava, suddenly fell down on the ground separated from one another.

25. Karna and all the brothers (of the Kalinga prince) could not bear that act on the part of Bhimasena. They (therefore) struck him with keen darts (as fierce) as poisonous snakes.

26. Bhima, then leaving the car of his enemy (*i.e.* dead Kalinga prince) made for the car of Dhruva and smashed Dhruva who was incessantly striking him, by a blow of his fist.

27. Thus struck by the powerful son of Pandu, he fell down (from his car). The highly powerful Bhimasena, O king, after slaying him,

28. Got up to the car of Jayadratha and repeatedly sent forth leonine roars. While roaring he hurled him down with his left hand.

29. And he (then) killed him with a slap in the very presence of Karna himself. Karna then shot a golden dart at that Pandava.

30. But the son of Pandu seized that (dart) with a smile. And in that encounter the invincible Vrikodara hurled that very dart at Karna.

31. (Then) Sakuni cut off that dart while it was coming (towards Karna) by a shaft saturated with oil. Having performed such great exploits in battle, that one of marvellous prowess,

32. Returned to his own car and (then) rushed against your troops. When Bhima desirous of staying (your troops), was (thus) advancing furiously like the (grim) Destroyer himself,

33. Your mighty armed-sons, those great car-warriors tried to check his career by enveloping him with mighty showers of arrows.

34. Then Bhima, with a smile, sent the charioteer and the steeds of Durmada in that battle to the abode of Yama with his shafts.

35. Durmada then got to the car of Duskarna. Those two brothers, the tormentors of foes, mounted on the same car,

36. Both rushed against Bhima in the van of the battle, as the lord of the waters (*i. e.* Varuna) (had rushed against) Taraka, the foremost of the Daitayas (in days of yore).

37. Then your sons Durmada and Duskarna ascending the same car pierced Bhima with arrows.

38. Then in the very sight of Karna, and Duryodhana and in that of Kripa, Somadatta, and Balhika, the Pandava,

39. That chastiser of foes, buried the car of the heroic Durmada and that of Duskarna into the earth with the stroke of his foot.

40. Then striking furiously with the blows of his fits those two heroic and powerful sons of yours, Duskarna and Durmada, he crushed them (therewith) and sent forth thudering shouts.

41. Then your troops began to wail aloud and the kings seeing Bhima, said. "He is Rudra himself who assuming the shape of a Bhima is fighting with the troops of Dhritarastra."

42. O Bharata, saying this, all the kings deprived, (as it were) of their senses and urging the animals (on which they rode), fled away (from the field) and no two then (so great was their terror) did run together.

43. The army (of the Kurus) being thus greatly crushed, in that night, the heroic and highly powerful Vrikodara, endued with full blown lotus-like eyes, being

highly complemented by (many) foremost of kings, paid his regards to king Yudhisthira.

44. Then the twins (*i.e.*, Nakula and Sahadeva), Drupada, Virata and the Keykayas as well as Yudhisthira experienced a great joy and paid high complements to Vrikodara as the celestials paid to Hara after the slaughter of Andhaka by him.

45. Then your sons resembling those of Varuna filled with wrath, and eager for battle led by (their) high-souled preceptor surrounded on all sides Vrikodara by cars foot-soldiers and elephants.

46. Then, O best of kings, on that dreadful night enveloped with darkness thick as clouds, there took place, between those high-souled ones, an awe-inspiring and terrible battle delightful to wolves, crows and vultures.

Thus ends the one hundred and fifty-fifth chapter, the prowess displayed by Bhima in the Ghatotkacha-Badha of the Drona Parva.

CHAPTER CLVI.

(GHATOTKACHA-BADHA PARVA)

—Continued.

Sanjaya said :—

1. Enraged at the slaughter of his son, while he was sitting with the desire of dying without food, Somadatta said these words to Satyki :—

2. Why, O Satwatta, without observing the Kshatriya duties as formerly laid down by the gods, has you taken to the practices of robbers ?

3. How can a wise person, practising the Kshatriya duties, strke in battle one who runs away, or is helpless or has laid aside his weapons or who begs (for his life) ?

4. O Swtatta, it is said that among the Vrishnis there are two principal and mighty car-warriors in battle, namely, the highly energetic Pradyumna and yourself.

5. Why then did you practise such a cruelty and commit such an act, that would lead to your downfall, towards one that had sat in prayer and whose arms had been cut off by Partha ?

6. O wicked one, suffer (now) the consequences of that act of yours in battle. Exerting my strength, O fool, I will to-day cut off your head with arrows ?

7. O Satwata, I swear by my two sons, by what is dear to me, and by my virtuous deeds, if before this night comes to a close I fail to destroy you, you that so much pride on your heroism, together with your sons and younger brothers, unless you are backed up by Jishnu, the son of Pritha, then, O wretch of Vrishnis, may I fall into dreadful hell.

9. The highly powerful Somadatta, excited with wrath, having said thus, blew loudly (his) conch and sent forth roars like a lion.

10. Then the greatly powerful Satyaki endued with eyes (beautiful) as lotus petals and possessed of leonine teeth greatly enraged thus addressed Somadatta.

11. "O descendant of the Kurus, I entertain not the least fear in my heart whether fighting with you or with others.

12. I shall not experience the slightest pain, even if backed up by all your forces you fight with me, O scion of the Kuru race.

13. Observant of the practices of the Kshatriyas as I am, I can not be terrified with words smelling of battle and insulting to the virtuous.

14. If, O lord of men, you are desirous of fighting with me, strike me with sharpened arrows and I also will strike you (in return).

15. O king, your son, the mighty car-warrior Bhurisrava has been slain. Then the heroic Sala and Vrisasena too have been destroyed.

16. I will to-day destroy you also together with your sons and friends ; you are a descendant of the Kuru race and are endued with great prowess. Now remain carefully in battle.

17. King Yudhisthira is always characterised by charity, self-restraint, purity, absence of cruelty, modesty, intelligence and forgiveness and all (the virtues) that do not perish.

18. You, who have been already slain by the energy of that one whose standard bears the mark of a drum, will be destroyed in battle together with Sakuni and Souvala.

19. I swear to-day by Krishna's feet and all the meritorious acts that I had done before, that I will wrathfully kill you in battle together with your sons, with arrows.

20. If, however, you run away (from the field), you may be freed (from me)." Thus addressing each other, with eyes reddened with rage,

21. Those two foremost of men began to discharge arrows (at each other). Then with a thousand cars and ten thousand horses,

22. Duryodhana stood surrounding Somadatta. Sakuni, too excited with wrath and armed with all the weapons,

23. And surrounded by sons and grandsons and brothers powerful as Indra himself (followed Duryodhana's example), Your youthful brother-in-law, O king, endued with a body hard as the thunderbolt,

24. And gifted with wisdom and who had with him one hundred thousand steeds of the best breed, completely hemmed in that mighty bowman Somadatta.

25. Supported by those heroes, (Somadatta) covered Satyaki with arrows. Seeing him covered with straight arrows

26. Dhristadyumna, followed by a large army, proceeded wrathfully (towards him). Like the roar of waters dashed into fury by a terrible hurricane,

27. There arose, O king, a great tumult among the (two) forces striking each other. Somadatta then pierced Satwata with nine arrows.

28. Satyaki too pierced that foremost of Kurus with nine shafts. Deeply wounded in battle by that powerful and firm wielder of bow,

29. (Somadatta) leaned against the terrace of his car and (then) swooned away and was deprived of consciousness. Seeing that he was deprived of consciousness, his charioteer, in great hurry,

30. Carried away the heroic and mighty car-warrior Somadatta from (the field of) battle. Beholding him deprived of senses and afflicted with the arrows of Yuyudhana,

31. Drona desirous of slaying the heroic (Yadu rushed (at him). Seeing (*i.e* Drona advance), Yudhisthira (putting himself) at the head (of his troops),

32. With the desire of rescuing the high-souled perpetuator of the Yadu race surrounded him on all sides. Then there commenced a battle between Drona and the Pandavas,

33. Like that (which took place) in days of yore between Vali and the celestials (both) desirous of the conquest of the three worlds. Then covering the Pandava army with arrowy showers,

34. The highly-energetic son of Bharadwaja pierced Yudhisthira also. (Drona then struck) Satyaki with ten darts and the son of Prishata (*i.e.* Dhristadyumna) with twenty five darts.

35. (And he pierced) Bhimasena with nine, Nakula with five, Sahadeva with eight and Shikhandi with one hundred arrows.

36. That mighty armed one (then pierced) each of (the five) sons of Draupadi with five arrows, Virata the king of Matsyas with eight, Drupada with ten darts,

37. Yudhamanu with three and Uttamanja with six (arrows) in that battle. (Similarly) piercing many other soldiers (he) rushed against Yudhisthira.

38. (Thus) struck dy Drona, the troops of the son of Pandu with loud wails fled away in terror in ten directions, O king.

39. Seeing that the army was being slaughtered by Drona, Phalguna Partha, enraged a little, advanced speedily against his preceptor.

40. O king, beholding that Drona too was advancing against Vivatsu in that battle, the soldiers of Yudhisthira rallied again.

41. Then again commenced a battle between the sons of Bharadwaja and the Pandavas. Drona, O king, completely surrrounded by your sons,

42. Began to destroy the troops of the Pandavas, as fire (consumes) a heap of cotton. (He then) looked like the radiant sun and was endued with the resplendance of a blazing fire.

43. O king, seeing Drona incessantly discharge fierce arrows like sparks of fire from his bow drawn to a circle, and like the scorching sun,

44. Consume the evenings there was none among the army that could withstand him. Those persons who stood before Drona (in order to resist him)

45. Had their heads cut off by Drona with arrows which (then) entered into the earth. The army of the Pandavas thus slaughtered by that high-souled one,

46. Again ran away in terror (even) in the very sight of Savyasachi. Seeing his lines broken by Drona at (that) night, O Bharata,

47. Jishnu said to Govinda "proceed towards the car of Drona." Then that Dasarha (chief) drove the horses, looking like silver or milk of cows, or like the Kunda flower, towards the car of Drona. Seeing that Phalguna was proceeding towards Drona, Bhimasena too,

48. Ordered his own charioteer to take him towards Drona's troops. Visaka (the charioteer of Bhima), hearing those words of his (master) guided the steeds

50. Behind Jushnu of unerring aim, O foremost of the Bharatas. Seeing those two brothers resolutely rush towards Drona's division,

51. The Panchalas, the Srinjayas, the Matsyas, the Chedis, the Kouravas, the Koshalas and those mighty car-warriors, the Keykayas followed suit, O great king.

52—53. Then, O king, ensued a dreadful encounter, making the hair stand erect. Vivastsu, then, attacked the right and Vrikodara the left flank of your army with innumerable cars. Seeing those twe foremost of men, viz Bhimasena and Dhananjaya, (proceed towards Drona's troops),

54. Dhrishtadyumna as well as the highly powerful Satyaki rushed (at them). like the roar of waters dashed into fury by a terrible hurricane.

55. There arose a great tumult among the combatants striking each other. Seeing Satyaki in battle and enraged at the slaughter of the son of Somadatta,

56, The son of Drona rushed furiously against Satwatta at the van of battle. (Seeing) him proceed towards the car of the grandson of Sini in battle,

57—58. That gigantic Rakshasa, the son of Bhimasena, possessed of enormous strength, rushed (at him) mounted on a huge and awfully dreadful car made of black iron covered with bear-skin, measuring thirty *nalwas* in height and width, furnished with various machines, and emitting thnndering roars like those of a mighty (mass of) clouds.

59. (And it was) drawn by animals looking like elephants; but they were neither elephants nor horses. With its wings and feet outstretched and with expanded eyes and emitting (terrible) shrieks,

60. A prince of vultures sat on its towering standard. (That car) was adorned with red flags furnished with rows of bones,

61—62. And with eight wheels. (And he) sat down on this car surrounded by one Akshauhini of terrible-looking Rakshasa armed with maces and clubs and carrying rocks and trees in their hands. The kings were (greatly) pained on seeing him (to advance) with upraised bow,

63. Look like the very Destroyer himself, mace in hand, at the time of universal dissolution. (And he) resembled a mountain peak, was frightful to look at, and dreadful.

64. (He) had terrible teeth, and a dreadful face, was possessed of arrow-like ears, high cheek bones, shooting hair, unnatural eyes, flaming mouth and a sunken belly.

65. His aesophagus was deep as a yawning pit and his head was furnished with a coronet. He was dreadful to all creatures and his jaws were as wide as those of the Destroyer himself.

66. Seeing Gatatkacha, the lord of the Rakshasas endued with splendour, and capable of striking terror into foes, advance upraising his great bow,

67. Your son's forces struck with panic became as much agitated as when the waves of Ganga (dashed into fury) by a tempest are agitated into whirlpools.

68. Struck with panic by the leonine roars sent forth by Ghatotkacha, the elephants began to pass urine and the kings were greatly distressed.

69. Hurled by the Rakshas who became more powerful on night-fall, there began to fall from all sides showers of stones on the ground.

70. Showers of iron, wheels, Bhushundeeds, arrows, spears, Sataghnees and axes also began to fall there incessantly.

71. Seeing that furious and terrible battle, the kings, your sons and Karna too, being (greatly) distressed, ran away (from the battle field).

72. There the haughty son, of Drona only proud of his prowess in weapons, stood without fear (and he) soon did away with the illusion created by Ghatotkach.

73. Enraged at the illusion being dispelled (by the son of Drona), Ghatotkacha began to discharge fierce arrows. Those (arrows) penetrated into (the body of) Aswathama.

74. As snakes insensible with rage furiously (enter into) an ant-hill, those arrows penetrating through (the body of) the son of Saradwata became covered with blood,

75. And then speedily entered into the earth like serpents (entering) an ant-hill. The light-handed and powerful Aswathama too, excited with wrath,

76. Furiously pierced Ghatotkacha with ten arrows. Deeply pierced in the vital parts by the son of Drona, Ghatotkacha,

77. Became greatly afflicted and then took up a wheel furnished with one hundred thousand spokes. (This wheel) the edge of which was sharp as that of a razor, and which was as resplendent as the morning sun and was studded with gems and precious stones,

78. Was hurled by the son of Bhimasena at Aswathama with the desire of slaying (him). Cut off into fragments by the son of Drona with arrows as it coursed with great speed (towards him),

79. It fell down on the ground like the purposes of an unlucky person. Seeing his wheel cut down, Ghatotkacha speedily

80. Covered the son of Drona with shafts as Sarbhanu (*i. e.* Rahu) swallows the creator of light (*i.e.* the sun). The resplendent son of Ghatotkacha resembling a mass of antimony,

81. Arrested the advance of the son of Drona as the king of mountains (checks the career of) the wind. (Struck with arrows) by the heroic Anjanaparva, the grandson of Bhimasena,

82. (The son of Drona) looked like the mountain Meru drenched with (copious) showers of rain from the clouds. Aswathama also endued with a prowess equal to that of Rudra or Upendra, becoming highly enraged,

83. Cut off the standard of Anjanaparva with one arrow, his two charioteers with two and his Trivenduka with four (arrows).

84—85. With one (arrow) he cut off his bow and with four his four steeds. Deprived of his car, as he (*i.e.* the son of Ghatotkach) took up a scimitar studded with golden stars, in his hand, and flourished it, (Aswathama) severed it into two parts by a keen dart. Then, O king, the grandson of Hidimva speedily (took up) a mace decked with gold ;

86. And whirling it, (he) hurled (that mace at Aswathama). But the son of Drona, striking it (with arrows) felled it (to the ground). Then, leaping up in the air and roaring like black clouds,

87—88. Anjnnaparva began to pour down showers of trees from the firmament. Then the son of Drona began to pierce that one capable of (creating) illusions by means of shafts in the sky as the sun (pierces) the clouds with his rays. Seated on his car again decked with gold, when that one of great strength,

89—90. Looking like a high and beautiful mountain of antimony, descended to the earth, the son of Drona slew the son of Bhima's son, Anjanaparva, clad in armour as Maheswara (killed) the (Asura) Andhaka in days of yore. Seeing his son of enormous strength killed by Aswathama,

91. (Ghatotkacha), the ornaments of whose arms were falling down from rage, came up to the son of Drona who was consuming the Pandava army like a raging forest-fire and fearlessly said to heroic son of Saradwati these words :—

Ghatotkacha said :—

92. O son of Drona, 'wait, wait.' You will not escape alive from me. I will to-day destroy you as the son of Agni (*i.e.* Kartikeya) rived the (mountain) Krouncha.

Aswathama said :—

93. O son equal in prowess to a celestial, go and fight with others. O son of Hidimva, it is not proper for the father to fight with the son.

94. O son of Hidimva, I am in no way angry with you in my mind. But when a creature is excited with rage, it may (then) kill its own self.

Sanjaya said :—

95. Hearing those words, the son of Bhimasena who was filled with grief for the loss of son and whose eyes became copper-coloured in rage, addressed Aswathama thus :—

96. "What! Am I like a common individual, unable to fight, O son of Drona, that you are terrifying me with words? These words of yours are (highly) improper.

97. I am born of Bhima in the great race of the Kurus and am the son of the Pandavas who never run away from battle.

98. I am the Emperor of the Rakshasas and equal to the ten-necked (Ravana) in prowess. O son of Drona, wait, wait, you will never escape alive from me.

99. I will; to-day, put an end to your desire for fight on the field of battle." Saying thus, that highly powerful Rakshasa, with eyes (red) as copper in wrath,

100. Rushed furiously against the son of Drona as a lion (rushes against) the king of elephants. (Then) Ghatotkacha began to discharge showers of arrows of the measure of the Aksha of a car,

101. At that foremost of car-warriors, the son of Drona, as a cloud (sends down) showers of rain. (But) the son of Drona allayed that down pour of arrows by means of his (own) shafts, before they could reach him.

102. It, then, seemed, that another fight was raging in the firmament between the arrows. In consequence of the sparks emitted forth by the clash of weapons, it seemed

103. That the firmament was studded with glow-worms during the night. Beholding his illusion destroyed by the son of Drona, proud (of his prowess) in battle,

104. Ghatotkacha then disappeared from view again and created (another) illusion (by virtue of this new illusion) ; he assumed the shape of a towering mountain abounding with peaks and trees,

105. And having a great fountain of water from which spears, lances, swords and

heavy clubs, flowed incessantly. The son of Drona, beholding that mountain looking like a mass of antimony,

106. From which innumerable weapons were being rained down, was not at all afflicted. The son of Drona, then, as if with a smile, invoked into existence the weapon Bajra.

107. By means of that weapon he soon destroyed that prince of mountains. Then he (*ie.*, Ghatotkacha) wearing the shape of a blue cloud adorned with rainbow in the firmament,

108. Covered the son of Drona with furious showers of stones in battle. Thereupon, aiming the Vayavya weapon, that foremost of those skilled in weapons, (*vis.*)

109. The son Drona destroyed that rising blue cloud covering all points completely with numerous arrows, the son of Drona,

110—111. That foremost of two-legged creatures, destroyed one hundred thousand cars. He (then) saw Ghatotkach come again fearlessiy on a car bending his bow and surrounded by a host of Rakshasas, resembling (in shape) lions and tegers, endued with the prowess of infuriated elephants,

112. Riding on elephants, cars and horses and possessed of unnatural, faces, heads and necks. Those followers of the son of Hidimva,

113. Belonged to Pulasta and Yatudhana clans, and like them, were (all) equal to Indra in prowess. (These Rakshasa) heroes weilded several (sorts of) armours,

114. Were dreadful to look at, excited with wrath, and their eyes were rolling in ire. Accompained by those Rakshasas difficult of being vanquished, (Ghatotkacha) appeared on the field of battle.

115. Seeing that your son grew (greatly) dispirited (at the sight of these Rakshasas; the son of Drona thus addressed him. "O Durjodhana, wait. You need not entertain any fear (of the Rakshasas).

116. (Remain here) with your heroic brothers and with the kings equal in prowess to Indra himself. I will destroy your enemies. You will not meet with reverse; I tell you (this) truly. (Now cheer up (your) army."

Duryodhana said:—

117. I do not deem it (*i.e.*, what you say) wonderful, because you have a large mind, and (because), O son of Goutama's daughter, you are devotedly attached to us.

Sanjaya said:—

118. Thus addressing Aswathama, he then said to the son of Suvala :—"(Arjuna) is surrounded by one hundred thousand cars, adorning the (field of) battle.

119. Do you mark against Dhananjaya with one thousand cars, Karna, Vrisasena, Kripa as well as Nila.

120. And the warriors of the North, Kritavarma, the sons of Purumitra, Dusasana, Nikumva, Kundavedi, Purukrama,

121. And Puranjaya, Dridaratha, Pataki, Hemapusyaka, Salya, Aruni, Indrasena, Sanjaya, Vejaya, Jaya,

122. And Kamalaksha, Parakrathi, Jayadharma, Sudarsana—(all) these will follow you together with sixty thousand infantry.

123. Destroy, O uncle, Bhima, the twins (*i.e.*, Nakula and Sahadeva) as well as the Dharmaraj, as the Asuras. My hope of success lies in you.

124. (They) are already deeply wounded, their bodies are mangled with shafts by the son of Drona. O uncle, (now) destroy the sons of Kunti, as the son of Agni (*i.e.*, Kartikeya) slew the Asuras."

125. Thus spoken to by your son, the son of Suvala, desirous of doing your son good, marched quickly, O king, for the purpose of destroying the Pandavas.

126. Then commenced on that night a dreadful encounter between the son of Drona and the Rakshasa (Ghatotkacha) like that (which had taken place in days of yore) between Sakra and Prahrada.

127. Then Ghatatkacha, excited with, anger struck the son of the daughter of Goutama on the chest with ten strong arrows (fierce) like the venom or the fire.

128. Deeply wounded by those arrows sent by the son of Bhima, he (*i.e.*, Aswathama), like a tree shaken by the tempest, trembled on the terrace of his car.

129. Again by means of a broad-headed shaft, Ghatotkacha soon cut off that highly lustrous bow wielded by the son of Drona.

130. Then taking up another strong bow capable of sustaining a great strain, the son of Drona poured showers of keen arrows as the clouds (pour down) showers of rain.

131. Then, O Bharata, the son of Saradvati sent gold winged and sky-ranging arrows destructive of foes against that ranger of the sky.

132. That great host of the broad-chested Rakshasas, sore oppressed with his

arrows, looked like a herd of furious elephants attacked) by a lion.

133. Like the god Agni consuming the creatures at the end of a Yuga, he began to consume with his arrows the Rakshasas together with (their) horses, charioteers, cars and elephants.

134. Consuming one Akshouhini of Rakshasa troops with his shafts, he shone like the divine Maheswara in heaven when the latter had burnt down (the chief of) Tripura in days of yore.

135. Having consumed the hostile forces, the son of Drona, the foremost of victors, shone like the resplendent Agni burning all the creatures at the end of a Yuga.

136. Then Ghatotkacha, greatly enraged, ordered that vast army of Rakshasas capable of achieving terrible feats, to slay the son of Drona.

137. In obedience to that order of Ghatotkacha, the Rakshasas, possessed of blazing teeth, large faces, and terrible features, capable of causing dread,

138. Having gaping mouths, long tongues, and eyes burning in ire,—causing the earth to tremble with great leonine roars,

139—142. And wielding several (sorts of) weapons rushed to slay the son of Drona. These Rakshasas, of gigantic strength and with eyes reddened with wrath, began to shower upon the head of the son of Drona hundreds and thousands of awfully terrible darts, Sataghnees, spiked maces, Asanis, lances, axes, scimitars, maces, Bhindipalas, heavy clubs, battle axes, spears, swords, lances, Kunapas, polished Kampanas, Sthulas, Bhushundees, stones, vessels of treacle, sthunas made of black iron, and clubs(all) destructive of foes.

143. Seeing that dreadful shower of weapons was falling upon the head of the son of Drona your warriors were greatly distressed (at heart).

144. (But) Drona's son dauntlessly baffled that dreadful and impending shower of weapons by means of his own shafts, hard as the thunderbolt and sharpened on stones.

145. Then that high-minded son, of Drona, quickly destroyed the Rakshasas with other gold winged shafts inspired with the mantras of celestial weapons.

146. The broad chested Rakshasa army, crushed by his arrows, looked like a herd of furious elephants oppressed by lions.

147. Sore oppressed by the son of Drona those Rakshasas, endued with enormous strength, became mad with rage and angrily rushed against Drona's son in order to slay him.

148. There, O Bharata, the son of Drona displayed such wonderful exploits as are incapable of being achieved by any other being among all the creatures.

149. In as much as single-handed the son of Drona, versed in great weapons, by means of blazing darts, burnt that Rakshasa army in a moment in the very presence of the Rakshasa king.

150. The son of Drona, while (thus burning that Rakshasa host in battle shone like the Samvartaka fire (consuming) all the creatures at the end of a yuga.

151. While engaged in consuming the forces with arrows (fierce) as poisonous snakes, among those thousands of kings on the side of the Pandavas, O Bharata,

152. None else could look at the son of Drona in that encounter except Ghatotkacha, the heroic and highly powerful king of the Rakshasas.

153. O best of the Bharatas, again he (*i. e.*, Ghatotkacha), with eyes rolling in rage, striking his palms, and biting his lip,

154—156. Said angrily to his charioteer "Bear me towards the son of Drona." Ascending that terrible looking (car) furnished with triumphal banners, that destroyer foes again marched against the son of Drona in order to engage in a single combat with him. Sending forth a thundering roar like that of a lion, that terribly-powerful Rakshasa, whirling a highly dreadful Asani of celestial make and furnished with eight bells, hurled it in that encounter at the son of Drona.

157. Placing his bow on the car and jumping down, the son of Drona seized it and hurled it back at him (*i.e.* the Rakshasa, (Seeing that Asani proceed towards him) he leaped down from his car.

158. That dreadful Asani of great lustre having consumed to ashes the car together with the steeds, the driver and the standard, rived the earth and (then) penetrated into it.

159. Seeing the son of Drona achieve that (wonderful) feat all the creatures adored (him) inasmuch as leaping down from his car he seized that (Asani) made by Sankara.

160. Then, O king, riding on the car of Dhritarastra and taking up a dreadful bow like the formidable bow of Indra (himself), the son of Bhimasena,

161. Began again to discharge sharpened arrows at the high-souled son of Drona. Dhristadyumna also, nothing daunted, discharged (arrows) fierce as poisonous snakes,

162. Furnished with gold wings and excellent at the chest of the son of Drona. Thereupon Drona's son hurled at them thousands of Narachas.

163. (But) those two (*i.e.* Dhristadyumna and the Rakshasa) cut off with their own shafts, having the touch of fire, the arrows discharged by Drona's son). (Then an awfully terrible battle took place between those two best of men.

164. And the son of Drona caused (a great) delight to the warriors, O best of the Bharatas. Then followed by one thousand cars, three hundred elephants,

165—166. And six thousand steeds Bhimasena made his appearance at that spot (where the battle was raging.) But the virtuous-souled son of Drona, possessed of excellent prowess, continued to fight with the heroic son of Bhimsena and Dhristadyumna together with his younger brothers; there the son of Drona achieved the most marvellous exploit,

157—168. Incapable of being performed by any one among all the creatures. O Bharata, within the twinkling of an eye, he destroyed by means of arrows one Akshouhini of the Rakshasa army together with horses, drivers, cars and elephants, in the very sight of Bhimasena, the son of Hidimva, the son of Prishatha,

169. The twins, the son of Dharma, Vijaya and Achyuta. Pierced deeply with the stright-coursing shafts,

170. The tuskers fell down on earth like mountains devoid of (their) peaks with the trunks of elephants chopped off (by arrows) that were still moving about here and there.

171. The earth being strewn it looked as beautiful as if strewn around with moving snakes; with golden staves cut (to pieces) and royal umbrellas (lying scattered all over the field of battle) the earth looked like,

172. The firmament studded with (many) suns, moons and planets at the end of a yuga. Tall standards constituted the frogs, drums the large tortoises,

173. Umbrellas the rows of swans, abundance of yok-tails the foams, Kankas and vultures the crocodiles, innumerable weapons the fishes,

174. Huge elephants the stones, numerous elephants and horses the sharks, cars the unstable and great banks, flags the beautiful trees,

175. Arrows the fishes, lances, darts and swords the frightful snakes, marrow and flesh the deep mire, headless bodies, the rafters;

176—177. Profusion of hair (of men and animals) the moss, lamentations of warriors the roar, and blood flowing from the wounds formed the waves of that impetuous river of blood formed by the blood shedding from the bodies of huge elephants, horses and combatants, and inspiring the coward with terror—which the son of Drona caused to flow there.

178. (It looked) frightful with the (dead) bodies of foot soldiers and (it flowed towards) that great ocean, that is, the abode of Yama. Having destroyed the Rakshasa the son of Hidimva with shafts,

179. Waxing wroth again, Drona's son having pierced with numerous shafts those great car-warriors, the sons of Pritha including Vrikodara and the sons of Prishata,

180—181. Killed, O Lord, one of the sons of Drupada, Suratha by name. Then in that encounter he killed the younger brother of Suratha, Satrunjaya by name, and also Balmika, Jayanika and Jaya. Then again, roaring like a lion, the son of Drona, by means of sharpened arrows,

182. Slew Prishadhru and the proud Chandrasena. (Then) with ten (darts) he destroyed ten sons of Kuntibhoja.

183. With another three red-eyed arrow graced with beautiful wings he despatched O king of kings, to the abode of Yama, Srutayush.

184. (He then) sent the powerful Satrunjaya to the abode of Sakra. Aswathama, then, greatly enraged, fixed a terrible and uncrooked (arrow) (on his bowstring).

185. (And) drawing the string up to his very ear, he soon discharged from his bow that excellent and formidable (arrow) looking like Yamadanda at Ghatotkacha.

186. O Lord of earth, that great arrow furnished with beatiful wings, riving the heart of that Rakshasa, penetrated into the earth.

187. Seeing him fallen down and taking him for dead, the great car-warrior Dhristadyumna, placed him upon another car and bore him away from the presence of the son of Drona, O king of kings.

188. Thus the car-warriors of Yudhishthira were driven back O king. Vanquishing his enemies, the heroic son of Drona uttered thundering shouts, and he was adored by all men and by your sons, O lord.

189. Scattered all over with the fallen bodies of the dead night-rangers struck down and mangled by hundreds of shafts, the earth looked dreadful and became

impassable as if strewn with mountain-peaks.

190. Then the Siddhas, the Gandharvas, the Pishachas, the Nagas, the birds, the Pitris, ravens, the Rakshas, the ghosts, the Apsaras and the celestials all joined in adoring the son of Drona.

Thus ends the one hundred and fifty-sixth chapter, Aswathama's fight in the Ghatotkacha Badha of the Drona Parva.

CHAPTER CLVII.

(GHATOTKACHA BADHA PARVA) —*Continued.*

Sanjaya said:—

1. Seeing that the sons of Drupada and those of Kuntibhoja as well as thousands of Rakshasas were destroyed by the son of Drona,

2. Yudhisthira, Bhimasena, Dhristadyumna, the son of Prishata and Yuyudhan (all) united together, re-engaged their attention to battle.

3. Growing angry again at seeing Satyaki in battle, O Bharata, Somadatta covered him with a mighty discharge of arrows.

4. Then the battle that took place between your army and that of the enemy was dreadful and highly marvellous to look at, (in which) both parties were desirous of gaining the victory.

5. Bhima, for the purpose of (helping) Swattata, pierced the Kaurava (Somadatta) with ten (arrows). Somadatta too struck that hero in return with a hundred (darts).

6. (Then) Sattwata, furious with wrath, struck that old one smitten with grief for the slaughter of his son (by Satyaki) and who was, like Yayati, the son of Nahusha, possessed of every noble quality, with ten sharpened arrows having the force of the thunder. After piercing him (with these ten arrows) with great might he (*i.e.* Satyaki) struck him again with seven (more).

8. Bhimasena, also for the purpose of (helping) Satyaki, hurled a new and formidable Parigha at the head of Somadatta.

9. Sattwata too, in anger, discharged at the chest of Somadatta, in that encounter, a keen and excellent dart, furnished with beautiful wings and as (furious) as the fire itself.

10. Both the formidable Parigha and the arrow, having at one and the same time, fallen upon the body of the heroic Somadatta, that mighty car-warrior fell down.

11. His son being deprived of consciousness, Valhika, discharging showers of arrows like the clouds (pouring) torrents of of rain during (the rainy, season,) rushed at him.

12. Then Bhima, for the sake of Satyaki, tormented and pierced, in that encounter, the high sould Valhika with nine arrows.

13. Like Purandara hurling the thunderbolt, the mighty armed son of Pratea (*i.e.*, Valhika), smitten with ire, struck Bhima on the chest with an arrow.

14. Thus struck (by Valhika) Bhima trembled and (then) fell into a swoon. Then that powerful one, recovering his senses, hurled a mace at him.

15. That (mace) hurled by the Pandava (Bhimasena) smashed the head of Valhika. He (then) fell down dead on the earth like a tree struck by lightning.

16—17. That foremost of men, the heroic Valhika being (thus) slain, your ten sons, *viz.*, Nagadatta, Dridaratha, Viravahu, Ayobhuja, Dridha, Sunasta, Viraja, Pramatha and Ugrayayin; (each of whom) resembled the son of Dasharatha (*i.e.* Rama) began to torment Bhima.

18. Filled with ire on beholding them, Bhima, aiming at each of them one after the other, struck each of them in the vital parts with arrows capable of bearing much strain.

19. Pierced (with those arrows) they fell down from their cars deprived of life and energy as trees broken by a furious hurricane (fall down) from the mountain summits.

20. Having destroyed those (ten) sons of your with ten arrows Bhima covered Vrishasena, the beloved son of Karna (with downpours of shafts).

21. Then the renowned brother of Karna, Vrikaratha by name, pierced Bhima with arrows. (But) that hero (*i.e.* Bhima) soon slew him.

22. Then the heroic Bhima, having killed seven car-warriors among your brothers-in-law, with arrows, burried Satachandra into the earth (by main force), O Bharata.

23. Unable to put up with the destruction of that great car-warrior Satachandra, the brothers of Sakuni *viz.*, the heroic Gavaksha, Sarava, Vibhu (and two others),

24. Rushing against Bhimasena, oppressed him with keen darts. Afflicted with those shafts like a mountain with torrents of rain, he

25. Destroyed those five kings endued with great prowess, with five arrows. Those foremost of kings (who were present in that battle) seeing the destruction of those five heroes began to waver.

26. Then Yudhisthira began angrily to crush your forces in the very presence of the Pot-born (Drona) and in that of your sons, O sinless one.

27. (And) in that battle Yudhisthira sent to the region of Death, the Ambhastas, the Malavas, the heroic Trigartas and the Sivis.

28. Chopping off the Abhishahas, the Surasenas, the Valhikas and the Vashatikas, he made the earth muddy with (their) flesh and blood.

29. (And), O king, in a moment he sent to the region of Yama, with a number of darts, the heroic Youdheyas, the Malavas and hosts of the Madrakas in battle.

30. Then a tumultuous uproar (such as) "Slay, seize, capture, pierce and cut to pieces"—arose in the direction of Yudhisthira's car.

31. Seeing Yudhisthira afflict your troops Drona, urged on by your son, surrounded him (i e Yudhisthira) with arrows.

32. Drona also, exceedingly enraged, discharged at that Pandava the weapon presided over by Vayu. But he (i e Yudhisthira) destroyed that celestial weapon with (another) weapon.

33. That weapon being baffled by Yudhisthira, the son of Bharadwaja, in great rage, hurled at the son of Pandu the Varuna, the Agneya, the Teshra and the Savitra weapon, with the desire of destroying him. All those weapons that were (either) hurled (or) being hurled by the Pot-born, were dauntlessly baffled by that mighty-armed and righteous one. Desirous of accomplishing his vow the Patborn,

36. Devoted to the welfare of your son, called into existence the weapons presided over by Varuna or Prajapati, in order to slay the son of Dharma, O Bharata.

37. (Then) the lord of the Kurus (i e Yudhisthira) walking like a lion or elephant endued with a broad chest, and large and red eyes and possessed of an energy not less (than that of Drona) called into existence the Mahendra weapon, by means of which he baffled the weapon of Drona.

38. All those weapons of his being baffled, Drona was filled with ire; and desirous of slaying Yudhisthira, he called into existence the weapon presided over by Brahma.

39. Being enveloped in a dismal darkness, we could not, then, diecern anything. And, O lord of the earth, all the creatures experienced a terrible horror.

40. Seeing that the Brahma weapon was uplifted, Yudhisthira, the son of Kunti, baffled that weapon by means of Brahma weapon, O king of kings.

41. Then the principal warriors (of the two armies) praised those two most exalted of men, those two great bowmen, viz Drona and the son of Pritha, who were conversant with all the (arts of) warfare.

42. Leaving the son of Kunti, Drona, then, whose eyes became as red as copper in rage, began to destroy, by means of weapons, the army of Drupada.

43. The Panchalas, (thus) destroyed by Drona fled away in terror in the very presence of Bhimasena and in that of the high-souled Pritha.

44. Then Kiriti and Bhima, rallying their own army, all on a sudden attacked, with a great car-force, your army.

45. Vivatsu attacking the right and Vrikodara the left flank (of your army), discharged at the son of Bharadwaja mighty downpours of shafts.

46. The Kakeyas, the Srinjyas, and the highly energetic Panchalas, O great king, together with the Matsyas and the Sattwata followed suit.

47. Then the Bharata army, butchered by Kiriti, and (overpowered) with sleep and darkness, dispersed again.

48. Although, O great king, Drona himself and your son tried to rally them, yet they were not capable of reducing the warriors to order.

Thus ends the one hundred and thirty-seventh chapter, the battle between Drona and Yudhisthira in the Ghatatkacha-badha of the Vana Parva.

CHAPTER CLVIII.

(GHATOTKACHA-BADHA PARVA)

—Continued.

Sanjaya said:—

1. Duryodhana, on beholding the vast army of the Pandavas—inflated with wrath and thinking it to be irresistible thus spoke to Karna:—

2. The time is now come, O you that are dovoted to your friends, for your friends (to seek your assistance). O Karna, save in battle all my soldiers and car warriors,

3. Who are now completely hemmed in by the wrathful Panchalas and the Keykeas and the Matsyas and by the mighty car-warriors of the Pandavas who are all listening like (angry) snakes.

4. These Pandavas, filled with ecstacy and desirous of victory and these numerous car-warriors of the Panchalas equal to Sakra in prowess, are (all) roaring.

Karna said:—

5. Even if Purandara himself comes here in person in order to deliver the son of Pritha, I will soon vanquish him and then slay the son of Pandu (i e Arjuna).

6. I swear this truly. Reassure yourself, O Bharata. I will destroy the sons of Pandu together with all the assembled Panchalas.

7. I will secure to you victory as the son of Pavaka (i e Kartikeya) did to Vasava himself. In this battle which is now going on, I will do good offices to you.

8. Among all the sons of Pritha, Phalguna is the most powerful. I will hurl at him the unfailing dart made by Sakra.

9. When the mighty-bowman will be slain, his brothers, O bestower of honours, will either come under your sway or depart to the forest again.

10. O lord of the Kouravas, since I am alive you need not give way to sorrow. I will, in battle, destroy all the Pandavas joined together,

11. The Panchalas, the Keykayas and the assembled Vrishnis. (And) cutting (them) off into pieces with arrows I will give the earth to you.

Sanjaya said:—

12. When Karna was saying all this the mighty-armed Kripa, the son of Saradwata smilingly said these words to the charioteer's son.

13. "Very well, very well, O Karna. If words alone were to lead to success, then O son of Radha, with yourself as his supporter, this most exalted of the Kurus could be considered as sufficiently backed.

14. Frequently in the presence of the Kourava (king) you boast (of your prowess). But neither your prowess nor the result of it has ever been witnessed.

15. You have been, on several occasions, seen to engage in battle with the sons of Pandu. But, charioteer's son, you have, on all those occasions, been defeated by the Pandavas.

16. On the son of Dhritarastra being taken prisoner by the Gandharvas, you yourself were the first to take to your heels although all the troops were fighting (to rescue the Kuru king).

17. Again, in the city of Virata, all the assembled Kouravas as well as you, O Karna, together with your younger brother were (all) defeated by Partha in battle.

18. You are, in battle, incapable of fighting with Phalguna alone. How can you, (therefore) hope to conquer all the Pandavas together with Krishna?

19. O Karna, O charioteer's son, you boast too much (of your prowess). Be engaged in fight. It is the duty of good (*i e* really brave) men to display their prowess without uttering (a single boastful word).

20. By roaring like the rainless autumnal clouds, O charioteer's son, O Karna, you show that you have no worth. But the king does not understand this.

21. Continue, O son Radha, to roar so long as you do not behold Partha; (for) you will cease roaring when you will see Partha near.

22. Continue to roar so long as you are out of the reach of Phalguna's arrows: (for) when you will be pierced with the shafts of Partha, your roars will grow rare.

23. It is by means of (the prowess of) their arms that the Kshyatryas are heroes. The twice-born ones display their heroism by words. It is by means of this bow that Phalguna is a hero. But Karna is a hero by the wishes (he cherishes in his heart).

24. Who can resist Partha that has gratified even Rudra himself?" Thus reviled by the son of Saradwat,

25. Karna, the foremost of smiters, spoke these words to Kripa. Heroes always roar like clouds during the rainy season,

26. And they yeild an early harvest like seeds sown into the soil (at the proper time). I do not find any fault with the warriors on the field of battle,

27. Boasting in several ways of themselves who bear a (great) burden in war. That person, who resolves in his mind to bear a burden,

28. Is surely helped by fate in carrying out his purposes. If resolving in my mind to bear a (great) burden,

26. That is (if wishing in my mind) to slay in battle the sons of Pandu together with Krishna and Sattwata,—I roar thus, what harm is there in it to you, O Brahmana?

30. Heroes do not roar in vain like the autumnal clouds. The wise, conscious of their own-strength, indulge in roars.

31. I am, too, resolved in my mind to conquer in battle to-day the Pandavas and Krishna joined together, by exerting my best. O son of Goutama, it is on this account, that I indulge in roars.

32. O Brahmana, witness the result of these roars of mine. Having slain in battle the sons of Pandu together with Krishna, Sattwata and (all their) followers I will deliver the (entire) earth with its thorns weeded out, to Duryodhana.

Kripa said :—

33. Your intentions being like the ravings (of a mad man) can not be acceptable to me, inasmuch as you always speak depreciatingly of Krishna, Arjuna and Dharmaraj, the son of Pandu.

34—36. O Karna, victory on the part of that person is certain who has on his side Krishna and the Pandava (Arjuna) both skilled in warfare and incapable of being vanquished in battle by the celestials, the Gandharvas, the Yakshas, the mortals the Uragas, and the birds (even if all these fight) with their armours on). Yudhisthira the son of Dharma is devoted to the Brahmanas, (always) speaks truth, is self-restrained, worships the Pitris and the celestials, is devoted to truth and righteousness, well skilled in weapons, is possesed of intelligence and is grateful.

37. His brothers (also) are powerful, well-skilled in all the weapons, devoted to the ministrations of their elders, wise, renowned and (they) always practice righteousness.

38. His relations and kinsmen too are powerful as Indra himself, are devotedly attached (to him) and are (efficient) smiters. Dhristadyumna, Sikhandi and Janamejaya, the son of Durmuksha,

39. And Chandrasena, Bhadrasena, Kirtivarma, Dhruva, Dhara, Vasuchandra, Damachandra, Singha-Chandra, sutejana,

40. And the sons of Drupada and Drupada himself skilled in great weapons, and the king of Matsya together with his younger brothers are exerting their utmost on their behalf.

41. And Gajaneeka, Srutaneeka, Veerabhadra, Sudarsana, Srutadhwaja, Valaneeka, Jayaneeka, Jarapreya,

42. And Vijaya, Labhdhalaksha, Jayaswa, Rathavahana, Chandradaya, Kamaratha, the auspicious brothers of Virata,

43. And the twins, the (five) sons of Droupadi, and the Rakshasa Ghatotkacha are fighting for their sake. They (therefore) cannot meet with destruction.

44—45. These and innumerable numbers of other (kinsmen and relations) are on the side of the son of Pandu. Indeed, Bhima and Phalguna, by means of the prowess of their weapons, can easily destroy the whole universe together with all the celestials, the Asuras, the human beings, and the Rakshasas, (other) created beings, the serpents and the elephants.

46—47. Yudhisthira, also by means of his angry looks, can consume the (whole). O Karna, how can you hope to vanquish these enemies in battle, for whose sake Souri of unrivalled prowess has armed himself? It is indeed a great impudence on your part, O Charioteer's son, as you always dare confronting Souri in battle.

Sanjaya said :—

48. Thus spoken to (by Kripa), Karna the son of Radha then replied smilingly to the preceptor Kripa, the son of Saradwat.

49. "O Brahmana, the words that you have (just) spoken about the Pandavas are true. Indeed the sons of Pandu are gifted with these and many other noble qualities.

50. The sons of Pritha are unconquerable in battle by the celestials together with Vasava (at their head), by the Yakshas, the Daityas and the Gandharvas (all) united together and by the Pishachas, the Uragas and the Rakshasas.

51. Still I will vanquish the Parthas by means of the dart granted to me by Vasava. This unfailing dart was given to me, O twice-born one, by Sakra.

52. By means of this dart I will slay Savyasachi in battle. When this son of Pandu will be slain, Krishna, as will as his uterine brothers (*i. e.*, Yudhisthira and Bhima),

53. Will not be able to enjoy the earth without Arjuna. At the destruction of all these, this earth together with her seas,

54. Will come under the sway of the lord the Kurus without any trouble (on his part), O son of Goutama. There is no doubt that in this world, a sound policy leads to success in everything.

55. Well aware of this (to be certain) I give forth (these) roars. O Goutama, you are much advanced in years, a Brahmana, and unskilful in battle.

56. It is on account of your affection towards the sons of Pritha that you insult me (thus). If, O twice-born one, you speak such disagreeable words to me, as these again,

57. Then taking up my scimitar I will cut off your tongue, O wretch. O Brahmana, you are desirous of praising the Pandavas, in battle.

58. In order to strike terror into (the hearts of) all the troops and the Kouravas, O evil-mined one, O son of Goutama, hear what I say on this point.

59. Where Durjodhana, Drona, Sakuni, Durmukha, Jaya, Dusasana, Vrishasena, the king Madra, and yourself.

60. And Somadatta, Bhuri, the son of Drona and Vivingsati—all well-skilled in warfare, remain (prepared for battle) with their armours on

61. Can any foe, be he as powerful as Sakra himself, vanquish all these (heroes) in battle? All these warriors that are) heroes, efficient in weapons, endued with strength, desirous of attaining the heaven,

62. Conversant with religion, and well-skilled in battle, would slay the very gods in battle. These will remain on the field of battle for the purpose of destroying the Pandavas.

63. With their armours on, for the Kourava king, solicitous of victory I deem victory even with regard to those endued with great prowess to be dependant on fate.

64. Since the mighty-armed Bhisma lies (on the field) struck by a hundred arrows, (and since) Vikarna, Chitrasena, Valhika, Jayadratha,

65. And Bhurisrava, Jaya, Jalasandha, Sudakshina, Sala, the foremost of car-wariors, the puissant Bhagadatta,

66. These and numerous other heroes difficult of being vanquished by the very gods, and more powerful than the Pandavas themselves—lie slain in battle,

67. To what do you, that are the basest of men, attribute all this except the hand of fate? O twice-born one, as to the enemies, Duryodhana whom you always extol,

68. Hundreds and thousands of warriors on their side also have been destroyed. The troops of both the Kurus and the Pandavas are diminishing.

69. I do not see in it any prowess on the part of the Pandavas. Those whom you, you that are the basest of men, always deem powerful,

70. I will confront in battle putting forth my utmost prowess for the welfare of Duryodhana. As regards success, it is dependant on fate.

Thus ends the hundred and fifty-eigth, chapter, the colloquy between Kripa and Karna, in the Ghatctkacha Badha of the Drona Parva.

CHAPTER CLIX.

GHATOTKACHA BADHA PARVA.—*Continued.*

Sanjaya said:—

1. Seeing his maternal uncle thus insulted by the charioteer's son, the son of Drona brandishing his scimitar ran furiously towards him.

2. Then, excited with a great rage, the son of Drona, like a lion (rushing at) an infuriate elephant, rushed against Karna, even in the very presence of the Kuru king.

Aswathama said:—

3, O basest of men, in spite of his speaking of the qualities that Aryuna is really endwed with, you, that are of very wicked understanding, have insulted my heroic maternal uncle through (sheer) malice.

4. Without reckoning any of the words of bowmen in battle, puffed up with pride as you are, you are boasting to-day of your manliness.

5. Where was your prowess and where your weapons, when defeating you in battle, the wielder of Gandiva killed Jayadratha in your very presence?

6. O wretch of a charioteer, you are in vain hoping in your mind to conquer him, who formerly fought with the very Mahadeva himself.

7. Since the combined celestials and the Asuras headed by Indra are incapable of defeating that foremost of the wielders of weapons, having Krishna for his ally,

8. How can you, O Suta, backed up by these earthly kings, indulge in hopes of vanquishing in battle, the unconquerable Arjuna, the foremost of all the heroes in the world?

9. Look, O Karna of wicked understanding, O vilest of men, stay here now. I will presently cut off your head from your body.

Sanjaya said:—

10. The highly-energetic king Duryodhana himself, and that best of men,

Kripa, prevented him (*i.e.* Aswathama) who was rushing furiously (at Karna).

Karna said :—

11. Let this basest of Brahmanas, who (thinks that he) is a hero, boasts of his prowess in battle and is of wicked understanding, taste of my prowess. Do leave him, O best of the Kurus.

Aswathama said :—

12. O charioteer's son of wicked understanding, we forgive you of this (fault). Phalguna will destroy this swelling pride of yours.

Duryodhana said :—

13. O Aswathawa, O bestower of honours, be gratified ; do forgive (him). O sinless one, you should not be angry with the charioteer's son.

14. To you and Karna and Kripa and Drona, and the king of Madra and to the son of Suvala, a heavy task is entrusted. O best of the twice-born ones, be gratified.

15. O Brahmana, all the Pandavas, desiring to fight with and shouting to the son of Radha (to give battle) are coming (against him) from all sides.

Sanjaya said :—

16. Thus appeased by the king, the high-minded son of Drona, O great king, who was filled with a furious rage, subdued his anger.

17. Then the large-hearted preceptor, whose mild disposition soon returned (to him) an account of his being (naturally) of a peaceful temper, said these words (to Karna) :—

Kripa said :—

18. O Charioteer's son of very wicked understanding, you are pardoned by us of this (fault). But Phalguna will (soon) destroy your swelling pride.

Sanjaya said :—

19. Then, O king, the Pandavas and the renowned Panchalas, united together and sending forth thundering roars, poured in by thousands.

20—21. The puissant and energetic Karna too taking up his bow and surrounded by the foremost of the Kouravas, like Sakra by the celestials, awaited (their charge) relying on the strength of his own arms. The battle, that then took place between Karna (on one side) and the Pandavas (on the other),

22. Was hot and furious and ruinging with thundering shouts, O great monarch. Then, O king, the Pandavas and the renowned Panchalas,

23. Seeing Karna, possessed of mighty arms, sent forth loud shouts. (And they said) :—"This is Karna ! where is Karna ! O Karna, stay in this great battle !

24. O wicked-souled one, O vilest of men, give us battle. Others, with eyes burning in ire on beholding Karna, said,

25. This arrogant son of charioteer having but a little sense should be killed by all these foremost of kings. He has no need of life.

26. This sinful person is always an inveterate enemy to the sons of Pritha, abides by the advice of Duryodhana and is the root of all these evils.

27—28. Slay him !" Thus saying, mighty Kshatriya car-warriors, at the command of the son of Pandu, rushed to slay the charioteer's son, enveloping (all the points) with a heavy downpour of arrows. Seeing all those highly powerful sons of Pandu (rush towards him),

29. The charioteer's son was neither pained nor struck with terror. Beholding that wonderful army, vast as a sea and looking like Death itself,

30. That puissant, light-handed and highly powerful one, devoted to the good of your sons and never vanquished in battle, by means of showers of arrows,

31. Began to check (the career of) that army on all sides, O most exalted of the Bharatas. Then the Pandavas also, discharging downpours of shafts checked, (him).

32. Shaking hundreds and thousands of bows, they battled with the son of Radha as the Daitayas (fought with) Sakra in days of yore.

33. That downpour, of shafts discharged by the kings on all sides, was destroyed by the puissant Karna with a heavy shower of arrows.

34. Then a marvellous battle, in which each party was desirous of warding off the blows of the other and which resembled the fight between Sakra and the Danavas in the war between the gods and the Asuras, took place between them.

35. There we beheld the wonderful light-handness of the charioteer's son : for, all the hostile forces, exerting their utmost, could not subdue him in that battle.

36—37. That mighty car-warrior, the son of Radha, checking those downpours of arrows discharged by the (hostile) kings, shot at their yokes, umbrellas, cars and

steeds, dreadful arrows marked with his own name. Then, afflicted by Karna and not knowing what to do, those (hostile) kings,

38—40. Wandered about there (on the field of battle) like cows pained with cold. Innumerable horses, elephants and car-warriors afflicted by Karna were seen to drop dead there. The entire field was strewn on all sides with the fallen heads and arms of the unretreating warriors, O king, with the dead and the dying and the waiting (combatants) lying on all sides,

41. The field of battle looked like the region of the son of Vivasvata, O king. Then, O monarch, beholding the feats of Karna, Duryodhana,

42. Approached Aswathama and then said these words:—"Yonder Karna, with his armour on, is seen (fighting) with all the (hostile) kings.

43. Behold, the (enemy's) army, oppressed with the arrows of Karna, is, like the Asura force afflicted by Kartikeya, running away (in all the directions).

44. Witnessing the defeat of his army by the intelligent Karna, Vivatsu, in order to slay the charioteer's son, is advancing (against him).

45. Adopt such measures that the son of Pandu may not kill that mighty car-warrior, *i.e.*, the charioteer's son in battle in our very sight."

46. (Hearing these words of the king), the son of Drona, and Kripa and Salya and that mighty car-warrior, the son of Hridika, advanced against Partha in order to protect the charioteer's son,

47. Seeing that the son of Kunti was coming against them like Sakra against the Daitaya force. Then, O king of kings, Vivatsu also surrounded by the Panchalas marched against Karna like Purandara (marching against) Vritra.

Dhritarashtra said:—

48. Seeing the wrathful Phalguna looking like Yama, the destroyer of time, what measures, O charioteer, did Karna, the son of Vikartana, adopt?

49. That mighty car-warrior (*i.e.*, Karna) always challenged Partha and hoped that he was powerful enough to vanquish Vivatsu.

50. Thus meeting all on a sudden his inveterate enemy, what measures, O charioteer, did Karna, the son of Vikartana adopt?

Sanjaya said:—

51. Seeing the son of Pandu (advance against) his rival elephant, Karna dauntlessly fell upon Dhananjaya.

52. Partha then enveloped Karna, who was thus furiously advancing against him, with straight-coursing arrows furnished with golden wings.

53. (And) the son of Pandu covered Karna with a dense shower of arrows. Then Karna greatly excited with rage pierced him with three darts.

54—56. The mighty car-warrior (Partha) witnessing this nimbleness on his part could not endure it. That scorcher of foes, then, shot thirty arrows sharpened on stone, having flaming points and coursing straight, at the charioteer's son. That puissant and mighty one, then, as if with a smile, pierced him angrily with another long arrow in the end of his left arm. From that hand of his which was (thus) pierced with (great) force, his bow fell down.

57. Taking up that bow within half the time of the twinking of an eye, that highly powerful one, with great nibleness of hand, covered Phalguna with downpours of arrows.

58. The arrowy shower, sent forth by the charioteer's son, was baffled by Dhananjaya with discharges of arrows, as if with a smile, O Bharata.

59. Those two mighty wielders of bow desiring to baffle each other and coming up to catch each other enveloped each other with a) perfect) deluge of arrows.

60. Then a marvellous encounter took place between Karna and the son of Pandu resembling that between two wild elephants for the sake of a she-elephant in the time of her passion.

61. Then that mighty bowman Partha, witnessing the prowess of Karna, speedily cut off that part of his bow at which it is grasped.

62. (And) that scorcher of (his) foes (i.e. Dhananjaya) sent his horses to the abode of Yama with broad headed shafts and severed the head of his charioteer from the body.

63. Then Partha, the son of Pandu, pierced that one (i.e. Karna) deprived of his steeds and driver and whose bow was cut off with four arrows.

64. Afflicted with (Arjuna's) darts, that most exalted of men hastily jumped down from his steedless car and got up to the car of Kripa.

65. O best of the Bharatas, witnessing the defeat of the son of Radha, your partizans, (already) mangled by the shafts of Dhananjaya ran away in ten directions.

66. Beholding that they were running away King Duryodhana himself rallied them and spoke these words.

67. "Heroes, do not take to flight! O best of the Kshatriyas, stay! I am myself going against Partha in order to slay him in battle.

68. I will myself destroy Partha together with the Panchalas assembled (under his banners). In the battle that I will today fight with the wielder of Gandiva,

69. The sons of Pritha will behold my prowess resembling that of the destroyer at the end of a Yuga. To day the arrowy showers that I will discharge by thousands,

70. In battle, will be seen by the sons of Pritha to resemble (thick) flights of locusts. To day, when wielding my bow, I will continue to rain down arrows,

71. My soldiers will behold me like a cloud discharging torrents of rain at the end of the summer. To day I will, by means of straight arrows, conquer the sons of Pritha.

72. Brave warriors, stay in battle. Shake off your fear of Phalguni. Encountering my prowess, Phalguni will not be able to stand it,

73. As the ocean, the abode of the Makaras reaching the point between the high and the low tide-marks, is unable to get beyond it." Saying this, the king, surrounded by a mighty army, marched,

74. Furiously with his eyes reddened in wrath, against Phalguni. Seeing that mighty-armed one advance (against Arjuna), the son of Saradwatta (i.e. Kripa),

75. Approaching Aswathama said these words:—"This mighty-armed king, under the influence of rage and insensible with ire

76. Resorting to the practices of the insects, (which heedless of danger rush into fire) is desiring to fight with Arjuna (heedless of his life). Prevent the Kourava king (from doing this) before he sacrifices his life in our very sight by encountering Partha in battle. So long as he does not present himself within the range of Kiriti's shafts,

78—79. The heroic Kourava king can only remain alive in battle. Prevent the king (from taking this rash step) before he is burnt to ashes by the dreadful arrows of Partha looking like snakes that have just cast off their sloughs. It looks very improper, O giver of honours, that when we are here,

80—81. The king will go in person to fight in battle like one having no support. I think it will be (as) greatly difficult for Kourava king to escape with life while fighting with Kiriti in battle, as it is in the case of an elephant (fighting with) a tiger." Thus addressed by his maternal uncle, the son of Drona, who was the foremost of those that could wield weapons,

82. Quickly approaching Duryodhana, said these words:—"O son of Gandhari so long as I am alive, it is not proper for you to fight,

83. Disregarding me who am always devoted to your welfare. O Kourava king, you need at all be anxious for vanquishing Partha. I will myself check Partha. Stay (here), O Sujodhona."

Duryodhana said:—

84. The protector protects the sons of Pandu as if they were his own children. You also never manage in right earnest with my enemies.

85. It is either owing to my ill luck or owing to your desire to do good to the Dharmaraj that your prowess diminishes in battle, though I do not know what is the true cause.

86. Fie on my avaricious self on whose account all the friends, solicitous of my welfare, are, being vanquished (in battle), now experiencing great misery.

87. What person is there, O son of Goutama's daughter, who though capable yet would not destroy my enemies, besides you that are the foremost of those that weild weapons and are equal to Maheswara himself in battle.

88. O Aswathama, be gratified. Destroy my enemies. Neither the celestials nor the Danavas are capable of staying within the range of your weapons.

89. O Drona's son, destroy the Panchalas as well as the Somakas together with all their followers. Protected by you we shall slay the rest.

90. Look, O Brahmana, the Somakas and the renowned Panchalas are ranging furiously amidst my troops like a forest fire.

91. O mighty-armed and most excellent of men, check (the career of) these and also of the Kaikayas, before, they, backed up as they are by Kiriti, destroy (all our forces).

92. Aswathama, O chastiser of foes march (against them) speedily. Earlier or later this task should be accomplished by you, O Brahmana.

93. As, O mighty-armed one, you have sprung into existence in order to slay the Panchalas, you will surely, exerting your

utmost, make the earth devoid of the Panchalas.

94. It will surely come to pass as the worshipful sages who have attained (ascetic) success have said this. Therefore O most valiant of men, destroy the Panchalas together with their followers.

95. Not to speak of the sons of Pritha together with the Panchalas, even the very celestials together with their allies cannot stand within the range of your weapon. I speak this truly.

96. I will tell you truly, O hero, that the Pandavas together with the Somakas, are incapable of fighting with you, even though they put forth their (utmost energy.

97. O mighty-armed one, go, go. Do not waste time. Your forces, afflicted with Partha's shafts, are taking to flight.

98. O mighty-armed one, O bestower of honours, you are (no doubt) capable, by virtue of your own celestial energy, of chastising the sons of Pandavas as well as the Panchalas.

Thus ends the one hundred and fifty-nineth chapter the address of Duryodhona in the Ghatotkacha-Badha of the Drona Parva.

CHAPTER CLX.

(GHATOTKACHA-BADHA PARVA)—*Continued.*

Sanjaya said :—

1. Thus addressed by Duryodhana, the son of Drona, invincible in battle, tried to destroy the enemies like Indra the Daytas.

2. (And) that mighty-armed one said these words to your son. O Kourava of mighty-arms, what you have said is indeed true.

3. The sons of Pandu are always dear to me as well as to my father. Similarly, we too also are dear to them. But this is otherwise in battle.

4. O affectionate one, putting forth our (utmost) strength we engage in fight dauntlessly regardless of our very lives. Myself Karna, Salya, Kripa and the son of Hridika *i. e.*, Kritavarma,

5. Can destroy the army of the Pandavas, O most excellent of kings, in the twinkling of an eye. And O best of the Kurus, O mighty armed one, they too can destroy the army of the Kouravas within the twinkling of an eye, if we are not present in battle. We are fighting with the Pandavas putting forth our utmost prowess and they too are battling with us to the best of their might.

7. (Therefore) one energy encountering the other is neutralising (each other), O Bharata. (We are) incapable of putting down the Pandava's army by force,

8. So long as the sons of Pandu are alive. What I tell you is true. The sons of Pandu are fighting for their own sake and they are very competent also.

9. Why will not they, therefore, destroy your troops, O Bharata? O descendant of Kuru, O king, you are most avaricious, deceitful

10. Self-conceited and suspicious of everybody. It is for this reason that you suspect ourselves too. O king, I deem you are a mean, wicked-souled and sinful person.

11. As you are mean and your thoughts are sinful you suspect ourselves and others. (However) for your sake, regardless of my very life I will do my best.

12. O foremost of Kurus, I am now going to fight for your sake. I will engage with your foes and destroy a large number of your enemies.

13. In order to do what is agreeable to you, O chastiser of foes, I will fight with the Panchalas, the Somakas as well as with the Kaikeyas and the Pandavas, in battle.

14. To-day the Chedis, the Panchalas and the Somakas, scorched with my darts, like cows afflicted by a lion, will fly on all sides.

15. Witnessing my prowess to-day, king (Yudhisthira), the son of Dharma, together with the Somakas, will deem the whole world full of Aswathamas.

16. Beholding the destruction of the Panchalas as well as of the Somakas in battle, Yudhisthira, the lord of Dharma, will experience a great pain.

17. O Bharata, I will destroy all those that will confront me in battle. O hero, afflicted with the prowess of my arms no one shall escape.

18. Having thus addressed your son Duryodhana, that one, possessed of mighty-arms (*i.e.*, Aswathama), distressing all bow men, proceeded to battle.

19. (And) that foremost of those that bear life was desirous of doing what was agreeable to your sons. Then the son of Goutama's daughter said thus to the Panchalas together with the Kaikeyas,

20. "All of you, O mighty car-warriors, strike me in the body and displaying your

dexterity in handling weapons engage in battle with calmness."

21. Thus addressed (by Aswathama), all of them, O great monarch, began to discharge showers of weapons upon the son of Drona as clouds pour down showers of rain.

22. Having destroyed those (showers of weapons), the son of Drona, even in the very presence of the sons of Pandu and in that of Dhristadyumna, slew ten(warriors) among them in battle, O lord.

23. Sore oppressed in battle, the Panchalas and the Somakas, abandoning the son of Drona, took to flight in ten directions.

24. Witnessing the flight of those heroes that is, the Panchalas and the Somakas, Dhristadyumna, O great king, rushed against the son of Drona in that battle.

25. Then surrounded by one hundred heroic and unretreating car-warriors riding on cars adorned with gold and the rattle of which resembled the roar of clouds full of rain,

26. That great car-warrior, Dhristadyumna, the son of the king of Panchala, beholding the carnage of his warriors, said these words to the son of Drona.

27. O son of the preceptor, O you that are possessed of wicked understanding, why are you slaughtering the common soldiers? If you are (really) a hero, then fight with me in battle.

28—30. I will (surely) slay you. Now stay (here) and be quiet." The puissant Dhristadyumna, then, struck the son of the preceptor with keen and highly dreadful arrows capable of piercing the vital parts. (And) those thick flights of arrows, moving swiftly, furnished with golden wings, having keen points, and capable of riving all the parts of the body, pierced (through the body of) the son of Drona like maddened black-bees seeking for honey—entering into a flowering tree.

31. The proud and dauntless son of Drona, (thus) deeply pierced (with Dhristadyumna's arrows) became as enraged as a serpent crushed by foot, and (then), arrow in hand, thus said :—

32. O Dhristadyumna, wait a moment quietly before I send "you to the abode of Yama with sharpened darts."

33. Having thus addressed the son of Prishata, the son of Drona, the slayer of hostile heroes, like one endued with great nimbleness of hand, covered him completely with deluges of arrows.

34. Thus covered (with arrows) in that battle by the son of Drona, the son of the Panchala king, invincible in battle, thundered forth these words to the son of Drona.

35. O Brahmana, you are neither aware of my promise nor of my origin. Of wicked understanding as you are, I will slay you after killing Drona.

36. I will not therefore slay you to-day in battle, since Drona is alive. O man of greatly vicious understanding, at the expiration of this night, when the bright dawn will appear,

37. I will (first) slay your father and then send yourself too, in battle, to the abode of the departed spirits. I cherish this (thought) in my mind.

38. Now assuming a quiet attitude show all your hatred towards the sons of Pritha and your devotion towards the Kouravas. You will not escape alive (from me).

39. That twice-born one, who giving up the practices of the Brahmanas, gives himself up to the practices of the Kshaytrias, deserves to be slain by all the Kshaytrias like you, O vilest of men."

40. That foremost of the twice-born ones (*i.e.* Asvathama), thus addressed in harsh words by the son of Prishata, became terribly excited with wrath and said (to Dhristadyumna) "wait, wait."

41. (And) as if to burn the son of Prishata with his eyes, he gazed at him. Heaving sighs like a snake he covered (Dhristadyumna with arrows) in that battle.

42. (Though) that foremost of car-warriors, the son of Prishata, who was surrounded by all the Panchala troops, was (thus) struck with arrows by the son of Drona in that battle,

43. (Yet) that mighty-armed one did not tremble; (but) resorting to his own prowess discharged at Asvathama numerous arrows.

44. Those two (warriors), who resisted each other, baffled the arrowy showers of each other and could not tolerate each other, were engaged in the game of battle in which the wager was life itself.

45—46. Those two mighty weilders of bow poured down showers of arrows on all sides. Beholding the fight between the son of Drona and that of Prishata which was awe-inspiring and dreadful to look at, the Siddhas, the Charanas and the (other) sky-ranging creatures highly extolled them. Filling the firmament and (all) the directions with a downpour of arrows,

47. And creating a great darkness with the shafts, they fought with one another unobserved (by other combatants). As if

18. Then again, O king, Satyaki, as if with a smile in that battle, cut down with another broad-headed shaft the golden standard of the son of Valhika.

19. Seeing his standard cut down Somadatta fearlessly pierced the grandson of Sini with twenty-five arrows.

20. Filled with wrath, Satyaki also, in that engagement, cut off with a keen and razor-faced shaft, the bow of the (great) bowman Somadatta.

21. He then, O great king, pierced him (*i. e.* Somadatta), who then looked like a snake with its fangs broken, with one hundred straight-coursing arrows furnished with golden wings.

22. Thereupon the greatly puissant Somadatta,—the great car-warrior, taking up another bow, covered Satyaki with downpours of shafts.

23. Satyaki also, getting greatly excited with wrath, pierced Somadatta in that battle. Somadatta, on his part, afflicted Satyaki with showers of arrows.

24. Bhima also, for the sake of Sattata, struck the son of Valhika with ten arrows. And the dauntless Somadatta also pierced Bhima with sharpened arrows.

25. Thereupon Satyaki, excited with wrath, discharged at the chest of Somadatta, a new, strong and formidable Parigha furnished with a golden handle.

26. (But the descendant of Kuru), as if with a smile, cut off into two parts, in that engagement, that dreadful-looking Parigha as it was advancing against him.

27. Thus severed into two parts, that great Parigha of iron, fell down (on the ground) like the great peak of a mountain riven by thunder.

28. Then, in that engagement, O king, Satyki cut off the bow of Somadatta with one broad-headed arrow and with another five the leathern case that sheathed his fingers.

29. Then with four darts he speedily sent before the lord of the departed spirit the four excellent horses (of Somadatta).

30. And, O Bharata, that foremost of car-warriors, as if with a smile, cut off, with a broad-headed and straight-coursing arrow, the head of his charioteer from the trunk.

31. He then discharged (at Somadatta himself) a highly dreadful arrow, blazing like the fire, furnished with golden wings, bathed in oil and sharpened on stone.

32. Shot with great force by the grandson of Sini that excellent and formidable shaft, darted like a falcon, at the chest of Somadatta.

33. The great car-warrior Somadatta, deeply pierced by the puissant Satwata, fell down (from his car) and died, O great king.

34. Seeing Somadatta slain there, your soldiers proceeded against Yuyudhana with a large number of cars.

35. The Pandavas also, O mighty monarch, accompanied by all the Prabhadrakas, and by a large army, made a rush upon Drona's division.

36. Then, Yudhisthira, filled with rage, began to crush the troops of the son of Bharadwaja with arrows in the very presence of Bharadwaja's son.

37. Seeing his troops put to rout by Yudhisthira, Drona, with eyes, blood-shot in wrath, furiously rushed against him.

38. Then, (Drona) pierced the son of Pritha with seven sharpened darts. Yudhisthira also, inflamed with rage, pierced him in return with five (arrows).

39. That mighty bowman, being (thus) deeply pierced, for a moment licked the corners of his mouth, and (then) cut off the standard and also the bow of Yudhisthira.

40. Deprived of his bow, that excellent king took up another tough and strong bow, with great speed when speed was highly necessary.

41. Then with a thousand shafts, the son of Pandu pierced Drona together with his horses, charioteer, standard and car and this (feat on the part of Yudhisthira) seemed marvellous.

42. In consequence of the strokes of those darts, Drona, the foremost of the Brahmanas, being (greatly) pained, sank unconciously for a moment on the terrace of his car.

43. Then regaining his consciousness, heaving sighs like a snake, and excited with a terrible wrath, he brought into existence the weapon presided over by Vayu.

44. But the dauntless and puissant son of Pritha, in that fight taking up his bow, checked the career of that weapon with one of his own.

45. And the son of Pandu also cut off the large bow of that Brahmana. Drona, the grinder of the Kshatriyas then, having taken up another bow,

46. The best of the Kurus cut off that also with a keen and broad-headed shaft. Then Vasudeva, addressed Yudhisthira, the son of Kunti, thus :—

47. "O mighty armed Yudhisthira, hear what I tell you. O foremost of the Bharatas, do not fight with Drona.

48. Drona has been all along trying to capture you in battle. I do not think it proper for you to fight with him.

49. He, that has been created for his destruction, will slay him. Leaving your preceptor go (to the spot) where king Suyodhana is (fighting).

50. Kings ought to fight with kings (only); and they should not desire to fight with those that are not kings. O son of Kunti, surrounded by elephants, horses and cars, go to that spot,

51. Where Dhananjaya and that most valiant of men, Bhima, with myself only to help them are fighting with (all) the Kouravas."

52—53. Hearing these words of Vasudeva, the virtuous king Yudhisthira reflected for a moment and then proceeded towards the spot where the battle was raging hot and furious and where, Bhima, the slayer of his foes, taking up his station, was destroying your warriors like the (grim) Destroyer with gaping mouth.

54. Ringing the surface of the earth with the thundering rattle of his car like the roar of the clouds at the end of summer, that king of kings, Yudhisthira,

55. The son of Pandu, took up his station at the flank of Bhima who was destroying the foes. Drona also began, at that night, to destroy his enemies, the Panchalas.

Thus ends the one hundred and fifty-second chapter, the slaughter of Somadatta at the nocturnal fight, in the Ghatotkacha-badha of the Drona Parva.

CHAKTER CLXIII.

(GHATOTKACHA-BADHA PARVA)

—Continued.

Sanjaya said :—

1. That terrible and awe-inspiring battle having taken place when the world was enveloped with darkness and dust, O lord of the earth,

2. The warriors, who remained (on the field of battle) could not distinguish one another. It was by conjecture and uttering their names that those foremost of the Kshatriyas fought with one another.

3. When that terrible destruction of men, horses, elephants and foot-soldiers was going on, those heroes *viz.*, Drona, Karna, Kripa, Bhima, the son of Prishata and Satwata,

4. Began, O best of the Bharatas, to afflict each other and the troops. The soldiers, (thus) terribly slaughtered by those great car-warriors,

5. And surrounded by that dense gloom, took to flight in all directions. And with their minds (greatly) agitated (with terror) they ran away on all sides.

6. And, O great king, while flying away in all directions they were (pursued) and killed. In that engagement thousands of great car-warriors slaughtered one another.

7. (And) in that blinding darkness, (the soldiers) lost their seuses. (All this is no doubt due to) the evil counsels of your son. And that (dismal) darkness prevailing all around, all the creatures, nay the very foremost of the combatants themselves, O Bharata, were seized with terror and their senses forsook them, O Bharata in that battle.

Dhritarastra said :—

8. When drowned in that blinding darkness you were agitated by the Pandavas and were deprived of your energy, what became the state of your minds ?

9. When the world was thus enveloped with darkness, how, O Sanjaya, their and my armies were disclosed to view again !

Sanjaya said :—

10. Then all the survivors of the slaughtered army (of the Kurus) were, in obedience to the order of their commanders, again drawn up in battle array.

11. And Drona (took his station) at the van, Salya at the rear and the sons of Drona and Suvala (respectively placed themselves) at the right and left flanks (of that array). And king (Duryodhana) himself, O monarch, was, during that night, engaged in protecting all the troops.

12. (And) consoling all the foot-soldiers and also the lords of the earth, Duryodhana said to them " leaving aside your great weapons, take in hand blazing lamps."

13. In obedience to the command of that foremost of kings they gladly took (burning) lamps, in their hands. Large numbers of celestials, sages, Gandharvas and Rishis and hosts of Vidyadharas, Apsaras,

14. Nagas, Yakshas, Uragas and Kinnaras, stationed in the firmament, cheerfully took up lamps. Lamps, filled with perfumed oil, were seen to fall from (the lands of) the regents of the cardinal points.

15. Specially Narada and Parvata sent down for the sake of the foremost of the

Kurus many such lamps, dispelling the darkness. On that night, the army (of the Kurus) looked brilliant by virtue of the lustre of these) lamps,

16. The precious ornaments (worn by the combatans) and of the blazing celestial weapons that were hurled (by the Kourava army against their enemies). Five lamps were placed on each car and three on each maddened elephant.

17. Upon each horse (was placed) a huge lamp. It was in this way that the Kuru warriors were illuminated. The lamps, being thus placed in due order, very soon lighted up your army.

18. Nay, all the troops thus disclosed to view by the foot-soldiers carrying oilified lamps in their hands, looked as brilliant as the clouds in the firmament during the night with flashes of lightning (playing amidst them).

19. When the army was thus lighted up, Drona, like the fire, scorching everything around, looked resplendent, O king of kings, with his golden armour on, like the mid-day sun of blazing rays.

20. The lustre of the lamps (falling upon the golden ornaments) the bright cuirasses and bow, and the will-tempered weapons, was reflected from them.

21 The rays (of these lamps) falling upon maces entwined with strings, bright Parighas, cars and darts as they whirled along, created innumerable lamps.

22. O king, umbrellas and yak-tails and scimitars and flaming brands and necklaces of gold as they were being whirled looked exceedingly brilliant.

23. And, O king, that army illuminated by the lustre of the weapons, by the splendour of those lamps and by the brilliancy of the ornaments, looked highly resplendent.

24. Well-tempered and beautiful weapons dyed with blood and wielded by the warriors shed a blazing lustre like flashes of lightning in the firmament at the end of the hot season.

25. The faces, of the combatants who were trembling by the impetuosity of their speed and rushing furiously against their enemies striking them down, shone at that time like great lotuses shaken by the wind.

26. On that dreadful night that army blazed up (by the light of those lamps) looked as terrible as the splendour of the sun during the progress of the conflagration of a great forest teeming with trees.

27. Seeing our army (thus) lighted up, the sons of Pritha urging all their foot-soldiers through their entire army, acted in the same way (as we did).

28. (And they) placed seven lamps on each elephant, ten on each car, two on the back of every horse and many on the flank and rear and the standards.

29. (Innumerable) blazing lamps were placed on the flanks and the rear and the van of and within and all around the entire army. Thus were the two hosts lighted up.

30. Through the entire army, the infantry became mixed up with throngs of elephants, cars and horses. And like them (*i.e.* the foot-soldiers) several other persons, also taking flaming brands in their hands, lighted up the army of the son of Pandu.

31. By virtue of (the lustre of) those lamps that army became fiercely blazed up like a blazing fire made fiercely illuminated by the rays of the sun, the maker of day.

32. The splendour of those two (armies) reaching beyond the earth, the firmament and all the cardinal points began to increase. By that light their army as well as yours became crearly disclosed to view.

33. All the celestials, the Gandharvas, the Yakshas, the gods, the Siddhas, and the Apsaras, awakened by that light which reached the skies, appeared on the scene.

34. The field of battle, thronged with the celestials, the Gandharvas, the Yakshas, the Siddhas, the Apsaras and the spirits of the dead combatants about to enter the celestiels regions, appeared like a second heaven.

35. Crowded with cars, horses and elephants lighted up by these lamps and (teeming with) furious warriors and steeds slain or careering madly, that mighty host, consisting of men, horses and elephants drawn up in battle array, looked like the arrays of the celestials and the Asuras (in days of yore).

36. That nocturnal battle between the god-like combatants raged furiously like a tempest. The rush of arrows formed its fierce winds, the mighty car-warriors and elephants its clouds, the shafts its showers and the blood (of the combatants and the animals) its torrent of rain.

37. In that encounter that foremost of the Brahmanas, the magnanimous (Drona) endued with the energy of a great fire began to afflict the Pandavas like the noon day sun, (scorching everything) at the end of the rainy season.

Thus ends the one hundred and sixty-third chapter, the lighting up of the troops, in the Ghatotkacha-badha of the Drona Parva.

CHAPTER CLXIV.

(GHATOTKACHA-BADHA PARVA)

—Continued.

Sanjaya said:—

1. The field of battle, which had been before buried in darkness and dust, being thus lighted up (by the lusture of those lamps), heroic combatants, desirous of slaying one another, encountered one another (in battle).

2. Taking up their lances, swords and (other) weapons and encountering one another, they looked wrathfully at one another in battle, O king.

3. With thousands of lamps shedding their lusture all around, and placed upon golden steeds adorned with gems and fed with fragrant oil,

4. And with the lamps sent down by the celestials and the Gandharvas which were more lustrous and brilliant, the field of battle, O Bharata, looked as beautiful as the firmament studded with planets and stars.

5. The field of battle, lighted up by hundreds of blazing brands, looked resplendent. Indeed, the earth seemed to be on fire like what happens at the time of universal destruction.

6. All the points illuminated by (the light of) those lamps all around, looked (beautiful) like trees teeming with glow-worms on an evening of the rainy season.

7. Then, O monarch, brave warriors engaged with brave warriors. Elephants encountered elephants, horsemen (encountered) horsemen,

8. And car-warriors joyfully engaged with one another, during the dreadfull night at the command of your son.

9. Terrific, (indeed) was the clash of the two armies, (each) consisting of four (kinds of) forces. Then, O great king, Arjuna, vanquishing all the kings (on your son's side), began quickly to destroy the army of the Kouravas.

Dhritarastra said:—

10. What, (O Sanjaya) became the state of your minds when, filled with rage, the invincible one (*i.e.* Arjuna) entered into my son's army?

11. What did (my) forces do then when that sorcher of foes penetrated into them? (And) what course, (best) suited to that occasion, did Duryodhana think to adopt?

12. What chastisers of foes opposed (the career of) that hero? Who were they that protected Drona when Shetavahana entered (into our army)?

13. Who were they that protected the right and the left car-wheels of Drona? Who were those heroes that protected the rear of that hero when he was engaged in fighting?

14—15. Indeed, when that invincible, puissant and mighty bowman, endued with the valour of a tiger, penetrated into the midst of the Panchalas, dancing as it were along the track of his car, and destroying his enemies in battle, who were they that came to his front? How did Drona who consumed large troops of cars of the Panchalas,

16. Like a wrathful meteor, meet with his death? You always describe my enemies as cool, unvanquished,

17. Cheerful and impetuous in battle. But, O Sanjaya, you do not speak so of my warriors. You speak of them as slain, pale and routed and of my car-warriors as (always) made car-less in the battles?

Sanjaya said:—

18. Aware of the intentions of Drona as desirous of fighting during that night, Duryodhana, O mighty monarch, addressed his obedient brothers,

19. (Namely) Vikarna, Ctitrasena, Suparsa, Duddharsha and Dirghavahu and all their followers saying :—

20. "O powerful (heroes), all of you carefully protect Drona from the rear. Let the son of Hridika (protect) his right car-wheel and Salya the left.

21. Then your son commanded all the survivors of the heroic Trigarta warriors to place themselves in the van (saying),

22. The preceptor is of benevolent dispositon and the Pandavas are trying their utmost (to slay him). United together you will protect him while he will be engaged in destroying his enemies in battle.

23. Drona is powerful in battle, is endued with nimbleness of hand and is puissant. Not to speak of Pandavas united with the Somakas, he is competent to vanquish even the very gods in battle.

24. United tagether and exerting your very best in (this) dreadful engagement, all of you protect Drona from that invincible and mighty car-warrior Dhristadyumna.

25. I do not find any one among the warriors of the Pandavas except Dhristadyumna, that is capable of defeating Drona in battle.

26. I therefore think we should apply our whole heart and soul to the protection of the

son of Bharadwaja. (If) protected (by us) he will gradually destroy the Somakas as well as the Srinjayas.

27. When all the Srinjayas, (placed) in the van of the (Pandava) army will be destroyed, the son of Drona will undoubtedly slay Dhristadyumna in battle.

28. Similarly the great car-warrior Karna will vanquish Arjuna in battle. (And) I will myself destroy Bhimasena and others clad in mail in battle.

29. The remaining Pandavas, destitute of energy, will be easily subjugated by (my) warriors. My success, then, will last for a long time.

30. Therefore protect (carefully) the mighty car-warrior Drona in battle. " Thus addressing (his soldiers), your son Duryodhana, O foremost of the descendants of Bharata,

31. Tnen commanded his army (to act in obedience to his orders) during that dreadfully dark night. Then, O most exalted of the Bharatas, took place a battle.

32. Between the two armies, both desirous of victory, O king, Arjuna, (then), began to sorely assail the army of the Kouravas and Arjuna, with numerous (sorts of) weapons. (And) in that engagement the son of Drona began to cover the Panchala king and the son of Bharadwaja, the Srinjayas, with straight arrows. (And) O Bharata, as the armies of the Pandavas and the Panchalas (on one side) and that of the Kouravas (on the other),

35. Fell to destroying one another there arose a dreadful uproar. Neither ourselves nor those who preceded us, had (previously) witnessed such a furious and dreadful battle as took place during that night.

Thus ends the one hundred and sixty-fourth chapter the close fight, in the Ghatotkacha-badha of the Drona Parva.

CHAPTER CLXV.

(GHATOTKACHA-BADHA PARVA.—

Continued

Sanjaya said:—

1. When, O lord of the earth, that terrific nocturnal battle, destructive of all the creatures, was raging, Yudhisthira, the son of Dharma,

2. Spoke to the (other) Pandavas and the united Panchalas and Somakas, O monarch, for the destruction of men, cars and elephants.

3. Yudhisthira, the lord of men, addressed his own warriors (thus):—"make a rush upon Drona only in order to slay him."

4. In obedience to the commands of the king, the Panchalas as well as the Somakas O monarch, sending forth thundering roars, rushed against Drona alone.

5. We two, on our part, roaring in return and filled with wrath, rushed against them, in battle, to the full measure of our prowess, enthusiasm and courage.

6. Kritavarman, the son of Hridika, rushed against Yudhisthira as he was advancing against Drona like a mad elephant against its infuriate rival.

7. (Similarly), O king, Bhuri, the crusher (of his foes) in battle who belonged to the Kuru party rushed against the grandson of Cini (as he came forward) scattering showers of arrow on all sides.

8. Again, O king, Karna, the son of Vikartana, checked that mighty car-warrior Shahadeva, the son of Pandu, as he, actuated with the desire of taking Drona, was advancing (against him).

9. Duryodhana himself rushed against Bhimsena, the foremost of car-warriors, in that engagement, who was advancing on his car (against Drona) like the grim Destroyer.

10. Sakuni, the son of Suvala, O king, quickly opposed Nakula, the best of warriors and skilled in every (sort of) battle.

11. Similarly, in that encounter, Kripa, the son of Saradwata, opposed Shikhandi, the foremost of car-warriors, (who was) advancing on his car, O king.

12. In like manner, O great monarch, Dusasana, with utmost exertions, checked Prativindhya, who was resolutely advancing (on his car drawn by) horses, (beautiful) as peacocks.

13. Similarly, O mighty monarch, Asvathama checked the career of the son of Bhimasena, *viz* the Rakshasa (Ghatotkacha) skilled in a hundred sorts of illusions.

14. In that engagement Vrishasena resisted the highly puissant Drupada, (who) accompanied by his troops and retainers, (advanced forward) with the desire of slaying Drona.

15. O Bharata, O great monarch, the king of Madra, inflamed with rage, opposed Virata who was advancing quickly for slaying Drona.

16. Similarly, in that encounter, Chitrasena, with showers of arrows, checked the impetuous Sataneeka, the son of Nakula, as he was advancing for the purpose of taking the life of Drona.

17. O great king, Alamvusha, the lord of the Rakshasas, resisted the rapid career of the mighty car-warrior Arjuna, the foremost of warriors.

18. Then Dhristadyumna, the son of the Panchala king, gladly resisted the mighty bowman Drona (who was) destroying his enemies.

19. Similarly, O king, your car-warriors energetically opposed other great car-warriors of the sons of Pandu, who were advancing (against Drona).

20. Hundreds and thousands of warriors, mounted on elephants, speedily encountering riders on elephants in that great engagement, began to fight with and crush one another.

21. O king, at dead of night, horses, rushing furiously against one another, looked like mountains endued with wings.

22. O mighty monarch, taking up lances, darts and swords in their hands and sending forth loud shouts, horsemen closed with horsemen.

23. There (on the field of battle) large numbers of men destroyed one another in heaps, by means of maces, short clubs and several other weapons.

24. Kritavarma, the son of Hridika, inflamed with rage, resisted Yudhisthtra, the son of Dharma, as the place between the high and the low tide-marks (resists) the ocean.

25. Yudhisthira, also piercing the son of Hridika with five darts and again piercing him with twenty (more), said—"wait, wait."

26. O worshipful sire, Kritavarma too, fired with rage, cut off the bow of the Dharmaraja with a broad-headed dart and then pierced him with five (arrows).

27. Then that mighty car-warrior, that is, the son of Dharma, taking up another bow, struck the son of Hridika on the arms and the chest with ten arrows.

28. Pierced in (that) battle by the son of Dharma, O worshipful sire, the descendant of Madhu (*i.e.* Kritavarma) trembled in ire and (then) afflicted (Yudhisthira) with seven arrows.

29. The son of Pritha (however), cutting off his bow and armlet, shot at him, O king, five keen and broad-headed shafts sharpened on stone.

30. Penetrating through his precious armour ornamented with gold, those fierce shafts entered into the earth like snakes (entering into) ant-hill.

31. Taking up another bow in the twinkling of an eye, he pierced the son of Pandu with six and again with ten arrows.

32. Then that Pandava, of immeasurable soul, placing his mighiy bow on the car, hurled at him (*i.e.* Kritavarman) a dart (fierce) as a snake.

33. Hurled by the son of Pandu that formidable (dart), ornamented with gold, penetrating through the right arm (of Kritavarma) entered into the bottom of the earth.

34. In the meantime, the son of Pritha, taking up his mighty bow, covered the son of Hridika with straight shafts.

35. Then there (on the field of battle) that hero, that foremost car-warrior among the Vrishnis, within half the time of the twinkling of an eye, deprived Yudhisthira of his horse, driver and car.

36. Then the eldest son of Pandu took up a sword and a shield. But the descendant of Madhu cut off those two with sharpened and broad headed shafts in that battle.

37. Thereupon, taking up a formidable lance furnished with a golden handle, (Yudhisthira) hurled it, quickly in that engagement, against the high-souled son of Hridika.

38. (But) the light-handed son of Hridika, as if with a smile, cut off into two parts, that (formidable lance), as it, hurled by the hand of Yudhisthira careered impetuously along.

39. Then, in that encounter, he covered the son of Dharma with hundreds of shafts; (and then), inflamed with ire he cut off the armour of (Yudhisthira) with showers of arrows.

40. Cut off into a hundred fragments with the arrows of the son of Hridika, (the armour of Yudhisthira) ornamented with gold, fell down, scattered in that battle, O monarch (from its body) like a cluster of stars (dropping from) the sky.

41. With his coat of mail cut off, deprived of his car and afflicted with the arrows of Kritavarma, Yudhisthira the son of Dharma, quickly withdrew from (the field of) battle,

42. Having defeated Yudhisthira, the son of Dharma, the mighty car-warrior Kritavarma again engaged himself in protecting the car-wheel of Drona.

Thus ends the one hundred and sixty-fifth chapter, the retreat of Yudhisthira, in the Ghatotkacha-badha of the Drona Parva.

CHAPTER CLXVI.

(GHATOTKACHA-BADHA PARVA)

—Continued.

Sanjava said:—

1. Bhuri also, O monarch, in (that) engagement, checked the grandson of Sini who was rushing along like an elephant (descending) from a gradually sloping ground.

2. Inflamed with wrath, Satyaki, then, pierced him in the heart with five sharpened arrows. (Thus struck) his blood began to flow.

3. Similarly, the descendant of Kuru (*i. e.* Bhurij, in (that) engagement, quickly pierced the grandson of Sini invincible in battle, in the chest, with ten darts.

4. (And), O great king, their eyes blood-shot in rage and drawing their bows powerfully, those two (heroes) began to mangle each other.

5. Inflamed with wrath and looking like Death (itself) or the sun, those two (warriors commenced (to shower upon each other) terrible downpours of shafts, O mighty monarch.

6. The battle, O great king, between those two (heroes), who, covering each other (with arrows) stood (face to face) in (that) encounter, went on equally for a moment only.

7. Then, O mighty monarch, the grandson of Sini, fired with rage, cut off, as it were, with a smile, the bow of that high-souled descendant of Kuru, in (that) engagement.

8. Then he quickly pierced that (warrior) whose bow was cut off, in the chest, with nine sharpened arrows and said (to him) "wait, wait."

9. That scorcher of foes, (thus) deeply pierced by his powerful antagonist, took up another bow and pierced Satwata in return.

10. O lord of the earth, having pierced Satwata with three arrows, he cut off his bow, as it were, with a smile, by means of a very keen and broad-headed shaft.

11. O great king, his bow being (thus) cut off, Satyaki, insensible with wrath, hurled an impetuous dart at the broad chest of that (Kuru hero).

12. His body being riven by that dart, he fell down from his excellent car like the blazing Mars (dropping down) from the firmament.

13. The mighty car-warrior Ashwathama witnessing the slaughter of that hero, rushed impetuously, O descendant of Bharata, against the grandson of Sini.

14. O lord of men, saying "wait, wait" to Satyaki, he (*i. e.* Ashwathama,) covered him with downpours of arrows, like the clouds covering the breast of the (mountain) Meru with (showers of) rain.

15. (Thereupon), the mighty car-warrior Ghatotkacha, sending forth a loud shout, said to him (*i. e.* Asvathama) who was rushing furiously towards the car of the grandson of Sini.

16. "Wait, wait. O son of Drona, you shall not escape alive. I will presently destroy you as the six-faced (Kartikeya) slew the (Asura) Mahisha (in days of yore):

17. I will to-day put an end to your desire for fight on the field of battle." Saying this, the Rakshasa (Ghatotkacha),—the slayer of hostile warriors—with his eyes red like copper in wrath,

18. And inflamed with rage, rushed against the son of Drona like a lion (rushing against) a lord of elephants. Ghatotkacha (then), began to shower arrows, measuring the Aksha of a car, upon

19—20. The son of Droha, the foremost of car-warriors as the clouds (pour down) showers of rain. The son of Drona, however, in that engagement, quickly baffled that arrowy down pour by means of shafts resembling poisonous snakes. Then with a hundred keen darts, capable of piercing the vital parts, and coursing rapidly,

21. (He) pierced the subduer of foes, that is Ghatotkacha, the lord of the Rakshasas. The Rakshasa, thus pierced with shafts by him on the field of battle,

22. Looked, O great monarch, like the porcupine with its quills standing erect. Thereupon, the puissant son of Bhimasena, excited with rage,

23—26. Lacerated the son of Drona with fierce shafts emitting loud roar like those of the thunder. (And Ghatotkacha) showered (upon Drona's son) numerous sorts of weapons, some having heads like razors, some of the form of the crescent, some long and pointed, some with faces like the frogs, some resembling the bear's ear, some barbed and some of other species. The son of Drona, (however), without his senses being in the least afflicted, frustrated that formidable down pour of weapons emitting loud roar like those of the thunder and which were being unremittingly hurled (upon him),—by means of (his own) dreadful shafts inspired with mantras peculiar to the celestial weapons, as, O mighty monarch, the wind (chases away) mighty masses of clouds. Then it appeared that another encounter

was going on in the firmament between the arrows (shot by those two rival heroes),

27. Which (encounter) was of terrible aspect and which, O great king, enhanced the joy of the combatants with the sparks scattering all around generated by the clash of weapons hurled by those two (warriors).

28. The firmament looked (as beautiful) as if adorned with glow-worms during the night. Covering all the directions with innumerable arrows, the son of Drona,

29. In order to do good to your sons, shrouded the Rakshasa (Ghatotkacha). Then, between the son of Drona and the Rakshasa, again took place a battle,

30—32. During that pitchy-dark night, like that (which had taken place) between Sakra and Prahada (in days of yore). Then, in that engagement, Ghatotkacha, inflamed with wrath, struck the son of Drona in the chest with ten arrows resembling the yuga fire. The son of Drona, endued with great strength, (thus) deeply pierced in that encounter by the Rakshasa, became (greatly) afflicted and trembled like a tree shaken by the wind. Leaning against his flag-staff (for support), he fell into a swoon.

33. Thereupon all your forces, O lord of men, set up a loud wail. (And) all your partizans, O lord of the earth, thought him to be dead.

34. Seeing Asvathama in that state, the Panchalas as well as the Srinjyas, in that encounter, sent forth roars like lions.

35. Regaining his consciousness, that grinder of foes, the mighty car-warrior Asvathama, drawing powerfully his bow with the left hand,

36. Shot quickly from his bow, (the string of which was) stretched up to the very ear, an excellent arrow, formidable as the rod of Yama, which was aimed at Ghatotkacha.

37. Riving the heart of the Rakshasa that excellent and formidable arrow, adorned with graceful wings, pentrated, O king, into the earth.

38. O great monarch, the puissant lord of the Rakshasas, pierced home by the son of Drona, proud of (his feats in) battle, sat down on the terrace of his car.

39. Seeing that the son of Hidimva had lost his consciousness, his charioteer, struck with fear, hastily removed him from the field of battle and from the presence of the son of Drona.

40. Having, in that engagement, thus pierced Ghatotkacha, the lord of the Rakshasas, that great car-warrior, the son of Drona sent forth a highly dreadful roar.

41. O Bharata, adored by your sons and all the warriors, his body shone brilliantly like the noon-day sun.

42. King Duryodhana himself pierced with keen arrows Bhimasena who was fighting his way, through your army, towards the car of the son of Bharadwaja.

43. O Bharata, Bhimasena pierced him in return with nine darts. Duryodhana also pierced him with twenty arrows.

44. Those two (heroes), shrouded with arrows on the field of battle, looked like the sun and the moon covered with masses of clouds in the firmament.

45. Then king Duryodhana pierced Bhima, O foremost of the descendants of Bharata, with five arrows, and said (to him) "wait, wait."

46. But Bhima, cutting off his bow and his standard with sharpened arrows, pierced the lord of the Kouravas with nine straight darts.

47—48. Thereupon, O best of the Bharatas, excited with rage, Duryodhana took up another bow of a better quality and began to afflict Bhimasena (stationed) at the front (rank) of that battle with keen darts, in the very sight of all bowmen. Bhima, (however) destroying those arrows shot from Duryodhana's bow,

49—50. Oppressed him with five and twenty short arrows. Duryodhana also, O worshipful sire, inflamed with ire, cut off his bow with razor-shaped dart and then pierced him in return with ten (darts). Thereupon, the highly-powerful Bhimasena, taking up another bow,

51. Pierced quickly the king with seven sharpened arrows. But he (*i. e.* Duryodhana), displaying great nimbleness of hand, quickly cut off that bow also.

52—53. Similarly, O mighty monarch, he cut off the second, the third, the fourth and the fifth bows taken up by Bhima. And O great king, your son, desirous of success and swelling with pride, cut off another bow as soon as it was taken up by Bhima. His bows being thus again and again cut off (by Duryodhana), he *i. e.* Bhima.

54—55. In that engagement, hurled a formidable dart, made wholly of iron (at the Kourava king).—The king of the Kurus, (however), cut into three fragments that dart, before it could reach him, that dart blazing like a flame of fire, looking (terrible) like the sister of Death herself, and dividing the firmament with its fire like splendour into two parts like the tresses of a woman parting the hair of her head.—

56–58. In the very presence of all the world and before (the very eyes) of Bhima himself. Thereupon, O great king, Bhima, flourishing his heavy and blazing mace, hurled it with great impetuosity at the car of Duryodhana. Then, in that engagement that heavy mace, all on a sudden, crushed the charioteer, the horses and the car (of the king). O lord of kings, your son, then afraid of Bhima, took to flight,

59. Mounted on another car belonging to the high-souled Naduka. Then Bhima, thinking Suyodhana to be dead amid (the darkness of) that night,

60. Roared furiously like a lion challenging the Kouravas. Your partizans and soldiers also thought that the king was slain.

61. And all of them set up a loud wail all around. Hearing the lamentation of all the combatants struck with terror,

62. And hearing also the yells of the high-souled Bhima, O monarch, king Yudhisthira, also, considered Suyodhona to have been slain,

63. And hastened with all speed to the place where Vrikodara, the son of Pritha was. Then, the Panchalas, the Srinjayas, the Matsyas as well as the Keykeyas,

64. Desirous of slaying Drona, rushed with all their might (against him). There also took place a highly dreadful encounter between Drona and his enemies. And the combatants, (of both sides) buried in pitchy darkness, began to slaughter one another.

Thus ends the one hundred and sixty sixth chapter the retreat of Duryodhana, in the Ghatotkacha Badha of the Drona-Parva.

CHAPTER CLXVII.

(GHATOTKACHA-BADHA PARVA)—

Continued.

Sanjaya said:—

1. Karna, the son of Vikartana, O king, checked in battle the great car-warrior Shahadeva who was advancing with the desire of slaying Drona.

2. Shahadeva, also piercing the son of Radha with nine arrows, pierced him again in that encounter with nine straight (shafts).

3. Karna (also) pierced him in return with a hundred straight arrows and then with great light-handedness quickly cut off his strinyed bow.

4. Thereupon the puissant son of Madri, taking up another bow, pierced Karna with twenty shafts and this appeared wonderful.

5. (Then) Karna, having destroyed his horses with straight shafts, quickly sent his charioteer, with a broad-headed dart, to the abode of Yama.

6. Made car-less (thus), Shahadeva then took up a scimitar and a shield. But (Karna) cut off those (things) also with a smile.

7. Thereupon the highly-puissant Shahadeva, in that engagement, hurled a heavy and formidable mace, ornamented with gold, at the car of the son of Vikartana.

8. Karna, however, cut off with shafts that mace which, hurled by the Shahadeva, was making for him with great force and caused it to fall on the ground.

9. Seeing that his mace was cut off, Shahadeva, with great haste, hurled a dart at Karna. But that too was cut off with arrows (by Karna).

10. The son of Madri, then, speedily jumping down from his excellent car and burning with indignation, as it were, at the sight of Karna stationed (before him),

11. And taking up a car-wheel, discharged it at the son of Adhiratha. That (wheel), which was careering impetuously (towards him), like the upraised wheel of Death,

12, Was cut off by the charioteer's son with many thousands arrows. The car-wheel being thus cut to pieces, Shahadeva then, O worshipful sire,

13—14. Aiming at Karna, hurled at him the shaft of his car, the harnesses of his steeds, the yokes of cars, the limbs of elephants and horses and also dead human bodies. (But) Karna destroyed all these with shafts. Well aware that he had no weapons (to fight with), the son of Madri, that is,

15. Shahadeva, resisted with arrows (by Karna) withdrew from the battle. The son of Radha, (however), pursuing (and overtaking) him quickly in a moment, O best of the Bharatas,

16. Addressed these very cruel words with a smile, to Shahadeva:—"O hero, do not engage in fight with superior car-warriors.

17. O son of Madri, you ought to fight with your equals (only). Do not mistrust my words." Then touching him with the end of his bow, he said again—

18. "Yonder Arjuna is fighting resolutely with the Kurus. O son of Madri, either

go there or return home, which ever you like."

19. Having addressed him thus, Karna, the foremost of car-warriors, advanced smilingly against the troops of the Panchala king.

20. Remembering the words of Kunti, that mighty car-warrior and slayer of foes in battle, firm in truth, did not, O king, slay the son of Madri though he could do so.

21. With his mind ill at ease, afflicted with darts and smitten with the words of Karna (poignant) as darts, Shahadeva lost all love for life.

22. (And) that great car-warrior in that battle, with great haste mounted the car of Janamejaya, the high-souled Panchala.

Thus ends the one hundred and sixty-seventh chapter the flight of Sahadeva in the Ghatotkacha-badha of the Drona Parva.

CHAPTER CLXVIII.

(GHATOTKACHA-BADHA PARVA)—

Continued.

Sanjaya said:—

1. The king of Madra, with a down-pours of arrow, covered on all sides Virata, who, accompanied by his division, was proceeding quickly for (the slaughter of) Drona.

2. (And) between those two strong bowmen ensued a battle, O king, like that which had taken place between Vali and Vasava in days of yore.

3. The king of Madra, O great monarch, displaying great alacrity, quickly wounded Virata, the chief of a great force, with straight arrows.

4. King (Virata also) pierced him in return with nine sharpened arrows, again with seventy-three and once more with a hundred.

5. The king of Madra, (also) destroying the four horses of his car, cut down with two shafts, in that engagement, the umbrella and the standard (of Virata).

6. That lord of the earth (*i.e.*, Virata) jumping down from his car, the steeds of which were destroyed, stood, drawing his bow and shooting keen darts.

7. Witnessing the destruction of his brother's steeds, Satanika quickly came up (there), in the very sight of all the troops.

8. That lord of the earth, that is, the king of Madra, having with numerous shafts pierced Satanika who was advancing (against him), sent him to the abode of Yama.

9. The heroic (Satanika) being slain, Virata, the chief of a great force, (abandoning his steed-less car, ascended to that (of his brother).

10. Then, his eyes rolling (in ire) and his strength doubled with indignation, (he) quickly covered the car of the king of Madra with arrows.

11. Therefore the king of Madra, inflamed with wrath, struck Virata, the chief of a large force, furiously in the chest with a hundred straight arrows.

12. The mighty car-warrior Virata thus pierced home by the puissant (Salya) sat down on the terrace of his car and soon fainted away.

13. His charioteer then bore him (*i. e.* Virata) away who was mangled with arrows in battle. Then, O Bharata, during that night, that large army (of Virata) began to take to flight.

14. Slaughtered with hundreds of arrows by Salya, that ornament of battle, witnessing the flight of that army, Vasudeva and Dhananjaya,

15. Came to that spot, O king of kings, where Salya was. Against them both, O king, advanced Alamvusa, the lord of the Rakshasas,

16. Riding on an excellent eight-wheeled car drawn by terrible-looking Pishachas having faces like those of cows.

17. That terrible car was furnished with blood-red banners, adorned with garlands made of black iron, and covered with bear skins.

18. And it was furnished with a tall standard on which sat a fierce vulture of spotted wings, having eyes wide open and shrieking incessantly.

19. That Rakshasa, who, O monarch, looked like a loose heap of antimony, checked the advancing Arjuna as the (mountain Meru (resists) a hurricane,

20. By incessant discharges of arrows, O king, on the head of Arjuna. The battle that commenced between the man (*i. e.* Arjuna) and the Rakshasa was exceedingly hot and furious,

21. Causing delight to all the lookers on there, O Bharata, and filling the vultures and the crows and the ravens and the owls and the Kankas and the jackals with joy.

22. Arjuna, (then), struck Alamvusa with his arrows and with ten keen darts cut down his standard.

23. (And) with three darts he cut off his charioteer, with three more his Trivenu, with one his bow and with four his horses.

24. (The Rakshasa) took up another stringed bow again but (Arjuna) cut it off in two fragments. Then O foremost of the Bharatas, with four sharpened arrows,

25. The son of Pritha pierced the lord of the Rakshasas, who, thus pierced, took to flight in terror. Having defeated him, Arjuna quickly advanced towards Drona,

26. Discharging numerous arrows, O king, at men, elephants and horses. O mighty monarch, slaughtered by that renowned Pandava,

27. The soldiers fell down like trees levelled (on the ground) by a storm. Thus slaughtered by that renowned Pandava all the soldiers (of your son) ran away like a terror-stricken herd of deer.

Thus ends one hundred and sixty-eighth chapter the defeat of Alamvusa, in the Ghatotkacha-badha of the Drona Parva.

CHAPTER CLXIX.

(GHATOTKACHA-BADHA PARVA)—

Continued.

Sanjaya said:—

1. O Bharata, your son Chitrasena withstood Satanika, the son of Nakula, who was consuming your troops with keen arrows.

2. The son of Nakula pierced Chitrasena with five arrows. He (*i.e.*, Chitrasena) also piereed him (*i.e.*, Satanika) in return with ten sharpened arrows.

3. Once again, in that engagement Chitrasena, O mighty monarch, pierced Satanika in the chest with nine keen darts.

4. The son of Nakula, (also), with straight arrows cut off his armour from his body, and this feat seemed marvellous.

5. His armour being cut off, your son O monarch, O lord of kings, looked as beautiful as a snake with its slough cast off in proper time.

6. Then, O great king, the son of Nakula, cut off, with sharpened arrows, the standard and the bow of that one *i.e.*, Chitrasena who was exerting his utmost in that engagement.

7. That mighty car-warrior, deprived of his car and coat of mail and his bow cut off, took up another very strong bow capable of piercing every foe.

8. Then Chitrasena, that great car-warrior among the Bharatas, quickly pierced the son of Nakula, in battle, with straight arrows.

9. The highly powerful Satanika, then inflamed with wrath, destroyed the four horses and also the charioteer of Chitrasena O Bharata.

10. Jumping down from his car, the highly-renowned Chitrasena, possessed of (great) strength, oppressed the son of Nakula with twenty-five arrows.

11. When he (*i. e.* Chitrasena) was achieving this feat, the son of Nakula, in that engagement, cut off, with a cresent-shaped arrow, his shaft furnished with gold.

12. His bow cut off, and deprived of his car, steeds and charioteer, he (*i. e.* Chitrasena) quickly mounted on the car of the high-souled son of Hridika.

13. Then, O great king, Vrishasena, covered that great car-warrior Drupada, who, followed by his army, was advancing against Drona.

14. Yajnasena also, O lord, pierced in that battle, that mighty car-warrior, the son of Karna, in the arm and the chest with six arrows.

15. Thereupon inflamed with wrath, Vrishasena soon struck Yajnasena, stationed on his car, in the centre of his chest with numerous arrows.

16. O great king, those two heroes mangled with shafts and their bodies looking prickly with the darts sticking to them, looked beautiful like a couple of hedgehogs with their quills erect on their bodies, in that encounter.

17. Covered all over with blood flowing from the wounds caused by straight arrows furnished with golden wings and keen points, those two warriors in that great engagement, looked beautiful.

18. Like a pair of highly graceful and radiant Kalpa trees or a couple of Kinsuka trees rich with their burden of flowers.

19. Vrishasena then, O king, having pierced Drupada with nine arrows, pierced him again with seventy, and once more with another three shafts.

20. Then, discharging thousands of arrows in that battle, the son of Karna O mighty monarch, looked like cloud pouring torrents of rain.

21. Thereupon, Drupada, excited with wrath, cut off the bow of Vrishasena into fragments by means of a sharpened and well-tempered broad-headed arrow.

22. He (then) taking up another new and strong bow, plaited with gold, and

taking out of his quiver a shinning, well-tempered, strong, keen and broad-headed dart,

23. And adjusting it to the string and aiming at Drupada, and drawing (his bow-string) up to the very ear, discharged it, striking terror into (the hearts of all the Somakas.

24. (That dart) riving his heart penetrated into the earth. The king (Drupada), thus wounded by Vrishasena, with dart, fell into a swoon.

25. Remembering the duty of (all) charioteers, his driver bore him away. O lord of kings, that great car-warrior among the Panchalas being (thus) defeated,

26. All the warriors (on your side), on that frightful night, rushed against the army of Drupada having their coats of mail cut to pieces with arrows (of the enemy).

27. In virtue of the (lusture of the) lamps abandoned (by the combatants), and which were burning all around, the field shone resplendant like the cloud-less firmament studded with planets and stars.

28. Similarly, O great king, (strewn all over) with the fallen Angadas of the combatants, the field looked beautiful like a (mass of) clouds (enlivened) with flashes of lightning during the rainy season.

29. Then, seized with the fear of the son of Karna, (the Panchala troops) ran away in all directions as the Danavas agitated with the fear of Indra (had fled away) in the battle between the gods and the Asuras.

30. Crushed in that battle by him (*i. e.* Vrishasena) the Panchalas together with the Somakas, illuminated by lamps, shone resplendent.

31. Having, O Bharata, defeated them in battle, the son of Karna, looked like the sun of scorching rays when he reaches the meridian.

32. Amongst the thousands of kings belonging to your party and that of your enemy, the puissant Vrishasena alone stood (on the field) like the blazing fire.

33. Having vanquished (innumerable) horses as well as those great car-warriors the Somakas, he (*i. e.* Vrishasena) hastened to the spot where king Yudhisthira was.

34. Your son Dussasana stood against that mighty car-warrior, the advancing Prativindhya, consuming his enemies in battle.

35. O king, the clash between them looked as marvellous as that between Mercury and Venus in the cloudless sky.

36. In (that) battle, Prativindhya, who was achieving frightful feats, was pierced by Dussasana in the fore-head with three arrows.

37. Pierced deeply by that powerful bowman, that is, your son, Prativindhya, O mighty monarch, looked like a mountain furnished with a peak.

38. The great car-warrior Prativindhya (also), in (that) battle, having pierced Dussasana with nine arrows, pierced him again with seven.

39. There, O Bharata, your son performed a difficult feat in as much as he struck down the steeds of Prativindhya with fierce shafts.

40. (He then), with a broad-headed shaft, O king, struck down the charioteer and the standard and cut off into minute fragments the car of that bowman.

41. (And), inflamed with rage (he) cut off into very small fragments, with straight arrows, the flags, the quivers, the strings and the terraces, O lord, (of Prativindhya,s car,

42. Made car-less, the virtuous-souled (Prativindhya) stood, bow in hand, and fought with your son by discharging many hundreds of shafts.

43. (Your son, then,) with (great) nimbleness of hand cut off his bow with a razor-shaped arrow and then smote that one whose bow was cut off, with ten darts.

44. Witnessing that (sad) plight that their brother was in, his brothers, who were great car-warriors, followed by a large army, rushed furiously to that place.

45. He then mounted the resplendant car of Sutasoma, and O great king, taking up a bow, pierced your son.

46. Thereupon, all your warriors surrounding your son (in order to protect him) and followed by a great force, rushed (against the Pandavas).

47. Then, at that frightful hour of midnight, there commenced an encounter swelling (the population of) Yama's domains between your (army) and theirs.

Thus ends the one hundred and sixty-ninth chapter, the fight by Satanika and others in the Ghatotkacha-badha of the Drona Parva.

CHAPTER CLXX.

(GHATOTKACHA-BADHA PARVA)

—Continued.

Sanjaya said :—

The son of Suvala (*i, e.* Sakuni), excited with wrath, rushed agrinst Nakula who was slaughtering your troops with (great) impetuousity in battle, and said (to him) "wait, wait."

2. Those two heroes, between whom was excited a bitter enmity, desirous of slaying each other, struck each other with arrows discharged (from their bows) drawn to their fullest stretch.

3. In (that) battle, O king, the son of Suvala displayed as much dexterity in discharging showers of arrows as Nakula (god).

4. With arrows sticking (to their bodies) like prickly thorns, they, O mighty monarch, looked, in (that) engagement, like a couple of porcupines with erect quills.

5. Their coats of mail cut off with shafts having straight points and wings of gold, and themselves covered all over with blood, (those two heroes) looked as beautiful as

6. A fair of beautiful Kalpa trees or a couple of handsome Kinsuka trees laden with flowers, on the field of battle.

7. Then, O great king, both the heroes pierced with shafts (sticking to their bodies) looked beautiful like a couple of Salmali trees (covered) with prickly thorns.

8. O king, looking delightedly at each other with expanded eyes which became red in wrath, they seemed to consume each other (with their fiery glances).

9. Inflamed with wrath, your brother-in-iaw, pierced, as it were with a smile, the son of Madri in the chest with keen and barbed dart.

10. Beholding his bitter and haughty foe in that (pitiable) plight, Sakuni roared there like the clouds at the end of summer.

12. Then, Nakula, the son of Pandu, recovering his senses, once again rushed against the son of Suvala like Death itself with gaping mouth.

13. He, (then), O best of the Bharatas, wrathfully pierced Sakuni with six (arrows), and again with a hundred long shafts, in the centre of the chest.

14. (He then cut off) his bow with the arrow fixed (on the string) into two fragments, at the point at which it is grasped. (Then), quickly cutting off his standard, (he) caused it to fall from his car to the ground.

15. Nakula, the son of Pandu, (then), having pierced his thigh with a sharpened, will tempered and keen dart,

16. Caused him him to fall down as a hunter (causes) a winged hawk to drop down. O great king, (thus) pierced deeply, he sank down on the terrace of his car,

17. Clasping the flag-staff, like a lustful person (embracing) his lady-love. O sinless one, seeing your brother-in-law lose his senses and drop down

18. His charioteer quickly carried him away on his car from the van of battle. Then sons of Pritha and all those who followed them gave utterance to a loud roar.

19. On the defeat of his foe in battle, Nakula, the scorcher of foes, said to his charioteer "convey me towards Drona's division."

20. Hearing those words of the son of Madri, his charioteer, conveyed him to the spot where, O king, Drona took his stand.

21. Kripa, the son of Saradwata, rushed with great impetuosity and resoluteness, against the highly-powerful Sikhandi who was advancing in order to slay Drona.

22. Sikhandi, the subduer of foes, pierced as it were with a smile the son of Goutama advancing furiously (against him) towards the vicinity of Drona, with nine arrows.

23. The preceptor, devoted to the welfare of your sons, having, O great monarch, pierced him with five shafts, struck him again with twenty (more).

24. (Then), O lord of the earth, the encounter that ensued between them was as as dreadful as that between the (Asura) Samvara and the lord of the immortals in the war between the celestials and the Asuras.

25. Invincible in battle, those two heroic and great car-warriors covered the firmament with arrowy nets like the clouds (covering the sky) at the end of summer.

26. That night which was naturally of a terrible aspect became more dreadful, O best of the Bharatas, to the combatants engaged in battle.

27—28. That awfully-dreadful night, striking terror (into every heart) seemed to be the death-night (of all the combatants). Then, O great monarch, Shikandi cut off the great bow of the son of Goutama with a crescent-shaped (dart) and poured down sharpened arrows (at him). Kripa, then, O monarch. excited with rage, hurled a formidable dart,

29. Furnished with a golden handle, having a keen point and polished by a

black-smith. (But) Shikhandin severed it, as it was making for him, with ten darts.

30. That dart, ornamented with gold, dropped down to the ground. Thereupon, the son of Goutama, that best of speakers, taking up a fresh bow,

31. Covered Shikhandin, O great monarch, with sharpened arrows. (Thus) covered (with shafts) by the high-souled son of Goutama in that battle,

32. Shikhandin, the foremost of car-warriors, sank down exhausted on the terrace of his car. Kripa, the son of Saradwata, seeing himself exhausted in that engagement,

33. Struck him with numerous arrows, O Bharata, (actuated) with the desire of slaying him. Witnessing the defeat of that great car-warrior, the son of Jajnasena in battle,

34. The Panchalas as well as the Somakas surrounded him on all sides (for rescuing him). In like manner, your sons also surrounded that excellent Brahmana,

35. With a vast force. Then, there took place a battle again, O king, between car-warriors engaged in striking one another.

36. And O lord of the earth, O Bharata, there arose a tumultuous uproar, like the roar of the clouds, as the horsemen and elephants rushed against

37. And slaughtered one another. The battle, then, O monarch, became terrific. In consequence of the tread of foot-soldiers rushing along, the earth,

38. O great king, began to tremble like an affrighted lady. Ascending their cars, car-warriors rushed furiously against,

39—40. And, O king, attacked numerous (other car-warriors), as crows (attack) winged insects. In the same manner, elephants, with the juice trickling down their bodies, resolutely attacked great elephants (of the opposite side) with juice trickling down their bodies, O Bharata. Horsemen approaching horsemen and foot-soldiers (approaching) foot soldiers,

41—42. In that battle, angrily encountered one another, without getting the better of one another. Terrific indeed was the sound caused by the rush, retreat and return of the combatants at dead of night. (Innumerable) blazing lamps placed upon cars, elephants and horses,

43. Looked, O great king, like large meteors dropping from the firmament. O foremost of the Bharatas, that night blazed up by those lamps,

44. Looked as (bright as) day, O king, on the field of battle. As the sun dispels dense darkness hanging all over,

45. So that pitchy darkness pervading the field of battle was destroyed by those blazing lamps. The firmament, the earth, the cardinal and the minor points,

46. (Hitherto) buried in darkness and dust, again blazed up with the lustre (of those lamps). The lusture of weapons, armours and gems belonging to the high-souled (combatants)

47. Was cast into shade by the light of those blazing (lamps), when, during that night, the battle was raging hot and furious.

48. No one of the combatants could distinguish the men of his party, O Bharata. (And) O best of the Bharatas, in (that) battle, father killed (his) son,

49. Son (his) father, and kinsmen (killed) kinsmen, friends (slew) friends, and maternal uncles (killed) sisters' sons, through ignorance.

50. (And) O Bharata, warriors killed warriors of the same party and enemies killed their own men. O king, in that awful nocturnal engagement (the combatants) lost all regard for one another.

Thus ends the one hundred and seventieth chapter, the hand to hand nocturnal fight, in the Ghatotkacha-badha of the Drona Parva.

CHAPTER CLXXI

(GHATOTKACHA-BADHA PARVA.—*Continued*

Sanjaya said:—

1. Then, O mighty monarch, when the battle raged hot and furious Dhrishtadyumna rushed against Drona.

2. Wielding his strong bow and twanging its string often and often, he rushed against Drona's chariot decked with golden trappings.

3. And as Dhrishtadyumna rushed against Drona, O mighty monarch, the Panchalas together with the Pandavas surrounded him, with a view to put an end to Drona's life.

4. Then beholding that foremost of preceptors Drona, thus hemmed in on all sides, your sons, exerting their best, protected Drona in that battle.

5. Then those two sea of troops encountering each other at the dead of night resem-

bled two dreadful seas agitated by the tempest with all the creatures within them dreadfully terrified.

6. Thereafter, O king, the prince of the Panchalas quickly pierced Drona on the breast with five arrows, and then uttered his war-cry.

7. Thereupon, O Bharata, Drona piercing him with twenty-five shafts, cut off his lustrous bow with another broad-headed shaft.

8. Pierced sore by Drona, Dhristadyumna, O foremost of the Bharatas, threw quickly aside the (severed) bow and bit his lips (in anger).

9. Then, O mighty monarch, excited to the highest pitch of fury, the puissant Dhristadyumna grasped another strong bow, desirous of accomplishing Drona's destruction.

10. That handsome warrior, the slayer of his foes, then drawing back the string of that bow to his ears, let go a dreadful shaft capable of achieving Drona's destruction.

11. In that terrible battle that shaft, shot by his strong arm, flooded the Kuru troops with its lustre like the risen sun.

12. Beholding that dreadful shaft, O king, the Gods, the Danavas and the Gandharvas said these words *viz* "May good betide Drona."

13. Then as that shaft coursed towards the chariot of Drona, O king, Karna like one endued with great lightness of hands, cut it off into twelve fragments.

14. O king, that shaft of Dhristadyumna severed into numerous pieces, quickly fell down on the earth like, O sire, a snake without its poisonous fangs.

15. In that battle, cutting off arrows with his own close-knotted shafts, Karna then began to pierce Dhrishtadyumna with sharp arrows.

16. Drona's son pierced Dhristadyumna with five, Drona himself with five, Salya with nine and Dussasana with three *vallas*.

17. Duryodhana pierced him with twenty and Sakuni with five arrows. Thus all the mighty car-warriors (of your army) quickly pierced the Panchala prince.

18. Dhristadyumna was then pierced by the seven heroes who strove to protect Drona in battle. He also in his turn, pierced each of them with three shafts.

19. O mighty monarch, with the greatest quickness, Dhristadyumna then pierced Drona, Karna, Drona's son and your son, in that terrible battle.

20. Thus pierced by that bowman, your warriors again unitedly pierced Dhristadyumna in that battle, uttering terrible war-cries.

21. Inflamed with fury, O king, Drumasena then pierced Dhristadyumna with an arrow, and then again quickly piercing the latter with sharp shafts he said—"wait wait."

22. Dhristadyumna pierced him in return with three sharp straight-flying arrows, winged with golden feathers, whetted on stone and capable of destroying life.

23. Next with another broad-headed shaft, he lopped off from Drumasena's trunk, his head graced with glimmering ear-rings of gold.

24. That head with its lips bitten, then fell on the field like a ripe palm-fruit thrown down by a raging tempest.

25. Thereafter the heroic Dhristadyumna piercing his opponent warriors with well-sharpened shafts, cut off with broad-headed arrows, the bow of Radha's son versed in various modes of war-fare.

26. But Karna did not brook that severance of his bow even as a fierce lion does not brook the chopping off of its tail.

27. Taking up another bow, with eyes red in rage and breathing fiercely, he poured a shower of arrows on the highly puissant Dhristadyumna.

28. Then beholding Karna wrought up with rage, the other six heroic foremost car-warriors, quickly surrounded the son the Panchala king with a view to slay him in battle.

29. O lord, the troops then considered Dhristadyumna to be already within the jaws of Death, as he was then confronted by the six foremost car-warriors of your army.

30. At this juncture, Satyaki that scion of the Dasarha race, advanced to the rescue of the puissant Dhristadyumna, shooting numerous arrows (in all directions).

31. Beholding that Satwata warrior indomitable in battle advance, Radha's son pierced him in battle, with ten shafts.

32. Him, O mighty monarch, Satyaki pierced in return with ten shafts before the eyes of all the heroes present and said—'Fly not—stay.'

33. O king, that encounter between the powerful Satyaki and the high-souled Karna looked like the encounter between Vali and Vasava.

34. That foremost of the Kshatriyas Satyaki, then pierced the lotus-eyed Karna,

terrifying the Kshatriya warriors with the clatter of his car.

35. On the other hand, O mighty monarch the puissant son of Suta fought on with Satyaki, causing the earth to tremble with the tremendous twang on his bow.

36. Karna then pierced that scion of Sini's race with *Vipatharnis*, *Narachas*, *Vatsadantas*, *Kshuras* and hundreds of other kinds of arrows.

37. So also Yuyudhana that foremost of the Vrishni warriors, covered Karna with his shower of arrows. The combat was an equal one (in all respects).

38. Placing Karna in front of them, your sons then, O ruler of men, began to pierce Satyaki simultaneously with sharp arrows.

39. Baffling their as well as Karna's weapons with those of his own, O lord, Satyaki quickly pierced Vrishasena on the centre of his chest.

40. Pierced with the shaft of Satyaki, the highly effulgent and puissant Vrishasena fell down on his car, losing hold of his bow.

41. Thereupon Karna taking Vrishasena the mighty car-warrior to be slain, was afflicted with grief on account of his son's death, and began to afflict Satyaki.

42. The mignty car-warrior Yuyudhana then afflicted sore by Karna, forcibly pierced Karna with numerous shafts over and over again.

43. Piercing Karna with ten and Vrishasena with five shafts, the Satwata hero then cut off their bow as well as their gloves.

44. Thereupon they both having strung another pair of bows dreadful to the foe, began simultaneously to pierce Yuyudhana with sharp arrows.

45. When that dreadful destruction of heroes was progressing, O king, the terrible twang of the Gandiva bow was heard, arising above the din of battle.

46. Having heard the sound of the Gandiva and the clatter of (Arjuna's) car, O king Suta's son addressing Duryodhana said these words :—

47. "This is the tremendous twang of the Gandiva bow, emmitted by Arjuna, as he has slain our entire army, many foremost of men and numerous warriors of the Kurus.

48. The clatter of his chariot is also heard, like the rumble of roaring clouds. Evidently the son of Pandu is achieving feats worthy of himself.

49. O mighty monarch, this son of Pritha will completely crush our mighty host. Many troops are already scattered, and none stays on the field.

50. Our host is being shattered like risen masses of clouds by the raging tempest; encountering Savyasachin in battle, it is being split like a bark on a (rough) sea.

51. Hark, O king, the terrible wails of foremost warriors as they fly or fall in battle in consequence of shafts shot from the Gandiva bow.

52. Hark, O foremost of monarchs, the roar of drums near Arjuna's chariot, resembling the rumble of clouds at the dead of night.

53. Hear also, numerous sounds, cries of *woe* and *alas*, and loud war-cries, near the chariot of Arjuna.

54. But here in our middle stays Satyaki the foremost of the Satwatas; if this object of our aim could be smitten down, we might obtain victory over our foes.

55. There the Panchala Prince surrounded on all sides by heroic and foremost of car-warriors, has engaged himself with Drona.

56. If we can slay Satyaki and Prisata's son Dhristadyumna, then, O mighty monarch, undoubtedly victory will be ours.

57. Impaling these two heroic and mighty car-warriors, the descendants of the Vrishni and the Prisata race respectively, like the son of Subhadra, we will, O king strive to slay them.

58. But yonder comes Savyasachin, O Bharata, towards this division of Drona knowing that Satyaki is here encountered by many foremost warriors of the Kurus.

59. Let now a detachment of mighty and foremost car-warriors intercept Pritha's son, so that he may not advance to the rescue of Satyaki now sorrounded by many.

60. Let those mighty heroes be quick in shooting their arrows, so that this scion of Madhu's race may be despatched to the next world."

61. Knowing this to be the opinion o, Karna, your son addressed Suvala's son even as the highly illustrious Indra addressed Vishnu, on the field of battle.

62. "Supported by a host of ten thousand unretreating elephants and also by a detachment of ten thousand car-warriors, do you proceed against Dhananjaya.

63. Dussasana, Durbisaha, Suvahu and Duspradharsana, these supported by numerous bodies of infantry will follow you.

64. O my uncle, slay me these fierce bowmen, the two Krishnas, the very virtuous

king Yudhisthira, and Nakula, and Sahadeva and Pandu's son Bhimasena.

65. My hopes of victory rest on you as those of the gods rest on their lord Indra. O uncle, slay the sons of Kunti, even as Pabaka's son slew the Asuras."

66. Thus addressed and urged on by your son, he (Suvala's son) covered in mail, proceeded against the sons of Pritha, being himself supported by your sons and a large army.

67. In order to please your son he proceeded to battle, desirous of consuming the sons of Pandu. Then commenced a terrible battle between your warriors and the foe.

68—69. When, O king, Suvala's son had gone against the (main) army of the Pandavas, the son of Suta supported by a mighty force, quickly rushed upon the Satwata hero in battle, shooting many hundreds of shafts. Your troops then gathering together encompassed Satyaki.

70. The son of Bharadwaja also advaning against Dhristadyumna's car commenced at that night, O foremost of Bharatas, a most terrible and wonderful battle with the heroic Dhristadyumna and the Panchalas.

Thus ends the one hnndred and seventy-first chapter, the fierce fight, in the Ghatotkacha-badha of the Drona Parva.

CHAPTER CLXXII.

(GHATOTKACHA-BADHA PARVA)

—Coutinued.

Sanjaya said:—

1. Then all those royal warriors of your army, all indomitable in battle, furiously rushed against Yuyudhana's chariot, unable to brook his feats.

2. Those warriors then surrounded on all sides the Satwata hero, with duly-equipped chariots decked with gold and gems, and with horsemen and elephants.

3. Having thus impaled the Satwata hero, all those mighty warriors filled the directions of the compass with the echo of their war-cries.

4. Then those mighty heroes, desirous of achieving the slaughter of that scion of Madhu's race, began to pour showers of sharp arrows on Satyaki of infallible prowess.

5. Beholding then those horoes make towards himself in fury, that slayer of hostile heroes, that mighty-armed grandson of Sini, received them with a copious discharge of arrows.

6. Then that mighty bowman, the heroic Satyaki of indomitable prowess, began to lop off the heads of his foes with fierce shafts of depressed knots.

7. That scion of Madhu's race then severed with his razor-edged arrows, the trunks of elephants, the necks of horses and the arms of warriors decked with bracelets.

8. The earth then over-strewn with shattered yak-tails and white umbrellas, looked, O king, as beautiful as the star-bespangled firmament.

9. Thus when they were being thus slaughtered by Yuyudhana in battle, O Bharata, a tumultuous uproar was heard there like the yell or bewailing of ghosts.

10. With that terrible uproar the earth was filled and the night appeared to be more hedious and more frightful.

11. Beholding the army routed and afflicted by the arrows of Yuyudhana, and hearing in that nightly darkness that tremendous and horripilating uproar,

12. Your son that foremost of car-worrior, O king, addressing his charioteer thus repeatedly spoke:—"Drive, drive the steeds to the spot whence this tumult is proceeding."

13. Then that resolute bowman that indefatigable warrior, king Duryodhana versed in various modes of warfare and endued with great lightness of hands, rushed upon Yuyudhana.

14. Thereupon that scion of Madhu's race pierced Duryodhana with twelve shafts shot from a full-drawn bow and capable of drinking the blood and mangling the skin.

15. Duryodhana then pierced as before with those arrows of Sini's grandson, angrily pierced the latter with ten shafts in return.

16. Meanwhile the battle that was being fought between the Panchalas and your troops, presented a wonderful and charming aspect.

17. O Bharata, then the grandson of Sini, worked up with rage, pierced your mighty son with a group of eighty shafts on the chest.

18. Thereafter that slayer of foes despatched to the abode of Death the horses of Duryodhana and he also felled quickly the charioteer of the latter.

19. O ruler of men, remaining in that steedless car, your son began to discharge

sharp arrows towards the car of Sini's grandson.

20. Then like one endued with great lightness of hands, Sini's grandson, O king, cut off the group of fifty arrows shot by your son in that battle.

21. The descendant of Madhu's race then cut off the mighty bow of your son near the grasp, with broad-headed arrows shot with great force.

22. Deprived of his car and his bow, that lord, that ruler of all men, quickly ascended the resplendent car of Kritavarman.

23. When Duryodhana had been compelled to turn his face away from the battle, the grandson of Sini in that night began to crush your troops, O ruler of men.

24. O king, meanwhile Sakuni surrounding Arjuna on all sides with countless cars and thousands of elephants,

25. And an equal number of horses, began furiously to assault him. His troops then began to discharge many celestial weapons against Arjuna.

26—28. Those Kshatriyas then urged on by fate fought on with Arjuna. Arjuna however single-handedly checked those thousands of chariots, elephants and horses and finally compelled them to turn back. Then Suvala's son with eyes coppery in rage and excited to the highest pitch of fury, pierced with twenty shafts that slayer of foes namely the puissant Arjuna. Then again he impeded the course of Arjuna's mighty car with a group of hundred arrows.

29. Him, O Bharata, Arjuna pierced in battle with a set of twenty shafts, and the other mighty bowmen of his division with three shafts each.

30. O monarch, baffling the countless shafts shot by his foes, Dhananjaya slew the warriors of your army with excellent shafts charged with the force of the thunder.

31. The earth then covered over with lopped-off arms and thousands of mangled bodies, appeared beatiful as if covered over with charming flowers.

32—33. Strewn over with heads of Kshatriyas—heads that were decked with diadems and graced with hadsome noses and beautiful ear-rings and nether lips bit in anger and wide open eyes, heads that were graced with collars and crowned with gems and which while life was in them spoke salutary words,—the earth looked beautiful as if strewn with hillocks covered with *champaka* flowers.

34. Then Vibhatsu of fierce energy having achieved that dreadful feat once more pierced Sakuni with five arrows of depressed knots.

35. He then angrily pierced Uluka in that battle with his arrows. Thus having pierced Uluka even before the very eyes of Suvala's son, Arjuna

36. Uttered a mighty roar that filled the earth with its echo. Thereafter that son of the foremost of celestials, cut off the bow of Sakuni with his arrows,

37. And despatched the latter's four steeds to the kingdom of Death. Thereupon, O foremost of the Bharatas, jumping down from his chariot, the son of Suvala

38. Quickly ascended the car of Uluka. Then those two mighty car-warriors, sire and son, riding on the same chariot,

39. Began to shower arrows on Pritha's son, like two risen clouds showering rain on the mountain-breast. Thereafter, O mighty monarch, Pandu's son piercing them both with shafts,

40. Began to crush your troops by hundreds and thousands. Just as masses of clouds are torn asunder by a violent storm,

41. So, O ruler of men, your troops were then routed and dispersed by Arjuna. O foremost of the Bharatas, then the troops of your army carnaged during that night,

42. Fled in fear in all directions looking at one another; some left behind their horses, others urged them to the top of their speed.

43. They then fled away in great fright in that darkness of night. O foremost of the Bharatas, defeating your troops in battle,

44. Vasudeva and Dhananjaya began to blow their conchs. Meanwhile Dhrishtadyumna, O king, piercing Drona with three shafts,

45. Quickly cut off the latter's bowstring with a short arrow; thereupon Drona that crusher of hostile Kshatriyas, throwing that bow down on the ground,

46. Took up another bow of greater force and toughness; then Drona piercing Dhistadyumna with seven swift-flying arrows,

47. Pierced the latter's charioteer, O foremost of the Bharatas, with five arrows. Then the mighty car-warrior Dhistadyumna checking Drona by means of his arrows,

48. Began to agitate the Kourava host like Indra agitating the Asura host. O sire when the troops of your son were thus being carnaged,

49. A dreadful river of boodly currents began to flow between the two armies, carrying with it slain men horses, and elephants,

50. Like, O monarch, the river Vaitaranee carrying creatures to the abode of Death. Then the puissant Dhristadyumna completely routing that army of your son,

51. Shone resplendent like Sakra in the midst of the celestial hosts. Thereafter Dhristadyumna and Sikhandin blew their mighty conchs;

52. So did also the twins (Nakula and Sahadeva), and Yuyudhana, and Pandu's son Vrikodara. Having vanquished thousands of energetic kings of your army,

53. The Pandavas ever attended with victory, uttered dreadful war-cries, even before the eyes of your son, and Karna, and the heroic Drona and the son of Drona, O ruler of men.

Thus ends the one hundred and seventy-second chapter, the pierce fight, in the Ghatotkacha-badha of the Drona Parva.

CHAPTER CLXXIII.

(GHATOTKACHA-BADHA PARVA)

—Continued.

Sanjaya said:—

1. Beholding his own army carnaged by high-souled warriors, your son, O ruler of men, was excited to the highest pitch of fury.

2. Then quickly approaching Karna and Drona that foremost of victorious heroes, and burning with rage, he eloquent in speech, spoke these words:—

3. "Beholding the ruler of the Sindhus slain in battle by Savyasachin, you two, filled with rage, caused this battle to go on.

4. Though competent to slay the Pandava troops, still you are beholding the slaughter of my troops by them with great indifference.

5—6. If you now abandon me, you should have told me of it in the beginning. *We two shall vanquish the sons of Pandu in battle* even these were the words, you said to me, O you givers of honor. Hearing those words of yours, I then allowed these proceedings. Otherwise I would never have provoked these hostilities with the Parthas—hostilities that are so destructive of heroic combatants.

7. If, O foremost of men, I do not deserve to be forsaken by you, then do you fight according to the measure of your prowess, O you that are possessed of great prowess."

8. Thus pierced with the goad of speech by your son, those two heroes once more engaged in battle like two snakes poked with sticks.

9. Then those two foremost of car-warriors, the best of all human bowmen, rushed against the Parthas headed by the grandson of Sini and others.

10. Similarly the Parthas supported by their own troops, rushed upon those two heroes, who were roaring repeatedly.

11. Then the enraged Drona that best of all wielders of weapons, quickly pierced that foremost of the descendants of Sini with ten sharp arrows.

12. Karna pierced him with ten shafts, your son with seven, Vrishasena with ten and Suvala's son with seven arrows.

13. Those hosts of the Kurus together with those warriors, began to shower arrows on the grandson of Sini. Then beholding Drona slaughter the Pandava hosts,

14. The Somakas from all sides began to pierce him with showers of arrows. Then Drona snatched out of the Kshatriyas their lives, O ruler of men,

15. Like the sun dispelling darkness with his rays. O ruler of men, when the Panchalas were being slaughtered by Drona,

16. A dreadful sound was heard as they challenged one another aloud. Some leaving their sons, some their fathers, some their brothers, and some their uncles,

17. Some their nephews, some their companions and their friends, and some their relatives, fled in all quickness, desirous of saving their own lives.

18. Others, on the other hand, were so confounded that they rushed even towards Drona himself. Indeed many warriors of the Pandava host were then despatched to the other world.

19. Thus afflicted by that high-souled warrior, the Pandava army began to fly in all directions in that night, throwing down their blazing flambeaus,

20. Even before the very sight of Bhimasena, Vijaya and Achyuta, and the twins and the virtuous Yudhisthira and the son of Prisata.

21. Then the troops were shrouded in darkness and nothing could be discerned. Only the flight of the foe could be determined through the light that the torches of the Kouravas shed.

22. And as the army of the Pandavas was routed, the mighty warriors Karna, and Drona, O king, pursued them from behind discharging numerous arrows.

23. When the Panchala ranks were broken down and reduced in number, Janarddana cheerless at heart addressed Phalguna saying :—

24. "Let Parsata and Satyaki supported by the Panchala troops rush against the mighty Drona and Karna, shooting as they proceed numerous arrows.

25. This mighty army of ours has been broken and routed by the showers of the enemies' shafts; and though checked in their flight, they could not again be sufficiently rallied."

26. Beholding their troops fly away Kesava and Arjuna then addressed them thus:—' Do you not flight from fear! Discard all your fears, O Pandavas.

27. Supported by all the troops and disposing them of in perfect order, we two with weapons upraised are even now dashing against Drona and Suta's son with a view to fight with them."

28. Then Janardana seeing Vrikodora advance, once more addressed Pandu's son Arjuna in these words as if for cheering him the while.

29. "Yonder does the proud Bhima supported by the Somakas and Pandavas rush furiously against Drona and Karna, those two fierce bow-men.

30. Supported by these and by the mighty car-warriors of the Panchalas, do you proceed to the fight for re-assuring your troops, O delighter of Pandu."

31. Thereafter those two foremost of men, the son of Pandu and the scion of Madhu's race, encountering Drona and Karna, took up their station in the van of their army.

Sainjaya Said :—

32. Thereupon the mighty army of king Yudhisthira once more returned to the spot where Drona and Karna where crushing their enemies.

33. A tremendous clash was then produce on that part of the field, like to that, O monarch, which takes place when two oceans swelling under the influence of the moon dash against each other.

34. Then your soldiers throwing aside the flambeaus, with both their hands fought furiously with the Pandavas, like so many mad people.

35. When the field was thus covered with nocturnal darkness and dust, the combatants fought during that dreadful battle, guided only by the names they uttered (in their challenge.

36. The names of contending kings as they challenged one another were then heard there, O king, like to what takes places during a *Sayamvara*.

37. Sometimes an awful silence reigned over the field; next moment there was heard a tremendous din caused by enraged contending warriors and by the victorious and the vanquished.

38. Whereever the flambeaus were seen to blaze, thither the combatants rushed, like so many insects rushing upon a flame of light.

39. Thus when the Kouravas and the Pandavas were fighting with one another the dreadful night deepened into deadness, O Bharata.

Thus ends the one hundred and seventy-third chapter, the fierce fight, in the Ghatotkacha-badha of the Drona Parva.

CHAPTER CLXXIV.

(GHATOTKACHA-BADHA PARVA)

—Continued.

Sanjaya said :—

1. Then that slayer of foes *vis.* Karna beholding Prisata's son in battle, pierced the him on the breast with ten arrows capable of penetrating to the vitals.

2. In return Dhristadyumna quickly pierced, in that battle, Karna with five arrows, and challenged him saying 'stay stay.'

3. In that dreadful battle, they both covering each other with their arrowy showers, pierced each other with shafts shot from fully-stretched bows.

4. Thereafter Karna despatched the four steeds and charioteer of Dhristadyumna that foremost of the Panchalas, to the dreary abode of Death.

5. He cut off with sharp arrows the latter's excellent bow, and then with a *valla* felled his charioteer from his niche on the car.

6. The puissant Dhristadyumna deprived of the use of his car, and having his charioteer and his horses slain, quickly jumped down on the ground armed with a terrible mace.

7. Then though mangled with arrows of depressed knots shot by Karna, he still

approached the former's chariot and slew the steeds thereof with the strokes of his mace.

8. Then quickly wheeling back, that slayer of hostile heroes *viz*, Prisata's son, that foremost of all car-warriors, ascended the chariot of Dhananjaya.

9—10. Then though desirous of encountering Karna once more, he was prevented from doing so by the son of Dharma. Then the highly puissant Karna created a loud din by means of his bow, which became mingled with his war-cries. He then blew his conch furiously. Beholding Prisata's son vanquished in battle, those mighty car-warriors,

11. The Panchalas and the Somakas influenced by wrath, grasped their weapons with a view to compass the death of Suta's son.

12. They then rushed against Karna, making death their final goal. Meanwhile Karna's charioteer had yoked fresh steeds to his car—

13. Steeds that were of the hue of conch shells, endued with great fleetnes, of the Sindhu breed and well-broken. Then the son of Radha getting the mighty warriors of the Panchalas within his range,

14. Began to afflict them with his arrowy showers, like masses of clouds afflicting the mountain breast with torrents of rain. Afflicted sore by Karna, the division of the Panchalas,

15—17. Panic-struck, began to break and fly away like a herd of deer attacked by a lion. O ruler of earth, then warriors were seen to fall down on the ground from their steeds, or elephants, or chariots, on all sides. In that fierce battle Karna cut off with razor-headed arrows the arms and heads decked with ear-ring of warriors that were flying away. O ruler of men, he cut off the thighs of other warriors riding on elephants,

18. Or on the backs of steeds, or of those standing on the ground. O sire, many mighty car-warriors in the confusion of their flight perceived not

19. Their own limbs cut off, or the injuries of their animals. The Panchalas and the Srinjayas then slaughtered with dreadful arrows,

20—21. Took even the motion of a straw for Karna. Greatly confounded; the combatants mistook their flying friends for Karna and then fled from them in great fright. Then, O Bharata, as those broken and routed divisions were flying away,

22. Karna pursued them from behind shooting his arrows in all directions. Those warriors as they were madly flying, were carnaged by thousands, in that battle.

23. Afflicted by that illustrious warrior Karna, they could not then stay on the field. O king, the Panchalas then mangled with excellent shafts by Karna,

24. As also by Drona, looked vacantly at the different quarters and then fled away. Thereupon king Yudhisthira, beholding his own army routed,

25. And considering a retreat to be advisable, addressed Arjuna thus;—'Behold the mighty car-warrior Karna standing yonder armed with his bow,

26—29. Like a burning sun shining even during the hedious hour of night. The yells of your own partizans helplessly mangled by the shafts of Karna are being incessantly heard. Karna does shoot his arrows so skilfully that no interval can be noticed between his fixing the arrow on the string and letting it off. He will surely fighting thus, extirpate all our friends. Do that now, O Dhananjaya, for compassing the slaughter of Karna, which according to your judgment should be done, and for which the hour may have come." Being thus spoken to, Arjuna addressing Krishna said :—

30—31. "The royal son Dharma has been frightened to-day at the prowess of Karna. As Karna's division is repeatedly worsting that of our own, do your quickly make some arrangement that will cope with the present dangerous situation. Behold, yonder are our troops flying away. O slayer of Madhu, broken and mangled with the shafts of Drona,

32. And frightened by Karna, they have no stay or support. I see that Karna is careering dauntlessly on the field,

33. Crushing numerous illustrious car-warriors and covering them with his sharp shafts I cannot brook the sight of him careering in the thick of the fight,

34. Under my very nose, O foremost of the Vrishnis, even as a snake cannot bear the tread of human feet. So, do you take me there where the mighty Karna is fighting. O slayer of Madhu, either I will slay him, or he shall slay me.

Vasudeva said :—

35. I see, O son of Kunti, that foremost of men, of super-human prowess, *viz* Karna, careering at the head of battle like the king of the celestials himself.

36. O Dhananjaya, there is none, save yourself and the Rakshasa Ghatot-kacha,

who can encounter him in battle, O foremost of men.

37. O sinless one, I do not think that the hour has come when, O mighty armed one, you should meet the son of Suta in battle.

38. The resplendent *Sakti*, resembling a mighty meteor, obtained by him from vasava is still in his possession, O mighty armed one, kept carefully to be used against yourself by this son of Suta.

39. He preserves that *Sakti*; and therefore he has now assumed a terrible aspect. Ghatotkacha, is ever attached to your interests and is anxious for your welfare.

40. Therefore let the mighty Ghatotkacha charge the son of Radha. That one of prowess resembling that of an immortal, was begotten by Bhima,

41. And he is conversant with numerous celestial, Asuri and Rakshasa-weapons. I am sure, he will conquer Karna in battle."

Sanjaya said:—

42. Thus spoken to the mighty-armed Partha possessed of eyes resembling lotus petals, summoned the Rakshasa. Thereupon the Rakshasa appeared before him,

43. Cased in armour, and armed with bows arrows and a sword, O ruler of men. Then doing obeisance to Krishna and Pandu's son Dhananjaya,

44. He proudly said:—"Here am I, order me." Thereupon the descendant of the Dasarha race Krishna, addressing Hidimva's son of the complexion of clouds, of effulgent countenance and fiery eyes smilingly said these words.

Vasudeva said:—

45. Take my blessings, O Ghatotkacha, hear attentively what I now say to you. The hour for the display of your prowess and of no one else has now arrived.

46. Do you become the raft in this battle to the sinking Pandavas. You possess weapons of various kinds and the potent Rakshasi illusion.

47. Behold, O son of Hidimva, the hosts of the Pandavas afflicted by Karna in battle like a herd of kine belaboured by the keeper.

48. Yonder does the mighty bowman Karna of great intelligence and resolute prowess, burn the foremost of the Kshatriyas of the Pandava host.

49. Scorched with his fiery arrows the Pandava warriors can not stand before that resolute bowman who is shooting numerous arrows.

50. Afflicted at the dead of night with showers of arrows shot by the son of Suta, yonder are the Panchalas flying away like a flock of deer attacked by the the lion.

51. Save yourself, O you of dreadful prowess, no one else is none who can confront Suta's son in battle thus engaged.

52. Therefore, O mighty-armed one, do you now perform what will be worthy of yourself, your maternal uncles, your sires and the measure of your energy and might.

53. It is for saving them from difficulties, that men desire to have sons; O son of Hidimva, do you therefore, rescue your fathers and friends.

54. O Ghototkacha, fathers desire to have sons, for furthering their own interests. And good sons save their fathers here and hereafter.

55. You are generous and your strength in battle is indeed terrible and matchless. While engaged in battle, there is none else equal to you.

56. O afflicter of your foes, do you become the raft for the Pandavas when they are being routed in this hour of night by the shafts of Karna and when they are sinking in the ocean identificd with the Dhartarashtra troops.

57. Moreover, at night the Rakshasas become possessed of immeasurable prowess; the Rakshasas are by nature powerful, indomitable, heroic and energetic in battle.

58. With the help of your illusions do you kill the fierce bowman Karna in this nocturnal fight. The sons of Pritha headed by Dhristadyumna will slay Drona in battle.

Sanjaya said:—

59. Hearing the words of Kesava, Vibhatsu also addressing that Rakshasa, that slayer of foes viz Ghatotkacha said, O foremost of the Kurus, these words.

60. O Ghatotkacha, yourself, the long-armed Satyaki, and the Pandava Bhimasena, these, according to my opinion, are the foremost among all our troops.

61. In this nocturnal fight do you therefore challenge Karna to a duel. The mighty car-warrior Satyaki will become your protect or from behind.

62. Supported by the Satwata hero, do you slay the heroic Karna in battle, even as Indra supported by Skanda slew Taraka in days gone by."

Ghatotkacha said:—

63. I am capable of encountering Karna and Drona, O Bharata, and I am a match for all the other high-souled Kshatriyas accompliished in the use of weapons.

64. This night I shall fight such a fierce battle with the son of Suta, of which men will talk as long as the earth will exist.

65. Following the Rakshasa mode, I shall not spare this time any body, either the brave or the coward, or those that will with folded palms, solicit mercy. I shall slay all.

Sanjaya said:—

66. Having thus spoken, that slayer of hostile heroes namely the mighty-armed son of Hidimva, dashed against Karna, in that fierce fight, frightening your troops.

67. Then that foremost of men that son of Suta smilingly received Ghototkacha of blazing countenance and burning locks, as the latter was furiously falling upon him.

68. Then the battle between those two roaring heroes, *viz.*, Karna and that Rakshasa, commenced resembling O foremost of kings that between Sakra and Prahada in days gone by.

Thus ends the one hundred and seventy-fourth chapter, the charge of Ghatotkacha against Karna, in the Ghototkacha-badha of the Drona Parva.

CHAPTER CLXXV

(GHATOTKACHA-BADHA PARVA)

—Continued.

Sanjaya said:—

1. Then, O monarch, beholding the mighty-armed Ghatotkacha, rush against the car of Suta's son Karna, with a view to slaughter him,

2. Your son Duryodhana addressing Dussasana said these words:—"Beholding Karna's prowess in battle, yonder does the Rakshasa

3. Rush against that mighty car-warrior. Do you check the Rakshasa's progress; supported by mighty divisions do you go to the spot where the highly powerful

4. Karna the son of Vikartana is fighting with the Rakshasa. O bestower of honor, putting forth your best energies in battle and supported by the troops do you protect Karna in battle.

5. Let not the dreadful Rakshasa succeed, through our negligence, in slaying Karna." Meanwhile, O monarch, the highly puissant son of Jatasura,

6—7. That best of smiters, approaching Duryodhana said these words:—"O Duryodhana, with your permission, do I intend to slay the Pandava brothers and their followers who are your inveterate enemies, and who are regarded as indomitable in battle. My father was Jatasura that foremost of the Rakshasas, endued with great prowess.

8. In days gone by, through some Rakshasa-slaying charms, the puny sons of Pritha slew him. I now desire to render satisfaction to his departed spirit by worshipping him with the blood of his foes,

9. As also with their flesh. O foremost of kings, it behoves you to accord me your permission." Thereupon king Duryodhana, highly gratified, repeatedly told these words to that one:—

10. "Supported by Drona and Karna, and others, I am competent enough to conquer my enemies. With my leave, do you go and slay the Rakshasa Ghatotkacha,

11. That Rakshasa of fierce feats, born of man, ever devoted to the interests of the Pandavas, and always slaying our elephants, horses and charioteers in battle,

12. Staying himself all the while in the firmament,—go, despatch him to Yama's (dreary) place." Then that huge-bodied son of Jatasura saying 'yea' to his words, challenged Ghatotkacha.

13—14. Thereafter the son of Jatasura covered the son of Bhimasena with various kinds of weapons. But the son of Hidimva, single-handed, crushed Alamvusha, Karna and the unfordable ocean of Kuru soldiers, like a furious tempest agitating the clouds. Thereafter the Rakshasa Alamvusha seeing the potenty of the illusion of Ghatotkacha,

15. Quickly covered him with myriads of shafts. Piercing the son of Bhimasena with numerous arrows, Alamvusha,

16. With his arrows, caused the Pandava armies to be routed. Routed by him the Pandava troops, O Bharata,

17. Began to disperse in that night, like masses of clouds torn away by a furious gale. Similarly your troops mangled with the arrows of Ghototkacha,

18—21. Fled away in that night throwing, O monarch, all their flambeaus down. Thereafter wrought up with rage, Alamvusha struck Bhima's son in that fierce battle, with numerous arrows, like a guide striking an elephant with the goad. Then Ghototkacha cut off into small fragments the chariot, the driver and the weapons of his opponent and laughed terrible. Then like clouds showering torrents of rain on the Meru

mountain, Ghototkacha poured showers of shafts on Karna, Alamvusha and all the rest of Kurus. Afflicted by the Rakshasa, the Kuru troops became greatly agitated.

22. The four kinds of forces of which your army consisted, began to press and crush one another. Then the son of Jatasura deprived of his car and driver,

23. Wrathfully struck Ghototkacha in that battle with his bare fists. Thus struck Ghototcacha trembled

24—25. Like a mountain with its trees, creepers and grass at the time of an earth-quake. Then the son of Bhimasena furious with rage, raising his own foe-slaying arm that resembled a bludgeon, dealt a severe blow to Jatasura's son; thus furiously crushing him, the son of Hidimva quickly threw him down,

26. And then seizing him by his two arms began to press him with great force against the earth. Then the son of Jatasura freeing himself from the grasp of Ghototkacha,

27. Once more rose up quickly and rushed furiously upon the latter. Alamvusha also, throwing down and dragging the Rakshasa

28—29. Ghototkacha, out of rage began to press him against the earth. Then between those two roaring heroes of huge proportion, namely Ghototkacha and Alamvusha, a battle raged that was extremely terrible and horripilating. Then those highly proud heroes, each desirous of getting advantage over the other by means of their illusive powers,

30. Fought on with great fury like the puissant Indra and the son of Virochana. Becoming fire and the ocean, again Garuda and Takshaka,

31. And once a cloud and a tempest and again thunder and a mighty mountain and an elephant and a tiger, and Rahu and the sun,

32. They thus exhibited a hundred different kinds of illusions, desirous of compassing each other's destruction. Indeed Alamvusha and Ghototkacha fought most wonderfully.

33. With bludgeons and maces and lances and mallets and battle axes, and clubs and crests of mountains, they then struck each other.

34. Riding on the back of elephants or horses, or on their chariots, those foremost of Rakshasas both possessed of potent illusive powers, fought with each other in that battle.

35. Thereafter, O king, Ghototkacha, impelled by a desire for killing Alamvusha and excited to the highest pitch of fury soared aloft and then came down even like a hawk.

36. Then seizing that foremost of the Rakshasas, namely, the huge-bodied Alamvusha, he raised him high and then dashed him against the earth, like Vishnu dashing Maya against the ground.

37—38. Then with a sword of beautiful appearance, Ghototkacha of infinite prowess cut off, O king, from the trunk of his fierce and mighty foe, his terrible head that was even then uttering dreadful roars, and that looked frightful, O mighty monarch.

39. Then holding that blood-stained head by the hair, Ghototkacha quickly proceeded towards the chariot of Duryodhana.

40. Then the mighty-armed Rakshasa, approaching the car, smilingly threw that head with contorted aspect and dishevelled hair in that car of the king.

41. Then like clouds during the rainy season, he uttered a tremendous roar; and then O king, addressing Duryodhana he said these words:—

42. "Here is your friend slain whose prowess you have witnessed yourself. You are destined to see the death of Karna and that of your ownself.

43. There is a saying, O king, that no one, desirous of keeping his morality, profit and pleasure unprejudiced should never approach a king a Brahmana and a female with empty hands, (*i.e.*, without presents.)

44. Do you live without any anxiety whatever up to the time I do not slay Karna." Having thus spoken, O foremost of men, he rushed against Karna,

45. Scattering hundreds of sharp arrows and directing them at the head of Karna. Then, O mighty monarch, a battle of terrible aspect and great fierceness commenced between the human hero and the Rakshasa —battle that filled every heart with great admiration.

Thus ends the one hundred and seventy-fifth chapter, the slaughter of Alamvusha, in the Ghototkacha-badha of the Drona Parva.

CHAPTER CLXXVI.

(GHATOTKACHA-BADHA PARVA)

—Continued.

Dhritarastra said:—

1. How did that battle between Vikartarna's son Karna and the Rakshasa

Ghatotkacha rage at that dead of night when they encountered each other?

2. What appearance did that terrible Rakshasa then assume? How looked his car and his steeds and what was the nature of his weapons?

3. What was the measure of his horses, his standard and his bow? What kind of armour and head-gear did he then wear? O Sanjaya, expert as you are in the art of narration, tell me all this as I am asking you about them.

Sanjaya said:—

4. Ghototkacha was of gigantic proportion; his eyes were crimson; the hue of his countenance was coppery; his belly was low and sunk. The hair on his body were erect, his head was green; his ears were straight like shafts; and his cheeck bones were high.

5. His mouth was large, exending from ear to ear. His teeth were sharp and four of them were long and pointed. His tongue and his lips were long and of a coppery hue. His brows were long drawn. His nose was thick.

6. His body was of blue complexion, his neck was red. Tall as a mountain he was frightful to look at; of huge stature huge arms and huge head, he possessed unequalled strength.

7. His limbs were hard and ugly, the hair on his head was tied in a ugly shape upwards. His hips were spacious and his navel was deep. His proportions were gigantic although they were not so strong.

8. His arms were duly adorned, and that one of potent illusive energy wore Angadas and a cuirass on his breast like a circle of fire on the breast of a mountain.

9. A bright and beautiful diadem made of gold adorned his head—diadem of which every part was proportionate and resplendent and which looked like an arch.

10. His ear-rings were effulgent like the morning sun and his garlands were of gold and exceedingly bright. His body was cased in a massive brazen armour of great effulgence.

11. His chariot, of gigantic size and of the measure of a *Nalwa* and covered with bear-skin was adorned with a hundred tinkling bells and from its standard fluttered numerous crimson banners.

12. It was well furnished with all sorts of weapons, offensive and defensive, and was decked with a festoon of bannerets. It possessed eight wheels and its clatter resembled the deep rumble of rain-clouds.

13. The horses yoked thereto were stout, mettled, of chequered complexion, fleet, of red eyes and like infuriate elephants.

14. Those indefatigable and spirited steeds bore the dreadful Rakshasa to battle, neighing and throwing back their thick mains repeatedly.

15. A Rakshasa of frightful eyes, and decked with bright ear-rings and possessing a fierce mouth acted as his charioteer, checking the horses by the reins that were as bright as the rays of the sun.

16. Accompanied by that charioteer he came like the sun accompanied by his charioteer Aruna (dawn). Looking like a high mountain enveloped in cloudy masses,

17. A huge standard, touching the very clouds was set upon his chariot. A dreadful vulture of crimson body and flesh-eating was the device on his standard.

18. The Rakshasa then advanced, forcibly stretching his bow of which the twang resembled the rattle of Indra's thunder, and the string was very tough and which measured twelve *Aranis* in length and one in breadth.

19. Filling all the quarters of the heaven with arrows of the measure of the Aksha of a car, the Rakshasa assailed Karna in that night that witnessed the destruction of so many heroes.

20. Proudly seated on his car, as he stretched his bow, the twang that was heard resembled the rumble of the roaring thunder.

21. Frightened at that sound, your troops O Bharata, trembled like the surging billows of the sea.

22. Beholding that one of frightful eyes and dreadful aspect rush towards himself, the son of Radha quickly withstood him in all cheerfulness.

23. Karna then advanced against the smiting Rakshasa smiting him in return from a near point, like an elephant rushing against another or a bull charging another.

24. Then the dreadful collision, O mighty monarch, that took place between Karna and the Rakshasa, resembled O ruler of men that between Sakra and Samvara (in days gone by).

25. Each then grasping a fearful bow of loud twang began to wound and cover the other with mighty shafts.

26. Then penetrating each other's brazen armours, they pierced each other with shafts of depressed knots, shot from bows drawn to the fullest stretch.

27. Then like two tigers mangling each

other with their claws, or two elephants with their tusks, they mangled each other with their lances and arrows and javelins.

28. Mangling each other's body, aiming their shafts at each other, and burning each other with myriads of shafts, they could not be gazed at.

29. Covered with arrow-wounds all over the body and steeped in torrents of blood, they both looked beautiful like two hills of red chalk with rivulets flowing down their sides.

30. Those two mighty car-warriors, though they were striving hard and each had his limbs torn open with points of shafts, could not make each other flinch or tremble.

31. That nocturnal combat between Karna and the Rakshasa, which both regarded as a game having their lives for the stake, seemed for a long time to be a equal one.

32. As Ghototkacha placed keen shafts on his string and as he let them off, his foes and friends alike became terrified with the twang of his bow.

33. Then, O king, Karna was unable to gain any advantage over Ghotokacha. Thereafter that foremost of all persons versed in the use of weapons, invoked into existence a celestial weapon.

34. Thereupon the king of the Rakshasas beholding a celestial weapon aimed at him, by Karna, brought into use his Rakshasa illusion.

35. Instantly he was encircled by a numerous force of dreadful looking Rakshasas armed with lances and large rocks and stones and clubs.

36. Beholding the Rakshasa come with an uplifted weapon like the Destroyer of beings armed with his fatal bludgeon, all the kings of your host were filled with terror.

37. Frightened at the war-cries uttered by Ghotokacha the elephants discharged urine and men were sorely afflicted.

38. Then a mighty shower of rocks and stones fell on all sides, being poured incessantly by the Rakshasas, who had acquired greater strength, in consequence of the hour being mid-night.

39. Iron wheels, *Bhusundis*, javelins, lances and spears and Sataghnis and battle axes, then began to fall in torrents.

40. Then beholding that battle fierce to the extreme, your sons and your warriors sorely afflicted (with terror) took to their heels.

41. The proud Karna alone, ever boastful of the strength of his weapons, was not terrified and he continued to stay on the field, baffling with his arrows the illusions displayed by Ghatotkacha. Ghatotkacha then discharged dreadful arrows for compassing the death of Suta's son.

42. Then these arrows piercing through Karna and steeped in blood entered the earth like so many infuriate snakes.

43. Thereupon the fight-handed and puissant son of Suta excited to the highest pitch of fury, prevailing over Ghotokacha, pierced him with ten shafts.

44. Pierced in his vital parts and extremely pained by the son of Suta, Ghotokacha took up a discus of celestial make having a thousands pokes.

45. Then the son of Bhima, desirous of slaying the son of Adhiratha, hurled at the latter that discus furnished with a razor-sharp edge, of the effulgence of the morning sun and decked with jems and jewels.

46. That discus of great impetus and hurled with great force, was cut off into fragments with the shafts of Karna, and it fell down on the earth baffled in its object, like the hopes and purposes of an unfortunate man.

47. Beholding his discus thus baffled, Ghotokacha was highly enraged and he then covered Karna with his arrows like Rahu covering the sun.

48. But the son of Suta Karna possessed prowess equal to that of Rudra or Upendra or Indra himself, dauntlessly covered Ghatotkacha's chariot with his winged arrows.

49. Thereafter a gold-decked mace was whirled and hurled at Karna by Ghatotkacha. But the former cutting it off with his arrows felled it on the ground.

50. Then soaring into the sky and roaring like destructive clouds, the huge-bodied Rakshasa poured a veritable shower of trees from the skies.

51. Then Karna pierced with his shafts the son of Bhimasena versed in illusion when he was ranging through the skies, like the sun piercing the clouds with his rays.

52. Next cutting his car into fragments and slaying all his horses, Karna covered him with arrows, like a cloud charged with rain.

53. There was not even space of two finger's breadth in the body of Ghotokacha that was not pierced with Karna's shafts. Soon the Rakshasa appeared to be like a porcupine with its quills erect.

54. So completely was he covered with shafts that we could not in that battle, any

onger see either Ghototkacha's person, or his horses, or his car, or standard.

55. Then the Rakshasa versed in illusion destroying by his own weapon the celestial weapon of Karna, began to fight with Suta's son, aided by his own illusive powers.

56. Indeed he fought on with Karna, aided by his illusive powers and exhibiting his great agility. Then showers of shafts began to fall from invisible quarters in the skies.

57. Then Bhimasena's son possessed of potent powers of illusion, O best of the Kurus, assumed, by the help of those powers, a dreadful appearance and began to confound the Kouravas, O Bharata.

58. The puissant Rakshasa then assuming many terrible heads, began to swallow up the celestial weapons of Karna.

59. Soon again, the huge Rakshasas with hundreds of wounds on his body seemed to lie cheerlessly and like one dead, on the field.

60. The foremost of the Kouravas then considering Ghatotkacha to be dead uttered loud joyous shouts. Soon however, he was seen to assume new forms and roving in all direction.

61. Next he was seen to assume a huge form with a hundred heads and hundred stomachs and looked like the *mainaka* mountain.

62. Once again he became small about the measure of the thumb and moved about transversely or soared high like the surging billows of the ocean.

63. Tearing through the earth, he dived again into the waters. Once seen here he was next seen rising on the surface at a different place.

64. Then coming down from the welkin, he was seen standing, covered in mail, on a chariot adorned with gold, having wandered through earth and sky and all the points of the compass aided by his powers of illusion.

65. Then going near the vicinity of Karna's chariot, Ghatotkacha with his earrings moving, dauntlessly addressed the son of Suta, O king, in these words:—

66. "Wait a little, O son of Suta, whither shall you go with your life, avoiding me? To-day I shall remove your itching for fight on the field of battle."

67. Having thus spoken, the Rakshasa of fierce prowess, with his eyes red in rage, soared into the sky and laughed a tremendous laugh.

68. Then Ghatotkacha assailed Karna like a lion attacking an elephant; and he then covered with his showers of arrows of the measure of the *Aksha* of a car,

69. That foremost car-warrior *viz.*, Karna, like a cloud with showers of rain. But Karna repulsed that arrowy shower before it could reach him.

70. Then, O foremost of the Bharatas, seeing his illusions nullified by Karna, Ghatotkacha once more put forth another illusion and rendered himself invisible.

71. He then became a huge mountain with numersous peaks, covered with tall trees. From that mountain streams of lances, spears, swords and maces began to issue out incessantly.

72. Beholding that mountain resembling a heap of antimony from which fierce weapons continuously flowed out, Karna was not at all daunted.

73. Then smiling, Karna invoked into existence a celestial weapon. Then that foremost of mountains, cut and thrown off by that weapon of Karna, was completely destroyed.

74. Thereafter the Rakshasa becoming a blue cloud decked with the rain-bow began to cover the son of Suta with a fierce shower of stones.

75. Then that foremost of all persons versed in the use of weapons, *viz.*, Karna, the son of Vikartana, discharging the *Vayavya* weapon destroyed that blue cloud.

76. Then, O king, covering the quarters of the compass with his arrows, Karna baffled the weapons shot by Ghatotkacha.

77. Then the highly puissant son of Bhimasena smiling the while invoked into existence an all-powerful illusion against that mighty car-warrior *viz.*, Karna.

78. Beholding then that foremost of car-warriors *viz.*, Ghatotkacha, dauntlessly approach him surrounded by a large number of Rakshasas,

79. That resembled lions and tigers and infuriate powerful elephants, some mounted on elephants, some on chariots and some on horses,

80. All bearing various kinds of weapons and wearing diverse kinds of armour and ornaments,—indeed beholding Ghatotkacha surrounded by these fearful Rakshasas like Vasava by the Marutas,

81. The mighty bowman Karna began to fight with him fiercely. Then Ghatotkacha piercing Karna with five arrows,

82—84. Uttered a tremendous war-cry, filling all the kings with terror. Once

more with an *Anjalika*, Ghatotkach quickly cut off the bow of Karna held in his hands together with the arrows fitted thereon. Thereupon Karna taking up another mighty bow capable of bearing a greater strain and looking like the bow of Indra itself, began to stretch it forcibly; thereafter, O king, Karna sped arrows,

85. Furnished with golden wings, capable of slaying foes and ranging through the welkin at those Rakshasas. Afflicted with those shafts that host of broad-chested Rakshasas,

86. Appeared agitated like a host of wild elephants attacked by a lion. Burning with his arrows the Rakshasas and their horses, charioteers and elephant, O lord,

87. The heroic Karna appeared like the god of fire burning down creatures at the end of a *yuga*. Slaying that Rakshasa host, the son of Suta appeared beautiful,

88. Like the god Maheswara after he had destroyed Tripura in the days of yore. Among the thousands of kings belonging to the Pandavas, O sire,

89—91. There was none who could then even look at Karna, O ruler of men, except the powerful Ghototkacha, that foremost of Rakshasas who was possessed of terrible energy and might and who burning with wrath, then looked like the Destroyer himself. Excited as he was with wrath flames of fire seemed to issue out of his eyes, like burning drops of oil from a pair of flambeaus; then striking his palms against each other and biting his nether lip,

92. The Rakshasa was seen to ride a car the creation of his own illusion to which were yoked asses looking like elephants and having the heads of *Pisachas*.

93. Then excited with rages he addressed his charioteer saying, "Take me near the son of Suta." Then that foremost of car-warriors riding on that chariot of fearful aspect,

94. Once more proceeded, O ruler of men, to fight a terrible fight with the son of Suta. Then that Rakshasa, once more excited with rage, hurled at Suta's son,

95. An *Asani* of dreadful appearance furnished with eight wheels and manufactured by Rudra himself. Placing his bow on his car, and jumping down on the earth Karna seized that weapon,

96. And hurled it back at Ghototkach. The latter however had jumped down from his car. Meanwhile that highly resplendent weapon burning down the Rakshasa's car with its charioteer, horses and standard,

97. Entered the earth, piercing through her bowels, thereby filling the gods with wonder. Then all creatures applauded Karna,

98. Inasmuch as he succeeded in grasping the Asani of celestial make, having jumped down from his car. Having achieved this feat, Karna again ascended his car.

99—100. Thereafter that afflicter of foes, namely the son of Suta began to shoot his arrows. O giver of honour what Karna then achieved in that battle of fierce aspect was incapable of being acheived by any other creature. Then struck with his *Narachas* like a mountain by showers of rain,

101—102. Ghototkacha of aerial form once more disappeared from the view. Fighting in this way, the huge Rakshasa, the slayer of foes, destroyed the celestial weapons of Karna, by means of his agility and illusive powers. Thus although his weapons were destroyed by the illusive powers of that Rakshasa,

103. Karna dauntlessly fought on with him. Thereupon the highly puissant son of Bhima, O king, being wroked up with with rage.

104—105. Multiplied himself many times thereby inspiring terror in to the hearts of mighty car-warriors. Thereafter from all the points of the compass, lions, tigers, hyenas, fire-tongued snakes and iron-beaked rangers of the sky, began to issue out. Covered with the swiftly-flying arrows shot from Karna's bow,

106. That gigantic Rakshasa looking like the prince of mountains, disappeared then and there. Then numerous Rakshasas *Pisachas*, *Yatudhanas* and

107. Packs of wolves and leopards of frightful aspects, rushed upon Karna for devouring him.

108. These then tried to frighten Karna by their fierce yells. With many dreadful weapons ready for use, and steeped in blood,

109. Karna pierced each of those monsters. Then with a celestial weapons baffling that illusion of the Rakshasa,

110. He wounded the former's fierce steeds with arrows of depressed knots. Those steeds thus maimed and deprived of their limbs and with their backs lacerated with Karna's arrows,

111. Fell down on the earth, even before the eyes of that Rakshasa. The son of Hidimva seeing his illusions baffled once more made himself invisible, speaking thus

to Vikartana's son—"I will presently compass your slaughter."

Thus ends the one hundred and seventy-sixth chapter, the combat between Karna and Ghototkacha, in the Ghototkacha-badha of the Drona Parva.

CHAPTER CLXXVII.

(GHATOTKACHA-BADHA PARVA)

—Continued.

Sanjaya said :—

1. When the battle between Karna and that Rakshasa had been thus progressing, Alayudha the prince of the Rakshasa, endued with great strength made his appearance on the field of battle.

2. Supported by a large division of troops and surrounded by thousands of Rakshasas of dreadful aspect, he approached Duryodhana.

3. Indeed surrounded by many heroic Rakshasas of diverse appearances, he came there recollecting the ancient quarrel with the Pandavas. His relative, the Brahmana-devouring Vaka had been slain (by Bhima),

4. So also the highly puissant Krimira, and his friend Hidimva. He waited for a long time, keeping alive the memory of his old enmity with the Pandavas.

5. Now informed of this nocturnal battle he came there desirous of compassing the death of Bhima. Then like an infuriate elephant, or an enraged snake,

6—7. That one longing to engage in the Fight spoke these words addressing Duryodhana :—'O mighty monarch, you have heard how Bhima slew my relatives the Rakshasas Vaka, Krimira and Hidimva in battle. In days gone by, he ravished our daughter Hidimva,

8—10. Utterly disregarding ourselves and other Rakshasas. What shall I say more; O king, I have now come of my own accord here to slay him with his followers and cars, and steeds and elephants as also the son of Hidimva with all his counsellors. To-day slaying all the sons of Kunti, headed by the son of Vasudeva, I will eat them up in company with all my followers. Prevent all your troops from battle with the Pandavas; we will fight with them."

11. Having heard those words of his, king Duryodhana was filled with delight; and surrounded as he was with his brothers welcoming the Rakshasa, he addressed these words to him.

12. "Placing you and your followers in our front, we shall fight with our enemies. My troops, impelled by the enmity they bear against the Pandavas cannot be restrained."

13. "Then let it be so," replying thus to the king, that foremost of the Rakshasas, accompanied by his man-eating followers, dashed in fury against Bhimasena.

14. His person was effulgent and his chariot burnt with the splendour of the solar disc. Indeed, O foremost of kings, he looked as beautiful as Ghatotkacha himself.

15. His spacious chariot also emitted unequalled clatter and was adorned with numerous arches and covered with bear-skins and measured a *Nalwa*.

16. His steeds were also fleet and prodigious like elephants and they brayed like asses. Living upon flesh and blood and of huge bodies, a full hundred of them were yoked to his car.

17. The clatter of his car also resembled the rumble of mighty clouds. His bow was also tough and strong with a hard string.

18. His arrows also were furnished with golden wings and whetted on stone and they resembled Akshas of cars. That hero also possessed might of arms like that of Ghatotkacha himself.

19. His standard also perched upon by hosts of vultures and ravens looked like the sun or the fire; in beauty of person he excelled Ghototkacha and his countenance was flushed with rage.

20. He wore resplendent Angadas, and effulgent diadem and garlands. His head-gear and sword and floral garlands were duly tied. He was armed with maces, *Bhusundis*, bludgeons, ploughs and bows and he was covered with a coat of mail tough and impenetrable like the skin o elephants.

21. Then crushing the Pandava divisions with that car of his of the effulgence of the fire, and roving thither and thither he looked beautiful, like a mass of clouds in the welkin fringed with streaks of lighting.

22. Then the foremost royal figters of the Pandava host also, endued with great might and cased in mail and armed with shields fought on delightfully, O king, on all sides (in that battle with Alayudha).

Thus ends the one hundred and seventy-seventh chapter, the battle between Alayudha and the Pandavas, in the Ghotot-kacha-badha of the Drona Parva.

CHAPTER CLXXVIII.

(GHATOTKACHA-BADHA PARVA) —*Continued.*

Sanjaya said:—

1. Then beholding Alayudha of fierce deeds come to fight on their behalf, all the Kouravas, were exceedingly delighted.

2. So also your sons, headed by Duryodhana himself, were filled with joy like persons, desirous of crossing a sea, getting rafts, when there was no chance of getting it.

3. Having received Alayudha, that foremost prince of the Rakshasas, with a respectful welcome, the kings of your army considered themselves as born anew.

4. Meanwhile as that nocturnal battle raged between Karna and the Rakshasa—battle that, though terrible and superhuman and fierce, was yet delightful to the eye,

5. The Panchalas and other kings became passive spectators of it. At the same time, O king, your troops, though protected all over the field by their commanders,

6. As also Drona and Drona's son and Kripa and others uttered loud wails, saying *All is lost*. Indeed beholding on the field those terrible feats of Hidimva's son,

7. All your fighters were filled with anxiety; and uttering shrieks of distress they almost lost their senses. All your troops then, O king, became hopeless of Karna's life.

8. Then Duryodhana, beholding Karna hard pressed, summoned that foremost of the Rakshasas Alayudha, and addressed him in these words:—

9. "Yonder is Vikartana's son Karna engaged in battle with the son of Hidimva. Behold he is achieving feats worthy of his valour and strength.

10. Behold there lie the royal heroic warriors slain and wounded with various weapons by the son of Bhimasena, like so many trees crushed by a huge tusked elephant.

11. Amongst all my kingly allies, I have allotted this (Rakshasa Ghatotkacha), with your permission as your share in battle. O heroe, do you bring him down displaying your prowess.

12. O slayer of foes, allow not this sinful Ghatotkacha to crush Vikartana's son through his illusive powers, before you despatch him."

13. Thus spoken to by the king, that Rakshasa, of fierce prowess, replied to former saying "let it be so"; and then that mighty-armed one rushed against Ghatotkacha.

14. Thereupon, O lord, the son of Bhimasena also, bearing alone Karna for a while, began to afflict his advancing adversary with this shafts.

15. Then the battle, that commenced between those two enraged Rakshasa chiefs, resembled that between two infuriate elephants both desirous of consorting with the same she-elephant in her season in the woods.

16. Meanwhile, left alone by the Rakshasa that foremost of car-warriors *viz.*, Karna, rushed against Bhimasena, on his car of solar effulgence.

17. Then disregarding the rushing Karna, and beholding Ghatotkacha hard pressed by Alayudha, like a bull engaged with a lion,

18. That foremost of all smiters, *viz.*, Bhimasena, rushed against the chariot of Alayudha, riding on his own car of solar effulgence and shooting showers of sharp arrows.

19. Then, O lord, beholding Bhimasena approach, Alayudha, leaving Ghatotkacha alone, rushed against the former.

20. Then, O master, that slayer of Rakshasa Bhima, furiously encountering that foremost of Rakshasas, covered him and his followers with showers of arrows.

21. Similarly, O king, that subduer of foes namely, Alayudha, cutting off Bhima's arrows with *straight going* shafts of his, repeatedly covered the latter with his arrows.

22. On the other hand all these Rakshasas, armed with various weapons and dreadful-looking, assailed Bhimasena from all sides desirous of securing victory to your sons.

23. Then the highly puissant Bhimasena, wounded by those numerous Rakshasas, pierced each of them in return with five sharp arrows.

24. Those Rakshasas, of cruel minds, when thus engaged with Bhima, began to utter loud roars and to run in all the ten directions of the compass.

25. The mighty Rakshas, then beholding the troops belonging to him fly away from fear of Bhima, rushed furiously upon the latter and covered him with arrows.

26—27. In that battle Bhimasena then shot at Alayudha many shafts of keen points. Thereupon Alayudha, in that battle, quickly put off or caught hold of several arrows

shot by Bhimasena. Then Bhima of dradful prowess, beholding that feat of the foremost of the Rakshasas,

28—29. Hurled at him with great force a mace whose fall resembled the fall of thunder. With his own mace then Alayudha struck the burning mace of Bhima, whereupon the latter flew towards Bhima. Then the son of Kunti covered that foremost of the Rakshasas with a perfect shower of arrows.

30. The Rakshasa baffled even those arrows of Bhima with his own sharp arrows. Then all the Rakshasa troops of dreadful aspect,

31. At the command of their leader, slew all the elephants of the Pandava division. The Panchalas, the Srinjayas, the horses and the excellent elephants (of the Pandava host),

32. Then could find no security being afflicted severely by the Rakshasa. Beholding then the progress of that mighty and terrific battle,

33. The foremost of all male beings addressing Dhananjaya said these words. "Behold the mighty-armed Bhima succumb to the prince of the Rakshasas.

34. Do you rush to his rescue, O son of Pandu and do not hesitate. Let Dhrishtadyumna and Uttamanjas,

35. Accompanied by the mighty car-warriors of Drupada's division, assail Karna. Let Nakula, Sahadava, and the puissant Yuyudhana,

36—37. Exert themselves in slaughtering the other Rakshasas at your command O son of Pandu. O mighty-armed one, do you also hold in check this division headed by Drona, in as much as a great panic has seized our troops now." When Krishna had thus spoken, those foremost of car-warriors, as appointed,

38. Assailed Karna and the inferior Rakshasas. Then with shafts shot from full drawn bows and resembling snakes of virulent poison,

39. The highly puissant prince of the Rakshasas cut off Bhima's bow. Then again that mighty hero, with sharp arrows, slew Bhima's steeds and charioteer,

40. Even, O Bharata, before the very eyes of Bhima himself. Then deprived of his horses and charioteer Bhima, jumping down from his chariot,

41. Hurled a heavy and dreadful mace at the Rakshasa, uttering a fierce roar. Then as that mighty mace o fierce roar was flying towards him,

42. The fearful Rakshasa broke it down with his own mace and then uttered a terrible roar. Then beholding that fearful and awe-inspiring feat achieved by the prince of the Rakshasas,

43. Bhima, filled with joy, grasped another fierce mace. Thereupon a terrible encounter raged between the Rakshasas and men,

44. Causing the earth to tremble repeatedly with the fall of their maces. Then again throwing aside their maces and bearing each other,

45. They began to strike each other with their fists emitting a sound like that of the thunder. With car wheels, and axle and Akshas, and Adisthanas and Upskaras,

46. Whatever things they could then get, with that they rushed furiously against one another shedding blood profusely and encountering each other.

47. They began to drag each other like two infuriate elephants. Then Hrishikesha, ever devoted to the welfare of the Pandavas, beholding that combat (between Bhima and Alayudha) urged Hidimva's son to the rescue of his father.

Thus ends the one hundred seventy-eighth chapter, the battle fought by Alayudha in the Ghatotkacha-badha of the Drona Parva.

CHAPTER CLXXIX.

(GHATOTKACHA-BADHA PARVA)—*Continued.*

Sanjaya said:—

1. Then beholding Bhima hard pressed in battle by the Rakshasa Vasudeva's son approaching Ghatotkacha said these words to him.

2. "O mighty armed one, behold Bhima as if devoured by the Rakshasa in battle, before the eyes of all troops and before those of yours, O highly effulgent one.

3. Therefore for a time leaving alone Karna, do you quickly slay Alayudha that foremost of the Rakshasas, O mighty armed one, after which you shall slay Karna."

4. Then hearing the words of that one of Vrishni race, and leaving Karna alone for a while, the highly puissant Ghatotkacha, that brother of Vaka, fought with that prince of the Raksashas.

5. In that night the battle, that raged between the Rakshasa Alayudha and the son of Hidimva, was fierce and confused to the extreme.

6—7. Meanwhile the mighty car-warriors Yuyudhana, Nakula and Sahadeva began to pierce with keen shafts the warriors of Alayudha, *viz.*, those grim looking heroic Rakshasas, who, wielding their bows, were rushing impetuously against them.

8. The diadem-decked Vibhatsu, O monarch, in that battle, discharging arrows on all sides, began to overthrow many foremost of Kshatriyas.

9. Similarly, O king, Karna caused many kings to fly away—including Dhrishtadyumna, Shikhandin and other mighty car-warriors of the Panchalas.

10. Beholding them thus slaughtered and wounded Bhimasena, of terrible prowess, quickly rushed against Karna shooting sharp arrows.

11. Then those warriors, *viz.*, Nakula, Sahadeva and the mighty car-warrior, Satyaki, also came to the spot where Suta's son was, having slain many Rakshashas.

12—13. These then fought with Karna, and the Panchalas fought with Drona. Meanwhile, Alayudha, excited with rage, began to strike that subduer of enemies, *viz.*, Ghatotkacha on the head with a huge bludgeon. In consequence of that stroke the highly puissant son of Bhima,

14—17. Squatted down, overwhelmed with a partial swoon. Thereafter he hurled at Alayudha a mace, looking like a blazing flame of fire, decked with a hundred bells and adorned with gold. Hurled forcibly by that one of fierce acheivments, that mace crushed into pieces the horses, the driver and the loudly rattling chariots of Alayudha. Then betaking to his illusive prowess the latter then jumped down from his car of which the horses, the wheels Ashasas and standard and Kurara had all been shattered. Then through his illusive powers he showered a copious downpour of blood on the field.

18. Then sky the appeared to be overspread with darts, masses of clouds with flashes of lightning. A thunder storm then made its appearanee accompanied by rumble of clouds and claps of thunder.

19. Loud clappling sounds were also then heard in that combat. Beholding that illusion created by the Rakshasa Alayudha, the cannibal Ghotokacha,

20. Soaring high, destroyed it by his own illusive power. Possessed of potent illusive powers Alayudha then seeing his own illusions nullified by those of his adversary,

21. Began to pour a heavy downpour of stones on Ghatotkacha. That terrible shower of stones, the brave Ghatotkacha baffled by means of a shower of arrows. They then poured on each other diverse weapons,

23. Such as iron bludgeons, lances, maces sharp clubs, mallets, tridents, sabres, spears, long and small, Kampanas,

24. Keen shafts, both long and broad-headed, and arrows and discuses; and battle axes, and Ayagudas, and sharp arrows and weapons with heads like those of kine, *Ulukhalas*,

25—27. And they then struck each other tearing up many kinds of large branched trees, such as Sami, Pilu, Karira, Champaka, and O Bharata, Juguda, Vadari, blossoming Kovidara, Plaksha, Arimedhas, Palasha, and the Camian, the Peepul, as also with numerous crests of mountains decked with various kinds of metals.

28. The clash, produced by those trees and mountain crests, became as loud as the sound of the roaring thunder. Indeed the battle, that then raged between Alayudha and Bhima's son was, O monarch, fierce in the extreme,

29—30. Like that which took place in the days of yore between the two monkey chiefs Vali and Sugriva. They wounded each other with shafts and various other kinds of weapons as also with keen-edged swords. Then those two mighty Rakshasas, rushing against each other, caught hold of each other by the hair.

31. And those two huge warriors, covered with numerous wounds on their bodies and blood and perspiration trickling down, appeared beautiful like two mighty masses of clouds pouring rain.

32. Then rushing with great violence and whirling the Rakshasa on high and dashing him down again, Hidimva's son cut off the large head of his adversary.

33. Then holding that head graced with a pair of ear-rings, the puissant Ghatotkacha uttered a terrific roar.

34. Beholding the huge-bodied brother of Vaka, that subduer of foes, slain, the Panchalas and the Pandavas uttered tremendous war-cries.

35. Thereupon on the fall of that Rakshasa the Pandava troops struck up thousands of drums and ten thousand conches.

36. That night then exclusively brought victory to the Pandavas; echoing with the sound of musical instruments and illumined with torches it then appeared highly beautiful.

37. Then the highly puissant son of Bhima threw that head of Alayudha at the face of Duryodhana who was then rendered insensible.

38. Thereupon Duryodhana, beholding the heroic Alayudha slain, became filled with great anxiety together with all his troops.

39. Alayudha, having come to Duryodhana out of his own accord, recollecting his old enmity, had said to the latter, that he would slay Bhima.

40. The Kuru king had considered the slaughter of Bhima to be certain and had considered the length of the days of his brother also to be measured.

41. Then beholding that Alayudha (on whom all his hopes rested) slain by the son of Bhimasena, Duryodhana considered Bhima's vow (about the slaughter of himself and his brothers) to be already fulfilled.

Thus ends the one hundred and seventy-ninth chapter, the slaughter of Alayudha in the Ghatotkacha-badha of the Drona Parva.

CHAPTER CLXXX.

(GHATOTKACHA-BADHA PARVA)

—Continued.

Sanjaya said :—

1. Having slain the Rakshasa Alayudha Ghatotkacha was greatly delighted; and then standing at the very van of the troops he began to utter diverse kinds of roars.

2. Those loud roars of his, capable of his making an elephant tremble, entering into the car of troops, struck a great panic to their hearts, O mighty monarch.

3. Meanwhile the mighty-armed Karna, beholding the highly puissant son of Bhima engaged with Alayudha, rushed against the Panchalas.

4. He proceeded against Dhristadyumna and Sikhandin, each with ten strong and straight shafts, shot from his bow drawn to its fullest stretch.

5. Thereafter with a group of other arrows, consisting of *Naruchas*, &c., the son of Suta caused Yudhamanyu, Uttamanjas and the mighty car-warrior Satyaki to tremble.

6. The bows of all those warriors also, O king, engaged in shooting shafts right and left, were also seen incessantly to be drawn in a circle.

7. In that night the sound of their palms and the twang of their bow-strings and the clatter of their car-wheels were so loud as to resemble the rumble of cloud at the end of summer.

8. Then, O monarch, that battle appeared to be a cloud of which the sound of car-clatter and bow-twang constituted the roar of thunder; the bows of warriors its flashes and showers of arrows its torrents of rain.

9. O foremost of kings, then Vikartana's son Karna, that crusher of his foes, immovable like a hill and equal to a hill in personal proportions, destroyed that wonderful shower of arrows.

10. Then Vikartana's son, high-souled, ever devoted to the interests of your sons, began to slay his adversaries in that battle, with *Tomaras*, which, in their fall, resembled the thunder-bolt, and also with sharp arrows furnished with variegated wings of gold.

11. Some (of the enemy's host) then had their standards broken and torn; some had their bodies torn and mangled with sharp arrows. Some were deprived of their charioteers, some of their horses, and some were soon maimed by Vikartana's son.

12. Getting no refuge, the Panchala hosts then fell back upon the division of Yudhisthira. Beholding these troops broken and compelled to turn away, Ghatotkacha then became excited to the highest pitch of fury.

13. Then mounting on his excellent car adorned with gold and gems, he began to roar like a lion. Thereafter approaching Vikartana's son Karna he pierced him with arrows resembling the bolt of Heaven itself.

14. They both then covered the welkin with showers of barbed arrows, *Narachas*, *Sinimukhas*, *Nalikas*, *Dandas*, *Asanis*, *Vatsyadantas*, *Varahakarnas*, and broad-headed and razor-faced arrows, and shafts pointed like horns.

15. The welkin then, shrouded with that arrowy shower, appeared in consequence of these gold-winged shafts of burning effulgence flying straight through it, as if hung with festoons of beautiful flowers.

16. Of unequalled splendour, they both were each other's match and they then wounded each other with excellent weapons. None could then find any superiority of either of those two excellent heroes.

17. The battle, that was thus fought between the sons of Surya and Bhima and in which showers of arrows were discharged, looked highly charming, and presented almost an unequalled aspect like what is

seen in the fierce encounter between Rahu and the sun in the heavens.

Sanjaya said:—

18. When O king, Ghatotkacha, that foremost of all wielders of weapons, found that he could get no advantage over Karna he invoked into existence an exceedingly fierce weapon.

19. Then with that weapon having at first slain Karna's steed, the Rakshasa next destroyed his driver. And then the son of Hidimva quickly rendered himself invisible even then and there.

Dhritarastra said:—

20. When that Rakshasa, after fighting by underhand measures, had thus disappeared, O Sanjaya, describe to me what befell my troops then.

Sanjaya said:—

21. Then beholding the Rakshasa disappear, all the Kurus then exclained aloud saying:—"Appearing next to view, the Rakshasa, fighting by underhand means, will certainly slay Karna."

22. Thereupon Karna, who was endued with extreme lightness in the use of diverse weapons, covered all the points of the compass with his arrowy net-work. Then in consequence of the welkin being darkened by those showers of arrows, no creature could be seen distinguished.

23. So great was the lightness of hand displayed by the son of Suta that nobody could then mark when he touched his quiver with his fingers, when he placed his arrows on the bow-string, and when he aimed and let them off. The whole welkin was then darkened with his shafts.

24. Then a fierce and dreadful illusion was invoked into existence in the welkin by the Rakshasa. We then beheld in the sky what appeared to be a mass of red cloud resembling the terrible flames of a raging fire.

25. O ruler of the Kurus, then from that cloud were seen to issue out flashes of lightning and burning flame-beams. Tremendous roars also issued therefrom, resembling the din of thousands of drums beaten simultaneously.

26. From it also fell many gold-winged shafts, spears, javelins, heavy clubs and such other weapons, as also battle-axes, swords cleansed with oil, and axes of blazing edges, and darts,

27. And spiked bludgeons pouring shinning rays, charming maces made of iron, long lances of keen points, heavy maces adorned with gold and entwined with strings, and Sataghnis all around.

28. Large stones dropped from it and thousands of thunderbolts with loud clap, and hundreds of wheels and razors of the effulgence of fire.

29. Shooting countless arrows Karna then failed to destroy that thick and blazing shower of lances, swords, clubs, mallets, thunderbolts *Asanis* and axes.

30. Then a tremendous uproar was caused there as horses fell struck with arrows, elephants came down being crushed with thunderbolts and car-warriors fell deprived of life by other weapons.

31. Afflicted all around with the fall of dreadful weapons of various kinds discharged by Ghatotkacha the army of Duryodhana, in great distress, were seen to move helplessly on the field of battle.

32. Cries of *Alas* and *Oh* then arose there; and the warriors with their cheerless expression indicated as if they were on the verge of ruin. But those foremost of men, inspired as they were with honorable sentiments, did not then leave the field with faces turned round.

33. Then beholding that immensely terrible and awful shower of weapons invoked into existence by the illusive energy of the Rakshasa and seeing their own troops felled incessantly by it, your sons were seized with a great panic.

34. Jackals having tongues like the leaping flames of fire began to utter fierce howls by hundreds; the Rakshasa also uttered fierce yells. Hearing these disagreeable sounds, O king, your troops were greatly afflicted.

35. Those fierce Rakshasas having fiery tongues, blazing countenances and sharp teeth, and forms huge as mountains, carreering through the sky with lances in grasp, appeared like clouds pouring torrents of rain.

36. Wounded and crushed with those dreadful arrows, spears, darts, maces, spiked bludgeons of great lustre, thunder-bolts, trident, *Asanis*, wheels, and *Sataghnis*, the Kaurava troops began to fall down.

37. The Rakshasas then went on pouring upon the warriors of your sons long spears, and treacle and *Sataghnis*, and *Sthunas* made of steel and covered with strings of jute, and all the combatants became confounded.

38. Heroic warriors with weapons broken or falling off from their gasp or deprived of heads, or with maimed limbs, began to fall

down on the field. Then steeds and elephants, and chariots were also crushed to pieces by the shower of stones.

39. Those Yatudhanas of terrible forms created by Ghatotkacha by the help of his illusive powers, pouring that thick shower of mighty weapons, spared neither those that were frightened nor those that begged for mercy.

40. In the ruthless slaughter of Kuru heroes, brought on by Death himself, in that extermination of Kshatriyas the Kourava warriors suddenly broke and fled with speed, exclaiming :—

41. "Fly, O Kouravas, all is lost. The gods with Indra at their head are slaying us for the sake of the Pandavas." At that time there was nobody that could save the sinking Bharata troops.

42. During that terrible uproar and shout and carnage of the Kurus, the divisions loosing their distinguishing marks the parties could not be differentiated from one another.

43. In that dreadful fight in which nobody paid any regard for any one else, every side of the field, when looked at, appeared to be sad, O monarch. Karna alone was then to be seen drowned in that downpour of arrows.

44. Then Karna covered the welkin with his shafts, striking against that celestial illusion of the Rakshasas. The son of Suta, endowed with modesty and achieving the most difficult and praiseworthy feats, was not at all confounded in that battle.

45. O king, then all the Saindhavas, and Valhikas looked in fear at Karna whose senses were not confounded in that fight. And they all applauded him whether they looked at the triumphs of the Rakshasa.

46. Thereafter a *Sataghni*, furnished with wheels, was discharged at Karna by Ghatotkacha, and it despatched at once the four steeds of Karna. These horses then fell down on their knees, deprived of life, teeth, eyes and tongues.

47. Then descending from his horseless chariot and seeing the Kouravas fly away and beholding his own celestial weapons repulsed by the illusion of the Rakshasa, Karna, not at all confounded, turned his mind inwards and then began to reflect as to what he should do next.

48. At that time all the Kouravas, beholding Karna and the terrible illusion of the Rakshasas, cried out saying:—O Karna, slay the Rakshas with your dart. The Kouravas and the Dhartarastras are on the point of being exterminated.

49. What can Bhima or Arjuna do to us? Slay this wicked Rakshasa, who is consuming us all, at this dead of night. They, that will escape alive from this encounter, will fight with the Parthas to-morrow.

50. Therefore slay this dreadful Rakshasa now with that dart given to you by Vasava. O Karna, let not these great warriors, the Kouravas, these royal combatants that resemble Indra himself, be all exterminated in this night-fight.

51. Then Karna, seeing the Raksha alive at the middle of night and the Kuru army filled with fear and hearing also the loud wails of the latter, set his heart upon hurling his dart.

52. Burning with wrath like an infuriate lion, and unable to brook the assaults of the Rakshasa Karna took up that foremost of victory-giving and indomitable darts, desirous of achieving the destruction of Ghatotkacha.

53. That dart, O monarch, which he had kept and worshipped through years for encompassing the slaughter of Pandu's son in battle, that excellent dart that Indra himself had given to Suta's son in exchange for the latter's ear-rings,

54. That burning and dreadful dart entwined with strings and which seemed to long for blood, that terrible missile that looked like very tongue of death or his sister, that resplendent and fearful dart Vikartana's son now hurled at the Rakshasa.

55. Thereupon seeing that excellent and glittering weapon, capable of penetrating through the body of every foe, in the hands of Suta's son, the Rakshasa fled away in fear making his body prodigious like the foot of the Vindhya hills.

56. Then seeing that dart in the grasp of Karna all creatures, in the heavens, began to utter loud wails. Fearful winds began to blow and thunders with tremendous clap began to fall on the earth.

57. Then that dart, destroying the blazing illusion and going through the breast of the Rakshasa, soared aloft and penetrated in the night into a stony constellation in the heavens.

58. Thus having fought with various kinds of weapons with numerous heroic warriors and Rakshasa, Ghototkacha, then uttering various dreadful roars, fell deprived of life with that dart of Indra.

59. This is the most exceedingly wonderful feat that the Rakshasa acheived for the destruction of his foes *viz* that at the time when his heart was penetrated by that dart

he shone resplendent, O monarch, like a mighty-mountain or a mass of clouds.

60. Having assumed that terrible and dreadful figure, Bhimasena's son of frightful deeds fell down. When dying, O monarch, he fell upon a portion of your army and pressed those troops down by the weight of his own body.

61. Then falling down with force, the Rakshasa, with his huge and still inercasing body, desirous of benefitting the Pandavas, slew a full Akshouhini of your troop, while he himself gave up his life.

62. Then a tremendous uproar composed of the war cries of combatants, beasts, of conchs and sound of drums and cymbals arose there. The Kouravas, then beholding the Rakshasa slain and his illusion destroyed, uttered loud shouts of joy.

63. Then Karna, applauded by the Kurus, as Sakra had been by the Marutas upon the death of Vritra, ascended behind the car of your son and becoming, the object of every body's sight entered the Kuru host.

Thus ends the one hundred eighty first chapter, the slaughter of Ghatotkacha in the Ghatotkachabadha of the Drona Parva.

CHAPTER CLXXXI.

(GHATOTKACHA BADHA PARVA)

—Continued.

Sanjaya said :—

1. Beholding Hidimva's son slain and lying like a riven hill all the Pandavas began to shed copious tears of grief.

2. But the son of Vasudeva, [illegible] overwhelmed with delight, began to utter [illegible] there loud war-cries thereby causing pain to the Pandavas.

3. Indeed uttering [illegible] loud shouts he then embraced the son of Pandu. Thus uttering loud roars and [illegible] drawing the reins of the steeds,

4. He began to dance in joy, like a tree shaken by a storm [illegible] the tempest. Then embracing Partha once more and clapping his armp-its,

5. That [illegible] undeteriorating god, endowed with great [illegible] intelligence, once more uttered roud roars [illegible] standing on the terrace of his car. Thus [illegible] beholding those signs of joy manifested by Kesava, Dhananjaya,

6. O [illegible] monarch, with a beast overwhelmed with grief, addressed the former saying :— "O delight [illegible] slayer of Madhu, you are showing delight [illegible] at a time scarcely fit for it.

7. Indeed on an occasion for sorrow generated by the death of Hidimva's son our troops, beholding Ghototkacha slain, are flying away.

8. We also are filled with great grief, at the death of Hidimva's son, O Janarddana. The cause of your delight on such an occasion must indeed be very serious.

9. O foremost of all truth-speaking men, therefore tell me today truly the cause of your joy. O subduer of foes, if it is not a secret, it behoves you to say it to me.

10. O Slayer of Madhu, tell me what has disturbed your patience to day? O Jannardana, I consider this fickleness of yours to be like the drying up of the ocean or the walking of the Meru mountain.

Vasudeva's son said :—

11. Overwhelming is the delight that has filled me now. Hear it, O Dhananjaya. What I shall tell you will immediately dispel your sorrow and impart joy on your beast.

12. O you of great splendour, his *sakti* having been used against Ghatotkacha, regard Karna as already slain in battle.

13. No person could have confronted Karna, if like Kartikeya he would have stood in battle armed with that dart.

14. It is through good fortune that his armour had been taken away, that his ear-rings had been taken away from him; by good luck it is that his infallible dart also had been baffled by Ghatotkacha.

15. Covered in his natural coat of mail and decked with his natural ear-rings, Karna, having his senses under thorough control, could, single-handed, defeat the three worlds with the gods therein.

16. Neither Vasava, nor Kuvera, nor Varuna, the lord of the waters, nor the god of Death, could venture to confront him.

17. If that foremost of men had his natural coat of mail and ear-rings then neither yourself, wielding the Gandiva, nor myself uplifting the discus Sudarsana could have defeated him in battle.

18. For your good, Karna was deprived of his ear-rings by Indra with the aid of illusion. In the same manner that subjugator of hostile troops was deprived of his armour.

19. As Karna had given his effulgent ear-rings and armour cutting them off from his body he is designated as Vikartana.

20. Karna now appears to me to be like an infuriate snake of virulent venom stupi-

2. Had Arjuna been slain by that Sakti, then all the Srinjayas and Pandavas also would have been slain. Indeed, if Phalguna could have been slain, then victory certainly would have been ours.

3. "Challenged, I would never turn back" even this was the vow taken by Arjuna. The son of Suta should therefore have summoned Arjuna in battle.

4. Tell me, O Sanjaya, why then Vrisha, summoning Arjuna to a single combat, did not slay the latter by means of the Sakti given him by Indra.

5. Surely my son is a fool and has not good counsellors also to guide him; that wretch is ever outwitted by the foe, how then can he hope to obtain victory over them?

6. That Sakti which was such a powerful weapon, and on which rested his hopes of victory, also even that Sakti had been made futile by Vasudeva's son through Ghatotkacha.

7. As a fruit is snatched away from the hands of a cripple with withered arms by a powerful man, even so has that mortal Sakti, of Karna, been made futile by Krishna, through Ghatotkacha.

8. Just as in a battle between a boar and a dog, the huntsman is the party to forfeit when either is slain, so, I think, O intelligent one, Vasudeva's son is to be party benefitted in that battle between Karna and Hidimva's son.

9. "If Ghatotkacha slays Karna in battle the Pandavas will be greatly benefitted; on the other hand, if Karna slays Ghatotkacha in battle there will be a great gain to the Pandavas because then Karna's Sakti will be useless."

10. Thinking in this way and for doing what was agreeable to the Pandavas that foremost of men Vasudeva, endued with great wisdom, had caused Ghatotkacha to be slain by Karna in battle.

Sanjaya said:—

11—12. Knowing perfectly well what Karna desired to do, the slayer of Madhu, the mighty armed Jannardanna, O monarch, ordered the foremost of the Rakshasas, *viz.*, Ghatotkacha of puissant might to engage in a duel with Karna for rendering, O king, the latter's death-dealing Sakti fruitless. All this, O monarch, is the out-come of your wicked policy.

13. O perpetuator of Kuru's race, we could then have surely been successful had not Krishna protected that mighty car-warrior Partha from Karna.

14. O Dhritarastra, Partha, with his horses, charioteer, and standard, would have been completely destroyed in battle, had he been deprived of the aid of Jannardana, that lord of all yoga prowess.

15. Protected with various means and always defended by Krishna, Partha ever defeats his foes, encountering them.

16. Indeed, it was Krishna that rescued Pritha's son from that death dealing Sakti otherwise that weapon would have quickly consumed the son of Kunti like the bolt of Heaven destroying a tree.

Dhritarastra said:—

17. My son is quarrelsome; his counsellors are so many fools. He is proud of his wisdom. He has thus overlooked the certain means that have given him victory.

18. Why, O Suta, did not Karna of high intelligence that foremost of all weilders of weapons discharge that fatal Sakti at Dhananjoya?

19. Why, O Gavalgani's son, did you too forget this great object, since, endued as you are with great intelligence, you did not remind Karna?

Sanjaya said:—

20. Indeed, every night, O monarch, this used to form the subject of deliberation among Duryodhana, Sakuni, Dussasana and myself.

21. O Karna, leaving alone the rest of the warriors do you slay Dhananjaya. After that we shall lord over the Panchalas and the Pandavas as if they were mere slaves.

22. Or it may be that upon the fall of Pritha's son, he, of Vrishni's race, will appoint another among the Pandavas to act as the leader of them. Therefore let Krishna be slain.

23. Krishna is the root of the Pandavas, Partha is their risen trunk. The other sons of Pritha and the Panchalas are like their branches and leaves respectively.

24. The Pandavas have Krishna for their shelter, Krishna for their strength, and Krishna for their leader. Krishna is their main support like the moon of the constellations.

25. Therefore, O son of Suta, leave alone the leaves, the branches and the trunk of the Pandava tree. Know Krishna to be its root, ever and every where."

26. (Thus indeed did we then speak to Karna). Had he slain the scion of the Dasarha race, that delighter of the Yadavas, and in that case, the whole earth, O

monarch, would certainly have come under your sway.

27. If that illustrious delighter, of the Yadu race and of the Pandavas, had lain prostrate on the field being slain in battle, then, O ruler of men, this earth certainly would have fallen under your sway together with all her mountains, forests and seas.

28. We rose every morning with this resolution regarding that lord of the celestials, *viz.*, Hrishikesha of infinite prowess. But at the time of battle we forgot our resolution.

29. Kesava ever defends Kunti's son Arjuna. He never allowed Arjuna to expose himself before Suta's son in battle,

30. That undeteriorating one even made other foremost of car-warriors confront Karna, thinking how that fatal Sakti of ours might be rendered futile by us, O master.

31. When again the illustrious Krishna protected Pritha's in this manner, why, O king, would not that foremost of kings protect his own self?

32. Upon mature thought, I see that there is no person in the three worlds who is able to defeat that subduer of foes *viz* Janarddana, that hero bearing the discus in hand.

Sanjaya said:—

33. That foremost of car-warriors *viz.* Satyaki of prowess incapable of being baffled, asked the mighty-armed Krishna about the great car-warrior Karna saying:—

34. "O Janarddana, it had been Karna's firm resolve that he would hurl that dart of infinite energy at Phalguna. Why then did he not hurl if at him actually,"

Vasudeva said:—

35. Dussasana, Karna, Sakuni the ruler of the Sindhus with Duryobhana at their head, had frequently held consultation about this subject.

36. They used to say to Karna "Oh Karna, oh mighty bowman, O you of infinite prowess in battle, you should not hurl this Sakti at any one close, O foremost of all victorious combatants,

37. Except the mighty car-warrior Partha, that son of Kunti who had conquered the lord of wealth himself. Like Vasava among the Gods, he is the most illustrious among the Pandavas.

38. Upon his slaughter, the rest of the Pandavas and the Srinjayas will be heartless like the god deprived of the fire in his mouth."

39. Karna having agreed, saying let it be so, O foremost of the Sinis, the slaughter of the wielder of the Gandiva bow was ever the ruling thought in Karna's mind.

40. O foremost of warriors, it was I who confounded the son of Radha, in consequence whereof he did not hurl that Sakti at the son of Pandu owning white steeds.

41. O foremost of warriors, as long as I did not succeed in nullifying that means of Arjuna's death, I enjoyed neither sleep nor joy.

42. Beholding that dart therefore rendered fruitless through Ghatotkacha, O foremost of the Sinis, I consider Phalguna to be almost saved from the jaws of Death.

43. Neither my father nor my mother nor youreself, nor my brother, nor even my life, is so worthy of my protection as is Vibhatsu in battle.

44. If there be anything more precious that the sovereignty of the three worlds, even that I do not want to have at the cost of Dhananjaya the son of Pritha.

45. Therefore, O Yuyudhana, a great joy has taken possession of my self today, in as much as I look upon Pritha's son as returned from the dead.

46. For this reason also was the Rakshasa despatched by me to meet Karna. No one else could have checked the latter in this nocturnal fight.

Sanjaya said:

47. Then the son of Devaki did thus speak to Satyaki, he who was ever devoted to Dhananjaya's good and to what was agreeable to him.

Thus ends the one hundred and eighty-third chapter, the words of Krisna in the Ghatotkacha-badha of the Drona Parva.

CHAPTER CLXXXIV.

(GHATOTKACHA-BADHA PARVA)

—Continued.

Dhritarashtra said:—

1. O sire, this act of Karna, Duryodhana, Sakuni the son of Suvala and especially of yourself, has been very much against the dictates of policy.

2. Indeed when you knew that Sakti was capable of slaying only one person and

that it was incapable of being borne and repulsed even by the gods with Vasava at their head,

3. Why then, O Sanjaya, was it not hurled by Karna at the son of Devaki or at Phalguna while he was engaged with these in battle before.

Sanjaya said :—

4. Every day returning from the field of battle, O ruler of men, we used to hold consultation in the night and speak unto Karna, O foremost of the Kurus, in the following manner. O Karna, tomorrow this Sakti should be hurled at either Karna or Arjuna."

6. When however, the day dawned, O monarch, as fate would have it, Karna as well as all the other warriors forgot all about that resolution.

7. Indeed it is destiny that is supreme to all other forces, inasmuch as Karna did not slay either Partha or Krishna with the dart that he had in his grasp.

8—9. Indeed because his intelligence had been confounded by destiny itself that he did not, stupefied by the illusion of the Gods, hurl that death-dealing dart given him by Vasava, though he held in his hand, at Krishna the son of Devaki it at Partha of prowess equal to that of Indra, for their destruction.

Dhritarastra said :—

10. You are destroyed by Destiny, by your own understanding and by Kesava. The fatal dart of Vasava is lost having brought about the slaughter of Ghatotkacha who was as insignificant as a straw.

11. Karna and my sons as all the other kings, through his greatly impolitic act, have already gone to the abode of wealth.

13. Describe to me how the battle raged between the Kurus and the Pandavas after the fall of Hridimva's son.

12. How did the Panchalas and the Srinjayas, arranged in order and well-skilled in smiting, fight, having rushed upon Drona in battle.

14. How indeed did Pandus and Srinjayas resist the striking Drona when he, proceeding against them, penetrated into their host inflamed with wrath at the slaughter of Bhurisravas and Jayadratha, regardless of his very life and resembling a yawning tiger on the destroyer himself with mouth agape.

16. What also did they do in battle, O sire, *viz*, Drona's son and Karna and Kripa and others headed by Duryodhana that protected the preceptor.

17. Describe to me, O Sanjaya, how my combatants in that battle covered with their arrows Dhanaajaya and Vrikodara who were desirous of slaying the son of Bharadwaja.

18. How indeed did those, worked up with anger at the death of the ruler of the Sindhus and those at the death of Ghatotkacha, each side unable to brook their loss, fight during that night.

Sanjaya said :

19. Upon the destruction, that night, O monarch, of the Rakshasa Ghatotkacha by Karna, all your soldiers filled with delight uttered loud shouts.

20. In that dark hour of night they furiously assailed the Pandava troop and began to slaughter them. Seeing all this king Yudisthira became highly depressed.

21. O chastiser of foes, the mighty armed son of Pandu then addressed Bhima and thus spoke : "O you of mighty arms, check the (rushing) host of Dhritarastra's son.

22. Owing to the slaughter of Hidimva's son a great stupefaction is overwhelming me." Having commanded Bhima thus he sat down on the terrace of his car.

23. With tearful countenance and repeated sighs the monarch became highly depressed on seeing Karna's prowess.

24—25. Seeing him so afflicted, Krishna said these words. "O son of Kunti, let not such grief overtake you. This depression is not worthy of yourself, O chief of the Bharatas, as it is of an ordinary person ; arise O monarch and fight and bear this heavy burden of grief.

26. If you are overtaken by depression victory becomes uncertain." Hearing these words of Krishna the very virtuous king Yudhisthira,

27. Wiping his eyes with his hands replied unto Krishna saying :—O you of mighty arms, the excellent path of duty is not unknown to you.

28. The dreadful consequences of Brahmanicide are his that forgets the services he gets at the hands of others. While we were living in the woods the illustrious son of Hidimva,

29. Although then a small boy only, did us many good turns, O Janmarddana. Being informed that Pandu's son Arjuna had gone to acquire weapons,

30. O Krishna, this fierce bowman went to see me in the Kamyaka forest. He there lived with us until Dhananjaya came back.

31. On the occasion of our journey to the Ghandhamadana, we crossed all difficulties with his help. He then carried the fatigued daughter of the Panchalas on his own back.

32. O master, the feats he had achieved in battle, fully prove that he was learned in all modes of warfare. That illustrious warrior did accomplish many difficult tasks for my sake only.

33. O Janarddana, the affection that I naturally bear for Sahadeva, even double that affection did I bear to that foremost of the Rakshasas Ghatotkacha.

34. That mighty armed one was devoted to me; I loved him and he also loved me dearly. For all these reasons, O descendant of the Vrishni race, I am depressed being afflicted with grief caused by his slaughter.

35. Behold, O scion of the Vrishni race, my troops routed by the Kouravas! Behold the two mighty car-warriors, Drona and Karna fight, yonder, to the best of their abilities.

36. Lo! at this dead hour of night, the Pandava army is being crushed like a forest of reeds by two infuriate elephants in rut.

37. O Scion of Madhu" race, the Kouravas are striving hard (for victory) setting at naught the might of Bhima's arm and the vast mastery of weapons of Arjuna.

38. Yonder joyfully roars Drona and Karna and king Suyodhana himself having slain the Rakshasa in battle.

39. How is it, O Janarddana, that Hidimva's son met with death in his encounter with Suta's son, although you and ourselves are still alive?

40. Putting ourselves to shame and under the very eyes of Savyasachin, O Krishna, Karna has slain the puissant son of Bhimasena.

41. O Krishna, when Abhimanyu was slain by the sinful Dhartarastras the mighty car-warrior Savyasachin was not at hand.

42. We also were held in check by the high-souled ruler of the Sindhus; in the perpetration of that deed, Drona and Drona's son became instrumental.

43. Karna was informed of the means of Abhimanyu's death by the preceptor himself. While Abhimanyu was fighting with his sword, it was Drona who cut off that sword in twain.

44. Like one heartless, Kritavarman slew the four steeds and the two drivers of Abhimanyu when the latter was involved in a great predicament.

45—46. Then other bowmen slaughtered and felled the son of Subhadra. For trifling offence only, O Krishna, the ruler of the Sindhus was slain by the wielder of the Gandiva bow. O foremost of Yadus, this act did not afford me much delight. If at all it is just for the Pandavas to slaughter their foes,

47. Then, I think, Drona and Karna should have been slain ere now. O foremost of men, they are the cause of all our miseries.

48. Getting these two for his supporter in battle, Suyodhana has become confident of his success. Indeed it was Drona or the son of Suta, with his followers who deserved to be slain.

49. The mighty armed Dhananjaya slew the king of the Sindhus, who indeed, was the remote cause of the slaughter of Abhimanyu. It is surely my imperative duty to crush the son of Suta.

50. Therefore, O hero, I will fight for compassing the death of Suta's son. The mighty-armed Bhima has already engaged himself with the division of Drona,"

51. Having thus spoken, king Yudhisthira quickly advanced against Karna stretching his mighty bow and blowing his dreadful conch.

52. Then with one thousand cars, three hundred elephants, five thousand horses and the Panchalas and the Pravadrakas,

53. Sikhandin quickly followed the king from behind. Then the drums were beat and conchs blown by the

54. Panchalas and Pandavas who were proceeding in Yudhisthira's van. Thereupon the mighty armed Vasudeva addressing Dhananjaya said :—

55. "Lo! under the influence of anger does king Yudhisthira advance to battle, impelled by a desire for slaughtering Suta's son. It is not proper that you should throughly rely on him in this encounter."

56. Having thus spoken, Hrisikesha urged the steeds to the best of their speed and he then followed behind the king, who had already advanced a long way.

57. At that moment, beholding the very virtuous king Yudhisthira proceed with imptuousity for bringing about the slaughter of Suta's son, Vyasa approached him, and said these words to him who was then burning with the fire of grief and whose reason was clouded by it.

Vyasa said:—

58. Indeed, O king, it is fortunate that Phalguna still lives, although he had several times encountered Karna in battle. It was for compassing the slaughter of Savyasachin, that Karna preserved his Sakti.

59. O foremost of the Bharatas, it is indeed fortunate that till now Jishnu never engaged in any duel with Karna. In that case, each of them, challenging the other, would have discharged their celestial weapons on all sides.

60. Then the weapons of Suta's son would have been destroyed by those of Arjuna. Then sorely distressed the former surely would have discharged the Sakti given him by Vasava at the latter, O Yudhisthira.

61. In that case, O foremost of the Bharatas, a dreadful catastrophe would have overtaken you. O bestower of honor, it is indeed fortunate that the Rakshasa has been slain (with that Sakti) in battle.

62. Death himself has slain the Rakshasa and the fatal Sakti of Vasava was only the instrument. O sire, it is for your good that he has been slain in battle.

63. Do not give way to wrath, O foremost of the Bharatas, and set not your heart on sorrow. O Yudhisthira, this is the *finale* of all animate beings in this world.

64. United with your brother and the other high souled rulers of earth do you, O descendant of the Bharatas, give battle to the Kouravas.

65. On the fifth day, the earth will fall under your sway. O foremost of men, meditate on virtue.

66. With a delightfuf heart do you ever practise harmlessness, ascetic austerities, charity, forbearance and truth, O son of Pandu. Victory ever follows in the wake of righteousness." Having thus spoken to Pandu's son, Vyasa disappeared then and there.

Thus ends the one hundred eighty fourth chapter, the words of Vyasa, in the Ghatotkacha-badha of the Drona Parva.

CHAPTER CLXXXV.

(DRONA-BADHA PARVA).

Sanjaya said:—

1. Thus spoken to by Vyasa the very virtuous king Yudhisthira, endued with heroism, desisted himself from slaughtering Karna, O foremost of the Bharatas.

2. Upon the slaughter of Ghatotkacha during that night by Suta's son Karna, king Yudhisthira was overwhelmed with grief and wrath.

3. Then beholding your vast host resisted by Bhima himself, he, addressing Dhistadyumna said, 'Hold the pat-born Drona in check.'

4. O afflicter of your foes, it was for the express purpose of slaying Drona, that you sprang out of fire, armed with a bow and arrows and a sword and cased in a coat of mail.

5. Cheerfully assail Drona in battle. You have nothing to be afraid of. Let also Janamejaya, Sikhandin and Durmukha's son and Jasadhara,

6. Wrathfully assail the pot-born Drona from all sides. Nakula and Sahadeva, the son of Draupadi and the Pravadrakas,

7. And Drupada and Virata accompanied by their sons and brothers, and Satyaki and the Kekayas, the Pandavas and Dhananjaya,

8. Let, all these inspired with the desire for achieving the slaughter of Bharadwaja's son, assail him from all sides. So also, let all the other car-warriors, and elephant riders and horsemen,

9. And foot soldiers strive to overthrow that mighty car-warrior Drona in battle." Thus commanded by the illustrious son of Pandu (Yudhisthira),

10. Assailed the pot-born Drona with a view to defeat him. Then as the Pandavas rushed with great impetuousity and force,

11. Drona, that foremost of all weilders of weapons, received them (duly) in battle. Thereupon king Duryodhana. with all efforts, assailed the Pandavas excited as he was with rage, and solicitous of protecting Drona's life. Then ensued the battle between the troops of the Kurus and the Pandavas whose animals were exhausted as they challenged one another furiously. Deprived of sleep and fatigued in battle, O mighty monarch,

14. The mighty car-warriors knew not what to do. That night consisting of three Yamas, hedious and dreadful,

15. And destructive of many lives, appeared to them to consist of a thousand Yamas. While they were being thus slain and mangled by one another,

16. And while their eyes were being closed in sleep, mid-night set in. Then every

one became depressed and their spirits became low.

17. Your troops as well as those of the enemy had their supply of weapons exhausted by that time. Passing the time thus the combatants, of both the armies, endued with modesty and energy,

18. And observant of the duties of their order, did not desert their divisions. Others again, oppressed with sleep, left their weapons aside and laid themselves down on the field.

19. Oppressed with sleep, some again laid themselves down on the back of elephants, or on that of horses or on their chariots, O Bharata, and O foremost of men, they were deprived of all moving powers.

20. Other warriors, that were awake in that battle, despatched these to Yama's abode; others again, deprived of their senses in sleep and dreaming, slew their own comrades as also their opponents, regarding every one as their foes. Indeed they fought on in that fierce battle uttering dreadful exclamations.

22. Many again of our army, thinking that they should continue to fight with the foe, stood, O king, on the field of battle although their eyes were heavy with sleep.

23. Some heroic warriors, during that hour of darkness, though blind with sleep, yet gliding along the field, slew one another in that battle.

24. Many of the enemy, entirely confounded in sleep, were slain without being conscious of the strokes that put an end to their existence.

25. Then, O foremost of men, beholding this plight of the soldiers, Vibhatsu exclaiming to the top of his voice, said these words.

26. "You all are fatigued and oppressed with drowsiness; and your animals also are so. Both the armes are enveloped with darkness and clouds of dust.

27. O soldiers, if you like you may desist from the fight. Close your eyes, here on the field, only for a moment.

28. Then when the moon arises ye Kurus and the Pandavas, having taken rest and shaken off your fatigue, you may again meet one another in battle for securing paradise."

29. Hearing these word of the virtuous Arjuna, the pious warriors of the Kuru army agreed to follow up the former's suggestion, and addressing one another,

30. Loudly said—"O Karna, O king, Duryodhana, desist from fighting. The Pandava host has ceased to strike us."

31. Then, O Bharata, when Arjuna loudly uttered those words the Pandavs and your troop desisted from the fight.

32. Those generous words of the illustrious Arjuna were highly applauded by the Rishis, the celestials and the highly delighted soldiers.

33. Then applauding those noble words of Arjuna, O Bharata, O foremost of men, the fatigued troop laid themselves down only for a moment.

34. Then that army of yours, O Bharata, joyful at the prespect of sleep and rest, sincerely blessed Arjuna saying ;—

35. "In you there are the knowledge of the Vedas and the weapons. In you there are intelligence and might. In you there are virtue, compassion for all creatures, O mighty-armed and sinless one.

36. As we have been comforted by you, we wish you well, O Partha. May you reap prosperity soon and may you get, O brave hero, those objects and that are dear to your heart.

37. Thus, O foremost of men, those mighty car-warriors, while praising Partha, thus were stupified by sleep and soon became silent, O ruler of men.

38. Some laid themselves down on the back of horses, some on the elephants, some on the car-terraces, and some on the bare earth only.

39. Other soldiers, well-armed, and with maces, swords, axes and lances in grasp and covered with coats of mail, laid themselves down separately.

40. Elephants, having trunks resembling the tapering bodies of serpents and adorned with the dust of the field, oppressed with sleep, began to make the earth's surface cool with breaths.

41. The elephants, as they breathed on the ground, appeared beautiful like mountains (scattered over the field of battle) on which mighty serpents hissed.

42. Steeds, in trappings of gold and with manes flowing down their yokes, began to paw and make the ground uneven with their hoops.

43. Thus O foremost of kings, every body slept there with the animal he rode. Steeds and elephants and soldiers, O foremost of the Bharatas,

44. Exhausted with exertion, slept on the field desisting from the battle. That sleeping host, deprived of senses and plunged in sleep, appeared beautiful like a charm-

ing picture painted on canvas by a skilful artist.

45. Then those Kshatriyas all youthful and graced with earings, mangled with one another's shaft-wounds, lying down on the back of elephants slept as if lying on the breasts of beautiful ladies.

46. Then the moon, that delighter of the eye and lord of the lilies of hue white as the cheeks of a youthful damsel, rose beautifying the quarter presided over by Indra himself.

47. Indeed like a lion of the Udaya mountain with beams constituting his manes of glittering yellow, he issued out of his cave in the east, dispelling the palpable darkness of night, resembling a large herd of elephants.

48. That lover of all lilies, bright as the body of Mahadeva's excellent bull, full-arched and radiant as the bow of cupid and delightful and charming as the smile on the lips of bashful bride shone in the sky.

49. Soon that Divine Lord having the hare for his emblem showed himself reddish, shedding brighter beams around.

50. After this, the moon seemed to spread gradually a bright halo of far-reaching light that resembled the glamour of gold.

51. Then the rays of that lustrous orb, dispelling the gloom of night gradually spread themselves on the earth, the welkin and the directions of the compass.

52. Then within a moment the world was flooded with a stream of light and the palpable envelop of gloom soon fled away.

53. When the world was illumined almost to the light of day, O king, some of the night-rangers began to rove about whilst others desisted from doing so.

54. Then, O king, all the troops were awakened by the beams of the moon like lotuses blown by the rays of the sun.

55. Just as the ocean swells in consequence of the rising of the moon so that ocean of troops swelled at the rising of the moon.

56. Thereupon, O ruler of men, once more the battle between men desirous of getting heaven raged, a battle that was destructive of the world of creatures.

Thus ends the one hundred and eighty-fifth chapter the sleep of the soldiers in the Drona-badha of the Drona Parva.

CHAPTER CLXXXVI.

(DRONA-BADHA PARVA) — *Continued.*

Sanjaya said:—

1. Then king Duryodhana, under the influence of anger, approched Drona and addressing him said these word for inspiring him with delight and wrath simultaniously.

Duryodhana said:—

2. No quarter should have been granted to our enemies when they were depressed at heart and exhausted with fatigue, and taking rest, especially as they are ever of sure aim.

3. That we showed them mercy was only from a desire for pleasing you. The fatigued Pandavas, however, have now (after taking rest) become stronger.

4. We, on the other hand, are becoming reduced in might and in energy, while the Pandavas, spared by you, are again and again gaining strength.

5. All weapons of celestial workmanship and all Brahma weapons are known perfectly to you.

6. Neither the Pandavas, nor ourselves nor any other bowman of the world are equal to you in battle. This I tell you truly.

7. Conversant with all kinds of weapons O foremost of regenerate ones, you are competent enough to slay with your celestial weapons, the gods, the Asuras, the Gandharvas and all this world.

8. The Pandavas are all afraid of you. Yet you always forgive them, remembering perhaps that they are your disciples, or owing to my unfortunate luck."

Sanjaya said:—

9. Thus repremanded and incited by your son, Drona, O monarch, wrathfully addressed Duryodhana saying:—

10—11. "Although I am advanced in years, yet, O Duryodhana, I am fighting in battle to the best of my abilities. All these men are versed in the use of weapons; I am however well-versed in them. If from desire of victory, I slay these men, there can be no more impious act for me to do. However, what is in your heart, be it good or bad,

12—13. I shall accomplish, O foremost of the Kurus, at your behest. It will not be otherwise. Putting forth my prowess in battle and slaying all the Panchalas I

will put off my coat of mail, O monarch. I swear this to you for sooth. You think that Kunti's son Arjuna was exhausted in battle.

14—15. O mighty-armed Kourava, listen to what I say regarding his prowess. If Savyasachin's anger is excited, neither the Gandharvas nor the Yakshas, nor the Rakshasas can venture to oppose him. On the occasion of the burning of the Khandava forest, he fought with the chief of the gods himself.

16. With his arrows, the high-souled Arjuna then worsted the pouring Indra. Yakshas and the Nagas and the Daityas and other creatures,

17. Proud of their strength, were then slain by that foremost of men. This also you know. On the occasion of the numbering of cattle, the Gandharvas, headed by Chitrasena and others, were defeated by him.

18. You also were set free from the bondage to the Gandharvas by that resolute bowman. The Nivatakavachas, and other enemies of the gods,

19. Unslayable by the gods themselves in battle, were also vanquished by that hero. Thousands of Danavas dwelling in the golden city,

20. Were defeated by that foremost of men. How is it possible for other men to resist him in battle? You have also seen with your own eyes, O king, how this host of yours, though striving hard, is destroyed by the son of Pandu, O ruler of men!

Sanjaya said :—

21. Thereupon, your son, O king highly enraged, once more thus addressed Drona who had been praising Arjuna then.

22. "Dividing this Bharata army in two, to-day, myself, Dussasana, Karna and my uncle Sakuni will slay Arjuna in battle."

23. Hearing those words of his, the son of Bharadwaja, as if smiling, quickly turned round and said, "Good befall you!"

24. What presumptuous Kshatriya would venture to destroy that foremost of the Kshatriyas *viz.*, the wielder of the Gandiva bow, who never suffers any reduction and who ever burns in his own effulgence?

25. When furnished with weapons, neither the Lord of wealth, nor Indra nor Yama, nor Varuna, nor the Asuras nor the Rakshasas, will be able to defeat him?

26. What you have spoken, O Bharata, is worthy of a fool only. Who ever returns safely to his own home, after having encountered Arjuna in battle?

27. Suspicious of everybody, you are cruel and of sinful purposes. You rebuke even those who are engaged in doing you good.

28. Go yourself to resist the son of Kunti, at your own risk. You are well-born and a Kshatriya too; you are again desirous of battle.

29. Why then do you cause the ruin of all these other un-offending Kshatriyas? You are the root of this hostility, so, do you yourself encounter Arjuna.

30. Here indeed is your sagacious uncle, ever devoted to the performance of the Kshatriya duties. O son of Ghandhari, let this one, addicted to deceitful gambling at dice, meet Arjuna in battle.

31. Expert in the game of dice, crooked, fond of gambling and wily and deceitful —this gamester addicted to deception will surely vanquish the Pandavas in battle!

32. Accompanied by Karna and delightful you used to brag always, out of your foolishness, within Dhristarastra's hearing, with these empty words :—

33. 'O Sire, myself, Karna, and my brother Dussassan, united in battle, shall slay the sons of Pandu!"

34. This brag of yours was heard in every assemblage of the court. Now with their help fulfil your vow and be true to your words.

35. Yonder stand your fierce enemies, the sons of Pandu, prepared to fight to the last. Do now what should be done by a Kshatriya. It is better that you die rather than suffer defeat.

36. You have been charitable and enjoyed edibles to your heart's content. You have acquired wealth to your heart's content, you have accomplished all that one should do. You are debtless. Be not afraid. Encounter the son of Pandu in battle."

37. Having thus spoken Drona desisted from fighting. Then the Bharata troops were divided in twain and the battle commenced.

Thus ends the one hundred eighty-sixth chapter, the division of the troop, in the Drona Badha of the Drona Parva.

CHAPTER CLXXXVII.

(DRONA-BADHA PARVA)—*Continued.*

Sanjaya said :—

1. When three fourths of the night had passed away, O ruler of men, once more

the battle, between the delighted Kurus and Pándavas, commenced.

2. Soon after Arjuna (the sun's charioteer) robbing the effulgence of the moon, appeared on the sky, spreading a coppery hue over it.

3. The eastern quarter was soon rendered crimson by the myriad rays of the sun, and the solar disc looked like a circle of blood.

4. Thereupon all the warriors of the Kuru and Pandava hosts, descending from their chariots, steeds, elephants and vehecles borne by men, turned their faces towards the sun, and with folded palms uttered the Sandhya (prayers of the first twilight).

5. The host of the Kauravas having been divided into two parts, Drona, having Duryodhana in front of him, advanced (supported by one of this divisions) against the Somakas, the Panchalas, and the Pandavas.

6. Then beholding the Kuru army divided in twain, the scion of Madhu's race, Krishna addressing Arjuna said:—"Keeping the other division of the enemy to your left, place Drona's division to your right."

7. Obedient to the counsel of Madhava, regarding everything about the Kurus, Dhananjaya wheeled round so as to keep Drona and Karna, those two mighty bowmen, to his right.

8. Then seeing through the purposes of Krishna, that subduer of hostile cities *viz.*, Bhimasena, addressing Arjuna then stationed at the van of the troop, said these words.

Bhimasena said:—

9. Ho, Arjuna, Arjuna, O Vibhatsu, hear these words of mine! The hour, for the realisation of that object for which Kshatriya ladies bring forth their sons, has now arrived.

10. If at this opportune season you do not exert yourself to attain good, then you shall act meanly like a perfect wretch.

11. With the assistance of might do you, to-day, pay off your debt to Prosperity and Fame! O foremost of warriors, penetrate into this army and keep this to your right.

Sanjaya said:—

12. Thus urged on by Bhima and Kesava, Savyasachin, disregarding Karna and Drona, began to resist the foe on all sides.

15. Then as that puissant one advanced at the head of battle, leaving the foremost of Kashatriyas, these last, putting forth all their prowess,

14. Could not check him even as men can not check the raging conflagration. Thereupon Duryodhana, Karna and Suvala's son Sakuni,

15. Began to shower thousands of arrows on Kunti's son Arjuna. That foremost of all, versed in excellent weapons, baffling all the weapons hurled by his opponents, poured on them, O foremost of kings, a veritable shower of arrows. Of controlled senses, and endued with great lightness of hand, he repulsed the weapons shot at him by those of his own.

17. Then he pierced each of his foes with ten sharp shafts. The welkin was shrouded in a cloud of dust, and showers of arrows fell thick.

18. Impenetrable darkness set in, and dreadful tumult prevailed on the field of battle. When such was the condition of things, neither the sky nor the earth, nor the points of the compass, were recognised.

19. Confounded with the dust the troops became blind. Neither the foe, O monarch, nor we could distinguish one another.

20—23. For this reason, the royal combatants fought on guided by conjecture and the challenges they uttered. Destitute of chariots, the car-warriors, O monarch, encountering one another, lost all order, and became a confounded mass. Their horses slain and charioteer killed, many, becoming incapacitated, saved their lives and looked highly frightened. Staughtered steeds, with their riders slain, were seen to lie over elephants as if prostrate on mountain tops. Then Drona, moving towards the northern quarter of the field,

24. Stood like fire free from smoke. Then beholding him move away from the field (towards the North),

25. O ruler of men, the Pandava troops began to tremble. Beholding Drona exceedingly handsome, and attended with prosperity and burning in his own effulgence, the soldiers of the enemy were affrighted, depressed and routed, O Bharata.—Challenging the hostile host as he stood, like an infuriate elephant in rut,

27. None ventured to conquer him even as the Danavas could not conquer Vasava. Some were depressed at heart and some intelligent warriors became inspired with rage.

28. Some were filled with wonder and some could not bear him. Some rubbed their hands.

29. Others, overwhelmed with rage, began to bite their lips, with their teeth.

Others began to hurl missiles at him and others to rule their arms.

30. Other warriors, of controlled passions and great might, fell upon Drona. Specially the Panchalas, though afflicted with the shafts of Drona,

31. And suffering extreme pain, O king, fought on with Drona. Thereafter Virata and Drupada, both rushed against Drona in battle,

32. Who, invincible as he was in battle, was roving freely on the field. Then O ruler of men, the grandsons of Drupada, in three number,

33. And the Chedis, all fierce bowmen, assailed Drona in battle. Of those three grandsons of Drupada, with sharp arrows,

34. Three in number Drona robbed the vital breaths, whereupon they fell down dead on the ground. Thereafter Drona vanquished in battle, the Chedis the Kaikayas and the Srinjayas.

35. That mighty car-warrior the son of Bharadwaja then also conquered the Matsyas. Thereafter Drupada, worked up with rage, poured a shower of arrows,

36. On Drona, O mighty monarch. Virata also did so in that battle. Then that crusher of foes, *viz.*, Drona, destroying that shower of arrows,

37. Covered the two, Drupada and Virata with his own arrows. Thus covered by Drona and inflamed with wrath at the head of battle,

38. Those two heroes began to afflict Drona wrathfully in that battle. O mighty monarch, therefore, Drona filled with rage and fury,

39. Cut off the bows of them both with a couple of broad headed shafts of great sharpness. Thereupon, filled with rage, Virata hurled ten *tomaras*,

40—41. As also ten shafts at Drona, with a view to encompass his slaughter. Draupada also, equally enraged, hurled at the car of Drona, a dreadful dart made wholly of iron and decked with gold and effulgent like the body of a excellent snake. Then cutting off with a well-sharpened *valla* those *tomaras*,

42. Drona cut off the dart adorned with gold and lapises shot at him with his own arrows. Then that crusher of foes, *viz.*, Drona with a couple of well-tempered *valla*,

43. Despatched both Drupada and Virata to the region of Death. Upon the slaughter of Virata and Drupada and the Kaikayas also,

44. As also the Chedis and the Panchalas and the Matsyas, and upon the slaughter of the three heroic grandsons of Drupada,

45. And beholding these cruel deeds accomplished by Drona, the high-souled Dhristadyumna, filled with rage and grief, swore amidst the car-warriors saying :—

46. "Let that man lose the merits of his *Istha*, *Purth*, Kshatra and Brahmanya, whom Drona shall escape or shall defeat in battle."

47. Thus having sworn in the midst of all bowmen, that slayer of foes, *viz.*, the Panchala prince rushed upon Drona, supported by his own division.

48. The Panchalas attacked Drona from one side whilst the Pandavas attacked him from the other. Then Duryodhana, Karna, Suvala's son Sakuni,

49—50. And his other principal uterine brothers began to protect Drona in battle. Then the Panchalas, though striving hard, could not even look at Drona who was then being thus protected in battle by those high-souled warriors. Thereupon, O sire, Bhimasena became enraged with Dhistadyumna and then addressed that foremost of men in these harsh words.

Bhimasena said :—

51. What man is there who, being regarded as a Kshatriya and who being born in the Dynasty of Drupada, and who being foremost of all men possessing knowledge of weapons, would only thus passively look at his foe, stationed before him ?

52. What person, having seen his father and son slain by his foes and having also sworn such a terrible oath in the assemblage of kings, would thus suffer his foe to stand before him ?

53. Yonder stands Drona like a fire swelling with its own energy ; indeed with bow and arrows constituting fuel he is consuming all the Kshatriyas with his energy.

54. Soon will he completely destroy the Pandava army ; stand here passively as spectators of the feat I am going to perform ; I will myself assail Drona."

Sanjaya said :—

55. Having thus spoken, Vrikodara, worked up with rage, penetrated into Drona's division ; and he then routed your troops with arrows shot from his bow drawn to the fullest stretch.

56. The Panchala prince Dhristadyumna also, pushing into the heart of your mighty

troops, approached Drona; whereupon a confused and terrible encounter commenced.

57. We never saw nor heard of such a battle before as, O king, was fought during that hour of sun-rise.

58. O sire, the chariots were then entangled with one another; thousands of of corpses of slain creatures were also seen lying on the field of battle.

59. Some, when going to other parts of the field, were assailed by their foe on the way. Some, in flying away, were wounded on their backs and others on their sides.

60. Thus then that general engagement raged furiously. Soon however the morning sun made its appearance of the sky.

Thus ends the one hundred and eighty-seventh chapter, the fierce battle in the Dronabadha of the Drona Parva.

CHAPTER CLXXXVIII.

(DRONA-BADHA PARVA)—*Continued.*

Sanjaya said.—

1. The warriors then, O monarch, clad as they were in coats of mail, worshipped the sun of thousand rays as he made its appearance on the morning sky.

2. Upon the rise of the thousand-rayed sun of the effulgence of heated gold, and upon the illumination of the world, battle raged anew.

3. The same soldiers, that were engaged with one another before sun rise, once more fought with each other, O Bharata, after the sun rise.

4. Horsemen fought with car-warriors and elephants with horsomen and foot-soldiers with elephants, and horsemen with horsemen, and infantry with infantry.

5. Car-warriors with car-warriors elephants with elephants, horsemen with horse men O foremost of the Bharatas. Sometimes, in a body and sometimes individually, the warriors assailed one another in battle.

6. Having fought hard during the previous night many combatants, worn out with toil and weak with hunger and thirst, lost their senses in a swoon.

7—8. The noise, O foremost of the Bharata race, created by the blowing of conchs, the beat of drums, the roar of elephants and the twang of bows streched with force, reached the very heavens, O monarch. The tumult, made also by running foot-soldiers and falling weapons,

9. And neighing steeds and rattling chariots, and shouting and challenging warriors, became tremendous.

10—11. That tremondous din, momentarily increasing, touched the very heavens. The moans, and groans of pain, uttered by falling and fallen foot-soldiers, and car-warriors and elephants, became exceedingly loud and pitiable as they were heard on the field.

12. When the divisions were intermingled and confused, both sides slew each other and also their own men.

13. Swords, hurled by the hands of heroic warriors upon combatants and elephants, in large heaps, were seen on the field, like cloths on the washing ground.

14. The whizz, of lifted and descending swords, wielded by the arms of heroes, resembled that of clothes thrashed for wash.

15. Then that general engagement, in which the warriors encountered one another with swords and scimitars and lances and battle axes, became extremely terrible.

16—17. The brave warriors then caused a river to flow there towads the region of the departed; the blood of elephants and steeds and human beings constituted its currents. Weapons constituted the large number of fish it contained. Its mire was made of blood and flesh. Wails of grief and pain constituted its murmuring sound. Banners and cloths constituted its foam.

18. Afflicted with shafts and arrows, tired with fatigue, worn out with exertion of the previous night and robbed of their strength, elephants, and horses, stood on the field utterly incapable of moving their limbs.

19. Heroes, with pale countenances, and with heads graced with charming earrings, and armed with the implements of war, appeared extremely resplendent.

20. On the field infested with carnivarous animals and obstructed with the dead and the dying there was no space for the cars to move.

21. The wheels of cars being thus entangled, the steeds, yoked thereto, with great effort dragged them although they were tired and trembling and afflicted with arrows.

22—23. Those steeds moreover were of good breed and were endued with mettle and strength and resembled elephants in size. Then the Bharata troops, resembling the ocean for its vastness, became affrighted and

terribly agitated, save and except Drona and Arjuna. They both then became the refuge and the protectors of the warriors of their respective sides.

24. Meeting them both their opponents went to the regions of Death. Then the mighty host of the Kurus became greatly agitated.

25. And the Panchalas being intermingled with them, none could be distinguished. During the progress of that terrible carnage of the Kshatriyas on that field of battle, enhancing the fear of the cowards, and resembling a crematorium, neither Karna, nor Drona, nor Arjuna, nor Yudhisthira

27. Nor Bhimasena, nor the twins Nakula and Sahadeva, nor the Panchala prince, nor Satyaki nor Dussasana, nor Drona's son, nor Duryodhana, nor Suvala's son,

28. Nor Kripa nor the ruler of the Madras, nor Kritavarman, nor others, nor my own self, nor the earth, nor the different quarters of heaven,

29. Could be discerned, O king, in consequence of all of them being mingled with troop and covered by clouds of dust. During the progress of that dreadful and fierce battle, when that dust-cloud arose,

30. Every body thought that night had once more set in. Neither the Kouravas, nor the Panchalas, nor the Pandavas could be distinguished,

31—33. Nor the quarters of heaven, nor the welkin, nor the earth, nor the undulations of land. The warriors, impelled by the thought of victory, slew friends and foes indiscriminately, in fact all whom they percieved by their touch. The dust that had arisen was very soon driven away by the winds that began to blow then, and it was quenched by the blood that shed profusely. Elephants, steeds, car-warriors and foot-soldiers,

34—35. Steeped in blood, appeared beautiful like the celestial forest of the Parijata flowers. Thereafter Duryodhana, Karna, Drona and Dussasana engaged in battle with four Pandava warriors. Duryodhana and his brothers encountered the twins (Nakula and Sahadeva).

36. Radha's son encountered Vrikodara, and Arjuna engaged with the son of Bharadwaja. All the soldiers then began to look on those marvellous and terrible encounters from all sides.

37—38. The car warriors of both sides, beheld that wonderful battle, that superhuman engagement between those furious and excellent car-warriors all versed in the different modes of war, mounted on their respective chariots, that moved in various charming motions. Possessed of great prowess, exerting their best, and each anxious to defeat the other,

39. They then poured on each other showers of shafts, like clouds pouring rain at the end of summer. Those foremost of men, mounted on their cars of solar effulgence,

40. Appeared beautiful like vast masses of clouds in the autumnal sky. Then those warriors, O mighty-monarch, inspired with rage, and thought of revenge,

41. All proud and mighty bowmen, putting forth their greatest effort, rushed upon one another, like infuriate leaders of the herds of elephants.

42. Indeed, O king, coporeal creatures do not forsake their *corpus*, untill the proper hour comes, inasmuch as, O monarch, all those mighty car-warriors, though fighting hard, were not slain all together.

43. With lopped-off arms and legs, with heads graced with charming ear-rings, with bows and arrows, and lances, and swords and axes and *Pattises*,

44. With *Nalikas*, *Kshàras*, *Naraehas*, nails, darts and *Tomaras*, with diverse other kinds of excellent weapons,of various shapes and well-cleansed,

45. With wonderful cuirasses of different shapes, with charming chariots shattered, with slain horses and elephants,

46. With brave combatants slain, with standless and warriorless chariots looking like large cities, with vehicles dragged hither and thither by affrighted steeds having none to restrain them,

47. In speed more than that of the wind, with countless warriors adorned with ornaments, with fans, with coats of mail, with overthrown standards,

48. With umbrellas, with ornaments, garments, and perfumeries, with chains, and diadems, and crowns and headgears' and with tinkling bells,

49. With jewels that had adorned the breast of heroes with *Niskhas* and with jewels that had decorated the crowns of combatants, the field of battle, strewn over, looked resplendent like the star-bespangled firmament.

50. Thereafter an encounter took place between Duryodhana and Nakula when both were filled with feelings of wrath and revenge.

51. Then the son of Madri, delightfully shooting hundreds of shafts, kept your son on his right side. At this, loud sounds of applause arose there.

52. Though placed on the right by his enraged cousin, your son, inflamed with rage, began to resist him from even from that disadvantageous position of his.

53. Your son the king Duryodhana then began to fight wonderfully, O mighty monarch. Then as your son endeavoured to counteract Nakula even from his sight.

54. The latter (Nakula), endued with energy and versed in the diverse courses of a chariot, restrained your son. But your son again, resisting Nakula on all sides and afflicting him, with his arrowy showers,

55. Compelled Nakula to turn back. Your troops then applauded that feat of your son. Then Nakula, keeping alive the memory of the wrongs inflicted on them by your wicked counsel, addressed your son saying 'Wait wait.'

Thus ends the one hundred and eighty-eighth chapter, the battle between Nakula and Duryodhana in the Dronabadha of the Drona Parva.

CHAPTER CLXXXIX.

DRONA-BADHA PARVA.—*Contd.*

Sanjaya said:—

1. Filled with rage, Dussasana then assailed Sahadeva causing the earth to quake with the fierce clash of his chariot.

2. While Dussasana was thus rushing at the son of Madri, that subduer of foes, quickly cut off with a broad-headed shaft, the head, protected with a helmet of the former's charioteer.

3. Owing to the quickness with which the charioteer's head was cut off, neither any one among the troops nor Dussasana himself percieved him to have been decapitated by Sahadeva.

4. The reins being no longer held by any body, the horses ran at their free will. It was only then that Dussasana came to know that his driver had been slain.

5. Himself an expert in managing steeds he restrained his horses; and that foremost of car-warriors then fought on lightly, beautifully and skillfully.

6. Then as he covered dauntlessly on the field that driverless car of his, his friends and foes alike applauded his feat.

7. Sahadeva, however, soon covered Dussasana's steeds with sharp arrows, and these, afflicted with those arrows, began to run away wildly.

8. For holding the reins Dussasana once laid his bow aside, again, for using the bow the took up the reins. (Thus did he then fight.)

9. During these opportunities, the son of Madri pierced him with numerous arrows. Then desirous of rescuing your son Karna rushed between those two combatants.

10. Thereupon Vrikodara, with due caution, pierced Karna on the breast and the arms, with three broad-headed shafts shot from a full-drawn bow.

11. Thereupon like a snake struck with a stick Karna wheeled back and covered Bhima by scattering sharp arrows by thousands.

12. Thereupon a tremendous combat commenced between Bhima and the son of Radha. Both the combatants then roared like two bulls and their eyes rolled in fury.

13. Filled with rage, and rushing at one another, they challenged one another furiously. Those two foremost of combatants, in consequence of their being too near each other,

14—15. To use bows and arrows, began to fight with their maces. Then Bhimasena succeeded in crushing Karna's car terraced with his mace; O king, that indeed looked wonderful. Then the puissant son of Radha grasping a mace,

16. Hurled it at Bhima's car. But the latter broke it down with a mace of his own. Thereafter once more Bhima threw with force a heavy mace at the son of Adhiratha.

17. Then Karna struck that mace with numerous shafts furnished with beautiful wings and duly sped and also with other shafts. The mace then was thrown back on Bhima,

18. Being repulsed by the arrows of Karna, like a snake charmed with incantations. At the re-bound of that mace the mighty standard of Bhima,

19. Broke and fell down, and his charioteer, also struck with that mace, became insensible. Thereupon furious in rage, Bhima discharged eight shafts at Karna,

20—22. And his standard and bow and his leathern fence, O Bharata. The mighty Bhimasena, that slayer of hostile heroes, with the greatest heedfulness, cut off with those sharp arrows, O Bharata, the standard, the bow and the leathern fence of Karna's chariot. Thereupon the son of Radha, grasping another tough and gold-decked bow, sped a large number of shafts, and therewith quickly despatched Bhima's

steed of the hue of bear and then his two flank protectors.

23. When his chariot was thus rendered useless, that subduer of foes, *viz.*, Bhima, quickly jumped into the chariot of Nakula like a lion leaping upon a mountain crest.

24. Meanwhile Drona and Arjuna, those two foremost of car-warriors, preceptor and pupil, both accomplished in the use of weapons, O monarch, fought on with each other in battle,

25. Confounding the eyes and minds of men with the celerity with which they used their weapons, and the sureness of their aims and the motions of their chariots.

26. Beholding that battle between the preceptor and pupil, of which no equal was seen before, the other warriors desisted from fighting and began to tremble.

27. Then those two heroes, displaying various motions of cars on the field of battle, tried to leave each other to their right.

28. Then seeing their prowess, the warriors were filled with delight. Thereafter a mighty battle raged between Drona and that son of Pandu,

29. Like that, O mighty monarch, between two hawks in the heavens for a piece of meat. Whatever efforts Drona made for conquering the son of Kunti,

30. Were overcome by Arjuna who also strove vigorously. When Drona failed to obtain any advantage over the son of Pandu,

31. Then that foremost of all knowers of weapon, began to invoke into existence, Aindra, Pasupata, Sashtra, Vayavya, and Varuna weapons.

32. But as soon as those weapons issued out of the bow of Drona, Dhananjaya destroyed them quickly. Then Pandu's son duly destroyed all those weapons with his own weapons.

33. Thereafter Drona covered Pritha's son with excellent and celestial shafts. Whatever weapon then he shot at Partha, desirous of obtaining victory,

34. Arjuna destroyed it by due measures. Upon the destruction even of his celestial weapons,

35-36. By Arjuna, Drona applauded him in his mind. Then that afflictor of foes, *viz* Drona, O Bharata, regarded himself to be superior to all knowers of weapon on earth in consequence of his having Arjuna for his pupil. Thus checked by Pritha's son in the midst of all those high souled warriors,

37. Drona, vigorously striving, cheerfully resisted Arjuna (in his turn) being filled with wonder all the while. Then in the welkin, thousands of celestial and Gandharvas,

38 And sages and hosts of Siddhas, were seen on all sides. Thronged with Apsaras, and Yakshasas and Rakshasas,

39. The welkin once more appeared to be darkened by gathering masses of clouds. An incorporeal voice repeatedly spoke,

40, In praise of Drona and the high-souled son of Pandu. When in consequence of the weapons discharged by Drona and Pirtha's son, all the directions were illumined with their effulgence,

41. The Siddhas and the sages present then said :—"This is neither a human, nor an Asura, nor a Rakshasa, nor a celestial, nor a Gandharva battle ; certainly this is a high *Brahma* battle ; this encounter is exceedingly charming and greatly wonderful. We have never seen nor heard of its like before.

43. At times the preceptor obtained advantages over the son of Pandu and at times the latter again prevailed over the former. None then was able to mark any difference between them.

44. If Rudra, dividing himself in twain, fights with himself, then an example may be obtained that may match it.

45. In the preceptor there is the knowledge of science. The knowledge of sciences and the means to be applied are in the son of Pandu. Heroism exists in Drona whereas both heroism and might exist in the son of Pandu.

46. None of these two combatants could be resisted by the foe in battle. At their will they can destroy the universe with the gods themselves.

47. Seeing those two foremost of men, O mighty monarch, the visible and invisible creatures said these words.

48. Thereafter, Drona of great intelligence, invoked into existence the Brahma weapon thereby afflicting Partha and the invisible creatures.

49. Thereupon the earth, with its mountains, forests and trees, began to tremble. Conflicting winds began to blow, and the oceans were agitated.

50. When that weapon was raised by high-souled Drona for use, the Kuru and the Pandava troops as also all the other creatures were stricken with panic.

51. Thereupon, O foremost of kings, Pirthas' son, with the other Brahma weapons, destroyed that weapon of Drona, and then all things were again pacified.

52. At last when none of them was able to vanquish his opponent in a single combat, a general engagement commenced between the two hosts, creating a terrible confusion on the field.

53. During the progress of that terrible encounter between Drona and Pandu's son, O king, once more nothing could be distinguished.

54. The firmament being covered with networks of arrows, as if with masses of clouds, no ranger of the air was then seen to course through it.

Thus ends the one hundred and eighty-ninth chapter, in the fierce fight in the Drona-badha of the Drona Parva.

CHAPTER CXC.

DRONA-BADHA PARVA,—*Contd.*

Sanjaya said :—

1. When that battle, destructive of men, horses and elephants, thus progressed, O mighty monarch, Dussasana fought on with Dhristadyumna.

2. The latter, then mounted on a golden chariot and afflicted with the arrows of Dussasana, became filled with rage, and began to cover the animals of your son with his own arrows.

3. Then, O mighty monarch, covered with the arrows the car of Prisata's son; soon did the car of Dussasana, its standard and charioteer became invisible.

4. Then, O foremost of kings, Dussasana, being afflicted with the arrows of Panchalas, could not stay before that illustrious warrior.

5. Thus the son of Prisata, having repulsed Dussasana with his arrows, assailed Drona shooting thousands of shafts as he proceeded.

6. Then Hridika's son Kritavarman, with his three uterine brothers, encountered him and tried to resist him.

7. The twins, Nakula and Sahadeva, those two foremost of men, then protected Dhristadyumna from behind as he rushed upon Drona like a blazing fire.

8. Then all those mighty car-warriors, possessed of strength and inspired with wrath, fell to smite one another, keeping death in their view.

9. Of pure souls, and pure behaviours, O king, those warriors, keeping the hope of paradise before their mind's eye, fought on fairly, impelled by a desire for conquering one another.

10. Of stainless extraction and of spotless deeds, and gifted with keen intelligence those rulers of men, keeping paradise in view, fought on fairly with one another.

11. In that battle there was nothing unfair or nothing against the rules of military science. In that battle, neither *Kanies* nor *Nalikas*, nor poisoned arrows nor Vastikas,

12. Nor *Suchikopisas*, nor those made of the bones of bulls and elephants, nor those having two heads, nor those having rusty beards, nor those that were not straightflying, were used by ony body.

13. All then used straight and pure weapon, and attempted to attain both fame and regions of great blessedness by fighting fairly.

14. Between those four warriors of your army and those three of the Pandava side, the battle, that occurred, was highly terrible, but free from all unfairness.

15. Then Dhristadyumna, very quick in the use of weapons, and beholding those brave and mighty car-warriors of your army, resisted by the twins (Nakula and Sahadeva), rushed upon Drona.

16. Resisted by those two foremost of men, those four brave warriors encountered the former like the winds assailing a pair of mountains.

17. Each of the twins,—both mighty car-warriors,—was engaged with a couple of opponents. Meanwhile Dhristadyumna poured showers of arrows on Drona.

18—19. Then seeing the indomitable prince of the Panchalas advance upon Drona, and those warriors of his army engaged with the twins, Duryodhana, O king, rushed to that part of the field, discharging myriads of blood-sucking arrows. Beholding thus Satyaki approach the Kuru king in great speed,

20. Those two foremosts of men, the two scions of the Kuru and Madhu race respectively nearing each other, were filled with the desire for smiting down each other.

21. Recollecting their conduct towards each other in their early days, and reflecting with pleasure on the same, they looked at each other and smiled repeatedly.

22. Then king Duryodhana, blaming his own conduct, addressed his ever dear friend Satyki and said :—

23. Fie on wrath, O friend, and fie on vindictiveness, fie on Kshatriya usage, and fie on might and prowess,

24. Inasmuch as you aim weapons at me and I also am directing mine at you, O foremost of the descendants of Sini's race. In the days of childhood, you were dearer to me than my very life and I also was so to you.

25. Alas! all those deeds of boyhood that I recollect of both yourself and mine, become as nothing on the field of battle.

26—27. Alas! impelled by rage and covetousness, we are here to-day for fighting with each other, O scion of the Satwata race." Then O king, Satyaki conversant in the use of great weapons, taking up some sharp arrows smilingly replied to king Duryodhana who was thus speaking to him, "This is no assembly, O prince, nor the house of our preceptor where in days gone by, we sported smiling together."

Duryodhana said:—

28. O foremost of Sini's race, where have those sports of our childhood vanished, and alas, how has this battle come upon us. It appears that the influence of time is irresistible.

29. Urged though we are by a desire for wealth, what use have we of wealth that meeting each other, we now engage in battle, urged by avarice."

Sanjaya said:—

30. Satyaki then replied unto king Duryodhana who had thus spoken:—"That they have to fight even with their preceptors has always been the duty of Kshatriyas.

31. If I am indeed believed of you, O king, slay me without delay. O foremost of the Bharatas, then through your instrumentality I shall be launched upon the regions of the righteous.

32. Bring into play, as soon as possible, all your might and prowess, against myself. This carnage of my friends, I do not wish to behold any longer."

33. Having thus replied to king Duryodhana and said his say, O king, Satyaki dauntlessly and reckless of his life, rushed furiously upon Duryodhana.

34. Beholding him thus advance your son received him. Indeed, O king, your son then poured upon him a veritable shower of arrows.

35. Then ensued a dreadful battle between those two foremost of Kuru's and Madhu's race, that resembled an encounter between a lion and an elephant.

36. Then filled with rage Duryodhana pierced the indomitable Satyaki with numerous keen arrows shot from the bow drawn to its fullest stretch.

37. Satyaki quickly pierced Duryodhana in return with fifty keen shafts in that battle and then with twenty and next with another ten shafts.

38. Then in that battle your son smilingly pierced Satyaki in return with thirty arrows shot from his bow-string drawn back to the ear.

39—40. Discharging then a Kshurapra (razor-headed arrow) he cut off in two, Satyaki's bow with arrows fixed thereon; Satyaki, thereupon with great lightness of hands, grasped a tougher bow and began to shoot a shower of shafts at your son. As those lines of arrows flew for bringing about Duryodhan's death,

41—42. The latter, O monarch, cut them into pieces, whereupon the troops uttered a loud shout. Then quickly he afflicted Satyaki with seventy three shafts, furnished with golden wings, whetted on stone and shot from a bow drawn to its fullest stretch. Then all these arrows and the bow with shafts thereon,

43—44. Satyaki cut off and covered Duryodhana with a fresh shower of arrows. Thus deeply pierced and afflicted with the shafts of that scion of the Dasarha race, Duryodhana, O mighty monarch, took shelter in another car. Then recovering a little your son once more rushed upon Satyaki,

45—46. Shooting myriads of arrows at the chariot of the latter. Similarly Satyaki discharged arrows at Duryodhana's car; whereupon, O king, the battle became extremely fierced. Then in consequence of those shafts thus discharged and in consequence of their falling on all sides,

47. Loud clashing sounds arose there, resembling that produced by a raging conflagration consuming a large forest. The surface of the earth was then covered with those thousands of shafts shot by both of them.

48. Clouded therewith, the sky became invisible. Then beholding that foremost of car-warriors, namely, him of Madhu's race, prevail over Duryodhana,

49. Karna quickly advanced to rescue your son. But the mighty Bhimasena did not allow him to do so,

50. And he in his turn assailed Karna, quickly shooting numerous arrows. Thereupon Karna smilingly destroyed all those sharp arrows of Bhima,

51. Cut off his bow and arrows, and wounded his driver with numerous shafts. Thereupon Pandu's son Bhimasena, burning with rage, took up a mace,

52. And therewith crushed the bow, the standard, and the charioteer of his opponent in that battle. That mighty hero also shattered one of the wheels of Karna's car.

53. Then staying on his chariot of which one wheel was broken, Karna did not tremble (in fear) but was as firm as the prince of mountains. That chariot of his which had now only one wheel left was drawn by his horses,

54. Like the single-wheeled car of the Sun borne by the seven celestial steeds. Then not tolerating the feats of Bhimasena Karna fought on with the latter,

55. Using different groups of arrows and diverse kinds of other weapons. Bhimasena similarly worked up with rage, fought on with the son of Suta.

56. When then the battle became thus confused and general, king Yudhisthira, the son of Dharma, addressing the foremost of heroes of the Panchalas and the Matsyas said :—

57. "They who are like our lives, they that are our heads, they that are possessed of immense strength,—those foremost of men—are now all engaged with the Dhartarastra hosts.

58. Why are you then standing as if stupified and with you, senses confounded? Hie there where my warriors are valorously fighting.

59. Keeping in view the duties of the Kshatriya order and dismissing your fears, engage in the battle; for then conquering or slain, you will obtain desirable ends.

60. If you conquer you may celebrate numerous sacrifices, giving away profuse *Dakshina* to the Brahmanas: If on the other hand you are slain, then becoming equal to the gods, you will attain regions of blessedness.

61. Urged on by the king in the above manner, those brave and mighty car-warriors engaged on the field, quickly rushed upon Drona, keeping in view the duties of the Kshatriyas.

62. Then the Panchalas, from one side began to assail Drona with their arrows, whilst those headed by Bhima began to check him on the other side.

63. Three of the mighty and war-like sons of Pandu were crooked-minded. They were the twins (Nakula and Sahadeva) and Bhimasena. These then addressing Arjuna loudly said :—

64. "Rush, O Arjuna, upon the Kurus and separate them from Drona. Then the Panchalas will be able to slay him easily when he will be deprived of their protection.

65. Thereupon Pritha's son, all on a sudden attacked the Kourava troops, while Drona too marched against the Panchala troops headed by Dhristadyumna. O Bharata, in that the fifth day of Drona's command, the brave combatants were slaughtered in quick succession.

Thus ends the one hundred and ninetieth chapter, the fierced fight, in the Dronabadha of the Drona Parva.

CHAPTER CXCI.

(DRONA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. Then Drona effected a fierce carnage in the ranks of the Panchala troops, like the enraged Sakra causing a great slaughter amongst the Danava troops in days gone by.

2. O mighty monarch, the enemies of Drona, all mighty car-warriors and possessed of great strength, though thus slaughtered by his arrows, did not shrink in fear from him.

3. Then those mighty car-warriors, the Panchalas and the Srinjayas, engaged in that battle, O king, rushed upon Drona's self.

4. Slaughtered with arrows and darts, and trying to encompass Drona on all sides, the yells they uttered were terrible and loud.

5. Then beholding the slaughter of the Panchalas by the high-souled Drona, and seeing his weapons enshroud all sides, the Pandavas became frightened.

6. Beholding the profuse destruction of horses and foot-soldiers in the battle, the Pandava troops, O king, became hopeless regarding their victory.

7. 'Is not Drona that warrior well-versed in the use of excellent weapons going to consume us all, like a raging conflagration consuming a heap of straw at the expiration of the winter season?

8. None can now even look at him in battle. Knowing the rules of fair combat even Arjuna will not now fight with him." (Even thus did they talk with each other).

9. Then beholding the sons of Kunti dismayed and afflicted by the arrows of Drona the intelligent Kesava ever solicitous of the welfare of the Pandavas, addressed Arjuna thus :—

10. "This foremost of all wielders of bows and arrows is incapable of being vanquished in battle by any one, not excepting the gods with Vasava at their head.

11. When he lays aside his weapons in battle, he may be slain even by men. O you sons of Pandu, abandoning virtue, do you therefore now betake yourself to contrivances for securing victory in battle,

12. Before Drona drawn by horses of golden colours succeeds in slaying us all. I think, if Aswathaman be killed, he will desist from fighting.

13. Let some one among ns therefore tell him that Aswathaman has been slain in the battle,—But O king, Kunti's son Dhananjaya did not accept this advice of Krishna.

14—15. Others approved of it. Yudhisthira accepted it with much reluctance. Then the mighty-armed Bhima, O monarch, slew with his mace, a terrible, prodigious and foe-crushing elephant called Aswathaman belonging to Indravarman the ruler of the Malavas.

16. Then Bhimasena approaching Drona with a little bashfulness began to exclaim to the top of his voice "Aswathaman is slain."

17. The elephant known by the name of Aswathaman having been slain, Bhima spoke of Aswathaman's death. Knowing the true fact in his mind, Bhima then spoke what was false.

18. Drona having heard this very disagreeable words of Bhimasena, and he having reflected upon them in his mind, his limbs as if began to dissolve like sand in water.

19. But knowing fully the prowess of his own son, he soon came to regard that news as false and therefore hearing of his slaughter he did not become unmanned.

20. Soon recovering his senses he became comforted, as he recollected that his son was incapable of being assailed by the enemy.

21. Rushing upon the son of Prishata and impelled by a desire to slay that brave warrior who was destined to be his slayer, he covered the former with thousands of sharp arrows furnished with wings of the Kanka feather.

22. Thereupon twenty thousand illustrious car-warriors of the Panchala clan, covered him, thus careering on the field, with numerous shafts from all sides.

23. O ruler of men, covered as he then was with those arrows, we could not see that mighty car-warrior Drona, even as men cannot see the sun covered when it is with clouds during the rainy season.

24—25. Then blowing off all those arrows of the Panchalas, and with a view to effect the death of these heroic Panchala warriors, the mighty car-warrior Drona, the afflicter of hostile troops, invoked into existence a Brahma weapon. At this time he looked resplendent like a blazing fire without a streak of smoke.

26. Once more the highly puissant son of Bharadwaja was filled with rage and he looked equally resplendent when slaughtering all the Somakas.

27. He then cut off, in that great battle, innumerable heads of Panchala warriors as also their mace-like arms wearing golden ornaments.

28. Thus slaughtered by the son of Bharadwaja the royal warriors then began to fall down on the earth, like so many trees up-rooted by the force of the tempest.

29. Miry with the flesh and blood of all the elephants and horses fallen in the battle, O Bharata, the earth appeared to be impassable.

30. Having slain twenty thousand car-warriors of the Panchalas, Drona stood on the battle-field like a blazing fire free from even a single curl of smoke.

31. Thereafter filled with rage, the puissant son of Bharadwaja, lopped off the head of Vasudana from his trunk, by means of a *Valla*.

32. He then slew five hundred Matsyas, six thousand Srinjoyas and then again ten thousand elephants and ten thousand steads.

33. Then beholding Drona stay on the field for the extermination of the Kshatriya race, the following Rishis headed by the God of Fire approached him.

34—35. They were, Viswamitra, Jamadagni, Bharadwaja, Goutama, Vasistha, Kasyapa and Atri, the *Sikatas*, the *Prisnis*, Garga, the Valikhilyas, the Marichipas, the Vrigus, the Angiras, and other mighty sages of subtle forms; these all were desirous of taking Drona to the region of Brahma.

36. All these then addressed Drona, that ornament of battle, in these words:—'You are fighting wrongly, the hour of your death has come.

37. Cast away your weapons, O Drona, and look at us standing before you. Henceforward it behoves you not to perform cruel acts like these.

38. You are learned in the Vedas and their auxiliaries and devoted to truth and

righteousness: specially you are a Brahman, so these acts do not become you.

39. Lay aside your weapons, shake off the pale of error that hangs over you and betake yourself to the eternal path (of virtue). To-day, the days of your earthly habitation have been numbered.

40. You have to-day consumed with your Brahma weapon many men who are ignorant of the use of weapons. This act which you have done is not at all praiseworthy.

41. O Drona, quickly lay your weapons aside in this battle; do not hesitate: O twice-born one, you should not perpetrate such sinful acts any longer."

42. Having heard these words of the sages, as also the words of Bhimasena, and also beholding Dhristadyumna stand before him in battle, Drona was dejected at heart.

43. Burning with grief and extremely pained, he then enquired of king Yudhisthira the son of Kunti whether his son was really slain or not.

44. Drona knew it for certain, that Pritha's son would never tell a lie, not even for the sake of getting the wealth of the three worlds.

45. For that reason, that foremost of the regenerate ones questioned Yudhisthira in exclusion of every body else. Since the days of the latter's boyhood, Drona had hoped to hear truth from him.

46. Meanwhile, O king, Govinda knowing that Drona, that foremost of all combatants, could sweep away the Pandavas off the face of the earth, was very much dejected and then addressing Yudhisthira he said:—

47. "If influenced by rage Drona fights only for half a day, then I tell you truly, your troops are sure to be destroyed.

48. Save us from Drona; under the circumstances as the present falsehood is better than truth. Speaking falsehood for the sake of saving a life one does not become a sinner.

49. There is no sin, if falsehood is spoken to women, in marriages or to save kine or the Brahmanas.

50. When they both were thus speaking with each other, Bhimasena said:—As soon as, O king, I heard of the means by which the illustrious Drona might be slain,

51—52. Putting forth my prowess in battle, I immediately slew a mighty elephant resembling that of Sakra, belonging to Indravarman, the Chief of the Malavas who were standing in your army. I then went to Drona and told him,—'Aswathaman has been slain, O Brahman; desist from fighting.'

53. Indeed, O foremost of men, the preceptor Drona did not believe in the veracity of my assertion; desirous of victory as you are, accept the counsel of Govinda.

54. O monarch, inform Drona that the son of Caradwat's daughter is dead. Thus spoken by you that foremost of the Brahmanas will cease to fight.

55. O ruler of men, you are well-known in the three worlds for your truthfulness." Having heard these words of Bhima and influenced by the counsel of Krishna,

56. And owing to the inevitability of Fate, O king, Yudhisthira decided to say, what he was called upon to say. Afraid of speaking lies, but anxious to obtain victory, Yudhisthira,

57. Clearly said that Aswathama was dead, adding indistinctly the word *elephant* after the name *Aswathama*. Ere now the chariot of Yudhisthira had remained at a height of four fingers' breadth from the earth's surface;

58. After he had uttered that lie his steeds touched the earth. Hearing these words from the lips of Yudhisthira, Drona that mighty car-warrior,

59. Overwhelmed with grief on account of the supposed death of his son, gave way to despair. Hearing the words of the sages, on the other hand, he regarded himself a great offender against the illustrious Pandavas. Now hearing that his son had been slain he became completely senseless, and filled with anxiety at the sight of Dhristadyumna, O monarch, the chastiser of foes was not able to fight as before.

Thus ends the one hundred and ninety-first chapter, the utterance of the untruth by Yudhisthira, in the Drona-badha of the Drona Parva.

CHAPTER CXCII.

(DRONA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. Then beholding Drona, exceedingly anxious and depressed at heart in consequence of grief, the son of the Panchala king, *viz.*, Dhristadyumna assailed him.

2. That hero had, for the slaughter of Drona, been obtained by Drupada, that ruler of men, at a great sacrifice, from the God of Fire.

3—5. Impelled by the desire of slaying Drona, he grasped a victory-giving and strong bow, of which the twang resembled the rumble of clouds, of which the string was very tough, and which was irrifragible and of celestial make. He then fixed on the bow-string a formidable arrow resembling a snake of virulent poison, and endued with the effulgence of fire. That arrow resembled a fire of fierce tongues, while inside the circle of his bow appeared like the autumnal sun of great splendour within an effulgent circle.

6. Beholding that resplendent bow bent by the son of Prisata, the soldiers considered that the last hour of the world had come.

7. Seeing then that arrow directed at him, the mighty son of Bharadwaja considered that the last day of his corporal existence had arrived.

8. The preceptor then did not endeavour to baffle that shaft, nor did also the celestial weapons of that high-souled hero appear at his command.

9. His weapons had not been exhausted although he had used them for four days and one night; on the expiration of the third part of the fifth day, his stock of arrows was exhausted.

10. Beholding then the exhaustion of his shafts and pained with grief on account of his son's death, and in consequence also of the reluctance of the celestial weapons to appear at his command,

11. He desired to lay his weapons aside urged to do so by the words of the sages. Though still charged with great energy, he was unable to fight as before.

12. Then taking up another bow of celestial make, presented to him by Angiras, and several arrows resembling the curses of Brahmanas, he went on fighting with Dhristadyumna.

13. Then he covered Dhristadyumna with a thick shower of arrows, and filled with rage began to mangle his vindictive antagonist.

14. Then with his own arrows Drona cut off those of Dhristadyumna in hundred pieces, and then with sharp arrows he felled the standard, the bow and the charioteer of the latter.

15. Thereupon Dhristadyumna smilingly taking up another bow, pierced Drona in return with a sharp arrow in the centre of his breast.

16. Thus deeply pierced the mighty bowman (Drona) seemed a little flurried in that combat. But once more with a keen-edged *valla* he cut off his opponent's bow.

17. Then indomitable Drona cut off all the weapons, O king, and all the bows of his antagonist, except only his mace and sword.

18. Then, O subduer of foes, filled with rage, he pierced the wrathful Dhristadyumna with nine sharp arrows capable of putting an end to the life of every body,

19. The mighty car-warrior Dhristadyumna of immeasurable soul then invoked into existence the Brahma weapon, and thereby caused the horses of his own chariot mix with those of his opponents.

20. Possessed of the fleetness of the wind, those steeds of the crimson and pegion colours, O foremost of the Bharatas, thus mingled together, appeared highly beautiful.

21. Like roaring clouds surcharged with flashes of lightning at the commencement of the rainy season, O mighty monarch, those steeds mingled together appeared highly beautiful.

22. Then that regenerate one of immeasurable soul, destroyed the wheel-joints, the shaft-joints and other car-joints of Dhristadyumna.

23. With his bow cut off, his car rendered useless, his elephants and driver slain and thus involved in a perilous situation that hero began to whirl his mace.

24. Then that truly valiant and mighty car-warrior the enraged Drona, destroyed with his sharp arrows that mace hurled by Dhristadyumna.

25. Beholding that mace of his cut off by Drona by means of his arrows, that foremost of men, that prince of the Panchalas, quickly took up a clean sword and a resplendent shield with its ground decked with hundred moons.

26. Undoubtedly, under these circumstances, the Panchala prince resolved to make an end of that foremost of preceptors, that most illustrious warrior.

27. Then jumping down from the terrace of his chariot and riding on the car-shaft he with his sword and bright shield uplifted, tried to approach the latter seated on his chariot.

28. Then that mighty car-warrior Dhristadyumna, out of foolishness, and for achieving a difficult feat, wished to tear open the breast of Bharadwaja's son in battle.

29. Sometimes he stood on the yoke of Drona's car, and sometimes under the haunches of his red steeds. These motions

of his were then greatly praised by all the troops.

30. While he thus stood upon the yoke, or underneath the haunches of those red steeds, Drona saw no opportunity for striking him. That indeed appeared wonderful.

31. Then in that battle the movements of both Drona and the son of Prisata resembled those of a hawk flying through the sky in quest of a piece of meat.

32. Thereafter the puissant Drona inflamed with rage, slew one after another the blue-hued steeds of his adversary, and then destroyed his car, with a powerful shaft.

33. The steeds of Dhristadyumna, thus slain fell down on the ground, whereupon the red steeds of Drona himself were set free from the entanglement in the trapp ings, O ruler of men.

34. Beholding those horses slain by that foremost of regenerate ones, that son of Prisata, that foremost of all warriors, born in virtue of a sacrifice, that mighty car-warrior, did not tolerate it.

35. Then that foremost of swords-men, deprived of his car, took up his sword, and rushed upon Drona, O king, like Vinata swooping down upon a snake,

36, Solicitous of slaying the son of Bharadwaja, O king, his appearance then resembled that of Hari when, in days of yore, he was going to slay the Daitya king Hiranyakasipu.

37. He then coursed in various tracks. Indeed, O foremost of the descendants of Kuru, Prisata's son careering in that battle, dis layed the well-known twenty-one kinds of evolutions.

38—40. Armed with his sword and his buckler in grasp the son of Prisata, wheeled about, whirled his sword in the air, made side thrusts, rushed forward, ran sideways, jumped up, assailed the sides of his foes, fell backwards, ran into close quarters with his enemy, and pressed them hard. Having practised them well he also exhibited the movements, known as *Bharata*, *Kousika*, and *Satwata*, as he coursed in battle for bringing about Drona's death. Beholding those charming movements of Dhristadyumna, as he coursed, armed with shield and sword in battle,

41—42. All the warriors present as also the celestials, were filled with amazement. The twiceborn Drona then discharging a thousand arrows in the press of the battle, cut off Dhristadyumna's sword and shield covered with hundred moons. The arrows that Drona shot in that fight in close quarters were of the length of a span.

43. Those arrows were only to be used in a fight in close quarters. No one else had arrows of that kind, except Saradwata's son Kripa, Arjuna, Ashwathaman and Karna.

44-45. Pradyumna and Yuyudhana possessed such arrows and also Abhimanyu had them. The preceptor then desirous of making an end of his pupil who was to him like his own son, placed on his bow-string, a strong shaft possessed of great violence. Satyaki however cut off that saft with ten arrows of his own.

46. Before the eyes of your son and of Karna of high-soul, he then thus saved Dhristadyumna who was on the point of falling a victim to Drona.

47—49. Thereafter O Bharata, Kesava and Dhananjaya, both of illustrious soul, beheld Satyaki of prowess incapable of being thwarted, in the track of the Kurus, and thus within the range of the shafts of Drona, Karna and Kripa. Then both of them applauded Satyaki of undiminishing fame saying 'excellent excellent,'—him who was then destroying the celestial weapons of all his foes. Then Kesava and Dhananjaya dashed upon the Kourava warriors.

50. Thereafter Dhananjaya addressing Kesava said:—Behold, O Kesava, that perpetuator of Mhdhu's race, sporting amidst the hostile warriors headed by the preceptor and other foremost car-warriors.

51. Truly valiant Satyaki is thereby affording great delight to me, the twins, king Yudhisthira and Bhima.

52. That Satyaki, the enhancer of the glory of the Vrishnis, well-practised in the use of weapons and free from insolence, is thus careering in the midst of the fight, sporting with mighty car-warriors.

53. The Siddhas and the troops filled with delight, are praising him, saying 'excellent, excellent,' as they find that one of the Satwata race invincible. The warriors of both armies are applauding him, O monarch, in consequence of his feats.

Thus ends the one hundred and ninety-second chapter, the battle between Drona and Dhristadyumna in the Drona-badha of the Drona Parva.

CHAPTER CXCIII.

(DRONA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. Then beholding those feats of that one of the Satwata race, Duryodhana and

others, filled with rage, quickly encompassed the grandson of Sini on all sides.

2. Kripa and Karna and your sons, O sire, quickly assailing Sini's grandson in the battle, began to pierce him with sharp arrows.

3. Thereupon king Yudhisthira, the two sons of Madri begotten by Pandu, and the mighty Bhimasena rushed to protect him of the Satwata race.

4. Karna and the son of Gotama, that mighty car-warrior, and Duryodhana and others, then covered Sini's grandson with their shafts,

5. Then fighting, O king, (fearlessly) on with those warriors, that scion of Sini's race checked that awful shower of pouring arrows which had been begun so suddenly.

6. In that great battle, with his various celestial weapons, he duly baffled the celestial weapons of his high-souled opponents, that were aimed at him.

7. The field of battle looked dreadful during the progress of that encounter between royal combatants, and it resembled the scene of the field where in days of yore Rudra, filled with rage, had slaughtered all creatures.

8. Human arms, and heads, and bows, and torn umbrellas and chamaras, O Bharata,

9. Were seen in heaps on that field of battle. With broken-wheeled cars, with fallen arms,

10. And with heroic horsemen lying slain, the earth became impassable. O foremost of the Kurus, the warriors lacerated with the falling shafts,

11. Were seen to roll in various movements on the ground in that great battle. During the progress of that terrible battle resembling that between the Gods and the Asuras in days of yore,

12. The very virtuous king Yudhisthira addressing the Kshatriyas said :—"You mighty car-warriors, rush unitedly upon the pot-born Drona.

13. Yonder is the heroic son of Prisata engaged with the son of Bharadwaja ; he is trying to the best of his endeavours to encompass the death of Drona.

14. Judging from the appearances of his mighty battle, it may be inferred that filled with rage the son of Prisata will to-day overthrow in battle the son of Bharadwaja.

15. Therefore do you unitedly rush upon the pot-born Drona. Thus commanded by Yudhisthira, the mighty car-warriors of the Srinjayas,

16—17. Impelled by a desire for slaying the son of Bharadwaja, assailed him. That mighty car-warrior the son of Bharadwaja, then received those advancing hosts in fury, knowing death to be inevitable. When Drona of unfailing aim thus advanced, the earth began to tremble.

18. Fierce winds began to blow filling the troops of the enemy with fear. Mighty meteors began to drop down, seeming to issue out of the solar disc.

19. In their fall they illumined the welkin, and foreboded great danger. O Sire, the weapons of Bharadwaja's son began to blaze forth.

20. Cars emitted loud clatters, and horses began to shed tears. The mighty car-warrior Drona, that son of Bharadwaja, appeared to be devoid of his energy.

21. His eyes and his left arm began to tremble. And beholding Prisata's son before him, he became cheerless.

22. Then desirous of going to the Posthumous regions of the sages that duly recite the Vedas, he decided to cast his life off in a fair fight.

23. Then the four directions of the compass were covered with the troops of Drupada's son. Consuming hosts of Kshatriyas Droan then careered on the field of battle.

24. Then that crusher of foes having slain twenty thousand Kshatriyas, slew another hundred thousand with whetted shafts of keen points.

25. Then exerting himself with care he remained in the battle-field, and appeared like a blazing fire without even a curl of smoke. For the destruction of the Kshatriyas, he then grasped the Brahma weapons.

26. Then the self-controlled Bhima beholding the prince of the Panchalas carless and weaponless, quickly rushed to the rescue of that high-souled warrior.

27. Then beholding the prince of the Panchalas strike Drona from a near point Bhima, that subduer of foes, took him up on his car and thus spoke to him :—

28. "Except yourself there is none who can fight with the preceptor in such close quarters ; therefore be quick in compassing his slaughter, inasmuch as the burden rests wholly on you."

29. Thus spoken to by Bhima, the mighty-armed Dhristadyumna, quickly took up a strong and new bow of very superior make and capable of bearing a great strain,

30. Worked up with rage and discharging his arrows in that battle at the indomitable Drona, Dhristadyumna covered the preceptor with arrows with a desire to withstand him.

31. Those two ornaments of battle, those two superior warriors, filled with rage, then resisted one another, and invoked into existence many celestial and Brahma weapons.

32. Then, O mighty monareh, Dhristadyumna covered Drona in that battle with many weapons. Destroying all those weapons of Bharadwaja's son, the prince of the Panchalas,

33. That warrior of unfading renown, began to consume the Vasatis, the Sinis, the Valhikas and the Kurus who were then engaged in protecting Drona.

34. O king, discharging numerous shafts on all sides, Dhristadyumna at that time appeared beautiful like the sun of myriad rays.

35. Drona however once more cut off the prince's bow and pierced the vitals of the prince himself with large number of shafts. Thus wounded the prince was greatly pained.

36. Thereupon Bhima of great fury holding the chariot of Drona, distinctly spoke these words to him :—

37. "If vile Brahmanas dissatisfied with the duties of their own order but versed in the use of weapons, did not fight, then the Kshatriya order would not have become reduced in numerical strength.

38. Sparing life has been declared to be the most excellent of all virtues. The Brahmana is the root of that virtue. You are again the foremost of all men conversant with Brahma.

39—40. Like a Chandala, slaying numerous *Mlechchas* and diverse other warriors, who however are all engaged in performing the duties of their order, moved to the deed by folly and ignorance, O Brahmana, and by the desire of benefitting your family and son, indeed for the sake of your only son, —indeed slaying all like one ignorant of his duties and disregarding your own avocation why do you not feel ashamed ?

41. He for whose sake you have taken up arms, and for whom you live, he, deprived of life, to-day lies on the field of battle, unknown to you and behind your back.

42. It behoves you not to doubt the words the very virtuous king Yudhisthira has told you. Thus addressed by Bhima, Drona, laid his bow aside.

43. Then desirous of laying all his weapons aside, Bharadwaja's son of illustrious soul, said aloud :—"O Karna, O Karna, O great bowman, O Kripa, O Duryodhana,

44. Exert your best in the battle : this I tell you repeatedly ; may no injury befall you from the Pandavas ; I am going to lay aside my weapons."

45. Having spoken thus, O mighty monarch, Drona began to cry out the name of Aswathaman at the top of his voice ; and laying aside his weapons, he then sat down on the terrace of his car.

46. Then betaking to yoga, he assuredly gave safety to every creature. Taking advantage of that opportunity, Dhristadyumna collected all his energies.

47. Then placing his dreadful bow with arrows fixed on its string on his car, he jumped down from it armed with a sword and then rushed furiously upon Drona.

48. Then men and other creatures beholding Drona on the point of falling a victim to Dhristadyumna, began to utter loud cries of *Oh* and *Alas*.

49. They bewailed piteously and they cried *alas* and *oh* and said *fie*. Meanwhile Drona, having laid aside his weapons, was peacefully seated on his car.

50. Having spoken as before, Drona, had betaken to yoga. Endued with great splendour, and possessed of ascetic merit, he had set his heart on that ancient and paramount being *viz*., Vishnu.

51. Slightly bending down his face, and throwing his breast forward, and shutting his eyes and reposing on the quality of goodness, and directing his mind on meditation,

52. And thinking on the monosyllabic *Om* representing Brahma, and recollecting the mighty, paramount, and undestructible god of gods, the effulgent Drona of great ascetic merit,

53. The preceptor of the Kurus and the Pandavas, went to heaven, which is so difficult of being attained even by the virtuous. Indeed when Drona proceeded to heaven, it appeared to us that there were two suns in the sky.

54. The whole welkin was ablaze, and appeared to be one vast sheet of equal light when the sun-like Bharadwaja, of solar splendour, proceeded towards heaven.

55. But within an wink of time however, that light disappeared, and then tumultuous noise of the delighted celestials were heard there.

56. When Drona thus ascended to heaven, Dhristadyumna was standing beside him stupified; only we five amongst mortal creatures beheld,

57. The illustrious Drona, lost in *yoga* and meditation, ascend to the highest regions of blessedness. These five were, myself, Pritha's son Dhananjaya, Aswathaman, the son of Drona,

58—59. Vasudeva of the Vrisni race, and king Yudhisthira the virtuous son of Pandu. All else could not see the halo of glory that surrounded the intelligent son of Bharadwaja as he ascended, rapt up in *yoga*, to the Brahma regions, which are mysterious even to the gods and which is the highest of all celestial regions.

60—61. In fact all human beings were then unaware of the fact that Drona had attained to the highest mode of existence. None of them could then descry the preceptor, that subduer of foes, ascend to the region of Brahma, devoted to *yoga*, in company with the best of sages, his body mangled with arrows, and steeped in blood after he had set aside his weapons.

62. Prisata's son meanwhile, though all creatures cried fie on him, yet casting his eyes on the lifeless Drona's head, began to drag it (by the hair.)

63. Then with his sword he lopped that head off the trunk of his foe who remained silent all the while. Then upon the slaughter of Bharadwaja's son, he was filled with delight.

64. Dhristadyumna began to send up loud war-cries whirling his sword all the while in the air. With his hoary locks flowing down his ears, of a dark complexion that old man of eighty-five years,

65. For your sake used to career on the field of battle, like a boy of sixteen. The mighty-armed Dhananjaya, that son of Kunti, had said (before Drona's head was lopped off:—

66. "O son of Drupada, bring the preceptor alive. Do not slay him. He should not be slain, he should not be slain." Even thus did your troops also,

67. Cry out; especially Arjuna had exclaimed aloud melting with compassion for his preceptor. But unmindful of the cries of Arjuna and those of other rulers of the earth,

68—69. O foremost of men, Dhristadyumna slew Drona in the terrace of his own car. Then that indomitable subduer of foes, his body stained with blood, jumped down from the car on the earth, looking red like the (newly-risen) solar disc. Thus the soldiers beheld Drona slain in the battle.

70. Thereafter, O king, that furied bowman Dhristadyumna, threw that large head of Bharadwaja's son at the front ranks of your troops.

71. Then the troops beholding that head of Bharadwaja's son, felt inclined to fly and O king, without much hesitation they took to their heels.

72. Meanwhile Drona proceeding to the heavens entered the stellar path. I only saw the (true circumstances of the) death of Drona,

73—74. Through the grace of the sage Krishna-Dwaipayana, the son of Satyavati. I then beheld that effulgent one proceeding, after his ascension to the sky, like a blazing flame-beam free from even a curl of smoke, flying through the welkin. Upon the slaughter of Drona, the Kurus, the Pandavas and the Srinjayas, all became depressed,

75. And every body fled in great haste. The army then broke away. Many had been slain and many wounded with keen arrows.

76. Upon the death of Drona, your troops appeared to be senseless. Having suffered a defeat and being inspired with fear about the future,

77. The Kurus lost the benefit of this as well as of the next world. Really they lost all self-control. The rulers of earth then searching for the body of Bharadwaja's son,

78. Could not find it out in consequence of the field being covered over with numerous headless trunks. The Pandavas on the other hand, having obtained victory here and prospects of fame in the future,

79. Began to make loud sounds with their arrows and conches, and they uttered tremendous war-cries. Then Bhimasena and Prisata's son Dhristadyumna,

80. Embraced each other in the midst of the Pandava host which looked upon them both. Then that afflicter of foes Bhima addressing Prisata's son said:—

81. "O son of Prisata, I will again embrace your victorious self, when the sinful sons of Suta and Dhritarastra will be slain in the battle."

82. Having spoken thus much and filled with joy, Pandu's son Bhima, caused the earth to tremble with the sound of his arm-strokes.

83. At that sound your troops, panic stricken, began to fly away; and disregarding the duties of Kshatriyas they exerted themselves in flying away.

84. The Pandavas, having obtained victory were transported with joy, O ruler of men; and great was their happiness at the destruction of their foes in battle.

Thus ends the one hundred and ninety-third chapter, the slaughter of Drona, in the Drona-badha of the Drona Parva.

CHAPTER CXCIV.

(NARAYANASTRAMOKSHA PARVA).

Sanjaya said:—

1. Upon the slaughter of Drona, O king, the Kurus, afflicted with the weapons of their enemies, their foremost warrior slain and themselves confounded—began to indulge copiously in grief.

2. Beholding their enemies then elated with joy and success, they repeatedly trembled in fear. O ruler of men, they were panic-stricken and depressed and their eyes were filled with tears.

3. They were distracted (with sorrow), their courage gone, and themselves reduced in splendour under the burden of grief. Uttering piteous wails, they then surrounded your son.

4. Covered with dust, trembling (in every limbs), gazing (vacantly) at the ten points of the compass, their eyes flooded with tears, they looked like the Daityas upon the fall of Hiranyaksha in days of yore.

5. Surrounded by those panic-stricken troops of his, who then looked like puny animals, your son could not stay on the field and went away from it.

6. Those warriors of yours, O Bharata, worn out with hunger and thirst, and scorched by the burning rays of the sun were exceedingly dejected.

7—8. Beholding that unthought-of overthrow of Bharadwaja's son, that was like the falling of the sun on the earth, or the drying up of the ocean, or the transplantation of the Meru mountain, or the defeat of Vasava himself, your troops, O king, began to fly away, panic lending speed to their legs.

9. Beholding him of the golden car slain, Sakuni the king of the Ghandharas, with his terrified and affrighted followers fled in all haste.

10. Taking with him his numerous divisions that were flying with all their standards, Suta's son also, out of fear, fled away.

11. The ruler of the Madras *viz* Salya gathering together his divisions abounding in cars, elephants and steeds, and looking vacantly on all sides, fled away, out of fear.

12. Kripa the son of Saradwata also fled,—saying *Alas, Alas,* and taking with him his divisions consisting mostly of elephants and infantry, of which the greater part had been slaughtered.

13. Kritavarman, surrounded by the Voja division and the remnants of the Kalingas, Asratta and Valhikas, fled away borne by his swift steeds.

14. Beholding Drona slain, Uluka, filled with fear and with his infantry divisions, fled away in great speed.

15. Handsome, youthful in years and well-known for his bravery, Dussassana inspired with great fear, fled away being surrounded by his elephant division.

16. Beholding Drona overthrown Brishasena fled in haste, taking away with him ten thousand chariots and three thousand tusked elephants.

17. Your son the mighty car-warrior Duryodhana also, O king, then fled from the field attended by cars, elephants and steeds and surrounded by foot-soldiers.

18. Beholding Drona overthrown, O king, Susarman fled away, taking with him the remmants of the *Samsaptakas,* slain by the diadem-decked Arjuna.

19. Beholding him of the golden car slain, men began to fly on all sides, riding on their elephants and cars and urging on their steeds.

20. Some urging on their sires, others their brothers and others their uncles, and others their sons and other companions, the Kurus fled away in haste.

21. Some exhorting their troops to make haste and others their nephews and other kinsmen, fled away in all directions.

22. Their hair dishevelled and their accoutrements falling off, no two persons were seen to fly together; their courage gone and their splendour destroyed, men then thought that the Kuru army was completely annihilated.

23. Others among your troops fled, O lord, throwing off their coats of mail. O foremost of the Bharatas, then your troops addressing one another loudly said:—

24. "Wait, Wait"; but none of them who thus spoke remained a moment on the field. Abandoning their vehicles and chariots decked with ornaments,

25. Warriors, mounting on the steeds or using their legs, fled in all possible haste.

While the troops, with their splendour lost and filled with fear, were thus flying away,

26. Only Drona's son Aswathaman advanced towards the foe, like a huge alligator swiming against the current. He had recently fought a terrible fight with the hostile division headed by Sikhandin,

27. As also with the Prabhadrakas the Panchalas and the Chedis accompanied by the Kekayas. Having slain numerous indomitable troops of the Pandavas,

28. And with difficulty extricating himself from his perilous situation, that one of the gait of an infuriated elephant, beholding the troops flying away,

29. Approached Duryodhana; and then that son of Drona said these words to the latter:—"Why O Bharata, are the troops flying away, as if in fear?

30. Why, O king, do you not try to rally them when they are thus flying away? O ruler of men, you also are not in your usual mood.

31. In consequence of the slaughter of what foremost of warriors of your army have the troops been reduced to this plight? O foremoet of the Kurus, tell me all truly.

32. O king, even these divisions headed by Karna and others are not staying on the field. In no previons battle was the army thus broken and routed.

33. O Bharata, has any great catastrophe, O mighty monarch, overtaken your army? Thereafter Duryodhana hearing the words of Drona's son,

34. Hesitated to communicate that most terrible and disagreeable intelligence to him. Your son, that foremost of kings, was then sunk deep in the ocean of grief, even like a splintered boat in the sea.

35. At the sight of Drona's son seated on his chariot, the eyes of the king were flooded with tears. Thereafter, O king, your son suffused with shame, said these words to the son of Saradwata:—

36. "May good betide yon. Do you first inform Aswathaman of the cause of this flight of our troops. Thereupon O king, Saradwata's son, repeatedly overwhelmed with sorrow, said to Drona's son how Drona had been slain.

Kripa said:—

37. Ourselves, placing that foremost of car-warriors on earth *vis* Drona before us, commenced the battle with the Panchalas only.

38. During the progress of the battle the Kurus and the Somakas became mingled together and then challenging one another they mangled one another's body with their weapons.

39. When the battle thus raged and when the Dhartarashtra troops were being reduced in number, your father, filled with rage, invoked into existence a celestial weapon.

40. Then, O foremost of men, Drona using that *Brahma* weapon, slew his enemies by hundreds and thousands.

41. Impelled forward by Fate the Pandavas, the Kaikayas, the Matsyas and the Panchalas, O foremost of the regenerate ones, approaching the vicinity of Drona's car, were slaughtered (indiscriminately).

42. Then with his *Brahma* weapon Drona despatched a thousand foremost heroes, and two thousand tusked elephants to the abode of Death.

43. With his hoary locks flowing down to his ears, and of a dark complexion and full eighty-five years of age, Drona then careered on the field with the agility of a boy of sixteen.

44. Their troops fatigued and their king slain, the Panchalas although burning with rage, were compelled to turn back.

45. When the enemy's rank was partly broken and when they were compelled to turn their faces away from the field, that conqueror of foes, exhibiting his celestial weapon, looked beautiful like the rising sun.

46. Penetrating into the centre of the Pandava rank, the puissant hero, your father, shooting his ray-like shafts, became incapable of being looked at like the sun shining in the centre of the heaven.

47. Our enemies, then scorched by Drona who then appeared beautiful like the sun, were reduced in their energy, deprived of courage and depressed at heart.

48. Thereupon the slayer of Madhu ever solicitous of the victory of the Pandavas, beholding the troops afflicted by Drona with his shafts spoke these words:—

49. "This leader of the leaders of car-hosts, this foremost of all wielders of bow is incapable of being vanquished in battle even by the slayer of Vritra himself.

50. Therefore disregarding the rules of fair combat do you strive for the sake of giving victory to the Pandavas, in such a manner that he of the golden car may not slay you all.

51. "I think, he will never fight if he hears that Aswathaman has been slain in battle. Let therefore some one tell him

this falsehood that Aswathaman has been slain in battle."

52. These words did not sound agreeable to the ear of Kunti's son Dhananjaya. Others again approved of these words. King Yudhisthira accepted them after much hesitation.

53. Then Bhimasena suffused with blashes of shame said to your father:—"Aswathaman has been slain." But your father believed him not.

54. Your father affectionate to his son then doubting the veracity of Bhima's words, questioned the very virtuous king Yudhisthira, whether you were really slain or not.

55. Afraid of telling lies but interested in securing victory, Yudhisthira, then beholding a mighty elephant by name Aswathaman slain in battle,

56. By Bhima,—an elephant belonging to Indravarman the ruler of the Malavas and that was huge as a hill, approached Drona and loudly spoke these words:—

57. "He for whom you are wielding your weapons and looking on whom you live, that dearly-loved son of yours by name Aswathaman has been slain.

58—59. Slain he lies prostrate on the field like a lion-calf in the woods. Cognisant of the evils of falsehood that king clearly spoke these words to the foremost of Brahmanas, adding indistinctly the word *elephant* after them. Hearing that you have been slain and consequently afflicted with great grief,

60. Withdrawing his celestial weapons he ceased to fight. Beholding him greatly anxious and overpowered with grief,

61. The son of the Panchala king, that perpetrator of vile deeds, assailed him. Beholding that prince who had been destined to be the cause of his death, Drona, conversant with the truths about men and things,

62. Abandoned his celestial weapons and betook to the Praya Joga. Then grasping his hair with his left hand,

63. The son of Prisata lopped off his head disregarding the expostulating cries of the heroes. From all sides they then said:—'He should not be slain, He should not be slain.'

64. Similarly Arjuna also, jumping down from his chariot quickly rushed towards Dhrishtadyumna, with his arms raised, and repeatedly crying:—

65. "Bring the preceptor alive; conversant with the rules of fair fight, you should not slay him." Although thus prevented by the Kauravas and Arjuna,

66. Your father, O foremost of men, suffered death at the hands of that most heartless warrior (Dhristadyumna). It is for this reason that the troops afflicted with fear are flying away. Similarly, O sinless one, we are depressed upon the overthrow of your sire.

Sanjaya said:—

67. Then Drona's son, hearing that account of the slaughter of his father in battle, became filled with fury like a snake trampled under feet.

68. Then, O sire, filled with wrath Drona's son appeared to burn on the field, like fire that blazes forth furiously having obtained heaps of fuel to feed it.

69. Squeezing one of his hands with the other and grinding his teeth and breathing like a snake his eyes became coppery (in rage).

Thus ends the one hundred and ninety-fourth chapter, the communication of the intelligence of Drona's death to Aswathaman, in the Narayanastramoksha of the Drona Parva.

CHAPTER CXCV.

(NARAYANASTRAMOKSHA PARVA) —*Continued.*

Dhritarashtra said:—

1. Hearing of the slaughter of his aged and Brahma-knowing sire by Dhristadyumna in an unfair battle, O Sanjoya, what did Aswathaman say,

2. He who is puissant and in whom human and Varuna and Agneya and Brahma and Aindra and Narayana weapons are always present?

3. Hearing that the pious preceptor has been slain in battle by unfair means by Dhristadyumna what did that Aswathama say?

4. The illustrious Drona having mastered the science of bowmanship had imparted its knowledge to that son of his desireous of seeing the latter accomplished in every way.

5. There is only one person in the world whom people can desire to be superior to themselves in accomplishments, and that person is one's own son.

6. This is the mystery about all illustrious preceptors, that they impart the knowledge

of their respective sciences to their sons or to their beloved pupils.

7. O Sanjaya, the heroic son of Saradwata's daughter, being the disciple of his own sire has obtained all that knowledge in every detail, and has become a second Drona.

8. In knowledge of weapons, Aswathaman is like Rama himself; in battle he is like Purandar, in prowess he equals Kartavirya, and in wisdom he matches Vrihaspati.

9. Youthful in years, he resembles a mountain in endurance, and fire in energy. In gravity he is equal to the ocean, and in anger to a snake of virulent poison.

10. He is the first car-warrior in the world and indefatigable and a resolute bowman. He equals the wind in speed; and in the thick of fight he careers like the Destroyer in person.

11. Shooting his arrows in battle he had afflicted the earth herself. Brave and of great prowess, he is never exhausted in battle.

12. Purified by the recital of the Vedas and by the observance of the vows, he has thoroughly mastered the science of bowmanship. He is incapable of being ruffled and resembled in this direction the mighty ocean or the Dasaratha's son Rama himself.

13. Hearing that the righteous preceptor has been slain in battle by unfair means by Dhristadyumna what indeed did Aswathaman say?

14. Aswathaman was destined to become the slayer of Dhristadyumna the son of Yaynasena, even as this latter was ordained to be the slayer of Drona.

15. What, alas, did Aswathaman say, hearing that the Preceptor has been slain by that sinful, cruel and mean Dhristadyumna of little foresight?

Thus ends the one hundred and ninety-fifth chapter, the wrath of Aswathaman in the Narayanastra-moksha of the Drona Parva.

CHAPTER CXCVI.

(NARAYANASTRAMOKSHA PARVA)—*Continued.*

Sanjaya said:—

1. Hearing that his father has been slain by underhand means by Dhristadyumna of sinful deeds, Drona's son became filled, O foremost of men, with tears as well as with (extreme) rage.

2. Inflamed as he was with rage, his body, O monarch, appeared to burn like that of the Destroyer himself when at the expiration of a *yuga*, he engages himself in slaughtering created beings.

3. Then repeatedly wiping off his eyes shedding copious tears, and breathing in rage, he said these words unto king Duryodhana.

4. I have been apprised of the fact, how my father was slain after he laid his weapons aside; I have also known how a sinful act has been committed by those who boast of hoisting the standard of virtue.

5—6. I have also heard of the vile and ruthless act of the very virtuous king Yudhisthira. Surely either victory or its reverses will fall to the lot of those who engage in fight. Death in battle is ever esteemed. The death overtaking one engaged in fight under fair rules of combat,

7. Should not become a source of grief, as has been observed by the sages. My father, without doubt, has gone to the posthumous regions of the heroes.

8. I should not lament for that foremost of men as he has undergone the most excellent form of death. But when fighting fairly, he was siezed by the hair,

9. Before the eyes of all the troops; this humiliation that he sustained is biting me to the very quick. Whilst I live, my sire was seized by the hair,

10. Why then should sonless men wish to obtain sons (who can help them in no way)? Moved by lust, or wrath or ignorance or hatred or levity,

11. Men perpetrate acts opposed to morality or to humiliate others. This most sinful act has been committed by the son of Prisata,

12. Of wicked soul and ruthless heart, in utter disregard of myself. Dhristadyumna shall behold the dreadful consequences of his act,

13. As also the prevaricating sons of Pandu, who have perpetrated a sinful act. He that caused, by an underhand measure, the preceptor to lay aside his weapon,

14. The blood of that son of Dharma the earth shall drink to-day. I swear by my truth, O foremost of the Kurus, as also by the religious merits acquired by my *Ishta* and *Purtka* acts,

15. That I shall not drag on my burdensome existence without slaying the Panchalas to the last man. Having te-

17. Some loudly calling their sires and their sons fled away in fear, without recognising one another and reduced in energy by grief.

18. Some causing their sons, fathers, friends and brothers sit (on their vehicles) and doffing their coats of mail were seen to wash them with water.

19. After the slaughter of Drona, the enemy's host, falling into great distress, fled away in haste. Who hath rallied it now? Tell me if you know it.

20. The sound of neighing steeds and roaring elephants mingled with the clatter of car-wheels is heard aloud.

21. These terrible sounds in the ocean of Kuru army, are swelling every moment and causing my troops to tremble.

22. This tremendous sound that is assailing our ears, causing our hairs to stand erect, meseems, will devour up the three worlds with their lords.

23. I think this to be the tremendous roar of the wielder of the thunder, *viz.*, Vasava, who enraged at the slaughter of Drona is coming to fight on behalf of the Kauravas.

24. O Dhananjoya, hearing this loud and terrible sound our hairs stand erect, and our best car-warriors are becoming filled with anxiety.

25. I ask you who is this mighty car-warrior that rallying this terrible and agitated host like the lord of the celestials themselves, is leading it to the charge.

Arjuna said:—

26. He depending upon whose prowess the Kauravas, having addressed themselves to the accomplishment of fierce deeds, are blowing their conches and facing us with firmness,

27. He about whom you entertain doubts as to who he may be who, having rallied the troops of the sons of Dhritarastra, that had fled from the fall of the weaponless Drona, is now uttering terrible roars,

28. He who is possessed of bashfulness, and mighty arms, who has the gait of an infuriate elephant, who possesses a face like that of a tiger, who achieves fierce feats and gives assurances of safety to the Kurus,

29. He, upon whose birth Drona distributed a thousand kine among Brahmanas of high-worth, he, O king, is Aswathaman who is thus roaring.

30. As soon as he was born that hero neighed like Uchhaisravas and thereby caused the three worlds to tremble.

31. Having heard that sound, an invisible being, O master, ascribed to him the name Aswathaman, (horse-voiced). That brave warrior, O son of Pandu, is roaring to-day.

32. He, who has been slain like one helpless by the son of Prisata, by a cruel and deceitful means, yonder stands the protector of that one.

33. The Panchala prince dragged my poor preceptor by the locks of his hair. Certainly Drona's son will not forgive that act of his, aware as he is of his own manliness and resources.

34. You also, O king, has spoken a lie to the preceptor, being driven to it by the desire for obtaining the kingdom. Conversant with the rules of morality and of pious nature, you have indeed perpetrated a great sin.

35. Like that hanging in Rama on consequence of his slaying Vali, the infamy hanging on you in consequence of the slaughter of Drona will be eternal in the three worlds with their mobile and immobile creations.

36. 'The son of Pandu is accomplished in all virtues; moreover he is my disciple, he will never tell me a lie'. Thinking this Drona believed what you then said.

37. You have spoken an untruth veiled in the garb of truth, to the preceptor, adding the word *elephant* thereto.

38. Thereupon the Puissant Drona, laid his weapons aside and became indifferent to every earthly concern. He was senseless, and as you have seen was overwhelmed with a swoon,

30. It was then that his disciple, transgressing all morality, slew his preceptor, filled with affection for his son and unwilling to fight and possessed by grief.

40. Having slain by a deceitful means your preceptor who had laid his weapons aside, now do you with your counsellors, protect the son of Prisata, if indeed, you are equal to the task.

41. To-day all of us conjointly will not be able to protect the son of Prisata, who has been as it were devoured by the son of Drona, filled with fury on account of his sire's slaughter.

42. He, who ever treated all creatures with exceeding compassion, even he, hearing that his sire was dragged by the hair will to-day consume us in battle.

43. Setting at naught all dictates of morality, the pupil has slaughtered his preceptor, although I exclaimed at the top of my voice, protesting, that the preceptor should not be slain.

44. We have already passed away the greater part of our lives; the lease of life left to us is indeed very short; even that short period is blotted by this sinful act (perpetrated in the maturity of our years).

45. Drona, in consequence of the affection he cherished for us, was indeed like our father. By the ordinances of the holy texts, he was also our father. Yet such a preceptor of ours has been slain by ourselves, for the sake of enjoying sovereignty for a short period.

46. Dhritarastra, O monarch, gave the earth to Bhishma and Drona, and what was more, he entrusted them with the lives of his sons.

47. Though thus esteemed and endowed with such an honorarium by the foe, yet the preceptor looked upon us like his own son.

48. The preceptor, incapable of suffering any reduction in strength and energy, was only slain in battle, when he believing in your words laid his weapons aside. While engaged in fight even Indra the performer of hundred sacrifices could not have defeated him.

49. Even such a preceptor, venerable in years and devoted to our welfare, has been injured by ourselves, who have betaken to mean conduct for securing sovereignty.

50. Alas, alas, what a heinous sin and a ruthless act have we perpetrated, for, tempted by the desire for enjoying the pleasures of sovereignty, we have slain our venerable preceptor.

51. My preceptor had all along been under the impression, that I, Vasova's son, could abandon all, my sires, brothers, sons, wives, and even life itself, for his sake, in consequence of the affection I bear for him.

52. And yet, alas, longing for sovereignty, I have neglected him when he was on the point of being slaughtered. For this act, O king, I have already been condemned to hell, being covered with great ignominy.

53. It is better that I should die than live, inasmuch as I have to-day, out of a desire for obtaining sovereignty, suffered my old preceptor to be slain, who was a Brahmana and a great *muni* and who moreover had laid his weapons aside at the time.

Thus ends the one hundred and ninety-seventh chapter, the words of Arjuna in the Narayanastramoksha of the Drona Parva.

CHAPTER CXCVIII.

(NARAYANASTRAMOKSHA PARVA)—*Continued.*

Sanjaya said:—

1. Hearing the words of Arjuna, O mighty monarch, the mighty car-warriors of the Pandava host spoke neither agreeable or disagreeable words in reply to Dhananjoya.

2. But the mighty Bhimasena filled with wrath, spoke, O foremost of the Bharatas, these words for reproching Kunti's son Arjuna.

3. 'You are preaching the rules of morality, like a muni living in the woods or like a Brahmana of austere observances who has cut off all connections with this world.

4. Saving others from injuries, defending himself against wounds and injuries, and showing forgiveness to women and the pious, a Kshatriya soon obtains the (rule of the) earth, as also religious merit, fame and prosperity.

5. Yourself endowed with all the desirable qualifications of a Ksharitya, O perpetuater of your race, it looks odd that you should speak like one ignorant of the duties of your order.

6. O son of Kunti, your prowess resembles that of Sakra the lord of Sachi. You never pass beyond the limits of morality even as the ocean never transgresses its banks.

7. What person is there, who will not applaud you,—you who, having forgotten the animosity fanned and kept alive for the last thirteen years, are solicitous for observing the precepts of morality?

8. Surely it is fortunate, O sire, that your heart to-day bends towards virtue. It is also fortunate that your understanding to-day inclines towards showing compassion, O you of undeteriorating fame.

9. Although you are so eager to observe the dictates of righteousness, yet your kingdom was snatched away from you most unrighteously. Your wife Draupadi having been dragged into the open court, was insulted by your foe.

10. We were exiled, with barks of trees or skins of animals for our cloth and cover. Though undeserving of such a wretched plight, yet we were compelled to wear out thirteen long years in that condition.

11. You, O sinless one, have overlooked all these crying causes that call for revenge. Devoted as you are to perform the duties of Kshatriyas, you have quietly tolerated all these.

12. Keeping alive the memory of all these wrongs inflicted on us, we have come here to-day with you, to avenge them. (But as you are so righteous) I myself will slay all these mean fellows who snatched away our kingdom.

13. You had said before "Addressing ourselves in battle, we shall exert to the utmost of our abilities." But now you are reproaching us.

14. You are now seeking virtue. So you have falsified the words you had said before. Afflicted as we are with fear, you take this opportunity for cutting us to the quick with your harsh words,

15. Like one applying salt on the sores of wounded men, O grinder of your foes. Afflicted with your dagger-like words, my heart is on the point of bursting open.

16. Pious as you are, you do not know the nature of impiety, for you do not offer us applause though we are worthy of it.

17. When Vasudeva himself is here, praise you the son of Drona, who, O Dhananjaya, is not a match for even a sixteenth part of yourself?

18. Disclosing your own weakness, it is strange that you feel no shame! I can rend this earth open in rage, and split the very mountains,

19. Whirling that heavy and terrible mace of fierce aspect decked with garlands of gold. Like a violent tempest, I can break down trees resembling huge mountains.

20. I can with my arrows rout and crush the assembled host of the celestials led by Indra himself, O Partha, assisted though they be by the Rakshasas, the Asuras, Snakes and human beings.

21. Knowing, O foremost of men, me your brother, to be such, you should not, O you of infinite prowess, entertain any fear from the son of Drona.

22. Or, O Vibhatsu, stay here with all these foremost of men and behold me, alone and armed with the mace, conquer him in fierce battle.

23. Like the Daitya kink Hiranyakasipu addressing the roaring and enraged Hari, the son of the king of the Panchalas addressed Partha thus :—

Dhristadyumna said :—

24. O Vibhatsu, the intelligent sages of yore have prescribed these—*viz*, conducting sacrifices on behalf of others, teaching, charity, celebration of sacrifices and acceptance of gifts,—to be the duties of the Brahmanas.

25. The sixth duty is study. To which of these six was that Drona who has been slain by me devoted? Wherefore then do you reproach me, O son of Pritha?

26. Transgressing the duties of his own order, and observing those of the Kshatriyas that perpetrator of wicked deeds used to slaughter us with his celestial weapons.

27. Professing himself to be a Brahmana, he used to injure us deceitfully; he has now been slain by deceitful means; O son of Pritha, what is there wrong in this?

28. Upon the punishment of Drona, (which he richly deserved), if his son, out of anger, utter such loud roars, what do I lose by them?

29. There is nothing wonderful in the fact that Drona's son leading the Kauravas in battle, will cause their destruction, being himself unable to protect them.

30. Now you have turned a virtuous person, and are accusing me with the slaughter of my preceptor; but do you not know that it was for this purpose that I was born as son of the Panchala king, having sprung out of fire.

31. How, O Dhananjaya, can you designate him a Brahmana or a Kshatriya, who when engaged in fight used to look upon fair and unfair acts with an equal eye?

32. He, who furious in rage, used to slay with his Brahma weapons even those who are unacquainted with the use of weapons, O foremost of men, why should he not be slain by us by every means in our power?

33. One fallen off from the duties of his order, has been said, by the righteous, to be equal to poison. Knowing this, O you who are conversant with the precepts of morality, why do you blame me, O Arjuna?

34. That ruthless warrior, being assailed by me, has been overthrown and slain by me. O Vibhatsu, why do you not then congratulate myself on whom actually no blame hangs?

35. O Partha, I have lopped off Drona's dreadful head, resembling the All-destroying Fire, or the burning Sun or the most virulent poison. Why do you not then applaud an act that is worthy of applause?

36. He who used to slay my kinsmen exclusively in battle, and of no one else, lopping off his head, have I not been freed from a terrible fever (of revenge) that used to burn me without remission.

37. The fact that I have not thrown his head, like that of Jayadratha, into her

dominions of the Nisadhas, is corroding the core of my heart.

38. It has been heard, O Arjuna, that, without slaying one's enemies one incurs sin. The duty of a Kshatriya is to slay or to be slain.

39. O son of Pandu, Drona was my enemy; and therefore it is righteous that I have slain him; and thus you have slain your father's friend, king Bhagadatta.

40. When you slew your aged grandsire, you thought it your duty to do so. But when I have slain my wicked foe, why should it not be regarded as my duty?

41. It behoves you not to speak to me in this way—me who can raise my hand against you in consequence of the relationship I bear to you and who am therefore like a prostrate elephant with ladder against its body, for helping puny creatures to get on its back.

42. I forgive your abusive language, O Arjuna, for the sake of Draupadi and her sons and not for any other cause.

43. It is well-known that the hostility I bore to the preceptor was bequeathed to me by my sire. Every one in the world knows it but you sons of Pandu feign to be ignorant of it.

44. The eldest son of Pandu is not a liar nor am I a sinful wretch, O Arjuna. The wicked Drona used to injure his pupils. He has been slain by me. Now fight, and victory will be yours.

Thus ends the one hundred and ninety eighth chapter, the words of Dhristadyumna, in the Narayanastramoksha of the Drona Parva.

CHAPTER CXCIX.

(NARAYANASTRA-MOKSHANA PARVA)—*Continued.*

Dhritarashtra said:—

1. That high-souled person who had duly studied the Vedas and their auxiliaries, he who had mastered the entire science of arms and who possessed modesty,

2. That Drona—that son of mighty sage, who had been insulted by the low-minded, cruel and mean Dhristadyumna the slayer of his preceptor,

3. That Drona through whose grace the foremost of men still achieve superhuman feats difficult of being achieved even by the gods and the Asuras,

4. When that Drona suffered such an insult at the hands of that most sinful Dhristadyumna under the very eyes of all the warriors present, was there no Kshatriya who was then inspired with wrath? Fie on the Kshatriya order and fie on wrath itself!

5. Tell me, O Sanjaya, what did the Parthas or the other kings of the earth, all illustrious warriors, say, having heard the words of the Panchala prince?

Sanjaya said:—

6. Hearing those words of the ruthless son of Drupada, O king, all the rulers of the earth remained silent.

7. But Arjuna only casting side glances at Prisata's son, and sighing and shedding copious tears said 'fie, fie.'

8. Yudhisthira and Bhima and the twins (Nakula and Sahadeva) and Krishna himself were overwhelmed with shame, O king. Then Satyaki spoke these words:—

9. "Is there nobody that will quickly despatch this sinful, low, and cursed wretch, even when he is thus speaking?"

10. Like the Brahmanas blaming a Chandala, all these Pandavas are reproaching you for your having perpetrated this sinful act.

11. Having perpetrated the most sinful act and condemned by the pious, do you not feel ashamed to open your lips in this august assemblage?

12. O Despicable wretch, why did not your tongue and your cursed head go off into thousand fragments, when you were on the point of slaying your preceptor? Why were you not smitten down by that sinful act?

13. You richly merit the condemnation of the Parthas and all the Vrishnis and the Andhakas inasmuch as perpetrating this sinful act, you are boasting of it in the presence of this august assembly.

14. Having committed the most heinous act of sin, you further reveal your hatred for the preceptor. For this you deserve to be slain; there is no use in sparing your life even for a moment.

15. What other sinful wretch, except yourself, will dare cause the virtuous preceptor's death, holding him by his hoary locks?

16. Having obtained you—the disgrace to their race—for their decendant, seven generations before you and seven after, in your race, have sunk in hell, being deprived of their glory.

17. You have accused Partha that foremost of men with the slaughter of Bhisma. But this latter illustrious personage has himself caused his own destruction.

18. Indeed that vilest of wretches viz. your uterine brother Sikhandin, was the cause of Bhisma's death. Really there is no one more sinful on the face of the earth, than the sons of Panchala king.

19. Your father had begotten Sikhandin for the slaughter of Bhisma. As regards Arjuna he only protected your brother when he caused the death of the high-souled Bhisma.

20. The Panchalas have gone astray from the paths of rectitude, and like despicable wretches they are injuring their friends and their preceptors, only for having obtained yourself and your brother, hated by the pious, among themselves.

21. If you again speak such words before me, I shall knock down your head with a mace resembling the bolt of heaven.

22. Stained as you are with the sin of Brahmanicide, people looking at you the slayer of a Brahmana, have to look at the Sun for purifying themselves.

23. Ill-mannered wretch of a Panchala, villifying my own preceptor in the first instance and then my preceptor's preceptor, why don't you feel ashamed?

24. 'Wait, Wait.' Bear but this single stroke of my mace. I will bear many strokes of that of yours."

25. Thus reproached by that scion of the Satwata race, Prisata's son inspired with wrath, addressed these harsh words to the enraged Satyaki.

Dhristadyumna said :—

26. O you of Madhu's race, I have heard you speak. But I forgive you; yourself sinful and impious, you desire to throw odium on the righteous?

27. Forgiveness is a praiseworthy virtue, but sinful wretches do not deserve it. A wicked fellow regards him who shows forgiveness as powerless (lit : conquered).

28. Ill-behaved, of low mind and sinful resolutions, you are condemnable from the end of your hair to the tip of your toe. Yet do you desire to censure others?

29. What act can be more unrighteous than that perpetrated by you when, repeatedly prevented, you slew Bhurisrava, whose arm was lopped off and who had betaken to the *Praya* Yoga?

30. Arranging his troops in order Drona was fighting with his celestial weapons; he laid aside his weapons and I slew him O crooked one, what is there improper in this?

31. How can he, O Satyaki, censure such as act, who himself has slain his opponent, desisted from battle,—an opponent that was sitting in Praya Yoga and whose arm was cut off by another.

32. That puissant opponent of yours, careered on the field having thrown you down with the stroke of his feet. Foremost if you were of all male beings why did you not then slay him?

33. When Partha had already vanquished him, it was only then that by an unfair means you slew the puissant son of Somadatta.

34. In whatever quarter Drona had sought to rout the troops of the Pandavas, in that quarter I proceeded, shooting myriads of shafts.

35. Having yourself perpetrated an act worthy of a *Chandala* only, it is strange that you desire to censure me in such a vile language.

36. You are the perpetrator of vile acts and not I, O vilest of the Vrishni race. You are the hot-bed of sin. Do not again blame this deed of mine.

37. Hold your tongue. It is improper that you shall move after this. I give you this reply from my own lips, you should not address me any longer.

38. If again, out of folly you speak such harsh words to me, I shall despatch you to the abode of Death with my own arrows.

39. One cannot overcome his foes, O fool, solely through fair means. Hear how our opponents also acted unfairly.

40. Pandu's eldest son Yudhisthira was a few years back cheated unfairly (out of his own kingdom) and O Satyaki, Draupadi was also most vilely insulted.

41. The Pandavas with Krishna their wife were also exiled to the woods, and O fool, all their possessions were robbed out of them by unrighteous means.

42. The king of the Madras was again weaned away from our side by an act of unrighteousness by the foe, unfairly also was the tender son of Subhadra slain.

43. Now for the Pandavas, the grandfather of the Kurus, Bhisma was slain by an act of unrighteousness. Bhurisrava was unfairly slain by your very justicel-oving self.

44. Thus, O you of the Satwata race, the heroic Pandavas and the Kurus have both acted sinfully for victory in battle,

although they are all conversant with the rules of morality.

45. Thus morality is a mystery, as also immorality is difficult of being ascertained. Fight on with the Kauravas, and do not return to the home of your fathers.

Sanjaya said :—

46. Addressed in such ruthless and harsh words, the handsome Satyaki trembled from head to foot.

47. Hearing those words Satyaki with his eyes coppery in rage, laid his bow aside on the car and breathing like a snake he grasped his mace.

48. Then advancing furiously upon the Panchala prince he said :—"I shall not waste my harsh words on you any longer, but I shall crush you, as you richly deserve to be slaughtered."

49. Beholding the puissant Satyaki rush, from wrath and desire for revenge, at the Panchala prince, like Death against a match of his,

50. The mighty Bhima urged by Vasudeva, quickly jumped down from his chariot and caught hold of him by the arms.

51. The puissant Satyaki, who was then furiously rushing (at Dhristadyumna) advanced a few steps, dragging after him the mighty son of Pandu, who was trying to withhold him.

52. Then Bhima firmly planting his feet, succeeded in stopping that foremost of all beings endowed with strength *viz.*, that illustrious scion or Sini's race.

53. Then, O king, Sahadeva jumping down from his car, addressed Satyaki held in check by the strong arms of Bhima, in these soothing words :—

54. "O foremost of men, we possess not friends dearer to ourselves, than the Andhakas, the Vrishnis and the Panchalas, O descendant of Madhu's race.

55. Similarly the Andhakas and the Vrishnis, specially Krishna among the latter, cannot have any friends dearer than ourselves.

56. The Panchalas also, O scion of the Vrishni race, will not be able to find friends dearer to themselves than the Vrishnis and the Pandavas, even if they search the whole earth to the very boundaries of the seas.

57. You are a dear friend to this prince and even such is he to you. You are to us even as we are to you.

58. Versed in the rules of duty, restrain your anger having the prince of the Panchalas for its object, remembering the duties that you owe to your friends.

59. Forgive the son of Prisata, let him also forgive you. We will also practise forgiveness. What other virtue can be equal to forgiveness !

60. When, O sire, Sahadeva was thus pacifying the grandson of Sini, the son of the Panchala king thus smilingly spoke :—

61. "Bhima, let the grandson of Sini, so proud of his prowess in battle, he released. Let him encounter me like the wind encountering the mountains.

62. I shall smother his wrath with my sharp arrows, as also his itching for battle; O son of Kunti, let me deprive him of his life in battle.

63. I am alone competent to achieve the mighty task the sons of Pandu have undertaken, heavy though it may be. Yonder come the Kauravas,

64. Or Phalguna himself will hold all of them in check. Let me cut off this one's head with my arrows.

65. He takes me for Bhurisravas with his arm lopped off. Leave him. Either I will slay him or he shall slay me.

66. Hearing the words of the Panchala prince the mighty Satyaki breathing like a snake, began to swell even within the embrace of Bhima's arms.

67. When those strong-armed and mighty heroes were thus roaring at each other like two bulls, O sire, Vasudeva and the son of Dharma Yudhisthira,

68. With great difficulty restrained those two heroes. Thus restraining those two mighty bowmen, whose eyes were red in rage, the foremost of the Kshatriyas advanced desirous of meeting the foe in battle.

Thus ends the one hundred and ninety-ninth chapter, the rage of Dhristadyumna and Satyaki, in the Narayanastramoksha, of the Drona Parva.

CHAPTER CC.

(NARAYANASTRAMOKSANA PARVA)—*Continued.*

Sanjaya said :—

1. Thereafter the son of Drona began to crush his foes like the Destroyer at the end of the *yuga*, slaughtering all creatures.

2—3. Slaying his foes with his broad-headed shafts, he caused a mountain by corpses, whose trees were constituted by

standards, peaks by weapons, stones by slain elephants; which teemed with Kimpurusas formed by slain horses, which was covered with creepers constituted by bows, whose cranes were constituted by flesh-eating animals; and which was full of birds formed by the ghosts.

4. Then, O foremost of the Bharatas, once more exclaiming aloud with great force, Aswathaman made your son to hear his vow,

5. "Inasmuch as Kunti's son Yudhisthira, disguised in the garb of righteousness, has spoken to the fighting Preceptor, saying 'lay your weapons aside,'

6. For that reason I shall crush his army even before his very eyes. Shattering the ranks of the hostile army I will slay the sinful son of the Panchala king.

7. I will slay them all in battle if they only face me in battle. This I speak to you for sooth. Let the army be rallied and return to the charge.

8. Hearing those words of Drona's son your son rallied the troops, having dispelled their fear by uttering a loud leonine shout.

9. Thereupon O king, once more a terrible encounter took place between the armies of the Kurus and the Pandavas, resembling the dashing of two oceans at full tide.

10. The Kouravas were rallied and incited with revenge by Drona's son, the Pandavas and Panchalas were also excited to fury by having slain the Preceptor Drona.

11. The violence of the collision was indeed very great,—collision that then took place on the field of battle between those warriors all of whom were filled with joy and rage and inspired with hopes of victory.

12. The collision between the Kurus and the Pandavas was like that between a mountain against a mountain or an ocean against an ocean.

13. Then the Kuru and the Pandava troops filled with delight struck up ten thousand Bheris and blew a thousand conches.

14. Like the deep roar of the ocean when it was churned, a tremendous din was then heard in those troops.

15. Thereafter Dron's son invoked into existence the Narayana weapon and he aimed it at the armies of the Panchalas and the Pandavas.

16. Then thousands of arrows with blazing tips appeared in the welkin looking like snakes of fiery mouth, that continued to agitate the Pandavas.

17. Those arrows, O king, like the rays of the Sun, in that terrible battle, covered all the quarters of heaven, the sky and the Pandava soldiers.

18. Then, O ruler of earth, countless iron balls appeared there like lustrous orbs in the cloudless firmament.

19. *Sataghnis* of four or two wheels, and a large number of maces, and sharp-edged discs, effulgent like the sun also appeared there.

20. Then beholding the firmament densely covered by those weapons, O foremost of the Bharatas, the Pundavas, the Sanjayas and the Panchalas became exceedingly anxious.

21. The weapon showed its exceeding strength in all those places, O ruler of men, where the great car-warriors of the Pandava hosts contended furiously.

22. Slaughtered by the Narayana weapon, as if burnt down by a raging fire, the troops of the Pandavas were greatly distressed in battle.

23. O lord, as fire consumes a heap of dry grass in summer, even so did that weapon begin to consume the army of the Pandavas.

24. The very virtuous king Yudhisthira was filled with fear, as his army became reduced in number and that weapon swelled in its fury.

25. Then beholding the army broken and deprived of its senses, and seeing the indifference of Partha, the very virtuous king Yudhisthira thus skope:—

26. "Fly, O you Dhristadyumna, taking with you all the Panchala divisions; you also, Satyaki, go away with all Vrishnis and the Andhakas.

27. The high-souled son of Vasudeva will look after his own safety. Indeed he is competent to protect all the worlds; what to speak of his own self; it is useless to give him advise.

28. Ye soldiers, I command you to desist from the battle. I with my uterine brothers, am going to enter into a burning fire.

29. In this war so dreadful to the timid, having crossed the ocean represented by Bhima and Drona, I shall now sink in the water contained in the vestige of a calf-foot represen ted by the son of Drona.

30. Let king Duryodhana to-day attain the fruition of his desires for I have slain

the preceptor who used to treat us so mercifully and like a friend.

31. Indeed this preceptor with the help of other cruel warriors, slew and did not spare the son of Subhadra of tender years, who was unacquainted with the modes of warfare.

32. This preceptor with his son remained indifferent, when Krishna, dragged into the open court and about to be made a slave, asked him to speak the truth in answer to her questions.

33. This preceptor gave an impenetrable armour to Duryodhana, when all other warriors were worn out with fatigue, in order that the latter may slay Phalguna and effect the protection of Jayadratha.

34. Indeed this preceptor with his *Brahma* weapon exterminated that whole Panchala division under Satyajit, who had been exerting to bestow victory on me.

35. Indeed this preceptor did not withhold his permission though solicited to do so by our friends, when despoiled of our kingdom we were on the point of being exiled into the woods.

36. Alas, such a well-wishing friend of ours who did us many good turns has been slain by us. For his sake I shall with all my relatives enbrace death."

37. When the son of Kunti was thus speaking, the scion of the Dasarha race, Krishna, forbidding the troops with the waive of his hand from flying away, said these words :—

38. "Quickly throw aside your weapons and come down from your vehicles ; even this is the means ordained by the high-souled Narayana, for baffling this weapon.

39. All of you quickly alight from the elephants, horses, and chariots in the ground. Thus when you stand in earth laying aside your arms this weapon will not slay you.

40. Wherever you shall contend in battle for checking the force of this weapon, in all those places the Kouravas will become more powerful than yourselves.

41. Those men, on the other hand, who will throw down their weapons and alight from their vehicles, will not be slain by this weapon.

42. Those who will even think of contending against this weapon will be slain by it, even if he takes shelter within the bowels of the earth."

43. Hearing those words of Vasudeva, O Bharata, all the Pandava warriors laid their weapons aside and discarded all thoughts of battle from their mind.

44. But Bhimasena the son of Pandu, beholding the Pandavas about to abandon their weapons had thus spoken, O king, gladdening the hearts of all.

45. None should throw his weapons aside. I shall check the weapon of Drona's son with my swift-flying arrows.

46. Or armed with this heavy mace adorned with gold I shall career on the field of battle like Death himself, quelling the weapons of Drona's son.

47. Just as no luminary is equal to the Sun in effulgence, so there is no man equal to me in prowess and strength.

48. Look at my strong arms like the trunks of the foremost of elephants. They are capable of pulling down the crests of the Himavat mountain.

49. Among men, I am the only person possessed of the strength of ten thousand elephants. Like Sakra among the gods in heaven, I am known to be matchless on earth.

50. To-day you shall behold the strength of my arms and my expanded chest, when I shall exert in resisting the effulgent and burning weapon of Drona's son.

51. If there is none who can venture to contend against the Narayana weapon, let then the Kurus and the Pandavas behold how I shall quell that weapon.

52. O Arjuna, O Arjuna, O Vibhatsu, it befits you not to lay aside your Gandiva-bow ; then from yourself the halo of glory will be gone, like that of the moon leaving it."

Arjuna said :—

53. O Bhima, my great vow is that I shall not use the Gandiva-bow against Brahmanas the kine and the *Narayana* weapon, and against these I shall lay it aside.

Sanjaya said :—

54. Thus spoken to, Bhima, that subduer of foes, rushed against Drona's son on a chariot whose clatter resembled the roll of thunder and whose effulgence outvied that of the Sun.

55. Endued with great activity and prowess, the son of Kunti possessed as he was of extreme lightness of hands, succeeded in covering Drona's son with a net-work of arrows, within the twinkling of the eye.

56. Thereupon Drona's son smilingly eyeing the rushing Bhima, challenged him and then, covered him with arrows of keen points and inspired with Mantras.

57. Then Pritha's son shrouded with those shafts, of blazing points like the mouths of snakes, capable of penetrating to the very vitals, looked as if covered with sparks of gold.

58. Then O king, the appearance of Bhimasena became like that of a mountain surrounded by the fire-flies at the close of day.

59 That weapon of Drona's son directed against Bhimasena, swelled in fury like a conflagration assisted by the wind.

60. Beholding that weapon of great energy increasing in its fury, the troops of the Pandavas were filled with fear with the exception of Bhima.

61. Thereupon laying aside their celestial weapons on the ground they alighted on all sides from their cars and their horses.

62. Thus when they had thrown their weapons down and when they had alighted from their vehicles and horses, that weapon of immense energy flew towards the head of Bhima.

63. All creatures cried *Oh* and *Alas* and specially the Pandavas did so, at the sight of Bhimasena wrapt in the effulgence of that weapon.

Thus ends the two hundredth chapter, the laying aside of weapons by the Pandava troops in the Narayanastra Mokshana of the Drona Parva.

CHAPTER CCI.

(NARAYANASTRA-MOKSHANA PARVA)—*Continued.*

Sanjaya said:—

1. Beholding Bhimasena completely shrouded by that weapon, Dhananjaya for quenching the fire produced by it shot the Varuna weapon.

2. The lightness with which Arjuna shot the weapon, and also the fiery energy of the Narayana weapon, rendered it impossible for any body to perceive that Bhima was also protected by the Varuna weapon.

3. His steeds, charioteers and horses covered by the effulgence of the weapon of Drona's son, Bhima then was incapable of being looked at like a blazing fire within another blazing fire.

4. Just as at the close of night, all the luminaries fly towards the western hills, so also the shafts of Drona's son flew towards the car of Bhima.

5. Then thus shrouded with shafts by Drona's son, Bhima, his horses and charioteer, O sire, looked as if wrapt in the flames of a blazing fire.

6. Just as at the hour of the universal annihilation the All-destroying Fire having burnt down the mobile and immobile creation proceeds to enter the mouth of the Creator, so also that weapon proceeded to enter the body of Bhima.

7. Just as the fire penetrating into the Sun or the Sun penetrating into the fire, can not be perceived by any body so also that weapon entering into Bhima's body could not be perceived.

8. Beholding then that weapon swelling in fury near Bhima's chariot, and also Drona's son career unopposed on the field of battle,

9. And seeing that all the warriors of the Pandava army had laid their weapons aside, and that all the mighty car-warriors headed by Yudhisthira had turned their faces away from the field,

10. Those two brave heroes of great effulgence viz. Arjuna and Vasudeva, then jumping down from their chariot, ran towards Bhima.

11. Those two puissant persons then plunging into the energy born of the might of Aswathaman's weapon, betook to their power of illusion.

12. The fire of that weapon failed to burn them down in consequence of their having laid aside their weapons, as also in consequence of their great personal prowess and the energy of the Varuna weapon.

13. Then Nara and Narayana began forcibly to take off all weapons from Bhima and to drag him out of the fire of that weapon.

14. Thus dragged the puissant son of Kunti (Bhima) began to roar aloud, whereupon the invinsible weapon of Drona's son also swelled in its fury.

15. Then the son of Vasudeva, addressing him (Bhima) said:—"O delighter of Pandu, what do you mean? Why don't you desist from fighting though repeatedly forbidden to do so.

16. Had it been possible now to vanquish the Kouravas in battle, then we as well as all these forrmost of men would have fought against them.

17. All your troops have alighted from their chariots, so you also, O son of Kunti, quickly come down from your chariot,"

18. Having thus spoken, Krishna dragged him down on the earth,—him who was

breathing like a snake with eyes coppery with rage.

19. When he was thus dragged down from the car, when he was thus compelled to lay his weapons aside, the Narayana weapon, capable of burning down the foe, became pacified.

Sanjaya said :—

20. When the unbearable energy of that weapon was pacified by this means, all the quarters, subsidiary and cardinal, became clear.

21. Auspicious winds began to blow and animals and birds became quiet. The steeds and elephants as well as the warriors themselves became cheerful, O ruler of men.

22. O Bharata, when that dreadful energy was thus stilled, the intelligent Bhima shone like the Sun at the close of night.

23. Then the remnant of the Pandava troops, beholding the subsidence of the energy of that weapon, again stood ready in order to slay your sons.

24. When the Pandava army was rallied and rearranged and when the Narayana weapon was thus counteracted, your son Duryodhana, O king, addressing Drona's son said these words :—

25. "O Aswathaman, once more discharge that weapon quickly, for the Panchalas, desirous of victory, have again rallied."

26. Thus spoken to by your son, Aswathaman, O sire, depressed and sighing heavily, replied to the king saying :—

27. "That weapon never comes back, neither, O king, can it be used twice. If invoked back it will slay the person invoking it.

28. The son of Vasudeva has counteracted the weapon by what means you have seen. For this, O ruler of men, the extermination of the foe has not been accomplished in battle.

29. The worst in battle is either defeat or death. Death is better than defeat. The enemy compelled to lay aside their weapons are vanquished and more than dead."

Duryodhana said :—

30. O son of my preceptor, O you foremost of those versed in the science of weapons, if this weapon cannot be used twice, then slay those slayers of their preceptor with other mighty weapons.

31. Like the three-eyed Mahadeva of infinite energy, you possess all the celestial weapons; even the enraged Indra cannot escape you alive if you wish it not.

Dhritarastra said :—

32. When Drona had been slain with underhand measures and when that weapon of his son had been baffled, what did Aswathaman, urged on by Duryodhana, do?

33. Beholding the Parthas, rally for the fight and freed from the influence of the *Narayana* weapon and career at the head of their divisions,

Sanjaya said :—

34. Remembering the unfair slaughter of his sire, Drona's son, having the lion's tail as a device on his banner, casting off all fear, and filled with fury rushed upon the son of Prisata.

35. Thus assailing him, that foremost of men, at first pierced his enemy with twenty small arrows and then again with five others, with great force.

36. Thereupon, O king, Dhristadyumna pierced Drona's son looking like a blazing fire, with four and sixty winged arrows.

37. He pierced the latter's charioteer with twenty shafts furnished with golden wings and whetted on stone and the four horses with four very sharp arrows.

38. Repeatedly piercing the son of Drona, and making the earth tremble with his roars, Dhristadyumna appeared to be engaged in taking away the lives of every body on the face of earth in that dreadful battle.

39. O king, the son of Prisata was endued with prowess, and accomplished in weapons and of resolute purposes. He rushed upon the son of Drona making death to be the final goal.

40. Then that foremost of car-warriors, that prince of the Panchalas, of unmeasurable depth of soul, poured a veritable shower of arrows on the head of Drona's son.

41. Thereupon Drona's son covered that enraged hero with innumerable winged shafts, and remembering the slaughter of his sire, pierced him with ten shafts.

42. Cutting down the bow and the standard of the Panchala prince with two well-directed razor-headed arrows, the son of Drona began to afflict the former with numerous other shafts.

43. Drona's son deprived his opponent of his horses, chariot and driver; and he, worked up with rage, covered the latter's followers with myriads of arrows.

44. Thereupon, O ruler of men, the troops of the Panchalas broke and fled away; their appearance reflected fear, and they were greatly distressed and mangled with shaft-cuts.

45. Then beholding the troops turning back and Dhristadyumna greatly afflicted, the grandson of Sini, directed his chariot to be driven in haste towards that of Drona's son.

46. With eight sharp arrows he afflicted Aswathaman; then once more he pierced his revengeful adversary with another twenty shafts of diverse shape.

47. He pierced his opponent's driver and the four horses with four arrows; and then like one endued with great lightness of hand, he cut off his bow and standard with well-armed shafts.

48. He consumed the horses of his antagonist and shattered his car of golden effulgence; then he pierced the latter on the centre of his breast with twenty shafts.

49. Thus afflicted and enshrouded in a net-work of arrows, the puissant Aswathaman, O king, knew not what to do.

50. When the preceptor's son was involved in such a perilous position, your son, that mighty car-warrior, supported by Kripa, Karna, and others, began to cover that scion of the Satwata race with numerous arrows.

51. Then Duryodhana with twenty Saradwata's son Kripa with three, Kritavarman with ten, Karna with fifty,

52. Dussasana with hundred and Vrishasena with seven sharp arrows pierced Satyaki quickly and from all sides.

53. Thereupon, O king, the puissant Satyaki deprived all those mighty car-warriors of their cars, and compelled them to turn away from the field of battle, within a moment's time.

54. Meanwhile Aswathaman having regained his senses, began, O foremost of the Bharatas, to reflect, distressed with grief and sighing repeatedly.

55. Thereafter that afflicter of foes, namely, Drona's son, riding on another car proceeded to oppose Satyaki, and shot hundreds of arrows.

56. Then beholding that son of Bharadwaja's son once more advance against him in battle, the mighty car-warrior Satyaki once more compelled him to turn away and deprived him of his car.

57. Thereat the Pandavas beholding the prowess of Satyaki, O king, loudly blew their conches, and uttered deafening warcries.

58. Then Satyaki of infallible prowess, thus rendering Drona's son carless, slew the three thousand mighty car-warriors engaged in supporting Vrishasena.

59. He also slew ten thousand tusked elephants that accompanied Kripa, as also fifty thousand horses that constituted Sakuni's division.

60. Then once more, O king, the valorous son of Drona, mounting on a fresh car and excited to the highest pitch of fury assailed Satyaki for slaughtering him.

61. But the grandson of Sini that subduer of foes seeing him once more proceed against him, ruthlessly pierced him with numerous sharp arrows.

62. But this time, though thus deeply pierced by Yuyudhana with arrows of diverse descriptions, that mighty bowman, that son of Drona, worked up with rage, addressing his foes, smilingly said these words:—

63. "O grandson of Sini, I know the partiality you bear for that murderer of his preceptor (*viz.* Dhristadyumna), but you shall not succeed in saving him and your ownself when assailed by me.

64. By my truth and by my ascetic austerities, I swear before you, that I shall enjoy no rest without slaying the whole Panchala race.

65. You may unite together the troops of the Pandavas as well as those of the Vrishnis, yet I will exterminate the Somakas inspite of all their endeavours."

66. Having thus spoken, Drona's son hurled at that scion of the Satwata race an excellent arrow of the effulgence of the solar rays, like Hari (Indra) hurling the thunderbolt against Vritra.

67. That arrow hurled by him, penetrating through the armour and the body of Satyaki, entered the earth like a hissing serpent entering its hole.

68. Then like an elephant afflicted with the goad-stroke, with his armour pierced through and shedding copious blood from the wound, that hero Satyaki left his bow and arrows.

69. And steeped in blood and loosing strength he squatted down on the terrace of his car. His driver then quickly drove him away from the vicinity of Drona's son.

70. Then that afflicter of his forces namely the son of Drona, pierced Dhristadyumna between his brows with another shaft of depressed knots furnished with beautiful wings.

71. The Panchala prince had ere this been much wounded, and now deeply

hierced, he lost all his strength and caught hold of his flag-staff for supporting him.

72. Then fierce heroic warriors of the Pandava army rushed quickly to the rescue of Dhristadyumna, who then resembled an elephant assailed and afflicted by an enraged lion.

73. Those warriors were the diadem decked Arjuna, Bhimasena, Vrihat Kshatra of Puru's race, the youthful prince of the Chedis and Sudarsana the ruler of the Malavas.

74. Then all these brave warriors crying *Oh* and *Alas* and grasping their bows and arrows surrounded Drona's brave son on all sides.

75. Advancing twenty paces, each of these warriors shot with great care, five arrows at the revengeful son of Drona.

76. But Drona's son, almost at the same time cut off those twenty-five arrows shot at him with twenty-five sharp arrows of his own, resembling snakes of virulent poison.

77. Then Drona's son afflicted the scion of the Puru race with seven sharp arrows, the Malava king with three, Partha with one and Vrikodara with six.

78. Thereupon, O king, all those mighty car-warriors, simultaneously and separately began to pierce the son of Drona with gold-winged arrows whetted on stone.

79. The youthful prince of the Chedis pierced Drona's son with twenty winged shafts, Partha with eight and all the rest with three arrows each.

80. Thereupon the son of Drona pierced Arjuna with six, and Vasudeva's son with ten and Bhima with five, and the youthful Chedi prince with four and the ruler of the Purus and the Malavas with a couple of shafts.

81. Piercing Bhima's charioteer with six and cutting off his bow and standard with two other arrows, and once more piercing Partha with a shower of arrows, the son of Drona uttered a dreadful war-cry.

82. Then as Drona's son shot his well-tempered, well-sharpened arrows, the earth, the welkin, the firmament, the cardinal and subsidiary quarters, all in his front and rear became covered with arrows of dreadful look.

83. Possessed of fierce energy and matching Indra himself in prowess, Aswathaman with three arrows, almost at the same time cut off the two arms, like Indra's poles, and the head of Sudarsana, as the latter was seated on his car.

84. Then piercing Paurava with a lance and cutting off his chariot into smaller fragments, by means of his shafts, Aswathaman severed the two sandal-smeared arms of his opponent; and then with a valla he severed his head from his trunk.

85. Endued with agility, he then pierced with numerous arrows resembling blazing flames of fire in energy, the young and the puissant prince of the Chedis of complexion like that of a blue lotus, and then despatched him to Death's domain, together with his steeds and driver.

86. Then beholding the king of the Malavas, the Pourava prince and the youthful ruler of the Chedis slain under his very eyes by the son of Drona, Pandu's son,

87. Bhimasena of mighty arms became filled with terrible rage; then with hundreds of sharp arrows, looking like enraged snakes,

88. That scorcher of foes covered the son of Drona. Then the highly powerful son of Drona baffling that shower of arrows,

89. Wrathfully pierced Bhima with sharp arrows. Then the mighty armed Bhima, possessed of great might in battle,

90. Cutting off the bow of Drona's son with a razor-headed arrow, pierced him with a winged shaft. Thereupon the high-souled son of Drona, throwing off that severed bow,

91. Took up another and pierced Bhima with winged shafts. Then Drona's son and Bhima, both valorous and possessed of might, in that battle,

92. Showered upon each other their arrowy showers like two clouds discharged with rain. Shafts, equipped with golden wing and bearing the name of Bhima, and whetted on stone,

93–94. Covered Drona,s son like masses of clouds covering the Sun. Similarly Bhima also was quickly covered over with hundreds and thousands of arrows of depressed knots, shot by Drona's son. Covered in battle by Drona's son accomplished in battle,

95–96. O Mighty monarch, Bhima was not at all pained; and that looked indeed wonderful. Then the mighty-armed Bhima discharged ten gold-decked arrows of great keenness resembling the darts of Death himself, at his adversary. Those shafts, O sire, falling upon the shoulder of Drona's son,

97. Quickly pierced her body like snakes entering into an ant-hill. Thus deeply pierced by the illustrious soul of Pandu, Drona's son,

98. Caught for support his flag-staff and shut his two eyes (in pain). But in a moment regaining his consciousness that son of Drona, O king,

99. Became excited to the highest pitch of anger, steeped as he was with profuse blood. Wounded deeply and firmly by the high-souled son of Pandu,

100—101. That mighty armed hero rushed furiously upon the chariot of Bhimasena. Then, O Bharata, he sped a group of hundred arrows, all endued with fierce energy, shot from a string drawn back to the car and resembling snakes of virulent poison. Ever boastful in battle, and in utter disregard of the prowess of his adversary Bhima,

102. That son of Pandu, soon discharged dreadful arrowy showers in Drona's son. Thereupon, O mighty monarch, cutting off with sharp arrows the bow of his foe, Drona's son,

103. Wrathfully struck Pandu's son on the breast with extremely keen darts. Thereat filled with a eager desire for revenge Bhimasena took up another bow,

104. And with fine sharp arrows pierced Drona's son in battle. Like two clouds at the expiration of summer, those two warriors, pouring showers of arrows,

105—106. And looking at each other with eyes coppery in rage soon covered each other. Thus covering each other and both filled with rage they fought on with each other producing sounds with their palms and desirous of counteracting each other's feats. Then stretching his mighty bow decked with gold,

107. Drona's son cast burning glances on Bhima who was shooting arrows at him from his vicinity. Aswathama then appeared like the Sun shining in the meridian in a day of Autumn.

108. So quickly did he then shoot his arrows that people could not mark when he took them out of his quiver, placed them on his bow-string, drew the string back and let them cff.

109. Then as he shot those shafts, O mighty monarch, the bow of Drona's son looked like a circle of fire.

110. Arrows shot from his bow then, in hundreds and thousands, were seen to range through the welkin, like flights of locusts.

111. Those arrows discharged from the bow of Drona's son and decked with gold and dreadful, fell incessantly upon Bhima's car.

112. We then beheld the wonderful prowess, energy, might, perseverance and strength of Pandu's son Bhima, O Bharat,

113. Inasmuch as considering that dreadful showers of arrows, thick as a dense mass of gathering clouds falling round him, to be nothing more than a shower of rain at the close of summer,

114. Bhima of terrible prowess, desirous of slaughtering the son of Drona, in return poured his arrowy showers upon his foe, like a cloud in the season of rains.

115. Then the mighty and formidable bow of Bhima, of golden staff stretched continuously in that battle appeared beautiful like another bow of Indra (rainbow).

116. Issuing out of it, hundreds and thousands of shafts covered, in that battle, that ornament of battle namely Drona's son.

117. The arrowy showers discharged by them were so thick that the very wind, O sire, could not find space for blowing through them, O king.

118. Thereafter Drona's son, O king, shot at Bhima, desirous of slaying him, arrows of keen points, washed with oil.

119. Then exhibiting his superiority over his adversary Bhimasena cut each of those shafts into three fragments, before they could reach him. And the latter then said 'Wait, Wait.'

120. Once more the mighty son of Pandu, excited with rage, and desirous of slaying the son of Drona, discharged upon him a formidable shower of arrows.

121. Thereupon, Drona's son, acquainted with the use of the most excellent weapons, soon destroying that arrowy shower by the illusive force of his own weapons, cut off Bhima's bow in that battle.

122-126. Inflamed with fury he then pierced Bhima himself with numerous shafts. Then the highly puissant Bhima, when his bow was cut off, having whirled with impetuosity a lance hurled it at Aswathaman's car. But the son of Drona, displaying his great lightness of hands, cut off by means of his keen-arrows that lance as it flew towards himself, burning like a flame-beam. Meanwhile the formidable Bhima taking up a very strong bow smilingly began to wound the son of Drona with innumerable arrows. Then the son of Drona, O king, pierced the forhead of Bhima's driver with a straight-flying arrow. The latter then thus deeply pierced by the mighty son of Drona,

127—128. Was overwhelmed with a swoon, and the reins of the horses fell off from his hands. Then when the charioteer of Bhima was overwhelmed with a swoon

the horses, O king, no longer restrained, fled away in great speed in the presence of all bowmen. Then seeing Bhima borne away from the field by those steeds,

129. The victorious Aswathaman cheerfully blew his large conch. Beholding Bhimasena carried away from the field, the Panchalas,

130—131. Filled with fear, abandoned the car of Dhristadyumna and fled in all directions. Then Drona's son discharging his arrows with great fury, pursued those routed troops spreading a terrible carnage in their ranks. Thus carnaged by the son of Drona those Kshatriyas fled away in all directions from fear of that illustrious warrior.

Thus ends the two hundred and first chapter, the display of Aswathaman's prowess in the Narayanstramokshana of the Drona Parva.

CHAPTER CCII.

(NARAYANASTRA-MOKSHANA PARVA)—*Continued.*

Sanjaya said.—

1. Beholding the troops broken and routed Kunti's son Dhananjaya of illustrious soul, rallied them from a desire of slaying the son of Drona.

2. Rallied with effort by Arjuna and Govinda, O king, the troops stayed on the field of battle.

3. Then Vibhatsu, supported by the Somakas, Matsyas, Andhas, and Pouravas returned to the charge.

4. Then the fierce bowman Savyasachin, rushing quickly upon Aswathaman having the lion's tail as the device on his banner, spoke these words to the latter.

5. "All your might, your energy, your knowledge, your manliness, your partiality for the sons of Dhritarashtra, your hostility against us,

6. And all your fiercest prowess do you now display to me. Even that son of Prisata who has slain Drona, your sire, will also humiliate your pride.

7. Encounter now the prince of the Panchalas, who is like the fire at the universal destruction or like the Destroyer of his foes, as also me accompanied by Kesava. To-day in battle I shall humiliate the pride of your haughty self.

Dhritarashtra said:—

8. The son of the preceptor is, O Sanjaya, worthy of honour, and possessed of prowess; he loves Dhananjaya and enjoys the love of that high-souled warrior.

9. Ere this Vibhatsu had never addressed such words to him; why then did the son of Kunti address his friend in that harsh language.

Sanjaya said:—

10. Upon the slaughtering of the youthful Chedi prince, of Vrihatkshatra of Puru's race and O king, of Sudarsana the chief of the Malavas, who was accomplished in the use of all weapons and conversant with the rules of military science.

11. Upon the defeat of Dhristadyumna, Satyaki and Bhima, and cut to the quick by those words of king Yudhisthira,

12. And agitated at heart and remembering all his former woes, O lord, Vibhatsu was possessed by an anger engendered by grief, the like of which had never possessed him before.

13. For this reason it was that like a mean fellow, he then addressed Aswathaman, the son of his preceptor, and worthy of his respect in such a vile, cruel, disagreeable and undeserving language.

14. Thus wrathfully addressed, O king, by Partha in that indecent and harsh language, that foremost of all best bowmen,

15. Namely the son of Drona, became extremely angry with Dhananjaya and specially with Krishna. Then that highly puissant hero, staying carefully on his car moiced his mouth with water,

16. And then invoked into existence this Agneya weapon incapable of being resisted even by the gods. Aiming that weapon at his visible and hidden foes the preceptor's son,

17. That slayer of hostile heros, filled with extreme rage, let go with due Mantras that shaft that looked resplendent like fire without a curl of smoke.

18. Then from the welkin a thick shower of arrows began to fall, and wrapt up in fiery flames those arrows then surrounded Pritha's son on all sides.

19. Meteors dropped down from the concave dome, and the points of the compass did not any longer shine; and suddenly a dreadful gloom enveloped the army in its sober folds.

20. The Rakshasas and the Pisachas, joining together began to utter fierced yells; inauspicious winds began to blow and the Sun ceased to shine and give heat.

21. Ravens fiercely croaked on all sides; on the sky clouds emitted roars of thunder and showered torrents of blood.

22. Birds, beasts, kine, sages of illustrious vows and tranquil soul, could not then find any peace.

23. The very elements became perturbed, and the Sun appeared to evolve in an opposite course. The triune world seemed as if afflicted in consequence of being under the influence of a corroding fever.

24. Afflicted with the energy of that weapon, elephants and other creatures of the land fled with precipitation, breathing heavily and desirous of saving themselves from that fierce energy.

25. The watery expouses being heated, the acquatic creatures, scorched with the heat, O Bharata, could not find any ease.

26. Showers of shafts, swift-flying as Garuda or the wind itself, fell from all points of the compass, cardinal and subsidiary from the welkin and out of the earth.

27. Wounded with those arrows of Drona's son, arrows endued with the energy of the thunder, his foes, scorched and consumed began to fall down like trees consumed by fire.

28. Dreadfully schorched mighty elephants fell on the ground uttering terrible roars resembling the rumble of clouds.

29. Other huge elephants scorched with the burning heat fled and careered in fear in the battle-field as if in a forest set on fire.

30. O Sire, divisions of steeds, and hosts of cars were seen there burnt like the tops of trees during a forest conflagration.

31. Thousands and thousands of car divisions then fell on that field; and O Bharata, the illustrious God of fire then consumed that army of the Pandavas,

32. Like the Samvartaka fire consuming all creatures at the end of a Yuga. Beholding the Pandava troops consumed in that terrible battle,

33. Your warriors became filled with joy and they uttered loud and defiant war-cries. Then O Bharata, thousands of drums of various sorts,

34. Were quickly struck up by your troops when victory then appeared sure. The complete host of the Pandavas and Sabyasachin himself, O king,

35—36. Could not be seen in that dreadful battle in consequence of the darkness that then enveloped the world; O king, we neither heard of, nor beheld the like of that weapon that the revengeful son of Drona then invoked into existence. Thereupon, O mighty monarch, Arjuna invoked into existence the Brahma weapon,

37. That had been created by lotus-born Brahma for baffling all weapons. Then in a moment only that darkness was dispelled.

38. Cold breeze began to blow, and the points of the compass became clear and bright. We then beheld a wonderful sight, namely, a Askshouhini of the Pandavas laid low.

39. Their forms could not be distinguished, so horribly were they scorched by the energy of Aswathaman's weapon. Then the two heroic bowmen, Kesava and Arjuna, freed from that darkness,

40. Appeared like the two dispellers of darkness, the Sun and the Moon, rising in conjunction. The wielder of the Gandiva and Kesava were not at all wounded or injured.

41. Freed from that fire with their car, their banners and flags, and steeds, and excellent weapons, they then shone resplendent inspiring terrors at the heart of your troops.

42. Then from among the Pandava troops filled with delight, various confused sounds of life mingled with the sounds of drums and the blast of conchs.

43. Both the armies had thought Kesava and Arjuna to be destroyed. Beholding Kesava and Arjuna (freed from that fire of the weapon and that darkness) and seeing them quickly reappear,

44. Both uninjured and cheerful and blowing their excellent conchs, the Pandava troops were filled with delight whilst those of yours were greatly pained.

45. Then Drona's son also beholding those illustrious warriors freed and uninjured, became cheerless and O sire, for a moment only be thought. 'What is this?'

46. Thus reflecting, O king, and overwhelmed with grief and anxious contemplation, and sighing hot and heavily, he became cheerless in mind.

47. Then Drona's son throwing aside his bow, and leaping down with agility from his car, fled from the field of battle—saying:—"O Fie, O fie, every thing is untrue."

48. Then as he was flying, he came across the sinless Vyasa, that compiler of the Vedas, that receptacle of Saraswati, that habitation of the Vadas, who possess the hue of rain clouds.

49. O pepetuator of the Kuru race, then Drona's son beholding him stand before him, saluted and then in a voice choked in grief addressed him thus like one greatly distressed :—

50. O sire, O sire, is this an illusion or a caprice (on the part of the weapon) ? I do not know what this may be? Why has this weapon been repulsed? What has been my fault in the method of its invocation ?

51. Or is it something beyond the natural order of things or is it the defeat of the three worlds, inasmuch as the two Krishnas are still alive. Time indeed, is irresistible.

52. Neither Asuras, nor Gandharvas, nor Pisachas, nor Rakshasas, nor Snakes, nor Jakshas, nor insects, nor men,

53. Dare baffle this weapon invoked by me. This weapon however has become pacified having slain only one Akshouhini of troops.

54. I discharged this fierce weapon capable of slaying all things but why and how then did it not slay Kesava and Arjuna both possessed of attributes of the human kind.

55. O you possessor of the six qualities the *Bhagas*, explain to me all this truly as I have questioned you on the matter. O great sage, I want to hear the truth about the subject.

Vyasa said :—

56. What you have asked me from curiosity is a matter of great significance. I shall speak to you everything. Hear me attentively.

57. He that is called Narayana is the most ancient of the ancients; that creator of the worlds took his birth as the son of Dharma for accomplishing a certain mission.

58. On the Himalaya hills, he performed severe austerities; possessed of great energy, and resembling the Sun or the fire, he stood there with his arms upraised.

59. Endowed with eyes like lotus petals he reduced his bodily strength, by the observance of austerities for six and sixty housand years living all the while upon air only.

60. Again undergoing severe austerities of another kind for twice that period, he filled the space intervening between heaven and earth with his energy.

61—62. When in virtue of those austerities, O son, he became equal to Brahma ; then obtained a sight of that Master, Origin, and Protector, of the universe, the Lord of all the gods, the paramount Deity, who is highly difficult of being looked at ; who is smaller than the smallest, and larger than the largest ;

63. Who is denominated the Rudra, who is the Lord of all the superior ones, who is called Hara and Sambhu ; who wears matted locks on his head ; who imparts vital energy to all beings, who is the primordial cause of all the mobile and immobile things ;

64. Who is incapable of being resisted and of dreadful aspect, who possesses fierce anger and magnanimous soul, who is the all-destroyer and of generous heart, who bears the celestial bow and a pair of quivers, who is covered in a golden coat of mail and whose energy is infinite,

65. Who wields the Pinaka, who is armed with the thunderbolt, the blazing trident, the battle axe, mace and a large sword. Whose eye-brows are fair, whose locks are matted, who wields the heavy bludgeon, who bears the moon on his forehead, who is clad in tiger-skin, and who is armed with the heavy short club,

66. Who is furnished with beautiful *angadas*, who has got snakes round his neck in the shape of the sacred thread, who is surrounded by various creatures and numerous ghosts of the universe, who is the One, who is the receptacle of ascetic rites, and who is greatly admired by persons of venerable age,

67. Who is water, heaven, sky, earth, sun, moon, wind and fire, and who is the measure of the duration of the universe. Beings of evil mode of life can never obtain a sight of that unborn one, that slayer of all contemners of Brahmanas, that origin of immortality.

68—69. Only Brahmanas of pious mode of life, when purged of their sins and liberated from the influence of griefs obtain a sight of him, in their mind. Through the merits of his severe ascetic austerities Narayana beheld that undeteriorating, that most venerable one, that Being having the universe for his form. Beholding that best receptacle of all kinds of splendour, that divinity with a garland of Akshasas round his neck, Vasudeva with gratified soul became filled with delight, which he tried to express by his words, heart and understanding, and body. Then Nararayana worshipped that divine Lord, that primordial cause of the universe,

70. That giver of boons, that lord of illustrious soul engaged in sporting with the beautiful-limbed Parvati, and surrounddby hosts of ghosts,

71. That unborn one, and paramount ord, that unmanifest one, that essence of all causes and that undeteriorating one; then Narayayana of eyes like lotus petals, having saluted Rudra, that slayer of Andhaka, reverentially began to praise that god of three-eyes.

Narayana said:—

72. O most adorable one, O first of all the gods, the creators (the *Prajapatis*) who are the protectors of the world, and who having entered the earth,—your first creation—had, O lord, protected it before, have ing all sprung from you.

73. The celestials, the Asuras. the Nagas, the Rakshasas, the Pisachas, human beings, birds, the Gandharvas, Yakshas, and all other creatures, with the whole of this universe, we know have all originated from you.

74. All acts done for gratifying Indra, Yama, Varuna, Kuvera, the Pitris, and Tashtri and the Moon, all are done to propitiate you. Form and light, sound and the etherial space, wind and touch, taste and water, scent and earth,

75. Time, Brahma, and the Vedas, and the Brahmanas, and all the mobile and immobile creatures have all sprung from you. Vapours rising up from expanses of water are turned into rain drops and which falling upon the earth, are separated from one another. When the hour of the universal dissolution comes, those separated individual drops once more unite together and make the earth one vast sheet of water.

76. He who is conversant with the nature of things, thus observing the origin and destruction of all things from you, comprehends your unity and oneness. Two birds (Iswara and Jiva), four Aswathas with their branches (the Vedas and the auxiliaries), the seven guardians (the five elements, and the heart and the understanding).

77. And the ten others (the ten senses) that constitute the city, the body) have all been created by you; but you are separate from and independent of them all; the past, the present and the future, beyond the sway of any body, have all originated from you, as also the seven worlds, and this universe.

78. I am your most devoted worshipper, be propitious on me; do not injure me by allowing evil thoughts to pierce into my heart. You are the soul of souls beyond all comprehension; he who recognises you to be the seed of the universe, attain to Brahma.

79. Out of a desire for paying homage o you, I am eulogising you, with a view to ascertain your real nature, O you that are beyond the comprehension of all gods. Worshipped by me, accord me the boons I desire to have, although they may be difficult of being acquired. Do not allow your illusion to shade you from me.

Vyasa said:—

80. Then that god of inconceivable soul, possessed of blue throat, and the wielder of the Pinaka bow, that divinity always eulogised by the sages, accorded boons unto Vasudeva, who deserved then all.

The auspicious Lord said:—

81. O Narayana, through my grace, among human beings, among the celestials, and the Gandharvas, you shall be one whose soul and strength will be immeasurable.

82. The celestials, the Asuras and the mighty serpents, the Pisachas, the Gandharvas, men and Rakshasas, none among these will be able to withstand you (in battle).

83. Neither Suparna, nor any Naga, nor any other creature born in the universe, nor even any of the gods shall be able to vanquish you in battle.

84. By weapons, or thunder-bolt, or fire, or wind, or with any object that is wet or dry, or with any mobile or immobile thing,

85. None will be able to cause you pain, in consequence of my grace. You will be superior in battle even to me, if perchance you ever fight with me."

Vyasa said:—

86. Thus in days gone by were these boons earned by Sourin. Even that god now roves on the face of the Earth (as Vasudeva) confounding the world by his illusion.

87. From the ascetic observances of the great Narayana, a mighty sage, called by the name of Nara was born. This latter is equal to the god Narayan himself. Know that Nara to be Arjuna.

88. These two sages, said to be older than the older gods, take their births in every Yuga for carrying on the easy rule of the universe.

89. You endued in energy and wrath also, O you of generous heart, have sprung from a portion of Rudra, through the merits of all your pious deeds, and as a consequenee of high ascetic austerities,

90. Being embodied, your intelligent self considered the world to be pervaded by Mahadeva; and then for propitiating the

god you emaciated your body by the observance of hard vows.

91. Creating a white image of that foremost of male beings, O Bestower of honor, you adored him with homage, offerings and reiterating prayers.

92. Thus adored by you, the god became gratified on you in your previous life; and he then accorded to you, O learned one, excellent boons that you cherished in your heart.

93. Like those of Arjuna and Kesava, your acts, birth, austerities and Yoga have all been seperior; the god Mahadeva was adored by them as well as by you in every Yuga.

94. This, O Kesava, is devoted to Rudra and has sprung from Rudra himself. He ever adores Bhabha, recognising his Phallic from to be the origin of all forms.

95. In him are eternally present *Atma Yoga* and the undeteriorating *Sashtra Yoga*. The celestials, the Sidhas, and the foremost sages all adore him,

96. With a view to obtain that highest object in the world *viz.*, Sthanu or Mahadeva: He is the creator of all. The eternal Krishna ought to be adored in all sacrifices.

97. Knowing the Phallic form of Siva to be the origin of all forms, the lord Kesava adores him. The god having the bull for his emblem entertains great respect for Kesava.

Sanjaya said:—

98. Hearing those words of his, that mighty car-warrior *viz.* the son of Drona, saluted Rudra and conceived a great regard for Kesava.

99. That one of controlled soul bowed also to that mighty sage (Krishna) and had the downs of his body erect. Then looking at his own divisions he withdrew them from the field of battle.

100. Thereupon, O ruler of men, the Pandava and the Kourava troops were both withdrawn, the latter highly defeated in consequence of the overthrow of Drona.

101. Fighting only for five days and spreading carnage among the Pandava troops, O king, that Brahmana Drona, conversant with the contents of all the Vedas, attained to the posthumous region of the Brahmanas.

Thus ends the two hundred and second chapter, the words of Vyasa, in the Narayanastra Mokshana of the Drona Parva.

CHAPTER CCIII.

(NARAYANSTRA-MOKSHANA PARVA)—*Continued.*

Dhritarashtra said:—

1. When that *Atiratha, viz.* Drona had been slain by the son of Prisata, what, O Sanjaya, did my troops and those of the Pandavas do afterwards?

Sanjaya said:—

2. When that Atiratha Drona had been slain by the son of Prisata, and when the Kourava ranks were broken and routed, Kunti's son Dhananjaya,

3. Beholding a wonderful sight indicative of his victory, questioned, O foremost of the Bharatas, the mighty sage Vyasa who had gone there at his own pleasure.

Arjuna said:—

4. When slaying my foes in battle with myriads of resplendent darts, I saw a male being of the effulgence of fire proceeding before me.

5. Raising his blazing trident wherever he turned, my foes in that direction, O mighty sage, he routed and scorched.

6. People think that I rout my foes whereas they are really routed by him. I only pursue from behind the troops already broken and routed by him.

7. O illustrious possessor of the six qualities the Bhagas, tell me who is that excellent of all male beings, whom I see armed with the trident and who resembles the Sun himself in effulgence.

8. He never touches the earth with his feet nor does he hurl his trident; but in consequence of his energy, thousands of arrows issue out of that trident of his.

Vyasa said:—

9—10. O son of Pritha, you have seen Sankara, that first af all the creators of the world, that lord of all energies, primary male being, he that is the embodiment of heaven, earth and sky, the divine Lord, the saviour of the universe, the paramount master, the bestower of boons, also called Ishana. O, do you seek the refuge of that boon-giving deity, that lord of the universe.

11. He was the Paramount Divinity, of illustrious soul, also called Ishana, the wearer of matted locks and the origin of all auspiciousness. He possesses three eyes, and mighty arms and fierce energy; and his locks are tied as a crown of his head and he is clad in deer-skin.

12. That supreme god, called Hara or Sthanu, is the lord of the universe and the giver of boons. He is the foremost of all beings in the universe and incapable of being vanquished. He is the afforder of joy to the universe, and is its paramount ruler.

13. The origin, the light and the refuge of the universe, he is ever attended with victory. He is the soul and the creator of the universe; and the universe is his form and he is ever-glorious.

14. The Lord of the universe, and its ruler, that great one is the lord of all action. Known by the name of Sambhu he is self-born, he is the lord of all creatures, and the origin of the past, present and future.

15. He is the Yoga and the lord of Yoga. He is called Sarva and is the lord of the lords of the world. He is superior to every thing. He is the most excellent of all things in the universe and the highest of all and is called *Paramesthin*.

16. He is the ordainer of the three worlds and the sole refuge of them all. He is the protector of the universe and incapable of being vanquished, and is beyond the reach of birth, decline and death.

17. The essence of knowledge and incapable of being comprehended by the understanding, and the best of all knowledge, he is unknowable. Out of his grace he gives to his worshippers the boons they desire.

18. That great one has for his companions, celestial beings of various forms, some of whom are dwarfs, some with matted locks, some with bald heads, some with short necks, some with large stomaches,

19. Some with huge bodies, some endued with great might and some with long ears. All of them have, O son of Pritha, distorted faces, mouths and legs, and strange dresses.

20. That great lord Mahadeva, O Partha, is adored by even these kinds of followers. That Siva, O son, possessed of energy, goes in advance of you through kindness only.

21—22. In that dreadful battle, O son of Pritha, capable of causing the hair to stand erect, who else, O Arjuna, except the divine Maheswara, that foremost of all bowmen, could even in his mind, dare defeat that host that was protected by those great smiters and bowmen, *viz.* Aswathaman, Karna and Kripa.

23 Nobody can venture to withstand the fighter, in whose front walks Mahadeva himself. There is no creature in the triune worlds who is a match for him.

24. At the very smell of the enraged Mahadeva, the enemy trembles and drops down senseless in large numbers in battle.

25. For this reason the gods in heaven ever adore and bow down to him. The men of this world as also others that have attained to heaven,

26. If they devoutly worship the boon-giving, auspicious and divine Rudra, the lord of Uma, obtain happiness here and the highst felicity hereafter.

27. O son of Kunti, bow down unto him who is peace incarnate, unto him called Rudra (or the fierce), who is of blue throat, exceedingly subtle, and of great effulgence,

28. Unto him known as *Kapardin*, him that is dreadful, him who possesses tawny eyes, him that is boon giving; unto that great ordainer of red locks and righteous conduct, unto him who is ever-engaged in the performance of auspicious acts,

29. Unto him who is an object of desire with all beings; unto him who is of tawny eyes; him that is called *Sthanu*; him that is called *Purusha*; unto him of twany hair; him that is bald and him that is extremely subtle and of great splendour,

30. Unto him that is the giver of light, him that is the embodiment of all holy waters, him that is the god of gods, him that is possessed of great impetuousity; him that is of various forms; him who is called *Sarva* and is vested in pleasant garments,

31. Unto him that possesses an excellent turban, a handsome face and a thousand eyes; him that is the giver of rain, him that has the mountains for his habitation; him that is peace, him that is the protector, him that has the barks of trees for his cloth,

32. Unto him whose arms are adorned with ornaments of gold, him who is furious; him who is the lord of all the different quarters; him who is the master of clouds and of all created beings,

33. Unto him who is the lord of all trees and of kine; him that has his body covered with trees; him who is the general of the celestial armies; him who is the inspirer of all thoughts;

34. Unto him who has the sacrificial laddle in his hands; him who is effulgent, him who wields the bow; him who is Rama himself, him who has numerous semblances; him who is the lord of the universe; him who has the *Munja* grass for his attire;

35. Unto him who has a thousand heads; him who has a thousand eyes; and him who has a thousand arms and a thousand legs.

36. O sun of Kunti, seek the refuge of that Lord of the universe, who bestows boons, who is the lord of Uma, who possesses three-eyes and who is the destroyer of Daksha's sacrifice;

37. Who is the protector of all created beings; who is ever-cheerful; who is the saviour of all; who is undeteriorating in his glory; who is called *Kaparddin*, and whose gait is like that of the bull; whose navel is like that of the bull and whose emblem is the bull,

38. Who is proud like the bull, who is the lord of the bull, who is known by the horns of the bull, and who is the bull of bulls, whose banner-devise is the bull; who is generous like the bull; who has eyes like those of the bull;

39. Whose weapons are all of superior make; whose arrow is the *Vrisha* (Krishna), and who is righteousness incarnate; who is called the Great Lord, whose stomach is extended and body prodigious; whose seat is the leopard's skin,

40. Who is the lord of the worlds, who is the giver of boons, who is bald, who is devoted to the Brahmanas and who loves the Brahmanas, who is armed with the trident, who is boon-giving; who wields the sword and the buckles; and who is the highly auspicious one:

41—42. Who uses the bow Pinaka, who is shorn of his battle-axe and who is the sovereign and the saviour of the universe. I totally consign myself to the care of that divine lord, that giver of protection, that god vested in deer's skin; salutation to that lord of the gods who has Vaisravana for his friend, salutation to him of illustrious vows, to him whose companions are all best bow-men;

43. To him who himself wields the bow, to that great Divinity with whom the bow is a favourite weapon; who is himself the arrow hurled by the bow; who is the bow-string and the bow and the preceptor instructing others in the use of the bow.

44. Salutations to that deity whose weapons are terrible, and who himself is the foremost of all gods; salutations to him whose semblances are various, and who has got diverse bowmen as his attendants.

45. Salutations unto Sthanu, unto that best of all wielders of bow, salutations even to the destroyer of "Tripura," and the slayer of Bhaga.

46. Salutations unto the lord of the *Vanaspatis* (Trees &c.,) and to the lord of men; salutations unto the lord of the celestial mothers, and to the lord of the Ganas.

47. Salutations ever to him who is the lord of kine and the master of all sacrifices. Salutations to the lord of waters and of the celestials;

48. Salutations unto him who is the destroyer of Surya's teeth, who is of three eyes, who is the giver of boons, who is called Hara, who is blue-throated and who is of golden locks.

49. I shall now relate to you, according to my knowledge and as I have heard them related, all the divine deeds of the supremely wise Mahadeva.

50. If Mahadeva is worked up with rage, neither the gods, nor the Asuras, neither the Gandharvas, nor the Rakshasas, even if they conceal themselves in deep caves, can enjoy any peace.

51. In days of yore when Daksha had collected all the necessary objects for the celebration of his sacrifice, Mahadeva excited with rage destroyed them all; indeed then he became unusually stern.

52. Shooting an arrow with his bow then, he uttered a tremendous roar. The celestials, who always perform acts beneficial to the world, then were filled with anxiety.

53. When the sacrifice was destroyed, and when Maheswara was enraged, the gods were greatly frightened at the sound produced by his twanging bow and his palm-strokes.

54. The gods and the Asuras all succumbed and fell down, and O son of Pritha, the waters were agitated and the earth trembled with everything on it.

55. The mountains split and the quarters of heaven and the Nagas became stupified. Enveloped in a pall of gloom the universe was lost to view.

56—57. The splendour of the luminaries as also of the Sun was destroyed. The *Rishis* filled with fear became agitated, and desirous of their own good and that of all other creatures, performed propitiatory rites. Then Sankara, smilingly rushed upon Pushana,

58. Who was eating the sacrificial oblations, and then tore out his teeth. The gods then, bowing down to him, fled away trembling.

59. Once more Mahadeva aimed at the gods a shower of burning and sharp arrows resembling tongues of fire mixed with smoke, or clouds with lightning.

60. Beholding that arrowy shower, all the gods, bowing down to Maheswara, assigned to Rudra a substantial share in sacrifices.

61. Afraid, the gods sought his protection, O prince. His anger having subsided the great god re-established the sacrifice.

62. The gods that had fled away returned. Indeed they are afraid of Maheswara even to this day. Formerly the puissant Asuras had three cities in heaven.

63. One was made of gold, another of silver and the third of iron; each of them was excellent and large. The golden city belonged to Kamalaksha, the silver city to Tarakaksha.

64. The third, made of iron, belonged to Vidyutmalin. Using all his weapons Maghabat failed to capture those cities.

65. Thereupon all the celestials, afflicted as they were, sought the refuge of Rudra. The gods then, with Vasava at their head, said these words to that high-souled one.

66. "The denizens of the three cities, having obtained boons from Brahma, and proud in consequence of those boons, are excessively opressing the worlds.

67. O Lord of the gods, O supreme Divinity, save yourself, there is none capable of slaying the Daityas. Do you slay those injurers of the gods.

68. O Rudra, then creatures immolated in every sacrifice will be yours. Do you therefore, O lord of the universe, over-throw those Asuras."

69. Thus addressed by the gods, and moved by the desire for benefiting them, Mahadeva said 'yea' to their proposals. Then he made the two mountains, viz. Gandhamadan and Vindhya the two bamboo poles of his car,

70. And the earth with all the oceans and the forests his chariot, and the snake Sesa the Aksha of his chariot.

71. The Sun and the Moon then became the wheels of the car of that god of gods, that wielder of the Pinaka bow. The three eyed Divinity then made Elapatra and Puspadanta the pins of his car.

72. The puissant Mahadeva then made the Malaya mountains the yoke and the great Takshaka the chord for fastening the yoke to the poles, and the other creatures about him the bounds of his steeds.

73. The mighty god then made the four Vedas the four steeds of his chariot; the lord of the three worlds made the auxiliaries of the Vedas the bridle-bits of his steeds.

74. Mahadeva then made *Gayatri* and *Savitri* the reins, the mystic monosyllable *Om* the whip and Brahmana the driver.

75. Then making the Mandar mountains the bow, Vasuki its string, Vishnu its excellent arrows, Fire the arrow-head,

76. And Vayu the two wings of that arrow, Yama the feathers in its tail, lightning the whet-stone, and Meru his standard,

77—78. The god Siva, riding on that wonderful car composed of all the excellent celestial forces, proceeded for the destruction of the tripple city. Indeed Sthanu, that foremost of Smiters, that destroyer of Asuras, that most beautiful-looking warrior of infinite energy, adored by the gods and and Rishis, possessed of the wealth of asceticism, O Partha,

79. Created an excellent and unequalled array called after his own name, and then stood firm for a thousand years.

80. Then when the three cities came together on the firmament, he pierced them with that shaft of his having three knots.

81. The denizens of those cities, the Danavas, then could not look at that arrow composed of the Fire of Dissolution and of Vishnu and Soma.

82. When the tripple city began to burn, the goddess Durga went to see the sight, with a child on her lap having only five clumps of hair on its head.

83. Uma then asked the gods who that child was. The malevolent Indra then tried to strike him with the thunder-bolt.

84. Thereupon the all-powerful Lord of all the worlds, possessed of the six excellent qualities the Bhagas, smilingly paralysed the arm of the enraged Indra wielding the thunder bolt.

85. Then with his arm paralysed, Sakra, surrounded by the celestials, quickly proceeded to the undeteriorating Brahma.

86. Then the gods bowing their heads down to Brahma addressed him, with folded arms, thus:—"O Brahma, what wonderful creature is now lying on the lap of Parvati?

87. As he appeared to be a mere boy we did not offer salutations to him. But we have been defeated totally by him. It is therefore that we want to ask you about him.

88. With Purandara to head us, we were easily defeated by that boy though he did not at all fight with us." Hearing those words of theirs, that foremost of all conversant with Brahmas *viz.*, Brahma,

89. Reflected for a while and then decided that boy of infinite prowess to be a manifestation of Sambhu himself, that possessor of the six illustrious qualities, the Bhagas. Then the almighty Brahma

addressing Sakra and other foremost of celestials, thus spoke :—

90. "He is the almighty lord Hara, the Master-ruler of the mobile and immobile creation. There is nothing superior to that foremost of gods known by the name of Maheswara.

91. That boy of immeasurable effulgence whom you have seen with the goddess, is Siva himself, assuming the boy-like appearance for gratifying Parvati.

92. Let therefore yourselves with me seek his refuge,—that god who is the ruler of all the worlds and the possessor of the six illustrious qualities, the Bhagas.

93—94. O gods, you could not recognise that lord of the worlds." Thereafter the celestials with the Prajapati approached that boy of the radiance of the rising Sun. Then Brahma beholding the mighty lord and the grandsire knowing him to be the paramount master, began to adore him thus :—

Brahma said :—

95. You are the sacrifice, you are the refuge of this world and you are its sole stay. You are Bhava, you are Mahadeva, you are the abode of all things and you are the most supreme of all things.

96. Yourself pervade the whole universe with its mobile and immobile creatures. O lord of the past and the future, O lord of the Lokas, O master of the universe, be propitious on Sakra afflicted as he is with your wrath.

Vyasa said :—

97. Hearing the words of the lotus-sprung Divinity, Maheswara then became propitiated, and desirous of showering his grace, he then laughed aloud.

98. Then the celestials gratified both Uma and Maheswara with eulogies. Then the arm of the wielder of the thunderbolt once more regained its natural state.

99. Then that illustrious Divinity whose emblem is the bull, and who had destroyed the sacrifice of Daksha, together with his better half, became gracious on the gods.

100. He is Rudra, he is Siva, he is Agni, he is all and the knower of all. He is Indra, he is Vayu, he is the twin Aswins and he is lightning.

101. He is Bhava, he is Parjanya, he is Mahadeva and he is sinless. He is the Moon, he is Ishana, he is the Sun and he is Varuna,

102. He is Time, he is the Destroyer, he is death, he is Yama and day and night; He is a month, a fortnight, as well as the seasons, the twilights and the complete year.

103. He is Dhata and Vidhata, the soul of the universe and the doer of all acts of the universe. Himself formless, he is embodied in the person of all the celestials.

104. He is eulogised by all the gods. He is one and many. He is hundred, he is thousand and he is hundreds of thousands.

105. Brahmanas versed in the Vedas, say that he has two forms,—one is dreadful and the other peaceful—These two again are divided in numerous portions.

106. His terrible forms are Fire, Vishnu and Vashkara (the Sun); and his peaceful forms are, water, the luminaries and the moon.

107. Whatever there is highly mysterious in the Vedas, their auxiliaries, in the Upanishadas, in the Puranas, and in Metaphysics, is identical with the god Maheswara.

108. Such is the Lord Mahadeva, that Divinity without birth and that possessor of the six illustrious qualities the Bhagas. It is beyond my power to enumerate all the qualities or that Lord,

109—110. Even if, O son of Pandu, I were to recount them for a thousand years. On those who are under the malfcious influence of evil stars, on those who are stained with every sin,

111. That great protector is pleased and grants them salvation, if indeed they seek refuge in him. He grants and takes away, life, health, prosperity, wealth, and all other kinds of desirable objects. The prosperity seen in Indra and other gods is really his.

112. He is present in both the evils and good that exercise influence over the human kind. He gets by a fiat of his will whatever prosperity he desires. Therefore is he called the Lord Paramount.

113. He is called Maheswara and he is the supreme lord of all superior creatures. In multefarious forms of many kinds, he pervades the universe.

114. What is known as the mouth of that god is the ocean; and it is well-known that assuming the form of the sea-fire it drinks the libations in the shape of water.

115. This Divinity ever dwells in the places of cremation. Men worship this god there where only the braves can go.

116. The effulgent forms of this lord are many and marvellous; those forms are

worshipped in the worlds and are praised and spoken of by men.

117. Many also are the names of truthful import of this Divinity, known in the worlds. Those names are all founded upon his supremacy, omnipotence, and his acts.

118. In the Vedas, the excellent hymn called *Sata Rudriya* has been sung in his praise, he who is the great Lord called the infinite Rudra.

119. That divinity is the Lord of all wishes both human and heavenly. He is the Lord Paramount and the supreme ruler and pervades this extensive universe.

120. The Brahmanas and the sages call him the most ancient of beings. He is the first-born of all the gods, and fire came out from his mouth.

121. As he always and by every means protects the creatures of the universe, and always finds pleasure in their company, and as he is the lord of them all, he is truly called *Pasupati*.

122. As his Phallic form is ever present in the observance of the Brahmacharyya vow, and as it adds to the glory of the world,—he is called Maheswara.

123. The Rishis, the celestials, the Gandharvas and the Apsaras, worship the Phallic emblem of this god, that ever remains erect.

124. When his Phallic unblem is worshipped Maheswara becomes glad and is pleased and delighted and transported with joy.

125. As in the past, the present, and the future, the god has many forms, both mobile and immobile, he is truly called *Vahurupa*.

126. With one of his eyes blazing forth, he appears to have eyes on all sides of his body; and as in his wrath, he possesees the worlds, he is called Sarva.

127. As his form is like that of smoke he is called Dhurjati; and as the Devas in the world are present in him he is called Viswarupa.

128. As three goddesses *viz.*, the sky, the firmament and the water, ever worship that lord of the worlds, therefore he is truly called *Tryambaka*.

129. As he ever helps in the accomplishment of all acts, and increases the wealth of men and is engaged in doing good to them, therefore he is called Siva.

130. Possessed of thousand or ten thousand eyes, or eyes on all sides of his body, as he ever protects the universe, he is called *Mahadeva*.

131. As he is Great and Ancient and is the fountain of life, and the cause of its continuance, and as his Phallic form is eternal, he is called *Sthanu*.

132. The rays of light that proceeding from the sun and Moon, are seen in the worlds, are said to be the hair of his head, and therefore is he called Vyomakesa.

133. As he destroys Brahma, Indra, Varuna, Kuvera and Yama, after having afflicted them greatly, therefore is he called Hara.

134. Since he is the Past, the Future and the Present, and in fact, everything in the universe and since he is the origin of the past, the future and the present, he is for that reason called Bhava.

135. Whatever of soundness or unsoundness there is in the bodies of men, is said to be his manifestation. He is the *Pana* and *Apana* breaths in embodied creatures.

136. He that ever worships the Phallic emblem of that illustrious god, attains great prosperity even by such worship of his.

137. Below his two thighs the forms are fiery; the other half of his auspicious body is in the moon. So also half his soul is fire and half the moon.

138. His auspicious form surcharged with energy is more blazing than all the forms of the other gods. Amongst men his blazing and dreadful form is called Fire.

139. With his auspicious form he practises the vow Brahmacharya, whereas with the dreadful form he has, he devours everything.

140. As he burns, as he is keen, and fierce and endued with the great prowess, and as he devours flesh, blood and marrow, he is called Rudra.

141. The word *Kapi* is said to mean supreme, and Vrisha to mean righteousness; therefore that god of gods, the possessor of the illustrious qualities the Bhagas, is called *Vrisha Kapi*.

142. Shutting his two eyes, that Potent Lord created a third on his forehead by sheer force; and therefore is he called the Three-eyed.

143. It is this god of gods, the paramount lord, the wielder of the Pinaka bow, O Partha, whom you have seen go before you slaying your enemies.

144. After you had vowed to slay the ruler of the Sindhus, O sinless one, Krishna showed you this god, in your deam, seated on the top of that best of mountains.

145. It is this god, the possessor of the six illustrious qualities, that goes before you in battle. It is he who gave you weapons with which you slew the Danavas.

146. That excellent, praiseworthy, life-giving, holy hymn approved of by the Vedas, in honor of that god, known by the name of Satarudriya has now been explained to you, O Partha.

147-148. This hymn of four parts, capable of accomplishing every object, is holy, destructive of all sins, and capable of driving away all stains and destroying all sorrow and all fears. The man that always hear it succeeds in vanquishing all his enemies, and is held in high veneration in the region of Rudra.

149—150. The person that always attentively reads or hears the recital of this excellent and auspicious piece of history relating to the fight fought by the illustrious deity, and who worships reverentially that generous lord of the universe, obtains all high objects of desire, through the grace of the three-eyed God.

151. Go and fight, O son of Kunti; you are not destined to meet with defeat.—You who have Janardana by your side as your counsellor and protector.

Sanjaya said:—

152. Then the son of Parasara having addressed Arjuna in the above manner returned, O foremost of the Bharatas, O afflictor of foes, to the place from which he came.

Thus ends the two hundred and third chapter, the description of the Sata-Rudriya, in the Narayanastramokshana of the Drona Parva.

CHAPTER CCIV.

(NARAYANASTRAMOKSHANA PARVA)—*Continued.*

Sanjaya said:—

1. The highly puissant Drona belonging to the Brahmana order, having fought dreadfully for five days, was slain, O king, and repaired to the region of Brahma:

2 Whatever benefit is derived from a perusal of the Vedas, is also reaped by a perusal of this Parva, in which the achievements and feats of many brave Kshatriyas have been described.

3. He that always reads it or hears it read by others is freed from most heinous sins and liberated from the bondages of his atrocious acts.

4. Hear from the Brahmanas may reap the fruits of the accomplishment of a sacrifice; the Kshatriyas may obtain victory in dreadful battle; and the other orders may obtain desirable objects and good sons and grandsons.

Thus ends the two hundred and fourth chapter, the fruit of the perusal of the Drona Parva, in the Narayanastramoksha, of the Drona Parva. Thus ends also the Narayanastramoksha Parva.

FINIS DRONA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

KARNA PARVA.

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PUBLISHED BY

RASH MOHUN SIRCAR.

CALCUTTA.

PRINTED BY H. C. DASS, ELYSIUM PRESS,

Kashi Ghose's Lane, Beadon Street.

1901.

KARNA PARVA.

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THE MAHABHARATA

(IN ENGLISH)

KARNA PARVA.

CHAPTER I.

Having saluted the Supreme Deity (Narayana), and the highest of all the male beings (Nara) and also the Goddess of Learning (Saraswati), let us cry success!

Vaisampayana said :—

1. O king, after Drona had been killed, the monarchs headed by Duryodhana, with greatly anxious hearts, all went to the son of Drona.

2. Thereupon mourning for the death of Drona, they (the kings) being highly oppressed with grief and deprived of energy on account of their gloominess of mind sat around the son of Saradwata.

3. Then having comforted him for a short while by citing reasons arrived at in the Shastras, the rulers of the earth departed to their respective abodes on the advent of the night.

4. O descendant of the Kuru race, the lords of the earth could not enjoy pleasure while resting in their own abodes; and they could not obtain sleep, thinking of that immense massacre.

5. Especially the son of Suta, king Suyodhana, Dusasana and Sakuni could not at all sleep.

6. And they passed together that night in the abode of Duryodhana, whilst they were seriously thinking of the griefs with which the lofty-minded Pandavas were afflicted.

7. Recollecting these, viz., that they (the Pandavas) were greatly oppressed during the game at dice, and also that Krishna (Draupadi) was (forcibly) brought to the assembly (of kings), they greatly regretted, with hearts filled with anxiety.

8. Thus reflecting upon those miseries resulting from the gambling match, (which the Pandavas had become subject to), their night had passed away with great uneasiness, which (night), O king, seemed to be (so long as) a hundred years.

9. Thereupon at the break of day they, being obedient to the injunctions of ordinance, all performed the necessary ceremonies, prescribed by the established usage.

10. Having finished all the necessary ceremonies, and consoled themselves, they, O Bharata, ordered for the array of soldiers and then started for battle,

11—12. After having made Karna their generalissimo with the due performance of the most auspicious rites (by tying a thread round his wrist) and having adored the foremost of the regenerate persons by offerings of vessels of curds, clarified butter, and vessels filled with corn and other auspicious articles, as well as by presents of gold-coins, kine, and gems, valuable cloths, and immense wealth, and also having been praised by the charioteers and panegyrists, born in the country of Magadha, (the Magadha-panegyrists are the mixed tribes born of a Kshatriya mother and a Brahmana father), with hymns about victory.

13. O monarch, the Pandavas on the other hand, having similarly performed the morning ceremonies, came out of their tents; and, O king, they were resolved upon the battle.

14. Thereupon the formidable battle began, which caused the hairs of the body stand erect, between the Kurus and the Pandavas, each party being desirous of vanquishing the other.

15. O monarch, the most formidable battle, between the troops of the Kurus and those of the Pandavas, lasted only for two days during the leadership of Karna.

16. Thereupon Vrisha (Karna), having brought about an immense slaughter of the opponents in battle, was himself slain by Falguna (Arjuna), whilst the sons of Dhritarastra were observing it.

17. Thereafter Sanjaya departed towards the city of Hastinapur, and told all to Dhritarastra, that had taken place at Kurujangala.

Janamejaya said :—

18. Having heard that both Bhishma and the car-warrior Drona of indomitable courage were slain (in the battle), the old king (Dhritarashtra) the son of Amvika, was highly oppressed with sorrow.

19. Having heard of the death of Karna the benefactor of Duryodhana, how could he, O best of the regenerate persons, hold his life, much agrieved as he was ?

20. How could that royal descendant of Kuru hold his life, after having heard of the fall of that hero, on whom he supposed the hope of his sons' victory to rest ?

21. I suppose that men, falling in the most distressful circumstances, find greatest difficulty in yielding up their lives ; for, the king, even after hearing of the death of Karna, could not (possibly) forsake his life.

22—23. As, O twice-born one, having heard of the fall of the old son of Santanu, of Valhika, of Drona, of Somadatta, of Vurisrabas, as well as of other friends, of his sons, and grandsons, the king did not give up his life ; so, I suppose, that to yield up one's life is, O regenerate person, highly difficult.

24. Relate to me all these in their entirety, as they had really taken place. I am not (at all) satisfied with (simply) hearing the mighty achievements of my forefathers.

Thus ends the first chapter, the speech of Janamejaya, of the Karna Parva.

CHAPTER II.

(KARNA PARVA)—*Continued.*

Vaishampayana said :—

1. O great king, when Karna was slain, the son of Gavalgana, greatly mortified in heart, repaired that very night to the city of Nagpur, in the back of horses resembling the wind in swiftness.

2. He then arrived at the city of Hastinapur ; and, with a greatly anxious heart, repaired to the house of Dhritarastra which had now been vacated by all its friends.

3. He then beholding the king deprived of energy in consequence of his gloominess of mind, folded his hands : and, indeed, worshipped the monarch's feet by bowing down his head.

4. Having worshipped the ruler of the earth, Dhritarastra, according to the just rites, and having uttered—Alas ! and woe ! —he then addressed him saying :—

5. O ruler of earth, I am Sanjaya ! Are you not at ease ? After having obtained distress by your own faults, are you not now deprived of all your senses ?

6. The good advices, uttered (given) by Vidura, Drona, son of Ganga, and Keshava, were not received by you. Do you not feel pain to remember them now ?

7. Also do you not feel pain to remember the rejection of the good advices given to you by Rama, Narada, Kanwa, and others in the assembly (of kings) ?

8. Remembering that your friends, Bhishma, Drona, and others, who were ever occupied in contributing to your welfare, were slain by the enemies in battle, do you not feel pain ?

9. Sighing heavy and hot, the king, oppressed with grief, addressed in these words the son of Suta, who with folded hands, was telling him the above :

Dhritarastra said :—

10. O Sanjaya, owing to the deaths of that heroic wielder of celestial weapons, the son of Ganga, and the mighty bowman, Drona, my heart greatly aches.

11. That mighty hero, who was the incarnation of the (eighth) Vasu, killed every day ten thousand car-warriors protected by armour.

12. He (that mighty hero) was killed in the battle by the son of Yajnasena (namely) Shikhandin, who was protected by the Pandavas. At this (occurrence) my heart greatly aches.

13. The son of Vrigu gave to that lofty-minded one (that hero, Bhishma) the knowledge of the best weapons. To him also, during the childhood, the science of the bow was taught by Rama himself.

14. Through whose (Drona's) kindness, the sons of Kunti,—the royal sons,—the mighty car-warriors,—as well as several other rulers of earth, attained the abilities of a *Maharathee* (one simultaneously fighting with ten thousand bowmen) :—

15. Hearing of that mighty bowman, Drona, who was true to his aim, slain by Dhristadyumna in battle, my heart greatly aches.

16. Those two had not a peer in this world in the wielding of the fourfold weapons. Hearing that both Drona and Bhishma were slain in the battle, my mind is greatly pained.

17. In the three worlds there is no person, who is equal to him in the use of weapons. Hearing the death of this hero, Drona, what did my followers do ?

18. The army of the *Samsaptakas* was sent away to the region of Yama by Dhananjaya, the lofty-minded son of Pandu, through the exertion of his terrible prowess.

19. (After the above occurrence and also) after the Narayana weapon of the most intelligent son of Drona had been destroyed, as also after the divisions of my army had fled away (from the battle-field), what did the troops of my side do?

20. I think that, on the death of Drona, my troops, plunged deep into the ocean of grief, ran away (from the field of battle), even as the ship-wrecked mariners float on the ocean.

21.—22. O Sanjaya, when my troops had run away (from the battle field), what had become the color of the faces of Duryodhana, Karna, Kritavarman the ruler of the Bhojas, Shalya the king of the Madras, Ashwathaman the son of Drona, and Kripacharja, as well as of the remaining sons of mine, and several other monarchs.

23. O son of Gavalgana, relate to me all those in detail that had actually happened in battle as to the prowess shown by Pandavas as well as by the troops of my own side.

Sanjaya said:—

24. O Lord of kings, you should not be pained to hear of what had taken place in respect to the Kouravas through thy misconduct. For, the learned sage never feels any anguish at what is brought about by Fate.

25. What is not likely to happen to man (being subject to Fate) may happen to him; or what is likely to take place may, again, happen to a person. Hence at the acquisition or non-acquisition of the purposes the learned sage should not at all grieve.

Dhritarashtra said:—

26. O Sanjaya, no great anguish does find place in me. For, I think that all this is (the unavoidable consequence of) superior destiny. So, do you describe according as you desire.

Thus ends the second chapter, the parley between Sanjaya and Dhritarashtra, of the Karna Parva.

CPAPTER III.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. When that mighty bowman Drona, was slain, your sons, the great car-warriors, became pale-faced, gloomy, and senseless.

2. And, O king, all those who were armed with the weapons, stood speechless; and highly oppressed with grief, they neither beheld nor spoke any words to one another.

3. O descendant of the Bharata race, seeing them changed in countenance, on account of their being oppressed with sorrow, your troops, themselves being highly afflicted with grief and anxiety, looked upwards.

4. Beholding the death of Drona in battle, O foremost of kings, the weapons of many of them, indeed besmeared with blood, dropped down from their hands.

5. O great monarch, O descendant of the Bharata race, several of those (weapons), still retained by the troops in the various parts of their bodies, were seen hanging, like the meteors of heaven (pending from above).

6. O great monarch, seeing your force (his own troops) thus eclipsed (by that of the Pandavas), and standing as if lifeless, king Duryodhana addressed them, saying:—

7. "Depending upon the strength of your arms, this war had been entered into and the descendants of Pandu had also been summoned to the battle by me.

8. But you, however, look very cheerless (dispirited) now in the death of Drona. All the warriors engaged in battle are slain in battle.

9. Victory or death falls to the lot of one who is engaged in battle. What wonder then there is in this (the fall of Drona)? So do you fight with your faces in all directions.

10. Do you behold that lofty-minded Karna, the son of Vikartana, that highly powerful and mighty bowman,—that wielder of celestial weapons, who is roving about in the (field of) battle.

11. Through fear, indeed, Dhananjaya, —that coward son of Kunti,—always flies away from him in battle, even as the small deer (does) from a lion.

12. It is by him that Bhimasena of mighty strength, endowed with the force of ten thousand elephants, was brought, through the tactics of warfare that are peculiar to man, into the same circumstance.

13. It is by him that Ghatatkacha, that wielder of celestial weapon, that god, that enchanter, that one who made a tremendous roar, was slain in battle through the most indomitable power.

14. Do you behold to-day in battle the inexhaustible strength of arms of that intellectual one, who is of unsubdued energy, and of fixed purpose.

15. Do you behold to-day the prowess of both the son of Drona and the son of Radha who are high-souled, among the troops of the Pandus and the Panchalas.

16. All of you are, however, capable of slaying in battle the sons of Pandu with their troops even fighting singly. What then, when fighting together? Endowed with immense strength and acquainted with the use of weapons, do you behold to-day one another (engaged in battle?.'

Sanjaya said:—

17. O faultless one, having thus addressed, your son (Duryodhana) of mighty prowess, (after having consulted) with his brothers, afterwards made Karna the generallissimo (of the Kuru troops).

18. O king, after having obtained the generalship (of the Kuru army) the mighty car-warrior Karna, invincible in battle, engaged himself in battle, making a tremendous roar like a lion.

19. He caused a great slaughter among the Srinjayas, all the Panchalas, the Kekayas, and the Videhas, in the sight of all.

20. Hundreds of arrows most fearfully issued from his bow, one closely following the wings of another like the lines of bees (flying away from the hive).

21. Having oppressed the Pandavas and the Panchalas, of immense activity, and killed thousands of heroes, he, at last, was slain by Arjuna.

Thus ends the third chapter, the speech of Sanjaya, of the Karna Parva.

CHAPTER IV.

(KARNA PARVA)—*Continued.*

Vaishampayana said:—

1. Having heard this (the above intelligence), the great king Dhritarastra, the son of Ambika, experienced, indeed, the farthest limit of grief, and considered Suyodhana slain (in the battle); and highly perturbed, he fell down upon the ground, like an elephant, that had lost all his senses.

2. O the most excellent of the Bharata race, on the fall of the highly agitated and foremost of monarchs upon the ground, there was a tremendous wailing of women, which (the noise) filled the entire earth to all its points.

3. The ladies of the household of Bharata, greatly burnt in grief, and with hearts filled with great anxiety, bewailed most bitterly, plunged as they were in the very deep ocean of sorrow.

4. O best of the Bharata race, advancing towards the king, Gandhari, as well as all other ladies of the royal household, fell down upon the ground, all having lost their senses.

5. Thereupon, O monarch, Sanjaya consoled those ladies, who were highly oppressed with sorrow and deprived of their senses, and who, again, were copiously sheding tears from their eyes.

6. Inspite of their being comforted (by Sanjaya), those ladies shivered every moment like the plantain trees constantly shaken by the wind.

7. Thereupon Vidura, too, began to sprinkle water over the face of that descendant of Kuru, and consoled that powerful monarch, who had eyes of wisdom.

8. O Lord of earth, having gradually attained to consciousness, and understanding the miserable plight of those ladies, the monarch, like a senseless being, remained silent for sometime.

9. Thereupon he, reflecting (upon the matter) for a pretty long time, and sighing heavily and incessantly, condemned his own sons but spoke highly of the Pandavas.

10. Then having condemend his own reason as well as that of Shakuni the son of Suvala, and meditated (upon the matter) for a long while, the king trembled at every moment.

11. The king had, again, restrained his mind, and collected enough of patience. Then he asked his charioteer Sanjaya, the son of Gavalgana, these words:—

Dhritarastra said:—

12. O Sanjaya, whatever words were uttered by you were all heard by me., O charioteer, has not my son Duryodhana gone to the region of Yama?

13. Has my son, who is ever desirous of victory, grown desperate of success? O Sanjaya, do you repeat to me in detail truly what you have said already.

Vaishampayana said:—

14. O Janamejaya, having been thus asked, the Suta addressed the king, saying:—"O king, the son of Vikartana, that mighty car-warrior, was killed in battle along with his sons and brothers, as well as

the other warrior sons of Suta, who were all great bowmen, and who also were ready to give up their lives in battle.

15. Dusasana, too, was slain in an encounter by Bhimasena, that famous son of Pandu, who had drunk his (Dusasana's) blood out of anger.

Thus ends the fourth chapter, the bewailing of Dhritarastra, of the Karna Parva.

CHAPTER V.

(KARNA PARVA)—*Continued.*

Vaishampayana said :—

1. O great king, hearing this intelligence, Dhritarastra, the son of Ambika, with a heart filled with great anxiety on account of sorrow, addressed his charioteer Sanjaya thus :—

2. "O son, on account of the dishonest policy of my son, who has no foresight of the distant future, the son of Vikartana was slain in battle. Hearing this, I find my vital parts all cut asunder.

3. Do you now remove all my doubts, who are most willing to bridge over this ocean of sorrow, by relating to me, who amongst the Kurus and the Pandavas are yet alive and who are already dead.

Sanjaya said :—

4. O monarch, after having killed an innumerable number of the Sanjayas and the Panchalas, Bhishma, the son of Santanu, of mighty strength, and of indomitable courage, was slain after ten days (of the battle).

5. Again, after having killed the whole force of the Panchalas in battle, the mighty bowman Drona of indomitable courage, riding upon a car of gold, was slain afterwards.

6. Having slain the half of the troops, that had survived the slaughter by the high-souled Bhishma and Drona, Karna, the son of Vikartana, was at last killed.

7. O great king, having killed hundreds of Anarta warriors, the royal son Vibingsati of mighty strength was himself slain in battle.

8. Thereupon your heroic son Vikarna, having remembered the duties of a Kshatriya, stood in front of the enemies, without his weapons on, and also without a conveyance.

9. He was slain by Bhimasena, who had (at the time) recollected the most severe and innumerable wrongs inflicted upon him by Duryodhana, and also the most solemn promise of his own.

10. Having performed the most striking exploits in battle, the two royal sons, Vinda and Anuvindu, of the country of Avanti, of mighty prowess, departed to the region of Death.

11—12. That heroic leader, under whose control ten kingdoms remained, the foremost of which was the kingdom of Sindhu ; and, who, again, was under your subjection :—that one Jayadratha, O monarch, of mighty prowess, was slain by Arjuna, after he had subdued eleven Akshauhinis by his sharp arrows.

13. So also the son of Duryodhana, of immense activity and incapable of being vanquished in battle, and resting ever obedient under the command of his father, was killed by the son of Subhadra.

14. So again the heroic son of Dusasana looking most terrible in battle and endowed with the mighty strength of arms, was sent away to the region of Yama by the son of Draupadi, who careered in battle showing forth his prowess.

15—16. The most virtuous king Vagadatta, ever obedient to the duties of a Kshatriya, who was the paramount lord of the Kiratas—dwelling in the low-land countries on the sea-coast, and who, again, was the most esteemed and intimate friend of the king of the celestials, was sent away to the region of Yama by Dhananjaya showing forth his prowess (in battle).

17. O monarch, similarly Vurisrabas, the heroic son of Somadatta, of great renown,—the kinsman of the Kauravas,—was slain in battle by Satyaki.

18. Fearlessly roving about in the field of battle, the Amvastha chief Srutayus, the most exalted of the Kshatriyas, was slain by Savyasachin.

19. O great king, your ever wrathful son Dusasana, who is well acquainted with the science of weapons, and who is incapable of being vanquished in battle, was slain by Bhimasena.

20. O monarch, that Sudakshina, who had under him several thousands of extraordinary warriors fighting on elephants, was slain in battle by Savyasachin.

21. Having slain several hundreds of the enemies, the lord of the Koshalas was himself sent to the abode of Yama by the son of Suvadra, showing forth his prowess in battle.

22. Having fought several times with

that great car-warrior Bhimasena, your son Chitrasena was slain by Bhimasena.

23. The heroic younger brother of the king of Madras, inspiring greater terror in the enemies—that handsome wielder of sword and shield,—was slain by the son of Suvadra.

24—25. The highly energetic Vrisasena of steady prowess, and ready in managing the weapon,—that peer of Karna in battle, was sent to the abode of Yama by Dhananjaya, who, remembering the death of his son and also his own solemn vow, showed forth his prowess in battle.

26. That Srutayus, O king of the earth, who always entertained animosity against the Pandavas, was reminded of that animosity, before he was slain by the son of Pritha.

27. O Sire, O monarch, Rukmaratha the son of Shalya, of mighty prowess,—that brother (of Shahadeva), being son of the latter's maternal uncle,—was slain by Shahadeva in battle.

28. Both the old king Vagiratha and Vrihatkshatra, the chief of the Kekayas, highly powerful, possessed of prowess and greater energy as they were, were also killed in battle.

29. O monarch, the highly powerful and wise son of Vagadatta was slain by Nakula, who moved about in (the field of) battle like a hawk.

30. So also your grand father Valhika, endued with great strength and prowess, was slain by Bhimasena with all the Valhikas.

31. Then again, O monarch, the Magadha prince Jayatsena, the most powerful son of Jarasandha, was slain in battle by the lofty-minded son of Subhadra.

32. Your son Durmukha and the other son the great car-warrior Dussaha,—both of them are considered to be the most heroic,—were slain in battle by Bhimasena by means of his mace.

33. Having achieved the extraordinary exploits in battle, Durmarsana, Durvisaha, and the great car-warrior Durjaya departed to the region of Death.

34. Having achieved the extraordinary exploits in battle, both the brothers, Kalinga and Vrishabha, who are inca able of being vanquished in battle, departed to the abode of Death.

35. Your highly energetic minister, the Suta Vrisavarman, was sent to the abode of Death by Bhimasena, who displayed his superior prowess in battle.

36. In the same way, the great king Paurava, possessing the power of the thousand elephants, was slain with all his attendants by Savyasachin, the son of Pandu.

37. O great monarch, the great smiters of foes, the two thousand Vashati troops, as well as all the Surasenas possessed of great prowess, were slain in battle.

38. The Abhishaha troops, the mighty smiters of foes, who are all clad in armour and most fierce in battle, as also the powerful car-warriors, the Shivi soldiers, all were slain with the Kalingas.

39. So also those other heroes, gradually grown up in Gokula, who were most furious in battle, and had never turned their backs in the field, were slain by Savyasachin.

40. Having approached Partha, many thousands of the Sreni warriors, as well as the army of the Samsaptakas, all these departed to the abode of Death.

41. O powerful monarch, your brothers-in-law, the princes Vrishaka and Achala, displaying their mighty prowess in battle for your sake, were slain by Savyasachin.

42. The Shalya king of mighty strength and active habits, who was a great bowman both in name and deeds, was slain in battle by Bhimasena.

43. O powerful monarch, Aghovat and Vrihantha, both exerting themselves in battle and displaying their prowess for the sake of their friends, departed to the region of Death.

44. So also, O ruler of earth, Kshemadhurti, that best of the car-warriors, was slain by Bhimasena in battle by means of his mace.

45. Having wrought an immense slaughter, then the great bowman king Jalasandha of mighty strength was slain in battle by Satyaki.

46. Alayudha the lord of the Rakshasas who had a chariot drawn by arms, was sent to the abode of Yama by Ghatotkacha displaying his prowess in battle.

47—49. The sons of Radha, the descendants of Suta, the mighty car-warriors, who are brothers to one another, the Kaikeyas, the Malabas, the Madrakas, the Dravidas who are most terrible in prowess, the Yodheyas, the Lalityas, the Kshudrikas, even the Usinaras, the Mavelyakas, the Tundikeras, the Sabitriputrakas, the men of the eastern, the northern, the western and the southern countries, all these, O sire, were slain by Savyasachin.

50. A large body of foot-soldiers were slain, so also many millions of horses. And

a large number of car-warriors were killed. Many elephants of large shape and superior kind fell in the battle.

51—52. Furnished with standards and weapons, several heroes decked in ornaments, garments and armour, who were of superior conduct and parentage, and possessed of reseverence, as well as other warriors, who, again, were of immeasurable strength, and desirous of each other's fall, had, in course of great time, all been slain in battle by Partha, who is indefatigable in achievements.

53. These and several other kings were slain with their followers by thousands. O monarch, thus I have answered now what you asked me.

54. Thus this destruction was brought about, while Karna and Arjuna fought against each other; even as Vritra was slain by Mohendra or as Ravana by Rama;

55. Or as Naraka and Mura were slain by Krishna in battle, or as Kartavirjya of mighty strength by Rama of the Vrigu race.

56. That hero (Kartavirjya), who is incapable of being vanquished, had fallen with all his friends and relatives, after having fought a great and terrible battle, renowned in the three worlds.

57. Mahisha was slain by Skanda, as Andhaka by Rudra; even as that hero invincible in battle, was slain by Arjuna in a single engagement of 'two cars'.

58. O king, that great smiter of enemies Karna, who was the hope of victory of all the Dhartarastras, and the cause of these hostilities, (was slain) with all his counsellors and friends.

59. The awful ocean has now been crossed over by the sons of Pandu. O great king, although you were told by all your well-wishing friends all this, yet you could not realise before the nature of this calamity, which has now befallen you, bringing about a great slaughter (of your troops).

60, O monarch, it is by you, who are desirous of doing good to your sons, that mischiefs have been wrought upon them, most covetous of kingdom as they are. The consequence of those mischiefs have now come.

Thus ends the fifth chapter, the speech of Sanjaya, of the Karna Parva.

CHAPTER VI.

(KARNA PARVA)—*Continued.*

Dhritarasta said :—

1. O son, you have related which of my followers were slain in battle by the Pandavas. But now do you tell me, O Sanjaya, which of the Pandavas were slain by the warriors of my side.

Sanjaya said :—

2. All the descendants of Kunti, exerting themselves with prowess in battle, and possessed of great spirit and strength, was slain by Bhisma in battle with all their kinsmen and counsellors.

3. The Narayanas, the Vallavas, the Ramas, and hundreds of other warriors, attached to the Pandavas in the field, were all slain by Bhishma in battle.

4. Satyajit, who was like Kiritin (Arjuna, decked in diadem) fighting in the field, both in prowess and strength, was slain in battle by Drona, who was of sure aim.

5. All the mighty bowmen among the Pandavas, who were expert in battle, departed to the region of Death, after having fought with Drona.

6. So also, the old king Virata and Drupada, displaying their prowess in battle, were slain by Drona for sake of their ally, with all their sons.

7—9. O Lord, that invincible hero, Abhimanyu, who, as a boy, was like Savyasachin, Keshava, and Valadeva, and who also was greatly skilled in battle, was surrounded by six of the most exalted of the car-warriors, and slain by them, after having made an utter extermination of the enemies, when they (warriors) became incapable of withstanding Arjuna. O powerful monarch, the son of Dussasana, after having dispossessed the son of Subhadra of his car, who was still observing the duties of a Kshatriya. slew him in battle.

10.—11. The handsome slayer of Patachcharas, having been encompassed by a large force, exerted himself with great prowess for the sake of his ally; and along with Armashta, approached heroic Lakshana the son of Duryodhana, in battle; and, also having made an immense slaughter of the enemies, repaired to the abode of Death.

12. Vrihanta, that great bowman, who was well acquainted with the use of weapons, and most invincible in battle, was sent to the region of Yama by Dussasana showing forth his prowess in the field.

13. The two princes, Manimat and Dandadhara, who were incapable of being

vanquished in battle, and also who exerted themselves with prowess, were, for the sake of their friends, slain by Drona.

14. So also, the mighty car-warrior Ansuman, the king of the Bhojas, was despatched to the abode of Death with his soldiers by the son of Varadwaja, displaying his prowess in battle.

15. O descendant of the Bharata race, Chitrasena, dwelling in the sea-coast, was forcibly sent with his son, to the region of Yama by Samudrasena.

16. O powerful monarch, Neela, the dweller of Anupa, and Vyaghradatta, endued with great prowess, both these were sent to the abode of Yama by Ashwathaman.

17. After having wrought an immense carnage, the two heroes, Chitrayudha and Chitrayodhi, were slain in battle by Vikarna, who was well acquainted with the diverse means of stratagems, and displayed immense prowess (in the field).

18. Having been encompassed by the Kaikeya warriors, the king of the Kaikeyas, who was the peer of Vrikodara in battle, was slain by (his brother) Kaikeya showing forth his prowess in this encounter of brother against brother.

19. O great monarch, that great wielder of mace, Janamejaya, the dweller of the hilly country, who was possessed of great energy, was slain by your son Durmukha.

20. O monarch, the two most exalted of persons, the two brothers known by the name of Rochamana (the bright), like two bright planets, were caused by Drona with his shafts, to repair at the same time to heaven.

21. O ruler of earth, several other monarchs, possessed of immense prowess, who were engaged in battle (on the side of the Pandavas), all repaired to the abode of Death, after having achieved the most terrible and difficult deeds.

22. Purujit and Kuntibhoja, the two maternal uncles of Savyasachin, were sent by the shafts of Drona to those regions that are attainable in battle.

23. Having been encompassed by a larrge number of the Kashis, Abhivus, the king of the Kashis, was caused to lay down his body (*i.e.* life) in battle by the son of Vasudana.

24. Having slaughtered hundreds of heroes, Amitaujah, Yudhamanyu, and Uttamanjah endued with prowess, were all slain by our followers.

25. O descendant of the Bharata race, the Panchala princes, Mitravarman and Kshatradharman, those mightest bowmen, were sent to the abode of Yama by Drona.

26. O respectable person, O monarch, the heroic son of Shikhandin, named Kshatradeva, that foremost of warriors, was slain by your grandson, Lakshmana.

27. The two heroes, possessed of mighty strength, Suchitra and Chitravarman, who are related to each other as father and son, roving about in the field of battle, were slain by Drona.

28. O great king, when all his weapons were exhausted, Vardhakshemi obtained in the end the superior kind of peace, even as the ocean at full tide becomes peaceful after its (superfluous) water has been drained up.

29. O great monarch, having destroyed innumerable enemies in battle, Senavindu, that foremost of the Kurus, was himself slain by Valhika the great Kourava prince.

30. O powerful king, having achieved the most difficult feats, Dhristaketu that greatest car-warrior among the Chedis, departed to the abode of Death.

31. So also, having wrought a carnage of the foes in battle for the sake of his ally, the Pandava army, heroic Satyadhriti, who was possessed of great energy, was sent to the region of Yama.

32. Having slaughtered the enemies in battle, the lord of the earth Suketu, the son of Sishupala, was slain by Drona in the field.

33. Having achieved the tasks most difficult to perform, the sons of Virata, Sankha and Uttara of mighty strengths departed to the abode of Death.

34. So also, Satyadhriti the chief of the Matshyas, and powerful Madirashwa, and Suryodatta of mighty prowess, were slaughtered by the shafts of Drona.

35. O great king, having achieved the most terrible tasks Srenimat, who was engaged in battle, and possessed of mighty prowess, had gone to the abode of Death.

36. So also, O king, having been slain by Bhishma, the Magadha prince, that slayer of heroes on the side of the foes, who displayed his prowess in battle, and was highly acquainted with the use of weapons, is now lying (in the field).

37. Having made a great slaughter in battle, Vasudana was sent to the abode of Yama, by the son of Varadwaja careering in battle with great prowess.

38. These and several other mighty car-warriors among the Pandavas were slain

by Drona displaying their prowess in battle. These are all that you had asked me.

Thus ends the sixth chapter, the speech of Sanjaya, of the Karna Parva.

CHAPTER VII.

(KARNA PARVA)—*Continued.*

Dhritarastra said :—

1. O Sanjaya, when the most exalted of my heroes were slain, I do not see the survival of the rest of the warriors on my side that had escaped the destruction.

2. Having heard that those two mighty bowmen, the foremost of the Kurus, the heroic Bhishma and Drona, were slain for my sake, what necessity can I have for my life ?

3. Also I cannot bear the fall of the son of Radha, who adorned the field of battle (by his presence), and whose strength of arms was equal to the power of ten thousand elephants.

4. After the most heroic warriors on my side were slain in battle, O Suta, the best of speakers, do you relate to me which of my army are still alive unhurt.

5. The names of those, who are slain to-day, had been described by you. But my opinion is that those who are still alive are now perhaps dead.

Sanjaya said :—

6. O monarch, the hero—to whom were given the four kinds of brilliant and mighty weapons of innumerable shapes, as well as various other celestial weapons by Drona the best of the regenerate persons,

7. That great car-warrior, the high-souled son of Drona,—who is most expert in military performances, light-handed, having steng weapons and the strongest fist among the boxers, and capable of shooting surely from a distance.—is still staying in the field most desirous of fighting for your sake.

8. That mighty car-warrior Kritavarman, that son of Hridika, the dweller of the country of Anarta, the most exalted of the Satwatas, that chief of the Bhojas himself is still staying in the field of battle, desirous of fighting for your sake, as he is well acquainted with the use of weapons.

9—10. Having forsaken the sons of his own sister, the Pandavas, with the desire of making good his words. that son of Artayana, —who never trembles in battle, who is the head of all the warriors and the first of those on your side, who is possessed of immense activity, and who has promised before Ajatasatru that he would destroy the energy of the son of Suta in battle, who is incapable of being vanquished, who is Shakra's peer in prowess,—that hero Shalya is still staying in the field desirous of fighting for your sake.

11. Attended by an excellent force consisting of the Ajaneyas, the Saindhavas, the High-landers, the dewellers of the river-basins, the Kambhojas, the Vanayus and the Valhikas, the king of the Gandharas, is still staying in the field desirous of fighting for your sake.

12. O monarch, Gautama, the son of Shardwata, of great strength, and variously skilled in the use of innumerable weapons, is staying in the field desirous of fighting, upholding an extraordinary bow capable of bearing a pretty great strain.

13. Riding in the front part of his car, yoked to beautiful horses and furnished with standards, the son of the king of Kekayas, that mighty bowman, that foremost of men, is standing on the field with the desire of fighting for your sake.

14. O lord of men, riding on a car resembling the Sun or the fire in splendour, similarly your son, Purumitra, that best hero amongst the Kurus, is careering on the field, even as the Sun, shining brightly, wanders on the cloudless firmament.

15. Riding on a car adorned with gold, Duryodhana of mighty prowess, in the midst of a force consisting of the elephants, is staying on the field with all his heroic soldiers, ready for battling.

16. Putting on an armour decked in gold, that foremost of persons, possessing the splendour of a lotus, shone in the midst of kings, like the fire sending out little smoke, or like the Sun rising after he has emerged from the clouds.

17. Similarly, your sons, Sushena furnished with the sword and shield and the warlike Satyasena are still waiting on the field of battle with joy, and desirous of battling for your sake.

18. The modest princes of the Bharata race, namely Chitrayudha, Srutavarman, Jaya, Shala, Satyavrata and Dusshala, who are all endued with mighty strength, are still staying in the field with the desire of battling.

19. The lord of the Kitavyas, that prince, that smiter of foes, who considers himself most heroic, and who is careering in the field accompanied by both infantry and cavalry, as well as by the elephant force and cars, is still in the field with the desire of fighting for your sake.

20. Those foremost of persons, those mighty smiters of enemies, considering themselves highly proud, the heroic Srutayus, Srutayudha, Chitrangada, and Chitravarman, all of whom are of sure aim, are similarly staying in the field with the desire of battling.

21. Satyasandha, the lofty-minded son of Karna, is still on the field, desirous of battling. So also, O lord of men, two other sons of Karna, who are acquainted with the use of excellent weapons, and are light-handed, are both staying on the field with the desire of battling for your sake, being accompanied by a large army incapable of being vanquished by a force of little prowess.

22. O monarch, being surrounded by these and several other chiefs, who are all best of warriors, and are endued with immeasurable prowess, the Kuru king is staying in the field, in the midst of an elephant force, with the object of winning victory; even as Indra (stands in the midst of the celestials).

Dhritarastra said :—

23. All have been related to me in detail' *viz.* who having escaped from the enemies are alive. From this I clearly understand which side will win the victory; this may really be arrived at from facts.

Vaishampayana said :—

24—25. While Dhritarastra, the son of Ambica, was thus addressing, and also having heard that the most exalted of the heroic warriors on his side were slain and only a small portion of the whole army was alive, he was plunged deep in sorrow, and his heart, too, was greatly agitated by grief. Thereafter, he (the king) became almost senseless, and addressed (after having recovered his senses a little) Sanjaya, saying :—'Do you stop for a moment.'

Dhritarastra said :—

26. O son, having heard of this exceedingly evil intelligence, my mind becomes greatly perplexed. My mind (brain) as well as the different limbs are growing paralysed, which I am not able to uphold.

27. Having uttered these words, Dhritarashtra, the son of Ambica, that lord of earth, had wholly lost his senses and fell down (upon the ground).

Thus ends the seventh chapter, the speech of Sanjaya, in the Karna Parva.

CHAPTER VIII.

(KARNA PARVA)—*Continued.*

Janamejaya said :—

1. O foremost of regenerate persons, being consoled a little, what did the lord of kings say, when he heard of the death of Karna, as well as the fall of his sons?

2. He (the monarch) attained exceedingly great uneasiness (in the mind) arising from the fault of his sons. Relate to me, as I ask you, what did he say at that time.

Vaishampayana said :—

3. Having heard of the death of Karna, which, being extraordinary, was incredible, which stupified the senses of all creatures, which was most dreadful, and which was like the downfall of the mountain of Meru,

4. And which (the fall of Karna) was as impossible as the dullness of the intellect of highly energetic Vargava, and which, again, was like the defeat of Indra of formidable deeds at the hands of the enemies,

5. And which (the fall of Karna), also, was like the falling of the highly blazing Sun upon the earth from the heaven, and which was as incomprehensible as the drying up of the ocean, whose waters are never exhausted,

6. And which (the fall of Karna), again, was as extraordinary as the total destruction of the earth, the firmament, the different points of the horizon and the waters, and also as the fruitlessness of both virtuous and vicious acts,

7. And then having meditated most skillfully in the mind upon the slaying of Karna in battle in the similar manner, and also having deeply thought upon this, *viz.*, that his army was no more,

8. And also having argued that the other creatures would be of the similar fate, Dhritarashtra, the lord of men, was burnt by the fire of grief, and looked like a burning serpent.

9. With paralysed limbs, sighing long, looking helpless, uttering —*woe* and *alas* and highly oppressed with sorrow, the great king Dhritarashtra, the son of Ambika, began to weep most bitterly.

Dhritarashtra said :—

10. O Sanjaya, the warlike son of Adhiratha was possessed of the strength of a lion or an elephant; and his neck was like that of a bull; and his eyes, speed and voice were also like those of a bull.

11. That young man of limbs as strong as the thunderbolt never desisted from battle even with so great an enemy as Indra himself, even as a bull never desists from battle with another bull.

12. At the sound of whose bowstring and at the roaring of whose arrowy showers, the men and horses (the infantry and the cavalry), the cars and elephants could not stand in the field of battle.

13. Having taken refuge under the mighty arms of that imperishable slayer of innumerable foes, Duryodhana made enemies of the sons of Pandu, those great car-warriors.

14. How could Karna, that foremost of car-warriors, that powerful hero, that one of mighty prowess, was slain in battle by force by the son of Pritha?

15. Placing confidence upon the strength of his own arms, he (Karna) always indeed did care neither for Achchuta, nor for Dhananjaya, nor for the whole of the Vrishni race nor for the other enemies.

16. 'In the field of battle, alone I shall hurl down at once both the wielder of sharanga and the wielder of Gandiva bow,—who are unconquerable and are united together,—from their celestial cars.'

17. This (the above saying) he always uttered to Duryodhana, who was bad, darkened by avarice, foolish and desirous of kingdom, and also who was highly afflicted.

18. That hero (Karna) had subdued the unusually powerful and invincible enemies namely the Gandharas, the Madrakas, the Matshyas, the Trigartas, the Tanganas the Shashas,

19. And the Panchalas, the Vidalhas, the Kulindas, the Kashi-koshalas, the Suhmas, the Angas, the Bangas, the Nishadhas, the Pundras, the Kichakas,

20. And the Vatsyas, the Kalingas, the Taralas, the Ashmakas, and the Rishikas. In the days of yore, he subjugated these (above-mentioned) heroes in battle, and made them pay tribute (to us),

21. By means of his sharpened and keen arrows, that were adorned with the Kanka feathers for the sake of Duryodhana's aggrandisement. That one (Karna) was still waiting in the field for winning victory (for Duryodhana).

22. How was that protector of armies (on my side), that one well-versed in the use of weapons, *viz.* Karna was slain in battle by the foes, the heroic sons of Pandu, who were possessed of immense strength?

23. Indra is the foremost of the celestials even as Karna is the best amongst men. In this world we have not heard of a third one, who was the most exalted like them.

24. Uchchaisravas is the best of all horses, Vaisravana is the best of the Yakshas; and Indra is the foremost of the celestials; so also Karna is the best of all smiters.

25. Having been unsubdued by the heroic and mightest monarchs of immense prowess, he then subjugated the entire earth for the aggrandisement of Duryodhana.

26. Having obtained his (Karna's) alliance, by means of conciliating terms, by paying honours and wealth to him, and also by speaking gloriously of him, the king of Magadha had opposed all the Kshatriyas of the world excepting the Kauravas and the Jadavas.

27. Having heard of the slaughter of that Karna by Savyasachin in a single combat I am plunged deep in the ocean of grief, even as a ship-wrecked one (is plunged) in the vast sea.

28. Having heard of the fall of that best of men, that foremost of car-warriors, in a single combat, I am plunged in the ocean of grief, even as a person without a boat (is plunged) in the sea.

29. O Sanjaya, when having been afflicted with such a grief as this, I do not die, I suppose that my heart is harder than the thunderbolt, and most impenetrable.

30. O Suta, having heard of this utter defeat of kinsmen, relatives and friends, what other person in this world except myself would not give up his life?

31. I desire (to swallow) poison, (to be burnt in) fire, and the fall from the summit of a mountain; for I am indeed unable, O Sanjaya, to bear the grief and pain.

Thus ends the eighth chapter, the speech of Dhritarashtra, in the Karna Parva.

CHAPTER IX.

(KARNA PARVA).—*Continued.*

Sanjaya said :—

1. The sages consider you to be equal to Yayati, the son of Nahusha, in beauty, in lineage, in celebrity, in austerity and in the knowledge about the Shastras.

2. O monarch, you are equal to a great sage in learning; and you are highly successful in respect of all actions. So be you concentred in self, and let not your heart be plunged in sorrow.

Dhritarashtra said :—

3. I consider Destiny to be superior, and human effort to be fruitless; for the reason that Karna. who was like a Sal tree, was slain in battle.

4. Having slain the entire force of Yudhisthira as well as the car-warriors of the Panchala race, and having afflicted, by the showers of arrows, the men in the different directions of the horizon,

5. And also having rendered the Parthas senseless in battle, even as Indra with the thunderbolt in his hand, stupifying the Asuras, how has that great car-warrior (Karna) been slain in battle, who now lies dead (in the field) like a large tree uprooted by the wind.

6. I do not find the end of my sorrow like that of the overflowed ocean. My anxieties are growing more acute; and the desire for death has been growing in me,

7. Having heard of the intelligence of the slaughter of Karna and the victory of Falguna. To me, O Sanjaya, the death of Karna, seems to be incredible.

8. Really, my heart is pretty well hard and seems to be made up of the essence of the thunder-bolt, because it does not split up into thousand pieces on my hearing of the death of Karna.

9. Indeed, my life was ordained before (my birth) to be pretty long by Destiny; since, when having heard of the slaugter of Karna, I am still alive, although I am highly afflicted with grief. O Sanjaya, let there be shame to this my life, who am deprived of friends.

10. O Sanjaya, I have been reduced to-day to this hateful condition. Foolish as I am and subject to universal pity, I shall (hereafter) have to lead a miserable life.

11. O Suta, having at first been highly esteemed by all people, how shall I, being vanquished by the enemies, be able to hold my life?

12. O Sanjaya, on the death of Bhishma, Drona, and the lofty-minded Karna, I have attained to the greatest sorrow and calamity.

13. When the son of Suta was slain in battle, I do not see the end (*viz.* that any one on my side will escape the slaughter); since he, indeed, O Sanjaya, was the best means of crossing over (this ocean of hostilities) to my sons.

14. While that hero was showering forth innumerable arrows, he was slain in battle. Without that foremost of persons what necessity have I for my life?

15. Having been highly afflicted with the showers of arrows, the son of Adhiratha, indeed, fell down from his car, like the summit of a mountain, split up by the fall of the thunder-bolt.

16. Surely having adorned the earth, he, besmeared with blood, sleeps in the ground, like an elephant killed by an infuriate lord of elephants.

17. That Karna who had been the strength of all the Dhartarashtras and who had been the object of terror to the Pandavas, and who, again, had been the type of the best of all bowmen, was slain by Arjuna.

18. That heroic and mighty bowman, conferred fearlessness on my sons; and that warlike one, being in battle, lies on the ground like a mountain pierced by the lord of the celestials.

19. The realisation of the end of Duryodhana is even like the walking of the lame, and like the fulfilment of the desires of the poor, and also like straying out of the water drops from the mouth of the thirsty.

20. Actions considered in one way turn out differently. Alas, Destiny is really powerful, and Time is insuperable?

21. O Suta, how was my son Dussasona slain, while that one of low spirit, that wretched one of little prowess, was flying away from the battle?

22. O son, O Suta, has he not acted in a cowardly manner? Was not that hero slain, even as the other Kshatriyas were slain?

23. The stupid Duryodhana did not accept the constant advice of Yudhisthira *viz.*, *do not fight*, which was like the wholesome drug.

24. Being asked for water by Bhishma, lying on his arrowy bed, Partha of great fame pierced the surface of the earth.

25. Having seen the torrent of water (flowing from the surface of the earth caused by the son of Pandu, that mighty-armed hero addressed him saying:—'O son, do you conclude peace with the Pandavas.'

26. Stop all hostilities, and then there will be peace. Let your war be concluded with my death. Do you enjoy sovereignty over the earth in brotherly feelings with the sons of Pandu.

27. Having disregarded the advice of that one of long foresight, my son is surely repenting. that advice of his is now realised into its effect.

28. O Sanjaya, I, who am deprived of counsellor and sons, have, too, obtained great misery consequent upon the game at dice, like a bird shorn of its wings.

29. O Sanjaya, even as the playful boys having cought a bird and torn off its wings most cheerfully let it go,

30. And whose (the bird's) flight does not become possible in consequence of the loss of its wings; so I have become (motionless) like the bird deprived of its wings.

31. Now I am weak, destitute of all resources, and deprived of all kinsmen, and left by my friends, and also I am poor, and possessed by my foes: To what point of the horizon shall I depart?

32. Who subdued all the Kamvojas and the Amvashtas along with the Kakeyas, and the Gandharas, and the Videhas; and having defeated them in battle for the fulfilment of his wishes,

33. That lord subdued the entire earth for the aggrandisement of Duryodhana. But he himself was subdued by the heroic Pandavas of immense capacity and mighty arms.

34. When that mighty bowman Karna was slain in battle by the holder of Kiriti (Arjuna), what other heroes were still waiting in the field. Tell me this, O Sanjaya,

35. Was he not alone and forlorn, while slain by the Pandavas in battle? O son, it was told by you beforehand how the heroes my side were slain.

36. Shikhandin slew in battle, by means of the best of his darts, that great wielder of all weapons, Bhishma, who did not care for repelling the foes.

37. So also, O Sanjaya, by Dhrishtadyumna, the son of Drupada, lifting up his sword, was slain that mighty bowman Drona, practising severe asceticism, who, being already pierced by innumerable weapons had put aside all his weapons in battle.

38. I have, indeed, heard of this, viz., that these two, Bhishma and Drona, were slain at a disadvantage and especially by means of a stratagem.

39. Surely even the wielder of the thunderbolt (Indra) himself can not slay in battle by just means both Bhishma and Drona, while contending in battle. Indeed, that I tell you truly.

40. While Karna was engaged in throwing down his innumerable celestial weapons in battle, how could Death touch that hero who was like Indra himself?

41. Purandara awarded to that hero, in exchange for his ear-rings, that celestial dust that had the splendour of lightning, and also that was decked in gold and capable of destroying the foes.

42. Whose that heroe's) celestial arrow, known by the name of Snake-mouthed, that was decked in gold and besmeared with soft sandal and also that was capable of slaying the enemies, was always laid up in the quiver.

43. Having disregarded the heroic great car-warriors with Bhishma and Drona at their head, that hero, O mighty monarch, learnt the use of the *Brahma* weapon from the son of Jamadagni.

44. Having seen the great warriors, with Drona at their head, deeply pierced by the arrows, and turning away from the battle, that mighty-armed one had severed the bow of the son of Subhadra by means of his sharp arrows.

45. Having deprived, all on a sudden, Bhimasena of his car, who was of never-failing energy and had the speed of wind and the strength of ten thousand elephants, that (mighty-armed) one afterwards laughed at him.

46. Having subdued Sahadeva by means of his sharp and straight arrows, and also having deprived him of his car, he did not slay him out of kindness and feelings of virtue.

47. He had slain, by means of his arrow given to him by Shakra, Ghatotkacha, the lord of the Rakshasas, who had made a thousand illusions, and who was most desirous of victory.

48. How could that hero be slain in battle, with whom even Dhananjaya was afraid to engage in a single combat for several days.

49. When his car was not broken, nor his bow was cut off, nor his weapons were exhausted, how could he (Karna), therefore, be slain by the enemies?

50. Who, indeed, was able to subdue Karna in battle, that foremost of persons, possessed of the speed of a tiger, while that mighty bowman was shaking his bow, and shooting forth his terrible arrows, and exausting his celestial weapons in battle.

51. Surely his bow-string was torn; his car was engulfed in the earth; and his weapons were all spent, because you tell me that he was slain. Indeed, I do not find any other cause of his slaughter.

52. 'I will not have my feet washed, so long as I do not slay Falguna.' This was

highly the terrible vow of the high-souled one.

53. Being afraid of him, the foremost of persons Yudhisthira, the royal impersonation of justice, could not enjoy sleep, while exiled in the forest, for a period of thirteen years.

54. Relying upon the prowess of that high-souled hero of great energy, my son forcibly dragged the wife of the Pandavas to the assembly-hall.

55. There in the midst of that assembly, that one (Karna) called the Princess of Panchala, in the very sight of the Pandavas and also in the presence of all the Kuru's, the *wife of slaves*.

56, 'O Krishna (Panchalee), all your husbands are no more; and if they really exist, they are more like the sessame seeds without the kernal. So do you, O beautiful lady, choose another husband.'

57. That person of the Suta race had made, in anger, Krishna listen to these harsh expressions in the midst of the assembly. How was he slain by the enemies?

58, That hero, having disregarded the severe touch of the shots from the *Gandiva* bow, addressed Krishna, saying,—'Doubtless you have no husbands;' and he also cast his glance upon the sons of Pritha.

59. Again, O Sanjaya, placing confidence upon the strength of his own arms, that hero had no fear even for a moment, aroused by the sons of Pritha. accompanied as they were by their sons and Janardana himself.

60. I do not consider that his slaughter can ever be brought about by all the celestials, rushing against him, headed by Vashava himself. Again, O son, how can it be by the Pandavas?

61. While that son of Atiratha had touched the bow-string and put on his *fences*, surely there was no person, who could be bold enough to stand up in his front.

62. Indeed, the earth might be deprived of the splendour of the Moon and the rays of the Sun; but the slaughter of the lord of men who did never turn away from the field could not be possible in battle.

63. Having been assisted by that hero as well as by his brother Dussasana, that my evil-souled and wicked-minded son had resolved upon to reject the proposals of Vasudeva himself.

64. I consider that my son, having witnessed the fall of Karna of bull like shoulders, and also having seen the slaughter of Dussasana, is surely lamenting.

65. Having seen that the son of Vikartana was slain by Savyasachin in a single combat, and that the Pandavas were victorious, what, indeed, did Duryodhana say?

66. Having seen that both Durmarsana and Vrishasena were slain in battle, and also having witnessed that his army being slaughtered by the mighty car-warriors, was dispersed,

67. And, again, having seen that the kings (in his side), most unwilling to fight, were turning away from the field of battle and having beheld the great car-warriors already fled, I think my son is now surely lamenting.

68. What did that undaunted, proud, and evil-souled Duryodhana of uncontrolled passions say, after beholding his army grown pretty well dispirited?

69. Although having been forbidden by the friends, yet himself having created this fierce hostility, what did Duryodhana say, after beholding the slaughter of innumerable soldiers in battle?

70. Having seen that his brother was slain in battle, and his blood was drunk by Bhimasena, what did Duryodhana say?

71. He (my son) said in the midst of the assembly-hall with the king of the Gandharas that Karna would slay Arjuna in battle. But now having seen that hero slain, what did he (Duryodhana) say?

72. O son, when Karna was slain, what did Sakuni, the son of Suvala, having at first played at dice with a cheerful heart and deceived the son of Pandu, say?

73. Beholding the son of Vikartana (slain in battle), what did that son of Hridika, Kritavarman, that mighty bowman, that great car-warrior amongst the Satwattas, say?

74. Most willing to acquire a knowledge in archery, the Brahmanas, the Kshatriyas and the Vaisyas received instructions of that highly intellectual son of Drona.

75. O Sanjaya, what did that youthful, that handsome-looking, that highly famous Ashwathaman, endued with beauty, say, when he saw Karna slain in battle?

76. What did that son of Sharadwatta, Kripa of the Gotama race, that mighty car-warrior, that teacher of archery, say when he saw Karna slain in battle?

77—79. On beholding the slaughter of Karna, what did the king of Madras, that

mighty bowman, that ornament of assemblies, Shalya of the Shauvira tribe, that foremost of charioteers engaged in driving away the car (of Karna), that leading chief of the Madra warriors, who was possessed of mighty strength, say? And again, O Sanjaya, what did the other warriors, who with difficulty could be vanquished, as well as all the kings of the earth, who had come with the desire of figting, say, when they beheld the slaughter of the son of Vikartana?

80. When that hero, that foremost of the car-warriors, that best among men, Drona was slain (in battle), who, O Sanjaya, had been the leaders of the several divisions of the army in succession?

81. O Sanjaya, do you relate to me, how Shalya, the king of the Madras, that best among all the car-warriors, was engaged as the charioteer of the son of Vikartana?

82. While the son of Suta was fighting, who were the persons guarding his right wheel, and those who protected his left, and again, who were they that guarded his back.

83. What heroes did not forsake Karna, and what mean-minded men flew away from him? While you had been present in the field, how could that mighty car-warrior be slain in battle?

84. How could the heroic and great car-warriors oppose the Pandavas, who were pouring forth showers of arrows like the clouds pouring forth drops of water.

85. O Sanjaya, do you relate to me, how then could that celestial Snake-mouthed arrow, that best one of its kind, become of no avail?

86. When the best of the leaders were slain, I do not see, O Sanjaya, that even some of the soldiers on my side, who had already lost their courage, will survive (the terrible slaughter).

87. Indeed, those two heroes, the great bowmen, were ready to give up their lives for my sake. Hearing of their (Bhishma and Drona) death, what use have I of my life?

88. Again and again, I cannot bear that Karna should be slain by the Pandavas; for whose strength of arms is equal to that of ten thousand elephants.

89. O Sanjaya, relate to me in detail what had happened in the battle that raged between the mighty heroes among men, namely, the Kauravas, and their enemies, when Drona was slain.

90. Relate to me also how the sons of Kunti conducted the battle with Karna, and do you tell me, again, how that slayer of enemies became quiet (was slain) in battle.

Thus ends the ninth chapter, the repentance of Dhritarashtra, in the Karna Parva.

CHAPTER X.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. O Descendant of the Bharata race, when, in that day, that mighty bowman Drona was slain in battle, and when again, the objects of that mighty car-warrior were unfulfiled;

2. And when, O great king, the army of the Kauraves, that was like the vast ocean, had fled away, the son of Pritha, having arranged his own troops properly waited in the field with all his brothers.

3. O foremost of the Bharata race, your son having seen him staying in the field, and also having witnessed his own army flying away from the battle, forbade them run away in the most encouraging terms.

4. Then with the confidence in the strength of his own arms, having arranged his own army in a regular position, and O descendant of the Bharata race, having fought for a while with the Pandavas,

5. Who had attained their objects, and who were the most cheerful enemies, and who, again, were engaged for pretty long time in battle, he, on the approach of the evening, caused the army of the enemies to withdraw.

6. Thereupon having drawn the troops and entered into their own encampment, the sons of Kuru held a consultation among themselves for their own welfare.

7. They had seated themselves in the most excellent seats, and valuable couches furnished with beautiful coverlets, even as the celestials take their seats on the most pleasant bows.

8. Thereupon king Duryodhana addressed these mighty bowmen in the most agreeable and pleasant terms, and spoke them in a way most suited to the time.

Duryodhana said:—

9. O monarchs, all of you are the best of the intellectual persons; do you at once give your individual opinions as to what is necessary or what is unnecessary under the present circumstances.

Sanjaya said :—

10. When these words had been uttered by the lord of men, then the foremost of princes, who had seated themselves on the throne, and were most willing to fight, began to make various gestures (expressive of their heroism)

11. Having understood the gestures of those, who were ready to sacrifice their lives in the battle, and having beheld the face of the king, that had the splendour of the newly rising Sun,

12. The highly intellectual son of Acharya, who was versed in speech, spoke these words: 'Zeal, perseverence, as also skillfulness and diplomacy,—these have been declared by the learned men to be the principal expedients of accomplishing ends, —which, again, are wholly dependent upon Destiny.'

13. Those foremost of men, the mighty car-warriors, on our side, who had been like the celestials, and who were acquainted with the principles of government, and who were most persevering, skilful, and devoted, were all slain in battle.

14. In spite of all these, there should be no disappointment as regards victory. For, Destiny could be made favourable, if we can take recourse to the honest principles comprehensive of all the expedients.

15. O descendant of the Bharata race, we shall, therefore, install Karna, that best of men, endowed with all the good qualities, as the commander of the army.

16. Having made Karna the commander of our force, we shall be in a position to destroy all the enemies. Because this hero, who is possessed of immense strength, and who is acquainted with the use of weapons, and who cannot easily be vanquished, and who is like Death himself, and who is irresistible, is capable of subduing the enemies in battle.

17. O king, having heard these (words) from the son of the preceptor, then your son had entertained great hopes in respect to Karna.

18. When both Bhishma and Drona have been slain, Karna will surely then defeat the Pandavas. O descendant of the Bharata race, having cherished this hope in his heart, and also having comforted himself,

19. Thereupon king Duryodhana was exceedingly gratified to hear his words, that were fraught with delight and reverence, that were also beneficial to himself and true, and most pleasant.

20. Then having secured the steadiness of his mind, and relied upon the strength of his own arms, the most powerful king Duryodhana spoke these words to the son of Radha :—

21. 'O Karna, I know your strength, as well as great intimacy that you entertain for myself. In spite of all that, O mighty-armed one, I will tell you some words that are beneficial to yourself.

22. O hero, you are the greatest sage, and you are always my highest protection as well. Now, having heard my words, do whatever you desire, or whatever you like most.

23. My two great generalissimos, Bhishma and Drona, those car-warriors of the first class, have been already slain in battle. You are more powerful than either of them. Now should you be installed as the commander of my army.

24. Indeed, those two mighty bowmen were very old; and they were favourably disposed towards Dhananjaya. In despite thereof, O son of Radha, those two heroes were selected by me as the generalissimo of my army at your word.

25. Beholding their connexion of grandfather with themselves, the sons of Pandu, O father, were saved in that formidable battle by Bhishma for ten consecutive days.

26. When you had laid aside your arms, Bhishma of mighty prowess was slain in battle by Falguna, who had placed Shikhandin in his front.

27. When that great bowman had fallen, and lain down on the bed of arrrows, it was then, O foremost of men, that Drona was appointed as the commander (of the army) at your request.

28. My opinion is, that by that hero, too, the sons of Pritha were saved (from the hand of Death) in consideration that the latter were the pupils of the former. But even that old man, again, was speedily slain (in battle) by Dhristadyumna.

29. Reflecting for a while, I do not see any other person, like yourself, of more immeasurable prowess than those two best of warriors, who are already slain in battle.

30. At present you are able to obtain victory for ourselves. There is no doubt about it. In accordance therewith you have rendered good to us both before and after, as well as in the middle.

31. You should, like the commander of the force, bear all the burden in battle. So, should you be installed as the general by yourself.

32. Therefore, do you maintain this force of Dhritarashtra, even as lord Skanda of eternal energy, the leader of the

celestials, maintain the celestial force. Do you slay all the foes, even as Mahendra slays the Danavas.

33. When the most powerful car-warriors, the Pandavas, will see you waiting in the field of battle, they will surely fly away with all the Panchalas, even as the Danavas fly away, beholding Vishnu. Consequently, O foremost of men, do you command this mighty force.

34. When you will stay in the field, all those Pandavas of wicked soul with their allies, the Panchalas, and the Srinjayas, all will run away from the field.

35. So, do you exterminate all the enemies, even as the risen Sun, burning by his own energy, destroys the awful darkness.

Sanjaya said:—

36. That after the slaughter of both Bhishma and Drona, Karna would surely subdue the Pandavas,—this hope, O king, of your son was found to be very great.

37. Having entertained in the mind that strong hope, he then addressed Karna saying thus: "O son of Suta, the son of Pritha would never fight, staying before you (in the field)."

Karna said:—

38. O son of Gandhari, this was already told by me before you, namely that I would subdue all the Pandavas with their sons, and with Janardana, too.

39. I will be your generalissimo, there is no doubt about it. O powerful monarch, have peace. And do you think the Pandavas were already conquered.

Sanjaya said:—

40. O great monarch, on his being thus addressed, king Duryodhana stood up with all other monarchs, like Indra of one hundred sacrifices with the celestials, in order to pay respect to Karna, as the commander of his force, even as the gods do to lord Skanda.

41. Thereupon, O monarch, all the kings, at the head of whom was Duryodhana, who were most desirous of victory, installed Karna (in the general-ship of army), according to the rites ordained by Providence.

42. By the offerings of gold and earthen vessels filled with water, sanctified with the holy expressions (the *Mantras*), and of the tusks of elephants, and the horns of rhinoceroses and well-constituted bulls,

43. And also by the offerings of other vessels overlaid with jewls and gems, and of fragrant herbs. He (Karna) at that time seated himself at ease on a seat made of *Udumvara* wood, and covered over with a piece of silken cloth.

44. The Barhmanas, the Kshatriyas, the Vyaishyas, as well as the Sudras of high social position began to praise that lofty-minded one, who was installed, with the offerings of articles collected according to the rites enjoined by the Shastras, in that highest position.

45. Thereupon, being thus installed, O lord of monarchs, the son of Radha, that slayer of the most war-like enemies, worshipped the foremost of the regenerate persons by the offerings of gold, kine and other wealth; and thereby caused them to say benedictions to him.

46. O foremost of men, the bards and the twice-born persons uttered these words to him:—"Do you subdue the sons of Pritha, with Govinda and with their principal attendants in that fermidable battle.

47. O son of Radha, do you slay the sons of Pritha, along with the Panchalas, that we may win victory, even as risen Sun always destroys the thick gloom by his terrible rays.

48. The faithless sons of Pandu with Keshava, can not indeed bear with the sight of the arrows shot by you, even as it is most intolerable to look at the burning rays of the Sun.

49. Having put on all the weapons, the sons of Pritha, along with the Panchalas, will not be able to stay before you in the field, even as the Danavas are not able to stand before Indra (in battle).

50. Having been thus installed in the generalship, the son of Radha of unparalleled radiance surpassed all in beauty and splendour like a second Sun.

51. Having installed the son of Radha in the leadership (of the army), thereupon, your son, insisted upon by Death as it were, considered himself most successful.

52. O monarch, Karna, the subduer of enemies, having obtained this leadership, ordered for arranging the troops in battle-array towards the rising of the Sun.

53. O descendant of the Bharata race, Karna, having been surrounded by your sons in the battle, looked resplendent, even as the lord Skanda, encompassed by all the celestials, looked radiant in the battle, wherein the Asura Taraka, like an evil, was sought to be defeated.

Thus ends the tenth chapter, the installation of Karna, in the Karna Parva.

CHAPTER XI.

(KARNA PARVA)—*Continued.*

Dhritarashtra said:—

1—2. Having attained the generalship of the army, and been addressed by the king himself in sweet and brotherly terms, and thereupon having ordered the troops to be arranged in battle-array towards the rise of the Sun, relate to me, O Sanjaya, what did the highly intellectual son of Vikartana, Karna, do at that time.

Sanjaya said:—

3. O foremost of the Bharata race, your sons, having understood the object of Karna, ordered for the arrangement of the troops, followed by a joyful music of various instruments.

4. Towards the close of the night, O lord of earth, a loud noise arose from amongst your soldiers, saying '*array*—and—*array*.'

5—6. Thereupon, O lord of the world, there was a terrible uproar of the best of elephants and cars overlaid with beautiful coverlets, whilst they were being equipped, and of the infantry crying out in joy, of the horses, whilst being harnessed and of the warriors, whilst moving to and fro, shouting to one another in mirth. The uproar was so very great that it reached the very heavens.

7—9. Thereupon the son of Suta appeared on the field of battle, mounted upon a car furnished with innumerable flags and white standards, drawn by horses as white as cranes, ornamented with a flag bearing the design of an *elephant's rope*, filled with one hundred quivers, and, again, furnished with mace and wooden fence, supplied with the *Shataghnis*, rows of bells, shafts, lances and spears, loaded with several excellent bows, and having had the splendour of the resplendent Sun, and himself wielding a bahow bound with gold in the ck.

10. O monarch, (Karna then began) to blow his conch adorned with a net-work of gold, and also to shake his terrible bow studded with gold.

11. Having seen Karna, that mighty bowman, that foremost of car-warriors, who was seated on his car, and also was like the risen Sun destroying the thick darkness, and who also was inapproachable.

12. None of the Kauravas, O sire, O foremost of persons, considered the fall of either Bhishma, or Drona, or other warriors to be a loss at the time.

13. Thereupon, O sire, Karna, having ordered the warriors to make haste by the sound of his conch, led the vast army of the Kauravas.

14. Then Karna, that powerful bowman, that smiter of enemies, having arranged the troops in the from of a *Makara*, started against the Pandavas with the object of winning victory (over them).

15. O king, Karna placed himself in the tip of the beak of that *Makara*; and the heroic Shakuni and the great car-warrior Uluka were stationed in both the eyes.

16. The son of Drona was stationed in the head; and all the uterine brothers were in the neck. King Duryodhana was stationed in the middle, surrounded by a large force.

17. O lord of kings, Kritavarman was placed in the left foot, who was attended by the *Narayana-army*, namely the *Gopalas*, most difficult to be vanquished in battle.

18. O king, the son of Gotama, possessed of the unbaffled prowess, was stationed in right foot, encompassed by the most powerful bowmen, the Trigartas, and the troops from the south.

19. There Shalya was placed in left hind-foot accompanied by a vast army recruited from the country of the Madras.

20. O great king, Sushena of certain resolution was stationed in the right hind-foot, encompassed by a force of one thousand cars and three hundred elephats.

21. Thereupon the two royal brothers, Chitra and Chitrasena, of immese prowess having been accompanied by a vast army, stood in the tail (of the *Makara*).

22. O lord of kings, when Karna, that best of persons had started for battle, the king of righteousness (Yudhisthira) beheld Dhananjaya, and addressed him saying:—

23. "O heroic son of Pritha, behold how the army of Dhritarashtra was arranged in battle-array by Karna, and encompassed by the most heroic car-warriors.

24. Indeed, the best of the heroes amongst the vast army of Dhritarashtra were all slain before. O mighty armed one, only the feeble ones are alive, who are in my opinion as worthless as the straw. But in the whole force one mighty bowman, namely, the son of Suta, is shining brilliantly.

25. That foremost of car-warriors is incapable of being defeated by the three worlds, both mobile and immobile, along with the Gods, Asuras, the Gandharvas, the Kinnaras, and the Nagas.

26. O mighty-armed Phalguna, having slain him to-day, you will surely win victory

and the great thorn, pierced in my heart for twelve years, will now also be rooted out. Understanding this, O mighty armed one, do yon arrange the troops in battle-array according to your desire.

27. Having heard the word of his brother, the Pandava (the third brother), conveyed by white horses, arranged his army in the form of the *half moon* against the face of the enemies' force.

28. Thereupon Bhimasena was stationed in the left side of that (*half-moon*); and the mighty bowman, Dhristadyumna, was placed in the right.

29. In the middle (of that *half-moon* arrangement) both the monarch and the Pandava Dhananjaya were stationed. But Nakula and Shahadeva were placed in the rear of the king of righteousness (Yudhisthira.)

30. The two Panchala chiefs, Yudhamanyu and Uttamanjas, who were the guards of the wheels of the car (of Arjuna), did not forsake him in battle, as they were supported by the diadem-decked one (Arjuna.)

31. O descendant of the Bharata race, the rest of the heroic princes, who were all clad in armour, were stationed in the different positions of the array allotted to them according to their respective zeal and earnestness.

32. O descendant of the Bharata race, the Pandavas, as well as the mighty bowmen in your side, having arranged their troops in the array of battle in the above manner, directed their mind towards the battle.

33. Having witnessed your army arranged in battle by the son of Suta, the son of Dhritarashtra (Duryodhana), with all his kinsmen, considered the Pandavas to be slain.

34. O lord of men, in the similar way, Yudhisthira, having observed the troops in the side of the Pandavas arranged in battle-array, considered the army of Dhritarashtra to be surely slain along with Karna himself.

35. Thereupon conches, kettle-drums, tabours, and drums of large size, and cymbals and other instruments, such as *Dindimas* and *Jharjharas* were begun to be blown and struck on every side.

36. O monarch, there was a loud sound of musical instruments amongst the soldiers on both the sides. There were terrible lion-roars of the heroes, who were most desirous of victory.

37. O lord of men, there arose the sound of snorting of the horses and the grunting of elephants. And also there was the terrible noise of the car-wheels.

38. O descendant of the Bharata race, beholding that mighty bowman, Karna, stationed at the front of the battle-array, none in the field amongst the Kourava troops considered the death of Drona to be a loss.

39 O mighty monarch, in both the armies there were men filled with cheerfulness, who were all desirous of battle. O king, they waited in the field with the object of slaying one another without delay.

40. O foremost of kings, there in the field) these two namely, Karna and the son of Pandu, who beholding each other were filled with firm resolution rushed to and fro in the midst of their armies.

41. The two armies came face to face, meeting each other, as if dancing (in great cheer). The heroes on both the sides, who were most desirous of battle, came forth accompanied by their respective divisions.

42. O mighty monarch, thus commenced the battle of men, elephants, horses, and cars, who were all engaged in slaying one another.

Thus ends the eleventh chapter, commencement of the battle, in the Karna Parva.

CHAPTER XII.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. Thereupon the two vast armies, composed of horses, men, and elephants, that were filled with cheer, and also that had the brilliancy of the celestial and Asura hosts, came face to face, and struck each other down.

2. Then the men, the cars, the horses, the elephants, as well as the infantry, all possessed of formidable strength, continued to strike most fiercely, thereby destroying the bodies and the sins as well.

3. The lion-like men, began to scatter over the earth, the heads of lion-like men, which were equal in splendour to the full-moon and the sun, and also which had resembled the lotuses in fragrance.

4. They, again, began to sever the heads of the figting warriors by means of the crescent-shaped, broad-faced and razor-headed arrows, swords, axes, battle-axes, and other weapons.

5. The arms of men, possessed of long and stout arms, severed by men, possessed of long and stout arms, looked resplendent upon the ground, decorated as they were with both weapons and bracelets.

6. The earth shone most brightly with the halo of their (the warriors') red fingers and palms, even as it shines with the fierce and five-headed snakes upon itself slain by Garuda.

7. Smitten by the enemies, the heroic warriors fell down from the elephants, the cars, and horses, even as the dwellers of heaven fall down from the celestial baloons, when their virtues are entirely spent.

8. While other heroic warriors, having been smitten by heroes of greater prowess with heavy maces, spiked clubs, and maces, fell in the battle by hundreds.

9. In that formidable battle, the cars were smitten by cars, the infuriate elephants were crushed by infuriate elephants, and the horsemen were struck down by horsemen.

10. The men smitten by the cars, and the cars destroyed by elephants, and the horsemen slain by the foot-soldiers, and the infantry slain by the cavalry, are lying dead in the field.

11. And again, the cars, the horses, and the infantry smitten by the elephants; and the cars, steeds and elephants slain by the infantry; and the cars, the infantry and the elephant-force destroyed by the horses; and also the men and elephants struck down by the cars, are lying dead in the battle.

12. A terrible slaughter of car-warriors, horsemen, the elephant-force, and men was wrought by men, steeds, elephants and cars, with the help of their hands and feet, weapons and cars.

13. While the army was being thus smitten and slain by the horses, the sons of Pritha with Vrikodara at their head proceeded against us.

14. So also Dhrishtadyumna, Shikhandin, the sons of Draupadi, the Provadrakas, and Shatyaki and Chekitana accompanied by the Dravida warriors (proceeded against us);

15. And also the Pandyas, and the Cholas along with the Keralas (advanced against us), surrounded by a formidable array of soldiers, who were all possessed of strong chests, long arms, huge statures, and very large eyes;

16. And who, again, were adorned with various ornaments, and were of red teeth, and were endowed with the strength of mad elephants, and were clothed in dresses of various colours, and also were besmeared with scented powders;

17. And, O monarch, as they were possessed of swords and nooses in their hands, and endued with the power of withstanding the infuriate elephants, and as they were equally determined to die, they (the warriors) did not forsake one another (in the field).

18. The infantry, belonging to the Andhra race, commanded by Satyaki, were all possessed of quivers and bows in the hand, of long hairs, and were very sweet in speech, and endowed with fierce forms and mighty prowess.

19. Thereupon the other heroic leaders, namely the Chedis, the Panchalas, the Kaikeyas, the Karushas, the Koshalas, the Kanchyas, and the Magadhas advanced most rapidly.

20. Their car-warriors, cavalry, and elephant-force, that all belonged to the superior class, as well as the terrible-looking infantry, were highly gratified to hear the harmonious sound of several instruments, and began to dance and laugh.

21. In the midst of that vast army stood Vrikodara, encompassed by the foremost elephant-force, and advanced against your troops, each riding on the neck of an elephant.

22. That terrible-looking elephant, the best of his kind, shone with all the equipments befitting him, even as the mountain-abode on the top of the Udaya (mountain) looks resplendent with the rising Sun over it.

23. His best armour, made of iron and bedecked with the most precious gems, shone like the autumnal firmament besprinkled with innumerable stars.

24. He (that Bhima), who had a lance in the hand stretched out, and who was crowned with a handsome diadem, and who was adorned with innumerable ornaments, and who, again, had the brilliancy of the autumnal sun when at the meridian, began to burn the enemies by energy.

25. Seeing that elephant from a distance, Kshemadhurti, riding on an elephant and very much gratified in the heart, invited that one, who was much more cheerful than he, to battle, and rushed against him (Bhima).

26. Then there followed an encounter between the two elephants of formidable appearances according as they desired, which (the elephants) were like the two gigantic mountains with trees at their tops.

27. Those two heroic warriors, whose elephants had thus been engaged in the encounter, forcibly pierced each other with their lances, that were resplendent like the rays of the sun, and they roared most loudly.

28. Having receded back, they (the two heroes) roved about in circles dismounting from their elephants; and, also having taken up their bows, really struck each other.

29. They cheered the hearts of the people by their roaring sounds, and the slaps of their arm-pits, as well as by the whistling sound of their arrows on all sides; and then they shouted aloud like lions.

30. Again mounting upon their elephants, that had their trunks raised up in the air, and that were adorned with banners floating on the wind, both the heroes, perfectly accomplished and possessed of immense strength, went on combatting.

31. Thereupon both of them, having cut off each other's bow, roared and poured forth showers of arrows and lances upon each other, even as the two masses of clouds during the rainy season drop down rains.

32. Then having roared aloud Kshemadhurti pierced Bhima in the chest with great force by means of his lance, as well as by six other (lances).

33. That Bhimasena, whose form looked bright with rage, shone with those lances adhering to his body like the resplendent Sun with the masses of clouds about him.

34. Thereupon Bhima thurst at his enemy most carefully the lance, made of iron, that had the splendour of the colour of the solar rays and had a speed, direct and straight.

35. Thereupon having stretched out his bow, the lord of the Kulatas severed the lance by means of ten arrows, and pierced the son of Pandu (Bhima) by sixty other shafts.

36. Then having taken up his bow having the twang like the roar of clouds, Bhima the son of Pandu, oppressed his enemy's elephant by arrows, and uttered terrible shouts.

37. That elephant, being thus oppressed by the arrows of Bhimasena, did not stay in the field of battle, although repeatedly restrained, even as the cloud dispersed by the wind (runs away from their positions).

38. The most formidable and royal elephant of Bhima rapidly followed that elephant of (Kshemadhurti), even as the wind-blown cloud pursues the cloud dispersed by the tempest.

39. Kshemadhurti of immense energy having checked his own elephant, pierced with his arrows the elephant of Bhimasena pursuing his own.

40. Thereupon, he (Kshemadhurti), having cut off his enemy's bow by means of an arrow well-shot, razor-like, and straight, highly oppressed that elephant belonging to his foe.

41. Then highly wrathful Kshemadhurti struck Bhima in the battle, and killed the elephant by piercing all his vital parts with his arrows. O descendant of the Bharata race, thus the great prince of elephant, belonging to Bhimasena, fell down.

42. Before the fall of his elephant, Bhimasena dismounted from him, and stood on the earth. Then he, too, struck down the elephant of his enemy by means of his mace.

43. Then Vrikodara killed Kshemadhurti with his mace, who then had descended from his crushed elephant, and had advanced against him with uplifted weapons.

44. Having been thus killed, he, with a sword in the hand, fell down dead by the side of his elephant, even as a lion killed by thunder falls dead by the side of a hill broken down by thunder.

45. O foremost of the Bharata race, having seen the most famous lord of the Kulatas killed, your troops, highly distressed, ran away from the field.

Thus ends the twelfth chapter, the slaying of Kshemadhurti, in the Karna Parva.

CHAPTER XIII.

(KARNA PARVA)—*Continued.*

Sanjaya said :—

1. Then the mighty bowman, the heroic Karna, killed the troops of the Pandavas in battle with the straight arrows.

2. O king, the mighty car-warriors, namely the Pandavas, had most wrathfully smitten the soldiers of your son in the same way in the very presence of Karna.

3. So also Karna, O monarch, began to smite the army belonging to the Pandavas in the field of battle with the arrows, that were bright like the rays of the sun, and excellently polished by the black-smith.

4. O descendant of the Bharata race, there (in the field of battle) the elephants) highly afflicted by Karna with his straight arrows, roared most loudly, became weakened and senseless, and ran away towards the ten points of the horizon.

5. O father, while that immense force was being killed by the son of Suta, Nakula proceeded against that mighty car-warrior, the son of Suta with great rapidity.

6. Then Bhimasena checked the progress of Drona's son, who was achieving the most arduous tasks, and Satyaki, that of the two Kaikeya princes, Vindu and Anuvindu.

7. The lord of the earth, Chitrasena, rushed towards Srutakarman, who was advancing against him; so also Prativindhya towards Chitra, who carried a standard of diverse colours and a beautiful bow.

8. Durvodhana, too, proceeded against the king Yudhisthira the son of Dharma, while Dhananjaya rushed against the wrathful Samsaptakas.

9. While that whole host of the foremost heroes was being thus slain, Dhrishtadyumna rushed against Kripa; and that undecayable Shikhandin proceeded against Kritavarman.

10. O mighty monarch, so again, Shrutakirti closed with Shalya; and that son of Madri, Shahadeva of immense prowess, closed with your son, Dussashana.

11. In that great battle, the two Kaikeya princes covered Satyaki with a shower of arrows. Satyaki on the other hand covered the two Kaikeya princes (with a shower of brilliant arrows, O descendant of the Bharata race).

12. Those two heroic brothers deeply pierced this warrior (Satyaki) in the chest, even as two elephants strike another hostile elephant with their tusks in a dense forest.

13. O monarch, these two heroic brothers whose vital parts were deeply struck with the arrows, pierced Satyaki, who always performed appropriate deeds with their shafts.

14. O powerful monarch, Satyaki on the other hand, having smiled and shrouded all the points of the horizon with a shower of arrows, closed with the two brothers, O descendant of the Bharata race.

15. Thereupon those two brothers, whose progress was checked by the shower of arrows of Shini's grandson, indeed, covered the car of Shini's grandson with lots of shafts.

16. Having severed the most beautiful bows of those two brothers, then the highly celebrated Shaurin restrained the progress of them both in the battle with a shower of sharp arrows.

17. Then having grasped two other beautiful bows, and most effective shafts, they two, too, shrounded Satyaki (with the arrows) and roved about in the field with immense activity and expertness.

18. Those mighty arrows, shot by the two brothers, adorned with the feathers of the Kanka and the peacock, and ornamented with gold, fell down (upon the foes), after having illumined all the points of the horizon.

19. O monarch, there was a gloom in that formidable battle owing to the shower of arrows shot by both the parties. Then those great car-warriors severed each other's bows.

20. Thereupon, O mighty monarch, wrathful Satwata, most invincible in the field, having taken up another bow and stretched its string properly, severed the head of Anuvinda with an arrow, sharp like the razor, in the battle.

21. O monarch, that mighty head, adorned with ear-rings, fell like the head of Shamvara, slain in that dreadful battle (of old). This, having fallen upon the earth most rapidly, greatly aggrieved all the Kaikeyas.

22. Having seen that hero slain, his brother, that mighty car-warrior (Vinda), after having stretched out the string of another bow, restrained the course of Shini's grandson.

23. Having pierced Satyaki with sixty shafts, all sharpened on stone and adorned with the feathers of gold, he roared most loudly and said,—*wait—wait.*

24. The mighty car-warrior of the Kaikeya troops then pierced Satyaki in his arms and chest most rapidly with several thousands of arrows.

25. O king, Satyaki, of true prowess, being thus wounded with the arrows in all his limbs, shone in the field of battle like a Kinshuka with flowers.

26. In the battle, Satyaki, having been pierced by the lofty-minded Kaikeya, smilingly pierced back the Kaikeya chief with twenty-five shafts.

27. Thereupon those two best of car-warriors, having broken down each other's beautiful bows, and also slain each other's drivers and horses, with the greatest speed in that great encounter, descended from their cars, and advanced, one against the other, in order to fight with their swords in that dreadful battle.

28. Both of them, having taken up shields, as if adorned with hundred moons, and grasped the best of swords, and possessed as they were with the handsome arms, looked resplendent in that great field of battle like the most powerful ones, Jamva and Shakra, in the battle between the celestials and the Asuras.

29 Thereupon both the warriors roved about in that dreadful field of battle in circles, and speedily approached each other, engaged in combatting, in the battle. Thus the two, again, made the best of their efforts in slaying each other.

30. Then Satwata severed the shield of the Kaikeya chief into two pieces. So also this Pandava severed the shield of Satyaki into two pieces.

31. The Kaikeya chief, indeed, having thus broken into pieces the shield, that was decked with hundreds of stars, roved in circles in the field, sometimes advancing and sometimes receding back.

32. Thereupon the grandson of Shini who was possessed with the greatest activity severed him (his head) who having grasped the best of swords, careered in that broad field of battle, by a side-stroke.

33. O monarch, the Kaikeya prince, that mighty bowman, who was adorned with the shield, being thus cut off into pieces in that dreadful battle, fell down like a hill broken down by a thunderbolt.

34. That war-like grandson of Shini, that best of car-warriors, that scorcher of enemies, after having slain him (the Kaikeya chief) in battle, immediately ascended the car of Yudhamanyu.

35. Thereupon, again, having ascended another car, that was furnished with its due equipments, Satyaki began to destroy the immense army of the Kaikeyas with his arrows.

36. That vast force of the Kaikeyas, being slaughtered in battle, left that enemy in the field and ran away in the ten different directions of the horizon.

Thus ends the thirteenth chapter, the slaying of Vinda and Anuvinda, in the Karna Parva.

CHAPTER XIV.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. Thereupon, O monarch, the wrathful Shrutakarman had slain down Chitrasena, the lord of the earth, in the battle, by means of fifty different arrows.

2. O king, Avishara, indeed, after having struck down that Shrutakarman with nine straight shafts, pierced his driver with five other arrows.

3. Wrathful Shrutakarman, on the other hand, had struck down that Chitrasena, who was then standing at the head of his force, with a keen arrow in the most vital part of his body.

4. O great king, that hero, having been deeply pierced by the arrow by that lofty-minded warrior, attained the condition of senselessness, and entered into the abode of great grief.

5. During this interval, the highly famous Shrutakirtin closed this ruler of the earth (his insensible foe) with ninety different shafts.

6. Thereupon Chitrasena, that mighty bowman, having attained consciousness again, struck down his enemy's bow by a brood-headed shaft, and also pierced him with seven arrows.

7. Then he (Shrutakarman) took up another bow, that was capable of casting away fierce arrows, and was adorned with gold, made Chitrasena, by piercing him with the torrents of shafts, wear a varied appearance.

8. That youthful prince, wearing an wonderful appearance with the shafts, and putting on handsome garlands, shone in the field of battle, like an youth, excellently decked with ornaments, in the midst of an assembly.

9. O monarch, he, indeed, then pierced Shrutakarman in the chest with a keen shaft immediately; and afterwards uttered to him—'*wait* and *wait*.'

10. There Shrutakarman, on the other hand, being thus pierced by the arrow in the field of battle, began to shed blood, even as a mountain lets the liquid red chalk flow down.

11. Thereupon that heroic one, whose limbs were washed in blood, and who, again was stained with blood, shone in the field of battle like a *Kinshuka* covered over with flowers.

12. At that time, O monarch, Shrutakarman, having been attacked by his antagonist (Chitrasena), became very wrathful and severed his bow, that was capable of resisting the enemies, into two pieces.

13. Then, again, O monarch, he (Shrutakarman) covered, with three hundred

arrows, him, whose bow was already severed into two pieces, and pierced him in the field with excellent winged shafts.

14. Thereupon he had severed the head of that high-sould one, that was adorned with an (iron) protection, with another broad-headed, pointed and sharp-headed arrow.

15. That head of Chitrasena, which looked most respledent, fell down upon the earth, even as the moon, out of her own will, falls upon the ground, being loosened from heaven.

16. O Sire, the troops of Chitrasena, having seen their king slain, marched with great rapidity against Avishara.

17. Thereupon that mighty bowman, who became very wrathful, rushed against those troops, shooting arrows upon them; even as, during the period of universal dissolution the king of the nether world (Yama), filled with wrath, rushes against all creatures.

18. Those warriors, having been slain by that bowman, your grandson, in the field of battle, most speedily ran away in all directions; even, as the elephants, burnt by the forest-conflagration, (run away from the forest).

19. Having seen them flying away (from the battle) hopeless of conquering the enemies, Srutakarman, pursuing and shooting keen arrows upon them, looked most brilliant.

20. Thereupon Prativindhya pierced Chitra with five rapid-going shafts, and pierced the driver of his car with three others. Then he broke down his standard by a single arrow.

21. Then he, (Chitra) pierced him by throwing at his arms and chest nine broad-headed shafts, that were adorned with the wings of gold, and sharp points, and ornamented with the feathers of the *Kanka* and peacock.

22. O descendant of the Bharata race, Prativindhya, having severed his (enemy's) bow with keen arrows, slaughtered him with five well-sharpened shafts.

23. Thereupon, O great king, he (Chitra) threw at your grandson the shaft, called *Shakti*, which was decked with golden bells and which, again, was most irresistible and dreadful, and which also, was like the flame of fire.

24. Prativindhya, as if laughing, severed into three pieces that shaft, in the field of battle, falling upon him, which was like a great flashing meteor suddenly falling from the sky.

25. That shaft which was cut off into three pieces by the keen arrows of Prativindhya, fell down like the thunderbolt, during the period of expiration of the Yuga, thus inspiring great fear in all creatures.

26. Having seen that arrow, called Shakti, severed into pieces, Chitra took up his powerful mace, that was adorned with a net-work of gold, and threw it against Prativindhya.

27. That mace had smitten his (antagonist's) heroes, and the driver of his car in that great battle, and then, having smitten his car, fell impetucusly upon the ground.

28. O descendant of the Bharata race, he (Prativindhya), in the mean time, having descended from his car, threw at Chitra the arrow, called Shakti, that was furnished with golden bells, and decked with several ornaments.

29. The high-minded king Chitra caught hold of it (that shaft), whilst it was falling upon him; and thereafter, O descendant of Bharata race, he threw it back at Prativindhya.

30. That highly resplendent shaft, having pierced heroic Prativindhya in the field of battle and also having penetrated through his right arm, fell down upon the ground; and, as it fell, it illuminated that whole region (the battle-field) by its splendour, even as the lightning, falling upon the earth, illumines the entire place, where it falls.

31. Thereupon, O monarch, the most wrathful Prativindhya, most desirous of slaying Chitra, hurled at him a lance, adorned with gold.

32. That lance, having pierced through his armour and chest, immediately fell down upon the earth; even as the gigantic serpent enters into its hole.

33. Then that king, having been smitten by the lance, fell upon the earth, stretching out his two long and massive arms, that resembled two iron clubs in splendour.

34. Having seen Chitra slain (in the battle), the troops on your side, who are all ornaments of battle, rushed from all sides with great impetuousity against Prativindhya.

35. Shooting several kinds of arms and the shaft called Shataghni, that was ornamented with the rows of bells, (those troops) covered him all ever, even as the clouds cover the Sun.

36. That mighty-armed one (Prativindhya), having struck those warriors with a net-work of arrows in the field of battle, overthrew your force, even as Indra, who carried the thunderbolt in the hand, overthrew the Asura host.

37. Thus slain in the battle by the Pandavas, the troops on your side, O monarch, suddenly broke in all directions, even as the clouds, scattered by the wind, run away in all sides.

38. Amongst your whole force, that was immensely slain, and (the rest) running away from the field, the son of Drona alone proceeded with great impetuousity against that highly powerful Bhimasena.

39. Then there suddenly followed a dreadful conflict between these two parties; even as there took place an encounter between Vritra and Vashava (Indra) in the battle between the celestials and the Asuras.

Thus ends the fourteenth chapter, the slaying of Chitra, in the Karna Parva.

CHAPTER XV.

(KARNA PARVA.—*Continued*,)

Sanjaya said :—

1. Thereupon, O king, the son of Drona, who was possessed of great alacrity, and who showed easiness in the management of weapons, pierced Bhimasena with an arrow.

2. In the same way, he (the son of Drona), who was well acquainted with the different vital parts of the body, and who, again, was very smart in the management of his arms, after having seen all the vital parts of his body, had struck him with ninety sharp-headed shafts.

3. O monarch, Bhimasena, having been closed with a shower of keen arrows by the son of Drona, shone in the field of battle like the sun with all his rays.

4. Thereupon the Pandava, after having covered the son of Drona with one thousand arrows, well-aimed, sent forth a leonine roar.

5. Then, O monarch, the son of Drona, having checked the course of his (antagonist's) shafts by his own arrows in the field of battle, smilingly struck the son of Pandu in the forehead with a dart.

6. Thereafter, O king, the son of Pandu carried the shaft, that was struck in his forehead; even as the proud rhinoceros in the forest bears his horn.

7. Then Bhima of immense prowess smilingly pierced the son of Drona, who attempted very hard in the battle, in the forehead with three shafts.

8. Then this twice-born person looked most resplendent with the arrows struck in his forehead; even as the best of mountains, being washed (with water) during the rainy season, looks resplendent with its three peaks.

9. Thus the son of Drona afflicted the son of Pandu with hundreds of arrows, but he could not shake him; even as the wind can not shake the mountain.

10. In the same way, the son of Pandu, highly gratified, could not shake the son of Drona, in the field of battle, with hundreds of his sharp-headed arrows; even as the torrents of rain can not shake the mountain.

11. Those two mighty car-warriors, the two heroic warriors of terrible prowess, having covered each other with their dreadful shafts, looked very handsome, sitting upon their cars.

12. Both (the heroes) looked resplendent like two suns, and were destructive of men on each other's side. Moreover both of them burnt each other by their own excellent arrows, that resembled their own rays.

13. Thereupon, in that dreadful battle, those two heroic warriors made their best attempts in counteracting each other's deeds; and with the torrents of shafts they most fearlessly made efforts in challenging each other.

14. Those two foremost of persons, those invincible and fierce heroes, whose teeth were constituted by the shafts and whose mouths were formed by the bows, roved about in the field of battle like two terrible tigers.

15. Both of them became invisible on account of the torrents of shafts in all sides; even as both the sun and the moon in the firmament become invisible, when they are covered over by the net-work of clouds.

16. Then the two smiters of foes appeared for a very short while, and shone forth like Mars and Mercury, when they become wholly released from the cover of clouds.

17. Then at that moment, in that dreadful battle, the son of Drona made Vrikodara in the field occupy his right position.

18. And he showered forth hundreds of terrible shafts, even as the masses of clouds

drop down torrents of rain upon a mountain. This, indeed, namely the indication of his antagonist's victory Bhimasena could not like to tolerate.

19. Thereupon, O monarch, the son of Pandu baffled his enemy's efforts from the position on his (antagonist's) right side; and they advanced or withdrew according to the divisions of their circular situations.

20. Thus there ensued a fierce battle between those two foremost of warriors, who roved about (in the field of battle) in several ways and circles.

21. Both of them struck each other with the arrows shot from their bows stretched to their perfect length; and also they made the best efforts in slaying each other in the battle. Again, each of them wished to make the other car-less in the field.

22. Thereupon the son of Drona, that mighty car-warrior, imparted strength to the most powerful weapons, which, indeed the son of Pandu frustrated by the weapons of his own, in the battle.

23. Then, O mighty king, there ensued a very dreadful battle of weapons; even as there had taken place a very terrible battle of the planets, during the time of destruction of creatures of the universe.

24. O descendant of the Bharata race, those arrows, shot by both of them, struck one another; and thus illumined all the points of the horizon, as well as the troops on your side, from all directions.

25. O king, the firmament looked very fearful as it was wholly covered by the showers of arrows, even as it appears during the destruction of the creatures of the universe, when it is entirely shrouded by the fall of the meteors.

26. O descendant of the Bharata race, there (in the field of battle) was produced a great fire by the counteraction of shafts from both the parties, which, *viz.*, the fire was attended with sparks and blazing flames. It continued to burn both the hosts.

27. O powerful monarch, the Siddhas, who hovered about there in the battle, uttered these words:—'O Lord, this battle is the foremost of all the battles fought (in the days of yore).

28. 'All the battles (of old) will not be worth the sixteenth part of this (battle). Hardly, again, there will be a battle like this.

29. 'O! these two personages, viz., this Brahmana and this Kshatriya are possessed of knowledge. O! both of them are endowed with heroism; and also they are of terrible prowess.

30. 'O! Bhima is of fierce strength. O! what a great skill is possessed by the other. O! what an essence of the energy of both. O! how great is their skill.

31. 'Both these persons are, indeed, waiting in the field of battle like two all-destroying Yamas at the end of time. As if both of them are born like two Rudras, or like two light-giving suns.

32. 'Both these foremost of persons of dreadful forms are standing in the battle like two Yamas.' These words of the Siddhas were, indeed, heard there every moment. Moreover there was generated a great leonine roar amongst the celestials who assembled there (*in* the field of battle).

33. Having witnessed the extraordinary and inconceivable achievements of those two in the field of battle, the assemblage of the Siddhas and the Charanas were greatly astonished.

34. Then the celestials, the Siddhas and the high-class sages (the Rishis) praised them both, and uttered these words: 'Excellent, O powerful-armed son of Drona! Most remarkable, O Bhima!

35—36. In the field of battle, O monarch, those two heroic warriors committed injuries to each other. They also looked upon each other; and they had their lips quivering with wrath. Out of wrath, again, they grinded their teeth, and in the same way their lips as well.

37. Those two mighty car-warriors shrouded each other with the torrents of shafts. In the field of battle, they were like two masses of clouds, dropping down showers of arrows, and sending forth lightning, that was formed by their weapons.

38. Those two warriors having penetrated each other's standards, and also having pierced each other's drivers of cars, and, again, having pierced each other's horses, pierced each other in that dreadful battle.

39. Thereupon, O powerful monarch, those two wrathful warriors, most desirous of slaying each other, after having taken up two arrows hurled at each other those shafts without any hesitation, in that dreadful encounter.

40. O mighty monarch, these two arrows that shone most brilliantly, and that had the force of thunder, and also that were most inapproachable, came and struck them both who stood at the head of their respective hosts.

41. The two highly-energetic warriors, deeply struck with those two arrows by their respective forces, then fell down at the back of their cars.

42. Thereupon, O king, his driver having been conscious of the insensible condition of the son of Drona, carried him away from the field of battle in the presence of all his (the son of Drona) soldiers.

43. In the same way, O monarch, the son of Pandu, that scorcher of enemies, who had fainted every moment, was carried away from the field of battle, in his car, by his driver.

Thus ends the fifteenth chapter, the encounter between Ashwathaman and Bhima, in the Karna Parva.

CHAPTER XVI.

(KARNA PARVA)—*Continued.*

Dhritarashtra said :—

1. Do yon relate to me how the battle of Arjuna waged with the Samsaptakas, and that of other lords of the earth with the Pandavas.

2. Moreover describe to me, O Sanjaya, how that battle of Arjuna took place with Ashwathaman; and also that of other supporters of the earth with the sons of Pritha.

Sanjaya said :—

3. O monarch, do you hear me, who am describing to you how that battle, which was destructive of the bodies, sins, and lives of persons, waged between the heroes (on our side) and the enemies.

4. The son of Pritha, that slayer of enemies, having entered into the army of the Samsaptakas, that was like the great ocean, afflicted it most highly; even as the dreadful tempest agitates the vast ocean.

5. Dhananjaya, after having severed the heads of the heroic warriors by broad-headed and sharp-edged arrows, that (*viz.*, the heads) had faces, as resplendent as the full moon, and also very handsome eyes, eyebrows, and teeth, immediately scattered the earth over with these heads, as if with lotuses severed from their stalks.

6. Arjuna cut off the arms of his antagonists with keen arrows, that were like the razors, which, *viz.*, the arms were excellently round, long, and muscular, and also were rubbed over with soft sandal and other perfumes, and, again, were furnished with weapons, and fingers protected with leathern cases, and resembled the five-headed snakes, in that dreadful battle.

7. The son of Pandu, again and again, cut off with his broad-faced arrows the horses and horsemen, the drivers of cars and standards, bows and arrows, as well as arms, that were ornamented with valuable jewels.

8. O monarch, in that battle Arjuna, sent away innumerable car-warriors, elephants, horses and cavalry to the abode of Death, by striking them with several thousands of arrows.

9. The foremost of heroes, who became very wrathful, and who roared most loudly and who, again, like bulls, were highly excited as if for a cow in season, proceeded most rapidly against him (Ajuna) with great uproars.

10. Then those warriors began to strike him (Arjuna) with their shafts who at that time continued to slay his (Arjuna's) antagonist, even as the bulls strike another of their kind with the horns. Thus the battle, which caused the hairs to stand on points, waged between him (Arjuna) and them (other warriors); even as there had taken place a battle of the Daityas with the wielder of the thunder-bolt (Indra) at the conquest of the three worlds.

11. That Arjuna, after having restrained the weapons of his antagonists, coming from all sides, by the weapons of his own, and also having pierced the foes with a large number of shafts most rapidly, had taken away their lives.

12—14. That impersonation of victory (Jaya), that enhancer of the fears of his antagonists, after having broken into minute pieces, like the tempest breaking the vast masses of clouds into fragments, the cars, which had their poles, wheels and axes already shattered (by him), and which had their warriors, horses and drivers slain, and which also had their weapons and quivers dislodged, and which had their standards smitten down, and which had their traces and reins of horses broken into pieces, and which had their wooden fences already shattered into pieces (by him), and which had their arrows (deposited in them) struck down, and moreover after having astonished every body, worked out deeds, like those of a thousand mighty car-warriors, fighting together, that were worth seeing.

15. The assemblage of the Siddhas and the divine Rishis, as well as the Charanas, began to praise them highly. The celestial kettle-drums also begun to be sounded;

and showers of flowers continued to fall upon the heads of both Keshava and Arjuna. Meanwhile a voice, as if incorporated, uttered these words :—

16. 'Those two heroes, Keshava and Arjuna, are always said to be possessed of the splendour of the moon, the light of the fire, the strength of the wind, and the brilliancy of the sun.

17. 'Those two are as invincible as Brahman and Ishana. They are seated on the same car. They are the best of all creatures. They are most heroic. And the both are equal to Nara and Narayana.'

18. Thus hearing and beholding this wonderful event, O descendant of the Bharata race, Ashwathaman, firmly resolved upon, rushed towards the two Krishnas, viz., Arjuna and Keshava, in that battle.

19. Having invited to battle the son of Pandu, who was pouring forth showers of arrows, that had the power of slaying the antagonists, with his arm holding an arrow within its reach, the son of Drona smilingly addressed him, saying :—

20. 'O hero, if you consider me to be your worthy guest, who am arrived here, then allow me, with your entire soul, the hospitality of battle to-day.'

21. Having been thus invited by the son of the Preceptor out of desire for battle, Arjuna considered himself to be highly respected, and spoke to Janardana the words :—

22. 'The army of the Samsaptakas should be slaughtered by me ; but, again, the son of Drona is inviting me to battle. O Madhava, do you order me really what should be performed first. If you consider it proper, that the work of hospitality should be given (done) first after rising.

23. Having been thus addressed (by Arjuna), Krishna carried, to the near presence of the son of Drona, the son of Pritha, who was invited to battle according to the prescribed maxims of triumphant challenge; even as the God of wind carries Indra to the sacrificial place.

24. Keshava, after having invited (to battle) him, who had his whole heart directed upon one thing, addressed the son of Drona, saying : 'O Ashwathaman, having been still (in the field), do you begin to strike without hesitation, as also do you bear (patiently).'

25. This, indeed, is the fit occasion for those, who support their lives with the food of their masters, to repay obligation to their supporters. The struggle between the Brahmanas is most insignificant ; but the war between two Kshattriyas is a grand and decisive one, resulting either in victory or defeat.

26. You, who are most willing to receive, out of foolishness, those celestial rites of hospitality at the hands of the son of Pritha, after having becalmed yourself this day, continue to fight with the son of Pandu.

27. Having been thus addressed by Vasudeva, the best of the twice-born persons said—So be it. He also pierced Keshava with sixty arrows, and penetrated Arjuna with three other shafts.

28. Having been highly wrathful, Arjuna broke asunder his (antagonist's) bow with three powerful arrows. The son of Drona, on the other hand, took up another bow, more dreadful than the first.

29. Having stretched his bow within so short a time as the twinkling of the eye, he (the son of Drona) pierced both Arjuna and Keshava—Vashudeva with three hundred shafts, and the son of Pandu with one thousand arrows.

30. Thereupon, the son of Drona, after having rendered Arjuna wholly stupid with the greatest care in the field of battle, shot thousands and tens of thousands and millions of shafts.

31—32. Innumerable shafts continued to be poured forth from the quiver, the bow, the bow-string, the fingers, the arms, the two hands, the breast, the face, the nose, the two eyes, the two ears, the head, the different limbs and pores of the body, the car and its standards, of that professor of Brahmana, O sire.

33. The son of Drona, after having pierced Madhava and the son of Pandu with a heavy shower of shafts, became highly gratified, and sent forth a great uproar like the loud roar of a vast congregated mass of clouds.

34. Having heard this great uproar of him (the son of Drona), the son of Pandu, addressed that Eternal One, saying : O Madhava, observe this great oppression of the son of the preceptor towards me.

35. This warrior considers us to be [illegible]vered, who have entered into the slaughter [illegible] arrows (*i.e.*, the arrowy house of thick [illegible] will surely frostrate his shower). But we will [illegible]ng and energy. aim by means of our learn[illegible]Bharata

36. The most excellent of the [illegible] one of race, after having severed every [illegible] three the shafts of Ashwathaman into [illegible] the pieces, destroyed the power of those [illegible] even as the sun does away with [illegible]erced mist.

37. Thereupon the son of Pandu p[illegible] the with dreadful arrows the army of

Samsaptakas, with their horses, drivers, cars and elephants, and with their standards, infantry and car-warriors repeatedly.

38. Then these persons, who having posted there in any way they liked, witnessed the battle, considered themselves to be wholly covered over with the showers of arrows, as if closing themselves by themselves.

39. Those arrows of innumerable forms furnished with the wings, having been shot from the Gandiva bow, had slaughtered the elephants, horses and men, either stationed there or at the distance of two miles, in that (dreadful) battle.

40. The trunks of the elephants, that had been pouring forth their juice (as the mark of their excitement), having been thus cut off by the broad-headed arrows, began to fall down; even as the pretty-well gigantic trees, having been hewn down by axes in the forest, fall down upon the earth.

41. After a short while, the elephants that resembled hill, along with those riding upon them, tumbled down upon the ground even as the large mountains broken down by the thunder-bolt fall upon the ground.

42—43. Having severed into minute fragments the cars that appeared like the dissolving columns of vapour in the evening sky, and also that were well-furnished with all its equipments, and that were yoked to well-trained horses, and, again, that were occupied by the warriors, invincible in battle, by powerful arrows, (he the son of Pandu) began to pour forth shower of shafts upon the enemies. Moreover Dhananjaya slew both the horsemen and the infantry, well-adorned with the ornaments.

44. Dhananjaya, like the sun appearing at the end of the yuga, had soaked away the vast deep of the Samsaptaka army, that was most difficult to be dried up, by means of his sharp-headed arrows, that constituted his rays.

45. Then again he (Dhananjaya) without hesitation perfectly penetrated the son of Drona, who was like a huge mountain with straight arrows, that had great force and also that were as resplendent as the sun; even as the wielder of the thunderbolt pierces a mountain (by thunder).

46. The most wrathful son of the Preceptor, desiring to fight, proceeded against him (Arjuna) with a view to pierce him along with his horses and drivers with swift arrows. The son of Pritha, on the other hand, sundered those arrows shot at him.

47. Thereupon he (the son of Pandu), having been highly wrathful, continued to shower forth quivers upon quivers of arrows upon the person of Ashwathaman; even as one serves a guest with things upon things in his house.

48. Then the son of Pandu, after having forsaken the army of the Samsaptakas ran towards the son of Drona; even as the doner, after having abandoned the unworthy guests, rushes towards the worthy one with his gifts.

Thus ends the sixteenth chapter, the encounter between Ashwathaman and Arjuna, in the Karna Parva.

CHAPTER XVII.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. Thereupon the battle waged between them (Arjuna and Ashwathaman) who were like the planets Sakra and Angirasha in splendour; even as there had taken place a battle between Sakra and Angirasha in the firmament for entering the constellation.

2. Those two warriors, who inspired the people of the world with fears, afflicted each other with resplendent arrows, that were like their rays, and resembled two planets, that had gone away from their proper paths.

3. Thereupon Arjuna deeply penetrated him (Ashwathaman) in the midst of his eye-brows with a sharp arrow. Therewith the son of Drona blazed forth like the sun with his upward rays.

4. Thus the two Krishnas (Arjuna and Keshava) having been greatly afflicted by Ashwathaman with hundreds of keen arrows, stood (in the field), blazing forth, covered ever as they were by their own rays, like the two suns appearing at the end of the *yuga*.

5. Thereupon when Vasudeva became invisible, Arjuna shot a weapon with sharp edges on all sides. He then slew the son of Drona with a large number of arrows, that were either like the thunder-bolt, or like the rod of Death.

6. That one of immense strength, always performing the most difficult deeds, pierced both Keshava and Arjuna in the most vital part of their bodies with arrows, that were endued with fierce impetuosity.

Even death, being struck by them, feels great pain.

7. After having restrained the arrows shot by the son of Drona, Arjuna shrouded him over with twice as many shafts, furnished with the wings. He then, having closed over that best hero, the unique of his class, along with his horses, the driver of his car and his standards, began to smite down the army of the Samsaptakas.

8—9. Then the son of Pritha cut off with his will-shot arrows the bows, the shafts, the quivers, the bow-strings, the hands, the arms, the weapons grasped in their hands, the umbrellas, the standards, swift horses, the shafts deposited in the cars, the clothes, the floral wreaths, the ornaments, the coats of mail, the shields, the heads, all of them most handsome and endearing, of the enemies, who stood in the field determined never to turn their backs towards their foes.

10. The excellently ornamented cars, horses and elephants, that were ridden over by heroes among men, who were capable of fighting with the greatest care, were smitten down with hundreds of arrows shot by the son of Pritha. Along with these the foremost of heroes among men fell down.

11. The heads of persons, furnished with faces resembling the lotus, the sun, and the full moon in beauty, and adorned with diadems, crowns of highest splendour, and, again, slain by the broad-headed, the crescent-shaped, and razor-like arrows, fell down upon the earth without cessation.

12. Thereupon the heroes, belonging to the races, called the Kalingas, the Bangas, the Angas and the Nishadhas, most desirous of slaying him, riding upon elephants as splendid as the elephant of the great enemy of the Daityas, proceeded most rapidly against the son of Pandu, who had checked the pride of the foes of the celestials.

13. The son of Pritha severed into fragments, the armour, the vital parts, the trunks, the riders, the standards and flags of those elephants, which then fell down upon the earth, even as the summits of mountains drop down on the ground, when smitten by the thunder.

14. When that elephant force was entirely destroyed, the diadem-decked one (Arjuna) closed the son of his preceptor with arrows, having the color of the newly-risen sun; even as the wind wholly covers the risen sun with the net-work of vast masses of clouds.

15. Then having restrained the shafts of Arjuna with the arrows of his own, the son of Drona after closing both Arjuna and Vasudeva with innumerable shafts, roared most loudly; even as the vast mass of clouds, appearing in the firmament at the end of the summer season, after covering both the sun and the moon, makes a loud uproar.

16. Arjuna having been highly oppressed with those weapons, and having dispelled the darkness (caused with the arrowy showers of Ashwathaman), suddenly darkened all with the torrents of arrows, and again, and again pierced him (Ashwathaman) and all those, belonging to your army, with arrows furnished with the excellent wings.

17. Savyasachin could not be seen while taking up the arrows, or aiming them, or shooting them. But only this could be seen that the elephants, the horses, the foot-soldiers, and the cars (i. e. the car-warriors), with their bodies cut off, were slain (with the arrows of Arjuna).

18. Then the son of Drona, after having immediately aimed ten foremost of arrows, shot them, as if one with great activity. Of these ten shafts, excellently shot, five pierced Arjuna, and the remaining five deeply penetrated that Eternal One (Keshava).

19. All the people considered these two foremost of persons, resembling Kuvera and Indra, who being struck with those arrows, were drenched in blood (i. e. blood having flowed down their limbs), and who were highly afflicted by that one, who had completed his education (in the science of arms), slain in the field of battle.

20. Thereupon the king of the Dashaha race, said to Arjuna these words: 'Why do you make this mistake? Do you slay this heroic chief. This will, indeed, be committing a great fault, if this person be neglected, who will hereafter be the cause of great uneasiness, even as the disease, if neglected, becomes the cause of great woe. Unerring Arjuna, having said to the Eternal One—*So be it*, cut into minute fragments the son of Drona with the greatest care.

21 Then, again Arjuna having been filled with wrath with good care, pierced the son of Drona in the two arms, that were the best of their kind and also that were besmeared with the soft sandal, and also of the chest, the head, and the extraordinary thighs, with arrows furnished with heads like the ears of goats, excellently shot from his Gandiva bow. Moreover the son of Pandu, having severed the traces of his

antagonist's horses, pierced the horses themselves, and also carried away his foe to a great distance from the field of battle.

22. The son of Drona, who was thus carried away from the field, on those horses, as swift as the wind, became deeply afflicted with the arrows of the son of Pritha. Then that intelligent one (Ashwathaman) having meditated for a while, liked not to return back with a view to fight with the son of Pritha.

23. The most exalted one of the Angirasha's race, who was possessed of immense activity, and who became destitute of all aspirations, and who had all his arrows and weapons exhausted, after knowing that victory was ever with the chief of the Vrishni race and Dhananjaya, entered into the army of Karna.

24. Then, indeed, O sire, the son of Drona, after having checked his horses and consoled himself entered the army of Karna, that was teemed with cars, horses and men.

25. When Ashwathaman, who was their bitterest enemy, had been carried away by the horses from the field of battle, even as the disease is driven away from the body by incantations, medicines, and efficacious means,

26. Both Keshava and Arjuna, riding upon cars, with flags waved by the wind and whose rattle was like the lond roar of the clouds, advanced towards the front of the army of the Samsaptakas.

Thus ends the seventeenth chapter, the defeat of Ashwathaman, in the Karna Parva.

CHAPTER XVIII.

(KARNA PARVA)—*Continued.*

Sanjaya said :—

1. Then there had arisen a great uproar, towards the nothern part of the Pandava army, amongst the cars, the elephants, the horses, and the infantry, as they were being slaughtered by Dandadhara.

2. Having turned the course of his car, but not having restrained his horses, that were as swift as either the Garuda (the chief of the birds) or the wind, Keshava addressed Arjuna, saying the following : —

3. "The king of the Magadhas of unequalled prowess, who was accompanied by his elephant crushing (his enemies), was not at all inferior to Vagadatta, either in learning or energy.

4. Having slaughtered him (the chief of the Magadhas) at first, do you slay, again, the army of the Samsaptakas." Having uttered these words, Keshava carried the son of Pritha to the front of Dandadhara.

5. That foremost one of the Magadha race, who, like the calamitous planet Ketu amongst all the Planets, was unbearable in managing the elephant-hook, destroyed the army on the side of the antagonist; even as the most dreadful comet destroys the entire earth.

6. Having ridden on his elephant, that was furnished with all its equipments, and that was like the Danava with the face and form of an elephant, and also that roared like the vast mass of congregated clouds, and that had the power of crushing the antagonists, Dandadhara slaughtered thousands of cars, horses, and elephants, as well as warriors.

7. That elephant, also, having trumpled upon the cars, crushed down upon the earth innumerable men, along with their horses and drivers, by his feet. That best of elephants, that resembled the wheel of Time, crushed with his two feet a large number of several other elephants, and also had slain them with his trunk.

8. Having slaughtered the men, who were adorned with the coats of mail made of iron, along with their horses and infantry, he (the chief of the Magadhas) crushed down upon the ground these people by the best and the mightiest of the elephants; even as one crushes the reeds with a sort of crackling sound.

9. Thereupon Arjuna, having ridden upon the most handsome car, fell upon that foremost of elephants, that stood in the midst of the army, which echoed with the twang of bow-strings, the sound of palms (of hands), and the noise of car-wheels, and also was filled with the beat and blare of a large number of cymbals and drums, and conches, and which, again, was filled with the thousands of cars, horses and elephants.

10. Then, again, Dandadhara pierced Arjuna with twelve best arrows, and Janardana with sixteen others. Then he pierced the horses, each with three; and he roared most loudly and laughed over and over again.

11. Thereupon the son of Pritha cut off the bow, with its string and arrow, of him (his antagonist), as well as his standard by means of his broad-headed shafts. Then,

resembling the masses of clouds, by means of sharp arrows, shot with great readiness.

22. Then the people saw him (Arjuna) crossing that bridgeless ocean, which was constituted by the horses, infantry, elephants, and cars, and whose waves were formed by the most powerful weapons of the foes, by means of a bridge composed of his offensive and defensive weapons.

23. Then Vasudeva said:—"O son of Pritha, O sinless one, why do you play thus? Having crushed down this army of the Samsaptakas, then make haste to slay Karna."

24. Having uttered—*so be it*,—to Krishna, Arjuna then forcibly struck down the rest of the army of the Samsaptakas; and slaughtered them, even as Indra had slaughtered the Daityas.

25. It could not be seen by the people with even the greatest attention, when Arjuna had taken up, or aimed the arrows, or shot the shafts with rapidity in the field of battle.

26. O descendant of the Bharata race, Govinda considered this event to be most wonderful. Those arrows (shot by Arjuna) looking white like swans and possessed of great impetuosity, entered into the hostile army, even as the swans enter into a lake.

27. Thereupon Govinda, after having observed the field of battle during the course of the slaugter of men, addressed Savyasachin, saying:—

28. "O son of Pritha, this formidable and great destruction of the kings of the Bharata race, as well as of the rulers of entire earth has taken place on account of the (foolish) actions of Duryodhana.

29. O descendant of the Bharata race, behold these bows, having their backs decked in gold, of the mighty bowmen, so also the girdles and quivers, that were displaced from their bodies.

30. (Again, behold), the straight shafts adorned with the golden wings, as well as the long arrows, washed with oil, even like the snakes coming out of their sloughs.

31. O descendant of the Bharata race, (behold also) the lances of diverse kinds, that are adorned with gold and scattered on all sides, as well as the coats of mail, having golden backs and loosened from the bodies of the warriors.

32. (Behold) the spears adorned with gold, and the Sakti-arrows also decorated with gold, as well as the huge maces bound with the threads of gold and chords of hemp.

33. (Behold) the swords ornamented with the workmanship of gold, the axes decorated with gold, as also the battle-axes equipt with the handles made of bright gold.

34. (Again behold) the spiked maces, the short arrows, the Bhushandis, the Kanayas, the Kuntas, made of iron, scattered about, and the huge Mushalas.

35. The mighty warriors, most desirous of victory and possessed of immense activity, after having taken up weapons of diverse kinds, although dead, still looked as if they were living.

36. Behold those thousands of warriors, who had their limbs crushed by the maces, and who had their heads severed by the Mushalas, and again, who were highly pressed by the elephants, horses and cars.

37—38. O destroyer of foes, the fields of battle were scattered over with the dead bodies of the elephants, horses and men, that had been torn into fragments with the shafts, the arrows called Sakti, swords and lances, and scimitars, axes, spears, and the Nakharas and clubs; and also those bodies were smeared with the torrents of blood.

39. O descendant of the Bharata race, the earth shines most brilliantly with the arms scattered over her, that are smeared with the soft sandal and that are ornamented with the Angadas, and also that are marked with the auspicious signs, and that are furnished with the leathern protections, and that are adorned with the Keyuras.

40. (Again, the earth looks most resplendent), strewn over with the hands furnished with the well-protected fingers, severed from their arms and adorned with innumerable ornaments, and also with the thighs severed from their bodies and resembling the trunks of elephants, and, again, with the heads of the most skilful and active warriors, that are adorned with the turbans set with the most valuable gems, and furnished with the handsome ear-rings.

41. Now do you behold the most handsome cars, equipt with the golden bells and broken into numberless fragments, so also the large number of horses, that are smeared with blood; and again the bottoms of cars and long quivers; as well as several kinds of flags and standards.

42. (Again do you behold) the large conches of the warriors; the yak-tails that are perfectly white; and the elephants whose tongues have come out (of the mouths), and that are lying on the field, resembling the hills.

43. (Also behold) the variegated triumphal banners, and the elephants, warriors, slain in the battle, the beautiful coverlets of elephants; and the innumerable blankets with excellent (needle) workmanship.

44. (Moreover behold) the blankets, that are most handsome, variegated and torn into fragments, and as well as the bells, broken into minute particles by the falling elephants and loosened from their bodies.

45. (Also behold) the hooks, that are furnished with handles, decked with precious stones called *Vaidurya* and lying on the ground; and the most handsome yokes of horses, as well as the armours for their breast, that are decked with diamonds; and the valuable pieces of cloth, that are adorned with gold and tied to the summit of the standards carried by horsemen.

46. (Behold) the coverlets of horses upon their backs lying upon the ground, that are most beautiful, and that are set with the precious jewels and that are adorned with gold and made of the skins of Ranku (a kind of deer).

47. (Behold) the headgears of the lords of men, and the beautiful garlands made of gold, and the umbrellas fallen from their proper places, and also the white yak-tails and fans.

48. (Behold) the earth scattered over with the faces, that resemble either the moon or the stars in splendour, and that are furnished with handsome ear-rings, and that are ornamented with well-cut beards, and that are as brilliant as the full moon.

49. As the lake is adorned with the assemblage of white and pink lilies and lotuses, so the earth strewn ever with those faces resembling the lilies and lotuses in splendour is decked with them.

50. Behold this (the earth), that resembles the clear moon in splendour, and that is variegated with the myriads of stars, and also that looks like the autumnal firmament sprinkled over with the millions of stars.

51. O Arjuna, the deeds that had been wrought by you to-day in this dreadful battle are proper for you, or for the lord of the celestials in heaven.

52. While Krishna was thus showing that field of battle to the diadem-decked Arjuna, and going to their camp, he heard a loud roar in the army of Duryodhana.

53. (In the army of Duryodhana were heard) the blare of conches and the beat of drums and cymbals, and the rattle of car-wheels, the neigh of horses, the roar of elephants and the dreadful class of innumerable weapons.

54. Having entered that army with horses swift as the wind, and also having seen your force crushed down by the chief of the Pandyas, Krishna became highly astonished.

55. That foremost of heroes, who was skilled in the management of arrows and weapons in battle, slaughtered large throngs of enemies with different kinds of shafts, even as Yama (Death) destroys the creatures, deprived of their lives.

56. That foremost of smiters, after having penetrated the bodies of the elephants, horses and soldiers, with keen arrows, had struck down the foes, who were deprived of both their bodies and lives.

57. Then the chief of the Pandyas after having cut off the innumerable offensive weapons shot by the most dreadful of his enemies with his own arrows had slaughtered those enemies, even as Shakra had slain the Asuras (in the battle of old).

Thus ends the nineteenth chapter, the general encounter, in the Karna Parva.

CHAPTER XX.

(KARNA PARVA)—*Continued.*

Dhritarashtra said :—

1. The name of that foremost of heroes celebrated all over the world, was related by you already; but O Sanjaya, his achievments in battle were not related by you.

2. Describe to me in detail the prowess, learning, spirit, energy, the amount of strength, and pride of that best of heroic warriors.

Sanjaya said :—

3. You regard Bhishma, Drona, Kripa, the son of Drona, Karna, Arjuna, and Janardana to be well versed in the knowledge of weapons, and also to be the foremost of all bowmen, and, again, the best of car-warriors.

4. But he (the chief of the Pandyas) indeed surpasses all those mighty car-warriors in prowess. And he also does not consider any one of the kings to be equal to himself.

5. He (Pandya) does not admit that he is equal to either Karna or Bhishma; nor does he wish that he is inferior to Vasudeva or Arjuna.

6. That foremost of kings, Pandya, who was the most superior to all that are versed in the management of all weapons, slaughtered the army of Karna, even as highly insulted Death destroys all the creatures.

7. That army (of Karna), which teemed with innumerable cars and horses, as also with the most expert of foot-soldiers, having been smitten down by Pandya, circled round like the wheel of the potter.

8. Pandya had, with his excellently-shot arrows, continued to scatter about that force, slaughtering its horses, drivers, standards, and cars, as also displacing its weapons and striking down its elephants, even as the wind disperses the masses of clouds.

9. He (Pandya) had slaughtered the elephants along with their riders and foot-soldiers guarding them, and had split asunder the banners, weapons and standards (with which they were equipt) of that army; even as the breaker of mountains splits asunder the mountains with the thunderbolt.

10—11. He had smitten down the horses as well as the horsemen, who were armed with the arrows called Sakti, the lances and quivers. And then had destroyed the lives of the Pulindas, the Khasas, the Valhikas, the Nishadhas, the Andhakas, the Tanganas, the Southerners, and the Bhojas, who were all possessed of heroism and very hardly and obstinate in the field of battle, after having deprived them of their weapons and coats of armour, by means of innumerable arrows.

12. Having seen that Pandya in the field was slaughtering the army consisting of the four principal elements by means of his shafts, then the son of Drona, undaunted with fear, advanced against that fearless warrior.

13. Having fearlessly addressed this hero (Pandya) in sweet words, who was then supposed to dance (on his car, in the field of battle), and also having called him to battle with a smiling face, that foremost of smiters (the son of Drona) uttered these words:—

14. "O monarch, O thou, who art possessed of eyes like the petals of a lotus, O thou of high parentage, O thou who art versed in all the sciences, O thou who dost resemble the mightest smiter of the thunderbolt, (Indra), O thou whose strength and prowess are most noted,

15. Having caught the long bow-string in your grasp and stretched the bow by your two massive arms, and also having pulled it by your hands, you look most handsome like a mass of congregated clouds.

16. You have continued pouring down showers of arrows, possessed of great impetuosity. I do not find any other hero than myself who can stand against you in the field of battle.

17. Being alone, you smite down innumerable cars, elephants, foot-soldiers, and horses; even as the fearless lion of undaunted prowess kills a large number of deer in the forest.

18. Having made both the firmament and the earth resound with the great rattle of your car-wheels, you look most resplendent, O monarch, like the congregated mass of clouds, that destroys all the crops appearing at the end of the rains and making loud roars.

19. Having taken out your sharp arrows from the quiver, that are like the snakes of virulent poison, do you fight with me alone; even as Andhaka (Asura) fought with the three-eyed deity (Shiva) (in the days of yore).

20. Having been thus addressed by the son of Drona and uttering these words—*So be it*, and also *strike*,—Malayadhwaja was greatly assailed, and he (Pandya) himself in return pierced the son of Drona with a barbed arrow.

21. Thereupon the son of Drona, that foremost of preceptors, had smilingly struck down Pandya with numerous arrows, that penetrate even the vitals, and also that are possessed of great impetuosity, and, again, that resemble the flames of fire in splendour.

22. Thereafter Ashwathaman, too, shot (at his enemy) several other broad-headed arrows, that are furnished with sharp points and that are capable of penetrating the very vitals, and also that are possessed of *ten different motions*.

23. Then Pandya severed those arrows (of his antagonist) by means of his nine keen shafts; and by means of four other arrows he afflicted the horses (four in number), that had immediately been deprived of their lives.

24. Thereupon, having struck down those arrows of the son of Drona, that had the splendour of the sun, with his own keen shafts, Pandya cut off the stretched bow-string (of his antagonist).

25. Then having stringed his bow, that was without the string, and also having behold that his car was immediately yoked to the foremost of horses by his men, that son of Drona, that smiter of enemies,

26. That twice-born person then sent away thousands of arrows (upon his antagonist); and he thereby filled the entire firmanent and the different points of the horizon with his shafts.

27. Having been conscious of the fact that all those arrows of the high-souled

son of Drona shot by himself, were, indeed, inexhaustible, that foremost of persons. Pandya, then cut them all into fragments.

28. Then, again the antagonist of the son of Drona, after having severed those arrows shot (by his foe)most carefully, had slain in the battle the two protectors of his (enemy's) car-wheels, by means of his own keen shafts.

29. Thereupon having observed the lightness of hand of his antagonist, the son of Drona had stringed his bow into a circle, and shot innumerable arrows, even as the mass of clouds pours down the torrents of rain.

30. O sire, the son of Drona shot, within the eighth part of a day, as many weapons as could be conveyed in eight carts drawn by eight bullocks.

31. Almost all those people, whoever beheld him (Ashwathaman), who then looked like the highly enraged Death himself, or who resembled the very destroyer of Death himself, had wholly lost their senses.

32. The son of the preceptor poured forth showers of arrows upon that hostile army, even as the mass of congregated clouds, at the expiration of the summer, drops down showers of rain upon the earth, containing mountains and trees upon her.

33. Then Pandya, who was like the wind, after having checked,with his weapon, called the *Vayavya*, that intolerable shower of shafts poured down by the son of Drona, who was like the mass of clouds, roared most loudly with great gratification.

34. The son of Drona, after having cut off the standard, that was smeared with soft sandal and paste of *Agura*, and also that resembled the Malaya mountain,—of that person, who uttered most loud roars, slaughtered four horses (belonging to him—Pandya).

35. After having slaughtered his (Pandya's) charioteer with a single arrow, and also having severed his bow, that twanged like a vast mass of clouds, with a crescent-shaped arrow, had broken down his car into smallest fragments.

36. Having restrained the weapons (shot by his antagonist) by the weapons of his own, and also having struck down all these weapons, the son of Drona, most desirous of encountering (with his foe), did not slaughter him even on receiving his antagonist (within his reach).

37. Within a very short time Karna proceeded most rapidly against the elephant-force belonging to the Pandavas, as also then rushed against their vast army.

38. O descendant of the Bharata race, he then deprived the car-warriors of their cars, and, with numerous straight arrows, cut off the elephants, horses, and warriors in large numbers.

39. Thereupon that mighty bowman, the son of Drona, did not slaughter Pandya, who was the great smiter of his enemies, and who, again, was the foremost of car-warriors, after having made him carless, for he had the desire of battling with him for some time.

40. After having roared against another hostile elephant, that foremost of elephants, that was riderless, and that was furnished with all his equipments, and that was possessed of great activity, and that followed the echives (of other hostile elephants), and, again,that was endowed with great strength, and that was struck with the arrows of the son of Drona, and also that had great impetuosity, advaneed most rapidly against him (Pandya).

41. That lord of the Malaya mountains, that prince (Pandya) well versed in fighting upon the back of the elephant, ascended, with great activity, that foremost of elephants, resembling the summit of a mountain and also proceeding towards him; even as a lion, roaring most loudly, ascends the peak of a mountain.

42. Being highly enraged, and most careful in the matter of hurling weapons with great impetuosity, that lord of the prince of mountains, roaring most loudly and afflicting the elephant, had hurled immediately a lance, that had the splendour of the rays of the sun, towards the son of the preceptor.

43. Having shouted with joy, uttering repeatedly—*You are slain, you are slain*,—he (Pandya) broke into pieces the diadem of the son of Drona, that was ornamented with the best sorts of jewels and furnished with the superior kinds of diamonds, and again, equipt with first-class gold and excellent cloth and garlands of pearls.

44. That diadem, that was as resplendent as either the sun, or the moon, or the planets, or the fire, fell down on account of the severe stroke, and was broken into minute fragments; even as the summit of a mountain, smitten by the thunder of Indra, falls upon the face of the earth, sending forth a very great noise.

45. Thereupon he (the son of Drona), became fiery with great wrath, even as the king of the snakes, being trodden down by the foot, blazes forth with anger. He then took up fourteen shafts, that resembled the rod of Death himself, and also that were capable of afflicting the enemies.

46. He then cut off the (four) feet and trunk of that elephant (belonging to his antagonist) with five arrows, as well as the arms and head of the king with three other shafts; and thereafter he slaughtered the mighty car-warriors, who accompanied king Pandya to the field, and who, again, were highly resplendent.

47. Those two arms of the king, that were pretty long and round, and that were smeared with excellent sandal paste, and also that were ornamented with gold, pearls, gems and diamonds, rolled on, falling upon the earth, like two snakes slain by Garuda.

48. The head, again, that was furnished with a face resembling the full moon, and with eyes, large and red like copper, on account of wrath, and that had a prominent nose, and also that was adorned with the ear-rings, blazed upon the earth, even as the moon shines between two constillations.

49. That elephant, indeed, was divided into six pieces with five foremost of arrows, and the king was cut into four porsions with three others. These ten parts thus divided by the skilful warrior were like the clarified butter portioned out into ten parts offered up to ten diffierent deities.

50. That king Pandya, after having severed into fragments innumerable horses, men and elephants, and also having offered them to the Rakshashas as their food, was himself quieted (by the son of Drona with blazing shafts), even as the cremation fire, after having received the libation of dead body, and also having appeased the dead fore-fathers, is itself extinguished by the constant flow of waters.

51. The king, your son, after having advanced towards him, most joyfully worshipped, with enough of reverence, the son of the precepter, who had finished all learning, and who, again, had completed all his tasks, while (the king) was himself surrounded by all his brothers; even as the lord of the celestials most cheerfully worshipped Vishnu after the subjugation of Vali (an Asura).

Thus ends the twentieth chapter, the fall of Pandya, in the Karna Parva.

CHAPTER XXI.

(KARNA PARVA)—*Continued.*

Dhritarashtra said:—

1. O Sanjaya, on the slaughter of Pandya and also while that foremost of warriors, Karna, destroyed the hostile force, what did Arjuna do in the field of battle?

2. That son of Pandu, who had finished the study of all sciences, and who also was possessed of immense strength, and who was attentive to fixed duties, and who was a hero, was made by the lofty-minded Sankara most invincible amongst all creatures.

3. My greatest and highly tormenting terrors are from that slayer of antagonists, Dhananjaya. O Sanjaya, do you relate to me in detail what the son of Pritha had done there on that occasion.

Sanjaya said:—

4. On the death of Pandya, Krishna, with great activity, uttered these most beneficial words to Arjuna: 'I do not find out the king. The other Pandavas have fled away (from the field of battle).'

5. The vast hostile force was repeatedly broken by the son of Pritha, who retreated (from the field). The Srinjayas were slaughtered by Karna in carrying out the purposes of Ashwathaman.

6. Then also a dreadful slaughter of the horses, cars and elephants was made (by that warrior). Thus the hero, Vasudeva, related all these to the diadem-decked one (Arjuna).

7. Hearing of the great and immense fear of his brother (Yudhishtira), as also witnessing it, the Pandava readily addressed him thus: 'O Hrishikesha, urge the horses.'

8. Thereupon, Hrishikesha went (to the battle), ascending on an irresistible car. Then there raged a dreadful battle.

9. Then once more both the Kurus and the Pandavas fearlessly came face to face (for an encounter). The sons of Pritha were headed by Bhimasena: and we were headed by the son of Suta.

10. Thereupon, O best of monarchs, again the dreadful battle took place between Karna and Pandavas, which aggrandised the kingdom of Yama.

11—12. Having taken up the bows, the arrows, the spiked maces, and the swords, lances, and the battle-axes and also the short clubs, the Vushandis, the Shakti-darts, the rapiers and the axes, as well as the iron maces, the spears, the white Kuntas, the short arrows, and the hooks, the warriors most rapidly fell upon one another with the desire of killing them.

13. Having filled the firmament, the ten different points of the horizon as well as the other subsidiary points, and the upper atmosphere with the noise of arrows, the bowstring, and the sound of palms, and, again, having made the entire earth echo with the noise of the clattering car-wheels,

the warriors proceeded against their antagonists.

14. Being gratified with that tremendous noise, the hero, who were most willing to cross over and reach the shore of that dreadful ocean of hostility, began to fight with numerous other horses.

15. There was a great noise of the bowstrings, bows and lances, and the loud roar of elephants; as also there were terrible shouts of the foot soldiers and men falling (upon the earth).

16. There, having heard the numerous kinds of arrow sounds, and the terrible uproar of the heroic warriors, the combatants were deeply struck with terror, fell down and became very pale.

17. The warlike son of Adhiratha crushed, with innumerable arrows, large numbers of these enemies, who uttered loud roars, and poured forth showers of weapons.

18. Then Karna led to the abode of Death twenty car-warrios against the Panchala heroes, along with their horses, drivers, and standards, by means of his innumerable arrows.

19. Then, again, the best of the warriors of the vast Pandava force, who were all very powerful, and who also were very smart in the management of weapons, after having careered round, surrounded Karna from all sides in the field of battle.

20. Thereupon Karna crushed the army belonging to the foes by means of showers of shafts; even as the leader of the elephants, plunging into a lake, crushes down the lotuses and swans, adorning the lake itself.

21. The son of Radha, after having entered the hostile force, and also having shaken his best of bonds had struck off their heads with his keen arrows, and caused them to fall upon the earth.

22. Being broken into pieces, the shields and coats of mail, belonging to the warriors, fell upon the earth; and none of them could bear the touch of a second arrow (to be shot by Karna).

23. He (Karna) struck the fences of the antagonists, that could be perceivable only by the bowstrings, by means of shafts shot from his bow, that were capable of crushing the coats of mail, the bodies and the lives (of the combatants); even as one strikes the horses with the whip.

24. Then Karna, with great speed, crushed down the Pandus, the Panchalas, and the Srinjayas, who came within the reach of his arrows; even as the lion slays the whole lot of deer.

25. Thereupon, O sire, the king of the Panchalas, the sons of Draupadi, the twin brothers and Yuyudhana, who all gathered together, advanced against Karna.

26. Whilst the Kurus, the Panchalas and the Pandus were fighting with one another, the combatants, offering up their lives slaughtered one another in the field of battle.

27—28. O sire, the mighty warriors, who were all protected with armours and coats of mail, and who also were ornamented with the head-gears, uplifting their maces, short clubs and spiked maces, that resembled the very uplifted rod of Death himself, uttered loud roars, challenged, jumped, marched most rapidly and dreadfully against their antagonists.

29. Thereupon they (the combatants), being highly afflicted by one another, and also being deprived of their brains, eyes and weapons, struck one another and fell down in the field of battle, when blood gushed out of their limbs.

30. Some of the warriors, who were covered over with innumerable weapons, lay (in the field of battle); and they were supposed to be alive with faces, that were as handsome as the pomegranates, and also that were adorned with numerous teeth, and smeared with blood.

31—32. With the battle-axes, short maces, swords, the arrows called *Sakti*, the *Vindipalas*, and hooks, spears and lances, others, again, who were highly enraged, either crushed, cut off, pierced, hurled down lopped off or slaughtered one another in that vast ocean of battle.

33. Being slain by one another, they (the combatants) fell down dead and covered over with blood; even as the sandal trees, being felled, fall down shedding red and excellent juice.

34. Cars, being destroyed by cars, and elephants, smitten down by elephants and men, slaughtered by men, and horses struck down by horses, fell (upon the earth) in thousands.

35. The standards, heads, umbrellas, trunks of elephants and arms of men, being severed by the razor-like, broad headed, and cresent-shaped arrows, fell down upon the earth.

36. They (the combatants) had smitten down in that battle, the men, elephants, and horses yoked to the cars. Many heroes, were slaughtered by horsemen; and the elephants had their trunks cut off.

37. The elephants and cars being smitten down by the foot-soldiers, their standards

along with their banners fell down like the cloven mountains.

38. On all sides, some (of the warriors) were slaughtered, and some were in course of being slaughtered, and others, again, fell down. Then the horsemen after having encountered most actively with the foot-soldiers, were killed (by the foot-soldiers.)

39. The throngs of foot-soldiers, being slain by the horsemen, were lying on the field of battle, resembling the crushed lotuses and faded floral wreaths.

40. The faces and limbs of the slain rested on the field. And, O king, the most beautiful forms of the elephants, horses and men, that resembled the dirty cloths, presented an exceedingly gloomy site.

Thus ends the twenty-first chapter, the general encounter, in the Karna Parva.

CHAPTER XXII.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. Having been persuaded by your son, many elephant-warriors, riding upon their elephants, and desiring to bring about his destruction, became highly enraged and marched against Dhristadyumna.

2. Many foremost of elephant-warriors belonging to the tribes called the Easterners, the Southerners, the Angas, the Bangas, the Pundras, the Magadhas, and the Tamaliptakas,

3. And, O descendant of the Bharata race, also belonging to the Mekalas, the Koshalas, the Madras, the Dasharnas, and the Nishadhas, who were all very skilful in fighting on the back of elephants, and who again, were accompanied by the Kalingas,

4. Began to pour forth showers of arrows, lances and broad-headed shafts, like the masses of clouds, and also they all drenched the whole force of the Panchalas (with them) in that battle.

5. He (Dhristadyumna) then dropped down showers of arrows, and broad-headed shafts upon those elephants, that crushed down the enemies, and also that were urged forward by their being deeply struck in the sides with heels, toes and hooks.

6. O descendant of the Bharata race, he (the Panchala chief) pierced every one of these elephants, that resembled mountains with ten, six or eight keen arrows.

7. Both the Pandus and the Panchalas, uttering loud roars and being furnished with the sharp weapons, advanced towards him (the Panchala chief) who was then closed with by those elephants even as the sun is covered over with the masses of clouds.

8. Then they (the above warriors) continued to shower (their weapons) upon those elephants, and having been excited by the sound of bowstrings and palms, as well as by the beatings (caused by the heroes), began to dance the dance worthy of the heroic warriors.

9. Afterwards Nakula, Shahadeva, the sons of Draupadi, the Provadrakas, Satyaki, Shikhandin, and the most powerful Chekitana,—these heroes drenched (these elephants) from all sides (with their weapons); even as the clouds drench the mountains with the torrents of water.

10. Being driven by the Mlechchas, these elephants, highly enraged, had cast down the men, the horses, and cars, with their trunks, and crushed them with their feet.

11. Then they (the elephants) pierced them with the points of their tusks, and having thrown them down shattered them. Others, again, being lifted up with their tusks, fell down upon the ground exciting great horror (in the spectators.)

12. Thereupon Satyaki, after having pierced the elephant of the Vanga prince, that was standing before him, in the very vitals with a long arrow possessed of great impetuosity, hurled him down upon the ground.)

13. Again, Satyaki had struck the chest of him (the rider of that elephant), whose body was not yet touched, and who also fell down from his elephant, with a long shaft. Thus struck, he (the rider) fell upon the ground.

14. Shahadeva, on the other hand, had struck the elephant of falling Pundra, that was moving like a mountain, with three long arrows, which were most excellently directed.

15. Then Shahadeva, after having deprived that elephant of his banners, driver, armour, standard and life, again advanced against the ruler of the Angas.

16. But Nakula, having forbidden Shahadeva (from advancement), himself crushed the chief of the Angas with three long shafts resembling the very rods of Death in appearance, as well as his elephant with hundred others.

17. The ruler of the Angas, on the other hand, had directed eight hundred

lances, that were as respledent as the rays of the sun, towards Nakula, who, again, shattered each of them into three pieces.

18. So again, the son of Pandu severed the head (of his antagonist) with a crescent-shaped arrow. That Mlechchha, being thus cut off, fell down with his elephant.

19. Thereupon, when the prince of the Angas, who was well versed in the knowledge of managing elephants, was thus slain, the highly enraged elephant-warriors of the Anga race, rushed against Nakula, riding upon their elephants,

20. That were adorned with waving banners, and also that were furnished with excellent mouths, and that were decked with the housings made of gold, and that were as resplendent as the blazing mountains; for, the warriors were most desirous of crushing him and all possessed of immense activity.

21. The Mekalas, the Utkalas, the Kalingas,the Nishadhas, the Tamraliptakas, who were all very willing to slaughter him, continued to pour forth showers of arrows and lances (upon Nakula).

22. Then the highly enrgaed Pandus, Panchalas, and Somakas proceeded most rapidly to rescue Nakula, who was closed with by those warriors, even as the sun is covered over with the masses of clouds.

23. Thereupon, the battle raged between the car-warriors,—who were shooting showers of shafts, and hurling down thousands of lances, (at the antagonists).—and the heroes fighting from the back of elephants.

24. The frontal globes and several other vitals, the tusks and the equipments of the elephants, that were deeply pierced with long shafts, were all shattered.

25. Thereupon Shahadeva had most rapidly slaughtered eight of the gigantic elephants with sixty-four arrows, possessed of great impetuosity. On that, they all fell down along with their riders.

26. Nakula also, who was the darling of his family, after having lifted up the foremost of his bow with great care, had slaughtered innumerable elephants with straight shafts.

27. Thereupon the chief of the Panchalas, the grandson of Shini, the sons of Draupadi, the Provodrakas and Shikhandin, poured forth showers of arrows upon those huge elephants.

28. Having been killed with the torrents of shafts by such clouds as the Pandu warriors, those hills of elephants belonging to the foes, fell down; even as the mountains are struck down by the falling of thunders.

29. Having thus slaughtered your elephants, those foremost of car-warriors, belonging to the side of the Pandus, looked at the army (on your side), that was running away from the field like a river, flowing down a shore other than where it took its rise.

30. Those warriors, belonging to the side of the son of Pandu, after having first agitated that army and again having afflicted, proceeded most rapidly against Karna.

Thus ends the twenty-second chapter, the encounter between several heroes, in the Karna Parva.

CHAPTER XXIII.

(KARNA PARVA)—*Continued.*

Sanjaya said :—

1. O great monarch, Dushasana rushed against Shahadeva, that is, brother against brother, who was highly enraged and blasted your army.

2. In the field of battle, the mighty car-warriors, seeing those two thus engaged in a fierce encounter, began to utter shouts resembling the roars of lions, and to wave their cloths.

3. Thereupon, O descendant of the Bharata race, the most powerful son of Pandu was deeply struck in the chest with three shafts by the bowman, your son, who was highly enraged.

4. Then, O monarch, Shahadeva, after having first pierced your son, again struck him with seventy shafts, as well as his charioteer with three others.

5. Thereupon, O king, Dushasana, after having severed his bow in that dreadful battle, struck Shahadeva with seventy-three arrows both in the arms and the chest.

6. Then the highly enraged Shahadeva, after having taken up his sword and turned it round, had hurled it immediately towards the ear of your son in that fierce encounter.

7. Thus having severed his (Dushasana's) bow along with its string and arrow, then that fearful sword fell down upon the earth, even as a snake falls down from heaven upon the ground.

8. Thereupon Shahadeva, possessed of immense prowess, having taken up another bow, hurled at Dushasana a shaft, capable of bringing about death.

giver of light). covered by the clouds, feels no pain.

36. Thereupon, O sire, the son of Adhiratha, after smiling for a time, shot forth hundreds and thousands of shafts in the field of battle.

37. There (upon the field of battle) all appeared to be one continuous shade by the shafts of that lofty-minded one (Karna) even as there formed a shade of clouds by the foremost of falling arrows.

38. Then, O powerful monarch, Karna after having severed the bow of that high-souled one (Nakula), smilingly caused the fall of his charioteer from the car-nichi.

39. Thereupon, O descendant of the Bharata race,, he (Karna) sent away the four horses of him (Nakula) to the abode of Death most rapidly by means of four sharp-edged arrows,

40. Then also he with innumerable arrows, cut off into minute fragments his (antagonist's) celestial car, his standard, the protector of his car-wheels, his mace and sword, and his shield, that was furnished with hundreds of moons, as well as his all other equipments of war, O sire.

41. O ruler of earth, losing his horse, and being deprived of his car and shield, he (Nakula) immediately alighted from his car, and, taking up his spiked club, stood (in the field of battle).

42. O monarch, the son of Suta had struck down that dreadful mace, uplifted by him, with the keenest arrows, capable of bearing the greatest strain.

43. On seeing him (his antagonist) without any weapons, Karna afflicted him with numerous straight arrows; but he did not oppress him too severely.

44. O monarch, Nakula of agitated senses, who was struck by that most powerful warrior, well versed in the science of arms in the battle, fled away all on a sudden.

45. O descendant of the Bharata race, the sons of Radha, indeed laughing, again and again, and pursuing him (Nakula), placed the bow, that was furnished with string, around his neck.

46. Thereupon, O king, that strong bow placed round his neck, blazed forth like the moon in the firmament, when she is surrounded by a halo of light, or like the mass of black clouds adorned by the bow of Indra.

47. Then Karna addressed him thus: 'whatever you speak is of no avail. Being delighted, do you utter those words once more, as you are struck over and over again.

48. O son of Pandu, do you not fight with the mightiest of Kurus; O son, fight with those, that are your equals. O son of Pandu, do not be ashamed of it.

49. O son of Madri, go home, where are Krishna and Falguna.' O most powerful monarch, he then, having addressed him thus, dismissed him at that time.

50. Thereupon that hero (Karna), who was well-versed in the code of morality, and did not slaughter him (Nakula), who was almost within the reach of Death himself. Then, O monarch, resembling the words of Kunti, he (Karna) let him go,

51. O king, the son of Pandu, being thus abandoned by that bowman, the son of Suta, and feeling shame for it, went towards the car of Yudhisthira.

52. He then, being afflicted by the son of Suta, ascended the car (of his brother); and, being oppressed with grief, sighed heavily like a snake confined within a vessel.

53. Then Karna, after having defeated him (Nakula), rushed most rapidly against the Panchalas, riding upon a car, that was furnished with innumerable standards, and having the colour of the moon.

54. On seeing the commander of the (Kaurava) army rushing against the car-warriors of the Panchala force, there arose a dreadful uproar against the Pandavas, O ruler of earth.

55. O most powerful monarch, that lord the son of Suta, circling round the field of battle, like a wheel, perpetuated an immense slaughter there at the time when the sun attained the meridian.

56—58. O sire, we saw numerous car-warriors of the Panchala army. who were carried away (from the field of battle) upon cars, some of which had their wheels broken down, and some of which had their banners and standards torn into pieces, and some also had their horses and drivers slaughtered (in the battle), and some, again, were without their wheels. Innumerable elephants, also, wandered and run about in the different directions of the field of battle, some of which had their bodies wholly burnt by the forest-fire, like the elephants in the dense forest; and others, again, amongst the elephants, had their frontal globes severed, and the bodies besmeared with blood, and the trunks cut off into fragments.

59. Moreover, O sire, some other elephants, being slaughtered by that high-

11. Those arrows, after having pierced through his armour, drank his blood in the battle; even as the snakes of virulent poison, after having penetrated the earth, drink the water.

12. Then he (Nakula), taking up another bow, that was most formidable and adorned with gold on the back, penetrated Karna with twenty shafts, and pierced his charioteer with three others.

13. Thereupon, O mighty king, the highly enraged Nakula, that slayer of heroic foes, severed the bow of Karna with sharp razor-like arrows.

14. Thereupon that brave warrior (the son of Pandu) smilingly struck this one (Karna), the mightiest of all car-warriors, (Karna) whose bow was severed with three hundred shafts.

15. O sire, seeing Karna thus crushed by the son of Pandu, all the car-warriors, along with the celestials, obtained the highest condition of astonishment.

16. Then Karna, the son of Vikartana, grasping another bow, had shot upon Nakula five shafts in the shoulder-joint.

17. Thus the son of Madri blazed with those arrows sticking to that place(in his body); even as the sun, shedding lustre on the earth, looks resplendent with his own rays.

18. Thereupon Nakula, indeed, after having penetrated Karna with seven impetuous arrows, once more severed one of the horns of his bow, O sire.

19. Thereupon in the field of battle he (Karna), taking up another bow, that was possessed of greater strength, closed the different points of the compass, on every side of Nakula, with his arrows.

20. That mighty car-warrior (Nakula), being thus suddenly closed with the arrows, shot from Karna's bow, rapidly struck down these shafts with the arrows of his own.

21. Then that net-work of arrows, spread over the sky, looked like the firmament, covered over with innumerable fireflies, that roved about it.

22. Then, O ruler of earth, the welkin, covered over as it was with the hundreds of arrows shot by both of them, looked even as it was covered over with the swarms of locusts.

23. Those arrows, that were adorned with gold, having issued forth in continuous lines, looked most handsome like the cranes flying in continuous lines (through the sky).

24. When the firmament was thus closed with the net-work of arrows, and the sun was covered over with them, none of the rovers of the sky descended upon the earth.

25. While all the directions were thus closed with the shots of innumerable arrows from all sides, those two lofty-minded heroes blazed forth like two risen suns appearing at the time of universal dissolution.

26. O foremost of monarchs, having been highly oppressed with the pain, and greatly crushed, and slaughtered by these arrows shot from the bow of Karna, all the Somakas died.

27. In the same way, O king, the army on your side, thus slain by the arrows of Nakula, dispersed on all sides; even as the masses of clouds are dispersed by the wind.

28. The two armies, being thus slaughtered by both the (above) warriors with divine arrows, possessed of great impetuosity, fled beyond the reach of falling shafts, and stood even as they were spectators (of the battle.)

29. Thus when both the armies were dispered by the arrows of Karna, and the son of Pandu, these two high-minded warriors pierced each other with showers of shafts.

30. Most willing to kill each other, both the warriors showed their celestial weapons in the battle-field, and closed each other all on a sudden (with showers of arrows.)

31. The arrows that were furnished with the Kanka, the peacock feathers and garments, shot by Nakula, after having closed the son of Suta, appeared to stay on the sky.

32. In the same way, the arrows that were shut by the son of Suta in that fierce battle, after having closed the son of Pandu appeared to stay on the sky.

33. O monarch, both the warriors, having entered the chambers composed of arrows, could not be seen by any persons; even as both the sun and the moon, covered over with the masses of clouds, cannot be seen by any persons.

34. Thereupon Karna, who was highly enraged, after having assumed a very terrible look in the field of battle, shrouded the son of Pandu with showers of shafts shot from all sides.

35. O powerful monarch, the son of Pandu, who was wholly shrouded by the son of Suta (with arrowy showers), did not feel any uneasiness; even as the sun (the

giver of light). covered by the clouds, feels no pain.

36. Thereupon, O sire, the son of Adhiratha, after smiling for a time, shot forth hundreds and thousands of shafts in the field of battle.

37. There (upon the field of battle) all appeared to be one continuous shade by the shafts of that lofty-minded one (Karna) even as there formed a shade of clouds by the foremost of falling arrows.

38. Then, O powerful monarch, Karna after having severed the bow of that high-souled one (Nakula), smilingly caused the fall of his charioteer from the car-nichi.

39. Thereupon, O descendant of the Bharata race,, he (Karna) sent away the four horses of him (Nakula) to the abode of Death most rapidly by means of four sharp-edged arrows,

40. Then also he with innumerable arrows, cut off into minute fragments his (antagonist's) celestial car, his standard, the protector of his car-wheels, his mace and sword, and his shield, that was furnished with hundreds of moons, as well as his all other equipments of war, O sire.

41. O ruler of earth, losing his horse, and being deprived of his car and shield, he (Nakula) immediately alighted from his car, and, taking up his spiked club, stood (in the field of battle).

42. O monarch, the son of Suta had struck down that dreadful mace, uplifted by him, with the keenest arrows, capable of bearing the greatest strain.

43. On seeing him (his antagonist) without any weapons, Karna afflicted him with numerous straight arrows; but he did not oppress him too severely.

44. O monarch, Nakula of agitated senses, who was struck by that most powerful warrior, well versed in the science of arms in the battle, fled away all on a sudden.

45. O descendant of the Bharata race, the sons of Radha, indeed laughing, again and again, and pursuing him (Nakula), placed the bow, that was furnished with string, around his neck.

46. Thereupon, O king, that strong bow placed round his neck, blazed forth like the moon in the firmament, when she is surrounded by a halo of light, or like the mass of black clouds adorned by the bow of Indra.

47. Then Karna addressed him thus: 'whatever you speak is of no avail. Being delighted, do you utter those words once more, as you are struck over and over again.

48. O son of Pandu, do you not fight with the mightiest of Kurus; O son, fight with those, that are your equals. O son of Pandu, do not be ashamed of it.

49. O son of Madri, go home, where are Krishna and Falguna.' O most powerful monarch, he then, having addressed him thus, dismissed him at that time.

50. Thereupon that hero (Karna), who was well-versed in the code of morality, and did not slaughter him (Nakula), who was almost within the reach of Death himself. Then, O monarch, resembling the words of Kunti, he (Karna) let him go,

51. O king, the son of Pandu, being thus abandoned by that bowman, the son of Suta, and feeling shame for it, went towards the car of Yudhisthira.

52. He then, being afflicted by the son of Suta, ascended the car (of his brother); and, being oppressed with grief, sighed heavily like a snake confined within a vessel.

53. Then Karna, after having defeated him (Nakula), rushed most rapidly against the Panchalas, riding upon a car, that was furnished with innumerable standards, and having the colour of the moon.

54. On seeing the commander of the (Kaurava) army rushing against the car-warriors of the Panchala force, there arose a dreadful uproar against the Pandavas, O ruler of earth.

55. O most-powerful monarch, that lord the son of Suta, circling round the field of battle, like a wheel, perpetuated an immense slaughter there at the time when the sun attained the meridian.

56—58. O sire, we saw numerous car-warriors of the Panchala army, who were carried away (from the field of battle) upon cars, some of which had their wheels broken down, and some of which had their banners and standards torn into pieces, and some also had their horses and drivers slaughtered (in the battle), and some, again, were without their wheels. Innumerable elephants, also, wandered and run about in the different directions of the field of battle, some of which had their bodies wholly burnt by the forest-fire, like the elephants in the dense forest; and others, again, amongst the elephants, had their frontal globes severed, and the bodies besmeared with blood, and the trunks cut off into fragments.

59. Moreover, O sire, some other elephants, being slaughtered by that high-

souled one (Karna) fell down with their armours cut off, or their tails curtailed, like the masses of clouds dispersed by the wind.

60. Again, other elephants, that were terrified by the shots of arrows and lances of the son of Radha, rushed with their faces towards him (the son of Radha); even as the insects rush towards the blazing fire.

61. Other mighty elephants were looked to strike against one another. They also shed blood from their limbs, even as the mountains let flow streams of water from their summits.

62—64. There in the field of battle, we saw numerous best heroes roving about in all directions—the heroes that were deprived of their breast-plates, and several kinds of ornaments, made of silver, brass, and gold, and also that were divested of their trappings, bridle-bits yak-tails, and saddle-cloths, and, again, that had their quivers, falling off (from their bodies), and whose brave riders, who formed the beauty of battle were all slain.

65—66. O descendant of the Bharata race, we saw numerous horsemen, furnished with armours and coronets, who, being penetrated by the swords, scimitars, lances and clubs, were either slain, or in course of being slaughtered, or were trembling with terror, and who, again, O descendant of the Bharata race were deprived of their various limbs, on all sides of the field of battle, O descendant of the Bharata race.

67. We behold the cars, that were adorned with gold and to which were yoked the heroes of greatest speed, dragged in the different directions of the field with great rapidity; while their riders were all slaughtered.

68. O descendant of the Bharata race, some of these cars had their axes and poles shattered into fragments; and some others had their wheels broken; and others, again had their banners and standards torn into pieces; and several others were deprived of their arrows.

69. O ruler of earth, there in the field of battle we saw numerous car-warriors rushing in all directions, who were all deprived of their cars, and who also were afflicted by the arrows of the son of Suta, and some of whom, again, were divested of their weapons; and innumerable other car-warriors were seen slaughtered there still with their weapons on.

70. We saw numerous elephants running in all directions of the field of battle, that were adorned with innumerable stars, and that were furnished with the most handsome bells, and also that were ornamented with banners variegated with various colours.

71. Moreover, we behold on all sides of the field of battle, numerous heads, arms, chests, and other parts of the body, that were severed by the arrows shot from the bow of Karna.

72. The most dreadful and distressing calamity had fallen upon all the warriors while they were fighting with the keen arrows, and cut off with the shafts of Karna.

73. The Srinjayas were slaughtered by the son of Suta in the field of battle, and they rushed towards the force of Karna, even as the insects rush towards the fire.

74. All the Kshatriyas (the warriors) abandoned that mighty car-warrior who was slaughtering the forces (belonging to the Pandavas) on all sides of the battle, even as they abandon the blazing fire, that appears at the universal dissolution.

75. That hero of immense prowess (Karna) pursued these powerful car-warriors belonging to the Panchala divisions, shooting dreadful arrows at them from behind, while they (these car-warriors), as they survived the slaughter, were broken, and running away from the field, and deprived of their armours and standards.

76. The son of Suta, who was endowed with great strength, afflicted them with his arrows; even as the remover of darkness (the sun), having reached the meridian, afflicts all the creatures with his rays.

Thus ends the twenty-fourth chapter, the prowess of Karna, in the Karna Parva.

CHAPTER XXV.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. Then Uluka rushed most rapidly against Yuyutsu, who was routing the vast force belonging to your son; and uttered to him these words—'do you wait, do you wait.'

2. Thereupon, O monarch, Yuyutsu afflicted Uluka with a sharp-edged arrow (supplied with wings), even as a huge mountain is struck with the thunderbolt.

3. Thus Uluka, too, being highly enraged and cutting off the bow of your son with a razor like shaft, struck him with a barbed arrow in the field of battle.

4. Yuyutsu, whose eyes became red with anger, after having thrown aside that severed bow, grasped another, the most dreadful one, possessed of greater impetuosity.

5. Thereupon, O foremost of the Bharata race, he (Yuyutsu) penetrated Uluka with sixty arrows; and then struck down his driver with three; and he once more pierced him (Uluka).

6. Uluka, too, who became highly wrathful, after having pierced him (Yuyutsu) with twenty arrows, decked with gold, struck down his standard, that was made of gold, in the field of battle.

7. O monarch, that huge and magnificent standard, that one made of gold, being torn off and shattered into fragments, dropped down in front of Yuyutsu.

8. Seeing his standard thus cut off, Yuyutsu, who became senseless with rage, struck Uluka with five arrows in the chest.

9. O descendant of the Bharata race, O sire, Uluka then severed the head of his foe, with a broad-headed arrow, dipped in oil, in the field of battle.

10. Then he (Uluka) slaughtered his four horses, and pierced himself (Yuyutsu) with five shafts. He (Yuyutsu), being thus fierced by that powerful one (Uluka) went into another car.

11. O monarch, Uluka, after having defeated him (his antagonist) in the battle, hastened towards the Panchalas and the Srinjayas, and slew them with the keen arrows.

12. O mighty monarch, your son, Srutakarman, deprived, without any fear, Shatanika of his horses, charioteer, and car within half the time taken up by the twinkling of an eye.

13. O sire, that mighty car-warrior, Shatanika, waiting in a car, that was deprived of its horses, and becoming very wrathful, had thrown a mace upon your son.

14. O descendant of the Bharata race, that mace, after having reduced the car and the horses along with the riders themselves into dusts (belonging to your son), fell down upon the earth most rapidly, and penetrated through it.

15. Then those two brave warriors, who were divested of their cars, and who also had contributed to the increase of the glory of the Kurus, really fled away from the battle, looking each other in the face.

16. Thereupon your son, who became highly terrified, ascended the car of Vivingsa. Shatanika, too, with rapidity, mounted upon the car of Prativindhya.

17. Shakuni, who became very angry, after having pierced Shutasoma with excellently sharpened arrows, could not cause him to tremble (with fear); even as a torrent of rain can not shake a mountain.

18. O descendant of the Bharata race, Shutasoma, too, after having seen the bitterest enemy of his father, closed him with several thousands of arrows.

19. Shakuni, too, on the other hand, who was of light arms, and who was acquainted with all sorts of warfare, and who, again, was most desirous of winning victory, severed all those shafts with other winged arrows of his own.

20. Then he (Shakuni), who was greatly enraged, after having restrained these arrows with the keen arrows of his own in the field of battle, struck down Shutasoma with three other shafts.

21. Thereupon, O great king, your brother-in-law cut off his (antagonist's) horses, standard, and charioteer into minute pieces by numerous arrows. At this, the people sent forth a loud roar.

22. O sire, after taking up another excellent bow, that great bowman who was now steedless and carless, and whose standard also was cut off, waited upon the earth on descending from his car.

23. He (Shutasoma) then directed the shafts, that were furnished with the golden wings, and also that were whetted on stone; and afterwards severed the car of your brother-in-law (with those shafts) in the field of battle.

24. That mighty car-warrior, the son of Suvala did not at all feel pain to behold the flights of arrows, that were like the throngs of locusts, approaching towards his car. Rather that highly glorious one really restrained those arrows with numerous arrows of his own.

25. There (in the field of battle) the warriors, as well as the Siddhas resting in the firmament, became highly gratified to witness that extraordinary and incredible deed of Sutasoma. For he (Sutasoma) was fighting on foot with Shakuni, who rested upon his car.

26. O king, he (Shakuni) severed the bow, as well as all the quivers of him (Sutasoma) by means of his broad-headed arrows, that were excellently whetted, and also that were endued with great impetuosity, and again, that were very straight.

27. Then he (Shutasoma), who was thus deprived of his car and bow, raised a

loud roar, after raising his sword that had the splendour of a blue lotus-color, and also that had a handle made of ivory.

28. That sword of highly intellectual Shutasoma, whirled round by him, he (Shakuni) considered to be as resplendent as the clear sky, like the very rod of Death himself.

29. O powerful monarch, that holder of sword, who was endued with great lore and prowess, suddenly roved about creating fourteen different kinds of circles (Manœuvres) on all sides (of the battle).

30. He then exhibited in the field of battle the different kinds of dexterities of motion, namely, wheeling and whirling at a certain height, and making side-thrusts, rushing forward and jumping on high, and moving about rapidly and advancing upwards and forwards,

31. Thereupon the son of Suvala, who was possessed of immense prowess, shot innumerable arrows at him (his antagonist), who, again, immediately severed them by means of his sword, that were directed against him.

32. Thereupon, O mighty monarch, the son of Suvala, who became very angry at this, once more shot numerous arrows at Shutasoma, that resmbled snakes of virulent poison.

33. That warrior (Shutasoma), who resembled Garuda in strength, after having exhibited the lightness of his arms in the battle, severed those arrows by his sword with the assistance of both his learning and strength.

34. O monarch, he (Shakuni) severed the sword,—that was most excellent,—of his foe, who then was careering in circles in the field, by means of his sharp razor-headed arrows.

35. That strong sword, being thus cut off, dropped down upon the ground all on a sudden. But, O desendant of the Bharata race, the other half of the sword still rested in the hand of that Shutasoma.

36. Knowing that his sword was thus severed, then that powerful car-warrior, Shutasoma, after having retreated six steps back, struck his antagonist with that half (he still held in his hand).

37. That half (of the sword), after having severed the bow, that was ornamented with gold and gems, along with the string, of that high souled one (Shakuni), immediately dropped down upon the ground.

38. Thereupon Shutasoma proceeded to that strong car of Shrutakirti.

39. The son of Suvala, too, after having grasped another bow, that was most dreadful and invincible, rushed against the army of the Pandavas, slaughtering innumerable enemies on the way.

40. On the very sight of the son of Suvala, who was wandering about in the field of battle most fearlessly, there had taken place, O ruler of earth, great roar amongst the Pandava host.

41. Then it was seen that those divisions of the army, that were very proud, furnished with the weapons, and very vast, were routed by that high-souled son of Suvala.

42. O king, the son of Suvala continued to slaughter the soldiers of the Pandava force; even as the king, of the celestials crushed the army of the Daityas.

Thus ends the twenty-fifth chapter, the encounter between Shutasoma and the son of Suvala, in the Karna Parva.

CHAPTER XXVI.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. O king, Kripa restrained proud Dhristadyumna in the field of battle; even as a Sharava resists a proud lion in the forest, while fighting.

2. O descendant of tte Bharata race, the son of Prishata, being thus resisted by the most powerful son of Gotama, was not able to move a step further there (in the battle).

3. Witnessing the car of Gautama staying by the side of that of Dhrishtadyumna, all the creatures were greatly terrified, and considered that destruction was to be attained by him (Dhrishtadyumna).

4—5. There all the car-warriors and horsemen, who became very inattentive (or gloomy), adderssed thus: 'This best of persons, the son of Sharadwata, who was possessed of immense prowess, and who also was acquainted with the use of celestial weapons, and who was, again, very high-minded, is sorely filled with anger at the fall of Drona. Will there be escape of Dhrishtadyumna from the hands of Goutama?

6. Will this entire army be freed from that extreme fear? Will not this twice-born person slay us all, who have assembled here?

7. Gautama, who exactly appears even like the most dreadful Destroyer himself,—will he not obtain to-day the appellation of the son of Varadwaja?

8. The preceptor (Gautama), who is light-handed (in the use of weapons), and who is always victorious in battle, and who is furnished with various kinds of weapons, and who is possessed of immense prowess, is now filled with rage. The son of Prishata, too, appears to-day to have withdrawn from the great battle.'

9. O great king, this and several other speeches were heard to have delivered by the men on your side, as well as by the antagonists; while those two (warriors) assembled there to fight against each other.

10. Thereupon, O monarch, Kripa, the son of Sharadwata, sighing heavily with rage, struck the son of Prishata, who had lost all his efforts, in all his vital parts.

11. Having been thus struck in the battle by the high-sould Gautama, he (Dhrishtadyumna) could not make out what should he do, encompassed as he was by great insensibility.

12. Thereupon his charioteer uttered these words to him:' O son of Prishata, it is well with you, perhaps. Such a great calamity was never witnessed by me in the battle, overtaking you?

13. Those shafts, that were capable of piercing through the very vital parts and that were shot by the foremost of the twice-born persons, aiming at all the vital parts, had not struck you through the favour of the celestials.

14. I will have the car immediately turned back like the current of a river from the great ocean. I consider that the twice-born person is incapable of being slain, by whom your prowess was done away with.

15. Thereupon, O monarch, Dhrishtadyumna slowly said these words:' O sire, my mind is being stupified; and there is perspiration in my limbs.

16. I feel a sensation of trembling in my body; and also the hairs are standing erect upon it. After abandoning the twice-born person in the battle, proceed slowly where Arjuna stays.

17. After having come to the presence of either Arjuna or Bhimasena in the field, O charioteer, I will surely attain prosperity to-day. This is my certain belief.

18. Thereupon, O powerful king, the charioteer, after having driven the horses, advanced to the place, where that powerful bowman, Bhimasena, was battling with your soldiers.

19. O sire, Gautama, after witnessing that the car of Dhrishtadyumna was withdrawing from the field, then followed it, shooting hundreds of arrows at it.

20. That chastiser of foes blew his conch over and over again; and then he routed the son of Prishata, even as Indra routed Namuchi (a Danava, in the battle of old).

21. The son of Hridika, smiling over and over again, resisted Shikhandin, who was the cause of death of Bhishma, and most invincible in the field of battle.

22. Shikhandin, however, coming against the mightiest car-warrior of the Hridika race, struck him with five sharp and broad-headed arrows at the shoulder-joint.

23. O king, the mighty car-warrior, Kritavarman, indeed, being highly enraged, penetrated through his antagonist with sixty winged arrows, and then, smiling for a time, severed his bow with one individual shaft.

24. Taking up another bow, the most powerful son of Drupada, being greatly enraged, replied to the son of Hridika saying,—*Wait, Wait.*

25. O lord of kings, then he (Shikandin) shot at his antagonist ninety arrows, that were furnished with the wings of gold, and possessed of great force. But these arrows were shot back from his (Kritavarman's) armour.

26. Beholding those arrows thus sent back and scattered over the ground, he (Shikhandin) severed his dreadful bow with a sharp, razor-headed shaft.

27. Then having been filled with rage, he struck this one (the son of Hridika), who, with his severed bow, resembled a bull with his broken horns, with eighty different arrows both in the chest and arms.

28. Kritavarman, too, who became very angry, and who also was greatly wounded by those arrows, vomited blood from his various limbs, even as a water-vessel sends forth water through its mouth.

29. O king, Kritavarman, being thus smeared with blood, blazed forth like a red-chalk mountain streaked (by the streams of liquified red-chalk) by a shower.

30. Then the lord (Kritavarman), taking up another bow that was furnished with its string and an arrow, afflicted Shikhandin with the foremost of shafts in the shoulder.

31. Shikhandin, indeed, shone most brightly with these shafts, sticking on his shoulders; even as a large tree looks very pretty with its numerous branches and twigs.

32. Both the warriors, who were smeared with blood, after having penetrated each other deeply, looked like two bulls, that wounded each other with their horns.

33. Those two most powerful car-warriors, who made efforts in slaying each other, whirled round upon their cars, thereby creating thousands of circle, there (in the battle).

34. O great king, Kritavarman pierced the son of Prishata in the battle with seventy sharp arrows, that were furnished with golden wings, and also that were whetted on stone.

35. Thereupon the prince of the Bhojas, that foremost of chastisers of foes, shot with great activity at his antagonist a dreadful arrow, that was capable of bringing about the destruction of life, in the field of battle.

36. O monarch, he, being thus wounded by that arrow, immediately fall into the condition of insensibility; and he, being so choked with stupefaction, suddenly supported himself by holding his flag-staff.

37. Thus his charioteer immediately carried away from the field of battle that foremost of car-warriors, who was highly afflicted by the arrows of the son of Hridika, and was sighing repeatedly.

38. Thereupon, O lord, when the warlike son of Drupada was defeated, the whole army of the Pandavas, being slain on all sides, retreated from the field of battle.

Thus ends the twenty-sixth chapter, the retreat of Shikhandin, in the Karna Parva.

CHAPTER XXVII.

(KARNA PARVA)—*Continued.*

Sanjaya said :—

1. O great king, Arjuna, riding upon a white horse, slaughtered the force on your side, even as the wind, coming before a heap of cotton, disperses it away.

2. The Trigartas, the Shivis along with the Kaurava force, the Shalyas, the army of the Samsaptakas, and the force called the *Narayana*, all proceeded against him (Arjuna).

3. Then Satyasena, Chandradeva, Mitradeva, Shrutanjaya, Sausruti, Chitrasena, and Mitravarman, O descendant of the Bharata race,

4. And the prince of the Trigatas, who was attended on all sides in the battle by his brothers and sons, that were all very powerful bowmen, and that were acquainted with the management of various kinds of weapons,

5. All these scattered and shot innumerable arrows at Arjuna in the battle, even as the masses of clouds suddenly pour forth showers of rain, that approach towards the vast ocean.

6. Those hundreds of thousands of warriors all met with destruction at their approaching towards Arjuna, even as the snakes are all destroyed by Garuda.

7. Then, O mighty monarch, those warriors, who were being thus slaughtered in the battle, did not abandon the son of Pandu, even as the insects, being burnt by the blazing fire, do not leave it.

8. In the battle, Satyasena penetrated the son of Pandu with three arrows; and Mitradeva pierced him with sixty-three; while, indeed, Chandradeva pierced him with seven arrows.

9. Again, Mitravarman (pierced) him (Arjuna) with seventy-three shafts; Sausruti, with seven; and Satrunjaya, with twenty; and Shusharma, with nine arrows.

10. He (Arjuna) being thus penetrated, in the battle by numerous heroes, pierced in return those kings—piercing Susruti with seven arrows, and Satyasena, with three,

11. And Satrunjaya, with twenty arrows, and also Chandradeva, with eight, and Mitradeva, with one hundred, and Srutasena, with three,

12. And, again, piercing Mitravarman with nine and also Shusharman with eight. Then having slaughtered king Satrunjaya there (in the battle) with arrows, that were sharpened on stone, he (Arjuna) severed the head of Susruti, that was ornamented with a head-gear, from his body.

13. He then with great activity sent Chandradeva to the abode of Death by shooting innumerable arrows at him. So also, O mighty monarch, he restrained every one of the other car-warriors, who were engaged in the contest, by means of five arrows shot at each.

14. Then Satyasena, indeed, being greatly enraged, directed his large lance, aiming

at Krishna, in the battle; and sent forth a loud roar like that of a lion.

15. Then that lance, that was made of iron, with a golden rod, after having penetrated through the left arm of that lofty-minded Madhava, went into the earth.

16. O lord of earth, the whip and reins of Madhava, who was pierced with lance in that dreadful battle, dropped down from his hands.

17. Seeing Vasudeva thus pierced, Dhananjaya, the son of Pritha, collected all his fierce wrath; and addrssed Krishna, saying :—

18. "O mighty armed lord, drive the steeds towards Satyasena that I may send this one to the abode of Death by means of sharp arrows.

19. Then that highly famous one(Krishna) immediately taking up the whip as well as the reins, led those steeds (*i.e.* the car) towards the car of Satyasena.

20. Beholding the lord of the universe thus pierced, that powerful car-warrior Dhananjaya, the son of Pritha, restrained the course of Satyasena by means of keen shafts.

21. Thereupon, he (Dhananjaya) severed the huge head, that was ornamented with ear-rings, of that monarch, who stood at the head of the army, from his body by means of whetted broad-headed arrows.

22. O sire, having thus severed his (Satyasena's) head, he then hurled down (slain) Chitravarman with numerous keen arrows, as well as his charioteer with a calf-toothed sharp shaft.

23. Thereupon that powerful one, being filled with wrath, again caused the destruction of hundreds and thousands of the force of the Samsaptakas by means of hundreds of arrows.

24. Then, again, O monarch, that powerful car-warrior severed the head of the high-souled Mitrasena with a razor-headed arrow, that was furnished with the wings of silver. Afterwards he, being greatly enraged, struck Shusharman on his shoulder-joint.

25. Thereupon the entire army of the Samsaptakas, that became very wrathful, having surrounded Dhananjaya on all sides, crushed him with a shower of weapons and thereby caused the ten points of the horizon echo with their roars.

26. Having been thus oppressed by those weapons, that mighty car-warrior, Jishnu, who was possessed of prowess equal to that of Sakra (Indra) himself, and who also had a soul immeasurable, took up his weapon, called *Aindra*. Thereupon, O ruler of earth, thousands of arrows continuously issued forth therefrom.

27. O sire, of broken standards and bows, of cars along with their banners, of quivers and yokes,

28. Also of axles and wheels, of traces along with the chords, of bottoms of cars, of wooden fences about the cars, and innumerable shafts in the field of battle,

29. And of falling horses, and of spears along with the swords, of maces and spiked clubs, of Sakti-arrows, lances and axes,

30. And of Shataghnis furnished with wheels, as well as of the arms along with the thighs, of wreaths and *Angadas*, of Keyuras, O sire,

31. And, O descendant of Bharata race, of garlands and cuirasses, of armours, of umbrellas and fans, of heads adorned with coronets,—of these a tremendous roar, O ruler of earth, was heard in all the directions of the field of battle.

32. Upon the field of battle, the heads (of severed warriors), that were ornamented with ear-rings, and furnished with the eyes as resplendent as the full moon, were seen, even as the net-work of stars is seen in the firmament.

33. The bodies of the slaughtered warriors, that were furnished with the most handsome floral wreaths, and covered with the excellent garments, and also that were ointed with the soft sandal, lay resplendent upon the ground.

34—35. Then the dreadful field of battle resembled the clouded firmament filled with various vapoury forms, and the earth being scattered over with the slaughtered princes and the Kshatriyas, possessed of great strength, as well as with the fallen elephants and horses, became as impassable in the battle as the ground strewn over with numerous hills.

36. There was no way in the field of battle, that the car-wheels of that high-souled son of Pandu could proceed, whilst he was slaughtering his antagonists, and greatly smiting the elephants and horses by means of his broad-headed arrows.

37. O sire, the car-wheels of that one, who was careering in the battle, stopped, as if with terror, while they were moving in that bloody mire.

38. His horses, however, that were possessed of the speed of either the mind or of the wind, had with great labour drawn these wheels, that were lagging behind.

39. O descendant of the Bharata race, that army, which was thus slain by the son of Pandu, that great bowman, almost

wholly ran away (from the field of battle); and in fact, none remained (to fight with the foe).

40. Then Jishnu, the son of Pritha, having defeated that immense force of the Samsaptakas in the field of battle, blazed forth like the burning fire without any smoke.

Thus ends the twenty-seventh chapter, the victory gained by Arjuna, in the Karna Parva.

CHAPTER XXVIII.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. O great monarch, the king Duryodhana himself received, without any fear, Yudhishthira, who was then shooting innumerable shafts (at his antagonists).

2. Then Yudhishthira, the righteous, after having quickly penetrated your son, that mighty car-warrior, who was all on a sudden proceeding against him, addresed him, saying—*wait, wait.*

3. Then he (Duryodhana), indeed, who became highly enraged, penetrated him (Yudhishthira) in return with nine whetted arrows, and, again, afflicted his charioteer most dreadfully by means of his broad-headed shafts.

4. Thereupon king Yudhishthira shot at Duryodhana thirteen keen arrows, that were furnished with the wings made of gold, sharpened on a stone.

5. Then that powerful car-warrior, having slaughtered his (Duryodhana's) four horses with four arrows, with the fifth severed the head of his charioteer from his body.

6. Thereafter he smote down the king's standard with the sixth arrow, and his bow with the seventh, upon the ground.

7. The most righteous king crushed most severely the Kuru monarch with five other arrows. At this, your son, descending from his car, that had its horses all slain, became subject to the greatest danger, and stayed upon the field.

8. After beholding him thus fallen into imminent danger, Karna, the son of Drona, Kripa and other heroes all on a sudden proceeded towards him with the desire of saving that ruler of men.

9. Thereupon, O monarch, all other sons of Pandu, collected round Yudhishthira, and rushed forth at that battle; whereupon a great encounter took place.

10. Thereupon in that dreadful battle thousands of trumpets were beaten; and after this, O mighty lord of earth, a mixed noise, consisting of numerous voices, arose there (in the battle).

11. In that part of the battle, where the Panchalas encountered the Kaurava divisions, the men came against the foremost of elephants.

12. The car-warriors encountered the car-warriors, and horsemen with horsemen. Thus, O great monarch, several kinds of unthought encounters took place between heroes armed with the best of weapons, which were most beautiful to look at upon the field.

13. Those heroic warriors, who were possessed of great force, and who also were willing to kill one another, continued to battle most excellently, and with great lightness of hands and skill.

14. Indeed, those heroes, strictly observed the vow of warriors, and slaughtered each other in the battle; but they not at all fought from each other's back.

15. But that battle looked only for a while most excellent. Thereupon, O monarch, the encounter took a very mad turn, in which all became regardless of one another.

16. Then the car-warrior, rushing against the elephant, pierced him with sharp arrows and led him towards the abode of Death by means of his straight shafts.

17. Thereafter the elephants coming before the horses, hurled a large number of them in the battle and deeply pierced them in the different directions of the field.

18. Then numerous horsemen, after having encompassed the best of horses created a very sweet noise with their palms, and then fell down upon them.

19. The horsemen, again, slaughtered those horses, that were running away from the field, as well as the mighty elephants, that also were roving in the battle, both from behind them and from the sides.

20. O monarch, the most furious elephants, after having caused large numbers of horses to run away from the field, slaughtered some of them with their tusks, and crushed down others most severely.

21. Thereupon some of the elephants pierced numerous horses along with their riders with great wrath; while others, again, that were possessed of extraordinary strength, seized them and dragged them down upon the ground with great force.

22. The elephants, struck from all sides in the different vital parts by the foot-

soldiers, uttered very dreadful cries of pain, and ran away towards the ten points of the compass.

23. Many of the foot-soldiers, who were all on a sudden running away in that dreadful battle, leaving behind their ornaments, were immediately hemmed in upon the field.

24. Then, indeed, the most powerful elephant-warriors, having considered the indications of victory, caused their elephants to take up those handsome ornaments, and penetrate the fallen warriors with their tusks.

25. Then also the foot-soldiers, that were possessed of immense force and endued with extraordinary strength, after having encircled those riders of elephants, who were engaged in the massacre there (in the battle), slaughtered them.

26. In that dreadful battle, others were hurled up into the atmosphere by the elephants with their trunks; and while falling down they were deeply pierced by those well-trained beasts with the points of their tusks.

27. Other foot-soldiers were deprived of their lives with the tusks of the elephants, that had suddenly seized them. And some, again, O great monarch, who had been thrown into the midst of other soldiers, were cut off into pieces by those huge elephants, after they had rolled them over and over again upon the ground.

28. And others also, that were tossed in the air like the fans, were slaughtered in the battle. O ruler of earth, those (of the foot-soldiers), who stood in front of other elephants, had their bodies deeply penetrated (by the elephants) on all sides of the field of battle.

29. Many other elephants were very severely struck in their cheeks, the frontal globes, and the parts between their tusks with spears, lances and shafts, called *Shakti*.

30. Moreover some other elephants, that were fearfully wounded by the most formidable warriors, posted on their sides, as well as by the car-warriors and horsemen, being cut off by them, fell down upon the ground.

31. There in that dreadful battle, numerous horsemen had all on a sudden struck down with great violence upon the field the foot-soldiers, that had their arrows on, by means of their lances.

32. So also, O ruler of earth, O sire, the mighty elephants, having advanced before some of the car-warriors, that had their armours on, and also having seized them well dragged them down most suddenly on all sides of that dreadful field of battle, that presented a very awful aspect.

33. Many mightiest elephants, that were slaughtered with the shafts, fell down upon the ground even as the summits of a mountain drop down upon the surface of the earth, when broken down by thunder.

34. In that battle, the warriors, battling with their combatants, struck them with their fists; and, having dragged each other with their hairs, hurled down and cut off each other.

35. Some other combatants, having stretched their arms, hurled down their antagonists upon the ground, placed their feet upon their breasts and with great pleasure severed their heads.

36. Some one of the combatants, O great king, smote down with his feet the dead antagonist; while some other, O monarch, severed the head of a falling enemy by means of his scimitar; and while some other combatant, again, directed his weapon at the body of another, who was still living.

37. Thus, O descendant of the Bharata race, the most dreadful encounters between heroes took place there,—some striking one another with their fists; and some also fiercely seizing one another with their hairs; and some, again, wrestling with one another with their arms most fearfully.

38. Under various circumstances, some one of the combatants deprived the lives of many in the battle, who were engaged with others, and were quite unconscious of the slaughterer, by means of several sorts of weapons.

39. In that general encounter, while the warriors were engaged in the battle, and continued to be mangled, hundreds and thousands of headless bodies (of the fallen warriors) stood upon the field.

40. Diverse kinds of weapons and armours, that were drenched in blood, blazed forth like pieces of cloth, that are dyed with deep red.

41. Thus this most dreadful and extraordinary battle, that was characterised by a confused din of diverse kinds of weapons, filled the entire universe with a noise even as the furious Ganges fills the earth with the roar of her currents.

42. O monarch, the combatants, being highly oppressed with the shafts, could not make out their friends from the antagonists and the assembled princes, who were all very desirous of victory, continued to battle, considering (the fact) that they should fight.

43. O great monarch, the warriors began to slaughter both the friends and foes, who had assembled in that dreadful battle; and the warriors, belonging to both the forces, were rendered restless by the heroes, who engaged them.

44—45. Within a very short time, the earth, that was covered with a mire consisting of flesh and blood, and also by which the currents of blood flowed continuously, became, O lord of earth, impassable with the shattered cars, and with the fallen elephants, and the horses lying thereabout, and also with men slaughtered (in the battle), O great monarch.

46. So Karna slaughtered the Panchala warriors, and Dhananjaya slew the Kuru troops along with all their elephant forces.

47. Thus the great destruction had taken place of all the forces of both the Kurus and Pandavas. Both the parties were most desirous of gaining fame, when the sun had passed the other side of the meridian.

Thus ends the twenty-eighth chapter, the general encounter of several heroes, in the Karna Parva.

CHAPTER XXIX.

(KARNA PARVA)—*Continued.*

Dhritarashtra said :—

1. O Sanjaya, I have heard from you of great and intolerable griefs of fierce character as well as of the destruction of my sons.

2. O Suta (charioteer), from what you describe to me, and also from how the battle was faught, my certain conclusion is that the Kauravas are not alive.

3. In that fierce battle, Duryodhana was deprived of his car. How did the son of Dharma fight: and how also did that prince (Duryodhana)?

4. How did take place the battle, that made the hairs to stand on points, in the afternoon? O Sanjaya, relate to me all these in detail; for you are an expert in this.

Sanjaya said :—

5—6. While the soldiers on both sides were thus engaged in fighting in their respective divisions your son, king Duryodhana, O lord of earth, ascending upon another car, and being filled with great wrath, like a snake possessing virulent poison, addressed his charioteer, saying,—*Do you proceed, do you proceed, quickly.* After he, O descendant of the Bharata race, had beheld Yudhishthira, the king of righteousness, he said:

7. "O charioteer, most speedily do you lead me to that place, where the royal son of Pandu, having been clad in armour, looks most resplendent with the umbrella held over his head."

8. Then the charioteer, being thus urged by the king, led the foremost of cars belonging to the king, to the presence of king Yudhisthira in the battle.

9. Thereupon Yudhishthira, being filled with wrath, and resembling an infuriate elephant, urged his charioteer, asking him to proceed to the place, where Suyodhana took his stand.

10. Those two heroic warriors, who were brothers to each other, and who were the best of car-warriors, and who were possessed of immense prowess, and who also were invincible in battle, coming in contact with each other, engaged themselves in an encounter. More-over these two mighty bowmen began to strike each other with numerous shafts in that battle.

11. Thereupon, O sire, the king Duryodhana severed the bow of that righteous one (Yudhishthira) by means of a broad-headed arrow, sharpened on a stone, in the battle.

12. Yudhishthira, who became highly enraged, did not, indeed, care that insult.

13. Then the son of Dharma, whose eyes became red with wrath, throwing aside his severed bow, and grasping another bow, stood at the head of his army and cut off the standard and bow of Duryodhana.

14. Then, having taken up another bow, he (Duryodhana) pierced the son of Pandu in return.

15. Those two heroic warriors, who like two lions filled with great rage, were highly enraged, and who also were most desirous of defeating each other in the battle, poured forth showers of arrows upon each other.

16. In that battle, those two most powerful car-warriors smote down each other like two roaring bulls; and also they wandered over the field, expecting to catch each other on their weak points.

17. Thereupon the two heroes, who were wounded by the arrows shot from bows stretched to their fullest length, looked most handsome, O great monarch, resembling two flowering *Kingshukas*.

18. Then, O monarch, those two rulers of men uttered roars of a lion in order to terrify each other; as also they made sounds with their palms, and with their bows; and, again, sent forth the loudest sound with their conches in that dreadful battle.

19. O great king, those two oppressed each other very greatly.

20. Thereupon king Yudhishthira, who became very angry, struck your son on the chest with arrows, that were very irresitible, having had the impetuosity of thunder.

21. Your son, that ruler of earth, most quickly pierced him (Yudhishthira) in return with five keen arrows, that were equipt with the wings of gold, and sharpened on a stone.

22. Thereupon, O descendant of the Bharata race, the king Duryodhana shot an arrow, called *Sakti*, that was capable of slaughtering all creatures, and was sharp-edged, and also that looked like a large, resplendent brand.

23. Then the king of righteousness (Yudhishthira) severed into three fragments that arrow, which coursed towards him suddenly by means of numerous sharp shafts; and, again, he, all on a sudden, pierced the prince himself (Duryodhana) with five others.

24. Thereupon that arrow, which was furnished with a golden staff, and that was capable of producing a lould whizz, dropped down (upon the ground); and its falling, like a great brand attended with the blazing flames, looked most resplendent.

25. O ruler of earth, your son, beholding that Shakti-arrow thus severed into pieces, struck Yudhishthira with nine whetted and sharp-pointed arrows.

26. That scorcher of antagonists, being thus deeply penetrated by the most powerful enemy, quickly equipped himself and took up an arrow, aiming at Duryodhana.

27. O mighty monarch, thereupon that hero, possessed of immense strength and great prowess, being greatly wrathful, put that arrow upon his bow-string and directed it (at his antagonist).

28. Indeed, that arrow, approaching towards your son, that powerful car-warrior stupified that prince and then went down the earth.

29. Thereupon Duryodhana, who was filled with wrath, most quickly raising his mace, afflicted the king of righteousness (Yudhishthira) with the desire of piercing him through, in order to put an end to all hostilities (between the Kurus and the Pandavas).

30. Beholding him thus raising his mace like Death himself armed with his rod, the king of righteousness (Yudhishthira) shot that mighty *Shakti-arrow* at your son, that blazed forth most brilliantly, and was endued with great impetuosity, and also that resembled a large and resplendent brand.

31. Then he(the Kuru prince), who stayed on his car, having been pierced on the chest by that arrow, first piercing his vitals, and also having been greatly pained at heart, fell down and became senseless.

32. Thereupon Bhima, recollecting his own vow, uttered these words: 'O prince, (Yudhishthira), this one is not to be slaughtered by you.' Being thus addressed Yudhishthira abstained (from slaying him).

33. Thereupon Kritavarman, most quickly approaching towards your son, got near that prince, who was then drowned in the great ocean of calamity.

34. Then Bhima, too, grasping his mace, that was equipt with gold and flaxen chords, proceeded with great violence against Kritavarman in that dreadful battle.

35. O great king, thus took place the battle between the forces on your side and their antagonists, in that afternoon while the parties were most desirous of victory in the battle.

Thus ends the twenty-ninth chapter, the general encounter, in the Karna Parva.

CHAPTER XXX.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. Thereupon the troops on your side who were most invincible in battle, having placed Karna in the front part (of the army), and returning back, engaged in a battle that looked like the war between the celestials and the Asuras.

2. Then the multitudes of elephant-warriors, the car-warriors, the foot-soldiers and the horsemen, who were roused by the sound of conches, as well as by the roars of elephants, men, cars, and horses, and filled with great rage, stood on the face of the antagonists, and continued to slaughter them.

3. In that fierce battle, numerous elephants, cars, and horses, as well as men

were slaughtered by the foremost of horses with their sharp battle axes, scimitars, axes, and several sorts of shafts, as also with their conveyances.

4. The earth looked most resplendent with the severed heads of persons scattered over her, that resembled either the lotus, or the sun, or the moon in splendour, and also that were furnished with the white teeth, excellent faces, eyes and noses, and that were crowned with the handsome diadems, and ornamented with beautiful ear-rings upon their ears.

5. Thus thousands of elephants, and men, and horses were slaughtered by means of hundreds of spiked maces, short bludgeons, arrows, called Shakti, and lances, as also by the hooks, Bhushandis, and clubs which caused the torrents of a river of blood flow down.

6. Then that entire body of slain car-warriors, men, horses and elephants, that were all slaughtered by the antagonists, and thus were most terrific to look at, lying (upon the field) with their gaping wounds, seemed to be like the kingdom of the prince of the Dead at the time of the utter destruction of all creatures.

7. Thereupon, O god among men, your troops, and your sons, those foremost of the Kuru race, who are like the sons of the celestials, having placed at the front of the battle the heroes of immeasurable prowess, all rushed against that descendant of the Shini race (Satyaki).

8. Then that force, which was filled with men, the best of horses, cars, and innumerable elephants, and that sent forth an uproar resembling the roar of a vast ocean of salt, and also that looked like the army of the Asuras or of the celestials, and, again, that was most terrifying to look at, looked most resplendent with extra-ordinary beauty.

9. Thereupon the son of Ravi (Sun), who was like the chief of the celestials (Indra) in prowess, struck that best of the Shini race, who also resembled the younger brother of the Tridashas (celestials), by means of arrows, that had the splendour of the rays of the sun, in the field of battle.

10. Thereafter that foremost one of the Shini race, with great activity, wholly covered, in the field of battle, that chief among men, along with his car, horses and charioteer, with numerous arrows, that were as fierce as the virulent poison of the snake, in that dreadful field of battle.

11. Then the most expert car-warriors, who are your friends, being attended by their elephants, cars, horses and the foot-soldiers, with immense activity, rushed against Vasusena, that foremost of car-warriors, who was then highly oppressed with the shafts, shot by that chief of the Shini race.

12. That army, which was like a vast ocean, and dispersed in all directions, was wholly made to run away from the battle by the Pandava heroes, headed by the sons of Drupada, with extraordinary quickness. On this occasion, a great slaughter of men, cars, horses, and elephants took place.

13. Thereupon those two best of all persons, Arjuna and Keshava, who were resolved upon slaughtering all their antagonists, after having finished the worship of lord Bhava, according to the ordained rites, and also having performed their daily prayer ceremonies, with great rapidity proceeded against your force.

14. Then their antagonists, namely the Kuru warriors, highly gratified at heart, looked upon that car, that had its rattle resembling the uproar of the masses of clouds, and also whose banners and standards were being by the air, and to which again, beautiful white horses were yoked and, moreover, that was proceeding towards them like the very Death himself.

15. Thereupon Arjuna, after having stretched his bow, called Gandiva, as if dancing upon the car, spread showers of arrows all over the firmament, and the different points of the horizon, as well as all the subsidiary points of the compass.

16. After this, he (the son of Pandu, Arjuna) smote down numerous cars, that resembled the celestial baloons, and that were furnished with all their equipments, and also that were adorned with the weapons and standards, along with the charioteers themselves, by means of diverse kinds of arrows even as the great tempest disperses the congregated masses of clouds.

17. He then led, to the abode of Death by means of his numerous arrows, large numbers of elephants, along with their riders, that were equipt with the most beautiful flags, weapons, and standards, as also numerous horsemen and horses, and many foot-soldiers.

18. Thereupon Duryodhana, unattended by any body else, rushed against that most powerful car-warrior, who was like the very Death himself, and who was filled with great wrath, and who, again, was most invincible in battle, smiting him with his numerous straight arrows.

19. Arjuna, on the other hand, after having destroyed his (antagonist's) bow,

charioteer, horses, and the standard by means of seven sharp shafts, severed his (foe's) umbrella by means of another winged arrow.

20. Then he (Arjuna), finding an opening in his antagonist, shot the foremost of his arrows, that was powerful enough to take away the very life itself (of the person struck with it), at Duryodhana. This the son of Drona severed into seven fragments.

21. Thereupon the son of Pandu, having first cut off the bow of the son of Drona and slaughtered his horses, that were the best of their species, by means of his arrows, again, shattered that formidable bow belonging to Kripa.

22. Then he (the son of Pandu), having severed into pieces the bow, owned by the son of Hridika, cut off his standard, and slaughtered his horses. Again, he, cutting off the bow of Dushasana, rushed against the son of Radha.

23. Thereupon Karna, having abandoned Satyaki and penetrated Arjuna with three sharp shafts most actively, pierced Krishna with twenty other arrows; and, again, penetrated the son of Pritha often and often.

24. Karna, resembling Indra himself, when he is greatly filled with wrath, felt no fatigue while he was shooting large numbers of arrows in the field of battle, slaughtering the antagonists.

25. Thereupon Satyaki, having advanced to him, pierced Karna with ninety-nine sharp-headed and dreadful arrows and, again, struck him with one hundred others.

26. Afterwards all the best heroes among the Parthas continued to oppress Karna greatly. Thus Yudhamanyu, Shikhandin, the sons of Draupadi, as well as all the Provadrakas,

27. And also Uttamanjas and Yuyutsu along with the twin brothers, and the several divisions of the Chedis, the Karushas, the Matsyas, and the Kakeyas,

28. And Chekitana, who was possessed of immense prowess, and the king of righteousness (Yudhishthira), observing the most excellent vows,—all these heroes, perfectly aggrandised them by their cars, horses and elephants, as well as by their foot-soldiers, possessing fierce strength.

29. They all, having surrounded Karna on all sides, poured forth showers of numerous kinds of arrows upon him; and they, then having addressed him in a very harsh language, all determined to bring about the fall of Karna.

30. Then Karna, having severed into several fragments that shower of weapons by means of his sharp-headed arrows, cast away his foes with the help of his prowess in the use of weapons even as the wind uproots the tree that stands in its way.

31. Karna, who was highly enraged, was found to slaughter large numbers of car-warriors, elephants along with their riders, horses with men riding upon them, as well as throngs of foot-soldiers.

32. Then the entire army of the Pandavas, being thus slain by the prowess of those weapons belonging to Karna, and being deprived of weapons, and also having had their limbs torn and shattered, almost fled away from the field of battle.

33. Thereupon Arjuna, smiling for a time and smiting down in return the weapons of Karna by means of the weapons of his own, shrouded the different points of the horizon, the entire firmament, and the earth with the showers of arrows.

34. Some of the arrows, shot by Arjuna, dropped down upon the earth like the maces; and some, like the spiked clubs; and others fell like the Shataghnis; whereas several other shafts fell down upon the ground like the most dreadful thunderbolts.

35. That force, belonging to the Kauravas, that consisted of numerous foot-soldiers, horses, cars and elephants, and that were being slaughtered with the above weapons, that seemed to shut up the eyes, roved about (in the field of battle) ceaselessly, and roared most loudly.

36. Thereupon the battle became most dreadful, as numerous horses, men, and elephants were continually slaughtered. Then, again, a large number of them, highly afflicted with the arrows, and struck with terror, fled away from the field of battle.

37. Thus whilst the battle raged most fearfully amongst your troops, who were most enthusiastic with the desire of victory, the Sun, approaching the setting mountain, entered into it.

38. O great monarch, we could not behold anything in the field, either favourable or unfavourable, owing to the thick darkness, and especially on account of the dust.

39. O descendant of the Bharata race, then the most powerful bowman (belonging to the Kuru army), being afraid of a battle that would take place in the night, made retreat from the field of battle, accompanied by all their combatants.

40. Thereupon, O monarch, at the fall of night when the Kaurava divisions had all fled away (from the field), the sons of Pritha, highly gratified to attain the victory, retired to their own camps.

41. And they (the Pandava troops) continued to mock at the antagonists by raising various sorts of sounds with all their musical instruments, and also by sending forth leonine-roars and uproars; and moreover, they praised both Achyuta and Arjuna.

42. Thus when that force of the Kauravas was routed by those heroic warriors, all the troops, as well as the lords of men, began to utter benedictions upon the Pandavas.

43. Thereupon, when the hostile army had made their retreat from the field, the Pandava warriors as well as the lords of men, became highly gratified and having retired to their camps, passed the night most cheerfully.

44. Thereafter large numbers of Rakshashas and Pisachas, as well as numerous other beasts, came to that dreadful field of battle, that looked like the sporting ground of Rudra himself.

Thus ends the thirtieth chapter, the battle on the first day, in the Karna Parva.

CHATER XXXI.

(KARNA PARVA)—*Continued.*

Dhritarashtra said :—

1. It is told that Arjuna slaughtered all belonging to your side, according as he wished. Really even if the very Destroyer himself had come to battle, he could not escape Arjuna, when he took up arms against him.

2. Thereupon the son of Pritha, unassisted by anybody, ravished Vadra. And again, he, being solitary, gratified Agni. Then he, having subjugated this entire earth, compelled all the monarchs to pay him tribute.

3. Moreover he, being unassisted, slaughtered the whole force of the Nivatakavachas. And also having taken up his celestial bow, and without any help from other hands, he (Arjuna) battled against the God, Mahadeva, who stayed before him in the guise of a hunter.

4. Again, single-handed, he protected the entire race of the Bharatas; and similarly single-handed he gratified Vava. Also all the monarchs of the earth were defeated by him alone, who was possessed of fierce strength.

5. They, that is the Kuru warrious, are not to be blamed; rather they should be praised for the reason of their having fought with such a great warrior. Then, O Suta, what did Duryodhana do afterwards? O Sanjaya, do you relate to me all these in detail.

Sanjaya said :—

6—7. The Kourava warriors, who now resembled the serpents deprived of their fangs and poison, and trodden over by the feet, and some of whom were struck and wounded, and some, again, were deprived of their armours, weapons and proper conveyances, and some of whom were thrown down, and who all, again, uttered very plaintive voices, and who were scorched by the fire of grief, and who merely made a parade of their knowledge in arms, and who were all defeated by the antagnists, and who now repaired to their encampment, had been counseling with one another.

8. Thereupon Karna, who was filled with wrath, and who sighed heavily like a serpent, and who squeezed his hands and who looked at your son, addressed them saying :—

9. 'The thing is that Arjuna is always very persevering, skilful, and intelligent. And, again, when the first time (for any thing to be done) comes, the Eternal One (Vasudeva) awakes him to his duties.

10. To-day we were all deceived by him (Arjuna) by the shower of weapons poured forth all on a sudden. But to-morrow, O ruler of earth, I will baffle all his attempts.'

11. Having been thus addressed (by Karna), and saying—*so be it*, he (Duryodhana) commanded all the best of monarchs to dissolve. All these kings, being thus ordered, repaired to their respective abodes.

12. Having passed that night most happily, they (those monarchs), with ample gratification, proceeded out for battle (the following morning).

13. They then saw a very invincible array of army, that was constituted by the King of Justice (Yudhisthira), who was the greatest of the whole Kuru race, with the greatest care, and quite in accordance with the advices of both Vrihaspati and Ushanas.

14. Thereupon Duryodhana, that smiter of enemies, called to his memory, Karna, who baffled the attempts of his antagonists, and

who was the foremost of all heroic warriors, and who was the slayer of his foes, and who had the neck like that of a bull.

15. The king's (Duryodhana's) mind was now constantly directed towards Karna, who resembled Purandara in battle, and who was like the Marutas in prowess, and who also was equal to Kartavirya in prowess.

16. As also the hearts of all the troops turned towards Karna, who was the son of the charioteer, and who, again was a great bowman, even as the heart of a person always turns towards his friends, whilst he falls in some great danger.

Dhritarashtra said :—

17. Thus when the minds of all you were turned towards Karna the son of Vikartana, did the warriors on my side look at the son of Radha, even as persons, oppressed with cold, look at the sun?

18. O Sanjaya, how did Karna, the son of Vikartana, fight there (in the field of battle), when my troops had first retreated, and again engaged themselves in the battle.

19. And how also did the sons of Pandu fight in the field with the son of Suta? Indeed, Karna that mighty-armed warrior, would have slaughtered all the sons of Pritha along with the whole lot of the Srinjayas, although he was alone.

20. In the field of battle, the strength of the arms of Karna was similar to the prowess of both Shakra and Vishna; and the weapons, as well as the prowess of that lofty-minded warrior were very fierce.

21. Hoping to be under the protection of Karna, king Duryodhana was most eager for the battle. Then what did that very powerful car-warrior do after seeing Duryodhana very highly oppressed by the son of Pandu, and also after witnessing all the sons of Pandu to display their prowess in arms?

22. Relying upon Karna, the foolish prince Duryodhana, again, aspired to defeat the sons, of Pritha along with their sons, as well as Keshava in the field of battle.

23. Alas, this is a matter of great grief that in the field of battle Karna, possessed of immense strength, could not defeat the sons of Pandu! It is certain that Destiny holds the foremost position in all affairs.

24. Alas, the most dreadful result of gaming at dice has now been visible! Alas, O Sanjaya, I now hear of the greatest sorrows, that had been brought about by foolish Duryodhana, and also that resemble a large number of deadly arrows!

25. O Sire, the son of Suvala was considered to be possessed of great policy; as also Karna was always extremely attached to the prince (Duryodhana).

26. O Sanjaya, when such is the matter with the battle which is most dreadful I have often heard that my sons were being constantly defeated, and slaughtered.

27. There exists no one who can restrain the Pandavas in the battle; and they enter into my whole force, even as one penetrates into the midst of a throng of women. It is sure that Destiny is the most supreme.

Sanjaya said :—

28. O monarch, do you now reflect upon your past actions, that were most righteous (the game at dice and others of the kind).

29. Man afterwards reflects upon all actions that had past away. But that however, one should not do. For, one is destroyed by that sort of reflection.

30. That act of yours has been far from bringing out the desired end. Although you are possessed of knowledge, yet you did not consider before hand the propriety and impropriety of your actions.

31. O monarch, it was several times told to you, that you should not fight with the Pandavas. But, O ruler of earth, that advice you did not accept out of foolishness.

32. The most horrible deeds of sin had been perpetrated by you in respect to the Pandavas. And only for those acts of yours that this terrible destruction of kings takes place now.

33. O foremost of the Bharata race all has now passed away, do not grieve for them. O you of everlasting fame, do you now hear of all that had taken place, namely the details of that awful slaughter.

34. Thus when the night dawned, Karna went to the king. And having approached him that hero of very powerful arms then addressed Duryodhana.

Karna said :—

35. To-day, O monarch, I will go forth for battle with the famous son of Pandu. Either I shall slay that hero, or he will slay me.

36. O descendant of the Bharata race, O monarch, on account of the innumerable acts of both myself as well as of the son o

Pritha, that this encounter between me and Arjuna had taken place; else this would not have occurred.

37. O ruler of earth, do you listen to my speech, uttered in accordance with my wisdom. O descendant of the Bharata race, if I can not slay the son of Pritha in battle, I will not return from the field.

38. For the reason of this army on over side having had the best of its warriors all slaughtered, that I will myself stand in the field: the son of Pritha will proceed against me, who am deprived of the Sakti-arrow given to me by Shakra (Indra).

39. O lord of men, then be you conscious of what proves beneficial to you. The strength of my celestial weapons is similar to the strength of Arjuna's weapons.

40. As regards the baffling of attempts of the most powerful antagonists, and as to the lightness of arms, and the range of arrows shot, and in respect to skillfulness, as also in the management of weapons, Suvyasachin is never my peer.

41. Again, O descendant of the Bharata race, either in physical strength, or in heroism, or knowledge (in the management of arms), or in prowess or in hitting the mark Savyasachin is never my peer.

42. My bow, that was known by the name of Vijaya, was the most supreme of all weapons. It was made by Vishwakarman with the object of performing what was agreeable to Indra.

43. O monarch, Shatakratu (Indra), indeed, subdued all the Daityas by means of that bow. And, again, at the twang of that bow, the whole body of the Daityas supposed the ten points of the compass to be empty.

44. And formerly Shakra (Indra) gave away to the son of Bhrigu that excellently equipt and best of the celestial bows, which was highly respected by all; and afterwards the son of Bhrigu gave it to me.

45. I will battle with that foremost one amongst the victorious warriors, the mighty-armed Arjuna, in the field; even as Indra fought with all the Daityas, who had assembled against him.

46. That fierce bow, given away by Rama, is in every way superior to the Gandiva bow; with that bow the entire earth was conquered twenty-one times (by Bhargava).

47. The son of Vrigu speaks of the celestial deeds of that formidable bow. As Rama has given it to me I will surely fight with the son of Pandu with that bow.

48. To-day, O Duryodhana, I will gratify your heart, along with that of your friends, by slaughtering in the field of battle the heroic Arjuna that foremost one amongst the victorious warriors.

49. O lord of earth, the whole kingdom of earth, along with the oceans, the mountains, the forests and the islands, with all her heroes slaughtered, will be your own; and over which you will be established with your sons and grandsons.

50. There exists nothing that I cannot perform to-day, especially for gratifying you; even as success (ascetic) does surely exist in respect to a person, who is passionately attached to virtue, and who also has controlled his soul.

51. There is no one, who, coming in contact with me, is able to bear me in the battle; even as the tree, coming in contact with the fire, is able to bear it. Indeed this must be told by me that in what respect I am inferior to Phalguna (Arjuna).

52. The string of his bow is celestial; as also he (Ajruna) has got two inexhaustible quivers. His charioteer is Govinda. But I have got nothing like all these.

53. His *Gandiva* bow is celestial, and one of the best; as also it is indestructible in battle, whereas my bow, called Vijaya, is also divine, and formidable, as it is also the foremost of its kind.

54. Thus O monarch, as regards the bow I am superior to the son of Pritha. But in what respect the son of Pandu (Arjuna), that heroic one, is superior to me, do you now listen to.

55. That one, born in the Dasharha race, is the holder of the reins (of his horses), who is revered by all people; as also his car, that is ornamented with gold, is celestial, and the gift of Agni (the god of fire).

56. That hero is impenetrable in all his parts. His horses are possessed of the speed of the mind. His standard is also celestial, and most resplendent, bearing an *Ape*, exciting the greatest wonder.

57. Moreover Krishna, who is the creator of the universe, most carefully guards that car. I am destitute of all these equipments, yet I wish to fight with the son of Pandu.

58. Indeed, this Shalya, who is the ornament of all assemblies, resembles Shauri. Should he perform the duties of my charioteer, the victory will surely be yours.

59. Let Shalya, therefore, who is irresistible by the antagonists, act as my charioteer. And let the carts also convey

my long shafts, as well as the arrows furnished with the feathers of vultures.

60. Let, O lord of kings, the best of horses be yoked to my excellent cars; and let them, O foremost of the Bharata race, follow me without exhaustion.

61. Thus I will be superior to the son of Pritha in respect to these (the above mentioned) qualities. And thus, again, Shalya is superior to Krishna; and I am superior to Arjuna.

62. Even as that one, of the Dasharha race, who is the slayer of the hostile heroes, is thoroughly versed in the knowledge about horses, so Shalya, that most powerful car-warrior, is also acquainted with the science of horses.

63. In respect of the strength of arms there exist none who is equal to the prince of Madras.

64. Even as there exists not a single bowman, who is my peer in respect to the management of arms, so there is no one, who resembles Shalya as to the knowledge of horses.

65. Thus my car, which is attended with all these surroundings, will, indeed, be superior to that of the son of Pritha. Even the very celestials, accompanied by Vasava, will not be capable of proceeding against it (my car).

66. Thus having performed all these, when I take my stand upon the car, I should surely be superior to Arjuna in respect of these (the above mentioned) qualities; and also I should, O foremost of the Kuru race, subdue Phalguna.

O mighty king, O searcher of enemies, I desire that all this should be done by you. Also this my desire should be fulfilled by you; and the time in doing it should not pass away for nothing.

68. Having performed all this, there will be enough help to me on all desirable points. Thereupon, O descendant of the Bharata race, you will witness whatever I will achieve in the field of battle.

69. By all means I will subdue all the assembled Pandavas in the field of battle. Even the very celestials and the Asuras will not be able to proceed against me in the field. O monarch, what should I say of the sons of Pandu, who are of human origin, and who will not be capable of withstanding me in the battle?

Sanjaya said:—

70. Thereupon your son, having been thus addressed by Karna, who was the ornament of battle, and also having adorde the son of Radha, told him these words with a highly gratified heart.

Duryodhana said:—

71. I will perform all this, that you, O Karna, desire. Numerous cars, furnished with the excellent quivers, and yoked to the foremost of horses, will follow you in the field of battle.

72. And let the long shafts, and the arrows furnished with the wings of vultures, be conveyed to you in innumerable carts; and, O Karna, all of us, namely the princes, will follow you into the field.

Sanjaya said:—

73. O mighty monarch, your son, who is possessed of immense prowess, after having thus addressed, and also having advanced before the prince of Madras, spoke these words to that chief, O monarch.

Thus ends the thirty-first chapter, the parley between Karna and Duryodhana, in the Karna Parva.

CHAPTER XXXII.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. O great king, your son, approaching the prince of Madras, that very powerful car-warrior, with enough of humility, spoke these words to him out of affection.

2. O you of truthful vows, O greatly fortunate one, O you who increase the sorrows of the antagonists, O lord of the Madras, O hero in battle, O you who instill terror in the hostile forces,

3. O best of speakers, you have heard what Karna lal said, namely that this hero (Karna) chooses you amongst all the foremost of princes.

4. When such you are, O you of invincible prowess, O prince of the Madras, I solicit you to-day with enough of humility and bowing down my head in order to bring about the destruction of my enemies.

5. In consequence thereof, O best of car-warriors, it is necessary that you should serve me, out of affection, as my charioteer in order to bring about the death of the son of Pritha, as also to render me a real good.

6. Having had you for his charioteer, the son of Radha will surely vanquish my antagonists.

7. Indeed, O greatly fortunate one, there exists no one, who can restrain the horses belonging to Karna, excepting yourself, who are cruel to Vasudeva in battle. So do you protect Karna by all means, even as Brahma protects Maheshwara.

8. Even as that descendant of the Vrishni race protects the son of Pandu by all means in all his difficulties, so, O chief of the Madras, do you support to-day the son of Radha.

9. Bhishma, Drona, Kripa, Karna, yourself, and the most energetic king of the Bhojas as well as Shakuni, the son of Suvala, the son of Drona, and myself too, all had formed our army.

10. O ruler of earth, thus nine divisions had been made of the army, but no such division or allotted share does yet exist of either Bhishma or lofty-minded Drona.

11. By those two (Bhisma and Drona), who had gone beyond their respective divisions, all my enemies were slain.

12. Those two foremost of persons, who were very old, were slaughtered by stratagem in the field. O sinless one, they repaired to heaven from here, after having performed the most arduous tasks; as also other foremost of men, having been slain by the enemies in battle, departed to paradise.

13. So again numerous other heroes, all belonging to our army, after having achieved the most difficult attempts to the best of their powers, and also having abondoned their lives in the battle, at last departed to heaven.

14. O lord of men, this our army the large part of which has been slain, have already been massacred by the sons of Pritha, who were at first very few in number. What should be done now?

15. The sons of Kunti are all possessed of immense strength; they are lofty-minded; and also they are endued with undaunted course. O lord of earth, now act up in such a way that they may not slaughter the rest of my army.

16. O lord, this my force has lost the most heroic warriors, who were all slain by the sons of Pandu in the field of battle.

17. Inded, Karna alone, that mighty-armed hero, is dear to us, and attached to our good; as also, O foremost of persons you are, who are the mightiest car-warrior throughout the entire world.

18. O Shalya, Karna desires to engage in battle to-day with Arjuna. But O chief of the people of Madras, I entertain very great hopes in that dreadful battle.

19. There does none exist in the whole world, who can act as the best holder of the reins of Karna's horses; even as Krishna makes the foremost holder of reins of Partha's horses in the field of battle, so, O monarch, should you be the holder of reins of the car belonging to Karna.

20. O sire, having been attended by him (Krishna), and also well guarded in battle, whatever deeds that the son of Pritha performs, will all be consequently done before your eyes.

21. Formerly Arjuna, indeed, never slaughtered his enemies in battle; but now, as he is always attended by Krishna, he shows forth such a prowess.

22. And now, O lord of the Madras, it is witnessed that day after day the son of Pritha causes the vast army of Dhritarashtra to retreat, because he is ever attended by Krishna in the field of battle.

23. O most resplendent one, the rest of the share given to Karna as well as to yourself still remains. Being accompanied by Karna, do you at once proceed to the field of battle.

24. Even as the Sun, being attended by the Aruna, disposses the darkness, so you, being united with Karna, slaughter the son of Pritha in this dreadful battle.

25. Let the greatest car-warriors, belonging to the hostile force, run away from the field, after seeing in the battle both Karna and Shalya, who are like two risen suns, and who also are possessed of the splendour of the rising sun.

26. As, O sire, the thick gloom is destroyed at the very view of both the Sun and Aruna, even so let all the descendants of Kunti along with the Panchalas and the Srinjayas be destroyed (at the sight of Karna and Shalya in the battle).

27. Karna is superior to all the car-warriors, as also you are the foremest of all the charioteers; and there exists no one in the whole world, who is your peer in the field of battle.

28. Even as that descendant of the Vrishni race protects the son of Pandu in all his vicissitudes, so do you guard Karna, the son of Vikartana, in the battle.

29. O ruler of earth, when you are his charioteer, this hero (Karna) will surely be invincible even in the war with all the celestials, headed by Shakra (Indra); and what again, need be said with all the Pandavas. O, do not doubt my sayings!

Sanjaya said:—

30. Having heard the words of Duryodhana, Shalya, who became highly enraged and who was stretching his bow to its extent, and who, again, was waving his two arms often and often,

31. And who, morcover, was rolling his two expansive eyes reddened with great rage, and who himself was endued with the mighty arms, and who also was greatly proud of the possession of his high-birth, properties, vast learning and physical capability,—Shalya uttered these words.

Shalya said :—

32. O son of Gandhari, you are offending me ; and also surely you are suspecting my conduct, when you ask me without hesitation by saying,—*Do you act as my charioteer.*

33. You praise Karna by considering that he is superior to ourselves. But I never reckon the son of Radha to be equal to myself in the field of battle.

34. O ruler of earth, let a much greater share be permitted to me in the battle. Having slaughtered him in the field, who has come to contend with me, I will repair to the place wherefrom I came.

35. O descendant of the Kuru race, if it be desirable, I will fight alone. Do you witness to-day my energy in the field of battle, whilst I will engage in scorching the enemies.

36. O descendant of the Kuru race, no person, who is like ourselves, ever engages himself in the execution of my duties, after having reflected in the heart such an insult. Do not doubt me (my prowess). In the battle, you should not at all attach such a great insult to me.

37. See these two my mascular arms, that can smite down like thunder ; as also do you behold my bow that is variegated with the excellent colors, as well as my shafts that are like snakes possessing virulent poison.

38. See again, my car, to which are yoked the most beautiful horses endued with the swiftness of the wind. And O son of Gandhari, see my mace, that is ornamented with gold and threads of hemp.

39. O lord of earth, when I am angry I can split up the very earth ; and I can break asunder the mountains ; as also I can soak up even all the oceans by means of my own energy.

40. Why do you, O king, being conscious of the fact that I am thus capable of striking down the enemies, employ me to the office of the charioteer in the field of battle to the son of Adhiratha, who is born of such low parentage.

41. O lord of kings, you should not appoint me to this menial service. Having been indeed, thus superior to him, I cannot dare obey the commands of that sinful person.

42. That person, who makes one, who is a guest out of love, and who is most supreme, and who, again, is already very obedient, submissive to a very sinful man, surely becomes subject to that sort of crime which is similar to one of confusing the superior with the inferior.

43. This is a truth that Brahma created the twice-born persons from his mouth ; and the Kshatriyas (or the people of the warrior class) from his arms ; and also he created the Vaisyas (or the merchant class) from his thighs ; and the Sudras (or the people of the servile class) from his feet.

44. Thereupon, O descendant of the Bharata race, the particular classes of persons, that is these born of (superior father marrying an inferior mother, or of a inferior father marrying a superior mother), have all originated from these four classes by means of their union with one another.

45. It has often been told that the Kshatriyas are the protectors of the rest of the classes, as also they are the possessors and givers of wealth. The Brahmana, or the regenerate persons, are characterised as presiding at sacrifices, teaching, and also by the acceptance of pure gifts. and again, the Brahmans, that is, the twice-born persons, were established upon the earth inorder that they would shower forth blessings upon all the people.

46. According to the *Dharma-shastras* the occupations of the Vaisyas are agriculture, the rearing of cattle, and gift ; whereas the Sudras are ordained to be the servants of the Brahmanas, Kshatriyas, and Vaisyas.

47. Then, again, the charioteers, indeed are servants to the Kshatriyas ; but never the Kshatriyas, O sinless one, are servernts to the charioteer class. Do you, therefore, listen to these my words.

48. I am that person, who have his head (or hairs) washed off with sanctity, and I am born of a high family of royal sage, and I am a mighty car-warrior, and I am person of great note ; as, again, I am worshipped and praised by the eulogists.

49. O slayer of the hostile force, when I am such a person as described, I can not

dare act as the charioteer of the son of Suta in the field.

50. Thus having obtained this insult I will never battle in the field, O son of Gandhari, to-day. I ask your permission, as I am really willing to return home.

Sanjaya said :—

51. Having thus addressed, that foremost of persons, Shalya, who was the ornament of assemblies, and who also became highly enraged, immediately went away from the midst of the kings, after having stood up.

52. Then your son, having received him (Shalya) with great affection and high respect, addressed him in a friendly manner these sweet expressions, pregnant with very grave ideas.

53. O Shalya, this what you utter is doubtlessly true. In this, I have some object in sight. Be you, therefore, O lord of men, acquainted with this.

54. O lord of earth, Karna is in no way higher than what you are; nor that I doubt your conduct. It is sure also that the royal chief of the Madras will not achieve what should be unreal.

55. Indeed, your ancesters, who were the best of persons, always told the truth: and hence it is my opinion that yourself is said to be the descendant of the truthful persons.

56. O you who confer honors, you are like a barbed shaft to your enemies upon this earth. In consequence thereof you are called by the name of Shalya on the surface of the world.

57. O you who award ample gifts (to the regenerate persons), O you who are acquainted with virtue, you now achieve for my sake what was told by you before, saying that you would achieve.

58. Really neither the son of Radha, nor I am more powerful than you. Hence I solicit you to be the driver of these horses of the best species (yoked to the car of Karna) in this dreadful battle.

59. O sire, even as Karna is reckoned to be superior to Dhananjaya regarding innumerable qualities, so this whole world is of opinion that you are superior to even Vasudeva.

60. O foremost of persons, Karna is, indeed, far superior to the son of Pritha respecting the management of weapons; and you, too, are superior to Krishna both in the horse-lore and physical power.

61. As that high-souled Vasudeva is thoroughly versed in the knowledge about horses, even so you, O royal chief of the Madras, is twice acquainted with that knowledge. There is no doubt about it.

Shalya said :—

62. O son of Gandhari. O descendant of the Karu race, as you tell me that amongst all these troops there is none more accomplished than the son of Devaki, even so I am highly gratified with you.

63. Thus I will act as the charioteer of that greatly famous son of Radha, while he will engage in battle with that foremost of the sons of Pandu, even as you, O hero, desire me.

64. But O hero, this should really be my provision towards the son of Vikartana that I will send forth in his presence such utterances as I will desire.

Sanjaya said :—

65. O king, O descendant of Bharata, O best of the Bharata race, your son, accompanied by Karna, replied to the son of the king of the Madras, saying—*so be it.*

Thus ends the thirty-second chapter, Shalya's acceptance of the charioteership of Karna in the Karna Parva.

CHAPTER XXXIII.

(KARNA PARVA)—*Continued.*

Duryodhana said :—

1. Do you, again, O chief of the Madras, O lord, hear all that I will relate to you, namely what had taken place in the days of old in the great war between the celestials and the Asuras.

2. O foremost of the royal sages, do you now listen to what the great sage Markandeya had related to me as well as to my father which I will, again describe to you in detail. No doubt should be made by you in this.

3. O monarch, there had taken place a dreadful battle, that had its root in Taraka, between the celestials and the Asuras, each of which parties was most desirous of defeating the other. Then it has been heard by us that the Daityas were subdued by the celestials.

4. O monarch, when the Daityas were thus defeated by the celestials, the three sons of Taraka, named Taraksha, Krimmulakshu, and Vidyunmalin,

5. Who had placed themselves under severe devotion, and who, also, had sub-

mitted themselves to the strictest rules, liberated their bodies by means of that austere devotion, O scorcher of enemies.

6. My grandsire, who was ever the giver of boons, became highly gratified with them on account of their devotion, self-restraint, observance of strict rules, and also of divine contemplation and offered them numerous boons.

7. O monarch, they, having united with one another, asked of the great grandsire of all (the worlds that boon, namely that they would not attain death from all creatures always.

8. Thereupon the lord, the God, that divine master of all the worlds, addressed to them, saying: "O Asuras, there exists no such thing, namely the freedom from death at the hands of all creatures; and, therefore do you refain from such a solicitation. Indeed you ask another boon, that you like most.'

9. Thereafter, O monarch, those Asuras after having brooded over the matter conjointly for a long while, and settled amongst themselves, and also having bowed down to that Lord of all the worlds, addressed him with these words: 'O God, O grandsire, do you give us this boon.'

10. "In this world having kept your grace always in the front we will, living in three different cities, wonder over this entire earth.

11. Then after one thousand years we will again unite together; and, O faultless one, these three cities, belonging to ourselves, will also attain the similar condition once more.

12. Whenever, O lord, any one of the celestials will penetrate with a single arrow those cities united into one then that most excellent of celestials will become the cause of our death."

13. Then that god, having replied to them, saying—*So be it*, ascended to heaven.

14. Thereupon they (the three Asuras), being highly gratified for having obtained the boons, and also having settled everything amongst themselves, called Maya, who was a mighty Asura and who was the celestial architect, and who was also without decay or death, and highly respected by the whole lot of the Daityas and the Danavas with a view to have those three cities constructed.

15. Thereupon Maya, who was of superior intelligence, constructed the three cities with the help of his own asceticism,—the one of the three was made of gold, the second of silver, and the third of black iron.

16. The city that was constructed of gold rested in the heaven; and that one of silver was placed in the farmament; and whereas the third, that was made of black iron, was established upon the earth. But, O lord of earth, they all were made to rest upon a wheel.

17. Each one of them (the three cities) were measured to be one hundred *Yojanas* long and one hundred *Yojanas* broad; and contained numerous buildings and houses, as also lofty walls and perches.

18. Although the foremost of the buildings in them were very closely situated to one another yet the high roads were very spacious and far off from one another. They also were very excellently furnished with the diverse kinds of palaces, and beautiful perches.

19. O monarch, separate kings lived in those cities.

20. The one of gold that was most beautiful had been in the possession of the high-souled Tarakaksha; and the other made of silver had been in the possession of Kamalaksha; and the third of black iron belonged to Vidyunmalin.

21. And those three Daitya monarchs immediately attacked the three worlds with the aid of their prowess and continued to reside; they said also these words,—*who is that one called Prajapati (or the creator).*

22. Thereupon millions and millions of persons from all directions proceeded against those best of the Danavas who had no hordes to come against them.

23. The greatly hanghty and flesh-eating Danavas, who were in the days of yore vanquished by the celestials, now having dwelt in those three well fortified cities, became highly desirous of obtaining immense prosperity.

24. Now Maya had became the supporter of them all, who have thus united together. Indeed, all of them having been under his protection (Maya's) lived there with perfect fearlessness.

25. Thenceforth whoever amongst those dwelling in those cities entertained whatever wish in his heart it was then Maya who fulfilled their desires by the aid of his illusory energy.

26. The heroic and the most powerful son of Tarakaksha, who was known by the the name of Hari, practised the most severe devotion, in consequence of which the Grandsire became highly satisfied with him.

37. Thus when the God was satisfied with him, he (Hari) asked him the following boon: 'Let there be a lake in our city, in which the persons, greatly struck by the weapons, having been dipped, will revive with resembled vigor.

28. O lord, after having obtained the boon, that warlike son of Tarakaksha, named Hari, created a lake in that city, which possessed the power of reviving the dead.

29. Indeed, the Daityas, in whatever form and whatever guise they were slaughtered, after having been dipped into that lake, had come back to their life in the same form and guise.

30. Thus after having regained their dead, they (the Daityas), who attained to their ascetic success by means of great devotion, and who also enhanced the terrors of all the celestials, now began to oppress all the different worlds.

31. O monarch, there had never been the slightest diminution of their number in the field of battle.

32. Thereupon they, who had been involved both by covetuousness and insensibility, and who also were deprived of their sense, now began to destroy the cities and the towns, that were settled upon the whole universe.

33. Having routed all the celestials, along with their attendants, at all times and in all places, those Danavas, who had been rendered haughty by the attainment of the boons, wandered, according to their option,

34. All over the celestial forests and different other regions that had been very dear to the celestials themselves, and the sacred asylums belonging to the sages, as also the most excellent abodes of men. Moreover these Danavas, who behaved most cruelly, had damaged the honor of all.

35. While thus all the worlds were very greatly oppressed (by the Danavas), then Shakra (Indra), who had been encompassed by all the Maruts, fought against those cities by hurling his thunder (upon them) from all sides.

36. When, O foremost of monarchs, Purandara became incapable to pierce cities, which had been made impenetrable by that creator, and which also had received the boons.

37. Then, O subduer of enemies, the terror-struck lord of the gods, abandoning these cities, and celestials, went to the Grandsire with a view to relate to him the great insults wrought out by the Asuras.

38. They then, having described the whole history, and also having bowed down to him with their heads, asked the lord grand sire the fitting means of their destruction.

39. Having listened to all that, the lord god addressed all the celestials, saying this. 'That injurious fellow, who offends you, does surely offend me too.'

40. Indeed the Asuras are all very wicked-souled: and also they are dead against the celestials. And when they commit oppressions against you; they thus afflict me always.

41. I am, indeed, equally disposed towards all the creatures. There is no doubt about it. My fixed vow is that the unrighteous ones should ever be slaughtered.

42. Those three fortresses can only be penetrated by means of a single shaft; but in no other way can they be pierced. There exists no other person except Stana, who is able to pierce them with a single arrow.

43. Then you, O Adityas, select that heroic warrior Stana, also called Ishana, as well as Jishnu, who can hardly be afflicted in the battle. He will surely slaughter these Asuras.

44. Hearing this speech of his, all the celestials, under the leadership of Shakra, placing Brahman at their front, went to seek shelter of that god, who had a bull for his symbol.

45. Being accompanied by these Rishis (sages), who practised severe devotion, and who also uttered the eternal words of the Vedas, all these rightious gods repaired to Bhava with their whole soul directed towards him.

46. Then, O monarch, they began to satisfy him with the high speeches (as found in the Vedas), who is the giver of fearlessness in all fears, and who is the soul of all, and who himself is high-souled, and by whom, again, the entire universe is pervaded through with his eternal soul.

47. That one, who knows how to meditate upon the Soul by means of special devotional performances, and who also knows the capability of the soul, that is, the difference between *soul* and *matter*, as also whose soul is ever under his control.

48. That one, named Ishana, that mass of fiery energy, that lord of Uma, that one having had no equal in the world, that cause of all causes, that faultless one, they (the celestials) saw.

49. Then there lords conceived innumerable forms in him, although he was but one. Thereafter they all, after having

found out all these numerous forms as each of them had respectively conceived in their minds, became highly astonished.

50. All the celestials, as well as all the regenerate sages, after having seen that embodiment of all creatures, that unborn person, who was the most supreme of the entire universe, touched the earth with their heads.

51. Then having received them by uttering the worlds *you are welcome*, and also having raised their heads, Lord Shankara smilingly addressed them, saying—do you tell me the purpose of your coming here.

52. Thereupon having been commanded by the three-eyed deity, the celestials, who became highly gratified, uttered these words to him: O lord, let our repeated salutations be to you.

53. Let our salutations be to you, who are the lord of all the celestials; let our salutations be to you, who are mighty bowman, and to you, who are subject to great rage, and also to you, who are the destroyer of the sacrifices of the creater; and to you, again, who are worshipped by all the lords of the creatures.

54. Let our salutations be to you, who are ever present; and to you, who are worthy to be prayed; and to you, who are continuously praised; and to you, who, are the death himself; and to you, who are possessed of red splendour; and to you, who are dreadful; and to you, who are endued with blue throat; and to you, who are furnished with the symbol of a trident.

55. And to you, who are never to be prostrated; and to you, who are furnished with the eyes of a yazelle; and to you, who battle with the best weapons; and to you, who are worthy of all praises; and to you, who are pure; and to you, who are the very death himself; and to you also, who are the destroyer of all.

56. And to you, who can with difficulty be resisted; and to you who are Shakra himself; and to you, who are also Brahman; and to you who behave like a Brahmachari; and to you who are Ishana; and to you, who are immeasurable; and to you, who are the leader of all; and to you, who are dressed with rags.

57. And to you, who practise eternal vows; and to you, who are tawny-colored; and to you, who carry on severe vows; and to you, who are dressed with the skins of animal; and to you, who are the father of Kumara; and to you, who are furnished with the three eyes; and to you, who are armed with the best of weapons.

58. And to you, who destroy the afflictions of those who have sought your protection; and to you, who bring about the death of those who are enemies to the regenerate persons; and to you, who are the lord of the forest trees. Let our salutations be to you, who are the lord of all persons; and let our eternal salutations be to you, who are the lord of all kine; and to you who are the lord of all sacrifices.

59. Let our salutations be to you, who are the leader of the troops; and to you, who are furnished with three eyes; and to you, who are possessed of fierce energy; O god, let our salutations be to you with our whole heart, speech and acts. Be you kind to us, who seek your shelter.

60. Thereupon the lord, who became highly gratified, having received them with the words you are welcome,—addressed them, saying let your fears be all gone; tell me what am I to do for you all.

Thus ends the thirty-third chapter, the history of the three cities of the Danavas, in the Karna Parva.

CHAPTER XXXIV.

(KARNA PARVA)—*Continued*

Duryodhana said:—

1. When fearlessness was given to the whole class of the Pitris, the celestials. and the Rishis by that high-souled one (Brahman), he (Brahaman), after having adored Shankara properly uttered these words beneficial to the people of the entire universe.

2. O lord of all, through your grace I have been established in this high situation, namely the creatorship of all creatures. Holding this, a very great boon was given by me to the Danavas.

3. O Lord of the past and the future, there exists no one, excepting yourself, who is fit to slaughter these who have gone beyond paying proper respects. Indeed, you are the only person, who can slay these antagonists.

4. O God, when you are such, do you, therefore, achieve good to the celestials who have fallen into imminent danger and who also solicit your grace. O lord of the celestials. O wielder of the trident, slay these Danavas.

5. O you, who give hope, by your kindness let the entire [illegible] bliss. Indeed, you are the protection of. O lord, all seek your protect[illegible]

Stana said :—

6. My opinion is that all your enemies should be slain. Being unassited, I can not dare slaughter them; for really the antagonists of the celestials are all very powerful.

7. Having been united together, all of you, therefore, destroy these enemies in the field of battle with one-half of the strength possessed by me. For union is, indeed, an immense strength.

The celestials said :—

8. I have observed energy and prowess of them (the Danavas). From this I am of opinion that the amount of energy and strengh possessed by them, is twice the energy and prowess possessed by us.

The auspicious god said :—

9. These sinful persons, who have insulted you, all should be slaughtered. Do you kill all these antagonists with one-half of my energy and prowess.

The celestials said :—

10. O Maheshwara, we are not capable of bearing half of your energy. Do you slaughter the antagonists with one-half of the entire strength, possessed by all of us.

The auspicious god said :—

11. If you have not really got the power of bearing my whole force, then I, endued with only one half of your united energy, slay them all.

Duryodhana said:

12. Thereupon, O foremost of monarchs, the chief of the celestials was thus addressed by the gods, saying—*so be it*; and he in this way became superior to all, after having added to his own one-half of the entire energy possessed by them (the celestials) all.

13. That god had really become much more powerful than all others in strength. Thereupon Shankara came to be celebrated under the title of Mahadeva from that time forward.

14. At this Mahadeva, who was armed with the bow and arrow, uttered these words; 'O celestials, mounted upon the car, I shall slaughter those enemies of yours in the field of battle.'

15. Do you all now behold my car, the bow and arrow, as also how I cast down to-day these antagonists upon the surface of the earth.

The celestials said :—

16. O Lord of the celestials, having taken up all forms of the three worlds, we will construct a car for you, that will be endued with immense energy.

17. Thereupon the foremost of the celestials began to construct that car, which was conceived to be a very gigantic one and also that was, with great intelligence designed by Vishwakarman himself (the celestial artificer).

18. Then they prepared arrows for him, that were identical with Vishnu, Shoma and Hutasha. Agni became the staff of his arrow; and Shoma became its head. And, O ruler of earth, then again Vishnu constituted the point of that best of arrows.

19. Then they made his car to be the same as the goddess earth, that is adorned with garlands of magnificent towns and cities, and that is furnished with the mountains, forests and islands, and that contained creatures, and also that is ornamented with innumerable ups and downs.

20. The Mandara mountain was made the axle of that car; and the great river (the Ganges) constituted its Jangha; and the different directions and the subsidiary points constituded its several ornaments.

21. The constellations constituted its shafts; and the *Krita yuga* constituted its yoke; and Vasuki, (the foremost of all snakes, constituted the Kuvara of that car.

22. Then the best of the celestials made the Apaskora and Adhistana of that car to be the same as the Himavat and the Vindhya mountains; and also made the Udaya and Asta mountains to be the wheels of that car.

23. The ocean, that was excellent abode of the Danavas, was made to be the other axle of the car; as also the body of the seven Rishis became the protectors of the wheels of that car.

24. The Ganga, the Saraswati, and the Sindhu, as well as the firmanent constituted the Dhara of that car; and the water (on the surface of the earth), as also all the other rivers became the Uparkaga of the car (the chains binding its several limbs).

25. The whole day and night, and several other divisions of time, namely the Kalas and Kushtas, as also the different seasons of the year constituted the Anakarsha of that car; and, again the most resplendent planets and stars constituted its Varatha (the wooden fences).

26. Virtue, profit, and desire, united together constituted its Trivena. And there the herbs, containing innumerable flowers and fruits, formed its rows of bells.

27. The Sun and the Moon, having been made equal, were constituted to be the two other wheels of that foremost and most excellent car. The day and the night were made to be the two auspicious wings on the right and left in that car.

28. The ten princes of elephants, headed by one, named Dhritarashtra, that were all very powerful, constituted the shafts of that car. The sky was made to be its yoke; and the clouds, known by the names of Somvartakas and Valuhakas, were made its leathern strings. And, again, the twilight hours, the Dhriti the Medha, the Sthiti, and the Shannati,

29. And the firmament, coverd over with the planets, constellations and stars, were made its variegated leathern covers. And the Lords of the worlds, that is, the lords of the celestials, the waters, the dead, and the riches, formed its horses.

30. Then also Kuluprishta, Nahusha, Tarkatuka and Dhananjaya, as also several other snakes became the chords for binding the manes of those horses.

31. The cardinal points and the subsidiary directions constituted the reins of those horses yoked to that car. The Vasatkara (the chief Vedic sound) formed the goad; and Gayatri formed the chord attacked to the goad.

32. The traces of the horses yoked to the car were made with the four auspicious days, namely the days of the full moon and new moon with portion of the previous days of the full moon and new moon by themselves. And the Pitris were made the hooks and pins.

33. The chords of that car were constituted by Action, Truth, Devotion and Profit. The mind was the situation upon which the car rested; and speech formed its tracks.

34. The beautiful flags of diverse colors undulated in the air; and both the lightening and the Indra's bow (the Rainbow) enlightened that resplendent car.

35. That entire year, which was formerly fixed in the sacrifice of that high-minded Ishana, now constituted the bow of the car; whereas Shavitri formed the high sounding bow-string.

36. A celestial coat of mail was constructed, that was adorned with the most valuable gems, and that was impenetrable, and that was most resplendent, and also that had arisen from the wheel of time.

37. That handsome mountain of gold, called the Meru, formed the flag staff; and the chords, that were ornamented with the lightning, became the banners of that car.

38. That car, being thus furnished with all its equipments, looked most resplendent like the blazing fire in the midst of the priests attending a sacrifice. The celestials also, after having looked at that excellently equipt car, became greatly astonished.

39. O Sire, the celestials, after having seen that the energies of the entire universe were united together in one place, informed that high-souled one (Brahman) that the car was ready.

40. O great monarch, O foremost of persons, when that best of cars was thus prepared by all the celestials with a view to crush down their antagonists (the Danavas).

41. Shankara then placed his celestial weapons upon the car; and, also having made the entire farmament to be his flag-staff, he placed his bull (the symbol of the Deity) upon it.

42. Then the rod of Brahman, the rod of Death, and the rod of Rudra, as also Fever formed the guards on the sides of that car, that were pointed towards all directions of the horizon.

43. The protectors of the car-wheels of that high-souled personage were the Athurvan and Angiras; and Rigveda, Shamaveda, and Purana stood at the front of that car.

44. All histories and the Yajurveda became the guards of the back of the car; and all divine speeches and the different branches of knowledge placed themselves on all sides of the car.

45. O king, the hymns and others, as also the principal Vedic sounds, namely, Vashatkara, stood round the car. And O monarch, the syallable *Om*, having placed at the front of it, became greatly handsome.

46. Then having made the year, looking exceedingly beautiful with the six seasons, to be his bow, he prepared the string with his own shadow, that was indestructible in the field of battle.

47. Indeed, that illustrious Rudra is the same as Death himself. The year was his bow; and accordingly the death-night, which was but the shade of Rudra himself, was constituted to be the indestructible string at that bow.

48. Vishnu, Agni (the god of fire), and Shoma formed the shaft of that bow. The entire universe is nothing but Agni and Shoma. The universe is also said to consist of Vishnu.

49. The soul of that illustrious and highly energetic Vavâ is identical with Vishnu. They (the Asuras), therefore, could

not bear the touch o the bow-string of Hara (Vava).

50. Then the fiercely wrathful Lord cast his fire of anger upon that arrow, which anger was most irresistible, and also which had sprung from the very wrath of both Vrigu and Angiras, and which, again, was most intolerable

51. That dreadful God, dressed in skins, who was blue, red, and of smoke color, and who also resembled ten thousand suns in splendour, and who again was shrouded over with the flames of energy, and blazed forth most brightly.

52. Then that subduer of those, who can with difficulty be subdued, that victor, that slayer of the antagonists of Brahman, that universal protector, that slayer of persons, with whom rest both righteousness, and unrighteousness that One named Hara,

53. Then having been surrounded by innumerable beings, who were all very powerful to crush the enemies, and who were possessed of fierce prowess and dreadful appearances, and who, again, were fleet as the mind, and who, at last, were endued with the different (fourteen) physical faculties, illustrious Sthanu blazed forth with great splendour.

54. Then having taken refuge under the different phases of his body, this entire universe, both mobile and immobile, standing beside him, blazed forth and presented a very extraordinary appearance, O monarch,

55. Seeing that car furnished with all its equipments, he, coated himself with the armour, and armed with the bow, took up that celestial arrow sprung from the deities, Shoma, Vishnu, and Agni.

56. Thereupon, O monarch, O king, all the celestials ordered Wind, that foremost of the gods, to carry to that highly powerful Deity his pure and fragrant breeze.

57. Then having taken hold of the car, Mahadeva mounted upon it, thus trrifying even the very celestials; and therefrom he caused the whole earth to tremble with dread.

58. The great Rishis, the Gandharvas, the whole body of the celestials, as well as the different tribes of the Apsaras praised that Lord of the gods, when he was desirous to ascend the car.

59. Then the Lord was highly praised by the Brahmanical sages; and he was worshiped by the eulogists; as also he was pleased with the dance of numerous Apsaras, who were all very well-acquainted with the art of dancing.

60. Thereupon that beautiful boon-giver, who was excellently armed with the sword, arrow and bow, smilingly addressed the celestials saying—"Who will become my charioteer"?

61. The celestials replied him, saying—"O Lord of the gods, he will be your charioteer, whomever you will be pleased to appoint. There is no doubt about it."

62. Then the God, again, replied them (the celestials), saying, "Having meditated upon the matter yourselves without the least hesitation, do you appoint him as my charioteer, who will prove himself superior to myself."

63. Thereupon the celestials, after having listened to these speeches uttered by that high-souled God, and also having repaired to the Grandsire, propitiated him and said to him these words.

64. O "God, what instruction, imparted by you as regards the destruction of the antagonists of the celestials, was thoroughly acted up to by all of us. That Deity having the bovine bull for his symbol, was gratified with us.

65. Also a car had been constructed by us, that was furnished with the most beautiful and diverse kinds of weapons. But we do not know who will make the best charioteer in this foremost of cars.

66. In consequence thereof, do you appoint some such best of the celestials as the charioteer. O illustrious one, it is necessary for you to make good of that word said to us.

67. O illustrious one, you have said to us before to this effect that you would do us some good. Now it is necessary for you to fulfil that promise.

68. That most invincible and foremost of cars was constructed by us with the best parts of all the celestials in such a way that it was capable of routing our enemies; and that Deity, having Pinaka in his hand, was made the warrior to fight upon it. This One, having terrified the Danavas, is now ready for battle.

69. So also, the four Vedas have become the four horses, the best of their species, of that high-souled Deity; and the Earth, along with the numerous mountains, has become his car. The equipments of that car were the constellations. The warrior (who will fight from that car) is Hara. But who will be the charioteer, is still unfound.

70. For that car a charioteer is to be sought, who will prove himself a specialist amongst all these (celestials). O Lord,

this car is constructed to such an importance, as also Hara is the warrior who will fight from it. O Grandsire, armours, along with the weapons and the bow, have already been obtained.

71. Save yourself, there exists no other charioteer, whom we can find out. O illustrious one, you are, indeed, attended with all accomplishments; and you are superior to all the celestials.

72. Having immediately mounted upon that car, do you guide the horses of the best species with the object of bringing about the victory of the celestials, and the destruction of their antagonists."

73. It has been heard by us that after bowing down with their heads to the Grand Sire, who is the lord of the three worlds, all the celestials began to appease him in order to appoint him as the charioteer (of that car).

The grand sire said :—

74. O dwellers of heaven, there is nothing like untruth in this speech uttered by you. While, indeed, Kapardin will engage in battle, I will surely hold the reins of his horses.

75. Thereupon that illustrious personage, that God, that creator of all creatures, the Grandsire was appointed to the charioteership of high-souled Ishana by the celestials.

76. Thus while he was immediately ascending that car, which was revered by all persons, those horses, that were as fleet as the wind, bowed down upon the ground with their heads.

77. Having mounted upon that car, the illustrious Grandsire, that God who blazed forth with the splendour of his own, then indeed took up the reins of the horses, as well as the goal.

78. Thereupon that illustrious God, after having lifted those horses, that resembled the wind in swiftness, they addressed the foremost of the celestials Sthanu saying "Do you ascend."

79. After this, Sthanu, after having taken up that shaft, which was born of Vishnu, Shoma and Agni, and then also having caused by his bow the numerous enemies to tremble, mounted upon that car.

80. The great Rishis, the Gandharvas, the whole of the celestials, as also large numbers of the Apsaras, uttered prayers to that Lord of the gods, who had already mounted upon that car.

81. That handsome personage, that giver of boons, that holder of the sword, arrow and bow, rested upon that car, and looked most resplendent with his own energy, sheding lustre upon the three worlds.

82. Thereupon the God once more addressed all the celestials, headed by Indra himself, saying—"Grief should never be felt by you considering that I shall not slaughter the Asuras.

83. Now do you understand that the Asuras have already been slaughtered by this arrow." Thereupon those gods considered it to be true; and uttered those words 'That they (Asuras) have been all slaughtered."

84. Then, indeed, those celestials, considering that the speech what the illustrious Lord had uttered could not be untrue, attained to the highest gratification.

85. Thereupon, O monarch, that lord of the celestials, riding upon that mighty car, which had no equal, proceeded on, having been encompassed by the whole lot of the celestials.

86. Then that highly famous God was worshipped by all his companions, as well as by others, who were dancing in his front, and who lived on meat, and who were invincible in battle and who also were running on all sides of that God, and who again shouted with joy at one another.

87. Thus the great Rishis, who were highly fortunate, and who were endued with ascetic merit and best qualities, as well as all the celestials, blessed in every way Mahadeva with success.

88. O foremost of persons, when that boon-giving Lord, who destroys the terrors of all creatures of the entire universe, was thus proceeding onwards; the whole universe, as also all the celestials became highly satisfied.

89. There the great Rishis began to praise that Lord of the celestials with numerous kinds of hymns; as also they were repeatedly increasing His energy and stood up there, O monarch.

91. While the Lord was proceeding; millions and millions of the Gandharvas began to play innumerable kinds of musical instruments.

91. Thereupon when the boon-giving Lord, after mounting upon the car, was advancing towards the Asuras, the Lord of the universe smilingly addressed him saying—"Most excellent! Most excellent!!

92. O Lord, do you advance to the spot where the Daityas are waiting. Being highly enlivened, do you urge the heroes.

Do you observe the strength of my arms today, while I will slaughter the antagonists in the field of battle."

93. Thereupon, O monarch, the Lord urged those horses, that were possessed of the fleetness of wind or mind, towards that triple city, which was excellently protected by both the Daityas and the Danavas.

94. Accompanied by those horses, that were highly revered by all the three worlds, and also that seemed to drink the skies by their speed, the Lord, endued with great lustre, started immediately with a view to secure victory for the denizens of heaven.

95. When Bhava, riding upon that car, proceeded towards that triple city, his bull (symbol of Bhava) uttered a very excellent and loud roar, filling thereby the different directions with the noise.

96. Having heard that dreadful and loud roar of his (Lord's) bull, there the descendants of Taraka, who were all the enemies of the celestials, attained to their destruction (died).

97. Then others also took their stations there in his front with the object of battle. Upon this Sthanu, O mighty monarch, that wielder of the trident, became senseless with rage.

98. All the creatures were filled with terror; and the three worlds began to tremble. And while he was aiming that shaft, numerous dreadful omens appeared there.

99. On account of the pressure of Shoma Agni, and Vishnu in that shaft and that caused by both Brahman and Rudra, as also of the great weight of that formidable bow, that car began to sink.

100. Thereupon Narayana came out of the pointed head of that arrow; and then having taken up the form of a bull, lifted up that huge car.

101. While, indeed, that car was going down, and the enemies were uttering loud roars, then the illustrious lord, who was possessed of immense prowess, made a very tremendous roar out of rage.

102. O giver of honors, while that illustrious lord Rudra was thus standing at the head of his bull, and on the back of his horses, then he beheld the city belonging to the Danavas.

103. O foremost of men, while Rudra was thus standing upon his bull and horses, then he severed the tents of his horses, and separated into two parts the hoofs of his bull.

104. May you be blessed; From that time forward the hoofs of all animals belonging to the bevine species came to be cloven (into two parts). O monarch, from that time also the teats of horses, that were highly oppressed by that most powerful Rudra, performing miraculous deeds, ceased to appear.

105. Then having filled his bow with the string, and also having aimed that arrow, and again having united his Pashupata weapon with that shaft, Hara reflected for a while that triple city.

106. O most powerful monarch, while Rudra was thus standing, grasping his bow, then by that time, those three cities became united together.

107. Thus when the three cities had come to be of similar character after having lost their individual features, there had taken place loud shouts of joy amongst the high-souled celestials.

108. Thereupon all the celestials, the Siddhas, and the high-class Rishis uttered the word, *success*, whilst thus praying Maheshwara.

109. Thereafter that triple city appeared just at the front of that slayer of the Asuras, that diety of dreadful and indescribable form, that god who was endued with energy that he bore with great difficulty.

110. Then that illustrious lord of the three worlds, after having stretched that celestial bow, shot that arrow, which was made of the essence of the three worlds, at that triple city.

111. O highly fortunate one, when that best of arrows was shot at the triple city, there had arisen loud wails of griefs as those three cities were trembling down upon the earth. Then having burnt those Assuras, he cast them down in the western ocean.

112. Thus three cities were burnt, and the Danavas were all destroyed by wrathful Maheshwara, who had wrought it having the desire for benefitting the three worlds.

113. That fire, springing from his own wrath, was soon quenched by the god, saying stop, stop. Then three-eyed deity addressed the fire, saying—O, do you reduce to ashes three worlds:—

114. Thereupon all the celestials, the entire universe, and the great Rishis, who had now attained to their natural conditions, began to gratify Sthanu, who is endued with unequalled prowess, with the most excellent speeches.

115. When their desires were all fulfilled by such great efforts; all the celestials,

headed by the creator, having been permitted by that illustrious lord, went to their respective abodes, they came from.

116. Thus the illustrious god, that creator of the universe, that superior lord of the gods and the Assuras Maheshwara achieved good for all the worlds.

117. Even as the illustrious Brahman, the creator of the universe, the Grandsire, that supreme Being, that celestial one, acted as the charioteer of Rudra.

118. So do you hold immediately the reins of the horses, belonging to that high-souled son of Radha, like the Grandsire holding the reins of horses belonging to Rudra.

119. Chiefly you are, indeed, superior to Krishna, and to Karna, as well as to Phalguna. O foremost of monarch, there is no doubt about this.

120. In the field of battle, this one does really resemble Rudra; and in policy you resemble Brahman. In consequence of this you two, united together, are capable of vanquishing our enemies, who are like those Assuras.

121. O Shalya, even this should immediately be performed, by following which this Karna to-day, having crushed the son of Kunti, who possesses white horses, and has Krishna for his charioteer, should slaughter him.

122. The fate of Karna, our kingdom, and we ourselves, as well as our victory in the field, rest entirely upon you. Do you, therefore, hold the reins of the foremost of horses belonging to this warrior.

123. Do you listen to another story, which I will once more relate to you. This (story) a virtuous regenerate person told in the presence of my father.

124. O Shalya, having listened to that beatiful story, which is full of causes and consequences of actions, and also having settlled all, do this immediately. There should be made no doubt about this.

125. There was one, named Jamadagni, born in the race of Vrigu, and pratctising severe asceticism. He had a son, celebrated by the name of Rama, and who also was endued with energy and excellent qualities.

129. Having practised the most severe asceticism, that cheerful souled personage, who always observed strict vows, and who also had his soul under control, began to gratify Bhava in order to obtain weapon.

127. Mahadeva became highly gratified with him for his devotional performances and coolness of mind, and Shankara, becoming conscious of the object in his mind, showed himself to him.

Mahadeva said:—

128. O Rama, are you happy? I am exceedingly satisfied with you; and what you desire is known to me. Do you make your soul sanctified. You will obtain all your desire.

129. I will give you all these weapons, when you will become pure. For, O son of Vrigu, these weapons burn that person, who is incompetent and incapable.

130. The son of Jamadagni, having been thus addressed by the lord of the celestials, that wielder of the trident, replied to that lord, who was endued with a lofty soul, after bowing down his head to him.

131. When I worshiped you always, then you, the lord of the celestials, know it very well that I am competent to wield those weapons. So it is necessary for you to give me these weapons.

Duryodhana said:—

132. Thereupon he, by means of severe penances, by subduing his souls and by the observance of vows, as also by means of performing worship, offerings and sacrifices, followed by the performance of Homa, attended with the utterance of the Mantras, began to worship Bhava through many long years.

133. Then Mahadeva, who became highly gratified with that lofty minded descendant of Vrigu's race, enumerated the innumerable virtues of him just in the presence of his divine wife.

134. This Rama is always very devotional towards me, and is of firm vows. The lord, therefore, being thus satisfied with him, enumerated his several virtues in the presence of all the celestials and the Pitris, O slayer of enemies.

135. During this time, all the Daityas had really become very powerful. By them who were darkened with pride and senselessness, all the dwellers of heaven were greatly oppressed.

136. Thereupon all the celestials, having united together, were determined upon to slaughter them; and also made attempts to bring about the destruction of these antagonists. But they, however, were incapable of vanquishing them.

137. Thereupon that god Shankara, after having promised all the celestials the destruction of their enemies, and also having called Rama, that descendent of

Vrigu's race before him, addressed him in the following language.

Rudra said:—

138. O descendant of Vrigu race, do you slaughter all the antagonists of the celestials, who have assembled here, out of desire for benefiting all the worlds, as also for the satisfaction of myself. Being thus addressed, he (Vargava) replied to that boon-giving and three-eyed Lord.

Rama said:—

136. O Lord of the celestials, what might have I got, who am quite unfit for the management of all weapons, that I may slaughter all the Danavas, who are very well-acquainted with the use of weapons, as also who are most invincible in the field of battle.

Maheshwara said:—

140 Being commanded by me, do you start at once. You will slaughter these enemies. Having thus subdued all these enemies, you will surely gain innumerable excellent virtues.

141. Hearing these words, and also accepting them in all ways, Rama performed all the propitiatory ceremonies; as also he advanced against the Danavas.

142. Then he addressed those enemies of the celestials, who were possessed of insensibility, pride and enormous strength, saying—"[most invincible in battle as you are, O Daityyas, do you give me battle.

143. I had been sent by the lord of the celestials to subdue the mighty Asuras." Having been thus addressed by that descendent of Vrigu's race, all the Daityas began to fight with him (Vargava).

144. Then that descendant of 'Vrigu's race, that delighter of the race of Vrigu, after having slaughtered those Daityas in the field of battle by means of strokes, that were like the touches of the thunder belonging to Indra,

145. Was greatly wounded in the body by the Danavas. But thereafter that son of Jamadagni, that foremost of regenerate persons, being immediately touched by Sthanu, became wholly freed from these wounds.

146. Thereupon the illustrious lord, being gratified by that deed of his, gave to that high-souled descendant of Vrigu's race various kinds of boons.

147. He was then addressed by that lord of the celestials, that wielder of the trident, who became highly gratified with him in the following way.

148. The wounds, caused upon your body by the falling of innumerable weapons testify to the superhuman act performed by you. O delighter of Vrigu's race, do 'you, therefore, accept these numerous celestial weapons from me, according to your desire.

Duryodhana said:—

149. Thereupon, having obtained all the diverse kinds of weapons and boons desired in his heart. Rama performed the ceremony of bowing down his head to Shiva.

150. Thus having recieved the command from the lord of the celestials, that great devotee went away. This is the old story, which then the Rishi narrated (to my father).

151. O foremost of persons, the son of Vrigu handed over all that knowledge of archery to the high-souled Karna, being gratified in his inner heart.

152. O ruler of earth, if Karna had the slightest fault, in that case the descendant of Vrigu's race would not have given him these celestial weapons.

153. I do not think that Karna was ever born in the family of a charioteer. Rather I think that he is the son of a god, or he is come of the race of the Kshatriyas.

154. My opinion is that he was abandoned (in his infancy), lest his race be ascertained. O Shalya, this one, [namely Karna, is, indeed, by no means born of the family of a charioteer.

155. This mighty car-warrior resembling the very Sun, is furnished with the (natural) ear-rings, armour, and long arms; could is be possible that the she deer had given birth to a tiger;

156. Indeed, his two arms are very massive; and they are like the trunk of the prince of elephants. Do you behold his broad chest, which is powerful enough to resist all sorts of enemies.

157. O monarch, this Karna, the son of Vikartana, can never be an ordinary individual. O lord of kings, this high-souled disciple of Rama is really a very powerful warrior.

Thus ends the thirty-fourth chapter, the history of destruction of the triple city belonging to the Asuras in the Karna Parva.

CHAPTER XXXV.

(KARNA PARVA)—*Continued.*)

Duryodhana said :—

1. Thus that illustrious god, Brahman, that Grandsire of all the worlds, acted as the charioteer on that occasion; while Rudra acted as the car-warrior.

2. That hero, who is superior to the warrior on the car, should be made to act as the charioteer. You do, therefore, hold the reins of the horses in the field of battle, O foremost of persons.

3. Even as, on that occasion, the Grandsire was elected by all the celestials with great care, so you, who are superior to Karna, are selected with great care by us.

4. As he (Gradsire), O great monarch, was chosen as one superior to the lord (Shankara) by all the celestials, even so do you immediately restrain the horses of Rudra.

Shalya said :—

5. O best of persons, this celestial and most extraordinary history regarding those two foremost of immortals, narrated several times, was heard by me also.

6. O descendant of the Bharata race, I have also heard how the great Grandsire acted as the charioteer of Bhava, and how the Asuras were all slaughtered with a single arrow.

7. All this, namely how the Grandsire, that illustrious one, acted as the charioteer on that occasion, had fully been known to Krishna beforehand. Again, Krishna knows very well in all their details what had already taken place, and what will take place hereafter.

8. O descendant of the Bharata race, knowing the import of all this, Krishna took up the charioteership of the son of Pritha, even as the Self-create One took up the charioteer-ship of Rudra.

9. If it be possible that the son of charioteer (Karna) should ever slay the son of Kunti, beholding the son of Pritha slaughtered, Keshava himself will surely engage in battle. And that holder of the conch, the discus, and the mace will destroy your whole race.

10. There exists no king in our whole army, who will be able to stand in the front of that high-souled descendant of Vrishni's race, when he will be filled with wrath.

Sanjaya said :—

11. Your son, who was a chastiser of enemies, and who was endued with mighty arms, and who also had a very cheerful heart, now replied to the king of the Madras, who was speaking in such a tone.

12. In the field of battle, O mighty-armed warrior, you do not under-mine the value of Karna, the son of Vikartana, who is most supreme of all that are versed in the management of arms, and who, again, has crossed the great ocean of all *Shastras.*

13. Hearing the most tremendous and very high twang of his bow-string and the sound of his palms, even the troops of the Pandavas run away in different directions.

14. O mighty-armed heroe, you have witnessed it with your own eyes, and Ghatotkacha, who dreamed innumerable dreams, was slain by (Karna) in that night with several other illusions before him.

15. Having been encompassed with very great terrors during all these days, Vibhatsu could never stay in the ranks facing against him (Karna).

16. Then, O monarch, the very powerful Bhimasena, who was hemmed in on all sides by the horns of the bow (belonging to Karna), was addressed in these terms namely *Fool* and *Glutton.*

17. So also, O sire, the two war-like sons of Madri, having been first vanquished by him in that dreadful battle, were not slain by him in the field having some motive in view.

18. By him (Karna) also that most heroic warrior of the Vrishni race, that chief of the Satwata clan, Satyaki, who was a mighty warrior, was vanquished in the battle; as also he was deprived of his car.

19. And several other heroes, namely all the Srinjayas, who were headed by Dhrishtadyumna, were often and often vanquished in the field by him, who felt the greatest ease in the battle.

20. How will it be possible then that the Pandavas will defeat that great car-warrior in the field of battle, who, when enraged, can slaughter even Purandara, that wielder of the thunder bolt, in battle.

21. O heroic warrior, you are well versed in diverse kinds of weapons, and you have crossed over the ocean of all branches of knowledge. And there exists none else in this world, who is equal to you in the strength of arms.

22. O monarch, you are made up of shafts; and you are invincible in respect to your antagonists in prowess. O slayer of enemies, you are, therefore, called Shalya (shaft).

23. All the warriors of the Shatwata race are not able to stand, encountering the strength of your arms. O monarch, is the highly powerful Krishna superior to you in the strength of your arms?

24. Even as, indeed, the whole force (belonging to the Pandavas) is supported by Krishna upon the fall of Phalguna, so should this vast army (of the Kurus) be supported by you upon the death of Karna.

25. O sire, for what reason should Vasudeva restrain your forces in the field of battle; and for what reason also you will not slaughter the hostile army.

26. Now, O sire, for your sake I wish to go in the way in this field of battle, that had already been trodden by my heroic brothers (slain), as well as by all the rulers of the earth.

Shalya said :—

27. O son of Gandhari, O bestower of honors, when you describe me in the presence of your troops to be superior to the son of Devaki I am highly satisfied with you.

28. O hero, even as you desire, so now I accept the charioteer-ship of that highly illustrious son of Radha, while he will engage in fight with that foremost one of the sons of Pandu.

29. But O warlike one, I must have a condition in respect to the son of Vikartana, namely that I may be allowed to utter any words, I like, in his presence.

Sanjaya said :—

30. Then, O monarch, O sire, your son, attended by Karna, addressed the king of the Madras, in the presence of all the Kshatriyas, saying—*So be it.*

31. Having been thus assured by Shalya's accepting the office of charioteership (of Karna), Duryodhana, being highly gratified, embraced Karna.

32. Morever your son, being greatly praised (by the bands around him), addressed Karna, saying—do you slaughter all the sons of Pritha in the field of battle, even as Mahendra (Indra) slaughtered all the Danavas in the battle of old.

33. When the driver-ship of his horses was accepted by Shalya, Karna became highly gratified, and once more addressed Duryodhana, saying.

34. Indeed, this king of the Madras does not say this in a cheerful spirit. Therefore, O monarch, do you request him once more (for the charioteership) in sweeter words.

35. Thereupon king Duryodhana, who was very learned, and versed in all objects, and who also was possessed of great strength, once more addressed that ruler of earth, Shalya, the chief of the Madras, in a voice as deep as the rumbling of the clouds, filling the whole region with the echo of his voice.

36. O Shalya, Karna thinks that he should fight with Arjuna to-day. So you, O foremost of men, restrain his horses in the field of battle.

37. Karna is most willing to slaughter Phalguna (Arjuna), after having slain all the other heroes inferior to him. In consequence of this, O monarch, I repeatedly entreat you to hold the reins of his horses.

38. Even as Krishna, that foremost one amogst all the charioteers, is the adviser of the son of Pritha, so you would support the son of Radha in all ways.

Sanjaya said :—

39. Thereupon shalya, that king of the Madras, being highly gratified, after having embraced your son, Duryodhana, that slayer of enemies, addressed him, saying.

Shalya said :—

40. O monarch, O son of Gandhari, O handsome-looking one, if you so desire, I will perform all that you consider to be dear to you.

41. O foremost of the Bharata race, for whatever acts I am competent, there I will engage myself with the whole of my heart; and I will bear the burden of all your acts.

42. Whatever, either agreeable or disagreeable, I will order to Karna, who are willing to do you good, for all that you, as well as Karna, should excuse me in every way.

Karna said :—

43. Even as Brahma is to Ishana, or as Keshava is to the son of Pritha, so you, O king of the Madras, should ever be engaged in rendering us good.

Shalya said :—

44. The most respectable personages believe in these four different ways, which are enumerated thus: self-blame, or self-praise, and speaking ill or well of others.

45. O wise one, whatever I will speak with a view to draw out your confidence, all that is full of self-praise. Be what it may, do you listen to it properly.

46. O illustrious one, I am, like Matali, competent to act as the charioteer of Indra,

And careful as I am, I am also versed in the management of horses, as, again, I am acquainted with all sorts of knowledge and learning, conscious of the means of avoiding all future dangers.

47. Then, O sinless one, I will drive your horses, whilst you will be engaged in battle with the son of Pritha in the field. O son of a charioteer, be you free from all anxieties and troubles.

Thus ends the thirty-fifth chapter, Shalya's accepting the charioteership of Karna, in the Karna Parva.

CHAPTER XXXVI.

(KARNA PARVA)—*Continued.*

Duryodhana said:—

1. O Karna, this king of Madra, superior even to Krishna, will act as your driver, like Matali, the driver of the king of gods.

2. As Matali manages his car drawn by the horse of Hari so will Salya manage today your car and horses.

3. With you as the warrior on that car and the king of Madra as the charioteer it will, forsooth, defeat the Parthas in battle.

Sanjaya said:—

4. Thereupon again in the morning Duryodhana addressed the active king of Madra in the battle field saying:—

5. O king of Madra, manage in battle the excellent horses of Karna. Protected by you Karna will defeat Arjuna. Thus addressed he expressed his consent and got upon the chariot, O Bharata.

6. When Salya went there, Karna, in good spirits, addressed his driver saying, O charioteer, quickly equip' this car for me.

7. Having duly equipped that victorious car the best of its kind, which resembled the city of Gandarvas Salya presented it to Karna, saying "May good betide you and may you come off victorious!"

8—9. Duly worshipping that car which had formerly been sanctified by a priest conversant with Brahma, going round it and worshipping the sun, Karna, the foremost of car-warriors, addressed the king of Madra, standing near him, saying "get upon the chariot."

10. Then like a lion ascending a hill the highly energetic Salya got upon the strong built car of Karna,

11. Beholding Salya stationed there Karna got upon his most excellent car like the sun riding on a mass of clouds charged with lightning.

12. Seated on the same car those two horses, effulgent like the sun and fire, shone there like the sun and fire sitting together on a cloud in the sky.

13. Eulogised those two highly effulgent heroes shone like Indra and Agni (fire-god) adored with hymns in a sacrifice by *Ritwikás* and *Sadasyas*.

14. Salya holding the reins of the horses Karna stood on that car stretching his dreadful bow like the sun enveloped with a circular light.

15. Stationed on that best of cars Karna, the foremost of men, with the rays of his shafts, looked like the sun on the mount Mandara.

16. Duryodhana invited to battle that mighty armed son of Radha of incomparable energy stationed on the car saying,

17. O hero, O car-warrior, do you perform in the presence of all bond men an action, hard of accomplishment which had not been performed even by Bhishma and Drona.

18. I had always thought that those two mighty car-warriors Bhishma and Drona would kill, without any doubt, Bhima and Arjuna.

19. Like the second wielder of thunderbolt do you accomplish that heroic feat in the great battle which had not been performed by them.

20. Either attack the pious Yudhisthira or kill Arjuna and Bhima, O son of Radha, and the twin sons of Madri.

21. Many blessings and victory attend you. Start for battle, O foremost of men, consume the army of the Pandavas.

22. Ten thousands of trumpets and ten thousand drums were simultaneously struck and produced a sound resembling the muttering of clouds in the sky.

23. Accepting his words that foremost of car-warriors, the son of Radha stationed on the car, said to Salya, an expert in fighting.

24. Drive the horses on, O great heroe so that I may kill Arjuna, Bhima, the twins and Yudhishthira.

25. O Salya, Arjuna will witness to day the strength of my arms when I will discharge hundreds and thousands of *Kanka* feathered arrows.

26. I will shoot to-day, O Salya, powerful arrows for destroying the Pandavas and securing victory for Duryodhana.

Salya said :—

27. O son of a charioteer, why do you make light of the sons of Pandu who are all very powerful, great bow men and experts in the use of other weapons.

28. They never retreat from battle, fortunate, unconquerable and are of great prowess. They are capable of striking fear even into the heart of Indra himself.

29. O son of Radha, when you will hear the twang of his Gandiva bow in battle like the peal of the thunder itself you will not give vent to such words.

30—31. When you will see Yudhishthira and the twins making a canopy with their sharpened shafts like that of clouds in the sky and other irrepresible kings all light-handed, shooting arrows reducing the number of their enemies you will not speak such words.

32. Disregarding the words spoken by the king of Madra Karna said to him who was greatly active "go on"

Thus ends the thirty-sixth chapter, the conversation between Karna and Salya in the Karna Parva.

CHAPTER XXXVII.

(KARNA PARVA)—*Continued.*

Sanjaya said :—

1. Beholding the great bowmen Karna stationed for battle all the Kurus began to utter loud cries of joy from all sides.

2. Thereupon with the beatings of cymbals and drums, the sound of all sorts of weapons and the war-cries of the greatly active heroes all your soldiers proceeded to the battle-field, making death the final point of stoppage.

3. When Karna went all the soldiers, were filled with joy. The earth, O king, trembled and created a loud noise.

4. All the great planets including the sun seemed moving about. And the meteors were seen blazing up all the quarters.

5. Cloudless thunders fell and fierce winds blew.

6. A large number of animals and birds kept to the right of your army and emitted noise foreboding a dreadful calamity.

7. After the departure of Karna his horses trembled down on earth. And a dreadful shower of bones fell from the sky.

8. O king, their weapons were as if burning and the flags were trembling. And the horses shed tears.

9. Those and other dreadful portends appeared there presaging the destruction of the Kauravas. Stupified by Destiny they paid no attention to them.

10. Seeing the departure of the chariot teer's son all the kings cried out victory. The Kouravas then thought that the Pandavas had been defeated.

11. The king Vikartana, the subduer of hostile heroes and the foremost of car-warriors, stood on the car, thinking of the death of Bhishma and Drona. He shone there like the sun or fire.

12. Thinking of the powerful feats of Arjuna, elated with self conceit and pride, worked up with anger and breathing hot and hard, said to Salya.

13. When I am with my bow I do not fear even the angry Mahendra with thunderbolt in his hand. Beholding Bhishma and other leading heroes lying on the battle field I do not feel the least anxiety.

14. Seeing the immaculate Bhishma and Drona equal to Indra and Vishnu, the grinders of the best of cars, elephants and horses and who are not to be killed by any, slain by the enemy I do not feel any fear in battle today.

15. Well-versed in the use of powerful weapons and himself the foremost of Brahmanas why did not the preceptor kill in battle all the enemies who killed the most powerful of our heroe with their drivers, elephants and chariots.?

16. Listen to me, O Karna, I tell you the truth, thinking of this Drona in battle that there is none amongst you excepting myself who can withstand the advancing Arjuna the heroes who resembled the most dreadful Regent of Death.

17. In Drona were skill, practice, strength, patience, the greatest of weapons and policy. While that high-souled one has come by death I think all others, shorn of strength, on the point of death.

18. Even on reflection I do not find any thing permanent in this world on account of the eternal connection of acts. When the preceptor himself is no more who can expect that he will surely live till even to-day's sun-rise.

19. While preceptor has been slain in battle by the enemies, weapons, strength, prowess, actions and wise policy cannot forsooth conduce to the happiness of a man,

20. In energy Drona equalled the sun or fire; in prowess he was like Vishnu or Indra, in policy he was like Vrihashpati or Ushanas; invincible though he was even weapons could not protect him.

21. Our women and children are weeping and bewailing, the manliness of the sons of Dretarashtra has been defeated. I know therefore, O Salya, that it is I who am to fiight; proceed therefore against the array of our enemies.

22. Save me who can withstand the army in the midst of which is the truthful Pandava king Bhimasena, Arjuna, Vasudeva, Satyaki, Srinjaya and the twins.

23. Therefore, O king of Madra, move on quickly in this battle towards the Panchalas, Pandavas and Srinjayas. Encountering them either I will kill them or will myself go to the abode of death by the road followed by Drona.

24. Do not think, O Salya, that I will not enter into the heart of their army. I cannot tolerate such dissensions amongst the kith and kin. I will even follow Drona, renouncing my life.

25. A wise man or an ignorant person, none can escape death, when the lease of his life expires. Therefore, O learned one. I shall proceed against Partha. I cannot transgress my destiny.

26. O king, the son of Chitravirya's son always does me good. For the accomplishment of his object I will give up this dear life which it is so very difficult to renounce.

27. Rama conferred upon me this best of cars covered with tiger-skins, with axle producing no sound, equipped with a golden seat, having a *trivenu* made of silver and drawn by best of horses.

28. Behold, O Salya, these beautiful bows, these flags, these maces, these dreadful arrows, this shining sword, this powerful weapon, this white conch of dreadful and loud blare.

29. Mounted upon this chariot with banners, its wheels producing a sound like that of a thunderbolt drawn by white horses and adorned with beautiful quivers I shall, with all my might, destroy that best of car-warriors, Arjuna.

30. Even if death himself, the destroyer of all, protects vigilantly the son of Pandu, in battle I will either kill him or go myself to the abode of death following Bhishma.

31. If Yama, Varuna, Kuvera, and Vasava with all their followers come here and unitedly protect the son of Pandu in battle, I will even then defeat him with them all. What is the use of speaking more?

Sanjaya said:—

32. Hearing those words of Karna who was delighted at the prospect of the battle, the powerful king of Madras laughed at him and said the following to check him.

33. Do not brag thus, do not brag thus, O Karna; you are so much transported with joy that you are speaking what you should not do. Who is that Dhananjaya, the best of men, and who again are you the vilest of men?

34. Who else save him the foremost of men (Arjuna) could carry away by force the younger sister of Keshava, having made a confusion in the capital of Yadus that was protected by the younger brother of Indra and that resembled the celestial region protected by the king of gods.

35. Who else save, Arjuna, powerful like the king of gods, could on the occasion of a quarrel brought about by the slaughter of an animal, summon Bhaba, the lord of lords, the creator of the worlds, to battle?

26. To honor the god of fire Jaya, (Arjuna) vanquished the Asuras, gods, great snakes, men, birds, Pishacas, Yakshas and Rakshasas with his arrow and gave him the food he wanted.

37. Do you remember, O Karna, the occasion when killing the large unmber of enemies with this arrows effulgent like the sun Arjuna liberated the son of Dhritarashtra himself among the Kurus?

38. Do you remember the occasion when you yourself were the first to take to your heels and the Pandavas, having defeated the Gandharvas headed by Chitraratha, liberated the quarrelsome sons of Dhritarashtra?

39. When Virata's kine were siezed by them, the Kauravas, overwhelming in number both as regards men and animals and having the preceptor, the preceptor's son and Bhishma amongst them, were defeated by that foremost of men. Why did you not defeat Arjuna then?

40. Another battle has presented itself to-day for your destruction. If you do not fly from the battle in fear of your enemies you will be killed, O charioteer's son, as soon as you will go to the battle.

Sanjaya said:—

41. When the king of Madra was thus, in all sincerity, addressing these harsh words to him and singing the glories of his enemy, that slayer of foes, the commander of the Kuru army, excited with anger, said.

Karna said :—

42. Let it be so. Why do you praise Arjuna so much. A battle will soon take place between him and me. If he defeats me in battle then thine praises will be considered as well said.

Sanjaya said :—

43—44. The king of Madra said 'let it be so,' and gave no reply, when Karna desirous of fighting, said to Salya 'go'. Then that car-warrior, having white horses and Salya as his driver, dashed against his enemies killing a number of enemies in battle like the sun destroying darkness.

45. Then in that car covered with tiger-skins and white horses yoked to it, Karna went on cheerfully. And seeing the armies of the Pandavas he immediately enquired after Arjuna.

Thus ends the thirty-seventh chapter, the conversation between Karna and Salya on the eve of the battle in Karna Parva.

CHAPTER XXXVIII.

(KARNA PARVA)—*Continued.*

Sanjaya said :—

1. After Karna, gladdening your army, had started for battle he addressed to every Pandava soldier he met with these harsh words.

2. I shall give him whatever riches he will want who will point out to me to-day the high-souled (Arjuna) of white horses.

3. I shall further more confer upon him, if he is not satisfied, a cart-load of jewels who will tell me where Dhananjaya is.

4. If the person who will point out Arjuna be not contented with it, I shall give him a hundred kine with an equal number of brass vessels for milching them.

5. I will confer one hundred prosperous villages upon the man who will find out Arjuna for me. I will also give him who will point out Arjuna a number of damsels having long tresses and black eyes and a car drawn by white mules.

6. If the person, who will point out Arjuna, be not contented with it I shall give him another best of cars made of gold and drawn by six bulls as large as elephants,

7. I shall furthermore confer upon him one hundred well-adorned females wearing golden necklaces, fair and accomplished in singing and dancing.

8—9. If the person, who will point out Arjuna, be not contented with it I shall give him a hundred elephants, a hundred villages, a hundred cars, ten thousand horses of most superior breed, fat, docile, gifted with other qualities, capable of dragging cars and well-trained.

10. I shall also give the person who will point out Arjuna four hundred kine, each with golden horns and her calf.

11—12. If the person, who will find out Arjuna for me, be not satisfied with it I shall give him a more valuable present, namely five hundred horses—with gold-trappings and jewelled ornaments. I shall also give him eighteen other tame horses.

13. I shall give him, who will point out Arjuna to me, a golden car adorned with various ornaments and drawn by best Kamvoja horses.

14. I shall give him who will find out Keshava and Arjuna all the riches that will be left by them after slaying these two.

15. Having expressed himself thus in the battle Karna blew his excellent conch sea-born and making sweet blare.

16. Hearing the words of the charioteer's son, which seemed proper to him, the great king Duryodhana, with all his followers, became filled with delight.

17—18. Then there arose in the midst of the army, O king, O foremost of men, the beat of cymbals and drums, leonine roars of the elephants and the sounds of the various musical instruments as well as war-cries of the heroes filled with joy.

19. When the Kuru army was thus filled with joy the king of Madra said in derision the following words to the subduer of foes, the son of Radha, the powerful car-warrior who was thus bragging and about to plunge himself into that ocean of battle.

Thus ends the thirty-eighth chapter, Karna offering to give rewards, in the Karna Parva.

CHAPTER XXXIX.

(KARNA PARVA)—*Continued.*

Salya said :—

1. O son of a charioteer, give away to any man a golden car with six bulls as large as the elephants you will see Dhananjaya to-day.

2. Foolishly you are giving away your wealth as if you are Vaisravana, the king

of riches. Without any trouble, O son of Radha, you will see Dhananjaya to-day.

3. You are giving away your riches as if they are nothing like a highly ignorant man. You do not out of ignorance percieve the demerit attached to gifts made to unworthy persons.

4. You may perform many *Yajnas* with the immense wealth that you are thus distributing. Therefore, O charioteer's son, do you perform *Yajnas*.

5. But vain is the desire that you cherish out of folly, for destroying Krishna and Arjuna. We have never heard of a couple of lions overthrown by a fox.

6. You seek what you should never do. You have no such friends as will prevent you from immediately falling into fire.

7. You are unable to distinguish between what you should do and should not. Forsooth, the lease of your life has run out. What man, desirous of living, would give vent to such incoherent words unworthy of being listened to.

8. This your attempt is like that of a person, who, having tied round his neck a heavy stone, wishes to cross the ocean with his two arms or like that of a man who wishes to leap down from the summit of a mountain.

9. If you wish to secure your well-being, fight with Dhananjaya from the division of your own army well protected and aided by your warriors.

10. I tell yau this for the well-being of Duryodhana and not out of any ill will for you. If you wish to preserve your life obey my words.

Karna said :—

11. Depending on the strength of my own arms I wish to meet Arjuna in battle. You are an enemy with the look of a friend and wish to frighten me.

12. No one will be able to make me change this resolution, not even Indra taking up his thunderbolt, what to speak of an insignificant mortal ?

Sanjaya said :—

13. After Karna had had his say, Salya the king of Madra, with a view to provoke him greatly, said in reply.

14. When keen edged and *Kanka* feathered arrows, shot off his bow by the powerful Phalguna with all his energy, will come upon you, you will repent for your encounter with that heroe.

15. When Partha, otherwise called Savyasachin, taking up his celestial bow, will scorch the Kuru army and assail you greatly with his keen edged arrows then O charioteer's son, you will repent for your folly.

16. Like a child, on mother,s lap seeking to catch hold of the sun, you, out of your folly, wish to defeat the effulgent Arjuna stationed on his car.

17. By desiring to fight, O Karna, to-day with Arjuna of illustrious feats, you have addressed yourself to rule your body against the keen edges of a trident.

18. O charioteer's son, your challange of Arjuna is like that of an over active little deer against a huge angry lion.

19. O charioteer's son, do not challenge that highly energetic prince like a fox, gratified with meat, challenging a lion. Do not be slain by encountering Arjuna.

20. O Karna, your challenge of Dhananjaya, the son of Pritha, is like that of a hare challenging a powerful elephant with tusks large as plough-shares and with temporal juice trickling out of its mouth and temples.

21. By wishing to fight with Partha you are, out of folly, striking with a piece of wood the black cobra of deadly venom furiously excited within its hole.

22. You are a fool to yell at Arjuna, the best of men, disregarding him like a jackal yelling at an excited lion.

23. As a snake, for its own destruction, encounters the best of birds Garuda, highly active and of beautiful feathers, so do you O Karna, challange Dhananjaya the son of Pritha.

24. You wish to cross, without a raft at the rise of the moon, the ocean, the receptacle of all waters with dreadful huge waves and teeming with acquatic animals.

25. O Karna, your challenge of Dhananjaya is like that of a calf against a fearful bull of sharpened horns and with a neck thick as a drum.

26. Your roaring at Arjuna, the deity of clouds among men, is like that of a frog at a dreadful huge cloud discharging copious showers of rain.

27. Like a dog barking from within his master's house at a forest-ranging tiger you bark at Dhananjaya, the foremost of men.

28. While living in the forest in the midst of hares a jackal, O Karna, considers himself a lion till he actually sees the latter.

29. So do you, O son of Radha, consider yourself a lion for you do not see that subduer of foes, that foremast of men, Dhananjaya.

30. You consider yourself a lion for you have not seen Krishna and Arjuna stationed on the same car like the sun and moon.

31. As long as you do not hear the twang of Gandiva in battle, so long you are able to do what you please.

32. Beholding the ten quarters filled with the sound of his car and the twang of his bow, and him roaring like a tiger you will become a jackal.

33. You are always a jackal and Dhananjaya always a lion. On account of your envy and hatred for heroes, you appear like a jackal.

34. As a mouse and a cat are to each other in strength, or a fox and a lion or a hare and an elephant, as falsehood and truth, ambrosia and poison so you and Partha are known to all by your respective *deeds*.

Thus ends the thirty-ninth chapter Salya reviling Karna in Karna Parva.

CHAPTER XL.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. Thus reviled by Salya of incomparable energy the son of Radha understanding the meaning of the word Salya by his words said to him in great anger.

Karna said:—

2. O Salya, the meritorious only appreciate the merits of those who possess them, and not one who has none. You are destitute of all merits. How can you understand what is merit and what is demerit.

3. O Salya, I know the powerful weapons of Arjuna, his anger, energy, bow, arrows and as well as the prowess of that high-souled one.

4. O Salya, you do not know, so well as I do, the greatness of Krishna, the foremost of kings.

5. Knowing my own strength as well as that of Pandava I have challenged him in battle, O Salya. I shall not fall into fire like an insect.

6. I have this arrow, O Salya, keen edged, blood-drinking, occupying alone one quiver, furnished with wings, well-steeped in oil and well-adorned.

7. It lies in sandal dust and is being adored by me from a long time. Having the shape and nature of a serpent it is poisonous and dreadful and capable of killing a great many men, horses and elephants.

8. Highly dreadful in form it can go through coats of mail and bones. When worked up with anger I can perforate with it even the huge Meru mountain.

9. I will not discharge this arrow at any other person excepting Arjuna or Krishna, the son of Devaki. Listen, I tell you the truth.

10. Worked up with anger, I shall with that arrow, O Salya, fight with Vasudeva and Dhananjaya. That will be a deed becoming me.

11. Of all the heroes of the Vrishni race in Krishna only prosperity exists eternally. Of all the sons of Pandu, Partha is the one who comes off invariably victorious.

12. Those two foremost of men, seated on the same car, will encounter me single in battle. you will, O Salya, witness to-day the nobility of my birth.

13. You will see that (with one shaft) I will kill those two cousins, one of whom is the son of the aunt and the other the son of the maternal uncle—those two invincible warriors. They will look like two pearls strung together in the same string.

14. The Gandiva of Arjuna, the discus of Krishna and their two banners having the emblems of a monkey and Garuda strike terror into the timid. But they are sources of delight to me.

15. You are a fool, a bad character and do not know the mode of a true war-fare. Possessed by fear you are giving vent to these ravings.

16. Or you are praising them for some thing which is not known to me. Having killed those two first I shall kill you to-day with all your relatives.

17. Born in a sinful country you are wicked, mean and a wretch of a Kshatrya. Being a friend why do you frighten me with (the praises of) those two Krishnas?

18. Either they will kill me today or I will kill them both. I know my strength well and I do not fear the two Krishnas.

19. I will kill single handed a thousand Vasudevas and hundreds of Phalgunas. Hold your tongue, O you born in a sinful country.

20—21. Hear from me, O Salya, the sayings that have already passed into pro-

verbs, that men young and old and women, persons while sporting utter as if they are their studies about the wicked Madrakas. The Brahmanas also recounted them formerly in the courts of kings. Hearing them, O fool, you may forgive or give a reply.

22. Madraka is always a hater of friends. He who hates us is a Madraka. There is no good feeling in a Madrka who is the vilest of men and gives vent to mean words.

23. The Madraka is always wicked, untruthful and crooked. We have heard that the Madrakas are wicked till the hour of their death.

24.—25. Amongst them the father, the son, the mother, the mother-in-law, the father-in-law, the maternal uncle, the son-in-law, the daughter-in-law, the brother, the grandson, other relations and guests, slaves, male and female mingle together. Thus women freely mix with men, known and unknown.

26. Dishonest as they are they live upon fried and powdered corn and fish in their homes and laugh and cry being drunk; they also eat beef.

27. They sing unconnected songs and move about lustfully. They indulge in free speeches amongst themselves. How can virtue find a room among them?

28. No one should make friends with a Madraka or enter into hostilities with him. There is no feeling of friendship in him. The Madraka is always impure,

29. Friendship is lost on a Madraka as purity in Ghandarakas and as oblation offered in a sacrifice where the king is both the sacrificer and the priest.

30. As a Brahmana performing the initiation ceremony of a Sudra meets with deterioration, as one who hates a Brahmana, meets with deterioration so a person, forming alliance with a Madraka, is deteriorated.

31. As there is no friendship in a Madraka, so is your poison is powerless, O Scorpion; with this Mantra of Atharvan I have duly performed the ceremony of peace.

32. It is seen that with these words the wise treat a person bitten by a scorpion and affected by its poison.

33. Thinking of this, O learned one, either hold your tongue or hear something more that I will say.

34. (The Madraka) women, influenced by liquor, throw off their robes and dance; they do not observe control in intercourse and do whatever they like.

35—36. Being the son of one of those women, how can you, O Madraka, dictate duties unto a man? Being the son of one of those women who live and answer calls of nature like camels and asses, sinful and shameless as they are, how can you wish to dictate the duties of men?

37. When a Madraka woman is requested to give a little bit of vinegar she scratches her hips and reluctant to give it gives vent to harsh words.

38. "Let no one ask of me vinegar which is so dear to me. I would give him my son, I would give him my husband but I would not part with my vinegar.

39. The Madraka maidens, I am informed, are generally shameless, have profuse hairs, are gluttonous and impure.

40. These and such like many other things of their evil acts beginning with the tip of their hair to that of their nails I can recount.

41. The Madrakas and Sindhu Souviras are born in a sinful country, are *Melechas* and innocent of duties. How can they know them?

42. We have heard that this is the prime duty of the Kshatriyas that when slain in battle he would lie down on earth being spoken highly of by the pious.

43. This is my first resolution, desirous of heaven after my death as I am that I will lay down my life in this clash of arms.

44. I am the dear friend of the intelligent son of Dhritarashtra. For him are my vital airs and the wealth that I possess.

45. As for you, born as you are in a sinful country it is clear that you have been bribed by the Pandavas as because you behave towards us in every thing like an enemy.

46. As a pious man is not to be easily pursuaded by atheists so I am not to be dissuaded from this battle by hundreds of persons like you.

47. Like a deer perspiring, you may either bewail or pant; observant of the duties of a Kshatriya I am incapable of being frightened by you.

48. I remember the end, described to me formerly by my preceptor Rama, which befell those foremost of men who laid down their lives and did not return from the field of battle.

49. I am bent upon rescuing the Kouravas and killig my enemies; know that I am determined upon imitating the excellent conduct of Pururavas.

50. I do not, O king of Madraka, see a man in the three worlds who can shake this resolution of mine.

51. Do not speak more. Knowing this Why do you rove in such a way from fear? O wretch of a Madraka, I shall not kill you now and offer your dead body to the carnivorous animals.

52. Out of regard for a friend, O Salya, for the sake of Dhritarashtra's son and for avoiding blame—for these three reasons, you will live.

53. O king of Madras, if you speak again in this strain I will crush down your head with my mace, as hard as the thunder.

54. O you born in a sinful country, people will either see or hear to-day that either the two Krishnas have slain Karna or Karna has killed the two Krishnas."

55. Saying this the son of Radha, O king, once more addresesd the king of Madras, saying "go on! go on."

Thus ends the fortieth chapter, the discourse of Karna and Salya in Karna Parva.

CHAPTER XLI.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. Hearing the words of the great car-warrior Karna who took delight in battle Salya again said to him, citing an example.

2. I am born in a family the members of which performed sacrifices, never fled away from the field of battle and who were kings whose heads were sprinkled with the water of coronation. I am also devoted to virtue.

3. O Vrisha, you appear like an intoxicated man. For all that, out of friendship I will try to cure you of your mistakes.

4. Hear, O Karna, this allegory of a crow that I will relate. Hearing this, you may do whatever you like, O you shorn of intelligence and the wretch of your family.

5. O Karna, I do not remember a single sin in me for which you desire to kill me innocent as I am.

6. I must tell you what is good for you and what is bad. I know both, and besides I am the driver of your car and wish good to the king Duryodhana.

7—9. (I know) what land is even and what is uneven—the strength and weakness of the car-warrior (on my chariot) the fatigue and perspiration of the horses along with the car-warrior; (I have) a knowledge of the weapons, of the cries of birds and animals, of what would be heavy for the horses and what would be exceedingly heavy for them, of the taking out of the arrows, of the wounds, of the weapons counteracting each other, of the diverse modes of fighting and of all kinds of omens and indications. I know all this who am so familar with this car. I therefore describe to you this incident once more.

10. There lived on the other side of the sea a Vaishya who rolled in wealth and corn. He performed *Yajnas*, made liberal gifts, was quiet, observant of the duties of his own order and pure in habits and mind.

11. He had a number of sons of whom he was fond and kind to all creatures. He lived without any fear in the kingdom of a pious king.

12. There was a crow who lived upon the leavings of the food of the well-behaved children of the Vaishya.

13. His children always gave the crow meat, curds, milk, pudding, honey and butter.

14. Thus fed with the leavings of the food by those sons of the Vaishya the crow became arrogant and began to think light of all birds who were equal to him or even superior.

15. It so happened that once on a time several cheerful swans, quick-coursing, capable of going every where at will, equal to Garuda in flight and speed, came to that side of the ocean.

16. Seeing those swans the Vaishya boys said to the crow:—"O ranger of the sky, you are superior to all winged creatures."

17. Thus imposed upon by the little-witted children, the bird, out of folly and arrogance, took their words as true.

18. Proud of the leavings on which he fed the crow, approaching the swans who were capable of traversing a great distance, desired to enquire who amongst them was the leader.

19. That foolish crow challenged him whom he considered as the leader amongst those swans capable of going to a great distance, saying "Let us compete in fight."

20. Hearing the words of the arrogant crow, the swans, that had come there, the foremost of birds gifted with great strength, began to laugh.

21. The swans, who were capable of coursing everywhere at will then, addressed the crow saying.

22. "We are swans and live in the Manasa lake. We range over the whole earth and amongst the winged creatures we are always spoken high of for the length of the distances we traverse.

23. A crow as you are, how do you, O fool, challenge a mighty swan coursing every where at will and traversing over a great distance. Tell us, O crow, how you will fly with us."

24. Finding fault repeatedly with the words of the swans, the vain crow, on account of the foolishness of its species, at last gave this answer.

The crow said:—

25. Forsooth shall I fly displaying a hundred and one different kinds of motion. I shall show them traversing every hundred *Yojanas* with each separate and beautiful motion.

26—29. Rising up, swooping down, whirling around, going straight, proceding gently, coursing aslant up and down, going still, wheeling around, going back, sowing high, darting forward, sowing higher up with greater velocity more, moving on gently—and going on in various ways. These various motions I shall display before you. You will see my strength.

30. With one of these diverse kinds of motions I shall immediately soar into the sky. Tell me, O swans, by which of these motion shall I course through the sky

31. Settling your course you shall have to fly with me. Adopting all these motions you shall have to course with me through the sky having no support."

32. Having been thus addressed by the crow, O son of Radha, one of the swanss said to him laughing. Hear from me (what he said).

The Swan said:—

33—34. Forsooth O crow, you will course in hundred and and different ways. I shall however fly in one kind of motion which all other birds know; for I do not know any other, O crow. As for yourself, O you of red eyes, you may fly in any kind of way you like.

35. Thereupon all the crows that had assembled there laughed saying "How will the swan with one kind of flight beat down a hundred flights?

36. The powerful and the quick-coursing crow will beat down the swan with one flight.

37. Then those two, the swan and the crow, rose into the sky challenging each other—the swan coursing in one motion and the crow in a hundred different ways.

38. The swan flew and the crow flew, making each other to wonder and speaking highly of their respective feats.

39. Seeing the various kinds of motions at every moment the crows that were there were filled with delight and began to caw loudly.

40. The swans also laughed aloud making many unpleasant remarks. They began to rise up and alight repeatedly.

41. They came down and rose up from the tops of the trees and the surface of the earth; they began to emit cries bespeaking their respective victories.

42. With one kind of gentle motion the swan began to roar up. For a moment, O Marisha, the crow seemed to have defeated him.

43. Thereat disregarding the swans the crows said:—"That swan amongst us who has soared high up is evidently defeated."

44. Hearing this the swan with great velocity began to move westwards towards the ocean abounding in Makaras.

45. Then the crow became afraid who was almost besides himself at not seeing any island or trees whereon to perch when tired. (He then thought) "where shall I alight on this vast ocean when tired?"

46. Irrepressible is the deep the abode of numberless creatures. Inhabited by hundreds of monsters it is greater than the sky.

47. O you wretch, none can exceed the ocean in depth. O Karna, the men know that the waters of the ocean are equally boundless like the sky. What is crow to it considering its extent?

48. Doing a great distance in a moment the swan looked back at the crow and could not leave him behind.

49. Having beaten down the crow the swan looked at him and waited thinking 'Let the crow come up.'

50. Thereupon greatly exhausted the crow came up to the swan.

51. Thereupon beholding him about to sink and with a view to rescue him the swan, remembering the good offices of the pious, said to him

52. "While speaking about flight you again and again mentioned about a goodly number of them. You should not mention this your flight which is a mystery to us.

53. What is the name of this flight, O crow, which you have followed now? You

repeatedly touch the waters with your wings and beak.

54. Which amongst those many kinds of flight, O crow, that you are now following? Come quickly, O crow, I am waiting for you.

Salya said :—

55. O wicked one, greatly tired and touching the water with his wings and beak and seen by the swan the crow said to him.

56. Not beholding the limit of the ocean, fatigued and broken down with the exertion of flight the crow said to the swan.

57. "We are crows, we move about here and there crying *caw, caw*. O swan, I lay my life at your hands and seek refuge with you. Take me to the bank of the ocean."

58. Greatly tired and touching the ocean with his wings and beak the crow all on a sudden fell down.

59. Beholding him thus fallen into the ocean with a sorry heart the swan addressed the crow who was on the verge of death saying :—

60. "O crow, how did you praise yourself. Remember, you said that you would course through the sky in a hundred different ways.

61. You, who would fly in a hundred different ways, are superior to me; why are you then tired and fallen on the ocean?"

62. Overcome with weakness, the crow, casting his looks up at the swan and trying to please him said.

63. "Rendered arrogant by feeding upon the leavings of others' food I thought myself as equal to Garuda and did not care for crows and other birds.

64. I now seek refure with you and place my life at your disposal. Oh, take me to the shore of some island.

65. If I, O swan, O lord, return safely to my country I will never disregard any body; Oh, save me from this calamity."

66—67. Without a word the swan took him up with his foot and placed him slowly on his back, who said so, was melancholy, weeping, deprived of his sense, was sinking in the ocean, was crying *caw! caw*, was drenched with water, hedeous to look at and trembling in fear.

68. Having placed speedily the crow who was beside himself on his back he came to the island from which they had started challenging each other.

69. Putting that ranger of the sky down (on the land) and comforting him the swan repaired quickly to his wished- for region with the mind.

70. Thus the crow, fed fat with the leavings, was defeated by the swan. Then casting off the pride of strength and prowess the crow, O Karna, led a peaceful and quiet life.

71. As that crow, fed upon the refuses of the food of the Vaishya children, did not care his equals and superiors, so do you, O Karna, fed by Dhritarashtra's sons, with the leavings of their food, disregard your equals and superiors.

72. Why did you not kill Partha at Virata's city when you were protected by Drona and his son Kripa, Bhishma and other Kouravas?

73. What became of your prowess there when defeated by Kiriti you all fled away like a pack of jackals?

74. Seeing your brother killed by Savya Sachin in the very presence of the Kuru heroes it was you who fled away first.

75. When you were assailed by the Gandharvas in the Dvaita forest it was you who, leaving behind the Kurus, did run away from the forest.

76. Having defeated in battle the Gandharvas led by Chitrasena with a great slaughter it was Arjuna, O Karna, who rescued Duryodhana with his wife.

77. Rama himself, O Karna, before the assembly of the Kuru heroes spoke of the prowess of Arjuna and Kesava.

78. You have always heard Drona and Bhishma speaking before all the kings of the two Krishnas as being unslayable.

79. I have told you only a bit about this that Dhananjaya is superior to you as a Brahmana is to all creatures.

80. You will soon see stationed on that best of cars the son of Vasudeva and the son of Kunti and Pandu.

81. As the crow intelligently sought the protection of the swan so do you seek the shelter of the Vrishni heroe (Krishina) and of Pandu's son Dhananjaya.

82. When you will see in battle the highly powerful Vasudeva and Dhananjaya stationed in the same car, you will not utter such words, O Karna.

83. When Partha with hundreds of shafts break down your pride you will then see the difference between yourself and Dhananjaya.

84. Those two best of men are well-known among the gods, Asuras and men; you are a fire-fly, do not foolishly disregard those two bright luminaries.

85. Like the sun and the moon Kesava and Arjuna are famous for their effulgence; you are but a fire-fly among men.

86. O learned one, O son of a charioteer, do not make light of Arjuna and Achuyta; those two high-souled ones are best of men. Do not make such vaunts.

Thus ends the forty-first chapter, the story of the swan and crow in Karna Parva.

CHAPTER XLII.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. Listening to those unpleasant words and not being convinced the high-souled car-warrior, the king of Madra, said to Salya "I know well what Vasudeva and Arjuna are.

2. Even now I know well the skill of Shouri in the management of cars and the power and great weapons of Arjuna, the son of Pandu. But you have no practical knowledge of them, O Salya.

3. I shall fearlessly fight with those two Krishnas, the foremost of the weilders of weapons. The curse of Rama, the foremost of Brahmanas, pains me greatly.

4. I lived formerly with Rama in the disguise of a Brahmana with a view to obtain the celestial weapons from him. At that time, O Salya, the king of gods, wishing to do a good office by Phalguna, put in an impediment by approaching my thigh and piercing it in the form of a dreadful worm.

5. When my preceptor slept placing his head on my thigh that worm began to bore it through; on account of this boring of my thigh a pool of thick blood gushed out of my body.

6. For fear of my preceptor I did not move my limb. The Brahmana, on waking, saw it. Beholding my patience he said "you are never a Brahmana. Tell me truly who you are."

7. O Salya, I then gave him the true information about myself and said that I was a *Suta*. Hearing this the great ascetic, worked up with anger, imprecated a curse on me, saying.

8. "On account of the deception O charioteer, by which you have got this weapon it will never come to your mind at the time of necessity when the hour of your death will arrive. Brahma can never live in one who is not a Brahman.

9. I have forgotten that great weapon in this fierce and dreadful encounter.

10. O Salya, that descendant of Bharatas who is highly dreadful, the destroyer of all the grinders of foes and powerful, will, me-thinks, grind many Kshatriya heroes.

11. Know however, O Salya, I will kill in battle to-day that terrible bowman and the foremost of warriors, the son of Pandu, Dhananjaya, who is highly energetic and ascetic—a heroe whose promises are always carried out.

12. I have at least that weapon with me with which I will be able to kill a goodly number of enemies. I will kill in battle, that grinder of weapons, that powerful heroe, the master of weapons, that dreadful bowman of incomparable energy, that ruthless and dreadful heroe who can resist his enemies—(I mean) Dhananjaya.

13. The limitless deep, the king of waters dashes on impetuously for overwhelming numberless creatures. The continent however holds and restrains him.

14. I will to-day, in this world, withstand in fight the son of Kunti the foremost of archers while he will ceaselessly discharge his winged arrows capable of killing heroes and penetrating into every limb and none of which becomes futile.

15. Like the bank of an ocean restraining it I will withstand Partha that strongest of the strong the great heroe owning many weapons, resembling the ocean itself and having many dreadful and far-reaching arrows like unto the waves of the ocean while he will be engaged in assailing the kings.

16. Witness my highly dreadful encounter with him to-day in battle, who, methinks, has not equal amongst men, using bows and who vanquished the gods and demons in battle.

17. The Pandava is exceedingly haughty. Desirous of fighting he will approach me with superhuman and powerful weapons. Counteracting his weapons with mine in battle I will fell Partha with my excellent arrows.

18. He burns down his enemies like the sun of fiery rays and shines in his fame. As the clouds gather round the dispeller of darkness, so I shall cover Dhananjaya with my shafts.

19. As the clouds with showers extinguish the powerful fire burning with smoking flames and as if consuming the whole world, so I will, with showers of my arrows, put down the son of Kunti.

20. With my darts I will put down the

son of Kunti in battle who is like a dreadful and fierce snake of sharpened fang, who burns in effulgence and anger and consumes those who work him evil.

21. As the Himalya holds the powerful, crushing and all-striking wind-god so I will, without perturbation, withstand the angry and vindictive Dhananjaya.

22. I will withstand in battle Dhananjaya the foremost of all the archers in the world who knows well all the car-tracks, who is always in the van, competent and heroic in battle.

23. To-day, I will encounter in battle the man, who, in my view, is non-pariel amongst the archers and who conquered the entire earth.

24. What man, save me, who wishes to keep his life, will fight with Savyasachin who defeated all creatures, including even the celestials in the country called Khandava.

25. He is proud, holds his weapons firmly, is light-handed, knows the use of celestial weapons, has white horses and is capable of smiting all. To-day shall I with sharpened shafts sever the head of such a great warrior from his body.

26. O Salya, keeping either death or victory before me, I will fight with Dhananjaya to-day. There is none else but me who can fight on a single car with that Pandava resembling Death himself.

27. I will myself with pleasure speak of the prowess of Pandava in battle before the assembly of the Kshatriyas. Why do you, a fool as you are, speak of the prowess of Phalguna to me?

28. The forgiving always forgive a mean and a cruel person who performs unpleasant deeds. I can slay a hundred like you, but I forgive you for my forgiving nature and the necessity of the time.

29. You are the perpetrator of evil deeds. You have, like a fool, for the sake of the Pandavas, remonstrated with me and spoken many unpleasant things. You have said these to me who am innocent. Cursed you are, an injurer of friends for friendship is seven paced.

30. The present moment, that has arrived, is really dreadful for Duryodhona has come to battle. I always wish to see his ends accomplished. But you are acting in such a way that it appears you have no friendship for the Kuru king.

31. He is a friend who gladdens his friend, pleases him, protects him, honors him, and shares in his joy. I have got all these qualities; the king himself knows it.

32. Whereas he who destroys, remonstrates with, sharpens his weapons, makes us to sigh and cheerless and wrongs us in many ways is our enemy. All these marks are to be seen in you, and you display them all against us.

33. For the sake of Duryodhana, for the sake of doing what is agreeable to you, for the sake of fame, for the sake of myself, and the God, I will vigorously fight with Partha and Vasudeva. Behold to day my feats.

34. Behold to-day all my excellent weapons, *Brahma*, celestial and human, I will kill to-day that highly powerful heroe like an infuriate elephant slaying another such.

35. For my victory I will hurl to-day that highly powerful Brahma weapon at Partha with my mind alone. Arjuna will never be able to escape that weapon if only the wheels of my car do not sink in the earth in battle to-day.

36—37. Know this, O Salya, that I will not even fear Yama armed with his rod or Varuna armed with his noose, or Kuvera armed with his mace, or Vasava armed with his thunder-bolt or any other enemy who may come forward to kill me.

38. Therefore I have no fear from Partha or Janarddana. There shall take place an encounter between me and them both in the battle.

39—40. O king, while wandering about to set arrows on my Vijaya bow I myself unconsciously killed, with an arrow the calf of a Brahmana's *Homa* cow as I began discharging dreadful shafts while it was roaming in the dense forest. The Brahmana then addressed me, saying:—

41. Since you have carelessly killed the offspring of my *Homa* cow, the wheel of your car will sink into the earth and at the time of war your heart will be possessed by fear.

42—43. I always stand in great fear of these words of the Brahmana. The kings of the Lunar dynasty, the lords of people's happiness and misery, offered him a thousand kine and six hundred bovine bulls. Still with such a gift O Salya, O king of Madras, the Brahmana was not gratied.

44. I then offered him seven hundred elephants of huge tusks and many hundreds of male and female slaves. And still that best of Brahmanas was not satisfied.

45. Offering him then full fourteen thousand black kine each with a white calf I could not obtain the grace of that best of Brahmanas.

46. Then I offered him a beautiful palace abounding in all objects of desire, in fact, whatever riches I had but still he refused to accept the gift.

47. He then said to me who had offered him and thus implored his forgiveness." What I have said, O Suta, will surely take place. It can never be otherwise.

48. False words will destroy creatures and the sin will come upon me. Therefore for preserving virtue I dare not speak an untruth.

49. You shall not destroy the means of a Brahmana's livelihood. There is none on earth who can falsify my words. Accept my words and this will be an atonement for your sin.

50. Although chastised by you still for your friendship I have spoken out all this to you. I know you who are chastising me thus. Be silent and hear what I will speak now.

Thus ends the forty-second chapter of the conversation between Karna and Salya in the Karna Parva.

CHAPTER XLIII.

(KARNA PARVA)—*Continued.*

Sanjaya said :—

1. Once more, O great king, thus silencing the king of Madras, the son of Radha, the chastiser of foes, said to him.

2. As a rejoinder to what you have said to me, O Salya, by way of examples I tell you that I am not to be frightened by you in battle with your words.

3. If all the gods with Vasava come to fight with me I will not fear them what to speak of my fear from Partha and Kesava.

4. I am not to be frightened by mere words. O Salya, he, whom you will be able to frighten in battle, is some other person.

5. You have addressed many unpleasant words to me. Therein lies the strength of a mean person, O you of wicked soul; you can speak of my merits and so you say many unpleasant words.

6. Karna is not born for fear in battle, O Madraka. I am rather born to display my valour and achieve glory for my own self.

7. Out of friendship for you, out of my affection and on account of your being an ally—for these three reasons, you still live, O Salya.

8. A great work is now to be done for the king Dhritarashtra. This work depends on me, O Salya, and therefore you live for a moment.

9. I made this agreement with you formerly that I would forgive you for all your unpleasant words. This agreement I will observe and for this you still live.

10. Without a thousand Salyas I will vanquish my enemies. The injurer of a friend is sinful. It is for this you live for the present.

Thus ends the forty-third chapter the conversation between Karna and Salya in the Karna Parva.

CHAPTER XLIV.

(KARNA PARVA)—*Continued.*

Salya said :—

1. These are but your ravings, O Karna that you give vent to with regard to your enemies. But I can without a thousand Karnas defeat my foe in battle.

Sanjaya said :—

2. To the king of Madras, who was speaking such harsh words Karna, of unpleasant looks, spoke words again twice as harsh.

Karna said :—

3. O king of Madras, listen attentively to what I heard recited in the presence of Dhritarashtra.

4. In Dhritarashtra's house the Brahmanas used to describe many pleasant regions and the lives of many ancient kings.

5. One aged and leading Brahmana among them, while recounting the ancient historian, said thus blaming the Valhikas and Madrakas.

6—7. One should always avoid the impure and impious Valhikas who live away from Himavat and Ganga, Saraswati, Yamuna and Kurukshetra and the Sindhu with its five tributaries.

8. I remember from my youth that a slaughter ground for kine and the cellars for wine mark out the gates of the palaces of Valhika kings.

9. For some secret work I had to live with them. On account of this living I know them very well.

10. There is a town of the name of Shakala, a river by the name of Apaga and a clan of the Valhikas known as Jarttikas. Their conduct is very reprehensible.

11. They drink the liquor Ganda and eat fried barley with it. They also eat beef with garlics. They also take flour with meat and boiled rice that is bought of others. They are shorn of all good practices.

12—13. Their women all drink and are nude, and laugh and dance, outside the walls of the houses in cities, with garlands and unguents, singing under the influence of liquor various obscene songs like the bray of the ass or the bleat of lambs. They freely mix and intercourse with all. Inebrite they address one another with endearing terms.

14. The fallen Valhika women, unobservant of restrictions even on sacred days, dance and exclaim "Alas! our husband, our lord is dead!"

15. One of those wicked Valhikas who lived amongst them and for some time in Kurujangala burst out with cheerless heart saying—

16. "Surely that big and fair (Valhika maiden) dressed in her blankets is thinking of me,her Valhika lover, who am living in Kurujangala at the time of her going to bed.

17—18. Crossing the Sutlej, the charming Iravati and coming to my own country when shall I look at those beautiful women with thick frontal bones, with shining circles of red arsenic on their foreheads, with tinges of red, black collyrium on their eyes and their beautiful forms dressed in blankets and skins and themselves uttering shrill cries?

19. When shall I be happy in the company of those inebriate women amid the sound of drums and kettle-drums and conches sweet as the brays of asses and cries of camels and mules?

20. When shall I be in the midst of those women who live on cakes of flour and and meat and balls of barley and skimmed milk in the forests having pleasant paths of *Shami*, *Pilu* and Karira?

21. When shall I, surrounded by my countrymen, muster strong on the high roads, fall upon the passers by, carry away heir robes and attires and beat them repeatedly?

22. What man is there who will live willingly even for a moment in the midst of Valhikas who are so fallen, wicked and of fraudulent conduct?

23. Thus did the Brahmanas describe the vile Valhikas, a sixth of whose merit and demerit, you possess, O Salya.

24. Having said this the pious Brahmana said some thing about the wicked Valhikas. Hear what I say.

25. In the large and populous city of Sakala a Rakshasa woman used to sing on every fourteenth day of the dark half of the month in accompaniment with a drum.

26. When shall I next sing the songs of the Valhikas in this town of Sakala having fed me full with beef and drunk the Gada liquor.

27—28. Decked with ornaments when shall I with these huge women and maidens feed upon a large number of sheep, a quantity of pork and beef and the meat of fowls, asses and camels. In vain do they live who do not eat the sheep.

29. Thus O Salya, the young and old inhabitants of Sakala, sing and cry under the influence of liquor. How can there be virtue among such people?

30. You should know this. I will now recount to you again what another Brahmana said to us in the Kuru court.

31—32. There where the forests of Pilus stand and the five rivers Shatadru, Vipasha Iravati, Chandrabhaga and Vitasta and which have the Sindhu for their sixth flow there in those regions is situated the Province called the Arattas distant from Himavat. This Province is shorn of virtue and religion. No one should go there.

33—34. The celestials, the ancestral manes and the Brahmanas never accept gifts from fallen persons, from those that are begotten by Sudras upon women of other castes and from Valhikas who never perform Yajnas and are greatly irreligious. This the learned Brahmana also said in the Kuru Court.

35. The Valhikas, who have no feelings of revulsion, take their food in deep wooden vessels, earthen plates in vessels that have been licked by dogs and those that have been stained with pounded barley and other corn.

36. They drink the milk of sheep, camels and asses and eat curds and other preparations of those various kinds of milk.

37. There is a number of bastards among those fallen people. There is no food or no milk that they do not take. The ignorant Aratta Valhikas should always be avoided.

38. You should always know this, O Salya. I will now speak to you what another Brahmana said in the Kuru court.

39. How can a man attain to the celestial region having drunk milk in the town called Yugandhara and lived in the place called Achyutastala and bathed in the spot called Bhutilaya.

40. No respectable man should live even for two days where the five rivers flow just after issuing from the mountains and where live Aratta Valhikas.

41. There are two Pishachas in the river Vipasha named Vahi and Hika. The Vahikas are the offsping of those two Pishchas. They are not creatures created by God. Being of such a low brith how can they know the duties laid down in the Scriptures.?

42. The Karashkaras, the Mahishkas, the Kalingas, the Keralas, the Karotakas, the Virakas and other people who have no religion should always be avoided by men.

43. A Rakshasa woman of huge hips, thus spoke to a Brahman, who once went to that country for bathing in a sacred water and passed a single night there.

44. This Province passes under the name of Arattas. And the people who live there are called Valhikas. The Brahmanas of the lowest order also live there from a very ancient time.

45. They are ignorant of the Vedas and void of knowledge. They do not perform Yajnas nor can help others in them. They are all fallen and many of them have been begotten by Sudras upon other caste girls ; the gods never accept gifts from them.

46. The Prasthalas, the Madras, the Gandharvas, the Arattas, Khasas, the Vasatis, the Sindhus and the Samviras also follow these reprehensible practices.

Thus ends the forty-fourth chapter, the conversation between Karna and Salya in the Karna Parva.

CHAPTER XLV.

(KARNA PARVA)—*Continued.*

Karna said:—

1. You should know all this, O Salya, I shall again speak. Hear attentively what I say.

2. Once on a time a Brahmana came to our house as a guest. He was highly pleased with our conduct and said to us :—

3. I lived for a long time alone on a summit of the Himalaya mountain, since then I have seen various countries following various religions.

4. But I have never seen a country where all the people are irreligious. All the races I have met with recognise as religion what has been declared by persons conversant with the Vedas.

5. Wandering through various countries following diverse religions, I came at last O king, among the Vahikas. There I heard,

6. That one at first becomes a Brahmana and then becomes a Kshatriya. A Vahika after that will become a Vaishya, then a Sudra and then a barber.

7. Having become a barber he will again become a Brahmana. Attaining again to the position of a Brahmana he will again become a slave.

8. One member of a family becomes a Brahmana. All others falling off from virtue act as they please. The Gowharas, the Madrakas and the little-witted Vahikas are such.

9. Having wandered over the entire earth I heard of these sinful practices and irregularities amongst the Vahikas.

10. You should know this, O Salya ; I will speak to you again these words blaming the Vahikas which another person said to me.

11. In the days of yore a chaste woman of the country of Aratta was abducted by robbers ; they violated her, on which she imprecated a curse on them saying—

12. As you have sinfully ravished a girl who has no husband all the women of your families will become unchaste.

13. You villains, you will never escape the consequences of this great iniquity. It is for this, O Salya, that the sisters' sons of the Arattas become their heirs and not their own sons.

14—15. Kauravas with the Panchalas, the Shalyas, the Matsyas, the Naimishas, the Koshalas, the Kashapaunctras, the Kalingas, the Maghadas, and the Chedis, who are all blessed, are conversant with the eternal religion. Even the wicked of every country know what religion is ; the Vahikas are however divested of piety.

16. The Matsyas, the Kurus, the Panchalas, the Naimishas and all other respectable races know the eternal truths of religion. This cannot be said of the Madrakas and the wily people that live in the land of the five rivers.

17. Knowing all these, O Salya, O king, you should hold your tongue like one of base words in all matters connected with religion and virtue. You are the guardian and the king of this race and therefore pertake of the tenth part of their virtue and sin.

18. Or perhaps you pertake of the sixth portion of their sins only for you never protect them. A king who protects his

people is only entitled to the sixth portion of their virtue. You are not a sharer of their virtue.

19. In the days of yore when the eternal religion was held in reverence in all countries, the grand-father, marking the conduct of those living in the land of five rivers, denounced them.

20. When even in the golden age the Brahman had consumed those fallen men of evil deeds who were begotten by Sudra on others' wives who can put them to shame?

21. Thus did the grand-father condemn the practices of the land of five rivers. When all the people observed the duties of their respective orders he had to find fault with those people.

22. You should know all this, O Salya, I will speak again to you. A Rakshasa by the name of Kamalashapada, while bathing in a tank said,

23. Begging is a Kshatriya's dirt, the non-observance of vows is that of Brahmana. The Vahikas are the dirt of the earth and the Madra women are the dirt of the whole female sex.

24. While goining down the stream a king rescued the Rakshasa. Asked by the former the latter gave this answer. I will recite it to you, listen.

25. The *Mlechas* are the dirt of the humanity, the oil-men are the dirt of Mlechas; eunuchs are the dirt of oilmen. And they who appoint Kshatriyas as priests in their *yagnas* are the dirt of eunuchs.

26. The sin of those persons who appoint Kshatriyas as their priests as well as that of the Madrakas will visit you if you do not abandon me.

27. This was declared by the Rakshasa as the Mantra that should be used as a remedy for curing a person possessed by a Rakshasa or one killed by poison.

28. The Panchalas observe the duties laid down in the Vedas; the Kauravas observe truth; the Matsyas Surasena perform *Yajnas*; the people of the east follow the conduct of the Sudras. Those of the south are fallen; the Vahikas are thieves, the Saurashtras are bastards.

29. They are defiled by ingratitude, theft, drunkenness, adultery with the wives of their preceptors, harshness of speech, slaughter of kine, absence from house during night for bad purposes, the using of other people's ornaments. What sin is there that they cannot commit? Fie on Arathas and the people of the land of the five rivers.

30. The Panchalas, the Kauravas, the Naimishas, the Matsyas all these are conversant with religion. Even the old people of the North, the Angas and Magadhas follow the practice of the pious.

31. Many gods, led by Agni, reside in the East. The ancestral manes live in the South presided our by Yama the just.

32. The West is ruled over by the powerful Varuna, who is superior to all the gods there. The North is guarded by the Divine along with the Brahmanas.

33. The Rakshasas and Pichashas protect Himavat, the best of mountains. The Guhykas protect, O great king, the mount Gandhamadana. Forsooth does Vishnu otherwise called Janarddana protect all creatures.

34. The Magadhas are conversant with hints, the Koshalas can understand what they see. The Kurus and Panchalas can understand half-expressed words. The Salyas cannot understand till the whole thing is expressed.

35. The mountaneers like Sivis are very dull. The Yavanas are omniscient, O king and the Suras are particularly so.

36. The Mlechchas are steeped in their own fanciful creations—other inferior people cannot understand any thing. Vahikas never accept good counsels and Madrakas are none amongst them. You are such, O Salya, you should not give me any reply.

37. Madras are called the dirt of all nations on earth so the Madra woman is called the dirt of the entire female sex.

38. There is none more wretched than he whose duty consists in drinking wine, violating the bed of his preceptor, destroying the embryo by miscarriage and robbing other people of their riches. Oh fie on the Arthas and the people of the land of five rivers.

39. Knowing this, be silent. Do not try to contradict me. Do not make me kill Keshava and Arjuna after having killed you first.

Salya said:—

40. To forsake the distressed and sell children with wives are the practices of Angas whose king you are, O Karna.

41. Remembering your faults that were recited by Bhishma before the assembled car-warriors and mighty car-warriors drive away your anger and be not angry.

42. In every country, O Karna, there are Brahmanas, the Kshatriyas, the Vaishyas, the Sudras and the chaste women observant of good vows.

43. In every country, men jest with men and wound each other, and there are lustful men.

44. There is in every country and every moment men who are experts in speaking of the faults of others. There is none who knows his own faults and knowing them becomes ashamed.

45. In every country there are kings observant of their own religions and engaged in repressing the wicked. And in every country there are virtuous men.

46. There is no country, O Karna, where every one is sinful. There are men in many countries who excel even the gods by their good conduct.

Sanjaya said :—

47. Thereupon the king Duryodhana stopped Karna and Salya, addressing the son of Radha as a friend and requesting Salya with joined hands.

48. Karna was pacified, O Sire, and did not speak anything more. Salya, then advanced against his enemies.

49. Thereupon smilingly Karna once more excited Salya saying "go on."

Thus ends the forty-fifth chapter, the end of wordy war-fare between Karna and Salya in the Karna Parva.

CHAPTER XLVI.

(KARNA PARVA)—*Continued.*

Sanjaya said :—

1. Thereupon beholding that unrivalled arrangement of the army of Partha protected by Dhristadyumna who was capable of resisting all hostile armies Karna,

2. Proceeded sending up leonine shouts and making his chariot produce a loud rattle. He made the earth tremble with the loud din of musical instruments.

3. That chastiser of foes, irrepressible in battle, seemed to tremble in anger. Then arranging his own army in counter array, that heroe of great energy, O best of Bharatas,

4. Made a great havoc of the Pandava army like Indra killing the Asura army. Then wounding Yudhishthira with many arrows he placed the son of Pandu to his right.

Dhritarashtra said :—

5. How did, O Sanjaya, the son of Radha arrange his army against the Pandavas led by Dhristadyumna and protected by Bhimasena—all those great bowmen invincible even to the very gods.

6. Who stood, O Sanjaya, at the one wing and at the other of my army? Dividing themselves duly how were they stationed?

7. How did also the sons of Pandu arrange their army against mine? And how did that great and dreadful battle begin?

8. Where was Vibhatsu when Karna proceeded against Yudhishthira? Who could successfully assail Yudhishthira before Arjuna?

9. Who else except the son of Radha, who wishes to keep his life, would fight with Arjuna who had defeated single-handed formerly all creatures at Khandava?

Sanjaya said :—

10. Hear now of the arrangement of the army and how Arjuna came and how the battle was fought by both sides encircling their respective kings.

11. O king, Saradwata's son Kripa, the highly active Magadhas and Kritavarma of the Satwata race stood at the right wing.

12—13. Standing at the right of these and accompanied by many dauntless Gandhara horse-men armed with bright lances and many invincible mountaneers numerous as the swarms of locusts and grim-visaged as the Pishachas, Shakuni and the powerful car-warrior Uluka protected the Kuru army.

14. Thirty-four thousand cars of the Samsaptakas, never to come back from the battle-field mad after fight, encircling your son and desirous of killing Krishna and Arjuna, protected the left side.

15. The Kamvojas, the Sakas, the Yavanas, with their cars, horses, and infantry stood on this left challenging Arjuna and the powerful Kesava.

16. In the centre, stood Karna at the head of the army, clad in armour and a beautiful coat of mail and adorned with bracelets and garlands, for protecting it.

17. Protected by his greatly angry sons, that heroe, the foremost of the wielders of weapons, shone at the head of his army drawing his bow.

18—19. The mighty-armed Dussasana, endued with the effulgence of the moon and fire, beautiful to look at and with twany eyes, encircled by his soldiers, stood at the back of the army on a huge elephant and proceeded therefrom. Then followed him, O emperor, the king Duryodhana himself protected by his own brothers, clad in beautiful mails and riding on beautiful horses.

20. Protected by the highly energetic Madrakas and Kekayas the king shone there like the performer of hundred sacrifices surrounded by the celestials.

21. Ashwathama and other leading car-warriors, and many infuriate elephants sheding temporal juice, resembling a mass of clouds and driven by brave Mlechchas followed that car force.

22. With Vaijayanti flags, shining weapons and riders they appeared like hills filled with trees.

23. The rear of that elephant army was protected by thousands of horses with swords and *Patticas* never to return back from battle.

24. Brilliantly adorned with cavalry, car-warriors and elephants that best of armies looked exceedingly picturesque like that of the gods or of the demons.

25. That army arranged after the plan of Vrihaspati by its expert commander appeared to dance and strike terror into the hearts of the enemies.

26. Like the continual clouds of the rainy season, the infantry, cavalry, car-warriors and elephants, desirous of battle, began to issue from all the wings.

27. Beholding Karna at the head of the army Yudhisthira addressed the following words to Dhananjaya, that slayer of foes, the one heroe in the battle.

28. Behold, O Arjuna, the great army arranged by Karna. The enemy's army shines with all its wings.

29. In the face of such a huge army you should take such precautions as we may not be defeated.

30. Thus accosted by the king, Arjuna replied with joined hands " Every thing will be done as you say. Nothing will be otherwise."

31. I will bring about the destruction of the enemy, O Bharata. By killing the head of this army, I will encompass their destruction.

Yudhisthira said :—

32—33. Having this in view you yourself proceed against the son of Radha ; let Bhimasena proceed against Sujodhana ; Nakula against Vrihsena, Sahadeva against the son of Suvala, Sasanika against Dussasana the best of Sinis; Salyaki against the son of Hridika, and Pandya against the son of Drona. I myself will fight with Kripa.

34. Let the sons of Draupadi, with Shikandin procced against the remaining sons of Dhritarastra. Let the other heroes proceed against the rest of our enemies.

Sanjaya said :—

35. Thus addressed by the pious Yudhisthira, Dhananjaya said 'so be it,' and ordered his army. He then himself proceeded to the head.

36—37. Keshava and Arjuna preceeded to battle on that prime car, for which the leader of the universe Agni who derives his effulgence from Brahman became the horses and which in the days of yore had successively carried Brahma, Siva, Indra and Varuna one after another.

38. Beholding that wonderful car advance Salya once more addressed the following words to that highly energetic warrior the son of Adhiratha.

39. There comes the car drawn by white horses and having Krishna as its driver, the car which even all the soldiers cannot resist as the fruit follows the work. There comes the son of Kunti slaying all his foes along the way, he of whom you were enquiring.

40. Undoubtedly they are the great Vasudeva and Arjuna as a tremendous uproar deep as the muttering of clouds is being heard.

41. A cloud of dust is overspreading the welkin like a canopy. The whole earth, O Arjuna, is shaking cut deep by the wheels of Arjuna's cars.

42. Violent winds are raging on both the sides of the army. The carnivorous animals are yelling aloud and the animals are emitting dreadful cries.

43. Behold, O Arjuna, the dreadful and evil Ketu of vapoury form, capable of making hairs erect. It has appeared covering the sun.

44. Behold various sorts of animals in large numbers and many powerful wolves and tigers are looking at the sun.

45. Behold those terrible Kankas and vultures in thousands sitting with faces towards one another as if holding a conversation.

46. O Karna, the coloured chowries attached to your huge car are waving roughly and your pennon is also trembling.

47. See, your beautiful and large horses endued with great speed resembling the beautiful Garuda in the sky, are also trembling.

48. It is evident from these evil omens O Karna, that hundreds and thousands of

kings, deprived of their lives, will sleep the eternal sleep in the field of battle.

49. There is being heard the hair-stirring and loud sound of the conch. The sound of drums and cymbals, O son of Radha, is being also heard on all sides.

50. The whizz of the various sorts of shafts and the noise of chariots, horses and men is also being heard. Listen, O Karna, to the twang of the bows of the various warriors.

51. Many flags of diverse colours and embroidered with gold, made by skiful artizens, are shining on Arjuna's car shaken by the wind.

52. See, O Karna, also the banners of Arjuna, adorned with rows of bells and golden moons and stars, like lightning on the clouds.

53. Those banners, producing a sound, are being shaken by the wind; the high-souled Panchalas with their cars decked with flags look like the gods on their cars.

54. Behold the heroic Vibhatsu, the son of Kunti, invincible in battle and having a flag with the emblem of a monkey, is coming forward to assail his enemies.

55. On the top of Partha's banner a dreadful monkey is being seen capable of increasing the anger of the enemies.

56. These are the discus, club, Sranga bow and the conch of the intelligent Krishna. The Kaustava jewel appears beautiful (on the breast of) Krishna.

57. The highly energetic Vasudeva with club and Sranga bow in his hands is driving the yellow horses endued with the speed of the wind.

58. This is the twang of the bow Gandiva drawn by Savyasachin. These sharpened arrows discharged off his hands will kill the enemies.

59. The earth is strewn with the heads of the kings who never come back from the battle-field, having expansive coppery eyes and faces like the full moon.

60. There are falling, the arms, resembling the spiked maces, with weapons and smeared with scents, of warriors taking delight in fight and contending with uplifted weapons.

61. Horses with eyes, tongues and entrails drawn out, with their riders are falling, fallen and lie dead on earth.

62. Wounded, mangled and pierced by Partha, lifeless elephants, huge as mountain tops, are falling down like hills.

63. The cars, resembling the cities of the Gandharvas, with the kings slain are falling down like the celestial cars, on the wane of the piety of the inhabitants of heaven.

64. Behold, the army has been greatly assailed by Kiritin as various animals are by a lion.

65. Coming forward the heroic Pandavas are killing the kings, a good many elephants, horses, car-warriors and foot soldiers of your army engaged in battle.

66. Partha is not visible like the sun covered with clouds. The top of his car is being seen and the twang of his bow is being heard.

67. You will see him to-day, O Karna, about whom you are enquiring—that heroe, with white horses and Krishna as his driver engaged in killing the enemies in battle.

68. You will see today, O Karna, stationd on the same car in battle those two foremost of men with coppery eyes—the subduers of enemies—Krishna and Arjuna.

69. O son of Radha, you will be our king if you can slay him to-day who has Krishna for his driver and Gandiva for his bow.

70. Challenged by Samsaptakas Partha proceeds against them; the powerful warrior is making a great havoc of his enemies in battle.

71. Thereupon Karna in anger said to the king of Madras who had spoken thus. "See Partha is being assailed on all sides by the Samsaptakas.

72. Like the sun covered by cloud Parth is no longer visible. Plunged into the deep of warriors O Salya, Partha is sure to die."

Salya said:—

73. Who is there who can slay the god of water with water and fire with fuel? Who is there who can get hold of the wind or drink off the ocean?

74. Methinks, to assail Partha is just like this. Even the very gods and demons united together with Indra at their head cannot discomfit Arjuna in battle.

75. Better satisfy yourself and make your mind comfortable by saying this. Partha is not to be conquered in battle. Better fulfill some other object you may have in view.

76. He who will lift up the earth on his two arms, or consume all creatures with his wrath or hurl down the gods from heaven, may defeat Arjuna in battle.

77. Behold Bhima, the other heroic son of Kunti who is never worn out with fatigue,

shining in his native lustre, mighty armed and is like the second Meru.

78. With his anger always burning, bent on wrecking revenge the highly energetic Bhima stands there with a view to acquire victory, remembering all his wrongs.

79. There stands the impartial king Yudhisthira, the foremost of the pious and the conqueror of enemies' cities. The enemies can never resist him in battle.

80. There stand the twins Nakula and Sahadeva, the two Ashwinis, the two foremost of men, invincible in battle.

81. There stand the five Vrishni heroes like five mountains desirous of fighting all equal to Arjuna in battle.

82. There stand the proud, beautiful heroic and highly energetic sons of Draupadi headed by Dhristadyumna.

83. There advances against us Satyaki, the foremost of the Satwatas, irresistible like Indra, with a view to fight like Death himself in anger.

84. While these two best of men were thus speaking to each other the two armies encountered in battle like the streams of Ganga and Yamuna.

Thus ends the forty-sixth chapter, the beginning of battle in Karna Parva.

CHAPTER XLVII.

(KARNA PARVA)—*Continued.*

Dhritarashtra said :—

1. While armies thus encountered each other, did Partha, O Sanjaya, assail the Samsaptakas and Karna the Pandavas.

2. Skilled in narration as you are, recount at length the incidents of the battle to me. I am never satiated with listening to the accounts of the prowess of heroes.

Sanjaya said :—

3. Disregarding the huge hostile array arranged in that way Arjuna arrayed his force in proper form on account of the evil policy of your son.

4. The huge army of the Pandavas, abounding in infantry, cavalry, elephants and cars and led by Dhristadyumna, looked magnificient.

5. With his horses white as the pigeons and endued with the effulgence of the sun or the moon the son of Prishata, with bow in hand, shone like Death himself in body.

6. The sons of Draupadi desirous of fighting stood by the side of the son of Prishata. They had celestial coats of mail and weapons and were powerful like tigers. They followed him like stars following the moon.

7. Beholding the Samsaptakas in battle array, Arjuna, worked up with anger, rushed against them, drawing his Gandiva bow.

8. With a view to kill Arjuna the Samsaptakas bent upon acquiring victory, advanced against him, making death their end.

9. Those brave warriors with men, horses, infuriate elephants and cars began quickly to assail Arjuna.

10. Furious was their encounter with Kiritin. It resembled that between Arjuna and Nivata Kavachas, as we have heard.

11—12. Thousands and thousands of cars, horses, flags, elephants, foot-soldiers engaged in fighting, arrows, bows, swords, discus, battle-axes, uplifted arms holding weapons and heads of enemies were cut by Partha.

13. Considering his car drowned into that whirlpool of warriors resembling the bed of the nether region the Samsaptakas sent up loud war-cries.

14. Slaying all his enemies in front Partha killed those that stood at a distance, then those that were on his right and back like Rudra himself killing in anger the entire animate creation.

15. And exceedingly dreadful was the encounter of your army with the Panchalas, Chedis and Srinjayas.

16—17. Kripa, Kritavarma, Sakuni, the son of Suvala, with cheerful soldiers, all greatly worked up with anger and capable of striking the car-warriors fought with Koshalas, the Kachis, Matsyas, Karushas, Kekayas and Surasenas all of whom were highly terrible in battle.

18. That great battle, destructive of life, body and sins, brought on fame, virtue and heaven for all the Kshatriya, Vaishyas and Sudra heroes that engaged in it.

19—20. O best of Bharatas, meanwhile, the king Duryodhana, with all his brothers and Kuru heroes and many powerful Madraka car-warriors, protected Karna while he fought with the Pandavas, the Panchalas, the Chedis and Satwaki.

21. Destroying that huge army with his sharpend arrows and assailing many leading car-warriors Karna afflicted Yudhishthira.

22. Sundering the armour, weapon and bodies of thousands of his enemies, killing them by thousands and sending them to

heaven to earn fame Karna gave great delight to his friends.

23. Thus, O father, the battle, putting an end to men, horses, and cars, between the Kurus and Srinjayas resembled that between the gods and demons in the days of yore.

Thus ends the forty-seventh chapter, in Karna Parva.

CHAPTER XLVIII.

(KARNA PARVA).—*Continued.*

Dhritarashtra said :—

1. Tell me, O Sanjaya, how Karna, having caused a great carnage and entered into the midst of the Pandavas assailed the king Yudhisthira.

2. What leading warriors amongst the Pandavas resisted Karna? Whom did Karna crush before he could assail Yudhishthira?

Sanjaya said :—

3. Seeing the followers of the Pandavas led by Dhristadyumna stationd for battle, Karna, the subduer of foes, rushed furiously against the Panchalas.

4. The Panchalas, desirous of victory, advanced against that high-souled one who came quickly as the swans go to the ocean.

5. Then there arose from both the armies the sound of a thousand conches capable striking terror into hearts as well as that of bugles.

6. Then there arose the dreadful sound of various other musical instruments, the noise of the elephants, horses and cars and leonine shouts of the heroes.

7. The entire earth with her mountains, trees and oceans, the sky enshrouded with clouds driven by the wind and the whole firmament with the sun and the moon, seemed to tremble.

8. So dreadful appeared the noise to all creatures and they became all agitated. The weak amongst them fell dead.

9. Then worked with great anger and invoking speedily his weapons Karna began to assail the Pandava host like Indra grinding the army of the demons.

10. Entering into the midst of the Pandava army and discharging his arrows Karna killed seventy seven leading warriors among the Prabhadrakas.

11. Then the twenty five sharp arrows furnished with beautiful wings of that best of car-warriors killed twenty five Panchalas.

12. With many gold feathered Narachas capable of piercing others' bodies the heroe killed hundreds and thousands of the Chedis.

13. While he was performing those superhuman feats in battle a large number of Panchala cars surrounded him quickly on all sides, O king.

14. O Bharata, then setting five dreadful arrows Karna, the son of Vikartana, killed five Panchalas.

15. He killed in battle the Panchalas—Bhanudeva, Chitrasena, Senabindha, Tapana and Soorasena.

16. The heroic Panchalas being thus killed with arrows there arose lamentations *Alas!* and *Oh* of the Panchalas in that great battle.

17. Then ten car-warriors amongst Panchalas surrounded Karna whom all he quickly killed with arrows.

18. Then the two protectors of Karna's car-wheels, his two invincible sons, Sushena and Satyasena began to fight reckless of their lives.

19. The powerful car-warrior Vrishasena, the eldest son of Karna, himself protected his father's rear.

20—21. Thereupon, Dhristadyumna, Satyaki, the five sons of Draupadi, Vrikodara, Janmejaya, Shikhandin and many leading warriors among Probhadrakas, and many amongst the Chedis, the Kekayas and the Panchalas, the twins, the Matsyas, all clad in mail rushed upon Karna to kill him.

22. Showering upon him various kinds of weapons and arrows they began to assail him like the clouds striking the mountain breast during the rainy season.

23. To rescue their father, the sons of Karna all of whom were sinless and many heroes of your army resisted them.

24. Cutting off with a broad headed bow, that of Bhimasena, Sushena pierced him on the breast with seven Narachas and made a loud war-cry.

25. Thereupon taking up another strong bow and setting it right in haste the highly powerful Vrikodara cut off Sushena's bow.

26. Worked up with anger and as if dancing on his car he quickly bored through Sushena with ten arrows and pierced Karna himself with seventy sharp arrows within the twinkling of an eye.

27. Then with ten other arrows Bhima struck down Bhanusena, another son of Karna, with horses, drivers, arms and flags before the eyes of his fricnds.

28. Sundered by a razor-headed shaft the beautiful head of the youth with a moon-like countenance appeared like a lotus plucked from its stalk.

29. Having killed Karna's son Bhima began to assail your army once more; sundering the bows of Kripa and Hridika's son he began to assail those two heroes.

30. Striking Dussasana with ten iron arrows and Sakuni with six he deprived both Uluka and Patatri of their cars.

31. Then saying to Sushena "*you are killed*" Bhima took up another arrow. Karna cut it off and pierced Bhima himself with three arrows.

32. Bhima then took up another powerful arrow and discharged it at Sushena. Karna cut off that too.

33. With a view to save his son and kill the ruthless Bhima Karna struck the former with seventy-three dreadful arrows.

34. Then taking up an excellent bow capable of bearing a great strain Sushena struck Nakula on the arms and the chest with five arrows.

35. Striking his antagonist with twenty strong arrows capable of bearing a strain Nakula too sent up a loud wa-cry and struck terror unto Karna.

36. Then striking Nakula with ten arrows, the powerful car-warrior Sushena, quickly cut off his bow with a razor headed arrow.

37. Then Nakula, beside himself with anger, took up another bow and withstood Sushena with nine arrows.

38. Then, O king, covering all the quarters with arrows that subduer of hostile heroes killed Sushena's driver, striking Sushena himself with three arrows and then sundered into pieces his highly strong bow with three *Bhallas*.

39. Then beside himself with anger Sushena took up another bow and pierced Nakula with sixty arrows and Sahadeva with seven.

40. Then there took place a dreadful encounter between those heroes striking one another like that between the gods and demons.

41. Having killed Vrishasena's driver with three arrows Satyaki sundered his bow with a *Bhalla* and killed his horses with seven arrows.

42. Then crushing down his standard with another arrow he struck Vrishasena himself on the breast with three arrows. Thus struck Vrishasena became senseless on his car but stood up again within the twinkling of an eye.

43. Deprived of his driver, horses, chariot and flags by Yuyudhana, Vrishasena, armed with sword and shield, then rushed against him with a view to kill him.

44. As his antagonist advanced against him Satyaki struck at his sword and shield ten arrows with heads like a boar's ear.

45. Seeing Vrishasena deprived of his car and weapons Dussasana placing him on his own car then speedily put him on another.

46—49. Then riding on another car the powerful car-warrior Vrishasena pierced the five sons of Draupadi with seventy and Yuyudhana with five, Bhimasena with sixty four, Sahadeva with five, Nakula with thirty, Satanika with seven, Shikhandin with ten and king Yudhishthira with a hundred arrows. O monarch, the great bowman, the son of Karna, continually assailed with arrows those and many leading heroes all having victory in view. The invincible Vrishasena protected the rear of Karna in battle.

50. Having deprived Dussashana of his driver, horses and car, with ninety nine iron arrows the grandson of Sini struck him then on his forehead with nine arrows.

51. Then riding on another car properly equipped once more he began to fight with the Pandavas from within the division of Karna.

52. Then Dhristadyumna pierced Karna with ten arrows, the sons of Draupadi pierced him with seventy three arrows and Yuyudhana with seven.

53. Bhimasena pierced him with sixty four arrows and Sahadeva with seven. Nakula pierced him with thirty arrows and Satanika with seven. The heroic Shikhandin pierced him with ten and king Yudhishthira with a hundred.

54. Worked up with the desire of victory those and other foremost of men began to assail that great man, Suta's son, in that terrible battle.

55. Moving about in his car the heroic son of the charioteer, the subduer of foes, pierced each of them with ten arrows.

56. There, O monarch, we witnessed the wonderful strength in the handling of weapons and the light-handedness of the high-souled Karna.

57. People could not mark when he took up his arrows, when he aimed them and when he discharged them. They only saw his enemies slain by his anger.

58. The sky, the earth and the firmament were filled with his sharpened arrows.

The firmament looked brillant as if covered with clouds smitten with the rays of the sun.

59. The highly powerful son of Radha, with bow in his hand, as if dancing, pierced each of his antagonists with thrice as many shafts as each of them had struck him with.

60. Once more striking each of them and his horses, drivers, car and flag with ten arrows he sent up a loud war-cry. His antagonist then gave him a way.

61. Having crushed those powerful bowmen with showers of arrows, the son of Radha, the subduer of foes, entered unopposed into the thick of the army led by the Pandava king.

62. Having broken down thirty chariots of the Chedis who never return from the battle-field the [son of Radha pierced Yudhisthira with many sharp arrows.

63. With a view to rescue the king from the son of Radha many Pandava warriors, with Shikhandin and Satyaki surrounded him.

64. So did the powerful and brave bowmen of your army firmly guard the irresistible Karna in that battle.

65. O king, then there arose the sound of various musicial instruments and the leonine roars of brave heroes rent the sky.

66. The Kurus and Pandavas once more undauntedly met with each other, the former led by Karna and the latter by Yudhisthira.

Thus ends the forty-eighth chapter, the fight between Karna and Yudhisthira in the Karna Parva.

CHAPTER XLIX.

(KARNA PARVA—*Continued.*)

Sanjaya said :—

1. Riving through that army Karna encountered the pious king surrounded by thousands of cars, elephants, horses and foot-soldiers.

2. Sundering with hundreds of dreadful shafts the thousands of arms discharged at him by his enemies Karna fearlessly went through the army.

3. The charioteer's son sundered the heads, the arms, and the thighs of his enemies who, deprived of life, fell down on earth. Others, finding their division dispersed, took to their heels.

4. The Dravida, the Andhaka, and the Nishada infantry, excited by Satyaki once more rushed upon Karna with a view to kill him in that battle.

5. Shorn of their arms and head-dresses and killed by Karna with his arrows they fell down all at once on earth like a forest of Sala trees cut down.

6. Deprived of life and filling the heaven and earth with their fame, hundreds, thousands and ten thousands of warriors fell down with their bodies on earth.

7. The Pandus and Panchalas obstructed Karna, the son of Vikartana who proceeded in anger to battle like the destroyer himself even as people seek to obstruct a disease with incantations and drugs.

8. Grinding all those combatants Karna once more rushed upon Yudhisthira like an irresistible disease unchecked by incantations, drugs and rites.

9. Then obstructed by Pandus, Panchalas and Kekayas who were all desirous of rescuing the king he could not overcome them as Death cannot those conversant with Brahman.

10. Thereupon beholding Karna, the slayer of hostile heroes, obstructed at a distance, Yudhisthira, with eyes reddened with anger, said.

11. O Karna, O son of a charioteer, O you of vain seeing, hear my words. You always challenge in fight Phalguna of quick speed.

12. Abiding by the counsel of the son of Dhritarashtra you always obstruct us. You bring all your strength, energy and hatred to bear upon the Pandus.

13. Do you display to-day all your great manliness. I will to-day give battle, and destroy your desire for fight.

14. Having said this to Karna, the monarch, the son of Pandu, pierced him with ten arrows, made of iron and furnished with golden wings.

15. Then that Suta's son, the subduer of foes and a great bowman, pierced him in return as if smiling, O Bharata, with ten arrows furnished with heads like the calf's tooth.

16. Thus placed by Suta's son in contempt the mighty-armed heroe was worked up with anger like fire with oblation.

17. Then stretching his huge bow made of gold he set sharp arrows capable of breaking down the mountains.

18. With a view to kill the Suta's son he drew his bow to its fullest stretch and discharged that fatal shaft as the rod of the destroyer himself.

19. Discharged with great velocity and making a sound like that of a thunderbolt the arrow suddenly pierced the great car-warrior Karna on his left side.

20. Greatly assailed by the violence of that spike the powerful Karna, with weaked limbs, swooned away on his car his bow dropping from his hand.

21. Seeing Karna in that state the huge army of Dhritarashtra's son exclaimed Oh! and alas! and the faces of all the warriors became pale.

22. O monarch, witnessing the power of their king the Pandava army sent up leonine roars and cries of joy.

23. Regaining his sense in no time the dreadful son of Radha made up his mind to kill Yudhishthira.

24. Drawing his dreadful bow made of gold, Vijaya, the valiant son of Suta, began to resist Pandu's son with his sharp arrows.

25. Then with two razors he killed in that battle Chandradeva and Dandadhara, the two Panchala princes who guarded the wheels of the high-souled (Pandu king).

26. Each of those heroes stood by Yudhishthira shining like the constellation Punarvasu by the side of the moon.

72. Yudhishthira again struck Karna with thirty arrows. He pierced Sushena and Satyasena each with three arrows.

28. He also struck every one of Karna's body guards with three straight arrows.

29. Then laughing and shaking his bow the son of Adhiratha wounded the king's body with a Bhalla, then pierced him with sixty arows and then sent up a loud war-cry.

30. Then to rescue the king many leading Pandava warriors fell upon Karna in great anger and began to assail him with their arrows.

31—33. Satwaki, Chekitana, Yuyutshu, Shikhandin, the sons of Draupadi, the Prabhadrakas, the twins, Bhimasena, Shishupala, the Karushas, the Matsyas, the Vhuras, the Kaikayas the Kashis and the Koshalas, all those valiant and highly active warriors assailed Vashusena. The Panchala prince Janamejaya then struck Karna with many arrows.

34—35. Encircling Karna with a view to kill him they all rushed upon him with various arrows, such as boar-eared, Narachas, Nalika, Nishta, Calf-toothed, Vipata, razor shaped, with diverse other weapons, chariots horses, elephants.

36. Thus assailed on all sides by the leading Pandava warriors Karna invoked the assistance of the Brahma weapon and filled all the quarters with his arrows.

37. Like burning fire having arrows for its scorching flame Karna fought on consuming that forest of Pandava troops.

38. Aiming some powerful weapons and laughing the noble Karna, the great bowman, sundered the bow of that best of men, Yudhishthira.

39. Thereupon aiming ninety straight arrows within the twinkling of an eye Karna cut off, with those sharp arrows, the armour of his antagonist.

40. Made of gold and set with jewels that armour looked beautiful as if it fell down like the cloud driven by the wind and smitten by the rays of the sun.

41. The armour, adorned with jewels fallen off the body of that foremost of men, appeared like the sky in the night bespangled with stars.

42. Having his armour sundered with those arrows the son of Pritha covered with blood, hurled in anger at the son of Adhiratha a dart made of iron.

43. He too cut of that (dart) shining in the sky with seven arrows; sundered with shafts by that great bowman it reached the earth.

44. Then striking Karna with four lances on his two arms, forehead and chest Yudhishthira again and again sent up loud shouts.

45. Then blood gushed out from Karna wounds. Then filled with anger breathing like a snake he cut off his enemy's standard and struck Pandava with three Bhallas. He also cut off his two quivers and car into pieces.

46. Riding on the car drawn by horses white as teeth and having black hairs which used to bear Partha the king fled away from the battle-field.

47. Unable to stand before Karna thus did the son of Pritha, with his charioteer Parshin slain, cheerlessly fly away.

48. Pursuing him and holding him with his hand, the son of Radha, O king, said, smiling and censuring the son of Pandu,

49. "In what family are you born?, You are to observe the duties of a Kshatriya. Why do you leave the battle-field in haste, to save your life?

50. Methinks, you do not know the duties of a Kshatriya. Endued with Brahma force, you are better fitted for the study of the Vedas and sacrificial rites.

51. Do not, O son of Kunti, fight again. Do not approach heroes and use harsh

words towards them and do not go to great battles."

52. Having said this and left off the son of Pritha the highly powerful Karna began to slay Pandava like the holder of thunderbolt, the army of Asuras.

53. Then the king Yudhishthira, O king, took to his heels quickly in great shame.

54. Seeing the king take to his heels, the Chedis, the Pandavas, the Panchalas and the powerful car-warrior Satyaki, the heroic sons of Draupadi and the twin sons of Madri followed him of eternal glory.

55. Thereupon beholding the retreat of the army of Yudhishthira the heroes pursued them in great delight.

56. Then there arose the leonine shout of the sons of Dhritarashtra accompanied by the sound of bugles, conch, Mridangas and the twang of bows.

57. Getting upon quickly the car of Srutakirti, Yudhishthira began to witness the prowess of Karna.

58. Then beholding his own army slain the pious king Yudhishthira said to his own warriors "Kill them; why do you sit idle?"

59. Thereupon obtaining the command of the king all the mighty car-warriors of the Pandavas headed by Bhimasena rushed upon your sons.

60. O Bharata, then there arose a great tumult of the warriors, chariots, elephants, horses, infantry and weapons.

61. "Rise, strike, face the foe" uttering those words the warriors killed one another in that great battle.

62. On account of the showers of arrows discharged by them a shadow as that of clouds seemed to spread over the field abounding in best of men killing those weaker than they.

63. Deprived of their standards, flags, umbrellas, horses, drivers, weapons, arms, and other limbs, the kings, weakened, fell down on earth.

64. Resembling mountain summits, the best of elephants with their drivers slain, fell down like mountains clapped by thunderbolt.

65. With their armours, and other equipments torn and shattered thousands of horses and warriors fell down.

66. There fell in battle thousands of foot soldiers with their limbs wounded by weapons and deprived by hostile combatants of their elephants, horses and cars.

67. The earth was covered all over with heads of heroes, dreadful in battle, with expansive coppery eyes and with faces resembling the lotus or the moon.

68. People heard on the earth as well as in the sky noise proceeding from the singing and music of the band of Apsaras going in celestial cars.

69. Having placed on their cars thousands of heroes slain in battle the Apsaras went on.

70. Beholding that wonderful spectacle the heroes, desirous of attaining to heaven, quickly and delightedly killed one another.

71. In that battle the car-warriors fought wondrously with car-warriors, the infantry with infantry, the elephants with elephants and horses with horses.

72. When the battle, destructive of elephants, horses and men, thus raged on the field was enshrouded with dust raised by the troops; the enemies then killed enemies and friends killed friends.

73. Then there took place a skirmish destructive of life and sins—the warriors dragging one another by their locks, biting one another with their teeth, tearing one another with their nails and striking one another with their clenched fists and fighting with one another with bare arms.

74. As that battle, destructive of elephants, horses and men, raged on fiercely a river of blood flew from the bodies of men, horses and elephants.

75. That stream carried away many bodies of men, horses and elephants that fell there.

76. In that huge army abounding in men, horses and elephants, the river, formed by the blood of men, horses and elephants, became miry with flesh and that highly terrible river, striking terror into the timid, carried away the bodies of men, horses and elephants.

77. Some, desirous of victory, crossed it. Some plunged into its depths and some rose above its surface.

78. Their limbs, weapons and robes became all besmeared with blood. O foremost of Bharatas, some bathed in it, some drank its liquid.

79. We saw the cars, horses, men, elephants, armours, ornaments, robes, coats of mail, earth, sky and heaven all well-nigh besmeared with blood.

80. With the smell, the touch, the taste the exceedingly redness of the blood and its gushing sound almost all the warriors became very cheerless.

81. The Pandava heroes headed by

Bhimasena and Satyaki once more fell impetuously upon the army aleady beaten.

82. Beholding the irrepressible force of their attack, the army of your sons, O king, turned their back.

83—84. With armours and coats of mail, displaced, weapons and bows loosened from their hands, your army, abounding in cars, horses, elephants and men, fled away in all directions, being agitated by the enemy as a herd of elephants in the forest is afflicted by lions.

Thus ends the forty-ninth chapter, the combat fight in the Karna Parva.

CHAPTER L.

(KARNA PARV)—*Continued.*

Sanjaya said :—

1—2. Beholding the Pandava troops rush upon your army, O monarch, Duryodhana checked his soldiers on all sides, O best of Bharatas. Although your son O king, cried at the top of his voice still his flying troops refused to stop.

3. Then one and the other wing of the army, and Shakuni, the son of Suvala and the Kauravas well-armed fell upon Bhima in battle.

4. Beholding the army of Dhritarashtra, with all the kings flying Karna said to the king of Madras. "Proceed towards the car of Bhima."

5. Thus accosted by Karna, the king of Madras urged those best of horses of the color of swans to where Vrikodara was.

6. Thus urged by Salya, the ornament of battle those horses, approaching the chariot of Bhimasena, mingled in battle.

7. Seeing Karna approach Bhima too was filled with anger and made up his mind to kill him.

8. He then said to the heroic Satyaki and Dhristadyumna, the son of Prishata :— "You two protect the pious king Yudhisthira. With great difficulty he escaped a perilous situation in my presence.

9. Before my very eyes the wicked son of Radha cut off the king's armour and robes for the gratification of Duryodhana.

10. I shall go to-day to the end of that misery, O son of Prishata. I shall either slay to-day in battle Karna or he will kill me with a dreadful encounter. I tell yon the truth.

11. To-day I make over the king to you as a sacred trust ; do you all, shaking off lethargy, address yourselves to protect him.

12. Having said these words and made all the quarters resound with a loud and leonine shout the mighty-armed Bhima proceeded towards Adhiratha's son.

13. Beholding Bhima, who takes delight in battle, advance quickly, the king of Madras said to the charioteer's son.

Salya said :—

14. Behold, O Karna, the large-armed son of Pandu, worked up with anger. Forsooth he wishes to discharge at you his anger, accumulated for a long time.

15. O Karna, this form of his, I had never seen before even on the destruction of Abhimanyu and the Rakshasa Ghatotkacha.

16. He bears such a form, burning like the fire of dissolution, as it appears that he, when angered, is capable of resisting the three worlds.

Sanjaya said :—

17. O king, while the son of Radha thus said to the king of Madras, Vrikodara, burning with anger, approached Karna.

18. Beholding Bhima, who takes delight in battle thus approach the son of Radha, as if smiling, said to Salya.

19. "O king of Madras, what you have said to me to-day regarding Bhimasena is all true ; there is no doubt about it.

20. This Vrikodara is heroic, brave and wrathful. He does not care for any while protecting his body and is superior to all in vital strength.

21. While living secretly in the city of Virata, he depending merely on the strength of his own arms, slew secretly, to satisfy Draupadi, Kichaka with all his relations.

22. He to-day stands at the head of the battle, clad in mail and is beside himself with anger. He is ready to engage in battle with the destroyer armed with uplifted mace.

23. I have cherished this desire all through my life that either I shall kill Arjuna or Arjuna will kill me.

24—25. That desire of mine may be fulfilled to-day on account of my encounter with Bhima. If I kill Bhima or overpower him Partha may come against me. That will be good for me. Decide without any delay what you think proper for the moment.

26—27. Hearing these words of the highly energetic son of Radha Salya re-

plied :—"O heroe, proceed against the highly powerful Bhimasena. Having overpowered him you may then obtain Phalguna.

28. Your determination, your long-cherished desire, O Karna, will be accomplished to-day. I tell you the truth.

29. Thus accosted Karna once more said to Salya. "Either I will kill Arjuna in battle or he will kill me. Giving your heart to battle, proceed where Vrikodara is."

30. Then, O king, Salya quickly went on his car where that great bowman Bhima, was engaged in belabouring your army.

31. Then there arose, O king, the sound of trumpets and drums when Karna and Bhima met.

32. Worked up with anger the powerful Bhimasena began to rout your army, whom it is so difficult to vanquish, with his sharp and polished arrows.

33. O monarch, that encounter between Bhima and Karna in battle became dreadful and the noise thereof was tremendous.

34. Beholding Bhima approach towards him, Karna, otherwise called Vaikartana or Vrisha, filled with anger, struck him on the chest with an arrow.

35. Once more the highly energetic Karna covered him with a shower of arrows. Thus struck by the charioteer's son Bhima two enshrouded him with Narachas.

36. With nine sharp and bent arrows he struck Karna who again cut off his bow in twain with winged arrows.

37. Sundering his bow he once more struck him on the chest with a highly keen arrow capable of cutting off all kinds of arms.

38. Then, O king, taking up another bow, Bhima, who knew where the vital parts are, pierced the son of the charioteer to the very vitals with sharpened arrows.

39. Then Karna struck him with twenty-five arrows like a hunter striking a proud and infuriate elephant in the forest with a number of blazing brands.

40—41. Thereupon with his limbs mangled by arrows, beside himself with anger and his eyes reddened with pride and ire the son of Pandu set on his bow a highly impetuous and excellent arrow capable of bearing a heavy strain and riving the mountains.

42. Stretching with great force his bow to his ears the Maruti (Bhima), filled with anger and desirous of slaying Karna discharged it.

43. Discharged by the powerful Bhima, that arrow, making a sound like that of a thunderbolt, struck Karna in that battle like the thunderbolt itself clapping a mountain.

44. O descendant of Kuru, thus struck by Bhimsena, the Commander Suta's son sat down senseless on the terrace of his car.

45. Beholding the Suta's son insensible the king of Madras carried him away on his car from the battle-field.

46. After Karna's defeat Bhima began to belabour the huge army of Dhartarashtra like Indra routing the Danavas.

Thus ends the fiftieth chapter the defeat of Karna in Karna Parva.

CHAPTER LI.

(KARNA PARVA)—*Continued.*

Dhristarashtra said :—

1. Highly difficult was this feat performed by Bhima, O Sanjaya, by which the mighty-armed Karna was caused to lie down on his car.

2. "There is Karna who alone will kill the Pandava along with Srinjayas"—This my son Duryodhana oftentimes said to me.

3. Beholding the son of Radha vanquished by Bhimsena in battle what did my son Duryodhana do afterwards?

Sanjaya said :—

Seeing Karana's retreat in that great battle, your son, O king, said to his own brothers.

5. "May good betide you! Go quickly and rescue the son of Radha who is plunged into the fathomless calamity consequent upon the fear of Bhimasena."

6. Thus commanded by the king those princes, worked up with anger and desirous of killing Bhimasena, proceeded towards him like a swarm of insects, towards a blazing fire.

7—8. They were Srutarvan, Durddhara Kratha, Vivitsu, Vikata, Soma, Nishangin, Kavachin, Pashin, Nawa, Upanedaka Duspradharsha, Savahu, Vatavega, Suvarchas, Dhanurgraha, Durmada, Jalasandha, Shala and Saha.

9. Encircled by large car-force, those highly energetic and powerful princes approached Bhimasena and surrounded him on all sides.

10—11. They discharged at him from all sides showers of arrows of various sorts.

Thus assailed by them, O king, the highly powerful Bhima soon killed fifty leading car-warriors and five hundred from amongst your sons who fell upon him.

12. Worked up with anger, Bhima, O king, with a Bhalla, cut off the head of Vivitsu, adorned with ear-rings and a crown and a face resembling the full-moon. Thus cut off the prince fell down on earth.

13. Beholding their heroic brother slain your other sons, from all sides, rushed upon the terribly powerful Bhima.

14. With two Bhallas Bhima killed two other sons of yours in that great battle.

15. Then Vikata and Saha, looking like two celestial youths, fell down on earth like a couple of trees uprooted by a tempest.

16. Then in a moment Bhima despatched Kratha to the abode of Yama with a long keen arrow. Deprived of life that prince fell down on earth.

17. O king, when those your heroic sons, great bowmen, were being thus killed people began to send loud cries of lamentations.

18. When your army was once more agitated Bhima sent Nanda and Upananda in that great battle to the abode of the Regent of death.

19. Beholding Bhimasena in battle behave like the Destroyer himself at the end of Yuga your sons, worked up greatly with fear, took to their heels.

20. Seeing those sons of yours thus slain Karna once more urged on his swan-like horses to where that son of Pandu was.

21. The horses, driven by the king of Madras, approached quickly the car of Bhimasena and entered into battle.

22. The encounter, O king, that once more took place between Karna and Bhima. was highly dreadful and fierce and accompanid by a loud noise.

23. Seeing, O king, those two powerful car-warriors near each other I became curious to observe the course of fight.

24. Then boasting of his power in battle, O king, Bhima covered Karna with Naracha in the presence of your sons.

25. Then Karna, a master of best weapons, worked up with anger, struck Karna with nine Bhallas purely made of iron.

26. Thus struck by Karna the highly powerful and mighty-armed Bhima struck his antagonist in return with seven arrows shot off his bow-string drawn to his ear.

27. Then sighing like a serpent of deadly venom, O king, Karna covered the son of Pandu with a thick shower of arrows.

28. Then covering the mighty car-warrior Karna with a shower of arrows in return before the very eyes of the Kauravas Bhima sent up a loud war-cry.

29. Then worked up with anger Karna grasped his bow very strongly and struck Bhima with ten Kanka-feathered arrows whetted on stone. With another sharp Bhalla he cut off Bhima's bow.

30. Then taking up a dreadful Parigha adorned with gold resembling the rod of death the mighty-armed Bhima, with a view to kill Karna, hurled it at him making a great roar.

31. Then the serpentine arrow Karna sundered into pieces Parigha that was about to fall making a sound like that of a thunderbolt.

32. Then taking up a bow with grim grasp Bhima, the grinder of enemies, covered Karna with arrows.

33. Then there took place a dreadful encounter between Karna and Bhima desirous of discomfitting each other every moment like that between Hari and Indra.

34. Thereupon O king, drawing firmly to his ear the bow Karna struck Bhima with three arrows.

35. Then pierced by Karna the great bowman, the foremost of the strong, took up a dreadful arrow capable of piercing Karna's body.

36. Piercing his coat of mail and body O king, that arrow entered into the earth like a snake entering into a noble-hill.

37. Then with that heavy stroke Karna trembled on his car, as if bewildered like a mountain at the time of earth-quake.

38. Thereupon O great king, filled with anger and revenge Karna discharged twenty-five Narachas at Bhima.

39. With one arrow he then cut off Bhima's standard, and with another Bhalla he despatched Bhima's driver to the abode of Yama.

40. Then quickly cutting off his bow with another winged arrow Karna deprived Bhima of dreadful feats of his car.

41. O best of Bharatas, deprived of his car the mighty-armed Bhima, who resembled the Wind-God, took up a mace and jumped down from his excellent car.

42. Jumping down furiously from his car Bhima began to kill your troops, O king, like the wind destroying the autumnal clouds.

43. Suddenly the son of Pandu, the consumer of enemies worked up with anger, dispersed seven hundred elephants with

tusks as large as plough-shares and all skilled in smiting hostile soldiers.

44. The powerful heroe, conversant with vital parts, killed all those elephants striking them on their temples, frontal globes eyes and in parts above the gums.

45. Then filled with fear those animals ran away. But again urged on by their drivers they surrounded Bhimasena like the clouds covering the sun.

46 Like Indra, striking down mountains with his thunderbolt Bhima, with his mace, struck down those seven hundred elephants with their riders, weapons and standards.

47. Then the son of Kunti, the subduer of foes, struck down fifty two highly powerful elephants belonging to the son of Suvala.

48. Then scorching your army the Pandava killed, in battle, a hundred of cars, and hundreds of powerful foot soldiers.

49. Scorched by the sun and the high-souled Bhima your army began to shrink like a piece of leather spread over a fire.

50. O foremost of Bharatas, filled with anxiety consequent upon the fear of Bhima, your troops avoided him and fled away in all directions.

51. Then five hundred car-warriors, clad in excellent coats of mail, fell upon Bhima with loud shouts discharging a shower of arrows on all sides.

52. Like Vishnu killing the demons Bhima, with his mace, destroyed those valiant warriors with their drivers, cars, banners, standards and weapons.

53. Then three thousand cavalry led by Sakuni, held in esteem by all brave men and armed with darts, swords and lances, dashed on the great Bhima.

54. Advancing impetuously towards them and coursing in various ways that slayer of foes killed them with his mace.

55. While they were thus being assailed by Bhima loud sounds arose among them like those from among a herd of elephants struck with a large piece of rock.

56. Having killed those three thousand excellent horses of Suvala's son in that way he rode upon another car and worked up with anger proceeded against the son of Radha.

57. Karna too, O king, covered with arrows in battle Dharma's son, the subduer of foes and struck down his charioteer.

58. Beholding him thus fly away quickly in battle the mighty car-warrior Karna pursued him shooting staight Kanka feathered arrows.

59. Covering the earth and sky with arrows, the son of the wind-God (Bhima) covered him with a shower of arrows while he pursued the king.

60. Then quickly returning, the son of Radha, the subduer of enemies, covered Bhima on all sides with sharpened arrows.

61. Then placing himself on the side of Bhima's car, O Bharata, the highly energetic Satyaki began to afflict Karna who was in front of Bhima.

62—63. Though greatly assailed by Satyaki Karna still approached Bhima; approaching each other, those two best of archers, the two highly energetic heroes, appeared highly resplendant as they discharged arrows at each other.

64. Spread by them, O king, in the sky those arrows, shining as the backs of crane, looked exceedingly fierce and terrible.

65. On account of those thousands of arrows, O king, neither the rays of the sun nor the cardinal quarters could be seen either by ourselves or by the enemy.

66. The fierceness of the sun's rays during at midday was removed by those thick showers of arrows discharged by Karna and the son of Pandu.

67. Beholding the son of Suvala, Kritavarma, Drona's son, Adhiratha's son and Kripa fiight with the Pandavas the Karuvas rallied and came back to the battle.

68. O king, the army, dashing impetuously against the enemies, caused a tumult resembling the terrible noise made by many oceans swollen with rams.

69. Furiously engaged in fight the two armies became filled with delight as the warriors saw and seized one another.

70. When the sun was at its meridian they engaged in fight the like of which was never seen or heard of before.

71. One powerful division, meeting with another such, rushed upon it with impetuosity like a huge collection of water rushing towards the ocean.

72. The din, caused by the two armies as they roared at each other, was loud and deep like that which is heard when several oceans mingle with one another.

73. That the two furious armies, approaching one another, formed one mass like two furious rivers that run into each other.

74. Then a dreadful encounter took place between the Kurus and Pandavas who were actuated by the desire of gaining glory.

75. O descendant of Bharata, as those warriors called one another by name a regular confusion of voices was heard.

76. In that battle, his antagonist was made to hear by a heroe whatever matter of ridicule he had of his father, mother, conduct or character.

77. Beholding those heroes reviling one another in battle, O king, I thought that the lease of their life had run out.

78. Beholding the bodies of those highly energetic and wrathful heroes my mind was possessed by great fear, and I thought, "what will become of them?"

79. Then, O king, the mighty car-warriors, Pandavas and Kauravas, began to pierce one another with sharpened arrows.

Thus ends the fifty first chapter, the confused fight in the Karna Parva.

CHAPTER LII.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. Desirous of slaying one another and cherishing hatered, the Kshatriyas, O monarch, killed one another in battle.

2. Cars, horses, men and elephants, O monarch, in large numbers, encountered one another on all sides.

3. We saw the falling maces, Parighas, Kunapas, lances, arrows and rockets discharged at one another in that terrible encounter.

4. Dreadful showers of arrows shot through like locusts.

5. Elephants struck elephants, horses routed horses and the car-warriors fought with car-warriors.

6. There fought foot-soldiers with foot-soldiers, and the infantry with the cars and elephants and horsemen and elephants with the three other kinds of forces. They began to crush, O monarch, and grind one another.

7. On account of those combatants striking one another and shouting at the top of their voices, the battle-field became awful, resembling the slaughter ground of creatures.

8. Covered with blood, the earth looked like a vast plain in the season of rains covered with red coccinella.

9. The earth assumed, as it were, the form of a youthful maiden of great beauty clad in white robes dyed with deep red. Variegated with flesh and blood the earth appeared as if decked with gold.

10—11. Large numbers of heads, cut off from trunks, and arms and thighs, and ear-rings and other ornaments stripped off the bodies of the warriors, collars, cuirasses, bodies of brave bowmen, coats of mail and banners, lay scattered on the earth.

12. O king, the elephants approaching other elephants tore one another with their tusks. Struck with the tusks of assailing elephants they looked beautiful.

13. Bathed in blood those huge creatures looked resplendent like moving hills covered with metals and streams of liquid chalk.

14. Many of them seized the lances hurled by horsemen whilst others broke and twisted them.

15. Many huge elephants, with their armours cut off with arrows, looked like mountains divested of clouds at the approach of the winter.

16. Many leading elephants, struck with gold-winged arrows, looked beautiful, like mountains whose summits are lighted with torches.

17. Struck by their antagonists some of those creatures, huge as hills, fell down in battle like winged mountains.

18. Others, afflicted with arrows and much pained by the wound, fell down on the earth in that dreadful encounter with their frontal globes or the parts between their tusks.

19. Others roared like lions. And many emitting terrible sounds ran hither and thither, and many, O king, uttered cries of pain.

20. Horses, adorned with golden trappings, killed by arrows, fell down or became weak or ran in all directions.

21. Others, wounded with arrows or dragged, fell down on the earth making diverse kinds of motion in agony.

22—23. Men also slain fell down on the earth uttering many cries. Many beholding their relatives, fathers, grand-fathers,—while others, seeing their retreating enemies called one another by their own and their family names.

24. Cut off by enemies, the arms of many warriors adorned with golden ornaments, fell down on the earth and writhed in agony.

25. Thousands of such arms fell down on the earth and sprang up, and many seemed to dart forward like five-headed snakes.

26. O king, those arms, resembling the bodies of serpents, pasted with gold and

besmeared with blood, appeared like little mountains.

27. When such a dreadful battle raged on all sides, people not knowing themselves killed one another.

28. When everything was covered with dust raised by the weapons, they, O king, could not recognise who were their own, and who were their enemies.

29. Then there took place a dreadful encounter and there flew a river of blood striking terror unto all.

30. It was filled with heads forming the rocks. The hairs of the warriors formed the floating weeds and mosses. Bones formed the fishes; and bows, arrows and maces formed the rafts by which to cross them.

31. Flesh and blood formed their mire. Thus dreadful and terrible rivers, with currents swelled by blood, were formed there.

32. They struck terror unto the timid and increased the joy of the brave. Those awful rivers led to the abode of Yama. And many plunged into those rivers striking terror unto the Kshatriyas and died.

33. O best of men, on account of many carnivorous animals emitting yells on all sides the battle field became terrible, like the territory of the Regent of the Dead.

34. And innumberable, headless trunks rose on all sides. And many terrible creatures eating flesh and drinking blood and fat began to dance around.

35. And gratified with fat, marrow and flesh crows, vultures and cranes were seen to move about in delight.

36. The heroes, however, O king, shaking off fear and observing the warrior's vow, fearlessly did their duty.

37. On that field where innumerable arrows andd arts passed through the air and where various carnivorous animals in large numbers and the brave warriors armed moved about displaying their powers.

38—39. They called out one another by their own and family names. And many taking the names of their fathers and families began to assail one another with darts, lances and battle axes.

40. In that onset the Kuru army became divested of its strength and unable to stand any longer like a ship foundered on the bosom of the ocean.

Thus ends the fifty-second chapter, the thick fight in the Karna Parva.

CHAPTER LIII.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. While that war, destructive of the Kshatriyas, raged on, the dreadful twang of the Gandiva bow was heard, O Sire.

2. O king, there the son of Pandu brought about the destruction of the Samsaptakas, the Kosalas and the army of Narayana.

3. The Samsaptakas too, desirous of acquiring victory, and worked up with rage, made a downpour of their arrows from all sides on the head of Partha.

4. That shower of arrows, O king, the powerful Arjuna soon checked and plunging into battle destroyed many leading car-warriors.

5. Having assailed the car-warriors with Kanka-feathered and sharp arrows, Partha approached the mighty car-warrior, Susharma.

6. That foremost of car-warriors made a downpour of arrows, and the Samsaptakas too covered Partha with their shafts.

7. Thereupon, Susharma having pierced Partha with ten quick-coursing arrows struck Janarddana on his right arm with three arrows. Then with another Bhalla he struck down his standard.

8. That huge monkey, created by Vishwakarma, O king, being terrified emitted a tremendous roar.

9. Hearing the roar of the monkey, your army was agitated. And possessed by terrible fear they became inactive.

10. Becoming inactive, O king, that army looked like the garden of Chitraratha filled with various flowers.

11. Then regaining their consciousness, O foremost of Kurus, your soldiers made a downpour of arrows on Arjuna like clouds on a mountain.

12. They, then, all surrounded the huge car of Pandava. And then assailing him with sharpened arrows they, desirous of killing him, began to emit terrific cries.

13. Then assailing with great vehemence his horses, the wheels of his car, as well as his car, O sire, they began to send up leonine roars.

14. Some among them seized the long arms of Kesava and others seized Arjuna who was on his car.

15. Then shaking his arms on the field of battle Keshava struck down all of them

like an elephant assailing other leading elephants.

16. Surrounded by those mighty car-warriors, and, beholding his car assailed and thus Keshava attacked, Partha, boiling with rage, overthrew a large number of car-warriors and foot-soldiers.

17. He then covering all those warriors, who were near him, with arrows, worthy of a close thus contest addressed, Keshava :—

18. "Behold, O Krishna, O you of long arms, those numberless Samsaptakas, bent upon a dreadful feat, are killed by thousands.

19. O foremost of Yadus, there is none on earth, save myself who is capable of bearing such a close attack on his car."

20. Having said this Vibhatsu blew his Devadatta conch and Krishna his Panchajanya filling the earth and sky with the blare.

21. Hearing that sound the army of the Samsaptakas began to tremble and were filled with fear.

22. O monarch, then repeatedly invoking the Naga weapon, Paridava, the slayers of hostile heroes, tied down their legs.

23. When they were thus bound down by the high-souled son of Pandu, O king, they became inactive like horses and dogs.

24. Then the son of Pandu began to slay all those inactive warriors as Indra killed the Asuras in the days of yore in his encounter with Taraka.

25. They, thus being slaughtered in battle, began to leave the best of cars and throw off all their weapons.

26. Having their legs bound down they could make no effort, O king. Then Partha slew them all with his straight arrows.

27. All those warriors, against whom Partha discharged his weapon of tying legs, were encircled by serpents in battle.

28. Then beholding his army thus bound down, O king, the mighty car-warrior Susharma speedily invoked his Sauparna weapon.

29. Then numerous vultures began to come down and devour snakes. Then, O king, beholding those birds the serpents began to fly away.

30. Freed from that foot-trapping weapon the Samsaptakas, O monarch, looked like the sun giving rays unto all creatures when freed from clouds.

31. Thus freed, the warriors once more discharged their arrows and weapons at Arjuna's car. And all of them pierced Partha with numerous weapons.

32. Cutting off with his own arrows the brightly weapons showered on him, Vasava's son, the slayer of hostile heroes, began to kill those warriors.

33. Thereupon Susharma, O king, struck Arjuna to his very vitals with arrows and three weapons.

34. Deeply wounded and feeling great pain Arjuna sunk down on the terrace of his car. Then all the soldiers cried aloud *Partha is killed.*

35. Then there arose the blare of conch, the profuse sound of bugles, and many other musical instruments. and the leonine roars of the warriors.

36. Then regaining his consciousness the highly energetic Arjuna of white steeds and with Krishna for his charioteer, quickly discharged the Aindra weapon.

37. Thereupon, thousands of arrows were seen on all sides which killed the kings and elephants. Thousands of horses and cars were also destroyed by those weapons.

38. The army being thus slaughtered they were possessed by terrible fear.

39. O descendant of Bharata, there was no man amongst the Samsaptakas and Gopalas who could withstand Arjuna.

40. There in the very presence of all the heroes Arjuna began to destroy your army. Beholding that slaughter all of them were petrified and could not display their prowess.

41. Having killed ten thousand warriors in that battle the son of Pandu shone like the blazing fire without smoke.

42. He then killed fourteen thousand warriors, Ayuta cars and three thousand elephants.

43. Then the Samsaptakas surrounded Dhananjaya determined upon either gaining victory or meeting with death.

44. Then there took place a dreadful encounter between your army, O king, and the heroic, diadem-decked son of Pandu.

Thus ends the fifty third chapter in Karna Parva.

CHAPTER LIV.

(KARNA PARVA)—*Continued.*

Sanjaya said :—

1—2. Beholding the Kuru army afflicted with the fear of Pandu's son and sinking

like a boat foundered in the ocean, Kritavarma, Kripa, Drona's son, Suta's son, Ulaka, Suvala's son Shakuni and the king himself with his brother, came to their rescue.

3. Then there took place an encounter for the time being capable of striking terror unto the timid and increasing the delight of the heroes.

4. The downpour of arrows made by Kripa in the battle covered the Srinyajas like a swarm of locusts.

5. Thereupon Shikhandin, worked up with anger, speedily approached the son of Gotama and discharged a shower of arrows upon that best of men.

6. And checking that downpour of arrows Kripa, conversant with the use of mighty weapons, and filled with anger, struck in that encounter Shikhandin with ten arrows.

7. Then Shikhandin, worked up with anger, pierced Kripa with seven straight Kanka-feathered arrows.

8. Then the Brahmana Kripa, a mighty car-warrior, piercing heavily with sharp arrows, deprived Shikhandin of his horses, charioteer and car.

9. Then jumping down from the car, the heroes of which were slain, the mighty car-warrior speedily took up his sword and armour and approached the Brahmana.

10. Then he covered him suddenly who was approaching with straight arrows. This was indeed wonderful.

11. We then, O king, beheld a wonderful spectacle like the flying of rocks. And Shikhandin remained inactive in that battle.

12. Beholding Shikhandin covered with arrows by Kripa, O foremost of kings, the mighty car-warrior Dhristadyumna speedily approached him.

13. Thereupon the mighty car-warrior Kritavarma vehemently resisted Dhristadyumna who was advancing towards the son of Saradwata.

14. Drona's son then resisted Yudhishthira who was advancing with his own son and arms against the son of Saradwata.

15. Your son then impeded with a downpour of arrows the approach of the two car-warriors Nakula and Sahadeva.

16. Karna, the son of Vikartana, O descendant of Bharata, then resisted in battle Bhimasena, Karushas, Kaikeyas and Srinjayas.

17. Then in the battle, O Sire, Kripa quickly hurled arrows at Shikhandin as to burn him down.

18. Whirling his sword repeatedly (Shikhandin) then with his sword cut off all those gold-decked arrows that were discharged at him.

19. The son of Gotama then quickly cut off with his arrows the shield of Prishata's son that was adorned with a hundred moons. At this his people made a loud uproar.

20. Deprived of his shield, O monarch, and brought under the influence of Kripa, he, with his sword, advanced like a sick man advancing towards death.

21. O king, Chitraketu's son Suketu quickly proceeded towards the highly powerful (Sikhandin) who was thus distressed and assailed by the son of Saradwata.

22. Having covered in battle the Brahmana with sharp arrows, that one of immeasureable energy, advanced towards the the car of Gotama's son.

23. Beholding that Brahmana, observant of vows thus engaged in battle, Shikhandin, O king, quickly proceeded there.

24. O king, having pierced the son of Gotama with nine arrows Suketu once more pierced him with seventy and again with three.

25. He then cut off his bow and arrows; then with another he pierced greatly his driver to the very vitals.

26. Thereupon worked up with anger Gotama took up a fresh and strong bow and cut off Suketu to the very vital part with thirty arrows.

27. All his limbs were weakened and he shook on that best of cars as a tree trembles greatly during an earthquake.

28. Then with a razor-sharpened arrow he sundered from body his head still trembling with shining ear-rings, crown and head-protector.

29. His head fell down on the earth like a piece of meat stolen away by a hawk, afterwards his body, O Eternal one, fell down on the earth.

30. O Emperor, when he was slain, all his followers, leaving behind the son of Gotama in the battle-field fled, away in ten directions.

31. Encircling the highly powerful Dhristadyumna in the battle-field Kritavarma said to him :—"Wait! wait!"

32. Then there took place a terrible and wonderful encounter between the Vrishnis and Parshatas like that of two angry hawks, O king, for a piece of meat.

33. Worked up with anger, Dristadyumna, in that battle, assailed Hridika's son violently and struck him on the chest with nine arrows.

34. Thus Assailed by a Parohata in battle Kritavarma covered him, his chariot and horses with arrows.

35. O king, thus covered along with his car Dhristadyumna became invisible like the sun enshrouded by clouds surcharged with water.

36. Withstanding him with gold feathered arrows, O king, Dhristadyumna appeared in battle with wounds.

37. Obtaining Kritavarma, Parshata, the commander of the forces, worked up with anger, made a terrible downpour of arrows.

58. In that battle Hridika's son with many thousand arrows, all on a sudden, dispelled that highly dreadful shower of arrows that was about to fall on him.

39. Beholding in that battle that fearful downpour of arrows thus dispelled by him Prishata's son, approching Kritavarma, withstood him.

40. With a sharpened spike he despatched his charioteer to the abode of Death. Slain he fell down from the chariot.

41. Having vanquished his highly powerful enemy, the mighty Dhristadyumna speedily withstood the Kauravas in battle with arrows.

42. Thereupon emitting leonine roars your warriors ran towards Dhristhdymuna, and again an encounter took place.

Thus ends fifty-fourth chapter entitled the battle of Samsaptakas in Karna Parva.

CHAPTER LV.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

2—2. Beholding Yudhishthira protected by Sini's son as well as by the war-like sons of Draupadi, the son of Drona, as if delighted, proceeded against him, scattering gold-feathered arrows, showing various ways of his light-handedness.

3. Thereupon he filled the sky with arrows of the vigour of celestial weapons. That one, conversant with the use of weapons, withstood Yudhisthira in battle.

4. When the sky was covered with the arrows of Drona's son nothing could be perceived. The space before the warriors was filled with arrows.

5. The sky being covered with a net-work of golden arrows it appeared as if a canopy had been spread there.

6. O king, the sky being covered with a net-work of shining arrows a shadow appeared there like that of clouds.

7. When the sky was thus converted into one sheet of arrows it was a wonderful sight to look at. No creature could range in the sky at that time.

8. Satyaki, although trying his very best, the pious son of Pandu and other warriors, could not display their prowess.

9. Beholding the light-handness of Drona's son, all the mighty car-warriors there, O king, were filled with wonder. All the kings could not look at him, as if shedding lustre of the sun.

10—11. Thereupon, when their soldiers were being thus slaughtered, the mighty car-warriors, the sons of Droupadi, Satyaki, the pious king Yudhishthira, and the Panchalas, all united, giving up the dreadful fear of death, rushed towards the son of Drona.

11. Piercing the son of Drona with twenty seven arrows he again pierced him with seven gold-plated winged arrows.

12. Yudhishthira struck him with seventy three arrows and Prativinda with seven. Shrutakarma cut him with three arrows and Shrutakirti with five.

13. Sutasoma struck him with nine arrows and Satanika with seven. And many other warrior struck him from all sides with a number of shafts.

14. Thereupon worked up with rage, O king, he, sighing like a deadly serpent, struck Satyaki with twenty five sharpened arrows.

15. And he struck Srutakirti with nine arrows and Sutasoma with five; and Prativinda with three arrows and Srutakarma with eight.

16. And he struck Raja Yudhishthira, the son of Dharma, with five arrows and Satanika with nine. And then he struck other warriors with two shafts each, and cut into pieces the bow of Srutakirti with very sharp pointed arrows.

17. After this he took up another fresh bow and at once struck Drona's son with three arrows and began to shower on him numerous sharp-pointed arrows.

18. Then, O monarch, O great sire of the Bharata race, the son of Drona covered the Pandava army with showers of arrows.

19. Just after this the highly spirited son of Drona, casting a smiling look upon

Yudhisthira, simultaneously cut off his bow and struck him with three arrows.

20. Upon that, O king, the son of Dharma took up a very big bow and darted, one after another, seventy shafts, piercing the arms and breast of the son of Drona.

21. Then Satwaki, filled with anger, roared aloud and broke down in that very battle the bow of that terrible afflicter, Drona's son, with the seme-circular and sharp arrow of his own.

22. When his bow was thus cut off that hero of heroes, Drona's son, with a dart quickly struck the driver of Satwaki's car down and unseated him from his chariot.

23. Then, O Bharata, the mighty son of Drona, taking up another bow, covered the son of Sini with quite a shower of arrows.

24. When thus, O Bharata, the driver was killed Satwaki's horses were seen to run riot in the battle-field.

25. Then the Pandava army, commanded by Raja Yudhishthira, rushed furiously towards Drona's son, the foremost of all the wielders of weapons, and began to shower sharp shafts upon him.

26. Seeing them thus coming upon him as so many incarnations of anger the great terror of foes, Drona's son, received them all in the terrible battle with a spiteful smile.

27. Then the great car-warrior, Drona's son, burnt down, as it were, the Pandava troops in the battle with the flames of his arrows, just as the forest fire burns the dry hays and straws.

28. O foremost of Bharata's race, the Pandava army, thus provoked by the son of Drona, became exceedingly agitated as the water of a river is troubled by a whale.

29. O Maharaj, seeing the bravery of Drona's son made the people think, as if the Pandava army already were killed.

30. Then the great car-warrior Yudhisthira being enranged and filled with revengeful spirit thus addressed the son of Drona in a challenging one:—

31. O mightiest of men, neither have you any feeling nor do you cherish any sense of gratitude when to-day you are ready even to slay me.

32. To study and to practise asceticism and charities are the duties of a Brahman, and the Kshatriyas only are authorised to use the bow. So it seems that you are a Brahmin in name only.

33. However, O you of mighty arms, I am determined upon killing the Kourava army in the battle just before your eyes. Do your best. I call you a scum of the Brahman race.

34. Thus addressed, O monarch, the son of Drona smiled bashfully, and pondering over what was proper and meet could not give any reply.

35. Getting thus terribly annoyed the son of Drona kept quiet for a while and then began to shower arrows upon the Pandavas like unto the Destroyer himself when bent upon destroying the entire creation.

36. Thus covered, as it were, by the arrows of the son of Drona Pritha's son fled away from the field leaving his large army.

37. After Yudhisthira, the son of Dharma, had thus fled from the field, O king, the high-minded son of Drona also left the spot.

38. Yudhisthira then, O king, thus avoiding the son of Drona in the great battle, marched against your army being determined to wage a ruthless slaughter.

Thus ends the fifty-fifth chapter of the Karna Parva called the retreating of Yudhisthira from the battle-field.

CHAPTER LVI.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. After this Vaikartana, himself resisting Bhimasena aided by the king of Panchala, Chedi and Kaikeya, showered numberless arrows upon him.

2. Karna killed in the battle many strong car-warriors of the Chedis, Karushas and Srinjayas in the very presence of Bhimasena.

3. Then Bhimsena leaving Karna, the most powerful car-warrior, rushed towards the Kourava force like a blazing forest fire.

4. The Suta's son too began to slay by thousands the mighty bowmen of the Panchalas, the Kaikeas and the Srinyajas.

5. Indeed, the mighty car-warriors Karna, Partha and Vrikodera began to annihilate the Panchalas, Samasaptakas and Kauravas respectively.

6. For your bad policy, O king, all these Kshatriyas, burnt down, as it were, by those three heroes resembling three burning flames, got exterminated.

7. Thereupon, O foremost of the Bharatas, Duryodhana, being enraged, pierced Nakula and the four holes of his ear with nine arrows.

Then again, O lord of men, your highly energetic son cut down the golden standard of Shahadeva with a razor.

9. Nakula then, O king, being greatly enraged, struck your son with seventy three arrows and Sahadeva with five. Filled with anger he struck,

10. Then, both of those great warriors of the Bharata race and the foremost of bowmen, on the breast with five arrows each.

11. Then he cut off the bows of both of those two warriors with two of his broad-pointed arrows, and suddenly, O king he pierced both of them with seventy three arrows.

12. Each of them, taking up two beautiful bows resembling those of Indra's, looked very graceful like two celestial youths in the battle-field.

13. Then, O king, those two brothers, greatly active in battle, began to throw terrible shafts in ceaseless torrents upon their cousins like two great masses of thick clouds pouring their contents on the hills.

14. Thereupon, O king, your son, the great car-warrior, being greatly enraged resisted those twin sons of Pandu, the great bowmen, with numberless arrows.

15. The bow of your son, O Bharata, was repeatedly drawn to a circle and the arrows were ceaselessly issued from it towards all directions.

16. Covered with Duryodhana's arrows those sons of Pandu ceased to shine brightly as the sun and the moon lose their splendour when enveloped with a mass of dark clouds.

17. Indeed, O king, those gold-winged arrows, sharpened on stone, covered all the sides like the rays of the sun.

18. When the firmament was thus covered and the whole sky looked like a sheet of arrows the twin brothers appeared like the destroyer himself.

19. But, on the other hand, beholding the valour of your son all the car-warriors took the twin sons of Madri to be at the point of death.

20. Then, O king, the mighty car-warrior Parshata, the commander of the Pandava army, went towards the direction of Suyodhana (Duryodhana).

21. Violating the regimental order of those two great car-warriors, the two brave sons of Madri, Dhristadyumna began to oppose your son with his arrows.

22. Then that highly energetic hero, your son, the foremost of men, full of revengeful spirit and smiling scoffingly, struck the prince of the Panchalas with twenty-five arrows.

23. Again the most energetic son of yours, actuated by the eager desire of taking revenge, struck the Panchala prince once with sixty arrows and again with five, and roared aloud.

24. Then the king, O sire, cut off, in the fight, with his razor-shaped arrow his enemy's bow and the leathern fence with the arrows fixed thereon.

25. Throwing away that broken bow, that oppressor of foes, the prince of Panchala, quickly took up a new and more elastic one.

26. Then that great bowman, Dhristadyumna, with blood-shot eyes, shone on his car like a burning flame.

27. Then, O chief of Bharatas, the heroe Dhristadyumna, bent upon killing him, discharged fifteen sharp shafts, called Narachas, which looked like hissing serpents.

28. These shafts, set with the feathers of Kanka's (peacocks') and sharpened on stone, were discharged with such a force that cutting through the gold bedecked armour of the king, they ran through his body and entered into the earth.

29. Being deeply wounded, O king, your son looked exceedingly grand like a *Kinsuka* tree full of flowers in the spring.

30. His armour being thus cut through and himself being fatigued with the wounds, and his feelings being awfully excited he cut off Dhristadyumna's bow with a broad pointed arrow.

31. Then, O lord of the earth, the king penetrated ten arrows into the forehead of his assailant whose bow had already been cut off by him.

32. These shafts, polished by the blacksmith, looked on the face of Dhristadyumna like so many black bees on a full blown lily desirous of sucking the sweet honey.

33. Throwing that broken bow aside Dhristadyumna quickly took up another bow, and with it sixteen broad-pointed arrows.

34. Then with five of these arrows he slew Duryodhana's four horses and his Suta charioteer, and with another he cut off his gilded bow.

35. And with remaining ten shafts the

son of Prishata cut off the royal umbrella, the spear, the sword, the mace, the car with Upashkara and the flag of your son.

36. Alas, all the chiefs saw the beautiful standard of the Kuru king, adorned with golden Angada and bearing the likeness of an elephant set with jewels, cut off by Dhristadyumna.

37. Then, O foremost of the Bharata's race, Duryodhana, thus deprived of all his weapons in the battle, was protected by his brothers.

38. In the very sight of Dhristadyumna. Dandadhara, taking the king upon his own car, quickly carried him away from the field.

39. In the meantime, the greatly powerful Karna, having killed Satyaki, proceeded straight on towards the slayer of Drona for the rescue of the Kuru king.

40. And the son of Sini speedily pursued him striking him with arrows as an elephant pursues his rival piercing him with his tusks on the rear.

41. Thus, O king, the battle raged furiously amongst these sturdy heroes of both the armies and the spot, lying between Karna and the son of Prishta, grew simply terrifying.

42. Not a single combatant, of either party, turned his face from the field. Karna then rushed towards the Panchala with great speed.

43. Then, O best of men, countless men, horses and elephants of both parties fell just when the sun ascended the meridian.

44. The Panchalas, O king, desirous of victory, rushed towards Karna as birds flock towards their nest.

45—46. And the energetic son of Adhiratha began to oppose the Panchalas from the front with his sharp arrows marking specially their leaders, Baghraketu, Susarma, Chitra, Ugrayudha, Gaya, Sukla, Rochaman and the unconquerable Sinhasena.

47. All those heroes, quickly driving their cars towards Karna—the glory of the battle field, encompassed him and began to shower their sharp shafts upon that infuriated hero, the foremost of men.

48. But all those eight heroes who had proceeded to combat that brave heroe, the son of Radha, were sorely afflicted by him each with eight piercing arrows.

49. Thereupon, O king, the powerful son of charioteer killed thousands of other heroes—all skillful in the manuver of war.

50—51. Worked up with anger Karna struck in battle, Jishnu, Jishnukarman, Devapi, Chitra, Chitrayudha, Hari, Singhaketu, Rochamana, the great car-warrior Salabha, and many other Chedi heroes.

52. When the son of Adhiratha was engaged in striking those heroes his body, besmeared with blood and swelled with pride and animation, looked like the gigantic form of Rudra himself.

53. Then, O Bharata, the elephants, afflicted by Karna's arrows, bolted with fear and caused great commotion in the battle-field.

54. Others, oppressed by Karna's arrows, cried aloud in diverse voice and fell down as do the mountain peaks when struck down with thunder.

55. The earth, along the track of Karna's car, was fully strewn with broken cars, and carcasses of elephants, horses and men.

56. Verily none of the warriors of your army, nay not even Bhishma or Drona, did ever achieve such an exploit, as was achieved by Karna in the battle.

57. Suta's son, O most valiant of men, indeed made a havoc amongst the elephants and horses, and destroyed the cars and men in countless numbers.

58. Like a lion roaming fearlessly among a herd of deer Karna too moved about fearlessly amongst the Panchalas.

59. As a lion drives away a herd of timid deer in all directions, so Karna dispelled the crowd of Panchala's cars to all directions.

60. And as a stag can never escape from the black jaws of a lion so even those heroes, who happened to approach Karna, could not return with their lives.

61. As men are sure to be burnt down if they approach a blazing fire so even the Srinjayas, O Bharata, were burnt by the flame of Karna when they approached it.

62. Many proud and well-approved heroes of the Chedis and Panchalas were killed by Karna.

63. Beholding the valour of Karna, O king, I was under the impression that not even a single soul of the Panchalas would escape from the son of Adhiratha in that battle.

64. Indeed the Suta's son repeatedly routed the Panchalas in the battle.

65. Beholding the Panchalas thus slain by Karna in that terrible battle Dharma-Raja Yudhisthira wrathfully rushed towards him.

66. Dhrittadyumna, the sons of Draupadi and hundreds of other heroes, O Sire,

speedily encompassed the son of Radha, the slayer of foes.

67. And many other warriors of immeasurable strength as Sikhandin, Sahadeva, Nakula, his sons, the descendant of Sini and a good many of the Pravadrakas advancing along with Dhristadyumna in their respective cars looked very grand when they all began to strike Karna with their shafts and many other weapons of different descriptions.

68. But the son of Adhiratha, though single-handed, fell ferociously upon all those Panchalas, Chedis, and Pandavas in the encounter just as Garuda falls upon a number of snakes.

69. The battle, O monarch, that was fought between Karna and those warriors, became as fierce as the great battle that, in the days of yore, occurred between the gods and Asuras.

70. Like unto the rising sun dispelling darkness the single-handed Karna unhesitatingly encountered the united force of all those great warriors ceaselessly showering sharp shafts upon him.

71. While Karna was thus engaged with the Pandavas, Bhimasena, extremely exercised with anger, began to wound the Kurus with his shafts each of which was as sure as the very rod of Yama.

72. That great bowman, struggling alone with all those Valhikas, Kaikayas, Matshas, Basatas, Madras and the Saindhavas, looked exceedingly grand.

73. The earth itself began to tremble with the violence of the fall of the huge elephants struck fatally with the awful arrows of Bhimasena in the vital parts of their bodies with their riders shot dead.

74. Many horses also, with their riders slain, and many of the infantries lay down dead pierced with arrows and vomitting blood and bleeding profusely.

75. Thousands of car-warriors, deprived of their arms, lay senseless through the fear of Bhima and many lay dead, their bodies mangled with wounds.

76. Dead bodies of elephants and their drivers, horses and riders, cars and car-warriors and foot soldiers shot dead by Bhimasena, literally covered the battle-field.

77. The army of Duryodhana, O king, melancholy, maimed and grieved through fear of Bhimasena, stood in utter confusion.

78. That poor confounded host stood motionless in the field as, O king, the deep ocean remains quiet in a fair season.

79. Your army, in that great battle, became poorly and thoroughly inert.

80. And the confounded host of men, O king, stood motionless as deep ocean remains calm and quiet in a fair weather season.

81. The army of your son, however powerful and energetic it might have been, lost all its glory and pride at that time.

82. That army, O foremost of he Bharata, when fighting with one another, looked as if bathed in blood and went on killing one another.

83. Suta's son, filled with anger, routed the Pandava army while the enraged Bhimasena routed the Kurus. And both the heroes thus engaged looked exceedingly beautiful.

84—85. In that extremely fierce and awe-inspiring battle, Arjuna, that foremost of victorious heroes, having killed a large number of Samasaptakas in the very heart of their array, addressed Vasudeva thus :—This array of these fighting warriors, O Janardana, has been broken through.

86—87. These great warriors of the Samasaptakas, unable to withstand my arrows, are running away with their men as a herd of deer at the roar of a lion and even the vast force of the Srinjayas appears to give way in this great battle.

88. There in the midst of Yudhisthira's division, the banner, of the highly intelligent Karna, bearing the device of an elephant is seen to move about with great activity.

89. No other warrior of our army is capable of conquering Karna.

90. You are well aware of Karna's energy and prowess.

91. Pray, proceed there where Karna is crushing down our force.

92. Leaving all others proceed against that mighty car-warrior, the son of Suta, O Krishna, this is my suggestion; but please do what you think proper.

93. Hearing these words of his, Govind smiled and addressing Arjuna said, "O son of Pandu, go on killing the Kouravas indiscriminately."

94. Then those swan white horses, driven by Krishna, penetrated into your strong array bearing both Krishna and himself and the son of Pandu.

95. And your host gave way on all sides as those two white animals bedecked with golden trappings entered into its midst led by Kesava.

96. That ape-bannered car hoisting its flags in the sky and roaring like thunder-

cloud forced its way into your array like a celestial car passing through the welkin.

97. When, cutting through the vast army, Kesava and Arjuna entered the arena with their eyes blood red with anger, they looked exceedingly splendid and resplendent.

98. Taking great delight in battle and accepting the challenge of the Kurus when those two heroes came to the field they looked like the twin gods Ashvinis invoked with proper rites in a sacrifice by the priests.

99. Those two enraged heroes of tigerish fierceness grew extremely violent in their movements like two elephants excited at the claps of hunters in a deep forest.

100. Penetrating into the midst of those cars and horses drawn in array Phalguna moved about like the destroyer himself armed with his fatal noose.

101. Beholding him displaying such courage within his own army, O Bharata, your son tried once more to stir up the Samasaptakas against him.

102—103. Thereupon with thousand cars, three hundred elephants, fourteen thousand horse, and two hundred thousand valiant foot-soldiers, all well practised in aiming and highly skilful in all the ways of war and well armed with bows, the leaders of the Samasaptakas rushed towards the son of Kunti and covered the Pandavas, O king, with showers of shafts from all sides.

104. Covered with arrows Partha, that repressor of foes, in fight, looked exceedingly fearful like the destroyer himself with the noose in his hand, but he grew still more fierce and worth looking at when he began to kill the Samasaptakas.

105. Thereupon the sky became enveloped with the arrows mounted with gold and possessed of the lustre of the lightning that were being constantly discharged by Kiriti (Arjuna).

106. Indeed those arrows, that were ceaselessly being dischared by Arjuna, falling on all sides looked, O lord, as if so many snakes were lying all around.

107. The immeasurably energetic son of Pandu sent out his straight and sharp-pointed shafts towards all directions.

108. Hearing the terrible sound of Partha's palms people thought that all the oceans, the whole earth, all the ten directions, the etherial vault were going to burst out.

109. Having killed ten thousand of the chiefs, that great car-warrior the son of Kunti proceeded rapidly to the further end of the Samasaptakas' array.

110. Approaching the wing which was being defended by Kambovoja he began to harrass the troops by his powerful arrows as Vasava had harrassed the Danavas.

111. With his broad-headed arrows he began to chop off quickly the heads, thighs and arms with weapon in the grasp of his rivals who were desirous of killing him.

112. Deprived of all the limbs and weapons they began to fall down on earth like large trees of many big boughs hurled down by a hurricane.

113. When he was thus killing the elephants, horses, and car-warriors, &c.,

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114. Arjuna then cut off the two arms of his assailant with a pair of crescent-shaped arrows and then with razor-headed arrow he knocked down his head containing a face as beautiful as the full moon.

115. His life extinguished, the body bathed in blood fell down from his car like the summit of Manashila *mountain* clapped down by a thunder-bolt.

116. When this most beautiful and handsome-looking young man, the younger brother of Sudakshina and chief of the Kambojas whose beautiful and lovely eyes could be compared with the lotus-petals, lay down dead on the ground it appeared as if the summit of the golden Sumeru was tumbled down on earth.

117. And the battle, that was fought after this, was exceedingly terrible and awe-inspiring, and the fate of each of the fighting combatants changed repeatedly.

118. All the heroes of the Kambojas, Yavanas and the Sakas were killed by one arrow each: and their bleeding bodies, O king, gave the battle-field the look of a vast expanse of red.

189. The car-warriors were deprived of their steed, and drivers, elephants and horses lost their riders; many riders and drivers lost their horses and elephants; and thus fighting with one another, O king, a great loss of lives took place.

120. When the wing and further wing of the Samasaptakas had been thus eradicated by Savyasachin (Arjuna) the son of Drona rapidly proceeded against him.

121. Furnished with many terrible arrows and violently shaking his formidable bow Drona's son appeared in the battle-field as the sun appears in the horizon with his fierce rays.

122. Full of rage and revengeful spirit that mighty warrior, with his mouth wide

open and blood-red eyes, looked formidable like Death himself with his terrible mace before a dying person.

123. Then he began to shower sharp shafts on the armies of the Pandavas and rout them.

124. Again, O king, as soon as he saw the Dasarha on the car he began to discharge his terrible shafts much more quickly.

125. And their dangerous arrows discharged by Drona's son, O king, falling on Krishna and Dhananjaya, entirely enshrouded both of them on their car.

126. And thus the violent Ashwathama, with hundreds of keen arrows, put both Madhava and Pandu's son into utter confusion.

127. Beholding those two guardians of the world, thus covered with arrows, the creation sent forth piteous cries of woe.

128. There hordes of Siddhas and Charanas poured in from every direction all solicitous of common weal for the day.

129. Never before, O monarch, did I witness such prodigies of valor like those displayed by Drouni when shrouding Krishna and Arjuna in the field.

130. Often and often did I hear in that battle, O king, the din of Drouni's volleys, thundering roars of lion to the consternation of the enemy.

131. Flinging his shots right and left as he moved round the field, the string of his bow shone like flashes of lightning sparkling amidst the cloudy heavens.

132. Inspite of the dexterity and inflexibility of his hand, the son of Pandu, beholding the son of Drona, at the time, was greatly bewildered.

133. And he (Arjuna) bethought himself of being deprived of his own prowess by that august personage (Aswathama), whose bearing in the field, O king, presented a dazzling sight for human eyes.

134. In that deadly conflict between Drouni and the Pandava, O king of kings, Krishna, seeing the powerful son of Drona get the better of the son of Kunti, became highly infuriated.

135. With inflamed eyes and swelling breath, frequently he cast his eyes towards Aswathama and Phalguna, devouring them, as it were, with the fury of his fire.

136. The indignant Krishna then addressing Partha in an endearing tone and said:

137. O Partha, what a strange part of, see, you play in the field? O son of Bharata, Drona's son overcoming you today in battle!

138. Have you the same strength of your arms as you had before? Do you still hold your Gandiva in hand? Are you seated in the war-chariot?

139. Has any thing gone wrong with your arms? Has your fist sustained any injury, or how is it that I see you overwhelmed by Drouni in the field.

140. O glory of Bharata's race, esteeming your assailant as the son of your preceptor stop not, O Partha, this is not the time for forbearance.

141. Hearing those words Arjuna just on the nick of time seizing fourteen *Vallas* (arrows, with crescent-shaped heads) darted them off, piercing right through his weapons, chariot, standard and umbrella, and dismantling Aswathama of his equipments, bows, darts and all.

142. He (Arjuna), then assailing him (Aswathama) with calf-toothed arrows, inflicted terrible wounds on his shoulder-joints fainting from which he sustained himself with his flag-staff.

143. Seeing him thus stunned with the assaults of his enemy his charioteer, O monarch, for rescuing him from (the army of) Dhananjaya, bore him away from the field.

144. In the meanwhile, that scorcher of enemy, Vijay, before the very eyes of your valiant son, slaughtered your army by hundreds and thousands.

145. Thus, O monarch, owing to your evil counsels such a ruthless slaughter with cruel onslaught of your champions was brought about as these knights presented arms to your foe.

146. Arjuna then in the twinkle of an eye beset the Samsaptakas, while Vrikodara attacked the Kurus, Karna, and the Panchalas.

147. O monarch, as the war raged furiously, destroying the lives of valiant soldiers, and presenting a vast scene of carnage, there arose in the field innumerable headless trunks, still retaining vitality.

148. O the chief of the Bharata race, king Yudhisthira, sorely distressed with his wounds, and writhing in agony, stayed in the time two miles off from the scene of action.

37. But the son of Radha alone, O king, visible on every side, withstood the Panchalas, Pandavas. the sons of Draupadi, Yudhamanyu, and the great car-warrior Satyaki.

38, Dhristadyumna, again in battle, cut off the dreadful bow of Drona's son and his arrows resembling venomous serpents.

39. He, again, O king, in a moment struck with arrows Parshata's bow, Sakti, club, standard, horses, charioteer, and car.

40. Having his bow, and car broken, and horses and charioteer slain, he took up a huge sword shining like a hundred moon.

41. O king, the great car-warrior, the heroic son of Drona, displaying light handedness and holding firm his weapon, quickly cut off in battle with *Bhallas*, that weapon of his, before he could come down from the car. It was indeed wonderful.

42. O foremost of Bharatas, that great car-warrior, although striving hard, could not kill Dhristadyumna, who had his bow and car broken and horses slain and was wounded with various arrows.

43. O king, when the son of Drona could not kill him with arrows, that heroe, laying aside his bow, quickly followed Parshata.

44. The motion of that high-souled one as he rushed on resembled that of Garuda, swooping down for catching a snake.

45. In the interval Madhava said to Arjuna :—"See, O Partha, how Drona's son is proceeding quickly towards Parshata's car. Forsooth, he will kill the prince.

46. O you of large arms, O subduer of enemies, rescue Prishata's son who is near the mouth of Drona's son as if he is within the jaws of death."

47. Having said this, O king, the powerful son of Vasudeva drove the horses where Drona's son was staying.

48. Urged on by Keshava those horses, effulgent like the moon, ran towards the car of Drona's son as if devouring the very sky.

49. Seeing those two mighty heroes approach him, Ashwathama set forth his exertions for killing Dhristadyumna soon.

50. O king, seeing Dhristadyumna dragged by his enemy, the powerful son of Pritha discharged many arrows at the son of Drona.

51. Those golden shafts, shot off his Gandiva, approached the son of Drona and wounded him deep like serpents entering into an ant hill.

52. Thus struck with dreadful shafts the powerful son of Drona left off the highly energetic Panchala Prince.

53. Thus wounded by Dhananjaya with arrows the heroe got on his chariot. And taking up his bow he began to strike Partha with innumerable arrows.

54. In the interval, O king, the heroic Sahadeva carried away on his own chariot Parshata the scorcher of his enemies.

55. Arjuna in return struck Drona's son with winged arrows. Worked up with anger Drona's son struck him on the arms and the chest.

56. Filled with anger Partha discharged in that battle at Drona's son a Naracha like unto the very rod of Death. That highly effulgent arrow fell on Bramhana's shoulder.

57. O king, he was stupified in the battle with the force of that arrow. He sat down exhausted on the car.

58. Then, O king, Karna took up his bow, Vijaya. And filled with anger he again and again cast his looks on Arjuna desiring for a duel with him.

59. Seeing Drona's son senseless his charioteer quickly took him away on his car from the battle-field.

60. Seeing Prishata's son released and Drona's son wounded, the Panchalas, O king, jubilant over the victory, sent up loud war-cries.

61. Thousands of musical instruments of sweet tune were struck. Seeing those wonderful feats the heroes sent up leonine shouts.

62. Having performed that wonderful feat, Arjuna said to Krishna, "Drive me towards the Samsaptaka, this is what I greatly wish for."

63. Hearing those words of Arjuna Krishna drove his car adorned with many banners and fleet like the wind or the mind.

CHAPTER LX.

(KARNABADHA PARVA)—*Contd.*

Sanjaya said :—

1. In the meantime pointing out the righteous king Yudhisthira to Partha, the son of Kunti, Krishna said :—

2. Behold, O son of Pandu, your brother Yudhisthira pursued by the highly powerful sons of Dhritarastra, all great bowmen, desirous of killing him.

3. The powerful Panchalas, whom it is difficult to vanquish, are running after the great Yudhisthira for rescuing him.

4—5. Accoutred in a coat of mail and accompanied by a large army Duryodhana, the king of the whole world, is purusing the Pandava king, with a view to kill him, O foremost of men, assisted by his brothers, all expert in fighting whose very touch is like the deadly venom of serpents.

6. Your army, riding on elephants, horses and cars and proceeding on foot are going to kill Yudhishthira like poor men for possessing a costly gem.

7. See, obstructed by Satwata and Bhima, they have become motionless like unto the Daityas desirous of pilfering ambrosia stupified by Sakra and Agni.

8. On account of their numerical vastness (the Kuru) car-warriors are proceeding quickly towards Yudhisthira like unto a collection of water running towards the ocean during the rainy season.

9. Blowing their conch-shell and shaking their bows those powerful bow-men are sending up leonine shouts.

10. I regard Kunti's son Yudhisthira who has been brought under the influence of Duryodhana as within the mouth of Death or like an oblation of ghee in fire.

11. Duryodhana's army is properly armed. Coming within the range of their arrows even Sakra cannot escape.

12. Who in battle can bear the force of arrows shot by Duryodhana, who, when worked up with anger, resembles Death himself.

13. The force of Duryodhana's arrows, or of Drona's son's, or Kripa's, or Karna's, can shatter even the very mountains.

14. The powerful light-handed and successful king Yudhisthira, expert in fighting and the scorcher of his enemies, was compelled by Karna to retreat from the battle-field.

15. Accompanied by the highly powerful and heroic sons of Dhritarashtra the son of Radha is capable of afflicting the Pandava chief in battle.

16. While the self-controlled Partha was fighting with them, other great car-warriors brought about his discomfiture.

17. O foremost of Bharatas, the king is greatly emaciated with fasts. He is gifted with the force of a Brahmana, but he is not endued with Kshatriya prowess.

18. Afflicted by Karna the king Yudhisthira, the son Pandu, has been greatly imperiled.

19—20. Methinks, O Partha, the king, Yudhisthira has fallen, since the wrathful Bhimasena, the slayer of his enemies, is calmy bearing the leonine shouts repeatedly sent up by Dhritarashtra's sons desirous of achieving victory and blowing their conch-shells.

21. Indeed, O foremost of men, Pandu's son Yudhisthira is slain. See Karna is exciting the great car-warrior of Dhritarashtra's army.

22. The powerful car-warriors are covering the son of Pritha with a down-pour of various weapons such as *Indrajala, Sthunakarna* and *Pasupata*.

23—24. Forsooth, O Arjuna, the king is greatly wounded and weakened, since the Panchalas, the weilders of all sorts of weapons, accompanied with Pandavas, are following him hurriedly at a time when it is necessary to display speed like unto men rushing to rescue a man sinking under earth.

25—27. The king's standard is not to be seen. Most likely it has been struck down by Karna with his arrows. Before the very eyes of the twin brothers, Satyaki, Shikhandin, Dhristadyumna, Satanika, Panchalas and Chedis, Karna is killing the Pandava army like an elephant spoilating lotuses.

28. The car-warriors of your army, O son of Pandu, are flying away. See, O Partha, how they are taking to their heels.

29. Struck by Karna in battle, O Arjuna the elephants are flying away in ten directions yelling cries of pain.

30. Pursued in battle by Karna, the grinder of his enemies the collection of cars is dispersed on all sides.

31. O foremost of those leading standards, see the standard bearing the emblem of an elephant of charioteer's son is moving about all over (the field).

32. There the son of Radha runs after Bhimasena scattering hundreds of arrows and killing your soldiers.

33. There the powerful Panchala car-warriors are being dispersed (by him) like the Daityas slain by Sakra in the great battle.

34. Having defeated the Panchalas, Pandavas and Srinjays, Karna is casting his eyes on all sides, methinks, for finding you out.

35. See Partha, how beautiful he looks while drawing his best of bows as did shine Shakra in the midst of the celestials after having defeated his enemies.

36. Witnessing Karna's power there the Kauravas are shouting and striking terror to the Pandavas and Srinjayas.

37. Having thus terrified the Pandavas in the great battle with all his force, the son of Radha, O giver of honor, addressing his army said :—

38. "May you fare well, O Kauravas. Do you move on with such a force that no Srinjaya can escape from the battle-field with his life.

39. Do so in a body. We will follow you." Saying this he followed them shooting his arrow.

40. See Partha, Karna is shining in the battle-field with a white umbrella like the Udaya (rising mountain) beautified with the moon.

41—42. With this umbrella of a hundred ribs resembling the full-moon held over his head he is casting his looks around for you. Forsooth, he will come here quickly.

43. See, O you of large arms, he is drawing a huge bow shooting, in the great battle, arrows resembling deadly serpents.

44. Seeing your banner bearing the emblem of a monkey the son of Radha is turning to this direction for seeking an encounter with you, O Partha and bringing on his own destruction like an insect approaching a burning flame.

45. This wrathful heroe is engaged in the well-being of Dhritarastra's son ; that one of wicked understanding always seeks to injure you.

46. Seeing Karna alone Dhritarastra's son is turning with his car force to protect him.

47. That wicked man with all his followers should be killed by you with all care if you wish to secure fame, kingdom and happiness.

48. Endued with energy and strength both of you should fight in battle like a god and demon.

49. Seeing you greatly worked up with anger and Karna too Duryodhana, although angered, will not be able to do any thing.

50—51. O foremost of Bharatas, knowing yourself self-controlled and Karna as cherishing animosity against the pious Yudhisthira, O son of Kunti, make use of this good opportunity. Making up your mind for battle encounter all the car-warriors.

52—54. O foremost of car-warriors, five hundred most excellent, powerful and energetic car-warriors, five thousand elephants, twice that number of horses, and six thousand foot-soldiers, protecting one another are coming against you in a body. Of your own accord show yourself to the great bowman, the charioteer's son. Advance with great force, O foremost of Bharatas.

55. Worked up with anger there Karna advances against the Panchalas. I see his standard approaching the car of Dhrista-dyumna. Forsooth, he will root out the Panchalas.

56. O Bharata chief, I will communicate to you a good intelligence, the virtuous king Yudhisthira is still alive.

57. The mighty-armed Bhima has returned and is leading the army. He is surrounded by the Srinjayas and Satyaka.

58. There in battle the Kuru soldiers are being killed in battle with sharp arrows by Bhimasena and the high-souled Panchalas.

59. Wounded with Bhima's arrows Duryodhana's army, retreating and bathed in blood, are quickly flying away.

60. Covered with blood the Bharata is looking poorly like the earth divested of crops.

61. Behold, O son of Kunti, Bhimasena, the commander of your army, worked up with anger like a serpent, is assailing the (Kuru) troops.

62. Look, O Arjuna, at the yellow, crimson, black and white banners painted with stars, moons and suns and innumerable umbrellas scattered all over the field.

64. Standards, made of gold, silver and other metals, are lying about, and there lie scattered slain horses.

64. Car-warriors, deprived of their life, are dropping down from cars, killed by the unretreating Panchalas with variegated arrows.

65. There the quick-coursing Panchalas, O Dhananjaya, are rushing against the elephants, horses and cars belonging the Dhritarastra's party, divested of their riders.

66. O foremost of men, O slayer of enemies, your warriors, giving up the love of their lives and invincible in battle, are, aided by Bhimasena's power, grinding the enemy's army.

67. There the Panchalas are sending up loud war-cries and blowing their conchs as they are advancing against their enemies and grinding them with their arrows,

68. Look at their greatness. Through their power the Panchalas are killing Dhritarastra's soldiers as the angry lions kill the tigers.

69. (Themselves although) without any arms they are carrying away the arms of the enemies (from their hands) and with them they are killing foes and making war-cries.

70. They are striking down the heads and arms of their enemies. Their car-warriors, elephant-warriors, and cavalry are all heroic and praise-worthy.

71. Like quick-coursing swans leaving Manasa lake and running into the Ganges the Panchalas are rushing against the Kuru army and are assailing every part of the huge force of Duryodhana.

72. Like bulls withstanding bulls, Kripa, Karna and other warriors with all their energy are resisting the Panchalas.

73. The heroes, headed by Dhrista-dyumna, are killing thousands of their enemies, the great car-warriors of Duryodhana's force, already sunk in the ocean of Bhima's weapon.

74. Beholding Panchalas overpowered by their energies Marut's son is covering the hostile force with arrows and with roars of lions.

75. The major portion of the huge army of Duryodhana is stricken with fear. The cars and horses assailed with Bhima's fear have been scattered all over.

76. See, these elephants, struck by Bhima with his Narachas, are dropping down like the summits of mountains clapped by Indra's thunder-bolt.

77. There the huge elephants, wounded by Bhima with his arrows, are flying away crushing their own army.

78. Do you not recognise the leonine shouts of Bhima, O Arjuna, who, worked up with the desire of achieving victory, is roaring.

79. There worked up with anger the Prince of Nishadas is advancing on his best of cars, like Death himself armed with his rod against the son of Pandu for killing him with his Tomara.

80—82. His two arms with Tomaras are cut off by Bhima with ten sharpened Narachas effulgent like fire or the sun. Killing him he is proceeding against other elephants resembling a mass of dark blue clouds and driven by riders. They are striking Vrikodara with Saktis and Tomaras. Slaying those elephants seven at a time with sharp arrows Partha's elder brother is striking down their victorious standards. The other elephants were killed each with ten Narachas.

83. The war-cries of Dhritarastra's soldiers are no longer audible since (Bhima), like Purandara himself, is engaged in battle.

84. Three Akshouhini of Dhritarastra's soldiers have been arranged and they all have been thwarted by angry Bhima, the foremost of men.

Sanjaya said:—

85. Beholding that arduous task accomplished by Bhima Arjuna, with his sharp arrows, killed the remaining enemies.

CHAPTER LXI.

(KARNABADHA PARVA).—*Contd.*

Dhritarastra said:—

1—2. When Bhimasena and Pandu's son Yudhisthira were fighting, when my soldiers were being killed by the Pandavas and Srinjayas, when my army was routed and dispirited tell me, O Sanjaya, what did the Kauravas do.

Sanjaya said:—

3. Seeing the mighty-armed Bhima the valiant Karna, with eyes, reddened in anger, rushed towards him.

4. Beholding your soldiers routed by Bhima the powerful Karna rallied them again with great exertion.

5. Having collected your son's force the large-armed Karna advanced against the heroic Pandavas invincible in battle.

6. Drawing their bows and discharging arrows the great car-warriors of the Pandavas advanced against the son of Radha.

7—8. Worked up with anger and desiring for victory Bhimasena, the grand-son of Sini, Shikandi Janamejaya, the powerful Dhristadyumna, all the Prabhadrakas and the Panchalas advanced furiously from all directions against your army.

9. In the same way the powerful car-warriors of your host speedily advanced against the Pandava army desirous of killing them.

10. The two hosts, abounding in cars, elephants, the cavalry and infantry, looked exceedingly wonderful.

11. Shikhandi rushed against Karna, and Dhristadyumna, accompanied by a great force, proceeded against your son Dushasana.

12. Nakula ran against Vrishasena and Yudhisthira advanced against Chitrasena; Sahadeva proceeded against Uluka in that battle.

13. Satyaki proceeded against Shakuni and the sons of Draupadi against other Kouravas. And the great car-warrior Drona's son proceeded against Arjuna in that battle.

14. Goutama encountered in battle the great bowman Yudhamanyu. And the powerful Kritavarma rushed against Uttamoujasa.

15. The large-armed Bhimasena alone withstood all your sons with their armies.

16. Thereupon Shikhandi, the slayer of Bhishma, with winged arrows, obstructed Karna ranging fearlessly (in the battle-field).

17. Thus obstructed and with his lips trembling in anger Karna struck Shikhandi on the fore-head with three arrows.

18. Carrying three arrows Shikhandi shone there like a silver mountain with three elevated summits.

19. Sorely wounded by Karna in that battle that great bowman struck him in return with ninety sharp arrows.

20. Having slain his horses and driver with three arrows the great car-warrior Karna struck down his standard with a razor-shaped arrow.

21. Then jumping down from his horseless car that great car-warrior, the aggrandiser of his enemies, discharged a dart in anger at Karna.

22. Cutting it off in battle with three arrows Karna struck Shikhandi with nine sharp arrows.

23. Avoiding arrows shot off Karna's bow Shikhandi, greatly wounded, quickly retreated from the field.

24. O king, then Karna fell on the Pandava army as the violent wind disperses a pack of cotton.

25. Wounded by your son Dhristadyumna struck, in return, Dushasana on the breast with three arrows.

26. Then Dushasana struck the left arm of his enemy with a sharp gold feathered, winged arrow.

27. Thus wounded and filled with terrible rage Dhristadyumna shot arrows at Dushasana.

28. O king, with three arrows your son cut off the shaft discharged by Dhristadyumna which was about to fall with great force.

29. Then approaching Dhristadyumna he struck him on the breast and two arms with seventeen other gold winged arrows.

30. Then worked up with anger Prishata's son cut off his bow with a sharp razor shaped arrow at which all his people shouted out.

31. Your son, however, taking up another bow, smilingly covered Dhristadyumna with wounds of arrows.

32. Beholding the prowess of your high-souled son all the warriors in the field, Siddhas and Apsaras were filled surprise.

33. We saw the highly powerful Dhristadyumna obstructed by Dushasana like a huge elephant checked by a lion.

34. Then desirous of rescuing their generalissim. O elder brother of Pandu, the Panchala car-warriors, elephants and horses surrounded your son.

35 O slayer of enemies, then ensued a dreadful and destructive encounter between your people and your enemey's host.

36. Standing by his father's side Vrishasena struck Nakula with five iron arrows and again wounded him with three others.

37. The heroic Nakula however smiling struck Vrishasena on the breast with a sharp Naracha.

38. Thus wounded greatly by his powerful enemy that grinder of his enemies struck his adversary with twenty five arrows.

39. Those two foremost of men covered each other with thousands of arrows at which their respective battalions broke.

40. Seeing Duryodhana's soldiers quickly flying away Karna, O king, prevented them with force.

41. After Karna's departure Nakula proceeded against the Kauravas. Avoiding Nakula in battle Karna's son quickly went to Karna, who was guarding the passage of his chariot.

42. Angry Uluka was restrained by Sahadeva in battle.

43. Having killed his four horses the powerful Sahadeva despatched his charioteer to the abode of Yama.

44. Then leaping down from his car O king, Uluka, the joy of his sire, soon advanced against the host of Trigarttas.

45. Having pierced Sakuni with twenty sharp arrows Satyaki, as if smiling, struck down the standard of Suvala's son with his dart.

46. O king, the powerful son of Suvala too, worked up with anger, cutting off his coat of mail, again sundered his golden standard.

47. Then Satyaki pierced him in return with sharpened arrows and then quickly despatched to the abode of Yama his charioteer and horses with three arrows.

48. Then O king, jumping down all on a sudden from his own car Sakuni quickly got on Uluka's car. Then that heroe, expert in fighting, soon took away Sini's grand-son.

49. Then O king, Satyaki, with great force, advanced against your army at which they were all routed.

50. Covered with arrows shot by Sini's grand-son your soldiers, O king, fled away in all directions and dropped down dead.

51. Your son obstructed Bhimasena in battle. Bhima however, in a moment, deprived him of his horses, charioteer, car and standard.

52. His men, O king, were highly pleased and the king soon fled away from Bhimasena's view.

53. Then the entire Kuru army rushed towards Bhimasena. And desirous of killing Bhima they set up a terrible shout.

54—55. Having struck Kripa Yudhamanyu soon cut off his bow. But Kripa, the foremost of the wielders of arms, taking up another bow struck down on earth Yudhamanyu's standard, charioteer and umbrella. Then the great car-warrior Yudhamanyu fled away on his car.

56. Uttamouja soon covered Hridika's son Bhima of dreadful prowess like showers covering a mountain.

57. Then O slayer of enemies, that battle became highly dreadful the like of which had never been seen by me before, O king.

58. Then Kritavarma, in that battle, O king, all on a sudden struck Uttamouja on the breast at which the latter sank down on his car.

59. His charioteer however carried away that foremost of car-warriors. Then the Kuru army surrounded Bhimasena from all sides.

60. With a huge elephant force Dushasana and Suvala's son surrounded Pandu's son and began to assail him with small arrows.

61. Thereupon making the angry Duryodhana retreat from the battle-field with a hundred arrows Bhima quickly advanced against the elephant force.

62. Beholding that elephant force advance against him all on a sudden Vrikodara, worked up greatly with anger, invited celestial weapons. He then struck elephants with elephants as Indra assailed the Asuras.

63. Killing the elephants in battle Vrikodara covered the sky with arrows as a swarm of insects cover a flame.

64. As the wind scatters a collection of clouds so Bhima dispersed and killed those elephants collected there in thousands.

65. Covered with net-works of gold and gems the elephants looked greatly beautiful like clouds charged with lightning.

66. Assailed by Bhima, O king, the elephants fled away on all sides. Some, cut to their hearts, fell down on earth.

67. With elephants adorned with gold fallen there the earth appeared as if strewn with shattered mountains.

68. With fallen elephant warriors, shining and adorned with jewels the earth shone beautiful as if covered with planets dropped for the wane of virtue.

69. With their temples, frontal globes and trunks maimed the elephants, struck by Bhimasena's arrows, fled away in hundreds in that battle.

70. With their limbs wounded with arrows, stricken with fear and vomitting blood, some,huge like mountains, fled away like mountains adorned with metals.

71. There they saw the two arms of Bhimasena, holding bows, pasted with sandal and Aguru and resembling two huge serpents.

72. Hearing the twang of his bow resembling the sound of a thunder-bolt the elephants passed urine and excreta and fled away.

73. That feat, of the intelligent Bhimasena who fought single-handed, resembled that of Rudra while destroying all creatures.

CHAPTER LXII.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. Then on that best of cars drawn by white horses and driven by Narayana himself the beautiful Arjuna arrived there.

2. As the wind agitates a great ocean so Vijaya overpowered your army, O foremost of kings, abounding in horse-men.

3. While (Arjuna) the rider of white horses was a little careless your son Duryodhana, worked up with anger, and surrounded by his soldiers, came there all on sudden and encompassed the revengeful Yudhisthira.

4. He then struck Yudhisthira with seventy-three razor-shaped arrows. At that Kunti's son Yudhisthira was greatly worked up with anger.

5. He quickly struck your son with thirty darts. Then the Kuru soldiers rushed against Yudhisthira for seizing him.

6. Then apprised of the evil intention of the enemies the great car-warriors came there in a body for rescuing Kunti's son Yudhishthira.

7. Encircled by an Akshouhini of soldiers Nakula, Sahadeva, Dhristadyumna and Parshata advanced towards Yudhishthira.

8. Grinding the great car-warriors of your army Bhimasena too went where Yudhisthira was surrounded by his enemies.

9. Making a downpour of arrows, O king, Vikartana's son Karna obstructed alone all those great bowmen.

10. Although making a downpour of arrows, discharging Tomaras, and exerting their very best they could not look at the son of Radha.

11. With a huge downpour of arrows the son of Radha who had mastered all sorts of weapons withstood all those great bow men.

12. Taking up speedily his bow the noble-minded Sahadeva soon approached Duryodhana and struck him with twenty arrows.

13. Struck by Sahadeva Duryodhana, huge like a mountain, covered with blood, appeared like a maimed elephant.

14. Seeing your son sorely wounded with many powerful shafts Karna, the best of car-warriors, wroth proceeded there.

15. Beholding Duryodhana in that condition and quickly getting ready his weapon he soon struck the sons of Yudhisthira and Prishata.

16. Assailed with arrows by the great son of the charioteer Yudhisthira's soldiers all on a sudden fled away.

17. Various sorts of arrows fell there touching one another. Those, shot off the bow of Karna, touched the wings of others with their blades.

18. The arrows coming in contact with one another a conflagration was caused in the sky.

19. With arrows capable of piercing the bodies of the enemies and advancing quickly Karna covered the ten quarters as if with a swarm of locusts.

20. Beautiful bows shone in the arms of Karna of the color of crimson sandal and adorned with gold and jewels.

21. Then all the quarters were shrouded with arrows. And Karna greatly assailed the righteous king Yudhishthira.

22. Then worked up with anger Kunti's son king Yudhishthira struck Karna with fifty sharpened arrows.

23. Darkened with arrows that army looked exceedingly dreadful. And your soldiers, O king, sent up piteous wails of pain,

24. Whilst they were being slain by Dharma's son with various sharp Kanka-feathered arrows whetted on stone, Bhallas, Saktis and clubs.

25. Wherever the virtuous king extended his looks all the soldiers of your party were shattered.

26. Then Karna, greatly worked up with anger, struck Yudhisthira with winged and calf-tooth shaped arrows.

27. Revengeful, wrathful and having his lips trembling in anger the highly energetic Karna struck Yudhisthira with arrows. Yudhishthira too struck him with gold feathered and sharpened arrows.

28. Karna, as if smiling, struck the Pandava king on the breast with three winged darts.

29. Thus greatly assailed by him the pious king Yudhishthira sat down on his car and ordered his charioteer to go.

30. Then all the soldiers of your army with their king sent up a loud war-cry saying "seize him." And then they rushed towards the king.

31. Then seventeen hundred Kekaya warriors with Panchalas obstructed the soldiers of Duryodhana.

32. When that dreadful and destructive battle raged on the highly powerful Duryodhana and Bhima fought with each other.

CHAPTER LXIII.

(KARNA PARVA)—*Continued.*

Sanjaya said:—

1. Karna, with a net-work of arrows, struck the mighty car-warrior, the great bowman of the Kekaya race who all stood before him.

2. Five hundred heroes who withstood him in battle were killed by Karna.

3. Thereupon seeing the son of Radha irrepressible in battle all those warriors, assailed by Karna's shafts, approached Bhimasena.

4—5. Dispersing that car-force with his arrows Karna, in a charriot, pursued the heroic Yudhishthira,who,then wounded with arrows, and almost unconscious, was slowly proceeding towards encampment between the twins.

6. Approaching the king, the car-warrior's son, with a desire to do good to Duryodhana, struck him with three highly powerful sharpened arrows.

7. The king then struck Radha's son on the breast with an arrow, his charioteer with three and his horses with four.

8. The two sons of Madri protected the sides of Yudhisthira and then they ran towards Karna so that he might not kill the king.

9. Then the highly careful Nakula and Sahadeva severally covered Karna with a downpour of arrows.

10. Then the highly powerful son of the charioteer struck those high-souled and victorious heroes with sharpened darts.

11. Then in the battle Radha's son killed Yudhishthira's most excellent horses white as the teeth, quick-coursing like the mind and having black tails.

12. Then as if smiling the charioteer's son, a great bowman himself, struck down with another *Bhallya* the crown of the son of Kunti.

13. Having killed then Nakula's horses the powerful (Karna) sundered the bow and arrows of the intelligent son of Madri.

14. Then those two sons of Pandu, the two brothers (Yudhisthira and Nakula) greatly wounded, got upon Sahadeva's car after their horses and car had been destroyed.

15. Seeing them deprived of their cars, their maternal uncle, the king of Madra, and slayer of inimical heroes,out of compassion said to Karna.

16. "You are to fight to-day with Pandu's son Phalguna. Why do you, irate, then fight with the pious king Yudhishthira?"

17. With your weapons exhausted, the coat of mail mutilated, arrows reduced and without quiver, with your horses and charioteer worn out with fatigue and yourself wounded with shafts by the enemies, when you will encounter Partha, O son of Radha, you will be a butt of ridicule."

18. Although accosted thus by the king of Madra in the battle-field, still Karna, worked up with anger, pursued Yudhishthira.

19. Having wounded then greatly with sharpened arrows the two sons begotten on Madri by Pandu, Karna smiling made (the king) turn his face with arrows in battle.

20. Thereupon, Salya, smiling again said to Karna, who was on the car, worked up with anger and bent upon killing Yudhishthira.

21. "O son of Radha, leaving aside Partha, for whom you are always honored by the son of Dhritarastra, what will you reap by killing Yudhisthira?

22. Here is the great blare of the conchs blown by the two Krishnas. And here is being heard the twang of his bow like the muttering of clouds in the rainy season.

23. Behold O Karna, having slain all our car-warriors in battle with a net work of arrows, Arjuna is devouring our entire army.

24. The rear of the heroe is being protected Yudhamanyu and Uttamajasa. And Satyaki is protecting his wheel on the north.

25. Dhristadyumaa is guarding his wheel in the south and Bhimasena is fighting with the king Duryodhana.

26. Look to it to-day, O Karna, so that Bhima may not kill the king in our very presence and he may escape him.

27. Behold he has been overpowered by Bhimasena, a beauty of the battle field. It will be a great wonder if you can release him.

28. Go there and rescue the king for he has been overtaken by a great danger. What will you gain by killing the two sons of Madra and the king Yudhisthira?

29—32. Hearing the words of the king Salya and seeing Duryodhana overpowered by Bhima in that great battle, Karna, worked up with the words of Salya and anxious to save the king, left the king Yudhishithira who has no enemies and the two sons of Madri and hurried on for rescuing your son. After Karna's departure, Yudhisthira, begotten by Pandu on Kunti, left the battle-field, born by the quick-coursing horses of Sahadeva.

33—35. Guarded by the twins the king quickly returned to his camp in shame. His body was covered with wounds of arrows. He got down from the car and sat on his best seat. The arrows were then taken out of his person and the king, filled with sorrow, said to his twin brothers

62. Then Janarddana proceeded to see Yudhisthira, thinking, O king, that Karna, in the meantime, would be worn out with fatigue in battle.

63. Himself too being desirous of seeing the king thus wounded with arrows, Dhananjaya, at the bidding of Keshava, left the battle, and went on his car.

CHAPTER LXV.

(KARNABADHA PARVA)—*Contd.*

Sanjaya said:—

1. Having vanquished Drona's son and performed a highly difficult and heroic task, Dhananjaya, ever irrepressible to his enemies, with a bow ready in his hands, eyed his own army.

2. Cheering up the warriors that were still fighting at the heads of their respective detachments and speaking highly of their former successes Arjuna enjoined his car-warriors to be at their posts.

3. Not finding his brother Yudhisthira, a descendant of Ajamida, Arjuna quickly approached Bhima and enquired of the king's whereabouts, saying "Where is the king?"

Bhima said:—

4. Wounded wirh Karna's arrows the pious king Yudhisthira has gone away from here. I doubt if he still survives.

Arjuna said:—

5. For this very reason proceed you quickly from here and bring the news of the king, that foremost of Kurus. Forsooth, greatly wounded with Karna's arrows, the king has gone to his camp.

6. Although struck greatly with sharpened arrows by Drona's son the king still waited in the battle-field, desirous of victory, until Drona was slain.

7. The high-minded chief of Pandus, undoubtedly met with peril in battle through Karna. Go quickly, Bhima, and learn of his condition. I will wait here and oppose the enemy.

Bhima said:—

8. O illustrious and leading descendant of Bharata, better go yourself and enquire after the king. If I go, O Arjuna, the leading warriors will explain that I am frightened in battle.

Sanjaya said:—

9. Then Arjuna said to Bhimasena:—"The Samsaptakas are before my army. Without killing these my enemies I cannot leave the post."

10. Bhima replied then to Arjuna:—"O foremost of Kurus, with the aid of my own power, I will encounter the Samsaptakas in battle, you better go yourself, O Dhananjaya.

11. Thereupon hearing those brave words of his brother Bhimasena, in the midst of the enemies, and desirous of going to see Yudhisthira, he said to the Vrishni heroe (Krishna):—

12. "Leave this ocean-like army, O Hrishikesha and drive the horses. I wish to see, O Keshava, the king who has no enemies."

13. While he was about to drive the horses, the foremost of Dasharhas said to Bhima:—"It is nothing wonder for you, O Bhima. Kill the enemies of Partha."

14. Thereupon Hrishikesha drove quickly where Yudhisthira was. Quickly was he borne there, O king, by the horses resembling Garuda himself.

15. He had left there Bhimasena, the slayer of his enemies, with instructions to fight the enemies, O king.

16. Then driving in their car those two heroes approached the king who was lying alone on his bed. They got down from the car and saluted the feet of the righteous Yudhisthira.

17. Seeing that foremost of men safe and sound the two Krishnas were filled with delight as the two Ashwins are on seeing Indra.

18. As Vivaswan congratulated the two Ashwinis, as Vrihaspati congratulated Indra and Vishnu after they had killed the powerful Asura Jambha so the king congratulated them both.

19. Thinking that Karna had been killed the virtuous king was delighted and he then addressed them thus, with his accents suppressed with joy.

CHAPTER LXVI.

(KARNABADHA PARVA)—*Contd.*

Yudhisthira said:—

1. Welcome to you, Devaki's son and Dhananjaya, highly agreeable to me is the pleasure of you too, O Arjuna, O Achyuta.

2. Though yourselves are not wounded by your enemies, you two, who are his enemies, have killed the mighty Karna,

3. Who was like a deadly serpent in battle, an adept in all weapons, the leader of all the sons of Dhritarashtra, nay the very warder of their armour and coats of mail;

4. Who was protected by the great archers Vrishasena and Sushena; highly energetic, powerful and taught by Rama (himself) the use of arms;

5. Who was the head of all the world, and most celebrated car-warrior; who was the saviour of Dhritarashtra's sons and who led the van of the army;

6. Who was the destroyer of others' armies and the oppressor of the enemies, and was bent upon doing Duryodhana a good turn and afflicting us;

7. Who was irrepressible even unto the gods headed by Vasava in a great battle, and was like unto fire and wind in energy and strength;

8. Who was unfathomable like the nether region and an increaser of the joy of friends, he was like Death incarnate to his enemies. By good luck, having slain that Karna in the great battle you come here like the immortals after vanquishing the demons.

9. O Achyuta, O Arjuna, a great encounter took place to-day between myself setting forth my best energies and that hero who appeared like Death incarnate bent upon destroying all creatures.

10—11. By him my standard was cut down, my two *Parshni* drivers were killed and I was made horseless and carless in the very presence of Yuyudhana, Dhrishtadyumna, the twins, the heroic Shikhandin the son of Drupada, and all the Panchalas.

12. O you of mighty arms, having vanquished them all and many others of his enemies the highly powerful Karna, defeated me in that great battle although I tried my very best to withstand him.

13. Forsooth pursuing me on all the sides and defeating all my allies in that battle that foremost of warriors addressed to me many harsh words.

14. It is through Bhima's power that I do still survive, O Dhananjaya; what more need I say? The humiliation is indeed too much for me.

15. O Dhananjaya, through fear of him, I have not slept in the night nor have I enjoyed comfort in the day for these thirteen years.

16—17. O Dhananjaya, I am burning with hatred against him. Conscious of my days being numbered I avoided Karna, like the bird *Vaddrinasa*. I approached him as if bent on my own destruction. Awake or asleep I spent my days only in thinking how I would accomplish Karna's death.

18. Even while awake, O Arjuna, I see his illusion (of Karna) and it seems to me as if the whole universe is filled with Karna.

19. Wherever I go, O Dhananjaya, in fear of Karna, everywhere I see his image before me.

20. O Partha, with my horses and cars I was vanquished by Karna, who never retreats from the battle-field. He simply let me go with my life.

21. Of what use is life and kingdom to me, since Karna, the beauty of the battle-field, has defied and ridiculed me.

22. I had never undergone such humiliation in battle even from Bhishma, Kripa, or Drona, as I have to-day at the hands of the son of Suta the mighty charioteer.

23. Therefore it is that I ask you to-day, O son of Kunti, about your welfare. Relate to me in detail how you slew Karna to-day.

24. He was in battle like Sakra himself and in prowess like Yama and like Rama in arms. How has he been killed then?

25. He was a mighty charioteer and well-known for being an adept in all the forms of warfare: he was the foremost of archers and the leader of all.

26. O prince, he was respected by Dhritarashtra himself as well as by his sons for you alone. How has then the son of Radha been killed by you to-day?

27. O Arjuna, O foremost of men, in all the battles Karna was regarded by Dhritarashtra's sons as your death.

28. How have you then, O most powerful of men, killed him in battle? Describe to me, O son of Kunti, how Karna has been slain by you.

29. How did you cut off his head, O most mighty one, as a tiger pieces off the head of a *Ruru* deer, while he was fighting, even in the presence of all his allies?

30—31. Does the wicked Karna lie to-day on the naked earth killed with your keen *Kanka*-feathered arrows—Karna, the son of Suta, who used to search all the quarters for you and who had promised to give a car with six elephantine bulls to him who would point you out? Indeed by killing him in battle you have performed a work highly congenial to me.

32. How did you encounter and kill in battle that well-honored hero, that proud and haughty son of Suta who used to search you everywhere in the battle-field.

33. Have you, O brother, really slain in battle the vicious scoundrel who was ever ready to challenge you and to give away to others a superb golden chariot along with bulls, steeds and elephants provided they could give him some clue of you?

34. Have you, indeed, slain that favourite of Suyodhana who, being elated with the pride of chivalry, ever used to indulge in self-glorification amidst the assembly of the Kurus?

35. Does the scoundrel lie low on the battle-field to-day being mangled all over the body with long-ranging blood-besmeared shafts hurled by you from your bow. Could you break in twain the arms of Dhritarastra's sons?

36. Could you baffle the foolish braggings he used to make amidst the assembly of kings simply to soothe Duryodhana, saying,—I will kill Phalguna?

37. Have you, O son of Indra, slain in to-day's battle the dull-headed Karna, the son Suta, who had taken an oath not to wash his feet till Partha breathed?

38—39. That designing Karna who amidst the assembly of the Kuru chiefs had said to Krishna 'why don't you, O Krishna, desert the powerless, imbecile and degraded Pandavas'—that Karna who had vowed solemnly that he would not return from the field till he slew (both) Krishna and Partha—tell me does that vicious Karna lie to-day on the field with mangled limbs?

40. You do full well remember how hotly the battle raged when the Srinjayas and the Kaurava's faced each other—the encounter in which I was brought to such a sad plight. Did you come face to face with Karna and shoot him down?

41. Have you to-day, O Sabyasachin, severed that ear-ring-bedecked splendid head of Karna off from his body with your fiery shafts discharged from the Gandiva.

42. O valiant one, afflicted with Karna's shafts to-day how I thought of you (that you would slay him)! Have you put that thought of mine to action by slaying Karna?

43. Being under the ægis of Karna the proud Suyodhana cared us not a jot. Have you by your might removed that ægis?

44. Did you encounter him in the field and settle with that wretched wight, the son of Suta, who had even before the assembly of the Kauravas likened us to sesame seeds devoid of kernel;

45. That unrighteous son of Suta who had, grinning all the while, ordered Duswashanta to drag out Jagyasena's daughter won by Subala's son (as a stake) at dice;

46. That dull-headed Karna who had upbraided the foremost warriors on Earth—our grand-sire Bhisma—upon being described as an indifferent car-warrior in the course of the tale of *Rathas* and *Atirathas*?

47. Assure me, O Phalguna, that you have met with and slain that Karna in battle, and thereby quench the flame of vindictiveness blazing within my heart being fanned by the wind of mortification.

48. Tell me, therefore, how you slew the son of Suta. O hero, I have so long been expecting you even as the divine Bishnu had awaited the arrival of Indra to bring him the news of Vritra's death.

CHAPTER LXVII.

(KARNABADHA PARVA)—*Contd.*

Sanjaya said:—

1. Hearing those words of the pious king, who was all anger, the great warrior Jishnu of indomitable energy said to the irrepressible and powerful Yudhisthira:

2. "O king, while fighting with the Samsaptakas to-day, Drona's son, the leader of the Kuru army, all of a sudden came upon me discharging arrows that were like deadly serpents.

3. Seeing my car rattling like a cloud, all the soldiers stood encircling it. Killing them all, who were full five hundred in number, I proceeded, O mightest of kings, against Drona's son.

4. Encountering me, O king, the hero rushed resolutely against me like a leader of elephants rushing upon a lion and intended to rescue the warriors who were being slain by me.

5. Later on in the battle, the invincible preceptor's son, the foremost of Kuru warriors, afflicted me and Janardana with arrows poignant like poison and fire.

6. While he fought with me, eight carts each drawn by eight bullocks conveyed his hundreds of arrows. Like a wind dissipating clouds I baffled the arrows he showered upon me.

7. Like a dark cloud discharging its watery contents in downpours he, drawing his bow-string to his very ears, showered

upon me with skill and force thousands of other arrows.

8. So quickly did he move about in the battle-field that we could not discern from which side did he shoot his arrows, right or left, nor could we ascertain when he took up the arrows and when he discharged them.

9. In fact, always we saw the bow of Drona's son drawn to a circle. At last he struck me with five sharp arrows and Vasudeva with another five.

10. In a moment, however, I struck him with thirty thunder-bolt-like arrows. Greatly wounded with the shafts discharged by me he ere long looked like a porcupine.

11. All his limbs were covered with blood. Beholding his soldiers, the best of warriors, bathed in blood and overpowered by me, the son of Suta soon entered into the detachment of car-warriors.

12. Beholding the soldiers terror-striken and over-powered by me in battle and seeing the elephants and horses flying away, Karna at once marched against me with fifty car-warriors. Killing them, however, and avoiding Karna I have come here presently to see you.

13. Seeing Karna, the Panchalas are all filled with fright even like the kine on seeing a lion. Like men entering into the gaping jaws of Death the Prabhadrakas, O king, have confronted Karna.

14. Karna has already killed seventeen hundred of these car-warriors. The son of Suta did not lose heart till he came to our view.

15. You were first engaged with Ashwathama and awfully wounded by him. Afterwards Karna saw you. I thought, O you of wonderful deeds, that coming away from the wanton Karna you were enjoying rest.

16. O son of Pandu, I saw Karna's wonderful weapon being carried in front of the army. Methinks there is none amongst the Srinjayas who will be able to withstand the mighty car-warrior Karna.

17. O king, let Srini's grandson, Satyaki and Dhristadyumna guard my two wings. Let the heroic princes Yudhamanyu and Uttamaujas protect my rear.

18—19. O illustrious and most mighty king, as Sakra encountered Vitra, I shall to-day fight with Suta's son, that heroic and invincible car-warrior, if he can be found in this battle. Come and see us fight with each other in battle for victory.

20. Like persons facing a powerful bull the Prabhadrakas are charging upon Karna. Six thousands of kings are giving their lives for heaven.

21. If however, O king, displaying all my strength I do not kill Karna with his allies in battle, I shall be doomed, O lion among kings, to the curse which falls to the lot of one who promises a thing and does not redeem it.

22. I seek thy blessing, O king. Do say that 'victory will be mine.' There the sons of Dhritarashtra are about to devour Bhima. I will slay Karna and his men and all our enemies."

CHAPTER LXVIII.

(KARNABADHA PARVA)—*Contd.*

Sanjaya said :—

1. Hearing that Karna of great prowess was still alive and being angry with Phalguna, Yudhisthira, the Pritha's son of incomparable energy, who had been wounded by Karna with arrows, said to Dhananjaya :

2. "Your army, my brother, must have been disgraced to-day and fled away, stricken with fear. And you have come here forsaking Bhima because you have not been able to kill Karna.

3. Shame it is, O Partha, that you did enter into Kunti's womb. It did not become you to leave behind Bhima in the battle-field because you could not slay Karna.

4. You said to me, O Partha, in the Daita forest that you would kill Karna with no one on your car. Why have you then, afraid of Karna, come here avoiding him and leaving behind Bhima.

5. If you had said in the Daita forest 'O king, I won't be able to kill Karna, we would have in time, O Partha, made some befitting arrangements.

6. Having promised to kill him, O hero, you have not kept your promise. Having launched us in the midst of our enemies why have you shattered us into pieces by wrecking us on a rock ?

7. O Arjuna, we showered many a blessing on you because we expected much good of you. But all our hopes, O prince, are frustrated, like that of a man expecting fruits from a tree and getting flowers instead.

8. Like a hook hidden in a fish, like poison mixed up with food, you did for nothing point out to our covetuous selves this destruction in the shape of kingdom.

9. For these thirteen years, O Dhananjaya, we have been hoping and expecting much of you even like the seeds sown on earth in expectation of rains from gods in season.

10—11. O you of wicked sense, an invisible voice from the sky said to Pritha, on the seventh day from your birth: 'This son born to you will be powerful like Vasava. He will vanquish all his powerful enemies. Gifted with a superior energy he will defeat at Khandava all the gods assisted by other creatures. He will conquer the Madras, the Kalingas, and the Kaikeyas. He will kill the Kurus in the midst of numbers of kings.

12. There will be no archer superior to him and none will be able to discomfit him. This boy, being the master of his own senses and adept in all the branches of knowledge, will subjugate all the living beings at his will.

13—14. O Kunti, this magnanimous son of yours will be handsome like the Soma, swift like the Wind, patient like Sumeru, forbearing like the Earth, effulgent like Sun, wealthy like Kuvera, valiant and powerful like Vishnu. This son of yours, even like Aditi's son Vishnu, the slayer of foes, has taken his being in order to bring victory to his kins and deal destruction to the enemies. This boy of indomitable valour will be far-famed and the founder of a dynasty.'

15. Even that celestial voice resounding in the skies reached the ears of the Maharsis living on the peaks of the Satasringa mountains. But now that voice comes to be untrue. It seems, therefore, that the gods too speak falsehood.

16. The praises which the saintly beings used to lavish upon you, never made me expect Suyodhana's success nor ever did I think that you will be paralised with the fear of Karna.

17. You ride upon a car especially made by the celestial artizan (Viswakarma) himself, the axles of which move smoothly and without any noise. You have the standard of an ape, you hold a sword bedecked with gold and tied with silk, and your bow *Gandiva* is as lengthy as the palm tree, even you have Kesava for your charioteer. Why then, O Partha, have you come back from the field of battle, for fear of Karna?

18. If you, O wretch, had even made over your bow to Kesava and contented yourself by being his charioteer, he would have slain that fearful Karna, as the lords of the Maruts (Sakra) slew with thunder the *Asura* known by the name of Vritra.

19. If you are unable to resist the fearful Karna in his march on the field to-day, then do make over this your *Gandiva* to any other king who is your superior in the use of weapons.

20. The world will not then see us bereft of family and children, deprived of our happiness and kingdom, and sunk, O son of Pandu, into the fathomless abyss of the hell of torment.

21. It would have been better had you come out in the fifth month as an abortion, or better still, if you would not have taken your being in the womb of Kunti, than, O vile wretch, being born of a royal line, to show your back in the battle-field.

22. Fie to your *Gandiva!* Fie to the strength of your arms, fie to your numberless arrows, fie to your standard bearing the ensign of an ape on it and fie to your car presented to you by the god of fire!"

CHAPTER LXIX.

(KARNABADHA PARVA)—*Contd.*

Sanjaya said:—

1. Hearing the words of Yudhistira, Kownteya—the owner of white steeds—in a tempestuous mood took hold of his sword to slay that mightiest of the Bharata's race.

2. Kesava, the cogniser of human hearts, seeing his rage, enquired;—"Why, O Partha, do you lay your hands on your sword?

3. Here, O Dhananjaya, I see no adversary to try the strength of your steel. Clever Bhimasena has already assailed the Dhartarastras.

4. O Kownteya, you have returned from the field, to see king Yudhistira and you have seen that he is keeping up well.

5. This is the time of rejoicing, as you have seen that best of kings whose prowess is like that of a tiger. Why should you then betray yourself thus?

6. O son of Kunti, I do not find any one here whom you can slay. What makes you then to yearn for fight, or have you lost the balance of your mind?

7. Why do you seize your mighty sword so suddenly, I enquire this of you. O Kownteya, whence is this desire of your heart, or why do you fly to sword in such a sullen mood and with such a vigour?"

8. Thus addressed by Krishna, Arjuna, looking towards Yudhistira and whizzing like an angry snake, replied:—

9. "He who tells me 'Give your *Gandiva* to another,' I would cut his head off; such is my secret vow.

10. Now that this king of immeasurable prowess has told me those words in your presence, O Govinda, I won't forgive him.

11. I will, therefore, put to the sword this pious king. I will redeem my vow by slaying this best of men.

12. For this alone I have taken up the sword, O delighter of the Yadus; by slaying Yudhisthira I will thus adhere to truth.

13. I shall thereby be free from grief and fever. O Janardana, what do you wish me to do under the present circumstances.

14. Sire, you are well acquainted with all the past and the future of this universe. I shall, therefore, do as you tell me."

Sanjaya said:—

15. Saying, "Fie, fie unto you, Partha," Govinda again continued:

16. "Now I understand, O Partha, that you have never attended upon the old, since you, O mightiest of men, have been overcome with anger at a time quite out of season.

17. O Dhananjaya, those who are versed in the niceties of religion would never act in the way as you are doing to-day, O pious son Pandu, on not being acquainted with them.

18. O Partha, he who does an act improper and heinous is the vilest of men.

19. You know not the words of wisdom the learned men preach, after the rules of morality, to the pupils waiting up on them.

20. Persons ignorant of them become benumbed and befooled in discriminating between what ought to be done and what ought not, even as you, O Partha, have been non-plussed.

21. It is not easy to learn what ought to be done and what ought not. Of course everything can be learnt with the help of the scriptures. You are, however, a stranger to them.

22. Believing yourself to be conversant with morality, you are observing it in a way which but indicates your ignorance of it. You believe yourself to be virtuous but you know not, O Partha, that it is a sin to slay living beings.

23. Methinks, keeping from doing any injury to any animal is a cardinal virtue. Even an untruth might be told but never an animal ought be slain.

24. O best of men, how could you then like an ordinary man wish to slay your eldest brother the king, who is well versed in morality.

25—26. O Bharata, the slaying of a man who is not engaged in a fight, or is unwilling to fight, or takes to flight, or seeks your shelter, or joins his hands, or gives himself up to you, or is insane, be he even a foe, is never upheld by the righteous. And your superior is even all this.

27. You had formerly taken the vow through childishness. And now through folly you are inclined to do an unrighteous act.

28. Why, O Partha, do you rush upon thy superior, intending to slay him, without determining [before-hand] the exceedingly fine course of virtue which is, certainly, not easily intelligible.

29—30. O son of Pandu, this mystery of virtue I will now explain to you as it was explained by Bhisma, by the pious Yudhisthira, by Vidura or the so-called Kshatri, and by Kunti of great renown. I will tell it you in all its detail; listen to it, O Dhananjaya.

31. One who tells the truth is a pious person. Nothing is there higher than truth. It is, therefore, very difficult to understand the details of truth as observed in action.

32. Truth becomes unutterable and untruth utterable, where untruth would pose as truth and truth as untruth.

33. In a question of danger to life and in marriage untruth may be uttered. Where one's entire fortunes are at stake untruth becomes utterable.

34. At a marriage, or in the enjoyment of lust, or when one's life is at stake, or when one's entire fortunes are about to be lost, or in the cause of a Brahmin untruth may be uttered. It is said that there is no sin in uttering these five sorts of falsehood.

35. On these occasions untruth becomes truth and truth untruth.

36. He who is bent upon always practising truth alone is a fool and takes truth to be as it is. Indeed it is not a very easy thing to become righteous. He who can distinguish between the niceties of truth and untruth can alone become conversant with morality.

37. What wonder is there then that a wise man by doing something awfully cruel may even acquire virtue, as Valaka did by killing a blind beast.

38. What wonder then that an ignorant and inexperienced person, intending to

practise virtue, would commit grave vice like Koushika on the river-bank."

Arjuna said :—

39. Tell me of it, O holy one, in a way that I may learn it,—these stories about Valaka and Koushika on the river-bank.

Basudeva said :—

40. There was once a hunter, O Bharata, Valaka by name. He used to kill animals, not willfully but, in order to support his children and wife.

41. Devoted to his tribal pursuits, always speaking the truth and devoid of malice, he used to maintain his aged mother and father and other dependants.

42. Once on a day, though diligently searching for an animal, he could find none. At last he found a beast of prey, drinking water, which had lost its eyes but the loss was supplied by its keen sense of smell.

43. Though he had not before seen a like of it, yet he killed it then and there. No sooner the blind beast had been killed, that there fell from the skies a shower of flowers.

44. A celestial car, filled with the songs and music of Apsaras, came down from heaven to fetch that hunter of animals.

45. That beast having, successfully performed all the austerities of asceticism with a view to kill all the animals, had received that boon but was made blind instead by the Self-born.

46. Therefore Valaka, having killed the beast that was bent upon killing all the animals, went to heaven. Morality is, therefore, very difficult to be understood.

47. There was an ascetic Brahmin named Kaushika not much read in the Scriptures. He used to reside at a confluence of rivers, not far away from a village.

48. He had taken the vow that 'he would ever speak the truth.' Therefore, O Dhananjaya, he become famous as a truthful man.

49. At a time certain persons, being afraid of robbers, entered the woods. Even there the robbers, filled with anger, doggedly haunted after them.

50. They then approaching Kaushika the truthful, said, 'O holy one, which way have a number of men passed a little while ago? Asked in the name of truth tell us if you have seen them.'

51. Being thus asked Kaushika told them the truth,—that they had entered the wood thickly covered with trees, creepers and shrubs.

52. O Partha, thus did Kaushika inform them. And the report goes that on this those wanton men got hold of those persons and put them to death.

53. For the grave sin of uttering that truth, which should not have been uttered, Kaushika, unversed in the subtleties of religion, fell into a fearful hell :

54. As a foolish man, ill-read in the Scriptures, unacquainted with the details of morality, is fit to fall into an awful hell for not asking aged men to set his doubts at rest.

55. Your definition of morality must be then something like that. Some people attempt at attaining that high and difficult knowledge by the exercise of reasoning.

56. Many persons maintain, on the other hand, that morality can be learned from the Scriptures alone. I do not find fault with the latter, but then everything is not provided for there.

57. The moral precepts have been made for the well-being of the creatures.

58. All that is free from any motive of injury to any being is surely morality. For, indeed, the moral precepts have been made to free the creatures from all injuries.

59. Dharma (morality) is so-called because it protects all. Indeed, morality saves all creatures. Surely then that is morality which is capable of keeping off a creature from all injuries.

60. Those who try to stick to them logically, have scarcely a mind to acquire morality. If you can get rid of them without a word do on no account have any intercourse with them.

61. If he must be spoken to or if he takes offence on not being talked with, in that case better speak a falsehood ; verily that untruth is truth.

62. He who, having taken a vow on some set purpose, cannot redeem the same by acts, attains not the rewards of that vow.

63. When one's life is endangered, at marriage, at the risk of destruction of one's kith and kin or in the course of business, all that is uttered will not be regarded as falsehood.

64. To those who are well-versed in the real secrets of morality, there appear no immorality in all this.

65. There even, where one cuts off his connections with robbers after having taken an oath, it is better to swear falsely, for surely that falsehood would be truth. On

no account should one's wealth be given to the robbers, if that could be helped.

66. Wealth when given to the sinful afflicts even the donor. Therefore, an untruth spoken in the cause of morality does not amount to a falsehood.

67. I have now duly pointed out to you the distinctive features of morality. Having heard all these tell me, O Partha, if Yudhisthira deserves to be killed."

Arjuna said:—

68. "O Krishna! You have spoken as a man of great wisdom should say, as a man of great intelligence need say. Your words are even such as would do good to us.

69. You are like both a mother and a father to us. You, O Krishna, are our sanctuary; that is why your words are beneficial to us.

70. Nothing is there in the three worlds that is unknown to you. Therefore, you know the sublime morality with all its niceties.

71. I admit that the righteous Yudhisthira, son of Pandu, is unslayable. In this connection kindly tell me something in my favour. Hear me tell you of something else that lies in my heart.

72—73. You know, O Keshava, the best scion of the Dasharha race, that my vow is that whoever among men tells me 'make over, O Partha, thy Gandiva to him who is superior to you in point of chivalry or in wielding armours' I will, with all my might, slay him. So Bhima also has taken a vow to slay the man who addreses him as 'one without the hirsute indications of manhood!' Just now the king has repeatedly told me in your presence "make over your bow."

74. O Keshava, if I slay him, surely then the thought of having slain the king will immerse me in sin and make me loose my valour and mental faculties, and thus cut short my days in this world.

75. Therefore, O Krishna, the best of all the righteous men, do give me such counsels as would uphold my well-known vow and leave both myself and the eldest son of Pandu alive."

76. Basudeva said, "O valiant one, the King Yudhistira feels weary and aggrieved on being afflicted with arrows shot at him by Karna during the campaign; the more so as he was harassed with shaft-shots by the son of Suta even when he was retiring from the field.

77. Heavy at heart as he was at all this, he used such angry and improper expressions to you. Moreover, he addressed you in that tenor thinking that if he could provoke you, you would forthwith slay Karna in battle.

78. O Partha, the king believes that this immoral Karna is unbearable to everyone else on earth but you. It was this that enraged him so highly as to use such cruel words even in your face.

79. King Yudhistira, the righteous, is of opinion that to-day's battle is a play at dice in which the life of the ever-deviceful and ever-overbearing Karna has been laid as an wager. If he is slain, the Kauravas would necessarily meet with defeat.

80. Therefore, O Arjuna, the son of Dharma deserves not death at your hands. At the same time your vow also must be kept good. Under the circumstances listen to the means that will make him apparently dead without the real loss of life.

81. A man of honour lives in this material world so long as he receives the homage due to him, but when he is woefully dishonored, he is spoken of as one more dead than alive.

82. O Partha, this king has ever been honored by you, Bhima, and the twins and by all the wise and chivalrous men of this world. You just offer some insult to that king.

83. O Bharata, a superior on being addressed as '*thou*' dies [at heart]. Therefore, you do address the much-respected Yudhistira as 'thou.'

84. O the best of Kurus, O son of Kunti, do behave thus towards Yudhistira the righteous, and insult that honorable man by this censurable behaviour.

85. This is a Sruti given out by the Rishis Atharva and Angira, the best of all the Srutis; people who wish well should always follow this without any scruple.

86. To address a venerable superior as '*thou*,' is to kill him without actually depriving him of his life. Therefore do you, who are versed in morality, address Yudhistira the righteous, in the manner I have indicated.

87. On your acting thus the righteous Yudhistira will verily feel that you have offered him a death-blow. Later on you will worship his feet and speak to him in befitting terms and thus pacify him.

88. O Partha, your intelligent brother Yudhistira would never feel in the least angry with you. On being thus freed from impiety and fratricide you may cheerfully proceed against and slay Karna, the son of Suta."

CHAPTER LXX.

(KARNABADHA PARVA)—*Contd.*

Sanjaya said :—

1. Being thus spoken to by Janardana, Pritha's son Arjuna highly approved of the friendly counsels and then addressing Yudhistira, the righteous, in a sullen tone, spoke such harsh words as he had never before done.

2—4. Arjuna said, "O king, thou shouldst upbraid me no more. Thou who art at a distance of about two miles from the battle-field, shouldst not upbraid me for nothing. He who having, in fair fight, defeated the enemies and slain those chivalrous lords of Earth and their best and leading car-warriors, elephants, cavalry and innumerable combatants, has been fighting with the foremost of heroes; he, who having routed in fight more than a thousand elephants and ten thousand soldiers of the Kamboja-mountaineers has been yelling as a lion roars after having killed many a deer; that Bhima may upbraid me.

5. The wonderful feats the hero Brikodara has been achieving on jumping down from his chariot with mace in hand, and the innumerable horses, cars and elephants he has been destroying, are such, the like of which thou canst never achieve.

6. That hero, with the valour of Indra, has been, with the best of swords, splitting down riders with horses and elephants, and has been consuming the enemies with arrows and the broken limbs of cars, and spreading death all around with his feet and hands.

7. Indeed, Bhimsena, mighty like Yama and Kuvera, readily slays the hostile army. That Bhimsena may revile me and not thou who art ever being protected by friends.

8. He, who has been diving single-handed deep into the surge of Durjodhana's soldiers, carrying by storm the foremost elephants, steeds, infantry and charioteers; that Bhimsena, the slayer of foes, may reprove me.

9. He, who has been slaying, in numbers the ever-furious elephants of the hostile Anga, Banga, Kalinga, Nisada and Magadha, that look like masses of blue clouds; that Bhimsena, the chastiser of enemies, may find fault with me.

10. In the battle that valiant Brikodara being seated on a superbly-decked chariot has been holding in readiness handful of arrows and oppurtunely hurling them down in showers, like the clouds pouring torrents of rain.

11. I have seen that in to-day's battle Bhimasena has cut asunder with his arrows, the heads, bodies and proboscis of eight hundred elephants and thereby killed them; therefore, that Brikodara, the slayer of foes, may use harsh words towards me.

12. O Bharata, the learned men say that the strength of the foremost of Brahmanas lies in words and the main strength of the Kshatriyas is in their arms; but thine strength lies in thine words, moreover thou art wanton. As for me, it is not unknown to thee what stuff I am made of.

13. I am ever bent upon pandering to thy inclinations with my wives, sons, life and soul; still that thou hast been torturing me with thine pointed words, I am convinced that we cannot expect happiness at thy hands.

14. O Bharata, dost thou be trifling with me no longer, lying all the while on Draupadi's bed. It is for thee that I have been slaying many a mighty car-warrior. Perhaps that has been making thee fearless and wanton still. Indeed, I could never feel any happiness from thee.

15. O God among men, the magnanimous Bhisma, true to his vows and only with a view to please thee, had himself pointed out that the valiant and high-souled Shikhandin, the son of Drupada, would be the cause of his death; and whele I had been shielding that Shikhandin in the battle-field he was slain by the latter.

16. I do not approve of thine being restored to sovereignty, because thou art addicted to the vice of gambling. Having thyself committed a sin, to which the low alone are addicted, thou art now trying to get off from thy foes through our aid.

17. Thou hast heard of the immorality and the numerous evils of playing at dice, dilated upon by Sahadeva. Yet thou couldst not forego those evils practised by the wicked alone. It is but for this that we are steeped in distress.

18. Since thou wert engrossed in gambling, we could derive no happiness from thee. O Pandava, having caused all these mischiefs thyself, thou art now heaping al, these reproaches on me.

19. Lo, the hostile troops, slain by us are lying prostrate on earth with mangled limbs and are uttering the deepest groans. Indeed, it was thou who didst those wrongs, for which the Kauravas have lost their lives.

20. The mighty warriors of the Kurus and ourselves have performed wonderful feats of valour in the battle-field. The hostile troops from the North, the West, the East and the South have been slain to a man.

21. O ruler of mankind, it was you who had played at dice, and it was for you alone that our kingdom was lost and we have fallen on evil days. Therefore, O king, do not provoke us too much by casting cruel aspersions on us."

Sanjaya said :—

22. The calm, virtuous and conscientious, Sabyasachin (Arjuna) having addressed to Yudhistira such harsh and exceedingly cruel words, and having thus slightly sinned became cheerless.

23. Then that son of Indra became repentant and sighing heavily unsheathed his sword. Seeing this, Krishna said "What is this? Why do you draw your sword lustrous like the blue skies?

24. If you have anything to ask, be out with it. I will tell you how to gain your desired ends." Being thus spoken to by Keshava, the foremost of men, the remorse-stricken Dhananjaya replied :

25. "I do mean to destroy my body that has thus sinned." Hearing this from Dhananjaya, the son of Kunti, Krishna the adorable of the righteous, said unto him :

26. "O slayer of foes, O Kiritin (Arjuna), why have you become so much crest-fallen on addressing the king as 'thou.' You intend to kill yourself, but no honest man would approve of it.

27. O hero among men, what your state would have been had you, under a false religious zeal, slain your eldest brother to-day?

28. O Partha, religion is very subtle and awfully unintelligible, the more so to the ignorant. Hear me tell you of it. Suicide is tantamount to fratricide, and in either case condemnation to the same hell would have been inevitable.

29. Therefore, O Partha, now recount to him your merits and valorous deeds and you shall thereby slay yourself."

30. Dhananjaya, the son of Sakra (Indra) hailed these words, saying, "Be it so." Then lowering his bow, he said unto Yudhistira, the adored of the virtuous, "Hear me, O King :

31. "O ruler of men, excepting only the wielder of *Pinaka*, the foremost of the Gods, there is no skilled archer like me. On receiving the sanction of that illustrious deity, whose forehead is bedecked with the cresent moon, I can surely destroy in a moment this whole universe with all its organic and inorganic creation.

32. O King, it was I who had defeated all the nations and the chiefs of all the principalities in the world and brought them under your subjection. It was through my influence that your *Rajasuya* sacrifice had been brought to a happy close by gifts of *Dakshina* and by a meeting of the celestials.

33. In my palms there are the signs of sharp swords and stringed bows and arrows, and in my soles are the marks of cars and ensigns. That is why a man like me can never be defeated in battle.

34. I have slain the enemies from the North, routed the foes from the West, driven off the hostile squadron from the East, and extirminated the foes from the South. Indeed I have slain over half the hostile armies; there is left only a small portion of the most unflinching foes.

35. O king, the army of Bharata, with the blazing effulgence of the celestial host, being slain by me, are lying flat on the field. With weapons; I slay those alone that are skilled in the use of weapons, that is why I do not make a wholesale massacre of the entire hostile army.

36. O Krishna, let us hasten to slay the son of Suta, riding upon my awe-inspiring and victorious chariot. Let this king be free from all anxieties and troubles. I am sure to slay Karna in battle with my arrows.

37. To-day either dame Suta will be bereft of her son by me, or Kunti will be bereft of me by Karna. Verily do I tell you that I won't unlock my mail-cloak to-day without slaying Karna in battle with my arrows."

Sanjaya said :—

38. Having again thus addressed Yudhistira, the foremost of the righteous, the diadem-decked Arjuna readily laid aside his weapons and bow and thursted his sword into the scabbard.

39. Having thus appeased Yudhistira he hung down his head in shame and with joined hands thus addressed him : "O king, I bow unto you, be pleased with me; you will understand in due course the gist of all that I have told you."

40. The valiant Arjuna, having thus appeased Yudhistira, capable of bearing all enemies, and, having stood there awhile, said again, "It shall not be deferred, it must be done ere long. There is Karna coming towards me. I must proceed against him.

41. "I am going to extricate Bhimasena from the battle by all means and slay the son of Suta. My life is devoted to perform what pleases you. I am telling you the truth, know it for certain."

42. The diadem-decked Arjuna of blazing effulgence having said this and worshipped Yudhistira by his feet, rose to proceed to the battle.

43. After having heard these harsh words of Phalguna (Arjuna), Yudhisthira, the foremost of the righteous, with a heavy heart rose from the bed [on which he had been reclining] and said unto him,

44. "O Arjuna, the wicked deed that I have done has brought upon you this terrible calamity; do you, therefore, chop off to-day the head of this exterminator of the race, the worst of the family.

45. "A wretch, sinner, dull-headed, idle, coward, insulter of the aged, and wanton that I am, what is the good of your thus behaving towards me, after having addressed such rude words?

46. A sinner that I am, I would repair to the woods this very day: relieved of my company may you live in happiness. The magnanimous Bhimsena is worthy of the throne. An impotent that I am, what is the use of my having the sovereignty?

47. I cannot any longer bear the harsh words you spoke being excited with anger. Therefore, let Bhimsena be the king. It is not worth my while to live after being thus insulted."

48. Having expressed himself thus, the king Yudhistira leaving that bed stood up suddenly and then expressed his intention of proceeding to the woods. Upon this Vasudeva bowing down, said unto him,

49. "O king! you know already the vow of the veracious wielder of the *Gandiva*, in respect of his *Gandiva*.

50. Whoever in this world tells him, 'Give thy *Gandiva* to another,' would be slain by him. And even these words you addressed him just now.

51. "O lord of the Earth! that is why Partha simply to keep up that solemn vow, under my instructions, addressed you with those insulting words. Because it is said, that insults to superiors are tantamount to death.

52. "Therefore, O long armed king! forgive us of the unmannerly behaviour of us both, Arjuna and myself.

53. O king! we both of us surrender ourselves to you. I beseech you, by all means vouchsafe us your pardon.

54. To-day the earth shall soak the blood of that reprobate son of Radha; solemnly I swear before you that you may count upon Suta's son as slain to-day, and know it for certain that whomever you like, he loses his life to-day."

55. Upon this Yudhistira, the foremost of the righteous, hastened to raise the prostrate Hrisikesha with due honor.

56. Then, folding his hands together, he said unto him these opportune words: "It is just as you said, O Gobinda! Let this transgression be in respect of me; there is no harm in that.

57. O Madhaba, O Achyuta! I am obliged, to and saved by you; you have rescued us to-day from a grave calamity.

58. Both of us were steeped in ignorance to-day. It is only through your help that we have been rescued from an ocean of distress.

59. O Achyuta! It is through having obtained your intelligence at our raft that this day we have safely passed over an ocean of grief and remorse. In fact, it is through you that we have been blessed with our relatives and allies."

CHAPTER LXXI.

(KARNABADHA PARVA)—*Contd.*

Sanjaya said:—

1. Having addressed Yudhisthira in such an unbecoming manner, and thus being guilty of an unrighteous conduct, Dhananjaya, the son of Prithi, became disconsolate beyond measure.

2—4. Basudeva [then] in a caustic tone addressing the son of Pandu said, "How, O Partha, would you have fared, had you mindful of [your] truthfulness, slain the son of Dharma with the keen edge of your steel. By simply 'thou theeing' the king you are affected so much: what, would you have done, O Partha, had you actually fulfilled your promise. The law of polity are indeed too subtle for comprehension, especially to those of weak intellect.

5. For moral scruples you would surely have taken out the life of your eldest, and would have thus committed a heineous sin and fallen into eternal perdition.

6. I adjure you, therefore, to assuage the sorrows of the pious king, the adored of the devout and the head of the Kurus.

7. Let us pacify king Yudhisthira with due obeisance, and when he is reconciled let both of us march against the chariot of the son of Suta, and fight him out.

8. O bestower of honors, secure the blessings of the son of Dharma, by shooting down Karna with the keen points of your arrows.

9. O mighty-armed one, in my opinion this is the best course you could follow at present. By acting thus you will gain your ends."

10. After this, O monarch, Arjuna became quite ashamed of himself; bending his head down he touched Yudhisthira's feet,

11. And repeatedly said unto that chief of the Bharatas, "O king, be appeased; forgive me for the impropriety of my language towards you; they were given expression to [as the only course left me] for maintaining truthfulness and avoiding sin."

12—13. O giant of the Bharata race, seeing Dhananjaya, the slayer of foes, thus fall at his feet with tears in his eyes, Yudhisthira, the lord of creation, the emblem of religion, rose up from his reclining position and with gushing eyes affectionately embraced him.

14. Having thus indulged themselves for some time and assuaged their grief the two brothers of bright effulgence became reconciled to each other, and were once again cheerful.

15. Later on the son of Pandu, again giving Jaya a hug and taking the fragrance of his head, became supremely happy, and praising his conduct, said:

16. "O mighty-wielder of bows, in spite of all my exertions in the battle-field, Karna with his shafts has, in the midst of the whole assembly, shattered my armours pinions, forces, arrows, bows and steeds.

17. O Phalguna, thinking of this, and witnessing his conduct in the battle, I have been sorely aggrieved. Life has no longer any charm for me.

18. If you do not overcome that indomitable hero in to-day's battle, then surely I will give up my life:—what would be the use of bearing the burden of this body and carrying it on the earth any longer?

19. O mighty scion of the Bharata race, upon hearing Yudhisthira thus express himself, Vijaya replied:

20—21. "O foremost of kings, O lord of the earth, solemnly do I swear unto you that by your grace, by Bhima, and the twins that this day either I shall slay Karna, or myself kiss the earth being slain by him. I take this vow upon this weapon."

22. Having delivered himself thus to the king he addressed the following words to Madhaba: "Verily, O Krishna, I will slay Karna in to-day's battle. May you be blessed! for it is only through your tactics that the wretch could be slain."

23. O foremost of kings, upon Partha's uttering these words Keshava said unto him: "O mighty Bharata, you are well worthy of slaying Karna.

24. Indeed, O best of men, O foremost of car-warriors, it has ever been uppermost in my thoughts as to how you would succeed in slaying him."

25. Then the ever-intelligent Madhaba once more turned towards the son of Dharma, and said; "O Yudhisthira it is meet that you would console Bibhatsu,

26. And order him to slay the wretched Karna to-day. O son of Pandu, it is upon hearing that you were being afflicted with the arrows of Karna that we came to ascertain the plight you were in.

27. O king, it was very fortunate that you were not slain or captured. O holy one, do now console your Bibhatsu and bless him that he may attain victory."

28. Yudhisthira said,—"Come O Partha, O Bibhatsu, come and embrace me; O son of Pandu, you have addressed me in words befitting the position and for my good, and I have forgiven you for their expressions.

29. O Dhananjaya you have my orders to go and slay Karna. Do not, O Partha, take offence with me for the vile expression I have made use of against you."

Sanjaya continued:—

30. O king, thereupon Dhananjaya bent his head low, and with his hands took hold of the feet of his eldest brother.

31. The king then raising him clasped him to his bosom, and smelling his head once more addressed him thus:

32. "O Dhananjaya of mighty arms, I feel highly honored by you; do you attain once more the greatness and victory you ever deserve."

Arjuna said:—

33. "Getting hold of that sinful son of Radha, who vaunts of his prowess, I shall in to-day's battle slay him along with his allies.

34. Karna, who had afflicted you with his arrows shot from a full-drawn bow, would reap the dire effects of his act, this day.

35. O ruler of the earth, I assure you that I will slay Karna to-day in dreadful battle, and come back to bring unto you the happy tidings walking all the while in your steps.

36. O lord of the universe, I swear unto you by your feet that I shall not return

from the terrible battle to-day without having slain Karna."

Sanjaya said :—

37. As the diadem-decked Arjuna was speaking in this strain, Yudhisthira cheerfully addressed to him these graver words :

38. "Do you ever attain unfading fame, eternal life, ready consummation of hopes, perpetual victory, ceaseless energy and continual success over your enemies! May the gods grant you prosperity! May you realise all that I wish of you! At present go at once to the battle and kill Karna for self-elevation even as Purandara killed Vritra.

CHAPTER LXXII.

(KARNABADHA PARVA)—*Contd.*

Sanjaya said :—

1. On having satisfied Yudhisthira, Partha, bent upon slaying the son of Suta, cheerfully said unto Govinda :

2. " Let my chariot be again got ready, and let the best of steeds be harnessed thereto, and let all sorts of arms be placed in that superb vehicle.

3. The horses, thoroughly trained by expert horsemen, have already refreshed themselves by rolling on the ground. Let them be forthwith brought out, and equipped in the trappings of the car. O Govinda, make headway, to take away the life of Suta's son.

4. O sovereign, on being thus addressed by the magnanimous Phalguna, Krishna said to Daruka, " Do all that has been said by Arjuna, the foremost of archers and the best scion of Bharata's race."

5. O best of kings, Daruka on being thus ordered by Krishna, equipped the chariot, covered with tiger-skins and ever awe-inspiring to the enemies. He then informed the magnanimous son of Pandu, that the chariot was ready.

6. Seeing the chariot equipped by the high-souled Daruka, Arjuna took leave of Yudhisthira, and with the Brahmanas' blessings and performance of their many propitiatory rites, then proceeded to ascend his superb chariot.

7. On Yudhisthira, the righteous one and of great wisdom, having bestowed his benedictions Arjuna marched against Karna's chariot.

8. O Bharata, seeing that great archer start off for the field all the living beings believed Karna as already slain by the magnanimous Pandava.

9. O king, the whole universe turned calm for the time being. O lord of men, blue jays (the king-fishers), wood-peckers, herons, began to hover round the son of Pandu.

10. O king, a flight of birds, of beauty and good omen, called *Pung*, began to cackle merrily as if to urge Arjuna to hasten to the battle.

11. While O monarch, the protentous *Kankas*, vultures, cranes, hawks and ravens flew before him in anticipation of food.

12. Besides these other auspicious auguries presaged the extinction of the hostile host, and the doom of Karna.

13. While on his way to the field Partha began to perspire copiously and became deeply thoughtful as to how he would gain his end.

14. Then finding Partha proceeding in such a thoughtful mood Vasudeva's son, the slayer of Madhu, said these words to the wielder of *Gandiva* :

15. "O Wielder of *Gandiva*, there is no man in this world, who could defeat those you have defeated with your bow in the battle-field.

16. I have seen many a hero, valiant like Sakra, who have gone off to the highest regions having encountered you in the battle.

17—18. O gifted one, who, that is not equal to you, could in battle withstand Drona and Bhima and Bhagadatta and Binda and Anubinda of Abanti, and Sudakshina, the chief of the Kambojas, and Srutayudha of mighty prowess, and Achyutayudha as well.

19. O Arjuna, you have heavenly weapons and dexterity of hand and energy ; you are always clear-handed in the battle-field, well-versed in the science of war, unfailing in your aim, and your ready-wit in emergencies and your martial manœvres are admirable.

20. O Partha, you can vanquish the gods and Gandharvas together with the organic and inorganic creation, there is no mortal warrior on earth who can be your rival in battle.

21. There cannot be found any skilled archer like you, either among the invincible Kshatriyas or the gods.

22. Brahma, the creator of all beings, has himself made that powerful bow *Gandiva*, O Partha, which you fight with. And that is why no one can outstrip you in battle.

23. However, O son of Pandu, I shall tell you words that would conduce to your well-being. O strong-armed one, do not think lightly of Karna, who is a glory of the field.

24. Karna is valiant, proud, an adept in the use of weapons, an expert charioteer, skilled in the tactics of war, a veteran warrior, and an able diplomatist.

25. O son of Pandu, to you I need not say much; hear me tell you of him in brief. I regard that mighty car-warrior Karna as being equal, if not superior, to you in prowess. Therefore, exert utmost caution in slaying him in the great battle.

26. He is valarous like Agni, swift like the speed of the wind, furious like the Destroyer, strong and powerful like the lion.

27. He is eight *ratnis* (*i.e.*, about 168 inches) in height, and of long arms. His chest is expanded and strong, and he is almost invincible. He is, moreover, chivalrous and an eminent hero, and of graceful figure.

28. He possesses all the necessary attributes of an warrior, and is a dispeller of of the fears of his friends, always hostile to the Pandavas and ever bent upon doing good turns to the sons of Dhritarashtra.

29. Methinks that the son of Radha cannot be slain by any one, not even by the gods with Vasava himself at their head, excepting by you alone. Therefore, do you slay the son of Suta to-day.

30. No one made of flesh and blood, not all the warriors, nor even the gods would succeed in defeating that mighty car-warrior in fight, even if they combine together to do so.

31. He is wicked, vicious and wanton, and ever bears evil designs against the Pandavas. He has no self-interest in this quarrel with the Pandavas. Do you attain success to-day by slaying Karna in battle.

32. Do you to-day cut short the days of that son of Suta, the adored of the car-warriors, who claims to be beyond the pale of death. That son of Suta in his arrogance ever disdains the Pandavas.

33. O Dhananjaya, the sinful Suyodhana poses himself as a hero only counting upon Karna's valour. Do you to-day strike at the root of all evils by slaying down that son of Suta.

34. O Dhananjaya, do slay that mighty Karna, who has the sword for his tongue, the bow for his mouth, the arrows for his teeth, and who is moreover arrogant and energetic.

35. I am fully aware of your chivalry and strength. Do, O hero, slay that Karna in battle even as a lion kills an elephant.

36. Do in to-day's battle kill that Vaikartana Karna, counting upon whose prowess the sons of Dhritarashtra overlook your manly virtues."

CHAPTER LXXIII.

(KARNABADHA PARVA)—*Contd.*

Sanjaya said:—

1. O Bharata, then again did Keshava of magnanimous heart address the following words to Arjuna, who was proceeding resolutely to slay Karna,

2. To-day, O Bharata, is the seventeenth day of this horrible carnage of men, elephants and horses.

3. O sovereign, at first your own troops and those of the hostile party were a legion, but being engaged in fight there have been left but a small remnant.

4. Though the Kauravas had, at the outset, numerous steeds and elephants, yet they have been routed on the field as they had to face yourself as their foe.

5. These potentates, and these united forces of the Srinjayas, and these Pandavas have been successful in holding their ground, only because they have such an unflinching leader in you.

6. O destroyer of foes, being under your protection, the Panchala, Pandava, Matsya, Karusa and Chedi hosts have been sweeping away the hostile army.

7. O Sire, who else could have vanquished the combined army of the Kauravas, had not the valiant Pandavas been fighting under your ægis?

8. What need I speak of defeating the Kauravas? Single-handed you can vanquish in battle the Asuras, celestials and human beings of the three worlds put together.

9. O mighty one, who else, excepting yourself, could have conquered Bhagadatta in fight, even were he powerful like Basava himself.

10. O holy Partha, no mortal could even gaze upon this vast army, being as they were, under your protection.

11. O Partha, Dhristyadyumna and Shikhandi had succeeded in slaying Drona and Bhisma, only because you protected them in battle.

12. Or, O Partha, who else could have conquered in battle those most eminent warriors of the Bharata race,—Drona and Bhishma, endued with the prowess of a Sakra.

13—15. O most powerful one, who else but you could defeat those formidable leaders of *Aksouhinis*, those unflinching and invincible heroes, Bhisma—son of Shantanu, Drona, Vaikartana, Kripa, and Drona's son and King Duryodhana himself, all united together and adepts in wielding arms.

16. Numerous detachments of [hostile] soldiers have been extirpated; their cars, horses and elephants have been cut down [by you], as also numbers of indignant and impetuous Kshatriyas hailing from various provinces.

17—18. O Bharata [lo] the forces of the Gobasas, the Dasamiyas, Basatis, the Easterners, the Batadhanas and the sensitive Bhojas, and of other Bramhanas and Kshatriyas, with their best horses and elephants, have all been slain confronting you and Bhima [in battle].

16—21. The Tusharas, the Yabanas, the Khashas, the Darbabhisaras, the Daradas, the Shakas, the Ramathas, the Tanganas, the Andhraks, the Pulindas, all of fierce temperament and awful deeds, and the Kiratas of formidable prowess, and the Mlechhas, the Mountain tribes, and the people inhabiting the Sea coasts, all of whom are very powerful, unflinching in battle, and wielders of maces, have gathered round the standard of the Kurus and been fighting hard for Suyodhana. And none else but you, O scorcher of foes, could defeat them in battle.

22. If you had not come to the rescue who else could advance against the mighty troops of the Dhartarastras arrayed in battle order?

23. O puissant one, the hostile troops shrouded with dust looked-like a surging sea, and the infuriated Pandavas, forcing their way amongst them, threw them overboard.

24. The mighty Jayatsena, the king of the Magadhas, was slain in battle by Abhimanyu these seven days past.

25. The ten thousand powerful elephants, forming the king's retinue, were then struck down by Bhimasena with his mace.

26. Later on hundreds of other elephants and charioteers fell through Bhima's powerful hands.

27. Therefore, O Partha, in the course of this terrible battle the Kauravas, along with their steeds, cars and elephants, have fallen victims to Death no sooner they encountered Bhimasena and your self.

28. O Partha, the van of the Kaurava host on being slain by the Pandavas, Bhisma shot forth showers of deadly arrows.

29. Skilled in the use of celestial weapons he covered the Chedis, the Kashis, the Panchalas, the Karushas, the Matsyas and the Kaikayas, with his arrows and slew them to a man.

30. The atmosphere became thick with gold-feathered, straight-shot deadly arrows, that were discharged from his bow.

31. Discharging flights of shafts at a time he struck down thousands of charioteers. He killed in all a hundred thousand powerful men and elephants.

32. The shafts he shot during the battle did not take any of the nine wrong courses, but flying direct through the tenth [and the approved] course destroyed many steeds, cars and elephants.

33. Massacring the [Pandava] troops for ten days together, Bhisma rendered the terraces of many a car empty and slew numberless elephants and steeds.

34. Assuming the form, of Rudra or that of Upendra in battle, he afflicted the Pandava detachments and played a havoc with them.

35. The wicked Suyodhana, bereft of a cause was about to be drowned in the sea of misfortune, and with the view of rescuing him Bhisma slaughtered the rulers of the Chedis, the Panchalas and the Kaikayas, and caused a great carnage amongst the Pandava army teeming with cars, steeds and elephants.

36. As he careered in battle, resplendent like the Sun himself, neither the innumerable infantry of the Srinjayas, all well-armed, nor the other rulers of the earth were even able to look at him.

37. Yet the Pandava troops with all their resources made a giant effort against the victorious Bhisma who was thus careering in the battle.

38. Indeed he had achieved an unrivalled heroism in the field, having routed the Pandavas and the Sanjayas all single-handed in battle.

39. Being under your powerful protection Sikhandin encountered him, and with his straight shafts slew that foremost of men.

40. O mighty one, as the *Asura* Vritra courted his death obtaining Vasaba for his foe, so having obtained you [as his foe] there lies on a bed of arrows that grandsire [wrapt in eternal sleep].

41. The violent Drona having arranged his troops in an impenetrable array has slain the army of the enemies and many a mighty charioteer for five days together.

42. That valiant charioteer having protected Jayadratha in battle committed a havoc amongst the hostile army during the nocturnal fight, like the fierce Destroyer himself.

43. Having with his arrows killed numerous warriors that valiant and chivalrous son of Bharadwaja, at last attained the highest end on encountering Dhrishtadyumna.

44. If you had not held at bay Suta's son and other charioteers in the battle that day, then Drona would never have been slain.

45. O Dhananjaya, you kept engaged the entire Dhartarashtra forces, and thus it was that the son of Prishata could slay Drona.

46. O Partha, who else among the Kshatriyas but you, could have achieved such feats [of martial strength], as you did when overthrowing Jayadratha?

47. Having thwarted the vast host and slain numerous valiant kings you, with the strength of your weapons, have slain the ruler of the Sindhus.

48. O Partha, to the mortals the slaughter of the ruler of the Sindhus seem to be exceedingly strange, but to you it is no wonder, as you are an eminent charioteer.

49. O Bharata, methinks, it would not appear impossible even if all the Kshatriyas were to be exterminated in the course of a day, with you for their adversary in the field.

50. O Partha, now that Bhisma and Drona are slain, the fierce Dhartarashtra force may well be regarded to have lost all their heroes.

51. With their chief and foremost warriors slain, with their horses, chariots and elephants struck down, the Bharata army look like the welkin bereft of the Sun, the Moon and the Stars.

52. O Partha, as the Asura hosts were routed by the prowess of Sakra in days of yore, so yonder host of terrible prowess have been vanquished by you.

53. Besides the slain there are now left only five mighty charioteers, Ashwathwama, Kritabarma, Karna, Shalya—the ruler of Madra, and Kripa.

54. O mightiest of men, by killing these five eminent charioteers to-day may you get rid of all foes, and bestow this earth with all its islands, cities and seas to King Yudhistira.

55. Let that Pritha's son of illimitable valour and fortune obtain to-day the entire Earth with the mountains and forests and waters [on it], the firmament [above it], and the nether regions [below it].

56. As Vishnu, in days of yore, made a gift of the three worlds to Sakra after overthrowing the *Daityas* and the *Danavas*, so may you bestow the Earth on the king after slaying the Kauravas.

57. On their enemies being slain, let the Panchalas rejoice to-day as did the celestials on the occasion of Vishnu's exterminating the Danavas.

58. If out of respect for that illustrious personage, your preceptor Drona, you feel sympathy for Ashwathwama, if again out of reverence due to a preceptor, you are kindly disposed towards Kripa,

59. If out of high regard for your maternal relatives, you do not despatch Kritavarman to-day to the regions of Pluto in encountering him,

60. If, O lotus-eyed one, encountering thy mother's brother, Shalya, the King of Madras, out of mere compassion, you do not deign to strike him down,

61. Do thou, O mighty one, with your sharp shafts hasten to slay that wretched Karna to-day who, at heart, cherishes utmost hatred for the sons of Pandu.

62. It is your noblest duty; nor is there any impropriety in it; we all assent to it, and there is no guilt in that.

63. O sinless one, in that attempt to burn your mother with all her children during the night, and the behaviour that Suyodhana bore towards you during the play at dice, that wretched Karna lay at the bottom of all.

64. Suyodhana has ever a firm conviction that it is Karna alone who will help him out [of this scrape]. That is why he has been filled with rage and tries also to afflict me.

65. O giver of honours, it is the firm belief of the royal Dhartarastras that Karna will, to a certainty, slay all the Parthas in battle.

66. O son of Kunti, it is through having secured the aid of Karna that Dhritarastra's son has ventured to fight with you, though he is full well aware of your prowess.

67. Karna also often says that, "I will conquer the assembled Parthas and

Vasudeva, that valiant charioteer of Dasharha's race.

68. O Bharata, that wicked Karna thus always roars in the court (of the Kurus) with a view to cheer up that depraved son of Dhritarastra. Do you, therefore, slay him to-day.

69. It is the profane and malignant Karna who is mainly responsible for all the evils that have been done to you by Dhritarastra's son.

70. I have seen the valiant son of Subhadra, of lustrous eyes, fall at the hands of six heartless charioteers belonging to the Dhartarastra force.

71. Harassing mighty heroes like Drona, Drona's son, and Kripa, and others, he divested elephants of their riders and mighty charioteers of their cars.

72. Abhimanyu of mighty neck, the pride and the glory of both the Kurus and the Vrisnis, made also the steeds bereft of their riders, and the infantry, their arms and life.

73. Overthrowing the hostile files, and harassing many powerful charioteers, he has packed off numbers of men and steeds and elephants to the gates of Pluto.

74—75. O friend, by truth I swear unto you that I am burning at the thought that while Subhadra's son was thus advancing, striking down with his arrows the hostile force, even then, O lord Partha, the malevolent Karna, unable to withstand him in a face to face fight, had been engaged in acts of hostility to that heroic Abhimanya.

76. Mangled with the arrows of Subhadra's son, rendered senseless and bathed in blood, Karna became highly enraged and drew heavy breaths, till at last covered with shafts he thought of turning away from the field.

77. Heartily wished to beat a retreat, but finding no means of egress of doing so, exhausted and stupefied with the wounds received, he had to roam about in the field, giving up all the while his hopes of life.

78. At last hearing the opportune, though wanton, words of Drona in battle, Karna cut off Abhimanyu's bow.

79. On his bow being thus cut asunder in that battle, five mighty charioteers of blunt conscience slew him with showers of arrows.

80. On the hero being thus slain all were touched at heart. Only that wicked-hearted Karna and Suyodhana laughed.

81. [Verily you remember] the vile epithets that Karna so cruelly flung towards Krishna in the [Kuru] court before both the Kurus the Pandavas.

82. "O Krishna, the Pandavas have been slain and are gone to eternal damnation; do you, therefore, O one of sweet voice and heavy posteriors, take to yourself another lord.

83. Betake now to the service of Dhritarastra as a maid, for, O lotus-eyed one, your husbands are no more (in the land of the living.)

84. O Krishna, this day forth the Pandavas will no longer have any control over you. O Princess of Panchala, you are now the wife of men that are servants, and, O beautiful one, yourself, a maid.

85. Duryodhana alone is regarded as the ruler of this earth, to-day all the other lords are engaged in helping him towards the good government of his state.

86. Lo, O amiable one, how all the Pandavas have equally fallen, under the prowess of Dhitarastra's son, and have now been staring at each other.

87. Verily these [men] are like sesame seeds without kernel, and have fallen into purgatory, and they will have to serve ere long that foremost of Kaurava Kings."

88. O Bharata, these vile words were uttered by that sinful, debased, mischievous and unprincipled Karna at that time, in your hearing.

89. Let your gold-plated and sharpened shafts, capable of dealing death to the living, to-day assuage the sorrows caused by those words of effrontery.

90. Let your shafts retaliate all the other mischiefs done to you by that wicked one, by slaying him.

91. Let that wicked Karna feel the pangs of those deadly shafts sped from the *Gandiva*, and remember the words of Bhisma and Drona.

92. Let the gold-feathered iron shafts, capable of dealing death to the enemies, and emitting rays of lightning, sped by you go straight into the vital organs and drink his blood.

93. Let the sharp and winged arrow of irresistible force shot by your arms tear Karna to the core, and despatch him off to the den of Pluto.

94. Let the lords of this hemisphere, seeing Karna fall to-day from off his chariot, covered with your shafts, despondent and heart-broken, indulge themselves in grief.

95. Let his relations with distress witness to-day the [sad] spectacle of Karna's falling prostrate and lying down on the

bosom of the Earth, weltered in blood and bereft of arms.

96. Let the huge standard of Adhiratha's son, bearing the ensign of the elephant's rope, totter to its fall from the shots of crescent-shaped arrows.

97. Let Shalya,—alarmed with the scene of his golden chariot thus scattered to the winds, and his charioteer and steeds taken off with numberless darts of your arrows,—deserting his empty car, beat a hasty retreat [from the field].

98. And then let the enemy Suyodhana, witnessing to-day Adhiratha's son thus fall a victim to your arms, despair of his life and his soveriegnty.

99. There, O Partha, Karna with prowess like Indra, or even like Sankara himself, is causing a massacre of your men with his shafts.

100. Look up yonder, O foremost of the line of Bharata, [and see how] the Panchalas are dropping off from the sharp points of Karna's arrows in their anxiety to rescue the Pandavas.

101—102. Know it for certain that the Panchalas, the sons of Draupadi, Dhrishtadyumna, Shikhandin, and the sons of Dhristadyumna, and Satanika,—the son of Nakul,—and Nakul [himself], Sahadeva, Durmukha, Janamejaya, and Sudhurman, and Satyaki, are held in subjection by Karna.

103. [From off the scene of action] the howling groans, O subduer of foes, of those allies of yours,—the Panchalas—reach our ears, as they are assailed, in that dreadful engagement, with the weapons of Karna.

104. The Panchalas are not the persons to get frightened, much less to shew their back in the thick of the fray. In sanguinary battle these mighty wielders of bow do not at all care to stake their life.

105. The Panchalas did not shew their back even encountering that [redoubtable Bhishma, who, alone and unaided, hemmed in the Pandava forces with a thick cloud of shafts.

106—107. [Nor is this all]. They, who, without remiss, gave battle to that invincible Drona,—the preceptor of all bowmen, the flaming lustre of weapons, the glory of the field, the unapproachable foeman,—these Panchalas are not the men to turn away from the field through fear of Adhiratha's son.

108. Like the flaming fire consuming myriads of insects that irrepressible Karna with his shafts devoured these swift-armed Panchalas as they approached him in battle array.

109. Rallying round the banner of their allies as these valiant Panchalas, reckless of their life, marched against him the son of Radha took off their hordes by legions.

110. O Bharata, it now behoves you to steer these sturdy bowmen,—the valiant Panchala forces,—who are fast sinking in the ocean of Karna without a bark.

111. The weapon which Karna obtained from that foremost sage Rama,—the son of Bhrigu, is blazing forth its appalling form.

112. The awful form of that weapon, spreading terror and consternation all round, and encompassing the vast array of troops, is glistening with its own bright.

113. Those arrows flung from the bowstrings of Karna, afflicting your hosts in battle, are hovering round like swarms of bees.

114. Afflicted in battle with the shots of Karna, that is irresistible by persons of weak nerve, O Bharata, the Panchalas, are flying in all directions.

115. Yonder, O Partha, foaming and frothing with rage yet unsatiated, fights Bhima with the Srinjaya forces around him, and is getting afflicted with the sharp arrows of Karna.

116. O Bharata, if you remain indifferent towards Karna, he will cause a sad havoc of the Pandava, the Srinjaya, and the Panchala forces, like the seizure of the ills, that flesh is heir to, makes the body succumb.

117. Amongst the vast array of the forces of Yudhisthira, I find not another general, save and beyond yourself, who is capable of returning from the field scatheless, after having encountered son of Radha in battle.

118. O foremost of men, buckle on your armour, therefore, to pop off Karna with the keen shafts of your arrows, and, thus redeeming your pledge, redound your glory.

119. Most assuredly I tell you, O warrior of warriors, you, and you alone, are capable of worsting Karna in battle, and defeating the whole bands of Kaurava army.

120. And accomplishing this proud feat, O Partha, and achieving victory over the master car-warrior, Karna, may you, the best of men, gain your ends, and be successful and happy!"

CHAPTER LXXIV.

(KARNABADHA PARVA)—*Contd.*

Sanjaya said:—

1. Hearing, O Bharata, these [reassuring] words of Keshava, Vibhatsu, instantly shaking off his sorrowful countenance, took heart again.

2. And grating his bowstring and stretching it at length, he took hold of his *Gandiva* with a view to make away with Karna, and addressing Keshava, thus expressed himself:—

3. "Since you,—O Govinda, who, [fathoming the mysteries of fate] see through events, past and future,—since you are so kindly disposed towards me, under your [able] generalship, I may well be certain of gaining the day.

4. O Krishna, with you at my elbow, bidding defiance to all the three worlds, marshalled in array, I can well launch them [one and all,] into eternity, what speak you of Karna then.

5. O Janardana, I witness how the Panchala hordes are beating their retreats [from the field], and I also see how Karna with his lofty bearing domineering in the battle.

6. The sight of the *Bhargava* weapon, let loose by Karna, and floating on the air like the great thunder of Sakra, meets also my view.

7. But in to-day's battle I will give no quarter to Karna, and all the world will proclaim the fact till as long as it will last.

8. To-day, O Krishna, pointed arrows flung from *Gandiva* and sped by my arms, will send Karna to his last account.

9. And King Dhritarashtra, to-day will hurl malediction on his evil genius under the inspiration of which he placed the diadem on the brow of Duryodhana, who was least deserving of sovereignty.

10. O, large-armed one, to-day King Dhritarashtra will be deprived of his sovereignty and happiness, wealth and dominion, capital and sons.

11. Most assuredly do I tell you, O Krishna, that Karna's doom being [thus] sealed to-day, Duryodhana, goaded to desperation] will lose all hope of both his life and sovereignty.

12. As in days of yore, in the contest between the *Devas* and the *Asuras*, Indra rent in twain the body of the demon Vritra, so beholding the body of Karna, all cut into pieces with the arrows inflicted through my hands, let Duryodhana to-day recall to mind the proposal you made, O Lordly Being, when suing for peace.,

13. Let the son of Suval realize to-day, O Krishna, that my arrows happen to be my dice, my *Gandiva* is my gaming board, and my chariot, my chequered cloth.

14. O Govinda, striking to-day the death knell of Karna with keen shafts, I will remove the long lost sleep of the son of Kunti.

15. On my hastening the departure of Suta's son to the other world will raise the drooping spirit of the royal descendant of Kunti, and he, taking life easily, will enjoy eternal happiness.

16. O Keshava, I will fling to-day such an irresistible arrow, unique of its kind, that will surely make Karna shuffle off his mortal coil.

17. And such was the vow of that wretch of human beings about taking my life, that "until I put an end to the existence of Phalguna, I will not have my feet washed."

18. Giving a lie to the words of honor of that vile creature, O Madhusudan, I will, hitting him straight with my arrows, throw off his body from his car.

19. The Earth to-day will drink the blood of that son of Suta, who, in battle, defies all mortals of this sphere.

20. In addressing Krishna, that Karna, the son of Suta, vaunting of his own superiority, with the approbation of Dhritarashtra, had indulged himself [in the expression], "O Krishna, you are now without a husband."

21. My sharpened arrows will falsify to-day that vile expression of his, and like the foaming snake, surcharged with active poison, will feast on his blood.

22. My cloth-yard shafts, dazzling with the splendour of lightning, let loose by my capacious arms and from off the strings o *Gandiva*, will lead Karna to his eternal goal.

23. The contumely which the son of Radha gave expression to, in addressing the Princess of Panchala in the open court, vilifying the Pandavas, will to-day make him repent of his misdemeanour.

24. After the fall of the son of Suta the vicious-souled Karna, also called Vaikartan, those words that were at one time sesame seeds without grain, will turn out to-day to be the reverse.

25. While addressing the sons of Dhritarashtra Karna let fall from his lips these words,—full of sound and fury,—"I will save you of the sons of Pandu," to-day my keen shafts will belie even those imperious words of his.

26. In the presence of all the assembled archers, to-day, I will take the life out of that Karna, who dared to have said, "I will put all the Pandavas to death with their sons."

27. O Madhusudana, to-day, I will cause the slaughter of that Karna, the son of Radha, confident of whose prowess the haughty son of Dhritarashtra, full of wicked design and evil passion, slighted us all along.

28. And as a deer, afraid of the lion, turns its tail, so, O Krishna, let all the Dhartarashtras, to-day, with the fall of Karna, beat a hasty retreat.

29. Let king Duryodhana also indulge himself in grief, to-day, as Karna falls a victim to my arms in company with all his sons and relations.

30. Seeing Karna meeting his death to-day through my arrows, O Krishna, let the savage son of Dhritarashtra acknowledge me to be the peerless archer in the field.

31. I will make King Dhritarashtra, with all his descendants, counsellors, and followers, shelterless to-day.

32. O Keshava, to-day, vultures and other birds of prey will roam about the body of Karna, cut into pieces with the shafts of my arrows.

33. O Madhusudana, to-day I will in the presence of all the archers, marshalled in array, dissever the head of Karna of Radha's womb.

34. With sharp-pointed *Vipathas* and other razor-edged arrows, to-day, I will pierce through the body of that wicked soul, Karna.

35. The mighty king Yudhisthira will shake off to-day his great suffering due to his long cherished mental anguish.

36. O Krishna, I will cheer up king Yudhisthira, the son of Dharma, by slaying to-day the son of Radha with all his tribe.

37. O Krishna, with shafts blazing like fire, or resembling venomous serpents, to-day, I will devour all the sunken hosts of Karna.

38. O Govinda, with shafts adorned with the feathers of vultures, I will deluge the earth, to-day, with the scattered bodies of potentates, all armoured with shields of gold.

39. O Madhusudana, with sharp-pointed arrows, I will, to-day, striking down all the enemies of Abhimunya dissever their heads, and disjoint their body.

40. O Keshava, to-day, either I will, making the earth devoid of Dhartarashtras, make a gift of her unto my brothers, or you shall have to traverse this ground shorn of Arjuna.

41. O Krishna, I will acquit myself, to-day, of the obligations I owe to all the bowmen, to my avenging spirit, to the Kurus, to my shafts, and to *Gandiva*.

42. And like Maghavat causing the slaughter of Samvara, I will, O Krishna, killing Karna, to-day in battle, shake off the heavy affliction I have been cherishing these thirteen long years.

43. With the fall of Karna in battle, to-day, let the mighty car-warriors of the line of Somakas, all anxious for the interests of their allies, rest assured of the issue of this, their engagement.

44. And, O Madhava, I cannot conceive even of the great joy which the descendants of Sini will experience to-day, when Karna will be no more, and after I have won the battle.

45. Slaying Karna in battle, and his mighty car-warrior son, I will clear the hearts of Bhima and the Twins, as also of Satyaki.

46. Taking away the life of Karna, to-day in great battle, O Madhava, I will free myself of the very many obligations I am under the Panchalas, as also under Dhristadyumna and Shikhandin.

47. Let them all witness to-day the scene of the furious Dhananjaya, encountering all the Kaurava forces in the field, give a death-blow unto the son of Suta.

48. Let me, once again, indulge myself in the luxury of singing my own praise in your presence.

49. In all this wide world I have no rival in archery. And who is there to match me in prowess? Then again what soul is there that can equal me in mercy? White in fire and fury I yield to none.

50. With the bow in my hand, and with the strength of my capacious arms, I can outvie the *Asuras*, the celestials, and all the other creatures grouped together, know it for certain, that my prowess surpasses to that of the most powerful.

51. And like a spark of fire in a heap of dried grass at the end of winter, I, too, alone, am well capable of setting fire to all the Kurus, and the Valhikas, as also their followers with my flashing arrows flung from *Gandiva*.

52. My palms bear the marks of these arrows, and this superb and out-stretched bow with its string trimmed with arrow; the soles of my feet also bear the marks of a car and a standard; and so when a person [with all these marks on] goes to battle, he, least of all, can be triumphed over."

53. Saying this much to Achyuta that hero of heroes, and destroyer of enemies, rushed to battle with a view to rescue Bhîma and dissever Karna.

CHAPTER LXXV.

(KARNABADHA PARVA)—*Contd.*

Dhitarashtra said:—

1. When Dhananjaya, the infinite dread of my valiant chieftains, rejoined the Pandava and Srinjaya forces, O Sire, how fared the battle?

Sanjaya said:—

2. All the assembled troops marshalled in array, sounding their bugles and blowing this horns, like thick volumes of clouds at the end of summer, roared thunders.

3—4. That grim visaged war, which followed the sanguinary contest of the Kshatriyas, all up in arms, for the extermination of their race, and in which blood streamed forth in rushing currents,—like the untimely falling off of a shower of evil,—became the cause of destruction of all living beings. Huge elephants forming the cluster of clouds of that shower, with weapons its down-pour; pealing instruments, sounds of chariot-wheels, clapping of hands constituting its thunder-bolts, and weapons, trimmed with gold, making its lightning; and swords and arrows, and cloth-yard shafts, and other weapons of great velocity, becoming its drops.

5. Many car-warriors,—assembled together, assailing an opponent despatched him off to the King of Terrors; while a supreme car-warrior, fighting the good fight with a single adversary, hastened his departure to the other world; or another, assailing many in close contest, launched them all into eternity.

6. Then again some car-warrior in exchanging shots with his enemy made him die a violent death, together with steeds and charioteer, while another warrior riding on his elephant put to death many car-warriors and horsemen.

7. Partha thus inflicting the enemy with a heavy downpour of shafts rent them asunder with all their cavalry, infantry, and elephant soldiers, as also the rides and riders of their war-chariots.

8. Kripacharya met Sikhandin in the field, while Satyaki encountered Duryodhana; and Srutasravas challenged Drona's son, while Yudhamauna took Chitrasena for his assialant.

9. And, like a hungry lion hotly pursuing a stout bull, Uttamauja, the great car-warrior of the Srinjayas, pounced upon Susena, the son of Karna; while Sahadeva launched out against Sakuni, the King of the Gandharas.

10. Young Satanika, the son of Nakula, rushing headlong afflicted young Vrishasena with a showering torrent of his shafts, and [he, too,] the heroic son of Karna returned the charges of the son of the princess of Panchala in no stinted measure.

11. Madri's son Nakula, the skilful adept of war tactics, and the wonderful warrior of unique fame, assailed Kritavarman, while Ynanasena's son the King of the Panchalas rushed against general Karna with all his hosts.

12. O Bharata, Dushasana, with the swelling hosts of the Samsaptakas and all the troops comprising the Bharata force, rode full tilt against Bhima, the inflictor of woes in battle to all wielders of arms, and the foremost of all warriors.

13. There the powerful Uttamaujas, putting forth all his might, struck down the son of Karna, and his dissevered head fell down on the ground with a terrible shriek, which made the Earth and the sky resound its roar.

14. Overwhelmed with grief at the [ghastly] sight of the severed head of Susena thus rolling on the ground Karna remained stupefied [for a while], but, his avenging spirit soon taking the better of him, he, soon, with sharp-pointed arrows cut to pieces the steeds, chariot, and the standard of his son's adversary.

15. Uttamaujas, in the interval, striking home, with his keen shafts and the sharp edge of his steel, the steed and the side-guards of Kripa, quickly leapt into the chariot of Shikhandin.

16. Shikhandin, observing from his own chariot, [the sad predicament of] Kripa thus deprived of his conveyance, did not like to pursue him with his shafts; the son of Drona, in the meanwhile, covering the car of Kripa with that of his own, like a bull fallen in a ditch, rescued him.

17. Here, the son of the Wind-god, Bhima, covered with armor of gold, afflicting with his keen shafts, like the burning mid-day Sun of summer, scorched the whole body of troops of your sons.

CHAPTER LXXVI.

(KARNABADHA PARVA)—*Contd.*

Sanjaya said :—

1. In the thick of that awe-inspiring fray, Bhima, fighting single-handed, against tremendous odds, addressed his charioteer and said, "drive towards the center of the Dhartarashtra force."

2—3. "Spur your horses, O charioteer, and I will hasten the departure of all these Dhartarashtras to the region occupied by the King of Death." The charioteer, being thus desired by Bhimasena, drove, at a furious speed, towards the spot against the whole hosts of your sons, and from whence Bhima wished to fight them out. And, then, from all sides, a large retinue of Kaurava force, consisting of elephant and car-warriors, and cavalry and infantry, hemmed him in.

4. And they all poured down their arrows on that best of chariots occupied by Bhima from every direction, whereupon the high-souled Bhima, with his own gold-feathered shafts, scattered to the winds, all those weapons hurled against him by his enemies.

5—10. And those gold-winged arrows of his enemies, thus broken into tatters of two or three fragments by the shafts of Bhima, fell upon the ground. Then, O King, there arose one long loud cry of woe from amidst the throng of those valiant chiefs of the Kshatriya race, as they, with their mounts of elephants and steeds, and their chariots and body infantry, got afflicted with the arrows thurst hard by Bhima, like thunders rolling in mountains. Those pride of the Kshatriya race, being thus assailed by Bhima, and his powerful shafts smiting them hip and thigh, flew at him (Bhima) from every side of the plain, like the new-fledged family of the feathered tribes thickening around a tree. And as your troops fell back upon him, Bhima, of infinite prowess and strength, repulsed them with the full display of all his might, like the mighty King of Terrors, dealing destruction, at the end of time, with his mace, unto the creation. And your hosts, in that battle, could not repel the fearful impetuosity of Bhima, himself the personation of fire and fury, like the great Destroyer himself rushing, at the end of the cycle, with wide-open mouth for the extermination of all living beings. O Bharata, the whole troops, comprising the Bharata force, thus ruthlessly torn asunder in battle, by the noble-minded Bhima, dispersed from the field in a state of panic, like a strong gust of wind scattering thick clouds in a tempest. Then the powerful Bhimsena, endowed with great sagacity, addressing his charioteer once more, said unto him in full glee.

11. "Just know, O Suta, whether do all those chariots, which are advancing towards us, belong to our party, or to that of the enemy.

12. As I, with this battle raging, can make no distinction between the two, see that I do not beseige my own hosts with my shafts.

13. I am greatly mortified, O Vishoka, to see around me these leaders of war in hostile array, and also with the sight of their cars and the tops of their standards. The King lies wounded, and the diadem-decked Arjuna is not yet come to take the field. All these, O Suta, are preying heavily on me.

14. O charioteer, that the pious King Yudhistira should have gone away from the field, leading me alone in the midst of the enemy, is in itself heart-rending. Then again I am quite in the dark as to his fate. Nor do I know whether Vibhatsu is still alive or not. All these add to my grief.

15. And, though dejected and disspirited, I will play the hell with all these troops inspite of their strength. And thus making the vast army in hostile array pay the penalty in the wager of battle, let me rejoice with you to-day.

16. O Suta, examine closely all the quivers of my arrows, and see the numbers still left, and then let me know decidedly the quantity and variety of each."

17. Being thus addressed, Vishoka replied,

"O hero, you have full sixty thousand arrows still left, while your shafts, both razor-shaped and broad-pointed, number ten thousand each. O hero, you have still two thousand cloth-yard shafts, while the *Prudaras*, O Partha, number three thousand. To speak candidly, O son of Pandu, the quantity that is still left is quite unmanageable even by half-a-dozen bullocks, if placed on carts.

18. O skilful one, throw off your weapons in no measured number, for your maces, swords, and scimitars, as also your lances, darts and spears, and other weapons of the arms, number thousands upon thousands. So be of good cheer, and pray do not be misapprehensive of your weapons running short."

Bhima said :—

19. "Mark, O Suta, in this day's fearful engagement the plains will present the aspect of the dismal regions of Death, when

the field will be shrouded with thick sets of my irresistible arrows, furiously let loose from off my bow,—tearing into pieces the entire body of the trainbands of my enemy, and making the Sun, as it were, disappear from view.

20. To-day, O Suta, it will be known to all the Kshatriyas, even unto the last generation, that either Bhimasena has given himself up in battle, or, singly, he has got the better of all the Kurus.

21. To-day, either let the Kauravas fall in battle, or, let all the world sound my death knell. Alone, encountering them all, I will either overmatch them, or, let them, all combined, put an extinguisher upon Bhimsena.

22. May the guardian angels, who further the course of all righteous action, shower down their blessing on me; and let Arjuna, the victor of enemies, come here speedily [to my relief], like the invoked Sakra appearing in the sacrificial ground.

23. Look there, and see the disbanded Bharata force! Why are all these chiefs taking to their flight. Surely it seems to me inevitable that Savyasachin, that best of human beings, has been shrouding that force with a heavy downpour of his arrows.

24. Look there, O Vishoka, [and see how] the mounted soldiers riding on their steeds or elephants, and standard-bearers, and foot-soldiers are beating their retreat. Look, also, at these war-chariots, [and see how] they with their warriors on, are getting scattered by the darts, shafts and arrows, O Suta.

25. Charged with the gold-winged and peacock-feathered arrows of Dhananjaya, and bursting like the bolts from the blue, those Kaurava forces, falling fast in numbers, as often swell the ranks of their file.

26. Those steeds yoked on war-chariots, and elephants, trampling down the vast array of foot-soldiers are fleeting away. In sooth, the whole host of the Kauravas, seized with consternation, are beating a hasty retreat, as do the terrified elephants in the midst of a flaming forest. The elephants are roaring furiously in the field, and their savage cries, O Vishoka, make, one and all, utter cries of woe and alas!"

Vishoka said:—

27. "Can't you, O Bhima, hear the awful sound of the *Gandiva*? [Or,] have those ears of yours lost their sensibility from the effects of the thunder produced by Partha, while outstretching it with fire and fury?

28. All your wishes, O son of Pandu, have been gratified, yonder is seen the standard of Ape [of Arjuna] wafting aloft. Look there, the bowstring [of *Gandiva*] is emitting incessantly rays of light, like the flashes of lightning from amidst the blue regions of etherial space.

29. That Ape wafting aloft from the standard of Dhananjaya, is seen to strike terror, all along the line of the enemy, [and to speak freely] even I myself am stricken with awe at that [august] sight.

30. There, the resplendent beauty of Dhananjaya's diadem is shedding its effulgence brightly, and the bright luster of the gem studded on it, sparkling with the radiancy of the Sun, is looking much more resplendent.

31. Alongside him, behold, there, his conch *Devadatta* of thundering blare, and resembling a white sheet of cloud. Behold there, Janardana, reins in hand, making his way into the center of the hostile divisions.

32. Behold, there, O hero, by the side of Janardana his discus, radiant like the Sun, nave like thunder, and sharp like razor,—that discus which enhances the fame of Keshava, and which is always worshipped by the Yadus.

33. There, large trunks of huge elephants, resembling the lofty yew trees, dissevered by Kiritin are falling fast. There, also, huge elephants and their riders, pierced with shafts all through, are falling down like mountains riven with thunder.

34. Behold, there, O son of Kunti, the *Panchajanja* [conch] of Krishna,—resplendent like the moon,—the *Kaustabha*, [pearl] dazzling on his breats, and his garland of victory.

35. There cannot be any mistake in the fact that Partha,—the glory of car-warriors—the best and foremost of them, carried by those precious steeds of his,—the best of their kind,—and in color as white as the white clouds of the sky: with Krishna as their driver,—is rushing in the field, routing the enemy all through.

36. Behold there, your younger, resembling in energy the deity of the celestials, is piercing with his shafts those cars, steeds, and bands of foot-soldiers, and they are falling down as if a forest overthrown by the tempest caused by the wings of Garuda.

37. Behold, Kiritin, with his powerful shafts, to outstrip in battle four hundred car-warriors with their steeds, and drivers, and seven hundred elephants, as also numberless infantry and cavalry.

38. Shedding his effulgence like the constellation of *Chitra*, the all-powerful Arjuna, after having massacred the Kuru forces, is speeding towards you. All your wishes have been gratified :—your enemies, thrown overboard. May your prowess and the span of your life continue to increase for ever and ever."

Bhima said :—

39. "For this welcome news, O charioteer, with unfeigned pleasure I grant you fourteen choice villages; and, O Vishoka, as you bring me the tidings of Arjuna, I also present you a hundred female slaves, and twenty chariots.

CHAPTER LXXVII.

(KARNABADHA PARVA)—*Contd.*

Sanjaya said :—

1. Hearing the loud rattles of chariots, and the lion like roars [of warriors] in the field, Arjuna, addressing Govinda, said, "Clap spurs to the chargers."

2. Hearing these words of Arjuna, Govinda replied him [thus]:—"Off I go towards the spot where Bhima has taken his post."

3. Then, like the king of the celestials, proceeding in great wrath, and with thunder in his arms, to strike down Jambha (the *Asura*), Jaya [Arjuna] rushed [in the field], to obtain victory, borne by horses white as snow or conchs, and with housings laid with gold, pearls and gems.

4. Many warriors, [of the other side], representing lions in prowess all boiling with rage, and followed by a large retinue of elephant, horse and foot soldiers, faced him, and making the Earth resound, and rending the skies with the whizz of their arrows, the rattling sound of the wheels of their war-chariots, and the noise of the tread of their horses' hoofs.

5. Then, there ensued, O sire, a mortal conflict between them [the train-bands of the Kaurava forces] and Partha,—a conflict carrying death and destruction in its train to body, life and sin alike,—like the great battle between the *Asuras* and Vishnu, the greatest of all great conquerors, for the [sovereignty of the] three worlds.

6. Alone and unaided, the diadem-decked and garland-necked Arjuna, rent asunder all the powerful weapons flung [against him] by them [his adversaries], and struck off their heads and arms in many and varied forms, with his razor-edged and crescent shaped shafts, as also with his broad-pointed arrows.

7. Umbrellas, banners, horses, chariots, elephants, and foot soldiers, shattered and mutiliated, fell down on the Earth, like a forest uprooted by a violent wind.

8. Mighty elephants caparisoned with gold-laid trappings, and equipped with banners of triumphs, and adorned with riders [on their back], wore a majestic look, and shed a luster all round, as they were encompassed with gold-winged shafts, like blazing mountains.

9. With excellent shafts piercing elephants, horses, and war chariots, and resembling thunder of Vasava, Dhananjaya winged his way to strike down Karna, like Indra, in days of yore, proceeding to rend in twain (the *Asura*) Vala.

10. Then that mightiest of men, the terror of enemies, rushed headlong into the midst of your vast array as does the *Makar* while plunging into the deep sea.

11. Seeing Pandu's son so advance, O king, your warriors, with a long line of cars, and a retinue of elephant, horse and foot soldiers, pressed upon him.

12. And, while rushing against Partha, they raised a tumultous cry like the roarings of the surging waves in a tempest.

13. Those great warriors, powerful like tigers, reckless of their life, rushed in battle to face that mighty man, careering like a tiger.

14. With a heavy down-pour of arrows they advanced towards him, but Arjuna dispersed them like vapours before the gushing wind.

15. Those mighty warriors—all good shots and of unfailing aim—in a body, and with a long line of war-chariots following them, advanced against Arjuna and began to pierce him with their sharp weapons.

16. Arjuna, then, [rendering asunder] with his arrows, chariots, elephants, and horses by thousands, despatched [them] off to the region of Pluto.

17. Thus afflicted in action with shots flung from Arjuna's bow, those mighty car-warriors, terrified and panic-stricken, began gradually to melt away.

18. Among those great car-warriors four hundred valiantly kept the field; and Arjuna, with his keen shafts, sent them, one and all, to their last account.

19. [And those that held the rear,] afflicted, in that battle, with keen shafts

and sharp arrows of all kinds, dispersed themselves in all directions—far away from Arjuna.

20. The shouting noise made at the van by the retreating army was as furious as as the grumbling roars of the breakers of the surging seas when dashing against rocks.

21. Thus, with his arrows, dispersing the panic-stricken army, O sire, Arjuna, the son of Pritha, advanced against the column commanded by the son of Suta.

22. The great noise made by Arjuna while advancing towards his enemies, was like that of Gadura, in days of yore, while swooping down upon snakes.

23. The mighty Bhimasena, anxious as he was to have a look of Partha, became highly gratified with that sound.

24. Hearing that Partha is come, the redoubtable Bhimasena, O king, began to afflict your troops, fearless of his own life.

24. Bhima,—the son of the Wind-god, and himself possessing the prowess and impetuousity of the wind,—that valiant Bhima began to career in that battle like that of the wind itself.

26. Your army, O king, being thus hard pressed by him, O ruler of the universe, began to roll and tumble like a shattered vessel in the high seas.

27. Bhima then, with his deadly weapons, and with great dexterity of hands, waging a ruthless slaughter amongst that body of troops, despatched them to the region of Pluto.

28. Your warriors, O Bharata, seeing the wonderful exploits of Bhima in that battle, careering like the King of Terrors at the end of time, became greatly agitated.

29—30. King Duryodhana, seeing his best soldiers, O Bharata, thus worsted by Bhimasena, gave vent to the following expression, addressing his whole hosts, generals and other great warriors, O best of the Bharata race, "All of you in a body engage Bhima in action and fell him down, [inasmuch as on him hinges the fate of the Pandavas,] and, when he [Bhimasena] is felled, well may I count upon the Pandu forces as if already slain.

31. Following the behest of your son, all the vassal chiefs, [hitting] from all sides, covered Bhima with a thick shower of arrows.

32. Hosts of elephants, O monarch, and men, eager for victory, as also war-chariots and horses, O King of Kings, thickened around Vrikodara.

33. That chief of the Bharat race, endued with heroic qualities, being thus hemmed in by those brave bands of heroes, looked resplendent like the radiant Moon shedding its effulgence amidst myriads of glowing stars.

34. O, Monarch, that foremost of men, was looking, during that fight, so beautiful, like the Full Moon in the midst of his corona.

35. All those Kings with eyes flamed with wrath, and bent upon slaying Vrikodara, began to shower down their weapons upon him.

36. As the fish frees itself from the net, so did Bhima cutting their shafts straight free himself from the pressure of the battle.

37—38. O Bharata slaying ten thousand elephants that faced him, one hundred thousand and two hundred men, hundred car-warriors and five thousand horse Bhima actually made a river of blood to flow there.

39. In that carnage blood flowed like water, and the war-cars forming its eddies, elephants, its alligators, horses and men, its sharks and fishes, and the hair of animals, its herbs and moss, were all floating on it.

40. Arms severed from bodies floated like snakes, and precious stones were abundant in the bloody current;—thighs and marrows formed its gavials and mud, and human heads, its mountain.

41. Iron bound bludgeous and maces were also floating there like snakes; and bows and arrows formed its rafts by means of which persons tried to cross that fearful and bloody stream, banners and umbrellas drifted on it like swans, and costly head-dresses its foam.

42. The dust rising from the earth were like the waves of the stream, and jewelled necklaces were looking like so many lotuses: the brave could alone cross that stream while the faint hearted sunk within to navigate it.

43. That gushing current, with bands of sturdy soldiers forming its alligators and crocodiles, streamed its course towards the realm of Death. [And] and that man with tiger-like ferocity made its course flew on.

44. [And] as the Vaitarine is unnavigable by persons of filth and inquity, even so was that awful stream of blood to men wanting in valour and intrepidity, making their heart quail with shudder.

45. [And] there that son of Pandu, the best of car-warriors, rushed in, slaying hundred thousands of enemy.

46. Duryodhana seeing Bhimsena thus career in battle, O king, said unto Sakuni the following words:—

47. "Overpower in battle, O uncle, the all-powerful Bhimsena. The victory over the vast array of the Pandava forces hinges on his final overthrow."

48. Being thus desired, O king, the powerful son of Suvala, the peer of great warriors marshalled in array, marched on—his brothers surrounding him.

49. That hero, affronting the fiercely powerful Bhima in that battle, checked his intrepidity, as if a continent resisting the tides of an ocean.

50. And despite the resistance of the keen shafts, [which the powerful son of Suvala hurled against him,] Bhima approached him [in formidable array.]

51. Whereupon Sakuni, O king of kings, flung a number of cloth-yard shafts, bedecked with wings of gold and sharpened on stone, and assailed Bhima at the seat of his heart.

52. Those fearful shafts, feathered with the plumes of *Kankas* and peacocks, O monarch, piercing the coat of mail of the high-souled son of Pandu, sunk deep into his vital parts.

53. Being thus smitten in battle, O Bharata, Bhima, then flung, all of a sudden, a shaft laid with gold upon the son of Suvala.

54. And the powerful Sakuni, the inflictor of woes on his enemies, and, O king, skilful in the manipulation of hands, rent that fearful weapon in seven fragments as it was coursing its way towards him.

55. His weapon thus falling adrift on the ground, O king, Bhima, inflamed with rage, without any strain rent in twain, with a broad-pointed arrow the bow of the son of Suvala.

56. Whereupon the mighty son of Suvala, throwing away that bow, rendered useless, with the greatest alacrity seized a new one, as also sixteen broad-edged shafts.

57—58. And the son of Suvala, O king, hit the chariot-driver with two, and Bhima with seven; struck off the banner with one, and the umbrella with two; and pierced, O lord of the universe, the four chargers with the remaining four of those broad-headed shafts.

59. Enraged at this, O king, the powerful Bhima, in that battle, threw down a weapon made of iron, and the staff of which was decked with gold.

60. That weapon, resembling in activity the tongue of a snake, being thus cast from the arms of Bhima came speedily down upon the chariot of the noble son of Suvala.

61. [And] he (the son of Suvala) seized that weapon, adorned with gold, and, O lord of the universe, hurled it back against Bhimasena with a fierce countenance.

62. That weapon, piercing through the left arm of the noble son of Pandu, fell down like flashes of lightning coursing on the ground.

63. Then the Dhartarastras began to rent the air from all sides with their loud outcries, but, O king, Bhima could not brook the lion-like roars of the enemy,—all of great intrepidity.

64. That extraordinarily powerful man (Bhima) taking hold of another bow fitted with string, almost in no time, O best of kings, covered the mighty son of Suvala and his forces, who were fighting valiantly without caring the least for their lives, with showers of arrows.

65. That mighty man (Bhimasena) with utmost intrepidity stricking off his (Sakuni's) four horses, and then sending his charioteer to his eternal rest, O ruler of the universe, rent asunder his adversary's banner with a broad-edged arrow.

66. Speedily bounding out of that steedless chariot, Sakuni, the best of men, with eyes flaming with wrath and stretched bow, took his stand on the ground,—breathing all the while heavy breaths; and then, O king, he covered Bhima with mumberless arrows from all sides.

67. Then the mighty Bhima rending asunder Sakuni's arrows with great wrath hit him with a host of sharp arrows.

68. Being thus afflicted by his powerful assailant, that destroyer of enemies, O king, dropped down on the Earth almost dead.

69. Seeing him (Sakuni) in such a woeful plight, your son, O supreme ruler of the universe, putting him in his own chariot carried him off from the scene of action before the very face of Bhimasena.

70. Seeing that foremost of men, Sakuni, thus knocked down and borne away on Duryodhana's chariot, the Imperial hosts began to beat a hasty retreat from the field and flew in all directions from the very fear of Bhimasena.

71. When the son of Suvala was thus discomfitted and defeated, O monarch, by that excellent archer (Bhimasena) your son Duryodhana, left the field in a state of trepidation, and, out of his concern for the life of his uncle Sakuni, urged his fiery chargers to a furious speed.

72. Seeing the king thus flee away from the battle, all his troops, O foremost of the line of Bharata, who were each engaged in fierce struggle with a hand-to-hand fight, began to disperse themselves in all directions.

73. Observing the whole hosts of the Dhartarastra force thus dispersing themselves in every direction, Bhima, with great impetuousity rushed against them, and attacked them with innumerable arrows.

74. Thus afflicted by Bhima, O monarch, the retreating bands of Dhritarastra's army [all in a body moved towards Karna's flank,] and coming thither and with them [General Karna] in their center, they once more held their ground.

75. As the ship-wrecked mariners become comforted in reaching an island, so your distressed army stood cheerfully on finding that mighty Karna.

76. O foremost of the Bharata race, O mightiest of men, O lord of the universe, they then proceeded having death for their ultimate end.

CHAPTER LXXVIII.

(KARNA-BADHA PARVA)—*Contd.*

Dhritarastra said :—

1. O Sanjaya, what did Duryodhana and Suvala's son say on finding our troops shattered in battle by Bhimasena ?

2. Or, what did that mighty conqueror —Karna, or Kripa, or Kritavarman, or Drona's son or Dushasana, or the other leaders of my army, say in that battle ?

3. The powers of Pandus' son seem to me to be most extraordinary that he could fight single-handed against all the warriors of my army.

4. O Sanjaya, did the son of Radha, that scorcher of foes, keep his vow, and did he discharge himself accordingly towards the [hostile] troops ? [In fact,] he was the bestower of prosperity, the saviour, the refuge, and the hope of the Kurus.

5. How did Karna, the son of Adhiratha and Radha, behave in that battle, on finding our troops worsted and beaten by Kunti's son of illimitable prowess ?

6. And also what did my unconquerable sons and the other kings and mighty charioteers of our army do ? Tell me of all these, O Sanjaya, because you are a skilled narrator.

Sanjaya said :—

7. O king, the valiant son of Suta began to strike down the Somaka troops, in that afternoon, even on the very face of Bhimasena.

8. The mighty Bhima also began to smite down the Dhartarastra troops. Upon this Karna ordered [his driver] Shalya to make straight way for the Panchalas.

9. Karna, on observing that his army was being routed by the highly intelligent Bhimasena, asked his driver once more to drive on direct to the Panchalas.

10. On being thus spoken to, Shalya, the avenger of enemies and the king of Madras, urged those white horses, that could run fast like thought, in the direction of the Chedis, the Panchalas, and the Karushas.

11. On penetrating into that vast array, Shalya, the avenger of foes, took Karna to the very spot that that foremost of warriors wished to be in.

12. O lord of the universe, the very sight of that chariot, dismal like the cloud, and enveloped in tiger-skins, struck terror into the hearts of the Pandavas and the Panchalas.

13. Then the clatter of that chariot became audible in that fierce battle like the crash of a thunder or like the sound of a mountain splitting into pieces.

14. Then Karna, drawing the bow-strings close to his ears, shot numberless sharp shafts, which destroyed the Pandava forces by hundreds and thousands.

15. While the invincible Karna was performing these heroic feats numbers of valiant archers and mighty charioteers of the Pandavas came forth and surrounded him on all sides.

16. In sooth, Shikhandin, Bhima, Dhritadyumna, Nakula and Sahadeva, as also the (five) sons of Draupadi pressed hard upon the son of Radha, and began to shower down their weapons upon him,—all kindled with the desire of hastening his departure to the other world.

17. In that battle that foremost of men, the valiant Satyaki struck Karna with a score of sharp arrows hitting him on the shoulder-joint.

18. In that engagement Shikhandin afflicted him with five and twenty arrows, as did also Dhristadyumna with seven, the sons of Draupadi with four and sixty, Sahadeva with seven, and Nakula with a hundred.

19. The redoubtable Bhimasena, boiling with rage, assailed the son of Radha, in that battle, with ninety straight shafts, and hit him [also] in the shoulder-joint.

20. Then, the son of Adhirath, endued

with great strength, with an indignant smile, stretched out his superb bow and began to pour down heavy showers of keen-edged arrows to the discomfiture of his enemies.

21—22. And the son of Radha assailed them in return, each with five arrows, and rending in twain, O best of the line of Bharata, the bow and standard of Satyaki, sped nine arrows against him, hitting him in the center of his chest, and then, with great violence, struck Bhimasena with thirty shafts.

23. That scorcher of foes, O sire, next struck off Sahadeva's standard with a flat-faced arrow, and then pierced his charioteer with three others.

24. He, O foremost of the Bharata race, almost in no time, deprived the (five) sons of Draupadi of their chariots, and it seemed truly wonderful.

25. In fact, the straight dead shots of the mighty Karna, made those brave warriors retreat from the field ; and he caused a havoc amongst the Panchalas and the powerful car-warriors of the Chedis.

26. The Chedis and Matsyas, O ruler of the universe, being thus worsted in that encounter, all pressed forward and made a supreme effort to fell down Karna, and poured down a heavy shower of arrows upon him.

27—28. In that battle, the mighty son of Suta, alone and unaided, fought single-handed with his own prowess, and kept all the great Pandava archers at bay, despite their utmost endeavour. O descendant of King Bharata, I am an eye-witness of this extraordinary and wonderful feat, and the gods themselves, the *Siddhas* and *Charans* were all highly pleased to see the lightness of the hands of the noble Karna.

29. And, O lordly being, all the great warriors of the Dhartarastra force paid him their homage and worshipped him as the best of all bowmen.

30. And then, O monarch, as in summer the blazing conflagration burns heaps of hay into ashes, so did Karna consume his enemies' forces, as it were, with the fire of his weapons.

31. Thus beaten by that foremost of car-warriors, Karna, the Pandava troops began to flee in all directions—afraid to face him in battle.

32. Afflicted with the sharp shots coming out of Karna's bow in that battle the Panchalas sent forth bitter cries of woe,

33. Bewildered at that tumultuous uproar, the vast army, comprising the Pandava force and belonging to the hostile party,—regarded him as the hero of the field in that great battle.

34. The son of Radha, that scorcher of his enemies, displayed once again such wonderful prowess that the Pandavas, all combined, dared not even to look at him.

35. And like a stream dividing itself when checked by a mountain, so did the Pandava forces break themselves opposed by Karna.

36. In that battle, the mighty and strong-armed Karna, O king, burning the vast army of the Pandavas, stood out in relief like a blazing fire without smoke.

37. That strong-armed man with great lightness of hands, O monarch, began to strike off with his shafts, the arms and heads, as also the ears adorned with rings of many of his sturdy enemy.

38. He went on, O king, cutting off horses, elephants, shafts, swords with hilts of ivory, fans and cars, and wheels, axles and yokes, as also many other things in a mess, like a hero.

39—40. Heaps of carcasses of elephants, and horses, slain by Karna, O Bharata, were lying on all sides, and the earth became slippery with their blood, while their dead bodies blocked the way and made it impassable.

41. The earth became so covered over with dead bodies of horses, foot soldiers, elephants and with broken cars that it became impossible to distinguish the even land from the uneven.

42. The (atmosphere) became dark as pitch with the shower of arrows shot by Karna, and nobody could know each other, or foes from friends.

43. O monarch, the great car-warriors of the Pandavas, were covered with the gold-decked darts coming out of Karna's bow.

44. O king, the son of Radha repeatedly broke the ranks of the powerful car-warriors of the Pandavas, though they tried their utmost to worst him in that fight.

45—46. As in a wild the herds of deer are scared away before an angry lion or other animals seeing an wolf, so, in that battle, the foremost car-warriors of the Panchalas and other great warriors of the Pandavas were driven before Karna.

47. As the Pandava troops turned their backs in battle the powerful Dhartarashtras followed them uttering loud shouts.

48. O king of kings, Duryodhana being very glad ordered in great glee his war bands to discourse music throughout the whole range of his army.

49. The great Panchal warriors, the best of men, all determined to die in that battle, returned bravely to the field.

50. O king, those brave warriors were repeatedly broken down in that fight by the son of Radha, the smiter of his enemies, and powerful like a bull.

51. O Bharata, Twenty Panchala car-warriors, and more than a hundred of the Chedis were sent to the other world by Karna's arrows.

52. O descendant of Bharata, he (Karna) pulled down men from their seats in the cars, and from the backs of horses and elephants, and also scared away the infantry.

53. That brave warrior, the son of Suta, the smiter of his foes, like Pluto at the time of destruction looked brilliant as the sun in the meridian, and nobody could set his eyes upon him.

54. O great monarch, after destroying hosts of elephants, horses, infantry, and car-warriors, that powerful archer, the destroyer of his enemies, stood upon his chariot.

55. The great car-warrior Karna after killing the Somakas stood like the mighty Pluto after destroying the elephants.

56. The Panchals also showed very great courage, for they never left the head of the battle-field, even when thus distressed by Karna.

57. And the king (Duryodhana), killed the Pandava forces by hundreds and thousands as did also Dushasana, Kripa, the son of Sharadwata, Ashwathama, Kritavarman, and Shukuni of great strength.

58. The two sons of Karna too,—aye those two brothers of unconquerable strength, O king of kings, boiling with rage, waged a ruthless slaughter among the Pandava hosts in many different places.

59. And the battle [that ensued then] was deadly in the extreme, and the slaughter [which followed] was really very great.

60. Then the Pandava warriors Dhrista-dyumna and Shikhandhin, the (five sons of Draupadi, fretting and foaming with rage, caused a terrible havoc among your troops.

61. And thus the losses which attended the Pandava forces in their several divisions, were equal to those of your own, when the all-powerful Bhima joined them (the Pandavas) in the field.

CHAPTER LXXIX.

(KARNA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1—5. Arjuna in that great battle, after destroying the four divisions (of the army belonging to the enemy) and taking a glance of the enraged son of Suta, made a river of blood to flow there, a river that was filled with flesh, bones, and marrow; elephants and horses formed the bed of that river; and human heads, like rocks and stones strewn on all sides, seemed to resound with the cries of crows and ravens; umbrellas floated like swans; and bodies of brave soldiers like so many trees drifted away by the current; necklaces were like lotuses in the stream; and head-dresses its foam, broken pieces of skulls floated about, and bows and arrows were like fishes in it; armours and shields formed its eddies; chariots, with which it teemed, were like its rafts; and braver-hearted men could alone cross that bloody stream, while the faint-hearted sunk within to navigate it.

6. Vibhatsu, the foremost of men, and smiter of hostile warriors after making this bloody stream to flow, spoke the following words to Vasudeva.

Arjuna said :—

7. "O Krishna, I see the banner of Suta's our troops, with Bhimasena at their head, are fighting with that mighty car-warrior, O Janardana, the Panchalas becoming afraid of Karna are melting away.

8. Behold, King Duryodhana, alongside Karna is looking exceedingly beautiful, with the white umbrella over his head, in his efforts to rout the Panchalas.

9. Karna is protecting Kripacharya, Kritavarman and Aswathama, while those great warriors are protecting the King Duryodhana in their turn; and unless we resist them they will cause a massacre among the Somakas.

10. O Krishna, Shalya, a thorough master in the art of driving, is looking surpassingly beautiful, as he drives the chariot of Suta's son, seated on his high seat of the car.

11. It would be well to go over there, so lead my big chariot in that direction, I am not going to return without killing Karna in that fight.

12. O Janardan, the whole hosts of the Pandavas and the Srinjayas will all be destroyed before our very face, unless this son of Radha be killed."

13. Thus asked Keshava led the chariot through your army towards the great archer

Karna, with a view to bring about a dual fight between him and Savyasachin.

14. As urged by the son of Pandu the very driving of the car by the strong-armed Vasudeva gave assurance to the Pandava troops and cheered them up.

15. In that fight the rattling noise of the wheels of the car of Pandu's son, sounded, O sire, like the rumbling of Vasava's thunder.

16. The son of Pandu of unfathomable nobleness, and the very personification of power, thus went on destroying your army as he proceeded onward with the loud rattling noise of his car.

17. Looking at the standard, the white steeds, and the black driver, (Krishna) of the noble Arjuna, Shalya, the king of Madra, addressing Karna, said:—

18. "You were enquiring about Arjuna; there comes he in that chariot, drawn by white steeds and driven by the black charioteer (Krishna),—destroying his enemies as he makes his way forward.

19. There stands the son of Kunti with the outstretched *Gandiva* in his hand; save us by killing him.

20. O Karna, he is willing to try his strength with you in battle, and being restless is slaying many of our picked warriors. Advance, O son of Radha, onward to meet that descendant of Bharata race.

21. Slaughtered in large numbers, the Dhartarashtra troops have become afraid of, and are giving way before, him.

22. I believe, hastily he is coming towards you avoiding other warriors,—his body is swelling with wrath.

23. You have worsted Vrikodara, and so Partha is burning with anger to meet you in battle, and would not wait to fight out any other warrior save and beyond yourself.

24—26. You have badly hurt the virtuous King Yudhistira, and deprived him of his chariot, you have placed Shikhandin, Satyaki, the sons of Draupadi, Yudamamanyu, Uttamaujas and his brother Nakula and Sahadeva in woeful plights; Partha, the smiter of his enemies, in a sullen mood and blood-shot eyes, is advancing, in hot haste and with impetuosity, to wreak his vengenance on you.

27. Eluding the grasp of other warriors he is hastily advancing towards us, so Karna, be you on the alert, as there is none else to resist him in battle.

28. As a continent resists the fury of the surging sea, so you are the only archer in all the world who can resist Dhananjaya's rage.

29. He is advancing all alone, there is none to guard him in the front or in the rear, and well may you now count upon success following you.

30. You are the only man who can cope with the Krishnas in battle, so make your march, O son of Radha; you alone are capable of it.

31. You stand in the same footing with Bhishma, Drona, Drauni and Kripa; in prowess, so put a stop to the advance of Savyasachin, in this great battle.

32. Dhananjaya is looking like a snake protruding his quivering tongue, or like a bull bellowing loudly in rage, or indeed, like a tiger of a forest; O Karna, put an end to him.

33. Not at all caring for the safety of others those chiefs, the principal warriors of Dhartarastra army, are melting away, being afraid to face Arjuna.

34. O mighty warrior, O Suta's son, you are the only man in this field who can bring relief and assurance into the hearts of flying chiefs.

35. As in a tempest the drowning sailor look forward anxiously for an island for their protection, so the whole Kaurava army is looking up to you, O foremost of men, as their saviour.

36—37. O son of Radha, you have worsted in battle the unconquerable Vaidehas, Amvasthas, Kamvojas, Nagnajits and the Gandharas, now with the same energy, and putting forth your best exertion and prowess, O mighty armed one, like a man, do you proceed onward and attack the son of Pandu, as also against Vasudeva, the descendant of Vrishni, and who is always adored by the crowned Arjuna."

Karna said:—

38. "O strong-armed Shalya, you are no longer afraid of Dhananjaya and seem to be in good humour, and as such you are agreeable to me.

39. You will witness to-day the tuition I have received in the tactics and stragems of war also the strength of my arms, truly you can well count upon the extermination of this vast Pandava troops by me alone, as well upon the destruction of those two foremost of men,—the two Krishnas.

40—41. I am determined not to return from the battle-field without putting an end to those two mighty warriors, or I would be done to death by them.—There are chances in warfare, and victory is always uncertain, however, whether I kill them or

they kill me, I will stand true to my purpose."

Salya said :—

42. "O Karna, this (Arjuna) the best of warriors even when alone, is considered to be unconquerable by all the warriors, and now when he is protected by Krishna it is really a venture to try to face and defeat him."

Karna said :—

43. "Yes, it is told that he (Arjuna), is the foremost of all the car-warriors that was ever born in this earth, now witness my prowess, for I will fight this Partha out who is so mighty.

44. Perhaps this son of the Kuru king (Arjuna), who is being borne by white steeds will send me this day to my last account, but there will be an end of all these with my fall.

45. This prince is possessed of strong powerful arms that are never exhausted, and do neither sweat nor shake, and are marked with cicatrices, he is light-handed and well-skilled in the use of weapons, and, in truth, the son of Pandu is the foremost of all warriors.

46. At a time he can take a number of shafts and can shoot them like one, and quickly placing on the bow-string he can even send them to the distance of two miles, always hitting his mark; and who is there to match him in all the world.

47. That energetic and great warrior Savyasachin, the son of Pandu, with Krishna to back him, after satisfying the deity Agini in Khandava, received as a presen his bow *Gandiva*, and the noble Krishna, his discus.

48. That strong-armed man with never-falling prowess, on the same occasion received from the god of fire his formidable car with those white steeds yoked on them and which rolls on with great rattle, as also his two fine celestial and inexhaustible quivers, and many other celestial weapons.

49. He, after destroying numberless Daityas and the Kalakeyas in the dominion of Indra, received the Dev-Datta conch; there is no mightier man than he in all the world.

50. High-spirited as he is, after satisfying Mahadeva in battle he received the most terrible weapon Pashuput,—powerful enough to annihilate the three worlds.

51. When he—that first among men—exterminated all the Kalakhanja Asuras, he received from the different regents of the world many weapons of unfathomable power with which he slew them.

52. Then in the chief city of King Virata he, all alone on a single chariot, discomfited all of us, and forcibly took away the wealth of kine and the garments of all the great warriors before their very face.

53. O Shalya, I must be the most courageous man in all the world to challenge in battle that foremost of men of the royal race, that hero who possesses such might and qualities, and more so, as he is seconded by him of the Vrishni's race (Krishna).

54—55. Besides that, the noble and unrivalled Vasudeva,—who is always victorious, who is the Narayana himself, who is the Vishnu decked with conch, discus and mace, and whose qualities cannot well be sung by all the worlds even in numberless years,—is protecting him (Arjuna). Beholding the two Krishnas in one chariot, I am at once led by misgivings and courage.

56. Partha is the best of all archers, and Narayan with his discus is invincible, even it may be possible for one to shake off the mountain Himalaya from its place, but never can this son of Pandu and Vasudeva be shaken.

57. Who but myself, O Shalya, would dare face this Phalguna and Vasudeva in battle, for both of them are athletic, firm-handed, skilful in war, and mighty car-warriors.

58. O king of Madras, to-day my earnest desire is to fight out this son of Pandu, and that will be achieved soon, and that most beautiful and extraordinary fight, the like of which has never been seen before, will occur very shortly. To-day they will either put an end to my life or I will send them to their last account."

59—60. Speaking the aforesaid words to Shalya, Karna, the smiter of his enemies, in that battle gave utterance to loud roars resembling those of the clouds, and advanced towards your son (Duryodhana), the first of the Kurus, who respectfully saluted him, and spoke the following words to him, and to the strong-armed Kripa, and to Bhoja Chief Kritavarman, to preceptor Drona's son and his younger brother, and to the king of Gandhar and his son, and to all elephant-riders, horsemen and infantry :—

61. "O kings, do you please push on towards Krishna and Arjuna and shut them up from all sides, when they feel tired and exhausted from fighting with you I shall be able to despatch them off quite easily."

62. "Let it be so," said they, and accordingly those mighty warriors, determined to put an end to Arjuna's life all rushed to-

wards Dhananjaya and attacked him with numberless shafts.

63. As the rivers and streams course mightily onward, but loose their forces and melt in the bosom of the unfathomable deep, so all those warriors were received by the great Arjuna.

64. Such was the lightness of Arjuna's hands that it was impossible for his enemies to mark how he was putting his shafts on the string and how he was shooting them out, only horses, men and elephants went down all the time in heaps, struck dead with Arjuna's shots.

65. As persons with sore eyes cannot look up towards the sun so Jaya (Arjuna) whose arrows were brilliant like the rays of the all-burning sun at the end of Yuga, and whose bow *Gandiva* formed his circular disk, could not be looked at by the Kauravas.

66. Smiling and stretching his bow *Gandiva* to the fullest extent he sent out numberless arrows from it, destroying all the powerful weapons sent against him by the great car-warriors, and hitting them at the same time.

67. O lord of the universe, Arjuna, thwarting the weapons of his enemies sped numberless arrows which destroyed many of your army like the powerful sun during the months of *Jaistha* and *Asharh* drawing up great quantities of water (from the earth).

68. As the clouds pour down heavy showers upon mountain, so did your son, Kripa, the king of the Bhojas, and that powerful son of Drona rushed on and began to pour down arrows upon him like rains.

69. Thus attacked, the son of Pandu very quickly cut off, all the weapons sent against him by all those skilful and mighty car-warriors, and struck three arrows at the breast of each of them.

70. As the sun, in the months of *Jaistha* and *Ashara*, shines brilliantly in the midst of his corona, so Arjuna, scorching his enemies, shone out in great relief, the full drawn *Gandiva* forming his corona, and his shafts forming his rays.

71. Drona's son (Aswathama) coming forward shot ten choicest arrows against Dhananjaya, three against Krishna, four against the four horses, and many other good arrows against the great ape in charge of his standard.

72. In spite of these, Dhananjaya made Drona's son carless by cutting off the outstreched bow of his foe with three shafts, killing his driver with a razor like shaft, and making away with his banner with three, and his four horses with four other shafts.

73. He (Aswathama), being greatly angry, took up a splendid bow ornamented with gold, diamonds and other precious stones, which looked like the body of the snake Takshaka or a great mountainous snake.

74. He then throwing down other weapons on the earth and putting string to the bow from an adjacent place began to distress and strike those two best of men, who were unconquerable, with various arrows.

75. Your son Duryodhana, Kripa and the Bhoj King, and other great warriors, who were leading the field, attacked that mightiest of the Pandavas shooting showers of shafts against him, and he looked like the sun (who drives away darkness) surrounded by clouds on all sides.

76. As in days of yore Indra with his thunder destroyed the horses and car of Valiraj (Asura), so Partha, powerful as the thousand-armed (Kartavirya) with various shafts distressed Kripa's driver and his horses, and cut off his bow and arrows as also his banner on his chariot.

77. As Kiritin had distressed Ganga's son Bhisma before, so Kripa was now distressed in that great fight with innumberable shots after striking off his standard and weapons.

78. Then the banner and bow of your brave and roaring son was struck off by the mighty Partha, who next cut off the standard and steeds of Kritavarman.

79. As a mighty river washes away an embankment, so the ranks of your great army was broken to hundred different portions by him (Partha), who destroyed in no time many elephants, steeds, cars, drivers and weapons of his enemies' army.

80—81. Then Keshava, leaving the distressed enemies on the right side, drove the chariot onward, and Dhananjaya when going quickly like Satamanyu (Indra) at the time of killing Vritra was followed by other great warriors with lofty banners and excellent chariots all desirous of gaining a name in battle.

82. Then the great car-warriors Shikhandin, Satyaki, and the twin brothers, with fearful roars advanced towards Dhananjaya and obstructed the hostile troops, striking them with sharp shafts.

83. Like the Devas (celestials) and the Asuras in the old days, the Kuru warriors and the Srinjayas, coming wrathfully in contact with each other, went on killing one another with powerful and straight shafts.

84—85. Then all anxious to gain victory or to go to heaven by dying in the battle-field, the elephant riders, car-warriors and horsemen with leonine-roars struck each other with well-armed blows. In fact, those brave and picked warriors sent out such hosts of shots against one another that the light of the sun became almost indistinct, and the very atmosphere was filled with darnkess.

CHAPTER LXXX.

(KARNABADHA PARVA),—*Contd.*

Sanjaya said:—

1—2. O monarch, Dhananjaya, seeing, Bhima almost sinking under the pressure of the attack of many of great Kaurava warriors, left aside the son of Suta and his division, O Bharata, and went to the rescue of his brother, and sent many warriors of the hostile army to Pluto's region.

3. His showers of shafts fell dividedly, some covered the skies, while others killed your army.

4. O king, Dhananjaya, filling the sky (which is the place for birds to play) with his arrows, seemed at that time the very destroyer of Kurus.

5. He with his long flat-pointed shafts and various other brilliant weapons, and keen like razor, began to cut off bodies and heads of enemies.

6. Warriors dead and dying, trunks without heads, lopped off portions of human bodies deprived of armour, covered the battle-field.

7—8. O monarch, heaps of unshapely and mangled bodies of elephants and horses, cut off by Dhananjaya with hisweapons in different ways, and broken cars made the field look ghastly and awful, and the way uneven and impassable, resembling the great river Vaitarini.

9. It was also strewn with cars, some without horses, and some with horses yoked on them, and some with drivers and some without drivers, as also with broken axles, wheels and arrows.

10—11. Four hundred fearful and highly trained elephants ridden by wrathful warriors enveloped in golden coloured armors and decked with golden ornaments, urged by the pressure of the heels and toes of their guides,—who were also powerful, filled with rage, and cruel,—came forward, and was struck down by the chosen weapons of Kiritin or the diadem-decked Arjuna, and fell down resembling great mountain tops inhabited by living beings when loosened.

13. Dhananjaya covered the earth by killing many great and choice elephants by his shafts.

13. Heaps of carcasses of elephants with greasy matter oozing out of them looked like clouds, and as the sun stands out in relief dispersing the clouds, so Dhananjaya's car passed through these masses of dead elephants.

14. Phalguna made a great havoc, and the path was covered with dead horses, men, elephants, and with many broken chariots, as also with dead bodies of warriors divested of their coats of mail, instruments of war and other weapons, and the place was also strewn over with various srots of weapons loosened from the clutches that held them.

15. The awful sound made by his outstretched *Gandiva* was like the clash of thunder amidst the gloomy clouds.

16. As in a hurricane a great vessel is wrecked to pieces by the tossing of the sea, so your army was broken, and it suffered badly from Dhananjaya's shots.

17. Lots of deadly, burning and meteor-like shots, coming like thunderbolts out of the *Gandiva*, began to burn down your troops.

18. As on a night, a blazing forest of bamboos burns on a great mountain, so your great army looked ablaze under fire from (Arjuna's) shots.

19. Your troops, being thus hard pressed, burnt and distressed, and killed by Kiritin's (Arjuna's) arrows began to fly in all directions.

20. As in a great forest, herds of deer being afraid fly wildly in all directions when it catches fire, verily such became the fate of the Kauravas when they were burnt to death by Savyasachin.

21. Leaving the strong-armed Bhimasena. the distressed Kaurava troops retreated from the field.

2. Thus breaking down the Kuru army the unconquerable Vibhatsu then approached Bhimasena and rested there for a while.

23. Phalguna then receiving Bhima's caress and consulting him for a while, informed him that the arrows with which Yudhisthira was afflicted have been drawn out of his body, and that he is keeping well.

24. O Bharata, then taking Bhima's permission, Dhananjaya again advanced towards his enemies, making the earth and sky ring back with the rattling noise of his car-wheels.

25. Then your ten sons, who were born after Dushasana, all good warriors and brave hearted, surrounded Dhananjaya.

26. O Bharata, they with drawn bows distressed Arjuna with firey arrows even as do the hunters an elephant and seemed to dance in the battle-field (with excitement).

27. And the destroyer of (Asura) Madhu, quite confident that Kiritin will soon send them to the region of Pluto, urged on the car, brought them all to the right side.

28. Then seeing that Arjuna with his car was getting from them, they made a rush towards him.

29. Then Partha soon struck off their banners, bows and horses and they fell down on the earth; then with some crescent-shaped arrows and with ten other shafts cut off their heads.

30. Those heads with lips and eyes red with rage looked fair like a collection of lotuses.

31. The destroyer of his enemies (Arjuna) thus sending ten gold mailed Kauravas to the other world with ten broad-headed, gold-winged and swift arrows proceeded onward.

CHAPTER LXXXI.

(KARNABADHA PARVA).—*Contd.*

Sanjaya said:—

1. As the great ape-bannered Arjuna was advancing with swift horses, he was attacked by ninety brave car-warriors of the Kauravas.

2. Taking sacred oaths those mighty warriors surrounded that foremost of men Arjuna.

3. But those swift horses of Arjuna decked with gold and strings of pearls were directed by Krishna towards Karna's car.

4. As the destroyer of his enemies, Dhananjaya was advancing towards Karna's car, he was followed by the ninety Samsaptaka car warriors who were pouring down arrows upon him.

5. Then Arjuna, with sharp arrows, cut off their bows, banners and sent them all with their drivers to the other world.

6. As Siddhas (pure souls) are obliged to have a fall from heaven with their cars, when their virtues wear off, so those warriors were all knocked down by Kiriti's various weapons.

7. Then many Kauravas with their horses, elephants and cars boldly faced that foremost man of Kuru and Bharata races viz., Phalgooni.

8. Then many spirited men of your sons' great army with numbers of horses and mighty and select elephants in front obstructed Dhananjaya's further progress.

9. Then that descendant of the line of Kuru race was surrounded by many great archers of the Kaurava army who were throwing lances, swords, cutlasses, darts and maces and other weapons upon him and covered him.

10. The son of Pandu with his own weapons baffled those hosts of arrows which covered the skies even as the sun shines out in its own splendour dispelling the darkness by the power of his rays.

11. Then the son of Pandu was attacked on the side by thirteen hundred Mlecha troops on furious and unruly elephants.

12. Partha on his chariot was distressed, by Nalikas, lances, darts spears, Kampanas, barbed arrows and other sorts thrown at him by them.

13. Phalgooni cut off with his broad-edged and crescent-shaped sharp arrows all those hosts of excellent weapons, although some of them were thrown by elephants with their tusks.

14. As the mountain is broken to pieces by thunder, so those elephants with their riders, and their standards were knocked down by various choice shafts (from Arjuna).

15. Those mighty elephants adorned with golden necklaces, being distressed by gold-winged arrows, fell down dead.

16. The twang of the Gandiva was prominent amid the loud shouts and distressful noises of hosts of men, elephants and horses.

17—18. O King, elephants and rider-less horses being hurt began to fly hither and thither, and numberless cars without horses and rideres could be seen there changing their forms like smoke when rising into the sky resembling the city of Gandharvas.

19. O monarch, many of your cavalry when flying on all directions were struck down lifeless by Partha's arrows.

20. At that time Arjuna displayed the marvellous strength of his arms by destroying in battle, alone and unaided, car-warriors horsemen and elephants.

21—22. O foremost of the Bharata race, Bhimsena, seeing that Kiritin was thus surrounded by the three different kinds of troops, O king, left the few remnant of

your car warriors and quickly came up to Arjuna's car.

23. Seeing Bhimsena advance towards his brother those distressed men that were left unslain took to their heels.

24. Bhima of inexhaustible prowess, with mace in his hand, slaughtered in that great battle the remnant of the mighty Kaurava cavalry that were left after the havoc made by Arjuna.

25—26. O sire, Bhima by his fearful mace "which was deadly as the black night of death, which was capable of pulling down walls, gates of cities and houses, and whose food was, men, elephants and horses, slaughtered innumerable riders and horses.

27. The son of Pandu knocked down horses and men with black armour on, by his mace; they all came crumbling down with great noise.

28. Covered with blood, with heads, bones and legs broken, they biting the earth *i.e.*, (eating dust) became food for animals of prey.

29. That mace, appeared with drinking blood, also eating flesh, bones and marrow and became terrible to look at like the black night of death.

30—31. Bhima slaughtered ten thousand horse and numberless infantry and was running to and fro in wrath, with mace in hand; and your troops, O Bharata, seeing him thought that the Pluto himself has come among them, armed with his death-dealing wand.

32. The wrathful son of Pandu, who looked like an unruly elephant, himself forced his way with the elephant division (of his enemies) as a *Makara* takes his sweeping dive in the sea.

33. Thus entering the army Bhima by the help of his mighty mace sent them all to the region of Pluto in no time.

34—35. We could see the furious elephants cased in mail, with riders and banners, tumbling down on all sides like so many winged mountains and the powerful Bhimsena thus exterminating the elephant division went back to his car and joined Arjuna's rear.

36. O king, your very army, about to fly, being thus slain, and surrounded on all sides, with weapons, lost all energy, and being greatly confounded, was at their wit's end as to what to do.

37. Arjuna, seeing that host in that humble plight and so confounded, began to shower death-dealing shafts upon them.

38. Elephants, horses, cars and men being thus covered by arrows shot by the holder of *Gandiva* they looked like the handsome *Kadamva* flower with the filaments of it.

39. O monarch, thus hurt by Arjuna's arrows which were putting an end to elephants, car-warriors and horses, the Kaurava troops gave vent to loud lamentations.

40. Your troops, panic-stricken, kept close to each other and were turning round from this side to that side like a wheel on fire.

41. The great fighting still went on between the Kurus and (Arjuna) and all the elephants, horses, cavalry and car-warriors were wounded *i. e.*, (no body came out scatheless).

42. Resembling a forest of blooming *Asoka* the troops, streaming with blood, with their armours broken, looked red as if they were ablaze with fire.

43. Seeing Savyasachin (Arjuna) display so much prowess, all the Kauravas despaired of Karna's life.

44. The Kauravas, beaten by Partha, the weilder of the *Gandiva*, not being able to bear the brunt of the battle, gave up fighting.

45. Distressed to death by (Arjuna's) shafts they all, leaving Karna, began to disperse themselves on all directions abusing the son of Suta all the time.

46. The Pandava warriors, with Bhimsena at their head, were all very happy to see Partha follow the flying columns shooting many hundreds of arrows.

47. As persons, drowning in the deep sea, find shelter in an island, so your sons, O king, went towards Karna's car for their safety.

48. O monarch, the Kauravas, all afraid of the holder of the *Gandiva*, like snakes whose stock of venom has exhausted, looked up to Karna for their safety.

49—50. O great king, your sons, being afraid of the noble son of Pandu, sought protection of the great warrior Karna, like the creature of the earth, responsible for their actions, take shelter of virtue from fear of death.

51. Karna who was not at all afraid, seeing them all bleeding and distressed by shafts (of Arjuna) re-assured them and said, "Do not fear, come to me."

52. And Karna, beholding that all the troops have been broken by the prowess of Partha, stretched out his bow for the purpose of killing his enemy.

53. Having seen that the Kauravas have all fled from the battle-field, Karna, the best of warriors, drew a deep sigh, and thinking awhile determined to slay Partha.

54. Then Vrisha—the son of Adirath, drawing his great bow, again rushed towards the Panchalas before the very face of Savyasachin.

55. As the clouds pour down heavy showers upon a mountain, so Karna was almost immediately met by hosts of arrows from many rulers of the earth whose eyes were blood-red with wrath.

56—57. O ye of noble mind and best of living beings, when Karna—the son of Suta and protector of his friends, thus desirous to serve his friends, sent thousands of shafts which killed many of the Panchalas, cries, loud from woe, rose among them.

CHAPTER LXXXII.

(KARNABADHA PARVA)—*Contd.*

Sanjaya said :—

1. O monarch, after the Kurus had been routed (by Arjuna) on whose car were attached white horses, Karna—the son of Suta, like the high wind dispersing the clouds, went on slaughtering the Panchalas.

2. With *Anjalika* weapons he brought down the driver of Janamejaya from the car and broke down the bows of Satanikas Sutasoma covered them with broad-headed arrows.

3. Then he, striking Dhristadyumna with six arrows, almost instantly knocked down his and Satyaki's horses, and then in quick succession killed Vishoka—the Kaikeya prince.

4. Then the Kaikeya General Ugrakarman, seeing the Kaikaya prince thus killed, rushed on towards Karna and moving forward his bow repeatedly began to distress Karna's son Prasena with many powerful shafts.

5. Then Karna, with three crescent-like shafts, severed his head and arms from the body and like a *Shala* tree cut down by an axe he (Ugrakarman) fell down lifeless from his car.

6. Then Prasena, as if dancing with excitment, assailed the steedless grandson of Shini (Satyaki) with many straight arrows, but was in return killed by the grandson of Shini.

7. Karna, filled with vengeance at the death of his son, and wishing to slay that foremost of Shinis addressed him, "consider yourself a dead man" and struck him with a deadly arrow.

8—9. But Shikandi severed that arrow with three shafts, and with three others distressed Karna; then the wrathful son of Suta with two razor-like shafts struck off the bows, arrows and banners of Shikhandi and with six other powerful arrows hit Shikhandi himself and killed Dhristadumnya's son; and the noble son of Adhiratha also struck Sutasoma with a very sharp arrow.

10. O most powerful of monarchs, in that terrible fight loud lamentations were heard as the son of Dhristadumnya fell down and Krishna, hearing that, addressed Partha and said, "Partha go and kill Karna for he is destroying the whole Panchala race."

11. Then in order to save the Panchalas from the fear of that great car-warrior, Karna, he (Arjuna) advanced on his car towards the chariot of the son of Adhiratha with a smile in his lips.

12. Then rubbing his palm on the bow-string with a very loud twang he stretched out the Gandiva and suddenly made the Earth look dark by covering the sun with showers of arrows and also killed hosts of men, horses and elephants, and destroyed many banners.

13. At that fearful moment, when Kiritin (the diadem-decked Arjuna) greatly excited, with the *Gandiva* in his hands, bent almost to a circle, assailed his enemies the loud twang of his bow resounded through the skies, and the birds being afraid took refuge in caves and mountains.

14. The redoubtable Bhimasena followed Arjuna on his car guarding the rear, and both the princes fighting their way on their respective cars advanced fast towards Karna.

15. In the meantime the son of Suta had been fighting terribly: he repeatedly thrashed the Somakas and killed large numbers of elephants, horses and car-warriors; in fact he covered the atmosphere with his shafts.

16. Then Uttamaujas, Janamejaya, the wrathful Yudhamanyu, Shikhandin and Prishatha's son Dhristadumnya all in a body fiercely attacked Karna with many weapons and with loud roars.

17. As the objects of senses cannot extract the purity out of a holy man, so those five best Panchala warriors, though they tried their utmost, could not shake Vaikartana (Karna) from off his car.

18. Karna, with his arrows very soon rending asunder their bows, arrows, drivers

and banners and striking each of them with five arrows, gave vent to a loud shout that resembled the roar of a lion.

19. When Karna was thus distressing his enemies with his bow and arrows in hand the whole world, with its mountains and trees, seemed to spilt into pieces by the loud twang of his bow, and people became afraid.

20. The son of Adhiratha, with his large bow like that of Shakra fully drawn, went on throwing his arrows; indeed in that fight he looked brilliant like the sun with his firing rays in the midst of his corona.

21. Suta's son then struck Shikhandin with twelve keen shafts, Uttamaujas with six and Yudhamanyu, Janmenjaya and Dhristadyumna with three each.

22. O respected king, as the objects of senses are conquered by a holy man of abstinence, so those five great warriors, overpowered by Suta's son in that dreadful fight, became confounded and inactive to the great delight of their enemy—

23. As ship-wrecked merchants are saved from drowning in a deep sea by means of other ships, so did the sons of Draupadi, with the help of their cars, save their maternal uncles from sinking under the pressure of Karna's weapons who resembled the sea.

24. Then the most powerful of the Shinis (Satyaki) cut off all the sharp arrows of Karna and struck him with many sharp arrows purely made of iron and your eldest son, Duryodhana, with eight.

25. Then Kripa, the Bhoja king, your son and Karna himself assaulted Satyaki in return with many sharp arrows, but that best of Yadu's race fought with those four great warriors as did the king of Daityas with the regents of the four quarters.

26. As in autumn the Sun shines brilliantly in the sky, so with his outstretched bow, which was sounding loudly and sending forth arrows unrestrainedly, Satyaki became hard to face.

27. As the Maruts helped Shakra (Indra) when he distressed his enemies, so the great Panchala car-warriors—the distressers of their enemies—all clothed in coats of mail, collected together, getting back upon their cars and protected that greatest man of the line of Shini.

28. Many elephants, horses and men were then killed in that fight that took place between your enemies and your troops, and it raged as hot and fierce as was the great battle which ensued between the Gods and the Asuras, in days of yore.

29. All the infantry, car-warriors, elephants and steeds distressed with various weapons, and struck by each other they began to move about sending forth dolorous cries of woe; some tumbled while others dropped down dead as they moved.

30. At that time your son Dushasana, the younger brother of the king, boldly going up to Bhimsena, shot hosts of shafts against him, and Vrikodara like a lion taking his leap upon a big *Ruru* (deer) swiftly made a rush towards him.

31. As in days of yore Shakra and Shamvara fight with each other, so did those two brave warriors, both panting for revenge, fight with each other making their very lives the wager of the fight.

32. As two lustful elephants fight for a she-elephant with fatty secretions streaming down their bodies, so did they strike each other with powerful and piercing shafts.

33. Then Vrikodara with two razor-like shafts struck off the banner and the bow and the arrows of your son, and with another winged arrow he hurt him on the forehead and with a fourth, he severed the head of his charioteer.

34. Prince Dushasana, taking up another bow, hit Bhima with twelve arrows and taking hold of the reins of his horses rained upon Bhima hosts of shafts.

35. Then Dushasana sent against Bhima an arrow worked with gold, diamond and other valuable gems, and brilliant as the sun's rays, deadly and powerful as Indra's thunder.

36. Vrikodara being struck by that weapon with outstreched arms fell down on his car like one dead and powerless, but again regaining his senses he began to roar like a lion.

CHAPTER LXXXIII.

KARNA-BADHA PARVA.—*Contd.*

Sanjaya said:—

1. In that fight Prince Dushasana fought with great prowess and performed difficult feats; with a single arrow he severed Bhimasena's bow and struck his driver with six others.

2. That noble and energetic warrior after performing these brave acts, first distressed Bhima with nine shafts, and almost immediately again covered him with numberless powerful shafts.

3. The light-handed Bhimasena, being enraged at this, threw a fearful dart at your

son, but your noble son drawing his bow to its full length with ten shafts severed that awful dart as it was coming straight to him like a burning brand.

4. All the warriors seeing him do this bold feat adored him and became very glad; your son again struck Bhima with another arrow which cut him deeply.

5—6. Bhima then became very angry and kindling with wrath told your son, "you have wounded me very soon; O brave warrior, you have also distressed me now, bear the weight of my mace." Now catching hold of his formidable mace for killing Dushasana he said "O Scoundrel, in this fight I will drink your heart's blood."

7. Hearing these words your son threw a death-like dart at Bhima with all his might and Bhima fomenting in rage giving turns to his fearful mace struck his enemy with it.

8. Crushing Dushasana's dart, that mace came down straight on your son and hit him on the head; in that fearful fight when thus struck the prince, with his mace, resembled an unruly elephant from whose body fatty sweat was flowing down.

9. Struck down by that weapon Dushasana fell at a distance of ten bows from his car and when he reached the ground he was shaking all over from the shock of that weapon.

10. O monarch, all his ornaments, garlands and dresses were destroyed and torn, his horses slain, his car broken to pieces, and he himself knocked down and greatly distressed under the pressure of that blow.

11. Then in that great fight the energetic Bhima gradually remembered all the sufferings they (the Pandavas) have undergone at the hands of your eldest son.

12. O monarch, the mighty Bhima of extraordinary prowess, seeing Dushasana, also remembered how he had insulted Devi Draupadi, by catching hold of her tresses and forcibly taking off her cloth, specially at a time when she should not have been touched by any male.

13. The noble-minded Bhima also, remembering the various oppressions suffered by her on different other occasions when her lords (husbands) were obliged to turn their faces and keep quiet, actually flamed in fury like fire when helped with clarified butter.

14. Addressing the great warriors, Karna, Suyodhana, Drona's son Kripa and Kritavarman, said he, "I will this day put an end to the life of this miscreant Dushasana, defend him if you can."

15. Speaking these words the energetic and mighty Bhimasena all on a sudden sprang forward with the intention of slaying Dushasana.

16. As the furious lion pounces upon an elephant, so the exemplary hero Vrikodara, showing such prowess, in that battle attacked Dushasana before the very face of Karna and Suyodhana.

17. He reached the earth leaping down from his car, eagerly looked at his fallen enemy (Dushasana) for some time and pressing his throat with his foot, took up his keen sword and therewith tearing open his chest, drank his warm blood.

18—19. O king, that strong-minded man, in order to redeem his promise, threw down your son, and with the sword struck off his head and went on drinking his blood by sips with the greatest relish and looking at him spoke these words wrathfully.

20—21. "The taste of my enemies' blood is sweeter than my mother's milk or honey or butter or sweet wine or curd or the pure water or skimmed milk, and to me it is much more tasteful than all the other nectarine drinks of the world."

22. The highly wrathful Bhimasena, the very picture of fierceness, seeing that Dushasana no longer lives, with a smile said, "You are now rescued from my clutches, since you are dead; what more can I do you."

23. O monarch, he, who then saw Bhimasena who was glad at heart by drinking the blood of his enemy and was placing the battle-field giving vent to those words, actually fell down to the earth out of sheer fear.

24. Others who were not thus struck down were also so affected with fear that they lost hold of their weapons, and some with half closed eyes looked fearfully towards Bhimsena uttering meaningless ejaculations.

25. Those men, who were at that time near Bhima and who saw him thus drink Dushasana's blood being overpowered with fear, fled on all directions saying to each other that he is no human being.

26. He became so horrible to look at when drinking the blood that your troops with Chitrasena becoming afraid took to their heels saying that he is surely a *Rakshasa*. (Monster).

27. Then the Prince Yudhamanyu gallantly pursuing the retreating Chitrasena struck him with seven sharp arrows successively.

28. As a snake, when trodden upon, turns back with protruding tongue to give out its venom so did Chitrasena, wheeling round, struck the Panchala prince with three arrows also hitting the driver with other six.

29. Then that choicest of warriors Yudhamanyu, drawing his bow to the full extent, sent an arrow, from it, with beautiful wings and of very keen edge, and that struck off his head.

30. Karna of unparalleled energy, seeing his brother Chitrasena dead, showed great prowess and began to disperse the Pandava troops but Nakula thereupon faced him.

31. Bhimsena, then after thus killing the vengeful Dushasana and holding a full draught of his blood in his hands in the presence of those great and mighty warriors, loudly spoke the following words.

32—33. "O you most miserable wretch, now I am drinking your heart's blood" do you again joyfully defy us and say, "Beast, Beast" and also said, "O you who were very glad and danced at our misery and called us beasts, we now fling back the words to your very teeth.

34—37. You (Dushasana) were the root of all the mischief and sufferings we had to undergo; it is through the evil counsels of Duryodhana, Shakuni and the son of Radha we had to sleep at the house called the Pramankoti, and our food was poisoned; we had to suffer from bites of black snakes, we were going to be burnt down to ashes in the house of lac, we were robbed of our kingdom through gambling, and Draupadi was insulted and her beautiful hairs seized mercilessly; we were exiled in wilderness, we suffered both at home and at battle from strokes of weapons when living in Virata's residence.

38. We have never been happy but have undergone all these sufferings from the evil intentions of Dhritarashtra and his son."

39. Thus speaking, O monarch, Vrikodara, after gaining victory, addressed both Keshava and Arjuna.

40. And the short-tempered Bhimasena, who was all bleeding and was very red in the face and highly wrathful, spoke these words—"You witness, O ye brave warriors, that in battle I have this day redeemed my pledge regarding Dushasana.

41. I will very soon redeem my other promise by crushing the head of that other brute the miscreant Duryodhana with my foot, as a sacrifice in this warfare, before all the Kauravas, and then I will know peace."

42. And the mighty Bhimasena uttering these joyfully with blood streaming through his body, began to shout loudly as thousand-eyed (Indra) after killing the (Asura) Vritra.

CHAPTER LXXXIV.

(KARNA-BADHA PARVA)—*contd.*

Sanjaya said:—

O monarch, after the death of Dushasana your ten sons, all great car-warriors, who never showed their backs in field, greatly energetic and revengeful, covered Bhima with their arrows.

2—3. They were Nisangen, Kavachin, Pashin, Dundadhara, Dhanurograha, Alulupa, Saha, Shanda, Vatavega and Subuchasas; and being greatly sorry on account of the death of their brother, they faced the strong armed Bhimasena and struck him with arrows.

4. Being hemmed in on all sides by the arrows of those mighty car warriors, Bhima, with fiery and blood-red eyes, looked brilliant as Pluto himself.

5. O Bharata, Vrikodara, of the line of Pritha, then with ten gold-winged and flat edged shafts, sent those ten princes of the line of Bharata, whose wrists were adorned with gold bracelets, very quickly to the region of Pluto.

6. After those ten brave warriors have fallen, your troops being afraid of the Pandavas began to give way even in the presence of Karna himself.

7. O monarch, as human beings are afraid of death, so Karna seeing Bhima of great power became afraid of him.

8. Then Shalya, the ornament of the battle-field, knowing from the very look of Karna what was passing in his mind, addressed that scorcher of his enemies with words befitting.

9. "O son of Radha, do not be depressed; it is not fit for you; all the chiefs are dispersing themselves afraid of Bhimasena.

10. Duryodhana is confounded owing to the woeful fate of his brother and specially as his blood has been quaffed by the brave-hearted Bhima.

11. Kripa with others and the surviving brothers of the king, with painful hearts their rage depressed with sorrow, are all seated round Duryodhana and taking care of him.

12. Those brave warriors, the Pandavas who never miss their aim, are coming forward to meet you in fight.

13. O foremost of men, for these reasons and remembering the duties of the Kshatriyas you should put forth all your energies and march against Dhananjaya.

14. O you strong-armed warrior, the whole responsibility of this war has been put on you by the son of Dhritarashtra; exert yourself and bear that burden to the best of your ability.

15. There is great glory in victory, and even in defeat Heaven is certain.

16. O son of Radha, your son Vrisasena, beholding that you are at your wit's end, is advancing towards the Pandavas with great wrath."

17. Thus addressed by Shalya of unfathomable prowess, Karna reflecting came to the conclusion that there is no other alternative but to fight the battle out.

18. Then Vrisasena, all wrathful, with his car advanced against that son of Pandu *viz.*, Vrikodara who was destroying your army and with his mace was looking like Pluto himself with his death-dealing sceptre.

19. As (in days of yore) the victorious Magavat joyfully ran to meet the (*Asura*) Jambha, so did Nakula, the bravest of warriors, with great anger rushed towards their enemy, Karna's son.

20. Then the mighty Nakula, with a razor-like arrow, rent asunder the gem-bedecked banner of his foe, and with another flat-faced shaft broke the gold-belted bow of Karna's son.

21. Karna's son, master of many powerful weapons, showing how he felt for the woeful fate of Dushasana promptly took up another bow and distressed the son of Pandu with many powerful and celestial weapons.

22. The noble Nakula, very much enraged, struck his enemy with shots fiery as the burning wand, whereupon the skilful warrior, Karna's son, began to pour down celestial weapons upon Nakula.

23. The son of Karna, out of rage from the hits of his enemy as also from the brilliancy and might of his own weapons, looked like the fire ablaze when helped with clarified butter.

24. O monarch, Karna's son with his fine shots, indeed killed the white and good looking chargers of Nakula, who were of the Vanayu breed and were adorned with fittings of gold.

25. Nakula then got down from his horseless chariot, and taking up a shield that was studded with golden moons and a sky colored sword jumping now and then looked like a sprightly bird.

26. In the ceremony of horse-sacrifice as it is the duty of the killer to cut down many animals, so Nakula, with that sword in hand bounding in the air, struck down many brave men, horses and elephants.

27. Nakula, wishing to attain victory, single-handed in no time knocked down two thousand well disciplined, and well-paid warriors, collected from different countries who were of sure aim, who were always glad to fight and whose bodies were besmeared with fine sandal paste.

28. Then Karna's son all of a sudden, rushed against the advancing Nakula and distressed him with hosts of sharp shafts from all sides in order to put an end to him.

29. Nakula distressed with arrows (from Vrishasena), in return, also struck his enemy, and Vrishasena being thus struck by Nakula became very angry but the noble Nakula being protected by his brother Bhimasena at that time in that hard fight performed prodigies of valor.

30. Then the son of Karna angry at heart, with eighteen arrows, struck the brave Nakula with whom fighting was like play and who was destroying single-handed the bravest warriors, chargers and elephants.

31. O monarch, being greatly distressed by Vrishasena in that encounter, Pandu's son Nakula, the best of men and of great energy then rushed on for the purpose of killing Karna's son.

32. Vrishasena began raining hosts of sharp arrows upon the mighty Nakula as he advanced straight like a hawk pouncing upon a lump of meat with its wings spread.

33. After thwarting the hosts of arrowy of his foe, Nakula went on making many beautiful evolutions in the air, but Karna's son, O monarch, in that fierce encounter, with his powerful shafts cut off his shield studded with a thousand stars.

34—35. Then as Nakula was careering with his drawn sword, of good steel, well polished and very sharp and strong enough to bear great weight and to lop off bodies of all sorts of enemies, and deadly as snake Vrisasena in a short time cut off that sword with six razor-like shafts and also hurt his enemy in the centre of the chest with arrows well tempered and keen-edged.

36. Having thus performed deeds according to the usage of the ancients, which would have been difficult for others to do, the noble-minded Nakula, endued with great activity, advanced, O monarch, towards the car of Bhimasena, distressed with those shafts.

37. The son of Madri, becoming horseless and being thus distressed by Karna's son, in the presence of Dhananjaya bounded upon the car of Bhimasena resembling a lion leaping on the summit of a mountain.

38. Then that noble-minded and brave warrior Vrisasena, excited with rage, began to rain hosts of arrows upon those two powerful car-warriors seated on the same car with the purpose of distressing those two sons of Pandu at the same time.

39. After the car of the son of Pandu had been broken and his sword quickly cut off, the son of the Wind-god (Bhimasena) told Phalguna (Arjuna) "see how Nakula is being distressed by the son of Karna; he has even the audacity to attack us, do you proceed against him."

40. The fierce warrior Dhananjaya, whose head was adorned with diadem, on hearing these words, riding up to Vrikodara's car, drove straight on his great ape-bannered car and with Keshava as its driver towards Brisasena.

CHAPTER LXXXV.

KARNA-BADH PARVA.—*Contd.*

Sanjaya said :—

1—2. Then those eleven mighty scorchers of enemies, namely the five brave sons of Drupada, the grandson of Shini (Satyaki), and the five sons of Draupadi, learning that Nakula had been made carless and greatly distressed, and wounded with the shafts and other weapons of the son of Karna, his sword and bow broken, advanced on their rattling cars with standards floating in the air and pulled by jumping horses driven by skilful drivers. Those well-armed heroes with shafts deadly as snakes went on killing your elephants, chariots and men.

3. Then your leading car-warriors, *viz.*, Hridaka's son, Kripa, Drona's son, Shakuni's son, Vrika, Krathadeva, and Abridha immediately advanced against them with their bows on cars, the wheels of which were rattling loudly like the roars of elephants or the boom of the clouds.

4. O monarch, the Kaurava warriors thus attacking those eleven best of car-warriors and choicest of men, checked their course with most powerful shafts, but the Kulindas mounted on elephants of great Sini and looking like mountain cliffs and resembling in color newly gathered clouds, rushed against the Kaurava warriors.

5. Those unruly and proud elephants of the Himlayan breed, adorned with networks of gold and mounted by skilful warriors, eager to show their prowess in battle, looked beautiful like the clouds in the sky with lightning flashing upon them.

6. Then the Prince of the Kulindas with ten arrows made entirely of steel, bravely attacked Kripa but being struck in return by arrows of Sharadwat's son the prince with his elephant fell down on the earth.

7. The younger brother of that prince attacked Kripa's car with spears made of steel and shining like the rays of the sun, and began to shout loudly, and while so careering his head was severed by the king of Gandhara.

8. Those powerful car-warriors of our army being glad at the fall of the Kulindas blew their sea conchs and with bows in hand attacked their enemies.

9. The battle which followed between the Kurus on one side and the Pandus and the Srinjayas on the other with shafts cutlasses, darts, swords and maces and battle axes became awful aud hard, and many steeds, men and elephants were killed.

CHAPTER LXXXVI.

KARNA-BADHA PARVA.—*Contd.*

Sanjaya said :—

1. Vasudeva the foremost of men beholding the great bodied Karna whom the gods could not advancing with roars like the swelling ocean said to Arjuna with a smile.

2. There comes the chariot (of Karna) with grey steeds and Calya its driver, with the intention of meeting you in battle so wait with calmness.

3—4. O son of Pandu, look how beautifully the car of Karna is adorned; the son of Radha is on it and it has four beautiful grey horses and it is also decked with various sorts of banners and net work of bells and how it is being borne as if in the skies by their pale horses.

5. Look the high souled Karna's banner is like clouds and resembles the bow of Akhandal (Indra) which divides the sky and earth.

6. See how Karna sends hosts of arrows like clouds pouring down rain as he is advancing to fulfil the intention of Dhritarastra's son.

7. The king of Madra (Calya) is seated on the front of the car and guiding the horses of the powerful Radha's son.

8—9. Hear, O son of Pandu, the noise of their tumtums and the shrill note of their conchs and lion-like roars that are coming from all directions. Karna, of unfathomable prowess, has drawn his bow and its loud twang can be heard above all other sounds.

10. As in a forest a wrathful lion scares away herd of deers so the mighty Panchala warriors are melting (before Karna).

11. O son of Kunti, you are the only person who would venture to bear the brunt of his weapons, so you should take all possible measures to kill him,

12. I know well that you are capable to conquer in battle all the three worlds together with its mobile and immobile creations and the gods and Gandharvas.

13. Nothing need be told about fighting; men cannot look towards the great god the three eyed and terrible Sarva, also called the Kaparddin.

14. You have satisfied in battle that god of gods the Siva, deity Sthanu, the creator of the happiness of all creatures.

15. O Partha, as Indra slew Namuchi so you will, O, you of powerful arms, by the kindness of the great god who is armed with trident, kill Karna and be victorious; and may it farewell with you.

16. Arjuna said, O Krishna, you are the destroyer of Madhu and master of all creation; and as you are kind to me my victory in this battle is sure.

17. O Hrishikesa, a mighty warrior, urge on the horses and advance with my car. Phagoon will kill Karna.

18. O Govinda, today either I will slay Karna and hack him to pieces with my weapans or he will see me killed by his arrows.

19. You will soon witness the fight that will bewilder the three worlds and it will be spoken of till the world ends.

20. Thus speaking to Krishna of inexhaustible energy, Partha advanced towards Karna like one elephant against another.

21. Partha of great prowess again told Krishna who was the scorcher of foes "O Hrishikesa, time flies, so spur on the steeds;" and thus requested Kecava lashed the horses which were swift as the mind.

21—22. Partha of great prowess again told Krishna, the scorcher of his foes "O Hrishikesha, time flies spur on the horses;" and being thus addressed by the noble son of Pandu Kecava who wishes him victory lashed the steeds which were swift as the mind and very quickly brought the car of Pandu's son before Karna's chariot.

CHAPTER LXXXVII.

(KARNA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1—2. Seeing his son Brisasena thus killed the energetic Karna shed tears with grief and wrath, his eyes red as copper and advanced to meet his enemy having defied Dhananjaya in fight.

3. Then those two cars covered with tiger skins and shinning with lustre looked like two suns facing each other.

4. Those scorchers of their enemies, the mighty warriors, with white steeds attached to their cars, looked like the sun and moon of the skies in brilliancy.

5. When those two warriors, like Indra and the Vali (son of Birochan) prepared for fight as if to conquer the three worlds, all the creatures were struck with wonder.

6—7. All the rulers of earth were filled with admiration as those two warriors faced each other with their car wheels rattling their bows twanging and their arrows flying, with whizz, Partha with his ape banner flying and Karna with his banner marked with an elephant and roaring like a lion.

8. O Bharata, all the kings began to give vent to lion-like roars (with excitement) seeing those two car warriors engaged with each other and praised them greatly.

9. Thousands of fighters, seeing them thus engaged in duel fight, began to sound their arm-pits with the palm of their hands and shook their garments (in excitement.

10. The Kauravas struck up their martial music and sounded their conchs to excite and please Karna.

11. The Pandavas also for rousing Dhananjaya caused all the sides to resound with the sound of their drums and conchs.

12. In that contest between Karna and Arjuna fearful noise arose on account of the shouts and lion-like roars of warriors and for the striking of their palms over their arm-pits.

13. All the persons gazed eagerly on those two best of car wrriors and most

powerful of men as they faced each other adorned with arrows and darts.

14. Both of them were cased in armours and had swords hanging in their belts: they had grey steeds yoked to their cars and both of them had beautiful conchs; both of them were mighty car warriors, one had Calya for his driver, the other had Krishna.

15. Both had long arms and necks powerful like that of the lion; their eyes looked red with rage and they were decked with golden garlands; their bows seemed to send forth lightning flashes and they were possessed of choicest of weapons.

16. They were being fanned with chowries and white umbrellas were held over their heads; and they were masters of best arrows and lookod most beautiful.

17. Both of them were like furious bulls; and they were both broad chested-and had short necks like lion and were exceedingly strong.

18. O monarch, summoning each other to combat they precipitated upon one another like two powerful bulls in a cowshed with the intention of slaying one another.

19. As they fought they resembled two furious elephants, or angry mountains, or the little snakes of deadly poison or Yama the destroyer of the creation.

20. Roused against each other like Indra and Vritra (asura) they resembled the sun and the moon in brilliancy and looked like two planets approaching each other in order to bring the world to its end.

27. They were both handsome as the gods and were of godlike prowess having sprung from heavenly fathers.

22. O king, your army were filled with delight seeing those two brave warriors of tiger-like ferocity engaged in battle.

23. Beholding those foremost of men Karna and Dhananjaya engaged in combat, it could not be said as to who would be victorious in the end.

24. They were both skilful in war and possessed of select weapons, and they made the skies ring back with the noise of sounding their arm-pits.

25. Both of them were famous for their courage and strength and they were skilful like the (Asura) and the king of gods in war.

26. Both resembled Kartavirya or Dacaratha's son (Rama) in battle and looked like the god Vishnu himself in prowess or Bhava himself.

27. In that fight, O monarch, both of them had white horses and select chariots and the best of drivers.

28. Those two warriors looked beautiful and brilliant on their cars and they were admired by all the Siddhas and Charanas that were present.

29. O best of Bharata race, the Dhartarastras, without losing time, surrounded the noble Karna, who was the best of warriors.

30. So Dhristadyumna, with all the Pandavas surrounded the noble Partha matchless in war.

31. Your troops, O monarch, began to fiight for Karna and the Pandavas in favor of Partha.

32. The troops of both the sides were eager witnessess of that great Yama of battle and defeat and victory of either party depended on them (Karna and Arjuna).

33. To decide the fate of the war they began that duel fight and our men and the Pandavas stood in front of the field to see that fight.

34. O king, in that battle those two brave warriors well skilled in warfare, determined to kill each other.

35. O master, they looked like two fearful comets when they engaged in that deadly fight.

36. O most powerful of the Bharata race, the inhabitants of the skies differed in opinion and angry disputes were going on amongst them as to whether Karna or Arjuna would be victorious and also the whole world was uncertain as to the issue of that fight.

37. The gods, Danavas, the Gandharvas, the Pichachas, the Nagas, the Rakshashas differed in their opinions.

38. The heavens with all the stars sided Karna and the earth backed Partha as mother wishes her son well.

39. O foremost of men, all the mountains, rivers, seas, with trees, herbs and plants were for crowned Arjuna.

40. O smiter of enemies, the Asuras, the Yatudhanas, the Guhyakas and ravens and other birds who roam the skies also favoured Arjuna.

41—42. All the valuable jewels, the four Vedas, the Mahabharata, the Upavedas, the Upanishads with all their mysterious contents, the Vasuki and Chitrasena, the Takskka and Upatakskaka, the mountains and all the descendants of Kadru and their children with all the poisonous great snakes and Nagas were on Arjuna's side.

43. Aryavarta with his children, the descendants of Shuravi and Vaikati and the Bhojins all favoured Arjuna and the smaller snakes sided Karna.

44. The wolves and deer of the wild and other animals and birds of good omen all sided Partha.

45. The Vasus, the Maruts, the Siddhvas, the Rudras, the Vicwadevas, the Acwins, the Agni, the Soma and Indra, the Pavana and the ten sides were in favor of Dhananjaya but the Aditya sided Karna.

46. O monarch, the Vaicyas, the Cudras, the Sutas and other half caste people were in favor of Radha's son.

47. The Pitris and the heavenly bodies with all their followers and staff, Yama and Vaicravam and Varuna were for Arjuna. The Brahmanas, Kshatriyas, the gifts (Dakshinas), the sacred sacrifices were in favor of Arjuna.

48. The Pretas, the Pichaches, animals and birds of prey, the Rakshasas, the sea monsters, the dogs and jackals were on Karna's side.

49. The different sets of Rajarshis were for the son of Pandu. O Monarch, all the Gandharvas with Tomvuru as their head were in Arjuna's favor.

50—51. The different tribes of Gandharvas and Apsaras and the descendants of Pradha and Mauni and many sages riding on wolves, deers, elephants, horses and cars and others on foot or riding on the clouds and the wind came to see that combat betwen Karna and Arjuna.

52—53. O monarth, the Gods, Danavas Yakshas, Nagas, the birds, the learned Rishis well versed in the Vedas, the Pitris who live upon Swadha, the Sciences and and asceticism and herbs of heavenly qualities all came and with great noise took their position in the sky.

54. Brahma together with Bhava (Mahadeva) with all the Bramharishis and Monsters of creation driving in excellent cars also came to that place.

55. As those two noble warriors engaged in fight Cakra (Indra) himself wished that Arjuna might conquer Karna and Surya wished that Karna might conquer Arjuna.

56. One said my son Karna will gain victory and the other said my son Arjuna will be victorious.

57. Thus they of lion like-prowess disputed for each other taking different sides.

58. Seeing those two noble warriors face each other in fight the Asuras took one side and the gods the other.

59. The gods, the Rishis and all the creations of the three worlds began to shake with fear seeing that fight.

60 All the Gods favoured Partha and the Asuras Karna and all the creations felt an interest either for the Pandava warrior or the Kuru warrior.

61. Seeing (Brahma) the master of creation who had no father (self born) all the Gods requested him to make the issue of that fight between those two foremost of men to be equal.

62. The whole creation will be destroyed if Karna and Arjuna continued this fight O self born one; only speak the word that these two will be equally successful.

63. Hearing this Maghavat respectfully nodding to the God of Gods the *Grand Sire* the August one of all sensible creatures said

64. O sacred one, thou hast said before that the two Krishnas are sure to gain victory, be then pleased and let that be the case now.

65. Hearing this Brahma and Icana said to the king of the celestials the noble Vijaya (Arjuna) will surely gain victory.

66. O Cakra, Savyasachin has pleased the eater of sacrifices (Agni) in Khandava forest and also helped him when he came to Heavan.

67. Karna takes part with the Danavas and he deserves to be defeated so the intentions of the Gods will be fulfilled.

68. O King of Heaven, one should always he careful about his business and as the noble minded Phalgoon is truthful and virtuous undoubtedly he must always be the conquerer.

69. O thou with hundred eyes, why will not he be victorious, who both pleased the noble and sacred God who has the bull marked on his banner

70. Partha has the master of the world Vishnu himself as his driver besides he is a hero, is very powerful and is virtuous at the same time.

71. He is of active body, master of the science of weapons and has all qualities; and he should conquer because the Gods wish it to be so.

72. By his great prowess Partha can overrule destiny itself whether it be in his favor or not; when he means he can destroy all creatures.

73. When those two Krishnas are roused, they care not for anything and those

two foremost of men are creators of real and unreal matters.

74. They are the ancient and good Rishis Nara and Narayana; they have no fear and they are smiters of all enimies and can not be ruled by any one; they rule over all.

75. Either in Heaven or earth there is none to equal them; they are above all the Heavenly Rishis and Charanas of the three worlds.

76. All the Gods and creatures come after them; they are properly speaking the main stay of the whole world.

77—78. Let Karna, the son of Vikartan, who is foremost of men and who is a brave warrior, attain the best region and let him be like the Vasus or Maruts; let him be adored in heaven with Bhima and Drona, but let the two Krishnas be victorious.

79. When those two greatest of Gods (Brahma and Icana) said so the God with thousand eyes respectfully bowed to their words and himself said to other creatures.

80. You hear what the two Gods say for the good of the whole world and it must surely be so and not otherwise; so rest assured.

81. O my lord! king, hearing Indra say these words all creatures admired and praised that deity.

82. The inhabitants of heaven then sounded their horns and showered many sorts of sweet scented flowers.

83. And actually all the Gods, Danavas and Gandharvas waited anxiously to see that unrivalled duel between those two men of leonine prowess.

84. O monarch, both the cars, ridden by Karna and Arjuna, had grey steeds attached to them and their wheels rattled loudly as they careered with beautiful banners on their tops.

85. Many brave warriors came near Vasudeva and Arjuna and also near Calya and Karna and sounded their conchs.

86. Then began that fight which struck terror into the hearts of cowards and like Sakra and Samvara the warriors rushed fiercely against each other.

87. Like the planets Rahu and Ketu appearing in the sky at the time of the destruction of the whole world the banners of those two heroes looked very brilliant and beautiful.

88. The elephant's rope on Karna's standard which was very strong and decked with jewels and precious stones resembled a poisonous snake and the bow of Indra in beauty (as it fluttered).

89. The great ape of Partha, opening its fearful and broad jaws, struck terror in to the hearts of all and became difficult to look at like the sun.

90—91. The ape, on the banner of Gandiva, being willing to fight all on a sudden, left his place, lept upon Karna's banner like Gadura swooping down upon a snake and began to tear the elephant rope standard ficercely with its nails and teeth.

92. The elephant's rope, which was strong as iron and adorned with strings of small bells, which resembled the fatal noose (of Yama), becoming wrathful pressed against the ape.

93. Thus in that terrible duel between those two great warriors and which was the result of their match game in dice, their banners first fought with each other and the horses of the one neighed at the horses of the other.

94. Keshava, whose eyes were like lotuses, looked towards Calya with piercing glances who returned them in the like manner.

95. By his stern looks Vasudeva conquered Salya and Dhananjaya the son of Kunti conquered Karna.

96—97. Then Suta's son with a smile asked Salya "O friend, tell me the truth what would you do if I am killed to day by Partha"; and Salya answered "if thou art killed I myself will put an and to both Krishna and Dhananjaya".

98. The king of Madras again said "O Karna, if you are to day killed by this grey-horsed Arjuna I alone on a single car will put both Madhava and Phalgoona to death."

99. Arjuna also asked Govinda the same question and Krishna spoke to Partha these words having deep meaning.

100. O Dhananjaya, the sun may come down and be displaced, the earth itself may be crushed with a thousand pieces, the fire may become cold but Karna will never kill thee.

101. But if it so happens you must know that revolution of the world is near and as for myself I will send both Salya and Karna to the Pluto's den with my army.

102. Arjuna, who was ape-bannered, hearing these words smiled and told Krishna whose prowess was inexhaustible.

103—104. O Janarddana, Calya and Karna both together is no match to me and today O Krishna, you will see how I des-

troy Karna with Calya, his banners, car, horses, his umbrella, his armour, his bows and arrows all together with my shafts in the battle.

105. As the elephant, with his tusks, rends into pieces a tree in a forest so I will this day crush him with armour, his car, horses, arrows and other weapons into atoms.

106. O Madhava, the day of widowhood for the wives of Radha's son is very near and surely they must have dreamt of the coming evil last night.

107—108. Surely you will today see Karna's wives will become widows. I cannot check my rage when I think of evils done to us by this (thoughtless) fool when Krishna was taken forcibly before the assembly and he used abusive language to us and laughed.

109.—As the furious elephant destroys a tree with all its blossoms and flowers in anger so O Govinda, I will knock him down today.

110. Today after Karna is no more, O Slayer of Madhu, you will hear those pleasant words,—*i.e.*—By good fortune, O you of Vrishin's race, you have conquered.

111. Today you shall be able to console the mother of Abhimanyu with a free conscience by pay back the debt of the enemies in their own coin and also joyfully soothe your maternal aunt Kunti.

112. O Madhava, today you shall be able to comfort Krishna, on whose face drops of tears are always trickling down and to speak pleasant sweet words to King Yudhisthira the just.

CHAPTER LXXXVIII.

(KARNA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. It was really a wonderful sight to see the skies covered with Gods, Nagas, Asuras, Yakshas, and numbers of Gandharvas, Rakshashas, Apsaras, Royal and regenerate Rishis and birds of most beautiful plumage.

2. All the human beings looked and admired the scene in the sky which was filled with the echoes of songs, music, laughter, sacred hymns, dance and many other sorts of beautiful sounds.

3. Then the warriors on both the Kaurava and Pandava sides went on slaying each other's enemies making the world and the ten sides ring with their martial music, notes of their conchs, loud shouts and noise of their warfare.

4. The field of battle became brilliantly red with blood and abounded with men, horses, elephants, cars and weapons and became difficult for the throwing of swords, maces, darts and other weapons and was filled with dead bodies and looked like the fight that in the old days took place between the Gods and the Asuras.

5. When Dhananjaya and Adhiratha's son had begun to defeat the warriors with their arrows, they, with keen shafts, almost covered all the sides.

6. Darkness fell over the atmosphere, with the shafts shot at in that battle, and the warriors on either side could not see anything. And being afraid they took shelter of either of the car warriors (Karna or Arjuna) like streaks of light going towards the sun or the moon.

7. The two brave warriors thwarted one another's weapons, like the East and West winds struggling with each other and looked brilliant like the sun or the moon after dispelling darkness.

8. They assuring their troops with the words "dont give way" were surrounded by their troops and their inimical forces like Vasava and Samvara by the Gods and the Asuras.

9. O Bharata, those two foremost of men were welcomed by the beating of drums and other instruments and uttered loud shouts and looked resplendant as the sun and the moon when surrounded by deep roaring clouds.

10. Both of them were armed with fearful bows drawn to the fullest extent like circles which looked like coronas, shot thousands of shafts which were like rays.

11. In war they could not be borne and looked like two powerful suns risen for destroying the universe at the end of Yuga. Both unconquerable, both destroyers of enemies and they were bent upon killing one other and showing great skil in war.

12. Those two fighters namely Karna and the son of Pandu bravely assailed each other in that awful fight like Indra and Asura Jamba; and invoking the help of most powerful weapons those two redoubtable bowmen shot fearful arrows against each other.

13. O Monarch, the two foremost of men however shot hosts of elephants, horses and men and also struck one another; and like the smaller animals when attacked by a lion the Kurus and Pandus together with their horses, elephants and car warriors fled

on all directions being assailed by those two best of men.

14. Then the five great car warriors *viz.*, Duryodhana, the King of Bhojas, Suvala's son Kripa and the son of Saradwata attacked Dhananjaya and Keshava with deadly arrows.

15—17. Dhananjaya with arrows cut off at once elephants, horses, the bows and quivers, the cars with their drivers of those fighters and struck every one of them with good arrows and Suta's son with twelve shafts. Then one hundred chariots, one hundred elephants and Caka, Sukhara and Yavana Cavalry together with some best of Kamvoja warriors precipitated themselves upon Arjuna inorder to slay him but he (Arjuna) very soon not only cut off with rozor-headed shafts all those weapons of his enemies but also their heads, their elephants, cars and horses. Dhananjaya knocked down his enemies in battle.

18. Then the good Gods sounded their heavenly drums in praise of Arjuna.

19. Then heaps of sweet scented flowers fell upon Arjuna. O Monarch, the Gods, men and all the creatures were struck with wonder at seeing this.

20. Only your son and Suta's son, who were sorry in their minds, felt neither any joy nor admired the deed. Then Drona's son taking Duryodhana by the hands entreatingly said to him.

21. O Duryodhana, be pacified; you need not prolong this quarrel; make peace with Pandavas; war is detestable. The preceptor (Drona) who was like Bramha and was master of most powerful weapons he and other foremost of men with Bhisma have been killed in this war.

22. I and my maternal uncle can not be killed; and if I request Dhananjaya he will object to fighting and Janarddan also is averse to this quarrel. Reign as a joint monarch with the sons of Pandu over this kingdom far long.

23. Yudhisthira always seeks the welfare of all creatures. Vrikodara and the twins (Nakul and Sahadeva) are always under Yudhisthira's order; and if you make peace it would appear, that you make it only for the welfare of all parties.

24. All the kings then will return to their respective homes and the troops will no longer fight with each other; if you do not hear my advice you will have to repent hearafter when you will be crushed by your enemies.

25. It will be hard for the slayer of Vala (Indra) or Yama or Prachetas or the famous king of Yakshas to perform the heroic feats that have been done by crown-headed Arjuna single handed. You yourself and the whole world have seen that.

26. Dhananjaya is possessed of immense qualities and will never disobey my words. He will be your ally *i.e.*, respect you. O, Monarch, for the good of the world, be pacified.

27. I am your sincere friend and you always respect me, and it is for that reason that I am speaking these words to you; and if you make up your mind for peace, I shall dissuade Karna.

28. The sages have said there are four kinds of friends, namely, those who are born friends, those that are made friends by good behavior, those that are made so by wealth and those that are made friends by power and you have all these advantages and connections with the Pandavas.

29. O you most powerful, the Pandavas are your friends by nature and make them your permanent friends by making peace. O king of kings, you both agree and make peace.

30. Duryodhana thought for a while when those words were spoken to him by his friends, and with sorrowful heart heaving a deep sigh, said "O friend, you have said your say, now hear what I have got to speak to that.

31—32. As the might of the storm is checked by the mountain of Meru so Arjuna wont be able to cope with Karna in battle, and the sons of Pritha cannot possibly have any confidence in me for the many acts of wilful enemity I have done to them.

33. O you glorious man, O preceptor's son, it is not meet for you to disuade Karna from fighting, for Phalgoona is greatly tired to-day and Karna will kill him in no time.

34. Saying these words humbly again and again to Drona's son, your son commanded his army, saying, "Armed with shafts proceed against the enemies and kill them; why are you standing inactive?"

CHAPTE LXXXIX.

(KARNA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. When the blare of conchs and sound of bugles became very high in the battle-field, those two, Suta's son Vaikartana and Arjuna mounted on white horses, closed

h other, O king, on account of the vile icy of your son.

Those two dreadful heroes Dhanan- and Adhiratha's son encountered each like two Himalayan elephants with rown tusks, madly fighting for a she- ant.

Those two warriors, with bows twang- udly and sending forth hosts of and the palms of their hands also ng great sounds when shooting nd their car-wheels making rattling, tered each other like the collision heavy masses of clouds or two ins.

ose two great warriors fell upon ck one another with many powerful resembling two mountains of height having many trees, herbs pers upon them and inhabited by animals, rushing against each

fight between those two great came so terrible that it resem- r between the king of heaven of Virvahana in the days of impossible for other persons such a fight and a river of owed there, ghastly to look at; the s of both the warriors were badly cut in many places as also their drivers and horses.

6. Those two cars, fitted with broad banners, when nearing each other, looked like two large lakes full of fishes and t ortoises, and many kinds of lotuses floating on its waters which was gently moved by the wind and resounding with the sweet voices of diverse kinds of birds.

7. Both of them, mighty as the God Indra, assailed one another with weapons powerful as Indra's thunder and fought also like Indra himself and (Asura) Vritra.

8. Both the armies abounding in cars, horses, elephants, foot adorned with fine mail, vestments and weapons as also those that were in the skies (the gods) were all struck with terror in seeing that extraordinary fight between Karna and Arjuna.

9. When Arjuna precipitated himsesf upon the son of Adhiratha like one furious elephant rushing against another with the intention of killing him, others out of excitement and joy uttered lion-like roars and raised their cloths shaking them fingers.

10. The Somakas called loudly to Partha, "Go haste and slay Karna and by that put an end to the hope of Dhritarastra's son for the empire."

11. In the same way many of our warriors went to Karna and said: "Kill Arjuna with your sharp arrows and let the sons of Pritha go again to the wilderness for good."

12. Then Karna struck Arjuna with the powerful arrows and Arjuna also shot sharp arrows with great force against Karna's chest in return.

13. Thinking to take advantage of each other's weak points with buoyant spirits they repeatedly attacked each other with great fierceness and hacked and wounded one another with may good winged arrows, in that terrible fight.

14. The fierce warrior Arjuna then rubbed his bow-string with his arm and sent hosts of cloth yard shafts and arrows called Nalikas *i.e.*, shafts headed with boar's ears and razors and Angalikas *i.e*, half moon-shaped arrows.

15. As at night-fall the birds for the purpose of resting during the night enter a tree, so O Monarch, Partha's arrows after entering Karna's car with bent heads spread on all sides.

16. But O King, all those arrows and the successive ones, shot by Arjuna, that scorcher of enemies, with angry look and contracted brow, were all destroyed by Karna by his own shafts.

17. The son of Indra (Arjuna) then sent against Karna such a brilliant and fiery weapon that it lighted up the whole world, the skies, the ten sides and also his own body and covered the very course of the sun with its brilliancy and was capable of killing all enemies.

18. The dresses of warriors caught fire and they fled making great noise like that which is heard when a bamboo forest catches fire.

19. The Suta's son, the brave Karna, seeing now that fiery weapon was burning everything, shot the Varuna weapon and extinguished the fire.

20. Huge masses of clouds instantly covered the sides with darkness; they resembled big mountains and poured heavy showers upon the earth.

21. The earth and the skies were covered by the clouds and that awful conflagration was extinguished in no time.

22. All the sides being covered by those clouds became very dark and nothing could be seen, but Arjuna with the vairy weapons dispersed those clouds.

23. Then the invisible Dhananjay, inspiring the Gandiva, its string and the shafts with mantras, invoked a favorite

weapon of the king of Heaven and powerful like his thunder.

24. Then many sharp arrows namely the Anjalikas, *i.e.*, razor-headed shafts and crescent like and Nalikas and cloth-yard arrows and those adorned with the boar's ears all very powerful and sharp, came out in numbers from the Gandiva with force.

25—26. Those powerful and sharp arrows, adorned with feathers like vulture quickly piercing the body, car, horses, earth and wheels, of Karna, entered into the earth even as the snakes enter when afraid of Garuda; and thus being struck on all sides and bathed in blood Karna in anger rolled his eyes.

27. Then bending the strong stringed bow, the twang of which resembled the deep roar of the sea, he invoked the Bhargava weapon and cut off all the shots coming out of the mouth of the Indra weapon (shot by Arjuna).

28. He thus cut off the weapons of his enemy, many of the cars, elephants and foot soldiers of the Pandava army by virtue of the Bhargava weapon, himself not being able to bear the prowess of Arjuna in that battle.

29. That best of men, Suta's son of great energy, smiling at the two Krishnas, struck the chief men among the Panchals with aimed arrows.

30. O Monarch, the Panchals and the Somakas being thus attacked by Karna, fired up with anger and conjointly began to strike Suta's son with arrows from all sides.

31. Then Suta's son cut off with his own arrows the shots of the Panchals and distressed the cars, elephants and horses of the Panchals.

32. Like powerful elephants when killed by a mighty and angry lion, they fell down dead on the earth with loud noise being struck by those shafts of Karna.

33. Having thus slain the choicest warriors of the Panchals, those strong and brave and proud warriors, Karna, O King, when shooting his shafts resembled a mass of clouds when pouring down showers.

34. Then, O Head of the Kuru race, your warriors, thinking that Karna had gained the day and brought the two Krishnas under subjection, began to clap and gave vent to lion-like roars.

35. They saw the power of the great hero Karna, overpower the enemies and his weapon to baffle all those of Dhananjaya in that fight.

36. The son of Wind God, the wrathful Bhimsena, with eyes kindling with rage, pressed his own hands and drawing heavy breaths, and greatly excited addressed Arjuna, of never-failing aim.

37. How is it that this most irreligious scoundrel could slay so many good Panchal warriors before your very face.

38. The very gods and Kalakeyas were not able to vanquish you before this; why, you fought with Sthanu himself hand to hand. O diadem-adorned Arjuna, how is it that Suta's son has been able to pierce your with ten long arrows that are used by car warriors.

39—40. I wonder how Suta's son has been able to penetrate the arrows shot by you, O, Savyasachin; remember the distasteful, sharp and cutting jokes, this bold and wretched Suta's son uttered towards us and called us sessame seeds not having anything within them and think over the sorrows of Krishna and soon put an end to the life of this scoundrel in to-days's battle, for you should not be any more careless about killing this Karna.

41. Do you remember how you have conquered all creatures and have satisfied the hunger of Agni in the Khandava and with that patience *i.e.*, (resembling yourself) kill Suta's son. I will also knock him down with my mace.

42. Then Vasudeva seeing that Partha's shafts were being frustrated by Karna, addressed him (Arjuna).

43. How is this O Kiritin, that your weapons are being baffled by Karna. O brave warrior, why are you looking like one confounded. Dont you see the Kauravas, behind Karna, are all uttering loud shouts of joy—beholding your weapons made useless by those of Karna.

44. This day kill Karna with the same energy that you have shown yuga after yuga in killing persons possessed of dark weapons and fierce Rakshasas and the boon-proud Asuras in battle.

45. Concentrating all your might cut off the head of your enemy with this Sudarshana of razor-like keen edge which I am giving to you, like Cakra who cut off the head of Namuchi, his enemy with thunder.

46. You have even satisfied the great god Mahadeva (in battle) when he was disguised as a hunter; recovering the same patience, O hero, kill this son of Suta and his followers.

47. By that you will restore to the king Yudhisthira the sea-belted earth with its towns, villages and wealth and remove all

his enemies from the face of the Earth and by that you will gain great fame.

48. Thus roused by Bhima and Janardan Partha, of great prowess, internally remembered himself and for what he had come to the world and addressed Keshava and said.

49. Now I will invoke a powerful and terrible weapon for the benefit of the world and slaughter of Suta's son; let me have your permission as also of Brahma's and Bhava's as well of all persons who have acquired the *Brahmajnana*.

50. Addressing these words to Keshava Savyasachin, of unfathomable soul, bowing to Brahma, then brought forth into action that unbearable and choice weapon called, *Brahma* which could only be used after great concentration of the mind.

51. But thwarting that weapon Karna looked handsome like the raining clouds and went on sending showers of shafts.

52—53. In that fight seeing that weapon of Kiritin wasted by Karna the powerful and wrathful Bhimasena, firing up with anger, thus addressed Arjuna of never failing aim:—"O Savyasachin, you are master of the noble Brahma weapon, the great means of destroying enemies.

54. Do thou, O Savyasachin, shoot the same sort of weapon again and again." And thus being asked by his brother, Savyasachin shot another like the one he used before and by that the energetic Partha covered all the cardinal and subsidiary points of ten compass.

55. The arrows, coming out of the Gandiva, resembled terrible snakes or the un's rays and the foremost of the Bharata ace also shot hundreds and hundreds of hem adorned with gold wings.

56—57. They were brilliant as the yuga fire or the sun's rays and in no time covered Karna's car whence also came forth hundreds of long darts, battle-axes and cloth yard shafts of fearful shape and killed many warriors of the opposite party by cutting off their heads.

58. One fell to the ground out of fear seeing another fall; the third's arm, powerful and large as an elephan trunk, was cut down with the sword still held in clasp.

59—60. The left arm, of a fourth with the shield grasped being severed by razor-headed shaft, fell to the ground, and thus Partha, who was adorned with crown and garlands, killed and wounded all the best warriors of Duryodhana's army by his awful and dreadful arrows; Vaikartana (Karna) also sped in return thousands of arrows in that fight.

61. Those arrows came down upon the son of Pandu with hissing noise like a downpour of rain from the clouds. Then Karna of great prowess having struck Bhimsena, Janardana and Arjuna of crowned head, with three shafts which gave vent to loud and fearful roars.

62. Then the diadem-adorned (Arjuna) beholding Bhimsena and Janarddana thus struck and himself being also pierced lost all patience and again shot eighteen shafts.

63. Piercing Susena with one, Calya with four and Karna with three, he with the other ten slew Sovapati (a Kanrada prince) who was cased in a golden armour.

64. That prince fell down dead from the front of his car, bereft of his head, arms, his steeds and banner like a Sala tree hewed down with the axe.

65. Again striking Karna with three, eight, twelve, four and ten shafts he put four hundred armed, elephants and eight hundred car-warriars to death.

66. He also killed one thousand horses with their riders and eight thousand powerful infantry with his fleet arrows. So covered Karna, his car, horses, driver and standard that they all became invisible.

67. Then the Kauravas being thus distressed by Dhananjay began to call loudly the son of Adhiratha from all sides and said:—"Do you display your weapons and slay this son of Pandu or he will, with his shafts put on end to the whole Kuru army."

68. Thus requested, Karna began to try his utmost and sent hosts of blood thirsty arrows that were capable of piercing the very core of the heart and thereby killed many of the Pandavas and Panchals.

69. In this way those two choicest of of archers, the two most powerful warriors who could face and bear against all enemies, and who were masters of all sorts of weapons, fearful to look at, went on striking each other and others that were fighting against them with their mighty weapons.

70. After the broken blades have been drawn out of his body and his wounds healed by mantras and herbs prescribed by best surgeons who were friendly to him King Yudhisthira, cased in armour of gold, came to the spot to see the fight between Karna and Arjuna.

71. Like the brilliant full moon coming out of Rahu's grasp all the creatures were

greatly delighted to see the virtuous king Yudhisthira in the battle field.

72. All the gods in heaven and persons of the earth, checking the animals they were riding upon, waited calmly to see the issue of the fight between those two great heroes, Karna and Partha, who were the choicest of warriors and sorchers of enemies.

73. O monarch, both Dhananjaya and Adhiratha's son went on striking each other with well-aimed shafts which made a great whizing noise; and also the sounds made by the bows, bowstrings and the palms of the hands of those two brave warriors rose very loud.

74. At last tha string of the bow of the son of Pandu being drawn with great might suddenly snaped with a great noise; in the meantime the son of Suta struck Partha with hundred small arrows adorned with feathers.

75. Then with sixty sharp arrows that were like snakes set at liberty from sloughs and were slippery as if they were dipped in oil, he pierced Vasudeva; on this the Somaka troops rushed towards that place.

76. As in the sky the sun is covered by the clouds, so they, coming forward, shrouded Karna with their shafts but the son of Suta, well versed in the use of weapons, worsted the approaching warriors and covered them by his own shafts.

77. O Monarch! Suta's son thus killed all their horses, cars and elephants and distressed many of their best warriors by his own shafts,

78. As a whole pack of powerful dogs is destroyed by an angry lion of great prowess so these warriors fell down dead on earth with loud noise, their bodies pierced by the arrows of the mighty Karna.

79. During this cessation of fight between Karna and Dhananjaya, many of the strong and great Panchal warriors became deprived of their lives by the well directed shafts of Karna; and others began to fly.

80. Then your troops, believing that Karna has brought Krishna and Arjuna under subjection, thought the great victory to theirs and loudly clapped their hands and gave vent to roars like that of a lion.

81. Then Partha, though badly mangled by many arrows, became filled with rage and bending his bowstring soon cut off the shafts of the son of Adhiratha and again attached the Kauravas in the battle.

82. Then the diadem-adorned Arjuna, pressing his bowstring with the palm of his hand, covered the world with darkness by innumerable shafts and also struck Karna, Salya and other Kaurava warriors with them.

83. By those arrows of great swiftness the sky became so dark that even the birds could not take their flights; and gentle and sweet-scented wind began to blow, as if sent by the Heavenly father.

84. Then, smiling, Partha shot with great force ten shafts against Calya's armour and struck Karna first with twelve and then with another seven arrows.

85. Karna, being thus mangled by winged shafts of great impetuosity from Partha's bow, his limbs pierced and blood streaming down his body, resembled the bloody Rudra sporting in the midst of a crematorium at the time of destruction.

86. Then the son of Adhiratha struck Dhananjaya, who was looking like the king of Heaven (Indra) with three arrows and shot five other burning shafts like snakes for the purpose of killing Krishna.

87. Those well-directed and mighty shafts, winged with gold, after piercing the armour of that noblest of human beings, entered the earth and having bathed (in the waters of Bhogavati) again returned towards Karna.

88. Dhananjaya then with ten well-aimed and flat edged shats, cut each of them into three pieces and thus those five great snakes (friends of the Acwasena the son of Taksha) fell to the earth.

89. Then seeing the body of Krishna pained by those snakes in the forms of shafts from Karna's hands, Arjuna, who was adorned with crown and garland, burnt with anger like fire kindled with very grass.

90. He, then drawing the string to his ears, shot many burning and deadly arrows thereby striking Karna in all his vital points, but Karna of great patience, though, he felt very painful, kept his face summoning all his courage.

91. O monarch, Dhananjaya, becoming angry, by his arrows covered all the sides of Karna's car; even the rays of the sun became invisible and the sky looked hazy as in a frosty day.

92—93. O monarch, Savyasachin, the greatest of warriors, and foremost of the Kuru race, in that fight soon destroyed two thousand great Kuru warriors who were protecting the wings and ear wheels of Karna and formed his van and rear guards, with all elephants, cars, and horses; they were the *select portion* of Duryodhana's

car warriors and were fighting bravely under his orders.

94. Then the remnants of the Kaurava army with your sons fled on all directions leaving Karna and even the wounded father and son fled leaving each other in the field.

95. But the great warrior Karna, O King, seeing himself abandoned on all sides and left alone, was not at all afraid but pushed on against Arjuna with a brave heart, and with energy.

CHAPTER XC.

(KARNA-BADHA PARVA.)—*Contd.*

Sanjaya said:—

1. The broken Kaurava army, when melting away out of fear as wrathful Arjuna began his shots but halted and looked back from a distance at Arjuna's blazing weapon which resembled lightning and was coursing on all sides with increasing energy.

2. Then Karna swallowed up (destroyed) that weapon when it was flying on the sky and which Arjuna had sped with great force for the purpose of putting an end to his enemy in that fearful contest with a downpour of his own fearful arrows.

3. Drawing his loud-twanging bow the string of which was very strong, Karna, by gold winged arrows, destroyed Arjuna's weapon of increasing energy which was killing the Kurus and shot many other shafts.

4. He then, with that mighty weapon he had received from Rama, which was vested with the Atharvan rite, worsted that firy weapon of Arjuna and also struck Partha with many other sharp arrows.

5. O king, then the fight between Arjuna and the son of Adhiratha assumed a fearful aspect and like two elephants attacking each other with their tusks, they went on hitting each other with shafts.

6. Then Partha and Karna shot such incessant showers of arrows that all the sides became dark and even Sun could not be seen; the whole sky was spread over with them and there was no loop hole to be seen.

7. The Kauravas and Somakas only saw a broad net-work of arrows and nothing could be seen through the great darkness caused by them.

8. O monarch, those two best of men well versed in the use of weapons, when continually aiming and shooting hosts of arrows showed may beautiful feats and strategems.

9. In that fight between them sometimes the Suta's son excelled over his foe and sometimes the crown-adorned Partha excelled over his antagonist in might, weapons and light-handedness.

10. The other warriors were struck with wonder in seeing that fearful combat between those great warriors who were always trying to take advantage of each other's failings (weak points).

11. The creatures of heaven, O monarch, praised Karna and Arjuna, and being satisfied called out loudly "Bravo Karna, Bravo Arjuna."

12. At that time when this awful fight was raging and the earth was oppressed by the heavy pressure of car-wheels and tread of elephants and horses, the snake Acwasena, who was Arjuna's enemy, was residing in the subterranean region.

13. O king, that brave snake, who escaped when the Khandava was burnt and who entered the subterranean region, now remembering the death of his mother and the hostile feelings he cherished towards Arjuna, came up with great force to the sky being capable of flying into the sky to see the fight between Karna and Arjuna.

14. And believing, O Monarch, this to be the just time for avenging himself upon the wicked (in his opinion) Partha he assumed the shape of an arrow and entered quickly into Karna's quiver.

15. Karna and Partha now covered the whole sky with showers of arrows; not even a little space was left and it looked like a brilliant and thick net-work of shafts.

16. All the Kauravas and Somakas were filled with fear seeing that great net-work of arrows; and nothing could be seen through the darkness made by that net, on account of the dropping of arrows.

17. Beholding those two heroes the foremost of men and greatest of archers tired in war,

18. The handsome Apsaras in Heaven fanned them with new and fine fans and sprinkled sweet scented sandal water upon them; and Cakra and Surya with their own hands cleansed the faces of those two brave warriors.

19. Then when he found that he could not excel Partha in fight but was rather badly pained and wounded instead, Karna thought of the snake weapon that was only left in his quiver.

20. He put on the string that fearful, burning, snake-mouthed, sharp, well-polished and death-dealing weapon which he had long kept concealed for the purpose of killing Partha.

21. Karna, drawing his bow-string to the full stretch, put on it, and aimed at Partha that fiery and mighty shaft that was lying in a quiver of gold filled with sandal dust and which was always worshipped.

22. The arrow belonged to the Airavata race and the sky and all the ten sides became lighted; and fearful meteors and lightning strokes fell as he aimed that arrow for the purpose of striking Phalgoona's head.

24. The son of Suta was not aware that the snake (Acwasena) had entered his arrow by means of yoga, but as he aimed that arrow, Cakra and other Regents of the sides gave vent to lamentations.

24. The noble ruler of Madras, seeing Vaikartana aim that shaft, spoke to Karna and said, "O Karna, think well before you shoot this arrow; it will not reach Arjuna's neck."

25. The energetic son of Suta, with wrathful look, told the king of Madras, "O Shalya, Karna never takes his aim twice; with warriors like us it must always be fair play in fight."

26. O Monarch, speaking the words, 'Thou art killed, O Phalgoona," he, desirous of victory, with care let go that arrow which for many years he had cherished with regard.

27. That fiery arrow, of awful sound and shinning like the sun, shot off from Karna's bow, lighted up and divided the sky as a woman divides her crown when combing her hairs.

28. Madhava, the slayer of Kansa, seeing that fiery weapon rise in the sky, with his foot quickly pressed down that beautiful car one cubit deep in the earth.

29. The horses, white as silvery moon beams, adorned with gold trappings, with bent knees fell flat to the ground.

30. That mighty and best of men bringing his strength into action put down the car and the horses with bent knees stretched themselves to the earth and the car sunk into it.

31. The heavenly creatures greatly praised Vasudeva; they gave vent to lion-like shouts and dropped flowery showers upon Krishna when the slayer of Madhu thus pressed the car into the earth by his might.

32—34. By dint of that arrow, on account of its snaky nature and energy and wrath with which it was discharged the charioteer's son struck down from Arjuna's head the beautiful diadem known all over the earth, heaven and the watery region. The powerful Brahma had made this headdress for the king of gods himself, with gold and pearls, endued with the effulgence of the sun, moon or planets. It was given by Indra himself to Partha when the latter killed his enemies.

35. It was so strong that even Rudra, the king of waters, Cakra and Kuvera could not smash it by their respective weapons, Pinaka, noose, thunder or other mighty shafts; the very gods could not bear it but it was now taken away by that snaky weapon.

36. That fearful false wicked, but energetic snake, of awful shape, attacked that beautiful crown adorned with stones and diamonds and took it away from Arjuna's head.

37. O Monarch, the snake, by its own prowess, snatched from Partha's head that beautiful ornament of good shape set with precious stones and diamonds, very brilliant to look at and crushed it to pieces as the thunder breaks down mountain tops adorned with fine trees and flowers.

38. As the sun, in setting, goes down from the Asta Hills with all the lustre so that handsome, brilliant, adorned diadem of Partha came down to the earth smashed to pieces and burning with that snake's poison.

39. As the head of a mountain decorated beautifully with high trees, birds and flowers is smashed by thunder so that snake, by his might, tore asunder that gemmed crown from Arjuna's head.

40. O Bharata, as during a storm a great noise is heard through out the Earth, sky, Heaven and the waters, so was the sound heard throughout the world at that time and all the people, though they tried to remain steady, became greatly afraid and stumbled.

41. The dark young man, Dhananjaya, bereft of his crown, looked beautiful like a mountain without top and being not at all afraid stood his ground after binding his hairs with a white cloth.

42. Crushing down his crown that precious arrow, effulgent like the sun or fire, shot by Karna, the great serpent, who was rendered by Arjuna his enemy, went away.

43. Having burnt the effulgent and variegated crown shinning on Arjuna's

(head) the arrow wanted to enter again into its quiver; but accosted by Karna it said,

44. "O Karna, you discharged me without seeing me and hence I could not cut off his head. Shoot me again immediately in battle after seeing me and I shall slay your enemies as well as mine."

45. Thus addressed in the battle-field Suta's son said "who are you of such a terrific form?" The Naga said "Know me as one whom Partha has made his enemy by killing my mother.

46. Even if the weilder of thunder-bolt (Indra) protects him, he will go to the kingdom of the Pitris. Do not disregard me. Do what I say and I will kill your enemy. Shoot me soon."

Karna said:—

47. "Karna does not wish victory today in battle depending on another's strength. I shall not discharge, O Naga, a shaft twice even if I am to kill a hundred Arjunas."

48. Addressing again that Naga in the battle-field that best of Sun's sons said "By the help of my other weapons and by dint of my energy and wrath I shall kill Parth. Go you away at ease."

49. Thus aadressed by Karna in the battle-field and unable to bear his words in anger that fierce Naga King, proceeded himself for the destruction of Partha, assuming the form of an arrow.

50. Thereupon Krishna said to Partha in the battle-field "kill the great snake whom you have made an enemy." Thus spoken to by the slayer of Madhu, the holder of Gandiva bow, ever holding a dreadful bow to his enemies, said "who is this Naga who, of his own accord, comes against me as if into the mouth of Garuda.

51. Krishna said:—While armed with a bow you were gratifying the fire-god in Khandava forest—this snake, having his body covered by his mother's, was in the sky. You killed his mother taking her for a single snake.

52. Remembering that hostility, O Partha, he has come to-day for slaying you. O grinder of enemies, see he is coming like a burning fire-brand dropped from the sky.

Sanjaya said:—

53. Thereupon covering the snake with six sharpened arrows Jishnu cut him off while he was moving in the sky. His body cut off he dropped down on earth.

54. After that serpent had been cut off by Kiritin, the Purusothama himself, O King, of huge arms, raised that car from the earth with his own hands.

55. In that very moment, Karna, looking askance on Dananjaya, struck that foremost of men with ten arrows whetted on stone and adorned with peacock feathers.

56-57. Then Dhananjaya struck Karna with twelve keen and boar-eared arrows and a powerful Naracha like a virulent snake shot off his full-drawn bow. Those arrows went though Karna's armour, as if drinking his blood and killing him, and entered into the earth with their wings soaked with blood.

58—59. Then Brisha, angered at the stroke of arrow like a scotched snake, discharged most powerful and quick-coursing shafts like a serpent vomitting poison. He struck Janarddana with twelve and Arjuna with nine arrows. And striking the latter again with a dreadful arrow Karna laughed.

60. Pandu's son could bear his joy Then that one, of Indra's power, acquainted with all the vitals parts, cut him to the quick with a hundred winged arrows as did Indra wound Bala with great force.

61. Then Arjuna shot ninety arrows each resembling Yama's rod at Karna. Wounded greatly Karna trembled like a mountain clapped by a thunder-bolt.

62. Karna's head dress, set with costly gems, his most excellent other ornaments and ear rings were struk down on earth by Arjuna's winged arrows.

63. Pandu's son cut off in no time into pieces the costly and shinning armour of Karna that had been prepared with great care by clever artists working for a long time.

64. Then he again, in anger, struck Karna with four sharp and strong arrows who was devested of his armour. He trembled, thereat, like a person suffering from bile, wind, phlegm and fever.

65. Arjuna again cut Karna to the quick with many excellent and keen arrows shot off his circling bow with force, care and skill.

66. Thus wounded by Partha with many keen and powerful arrows Karna looked like a red chalk mountain with streams of red water pouring down.

67. Then with straight-going, strong, gold-feathered steel arrows resembling the rod of death, Arjuna struck Karna on the breast like Agni's son striking the mount Krouncha.

68. Then throwing off his bow that resembled Indra's bow and quiver Karna

stood inactive and stupified, suffering great pain and losing his grasp.

69. The honorable Arjuna, always following the duties of a heroe, did not like to kill him in that plight. Then Indra's younger brother respectfully said "why do you make a mistake, O Pandu's son?

70. The wise never spare their enemies even for a moment, however weak they may be. A learned man always acquires merit and glory by destroying his distressed enemies.

71. Lose no time in discomfitting your enemy Karna immediately who is the foremost of heroes. When all right he will again proceed against you. Kill him therefore like Indra destroying the Asura Namuchi."

72. In pursuance of Krishna's order and worshipping him the Kuru heroe Arjuna again struck Karna with many powerful arrows like Indra striking the Asura Shamvara.

73. Then Kiritin, O descendant of Bharata, covered Karna, his car and horses with calf-toothed arrows and the ten quarters with gold winged ones.

74. Wounded with those calf-toothed arrows the broad-chested son of Adiratha shone like a blossoming Asoka, Palasa or Salmali tree or a mountain laden with sandal trees.

75. His body covered with numberless arrows Karna shone like the mountain-chief covered with trees or adorned with blossoming Karnikaras.

76. Discharging numberless arrows Karna, having shafts for his rays, looked like the crimson-coloured sun coursing towards the setting hill.

77. Meeting in the sky the shining and snake-like arrows discharged by Karna, those keen ones, shot by Arjuna, destroyed them.

78. Recovering equanimity of mind and discharging arrows like angry serpents, Karna struck Arjuna with ten and Krishna with six all resembling angry snakes.

79. Then in that great battle Dhananjaya wished to discharge a dreadful, great steel arrow, like a serpent or fire in force and sending forth a sound like that of Indra's thunderbolt.

80. Then on the arrival of the hour of Karna's death Kala invisibly appeared on his car and reminding him of the Brahmana's curse said "The earth is devouring the wheel of your car."

81. Really, O King, when the hour of Karna's death approached he forgot the great Brahma weapon which Bhargava had given him. And the Earth was about to devour the left wheel of his car.

82. Having gone deep into the earth and been clogged there like a holy tree with flowers standing on a high land, Karna's car, on account of the great Brahmana's imprecation, reeled.

83. When his car began to reel, when the great weapon given by Rama did not shine, when his serpent-faced shaft was broken by Partha, Karna was filled with sadness.

84. Unable to bear those misfortunes he shook his arms and vilified virtue saying "The virtuous always say that virtue protects the virtuous.

85. We, however, always practice virtue to the best of our knowledge and power. But virtue, instead of protecting us, is now destroying us who are its votaries."

87. While he gave vent to these words he was greatly assailed by Arjuna's shafts. His horses and charioteer were dislodged. He was cut to the quick and became careless about his doings. He again and again spoke ill of virtue in the battle-field.

88. He struck Krishna's arm with three dreadful arrows, and Arjuna with seven. Arjuna then discharged seventeen dreadful, straight-coursing and forcible arrows effulgent like fire and resembling Indra's thunder-bolt in impetuosity.

89. Those powerful and dreadful arrows went through Karna's body and dropped on the surface of the earth. Trembling thereat Karna showed his activity to the very best of his power.

90. Controlling himself with great exertion he brought the Brahma weapon into requisition beholding which Arjuna invoked the weapon given him by Indra with becoming mantras.

91. Then inspiring his Gandiva, its strings and arrows with mantras that repressor of enemies discharged arrows like Indra pouring down torrents of rain.

92. Coming out of Arjuna's car those powerful and terrefic arrows appeared near Karna's. That great car-warrior baffled those arrows which appeared before him.

93. Seeing the arrows thus baffled, Krishna said to Arjuna:—"Discharge more powerful weapons, O Partha; Karna makes these your arrows powerless."

94. Then duly invoking it with mantras Arjuna set the Brahma weapon on his string. Then covering all the directions with arrows he struck Karna with many.

95. Then with a number of whetted arrows of great power Karna sundered the string of Arjuna's bow for five times.

96. Similarly his string was cut off by Vrishna for the sixth, seventh, eighth, ninth, tenth and eleventh times. Although capable of discharging hundreds of arrow Karna knew that Arjuna had a century of strings.

97. Then setting another string to his bow and shooting innumerable shafts, Arjuna covered Karna with arrows resembly fiery-mouthed serpents.

98. So quickly did Arjuna replace his strings that Karna could not perceive when one was broken and another replaced. The feat was highly wonderful to him.

99. Radha's son, however, nullified all the arrows of Savyasachin. With his power he got better of Arjuna for the time being.

100. Seeing Arjuna thus assailed with Karna's arrows Krishna said to him "Go nearer to Karna and strike him with more powerful weapons."

101. Worked up with anger Arjuna invoked the aid of another celestial weapon with mantras which was effulgent like fire, dreadful like venom and hard like adamant.

102. Then uniting it with Raudra weapon he was about to hurl it at his enemy when the earth swallowed up one of the wheels of Karna's car.

103. Then getting down in no time from his car he caught the sunken wheel with two hands and set forth a mighty exertion to extricate it.

104. Drawn up forcibly by Karna, the Earth, that had swallowed up his wheel, rose up with her seven insular continents, mountains, rivers and forests to a height of four cubits.

105. Seeing his wheel thus sunk, Karna wept in anger. And seeing Arjuna before him, he, worked up with anger, said.

106. "O Partha, wait for a moment till I extricate my wheel.

107. Seeing my wheel thus accidently sunken you should give up your idea which is cherished by a coward only.

108—109. Brave and pious heroes never shoot their arrows at persons with dishevelld hairs, at those who fly away from the battle-field, at a Brahmana, at him who claspes his hands, at him who surrenders, at him who prays for quarter, at one who throws off his weapon, at one whose arrows are all gone, or at one whose weapon has fallen off or been broken.

110—111. You are the bravest and pious of all in the world. You know all the rules at warfare. Pray, excuse me for a moment till I get out my wheel from the earth, O Dhananjaya. You are stationed on your car and I am standing helplessly weak on the earth. You should not kill me now.

112. Neither Krishna, nor you fear me the least. You are a Kshatrya and the scion of an illustrious family. Remembering the dictates of virtue, excuse me for a moment, O son of Pandu."

CHAPTER XCI.

(KARNA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. Then Krishna, who was on the car said to Karna:—"Fortunate it is, O son of Radha, that you remember virtue. It is always seen that men, when they are in distress, speak ill of the Providence and not of their own evil deeds.

2. You, Duryodhana, Dushasana and Suvala's son Shakuni, brought Draupadi, clad in one piece of cloth, before the court. Then O Karna, this virtue of yours did not display itself.

3. When Shakuni, a clever hand at dice, defeated Kunti's son Yudhisthira who was innocent of the game where was this virtue of yours?

4. When at your advice the Kuru king attempted to kill Bhima through snakes and poisoned food where was this virtue of yours?

5. When the period of exile and the thirteenth year (of concealment) was over and you did not return the Pandavas their kingdom where was this virtue of yours?

6. When you set fire to the wax-house at Varanavata for burning the sleeping Pandavas to death where was this virtue of yours?

7. When you laughed at Draupadi while she, spare dressed and in her season, stood before the court at Dushasana's will where was this virtue of yours?

9. When you spoke to the Princess Draupadi, of dignified elephantine gait, "O Draupadi, the Pandavas are lost into eternal hell, choose another husband" and looked on the scene with glee where was this virtue of yours?

10. When thirsting for the kingdom and relying on the king of Gandharas you invited the Pandavas to a game at dice where was this virtue of yours?

11. When encircling the boy Abhimanyu in battle a number of powerful car-warriors killed him where was the virtue of yours?

12. If this your virtue, the aid of which you now solicit, was no where on all those occasions what is the use of drying up your tongue by uttering that word? You now wish to practise virtue, O Suta, but you shall not escape with your life.

13. Like Nala who was vanquished by Pushkara at a game of dice, but who regained his kingdom by dint of his power, the Pandavas, who are free from cupidity, will regain their kingdom by the force of their arms and help of their friends.

14. Having killed their powerful enemies they with the Somakas will regain their kingdom. The sons of Dhritarashtra will be killed by those best of men who are always sheilded by virtues.

15. Thus accosted by Krishna, O descendant of Bharata, Karna hung down his head in shame and made no reply.

16. With lips trembling in anger, he, of great energy and prowess, took up his bow and began to fight with Arjuna.

17. Then Vasudeva's son said to Phalguna, that best of men;——"Strike Karna down with a celestial weapon."

18. Thus accosted by the deity Arjuna was worked up with anger. And recollecting all the incidents Dhananjaya was possessed by a terrific rage.

19. Then, O king, as if scintillations of fire began to come out from the pores of the angry Partha's body. The scene was exceedingly wondrous.

20. Seeing it Karna invoked the Brahma weapon, shot arrows on Dhananjaya and tried once more to get rid of his car.

21. Partha, also, by his Brahma weapon made a down pour of arrows upon Karna. Counteracting the arrows of his enemy with those of his own Pandu's son continued to strike him.

22. Then aiming at Karna Kunti's son discharged another favourite weapon of his powerful as the fire.

23. Karna, however, put out that fire with Varuna (watery) weapon. Suta's son covered all the directions with clouds created by his arrow and it appeared like a rainy day.

24. Then before the very presence of Karna, the powerful son of Pandu scattered those clouds with his *Vayavya* weapon.

25. Then for killing the son of Pandu, the charioteer's son took up another dreadful arrow shining like the fire.

26. When that arrow was set on the bow-string, O king, the earth shook with her mountains, watery expanses, and forests.

27. Violent winds blew scattering pebles. All the directions were covered with dust and cries of lamentation arose amongst the celestials in the sky.

28. Seeing that arrow aimed by Karna, the Pandavas were worked with depression and sorrow.

29. The keen arrow, effulgent like Shakra's thunder-bolt shot off Karna's hands, fell upon Dhananjaya's breast and went into it like a serpent penetrating an ant-hill.

30. Thus wounded that chastiser of enemies, the high-souled Vibhatsu began to reel. His grasp became loosened and his bow Gandiva dropped off his hands. He shook there like the king of mountain in an earth-quake.

31. During this opportunity the great car-warrior Vrisha leaped down from his chariot to extricate the wheel that had been sunk underneath the earth. Holding it with his two hands he tried his best to get it out. But unfortunately for his bad luck he failed through he was possessed of great strength.

32. In the interval regaining his consciousness the diadem-decked and the high-sould Arjuna took his arrow *Anjalika* which was fatal as the rod of Death. Thereupon Krishna said to Partha;—"Cut off with this arrow the head of your enemy before he gets upon his ear."

33. Praising highly those words of Lord Krishna and while the wheel of his enemy was still under the earth the great car-warrior Arjuna took up a highly effulgent, razor-headed arrow and struck down Karna's standard bearing the emblem of an elephant and shining like the spotless sun.

34. That standard bearing the elephant was decorated with gold, pearls, gems and diamonds and was made with great skill by the best of artizans. It was highly beautiful and made of pure gold.

35. That standard always used to inpire your soldiers with courage and fill your enemies with fear. Its form was highly praiseworthy. Known all over the world it was effulgent like the sun.

36. With that kneen, gold-winged razor, headed arrow effulgent like fire, fed with libations of clarified butter the diadem-decked Arjuna cut off that standard of Adhiratha's son, the great car-warrior.

37. With that standard fell the glory, pride, hope of success, and every thing dear unto the hearts of the Kurus. And cries of lamentations arose in your army.

38. Seeing that standard struck down by the light-handed Kuru heroe your soldiers gave up all hopes of Karna's success.

39. Then wishing to kill Karna quickly Arjuna took out from his quiver an Anjalika arrow that was effulgent like Indra's thunder-bolt, Agni's rod or the thousand-rayed sun.

40. Capable of cutting to the quick, covered with flesh and blood, effulgent like the sun or fire, made of precious ingredients, straight-coursing, impetuous, destructive of men, horses and elephants it was three cubits and six feet in length.

41. Powerful as the thousand-eyed Indra's thunder-bolt, irresistible as the night rangers, the trident or the discus it was highly terrible and capable of destroying all creatures.

42. Partha cheerfully took up that arrow which could not be withstood even by the celestials. This great weapon, capable of discomfitting the celestials and Asuras, was always adored by the sons of Pandu.

43. Seeing that arrow taken up by Partha in battle, the entire universe trembled with its mobile and immobile creations. Beholding that arrow about to be discharged the Rishis cried aloud "Peace be to the universe."

44. The holder of the Gandiva then set that peerless arrow on his bow united with another highly powerful weapon. Then drawing his Gandiva bow he said,

45. "If I have ever practised penances, if I have ever respected my elders and listened to the counsels of well-wishers let this arrow be powerful enough to destroy the body and heart of my enemy.

46. Let this sharp arrow, adored by me, slay my enemy Karna." Saying this Dhananjaya discharged the arrow for destroying Karna.

47. It was a terrific arrow, efficacious as a rite of the Atharvan of Angiras, effulgent and incapable of being borne by Death himself in battle. Desirous of slaying Karna Partha again cheerfully said "May this arrow bring on my victory. May it, effulgent like the fire or sun, shot by me, despatch Karna to the abode of Death."

48. Saying this, Arjuna, adorned with crown and garlands, ever inimical towards Karna and desirous of killing him, struck his enemy with that best of arrows, effulgent like the sun or moon and capable of giving victory.

49. Discharged by that mighty heroe that arrow, effulgent like the sun, emblazoned all the quarters. With that arrow Arjuna struck off his enemy's head like Indra striking the head of Vritra with his thunder.

50. With that powerful *Anjalika* weapon inspired with *mantras* Indra's son cut off the head of Vaikartana in the afternoon.

51. Thus sundered with Anjalika arrow Karna's trunk dropped down on earth.

52. The head also of the commander of the Kuru army, effulgent like the risen sun and the meridian sun of the autumn, dropped down on earth like the crimson sun falling down from the setting hill.

53. Cut off with Arjuna's arrows and shorn of life the tall and shining body of Karna, with blood gushing out of every wound, looked like the summit of a red chalk mount clapped by a thunder-bolt with red streams running down after a shower.

54. Then a light came out of Karna's body, passed though the sky and entered into the sun. This wonderful spectacle was witnessed by all the on-lookers after Karna's fall.

55. The head of the illustrious Karna reluctantly left the body, highly beautiful and brought up in luxury like a person unwillingly leaving a big house filled with riches.

56. Then seeing Karna slain by Phalguna the Pandavas blew their conchs. Likewise Krishna and Dhananjaya, overflowing with joy, blew their conchs.

57. Seeing Karna slain and lying on the battle-field the Somakas were filled the joy and sent up loud shouts with other soldiers. With great joy they struck their trumphets and shook their arms and garments.

58. Then, O king, approaching Partha, all the warriors began to praise him; other powerful heroes danced embracing each other; and others sending loud shouts said "By good luck Karna has lain prostrate on earth wounded with arrows."

59. Karna's head, separated off the body, looked like a mountain top loosened by a storm or like fire put out after the completion of a sacrifice, or the sun after it has risen the setting hill.

60. After having scorched his enemy's army the Karna-like sun, having arrows

for its rays, was caused to be set by Arjuna time.

61. As while moving towards the setting hill the sun withdraws all its rays so (Arjuna's) arrow passed out taking Karna's vital breaths.

62. In the afternoon cut off with Anjalika in battle the head of the charioteer's son dropped down on earth.

63. Before the very presence of the Kaurava troops that weapon speedily took away Karna's head and body.

64. Beholding the brave Karna prostrated on earth wounded with shafts and bathed in blood the king of Madras left the battle field on the car deprived of the standard.

65. After Karna's fall the Kuru soldiers, wounded with arrows and filled with fear, took to their heels looking again and again on the lofty and shining standard of Arjuna.

66. The beautiful head, having a countenance like a loutus of a thousand petals, of Karna, whose exploits like those of the thousand eyed Indra, dropped down on earth like the thousand-rayed sun in the end of day.

CHAPTER XCII.

(KARNA-BADHA PARVA.)—*Contd.*

Sanjaya said:—

1. Seeing the soldiers assailed with shafts in that encounter between Karna and Arjuna, Salya, worked up with anger, pursued on that car shorn of its equipments.

2. Seeing his army deprived of Karna and his cars, horses and elephants destroyed Duryodhana, with tears trickling down his eyes, sighed again and again in agony.

3. For seeing the brave Karna, wounded with shafts and bathed in blood lying prostrate on earth like the sun dropped from the sky the warriors came there and stood encircling the fallen heroe.

4. Amongst them, belonging to your army as well as to the enemy's some showed signs of joy, some of fear, some of sorrow, some of wonder and some of grief.

5. Hearing that the mighty Karna had been slain by Dhananjaya and his armour, ornaments, robes and weapons had been displaced, your soldiers fled away in fight like a herd of kine, overcome with fear at losing their bull.

6. Then shaking the sky with terrible shouts Bhima began to strike his arm-pits, jump and dance striking terror to the sons of Dhristarastra.

7. The Somakas and Srinjayas also loudly blew their conchs. Seeing the charioteer's son killed all the Kshatryas embraced one another in delight.

8. After a dreadful fight Karna was killed by Arjuna as an elephant is slain by a lion. The best of men Arjuna thus did wreck his vengeance.

9. Approaching Duryodhana speedily on that car devested of standard the king of Madras, with an aggrieved heart, said sorrowfully.

10. "The elephants, horses and the flowers of your army have been killed. On account of those, great car-warriors, horses and elephants, huge as mountains being destroyed your army looks like kingdom of Death.

11. Never before, O descendant of Bharata, such a battle had been fought as that between Karna and Arjuna. Karna assailed the two Krishnas and your other enemies.

12. Destiny however is in favour of Partha; she is protecting the Pandavas, and destroying us. Many heroes, who were resolved upon encompassing your end, have been per force killed by the enemy.

13—14. Many heroes resembling Kuvera, Yama, Vasava or Varuna in energy, courage and strength, who were accomplished, unslayable and bent upon securing your object, have been killed by the Pandavas. Do not grieve, O descendant of Bharata. It is destiny. Every object is not always crowned with success."

15. Hearing the words of the king of Madras and remembering his own misdeeds, Duryodhana, deprived of senses, sighed again and again.

CHAPTER XCIII.

(KARNABADHA PARVA)—*Contd.*

Dhritarashtra said:—

1. How did Kuru and Srinjaya army look, when on that dreadful day, it was assailed and consumed with arrows in that encounter between Karna and Arjuna and while it was flying from the action.

Sanjaya said:—

2. Listen, attentively, O king, to the onslaught of men, horses and elephants in that dreadful battle.

3. When after Karna's fall Partha sent up leonine war-cries your sons were possessed by a mighty fear.

4. After Karna's fall no warrior of your side had a heart of rallying your troops or displaying his prowess.

5. On their main stay being destroyed by Arjuna they were like merchants, whose vessels had been wrecked on the deep main, desirous of crossing it.

6. After the destruction of the charioteer's son, the Kauravas, terrified and wounded with arrows, having no lord and seeking refuge, looked like a herd of elephants pursued by lions.

7. Discomfitted by Savyaschin on that evening they took to their heels like bulls with broken horns or serpents with wounded fangs.

8. Having the best of their heroes killed, their soldiers all routed, and themselves wounded with sharp arrows your sons, on the fall of Karna, fled away in fear.

9. Deprived of their coats of mail and weapons, unconscious of the right direction and bewildered they crushed one another in their flight and cast fearful looks upon one another.

10. The Kauravas, pale with fear, thought "Vibhatsa is following me, Vrikodara is pursing me" and fell down as they fled.

11. Thus fled away in fear all the great car-warriors some on cars, some on horses, some on elephants and some on foot.

12. In their fearful fight cars were shattered by elephants, the cavarly were crushed by car-warriors, and the infantry were trampled down by horses.

13. After the fall of Karna your warriors behaved like men, having no protector in a forest abounding in beasts of prey and robbers.

14. They behaved like elephants without riders and men without arms. Stricken with fear they thought that the entire universe was filled with Partha.

15. Seeing them thus take to their heels in fear of Bhimasena, and his soldiers leave the battle field by thousands, Duryodhana, bewailing, said to his driver.

16. "Partha will not be able to go beyond me standing bow in hand. Drive my horses slowly behind all the troops.

17. If I fight in the rear of my army forsooth the son of Kunti will not be able to approach me as the ocean is unable to go beyond its banks.

18. Killing Arjuna, Govinda, the haughty Vrikodara and my other enemies I will repay the debt I owe to Karna."

19. Hearing the words of the Kuru Chief becoming a heroe and an honorable man the driver slowly drove his horses adorned with golden trappings.

20. Then deprived of cars, cavalry and elephants, twenty-five thousand warriors of your army addressed themselves for fighting on foot.

21. Then worked up with anger Bhimasena and Prisata's son Dhristadyumna encircled them with four kinds of forces and began to strike them with their arrows.

22. Your warriors also fought with Bhimasena and Prisata's son. Some of them challenged both the heroes by calling them by name.

23. Thereat Bhima was worked up with anger. Coming down from his car with a mace in his hand he fought with those warriors standing for battle.

24. Following the rules of a fair fight, Kunti's son Vrikodara alighted from his car, and depending upon the strength of his own arms he began to fight with them on foot.

25. Taking up his heavy golden mace he made a havoc on them like Death himself armed with his bludgeon.

26. Then worked up with anger and heedless of their lives the Kuru soldiers rushed upon Bhima like insects falling upon a burning fire.

27. The maddened warriors, whom it was difficult to vanquish in battle, perished in no time like creatures on seeing Death himself.

28. Armed with his mace the powerful Bhima moved about like a hawk and killed those twenty five thousand warriors.

29. Having killed that heroic army Bhima, of great strength, whom it was difficult to defeat in battle, stood there with Dhristadyumna before him.

30. The energetic Dhananjaya proceeded against the remaining car warriors of the Kuru army.

31. Nakula, Sahadeva and Satyaki with great pleasure proceeded against Sakuni and killed the soldiers of Suvala's son.

32. Having killed with sharp arrows his cavalry and elephents they attacked

Sakuni himself upon which a great encounter took place.

33. In the meantime proceeding against your car-warriors Dhananjaya twanged his bow Gandiva known all over the three worlds.

34. Seeing his car drawn by white horses and driven by Krishna himself and Arjuna standing on it your soldiers fled away in fear.

35. Twenty-five thousand foot soldiers, deprived of cars, were killed there with arrows (by Bhima and Dhristadyumna).

36—37. Having killed them that best of men, the foremost of car-warriors, the heroic son of Panchala king Dhristadyumna again appeared in view with Bhima before him. That great bowman, the destroyer of his enemies, looked there exceedingly beautiful.

38. Seeing Dhristadyumna's car, drawn by horses white as pigeons and bearing a standard made of a *Kavidara* tree the Kuru soldiers fled away in dismay.

39. Having pursued the light-handed king of Gandharvas the illustrious twins and Satyaki again appeared (amongst the Pandavas.)

40. Having killed your huge army Chikitan, Shikhandin and the five sons of Draupadi blew their conchs.

41. Although they saw your soldiers flying away from the battle-field those heroes pursued them like bulls pursuing other angry bulls.

42. Still seeing a portion of your army standing for battle Savyasachin was filled with anger.

43. Drawing his bow Gandiva known all over the three worlds the highly energetic Dhananjaya rushed against your car-warriors.

44. All on a sudden he covered your soldiers with arrows. The dust covered the directions and nothing was descernible.

45. When the earth was thus covered with dust and all the quarters were enshrouded with darkness your soldiers, O king, fled away on all sides in dismay.

46. When his army was thus routed your son, the Kuru king, rushed against his enemies who were proceeding against him.

47. Duryodhana then challenged all the Pandavas in battle as did the Asura Bali the celestials in the days of yore.

48. Thereat all the Pandava warriors rushed in a body upon Duryodhana, hurled various weapons and chastised him again and again.

49. Worked up with anger, however, Duryodhana killed his enemies, in hundreds and thousands with keen arrows.

50. Wonderful was the prowess your son exhibited on that occsion for alone and with none to help him he fought with all the Pandavas in a body.

51. Duryodhana then saw that all his soldiers were assailed with wounds and about to flee but they had not gone very far from the scene of action.

52. Rallying his soldiers, and cheering them up your son, who was bent upon keeping his honor, said.

53. There is no spot on earth or on mountain, I see, where if you go the Pandavas will not kill you. What is the use of your flying away?

54. The Pandava army is very small now. The two Krishnas have been assailed with wounds. If we all stand for battle we will surely win victory.

55. If we however fly away disconcerted the sinsul Pandavas will pursue us and kill us all. It is better therefore that we should die in battle.

56. Happy is the death in the battle-field. Follow your Kshatriya duties and fight. The dead know no misery. They however enjoy eternal bliss hereafter.

57. Listen therefore, O Kshatriyas who have assembled here. While death does not spare a heroe or a coward what foolish Kshatriya is there who would not fight?

58. Will you place yourselves under the power of our enemy Bhima? It is not proper that you should neglect the duties followed by your fathers and grand-fathers.

59. There is no sin greater to a Kshatrya than flight from the battle-field. There is no more blessed road to heaven than battle; killed in battle therefore, O Kshatriyas, enjoy heaven in no time.

60. Though your son gave vent to those words the Kuru soldiers greatly wounded fled away on all sides caring not for his speech.

CHAPTER XCIV.

(KARNA-BADHA PARVA.)—*Contd.*

Sanjaya said:—

1. Seeing your son busy about rallying your soldiers the king of Madras, beside himself with grief, said.

Shalya said:—

2—3. Look at this dreadful scene of action, O heroe, covered with numberless killed men, horses and elephants. Some places are covered with carcasses of huge mountain-like elephants, maimed and their vital parts wounded with shafts. The armours, weapons, shields and swords of the lifeless warriors are lying on all sides. They resemble huge mountains clapped with thunder, with trees, rocks and herbs dropping down from them on all sides.

4. The bells, hooks, lances and standards with which these huge animals, were equipped have been scattered on the ground. The bodies, which were adorned with golden trappings, are now covered with blood. Some places are covered with the carcasses of killed horses, mangled with arrows, breathing hard in agony and vomitting blood.

5. Some of them are crying in agony, some of them are biting the earth with rolling eyes, and some are neighing piteously. A part of the battle-field is covered with elephant warriors and horsemen thrown off their animals and car-warriors forcibly knocked down from their cars.

6. Some of them are already and others are on the point of death. Covered with the dead bodies of men, horses and elephants their trunks and limbs and broken cars, the Earth looks awful like the great *Vaitarini*.

7. The Earth looks awful covered with elephants with shattered tusks, vomitting blood, crying piteously in anguish in the battle-fund, deprived of their armourless drivers and the infantry that protected them, with their quivers, banners and standards broken down and having their bodies that were adorned with nets of gold, wounded deep with the arrows of the enemy.

8. Covered with the dead bodies of elephant warriors, horsemen and car-warriors of great repute and of foot soldiers killed while combating with one another, divested of armours, ornaments and weapons the Earth looked like the sky covered with clouds.

9. Strewn with the heads and bodies of thousands of heroes wounded with arrows, all deprived of conscibusness but some drawing vitality slowing, the Earth appeared to have been covered with extinguished fires.

10. Covered with the dead bodies of Kuru and Srinjaya warriors wounded with arrows and killed by Karna and Arjuna the Earth appeared as if coyered with shining planets dropped from the sky or looked like the sky bespangled with stars in the night.

11. Cutting through the bodies of elephants, horses and men and putting out their vitality the arrows discharged by Karna and Arjuna entered into the earth like serpents entering into their holes with bent heads.

12. The entire field was blackened with carcasses, corpses, broken cars and arrows shot by Partha and Karna.

13—14. Well equipt cars were crushed by their arrows along with the warriors, weapons and standards. Their wheels, joints, axles, yokes, *Trivenus*, *Upaskaras*, Amikarsanas, the seats of the drivers and the fixtures of quivers were all broken into pieces. Covered with all these the Earth looked like the sky covered with autumnal clouds.

15. Riderless cars were dragged by quick-coursing horses. Men, elephants, and horses fled away in no time. And the army was thus completely routed.

16. The battle-field was strewn with maces, battle-axes, lances, clubs, mallets, unsheathed swords and maces covered with cloth of gold.

17—20. It was covered with gold decked bows, gold-winged arrows, bright and unsheathed swords of good metal, lances, scimitars shining like gold, umbrellas, fans, conchs, armours, painted with beautiful flowers of gold, trappings of elephants, standards, car-fences, crowns, necklaces, yalk tails, garlands of corals and pearls, chaplets, ornaments for the wrist and upper arms, golden collars for the neck, various precious diamonds, jems and pearls, beautiful moon-like heads and bodies brought up in luxury.

21. Leaving behind their mortal coils, luxurious pleasures and dresses, acquiring glory by proving faithful to the duties of their caste they have gone with glory to the region of bliss.

22. "Retreat Duryodhana. Let your troops retire. O king, run on to your camp. The sun is going down. Remember O king, that you are the root of all this."

23. Addressing these words to Duryodhana, Salya, with an aggrieved heart, stopped. Duryodhana too, greatly moved and beside himself with sorrow, with tears running down his eyes, wept for the charioteer's son crying "O Karna, O Karna!"

24. Consoling Duryodhana again and again all the kings headed by Drona's son

returned to their camp looking repeatedly on Arjuna's standard that was resplendant with his glory.

25—26. Beholding the earth that was saturated with blood coming out of the bodies of men, elephants and horses as if she were a courtezan clad in sable garments and golden ornaments, the Kouravas, who were bent upon going to the other world and who could not be recognized on account of their faces being covered with blood, could not stand there in that critical moment.

27. Worked up with sorrow on account of Karna's destruction they all bewailed crying "Alas Karna! Alas!" Then seeing the sun assume crimson colour they all returned to their camps.

28. Although killed and wounded with gold-winged arrows, whetted on stone and adorned with blood-dyed feathers, shot off the Gandiva, the heroic Karna lying on earth looked like the sun of bright rays.

29. Having touched with his rays Karna's body bathed in blood, and assumed a crimson appearance on account of grief the great sun, ever kind to his votaries, proceeded to the other ocean for bathing.

30. Thinking thus the host of gods and Rishis left the scene of action for their respective habitations. Other creatures also wended their way, as they liked, either for the celestial region or for the earth.

31. Having witnessed that wondrous encounter between Karna and Arjuna which struck terror unto all living creatures the leading Kuru heroes stricken with wonder and speaking highly (of the feat) proceeded (to their quarters.)

32. Although his coat of mail had been shattered with arrows, although he had been killed in that dreadful fight the beauty of his countenance did not forsake Radha's son even when dead.

33. Every one saw that the body of the heroe resembled burning gold. It appeared to have been instinct with life and looked effulgent like the sun or fire.

34. Seeing the charioteer's son lying dead on the field of battle all the warriors were stricken with fear like other animals at the sight of a lion.

35. Although dead that best of men seemed ready to issue commands. Nothing was changed in that great heroe dead.

36. Wearing a beautiful apparel and possessing a charming neck Karna's face looked resplendent like the full moon.

37. Bedecked with various ornaments, and golden *Angadas*, Vaikartana, albeit slain, lay on earth like a huge tree embellished with branches and twigs.

38. There lay that best of men like a mass of pure gold or blazing fire extinguished with the water of Arjuna's arrows.

39. As a blazing fire is quenched by water so Karna fire was extinguished by the Partha-like cloud in that battle.

40. Having made a downpour of arrows and burnt the ten cardinal points that best of men with his sons was destroyed by Partha. He left the world but took away with him his fame which he had won on earth by fair fight.

41—42. Having scorched the Pandavas with the fire of his weapons, having made a down-pour of arrows and consumed the hostile armies and heated the world like the thousand rayed sun Vaikartana left the world with his sons and followers.

43. Thus perished the heroe who was an all-giving tree unto the bird-like suitors. Begged by them he always said "I give" and never "I have not."

44. The virtuous always knew him to be pious. Such was Vrisha who died in a single combat. His wealth was always given to the Brahmanas. There was nothing not even his life which he could not make over to the Brahmanas.

45. He was a darling of men, generous and a great car-warrior. Such a high-minded man met with death.

46. Thus repaired to the celestial region the heroe depending upon whom your son made enemies taking with him the hope of success and joy of the Kouravas.

47. The rivers were calm when Karna fell. The sun set with pale colour. Burning like fire or the sun, Soma's son Mercury moved askance through the sky.

48. The sky was cut into two pieces. The earth roared loudly. All the points of compass, covered with smoke, were as if set on fire. The oceans were agitated and roared terribly.

49. There shook the mountains with their forests and all the creatures were pained. Assailing the constellation Rohini the planet Jupiter looked like the moon or the sun.

50. At Karna's death all the minor points of compass were ablaze. The sky was enshrouded with darkness. The Earth shook. Burning meteors dropped. The Rakshasas and other night rangers were filled with joy.

51. When with his razor-shaped arrows Arjuna cut off Karna's head having a

moon-like countenance all the denizens of heaven, sky and earth sent forth cries of *Oh* and *Alas*!

52. Having killed his enemy Karna, adored of the celestials, men and Gandharvas Arjuna shone in his energy like the thousand-eyed deity after the destruction of Vritra.

53—55. Then mounting their chariot the rattle of which was like the muttering of clouds, whose bright colour was like the mid-day sun of autumn, which was decorated with flags and standards, which was white in colour like the snow, the moon, the conch or crystal, whose horses were like those of Indra, those two foremost of men Krishna and Arjuna, who were energetic like great Indra himself who were embellished with gold, pearls, gems, diamonds and corals and who were effulgent like fire or the sun, moved on the battle-field with great force like Vishnu and Indra seated on the same car.

56—57. Divesting per force the enemy of his splendour by the twang of the Gandiva bow and the striking of palms, and destroying the Kurus with arrows the ape-bannered Arjuna and Garuda-bannered Krishna, gifted with measureless prowess, those two best of men joyfully took up, with their hands, their snow white conchs sending forth loud peals, adorned with gold and blew them simultaneously striking terror unto the hearts of their enemies.

58. The sounds of Panchajanya and Devadatta filled the earth, the sky and heaven.

59. At the blare of Madhava's conch as well as that of Arjuna's all the Kauravas, O king, were stricken with fear.

60. Resounding the woods, mountains, rivers and cardinal points with the blare of their conchs and filling up your soldiers with terror those two foremost of men gladdened Yudhisthira.

61. No sooner the Kauravas heard the the blare of the conchs than they speedily left the battle-field leaving behind them the king of Madras and the Bharata chief Duryodhana.

62. Then all the creatures in a body congratulated Dhananjaya who was shining in the battle-field and Janarddana, those two foremost of men who were like two risen suns.

63. Pierced with Karna's arrows those two repressors of foes shone like the bright moon of many rays and the sun after dispelling darkness.

64. Then leaving off those arrows those two great heroes of incomparable prowess, encircled by their well-wishers and friends, returned to their camp like the Lords Indra and Vishnu.

65. After Karna had been killed in that dreadful encounter, the celestials, Gandharvas, men, Charanas, Rishis, Yakshas and Nagas respectfully offered adorations to Krishna and Arjuna and wished them success.

66. Having received all their friends with due honor and been praised by them for their heroic deeds those heroes enjoyed in the company of their friends like the king of gods and Vishnu after the destruction of Bali.

CHAPTER XCV.

(KARNABADHA PARVA)—*contd.*

Sanjaya said:—

1. On Karna being slain, all the Kauravas, stricken with fear, fled away in all directions looking vacantly.

2. Hearing that the heroic Karna had been killed by his enemy your soldiers, overcome with fear, fled away on all sides.

3. Then the Kuru leaders anxiously desired to rally your troops and your son also tried to cheek their flight.

4. Encircled by the remaining portion of the Narayana troops Kritavarma speedily proceeded to his camp.

5. Seeing Adhiratha's son killed Shakuni surrounded by a thousand Ghandarvas, quickly returned to his camp.

6. Encircled by a large elephant force resembling a mass of clouds Saradwata's son Kripa quickly went towards his camp.

7. Sighing heavily at the success of the Pandavas, the brave Ashwathama quickly went to his camp.

8. Encircled by the remaining portion of the Samsaptakas which was still a large army, Susarma, looking at the terror-stricken soldiers, went away.

9. Deprived of every thing, and his heart heavily laden with sorrow and afflicted by painful thoughts king Duryodhana went away.

10. Having his standard broken and looking on all sides, Salya, the best of car-warriors, returned to his camp.

11. Assailed with fear and shame and beside themselves with grief the remaining car warriors of the Bharata army, still a large number, fled away.

12. Seeing Karna slain all the Kuru soldiers, trembling and with their voice suppressed with tears, fled away precipituously in fear.

13. The great car-warriors of the Kuru army fled away in fear some praising Karna and others Arjuna.

14. Amongst the many thousand warriors of your army there was not a single individual who had any desire for fighting.

15. Upon the destruction of Karna, O king, the Kurus gave up all hopes of their lives, kingdom, wives and riches.

16. Worked up with sorrow your son decided to give them rest for the night.

17. Obeying his orders, O king, the great car-warriors, bending low their heads, left the battle-field depressed and with pale countenances.

CHAPTER XCVI.

(KARNA-BADHA PARVA)—*contd.*

Sanjaya said:—

1. After the destruction of Karna and the flight of the Kuru soldiers Krishna, embracing Partha in delight, said,

2. Vritra was killed by the holder of thunder-bolt and Karna has been killed by you. They will simultaneously talk of the destruction of Vritra and Karna.

3. Vritra was killed by Indra with thunder and Karna has been killed by you with bow and keen arrows.

4. Proceed, O Kunti's son, and describe to the righteous king Yudhisthira your power capable of earning fame for you and which is known in the worlds.

5. Having given an account of the death of Karna, for which you had been trying for many years, to the virtuous king Yudhisthira, you will be freed from your debt to him.

6. While you were fighting with Karna Dharma's son came here for witnessing the battle.

7. Wounded deep with arrows he could not stay in the battle-field and that best of men returned to his tent.

8. Partha acquiesed in the request of the Yadu chief who then cheerfully turned his car.

9. Having thus accosted Arjuna Krishna addressed the soldiers, saying:—"Blessings unto you all. Stand, confronting the enemies carefully."

10. He then said to Dhristadyumna, Yudhamanyu, the twin sons of Madri, Vrikodara and Yuyudhana.

11. "Stand you all here carefully, O kings, till we come back having communicated to the king the destruction of Karna by Arjuna."

12. Having been thus permitted by those warriors he started for the camp of the King. Govind, then, with Partha, saw Yudhisthira.

13. Seeing them cheerful and with great wounds on their persons Yudhishthira thought that the son of Radha was dead and speedily got up from his seat.

14. Having got up from his seat that repressor of his enemies, the king of mighty arms, again and again locked Arjuna and Krishna in his loving embraces. Then he asked Krishna about particulars (of Karna's death).

15. Then the sweet-speeched son of Vasudeva, the scion of the Yadu race, described Karna's death exactly in every detail.

16. Joining his hands and addressing Yudhisthira, whose enemies had been killed, Krishna *alias* Achyuta, smilingly said.

17—18. "By good fortune, the holder of the Gandiva bow, Pandu's son Vrikodara, yourself and the two sons of Madri are all safe from this heroe-destroying and hair-stirring battle. Do what should next be done, O son of Pandu. The powerful son of the charioteer *alias* Vaikartana has been killed.

19. By good luck, O king of kings, you have achieved victory, and by good fortune, you have gained over others, O son of Pandu.

20. The Earth is drinking to day the blood of the charioteer's son, the wretch of a man who had laughed at Draupadi won at the game of dice.

21. Wounded all over with arrows, your enemy, O foremost of Kurus, is lying prostrate on the naked Earth. Look at that best of men mangled with arrows.

22. O Heroe, rule now vigilantly the earth shorn of your enemies and enjoy with us all pleasures of life."

23. Hearing the words of the great Keshava Yudhisthira cheerfully adored him in return and repeatedly said "Good luck! Good luck!"

24. "It is no wonder, O mighty-armed son of Devaki, that having yourself for his charioteer Partha should perform those super-human feats."

25. Then taking hold of Keshava's irght arm bedecked with *Angadás* and addressing him and Arjuna the righteous son of Pritha said.

26. "Narada told me that you two are the two foremost of divine Rishis Nara and Narayana ever engaged in maintaining virtue.

27. The highly intelligent and blessed Krishna Dwaipayana Vyasa has also recounted to me several times this divine history.

28. By your help, O Krishna, this son of Pandu, Dhananjaya, has defeated his enemies, without ever retreating from the battle-field.

29. Since you have condescended to drive Partha's chariot we are sure to win victory and not defeat."

30—31. Having said this the impartial king Yudhisthira, that foremost of men, got upon his chariot. It was adorned with gold and drawn by horses having black and ivory white tails and quick-coursing like mind. And talking pleasantly with Krishna and Arjuna he started, surrounded by his troops for seeing the battle-field teeming with many incidents.

32. While talking with those two heroes Madhava and Phalguna the king saw Karna, the foremost of men, lying on the battle-field.

33. The king saw Karna pierced all over with shafts like a *Kadamva* flower with straight filaments shooting up all over.

34. He saw Karna lighted up by a thousand of golden lamps filled with scented oil.

35—36. Having seen Karna and his son killed and wounded with arrows shot off the Gandiva Yudhisthira looked again and again at them before he could believe his eyes. He then praised Krishna and Arjuna saying,

37. "Having got you, highly wise as you are, as my lord and protector, I am O Govinda, the king of earth with my brothers.

38—42. Hearing of the destruction of the haughty son of Radha the wicked son of Dhritarastra will give up all hopes of his life and kingdom. By your favour, O foremost of men, we have achieved our object. By good luck, you have won victory, O Govinda. By good luck, the enemy has been killed and by good luck the holder of the Gandiva bow has been crowned with success. Thirteen years we have spent in misery and vigilance. By thy favour we will now sleep peacefully in night."

In this way the king praised Janarddana and Arjuna.

43. Seeing Karna and his son slain with arrows Yudhisthira considered himself as if born anew.

44. Overflowing with joy all the car-warriors of the Pandava army approached Yudhisthira and delighted him.

45—46. After the death of the charioteer's son, Nakula, Sahadeva, Bhima, the great Vrishni car-warrior Satyaki, Dhristadyumna, Shikhandi, Panchalas, Srinjayas and other Pandava warriors adored the son of Kunti.

47-49. First speaking highly of Pandu's son Yudhisthira, those heroes, who always took delight in battle, disirous of victory and of sureness of aim, eulogised the two Krishnas. These great car-warriors delightedly returned to their camps. Thus took place the dreadful, hair-stirring onslaught on account of your vile policy. Why do you grieve for it now.

50. Hearing that evil news the Kuru king Dhritarastra fell down all on a sudden on the ground from his seat.

51. The far-seing queen Ghandhari too fell down. And she bewailed for the destruction of Karna in battle.

52. Vidura and Sanjaya then raised up the king and consoled him. The Kuru ladies also raised up Gandhari.

54. Thinking destiny to be all powerful the Royal Rishi lost his senses under the weight of grief.

55. His heart pining with sorrow and anxiety the king did not swoon away again. And consoled by them he sat silent indulging in melancholy reveries.

56. He who reads the account of this great encounter between Karna and Partha, like unto a great sacrifice, and he who hears it read, both reap the fruits of a great sacrifice duly performed.

57. The learned hold that the eternae Vishnu, Agni, Vayu, Soma and Surya is sacrifice. He who will therefore here recitl these Parvans will attain to every blissful regions.

58. Those who devoutly read his holy and best of Sanhitas, rejoice acquiring riches, corns and glory.

59. Every one should therefore hear it reverentially. He who does it enjoys happiness and Vishnu, Brahma and Siva are propitiated with him.

60. By reading it a Brahmana reaps the fruit of the Vedic studies, a Kshatrya obtains victory and strength in battle, a

SHALYA PARVA.

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THE MAHABHARATA.

(IN ENGLISH.)

SHALYA PARVA.

CHAPTER I.

Having saluted the Narayana and Nara the foremost of male beings, as also the goddess of learning Saraswati let us cry success.

Janamejaya said:—

1. On Karna being thus killed by Savyasachin what did the small remnant of the Kuru army do?

2. Seeing the (Pandava) army elated with energy how did the king Suyodhana act towards them befitting the occasion?

3. Describe it, O foremost of the twice-born. I wish to hear it. I am never satiated with hearing of the great feats of my forefathers.

Vaishampayana said:—

4. After the destruction of Karna, O king, Dhristarastra's son Suyodhana was immersed in a sea of grief and beheld despair on all sides.

5. Exclaiming repeatedly "oh! Karna! oh! Karna!" he with difficulty reached his camp with the remaining kings on his side.

6. Although consoled by those chiefs with cogent arguments sanctioned by scriptures he could not enjoy peace of mind thinking of the death of the charioteer's son.

7. Considering Destiny and Luck as all-powerful and determined upon fighting the king issued out again for battle.

8. Having appointed duly Shalya as the commander-in-chief, that foremost of kings, O king, went out for battle with the remaining chiefs.

9. Thereupon, O foremost of Bharatas, a terrible encounter took place between Kurus and Pandavas like that between the celestials and Asuras.

10. Then, O king, having made a great onslaught in battle, Shalya, having lost a large number of his force, was killed by Yudhisthira at mid-day.

11. Thereupon having his allies slain king Duryodhana fled from the battle-field and entered into a dreadful lake in fear of his enemies.

12. Then on that afternoon causing the lake to be encircled by mighty warriors Bhimasena invited him for battle and killed him.

13. After his destruction in that great battle three car-warriors, who were still alive, worked up with great anger, killed the Panchalas in night.

14. Having left the camp next morning Sanjaya went to the Kuru capital depressed and laden with grief.

15. Having entered the city, and raising up his arms in sorrow and trembling the charioteer entered the Palace of the King.

16. Overwhelmed with grief, O foremost of men, he cried aloud, saying "Alas! O king, ruin has overtaken us all by the death of the great king.

17. Alas! Time is powerful! Difficult are his ways, since all our men, powerful like Indra, have been killed by the Pandavas.

18. Beholding Sanjaya return in that painful state all the people anxiously lamented.

19. Hearing of Duryodhana's death, the entire city, O foremost of men, including even children bewailed from all sides.

20. Pressed down with sorrow and bewildered men and women were seen running about like mad people.

21. Entering the Royal Palace Sanjaya saw that great and highly wise king.

22—26. Beholding the innocent king, the illustrious scion of the Bharata race seated encircled by his daughters-in-law, Gandhari, Vidura and other well-wishing relatives and friends and engaged in thinking of the same subject Sanjaya, with an aggrieved heart and suppressed accents said:—"I am Sanjaya, O great king. I bow to you, O foremost of the Bharatas. The Madra-king Shalva has been killed, as also Suvala's son Shakuni, and Uluka, the heroic son of Shakuni. The Samsaptakas, the Kambhojas, the Shakas, the Mlechas, the Mountaineers and the Yavanas have all been killed.

27. The Easterners, the Southerners, the Northerners and the Westerners, O king, have all been killed.

28. All the kings and princes have been killed. The king Duryodhana too has been killed by Pandu's son (Bhima) as he had promised.

29. With his thighs broken he is lying prostrate on earth bathed in blood. Dhristadyumna and the invincible Shikhandi have also been slain.

30. Uttamouja, Yudhamanyu, Prabhadrakas, and those foremost of men the Panchalas and Chedis have all been killed.

31. Your sons as also the five sons of Draupadi have been killed. The valiant and powerful son of Karna, Vrishasena, has also been killed.

32. All the men collected have been destroyed as also the elephants. All the car-warriors and horses have been slain in battle.

33—34. Very few are surviving on your side, O king. On account of the conflict between the Kurus and Pandavas the Earth contains only women now. Amongst the Pandavas seven are alive and amongst your people only three.

35. They are the five Pandava brothers, and Vasudeva, and Satyaki, and Kripa, and Kritavarman, and Drona's son, that foremost of victorious heroes.

86. These three car-warriors, are all that survive, O best of kings, of all the Akshauhinis collected on your side, O uler of men!

These are only living O monarch, the rest have died. Making Duryodhana and his hostility towards the Paudavas the cause, the whole world, it seems, has been destroyed, O foremost of Bharata's race, by Time!"

38. Hearing these cruel words, Dhritarashtra, that ruler of men, fell down, senseless, O monarch, on the Earth.

39. As soon as the king fell down, the illustrious Vidura also, O king, afflicted with sorrow for the king's distress, fell down on Earth.

40. Gandhari also, O best of kings, and all the Kuru ladies, suddenly fell down on the ground, hearing those cruel words.

41. All those royal persons remained lying on the ground, deprived of their consciousness and crying in delirium, like figures painted on a large piece of canvas.

42. Then king Dhritarashtra, that lord of Earth, afflicted with the misery of the death of his sons, slowly and with difficulty regained his life-breaths.

43—47. Having recovered his consciousness, the king, with trembling limbs and aggrieved heart, looked of all sides, and said these words to Kshattri Vidura:—"O learned Kshatri, O you of great wisdom, O foremost of Bharata's race, you are now my refuge! I am lordless and all my sons are dead"—Having said so, he once more dropped down unconscious. Beholding him fallen, all his relatives, that were present there, sprinkled cold water over him and fanned him. Comforted after a long while, that king stricken with sorrow on account of the death of his sons, remained silent, sighing heavily, like a snake put into a pot.

48. Sanjaya also wept aloud, beholding the king so aggrieved. All the ladies too with the famous Gandhari, did the same.

49—51. After a long while, O best of men, Dhritarashtra, having repeatedly swooned, said to Vidura.—"Let all the ladies retire, even the illustrious Gandhari, and all these friends! My mind is greatly unsettled!"—Thus addressed, Vidura, repeatedly trembling, slowly sent away the ladies, O foremast of Bharata's race.

52. All those ladies retired, O chief of the Bharatas, as also all those friends, seeing the king deeply afflicted.

53. Then Sanjaya cheerlessly looked at the king, O scorcher of foes, who, having recovered his senses, was weeping in great misery.

CHAPTER II.

(SHALYA PARVA)—*Continued.*

Vashiampayana said:—

1. After the ladies had been sent away, Dhritarashtra, the son of Ambika, sunk into grief greater than that which had afflicted him before, began, O monarch, to bewail.

2. Exhaling smoky breaths, and repeatedly shaking his arms, and reflecting a little, O monarch, he said these words.

Dhritarashtra said:—

3. 'Alas, O *Suta*, painful is the news that I hear from you viz., that the Pandavas are all safe and have suffered no loss in battle!

4. Forsooth, my hard heart is made of the essence of thunder, since it breaks not upon hearing of the fall of my sons!

5. Thinking of their ages, O Sanjaya, and of their sports in childhood, and learning today that all of them have died, my heart seems to break into pieces!

6. Although owing to my blindness I never saw their forms, still I cherished a great love for them on account of the affection one feels for his children.

7. Hearing that they had passed out of childhood and entered the period of youth and then of early manhood, I became highly glad, O sinless one.

8. Hearing today that they have been killed and divested of prosperity and energy, I do not enjoy peace of mind, being overwhelmed with grief on account of the calamity that has befallen them.

9. Come, come, O king of kings, to me that am without a lord now! Deprived of you, O mighty-armed one, what will be my condition?

10. Why, O sire, leaving all the assembled kings do you lie on the nacked ground, deprived of life, like an ordinary and wretched king?

11. Having been, O monarch, the refuge of kinsmen and friends, where do you go now, O hero, leaving me that am blind and old?

12. Where now, O king, is that pity of yours, that love, and that respectfulness? Invincible you were in battle, how, alas, have you been killed by the Parthas?

13—14. Who will now, after I will get up from bed at the proper hour, repeatedly address me in such loving and respectful words as,—*O father, O father—O great king,—O Lord of the world!*—and affectionately clasping my neck with tearful eyes, will ask for my orders, saying,—Command me, O you of Kuru's race!—address me, O son, in that sweet language once more!

15. O dear child, I heard even these words from your lips, viz.,—This wide Earth is equally ours with Pritha's son!

16—21. Bhagadatta and Kripa and Shalya and the two princes of Avanti and Jayadratha and Bhurishravas and Cala and Somadatta and Valhika and Ashwatthaman and the chief of the Bhojas and the mighty princes of Magadha and Vrihadvala and the ruler of the Kacis and Shakuni, the son of Suvala and many thousands of *Mlecchas* and Shakas and Yavanas, and Sudakhina the ruler of the Kamvojas and the king of the Trigartas and the grandsire Bhishma and Bharadwaja's son and Gotama's son and Shrutayush and Ayutayush and Shatayush of great power, and Jalasandha and Rishyashringa's son and the Rakshasa Alayudha, and the mighty-armed Alamvusha and the great car-warrior Suvahu,—these and many other kings, O best of monarchs, have taken up arms on my behalf and are ready to throw away their very lives in great battle!

22—23. Stationed on the field amidst these, and encircled by my brothers, I will fight against all the Parthas and the Panchalas and the Chedis, O foremost ot kings, and the sons of Draupadi and Satyaki and Kunti-Bhoja and the Rakshasa Ghatotkach.

24. Even one amongst these, O king, worked up with anger, is able to resist in battle the Pandavas rushing towards him!

25. What need I say then of all these heroes, every one of whom has wrongs to avenge on the Pandavas, when united together? All these, O monarch, will fight with the followers of the Pandavas and will kill them in battle.

26. Karna alone, with myself, will kill the Pandavas. All the heroic kings will then live under my control.

27.—28. Their leader, the mighty Vasudeva, will not, he has told me, take up arms for them, O king.—In this way, O Suta, did Duryodhana often use to speak to me. Hearing what he said, I believed that the Pandavas would be killed in battle.

29. While, my sons, stationed in the midst of those heroes, and fighting vigorously in battle, have all been slain, what can it be but Destiny?

30 When that lord of the world, viz., the valiant Bhishma, having encountered Shikhandin, died like a lion, killed by a jackal, what can it be but Destiny?

31. When the Brahmana Drona, the master of all offensive and defensive weapons, has been killed by the Pandavas in battle, what can it be but Destiny?

32. When Bhurishravas has been slain in battle, as also Somadatta and king Valhika, what can it be else Destiny?

33. When Bhagadatta, an expert in fighting from the back of elephants, has been killed, and when Jayadratha has been slain, what can it be but Fate?

34. When Sudakshina has been slain, and Jalasandha of Puru's race, as also Shrutayush and Ayutayush, what can it be but Destiny?

35. The mighty Pandya, that foremost of all holders of weapons, has been slain in battle by the Pandavas. What can it be but Destiny?

36—37. When Vrihadvala has been slain and the powerful king of the Magadhas, and the brave Ugrayudha, that model of all bowmen, when the two princes of Avanti viz., Vinda and Aunvinda have been slain, and the king also of the Trigartas, as also the numerous Samsaptakas, what can it be but Destiny?

38. When king Alamvusha, and the Rakshasa Alayudha, and Rishyashringa's son, have been slain, what can it be but Destiny?

39. When the Narayanas have been slain, as also the Gopalas, ever invincible in battle, and many thousands of Mlecchas, what can it be but Destiny.

40. When Shakuni the son of Suvala, and the powerful Uluka, called the gamester's son, at the head of his forces, have been slain, what can it be but Destiny?

41—42. When numerous great heroes, well-read in all sorts of offensive and defensive weapons, and gifted with prowess equal to that of Indra himself, have been slain, O Suta, when Kshatriyas coming from different kingdoms, O Sanjaya, have all been slain in battle, what can it be but Destiny?

43. My mighty, sons and grandsons have been slain, as also my friends and brethren. What can it be but Destiny?

44. Truly man takes his birth, subject to Destiny. A fortunate man always meets with good.

45. I am bereft of good fortune, and, therefore, am deprived of my children, O Sanjaya. Old as I am, how shall I now submit to the sway of enemies?

46. I do not think anything else but exile into the woods is good for me, O lord. Shorn of relatives and kinsmen as I am, I will go into the woods.

47. Nothing else save an exile into the woods can be better for me who am fallen into this plight and who am shorn of my sons, O Sanjaya.

48—49. When Duryodhana has been slain, when Dusshasana and Vivingsha and the mighty Vikarna have been slain, how shall I be able to bear the shouts of that Bhimasena who has alone killed a hundred sons of mine in battle?

50. He will frequently speak of the slaughter of Duryodhana in my ears. Burning with grief and sorrow, I shall not be able to withstand his cruel words!"

Vaishampayana said:—

51. Even thus that king, burning with grief and deprived of relatives and kinsmen, repeatedly swooned, overwhelmed with grief consequent on the death of his sons.

52. Having wept for a long time, Dhritarashtra, the son of Amvika, sighed heavily thinking of his defeat.

53. Overwhelmed with sorrow, and burning with grief, that best of Bharata's race once more enquired of his charioteer Sanjaya, the son of Gavalgana, the details of the battle.

Dhritarashtra said:—

54. After Bhishma and Drona had been slain and the Suta's son also overthrown, whom did my warriors make their general?

55. The Pandavas are slaying quickly every one whom my warriors make their general in battle.

56. Bhishma was slain at the van of battle by the diadem-decked Arjuna in your presence. Even thus was Drona slain before you all.

57. Even thus was the Suta's son, the valiant Karna, slain by Arjuna in the presence of all the kings.

58. Long before, the high-souled Vidura had told me that through the fault of Duryodhana, the people of the Earth would be rooted out.

59. There are some fools that do not see things even though they cast their eyes on them. Those words of Vidura have proved true in my case.

60 What the pious Vidura, conversant with the attributes of everything, then said, has proved true, for the words he uttered were nothing but the truth.

61 Afflicted by fate, I did not then act according to those words. The fruits of that evil course have now appeared. Describe them to me, O son of Gavalgana, once more.

62 Who became the head of our army after Karna's fall? Who was that car-warrior who proceeded against Arjuna and Vasudeva?

63 Who were they that protected the right wheel of the ruler of the Madras in

battle? Who protected the left wheel of that hero when he went to battle? Who also protected his rear?

64 How, when all of you were together, could the mighty king of the Madras, as also my son, be slain, O Sanjaya, by the Pandavas?

65 Describe particularly the great destruction of the Bharatas. Tell me how my son Duryodhana fell in battle!

66 Tell me how all the Panchalas with their followers, and Dhrishtadyumna and Shikhandhin and the five sons of Draupadi, were killed.

67 Tell me how the (five) Pandavas and the two Satwatas (viz., Krishna and Satyaki), and Kripa and Kritavarmman and Drona's son, have escaped with life.

68 I desire to hear everything about the battle and its nature. You are a skillful narrator. O Sanjaya, tell me every thing!'

CHAPTER III.

(SHALYA PARVA)—*Continued.*

Sanjaya said:—

1. Hear, O king, attentively how that great onslaught of the Kurus and the Pandavas took place when they encountered each other.

2—3. After the Suta's son had been killed by the illustrious son of Pandu, and after the troops had been repeatedly collected and had repeatedly been routed and after a terrible onsaught had taken place, O foremost of men in battle after Karna's death, Partha began to utter leonine shouts. At that time your sons were possessed by great fear.

4. Indeed, after Karna's death, there was no warrior in your army who could rally the troops or show his prowess.

5. They then looked like ship-wrecked merchants on the vast sea without a raft to save themselves. When their protector was slain by the diadem-decked Arjuna, they were like persons on the vast sea desirous of reaching safely some shore.

6. Indeed, O king, after the slaughter of the Suta's son, your troops, panic-stricken and mangled with arrows, were like helpless men like a herd of deer attacked by a lion.

7. Defeated by Savyasachin, they retired in the evening, like bulls with broken horns or snakes shorn of their fangs.

8. Their foremost of heroes slain, themselves thrown into confusion and cut with keen arrows, your sons, O king, upon the slaughter of the Suta's son, fled away in fear.

9. Deprived of weapons and coats of mail, all of them were bewildered and knew not where to fly. Looking on all sides, many of them began to kill one another.

10—11. Many fell down or became pale, thinking,—*It is me whom Vibhatsu is persuing!—It is me whom Vrikodara is persuing!*—Some riding on quick horses, some on fleet cars, and some on fleet elephants, many great car-warriors fled away from fear, leaving behind the foot-soldiers.

12. Cars were broken by elephants, horsemen were crushed by great car-warriors, and the foot were smashed and slain by bodies of horse, as they fled away from the field of action.

13. After the fall of the Suta's son, your troops became like straggling travellers in a forest abounding with robbers and beasts of prey.

14. Some elephants whose riders had been killed, and others whose trunks had been cut off, stricken with fear, saw the entire universe full of Partha.

15—16. Beholding his troops flying away in fear of Bhimsena, Duryodhana, then, with cries of Oh and Alas, addressed his driver, saying,—"If I stand at the rear of the army, armed with my bow, Partha then will never be able to go beyond me. Drive quickly the horses, therefore.

17. When I will display my courage in battle Dhananjaya, the son of Kunti, will not dare go beyond me like the ocean never venturing to transgress its banks.

18—19. To-day, killing Arjuna with Govinda, and the proud Vrikodara, and the rest of my enemies, I will free myself from the debt I owe to Karna."—Hearing these words of the Kuru king worthy of an honorable man, his driver slowly urged those horses adorned with trappings of gold.

20. At that time many brave warriors, deprived of elephants and horses and cars, and five and twenty thousand foot, proceeded slowly for battle.

21. Then Bhimasena, worked up with wrath, and Dhrishtadyumna the son of Prishata, encircling those soldiers with the help of four kinds of forces destroyed them with arrows.

22. All of them fought vigorously with Bhima and Prishata's son. Many amongst them challenged the two Pandava heroes mentioning their names.

23. Surrounded by them in battle, Bhima became angry with them. Quickly getting down from his car, he began to fight, with his mace.

24. Depending on the might of his own arms, Vrikodara, the son of Kunti, who was on his car, observing the rules of fair fight, did not fight with those foes who were struck down on earth.

25. Armed with his heavy mace made entirely of iron and adorned with gold and resembling the Destroyer himself at the end of the Yuga, Bhima slew them all like Yama destroying creatures with his club.

26. These foot-soldiers, worked up with great anger, heving lost their friends and kinsmen, were prepared to cast away their lives, and rushed in that battle towards Bhima like insects towards a blazing fire.

27. Indeed those warriors, stricken with fear and invincible in battle, approaching Bhimasena, suddenly died like living creatures at the look of the Destroyer.

28. Armed with sword and mace, Bhima moved on like a hawk and killed your twenty-five thousand warriors.

29. Having killed that brave division, the powerful Bhima, of invincible prowess, once more stood, with Dhrishtadyumna before him.

30. In the meantime the highly energetic Dhananjaya proceeded towards the car-division of the Kurus. The twin sons of Madri and the mighty car-warrior Satyaki, all strong, cheerfully rushed against Shakuni for slaying him.

31. Having slain with keen arrows the numerous cavalry of Shakuni, those Pandava heroes quickly proceeded against Shakuni himself, whereupon a fierce encounter took place.

32. Then Dhananjaya, O king, penetrated into the midst of the car-detachment of the Kauravas, expanding his bow Gandiva known over the three worlds.

33. Beholding that car having white horses yoked to it and Krishna for its driver coming towards them, with Arjuna as the warrior on it, your troops fled away in fear.

34. Deprived of cars and horses and struck with arrows from every side, five and twenty thousand foot-soldiers proceeded towards Partha and surrounded him.

35. Then that mighty car-warriors amongst the Panchalas, viz., Dhrishta dyumna with Bhimasena at the head quickly killed them and gained vicory.

36. The son of the Panchala king, viz., the celebrated Dhrishtadyumna, was a great bowman possessed of great beauty aed a repressor of foes.

37. Seeing Dhrishtadyumna to whose car were yoked steeds white as pigeons and whose standard was made of lofty Kovidara, your troops fled away in fear.

38. The celebrated sons of Madri, with Satyaki among them, followed by the Gandhara king who was quick in the use of weapons, soon appeared before us.

39. Chekitana and Shikhandin and the five sons of Draupadi, having killed a large number of your troops, blew their conchs.

40. Seeing all your troops flying away from the field, those Pandava heroes pursued and killed them like bulls pursuing defeated bulls.

41. Then the mighty Savaysachin the son of Pandu, beholding the remaining portion of your army still fighting was filled with anger, O king.

42. Suddenly, O monarch, he covered the remnant of your army with arrows. The dust, however, that was then raised, covered the sky, for which we could not see anything.

43. Darkness also spread over the place and the field of battle was covered with arrows. Your troops, O monarch, then fled away in fear on all sides.

44. When his army was thus broken, the Kuru king, O monarch, rushed against both friends and foes.

45. Then Duryodhana challenged all the Pandavas to battle, O chief of Bharata's race, like the Asura Vail in days of yore challenging all the celestials.

46. The Pandavas then, collected in a body and filled with rage, chastising him repeatedly and discharging various weapons, proceeded against Duryodhana.

47—50. The latter, however, fearlessly struck his foes with arrows. The prowess of your sons was exceedingly wonderful, since all the Pandavas together were unable to overcome him. At this time Duryodhana saw his troops, exceedingly mangled with shafts, and about to fly away. Rallying them then, O monarch, your son, resolved on battle and desirous of gladdening them, addressed those warriors, saying,—"I do not see a place on plain or mountain whither if you fly, the Pandavas will not kill you! What use then in flight?

51. The Pandava army has now been reduced to a small number. The two Krishnas have been greatly wounded. If all of us make a stand here, we are sure to gain victory.

52. If, however, you fly away, the Pandavas, pursuing you, will slay you all. Death in battle, therefore, conduces to our good.

53. Death in the field of battle while fighting according to Kshatriya custom, is welcome. Such death begets no grief. By meeting with such a death, a person enjoys eternal happinesa in the other world.

54. Let all the Kshatriyas assembled hear me. It were better that they should submit to the angry Bhimasena than that they should neglect the duties practised by them from the days of their fore-fathers.

55. There is no act more sinful for a Kshatriya than to fly away from the battle-field. Ye Kauravas, there is no greater path to heaven than the duty of battle.

56—57. The warrior acquires in a day the blissful regions of the other world that take many long years for others to acquire."—Obeying those words of the king, Kshatriya car-warriors once more rushed against the Pandavas, unable to put up with their discomfiture and firmly resolved to display their prowess.

58. Then began a battle once more that was highly terrific, between your troops and the enemy, that resembled the one between the gods and demons.

59. Your son Duryodhana then, O monarch, with all his troops, rushed against the Pandavas with Yudhishthira at the head.

CHAPTER IV.

(SHALYA PARVA)—*Continued.*

Sanjaya said:—

1—7. 'Beholding the boxes of cars as also the cars of great warriors, and the elephants and foot-soldiers, O king, killed in battle,—seeing the field of battle appear dreadful like the sporting ground of Rudra,—seeing the ignominous death obtained by hundreds and thousands of kings,—seeing also the prowess of Partha after the retreat of your son with a sorrowful heart and when your troops, filled with anxiety and fallen into great distress, O Bharata, were deliberating about their next course, hearing also the loud lamentations of the Kaurava warriors that were being smitten, and marking the displaced and disordered tokens of great kings, the energetic, old, eloquent and compassionate Kuru leader Kripa, approched king Duryodhana, and angrily said to him:—"O Duryodhana, listen, O Bharata, to these words. Having heard them, O monarch, act according to them, O sinless one, if you like.

8. There is no path, O monarch, that is better than the duty of battle. Taking recourse to that path, Kshatriyas, O best of the Kshatriyas, fight.

9. He who follows Kshatriya practices, fights with son, father, brother, sister's son, and maternal uncle, and relatives, and kinsmen.

10. If he is killed in battle, there is great merit in it. Similarly, there is great sin if he flies from the field. It is for this that the life of a Kshatriya is exceedingly hard.

11—12. I will say a few wholesome words to you about this. After the fall of Bhishma and Drona and the mighty car-warrior Karna, after the slaughter of Jayadratha and your brothers, O sinless one, and your son Lakshmana, what is there now for us to do?

13. They, upon whom we had laid all burdens and had been enjoying the kingdom, have all repaired to regions of blessedness attainable by persons conversant with the knowledge of Brahma, casting off their bodies.

14. As regards ourselves, deprived of those great car-warriors of numerous accomplishments, we shall have to pass our time in sorrow, having caused many kings to die.

15. When all those heroes were alive even then Vibhatsu could not be defeated. Having Krishna, for his eyes, that mighty-armed hero is incapable of being defeated by the very gods!

16. The vast Kaurava army, approaching his monkey-emblem standard that is high as Indra's pole set up in the spring and that is effulgent as Indra's bow, has always shaken in fear.

17. At the leonine shouts of Bhimasena and the blare of Panchajanya, and the twang of Gandiva, our hearts will be paralyzed.

18. Moving like flashes of lightning, and closing our eyes Arjuna's Gandiva is seen to resemble a circle of fire.

19. Adorned with pure gold, that bow, as it is shaken, looks like lightnings moving about on all directions.

20. Quick-coursing and white horses endued with the splendour of the Moon or the Kuca grass, that run as if devouring the skies, are yoked to his car.

21. Urged on by Krishna, like masses of clouds driven by the wind, and decked

with golden trappings, they bear Arjuna to battle.

22. That foremost of warriors, Arjuna, burnt that great force of yours like a rising fire consuming dry grass in the forest in the winter.

23. Possessed of the splendour of Indra himself, while penetrating into our army we have seen Dhananjaya look like an elephant with four tusks.

24. While agitating your army and terrorizing the kings we have seen Dhananjaya resemble an elephant agitating a lake full of lotuses.

25. While terrifying all the warriors with the twang of his bow, we have again seen the son of Pandu resemble a lion striking terror to smaller animals.

26. Those two foremost of bowmen in all the worlds, viz., the two Krishnas clad in mail, are looking highly beautiful.

27. Today is the seventeenth day of this dreadful battle, O Bharata, of those that are being killed in the midst of this fight.

28. The diverse detachments of your army are routed and dispersed like autumnal clouds scattered by the wind.

29. Savyasachin, O monarch, made your army tremble and reel like a boat exposed to danger by a storm on the bosom of the ocean.

30. Where was the Suta's son, where was I, where were you, where was Hridika's son, where your brother Duscasana accompanied by his brothers, when Jayadratha was slain?

31—32. Upon beholding Jayadratha and finding him within the range of his arrows, Arjuna, displaying his prowess upon all your kinsmen and brothers and allies and maternal uncles, and placing his feet upon their heads, killed king Jayadratha before us all. What then is there for us to do now?

33. Who is there among your troops now that would defeat the son of Pandu?

34. That high-souled warrior is a master of many sorts of celestial weapons. The twang, of Gandiva, deprives us of our energies.

35. This army of yours that is now without a leader is like a night without the Moon or like a river that is dried up with all the trees on its banks broken by elephants.

36. The mighty-armed Arjuna of white horses will, at his pleasure, move about amidst your army having no commander, like a blazing fire amid a heap of grass.

37. The vigour of those two, viz. Satyaki and Bhimasena, would rend all the mountains or dry up all the oceans!

38. The words that Bhima spoke in the midst of the assembly have all been nearly fulfilled by him, O monarch. That which remains unaccomplished will again be accomplished by him.

39. While Karna was fighting with the unconquerable army of the Pandavas, it was vigorously protected by the wielder of Gandiva.

40. You have done many misdeeds without any cause, by the righteous Pandavs. The fruits of those acts have now come.

41. For accomplishing your own object you had, with great care, mustered together a large force. That huge force as also yourself, O best of Bharatas, have fallen into great danger.

42. Preserve your own self now, for self is the stay of everything. If the support is broken, O sire, everything attached thereto is scattered on every side.

43. He that is being weakened should seek peace by conciliation. He that is prosperous should make war. This is the policy taught by Vrihaspati.

44. We are now inferior to the sons of Pandu as regards the strength of our army. Therefore, O lord, I think peace with the Pandavas is conducive to our good.

45. He that does not know what is for his good or knowing disregards what is for his good, is soon deprived of his kingdom and never obtains any good.

46. If by submission to king Yudhishthira we may still have the kingdom even that would be for our good, and not O king, to suffer through folly defeat at the hands of the Pandavas.

47. Yudhishthira is merciful. At the request of Vichitravirvya's son and of Govinda, he will allow you to be the king.

48. Whatever Hrishikesha will say to the victorious king Yudhishthira and Arjuna and Bhimsena, all of them will, forsooth, obey.

49. Krishna will not, I think, be able to disobey the words of Dhritarashtra of Kuru's race, nor will the son of Pandu be able to disregard those of Krishna.

50—51. The end of hostilities with the sons of Pritha is what I consider to be for your good. I do not say this to you from any mean motives nor for saving my life. I say, O king, that which I think beneficial. You will recollect these words when on the

verge of death if you neglect them now.—Old Kripa, the son of Saradwata, weepingly said these words. Breathing hard breaths, he was beside himself with sorrow.

CHAPTER V.

(SHALYA PARVA)—*Continued.*

Sanjaya said:—

1. Thus addressed by the famous son of Gotama, the king Duryodhana, breathing hard, remained silent, O king.

2. Having thought for a little while, the great son of Dhritarashtra, that scorcher of foes, then said these words to Sharadwat's son Kripa:—

3. "You have said to me] whatever a friend should say. You have also, whilst fighting, done everything for me, without caring for your very life.

4. People have seen you enter into the midst of the Pandava army and fight with the mighty and energetic car-warriors of the Pandavas.

5. What a friend should say has been said by you. Your words, however, do not please me like medicine that pleases not the person who is on the verge of death.

6. These beneficial and excellent words, pregnant with reason, which you, O mighty-armed one, have said, do not seem acceptable to me, O foremost of Brahmanas.

7. Deprived by us of his kingdom on a former occasion, why will the son of Pandu trust us? That great king was once defeated by us at dice. Why will we again believe my words?

8. So also, Krishna, ever engaged in the good of the Parthas, when he came to us as an emissary, was cheated by us. Our act was exceedingly unfair. Why then, will Hrishikesha trust my words?

9. The princess Krishna, while standing in the midst of the assembly, wept piteously. Krishna will never forget that act of ours, nor, the deprivation of Yudhishthira by us of his kingdom.

10. Formerly it was heard by us that the two Krishnas are of the same mind and are firmly attached to each other. Today, O lord, we have seen it with our eyes.

11. Having heard of the death of his sister's son, Keshava passes his nights in sorrow. We have offended him highly. Why will he forgive us then?

12. Arjuna also, in consequence of Abhimanyu's death, has become very miserable. Even if requested, why will he try for my good?

13. The second son of Pandu, Bhimasena, is highly powerful. He has taken a terrible vow. He will break but not bend.

14. The heroic twins, cherishing hostility against us, when clad in mail and armed with their swords, resemble a pair of Yamas.

15. Dhrishtadyumna and Shikhandin have taken up their swords against me. Why will those two, O best of Brahmanas, try for my good?

16. Clad in one piece of cloth and in her season, the princess Krishna was treated cruelly by Dushasana in the midst of the assembly and before all.

17. Those scorchers of foes, the Pandavas, who still remember the naked Draupadi greatly distressed, can never be dissuaded from battle.

18. Then again, Krishna, the daughter of Drupada, is, with great difficulty, practising the austerest of penances for my destruction and the success of her husbands, and sleeps every day on the bare ground, intending to do so till the end of the hostilities is got at.

19. Casting off honor and pride, the sister of Vasudeva, Subhadra, is always serving Draupadi like a waiting-woman.

20. Everything, therefore, is on fire. That fire can never be extinguished. Peace with them is impossible on account of the death of Abhimanyu.

21. Having reigned as the sovereign of this Earth bounded by the ocean, how shall I be able to enjoy, by the favor of the Pandavas, a kingdom in peace?

22. Having spread rays like the sun upon the heads of all the kings, how shall I walk behind Yudhishthira as a slave?

23. Having enjoyed all luxuries and shown great mercy, how shall I lead a miserable life now with wretched men as my companions?

24. I do not disapprove those mild and wholesome words you have spoken. I, however, do not think that this is the time for peace.

25. A righteous fight is, O scorcher of foes, is regarded by me to be a good policy. This is not the time for acting like a eunuch. On the other hand, this is the time for fighting.

26. I have celebrated many sacrifices,

I have given away presents to Brahmanas. I have achieved all my wishes. I have listened to the recitation of the Vedas. I have saved the heads of my foes.

27. My servants have all been well cared for by me. I have relieved people in distress. I dare not, O foremost of men, speak such humble words to the Pandavas.

28. I have conquered foreign kingdoms. I have properly governed my own kingdom. I have enjoyed various luxuries. I have pursued religion, profit and desire. I have paid off my debt to the departed manes and to Kshatriya duty.

29. Indeed, there is no happiness on this earth. What becomes of kingdom, and what of good name? Fame is all that one should acquire here. That fame can be acquired by battle, and by no other means.

30. The death a Kshatriya meets with at home is blameable. Death on one's bed at home is highly sinful.

31. The man, who casts off his body in the forest or in battle after having performed sacrifices, attains great glory.

32. He is no man who dies miserably crying in agony, afflicted by disease and decay in the midst of crying kinsmen.

33. Abandoning various objects of enjoyment, I shall now, by a righteous battle, repair to the regions of Shakra, obtaining the companionship of those that have attained to the highest end.

34. For sooth, that is the habitation of pious heroes, who never retreat from battle, who are intelligent and devoted to truth, and who celebrate sacrifices.

35. The various divisions of Apsaras, forsooth, look with joy at such heroes when engaged in battle. Forsooth, the Pitris behold them adored in the assembly of the gods and rejoicing in heaven, in the company of Apsaras.

36—37. We will now ascend the path that is trod by the celestials and by heroes who never retreat from battle, the path followed by our venerable grandfather, by the highly intelligent preceptor, by Jayadratha, by Karna, and by Dushasana.

38. Many brave kings, who tried their best for me in this battle, have been killed. Wounded with shafts and their limbs bathed in blood, they lie now on the nacked Earth.

39. Courageous and masters of weapons, those kings, who had performed sacrifices according to the scriptures, having given their lives in the discharge of their duties, have now become the inhabitants of Indra's region.

40. They have gone there. That road will once more become difficult on account of a number of heroes that will hurry along it for reaching that happy region.

41. Recollect with gratitude the deeds of those heroes that have died for me. I desire to satisfy my debt, instead of thinking of the kingdom.

42. If, having caused my friends and brothers and grandsires to be killed, I save my own life, people will undoubtedly blame me.

43. It will be useless for me to enjoy the kingdom, destitute of kinsmen and friends and well-wishers, and submitting to the son of Pandu.

44. I, who was the master of the universe, will now acquire heaven by fair fight. It will not be otherwise.

45. Thus addressed by Duryodhana, all the Kshatriyas praised that speech and cheered the king, saying,—Well, Well!

46. Without at all grieving for their defeat, and firmly bent upon displaying their prowess, all of them, prepared for fight, became enthusiastic.

47. Having given their horses to the syces, the Kauravas, delighting at the prospect of battle, lived (for the night) at a spot little less than two Yojanas in distance from the field.

48. Having reached the Saraswati of red waters on the sacred and beautiful table-land at the foot of the Himalaya, they bathed in that water and satisfied their thirst with it. Excited by your son, they halted there.

49. Once more rallying themselves, all the Kshatriyas, O king, urged by destiny waited there.

CHAPTER VI.

(SHALYA PARVA)—*Continued.*

Sanjaya said:—

1. On that table-land at the foot of the Himavat, those heroes, O king, joyous at the prospect of battle and assembled together, passed the night.

2—3. Indeed, Shalya and Chitrasena and the powerful car warrior Shakuni and Ashwatthaman and Kripa and Kritavarman of the Satwata race, and the energetic Sushena and Arishtasena and Dhritasena and Jayatsena and all those kings passed the night there.

4. After the heroic Karna had been killed in battle, your sons, filled with fear by the Pandavas desirous of victory, did not obtain peace anywhere else than on the Himavat.

5. All of them then, O king, who were bent on fighting, duly worshipped the king and said to him, in the presence of Shalya, these words.

6. It becomes you to fight with the enemy, after having made some body the commander, protected by whom in battle we will defeat the enemies.

7. Then Duryodhana, without descending from his car, went to that foremost of car-warriors, that hero conversant with all the rules of battle, Ashwatthaman, who resembled the Destroyer himself in battle.

8—12. Having beautiful limbs, well-covered head, a neck adorned with three lines like those in a conch-shell, sweet speech, eyes resembling the petals of a full-blown lotus, and tiger-like face, the dignity of Meru, resembling the bull of Mahadeva in neck, eyes, tread, and voice, having huge, massive and well-joined arms, having broad and well-formed chest, equal unto Garuda in speed and might, effulgent like the Sun, intelligent like Ushanas himself, beautiful like the Moon, having a body that seemed to be made of a number of golden lotuses, well-made joints, well-formed thighs and waist, and hips, beautiful feet, beautiful fingers, and beautiful nails, he seemed to have been made by Brahma with great care after remembering one after another all the beautiful and good attributes of creation.

13. Gifted with auspicious marks and clever in every act, he was an ocean of learning. Speedily vanquishing his enemies, he was incapable of being forcibly defeated by foes.

14. He knew, in full, the science of war consisting of four padas and ten Angas. He knew also the four Vedas with all their branches, and the Akhyanas as the fifth.

15. Possessed of great ascetic merit, Drona, himself not born of woman, having worshipped the three-eyed deity with care and penances, begat him upon a wife not born of woman.

16. Approaching him of incomparable deeds, he who is unrivalled in beauty on earth, he who has mastered all branches of learning, that ocean of qualities, the faultless Acwatthaman, your son said to him these words:—"O preceptor's son, you are today our highest refuge? Tell us, therefore, who should be the commander of my army now, placing whom at our head, all of us, united together, may defeat the Pandavas?"

19. [Thus addressed] the son of Drona replied,—"Let Shalya become the commander of our army. In birth, in prowess, in energy, in fame, in beauty, and in every other accomplishment, he is superior.

20. Out of gratitude, he has joined us, having abandoned the sons of his own sister. Having a large army of his own, that mighty-armed one is like the second celestial generalissimo.

21. Making that king the commander of our army, O best of kings, we will be able to gain victory, like the celestials after making the invincible Skanda their commander."

22. On Drona's son saying these words all the kings stood, surrounding Shalya, and cried victory to him. Determined for fighting, they felt great joy.

23. Then Duryodhana, coming down from his car, folded his hands and addressing Shalya, equal to Drona and Bhishma in battle, who was on his car, said these words.

24. "O you attached to friends, that time has arrived when intelligent men examine persons in the guise of friends as to whether they are true friends or not.

25. Brave as you are do you become our commander-in-chief. When you will go to battle, the Pandavas, with their friends, will lose heart, and the Panchalas will be depressed."

26. Shalya answered,—"I will, O king of the Kurus, do what you desire me to do. My life, my kingdom, my wealth and every thing else are at your disposal."

Duryodhana said:—

27. I wish you to accept the general-ship of my army. O maternal uncle, O foremost of warriors, protect us, even as Skanda protected the celestials in battle.

28. O foremost of kings, install yourself in the command as Pavaka's son Kartikeya was placed in the command of the celestial army. O hero, kill our foes in battle like Indra the Danavas.

CHAPTER VII.

(SHALYA PARVA)—*Continued.*

Sanjaya said:—

1. Hearing those words of the Kuru king, the brave king (Shalya), O king, said these words to him:—

2. "O mighty-armed Duryodhana, listen to me, O foremost of orators. You consider the two Krishnas, when on their car, as the foremost of car-warriors. They are not, however, jointly equal to me in the strength of arms.

3. What shall I say of the Pandavas? When enraged, I can fight, at the van of battle, with the whole world consisting of the celestials, Asuras and men.

4. I wil defeat the assembled Parthas and the Somakas in battle. Forsooth, I will become the leader of your army.

5. I will form such an array that our enemies will not be able to discomfit it. Truly do I say this to you, O Duryodhana."

6. Thus addressed (by Shalya), king Duryodhana joyfully poured sanctified water, O best of the Bharatas, on the king of the Madras, in the midst of his soldiers, according to the rites ordained in the scriptures, O king.

7. After Shalya had been appointed the commander, leonine shouts arose among your soldiers and various musical instruments also, O Bharata, were struck.

8—9. The Kaurava warriors and the powerful car-warriors among the Madrakas became very cheerful. And all of them praised the royal Shalya, that ornament of battle, saying,—"Victory to you, O king! May you live long. Kill all the foes! Having obtained the strength of your arms, let the sons of Dhritarashtra, gifted with great strength, rule the wide Earth without an enemy.

10. You are capable of vanquishing in battle the three worlds consisting of the gods, the Asuras, what to speak of the Somakas and the Shrinjayas."

11. Thus eulogised the powerful king of the Madrakas was filled with great joy that is unattainable by uncultured persons.

Shalya said:—

12. To-day, O king, I will either kill all the Panchalas with the Pandavas in battle or killed by them go to heaven.

13—15. Let the world behold me to-day moving about fearlessly in the field; let all the sons of Pandu, and Vasudeva and Satyaki, and the sons of Draupadi and Dhristadyumna, Shikhandin, and all the Prabhadrakas, witness my prowess, the great power of my bow, my quickness, the energy of my weapons, and the strength of my arms in battle.

16. Let the Parthas, and all the Siddhas with the Charanas, witness to-day the strength of my arms and the precious weapons I possess.

17. Witnessing my prowess to-day let the mighty car-warriors of the Pandavas, desirous of counteracting it, adopt various measures.

18. To-day I will disperse the troops of the Pandavas on all sides. Excelling Drona and Bhishma and the Suta's son, O lord, in battle, I will move about the field, O Kourava, for doing what pleases you.

Sanjaya said:—

19. 'After Shalya had been appointed to the command, O giver of honors, no one among your soldiers, O foremost of Bharata's race, any longer felt sorrow for Karna.

20. Indeed your soldiers were filled with delight. They considered the Parthas as already slain and brought under the control of the king of Madras.

21. Delighted your soldiers, O best of Bharata's race, slept that night happily and became very cheerful.

22. Hearing the war-cries of your army king Yudhisthira, addressing the Vrishni heroe, said these words, before all the Kshatriyas.

23. "The ruler of the Madras, Shalya, that great bowman who is highly respected by all the warriors, has, O Madhava, been appointed the commander of his forces by Dhritarashtra's son.

24. Knowing this, do, O Madhava, that which is beneficial. You are our leader and protector. Do what should next be done."

25. Then Vasudeva, O monarch, said to that king:—"I know Artayani, O Bharata, as truly illustrious, powerful and energetic.

26. He is accomplished, conversant with all the modes of warfare, and possesses great lightness of hand.

27. I think that the ruler of Madras is in battle equal to Bhishma or Drona or Karna or perhaps superior to them.

28. I cannot think of a warrior who may match Shalya while engaged in fight.

29. In battle, he is superior in power to Shikhandin and Arjuna and Bhima and Satyaki and Dhrishtadyumna, O Bharata.

30. The king of the Madras, O king, gifted with the prowess of a lion or an elephant, will move about fearlessly in battle, like the Destroyer himself enraged amongst creatures at the time of the universal dissolution.

31. I do not find a match for him in battle except you, O best of men, who are possessed of prowess equal to that of a tiger.

32. Except you there is no other person either in heaven or in the whole of this world, who, O best of Kurus, would be able to kill the king of the Madras while worked up with anger in battle.

33. Daily in fight, he agitates your troops. For this, kill Shalya in battle, like Maghavan slaying Shamvara.

34. Honored by Dhritarashtra's son, that hero is invincible in battle. When the king of the Madras will be killed in battle, you will surely win victory. Upon his slaughter, Dhritarashtra's huge army will be slain.

35. Hearing, O king, these words of mine now, proceed, O Partha, against that great car-warrior, the king of the Madras.

36. Kill that heroe, O you of great arms, like Vasava slaying the Asura Namuchi. There is no need of showing any compassion here, thinking that he is your maternal uncle. Observing the duties of a Kshatriya, slay the king of the Madras.

37. Having crossed the fathomless ocean represented by Bhishma and Drona and Karna, do not sink, with your followers, in a pit dug by a cow's hoop represented by Shalya.

38. Display in battle the whole of your ascetic power and Kshatriya energy. Slay that car-warrior."

39. Having said these words, Keshava, that slayer of hostile heroes, went to his tent in the evening adored by the Pandavas.

40. After Keshava had departed the righteous king Yudhisthira, sending away all his brothers and the Somakas, happily slept that night, like an elephant from whose body the darts have been plucked out.

41. All those great bowmen, *viz.*, the Panchalas and the Pandavas, delighted at the fall of Karna, slept that night happily.

42. With their anxiety gone the army of the Pandavas, abounding with great bowmen and mighty car-warriors, having reached the shore as it were, became very happy that night on account of the victory, O sire, it had won by the destruction of Karna.

CHAPTER VIII.

(SHALYA PARVA)—*Continued.*

Sanjaya said :—

1. After the termination of the night king Duryodhana addressed all your soldiers, saying,—Arm, ye mighty car-warriors!

2. Hearing the orders of the king, the warriors began to put on their armours. Some began to yoke horses to their cars quickly, others ran about hither and thither.

3. The elephants were also got ready. The infantry began to arm themselves. Thousands of attendants began to spread carpets on the cars.

4. The sound of musical instruments, O king, arose there, for exciting the war-like spirit of the soldiers.

5. Then all the troops, stationed in their proper posts, were seen, O Bharata, to stand, clad in mail and determined to die.

6. Having made the king of the Madras their leader, the great car-warriors, of the Kauravas, made detachments of their soldiers.

7—8. Then all warriors, with Kripa and Kritavarman and Drona's son and Shalya, Suvala's son and the other kings that were yet alive, met your son, and settled, that none of them would individually fight with the Pandavas.

9. And they said,—"He who will fight alone with the Pandavas, or he that will leave a comrade engaged in fight, will be visited by the five grave and all the minor sins."—And they said,—"All of us, unitedly will fight with the enemy."

10. Having made this contract those great car-warriors placed the king of the Madras at their head and speedily ran against their foes.

11. Similarly, all the Pandavas, having arranged their soldiers in that great battle, proceeded against the Kauravas, O king, fighting with them.

12. Soon, O chief of the Bharatas, that army, whose noise resembled that of the agitated ocean, and which seemed wondrous for its cars and elephants, shone like the deep with heaving billows.

Dhritarashtra said :—

13. I have heard the fall of Drona, of Bhishma, and the son of Radha. Tell me now of the fall of Shalya and of my son.

14. How, O Sanjaya, was Shalya killed by the righteous king Yudhisthira? And

how was my son Duryodhana slain by the powerful Bhimasena?

Sanjaya said:—

15. Hear, O king, patiently of the destruction of human beings, elephants and horses as I describe the battle.

16. O king, your sons became very sanguine that, after Drona and Bhishma and the Suta's son had been killed, Shalya would kill all the sons of Pritha in battle.

17. Cherishing that hope in his heart and being comforted, O Bharata, your son Duryodhana, relying in battle upon that great car-carrior, the ruler of the Madras, thought himself as having a protector.

18. When after Karna's fall the Pandavas roared a great fear, O king, possessed the hearts of your sons.

19—20. Assuring him the valiant king of the Madras, having formed, O king, a grand array, proceeded against the Parthas in battle. And the brave king of the Madras proceeded, shaking his beautiful and strong bow capable of shooting arrows with great force.

21. And that mighty car-warrior drove an excellent car having horses of the Sindhu breed yoked to it. Riding upon his car, his driver made the car resplendent.

22. Protected by that car, that hero, that brave destroyer of foes, stood, O king dissipating the fears of your sons.

23. The king of the Madras, clad in mail, proceeded at the head of the army accompanied by the brave Madrakas and the invincible sons of Karna.

24. On the left stood Kritavarman, surrounded by the Trigartas. On the right was (Kripa) with the Sakas and the Yavanas.

25. In the rear was Ashwathaman surrounded by the Kamvojas. In the centre was Duryodhana, protected by the best of Kuru warriors.

26. Surrounded by a large army of cavalry and other troops, Suvala's son, Sakuni, as also the great car-warrior Uluka, proceeded with others.

27. The great bowmen amongst the Pandavas, those chastisers of foes, dividing themselves, O king, into three divisions, rushed against your troops.

28. Dhrishtadyumna and Shikhandin and the great car-warrior Satyaki proceeded quickly against the army of Shalya.

29. Then king Yudhisthira, accompanied by his soldiers, rushed against Shalya alone, with a view to kill him, O best of Bharata's race.

30. Arjuna, the slayer of foes, rushed against that great bowman, Kritavarman, and the Samsaptakas.

31. Bhimasena and the great car-warriors among the Somakas rushed, O monarch, against Kripa, desirous of killing their enemies in battle.

32. The two sons of Madri, accompanied by their soldiers, proceeded against Sakuni and the great car-warrior Uluka at the head of their forces.

33. Similarly, thousands of warriors, of your army, armed with various weapons and filled with anger, proceeded against the Pandavas in that battle.

Dhritarashtra said:—

34—35. After the fall of the great bowmen Bhishma and Drona and the great car-warrior Karna, and after both the Kurus and the Pandavas had been lessened in numbers, and when the powerful Parthas became once more angry in battle, what, O Sanjaya, was the strength of each of the armies.

Sanjaya said:—

36. Hear, O king, how we and the enemy both stood for battle on that occasion, and what was then the relative strength of the two armies.

37—38. Eleven thousand cars, O best of Bharata's race, ten thousand and seven hundred elephants, and two hundred horse, and three millions of foot, formed our army.

39—40. Six thousand cars, six thousand elephants, ten thousand horse, and one million of foot, O Bharata, were the remnant of the Pandava force in that battle. These, O best of Bharata's race, met each other for battle.

41. Having divided our armies in this way, O king, we, worked up with wrath and filled with the desire of victory, rushed against the Pandavas, under the command of the king of the Madras.

42. Similarly, the brave Pandavas, those foremost of men, desirous of killing their enemies, encountered one another early in the morning, O king.

44. Then took place a dreadful encounter between your soldiers and the enemy, the warriors being all engaged in striking and slaughtering one another.

CHAPTER IX.

(SHALYA PARVA).—*Continued.*

Sanjaya said:—

1. Then took place the battle between the Kurus and the Srinjayas, O king, that was as fierce and awful as that between the celestials and the Asuras.

2. Men and cars and elephants, and elephant-warriors and horsemen by thousands and horses, all very powerful, encountered one another.

3. The loud noise of the rushing of dreadful elephants was then heard there, resembling the roars of the clouds in the sky in the rains.

4. Some car-warriors, struck by elephants, were deprived of their cars. Dispersed by those infuriate animals, other brave heroes ran away.

5. Well-trained car-warriors, O Bharata, with their arrows, killed a number of cavalry and infantry that urged and protected the elephants.

6. Well-trained horsemen, O king, surrounding great car-warriors, moved about in the field, striking and slaying the latter with spears and darts and swords.

7—8. Some bowmen, surrounding great car-warriors, killed them. Encompassing elephants and great warriors of their own class, other great car-warriors killed some mighty one amongst them that fought in the field moving about on all sides.

9. Similarly, O king, elephants, encircling individual car-warriors worked up with rage and shooting arrows, killed them.

10. Elephant-warrior rushing against elephant-warrior, and car-warrior against car-warrior, in that battle, killed each other with darts and lances and Narachas, O Bharata.

11. Cars and elephants and horses, crushing foot-soldiers in the midst of battle, made a confusion all over.

12. Adorned with yak-tails, horses rushed on all sides, looking like the swans found on the plains at the foot of Himavat. In their speed they seemed as if ready to devour the very earth.

13. The field, O king, marked with the hoofs of horses, looked beautiful like a beautiful woman bearing the marks of (her lover's) nails on her person.

14—15. With the sound caused by the trampling of horses, the wheels of cars, the shouts of foot-soldiers, the grunts of elephants, the beating of drums and other musical instruments, and the blare of conchs, the earth began to resound as if with deafening peals of thunder.

16. On account of twanging bows and flashing swords and the glittering armour of the warriors everything was so confused there that nothing could be distinctly seen.

17. Numerous arms, chopped off from human bodies, and looking like the tusks of elephants, jumped up and moved furiously about.

18. The sound, made, O monarch, by heads falling on the field of battle, resembled that made by the falling fruits of palmyra trees.

19. Covered with those lifeless heads with upturned eyes, that were exceedingly mangled the field of battle, O king, looked resplendent as if covered with full-blown lotuses.

21. With the fallen arms of the warriors smeared with sandal and adorned with rich Keyuras, the Earth looked resplendent as if strewn with the rich poles set up in Indra's honor.

22. The battle-field was covered with the thighs of kings, cut off in that battle and looking like the trunk of elephants.

23. Covered with hundreds of headless trunks and strewn with umbrellas and yak-yails, that vast army looked beautiful like a blossoming forest.

24. Then, on the field of battle, O monarch, warriors moved about fearlessly, their limbs bathed in blood and, therefore, looking like flowering Kinsukas.

25. Elephants also, wounded with arrows and lances, dropped down here and there like broken clouds dropped from the sky.

26. O king, killed by great warriors, elephant-divisions were dispersed in all directions like clouds scattered by the wind.

27. Those elephants, resembling clouds dropped on the earth like mountains clapped by a thunder, O lord, at the time of the universal dissolution.

28. Horses with their drivers lay in masses on the ground like so many mountains.

29. A river was formed on the field of battle, flowing towards the other world. Blood formed its waters, and cars its eddies, Standards were its trees, and bones its pebbles.

30. The arms were its alligators, bows its current, elephants its large rocks, and its smaller ones. Fat and marrow constituted its mire, umbrellas its swans, and maces its rafts.

31. Abounding with armour and head-gears, banners formed its beautiful trees. Wheels formed its swarms of Chakravakas and it was covered with Trivenus and Dandas.

32. Filling the brave with joy and increasing the fears of the timid, that fierce river flowed the shores of which were filled with Kurus and Srinjayas.

33. Those brave warriors, with arms resembling bludgeons, by the aid of their cars and animals, acting as rafts and boats, crossed that dreadful river which flowed towards the region of the dead.

34. During the course of that battle, O king, in which no consideration was showed by any body for any one, and which with awful destruction of the four fold forces, resembled the battle between the celestials and the Asuras in the days of yore.

35. Some warriors, O scorcher of foes, loudly called upon their kinsmen and friends. Some, called upon by crying kinsmen, returned stricken with fear.

36. During the course of that fierce and dreadful battle, Arjuna and Bhimasena stupified their foes.

37. Your army, O king thus destroyed, swooned away on the field, like a woman under the influence of liquor.

38. Having stupified that army, Bhimasena and Dhananjaya blew their conchs and sent forth leonine roars.

39. On hearing that loud sound Dhristadyumna and Shikhandin, placing king Yudhisthira at their head, rushed against the king of the Madras.

40. Highly wonderful and terrible, O monarch, was the manner in which those heroes, in a body and separately, fought with Shalya.

41. The two energetic sons of Madri, masters of weapons, and invincible in battle, proceeded quickly against your army worked up with the desire of victory.

42. Then your army, O best of Bharata's race, wounded greatly with arrows by the Pandavas eager for victory, took to their heels in the battle.

43. Thus struck and dispersed by strong bowmen, O king, that army fled away on all sides in the presence of your sons.

44. Exclamations of *Oh* and *Alas*, O Bharata, arose from among your warriors while some illustrious Kshatriyas among the dispersed combatants, desirous of victory, cried out, saying,—*stop*, *stop*.

45. Despite it, your troops routed by the Pandavas, fled away leaving behind on the field, their dear sons and brothers and maternal uncles and sisters, and relatives by marriage and other kinsmen.

46. Driving their horses and elephants to a great speed, thousands of warriors fled away O foremost of Bharata's race, anxious to secure their personal safety only.

CHAPTER X.

(SHALYA PARVA)—*Continued.*

Sanjaya said:—

1. Beholding the army thus scattered the brave king of the Madras addressed his driver, saying,—"Quickly urge these horses fleet as thought.

2. There stands king Yudhisthira, the son of Pandu, shining with the umbrella held over his head.

3. Reach me there quickly O driver, and witness my power. The Parthas are unable to stand before me in battle."

4. Thus addressed the driver, of the Madra king, proceeded where stood the righteous king Yudhisthira of sure aim.

5. Shalya suddenly attacked the mighty army of the Pandavas. Alone he withstood it like the continent withstanding the surging deep.

6. The huge army of the Pandavas, coming against Shalya, O sire, stood still in that battle, like the rushing deep upon being obstructed by a mountain.

7. Beholding the king of the Madras standing for battle on the field, the Kouravas returned, making death their goal.

8. After they had come back, O king, and separately taken up their positions in a well-formed array, an awful encounter took place in which blood flowed freely like water. The invincible Nakula encountered Chitrasena.

9—10. These two heroes, both excellent bowmen, approaching, covered each other with downpours of arrows in that battle, like two pouring clouds risen in the sky on the south and the north. I could mark no difference between the son of Pandu and his antagonist.

11. Both of them were masters of weapons, both very powerful and both were experienced car-warriors. Each determined upon killing the other, they carefully looked for each other's weak point.

12. Then, O king, with a broad-headed arrow, well-tempered and sharp Chitrasena cut off Nakula's bow at the handle.

13. Fearlessly then the son of Karna struck the bowless Nakula at the forehead with three gold-winged arrows whetted on stone.

14. With a few more sharp arrows he killed Nakula's horses. Next he struck down both the standard and the driver of his antagonist, each with three arows.

15. With those three arrows shot off the arms of his foe and striking his forehead, Nakula, O king, looked beautiful like a mountain of three summits.

16. Deprived of his bow and his car, the brave Nakula, taking up a sword, jumped down from his car like a lion from a mountain summit.

17. As, however, he rushed on foot, his antagonist discharged a shower of arrows upon him. The highly active Nakula received that downpour of arrows on his shield.

18. Getting at the car of Chitrasena, the mighty-armed hero, the untiring son of Pandu, conversant with all modes of warfare, appeared before the troops.

19. The son of Pandu then cut off from Chitrasena's trunk his diadem-decked head, adorned with ear-rings, and bedecked with a beautiful nose and a pair of large eyes. At this, Chitrasena, effulgent like the Sun, dropped down on the terrace of his car.

20. Beholding Chitrasena killed all the great car-warriors shouted there like lions and lauded him.

21. Meanwhile, beholding their brother slain, the two sons of Karna, viz,, Sushena and Satyasena, both of whom were great car-warriors, made a downpour of sharp arrows.

22. Those foremost of car-warriors rushed quickly against the son of Pandu like a pair of tigers, O king, in the deep forest rushing against an elephant for slaying him.

23. Both of them covered the great car-warrior Nakula with keen arrows. When they discharged arrows, they looked like two masses of clouds pouring rain in torrents.

24. Though wounded with arrows all over his body the valiant and heroic son of Pandu cheerfully took up another bow after getting upon another car, and stood in battle like the angry Destroyer himself.

25. Then those two brothers, O king, with their straight arrows, cut off Nakula's car into pieces.

26. Then Nakula, laughing, struck the four horses of Satyasena with four whetted and keen arrows in that encounter.

27. Shooting a long gold-winged shaft the son of Pandu then cut off, O king, the bow of Satyasena.

28. At this the latter, mounting on another car and taking up another bow, as also his brother Sushena, rushed against the son of Pandu.

29. The brave son of Madri fearlessly struck each of them, O monarch, with a couple of arrows.

30. Then worked up with wrath, the mighty car-warrior Sushena, cut off, in that battle, the formidable bow of Pandu's son with a razor-shaped arrow.

31. Then Nakula, beside himself with rage, took up another bow and struck Sushena with five arrows and his standard with one.

32. Without losing a moment, he then cut off the bow and the leathern fence of Satyasena also, at which all the troops there sent up a loud shout.

33. Satyasena, taking up another foe-slaying and powerful bow, covered the son of Pandu with arrows on all sides.

34. Baffling those arrows Nakula, that slayer of hostile heroes, struck each of his antagonists with a couple of arrows.

35. Each of the latter separately struck the son of Pandu in return with many straight coursing arrows. Afterwards they struck Nakula's driver also with many keen arrows.

36. The brave and light-handed Satyasena then cut off without his brother's help the shafts of Nakula's car and his bow with a couple of arrows.

37. The great car warrior Nakula, however, standing on his car, took up a golden mounted and keen dart steeped in oil and exceedingly bright.

38. It resembled, O king, a she-snake of dreadful poison, frequently darting out her tongue. Raising that weapon he hurled it at Satyasena in that battle.

39. That dart, O king, cut the heart of Satyasena in that battle into a hundred pieces and he fell down dead upon the Earth from his car.

40. Beholding his brother killed Sushen, beside himself with rage, suddenly made Nakula carless in that battle. Without losing a moment, he poured arrows over the son of Pandu fighting on foot.

41. Seeing Nakula carlees, the mighty car-warrior Sutasoma, the son of Draupadi

rushed, there for rescuing his father in battle.

42. Riding then the car of Sutasoma, Nakula, that hero of Bharata's race, looked beautiful like a lion upon a mountain. Then taking up another bow, he fought with Sushena.

43. Those two great car-warriors, approaching each other, and discharging arrows, tried to kill each other.

44. Then Sushena, filled with rage, struck the son of Pandu with three arrows and Sutasoma with twenty in the arms and the chest.

45. At this the impetuous Nakula, O king, that slayer of hostile heroes, covered all the points of the compass with shafts.

46. Then taking up a sharp and powerful arrow having a semi-circular head, Nakula shot it with great force at Karna's son in that battle.

47. With that arrow, O best of kings, the son of Pandu cut off from Sushena's trunk his head before all the troops. That feat was highly wonderful.

48. Thus killed by the illustrious Nakula Karna's son dropped down like a tall tree on the bank of a river thrown down by the current of the river.

49. Seeing the destruction of Karna's son and the power of Nakula, your army, O best of Bharatas, fled away in fear.

50. Their Generna however, the brave and valiant king of the Madars, that represser of foes, then protected, O king, those troops in battle.

51. Rallying his army, O king, Shalya stood fearlessly in battle sending forth leonine shouts and twanging his bow fiercely.

52. Then your soldiers O king, protected in battle by that firm bowman, cheerfully rushed against the enemy once more from all sides.

53. Those great warriors, encircling that great bowman, the king of the Madras, stood, O king, desirous of fighting on every side.

54—55. Then Satyaki, and Bhimasena, and those two Pandavas, the twin sons of Madri, placing that modest chastiser of foes, Yudhishthira, at their head, and surrounding him on all sides in that battle, sent up leonine roars. And those heroes also caused a loud sound of the arrows and frequently sent up war-cries.

56. Smitingly, all your warriors, enraged, quickly encompassed the king of the Madras and stood there for battle.

57. Then took place on encounter filling the coward with fear, between your soldiers and the enemy, both of whom were bent upon meeting with death.

58. The battle between fearless combatants resembled, O king, that between the gods and the Asuras in days of yore and increased the population of Yama's kingdom.

59. Then the ape-emblemed son of Pandu, O king, having killed the Samsaptakas in battle, rushed against the Kauravas.

60. Smiling, all the Pandavas, headed by Dhrishtadyumna, proceeded against the same detachment discharging keen arrows.

61. Overpowered by the Pandavas, the Kaurva army were stupified. Indeed, those divisions then could not distinguish the cardinal and the minor points of the compass.

62. Covered with keen arrows shot by the Pandavas, the Kaurva army, deprived of its foremost warriors, were routed on all sides. Indeed, O Kauravya, your army were killed by the mighty car-warriors of the Pandavas.

63. Similarly, the Pandava army, O king, were killed in hundreds and thousands in that battle by your sons on every side with their arrows.

64. While the two armies, in their excitement, were thus killing each other, they became much agitated like two streams in the rains.

65. During the onset of that dreadful fight, O king, a great fear possessed your warriors as also those of the Pandavas.

CHAPTER XI.

(SHALYA PARVA)—*Continued.*

Sanjaya said:—

1—6. When the troops, killed by one another, were thus agitated, when many of the heroes took to their heels and the elephants sent up loud roars, when the infantry in that dreadful battle began to shout and cry aloud, when the horse, O king, ran in various directions, when the slaughter became dreadful, when a terrible onslaught of creatures took place, when various weapons clashed with one another, when car and elephants were mixed up, when heroes were delighted and cowards became afraid,—when warriors encountered

one another in order to kill them,—on that awful occasion of carnage, that increased the denizens of Yama's kingdom, the Pandavas killed your troops with keen arrows, and similarly your troops slew those of the Pandavas.

7—8. During that awe-inspiring battle, during the progress of the battle faught about the hour of sun-rise, the Pandava heroes, of good aim, protected by the high-souled Yudhishthira, fought with your forces, making death itself their goal.

9. The Kuru army, O Kuru chief, encountering the proud and powerful Pandavas skilled in striking and of sure aim, became weakened and agitated like a herd of she-deer frightened at a forest fire.

10. Seeing that army weakened and helpless like a cow sunk in mire, Shalya, desirous of rescuing it, proceeded against the Pandava army.

11. Enraged the king of the Madras, taking up an excellent bow, rushed for battle against the Pandavas.

12. The Pandavas also, O king, in that battle, filled with the desire of victory, proceeded against the king of the Madras and struck him with keen arrows.

13. The powerful king of the Madras struck that army with showers of keen arrows before the very eyes of the righteous king.

14. The Earth, with her mountains, shook, making a loud noise.

15. Meteors, keen pointed and bright like lances, dropped on Earth from the sky piercing the air.

16. Large numbers of deer and buffaloes and birds, O king, passed by the left of your army O king.

17. The planets Venus and Mars, in conjunction with Mercury, appeared at the back of the Pandavas and at the front of all the Kauravas.

18. Blazing flames came out from the points of weapons, dazzling the eyes of the warriors. Crows and owls sat upon the heads of the combatants and on the tops of their standards.

19. Then a fierce encounter took place between the Kauravas and the Pandavas assembled together in large bodies.

20. Then O king, the Kauravas, collecting all their detachments, rushed against the Pandavas.

21. Shalya, who never knew depression, then poured showers of arrows on Yudhishthira the son of Kunti, like the thousand-eyed Indra pouring rain in torrents.

22—23. He struck Bhimasena, the five sons of Draupadi, the two sons of Madri by Pandu, Dhrishtadyumna, the grand-son of Shini, Shikhandin each with ten gold-winged arrows whetted on stone.

24. Indeed, he began to discharge his arrows like Indra pouring rain at the close of the summer season.

25. Then the Prabhadrakas, O king, and the Somakas, were killed by thousands by Shalya's arrows.

26. The arrows of Shalya, as swarms of bees or flights of locusts, were seen to fall, like thunder bolts from the clouds.

27. Elephants and horses and foot-soldiers and car-warriors, assailed with Shalya's arrows, fell down or strayed away bewailing loudly.

28. Beside himself with rage the ruler of the Madras covered his foes in that battle like the Destroyer at the end of the cycle.

29. The Pandava army, thus killed by Shalya, ran towards Yudhishthira the son of Kunti.

30. Light-handed Shalya, having in that battle struck them with whetted arrows, began to assail Yudhishthira with a down-pour of arrows.

31. Beholding Shalya rushing towards him with horse and foot, king Yudhishthira, worked up with wrath, checked him with sharp arrows, even as an infuriate elephant is checked with iron-hooks.

32. Then Shalya shot a dreadful arrow at Yudhishthira that resembled a snake of dreadful venom. Piercing through the high-souled son of Kunti, that arrow quickly dropped down the Earth.

33. Then Vrikodara, enraged, pierced Shalya with seven arrows, and Sahadeva pierced him with five, and Nakula with ten.

34. The five sons of Draupadi poured upon that heroic and impetuous Artayani, showers of arrows like clouds pouring rain upon a mountain.

35. Beholding Shalya struck by the Parthas on every side, both Kritavarman and Kripa proceeded in anger there.

36. The greatly energetic Uluka, Shakuni, the son of Suvala, and the great car-warrior Ashwathaman smiling and all your sons protected Shalya every way in that battle.

37. Piercing Bhimasena with three arrows Kritavarman, discharging a mass of arrows, checked that warrior who was as if the personification of wrath.

38. Excited with anger, Kripa struck Dhrishtadyumna with numberless arrows. Shakuni rushed against the sons of Draupadi, and Ashwathaman against the twins.

39. That foremost of warriors, the energetic Duryodhana, rushed in that battle, against Keshava and Arjuna, and struck them both with many arrows.

40. Thus hundreds of dreadful encounters, O king, took place between your army and the enemy, on the various parts of the field.

41. The chief of the Bhojas then killed he brown horses of Bhimasena's car in that encounter. The son of Pandu, deprived of his horses, alighting from his car, began to fight with his mace, like the Destroyer himself with his uplifted bludgeon.

42. The king of the Madras then killed the horses of Sahadeva before his eyes, and then Sahadeva killed Shalya's son with his sword.

43. The preceptor Gautama again fought with Dhristadyumna, both trying their level best.

44. The preceptor's son Ashwathama, not excited with anger and as if smiling in that battle, struck each of the five heroic sons of Draupadi with ten arrows.

45—46. Again the horses of Bhimasena were killed in that battle. He then quickly got down from his car, took up his mace like the Destroyer his rod in anger and crushed the horses of Kritavarman's car. Jumping down from his charriot Kritavarman fled away.

47. Shalya also, excited with anger, O king, killed many Somakas and Pandavas, and once more assailed Yudhisthira with many sharp arrows.

48. Then biting his lips and beside himself with rage, the valiant Bhima took up his mace in that battle and aimed it at Shalya for killing him.

49. It resembled the very rod of Yama, in the death-night, and was destructive of the lives of elephants and horses and human beings.

50. It was coated with a cloth of gold, looked like a burning metor, furnished with a sling, was fierce as a she-snake, hard as thunder, and made entirely of iron.

51. It was smeared with sandal-paste and other unguents like a desirable lady, pasted with marrow and fat and blood and resembled the very tongue of Yama.

52. It produced sounds on account of the bells attached to it, like unto the thunder of Indra. It resembled in shape a dreadful serpent that had just cast off its slough, soaked with the temporal juice of elephants.

53. It inspired the enemies with terror and the friends with joy. It was celebrated in the world and capable of riving mountain summits.

54. With this mace, the powerful son of Kunti had, in Kailasa, challenged the enraged Lord of Alaka, the friend of Maheshwara.

55. With this weapon Bhima, though resisted by many, had in anger killed a large number of proud Guhyakas endued with powers of illusion on the mount Gandhamadana for the sake of procuring Mandara flowers for Draupadi.

56. Taking up that mace which was set with diamonds and other gems, eight-sided and celebrated as Indra's thunder,—the mighty-armed son of Pandu now rushed against Shalya.

57. With that mace of dreadful sound Bhima, skilled in battle, crushed the four quick-coursing horses of Shalya.

58. Then the heroic Shalya, worked up with wrath, in that battle, hurled a lance at the broad chest of Bhima and sent forth a loud war-cry. That lance, cutting through the coat of mail of Pandu's son, entered into his person.

59. However taking out the weapon fearless Vrikodara struck therewith the driver of Shalya on the chest.

60. Cut to the quick, the driver, vomiting blood, fell down with a trembling heart. At this the king of the Madras got down from his car and looked at Bhima in depression.

61. Beholding his own attempt thus thwarted, Shalya was struck with wonder. Of quiescent soul, the king of the Madras took up his mace and began to eye his enemy.

62. Beholding that terrible feat of his in battle, the Parthas joyfully worshipped Bhima of untiring energy.

CHAPTER XII.

(SHALYA PARVA)—*Continued.*

Sanjaya said :—

1. 'Seeing his charioteer fallen, Shalya, O king, quickly took up his mace made entirely of iron and stood firm as a hill.

2—3. Bhima, however, armed with his mighty mace, rushed impetuously towards Shalya who shone like the blazing Yuga

fire or the Destroyer armed with the noose ro the Kailasa mountain with its summit or Vasava with his thunder, or Mahadeva with his trident, or an infuriate elephant in the forest.

4. At that time there arose the sound of thousands of conchs and trumpets and loud leonine roars increasing the joy of horses.

5. The warriors of both armies, looking at those two foremost of heroes from every side, lauded them both, saying—well done! well done.

6. Except the ruler of the Madras or Rama, that delighter of the Yadus, there is none else that can venture to stand the impetuousity of Bhima in battle.

7. Similarly except Bhima there is no other warrior that can venture to stand the force of the mace of the illustrious king of the Madras in battle.

8. Those two warriors Vrikodara and the king of the Madras, roaring like bulls, moved about in circles, frequently leaping up in the air.

9. In that encounter between those two best of men, no difference was perceptible between them either in their movement or in the manner of their holding the mace.

10. The mace of Shalya, coated with a shining cloth of gold that looked like a sheet of fire, made the on-lookers afraid.

11. The mace of the great Bhima, as he moved about in circles, looked like lighting in the midst of the clouds.

12. Struck by the king of Madras with his mace, the mace of Bhima, O king, sent forth scintillations of fire in the sky which was as if on fire.

13. Similarly struck by Bhima with his mace, the mace of Shalya produced a shower of burning coals.

14. Like two huge elephants striking each other with their tusks, or two huge bulls striking each other with their horns, those two heroes began to strike each other with their maces, like a pair of heroes striking each other with iron clubs.

15. On being struck with each other's mace, they soon became bathed in blood and looked more beautiful like two blossoming *Kinshukas*.

16. Struck by the king of the Madras on both his left and right, the mighty-armed Bhimasena stood firm like a mountain.

17. Similarly, though struck again and again with Bhima's mace, Shalya, O king, moved not like a mountain struck by an elephant with his tusks.

18. The sound caused by the strokes of the maces of those two best of men was heard on all sides like peals of thunder.

19. Having stopped for a moment those two energetic warriors once more, with uplifted maces, closed each other.

20. Again an encounter took place between those two warriors of superhuman power, each having advanced towards the other by eight steps, and each striking the other with his uplifted iron club.

21. Then desiring to reach each other, they once more moved about in circles. Both the expert warriors began to display their superiority of skill.

22. Uplifting their terrible weapons, they again struck each other like mountains striking each other with their summits at the time of an earthquake.

23. Struck heavily with each other's mace, both of them dropped down simultaneously like a couple of poles set up for Indra's worship.

24. Threat the brave warriors of both armies, cried *Oh* and *Alas*. Cut to the quick, both of them had become exceedingly agitated.

25. Then the powerful Kripa, taking up Shalya, that king of the Madras, on his own car, quickly took him away from the battle field.

26. Bhimasena, rising up, however, within the twinkling of an eye, and still reeling as if drunk, challenged, with an uplifted mace, the king of the Madras.

27. Then your warriors, armed with various weapons, fought with the Pandavas, causing the blowing and beating of various musical instruments.

28. Raising up arms, taking weapons and making a loud noise, O king, your warriors, led by Duryodhana, rushed against the army of the Pandavas.

29. Beholding the Kauravas the sons of Pandu, sending up leonine shouts, rushed against those warriors led by Duryodhana.

30. Then your son, O foremost of Bharatas, aiming at Chekitana amongst them, cut him deeply with a lance in the chest.

31. Thus struck by your son, Chekitand dropped in a faint down on his car, bathea in blood.

32. Seeing Chekitana slain, the great car-warriors among the Pandavas continually showered arrows (upon the Kauravas).

33. Indeed, the Pandavas, filled with the desire of victory, O king, moved about on all sides amongst your soldiers.

34. Kripa, and Kritavarman, and the powerful son of Suvala, placing the king of the Madras before them, fought with king Yudhishthira.

35. Duryodhana, O king, fought with heroic and powerful Dhrishtadyumna, the slayer of Bharadwaja's son.

36. Three thousand cars, O king, despatched by your son and headed by Drona's son, fought with Vijaya.

37. All those warriors, O king, were bent upon winning victory even at the sacrifice of their lives. Indeed, O king, your warriors entered into the midst of the Pandava army like swans into a large lake.

38. A fierce encounter then took place between the Kurus and the Pandavas, the combatants being worked up with the desire of killing one another and deriving great pleasure from giving and receiving blows.

39. During the progress, O king, of that battle in which great heroes were killed a terrible dust was raised by the wind.

40. From only the names we heard (of the Pandava warriors) that were uttered during that battle and from those (of the Kuru warriors) that were uttered by the Pandavas, we knew the heroes that fought with one another fearlessly.

41. That dust, however, O foremost of men, was soon dispelled by the blood that was shed, and all the points of the horizon became once more clear.

42. Indeed, during that terrible and and awful battle, no one, among either your warriors or those of the foe, took to his heels.

43. Desirous of going to the regions of Brahman and longing for victory by fair fight, the warriors displayed their prowess, worked up with the hope of heaven.

44. For paying off the debt they owed to their masters on account of the maintenance received, or bent upon achieving the objects of their friends and allies, the warriors, desirous of going to heaven, fought with one another.

45. Discharging various weapons, great car-warriors roared at and struck one another.

46. Slay, seize, strike, cut off,—these were the words that were heard in that battle, uttered by your people and those of the enemy.

47. Then Shalya, O king, desirous of killing him, struck king Yudhishthira, a mighty car-warrior, with many sharp arrows.

48. Acquainted with the vital parts of the body, the son of Pritha, however, O king, struck the king of the Madras with fourteen cloth-yard shafts, aiming at the latter's vital parts.

49. Resisting the son of Pandu with his arrows the illustrious Shalya, filled with ire and desirous of killing his antagonist, struck him in that battle with innumerable Kanka-feathered arrows.

50. Again, O king, he struck Yudhishthira with a straight shaft in the very presence of all the troops.

51. King Yudhishthira, possessed of great renown and filled with rage, cut the ruler of the Madras with many keen Kanka and peacock feathered arrows.

52. That mighty car-warrior then pierced Chandrasena with seventy arrows, and Shalya's driver with nine, and Drumasena with sixty four.

53. When the two protectors of his car-wheels were (thus) killed by the great son of Pandu, Shalya, O king, slew twenty five warriors among the Chedis.

54. And he struck Satyaki with twenty five keen arrows, and Bhimasena with seven, and the two sons of Madri with a hundred, in the battle.

55. While Shalya was thus fighting in that battle, that best of kings, the son of Pritha, shot at him many arrows that resembled snakes of virulent poison.

56. With a broad-headed arrow, Yudhishththira, the son of Kunti, then cut off from his car the standard of his antagonist as the latter stood before him.

57. We saw the standard of Shalya, which was thus cut off by the son of Pandu in that great battle, drop down like a mountain summit.

58. Seeing his standard fallen and observing the son of Pandu standing before him, the king of the Madras, worked up with rage, shot a number of shafts.

59. That foremost of Kshatriyas, viz., Shalya of great energy poured over the Kshatriyas in that battle dense showers of arrows like Indra pouring torrents of rain.

60. Piercing Satyaki and Bhimasena and the twin sons of Madri by Pandu, each with five arrows, he assailed Yudhishthira greatly.

61. We then, O king, beheld a net of arrows spread before the chest of Pandu's son like a mass of risen clouds.

62. The great car-warrior Shalya, in that battle, filled with rage, covered Yudhishthira with straight shafts.

63. At this, king Yudhishthira, afflicted with those arrows, felt himself deprived of his prowess, even as the Asura Jambha had become before the killer of Vritra.

CHAPTER XIII.

(SHALYA PARVA)—*Continued.*

Sanjaya said :—

1. 'When king Yudhisthira was thus assailed by the king of the Madras, Satyaki and Bhimasena and the two sons of Madri by Pandu, encircling Shalya with their cars, began to assail him in that battle.

2. Beholding the helpless Shalya thus assailed by those great car-warriors loud sounds of applause were heard, and the Siddhas became filled with delight. The ascetics, assembled together, declared it wonderful.

3 Then Bhimasena in that battle, having cut Shalya who had become irresistible with one arrow, next struck him with seven.

4. Satyaki, desirous of rescuing the son of Dharma, struck Shalya with a hundred arrows and uttered a loud leonine roar.

5. Nakula struck him with five arrows, and Sahadeva with seven; the latter then once more struck him with as many.

6—7. The heroic king of the Madras, struggling carefully in that battle, thus afflicted by those great car-warriors, drew a formidable and strong bow capable of imparting great force to the shafts shot from it, and pierced Satyaki, with twenty-five arrows and Bhima with seventy-three and Nakula with seven.

8. Then cutting off with a broad-headed arrow the bow, with shaft fixed on the string, of Sahadeva, he struck Sahadeva himself in that battle, with seventy-arrows.

9. Sahadeva then, stringing another bow, pierced his maternal uncle with five arrows that resembled snakes of virulent poison or burning fire.

10. Worked up with great ire, he then struck his antagonist's driver with a straight shaft in that battle and then Shalya himself once more with three.

11. Then Bhimasena pierced the king of the Madras with seventy arrows, and Satyaki pierced him with nine, and king Yudhishthira with sixty.

12. Thus pierced, O king, by those mighty car-warriors, blood began to flow from Shalya 's body, like red streams running down the breast of a mountain of red chalk.

13. Shalya, however, quickly struck in return each of those great bowmen with five arrows, O king. Exceedingly wonderful was this feat.

14. With another broad-headed arrow, that great car-warrior then, O sire, cut off the stringed bow, of Dharma's son in that battle.

15. Taking up another bow, that great car-warrior, *viz.*, the son of Dharma, covered Shalya, his horses, and driver, and standard, and car, with many arrows.

16. Thus covered in that battle by the son of Dharma with his arrows Shalya struck the former with ten keen arrows.

17. Then Satyaki, enraged upon beholding the son of Dharma thus assailed with arrows, obstructed the heroic king of the Madras with clouds of arrows.

18. At this, Shalya cut off with a razor-faced arrow the terrible bow of Satyaki, and cut each of the other Pandava warriors with three arrows.

19. Enraged, O king, the highly powerful Satyaki then discharged at Shalya a golden lance set with many jewels and gems.

20. Bhimasena shot at him a cloth-yard shaft that looked like a blazing snake; Nakula discharged at him a dart, Sahadeva an excellent mace, and the son of Dharma a Sataghni, all actuated by the desire of killing him.

21. The king of the Madras, however, speedily counteracted in that battle all those weapons, shot off the arms of those five warriors at him, as these proceeded towards his car.

22. With a number of broad-headed arrows Shalya cut off the lance shot by Satyaki. Endued with valour and great lightness of hand, he cut off into two pieces the gold decked arrow shot at him by Bhima.

23. He then resisted with arrows the terrible gold-handled dart, that Nakula shot at him and the mace also that Sahadeva had hurled.

24. With a couple of other arrows, O Bharata, he cut off the Satagni shot at him by the king, in the very presence of the sons of Pandu, and uttered a loud leonine roar. The grandson of Sini, however, could not bear the defeat of his weapon in that battle.

25. Beside himself with rage Satyaki took up another bow, and cut the king of the Madras with two arrows and his driver with three.

26. At this, Shalya, O king, worked up with rage, deeply struck all of them with ten arrows, like persons piercing mighty elephants with sharp pointed lances.

27. Thus thwarted in that battle by the king of the Madras, O Bharata, those slayers of foes could not stand in front of Shalya.

28. Witnessing the prowess of Shalya, king Duryodhana considered the Pandavas, the Panchalas, and the Srinjayas as already killed.

29. Then, O king, the mighty-armed Bhimasena, determined to kill him, encountered the king of the Madras.

30. Nakula and Sahadeva and the powerful Satyaki, encompassing Shalya, shot their arrows at him from all sides.

31. Though surrounded by those four great bowmen and powerful car-warriors of the Pandavas, the valiant king of the Madras still fought with them.

32. Then, O king, the son of Dharma, in that dreadful encounter, quickly cut off with a razor-headed arrow one of the guards of Shalya's car-wheels.

33. When that brave and mighty car-warrior, the protector of Shalya's car-wheel, was thus killed, Shalya enshrouded the Pandava warriors with showers of arrows.

34—35. Beholding his troops covered with arrows, O king, king Yudhishthira began to think,—"Verily, how shall those weighty words of Madhava become true. I hope, the king the Madras, worked up with ire, will not destroy my army in battle.

36. Then the Pandavas, O elder brother of Pandu, with cars and elephants and horses approached the king of the Madras and began to assail him from all sides.

37. Like the wind scattering masses of clouds, the king of the Madras, in that battle, dispersed the shower of arrows and various other weapons.

38. We then saw the downpour of gold-winged arrows shot by Shalya, passing through welkin like as warm of locusts.

39. Indeed, those arrows, discharged by the king of the Madras from the rear of the battle, were seen to fall like a flight of birds.

40. With the golden shafts shot off the bow of the Madra king, the sky, O king, was so covered that there was not an inch of empty space.

41. Then a thick darkness was caused by the arrows shot by the powerful king of the Madras in that dreadful battle.

42. And when they saw the vast host of the Pandavas agitated by that hero, the gods and the Gandharvas were stricken with great wonder.

43. Assailing vigorously all the Pandava heroes with his arrows from every side, O sire, Shalya covered king Yudhisthira and roared repeatedly like a lion.

44. Thus covered by Shalya in that battle the great car-warriors of the Pandavas could not proceed against that great hero for fighting with him.

45. Those amongst them that were led by Bhimasena and king Yudhisthira did not fly away from the brave Shalya the ornament of battle.

CHAPTER XIV.

(SHALYA PARVA) —*Continued.*

Sanjaya said :—

1—2. In the meantime Arjuna, in that battle, struck with many arrows by the son of Drona as also by the latter's followers the heroic and mighty car-warriors among the Trigartas, pierced Drona's son in return with three arrows and each of the others with two. Again, the mighty armed Dhananjaya covered his enemies with showers of arrows.

3. Though struck with keen shafts and though they looked like porcupines on account of those arrows sticking to their body still your soldiers, O foremast of Bharatas did not fly from Partha in that battle.

4. Led by Drona's son they surrounded that great car-warrior and fought with him discharging many arrows.

5. The gold-decked arrows, O king, shot by them, quickly filled Arjuna's car.

6. Beholding those two great bowmen, those two foremost of all warriors, *viz.*, the two Krishnas, covered with arrows, those invincible (Kaurava) warriors filled with joy.

7. The Kuvera, the wheels, the shaft, the terraces, the yoke, and the Anukarsha of Arjuna's car, were covered with arrows.

8. Never before, O king, had been either seen or heard the like of what your warriors then did unto Partha.

9. That car shone with those keen arrows of beautiful wings like a celestial car, blazing with hundreds of torches dropped on the earth.

10. Then Arjuna, O king, covered his enemies with showers of straight arrows like a cloud pouring torrents of rain on a mountain.

11. Struck in that battle with arrows with Partha's name engraven on them those heroes regarded the battle field as full of Parthas.

12. Then the Partha-fire, having arrows for its wonderful flames and the loud twang of Gandiva for the wind that increased it, began to consume the fuel of your soldiers.

13—16. Then were seen along the tracks of Partha's car, O Bharata, number of broken wheels, yokes, quivers, banners, standards, with the cars themselves that bore them, of arrows, and Anukarshas, Trivenus, axles, traces and goads, heads of warriors decked with ear-rings and headgears, arms, thighs in thousands, of umbrellas along with fans, and of diadems and crowns.

17—18. Along the track of the angry Partha's car, the ground, covered with muddy blood, became impassable, O chief of the Bharatas, like the sporting ground of Rudra. The spectacle filled the coward with fear and the brave with joy.

19. Having destroyed two thousand cars with their fences, that scorcher of foes, Partha, appeared like a smokeless fire with blazing flames.

20. As the illustrious Agni blazes forth for destroying the mobile and the immobile creation so, O king, the mighty car-warrior Partha looked.

21. Beholding the prowess of Pandu's son in that battle, the son of Drona, on his car adorned with many banners, tried to check him.

22. Those two foremost of men both having white horses yoked to their cars quickly encountered each other, each desirous of killing the other.

23. The arrows discharged by both became exceedingly terrible and were as thick, O best of Bharatas, as the torrents of rain poured by two masses of clouds at the close of summer.

24. Each challenging the other, those two warriors struck each other with straight arrows in that battle, like a couple of bulls tearing each other with their horns.

25. The battle between them, O king, was equally fought for a long while. The din of weapons was horrible.

26. The son of Drona then, O Bharata, struck Arjuna with a dozen of powerful goldwinged arrows and Vasudeva with ten.

27. Having shown for a short while some respect for the preceptor's son in that great battle, Vibhatsu then, smiling, drew his bow Gandiva with force.

28. Immediately the great car-warrior Savyasachin deprived his antagonist of his horses, driver and car and without the least exertion struck him with three arrows.

29. Staying on that horseless car Drona's son, smiling, discharged, at the son of Pandu a heavy mallet that looked like a dreadful mace with iron spikes.

30. Seeing that weapon, which was covered with cloth of gold, come towards him, the heroic Partha, that killer of foes, cut it off into seven pieces.

31. Seeing his mallet cut off, Drona's son, in grest anger, took up a terrible mace adorned with iron spikes and looking like a mountain crest. Accomplished in warfare, the son of Drona discharged it at Partha.

32. Seeing that mace come towards him like the Destroyer himself in anger, Pandu's son Arjuna quickly cut it off with five excellent arrows.

33. Cut off with Partha's shaft in that great battle, that weapon dropped down on earth, riving the hearts, as it were, O Bharata, of the inimical kings.

34. The son of Pandu then struck Drona's son with three other arrows. Though deeply cut by the mighty Partha, the highly powerful Drona's son, depending upon his own manliness, displayed no sign of fear or agitation.

35. That great car-warrior, the son of Drona then, O king, covered Suratha with showers of arrows before the eyes of all the Kshatriyas.

36. At this, Suratha, the great car-warrior among the Panchalas, in that battle, riding upon his car whose rattle was as deep as the muttering of the clouds, proceeded against the son of Drona.

37. Drawing his best of bows capable of standing a great strain, the Panchala hero covered Ashwatthaman with arrows resembling flames of fire or snakes of virulent poision.

38. Seeing the great car-warrior Suratha proceed towards him in anger the son of Drona was filled with rage like a scorched snake.

39. Contracting his eye brow into three lines, and licking the corners of his mouth with his tongue, he looked at Suratha in anger and then touched his bowstring and shot a keen clothyard shaft resembling the dreadful rod of Death.

40. Endued with great force, that shaft struck the heart of Suratha and coming out entered the Earth riving her through like the thunder-bolt of Indra hurled from the sky.

41. Struck with that arrow Suratha fell down on the Earth like a mountain crest given with thunder.

42. After the fall of that hero, the valiant son of Drona, that foremost of car-warriors, speedily got upon the car of his slain enemy.

43. Then, O king, that warrior, invincible in battle, the son of Drona, well equipt with armour and weapons, and helped by the Samsaptakas, fought with Arjuna.

44. At noon, that battle between one and the many, increasing the denizens of Yama's abode, became exceedingly fierce.

45. The sight was wonderful. Arjuna, alone and unsupported, fought with all his foes simultaneously.

46. The encounter was highly terrific that took place between Arjuna and his enemies, resembling that between Indra, in days of yore, and the vast army of the Asuras.

CHAPTER XV.

(SHALYA PARVA)—*Continued.*

Sanjaya said:—

1. 'Duryodhana, O king, and Dhrishtadyumna, the son of Prishata, fought a dreadful fight with enough arrows and darts.

2. Both of them, O king shot arrows like showers of rain poured by the clouds in the rainy season.

3. Having struck with five arrows the slayer of Drona, viz., Prishata's son the Kuru king again struck him with seven arrows.

4. The powerful and steady Dhrishtadyumna, in that battle, assailed Duryodhana with seventy arrows.

5. Seeing the king thus assailed, O foremost of Bharatas, his brothers, accompanied by a large force, surrounded the son of Prishata.

6. Surrounded by those great warriors on every side, the Panchala hero, O king, moved in the battle-field, displaying his quickness in the use of weapons.

7. Helped by the Prabhadrakas, Shikhandin fought with the two Kuru bowmen, Kritavarman and the great car-warrior Kripa.

8. Then, O king, that battle became fierce and awful because the warriors were all bent upon sacrificing their lives.

9. Discharging arrows on all sides Shalya assailed the Pandavas with Satyaki and Vrikodara amongst them.

10. O king, with patience and great strength, the king of the Madras at the same time fought with the twins Nakula and Sahadeva, each of whom was powerful like the Destroyer himself.

11. The great car-warriors among the Pandavas who were wounded in that great battle with the arrows of Shalya, could not find a protector.

12. Seeing the just king Yuddishthira greatly assailed the heroic Nakula, the son of Madri, rushed with force against his maternal uncle.

13—14. Covering Shalya in that battle Nakula, that slayer of hostile heroes, smiling struck him in the breast with ten other arrows, made entirely of iron, polished by the smith, equipt with wings of gold, whetted on stone, and discharged from his bow with great force.

15. Assailed by his illustrious nephew, Shalya struck him in return with many sraight arrows.

16. Then king Yudhishtira, Bhimasena, Satyaki, and Sahadeva the son of Madri, all rushed against the king of the Madras.

17. That vanquisher of foes, the commander of the Kuru army, received in that battle all those heroes that rushed towards him vehemently filling the cardinal and the subsidary points of the compass with the rattle of their cars and causing the Earth to tremble.

18. Striking Yudhisthira with three arrows and Bhima with seven, Shalya pierced Satyaki with a hundred arrows in that battle and Sahadeva with three.

19. Then the king of the Madras, O sire, cut off, with a razor-headed arrow, the bow with arrow fixed on it of the great Nakula.

20. Taking up another bow, Madri's son quickly covered the king of the Madras with winged arrows.

21. Then Yudhishthira and Sahadeva, each struck the king of the Madras with ten arrows on the breast.

22. Rushing at the ruler of the Madras Bhimasena and Satyaki both struck him

with Kanka-feathered arrows, the former with sixty, and the latter with nine.

23. Enraged at this, the ruler of the Madras struck Satyaki with nine arrows and again with seventy straight arrows.

24. Then, O king, he cut off at the handle the bow, with arrow fixed on it, of Satyaki and then killed the four horses of the latter.

25. Having made Satyaki carless, that great car-warrior, the king of the Madras, struck him with a hundred arrows from all sides.

26. He next struck the two angry sons of Madri, and Bhimasena the son of Pandu and Yudhishthira, O Kuru chief, with ten arrows each.

27. The prowess of the king of the Madras was highly wonderful, since the Parthas, even in a body, could not approach him in that battle.

28. Riding then upon another car, the mighty and powerful Satyaki, seeing the Pandavas assailed and yeilding to the king of the Madras, rushed quickly against him.

29. Shalya rushed, on his car, against the car of Satyaki, like one infuriate elephant against another.

30. The encounter between Satyaki and the heroic king of the Madras, became fierce and wonderful to look at like that which had taken place in the days of yore between the Asura Shamvara and Indra.

31. Seeing the king of the Madras stay before him in that battle, Satyaki struck him with ten arrows.

32. Deeply struck by that great warrior, the king of the Madras struck Satyaki in return with sharp arrows adorned with beautiful feathers.

33. Beholding the king of the Madras struck by Satyaki those great bowmen the Parthas, quickly rushed towards him with a view to kill him.

34—35. The encounter, between those struggling heroes marked by a great flow of blood, was highly dreadful like that which takes place between a number of roaring lions fighting for a piece of meat.

36. With the thick downpour of arrows shot by them, the Earth was entirely covered and the sky was converted into one mass of arrows.

37. Indeed, with the arrows shot by those illustrious warriors a shadow, like that of the clouds, was caused there.

38. Then, O king, with those shining and gold winged arrows shot by warriors, that resembled snakes that had just cast off their sloughs, the points of the horrizon were as if ablaze.

39. Shalya, that slayer of foes, performed a wonderful deed because that hero, alone, unaided, fought with many arrows in that battle.

40. The Earth was covered with the dreadful Kanka and peacock feathered arrows that fell from the hands of the king of the Madras.

41. Then, O king, we beheld the car of Shalya moving about in that dreadful battle like the car of Shakra in days of yore on the occasion of the destruction of the Asuras.

CHAPTER XVI.

(SHALYA PARVA)—*Continued.*

Sanjaya said :—

1. 'Then, O king, your soldiers, led by Shalya, once more rushed against the Parthas in that battle with great impetuosity.

2. Although assailed still those troops, who were fierce in battle, rushing against the Parthas, very soon agitated them on account of the superiority in numbers.

3. Struck by the Kurus, the Pandava troops, in the very presence of the two Krishnas, could not stand in the field though checked by Bhimasena.

4. Worked up with anger Dhananjaya covered Kripa and his followers, as also Kritavarman, with showers of arrows.

5. Sahadeva checked Shakuni and his detachment. Nakula looked at the king of the Madras from his flanks.

6. The (five) sons of Draupadi opposed numerous kings (of the Kuru army). The Panchala prince Shikhandin checked the son of Drona.

7. Armed with his mace, Bhimasena opposed the king. Kunti's son Yudhishthira resisted Shalya at the head of his army.

8. Again an encounter took place between those pairs as they stood, among your warriors and those of the enemy, none of whom had ever retreated from fight.

9. Shalya performed a wonderful feat because alone he fought with the whole Pandava army.

10. Shalya, then, as he stood near Yudhishthira in that battle, looked like the planet Saturn near the Moon.

11. Afflicting the king with arrows that resembled venomous serpents Shalya proceeded against Bhima, covering him with showers of arrows.

12. Beholding the lightness of hand and mastery over weapons displayed by Shalya, both the armies spoke highly of him.

13. Assailed by Shalya, the Pandavas, exceedingly wounded, fled away, from the battle, disregarding orders of Yudhisthira to stop them.

14. While soldiers were thus being killed by the king of the Madras, Pandu's son King Yudhisthira was worked up with rage.

15. Relying upon his strength that powerful car-warrior began to assail the king of the Madras being determined upon either gaining victory or meeting with death.

16—17. Summoning all his brothers and also Krishna he said to them—"Bhishma and Drona and Karna, and other kings who fought for the Kauravas, have all died in battle. You all have shown valour and courage in the tasks alloted to you.

18. Only one portion about the great car-warrior Shalya remains. I desire to defeat that king of the Madras to-day in battle. I will now tell you my wishes about the accomplishment of that work.

19—20. These two heroes, *viz.*, the two sons of Madravati will protect my wheels. They are heroes whom even Vasava himself cannot defeat. Observing the duties of a Kshatriya these two, that deserve every honor and are firm in their vows, will fight with their maternal uncle.

21. Either Shalya will kill me in battle or I will kill him. Blessed be ye. Listen to these true words, O foremost of heroes in the world.

22. Observing Kshatriya duties I will fight with my maternal uncle, determined to either win victory or be slain.

23. Let them that furnish cars quickly supply my car according to the rules of science, with all kinds of weapons and implements more than what Shalya possesses.

24. The grandson of Shini will protect my right wheel, and Dhristadyumna my left. Let Pritha's son Dhananjaya guard my rear to-day.

25. And let Bhima, the foremost of warriors, fight in my front. I shall thus be superior to Shalya in the great battle that will soon take place."

26. Thus accosted by the king, all his well-wishers did what they were asked to do.

27. Then the Pandava troops were again filled up with joy, especially the Panchalas, the Somakas, and the Matsyas.

28. Having made that vow, the king proceeded against the king of the Madras. The Panchalas then blew and beat numberless conchs and drums and sent up leonine roars.

29. Endued with great activity and worked up with ire they rushed, with loud shouts of joy, against the king of the Madras, that foremost of the Kurus.

30. And they made the earth resound with the noise of the elephant's bells and the loud sound of conchs and trumpets.

31. Then your son and the brave king of the Madras, like the rising and setting hills, received those assailants.

32. Bragging Shalya poured a shower of arrows on that chastiser of foes, king Yudhisthira like Indra pouring rain.

33. Also, having taken up his beautiful bow, the great king of the Kurus displayed various lessons received by him from Drona.

34. And beautifully, quickly, and with great skill, he made successive downpours of arrows. As he moved about in battle, none could mark anything in him.

35. The powerful Shalya and Yudhisthira wounded each other, like a couple of tigers fighting for a piece of meat.

36. Bhima fought with your son, the delighter in battle. Dhristadyumna, Satyaki and the two sons of Madri by Pandu received Shakuni and the other Kuru heroes around.

37. On account of your vile policy, O king, there again occurred a dreadful battle between your people and those of the foe, all of whom were actuated with the desire of victory.

38. Aiming at the gold-decked standard of Bhima, Duryodhana then, with a straight arrow, cut it off in that battle.

39. The beautiful standard of Bhimasena, adorned with many bells, dropped down, O giver of honors.

40. Again the king, with a sharp razor-faced arrow, cut off the beautiful bow of Bhima resembling the trunk of an elephant.

41. Gifted with great energy Bhima, who had been deprived of his bow, then displaying his prowess, struck on the chest of your son with a dart. Thereat your son sat down on the terrace of his car.

42. When Duryodhana fainted Vrikodara, with a razor-faced arrow, cut off the head of his driver from his trunk.

43. Deprived of their driver the horses, of Duryodhana's car, ran wildly on all sides, O Bharata, dragging the car after them, at which the Kurus bewailed loudly.

44. Then the great car-warrior Ashwathaman, and Kripa, and Kritavarman, followed that car, with a view to save your son.

45. Thereat the troops were exeedingly agitated. The followers of Duryodhana were terrified. At that time the wielder of Gandiva, drawing his bow, began to kill them with his arrows.

46. Then filled with rage, Yudhisthira rushed against the king of the Madras, himself driving his horses white as ivory and fleet as mind.

47. We then saw some thing wonderful in Yudhishthira, the son of Kunti, for though very mild by nature he then became highly terrific.

48. With eyes opened wide and body trembling in anger the son of Kunti killed hostile warriors in hundreds and thousands with sharp arrows.

49. Many soldiers were overthrown by him, O king, like mountain summits broken with thunder.

50. Striking down cars with steeds and drivers and standards and throwing down many car-warriors, Yudhisthira, without any help, began to sport there like a powerful wind dissipating masses of clouds.

51. Filled with anger, he killed horses with riders and horses without riders and the infantry by thousands in that battle, like Rudra destroying living creatures at the time of the universal dissolution.

52. Having made the field empty by discharging his arrows on all sides, Yudhisthira proceeded against the king of the Madras and said,—Wait, Wait.

53. Beholding the feats of that hero of terrible deeds, all your warriors were filled with fear. Shalya, however, rushed against him.

54. Both of them, in anger, blew their respective conchs. Returning and challenging each other, each then met the other.

55. Then Shalya enshrouded Yudhisthira with showers of arrows. Likewise the son of Kunti covered the king of the Madras with showers of arrows.

56. Then those two heroes, Shalya and Yudhisthira, wounded in that battle with each other's arrows and bathed in blood, looked,

57. Like a blossoming Salmali and a Kinsuka. Resplendent and invincible in battle, those two illustrious warriors sent up loud war-cries.

58—59. Beholding them both, the soldiers could not decide which of them would win. Whether the son of Pritha would enjoy the Earth, having killed the king of the Madras, or, Shalya, having slain the son of Pandu, would bestow the Earth on Duryodhana, could not be decided, O Bharata, by the warriors present there. King Yudhisthira, in the course of that battle, placed his enemy to his right.

60. Then Shalya shot a century of best arrows at Yudhisthira. With another sharp arrow, he cut off the latter's bow.

61. Taking up another bow, Yudhishthira struck Shalya with three hundred arrows and cut off the latter's bow with a razor-faced arrow.

62. The son of Pandu then killed the four horses of his antagonist with some straight arrows. With two other very sharp arrows he then cut off the two Parshni drivers of Shalya.

63. Then with another shining, well-tempered, and sharp arrow, he cut off the standard of Shalya who stood before him. Then, O chastiser of foes, the army of Duryodhana were scattered.

64. The son of Drona, at this time, speedily proceeded towards the king of the Madras who had been reduced to that strait, and quickly taking him up on his own car, fled away.

65. After the two had gone for a moment, they heard Yudhisthira cry aloud. Stopping, the ruler of the Madras he then got upon another well equipt car.

66. That best of cars had a rattle deep as the muttering of the clouds. Well furnished with weapons and instruments and all kinds of utensils, that vehicle made the hairs of foes stand erect.

CHAPTER XVII.

(SHALYA PARVA)—*Continued.*

Sanjaya said:—

1. Taking up another very strong bow the king of the Madras struck Yudhisthira and roared like a lion.

2. Then that best of Kshatriyas, of great energy, poured upon all the Kshatriyas showers of arrows even like Indra pouring rain in torrents.

3. Piercing Satyaki with ten arrows and Bhima with three and Sahadeva with as many, he assailed Yudhisthira greatly.

4. And he assailed all the other great bowmen with their horses and cars and elephants with many arrows like hunters assailing elephants with burning rods.

5. That foremost of car-warriors destroyed elephants and elephant-riders, horses and horse-men, and cars and car-warriors.

6. And he cut off the arms of combatants holding weapons and the standards of cars, and filled the earth with (slain) warriors like the sacrificial altar with blades of Kuca grass.

7. Then the Pandus, the Panchalas, and the Somakas, encompassed angrily that hero who was thus killing their soldiers like all-destroying Death.

8. Bhimasena, and the grandson of Shini and those two foremost of men, the two sons of Madri surrounded that hero while he was fighting with the highly powerful (Pandava) king. And all of them challenged him to battle.

9. Then those heroes, O king, having obtained the king of the Madras, that best of warriors in battle, opposed that first of men in that encounter and began to strike him with powerful winged arrows.

10. Potected by Bhimasena, and the two sons of Madri, and Krishna the royal son of Dharma struck the king of the Madras on the chest with powerful winged arrows.

11. Then beholding the king of the Madras greatly wounded with arrows in that battle, the car-warriors and other combatants of your army, clad in mail and armed with weapons, surrounded him on all sides at Duryodhan's behest.

12. The king of the Madras at this time quickly struck Yudhisthira with seven arrows in that battle. The great son of Pritha, O king, in return, struck his foe with nine arrows in that dreadful battle.

13. Those two great car-warriors, *viz.*, Shalya and Yudhisthira, began to cover each other with arrows bathed in oil and shot off bows drawn to their ears.

14. Those two best of kings, both gifted with great strength, both incapable of being defeated by foes and both foremost of car-warriors looking at each other's loop-holes, quickly and deeply struck each other's shafts.

15. The loud noise of their bows, bow-strings, and palms, resembled that of Indra's thunder as those great car-warriors showered upon each other innumerable arrows.

16. They moved about in the field of battle like two young tigers in the deep forest fighting for a piece of meat. Elated with the pride of prowess, they wounded each other like a couple of infuriate elephants of powerful tusks.

17. Displaying his vigor, then the illustrious king of the Madras struck the heroic Yudhishthira of terrible might in the chest with an arrow effulgent like the fire or the sun.

18. Deeply struck, O king, that best of Kurus, the illustrious Yudhishthira, then struck the king of the Madras with a well aimed arrow and was filled with joy.

19. Regaining his consiousness within a moment that foremost of kings viz., Shalya, powerful like Indra with eyes reddened in wrath, quickly struck the son of Pritha with a hundred arrows.

20. At this the illustrious son of Dharma, filled with rage, quickly struck Shalya's chest and then, without losing a moment, struck his golden mail with six arrows.

21. Filled with joy, the king of the Madras then, drawing his bow and having discharged many arrows, at last cut off, with a pair of razor-faced shafts, the bow of his royal foe.

22. The illustrious Yudhishthira then, taking a new and more powerful bow in that battle, struck Shalya with many keen pointed arrows from all sides like Indra striking the Asura Namuchi.

23. Cutting off the golden coats of mail of both Bhima and king Yudhishthira with nine arrows, the illustrious Shalya then struck the arms of both of them.

24. With another razor-faced arrow effulgent like the fire or the sun, he then cut off the bow of Yudhishthira. At this time Kripa, with six arrows, killed the king's driver who fell down in front of the car.

25. The king of the Madras then killed with four arrows the four horses of Yudhisthira. Having slain the horses of the king, the great Shalya then began to kill the soldiers of the royal son of Dharma.

26. When the (Pandava) king had been reduced to that plight, the great Bhimasena, quickly cutting off the bow of the Madra king with an arrow of great force, struck the king himself with a couple of arrows.

27. With another arrow he cut off the head of Shalya's driver from his trunk the middle of which was encased in mail. Beside himself with anger, Bhimasena next killed without a moment's delay, the four horses of his enemy.

28. That foremost of all bowmen, viz., Bhima, then covered with a hundred arrows that hero who, gifted with great energy, was moving about alone in the field. Sahadeva, the son of Madri, did the same. Beholding Shalya stupefied with those arrows, Bhima cut off his armour with other arrows.

29. His armour having been cut off by Bhimasena, the great king of the Madras, taking up a sword and a shield adorned with a thousand stars, leaped down from his car and rushed towards the son of Kunti. Cutting off the shaft of Nakula's car, the powerful Shalya rushed towards Yudhisthira.

30. Beholding him rushing with great force towards the king even like the Destroyer himself rushing in anger, Dhrishtadyumna and Sikhandin and the (five) sons of Draupadi and the grandson of Sini suddenly advanced towards him.

31. Then the illustrious Bhima cut off with ten arrows the matchless shield of that hero. With another broad-headed arrow he cut off the sword also of that warrior. Filled with joy at this, he cried aloud in the midst of the army.

32. Beholding that feat of Bhima, all the foremost car-warriors among the Pandavas were filled with joy. Laughing aloud, they uttered terrible roars and blew their moon-white conchs.

33. At that terrible noise the army, protected by your warriors, were depressed, covered with sweat, bathed in blood, exceedingly melancholy, and dispirited.

34. Assailed by those foremost of Pandava warriors headed by Bhimasena, the king of the Madras proceeded towards Yudhisthira, like a lion going to catch a deer.

35. Deprived of his car and horses, king Yudhisthira, looked like a blazing fire for the anger with which he was then excited. Beholding the king of the Madras before him, he rushed towards that foe with great force.

36. Recollecting the words of Govinda, he quickly set his heart on the destruction of Shalya. Indeed, king Yudhishthira, staying on his steedless and driverless car, waited to take up a dart.

37. Beholding that feat of Shalya and thinking that the person who had been alloted to him as his share was not yet killed the son of Pandu firmly made up his mind to do what Indra's yonger brother had advised him to do.

38. King Yudhishthira took up a dart whose handle was made of gold and set with gems and which was bright like gold. Rolling his wide open eyes, he looked at the king of the Madras, his heart filled with anger.

39. Thus looked at, O god among men, by that king of pure and sinless soul the king of the Madras was not reduced to ashes. This was indeed wonderful, O monarch.

40. The chief of the Kurus then hurled with great force at the king of the Madras that blazing dart of beautiful and fierce handle set with gems and corals.

41. All the Kauravas beheld that blazing dart sending forth scintillations of fire as it passed through the sky after having been dischargd with great force, like a large meteor dropping from the sky at the end of the cycle.

42. King Yudhishthira, in that battle, carefully discharged that dart which resembled the Death-night armed with the dreadful noose or the dreadful mother of Yama himself, and which like the Brahmana's curse, was of sure effect.

43. Carefully the sons of Pandu had always worshipped that weapon with scents, garland, seats and the best food and drinks. That weapon seemed to burn like the Samvartaka fire and was as dreadful as a rite performed according to the Atharvan of Angirasa.

44. Made by Tashtri the celestial architect for the use of Shiva it destroyed the vital airs and the bodies of all foes. It could destroy by its force the earth, the sky and all the reservoirs of water and animals of every description.

45. Adorned with bells, flags, gems, diamonds, lapis lazuli and equipt with a golden handle, the celestial Architect himself had made it with great care after having practised many vows. This fatal weapon was destructive of all haters of Brahma.

46. Having inspired it with many mantras, and impregnated it with terrible velocity by the exercise of great power and care, king Yudhishthira hurled it by the best path for the destruction of the king of the Madras.

47. Saying in a loud voice the words,—"you are killed, O wretch"—the king hurled it, even as Rudra had, in days of yore, shot his arrow for the destruction of the Asura Andhaka, extending his strong arm adorned with a beautiful hand, and dancing in anger.

48. Shalya cried aloud and tried to catch that excellent dart of great energy hurled by Yudhishthira with all his strength

even as a fire leaps forth for catching the clarified butter poured over it.

49. Cutting through his very vitals and his fair and broad chest, that dart entered the Earth as easily as it would water without the slightest obstruction and carrying away the world-wide reputation of Shalya.

50. Covered with the blood that came out of his nostrils, eyes, ears and mouth, and that which flowed from his wound, he looked like the huge Krauncha mountain when it was pierced by Skanda.

51. His armour having been cut off by Yudhishthira the illustrious Shalya, strong as Indra's elephant, stretching his arms, dropped down on the Earth, like a mountain summit clapped by a thunder-bolt.

52. Stretching his arms, the king of the Madras fell down on the Earth, with his face directed towards king Yudhishthira like Indra's pole dropped down on the ground.

53. Like a dear wife advancing to receive her dear husband about to fall on her breast, the Earth as if, out of affection, rose a little for receiving that best of men as he fell down with wounded limbs covered with blood.

54. Having enjoyed long the Earth like a dear wife, the powerful Shalya, now to sleep on the Earth's breast, embraced her.

55. Slain by Dharma's son in a fair fight, Shalya shone like fire lying extinguished on the sacrificial altar.

56. Though deprived of his weapons and standard, and though his heart had been cut and slain still his body was not shorn of beauty.

57. Taking up his bow resplendant like Indra's bow then Yudhishthira began to destroy his foes in that battle like Garuda killing snakes. With the greatest speed he began to cut off the bodies of his enemies with the keen arrows.

58. Your troops were entirely covered with the showers of arrows that the son of Pritha then shot. Possessed with fear and with eyes shut, they began to strike one another. With their bodies bathed in blood they were deprived of their offensive and defensive arms and divested of their vital-breaths.

59. Upon the fall of Shalya, the youthful younger brother of the king of the Madras who was equal to his brother in every accomplishment, and who was a great car-warrior, proceeded against Yudhishthira.

60. Invincible in battle and desirous of satisfying the last dues of his brother, that foremost of men struck speedily the Pandava with many arrows.

61. King Yudhishthira immediately struck him with six arrows. He then cut off the bow and the standard of his antagonist with two razor-faced arrows.

62. Then with a blazing and keen arrow of great power and broad head, he cut off the head of his foe who stood before him.

63. That head adorned with ear-rings was seen to fall down from the car like a denizen of heaven falling down on the exhaustion of his virtues.

64. Beholding his headless trunk, bathed in blood, fallen down from his car, the Kaurava troops were dispersed.

65. Indeed, upon the destruction of the younger brother of the Madras clad in beautiful armour, the Kurus bewailed and fled away quickly.

66. Beholding Shalya's younger brother killed your troops, hopeless of their lives, were pursued by the fear of the Pandavas and fled, coated with dust.

67. Then Shini's grandson Satyaki, O foremost of Bharatas, shooting his arrows, proceeded against the frightened Kauvaras in the course of their flight.

68. Then Hridika's son, O king, quickly and fearlessly opposed that invincible warrior, that irresistible and powerful bowman, as he proceeded against them.

69. Those two illustrious and invincible Vrishni heroes, Hridika's son and Satyaki, encountered each other like two enraged lions.

70. Both effulgent like the sun, they covered each other with burning arrows resplendent like the rays of the sun.

71. The arrows of those two Vrishni chiefs, shot off their bows, appeared like swiftly-coursing insects in the sky.

72. Piercing Satyaki with ten arrows and his horses with three, the son of Hridika cut off his bow with a straight arrow.

73. Casting off his bow which was thus cut off, that heroe, quickly took up another that was stronger than the first.

74. Having taken up that best of bows, that first of bowmen struck the son of Hridika with ten arrows on the chest.

75. Then cutting off his car and the shaft of that car with many well-aimed arrows, Satyaki quickly killed the horses of his antagonist and his two Parshni drivers.

76. O Lord, Sharadwat, seeing Hridika's son made carless, the valiant Kripa

then, the son Sharadwat of speedily carried him away, on his car.

77. The king of the Madras being slain and upon Kritavarma having been made carless, the entire army of Duryodhana fled away from the battle field.

78. At this time the army was covered with a cloud of dust. We could not perceive anything. The major portion, however, of your army were killed. They, who remained alive, took to their heels from the battle-field.

79. Soon it was seen that the cloud of dust was suppressed, O foremost of men, on account of the streams of blood that flowed on all sides.

80. Then seeing his army routed Duryodhana, alone, resisted all the Parthas advancing furiously.

81. Beholding the Pandavas on their cars as also Dhrishtadyumna the son of Prishata and the invincible Satyaki, the Kuru king struck them with sharp arrows.

82. The enemy (at that time) could not approach him, like mortals fearing to approach the Death standing before them. Meanwhile the son of Hridika, riding upon another car, advanced there.

83. The great car-warrior Yudhishthira then quickly killed the four horses of Kritavarman with four arrows, and struck the son of Gotama with six broad-headed powerful arrows.

84. Then Ashwatthaman, taking upon his car, the son of Hridika who had been deprived of his horses by the (Pandava) king, took him away from Yudhishthira's presence.

85. The son of Sharadwata struck Yudhishthira in return with eight arrows, and his horses also with eight keen arrows.

86. Thus, O king, the battle raged on all sides on account of the evil policy of yourself and your son, O Bharata.

87. After the destruction of that foremost of bow men on the field of battle by that foremost of Kuru's race, the Parthas, beholding Shalya slain, in a body filled with great joy, blew their conchs.

88. And all of them praised Yudhishthira in that battle, even as the celestials, in days of yore, had praised Indra after the destruction of Vritra. And they beat and blew various kinds of musical instruments, making the Earth resound on all sides.

CHAPTER XVIII.

(SHALYA PARVA)—*Continued.*

Sanjaya said :—

1. After the destruction of Shalya, O king, the followers of the Madra king, numbering seventeen hundred brave car-warriors, proceeded for battle with great force.

2. Duryodhana, riding upon a huge mountain-like elephant, with an umbrella held over his head, and fanned with white chowries, forbade the Madraka warriors, saying,—"Do not proceed, Do not proceed!"

3. Though repeatedly forbidden by Duryodhana, those heroes, desirous of killing Yudhishthira, entered into the Pandava army.

4. Those brave warriors, O king, loyal to Duryodhana, twanging their bows loudly fought with the Pandavas.

5—6. In the meantime hearing that Shalya had been killed and that Yudhishthira had been assailed by the mighty car-warriors of the Madrakas devoted to the well-being of the Madraka king, the great car-warrior Partha came there, stretching his bow Gandiva, and filling the Earth with the rattle of his car.

7—8. Then Arjuna, Bhima, and the two sons of Madri by Pandu, and that foremost of men, Satyaki, and the (five) sons of Draupadi, and Dhrishtadyumna, and Sikhandin, and the Panchalas and the Somakas, desirous of rescuing Yudhishthira, encircled him on all sides.

9. Having taken their positions round the king, the Pandavas, those foremost of men, began to agitate the enemy's army like Makaras agitating the ocean. Indeed, they made your army tremble like a mighty tempest shaking the trees.

10. Like the great river Ganges agitated by a hostile wind, the Pandava army, O king, once more were exceedingly agitated.

11. Making that powerful army tremble, the illustrious and mighty car-warriors (viz., the Madrakas), all shouted loudly, saying, —"Where is that king Yudhishthira?"

12. Why are not his valiant brothers, *viz.*, the Pandavas, to be seen here? What has become of the highly energetic as also of the great car-warrior Sikhandin? Where are Dhrishtadyumna and the grandson of Sini and those great car-warriors, *viz.*, the (five sons of Draupadi)!

13. Thereat those great car-warriors, *viz.*, the sons of Draupadi, began to kill the followers of the Madra king who were uttering those words and fighting vigorously.

14. In that battle, some, amongst your troops, were crushed by car-wheels and some slain by huge standards.

15. Beholding, however, the heroic Pandavas, the brave warriors of your army, O Bharata, though forbidden by your son, still proceeded against them.

16. Speaking mildly Duryodhana tried to prevent those warriors from fighting with the foe. No great car-warrior, however, amongst them carried out his order.

17—18. Then Sakuni, the eloquent son of the Gandhara king, O king, said to Duryodhana these words :—How is this that we are standing here, while the Madraka army is being killed before our eyes? When you, O Bharata, art here, it does not look well!

19. The contract was that all of us should fight in a body. Why then, O king, do you suffer our foes to kill thus our soldiers?

Duryodhana said :—

20. Though prevented by me before, they did not carry out my order. These men, in a body, have entered into the Pandava army.

Sakuni said :—

21. When worked up with rage in battle, brave warriors do not obey the behests of their leaders. You should not be angry with those men. This is not the time to act indifferently.

22. We shall, therefore, all of us, in a body with our cars and horses and elephants, proceed, for rescuing those great bowmen, *viz.*, the followers of the Madra king.

23. O king, we shall protect one another very carefully. Accepting Shakuni's view all the Kauravas then proceeded where the Madras were.

24. Also encircled by a large force Duryodhana proceeded against the foe, uttering leonine shouts and causing the Earth to resound with that noise.

25. Slay, cut, seize, strike, cut off—these were the words that were heard then, O king, among those troops.

26. Meanwhile beholding in that battle the followers of the Madra king assailing them unitedly the Pandavas proceeded against them, arraying themselves in the Madhyama form.

27. Fighting hand to hand, O king, for a short time, those heroic warriors, *viz.*, the followers of the Madra king, were killed.

28. Then, whilst we were proceeding, the active Pandavas, in a body, completed the slaughter of the Madrakas, and filled with delight, sent up joyous shouts.

29. Then headless forms were seen all around. Large meteors fell down from the solar disc. The earth was covered with cars and broken yokes and axles and slain car-warriors and lifeless horses.

31. Horses, quick-coursing like the wind, and still attached to yokes of cars, were seen to drag car-warriors, O king, hither and thither on the field of battle.

32. Some horses were seen to drag cars with broken wheels, while some ran on all sides, carrying the broken cars.

33. Here and there also were seen horses hampered by their traces. Car-warriors dropped down like denizens of heaven on the exhaustion of their virtue.

34. When the brave followers of the Madra king were killed the great car-warriors of the Parthas, beholding a body of horse advancing towards them, rushed quickly towards it with a view to win victory.

35. Shooting their arrows and making various other kinds of noise mingled with the blare of their conchs, those warriors of sure aim, shook bows, and uttered leonine shouts.

36. Seeing then that large force of the Madra king killed as also their heroic king the entire army of Duryodhana once more fled away from the field.

37. Struck, O king, by those firm bowmen of the Pandavas, the Kuru army, filled with fear, fled away on all sides.

CHAPTER XIX.

(SHALYA PARVA)—*Continued.*

Sanjaya said :—

1. 'Upon the destruction of that great king and great car-warrior, that invincible hero, (viz., Shalya) in battle, your troops and sons almost all fled away from the field.

2. Indeed, upon the slaughter of that hero by the illustrious Yudhishthira your troops were like ship-wrecked merchants on the deep main without a raft to cross it.

3. After the destruction of the Madra king, O monarch, your troops, filled with fear and wounded with arrows, were like men having none to help them and desirous of a protector or a herd of deer assailed by a lion.

4. Like bulls deprived of their horns or elephants with tusks broken, your troops, defeated by Yudhisthira having no enemies, fled away at mid-day.

5. After the fall of Shalya, O king, none amongst your troops had the mind of either rallying the army or displaying his prowess.

6. O king we expressed that grief, which had been ours upon the fall of Bhishma, of Drona, and of the Suta's son, O Bharata.

7. Giving up hopes of success upon the fall of the great car-warrior Shalya, the Kuru army, with its heroes slain and exceedingly confused, were killed with keen arrows. Upon the destruction of the Madra king, O monarch, your warriors all fled away in fear.

8. Some on horse-back, some on elephants, some on cars, great car-warriors, and foot-soldiers, all fled away in fear.

9. Two thousand elephants, looking like hills, and capable of smiting, fled away, after Shalya's fall, goaded with hooks and toes.

10. Indeed O chief of the Bharatas, your soldiers fled on all sides. Struck with arrows, they were seen to run, breathing hard.

11. Beholding them defeated the Pandavas, filled with the desire of victory, pursued them.

12. The sound of arrows and the loud leonine roars and the blare of conchs, of heroic warriors were heard there.

13. Beholding the Kauravas agitated with fear and flying away, the Panchalas and the Pandavas addressed one another, saying,

14. To day the truthful king Yudhishthira, has defeated his enemies. Today Duryodhana has been divested of his splendour and royal prosperity.

15. Today, hearing of his son's death, Dhritarashtra, that king of men, will lose consciousness, lie down on the Earth, and feel the keenest pain.

16. Let him know today that the son of Kunti is the most powerful of all bowmen. Today that sinful and wicked-hearted king will blame his own self.

17. Let him recollect today the time and wholesome words of Vidura. Let him from this day wait upon the Parthas as their slave. Let that king today feel the grief that had been experienced by the sons of Pandu.

18. Let that king know today the greatness of Krishna. Let him hear today the terrible twang of Arjuna's bow in battle, as also the force of all his weapons, and the strength of his arms in fight.

19. Today he will know the dreadful power of the great Bhima when Duryodhana will be slain in battle like the Asura Vali by Indra.

20. Except Bhima there is none else in this world that can achieve that which Bhima accomplished by killing Dushasana.

21. Hearing of the death of the ruler of the Madras who was incapable of defeat by the very celestials, that king will know the prowess of Yudhisthira.

22. After the destruction of the heroic son of Suvala and of all the Gandharas he will know the strength, in battle of the two sons of Madri by Pandu.

23—24. Why will they not be victorious who have Dhananjaya for their warrior, as also Satyaki, and Bhimasena, and Dhrishtadyumna the son of Prishata, and the five sons of Draupadi, and the two sons of Madri, and the great bowman Shikhandin, and king Yudhishthira.

25. Why will they be not victorious who have for their protector Krishna, called Janarddana, the Protector of the universe? Why will they not be victorious who are righteous?

26—27. Who else than Yudhishthira the son of Pritha, who has Hrishikesha, the refuge of justice and glory for his protector, is competent to defeat in battle Bhishma, Drona and Karna and the king of the Madras and the other kings by hundreds and thousands.

28. Saying these words and filled with joy, the Srinjayas pursued your soldiers in that battle who had been exceedingly wounded with arrows,

29. Then Dhananjaya proceeded against the car-division of the foe. The two sons of Madri and the great car-warrior Satyaki proceeded against Shakuni.

30—31. Beholding them all flying quickly in fear of Bhimasena, Duryodhana, as if smiling, addressed his driver, saying,—Partha, who is there with his bow, is going before me. Take my horses to the back of the army.

32. Like the ocean that cannot go beyond its continents, Kunti's son Dhananjaya will never dare go before me if I stand in the rear.

33. Look, O driver, at this vast army that is pursued by the Pandavas! Behold this cloud of dust that has arisen on all sides on account of the motion of the troops.

34. Hear those various leonine roars that are so awful and loud. Therefore, O driver, move slowly and wait in the rear.

35—36. If I stay in battle and fight the Pandavas, my army, O driver, will rally and fight again vigorously.—Hearing these words of your son becoming a hero and a man of honor, the driver slowly drove his horses adorned with gold trappings.

37. One and twenty thousand foot-soldiers, deprived of elephants and horses and car-warriors, and who were ready to lose their lives, still stood for battle.

38. Born in different countries and coming from different towns, those warriors maintained their ground, desirous of gaining great fame.

39. The clash of those rushing warriors elated with joy was loud and exceedingly terrible.

40. Then Bhimasena, O king, and Dhrishtadyumna, the son of Prishata, opposed them with four-fold forces.

41. Other foot-soldiers, all actuated with the desire of victory, proceeded against Bhima, uttering loud cries and slapping their armpits, by the desire of going to heaven.

42. Filled with rage and invincible in battle those heroes, belonging to your party, approached Bhimasena, and cried aloud. They then spoke not to one another. Encircling Bhima in that battle, they began to strike him from all sides.

43. Encircled by that huge body of infantry and struck by them in that battle Bhima did not stir from where he stood and remained motionless like the Mainaka mountain.

44. His antagonists meanwhile, filled with rage, O monarch, tried to assail that great car-warrior of the Pandavas and opposed other combatants (that tried to rescue him).

45. Encountered by those warriors, Bhima became furious. And quickly getting down from his car, he proceeded on foot against them.

46. Taking up his massive mace adorned with gold, he began to kill your soldiers like the destroyer himself armed with his club.

47. The mighty Bhima, with his mace, crushed those twenty one thousand foot-soldiers who were deprived of cars and horses and elephants.

48. Having killed that strong army Bhima, of great prowess, showed himself with Dhrishtadyumna in his front.

49. The foot-soldiers, of your party thus slain, lay down on the ground, bathed in blood, like Karnikaras with their flowers struck down by a storm.

50. Adorned with garlands made of various kinds of flowers, and with diverse kinds of ear-rings, those combatants of various races, who had come from various kingdoms, lay down on the field, lifeless.

51. Covered with banners and standards, that large army of foot-soldiers looked fierce and terrible and lay prostrate on the field.

52. The great car-warriors, with their followers, that fought under Yudhishthira, all pursued your illustrious son Duryodhana.

53. Beholding your troops turn away from the battle, those great bowmen proceeded against Duryodhana, but they could not overcome him even as the ocean cannot go beyond its continents.

54. The prowess of your son was highly wonderful, since all the Parthas, in a body, could not transgress his single self.

55—56. Addressing his own army which had not fled far but which, wounded with arrows, were bent upon flying, Then Duryodhana said these words:—"I do not see a place on plain or mountain, where if you fly, the Pandavas will not pursue and kill you. What is the use then of flight?

57. The army of the Pandavas had been reduced in numbers. The two Krishnas are greatly wounded. If all of us make a stand, we will surely acquire victory.

58. If you fly away, in confusion, the sinful Pandavas will pursue you and kill you. If on the other hand we make a bold stand, it will do us good.

59. Listen, all ye Kshatriyas that are here. When Death always kills heroes and cowards alike what man is there so foolish that, calling himself a Kshatriya, will not fight.

60. It will be to our interest if we stay before the angry Bhimasena. Death in battle, while fighting in pursuance of the Kshatriya practices, leads to happiness.

61—62. Gaining victory, one obtains happiness here. If killed, one reaps great fruits in the other world. Ye Kauravas, there is no better path to heaven than that of battle. Killed in battle, you will in no time obtain all those regions of blessedness." Hearing those words of his, and applauding them highly, the Kuru kings once more rushed against the Pandavas for fighting with them.

63. Seeing them advancing quickly the Parthas, arrayed in order of battle, skilled in smiting, worked up with rage, and filled with the desire of victory, proceeded against them.

64. Stretching his bow Gandiva celebrated over the three worlds, the brave Dhananjaya proceeded on his car against the foe.

65. The two sons of Madri and Satyaki rushed against Shakuni, and the other Pandava heroes smilingly proceeded against your army.

CHAPTER XX.

(SHALYA PARVA) —*Continued.*

Sanjaya said :—

1—2. 'After the (Kuru) army had been gathered Shalya, the king of the Mlechhas, filled with rage, rushed against the large army of the Pandavas, riding on a gigantic elephant, with temporal juice trickling, looking like a hill, elated with pride, resembling Airavata himself, and capable of crushing large numbers of foes.

3. Shalya's animal was of a good breed, was always adored by Dhritarashtra's sons, and was properly equipped and properly trained for battle, O king, by persons well conversant with the science of elephant training. Riding on that elephant, that foremost of kings looked like the morning sun at the close of summer.

4. Riding that best of elephants, O king, he went against the Pandavas and began to strike them on all sides with keen and dreadful arrows resembling Indra's thunder in force.

5. While he discharged his arrows in that battle and killed the hostile warriors neither the Kauravas nor the Pandavas could mark any defect in him, even as the Daityas, O king, could not notice any in Vasava, the wielder of the thunder, in the days of yore while he killed them.

6. The Pandavas, the Somakas, and the Srinjayas, saw one elephant look like a thousand elephants moving around them as the enemies of the gods had in days of yore seen the elephant of Indra in battle.

7. Agitated by that animal, the hostile army looked life-less. Unable to stand in battle, they then fled away in great fear, crushing one another.

8. Then the huge army of the Pandavas, routed by king Shalya, suddenly fled on all sides unable to stand the vigor of that elephant.

9. Seeing the Pandava army routed and flying away quickly all your leading warriors worshipped king Shalya and blew their moon-white conchs.

10. Hearing the war-cries of the Kauravas uttered in joy and the blare of their conchs, the commander of the Pandava and the Srinjaya forces, viz., the Panchala prince Dhrishtadyumna could not, from wrath, bear it.

11. The illustrious Dhrishtadyumna then quickly proceeded for defeating that elephant, as the Asura Jambha had procedeed aginst Airavata, the carrier of Indra, while he fought with Indra.

12. Beholding the king of the Pandavas proceed against him, Shalya, that foremost of kings, quickly urged his elephant, O king, for the destruction of Drupada's son.

13. Seeing the animal approaching the latter struck it with three best arrows, polished, keen, blazing, powerful and resembling fire itself in effulgence and force.

14. Then that illustrious hero struck the animal on the trunk with five other whetted and best arrows. Struck therewith, that prince of elephants, turning away from the battle, ran quickly away.

15. Suddenly checking that foremost of elephants which had been greatly wounded and compelled to retreat Shalya, however, caused it to turn back, and with hooks and keen lances urged it forward against the car of the Panchala king, pointing it out to the infuriate animal.

16. Beholding the animal rushing forcibly at him, the heroic Dhrishtadyumna, taking up a mace, quickly leaped down on the Earth from his car, his limbs benumbed with fear.

17. That huge elephant, meanwhile, suddenly crushing that gold-decked car with its horses and driver, raised it up in the air with his trunk and then dashed it down on the Earth.

18. Beholding the driver of Panchala king thus crushed by that best of elephants, Bhima and Shikandin and the grandson of

Shini rushed with great force against that animal.

19. With their arrows they quickly restrained that animal. Thus restrained by them in battle, the elephant began to tremble.

20. Meanwhile king Shalya began to discharge arrows like the Sun shedding his rays on all sides. Struck with those arrows, the (Pandava) car-warriors began to fly away.

21. Beholding that feat of Shalya, the Panchalas, the Srinjayas and the Matsyas. O king, bewailed aloud in that battle. All those foremost of men however, surrounded the animal entirely.

22. Then, taking up his mace resembling the crest of a mountain, the brave Panchalas appeared there. Fearlessly, O king, that hero, that striker of foes, rushed quickly against the elephant.

23. The active prince of the Panchala, approaching, began to strike with his mace that animal which was huge as a hill and which shed temporal juice like a mass of pouring clouds.

24. Its trunk cut open, the animal cried aloud; and vomiting enough blood, the animal, huge as a hill, suddenly dropped down as a mountain falling down during an earthquake.

25. While that best of elephants was falling down, and while your son's army were bewailing at the spectacle, that best of warriors among the Shinis cut off the head of king Shalya with a sharp and broad-headed arrow.

26. His head having been sundered by the Satwata hero, Shalya dropped down on the Earth along with his best of elephants, like a mountain summit suddenly clapped by the thunder-bolt discharged by the best of the celestials.

CHAPTER XXI.

(SHALYA PARVA)—*Continued.*

Sanjaya said :—

1. After the heroic Shalya, that flower of the court, had been killed your army were dispersed like a huge tree broken by the force of the storm.

2. Seeing the army routed, the great car-warrior, Kritavarma, opposed the hostile force in that battle.

3. Seeing the Satwata hero, O king, standing in battle like a hill though struck with arrows (by the foe), the Kuru heroes, who had fled away, rallied and came back.

4. Then, O king, an encounter took place between the Pandavas and the Kurus who were determined upon meeting with death.

5. Wonderful was that fierce encounter which took place between the Satwata hero and his foes, since alone he opposed the invincible army of the Pandavas.

6. Seeing this most difficult feat friends, filled with delight, set up leonine shouts that seemed to reach the very heavens.

7. At those sounds the Panchalas, O foremost of Bharata's race, were filled with fear. Then Satyaki, the grandson of Shini, came there.

8. Approaching the powerful king Kshemakirti, Satyaki killed him with seven keen arrows.

9. Then the intelligent son of Hridika, rushed quickly against the best of Shinis, that mighty-armed warrior, as the latter came discharging his whetted shafts.

10. Those two bowmen, those two foremost of car-warriors roared like lions and met each other, both being armed with best of weapons.

11. The Pandavas, the Panchalas, and the other warriors, witnessed that terrible encounter between the two heroes.

12. Those two Vrishni and Andhaka heroes, like two elephants filled with delight, struck each other with long arrows and arrows with calf-toothed heads.

13. Moving about in various ways the son of Hridika and that foremost of Shini's race soon covered each other with showers of arrows.

14. The arrows discharged forcibly from the bows of the two Vrishni heroes were seen by us in the sky to resemble flights of quick-coursing insects.

15. Approaching the powerful Satyaki of true prowess, the son of Hridika struck the four horses of the former with four keen arrows.

16. Enraged at this like an elephant struck with a lance, the long-armed Satyaki struck Kritavarman with eight best arrows.

17. Then Kritavarman struck Satyaki with three arrows whetted on stone and shot off his bow drawn to its fullest stretch and then cut of his bow with another arrow.

18. Casting off his broken bow, that Shini heroe quickly took up another with an arrow set on it.

19—20. Having taken up that best of bows and stringed it, that foremost of all bowmen, that warrior of great energy, intelligence and strength, unable to bear the cutting of his bow by Kritavarman, quickly and furiously rushed against the latter.

21. With ten keen arrows that Shini chief then struck the driver, the horses, and the standard of Kritavarman.

22—23. At this, O king, the great bowman and car-warrior Kritavarman, beholding his gold-decked car made driverless and horseless, was filled with rage. Taking up a pointed lance, he discharged it with all might at that best of Shini's race, desirous of killing him.

24. Striking that lance with many keen arrows, Satyaki sundered it off into pieces and caused it to fall down. Stupifying Kritavarman of Madhu's race with another broad-headed arrow he then struck Kritavarman on the chest.

25. Deprived of his horses and driver in that battle by Yuyudhana, skilled in weapons, Kritavarman came down on the Earth.

26. The heroic Kritavarman, having been deprived of his car by Satyaki in that single combat, all the (Kaurava) soldiers were possessed by a great fear.

27. A mighty fear overtook your sons, when Kritavarman was thus made steedless and driverless and carless.

28. Beholding that chastiser of foes made steedless and driverless, Kripa, O king, rushed at that best of Shini's race, desirous of killing him.

29. Taking Kritavarman upon his car before all the bowmen, the mighty-armed Kripa took him away from the battle-field.

30. After Kritavarman had been made carless and the grandson of Shini had grown powerful on the field, the entire army of Duryodhana took to their heels.

31. The enemy, however, did not see it for the Kuru army was then covered with a cloud of dust. All your warriors fled, O king, except king Duryodhana.

32. Beholding his own army thus routed he quickly rushed and assailed the victorious enemy, alone opposing them all.

33—34. Filled with rage, that invincible warrior assailed with keen arrows all the Pandus, and Dhrishtadyumna the son of Prishata, and Shikhandin, and the sons of Draupadi, and the large numbers of the Panchalas, and the Kaikeyas, and the Somakas.

35. With strong determination your powerful son stood in battle, even as a blazing and mighty fire on the sacrificial platform purified with mantras, king Duryodhana moved in the field, in that battle.

36. His enemies could not approach him then, like creatures unable to approach the Death. Then the son of Hridika came there, on another car.

CHAPTER XI.

(SHALYA PARVA)—*Continued.*

Sanjaya said:—

1. Filled with the courage of despair, that best of car-warriors, O king viz, your son, looked resplendent on his car in that battle like Rudra himself.

2. With the thousands of arrows shot by him, the Earth was completely covered. He drenched his enemies with showers of arrows like the clouds pouring rain on mountain breasts.

3. There was then not a man amongst the Pandavas in that great battle, or a horse, or an elephant, or a car, who or which was not struck with Duryodhana's arrows.

4. O king, amongst the warriors every one, O Bharata, was struck by your son with his arrows.

5. The Pandava army was then covered with the arrows of that great warrior even as a army is covered with the dust it raises while marching for battle.

6. The Earth then, O king, was as if converted into one sheet of arrows by your son Duryodhana, that bowman endued with great lightness of hand.

7. Amongst those thousands of warriors on the field, of your side or that of the enemy, it appeared as if Duryodhana was then the only man.

8. The prowess displayed by your son was highly wonderful, since the Parthas, even in a body, could not approach him who was single.

9. He struck Yudhishthira, O best of Bharata's race, with a hundred arrows, and Bhimasena with seventy, and Sahadeva with seven.

10. And he struck Nakula with sixty four, and Dhrishtadyumna with five, and the sons of Draupadi with seven, and

Satyaki with three arrows. With a broad-headed arrow, he then, O king, cut off the bow of Sahadeva.

11. Casting off that broken bow, the heroic son of Madri, took up another formidable bow, and rushing against the king, viz., Duryodhana struck him with ten arrows in that battle.

12. The great and brave bowman Nakula then struck the king with nine terrible sarrows and uttered a loud war-cry.

13. Satyaki struck the king with a single straight shaft; the sons of Draupadi struck him with seventy three and king Yudhishthira struck him with five. And Bhimasena assailed the king with eighty arrows.

14. Though struck thus from all sides with numerous arrows by those illustrious warriors, Duryodhana still, O king, did not waver, in the presence of all the soldiers assembled there.

15. The quickness, the skill, and the prowess of that illustrious warrior excelled those of every man.

16. Meanwhile the Dhartarashtras, O king, who had not fled far away, beholding the king, rallied and returned there, clad in mail.

17. The noise made by them when they returned was exceedingly awful, like the roar of the surging deep during the rainy season.

18. Approaching their invinciible king in that battle, those great bowmen rushed against the Pandavas for fight.

19. The son of Drona opposed in that battle the angry Bhimasena.

20. With the arrows, O king, that were shot in that battle, all the points of the horizon were completely covered, so that the brave warriors could not distinguish the cardinal from the subsidiary points of the compass.

21. As regards Ashwatthaman and Bhimasena, O Bharata, both of them performed wonderful feats. Both of them were invincible in battle. The arms of both contained marks of bow-string for having repeatedly drawn the same. Opposing each other, they fought on, frightening the entire universe.

22. The heroic Shakuni struck Yudhishthira in that battle. Having killed the four horses of the king the powerful son of Suvala uttered a loud roar, making all the soldiers tremble with fear.

23. Meanwhile the valiant Sahadeva carried away the heroic but defeated king on his car from that battle.

24. Then riding on another car, returned king Yudhishthira and having pierced Shakuni at first with nine arrows, once more struck him with five. And that best of all bowmen then sent up a loud roar.

25. That battle presented a wonderful spectacle. It filled the spectators with delight and was praised by the Siddhas and the Charanas.

26. Heroic Uluka rushed against the mighty bowman Nakula, in that battle, discharging showers of arrows from all sides.

27. The heroic Nakula, however, in that battle opposed the son of Shakuni with a dense shower of arrows from every side.

28. Both those heroes were born in high family and both were great car-warriors. They were seen to fight with each other, each enraged with the other.

29. Similarly Kritavarman, O king, fighting with the grandson of Shini, that scorcher of foes, shone like Shakra fighting with the Asura Vala.

30. Having cut off Dhrishtadyumna's bow in that battle, Duryodhana struck his bowless antagonist with keen arrows.

31. Then, in that battle, having taken up a formidable bow, Dhrishtadyumna fought with the king before all the bowmen.

32. The encounter between those two heroes was exceedingly dreadful, O best of Bharata's race, like that between two wild and infuriate elephants with temporal juice trickling down.

33. Worked up with rage in that battle, the heroic Gautama struck the mighty sons of Draupadi with many straight arrows.

34. The encounter that took place between him and those five resembled that which takes place between a man and his five senses. It was awful and fierce and no party showed any coesideration for the other.

35. The five sons of Draupadi assailed Kripa like the senses afflicting a foolish man. He, on the other hand, fighting with them, opposed them vigorously.

36. That battle between him and them was indeed wonderful because it resembled the struggles, O king, between men and their senses.

37. Men fought with men, elephants with elephants, horses with horses, and care warriors with car-warriors. Once mor-,

O king, that encounter became general and dreadful.

38. Here an encounter was beautiful, there another was dreadful, and there another was exceedingly fierce. O lord, many dreadful encounters took place in course of that battle.

39. Belonging to both armies and encountering one another, those chastisers of foes struck and killed one another in that dreadful battle.

40. A thick cloud of dust was raised by the cars and the animals. Thick dust was also raised by the running of the horses, a dust that was carried from one place to another by the wind.

41. A dust, thick as an evening cloud, was caused in the sky by the wheels of cars and the breaths of the elephants.

42. On that dust being raised and the sun himself hidden therewith, the Earth became shrouded, and the heroic and great car-warriors were not visible.

43. That dust disappeared and everything became clear when the Earth, O best of the Bharatas, was covered with the blood of heroes.

44—45. When that dense and awful cloud of dust was put down there were seen many single encounters, O Bharata, that the heroes fought at the noon each according to his strength and his rank. They were all exceedingly fierce. The sheen of the weapons in those encounters, O king, appeared full in view.

46. Loud noise, of the falling shafts in that battle, resembled that of a vast forest of bamboos while burning on every side.

CHAPTER XXIII.

(SHALYA PARVA)—*Continued.*

Sanjaya said:—

1. During the progress of that terrible and awful battle, the army of your son were routed by the Pandavas.

2. Rallying their great car-warriors, however, with vigorous exertions, your sons continued to fight with the Pandava army.

3—4. The Kuru warriors, seeking your son's welfare, suddenly came back. Upon their return, the battle once more became fearful, between your warriors and those of the foe, resembling that between the gods and the Asuras in the days of yore. Neither amongst the enemies nor amongst your people was there a single warrior who fled away from the field.

5. The warriors fought, knowing one another by the names they uttered. A great onslaught took place there.

6—7. Filled with great anger and desirous of defeating the Dhartarashtras and their king in that battle, king Yudhishthira struck the son of Sharadwata with three gold winged arrows whetted on stone and next killed with four others the four horses of Kritavarman.

8. Then Ashwatthaman carried away the celebrated son of Hridika. Sharadwat's son struck Yudhishthira in return with eight arrows.

9. Then king Duryodhana sent seven hundred cars to the place where king Yudhishthira was fighting.

10. Those cars, driven by excellent warriors and quick-coursing like the wind or thought, rushed in that battle against the car of Kunti's son.

11. Encircling Yudhishthira on all sides they made him invisible with their arrows like clouds hiding the sun from the view.

12. Then the Pondava heroes, led by Shikhandin, beholding king Yudhishthira assailed in that way by the Kauravas, were filled with rage and unable to put up with it.

13. Desirous of rescuing Yudhishthira, the son of Kunti, they came there on their cars possessed of great speed and adorned with rows of bells.

14. Then took place an awful battle, in which blood flowed as water, between the Pandavas and the Kurus, that increased the denizens of Yama's region.

15. Killing those seven hundred hostile car-warriors of the Kuru army, the Pandavas and the Panchalas once more resisted (the whole Kuru army).

16. There took place a fierce encounter between your son and the Pandavas. We had never before seen or heard of its like.

17—18. During the onset of that battle in which no consideration was shown by any party for another, and while the warriors of your army and those of the foe were being killed quickly, the combatants were all shouting and blowing their conchs. The bowmen were roaring and uttering loud noises of diverse kinds.

19. The very vitals of the combatants were being struck, during that fight and the troops, O sire, desirous of victory, were rushing with speed.

20. Everything on earth was undergoing a woeful destruction, during that battle when numberless ladies of birth and beauty were being made widows.

21. During the progress of that fierce encounter in which the warriors fought without any consideration for friends and foes, evil omens appeared, presaging the destruction of everything.

22. The earth, with her mountains and forests, shook making a loud noise. Meteors, like burning brands equipt with handles, dropped from the sky, O king, on every side of the earth as if from the solar disc.

23. There blew a hurricane on all sides, carrying away hard pebbles along its lower course. The elephants shed profuse tears and trembled greatly.

24. Disregarding all those fierce and awful omens, the Kshatriyas, consulting with one another, cheerfully stood on the field of Kurukshetra, desirous of going to heaven.

25—26. Then Shakuni, the son of the Gandhara king, said,—"Fight you all in front! I, however, will kill the Pandavas from behind!"—Then the active Madraka warriors, amongst those on our side that were advancing, were filled with joy and uttered various cries. Others also did the same.

27. The invincible and sure-armed Pandavas, once more coming against us, shook their bows and enshrouded us with showers of arrows.

28. The army of the Madrakas then were killed by the foe. Beholding this, the troops of Duryodhana once more fled from the battle.

29—30. The mighty king of the Gandharas, however, once more said these words:—"Stop, ye sinful wretches, fight with the foe. What use is there of flight." At that time, O foremost of Bharata's race, the king of the Gandharas had full ten thousand horsemen capable of fighting with bright lances.

31. During the onset of that great carnage, Shakuni, aided by the force, displayed his valor and assailed the Pandava army at the rear, killing it with his keen arrows.

32. The huge force of the Pandus then, O king, were dispersed even as a mass of clouds on all sides by a powerful wind.

33—34. Then beholding his own army routed, Yudhishthira coolly urged the mighty Sahadeva, saying,—"Yonder the son of Suvala, afflicting our rear, stands clad in mail. He kills our forces. Behold that wicked man, O son of Pandu.

35. Helped by the sons of Draupadi proceed towards him and kill Shakuni, the son of Suvala. Supported by the Panchalas, O sinless one, I will meanwhile kill the car-force of the enemy.

36—38. Let all the elephants and all the horse and three thousand foot go with you. Helped by these, slay Shakuni." At this seven hundred elephants ridden by bowmen, and five thousand horse, and the valiant Sahadeva, and three thousand foot-soldiers, and the son of Draupadi, all proceeded against invincible Shakuni.

39. However, O king, overpowering the Pandavas and longing for victory, Suvala's son, of great valour, began to slay their forces from the back.

40. The horsemen, beside themselves with rage, of the Pandavas penetrated the division of Suvala's son, overpowering the latter's car-warriors.

41. Those heroic horsemen, staying in the midst of their own elephants, enshrouded the large host of Suvala's son with showers of arrows.

42. On account of your evil counsels, O king, a dreadful battle took place in which maces and lances were used and in which heroes only took part.

43. The twang of bows was no longer heard there, for all the car-warriors stood there as spectators. At that time no difference could be seen between the opposing parties.

44. Both the Kurus and the Pandavas, O foremost of Bharatas, saw the darts, shot off heroic arms, pass like meteors through the sky.

45. The entire sky, O king, covered with falling and bright swords, appeared highly beautiful.

46. The view presented, O best of the Bharatas, by the lances hurled all around, was like that of swarms of locusts in the sky.

47. Horses, with limbs covered with blood on account of wounds inflicted by horsemen themselves struck with arrows, dropped down on all sides in hundreds and thousands.

48. They all remained huddled together. Many of them were wounded and many vomitted blood. A thick darkness set in there when the troops were covered with a cloud of dust.

49. When that darkness covered everything, O king, we saw those brave heroes, horses and men move away from that spot.

50. Others dropped down on the earth vomiting blood profusely. Many warriors, entangled with one another by their locks, could not move.

51. Many powerful heroes dragged one another from the backs of their horses, and encountering one another thus, killed one another like wrestlers. Many, deprived of life, were carried away by the horses they rode.

52. Many men, elated with the pride of courage and inspired with the desire of victory, dropped down on the earth.

53. The earth was covered with hundreds and thousands of bleeding warriors, deprived of limbs, and divested of hairs.

54—55. The surface of the earth being covered with elephant-riders and horsemen and killed horses and warriors with blood-stained armours and those armed with weapons and those who had tried to kill one another with various kinds of terrible weapons, all lying in a mass in that life-destroying battle, no warrior could proceed far on his horse.

56. Having fought for a little while, Shakuni, the son of Suvala, O king, went away from that spot with the remnant of his cavalry, six thousand in number. Similarly the Pandava force, covered with blood, and its animals worn out, moved away from there with its remnant consisting of six thouasnd horse.

57—59. Horsemen, covered with blood of the Pandava army then, determined upon fighting and prepared to sacrifice their lives, said,—"It is no longer possible to fight here on cars; how much more difficult it is then to fight here on elephants. Let cars proceed against cars, and elephants against elephants.

60. Having retreated Shakuni is now staying within his own detachment. The royal son of Suvala will not again come to fight."

61. Then the sons of Draupadi and those infuriate elephants went where the Panchala prince Dhrishtadyumna, that great car-warrior, was.

62. Sahadeva also, when that cloud of dust set in, went alone where king Yudhishthira was.

63. After all those had departed Shakuni the son of Suvala, worked up with wrath, once more attacked Dhrishtadyumna's division and began to strike it.

64. Again a dreadful encounter took place, in which the combatants did not care for their lives, between your soldiers and those of the foe, all of whom were desirous of killing one another.

65. In that encounter of heroes, the combatants first looked at one another steadfastly, and then rushed, O king, and attacked one another in hundreds and thousands.

66. In that onslaught, heads, cut off with swords, dropped down with a noise like that of falling palmyra fruits.

67. Loud noise also arose making the very hairs stand erect, of bodies falling down on the ground, divested of armours and wounded with weapons and of falling weapons also, O king, and of arms and thighs cut off from the trunk.

68. Assailing brothers and sons and even fathers with keen weapons, the combatants fought like birds, for a piece of meat.

69. Worked up with rage, thousand of warriors attacked one another in that battle.

70. Hundreds and thousands of combatants, pressed down by slain horsemen while falling down from their horses, fell down on the field.

71—72. There arose loud noise of neighing horses of great fleetness, and of shouting men clad in mail, and of the falling darts and swords, O king, of combatants desirous of cutting one another to the very quick on account, O monarch, of your evil policy.

73. At that time, your soldiers, exhausted and worked up with rage, their animals fatigued, themselves thirsty, wounded with sharp weapons, began to turn away from the battle.

74. Maddened with the smell of blood, many became so insensible that they killed friends and foes alike, in fact, every one they could lay hold on.

75. O king, actuated with the desire of victory, large numbers of Kshatriyas were struck down with arrows, and lay prostrate on the earth.

76. Wolves, vultures and jackals began to yell hideously in joy. In the very presence of your son your army suffered a great loss.

77. The earth, O king, was covered with the bodies of men and horses, and over-flown with rivers of blood that struck terror to the timid.

78. Struck and wounded repeatedly with swords and battle-axes and lances, your warriors, as also the Pandavas, O Bharata, ceased to approach one another.

79. Striking one another accordtng to their might, and fighting to the last combatants dropped down, bleeding.

80. Headless forms were seen, catching the hair of their heads and holding swords stained in blood.

81—82. When many headless forms, O king, had thus risen up, when the smell of blood had made the warriors almost senseless, and the loud noise had somewhat subsided, Suvala's son again approached the large army of the Pandavas, with the small remnant of his cavalry.

82. Thereat actuated with the desire of victory and endued with great activity, Pandavas rushed towards Shakuni, with foot-soldiers and elephants and cavalry all with uplifted weapons.

84. Desirous of terminating the hostilities, the Pandavas, forming a wall, encircled Shakuni on all sides, and began to strike him with various kinds of weapons.

85. Beholding your soldiers assailed from every side, the Kauravas, with horse, foot, elephants, and cars, rushed towards the Pandavas.

86. Some brave foot-soldiers, destitute of weapons, attacked their foes in that battle, with feet and fists, and struck them down.

87. Car-warriors dropped down from cars, and elephant-men from elephants, like virtuous persons falling down from their celestial vehicles upon the wane of their virtue.

88. Thus the warriors fought with one another in that great battle, and killed fathers and brothers and friends and sons.

89. Thus took place that battle, O best of the Bharatas, in which no consideration was shown by any body for any one, and in which lances, swords and arrows dropped down fast on every side and presented a terrific spectacle.

CHAPTER XXIV.

(SHALYA PARVA)—*Continued.*

Sanjaya said:—

1. 'When the loud noise of battle had somewhat subsided and the Pandavas had killed large numbers of their foes Suvala's son once more came with the remnant of his cavalry, seven hundred in number.

2. Speedily approaching his own soldiers and urging them to fight, he again and again said.—"Ye chastisers of enemies, fight merrily."

3—6. And he asked the Kshatriyas assembled there, saying,—"Where is the king that great car-warrior!"—Hearing those words of Shakuni, O foremost of Bharatas, they replied saying,—"There stands the great car-warrior, viz, the Kuru king,—there the large umbrella, effulgent like the full moon, is seen,—there where those car-warriors, clad in mail, are staying—there where that loud noise, deep as the muttering of clouds, is being heard. Go quickly thither, O king, and you will see the Kuru king."—Thus spoken to by those brave warriors Suvala's son Shakuni, O king, proceeded where your son was waiting, surrounded on all sides by unretreating heroes.

7—9. Beholding Duryodhana stationed in the midst of the car-force, Shakuni, cheering up your car-warriors, O king, said these words to Duryodhana, in a manner which showed that he considered all his purposes to have been already accomplished. "Slay, O king, the car-warriors of the Pandavas. All their horse have been defeated by me. Yudhishthira is incapable of being defeated in battle unless one is prepared to sacrifice his life.

10. When that car-army, protected by the son of Pandu, will have been destroyed, we shall then kill all those elephants and foot-soldiers and others."

11. Hearing those words your warriors, actuated with the desire of victory, cheerfully proceeded against the Pandava army.

12. With quivers on their backs and bows in their hands, all of them shook their bows and sent up leonine war-cries.

13. Again O king, the fierce twang of bows and the slapping of palms and the sound of arrows shot forcibly was heard.

14—15. Beholding those Kuru heroes approach the Pandava army with uplifted bows, Kunti's son, Dhananjaya, said to the son of Devaki:—"Drive the horses fearlessly and enter this deep of troops. With my keen arrows I shall to-day terminate these hostilities.

16. Today is the eighteenth day, O Janarddana, of this great battle.

17. The numberless army of those great heroes has been almost destroyed. Mark the course of Destiny.

18. The army of Dhritarashtra's son, O Madhava, which was vast as the deep, has O Achyuta, become, after meeting ourselves, even like a pit caused by a cow's hoof.

19. If peace had been made after Bhishma's fall, O Madhava, everything would have fared well. The foolish and wicked-

minded Duryodhana, however, did not make peace.

20. The words, that were given vent to by Bhishma, O Madhava, were beneficial and should have been accepted. Suyodhana however, who had lost his understanding, did not follow them.

21. After Bhishma had been struck down on the earth, I do not know why the battle was fought on.

22. I regard the sons of Dhritarashtra as foolish and of weak understanding by every means since they continued the battle even after the fall of Shantanu's son.

23. After that when Drona, that foremost of Brahmanas, as fell, as also the son of Radha, and Vikartana, the battle did not stop.

24. Even, when a residue only of the Kaurava army remained after the fall of that best of men, viz., Karna, with his sons the battle did not stop.

25. After the fall of even the heroic Shrutayush, of also Jalasandha of Puru's race, and of king Shrutayudha, the slaughter did not still cease.

26. After the death of Bhurishravas, of Shalya, O Janarddana, and of the Avanti heroes, the slaughter did not still stop.

27. After the fall of Jayadratha, of the Rakshasa Alayudha, of Valhika, and of Somadatta the killing battle did not still stop.

28. After the fall of the heroic Bhagadatta, of the Kamvoja chief Sudakshina, and of Dusshasana, the all-destroying battle did not still stop.

29. Seeing the many heroic and powerful kings, each master of extensive territories killed in battle, the all-destroying battle, O Krishna, did not still stop.

30. Beholding even a full Akshauhini of troops slain by Bhimasena in battle, the all-destroying battle did not still stop on account of either the folly or the covetousness of the sons of Dhritarashtra.

31. What king, born in a noble family especially as one like that of Kuru, except the foolish Duryodhana, would thus create useless hostilities.

32. Who is there reasonable and wise and capable of distinguishing between good and evil, that would thus make a war, knowing his foes to be superior to him in merit, strength, and bravery.

33. How could he listen to the advice of another, when, indeed, he could not make up his mind to make peace with the Pandavas following your advice.

34. What medicine can be agreeable to that man today who disobeyed Bhisma, the son of Shantanu, and Drona, and Vidura, while they urged him to make peace.

35. How can he accept good advice who out of folly, O Janarddana, insolently disobeyed his own old father as also his own good mother who spoke wholesome words to him.

36. It is evident, O Janarddana, that Duryodhana is born for rooting out his family. His conduct and his policy, at least, speak the same, O lord. He will not give us our kingdom yet. This is my opinion, O Achyuta.

37. The great Vidura, O sire, told me many a time that as long as Duryodhana would live he would never give us our share of the kingdom.

38. Vidura also told me,—"As long as Dhritarashtra will live, O giver of honors that sinful man will act sinfully towards you.

39. You will never succeed in defeating Duryodhana without battle." Thus, O Madhava, did the far-seeing Vidura often speak to me.

40. All the acts of that wicked man, I now find, to be exactly as the great Vidura had said.

41. That wicked man, who having listened to the beneficial and proper words of Jamadagni's son, disobeyed them, should certainly be regarded as standing in the face of destruction.

42. Many saints and ascetics said, as soon as Duryodhana was born, that the entire Kshatriya race would be exterminated for that wretch.

43. Those words of the sages, O Janarddana, have now borne fruits, because the Kshatriyas are undergoing almost entire extermination on account of Duryodhana's mis-deeds. I shall, O Madhava, kill all the warriors today.

44. After all the Kshatriyas will have been killed and the (Kaurava) camp made empty, Duryodhana will then wish for a battle with us for his own destruction.

45—46. That will terminate these hostilities. Exercising my reason, O Madhava, and reflecting in my own mind, O Vrishni heroe, thinking of Vidura's words, and taking into account the acts of the wicked Duryodhana himself, I have arrived at this conclusion. Enter into Kuru division, O hero, for I shall kill the wicked Duryodhana and his army today with my keen arrows.

47. Slaying this weak army in the very presence of Dhritarashtra's son, I shall today do what is for Yudhishthira's good."

48. Thus addressed by Arjuna, the Dasharha heroe, with reins in hand, fearlessly penetrated that vast hostile army for battle.

49. It was a terrible forest of bows. Darts were its prickles. Maces and bludgeons were its paths. Cars and elephants were its huge trees.

50. Cavalry and infantry were its creepers. And the illustrious Keshava, as he entered that forest on that car adorned with many banners and pennons, shone exceedingly resplendent.

51. Those white horses, O king, bearing Arjuna in battle, were seen moving about on all sides urged by the Dasharha heroe.

52. Then that scorcher of foes, viz., Savyasachin, proceeded on his car, discharging hundreds of keen arrows like a cloud pouring showers of rain. Loud noise was produced by those straight arrows as also by those combatants that were covered with them in that battle by Savyasachin. Showers of arrows, piercing through the armour of the warriors, dropped down on the Earth.

53—54. Shot off the Gandiva, arrows, whose touch resembled that of Indra's thunder, striking men and elephants and horses, O king, fell in that battle with a noise like that of winged insects.

55. Everything was covered with those shafts shot from Gandiva. In that battle, the points of the horizon could not be distinguished.

56. The entire earth was as if covered with gold-winged arrows, steeped in oil, polished by the hands of the smith, and with Partha's name engraven on it.

57. Struck with those keen arrows, and burnt therewith by Partha even as a herd of elephants is burnt with burning brands, the Kauravas were dispirited and weakened.

58. Armed with bow and arrows, Partha, resembling the burning sun, consumed the hostile heroes in that battle like a blazing fire consuming a heap of dry grass.

59—60. As increasing and blazing fire of great energy, thrown on the outskirt of a forest by its inhabitants, quickly consumes those woods abounding with trees and heaps of dry creepers, even so that active and energetic hero, endued with prowess of weapons, and having arrows for his flames, quickly consumed all the troops of your son from anger.

61. His powerful gold-winged arrows, discharged with care, could not be baffled by any armour. He had not to discharge a second arrow at a man, horse or a huge elephant.

62. Like Indra, the wielder of thunderbolt, striking down the Daityas, Arjuna, alone entering that division of great car-warriors, destroyed it with arrows of various forms.

CHAPTER XXV.

(SHALYA PARVA)—*Continued.*

Sanjaya said :—

1. With his Gandiva, Dhananjaya baffled the purpose of those unretreating heroes struggling in battle and striking their enemies.

2. The arrows, shot by Arjuna, irresistible and endued with great force and whose touch was like that of the thunder, resembled torrents of rain poured by a cloud.

3. That army, O chief of the Bharatas, thus struck by Kiritin, fled away before the very eyes of your son.

4. Some deserted their father and brothers, and others their comrades. Some car-warriors lost their animals. Others lost their drivers. Some had their poles or yokes or wheels broken, O king.

5. The arrows of some were exhausted. Some were assailed with arrows. Some, though unwounded, fled in a body, stricken with fear.

6. Some tried to rescue their sons, having lost all their kinsmen and animals. Some loudly called their father, some their comrades and followers.

7. Some fled, leaving behind their kinsmen, O foremost of men, and brothers and other relatives.

8. Many great car-warriors, struck with Partha's arrows and deeply wounded therewith, breathed hard, deprived of their senses.

9. Others, taking them up on their own cars, and soothing them for some time, and resting them and satisfying their thirst by offering them drink, once more proceeded to battle.

10. Leaving behind the wounded, some, incapable of being easily defeated in battle, once more advanced in battle desirous of carrying out the commands of your son.

6. Some tried to rescue their sons, having lost all their kinsmen and animals. Some loudly called their father, some their comrades and followers.

7. Some fled, leaving behind their kinsmen, O foremost of men, and brothers and other relatives.

8. Many great car-warriors, struck with Partha's arrows and deeply wounded therewith, breathed hard, deprived of their senses.

9. Others, taking them up on their own cars, and soothing them for some time, and resting them and satisfying their thirst by offering them drink, once more proceeded to battle.

10. Leaving behind the wounded, some, incapable of being easily defeated in battle, once more advanced to battle, desirous of carrying out the commands of your son.

11—12. Some, having satisfied their thirst or rested their animals, and some, wearing (fresh) armours, O chief of the Bharatas, and some, having comforted their brothers and sons and father, and placed them in camp, once more came to battle.

13. Some, arranging their cars in order, O king, of superiors and inferiors, proceeded against the Pandavas once more for battle.

14. On their cars adorned with rows of bells, those heroes shone like Daityas and Danavas desirous of conquering the three worlds.

15. Some, advancing quickly on their cars decked with gold, fought with Dhrishtadyumna amid the Pandava army.

16. The Panchala prince Dhrishtadyumna, and the great car-warrior Shikhandin, and Shatanika the son of Nakula, fought with the car-division of the enemy.

17. Worked up with rage and supported by a large army, the Panchala prince rushed against your infuriated soldiers from desire of killing them.

18. Then your son, O king, discharged many arrows, O Bharata, at the Panchala prince thus rushing at him.

19. Then, O king, Dhrishtadyumna was quickly cut with many arrows in his arms and chest by your son fighting with his bow.

20. Deeply cut therewith like an elephant with pointed lances, that great bowman then killed with his arrows the four horses of Duryodhana. With another broad-headed arrow he sundered, from his trunk, the head of his enemy's driver.

21. Then that grinder of foes, viz., king Duryodhana, having thus lost his car, rode on horseback and retreated to a little distance.

22. Beholding his own army thus enfeebled, your son, the mighty Duryodhana, O king, proceeded where Suvala's son was.

23. When the Kaurava cars were broken, the thousand huge elephants encompassed those car-warriors, viz., the five Pandavas.

24. Encompassed by that elephant, O Bharata, the five brothers looked beautiful, O foremost of men, like the planets surrounded by the clouds.

25. Then the mighty-armed Arjuna, O king, of sure aim, having Krishna for his driver, and white horses, advanced on his car.

26. Surrounded by mountain-like elephants he began to destroy those animals with his keen and polished arrows.

27. Each killed with a single arrow, we saw those huge elephants fallen or falling down, wounded by Savyasachin.

28. The powerful Bhimasena, himself like an infuriate elephant, seeing those elephants, took up his formidable mace and rushed at them, quickly jumping down from his car, like the Destroyer armed with his club.

29. Seeing that great car-warrior of the Pandavas with uplifted mace, your soldiers were possessed by fear and passed urine and excreta. The whole army were agitated upon seeing Bhimasena armed with mace.

30. We then saw those elephants, huge as hills, running hither and thither, with their frontal globes cut open by Bhima with his mace and all their limbs covered with blood.

31. Struck with Bhima's mace, those elephants, running off from him, dropped down crying like mountains with their wings cut off.

32. Beholding those numberless elephants, with their frontal globes cut open, running hither and thither or falling down your soldiers were possessed by fear.

33. Then Yudhishthira also, worked up with anger and the two sons of Madri, began to kill those elephant-warriors with arrows having wings like those of vultures.

34. Dhrishtadyumna, after the defeat of the Kuru king in battle, and after the flight of the latter from that spot on horse-back, saw that the Pandavas had all been encircled by the Kaurava elephants.

35. Beholding this, O king, Dhrishtadyumna, the son of the Panchala king, pro-

ceeded towards those elephants to them.

36. In the meantime not seeing Duryodhana in the midst of the car-force, Ashwatthaman and Kripa, and Kritavarman of the Satwata race, asked all the Kshatriyas, saying,—"Where has Duryodhana gone."

37. Not seeing the king in the midst of that onslaught all those great car-warriors took him for dead and therefore with sorrowful faces, they enquired after him.

38. Some told them that after the destruction of his driver, he has gone to Suvala's son.

39. Others, who had been greatly wounded said,—"What necessity is there with Duryodhana. See, if he is yet alive. Do you all fight in a body, what will the king do to you."

40. Other Kshatriyas, who were greatly wounded and who had lost many of their relatives, and who were still being struck with the arrows of the enemy, said these words indistinctly.

41. "Let us kill these forces by whom we are encircled. See the Pandavas are coming here after having killed the elephants.

42—43. Hearing these words, the powerful Ashwatthaman, cutting through that irresistible force of the Panchala king, went with Kripa and Kritavarman, where Suvala's son was. Infact leaving the car-force, those heroes, those firm bowmen, went to find out Duryodhana.

44. After their departure, the Pandavas, headed by Dhrishtadyumna, advanced, O king, and began to kill their enemies.

45. Beholding those brave, heroic and powerful car-warriors rushing joyously towards them, your soldiers, whose faces grew pale, became despondent of their lives.

46—47. Beholding those soldiers of ours almost deprived of weapons and surrounded by the enemy, I myself, O king, having only two kinds of forces, and caring for life, joined the five leaders of our army, and fought with the forces of the Panchala prince, and placed our men where Sharadwata's son was.

48. We had been cut with the arrows of Arjuna and still a fierce encounter took place between us and the army of Dhrishtadyumna. At last, defeated by the latter, all of us retreated from that battle.

49. I then beheld the great car-warrior Satyaki rushing against us. With four hundred cars that hero pursued me in battle.

50. Having escaped with difficulty from Dhrishtadyumna whose horses had been exhausted, I fell among the soldiers of Madhava even as a sinner falleth into hell. There a fierce and terrible encounter took place for a short time.

51. The mighty-armed Satyaki, having cut off my armour, thought of taking me alive. He caught me while I lay down on the ground insensible

52. Then within a short time that elephant force was killed by Bhimasena with his mace and Arjuna with his arrows.

53. On account of those mighty elephants, huge as hills, falling down on every side with wounded limbs, the Pandava warriors found their way entirely blocked up.

54. Then the powerful Bhimasena, O king, dragging away those huge elephants, made a way for the Pandavas.

55. Meanwhile not seeing that chastiser of foes Duryodhana amid the car-division, Ashwatthaman and Kripa and Kritavarman of the Satwata race, tried to find out your royal son.

56. Leaving the prince of the Panchalas they proceeded where Suvala's son was, anxious to see the king during that terrible onslaught.

CHAPTER XXVI.

(SHALYA PARVA)—*Continued.*

Sanjaya said:—

1—3. 'On that elephant division being destroyed, O Bharata, by the son of Pandu and while your army was being thus killed by Bhimasena in battle beholding the latter, that chastiser of foes,—moving about like the all-killing Destroyer himself in rage armed with his club, your remaining sons, O king, united together at that time, when your son Duryodhana could not be seen, rushed against Bhimasena.

4—5. They were Durmarshana, Shrutanta, Jaitra, Bhurivala, Ravi, Jayatsena Sujata, and that slayer of foes, vix., Durvishaha, and he called Durvimochana, and Dushpradharsha, and the mighty-armed Shrutarvan. All of them were experts in battle.

6. These sons of thine, in a body, rushed against Bhimasena and encircled him.

7. Then Bhima, O monarch, once more getting on his own car, began to shoot keen arrows at the vital limbs of your sons.

8. Those sons of yours, covered with arrows by Bhimasena in that dreadful encounter, began to drag that warrior like men dragging an elephant from the crossing point.

9. Worked up with anger, Bhimsena, quickly cut off the head of Durmarshana with a razor-headed arrow, and threw it on the Earth.

10. With another broad-headed arrow capable of cutting through every armour, Bhima next killed the great car-warrior, viz., your son Shrutanta.

11. Then striking Jayatsena easily with a cloth-yard shaft, that chastiser of foes, viz., the son of Pandu, struck down that scion of Kuru's race from his car. The prince, O king, dropped down and immediately died.

12. Thereat your son Shrutarvan, worked up with rage, struck Bhima with a hundred straight arrows winged with feathers of vultures.

13. Then Bhima, worked up with rage, struck Jaitra and Ravi and Bhurivala, with three arrows resembling poison or fire.

14. Those great car-warriors, thus struck, dropped down from their cars like Kinshukas blossoming in the spring.

15. Then that scorcher of foes, with another broad-headed and keen arrow, struck Durvimochana and killed him.

16. Thus struck, that best of car-warriors fell down on the ground from his car, like a tree growing on the summit of a mountain uprooted by the storm.

17. The son of Pandu next struck your other two sons leading their forces, viz., Dushpradharsha and Sujata, each with a couple of arrows in that battle. Those two best of car-warriors, struck with those arrows, fell down.

18. Beholding another son of yours viz., Durvishaha, and rushing at him, Bhima struck him with a broad-headed arrow in that battle. That prince dropped down from his car before all the bowmen.

19—20. Beholding so many of his brothers killed by Bhima alone in that battle, Shrutarvan, worked up with rage, rushed at Bhima, stretching his dreadful bow decked with gold and discharging a large number of arrows resembling poison or fire.

21. Cutting off the bow of Pandu's son in that dreadful encounter, the Kuru prince struck the bowless Bhima with twenty arrows.

22. Then Bhimasena, that great car-warrior, taking up another bow, covered your son with arrows and said to him "Wait, wait."

23. The encounter between the two was beautiful and dreadful, like that which took place in days of yore between Vasava and the Asura Jambha, O lord.

24. With the sharp arrows, resembling the dreadful rod of Yama, shot by those two warriors, the earth, the sky, and all the points of the horizon were covered.

25. Then excited with rage, Shrutarvan took up his bow and struck Bhimasena in that battle, O king, with many arrows on his arms and chest.

26. Deeply cut, O king by your son armed with the bow, Bhima grew exceedingly agitated like the ocean at the full or the new moon.

27. Excited with ire Bhima then, O sire, killed with his arrows the driver and the four horses of your son.

28. Beholding him careless and displaying the lightness of his hand the great son of Pandu covered him with winged arrows.

29. The carless Shrutarvan then, O king, took up a sword and shield. As the prince, however, moved about with his sword and shining shield effulgent like a hundred moons, the son of Pandu cut off his head with a razor-headed arrow and dropped it on the earth.

30. The trunk of that great warrior, whose head was cut off by that razor-headed arrow, fell down from his car filling the earth with a loud noise.

31. Upon the death of that hero, your soldiers, though terror-stricken, rushed in that battle against Bhimasena for fighting with him.

32. The brave Bhimasena, clad in mail, received those warriors rushing quickly at him who were not killed amongst that ocean of troops. Approaching him, those warriors, encircled that hero on all sides.

33. Thus surrounded by those warriors, Bhima began to assail them all with sharp arrows like the thousand-eyed deity assailing the Asuras.

34. Having destroyed five hundred great cars with their fences, he again killed seven hundred elephants in that battle.

35. Slaying next ten thousand infantry with his strong shafts, as also eight hundred horses, the son of Pandu shone there.

36. Indeed, having killed your sons in that battle, Bhimasena, the son of Kunti, regarded his object accomplished, O lord, and birth fruitful.

37. Your soldiers, at that time, O Bharata, dared not even look at that warrior who was fighting in that fashion and killing your men in that way.

38. Scattering all the Kurus and killing their followers, Bhima then slapped his armpits, terrifying the huge elephants with the noise.

39. Then your army, O king, which had lost a very large number of men, and consisted of a very few soldiers, became highly depressed. O king.

CHAPTER XXVII.

(SHALYA PARVA) —*Continued.*

Sanjaya said:—

1. 'Duryodhana, O king, and your son Sudarsha, the only two of your children who were not killed, were at that time in the midst of the Kauravas cavalry.

2—3. Seeing Duryodhana in the midst of the cavalry, Krishna said to Dhananjaya, the son of Kunti:—"A large number of our enemies, relations that had received our protection, have been killed. There that best of Shini's race is returning, having taken Sanjaya captive.

4. Both Nakula and Sahadeva, O Bharata, are worn out having fought with the wretched Dhartarashtras and their followers.

5. Those three, viz., Kripa and Kritavarman and the great car-warrior Ashwatthaman, have left Duryodhana's side and taken up their positions elsewhere.

6. Having killed Duryodhana's soldiers, the beautiful Panchala prince is waiting there in the midst of the Prabhadrakas.

7. There, O Partha, Duryodhana is in the midst of his cavalry, with the umbrella held over his head and looking all around.

8. Having re-arranged the remnant of his army, he waits in the midst of his forces. Killing this one with your keen arrows you may achieve all your objects.

9. As long as these troops do not fly away seeing you in their midst and witnessing also the destruction of their elephant force, do you, O chastiser of foes, try to kill Duryodhana.

10. Let somebody go to the Panchala prince and ask him to come here. The Kaurava troops are all exhausted. O sire, the sinful Duryodhana will never ucceed in escaping.

11. Having killed a large number your soldiers in battle the son of Dhritarashtra looks highly delighted as if he believes that the Pandavas have been defeated.

12—13. Seeing his own soldiers assailed and killed by the Pandavas, the Kuru king will certainly come to battle for his own destruction."—Thus addressed by Krishna, Phalguna said to him:—"almost all the sons of Dhritarashtra, O giver of honors, have been killed by Bhima. Only these two still survive; they, however, O Krishna, shall also be killed today.

14. Bhishma has been killed, Drona has been killed, Karna has been killed, Shalya, the king of the Madras, has been killed, and Jayadratha also, O Krishna, has been killed.

15. Only five hundred cavalry constitute the army of Shakuni the son of Suvala. Only two hundred still remain, of cars, O Janarddana. Of elephants the only remnant is a hundred and of foot only three thousand.

16. There remain also Ashwatthaman and Kripa and the king of the Trigartas and Uluka and Shakuni and Kritavarman of the Satwata race.

17. These, O Madhava, are the remnant of Duryodhana's army. Truly no body will escape from death.

18. Although such a great slaughter has taken place, Duryodhana is still alive. Today king Yudhishthira, however, will be shorn of all his foes. None of my enemies will escape me, today.

19. Even if they be superhuman beings, O Krishna! I shall yet kill all those warriors today if only they do not fly away from the battle-field.

20. Worked up with wrath in today's battle, I shall, by killing the prince of Gandhara with my keen arrows, remove that sleeplessness which the king has suffered from for a long time.

21. I shall regain all those valuable properties which Suvala's wicked son won from us at the gambling match.

22. Hearing of the destruction of their husbands and sons at the hands of the Pandavas in battle, all the ladies of Hastinapur will cry.

23. Today, O Krishna, our task will be finished. Today Duryodhana shall be divorced from his prosperity and life.

24. You may take the foolish son of Dhritarashtra as dead, O Vrishni heroe, if, O Krishna, he does not today fly away from the battle.

25. Those horses cannot bear the twang of my bow and the slaps of my palms. Proceed there, O Krishna, for I will kill them.

26. Thus accosted by Pandu's son of great mental strength, the Dasharha heroe urged his horses, O king, towards Duryodhana's detachment.

27. Beholding that force, three great car-warriors prepared themselves for striking it, for Bhimasena and Arjuna and Sahadeva, O sire, in a body, proceeded against it with loud leonine roars in order to kill Duryodhana.

28. Beholding those three warriors rushing quickly together with unlifted bows, Suvala's son proceeded against the Pandavas.

29. Your son Sudarshana rushed against Bhimasena. Susharman and Shakuni met with Kiritin. Your son Duryodhana on horse-back proceeded against Sahadeva.

30. Then your son, O king, with great speed and care, forcibly struck Sahadev's head with a lance.

31. Thus struck by your son, Sahadeva sat down on his car, all his limbs being covered with blood and himself breathing like a snake.

32. Regaining his consciousness then, O king, Sahadeva, in anger, covered Duryodhana with keen shafts.

33. Kunti's son Dhananjaya, otherwise called Partha, displaying his prowess, sundered the heads of many brave warriors on horse back.

34. Indeed, Partha, with many arrows, destroyed that (cavalry). Having killed all the horses, he then proceeded against the cars of the Trigartas.

35. Thereat the great car warriors of the Trigartas, in a body, covered Arjuna and Vasudeva with showers of arrows.

36. Assailing Satyakarman with a razor-headed arrow, the illustrious son of Pandu, sundered his antagonist's car-shafts.

37. With another razor-headed arrow, O lord, whetted on stone, that illustrious hero, smiling cut off his antagonist's head crown adorned with a golden,

38. He next attacked Satyeshu before all the warriors, like a hungry lion, O king, in the forest, attacking a deer.

39. Having killed him, Partha struck Susharman with three arrows and then killed all those car-warriors bedecked with golden ornaments.

40. He then proceeded with great force against Susharman the king of Prashthala, displaying his anger cherished for many long years.

41. Covering him first, O foremost of Bharata's race, with a hundred arrows Arjuna then killed all the horses of that bowman.

42. Fixing then a strong arrow that resembled the rod of Yama, Partha, smiling, quickly shot it at Susharman, aiming it at him.

43. Shot by that bowman chaffing with wrath, that arrow, reaching Susharman, passed through his heart in that battle.

44. O king, Susharman fell down dead on the earth, gladdening all the Pandavas and distressing all your warriors.

45. Having killed Susharman in that battle, Partha then, with his arrow, killed the five and thirty sons of that king, all of whom were great car-warriors.

46. Killing next all the followers of Susharman with his keen arrows, the great car-warrior Arjuna proceeded against the remnant of the Bharata army.

47. In that battle, filled with rage, O king, Bhima covered Sudarshana with his arrows.

48. Filled with rage, the son of Pandu, smiling, cut off his antagonist's head with a sharp razor-headed arrow. The prince fell down dead on the earth.

49. Upon the fall of that (Kuru) hero, his followers encircled Bhima in that battle, making a downpour of whetted arrows.

50. With keen arrows Vrikodara, however, whose touch resembled that of Indra's thunder, enshrouded the army around him. Within a very short time, Bhima killed them all, O foremost of Bharata's race.

51. Whilst they were being thus slain, many powerful Kaurava warriors, O Bharata, approached Bhima and began to fight with him.

52. The son of Pandu, O king, enshrouded all of them with his arrows. In the same way your warriors, O king, covered the great car-warriors of the Pandavas with arrows from all sides.

53. All the warriors then, of both sides thus fighting with one another, became exceedingly agitated.

54. Struck by one another, the warriors of both armies, O king, began to drop down, lamenting for their (deceased) relatives.

CHAPTER XXVIII.

(SHALYA PARVA)—*Continued.*

Sanjaya said :—

1. During the course of that battle which was so destructive of men and horses and elephants, Suvala's son Shakuni, O king, proceeded against Sahadeva.

2. The valiant Sahadeva, as Shakuni rushed quickly towards him, discharged showers of quick-coursing arrows at that warrior like a swarm of insects. At that time Uluka also met Bhima and struck him with ten arrows.

3. O king, having struck Bhima with three arrows, Shakuni, meanwhile, covered Sahadeva with ninety.

4. Indeed, O king, encountering one another in that battle, those heroes, struck one another with many Kanka and peacock feathered keen arrows winged with gold, whetted on stone, and shot off the bow-strings drawn to their ears.

5. Those showers of arrows discharged from their bows and arms, O monarch, covered all the points of the horizon like a thick downpour of rain poured from the clouds.

6. Then Bhima, worked up with rage, and the brave Sahadeva, both very powerful, moved about in that battle making a great onslaught.

7. That army, O Bharata, was shrouded with hundreds of arrows by those two warriors, and the sky, on many parts of the field, was shrouded with darkness.

8. The horses struck with arrows, dragging after them as they ran a large number of killed warriors the passage in the battle-field was entirely blocked up.

9. Covered with horses slain with their riders, with broken shields and lances, and with swords and darts and spears all around the earth appeared to have been strewn with flowers.

10. The warriors, O king, meeting one another, moved about in battle, exercised with wrath and killing one another.

11. Soon the field was covered with heads, beautiful as the filaments of the lotus, bedecked with ear-rings and having faces set with eyes upturned in wrath and lips bit in rage.

12—13. Covered also, O king, with the arms of warriors resembling the trunks of huge elephants, that were bedecked with Angada and coated in leathern fences, and that still held swords and lances and battle-axes, and with headless bodies standing on their feet and bleeding and dancing on the field, and abounding with various carnivorous animals, the earth, O king, appeared exceedingly terrific.

14. After the Bharata army had been reduced to a small number, the Pandavas, filled with delight in that dreadful battle, began to slay the Kauravas.

15. Meanwhile the heroic and brave son of Suvala forcibly struck Sahadeva in the head with a lance.

16. Greatly exercised, O king, for that blow, Sahadeva sat down on the terrace of his car.

17. Beholding Sahadeva in that condition the valiant Bhima, worked up with rage, O Bharata, obstructed the entire Kuru army.

18. With his cloth-yard shafts he struck hundreds and thousands of hostile warriors, and having struck them so, that chastiser of foes sent up a leonine roar.

19. Terrified at that roar, all the followers of Shakuni, with their horses and elephants immediately fled away in fear.

20. Seeing them routed, king Duryodhana said to them :—"Stop, ye immoral Kshatriyas! fight! What is the use of flight?

21—22. That hero, who unretreatingly sacrifices his life in battle, achieves fame here and enjoyes blissful regions hereafter!"—Thus exhorted by the king, the followers of Suvala's son once more proceeded against the Pandavas, determined upon meeting with death.

23. O monarch, the noise made by those rushing warriors was terrible and resembled that of the agitated ocean. Thereat the field of battle was agitated all around.

24. Beholding those followers of Suvala's son thus proceeding to battle, the victorious Pandavas, O monarch, rushed against them.

25. Relieved a little, the invincible Sahadeva, O monarch, struck Shakuni with ten arrows and his horses with three. He, without the slighest exertion, then cut off the bow of Suvala's son with a number of other arrows.

26. Invincible in battle, Shakuni, however, took up another bow and struck Nakula with sixty arrows and then Bhimasena with seven.

27. Uluka also, O king, desirous of rescuing his father in that battle, struck Bhima with seven arrows and Sahadeva with seventy.

28. Bhimasena, in that battle, struck Uluka with many keen arrows and Shakuni

with four and sixty, and each of the other warriors who fought around them, with three arrows.

29. Struck by Bhimasena with arrows steeped in oil, the Kauravas, exercised with rage in that battle, covered Sahadeva with showers of arrows like clouds accompained with lightnings pouring rain on a mountain breast.

30. The heroic and brave Sahadeva then, O king, cut off, with a broad-headed arrow, the head of Uluka as the latter proceeded against him.

31. Killed by Sahadeva, Uluka, cheering the Pandavas in that battle, dropped down on the earth from his car, covered with blood.

32. Seeing his son slain, Shakuni, O Bharata, with voice suppressed in tears and sighing heavily, recollected the words of Vidura.

33. Having thought for a moment with tearful eyes, Shakuni, breathing heavily, approached Sahadeva and struck him with three arrows.

34. Counteracting those arrows shot by Suvala's son with another downpour the brave Sahadeva, O king, sundered his antagonist's bow in that battle.

35. Seeing his bow sundered, O king, Shakuni, the son of Suvala, took up a formidable scimitar and discharged it at Sahadeva.

36. The latter, however, O king, easily cut off in twain that terrible scimitar of Suvala's son as it went towards him in that skirmish.

37. Beholding his sword cut in two parts Shakuni took up a dreadful mace and discharged it at Sahadeva. That mace also dropped down on the earth unsuccessful.

38. After this, Suvala's son, worked up with rage threw at the son of Pandu a dreadful dart resembling an imminent death-night.

39. With great facility Sahadeva, in that battle, cut off, with his golden arrows, that dart into three pieces as it went swiftly towards him.

40. Cut off into pieces that golden dart fell down on the earth like a burning thunder-bolt from the sky sending forth many flashes.

41. Seeing that dart unsuccessful and Suvala's son possessed by fear, all your soldiers fled away. Suvala's son also joined them.

42. The Pandavas then, eager for victory, sent up loud war-cries. As regards the Dhartarashtra, almost all of them fled away from the field.

43. Seeing them so dispirited the brave son of Madri, with many thousand arrows, opposed them in that battle.

44. Then Sahadeva attacked Suvala's son as the latter, who was still sanguine of success, was flying away guarded by the picked cavalry of the Gandharas.

46. Recollecting, O king, that Shakuni, who had to be slain by him, was still alive, Sahadeva, on his car adorned with gold, pursued that warrior.

45. Stringing his formidable bow and drawing it vehemently Sahadeva, in rage, pursued the son of Suvala and struck him with many arrows winged with vulturine feathers and whetted on stone, like a person striking a powerful elephant with pointed lances.

47—48. The energetic Sahadeva, having assailed his foe thus, addressed him, recollecting (his past misdeeds), in these words:—"Observing the duties of a Kshatriya, fight with me and show yourself to be a man! You, O fool, rejoiced greatly in the midst of the assembly, while gambling with dice. Receive now, O wicked man, the fruit of the act.

49. All those wicked men, that had ridiculed us then, have died. Only that vile wretch of his family viz., Duryodhana still and you his maternal uncle survive.

50—51. Today I shall kill you cutting off your head with a razor-headed arrow like a person plucking a fruit from a tree with a stick." Saying these words, O king, powerful Sahadeva, that foremost of men, filled with anger, rushed against Shakuni.

52. Approaching his enemy, the invincible Sahadeva, that best of warriors, forcibly drawing his bow and as if consuming his enemy with anger,

53. Struck Shakuni with ten arrows and his horses with four. Then cutting off his umbrella and standard and bow, he roared like a lion.

54. His standard and bow and umbrella being thus cut off by Sahadeva, Suvala's son was struck with many arrows in all his vital parts.

55. Again, O king, the brave Sahadeva discharged at Shakuni an irresistible shower of arrows.

56. Filled with anger the son of Suvala, then single-handed, rushed impetuously against Sahadeva in that encounter, desirous of killing the latter with a lance adorned with gold.

57. However with three broad-headed arrows, the son of Madri cut off at the same time without losing a moment that uplifted lance as also the two plump arms of his enemy and then sent up a loud war-cry.

58. The heroic and active Sahadeva then, with a broad-headed arrow made of hard iron, adorned with wings of gold, capable of cutting every armour, and shot with great force and care, cut off from his trunk his enemy's head.

59. Deprived of his head by the son of Pandu with that gold-decked and sharp arrow, effulgent like the Sun, Suvalas son dropped down on the earth in that battle.

60. Indeed, the son of Pandu, worked up with rage, struck off that head which was the root of the evil policy of the Kurus, with that powerful arrow winged with gold and whetted on stone.

61. Beholding Shakuni lying headless on the ground and all his limbs bathed in blood your warriors, inert with fear, fled away on all sides with weapons in their hands.

62. At that time your sons, with cars, elephants, horse, and foot, entirely routed, heard the twang of Gandiva and fled away with dried faces, possessed by fear and senseless.

63. Having thrown down Shakuni from his car, the Pandavas, were filled with joy. Rejoicing with Keshava amongst them, they blew their conchs in that battle, cheering up their troops.

64. All of them, gladly worshipped Sahadeva, and said,—"By good luck, O hero, the wicked Shakuni, that one of evil policy, has, with his son, been killed by you."

CHAPTER XXIX.

(HRADA-PRAVESHA PARVA).

Sanjaya said:—

1. After this, the followers of Suvala's son, O king, were worked up with rage. Prepared to sacrifice their lives in that dreadful encounter, they began to oppose the Pandavas.

2. Resolved to help Sahadeva in his victory, the energetic Arjuna and Bhimasena, resembling an infuriated venomous serpent, received those warriors.

3. With his Gandiva, Dhananjaya baffled the object of those warriors who, armed with darts and swords and lances, desired to kill Sahadeva.

4. Vibhatsu, with his broad-headed arrows, cut off the horses, the heads, and the arms, with weapons in grasp, of those rushing warriors.

5. The powerful horses of those great heroes, struck by Savyasachin, dropped down on the earth, dead.

6—8. Beholding that onslaught of his own soldiers, O lord, King Duryodhana was filled with rage. Collecting the residue of his cars which was still many hundreds in number, as also his elephants and horse and foot, O scorcher of foes, your son said to those warriors:—"Meeting all the Pandavas with their friends and allies, in this battle, and the Panchala prince also with his own army, and killing them speedily turn back from the field."

9. Respectfully obeying that mandate, those invincible warriors proceeded once more against the Parthas in that battle.

10. The Pandavas, however, enshrouded with their arrows resembling venomous snakes, all the remnant of the Kaurava army, that thus rushed quickly against them in that dreadful battle.

11. That army, O Bharata chief, as it came to battle, was in no time killed by those great warriors, for it had no protector.

12. The horses running hither and thither that were all covered with the dust raised by the army, the cardinal and the subsidiary points of the horizon could not be discerned.

13. Coming out of the Pandava army, O Bharata, many warriors killed your soldiers in a moment in that battle.

14. Eleven Akshauhinis, O Bharata, of troops had been collected for your son. All those, O lord, were killed by the Pandus and the Srinjayas.

15. Amongst those thousands and thousands of great kings belonging to your party, only Duryodhana now, O king, exceedingly mangled, survives.

16—18. Looking on all sides and seeing the earth vacant, himself deprived all his troops while the Pandavas were joyously roaring aloud for the fulfillment of all their objects, Duryodhana, O king, unable to bear the sound of arrows discharged by those great heroes, became stupified. Deprived of troops and animals, he made up his mind to fly from the field.

Dhritarashtra said:—

19. When my soldiers were killed and our camp made entirely empty, what was

the strength, O Suta, of the remnant the Pandavas army? I desire to know this. Therefore, tell me O Sanjaya, for you are a skillful narrator.

20. Tell me also, O Sanjaya, that which was done by my son, the wicked Duryodhana, that king of the earth, the sole survivor of so many men, when he saw his army entirely destroyed.

Sanjaya continued :—

21—22. 'Two thousand cars, seven hundred elephants, five thousand horse, and ten thousand foot-soldiers was the remnant, O king, of the mighty army of the Pandavas. Looking after this army Dhrishtadyumna waited in that battle.

23. Meanwhile, O chief of the Bharatas, king Duryodhana, that best of car-warriors, did not find a single warrior on his side.

24. Seeing his enemies roaring aloud and the destruction of his own army, that lord of earth Duryodhana, without a comrade, left off his slain horse and fled from the field with face turned eastwards.

25. That lord of eleven *Akshauhinis*, viz., the energetic Duryodhana, taking up his mace, fled on foot towards a lake.

26—28. Before he had proceeded far on foot, the king remembered the words of the intelligent and virtuous Vidura.—"Forsooth, this had been foreseen by the wise Vidura viz., this great destruction of Kshatriyas and of ourselves in battle." Reflecting on this, the king, with heart burning in grief at having seen the extermination of his army, desired to go into the depths of that lake.

29. The Pandavas, O king, with Dhrishtadyumna at their head, worked up with anger, rushed against the residue of your army.

30. With his Gandiva, Dhananjaya baffled the object of the Kaurava troops, who, armed with darts and swords and lances, were crying aloud.

31. Having, with his sharp arrows, killed those troops with their allies and relatives, Arjuna, as he stood on his car having white horses yoked to it, shone highly beautiful.

32. Upon the death of Suvala's son along with horse, cars, and elephants, your army looked like a large forest devasted by a storm.

33—34. In Duryodhana's army then, O monarch, which had many hundred thousands of warriors, not one single car-warrior was alive, save the heroic son of Drona, and Kritavarman, and Kripa the son of Gotama, and the lord of earth, viz., your son.

35. Seeing me, Dhrishtadyumna, laughingly addressed Satyaki, saying,—What is the use of seizing this man. We will gain nothing by keeping him alive

36. Hearing these words of Dhrishtadyumna, the grandson of Shini, that great car-warrior, raising up his sharp sword, was ready to kill me.

37. Just at the neck of time the wise Vyasa, coming there, said,—Let Sanjaya be sent away alive. On no account he should be killed.

38. Hearing these words of Vyasa, the grandson of Shini joined his hands, and then setting me free, said to me,—Peace to you, O Sanjaya, you may go away.

39. Permitted by him, myself then putting off my armour and surrendering my weapons, started in the evening for the city, my limbs covered with blood.

40. After I had come about two miles O king I beheld Duryodhana, standing alone, mace in hand, and greatly wounded.

41. His eyes were full of tears and, therefore, he could not see me. I stood depressed before him. He saw me but could not recognise me.

42. Beholding him standing alone on the field, I also, laden with grief could not speak a single word for some time.

43. Then I discribed to him everything about my own capture and my release by the favour of Vyasa.

44. Having reflected for a moment, and regained his consciousness he enquired of me after his brothers and his soldiers.

45. I had seen every thing with my eyes and therefore, told him everything viz., that his brothers had all been killed and that his entire army destroyed.

46. I told the king that we had at that time only three car-warriors left alive, for Vedavyasa told me so when I set out (from the Pandava camp).

47—48. Sighing heavily and looking repeatedly at me, your son touched me with his hand and said,—"Save you, O Sanjaya, no one else is alive, amongst those engaged in this battle. See there is no one on my side, while the Pandavas have their allies living.

49. Say, O Sanjaya, to the blind king Dhritarashtra, that his son Duryodhana has entered into a lake.

50. Shorn of friends, deprived of sons and brothers, and seeing his kingdom

taken by the Pandavas, who is there like me that would desire to live.

51. Say all this to the king and tell him further that I have escaped with life from that dreadful battle, and that, alive, though exceedingly mangled, I shall live within the lake."

52. Saying this to me, O king, the king, entered that lake. By his power of illusion king Duryodhana charmed the waters of the lake, making room for him.

53. After he had entered that lake, myself, without anybody on my side, saw those three car-warriors coming together there with their tired animals.

54. They were Kripa, the son of Sharadwat, and the heroic Ashwatthaman, that best of car-warriors, and Kritavarman of Bhoja's race. Wounded with arrows, all of them came together there.

55. Seeing me, they all urged their horses to greater speed and coming up to me, said,—By good luck, O Sanjaya, you are still alive.

56. All of them then enquired after your son, saying,—"Is our king Duryodhana still alive, O Sanjaya?"

57. I then told them that the king was physically well. I also related to them everything that Duryodhana had said to me. I also pointed out to them the lake where the king had entered.

58—59. O king, having heard those words, then Ashwatthaman looked at that extensive lake and began to wail in grief, saying, "Alas, Alas, the king knew not that we are still alive! With him amongst us, we are still quite competent to fight with our enemies."

60. Having wept there for a long time, those great car-warriors fled away seeing the sons of Pandu.

61. Those three car-warriors, the remnant of our army, took me up on the well-adorned car of Kripa and then set out for the Kuru camp.

62. The sun had set a little before. Learning that all your sons had been killed the troops, forming the outposts of the camp, wept aloud.

63. Then, O king, the old men, that had been engaged to look after the ladies of the royal household, set out for the city, taking the princesses after them.

64. The attendants and ladies wept aloud when they heard of the destruction of the whole army.

65. O king, crying ceaselessly, the women caused the earth to resound with their voices like a warm of she-ospreys.

66. They tore their bodies with their nails and struck their heads with their hands, and loosened their braids, crying all the while aloud.

67. Filling the sky with exclamations of grief, and beating their breasts, they cried aloud and wept, O king.

68. Then the friends of Duryodhana, deeply afflicted and their voice suppressed by their tears, started for the city, taking the royal ladies with them.

69. The camp-guards quickly fled towards the city, taking with them many white beds covered with rich sheets.

70. Others, placing their wives on cars drawn by mules, set out for the city.

71. Those ladies, O king, who were not before seen even by the sun, were now, as they started for the city, exposed to the view of the common people.

72. Those women, O head of the Bharatas, who were very delicate, now proceeded quickly towards the city, having lost their dear ones and kinsmen.

73. The very cowherds and shepherds and common men, stricken with panic for the fear of Bhimasena, fled towards the city.

74. They were also filled with a great fear of the Parthas. Looking at one another, all of them fled towards the city.

75. During that general flight accompanied with fear, Yuyutsu, beside himself with grief, thought upon what he should do under the present circumstances.

76. Duryodhana has been defeated in battle by the powerful Pandavas. He had eleven Akshauhinis of soldiers under him. All his brothers have been killed.

77. All the Kauravas, led by Bhishma and Drona, have died. By good luck, only I have been saved.

78. All those that were in the Kuru camp have fled. Alas, dispirited and helpless they are flying on all sides.

79. Such a spectacle had never been witnessed before. Assailed with sorrow, with eyes anxious in fear, they are flying away on all directions like a herd of deer looking at one another.

80. Amongst the counsellors of Duryodhana those, that are yet alive, have fled towards the city, taking with them the royal ladies.

81. I think, O lord, that the time has appeared when I also should enter the city with them, after taking the permission of

Yudhishthira and Vasudeva. For this purpose that powerful prince appeared before both those heroes.

82. King Yudhishthira, who is always kind, became highly pleased with him. The powerful Pandava embraced that child of a Vaishya mother and sent him away affectionately.

83. Getting upon his own car, he urged on his horses. He then looked after the departure of the ladies of the royal seraglio for the city.

84. The sun was setting. With those ladies, Yuyutsu entered the city of Hastinapur, with tearful eyes and with voice suppressed in grief.

85. He then saw the highly wise Vidura sitting with tearful eyes. He had come away from Dhritarashtra, his heart possessed by great sorrow.

86. Saluting Vidura, he stood before him. Truthful Vidura said to him,—"By good luck, O son, you have survived the Kurus.

87—88. Why, however have you come without king Duryodhana, in your company? Tell me in detail the cause thereof.—"Yuyutsu then said." After the destruction of Shakuni, O sire, with all his relations and friends, king Duryodhana, leaving behind his horse, fled away in fear towards the east.

89. After the king's flight, all the Kuru people, worked up with fear, fled towards the city.

90. Then the guards of the ladies, placing the wives of the king, as also those of his brothers, on vehicles, fled away in fear.

91. With the permission of king Yudhishthira and Keshava, I started for Hastinapura, for protecting the people thus flying away.

92. Hearing those words of the son of Dhritarashtra's Vaishya wife the great Vidura, conversant with practices and feelings for the hour, praised the eloquent Yuyutsu.

93. And he said,—"You have acted properly, thinking what has come about of this destruction of all the Bharatas. You have also, from pity, maintained the honor of your family.

94. By good luck we see you alive in this terrible battle in which heroes have been killed like creatures beholding the blazing sun.

95. O son, you are now the only support of the blind king shorn of foresight, afflicted with calamity, struck by Destiny, and who though repeatedly dissuaded, could not abstain from following his evil policy.

96. Take rest here for this day. Tomorrow you may go to Yudhishthira."—Having said these words, Vidura, with tearful eyes,

97. Took leave of Yuyutsu and entered the palace of the king which was filled with the lamentations of woe-stricken citizens.

98. The cheerless palace was shorn of beauty, comfort and happiness. It was all empty and disorderly. Already filled with grief, Vidura's sorrow increased at that spectacle.

99. Dutiful Vidura, with a sorrowful heart, entered the palace, sighing heavily.

100. As regards Yuyutsu, he passed that night in his own house. Possessed by misery, he could find no delight at the panegyrics with which he was welcomed. He passed the time, thinking of the terrible onslaught of the Bharatas.

CHAPTER XXX.

(SHALYA PARVA)—*Continued.*

Dhritarashtra said:—

1—2. 'After all the Kaurava soldiers had been killed by the sons of Pandu on the field of battle, what did those survivors of my party viz., Kritavarman and Kripa and the brave son of Drona do? What also did the wicked king Duryodhana then do?'

Sanjaya said:—

3. 'After the flight of the ladies of those great Kshatriyas, and after the Kaurava camp had become entirely empty, the three car-warriors were stricken with anxiety.

4. Hearing the shouts of the victorious sons of Pandu, and beholding the camp empty in the evening, those three warriors of our side, desirous of rescuing the king and unable to stand on the field, proceeded towards the lake.

5. The virtuous Yudhishthira, with his brothers in that battle, felt great joy and wandered over the field for killing Duryodhana.

6. Filled with anger the Pandavas, desirous of victory, searched for your son. Though however, they searched carefully for him, they could not discover the Kuru king.

7. With a mace in hand, he had fled quickly from the field of battle and entered into that lake, having by his power of illusion converted the water into a solid substance.

8. When at last the animals of the Pandavas were very much tired, the latter proceeded to their camp and took rest there along with their soldiers.

9. After the Parthas had gone to their camp, Kripa and Drona's son and Kritavarman of the Satwata race slowly went towards that lake.

10—11. Approaching the lake within which was the king, they addressed that invincible king of men asleep within the water, saying,—"Arise, O king, and fight with Yudhishthira. Either obtaining victory enjoy the Earth, or killed proceed to heaven.

12. The force of the Pandavas also, O Duryodhana, have all been killed by you. The survivors have been greatly wounded.

13. They will not be able, O king, to withstand you specially when you will be protected by us. Arise therefore, O Bharata.

Duryodhana said:—

14. By good luck, I see you, O foremost of men, come back alive from this destructive battle between the Pandavas and the Kauravas.

15. After we have taken rest for a while and removed our fatigue, we shall meet the enemy and defeat him. You also are tired and I myself am greatly wounded. The army of the Pandavas is increasing in strength. And therefore I do not like to fight now.

16. It is no wonder, O heroes, that you are extolling me thus for your hearts are noble. Your devotion to me is also great. This, however, is not the proper time for displaying power.

17. Taking rest for this one night, I shall in the morning join you and fight with the enemy. There is no doubt about it.

Sanjaya continued:—

18. Thus addressed, the son of Drona replied to the king, who was invincible in battle, saying,—"Rise up, O king, may you fare well. We shall yet defeat the enemy.

19. I swear by all my holy acts, by all the gifts I have made, by truth itself, and by my meditations, O king, that I shall today kill the Somakas.

20. Indeed I shall not enjoy the pleasure of performing sacrifices, a pleasure which is enjoyed by all pious men, if this night passes away without my killing the Pandavas in battle.

21—22. Without killing all the Panchalas, I will not, O lord, loosen my armour. I tell you this truly. Believe me, O king." While they were thus conversing, a number of hunters arrived there. Worn out with the weight of meat they carried, they came there not deliberately but for satisfying their thirst.

23. Those hunters, O king, used, every day, to procure basket fuls of meat for Bhimsena, O king.

24. As they sat concealed on the banks of that lake, those men heard every word of that conversation that took place between Duryodhana and those warriors.

25. Finding the Kuru king reluctant to fight, those great bowmen, themselves desirous of fighting, began to urge him greatly to accept their advice.

26—27. Seeing those car-warriors of the Kaurava army, and knowing that the king, reluctant to fight, was living within the waters and hearing that conversation between those heroes and their chief living within the depth of the lake, O king, they clearly understood that it was Duryodhana who was staying within the lake and was firm in his resolutiou.

28. Sometime before, the son of Pandu, while searching for the king, had met those men and asked them the whereabouts of Duryodhana.

29—30. Recollecting the words that the son of Pandu had said those hunters, O king, whisphered to one another,—"We will point out Duryodhana (unto the Pandavas). The son of Pandu will then give us riches. It is clear that the famous king Duryodhana is here.

31. Let us then go all of us where king Yudhishthira is, for telling him that the vindictive Duryodhana is living hidden within the waters of this lake.

32. Let us also, all of us, inform that great bowman, the intelligent Bhimasena, that the son of Dhritarashtra has hidden himself within the waters of this lake.

33—34. Pleased with us, he will give us immense riches. Why should we exhaust ourselves day after day, with procuring meat?" Having said these words, those hunters, filled with joy and longing for wealth, took up their baskets of meat and went towards the Pandava camp.

35. The Pandavas, of pure aim and expert in fighting, O monarch, not seeing in battle Duryodhana who was then concealed, were taking rest in their camp.

36. Desirous of putting an end to that sinful man's evil policy, they had sent spies in all directions on the field of battle.

37. All the soldiers, however, that had been despatched on that mission, returned to the camp together and informed the just king Yudhishthira that they could not find out the king Duryodhana.

38. Hearing those words of the messengers who had come back, O Bharata-chief, king Yudhishthira was stricken with great anxiety and began to sigh heavily.

39—40. While the Pandavas, O best of Bharata's race, were thus disapointed those hunters, O lord, came speedily from the banks of that lake, and arrived at the camp filled with joy at having found out Duryodhana. Though forbidden, they still entered the camp, before the very presence of Bhimasena.

41. Having approached that powerful son of Pandu, Bhimasena, they described everything to him about what they had seen and heard.

42. Then Vrikodara, that scorcher of foes, O king, giving them immense wealth, described everything to the righteous king Yudhishthira saying,

43. "Duryodhana, O king, has been found out by the hunters that supply me with meat. He, O king, for whom you are sorry, now lies within a lake whose waters have been turned solid by him."

44. Hearing those pleasant words of Bhimasena, O king, Yudhishthira was, with all his brothers, filled with joy.

45. Having learnt that the great bowman Duryodhana had entered into the waters of a lake, the king went there quickly with Janarddana at the head.

46. Then a tumult arose, O king, from among the Pandavas and the Panchalas all of whom were filled with joy.

47. The warriors sent forth leonine roars, O foremost of Bharata's race, and cried loudly. All the Kshatriyas, O king, went quickly towards that lake called Dwaipayana.

48. The Somakas rejoiced all around and exclaimed,—"The sinful son of Dhritarashtra has been discovered."

49. The noise made by the cars of those quickly-proceeding warriors became very loud, O king, and touched the very sky.

50. Although their animals were exhausted all of them still proceeded quickly behind king Yudhishthira who was determined upon finding out Duryodhana.

51—52. Arjuna, and Bhimasena, the two sons of Madri by Pandu, the Panchala prince Dhrishtadyumna, the invincible Shikshandin, Uttamaujas, Yudhamnyu, the great car-warrior Satyaki, the five sons of Draupadi, and those amongst the Panchalas, O king, that were yet alive, and all the Pandavas, and all their elephants, and infantry by hundreds all accompained Yudhishthira.

53. Brave and righteous king Yudhishthira, O king, reached the lake Dwaipayana within which Duryodhana then was. Wide as the ocean itself, its view was delightful and its waters were cool and transparent.

54. Making the waters solid by means of his wonderful power of illusion, your son Duryodhana, O Bharata, lived within that lake.

55. Indeed, within those waters lay, O lord, that king, armed with his mace, who, could not be defeated by any man.

56. Living within the waters of that lake, king Duryodhana heard the tumult of the Pandava army which resembled the muttering of the clouds.

57. Yudhishthira then, O king, with his brothers, went to that lake for killing Duryodhana.

58. Raising a thick dust, that son of Pandu made the earth tremble with the sounds of his car-wheels and the loud blare of his conch.

59—60. Hearing the noise made by the army of Yudhishthira, those great car-warriors, viz., Kritavarman, Kripa and the son of Drona, said to the Kuru king:—"Elated with joy and desiring for vicrory the Pandavas are coming here, you know. We will, therefore, leave this place."

61. Hearing those words of those active heroes, he answered them, saying,—"Let it be so," and remained as before within the waters, having, O lord, turned them solid by his power of illusion.

62. Those car-warriors, headed by Kripa, filled with grief, took leave of the king, and went away to a remote place.

63. Having proceeded far, they beheld a banian tree under whose shade they stopped, greatly exhausted and exceedingly anxious about the king, and thinking thus.

64. "Having solidified the waters of the lake, the powerful son of Dhritarashtra lives at the bed. The Pandavas have reached there from desire of battle.

65. How will the battle take place? What will become of the king? How will the Pandavas discover the King?"

66. Thinking of these things, O king, those heroes, viz,, Kripa and others, unyoked their horses from their cars and prepared to rest there for some time.

55. I cannot sinfully accept this Earth as a gift from you. Acceptance of a gift, O king, is not the duty of a Kshatriya.

56. I do not, therefore, wish to have the Earth as a gift from you. I shall, on the other hand, enjoy the Earth after defeating you in battle.

57. You are not now the lord of the Earth. Why then do you wish to make a gift of that over which you have no right? Why, O king, did you not then give us the Earth when we, observing the rules of honesty and desirous of the welfare of our family, begged you for our portion?

58. Having first refused the request of the great Krishna, why do you now desire to give away the Earth? What is this folly of yours?

59. What king is there who, attacked by foes, would like to give away his kingdom, O son of Kuru's race. You have not the power today to give away the Earth.

60. Why then do you wish to make a gift of that over which you have no right? Defeating me in battle, rule you this Earth.

61. You did not formerly agree to give me even a portion of the Earth covered by the point of a needle.

62. How then, O king, do you make me a gift of the whole Earth? How is it that you, who couldst not formerly give up even that much of land which the point of a needle would cover, now wish to make over the entire Earth.

63. What fool would, after having got such prosperity and governed the entire Earth, think of giving over that Earth to his foes.

64. Fool as you are, you do not see the impropriety of this! Although you wish to give away the Earth, you shall not yet escape me with life.

65. Either rule the Earth after having defeated us, or go to the celestial regions after being slain by us.

66. If both of us, that is, yourself and myself, be alive, then all creatures will remain in doubt as to whom the victory belongs.

67. Your life, O indiscreet man, now depends upon me. If I like, I can allow you to live, but you are not capable of saving your own life.

68. At one time you tried to burn us to death and to take our lives by means of snakes and other kinds of poison and by sinking us in water.

69. We were also, O king, deprived by you of our kingdom. You spoke harsh words to us, and maltreated Draupadi.

70. For these reasons, O wretch, your life must be taken. Rise, rise, and fight us. That will benefit you.'

Sanjaya continued:—

71. In this way, O king, those heroes, viz., the Pandavas, elated with victory, repeatedly spoke there.'

CHATER XXXII.

(GADAYUDDHA PARVA.)

Dhritarashtra said:—

1. "Thus remonstrated with by his enemy, how, indeed, did that scorcher of enemies, my heroic and royal son, who was angry by nature, then act.

2. He had never before brooked such a chastisement. He had before been treated by all respectfully like a king.

3. He who could not formerly stand in the shade of an umbrella, thinking he had taken another's shelter,—he who could not endure the very effulgence of the Sun, on account of his pride, how could he brooke these words of his enemies?

4. You have with your own eyes, O Sanjaya, seen the whole earth, with even her Mlecchas and nomad tribes, depend upon his grace.

5—6. Chastised there by the sons of Paudu, while lying concealed in such a solitary place after having been deprived of his followers and attendants, alas, how did he answer the Pandavas upon hearing such bitter and repeated rebukes from his victorious enemies. Tell me everything, O Sanjaya, about it.'

Sanjaya continued:—

7—9. 'Thus chastised, O king, by Yudhishthira and his brothers, your royal son lying within the lake, O king of kings, heard those bitter words and became very wretched. Sighing heavily the king moved his arms again and again and making up his mind to fight, thus answered from within the lake, the royal son of Pandu.

Duryodhana said:—

10. Ye Parthas, all of you have friends cars, and animals. I, however, am alone, today without a car, and without an animal.

11. Alone as I am, and shorn of weapons, how can I dare fight on foot, against

numberless foes all well-armed and possessed of cars.

12—13. Do you, however, O Yudhishthira, fight me one at a time. It is not proper that one should in battle fight with many, especially when that one is without armour, is fatigued, stricken with calamity, greatly wounded, and shorn of both animals and troops.

14—15. I do not cherish the least fear, O king, of either you or Vrikodara, the son of Pritha, or Phalguna, or Vasudeva or all the Panchalas, or the twins, or Yuyudhana, or all the warriors you have. Standing in battle alone I shall resist all of you.

16. The fame, O king, of all righteous men depends on righteousness. I say all this to you who are both righteous and illustrious.

17. Rising I shall fight all of you in battle. Like the year that one by one meets with all the seasons, I shall meet with all of you in fight.

18. Wait, ye Pandavas. Like the sun destroying by his effulgence the light of all the stars at dawn, I shall to day, though weaponless and carless, kill all of you possessed of cars and horses.

19—21. Today I shall release myself from the debt I woe to the many illustrious Kshatriyas, to Valhika and Drona and Bhishma and the great Karna, to the heroic Jayadratha and Bhagadatta, to Shalya the ruler of the Madras and Bhurishravas, to my sons, O best of Bharata's race, and Shakuni the son of Suvala, to all my friends and well-wishers and relatives.

22. Today I shall release myself from that debt by killing you with your brothers. Having said these words, he stopped.

Yudhishthira said :—

23. By good luck, O Suyodhana, you are conversant with the duties of a Kshatriya. By good luck, O mighty-armed heroe, your heart is bent on a battle.

24. By good luck, you are a hero, O you of Kuru's race, and by good luck, you are conversant with battle, since, alone, you wish to give all of us a battle.

25. Fight any one of us taking whatever weapon you like. All of us will fight.

26. I grant you also, O hero, this other wish of yours viz., that if you kill any one of us, you shall then become king. Otherwise, killed by us, go to heaven.

Duryodhana said :—

27. Brave as you are, if you allow me the option of fighting only one of you, this mace, that I have in my hand, is the weapon that I select.

28. Let any of you, who thinks that he is a match for me, come forward and fight with me on foot, armed with mace.

29. Many wonderful single combats have takes place on cars. Let this one great and wonderful encounter with the mace take place today.

30. Men wish to change weapons only in a battle. Let the mode of fight be changed today, with your permission.

31. O you of great arms, I shall, with my mace, defeat you today with all your younger brothers, as also all the Panchalas and the Srinjayas and all the other troops you still possess. I do not entertain the least fear, O Yudhishthira, of even Shakra himself.

Yudhishthira said.—

32. Rise, rise, O son of Gandhari, and fight me, O Suyodhana. Alone as you are fight us, meeting one at a time, O you of great might, armed with your mace.

33. Be a man, O son of Gandhari, and fight carefully. Today you shall have to lose your life even if Indra becomes your ally.

Sanjaya continued :—

34. That foremost of men, your son, could not brooke those words of Yudhishthira. He sighed heavily from within the water like a huge snake from within its hole.

35. Struck repeatedly with such wordy goads, he could not bear at all like a horse of high breed that cannot bear the strokes of a whip.

36. Agitating the waters with great force that brave warrior rose like a prince of elephants from within the lake, sighing heavily in rage, and armed with his heavy and strong mace of adamant decked with gold.

37. Cutting through the solidified waters your son rose, carrying his mace made of iron at his shoulders, like the sun himself consuming everything with his rays.

38. Highly powerful your intelligent son began to handle his heavy mace made of iron and equipt with a sling.

39. Seeing him with the mace and resembling a mountain crest or the trident wielding Rudra himself casting angry looks on living beings they marked that Bharata chief to shed a lustre around like the scorching sun himself in the sky. Indeed, all

creatures then regarded that mighty-armed chastiser of foes, as he stood with his mace on his shoulders after rising from the waters, to look like the Death himself armed with his rod.

42. Indeed, all the Panchalas then saw your royal son, resembling the thunder-wielding Indra or the trident-wielding Hara.

43. Seeing him, however, rise from within the lake, all the Panchalas and the Pandavas began to rejoice and seize each other's hands.

44—46. Your son Duryodhana considered that action of the onlookers to be an insult to him. Rolling his eyes in anger, and as if consuming the Pandavas with his looks, and contracting his brow into three furrows, and repeatedly biting his nether lip, he addressed the Pandavas with Keshava in their midst, saying,—"Ye Pandavas, you shall have to bear the consequences of these insults! Killed by me today, you shall, with the Panchalas, have to go to the abode of Yama."

Sanjaya continued :—

47. Rising from the water, your son Duryodhana stood there, with his mace, and with limbs covered with blood.

48. Covered with blood and wet with water, his body resembled a mountain discharging water from within it.

49. As he stood with his mace, the Pandavas took him for the angry son of Surya himself armed with his bludgeon called Kinkara.

50. With voice deep as the mutterings of the clouds or of a bull roaring in joy, the highly powerful Duryodhana then, armed with his mace, asked the Parthas for battle.

Duryodhana said :—

51—52. Ye will have, O Yudhishthira, to meet me one at a time. It is not meet that one hero should fight with many at the same time, especially when he is divested of armour, worn out with fatigue, covered with water, greatly wounded, and without cars, animals and troops.

53. Let the celestials see me fight alone deprived of even armour, weapons and other necessary implements.

54. I shall forsooth fight all of you. You will act as a judge, as you have the necessary qualificattons for judging the propriety and impropriety of everything.

Yudhishthira said :—

55. How is it, O Duryodhana, that you had not this knowledge when many great car-warriors, in a body, killed Abhimanyu in battle.

56. The duties of a Kshatriya are highly cruel, shorn of all considerations, and feelings of pity. Otherwise, how could you kill Abhimanyu under those circumstances.

57. All of you were acquainted with the rules of fair fight. All of you were heroes. All of you were ready to sacrifice your lives in battle. The great aim for those that fight righteously is the attainment of the regions of Shakra.

58. If this be yaur duty, that one should not be killed by many, why is it then that Abhimanyu was killed by many. acting under your advice ?

59. In difficulty, every one forgets considerations of virtue. They then see the portals of the other world as being closed.

60. Put on armour, O hero, and bind your locks. Take everything else, O Bharata, which you require.

61—62. O hero, I however grant you an additional, favour, namely, if you can slay him amongst the five Pandavas with whom you wish to fight, you shall then be the king Otherwise, killed by him, you will proceed to heaven. Save your life, O hero, tell us what boon we may give you.

Sanjaya continued :—

63. Then your son, O king, put on armour made of gold, and a beautiful head-gear adorned with pure gold.

64. Clad in bright armour of gold, he put on that head-gear. Indeed, O king, your son then looked resplendent like a golden summit.

65—67. Clad in armour, armed with mace, and accoutered with other equipments your son Duryodhana then, O king, standing on the field of battle, addressed all the Pandavas, saying,—"Amongst you five brothers let any one fight me, armed with mace. As regards myself, I am willing to fight either Sahadeva, or Bhima, or Nakula or Phalguna, or you today, O best of Bnarata's race. If you give me battle, I will fight any one amongst yon and will surely gain the victory on the field.

68. Today I will terminate these hostilities, with the help, O foremost of men, of my mace wrapped in a cloth of gold.

69. I think there is none who can equal me in an encounter with the mace. With my mace I shall kill all of you one after another.

70. Amongst all of you there is no one who is able to fight fairly with me. It is not proper for me to vaunt thus about my own self. I shall, however, make these words of mine true before you.

71. Within this very hour, these words will either be proved or falsified. Let him amongst you take up the mace that will fight with me.

CHAPTER XXXIII.

(GADAYUDDHA PARVA)—*Continued.*

Sanjaya said:—

1. Whilst Duryodhana, O king, was repeatedly crying aloud in this way, Vasudeva, worked up with wrath, said to Yudhishthira.

2—3. What indiscreet words have you given vent to, O king, saying that killing one amongst us be you the king of Kurus. If, indeed, O Yudhishthira, Duryodhana selects you for battle, or Arjuna, or Nakula, or Sahadeva, (what will be the consequence?

4. With a view to kill Bhimasena, O king, Duryodhana has practised with the mace upon a statue of iron.

5. How then, O best of Bharata's race, will our object be accomplished? From pity, O best of kings, you have acted very indiscreetly.

6. I do not at this moment see any match for Duryodhana except Pritha's son Vrikodara. His practice again, with the mace, is not so great.

7. You have, therefore, once more given preference to a game of chance as that one formerly between yourself and Shakuni, O monarch.

8. Bhima is endued with might and prowess. King Suyodhana, however, is skillful. In a fight between might and skill, he, that is skillful, O king, always becomes successful.

9. Such an enemy, O king, you have, by your words placed in a comfortable and secure position. You have placed your ownself, however, in a difficult position. We have, for this, been placed in great peril.

10. Who is there that would relinquish sovereignty within grasp, after having defeated all his enemy and when he has only one foe to kill who even is sunk in difficulties?

11. I do not see such a man in the world today, be he a god, who is able to defeat the mace-armed Duryodhana in battle.

12. Neither you, nor Bhima, nor Nakula nor Sahadeva, nor Phalguna, is capable of defeating Duryodhana in fair fight. King Duryodhana is endued with great skill.

13. "How then, O Bharata, can you address to such a foe words such as these viz., "Fight, selecting the mace as the weapon, and if you can kill one amongst us, you shall then be the king."

14. If Duryodhana meets Vrikodara amongst us wishing to fight fairly with him, even then our victory will hang in the balance. Duryodhana is highly powerful and skillful.

15. How could you say to him,—"Killing only one amongst us be you the king." Forsooth the children of Pandu and Kunti are not destined to enjoy kingdom. They have been born for passing their lives in continued exile in the forest or in mendicancy.

Bhimasena said:—

16. O killer of Madhu, do not, O delighter of the Yadus, grieve. However difficult it may be, I shall terminate these hostilities.

17. Forsooth, I shall kill Suyodhana in battle. It appears, O Krishna, that the victory of righteous Yudhishthira is certain.

18. This mace of mine is heavier by one and a half times than Duryodhana's. Do not, O Madhava, grieve.

19. I dare fight him, selecting the mace as the weapon. Let all of you, O Janarddana, witness this eccounter.

20. What do you say of Suyodhana, I would fight with the three worlds including the very celestials even if they be armed with every kind of weapon.

Sanjaya continued:—

21—22. 'After Vrikodara had said these words, Vasudeva, filled with glee, applauded him highly and said to him,—"Depending on you, O you of great arms, the righteous king Yudhishthira will, forsooth, get back his prosperity after the destruction of all his foes.

23. You have slain all the sons of Dhritarashtra in battle. At your hands many kings and princes and elephants have met with their death.

24. The Kalingas, the Magadhas, the Kauravas, the Westerners, and the Gandharvas have all been killed in dreadful battles, O son of Pandu.

25. Killing Duryodhana then, O son of Kunti, bestow the earth with her oceans upon the righteous Yudhishthira like Vishnu conferring the sovereignty of the three worlds upon the lord of Shachi.

26. Getting you for a foe in battle, the wretched son of Dhritarashtra, will forsooth meet with his death. You will certainly fulfill your promise by breaking his bones.

27. You should however, O son of Pritha, always fight with care with the son of Dhritarashtra. He is endued with both skill and strength and always finds delight in battle.

28. Then Satyaki, O king, applauded the son of Pandu.

29. The Panchalas and the Pandavas, also, headed by the righteous king Yudhishthira, all praised Bhimasena.

30—31. Then Bhima, of terrible might, addressed Yudhishthira who was standing amid the Srinjayas like the burning Sun himself, saying,—"I venture to fight with this man in battle. This wretch among men is not able to defeat me in fight.

32. Today I shall vomit that ire which has been rankling in my bosom against Suyodhana the son of Dhritarashtra like Arjuna throwing fire on the forest of Khandava.

33. I shall today pluck out the dart, O son of Pandu, that lay so long sticking to your heart. Be happy, O king, after I shall have struck down this wretch with my mace.

34. Today I shall recover, O sinless one, your garland of glory. Today Suyodhana shall renounce his life, his prosperity and his kingdom.

35. Today hearing of his son's death, king Dhritarashtra will remember all those wrongs that he did to us under Shakuni's advice."

36. Having said these words, that energetic prince, of Bharata's race, stood up for battle, like Shakra summoning Vritra to an encounter.

37. Unable to endure that call your highly energetic son, proceeded to the encounter, like one infuriate elephant proceeding to assail another.

38. The Pandavas saw your son, as he came armed with mace, as the summit of the mount Kailasa.

39. Verily beholding that powerful son of yours standing alone like a prince of elephants separated from the herd, the Pandavas were filled with joy.

40. Standing in battle like a very lion, Duryodhana had no fear, no pain, no anxiety.

41—42. Seeing him stand there with uplifted mace like the crested mountain of Kailasa, Bhimasena, O monarch, addressed him, saying,—"Remember all those wrongs that king Dhritarashtra and yourself have inflicted on us. Remember what took place at Varanavata.

Remember how Draupadi, while in her season, was maltreated in the midst of the assembly and how king Yudhishthira was defeated at dice through Shakuni's advice.

44. See now, O wicked man, the dreadful consequence of those acts as also of the other wrongs that you inflicted on the innocent Parthas.

45. It is for you that that illustrious chief of the Bharatas, the son of Ganga, the grandfather of us all, lies now on a bed of arrows.

46. Drona also has been killed. Karna has been killed. Shalya of great valour has been killed. Yonder Shakuni also, the root of these enmities, has been killed in battle.

47. Your heroic brothers and sons, with all your troops, have been killed. Other heroic kings also, who never retreated from battle, have been killed.

48. These and many other leading Kshatriyas, as also Pratikamin, that wretch who had seized the locks of Draupadi, have been killed.

49. You alone are still alive, O destroyer of your family, O wretch among men. I shall forsooth kill you today with my mace.

50. Today, O king, I shall, in battle, repress all your pride. I shall destroy also your hope of sovereignty, O king, and pay off all your misdeeds to the sons of Pandu.

Duryodhana said:—

51. What is the use of speaking too much? Fight now with me. Today O Vrikodara, I shall subdue your desire for battle.

52. Why do you not see me, O wretch, standing here for an encounter with the mace? Am I not armed with a formidable mace that looks like a summit of Himavat?

53. What enemy is there, O wretch, that would dare defeat me armed with this weapon? If it be a fair fight, Purandara himself, amongst the celestials, is not capable of doing it.

54. For all those misdeeds of mine to which you have referred, you could not (hitherto) do me the slightest injury.

55. By my might, I caused you to live in the woods, to serve in another's house and to conceal yourselves in disguises.

56. Your friends and allies also have been killed. Our loss has been equal. If, then, I am killed in this battle, that would be highly praiseworthy. Or perhaps, time will be the cause.

57. Up to this day I have never been defeated in fair fight on the field of battle. If you defeat me deceitfully your fame will certainly last for ever. That act of yours will, forsooth, be unrighteous and infamous.

58. Do not, O son of Kunti, roar uselessly in this way like autumnal clouds shorn of water. Display all the strength you possess in battle now.

59. Hearing those words of his, the Pandavas with the Srinjayas, all filled with desire of victory, praised them highly.

60. Like men exciting an infuriate elephant with the clapping of hands, all of them then pleased king Duryodhana.

61. The elephants began to grunt and the horses to neigh repeatedly. The weapons of the Pandavas who were filled with the desire of victory shone there.'

CHAPTER XXXIV.

(GADAYUDDHA PARVA).—*Continued.*

Sanjaya said:—

1—2. 'When that fierce encounter O king, was about to take place, and when all the great Pandavas had taken their seats indeed, having heard that a battle, between those two heroes, both of whom were his disciples, was about to begin, Rama, whose banner bore the emblem of the palmyra palm, and who had the plough for his weapon, came there.

3. Seeing him, the Pandavas, with Keshava, filled with joy, advanced towards him, and receiving him adored him properly.

4. After adoring him, they then, O king said to him these words,—"Witness, O Rama, the skill in battle of your two disciples."

5—6. Looking at Krishna and the Pandavas, and also at Duryodhana of Kuru's race who was standing there armed with mace, Rama then said,—"Two and forty days have passed since I left home. I had set out under the constellation Pushya and have come back under Shravana. I am desirous, O Madhava, of witnessing this encounter with the mace between these two disciples of mine."

7. At that time the two heroes, viz., Duryodhana and Vrikodara, shone effulgent on the field, both armed with maces.

8. Embracing him who had the plough for his weapon, king Yudhishthira duly enquired about his welfare and welcomed him.

9. Those two great bowmen, viz., the illustrious Krishnas, filled with joy, cheerfully saluted the hero who had the plough for his weapon and embraced him.

10. Similarly the two sons of Madri and the five sons of Draupadi saluted Rohini's powerful son] and stood at a respectful distance.

11. Bhimasena of great strength and your son, O monarch, both with uplifted maces in their arms, adored Valadeva.

12. The other kings honored him by welcoming him and then all of them said to Rama,—"Witness this encounter, O you of mighty arms."—Even thus those mighty car-warriors said to the high-souled son of Rohini.

13. The highly energetic Rama, having embraced the Pandavas and the Srinjayas, enquired after the welfare of all the other kings. Likewise all of them, approaching him, enquired after his welfare.

14—15. Having in return saluted all the great Kshatriyas, and having made courteous enquiries about each according to their age, that heroe affectionately embraced Janarddana and Satyaki. Smelling their heads, he enquired after their welfare.

16. Those two in return, O king, duly adored him, their superior, with great pleasure, like Indra and Upendra adoring Brahma the king of the celestials.

17. Then Dharma's son, O Bharata, said to that chastiser of foes, viz., the son of Rohini,—"Witness, O Rama, this dreadful encounter between the two brothers."

18. Thus adored by those great car-warriors, the mighty-armed elder brother of Keshava, of great beauty, took his seat amongst them.

19. Clad in blue robes and possessed of a fair complexion, Rama, as he sat amidst those kings, shone like the Moon in the sky encircled by a number of stars.

20. Then that dreadful and hair-standing encounter took place between those two sons of yours O king, for terminating the long standing feud.

CHAPTER XXXV.

(GADAYUDDHA PARVA)—*Continued.*

Janamejaya said :—

1. On the eve of the great battte (between the Kurus and the Pandus) Rama, with Keshava's permission, had left Dwaraka accompanied by many of the Vrishnis.

2. He had said to Keshava,—"I will help neither the son of Dhritarashtra nor the sons of Pandu, but will go whereever I like."

3. Having said so, Rama, that subduer of enemies, had gone away. O Brahmana, tell me everything about his return.

4. Tell me in full how Rama came there, and how he witnessed the battle. Indeed you are a skillful narrator.

Vaishampayana said :—

5. After the great Pandavas had taken up their post at Upaplavya, they sent Krishna to Dhritarashtra for the object of peace, O mighty-armed one, and for the behoof of all creatures.

6. Having gone to Hastinapura and met Dhritarashtra, Keshava spoke wholesome and sincere words.

7—8. The king, however, as I have told you before, did not pay heed to his advice. Unable to secure peace, the mighty-armed Krishna, that foremost of men, returned, O king, to Upaplavya.

9. Dismissed by Dhritarashtra's son Krishna came back, and uponthe failure of his mission, O foremost of kings, said to the Pandavas.

10. Urged by fate, the Kauravas have disregarded my words. Come, ye sons of Pandu, with me, under the constellation Pushya.

11. After this, while the troops of both parties were being collected and arrayed, the great son of Rohini, that foremost of all powerful persons, said to his brother Krishna.

12. "O mighty-armed one, O slayer of Madhu, let us help the Kurus." Krishna, however, did not pay heed to those words of his.

13. Enraged at this, that illustrious son of Yadu's race, viz., the wielder of the plough, then started on a pilgrimage o the Saraswati.

14. Accompanied by all the Yadavas, he set out under the conjunction of the asterism called Maitra. The Bhoja chief (Kritavarman), however, took the side o Duryodhana. Accompanied by Yuyudhana, Vasudeva took that of the Pandavas

15. After the heroic son of Rohini had started under the constellation Pushya, the slayer of Madhu, placing the Pandavas in his van, went against the Kurus.

16. While proceeding, Rama ordered his servants on the way, saying,—"Bring all the necessary articles of use for a pilgrimage. Bring the sacred fire that is at Dwaraka and our priests.

17. Bring gold, silver, kine, robes, horses, elephants, cars, mules, camels, and other beasts of burden.

18. Bring all these necessaries for a sojourn to the sacred waters, and proceed quickly towards the Saraswati.

19—21. Bring also some priests for the performance of a special rite, and hundreds and hundreds of best Brahmanas." Having given these orders to the servants, powerful Valadeva started on a pilgrimage at that time of great danger to the Kurus. Setting out towards the Saraswati, he visited all the sacred shrines along her course, accompanied by priests, friends, and many leading Brahmanas, as also with cars and elephants and horses and servants, O best of Bharata's race, and with many vehicles drawn by kine and mules and camels.

22. Various sorts of necessaries of life were distributed profusely in various countries amongst the weary and worn, children and the old, in response, O king, to their prayers.

23—24. Everywhere, O king, Brahmanas were sumptuously fed with whatever they wantad. At the command of Rohini's son, men, at different stages of the journey, stocked sufficient food and drink.

25. Costly garments and bedsteads and coverlets were distributed amongst the Brahmanas desirous of ease and comfort.

26. Whatever a Brahmana or Kshatriya wanted, it was given to him.

27—28. The party thus proceeded with great happiness and lived happily. Valarama's suite gave away vehicles to persons desirous of making journeys, drinks to them that were thirsty, and rich food to them that were hungry, as also raiments and ornaments, O best of Bharata's race, to many.

29. The road, O king, along which the party proceeded, looked resplendent, was

ighly comfortable for all, and resembled heaven itself.

30. There were rejoicings everywhere and rich food was procurable everywhere. There were shops and stalls and various objects were kept there for sale. The entire way was thronged with human beings. And it was decorated with various kinds of trees and creatures, and various kinds of gems.

31. The great Valadeva, observing rigid vows, distributed amongst the Brahmanas profuse wealth and plentiful sacrificial presents, O king, at various sacred spots.

32—33. That chief of Yadu's race also distributed thousands of milch kine covered with excellent cloths and having their horns coated with gold, many horses born in different countries, many vehicles, and many beautiful slaves.

34. Thus did the great Rama distribute wealth in various sacred shrines on the Saraswati. In course of his travels, that noble hero of matchless power at last came to Kurukshetra.

Janamejaya said :—

35. Describe to me, O foremost of men, the characteristics, the origin, and the merits of the several tirthas on the Saraswati and the rites to be performed while going there.

36. Tell me these, in their order, O illustrious man. My curiosity is not to be satisfiid, O foremost of all persons conversant with the knowledge of Brahman.

Vaishampayana said :—

37. The account of the characteristics and origin of all these tirthas, O king, is very lengthy. I shall, however, describe them to you. Listen to that sacred account, O king.

38—39. Accompanied by his priests and friends, Valadeva first went to the tirtha called Prabhasa. There, the Lord of the asterisms (viz., Soma), who had been suffering from phthisis, was freed from his disease. Regaining energy there, O king, he now lights up the universe. And because that foremost of tirthas on Earth had formerly invested Soma again with effulgence, it is, therefore, called Prabhasa.

Janamejaya said :—

40—41. "For what was the worshipful Soma afflicted with phthisis? How also did he bathe in that tirtha? How did he, having bathed in that sacred water, regain his lost power? Describe it to me fully, O great Muni.

Vaishampayana said:—

42. Daksha had twenty seven daughters, O king. These he gave away (in marriage) unto Soma.

43. Connected with the several constellations, those wives, O king, of Soma of glorious deeds, served to help men in calculating time.

44. Endued with large eyes, all of them were peerless in beauty in the world. In beauty however, Rohini excelled them all.

45. The worshipful Soma took a great fancy for her. She was very much liked by him, and therefore, he enjoyed the pleasures of her company alone.

46. Formerly, O king, Soma lived long with Rohini exclusively. For this, those other wives of his, the constellations, became displeased with that high-souled one.

47. Going to their father Daksha, that Lord of creation, they said to him,—"Soma does not live with us. He always lives with Rohini only.

48. All of us, therefore, O Lord of creatures, shall live in your house practising austere penances."

49. Hearing those words of theirs, Daksha saw Soma and said to him,—"Treat all your wives equally. Do not commit a great sin."

50. And Daksha then said to those daughters of his,—"Go, all of ye, to Sashin. At my command, he, surnamed Chandramas, will treat you all equally."

51. Dismissed by him, they then proceeded to the house of him having cool rays. Still the worshipful Soma, O king, behaved as before, for pleased with Rohini alone, he always lived in her company.

52. His other wives then once more came to the abode of their father and said to him,—"Serving you, we will live under your protection. Soma does not live with us and does not obey your commands."

53. Hearing those words of theirs, Daksha once more said to Soma,—"Treat all your wives equally. Let me not, O Virochana, curse you."

54. Disregarding, however, the behest of Daksha, the worshipful Soma continued to live with Rohini alone. At this, his other wives became once more angry.

55. Going to their father, they bowed to him by lowering their heads, and said,—"Soma does not live with us. Give us shelter.

56. The worshipful Chandramas always lives with Rohini exclusively. He does not value your words, and does not wish to

love us. Therefore, save us so that Soma may accept us all.'

57. Hearing those words, the worshipful Daksha, O king, became angry and imprecated the curse of phthisis upon Soma. Thus did that disease affect the king of stars.

58—59. Afflicted with phthisis, the moon began to waste away day by day. He tried much to get rid of that disease by celebrating various sacrifices, O king. The Moon, however, could not free himself from that curse. On the other hand, he daily grew lean and emaciated.

60. On account, of the wasting of Soma the deciduous herbs failed to grow. Their juices dried up they became tasteless and all of them lost their virtues.

61. And on account of the absence of the deciduous herbs, living creatures also began to die. Indeed, owing to the wasting of Soma, all creatures grew emaciated.

62. Then all the celestials, approaching Soma, O king, asked him, saying,—"Why is it that your form is not so beautiful and resplendant as before? Tell us whence has originated this great calmity.

63. Hearing your answer, we shall do what is needed for removing your fear." Thus addressed, the god, having the hare for his mark, replied to them and informed them of the cause of the curse and of the phthisis with which he was attacked.

64. Having heard those words the celestials repaired to Daksha and said,—"Be pleased O worshipful one, with Soma. Withdraw your this curse.

65. The Moon is very emaciated. Only a small portion of his body is seen. On account of his wasting, O Lord of the celestials, all creatures also are wasting. Creepers and herbs of various sorts are also wasting.

66. By their waste we ourselves also are suffering emaciation. Without us, what will this universe be. Knowing this, O lord of the universe, it behoves you to be pleased with Soma."

67. Thus addressed, Daksha, that Lord of creatures, said:—'It is impossible to make my words prove otherwise.

68. By some contrivance, however, O celestials, my words may be withdrawn. Let the moon treat his wives equally.

69. Having bathed also in that foremost of tirthas on the Saraswati, the hare-emblemed god shall regain his strength. These words of mine are true.

70. For half the month Soma shall decrease every day, and for half the month following he will increase daily. These words of mine are true.

71. Proceeding to the western ocean at the spot where the Saraswati joins the ocean that vast repository of waters, let him worship that God of gods Mahadeva there. He will then regain his form and beauty."

72. Thus commanded by the Rishi Daksha, Soma then proceeded to the Saraswati. He reached the greatest of tirthas called Prabhasa belonging to the Saraswati.

73. Bathing there on the day of the new moon, that god of great energy and great effulgence regained his cool rays and began again to illume the universe.

74. All the creatures also, O king, having gone to Prabhasa, returned with Soma amongst them to where Daksha was.

75—76. Receiving them properly that Lord of creatures then sent them away. Pleased with Soma, the worshipful Daksha once more addressed him, saying,—"Do not, O son, disregard women, and never disregard Brahmans. Go, and obey my commands."

77. Dismissed by him, Soma returned to his own abode. All creatures began to live joyously as before.

78. I have thus told you everything about how the Moon had been cursed, and how also Prabhasa became the best of all tirthas.

79. On every day of the new moon, O king, the god, having the hare for his mark, bathes in the excellent tirtha of Prabhasa ahd regains his form and beauty.

80. O lord of Earth, that tirtha is known by the name of Prabhasa, because bathing there the moon regained his great (Prabha) effulgence.

81. After this, the mighty and illustrious Valadeva proceeded to Chamasodbheda, that is to that tirtha which is called by that name.

82. Distributing many precious presents at that place, the hero, having the plough for his weapon, passed one night there and performed his abolutions duly.

83—84. The elder brother of Keshava then speedily repaired to Udapana. Although the Saraswati is not visible there, yet persons endued with ascetic success, on account of their obtaining great merits and sanctity of that spot, and also of the coolness of the herbs and of the land there, know that the river has an invisible current, O king, underneath the earth there."

CHAPTER XXXVI.

(GADAYUDDHA PARVA)—*Continued.*

Vaishampayana said :—

1. Valadeva proceeded next to the tirtha Udapana in the Saraswati, that had formerly been the habitation, O king, of the illustrious ascetic Trita.

2. Having distributed profuse wealth and worshipped the Brahmanas, the hero, having the plough for his weapon, bathed there and was filled with joy.

3. The great and pious ascetic Trita had lived there. While in a hole that great man had drunk the Soma juice.

4. His two brothers, dashing him down into a pit, had returned home. That foremost of Brahmanas, viz., Trita, had thereupon cursed them both"

Janmenjaya said :—

5. "What is the origin of Udapana? How did the great ascetic Trita fall into a pit there? Why was that foremost of Brahmanas thrown into that pit by his brothers?

6. How did his brothers, after throwing him into that hole, come back to their home? How did Trita celebrate his sacrifice, and how did he drink Soma? Describe all this O Brahmana, if you think that I am worthy of listening to it.

Vaishampayana said :—

7. 'In a former cycle, O king, there were three ascetic brothers. They were called Ekata, Dwita, and Trita, and all three were effulgent like the sun.

8. They were like Lords of the creation and had children. Brahmavadins as they were they had, by their ascetic penances, acquired the privilege of attaining to the regions of Brahman after death.

9. For their penances, vows, and self-restraint, their father, the virtuous Gautama, became highly pleased with them.

10. Greatly pleased with his sons, the worshipful Gautama, after living a long life here, went at last to the rigion in the other world that was fit for him.

11. Those kings, however, O king, that were the disciples of Gautama, continued to worship Gautama's sons after his ascension to heaven.

12. Amongst them, however, Trita, by his acts and Vedic studies, O king, became the foremost, even like his father Gautama.

13. Then all the great and pious ascetics began to worship Trita as they had worshiped his father Gautama before him.

14. Once upon a time, the two brothers Ekata and Dwita thought of celebrating a sacrifice and became anxious fer wealth.

15—16. They thought that they would take Trita with them, and calling upon all their disciples and collecting the needful number of animals, they would joyfully drink the Soma juice and acquire the great merits of sacrifice. The three brothers, then O king, did as settled.

17. Calling upon all their disciples for animals, and helping them in their sacrifices and receiving a large number of animals from them as gifts for the priestly services rendered by them those high-souled and great Rishis came towards the east.

19. Trita, O king, was cheerfully walking before them. Ekata and Dwita were in his rear, conducting the animals.

20. Seeing that large herd of animals they began to think as to how they two could appropriate that property without giving a share to Trita.

21. Hear, O king, what those two sinful wretches, viz., Ekata and Dwita, said to each other.

22. They said,—"Trita is a clever priest. Trita is well read in the Vedas. Trita is capable of earning many other kine.

23. Let us two, therefore, go away, taking the kine with us. Let Trita go whereever he likes, without being in our company."

24. As they proceeded, they were benighted on the way. They then saw a wolf before them. Not far from that spot was a deep hole on the bank of the Saraswati.

25. Trita, who was going before, seeing the wolf, ran in fear and fell, into that hole.

26. That hole was deep and terrible and capable of stricking terror to all creatures. Then Trita, O king, that best of ascetics, from within that hole, began to bewail. His two brothers heard his cries.

27. Knowing that he had fallen into a pit, his brothers Ekata and Dwita, actuated by fear of the wolf as also by temptation, went on, leaving behind their brother.

28. Thus left behind by his two brothers who were tempted to appropriate those animals, the great ascetic Trita, O king, while within that lonely pit covered with dust,

29. Herbs and creepers, thought himself

sunk, O best of the Bharatas, into hell like a sinful person.

30. He was afraid of dying because he had not earned the merit of drinking *Soma* juice. Greatly wise as he was he began to think with the help of his intelligence as to how he could succeed in drinking *Soma* even there.

31. While thinking thus the great ascetic, standing in that pit, beheld a creeper hanging down into it.

32. Although the pit was dry still the sage perceived the existence of water and of sacrificial fires there. Imagining himself the sacrificial priest,

33. The great ascetic took the creeper for the *Soma* plant. He then mentally uttered the *Richs*, the *Yayushes* and the *Samans*.

34. The pebbles lying there were converted into grains of sugar (in imagination) by Trita. He, then, O king, (mentally) performed his ablutions. He took the water for the clarified butter.

35. He distributed amongst the celestials their respective shares (of those sacrificial offerings). Having next mentally drunk Soma, he began to make a great noise. Those sounds, O king, first uttered by the sacrificing Rishi, entered into heaven and Trita performed that sacrifice after the manner laid down by Brahmavadins.

36. During the celebration of that sacrifice of the great Trita, the entire region of the celestials was agitated. None knew, however, the cause. Vrihaspati heard that loud noise.

37. The priest of the celestials said to them:—"Trita is performing a sacrifice. We must go there, ye celestials.

38. He is gifted with great ascetic merit if willing, he is capable of creating other celestials."

39. Hearing those words of Vrihaspati, all the gods, in a body, repaired where the sacrifice of Trita was going on.

40. Having proceeded to that spot, the gods beheld the great ascetic engaged in the performance of his sacrifice.

41. Beholding that great beautiful ascetic the gods addressed him, saying,—'We have come for our shares (in your offerings).'

42. The Rishi said to them,—'Behold me, ye denizens of heaven, fallen into this terrible pit almost deprived of my senses.'

43. Then Trita, O monarch, duly allotted to them their shares with proper mantras. The gods took them and were greatly delighted.

44. Having duly received their respective shares, the denizens of heaven, pleased with him, granted him the boons he wanted

45. The boon, however, that he prayed for was that the gods should relieve him from his painful condition.

46. He also said,—'Let him that bathes in this well, achieve the end that is attained by persons that have drunk Soma.'

47. Thereat, O king, the Saraswati, with her waves, appeared within that well. Raised above by her, Trita came up and worshipped the celestials.

48. The gods then said to him,—'Be it as you wish' All of them then, O king, returned to their respective habitations and Trita, filled with joy, proceeded to his own abode.

49. Meeting with those two Rishis, viz., his brothers, he became enraged with them. Endued with ascetic merit, he spoke harshly to them and cursed them, saying,

50. 'Since, actuated by covetousness, ye ran away, leaving me, therefore, ye shall become dreadful wolves with sharp teeth and range the forest cursed by me on account of that sinful act of yours.

51. Your offspring will also consist of leopards and bears and apes!' After Trita had said these words, O monarch, his two brothers were soon transformed into tigers on account of the curse of that truthful sage.

52. The highly powerful Valadeva touched the waters of Udapana. And he gave away various kinds of wealth there and worshipped many Brahmanas.

53. Beholding Udapana and praising it repeatedly, Valadeva next proceeded to Vinashana which also was on the Saraswati.

CHAPTER XXXVII.

(GADAYUDDHYA PARVA)—*Contd.*

Vaishampayana said:—

1. "Then Valadeva, O king, went to Vinashana where the Saraswati has disappeared out of view in consequence of her hatered for Shudras and Abhiras.

2. And because the Saraswati, on account of this contempt, is lost there the Rishis, O chief of the Bharatas, always name the place as Vinashana.

3. Having bathed in that tirtha of the Saraswati, the powerful Valadeva then went to Subhumika situate on the excellent bank of the same river.

4. There many fair-complexioned and beautiful-faced Apsaras are always engaged in innocent pastimes.

5. The celestials and the Gandharvas, every month, O king, go to that sacred shrine which is the resort of Brahman himself.

6. The Gandharvas and various clans of Apsaras are to be seen there, O king, passing their days happily.

7. There the celestials and departed manes in the midst of the showers of sacred and auspicious flowers sport in joy.

8. There all the creepers are covered with flowers. And because, O king, that spot is the beautiful sporting ground of those Apsaras, therefore is that shrine on the charming bank of the Saraswati is called Subhumika.

9. Valadeva of Madhu's race, having bathed in that tirtha and distributed immense riches amongst the Brahmanas, heard the sound of those celestial songs and musical instruments.

10. He also saw there many shadows of gods, Gandharvas, and Rakshasas. The son of Rohini then proceeded to the tirtha of the Gandharvas.

11. There many Gandharvas, headed by Vishwavasu and possessed of ascetic merit, pass their time in dance and singing many sweet songs.

12. Giving away various kinds of riches to the Brahmanas, as also goats and sheep and kine and mules and camels and gold and silver,

13. And feeding many Brahmanas and satisfying them with many rich gifts as desired by them, Valadeva, of Madhu's race, left that place accompanied by many Brahmanas and praised by them.

14. Leaving that tirtha the favourite haunt of the Gandharvas, that mighty-armed chastiser of foes, having but one ear-ring, then went to the famous tirtha called Gargashrota.

15.—16. There, in that sacred tirtha of the Saraswati, the illustrious and old Garga, having a soul cleansed by ascetic penances, O Janamejaya, had mastered the knowledge of time and its course, of the deviations of luminous bodies (in the sky), and of all auspicious and inauspicious portents.

17. That tirtha was called after his name Gargashrota. There, O king, highly blessed Rishis of firm vows always waited upon Garga, O lord, for acquiring a knowledge of time.

18. Besmeared with white sandal-paste O king, Valadeva, going to that tirtha, duly distributed wealth amongst many ascetics of pure souls.

19. Having distributed also many sorts of rich food amongst the Brahmanas, that illustrious one, clad in blue robes, then went to the tirtha called Shankha.

20. There, on the bank of the Saraswati that powerful palmyra-emblemed hero beheld a gigantic tree called Mahashankha, tall as Meru, looking like the white-mountain, and resorted to by many Rishis.

21. There dwell Yakshas] and Vidyadharas, and Rakshasas of great energy, and Pishachas of incomparable might and Siddhas, in thousands.

22—23. Desisting from other kinds of food, all of them observe vows and regulations, and take at the proper time the fruits of that king of the forest for their sustenance and rove separately unseen by men, O foremost of men! That monarch of the forest, O king, is celebrated throughout the world.

24—25. That tree is the cause of this tirtha. Having given away many milch cows, vessels of copper and iron, and diverse sorts of other vessels, that foremost Yadu's race, viz., Valadeva, having the plough for his weapon, worshipped the Brahmanas and was adored by them in return. He then, O king, went to the Dwaita lake.

26. Arrived there, Vala saw various ascetics dressed diversely. Bathing in its waters, he adored the Brahmanas.

27. Having distributed profusely amongst the Brahmanas various articles of enjoyment Valadeva then, O king, went on along the southern bank of the Saraswati.

28. The mighty-armed and illustrious Rama, of pure soul and unmitigated glory, then proceeded to the tirtha called Nagadhanwana.

29. Abounding with snakes, O king, it was the abode of the highly effulgent Vasuki, the king of serpents. There four and then ten thousand Rishis also lived permanently.

30. Having come there in days of yore the celestials had, according to due rites, installed the great snake Vasuki as king of all the snakes. There is no fear of snakes in that place, O you of Kuru's race.

31. Duly distributing many valuable articles there amongst the Brahmanas,

Valadeva then set out with face towards the east and reached, one after another, hundreds and thousands of celebrated tirthas situated all around.

32—34. Bathing in all those tirthas, and observing fasts and other vows as sanctioned by the Rishis, and given away immense riches, and saluting all the ascetics who lived there, Valadeva once more set out, along the way pointed out to him by those ascetics for reaching that spot where the Saraswati turns in an eastward direction, like torrents of rain bent by the velocity of the storm. The river took that course for seeing the great Rishis dwelling in the forest of Naimisha.

35. Always smeared with white sandal-paste, Vala, having the plough for his weapon, seeing that great river change her course, was O king, filled with wonder.

Janamenjaya said:—

36. "Why O Brahmana, did the Saraswati bend her course there towards the east. O best of Addharyus, you should tell me everything regarding this.

37. Why was that delighter of the Yadus filled with wonder? Why, indeed, did that best of rivers thus change her course."

Vaishampayana said:—

38. "Formerly, in the Satya yuga, O king, the ascetics living in Naimisha were engaged in a great sacrifice extending for twelve years.

39—40. Many Rishis, O king, came to that sacrifice. Passing their time according to proper rites, in the celebration of that sacrifice, those great Rishis, after the termination of that twelve years' sacrifice at Naimisha, set out in large numbers for seeing the various sacred shrines.

41. On account of the number of the Rishis, O king, the tirthas on the southern banks of the Saraswati all looked like towns and cities.

42. Those foremost of Brahmanas, O foremost of men, being anxious to enjoy the merits of tirthas, took up their abodes on the bank of the river up to Samantapanchaka.

43. The whole region was as if filled with loud Vedic recitations of those Rishis of pure souls, all engaged in pouring libations on sacrificial fires.

44. That best of rivers shone highly beautiful with those burning homa fires all around, over which those great ascetics poured libations of clarified butter.

45—47. Valikhillyas and Ashmakuttas, Dantolukhalinas, Samprakshyanas and other ascetics, as also those living on air and those living on water, and those living on dry leaves of trees, and various others who practised diverse kinds of vows, and those that lived on bare and hard earth, all came to that spot in the vicinity of the Saraswati. And they rendered that foremost of rivers highly beautiful like the celestials beautifying with their presence the heavenly rivers called Mandakini.

48. Hundreds of Rishis, all given to the observance of sacrifices, came there. Those observers of great vows could not find sufficient accomodation on the banks of the Saraswati.

49. Measuring small plots of land with their sacred threads, they celebrated Agnihotras and other rites.

50. The river Saraswati saw, O king, those Rishis filled with despair and anxiety for want of a commodious tirtha wherein to perform their rites.

51. Accordingly that best of streams came there, having made sufficient accomdation on her bank for those Rishis, out of compassion for them, O Janamejaya.

52—53. Having thus, O king, changed her course for their sake, the Saraswati, that best of rivers, once more flowed in a westerly direction, to make the arrival of the Rishis there successful. O king, the great river accomplished there this wonderful feat.

54. Thus those reservoirs of water, O king, were formed in Naimisha. There, at Kurukshetra, O Kuru chief, do you celebrate grand sacrifices and rites. Beholding those innumerable reservoirs of water and seeing that best of rivers change her course, the high-souled Rama was filled with wonder.

55—59. Bathing in those tirthas duly and distributing wealth and various other articles of enjoyment amongst the Brahmanas, that delighter of Yadu's race also gave away various kinds of food and desirable articles to them. Adored by those Rishis, Vala, O king, left that foremost of all tirthas on the Saraswati, (viz., Sapta-Saraswat). Numerous birds also lived there. And it abounded with Vadari, Inguda, Kacmaryya, Plahsha, Ashwattha, Vibhitaka, Kakkola, Palasha, Karira, Piłu, and various other kinds of trees that grow on the banks of the Saraswati.

60. And it was adorned with forests of Karushakas, Vilwas, and Amratakas, and Atimuktas and Kashandas and Parijatas.

61—62. It abounded with forests of plaintains pleasant to view and most charming. And it was haunted by various ascetics, some living on air, some on water, some on fruits, some on leaves, some on raw rice again which they husked with the aid only of stones, and some that were called Vaneyas. And it was filled with the chauntings of the Vadas, and abounded with diverse kinds of animals.

63. And it was the favourite abode of men shorn of malice and devoted to righteousness. Valadeva, having the plough for his weapon, arrived at that tirtha, called the Sapta-Saraswat, where the great ascetic Mankanaka had his penances successfully practised.

CHAPTER XXXVIII.

(GADAYUDDHA PARVA)—*Continued.*

Janamejaya said:—

1. "Why was that tirtha called Sapta-Saraswat? Who was the ascetic Mankanaka? How was that worshipful one successful? What were his vows and observances?

2. In whose family was he born? What books did that great Rishi study? I desire to hear all this, O foremost of Rishis.

Vaishampayana said:—

3. "O king, the seven Saraswatis cover this Universe. Whereever the Saraswati was called by the energetic Rishis, there she did go.

4. These are the seven forms of the Saraswati, viz., Suprabha, Kanchanakshi, Vishala, Manorama, Oghavati, Surenu, and Vimalodaka.

5. Brahma had at one time celebrated a great sacrifice. While that sacrifice was being celebrated on the site selected, many Rishis, crowned with ascetic success, came there.

6. The spot was filled with the sound of the recitation and the chaunting of the Vedas. Seeing those sacrificial rites, even the very gods lost their temper.

7—8. There, O king, while the grandfather was initiated in the sacrifice and was performing the grand ceremony capable of granting prosperity and wished-for objects many great Rishis, conversant with virtue and profit, were present. As soon as they thought of necessary articles, they, O king, immediately came before the Rishis.

9. The Gandharvas sang and the Apsaras danced. And they played upon many celestial instruments.

10. The provisions collected in that sacrifice satisfied the very celestials. What shall I say then of men? The very celestials were filled with wonder.

11—12. During the progress of that sacrifice at Pushkara and in the presence of Brahma, the Rishis, O king, said,—"This sacrifice is not successful, since that foremost of rivers, viz., Saraswati, is not to be seen here." Hearing these words, the divine Brahman meditated on Saraswati.

13. Summoned at Pushkara by the grandfather engaged in the celebration of a sacrifice, Saraswati, O king, came there under the name of Suprava.

14. Seeing Saraswati pay that regard to the grandfather, the ascetics regarded that sacrifice with great esteem.

15. Thus that foremost of rivers, viz., Saraswati, made her appearance at Pushkara for pleasing the grandfather and the ascetics.

16. On another ocassion, O king, many Munis assembled at Naimisha. They had many discussions amongst them, O king, on the Vedas.

17. There those ascetics, conversant with various scriptures, thought of the Saraswati.

18—19. Thus thought of, O king, by those Rishis performing a sacrifice, the highly blessed and sacred Saraswati, for helping those great Munis, made her appearance at Naimisha and was accordingly called Kanchanakshi.

20—21. Worshipped of all, that best of rivers, thus came there, O Bharata. While king Gaya was engaged in the celebration of a great sacrifice at Gaya the foremost of rivers, Saraswti, summoned at Gaya's sacrifice, came there. The Rishis of rigid vows, that were present there, named her Vishala at Gaya.

22. That quick-coursing river originates from the side of Himavat. Ouddalaka had also, O Bharata, performed a sacrifice.

23. A number of ascetics were also assembled there. It was in the sacred north Koshala, O king, that that sacrifice of the great Ouddalaka was celebrated.

24. Before Ouddalaka began his sacrifice, he had thought of the Saraswati. That foremost of rivers came there for the sake of those Rishis.

25. Worshipped of all those Munis clad in barks and deer-skins, she passed by the name of Manorama as those Rishis mentally called her.

25. That great hermitage is capable of fructifying every wish. It is always, O lord, the asylum of ascetics and Brahmanas.

26. Surrounded by Brahmanas, then the beautiful Valadeva went to that spot, O king, where Rushangu had, formerly, renounced his body.

27. Rushangu, O Bharata, was an old Brahmana always devoted to penances. Determined to renounce his body, he thought for a long while.

28. A great ascetic as he was, he then summoned all his sons and asked them to take him to a spot where there was profuse water.

29. Knowing their father had become very old, those ascetics took him to a tirtha on the Saraswati.

30—31. Brought by his sons to the sacred Saraswati containing hundreds of tirthas and on whose banks lived Rishis disassociated from the world, that intelligent ascetic, of hard penances, bathed in that tirtha duly, and conversant as that best of Rishis was with the virtues of tirthas, then cheerfully said to all his sons who were dutifully waiting upon him these words.

32. 'He, that would renounce his body on the northern bank of the Saraswati containing profuse water, reciting mentally sacred mantras, would never again be visited by death.'

33. Touching the water of that tirtha and bathing in it, the righteous Valadeva distributed wealth amongst the Brahmanas.

34—35. Possessed of great might and great prowess, Valadeva then proceeded to that tirtha where the worshipful Brahma had created the mountains called Lokaloka, and where that best of Rishis, Arshtishena, of rigid vows, had by hard penances acquired the dignity of Brahmanhood, and where the royal saint Sindhudwipa, and the great ascetic Devapi, and the worshipful and illustrious Vishwamitra of hard penances and fierce energy, had all acquired a similar dignity.

CHAPTER XL.

(GADAYUDDHA PARVA)—*Continued.*

Janamejaya said:—

1. "Why did the worshipful Arshtishena practise the severest of penances? How also did Sindhudwipa acquire the dignity of a Brahmana?

2. How also did Devapi, O Brahmana, and how did Vishwamitra, O best of men, become Brahmanas. Tell me all this, O worshipful one! Great is my curiosity to hear of all this."

Vaishampayana said:—

3. "Formerly, in the Krita age, O king, there was a great Rishi called Arshtishena. Living in his preceptor's house, he attended to his lessons every day.

4. Although, O king, he lived long in the residence of his preceptor, he could not master any branch of learning or the Vedas, O monarch.

5. Greatly disappointed, O king, the great ascetic practised very rigid penances. By his penances he afterwards acquired the mastery of the Vedas which is best of all forms of learning.

6. Acquiring great learning and a mastery of the Vedas, that best of Rishis became highly successful in that tirtha. He then conferred three boons on that place.

7. He said,—'From this day, a person, by bathing in this tirtha of the great river Saraswati, shall reap the great fruit of a horse sacrifice.

8. From this day there will be no fear in this tirtha from serpents and wild beasts. By the slightest of endeavours, again, one shall reap great results here."

9. Having said these words, that energetic Rishi proceeded to heaven. Thus the worshipful Arshtishena became successful.

10. In that very tirtha, in the Krita age, the greatly energetic Sindhudwipa, and Devapi also, had acquired the dignity of Brahmanhood.

11. Similarly Kushika's ascetic son, having controlled his senses and practised austerities became a Brahmana.

12. There was a great Kshatriya, celebrated over the world, by the name of Gadhi. He had a son by the name of Vishwamitra of great prowess.

13—14. King Kaushika became a great ascetic. Possessed of great ascetic merit, he wished to place his son Vishwamitra on his throne, himself having made up his mind to renounce his body. His subjects, bowing unto him, said,—'You should not go away, O you of great wisdom, and protect us from a great fear.'

15. Thus addressed, Gadhi replied to his subjects, saying,—'My son will be the protector of the vast universe.'

16. Having said these words and placed Vishwamitra on the throne, Gadhi, O king

ascended heaven, and Vishwamitra became king. He could not, however, protect the earth even trying his level best.

17. The king then heard of the fear of Rakshasa in his kingdom. With his fourfold forces, he went out of his capital.

18. Having proceeded far on his way, he reached the hermitage of Vashishtha. His troops, O king, caused immense mischief there.

19. The worshipful Brahmana Vashishtha, when he came to his hermitage, saw the vast forest devastated.

20. That best of Rishis, viz., Vashishtha O king, became angry with Vishwamitra. He commanded his own sacrificial cow, saying,—'Create a number of terrible Shavaras.

21. Thus addressed, the cow created a number of men of terrific visages. These fought with the army of Vishwamitra and made a great onslaught.

22. Seeing this, the troops fled away. Regarding ascetic austerities highly efficacious, Vishwamitra, the son of Gadhi, made up his mind to practise the same.

23. In this best of tirthas of the Saraswati, O king, he began to emaciate his own body by vows and fasts.

24. He lived on water, air and the fallen leaves of trees. He slept on the naked earth and practised other vows of the ascetics.

25. The celestials repeatedly attempted for obstructing the observance of his vows. He, however, did not desist from practising his promised vow.

26. Then having practised various austerities with great devotion, the son of Gadhi became effulgent like the Sun himself.

27. The boon-giving Brahmana, of great energy, resolved to grant Vishwamitra, when he had succeeded in his ascetic observances, the boon the latter wanted.

28. The boon that Vishwamitra prayed for was that he should be permitted to become a Brahmana. Brahman, the grandfather of all the worlds, said to him,—'So be it.'

29. Having by his severe penances gained the status of Brahmanhood, the illustrious Vishwamitra, after the fulfillment of his desire, travelled over the whole earth like a god.

30. Distributing various sorts of wealth in that best of tirthas, Rama also gladly gave away milch cows, vehicles, beds, ornaments, food and drink of the best kinds, O king, to many foremost of Brahmanas, after having adored them duly.

32. Then, O king, Rama proceeded to the hermitage of Vaka which was not very far from where he was, the hermitage in which, as heard by us, Dalvya-vaka had practised the hardest of penances."

CHAPTER XLI.

(GADAYUDDHYA PARVA) —*Contd.*

Vaishampayana said:—

1—2. "That delighter of the Yadus then proceeded to the hermitage (of Vaka) resonant with the chaunting of the Vedas. There the great ascetic, O king, named Dalvya-vaka, poured the kingdom of Dhritarashtra, the son of Vichitravirya, as a libation (on the sacrificial fire). By practising hard penances he emaciated his own body. The greatly energetic and virtuous Rishi did it being worked up with great wrath.

3. Formerly the Rishis, living in the Naimisha forest, had celebrated a sacrifice extending over twelve years. In the course of that sacrifice, after a particular one called Vishwajit had been completed, the Rishis started for the country of the Panchalas.

4. Going there, they requested the king to give them twenty one strong and healthy calves to be given away as Dakshina in the sacrifice they had finished.

5. Dalvya-vaka, then said to those Rishis,—'Do you divide those animals among ye! Giving away these (to ye), I shall beg a great king (for some more).'

6. Saying it the greatly energetic Vaka, that best of Brahmanas, then went to the palace of Dhritarastra.

7—8. Going before Dhritarashtra, Dalvya begged some animals of him. Finding that some of his kine had died without any cause, the king angrily said to him,—'Wretch of a Brahmana, take, if you wish, these (dead) kine.'

9. Hearing these words, the dutiful Rishi thought,—'Alas, he has spoken cruel words to me in the assembly.'

10. Having thought thus, that best of Brahmanas, filled with rage, made up his mind for destroying king Dhritarashtra.

11—12.—Cutting the flesh from the dead animals, that best of Rishis, having lighted a sacrificial fire on the tirtha of the Saraswati, poured those pieces as libations for the destruction of king Dhritarastra's

kingdom. The great ascetic Dalvya-vaka, O king, poured Dhritarashtra's kingdom as a libation on the fire.

13. Upon the commencement of that dreadfuf sacrifice with proper rites, the kingdom of Dhritarashtra, O king, began to dwindle.

14. Indeed, O lord, the kingdom of that monarch began to dwindle as a large forest gradually disappears when men cut it down with the axe. Overtaken by dangers, the kingdom began to lose its prosperity and vitality.

15. Seeing his kingdom thus afflicted the powerful king became very depressed and anxious.

16. Consulting with the Brahmanas, he began to make mighty endeavours for releasing his kingdom (from affliction). No good, however, came of his endeavours, for the kingdom continued to dwindle.

17—18. The king became very much depressed. The Brahmanas also, O sinless one, became filled with grief. When at last the king failed to save his kingdom, he consulted the ministers, O Janamejaya, (about the remedy). The ministers reminded him of the evil he had done regarding the dead kine.

19. And they said,—'The ascetic Vaka is pouring your kingdom as a libation on the fire with the help of the flesh (of those animals). Therefore is this dwindling away of your kingdom.

20. This is the fruit of ascetic rites. Thence is this great calamity! Go, O king, and propitiate that Rishi who is living on the bank of the Saraswati.'

21. Going to the bank of Saraswati, the king fell at his feet, touched them with his head, joined his hands and said,—'I propitiate you, O worshipful one, forgive me for my crime.

22. I am an insensate fool, a wretch filled with avarice. You are my refuge, and protector, you should extend to me your favour.'

23. Seeing him thus laden with grief and indulging in lamentations like these, Vaka felt compassion for him and freed his kingdom.

24. The Rishi became pleased with him, and cast off his anger. For freeing his kingdom, the sage again poured libations on the fire.

25. Havidg freed the kingdom from calamities and taken many kine as a gift he became pleased at heart and once more proceeded to the Naimisha forest.

26. The liberal and righteous king Dhritarashtra, with a cheerful heart, returned to his own prosperous capital.

27—28. In that tirtha, for the destruction of the Asuras and the prosperity of the celestials Vrihashpati also poured libations on the sacrificial fire, with the aid of flesh. Upon this, the Asuras began to waste away and were killed by the celestials, filled with desire of victory, in battle.

29—30. Having with due rites given to the Brahmanas horses and elephants and vehicles with mules yoked to them and precious jewels and immense wealth and profuse corn, the illustrious and mighty-armed Rama then proceeded, O king, to the tirtha called Yayata.

31. There, O king, at the sacrifice of the high-souled Yayati, the son of Nahusha, the Saraswati produced milk and clarified butter.

32. That foremost of men, king Yayati, having performed a sacrifice there, went to heaven and secured many blissful regions.

33. Once again, O lord, king Yayati, performed a sacrifice there. Beholding his great magnanimity of soul and his fixed devotion to herself, the river Saraswati gave to the Brahmanas present there everything they desired to have.

34. That foremost of rivers gave each of them that were invited to the sacrifice, where he was, houses and beds and food of the six different tastes and various other things.

35. The Brahmanas regarded those valuable gifts as presented by the king. Gladly they lauded the king and conferred their sacred blessings upon him.

36. The gods and the Gandharvas were all pleased with the numberless articles in that sacrifice. As regards men they were filled with wonder on seeing those articles.

37. The illustrious and righteous Valadeva, of cleansed soul, having the palmyra on his banner, and ever giving away the most valuable things, then proceeded to that tirtha of fierce current called Vashishthapavaha.

CHAPTER XLII.

(GADAYUDDHA PARVA)—*Continued.*

Janamejaya said:—

1. "Why is the current of the tirtha known as Vashishthapavaha so rapid? For why did the foremost of rivers carry away Vashishtha?

2. What, O lord, was the cause of the quarrel between Vashishtha and Vishwamitra? Asked by me, O you of great wisdom, tell me all this. I am never satiated with hearing your account."

Vaishampayana said :—

3. A great enemity arose between Vishwamitra and Vashishtha, O Bharata, on account of their rivalry regarding ascetic penances.

4. The hermitage of Vashishtha was in the tirtha called Sthanu on the eastern bank of the Saraswati. On the opposite bank was the hermitage of the intelligent Vishwamitra.

5. There, in that tirtha, O king, Mahadeva had practised the hardest penances. Sages still speak of those penances.

6. Having performed a sacrifice there and adored the river Saraswati, Sthanu established that tirtha there. Therefore it is known by the name Sthanu-tirtha, O lord.

7. In that tirtha, the celestials had, formerly, O king, appointed Skanda, that destroyer of the enemies of the celestials, as the generalissimo of their army.

8. The great Rishi Vishwamitra, by the help of his austere penances, brought Vashishtha, to that tirtha of the Saraswati, listen to that account.

9. The two ascetics Vishwamitra and Vashishtha, O Bharata, competed keenly with each other in respect of the superiority of their penances.

10. Being jealous of the power of Vashishtha, the greatMuni Vishwamitra began to think seriously.

11—12. Though devoted to the performance of his duties, O Bharata, he formed the resolution, viz., 'This Saraswati shall speedily bring, by force of her current, that foremost of ascetics, viz., Vashishtha, to my presence. After he shall have been brought hither, I shall forsooth kill that greatest of ascetics.

13. Having formed this resolution, the illustrious and great Rishi Vishwamitra, with eyes red in ire, thought of that foremost of rivers.

14. Thus remembered by the ascetic, she became exceedingly agitated. The fair lady, repaired to that energetic and wrathful Rishi.

15. Pale and trembling, Saraswati, with clasped hands, appeared before that best of sages.

16. Indeed, the lady was greatly afflicted with sorrow, even like a woman who has lost her powerful husband. And she said to that best of sages,—'Tell me what I can do for you.'

17. Filled with ire, the ascetic said to her,—Bring here Vashishtha without delay, so that I my kill him.' Hearing these words, the river became agitated.

18. With clasped hands the lotus-eyed lady began to tremble in fear, like a creeper shaken by the wind.

19. Beholding the great river in that condition, the ascetic said to her,—'Bring Vashishtha before me without any scruple.'

20—21. Hearing these words of his, and knowing the evil he meant, and acquainted also with the matchless power of Vashishtha she went to Vashishtha and informed him of what the intelligent Vishwamitra had said to her.

22. Fearing the curse of both, she trembled again and again. Indeed, she stood in fear of both.

23. Seeing her pale and anxious, the righteous Vashishtha, that foremost of men, O king, said to her.

Vashishtha said :—

24. 'O foremost of rivers, save yourself! O you of rapid current, bear me away, otherwise Vishwamitra will curse you! Do not feel the least scruple.'

25. Hearing these words of that compassionate Rishi, the river began to think, O Kuru-chief, as to what she should do.

26. The thought 'Vashishtha shows great mercy for me. It is proper for me that I should serve him.'

27—28. Seeing then that best of Rishis, viz., Vashishtha engaged in silent recitation of Mantras on her bank, and seeing Kushika's son Vishwamitra also engaged in homa, Saraswati thought, 'this is my opportunity.' Then that foremost of rivers, by her current, washed away one of her banks.

29—30. In washing away that bank, she carried away Vashishtha. While being borne away, O king, Vashishtha lauded the river saying :—'From Brahma's manasa-lake thou hast originated, O Saraswati! The entire earth is filled with thy pure waters!

31. Passing through the sky, O Goddess, thou impartest thy waters to the clouds! All the waters are thee! Through thee we exercise our thinking faculties!

32. Thou art Pushti, and Dyuti, Kiriti, and Siddhi, and Uma! Thou art Speech,

and thou art Swaha! This entire universe depends on thee. Thou dwellest in all creatures, in four forms.'

33. Thus lauded by that great Rishi, Saraswati, O king, speedily bore that Brahmana towards the hermitage of Vishwamitra and repeatedly announced to the latter the arrival of the former.

34. Seeing Vashishtha thus brought before him by Saraswati, Vishwamitra, worked up with ire, began to look for a weapon wherewith to kill that Brahmana.

35. Seeing him wrathful, the river, fearing to behold a Brahmana's slaughter, quickly bore Vashishtha away to her eastern bank once more. She thus had obeyed the words of both, although she deceived Vishwamitra by her act.

36. Seeing that best of Rishis, viz., Vashishtha, borne away, the vindictive Vishwamitra becoming enraged addressed Saraswati, saying :—

37. 'Since, O best of rivers, thou hast gone away and deceived me, let thy current be changed into blood liked of Rakshasas!'

38. Thus cursed by the intelligent Vishwamitra, Saraswati flowed for a whole year, bearing blood mixed with water.

39. Beholding the Saraswati in that plights the gods, the Gandharvas and the Apsaras became filled with great sorrow.

40. For this reason, O king, the tirtha passed by the name of Vashishthapavaha on Earth. The best of rivers, however, once more regained her own proper condition.

CHAPTER XLIII.

(GADAYUDDHA PARVA).—*Contd.*

Vaishampayana said :—

1. "Cursed by the intelligent Vishwamitra in anger, Saraswati, in that sacred and and best of tirthas, flowed in bloody current.

2. Then, O king, many Rakshasas came and lived happily there, drinking the blood that flowed.

3. Highly pleased with that blood, cheerfully and without anxiety of any kind, they danced and laughed there like persons that have (by virtue) attained to heaven.

4. After some time had passed away, some Rishis, having asceticism for their wealth, came to the Saraswati, O king, on pilgrimage.

5. Those foremost of ascetics, havin bathed in all the tirthas and obtained great delight, became desirous of acquiring more merit. Those learned sages at last came, O king, to that tirtha where the Saraswati flowed in a bloody current. Those highly blessed Rishis, arriving at that frightful tirtha,

7. Beheld the water of the Saraswati mixed with blood and numberless Rakshasas, O king, drinking it.

8. Seeing those Rakshasas, O king, those ascetics of rigid vows tried much for rescuing the Saraswati from that condition.

9—10. Arriving there, those Rishis invoked that foremost of rivers and said to her :—'Tell us the reason, O auspicious lady, why this lake in you has been distressed with such a plight. Hearing it, we shall use our efforts to restore its pristine condition.

11—12. Thus accosted, Saraswati, trembling as she spoke, informed them of everything that had taken place. Seeing her thus woe-begone, those ascetics told her,—'We have heard the cause. We have heard of your curse, O sinless lady! All of us shall try.'

13. Having said so to that foremost of rivers, they then consulted with one another,—'All of us shall release Saraswati from her curse.'

14—16. O king, adoring Mahadeva, that Lord of the universe and protector of all creatures, with penances, vows, fasts, abstenances and painful observances, all those Brahmanas emancipated that foremost of rivers, viz., the divine Saraswati.

17. Beholding the water of Saraswati purified by those ascetics, the Rakshasas (that lived there), stricken with hunger, sought the protection of those ascetics themselves.

18—19. Stricken with hunger, the Rakshasas, with clasped hands, repeatedly said to those ascetics filled with compassion viz.,—'All of us are hungry? We have deviated from the path of virtue! That we are sinful is not of our own free will!'

20—22. 'Through the want of your grace and our own evil deeds, as also for the sexual sins of our women, our sins multiply and we have become Brahma-Rakshasas! So amongst Vaishyas and Shudras, and Kshatriyas, those that hate and injure Brahmanas became Rakshasas.'

23. 'Ye best of Brahmanas, arrange then for our relief. You are capable of saving all the worlds!'

24—25. Hearing these words of theirs, those ascetics lauded the great river. For the rescue of those Rakshasas, with concentrated minds those ascetics said,—'The food over which one will sneeze, that in which there are worms and insects, that which may be mixed with refuges of food, that which is mixed with hair, that which is trampled, that which is mixed with tears,—shall make up the food of these Rakshasas!'

26. 'Knowing all this, the learned man shall carefully avoid these kinds of food. He that shall take such food shall be considered as prataking of the food of Rakshasas.'

27. Having thus purified the tirtha, those ascetics thus prayed to that river for the relief of those Rakshasas.

28. Understanding the wishes of those great Rishis, that best of rivers caused her body, O foremost of men, to assume a new form called Aruna.

29. Bathing in that new river the Rakshasas renounced their bodies and went to heaven.

30. Ascertaining all this, the king of the celestials, viz., Indra, of a hundred sacrifices, bathed in that best of tirthas and was freed of a grievous sin."

Janamejaya said:—

31. "Why was Indra affected with the sin of Brahmanicide! How also did he become freed by bathing in that tirtha?"

Vaishampayana said:—

32. "Listen to that history, O king, listen to those events as they took place. Hear how Indra formerly broke his treaty with Namuchi.

33—34. The Asura Namuchi, from fear of Vasava, had entered into a ray of the Sun. Indra then made friends with Namuchi and made a contract with him, saying,—'O king, of Asuras, I shall not kill you, O friend, with anything that is wet or dry. I shall not kill you in the night or in the day! Forsooth I swear this to you.'

35. Having made this understanding, the lord Indra one day beheld a fog. He then, O king, sundered Namuchi's head, using the foam of water as his weapon.

36. The severed head of Namuchi thereupon pursued Indra from behind, saying repeatedly from a near place—'O killer of a friend, O wretch!'

37. Thus addressed repeatedly by that cad, Indra went to the grandfather and informed him, sorrowfully of what had taken place.

38. The supreme lord of the universe said to him,—'Performing a sacrifice, bathe duly, O king of gods, in Aruna, the tirtha which saves all from the fear of sin!

39. The water of that river, O Shakra, has been sanctified by the ascetics! Formerly the river lay there concealed.

40. The divine Saraswati, repaired to the Aruna, and overflowed it with her waters. This confluence of Saraswati and Aruna is highly sacred!

41. There, O king of gods, perform a sacrifice. Distribute enough of presents. Performing thy ablutions there, you shall be freed off of your sin.'

42. Thus addressed, Indra, at these words of Brahman, O Janamejay, performed in that abode of Saraswati various sacrifices.

43. Distributing many presents and bathing in that tirtha, he of a hundred sacrifices, the destroyer of Vala, duly performed certain sacrifices and then bathed in the Aruna.

44. He became freed from the sin caused by Brahmanicide. The king of the celestial region, then returned to heaven with a joyful heart.

46. The head of Namuchi also dropped into that stream, O Bharata, and the Asura gained many blessed regions, O best of kings, that granted every wish."

Vaishampayana said:—

46. "The great Valadeva, having bathed in that tirtha and given away many kinds of gifts, acquired great virtue. Of righteous deeds, he then proceeded to the great tirtha of Soma.

47—48. There, formerly Soma himself, O emperor, had celebrated the Rajasuya sacrifice. The great Atri, that foremost of Brahmanas, endued with great intelligence, became the sacrificial priest in that grand sacrifice. Upon the termination of that sacrifice, a great battle took place between the gods and the Danavas, the Daityas, and the Rakshasas. That fierce battle known after the name of the Asura Taraka. In that battle Skanda killed Taraka.

49. There, on the occasion, Mahasena, that destroyer of Daityas, became the generalissimo of the celestial forces. In that tirtha is a huge Ashwatha tree. Under its shade, Kartikeya, otherwise called Kumara, always lives in person."

CHAPTER XLIV.

(GADAYUDDHA PARVA).—*Contd.*

Janamejaya said :—

1. "You have described the merits of the Saraswati, O best of Brahmanas. You should, O Rishi, describe to me the investiture of Kumara by the gods.

2—3. Great is my curiosity. Tell me everything, therefore, about the time, place and manner in which the worshipful and powerful Skanda was appointed the commander-in-chief of the celestial hosts! Tell me also, O best of speakers, who invested him and who performed the actual rites, and how the celestial generalissimo killed the Daityas."

Vaishampayana said :—

4. "Your curiosity indeed becomes a Kuru. The words that I shall speak, will, O Janamejaya, please you.

5. I shall describe to you the appointment of Kumara and the prowess of that high-souled one, since, O king, you wish to hear it.

6. In days of yore the vital seed of Maheshwara, dropped into a blazing fire. The consumer of everything, the worshipful Agni, could not burn that indestructible seed.

7. On the other hand, the carrier of sacrificial libations, for that seed, became possessed of great energy and splendour. He could not bear within himself that powerful seed.

8. At the behest of Brahma, the lord Agni, approaching the river Ganga, threw into her that divine seed effulgent like the Sun.

9. Ganga also, unable to hold it, threw it on the beautiful breast of Himavat adored of the celestials.

10. Thereupon Agni's son began to grow there, overpowering all the worlds by his energy. Meanwhile the six Krittikas saw that child of fiery splendour.

11. Seeing that powerful lord, that great son of Agni, lying on a clump of reeds, all the six Krittikas, who wanted to have a son, cried aloud, saying,—'This child is mine, this child is mine.'

12. Understanding the feelings of those six mothers, the worshipful lord Skanda sucked the breasts of all, having assumed six months.

13. Beholding that power of the child, the Krittikas, those beautiful goddesses, were stricken with wonder.

14. And because the adorable child had been thrown by the river Ganga upon the summit of Himavat, that mountain looked beautiful, having, O delighter of the Kurus, been transformed into gold.

15. With that growing child the whole Earth became beautiful, and it was therefore that mountains produced gold.

16. Possessed of great energy, the child passed by the name of Kartikeya. At first he had been called by the name of Gangeya. He was endued with high ascetic powers.

17. Possessed of self-restraint, asceticism and great energy, the child grew up, O king, into a person of highly charming features like Soma himself.

18. Highly beautiful the child lay on that excellent and golden clump of reeds, worshipped and lauded by Gandharvas and ascetics.

19. Thousands of celestial girls, of very handsome features, accomplished in celestial music and dance, lauded him and danced before him.

20. The best of all rivers, viz., Ganga, waited upon that god. The earth also, assuming great beauty, held the child on her lap.

21. The celestial priest Vrihaspati performed the usual rites consequent upon the birth, of that child. The Vedas, assuming a fourfold form, approached the child with clasped hands.

22. The science of arms, with its four divisions, and all the weapons, as also all kinds of arrows, came to him.

23. One day, the highly energetic child, saw that god of gods, viz., the lord of Uma, seated with the daughter of Himavat, amid a number of goblins.

24. Those goblins, of lean bodies, had wonderful features. They were ugly, both in person and in features, and bore on this person awkward ornaments and marks.

25. Their faces were like those of tigers and lions and bears and cats and makaras. Others had faces like those of scorpions; others had faces like those of elephant, and camels and owls. And some had faces like those of vultures and jackals.

26—27. And some had faces like those of cranes and pigeons and Kurus. And some had bodies like those of dogs and porcupines and iguanas and goats and sheep and cows. And some resembled mountains, and some, oceans, and some stood with uplifted discs and maces for their weapons. And some looked like masses of antimony, and some, like white moun-

tains. The seven matris also were present there, O king.

28—29. The Saddhyas, the Vishwedevas, the Maruts, the Vasus, the Pitris, the Rudras, the Adityas, the Siddhas, the Danavas, the birds, the self-create and worshipful Brahman with his sons, and Vishnu, and Shakra, all went there for beholding that child of ever-increasing glory.

30—31. And many leading celestials and Gandharvas, headed by Narada, and many celestial Rishis and Siddhas headed by Vrihaspati, and the guardian deities of the universe, those foremost ones, they that are regarded as gods of the gods, and the Yamas and the Dhamas, all went there.

32. Gifted with great strength and great ascetic power, the child proceeded before that lord of the gods, viz., Mahadeva, armed with trident and Pinaka.

33—34. Seeing the child coming, the thought entered the mind of Shiva, that of Himavat's daughter and that of Ganga and of Agni, as to whom amongst the four, the child would first approach for honoring him or her. Each of them thought,—'He will come to me.'

35. Understanding the desire of each of those four, he had recourse to his Yoga powers and assumed simultaneously four different forms.

36. The worshipful and powerful lord assumed those four forms in an instant. The three forms that stood behind were Shakra and Vishakha and Naigameya.

37. Having divided his self into four forms, he went towards the four that sat expecting him. The wonderful form called Skanda proceed where Rudra was sitting.

38. Vishakha went where the divine daughter of Himavat was. The adorable Shakha, which is Kartikeya's airy form, went towards Agni. Naigameya, that child of fiery splendour, went before Ganga.

39. All those four forms, of similar appearance, were highly effulgent. The four forms went calmly to the four gods and goddesses. It was indeed wonderful.

40. The gods, the Danavas, and the Rakshasas, made a loud noise seeing that exceedingly wonderful and hair stirring incident.

41. Then Rudra and the goddess Uma and Agni, and Ganga, all bowed unto Brahma, that lord of the universe.

42—43. Having duly bowed unto him, they said these words, O king, from desire of doing god unto Kartikeya:—'O Lord of the gods, for the sake of our happiness you should give this youth some kind of sovereignty that may suit him and that he may desire.'

44. Thereat, the worshipful grandfather of all the worlds, endued with great intelligence, began to think within his mind as to what he should confer on that youth.

45—46 He had formerly given away to the gods all kinds of wealth over which the great celestials, the Gandharvas, the Rakshasas, ghosts, Yakshas, birds, and snakes now reign. Brahman, therefore, considered that youth as fully qualified to have the dominion which had been bestowed upon the gods.

47. Having thought for a moment, the grandfather, always seeking the well-being of the celestials, conferred upon him the dignity of a generalissimo among all creatures, O Bharata.

48. He further ordered all those leading gods and other formless beings to wait upon him.

49. Then the gods headed by Brahman, taking that youth with them, came in a body to Himavat.

50. The site selected by them was the bank of the sacred and divine Saraswati, that foremost of rivers, taking her rise from Himavat, which is celebrated over the three worlds by the name of Samantapanchaka.

51. There, on the sacred bank of the Saraswati, the gods and the Gandharvas took their seats with gladness on account of the gratification of all their desires."

CHAPTER XLV.

(GADAYUDDHYA PARVA). —*Contd.*

Vaishampayana said:—

1. "Collecting all articles sanctioned by Shastras for the ceremony of investiture. Vrihaspati duly poured libations on the burning fire.

2. Himavat gave a seat which was set with many costly gems. Kartikeya was made a sit on that sacred and best of seats set with excellent gems.

3. The gods collected there all sorts of sacred articles, with due rites and mantras, that were necessary for the ceremony.

4—17. The various gods, viz., Indra, Vishnu, Surya, Chandramas, Dhatri, Vidhatri, Vayu, Agni, Pushan, Bhaga, Aryaman, Ansha, Vivaswat, Rudra, of great intelligence, Mitra, the eleven Rudras, the eight Vasus, the twelve Adityas, the

twin Ashwins, the Vishwedevas, the Maruts, the Saddhyas, the Pitris, the Gandharvas, the Apsaras, the Yakshas, the Rakshasas, the Pannagas, innumerable celestial Rishis, the Vaikhanasas, the Valikhillyas, those others among Rishis that live only on air and those that live on the rays of the Sun, the descendants of Bhrigu and Angiras, many great Yatis, all the Vidyadharas, all those that were crowned with ascetic success, the Grandfather, Pulastya, the great ascetic Pulaha, Angiras, Kashyapa, Atri, Marichi, Bhrigu, Kratu, Hara, Prachetas, Manu, Daksha, the Seasons, the Planets, and all the luminaries, O monarch, all the rivers in their embodied forms, the eternal Vedas, the Seas, the Lakes, the various Tirthas, the Earth, the Sky, the Cardinal and Subsidiary points of the compass, all the Trees, Aditi the mother of the gods, Hri, Shri, Swaha, Saraswati, Uma, Shachi, Sinivali, Anumati, Kuhu, the Day of the new Moon, the Day of the full Moon, the wives of the celestials, Himavat, Vindhya, Meru of many summits, Airavat with all his followers, the divisions of time called Kala, Kashtha, Fortnight, the Seasons, Night, and Day, O king, Ucchaishravas the king of horses, Vasuki the king of the Serpents, Aruna, Garuda, the Trees, the deciduous herbs, and the worshipful god Dharma, all came there in a body. And there came also Kala, Yama, Mrityu, and the followers of Yama.

18. I do not mention the various other gods that came there lest the list be a heavy one. All of them came to that ceremony for investing Kartikeya with the dignity of generalissimo.

19. All the celestials, O king, brought there every thing necessary for the ceremony and every sacred article.

20—21. Gladly the celestials made that great youth, that terror of the Asuras, the generalissimo of the celestial hosts, after pouring upon his head the sacred and excellent water of the Saraswati from golden jars that contained other sacred articles necessary for the purpose.

22. The Grandfather of the worlds, viz., Brahman, and Kashyapa of great energy, and all others, all poured water upon Skanda even as, O king, the gods had poured water on the head of Varuna, the lord of waters, when placing him in his dominion.

23. The lord Brahman then, with a pleased heart, gave to Skanda four powerful companions, gifted with speed of the wind, crowned with ascetic success, and gifted with energy which they could increase at will.

24. They were named Nandisena and Lohitaksha and Ghantakarna and Kumudamalin.

25. The lord Sthanu, O king, gave to Skanda a companion possessed of great impetuosity, capable of producing a hundred illusions, and gifted with might and energy that he could increase at will. And he was the great destroyer of Asuras.

26. In the great battle between the gods and the Asuras, this companion that Sthanu gave, worked up with ire killed with his hands alone, fourteen millions of Daityas of terrible deeds.

27. The gods then made over to Skanda the celestial host, invincible containing many celestial troops, capable of destroying the enemies of the gods, and of forms like that of Vishnu.

28. The gods then, with Vasava at their head, and the Gandharvas, the Yakshas, the Rakshasas, the Munis, and the Pitris, all exclaimed,—'Victory to Skanda.'

29. Then Yama gave him two companions, both of whom resembled Death, viz., Unmatha and Pramatha, endued with great energy and splendour.

30. Endued with great prowess, Surya, gladly gave Kartikeya two of his followers named Subhraja and Bhaswara.

31. Soma also gave him two companions, viz., Mani and Sumani, both of whom looked like summits of the Kailasa mountain and always used white garlands and white unguents.

32. Agni gave him two heroic companions, grinders of hostile armies, who were named Jwalajihbha and Jyoti.

33. Ansha gave the intelligent Skanda five companions, Parigha, and Vata, and Bhima of great strength, and Dahati and Dahana both of whom were highly dreadful and energetic.

34. Vasava, that destroyer of hostile heroes, gave Agni's son two companions, viz., Utkrosha and Panchaka who were armed respectively with thunder-bolt and club. These had in battle killed many enemies of Indra.

35. The illustrious Vishnu gave Skanda three companions, viz., Chakra and Vikrama and Shankrama of great power.

36. The Ashwins, O foremost of Bharatas gladly, gave Skanda two companions, viz., Vardhana and Nandana, masters of all sciences.

37. The illustrious Dhatri gave that high-souled one five companions, viz., Kunda, Kushuma, Kumuda, Damvara and Adamvara.

38. Tashtri gave Skanda two companions named Chakra and Anuchakra both of whom were very powerful.

39. The lord Mitra gave the high-souled Kumara two illustrious companions named Suvrata and Satyasandha both of whom were highly learned and endued with ascetic merit, possessed of handsome features, capable of granting boons, and well known over the three worlds.

40. Vidhatri gave Kartikeya two companions, viz., the great Suprabha and Shubhakarman.

41. Pushan gave him two companions, viz., Panitraka and Kalika, both gifted with great powers of illusion.

42. Vayu gave him, O best of the Bharatas, two companions, viz., Vala and Ativala, possessed of great might and very an large mouths.

43. The truthful Varuna gave him Ghasa and Atighasa of great might and having a mouth like that of the Timi fish.

44. Himavat gave Agni's son two companions, O king, viz., Suvarchas and Ativarchas.

45. Meru, O Bharata, gave him two companions named Kanchana and Meghamalin.

46. Manu also gave Agni's son two others gifted with great strength and power, viz., Sthira and Asthira.

47. Vindhya gave Agni's son two companions named Ucchrita and Agnishringa both of whom fought with stones.

48. Ocean gave him two powerful companions named Sangraha and Vigraha both armed with mace.

49. The beautiful Parvati gave Agni's son Unmada and Pusphadanta and Shankukarna.

50. Vashuki the king of the serpents, O king, gave the son of Agni two snakes named Jaya and Mahajaya.

51—52. Similarly the Saddhyas, the Rudras, the Vasus, the Pitris, the Seas, the Rivers, and the Mountains, gave commanders of forces, armed with lances and battle axes and adorned with various kinds of ornaments.

53. Listen now to the names of those other warriors armed with various weapons and clad in diverse kind of robes and ornaments, that Skanda got.

54—71 They were Shankukarna, Nikumbha, Padma, Kumud, Ananta, Dwadashakbhuja, Krishna, Upakrishna, Ghranashravas, Kapiskandha, Kanchanaksha, Jalandhama, Akshasantarjana, Kunadia, Tambobhrakrit, Ekaksha, Dwadashaksha, Ekajata, Sahashravahu, Vikata, Vyaghraksha, Kshitikampana, Punyanaman, Sunaman, Suvaktra, Priyadarshana, Parishruta, Kokonada, Priyamalyanulepana, Ajodara, Gajashiras, Skandhaksha, Shatalochana, Jwalajihbha, Karala, Shitakesha, Jati, Hari, Krishnakesha, Jatadhara, Chaturdanshtra, Ashtajibha, Meghanada, Prithushravas, Vidyutaksha, Dhanurvaktra, Jathara, Marutashana, Udaraksha, Rathaksha, Vajranabha, Vasuprabha, Samudravega, Shailakampin, Vrisha, Meshapravaha, Nanda, Upanandaka, Dhumra, Shweta, Kalinga, Siddhartha, Varada, Priyaka, Nanda, Gonanda, Ananda, Pramoda, Swastika, Dhruvaka, Kshemavaha, Suvaha, Siddhaptra, Goveraja, Kanakapida, Gapana, Hasana, Vana, Khadga, Vaitali, Atitali, Kathaka, Vatika, Hansaja, Pakshadigdhanga, Samudronmadana, Ranotkata, Prahasa, Shwetasiddha, Nandaka, Kalakantha, Prabhasa, Kumbhandaka, Kalakaksha, Shita, Bhutalonmathana, Yajnavaha, Pravaha, Devajaji, Somapa, Majjala, Kratha, Kratha. Tuhara, Tuhara, Shitradeva, Madhura, Suprasada, Kiritin, Vatsala, Madhuvarna, Kalasodara, Dharmada, Manmathakara, Shuchivaktra, Shwetavaktra, Suvaktra, Charuvaktra, Padura, Dandavahu, Suvahu, Rajas, Kokilaka, Achala, Kanakaksha, Valakarakshaka, Sancharaka, Kokanada, Gridhrapatra, Jambhuka, Lohajvaktra, Javana, Kumbhavaktra, Kumbhaka, Mundagriva, Krishnaujas, Hansavaktra, Chandrabha, Panikurchas, Shamvuka, Panchavaktra, Shikshaka, Chasavaktra, Jamvuka, Kharavaktra, and Kunchaka.

74. Besides these many other great and powerful companions, practising ascetic austerities and respecting Brahmanas, were given to him by the grandfather.

75. Some of them were young, some were old, and some, O Janamejaya, were green youths. Thousands and thousands of such came to Kartikeya.

76. They were possessed of various kinds of faces. Listen to me, O Janamejaya, as I describe them. Some had faces like those of tortoises, and some like those of cocks. The faces of some were very long, O Bharata.

77. Some again, had faces resembling those of dogs, and wolves, and hares, and owls, and asses, and camels, and hogs.

78. Some had human faces, and some had faces like those of sheep and jackals. Some were terrible, and had faces like those of Makaras, and porpoises.

79. Some had faces like those of cats and some like those of flies; and the faceh

of some were very long. Some had faces like those of the mungoose, the owl, and the crow.

80. Some had faces like those of mice and peacocks and fishes and goats and sheep and buffaloes.

81. Some had faces like those of bears and tigers and leopards and lions. Some had faces like those of elephants and crocodiles.

82. Some had faces like those of Garuda and the rhinoceros and the wolf. Some had faces like those of cows and mules and camels and cats.

83. Having, large stomachs large legs and limbs, the eyes of some were like stars. The faces of some were like those of pigeons and bulls.

84. Others had faces like those of kokilas and hawks and Tittiris and lizards. Some were clad in white dresses.

85. Some had faces like those of snakes. The faces of some were like those of porcupines. Some had frightful and some very handsome faces; some were clad in snakes. The faces as also the noses of some were like those of cows.

86. Some had large and protruding stomachs but other limbs very lean; some had large limbs but lean stomachs. The necks of some were very short and the ears of some were very large. Some had various kinds of snakes for their ornaments.

87. Some were clad in skins of large elephants. And some in black deer-skins. The mouths of some were on their shoulders.

88. Some had mouths on their stomachs, some on their backs, some on their cheeks, some on their calves, and some on their flanks, and the mouths of many were placed on other parts of their bodies.

89. The faces of some amongst those combatants were like those of insects and worms. The mouths of some amongst them were like those of various beasts of prey. Some had many arms and some many heads.

90. The arms of some resembled trees, and the heads of some were on their loins. The faces of some were tapering like the bodies of snakes. Many amongst them lived in various kinds of plants and herbs.

91. Some were clad in rags, some in various kinds of bones, some were diversely clad, and some wore various sorts of garlands and diverse kinds of unguents.

92. Dressed variously, some had skins for their robes. Some had head-gears; the brow of some were furrowed into lines the necks of some bore marks like those on conch-shells; some were highly effulgent.

93. Some had diadems, some had five tufts of hair on their heads, and the hair of some were very hard. Some had two tufts, some three, and some seven.

94. Some had feathers on their heads, some had crowns, some had heads that were perfectly bald, and some had matted locks. Some were bedecked with beautiful garlands, and the faces of some were covered with hairs.

95. They took great delight only in battle, and all of them were invincible by even the foremost ones amongst the gods. Many amongst them were dressed in various kinds of celestial robes. All were fond of battle.

96. Some were of dark colour, and the faces of some had no flesh on them. Some had very long backs, and some had no stomachs. The backs of some were very large while those of some were very short. Some had long stomachs and some had long limbs.

97. Some had long arms, and others had short ones. Some were dwarfs. Some were haunch-backed. Some had short hips. The ears and heads of some were like those of elephants.

98. Some had noses like those of tortoises, some, like those of wolves. Some had long lips, some had long hips, and some were terrific, having their faces downwards.

99. Some had very large teeth, some had very short teeth, and some had only four teeth. Thousands among them, O king, were highly terrific in appearance, looking like huge infuriate elephants.

100. Some were of symmetrical limbs, possessed of great lustre, and adorned with ornaments. Some had yellow eyes, some had ears like arrows, some had noses like gavials, O Bharata.

101. Some had broad teeth, some had broad lips, and some had green hair. Possessed of various sorts of feet and lips and teeth, they had various kinds of arms and heads.

102. Clad in various kinds of skins, they spoke different languages, O Bharata. Skilled in all provincial dialects, those powerful ones talked with one another.

103. Those powerful companions, filled with joy, moved about (around Kartikeya). Some were long-necked, some long-nailed.

some long-legged. Some amongst them were large-headed and some large-armed.

104. The eyes of some were yellow, the throats of some were blue, and the ears of some were long, O Bharata. The stomachs of some were like masses of antimony.

105. The eyes of some were white, the necks of some were red, and some had eyes of a twany hue. Many were dark in color, and many, O king, were of various colors, O Bharata.

106. Many were bedecked with ornaments that looked like yak-tails. Some bore white marks on their bodies, and some bore red marks. Some were of various colors and some were gold-hued, and some looked splendid like peacocks.

107. I shall describe to you the weapons that were taken by those that came last to Kartikeya. Listen to me.

108. Some had noses on their uplifted arms. Their faces were like those of tigers and asses. Their eyes were on their backs, their throats were blue, and their arms resembled spiked clubs.

109. Some were armed with Shataghnis and discs, and some had heavy and short clubs. Some had swords and mallets and some were armed with bludgeons, O Bharata.

110. Some, huge-bodied and powerful combatants, were armed with lances and scimitars. Some were armed with maces and Bhushundis and some had spears on their hands.

111. The powerful, noble. and energetic and quick-coursing companions had various kinds of terrible weapons in their arms.

112. Beholding the investiture of Kartikeya, those mighty and energetic followers, taking delight in battle and wearing on their persons rows of tinkling bells, danced round him joyfully.

113. These and many other powerful companions, O king, came to the great and illustrious Kartikeya.

114. Some belonged to the celestial regions, some to the aerial, and some to the Earth. All of them were gifted with speed of the wind. Commanded by the gods, those brave and powerful ones became the companions of Kartikeya.

115. Thousands and thousands, millions and millions, of such beings came there at the investiture of the great Kartikeya and stood envcircling him."

CHAPTER XLVI.

(GADAYUDDHA PARVA).—*Cond.*

Vaishampayana said:—

1. Listen now to the numbers of the mothers, those destroyer of foes, O hero, that became the companions of Kumara, as I name them.

2 Listen, O, Bharata, to the names of those illustrious mothers. The mobile and immobile universe is permeated by those auspicious ones.

3—29. They are Prabhabavati, Vishalakshi Palita, Gonasi, Shrimati, Vahula, Vahuputrika, Apsujata, Gopali, Vrihadamvalika, Jayavati, Malatika, Dhruvaratna, Bhayankari, Vasudama, Sudama, Vishoka, Nandini, Ekachuda, Mahachuda, Chakranemi, Uttejana, Jayatsena, Kamalakshi, Shobhana, Shatrunjaya, Krodhana, Shalabhi, Khari, Magadhi, Shubhavaktra, Tirthaseni, Gitipriya, Kalyani, Kodruroma, Amitashana, Meghaswana, Bhogavati, Shubhru, Kanakavati, Alatakshi, Viryavati, Viddyutjihbha, Padmabati, Sunakshatra, Kandara, Vahuyojana, Santanika, Kamala, Mahavala, Sudama, Vahudama, Suprabha, Jashaswini, Nrityapriya, Shatolukhalamekhala, Shataghantata, Shatananda, Bhagananda, Bhavini, Vapusmati, Chandrashita, Bhadrakali, Jhankarika, Nishkuntika, Vama, Chatwaravasini, Sumangala, Swastimati, Vriddhikama, Jayapriya, Ghanada, Suprsada, Bhavada, Janeswari, Edi, Bhedi, Samedi, Vetalojanani, Kanduti, Kalika, Devamitra, Tamvusi, Ketaki, Chitrasena, Achala, Kukkutika, Shankshalika, Shakunika, Kundarika, Kokilika, Kumbhika, Shatodari, Utkrathini, Jalela, Mahavega, Kankana, Manojava, Kantakini, Pradhasa, Putana, Kheshaya, Antarghati, Vama, Kroshana, Taditprabha, Mandodari, Tuhundi, Kotara, Meghavahini, Subhaga, Lamvini, Lamva, Vasuchuda, Vikathini, Urddhavenidhara, Pingakshi, Lohamekhala, Prithuvaktra, Madhulika, Madhukumbha, Yakshlika, Matsunika, Jarayu, Jarjjaranana, Khyata, Dahaha, Dhamadhama, Khandakhanda, Pushana, Manikuttitka, Amogha, Lamvapayodhara, Venuvinadhara, Pingakshi, Lohamekshala, Shasholukaumkhi, Krishna, Kharajangha, Mahajava, Shishumaramukhi, Shweta, Lohitakshi, Vibhishana, Jatalika, Kamachari, Dirghajihbha, Valotkata, Kalehika, Vamanika, Mukuta, Lohitakshi, Mahakaya, Harinpinda, Ekatwacha, Sukusuma, Krishnakarni, Kshurakarni, Shatushkarni, Karnapravarana, Shatushpathaniketa, Gokarni, Mahishanana, Kharakarni, Mahakarni, Bheriswanamahaswana, Shankshakumbhashrava, Bhagada, Gana, Sugana, Bhini,

Kamada, Chatuspatharata, Bhutirtha, Anyagochara, Pashuda, Vittada, Sukhada, Mahayasha, Payoda, Gomahishada, Suvishala, Pratishtha, Supratishtha, Rochamana, Surochana, Naukarni, Mukhakarni, Vashira, Manthini, Ekavaktra, Megharava, Meghamala, and Virochana.

30. These and many other mothers, O foremost of Bharata's race, numbering by thousands, of diverse forms, became the followers of Kartikeya.

31. Their nails were long, their teeth were large and their lips also, O Bharata, were projecting. Of straight forms and handsome features, all of them, endowed with youth, were adorned with ornaments.

32. Of ascetic merit, they were capable of assuming forms at will. Not having fleshy limbs, they were of fair complexions and endued with the lustre of gold.

33. Some amongst them were dark and looked like clouds in hue and some were of the color of smoke, O best of Bharata's race. And some were endued with the effulgence of the morning sun and were highly blessed. Possessed of long tresses, they were clad in white dresses.

34. The braids of some were tied upwards, and the eyes of some were twany and some had long girdles. Some had long stomachs, some had long ears, and some had long breasts.

35. Some had coppery eyes and coppery appearance, and the eyes of some were green. Capable of granting boons and of walking at will, they were always cheerful.

36. Possessed of great strength, some amongst them partook of the nature of Yama, some of Rudra, some of Soma, some of Kuvera, some of Varuna, some of Indra, and some of Agni, O destroyer of foes.

37. And some were of the nature of Vayu, some of Kumara, some of Brahman, O foremost of Bharata's race, and some of Vishnu, and some of Surya, and some of Varaha.

38. Of handsome and delightful features, they were beautiful like the Apsaras. In voice they resembled the kokila, and in wealth, Kuvera.

39. In battle, their energy resembled that of Shakra. In lustre they resembled fire. In battle they always struck terror to their enemies.

40. Capable of assuming any form at will, in fleetness they resembled the very wind. Of inconceivable power and great energy, their prowess also was inconceivable.

41. They live in trees and open spots and crossings of four roads. They live also in caves and crematoriums, mountains and springs.

42. Bedecked with various kinds of ornaments, they wear various kinds of dresses and speak different languages.

43. These and many other fairs (of the mothers), all capable of terrorising the enemies, followed, the great Kartikeya, at the command of the king of gods.

44. The worshipful chastiser of Paka, O foremost of kings, conferred on Kartikeya, a dart for the destruction of the enemies of the celestials.

45. That dart produces a loud sound, and is adorned with many large bells. Possessed of great lustre, it seemed to blaze with light. And Indra also gave him a banner effulgent as the morning sun.

46. Shiva gave him a large army, highly dreadful and armed with various kinds of weapons, and endued with great energy of ascetic penances.

47. Invincible and possessing all the qualities of a good army that force was known by the name of Dhananjaya. It was protected by thirty thousand warriors each of whom was powerful like Rudra himself. That force knew not how to fly from battle.

48. Vishnu gave him a triumphal garland that increases the power of the wearer. Uma gave him two pieces of cloth, effulgent like the sun.

49. With great pleasure Ganga gave Kumara a celestial water-pot, begotten of ambrosia, and Vrihaspati gave him a sacred stick.

50. Garuda gave him his favorite son, a peacock of beautiful feathers.

51. Aruna gave him a cock of sharp talons. The royal Varuna gave him a powerful shake.

52. The lord Brahma gave him, his devout devotee, a black deer-skin. And the Creator of all the worlds also gave him Victory in all battles.

53. Having obtained the command of the celestial forces, Skanda shone like a blazing fire of bright flames.

54. Accompanied by those companions and the mothers, he set out for the destruction of the demons, cheering up all the foremost of the celestials.

55. That terrible army of celestials, furnished with standards adorned with bells, and equipt with drums, and conchs and cymbals, and armed with weapons, and

decked with many banners, shone like the autumnal sky, bespangled with planets and stars.

56. Then that vast host of celestials and various other creatures began cheerfully to beat their drums and blow their conchs numbering in thousands.

57. And they also played on their Patahas and Jharjharas and Krikachas and cow-horns and Adamvaras and Gomukhas and Dindimas of loud sound.

58. All the gods, with Vasava at their head, lauded Kumara. The celestials and the Gandharvas sang, and the Apsaras danced.

59. Well pleased (with these attentions) Skanda granted a boon to all the celestials, saying,—I shall kill all your enemies, that wish to kill you.

60. Having got this boon from that best of celestials, the illustrious gods considered their enemies as already killed.

61. After Skanda had granted that boon a tremendous sound uprose from all those creatures full of joy, filling the three worlds.

62. Accompanied by that vast army, Skanda then started for the destruction of the Daityas and the protection of the celestial beings.

63. Exertion, and Victory, and Righteousness, and Success, and Prosperity, and Courage, and the Scriptures, (in their embodied forms) followed Kartikeya's army, O king.

64—65. With that awe-inspiring force, armed with lances and mallets and blazing hands and maces and heavy clubs and arrows and darts and spears, and bedecked with beautiful ornaments and armour, the divine Guha set out with leonine roars.

66. Beholding him, all the Daityas and Rakshasas and Danavas, overcome with fear, dispersed in all directions.

67. Armed with various weapons, the gods pursued them. Seeing the enemy flying away, the energetic and powerful Skanda, became swollen with anger.

68. He repeatedly hurled his terrible weapon, viz., the dart, he had received from Agni. The energy displayed by him then resembled a fire fed with libations of clarified butter.

69. While the dart was repeatedly hurled by Skanda of unfathomable energy, meteors, O king, dropped upon the Earth.

70. Thunder-bolts also, with tremendous noise, dropped upon the Earth, Everything looked terrible, O king, as on the day of the universal dissolution.

71. When that terrible dart was once hurled by the son of Agni, millions of darts came out of it, O best of Bharatas.

72. The powerful and worshipful Skanda filled with joy, at last killed Taraka, the chief of the Daityas, endued with great energy and prowess, and surrounded in that battle, by a hundred thousand heroic and powerful Daityas.

73. In that battle, he then fell down Mahisha, who was surrounded by eight Padmas of Daityas. He next killed Tripada who was surrounded by a thousand Ajutas of Daityas.

74. The powerful Skanda then overpowered Hradodara, who was encircled by ten Nikharvas of Daityas, with all his followers armed with various weapons.

75. Filling the ten points of the horizon, the followers of Kumara, O king, made a loud noise, while those Daityas were being killed, and danced and jumped and laughed in joy.

76. Thousands of Daityas, O king, were reduced to ashes by the flames that came out Skanda's arrow, while others died at the very roars of Skanda.

77. The three worlds were terrified at the yawns of Skanda's soldiers. The enemies were consumed with flames produced by Skanda. Many were killed by his roars only.

78. Some amongst the enemies of the celestials, struck with banners, were killed. Some, frightened by the sounds of bells, dropped on the face of the earth. Some wounded with weapons, fell down dead.

79. In this way the horoic and powerful Kartikeya killed numberless enemies of the gods, highly powerful that came to fight with him.

80. Then Vali's powerful son Vana, getting upon the Krauncha mountain, fought with the celestial army.

81. Highly intelligent, the great generalissimo Skanda rushed against that enemy of the gods. Fearing Kartikeya, he took shelter within the Krauncha mountain.

82. Worked up with ire, the worshipful Kartikeya then pierced that mountain with that dart given him by Agni. The mountain was called Krauncha (crane), for the sound it always produced resembled the cry of a crane.

83. That mountain was variegated with Shala trees. The monkey and elephants that lived on it were frightened. The birds

that had lived there rose up and wheeled around in the sky. The serpents began to dart down its sides.

84. It resounded also with the cries of a large number of leopards and bears that ran hither and thither in fright. Other forests on it rang with the cries of hundreds of animals.

85. Sharabhas and lions suddenly run out. On account of all this, that mountain though it was reduced to a very pitiable condition still shone very beautiful.

86. Vidyadharas living on its summits soared into the air. The Kinnaras also became very anxious, bewildered by the fear caused by the fall of Skanda's arrow.

87—88. The Daityas then, by hundreds and thousands, came out of that burning mountain, all bedecked with beautiful ornaments and garlands. The followers of Kumara, overpowering them in battle, killed them all, the worshipful Skanda worked up with ire, killed the son of the Daitya chief (Vali) along with his younger brother as Indra had killed Vritra formerly.

89. That destroyer of hostile heroes, *viz.*, Agni's son, pierced with his dart the Krauncha mountain, dividing his own-self sometimes into many and sometimes aggregating them all into one.

90. Repeatedly discharged by him, the arrow repeatedly came back to him. Indeed such was the power and glory of the worshipful son of Agni.

91. With redoubled heroism, energy, fame and success, the god pierced the mountain and killed hundreds of Daityas.

92. Having thus slain the enemies of the celestials, the worshipful god was worshipped and honored by the latter and was greatly delighted.

93. After the Krauncha mountain had been pierced and after the son of Chanda had been killed drums were beat, O king, and conchs were blown.

94. The celestial ladies showered flowers continually upon that divine lord of Yogins.

95. Auspicious winds began to blow, carrying divine perfumes. The Gandharvas and great Rishis always engaged in the performance of sacrifices, sang his praises.

96. Some spoke of him as the powerful son of the Grandsire, *viz.*, Sanatkumara, the eldest of all the sons of Bramhan.

97. Some described him as the son of Maheshwara, and some as that of Agni. Some spoke of him as the son of Uma or of Krittakas or of Ganga.

98. Hundreds and thousands of people described that Lord of Yogins of shining form and great might, as the son of one of those, or of either of two of those, or of any one of four of those.

99. "I have thus told you, O king, everything about the installation of Kartikeya. Listen now to the history of the sanctity of that best of Tirthas, on the Saraswati.

100. That best of Tirthas, O king after the enemies of the celestials had been killed, became a second heaven.

101. The powerful son of Agni gave to each of those leading celestials various kinds of dominion and wealth and at last the sovereignty of the three worlds.

102. Thus, O king, was that adorable destroyer of the Daityas installed by the gods as their generalissimo.

103. That other Tirtha, O best of Bharatas, where in days of Yore, Varuna, the Lord of waters had been installed by the celestials, is known by the name of Taijasa.

104. Having bathed in that Tirtha and adored Skanda, Rama gave to the Brahmans gold and clothes and ornaments and many other things.

105. Passing one night there, that killer of hostile heroes, *viz.*, Madhava, lauding that foremost of Tirthas and touching its water, became cheerful and happy.

106. I have now told you everything about which you had enquired, *viz.*, how the divine Skanda was installed by the celestials.

CHAPTER XLVII.

(GADAYUDDHA PARVA).—*Cond.*

Janamejaya said:—

1. "This history, O Rishi, that I have heard from you is highly wonderful, namely this detailed description of the installation according to due rites of Skanda.

2. O you having asceticism for your wealth, I consider myself cleansed by having listened to this account. My hair stands on end and my mind has become cheerful.

3. Having heard the history of the installation of Kumara and the destruction of the Daityas, I have been greatly pleased. I feel a curiosity, however, regarding another subject.

4. How was the king of the waters installed by the celestials in that Tirtha formerly. O best of men, tell me all that, for you are highly wise and are a skilled narrator.

Vaishampayana said :—

5. "Listen, O king, to this wonderful history as it took place in a previous Kalpa. In days of Yore, in the Satya Yuga, O king, all the celestials, duly approaching Varuna, said to him these words.

6. 'As Indra the king of gods always protects us from every fear, similarly be you the Lord of all the rivers.

7. You always live, O god, in the Ocean, that home of Makaras. This Ocean, the lord of rivers, will then be under you.

8. You will then increase and decreases with Soma!'—Varuna answered them saying—'Let it be so.'

9. All the celestials then assembled together, made Varuna living in the Ocean the Lord of all the waters, according to the rites sanctioned by the Scriptures.

10. Having installed Varuna as the Lord of all acquatic animals and worshipping him duly, the celestials, returned to their respective habitations.

11. Installed by the celestials, the illustrious Varuna began to duly protect seas and lakes and rivers and others reservoirs of water as Indra protects the gods.

12. Bathing in that Tirtha also, and giving away various kinds of presents, Valadeva, the destroyer of Pralamva, endued with great wisdom, then proceeded to Agni Tirtha, where the eater of the clarified butter, disappearing from the view, became concealed within the entrails of the Shami word.

13. When the light of all the worlds thus disappeared, O sinless one, the gods then went to the Grandsire of the universe.

14. And they said,—'The worshipful Agni has disappered. We do not know the reason. Let not creation go to destruction. Create fire, O powerful Lord'?"

Janamejaya said :—

15. "For what reason did Agni, the Creator of all the worlds, disappear? How also was he found out by the celestials? Tell me all this fully."

Vaishampayana said :—

16. The highly powerful Agni became very much frightened at the curse of Bhrigu. Concealing himself within the entrails of the Shami wood, that worshipful god disappeared from the view.

17. Upon the disappearance of Agni, all the gods led by Vasava, in great affliction, searched for the missing god.

18. Finding Agni then, they saw that god lying within the entrails of the Shami wood.

19. The celestials, O foremost of kings, with Vrihaspati at their head, having found out the god, became very glad with Vasava amongst them.

20. They then returned to their respective abodes. Agni also, from Bhrighu's curse, became an eater of every thing as said by the Bramhavadin.

21. The intelligent Valarama, having bathed there, then went to Bramhayoni where the worshipful Grandsire of all the worlds had created the world.

22. Formerly the Lord Bramhan having with all the gods bathed in that Tirtha, created all the Tirthas according to due rites, for the celestials.

23. Bathing there and distributing various kinds of gifts, Valadeva then proceeded to the Tirtha called Kauvera where the powerful Ailavila, having practised severe austerities, became the king of riches.

24. While he dwelt there (practising austerities), all kinds of wealth and all the precious gems, came to him of their own accord. Valadeva, having gone to that Tirtha and bathed in its waters, distributed immeuse wealth amongst the Bramhanas with due rites.

25. Rama saw at that spot the excellent woods of Kuvera. In days of yore, the great Kuvera the king of the Yakshas, having practised the severest austerities there, obtained many boons.

26. There were the lordship of all riches, the friendship of powerful Rudra, the status of a god, the regency over a particular quarter (the north), and a son named Nalakuvara. These the king of the Yakshas speedily obtained there.

27. The Maruts, coming there, installed him duly (in his sovereignty). He also obtained for a vehicle a well-equipt celestial car, fleet as thought, as also as all the prosperity of a god.

28. Bathing in that Tirtha and giving away immense wealth, Vala using white unguents thence went speedily to another Tirtha.

29. Abounding in various creatures, that Tirtha is known by the name of

Vadarapachana. There the fruits of every reason are always available and flowers and fruits of every kind are always abundant."

CHAPTER XLVIII.

(GADAYUDDHA PARVA).—*Cond.*

Vaishampayana said:—

1—2. Rama then proceeded to the Tirtha called Vadarapachana where dwell many ascetics and Siddhas. There the daughter of Bharadwaja peerless on Earth for beauty, named Shruvavati, practised severe austerities. She was a maiden who led the life of a Bramhacharini.

3. That beautiful damsel, observing various kinds of vows, practised the austerest of penances, moved by the desire of obtaining the Lord of the celestials for her husband.

4. Many years passed away, O chief of Kuru's race, during which that damsel continually practised those various kinds of vows exceedingly difficult for women to practise.

5. The worshipful chastiser of Paka at last became pleased with her, for her penances and reverence shown to him.

6. The powerful Lord of the celestials then came to that hermitage, having assumed the form of the great Rishi Vashishtha.

7. Seeing that best of ascetics, viz., Vashishtha, of the austerest penances, she adored him, O Bharata, according to the rites observed by ascetics.

8. Conversant with vows, the auspicious and sweet-speeched damsel addressed him, saying,—'O worshipful one, O foremost of ascetics, tell me your commands, O lord.

9. O you of excellent vows, I shall serve you, asmuch as I can. I will, however, not be able to marry you, for I seek Shakra.

10. I am propitiating Shakra, the lord of the three worlds, with vows and rigid observances and ascetic penances.'

11—12. Thus addressed by her, the illustrious god, smiling as he looked at her, and knowing her observances, addressed her sweetly, saying,—'Your practices of penances is known to me, O you of excellent vows, the object cherished in your heart, for which you have been trying your best, O auspicious one, shall, be accomplished. Everything is attained by penances. Everything depends on penances.

14. All those sacred regions, O you beautiful damsel, that belong to the gods can be obtained by penances. Penances are the root of great happiness.

15. Those men that renounce their bodies after having practised austere penances, obtain the status of gods, O auspicious one. Remember these words of mine.

16—17. Do you now, O blessed damsel, boil these five jujubes, O you of excellent vows.' Having said these words, the worshipful slayer of Vala went away, taking leave, to recite mentally certain mantras at an excellent Tirtha not far from that hermitage. That Tirtha passed in the three worlds after the name of Indra, O giver of honors.

18. Indeed, it was for testing the damsel's devotion that the king of the celestials acted in that way for obstructing the boiling of the jujubes.

19. The damsel, O king, having purified himself, began her task; restraining speech and with fixed attention, she sat to her task, without experiencing the least fatigue.

20. Thus that damsel of high vows, O best of kings, began to boil those jujubes. As she sat employed in her work, O foremost of men, day was almost gone, yet those jujubes showed no signs of softening.

21. The fuel she had there was all consumed. Seeing the fire about to extinguish owing to want of fuel, she began to burn her own limbs.

22. The beautiful maiden first dropped her feet into the fire. The innocent damsel sat still while her feet began to be consumed.

23. The beautiful girl did not at all mind her burning feet. Though it was a hard work, she did it from desire of doing good to the Rishi that had been her guest.

24. Her face did not at all change its colour under its agony, nor did she fell sorrow for it. Having thrust her limbs into the fire, she felt as much joy as if she had put them into cool water.

25. The words of the Rishi, viz.,—Cook these jujubes well,—were remembered by her, O Bharata.

26. The auspicious damsel, recollecting those words of the great Rishi, began to cook those jujubes although the latter, O king, showed no signs of softening.

27. The worshipful Agni himself consumed her feet. For this, however, the maiden did not feel the slightest pain.

28. Beholding this act of hers, the lord of the three worlds, became highly pleased. He then appeared in his own proper form before the damsel.

29. The king of the celestials then addressed that maiden of very austere vows, saying,—'I am pleased with your devotion, penances, and vows.

30. Your wish, therefore, O auspicious one, shall be accomplished. Renouncing body, O blessed one, you shall in heaven live with me.

31. This hermitage, again, shall become the foremost of Tirthas in the world, capable of cleansing from every sin, O you of fair eye-brows, and shall pass by the name of Vadarapachana. It shall be celebrated in the three worlds and shall be lauded by great Rishis.

32. In this very Tirtha, O auspicious, sinless, and highly blessed one, the seven Rishis had once left Arundhati (the wife of one of them) while they went to Himavat.

33. Those regenerate ones, of very rigid vows, had gone there for collecting fruits and roots for their sustenance.

34. While they thus lived in a forest of Himavat for procuring their food, a drought took place extending for twelve years.

35. Those ascetics, having made a hermitage for themselves, continued to live there. Meanwhile Arundhati devoted herself to ascetic penances.

36. Beholding Arundhati practising the austerest of vows, the boon-giving and three-eyed deity Mahadeva, highly gratified, came there.

37. Assuming the form of a Brahmana, the illustrious Mahadeva, came to her and said,—I desire alms, O auspicious one!

38. The beautiful Arundhati said to him,—Our food has been exhausted, O Brahmana. Do thou eat jujubes.

39. Mahadeva replied,—Cook these jujubes, O you of excellent vows. After these words, she began to cook those jujubes for pleasing that Brahmana.

40. Placing those jujubes on the fire, the celebrated Arundhati listened to various excellent and sound and sacred discourses (from the lips of Mahadeva). That twelve years, drought then passed away.

41. Without food, and employed in cooking and listening to those sacred topics, that terrible period passed away as if like a single day.

42—43. Having collected fruits from the mountain, the seven Rishis returned there. The worshipful Mahadeva, highly pleased with Arundhati, said to her,—Approach, as formerly, these Rishis, O righteous one! I have been satisfied with your penances and vows.

44. The adorable Hara appeared there in his own form. Pleased, he spoke to them about the noble conduct of Arundhati (in these words.)

45. The ascetic merit, ye Rishis, that this lady has acquired, is, I think, much greater than what you have earned on the breast of Himavat!

46. The penances practised by this lady have been highly austere, for she passed twelve years in cooking, herself fasting all the time.

47. Then, addressing Arundhati, Mahadeva said, Pray for any boon, O auspicious dame, you like.

48. Then that lady of large and red eyes addressed that god in the midst of the seven Rishis, saying,—If, O divine one, you are pleased with me, then let this place be an excellent Tirtha. Let it be known by the name of Vadarapachana and let it be the favorite resort of Siddhas and celestial Rishis!

49. May he, O god of gods, who observes a fast here and lives for three nights after having purified himself, obtain the fruit of a twelve years' fast.

50. The gods answered her, saying,—Let it be so. Lauded by the seven Rishis, the god then went to heaven.

51. Indeed, the Rishis has been stricken with wonder on seeing the god and the chaste Arundhati herself as hale and hearty and capable of bearing hunger and thirst.

52. Thus the pure-souled Arundhati, formerly, obtained the highest success, like you, O highly blessed lady, for my sake, O damsel of rigid vows!

53—55. O amiable maiden, you have practised severer penances. Gratified with your vows, I shall also grant you this especial boon, O auspicious one, a boon that is superior to what was granted to Arundhati. Through the power of the great god who had granted that boon to Arundhati and through your own energy, O amiable one, I shall duly grant you another boon now, viz., that the person who will live in this Tirtha for only one night and bathe here with his mind concentrated, will, after renouncing his body, obtain many blissful regions that are difficult of acquisition.

56. Having said these words to the pure Shruvavati, the thousand-eyed Shakra then went back to heaven.

57. After the wielder of the thunderbolt, O king, had gone, a shower of celestial flowers of sweet fragrance fell there, O Bharata's chief.

58. Celestial kettle-drums also, of loud sound, were beat there. Auspicious and perfumed breezes also blew there, O king.

59. The auspicious Shruvavati then renouncing her body, became the wife of Indra. Obtaining that dignity through austere penances, she began to pass her time, sporting with him."

Janamejaya said :—

60. "Who was the mother of Shruvavati, and how was that fair damsel brought up. I desire to hear this, O Brahmana, for great is my curiosity."

Vaishampayana said :—

61. "The vital seed of the great Rishi Bharadwaja fell upon beholding the large eyed Apsara Ghritachi as the latter was passing by at one time.

62. That foremost of ascetics thereupon held it in his hand. It was then kept in a cup made of the leaves of a tree. In that cup was born the girl Shruvavati.

63. Having performed the usual birth rites, the great ascetic Bharadwaja, gave her a name.

64. The name the pious Rishi gave her n the presence of the gods and Rishis was Shruvavati. Leaving the girl in his hermitage, Bharadwaja went to the forests of Himavat.

65. That best of the Yadus, the heroic Valadeva, of great dignity, having bathed in that Tirtha and distributed much wealth amongst the Brahmanas, then went with a concentrated mind to the Tirtha of Shakra.'

CHAPTER XLIX.

(GADAYUDDHA PARVA).—*Contd.*

Vaishampayana said :—

1. "The powerful chief of the Yadus, having gone to Indra's Tirtha, bathed there according to due rites and distributed wealth and gems amongst the Brahmanas.

2. There the chief of the celestials had performed a hundred horse-sacrifices and given immense wealth to Vrihaspati.

3. Indeed, through the assistance of Brahmanas cenversant with the Vedas, Shakra performed all those sacrifices there, according to rites saactioned by the scriptures. Those sacrifices were performed on a liberal scale. Horses of all breeds were brought there. The gifts to Brahmanas were immense.

4. Having duly completed those hundred sacrifices, O chief of the Bharatas, Shakra passed by the name of Shatakratu.

5. That auspicious and sacred Tirtha, capable of dissipating every sin, came to be called after his name as Indra-Tirtha.

6. Having duly bathed there, Valadeva worshipped the Brahmanas with excellent food and raiments. He then went to that auspicious and foremost of Tirthas called after the name of Rama.

7. The highly blessed and ascetic Rama of Bhrigu's race, repeatedly conquered the Earth and killed all the foremost of Kshatriyas.

8. Then Rama performed in that Tirtha a Vajapeya sacrifice and a hundred horse-sacrifices through the assistance of his preceptor Kashyapa. There, as sacrificial fee, Rama gave to his preceptor the whole Earth with her oceans.

9. The great Rama, having duly bathed there, made presents to the Brahmanas, O Janamejaya, and adored them.

10. Having made diverse presents consisting of various kinds of gems, kine, elephants, female slaves, sheep and goats, he then retired into the woods.

11. Having bathed in that sacred and foremost of Tirthas that was the resort of gods and Rishis, Valadeva duly adored the ascetics there, and then went to the Tirtha called Yamuna.

12. The highly effulgent and blessed son of Aditi, Vuruna, had in days of yore performed in that Tirtha the Rajasuya sacrifice, O king.

13—14. Having in battle subjugated both men and celestials and Gandharvas and Rakshasas, Varuna, O king, that slayer of hostile heroes, celebrated his grand sacrifice in that Tirtha. Upon the commencement of that foremost of sacrifices a battle took place between the gods and the Danavas, terrorising the three worlds.

15. After the termination of that foremost of sacrifices, viz., the Rajasuya (of Varuna), a terrible battle, O Janamejaya, ensued amongst the Kshatriyas.

16. Having worshipped the Rishis there, the ever liberal and powerful Valadeva, made many presents to those that desired them.

17. Filled with joy and lauded by the great Rishis, Valadeva, that hero ever decked with garlands of wild flowers and

possessed of eyes like lotus leaves, then went to the Tirtha called Aditya.

18. There, O best of kings, having performed a sacrifice, the worshipful and effulgent Sun, obtained the sovereignty of all luminous bodies (in the universe) and acquired also his great energy.

19—22. There, in that Tirtha situate on the bank of that river, all the gods with Vasava at their head, the Vishwedevas, the Maruts, the Gandharvas, the Apsaras, the Island-born Vyasa, Shuka, Krishna the slayer of Madhu, the Yakshas, the Rakshasas, and the Pishachas, O king, and various others, thousands in numbers, all crowned with ascetic success, always live. Indeed, in that auspicious and sacred Tirtha of the Saraswati, Vishnu himself, having in days of yore slain the Asuras, Madhu and Kaitabha, had, O chief of the Bharatas, performed his ablutions.

23. The Island-born Vyasa also, O Bharata, having bathed in that Tirtha, acquired great Yoga powers and Siddhi.

24. Having bathed in that very Tirtha with a concentrated mind, the Rishi Asita-Deval also obtained great Yoga powers."

CHAPTER L.

(GADAYUDDHA PARVA).—*Contd.*

Vaishampayana said:—

1. "In this Tirtha lived formerly a virtuous Rishi, named Asita-Devala, leading the life of a house-holder.

2. He led a life of purity and self-restraint. Possessed of great ascetic merit, he was compassionate to all creatures and never injured any one. In word, deed, and thought, he behaved equally towards all creatures.

3. O monarch, censure and praise were equal to him who was without wrath, he was, like Yama himself, thoroughly impartial, treating all alike.

4. The great ascetic looked with an equal eye upon gold and pebbles. He daily worshipped the gods and guests, and the Brahmanas. Righteous himself he always practised the vow of Brahmacharya.

5. Once upon a time, an intelligent ascetic, O king, of the name of Jaigishavya, devoted to Yoga and rapt in meditation, and leading the life of a mendicant, came to Devala's hermitage.

6. That great ascetic ever practising Yoga, O monarch, while residing in Devala's hermitage became crowned with ascetic success.

7. Indeed, while the great Muni Jaigishavya lived there, Devala always paid him attention, never neglecting him at any time.

8. Thus, O king, they both lived long together. On one occasion, Devala lost sight of Jaigishavya, that foremost of ascetics.

9. At the hour, however, of dinner, O Janamejaya, the intelligent and righteous ascetic, leading a life of mendicancy, approached Devala for soliciting alms.

10. Seeing that great ascetic re-appear in the guise of a mendicant, Devala paid him great honors and expressed much gratification.

11. And Devala adored his guest, O Bharata, according to his might, after the rites laid down by the Rishis and with great attention for many years.

12. One day, however, O king, in the sight of that great Muni, a deep anxiety disturbed the mind of the high-souled Devala.

13—14. The latter thought within himself,—"Many years have I passed in adoring this ascetic. This idle mendicant, however, has not yet spoken to me a single word!"—Having thought thus the blessed Devala proceeded to the banks of the ocean through the sky, carrying his earthen pitcher.

15. Arrived at the coast of the Ocean, that lord of rivers, O Bharata, the righteous Devala saw Jaigishavya arrived there before him.

16. Thereat the lord Asita, became filled with wonder and thought within himself,—'How could the mendicant come to the ocean and perform his ablutions even before my arrival?'

17. Thus thought the great Rishi Asita. Duly performing his ablutions there and purifying himself thereby, he then began to silently recite the sacred mantras.

18. Having finished his ablutions and silent prayers, the blessed Devala returned to his hermitage, O Janamejaya, taking with him his earthen pitcher filled with water.

19. As the ascetic, however, entered his own hermitage, he saw Jaigishavya seated there.

20. The great ascetic Jaigishavya never spoke a word to Devala but lived in the latter's hermitage like a log of wood.

21. Having seen that ascetic, who was an ocean of austerities, plunged in the waters of the ocean (before his own arrival there), Asita now saw him returned to his hermitage before his own return.

22. Witnessing this Yoga power, of Jaigishavya, the intelligent Asita-Devala, O king, began to think over the matter.

23. Indeed, that best of ascetics, O king, wondered much, saying,—'How could this one be seen in the ocean and again in my hermitage?'

24. While immersed in these thoughts, the ascetic Devala, conversant with mantras then soared aloft, O king, from his hermitage into the sky, for ascertaining who the mendicant, Jaigishavya really was.

25. Devala saw numbers of sky-ranging Siddhas rapt in meditation, and Jaigishavya reverentially adored by them.

26. Devala became filled with wrath at the sight. He then saw Jaigishavya start for heaven.

27. He next saw him proceed to the region of the Pitris. Devala saw him then proceed to the region of Yama.

28. From Yama's region the great ascetic Jaigishavya was then seen to soar aloft and proceed to the region of Soma. He was then seen to proceed to the blessed regions of the performers of various rigid sacrifices.

29. Thence he proceeded to the regions of the Agnihotris and thence to the regions of those ascetics that perform the Darsha and the Paurnamasa sacrifices.

30. The intelligent Devala then beheld him go from those regions of persons performing sacrifices by killing animals to that pure region which is adored by the very gods.

31. Devala next saw the mendicant proceed to the place of those ascetics that perform the sacrifice called Chaturmasya and various others of the same kind. Thence he went to the region belonging to the performers of the Agnishtoma sacrifice.

32. Devala then saw his guest go to the place of those ascetics that perform the sacrifice called Agnishutta.

33. Devala next saw him in the regions of those highly wise men that perform that foremost of sacrifices, *viz.*, Vajapeya, and the other sacrifice in which enough of gold is necessary.

34. Then he saw Jaigishavya in the region of those that perform the Rajasuya and the Pundarika.

35. He then saw him in the regions of those foremost of men that perform the horse-sacrifice and the sacrifice in which human beings are killed.

36. Indeed, Devala saw Jaigishavya in the regions also of those that celebrate the sacrifice called Sautramani and that other in which the flesh of all living animals is required.

37. Jaigishavya was then seen in the regions of those that perform the sacrifice called Dadashaha and various others of a similar nature.

38. Asita next saw his guest sojourning in the region of Mitravaruna and then in that of Adityas.

39. Asita then saw his guest go through the regions of the Rudras, the Vasus, and Vrihaspati.

40. Having soared next into the blessed region called Golaka, Jaigishavya was next seen to pass into those of the Brahmasatris.

41. Having by his energy passed through three other regions, he was seen to go to those regions that are reserved for women that are chaste and devoted to their husbands.

42. At this point, O chastiser of foes, Asita lost sight of Jaigishavya that foremost of ascetics, who, rapt in Yoga, disappeared from his view.

43. The highly blessed Devala then reflected upon the power of Jaigishavya his vows and success in Yoga.

44—45. Then the self-restrained Asita, with joined hands and in a reverential spirit, enquired of those foremost of Siddhas in the regions of the Brahmasatris, saying—'I do not see Jaigishavya! Tell me where that energetic ascetic is! I desire to hear this, for great is my curiosity!'

Siddhas said:—

46. 'Listen, O Devala of rigid vows, we speak to you the truth! Jaigishavya has gone to the eternal region of Brahman!'

Vaishampayana said:—

47. 'Hearing these words of those Siddhas, living in the regions of the Brahmasatris, Asita tried to soar aloft but he soon fell down.

48. The Siddhas then, once more addressing Devala said, to him,—'You, O Devala, are not competent to proceed to the region of Brahman, where Jaigishavya has gone!'

Vaishampayana said:—

49. "Hearing those words of the Siddhas, Devala came down, descending from one region to another in due succession.

50. He repaired to his own sacred hermitage very quickly, like a winged insect. As soon as he entered his abode he beheld Jaigishavya seated there.

51—52. Then beholding his Yoga power Devala, reflected upon it with his righteous understanding, and approaching that great ascetic, O king, with humility, addressed the great Jaigishavya, saying,—'I desire, O adorable one, to acquire Moksha (Emancipation)!'

53. Hearing these words of his, Jaigishavya gave him lessons. And he also initiated him in the mysteries of Yoga and taught him the all important and obligatory duties of individuals as also their reverses.

54. The holy personage of hard austerities, seeing him thus determined, performed all the sacred rites according to the injunctions laid down for that purpose.

55. Then all creatures with the Pitris, seeing Devala determined to adopt the religion of emancipation began to weep, saying,—'Alas, who will hereafter offer us food!'

56. Hearing these lamentations of all creatures that resounded through all the points of horizon, Devala thought of renouncing the religion of emancipation.

57—58. Then all sorts of sacred fruits and roots, O Bharata, and thousands of flowers and deciduous herbs, began to weep, saying, 'the wicked and mean Devala will, forsooth, once more pluck and cut us! Alas, having once promised all creatures no injury, he sees not the wrong that he thinks of doing.

59. Thereat that foremost of ascetics began to think with the help of his understanding, saying,—'Which of the two, *viz.*, the religion of Moksha or that of a householder, will be the better for me?

60. Meditating on this, Devala, O king, relinquished the life of a house-holder and adopted that of Moksha.

61. Having thought thus, Devala, on account of his determination, acquired the highest success, O Bharata, and the highest Yoga.

62. The celestials then, led by Vrihaspati, praised Jaigishavya and the penances of that ascetic.

63. Then that best of ascetics, *viz.*, Narada, said to the gods—'There is no penance in Jaigishavya since he filled Asita with wonder!'

64. The inhabitants of heaven, then said to Narada who had communicated such dangerous words.—'Do not say so about the great ascetic Jaigishavya!

65. There is no one superior or even equal to this great one in energy, penance and Yoga!

66. Such was the power of Jaigishavya as also of Asita. Here lived those two, and this is the Tirtha of those two great persons.

67. Bathing there and distributing wealth to the Brahmanas, the great wielder of the plough, of great deeds, acquired great merit and then went to the Tirtha of Soma."

CHAPTER LI.

(GADAYUDDHA PARVA).—*Contd.*

Vaishampayana said:—

1. "There, in that Tirtha, O Bharata, where the Moon had formerly celebrated the Rajasuya sacrifice, a great battle was fought in which Taraka was the root.

2—3. Bathing in that Tirtha and distributing many presents, the virtuous Vala, of pure soul, went to the Tirtha of the Muni named Saraswat. There, during a drought, extending over twelve years, the sage Saraswat, formerly taught the Vedas unto many best of Brahmanas.

Janamejaya said:—

4. "Why did the sage Saraswat, O you of ascetic merit, teach the Vedas to the Rishis during a twelve years' drought?

Vaishampayana said.—

5. Formerly, O king, there was an intelligent sage of great ascetic virtue. He was celebrated by the name of Dadhicha. Having governed his senses, he led the life of a Brahmacharin.

6. On account of his excessive ascetic austerities, Shakra was possessed by fear. The sage could not be dissuaded (from the practices of his penances) by the offer of even various kinds of rewards.

7. At last, for tempting the sage, the chastiser of Paka, sent to him the highly beautiful and celestial Apsara by name Alamvusha.

8. On the banks of the Saraswati the great sage was engaged in the worship of the gods, and there the celestial nymphs, O king, arrived.

9. Seeing that beautiful damsel the seminal fluid of that ascetic came out. Having fallen into the Saraswati, the latter preserved it with care.

10. Indeed, O foremost of men, the River, seeing that seed, held it in her womb. In time the seed developed into a fœtus and the great river kept it so that it might have life and grow into a child.

11. When the time came, the best of rivers delivered that child and then went, O lord, taking it with her, to that Rishi.

12—14. Seeing that best of Rishis in a conclave, Saraswati, O king, while handing over the child, said these words:—'O Rishi, this is your son whom I held out of respect for you! That seed of yours, which fell at seeing the nymph Alamvusha, had been held by me in my womb, O Rishi, through devotion for you, and knowing well that that your seed would never be destroyed.

15. Given by me, accept this faultless child of your own!' Thus addressed by her, the Rishi accepted the child and was highly pleased.

16. That best of Brahmanas then out of affection smelt the head of his son and embraced him closely, O best of Bharata, for some time.

17. Pleased with the River, the great ascetic Dadhicha then gave a boon to her, saying,—'The Vishwedevas, the Rishis, and all the clans of the Gandharvas, and the Apsaras, will henceforth, O blessed one, derive great happiness when oblations of your water are presented to them!'

18. Having said to that great river, the sage, pleased and filled with joy, then praised her in these words. Hear them duly, O king!

19. 'Thou hast sprung, O highly blessed one, from the lake of Brahman in days of old. All ascetics know thee, O best of rivers.

20. Highly beautiful, thou hast done me great good! This thy great child, O fair river, will be known by the name of Saraswat.

21. This thy son, capable of creating new worlds, will pass after thy name! That great ascetic will be known by the name of Saraswat!

22. During a drought extending over twelve years, this Saraswat, will teach the Vedas to many best of Brahmanas.

23. O blessed Saraswati, through my grace, thou shalt always become the best of all sacred rivers!'

24. Thus was the great River lauded by the sage after the latter had granted her boons. The River then, overjoyed went away, O best of Bharata's race, taking with her that child.

25. Meanwhile, during a war between the gods and demons Shakra travelled through the three worlds in search of weapons.

26. The king of the celestials, however, failed to find such weapons as were fit to kill the enemies of the celestials.

27. Shakra then said to the gods.—'The great Asuras are incapable of being defeated by me. Save with the bones of Dadhicha, our foes cannot be killed.

28. Ye best of celestials, go, therefore, to that best of Rishis and beg of him, saying,—Grant us, O Dadhicha, your bones! With them we will kill our enemies.'

29. Begged by them for his bones, that best of Rishis, O best of Kuru's race, unhesitatingly gave up his life. Having done what was agreeable to the celestials, the sage attained to the eternally blissful region.

30. With his bones, Shakra gladly made many kinds of weapons, such as thunderbolts, disci, heavy maces, and many kinds of clubs and bludgeons.

31. Equal to the Creator himself, Dadhicha, had been begotten by the penances of great Rishi Bhrigu. Strongly built and highly energetic Dadhicha had been made the strongest of men in the world. The powerful and glorious Dadhicha, became tall like the king of mountains. The chastiser of Paka had always been in dread of his power.

33. With the thunder-bolt created by Brahma, and inspired with mantras, O Bharata, Indra made a loud noise when he hurled it, and killed ninety-nine Daityas.

34. After a dreadful long time a drought, O king, took place that extended over twelve years.

35. During that drought extending over twelve years, the great Rishis fled away, O king, on all sides to maintain themselves.

36—37. Seeing them scattered on all sides, the sage Saraswat also set his heart on flight. The river Saraswati then said to him. 'You need not, O son, go away, for I will always supply you with food even here by giving you large fishes! Remain therefore, here!'

38. Thus addressed (by the river), the sage continued to live there and offer oblations of food to the Rishis and the celestials. He got also his daily food and thus

continued to support both himself and the gods.

39. After the termination of that twelve years' drought the great Rishis requested one another to deliver discourses on the Vedas.

40. While wandering hungrily the Rishis had forgotten the Vedas. There was, indeed, not even one amongst them that could interpret the Vedas.

41. It so happened that some one amongst them met Saraswat, that foremost of Rishis, while the latter was reading the Vedas with concentrated attention.

42. Returning to the assemblage of Rishis, he spoke to them of Saraswat, of his matchless effulgence and celestial appearance, and of deep concentration in the Vedas in a secluded forest.

43. Then all the great Rishis came there and in a body spoke to Saraswat, that best of ascetics, these words. :—' Teach us, O sage!' The ascetic replied, saying,—' Become my disciples duly!'

45. The host of ascetics answered,—' O son, you are too young.' Thereupon he answered the ascetics,—' I must act in such a way that my religious merit may not suffer decrease.

46. He that teaches improperly, and he that learns improperly, are both doomed to destruction and mutual hatred.

47. It is not age, or decrepitude, of wealth, or the number of kinsmen, by which the Rishis claim their merit. He only is great who is capable of reading and understanding the Vedas.'

48. Hearing these words of his, those ascetics duly became his disciples and learning again from him the Vedas began to practise their rites.

49. Sixty thousand ascetics became disciples of the great Rishi Saraswat for the sake of learning again the Vedas from him.

50. Obeying that beautiful Rishi though a boy, the ascetics each brought a handful of grass and offered it to him for his seat.

51, The powerful son of Rohini, and elder brother of Keshava, having distributed wealth in that Tirtha, then joyfully went to another where lived formerly an old virgin lady."

CHAPTER LII.

(GADAYUDDHA PARVA).—*Contd.*

Janamejaya said :—

1. "Why, O Rishi did that maiden practise ascetic penances in days of yore. Why did she practise penances, and what was her vow?"

2. Matchless and mysterious is the topic that I have already heard from you. Describe particularly how that maid practised penances."

Vaishampayana said :—

3—4. "There was a highly illustrious and energetic Rishi, named Kuni-Garga. Having practised the austerest of penances, O king, that best of ascetics, created a fair browed daughter by his desire. Seeing her, the celebrated ascetic Kuni-Garga was filled with joy. He renounced his body, O king, and then went to heaven.

5. Meanwhile, that faultless and amiable and fair-browed maiden, having eyes like lotus petals, continued to practise severe and very rigid penances. She adored the Pitris and the gods with fasts.

6. She passed a long time in the practice of such severe penances. Though her father had been for giving her away in marriage, yet she did not wish for it, for she saw no husband worthy of her.

7. Emaciating her body with austere penances, she began to worship the Pitris and the gods in that solitary forest.

8. Although engaged in such a hard task, O king, and although she emaciated herself by age and austerities, yet she thought herself happy.

9. At last when she became very old and physically incapable to move even a single step without being helped by any one, she made up her mind to depart to the other world.

10. Seeing her about to relinquish her body, Narada said to her,—"O sinless one, you cannot attain any blissful region since you have not cleansed yourself by the rite of marriage.

11. O you of great vows, we have heard this in heaven. Great has been your ascetic merit, but you have no claim to blissful regions.

12. Hearing these words of Narada, the old lady went to an assemblage of Rishis and said,—'I shall give him half my penances who will marry me.'

13—14. After she had said these words, the Galava's son, a Rishi known by the

name of Shringavat married her on the following condition.—'On this term, O fair one, I shall marry you, *viz.*, that you, shall live with me for only one night!' Having agreed to that term, she gave him her hand.

15. According to the rites, and having duly poured libations on the fire, Galava's son accepted her hand and married her.

16. On that night, she became a handsome young, lady robed in celestial dress, decked in celestial ornaments, and smeared with celestial unguents and perfumes.

17—18. Seeing her beauty, Galava's son became very happy and passed one night in her company. In the morning she said to him,—'the agreement, O Brahmana, I had made with you, has been satisfied, O best of ascetic! Blessed be you, I shall now leave you.'

19—20. After getting his permission, she once more said,—'He who will, with attention, pass one night in this Tirtha after having satisfied the celestials with oblations of water; shall obtain that merit which one, observing the vow of Brahmacharya for eight and fifty years, reaps.'

21. Having said these words, that chaste lady left for heaven. Her husband the Rishi, became very dispirited by thinking of her beauty.

22. On account of the agreement he had made, he accepted with difficulty half her penances. Casting off his body he soon followed her, O Bharata's chief, drawn by sorrow and her beauty.

23. This is the illustrious history of the old maid that I have narrated. This is the account of her Brahmacharya and her sacred departure for the celestial regions.

24. While there, Valadeva heard of the destruction of Shalya. Having made presents to the Brahmanas there, he bewailed, O destroyer of foes, for Shalya, who had been killed by the Pandavas in battle.

25. Then having come out of Samantapanchaka, Baladeva enquired of the Rishis about the results of the battle at Kurukshetra.

26. Asked by that Yadu's chief about the results of the battle at Kurukshetra, those great ones told him everything as it had taken place.

CHAPTER LIII.

(GADAYUDDHA PARVA).—*Contd.*

The Rishis said :—

1. "O Rama, this Samantapanchaka is the eternal northern altar of Brahmán the Lord of all creatures. There the celestials, the givers of great boons, performed in days of yore a great sacrifice.

2. That foremost of royal sages, *viz.*, the great, intelligent and energetic Kuru, had cultivated this field for many years. Hence it came to be called Kurukshetra (the field of Kuru)!"

Rama said :—

3. "Why did the great Kuru cultivated this field? I desire to have this described by you, ye Rishis of great penances."

The Rishis said :—

4—7. "Formerly, O Rama, Kuru was engaged in perseveringly cultivating this field. Coming down from heaven Shakra asked him the reason, saying,—'Why, O king, art thou assiduously employed (in this task). What is your object, O royal sage, for the accomplishment of which you are tilling the soil?'—Thereupon Kuru replied, saying,—'O performer of a hundred sacrifices, they that will die upon this plain shall proceed to regions of blessedness after being freed of their sins!'—Ridiculing this, the lord Shakra, returned to heaven. Without being at all depressed, the royal sage Kuru, however, continued to till the soil.

8. Shakra repeatedly came to him and repeatedly receiving the same reply went away and ridiculed him. Kuru, however, was not at all depressed.

9. Seeing the king till the soil with great perseverance, Shakra summoned the celestials and informed them of the king's work.

10. Hearing Indra's words, the celestials said to their chief having thousand eyes,—'Stop the royal sage, O Shakra, by granting him a boon, if you can.

11—12. If only by dying there men were to come to heaven, without having performed sacrifices to us, our very existence will be imperilled'—Thus spoken to, Shakra returned to that royal saint and said,—'Do not work any more! Act according to my words!

13. Those men that will die here, having fasted with all their senses awake, and those that will die here in battle, shall, O king, come to heaven.

14—15. They shall enjoy the blessings of heaven, O king!'—Thus addressed, king Kuru, answered Shakra, saying,—'So be it!'—Taking Kuru's leave, the slayer of Vala, *viz.*, Shakra, then, with a glad heart speedily returned to heaven.

16. Thus, O foremost of Yadu's race, that royal sage had, formerly cultivated this plain and Shakra had promised great merit to those that would give up their lives here.

17. It was so sanctioned by all the foremost celestials headed by Brahman, and by the sacred Rishis, that on Earth there should be no more sacred place than this.

18. Those men, that practise austere penances here, would all, after renouncing their bodies, repair to Brahman's region.

19. Those meritorious men, who would give away their wealth here, would soon have their wealth doubled.

20. Those who will, in expectation of good, live constantly here, will never have to behold the region of Yama.

21. Those kings that will perform great sacrifices here will live as long in heaven as Earth herself will exist.

22—24. The chief of the celestials, *viz.*, Shakra, had himself composed a poem here and sang it. Listen to it, O Valadeva!—The very dust of Kurukshetra, carried by the wind, shall free persons of wicked acts and take them to heaven!—The leading celestials and Brahmanas and kings of the Earth such as Nriga and others, having performed rich sacrifices here, have, after renouncing their bodies, proceeded to heaven.

25. The space between the Tarantuka and the Arantuka and the lakes of Rama and Chamachakra is known as Kurukshetra. Samantapanchaka is called the northern (sacrificial) altar of Brahman, the Lord of all creatures.

26. This place endued with all virtues is auspicious and highly sacred, and is much respected by the celestials. It is for this that Kshatriyas slain in battle here obtain sacred and blissful regions.

27. This was said by Shakra himself about the glory of Kurukshetra. All that Shakra said was again approved and sanctioned by Brahman, Vishnu, and Maheswara.

CHAPTER LIV.

(GADAYUDDHA PARVA).—*Contd.*

Vaishampayana said :—

1. "Having visited Kurukshetra and distributed wealth there, the Satwata hero then proceeded, O Janamejaya, to a large and exceedingly beautiful hermitage.

2. That hermitage was overgrown with Madhuka and mango trees, and abounded with Plakshas and Nyagrodhas. And it contained many Vilwas and many excellent jack and Arjuna trees.

3. Seeing that beautiful hermitage Valadeva asked the Rishis as to whom it belonged.

4. Those great ones, O king, said Valadeva,—'Listen in full, O Rama, as to whose asylum this was formerly.

5. Here the god Vishnu formerly practised austere penances. Here he celebrated duly all the eternal sacrifices.

6. Here leading from youth the vow of Brahmacharya, a Brahmani maiden, was crowned with ascetic success. Ultimately possessed of Yoga powers, that ascetic lady went to heaven.

7. The great Shandilya, O king, had a beautiful daughter who was chaste, observant of severe vows self-restrained, and led a life of celibacy.

8. Having practised the hardest of penances such as are incapable of being performed by women, the blessed lady at last went to heaven, adored by the gods and Brahmanas. Having heard these words of the Rishis, Valadeva entered that hermitage.

9. Bidding a farewell to the Rishis, Valadeva performed all the rites and ceremonies of the evening on the side of Himavat and then began to ascend mountain.

10. The powerful Valarama, having the emblem of the palmyra on his banner had not ascended far when he saw a sacred and goodly Tirtha and was stricken with wonder at the sight.

11. Seeing the glory of the Saraswati as also the Tirtha called Plakshaprasaravana, Vala next reached another excellent and foremost of Tirthas called Karavapana.

12. Having made many presents there, the powerful Valadeva bathed in the cool, clear, sacred, and sin-cleansing water (of that Tirtha).

13. Passing one night there with the ascetics and the Brahmanas, Rama then

went to the sacred hermitage of the Mitravarunas.

14. From Karavapana he proceeded to that spot on the Yamuna where formerly Indra and Agni and Aryaman had obtained great felicity.

15. Bathing there, that Yadu's chief of pious soul, obtained great happiness. The hero then sat himself down with the Rishis and the Siddhas there for listening to their excellent discourses.

16. There where Rama sat in the midst of that assemblage the adorable Rishi Narada came while rambling.

17. Wearing matted locks and shining like gold, he carried in his hands, O king, a golden staff and a waterpot.

18. Accomplished in song and dance and worshipped of gods and Brahmanas, he had with him a beautiful Vina of sweet notes, made of the tortoise-shell.

19. A creator of quarrels and ever fond of quarrel, the celestial Rishi came where the handsome Rama was resting.

20. Standing up and greatly honoring the celestial Rishi of restricted vows, Rama asked him about all that had befallen the Kurus.

21. Conversant with duty and practices, Narada then, O king, told him everything, as it had occurred, about the dreadful destruction of the Kurus.

22. The Rohini's son then, in sorrowful words, enquired of the Rishi, saying,—'What is the state of the field? How are those kings now that had assembled there?

23. I have heard everything before, O Rishi, but my curiosity is great for hearing it in detail!'

Narada said:—

24. 'Already Bhishma and Drona and the lord of the Sindhus have died! Vikartana's son Karna also has been killed, with his sons.

25—26. Bhurishravas too, O son of Rohini, and the brave chief of the Madras have died! These and many other great heroes that had assembled there, ready to sacrifice this dear life itself for the victory of Duryodhana,—have all fallen!

27. Listen now to me, O Madhava, about those that are yet alive! In the army of Dhritarashtra's son, only three yet survive.

28. They are Kripa and Kritavarman and the powerful son of Drona! These also, O Rama, have from fear fled away on all sides!

29. After Shalya's fall and the flight of Kripa and the others, Duryodhana, in great sorrow had entered the Dwaipayana lake.

30. While resting at the bottom of the lake after solidifying its waters, Duryodhana was approached by the Pandavas with Krishna and cut to the quick by their cruel words.

31. Cut with wordy darts, O Rama, from every side, the powerful and heroic Duryodhana has risen from the lake, armed with his heavy mace.

32. He has come forward for fighting Bhima for the present. Their terrible encounter, O Rama, will take place to-day!

33. If you feel any curiosity, then hasten O Madhava, without delay! Go, if you like and witness that terrible battle between your two disciples!'

Vaishampayana said:—

34. "Hearing Narada, Rama bade a respectful farewell to those great Brahmanas and sent away all those that had accompanied him (in his pilgrimage).

35. He ordered his attendants saying,—'Return ye to Dwaraka!' He then got down from that prince of mountains and that fair hermitage called Plakshaprashravana.

36. Having listened to the discourse of the sages about the great merits of Tirthas, Rama sang this verse in the midst of the Brahmanas.

37. 'Where is such happiness as is obtainable by living by the Saraswati? Where else such merits as those obtainable by living by the Saraswati? Men have departed for heaven, having approached the Saraswati! All should ever remember the Saraswati! Saraswati is the most sacred of all rivers.

38. Saraswati always confers the greatest happiness on men! After approaching the Saraswati, men will not have to grieve for their sins either here or hereafter!'

39. Repeatedly looking with joy at the Saraswati, that destroyer of foes then ascended an excellent car to which were yoked beautiful horses.

40. Journeying then on that highly fleet car Valadeva, that best of Yadu's race, desirous of seeing the approaching encounter of his two disciples, arrived on the field."

CHAPTER LV.

(GADAYUDDHA PARVA).—*Contd.*

Vaishampayana said:—

1. "Thus, O Janamejaya, did that terrible battle take place. King Dhritarashtra, in great sorrow, said thus about it.

Dhritarashtra said:—

2. 'Beholding Rama approach that spot, when the mace-fight was about to take place, how, O Sanjaya, did my son fight with Bhima?'

Sanjaya said:—

3. 'Beholding the presence of Rama, your valiant son Duryodhana of mighty arms, desirous of battle, was gladdened.

4. Seeing Vala, king Yudhishthira, O Bharata, stood up and duly and gladly honored him. He gave him a seat and enquired after his welfare.

5—6. Rama then answered Yudhishthira, in these sweet and righteous words, *viz.*,—I have heard it said by the Rishis, O best of kings, that Kurukshetra is a highly sacred and sin-destroying spot, equal to heaven itself, worshipped of gods and Rishis and great Brahmanas.

7. Those men that renounce their bodies, while engaged in battle on this field, are sure to live in heaven with Shakra himself.

8. I shall, for this, O king, speedily proceed to Samantapanchaka. In the celestial region that spot is known as the northern (sacrificial) altar of Brahman, the Lord of all creatures.

9. He that breathes his last in battle on that eternal and most sacred of spots in the three worlds, will surely obtain heaven.

10. Saying,—So be it,—O king, Kunt's brave son, the lord Yudhishthira, proceeded towards Samantapanchaka.

11. King Duryodhana also, taking up his gigantic mace, angrily went on foot with the Pandavas.

12. While going thus, armed with mace and clad in armour, the celestials in the sky applauded him, saying,—Excellent, Excellent! Seeing the Kuru king, the Charanas became filled with delight.

13. Surrounded by the Pandavas, your son, the Kuru king, proceeded, like an infuriate elephant.

14. All the points of the compass were filled with the blare of conchs and the sounds of drums and the leonine roars of heroes.

15. Proceeding with face westwards to the appointed spot, with your son (in their midst), they spread themselves on all sides when they reached it.

16. That was an excellent Tirtha on the southern side of the Saraswati. The ground there was not sandy, and was, therefore, selected for the battle.

17. Clad in armour, and armed with his gigantic thick mace Bhima, O king, assumed the form of the mighty Garuda.

18. With head-gear on his head, and wearing a golden armour licking the corners of his mouth, O king, with eyes reddened in wrath, and breathing hard, your son on that field, O king, shone like the golden Sumeru.

19. Taking up his mace, the highly energetic king Duryodhana, looking at Bhimasena, challenged him to the encounter like an elephant challenging a rival elephant.

20. Likewise the brave Bhima, taking up his adamantine mace, challenged the king like a lion challenging a lion.

21. Duryodhana and Bhima, with uplifted maces, shone in that battle like two mountains with tall summits.

22—23. Both of them were highly worked up with anger; both were possessed of awful prowess; in mace encounters both were disciples of Rohini's intelligent son; both resembled each other in their feat and looked like Maya and Vasava. Endued with great strength, both resembled Varuna in achievements.

24. Each resembling Vasudeva, or Rama or Vishravana's son (Ravana), they appeared O king, like Madhu and Kaitabha.

25. They looked like Sunda and Upasunda or Rama and Ravana or Vali and Sugriva.

26—27. Those two scorchers of foes appeared like Kala and Mrityu. They then ran towards each other like two infuriate elephants, elated with pride and maddened with passion in the season of autumn and longing for the companionship of a she-elephant in her season. Each appeared to vomit upon the other the poison of his wrath like two fiery serpents.

28. Those two chastisers of foes looked angrily upon each other. Both were foremost of Bharata's race, endued with great prowess.

29. In mace encounters those two scorchers of foes were invincible like lion. Indeed, O Bharata's chief, inspired with desire of victory, they looked like two infuriate elephants.

30—36. Those heroes were unbearable like two tigers having teeth and claws. They were like two uncrossable and furious oceans, or like two angry Suns risen for consuming everything. Those two powerful car-warriors looked like an Eastern and a Western cloud agitated by the wind, roaring awfully and pouring torrents of rain in the rainy season. Those two great and powerful heroes, both possessed of great effulgence, looked like two Suns risen at the hour of the Universal dissolution. Looking like two enraged tigers or like two roaring masses of clouds, they became glad like two maned lions. Like two angry or two blazing fires, those two great ones appeared like two mountains with tall summits. With lips swelling with rage and looking upon each other, those two heroes, armed with maces, met each other. Both were elated with joy and each regarded the other as a worthy opponent.

37. Duryodhana and Vrikodara then resembled two good horses neighing at each other, or two elephants grunting at each other.

38—39. Those two foremost of men then shone like a couple of Daityas swelling with pride. Then Duryodhana, O king, said these haughty words unto Yudhishthira in the midst of his brothers and of the great Krishna and Rama.

40—41. Protected by the Kaikeyas and the Srinjayas and the great Panchalas, behold ye with all these leading kings, seated together, this encounter that is about to take place between me and Bhima!—Hearing these words of Duryodhana, they did as requested.

42. Then those kings sat down and shone like celestials in heaven.

43. In the midst of that assemblage the mighty-armed and beautiful elder brother of Keshava, O king, as he sat down, was all adored by all around him.

44. In the midst of those kings, Valadeva clad in blue raiment and possessed of a fair complexion shone like the full moon surrounded in the night by thousands of stars.

45. Meanwhile those two heroes, O king, both armed with maces, and both unbearable by foes, stood there, exasperating each other with fierce speeches.

46. Having addressed each other with unpleasant words, those two heroes of Kuru's race stood, looking angrily upon each other, like Shakra and Vritra in fight."

CHAPTER LVI.

(GADAYUDDHA PARVA).—*Contd.*

Vaishampayana said:—

1. "At the outset, O Janamejaya, a dreadful encounter of words took place between the two heroes. With respect to that, king Dhritarashtra, filled with grief, said this:—

2. 'Oh, fie, on man, who has such an end! My son, O sinless one, had been the master of eleven hosts of troops!

3. He had all the kings under his command and had enjoyed the sovereignty of the whole Earth! Alas, he that had been so, was now reduced to a warrior proceeding to battle, on foot, shouldering his mace.

4. My poor son, who had before been the lord of the universe, was now himself without help! Alas, he had, then, to proceed on foot, shouldering his mace! What can it be but Destiny? Alas, O Sanjaya, great was the grief that was felt by my son now! 'Having uttered these words, the king afflicted with great sorrow became silent.

Sanjaya said:—

6. Having a voice deep like a cloud, Duryodhana then roared from joy like a bull. Possessed of great energy, he challenged the son of Pritha to battle.

7. When the great king of the Kurus thus summoned Bhima to the encounter, various awful portents appeared there.

8. Fierce winds began to blow with loud noises at intervals, and a shower of dust fell. All the points of the compass were covered with a thick darkness.

9. Thunder-bolts of loud noise dropped on all sides, causing a great confusion and making the very hair to stand on end. Hundreds of meteors fell, with a loud noise from the sky.

10. Rahu devoured the Sun most untimely, O king! The Earth with her forest and trees shook violently.

11. Hot winds blew, carrying showers of hard pebbles along the ground. The summits of mountains dropped down on the Earth's surface.

12. Various Animals were seen to run in various directions. Terrible and fierce jackals, with firing mouths, yelled piteously.

13. Loud and terrific hair-stirring sounds were heard on every side, the four quarters seemed to be on fire, and many animals of ill omen became visible.

14. The water in the wells on all sides swelled up. Loud sounds came from every side without, O king, none to utter them being visible.

15. Beholding these and other evil omens Vrikodara said to his eldest brother, king Yudhishthira :—

16.—17. This wicked Suyodhana is not able to defeat me in battle. I shall to-day vomit that vie, which I have been cherishing for a long time in the recesses of my heart, upon this lord of the Kurus like Arjuna throwing fire upon the forest of Khandava! To-day, O son of Pandu, I shall take out the dart that lies sticking to thy heart!

18. Killing with my mace this sinful wretch of Kuru's race, I shall to-day, place around your neck the garland of Fame!

19. Killing this sinful person with my mace on the field of battle, I shall to-day, with this very mace of mine, break his body into a hundred pieces!

20. He shall not have again to enter the city of Hastinapur!

21—23. The setting of serpents at us while we were sleeping, the giving of venom to us while we were eating, the casting of our body into the water at Pramanakoti, the attempt to burn us at the house of lac, the insult given to us at the assembly, the robbing us of all our wealth, the whole year of our living in concealment, our exile into the forest, O sinless one, of all these misfortunes, O best of Bharata's race, I shall terminate to-day, O Bharata's chief! Killing this wretch, I shall, in one single day, pay off all the debts I owe him.

24. To-day the lease of life, of this wicked son of Dhritarashtra, of impure soul, has reached its end, O Bharata's chief. After this day he shall not again look at his father and mother!

25. To-day, O king, the happiness of this wicked king of the Kurus has terminated. After this day, O king, he shall not again see a beautiful damsel!

26. To-day this disgrace of Shantanu's race shall sleep on the naked Earth, his life, his prosperity, and his kingdom gone!

27. Hearing of the fall of his son to-day, king Dhritarashtra also shall recollect all those evil acts that were the creations of Shakuni!'

28. Having said these words, O foremost of kings, the highly energetic, Vrikodara armed with mace, stood for fight, like Shakra challenging the Asura Vritra.

29—30. Seeing Duryodhana also standing with uplifted mace like mount Kailasa, Bhimasena, worked up with ire, once more addressed him, saying,—'Remember that misdeed of yourself and king Dhritarashtra that occurred at Varnavata!

31. Remember the ill-treatment of Draupadi, while in her season, in the midst of the assembly! Remember how yourself and Suvala's son deprived the king at dice.

32. Remember the great misfortune suffered by us, for you, in the forest, as also in Virata's city, as if we had once more entered the womb! I shall avenge them all to-day. By good luck, I see you to-day!

33. It is for you that foremost of car-warriors, *viz.*, the highly powerful son of Ganga, struck down by Yajnasena's son, sleeps on a bed of arrows.

34. Drona also has been killed, and Karna, and Shalya of great prowess! Suvala's son Shakuni too, that root of all this evil has been killed!

35. The wretched Pratikamin, who had seized Draupadi by her hair, has been killed! All your brave brothers also, who fought with great valour, have been killed!

36. These and many other kings have been killed through your fault! I shall kill you to-day with my mace! There is not the least doubt about it!'

37—38. While Vrikodara, O king, was uttering these words in a loud voice, your fearless son answered him, saying,—'What is the use of braging? Fight me, O Vrikodara! O wretch, to-day I shall satiate your desire of fight!

39. Mean as you are, know that Duryodhana is not capable, like an ordinary person, of being terrified by a person like you!

40. For a long time have I cherished this desire! For a long time I have been cherishing this desire! By good fortune the gods have at last brought it about!

41—42. What is the use of long talks and idle brag, O wicked man! Carry out these words of yours into acts! Do not delay at all!—Hearing these words of his, the Somakas and the other kings that were present there, all praised them highly.

43. Lauded by all, Duryodha's hair stood erect with joy, and he made up his mind for fight.

44. The kings present once again cheered your wrathful son with claps like persons exciting a mad elephant to a fight.

45. Then uplifting his mace, the great

Vrikodara, the son of Pandu, rushed furiously at your high-souled son.

46. The elephants present there grunted aloud and the horses neighed repeatedly. The weapons of the Pandavas, who were eager for victory, shone resplendent with their own luster.

CHAPTER LVII.

(GADAYUDDHA PARVA).—*Contd.*

Sanjaya said:—

1. Seeing Bhimasena in that state, Duryodhana rushed furiously against him uttering a loud roar.

2. They met each other like two bulls encountering each other with their horns. The strokes of their maces produced loud sounds like those of thunder-bolts.

3. Each seeking victory, the battle that took place between them was terrible, making the hair stand erect, like that between Indra and Pralada.

4. All their limbs covered with blood, the two great and energetic warriors both armed with maces, looked like two Kinshukas decked with flowers.

5. During the onset of that great and awful encounter, the sky looked beautiful as if it swarmed with fire-flies.

6. After that fierce and terrible battle had lasted for some time, both of them were exhausted.

7. Having rested for sometime those two destroyers of foes, taking up their handsome maces, once again began to prevent each other's attacks.

8. Indeed, when those two highly energetic warriors, those two foremost of men, both possessed of great strength, once more met each other after having rested a little, they looked like two infuriate elephants attacking each other for obtaining an elephantess in season.

9. Seeing those two heroes, both armed with maces and equalling each other in energy, the gods and Gandharvas and men were filled with wonder.

10. Beholding Duryodhana and Vrikodara both armed with mace, all creatures became doubtful as to who amongst them would come off victorious.

11. Rushing each other and desiring to take advantage of each other's weakness, those two great cousins waited each watching the other.

12. People, O king, saw each armed with his uplifted mace, that was heavy, dreadful and killing, and that resembled the bludgeon of Yama, or the thunder-bolt of Indra.

13. While Bhimasena whirled his weapon, it produced a loud and dreadful sound.

14. Seeing his foe, the son of Pandu, thus whirling his mace, the impetuous Duryodhana was amazed.

15. Indeed, the heroic Vrikodara, O Bharata, as he moved about in various courses, shone highly beautiful.

16. Both bent upon carefully protecting themselves, as they approached, they repeatedly wounded each other like two cats, fighting for a piece of meat.

17. Bhimasena performed various kinds of evolutions. He moved about in beautiful circles, advanced, and receded.

18. He dealt blows and warded off those of his opponent, with wonderful dexterity. He took up various kinds of offensive and defensive position. He made attacks and warded off those of his opponent. He ran at his enemy now turning to the right and now to the left.

19. He advanced straight against the foe. He made various tricks for drawing his foe. He stood immoveable, bent upon attacking his enemy as soon as the latter would expose himself to attack. He went round his foe, and prevented his foe from circumambulating him. He avoided the attacks of his enemy by moving away in bent postures or jumping up.

20. Facing his enemy he struck, or dealt back-thrusts while moving away from him. Both experts in mace-fighting, Bhima and Duryodhana thus moved about and fought, and struck each other.

21. Those two leading Kuru's heroes fared thus, each avoiding the other's attacks. Indeed, those two great warriors thus moved about in circles and seemed to play with each other.

22—23. Displaying in that encounter their skill in battle, those two destroyers of foes sometimes suddenly attacked each other with their weapons, like two elephants attacking each other with their tusks. Bathed in blood, they looked very beautiful, O king, on the field.

24. Thus took place that dreadful battle before the very eyes of a large multitude, towards the close of the day, like the battle between Vritra and Vasava. Armed with maces, both began to move about in circles.

25. Duryodhana, O king, adopted the right mandala, while Bhimasena adopted the left mandala.

26. While Bhima was thus moving about in circles on the field of battle, Duryodhana, O king, suddenly struck him a fierce blow on one of his flanks.

27. Struck by your son, Bhima began to whirl his heavy mace for returning the same.

28. People, O king, saw that mace of Bhimasena look as terrible as Indra's thunder-bolt or Yama's rod.

29. Seeing Bhima whirl his mace, your son, took up his own terrible weapon, and struck him again.

30. A loud sound, O Bharata, was caused by the fall of your son's mace. So quick was that fall that it caused a flame of fire in the sky.

31. Coursing in circles, adopting each motion at the proper time, the energetic Suyodhana, once more seemed to prevail over Bhima.

32. Meanwhile the massive mace of Bhimasena, whirled with his entire force, produced a tremendous sound with valleys of smoke, and sparks and flames of fire.

33. Seeing Bhimasena whirling his mace, Suyodhana also whirled his heavy and adamantine mace, and appeared highly beautiful.

34. [Marking the vehemence of the wind, caused by the whirl of Duryodhana's mace, the Pandus and the Somakas were stricken with great fear.

35—36.—Meanwhile showing on every side their skill in battle those two chastisers of foes continued to strike each other with their maces, like two elephants stricking each other with their tusks. Both of them, O king, covered with blood, shone highly beautiful.

37. Thus that dreadful battle went on before the very eyes of thousands of spectators at the close of day, like the fierce battle that took place between Vritra and Vasava.

38. Seeing Bhima firmly stationed on the field, your powerful son, moving about, rushed towards that son of Kunti.

39. Worked up with wrath Bhima struck the mace, endued with great impetuousity and adorned with gold, of the angry Duryodhana.

40. That clash of the two maces produced a loud sound with sparks of fire, which resembled the clash of two thunderbolts from opposite directions.

41. Discharged by Bhimasena, his impetuous mace, as it dropped down, shook the very Earth.

42. The Kuru prince could not see his own mace thus baffled in that attack. He was enraged like an infuriate elephant at the sight of a rival elephant.

43. Adopting the left mandala, O king, and whirling his mace, Suyodhana, then struck the son of Kunti on the head with his terrible weapon.

44. Thus struck by your son, Bhima, the son of Pandu, did not even quake, O king, and the sight filled all present with wonder.

45. That wonderful patience, O king, of Bhimasena, who did not move an inch, though struck so violently, was praised by all the combatants present there.

46. Then Bhima hurled at Duryodhana his own heavy and shining mace adorned with gold.

47. The powerful and fearless Duryodhana prevented that blow by his activity. Seeing this the spectators were filled with great wonder.

48. That mace, hurled by Bhima, O king, produced a loud sound like that of the thunder-bolt, and shook the very Earth.

49. Adopting the manœver called Kaushika, and jumping up again and again, Duryodhana, properly marking the fall of Bhima's mace, made the latter useless.

50. Baffling Bhimasena thus, the highly powerful Kuru king, at last in anger struck the former in the chest.

51. Struck very forcibly by your son in that dreadful battle, Bhimasena was stupefied, and for a time knew not what to do.

52. At that time, O king, the Somakas and the Pandavas were greatly disappointed and dispirited.

53. Worked up with anger at that blow, Bhima then rushed at your son like an elephant rushing against an elephant.

54. With uplifted mace, Bhima rushed furiously at Duryodhana like a lion rushing against a wild elephant.

55. Approaching the Kuru king, the son of Pandu, O king, an expert in the use of the mace, began to whirl his weapon, aiming at your son.

56. Bhimasena then struck Duryodhana on one of his sides. Stupefied at that blow, the latter dropped down on the Earth, supporting himself on his knees.

57. When that Kuru's hero fell upon his knees, a loud cry arose from among the Srinjayas, O king!

58. Hearing that cry of the Srinjayas, O foremost of men, your son was worked up with rage.

59. Rising up, the mighty-armed hero began to breathe like a powerful snake, and seemed to burn Bhimasena by looking upon him.

60. That best of the line of Bharata then rushed at Bhimasena, as if he would crush the head of his opponent in that battle.

61. The great and highly powerful Duryodhana, then struck the high-souled Bhimasena on the forehead. The latter, however, stirred not an inch but stood fixed like a mountain.

62. Thus struck in that battle, the son of Pritha, O king, looked beautiful, as he bled profusely, like an elephant with temporal juice trickling down its temples.

63. Then, taking up his hero-killing mace made of iron and producing a sound loud as that of the thunder-bolt, the elder brother of Dhananjaya struck his opponent with great force.

64. Struck by Bhimasena, your son dropped down, his bodying trembling all over, like a gigantic Shala in the forest, decked with flowers, uprooted by a tempest.

65. See your son laid on the Earth, the Pandavas became highly glad and uttered loud cries.

66. Regaining his consciousness your son then rose, like an elephant from a lake.

66. That angry king and great car-warrior then, moving about with great skill, struck Bhimasena who was before him. Thereat, the son of Pandu, with weakened limbs, dropped down on the Earth.

67. Having by his power struck down Bhimasena on the ground, the Kuru prince sent up a leonine roar. By the fall of his mace, whose vehemence was like that of the thunder, he had, broken Bhima's coat-of-mail.

68. A loud uproar was then heard in the sky made by the celestials and the Apsaras. A shower of flowers of sweet fragrance, rained by the celestials, poured in.

69. Seeing Bhima prostrated on the Earth, and seeing his coat-of-mail out open, a great fear possessed the hearts of our foes.

70. Regaining his senses in a moment, and wiping his face which had been covered with blood, and gathering patience, Vrikodara stood up, with rolling eyes."

CHAPTER LVIII.

(GADAYUDDHA PARVA).—*Contd.*

Sanjaya said :—

1—2. "Seeing that fight thus ranging between those two greatest heroes of Kuru's race, Arjuna said to Vasudeva,—'Who, in your opinion, is superior between these two? What is their respective merit. Tell me this, O Janarddana!'—

Vashudeva said :—

3. 'The instruction received by them has been equal. Bhima, however, is possessed of greater strength while Duryodhana is possessed of greater skill and has worked harder.

4. If he were to fight fairly, Bhimasena will never succeed in gaining victory. If, however, he fights unfairly, he will surely be able to kill Duryodhana.

5. The Asuras were defeated by the gods deceptively. We have heard this. Virochana was defeated by Shakra with the aid of deception.

6. The destroyer of Vala deprived Vritra his energy by an act of deception. Therefore, let Bhimasena put forth his prowess, by means of deception!

7. At the time of the gambling, O Dhananjaya, Bhima promised to break the thighs of Suyodhana with his mace in battle.

8. Let this destroyer of foes, therefore, fulfil his vow. Let him, deceiptively kill the Kuru king who is made of deception!

9. If depending upon his might alone, Bhima were to fight fairly, king Yudhishthira will meet with great peril.

10. I tell you again, O son of Pandu, listen to me! It is through the fault of king Yudhishthira alone that danger has once more befallen us.

11. Having performed great feats by the destruction of Bhishma and the other Kurus, the king had gained victory and glory, and had almost terminated the hostilities.

12—13. Having thus gained the victory, he placed himself once more in a doubtful and perilous situation. This has been a great mistake on the part of Yudhishthira, O Pandava, since he has made the result of the battle depend upon the victory or the defeat of only one warrior! Suyodhana is an expert, he is a hero; he is of firm determination.

14. We have all heard the old verse utered by Ushanas. Hear I recite it to you with its true sense and meaning!

15. The remnant of a hostile force routed and flying away for life that rally and come back to the fight, should always be feared, for they are of fixed determination and singleness of purpose!

16. Shakra himself, O Dhananjaya, cannot stand before them who rush in fury, giving up all hopes of life.

17. This Suyodhana has been routed and fled. All his troops had been slain. He had entered the lake. He had been defeated, and, therefore, he had wished to retire into forest, having given up all hope of retaining his kingdom. What wise man is there, that would challenge such a person to a single-combat?

18. I do not know whether Duryodhana will regain the kingdom that had already become ours! For full thirteen years he practised with the mace with great firmness. Even now, for killing Bhimasena, he jumps up and down!

19—20. If the mighty-armed Bhima do not kill him unfairly, the son of Dhritarashtra will surely retain kingdom!'—Having heard those words of the great Keshava, Dhananjaya struck his own left thigh before the gaze of Bhimasena.

21. Understanding that sign, Bhima began to move about with his uplifted mace, making many kinds of manœveres.

22. Sometimes adopting the right mandala, sometimes the left mandala, and sometimes Gomutraka, the son of Pandu began to move about, O king, stupefying his foe.

23. Likewise your son, O king, who was an adept in the mace fight, moved about beautifully and with great activity, for killing Bhimasena.

24. Whirling their terrible maces which were smeared with sandal-paste and other unguents, the two heroes, desirous of terminating their hostilities, moved about in that battle like two angry Yamas.

25. Desirous of killing each other, those two best of men, possessed of great heroism, fought like two Gaduras desirous of catching the same snake.

26. While the king and Bhima moved about in beautiful circles, their maces clashed, which created sparks of fire.

27. Those two heroic and powerful warriors struck each other equally in that battle. They then resembled, O king, two oceans agitated by the tempest.

28. Striking each other equally like two infuriate elephants, their clashing maces produced sounds like peals of thunder.

29. During the onset of that dreadful battle, both those chastisers of foes, while fighting became exhausted.

30. Having rested for a while, those two destroyers of foes, filled with rage and uplifting their maces, once more began to fight with each other.

31. When, O king, by the repeated falls of their maces, they wounded each other, the battle became exceedingly dreadful and perfectly unrestrained.

32. Rushing at each other in that fight, those two heroes, having eyes like those of bulls and gifted with great activity, struck each other fiercely like two buffaloes in the mire.

33. All their limbs wounded and bruised, and bathed in blood from head to foot, they looked like a couple of Kinshukas on the breast of Himavat.

34. During the onset of the fight, when Vrikodara seemed to give Duryodhana an opportunity, the latter, smiling a little, advanced forward.

35. Well-skilled in battle, the powerful Vrikodara, seeing his adversary come up, suddenly hurled his mace at him.

36. Seeing the mace thrown at him, your son, O king, moved away from that place at which the weapon fell down baffled

37. Having warded off that blow, your son, that foremost one of Kuru's race, quickly struck Bhimasena with his weapon.

38. A large quantity of blood being drawn by that blow, as also owing to its violence, Bhimasena became stupefied.

39. Duryodhana, however, could not perceive that Pandu's son was so afflicted at that moment. Though deeply afflicted, Bhima kept himself, summoning all his patience.

40. Duryodhana, therefore, thought that he was all right and ready to return the blow. It was, therefore, that your son did not then strike him again.

41. Having taken rest for a little while, the brave Bhimasena rushed furiously, O king, at Duryodhana who was standing near.

42—43. Seeing the energetic Bhimasena, filled with rage and rushing towards him your high-souled son, O Bharata's chief, desiring to thwart his blow, thought of showing the manœvre called Avasthana. He, therefore, desired to jump upwards, O king, for beguiling Vrikodara.

44—45. Bhimasena fully understood the object of his opponent. Rushing at him, with a loud leonine roar, he fiercely dropped,

his mace at the thighs of the Kuru king, as the latter had jumped up for making the first aim useless.

46. That mace, strong like thunder and hurled by Bhima broke the two handsome thighs of Duryodhana.

47. That foremost of men, *viz.*, your son, after his thighs had been broken by Bhimasena, fell down, resounding the Earth.

48. Fierce winds began to blow, with loud sounds. Showers of dust dropped. The Earth, with her trees and mountains, began to tremble.

49. Upon the fall of that hero who was the head of all kings, fierce and fiery winds blew with a loud noise and with thunder falling frequently. When that lord of Earth fell, large meteors dropped down from the welkin.

50. Bloody and dusty showers, fell, O Bharata! These were poured by Indra, upon the fall of your son.

51. A loud noise was heard, O Bharata's chief, in the sky, caused by the Yakshas, Rakshasas and the Pishachas.

52. At that terrible sound thousands of beasts and birds began to yell hideously on every side.

53. Those horses, elephants and men, forming the remnant of the Pandava's army, uttered loud cries when your son fell. Loud blare of conchs and the peal of drums and cymbals were heard.

54. A terrific noise seemed to come from the very bowels of the earth. Upon the fall of your son, O king, headless beings of dreadful appearance, possessed of many legs and many arms, and striking terror to all creatures, began to dance and cover the earth on all sides.

55. Warriors, O king, who stood with standards or weapons in their arms, began to tremble, O king, when your son fell.

56. Lakes and wells, O best of kings, vomited forth blood. Swift coursing rivers flowed in opposite directions.

57. Women seemed to look like men, and men like women, when your son Duryodhana fell.

58. Seeing those wonderful portents, the Panchalas and the Pandavas, O Bharata's chief, were filled with anxiety.

59. The gods and the Gandharvas went away to their wished-for regions, talking and discoursing on that wonderful battle between your sons.

60. Similarly the Siddhas and the quick-coursing Charanas went to those places from which they had come, praising these two best of men.

CHAPTER LIX.

(GADAYUDDHA PARVA).—*Contd.*

Sanjaya said :—

1. Seeing Duryodhana struck down on Earth like a gigantic Shala uprooted by the storm, the Pandavas were filled with delight. The Somakas also saw, with their hair standing erect, the Kuru king felled upon the Earth, like an infuriate elephant felled by a lion.

3—5. Having struck Duryodhana down the brave Bhimasena, approaching the Kuru chief, addressed him, saying,—O wretch, formerly laughing at Draupadi who had no cloth in the midst of the assembly, you, O fool, called us Cows. Bear now the consequences of that insult. Saying so, he struck the head of his fallen foe, with his left foot. Indeed, he struck the head of that best of kings with his foot.

6—9. With eyes reddened in wrath, Bhimasena, that grinder of hostile armies, once more said these words. 'Listen to them, O king, we will now dance and call them Cows!—who formerly insulted us by calling us so. We have no deceipt, no fire, no match at dice, no deception! Depending upon the strength of our own arms we resist and check our foes!—Having brought those fierce hostilities to a close, Vrikodara once more slowly and laughingly said these words unto Yudhishthira and Keshava and the Shrinjayas and Dhananjaya and the two sons of Madri.

10. Let them who had dragged Draupadi, while she was in her period, into the assembly, and had made her nacked there, behold those Dhartarashtras slain in battle by the Pandavas through the ascetic penances of Yajnasena's daughter.

11—12. Those wicked sons of king Dhritarashtra who had called us Sessame seeds without kernel, have all been killed by us with their relatives and followers! It is a matter of no consequence whether we go to heaven or hell!—Once more, uplifting the mace that was on his shoulders he struck with his left, foot the head of the king who was lying on Earth, and addressing the deceitful Duryodhana said,

13. Seeing the foot of the rejoicing but mean Bhimasena placed upon the head of that foremost one of Kuru's race, many of the leading warriors among the Somakas did not a all approve of it.

14—15. After having struck down your son, while Vrikodara was thus vaunting and dancing madly, king Yudhisthira said to him,—'You have wreaked your vengeance (on Duryodhana) and gained your ends by means fair or foul! Cease now, O Bhima.

16. Do not crush his head with your foot! Do not act sinfully! Duryodhana is a king! He is, again, your kinsman! He is fallen! Your conduct, O sinless one, is not becoming.

17. Duryodhana was the lord of eleven *Akshauhinis* of troops. He was the king of the Kurus! Do not, O Bhima, strike a king and a kinsman with your foot!

18. His relatives are killed! His friends and counsellors are all slain! His troops have been destroyed! He has been struck down in battle! He is to be pitied in every respect! He deserves not to be insulted, for remember that he is a king!

19. He is ruined! His friends and kinsmen have been killed! His brothers have been slain! His sons too have been killed! His funeral cake has been taken away! He is our brother! Your conduct towards him is not proper!

20—22. Bhimasena is a righteous man! People used to say this before of thee! Why then, O Bhimasena, do you insult the king in this way?' Saying this to Bhimasena, Yudhishthira, with voice suppressed with tears, and afflicted with sorrow approached Duryodhana, and said to him, 'O brother, you should not give way to anger nor grieve for yourself! Forsooth, you suffer the dreadful consequences of your own former acts!

23. Forsooth, this sad and woful result had been ordained by the Creator himself, *viz.*, that we should harm you and you should injure us, O foremost one of Kuru's race!

24. Through thy own fault, avarice and pride and folly this great calamity has befallen you, O Bharata!

25. Having brought about the death of your companions and brothers and sires and sons and grandsons and others you now meet with your own death!

26. For your folly your brothers, mighty car-warriors all, and your kinsmen, have been killed by us! I think all this is the work of irresistible Destiny!

27. You are not to be pitied! On the other hand, your death, O sinless one, is enviable! It is we that are objects of pity, O Kaurava! We shall have to carry on a miserable existence, shorn of all our dear friends and kinsmen!

28. Alas, how shall I see the widows, of my brothers and sons and grandsons, all overwhelmed with grief and stricken down with sorrow.

29. You are, O king, departing from this world! You will surely go to heaven! We are, on the other hand, creatures of hell, and shall continue to suffer the bitterest grief!

30. The wives of Dhritarashtra's sons and grandsons striken with grief will, forsooth, curse us all!'

31. Saying these words, Dharma's son Yudhishthira, deeply afflicted with grief, began to sigh heavily and bewail."

CHAPTER LX.

(GADAYUDDHA PARVA).—*Contd.*

Dhritarashtra said :—

1. "Seeing the (Kuru) king struck down unfairly, what, O charioteer, did the powerful Valadeva, that Madhu's chief, say.

2. "Tell me, O Sanjaya, what Rohini's son, well-skilled in mace encounters and well acquainted with all its rules did on that occasion!"

Sanjaya said :—

3. "Seeing your son struck at the thighs, the powerful Rama, that best of smiters, became highly angry.

4. Raising his arms up, thelhero having the plough for his weapon, sorrowfully said in the midst of those kings,—'Oh, fie on Bhima, fie on Bhima.

5. Oh, fie, that in such a fair fight a blow has been inflicted below the navel! Never before has such an act, as has been done by Vrikodara, been seen in an encounter with the mace!

6. No limb below the navel should be struck. This is the rule laid down in treatises! This Bhima, however, is an ignorant wretch, unacquainted with the code of war! He, therefore, acteth as he likes.'

7. Uttering these words, Rama became very angry. The powerful Valadeva then, uplifting his plough, rushed towards Bhimasena.

8. The great warrior with uplifted arms appeared like the huge mountain of Kailasa variegated with various kinds o metals.

9. The powerful Keshava, however, ever bending with humility, caught the rushing Rama, with his massive and well-formed arms.

10. Those two Yadu heroes, the one dark in complexion and the other fair, shone exceedingly beautiful at that moment, like the Sun and the Moon, O king, on the evening sky.

11. For pacifying the angry Rama, Keshava addressed him, saying,—'There aresix sorts of advancement that a person may seek, *viz.*, one's own advancement, the advancement of one's friends, the advancement of one's friends' friends, the destruction of one' enemy, the destruction of one's enemy's friends, and the destruction of one's enemy's friends' friends.

12. When misfortunes befall one's own self or one's friends, it is a sign that one's fall is near, and, therefore, one should at such times seek for the remedy.

13. The Pandavas are our natural friends. They are the children of our own father's sister! They had been greatly assailed by their enemies.

14. The fulfilment of one's promise is one's duty. Formerly Bhima had promised in the midst of the assembly that he would in great battle break with his mace the thighs of Duryodhana.

15. The great Rishi Maitreya also had formerly imprecated Duryodhana, saying, Bhima will, with his mace, break you thighs.

16. For all this, I do not see any fault in Bhima! Do not yield to anger, O slayer of Pralamva! Our relationship with the Pandavas is based on birth, blood and love.

17—18. On their advancement depends our own. Do not, therefore, give way to anger, O foremost of men!'—Hearing these words of Vasudeva the wielder of the plough, who was well read in the Ethical lore, said, 'Morality is always followed by the good. 'Morality is always followed by two motives, *viz.*, the desire for Profit cherished by those that follow it, or the desire for Pleasure.

19. Whoever, without making distinction between Morality and Profit, or Morality and Pleasure, or Pleasure and Profit, follows all three, *viz.*, Morality, Profit and Pleasure, always succeeds in obtaining great happiness.

20—21. It is because Bhimasena, has deviated from morality this harmony, of which I have spoken, has been disturbed, inspite, O Govinda, of all your aruments to me!' Krishna replied, saying,—'You are always described as shorn of wrath, and devoted to righteousness! Pacify yourself, therefore, and do not yield to wrath!

22. Know that the Kali age is at hand. Remember also the promise made by the son of Pandu! Let, therefore, the son of Pandu be regarded to have requited the debt he owed to his enemy and to have carried out his promise."

Sanjaya Continued :—

23—24. "Hearing this fallacious argument from Keshava, O king, Rama failed to remove his anger and become cheerful. He then said in that assembly, 'having unfairly killed the righteous king Suyodhana, the son of Pandu shall be known in the world as a wily warrior!

25. The righteous Duryodhana, on the other hand, shall acquire eternal blessedness! Dhritarashtra's royal son, who has been struck down, is a fair warrior!

26—27. Having made all possible arrangements for the Sacrifice of battle, and having performed the initiatory rites on the field, and lastly, having poured his life as a libation upon the fire of foes, Duryodhana has duly completed his Sacrifice by the final ablutions of glory!" Having said these words, the brave son of Rohini, looking like a white cloud, got upon his chariot and went towards Dwaraka.

28. The Panchalas, the Vrishnis and the Pandavas, O king, became rather dispirited after Rama had started for Dwaravati.

29. Then approaching Yudhishthira, who was exceedingly melancholy and anxious, and who hung down his head and knew not what to do in the great affliction of his heart, Vasudeva, said to him these words.

Vasudeva said :—

30—31. 'O Yudhishthira why do you allow such a wrong act, since you suffer the head of the insensible and fallen Duryodhana whose relatives and friends have all been killed to be thus struck by Bhima with his foot? Conversant as thou art with the rules of Ethics, why do you, O king, look at this act with indifference?'

Yudishthira answered :—

32. 'This act, O Krishna, of Vrikodara's angrily touching the head of the king with his foot, is not pleasant to me, nor am I glad at this extermination of my race!

33. By guile were we always imposed on by the sons of Dhritarashtra! They spoke many harsh words to us. We were again exiled into the forest by them.

34. On account of all those acts great grief exists in Bhimasena's heart! Thinking of all this, O hero of the Vrishnis's race, I looked on with indifference!

35. Having killed the covetous, foolish and passionate Dhuryodhana, let the son of Pandu satisfy his desire, be it by means fair or foul.

Sanjaya continued:—

36—37. 'After Yudhishthira had said this, Vasudeva, said with difficulty,—Let it be so! After Vasudeva had been addressed in those words by Yudhishthira, the former, who, always wished what was pleasant to, and beneficial for, Bhima, insooth, approved all these acts that Bhima had done in battle.

38. Having struck down your son in battle, the wrathful Bhimasena, his heart overflowing with joy, stood with joined hands before Yudhishthira and saluted him duly.

39—40. With eyes expanded in joy and proud of the victory he had acquired, the energetic Vrikodara, O king, said to his eldest brother, saying,—'The Earth belongs to-day to you, O king, without quarrels to disturb her and with all her thorns gone! Govern her, O king, and observe the duties of your order.

41. He, who was the root of these hostilities, and who fomented them by means of his wilyness, that wretched being, lies struck down, on the bare ground, O lord of Earth.

42. All those wretches led by Dusshasana, who used to utter cruel words, as also those other enemies of yours, *viz.*, the son of Radha, and Shakuni, have been killed.

43. Filled with all sorts of gems, the Earth, with her forests and mountains, O king, once more approaches you who have no foes alive.'

Yudhishthira said:—

44. 'Hostilities have been closed! King Suyodhana has been struck down! The Earth has been conquered (by us), under the advice of Krishna.

45. By good luck, you had paid off your debt to your mother and to your wrath! By good luck, you have been victorious, O invincible hero, and by good luck, your enemy has been killed.'

CHAPTER LXI.

(GADAYUDDHA PARVA).—*Contd.*

Dhritarashtra said:—

1. "Seeing Duryodhana struck down in battle by Bhimasena, what, O Sanjaya did the Pandavas and the Sanjayas do?"

Sanjaya said:—

2—4. "Seeing Duryodhana killed by Bhimasena in battle, O king, like a wild elephant slain by a lion the Pandavas with Krishna were filled with joy upon the fall of the Kuru king. The Panchalas and the Srinjayas also waved their upper garments (in the air) and sent up leonine roars. Even the Earth could not bear those rejoicing warriors.

5. Some stretched their bows; others drew their bowstrings. Some blew their huge conchs; others beat their drums.

6.—7. Some sported and jumped about others laughed aloud. Many heroes repeatedly said these words to Bhimasena—'Highly difficult and great has been the feat that you have performed to-day in battle, by having struck down the Kuru king, himself a great warrior, with your mace!

8. This slaughter of your enemy is considered like that of Vritra by Indra himself!

9. Who else, but you, O Vrikodara, could kill the heroic Duryodhana while moving about in various ways and performing various manœvres.

10. You have brought these hostilities, to a close which none could do! This feat of yours is incapable of being done by any other warrior!

11. By good luck, you have, O hero, like an infuriate elephant, crushed with your foot the head of Duryodhana on the field of battle!

12. By good luck, O sinless one, you have quaffed the blood of Dushasana, like a lion quaffing the blood of a buffalo!

13. By good luck, you have by your own energy, placed your foot on the head of all those that had injured the just king Yudhisthira!

14. For your having defeated the foes and having slain Duryodhana, by good luck, O Bhima, your fame has extended over the whole world.

15. Bards and eulogists praised Shakra after the fall of Vritra as we are now applauding you, O Bharata, after the fall of your foes.

16. Know O Bharata, that the joy we felt upon the fall of Duryodhana has not yet decreased the least.' The assembled eulogists on that occasion addressed to Bhimasena these words.

17—18. Whilst, *viz.*, the Panchalas and the Pandavas, all filled with joy were thus expressing themselves, the slayer of Madhu addressed them, saying,—'Ye kings, it is not becoming to kill a slain foe with such cruel words repeatedly. This wicked man has already been slain.

19—20. This sinful, shameless, and covetous wretch, surrounded by sinful counsellors and ever malignant of the advice of wise friends, encountered his death even then when he refused, though repeatedly urged to the contrary by Vidura, Drona, Kripa and Sanjaya, to give to the sons of Pandu their paternal share in the kingdom which they had begged of him.

21. This wretch is not to be regarded either as a friend or an enemy! What use in using harsh words to him who has now become a piece of wood.

22—23. Get your cars quickly, ye kings, for we should leave this place! By good luck, this sinful wretch has been killed with his counsellors and kinsmen and friends.' Thus chastised by Krishna, king Duryodhana, O king, gave way to wrath and endeavoured to rise.

24. Sitting on his haunches and supporting himself on his two arms, he contracted his eye-brows and looked angrily at Vasudeva.

25. Duryodhana whose body was half raised, looked like a poisonous snake, O Bharata, shorn of its tail.

26—28. Forgetting his poignant and unbearable pains, Duryodhana began to assail Vasudeva with keen and bitter words.—'O son of Kansa's slave, it seems you have no shame, for you have forgotten that I have been struck down most unfairly, according to the rules of mace-fighting? It was you who unfairly caused this act by reminding Bhima about the breaking of my thighs. Do you think I did not mark it when Arjuna (under your advice hinted to it to Bhima?

29. Having caused the destruction of thousands of kings, who always fought fairly through various kinds of unfair means, do you not feel any shame or abhorrence for those acts?

30. Having daily bought about a great carnage of heroic warriors, you at last caused the grandsire to be slain by placing Shikhandin to the front.

31. Having again caused an elephant of the same name of Ashwathama to be killed, O ye of vicious principle, you made the preceptor lay aside his weapons. Do you think that this is not known to me?

32. While again that brave hero was about to be killed by this cruel Dhrishtadyumna, you did not dissuade the latter!

33. The dart that had been begged (of Shakra as a boon) by Karna for the destruction of Arjuna, was baffled by you through Ghatotkach! Who is there that is more sinful than you?

34. Likewise powerful Bhurishravas, with one of his arms cut off and while observing the *Praya* vow, was caused to be slain by you through the great Satyaki.

35. Karna had done a great feat for defeating Partha. You frustrated the object of Ashwasena, the son of that prince of snakes *(viz.*, Takshaka).

36. When again the wheel of Karna's car sank in mire and Karna was assisted with calamity and almost defeated on that account, and—when, he became anxious to free his wheel,—you caused that Karna to be then slain!

37. If he had fought me and Karna and Bhisma and Drona by fair means, victory then, forsooth, would never had been yours.

38. By adopting the most wily and unfair means you have caused the death of many kings observant of the duties of their order and of ourselves as well.'

Vasudeva said:—

39. 'You, O son of Gandhari, have been killed with your brothers, sons, kinsmen, friends, and followers, for the sinful path you followed.

40. Through your deeds those two heroes, *viz.*, Bhishma and Drona, have been killed. Karna has been slain for having followed your conduct!

41. Requested by me, O fool, you did not, from avarice, give the Pandavas their paternal share, under the advice of Shakuni.

42. You gave poison to Bhimasena! You, O wicked man, tried to burn all the Pandavas with their mother at the palace of lac!

43. While gambling, you insulted the daughter of Yajnasena, while in her season, in the midst of the assembly! Shameless as you are, you should have been killed there and then!

44. Through Suvala's son an expert in dice, you unfairly defeated the virtuous Yudhishthira who was unskilled in gambling! For that are you killed.

45. Through the sinful Jayadratha again, Krishna was on another occasion insulted when the the Pandavas, her lords, had gone out a thunting towards the hermitage of Trinavindu!

46. Causing Abhimanyu, who was a child and alone, to be surrounded by many, you did kill that hero. For this sin, O sinful wretch, you are slain!

47. All those sinful deeds which you attribute to us have in reality been perpetrated by you in consequence of your sinful nature!

48. You had never listened to the advice of Vrihaspati and Ushanas! You had never respected the old! You had never heard the beneficial words!

49. Possessed by ungovernable covetousness and thirst of gain, you committed many unrighteous acts. Suffer now the consequences thereof.'

Duryodhana said:—

50. 'I have made various studies, made presents according to the ordinance, governed the wide Earth with her seas, and trumpted over the theads of my foes. Who is there so fortunate as myself?

51. That end again which is sought by Kshatriyas observant of the duties of their own order, *viz.*, death in battle, I have also met with mine. Who, therefore, is so fortunate as myself?

52. I have enjoyed pleasures, such as were worthy of the very gods and such as could with difficulty, be obtained by other kings. I have attained the highest prosperity. Who then is so fortunate as myself?

53. With all my well-wishers, and my younger brothers, I am going to heaven! As regards yourselves, with your baffled purposes and racked with grief, live ye in this unhappy world.'

Sanjaya continued:—

54—56. 'After the intelligent king of the Kurus, have said these words, a thick shower of fragrant flowers dropped from the sky. The Gandharvas beat many charming musical instruments. The Apsaras in a chorus sang the glory of king Duryohana. The Siddhas cried,—Praise to king Duryodhana! Sweet and delicious breezes mildly blew on all sides. All the quarters became clear and the firmament looked blue as the *lapis lasuli*.

57. Beholding these good signs, and this worship offered to Duryodhana, the Pandavas, with Vasudeva at their head, were put to shame.

53. Hearing the invisible voice that Bhishma and Drona and Karna and Bhurishravas were killed unfairly, they were afflicted with remorse and wept in grief.

59—60. Seeing the Pandavas striken with anxiety and grief, Krishna addressed them in a voice deep as that of the clouds or the drum, saying,—"All of them were great car-warriors and quick hands in weapons! If ye had displayed all your prowess, even then ye could never have killed them in battle by a fair fight.

61. King Duryodhana also could never be killed in a fair fight! The same is the case with all those powerful car-warriors led by Bhishma.

62. For doing you good, I repeatedly applied my illusory powers and caused them to be killed by various means in battle.

63. If I had not adopted such deceitfu ways in battle, you would never have been victorious, nor could have gained kingdom or wealth.

64. Those four were very great warriors and regarded as Atirathas in the world, The very Regents of the Earth could not kill them in fair fight.

65. Likewise, the son of Dhritarashtra, when armed with the mace, could not be killed in fair fight by Yama himself, armed with his bludgeon.

66. Ye should not mind that this enemy of yours has been killed deceitfully. When the number of one's enemies becomes great, then destruction should be brought about by wily ways.

67. The gods themselves, in killing the Asuras, have followed same path. The way, that was followed by the celestials, may be followed by all.

68. We have been crowned with success. It is evening. We had better retire to our tents. Let us all, ye kings, take rest, with our horses and elephants and cars!'

69. Hearing these words of Vasudeva, the Pandavas and the Panchalas filled with joy, roared like a number of lions.

70. All of them blew their conchs and Madhava himself blew his Panchajanya, seeing Duryodhana struck down in battle.'"

CHAPTER LXII.

(GADAYUDDHA PARVA).—*Contd.*

Sanjaya said:—

1. "All those kings, having arms resembling spiked bludgeons, then went towards

their tents, overflowing with joy and blowing ther conchs on their way.

2—3. The Pandavas also, O king, proceeded towards our tents. The great bowman Yuyutsu followed them, as also Satyaki, and Dhrishtadyumna, and Shikhandin, and the five sons of Draupadi. The other great bowmen also went towards our tents.

4. The Parthas then entered the tent of Duryodhana, shorn of its splendours and bereft of its master, and looking like a pleasure-ground deserted by spectators.

5. That pavilion looked like a city void of festivities, or a lake without its elephant. It was filled with women and eunuchs and aged counsellors.

6. Duryodhana and other heroes, dressed in yellow raiments, formerly used, O king, to wait reverentially, with joined hands, on those old counsellers.

7. Arriving at the pavilion of the Kuru king, the Pandavas, those foremost of car-warriors, O king, got down from their cars.

8—9. Ever engaged, in the good of his friend, Keshava, addressed the holder of Gandiva, saying,—'Take down your Gandiva as also the two inexhaustible quivers. I shall get down after you, O best of the Bharatas.

10. Get down, for this is for your own good, O sinless one!'—Pandu's brave son, Dhananjaya, did as he was directed.

11. Leaving the reins of the horses the intelligent Krishna then got down from the car of Dhananjaya.

12. After the great Lord of all creatures had got down from that car, the celestial Ape that was on the standard of Arjuna's car disappeared there and then.

13. That great car then, which had before been burnt by Drona and Karna with their celestial weapons, quickly caught fire, O king, without any thing being seen there.

14. Indeed, the car of Dhananjaya, with its quivers, reins, horses, yoke, and shaft, fell down, all reduced to ashes.

15—16. Seeing the vehicle thus reduced to ashes, O lord, the sons of Pandu filled with wonder, and Arjuna, O king, having saluted Krishna and bowed unto him, said these words, with joined hands, 'O Govinda, O divine one, why has this car been consumed by fire?

17. What is this highly wonderful incident that has taken place before our eyes? O you of mighty arms, if you think that I can hear it without injury then tell me everything.'

Vasudeva said :—

18. "That car, O Arjuna, had already been consumed by various sorts of weapons. It was because I had sat upon it during battle that it did not break into pieces, O destroyer of foes.

19. Previously consumed by the power of Brahma weapons, it has been reduced to ashes upon my leaving it after you had achieved your object.'

20—23. Then, with a little pride, Lord Keshava embracing king Yudhishthira, said to him, 'By good luck, you have gained the victory, O son of Kunti! By good luck, your enemies have been defeated! By good luck, the holder of Gandiva and Bhimasena the son of Pandu, and yourself, O king, and the two sons of Madri have escaped alive from this battle so destructive of heroes, after having killed all your foes! Speedily do, O Bharata, what should now be done!

24—26. After I had arrived at Upaplavya, you the holder of Gandiva, gave me honey and the customary ingredients, and said, O Lord, This Dhananjaya, O Krishna, is your brother and friend! He should, therefore, be protected by you in all dangers!—To your these words I answered saying,—So be it!—That Savyasachin has always been protected by me. You have also gained victory, O king.

27—28. With his brothers, O king of kings, that truly powerful hero, has come out alive of this dreadful battle, so destructive of heroes.'—Thus addressed by Krishna, king Yudhishthira with his hairs standing erect, O king, said to Janarddana.

Yudishthira said :—

29—30 'Who else, except you, O destroyer of foes, not even thunder-holding Purandara himself, could have withstood the Brahma weapons discharged by Drona and Karna!

30. It was through your favour that the Samsaptakas were vanquished! It was through your favour that Partha had never to turn back from even the fiercest of battles!

31—32. It was through your favour O mighty-armed one, that I myself, with my descendants, have, by performing various feats, obtained the auspicious end of prowess and energy! At Upaplavya, the Rishi Krishna-Dwaipayana told me that where there is Krishna righteousness and victory will be there."

Sanjaya continued :—

33—35. 'After this conversation, these heroes entered your son's encampment, and secured the weapons of chest, many jewels, and much wealth, and silver and gold and gems and pearls and many rich ornaments and blankets and skins, and innumerble slaves male and female, and many other things required by kings. Having secured that inexhaustible wealth belonging to you, O foremost of Bharata's race, those highly-blessed ones, whose enemies had been killed, uttered loud cries of joy.

36. Having unyoked their animals, the Pandavas and Satyaki took rest there awhile.

37—38. Then the illustrious Vasudeva said. 'We should, as the first sacred act, remain out of the camp for this night. Saying 'So be it!'—the Pandavas and Satyaki, accompanied by Vasudeva, went out of the camp for doing this auspicious act.

39—40. Arrived on the banks of the sacred stream Oghavati, O king, the Pandavas, who had no enemies took up their quarters there for that night. They then sent Keshava to Hastinapura. The highly powerful Vasudeva causing Daruka to get upon his car, proceeded very quickly to that place where the royal son of Amvica was.

41—42. While about to start on his car, having Shaivya and Sugriva yoked to it, (the Pandavas) said to him,—'Comfort the helpless Gandhari who has lost all her sons.'—Thus addressed by the Pandavas, that chief of the Satwatas then set out for Hastinapura and arrived before Gandhari who had all her sons slain."

CHAPTER LXIII.

(GADAYUDDHA PARVA).—*Contd.*

Janamejaya said:—

1—2. "Why did that best of kings, *viz.*, the righteous Yudhishthira, send that scorcher of foes, *viz.*, Vasudeva, to Gandhari? Krishna had at first gone to the Kauravas for the sake of bringing about peace. He was not successful. For this the battle took place.

3—4. When all the warriors were killed and Duryodhana was struck down, when for the battle the empire of Pandu's son became perfectly safe, when all the (Kuru) camp became empty, when the son of Pandu won great glory, what was the cause for which Krishna had once again to go (to Hastinapura)?

5. It seems to me, O Brahmana, that the cause could not be an insignificant one, since it was Janarddana had himself to make the journey.

6. O foremost of all Adhyaryus, tell me in full what was the reason for undertaking such a mission."

Vaishampayana said :—

7—11. "The question you have put, O king, is, indeed, worthy of you! I will tell you everything truly as it happened. See Duryodhana, the powerful son of Dhritarashtra, struck down by Bhimasena against the rule of fair fight, and beholding the Kuru king slain unfairly, O Bharata, Yudhishthira, O monarch, was filled with great fear, thinking of the highly-blessed and ascetic Gandhari—'She has practised severe ascetic austerities and can, therefore, consume the three worlds,' this was the thought of the son of Pandu. By sending Krishna, the angry Gandhari, would be comforted before Yudhishthira's own arrival.

12. 'Hearing of the death of her son in such a way, she will, in anger, with the fire of her mind, reduce us to ashes.

13—14. How will Gandhari bear such poignant grief, after hearing of her son, who always fought fairly, being slain unfairly by us?' Having thought thus for a long while, king Yudhishthira filled with fear and grief said these words to Vasudeva.

15—16. 'Through your kindness, O Govinda, my kingdom has been freed from pests. We have gained now what we could not even imagine. O mighty-armed one, in battle, making the very hair to stand on end, thou hadst to bear violent blows before my very eyes, O delighter of the Yadavas.

17. Formerly in the battle between the gods and the Asuras, thou hadst, lent your help for the destruction of the foes of the celestials, and those enemies were killed.

18. Similarly, O mighty-armed one, you have helped us, O you of unfading glory. By agreeing to act as our charioteer, O Vrishni-hero, you have all along protected us.

19. If you had not protected Phalguna in dreadful battle, this sea of troops would not have been vanquished?

20. You have suffered many blows of the mace, and many strokes of spiked

bludgeons and dart and short arrows and lances and battle-axes.

21. For our sake, O Krishna, you also put up with many harsh words and endure the violent fall of weapons in battle.

22. On account of Duryodhana's death, all this has not been fruitless, O you of unfading glory. Act again in such a way that the fruit of all those acts may not be spoiled.

23. Although we have gained victory, O Krishna, our heart, however, is yet trembling in doubt. Know, O Madhava, that Gandhari's wrath, has been excited.

24. That highly-blessed lady is always weakening herself with the austerest of penances. Hearing of the death of her sons and grandsons, she will, forsooth, reduce us to ashes. It is time, O hero, I think, for pacifying her.

25. Save you, O foremost of men, what other person is there that can even face that lady of red and ranging eyes and greatly overwhelmed with the misfortunes of her children.

26. O Madhava, I think it is better for you to go, for pacifying Gandhari, O chastiser of foes, who is blazing with wrath. You are the Creator and the Destroyer. You are the first cause of all the worlds, yourself being eternal.

27. With reasonable words, you will quickly, O you of great wisdom, be able to pacify Gandhari.

28—29. Our grandsire, the holy Krishna-Dwaipayana, will be there. O mighty-armed one, it is your duty to remove by all means in thy power, the anger of Gandhari.' Hearing these words of king Yudhishthira, the Yadu-hero summoning Daruka, said, —'Get my car ready.'

30. Having received Keshava's command, Daruka speedily returned and represented to his great master that the car was ready.

31. That destroyer of foes and chief of Yadu's race, *viz.*, the Lord Keshava, having got upon the car, proceeded speedily to the city of the Kurus.

32. The worshipful Madhava then, mounting his vehicle, proceeded, and arrived at Hastinapur.

33. Making the city resound with the rattle of his car-wheels as he entered it, he sent word to Dhritarashtra and then got down from his car and entered the palace of the old king.

34—35. He there saw that best of Rishis, (*viz.*, Dwaipayana), arrived before him. Embracing the feet of both Vyasa and Dhritarashtra, Janarddana quietly saluted Gandhari also. Then the best of the Yadavas, *viz.*, Vishnu, holding Dhritarashtra by the hand, O king, began to weep.

36—37. Having wept for a while, he washed his eyes and his face with water according to rules. He then said sweetly to Dhritarashtra,—'Nothing is unknown to you, O Bharata, about the past and the future. You are well-acquainted, O lord, with the course of time.

39. Out of respect for you the Pandavas had tried to prevent the destruction of their family and the extermination of the Kshatriyas, O Bharata.

40. Having made a compact with his brothers, the virtuous Yudhishthira had lived peacefully. He even went to exile after the unfair defeat at dice.

41. With his brothers he lived in concealment and disguise. They also suffered various miseries as if they were quite helpless.

42. On the eve of battle I myself came, and before all begged of you only five villages.

43. Out of covetousness, and as Destiny would have it, you did not grant my request. Through your folly, O king, all the Kshatriyas have been exterminated.

44. Bhisma, and Somadatta, and Valhika, and Kripa, and Drona, and his son and the wise Vidura, always begged you for peace. You did not, however, follow their advice.

45. Every one, it seems, loses sense under the influence of Destiny, O Bharata, since even you, O king, as regards this matter, did act so foolishly.

46. What else can it be but the effect of Time? Indeed, Destiny always reigns supreme! Do not, O you of great wisdom, attribute any fault to the Pandavas.

47. Judged by the standard of Ethics or reason or affection, the Pandavas have not committed the slightest offence, O scorcher of foes.

48. Knowing all this to be the fruit of you own folly, it is proper for you not to entertain any ill feeling towards the Pandavas.

49. The perpetuity of race, the offering of funeral cake, and every thing else that depends upon offspring, now depend on the Pandavas as regards both yourself and Gandhari.

50. Both you and the renowned Gandhar also, should not entertain malice towards the Pandavas.

51. Thinking of all this, and thinking also of your own sins, cherish good feelings towards the Pandavas. I bow to you, O Bharata chief.

52. You know, O mighty armed one, the devotion of king Yudhisthira and his affection towards you.

53. Having caused this destruction of foes that wronged him so, he is burning day and night in grief and does not enjoy peace of mind.

54. Grieving for you and for Gandhari, he does not enjoy any happiness.

55—57. Out of shame he does not appear before you who are burning with grief on account of your children and whose understanding and senses have been bewildered.'—Having said these words to Dhritarashtra, that foremost one of Yadu's race, O king, addressed the 'grief-stricken Gandhari in these words of great significance,—' O daughter of Suvala, O you of excellent vows, hear what I say. O auspicious dame, there is no lady like you in the world.

58. You remember, O queen, those just and fair words which you gave utterance to in the assembly before me, words that were beneficial to both the parties,—but which your sons, O auspicious lady, did not pay any heed to.

60—61. Duryodhana, who coveted victory was reprimanded by you. You told him then,—Listen, O fool, to these eternal words, *viz.*, victory follows righteousness —your words, O princess, have now been fulfilled. Knowing all this, O auspicious lady, do not grieve.

62. Let not your heart be bent towards the destruction of the Pandavas. On account of the power of your penances, you are able, O highly blessed one, to consume with your eyes, burning in anger, the whole Earth with her mobile and immobile creatures.'

63. Hearing these words of Vasudeva, Gandhari said,—' O Keshava, what you say is true!

64. My heart, burning in grief, had been unfixed. After hearing what you said, however, that heart, O Janarddana, has been settled.

65. Regarding the blind old king, who had now become childless, O foremost of men, you and the sons of Pandu, are his refuge.'

66. Having said so Gandhari, burning in grief for the death of her sons, covered her face with her cloth and began to weep aloud.

67. The mighty-armed lord Keshava then solaced the grief-stricken princess with reasonable words and examples.

68. Having comforted Gandhari and Dhritarashtra, Keshava of Madhu's race, came to know the evil that was thought of by Drona's son.

69—70. Rising up quickly after worshipping the feet of Vyasa with his head, Keshava, O king, addressed Dhritarashtra, saying,—'I take your leave, O foremost of Kuru's race! Do not grieve. The son of Drona has an evil desire. It is for this that I rise so suddenly.

71—72. It seems that he has formed a plan for destroying the Pandavas during the night.'—Hearing these words, both Gandhari and Dhritarashtra said Keshava, the destroyer of Keshin, these words:—'Go quickly, O mighty-armed one, and protect the Pandavas.

73. See us again soon, O Janarddana!' —Then Keshava of unfading glory proceeded with Daruka.

74. After Vasudeva had gone, O king, Vyasa, worshipped of the whole world, began to comfort king Dhritarashtra.

75. The righteous Vasudeva departed, having gained his object successfully, from Hastinapura, for seeing the camp and the Pandavas.

76. Arrived at the camp, he went to the Pandavas, Informing them of everything he took his seat with them."

CHAPTER LXIV.

(GADAYUDDHA PARVA).—*Contd.*

Dhritarashtra said:—

1. "Struck on the head, his thighs broken, laid low on the ground, exceedingly proud, what, O Sanjaya, did my son then say?

2. King Duryodhana was highly wrathful and his enmity to the sons of Pandu was deep-seated. When, therefore, this great calamity befell him, what did he next say on the field?"

Sanjaya said:—

3. "Hear me, O king, as I describe what took place. Listen, O king, to what Duryodhana said when possessed by misfortune.

4. With his thighs broken, the king, O king, covered with dust, collected his flowing locks, looking on all sides.

20. Forsooth, the prosperity of all mortals is very unstable, since you, who were equal unto Shakra himself, have now been reduced to such a miserable condition.'

21. Hearing these words of Ashwatthaman your son answered him in words that were suited to the occasion.

22—23. He wiped his eyes with his hands and shed tears of grief again. The king then addressed all those heroes headed by Kripa and said,—'Subjection to death has been ordained by the Creator himself. Death comes to all in course of Time.

24. That death has now come to me, before you all. I, who governed the whole Earth, I have now been reduced to this miserable state.

25. By good luck, I never turned back from battle, whatever misfortunes overtook me. By good luck, I have been killed by those sinful men, by the help of deceptive means.

26. By good luck, while engaged in hostilities, I always showed courage and perseverance. By good luck, I am killed in battle, along with all my relatives and friends.

27. By good luck, I see you escaped alive from this great destruction, and are safe and sound! This is highly pleasing to me!

28. Do not, from love grieve for my death! If the Vedas are in any way authoritative, I have certainly acquired many eternal regions!

29. I am not ignorant of the glory of Krishna. He has not made me disregard the Kshatriya duties!

30—31. I have obtained him! No one should grieve for me. Ye have done what persons like ye should do. Ye have always tried for my success. Destiny, however, is incapable of being defeated.'—Having said all this, the King, with eyes bathed in tears, became silent, O king, agitated as he was with pain.

32. Seeing the king in tear and grief, Drona's son burned in anger like the fire at the universal dissolution.

33. Beside himself with anger he squeezed his hands, and addressing the king in a voice choked with tears, he said, —'My father was killed by those wretches with a cruel contrivance. That act, however, do not pain me so keenly as this condition to which you have been reduced, O king. Listen to these words of mine which I swear by truth itself, O lord, and by all my acts of piety, all my gifts, my religon and the religious merits I have won.

36—38. I shall to-day, in the very presence of Vasudeva, despatch all the Panchalas, by all means in my power, to the abode of Yama. You should, O king, grant me permission.'—Hearing these words of Drona's son, that were highly peasant, the Kuru king addressed Kripa, saying,— 'O preceptor, bring me soon a pot full of water.'—At these words of the king, that foremost of Brahmanas, soon brought a vessel full of water.

39. Your son then, O king, said to Kripa, —'Let the son of Drona, O foremost of Brahmanas, blessed be you, if you wish to do me good, be, at my command, appointed as generalissimo.

40—41. At the command of the king, even the Brahmana may fight, especially one who leads the life of Kshatriya. Those learned in the scriptures say this.'—Hearing these words of the king Kripa, the son of Sharadwat, installed Drona's son as generalissimo, at the mandate of the king.

42. After the ceremony, O King, Ashwathaman embraced that best of kings and left the place, having resounded the ten cardinal points with his war-cry.

43. That best of kings, *viz.*, Duryodhana, bathed in blood, began to pass there that night so dreadful to all creatures,

44. Leaving quickly the a field of battle, O king, those horses, with hearts shaken by grief, began to think anxiously and earnestly.

ENDS OF SHALYA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT.)

SAUPTIKA PARVA.

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PUBLISHED BY

RASH MOHUN SIRCAR.

40, Nayan Chand Dutt's Street, Calcutta.

CALCUTTA:

PRINTED BY H. C. DASS, ELYSIUM PRESS,

40, Nayan Chand Dutt's Street.

1902.

SAUPTIKA PARVA.

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THE MAHABHARATA.

(IN ENGLISH.)

SAUPTIKA PARVA.

CHAPTER I.

Having saluted Narayana, and Nara the foremost of all male beings, as also the goddess of learning Saraswati, let us cry success.

Sanjaya said :—

1. "Those heroes then in a body went towards the south. At sunset they reached a spot near the (Kuru) encampment.

2. Letting loose their animals, they became very much frightened. Reaching then a forest, they secretly entered it.

3. They took up their quarters there near the encampment. Wounded with many keen weapons, they breathed and sighed heavily, thinking of the Pandavas.

4. Hearing the loud noise set up by the victorious Pandavas, they feared a pursuit and therefore fled towards the east.

5. Having gone for sometime, their animals became tired and they themselves were stricken with thirst. Beside themselves with anger and vindictiveness, those great bowmen could not bear what had taken place, burning as they did with grief at the slaughter of the king. They, however, rested for a while."

Dhritarashtra said :—

6. "The feat, O Sanjaya, that Bhima performed seems to be incredible, since my son who was struck down was endued with the strength of ten thousand elephants.

7—10. In the prime of life and having an adamantine body, he was not capable of being slain by any creature. Alas, even such a son of mine was struck down by the Pandavas in battle. Forsooth, O Sanjaya, my heart is made of adamant, because it does not break into a thousand pieces even after hearing of the death of my hundred sons. Alas, what will be the condition of myself and my wife, an old couple, deprived of all children. I dare, not dwell in the kingdom of Pandu's son.

11. Having been the father of a king and a king myself, O Sanjaya, how shall I pass my days as a slave obeying the commands of Pandu's son.

12. Having commanded once tho entire Earth and having trampled over the heads of all, O Sanjaya, how shall I live now as a wretched slave.

13. How shall I be able, O Sanjaya, to endure the words of Bhima who has alone killed a full hundred sons of mine?

14. The words of the great Vidura are now realised. Alas, my son, O Sanjaya, did not listen to those words.

15. What, however, did Kritavarman and Kripa and Drona's son do after my son Duryodhana had been unfairly killed."

Sanjaya said :—

16. "They had not proceeded far, O king, when they stopped, on seeing a dense forest covered with trees and creepers.

17. Having rested for a little while, they entered that great forest, proceeding on their cars drawn by their excellent horses whose thirst had been satisfied.

18. That forest abounded with various kinds of animals, and various species of birds. And it was covered with many trees and creepers and was filled with numerous carnivorous creatures.

19. It was covered with many pools of water, adorned with various kinds of flowers, and lakes overgrown with blue lotuses.

20. Having entered that dense forest they looked about saw a gigantic banian tree with thousands of branches.

21. Repairing to the shade of that banian, those great car-warriors, O king, those foremost of men, found that to be the biggest tree in that forest.

22. Getting down from their cars, and letting loose their animals, they washed themselves and said their evening prayers.

23. The Sun then reached the setting hill, and Night, the mother of the universe, came. The sky, bespangled with planets and stars, shone like an ornamented piece of brocade and presented a beautiful sight.

25. Creatures, ranging in the night, began to howl and utter their cries at will, while they that range in the day began to sleep.

26. The night-ranging animals set up a dreadful noise. The carnivorous creatures were full of joy, and the night, as it advanced, became awful.

27. At that time filled with grief and sorrow, Kritavarman and Kripa and Drona's son all sat down together.

28. Seated under that banian, they began to express their sorrow regarding the destruction that had taken place of both the Kurus and the Pandavas.

29. Feeling asleep they laid themselves down on the bare Earth. They had been greatly exhausted and greatly wounded with arrows.

30. The two great car-warriors, Kripa and Kritavarman, began to sleep. They ever deserving of happiness and undeserving of misery, slept on the bare ground.

31. Indeed, O King, they, who had always slept on costly beds, now slept, like helpless persons, on the bare ground, worn out with fatigue and grief.

32. Subject to wrath and revenge, Drona's son, however, O Bharata, could not sleep, but continued to breathe like a snake.

33. Burning with rage he could not sleep. That mighty hero looked on all sides of that terrible forest.

34. As he surveyed that forest filled with various kinds of creatures, the great warrior beheld a large banian tree covered with crows.

35. On that banian thousands of crows roosted in the night. Each perching separately from its neighbour, those crows slept easily, O Kuru Chief.

36. As, however, those birds were sleeping in security on every side, Ashwatthaman beheld a terrible owl suddenly appeared there.

37. Of frightful cries and huge body, with green eyes and tawny plumage, its neck was very large and its talons were big. And its speed was like that of Garuda.

38. Crying softly that winged creature O Bharata, secretly approached the branches of that banian tree.

39. That sky-ranger, that slayer of crows, alighting on one of the branches of the banian, killed a large number of his sleeping enemies.

40. He tore the wings of some and cut off the heads of others with his sharp talons and broke the legs of many. Highly strong as he was, he killed many that fell down before his eyes.

41. With the limbs and bodies, O king, of the slain crows, the ground covered by the spreading branches of the banian, was overspread on all sides.

42. Having killed those crows, the owl became overjoyed like a slayer of foes after having dealt with his foes according to his pleasure.

43. Witnessing that deed perpetrated in the night by the owl, Drona's son began to reflect on it, desirous of guiding his own conduct after that example.

44. He said to himself,—'This owl teaches me a lesson in battle. Bent as I am upon the destruction of the enemy, the time for action is come.

45. The victorious Pandavas are incapable of being killed by me! They are possessed of power and perseverance, sure of aim, and skilled in smiting.

46. In the presence, however, of the king I have promised to destroy them. I have thus promised to perform a deed that would bring on my own destruction like an insect trying to rush into a burning fire.

47. If I were to fight fairly with them, I shall, forsooth, have to lay down my life! By deceitful act, however, I may yet get success and a great destruction may overtake my enemies.

48. People generally, as also those well-read in the scriptures, alway prefer means which are certain to those which are uncertain.

49. Censure and bad name, which soever this act may engender, ought to be incurred by a person who leads the life of a Kshatriya.

50. The sinful Pandavas have, at every step, perpetrated very ugly, censurable and deceitful acts.

51. Regarding this matter, certain ancient verses, full of truth, are heard, sung by truth-seeing and righteous persons.

52. They are:—The enemy's force, even which fatigued, or wounded, or while eating, or when retiring, or when resting within their camp, should be beaten.

53—54. They should be equally treated when sleeping at dead of night, or when reft of commanders, or when routed, or when labouring under an error.'—Having thought thus, the valiant son of Drona formed the resolution of killing during the night the sleeping Pandavas and the Panchalas.

55. Having formed this wicked resolution and and promised to execute it, he awoke both his maternal uncle and the chief of the Bhojas.

56. Awakened from sleep, those two illustrious and powerful persons, *viz.*, Kripa and the Bhoja chief, heard Ashwatthaman's scheme. Filled with shame, both of them could not give a suitable reply.

57—58. Having reflected for a short time Ashwatthaman said with tearful eyes. —[King Duryodhana, the only hero of great might, for whose sake we were fighting with the Pandavas, has been killed. Deserted and alone though he was, the master of eleven Akshauhinis of soldiers that hero of unsullied prowess has been struck down by Bhimasena in battle.

59. Another wicked act hath been perpetrated by the mean Vrikodara for the latter has touched with his foot the head of a crowned person.

60. The Panchalas are sending up loud roars and cries and loud bursts of laughter. Overjoyed, they are blowing their conchs and beating their drums.

61. The loud sound of their instruments, mingled with the blare of conchs, is fearful to the ear, and carried by the winds, is filling all the points of the horizon.

62. Loud also is the neighing of their steeds and the grunting of their elephants and the roaring of their warriors.

63. That deafening noise made by the rejoicing warriors as they are going to their quarters, as also the clatter of their car-wheels, comes to us from the east.

64. So great has been the havoc made by the Pandavas on the Dhartarashtras that we three are the only survivors.

65. Some were gifted with the strength of a hundred elephants and some were masters of all weapons. Yet they have been killed by the son of Pandu. I consider this to be an instance of the reverses caused by Destiny.

66. Truly, this is the end to which such acts leads. Although the Pandavas have achieved such difficult feats, yet this should be the result of those feats.

67. If you have not lost your wisdom out of stupefaction, then say what is proper for us to do under these circumstances."

CHAPTER II.

(SAUPTIKA PARVA).—*Contd.*

Kripa said:—

1. "We have heard all that you have said, O powerful one! Listen, now, to a few words of mine, O mighty-armed one!

2. All men are subjected to, and governed by, these two forces, *viz.*, Destiny and Manliness. There is nothing superior to these two.

3. Success is not the out come of destiny alone nor of manliness alone, O best of men! Success results from the union of the two.

4. All objects great and low, result from a union of those two. In the whole world, it is through these two that men either act or abstain.

5. No result is produced by the clouds pouring upon a mountain. But mighty results are produced by their pouring upon a cultivated field.

6. Manliness, where destiny is not auspicious, and want of manliness, where destiny is auspicious, both these are fruitless. What I have said before (about the union of the two) is all true.

7. If the rains properly moisten a well-cultivated field the seed produces great results. Such is human success.

8. Sometimes, having settled a course of events, destiny acts of itself. For all that, the wise, always take recourse to manliness.

9. All human acts, O foremost of men, are accomplished by the aid of these two together. Influenced by these two, men either act or abstain.

10. Recourse may be had to manliness. But manliness succeeds through destiny. By the influence of destiny one who sets himself to work, attains to success.

11. The exertion, however, of even a capable man, even when well-directed, is, without the help of destiny, seen to be fruitless in the world.

12. Idle and dull men in this world disapprove of manliness. This, however, is not the view of the wise.

13. Generally no act ever becomes fruitless in the world. The want of manliness again produces grave misery.

14. There is hardly seen a person who obtains something of itself without having made any exertion, as also one who does not obtain anything even after exertion.

15. One who is active is capable of supporting life. He, who is idle, is always unhappy. It is generally seen in this world that active men are always inspired by the desire of earning good.

16. If an active man succeeds in gaining his object or fails to obtain the fruit of his acts, he does not become the butt of censure in any way.

17. If, however, any one in the world luxuriously enjoys the fruits of action without exerting for the same, he generally incurs ridicule and becomes an object of hatred.

18. He, who, neglecting this rule about action, liveth otherwise, is said to injure himself. This is the opinion held by the intelligent.

19. Exertion generally becomes fruitless, because of these reasons, *viz.*, destiny without manliness, and manliness without destiny.

20. Without manliness, no act in this world becomes successful. An active and clever man however, who, having bowed down to the celestials, seeks to achieve his object, is never lost.

21. Similarly a person is crowned with success, who duly waits upon the aged, asks of them what is for his good, and obeys their good advice.

22. One engaged in a work should seek the advice of those approved by the aged. These men are the means, and success depends on means.

23. He who exerts after listening to the words of the old, soon reaps abundant fruits.

24. He, who, without reverence and respect for persons competent to give him good advice, seeks to accomplish his object under the influence of anger, fear, and avarice, soon loses his prosperity.

25. Moved by covetousness and deprived of foresight, this Duryodhana had, without taking advice, foolishly sought the accomplishment of an ill-formed object.

26. Disregarding all his well-wishers and under the advice of only the evil-minded, he had, though dissuaded, created enmities with the Pandavas, who are his superiors in all good qualities.

27. He had, from the very commencement been very wicked. He could not check himself. He did not satisfy the wishes of friends. For all that, he is now sunk in grief and calamity.

28. Regarding ourselves, since we have followed that sinful wretch, this great calamity has, therefore befallen us.

29. This great calamity has burnt my good sense. Plunged in thought I fail to see what is for our good.

30. A man that is beside himself should seek the advice of his friends. In friends consists his understanding, his humility and his prosperity.

31. His actions should be guided by them. He should do which his intelligent friends, having settled by their understanding, should advise.

32. Let us, therefore, repair to Dhritarashtra and Gandhari and the great Vidura, and ask them as what we should do.

33. Asked by us, they will advise us regarding our good. We should do what they say, this is my resolution.

34. Those men whose acts do not succeed even after the exertion, should, forsooth, be regarded as afflicted by destiny."

CHAPTER III.

(SAUPTIKA PARVA).—*Continued.*

Sanjaya said:—

1. "Hearing these auspicious, moral and profitable words of Kripa, Ashwatthaman, O king, became beside himself with sorrow and grief.

2—3. Burning with grief, as if with fire, he formed a wicked resolution and then addressed them both, saying,—'understanding is different in different men. Each man, however, is pleased with his own understanding.

4. Every man considers himself more intelligent than others. Every one respects and praises his own understanding.

5. Every one praises his own wisdom. Every one speaks ill of the wisdom of others, and well of his own, in all cases.

6. Men whose opinions agree with regard to any that is not achieved, become gratified with and praise one another.

7. Again the opinions of the same persons, overwhelmed with reverses brought on by the influence of time, become opposed to one another.

8. On account of the diversity of human intellects, judgments necessarily differ.

9—10. As a skilful physician, having duly diagnosed a disease, prescribes a medicine by his intelligence for effecting a cure, so men, for the accomplishment of their works, use their intelligence, helped by their own wisdom. What they do is not approved by others.

11. A man, in youth, has one kind of understanding. In middle age, he has not the same, and in the period of decay, a different kind of understanding prevails in him.

12—13. When fallen into terrible misfortune or when enjoying great prosperity, the understanding of a person, O chief of the Bhojas, undergoes changes. In one and the same person, want of wisdom, the understanding becomes different at different times. Understanding which at one time is good becomes quite the opposite at another time.

14. Having resolved, however, according to one's wisdom, he should try to carry out his resolution. Such resolution, therefore, should make him display his manliness.

15. All persons, O chief of the Bhojas, gladly undertake enterprises that lead to death, in the belief that those enterprises will be accomplished by them.

16. All men, relying on their own judgment and wisdom, try to accomplish various objects, knowing them to be beneficial.

17. The resolution that I have formed in my mind to-day for our great calamity and which will despell my grief, I will now disclose to both of you.

18. Having created his creatures, the Creator assigned to each his occupation. As regards the different castes he gave to each a portion of excellence.

19. To Brahmanas he assigned that foremost of all things, *viz.*, the Veda. To the Kshatriya he gave superior energy. To the Vaishya he gave skill, and unto the Shudra he gave the duty of serving the three other castes.

20. Hence a Brahmana without self-restraint is an object of censure. A Kshatriya who has no energy is mean. A Vaishya without skill is an object of blame, as also a Shudra who is void of humility.

21. I am born in a worshipful and high family of Brahmanas. Through ill-luck, however, I am leading the life of a Kshatriya.

22. If, conversant as I am with Kshatria duties, I revert now to the order of a Brahmana and achieve a great object (by assuming self-restraint under such injuries), that course would not be compatible.

23. I hold an excellent bow and excellent weapons in battle. If I do not avenge the death of my father, how shall I be able to speak in the assembly of men?

24. Following Kshatriya duties, therefore, without hesitation, I shall to-day walk in the steps of my great father and the king.

25. The Panchalas, elated with victory, will sleep in confidence to-night, having put off their armour and in great joy at the thought of the victory they have gained, and exhausted with toil and exertion.

26. While sleeping easily during the night within their own camp, I shall make a great and terrible assault upon their camp.

27. Like Indra killing the Danavas, I shall, attacking them while dead in sleep in their camp, kill them all, by my power.

28. Like a burning fire consuming a heap of dry grass, I shall kill all of them collected in one place with their leader Dhrishtadyumna. Having killed the Panchalas, I shall obtain peace of mind, O best of men.

29. While engaged in the act of destruction, I shall move about in their midst like the holder of Pinaka, *viz.*, the angry Rudra himself, among living creatures!

30. Having cut off and killed all the Panahalas to-day, I shall then, in joy, assail the sons of Pandu in battle!

31. Taking their lives one after another and causing the Earth to be covered with the bodies of all the Panchalas, I shall satisfy the debt I owe to my father!

32. I shall to-day make the Panchalas follow Duryodhana and Karna and Bhishma and the King of the Sindhus!

33. Displaying my power, I shall to-night grind the head, like that of any animal, of Dhrishtadyumna the king of the Panchalas.

34. I, shall to-night, O son of Gotama, strike with my sharp sword, in battle, the sleeping sons of the Panchalas and the Pandavas.

35. Having rooted out the Panchala army to-night while asleep, I shall, enjoy great happiness and consider myself to have done my duty!"

CHAPTER IV.

(SAUPTIKA PARVA).—*Contd.*

Kripa said :—

1. "By good luck, O you of great glory, your heart is bent to-day on vengeance! The holder of the thunder himself will not succeed in dissuading you to-day.

2. Both of us, however, shall accompany you in the morning putting off armours and taking down your standard rest for this night. I shall, clad in mail and riding on our cars, accompany you as also Kritavarman of the Satwata race, while you will proceed against the foe.

3. United with ourselves, you will kill the enemey, *viz.*, the Panchalas with all their followers, tomorrow in battle, displaying your prowess, O best of car-warriors.

4. If you display your energy your quite competent to achieve that feat! Take rest, therefore, for this night. You have kept up many a night.

5. Having rested and slept, and having become quite refreshed, O giver of honors, meet the enemy in battle! Forsooth, you will kill then the enemy.

6. No one, not even Vasava amongst the celestials, would venture to defeat you armed with best of weapons, O foremost of car-warriors.

7. Who is there that would, even if he be the king of the gods himself, fight Drona's son when the latter goes, accompanied by Kripa and protected by Kritavarman.

8. Therefore, having rested and slept this night, and removed fatigue, we shall kill the foe tomorrow morning.

9. You are a master of celestial weapons. I also am so. This hero of Satwata's race is a great bowman, always skilled in battle.

11. All of us, in a body, O son, shall succeed in killing our assembled foes in battle by displaying our powers. Great shall be our happiness then. Removing your anxiety, rest for this night and sleep happily.

12. Myself and Kritavarman, both armed with bows and capable of consuming our enemies, will, clad in mail, follow you, O best of men, while you will move on your car against the enemy.

13. Proceeding to their camp, and announcing your name in battle, you will then make a great destruction of the foe.

14. Having caused tomorrow morning, a great slaughter among them you will sport like Indra after the destruction of great Asuras.

15. You are quite competent to defeat the army of the Panchalas in battle, like the destroyer of the Danavas in defeating in anger the Danava army.

16. United with myself in battle and protected by Kritavarman, you are incapable of being defeated by the the holder of the thunder-bolt himself.

17. Neither I, O son, nor Kritavarman will ever retreat from battle without having defeated the Pandus.

18. Having killed the angry Panchalas along with the Pandavas, we shall come away, or killed by them, we shall go to heaven.

19—21. By every means in our power, we two shall help you in battle tomorrow morning. O you of mighty-arms, I tell you the truth, O innocent one."—Addressed in these wholesome words by his maternal uncle, the son of Drona, with eyes reddened in anger answered his uncle, O king, saying,—"Can a person who is afflicted, or one who is under the influence of anger, or one whose heart is always engaged in making plans for the acquisition of wealth, or one who is under the power of lust, get sleep.

22. See, all these four causes are present in my case. Any one of these, can singly spoil sleep.

23. How great is the sorrow of that person who is always thinking of the death of his father. My heart is now burning day and night! I cannot enjoy peace.

24. The way in which my father was particularly killed by those sinful wretches has been seen by you all. The thought of that destruction is cutting me to the quick.

25. How could a person like me live for even a moment after hearing the Panchalas say that they have killed my father?

26. I cannot bear the thought of maintaining life without having killed Dhrista-dyumna in battle! For the slaughter of my father, he and those who are with him should be killed by me.

27. Who is there so hard-hearted that would not fire up after having heard the cries of the king lying with broken thighs?

28. Who is there so merciless whose eyes would not be filled with tears after hearing such words uttered by the king with broken thighs.

29. They, whom, I sided have been defeated. The thought of this increases my sorrow as a rush of waters increases the occean.

30. Protected, as they are by Vasudeva, and Arjuna, I consider, them O uncle, as irresistible by the great Indra himself.

31. I am unable to check this rising anger in my heart. I do not see the man in this world that can suppress this wrath of mine.

32. I am informed by the messengers of the defeat of my friends and the victory of the Pandavas. That is consuming my heart.

83. Having, however, caused a destruction of my enemies during their sleep, I shall then take rest and shall then sleep without anxiety."

CHAPTER V.

(SAUPTIKA PARVA).—*Contd.*

Kripa said :—

1. "A person who is not intelligent and who has not controlled, his passions, cannot, even if he waits dutifully upon his superiors, understand morality. This is my opinion.

2. In the same way an intelligent person, who does not practise humility, cannot understand morality.

3. By waiting all his life upon a learned person, a brave man, void of understanding, cannot know his duties like a wooden ladle unable to taste the soup.

4. By waiting upon a learned person for even a moment, the wiseman, however, succeeds in understanding his duties like the tongue tasting the soup.

5. An intelligent person who waits upon his superiors and who has controlled his passions succeeds in understaing all the rules of morality and never disputes what is accepted by all.

6. A sinful person of ungovernable, irreverent, wicked soul, commits sin in seeking his welfare by neglecting destiny.

7. Well-wishers try to restrain a friend from committing sin. He who allows himself to be dissuaded succeeds in gaining prosperity. He, that does otherwise suffers misery.

8. As a person who has lost his brains is restrained by soothing words, so should a friend be restrained by well-wishers. He that allows himself to be so restrained, never suffers misery.

9. When a wise friend is about to commit a wicked act, wise well-wishers repeatedly, and according to the best of their power, try to restrain him. Making up your mind to do what is really beneficial, and restraining yourself by your own self, do my command, O son, so that you may not have to repent afterwards.

11. In this world the destruction of sleeping persons is not praised and sanctioned by religion. The same is the case with persons that have thrown off their arms and come down from cars and horses.

12. They should not also be killed who say—we are yours—and also they who surrender themselves, and they whose locks are dishevelled, and they whose animals have been killed under them or whose cars have been broken.

13. All the Panchalas taking of their armours will sleep to-night, O lord. When asleep, they will be like dead man.

14. That wicked man who would injure them then, would sink in deep and limitless hell without a raft to save himself.

15. In this world you are celebrated as the foremost of all persons knowing the use of weapons, you have not as yet committed even a minute sin.

16. When the sun rises next morning and light shall clear up all things, you, like a second effulgent sun will vanquish the foe in battle.

17. This culpable deed, so impossible in one like you, will appear like a red spot on a white sheet. This is my opinion."

Ashwatthaman said :—

18. "Forsooth what you say, O maternal uncle, is true. The Pandavas, however, have, before this, deviated from the path of righteousness.

19. Before all the kings, before your eyes also, my father after he had laid down his weapons, was killed by Dhrishtadyumna.

20. Karna also, that best of car-warriors after the wheel of his car had sunk and he had been assailed by great distress, was killed by the holder of Gandiva.

21. Similarly Shantanu's son Bhishma, after he had laid aside his weapons was killed by Arjuna with Shikhandin placed in his rear.

22. So also, the great bowman Bhurishravas, while observing the Praya vow on the field of battle, was killed by Yuyudhana, disregarding the voice of all the kings.

23. Having met Bhima in battle with the mace, Duryodhana too has been killed unfairly by the former in the very presence of all the kings.

24. The king was all alone in the midst of a great number of powerful car-warriors standing around him. Under such circumstances was that king killed by Bhimasena.

25. The lamentations of the king, lying prostrate on the Earth with his thighs broken, that I have heard from the messengers circulating the news, are cutting me to the quick.

26. The unrighteous and sinful Panchalas, who have trumpeted virtue, are even such. Why do you not blame them who have transgressed the law of virtue.

27. Having killed the Panchalas, those destroyers of my father in the night when they are buried in sleep, I care not if I am born as a warm or an insect in my next birth.

28. My resolution is pressing me for its accomplishment. Urged on by it, how can I enjoy sleep and happiness.

29. That man is not yet born in the world, nor will be, who will be able to frustrate this resolution of mine."

Sanjaya continued:—

30. "Having said so, O king, the brave son of Drona yoked his horses to his car at a corner and started towards the direction of his enemies.

31. Then Bhoja and Sharadwat's son, those great persons, addressed him saying, —'Why do you yoke the horses to your car? What do you want to do?

32. We are determined to accompany you tomorrow, O foremost of men! We sympathise with you in weal and woe. You should not mistrust us.'

33. Remembering the slaughter of his father, Ashwatthaman in anger told them truly about the work that he had resolved to accomplish.

34. 'When my father having killed hundreds and thousands of warriors with sharp arrows, had thrown out his weapons, he was then killed by Dhrishtadyumna.

35. I shall kill that slayer to-day under similar circumstances. I shall to-day slay the sinful son of the king of the Panchalas by a sinful act.

36. It is my determination to slay like an animal that sinful prince of the Panchalas in such a way that he may not attain to regions gained by persons killed with weapons.

37—38. Put on your coats of mail soon and take your bows and swords, and wait for me here, O foremost of car-warriors.' —Having said so, Ashwatthaman got upon his car and started towards the enemy. Then Kripa, O king, and Kritavarman of the Satwata race, both followed him.

39. While the three went on against the enemy, they shone like three blazing fires in a sacrifice, fed with libations of clarified butter.

40. They proceeded, O lord, towards the encampment of the Panchalas within which everybody was asleep. Having approached the gate, Drona's son, that great car-warrior, stopped."

CHAPTER VI.

(SAUPTIKA PARVA).—*Contd.*

Dhritarashtra said:—

1. "Seeing Drona's son stop at the gate of the camp, what, O Sanjaya, did those two great car-warriors, *viz.*, Kripa and Kritavarman, do? Tell me this."

Sanjaya said:—

2. "Inviting Kritavarman as also the great car-warrior Kripa, Drona's son, worked up with rage, approached the gate of the camp.

3. He there saw a being of huge frame capable of making the very hair erect and endued with the effulgence of the Sun or the Moon, guarding the entrance.

4. Round his loins was a tiger-skin covered with blood, and he had a black deer for his upper garment. He had for his sacred thread a large snake.

5. His arms were long and massive, and held many sorts of uplifted weapons. He had for his armlet a huge snake wound round his upper arm. His mouth was ablaze with flames of fire.

6. His teeth made his face terrible to look at. His mouth was open and dreadful. His face had a thousand of beautiful eyes.

7. His body and his dress were beyond description. Upon seeing him the very mountains would split into a thousand pieces.

7. Blazing flames of fire came out of his mouth and nose and ears and all those thousans of eyes.

9. From these blazing flames bundreds and thousands of Hrishikeshas came out armed with conchs and discs and maces.

9. Seeing that extraordinary being capable of striking terror to the entire world, Drona's son, without any fear covered him

with showers of celestial weapons. That being, however, devoured all those arrows discharged by Drona's son.

11. Like the Vadava fire devouring the waters of the ocean, that being devoured the arrows discharged by the son of Drona.

12. Seeing his arrowy showers prove fruitless, Ashwatthaman discharged at him a long dart burning like fire.

13. That blazing dart striking against that being, broke into pieces like a huge meteor at the end of a cycle breaking and falling down from the sky after striking against the Sun.

14. Without losing a moment Ashwatthaman drew from its sheath an excellent sky-coloured scimitar having a golden hilt. The scimitar came out like a snake from its whole.

15. The intelligent son of Drona then threw that excellent scimitar at that being. Approaching that being the weapon disappeared within his body like a mungoose disappearing in its hole.

16. Worked up with anger the son of Drona then hurled a blazing mace huge as a pole set up in honor of Indra. That being devoured that mace also.

17. At last, when all his weapons were exhausted, Ashwatthaman, looking around, saw the entire sky densely crowded with images of Janarddana.

18. Seeing that wonderful spectacle Drona's son, divested of weapons, recollected the words of Kripa, and burning with grief, said,—'He who hears not the beneficial words of friends, repents being overwhelmed with calamity, as does my foolish self for having disregarded my two well-wishers.

20. That fool who, disregarding the way laid down by the scriptures, tries to kill his enemies, falls off from the path of righteousness and is lost in sin.

21. One should not use weapons against kine, Brahmans, kings, women, friends, one's own mother, one's own preceptor, a weak man, an idiot, a blind man, a sleeping man, a terrified man, one just got up from sleep, an intoxicated person, a lunatic, and one that is careless. The ancient preceptors always preached this truth to men.

23. By neglecting the eternal way pointed out by the scriptures and by trying to follow a wrong path I have, however, fallen into a dreadful distress.

24. It is described by the wise as a terrible calamity when one through fear, cannot achieve a great feat after having tried to do the same.

25. By using my skill and power, I am unable to achieve that which I have promised? Human exertion is never more powerful than destiny.

26. If any action of a man that is undertaken becomes unsuccessful through destiny, the actor becomes like one who deviating from the path of virtue is lost in the wilderness of sin.

27. The wise describe defeat as foolishness when one having undertaken a task abandons it from fear.

28. For the wickedness of my attempt, this great calamity has befallen me, otherwise Drona's son would never had been compelled to hold back from battle.

29, Again this being, who is before me, is most wonderful. He stands there like the uplifted rod of divine punishment. Thinking much even, I cannot recognise this being.

30. Forsooth, that being is the dreadful outcome of this my sinful determination which I had attempted to achieve by unfair means, He stands there for baffling my resolution.

31. It seems, therefore, that my ceasing from fight had been ordained by destiny. It is useless for me to try to accomplish my resolution unless destiny becomes favorable.

32. I shall, therefore, at this hour, seek the protection of the powerful Mahadeva. He will remove this dreadful rod of divine punishment uplifted before me.

33. I will seek refuge with that god, that source of all good, *viz.*, the lord of Uma, otherwise called Kaparddin, adorned with a garland of human skulls, that plucker of Bhaga's eyes, called also Rudra and Hara.

34. In ascetic practices and power, he far excells all the gods. I shall, therefore, seek refuge with Girisha armed with trident.'"

CHAPTER VII.

(SAUPITKA PARVA).—*Contd.*

Sanjaya said:—

1—4. "Having reflected thus, the son of Drona, O king, got down from his car and stood, bending his head to that supreme god, and said,—'I seek the protection of fierce, Sthanu, Shiva, Rudra, Sarva, Ishana, Ishwara, Girisha, of that boon-giving god who is the Creator and lord of the universe; of the blue-throated deity,

who is without birth, who is called Shakra, who destroyed the sacrifice of Daksha, and who is called Hara; of Him whose form is the universe, who has three eyes, who has many forms, and who is the lord of Uma; of Him who lives in crematoriums, who is energetic, who is the master of ghosts and who is endued with undecaying prosperity and power; of Him who holds a club having a skull on the top, who is called Rudra, who bears matted locks on his head, and who is a Brahmacharin.

5. Purifying my soul, and possessing small energy, I adore the Destroyer of the three cities, and offer myself as the victim.

6. I sing thy glory. Thy purposes are never baffled. Thou art clad in skin; thou hast red hair on thy head; thou art blue-throated; thou art unbearable; thou art irresistible.

7—11. Thou art pure; thou art the Creator of Brahman; thou art Bramah; thou art a Brahmacharin; thou art an observer of vows; thou art given to ascetic austerities; thou art infinite; thou art the refuge of all hermits; thou hast many forms; thou art the master of ghosts; thou art three-eyed; thou art fond of thy companions; thou art always seen by Kuvera; thou art dear to Gauri's heart; thou art the father of Kumara; thou art twany; thou hast a bull for thy carrier; thou art clad in a subtile dress; thou are most dreadful; thou art eager to adorn Uma; thou art higher than all that is high; thou art higher than everything; there is nothing higher than thou; thou art the holder of weapons; thou art immeasurable, and thou art the protector of all quarters; thou art clad in golden armour; thou art divine; thou hast the moon as an ornament on thy brow. With fixed attention, I seek refuge with thee, O god!

12. In order that I may successfully tide over this calamity, I sacrifice unto thee, the purest of the pure, offering for thy acceptance the five elements of which my body is made.'

13. Knowing this to be his resolution for accomplishing his object, a golden altar appeared before the great son of Drona.

14. Upon the altar, O king, appeared a blazing fire, filling all the points of the horizon, cardinal and subsidiary, with its effulgence.

15—16. Many powerful beings also, of burning mouths and eyes, of many feet, heads, and arms, adorned with arm-lets, set with gems, and with uplifted arms, and looking like elephants and mountains, appeared there. Their faces resembled those of hares, boars, camels, horses, jackals, cows, bears, cats, tigers, pards, crows, apes and parrots.

18—20. And the faces of some were like those of snakes, and others had faces like those of ducks. And all of them were highly effulgent. And the faces of some were like those of wood-peckers, and jays; of tortoises, alligators, porpoises, huge sharks, and whales; of lions, cranes, pigeons, elephants, and shags.

21. Some had faces like those of ravens and hawks, some had ears on their hands; some had thousand eyes; some had huge stomachs; and some had no flesh.

22. And some, O king, had no heads, and some had faces like those of bears. The eyes of some were like fire, and some had fiery features.

23. The hair on the heads and bodies of some were burning, and some had four arms, and some, O king, had faces like those of sheep and goats.

24. The color of some was like that of conchs, and some had faces like conchs, and the ears of some were like conchs, and some wore garlands made of conchs, and the voices of some resembled the blare of conchs.

25. Some had matted locks on their heads, and some had five tufts of hair or the head, and some had bald heads. Some had lean stomachs; some had four teeth, some had four tongues, some had ears straight like arrows, and some had diadems on their brows.

26. Some had strings of grass on their bodies, O king, and some had cruly locks. Some had head-gears made of cloth, some had coronets, some had beautiful faces, and some were bedecked with ornaments.

27. Some had ornaments made of lotuses, and some were adorned with flowers. They were hundreds and thousands in number.

28. Some were armed with Sataghnis, some with thunder, and some had mushalas in their hands. Some had Bhushundis, some had nooses, and some had maces in their hands.

29. Some had quivers containing best arrows on their backs, and all were dreadful in battle. Some had standard containing banners and bells, and some were armed with battle-axes.

30. Some had large nooses in their hands, and some had clubs and bludgeons. Some had strong posts in their hands, some had scimitars, and some had snakes with raised hood for their crowns.

31. Some had huge snakes for armlets, and some had beautiful ornaments on their body. Some were covered with dust, some with mire, and all were clad in white robes and garment. Some had blue limbs while others had tawny limbs. And some were beardless.

32. Those beings, called companions, having golden complexions, and filled with joy, played upon drums, horns, cymbals, Jharjharas, Anakas and Gomukhas.

33. And some sang and some danced about crying hideously, and some leapt forward and cut capers and jumped sideways.

34. Quick in their motions, they ran about most dreadfully, the hair on their heads waving in the air, like huge infuriate elephants and frequently sending up loud roars.

35. Terrible, and armed with lances and battle-axes, they were clad in robes of various colors and decked with beautiful garlands and unguents.

36. Adorned with Angadas set with gems, and with uplifted arms, they were possessed of great courage. Capable of killing all foes by force, they were irresistible in prowess.

37. Drinkers of blood and fat and other animal matter, they lived on the flesh and entrails of animals. Some had their locks tied up above their heads. Some had single tufts on their heads; some had rings on their ears; and some had stomachs resembling earthen cooking vessels.

38. Some were of very short statures, and some were very high. Some were tall and very dreadful. Some had grim features, some had long lips, and some had long gential organs.

39. Some had rich and various kinds of crowns upon their heads; and some had bald heads, and the heads of others were covered with matted locks. They could bring down the sky with the sun, moon, and stars, on Earth, and exterminating the four orders of created things.

40. They know not fear, and are capable of enduring the frowns of Hara.

41. They always act as they like and are the masters of the lord of the three worlds. Always playing merrily they are perfect masters of speech and are entirely shorn of pride.

42. Having got the eight sorts of divine attributes, they are never elated with pride. The divine Hara always wonders at their feats.

43. They are devout worshippers of Mahadeva. Worshipped by them in thought, speech, and deed, the great god protects those worshippers of his, regarding them, in thought, speech, and deed, as his own children.

44. Worked up with rage, they always drink the blood and fat of all haters of Brahma. They always drink also the Soma juice having four kind of taste.

45. Having worshipped the trident-handed deity with Vedic recitations, with Brahmacharya, with ascetic austerities, and with self-restraint, they have secured the companionship of Bhava.

46. The divine Maheshwara, that lord of the past, the present, and the future, as also Parvati, eat with those various clans of powerful beings that partake of their own nature.

47. Causing the universe resound with the sound of various kinds of instruments, with noise of laughter, with loud sounds and cries and leonine roars, they approached Ashwatthaman.

48—49. Landing Mahadeva and spreading an effulgence all around, desirous of increasing the honor of Ashwatthaman and the glory of the great Hara, and wishing to ascertain the extent of Ashwatthaman's power, and desirous also of witnessing the destruction during the hour of sleep, armed with terrible and fierce bludgeons and fiery wheels and battle-axes, that host of strange beings, having terrible forms, came from all sides.

50. They were capable of striking terror to the three worlds by their sight. Beholding them, the, powerful Ashwatthaman however, felt no fear.

51. Armed with bow, and fingers cased in fences made of iguana skins, Drona's son himself offered up his own self as a victim to Mahadeva.

52. Bows were the fuel, and sharp arrows were the ladles, and his own great soul was the libation, in that act of sacrifice.

53. The brave and angry son of Drona then, with mantras offered up his own soul as the victim.

54. Having with dreadful rites worshipped Rudra, of dreadful deeds, Ashwatthaman, with joined hands said to that high-souled deity,—

Ashwattaman said:—

55. 'Born in Angira's family I am about to pour my soul, O god, as a libation on this fire. Accept, O lord, this victim.

Draupadi, armed with bows, shot arrows on Drona's son.

47. Aroused by their noise the Prabhadrakas with Shikhandin at their head, began to strike the son of Drona with their arrows.

48. Seeing them cast their arrows on him, Drona's son uttered a loud roar and became desirous of killing those great car-warriors.

49. Remembering the death of his father, Ashwatthaman became furious with rage, getting down from his car, he made a desperate rush against his enemies.

50. Taking up his bright shield decked with a thousand moons and his massive and celestial sword decked with gold, the great Ashwatthaman rushed against the sons of Draupadi.

51. Then that foremost of men, in that dreadful battle, struck Prativindhya in the abdomen at which the latter, O king, fell down lifeless on the Earth.

52. Having pierced the son of Drona with a lance, the brave Sutasoma rushed at him with his uplifted sword.

53. Ashwatthaman, however, cut off Sutasoma's hand holding the sword, and once more struck him on the back. Thereat Sutasoma dropped down dead.

54. Taking up a car-wheel with his two hands, the brave Shatanika, the son of Nakula, violently struck Ashwatthaman on the breast.

55. The great Ashwatthaman violently assailed Shatanika after he had discharged that car-wheel. Exceedingly agitated, Nakula's son dropped down upon the earth, upon which Drona's son severed his head from his body.

56. Then taking up a spiked bludgeon, Shrutakarman attacked Ashwatthaman. Furiously rushing at Drona's son, he struck him violently on the left part of his forehead.

57. Ashwatthaman struck Shrutakarman with his excellent sword on the face. Senseless and his face disfigured, he dropped down dead on the Earth.

58. At this noise, the heroic Shrutakirti, that great car-warrior, coming up, made a downpour of arrows on Ashwatthaman.

59. Counteracting those arrowy showers with his shield, Ashwatthaman sundered from his enemy's trunk his beautiful head bedecked with ear-rings.

60. Then the destroyer of Bhishma, *viz.*, the great Shikhandin, with all the Prabhadrakas, assailed the hero from every side with various sorts of weapons. Shikhandin struck Ashwatthaman with an arrow in the midst of his two eye-brows.

61. Worked up with anger at this, the powerful son of Drona, approached Shikhandin and cut him in two parts with his sword.

62. Having killed Shikhandin, Ashwatthaman, filled with rage, rushed furiously against the other Prabhadrakas. He proceeded also against the residue of Virata's force.

63. Gifted with great strength, Drona's son killed the sons, the grandsons, and the followers of Drupada, taking them out one after another.

64. An expert in the use of the sword, Ashwatthaman then, rushing against other warriors, cut them down with his sword.

65—66. The warriors in the Pandava camp saw that embodiment as representing Death-night, of black visage, and having bloody mouth and bloody eyes, wearing crimson garlands and smeared with crimson unguents, clad in a single piece of red cloth, with a noose in hand, and resembling an elderly lady, singing a dreadful song, and standing erect before their eyes, and about to lead away men and horses and elephants all bound in a strong rope.

67. She appeared to take away various kinds of spirits, with dishevelled hair and bound together in a chord, as also, O king, many powerful car-warriors divested of their weapons.

68. On previous days, O sire the leading warriors, of the Pandava camp used to see in their dreams that figure carrying away the sleeping warriors and Drona's son striking them behind.

69. The Pandava soldiers dreamt that lady and Drona's son every night from the day when the battle between the Kurus and the Pandavas first began.

70. Assailed before by Destiny, they were now struck by Drona's son who terrified them all with the dreadful cries.

71. Assailed by Destiny, and remembering the spectacle they had dreamt, the brave warriors of the Pandava camp, identified it with what they now saw.

72. At the noise made, hundreds and thousands of Pandava bowmen in the camp awoke from their sleep.

73. Ashwatthaman cut off the legs of some, and the hips of others, and cut some in their back, moving about like the Destroyer himself let loose by Time.

74. The Earth, O lord, was soon strewn with human beings that were disfigured or trampled down by elephants and horses.

75. Many of them loudly cried—What is this?—Who is this one?—What is this noise?—Who is doing what?—While crying thus Drona's son killed them.

76. That best of strikers, *viz.*, the son of Drona, sent to the abode of Yama all those Pandus and Srinjayas who were deprived of armour and weapons.

77. Terrified at that noise many got up from sleep. Stricken with fear, and beside themselves with sleep, those warriors seemed to disappear before the fury of Ashwatthaman.

78. The thighs of many were paralysed and some were so stupefied that they lost their energy. Crying and stricken with fear, they began to kill one another.

79. Drona's son once more mounted his car, and taking up his bow sent many with his arrows to Yama's abode.

80. Other brave warriors and foremost of men, that got up from sleep, as they came towards Ashwatthaman, were killed before they could approach him and were thus given as victims to that Death-night.

81. Crushing many with that best of cars, he moved through the encampment, and enshrouded his foes with repeated showers of arrows.

82. Again with that beautiful shield of his, bedecked with a hundred moons, and with that sky-colored sword of his, he moved about amidst his enemies.

83. Like an elephant agitating a large lake, Drona's son, who cannot be checked in battle, agitated the camp of the Pandavas.

84. Awaked by the noise, O king, many warriors, still possessed by sleep and fear ran hither and thither.

85. Many cried and many uttered unmeaning jargon. Many could not secure their weapons and armour.

86. The hairs of many were dishevelled, and many could not recognise one another. Having got up from sleep, many fell down, fatigued; some walked purposely here and there.

87. Breaking their chords, elephants and horses passed excreta and urine.

88. Many, huddled together, set up a great confusion, some stricken with fear, prostrated themselves on the Earth. The animals of the camp crushed them there.

89. While the camp was in this state of confusion, Rakshasas, O king, cried aloud in joy, O Bharata-chief.

90. That loud noise, O king, of the ghostly beings, filled all the points of the horizon and the sky.

91. Hearing the piteous cries of elephants, horses, breaking their chords, rushed hither and thither, crushing the warriors in the camp.

92. As those animals rushed here and there, the dust raised by them made the night doubly dark.

93. When that thick darkness set in, the warriors in the camp became perfectly bewildered; fathers recognised not their sons, brothers recognised not their brothers.

94. Elephants, striking riderless elephants, and horses, striking riderless horses, assailed and broke and crushed the people that stood in their way.

95. Confused combatants rushed and killed one another, and felling those that stood in their way crushed them into pieces.

96. Senseless and overcome with sleep, and covered with darkness, men, urged on by fate, killed their own comrades.

97. The guards, living the gates in their charge, and those at duty at the outposts leaving their posts, fled away for their lives, senseless, and not knowing where they proceeded.

98. They killed one another, the slayers, O lord, not recognising the killed. Assailed by fate, they cried after their fathers and sons.

99. While they fled, leaving behind their friends and relatives, they called upon one another, mentioning their families and names.

100. Uttering cries of lamentation others dropped down on the Earth. In the thick of the batle Drona's son, recognising them, killed them all.

101. While being killed, other Kshatriyas lost their senses, and, striken with fear, tried to fly away from the camps.

102. Those men that tried to fly away from the camp for saving their lives were killed by Kritavarman and Kripa at the gate.

103. Having no weapons, instruments and armour, and with dishevelled hair, they clasped their hands. Trembling with fear, they stood on the ground, The two Kuru-warriors, however, (who were on their cars) gave none an opportunity.

104. None amongst those that escaped from the camp was allowed to go by those

two wicked persons, *viz.*, Kripa and Kritavarman.

105. Then again for pleasing Drona's son, those two set fire to the Pandava camp in three places.

106. When the camp was lighted, Ashwatthaman, O king, moved about sword in hand, and crushing his foes with great skill.

107. Some of his brave enemies rushed furiously towards him and some ran here and there. That foremost of men, with his sword, deprived all of them of their lives.

108. Filled with rage the brave son of Drona, struck down some of the warriors, cutting them in two with his sword like sessame stalks.

109. The Earth, O Chief of Bharata was covered with the bodies of foremost of men, and horses and elephants huddled together and bewailing.

110. When thousands of men had fallen down lifeless, numberless headless trunks stood up and fell down.

111. Ashwatthaman, O Bharata, cut off arms, adorned with armlets and holding weapons, and heads, and things resembling trunks of elephants, and hands, and feet.

112. The great son of Drona wounded the backs of some, cut off the heads of some, and caused some to retreat from the fight.

113. He cut off some at the middle, and cut off the ears of others, and struck others on the shoulders, and pressed down the heads of some into their trunks.

114. As Ashwatthaman moved about in this way killing thousands of men, the deep night became more dreadful for the darkness that set in.

115. The Earth became terrible to look at, covered with thousads of human beings, dead and dying, and numberless horses and elephants.

116. Severed by the angry son of Drona, his enemies dropped down on the Earth that was then covered with Yakshas and Rakshasas and rendered frightful with (broken) cars and killed horses and elephants.

117. Some called upon their brothers, and some upon their fathers and some upon their sons. And some said—'The son of Dhritarastra in anger could never perform such acts in battle as these which wicked Rakshasas have done during the hour of our sleep! It is only for the absence of the Parthas that this great destruction is going on!

119. That son of Kunti who had Janarddana for his protector, is incapable of being defeated even by celestials, Asuras, Gandharvas, Yakshas, and Rakshasas.

120. Devoted to Brahma, truthful in speech, self-controlled, and kind to all creatures, that son of Pritha, called Dhananjaya never kills one who is asleep, or one who is careless, or one who has thrown off his weapons, or one who joins his hands for protection, or one who is retreating, or one whose hairs have been dishevelled.

121. Alas, they are wicked Rakshasas, who are perpetrating such terrible acts upon ourselves!'—Saying so, many laid themselves down.

122. The loud sound caused by the cries and groans of men stopped within a short time.

123. The earth being drenched with blood, O king, that thick and dreadful dust soon disappeared.

124. Thousands of men who were writhing in agnoy, stricken with anxiety, and filled with despair, were killed by Ashwatthaman like Rudra killing living animals.

125. Many who laid themselves down on the ground clasping one another, and many who tried to fly away, and many who tried to hide themselves, and many who fought, were all killed by the son of Drona.

126. Burnt by fire and killed by Ashwatthaman, the men, beside themselves, killed one another.

127. Before half the night was over, the son of Drona, O king, killed the large army of the Pandavas.

128. That night, so terrible and destructive of men and elephants and horses filled with joy all creatures that range in darkness.

129. Many Rakshasas and Pishachas were seen there, eating human flesh and drinking the blood.

130. They were dreadful, tawny-colored, terrible, of admantine teeth, and covered with blood. With matted locks on their heads, their thighs were long and massive; they had five feet, their stomachs were huge.

131. Their fingers were set backwards. They had harsh temper and ugly features, and their voice was loud and terrible. They had rows of tinkling bells tied to their persons. They had blue throats, they looked very frightful.

132. High cruel and incapable of being looked at without fear, and hating nothing,

they came there with their children and wives. Rakshasas of various forms that came there.

133. Drinking the blood that flowed in streams, they were filled with joy and began to dance in separate parties.—'This is excellent!—This is pure!—This is very sweet!'—these were the words they gave expression to.

134. Having lived upon fat, marrow, bones and blood, others carnivorous creatures, began to eat the delicate parts of corpses.

135—136. Others, drinking the fat that ran in streams, ran about naked over the field. Tens of thousands and millions of other carnivorous beings having different faces of great ferocity, and living upon dead flesh, came there. Grim and gigantic Rakshasas came there in numerous bands.

137. Other ghostly creatures overjoyed with eating enough also came there in that dreadful carnage.

138. When morning came, Ashwatthaman wanted to leave the camp.

139. He was then covered with human blood, and he held the sword so firmly that his hand and sword, O king, became one.

140. Having walked in the path of wicked warriors, Ashwatthaman, after that destruction, looked like the blazing fire at the end of the cycle, reducing all creatures to ashes.

141. Having perpetrated that massacre according to his promise, and having trod-denn that untrodden way, Drona's son, O king, forgot his sorrow for the death of his father.

142. The Pandava camp, was perfectly calm when Drona's son had entered it in the night, because all the inmates were asleep. After the slaughter of the night, when all became once more quiet, Ashwatthaman came out from it.

143. Having come out of the encampment, the brave Ashwatthaman met his two companions and, filled with joy, communicated to them his achievment gladdening them, O king, by the news.

144. Those two, in return, who always sought his good, gave him the pleasant news of how they also had killed thousands of Panchalas and Srinjayas at the gates.

145. Thus did that night bring on the destruction of the Somakas who were carelessly sunk in sleep.

146. The course of time, forsooth, is irresistible. Those who had rooted us out were themselves exterminated now."

Dhritarashtra said:—

147. "Why is it that that great car-warrior, *viz.*, the son of Drona, did not perform such an act before, although he had tried his best for conferring victory upon Duryodhana?

48. Why did that great bowman do this after the death of the wretched Duryodhana? You should tell me all this!"

Sanjaya said:—

149. "Through fear of the Parthas, O descendant of Kuru, Ashwatthaman could not perform such a feat then! It was for the absence of the Partha and the intelligent Keshava as also of Satyaki, that Drona's son could achieve it.

150. Who is there, not even excluding the lord Indra, that can kill them before these heroes? Besides, O king, Ashwatthaman could achieve this only because the men were all asleep.

151—153. Having caused that great destruction of the Pandava forces, those three great car-warriors, *viz.*, Ashwatthaman and Kripa and Kritavarman, meeting together, said,—'Good luck.'—His two companions congratulated Ashwatthaman, and embraced him. Joyfully the latter said:—'All the Panchalas, as also all the sons of Draupadi, have been killed. All the Somakas and the remnant of the Matsyas, have been killed by me.

154. Crowned with success, let us soon go there where the king is! If the king be still alive, we will communicate to him, this joyful news.'"

CHAPTER IX.

(SAUPTIKA PARVA).—*Contd.*

Sanjaya said:—

1. "Having killed all the Panchalas and the sons of Draupadi, the three Kuru heroes together came where Duryodhana was lying, struck down by the enemy.

2. Arrived there, they found that life had not been wholly extinct in the king. Getting down from their cars, they encircled your son.

3. The Kuru king, O Sire, was lying there with broken thighs. Almost senseless, his life was about to pass away. He was vomiting blood at times, stretching downwards.

4. He was then encircled by a large number of carnivorous animals of dread-

ful forms, and by wolves and hyenas, that stood near for feeding upon his body.

5. With great difficulty the king was keeping off those beasts of prey that waited there for feasting upon his body. He was suffering great pain.

6. Seeing him thus lying on the Earth, covered with blood, the three heroes who were the only remnant of his army, *viz*, Ashwatthaman, Kripa and Kritavarman, were possessed with grief and sat surrounding him.

7. Encircled by those three great car-warriors who were covered with blood and who sighed heavily, the Kuru king looked like a sacrificial altar surrounded by the three heroes weeping in sorrow.

9. Wiping the blood from off his face with their hands, they bewailed piteously in the hearing of the king lying prostate on the field of battle.

Kripa said :—

10. 'There is nothing difficult which Destiny cannot bring about, since even this king Duryodhana who was the master of eleven Akshauhinis of troops, sleeps on the naked ground, struck down by the foe and bathed in blood.

11. See, fond as he was of the mace, that mace made of pure gold is still by the side of the king whose lustre still resembles that of pure gold.

12. In no battle did that mace leave this hero! Even now, when he is about to go to heaven, that weapon abandons not this illustrious hero.

13. See that weapon, made of pure gold, is still by the side of this hero like a loving wife by the side of her husband stretched on his bed in his chamber of sleep.

14. Witness the misfortunes brought about by Time! This destroyer of enemies who used to walk at the head of all crowned kings, is now covered with the dust.

15. He who had formerly struck down many enemies and caused them lie on the naked earth that king of the Kurus, lies to-day on the bare ground, struck down by enemies.

16. He to whom hundreds of kings used to bow down in fear, lies to-day on the battle-field, encircled by beasts of prey!

17. The Brahmanas formerly used to wait upon this lord for money. Alas, beasts of prey wait upon him to-day for feasting upon his body!'

Sanjaya said :—

18. Seeing that Kuru's Chief lying on the earth Aswatthaman, O best of the Bharatas, bewailed thus piteously,—'O foremost of kings, all people recognised you as the best of all bowmen! People also said that in mace fight you, a disciple of Shankarshana, were like Kuvera himself.

20. How then, O sinless one, could Bhima find any defect in you. You were ever powerful and skilful. He on the other hand, O king, is a wicked man.

21. Forsooth, O king, time in this world is more powerful than every thing else, for we see even you struck down by Bhimasena in battle.

22. Alas, how could the wretched and mean Vrikodara unfairly strike you down, righteous as you always were in all your action. Forsooth! Time is irresistible.

23. Alas, having invited you to a fair fight, Bhimasena, displaying his power broke your thighs.

24. Fie on that wretched Yudhishthira who allowed the head of one struck down unfairly in battle to be touched with the foot.

25. In all battles warriors will certainly censure Vrikodara as long as the world will exist. Forsooth, you have been struck down unrighteously.

26. The valiant Rama of Yadu's family, O king, always used to see that there is no one equal to Duryodhana.

27. The Vrishni hero in mace fight, O Bharata, used to boast of you, O lord, in every assembly. Saying, Duryodhana, of the race of Kuru, is a worthy disciple of mine.

28. You have achieved that end which Rishis consider to be the mete of a Kshatriya killed in battle facing the foe.

29. I do not, O foremost of men, grieve for you, O Duryodhana! I grieve only for your mother Gandhari and your father, childless as they now are.

30. Stricken with grief, they will have to travel over the Earth, begging their food! Fie on the Vrishni hero Krishna, and on wicked Arjuna.

31. They consider themselves as moral, yet both of them were indifferent while you were killed! How will the other Pandavas, shameless as they are, O king, speak of the manner in which they have brought about your death?

32. You are highly fortunate, O son of Gandhari, since you have been killed on

he field of battle, O foremost of men, while fighting fairly with the enemy.

33. Alas, what will be the condition of Gandhari who is now childless, and who had lost all her kinsmen and relatives. what also will be the condition of the blind king.

34. Fie on Kritavarma, on myself, as also on the powerful car-warrior Kripa, since we have not yet gone to heaven with your royal self.

35. Fie on us, mean as we are, since we do not follow you—the grantor of all wishes, the protector of all men, and the benefactor of all your subjects.

36. Through you the houses of Kripa, of myself, and of my father, as well as those of our dependants, are full of riches.

37. Through your grace, ourselves with our friends and relatives have celebrated many leading sacrifices with profuse presents to Brahmanas.

38. Where shall such sinful persons as ourselves now go, since you have gone to heaven taking with you all the kings of the Earth?

39. Because we three, O king, do not follow you who are about to achieve the highest end (of life), we are bewailing thus.

40. Deprived of your company, of wealth, alas, what will be our lot since we do not follow you.

41. Forsooth, O Kuru king, we shall have to rove in sorrow on the Earth! Deprived of you, O king, where can we enjoy peace and where can we have happiness.

42. Going from this world, O king, and meeting with those powerful car-warriors gone before you, show your respect to them, at my request, according to their rank and age.

43. Having adored your preceptor, that foremost of bowmen, tell him, O king, that Dhrishtadyumna has been killed by me.

44—45. Embrace king Valhika, that great car-warrior, as also the king of the Sindhus, and Somadatta, and Bhurishravas, and the other foremost of kings gone before you to heaven. At my request, embrace all of them and enquire after their well-being.

Sanjaya continued:—

46—47. Having addressed thus the senseless king, and who was lying with broken thighs, Ashwatthaman once more looked at him and said:—'If, O Duryodhana, you have any vitality in you still, listen to these agreeable words. On the side of the Pandavas, only seven are alive, and among the Dhartarashtras, only we three survive.

48. The seven on their side are the five brothers and Vasudeva and Satyaki; on our side, we three are myself and Kripa and Kritavarman.

49. All the sons of Draupadi as also all the children of Dhrishtadyumna have been killed. All the Panchalas too, as also the remnant of the Matsyas, O Bharata, have been killed.

50. Mark the vengeance taken for their offence. The Pandavas are now childless. While asleep, the men and animals in their camp have all been killed.

51. Entering into their camp in the night, O king, I have killed the sinful Dhrishtadyumna, as one kills an animal.'

52—53. Having heard these words that were so agreeable to his heart, Duryodhana regained his consciousness and replied:—'That which neither Ganga's son, nor Karna, nor your father, could accomplish, you have done to-day, accompanied by Kripa and Bhoja.

54. You have killed that mean wretch, *viz.*, Dhrishtadyumna, who was the Commander of the Pandava forces, as also Shikhandin. For this I regard myself equal to Indra himself.

55. Good be to you all. May you prosper. All of us will again meet together in heaven.'—Having said this the great king of the Kurus became silent.

56. Casting off his sorrow for all his killed kinsmen, he then breathed his last. His soul went to holy heaven, while his body only remained on Earth.

57. Thus, O king, your son Duryodhana died. Having caused the battle first, he was killed by his enemies.

58. The three heroes repeatedly embraced the king and looked steadfastly at him. They then got upon their cars.

59. Having heard the piteous cries of Drona's son, I came away early in the morning towards the city.

60. Thus the armies of the Kurus and the Pandavas have been killed. Great and terrible has been that destruction, O king, brought on by your evil policy.

61. After your son's death, I was striken with grief and the spiritual insight which the Rishi gave, has been lost by me."

Vaishampayana said :—

62. "Hearing of his son's death, the king, sighed heavily and was stricken with great anxiety."

CHAPTER X.

(SAUPTIKA PARVA).—*Contd.*

Vaishampayana said :—

1. "After the termination of the night, the driver of Dhrishtadyumna's car communicated to king Yudhishthira the great slaughter that had been caused during the hour of sleep.

The Driver said :—

2. 'The sons of Draupadi, O king, have been killed, with all the children of Drupada himself, while they were carelessly and trustfully asleep in their own camp.

3. During the night, O king, your camp has been exterminated by the cruel Kritavarman, and Kripa the son of Gotama, and the sinful Ashwatthaman.

4. Killing thousands of men and elephants and horses with lances and darts and battle-axes, those men have rooted out your army.

5. While your army was being killed like a forest hewn down with axes, a loud cry of lamentation was heard rising from your camp.

6. I am the sole survivor, O king, of that vast host. I have escaped with difficulty from Kritavarman at a time when he was careless.

7. Hearing this evil news, Kunti's son Yudhishthira, however endued with fortitude, dropped down on the Earth, stricken with grief at the loss of his sons.

8. Going forward, Satyaki clasped the king. Bhimasena and Arjuna and the two sons of Madri also stretched out their arms.

9. Having regained his senses, the son of Kunti bewailed in grief. 'Alas, having defeated the enemy, we have ourselves been defeated in the end.

10. The course of events cannot even be ascertained even by persons possessing spiritual insight. The enemies who were defeated have become victorious. Ourselves, again, while victorious are defeated.

11. Having killed brothers and friends, fathers, sons, well-wishers, kinsmen, counsellors, and having defeated them all, we ourselves are defeated at last.

12. Misery appears like prosperity, and prosperity looks like misery. This our victory is twined into defeat. Our victory therefore, has terminated in defeat.

13. Having gained the victory, I am obliged to grieve as an afflicted wretch. How, can I consider it as a victory? In sooth, I have been doubly defeated by the enemy.

14. They for whose sake we gained the sinful victory by killing our kinsmen and friends, after acquiring victory, have been defeated by vanquished foes that were heedful.

15—16. Alas, through carelessness have they been killed who had escaped from even Karna, that warrior who had barbed arrows and nalikas for his teeth, the sword for his tongue, the bow for his mouth, and the twang of the bow, and the sound of palms for his roars,—that angry Karna who never took to heels from battle, and who was foremost of men.

17—18. Alas, those princes who succeeded in crossing, by boats made by their own excellent weapons, the great Drona-ocean having cars for its deep lakes, arrows for its waves, the ornaments of warriors for its gems, car-horses for its animals, darts and swords for its fishes, elephants for its alligators, bows for its whirlpools, powerful weapons for its foam, and the sign of battle for its moonrise causing it to swell with energy, and the twang of the bow and the sound of palms for its roar,—alas, even those princes have been killed from carelessness.

19. There is, in this world, no greater cause of death, for men, than carelessness. Prosperity leaves off a careless man from every side, and every kind of misery befalls him.

20—21. The tall standard with beautiful top that stood on his car was the wreath of smoke that certainly indicated the Bhishma-fire. Arrows formed its flames, and anger was the wind that fanned it. The twang of his terrible bow and the sound of his palms formed the roar of that fire. Armour and various kinds of weapons were the homa libations that were poured into it. The huge hostile army was the heap of dry grass that was consumed by that fire. Alas, even they who had borne that fierce fire whose terrible power was represented by the mighty weapons in Bhishma's hands, have at last fallen through carelessness.

22. A careless person can never gain knowledge, asceticism, prosperity, or fame. See, Indra has acquired great felicity after killing all his enemies carefully.

23. See, the few survivors among our enemies have, through our carelessness, killed so many sons and grandsons of kings each of whom resembled Indra himself. Alas, they have died like merchants with rich good, dying through carelessness in a shallow river after having crossed the great deep.

24. They whose bodies are now lying on the naked ground, killed by those vindictive wretches, have, forsooth, gone to heaven. I lament for the princess Krishna. Alas, she will be drowned to-day in a sea of sorrow.

25. Hearing of the destruction of her brothers and sons and her revered father, the king of the Panchalas, forsooth, she will drop down senseless on the Earth. She will not rise again with her body emaciated by grief.

26. Unable to bear such affliction, and ever worthy of happiness, alas, what will be her condition. Pained greatly by the destruction of her sons and brothers, she will be like one scorched by fire.

27. Bewailing thus with sorrow, that king of Kuru's race, then addressed Nakula, saying,—'Go and bring the hapless princess Draupadi here with all her maternal relations.'

28. Following that mandate of the king who was righteous like Yama himself, Nakula speedily proceeded on his car to the palace of Draupapi where that princess lived with all the wives of the Panchala king.

29. Having sent the son of Madri, Yudhishthira, moved by grief, proceeded, with tearful eyes and accompanied by his friends to the field on which his sons had fought and which was filled with various kinds of creatures.

30. Having entered that cursed field, containing many dreadful sights, the king saw his sons, well-wishers, and friends, all lying on the ground, bathed in blood, their bodies wounded, and heads severed from their trunks.

31. Seeing them in that condition, Yudhishthira, that best of pious men, became deeply afflicted. That Kuru chief then began to weep aloud and dropped down on the Earth, senseless, along with all his followers."

CHAPTER XI.

(SAUPTIKA PARVA).—*Contd.*

Vaishampayana said :—

1. "Seeing his sons, grandsons, and friends, all killed in battle, the king was filled with great grief, O Janamejaya.

2. Recollecting those sons and grandsons and brothers and allies, the king was stricken with a deep sorrow.

3. Senseless and trembling, his eyes were full of tears. His friends then, began anxiously to comfort him.

4. At that time, Nakula, a skilful messenger, arrived there on his car effulgent like the sun, accompanied by the princess Krishna in great affliction.

5. She had been living at Upaplavya. Having heard that heart-rending news about the destruction of all her sons, she became exceedingly moved.

6. Trembling like a plantain tree shaken by the wind, the princess Krishna, arrived before Yudhishthira, and fell down afflicted with sorrow.

7. Her face, having eyes like full-blown lotuses, seemed to be darkened by sorrow like the Sun himself when covered with darkness.

8. Seeing her prostrate on the Earth, the wrathful Vrikodara, advancing hastily, raised her up and clasped her with his arms.

9—10. The beautiful lady, comforted by Bhimasena, began to weep, and addressing Yudhishthira with his brothers, said,—'By good luck, O king, having obtained the whole Earth, you will enjoy her after the death of your brave sons while observing the Kshatriya duties.

11. By good luck, O son of Pritha, you are happy to think that you have obtained the whole Earth. By good luck, your thoughts do not dwell on Subhadra's son whose movement was like that of an infuriate elephant.

12. By good luck, you do not, like myself while living at Upaplavya, recollect your heroic sons killed while following Kshatriya duties.

13. O son of Pritha, hearing of the slaughter of those sleeping heroes by Drona's sinful son, grief burns me as if I were in the midst of fire.

14—15. If Drona's son is not compelled to reap the fruit of his sinful deed,—if, displaying your prowess in battle, you do not kill that sinful wretch, along with his

followers,—then, listen to me, ye Pandavas, I shall sit here in Praya.'

16. Saying so, the helpless Krishna, the daughter of Yajnasena, sat by the side of king Yudhishthira the just.

17—18. Seeing his dear queen sit in Praya, the royal and pious sage Yudhishthira addressed her, saying,—'O auspicious lady, you do not follow the code of morality, your sons and brothers have met with a noble death. You should not grieve for them.

19. Regarding Drona's son, he has gone to a distant forest, O beautiful princess. How can you then, O lady, bring about his fall in battle.'

Draupadi answered :—

20. 'I have heard that Drona's son has a gem on his head, born with him. I shall see that gem brought to me after his death in battle. Placing that gem on your head, O king, I shall live. This is my resolution.'

21—22. Having said these words to the royal son of Pandu, the beautiful Krishna approached Bhimasena and said these important words to him :—'Remembering the duties of a Kshatriya, O Bhima, you should help me. Kill that sinful wretch like Magavat slaying Shamvara.

23—24. There is no one in this world equal to you in prowess. It is known throughout the world how during a great calamity you became at the town of Varanavata the refuge of all the Parthas. When again we were seen by Hidimva, it was you who rescued us.

25. Like Indra rescuing his wife, the daughter of Puloma, you saved me in Virata's city, from a great danger.

26—27. Like those great deeds, O Partha, performed by you formerly, kill now, O slayer of foes, the son of Drona and be happy.'—Hearing these and other piteous cries of the princess, Kunti's son the powerful Bhima, could not bear them.

28. He got upon his great golden car, and took his beautiful bow with its arrow fixed on the string.

29. Making Nakula his charioteer, and determined upon killing the son of Drona, he began to draw his bow and made his horses to be urged without delay.

30. Those horses, fleet as the wind, urged, run at a furious speed.

31. Brave and energetic as he was, Bhima started from the Pandava camp and proceeded quickly along the track of Ashwatthaman's car."

CHAPTER XII.

(SAUPTIKA PARVA).—*Contd.*

Vaishampayana said :—

1—2. "After the brave Bhimasena had started, that Yadu hero, having eyes like lotus petals, addressed Kuru's son, Yudhishthira, saying,—O son of Pandu, beside himself with grief at the death of his sons, this brother of yours, goes alone to battle for killing the son of Drona,

3. O Bharata chief, of all your brothers, Bhima is dearest. Seeing him in a great danger, why do you not stir yourself.

4. The weapon called Brahmashira, which Drona, gave his son, is capable of consuming the whole world.

5. Pleased with Dhananjaya, the illustrious preceptor, that foremost of all wielders of bows, had given him that very weapon.

6. His only son also then begged it of him. Unwillingly he communicated the knowledge of that weapon to Ashwatthaman.

7—8. The illustrious Drona knew very well the restlessness of his son, and accordingly commanded him, saying,—Even when overtaken by the greatest calamity, O child, in the midst of battle, you should never use this weapon, specially against men.

9. Thus the preceptor Drona spoke to his son. Some time after he again spoke, saying,—O foremost of men, it seems, you will not, follow the path of the righteous.

10. Hearing those bitter words of his father the wicked Ashwatthaman, giving up all hopes of prosperity, began to wander sorrowfully over the Earth.

11. Then, O Kuru chief, while you were living in the forest, he came to Dwaraka and lived there, adored of the Vrishnis.

12—14. One day, after he had settled in Dwaraka, he came to me, alone when I myself was also alone on the sea-coast, and there smilingly said,—O Krishna, that weapon, called Brahmashira adored of gods and Gandharvas, which my father the preceptor of the Bharatas, having prowess incapable of being baffled, had obtained from Agastya after practising the severest penances, is now with me, as it is with my father.

15. O foremost one of Yadu, in exchange for that celestial weapon, give me your discus which is capable of killing all enemies in battle.

16—17. While with joined hands he thus begged of me my discus, myself, for pleasing him, told him these words,—Gods, Danavas, Gandharvas, men, birds and snakes, assembled together, cannot equal even a hundredth part of my energy.

18. I have this bow, this arrow, this discus, and this mace! I will give you whichever amongst them you wish to have from me.

19. Without giving me the weapon you wish to give, take from among these weapons of mine that which you will be able to wield and use in battle.

20. Thus addressed, the illustrious son of Drona, as if challenging me, wanted my discus of excellent nave and hard as thunder, having a thousand spokes, and made of iron.

21. I said to him take it. Thus spoken to, he rose all on a sudden and seized the discus with his left hand.

22. He could not, however, even move the weapon from the spot where it lay. He then tried to catch it with his right-hand.

23—24. Having caught it then very firmly and displaying all his strength, he still failed to either wield or move it. At this, Drona's son became sorry. Being worn out with the exertions he stopped.

25—29. When he ceased cherishing that desire I addressed the anxious and senseless Ashwatthaman and said,—He who is always known as the best of all men that holder of Gandiva, that warrior having white horses yoked to his car, that hero having the emblem of a monkey on his standard, that hero who, desirous of defeating in a wrestling encounter the god of gods, *viz.*, the blue-throated lord of Uma, pleased the great Shankara himself, that Phalguna than whom I have no dearer friend on Earth, that friend to whom there is nothing that I cannot give including my very wives and children, that dear friend Partha of pure deeds, never said unto me, O Brahmana, such words as these which you have said.

30—32. That son whom I got by practising ascetic penances and observing the austere Brahmacharya for twelve years on the Himavat where I had gone for the purpose, that son of mine, *viz.*, the energetic Pradyumna a portion of Sanatkumara himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine, that hero even never wanted this best of objects, *viz.*, this peerless discus, which you foolish, as you are, have wanted.

33. The highly powerful Rama never said such words to me! Neither Gada nor Shamva, have ever asked for this.

34. None among the other great car-warriors of the Vrishni and the Andhaka race living in Dwaraka has ever asked this of me.

35. You are the son of the preceptor of the Bharatas, you are esteemed by all the Yadavas! Let me ask you, O best of car-warriors, with whom do you wish to fight with this weapon?'

36. Thus addressed by me, Drona's son replied, saying,—'After adoring you O Krishna, it was my desire to fight with you, you of unfading glory.

37. It was for this, O Krishna, that I prayed for your discus which is worshipped by gods and Danavas! Had I got it I would then have become invincible in the world.

38. Having failed, O Keshava, to my almost unattainable desire, I wish to leave you, O Govinda! Address me plainly now.

39. This terrible weapon is with you, who are the foremost of all terrible persons! You are unrivalled for this weapon. There is none else in this world capable of having it.'

40. Having said so the son of Drona taking many horses and much wealth and various kinds of gems, left Dwaraka.

41. He is wrathful, wicked, restless, and very cruel. He knows the use of the weapon called Brahmashira. Vrikodara should be saved."

CHAPTER XIII.

(SAUPTIKA PARVA).—*Contd.*

Vaishampayana said:—

1. "Having said so that foremost of all wielders of weapons, *viz.*, that delighter of all the Yadavas, got on his excellent car, well furnished with all sorts of powerful weapons.

2. Two pairs of best horses of the Kamvoja breed were yoked to that car and they were adorned with garlands of gold. The Dhur of that best of cars was of the colour of the morning sun.

3. On the right was yoked the horse known as Shaivya; on the left was placed Sugriva; the Parshni was drawn by two others called Meghapushpa and Valahaka.

4. There was on that car a celestial standard adorned with gems and gold and

made by the celestial Architect, and standing high like the Maya of Vishnu.

5. Upon that standard was Vinata's son, Garuda, that enemy of snakes perched on the standard-top of Keshava who is the embodiment of truth.

6. Then Hrishikesha, that foremost of all bowmen, got upon that car. After him Arjuna of irresistible deeds and Yudhishthira the king of the Kurus, got upon the same car.

7. Seated on that car, by the side of that Dasharha's hero, who held the bow called Sharnga, the two sons of Pandu shone highly beautiful, like the two Ashwins seated by the side of Vasava.

8. Making them got on that car of his which was adored by all the world, the Dasharha hero urged those best of fleet horses.

9. Those horses then suddenly ran taking after them that excellent vehicle ridden by the two sons of Pandu and by that foremost of Yadu's race.

10. Greatly quick-coursing, as those animals were, bore away the wielder of Sharnga, a loud noise was caused by their motion, like that of birds passing through the air.

11. Running very quickly, they soon met, O foremost of Bharata's race, the mighty bowman Bhimasena in whose wake they had followed.

12. Although those great car-warriors met Bhima, they could not stop that son of Kunti, for filled with anger, he proceeded fiercely towards the enemy.

13. Before the very presence of those illustrious and firm bowmen, Bhima, by means of his very quick-coursing horses, proceeded towards the bank of the river Bhagirathi.

14. He saw the great and illustrious and dark-complexioned and island-born Vyasa sitting near the edge of the water encircled by many Rishis.

15. And he also saw Drona's wicked son sitting by them, covered with dust, clad in a piece of cloth made of Kusha grass, and smeared all over with clarified butter.

16. Taking up his bow with arrows on it, the mighty-armed Bhimasena, the son of Kunti, rushed towards Ashwatthaman, and said,—'Wait, wait!'

17. Seeing that terrible bowman coming towards him bow in hand, and his two brothers on Janarddana's car, Drona's son became exceedingly anxious and thought his end was nigh. Never to be depressed, he thought of that high weapon which he had obtained from his father.

19. He then took up a blade of grass with his left hand. Overcome with misfortune, he inspired that blade of grass with proper mantras and converted it into that powerful celestial weapon.

20. Unable to bear the arrows of the Pandavas and the presence of those wielders of celestial weapons, he cried in anger saying,—'For the destruction of the Pandavas.'

21. Having said these words, O foremost of kings, the brave son of Drona discharged that weapon for stupefying all the worlds.

22. A fire then was begotten of that blade of grass, which appeared capable of destroying the three worlds like the all-destroying Yama at the end of the cycle."

CHAPTER XIV.

(SAUPTIKA PARVA).—*Continued.*

Vaishampayana said:—

1—2. "In the very beginning the powerful hero of Dasharha's, race understood from signs the intention of Drona's son. He said to Arjuna, O son of Pandu, the time is come for the use of that celestial weapon, the use of which you remember and the knowledge of which was given to you by Drona.

3. For protecting yourself as also your brothers, O Bharata, discharge in this battle that weapon which is capable of counteracting all other weapons.

4. Thus addressed by Keshava, Arjuna that destroyer of hostile heroes, quickly got down from the car, taking with him his bow with arrow fixed on the string.

5—6. Wishing good to the preceptor's son to himself, and to all his brothers, that destroyer of foes then bowed to all the gods and all his superiors and discharged his weapon, thinking of the well-being of all the worlds and saying,—'Let this weapon neutralise Ashwatthaman's weapon.'

7. Quickly discharged by the wielder of Gandiva, that weapon blazed up with fierce flames like the all-destroying fire that appears at the end of a cycle.

8. Likewise, the weapon that had been discharged by Drona's energetic son, blazed up with dreadful flames within a huge sphere of fire.

9. Peals of thunder were heard; thousands of meteors, dropped down and all living creatures were filled with great fear

10. The entire sky was filled with noise and put on a terrible appearance with those flames of fire. The entire earth shook with her mountains, rivers and trees.

11—12. Seeing those two weapons consuming the three worlds, the two great Rishis, *viz.*, Narada who is the soul of every creature, and Vyasa, the grandfather of all the Bharata princes, came there. The two Rishis tried to pacify the two heroes, Ashwatthaman and Dhananjaya.

13. Cognizant of all duties and desirous of the well-being of all creatures, the two energetic sages, stood in the midst of those two blazing weapons.

14. Incapable of being moved by any force, those two great Rishis, placing themselves between the two weapons, stood like two burning fires.

15. Incapable of being checked by any living creature, and worshipped of gods and Danavas, they two acted in this way, counteracting the power of the two weapons and doing good to all the world.

The two Rishis said :—

16. 'Those great car-warriors who have died in this battle were masters of diverse kinds of weapons. They, however, never shot such a weapon upon men. What rash act is this, O heroes, that you have done.' "

CHAPTER XV.

(SAUPITKA PARVA).—*Contd.*

Vaishampayana said :—

1. "O foremost of men, seeing those two Rishis effulgent like fire, Dhananjaya quickly resolved to withdraw his celestial arrows.

2. Joining his hands, he said to those Rishis,—'I discharged this weapon, saying, —Let it neutralise the enemy's weapon.

3. If I withdraw this great weapon, Drona's sinful son will then, forsooth, consume us all with the power of his weapon.

4—5. You two are like gods. You should find out some means by which our well-being, as also that of the three worlds may be secured.'—Saying so Dhananjaya withdrew his weapon. The withdrawl of that weapon can with difficulty be made by the gods themselves in battle.

6. Not excepting the great Indra himself, there was none save the son of Pandu, who could withdraw that high weapon after it had once been discharged.

7. That weapon was begotten of Brahma energy. No person of impure soul can withdraw it after it is once discharged. Only one who leads the life of a Brahmacharin can do it.

8. If one who has not practised the vow of Brahmacharya tries to withdraw it after having shot it, it strikes off his own head and kills him with all his equipments.

9. Arjuna was a Brahmacharin and an observer of vows. Having secured that almost unattainable weapon, he had never used it even when put into the greatest of difficulties.

10. Truthful, heroic, and leading the life of a Brahmacharin, the son of Pandu was ever obedient to all his superiors. It was for this that he could withdraw his weapon.

11. Seeing those two Rishis standing before him, Drona's son could not by his energy withdraw his own dreadful weapon.

12. Unable to withdraw the great weapon in battle, Drona's son, O king, with a depressed heart, said to the Rishi, Vyasa.

13. In fear of a great calamity, and desirous of saving my life, I discharged this weapon, through fear of Bhimasena, O Sage.

14. This Bhimasena acted sinfully, and dishonestly while killing the son of Dhritarashtra in battle.

15. It is for this, O Rishi, I discharged this weapon! I dare not, however, withdraw it now.

16. Having put into this irresistible and celestial weapon the energy of fire, I discharged it for the destruction of the Pandavas.

17. Discharged for the destruction of the Pandavas, this weapon, therefore, will take away the lives of all the sons of Pandu.

18. O Rishi, I have, under the influence of anger, done this sinful deed! I invoked this weapon in battle for the destruction of the Pandavas!'

Vyasa said :—

19. 'Pritha's son Dhananjaya, O child, knew the use of the weapon called Brahmashira. Neither from anger, nor for your destruction in battle, did he discharge that weapon.

20. Arjuna, on the other hand, let it off for baffling your weapon. He has again withdrawn it.

21. Having obtained even the Brahma weapon through your father's instruction-

the powerful Dhananjaya did not deviate from a Kshatriya's duties.

22. Arjuna is endued with such patience, and honesty. He is, besides, a master of every weapon. Why do you try to bring about the destruction of such a man with all his brothers.

23. The region where the weapon Brahmashira is counteracted by another high weapon, suffers from a drought for twelve years, for the clouds do not pour a drop of water there.

24. Therefore the mighty-armed son of Pandu, although he had the power, would not still, for doing good to living creatures, baffle your weapon with his.

25. The Pandavas should be protected; your self should be protected; the kingdom also should be protected. Therefore, withdraw this your celestial weapon.

26. Drive away from your heart, and let the Pandavas be safe! The royal sage Yudhishthira never wishes to gain victory by perpetrating any sinful act.

27. Give them that gem which is on your head. Taking that, the Pandavas will grant in return your life.'

Drona's son said :—

28. 'This my gem is more valuable than all the wealth that has ever been acquired by the Pandavas and the Kauravas.

29. Whenever this gem is used, the wearer entertains no fear from weapons or disease or hunger. He ceases to have any fear of celestials and Danavas and Nagas.

30. He does not fear the Rakshasas and the robbers, these are the virtues of my gem.

31—33. I cannot, by any means, part with it. Whatever, O holy one, you command me, should be done by me. Here is this gem! Here is myself! This blade of grass, converted into a dreadful weapon, will, however, fall into the wombs of the Pandava women, for this weapon is high and powerful, and cannot be baffled. O Rishi, I am unable to withdraw it, having once discharged it. I will now throw this weapon into the wombs of the Pandava women. As regards your other commands, O Rishi, I will obey them.'

Vyasa said :—

34. 'Do then this. Do not, however, cherish any other purpose. O sinless one. Stop throwing this weapon into the wombs of the Pandava women.'

Vaishampayana said :—

35. Having heard these words of Dwaipayana Vyasa, the son of Drona threw that uplifted weapon into the wombs of the Pandava women.

CHAPTER XVI.

(SAUPTIKA PARVA).—*Contd.*

Vaishampayana said .—

1—3. "Knowing that that weapon was thrown into the wombs of the Pandava women by Drona's sinful son, Hrishikesha, with a cheerful heart, said these words to him :—'Seeing Virata's daughter who is now daughter-in-law to Arjuna, while she was at Upaplavya, a certain pious Brahmana said, while the Kuru line will become extinct, a son will be born to you. This your son, for that reason, will be called by the name of Parikshit.

4. The words of that pious man shall be fulfilled. The Pandavas shall have a son called Parikshit.'

5—6. While Govinda, that foremost one of the Satwata race, saying these words, Drona's son, filled with anger, replied, saying,—'This, O, Keshava, which you say from your partiality for the Pandavas, shall never take place. O you having eyes like lotus petals, my words cannot but be fulfilled.

7. Taken up by me, this weapon of mine shall fall on the fœtus that is in the womb of Virata's daughter,—which, O Krishna, you are so desirous of protecting.'

Krishna said :—

8. 'The fall of this mighty weapon will not be useless. The fœtus will die. But being dead, it will revive and have a long life.

9. As regards yourself, all wise men know you as a coward and a sinful wretch. Always engaged in sinful deeds, you are the slayer of children. Therefore, you must have to bear the fruit of your sinful deeds.

10. For three thousand years you shall have to wander over this earth, without a companion and without being able to talk with any one.

11. Alone, and without any one with you, you shall wander through various countries, O wretch, you shall have to live outside the pale of human society.

12. The stench of puss and blood shall come out from your body, and you shall live in dense forest and dreary moors

Thou shall wander over the earth, O sinful wight, suffering from all diseases.

13. Coming of age and acquiring a knowledge of the Vedas, the heroic Parikshit, shall obtain all weapons from the son of Sharadwat.

14. Having acquired a knowledge of all high weapons and observing all Kshatriya duties, that righteous king shall rule the earth for sixty years.

15. Moreover, that boy shall become the powerful king of the Kurus, known by the name of Parikshit, before your very eyes, O wicked man.

16. Though burnt by the energy of your weapon's fire, I shall revive him. O lowest of men, witness the power of my austerities and my truth.'

Vyasa said:—

17—18. 'Since, obeying us, you have committed this highly cruel act, and since your conduct is such, although you are a good Brahmana by birth, therefore, those excellent words that Devaki's son has said, will, forsooth, be fulfilled regarding you, because you are living the life of a Kshatriya.'

Ashwatthaman said:—

19. 'With yourself among all men, O Rishi, I shall reside. Let the words of this illustrious and foremost of men prove true.'

Vaishampayana continued:—

20. "Having made over his gem to the great Pandavas, Drona's son cheerlessly proceeded, in their presence, to the forest.

21—22. The Pandavas, who had killed all their foes, put Govinda and the Krishna-Dwaipayana and the great ascetic Narada at their head, and taking the gem that was born with Ashwatthaman, quickly returned to the intelligent Draupadi who was observing the Praya vow."

Vaishampayana said:—

23. "Those foremost of men, borne by their excellent horses, quick-coursing like the wind, came back with Dasharha hero, to their encampment.

24. Quickly getting down from their cars, those great car-warriors, themselves much more afflicted, saw Drupada's daughter Krishna stricken with misery.

25. Approaching the cheerless princess laden with sorrow and grief, the Pandavas with Keshava, sat round her.

26—27. Then the powerful Bhimasena, desired by the king, gave that celestial gem to her and said these words:—'This gem, O amiable lady, is yours. The slayer of your sons has been defeated. Rise, shake off your sorrow, and recollect the duties of a Kshatriya lady.

28. O you of black eyes, when Vasudeva was about to start [from Upaplavya] on his mission of peace, you had said these words to the slayer of Madhu.

29. I have no husbands. I have no sons, nor brothers. Nor are you alive, O Govinda, since the king seeks peace.

30. Those bitter words were addressed by you to Krishna, that foremost of persons. You should recollect these words that were so consistent with Kshatriya usages.

31. The wretched Duryodhana, that thorn in the way of our sovereignty, has been killed. I have quaffed the blood of the living Dusshasana.

32. We have satisfied the debt we owed to our enemy! People, will not able to blame us any longer! Having defeated Drona's son, we have released him for his being a Brahmana and for the respect that should be shown to our deceased preceptor.

33. His fame has been spoiled, O goddess, only his body remains! He has been divested of his gem and on Earth he has been deprived of his weapons."

Draupadi said:—

34. 'I desired only to satisfy our debt for the injury we have suffered. The preceptor's son deserves my respect as the preceptor himself.

35. Let the king put this gem on his head, O Bharata!'—The king then, taking that gem, placed it on his head, as desired by Draupadi and taking it as a gift from the preceptor.

36. Holding on his head that excellent and celestial gem, the powerful king shone like a mountain with the moon above it.

37. Though laden with grief for the death of her sons, the princess Draupadi, possessed of great mental strength, gave up her vow. Then king Yudhishthira enquired of the powerful Krishna, saying the following words."

CHAPTER XVII.

(SAUPTIKA PARVA).—*Contd.*

Vaishampayana said:—

1—3. "After all the soldiers had been killed during the hour of sleep by those

three car-warriors, king Yudhishthira sorrowfully said to Krishna:—'How, O Krishna, could my sons, all of whom were great car-warriors, be killed by the sinful and wretched Ashwatthman who is not an expert in battle?

3. How also could Drona's son kill the children of Drupada, all of whom were masters of weapons, powerful and capable of fighting with hundreds of thousands of enemies?

4. How could he kill that best of car-warriors, *viz.*, Dhrishtadyumna, before whom the great bowman Drona himself could not appear?

5. What act was done by the preceptors' son, O foremost of men, for which he succeeded in killing, single-handed, all our men in battle?'

Krishna said:—

6. 'Drona's son had sought the help of that highest of all the gods, the eternal Mahadeva! For this he could kill single-handed, so large a number of warriors.

7. If Mahadeva is pleased he can grant even immortality! Girisha can give such courage as will succeed in checking Indra himself.

8. I know Mahadeva truly, O foremost of Bharata's race! I know also his various former deeds.

9. He, is the beginning, the middle, and the end of all creatures! This universe acts and moves through his power.

10—11. The powerful Grandfather, desirous of creating living animals saw Rudra; and the Grandfather asked him, saying,—Create living creatures immediately.—Thus addressed the twany haired Rudra said,—So be it!—and plunged himself into the water and practised austerities for a long time, because he was sensible of the defects of living creatures.

12. Having waited for Rudra for a very long time, the Grandfather by his will-power called into being another living being for the purpose of propagating his species.

13. Seeing Girisha plunged into the waters, this (second) being, said to his father,—If there be no other being born before me, then I shall multiply my self.

14. His father replied, saying,—There is no other born before you! Shiva has plunged himself into the water! Go and create living creatures, without any fear.

15. He then created many living creatures, having Daksha for their first, who created all these four-fold creatures.

16. As soon, as they were born, they ran, O king, towards their father, stricken with hunger and desirous of eating him up.

17. The second being whom Brahman had created, thereupon ran towards him, seeking protection from his own offspring. And he said to the Grandfather,—O illustrious one, save me from these, and let these creatures have their food.

18. Then the Grandfather gave herbs and plants and other vegetables as their food, and assigned for the strong the weaker creatures as their food.

19. Their means of sustenance having been thus settled, the newly created creatures all went away where they liked, and cheerfully multiplied their respective species.

20. After the creatures had multiplied and Brahma had become well gratified, the first-born rose from water and saw the living creation.

21—23. He saw that various kinds of creatures had been created and that they had multiplied themselves. Seeing it, Rudra became angry and made his generative organ disappear in the bowels of the Earth. Then soothing him by soft words, Brahman said to him,—O Sarva, what were you doing so long within the water? Why have you made your genereting organ disappear in the bowels of the Earth?

24. Thus accosted, that lord of the universe angrily answered the lord Brahman,—Somebody else has created all these creatures. What purpose then would be fulfilled by this organ of mine.

25. I have, by my active penances, O Grandfather, created food for all these creatures. These herbs and plants also will multiply like those that will live upon them.

26. Saying so, Bhava went away, dispirited and angry, to the foot of the Munjavat mountains for practising austere penances."

CHAPTER XVIII.

(SAUPTIKA PARVA).—*Concluded.*

The holy one said:—

1. "After the Satya yuga had passed away, the gods, desirous of celebrating a sacrifice, made preparations according to the Vedic prescription.

2. They collected clarified butter and the other necessary articles. And they not

only collected the requisites of their sacrifice, but also determined those amongst themselves that should partake of the sacrificial offerings.

3. Not knowing Rudra truly, the gods, O king, reserved no share for the divine Sthanu.

4. Seeing that the celestials reserved no share for him in the sacrificial offerings, Sthanu, clad in deer skins, desired to destroy that Sacrifice and with that object made a bow.

5. There are four sorts of Sacrifices, *viz.*, the Loka-Sacrifice, the Sacrifice of especial rites, the eternal domestic Sacrifice, and the Sacrifice consisting in the gratification of man from his enjoyment of the five elemental substances and their compounds. From these four sorts of Sacrifice that the universe has emanated.

6. Kaparddin made that bow out of the materials of the first and the fourth kinds of Sacrifices. The length of that bow was five cubits.

7. The sacred (mantra) Vashat, O Bharata, was made its string. The four parts, of which a Sacrifice consists, became the ornaments of that bow.

8. Then Mahadeva, worked up with rage, and taking up that bow proceeded to that spot where the celestials were celebrating the Sacrifice.

9. Seeing the illustrious Rudra arrive there dressed as a Brahmacharin and armed with that bow, the goddess Earth shrank with fear and the mountains began to shake.

10. The wind ceased to move, and fire itself, though fed, did not burn. The stars in the sky, in fear, moved irregularly.

11. The Sun's effulgence decreased. The disc of the Moon lost its beauty. The entire sky was covered with a thick darkness.

12. The celestials did not know what to do. Their Sacrifice ceased to blaze forth. The gods were all terrified.

13. Rudra then cut the embodiment of Sacrifice with a dreadful arrow in the heart. Assuming the shape of a deer, the embodied form of Sacrifice, fled away with the god god of fire.

14. Approaching heaven in that form, he shone in beauty. Rudra, however, O Yudhishthira, pursued him through the sky.

15. After Sacrifice had fled away, the gods lost their beauty. Having lost their senses, the gods were bewildered.

16. Then the three-eyed Mahadeva, with his bow, broke in anger the arms of Savitri, and plucked out the eyes of Bhaga and the teeth of pushna.

17. The gods and the several parts of Sacrifice fled away. Some amongst them reeling dropped down senseless.

18. Having agitated them thus the blue-throated Rudra, laughed aloud and whirling his bow, paralysed them.

19. The celestials then cried aloud. At their command, the string of the bow broke. The string having broken, the bow became straight as a line.

20. The gods then came to the god of gods, and, with the embodied form of Sacrifice, sought the protection of the powerful Mahadeva and tried to please him.

21. Pleased, the great god threw his anger into the water. O king, assuming the form of fire, that wrath is always busy with consuming water.

22. He then gave to Savitri his arms, Bhaga his eyes, and Pushna his teeth. And he also restored the Sacrifices themselves, O Pandava.

23. The world was once more saved. The gods assigned to Mahadeva all the libations of clarified butter as his share of sacrificial offerings.

24. O monarch, when Mahadeva had become angry, the whole world was thus agitated, and, when he became gratified, everything was safe. Highly powerful, the god Mahadeva was pleased with Ashwatthaman.

25. Therefore your sons, those great car-warriors, could be killed by that warrior. And therefore also many other heroes, *viz.*, the Panchala's, with all their followers, could be killed by him.

26. You should not think of it. It was not Drona's son that performed that act. It was done through the power of Mahadeva. Do now what should be done next."

FINISH SAUPTIKA PARVA.

THE MAHABHARATA.

(IN ENGLISH.)

STREE PARVA.

CHAPTER I.

(JALAPRADANIKA PARVA.)

Having saluted the Supreme Deity (Narayana) and the highest of all male beings (Nara) and also the goddess of learning (Saraswati) let us cry success.

Janamejaya said:—

1. "After Duryodhana, and all the warriors had fallen, what, O sage, did king Dhritarashtra do after hearing of it.

2. What also did the great Kuru king Yudhishthira the son of Dharma do? What did the three survivors (of the Kuru army, *viz.*,) Kripa and the others do?

3. I have heard everything about the deeds of Ashwatthaman. Tell me what took place after that mutual denunciation of curses. Tell me all that Sanjaya said to the blind old king!"

Vaishampayana said:—

4. "After he had lost his hundred sons, king Dhritarashtra, stricken with grief on that account, dejected, and looking like a tree shorn of its branches, became stupefied with anxiety and lost his power of speech.

5. Possessed of great wisdom, approaching the king the greatly wise Sanjaya, addressed him, saying,—Why do you grieve, O monarch? Grief is absolutely useless.

6. Eight and ten Akshauhinis of warriors, O king, have been killed. The Earth has become desolate, and is almost empty now.

7. Kings of various countries, united with your son, and have all been killed.

8. Let now the obsequial rites of your fathers, sons, grandsons, kinsmen and friends and preceptors be performed duly.

Vaishampayana continued:—

9. Deprived of sons, counsellors and all his friends, the energetic king Dhritarashtra suddenly dropped down on the Earth like a tree uprooted by the wind.

Dhritarashtra said:—

10. Deprived as I am of sons, counsellors and all my friends, I shall, forsooth, have to rove about sorrowfully over the Earth.

11. What necessity have I now of life itself, deprived as I am of relatives and friends, I am like a bird shorn of its wings and afflicted with decrepitude?

12. Deprived of kingdom, deprived of relatives, and shorn of eyes, I cannot, O you of great wisdom, shine any longer on Earth like a luminary divested of its splendour.

13. I did not follow the advice of friends, of Jamadagni's son, of the celestial Rishi Narada, and of Krishna-Dwaipayana.

14. In the midst of the assembly, Krishna told me what was for my good, saying,—Do away with hostilities, O king! Let your son take the entire kingdom, I did not foolishly follow that advice, and I am now obliged to repent.

15—16. I did not listen to the good counsels of Bhishma. Alas, having heard of the destruction of Duryodhana whose roars were as deep as those of a bull, of the death of Dusshasana and the extinction of Karna and the setting of the Drona-sun, my heart is not sundered into pieces.

17. I do not, O Sanjaya, remember any evil act committed by me in my pristine birth, consequences of which fool as I am, I am now suffering.

18. Forsooth, I committed great sins in my previous lives, for which the great God has made me suffer such a grief.

19. This destruction of all my relatives, well-wishers and friends, at this old age

has been brought about by Destiny. Who is there on Earth more afflicted than my wretched self.

20. Therefore, let the Pandavas come and see me this very day determined upon following the long way that leads to the regions of Brahman."

Vaishampayana continued:—

21. "While king Dhritarashtra was thus bewailing, Sanjaya addressed him in the following words for driving away his grief.

22. 'Cast off your grief, O king! You have heard the teachings of the Vedas and various scriptures, from the lips of the old, O king! You have heard those words which the sages said to Srinjaya while the latter was stricken with grief on account of the death of his son.

23. When your son, O king, grew elated with pride, you did not accept the advice offered to you by your well-wisher. You did not, through covetousness, do what was really for your good.

24. Your own intelligence, like a sharp sword, has cut you. You only sought the company of wicked men.

25. Your son had Dusshasana, the wicked son of Radha, the equally wicked Shakuni, Chritrasena and Shalya for his counseller. Your son made the entire world his enemy.

26. Your son, O Bharata, did not follow the words of Bhishma the reverend chief of the Kurus, of Gandhari and Vidura, of Drona, O king, of Kripa the son of Sharadwat, of the mighty-armed Krishna, of the intelligent Narada, of many other Rishis, and of Vyasa himself.

28. Though powerful your son was of little intelligence, proud, always anxious to fight, wicked, ungovernable, and discontented.

29. You are learned, intelligent, and always truthful. Righteous and intelligent persons like yourself, are never stupefied by grief.

30. For this the Kshatriya order has been exterminated, because they did not care for virtue, and always talked of battle, and the fame of your foes enhanced.

31. You had occupied the position of an umpire, but you did not utter a word of wholesome advice. Unfitted as you were for the work, you did not hold the scales evenly.

32. Every one should, at the beginning follow such a line of action that he may not have, in the end, to repent for something already done by him.

33. Out of affection for your son, O king, you did what was agreeable to Duryodhana. You are obliged to repent for that now. You should not, however, grieve.

34. The man who always looks at the honey without seeing the fall, meets with destruction through his covetousness for honey. Such a man is obliged to repent like yourself.

35. The man who indulges in grief never acquires wealth. By grieving one loses the fruits he seeks for. Grief again stands in the way of the acquision of objects dear to us. The man who grieves loses even his salvation.

36. The man who keeps a burning coal within the folds of his cloth and is burnt by the fire thereof is surely called a fool if he grieves for his injuries.

37. You and your son, had with your words fanned the Partha-fire, and with your covetousness as clarified butter made that fire blaze forth into burning flames.

38. Your sons fell into that burning fire like insects. You should not, however, grieve for them now that they have all been burnt in the fire of the enemy's arrows.

39. The shedding of tears, O king, is not approved by the scriptures or praised by the wise.

40. These tears, like sparks of fire, consume the dead for whom they are shed. Drive away your grief with your intelligence, and cheer yourself up with your mental strength.

41. Thus was the king consoled by the great Sanjaya. Vidura then, O scorcher of foes, once again addressed the king, showing great intelligence."

CHAPTER II.

(JALAPRADANIKA PARVA).—*Contd.*

Vaishampayana said:—

1. "Listen, O Janamejaya, to the nectarlike words that Vidura said to the son of Vichitravirya and by which he pleased that foremost of men.

Vidura said:—

2. 'Rise, O king! Why are you lying on the Earth. Cheer yourself up, O king, this is the final end of all living creatures.

3. Everything is liable to destruction; everything that is high is sure to fall down. Union is sure to end in separation; life ends sure to end in death.

4. The Destroyer, O Bharata, takes both the hero and the coward. Why then, O foremost of Kshatriyas, should not Kshatriyas engage themselves in battle.

5. He, who never fights has been seen to die, while he who engages himself in battle has been seen to escape alive.

6. As regards living creatures, they did not exist at first. They exist in the intervening period. In the end they once more become non-existent. Why should then one grieve for the same?

7. The man who grieves does not succeed in meeting with the dead. By grieving one does not himself die. While such is the course of the world, why do you indulge in grief.

8. Death drags all creatures, even the gods. There is none dear or hateful to death, O Kuru chief.

9. As the wind tears off all the blades of grass, even so, O foremost of Bharata's race, Death rules over all creatures.

10. All creatures are like members of a caravan bound for the same country. When death will overtake all, it is immaterial whom he meets first.

11. O king, you should not grieve for those who have been killed in battle. If the scriptures are authoritative all of them must have obtained the highest end.

12. All of them were well read in the Vedas; all of them had practised vows. All of them have met with death, after fighting with the enemy. What is there to be sorry in this.

13. They had been invisible before birth. Having come from that unknown region, they have again become invisible. They are not yours, nor are you theirs. Why should you grieve then for such disappearance?

14. If killed, one acquires heaven. By killing, fame is acquired. Both of these, produce great merit. Battle, therefore, is not unproductive of good.

15. Forsooth, Indra will give them regions capable of granting every wish. These, O foremost of men, become the guests of Indra.

16. By celebrating sacrifices with profuse gifts, by ascetic penances and by learning, men cannot, go so quickly to heaven as heroes killed in battle.

17. On the bodies of hostile heroes who were like the sacrificial fire, they poured libations of arrows. Highly energetic, they had in return to bear the arrowy libations poured upon them by their foes.

18. I tell you, O king, that for a Kshatriya in this world there is not a better way to heaven than battle.

19. They were all great Kshatriyas; brave as they were, they were ornaments of assemblies. They have attained highest of blessed regions. They are not persons for whom we should be sorry.

20. Solacing yourself, by your own self, cease to grieve, O best of men. You should not allow yourself to be overwhelmed with sorrow and to give up all action.

21. There are thousands of mothers and fathers and sons and wives in this world. Whose are they, and whose are we?

22. Thousands of causes spring up daily for sorrow and thousands for fear. These, however, affect the ignorant and not the wise.

23. There is none dear or hateful to Time, O Kuru chief. Time is indifferent to none. All are equally dragged by time.

24. Time makes all creatures grow, and it is Time that destroys all. When all else is asleep, Time is awake. Time is irresistible.

25. Youth, beauty, life, wealth, health, and friends, are all unstable. The wise will never seek any of these.

26. You should not grieve for what is universal. By indulging in grief a person may himself die, but grief itself by being indulged in, never becomes light.

27. If you feel any grief heavily, it should be overcome by not indulging in it. This is the only remedy for grief, *viz*, that one should not indulge in it.

28. By indulging in it, one cannot lessen it. On the other hand, it increases when being indulged in. When any evil or when bereavement of some dear one, comes on, only they that are of little intelligence allow their minds to be laden with grief.

29. This is neither Profit, nor Religion, nor Happiness, of which you are thinking.

30—31. The indulgence of grief is the sure means of one's losing one's objects. Through it, one deviates from the three great ends of life. They, who are not contented are stupefied by the vicissitudes of fortune. The wise, are, on the other hand, unaffected by such changes. One should destroy mental grief by wisdom, as physical grief should be destroyed by medicine. Wisdom has this power. They, however, that are foolish, can never acquire equanimity of mind.

32. Pristine actions closely follow a man, so much so that they lie by him when he lies down, stand by him when he stands, and run with him when he runs.

33. As a man acts well or ill, so he enjoys or suffers the fruit thereof.

34. In physical actions also one enjoys or suffers the fruits according to his acts.

35. One's own self is one's own friend, again one's own self is one's own enemy. One's own self is the witness of one's good and evil acts.

36. Good acts beget a state of happiness, and sinful deeds bring on woe. One always reaps the fruit of one's acts. One never enjoys or suffers happiness or misery that is not the outcome of one's own acts.

37. Intelligent persons like you, O king, never commit sinful deeds, that are disapproved by knowledge and that strike at the very root of virtue and happiness."

CHAPTER III.

(JALAPRADANIKA PARVA).—*Contd.*

Dhritarashtra said:—

1. "O you of great wisdom, my grief has been removed by your excellent words. I wish you, however, to speak again.

2. How, indeed, do the wise free themselves from mental grief begotten by evil deeds and the bereavement of dear objects."

Vidura said:—

3. 'He that is wise enjoys peace by subduing both grief and joy by means by which one may escape from grief and joy.

4. Every thing we are anxious for, O foremost of men, is ephemeral. The world is like a weak plantain tree.

5—6. Since the wise and the ignorant the rich and the poor, all, shorn of their anxieties, sleep on the crematorium, with bodies devoid of flesh and full of naked bones, and sinews, whom amongst them will the survivors regard as possessed of distinguishing marks by which the attributes of birth and beauty may be determined? Since every thing is equal in death why should men, whose understandings are always deceived covet one another's rank and position?

7. The learned say that the bodies of men are like houses, which are destroyed in time. There is one being, however, that is eternal.

8. As a person casting off an old cloth puts on a fresh one, so is the case with the bodies of all embodied beings.

9. O son of Vichitravirja, creatures reap happiness or misery, as the fruit of their own acts.

10. By their acts they secure heaven, O Bharata, or happiness, or misery. Whether competent or otherwise, they have to bear their burdens which are the result of their own acts.

11—13. As amongst earthen pots some break while still on the potter's wheel, some while partially shaped, some as soon as shaped, some after removal from the wheel, some while in course of being removed, some after removal, some while wet, some while dry, some while being burnt, some while being removed from the kiln, some after removal therefrom, and some while being used, so is the case with the bodies of embodied creatures.

14—15. Some are destroyed while in embryo, some after coming out of the womb, some on the day after, some after a fortnight or a month, some on after a year or two, some in youth, some in middle age, and some when old.

16. Creatures are born or destroyed according to their pristine acts. When such is the course of the world, why do you grieve?

17—18. As men, while swimming, sometimes dive and sometimes emerge, so, O king, creatures sink and emerge in life's stream. They that are of limited understanding suffer or meet with death as the result of their own acts.

19. They, however, that are wise, virtuous and desirous of doing good to all living creatures, who are acquainted with the real nature of beings in this world, attain at last to the highest end."

CHAPTER IV.

(JALAPRADANIKA PARVA).—*Contd.*

Dhritarashtra said:—

1. "O best of speakers, how may the wilderness of this world be known? I wish to hear this. Accosted by me, tell me this."

Vidura said:—

2. "I will describe to you all the acts of creatures from the very beginning. In the beginning it lives in the mixture of blood and semen. Then it grows little by little. Then on the expiration of the fifth month it puts on a shape.

3. It next becomes a fœtus with all its limbs made up, and lives in a dirty place, covered with flesh and blood.

4. Then, by the action of the wind, its lower limbs are turned upwards and the head comes downwards. Getting by this posture at the mouth of the uterus, it suffers manifold miseries.

5. On account of the contraction of the uterus, the creature then 'comes out of it, bearing the results of all his pristine acts. He then meets in this world with other evils that beset him. Misfortunes go to him like dogs drawn by the scent of meat.

6. Next various diseases assail him while he is enchained by his pristine acts.

7. Bound by the fetters of lust and women and wealth and other sweets of life, various evil practises also approach him then, O king!

8. Caught by these, he never enjoys happiness. At that time he does not obtain the fruit of his acts, right or wrong. They, however, fix their minds on reflection, succeed in protecting their souls.

9. The person overcome by his senses does not know that death has come at his door. At last, dragged by the messengers of the Destroyer, he meets with death at the appointed time.

10. Overcome by his senses, he does good and evil at the very commencement. Having enjoyed or suffered the fruits of these, he again becomes indifferent to his acts of self-destruction.

11. Alas, the world is deceived, and covetousness subdues it. Deprived of sense by covetousness, anger, and fear, one knows not one's own self!

12. Proud of his high birth, one is seen to speak ill of those that are not high-born. Elated with pride of wealth, one is seen to hate the poor.

13. One considers others as ignorant fools, but seldom gauges his own self. One attributes faults to others, but never wishes to punish his own self.

14—16. Since the wise and the ignorant, the rich and the poor, the high-born and the low-born, the honored and the dishonored, all go to the place of the dead and sleep there shorn of anxiety, with bodies divested of flesh and full only of bones and dried up tendons, whom amongst them would the survivors regard as standing superior to others and by what marks would they determine the attributes of birth and beauty?

17. When all shall sleep likewise on the bare ground, why then should men, foolishly, desire to deceive one another.

18. He who, looking at this scriptural injunction with his own eyes or hearing it from others, practises virtue in this unstable world of life and sticks to it from early age, attains to the highest end.

19. Learning all this, he that sticks to Truth, O king, gets over all paths."

CHAPTER V.

(JALAPRADANIKA PARVA).—*Contd.*

Dhritarashtra said :—

1. "Describe fully to me the ways of that intelligence by which this wilderness of duties may be safely crossed.

Vidura said :—

2. "Having saluted the Self-create, I will obey your command by telling you how the great sages speak of the wilderness of life.

3. A certain Brahmana, living in the great world, found himself on one occasion in a large inaccessible forest abounding with beasts of prey.

4. It was full of lions and tigers and other animals looking like elephants, all of which were roaring aloud. Such was the view of that forest that Yama himself would be frightened.

5. Seeing the forest, the heart of the Brahmana was greatly agitated. His hairs stood erect, and other signs of fear manifested themselves, O destroyer of enemies.

6. Entering it, he began to run hither and thither, looking every side for finding out somebody whose shelter he might seek.

7. Wishing to avoid those terrible creatures, he ran about in fear. He could not go far away from them or free himself from their presence.

8. He then saw that that terrible forest was surrounded with a net, and that a dreadful woman stood there, stretching her arms.

9. That large forest was also beset with many five-headed snakes of dreadful forms, tall as mountain summits touching the very sky.

10. Within it was a pit whose mouth was covered with many hard and strong creepers and herbs.

11—12. While wandering the Brahmana dropped into that invisible pit. He was

entangled in those creepers that were interwoven with one another, like the large fruit of a jack tree hanging by its stalk. He remained there hanging with feet upwards and head downwards.

13. While in that state, he was visited by various other calamities. He saw a large and mighty snake within the pit. He also saw a gigantic elephant near its mouth.

14. That elephant, was dark coloured and had six faces and twelve feet. And the animal gradually approached that pit overgrown with creepers and trees.

15. About the twigs of the tree which was at the mouth of the pit, moved about many bees of dreadful forms, engaged from before in drinking the honey gathered in their comb.

16. They repeatedly desired, O foremost of Bharata's race, to taste that honey which though sweet to all creatures could, however, attract children only.

17. The honey (in the comb) fell in many jets below. The person who was hanging in the pit continually drank those jets.

18. Drinking that honey in such a pitiable condition, his thirst, however, was not appeased. Unsatiated with repeatedly drinking the same the person desired for more.

19. Even then, O king, he could not give up hopes of life. Still, the man expected to live. A number of black and white rats were eating away the roots of that tree.

20—21. There was fear from the beasts of prey, from that dreadful woman on the outskirts of that forest, from that snake at the bottom of the well, from that elephant near its top, from the fall of the tree brought about by the rats, and lastly from those bees flying about for drinking the honey.

22. He lived in that condition, deprived of his senses, in that forest, never losing at any time the hope of continuing his life."

CHAPTER VI.

(JALAPRADANIKA PARVA).—*Contd.*

Dhritarashtra said:—

1. "Alas great was the misery of that person and very painful his life. Tell me, O best of speakers, whence his attachment to life and whence his happiness was.

2. Where is that region, so inimical to the practice of virtue, where that person lives. Oh, tell me how that man will be freed from all those great dangers?

3. Tell me all this. We shall then try our best for him. I am stricken with pity on account of the difficulties that lie in the way of his release."

Vidura said:—

4. O king, they that are conversant with the religion of Moksha cite this as a simile. Understanding this properly, a person may attain to blissful regions hereafter.

5. That which is described as the forest is the great world. The inaccessible forest within it is the limited sphere of a man's life.

6—7. Those described as beasts of prey are the diseases. The huge woman living in the forest, is identified by the wise with Decrepitude which destroys complexion and beauty. The pit is the body of embodied creatures.

8. The huge snake living in the bottom of that pit is Time, the destroyer of all embodied beings. It is, indeed, the universal destroyer.

9. The cluster of creepers growing in that pit and by whose spreading stems the man hangs down is the desire for life which every creature entertains.

10. The six-faced elephant, O king, which runs towards the tree standing at the mouth of the pit is the year. Its six faces are the seasons and its twelve feet are the twelve months.

11. The rats and the snakes that are eating up the tree are the days and nights that are continually lessening the periods of life of all creatures. The bees are our desires.

12. The numerous jets that are pouring honey are the pleasures derived from the gratification of our desires and to which men are strongly addicted.

13. The wise know life's course to be such. Through that knowledge they succeed in snapping its fetters."

CHAPTER VII.

(JALAPRADANIKA PARVA).—*Contd.*

Dhritarashtra said:—

1. "Excellent is this parable which you have described. Indeed, you are acquain-

led with Truth. Having listened to your master-like speech, I desire to hear more.'

Vidura said :—

2. "Listen to me, O king, I shall once more fully describe the means an acquaintance with which enables the wise to free themselves from the fetters of the world.

3—4. As a person, O king, who has to travel a long distance, is sometimes obliged to halt for being fatigued so, O Bharata, they that are of little understanding travelling along the long way of life, have to make frequent halts in the shape of repeated births. The wise are, however, freed from that obligation.

6. Men well read in scriptures, describe for this life's course as a long way. The wise also describe life's way with all its difficulties as a forest.

6. Creatures, O Bharata-chief, whether mobile or immobile, have to repeatedly return to the world. The wise alone escape.

7. The diseases, mental and physical, to which mortals are subject, whether visible or invisible, are described as beasts of prey by the wise.

8. Men are always assailed by them, O Bharata. Again, those dreadful beasts of prey, which are their own acts in life, never cause any anxiety to the foolish.

9. If any person, O king, somehow escapes from diseases, Decrepitude, that destroyer of beauty, assails him afterwards.

10. Plunged in a slough by the objects of senses, *viz*., sound, form, taste, touch and scent, man remains there without anything to save him from there.

11. Meanwhile, the years, the seasons, the months, the fortnights, the days and the nights, coming one after another, gradually deprive him of beauty and lessen the period of life.

12. These all are harbingers of death. The foolish do not regard them as such. The wise say that all creatures are ruled by the Ordainer through their acts.

13. The body of a creature is called the car. The vital principle is the driver of that car. The senses are the horses. Our acts and the understanding are the traces.

14. He who follows after those running horses, has to come repeatedly by re-births.

15. He, however, who, being self-restrained, restrains them by his understanding, has not to return.

16. They, however, who are not stupefied while following this wheel of life that is revolving like a real wheel, do not come by re-births.

17. He that is wise should certainly prevent the coming of re-birth. One should not neglect it, for indifference may subject us to it repeatedly.

18. The Man, O king, who has controlled his senses and subdued anger and covetousness, who is contented, and truthful in speech, obtains peace.

19. This body is called the car of Yama. The foolish are stupefied by it. Such a person, O king, would obtain that which you have obtained.

20. The loss of kingdom of friends, and of children, O Bharata, and such other things, visit him who is still under the influence of desire.

21. The wise should apply the medicine of intelligence to all great sorrows. Securing the medicine of wisdom, which is truly very efficacious and is almost unattainable) the self-controlled man would kill that serious disease called sorrow.

22. Neither power, nor riches, nor friends, nor well-wishers, can cure a man of his grief so successfully as the control of self. Therefore not injuring others and cherishing friendship for all creatures, be of pious behaviour, O Bharata!

23. Self-restraint, renunciation, and carefulness, are the three horses of Brahman. He who rides on the car of his soul, to which are yoked these horses with the help of traces furnished by good conduct, and drives it, shaking off all fear of death, goes, O king, to the regions of Brahma.

24. That person, O king, who gives to all creatures promise of his harmlessness, goes to the best of regions, *viz*., the blessed one of Vishnu.

25. The fruit that one reaps by giving an assurance unto all creatures of his harmlessness cannot be obtained by celebrating a thousand sacrifices or by daily fasts.

26. Of all things there is certainly nothing dearer than self. Deathis, therefore, disliked by all creatures, O Bharata. Therefore, pity should certainly be shown to all.

27. Possessed by various kinds of mistakes, entangled by the net of their own intelligence, they that are wicked and are of good vision, visit repeatedly this Earth. The wise secure a union with Brahma."

CHAPTER VIII.

(JALAPRADANIKA PARVA).—*Contd.*

Vaishampayana said :—

1. "After hearing the words of Vidura, the chief of the Kurus, stricken with grief on account of the death of his sons, dropped down senseless on the Earth.

2—3. Seeing him fall down in that state, his friends as also the island-born Vyasa, Vidura, Sanjaya, and other well-wishers, and the trustworthy attendants who used to wait at the gates, sprinkled cool water over his body, and fanned him with palm leaves, and gently rubbed him with their hands. For a long while they solaced the king while in that state.

4. Regaining his senses, after a long time the monarch, wept for a long time, overwhelmed with grief on account of the death of his sons.

5. He said:—'Fie on the humanity. Fie on the human body. The miseries that we suffer in this life frequently originate from the very state of humanity.

6. Alas, O lord, great is the grief, like poison or fire, that one suffers at the loss of sons, of riches, of kinsmen, and relatives.

7. That grief consumes our limbs, and wisdom. Stricken with that grief, a person welcomes death.

8. This calamity that has befallen me through ill-luck is like that. It will, I see, terminate with life itself. O best of sages, I shall, therefore, put an end to my life this very day.'

9. Saying so to his great sire, that foremost of all persons conversant with Brahma, Dhritarashtra, laden with grief, became stupefied. The king, O monarch, thinking of his miseries, became silent.

10. Hearing these words of his, the powerful Vyasa thus spoke to his son stricken with grief on account of the death of his children.

Vyasa said :—

11. "O mighty-armed Dhritarashtra, hear what I say. You are learned, intelligent, and yuo, O powerful one, are skilled in understanding duties.

12. "Everything' is known to you, O searcher of foes. Forsooth, you know the instability of all things doomed to death.

13. When this life is fickle, when this world itself is not eternal, when life is sure to end in death, why then, O Bharata, do you grieve?

14. Before your very eyes, O king, Time, making your son the cause, created this enmity.

15. This destruction of the Kurus, O king, was inevitable. Why then do you grieve for those heroes that have achieved the highest end?

16. The high-souled Vidura knew every thing. He had tried his best, O king, to bring about peace.

17. I think the course marked by Destiny cannot be controlled by any one, even if one struggles for ever.

18. The course that was settled by the celestials was known to me direct. I will recite it to you, so that you may enjoy peace of mind.

19. Once before, I went very quickly to the court of Indra. There I saw all the inhabitants of heaven assembled together.

20. There were, O sinless one, all the celestial Rishis also, headed by Narada. There, O king, I saw also the Earth in her embodied form.

21—22. The latter had gone to the gods for the accomplishment of a particular mission. Approaching the gods, she said, —While you were in Brahman's abode you you promised to do all for me. Let that be accomplished soon.

23—24. Hearing these words of hers, Vishnu, adored of all the worlds, smilingly addressed her in the midst of the celestials, saying,—The eldest of the hundred sons of Dhritarashtra, *viz.*, Duryodhana, will accomplish your work. Through that king your object will be achieved.

25. For his sake, many kings will assemble together on the field of Kuru. They will cause one another to be killed through hard weapons.

26. It is evident, O goddess, that your burden will then be lightened in battle. Go quickly to your own station and continue to bear the weight of creatures, O beautiful damsel.

27. From this you should know, O king, that your son Duryodhana, born in Gandhari's womb, was a portion of Kali, born for bringing about a universal slaughter.

28. He was vindictive, restless, wrathful, and difficult of being pleased. Through the influence of Destiny his brothers also took after him.

29. Shakuni became his maternal uncle, and Karna his great friend. Many other kings were born on Earth for helping him in the work of destruction.

30. As the king is, so are his subjects.

If the king becomes pious, even unrighteousness becomes incarnate in his kingdom.

31. Servants, forsooth, are affected by the merits and demerits of their masters. O king, having obtained a bad king, your other sons have all been destroyed.

32. Conversant with truth, Narada knew all this. Through their own faults, your sons have been destroyed, O king! Do not grieve for them, O king. There is no cause for grief.

33. The Pandavas are not to be blamed, O Bharata, in the least, for what has taken place. Your sons were all wicked. It is they that caused this destruction on Earth.

34—35. Narada had truly spoken out to Yudhishthira, all this in his court at the time of the Rajasuya sacrifice, saying,—'The Pandavas and the Kauravas, meeting with each other, will be destroyed. Do that, O son of Kunti, which you should.

36. Hearing these words of Narada, the Pandavas were filled with grief. I have thus communicated to you, an eternal secret of the celestials.

37. This will dispell your sorrow and restore to you a love of life, and make you love the Pandavas, for all that has taken place has been due to what had been preordained by the gods.

38. O you, of mighty-arms, I had learnt all this sometime before. I also spoke of it to king Yudhishthira the just at the time of the Rajasuya sacrifice.

39. When I secretly informed him of all this, Dharma's son, tried his best for preserving peace with the Kauravas. That, however, which is ordained by the gods proved too strong for him to defeat.

40. The determination, O king, of the Destroyer, cannot be baffled any how by mobile and immobile creatures.

41. You are virtuous and highly intelligent, O Bharata! You know also that which all creatures should do and that which they should not do.

42. If king Yudhishthira learns that you are overwhelmed with grief and losing your senses frequently, he will put an end to his life.

43. He is always compassionate and wise. His kindness is displayed even towards all the inferior creatures. How is it possible, O king, that he will not show compassion to you, O king.

44. At my behest, and knowing that that which is ordained is inevitable, as also out of love for the Pandavas, live, O Bharata!

45. If you live thus, your fame will travel all over the world. You will then acquire a knowledge of all duties and find many years for acquiring ascetic merit.

46. This grief consequent on the death of your sons that has arisen in your heart, like a blazing fire, should always be extinguished, O king, by the water of wisdom."

Vaishampayana said:—

47—48. "Hearing these words of the energetic Vyasa and reflecting upon them for a little while, Dhritarashtra said,—'O best of Rishis, I am greatly stricken with grief. I am repeatedly losing consciousness and I am unable to bear up my own self,

49. Hearing, however, these your words about what had been ordained by the gods, I shall not think of putting an end to my life and shall live and act without indulging in grief.'

50. Hearing these words of Dhritarashtra, O king, Satyavati's son Vyasa, disappeared then and there."

CHAPTER IX.

(JALAPRADANIKA PARVA).—*Contd.*

Janamejaya said:—

1. "After the holy Vyasa had gone away, what, O Rishi, did king Dhritarashtra do? You should tell me this.

2. What also did the Kuru king, the great son of Dharma, do? And what did those three, *viz.*, Kripa and others do?

3. I have heard of the wonderful deeds of Ashwatthaman and the exchange of curses. Tell me what took place next, and what Sanjaya next said to the old king."

Vaishampayana said:—

4. "After Duryodhana and all his soldiers had been killed, Sanjaya, deprived of spiritual sight, returned to Dhritarashtra.

Sanjaya said:—

5. 'The kings (of various races, that came from various kingdoms, have all, O king, gone to the abode of Death along with your sons.

6. Your son, O king, who had constantly been requested (for peace) but who always desired to terminate his hostility after killing the Pandavas has caused the Earth to be exterminated.

7. Do you, O king, cause the obsequi-

the wise king Dhritarashtra, urged their horses towards the banks of the Ganges.

20. Leaving that place, O king, those great car-warriors, with hearts stricken with anxiety, took one another's leave and separated from one another.

21. Sharadwat's son Kripa went to Hastinapura; Hridika's son went to his own kingdom; while the son of Drona started for the hermitage of Vyasa.

22. Thus those heroes, who had offended the great sons of Pandu, respectively proceeded to the places they selected, assailed with fear and casting their eyes on one another.

23. Having met the king thus, those heroes, went away before the sunrise, O king, to the places they selected.

24. It was after this, O king, that the sons of Pandu, those great car-warriors, met the son of Drona, and displaying their prowess, defeated him, O king."

CHAPTER XII.

(JALAPRADANIKA PARVA).—*Contd.*

Vaishampayana said:—

1. "After all the warriors had been massacred, king Yudhishthira heard that his uncle Dhritarashtra had left the city of Hastinapura.

2. Afflicted with grief consequent on the death of his sons, Yudhishthira, O king, accompanied by his brothers, set out for meeting his uncle who was filled with sorrow for the death of his (hundred) sons.

3. The son of Kunti was followed by the great and heroic Krishna of Dasharha's race, by Yuyudhana, as also by Yuyutsu.

4. The princess Draupadi also, laden with grief, and accompanied by those Panchala ladies that were with her, sorrowfully followed her husband.

5. Yudhishthira saw near the banks of the Ganges, O king, the crowd of Bharata ladies afflicted with sorrow and crying like a flight of she-ospreys.

6—7. The king was soon surrounded by those thousands of ladies who with arms raised up in grief, were bewailing aloud and uttering all sorts of words, agreeable and disagreeable.

7. 'Where, indeed, is that righteousness of the king, where his truth and pity, since he has killed sires and brothers and preceptors and sons and friends.

8. How, O mighty-armed one, has your heart become tranquil after killing Drona, and your grandsire Bhishma, and Jayadratha.

9. What is the use of sovereignty to you, after having seen your sires and brothers, O Bharata, and the irresistible Abhimanyu and the sons of Draupadi, thus killed.

10. Leaving those ladies crying like a flight of she-ospreys, the mighty-armed king Yudhishthira the just bowed to the feet of his eldest uncle.

11. Having saluted their sire duly, those slayer of foes, *viz.*, the Pandavas, announced themselves to him, each uttering his own name.

12. Greatly stricken with grief for the slaughter of his sons, Dhritarashtra unwillingly embraced the eldest son of Pandu, who was the cause of that slaughter.

13. Having embraced Yudhishthira and spoken a few solacing words to him, O Bharata, the wicked Dhritarashtra sought for Bhima, like a burning fire ready to burn everything that would approach it.

14. Indeed, the fire of his anger, fanned by the wind of his grief, seemed then to be ready to consume the Bhima-forest.

15. Understanding the wicked intentions towards Bhima, Krishna, dragging away the real Bhima, presented an iron statue of the second son of Pandu to the old king.

16. The highly intelligent, Krishna had, in the very beginning understood the object of Dhritarashtra, and had, therefore, kept such a contrivance ready for baffling them.

17. Holding with his two arms that iron Bhima, the powerful king Dhritarashtra, endued with great stength, broke it into pieces, taking it for the real Bhima.

18. Possessed of the strength of ten thousands elephants, the king broke that statue into pieces. His own breast, however, was considerably bruised and he began to vomit blood.

19. Covered with blood the king dropped down on the ground like a blossoming Parijata tree.

20. His learned charioteer, Sanjaya the son of Gavalgana raised the king and soothing and comforting him, said—'Do not act so.'

21. Having cast off his wrath and regained his true nature the king then became filled with grief and began to weep aloud, saying,—'Alas, Oh Bhima, Alas, Oh Bhima!'

22—23. Knowing that he was no longer under the influence of anger, and that he was truly sorry for having (as he believed) slain Bhima, Vasudeva, that foremost of men, said,—'Do not grieve, O Dhritarashtra, for you have not killed Bhimasena. That is an iron statue, O king, which has been broken by you.

24. Knowing that you were filled with anger, O foremost of Bharata's race, I dragged Bhima away from within the jaws of Death.

25. O best of kings, there is none equal to you in physical strength. Who is there, O mighty-armed one, that would bear the pressure of your arms.

26. As no one can escape alive from a struggle with Death himself, so no body can come out safe from within your embrace.

27. Therefore that iron statue of Bhima, which had been made by your son, had been kept ready for you.

28. On account of the sorrow for the death of your sons, your mind has been filled with spite. Therefore, O great king, you seek to kill Bhimasena.

29. The destruction of Bhima, however, O king, would do you no good. Your sons, O king, would not be revived by it.

30. Therefore, approve of what we have done to secure peace, and do not grieve any longer."

CHAPTER XIII.

(JALAPRADANIKA PARVA).—*Contd.*

Vaishampayana said :—

1—2. "Thereupon a few maid-servants came to the king for washing him. After he had been properly washed, Krishna again addressed him, saying. 'You are, O king, well read in the Vedas and various scriptures. You have heard all old histories, and everything relating to the duties of kings.

3. You are learned, wise and can understand strength and weakness. Why are you then angry when all that has befallen you is the outcome of your own folly.

4. I spoke this to you before the battle. Both Bhishma and Drona, O Bharata, did the same, as also Vidura and Sanjaya. You did not, however, then care to follow our advice.

5. Although requested by us, you did not act according to the advice we offered, knowing that the Pandavas were superior to you and yours, O Kuru chief in strength and bravery!

6. The king who sees his own shortcomings and knows the distinctions of place and time, enjoys great prosperity.

7. That man, however, who, though advised by his well-wishers, does not follow their words, suffers miseries and is obliged to grieve for his evil policy.

8. Follow a different course of life now, O Bharata! You did not control your self but suffered yourself to be ruled by Duryodhana.

9. That which has befallen you is due to your own fault. Why then do you seek to kill Bhima? Remembering your own folly govern your anger now.

10. That mean wretch who had, from haughtiness caused the princess of Panchala to be brought into the court, has been justly killed by Bhimasena.

11. Look at your own evil deeds as also at those of your wicked-souled son. The sons of Pandu are perfectly innocent. Yet they have been treated most ruthlessly by you and him.'"

Vaishampayana continued :—

12. "After he had thus been told the truth by Krishna, O king, Dhritarashtra replied to Devaki's son, saying. 'It is just so, O you of mighty arms! What you say, O Madhava, is perfectly true! It is father's affection that made me deviate from the path of righteousness.

14. By good luck, that foremost of men, the mighty Bhima of true prowess, protected by you, came not within my embrace.

15. Now, I am free from wrath and fever. I wish eagerly, O Madhava to embrace that hero.

16. When all the kings have been killed when my children are no more, my well-being and happiness depend upon the sons of Pandu,

17. Having said so, the old king then embraced those beautiful princes, *viz.*, Bhima and Dhananjaya and those two foremost of men, *viz.*, the two sons of Madri, and wept, and comforted and blessed them."

CHAPTER XIV.

(JALAPRADANIKA PARVA).—*Contd.*

Vaishampayana said :—

1. "Ordered by Dhritarashtra, those foremost of Kuru's race, *viz.*, the Pandavas

brothers, accompanied by Keshava, then went to see Gandhari.

2. The innocent Gandhari, stricken with grief on account of the death of her hundred sons, thought that king Yudhishthira the just had killed all his enemies, and wished to curse him.

3. Knowing her evil intentions towards the Pandavas, the Vyasa made himself ready for counteracting them at the very beginning.

4. Having cleansed himself by the sacred and fresh water of the Ganges, the great Rishi, capable of going everywhere at will as quickly as the mind, came there.

5. Capable of seeing the heart of every one with his spiritual vision and desirous of doing the same, the sage came there.

6. Endued with great ascetic merit and ever intent on saying what was for the good of creatures, the Rishi said to his daughter-in-law at the proper moment. 'Do not at this time imprecate a curse! Rather make a good use of this hour for showing your forgiveness.

7. Thou should not be angry with the Pandavas, O Gandhari! Set your heart on peace! Restrain the words that are about to drop from your lips! Listen to my advice.

8—10. Your son, seeking victory had requested you every day for the eighteen days of the battle, saying,—'O mother bless me who am fighting with my foes!' Solicited thus every day by your son desirous of victory, you always answered him saying, —'victory is there where righteousness is.' I do not, O Gandhari, remember that your words, have ever been falsified! Those words, therefore, which you, requested by Duryodhana, said to him, could not be false. You are always engaged in the well-being of all creatures.

11. Having undoubtedly reached the other shore in that dreadful battle of Kshatriyas, the sons of Pandu have certainly gained the victory and greater a righteousness.

12. You formerly observed the virtue of forgiveness. Why would you not observe it now? Restrain unrighteousness, O you who are ever righteousness. There is victory where righteousness is.

13—14. Remembering your own righteousness and the words spoken by your self, check your wrath, O Gandhari! Do not act otherwise, O beautiful speeched lady!' Hearing these words, Gandhari said,—'O holy one, I do not entertain any ill feelings towards the Pandavas, nor do I wish that they should die. Out of grief for the death of my sons, my heart is greatly shaken.

15. I know that I should protect the Pandavas with as much care as Kunti does, and that Dhritarashtra also should protect them as I should.

16. For the folly of Duryodhana and of Shakuni the son of Suvala, and through the action of Karna and Dushasana, this extinction of the Kurus has taken place.

17. In this matter Vibhatsu or Pritha's son Vrikodara, or Nakula or Sahadeva, or Yudhishthira himself is not to blame in the least.

18. While engaged in battle, the Kauravas, puffed up with arrogance and pride have perished with many others who helped them. I am not grieved at this.

19. But there has been one act done by Bhima in the very presence of Vasudeva that excites my anger. Having challenged Duryodhana to a dreadful mace encounter, and having come to know that my son, while making diverse kinds of motion in the battle, was superior to him in skill, the great Vrikodara struck the latter below the navel.

21. It is this that excites my anger. Why should heroes, for the sake of their lives, forget their duties that have been determined by great persons conversant with every duty?'

CHAPTER XV.

(JALAPRADANIKA PARVÁ).—*Contd.*

Vaishampayana said:—

1—2. "Hearing these words of Gandhari, Bhimasena, in fear said these words for solacing her. 'The deed may be fair or unfair, I did it through fear and for the object of protecting my own self! you should, therefore, forgive me now!

3. Your powerful son was incapable of being killed by anybody in a fair and righteous battle. And therefore I did what was unfair.

4. Duryodhana himself had formerly defeated Yudhishthira unfairly. He always acted treacherously towards us. It was therefore that I had recourse to an unfair act.

5. Your son was then the only unslain warrior of his party. In order that that brave prince might not kill me in the mace-encounter and once more deprive us of our kingdom, I acted in that way.

6. You know what your son had said to the princess of Panchala while the latter, in her seasons, was clad in a single piece of cloth.

7. Without having killed Suyodhana it was impossible for us to rule peacefully the whole Earth with seas. And therefore I acted in that way.

8. Your son wronged us in many ways. In the court he had shown his left thigh to Draupadi.

9. For that wicked conduct of his your son deserved to be killed by us even then. However, commanded by king Yudhishthira the just, we allowed ourselves to be restrained by the agreement that had been made.

10. By this means, O queen, your son excited deadly hostilities with us. We suffered great miseries in the forest. Remembering all this, I acted in that way!

11. Having killed Duryodhana in battle, we have terminated our hostilities. Yudhishthira has regained his kingdom, and we also have been freed from anger!'

12. Hearing these words of Bhima, Gandhari said,—'As you praise my son thus he did not deserve such a death! He, however, did all that you describe!

13. When Vrishasena, however, had deprived Nakula of his horses, O Bharata, you drank in battle the blood from Dusshasana's body!

14. Such an act is cruel and is spoken ill of by the good. It becomes a most disrespectable person. It was a wicked act, O Vrikodara, which you then perpetrated. You should not have done it.'

15. Bhima replied,—'It is improper to drink the blood of even a stranger, what then need be said about quaffing the blood of one's own self. One's brother, again, is like his own self. There is no difference between them.

16. The blood, however, did not, O mother, pass down my lips and teeth. Karna knew this well. My hands only were covered with Dusshasana's blood.

17. Seeing Nakula deprived of his horses by Vrishasena in battle, I caused the rejoicing Kaurava brothers to be filled with fear.

18. When after the gambling match the hairs of Draupadi were seized, I gave vent to certain words in anger. I do still remember those words.

19. I would for all years to come, have been regarded to have neglected the duties of a Kshatriya if I had left that promise unfulfilled. It was for this, O queen, that I did that act.

20. You should not, O Gandhari, attribute any fault to me. Without having checked your sons formerly, should you attribute any fault to our innocent selves.

Gandhari said:—

21. "Unvanquished by any one, you have killed a hundred sons of this old man! Oh, why did you not spare, O child, even one son of this old couple deprived of kingdom. Who had not committed a greater offence?

22. Why did you not leave even one crutch for this blind couple?

23. O child, although you live unscathed, having killed all my sons, yet I would not have been sorry, if you had followed the path of righteousness in killing them.'"

Vaishampayana continued:—

24. "Having said so, Gandhari, filled with anger at the slaughter of all her sons and grandsons enquired after Yudhishthira, saying,—'Where is the king?'

25—26. After she had said these words, king Yudhishthira, trembling and with joined hands, approached her and said, 'Here is Yudhishthira, O goddess, that cruel destroyer of your sons! I deserve your curses, for I am the root of this universal destruction! Oh curse me!

27. I do not care for life, for kingdom, for wealth! Having brought about the destruction of such friends, I have proved myself to be a great fool and a hater of friend.

28. Gandhari, sighing heavily, said nothing to Yudhisthira—who spoke such words, who was overcome with fear, and who stood in her presence.

29—30. Conversant with the rules of righteousness, the Kuru queen, possessed of great foresight, turned her eyes from within the folds of the cloth that covered them, to the tip of Yudhisthira's toe, as the prince with body bent forwards, was about to fall down at her feet. At this, the king, whose nails had before this been all very beautiful, got a sore nail on his toe.

31. Seeing this, Arjuna went behind Vasudeva, and the other sons of Pandu became restless and moved about from one place to another.

32. Gandhari then, having shaken off her anger, comforted the Pandavas as a mother should. With her permission those broad-chested heroes then proceeded

together to present themselves to their mother.

33. Having seen her sons after a long time, Kunti who had been filled with anxiety for them, covered her face with her cloth and began to weep.

34. Having wept for sometime with her children, Pritha saw the wounds and scars of many weapons on their bodies.

35. She then repeatedly embraced and patted each of her sons, and stricken with grief wept with Draupadi who had lost all her children and whom she saw lying on the naked Earth, piteously bewailing.

Draupadi said:—

36. 'O Venerable lady, where have all your grandsons, with Abhimanyu among them, gone? Seeing you in such distress why are they delaying in coming before you. Deprived as I am of my children, what need have I of kingdom.'

37. Raising the grief-stricken princess of Panchala who was weeping thus, Pritha began to solace that lady having of large eyes.

38. Then Kunti, accompanied by the princess of Panchala, and followed by her sons proceeded towards the grief-afflicted Gandhari, though she herself was also in great sorrow.

39. Seeing that illustrious lady with her daughter-in-law, Gandhari said,—'Do not, O daughter, grieve so. See, I too am much afflicted with sorrow as you.

40. I think, this universal destruction has been caused by the irresistible course of Time. This dreadful slaughter was inevitable, since it has not been brought about by human agency!

41. What Vidura of great wisdom foretold, after Krishna's sueing in vain for peace, has now come to pass!

42. Do not, therefore, grieve in a matter that was inevitable, especially when it has taken place! Having been dead in battle they should not be grieved for!

43. I am in the same situation as yon are! (If you act thus) who then will comfort us? Through my fault, this foremost of races has been ruined.'"

CHAPTER XVI.

(JALAPRADANIKA PARVA).—*Contd.*

Vaishampayana said:—

1. "Having said so, Gandhari, though standing on that spot which was distant from the field of battle, saw with her spiritual eye, the slaughter of the Kurus.

2. Devoted to her lord, that highly blessed lady always practised high vows. Practising the severest penances, she was always truthful in her speech.

3. By virtue of the gift of the boon by the great *Rishi* Vyasa of pure deeds, she came by spiritual knowledge and power. The lady then piteously bewailed.

4. The highly intelligent Kuru dame saw, from a distance, but as if from a near point, that field of battle, terrible to look at and full of wonderful sights, of those foremost of warriors.

5. Strewn with bones and hair, and covered with streams of blood, that field was filled with thousands upon thousands of dead bodies on every side.

6. Covered with the blood of elephants and horses and car-warriors and various warriors, it was filled with headless trunks and trunkless heads.

7. And it resounded with the cries of elephants and horses and men and women, and abounded with jackals and cranes and ravens and *Kankas* and crows.

8. And it was the sporting ground of Rakshasas living on human flesh. And it was filled with ospreys and vultures and resounded with the inauspicious yells of jackals.

9—10. Then at the command of Vyasa king Dhritarashtra and all the sons of Pandu led by Yudhishthira, with Vasudeva and all the Kuru ladies, went to the battle-field.

11—12. Having reached Kurukshetra, those widowed ladies beheld their killed brothers and sons and sires and husbands lying on earth, as their bodies were being devoured by beasts of prey and wolves and ravens and crows and ghosts and Pishchas and Rakshasas and various other night-rangers.

13. Seeing that onslaught which resembled the spectacles seen on the sporting ground of Rudra, the ladies cried and quickly got down from their costly cars.

14. Witnessing sights the like of which they had never before seen, the Bharata ladies felt their limbs to be deprived of strength and dropped down on the ground.

15. Others became so stupefied that they lost their consciousness. Indeed, the Panchala and the Kuru ladies were plunged into indescribable distress.

16—18. Seeing that dreadful field of battle filled on all sides with the cries of those grief-stricken ladies, the daughter of

Suvala, acquainted with all forms of duty, addressed the lotus-eyed Keshava that foremost of all men. Beholding that universal destruction of the Kurus and filled with grief at the sight, she said,—'Look, O lotus-eyed Madhava, at these daughters-in-law of mine! Deprived of their husbands they are with dishevelled hair, crying piteously like a flight of she-ospreys.

19. Seeing those dead bodies, they are remembering the great Bharata chiefs! They are running here and those in a body towards their sons and brothers and sires and husbands.

20. See, O mighty-armed one, the field is covered with mothers of heroes, all of whom, however, have been deprived of children! There, that part is covered with wives of heroes, who have, however, been bereaved of their husbands.

21. See the field of battle is adorned with those foremost of men, *viz.*, Bhishma and Karna and Abhimanyu and Drona and Drupada and Shalya.

22. See it is adorned also with the golden coats of mail, and with the precious gems, of high-souled warriors, and with their Angadas and Keyuras and garlands.

23. Behold, it is covered with darts and spikes discharged by heroic hands, and swords and various kinds of keen arrows and bows.

24. Beasts of prey, in a body, are standing or sporting or lying down according to their pleasure.

25. Behold, O powerful hero, the field of battle in this state! At this sight, O Janarddana, I am burning with grief.

26. With the destruction of the Panchalas and the Kurus, O slayer of Madhu, I think, the five elements have been destroyed.

27. Dreadful vultures and thousands of other birds, are dragging those bodies stained with blood and seizing them by their armour, are devouring them.

28. Who is there that could even imagine the death of such heroes as Jayadratha, Karna, Drona, Bhishma and Abhimanyu.

29. Alas, though incapable of being killed they have yet been killed, O slayer of Madhu! Behold, vultures, Kankas, ravens hawks, dogs and jackals are feasting upon them.

30. There, those foremost of men, who fought on Duryodhana's side, and went to the field in anger are now lying like extinguished fires.

31. All of them deserve sleeping on soft and clean beds. But alas, in a distressful condition they are sleeping to-day on the naked ground.

32. Recounting their praises poets used to please them before at proper times. They are now listening to the fierce and inauspicious yells of jackals.

33. Those great heroes who used formerly to sleep on rich beds with their limbs smeared with sandal-paste and powdered alone, are now sleeping on the dust.

34. These vultures, wolves and ravens are now their ornaments. Uttering again and again inauspicious and fierce cries, those creatures are now dragging their bodies.

35. Those heroes, look even cheerful, now, and have still beside them their keen arrows, well-tempered swords, and bright maces, as if life has not yet left them!

36. Many leading heroes, possessed of beauty and fair complexions and bedecked with garlands of gold, are sleeping on the ground! Look beasts of prey are dragging and tearing them.

37. Some with massive arms, are sleeping with maces under them as if those were beloved wives.

38. Others with armour on, are holding in their hands their effulgent weapons. Beasts of prey are not tearing them, O Janarddana, thinking them to be still alive.

39. The beautiful golden garlands on the necks of other illustrious heroes, as the latter are being dragged by carnivorous creatures, are scattered about on all sides.

40. There, thousands of fierce wolves, are draging the golden chains round the necks of many illustrious but dead heroes.

41—42. Many, whom clever bards formerly used with their hymns and panegyris, to delight every morning, are now surrounded by fair ladies stricken with grief and weeping and crying around them in distress, O foremost of Vrishni's race.

43. The faces of those beautiful ladies, O Keshava, though pale, still shine like red lotuses.

44. Those Kuru ladies have ceased weeping with their followers and companions. They are all filled with anxiety. Bewildered with sorrow, they are running here and there.

45. The faces of those fair ladies have, with weeping and ire, become effulgent as the morning sun, or gold, or burnished copper.

46. Hearing each other's unmeaning lamentations those ladies, on account of the loud cries of woe coming from every side, are unable to understand each other's meaning.

47. Some amongst them, heavily sighing and repeatedly bewailing, are stupefied by grief and are giving up their lives.

48. Many of them, seeing the bodies [of their sons, husbands, or sires,] are weeping and lamenting. Others are striking their heads with their own soft hands.

49. The Earth, filled with heaps of heads and hands and other limbs, the sights of destruction, looks resplendent.

50. Seeing many headless trunks of great beauty, and many heads without trunks, these fair ladies are lying unconscious on the ground for a long while.

51. Joining particular heads with particular trunks, those ladies, beside themselves with grief, are again discovering their mistakes, and saying,—This is not this one's,—and are weeping more bitterly.

52. Others, uniting arms and thighs and feet, cut off with arrows, are grieving and losing their consciousness repeatedly.

53. Some amongst the Bharata ladies, beholding the bodies of their husbands, mangled by animals and birds and shorn of heads,—are not recognising them.

54. Others, seeing their brothers, sires, sons, and husbands killed by enemies, are, O slayer of Madhu, striking their heads with their own hands.

55. Covered with flesh and blood, the Earth has become impassable with arms still holding swords and with heads adorned with ear-rings.

56. Seeing the field covered with the dead bodies of their brothers and sires, and sons, those faultless ladies, who had never before experienced the least distress, are now plunged into indescribable misery.

57. Look, O Janarddana, at those Dhritarashtra's daughters-in-law, resembling a number of beautiful fillies adorned with excellent manes.

58. O Keshava, is there a more sorrowful sight for me to see than that presented by those ladies of fair forms who are put into such a miserable plight? I must, forsooth, have perpetrated great sins in my previous existence, since I am beholding, O Keshava, my sons and grandsons and brothers all killed by foes.' While thus bewailing Gandhari saw the dead body of her son Duryodhana."

CHAPTER XVII.

(JALAPRADANIKA PARVA).—*Contd.*

Vaishampayana said:—

1. "Seeing Duryodhana, Gandhari, deprived of her senses by grief, suddenly dropped down on the Earth like an uprooted plantain tree.

2. Having regained her consciousness soon, she began to weep and lament seeing her son lying on the bare ground, bathed in blood.

3. Embracing her son, Gandhari bewailed piteously. Stricken with grief, and growing unconscious, the Kuru queen exclaimed,—'Alas, O son!' 'Alas, O son.'

4—6. Burning with grief, the queen wetted with her tears the body of her son, possessed of massive and broad shoulders, and adorned with garlands and collar. Addressing Hrishikesha, who stood by her, she said,—'On the eve of this battle, O powerful one, that has exterminated this race, this foremost of kings, O Vrishny-hero, said to me,—In this civil battle, O mother, wish me success!—When he said these words, myself, knowing that a great calamity had befallen us, told him, O foremost of men, Victory is there where righteousness is.

7. And since, O son, you are bent upon fighting a battle, you will, forsooth, obtain those regions that can be gained by weapons and sport there like a celestial.

8. These were the words that I then said to him. I did not then grieve for my son. I am, however, sorry for the helpless Dhritarashtra deprived of friends and kinsmen.

9. Look, O Madhava, at my son, that best of warriors, wrathful, expert in weapons, and irresistible in battle, sleeping on the bed of heroes.

10. See the reverses brought about by Time. This subduer of enemies that used formerly to walk at the head of all kings now sleeps on the dust.

11. Forsooth, the heroic Duryodhana, when he sleeps on that bed of the heroes, has attained to the best end.

12. Inauspicious jackals are now pleasing that prince sleeping on the heroe's bed, who was formerly counted by the fairest of ladies sitting round him.

13. He who was formerly encircled by kings who competed with one another to give him pleasure, alas, is now slain and lying on the ground, encircled by vultures.

14. He who was formerly fanned with beautiful fans by fair damsels, is now fanned by [carnivorous] birds with flaps of their wings.

15. Endued with great strength and true prowess, this mighty-armed prince, killed by Bhimasena in battle, sleeps like an elephant killed by a lion.

16. Look at Duryodhana, O Krishna, lying on the naked Earth, bathed in blood, killed by Bhimasena with his mace.

17. That mighty-armed one who had in battle collected together eleven Akshauhinis of soldiers, O Keshava, has on account of his own evil policy, been now killed.

18. Alas, there that great bowman and powerful car-warrior sleeps, killed by Bhimasena, like a tiger killed by a lion.

19. Having disobeyed Vidura, and his own father, this reckless, foolish, and wicked prince has met with death, on account of his disregard of the old.

20. He who had unrivalled sway over the Earth, for thirteen years, alas, that prince, that son of mine, sleeps to-day on the naked Earth, killed by his foes.

21. Not long before, O Krishna, I saw the Earth, full of elephants and kine and horses, ruled by Duryodhana.

22. To-day, O you of mighty-arms, I see her governed by another, and destitute of elephants and kine and horses. What need have I, O Madhava, of life?

23. Again, look at this sight, of these fair ladies weeping by the side of the killed heroes, that is more painful than the death of my son.

24. Behold, O Krishna, the mother of Lakshmana, that lady having large hips, with her hairs dishevelled, that dear wife of Duryodhana, resembling a golden sacrificial altar.

25. While her mighty-armed husband was formerly alive, this highly intelligent damsel used to sport within the embrace of her lord's beautiful arms.

26. Why, indeed, does not my heart break into a hundred pieces seeing my son and grandson killed in battle.

27. Alas, that innocent lady now smells her son covered with blood. Again, that lady having beautiful thighs is gently rubbing Duryodhana's body with her fair hand.

28. At one time she is grieving for her husband, and again for her son. At one time she looks on her lord, and again on her son.

29. See, O Madhava, striking her head with her hands, she falls upon the breast of her heroic husband, the king of the Kurus.

30. Having a complexion like that of the filaments of the lotus, she looks beautiful like a lotus. The hapless princess, now rubs the face of her son, and again that of her husband.

31. If the scriptures and the Shrutis be true, forsooth, this king has obtained the blessed region that one may acquire by the use of weapons'."

CHAPTER XVIII.

(JALAPRADANIKA PARVA).—*Contd.*

Gandhari said:—

1. "See, O Madhava, my hundred sons, who never knew fatigue in battle, have all been killed by Bhimasena with his mace in battle.

2. That which pains me more to-day is that these my young daughters-in-law, deprived of sons and with dishevelled hairs, are wandering on the field to-day.

3. Alas, they who formerly walked only on the terraces of magnificent edifices with feet decorated with many ornaments, are now, in great misery, obliged to touch with those feet of theirs this hard Earth, covered with blood.

4. Reeling in sorrow, they are moving about like drunk persons, driving away with difficulty vultures and jackals and crows.

4. Behold, seeing this terrible destruction, that lady of beautiful limbs, and slender waist, falls down, laden with grief.

6. Beholding this princess, this mother of Lakshmana, O you of mighty-arms, my heart is torn with sorrow.

7. Some seeing their brothers, some their husbands, and some their sons, lying down dead on the naked earth, these beautiful ladies of fair arms, are themselves falling down, catching the arms of the killed.

8. Hear, O unvanquished one, the loud lamentations of those elderly ladies and those others of middle age on witnessing this terrible destruction.

9. See, O you of great might, thos dames, exhausted with fatigue, are taking rest, supporting themselves against broken boxes of cars and the bodies of slain elephants and steeds.

10. See, O Krishna, taking up some relative's severed head adorned with beautiful nose and ear-rings, some one amongst them, is standing sorrowfully.

11—12. I think, O sinless one, they and myself of little understanding must have perpetrated great iniquities in our previous lives, since, O Janarddana, all our relatives and kinsmen have thus been killed by king Yudhishthira. Our acts, fair or unfair, must bear fruits, O you of Vrishni's race.

13—14. See, O Madhava, those young ladies having beautiful breasts and abdomen, born in respectable families, of great modesty, having black eye-lashes and tressess of the same color on their heads, having voice sweet and dear like that of swans, are falling down, unconscious from great grief and crying piteously like flights of cranes.

15. See, O lotus-eyed hero, their beautiful faces resembling full-blown lotuses, are scorched by the sun.

16. Alas, O Vasudeva, the wives of my proud children who were powerful like infuriate elephants, are now being looked at by common people.

17—18. See, O Govinda, the shields decked with hundred moons, the sunny standards, the golden coats of mail, and the golen collars and cuirasses, and the head-gears, of my sons, scattered on the Earth, are shining like sacrificial fires over which have been poured libations of clarified butter.

19. There, Dusshasana sleeps, killed by Bhima, having the blood of all his limbs drunk by that heroic slayer of foes.

20. Look at that other son of mine, O Madhava, killed by Bhima with his mace, actuated by Draupadi and the memory of his woes at the time of the match at dice.

21—22. Addressing the princess of Panchala, in the midst of the assembly, who had been won by dice, this Dusshasana, desirous of pleasing his [elder] brother and Karna, O Janarddana, had said,—You are now the wife of a slave! With Sahadeva and Nakula and Arjuna, O lady, enter our household now.

23. At that time, O Krishna, I said to king Duryodhana,—O son, discard the wrathful Shakuni.

24. Know your maternal uncle to be very wicked and greatly fond of quarrel. Discard him forthwith and make peace with the Pandavas, O son.

25. O fool, do you not think of Bhimasena filled with anger. You are cutting him with your wordy arrows like a person striking an elephant with burning brands.

26. Alas, neglecting my words, he vomitted his poison of words at them, who had already been cut with wordy arrows, like a snake vomiting his poison at a bull.

27. There that Dusshasana sleeps stretching his two massive arms, killed by Bhimasena like a powerful elephant by a lion.

28. The very angry Bhimasena perpetrated a most dreadful deed by drinking in battle the blood of his foe."

CHAPTER XIX.

(JALAPRADANIKA PARVA).—*Contd.*

Gandhari said:—

1. "There, O Madhava, my son Vikarna, praised by the wise, lies on the naked earth, killed by Bhima and wounded horribly.

2. O destroyer of Madhu, Vikarna lies there dead in the midst of [slain] elephants like the moon in the autumnal sky surrounded by blue clouds.

3. His broad palm, covered with leathern fence, and scarred by constant holding of the bow, is pierced with difficulty by vultures desirous of eating it up.

4. His helpless young wife, O Madhava, is continually but unsuccessfully trying to drive away those vultures desirous of feeding on carrion.

5. The youthful, brave and beautiful Vikarna, O foremost of men, reared in luxury and worthy of every kind of happiness, now sleeps on dust, O Madhava.

6. Though all his vital parts have been cut with cloth-yard and bearded arrows and nalikas, yet the natural beauty of his body has not left this best of the Bharatas.

7. There, my son Durmuksha, that destroyer of a great number of enemies, sleeps facing the enemy, slain by the heroic Bhimasena in satisfaction of his promise.

8. His face, O Krishna, half eaten away by beasts of prey, looks more beautiful like the moon on the seventh day of the light fortnight.

9. Look, O Krishna, at the face of that heroic son of mine. How could that son of mine be killed by enemies and thus made to eat the dust.

10. O amiable one, how could that Durmukha, before whom no enemy could stand be killed by foes.

11. Look, O slayer of Madhu, at that other son of Dhritarashtra, *viz.*, Chitrasena, the best of all bowmen, slain and lying on the ground.

12. Those young ladies, stricken with grief and crying piteously are now sitting, with beasts of prey, around his beautiful body bedecked with wreaths and garlands.

13. The piteous lamentations of women, and these cries and roars of beasts of prey, appear highly wonderful to me, O Krishna.

14. Young and beautiful, and always waited upon and served by the most handsome ladies, my son Vivinshati, O Madhava, sleeps there, covered with dust.

15. His armour has been cut with arrows. Killed in the general destruction, the heroic Vivingshati is now encircled and waited upon by vultures.

16. Having in battle penetrated the ranks of the Pandava army, that hero now sleeps on the bed of a most exalted and heroic Kshatriya.

17. Look, O Krishna, at his very beautiful and smiling face, having excellent nose and beautiful eyebrows, and resembling the shining Moon himself.

18. Formerly a body of the most beautiful ladies used to wait upon him, like thousands of celestial girls upon a sporting Gandharva.

19. Who again could stand before my son Dussaha, that destroyer of heroic enemies, that hero, that ornament of assemblies, that irresistible warrior, that resister of foes.

20. The body of Dussaha, covered with shafts, shines like a mountain overgrown with blossoming Karnikaras.

21. With his golden garland and his bright armour, Dussaha, though dead, shines yet, like a white mountain or fire."

CHAPTER XX.

(JALAPRADANIKA PARVA).—*Contd.*

Gandhari said:—

1—2. "He whose power and bravery were regarded, O Keshava, as a one and half times superior to those of his father and you, he who took after a dreadful and proud lion, he who alone pierced the impenetrable army of my son, he who killed many, alas, he now sleeps there, himself dead.

3. I see, O Krishna, the splendour of that son of Arjuna, of that great hero, *viz.*, Abhimanyu, has not diminished even in death.

4. There, the daughter of Virata, the daughter-in-law of Arjuna, that girl of faultless beauty, stricken with grief on seeing her heroic husband, is bewailing.

5. Approaching her husband, that young wife, *viz.*, the daughter of Virata, is gently rubbing him, O Krishna, with her hand.

6—7. Formerly, that highly intelligent and beautiful girl, inebriate with honied wines, used bashfully to embrace her lord, and kiss the face of Subhadra's son, resembling a fullblown lotus and supported on a neck bearing three lines like those of a conch-shell.

8. Taking off her husband's golden armour, O hero, that damsel is now looking on the body of her husband covered with blood.

9. Beholding her lord, O Krishna, that girl addresses you saying:—'O lotus-eyed one, this hero whose eyes resembled yours, has been killed.

10. In power, energy, and prowess, he was your equal, O sinless one! He resembled you very much in beauty. Yet he sleeps on the ground, killed by the enemy.'

11. Addressing her own husband, she says again,—'You were reared up in every luxury. You used to sleep on soft skins of the Ranku deer. Alas, does not your body feel pain to-day by lying thus on this naked Earth.

12—13. Stretching your massive arms decorated with golden Angadas, resembling a couple of elephant's trunks, and coated with skin hardened by constant use of the bow, sleep you, O lord, peacefully, as if worn out with the fatigue of too much exercise. Alas, why do you not speak to me that am weeping so?

14. I do not remember to have ever offended you. Why do you not speak to me then? Formerly, you used to address me even when you would see me at a distance.

15. Where will you go, leaving behind you the much-respected Subhadra, these your sires who take after the very celestials, and my own wretched self distracted with grief.

16—17. See, O Krishna, collecting with her hands the blood-dyed hairs of her husband and placing his head on her lap, the beautiful lady is addressing him as if he were alive,—How could those great car-warriors kill you in the midst of battle,—

you 'who are the sister's son of Vasudeva and the son of the holder of Gandiva?

18. Alas, fie on those wicked warriors, Kripa, Karna, Jayadratha, Drona and Drona's son, by whom you were killed!

19. What did those great car-warriors think at that time when they surrounded you, a warrior of tender years, and killed you to my grief?

20. How could you, O hero, who had so many protectors, be killed so helplessly before the very eyes of the Pandavas and the Panchalas?

21. Seeing thee, O hero, killed in battle by many warriors in a body, how is that foremost of men, that son of Pandu, *viz.*, your father, able to bear the burden of life?

22. Neither the acquisition of a vast territory, nor the discomfiture of their foes, gives joy to the Parthas bereft of you, O lotus-eyed one.

23. By the practice of virtue and self-restraint, I shall very soon go to those blissful regions which you have acquired by the use of weapons. Protect me, O hero, when I go there.

24. Untill the appointed time comes, one cannot die, since, wretched that I am, I am still alive after seeing you killed in battle.

25. Having gone to the region of the departed manes, whom else, like me, do you address now, O foremost of men, in sweet and smiling words.

26. Forsooth, you will agitate the hearts of the Apsaras in heaven, with your great beauty and soft and smiling words.

27. Having attained the regions reserved for pious persons, you are now united, O son of Subhadra, with the Apsaras. While playing with them, recollect now and then my good acts towards you.

28. Your union with me in this world had, it seems, been ordained for only six months, for on the seventh, O hero, you lost your life.

29. O Krishna, the ladies of the royal house of Matsya are dragging away the sorrowful Uttara, disappointed, and even lamenting in this way.

30. Dragging away the sorrow-stricken Uttara, those ladies, themselves still more aggrieved than that girl, are weeping and bewailing aloud at sight of the slain Virata.

31. Wounded with the weapons and arrows of Drona, lying down on earth, and bathed in blood, Virata is encompassed by screaming vultures and yelling jackals and crowing ravens.

32. Those black-eyed ladies, approaching the dead body of the Matsya king over which carnivorous birds are uttering cries of joy, are trying to turn the body. Weakened by grief, they are unable to do what they wish.

33. Scorched by the Sun, and exhausted with fatigue and toil, their faces have become colourless and pale.

34. See also, O Madhava, those other children, besides Abhimanyu, *viz.*, Uttara, Sudakshina the prince of the Kamvojas, and the beautiful Lakshmana, all lying on the field of battle.'"

CHAPTER XXI.

(JALAPRADANIKA PARVA).—*Contd.*

Gandhari said:—

1. "There the powerful Karna, that great bowman, lies prostrate on the earth. In battle he was like a burning fire. That fire, however, has now been put out by the power of Partha.

2. See, Vikartana's son Karna, after having killed many Atirathas, has been prostrated on the naked Earth and is covered with blood.

3. Wrathful and energetic, he was a great bowman and a powerful car-warrior. Killed in battle by the holder of Gandiva, that hero now sleeps on the ground.

4. My sons, those powerful car-warriors, from fear of the Pandavas, fought, led by Karna, like a herd of elephants with its leader standing first.

5. Alas, like a tiger killed by a lion, or an elephant by an infuriate elephant, that warrior has been killed in battle by Savyasachin.

6. Collected together, O foremost of men, the wives of that warrior, with dishevelled hairs and loud cries of grief, are sitting around that fallen hero.

7. Anxious about that warrior, king Yudhishthira the just could now sleep for thirteen years.

8. Incapable of being restrained by foes in battle like Indra himself who is invincible by enemies, Karna was like the all-destroying fire of dreadful flames at the end of a cycle, and immoveable like Himavat himself.

9. That hero became the protector of Dhritarashtra's son, O Madhava! Alas.

killed, he now lies on the bare ground, like a tree struck down by the wind.

10. Behold, the wife of Karna and mother of Vrishasena, is bewailing piteously and crying and weeping and falling upon the ground.

11. Even now she exclaims,—Forsooth your preceptor's curse has followed you. When the wheel of your car was sunk in the Earth, the cruel Dhananjaya cut off your head with a shaft.

12. That lady, the mother of Sushena, greatly stricken with woe and uttering cries of woe, is falling down, unconscious at the sight of the mighty-armed and brave Karna prostrated on the Earth, with his waist still encircled with a golden belt.

13. Feasting on the body of that illustrious hero, carnivorous animals, have reduced it greatly. This spectacle is indeed pitiable, like that of the moon on the fourteenth night of the dark dark-fortnight.

14. Falling down on the ground, the cheerless lady is rising up again. Filled with grief for the death of her son also, she comes and smelleth the face of her husband."

CHAPTER XXII.

(JALAPRADANIKA PARVA).—*Contd.*

Gandhari said :—

1. "See, killed by Bhimasena, the king of Avanti lies there. Vultures and jackals and crows are feasting upon that hero. Though possessed of many friends, he lies now perfectly helpless.

2. See, O slayer of Madhu, having made a great onslaught of enemies, that warrior is now lying on the bed of a hero, bathed in blood.

3. Jackals, and Kankas, and other carnivorous animals of various kinds, are dragging him now. Mark the reverses caused by Time.

4. His wives, all are crying in grief, and sitting around that hero who while alive was a terrible slayer of enemies but who now lies on the bed of a hero.

5. See, Pratipa's son Valhika, that powerful and highly energetic bowman, slain with a broad-headed shaft, is now lying on the ground like a sleeping tiger.

6. Though dead, the color of his face is still highly bright, like that of the full moon, risen on the fifteenth day of the light fortnight.

7. Burning with grief on account of the death of his son, and desirous of fulfilling his vow, Indra's son Arjuna has killed there that son of Vriddhakshatra.

8. Behold that Jayadratha, who was protected by the illustrious Drona, killed by Partha bent on making good his promise, after penetrating through eleven Akshauhinis of soldiers.

9. Inauspicious vultures, O Janarddana, are feasting upon Jayadratha, the proud and energetic lord of the Sindhu-Sauviras.

10. See, O Achyuta, carnivorous creatures are dragging his body away to a neighbouring jungle, though his devoted wives are trying to protect it.

11. The Kamvoja and Yavana wives of that powerful king of the Sindhus and the Sauviras are waiting upon him for protecting his body.

12. At that time, O Janarddana, when Jayadratha, assisted by the Kekayas, tried to ravish Draupadi, he should have been killed by the Pandavas.

13. Out of respect, for Dusshala, they liberated him on that occasion. Why, O Krishna, did they not show some respect for that Dusshala once more.

14. That young daughter of mine, is now crying sorrowfully. She is striking her body with her own hands and blaming the Pandavas.

15. What, O Krishna, can be a greater grief to me than that my young daughter should be a widow and all my daughters-in-law should equally be so.

16. Alas, alas, see, my daughter Dusshala having cast off her grief and fears, is running about in search of the head of her husband.

17. After killing a vast army, he who had restrained all the Pandavas desirous of rescuing their son, at last himself yeilded to death.

18. Alas, those wives of his, with faces as beautiful as the moon, are crying, sitting around that irresistible hero who took after an infuriate elephant."

CHAPTER XXIII.

(JALAPRADANIKA PARVA).—*Contd.*

Gandhari said :—

1. "There lies Shalya, the maternal uncle himself of Nakula, killed in battle, by the pious and virtuous Yudhishthira.

2. He used everywhere, O foremost of men, to boast of his equality with you. That powerful car-warrior, *viz.*, the king of the Madras, now lies dead.

3. When he accepted the drivership of Karna's car in battle, he tried to depress Karna for securing victory for the sons of Pandu.

4. Alas, alas, look at the smooth face of Shalya, beautiful as the moon, and having eyes resembling lotus petals, eaten away by crows.

5. There, the tongue of that king, beautiful like molten gold, lolling out of his mouth, is, O Krishna, being devoured by carnivorous birds.

6. The ladies of the royal house of Madra, crying aloud, are sitting around the body of that king, that ornament of assemblies, killed by Yudhishthira.

7—8. Those ladies are sitting around that fallen hero like a herd of she-elephants in their season around their leader sunk in mud.

9. Look at the brave Shalya, the great protector and the foremost of car-warriors, stretched on the bed of heroes, his body wounded with arrows.

10. There the highly powerful king Bhagadatta, the king of a mountainous kingdom, the foremost of all holders of good, lies dead on the Earth.

11. Look at the golden and shining garland that he still wears on his head. Though the body is being devoroured by beasts of prey, that garland still adorns the beautiful hairs on his head.

12. Dreadful was the battle that took place between this king and Partha, making the hairs stand erect, like that between Shakra and the Asura Vritra.

13. Having fought Dhananjaya the son of Pritha, and brought him to a perilous condition, this mighty-armed one, was at last killed by his antagonist.

14. He who had no equal on Earth in heroism and energy, that achiever of dreadful feasts in battle, *viz.*, Bhishma, lies there dead.

15. Behold the son of Shantanu, O Krishna, that hero effulgent like the sun, stretched on the Earth, like the Sun himself dropped off the sky at the end of the Yuga.

16. Having scorched his enemies with the fire of his weapons in battle, that brave warrior, that Sun among men, O Keshava, has set like the real Sun at evening.

17. Look at that hero, O Krishna, who in knowledge of duty was equal to Devapi himself, now lying on a bed of arrows, worthy of heroes.

18. Having spread his bed of barbed and unbarbed arrows, that hero lieth on it like Skanda on a clump of reeds.

19. Indeed, the son of Ganga lies there, resting his head on that excellent pillow, consisting of three arrows,—given him by Arjuna.

20. For obeying the mandate of his father, this illustrious one drew up his vital seed. Peerless in battle, that son of Shantanu lies there, O Madhava.

21. Pious and acquainted with all forms of duty, by the help of his knowledge of both the worlds, that hero, though mortal, is still alive like an immortal.

22. When Shantanu's son lies to-day, struck down with arrows, it seems that no other person alive on Earth who is learned and powerful and who is competent to perform great feats in battle.

23. Solicited by the Pandavas, this truthful, righteous, and virtuous hero, communicate to them the means of his own death.

24. Alas, he who had revived the extinct line of Kuru, that illustrious and highly intelligent person, has left the world with all the Kurus in his company.

25. From whom, O Madhava, will the Kurus recieve instructions on religion and duty after that foremost of men, *viz.*, Devavrata, who resembles a god, shall have gone to heaven?

26. See Drona, that best of Brahmanas, that preceptor of Arjuna, of Satyaki, and of the Kurus, is lying on the ground.

27. The highly energetic Drona, O Madhava, was as a master of the four kinds of arms like Shukra of Vrigu's race.

28. Through his favour, Vibhatsu the son of Pandu has achieved the most difficult feats. He now lies dead on the ground. Weapons refused to come at last at his command.

29. Placing him at their head, the Kauravas had challenged the Pandavas. That foremost of all warriors was in the end wounded with weapons.

30. As he moved about in battle, scorching his enemies in every direction, his movement resembled that of a blazing fire. Alas, he now lies dead on the ground, like an extinguished fire.

31. The handle of the bow is yet in his grasp. The leathern fences, O Madhava,

are still on his fingers. Though killed, he still looks as if alive.

32. The four Vedas, and all kinds, of weapons, O Keshava, did not leave that hero even as they do not the Lord Prajapati.

33. His auspicious feet, worthy of adoration and adored before by bards and eulogists, and worshipped by disciples, are now being dragged by jackals.

34. Senseless with sorrow, Kripi sorrowfully attends, O destroyer of Madhu, on that Drona who has been killed by Drupada's son.

35. Look at that sorrow-stricken lady, fallen upon the Earth, with dishevelled hair and face hanging down. Alas, she serves sorrowfully her lifeless husband, that best of all holders of weapons, lying on the ground.

36. Many Brahmana saints, with matted locks on their head, are serving the body of Drona that is cased in armour cut asunder, O Keshava, with the arrows of Dhrishtadyumna.

37. The illustrious and delicate Kripi, depressed and sorrow-stricken, is trying to perform the last rites on the body of her husband killed in battle.

38. There, having placed the body of Drona on the funeral pyre and having put fire with due rites, those reciters of *Samans* are singing the three verses.

39. Those Brahmana saints, with matted locks on their head, have made the funeral pyre of that Brahmana with bows and arrows and car-boxes, O Madhava.

40. Having collected various other sorts of arrows, that highly energetic hero is being consumed by them. Having placed his body on the pyre, they are singing and weeping.

41—42. Others are reciting the three well-known *Saman* verses that are used on such occasions. Burning the dead body of Drona on that fire, like fire in fire, those those saintly disciples of his, are proceeding towards the banks of Ganga, along the left side of the pyre and having placed Kripi at their head."

CHAPTER XXIV.

(JALAPRADANIKA PARVA).—*Contd.*

Gandhari said:—

1. "See the son of Somadatta, who was killed by Yuyudhana, is being cut by a large number of birds.

2. Burning with sorrow at the death of his son, Somadatta, O Janardana, seems to blame the great bowman Yuyudhana.

3—4. There the mother of Bhurishravas that faultless lady, beside herself with grief, is addressing her lord Somadatta, saying, —By good luck, O king, you do not witness this terrible destruction of the Bharatas, this extermination of the Kurus, this sight resembling the spectacles occurring at the end of a cycle.

5. By good luck, you do not see your heroic son, who bore the device of the sacrificial stake on his banner and who celebrated numberless sacrifices with profuse presents to all, killed on the field of battle.

6. By good luck, you do not hear those dreadful wails of woe uttered amidst this destruction by your daughters-in-law like the screams of a flight of cranes on the sea.

7. Your daughters-in-law, deprived of both husbands and sons, are running about, each clad in a single piece of cloth and each with her black hairs all dishevelled.

8. By good luck, you do not see your son, that foremost of men, deprived of one of his arms, killed by Arjuna, and now being devoured by beasts of prey.

9. By good luck, you do not see to-day your son Shala killed in battle, and Bhurishravas deprived of life, and your widowed daughters-in-law plunged into grief.

10. By good luck, you do not see the golden umbrella of that illustrious hero who had the sacrificial stake as his emblem on his banner, torn and broken on the terrace of his car.

11. There the black-eyed wives of Bhurishravas are bewailing piteously surrounding their lord killed by Satyaki.

12. Stricken with sorrow on account of the slaughter of their husband, those ladies bewailing piteously, are falling down on the Earth with their faces towards the ground, and slowly approaching you, O Keshava!

13. Alas, why did Arjuna of pure deeds commit such a heinous crime, since he cut off the arm of a heedless warrior who was brave and used to perform sacrifices.

14. Alas, Satyaki perpetrated a still more sinful act, for he killed a person of restrained soul while sitting in the observance of the praya vow.

15. Alas, O righteous one, you are lying on the ground, killed unfairly by two foes. —Thus, O Madhava, those wives of Bhurishravas are crying aloud in sorrow.

16—17. There, those wives of that warrior, all having slender waists, are placing upon their laps the cut off arm of their husband and weeping bitterly.—Here is that arm which used to attack the girdles, grind the deep bosoms and touch the navel, the thighs, and the hips, of fair ladies, and loosen the ties of the drawers worn by them.

18. Here is that arm which killed enemies and dispelled the fears of friends, which gave thousands of kine and rooted out the Kshatriyas in battle.

19. In the presence of Vasudeva himself, Arjuna of pure deeds cut it off while you were heedless and engaged with another in battle.

20—21. How wilt you, O Janarddana, describe this great fear of Arjuna while speaking of it in the midst of assemblies. What also will the diadem-decked Arjuna himself say of it?—Censuring you in this way, that best of ladies has stopped at last. The co-wives of that lady are lamenting piteously with her as if she were their daughter-in-law.

23. "There the powerful Shakuni, the king of the Gandharas, having irresistible prowess, has been killed by Sahadeva, the maternal uncle by the sister's son.

23. Formerly, he used to be fanned with a two gold-handed fans. Alas, now, his boy lounging on the ground is being fanned by birds with their wings.

24. He used to assume hundreds and thousands of forms. All the illusions, however, of that man possessed of great illusory powers, have been burnt by the energy of the son of Pandu.

25. Highly wily, he had defeated Yudhishthira in the assembly by his power of deception and won from him his vast kingdom. The son of Pandu, however, has now conquired Shakuni's life-breaths.

26. Look, O Krishna, a number of birds is now sitting around Shakuni. An expert in dice, alas, he had also mastered the means for the destruction of my sons.

27. This fire of hostility with the Pandavas had been lighted by Shakuni, for the destruction of my children as also of himself and his followers and relatives.

28. Like those gained by my sons, O powerful one, by the use of arms, this man too, however wicked-souled, has obtained many blissful regions by the use of weapons.

29. My fear, O destroyer of Madhu, is that that wily man may not create dissensions even there between my children all of whom are simple and confiding."

CHAPTER XXV.

(JALAPRADANIKA PARVA).—*Contd.*

Gandhari said:—

1. "Behold that irresistible king of the Kamvojas, that bull-necked hero, lying in the dust, O Madhava, though worthy of sleeping comfortably on Kamvoja blankets.

2. Stricken with great sorrow, his wife is weeping bitterly at sight of his arms covered with blood, which, however, formerly used to be smeared with sandal-paste.

3. Indeed, the beautiful lady exclaims,—Even now adorned with beautiful palms and fingers, these two arms of yours resemble a couple of spiked maces, entering into whose clasp joy never left me for a moment.

4. How shall I fare, O king, when I am deprived of you.—Possessing a sweet voice, the Kamvoja queen is weeping helplessly and trembling with emotion.

5. Look at that bevy of fair ladies there. Although tired with toil and worn out with heat, yet beauty does not leave them like the beauty of the garlands worn by the celestials although exposed to the Sun.

6. Behold, O destroyer of Madhu, the heroic king of the Kalingas lying there on the ground, with his mighty arms bedecked with a couple of Angadas.

7. Behold, O Janarddana, those Magadha ladies crying and standing around Jayatsena the king of the Magadhas.

8. The charming and sweet cries of those large-eyed and sweet-voiced damsels, O Krishna, are stupefying my heart greatly.

9. Having all their ornaments displaced, crying, and stricken with sorrow, alas, those ladies of Magadha, worthy of sleeping on costly beds, are now lying down on the naked earth.

10. Surrounding their lord, the king of the Koshalas, *viz.*, prince Vrihadvala, those other ladies are crying aloud.

11. Engaged in taking out from his person the arrows with which it was pierced by Abhimanyu with the full force of his arms, those ladies are again and again losing their consciousness.

12. The faces of those beautiful damsels, O Madhava, exhausted with toil and scorched by the rays of the Sun, are appearing like faded lotuses.

13. There, the brave sons of Dhrishtadyumna, young in age, and bedecked with

garlands of gold and beautiful Angadas, are lying, killed by Drona.

14. Like insects on a burning fire, they have all been consumed by falling upon Drona whose car was the chamber of fire, having the bow for its flames and arrows and darts and maces for its fuel.

15. Likewise, the five brave Kekaya brothers, adorned with beautiful Angadas, are lying on earth killed by Drona and with their faces turned towards that hero.

16. Their coats of mail, shining like molten gold, and their tall standards and cars and garlands all made of gold, are shedding a brignt lustre on the Earth like so many burning fires.

17. Look, O Madhava, at king Drupada overthrown in battle by Drona, like a mighty elephant in the forest killed by a huge lion.

18. The bright and white umbrella, of the king of the Panchalas, shines, O lotus-eyed one, like the moon in the autumnal sky.

19. Having burnt his body on the funeral pyre, the daughters-in-law and the wives of the old king, stricken with sorrow, are proceeding, keeping the pyre to their right.

20. There, those ladies, beside themselves with sorrow, are removing the brave and great bowman, *viz.*, Dhrishtaketu, that foremost of the Chedis, killed by Drona.

21. Having counteracted many weapons of Drona, this destroyer of foes, O slayer of Madhu, this great bowman lies there, dead, like a tree uprooted by the wind.

22. After having slain thousands of enemies, that brave king of the Chedis, that mighty car-warrior, *viz.*, Dhrishtaketu lies, himself deprived of life.

23. There, O Hrishikesha, the wives of the king of the Chedis are sitting around his body still decked with beautiful hairs and ear-rings, though torn by carnivorous birds.

24. Placing upon their laps the prostrate form of the heroic Dhrishtaketu of Dasharha race, those foremost of ladies, are crying in sorrow.

25. Behold, O Hrishikesh, the son of that Dhrishtaketu, having fair locks and excellent ear-rings, cut in battle by Drona with his arrows.

26. He never deserted his father while the latter fought with his enemies. Mark, O destroyer of Madhu, he does not, even in death, leave the side of that heroic father.

27. Thus also, my grandson, that slayer of hostile heroes, *viz.*, the mighty-armed Lakshmana, has followed his father Duryodhana.

28. Look, O Keshava, at the two brothers of Avanti, *viz.*, Vinda and Anuvinda, lying there on the field, like two blossoming Shala trees in the spring uprooted by the wind.

29. Clad in golden armour and bedecked with golden Angadas, they are still armed with swords and bows. Having eyes like those of a bull, and decked with shining garlands, both of them are lying on the field.

30—31. The Pandavas, O Krishna, as well as yourself, are surely unslayable, since they and you have escaped from Drona, Bhishma, Karna the son of Vikartana, Kripa, Duryodhana, the son of Drona, the mighty car-warrior Jayadratha, Somadatta, Vikarna, and from the brave Kritavarman.

32. Mark the reverses created by Time. Those leading warriors who could slay the very celestials by force of their arms have themselves been killed.

33. Forsooth, O Madhava, there is nothing difficult for destiny to bring about, since these leading men, these heroes, have been killed by Kshatriya warriors!

34. I considered my energetic sons as slain even then, O Krishna, when you came back unsuccessful to Upaplavya!

35. Shantanu's son and the wise Vidura told me then,—withdraw your love for your children.

36. The interviews of those persons could never be useless. Soon, O Janarddana, have my sons been reduced to ashes!'"

Vaishampayana said:—

37. "Having said so, Gandhari, beside herself with grief, dropped down on the Earth. Losing her fortitude, she became overwhelmed with grief.

38. Filled with anger and sorrow at the death of her sons, Gandhari, with agitated heart, attributed every fault to Keshava."

Gandhari said:—

39. "The Pandavas and the Dhartarashtras, O Krishna, have both been consumed. Whilst they were thus being rooted out, O Janarddana, why were you indifferent to them.

40. You could prevent the slaughter, for you have a large following and a vast army. You had eloquence, and you had the power of making peace.

41. Since deliberately, O slayer of Madhu, you were indifferent to this universal destruction, therefore, O mighty-armed one, you should feel the consequences of this act.

42. By the little merit I have acquired by serving dutifully my husband, by that merit so difficult to attain, I shall curse you, O holder of the discus and the mace.

43. Since you were indifferent to the Kurus and the Pandavas whilst they killed each other, therefore, O Govinda, you will be the destroyer of your own kinsmen.

44. On the thirty-sixth year from this, O destroyer of Madhu, you will, after bringing about the death of your kinsmen and friends and sons, perish by disgustful means within the forest.

45. The ladies of your family, deprived of sons, kinsmen, and friends, shall weep and cry even as these ladies of the Bharata family."

Vaishampayana continued:—

46—47. "Hearing these words, the great Krishna, addressing the worshipful Gandhari, said to her these words, smilingly,—'There is none in the world, save myself, who can exterminate the Vrishnis. I khow this well. I am trying to bring it about. In imprecating this curse, O you of excellent vows, you have helped me in the accomplishment of that work.

48. The Vrishnis are incapable of being killed by others, whether human beings or gods or Danavas. The Yadavas, therefore, shall be killed by one another.

49. After the Dasharha hero had said so, the Pandavas became stupefied. Stricken, with anxiety, all of them became hopeless of life."

CHAPTER XXVI.

(JALAPRADANIKA PARVA).—*Contd.*

Krishna said:—

1. "Arise, arise, O Gandhari, do not grieve. Through your fault, this huge destruction has taken place.

2. Your son Duryodhana, was wicked, envious, and exceedingly arrogant. Praising his wicked acts, you thought them to be good.

3. Highly ruthless, he was the embodiment of hostilities, and disobedient to the commands of the old. Why do you then attribute your own faults to me?

4. Dead or lost, the person who grieves for what has already taken place, and suffers greater grief. By grieving one increases it twofold.

5. A saintly woman bears children for the practice of austerities; the cow brings forth offspring for bearing burden; the mare brings forth her young for acquiring speed of motion; the Shudra woman bears a child for increasing the number of servitors; the Vaishaya woman for increasing the number of keepers of cattle. A princess, however, like you, brings forth sons for being killed."

Vaishampayana said:—

6. "Hearing these words of Vasudeva that were unpleasant to her, Gandhari, with heart stricken greatly with grief, remained silent.

7—8. Restraining the grief that originates from folly, the royal sage Dhritarashtra, enquired of Yudhishthira the just, saying,—'If, O son of Pandu, you know it, tell me the number of those that have been killed in this battle, as also of those that have escaped alive.'

Yudhishthira answered:—

9. 'One billion six hundred and sixty millions and twenty thousand men have been killed in this battle.

10. The number is twenty-four thousand one hundred and sixty five heroes that have escaped.'

Dhritarashtra said:—

11. 'Tell me, O mighty-armed one, for you know everything, what ends those foremost of men have attained to.'

Yudhishthira said:—

12. 'Those truly powerful warriors that have cheerfully met with death in fierce battle, have all attained to regions like those of Indra.

13. Knowing death to be certain, they that have met it cheerlessly, have attained to the region of the *Gandharvas*.

14. Those warriors that have been killed by weapons, while turning away from the field or begging for quarter, have reached the region of the *Guhyakas*.

15—16. Those great warriors who, observing the duties of Kshatriyas and regarding flight from battle to be disgraceful, have fallen, wounded with keen weapons, while advancing unarmed against fighting foes, have all assumed bright forms and reached the regions of Brahman!

17. The remaining warriors, that have anyhow been killed on the field of battle, have attained to the region of the Uttara-Kurus.'

Dhritarashtra said :—

18. 'By what knowledge, O son, you see these things like one crowned with ascetic success? Tell me this, O mighty-armed one, if you think that I can listen to it properly!'

Yudhishthira said :—

19. 'While at your behest I wandered in the forest, I obtained this boon at the time of sojourning to the sacred places!

20. I met with the celestial *Rishi* Lomasha and acquired from him the boon of spiritual vision. Again on another occasion I obtained second sight through the power of knowledge!

Dhritarashtra said :—

21. 'Is it necessary that our people should burn duly the dead bodies of both who have friends and who have not?

22. What shall we do with those that have none to look after them and that have no sacred fires? We have many duties to perform. Who are those whose (funeral) rites we should perform?

23. O Yudhishthira, will they obtain blissful regions by the merit of their deeds, they whose bodies are now being torn and dragged by vultures and other birds?'"

Vaishampayana said :—

24—26. "Thus addressed, Kunti's son the highly wise Yudhishthira commanded Sudharman (the priest of the Kauravas), Dhaumya, Sanjaya of the *Suta* order, Vidura of great wisdom, and Yuyutsu of Kuru's race, and all his servants headed by Indrasena, and all the other *Sutas* that were with him, saying,—'Cause the funeral rites of the killed, numbering by thousands, to be duly performed, so that no body may die for want of men to take care of them!

27—30. Thus commanded by king Yudhishthira the just, Vidura, Sanjaya, Sudharman, Dhaumya and Indrasena and others, procuring sandal and other kinds of wood used on such occasions, as also clarified butter and oil and perfumes and rich silken robes and other kinds of cloth, and large heaps of dry wood, and broken cars and various kinds of weapons, caused funeral pyres to be duly made and lighted and then without delay burnt duly, the dead bodies of the kings.

31—38. They properly burnt upon those fires burning with libations of clarified butter poured in torrents over them, the bodies of Duryodhana and his hundred brothers, of Shalya, and Shala, and king Bhurishravas; of king Jayadratha and Abhimanyu, O Bharata; of Dusshasana's son and Lakshmana and king Dhrishtaketu; of Vrihanta and Somadatta and the hundreds of Srinjayas; of king Khemadhanwan and Virata and Drupada; of Shikhandin the prince of the Panchalas, and Dhrishtadyumna of Prishata's race; of the valiant Yudhamanyu and Uttamaujas; of the ruler of the Koshalas, the sons of Draupadi, and Shakuni the son of Suvala; of Achala and Vrishaka, and king Bhagadatta; of Karna and his son of great wrath; of those great bowmen, *viz.*, the Kekaya princes, and those mighty car-warriors, *viz.*, the Trigartas; of Ghatotkacha the prince of *Rakshasas*, and the brother of Vaka; of Alamvusha, that best of *Rakshasas*, and king Jalasandha; and of hundreds and thousands of other kings.

39. The Pitri-medha rites in honor of some of the great persons who were dead were performed there, while some sang *Samans*, and some cried for the dead.

40. With the loud sound of *Samans* and *Richs*, and the cries of the women, all creatures became stupefied that night.

41. The funeral fires, smokeless and burning brightly looked like shining planets in the sky enveloped by clouds.

42—43. Those among the dead that had hailed from various kingdoms and had no friends, were collected together in thousands of heaps and, at the command of Yudhishthira, were caused to be burnt by Vidura with the help a large number of persons acting coolly out of good-will and affection, on pyres made of dry wood.

44. Having performed their last rites, the Kuru king Yudhishthira, placing Dhritarashtra at his head, proceeded towards the river Ganga."

CHAPTER XXVII.

(JALAPRADANIKA PARVA).—*Contd.*

Vaishampayana said :—

1—3. Arrived at the holy Ganga full of sacred water, containing many lakes, adorned with high banks and broad shores, and having a vast bed, they threw off their ornaments, upper garments, and belts and girdles. The Kuru ladies, crying and

stricken with great sorrow offered oblations of water to their fathers and grandsons and brothers and kinsmen and sons and seniors and husbands. Conversant with duties, they also performed the water-rite for their friends.

4. While those wives of heroes were performing this rite in honour of their heroic husband, the access to the stream became easy, although the paths [carved out by feet] disappeared afterwards.

5. The shores of the river though crowded with those wives of heroes, looked as broad as the ocean and presented a sorrow of sorrow and cheerlessness.

6. Then Kunti, O king, laden with grief, weepingly addressed her sons in these soft words.

7—12. That hero and great bowman, that chief of many car-divisions, that heroic warrior who has been killed by Arjuna in battle, that warrior whom, ye sons of Pandu, you knew as the son of the charioteer Radha, that hero who shone in the midst of his army like the Sun himself, who fought with all of you and your followers, who shone as he commanded the vast army of Duryodhana, who had no equal on Earth in energy, that hero who preferred glory to life, that brave warrior firm in truth and never fatigued with exertion, was your eldest brother! Offer oblations of water to that eldest brother of yours who was born of me by the Sun! That hero was born with a pair of earrings and clad in armour, and took after the Sun-God himself in effulgence.

13. Hearing these painful words of their mother, the Pandavas began to grieve for Karna. Indeed, they became more afflicted than ever.

14—16. Then that foremost of men, *viz*, the heroic Yudhisthira, sighing like a snake asked his mother,—'Were you the mother of that Karna who was like a sea having arrows for his billows, his tall standard for his vortex, his own mighty arms for a couple of huge alligators, his large car for his deep lake, and the sound of his palms for his tempestous roar, and whose force none could withstand except Dhananjaya? How was that son, resembling a very god born of you in former days?

17. The power of his arms scorched all of us! How, O mother, could you conceal him like a person concealing a fire within the folds of his cloth?

18. His might 'of arms was' always adored by the Dhartarashtras even as we always worship the might of the wielder of Gandiva.

19. How was that foremost of powerful men, that first of car-warriors, who fought the united force of all the kings in battle, how was he a son of yours?

20. Was that foremost of all holders of weapons our eldest brother? How did you give birth to that child of wonderful prowess?

21. Alas, for your concealing this fact we have been undone! By the death of Karna, ourselves with all our friends have been greatly sorry.

22—23. The grief I feel at Karna's death is a hundred times greater than that felt for the death of Abhimanyu and the sons of Draupadi, and the destruction of the Panchalas and the Kurus! Thinking of Karna, I am burning with grief, like a person thrown into a burning fire.

24. Nothing could have been unattainable by us, not excepting things belonging to the celestial region. Alas, this terrible carnage, so destructive of the Kurus, would not have taken place.

25. Thus bewailing, king Yudhishthira the just uttered loud wails of woe. The powerful king then offered oblations of water to his deceased elder brother.

26. Then all the ladies that crowded the shores of the river suddenly cried aloud.

27. The intelligent king of the Kurus, *viz*, Yudhishthira, had the wives and members of Karna's family brought before him.

28. The righteous-souled king performed, with them, the water-rite in honor of his eldest brother. Having finished the ceremony, the king, with his mind greatly agitated, rose from the waters of Ganga."

FINISH STREE PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

SHANTI PARVA.

EDITED & PUBLISHED BY

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Author of the English Translations of the Ramayana, Vishnu Puranam, Srimadbhagavatam, Kamandakiya Nitisara, Bhagavad Gita, and many other works.

40, Nayan Chand Dutt's Street, Calcutta.

CALCUTTA:

PRINTED BY H. C. DASS, ELYSIUM PRESS,

40, Nayan Chand Dutt's Street.

1903.

SHANTI PARVA.

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THE MAHABHARATA.

(IN ENGLISH)

SHANTI PARVA.

CHAPTER I.

(RAJADHARMANUSHASANA PARVA)

Having saluted the Supreme Deity (Narayana), and the highest of all male beings (Nara), and also the Goddess of Learning (Saraswati) let us cry success

Vaishampayana said:—

1—2 "Having offered oblations of water to all their friends and kinsmen, the sons of Pandu, Vidura, Dhritarashtra, and all the Bharata ladies continued to live on the banks of the sacred river. The noble sons of Pandu wished to pass the period of mourning, which lasted for a month, outside the Kuru city.

3 After king Yudhishthira had performed the water-rites, many great sages endued with ascetic success and many sainted Rishis came there to see the king

4. Among them were the Dwaipayana Vyasa, Narada, the great Rishi Devala, Devasthana, and Kanwa They had in their company the best of their pupils.

5 Many other Rishis, of great wisdom and well versed in the Vedic lore, living as householders or belonging to the Snataka class came to see the Kuru king.

6 Those high-souled ones, as they came, were duly adored by Yudhishthira The great Rishis then took their seats on rich carpets Accepting the adoration suited to the period of mourning, they sat in due order around the king.

8 Thousands of Brahmanas consoled and comforted that king of kings living on the sacred banks of the Bhagirathi with heart exceedingly shaken by sorrow.

11. By dint of good fortune you have escaped alive from this dreadful battle. Ever abiding by the duties of a Kshatriya, why do you not rejoice, O son of Pandu?

12. Having killed all your foes, will you not please your friends, O king? Having secured this prosperity, I hope, you have nothing to be sorry of now."

Yudhishthira said:—

13 "Indeed, I have conquered the whole Earth through my reliance on the might of Krishna's arms, through the favour of the Brahmanas, and through the strength of Bhima and Arjuna.

14—15 But his heavy grief, is always preying on my mind, that through covetousness I have brought about this dreadful destruction of kinsmen. Having caused the death of the darling son of Subhadra, and of the sons of Draupadi, this victory, O holy one, appears to me as being tantamount to defeat.

16 What will Subhadra of Vrishni's race, that sister in-law of mine, say to me? What also will the inhabitants of Dwaraka say to the destroyer of Madhu when he goes there from this place?

17 This Draupadi again, who is ever busy with pleasing us, bereaved of son and kinsmen, is causing me great pain

18 There is another subject, O holy Narada, about which I will speak to you. For Kunti having hidden a very important matter, great has been my grief

sensitive about his honor, whose prowess was irresistible, who was ready to repay all injuries and was always wrathful [in battle], who defeated us in various encounters, who was quick in the use of arms, conversant with every mode of battle, skilful and endued with wonderful courage, that Karna was a son of Kunti, given birth to by her secretly, and, therefore, a uterine brother of ours

22. Whilst we were offering oblations of water to the dead, Kunti described him as the son of Surya (Sun God) Possessed of every accomplishment, that child had been thrown into the water.

23—24. Having placed him in a basket made of grass, Kunti floated it in the water of Ganga. He who was known to the world as the son of the charioteer Radha, was really the eldest son of Kunti, and, therefore, our uterine brother! Hankering after kingdom, alas, I have unknowingly brought about the death of that brother of mine It is this that is burning my body, like a fire consuming a heap of cotton.

25 Arjuna having white horses knew him not for a brother! Neither I, nor Bhima, nor the twins, knew him as such! He, however, a great bowman knew us (for his brothers).

26 We have heard that once Pritha went to him for seeking our well being and addressed him, saying,—You are my son.

27. That illustrious hero, however, refused to satisfy Pritha's desire Subsequently, we are informed, he said to his mother these words —

28 'I am unable to leave Duryodhana's side in battle! If I do so, it would be a dishonorable, cruel, and ungrateful act.

29 If, in pursuance of your wishes, I make peace with Yudhishthira, people will say that I am afraid of Arjuna having white horses.

30 Having defeated Arjuna with Keshava, therefore in battle I will afterwards make peace with Dharma's son! These were his words as we have heard.

31. Thus answered Pritha once more addressed her son having broad chest and said —'Fight with Phalguna then, but spare my four other sons.'

32. The intelligent Karna, with joined palms then replied to his trembling mother, saying,—'If I get your four other sons even under my power, I will not kill them.

33 Forsooth, O goddess you will always have five sons! If Karna be killed with Arjuna, you will have five! If, on the other hand, Arjuna be killed, you will have five, with me!

34 Seeking the well being of her children, his mother once more said to him,—'Go, O Karna, do good to those brothers of yours whose good you always seek.'

35 Having said these words, Pritha took his leave and returned to her residence That hero has been killed by Arjuna,—the uterine brother by the brother

36 Neither Pritha, nor he, had ever divulged the secret, O Sir! That hero and great bowman, was therefore killed by Arjuna in battle

37. Afterwards I have come to know, O best of Rishis, that he was my uterine brother! Indeed, according to Pritha's words, I am informed that Karna was our eldest-born

38 Having caused my brother to be killed, my heart is burning greatly If I had both Karna and Arjuna for helping me I could have defeated Vasudeva himself.

39 Whilst I was tormented in the court by the wicked sons of Dhritarashtra my anger suddenly excited, became cooled on seeing Karna.

40—41 Even while hearing the harsh and bitter words of Karna himself on the occasion of our match at dice —which he uttered for pleasing Duryodhana —my wrath became cooled on seeing Karna's feet It appeared to me that Karna's feet resembled the feet of our mother Kunti.

42 To make out the reason of that resemblance between him and our mother, I thought for a long time Even trying my level best I could not find the cause

43 Why, indeed, did the Earth swallow up the wheels of his car at the time of battle? Why was my brother cursed? You should relate all this to me.

44 I wish to hear everything from you, O Rishi You know everying of this world, as also of both the past and the future."

CHAPTER II.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Vaishampayana said:—

1 'Thus accosted that best of orators, viz, the sage Narada, described everything about the manner in which he who was

known as a charioteer's son had been cursed"

Narada said:—

2. 'What you say, O mighty-armed one, is true O Bharata! Nothing could resist Karna and Arjuna in battle.

3 This, O sinless one, that I am about to tell you is unknown to the very celestials. Listen to me, O mighty-armed one, as it happened formerly.

4 The question was mooted, how al the Kshatriyas, purified by weapons, should attain to blissful regions. For this, a child was conceived by Kunti while she was a maid, capable of creating a general war.

5 Highly energetic that child became known as a Suta. He subsequntly learnt the science of arms from the preceptor (Drona), that foremost of Angirasa's race.

6—7 Thinking of the prowess of Bhimasena, the quickness of Arjuna in the use of arms, your intelligence, O king, the humility of the twins, the friendship, from earliest years, between Vasudeva and the holder of Gandiva, and the love of the people for you all, that young man was burnt with envy.

8 In early age he contracted friendship with king Duryodhana, led by accident and his own nature and the hate he cherished against you all.

9—10 Marking that Dhananjaya was superior to every one in the science of arms, Karna one day approached Drona privately and said these words to him,—I desire to master the Brahma weapon, with all its Mantras and the power of withdrawing it, for I wish to fight Arjuna.

11. Forsooth, the love you bear for every one of your pupils is equal to what you cherish for your own son! I pray that all masters of the science of arms may, by your favour consider me as one accomplished in weapons

12—13 Thus accosted by him, Drona, on account of partial love for Phalguna, as also from his knowledge of the wickedness of Karna, told him,—None save a Brahmana, who has duly practised all vows, should master the Brahma weapon, or a Kshatriya who has practised austere penances, and no other.

14 When Drona had answered thus, Karna, having adored him, took his permission and proceeded forthwith to Rama then living on the Mahendra mountains.

15 Approaching Rama, he bowed to him and said,—I am a Brahmana of of Bhrigu's race'—Thus secured favour for him.

16 With this knowledge about his birth and family, Rama received him kindly and said —You are welcome!—at which Karna became highly pleased.

17. While living on the Mahendra mountains resembling heaven itself Karna met and mixed with many Gandharvas, and Yakshas, and gods.

18 While living there, he learnt the use of all the weapons duly, and became a great favorite of the gods, the Gandharvas, and the Rakshasas.

19 One day he walked on the sea shore by the side of that hermitage. Armed with bow and sword, Surya's son wandered alone.

20 While thus walking, O Partha, he inadvertently and unwittingly killed the Homa cow of a certain Brahmavadin who daily performed his Agnihotra rite

21—23 Knowing that he had perpetrated that crime from carelessness, he informed the Brahmana of it. For pleasing the owner, Karna repeatedly said,—O Rishi, I have killed this your cow against my will I orgive the act! Filled with anger the Brahmana, rebuking him, said, O wicked wight, you should be killed! May you suffer the fruit of this act, O you of wicked soul!

24 While fighting him, O wretch, whom you always challenge, and for whom you are trying so much every day, the Earth shall swallow the wheel of your car.

25 And while the wheel of your car shall thus be swallowed up by the Earth, your enemy displaying his prowess, will cut off your head you being stupefied then. Leave me, O vile man!

26—29 As you have carelessly killed this my cow, so will your enemy cut off your head while you will be careless!—Though cursed, Karna still tried to gratify that foremost of Brahmanas by offering him kine and wealth and gems The latter, however, once more answered him,—All the worlds will not falsify the words of mine Go hence or remain, do what you like —Thus addressed by the Brahmana Karna hanging down his head in depression, returned timidly to Rama."

CHAPTER III.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Narada said:—

1. That foremost of Bhrigu's race Rama was well pleased with the power of Karna s

in which they struck each other with various kinds of weapons.

3. At last when their arrows were run out, and bows and swords were broken, and they both lost their cars, they began, powerful as they were, to fight with bare arms

4 While engaged with him in a dreadful encounter with bare arms, Karna was about to cut the two portions of his antagonist's body that had been joined by Jara

5. *Feeling himself very much pained,* and giving up desire of hostility, the king of Magadha addressed Karna, saying,—I am pleased.

6—7. Out of friendship he then gave to Karna the town Malini. Before this, that foremost of men and subjugator of all enemies (Karna), had been king of the Angas only, but from that time that grinder of hostile forces, began to rule over Champa also, as desired by Duryodhana, as you know.

8—9. Thus Karna became known on Earth for the strength of his arms. When, for your well-being the king of gods begged of him his (natural) coat-of mail and ear-rings, stupefied by celestial illusion, he gave away those precious things.

10. Deprived of his ear-rings and his natural armour, he was killed by Arjuna before Vasudeva.

11—14. On account of a Brahmana's curse, as also of the curse of the great Rama, of the boon granted to Kunti and the illusion practised on him by Indra, of his being belittled by Bhishma as only half-a car-warrior, behind Rathas and Atirathas, of the destruction of his energy caused by Shalya, of Vasudeva's policy, and, lastly, of the celestial weapons acquired by Arjuna from Rudra and Indra and Yama and Varuna and Kuvera and Drona and the illustrious Kripa, Arjuna succeeded in killing Vikartana's son Karna of solar effulgence.

15 Thus had your brother been cursed and beguiled by many! As, however, he has fallen in battle, you should not grieve for that foremost of men."

CHAPTER VI.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. "Saying so the celestial Rishi Narada became silent The royal sage Yudhishthira filled with sorrow began to meditate

2—3. Seeing that hero cheerless and unnerved by grief, sighing like a snake and shedding profuse tears, Kunti, herself filled with grief and almost beside herself with sorrow, addressed him in these sweet but weighty words and well suited to the occasion —

4 'O mighty-armed Yudhishthira, you should not give way to sorrow thus! O you of great wisdom, destroy this grief and listen to what I say.

5. I tried formerly to inform Karna of his being your brother. The god Surya also, O best of all righteous men, did the same.

6. That god said to Karna in a dream and once more in my presence, all that a well-wishing friend, from desire of good, should say.

7. Neither by affliction nor by reasons could Surya or myself succeed in pacifying him or inducing him to join you.

8. Yielding to the influence of Time, he was determined on creating enmity with you As he was determined upon doing injuries to you all, I myself gave up the attempt.'

9 Thus addressed by his mother, king Yudhishthira, with tearful eyes and heart shaken by grief, said —

10 'For your having concealed your counsels, this great calamity has befallen me.' The highly energetic and the righteous king then, in sorrow, cursed all the women of the world, saying,— Henceforth no woman shall succeed in keeping a secret."

11. Recollecting his sons and grandsons and kinsmen and friends, the king then became filled with anxiety and grief.

12. Stricken with sorrow, the intelligent king, resembling a fire covered with smoke, was filled with despair."

CHAPTER VII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. "The righteous Yudhishthira, with an agitated heart and burning with grief, began to grieve for that powerful car-warrior Karna.

2—3. Sighing repeatedly, he addressed Arjuna, saying,—'If, O Arjuna, we had lived like mendicants in the cities of the Vrishnis and the Andhakas, then we would

not have been visited by this miserable end, for our having exterminated our kinsmen

4 Our enemies, the Kurus have gained in prosperity, while we have been deprived of all the objects of life, for what fruits of righteousness can be ours when we have been guilty of self destruction?

5 Fie on the practices of Kshatriyas, fie on might and valour and fie on anger since through these such a calamity has overtaken us

6 Blessed are forgiveness and self-control and purity, with renunciation and humility and abstention from injury, and truthfulness which are all practised by hermits dwelling in forests

7 Full of pride and haughtiness we however, through covetousness and folly and from desire of enjoying the kingdom, have fallen into this plight

8. Seeing those kinsmen of ours that were determined on acquiring the sovereignty of the world killed on the field of battle, we have been so much laden with grief that one cannot gladden us by giving us even the sovereignty of the three worlds.

9 Alas, having killed for the sake of the Earth such kings as deserved not to be slain by us, we are carrying on the burden of existence deprived of friends and of the very objects of life.

10. Like a pack of dogs fighting one another for a piece of meat, a great calamity has befallen us That piece of meat is no longer dear to us On the other hand, it shall be thrown aside

11. They who have been killed should not have been killed for the sake of even the whole Earth or mountains of gold, or all the horses and kine in this world

12 All of them filled with envy and seeking all earthly objects, and influenced by anger and pleasure following the road of Death, have repaired to the regions of Yama.

13 Practising asceticism, Brahmacharyya, truth and renunciation, fathers wish for sons endued with every kind of prosperity.

14 Likewise by fasts and sacrifices and vows and sacred rites and sacred ceremonies, mothers conceive. They then hold the fœtus for ten months.

15 Passing their days in misery and in expectation of fruit, they always ask themselves—Shall these come out of the womb safely? Shall these live after birth? Shall they grow in power and be erected on Earth? Will they give us happiness in this and the next world?

16 Alas, since their young sons wearing shining ear rings, have been killed, therefore, their hopes have not been realised

17 Without having enjoyed the sweets of this world, and without having paid off the debts they owed to their fathers and the gods, they have gone to Yama's abode

18 Alas O mother, those kings have been killed just at that time, when their parents expected to reap the fruits of their power and riches

19 They were always envious and hankered after earthly objects and always yielded to anger and joy Therefore they could never expect to enjoy at any time or any place the fruits of victory

20 I think the Panchalas and the Kurus that have been killed (in this battle) have been lost, otherwise he who has killed would, by that act of his, obtain all blissful regions

21 We are the root of the destruction that has overtaken the world The fault, however, should be attributed to the sons of Dhritarashtra

22 Duryodhana's heart was always wily Always malicous, he was addicted to deception Although we never offended him, yet he always behaved treacherously towards us

23 We have not gained our object, nor have they gained theirs We have not defeated them nor have they defeated us. The Dhartarashtras could not enjoy this Earth, nor could they enjoy women and music

24 They did not listen to the counsels of ministers and friends and men well read in the scriptures They could not, indeed, enjoy their rich gems and well equipped treasury and vast territories.

25 Burning with the hate they cherished against us they could not enjoy happiness and peace Witnessing our advancement, Duryodhana became colorless, pale and emaciated Suvala's son informed king Dhritarashtra of this

26 Like an indulgent father, Dhritarashtra tolerated the evil policy of his son.

27. Forsooth, by disregarding Vidura and the great son of Ganga, and neglecting to restrain his wicked and covetous son entirely under the influence of his passion, the king has met with destruction like my poor self.

28 Forsooth, Suyodhana, having caused his uterine brothers to be king and having cast this old pair into burning grief, has fallen off from shining glory.

29 Burning with the hate he bore to us Duryodhana was always sinful at heart What other highly-born kinsman could use such language towards kinsmen as he, with a view to fight, actually used in the presence of Krishna?

30 We also have, through Duryodhana's folly, been lost for ever, like suns burning everything around them with their own heat

31. That wicked man, that embodiment of enmity, was our evil star. Alas, for Duryodhana's deeds alone, this race of ours has been rooted out.

32. Having killed those whom we should never have killed, we have incurred the blame of the world.

33 Having installed that wicked prince of sinful acts, that exterminater of his race, as the monarch, King Dhritarashtra is obliged to grieve to day.

34 Our heroic enemies have been killed. We have committed sin. His wealth and kingdom are gone. Having killed them, our anger has been pacified. But grief is overcoming me.

35 O Dhananjaya, sin is always expiated by pious acts, by giving wide publicity to it, by repentance, by almsgiving, by penances, by sojourn to Tirthas after renunciation of every thing, by constant meditation on the scriptures.

36. Of all these, he who has practised renunciation is belived to be incapable of committing fresh sins.

37. The Shrutis say that he who practises renunciation escapes from birth and death, and obtaining the right way, that person of controlled mind, attains Brahma.

38. I shall, therefore, O Dhananjaya, go to the forest, with your permission, O scorcher of enemies disregarding all the pairs of opposites, adopting the vow of silence, and walking in the way pointed out by knowledge.

39 O destroyer of foes, the Shrutis say it, and, I myself have seen it with my eyes, that one who is addicted to worldly objects can never obtain any kind of religious merit.

40. Desirous of obtaining worldly objects, I have committed sin, which as the Shrutis declare, begets birth and death.

41 Abandoning the whole of my kingdom, therefore, and all the worldly objects, I shall go to the forest, escaping from the worldly fetters, freed from grief, and without affection for anything.

42. Do you govern this Earth, on which peace has been restored, and which has been freed of all its thorns. O best of Kuru's race, I do not require kingdom or pleasure'

43 Having said so, King Yudhisthira the just stopped His younger brother Arjuna then addressed him as follows.

CHAPTER VIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1—2. "Like a person reluctant to forgive an insult, the highly energetic Arjuna of keen speech and prowess, betraying great fierceness and licking the corners of his mouth, said smilingly these weighty words —

3 'O how painful, how distressing, I am sorry to see this great agitation of your heart, since having performed such a superhuman feat, you are determined to forsake the world.

4 Having killed your enemies, and having acquired the sovereignty of the Earth, which has been won by observing of the duties of your own order, why should you give up everything through fickleness of heart?

5. Where on Earth has a eunuch or a procrastinating person ever acquired sovereignty? Why then did you beside yourself with anger, slay all the kings of the Earth?

6 He that would lead the life of a mendicant, cannot, by any act of his, enjoy the good things of Earth. Shorn of prosperity and other resources, he can never acquire fame on Earth or sons and animals.

7. If, O king, abandoning this prosperous kingdom, you lead the wretched life of a mendicant, what will the world say of you?

8 Why do you say that leaving aside all the good things of the Earth, shorn of prosperity, and of resources, you will live like a mendicant and a vulgar person.

9 You are born in a royal family. Having conquered the whole Earth do you foolishly wish to live in the forest a ter forsaking every thing of virtue and profit?

10 In your absence, dishonest men will despoil sacrifices. That sin will certainly contaminate you

11. Having perpetrated many wicked acts in a state of poverty, king Nahusha spoke ill of that state and said that poverty is for recluses

12. To make no provision for the morrow is a practice that suits Rishis You know this well! The religion of kings, however, depends entirely on wealth.

13 One who robs another of riches, robs him of his religion as well. Who amongst us, therefore, O king, would forgive an act of depriving us of our wealth.

14. It is seen that a poor man, even when he stands hard by, is accused falsely. Poverty is a sin. You should not, therefore, speak high of poverty.

15. A degraded man as also a poor man, O king, have both to rue their fate, I see no difference between these two,

16 Wealth like a mountain begets all kinds of meritorious acts

17. From wealth originate all religious acts, all pleasures, and heaven itself, O king. Without wealth, a man cannot find the very means of maintaining his life

18. The acts of a person who, endued with little intelligence allows himself to be divested of wealth, are all dried up like shallow rivers in the summer.

19 He who has wealth has friends He who has wealth has kinsmen He who has wealth is considered as a sincere man in the world He who has wealth is regarded as a learned man.

20. If a person who has no wealth desires to accomplish a particular object, he meets with failure Wealth accumulates wealth, like elephants capturing (wild) elephants

21. Religious acts, pleasures joy, courage, anger, learning, and sense of dignity, all originate from wealth, O king.

22. Wealth begets family prestige. wealth multiples one's religious merit. He who is without wealth has neither this world, nor the next, O foremost of men.

23 The man who has no wealth cannot celebrate religious acts for these originate from wealth, like rivers from a mountain.

24 He whose limbs are lean is not a truly a lean man, but he who is lean in respect of horses and kine and servants and guests is truly so.

25. Judge truly, O king, and mark the conduct of the gods and the Danavas O king, do the gods ever seek anything else than the destruction of their kinsmen (the Asuras?

26 If the appropriation of another's wealth be not regarded as right, how, O monarch, will kings practise virtue on this Earth? Learned men have, in the Vedas, laid down this injunction.

27. The learned man have decreed that kings should live, reciting every day the three Vedas, seeking to acquire wealth, and carefully celebrating sacrifices with the wealth thus acquired.

28 The gods, through civil war, have secured footing in the celestial region. When the very gods have won their prosperity through civil war, what fault can there be in such quarrels?

29—30 Verily the gods, even behave thus The eternal precepts of the Vedas also approve of it. To learn, teach, sacrifice, and assist at others sacrifices,—these are our primary duties. The wealth that kings appropriate from others, becomes the instrument of their prosperity. Wealth is never acquired without doing some injury to others

31. It is even thus that kings conquer this world. Having conquered, they are justified to regard that wealth as theirs, just as sons speak of the wealth of their fathers as their own The royal sages that have gone to heaven have described this to be the duty of kings.

32 Like water flowing on every direction from a rising ocean, wealth goes on all sides from the treasuries of kings.

33 This Earth formerly belonged to king Dwilipa, Nahusha, Amvarisha, and Mandhatri. She is now yours.

34 You should, therefore, celebrate a great sacrifice with enough presents of all sorts and a sufficent quantity of the Earth's produce If you do not perform that sacrifice, O king, then the sins of this kingdom will visit you.

35 Those subjects whose king performs a horse sacrifice with enough presents, are all freed from sins and sanctified by witnessing the ablutions at the end of the sacrifice.

36 In a great sacrifice requiring libations of all kinds of flesh, Mahadeva himself, poured all creatures as sacrificial libations and then his own self.

37 This is the eternal and holy road. Its fruits are never destroyed. This is the

great road called Dasharatha. Abandoning it, O king, what other path would you follow?"

CHAPTER IX.

(RAJADHARMANUSHASANA PARVA.—*Continued.*

Yudhisthira said:—

1. "For a little while, O Arjuna, concentrate your attention, thought and hearing on the inner self. If you hear my words in such a state of mind, you will like them!

2. Abandoning all earthly pleasures, I shall follow that path which is trod by the righteous! I shall not, for your sake, follow the path pointed out by you.

3. If you ask me what path is auspicious which only one should follow, I shall tell you! If you are not inclined to ask me, I shall yet, unasked by you, tell you of it.

4 Abandoning the pleasures and what men do in this world, and practising the austerest of penances, I shall wander in the forest, with the animals dwelling there, living on fruits and roots!

5. Pouring libations on the fire at the appointed time and performing ablutions at morning, and evening I shall reduce myself by restricted diet, and clad in skins, bear matted locks on my head.

6—7. Enduring cold, wind, and heat, as also hunger and thirst and toil, I shall emaciate my body by penances as sanctioned by the scriptures. I shall daily listen to the clear notes of happy birds and animals living in the forest, which please the heart and the ear.

8 I shall enjoy the fragrance of trees and creepers, covered with flowers and see various kinds of charming products that grow in the forest.

9 I shall also see many recluses there I shall not do the slightest harm to any creature, what to speak of those who live in villages and towns?

10 Leading a retired life and engaged in contemplation, I shall live upon ripe and unripe fruits and propitiate the departed manes and the gods with offerings of forest fruits and sprug water and beautiful hymns.

11. Thus leading an austere forest life, I shall live on calmly awaiting the dissolution of my body.

12. Or, living alone and observing the vow of silence, with my head shaved clean I shall live by begging each day of only one tree.

13 Smearing my body with ashes, and living in forsaken houses, or lying at the foot of trees, I shall live, forsaking all things dear or hateful.

14. Without being overgrieved, or overjoyed, and considering censure and applause, hope and affection, in the same light and conquering the pairs of opposites, I shall live, casting off all the things of the world.

15. Without talking with anybody, I shall outwardly appear as a blind and deaf idiot, while living in contentment and deriving happiness from my innerself.

16 Without doing the least harm to the four kinds of movable and immovable creatures, I shall deal with all creatures equally whether fulfilling their duties, or guided entirely by the senses.

17. I shall not mock at any one, nor shall I frown at any body Governing all my senses, I shall always put on a cheerful face.

18. Without asking anybody about the way, proceeding along any way that I may happen to see, I shall go on, without caring for the country or the point of the compass to which or towards which I may go

19 Not caring where I may go, I shall not look behind. Divesting myself of desire and anger, and concentrating my look inwards I shall go on forsaking pride of soul and body.

20 Nature always walks before hence, food and drink will somehow come I shall not think of those pairs of opposites that are inimical to such a life.

21. If even a small quantity of pure food be not available in the first house (where I may go) I shall secure it by going to other houses If I cannot procure it by even such a round, I shall go to seven houses successively and fill my cravings.

22—23 When the smoke of houses will cease to come out, their hearth fires having been put out when husking rods will cease working, and all the inmates will have taken their food, and when mendicants and guests will cease to walk, I shall select a moment for going out abegging and solicit alms at two three, or five houses at the most I shall wander over the Earth, shorn of all desires.

24 Unmoved in success and failure, I shall earn great ascetic merit. I shall

behave neither like one who is fond of life nor like one who is about to die.

25. I shall not show any liking for life or dislike for death. If one cuts off one arm of mine and another smears the other with sandal-paste, I shall not wish evil to the one or good to the other.

26. Abandoning all those acts which lead to prosperity and which one can do in life, the only acts I shall perform will be to open and shut my eyes and take as much food and drink as will barely keep up of my existence.

27. Without ever being attached to action, and always restraining the senses, I shall abandon all desire and free the soul of all impurities.

28. *Freed from all attachments and* snapping all fetters, I shall live free as the wind.

29. Being freed from affections, I shall enjoy everlasting contentment. Through desire, and ignorance, I have committed great sins.

30. Doing both auspicious and inauspicious acts here, a class of men maintain their wives, children, and kinsmen, all bound to them in relations of cause and effect.

37. Always (behaving) with such wisdom and *acting in this wise, I shall*, by following that fearless path of life, end this body that is subject to birth, death, decrepitude, disease, and pain."

CHAPTER X.

(RAJADHARMANUSHASANA PARVA.)—*Continued.*

Bhimasena said :—

1. "Your understanding, O king, cannot perceive the truth, like that of a foolish and unintelligent reciter of the Veda for his recitation of those scriptures.

2. If censuring the duties of kings you would lead an idle life, then, O foremost of Bharata's race, this destruction of the Dhartarashtras was perfectly useless.

3. Does not a Kshatriya possess forgiveness and compassion and pity and abstention from injury?

4. *If we knew that this was your intention*, we would then have never taken up arms and killed a single creature.

13. Or, it is like that of a person with hunger, who having obtained food, refuses to take it, or of a person under the influence of passion, who having obtained a woman reciprocating his desire refuses to know her.

14 We have become butts of censure, O Bharata, because O king, we follow you who are of weak understanding—in consequence of yourself being our eldest brother!

15. We are endued with the might of arms, we are accomplished in knowledge and gifted with great energy. Yet we follow the words of a eunuch, as if we were entirely helpless!

16 We are the refuge of all helpless persons Yet, when people see us so, why would they not say that we are entirely powerless to acquire our objects? Think of what I say!

17. It has been laid down that (a life of) Renunciation should be adopted, only in times of difficulty, by kings attacked with decrepitude or defeated by, enemies! Renunciation They do not harm any one. They do not lead a life of worldliness and are all Brahmacharins

26 If it be the truth that a person's success depends upon his own torture in life and not upon that of others, then you should take to action He that is shorn of action can never attain success.

27. If they who fill only their own stomachs could achieve success, then all aquatic creatures would get it, for these have none else to support save their own selves.

28 Behold, the world moves on, with every creature on it acting according to its nature therefore, one should act The man shorn of action can never attain success.

CHAPTER XI.

(RAJADHARMANUSHASANA PARVA) —*Continued*

impure! Living upon offals, you are wicked! Ye are not persons living upon the remnants of Sacrifice!—

The Rishis said:—

8. We consider this course of life to be highly blessed! Tell us, O bird, what is for our well-being! Your words fill us with great faith!

The bird said:—

9. If by acting against your better selves, you do not refuse me your faith, then I shall tell you true and beneficial words.

The Rishis said:—

10. We shall hear words, O sire, for you know the different paths! O you of righteous soul, we desire also to obey your behests. Instruct us now!

The bird said:—

11. Among quadrupeds the cow is the foremost. Of metals, gold is the foremost Of words, Mantras, and of human beings, Brahmanas, are the foremost

12. These Mantras regulate all the rites of a Brahmana's life, beginning with those consequent upon birth and the period after it, and ending with those consequent on death and the obsequial rites.

13. These Vedic rites constitute his heaven, path, and best of sacrifices, If it were otherwise, how could the acts of persons seeking of heaven become successful through Mantras?

14. He who, in this world, worships his self, knowing it to be a deity of a particular kind, attains to success consistent with a nature of that particular deity. Persons dying in two fortnights go to the Sun, the Moon, or the Stars.

15. These three kinds of success, dependent upon action, are sought by every creature. The life of a householder is very superior and sacred and is called the field of success.

16. What path do those men follow that censure action? Foolish and poor as they are they incur sin.

17. And since those little-witted men live by abandoning the eternal paths of the gods, of the Rishis, and of Brahma, therefore, they attain to paths disapproved of by the Shrutis.

be the highest form of asceticism. Therefore, ye should perform sacrifices and penances in the shape of gifts.

19 The proper performance of these eternal duties, *viz*, the worship of the gods, the study of the Vedas, and the gratification of the Pitris, as also respectful services to the preceptor,—is the austerest of penances.

20 By practising such highly difficult penances, the gods have obtained the highest glory and power. I, therfore, ask you to satisfy the heavy duties of a householder.

21. Forsooth penances are the foremost of all things and are the root of all creatures. Asceticism, is attainable by leading the life of a householder, upon which depends everything.

22—23. After duly distributing the food morning and evening among kinsmen, they who eat the residue attain to the ends that are highly difficult of attainment.

24 They are called eaters of the residue of feasts who eat after having fed guests and gods and Rishis and kinsmen.

25. Therefore, those persons who observe their own duties, who practise excellent vows and are truthful in speech, are greatly respected in the world, with their own faith greatly strengthened.

26 Shorn pride, those achievers of the most difficult feats attain to heaven and live for ever in the regions of Shakra!—

Arjuna continued:—

27. Hearing these beneficial and righteous words, those ascetics abandoned the religion of Renunciation, saying,—There is nothing in it,—and began to live like householders.

28. Therefore, O you, who are conversant with righteousness, availing of that eternal wisdom, rule the wide world, O monarch, that is now shorn of foes."

CHAPTER XII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said—

these words, assailing his brother's heart (with reason).

Nakula said —

3 Even the gods had placed their fires in the reign called Vishakha-yupa. Know, therefore, O king, that the gods themselves depend upon the fruits of action!

4. Observing the Vedic ordinances (of the Creator as declared in the Vedas), the Pitris, who support (by rain) the lives of even all disbelievers, are, O king, engaged in action.

5—6. They are, indeed, consummate atheists who do not accept the injunction of the Vedas (which inculcate action) By following Vedic injunctions in all his acts, the person that is learned in the Vedas, attains, O Bharata, to the highest region of heaven by the way of the deities. All persons acquainted with Vedas have declared the life of a householder to be superior to all the (other) modes of life.

7-8. O king, the person who in sacrifices gives away his fairly acquired wealth to those Brahmanas who are well conversant with the Vedas, and contracts his soul, is, O monarch, regarded as the true Renouncer.

9. He, however, who, disregarding the life of a householder, the source of much happiness, adopts the next mode of life,—Renunciation, O monarch, is Ra enouncer possessed by the quality of darkness.

10. That man who is houseless, who roves over the world like a mendicant who has the foot of a tree for his refuge, who observes the vow of silence, never cooks for himself, and tries to control his senses, is, O Partha, a Renouncer observing the vow of mendicancy.

11. That Brahmana who, disregarding anger and joy, and especially deceitfulness always devotes his time to the study of the Vedas, is a Renouncer observing the vow of mendicancy.

12. The four different modes of life were at one time weighed in the balance The wise have said, O king, that when the life of a householder, was placed on one scale, it required the three others to balance it.

13. Marking the result of this examination by scales, O Partha, and seeing further, O Bharata, that the life of a householder alone contained both heaven and pleasure, the great Rishis and the persons convesrant with the ways of the world followed it.

14 He, therefore, O foremost of Bharata's race, who follows this mode of life, thinking it to be his duty and abandoning all desire for fruit, is a true Renouncer, and not that man who having clouded understanding goes to the forest abandoning home.

15 A person, again, who, putting on the external marks of righteousness, fails to conquer his desires even while living in the forest, is bound [by Death with his deadly fetters round the neck.

16 Acts which are the outcome of vanity product no fruit. Those acts, however, O monarch, which are the outcome of the spirit of Renunciation, always bear abundant fruits

17 Tranquility, self-restraint, fortitude, truth, purity, simplicity, sacrifices, perseverance, and righteousness,—these are always the virtues recommended by the Rishis.

18. The householder performs acts intended for Pitris, gods, and guests, this mode of life alone, O monarch, contains the threefold objects.

19 The Renouncer that rigidly follows this mode of life, in which one is free to do all acts, has not to meet ruin either here or hereafter.

20 The holy Lord of all creatures, of righteous soul, created creatures with the purpose that they would worship him by sacrifices with profuse presents.

21. Creepers, trees, deciduous herbs, and clean animals, and clarified butter, were created as materials of sacrifice.

22. To a householder the performance of sacrifice is fraught with impediments For this, that mode of life is described as exceedingly difficult and unattainable.

23 The householders, who, possessed of wealth and corn and animals, do not perform sacrifices commit, O king, eternal sin

24 Amongst Rishis, there are some who consider the study of the Vedas to be a sacrifice; and some who consider contemplation to be a great sacrifice which they perform in their minds.

25 The very gods, O king, seek the companionship of such a holy person, who on account of his following such a way which consists in the concentration of the mind, has become equal to Brahma.

26 By refusing to spend in Sacrifice the various kinds of wealth which you have collected from your enemies, you are only displaying your want of faith!

27. I have never seen, O monarch, a king living as a householder renouncing his wealth in any other way except in the Rajasuya, the Ashwamedha, and other kinds of Sacrifice!

28 Like Shakra, the king of the gods, O sire, perform those other sacrifices that are lauded by the Brahmanas!

29. The king through whose negligence the subjects are plundered by robbers, and who does not offer protection to those whom he is called upon to rule is said to be the personated Kali.

30—31 If, without giving away horses and kine, and female slaves and elephants adorned with trappings and villages, and populous countries, and fields, and houses to Brahmanas, we retire into the forest with hearts not overflowing with friendly feelings towards kinsmen even we shall be, O king, like so many Kali Kshatriyas

32 Kshatriyas who do not practise charity and give protection (to others) commit sin Woe to them hereafter and and not bliss.

33 34. If, O lord, without celebrating great sacrifices and the rites in honor of your deceased manes and if, without bathing in sacred waters you lead the life of a mendicant, you will then meet with destruction like a small cloud, saperated from a mass and driven by the winds You will then fall off from both worlds and will be born in the Pishacha order.

35 A person becomes a true Renouncer by casting off internal and external attachments, and not simply by leaving home for dwelling in the forest.

36 A Brahmana who follows all the ordiances in which there are no obstacles does not fall off from this or the other world

37. Observing the duties of one's own order, respected by the ancients and practised by the best of men,—who is there, O Partha that would grieve, O king, for having killed in battle his enemies elated with prosperity, like Shakra killing the forces of the Danyas?

38 Having, while observing Kshatriya duties, subjugated the world by the help of your prowess, and having made presents unto persons conversant with the Vedas, you can, O king, go to regions higher than heaven itself You should not, O Partha, indulge in grief.'

CHAPTER XIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Sahadeva said:—

1. "By renouncing all external objects only, O Bharata, one does not obtain success Even in the casting off of mental attachments, the attainment of success is doubtful.

2 May our enemies have that religious merit and that happiness which fall to the share of him, who has relinquished external objects, but whose mind still internally covets them

3 On the other hand, may our friends enjoy that religious merit and happiness which fall to him who governs the Earth, having shaken off all internal attachments.

4 The word *mama* (mine), consisting of two letters is veritable Death, while the opposite word *na mama* (not mine) consisting of three letters, is eternal Brahma.

5 O King, entering invisibly into every soul, Brahma and Death, forsooth, cause all creatures to act.

6 If this being, O Bharata, which is called Soul, is not subject to destruction, then by destroying the bodies of creatures one cannot be guilty of murder.

7 If, on the other hand, the soul and the body are born or killed together, so that when the body is destroyed the soul also is destroyed, then the religious rites and acts would be useless.

8 Therefore, driving away all misgivings regarding the immortality of the soul, the intelligient man should adopt the path of the righteous of old and older times.

9 The life of that king is certainly useless who having acquried the entire Earth with her mobile and and immobile creatures, does not enjoy her.

10. Regarding the man again who dwells in the forest upon wild fruits and roots but whose attachment to earthly objects has not ceased, such a one, O king, lives within the jaws of Death.

11. Know, O Bharata, the hearts and the bodies of all creatures to be but manifestations of your own. They who regard all creatures as their own selves escape from the great fear of Death.

12 You are my father, you are my protector, you are my brother, and you my senior and preceptor. You should, therefore, forgive these incoherent utterances in sorrow of a woe-stricken person

13 True or false, what I have said, O king, has been said from a due respect for you, O best of Bharatas!'

CHAPTER XIV.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Vaishampayana said —

1. "When after listening to his brothers who were telling these truths of the Vedas, Kunti's son king Yudhisthira the just remained silent

2—3 That foremost of *nobly* born women, *viz*, Draupadi of large eyes and great beauty, O king, said these words unto that foremost of kings seated in the midst of his brothers who were like many lions and tigers, and like the leader of an elephantine herd in the midst of a herd of elephants

4—5. Always *expecting respectful love* from all her husbands but especially from Yudhisthira, she was always treated with love and indulgence by the king Conversant with duties and always satisfying them that lady of large hips, eyeing her husband, drew his attention in soothing and sweet words, and said as follows —

Draupadi said —

6 'These your brothers, O Partha, are crying and drying their tongues like Chatakas, but you do not please them

7 O king cheer up these your brothers *who are like infuriate elephants (in prowess)* with proper words —these heroes who have always suffered miseries!

8 Why, O king, while living on the bank of the Dwaita lake, did you say to these your brothers then living with you and suffering from cold and wind and sun, these words, *viz* —engaging in battle to win victory we will kill Duryodhana and enjoy the Earth that is capable of granting every desire

9—10 Depriving great car warriors of their cars and killing huge elephants and covering the battle field with the bodies of car-warriors and horsemen and horses O chastiser of foes, you will celebrate great sacrifices of various kinds with profuse presents! All these sufferings of a life of exile in the forest will then end in happiness!

11. O foremost of the virtuous, having yourself said these words to your brothers then, why, O hero, do you depress our hearts now?

12. A eunuch can never enjoy wealth A *eunuch can never have children* as there can be no fish in a mud (destitute of water.)

13 A Kshatriya without the rod of chastisement can never prosper. Without the rod of chastisement a Kshatriya can never enjoy the Earth The subjects of a king who has no rod of chastisement can never enjoy happiness!

14 Love for all creatures, charity, study of the Vedas, penances —are the duties of a Brahmana and not of a king, O best of kings!

15 Suppressing the wicked, maintaining the honest and never retreating from battle are the highest duties of kings!

16 He is the master of duties in whom reside forgiveness and anger, giving and taking, terror and fearlessness, and chastisement and reward!

17 It was not by study, or gift, or *mendicancy, that you have acquired* the Earth?

18 That army of the enemy, O hero, ready to attack you with all its might, consisting of elephants and horses and cars, protected by Drona and Karna and Ashwathaman and Kripa, has been defeated and killed by you, O hero It is for this that I request you to enjoy the Earth

19 (Formerly), O powerful one, you had, O king governed with might, the region *called Jambu, O foremost of men, abounding* with populous districts!

20 You had also, O king, governed with might that other region called Kraunchadwipa situate on the west of the great Meru and equal to Jambudwipa itself!

21 You had governed with might, O king that other region called Shakadwipa on the east of the great Meru and equal to Kraunchadwipa itself!

22 The region called Bhadrashwa, on the north of the great Meru and equal to Shakadwipa was also governed by you, O *foremost of men!*

23 You had even entered the ocean and governed *with might other regions, too, O* hero, and the very islands encircled by the sea and containing many populous districts

24 Having, O Bharata, made such wonderful conquests, and having obtained (through them) the worship of the Brahmanas, how is it that your mind is not satisfied.

25 Seeing these brothers of yours before you O Bharata —these heroes endued with might and resembling bulls or infuriate elephants —why do you not speak to them sweet words.

26. All of you are like celestials All of you are capable of withstanding enemies All of you are capable of scorching your enemies If only one of you had become my husband, my happiness would even then have been very considerable

27 What need I say then, O foremost of men when all of you five in number are my husbands (and take care of me) like the five senses working up the body

28 The words of my mother-in-law who is endued with great knowledge and foresight, cannot be untrue She said—O princess of Panchala, Yudhishthira will always keep you in happiness, O excellent lady

29 Having killed many thousands of powerful kings, I see, O monarch, that through your folly you are about to make such an attachment futile

30 They whose eldest brother runs mad have all to follow him like mad men For your madness O king, all the Pandavas, are about to become mad

31 If, O King these your brothers had been sane, they would then have locked you up with all unbelievers (in a prison) and taken charge of the government of the Earth The man who for feeble intellect acts thus never succeeds in winning prosperity.

32 The man who behaves like a mad, man should be subjected to medical treatment by the aid of incense and collyrium of drugs applied through the nose, and of other medicaments.

33 O best of the Bharatas, I am the worst of all females since I wish to live on even though I am deprived of my children

34 You should not disregard the words spoken by me and by these brothers of yours who are trying thus to dissuade you Indeed abandoning the whole Earth, you are inviting adversity and danger to assail you.

35 You appear in splendour now, O monarch, even as those two foremost of kings viz Mandhatri and Amvarisha, respected by all the kings, did in former days

36 Protecting your subjects righteously rule over the goddess Earth with her mountains and forests and islands Do not, O king become dispirited

37 Worship the gods with various sacrifices Fight your foes! Present wealth clothes and other objects of enjoyment to the Brahmanas, O foremost of kings!!

CHAPTER XV.

RAJADHARMANUSHASANA PARVA)—*Continued.*

Vaishampayana said :—

1 Hearing these words of Yajnasena's daughter Arjuna once more spoke, showing every respect for his mighty armed and ever illustrious eldest brother.

Arjuna said —

2 (A king with) the rod of chastisement sways all subjects and protects them. The rod of chastisement is awake when all else is under sleep For this the wise have designated the rod of chastisement as Righteousness itself

3 The rod of chastisement protects Religion and Profit It protects Pleasure also O king! For this, the rod of chastisement is identified with the three fold objects of life

4 Corn and riches are both protected by the rod of chastisement Knowing this, O learned king take up the rod of chastisement and follow the ways of the world!

5 One class of wicked men refrain from committing sins through fear of the rod of chastisement in the king's hands Another section desist from similar acts out of fear of Yama's rod, and another from fear of the next world

6 Another class of persons refrain from committing sinful acts through fear of society Thus, O king in this world, everything depends on the rod of chastisement.

7. There are persons who are checked by only the rod of chastisement from devouring one another If the rod of chastisement did not protect people they would have been immersed in the darkness of hell.

8 The rod of chastisement (*Danda*) has been so designated by the wise, because it governs the ungovernable and punishes the wicked

9 The chastisement should be meted to the Brahmanas by words only to the Kshatriyas, by giving them only that much of food as would suffice for the up keep of life, to the Vaishyas by the imposition of fines and forfeitures of property, while for the Shudras there is no punishment

10 For compelling men to stick (to their duties) and for the protection of property, primitive laws O king, have been established in the world

11. The subjects never forget their duties, where Chastisemen, of dark com-

plexion and red eyes, stand ready (to grapple with every offender) and the king is of righteous vision.

12 The Brahmacharin and the householder, the hermit and the religious mendicant all follow their respective duties through fear of chastisement only.

13 He that is without any fear, O king, never celebrates a sacrifice. He that is without fear never gives away. The man that is without any fear never desires to satisfy any engagement or contract

14 Without cutting the vital parts of others, without performing the most difficult deeds, and without killing creatures like a fisherman (slaying fish), no person can acquire great prosperity.

15 Without slaughter no man has been able to acquire fame in this world or wealth or subjects Indra himself, by killing Vritra, became the great Indra

16 Those amongst the gods that are given to killing others are worshipped much more by men Rudra, Skanda, Shakra, Agni, Varuna, are all destroyers.

17 Kala and Mrityu and Vayu and Kuvera and Surya the Vasus, the Maruts, the Saddhyas and the Vishwadevas, O Bharata, are all destroyers

18 Humiliated by their power, all people bow to these gods, but not to Brahman or Dhatri or Pushan at any time.

19 Only a few noble minded men worship in all their acts those among the gods who treat all creatures equally and who are self-restrained and peaceful.

20. I do not see any such creature in this world that supports life without doing any act of injury to others Animals live upon animals, the stronger upon the weaker.

21 The mungoose eats up mice, the cat eats up the mungoose, the dog eats up the cat, the dog again is devoured by the spotted leopard

22 Behold all things again are eaten up by the Destroyer when He comes! This mobile and immobile universe is food for living creatures.

23 This has been ordained by the celestials The learned man, therefore, is never stupefied at it You should, O great king, become what you are by birth!

24 Only the foolish (Kshatriyas) controlling anger and joy, dwell in the woods The very ascetics cannot maintain their lives without killing creatures.

25. Innumerable creatures live in water, on earth, and in fruits It is not true that one does not kill them What greater duty is there than supporting one's life?

26 There are many creatures that are so minute that their existence is not perceptible. The falling of the eyelids even kills them.

27. There are men who controlling anger and pride love like ascetics and abandoning villages and towns repair to the forests Coming there, those men become so stupefied that they live like householders again.

28 Others living like householders and tilling the soil uprooting herbs, cutting off trees and killing birds and animals celebrate sacrifices and at last attain to heaven.

29 O son of Kunti, I am sure that the acts of all creatures become successful only when the policy of chastisement is properly applied.

30 If chastisement were done away with in this world, creatures would soon be destroyed Like fishes in the water, stronger animals devour the weaker.

30 Formerly Brahman himself, said that chastisement, properly applied, maintains creatures Behold, the very fires, when put out, blaze up again, in fright, when blown! This is owing to the fear of force.

31 If there were no chastisement in the world differentiating the good from the evil, the whole world would have been covered with sheer darkness and all things would have been unsettled

33 By chastisement the violators of laws the atheists and scoffers of the Vedas, soon become disposed to observe rules and regulations.

34 Every one in this world is kept all right by chastisement. A person by nature pure and pious is rare. In fear of chastisement, man becomes disposed to observe rules and restrictions

35 Chastisement was introduced by the Creator himself for protecting Religion and Profit, for the happiness of all the four orders, and for making them pious and humble.

36 If there had been no fear of chastisement, then ravens and beasts of prey would have devoured all other animals and men and the clarified butter intended for sacrifices.

37. If chastisement did not keep mute protect (the world), then none to them have read the Vedas, n

milked a milch cow, and no maiden would have married

38 If chastisement did not uphold and protect then destruction and confusion would have prevailed everywhere and all restrictions would have disappeared, and the idea of property would have gone away

39 If chastisement did not uphold and protect, people could never duly celebrate annual sacrifices with profuse presents

40 If chastisement did not uphold and protect no one would observe the duties of his own order as sanctioned (in the scriptures) and no one would have succeeded in gaining knowledge

41 If chastisement did not reign supreme neither camels nor oxen nor horses nor mules nor asses would even if yoked thereto, would carry cars and carriages

42 All creatures depend upon chastisement The learned, therefore, declare that chastisement is the root of all things Upon chastisement rests the heaven that people seek, and upon it rests this world also

43 No sin no falsehood, and no wickedness is to be seen there where forbearing chastisement is properly used

44 If the rod of chastisement be not taken up the dog will lick the sacrificial butter If that rod were not raised up the crow also would take away the first (sacrificial) offering

tise the old customs of men, following the rules and examples quoted above

52 Celebrate sacrifices, distribute alms, protect your subjects and practise righteousness Kill your enemies O son of Kunti, and protect your friends

53 Be not dispirited O king, while killing enemies! He that does it, O Bharata, does not commit the slightest sin!

54 He who takes up a weapon and kills an armed enemy advancing against him does not incur the sin of killing a man for it is the anger of the advancing enemy that excites the anger of the destroyer

55 The soul of every creature cannot be killed When the soul cannot be killed how then can one be killed by another?

56 As a person enters a new house so does a creature put on successive bodies

57 Leaving behind decrepit bodies, a creature acquires new forms People gifted with true insight consider this change as death"

CHAPTER XVI

(RAJADHARMANUSHASANA PARVA)—*Continued*

7. When such in the case, O king, I will point out, O king, the reasons in favor of your assuming sovereignty. Listen to me with rapt attention

9 There are two sorts of diseases, *viz*, physical and mental Each originates from the other. None of them exists independently.

9 Forsooth, mental diseases originate from physical ones Likewise physical diseases originate from mental ones. This is the truth.

10 He who bewails for past physical or mental afflictions, reaps affliction from afflictions and suffers double afflictions.

11. Cold, heat, and winds,—are the three essentials of the body Their harmonious existence indicates good health.

12. In case of one of the three prevailing over the rest, remedies have been prescribed Cold is checked by heat, and heat is checked by cold.

13. Goodness, darkness, and ignorance are the three qualities of the mind The harmonious existence of these three is the sign of (mental) health.—

14. If one of these reigns supreme over the rest, remedies have been laid down Grief is checked by joy, and joy is checked by grief.

15—18 One living in the present enjoyment of happiness, wishes to recollect his past miseries Another, suffering in the present woe wishes to recollect his past happiness You, however, were never sorry in grief or glad in happiness You should not, therefore, use your memory for becoming sad during times of happiness, or glad during times of miseries It seems that Destiny is omnipotent Or, if it be your nature, which afflicts you, why do you not then remember the sight you saw before, *viz* the scantily-clad Krishna dragged, while in her season, before the assembly?

19 Why do you not remember our expulsion from the (Kuru) city and our exile unto the forest clad in deer-skins, as also our, living in the great forests?

20 Why have you forgotten the woes inflicted by Jatasura, the battle with Chitrasena, and the miseries suffered at the hands of the Sindhu king?

21. Why have you forgotten the princess Draupadi kicked by Kichaka while we were living in concealment?

22 A dreadful battle, O chastiser of foes like that which you have fought with Bhishma and Drona is now before you, to be fought, (however) with your mind alone.

23 Indeed, a battle is now before you in which there is no necessity of arrows, friends, of relatives and kinsmen but which will have to be fought with your mind only.

24 If you expire before conquering in this battle, then, assuming another body, you shall have to fight these very enemies again.

25 Therefore, fight that battle this very day, O foremost of Bharata's race, not caring for your body, and helped by your own acts, conquer the enemy of your mind.

26 If you cannot win that battle what will be your condition? On the other hand, by acquiring victory in it, O monarch, you shall have attained the great end of life.

27 Applying your intellect to this, and *determining the right and the wrong paths* of creatures, follow the course of your fore fathers and govern properly your kingdom.

28 By good luck, O king, the sinful Duryodhana has been killed with all his followers By good luck, you too, like Draupadi's locks, have regained your normal position

29 Celebrate with due rites and enough presents the horse sacrifice We are your servants, O son of Pritha, as also the highly energetic Vasudeva.'"

CHAPTER XVII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

1—2 'Visited by the sins of discontent, heedlessness, attachment to earthly objects, the absence of tranquility, power, folly, vanity, and anxiety, O Bhima, you covet sovereignty Freed from desire, overcoming joy and grief and acquiring tranquility, try to be happy.

3 That matchless king who will govern this unbounded Earth, will have but one stomach Why do you then speak highly of this course of life?

4 One's desires, O foremost of Bharata's race, cannot be satisfied in a day, or in many months Desire, which cannot be satisfied, is not satisfied in one's whole life.

5 Fire, when fed with fuel, is lighted up, when not so fed, it is put out Do you therefore put out with little food the fire in your stomach when it appears.

6 He who is shorn of wisdom seeks much food for his stomach. Govern your stomach first (After conquering the Death, you will acquire what is for your permanent good

7 You speak highly of your worldly desires and enjoyments and prosperity But those who have renounced all enjoyments and reduced their bodies by penances obtain blissful regions

8 The acquisition and preservation of kingdom is attended with both fair and foul means The desire for them is in you Free yourself, however, from your great burdens, and practise Renunciation

9 The tiger, for filling one stomach of his, kills many animals Other weak animals moved by covetousness live upon the tiger's prey

10 If kings, accepting worldly possessions, practise Renunciation they can never acquire contenment Mark the loss of your understanding

11. They, however, who live no leaves of trees, or use two stones only at their teeth alone for husking their grain, or live upon water only or air alone, can conquer hell

12 Of the two, the king who rules this wide unbounded Earth and the person who regards gold and pebbles in the same light, the latter is said to have attained the object of his life and not the former

13 Relying, therefore, upon that which is the eternal source of joy both here and hereafter, leave off all actions and attachment thereto

14 They who have given up desire and enjoyment have never to grieve You, however, grieve for enjoyments Abandoning desire and enjoyment you may succeed in freeing yourself from false speech

15 There are but two well known roads (for us) *viz*, the road of the Pitris and that of the celestials They who celebrate sacrifices go by the Pitri path while they who want salvation go by the celestial path.

16 By penances by Brahmacharyya, by study, the great Rishis, casting off their bodies, go to regions which are above the power of Death

17. Worldly enjoyments are called fetters They have also been called Action Freed from the sinful fetters of action, one attains to the highest end.

18 A verse was sung (of old) by Janaka who was liberated from the pairs of opposites, from desire and enjoyments and observed the religion of Moksha

19 The verse is —My wealth is boundless yet I have nothing If the whole of Mithila were burnt to ashes, nothing of mine will be burnt

20 As a person from the summit of a hill looks down upon men on the plain below so he that has got up on the top of the edifice of knowledge sees people grieving for things which are not worth mourning for He, however, who is of foolish understanding, does not mark this

21 He who, really sees all visible things, is said to have eyes and understanding The faculty of understanding is known as such, because of the knowledge and comprehension it gives of unknown and incomprehensible things

22 He who understands the sayings of persons who are learned, who are of purified souls and who have attained to a state of Brahma, secures great honors

23 When a person regards creatures of innumerable varieties to be all of one and the same and to be but various emanations of the same essence, he is then said to have attained Brahma

24 Those who have acquired this high state of culture attain to that supreme and blissful end and not they who have not acquired knowledge or they who are of weak understanding or they who are bereft of understanding, or they who do not practise penances Indeed, everything rest on the understanding '

CHAPTER XVIII

(RAJADHARMANUSHASANA PARVA)—*Continued*

Vaishampayana said :—

1 2 ' When after saying these words, Yudhishthira became silent Arjuna pained by that speech of the king and burning with sorrow and grief once more said to his eldest brother —' People recite this old history, O Bharata, about the discourse between the king of the Videhas and his queen

3 It is the account of the words which the grief stricken wife of the king of the Videhas had said to her lord when the latter leaving his kingdom, had resolved to live like a mendicant.

4 Leaving off wealth and children and wives and valuable possessions of all sorts and the established path for acquiring religious merit and fire itself, king Janaka shaved his head.

5. His dear wife saw him deprived of wealth, *practising the vow of mendicancy* resolved to abstain from inflicting any kind of injury on others, shorn of vanity and prepared to subsist upon a handful of barley fallen off from the stalk.

6 Approaching her husband when he was alone, the queen, possessing great strength of mind, fearlessly and in anger, told him these reasonable words —

7. 'Why hast you adopted a life of mendicancy, leaving your prosperous kingdom full of corn? A handful of fallen off barley is not your becoming diet.

8 Your resolution does not agree with your acts, since leaving your large kingdom you, O king, seek a handful of grain.

9 With this handful of barley, O king, you will not be able to gratify your guests gods, Rishis, and Pitris? This your labour, therefore is in vain.

10. Alas forsaken by gods guests, and Pitris, you live like a wandering mendicant, O king, having cast off all action

11. You, before this, supported thousands of Brahmanas versed in the three Vedas and many more others How can you desire to beg of them your own food to-day

12 Forsaking your blazing prosperity, you look about like a dog for his food Your mother has to day been made soulless by you, and your wife, the princess of Koshala, a widow.

13. These helpless Kshatriyas, expecting fruits of religious merit, wait upon you placing all their hopes on you.

14. By dissipating their hopes, to what regions will you go O king, especially when salvation is doubtful and creatures are dependent on actions?

15 Sinful as you are, you will acquire neither this world nor the next since you wish to live, having cast off your married wife?

16. Why, indeed, do you lead a life of roving mendicancy, abstaining from all actions, after having forsaken garlands and perfumes and ornaments and robes of various sorts.

17 Having been, like a large and sacred like to all creatures, having been a mighty tree worthy of adoration, alas how can you wait upon and adore others?

18 If even an elephant gives up all work, carnivorous creatures and innumerable worms would eat it up What need be said of yourself who are so powerless?

19—20 How couldst your heart approve of that mode of life which recommends an earthen pot, and a triple-headed rod, and which compels one to give up his very clothes, and which sanctions the acceptance of only a handful of barley after leaving off everything? If again, you hold that kingdom and a handful of barley are the same to you, then why do you abandon the former.

21. If, again, a handful of barley becomes an object of attachment with you, then your original resolution of leaving off everything becomes futile! If, again, you carry out your resolution of leaving off everything, then who am I to you who are you to me, and what can be your favour to me?

22. If you wish to show your favour, rule then this Earth! They who seek happiness but are very poor and abandoned by friends may adopt Renunciation.

23 But *he who imitates those men* by leaving off palatial edifices and beds and vehicles and dresses and ornaments, acts improperly, indeed

24 One always accepts gifts from others, *while another always makes gifts* You know the difference between the two Who, indeed, of these two should be considered superior?

25 If a gift is made to one who always accepts gifts, or to one who is proud, that gift becomes useless like the clarified butter that is poured upon a forest-fire

26 As a fire, O king, never dies till it has consumed all that has been thrown into it, even so a beggar is silenced till he receives something

27 In this world, the food given by a charitable person, is the support of the pious. If, therefore, the king does not give (food), *where will the pious go to*, who aspire for salvation

28 They that have food (in their houses) are householders Mendicants are supported by them Life is kept up by food. *Therefore*, the giver of food is the giver of life.

29 Coming out from among those who live as householders, mendicants depend upon those very persons from whom they come. *By doing this, those self controlled* men acquire and enjoy fame and power.

30 One cannot be called a mendicant for his having only renounced his worldly

possessions, or for his having only led a life of dependence on charity He who forsakes sincerely the possessions and pleasures of the world to be regarded a true mendicant.

31. Unattachment at heart though showing attachment outwardly, standing aloof from the world, having broken all his fetters, regarding friend and foe in the same light, such a man, O king, is regarded to be liberated.

32 Having shaved their heads clean and put on the brown robe, people rove like mendicants, though fettered by various ties and though always seeking useless wealth.

33. They who, casting off the three Vedas, their usual avocations and children, live like mendicants by taking up the the triple-headed rod and the brown robe, are really persons of weak understanding.

34 Without having cast off anger and other passions, wearing only the brown robe, O king, is due to the desire of earning the means of livelihood Those persons of clean shaved heads who hold up the banner of virtue, have the acquisition of sustenance for their only object in life.

35 Therefore, O king, controlling your passions do you secure blissful regions for yourself hereafter by maintaining them that are truly pious amongst those having matted locks or clean shaved heads, naked or clad in rags, or skins or brown clothes

36 Who is there that is more virtuous than he who maintains his sacred fire, who celebrates sacrifices with presents of animals and money, and who administers charity day and night?'

Arjuna said :—

"37 King Janaka was known as a truth-knowing person in this world Even he, was bewildered in the ascertainment of duty Do not yield to stupefaction

38 39 The duties of a householder are observed by persons practising charity. By abstaining from all sorts of injuries, by casting off desire and anger, by being engaged in protecting all creatures, by making charities and lastly by making elders and aged persons, we shall succeed in attaining such blissful regions as are after our hearts.

40. By duly satisfying gods, guests, and all creatures, by adoring Brahmanas, and by truthfulness of speech, we shall certainly attain to desirable regions of bliss.'"

CHAPTER XIX.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhishthira said :—

1. "I know both the Vedas and the scriptures that lead to the attainment of Brahma. In the Vedas there are both kinds of precepts *viz*, those that preach action and those that preach the renouncement of action.

2 The scriptures are conflicting and their conclusions are based upon reasons. The truth of the Mantras is duly known to me.

3 You are conversant only with weapons and the practices of heroes You are unable to understand correctly the meaning of the scriptures,

4 If you were really acquainted with duty, then you could have understood that words like these ought not to have been addressed to me by one possessing the true knowledge of the scriptures and acquainted with the truths of religion.

5 What, however, you have said to me, out of fraternal affection has been fit and proper, O son of Kunti I am, therefore, gratified with thee, O Arjuna.

6 There is no one equal to you in the three worlds in all duties connected with battle and in skill in various kinds of acts.

7. You are, therefore, competent to speak of the niceties of those subjects,—that are not understood by others You should not, however, O Dhananjaya, doubt my intelligence.

8 You are, a master of the science of battle, but you have never waited upon the aged You know not the conclusions arrived at by those that have studied the subject briefly and fully. The conclusion of intelligent men who want salvation, is that of ascetic penances, renunciation, and knowledge of Brahma, the second is superior to the first, and the third is superior to the second.

10 Your conclusion, that there is nothing superior to wealth, is a mistake I will convince you of it, so that you may not again regard wealth in that light.

11. All righteous men are seen to be devoted to ascetic penances and the study of the Vedas. The Rishis also that have many eternal regions for them, enjoy the merit of penances.

12 Others possessed equanimity of soul, having no enemies, and dwelling in

4. Leaving off wealth and children and wives and valuable possessions of all sorts and the established path for acquiring religious merit and fire itself, king Janaka shaved his head

5 His dear wife saw him deprived of wealth, practising the vow of mendicancy resolved to abstain from inflicting any kind of injury on others, shorn of vanity and prepared to subsist upon a handful of barley fallen off from the stalk

6 Approaching her husband when he was alone, the queen, possessing great strength of mind, fearlessly and in anger, told him these reasonable words —

7 'Why hast you adopted a life of mendicancy leaving your prosperous kingdom full of corn? A handful of fallen off barley is not your becoming diet

8. Your resolution does not agree with you acts since leaving your large kingdom you, O king, seek a handful of grain

9 With this handful of barley, O king, you will not be able to gratify your guests gods Rishis and Pitris? This your labour, therefore, is in vain

10 Alas forsaken by gods guests, and Pitris, you live like a wandering mendicant, O king, having cast off all action

11 You, before this, supported thousands of Brahmanas versed in the three Vedas and many more others How can you desire to beg of them your own food

[illegible]scribable by worldly prosperity, [illegible]food [illegible]on in a round (of re births) among the creatures of the Earth, keeping before it that which is the root of action.

20 Having made the Soul gradually come towards itself which is the root of all bliss, having controlled all mental desires, and having cast off all kinds of action, one may become perfectly independent and happy.

21 When there is such a path that is followed by the righteous and that is attainable by Knowledge why, O Arjuna do you speak highly of wealth which is full of all sorts of dangers?

22 Men of olden times who were conversant with the scriptures, O Bharata, —men who were always engaged in gifts and sacrifices and action, held this view, O Bharata

23 There are some fools who, accomplished in the science of logic deny the existence of the Soul, for the strength of their convictions of a pristine life It is very difficult to make them accept this truth about final liberation

24. Those wicked men, though highly

18 If even an elephant gives up all work, carnivorous creatures and innumerable worms would eat it up What need be said of yourself who are so powerless?

19—20 How couldst your heart approve of that mode of life which recommends an earthen pot, and a triple headed rod, and which compels one to give up his very clothes, and which sanctions the acceptance of only a handful of barley after leaving off everything? If again, you hold that kingdom and a handful of barley are the same to you, then why do you abandon the former

21. If, again, a handful of barley becomes an object of attachment with you, then your original resolution of leaving off everything becomes futile! If, again, you carry out your resolution of leaving off everything then who am I to you who are you to me, and what can be your favour to me?

22 If you wish to show your favour, rule then this Earth! They who seek happiness but are very poor and abandoned by friends may adopt Renunciation

23 But he who imitates those men by leaving off palatial edifices and beds and vehicles and dresses and ornaments, acts improperly, indeed

24 One always accepts gifts from others, while another always makes gifts You know the difference between the two Who, indeed of these two should be considered superior?

25 If a gift is made to one who always accepts gifts or to one who is proud, that

3 [illegible]useless like the clarified butter [illegible]forest fire

[illegible]righteously conquered [illegible]er dies till it won her, you should not, O king, a[illegible] her without cause

4 Four modes of life are laid d[illegible] the Vedas Do you, O king, duly through them one after another.

5 At present you should, therefore, brate great sacrifices with profuse pres Amongst the very Rishis, some celeb the sacrifice represented by Vedic st and some that represented by knowledg

6—7. Therefore, O Bharata, you m know that even the very ascetics also a devoted to action. The Vaikhanasas, ho ever, are said to preach that he who doe not seek for wealth is superior to hi that seeks for it I think that he who woul follow that precept would be visited by many shortcomings.

8 Men collect together various articles (for the celebration of sacrifices) according to the Vedic prescription He who, impell ed by his own foolish understanding, gives away wealth to an undeserving person w thout giving it to the deserving, does not know that he incurs the sin of killing a fœtus.

possessions, or for his having only led a life of dependence on charity He who forsakes sincerely the possessions and pleasures of the world to be regarded a true mendicant.

31 Unattachment at heart though showing attachment outwardly, standing aloof from the world, having broken all his fetters, regarding friend and foe in the same light, such a man, O king, is regarded to be liberated.

32 Having shaved their heads clean and put on the brown robe, people rove like mendicants, though fettered by various ties and though always seeking useless wealth.

33. They who, casting off the three Vedas, their usual avocations and children, live like mendicants by taking up the the triple-headed rod and the brown robe, are really persons of weak understanding.

34 Without having cast off anger and other passions, wearing only the brown robe, O king, is due to the desire of earning the means of livelihood Those persons of clean shaved heads who hold up the banner of virtue, have the acquisition of sustenance for their only object in life

35 Therefore, O king, controlling your passions do you secure blissful regions for yourself hereafter by maintaining them that are truly pious amongst those having matted locks or clean shaved heads, naked or clad in rags, or skins or brown cloth [illegible]

CHAPTER XIX.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhishthira said :—

1. "I know both the Vedas and the scriptures that lead to the attainment of Brahma. In the Vedas there are both kinds of precepts *viz*, those that preach action and those that preach the renouncement of action.

2 The scriptures are conflicting and their conclusions are based upon reasons. The truth of the Mantras is duly known to me.

3 You are conversant only with weapons and the practices of heroes You are unable to understand correctly the meaning of the scriptures,

4 If you were really acquainted with duty, then you could have understood that words like these ought not to have been addressed to me by one possessing the true knowledge of the scriptures and acquainted with the truths of religion.

5 What, however, you have said to me, out of fraternal affection has been fit and proper, O son of Kunti I am, therefore,

attain to heaven through those acts of theirs."

CHAPTER XXII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. "After this, Arjuna again said to his eldest brother of unfading glory, king Yudhisthira of cheerless heart —

2 'O you who are conversant with every kind of duty, having by the practice of Kshatriya duties acquired sovereignty that is so very *difficult of acquisition*, and having defeated all your foes, why do you grieve.

3 O king, as regards Kshatriyas, death in battle is regarded more meritorious for them than the celebration of various sacrifices It is so laid down in the ordinance that describes the duties of Kshatriyas.

4 Penances and Renunciation constitute the duties of Brahmanas Such is also the ordinance about the next world Indeed O *powerful one, death in battle is laid* down for Kshatriyas.

5 The duties of Kshatriyas are highly dreadful and are always connected with the use of weapons, and it has been ordained O chief of the Bharatas that they should, when the time comes, die by weapons on the field of battle.

6 The life of even a Brahmana, O king, who follows the observances of a Kshatriya, is not blameable, for Kshatriyas also have *originated from Brahman.*

7. Neither Renunciation, nor Sacrifice, nor Penances, nor dependence on the wealth of others, O king, has been laid down for Kshatriyas.

8 You know full well all duties and you are of righteous soul, O foremost of Bharata's race You are a wise king, of skilful deeds You can discriminate what is right in this world from what is wrong Shaking off this cheerlessness begotten by repentance engage in action vigorously. The heart of a Kshatriya is hard as adamant.

10 Having by the performance of Kshatriya duties defeated your foes and acquired empire without a thron in its side control your soul, O king, and be engaged in the performance of sacrifices and the practice of charity.

11. Indra himself, though a Brahmana, became a Kshatriya in his deeds, and fought with his sinful kinsmen for eight hundred and ten times.

12. Those acts of his, O king, deserve every commendation Through them, as we have heard, he became the king of the gods.

13 Do you, therefore, O monarch, celebrate sacrifices with profuse presents even as Indra did, O king, and thereby free yourself from your fever.

14. Do not, O foremost of Kshatriyas grieve thus for what is gone. They that have been killed have attained to the highest end, purified by weapons and agreeably to the ordinances of the Kshatriya religion.

15 That which has taken place was ordained to take place Destiny, O foremost of kings, is incapable of being resisted.'"

CHAPTER XXIII.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Vaishampayana said:—

1. "Thus addressed by Arjuna of curly hair, the Kuru king, son of Kunti, remained silent. Then Dwaipayana (Vyasa) said.

Vyasa said:—

2 'The words of Arjuna, O amiable Yudhisthira, are true The highest religion as sanctioned by the scriptures, consists in the duties of a householder.

3 You are acquainted with all duties. Do you then duly practise the duties prescribed for you (viz, the duties of a householder) A life of retirement in the forest forgetting the duties of a householder, has not been laid down for you

4 The gods, Pitris, guests and servants all depend (for their maintenance) upon a householder. Do you then support all these, O king.

5 Birds and animals and various other *creatures, O king*, are supported by *householders* He, therefore, who belongs to that mode of life, is superior to all.

6 The life of a householder is the most difficult of all the four modes of life. Do you practise that mode of life then, O Partha, which is difficult of being practised by persons of uncontrolled senses.

7. You have mastered all the Vedas. You have earned great ascetic merit. You

should, therefore bear like an ox the burden of your ancestral kingdom.

8. Penances, sacrifices, forgiveness learning, mendicancy, restraint of senses, contemplation, living in solitude, contentment, and knowledge (of Brahma), should, O king, be practised by Brahmanas to the best of their ability for the attainment of success.

9—11. I shall now tell you the duties of Kshatriyas They are not unknown to you Sacrifice, learning, activity, ambition, holding, the rod of chastisement, dreadfulness, protection of subjects, knowledge of the Vedas practice of all kinds of penances, good conduct, acquisition of wealth and gifts to deserving person, these, O king, when performed properly by the Kshatriyas, secure for them both this world and the next, as heard by us.

12. Of them, O son of Kunti, wielding the rod of chastisement has been declared to be the foremost. A Kshatriya must always have strength, and upon strength depends chastisement.

13. Those I have mentioned are, O king, the principle duties for Kshatriyas and lead greatly to their success Vrihaspati, in this matter, sang this verse —

14. Like a snake devouring a mouse, the Earth devours a king, who is inclined to peace and a Bramana who is greatly addicted to a life of domesticity!

15. It is heard again that the royal sage Sudyumna, only by wielding the rod of chastisement, gained the highest success, like Daksha himself, the son of Prachetas.'

Yudhishthira said :—

16 'O holy sage, by what acts did king Sudyumana gain the highest success? I wish to hear the history of that king.'

Vyasa said :—

17. 'In this matter is also cited this old history. There were two brothers, viz, Shankha and Likhita of rigid vows

18. The two brothers had two separate beautiful houses. Situate by the bank of the river called Vahuda, both of those houses were decorated with trees always bearing flowers and fruits.

19 Once on a time Likhita came to the house of his brother Shankha. At that time, however, Shankha had left his asylum with no fixed purpose.

20. Arrived at the asylum of his brother, Likhita, plucked many ripe fruits

21. Getting them the Rishi Likhita began to eat them without feeling any pinch of conscience. While thus eating Shankha returned to his hermitage.

22 Seeing him eating, Shankha addressed his brother, saying,—Whence have these fruits been got and for why are you eating them?

23 Approaching his elder brother and saluting him, Likhita smilingly replied, saying,—I have taken them even from this hermitage.

24 Filled with great anger, Shankha said to him,—You have committed theft by taking yourself these fruits

25 Go to the king confess what you have done Tell him,—O best of kings, I have committed the offence of taking what was not given to me.

26 Knowing me for a thief and following your duty of order, do you punish me O king, like a thief.

27. Thus commanded by his brother, the highly blessed Likhita of rigid vows proceeded to king Sudyumna.

28 Hearing from his gate keepers that Likhita had come, king Sudyumna with his counsellors, went out (for receiving him)

29—30 Meeting with him, the king addressed that best of all persons conversant with duties, saying,—Tell me, O reverend sir, why you have come Know it is already accomplished —Thus accosted, that Rishi said to Sudyumna,—Do you promise first that you will do it. You should then, after hearing me, fulfil that promise.

31—32 O foremost of men I ate some fruits that had not given me by my elder brother. Do you, O king, punish me for it forthwith,—Sudyumna answered,—If the king be considered to wield the rod of chastisement, he should be regarded, O foremost of Brahmanas, as equally competent to pradon.

33 Purged of sin, O you of high vows, consider yourself as pardoned Tell me now what else do you wish. I shall certainly acomplish those your commands.'

Vyasa continued :—

34. 'Thus honored by the great king, the Rishi Likhita, however, did not ask for any other favor.

35. Then that king caused the two hands of the high souled Likhita to be cut off, whereupon the latter, bearing the punishment, went away.

36. Returning to his brother Shankha, Likhita, in great agony said,—You should now pardon this wretched man who has been duly punished (for his attempt).'

attain to heaven through those acts of theirs."

CHAPTER XXII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1 'After this, Arjuna again said to his eldest brother of unfading glory, king Yudhisthira of cheerless heart —

2 'O you who are conversant with every kind of duty, having by the practice of Kshatriya duties acquired sovereignty that is so very difficult of acquisition, and having defeated all your foes, why do you grieve.

3 O king, as regards Kshatriyas, death in battle is regarded more meritorious for them than the celebration of various sacrifices. It is so laid down in the ordinance that describes the duties of Kshatriyas

4 Penances and Renunciation constitute the duties of Brahmanas Such is also the ordinance about the next world Indeed, O powerful one, death in battle is laid down for Kshatriyas.

5 The duties of Kshatriyas are highly dreadful and are always connected with the use of weapons, and it has been ordained, O chief of the Bharatas, that they should, when the time comes, die by weapons on the field of battle.

6 The life of even a Brahmana O king, who follows the observances of a Kshatriya, is not blameable, for Kshatriyas also have originated from Brahman.

7. Neither Renunciation, nor Sacrifice, nor Penances, nor dependence on the wealth of others, O king, has been laid down for Kshatriyas.

8 You know full well all duties, and you are of righteous soul, O foremost of Bharata's race You are a wise king, of skilful deeds. You can discriminate what is right in this world from what is wrong Shaking off this cheerlessness begotten by repentance engage in action vigorously The heart of a Kshatriya is hard as adamant.

10 Having by the performance of Kshatriya duties defeated your foes and acquired empire without a throne on its side control your soul, O king and be engaged in the performance of sacrifices and the practice of charity

11. Indra himself, though a Brahmana, became a Kshatriya in his deeds, and fought with his sinful kinsmen for eight hundred and ten times.

12. Those acts of his, O king, deserve every commendation. Through them, as we have heard, he became the king of the gods.

13 Do you, therefore, O monarch, celebrate sacrifices with profuse presents even as Indra did, O king, and thereby free yourself from your fever.

14. Do not, O foremost of Kshatriyas grieve thus for what is gone They that have been killed have attained to the highest end, purified by weapons and agreeably to the ordinances of the Kshatriya religion.

15 That which has taken place was ordained to take place Destiny, O foremost of kings, is incapable of being resisted.'"

CHAPTER XXIII.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Vaishampayana said:—

1. "Thus addressed by Arjuna of curly hair, the Kuru king, son of Kunti, remained silent. Then Dwaipayana (Vyasa) said.

Vyasa said:—

2 'The words of Arjuna, O amiable Yudhisthira, are true The highest religion as sanctioned by the scriptures, consists in the duties of a householder.

3 You are acquainted with all duties. Do you then duly practise the duties prescribed for you (*viz*, the duties of a householder) A life of retirement in the forest forgetting the duties of a householder, has not been laid down for you

4 The gods, Pitris, guests, and servants all depend (for their maintenance) upon a householder. Do you then support all these, O king.

5 Birds and animals and various other creatures, O king, are supported by householders He, therefore, who belongs to that mode of life, is superior to all.

6 The life of a householder is the most difficult of all the four modes of life. Do you practise that mode of life then O Partha, which is difficult of being practised by persons of uncontrolled senses.

7. You have mastered all the Vedas You have earned great ascetic merit. You

should, therefore bear like an ox the burden of your ancestral kingdom.

8. Penances, sacrifices, forgiveness, learning, mendicancy, restraint of senses, contemplation, living in solitude, contentment, and knowledge (of Brahma), should O king, be practised by Brahmanas to the best of their ability for the attainment of success.

9—11. I shall now tell you the duties of Kshatriyas They are not unknown to you Sacrifice, learning, activity, ambition, holding, the rod of chastisement, dreadfulness, protection of subjects, knowledge of the Vedas practice of all kinds of penances good conduct, acquisition of wealth and gifts to deserving person, these O king, when performed properly by the Kshatriyas, secure for them both this world and the next, as heard by us

12. Of them, O son of Kunti, wielding the rod of chastisement has been declared to be the foremost A Kshatriya must always have strength, and upon strength depends chastisement

13 Those I have mentioned are, O king, the principle duties for Kshatriyas and lead greatly to their success Vrihaspati, in this matter, sang this verse —

14 Like a snake devouring a mouse the Earth devours a king, who is inclined to peace and a Bramana who is greatly addicted to a life of domesticity.'

15 It is heard again that the royal sage Sudyumna, only by wielding the rod of chastisement, gained the highest success, like Daksha himself, the son of Prachetas.'

Yudhishthira said :—

16 'O holy sage, by what acts did king Sudyumana gain the highest success? I wish to hear the history of that king.'

Vyasa said :—

17 'In this matter is also cited this old history There were two brothers, viz, Shankha and Likhita of rigid vows

18 The two brothers had two separate beautiful houses. Situate by the bank of the river called Vahuda both of those houses were decorated with trees always bearing flowers and fruits

19 Once on a time Likhita came to the house of his brother Shankha At that time, however, Shankha had left his asylum with no fixed purpose.

20. Arrived at the asylum of his brother, Likhita, plucked many ripe fruits

21. Getting them the Rishi Likhita began to eat them without feeling any pinch of conscience While thus eating Shankha returned to his hermitage.

22 Seeing him eating, Shankha addressed his brother, saying,—Whence have these fruits been got and for why are you eating them?

23 Approaching his elder brother and saluting him, Likhita smilingly replied, saying,—I have taken them even from this hermitage

24 Filled with great anger, Shankha said to him —You have committed theft by taking yourself these fruits

25 Go to the king confess what you have done Tell him —O best of kings, I have committed the offence of taking what was not given to me

26 Knowing me for a thief and following your duty of order, do you punish me *O king like a thief.*

27 Thus commanded by his brother, the highly blessed Likhita of rigid vows proceeded to king Sudyumna

28 Hearing from his gate keepers that Likhita had come, king Sudyumna with his counsellors, went out (for receiving him)

29—30 Meeting with him the king addressed that best of all persons conversant with duties, saying,—Tell me O reverend sir, why you have come Know it is already accomplished —Thus accosted, that Rishi said to Sudyumna,—Do you promise first that you will do it You should then, after hearing me, fulfil that promise.

31—32 O foremost of men I ate some fruits that had not given me by my elder brother Do you O king, punish me for it forthwith,—Sudyumna answered,—If the king be considered to wield the rod of chastisement, he should be regarded, O foremost of Brahmanas, as equally competent to pardon

33 Purged of sin, O you of high vows, consider yourself as pardoned Tell me now what else do you wish I shall certainly acomplish those your commands.'

Vyasa continued :—

34 'Thus honored by the great king the the Rishi Likhita, however, did not ask for any other favor.

35. Then that king caused the two hands of the high-souled Likhita to be cut off, whereupon the latter, bearing the punishment, went away.

36. Returning to his brother Shankha, Likhita, in great agony said,—You should now pardon this wretched man who has been duly punished (for what he did).'

Shankha said:—

37. 'I am not angry with *you nor* have you injured me, O foremost of all persons conversant with duties. Your virtue, however, had deteriorated. I have saved you from that plight

38. Proceed forthwith to the river Vahuda and please duly, with oblations of water, the gods, Rishis, and the Pitris, and never again think of sin.'

39 Hearing these words of Shankha, Likhita performed his ablutions in the sacred river and began to perform the water-rite.

40 Thereat, two hands, like two lotuses, appeared at the extremeties of his stumps Stricken with wonder he returned to his brother and showed him the two hands.

Shankha said:—

41. *All this has been done by me* through my penances! Do not be surprised at it Providence is the instrument here.

Likhita answered:—

42. O *you of great splendour*, why did you not purify me at first when, O best of Rishis, such was the power of your penances?

Shanka said —

43 I should not have acted otherwise I am not your punisher. *The king* has been himself purified as also yourself, along with the Pitris.

Vyasa said:—

44 That king, O eldest son of Pandu, became great by this act and obtained the greatest success like the lord Dakha himself.

45 Such is the duty of Kshatriyas, *viz*, the ruling of subjects Any other, O king, would be considered as a wrong path for them Do not grieve.

46 O best of all persons conversant with duty, listen to the wholesome words of this your brother Holding the rod of chastisement, O king is the duty of kings and not the shaving of the head."

CHAPTER XXIV.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Vaishampayana said:—

1 'Once more the great sage Krishna-Dwaipayana said these words to the son of Kunti, who had no enemies.

2—3 Let these great car-warriors possessing sufficient mental strength, O king, let these your brothers, O Yudhisthira the chief of the Bharatas, satisfying those wishes of theirs which they entertained while living in the woods Rule you the Earth, O son of Pritha, like (another) Yayati the son of Nahusha.

4 Before this you suffered misery while living in the woods in the observance of ascetic penances That misery has ended, O foremost of men Enjoy happiness, therefore, for some time.

5. Having, O Bharata, acquired and enjoyed religious merit and wealth and pleasure for some time with your brothers, *you may then, O king, retire into the forest.*

6 Be freed first, O Bharata, from the debt you owe to persons who may beg of you to the Pitris, and to the gods. You may then, O son of Kunti, follow all the other modes of life.

7. Do you, O son of Kuru's race, celebrate the sacrifices of Sharvamedha and Ashwamedha You will then attain, O king, to the highest end hereafter.

8 Making your brothers also perform great sacrifices with profuse presents, you will, O son of Pandu acquire great fame.

9 There is a saying, O foremost of men and best of the Kurus! Listen to it, for by acting according to it, O king, you will not deviate from the path of virtue

10. Those men only, O Yudhisthira, who behave like robbers, advise a king to undertake wars and acquire victory.

11. That king who, knowing proper place and time and following the injunctions of the scriptures, pardons even a number of robbers, incurs no sin,

12. That king, who, realising his tribute of a sixth, does not protect his kingdom, shares a fourth part of the sins of his kingdom.

13 Listen also to that by which a king may not deviate from the path of virtue By disregarding the scriptures one incurs sin, while by obeying them one may live fearlessly

14 That king who, following the scriptural injunctions and disregarding lust and anger, behaves impartially, like a father, towards all his subjects, never incurs sin.

15 O you of great splendour, if a king, possessed by destiny, fails to accomplish an act in proper time, such failure would *not be called a trespass.*

16 By power and policy should the king subjugate his foes. He must not allow sin

to be committed in his kingdom, but should cause virtue to be practised.

17. Brave men, the respectable, the virtuous, the learned, O Yudhishthira, Brahmanas conversant with Vedic texts and rites, and men of wealth, should especially be protected.

18. In trying cases and performing religious acts, they who are possessed of great learning should alone be employed. A prudent king should never place his confidence in one individual however accomplished.

18—19 That king who does not protect his subjects, whose passions are not under control, who is full of vanity, who is haughty and malicious, incurs sin and becomes notorious as a tyrant.

20. If the subjects of a king, O monarch, die from want of protection and are afflicted by the gods and oppressed by robbers, the sin of all this affects the king himself.

21. There is no sin, O Yudhishthira, in doing an act with full heart, after mature consideration and consultation with men capable of giving good advice.

22. Our works fail or succeed through destiny If activity, however, be applied, sin would not affect the king.

23—24. I shall recite to you, O foremost of kings, the story of what happened to an ancient king of the name of Hayagriva, O son of Pandu —the story of the heroic Hayagriva of unsullied deeds, who after having killed a host of enemies in battle, was himself defeated and killed while without a follower by his side

25. Having done all for restraining his foes and adopted all those foremost of means by which men may be protected, Hayagriva won great fame from the battles he fought and is now enjoying great bliss in heaven.

26. Wounded by robbers with weapons, bravely fighting with them, and giving up his life in battle, the great Hayagriva, ever devoted to his royal duties, achieved the object of his life and is now enjoying great bliss in heaven.

27. The bow was his (sacrificial) stake and the bow-string was the cord for tying the animals Arrows were the smaller ladle and the sword the larger one, and blood formed the clarified butter that he poured The car constituted the altar and the anger he left in battle was the fire, and the four best of horses yoked to his vehicle were the four Hotris.

28 Having poured upon that sacrificial fire his enemies as libations and then his own life at the termination of the sacrifice, that foremost of kings, Hayagriva, became freed from sin and is now playing in the regions of the celestials.

29 Having protected his kingdom with policy and intelligence, the great and self-controlled Hayagriva of great strength of mind and given to the performance of sacrifices filled all the worlds with his glory and is now sporting in the region of the celestials.

30 Having acquired the merit of celebrating sacrifices as also every kind of merit of human worlds, he held the rod of chastisement and ruled the Earth with vigor and without pride For this the virtuous and great Hayagriva is sporting in the region of the celestials.

31 Learned men practising renunciation, cherishing faith, and grateful, that king, having performed various acts left this world of men and attained the regions that are reserved for the intelligent and the wise and those who are of approved conduct and behaviour and prepared to kill themselves in battle.

32. Having read the Vedas well and the other scriptures also, having governed his kingdom properly and made all the four orders follow their respective duties the Hayagriva is sporting merrily in the regions of the celestials. Having gained many battles and cherished his subjects, having drunk the Soma juice in sacrifices and satisfied the foremost of Brahmanas with presents and judiciously held the rod of chastisement over those placed under his sway and at last sacrificed his life in battle, that king is living happily in heaven.

33 His life was worthy of every complement Learned and honest men speak high of it, for it deserves every praise. Having acquired heaven and won the regions reserved for heroes that great king of virtuous deeds became crowned with success."

CHAPTER XXV.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Vaishampayana said:—

1. "Hearing the words of Dwaipayana-Vyasa and seeing Dhananjaya angry, Yudhisthira the son of Kunti saluted Vyasa and said."

Yudhisthira said:—

2. "This earthly sovereignty and the various objects of enjoyments cannot give

me any joy. On the other hand, this painful grief is cutting me to the quick.

3. Hearing the lamentations of these women who have lost their heroic husbands and children, I cannot enjoy peace, O sage."

Vaishampayana said :—

4. "Thus addressed, the virtuous Vyasa, that best of all persons conversant with Yoga, endued with great wisdom and a master of the Vedas, said to Yudhisthira.

Vyasa said :—

5 'No one can acquire anything by his own deeds or by sacrifices and adoration No man can give anything to another Man gets everything through Time. The Great Ordainer has made the course of Time the instrument of acquisition.

6 By mere intelligence or study of the scriptures, men, if Time be not propitious, cannot acquire any earthly object Sometimes an ignorant fool may acquire wealth Time is the powerful instrument for the accomplishment of all acts.

7. During the hour of adversity, neither science, nor incantations, nor drugs, produce any fruits In prosperity however, those very things, properly applied, yield abundant fruits.

8 By Time the winds blow violently, by Time the clouds become surcharged with rain, by Time tanks become adorned with lotuses of various sorts, by Time trees in the forest are covered with flowers.

9 By Time nights become dark or lighted By Time the Moon becomes full If the proper Time does not come trees do not bear flowers and fruits If the proper Time does not come the currents of rivers do not become powerful

10. Birds, snakes deer, elephants and other animals never become excited when the proper Time does not come If the proper Time does not come, women do not conceive It is with Time that winter, summer, and the rainy seasons come.

11 If the proper Time does not come no one is born and no one dies If the Time does not come, the infant does not gain power of speech If the Time does not come one does not come by youth It is with Time that the seed sown sprouts up.

12. If the Time does not come, the Sun does not appear in the horizon, nor, when the Time for it does not come, does he set If the Time for it does not come, the Moon does not increase nor wane nor the ocean with its waves, rise and ebb.

13 In this connection is related the old story, O Yudhisthira, by king Senajita in sorrow.

14 The powerful course of Time affects all mortals All earthly objects, ripened by Time, meet with destruction

15 Some O king, kill some men. The killers, again, are slain by others. This is what the world says In reality, however, no one kills and no one is killed.

16 Some body thinks men kill (their fellow men) Another thinks men do not kill The truth is that the birth and death of all creatures have been ordained to happen by their very nature

17 At the loss of one's riches or the death of one's wife or son or father, one cries out saying —Alas what grief!—and the continued thought of that sorrow always increases it.

18 Why do you, like a foolish man, grieve? Why do you grieve for them who are subject to grief? Mark grief is enhanced by indulgence as fear is by fearing.

19. This body even is not mine Nothing in this Earth is mine The things of this Earth belong as much to others as to me Seeing this, the wise do not allow themselves to be beguiled.

20 There are thousands of causes for sorrow and hundreds of causes for joy. These affect daily the ignorant only, but not the wise.

21. These in course of Time, become objects of love or hatred and appearing as happiness or misery revolve for affecting living creatures

22 There is only sorrow in this world and not happiness Therefore sorrow only is felt Desire begets sorrow and sorrow happiness.

23 Sorrow comes after happiness, and happiness after sorow One does not always suffer sorrow or always enjoy happiness.

24 Happiness always ends in sorrow, and sometimes originates from sorrow itself He therefore, who desires perpetual happiness must give up both

25. When sorrow must arise upon termination of happiness, and happiness upon the termination of sorrow, and should, therefore shake off, like a (snake bit) limb that which begets sorrow or that heart-burning which is reared by sorrow or that which is the root of his anxiety.

26 Happiness or sorrow, whatever comes should be borne with an unaffected heart.

27 O amiable king, if you do not in the least, do what is agreeable to your wives and children, you shall then know who is whose, and why so, and for what.

28 Only those who stolid fools and those who are masters of their souls enjoy happiness here They, however, who occupy an intermediate position suffer misery.

29 This O Yudhishthira, is what the highly wise the Senajit who was conversant with what is good or bad in this world, with duties, and with happiness and misery said.

30 He who is grieved at other people's griefs can never enjoy happiness There is no end of grief, and grief originates from happiness itself

31. Happiness and misery, prosperity and adversity, gain and loss, death and life in their turn, visit all creatures There the wise man, endued with equanimity soul would neither be puffed up with joy nor be depressed with sorrow.

32 Battle has been described as the Sacrifice for a king, observance of chastisement is his Yoga, and the gift of riches in sacrifices in the form of presents his Renunciation All these should be regarded as acts which purify him.

33 By governing the kingdom with intelligence and policy casting off pride celebrating sacrifices and looking at everything and all the persons with kindness and impartiality, a great king after death, sports in the region of the celestials.

34 By gaining battles, protecting his kingdom drinking the Soma juice making his subjects prosper, holding judiciously the rod of chastisement, and renouncing his body at last in fight, a king enjoy happiness in Heaven

35 Having studied all the Vedas and the other scriptures duly having protected the kingdom duly, and having made all the four orders follow their respective duties a king become purified and finally sports in heaven

36 He is the best of kings whose conduct, even after his death, is praised by the denizens of the city and the country and by his counsellers and freinds'"

CHAPTER XXVI.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Vaishampayana said —

1. "Hereat, the great Yudhishthira said to Arjuna these words pregnant with reason —

2. 'You think, O Partha, that there is nothing superior to wealth, and that the poor man can neither have heaven, nor happiness, nor the accomplishment of his wishes.

3 This, however, is not true Many persons are seen who have become successful through Sacrifice in the shape of Vedic study. Many sages are seen who by practising penances have acquired eternal regions for themselves

4 They, O Dhananjaya who always follow the practice of the Rishis by leading the life of a Brahmacharin and who become acquainted with all duties, are regarded by the gods as Brahmanas

5 O Dhanajaya you should always know those Rishis who are devoted to the study of the Vedas and those who are devoted *to the pursuit of true knowledge* as persons who are truly virtuous

6 O son of Pandu, all our acts should be shaped by those who are devoted to the acquisition of true knowledge Surely it is the opinion of the Vaikhanasas, O powerful one

7 The Ajas, the Prishnis the Sikatas, O Bharata, Arunas and the Ketavas have all gone to heaven by the merit of Vedic study.

8—9 By performing those acts, O Dhananjaya, that are laid down in the Vedas *viz*, battle study of the Vedas, Sacrifices, the control of passion that is so difficult, one goes to heaven by the southern path of the Sun I have, before this told you that those very regions are reserved for persons who perform (Vedic) acts

10 You will see, however, that the northern path is trodden by those who are devoted to Yoga Those eternal and bright regions to which that path leads is reserved for Yogins

11 Of these two the northern path is spoken highly by those conversant with the Puranas You should know that one gains heaven through contentment. Contentment begets happiness

12. There is nothing superior to contentment To the Yogin who has controlled anger and joy, contentment is the greatest success.

13 Regarding it is cited the discourse of Yajati Listening to that discourse one can withdraw all his desires like a tortoise drawing in all his limbs.

14. When one entertains no fear of anything, when one is not feared by anything,

hen one entertains no desire, when one ears no hate, then is one said to have at-tained to the dignity of Brahma.

15 When one does not commit sin by ny creature, in deed, thought or word, one s then said to have attained to Brahma

16 When one has governed his pride nd folly, and withdrawn himself from all ttachments, it is then that pious man of controlled soul becomes fit for attaining to that emancipation which is brought about by the annihilation of personal existence.

17. Listen now to me with rapt attention, O son of Pritha, as I say it to you Some seek virtue, some, good conduct, and some, wealth.

18 One may desire wealth The abandonment, however, of such desire is better for him. There are many shortcomings attached to wealth and, therefore, to those religious acts that are performed with wealth.

19 We have seen it with our own eyes You should also see this He that desires wealth finds it very difficult to leave off that which should by all means be abandoned.

20. Good deeds are very rare in those who collect riches It is said that wealth can never be acquired without injuring others, and that, when acquired, it is attended with various troubles.

21. A weak-minded person, disregarding the fear of repentance, oppresses others, tempted by even a little wealth, not knowing all while of the sin of Brahmanicide that he incurs by his acts.

22. Acquiring wealth which is so difficult of acquisition, one burns with grief if he has to give a part of it, even if it be, to his servants,—tantamount to what he would actually feel if he is robbed by others. If, on the other hand, one does not distribute his wealth, he becomes an object of censure.

23 One, however, that has no wealth, is never blamed Forsaking all attachments, such a person can become happy in all respects by living upon what little he may get as alms No one, however, can be happy by acquiring riches

24 Regarding it certain verses relating to Sacrifices are recited by persons well read in ancient scriptures.

25 Wealth was created by the Creator for celebrating Sacrifices, and man was created by him for protecting that wealth and performing Sacrifices. For this, all wealth should be devoted to Sacrifices. It is not proper that it should be spent for enjoyments.

36. The Creator gives wealth to mortals for the sake of Sacrifices Know this, O son of Kunti, foremost of all wealthy persons.

27. Therefore the wise think that wealth, forsooth, is nobody's on Earth One should celebrate Sacrifices with it and give it away with a confident heart.

28 One should make gift of what he has acquired, and not waste or spend it in gratifying his desire of enjoyment What use is there in hoarding up wealth when proper objects exist in which to spend it.

29 Those foolish people who give away (wealth) to men who have neglected the duties of their order, have to live hereafter for a hundred years on ordure and dirt.

30 Being unable to discriminate between the deserving and the undeserving, men give to the undeserving and refrain from giving to the deserving For this reason the administration of charity is difficult.

31. These are the two faults with wealth even when acquired, *viz*, gift to an undeserving person and abstaining to give to a deserving man."

CHAPTER XXVII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1—3 "On account of the death of young Abhimanyu of the sons of Draupadi, of Draupadi, of Dhrishtadyumna, of Virata, of king Drupada, of Vasusena conversant with every duty, of the royal Dhrishtaketu, and of various other kings coming from various countries in battle, grief does not forsake my wretched self that am a destroyer of kinsmen! Indeed, I covet very much for kingdom and am an exterminater of my own race.

4 He upon whose breast and limbs I used to play, alas, that Ganga's son has been killed by me in battle out of desire for sovereignty.

5—6 When I saw that foremost of men, *viz*, our grandfather, assailed by Sikhandin and trembling and reeling in consequence of Partha's arrows that resembled thunder-bolts in power, when I saw his tall form cut all over with blazing arrows and himself become weak like an aged lion, my heart was greatly pained.

7. When I saw that destroyer of hostile cats reel like a mountain summit and drop

down on the terrace of his own car with his face turned towards the east, my senses were bewildered

8—10 That foremost of Kuru's race who with bow and arrow in hand had fought in dreadful battle for many days with Rama himself of Bhrigu's race on the field purified by Kuru that son of Ganga, that hero, who, at Baranasi, for the sake of maidens had, on a single car, challenged to battle the assembled Kshatriyas of the world, he who had consumed by the power of his weapons that irresistible and best of kings Ugrayudha, alas, that hero has been killed in battle by me

11 Knowing full well that Shikhandin the prince of Panchala was his slayer, that hero still refrained from killing the prince with his arrow Alas, such a magnanimous warrior was killed by Arjuna.

12 O best of sages, when I saw the grandfather stretched on the Earth and bathed in blood, a violent fever afflicted my heart

13—14. He who had protected and brought us up when we were children, alas he was caused to be killed by my sinful self that am covetous of kingdom, that am a slayer of reverend elders, and a perfect fool, for the sake of fickle sovereignty.

14 I gave a false statement of his son to our preceptor the great bowman Drona, worshipped of all the kings

15—16 The recollection of that act of mine is burning all my limbs The preceptor said to me—Tell me truly, O king, whether my son lives still—Expecting truth from me the Brahmana asked me only By silently saying the word elephant, I behaved falsely towards him

17 Sinful that I am, highly covetous of kingdom, and a destroyer of my reverend elders I behaved even thus towards my preceptor in battle casting off the garb of truth—for I said to him that Ashwatthaman had been slain when, in sooth, an elephant of that name had been slain

18 To what regions shall I go (hereafter) having committed such a crime? I caused also my eldest brother Karna to be killed, that terrible warrior who never retreated from battle Who is there more sinful than I?

19 Through covetousness I caused young Abhimanyu that hero who resembled a lion born in the hills, to enter into the array that was protected by Drona himself.

20 I am guilty of infantic de Sinful as I am, I have not, since then, been able to look at the face of Arjuna or the lotus-eyed Krishna.

21. I grieve also for Draupadi who is deprived of her five sons like the Earth shorn of her five mountains.

22 I am a great sinner and a destroyer of the Earth Not rising from this seat which I now occupy, I will emaciate my body (by starvation) and meet with death.

23. Know me who am the destroyer of my preceptor as one who has sat down here observing the Praya vow. A destroyer of my family, I must do so in order that I may not be born again in any of other orders of being

24 I shall abstain from taking all food and drink, and without moving from here, O great ascetic, shall dry up my life-breaths which are so dear.

25 I humbly pray you to grant me permission in this and go wherever you please. Let every one grant me permission. I shall renounce this body of mine.'"

Vaishampayana said:—

26 "Preventing Pritha's son, who beside himself with sorrow on account of his kinsmen gave vent to such words Vyasa, that best of ascetics, said, first telling him,—'This cannot be'

Vyasa said:—

27, 'You should not, O king, indulge in such painful grief I shall again say what I have once said. All this is Destiny, O powerful one.

28 Forsooth, all creatures that are born show at first a union (of various ingredients and forces) Dissolution, however, overtakes them at the end Like bubbles in water they come and go away.

29 All things collected together are sure to be dissipated, and all things that rise must fall down Union terminates in dissolution and life terminates in death.

30 Idleness, though pleasant for the time being, ends in misery, and skilful labour, though painful in the beginning, ends in happiness Affluence, Prosperity, Modesty, Contentment, and Fame reside in labour and skill but not in idleness.

31 Friends cannot confer happiness, nor foes inflict misery Likewise wisdom does not give wealth nor does wealth bring happiness.

32 O son of Kunti, you have been created by your Maker to engage yourself in action Success emanates from Work. You cannot, O king, avoid Work.'"

CHAPTER XXVIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. "Vyasa then removed the grief of the eldest son of Pandu, who, filled with sorrow consequent on the destruction of his kinsmen, had resolved to throw off his life-breaths.

Vyasa said:—

2. 'Regarding this subject is cited the old story, O foremost of men, that is known by the name of Ashma's discourse. Listen to it, O Yudhisthira.

3. Janaka the king of the Videhas, O king, filled with sorrow and grief, asked a wise Brahmana of the name of Ashma for removing his doubts.

Janaka said:—

4 How should a man seeking his own well-being act upon occasions of the accession and the destruction of both kinsmen and wealth?—

Ashma said:—

5 Immediately after the formation of a man's body, joys and sorrows are themselves attached to it.

6 *Although either of the two may overtake* the person, yet whichever actually overtakes him quickly deprives him of his understanding like the wind dissipating gathering clouds.

7. In prosperity one thinks—I am of high-birth—*I can do* whatever I like—I am not an ordinary person.—His mind because soaked with these three vain thoughts.

8. Addicted to all earthly pleasures, he begins to dissipate the wealth hoarded by his ancestors. Impoverished in course of time, he considers the misappropriation of others' property as even laudable.

9 Like a hunter striking a deer with his arrows, the king then punishes the wicked man, that robber of other people's wealth, that transgressor, *of law and regulations.*

10 Without attaining to a hundred years, such men scarcely live beyond twenty or thirty years.

11. Carefully observing the conduct of all creatures, a king should, by the exercise of his intelligence, concert measures for alleviating the great *sorrows of his* subjects.

12. The causes of all mental sorrow are twofold *viz*, delusion of the mind and distress. *No third cause is there.*

13. All these various kinds of misery as also those arising from attachment to earthly pleasures that overtake man, are even such.

14 Like a pair of wolves Decrepitude and Death, devour all creatures, strong or weak, short or tall.

15. No man can escape decrepitude and death, not even the conqueror of the whole Earth encompassed by the sea.

16 Happiness or sorrow whatever comes upon creatures, it should be enjoyed or borne without elation or depression. There is no means of escaping from them.

17. The evils of life, O king, overtake *one in infancy or* youth or old age They can never be avoided, while those which one seeks most never come.

18. The absence of what is pleasant, the presence of what is disagreeable, good and evil, happiness and misery, follow Destiny.

19 Likewise, the birth of creatures and their death, and profit and loss, are all pre-ordained.

20. As smell, color, taste, and touch originate of themselves, so happiness and misery originate from what has been pre-ordained.

21. Seats, beds, cars, riches, drink and food, always come to living creatures in the due course of Time.

22. Physicians even fall ill. The strong become weak. The rich man lose all and become poor. The course of Time is highly wonderful.

23 Noble-birth, health, beauty, prosperity, and objects of pleasures, are all begotten by Destiny.

24 The poor, although they may not desire it, have many children. The rich again are seen to have none. Wonderful is the course of Destiny.

25—26. The dangers of ailment, fire, water, weapons, hunger, poison fever, and death, and falls from elevated places, visit a man according to the Destiny under which he is born It is generally seen in this world, that somebody, without committing any sin, suffers many miseries while another, having committed sins, is not pressed down by the weight of calamity.

27. It is seen that a rich man dies in youth, while a poor man lives on suffering from decrepitude, for a hundred years.

28. One born in a mean family may live very long, while one descended from a noble family dies soon like an insect.

29. It is very common in this world, that rich men have no appetite, while the poor can digest pieces of wood.

30. Discontented with his position, whatever sins a wicked man commits, under the influence of destiny, saying,—I am the doer,—he considers to be all for his good.

31. Hunting, dice, women, wine, quarrels, these are censured by the wise. Many persons, well, and greatly, read in the scriptures, are seen to be addicted to them.

32. Objects, whether sought for or otherwise, come upon creature in course of Time. No other cause is seen.

33. Who creates and maintains air, ether, fire, moon, sun, day, night, the planets, rivers, and mountains?

34. Cold, and heat, and rain, come in turn in course of Time. Such is the case, O foremost of men, with the happiness and the misery of mankind.

35. Neither medicines, nor incantations, can save the man attacked by decrepitude or overtaken by death.

36. As two pieces wood, floating on the great ocean, come together and are again separated, so creatures are united and are again seprated in time.

37. Time acts impartially towards rich men who enjoy the pleasure of song and dance in the company of women and those unfortunate men who live upon another's food.

38. In this world a thousand sorts of relationship are made such as mother and father and son and wife. In truth, however, whose are they and whose are we?

39. No one can become any one's own, nor can any one become anybody else's own. Our union here with wives and kinsmen and well-wishers is like that of travellers at an inn in the road.

40. Where am I? Where shall I go?—Who am I?—How came I here?—Why and for whom should I grieve?—Thinking of all these questions one gets tranquility.

41. Life and its surroundings are always revolving like a wheel, and the companionship of those who are dear is only for the time being. The union with brother, mother, father, and friend is like that of travellers in an inn.

42. The wise men behold, as if with corporeal eyes, the next world which is unseen. Without setting at naught the scriptures, one desirous of knowledge should cherish faith.

43. One possessed of knowledge should perform the rites laid down for the Pitris and the gods, perform all religious duties, celebrate sacrifices, judiciously pursue religion, profit and pleasure.

44. Alas, no one perceives that the world is sinking in the deep ocean of Time which is infested with those huge crocodiles called decrepitude and death.

45. Many physicians are seen suffering from a disease along with all the members of their families, although they have carefully read the science of Life.

46. Taking bitters and various sorts of oily drugs, they cannot go beyond death as the ocean cannot transcend its continents.

47. Despite the wise application of chemical compounds, men well-versed in chemistry, are seen to be broken down by decrepitude like trees broken down by elephants.

48. Likewise, persons endued with ascetic merit, devoted to study of the Vedas, practising charity and frequently celebrating sacrifices, cannot escape the hands of decrepitude and death.

49. Neither years, nor months, nor fortnights, nor days, nor nights that have once gone away do ever return to creatures who are born.

50. Man, whose existence is so transitory, is compelled, in course of Time, whether, he will or no, to come upon this inevitable and broad path of all creatures.

51. Whether the body originates from the creature, or the creature originates from the body, one's union, however, with wives and other friends is like that of travellers in an inn.

52. One cannot obtain another as his companion for ever. One cannot obtain such union even with his own body. How then can it be secured with any one else?

53. Where, O king, is your father, to-day and where your grandfathers? You do not see them to-day and they do not see you. O sinless one.

54. No person can see either heaven or hell. The sacred books, however, are the eyes of the virtuous. O king, regulated your conduct according to the scriptures.

55. With a pure heart, one should lead the life of Bramcharya and then procreate children and then celebrate sacrifices, for satisfying the debt one owes to the Pitris, the gods and men.

56. Celebrating sacrifices and engaged in begetting (children), after having first observed the vow of Brahmacharya one who has eyes of wisdom shaking off all

anxiety of heart, should seek heaven, this world, and his own soul.

57 That virtuous king who tries judiciously *for acquiring* Heaven and Earth and who takes his own share of earthly goods as sanctioned in the scriptures, acquires a reputation that spreads over all the worlds and among all creatures mobile and immobile

58 Having heard these words pregnant with reason, the king of the Vidarbhas of clear understanding became freed from grief and taking Ashma's leave proceeded towards his house.

59 O you of unfading glory, cast off your sorrow and rise up You are equal to Shakra himself Cheer up your heart The Earth has been conquered by you by means of Kshatriya duties Enjoy here, O son of Kunti, and do not disobey my words?'"

CHAPTER XXIX.

(RAJADHARMANUSHASANA PARVA) —*Continued*

Vaishampayana said:—

1 "That highest of kings, *viz*, Yudhishthira the son of Dharma still remained *silent and Pandu's son Arjuna addressed* Krishna and spoke as follows.

Arjuna said:—

2 'This scorcher of foes, *viz*, Dharma's son, is grieving for his slain kinsmen Solace him, O Madhava

3 *Again*, O *Janarddana all of us* have fallen into great calamity You should O mighty armed one, remove his sorrow' "

Vaishampayana continued —

4 "Thus accosted by the great Arjuna the lotus eyed Govinda of unfading glory looked towards the king

5 Yudhishthira could never disobey Keshava From his infancy Govinda was dearer to Yudhishthira than Arjuna himself.

6 Taking up the king's hand bedecked with sandal paste and looking like a column of marble the mighty armed Krishna began to speak, cheering up all his hearers

7 His face, adorned with beautiful teeth and eyes, shone like a full blown lotus at sunrise

Vasudeva said:—

8 'Do not, O foremost of men so grieve as will reduce your body. They who have been killed in this battle will by no mean be got back.

9 Those Kshatriyas, O king, that have been killed in this great battle, are like objects that one gets in his dreams and which disappear when one awakes.

10 All of them were heroes and ornaments of the field They were defeated while attacking their enemies No one amongst them was killed with wounds on the back or while flying away

11. All of them, having fought with heroes in great battle and having thrown off their life-breaths then, have, purified by weapons proceeded to heaven You should not grieve for them

12 Always following the duties of Kshatriyas *endued with courage, well read in* the Vedas and their branches all of them have attained to that blissful region which is obtainable by heroes You should not grieve for them after hearing of those high-souled kings of Earth, of ancient days, that departed from this world.

13 *Regarding it is cited the old discourse* of Narada before Srinjaya when the latter was greatly stricken with grief on account of the death of his son.

Narada said —

14 Subject to happiness and misery *myself, yourself, and all creatures*, O Srinjaya, shall have to die. What cause then is there for grief

15 Listen to me as I describe the great bliss of (some) ancient kings Hear me with rapt attention You will then, O king, cast off your sorrow

16 *Listening to the story of those* highe souled kings lessen your sorrow hear me as I recite fully their stories to you,

17 By listening to the charming and delightful history of those kings of ancient times unfavourable stars may be propitiated and longevity may be increased

18—19 We hear, O Srinjaya, that there was a king of the name of Marutta who was the son of Avikshit He also met with death The gods with Indra and Varuna and Vrihaspati at their head came to the sacrifice called Vishwasrij, celebrated by that great king Challenging Shakra the king of the gods, that king defeated him in battle

20 To do Indra a good turn the learned Vrihaspati refused to officiate at Marutta's sacrifice Thereupon Samvarta, the younger brother of Vrihaspati, complied with the king's request.

21. During the reign of that king, O

best of kings, the Earth produced crops without being tilled and was adorned with various kinds of ornaments.

22. In the sacrifice of that king, the Vishwedevas were the courtiers the Maruts acted as distributors (of food and presents) and the great Saddhyas were also present

23 In that sacrifice of Marutta the Maruts drank Soma The presents of the king excelled (in value) those ever made by the gods the Gandharvas and men.

24 When even that king, O Srinjaya who was superior to you in religious merit, knowledge, renunciation, and wealth, and who was purer than your son, met with death, do not grieve for your son.

25 There was another king of the name of Suhotra the son of Atithi ; We hear, O Srinjaya, that even he met with death During his reign Indra showered gold for *one whole year upon his kingdom*

26-27 Obtaining that king for her master the Earth became, in sooth, Vasumati (endued with wealth) The rivers, during the administration of that king, bore golden tortoises crabs, alligators, sharks and porpoises, for the worshipful Indra, O king had showered these upon them

28 Seeing those innumerable golden fishes and sharks and tortoises, Atithi's son was filled with wonder.

29 Collecting that vast wealth of gold that covered the Earth, Suhotra celebrated a sacrifice at Kurujangala and distributed it amongst the Brahmanas

30 When that king O Srinjaya, who surpassed you in the four attributes of religious merit, knowledge renunciation, and wealth, and who was purer than your son, met with death, do not grieve for your son who is dead.

31. Your son never celebrated a sacrifice and never made presents Knowing this console your mind and do not grieve We hear also, O Srinjaya that Vrihadrathia the king of the Angas, met with death

32—33 He gave away a hundred thousand horses He gave away as presents also a hundred thousand maidens adorned with golden ornaments in a sacrifice he celebrated.

34—36 He gave away as presents a hundred thousand elephants also of the best breed in another sacrifice celebrated by him He gave away as presents a hundred millions also of bulls, adorned with golden chains, with thousands of kine while the king of Anga performed his sacrifice by the hill called Vishnupada, Indra became intoxicated with the Soma he drank, and the Brahmanas with the presents they obtained In the hundreds of sacrifices, O monarch, which this king performed of old, the sacrificial presents far surpassed those ever made by the gods, the Gandharvas, and men. No other man was born, or will ever be born, that gave or will give away so much wealth as was distributed by the king of the Angas in the seven sacrifices he celebrated in which Soma juice was given

38 When, O Srinjaya, this Vrihadrathia even, who was your superior in the four attributes and who was purer than your son, met with death, do not grieve for your son who is dead

39 We hear also O Srinjaya, that Shivi the son of Ushinara, met with death. That king governed the entire Earth as one *holds, the leathern shield in his hand*

40 Riding on a single car, which was crowned with success in every battle, king Shivi caused the whole Earth to resound with the rattle of his wheels and brought all kings under subjection

41. Ushinara's son Shivi distributed, in a sacrifice all the kine and horses he had, both domestic and wild

42 Brahma himself thought that no one amongst the kings of the past or the future had or could have borne the burden, O Srinjaya, that Ushinara's son Shivi, that best of kings and that most powerful hero equal to that of Indra himself, bore Do not therefore, grieve for your son who never celebrated any sacrifice nor made any present

44 Indeed, O Srinjaya when Shivi, who was far superior to your in the four attributes and who was purer than your son met with death, do not grieve for your son, who is dead.

45 We hear, O Srinjaya that the great Bharata also the son of Dushmanta and Shakuntala, who had a vast and well replenished treasury met with death

46—47 Dedicating three hundred horses to the gods on the banks of Yamuna twenty on the banks of Saraswati and fourteen on the banks of Ganga, that high energetic king in days of old, celebrated thus order) a thousand Horse sacrifices and a hundred Rajasuyas

48. No one amongst the kings of the Earth can imitate the great deeds of Bharata as no man can, by the power of of his arms rise up into the sky.

49 Erecting numerous sacrificial altars, he presented numberless horses and immense riches to the sage Kanwa.

50 When even he, O Srinjaya, who was far superior to you in the four attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

51. We hear, O Srinjaya, that Rama also, the son of Drsharatha, met with death. He always treated his subjects like his own begotten sons.

52 In his kingdom there were no widows and none that was helpless. Indeed, Rama while governing his kingdom always followed his father Dasharatha.

53. The clouds, pouring rain in season, caused the crops to grow profusely. During his regime, food was always abundant in his kingdom.

54. No death occured by drowning or by fire. As long as Rama ruled it, there was no fear in his kingdom of any ailment.

55. Every man lived for a thousand years, and every man was fortunate enough to have a thousand children During Rama's reign, all men enjoyed health and obtained the fruition of their wishes.

56 Even the women did not quarrel with one another, what to speak of men? During his reign his subjects were always devoted to virtue.

57. During Rama's regime all men were contented obtained the fruition of their desire, and were fearless, free, and truthful.

58. The trees always bore flowers and fruits and suffered from no accidents Every cow gave milk filling a *drona*-full milk.

59 Having lived for fourteen years in that forest practising severe penances, Rama celebrated ten Horse-sacrifices to which the freest access was given to all

60 Youthful and having a dark complexion, and red eyes, he looked like the leader of an elephantine herd. With arms extending down to his knees and of beautiful face, his shoulders were like those of a lion and the power of his arms was great.

61. Seated on the throne of Ayodhya, he ruled for ten thousand and ten hundred years.

62 When he, O Srinjaya, who was superior to you in the four principal accomplishments and who was purer than your son, met with death, do not grieve for your son who is dead.

63—64 We hear, O Srinjaya, that king Bhagiratha also died In one of the sacrifices of that king inebriate with drinking the Soma juice, Indra the worshipful chastiser of Paka and the king of the gods, defeated by the strength of his arms, many thousands of Asuras.

65 King Bhagiratha, in one of the sacrifices he celebrated, gave away a million of maidens bedecked with ornaments of gold.

66. Each of those maidens sat upon a car to each of which were yoked four horses. With each car were a hundred elephants, all of the best breed and adorned with golden trappings.

67. Behind each elephant were a thousand horses, and behind each horse a thousand kine, and behind each cow a thousand goats and sheep.

68. Ganga, named (from before) Bhagirathi sat upon the lap of this king living near (her stream), and therefore, passed by the name of Urvashi.

69 The Ganga who had three courses had agreed to be the daughter of Bhagiratha of Ikshaku's race, who always celebrated sacrifices with enough presents to the Brahmanas.

70 When he, O Srinjaya, who was superior to you in respect of the four principle attributes and who was purer than your son, met with death, do not grieve for your son.

71. We hear, O Srinjaya, that the great Dwilipa also met with death The Brahmanas take pleasure in recounting his innumerable deeds.

72 In one of his great sacrifices that king, gave away with full heart the entire Earth, abounding with wealth, to the Brahmanas.

73 In each sacrifice celebrated by him, the chief priest received as sacrificial fee a thousand elephants made of gold.

74 In one of his sacrifices, the stake was made of gold and looked highly beautiful Performing the duties asigned to them, the gods having Shakra for their king, used to seek refuge with that king.

75—76 Upon that highly effulgent golden stake decked with a ring six thousand gods and Gandharvas danced in joy, and Vishwavasu himself, in their midst played on his Vina the seven notes according to the rules of concordance. Such was the nature of Vishwavasu's music that every creature, wherever he might be, thought that the great Gandharva was playing to him alone.

77. No other king could imitate the deeds of king Dwilipa. The elephants of that king, intoxicated and adorned with golden trappings used to lie down on the roads.

78 Those men went to heaven who could obtain a glance even of the great king Dwilipa who was ever truthful in speech and whose bow could bear a hundred enemies powerful like a hundred Anantas.

79 Three sounds never ceased in Dwilipa's mansion, *viz*, the sound of Vedic recitations, the twang of bows, and cries of Let it be given

80. When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead

81. Yuvanashwa's son Mandhatri also O Srinjaya we have heard met with death The celestials named Maruts took out that child from his father's stomach through one of its sides

82 Born from a quantity of clarified butter that had been purified by Mantras Mandhatri was born in the stomach of the great Yuvanashwa Highly prosperous king Mandhatri vanquished the three worlds

83 *Seeing that child of celestial beauty* lying on the lap of his father the gods asked one another,—whose breasts shall this child suck?

84 Then Indra approached him saying,—He shall suck me —From this incident the king of the deities named the child Mandhatri

85. To give nourishment to that high souled child of Yuvanashwa, the finger of Indra, placed in his mouth, began to give a jet of milk

86 Sucking Indra's finger he grew up in a hundred days In twelve days he looked like a boy of twelve years

87. The whole Earth in one day was subjugated by that high souled and virtuous *and brave king who was like Indra himself* in prowess.

88 He defeated king Angara Marutta, Asita, Gaya, and Vrihadratha the king of the Angas

89 When Yuvanashwa's son fought in battle with Angara, the gods thought that *the sky was breaking with the twang of his* bow.

90. The whole Earth from the point from which the Sun rises to where he sets is said to be the field of Mandhatri.

91 Having celebrated Horse-sacrifices and a hundred Rajasuyas, he gave to the Brahmanas many Rohita fishes.

92 Those fishes were each ten Yojanas in length and one in breadth. The residue after gratifying the Brahmanas, were divided *amongst themselves by the other classes.*

93 *When he, O Srinjaya,* who was superior to you in respect of the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead

94—95 *We hear, O Srinjaya, that* Yyati the son of Nahusha also met with death Having brought under his sway the whole world with its seas, he journeyed through it, adorning it with various sacrificial altars the interstices between which *were measured by throws of a heavy piece* of wood Indeed, he reached the very bank of the sea as he went on celebrating great sacrifices.

96 Having celebrated a thousand sacrifices and a hundred Vajapeyas he pleased the leading Brahmanas with three mountains of gold

97 Having killed many Daityas and Danavas duly in battle, Nahusha's son Yayati divided the whole Earth (among his children)

98 At last discarding his other sons headed by Yadu and Drahyu he installed (his youngest son) Puru on his throne and then returned to the forest accompanied by his wife

99 When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead

100 We hear O Srinjaya that Amvarisha also the son of Nabhaga met with death That protector (of the world) and greatest of kings was considered by his subjects as the virtue incarnate.

101. That king in one of his sacrifices *dedicated to the Brahmanas, for serving* them, a million of kings who had themselves celebrated thousands of sacrifices each.

102 Pious men praised Amvarisha the son of Nabhaga, saying that such deeds had never been done before nor would be done in the future

103 Those hundreds upon hundreds and thousands upon thousands of kings became (through Amvarisha's merits) crowned with the fruits of the Horse sacrifice, and followed their chief by the *Southern path to* heaven).

104 When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

105—106 We hear, O Srinjaya, that Shashavindu also, the son of Chitrarath a, met with death The great king had a hundred thousand wives and a million of sons All of them used to wear golden coats of mail and all of them were flowers of bowmen

107 Each of those princes married a hundred princesses, and each princess brought a hundred elephants With each of those elephants were a hundred cars

108 With each car were a hundred horses all of good breed and all adorned with golden trappings With each horse were a hundred kine, and with each cow were a hundred sheep and goats

109 This immense wealth, O king, Sashavindu distributed in a Horse-sacrifice amongst the Brahmanas

110 When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son met with death, do not grieve for your son who is dead

111. We hear, O Srinjaya, that Gaya also, the son of Amurtharayas met with death For a hundred years that king lived upon the residue of sacrificial food.

112 (Pleased with his devotion) Agni offered him boons The boons prayed for by Gaya were—May not wealth suffer extinction even if I give ceaselessly Let my respect for virtue exist for ever

113 Let my heart ever love Truth, through your grace O eater of sacrificial libations—It has been heard by us that king Gaya secured all those wishes from Agni.

114 On days of the new moon, on those of the full moon, and on every fourth month, for a thousand years, Gaya repeatedly celebrated the Horse sacrifice.

115 Rising (at the termination of every sacrifice) he distributed a hundred thousand kine and hundreds of mules during this time.

116 That foremost of men pleased the gods with Soma, the Brahmanas with wealth, the Pitris with Swadha, and the women with the satisfaction of all their desires.

117 In this great Horse sacrifice, king Gaya had a golden gate made, measuring a hundred cubits in length and fifty in breadth, and gave it away as the sacrificial fee.

118. That foremost of men was, Gaya the son of Amurtharayas, distributed as many kine as there are sand grains, O king, in the river Ganga.

119 When he, O Srinjaya, who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead.

120—121 We hear, O Srinjaya, that Sankriti's son Rantideva also met with death Having practised the severest of penances and worshipped him with great reverence, he obtained these boons from Shakra, having solicited them, saying,—Let us have profuse food and innumerable guests! Let not my faith suffer any deterioration, and let us not have to beg anything of any person!

122 The animals both domestic and wild, killed in his sacrifice used to come to him, viz, the great Rantideva of rigid vow and great fame, of their own accord.

123 The secretions that came out of the skins of the animals produced a strong and celebrated river which till now passes by the name of Charmanwati.

124 King Rantideva used to make presents to the Brahmanas in an extensive enclosure When the king said,—To you I give a hundred *nishkas*! To you I give a hundred—the Brahmanas raised a hue and cry of refusal

125 When, however, the king said—I give a thousand *nishkas*—the gifts were all accepted All the vessels and plates in Rantideva's mansion for carrying food and other articles all the jugs and pots the pans and plates and cups were made of gold.

127 There where the guests used to live in Rantideva's palace twenty thousand and one hundred kine had to be killed.

128 Yet even on such occasions, the cooks adorned with ear-rings, used to say—There is abundant juice. Eat as much as you wish, but we have not as much to-day of meat as on former occasions—When he O Srinjaya, who was far superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead

130 We hear, O Srinjaya, that the high-souled Sagara also met with death He was born in the family of Ikshaku, foremost of men, and of superhuman power

131 Sixty thousand sons used to follow him like countless stars waiting upon the Moon, in the cloudless autumnal sky

132 He ruled the whole of this Earth He gratified the gods by celebrating a thousand Horse-sacrifices.

133—134 He gave away to deserving Brahmanas palatial edifices with columns of gold and (other parts) made entirely of that precious metal, abounding in rich beds and bevies of beautiful ladies having eyes like lotus petals, and various other sorts of valuable objects At his behest the Brahmanas divided those gifts among themselves

135 Out of wrath that king made the Earth to be excavated whereupon she came to have the ocean on her bosom, and, therefore, the ocean is called Sagara after his name.

136 When he, O Srinjaya who was superior to you in the four principal attributes and who was purer than your son, met with death, do not grieve for your son who is dead

137. We hear, O Srinjaya that king Prithu also the son of Vena met with death, the great Rishis, assembled together in the great forest installed him in the sovereignty of the Earth.

138 And because it was expected that he would advance all mankind, he was, accordingly, called Prithu (the advancer) And because also he protected people from injuries (Kshatta) he was therefore, styled a Kshatriya (protector from injuries).

139 Seeing Prithu the son of Vena all the creatures of the Earth, exclaimed,—We love him affectionately!—And for the loving attachment (to him of all creatures) he was called a Raja (one who gratifies all)

140 The Earth during his regime produced crops without being tilled, every leaf of the trees bore honey, and every cow gave a jugful of milk

141 All men enjoyed health and all their wishes were fruitified They had no fear of any kind They used to live, as they pleased, in Fields or Houses

142. When Prithu desired to cross the sea the waters become solidified The rivers also never rose when he had to cross them but remained perfectly calm The standard on his car moved freely everywhere

143 King Prithu in one of his great Horse sacrifices, distributed amongst the Brahmanas one and twenty mountains of gold each measuring twelve hundred cubits

144 When he, O Srinjaya, who was far superior to you in the four principal attributes and who was purer than your son met with death, do not grieve for your son who is dead.

145 What are you, O Srinjaya, thinking of silently? It seems, O king, that you do not pay heed to these words of mine. If you have not heard them, then this discourse of mine has been fruitless like medicine or diet to a person on the point of death'

Srinjaya said :—

146 'I am all attention, O Narada, to this discourse of yours of excellent sense and perfumed like a garland of flowers,—this discourse regarding the conduct of great royal sages of meritorious deeds and great fame, that can surely remove grief.

147 Your discourse, O great sage, has not been fruitless I have been freed from sorrow at your very sight! Like one never satiated with drinking nectar, I am not satiated with your words.

148 O you of true vision if you, O lord, be inclined to show your grace towards this man burning for the death of his son, then that son through your favour, is sure to be revived and to mix once more with me (in this life).'

Narada said :—

149 'I will give back to you that son of yours named Suvarnashthivin, whom Parvata gave you and who has been deprived of life! Effulgent like gold, that child shall live a thousand years'"

CHAPTER XXX.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Yudhishthira said :—

1. "How did the son of Srinjaya become Suvarnashthivin? Why also did Parvata give Srinjaya that child? And why did he die?

2 When all those men lived for a thousand years, why did Srinjaya's son die in infancy?

3 Or, was he in name only Suvarnashthivin? How also did he come to be so? I wish to know all this?

Krishna said :—

4 'I will recount, O king, the incidents as they took place There are two Rishis foremost in the world, named Narada and Parvata

5—6 Narada is the maternal uncle and Parvata is his sister's son With cheerful hearts, the uncle Narada and the

nephew Parvata had in days of yore, O king left the celestial region for a journey on Earth for eating clarified butter and rice.

7 Both of them endued with great ascetic merit, they wandered over the Earth living on food taken by human beings

8 Filled with joy and cherishing great affection for each other, they entered into an agreement that whatever wish, good or bad would be entertained by one, should be disclosed to the other, but if one happens to act otherwise, he should be visited by the other's curse

9 Coming at that understanding those two great Rishis, worshipped of all the worlds repaired to King Srinjaya the son of Shitya and said to him?—

10 We two, for your well-being shall live with you for a few days O lord of Earth, do you satisfy all our wants duly! The king, saying,—So be it, began to treat them hospitably.

11. After some time, one day, the king filled with joy, introduced to those illustrious ascetics his most beautiful daughter, saying,—This is my daughter will serve you both.

12—13 Resembling in effulgence the filaments of the lotus, she is beautiful and of faultless limbs, accomplished and of charming manners and is called Sukumari by name—The Rishis replied, saying, Very well Thereupon the king directed his daughter, telling her,—O child serve these two Brahmanas as you would the gods or your father.

14 The pious princess, saying—So be it—began to serve them in obedience to her father's command!

15 Her dutiful services and her peerless beauty very soon created love in Narada's heart

16 That tender feeling began to grow in the heart of the great saint like the moon gradually increasing in the light fortnight

17 The virtuous Narada, however, out of shame, could not give out that burning love to his sister's son the high souled Parvata

18 By his ascetic power, as also by signs, Parvata understood all Excited with rage the latter thereupon made up his mind to curse the love-stricken Narada

And he said —

19—20 'Having of your own accord madean agreement with me that whatever wish, good or bad, would be entertained by either of us should be disclosed to the other you have violated it! These were your own words O Brahmana! It is for this that I shall curse you

21 You did not tell me before that your heart has been stricken with the beauty of the maiden Sukumari I shall, therefore, curse you

22 You are a Brahmachari You are my preceptor You are an ascetic and a Brahmana Yet you have broken the agreement you had made with me.

23 Filled with anger I shall, for this, curse even you Listen to me This Sukumari shall, forsooth, become your wife.

24 From the time of your marriage, however, O powerful one, both she and all men shall see you a monkey (for your real features having disappeared, you will appear like a monkey to all

25—26 Hearing these words of his the uncle Narada excited with ire cursed his nephew Parvata in return, saying — Although you possess ascetic merit and Brahmacharyya and truth and self control, and although you are ever devoted to virtue, yet you will not succeed in proceeding to heaven

27 Filled with anger and feelings of vengeance they thus cursed each other like a pair of infuriate elephants

28 From that time the great Parvata began to wander over the Earth respected as he deserved, O Bharata, for his own power.

29 Narada then, that best of Brahmanas, duly married Srinjaya's daughter, the faultless Sukumari.

30—31. The princess, however, saw Narada exactly as he had been Indeed, just after the last of the wedding Mantras had been recited, Sukumari saw the celestial Rishi to have a face like that of a monkey She, however, did not for that disregard her husband On the other hand, she bestowed her love on him

32 Indeed that chaste princess devoted herself entirely to her husband and did not in her heart even desire any one else among the gods, Munis and Yakshas for a husband.

33 One day, as the illustrious Parvata, while wandering about entered a solitary forest he saw Narada there

34 Bowing to him Parvata said — Favour me by permitting me, O powerful one, to go to heaven

35—37 Seeing the cheerless Parvata kneeling before him with joined palms,

Narada,' himself more dispirited, said to him —You had cursed me first, saying —Be you a monkey!—After you had said so to me, I cursed you from anger, saying, —From this day you will not live in heaven. You should not have done so, since you are like a son to me —The two saints then released each other from their mutual curses.

38 Seeing her husband possessed of celestial form shining with beauty, Sukumari fled from him taking him, to be somebody other than her husband.

39 Seeing the beautiful princess flying away from her husband, Parvata addressed her, saying,—He is your husband. Do not entertain any scruple.

40 He is the illustrious and powerful Rishi Narada, that foremost of virtuous persons He is your husband entirely devoted to you. Do not cherish any doubt

41. Assured in various ways by the great Parvata and informed also of the curse on her husband the princess regained the clamness of men. Then Parvata proceeded to heaven and Narada to his home.'

Vasudeva said:—

42. 'The illustrious Rishi Narada, who himself did so, is here O best of men, asked by you, he will tell you everything that took place."

CHAPTER XXXI.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Vaishampayana said:—

1. "The royal son of Pandu then addressed Narada, saying —'O holy one, I wish to hear of the birth of the child whose excreta were gold.

2 Thus accosted by king Yudhishthira the sage Narada began to describe to him all that had taken place about that child who passed golden excreta.

Narada said:—

3 'It is so, O you of mighty arms as Keshava here has said. Asked by you I shall now recite the remaining portion of this story.

4. Myself, and my sister's son, the great ascetic Parvata, once came to Srinjaya that foremost of all victorious kings, for living with him.

5 Honoured duly by him who gratified every one of us, we lived in his palace.

6 After the rains had gone, and when the time for our own departure arrived, Parvata said to me these weighty words suitable to the hour.

7. We have, O Brahmana, lived in the house of this king for some time, highly respected by him. Think of what return we should make.

8 I then, O king, said to Parvata —O nephew, it is really like you and, O ye of great power, all this depends upon yourself.

9 By your boons let the king be made happy and let him obtain his wishes Or, if you wish, let him be crowned with success by the power of the ascetic merits of both of us.

10 After this, Parvata having summoned king Srinjaya, that foremost of victorious persons said to him these words, O foremost of Kurus —

11. We have been highly gratified, O king, with your hospitality given with every sincerity. With our permission, O foremost of men, think of the boon you should pray.

12. Let the boon, however, be such that it may not create enmity with the gods or bring on destruction to men. Accept then, O king, a boon, for you deserved one as we think.

13 Hearing these words, Srinjaya replied —If you have been pleased with me my object then has been gained, for this itself is the highest gain and the fruition of all my desires

14 To Srinjaya who said so, Parvata again said —Pray, O king, for the fruition of that wish which you are cherishing in your heart for a long time.

15 Srinjaya answered —I wish to have a son who will be heroic and endued with great energy, firm in his vows and of long life, highly blessed and effulgent like the king of gods.

16. At this, Parvata said —This your desire will be satisfied Your son, however shall not live long since you wish to have such a son for prevailing over the king of the gods.

17. Your son shall be known by the name of Suvarnashthivin He shall be effulgent like the king of the gods, but take care to protect him always from that deity.

18—19 Hearing those words of the great Parvata, Srinjaya begged that saint for ordaining otherwise, saying,—May my son live long, O Muni, through your asceti[c]

merit —Parvata, however, said nothing, out of his partiality for Indra.

20. Seeing the king very cheerless, I said to him,—Think of me, O king, (in your distress), and I shall promise to come when thought of by you.

21. Do not grieve, O king. I will give you back your beloved child alive, even if he be dead.

22 Having said so to that king both of us left him for coming to where we wished, and Srinjaya returned to his palace.

23 After some time had passed, the royal sage Srinjaya had born unto him a highly powerful and energetic son.

24. The child grew up like a large lotus in a lake, and became Suvarnashthivin in reality as well as in name.

25. This wonderful fact, O best of the Kurus, soon became widely known over the world. The king of the gods also learnt of it as the outcome of Parvata's boon.

26. Fearing humiliation the slayer of Vala and Vritra began to watch for the loopholes in that prince

27. He commanded his celestial weapon Thunder, standing before him, in embodied form saying,—Go, O powerful one, and assuming the form of a tiger kill this prince.

28—29 When grown up, this child of Srinjava may, by his deeds humiliate me, O Thunder, as Parvata has said, thus addressed by Shakra, the celestial weapon Thunder, that subjugator of enemy's towns, began from that day to continually watch for the weak points of the prince.

30. Srinjava, meanwhile, having obtained that child who was effulgent like Indra himself, became filled with joy. The king, accompanied by his wives, and the other ladies of his household, took up his quarter in the midst of a forest.

31. One day, on the bank of the Bhagirathee, the boy accompanied by his nurse, ran here and there in play.

32 Though only five years' old, his prowess, even then, resembled that of a powerful elephant. While thus playing the child met a powerful tiger that attacked him suddenly.

33 The infant prince trembled greatly as he was being mangled by the tiger and soon fell down dead on the Earth. Seeing it the nurse cried aloud in grief.

34. Having killed the prince, the tiger through Indra's powers of delusion, vanished there and then.

35 Hearing the cries of the nurse, the king in great anxiety ran there.

36. He saw his son there, his blood quaffed off and lying dead on the ground like the moon dropped from the sky.

37. Taking up on his lap the boy bathed in blood, and the king, with heart stricken with grief, began to lament piteously.

38 The queen also smitten with sorrow, and crying, quickly ran where king Shrinjaya was.

39 In that plight the king thought of me with rapt attention. Knowing that the king was thinking of me I appeared before him.

40. Assailed with grief as the king was, I recounted to him all those stories, O king, that this hero of Yadu's race has already recited to you

41. I restored Srinjaya's child to life with Indra's permission. That which is ordained must take place. It is impossible to make it otherwise.

42. After this prince Suvarnashthivin of great renown and power began to gladden the hearts of his parents.

43 Of great prowess, he ascended the throne of his father after the latter had died, and reigned for one thousand and one hundred years

44 He worshipped the gods in many great sacrifices accompanied with profuse presents. Highly effulgent he gratified the gods and the Pitris.

45 Having begotten many sons all of whom by their children multiplied the race, he breathed his last, O king, after many years.

46. Do you O foremost of kings, remove this grief of your heart, as Keshava has advised you, as also Vyasa of austere penances

47. Rise up, O king, and carry the burden of this your ancestral kingdom, and celebrate high and great sacrifices so that you may obtain (hereafter) whatever regions you may wish to acquire.

CHAPTER XXXII.

(RAJADHARMANUSHASANA PARVA.)—*Continued.*

Vaishampayana said:—

1. "Dwaipayana-Vyasa, that great ascetic conversant with the truths of religion, spoke again to king Yudhishthira, who still remained silent and plunged in grief.

Vyasa said :—

2 'O you having eyes like lotus petals, the protection of subjects is the duty of kings Those men who are always observant of duty regard duty to be all powerful.

3 Do you, therefore, O king, follow your forefathers The penances are the duty of the Brahmanas This is the eternal prescription of the Vedas

4 Penances, therefore, O foremost of Bharata's race, are the eternal duty of the Brahmanas A Kshatriya's duty is to protect all persons

5 That man who addicted to earthly objects disregards wholesome restrictions, that man who transgresses at social harmony, should be punished with a strong hand

6—7. The fool who tries to transgress authority, be he an attendant, a son or even a saint—indeed all such sinful men — should by every means be punished or even killed. That king who behaves otherwise incurs sin.

8 He who does not protect morality when it is being disregarded is himself a tresspasser of the same The Kouravas transgressed morality They have with their followers been killed by you

9 You have simply observed the duties of your own order Why then O son of Pandu do you indulge in such grief? The king should kill those that deserve death, make gifts to persons deserving of charity, and protect his subjects according to the sacred laws'

Yudhisthira said :—

10 'I do not doubt your words O you of great ascetic merit? Everything regarding morality and duty is well known to you O foremost of all persons, conversant with morality and duty

11. I have, however, for the sake of kingdom, caused many persons to be killed Those deeds O Brahmana, are burning and consuming me.'

Vyasa said —

12 'O Bharata, is the Supreme Being the actor, or is men the doer? Is everything the outcome of Chance in the world, or are the fruits of our pristine deeds?

13 If man, O Bharata, does all acts, good or evil, being urged by the Supreme Being, then the fruits thereof should attach to the Supreme Being himself.

14. If a person cuts down by an axe a tree in the forest, it is the person that commits the sin and not the axe.

15. Or, if it be said that, the axe being only the material cause, the consequence of the act should attach to the animate agent, then the sin visits to the person who has made the axe This, however, can scarcely be true.

16 If this be not reasonable, O son of Kunti, that one man should be visited by the sin of an act done by another, then, guided by this, you should throw all responsibility upon the Supreme Being

17 If, on the other hand, man is himself the agent of all his acts good and evil, then there is no Supreme Being and therefore whatever you have done cannot bring evil consequences on you

18 No one, O king can ever escape from what is ordained If, again Destiny be the result of pristine acts then no sin visits one in this life even as the sin of cutting down a tree cannot affect the maker of the axe

19 If you say it is Chance only that acts in the world then such an act of destruction could never take place nor will ever take place

20 If it is necessary to determine what is good and what bad in the world attend to the scriptures In those scriptures it has been ordained that kings should stand with the rod of punishment uplifted in their hands.

21 I think, O Bharata, that acts good and bad are perpetually revolving here as on a wheel, and men reap the fruits of those acts, acts good or bad, that they do.

22. One sinful act begets another. Therefore O foremost of kings avoid all evil acts and do not indulge in grief

23 You should follow, O Bharata, the duties, even if reproachable of your own order It is self destruction, O king, does not appear in you

24 Expiations, O king, have, been laid down for (evil) acts. He that is alive can perform them, but he that dies cannot perform them

25 Therefore, O king, without laying down your life perform those expiatory acts If you do not perform them you may have to repent in the next world.'"

CHAPTER XXXIII.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhisthira said :—

1—3 Sons, grandsons, brothers sires fathers in law, preceptors, maternal uncles, grandsires many great Kshatriyas, many relatives, friends, companions sisters' sons, and kinsmen, O grandfather, and many foremost of men hailing from various countries, have been killed All these, O grandfather have been caused to be killed by myself alone, from desire of kingdom

4 Having brought about the death of so many heroic kings who were always righteous and all of whom had drunk Soma in sacrifices, what end shall I obtain, O great ascetic.

5 Thinking that this Earth has been deprived of many foremost of kings, all of whom enjoyed great prosperity, I burn continually to this day.

6 Having seen this destruction of kinsmen and of millions of other men, I burn with grief, O grandfather.

7 Oh, what will be the condition of those foremost of ladies who have been deprived of sons, of husbands, and of brothers

8 Censuring the Pandavas and the Vrishnis as cruel murderers those ladies, reduced greatly and sunk in grief, will throw themselves on the Earth

9—10 Not seeing their father and brothers and husbands and sons, those ladies renouncing their lives in agony will go to the abode of Yama, O foremost of Brahmanas! I have no doubt of this! The course of morality is very subtile It is clear that we shall be guilty of killing women for this

11. Having killed our kinsmen and friends and thereby committed a sin which cannot be expiated we shall have to fall into hell with heads downwards.

12. O best of men we shall, therefore reduce our bodies with the austerest of penances! Tell me, O grand father, what mode of life I should follow.'

Vaishampayana said —

13 "Hearing these words of Yudhishthira, the Dwaipayana Rishi, having reflected keenly for sometime, said again to the son of Pandu

Vyasa said :—

14 'Remembering the duties of a Kshatriya, O king do not indulge in grief! All those Kshatriyas "O foremost of Kshatriyas, have been killed while following their legitimate duties

15 Pursuing great prosperity and fame on Earth, those foremost of men, all of whom were liable to death, have died through the influence of Time

16 You have not been their slayer, nor this Bhima nor Arjuna, nor the twins It is Time that took away their lives according to the great law of change

17 'Time has neither mother, nor father, nor anybody to whom he shows any mercy He is the witness of the acts of all creatures By him have they been snatched away

18 This battle, O foremost of Bharata's race, was only an occasion ordained by him He brought out the destruction of creatures through the instrumentality of Time In this manner it displays its irresistible power.

19 Know that Time depends upon the fetters of action and is the witness of all actions, good and evil It is Time that brings about the fruits pleasurable or miserable of our actions

20 Think, O mighty armed one of the acts of those Kshatriyas that have been killed Those acts were the causes of their destruction and it is on account of them that they have died

21 Think also of your own acts of observances of vows with controlled mind And think also how you have been compelled by the Supreme Ordainer to do such an act

22 As a weapon made by a smith or carpenter is under the control of the person who uses it, and moves as he moves it, likewise this universe controlled by actions done in Time, moves as those actions move it.

23. Beholding that the births and deaths of creatures take place without any perceptible cause and order, grief and joy are absolutely useless

24. Although this confusion of your heart is a mere delusion still, if you like, O king, perform expiatory rites

25 It is heard O Partha that the gods and the Asuras fought against each other. The Asuras were the elder, and the gods the younger brothers

26 Seeking prosperity, they fought a dreadful battle between them The fight lasted for thirty two thousand years

27. Converting the Earth to one vast sea

of blood the gods killed the Daityas and occupied the celestial region

28 Having occupied the Earth, a host of Brahmanas conversant with the Vedas, armed themselves stupefied with pride, with the Danavas for helping in the fight

29 They were known by the name of Shalavrika and were eighty eight thousand in number All of them, however were killed by the gods

30 Those wicked persons who desire to root out virtue and encourage sinfulness deserve to be killed even as the furious Daityas were killed by the gods

31 If by killing a single individual a family may be saved or, if by killing a single family the whole kingdom may be saved such an act of slaughter is not sinful

32 Sin O king sometimes becomes virtue and virtue sometimes becomes sin The learned know which is which

33 Therefore console yourself, O son of Pandu for you are well read in the scriptures You have, O Bharata, only followed the path of the very gods.

34 Men like yourselves never go to hell O foremost of Pandu's race! Comfort these your brothers and all your friends, O scorcher of foes

35—36 He who deliberately commits sinful acts and committing them feels no compunction but continues the same as before, is known as a great sinner. There is no expiation for him, and his sins never disappear,

37 You are born in a noble family Urged by the sons of others you have most reluctantly done this and having done this you repent for it

38 The rite of Horse sacrifice has been indicated as an expiation for you Make preparations for that sacrifice, O king, and you will be freed off of all your sins,

39 Having defeated his foes with the help of the Maruts Indra gradually celebrated a hundred sacrifices and became Shatakratu

40 Freed from sin occupying heaven and having obtained many blissful regions and great happiness and prosperity, Shakra surrounded by the Maruts is shining in beauty and lighting up all the quarters with his effulgence

41 The lord of Shachi is worshipped in the heaven by the Apsaras The Rishis and the other gods all adore him with respect

42 You have obtained the Earth through your prowess All the kings have been defeated by you, O sinless one, through your prowess

43 Proceeding with your friends to their kingdoms O king, install their brothers, sons, or grandsons on their thrones

44 Treating kindly even the children in the womb, make your subjects glad and happy, and govern the Earth

45 Install on their thrones the daughters of those that have no sons Women are fond of pleasure and power By this they will shake off their sorrows and become happy

46 Having comforted the entire empire in this way O Bharata worship the gods in a Horse sacrifice as did the victorious Indra in days of yore It is not proper for us to grieve for those great Kshatriyas, O foremost of Kshatriyas

47 Stupefied by the power of the Destroyer they have died while satisfying the duties of their own order

48 You have performed the duties of a Kshatriya and obtained the Earth thronless. Follow your own duties O son of Kunti, for then, O Bharata you will enjoy happiness in the next world'"

CHAPTER XXXV.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhishthira said:—

1. 'What are the necessary rites of expiation? And what are those acts which one must do for being released from sin? Tell me this O grandfather.

Vyasa said —

2 'Having omitted to perform those acts that have been ordained and done those that have been forbidden, and having behaved deceitfully, a man becomes liable to perform expiation

3—8 The Brahmacharin, who rises from bed after the sun rise, or goes to bed while the sun is setting, one who has a rotten nail or black teeth one whose younger brother marries first one who marries before his elder brother is married, one who has been guilty of Brahmanicide, one who speaks ill of others, one who marries a younger sister before the elder sister has been married one who marries an elder sister after having married a younger one, one who does not observe his vow, one kill who

a saint, one who imparts a knowledge of the Vedas to a unworthy person, one who does not impart a knowledge thereof to a worthy person one who takes many lives, one who sells flesh one who has abandoned his (sacred) fire, one who sells the knowledge of the Vedas, one who kills his preceptor or a woman one born in a sinful family one who kills an animal wilfully, one who gives fire to a dwelling house, one who lives by deceit, one who disobeys his preceptor, and one who has violated agreement,—these all are guilty of sins requiring expiation.

9 I shall now mention other acts which men should not do, viz., acts that are forbidden by men and the Vedas. Listen to me with rapt attention.

10—13 The rejection of one's own religion, the following of other people's religion, assisting at the sacrifice or the religious rites of one who does not deserve such assistance, eating of forbidden food, deserting one who seeks refuge, neglect in maintaining servants and dependents, selling salt and treacle, killing of birds and animals, refusal, though able to beget children, upon a soliciting woman, negligence of making the daily offering negligence to present the *dakshina* humiliating a Brahmana—these all are considered as forbidden acts by persons conversant with duty.

14 The son that quarrels with the father, the person who violates the bed of his preceptor, one who neglects to beget children on his wife, are all sinful, O foremost of men

15 I have now described to you in brief as also in detail, those acts and omissions by which a man is compelled to perform expiation

16 Listen now to the circumstances under which men, by even committing these acts, are not sullied with sin.

17 If a Brahmana unwilled a sin which [illegible] be expiated, we shall have to fall into hell with heads downwards.

12. O best of men, we shall, therefore reduce our bodies with the austerest of penances! Tell me, O grand-father, what mode of life I should follow.'

Vaishampayana said —

13 "Hearing these words of Yudhishthira, the Dwaipayana Rishi, having reflected keenly for sometime, said again to the son of Pandu.

Vyasa said:—

14. 'Remembering the duties [illegible]

knowingly or upon the advice of a virtuous physician when his life is in danger, should have the expiatory rites performed once more in his case.

21 All that I have told you, O son of Kunti about the eating of forbidden food, may be purified by such expiatory rites.

22 Knowing the preceptor's wife at the preceptor's behest, does not stain the pupil The sage Uddalaka caused his son Shwetaketu to be begotten by a disciple.

23 A person by committing theft for his preceptor in a time of distress, is not sullied by that sin. One, however, who commits theft for procuring enjoyments for himself, becomes stained

24 One is not sullied by stealing from other than Brahmanas in times of distress and for the sake of his preceptor. Only one who steals under such circumstances without reserving for himself any portion thereof, is not sullied by sin.

25 A falsehood may be uttered for saving one's own life or that of another, or for the sake of one's preceptor, or for gratifying a woman, or for bringing about a marriage.

26 One's vow of celibacy is not broken by having nocturnal polutions In such cases the expiation consists in the pouring of libations of clarified butter on the burning fire.

27 If the elder brother is killed or has left the world, the younger brother does not commit sin by marrying He who solicited by a woman, knows her commits no sin.

28 One should not kill or cause to be killed an animal except in a sacrifice. Animals have become sacred for the kindness shown towards them by the Creator himself in the ordinance laid down by him.

29 By making a gift unknowingly to an undeserving Brahmana one does not com- of creatures the ignorant omission of bestible cause and cruelty towards a deserving absolutely useless, lead to sin

24. Although king an unchaste wife one heart is a mere del By such treatment the king, perform expiay be purified while the

25. It is heard, and [illegible]

of blood the gods killed the Daityas and occupied the celestial region

28 Having occupied the Earth, a host of Brahmanas conversant with the Vedas, armed themselves stupefied with pride, with the Danavas for helping in the fight.

29 They were known by the name of Shalavrika and were eighty-eight thousand in number All of them, however, were killed by the gods

30. Those wicked persons who desire to root out virtue and encourage sinfulness deserve to be killed even as the furious Daityas were killed by the gods.

31 If by killing a single individual a family may be saved, or, if by killing a single family the whole kingdom may be saved, such an act of slaughter is not sinful

32 Sin, O king sometimes becomes virtue, and virtue sometimes becomes sin The learned know which is which

33 Therefore console yourself, O son of Pandu for you are well read in the scriptures You have, O Bharata, only followed the path of the very gods.

34. Men like yourselves never go to hell, O foremost of Pandu's race! Comfort these your brothers and all your friends, O scorcher of foes.

35—36 He who deliberately commits sinful acts, and committing them feels no compunction but continues the same as before is known as a great sinner. There is no expiation for him, and his sins never disappear.

37 You are born in a noble family Urged by the sons of others, you have most reluctantly done it is, and having done this you repent for it

38 The rite of Horse sacrifice, has been ind cated as an expiation for you Make preparations for that sacrifice, O king, and you will be freed off of all your sins.

39 Having defeated his foe at the help of the Maruts Indra gr become brated a hundred sacrifice s is highly Shatakratu ne *Shrutis*

40 Freed from sin, occo his life in a and having obtained many tana, becomes and great happiness and pro nicide. surrounde l by the Maruts ndred thousand beauty and lighting up one becomes with his effulgence dhmanicide as also

41 The lord of Shac the heaven by the Ap and the other gods away twenty five respect. Kapila breed all of

42. You have comes cleansed of all through your prowess. All the kings have been defeated by you, O sinless one, through your prowess

43 Proceeding with your friends to their kingdoms, O king, install their brothers, sons, or grandsons on their thrones.

44 Treating kindly even the children in the womb, make your subjects glad and happy, and govern the Earth

45 Install on their thrones the daughters of those that have no sons Women are fond of pleasure and power By this they will shake off their sorrows and become happy.

46 Having comforted the entire empire in this way, O Bharata worship the gods in a Horse-sacrifice as did the victorious Indra in days of yore It is not proper for us to grieve for those great Kshatriyas, O foremost of Kshatriyas

47 Stupefied by the power of the Destroyer, they have died while satisfying the duties of their own order.

48 You have performed the duties of a Kshatriya and obtained the Earth throuless. Follow your own duties, O son of Kunti, for then, O Bharata, you will enjoy happiness in the next world"

CHAPTER XXXV.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhishthira said:—

1. "What are the necessary rites of expiation? And what are those acts which one must do for being released from sin? Tell me this, O grandfather.

Vyasa said —

23 One who utters an untruth to his preceptor or acts against his wishes, becomes freed of that sin by doing something agreeable to one's preceptor.

24. One who has deviated from the vow of celibacy may become freed of that sin by being clad in a hide of a cow for six months and observing the penances laid down for Brahmanicide

25 One who has been guilty of adultery or of theft, is purified by practising rigid vows for a year

26 When one steals another's property, one should, by all means in his power, return to the said party another property of the value of what has been stolen. One may then be freed of the sin.

27. The younger brother who has married before his elder brother is married, as also the elder brother whose younger brother has married before him, becomes freed by observing a rigid vow, with controlled mind for twelve nights.

28 The younger brother, however, should marry again for rescuing his departed manes Upon such second marriage the first wife becomes purified and her husband himself would not commit sin by taking her.

29 Men well read in the scriptures say that women may be freed of even the greatest sins by practising the vow of *Chaturmasya* living all the while upon restricted and pure diet

30. Persons well read in the scriptures take no notice of the sins that women may commit at heart Whatever their sins may be they are cleansed by their menstrual course like a metallic plate that is cleansed with ashes

31 Plates desecrated by a Shudra eating off it, or a vessel of the same metal that has been smelt by a cow, or stained by a Brahmana's *Gandusha* may be cleansed by the ten purifying substances.

32 It has been ordained that a Brahmana should acquire and practise all the virtues For a Kshatriya it has been ordained that he should acquire and practise one fourth of all virtues.

33 So, a Vaishya should practise less (than a Kshatriya s) by a fourth, and a Shudra less (than a Vaishya s) for a fourth The gravity or lightness of sins of each of the four orders, should thus be ascertained.

34 Having killed a bird or an animal, or cut down living trees, a person should declare his sin publicly and fast for three nights.

35 By having intercourse with one whom intercourse is forbidden, the expiation consists in wandering in wet clothes and sleeping on a bed of ashes.

36. These O king, are the expiations for sins, as laid down in scriptures and by Brahman himself

37. A Brahmana may be freed off of all sins by reciting the *Gayatri* in a sacred place, living all the while upon restricted fare, casting off malice, abandoning anger and hate, unaffected by praise and blame, and observing the vow of silence.

38 He should during the day be under shelter of the sky and should sleep in the same way at night, thrice during the day, and thrice during the night, he should also plunge with the clothes into a river or lake for performing his ablutions.

39 Practising rigid vows, he should abstain from speaking with women, Shudras, and degraded persons A Brahmana by observing such rules may be freed off of all all sins unconsciously committed by him.

40. A person reaps in the next world the fruits, good or bad, of his acts here which are all seen by the elements Proportionate to virtue or vice, one enjoys or suffers the consequences

41. By knowledge, by penances, and by pious acts, therefore one multiplies his happiness One, therefore, may likewise increase his misery by committing sinful acts.

42 One should, therefore, perform righteous deeds and avoid altogether *sinful ones.*

43 I have now described what the expiations of the sins are. There is expiation for every sin except those that are (highly heinous)

44 As regards sins regarding unclean food and the like, and improper speeches, etc, they are of two classes, *viz*, those committed knowingly and those that committed unconsciously.

45 All sins that are committed knowingly are serious while those that are committed unwittingly are light. There is expiation for both.

46 Forsooth, sin is capable of being washed away by following the ordinances. Those ordinances, however, have been laid down only for them who have faith in God.

47. They are not for atheists or those that have no faith, or those who are full of pride and malice.

48 A person, O foremost of men, who seeks well being both here and hereafter, should, O foremost of virtuous men, always follow virtue, hear the righteous, and satisfy the duties that have been ordained for him.

49 Therefore, for the reasons already pointed out by me, you, O king, shall be freed off of all your sins, for you have slain your enemies in the discharge of your duties as a king and for the protection of your life and inheritance.

50 Or, if despite it, you still consider yourself sinful, perform expiation Do not cast away your life for such grief that does not become a wise man.'

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Vaishampayana said :—

51. "Thus accosted by the holy Rishi, king Yudhisthira the just, having thought for a short time, said these words to the sage."

CHAPTER XXXVII.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhisthira said :—

1 "Tell me, O grandfather, what food is clean and what, unclean what gift is praiseworthy, and who is the deserving, and who, undeserving (recipients of gifts).

Vyasa said :—

2. 'Regarding it is cited a old discourse between the ascetics and that lord of creation, *viz*, Manu

3—5 In the Krita age, a concourse of Rishis, of rigid vows having approached the great and powerful lord of creation Manu, while seated at his ease, requested him to describe duties, saying,—What food should be taken, who is to be considered a deserving person (for gifts), what gifts should be made, how should a person study and what penances should one perform and how, and what acts should be done and what acts should not be done O lord of creation tell us everything in detail Thus solicited by them, the divine and self-sprung Manu said to them—Listen to me as I describe the duties in brief and in detail.

6—7 In regions which have not been forbidden, silent recitation of sacred Mantras, homa round fasts, knowledge of soul sacred rivers regions inhabited by men devoted to pious acts—these have been laid down as purifying acts and objects Certain mountains also are purifying, as also the eating of gold and bathing in waters into which have been washed gems and precious stones

8 Sojourn to sacred pilgrimages and eating of sanctified butter,—these also, forsooth, speedily cleanse a man.

9 No man would ever be called wise if he is proud If he wishes to live long he should for three nights drink hot water as an expiration for the same.

10 Refusal to take what is not given gift, study of sacred books, penance, abstention from injury, truth freedom from anger, and adoration of the gods in sacrifices,—these are the marks of virtue.

11. Virtue again, according to time and place becomes sin Thus misappropriation of another's property, untruth and injury and killing, may under special circumstances, become virtue.

12-13 To persons capable of judging, acts are of two kinds, *viz*, virtuous and sinful. From the worldly and the Vedic points of view again, virtue and vice become good or bad From the Vedic point of view, virtue and vice, would be classed under action and inaction Inaction, *i e*, abstention from Vedic rites leads to liberation (from re-birth) while the fruits of action *i e*, performance of Vedic rites, leads to repeated death and re-birth From the worldly point of view, acts that are evil, lead to sins and those that are good, to virtue From the worldly point of view, therefore, virtue and vice are to be marked out by the good and the evil character of their fruits.

14 Even evil acts, when performed for divine purposes, the scriptures life itself, and the means by which life is sustained, yield good consequences.

15 Expiation has been laid down, for an act undertaken for the purpose of doing mischief (to some one) in the future, as well as for an act done whose consequence is apparently mischievous.

16—17 When an act is performed from wrath or misjudgment, then expiation should be performed by paining the body, guided by example by scriptures, and by reason When any action, is performed for pleasing or displeasing the mind the sin originating thereform may be cleansed by pure food and recitation of Mantras

18 The king who does not use (in a particular case) the rod of chastisement, should fast for one night The priest who does not advise the king to inflict punishment (in a proper case) should fast for three nights

19 A man who from grief attempts to commit suicide by means of weapons, should fast for three nights

20 There is no expiation for them who do not observe duties and practices of their order and caste country, and family, and who forsake their own creed.

21. When any doubt arises regarding what should be done it should be settled by the injunction of the scriptures which ten persons versed in Vedic scriptures or three of those who frequently recite them may declare.

22 The bull earth, little ants, worms born in dirt and poison, should not be eaten by Brahmanas.

23. They should also abstain from eating fishes that have no scales, and four-legged aquatic animals like frogs and others except the tortoise

24—26 A Brahmana should not also take water-fowls called Bhasas, ducks, Suparnas, Chakravakas, diving ducks, cranes, crows, shags, vultures, hawks, owls, as also all four-legged carnivorous animals and that have sharp and long teeth, and birds, and animals having two teeth and those having four teeth as also the milk of the sheep, the she ass, the she-camel, the newly-calved cow, women, and deer.

27. Beside this, the food that has been offered to the departed manes, that which has been cooked by a woman who has recently given birth to a child, and food cooked by a unknown person, should not be taken. The milk also of a cow that has recently calved should not be drunk.

28 If a Brahmana takes food which has been cooked by a Kshatriya, it diminishes his power; if he takes the food supplied by a Shudra, it decreases his Brahmanic effulgence; and if he takes the food supplied by a goldsmith or a woman who has neither husband nor children, it decreases his longevity.

29 The food supplied by an usurer is equivalent to dirt while that supplied by a prostitute is equivalent to semen The food also supplied by persons who connive at the unchastity of their wives, and by persons who are henpecked, is forbidden.

30—33 The food supplied by a person selected (for receiving present) at a sacrifice, by one who does not enjoy his riches or make any gifts, that supplied by one who sells Soma, or one who is a shoe maker, by an unchaste woman, by a washerman, by a physician, by watchmen, by a number of persons, by one who is marked by a whole village, by one who lives on the income of dancing girls, by persons marrying before their elder brothers are married, by professional panegyrists and bards, and by gamblers, the food also which is brought with the left hand or which is stale, the food which is mixed with alcohol, the food which is already tasted, and the residue of a feast, should not be taken (by a Brahmana) Cakes sugarcanes, pot herbs, and rice boiled in sugared milk, when shorn of relish, should not be taken.

34 The powder of fried barley and of other sorts of fried grain, mixed with curds, when stale with age, should not be taken Rice boiled in sugared milk, food mixed with the Tila seed meat and cakes that have not been dedicated to the gods, should not be taken by Brahmanas, who live as householders Having first pleased the gods, Rishis, guests, Pitris, and the tutelary deities, a Brahmana householder should then take his food. A householder by living thus in his own house becomes like a person of the mendicant order that has renounced the world.

37. A man of such conduct even living with his wives as a householder, earns great religious merit. No one should make a gift for gaining fame, or from fear of censure or to a benefactor.

38—39 A pious man would never make gifts to persons living by singing and dancing or to those that are jesters by profession, or to a drunkard, or to a mad man, or to a thief, or to a slanderer or to an idiot, or to one that is pale colored or to one that is defective of a limb, or to a dwarf, or to wicked person, or to one born in a degraded and wicked family, or to one that has not been sanctified by the observance of vows.

40 No gift should be made to a Brahmana who has no knowledge of the Vedas. Gifts should be made to him only who is well read in the Vedas. An improper gift and an improper acceptance beget bad consequences to both the giver and the acceptor.

41. As a person who tries to cross the sea with the help of a rock or a mass of catechu sinks with his support, so the improper giver and the acceptor both sink together.

42 As a fire that is covered with wet fuel does not burn so the acceptor of a gift who has not practised penances, and piety and studied Vedas cannot confer any benefit (upon the giver)

43 As water in a skull and milk in a bag made of dog skin become impure for the uncleanness of the vessels in which they are kept, so the Vedas become fruitless in a person who is not of good conduct.

44 One may give from pity to a low Brahmana who is without Mantras and vows, who is innocent of the scriptures and who is envious.

45. One may, from pity, give to a person who is poor or afflicted or ill. But he should not make charities to such a person with the belief that he would derive any (spiritual) benefit from it or that he would acquire any religious merit by it.

46 Forsooth, a gift made to a Brahmana ignorant of the Vedas, becomes perfectly fruitless, for the shortcomings of the recipient.

47. As an elephant made of wood, or an antelope made of leather, so is a Brahmana who has not read the Vedas All the three have nothing but names

48. As a eunuch cannot beget children on women, as a cow does not procreate on another cow, as a bird lives in vain that is featherless even so is a Brahmana that is without Mantras.

49 As grain without kernel, as a well without water, as libations poured on ashes, even so is a gift to a Brahmana who is ignorant.

50. An unlearned Brahmana is an enemy (to all) and is the destroyer of the food that is offered to the gods and the departed manes. A gift made to such a person becomes useless He is, therefore, like a robber He can never attain to blissful regions hereafter.

51. I have now told you in brief, O Yudhishthira, all that was said by Manu on that occasion This high discourse should be listened to by all, O foremost of Bharata's race.' "

CHAPTER XXVIII.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhisthira said —

1. "O holy and great ascetic, I wish to hear at length what the duties of kings are and what the duties, in full, of all the four orders

2. I wish to hear, O foremost of Brahmanas, how persons should behave in times of distress, and how I may subjugate the world by following the path of morality

3 This discourse on expiation, describing fasts and capable of exciting great curiosity, has pleased me

4 The practice of virtue and the performance of royal duties are always inconsistent with each other I am always perplexed to think how one may reconcile the two."

Vaishampayana said —

5—6 'Then Vyasa, O king, that foremost of all persons conversant with the Vedas, looking at that ancient and omniscient person, *viz*, Narada, said,—If O king you wish to hear of duties and morality at length, then ask Bhishma, O mighty-armed one, that old grandfather of the Kurus,

7 Conversant with all duties and endued with universal knowledge that son of Bhagirathi will remove all your doubts regarding the difficult subjects of duties

8 That goddess, the celestial river of three courses gave birth to him. He saw with his physical eyes all the celestials headed by Indra.

9 Having pleased with his dutiful services the celestial Rishis, headed by Vrihaspati, he acquired a knowledge of royal duties.

10 That foremost one among the Kurus acquired a knowledge also of that science, with its interpretations which Ushanas and the Rishi who is the preceptor of the celestials know.

11. Having practised rigid vows, that mighty-armed one obtained a knowledge of all the Vedas and their branches, from Vashishtha and from Chyavana of Bhrigu's race.

12 In the days of yore he studied under the eldest son of the Grandfather himself, *viz*, the effulgent Sanatkumara, well conversant with the truths of mental and spiritual science

13 He learnt the duties in full of the Yatis from Markandeya That foremost of men learnt the science from Rama and Shakra.

14 Although born as man, his death itself is in his own hands Although childless, yet he has many blissful regions hereafter as heard by us

15 Rishis of great merit were his courtiers There is nothing on earth which is unknown to him

16 Conversant with all duties and the subtle truths of morality, he will describe to you the duty and morality. See him before he dies.

17 Thus accosted by him, the high-souled and wise son of Kunti, said the following to Satyavati's son Vyasa, that foremost of all orators

Yudhisthira said :—

18 'Having caused a great and dreadful destruction of kinsmen, I have offended all and am a destroyer of the Earth.

19 Having caused that Bhishma himself, that honest warrior, to be killed deceitfully how shall I approach him for asking him (about duties and morality) ?

Vaishampayana said :—

20. 'Actuated by the desire of benefiting all the four orders, the mighty-armed and great chief of Yadu's race once more ad-

dressed that foremost of kings (in the following words) —

Vasudeva said :—

21 "You should not thus continually indulge in grief Do O best of kings, what the holy Vyasa has said

22. The Brahmanas, O mighty armed one, and these your highly energetic brothers stand before you beseechingly like persons soliciting Indra the gods of the clouds at the close of summer.

23. The surviving kings, and the people belonging to all the four orders of your kingdom of Kurujangala, O king, are here.

24 For the sake of doing what is agreeable to these great Brahmanas, for satisfying the behest of your reverend senior Vyasa of immeasurable energy, and at the request of ourselves who are well-wishers and of Draupadi, O destroyer of foes, do what is agreeable to us, O slayer of foes, and what is beneficial to the world.

Vaishampayana said :—

25 "Thus addressed by Krishna, the great king (Yudhisthira) having eyes like lotus petals, rose from his seat for the well-being of the entire world

27—28 That foremost of men, the illustrious Yudhisthira, solicited by Krishna himself, by the Dwaipayana (Vyasa), by Devasthana, by Jishnu by these and many others, shook off his grief, and anxiety.

29 Fully conversant with the teachings of the Srutis with the science that explains them and with all that men usually hear and all that is worthy of being heard the son of Pandu acquired peace of mind and resolved upon what he should next do

30 Surrounded by them all like the moon by the stars the king, placing Dhritarashtra at the head started for the city

31 Desirous of entering the city Kunti's son Yudhisthira conversant with every duty, worshipped the gods and thousands of Brahmanas

32—33 He then got upon a new and white car covered with blankets and deer-skins, and to which were yoked sixteen white bullocks endued with auspicious marks, and which had been purified with Vedic Mantras Adored by panegyrists and bards the king got upon that car like Soma riding upon his own nectarine vehicle

34 His powerful brother Bhima took the reins Arjuna held over his head a highly lustrous umbrella.

35 That white umbrella held upon the car shone like a white cloud adorned with stars in the sky.

36 The two heroic sons of Madri, *viz*, Nakula and Sahadeva, took up two yak-tails white as the rays of the moon and set with gems, for fanning the king.

37 The five brothers, adorned with ornaments, having got upon the car, O king, shone like the five elements

38 Riding upon another white car to which were yoked horses fleet as thought, Yuyutsu, O king, followed the eldest son of Pandu

39 Upon his own shining car of gold to which were yoked Shivya and Sugriva, Krishna, with Satyaki, followed the Kurus.

40 The eldest uncle of Pritha's son O Bharata accompanied by Gandhari headed the train, upon a vehicle carried by men.

41 The other Kuru ladies as also Kunti and Krishna all proceeded on excellent cars, headed by Vidura

42 Then followed a large number of cars and elephants adorned with ornaments, and the infantry and horses

43 His praises sung by sweet voiced panegyrists and bards, the king went towards the city of Hastinapur.

44 The march O mighty armed one, of king Yudhishthira, was so beautiful that its like had never been witnessed on Earth Containing healthy and cheerful men the busy hum of numberless voices was heard there

45 During the march of Pritha's son, the city and its streets were adorned with lively citizens

46 The part through which the king passed had been adorned with white festoons of flowers and numberless flags. The streets of the city were perfumed with incense

47 The palace was covered with powdered perfumes and flowers and fragrant plants and ornamented with garlands and wreaths

48 New metallic jars brimful with water, were kept at the door of every house, and bevies of beautiful maidens stood at different parts

49 Accompanied by his friends, and welcomed with sweet words the son of Pandu, entered the city through its well-adorned gate

CHAPTER XXXIX.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Vaishampayana said:—

1. "Then the sons of Pritha entered the city, thousands of citizens came out to see the spectacle

2 The well-adorned squares and streets, with the crowd of men, shone like the ocean rising at the rise of the moon,

3. The large palaces that stood on the street-sides gaily decked and full of ladies seemed to shake, O Bharata, with their fair denizens

4 With soft and modest voices they described the praises of Yudhishthira, of Bhima and Arjuna, and of the two sons of Madri.

5 And they said—You deserve every praise, O blessed princess of Panchala who wait by the side of these foremost of men like Gautami by the side of the (seven) Rishis

6. 'Your acts and vows have fructified O lady' Thus O king, the ladies praised the princess Krishna

7 Praises being thus chanted, O Bharata and they conversing with one another, and for the shouts of joy (uttered by the men), the city became filled with a loud noise

8 Having passed through the streets with becoming conduct Yudhishthira then entered the beautiful palace (of the Kurus) adorned with all ornaments

9 Approaching the palace, citizens and villagers uttered speeches that were pleasing to his ears

10 'By good luck, O foremost of kings, you have defeated your enemies, O slayer of foes. By good luck, you have regained your kingdom through virtue and prowess.

11. Be, O foremost of king, our monarch for a century and protect your subjects virtuously like Indra protecting the celestials'.

12—13 Thus welcomed at the palace-gate with words of blessings and accepting the benedictions uttered by the Brahmanas from all sides, the king, graced with victory and the blessings of his people, entered the palace resembling the mansion of Indra himself, and then got down from his car.

14 Entering the palace, Yudhishthira approached the tutelary deities and adored them with gems and scents and garlands.

15. Endued with great fame and prosperity, the king came out once more and saw a number of Brahmanas waiting with sacred articles in their hands

16 Surrounded by those Brahmans desirous of uttering blessings on him, the king shone beautiful like the spotless moon in the midst of the stars

17—18 Accompanied by his priest Dhaumya and his eldest uncle, the son of Kunti gladly adored, with due rites, those Brahmanas with sweets, gems, and profuse gold, and kine and dresses O king, and with various other articles that each desired.

19 Then loud acclamations of—This is a blessed day,—arose filling the entire sky, O Bharata That sacred sound which was sweet to the ear was highly gratifying to the friends and well-wishers of the Pandavas.

20 The king heard that sound uttered by those learned Brahmanas loud and clear like the sound of swans He listened also to the melodious and significant speeches, of those persons well read in the Vedas.

21. Then arose, O king, the peal of drums and the pleasant blare of conchs, indicative of triumph.

22 Some time after, when the Brahmanas had become silent, a Rakshasa of the name of Charvaka, who had disguised himself as a Brahmana, addressed the king.

23—24. He was a friend of Duryodhana and stood there under the disguise of a religious mendicant With a rosary, with a tuft of hair on his head, and with a staff in his hand, he stood proudly and fearlessly in the midst of all those Brahmanas that had come there in thousands for uttering for blessings, (upon the king) O king, and all of whom had practised penances and vows.

25 That wicked Rakshasa, desirous of doing evil to the high souled Pandavas, and without having consulted those Brahmanas, said these words to the king.

Charvaka said:—

26, Making me their spokesman all these Brahmanas, are saying,—Fie on you. You are a wicked king. You are a destroyer of kinsmen.

27. What will you gain, O son of Kunti, by having thus exterminated your race? Having killed also your elders and preceptor, it is proper for you to cast away your life.

28. "Hearing these words of that wicked Rakshasa, the Brahmanas there were

greatly moved. Cut to the quick by that speech, they set up a loud uproar.

29 And all of them, with king Yudhishthira, O king, became silent from anxiety and shame.

Yudhishthira said :—

30 'I bow down to you and solicit you humbly, to be pleased with me. You should not cry fie on me. I shall soon cast off my life.'"

Vaishampayana said :—

31. "Then all those Barhmanas, O king, loudly said,—These are not our words. Prosperity to you, O king.

32 Those great persons, well read in the Vedas, with understandings rendered clear by penances, then learnt the disguise of the speaker by means of their spiritual sight.

And they said :—

33 'This is the Rakshasa Charvaka, the friend of Duryodhana. Having put on the guise of a religious mendicant, he seeks the well-being of his friend Duryodhana.

34. We have not, O you righteous soul, said anything of the kind. Drive away your anxiety May prosperity be with you and your brothers.'"

Vaishampayana said :—

35. 'Those Brahmanas then, beside themselves with anger, uttered the sound hum. Freed off of all sins, they censured the sinful Rakshasa and killed him there.

36. Consumed by the power of those Brahmavadins, Charvaka fell down dead, like a tree with all its blasted spouts by the thunder of Indra.

37. Duly adored the Brahmanas went away, having pleased the king with their blessings. The royal son of Pandu also, with all his friends, became highly happy."

CHAPTER XL.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Vaishampayana said :—

1—2. "Then Devaki's son Janardana endued with universal knowledge said to king Yudhishthira who stood there with his brothers,—In this world O friend I adore only the Brahmanas They are gods on Earth, have venom in their words, and are exceedingly easy to gratify.

3 Formerly, in the Krita age, O king, a Rakshasa of the name of Charvaka, O mighty-armed one, practised austere penances for many years in Vadari.

4. Brahma repeatedly asked him to ask for boons. At last the Rakshasa prayed for the boon, O Bharata, of being freed from fear of every being in the universe.

5. The Lord of the universe granted that high boon of freedom from fear of all creatures, subject to the only condition that he should be careful of how he offended the Brahmanas.

6. Having obtained that boon, the sinful and powerful Rakshasa of terrific deeds and great power began to assail the gods.

7. The gods, oppressed by the power of the Rakshasa, assembling together, approached Brahman, for bringing about their enemy's destruction.

8. The eternal god answered them, O Bharata, saying,—I have already arranged the means by which the death of this Rakshasa may soon be encompassed.

9 There will be a king of the name of Duryodhana. Among men, he will be the friend of this creature. Out of affection towards him, the Rakshasa will insult the Brahmanas.

10. Pained by the wrong he will inflict upon them, the Brahmanas, whose power is in speech, will in anger censure him, at which he will die.

11. That Rakshasa Charvaka, O foremost of kings, killed by the curse of the Brahmanas, lies there, dead. Do not, O foremost of Bharata's race, grieve.

12. Your kinsmen, O king, have all died while performing the Kshatriya duties. Those leading Kshatriyas, those high-souled heroes have all gone to heaven.

13 Do you attend to your duties now, O you of unfading glory, do not grieve. Kill your enemies, protect your subjects, and worship the Brahmanas.'"

CHAPTER XLI.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Vaishampayana said :—

1. "Shorn of grief and anxiety the royal son of Kunti, took his seat, with face eastwards, on an excellent seat made of gold.

2. On another seat, beautiful and shining and made of gold, sat, with face directed towards him, those two destroyer of foes, viz, Satyaki and Vasudeva

3 Placing the king in their midst, on his two sides sat Bhima and Arjuna upon two beautiful seats set with gems

4 Upon a white ivory throne decked with gold, sat Pritha with Sahadeva and Nakula.

5 Sudharman, and Vidura, and Dhaumya, and the Kuru king Dhritarashtra, each sat separately on separate seats that shone with the effulgence of fire

6 Yuyutsu and Sanjaya and the illustrious Gandhari all sat down where king Dhritarashtra had sat.

7 Seated there, the righteous king, touched the beautiful white flowers, Swastikas, vessels full of various articles, earth, gold, silver, and gems.

8—9 Then headed by the priest all the subjects came to see king Yudhishthira, bringing with them various kinds of sacred articles.

9 Then earth and gold, and many sorts of gems, and all other articles in profusion which were necessary for the performance of the coronation rite, were brought there.

10—11. There were golden jars brimful with water, those made of copper and silver and earth, flowers, fried paddy Kusha grass, cow's milk, (sacrificial) fuel consisting of the wood of Shami Pippala, and Palasa, honey, clarified butter, (sacrificial) ladles made of Udumvara, and conchs adorned with gold.

subjects Always making enough of presents in profusion in all his sacrifices, the king honored his subjects in return

18 He gave a thousand nishkas to the Brahmanas who uttered blessings on him. All of them had studied the Vedas and were wise and well-behaved

19—20. Pleased (with presents), the Brahmanas, O king, wished him prosperity and victory, and with voice melodious like that of swans, chanted his praises, saying —O Yudhishthira of mighty arms, by good luck, O son of Pandu, you have acquired victory By good luck, O highly effulgent hero, you have regained your position through prowess.

21—21. By good luck, the wielder of Gandiva, and Bhimasena, and yourself, O king, and the two sons of Madri, are all well, having killed your foes and escaped alive from this battle, destructive of heroes. Do you, O Bharata, attend forthwith to those acts that should next be done'

23 Thus worshipped by those pious men, king Yudhishthira with his friends, became installed on the throne of a large kingdom, O Bharata."

CHAPTER XLII.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

8. You should always remember those words of mine.' The king then asked them to go where they liked.

9 Having sent away the citizens and the people of the provinces the Kuru king appointed his brother Bhimasena as Yuvaraja.

10 And he gladly appointed the highly intelligent Vidura for helping him with his advice and for looking after the sixfold requirements of the state

11–12 And he appointed the old Sanjaya endued with every accomplishment, as the superintendent of finances He appointed Nakula superintendent of the forces for giving them food and pay and for looking after other affairs of the army.

13 King Yudhishthira appointed Phalguna for resisting hostile forces and punishing the wicked.

14 He appointed Dhaumya, the foremost of priests, to attend daily to the Brahmanas and perform all rites in honor of the gods and all other religious rites

15 He appointed Shahadeva to always remain by his side, for the king thought, O king, that he should always be protected by that brother of his

16. The king cheerfully supported others in various other affairs according to their gratification.

17—18 That destroyer of hostile heroes, viz, the righteous souled king Yudhishthira, ever devoted to virtue, commanded Vidura and the high souled Yuyutsu, saying —'You should always with attention and care do everything that my royal father Dhritarashtra desires

19 Everything for the citizens and the residents of the provinces should be done by you in your respective departments, after the king's permission."

CHAPTER XLIII.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Vaishampayana said :—

1. After this the noble king Yudhishthira caused the Shraddha rites to be performed for every one of his kinsmen killed in battle

2. King Dhritarashtra also distributed, for the good of his dead sons, excellent food, and kine and immense wealth, and many beautiful and costly gems amongst the Brahmanas.

3—4 Yudhishthira, accompanied by Draupadi, distributed much wealth for the sake of Drona and the great Karna, of Dhrishtadyumna and Abhimanyu, of the Rakshasa Ghatotkacha the son of Hidimva, and of Virata, and his other well wishers who had served him loyally, and of Drupada and the five sons of Draupadi

5 For each of these, the king pleased thousands of Brahmanas with presents of wealth, gems, kine and clothes

6. The king performed the Shraddha rite for the good, in the next world, of every one of those kings also who had been killed in the battle without a single excepted kinsman or friend

7 And the king also, for the good of the souls of all his friends, set up houses for the distribution of food, and erected places for the distribution of water, and tanks to be excavted in their names.

8. Thus satisfying the debt he owed to them and warding off the chance of censure in the world, the king became happy and began to protect his subjects virtuously

9 He showed due honor as before to Dhritarashtra, and Gandhari, and Vidura, and to all the Kaurava elders and to all the officers.

10 The kind Kuru king honored and protected all those ladies also who had, for the battle, been deprived of their heroic husbands and sons

11 The powerful king showed kindness towards the destitute and the blind and the helpless by giving them food, clothes and protection

12 Freed from foes and having vanquished the whole Earth, king Yudhishthira began to enjoy great happines."

CHAPTER XLIV.

(RAJADHARMANUSHASANA PARVA) —*Continued*

Vaishampayana said :—

1—3 'Having regained the kingdom, the highly pure and wise king Yudhishthira, after the ceremony of installation had been over, joining his hands together, addressed the lotus eyed Krishna of Dasharha's race, saying —'Through your grace O Krishna, through your policy, might, intelligence and prowess O foremost of the Yadus I have regained this ancestral kingdom of mine O you having lotus eyes, I repeatedly bow to you, O chastiser of foes.

4 You have been called the One only Being. You are the refuge of all worshippers The Rishis worship you under various names

5 Salutation to you O Creator of the Universe You are the soul of the Universe and the Universe has originated from you You are Vishnu, you are Jishnu, you are Hari, you are Krishna, you are Vaikuntha, and you are the greatest of all beings

6 You have, as said in the *Puranas* taken your birth seven times in the womb of Aditi You also took birth in the womb of Prisni The learned say that you are the three Yugas

7. All your deeds are sacred You are the master of our senses You are the great Lord worshipped in sacrifices You are called the great swan You are Three-eyed Shambhu. You are One, though known as Vibhu and Damodara

8. You are the great Boar you are Fire, you are the Sun you have the emblem of bull on your banner and you have Garuda also for your emblem You are the grinder of inimical armies, you are the Being who permeates every form in the universe, and you are of irresistible power.

9 You are the foremost of all things you are dreadful, you are the commander in battle, you are Truth, you are the giver of food, and you are Guha (the celestial commander-in chief) You yourself never suffer deterioration, you cause your enemies to fade and waste You are the Brahmana of pure blood, and you are the issues of intermarriage. You are great

10 You move in the sky, you are called Vrishadarbha and Vrishakapi You are Ocean, you are without attributes, you have three humps, you have three abodes, and you create human forms on Earth, coming down from heaven.

11. You are Emperor, you are superior to Emperor, and even superior to him You are King of the gods, and you are the root of the Universe You are all powerful you are existence in every form, you are formless, you are Krishna, and you are fire.

12 You are the Creator, you are the father of the celestial physicians you are (the sage) Kapila, and you are the Dwarf.

13 You are Sacrifice embodied, you are Dhruva, you are Garuda, and you are called Yajnasena. You are Shikhandin, you are Nahusha, and you are Vabhru You are the constellation Punarvasu residing in the sky.

14 You are of many color, you are the sacrifice of Uktha, you are Sushena, you are the drum. The track of your car-wheels is light You are the lotus of Prosperity, you are the cloud Pushkara, and you are adorned with garlands.

15 You are rich, you are powerful, you are the most subtile, and you are described in the Vedas You are the great sea, you are Brahman, you are the sacred refuge, and you know the residences of all You are called Hiranyagarva, you are the sacred Mantras *swadha* and *swaha*, you are Keshava

16 You are the cause of all, and you are its dissolution In the beginning you created the universe This universe is under your sway, O Creator of the universe. Salutations to you, O wielder of *Sharnga* bow, discus and sword'

17 Thus hymned by king Yudhishthira in the midst of the assembly, the lotus eyed Krishna became pleased That foremost one of the Yadavas then began to cheer up the eldest son of Pandu with many sweet speeches.'

CHAPTER XLV.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Vaishampayana said :—

1. "The king sent away all his subjects, who, ordered by the king, came back to their respective abodes.

2—3 Solacing his brothers, Yudhishthira, shining with beauty, then addressed highly powerful brothers Bhima, Arjuna and the twins, saying,—'Your bodies have, in the great battle, been wounded with various weapons by the foe. You are greatly tired, sorrow and anger have burnt your hearts

4 Through my fault, O foremost of Bharata's race you have suffered the miseries of banishment in the forests like ordinary men.

5 With great joy and ease enjoy this victory. After taking rest and refreshing your faculties, meet me again in the morning.

6—7. After this, the mighty armed Vrikodara, like Indra entering his own beautiful mansion, entered the palace of Duryodhana, that was decorated with many excellent buildings and rooms, that abounded with gems of various kinds, and that was full of servants male and female, and which Yudhishthira assigned to him with the consent of Dhritarashtra.

8—9 The mighty-armed Arjuna also, at the king's behest obtained the palace of Dushasana which was not inferior to Duryodhana's and which consisted of many excellent mansions and was adorned with a golden gate-way, and which was full of riches and and attendants of both sexes

10 The palace of Durmarshana was even superior to that of Dusshasana Resembling the palace of Kuvera himself, it was adorned with gold and every sort of gem

11 King Yudhishthira gladly gave it to Nakula who deserved it best and who had been reduced with sufferings in the great forest

12 The best of palaces belonging to Durmukha was highly beautiful and adorned with gold It was full of beds and beautiful women having eyes like lotus-petals.

13 The king gave it to Sahadeva who was ever busy with doing what was agreeable to him Obtaining it, Sahadeva became pleased as the king of treasures upon obtaining Kailasa

14 Yuyutsu and Vidura and Sanjaya O king, and Sudharman[#] mya, proceeded to their former monarch, Kunti's son Yudhishthira made each of the four orders of men perform their respective duties

5 The (eldest) son of Pandu gave a thousand great Brahmanas of the Snataka order a thousand gold coins each

6 He then pleased the servants who were dependent on him and the guests who came to him, including persons who were undeserving by satisfying their wishes

7 He gave to his priest Dhaumya kine in thousands and immense wealth and gold and silver and dresses of various kinds

8 O monarch, the king treated Kripa like a preceptor Ever observing vows the king continued to honor Vidura highly

9 That foremost of charitable men satisfied all persons with presents of food and drink and dresses of various kinds and beds and seats

10 Having restored peace to his kingdom the highly illustrious king O best of monarchs paid due [illegible] to Yuyutsu and Dhritarashtra [illegible] the c[illegible]

11 Placing his kingdom at the disposa, of Dhritarashtra, of Gandhari and of Vidura, King Yudhisthira spent his days happily

have not transgressed the duties of our order.'

20. The divine Krishna did not speak a single word to that chastiser of enemies, king Yudhishthira, for he was then rapt in meditation."

CHAPTER XLVII

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Yudhishthira said —

1 'Wonderful it is, O you of immeasurable prowess that you are rapt in meditation O great refuge of the universe, is it all well with the three worlds?

2 When you have O god, withdrawn yourself from the world having, O foremost of men, adopted the fourth state (of perfect unconsciousnees of the world) my mind has been filled with wonder

3 The five vital airs which act within the body have been controlled by you You have controlled your senses within your mind

4 Both words and mind, O Govinda, have been concentered within your understanding All your senses, have been withdrawn into your self

5. The hair on your body stands erect. Your mind and understanding are both calm. You are as immobile now, O Madhava, as an wooden post or a stone?

5 O illustrious god you are as calm as the flame of a lamp burning in a place where there is no wind. You are as immobile as a rock

7 If I am fit to hear the cause, and if it is no secret, remove O god, my doubt, for I beg this favour from you

8 You are the Creator and you are the Destroyer. You are destructible and yon indestructible You are without beginning and you are without end You are the first and the foremost of beings

9 O foremost of pious men, tell me the cause of this abstraction I solicit your favour, and am your devoted worshipper, and am bending my head to you.

10 Thus accosted the illustrious younger brother of Vasava, reinstating his mind, understanding, and the senses in their proper places, said these words similingly.

Vasudeva said —

11 'That foremost men *viz*, Bhishma, who is now lying on a bed of arrows, and who is now like a fire that is about to be extinguished, is thinking of me It is therefore my mind also was concentrated on him.

12 My mind was fixed in him the twang of whose bow and the sound of whose palms Indra himself was unable to bear

13. I was thinking of him who having defeated in a moment all the assembled kings carried the three princesses of Kashi for the marriage of his brother Vichitraviryya

14 I was thinking of him who fought continually for twenty-three days with Rama himself of Bhrigu's race and whom Rama could not defeat

15 Controlling all his senses and concentrating his mind by the aid of his understanding he sought my refuge It was for this that I had fixed my mind upon him

16 I was thinking of him whom Ganga conceived and gave birth to according to ordinary human laws and whom Vaishtha took as a pupil

17 'I was thinking of that powerful hero of great intelligence who is a master of all the celestial weapons as also of the four Vedas with all their auxiliaries.

18 I was thinking of him, O son of Pandu, who is the favourite disciple of Rama the son of Jamadagni, and who is the master of all the sciences.

19 I was thinking of that best of all persons conversant with morality and duty, of him, O foremost of Bharatas who knows the Past, the Future, and the Present

20 After the ascension to heaven of that foremost of kings for his own achievements the Earth, O son of Pritha, will look like a moonless night.

21 Therefore O Yudhishthira humbly approaching Ganga's son, *viz*, Bishma, ask him about what you may wish to learn

22 O king enquire of him about the four branches of knowledge, about the sacrifices and the rites sanctioned for the four castes, about the four modes of life, and about the duties of kings

23 When Bhishma, that foremost one of Kuru's race, will disappear from the world every kind of knowledge will go away with him. It is, therefore, that I urge you to do it.

24—25 Hearing these wholesome and pregnant words of Vasudeva, the righteous Yudhisthira with voice suppressed with tears, answered Janarddana saying—'What you have said, O Madhava, about the

greatness of Bhishma, is perfectly true. I have not the least doubt about it.

26 I had heard of the piety and greatness, of the illustrious Bhishma from great Brahmanas talking about it.

27. You, O killer of foes, are the Creator of all the worlds. There, cannot, therefore, O delighter of the Yadavas, be the least doubt in what you say.

28 If you are pleased to show us favour, O Madhava, then we shall go to Bhishma with yourself at our head.

29 When the divine Sun shall have turned towards the north, Bhishma will leave (this world) for those blissful regions which he has acquired. That descendant of Kuru's race, therefore, O mighty-armed one, deserves to see you.

30 Bhishma will then see you who are the first of gods, and who are destructible and indestructible. Indeed, O lord, you are the vast receptacle of Brahma.

Vaishampayana said :—

31. 'Hearing these words of king Yudhishthira, the destroyer of Madhu addressed Satyaki who was sitting by him, saying, —'Let my car be yoked.'

32 At this Satyaki quickly left Keshava's company and going out, ordered Daruka, saying,— Let Krishna's car be made ready.'

33 Hearing the words of Satyaki, Daruka immediately yoked Krishna's car. That best of cars, adorned with gold, decked with profuse emeralds, and moon-gems and sun gems furnished with golden wheels, effulgent, fleet as the wind, set in the middle with various other kinds of jewels, beautiful as the morning sun, equipped with a beautiful standard bearing the emblem of Garuda, and numberless other banners, was yoked with those best of horses quick coursing as thought, *viz*, Sugriva and Saivya and the other two, in trappings of gold. Having yoked it, O tiger among kings, Daruka with joined palms, informed Krishna of the fact."

CHAPTER XLVIII.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Janamejaya said :—

1. "How did the grandfather of the Bharatas, who lay on a bed of arrows, cast off his body and what sort of Yoga did he adopt ?"

Vaishampayana said :—

2 "Listen, O king, with pure heart and rapt attention, as to how, O foremost of the Kurus, the great Bhishma renounced his body,

3 As soon as the Sun, passing the solstitial point entered in his northerly course, Bhishma with rapt attention, caused his soul (as connected with and independent of the body) to enter into the Universal Soul.

4. Surrounded by many foremost of Brahmanas, that hero, his body cut with innumerable arrows, shone like the sun with his innumerable rays

5—12. Surrounded by Vyasa conversant with the Vedas, by the celestial Rishi Narada, by Devasthana, by Ashmakasumantu, by Jaimini, by the great Paila, by Shandilya, by Devarata, by the highly intelligent Maitreya, by Asita and Vasishtha and the great Kaushika, by Harita and Lomasa and the highly intelligent Atri's son, by Vrihaspati and Shukra and the great sage Chyavana, by Sanatkumara and Kapila and Valmiki and Tumvuru and Kuru, by Maudgalya and Rama of Bhrigu's race, and the great sage Trinavindu, by Pipalada and Vayu and Samvarta and Pulaha and Katha, by Kashyapa and Pulastya and Kartu and Daksha and Parashara, by Marichi and Angiras and Kashmya and Gautama and the sage Galava, by Dhaumya and Vibhanda and Mandavya and Dhaumra and Krishnanubhautika, by Uluka, that foremost of Brahmanas and the great sage Markandeya, by Bhashkari and Purana and Krishna and Suta,—that foremost of pious men, surrounded by these and many other saintly sages of great souls and endued with faith and self-control and equanmity of mind, the Kuru hero looked like the Moon surrounded by the planets and the stars.

13 Lying on his bed of arrows, that foremost of men, Bhishma, with pure heart and joined hands, thought of Krishna in mind, word, and deed.

14. With a cheerful and strong voice he sang the encomium of the destroyer of Madhu that lord of Yoga, the lotus-navelled deity, that lord of the universe, called Vishnu and Jishnu.

15 With joined hands, that foremost of orators, that powerful Bhishma of highly virtuous soul, thus praised Vasudeva.

Bhishma said :—

16 "O Krishna, O foremost of Beings, be pleased with words which I utter, in brief and in full, from desire of singing your praises.

17. You are pure and purity. You transcend all You are what people say to be I HA I. You are the Supreme Lord. With my entire heart I seek your refuge, O universal Soul and Lord of all creatures!

18. You are without beginning and without end You are the greatest of the great and Brahma Neither the celestials nor the Rishis know you. The divine Creator, Narayana or Hari, alone knows you.

19 Through Narayana, the Rishis, the Siddhas, the great Nagas, the gods, and the celestial Rishis, know a little of you You are the greatest of the great and undecaying

20 The celestials the Danavas, the Gandharvas, the Yakshas, the Pannagas, do not know who you are and whence you have sprung.

21. All the worlds and all created things live in you and enter you at the time of dissolution. Like gems strung together in a thread, all things possessing attributes exist in you, the Supreme Lord.

22 Having the universe for your work and the universe for your limbs, this universe consisting of mind and matter exists in your eternal and all pervading soul like flowers strung together in a strong thread

23 You are called Hari, have a thousand heads, thousand feet, thousand eyes, thousand arms, thousand crowns, and thousand effulgent faces You are called Narayana, the deity, and the refuge of the universe.

24. You are the subtilest of the subtile, grossest of the gross the heaviest of the heavy, and the highest of the high.

25. In the Vaks, the Anuvaks, the Nishads, and the Upanishads, you are regarded as the Supreme Being of irresistible power. In the Samans also which are always true, you are known as Truth's self

26 You are of quadruple soul, Supreme soul, individual soul, mind and consciousness You manifest yourself only in the understanding of all creatures. You are the Lord of your votaries O god you are worshipped under four good, high, and secret names, Vasudeva, Sangkarshana, Pradjumna, and Aniruddha.

27. Penances are always present in you, penances live in your form. You are the Universal Soul You are omniscient You are the universe You are the creator of everything in the universe.

28 Like two sticks creating a blazing fire, you have been born of the divine Devaki and Vasudeva for the protection of Brahma on Earth

29 For his eternal liberation, the devout worshipper, withdrawing his mind from everything else and renouncing all desires beholds you, O Govinda, who are the pure Soul, in his own soul.

30 You excell the sun in glory. You are beyond the perception of the senses and the understanding O lord of all creatures, I place myself in your hands

31. In the Puranas you have been described as Purusha In the begining of cycles, you are said to be Brahma, and at the time of universal dissolution you are spoken of as Sankarsana You are worshipful therefore I worship you

32 Though One, you have yet many forms. You have your passions under complete control. Faithfully performing the rites laid down in the scriptures your votaries sacrifice to you, O giver of every wish.

33 You are designated the sac within which the universe lies All created things reside in you Like swans and ducks swimming on the water, all the worlds are seen floating in you.

34 You are Truth You are One and Undecaying You are Brahma You are beyond mind and matter. You are without beginning middle, and end Neither the gods nor the Rishis know you

35. The gods, the Asuras the Gandharvas the Siddhas, the Rishis, and the great Uragas, with concentrated minds, always worship you You are the great panacea for all sorrow.

36. You are without birth and death. You are Divine You are self-born You are eternal You are invisible and beyond perception You are called Hari and Narayana, O powerful one

37. The Vedas describe you as the Creator of the universe and the Lord of everything existing in the universe You are the Supreme Protector of the universe. You are Undecaying and that which is called the Highest.

38 You are gold hued You are the killer of Asuras Though One, Aditi gave birth to you in twelve forms. Salutations to you who are the Soul of the Sun.

39. Salutations to you in your form of Soma who is the highest of Rishis and who gratifies with nectar the gods in the light fortnight and the Pitris in the dark fortnight.

40. You are the One Being of transcendent effulgence dwelling beyond darkness Knowing you one has no fear of death. Salutations to you in that form which is an object of knowledge.

41. In the grand Ukthya sacrifice, the Brahmanas worship you as the great Rich In the great fire sacrifice, they describe you as the chief (priest). You are the soul of the Vedas. Salutations to you.

42 The Richs, the Yajus, and the Samans are your habitation. You are the five sorts of pure libations You are the seven words used in the Vedas. Salutations to you in your form of Sacrifice.

43 Libations are poured on the Homa fire accompanied with seventeen Mantaras You are the soul of the Homa. Salutations to you.

44 You are the Purusha described in the Vedas. Your name is Yajus. The Vedic metres are your limbs. The sacrifices laid down in the three Vedas form your three heads. The great sacrifices called Rathantara is your voice expressing your gratification. Salutations to you in your form of sacred hymns.

45 You are the Rishi who had appeared in the great sacrifice extending for a thousand years celebrated by the Patriarchs You are the great swan with wings of gold. Salutations to you in your form of a swan.

46. Roots with all kinds of affixes and suffixes form your limbs The Sandhis are your joints. The consonants and vowels are your ornaments. The Vedas have described you as the divine word Salutations to you in your form as the Word.

47. Assuming the form of a boar whose limbs were Sacrifice, you had raised the submerged Earth for the behoof of the three worlds Salutations to you in your form of infinite power.

48 You sleep in Yoga on your snake sofa formed by the thousand hoods (of the Naga). Salutations to you in your form of sleep.

49 You make the bridge for crossing the sea of life with Truth, with the means of emancipation, and with the means by which the senses may be controlled. Salutations to thee in your form of Truth.

50. Men following various religions moved by desire of various fruits, worship you with various rites Salutations to you in your form of religion.

51. From you have originated all things. You move all creatures having physical frames and cherishing desires to action. Salutations to thee in your form of Excitement.

52. The great Rishis seek your unmanifest self within the manifest. Called Kshetrajna, you sit in Kshetra. Salutations to you in your form of Kshetra.

53. Though always conscious and present in self, the Sankhyas still describe you as existing in the three states of wakefulness, dream and sleep. They further describe you as possessed of sixteen attributes and representing the number seventeen. Salutations to your form as described by the Sankhyas.

54 Casting off sleep, restraining vital airs, Yogins of controlled senses see you as eternal light. Salutations to you in your Yoga form.

55 Peaceful Sannyasins, freed from fear of re-birth on account of the extinction of all their sins and merits, obtain you. Salutations to you in your form of emancipation.

56. At the end of a thousand cycles, you assume the form of a fire with blazing flames and consume all creatures. Salutations to you in your form of fierceness.

57. Having consumed all creatures and converted the universe into one sheet of water, you sleep on the waters in the form of a child Salutations to you in your your as Maya (illusion).

58. From the navel of the Self-born having eyes like lotus leaves, sprung a lotus. On that lotus is situate this universe. Salutations to you in your form as lotus.

59 You have a thousand heads. You permeate everything. You are of immeasurable soul You have conquered the four kinds of desire that are as vast as the four seas. Salutations to you in your form of Yoga sleep.

60. The clouds are in the hair of your head. The rivers are in the several joints of your limbs The four oceans are in your stomach. Salutations to you in your form as water.

61. Birth and death originate from you. All things, again, at the universal dissolution, are dissolved in you. Salutations to your form as cause.

62. You sleep not in the night. You are engaged in day time also You witness the good and the bad actions (of all). Salutations to you in your form of (universal) observer.

63. There is no act which you cannot do You are again, always ready to do righteous acts Salutations to you in your form of Work, the form, viz., which is called Vaikuntha.

64 In anger you had in battle, rooted out twenty one times the Kshatriyas who had trodden virtue and authority under their feet. Salutations to you in your form of Cruelty.

65 Dividing yourself into five parts you have become the five vital airs which work within every body and cause every living creature to move. Salutations to you in your form of air.

66 You appear in every cycle in the forms called month and season and half-year and year, and are the cause of both creation and dissolution. Salutations to you in your form of Time.

67. Brahmanas are your mouth, Kshatriyas are your two arms, Vaishyas are your stomach and thighs, and Shudras are your feet. Salutations to you in your form of caste.

68. Fire is your mouth The heavens are the crown of your head The sky is your navel. The Earth is your feet. The Sun is your eye The points of horizon are your ears Salutations to you in your form as the three worlds.

69 You are superior to Time. You are superior to Sacrifice You are higher than the highest. Having yourself no origin, you are the origin of the universe. Salutations to you in your form as Universe.

70. People according to the attributes assigned to you by the Vaisheshika theory, consider you as the Protector of the world. Salutations to you in your form of Protector.

71. Assuming the forms of food, drink, and fuel, you multiply the humours and the vital airs of creatures and keep up their existence. Salutations to you in your form of life.

72 For supporting the life you eat the four kinds of food Assuming also the form of Agni within the stomach, you digest that food Salutations to you in your form of digesting fire.

73 Assuming the form of man-lion with twany eyes and twany manes with teeth and claws for your weapons, you had killed the king of the Asuras. Salutations to you in your form of might.

74. Neither the gods, nor the Gandharvas, nor the Daityas nor the Danavas, know you truly. Salutations to your form of great subtility.

75 Assuming the form of the beautiful, illustrious, and powerful Ananta in the nether region, you uphold the universe. Salutations to your form of power.

76. You stupefy all creatures by the fetters of affection and love for the continuance of the creation. Salutations to you in your form of stupefaction.

77 Knowing that knowledge which knows the five elements to be the true Self-knowledge people approach you by knowledge. Salutations to you in your form of Knowledge.

78. Your body cannot be measured. Your understanding and eyes see every thing You are infinite and immeasurable. Salutations to you in your form of vastness.

79 You had assumed the form of a hermit with matted locks on head, staff in hand, a long stomach, and having alms bowl for your quiver. Salutations to you in your form of Brahma.

80. You carry the trident, you are the lord of the celestials, you have three eyes, and you are great Your body is always besmeared with ashes. Salutations to you in your form of Rudra.

81. The crescent forms the ornament of your forehead You have snakes for the holy thread round your neck. You are armed with Pinaka and trident. Salutations to your form of dreadfulness.

82. You are the soul of all creatures. You are the Creator and the Destroyer of all creatures. You are without anger, without enmity, without affection. Salutations to you in your form of Peace.

83 Everything is in you. Everything originates from you. You are Everything Everywhere are you. You are always the All. Salutations to you in your form as Everything.

84 Salutations to you whose work is the universe, to you who are the soul of the universe, to you from whom has originated the universe, to you who are the dissolution of all things, to you who are beyond the five elements.

85 Salutations to you who are the three worlds to you who are above the three worlds! Salutations to you who are all the directions. You are All and you are the one refuge of All.

86. Salutations to you O divine Lord, O Vishnu, and, O eternal origin of all the worlds. You, O Hrishikesha, are the Creator, you are the Destroyer, and you are invincible.

87. I cannot see that divine form in which you are manifest in the Past, Present, and Future I can, however, see truly your eternal form.

88 You have filled heaven with your head, and Earth with your, and feet the three worlds with your energy You are Eternal and permeate every thing in the universe.

89 The directions are your arms, the Sun is your eye, and prowess is your vital fluid You are the lord of all creatures You stand closing the seven paths of the Wind whose power is immeasurable

90 Those who worship you are freed from all fears, O Govinda of undecaying prowess, you are clad in yellow robes of the color of the Atasi flower

91. The lowering of head to you for once, O Krishna, is equal to the completion of ten Horse sacrifices The man who has celebrated ten Horse sacrifices is not freed from the obligation of re-birth

92 The man, however, that salutes Krishna is freed from re birth They who have Krishna for their vow, they who think of Krishna in the night, and upon getting up from sleep, may be said to have Krishna for their body Those people (after death) enter Krishna's self even as libations of clarified butter sanctified with Mantras enter the burning fire

93. Salutations to you who remove the fear of hell to you O Vishnu that are a boat to them who are sunk in the eddies of the ocean of worldly life

94 Salutations to you, O God, that are the Brahmana's self—to you who are the benefactor of Brahmanas and kine, to you that are the benefactor of the universe, to you that are Krishna and Govinda

95 The two syllables Hari are the purse of those who sojourn through the wilderness of life and the panacea that effectually cures all worldly attachments and the means which remove sorrow and grief.

96 As Truth is full of Vishnu as the universe is full of Vishnu, as everything is full of Vishnu, so let my soul be full of Vishnu, and my sins be dissipated

97. I seek your refuge and am devoted to you desirous of obtaining a happy end O you having eyes like lotus petals O best of gods do you think of what will be for my well being

98 Having yourself no origin, O Vishnu you are the origin of Knowledge and Penances You are thus lauded, O Janarddana thus adored by me in the Sacrifice of words only, be O god, gratified with me.

99 The Vedas are devoted to Narayana Penances are devoted to Narayana The gods are devoted to Narayana, Everything else is Narayana.'

Vaishampayana said:—

100 'Having said these words, Bhishma, with mind fixed upon Krishna, said —Salutations to Krishna' And bowed to him

101 Learning by his Yoga power of the devotion of Bhishma, Madhava, called also Hari, (entering his body) conferred upon him divine knowledge of the Past, the Present, and the Future, and went away

102 When Bhishma became silent, the Brahmavadins, with voices suppressed with tears, worshipped that great chief of the Kurus in excellent words

103 Those foremost of Brahmanas lauded Krishna also that first of Beings, and then continued silenty to praise Bhishma repeatedly

104—105 Learning of the devotion of Bhishma towards him, that foremost of Beings *viz*, Madhava, suddenly rose from his seat and got on his car, Keshava and Satyaki proceeded on one car On another proceeded those two great princes *viz*, Yudhishthira and Dhananjaya

106—107 Bhimsena and the twins rode on a third, while those foremost of men, *viz*, Kripa and Yuyutsu, and that scorcher of foes, *viz*, Sanjaya of the charioteer caste, proceeded on their respective cars each of which looked like a town. And all of them went on, making the Earth tremble with the rattle of their car wheels

108 That foremost of men, as he went on cheerfully listened to the laudatory speeches uttered by the Brahmanas The destroyer of Keshi with a cheerful heart, saluted the people waiting by the road side with joined hands and bent heads"

CHAPTER XLIX

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Vaishampayana said:—

1—2 'Then Hrishikesha, and king Yudhishthira, and all those persons headed by Kripa and the four Pandavas riding on those cars resembling fortified cities and adorned with standards and banners, quickly went to Kurukshetra with the help of their quick-coursing horses

3 They descended on that field which was covered with hair, marrow and bones, and where millions of great Kshatriyas had died.

4. It also contained many hills made of the bodies and bones of elephants and horses and human heads, and skulls were scattered over it like conch-shells.

5. Interspersed with thousands of funeral pyres and containing masses of armour and weapons, the vast field looked like the drinking site of the Destroyer himself used and left of late

6. The powerful car-warriors quickly proceeded, seeing the field of battle haunted by crowds of spirits and thronged with Rakshas

7. While proceeding, the powerful Keshava, that delighter of all the Yadavas, spoke to Yudhishthira about the prowess of Jamadagni's son

8 'Yonder, at a distance O Partha' are the five lakes of Rama There Rama offered oblations of Kshatriya blood to his departed manes.

9 It was here that the powerful Rama having freed the Earth of Kshatriyas for twenty-one times, accomplished his task.'

Yudhisthira said :—

10. 'I have doubt very much of what you say about Rama's having twenty-one times rooted the Kshatriyas in days of yore

11 When the very Kshatriya seed was burnt by Rama, O foremost of the Yadus, how was the Kshatriya order revived?

12. How, O best of the Yadus, was the Kshatriya order exterminated by the illustrious and great Rama, and how did it again grow?

13 In dreadful car encounters millions of Kshatriyas were killed. The Earth O foremost of orators, was covered with the corpses of Kshatriyas.

14—15 Why was the *Kshatriya order* thus rooted out in days of old by Rama, the great descendant of Bhrigu O foremost of the Yadus O Vrishni hero, remove this doubt of mine O Garuda-fanned hero O Krishna, O younger brother of Vasudeva, the highest knowledge is from you.'"

Vaishampayana said :—

16 "The powerful elder brother of Gada then described fully to Yudhishthira everything that had taken place, as to how the Earth had become filled with Kshatriyas."

CHAPTER L.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Vasudeva said :—

1. 'Listen, O son of Kunti to the story of Rama's energy and powers and birth as I heard from great Rishis discoursing upon the subject.

2 Listen to the story of how millions of Kshatriyas were killed by Jamadagni's son and how those that were born again in the various royal houses in Bharata were again killed.

3 Jahnu had a son named Rajas. Rajas had a son named Valakashwa. King Valakashwa had a pious son named Kushika

4 *Resembling the thousand eyed Indra* on Earth, Kushika, practised the austerest of penances from desire of getting the lord of the three worlds for a son

4 Seeing him engaged in the hardest *of penances and capable of begetting a son,* the thousand-eyed Purandara himself inspired the king with his energy.

6 The great lord of the three worlds, *viz*, the chastiser of Paka, O king, then became Kushika's son known by the name *of Gadhi*

7. Gadhi had a daughter, *O king,* by the name of Satyavati The powerful Gadhi married her to Richika a descendant of Bhrigu

8. Her husband of Bhrigu's race, O delighter of the Kurus, became highly pleased with her for the purity of her conduct He cooked *charu* the sacrificial food of milk and rice for giving to Gadhi a son

9 Calling his wife, Richika of Bhrigu's race, said —This portion of the sanctified food should be taken by you, and this (the other) portion by your mother.

10 An energetic son will be born of her who will be the foremost of the Kshatriyas, Invincible by Kshatriyas on Earth, he will be the destroyer of the foremost of Kshatriyas.

11. As regards you, O blessed lady, this portion of the food will give you a son of great wisdom, a personification of tranquility, endued with ascetic penances, and the foremost of Brahmanas.

12 Having said these words to his wife, the blessed Richika of Bhrigu's race, setting his heart on penances, entered into the woods.

13. About this time, king Gadhi, making a pilgrimage to the sacred waters, arrived with his queen at the hermitage of Richika.

14. O king, thereupon taking the two portions of the sanctified food, Satyavati cheerfully and quickly, represented the words of her husband to her mother.

15. The queen-mother, O son of Kunti, gave the portion reserved for herself to her daughter, and herself took unwittingly the portion intended for the latter.

16 Thereupon Satyavati, her body blazing with lustre, conceived a child of dreadful form intended to become the exterminater of the Kshatriyas.

17. Seeing the Brahmana child lying within her womb, that foremost of the Bhrigus said to his wife of heavenly beauty these words :—

18. 'You have been imposed upon by your mother, O blessed lady, by the substitution of the sanctified food. Your son will become a man of cruel deeds and vindictive heart. Your brother again (born of your mother) will be a Brahmana ever devoted to ascetic penances.

19. The seed of the supreme and universal Brahma had been placed into the sanctified food intended for you, while into that intended for your mother had been placed the sum-total of Kshatriya energy.

20 On account of the substitution of the two parts, O blessed lady, that which had been intended will not happen. Your mother will get a Brahmana child while you will get a son that will become a Kshatriya.'

21. Thus addressed by her husband the highly blessed Satyavati bent down her head at his feet and tremblingly said — You should not, O holy one, speak such words to me, *viz* —You will obtain a wretch among Brahmanas for your son."

Richika said :—

23. 'This was not intended by me, O blessed lady, for you. A son of terrific deeds has been conceived by you for the substitution of the sanctified food.'

Satyavati replied :—

24 'If you wish, O sage, you can create other worlds, what shall I say of a child? You should, O powerful one, give me a son who will be pious and peaceful.'

Richika said :—

25 'I had never uttered even in jest, O blessed lady, an untruth. What need then be said of a time for preparing sanctified food with the help of Vedic *formulæ* after lighting a fire?

26. It was ordained of yore by Destiny, O lovely damsel I have known it all by my penances. All the descendants of your father will be endued with Brahmanic virtues'

Satyavati said :—

27. 'O powerful one, let our grandson be such, but, O foremost of ascetics, let me have a quiet son.'

Richika said :—

28 'O fair lady, I see no distinction between a son and a grandson. It will be, O lovely lady, as you say.'

Vasudeva said :—

29 '*Then Satyavati gave birth to a son* in Bhrigu's race who was devoted to penances and peaceful occupations, *viz.*, Jamadagni of regulated vows.

30 Kaushika's son Gadhi begot a son named Vishwamitra Possessed of every *attribute of a Brahmana*, that son though a Kshatriya by birth was equal to a Brahmana.

31. Richika (thus) begat Jamadagni, that sea of penances Jamadagni begot a son of dreadful deeds.

32 The foremost of men *that son* mastered all the sciences, including that of arms. Like a burning fire, that son was Rama, the exterminater of the Kshatriyas.

33 Having satisfied Mahadeva on the mountains of Gandhamadana, he begged *from that deity for weapons, especially* the axe of fierce power in his hands.

34 For that peerless axe of fiery splendour and irresistible sharpness, he became unequalled on Earth.

35—37. Meanwhile the powerful son of *Kritaviryya, the king of the Haihayas*, endued with great power, highly pious, and possessed of a thousand arms through the favour of (the great Rishi) Dattatreya, having conquered in battle, by the strength of his own arms, the entire Earth with her mountains and seven islands became a very powerful sovereign and (at last) gave away the Earth to the Brahmanas in a horse-sacrifice.

38 Once begged by the thirsty god of fire, O son of Kunti, the thousand-armed king of great prowess gave alms to that *deity*.

39 Originating from the point of his arrow, the highly powerful god of fire desirous of consuming (what was offered)

burnt villages and towns and kingdoms and hamlets of cowherds.

40. Through the prowess of that foremost of men, *viz*, the powerful Kartavirya, the god of fire consumed mountains and great forests.

41 Helped by the king of the Haihayas the god of fire, increased more by the wind, consumed the uninhabited but the charming hermitage of the high-souled Apava.

42—43 O mighty-armed king, seeing his hermitage consumed by the powerful Kshatriya, the highly energetic Apava cursed that monarch in anger, saying,—Since, O Arjuna, without reserving these my woods you have burnt them, therefore, Rama (of Bhrigu's race) will cut your thousand arms.

44—47 The powerful Arjuna, however, of great prowess, always devoted to peace, ever obedient to Brahmanas and ready to protect all classes, and charitable and brave, O Bharata, did not think of that curse imprecated on him by that great Rishi His powerful sons, always proud and cruel, on account of that curse, became the indirect cause of his death The princes, O foremost of Bharata's race, caught and brought away the calf of Jamadagni's Homa cow, against the knowledge of Kartaviryya the king of the Haihayas For this reason a dispute took place between the great Jamadagni and the Haihayas.

48 The powerful Rama, the son of Jamadagni, filled with anger cut off the arms of Arjuna and brought back, O king, his father's calf which was grazing within the inner appointment of the king's mansion.

49—50 Then the foolish sons of Arjuna, going in a body to the hermitage of the great Jamadagni, cut with their lances, O king, the head of that Rishi from off his trunk while the celebrated Rama had gone out for fetching sacred fuel and grass.

51. Worked up with anger at the death of his father and filled with vengeance, Rama vowed to rid the Earth of Kshatriyas and took up arms

52 Then that foremost of the Bhrigus, endued with great energy, displaying his prowess, quickly killed all the sons and grandsons of Kartaviryya.

53 Killing thousands of Haihayas in anger, the descendant of Bhrigu, O king, covered the Earth with blood

54 Highly energetic, he speedily freed the Earth of all Kshatriyas Filled then with pity, he retired into the woods

55 Afterwards, after the expiry of some thousands of years the powerful Rama, who was angry by nature, was accused of cowardice.

56—57. The grandson of Vishwamitra and son of Raivya, possessed of great ascetic merit, named Paravasu, O king, began to accuse Rama publicly, saying,—O Rama, were not those pious men, *viz*, Pratarddana and others who were assembled at a sacrifice at the time of Yayati's death, Kshatriyas by birth?

58 You are not truthful O Rama! You simply brag before people. For fear of Kshatriya heroes you have betaken yourself to the mountains.

59 Hearing these words of Paravasu, the descendant of Bhrigu, once more took up arms and once more covered the Earth with hundreds of Kshatriya bodies

60 Those Kshatriyas however, O king counting by hundreds, that were not killed by Rama, multiplied (in time) and became powerful monarchs on Earth

61. Rama once more killed them quickly, not sparing even the very children, O king. The Earth again was covered with the bodies of Kshatriya children of premature birth.

62. As soon as Kshatriya children were born, Rama killed them Some Kshatriya ladies however, succeeded in hiding their children from Rama.

63 Having made the Earth shorn of Kshatriyas for twenty one times, the powerful Bhargava, at the completion of a horse-sacrifice gave away the Earth as sacrificial present to Kashyapa.

64—65 For preserving the residence of the Kshatriyas, Kashyapa, O king pointing with his hand that still held the sacrificial ladle, said these words—O great sage, go to the shores of the southern ocean You should not, O Rama, live within my kingdom

66 At these words, Ocean all on a sudden made for Jamadagni's son, on his other shore, a region called Surparaka.

67 Kashyapa also, O king, having accepted the Earth in gift, and made a present of it to the Brahmanas, entered into woods.

68 Then Shudras and Vaishyas, began wilfully to know, O foremost of Bharata's race, the wives of Brahmanas

69 When anarchy begins on Earth, the weak are oppressed by the strong, and no man is master of his own possessions.

70 Unprotected duly by the virtuous Kshatriyas, and oppressed by the wicked

for that disorder, the Earth quickly sank to the lowest depths.

71. Seeing the Earth sinking from fear, the great Kashyapa held her on his lap, and because the great Rishi held her on his lap (*uru*) therefore is the Earth known by the name of Urvi

72 The goddess Earth for securing protection pleased Kashyapa and begged of him a king

The Earth said —

73 'There are O Rishi, some leading Kshatriyas concealed by me among women They were born in the family of the Haihayas Let them, O sage, protect me.

74 There is another person of Puru's family, *viz*, Viduratha's son, O powerful one, who has been brought up among bears in the Rikshavat mountains

75. Another, *viz*, the son of Saudasa, has been protected through pity, by the highly energetic Parashara ever engaged in sacrifices

76 Though born in the family of a twice born one, yet like a Shudra he does everything for that Rishi and has, therefore been named servant of all work

77. Shivi's energetic son Gopati, has been brought up in the forest among kine Let him, O sage, protect me

78 Pratraddana's highly powerful son named Vatsa has been brought up among calves in a cowpen. Let that Kshatriya protect me.

79 Dadhivahana's grandson and Divi ratha's son was kept hidden on the banks of Ganga by the sage Gautama

80 His name is Vrihadratha Possessed of great energy and endued with numerous accomplishments, that blessed prince has been protected by wolves and the mountains of Griddhrakuta

81 Many Kshatriyas of the race of Marutta have been protected Equally energetic like the lord of Maruts, they have been brought up by Ocean.

82 These children of the Kshatriyas have been heard of as housing in different places They are residing with artizans and goldsmiths If they protect me I shall then remain unmoved

83 Their fathers and grandfathers have been killed for my sake by the highly powerful Rama It is my duty, O great sage, to see that their funeral rites are properly performed

84 I do not desire that I should be protected by my present kings. Do you, O sage quickly make such arrangements that I may remain (as before).'

Vasudeva said —

85 'Then, finding out those energetic Kshatriyas whom the goddess had named, the sage Kashyapa installed them duly as kings

86 Those Kshatriya races that are now in existence are the offsprings of those princes —What you have questioned me, O son of Pandu, thus took place in days of yore'

Vaishampayana said:—

87 'Conversing thus with Yudhisthira, that foremost of pious men, the great Yadava hero proceeded quickly on that car lighting up all the quarters like the divine Sun himself"

CHAPTER LI.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Vaishampayana said —

1—2 "Hearing of those wonderful deeds of Rama, king Yudhisthira became stricken with wonder and said to Janarddana,—'O you of Vrishni's race, the prowess of the great Rama, who in anger had freed the Earth of Kshatriyas was like that of Shakra himself

3 The sons of Kshatriyas, stricken with the fear of Rama, were concealed (and brought up) by kine, Ocean, pards, bears, and monkeys,

4 Indeed, praiseworthy is this world of men and fortunate are they that live in it where such a wonderful but righteous deed was performed by a Brahmana'

5 After this discourse those two illustrious heroes *viz*, Krishna of undecaying glory and and Yudhisthira proceeded where the powerful son of Ganga lay on his bed of arrows.

6 They then saw Bhishma lying on his arrowy bed and shining like the evening Sun covered with his own rays

7 The Kuru hero was encircled by many ascetics like Indra of a hundred sacrifices by the denizens of heaven The spot on which he lay was highly sacred for it was situate on the banks of the river Oghavati.

8—9 Seeing him from a distance, Krishna and Dharma's royal son the four Pandavas and the others headed by Shwaradwat got down from their cars and restraining their minds and concentrating all their senses, approached the great Rishis

10 Saluting those foremost of Rishis headed by Vyasa Govinda and Satyki and the others came to the son of Ganga

11. Seeing Ganga's son of great ascetic merit, the Yadu and Kuru princes, took their seats, around him.

12 Seeing Bhishma resembling a fire about to be extinguished Keshava with a rather depressed heart addressed him as follows

Keshava said —

13 'Is your understanding now as clear as before? I hope your understanding, O foremost of orators, is not clouded?

14 I hope your limbs are not afflicted by the pain originating from the wounds inflicted by arrows? Mental grief also weakens the body

15 By virtue of the boon granted to you by your father, the righteous Shantanu your death, O powerful hero, depends on your own will I myself have not that merit for which you have obtained this boon.

16 Even the smallest pin when put into the body produces pain What need then be said, O king hundreds of arrows that have pierced you?

17 Surely pain cannot be said to assail you You can, O Bharata, instruct the very celestials regarding the origin and dissolution of living creatures

18 Possessed of great knowledge you know everything belonging to the Past the Future and the Present

19 The dissolution of created beings and the mode of righteousness are well known to you O you of great wisdom, for you are an ocean of virtue and duty.

20 While living in the climax of prosperity I saw you forego female intercourse though surrounded by female companions

21—22 Except Shantanu's highly powerful son Bhishma firmly devoted to righteousness, possessed of heroism and having virtue for the only object of life, we have never heard of any other person in the three worlds who could by his power of asceticism, though lying on a bed of arrows and on the point of death, prevent death (from attacking him)

23—24 We have never heard of anyone else who was so devoted to truth, to penances, to gifts to the celebration of sacrifices, to the sciences of arms, to the Vedas, and to the protection of persons begging for the same and who abstained from injuring any creature so pure in conduct, so self-controlled, and so bent upon doing good to all creatures, and who was also so great a car-warrior as you

25 Forsooth, you are competent to defeat on a single car, the gods Gandharvas Asuras, Yakshas and Rakhasas.

26 O mighty armed Bhishma, you are described by the Brahmanas as the ninth of the Vasus By your virtues, however, you have excelled them all and are equal to Vasava himself

27 I know O best of persons that you are celebrated for your prowess, O foremost of beings, among even the very abstracts

28 Among men on Earth, O foremost of men we have never seen nor heard of any one endued with such accomplishments.

29 O Kshatriya chief, you excell the gods themselves in all these accomplishments By your ascetic power you can create a universe of mobile and immobile creatures What is the use of saying that you have acquired many blessed regions by means of your foremost of virtues?

30. Remove now the sorrow of the eldest son of Pandu who is burning with sorrow on account of the destruction of his kinsmen.

31 All the duties that have been laid down for the four orders about the four modes of life are well known to you

32—33 Everything again that is in the four branches of learning, in the four Hotras, O Bharata, as also those eternal duties that are laid down in Yoga and Sankhya philosophy, the duties too of the four orders and those duties that are not inconsistent with their practices,—all these, along with their interpretations,—O son of Ganga, are known to you

34 The duties that have been laid down for the issues of intermarriages and and those laid down for particular countries and tribes and families and those declared by the Vedas and by wise men, are all well known to you

35 You are the master-topics of histories and the Puranas All the scriptures treating of duty and practice are centered in your memory

36. Expect you, O foremost of men, there is no other person that can dispell the

doubts that may arise regarding the subjects of knowledge studied in the world.

37 With the help of your intelligence, do you, O prince of men, drive the sorrow felt by the son of Pandu Persons endued with so great and such varied knowledge live only for solacing those whose minds have been stupefied'."

CHAPTER LII.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Vaishampayana said:—

1. 'Hearing those words of the highly intelligent Vasudeva, Bhishma, raising his head a little, said these words with joined hands.

Bhishma said:—

2. 'Salutations to you, O divine Krishna! You are the origin and the dissolution of all the worlds. You are the Creator and you are the Destroyer. You, O Hrishikesha, cannot be defeated by any one.

3 The universe is the work of your hand. You are the soul of the universe and the universe has originated from you. Salutations to you You are the end of all created things. You are above the five elements

4 Salutations to you who are the three worlds and that are again above the three worlds. O lord of Yogins, salutations to you who are the refuge of all

5—6 *O foremost of beings, those words* which you have said regarding me have enabled me to see your divine attributes as manifest in the three worlds O Govinda, I also behold your eternal image.

7. You stand closing the seven paths of the powerful Wind. The sky is occupied by your head, and the Earth by your feet.

8—9 The quarters are your two arms, and the Sun is your eye, and Shakra is your prowess. O you of undecaying glory, your body clad in yellow robes that resemble the colour of the Atasi flower, seem to us to be like a cloud charged with flashes of lightning. Think of that, O best of gods, which would be good, O you having lotus eyes, for my humble self who am devoted to you, who seek refuge with you, and who am desirous of acquiring a blissful end.'

Vasudeva said:—

10. 'Since, O foremost of men, your devotion to me is very great, for this, O prince, I have shown my divine form to you.

11. *I do not, O foremost of kings,* display myself to one which is not my votary, or to a devotee who is not sincere, or to one, O Bharata, who has not restrained his soul.

12. You are devoted to me and always observe righteousness. Of a pure heart, you are always self-restrained and ever practice penances and make gifts.

13 Through your own penances, O Bhishma, you are competent to see me. Those regions from which no one returns, O king, are ready for you.

14. Fifty-six days, O foremost of Kuru's race, still remain for you to live. Renouncing your body, you shall then, O Bhishma, obtain the blessed meed of your deeds.

15. See, those deities and the Vasus, all having fiery forms, riding on their cars, are waiting for you invisibly till the moment of the Sun's entering on his northerly course.

16 Subject to universal time, when the divine Sun turns to his northerly course, you, O foremost of men, shall go to those regions whence no man returns to this Earth.

17. When you, O Bhishma, will leave this world all Knowledge, O hero, will end with you. It is, therefore, that all these persons, assembled together, have approached you for listening to discourses on duty and morality.

18. Do you then speak words of truth, containing morality and profit and Yoga, to Yudhishthira who is firm in truth but whose learning has been clouded by sorrow consequent on the destruction of his kinsmen, and do you, by this, speedily remove that grief of his'."

CHAPTER LIII.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Vaishampayana said:—

1. "Hearing these words of Krishna pregnant with morality and worldly profit, Shantanu's son Bhishma answered him thus.

Bahishma said:—

2. 'O lord of all the worlds, O mighty-armed one, O Shiva, O Narayana, O you

31 Those heroes then went out, accompanied by many other cars adorned with golden Kuvaras and infuriate elephants resembling mountains and horses quick-coursing as Garudas, and the infantry armed with bows and weapons

32 That army moving quickly, proceeded in two detachments one in the van and the other in the rear of those princes The spectacle shone like two currents of the great river Narmada at the point where it is divided by the Rikshavat mountains standing across it.

33 Cheering up that great army the divine Moon rose before it in the sky, once more giving moisture, by his own force, to the terrestial herbs and plants whose juice has been drunk up by the Sun

34 Then that foremost of Yadu's race and the sons of Pandu entering the (Kuru) city which was shining like that of the city of Indra itself, proceeded to their respective edifices like tired lions seeking their caves."

CHAPTER LIV.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Vaishampayana said —

1 Retiring to his bed, the destroyer of Madhu, slept happily.

2 Awaking when half a period was wanting for the approach of the day he made himself ready for meditation Concentrating all his senses, he meditated on the eternal Brahma.

3 Then a number of well trained and sweet voiced persons, conversant with hymns and the Puranas began to sing the praises of Vasudeva, that master of all creatures and the creator of the universe

4 Others, keeping time by the clapping of hands began to sing sweet hymns, and vocalists began to sing Thousands of conch-shells and drums were blown and beat

5 The charming sound also of Vinas, Panavas, and bamboo flutes, was heard The spacious edifice of Krishna, seemed, as if to laugh with music

6 In the mansion of king Yudhisthira also the odious voices were heard, exclaiming auspicious wishes, and the sound of songs too and musical instruments.

7 Then the Dasharha Hero performed his ablutions. Joining his hands, the mighty armed hero, of undecaying glory, silently recited his sacred Mantras, and lighting up a fire poured libations of clarified butter upon it.

8 Distributing a thousand kine amongst a thousand Brahmanas all of whom were masters of the four Vedas, he made them utter benedictions upon him

9—10 Touching next various sorts of sacred articles and beholding himself in a clear mirror, Krishna addressed Satyaki, saying —'Go O descendant of Shini and repairing to Yudhisthira's palace, ascertain whether if the king is dressed for visiting Bhishma'

11—12. Thus commanded by Krishna, Satyaki proceeding quickly to the royal son of Pandu said to him —'The foremost of cars, belonging to the highly intelligent Vasudeva is ready, O king, for Janardana will go to see Ganga's son

13 O righteous king, he is waiting for you You should now do what should be done next —Thus addressed Dharma's son Yudhisthira answered as follows

Yudhisthira said :—

14 "O Phalguna of matchless splendour, let my best of cars be made ready We should not be accompanied by the soldiers, but we shall proceed alone.

15 That best of righteous persons *viz*, Bhishma should not be vexed Let not the guards therefore, O Dhananjaya accompany us to day

16 From this day Ganga's son will discourse on things that are great mysteries I do not, therefore, O son of Kunti wish that there should be a miscellaneous assembly.'

Vaishampayana said :—

17 "Hearing these words of the king, Kunti's son Dhananjaya that best of men, went out and returning said to him that his best of cars stood ready for him

18 King Yudhisthira, the twins, Bhima and Arjuna, the five resembling the five elements then proceeded towards Krishna's mansion

19 While the great Pandavas were coming, Krishna accompanied by the grandson of Shini, got upon his car.

20 Saluting one another from their cars and each enquiring of the other whether he had passed the night happily, those foremost of men proceeded, without stopping, on those foremost of cars whose rattle resembled the roar of the clouds.

21 Krishna's horses *viz*, Valahaka, Meghapushpa, Shaivya and Sugriva were driven by Daruka.

22 The animals, urged by him O king ran on marking the Earth with their hoofs

23—24 Highly strong and quick-coursing, they flew onwards, devouring as if the very skies Traversing the sacred field of Kuru the princes went to that spot where the powerful Bhishma was lying on his bed of arrows, surrounded by those great Rishis, like Brahman himself in the midst of the celestials.

25 Then Govinda, Yudhishthira Bhima, and the wielder of Gandiva, the twins and Satyaki, getting down from their cars, saluted the Rishis by raising their right hands

26 Encircled by them, king Yudhishthira, like the moon in the midst of the stars, approached Ganga's son like Vasava proceeding towards Brahman

27 Possessed by fear, the king timidly cast his eyes on the mighty armed hero lying on his bed of arrows like the Sun himself dropped from the sky

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CHAPTER LV.

RAJADHARMANUSHASANA PARVA) —*Continued*

Janamejaya said :—

1—3 "When that foremost men, of righteous soul and great energy, strictly devoted to truth and with passions restrained, *viz*, the son of Shantanu and Ganga, named Devavrata or Bhisma of undecaying glory, lay on a hero's bed with the sons of Pandu sitting around him, tell me, O great sage what conversation took place in that meeting of heroes after the destruction of all the soldiers"

Vaishampayana said.—

4 "When Bhishma, that chief of the Kurus, lay on his bed of arrows, many *Rishis* and *Siddhas*, O king, headed by Narada, came there.

5 The residue of the kings with Yudhishthira at their head, Dhritarashtra, Krishna, Bhima, Arjuna and the twins also came there.

6 Approaching the grandfather of the Bharatas who shone like the Sun himself dropped from the sky, those great persons began to bewail for him.

7—8. Then, reflecting for a moment, Narada, of divine features, addressed all the Pandavas and the residue of the kings, saying, 'The time I think has come for you to question Bhishma for Ganga's son is about to die like the Sun that is on the point of setting.

9 He is about to give up his ghost. Do you all, therefore request him to discourse to you. He is acquainted with the various duties of all the four orders.

10 Aged as he is, after renouncing his corporeal frame he will attain to high regions of bliss Request him, therefore, forthwith to clear the doubts that exist in your minds'

11 Thus accosted by Narada, those princes approached Bhishma, but unable to ask him anything looked at one another.

12 Then Yudhishthira the son of Pandu, addressing Hrishikesha, said,—"There is no one else than Devaki's son who can question the grandfather.

13 O foremost one of Yadu's race, do you therefore O destroyer of Madhu, speak first You are the foremost of us all and are conversant with every duty and practice.'

14 Thus addressed by the son of Pandu, the illustrious Keshava of undecaying glory, approaching the unconquerable Bhishma, spoke to him as follows

Vasudeva said —

15 'Have you, O best of kings, passed the night happily? Has your understanding become unclouded?

16 Does your knowledge, O sinless one, shine in you by inward light?

17 I hope your heart does not feel pain and your mind is no longer agitated?'

Bhishma said :—

18 'Burning, stupefaction, toil, exhaustion, and pain, through your grace, O you of Vrishni's race, have all left me in a single day.

19 O you of matchless splendour, I behold as distinctly as a fruit placed in my hands, all that is past, all that is future, and all that is present.

20 I behold clearly, O you of unfading glory, by virtue of the boon granted by you to me, all the duties laid down in the Vedas, and in the Vedantas.

21. The duties that have been described by persons of learning and righteous conduct are still fresh in my memory I am conversant also, O Janarddana, with the duties and practices obtaining in particular

7 Let the son of Pandu, who is settled in truth, charity, penances, heroism, peacefulness, cleverness, and fearlessness, question me

8 Let the pious son of Pandu, who would never commit a sin actuated by desire of pleasure or profit or from fear, question me

9 Let the son of Pandu, who is ever truthful, forgiving, endued with knowledge, and attentive to guests and who always makes gifts to the pious, question me

10 Let the son of Pandu who always celebrates sacrifices and studies the Vedas and satisfies the morality and duty, who is ever peaceful and who has heard all mysteries, question me'

Vasudeva said —

11. 'King Yudhishthira, possessed by great shame and fearing your imprecations, does not venture to approach you

12. That king, O monarch, having caused a great carnage, ventures not to approach you from fear of your curse

13 Having wounded with arrows those who were worthy of his worship, those who were devoted to him, those who were his preceptors, those who were his relatives and kinsmen, and those who deserved his highest regard, he ventures not to approach you.'

Bhishma said.—

14 'As the duty of the Brahmanas is to practise charity, to study, and perform penances, so the duty of Kshatriyas is to renounce their bodies, O Krishna, in battle.

15 Kshatriyas should kill fathers and grandfathers and brothers and preceptors and relatives and kinsmen that may give them an unjust battle. This is their open duty.

16 That Kshatriya, O Keshava, knows his own duty who kills in battle his very preceptors, if they happen to be sinful and covetous and negligent of restraints and vows.

17. That Kshatriya knows his duty who kills in battle the person who out of covetousness neglects the eternal restrictions of virtue.

18 That Kshatriya knows his duty who in battle converts the Earth into a lake of blood, having the hairs of killed warriors for the grass and straw floating on it, and having elephants for its rocks, and standards for the trees on its banks.

19 A Kshatriya, when challenged, must always fight in battle for Manu has said that a righteous battle acquires both heaven and fame on Earth for him.'

Vaishampayana said:—

20 "After Bhishma had spoken thus, Dharma's son Yudhishthira humbly approached the Kuru hero and stood before him

21. He seized the feet of Bhishma who in return cheered him with affectionate words. Smelling his head, Bhishma asked Yudhishthira to take his seat.

22 Then Ganga's son, that best of bowmen, addressed Yudhishthira, saying, —'Do not fear, O best of the Kurus. Ask me, O child, without any hesitation.'

CHAPTER X.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Vaishampayana said —

1 "Having saluted Hrishikesha, and Bhishma, and taken the permission of all the elders assembled there, Yudhishthira began to question Bhishma"

Yudhishthira said:—

2 'Persons conversant with duty and morality lecture that royal duties are the highest science of duty I also regard the burden of those duties as being highly heavy. Do you, therefore, O king, describe those duties.

3 O grandfather, do you speak fully on the duties of kings The science of royal duties is the refuge of all creatures.

4 O you of Kuru's race, Religion, Profit, and Pleasure depend on royal duties. It is also clear that the practices that lead to liberation equally depend on them.

5 As the reins govern the horse or the iron goad the elephant so the science of royal duties forms the reins for restraining the world

6 If one becomes bewildered regarding the duties observed by kings, disorder would prevail on Earth and everything will be in confusion

7 As the Sun rising removes darkness so this science destroys all the evil consequences of the world.

8 Therefore, O grandfather, do for my sake, discourse on royal du

of all, for you O chief of the Bharatás, are the foremost of all persons conversant with duties.

9 O destroyer of foes, Vasudeva considers you as the foremost of all intelligent persons Therefore, all of us expect the best knowledge from you'

Bhishma said:—

10 'Saluting Dharma who is Supreme, Krishna who is Brahma in full, and the *Brahmanas, I shall discourse on the eternal* duties (of men)

11. Hear from me, O Yudhishthira, with rapt attention, all the royal duties described accurately and fully and other duties that you may wish to know,

12. In the first place, O chief of Kuru's race, the king should, for pleasing (his subjects), wait humbly upon the gods and the Brahmanas, always following implicitly the ordinance.

13 By adoring the celestials and the Brahmanas, O increaser of Kuru's race the king satisfies his debt to duty and morality, and acquires the respect of his subjects

14 O son, you should always exert promptly, O *Yudhishthira, for without* exertion and manliness mere destiny never accomplishes the objects the kings wish to achieve.

15 *These two viz*, exertion and destiny, are equal Of them, I consider exertion to be superior, for destiny is determined from the results of exertion.

16 Do not be sorry if what is undertaken ends disastrously, for you should then exert yourself in the same work with redoubled attention. This is the highest of royal duties

17. There is nothing which leads so much to the success of kings as Truth The king who is devoted to Truth enjoys happiness both here and hereafter.

18. Even to the Rishis O *king Truth*, is the greatest wealth Likewise for the kings, there is nothing that so much creates confidence in them as Truth

19 The king who is endued with all accomplishments and good conduct, who is self-controlled, humble and righteous, who has his passions under control, who is of a beautiful countenance and not too enquiring, never loses prosperity.

20. By administering justice by following these three expedients, *viz*, concealment of his own shortcomings, ascertainment of the loop-holes of foes, and keeping his own counsel close, as also by acting straight-forwardly, the king O delighter of the Kurus, acquires prosperity

21. If the king becomes mild, everybody disobeys him On the other hand, if he becomes fierce his subjects always fear him Therefore, do you conduct yourself in both the ways

22 O foremost of liberal men, the Brahmanas should never be punished by you, for the Brahmana, O son of Pandu, is the foremost of human beings on the *Earth*

23—24 The great Manu, O king of kings, has written two Slokas As regards your duties, O you of Kurus race, you *should always remember them Fire* has originated from water, the Kshatriya from the Brahmana, and iron from stone. The three, *viz*, fire Kshatriya, and iron, can act on every other thing, but coming *into contact with their respective origins*, their force becomes neutralised.

25—26 When iron strikes stone, or fire fights with water, or Kshatriya treats a Brahmana inimically, these three soon become weak When this is so O king, (you will see that) the Brahmanas deserve to be worshipped The foremost of the Brahmanas are gods on Earth Duly adored they maintain the Vedas and the Sacrifices

27 But they, O foremost of kings, who wish to have such honor, though they may be obstacles to the three worlds, should always be repressed by the strength of your arms.

28—29. *The great Rishi Ushanas, O* son, recited two Slokas in days of yore Listen to them, O king, with rapt attention The true Kshatriya ever observant of his duties should punish a Brahmana, inspite of his being the master of the Vedas if he rushes to battle with an uplifted weapon

30—31. *The Kshatriya*, observant of his duties, who maintains righteousness when it is trespassed against, does not by that act, commit sin, for the anger of the assilant justifies the anger of the punisher. With these restrictions only, O foremost of kings the Brahmanas should be protected If they commit any offence they should be banished out of the country.

32—33 Even when they deserve punishment you should, O king, show them mercy If a Brahmana becomes guilty of Brahman cide, or of violating the bed of his preceptor or of other elders, or of causing miscarriage, or of *treason against* the king, he should be punished with banish-

ment from your territories No corporal punishment is laid down for them.

34 Those persons who revere the Brahmanas should be favored by you There is no wealth more valuable to kings than the proper selection of servants

35 Among the six kinds of forts described in the scriptures, among every kind of other forts the service and the love of the subjects is the most impregnable

36 Therefore, a wise king should always show mercy towards the four orders of his subjects The righteous and truthful king succeeds in pleasing his subjects

37 You should not, however, O son always forgive every body, for a mild king is regarded as the worst like an elephant shorn of fierceness

38 In the Samhita of Vrihaspati, a Sloka was recited in days of yore applicable to the present subject Hear, O king, I shall recite it

39 If the king becomes always forgiving, the lowest of persons influences him, as the driver who sits on the head of the elephant he guides.

40 The king, therefore, should not always be mild Nor should he always be terrific He should be like the vernal sun, neither too cold nor too hot

41 By the direct evidence of the senses, by conjecture, by comparisons, and by the injunctions of the scriptures, O monarch, the king should study friends and enemies

42 O noble king, you should renounce all those evil practices which are called Vyasanas It is not incumbent that you should never indulge in them What, however, is necessary is that you should not be attached to them

43 He that is attached to those practices is under the influence of every one The king who does not love his subjects fills the latter with anxiety.

44 The king should always treat his subjects as a mother does the child of her womb. Hear, O king, why this is desirable.

45. As the mother, even not caring for those objects which she likes best, seeks the well-being of her child alone, so, forsooth, should kings treat their subjects.

46 A righteous king O foremost one of Kuru's race, should always act in such a manner, as to sacrifice what he loves most for the sake of securing the well being of his people

47 You should never, O son of Pandu, abandon fortitude. The king who is crowned with fortitude and who punishes wrong-doers, has no cause of fear.

48 O foremost of speakers, you should never cut jokes with your servants O foremost of kings, listen to the short comings of such an act.

49 If the master mixes too freely with them servants begin to disregard him. They forget their own position and do not care their master

50 Ordered to do a thing they hesitate, and give out the master's secrets. They ask for unbecoming things and take the food that is intended for the master.

51 They even display their anger and try to excell their master. They even try to reign supreme over the king and taking bribes and practising deceit, hinder the business of the state.

52 They ruin the state with abuses by falsifications and forgeries They make love with the female warders of the palace and dress in the same way as their master.

53 They become so shameless as to pass wind and spit before the very eyes of their master, O foremost of kings, and they do not fear even to speak of him lightly before others

54. If the king becomes mild and cuts jokes his servants, disobeying him, ride on horses and elephants and cars as good as the king's

55 His counsellors, in court, plainly say —This is beyond your power. This is a wicked attempt.

56 If the king becomes angry, they laugh, nor are they pleased if favors be conferred upon them, though they may express joy for other reasons

57 They give out the secret counsels of their master and speak of his evil deeds. Without the least anxiety they disregard the king's commands

58. If the king's jewels, or food, or the necessaries of his bath or unguents, be not ready, the servants, in his very presence, do not display the least anxiety.

59 They do not take what belongs to them legitimately On the other hand, without being content with what has been given to them they take to themselves what belongs to the king.

60 They wish to sport with the king as with a bird tied in a rope, and always make the people understand that the king is on very intimate terms with them and loves them dearly.

61 If the king is mild and disposed to cut jokes, O Yudhisthira, these and many other evils originate from it

CHAPTER LVII.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Bhishma said —

1 The king, O Yudhisthira, should always address himself for action That king does not deserve praise who, like a woman, is destitute of exertion

2 On this subject, the holy Ushanas has recited a Sloka, O king Listen to it with attention, O king, as I recite it to you

3 Like a snake swallowing up mice, the Earth swallows up those two, *viz*, the king who does not like to fight and the Brahmana who is exceedingly fond of his wives and children

4 You should, O foremost of kings, always remember it Make peace with those enemies with whom peace should be made, and fight with them with whom war should be waged

5 He, who acts inimically towards your kingdom consisting of seven *limbs* should be killed, may he be your preceptor or friend

6 There is an ancient Sloka recited by king Marutta, quite of a piece with Vrihaspati's view, O king, about the duty of kings

7—8 According to the scriptural injunction, there is punishment for even the preceptor if he becomes haughty and disregardful of his duty and if he transgresses all *restrictions* Vahu's son, *the highly* intelligent king Sagara, from desire of doing good to the citizens, banished his own eldest son, Asamanjas

9 Asamanjas, O king, used to drown the children of the citizens in the Sarayu His father, therefore, remonstrated with and exiled him

10 The Rishi Uddalaka renounced his favorite son Swetaketu of rigid penances, because the latter used to invite Brahmanas with false promises of entertainment

11. To make their subjects happy, to observe truth and to act sincerely are the eternal duties of kings

12 The king should not hanker after the wealth of *others* He should in time give what should be given. If the king becomes endued with prowess, truthful in speech, and forgiving in temper, he would never be shorn of prosperity.

13 With soul purged off sins the king should be able to govern his anger and all his conclusions should be according to the scriptures He should also always follow morality, worldly profit, pleasure and emancipation.

14 The king should always keep his counsels close regarding these three. No greater misfortune can betake the king than the giving out of his counsels

15 Kings should protect the four castes *in the discharge of their duties It is the* eternal duty of kings not to allow the confusion of duties of the different orders.

16 The king should not confide (in others than his own servants), nor should he place too much confidence (in even his servants) He should, by own intelligence, find out the merits and short comings of the six principal works of sovereignty.

17 The king who marks the short comings of his enemies and cleverly follows morality, profit, and pleasure, who engages intelligent spies for determining secrets and tries to win over the officers of his enemies by presents of wealth is indeed praise worthy

18 The king should administer justice like the Regent of Death and amass riches like the god of wealth He should also mark the merits and short comings of his own acquisitions and losses and of his own territories

19 He should feed those who have not been fed, and enquire of those who have been fed Always sweet speeched he should speak with a smiling face

20 He should always wait upon his *elders and put down procrastination.* He should never covet others' properties

21 He should strictly follow the conduct of the righteous He should never take money from the righteous, taking the wealth of those who are not righteous he should give it them who are righteous

22 The king should himself be clever in smiting He should be liberal He should have his mind under control He should dress himself gorgeously He *should make* presents in proper time and be regular in his meals He should also be of good conduct

23—25 The king who seeks to acquire prosperity should always engage the services of men who are brave, devoted, and incapable of being imposed on by enemies'

well born, healthy, well-behaved, and connected with well-behaved and respectable families, never inclined to insult others, well read in all the sciences possessing a knowledge of the worldly affairs, never unmindful of future life, always observant of their duties, honest, and firm like mountains. The objects of enjoyments should be the same with him and them The only difference should be in his umbrella and his power of passing orders.

26. He should always treat them equally before or behind The king, who behaves in this way, is never overtaken by calamity.

27. That crooked and covetous king, who suspects every body and who imposes heavy taxes on his subjects, is soon killed by his own servants and relatives.

28 That king, however, who is righteous and who is ever engaged in attracting the hearts of his people, is never ruined when attacked by foes. If defeated, he soon regains his position.

29. If the king is not angry by nature, if he is not addicted to evil habits and not severe in his punishment, if he succeeds in keeping his passions under restraint he becomes an object of confidence to all like the Himavat mountains.

30—32 He is the best of kings who is wise, who is liberal, who is ready to take advantage of the short comings of foes, who has an agreeable countenance, who is conversant with what is good and what is bad for each of the four orders of his subjects, who is prompt in action, who has anger under control, who is not vindictive, who is high-minded, who is angry by nature, who performs sacrifices and other religious acts, who does not brag and who vigorously brings to close all works by him.

33 He is the best of kings in whose kingdom men live fearlessly like sons in the house of their father.

34. He is the best of kings whose subjects have not to hide their wealth and know what is good and what is bad for them.

35—34. He, indeed, is a king whose subjects follow their respective duties and do not fear to renounce their bodies for duty's call, whose subjects protected properly, are all of peaceful conduct, obedient, docile, governable, reluctant to dispute and liberal That king earns eternal merit in whose kingdom there is no wickedness, dissimulation, deception and envy.

37. That king truly deserves to govern who honours knowledge, who is devoted to the scriptures and the good of his people, who wends the path of the righteous, and who is liberal.

38 That king deserves to rule whose counsels and acts done and undone remain close to his enemies.

39 The following verse was recited in days of yore by Ushanas of Bhrigu's race, in the narrative called Ramacharita, on the subject, O Bharata, of royal duties.

40 One should first select a king. Then should he select a wife, and then acquire wealth. If there be no king, what would become of his wife and properties?

41. About those who seek kingdom, there is no other eternal duty than the protection (of subjects). The protection the king grants to his subjects maintains the world.

42. *Manu, the son of Prachetas, recited* these two verses regarding the duties of kings. Listen to them with attention.

43—44. These six persons should be shunned like a leaky boat on the sea, *viz.*, a preceptor who does not speak, a priest who has not studied the scriptures, a king who does not give protection, a wife who utters disagreeable words, a cow-herd who likes to rove within the village and a barber who wishes to go to the forest.

CHAPTER LVIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'Protection of the subjects, O Yudhisthira, is the quintessence of duties. The divine Vrihaspati does not speak so highly of any other duty.

2—3. The divine Kavi (Usanas) of large eyes and austere penances, the thousand-eyed Indra, and Manu, the son of Prachetas, the divine Bharadwaja, and the sage Gaurasiras all devoted to Brahma and utterers of Brahma, have composed works on the duties of kings.

4. All of them speak highly of the duty of protection, O foremost of virtuous persons regarding the kings. O you having eyes like lotus petals and copper-coloured, listen to the means by which protection may be obtained.

5—12. They consist of the employment of spies and servants, paying them their just dues without pride, the realisation of taxes with mercy, never taking anything

ahims cally and unjust fashion O Yudhisthira, the selection of honest men heroism, skill and cleverness, truth seeking the good of the people creating discord and disunion among the enemy by fair or unfair means, the repair of old and dilapedated buildings, the infliction of corporal punishments and imposition of just fines never abandoning the honest, giving employment and protection to respectable persons, the keeping in reserve of what should be kept, living in the company of intelligent persons always gratifying the soldiers supervision over the subjects, steadiness in the transaction of business filling the treasury absence of blind confidence on the guards of the city, creating disloyalty among the citizens of a hostile town, carefully looking after the friends and allies living in the midst of the enemy's country, keeping a strict eye on the servants and officers of the state, personal supervision of the city, distrust of servants, comforting the enemy with assurance steadily following the settled policy, readiness for action, never disregarding an enemy, and driving away the wicked

13 Readiness for action in kings is the root of royal duties This has been said by Vrihaspati Listen to the verses recited by him.

14 By exertion the ambrosia was obtained, by exertion the Asuras were killed, by exertion Indra himself acquired sovereignty in heaven and on earth

15 The hero who works is superior to one who speaks The heroes who speak gratify and worship the heroes who work

16 The king who is shorn of exertion, even if endued with intelligence is always defeated by foes like a snake that is shorn of poison

17 The king even if very powerful, should not neglect a foe however weak A scintillation of fire can produce a conflagration and a particle of poison can kill

18 With only one kind of force an enemy, from within a fort, can assail the whole country of even a powerful and prosperous king

19—20 The secret speeches of a king, the collecting of troops for the purposes of victory the wily purposes in his heart desires for accomplishing particular objects and the wrong acts he does or intends to do should be concealed by assuming a bold appearance He should act righteously for keeping his people under control

21 Weak persons can not govern an extensive empire A king who is mild cannot acquire superior rank the acquisition of which depends upon exertion

22 A kingdom which is sought for by all like meat can never be protected by candour and simplicity A king, O Yudhisthira, should therefore, always resort to both candour and wiliness

23 Even while protecting his subjects a king is beset with danger, he earns great merit Such should be the conduct of kings

24 I have now told you a part only of the duties of kings Tell me, O best of the Kurus what more you wish to know

Vaishampayana said:—

25—26 The illustrious Vyasa, Devasthana Ashwa Vasudeva, Kripa, Satyaki and Sanjaya, filled with joy, and with faces resembling full blown flowers, said—'Excellent! Excellent!' and sang the praises of that best of men, viz., Bhishma, that foremost of virtuous persons.

27—28 Then Yudhishthira, that chief of Kuru's race, with a depressed heart and eyes bathed in tears gently touched Bhishma's feet and said—O grandsire I shall tomorrow enquire after those points about which I have my doubts; for today the sun, having sucked the moisture of the earth is about to set

29 Then Keshava Kripa Yudhishthira and others, saluting the Brahmanas and circumambulating Bhishma, gladly got on their cars

30 All of them, observant of excellent vows then bathed in the river Drishadwati Having offered oblations of water to their departed manes and silently recited the sacred mantras and performed other auspicious rites and having adored the evening twilight with due rites those scorchers of enemies entered the city of Hastinapur

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CHAPTER LIX

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Vaishampayana said:—

1 "Rising from their beds the next day and performing the morning rites laid down in the scriptures the Pandavas and the Yadavas started on their cars resembling fortified towns.

2 Proceeding to the field of Kuru and approaching the sinless Bhishma, they enquired of that best of car-warriors if he had spent the night happily.

3 Saluting all the Rishis, and having been blessed by them in return, the princes sat around Bhishma.

4 Then having adored Bhishma king Yudhishthira, said these words with joined hands.

Yudhishthira said —

5 'Whence came the word Rajan, O king, that is used, O Bharata, on Earth? Tell me this, O scorcher of foes

6—8 Having hands and arms and neck like others, having an understanding and senses like those of others, subject like others to the same kinds of weal and woe, having back, mouth and stomach similar to those of the rest of the world having vital fluids and bones and marrow and flesh and blood similar to those of the rest of the world, drawing in and sending out breaths like others, possessed of vital airs and bodies like other men, resembling others in birth and death, in fact, similar to others regarding all the attributes of men why does one man, *viz*, the king govern the rest of the world consisting of many brave and intelligent persons?

9 Whence is it that one man governs the vast universe consisting of brave, energetic, well born and well behaved men? Why do all men try to get his favour?

10 Why is it that if one man becomes cheerful, the whole world is cheerful and if that one man is sorry the whole world is sorry?

11. I wish to hear this in detail O foremost [of Bharata's race O foremost of speakers, describe to me this fully.

12 O king there must be some mighty reason for all this because it is seen that the whole world bows down to one man as to a god.'

Bhishma said —

13 'With rapt attention, O foremost of kings, listen to it fully as to how in the golden cycle sovereignty was first instituted

14 At first there was no sovereignty, no king, no punishment, and no punisher All men used to protect one another piously.

15 As they thus lived, O Bharata, righteously protecting one another, they found the task (in time) to be painful Error then possessed their hearts.

16. Having become subject to error, the perceptions of men, O prince, became clouded, and thence their virtue began to wane

17 When their perceptions were clouded and when men became subject to error, all of them became covetous, O chief of the Bharatas.

18 And because men tried to secure objects which were not their own, another passion called lust seized them.

19 When they became subject to lust, another passion, named anger, soon attacked them Once subject to anger, they lost all considerations of what should be done and what should not be.

20 Unrestrained sexual indulgence began Men began to say what they liked. All distinctions between clean and unclean food and between virtue and vice disappeared.

21 When this confusion set in amongst men the Vedas disappeared Upon the disappearance of the Vedas, and righteousness also was gone,

22 When both the Vedas and righteousness were lost, the gods were overcome by fear. Overcome with fear, O foremost of men, they sought the help of Brahman.

23—24 Having propitiated the divine Grandfather of the universe, the gods stricken with grief, said to him, with joined hands —'O god, the eternal Vedas have been afflicted in the world of men by covetousness and error. For this, we have been assailed with fear.'

25 With the loss of the Vedas O Supreme Lord righteousness also has been lost For this O Supreme Lord of the three worlds we are about to be reduced to the status of human beings.

26 Men used to pour upwards while we used to pour downwards For the stoppage of all religious rites among men we will suffer great distress.

27—29 Do you then O Grandfather, think of that which would be for our well-being so that the universe created by your power, may not meet with destruction' Thus addressed the Self create and divine Lord said to them —'I shall think of what will do you good, Ye foremost of gods let your fears be removed' The grandfather then composed by his own intelligence a work consisting of a hundred thousand lessons In it were treated the subjects of religion, Profit and Pleasure.

30 The self-create named the book as one of three subjects. He treated of a

fourth subject called liberation whose meaning and attributes are different.

31. The three-fold characteristics of liberation according to the attributes of Goodness, Darkness and Ignorance and another namely the performance of duty without the desire for fruits were also described in it. Another *three-fold* characteristics of Punishment *viz*, Conservation, Growth, and Destruction, were treated in it.

32. Another six consisting of the hearts of men, place, time, means, tacts, and alliances, and causes, were described in it.

33. The religious rites laid down in the three Vedas, knowledge, and the acts necessary for the support of life, (*viz*, agriculture, trade, etc), O foremost of Bharata's race, and the very extensive branch of learning called legislation, were described in it.

34—35 The subjects also of behaviour towards ministers, of spies, the indications of princes, of secret agents, of envoys and agents of other kinds conciliation, sowing seeds of discord, gifts, and punishment, O king, with toleration as the fifth, were fully described there.

36,—37. Deliberation of all sorts, counsels for creating disunion, the mistakes of deliberation, the results of the success or failure of counsels of three kinds *viz*, bad, middling, and good, made through fear, good conduct and gifts of wealth, were described there

38—39. The four sorts of time for making journeys the details of the aggregate of three, the three sorts of victory, *viz* that secured piously, that acquired by riches and that obtained by deceit were described fully. The three kinds of attributes, *viz*, bad, middling and good, of the five expedients (*viz*, counsellors, kingdom, fort, army, and treasury) were also described in it.

40. Punishments of two kinds, *viz*, open and secret, were also described. The eight kinds of *open punishments* as also the eight kinds of secret punishment were described fully.

41—43. Cars, elephants, horse, and infantry, O son of Pandu, forced labourers, crew, and paid attendants (of armies), and guides taken from the country which is the seat of war, these are the eight means, O Kauravya, of open punishment. The administration of movable and immovable poison was also mentioned regarding the three kinds, of things, *viz*, dress, food, and incantations Enemies allies, and neutrals,—these also were described]

44—58. The various characteristics of roads (to follow), the nature of the soil on which to encamp, protection of self, superintendence of the construction of cars and *other utensils of war and use, the various* means for protecting and improving men, elephants, cars, and horses, the various kinds of arranging soldiers, strategies, and and manœvres in war, planetary conjunctions indicating evil, evil auguries (such as earthquakes), skillful methods of warfare and retreat, knowledge of weapons and their proper care, the disorders of troops and how to get rid of them, the means of filling the army with joy and confidence, diseases, times of distress and danger, knowledge of guiding the infantry in battle, the methods of creating alarms and notifying orders, striking the enemy with fear by display of flags, the various means of assailing enemy's kingdom by means of *robbers and dreadful wild-tribes, and fire*-giver and poisoners and forgerers, by creating union among the principal officers of hostile armies, by cutting down crops and plants, by destroying the efficiency of the enemy's elephants, by producing alarms, by honoring those among the enemy's *subjects who are well disposed towards the* invador, and by filling the enemy with confidence, the waste, growth, and harmony of the seven principal requisites of sovereignty, capacity for works, the means for accomplishing them, the methods of extending the kingdom, the means of winning *over persons living in the enemy's country*, the punishment and destruction, strong and the impartial administration of justice, the extermination of the wicked, wrestling, shooting and throwing and hurling of weapons, the methods of making presents and of keeping in store necessary things, feeding the unfed and supervision over those that have been fed, gifts of wealth in season, freedom from the vices, the attributes of king, the qualification of military officers, the sources of the three requisites and its merits, and short comings the various kinds of evil intents, the behaviour of dependents, suspicion against every one, the avoidance of carelessness, the acquisition of objects unattained, the improving of objects already obtained, gifts to deserving *persons, spending of wealth for religious* purposes, for acquiring objects of desire, and for removing danger and distress, were all described in that work.

59 The ten dreadful vices, O chief of the Kurus, begotten by anger and lust, were described in that work.

60. The four kinds of vices begotten of lust, *viz*, hunting, gambling, drinking

and sexual intercourse were described by the Self-sprung in that work.

61. Roughness of speech, fierceness, severity of chastisement, infliction of pain *on the body, suicide, and frustrating one's* own objects, these six kinds of faults begotten of anger have also been described.

62—63. Various kinds of machines and their actions have been described there Devastation of the enemy's territories, *attacks upon enemies, the destruction and* removal of boundary lines and other indications, the cutting down of large trees, siege of forts, supervision of agriculture and other useful operations, the hoarding of necessaries, dresses and the best means of manufacturing them, were all described.

64—71. The characteristics and uses of Panavas, Anakas, conchs and drums O Yudhishthira, the six sorts of articles *viz*, gems, animals, lands, dresses, female slaves, and gold and means of acquiring them and of destroying them, pacification of newly acquired kingdom, honoring the good, making friendship with the learned, knowledge of the rules of gifts and religious rites such as Homa, the touch of auspicious articles, attention to and adoring of the body, the manner of preparing and using *food, piety of conduct, the attainment of* prosperity by following one path, truthfulness of speech, sweetness of speech, observance of acts on occasions of festivity and social gatherings and those done within the household, the open and secret acts of persons in all places of meeting, the constant supervision of the conduct of men, the freedom of Brahmanas from punishment, the infliction of reasonable punishment, honors paid to dependents for kinship and merit, the protection of subjects and the means of extending the territories, the advice that a king, who lives in the midst of a dozen kings, should follow regarding the four kinds of enemies, the four kinds of allies, and the four kinds of neutrals, the seventy two acts laid down in medical works about the protection, exercise, and improvement of the body, and the practices of *particular countries, tribes and families,* were all duly described in that work.

72—73 Religion, Profit, Pleasure, and liberation were also treated in it. The various means of acquisition, the desire for various sorts of wealth, O giver of profuse presents, the methods of agriculture and other works constituting the chief source of the revenue, and the various means for producing and applying illusions, the methods by which stagnant water is rendered foul, were described in it.

74. All those means, O foremost of kings, by which men might be prevented from falling off from the path of righteousness and honesty, were all treated in it.

75 Having composed that highly beneficial work, *the divine Lord cheerfully said* to the deities led by Indra, these words

76 For the behoof of the world and for establishing the three fold objects (*viz*, Religion, Profit, and Pleasure), I have composed this science representing the very *essence of speech.*

77. Helped by punishment this science will protect the world Meting out rewards and punishments, this science will work among men.

78 And because men will be governed by punishment, therefore will this science be known in the three worlds as Dandaniti (science of punishment)

79 Containing the cream of all the attributes of the six, this science will always be much respected by great persons. *Religion, Profit Pleasure, and Liberation* have all been described in it.

80. After this, the husband of Uma,—the divine and many-formed Shiva of large eyes, the source of all blessings, first read and mastered it.

81. In view, however, of the gradual decrease of the span of human existence, the divine Shiva abridged that highly important science compiled by Brahman

82. The abridgment, called Vaishalaksha, consisting of ten thousand chapters *was then received by Indra, devoted to* Brahman and possessed of great ascetic merit.

83 The divine Indra again abridged it into a work containing five thousand chapters and named it Vahudantaka.

84 *Afterwards the powerful Vrihaspati,* by his intelligence, further abridged the work, into one containing three thousand chapters and named it Varhaspatya.

85 Next, that famous teacher of Yoga, Kavi of unlimited wisdom, abridged it *further into* a work of a thousand chapters.

86 Considering the period of human existence and the general decrease (of every thing), great Rishis did thus, for the well-being of the world, abridge that science.

87. Then, approaching that lord of creatures, *viz*, Vishnu, the god said to him,—Point out, O god, that one among men who deserves to reign supreme over the rest.

88. The divine and powerful Narayana,

thinking a little, created by his will a son born of his energy, named Virajas

89 The highly blessed Virajas, however, did not desire to rule on Earth His mind, O son of Pandu, was bent for a life of renunciation

90 Virajas had a son named Krittimat He too cast off pleasure and enjoyment Krittimat had a son named Karddama Karddama also practised severe austerities

91. The lord of creatures, Karddama, begot a son named Ananga, who became a protector of creatures pious and well read in the science of punishment

92 Ananga begat a son named Ativala, well read in politics Obtaining extensive empire after the death of his father, he became a slave of his passions

93 Mrityu, O king, had a mind begotten daughter named Sunita well known over the three worlds She was married to Ativala and gave birth to a son named Vena.

94 Vena, a slave of anger and malice became impious and tyrannical towards all creatures The Brahmavadin Rishis killed him with Kusha blades inspired with Mantras

95—96 Uttering Mantras all the while, those Rishis pierced the right thigh of Vena. Thereupon from that thigh, sprang a short limbed person on earth resembling a charred brand, having blood red eyes and black hair Those Brahmavadins said to him,—Nishida (sit) here

97 From him have originated the Nishadas viz, those wicked tribes who live in the hills and the forests as also those hundreds and thousands of Mlecchas, living on the Vindhya ranges

98. The great Rishis then pierced the right arm of Vena Hence originated a person who was a second Indra in form

99 Clad in mail armed with swords, bows and arrows and well-versed in the science of war, he was also a master of the Vedas and their auxiliaries.

100 All the ordinances of the science of punishment, O king, came in their bodily forms to that best of men The son of Vena then with joined hands, said to those great Rishis.

101. I have got a very keen and fair understanding. Tell me fully what I shall do with it.

102 I shall unhesitatingly accomplish any useful task which you will be pleased to indicate.

103. Thus addressed, the gods that were present there, also the Rishis said to him — Do you fearlessly perform all sorts of righteous works"

104—105 Without caring for what is dear and what not so regard all creatures with impartiality Renounce lust, anger, covetousness and honor, and always following the dictates of righteousness do you punish with your own hands the man, whoever he may be, who does not satisfy his duty.

106. Do you also swear that you would in thought, word, and deed, always maintain the religion laid on earth by the Vedas.

107 Do you also swear that you would fearlessly follow the duties laid down in the Vedas with the help of the science of punishment, and that you would never act capriciously.

108 O powerful one, know that Brahmanas are exempt from punishment, and promise further that you would protect the world from an intermixture of castes

109 Thus addressed, Vena's son replied to the deities headed by the Rishis, saying —Those foremost of men *viz*, the highly blessed Brahmanas shall ever be adored by me

110 Those Brahmavadins then said to him,—Let it be so — Then Shukra, that great repository of Brahma became his priest

111 The Valakhilyas became his ministers, and the Saraswats his companions The great and illustrious Rishi Gagra became his astrologer

112 This great declaration of the Shruti is known among men that Prithu is the eighth from Vishnu A little before, two persons named Suta and Magadha were born They became his bards and panegyrists.

113 Pleased, Prithu the royal son of Vena endued with great prowess, gave to Suta the land lying on the sea coast, and to Magadha the country since known as Magadha

114 We have heard that the surface of the earth had before been very uneven. It was Prithu who levelled its surface

115—117. In every period of Manu the earth becomes uneven. Vena's son removed the rocks lying all around, O king, with the horn of his bow. By this means the hills and mountains were increased in size Then Vishnu, and the gods with Indra, and the Rishis, and the Regents of the world and the Brahmanas assembled for crowning Prithu. The earth herself,

O son of Pandu, came incarnate to him, with a tribute of jems and jewels

118 Ocean, that lord of rivers, and Himavat, the king of mountains, and Shakra, O Yudhisthira, gave him inexhaustible wealth.

119—120 The great Meru that mountain of gold, gave him heaps of that precious metal The divine Kuyera carried on shoulders by men that lord of Yakshas and Rakshásas, gave him wealth enough for performing the necessary works of religion, profit, and pleasure Horses, cars, elephants, and men, by millions,

121. O son of Pandu, were born as soon as Vena's son thought of them At that time there prevailed neither decrepitude, nor famine, nor calamity, nor disease (on Earth).

122 On account of the protection afforded by that king, nobody entertained any fear from reptiles and thieves or from any other source.

123 When he went to the sea, the waters used to be turned solid The mountains gave him way and his standard was never obstructed any where

124 He drew from the Earth, as a milcher from a cow, seventeen sorts of crops for the food of Yakshas, and Rakshasas, and Nagas, and other creatures

125 That great king caused all creatures to consider righteousness as the foremost of all things, and because he pleased all the people, therefore, he was called Rajan (king)

126 And because he also healed the wounds of Brahmanas, therefore, he passed by the name of Kshatriya And because the Earth (during his regime) became celebrated for the practice of virtue, therefore, she passed by the name of Prithivi

127. The eternal Vishnu himself, O Bharata confirmed his power, telling him, —No one, O king, shall excel you

128 The divine Vishnu entered the body of that king for his penances Therefore the entire universe adored Prithu who was the greatest of kings

129 O king, your kingdom should always be protected by the help of the science of punishment You should also by careful observation made through the movements of your spies protect it in such a manner that no one may injure it.

130 All good acts, O king, lead to the well-being of a monarch The conduct of a king should be governed by his own intelligence as also by the opportunities and means that may come of themselves

131. What other cause can there be for which all men obey one person, save the divinity of the monarch? At that time a golden lotus sprang from Vishnu's brow.

132 The Goddess Sree was born of that lotus She became the consort of the highly intelligent Dharma Upon Sree, O son of Pandu, Dharma begot Artha.

133—134. All the three, *viz*, Dharma and Artha and Sree were established in a king A person, upon the wane of his merit, descends from heaven to Earth, and is born as a king well read in the science of punishment Such a person becomes great and is really a portion of Vishnu on Earth. He becomes highly intelligent and obtains superiority over others

135 Established by the gods, no one goes above him It is therefore that everybody obeys one, and it is for this, that the world cannot command him.

136 Good acts, O king, lead to good. It is therefore that a great many obey his command, though he belongs to the same world and is possessed of similar limbs

137 He who once beheld Prithu's sweet face became obedient to him Thenceforth he began to know him as handsome, wealthy and highly blessed

138 For the might of his sceptre, the practice of morality and just conduct became so visible on Earth It is therefore that the Earth abounded with virtues.

139—140 "Thus, O Yudhisthira, the histories of the past, the origin of the great Rishis, the holy rivers the planets and stars and asterisms, the duties of the four modes of life the four kinds of Homa, the characteristics of the four castes and the four branches of learning were all described in that work (of Brahma)

141—143. Whatever objects or things, O son of Pandu there are on Earth, were all described in that work of the Grandfather Histories, the Vedas and the Nyaya (logic) were all described in it, as also penances, knowledge, abstention from injury to all creatures, truth, falsehood, and high morality.

144. Adoration of aged persons, gifts, purity of conduct, readiness for work and mercy towards all creatures, were very fully treated in it.

145 There is no doubt in this. Since then, O king, the learned have begun to say there is no difference between a god and a king.

146 I have now told everything about the greatness of kings What other subject is there, O chief of the Bharatas, which I shall next describe.

CHAPTER LX.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Vaishampayana said :—

1—2 "After this, Yudhishthira, saluted his grand father, the son of Ganga, and with joined hands and rapt attention, once more asked him, saying,—'What are the general duties of the four castes and what the especial duties of each What mode of life should be adopted by which order and what duties are especially designated as the duties of kings.

3 By what means does a kingdom prosper and what are the means by which the king himself prospers? How also O foremost of Bharata's race, do the citizens and the servants of the king prosper?

4 What sorts of wealth, punishments, forts, allies, counsellors, priests and preceptors should a king avoid?

5 Whom should the king trust in what sorts of distress and danger? What evils should the king avoid? Tell me all this, O grand father.

sacrifices. It has been declared by the wise that wealth thus acquired should be enjoyed by distributing it among worthy persons and relatives.

11. By his study of the Vedas all the pious acts are done Whether he does or does not acquire anything else, if he only studies the Vedas, he becomes known as a *Brahmana or the friend of all creatures.*

12 I shall also tell you, O Bharata, what the duties of a Kshatriya are. A Kshatriya, O king, should give but not beg, should himself celebrate sacrifices but not officiate as a priest in the sacrifices of others.

13 He should never teach the Veda but study the same with a Brahmana teacher. He should protect the people Always trying his best for the destruction of robbers and wicked people, he should display his prowess in battle.

14 Those among Kshatriya kings who celebrate great sacrifices, who have a knowledge of the Vedas and who gain victories in battle, become foremost of those who acquire many blessed regions hereafter by their merit.

15 Persons well read in the scriptures do not speak highly of a Kshatriya who returns unscathed from battle.

16 This is the conduct of a wretched Kshatriya There is no greater duty for him than the supression of robbers.

23 To the Brahmana and the Kshatriya he assigned (the protection of) all creatures. I shall tell you what the Vaisya's profession is and how he is to earn the means of his maintenance.

24 If he keeps (for others) six kine, he may take the milk of one cow as his own remuneration, and if he keeps (for others) a hundred kine, he may take a pair as his remuneration If he trades with other's money, he may take a seventh part of the profits as his share A seventh part of the profits arising from the trade in horns is also his, but he should take a sixteenth if the trade is in hoofs If he makes cultivation with seeds given by others he may take a seventh part of the produce. This should be his annual remuneration.

25 A Vaishya should never wish that he should not tend cattle If a Vaishya desires to tend cattle no one else should undertake that task.

26 I should tell you, O Bharata, what the duties of a Shudra are. The Creator intended the Shudra as the servant of the other three castes.

27. Therefore, the service of the three other classes is the duty of the Shudra By thus serving the other three, a Shudra may acquire great happiness.

28—29 He should serve the three other classes according to their order of seniority A Shudra should never amass riches lest by them, he makes the members of the three superior orders obedient to him By this he would incur sin With the king's permission, however, a Shudra, for religious observances, may acquire wealth.

30 I shall now describe the profession, he should pursue and the means by which he may earn his subsistence.

31. It is said that the Shudras should be maintained by the three other castes.

32 Used umbrellas bad gears, beds, seats, shoes and fans, should be given to the Shudra servants.

33 Torn clothes, which are no longer fit for wear, should be given by the upper three castes to the Shudra These are the latter's rightful acquisitions

34. Men, well read in the science of duties, hold that if the Shudra approaches any one belonging to the three twice born orders for doing menial service, the latter should give him proper work.

35 The master should offer the funeral cake to the sonless Shudra servant. The weak and the old amongst them should be maintained The Shudra should never leave his master whatever may be the miseries he may suffer from.

36 If the master loses his wealth, he should with greatest care be maintained by the Shudra servant A Shudra cannot enjoy wealth even if it be his own Whatever he possesses belongs lawfully to his master.

37 Sacrifice has been laid down as a duty of the three other castes It has been laid down for the Shudra also, O Bharata, but he is not competent to utter *swaha* and *sadha* or any other Vedic mantra.

38 Therefore the Shudra, without observing the vows laid down in the Vedas, should adore the gods in minor sacrifices, called Paka-yajnas The gift called Purnapatra is known as the Dakshina of such sacrifices.

39 We have heard that in days of yore a Shudra of the name of Paijavana gave Dakshina (in one of his sacrifices) consisting of a hundred thousand Purana-patras, according to the ordinance called Aindragni, (i.e a hundred thousand animals)

40. Sacrifice, O Bharata, has been as much sanctioned for the Shudra as for the three other orders Of all sacrifices, devotion has been laid down to be the foremost

41. Devotion is a great god. It purifies all sacrificers Then again Brahmanas are foremost of gods to their respective Shudra servants.

42 They adore the gods in sacrifices, for obtaining the fruits of various wishes. The members of the three other orders have all originated from the Brahmanas.

43. The Brahmanas are the gods of the very gods. Whatever, they would say would be for your great good Therefore all kinds of sacrifices naturally belong to all the four orders The celebration of these sacrifices is obligatory and not optional

44 The Brahmana, who is conversant with Richs, Yajus, and Samans, should always be adored as a god The Shudra, who is without Richs and Yajus and Samans, has Prajapati for his god.

45 Mental sacrifice, O sire, is sanctioned for all the orders, O Bharata It is not true that the gods and other persons do not express a desire to share the offerings in such sacrifices of even the Shudra For this reason, the sacrifice of devotion is laid down for all the castes.

46 The Brahmana is the foremost of gods It is not true that they that belong to that order do not celebrate the sacrifices

146. I have now told everything about the greatness of kings. What other subject is there, O chief of the Bharatas, which I shall next describe.

CHAPTER LX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Vaishampayana said :—

1—2. "After this, Yudhishthira, saluted his grand father, the son of Ganga, and with joined hands and rapt attention, once more asked him, saying,—'What are the general duties of the four castes and what the especial duties of each. What mode of life should be adopted by which order and what duties are especially designated as the duties of kings.

3. By what means does a kingdom prosper and what are the means by which the king himself prospers? How also, O foremost of Bharata's race, do the one, who is the first and the servants of the king pros*iskanna* is the last though the most important. Sacrifices are many, their rites and fruits again are many.

51. That Brahmana, possessed of devotion who, gifted with scriptural learning, knows all the rites, is competent to celebrate sacrifices.

52. That person who desires to celebrate a sacrifice is regarded as righteous even if he happens to be a thief, a sinner or the worst of sinners.

53. The Rishis speak highly of such a man. Forsooth they are right. Thus then is the conclusion that all the castes should always and by every means in their power celebrate sacrifices. It has been declared by the wise that wealth thus acquired should be enjoyed by distributing it among worthy persons and relatives.

11. By his study of the Vedas all the pious acts are done. Whether he does or does not acquire anything else, if he only studies the Vedas, he becomes known as a *Brahmana or the friend of all creatures.*

12. I shall also tell you, O Bharata, what the duties of a Kshatriya are. A Kshatriya, O king, should give but not *beg, should himself celebrate* sacrifices but not officiate as a priest in the sacrifices of others.

13 He should never teach the Veda but study the same with a Brahmana teacher. He should protect the people. Always trying his best for the destruction of robbers and wicked people, he should display his prowess in battle.

14. Those among Kshatriya kings who celebrate great sacrifices, who have a knowledge of the Vedas and who gain victories in battle, become foremost of those who acquire many blessed regions here. [illegible] and perform them.

7. The Brahmana, O king, who is desirous of liberation, is competent to adopt the mendicant's life after having gone through the mode called *Brahmacharjya.*

8—9 Sleeping at the place where evening sets without caring to improve his situation, without a home, living on whatever fare is got (in charity) given to meditation, practising self restraint, with the senses under control, without desire, regarding all creatures impartially, without enjoyments, without dislike to anything the *Brahmana*, possessed of learning, by adopting this mode of life, attains to unification with the eternal undecaying Soul.

146. I have now told everything about the greatness of kings. What other subject is there, O chief of the Bharatas, which I shall next describe.

CHAPTER LX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

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3. By what means does a kingdom prosper and what are the means by which the king himself prospers? How also, O foremost of Bharata's race, do the [illegible] servants of the king and [illegible] forms of [illegible] ing acts, becomes a Shudra.

5 Whether he recites the Vedas or not O king, if he does such improper acts, he is reduced to the position of a Shudra and on occasions of feeding he should be given a place amongst Shudras

sacrifices. It has been declared by the wise that wealth thus acquired should be enjoyed by distributing it among worthy persons and relatives.

11. By his study of the Vedas all the pious acts are done. Whether he does or does not acquire anything else, if he only studies the Vedas, he becomes known as a Brahmana or the friend of all creatures.

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13 He should never teach the Veda but study the same with a Brahmana teacher. He should protect the people. Always trying his best for the destruction of robbers and wicked people, he should display his prowess in battle.

14. Those among Kshatriya kings who celebrate great sacrifices, who have a knowledge of the Vedas and who gain victories in battle, become foremost of those who [illegible] many blessed regions here[illegible]ter [illegible]ties, as also for a [illegible] Kshatriya, the Bhikshu [illegible] who [illegible] been sanctioned.

15. Having performed the duties of his order, and having also served the king, an aged Vaisya with the king's permission, may adopt another mode of life.

23 To the Brahmana and the Kshatriya he assigned (the protection of) all creatures. I shall tell you what the Vaisya's profession is and how he is to earn the means of his maintenance.

24 If he keeps (for others) six kine, he may take the milk of one cow as his own remuneration, and if he keeps (for others) a hundred kine, he may take a pair as his remuneration If he trades with other's money, he may take a seventh part of the profits as his share A seventh part of the profits arising from the trade in horns is also his, but he should take a sixteenth if the trade is in hoofs If he makes cultivation with seeds given by others he may take a seventh part of the produce This should be his annual remuneration.

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his master whatever may be the miseries he may suffer from.

36 If the master loses his wealth, he should with greatest care be maintained by the Shudra servant A Shudra cannot enjoy wealth even if it be his own Whatever he possesses belongs lawfully to his master.

37 Sacrifice has been laid down as a duty of the three other castes. It has been laid down for the Shudra also, O Bharata, but he is not competent to utter *swaha* and *sadha* or any other Vedic mantra.

38 Therefore the Shudra, without observing the vows laid down in the Vedas, should adore the gods in minor sacrifices, called Paka-yajnas The gift called Purna-patra is known as the Dakshina of such sacrifices.

39 We have heard that in days of yore a Shudra of the name of Paijavana gava Dakshina (in one of his sacrifices) consisting of a hundred thousand Purana-patras, according to the ordinance called Aindragni (*i. e.* a hundred thousand ani-

king Mandhatri celebrated a great sacrifice with a view to see the powerful Narayana, that god of gods, without beginning, middle, and end

13. In that sacrifice he adored humbly the great Vishnu, assuming the form of Indra The supreme Lord appeared before him

14 Accompanied by many good kings he offered his adorations to that powerful god.

15 Thus high discourse took place between that foremost of kings and that illustrious god in the form of Indra, regarding the highly effulgent Vishnu.

Indra said —

16 What is your object, O foremost of virtuous persons, in thus trying to see that Ancient and First of gods, *viz*, Narayana, of inconceivable power, and numberless illusions.

17. Neither myself, nor Brahman himself, can acquires a view of that god of universal form I shall grant you what other objects you may desire to have for you art the foremost of mortals.

18 Your soul setting on means [illegible] you satisfy people, you are devoted to righteousness, you have your senses under control, and you are heroic You always try your best to do what is agreeable to the gods For the sake also of your intelligence, devotion, and great faith, I shall grant you whatsoever boons you may wish to have.

Mandhatri said —

19 I bend my head for pleasing you, forsooth however, I wish to see the first of gods, O divine lord. Renouncing all (earthly) desires, I wish to acquire religious merit, and to lead the foremost mode of life, that path of the good held in highest esteem by all

20 By performing the great duties of a Kshatriya, I have acquired many regions of endless merit in the other world, and I have also, through those duties, spread my fame I do not, however, know how to satisfy those duties the highest in the world emanating from the first of gods.

Indra said —

21. Those who are not kings, even if they satisfy their duties, cannot easily attain the highest meed of duty. Kingly duties first emanated from the original god Other duties sprang afterwards from his body.

22 Numberless other duties, with those of the Vanaprastha mode of life, were created afterwards. The fruits of all those are endless Kingly duties however, are superior to them They include all other duties Therefore Kshatriya duties are described to be the foremost of all.

23 In days of yore Vishnu, by acting according to Kshatriya duties, forcibly suppressed and killed his enemies Accordingly he gave relief to the gods and the Rishis of immeasurable power.

24 If the divine Vishnu of inconceivable energy had not killed all his enemies among the Asuras, then the Brahmanas, and (Brahman) the Creator of the worlds and Kshatriya duties, and the duties that first originated from the Supreme deity, would all have been lost.

25 If that first and foremost of gods had not, by displaying his prowess subjugated the Earth with all her Asuras, then all the duties of the four orders and all the duties of [illegible] modes of life would all have been [illegible] owing to the destruction of Brahmanas.

26 The [illegible] duties as also of [illegible] Kshatriya, the Bhikshu mode of life of Kshatriyas [illegible]

26 In every cycle the duties of Brahmanas regarding the attainment to Brahma first set in. These, however, are all protected by kingly duties The latter, on this account, are regarded as the highest.

27—28 —Casting away life in battle, mercy for all creatures, knowledge of earthly affairs protection of men saving them from danger, relieving the distressed and the oppressed —all these are included in the category of Kshatriya duties. Persons that do not obey healthy restraints and who are under the influence of anger and lust, do not openly sin from fear of kings Others who are docile and righteous succeed for the same influence, in satisfying all their duties Therefore the Kshatriya duties are regarded to be righteous.

29 Forsooth all creatures live happily in the world protected by kings exercising Kshatriya duties like children protected by their parents.

30 Kshatriya duties are the highest of all duties Those eternal duties, regarded as the first in the world, include the protection of every creature Themselves eternal, they bring on liberation.

CHAPTER LXV.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Indra said:—

1. Kshatriya duties, O king, which are so very potent, which embrace the exercise of all other duties, and which are the highest of all duties, should be observed by persons that are like you so high souled and seek the well being of the world If those duties are not properly satisfied all creatures would be ruined

2 The king cherishing mercy for all creatures, should consider these as the highest of his duties viz, reclaiming the land for cultivation and fertilizing it celebration of great sacrifices for purifying himself, aversion for begging, and protection of subjects

3—4 Making gifts is said by the sages to be the greatest of virtues Of all kinds of gifts again that of the body in battle, is the highest. You have seen with your own eyes how the kings, ever following Kshatriya duties having duly waited upon their preceptors and acquired mostly learning, at last sacrifice their bodies, while fighting with one another. The Kshatriya desirous of earning religious merit, should after following the Brahmacharyya mode, live like a house holder which is always meritorious

5—6 While settling the question of right between) his subjects), he should be perfectly impartial For making the various orders follow their respective duties, for the protection they give to all for the various contrivances and means and the prowess and exertion Kshatriya duties, which embrace all other duties, are said to be the highest The other orders are able to follow their respective duties for kingly duties Therefore the former depend upon the latter regarding the merit they produce.

7 Those men, who disobey all healthy checks and who are too much attached to the worldly objects, are regarded as brutes They are constrained to act justly by the exercise of kingly duties Those duties, therefore are said to be the highest of all

8 That course of conduct which has been laid down for Brahmanas who follow the three Vedas and those modes of life that have been laid down for Brahmanas, should, first, of all be observed by every Brahmana If a Brahmana acts otherwise, he should be punished like a Shudra.

9 The duties of the four modes of life and the rituals laid down in the Vedas, O king, should always be followed by a Brahmana, he has no other duties.

10 A Kshatriya should never maintain a Brahmana acting otherwise His religious merit increases for his acts. A Brahmana indeed, is like Dharma.

11 That Brahmana who does works that are not sanctioned for him deserves no respect If not engaged in his proper acts, he should not be trusted

12 These are the duties of the various orders Kshatriyas should look after them so that their observance may be improved. These are the duties of Kshatriyas For these reasons also, kingly duties and no others are the highest of all They are, as I believe the duties of heroes, and the heroes are foremost in following them.

Mandhatri said:—

13—15 What duties should be practised by the Yavanas, the Kiratas, the Gandharas, the Chinas, the Shavaras, the Barbaras, the Shakas, the Tusharas, the Kankas, the Pahlavas, the Andhras, the Madgaras, the Paundras, the Pulindas, the Ramathas, the Kamvojas, the several castes that have originated from Brahmanas, and Kshatriyas, the Vaishyas, and the Shudras, that live in the dominions of Aryan kings? What are those duties again which kings like ourselves should compel the tribes living by robbery to follow

16 I wish to hear all this O illustrious god, instruct me O chief of all the gods, you are the friend of us Kshatriyas.

Indra said:—

17 All the robber tribes should serve their parents, their preceptors and other elders and hermits living in the forest.

18. All the robber tribes should also serve their kings The duties and rites laid down in the Vedas should also be followed by them

19 They should celebrate sacrifices in honor of the departed manes, dig wells, for the public give water to thirsty travellers, distribute beds and other presents amongst Brahmanas

20—21 Abstention from injury, truth, control of anger, supporting Brahmanas and relatives by giving them their dues, maintenance of wives and children, purity, peacefulness, making presents to Brahmanas at all sorts of sacrifices are duties to be followed by every person of this tribe who seeks his own prosperity Such a person should also celebrate all kinds of

37. A king can easily cross the ocean of the world having kingly duties as his fleet boat urged on by the breeze of gifts, having the scriptures for its tackle and intelligence for the strength of its helmsman, and kept afloat by the power of virtue.

38 When all attachment for every earthly object, is withdrawn from his heart he is then regarded as one leaving in his understanding alone In this state he soon attains to Brahma

39 Becoming cheerful by meditation and by controlling desire and other passions of the heart, O foremost of men, a king, engaged in discharging the duty of protection, succeeds in acquiring great merit.

40 Do you, therefore, O Yudhishthira, try your best to protect Brahmanas of pious deeds and devoted to the study of the Vedas, as also all other men.

41. By following the duty of protection only, O Bharata, the king acquires merit that is a hundred times greater than what is earned by hermits in their asylums in the forest

42 'I have now described, O eldest son of Pandu, the various duties of men. Do you follow kingly duties which are eternal and that have been practised by great men since days of yore.

33 If you devote yourself heart and soul to the duty of protecting (your subjects), O foremost of men, you may then O son of Pandu, acquire the merits of all the four modes of life and of all the four orders of men.'"

CHAPTER LXVII.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Yudhishthira said:—

1. You have described what the duties are of the four modes of life and of the four orders Tell me now, O grandfather, what are the principal duties of a kingdom'

Bhishma said:—

2 'The (election and) coronation of a king is the first duty of kingdom A kingdom in which anarchy reigns becomes weak and is soon attacked by robbers

3 In kingdoms torn by anarchy, righteousness cannot live. The denizens devour one another. An anarchy is the worst of all conditions

4. The Shrutis say that in crowning a king, it is Indra that is crowned in the person of the king A person, who seeks his own prosperity, should adore the king as he should adore Indra himself.

5 *No one should live in kingdoms torn* by anarchy Agni does not carry the libations that are poured upon him in kingdoms *where anarchy reigns*

6—7 If a powerful king approaches kingdoms weakened by anarchy, with a view to annex *them to his dominions*, the people should go forward and receive the invader with honor Such conduct would be quite of a piece with wise counsels. There is no evil greater than anarchy

8 If the powerful invader be a little just, *everything will be right If however*, he be exercised with anger he may exterminate all

9 That cow which cannot be easily milked suffer much pain On the other hand, that cow which is easily milked, has not to suffer any pain whatever.

10 The wood that bends easily need not be heated The tree that bends easily is not required to suffer any torture

11 Guided by these examples, O hero, men should bend before those that are powerful The man who bends his head to a powerful person really bends his head to Indra

12 For these reasons men seeking prosperity, should (elect and) crown some person as their king They who live in countries where anarchy reigns cannot enjoy their wealth and wives.

13 During times of anarchy the sinful man enjoys by robbing the wealth of other people When, however, his ill acquired riches are taken away by others, he wishes for a king

14 *It is clear therefore, that in times* of anarchy the very wicked even cannot be happy. The wealth of one is taken away by two. That of those two is taken away by many acting in concert.

15 He who is not a slave is made a slave. Women, again are forcibly carried away. For these reasons the gods created kings for protecting the people.

16 If there were no king on Earth *for* holding the rod of punishment, the strong would then have oppressed the weak after the *manner of fishes in the water.*

17—18. We have heard that men in days of yore in consequence of anarchy, were ruined, devouring one another like

stronger fishes devouring the weaker ones in the water We have heard that a few amongst them then, assembling together, made certain agreements saying —He who becomes harsh in speech, or violent in temper, he who seduces other people s wives or robs other's wealth should be renounced by us

19 For inspiring confidence among all classes of the people, they made such an agreement and lived for some time.

20. Assembling after some time they proceeded in great miseries to the Grand father, saying —Without a king O divine lord, we are meeting with ruin. Appoint some one as our king

21. All of us shall adore him and he shall protect us—Thus prayed for the Grandfather asked Manu Manu, however, did not agree to the proposal.

Manu said —

22 'I fear all sinful deeds To govern a kingdom is highly difficult, especially among men who are always false and deceitful in their conduct.'

Bhishma said.—

23—24 'The denizens of the Earth then said to him —Do not fear The sins that men commit will affect those only that commit them For the increase of your wealth, we will give you a fiftieth part of our animals and precious metals and a tenth part of our grain When our maidens also will become desirous of marrying we shall when the question of marriage comes up, give you the most beautiful ones among them.

25 Those amongst men who will become the foremost of all in the use of weapons and in riding animasl, and other conveyances, shall go behind you like the deities behind Indra

26 With your strength increased in this way, and becoming invincible and endued with great power, you will be our king and protect us happily Like Kuvera protecting the Yakshas and the Rakshasas

27 A fourth part of the merit which men will acquire under your protection will belong to you

28. Strengthened by that merit so easily acquired by you do you protect us, O king, like Indra of a hundred sacrifices protecting the gods

29 Like the Sun burning down everything with his rays do you set out acquiring victories Crush the pride of enemies and let righteousness always be victorious (in the world).

30 Thus addressed by those denizens of the Earth Manu, endued with great energy, proceeded, accompanied by a large army. Born of a great family he seemed then to shine with power.

31—32 Seeing the power of Manu, like the gods seeing the might of Indra the inhabitants of the Earth became stricken with fear and began to follow their respective duties Manu then went round the world suppressing everywhere all acts of wickedness and compelling all men to follow their respective duties, like a cloud surcharged with rain

33 'Thus, O Yudhisthira, men on Earth seeking prosperity should first elect and crown a king for the protection of all.

34 Like disciples bowing themselves down before their preceptors or the gods before Indra all men should humble themselves before the king.

35 One who is respected by his own people becomes an object of esteem with his enemies also, while one who is disregarded by his own is set at naught by enemies.

36—37. If the king be disregarded by his enemies, all his subjects become unhappy. Therefore, umbrellas vehicles external ornaments, foods, drinks, palaces, seats, beds, and all utensils for use and show, should be dedicated to the king.

38 By such means, the king will better discharge his duties of protection and become irresistible. He should always smilingly be spoken to by others and he should speak to others sweetly

39 Grateful, firmly devoted and with subdued passions, he should give to others their due. Eyed by others, he should look at them mildly, sweetly, and beautifully

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CHAPTER LXVIII.

RAJADHARMANUSHASANA PARVA)—*Continued.*

Yudhisthira said:—

1 'Why, O foremost of Bharata's race, have the Brahmanas declared that the king, that ruler of men, is a god.

Bhishma said:—

2 Regarding it is cited the old story, O Bharata, of the discourse of Vrihaspati and Vasumanas.

3 There was a highly intelligent king of Koshala, named *Vasumanas*. On a certain occasion he questioned the great wise sage Vrihaspati.

4—5. Always humble, king Vasumanas ever devoted to well being of all, having observed the proper humilities and having *gone round* the great sage and bowed to him duly enquired of the virtuous Vrihaspati about the institutes of a kingdom, actuated by the desire of *securing* the happiness of men.

Vasumanas said :—

6. By what means do creatures grow and by what are they destroyed? O you of *great wisdom*, by worshipping whom do they succeed in acquiring eternal happiness —Thus questioned by the highly powerful Koshala king, Vrihaspati of great wisdom described to him coolly about the regard which should be paid to kings.

Vrihaspati said —

8 The duties of all men, O you of great *wisdom*, originate from the king. It is through fear of the king only that men do not devour one another.

9 It is the king who establishes peace on Earth through due observances of duties by checking all disregard for healthy restraints and all kinds of lust Acquiring this he shines in glory.

10—13 As, O king all creatures cannot see one another and sink in utter darkness if the sun and the moon do not rise, as fishes in shallow water and birds in a safe place dart and move about as they please (for a time) and repeatedly attack and grind one another with force and then are destroyed so men sink in utter darkness and meet with destruction if they have no king to protect them like a herd of cattle without the herdsman to take care of them

14 If the king did not observe the duty of protection, the strong would by force misappropriate the properties of the weak, and if the latter refuse to surrender to them easily their very lives would be taken

15 Nobody then, about any of his belongings would be able to say—This is mine —Wives, sons, food, and other kinds of property, would cease to exist.

16 Ruin would befall everything if the king did not observe the duty of protection Wicked men would by force appropriate the cars, dresses, ornaments, precious stones and other kinds of *property belonging to* others, if the king did not protect.

17. In the absence of protection by the king, various kinds of weapons would fall upon righteous persons and unrighteousness would prevail everywhere.

18. In the absence of king's protection men would disobey or even injure their very parents if aged, their very preceptors, guests and elders.

19 If the king did not protect, all *persons possessing wealth would have to* meet with death, imprisonment and persecution and the very idea of property would be lost

20 If the king did not protect, everything would be destroyed untimely and every part of the country would be laid waste by robbers, and everybody would fall into dreadful hell.

21. If the king did not protect, all restrictions about marriage and intercourse would disappear, all matters of agriculture and trade would fall into confusion, morality and the three Vedas would disappear.

22 Sacrifices duly finished with presents according to the ordinance, would no longer be celebrated and no marriage would take place, *society itself would cease to exist*, if the king did not observe the duty of protection.

23 The *bulls* would not know cows and milk jars would not be churned, and men living by rearing kine would be ruined, if *the king did not exercise the duty of protection*.

24 In the absence of king's protection *all things, filled with fear* and anxiety and becoming senseless and uttering cries of misery would be ruined in no time.

25 No sacrifices extending for a year and finished with presents according to the ordinance would take place if the king did not observe the duty of protection.

26 In the absence of king's protection Brahmanas would never study the four Vedas or practise austerities or be purified by knowledge and rigid vows.

27. In the absence of king's protection the destroyer of a person guilty of Brahmanicide would not get any reward rather the person guilty of Brahmanicide would not be punished.

28. In the absence of king's protection *men would take* away other people's wealth from their very hands, and all healthy restrictions would be abolished, and every body, stricken with fear would seek safety in flight

29 In the absence of king's protection *all kinds of injustice would commence*, as

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intermixture of castes would occur, and famine would devastate the kingdom

30. Again by virtue of royal protection, men can everywhere sleep fearlessly at their ease without shutting their houses and doors with bolts and bars.

31 Nobody would stand the evil words of others, far less assaults, if the king did not righteously protect the Earth.

32. If the king observes the duty of protection, women adorned with ornaments may fearlessly walk about everywhere without male relatives to guard them.

33 Men become righteous and without injuring serve one another because the king observes the duty of protection.

34 By virtue of royal protection the members of the three castes can celebrate high sacrifices and engage themselves in the acquisition of learning with attention.

35 The world depends upon agriculture and trade and is protected by the Vedas All these again are duly protected by the king exercising his principal duty.

36. Since the king, taking a heavy burden upon himself, protects his subjects *with the help of a mighty force, it is therefore* that the people are able to live in happiness.

37. Who is there who will not worship him on whose existence depends the existence of the people and by whose destruction the people are destroyed ?

38. That person who does what is agreeable and beneficial to the king and who participates in the burden of kingly duties which fill every caste with fear, conquers both this and the other world.

39 That man who even thinks of injuring the king, forsooth meets with grief here and goes to hell hereafter.

40 No one should obey the king by taking him for a man, for he is in sooth a great god in human form.

41 The king puts on five different forms according to five different occasions He becomes Agni, Aditya, Mrityu, Vaishravana, and Yama.

42. When the king, imposed on by falsehood, consumes with his dreadful energy the offenders before him, he is said to put on the form of Agni.

43 When he marks through his spies the acts of all persons and does what is for the general behoof, he is said to put on the form of Aditya.

44 When he kills in anger hundreds of wicked men with their sons, grandsons, and relatives, he is then said to put on the form of the Destroyer.

45 When he suppresses the wicked by punishing them severely and favours the righteous by giving them rewards, he is *then said to put on the form of Yama.*

46—47. When he pleases with profuse gifts of riches those who have done him valuable services, and takes away the riches and precious stones of those who have offended him, indeed, when he confers wealth upon some and takes it away from others, he is then, O king, said to put on the form of Kuvera on Earth

48—49 No person who is clever, who is capable of work, who wishes to acquire virtue, and who is shorn of malice, should ever spread evil reports about the king No person, by acting against the king, can ever make himself happy, even if he be the king's son or brother or companion or one whom the king considers as his second self. Fire, increased by the wind, blazing forth, may leave a residue.

50. The anger of the king, however, leaves not anything to the person who happens to incur it Everything that belongs to the king should be avoided from a distance.

51. One should turn away from the king's property as he would from death itself. A person, by taking what belongs to the king, soon meets with destruction like a deer upon touching poison.

52 An intelligent man should protect as his own what belongs to the king.

53. Those, who take wealth belonging to the king, sink senseless into a deep hell of eternal darkness and infamy.

54 *Who is there who will not adore the* king who is described by terms,—'delighter of the people,' 'bestower of happiness, possessor of prosperity, the best of all, healer of injuries, master of Earth,' and protector of men ?

55. *That man, therefore, who seeks his* own prosperity, who satisfies all healthy restraints, who has his soul under control, who has subdued his passions, who is gifted with intelligence and memory, and who is a clever (business man), should always be attached to the king

56 The king should duly honor the minister who is grateful, wise, large hearted loyal, a master of his senses, virtuous, and observant of the dictates of policy.

57. The king should *entertain the man* who is loyal, grateful, virtuous, self con-

49 Particular care should be taken of the fires lighted in smitheries and lying-in chambers Fires in the houses of the inhabitants should be well cov red

50 For the better protection of the city, it should be announced that a person, lighting fires in the day time, will be sufficiently punished.

51, During such times, all beggers, cartmen, eunuchs, lunatics should, O foremost of men, be driven out of the town, for if they are allowed to remain, evil will come

52 In places of public resort, in tirthas, in assemblies and in the houses of the citizens, the king should keep capable spies

53 The king should have wide roads constructed, and open up shops, and places for the distribution of water, at proper stations.

54—55 Shops of necessary articles, arsenals, camps and quarters for soldiers, stables for horses and elephants, encampments of soldiers trenches, streets and lanes, houses and pleasure gardens should be so made that their situations may not be known to others, O Yudhisthira

56. A king who is attacked by a hostile army, should collect wealth, and store oil and fat and honey, and clarified butter, and medicines of all sorts,

57—58. And charcoal and munja grass, leaves, arrows scribes and draftsmen, grass fuel, poisoned arrows, weapons of all sorts such as darts, swords, lances and others. The king should store such articles

59—60 He should especially keep ready various drugs, roots and fruits, the four kinds of physicians, actors and dancers, athelets, and persons capable of assuming various disguises. He should adorn his capital and please all his subjects

61. The king should speedily subjugate such persons as may cause fear, be they his servants or counsellors or citizens or neighbouring kings.

62. Whenever any of his work is done the king should reward those who have helped in its accomplishment with wealth and other becoming presents and grateful speeches.

63 It has been laid down in the scriptures, O delighter of the Kurus, that a king satisfies his debt when he defeats his foe or kills him at once.

64—65 A king should take care of seven things. Listen to me as I name them. They are his own self, his ministers, his treasury, his servants for inflicting punishments, his friends, his provinces and his capital. He should carefully protect his kingdom consisting of these seven limbs

66 That king, O foremost of men, who is conversant with the collection of six and three objects, and the high collection of three, gains the sovereignty of the whole Earth.

67—68 Hear, O Yudhisthira, what is called the aggregate of six They are ruling peacefully after making a treaty (with the foe), marching to battle, creating disunion among the enemy, concentration o army for filling the enemy with fear, preparation for war with readiness for peace and alliances with others.

69—70. Listen now with attention t what are the triple objects They ar decrease, maintenance of what is, an growth. The great three fold objects co sist of religion, Profit and Pleasure. Th should be followed judiciously. By the h of religion a king succeeds in ruling t Earth for ever.

71. Regarding this matter, Angirasa's son Vrihaspati himself has recited two verses Blessed be you, O son of Devaki, you should hear them —

72. 'Having satisfied all his duties and having protected the Earth, and having also protected the cities, a king enjoys great happiness in heaven.

73 Of what use are penances to that king, and what need has he of sacrifices who protects his people properly? Such a king should be known as one conversant with every virtue.'

Yudhisthira said :—

74 There is the science of pudishment there is the king, and there are th subjects Tell me O grandfather, wha advantage is derived by one of those fro the others.

Bhishma said :—

75 Listen to me, O king, as I describe, Bharata, the great virtues of the science punishment in weighty and sacred words

76. The science of punishment compe all men to satisfy the duties of their re pective orders. Properly administered, compels people to perform virtuous acts.

77—78 When the four orders perfor their respectiye duties, when all healt restrictions are kept up, when peace a happiness emanate from the science punishment when the people are shorn all fear, and the three higher orders

according to their respective duties, to preserve harmony people become truly happy at such times.

79 You should not doubt whether it is the king that makes the age, or, it is the age that makes the king, the truth is that the king makes the age

80 When the king rules depending entirely on the science of punishment the foremost of ages called Krita is then said to flourish

81. Righteousness prevails in the Krita age. Nothing unrighteous exists then, the four orders are not inclined to take any pleasure in unrighteousness.

82 Forsooth, all men succeed in acquiring the objects they seek and preserving those that have been acquired All the Vedic rites yield merit.

83 All the seasons are delightful and free from evil The voice, pronunciation, and minds of all men become clear and delightful

84 Ailments disappear and all men enjoy long lives Wives do not become widows, and no person becomes a miser.

85. The Earth yield crops without being cultivated and herbs and plants grow abundantly. Barks, leaves, fruits, and roots, become strong and profuse.

86. No unrighteousness is seen. Nothing but righteousness exists. These are the characteristics, O Yudhishthira, of the Krita.

87 When the king depends upon only three of the four parts of the science of punishment leaving out a fourth, the age called Treta sets in

88. A fourth part of unrighteousness sets in by the observance of the great science by three fourths The Earth gives crops but waits for cultivation, the herbs and plants grow by cultivation.

89 When the king follows the great science by only a half, leaving out the other half, then the age that sets in is called Dwapara.

90 A half of unrighteousness follows the observance of the great science by men. The Earth yields crops by half and not even by tillage.

91. When the king, leaving aside the great science altogether, oppresses his subjects by all manner and means the age that sets in is called Kali

92 During the age called Kali, unrighteousness assumes the full proportion and nothing of righteousness is seen. The hearts of men of all the orders, are disinclined to their respective duties.

93 Shudras live by adopting lives of mendicancy, and Brahmanas live by serving others. Men cannot acquire the objects they seek and preserve those already acquired Intermixture of the four castes takes place.

94 Vedic rites fail to yield fruits. All the seasons cease to be delightful and are visited by evils.

95 The voice, pronunciation, and minds of men lose power. Diseases appear, and men die untimely.

96 Wives become widows, and many cruel men appear, the clouds do not rain in seasons and crops fail.

97 All kinds of moisture also fail, when the king does not, by duly following the great science, protect the subjects.

98 The king is the creator of the Krita age, of the Treta, and of the Dwapara. The king is the creator of the fourth age (called Kali).

99 If he creates the Krita age, he acquires eternal heaven. If he creates the Treta age, he acquires heaven for a limited period.

100 If he creates the Dwapara, he attains to blessedness in heaven in proportion to his merits By creating the Kali age, the king incurs a heavy sin.

101. Sullied by wickedness, he suffers in hell for numberless years, for being drowned in the sins of his subjects, he incurs great sin and infamy himself.

102 Following the great science the learned Kshatriya should try to acquire those objects which he seeks and protect those which he has already acquired

103 The science of punishment, which establishes all men in the observance of their respective duties, which is the basis of all healthy distinctions, and which truly keeps up the world and sets it agoing if properly administered protects all men like parents protecting their children.

104. Know, O foremost of men, that the very lives of creatures depend upon it. The greatest merit of a king consists in his acquaintance with the science of punishment and administering it properly.

105. Therefore, O you of Kuru's race, protect your subjects righteously, with the help of that great science By protecting your subjects and adopting such a conduct, you will, forsooth, attain to such blessedness in heaven which cannot be easily acquired

the Grihastya the Brahmacharyya, and the Vanaprastha modes of life.

31. Do you O son of Kunti follow with great care this duty (of protection) You will then obtain the reward of righteousness and suffer no grief and pain You shall, O son of Pandu, obtain great prosperity in heaven

32 Persons who are not kings do not gain merit like this A person therefore who is a king, and no other can earn such rewards of virtue

33 Endued with intelligence, you have obtained a kingdom Do you protect your subjects righteously. Please Indra with offerings of Soma and your friends and well-wishers with the objects they desire for'

CHAPTER LXXII.

(RAJADHARMANUSHASANA PARVA)—*Continued*

Bhishma said —

1 'A king should appoint that person as his priest who would protect the good and punish the wicked

2 Regarding it is cited the old story about the discourse between Pururavas the son of Ila and Matarishwan

Pururavas said:—

3 Whence has the Brahmana originated and whence the three other orders? Why also has the Brahmana become the foremost? You should tell me all this

Matarishwan answered:—

4 The Brahmana O best of kings has originated from the mouth of Brahman The Kshatriya has originated from his two arms, and the Vaishya from his two thighs

5 For serving these three orders O king a fourth order, *viz*, the Shudra, came into being created from the feet [illegible] of Brahman).

6 Thus created [illegible] on Earth as [illegible] duty being [illegible] other [illegible] to preserve the Vedas and the [illegible] scriptures

7 Then, for ruling the Earth and holding the rod of punishment and protecting all creatures, the second order, *viz*, the Kshatriya was created

8 The Vaishya was created for supporting the two other orders and himself by cultivation and trade, and finally it was ordained by Brahman that the Shudra should serve the three orders as a servant

Pururavas said:—

9 Tell me, truly, O god of Wind to whom does this Earth fairly belong Does it belong to the Brahmana or to the Kshatriya.

The god of Wind said:—

10. Everything that exists in the universe belongs to the Brahmana on account of his birth and precedence Persons, conversant with morality, declare it

11 What the Brahmana eats is his own The place he dwells in is his own What he gives away is his own He deserves the respect of all the (other) orders. He is the first born and the foremost

12 As a woman, in the absence of her husband marries his younger brother even so the Earth, for the refusal of the Brahmana, has accepted his next born, *viz*, the Kshatriya, for her master. This is the first rule In times however, of distress, there is exception to this.

13—14 If you try to satisfy the duties of your order and wish to acquire the highest place in heaven, then give to the Brahmana all the land you may conquer, to him who is learned and of virtuous conduct who is conversant with duties and observant of penances who is contented with the duties of his order and not covetous of wealth

15 The well born Brahmana, wise and humble, guides the king in every matter by his own great intelligence

16 By sound advice he makes the king acquire prosperity The Brahmana points out to to the king his duties.

17 As long as a wise king observant of the duties of his order, and shorn of pride is desirous of listening to the advice of the Brahman [illegible] respected and [illegible] so long does he enjoy fa[illegible] The [illegible] of the king, therefore, partake of the merit that the king acquires

18 When the king behaves himself th[illegible] all his subjects depending upon him, become virtuous in their behaviour, follow t[illegible] duties, and are freed from every fear.

19 The king shares a fourth par[illegible] those righteous acts which his subjects w[illegible] protected by him, perform in his kingdo[illegible]

20 The gods men, Pitris Gandhar[illegible] Uragas, and Rakshasas, all derive t[illegible] support from sacrifices In a country ha[illegible] no King, their can be no sacrifice

21. The gods and the Pitris live [illegible]

the offerings made in sacrifices Sacrifice, however, depends upon the king.

22 In summer, men seek comfort from the shade of trees, cool water, and cool breezes. In winter, they derive comfort from fire, warm clothing and the sun.

23 The heart of man finds pleasure in sound, touch taste, vision, and smell The man, however, who is filled with fear, finds no pleasure in all these things

24 That person, who removes the fears of men, acquires great merit There is no present so valuable in three worlds as that of life.

25 The king is Indra The king is Yama The king is Dharma The king puts on different forms The king preserves and supports every thing.'

CHAPTER LXXIII.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Bhishma said :—

1 'The king, observing both religious merit and profit which are very intricate, should, forthwith, appoint a priest learned and acquainted intimately with the Vedas and the (other) scriptures

2. Those kings, who have priests, who are pious and conversant with policy, and are possessed of good attributes, enjoy prosperity everywhere.

3 Both the priest and the king should have such qualities as arrest honor, and should observe the vows and penances They would then succeed in supporting the subjects, the deities, the Pitris, and the children.

4 It is laid down that they should have similar hearts and should be each other's friends For such friendship between Brahmana and Kshatriya, the subjects become happy.

5 If they do not respect each other, destruction would befall the people The Brahmana and the Kshatriya are said to be the creators of all men.

6 Regarding it is cited the old story about the discourse between Aila's son and Kashyapa. Listen to it, O Yudhishthira.

Aila's son said :—

7. When the Brahmana forsakes the Kshatriya or the Kshatriya forsakes the Brahmana, who amongst them should be considered superior, and upon whom would the other orders depend and maintain themselves ?

Kashyapa said :—

8 Ruin befalls the kingdom of the Kshatriya when the Brahmanas and Kshatriya fight with each other. Robbers attack that kingdom in which anarchy reigns and all good men regard the king as a Mlechchha.

9 Their oxen do not thrive, nor do their children Their pots (of milk) are not churned, and no sacrifices are celebrated there The children do not study the Vedas in kingdoms where Brahmanas forsake Kshatriyas

10. In their houses wealth does not multiply. Their children do not become good and do not read the scriptures and celebrate sacrifices Those Kshatriyas that forsake the Brahmanas become impure in blood.

11 The Brahmana and the Kshatriya are connected with each other by nature, and each protects the other. The Kshatriya is the root of the Brahmana's advancement and the Brahmana is the root of the Kshatriyas's advancement

12 When each helps the other, both enjoy great prosperity. If their friendship, existing from days of yore, is snapped, anarchy prevails everywhere.

13 No person, desirous of crossing the ocean of life succeeds in his attempts like a small boat floating on the bosom of the sea. The four orders of men become confounded and meet with destruction.

14 If the tree of a Brahmana is protected, it showers gold and honey. If on the other hand, it is not protected, it then showers tears and sin.

15 When Brahmanas neglect the study of the Vedas and seek protection from the scriptures, then Indra does not pour rain in time and various sorts of calamities constantly assail the kingdom.

16 When a sinful wretch, having killed a woman or a Brahmana, does not incur censure in assemblies of fellowmen and does not fear the king, then danger threatens the Kshatriya king

17. For the sins perpetrated by sinful men, the god Rudra appears in the kingdom Indeed, the sinful by their sins invite that god of vengeance He then kills all, the honest and the wicked alike.

Aila said —

18. Whence does Rudra originate? What also is his form? Creatures are seen to be destroyed by creatures. Tell me

all this, O Kashyapa. Whence does the god Rudra originate.

Kashyapa said —

19 Rudra exists in the hearts of men He destroys the bodies themselves in which he lives as also the bodies of others. Rudra is like visitations of the sky and his form is like that of the wind god.

Aila said :—

20. The Wind does not, by blowing, visibly destroy men at all times, nor does Indra do so by pouring rain On the other hand, it is seen among men that they lose their senses and are killed through lust and malice.

Kashyapa said —

21. Fire burning in one house, burns a whole quarter or an entire village Likewise this deity stupifies the senses of some one and then that stupefaction affects all, the honest and the wicked alike, without any distinction.

Aila said :—

22. If punishment affects all, *viz*, the honest and the wicked alike, on account of the sins committed by the sinful, why should men, in that case, perform acts that are meritorious? Indeed, why should they abstain from wicked acts.

Kashyapa said :—

23 By standing aloof from the sinful, one becomes pure and stainless However, by being mixed with the sinful, the sinless are punished. Wet wood, if mixed with dry wood, is consumed by fire for such is mixture. The sinless, therefore, should never associate with the sinful.

Aila said :—

24 The Earth contains the honest and the wicked The sun warms the honest and the wicked. The wind blows equally for them. Water cleanses them equally.

Kashyapa said :—

25 Such, indeed is the course of this world, O prince It is not so, however, in another world In the other world, there is a great difference between the person that acts virtuously and him that acts sinfully.

26 The regions which virtuous men acquire are full of honey and the splendour of gold or [illegible] upon which clarified [illegible] They are com[illegible]. The meritorious [illegible] Death, decrepitude, and sorrow are not there.

27. The region for the sinful is hell. Darkness and constant pain are there, and it is full of sorrow. Sinking in infamy, the sinful man grieves for many years.

28 For a division between Brahmanas and Kshatriyas, numberless greefs assail the people. Knowing this a king should appoint a (Brahmana) priest having experience and wide knowledge.

29. A king should first engage the priest in his office, and then perform his own coronation This has been laid down in the scriptures The ordinance declares that the Brahmana is the foremost of all creatures Men who know the Vedas say that the Brahmana was created first.

30 For the precedence of his birth, all things that are good in this world are in him The Brahmana, who is the owner of best productions of the creation, is also for such precedence, worthy of the respect and the worship of all creatures.

31, A king, however powerful, should according to the injunctions of the scriptures confer upon the Brahmana whatever is best and superior to all others.

32 The Brahmana contributes to the advancement of the Kshatriya, and the Kshatriya to that of the Brahmana Brahmana should, therefore, be especially and always adored by kings.'

CHAPTER LXXIV.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Bhishma said :—

1. 'It is said that the preservation and advancement of the kingdom depends upon the king. The preservation and advancement of the kings depends upon the king's priest.

2 That kingdom truly enjoys felicity where the invisible fears of the subjects, are removed by the Brahmana and all visible ones are suppressed by the king with the strength of his arm

3. Regarding it is cited the old discourse between king Muchukunda and Vaishravana.

4 King Muchukunda, having conquered the entire Earth, went to the lord of Alaka for testing his strength.

5. King Vaishravana created a large

army of Rakshasas These grinded the army led by Muchukunda

6 Witnessing the destruction of his army, king Muchukunda O chastiser of foes began to remonstrate with his own learned priest Vashistha

7 Thereupon that foremost of righteous persons *viz* Vashistha practised very austere penances and, causing those Rakshasas to be killed ascertained the true course which Muchukunda was following

8 When king Vaishravana's troops were being killed he showed himself to Muchukunda and said these words.

The Lord of Death said :—

9 Many kings of yore more powerful than you aided by their priests had never approached me thus.

10 All of them were clever in weapons and all of them were powerful Knowing me as the giver of happiness and misery, they approached me for offering adorations.

11 In truth if you have might of arms you should display it Why do you act so proudly, helped by Brahmana power

12 Enraged at these words Muchukunda shorn of pride and fear said to the Lord of Death these words pregnant with reason and justice

13 The Self create Brahman created the Brahmana and the Kshatriya They have a common origin If they apply their energies separately, they would never be able to keep up the world.

14 The power of penances and Mantras was given to the Brahmanas the strength of arms and of weapons was conferred upon Kshatriyas

15 Helped by both kinds of strength kings should protect their subjects I am acting in that way Why do you O lord of Alaka, remonstrate with me then?

16 Thus accosted Vaishravana said to Muchukunda and his priest,—I never, without being ordered (by the Self-born) confer sovereignty upon any one Nor do I ever, without the least snatch away from any one Know this, O king

17 Do you rule then the boundless Earth —Thus addressed, king Muchukunda replied saying —

18 I do not, O king desire to enjoy sovereignty given by you as a gift I desire to enjoy sovereignty secured by the power of my own arms.

Bhishma said :—

19 At these words of Muchukunda, Vaishravana, seeing the king undaunted in the observance of Kshatriya duties, was stricken with surprise

20 King Muchukunda, devoted to Kshatriya duties continued to rule the entire Earth acquired by the power of his own arms

21 That virtuous king who governs his kingdom, aided by and revering the Brahmana succeeds in subjugating the whole Earth and acquiring great fame

28 The Brahmana should daily perform his religious rites and the Kshatriya should always be ready with weapons They both are the rightful owners of everything in the world.'

CHAPTER LXXV.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhisthira said :—

1 'Describe to me O grandfather, the conduct by which a king succeeds in advancing his subjects and earning regions of happiness in the other world."

Bhishma said —

2 'The king should be liberal and should celebrate sacrifices, O Bharata. He should observe vows and penances and should be devoted to the duty of protecting his subjects,

3 Virtuously protecting all his subjects he should honor all pious persons by standing up when they come and by making presents to them.

4 If the king honors it righteousness is honored everywhere Whatever acts and things a king likes they are liked by his subjects

5 The king should always be like Death to his enemies with the rod of punishment uplifted in his hands He should root out robbers in his kingdom and never pardon any one capriciously

6 The king, O Bharata, acquires a fourth part of merit that his subjects acquire under his shelter

7—8 By only protecting his subjects the king acquires a fourth part of merit that his subjects acquire by study, by gift, by pouring libations and by adoring the gods. The king acquires a fourth part of also the sin that his subjects commit on account of

The righteous say that this is the ancient practice of kings.

4 That king, O monarch, in whose dominion a Brahmana becomes a thief, is considered to be the doer of that misdeed The king is visited by sins on that account.

5. For such an offence, kings consider themselves to be worthy of reproach All righteous kings, therefore, provide Brahmanas with the means of sustenance.

6. Regarding it is cited the old narrative of the speech made by the king of the Kaikeyas to a Rakshasa while the latter was about to abduct him away.

7. Of rigid vows and well-read in the Vedas, the king of the Kaikeyas, O monarch, while living in the forest was by force seized on a certain occasion by a Rakshasa.

The king said:—

8, There is no thief in my kingdom nor any wicked person, nor any one who drinks alcohol There is no one in my kingdom who does not preserve his sacred fire or who does not celebrate sacrifices How then have you been able to possess my heart?

9 There is no Brahmana in my territories who is not learned or who does not observe vows or who has not drunk Soma There is no one who does not preserve his sacred fire or who does not celebrate sacrifices How then have you been able to possess my soul?

10. In my kingdom no sacrifice has been celebrated without completing it by Dakshina. No one in my kingdom studies the Vedas who does not observe vows How then have you been able to possess my soul?

11. The Brahmanas in my kingdom teach study, sacrifice, officiate at others' sacrifices, give, and receive presents All of them perform those six acts.

12 The Brahmanas in my kingdom devotedly follow the duties of their order Adored and provided for, they are mild, and truthful in speech How then have you been to possess my soul?

13—14 The Kshatriyas in my kingdom devotedly follow the duties their order They never beg but give, and are conversant with truth and virtue They never teach but study, and celebrate sacrifices but never officiate at the sacrifices of others They protect the Brahmanas and never fly from battlefield How then have you been able to possess my soul?

15 The Vaishyas in my kingdom all follow the duties of their order With simplicity and without deceit they gain their livelihood from agriculture, cattle-keeping, and trade. They are all careful, observant of religious rites and excellent vows, and truthful in speech.

16 They give to their guests what is their due, are self controlled and pure, and devoted to their relatives and kinsmen. How then have you been to possess my heart?

17 The Shudras in my kingdom, always follow the duties of their order, humbly and duly serve and wait upon the other three orders without cherishing any malice towards them How then have you been able to possess my heart?

18. I support the helpless and the old, the weak the ill, and helpless women by giving them all their necessaries How then have you been able to possess my heart?

19. I have never done away with the special customs of families and of countries obtaining from days of yore How then have you been able to possess my heart?

20. The ascetics in my kingdom are protected and adored They are always honored and fed with food How then have you been able to possess my heart?

21. I never eat without feeding others from my food I never know other people's wives I never sport or recreate alone. How then have you been able to possess my heart?

22 No one in my kingdom save a Brahmacharin begs his food, and no one who lives a mendicant life desires to be a Brahmacharin. No one but a Ritwij pours libations (of clarified butter) upon the sacrificial fire. How then have you been able to possess my soul?

23 I never disrespect the learned or the old or those who practise penances. When all people are asleep, I keep up (for watching and protecting) How then have you been able to possess my heart?

24 My priest is endued with the knowledge of self. He practises penances, and is a master of duties Highly intelligent he has the fullest power over my kingdom.

25 By presents I desire to acquire knowledge, and by truth and the protection of Brahmanas I wish to attain blissful regions of heaven I always strive to serve my preceptors with my services I do not fear the Rakshasas

26 In my kingdom there are no widows, no wicked Brahmanas no Brahmana who has not satisfied his duties, no deceitful person no thief, no Brahmana who officiates in the sacrifices of those for whom

he should never officiate, and no perpetrator of sinful deeds. I do not fear the Rakshasas.

27 There is no space in my body, of even two fingers' breadth, which does not contain the mark of a weapon-wound. I always fight for the sake of fairness. How then have you been able to possess my heart?

28. The people of my kingdom always bless me so that I may always be able to protect kine and Brahmanas and celebrate sacrifices. How then have you been able to possess me?'

The Rakshasa said:—

29 Since you satisfy your duties under all circumstances, therefore, O king of the Kaikeyas go back to your palace. Blessed be you, I leave you.

30. They, O king of the Kaikeyas, who protect kine and Brahmanas and all their subjects, have no fear of Rakshasas, what to speak of sinful persons.

31. Those kings, who yield to Brahmanas and whose might depends upon that of the Brahmanas, and whose subjects are always hospitable, always succeed in gaining heaven.

Bhishma continued:—

32. You should, therefore, protect the Brahmanas. Protected by you, they will protect you in return. Their blessings, O king, would, forsooth, come upon righteous kings.

33. For the sake of righteousness, those Brahmanas who do not follow the duties of their order should be chastised and separated from their betters.

34 A king, who behaves thus towards the people of his city and the provinces, enjoys prosperity here and lives in heaven with Indra.'

CHAPTER LXXVIII.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhisthira said:—

Bhishma said:—

2 'When a Brahmana loses his means of livelihood and is visited by distress, he may certainly act like a Vaishya and derive his support by agriculture and tending cattle, if, of course, he is not capable to perform Kshatriya duties.'

Yudhishthira said:—

3 "If a Brahmana, O foremost of Bharata's race, follows the duties of a Vaishya, what articles may he sell without losing his chance of attaining heaven?"

Bhishma said:—

4—5 'A Brahmana must not sell wines, salt, sessamum seeds, animals having manes, bulls, honey, meat and cooked food, O Yudhisthira, under any circumstances. A Brahmana, by selling these, would go to hell.

6. A Brahmana, by selling a goat, commits the sin of selling the god of fire; by selling a sheep, the sin of selling the god of water; by selling a horse, the sin of selling the sun-god; by selling cooked food, the sin of selling land; and by selling a cow, the sin of selling Sacrifices and the Soma juice. A Brahmana, therefore, must not sell these.

7. The good do not speak highly of the purchase of uncooked food by giving cooked food in return. Uncooked food, however, may be given for procuring cooked food, O Bharata!

8. We will eat this cooked food of you. You may cook these raw things (that we give in return). In such an agreement there is no sin.

9 Listen, O Yudhishthira, I shall describe to you the eternal practice, obtaining from days of yore, of persons conducting themselves according to approved usages.

10. I give you this. Give me this other thing in exchange. Such an exchange is righteous. To take things by force, is sinful.

11. Such is the old practice followed by the Rishis and others. Forsooth, this is righteous.

Yudhishthira said:—

17 Weakness is more powerful than even the greatest Power, for that Power which is scorched by Weakness is absolutely rooted out.

18 If a person, who has been humiliated or struck, fails, while crying for help to get a protector, divine punishment overtakes the king and brings about his fall

19 Do not, O sire, while exercising Power, take wealth from the Weak Take care that the eyes of the Weak do not burn you like a burning fire

20 The tears shed by weeping men afflicted with falsehood kill the children and animals of those that have uttered those lies

21 Like a cow a sinful act does not yield immediate fruits If the fruit is not seen in the perpetrater himself, it is seen in his son or in his grand son or daughter's son.

22 When a Weak person fails to find a protector the great rod of divine punishment overtakes the king.

23 When all the subjects of a king are compelled by distress to live like Brahmanas, by begging such mendicarcy brings destruction upon the king

24 When all the officers of the king living in the provinces unite together and act unfairly, the king is then said to bring about a state of unredeeming evil upon his kingdom

25 When the officers of the king extort money, by unfair means or acting from lust or avarice, from persons piteously praying for mercy, a great destruction forsooth, befalls the king

26 A huge tree, just growing, assumes large proportions Numberless creatures then come and seek its shelter When, however, it is cut down or burnt, those who had taken its shelter become all houseless

27 When the denizens of a kingdom perform pious acts and all religious rites, and praise the good qualities of the king, the latter acquires merits When however, the residents, out of ignorance, forsake righteousness and act unrighteously, the king suffers from misery

28 When sinful men of known acts are allowed to move among the righteous, Kali then overtakes the kings of those kingdoms When the king punishes all wicked people, his kingdom prospers.

29 Forsooth, the kingdom of that king certainly prospers who honors his ministers and employs them in policy and in battles. Such a king enjoys the wide Earth for ever.

30 That king who duly honors all good acts and good speeches acquires great merit.

31. The enjoyment of good things with others paying proper honors to the ministers and subjugations of persons who are proud of their strength, are the great duty of a king

32 Protecting all men by words, body, and deeds, and never forgiving even his offending son himself, form the great duty of the king

33 The maintenance of the Weak by sharing with them the things he has and thereby increasing their strength, form the duty of the king

34 Protection of the kingdom, extermination of robbers and conquest form the duty of the king

35 Not to forgive a person, however dear if he has committed an offence, by act or word forms the duty of the king

36 Protecting those who seek refuge with him as he would protect his own children and never depriving one of the honors to which he is entitled form the duty of the king

37 Adoring the gods with devotion, in sacrifices completed by presents and subduing lust and envy, form the duty of the king.

38 Wiping the tears of the distressed, the helpless, and the old and filling them with joy, form the duty of the king

39 Advancing friends, weakening enemies and honoring the good, form the duty of the king

40 Cheerfully adhering to truth, always making presents of land, entertaining guests, and maintaining dependents, form the duty of the king.

41 That king who favors those who deserve favors, and punishes those who deserve chastisement acquires great merit both here and hereafter.

42 The king is Yama himself. He is, O Mandhatri, the god (incarnate) to all righteous persons By controlling his senses he acquires great riches By not subduing them he commits sin

43 Paying proper honors to Ritwjas and priests and preceptors and doing them good, form the duty of the king

44 Yama governs all creatures without any distinction The king should imitate him in his conduct by restraining all his subjects duly.

45 The king is said to resemble the Thousand-eyed (Indra) O foremost of men, that which is regarded by the king as Righteousness is accepted as such by all

46. You should diligently cultivate forgiveness, intelligence, patience and the love of all creatures. You should also determine the strength and weakness of all men and learn to distinguish between right and wrong.

47. You should behave properly towards all creatures, make gifts, and utter agreeable and sweet words You should maintain the residents of your city and the provinces in happiness.

48 A king, who is not clever, can never protect his subjects Sovereignty, O sire, is a very heavy burden.

49 Only that king who is endued with wisdom and courage and who is a master of the science of punishment, can protect a kingdom. He, on the other hand, who is devoid of energy and intelligence, and who is not versed in the great science, cannot bear the burden of sovereignty.

50. Helped by ministers of beautiful features and good birth, clever in business devoted to their masters, and highly learned, you should examine the hearts and acts of all men including the very hermits

51. Behaving thus, you will be able to learn the duties of all orders of men This will help you in observing your own duties whether when you are in your country or when you go to other kingdoms

52 Amongst these three objects, *viz*: Virtue, Profit, and Pleasure, Virtue is the foremost He, who is of virtuous soul acquires great happiness both here and hereafter.

53—54 If men are treated with honor, they can abandon their very wives and sons By winning over good men by gifts, sweet words, carefulness and purity of conduct, a king may acquire for himself great prosperity Do not therefore O Mandhatri, be negligent of these qualities and acts

55 The king should never neglect to look after his own weak points as also after those of his foes He should act in such a way that his enemies may not be able to discover his weak points and he should himself assail them when theirs are seen

56 In this way Vasava, and Yama, and Vruna and all the great royal sages have acted Do you follow the same conduct.

57 Do you O great king follow the conduct of those royal sages Do you soon, O foremost of Bharata's race, follow this heavenly road.

58 The gods, the Rishis, the Pitris, and the Gandharvas, possessed of great energy, chant the praises, both here and hereafter, of that king who is righteous!

Bhishma said.—

59 Thus spoken to by Utatthya, O Bharata Mandhatri unhesitatingly did as he was directed, and became the soul king of the wide Earth.

60 *Do you also, O king, act righteously* like Mandhatri You will then, after ruling the Earth, live in heaven!'

CHAPTER XCII.

(RAJADHARMANUSHASANA PARVA).—*Continued*

Yudhisthira said:—

1. "How should a righteous king, who wishes to follow the ways of righteousness, behave? I ask you this O foremost of men! Answer me, O grand father!'

Bhishma said:—

2 'Regarding it is cited the old story of what the highly intelligent Vamadeva acquainted with the true import of everything sang in days of yore.

3 Once upon a time, king Vasumanas, endued with knowledge, fortitude, purity of conduct, asked the great Rishi Vamadeva of great ascetic merit, saying —

4 Instruct me, O holy one, in words fraught with fairness and great significance as to what that conduct is by observing which I may not deviate from the duties prescribed for me!

5 To him having a golden hue and seated at his ease like Yayati the son of Nahusha, that foremost of ascetics, *viz*, Vamadeva of great energy, said as follows

Vamadeva said —

6 Do you act righteously There is nothing superior to Righteousness The righteous kings succeed in conquering the whole Earth

7 That king who considers Righteousness as the most effectual instrument for accomplishing his objects, and who follows the advice of the righteous, shines with righteousness.

tured from the enemy by force should be given away to the Brahmanas so that they may drink their milk. The bulls taken from the enemy should be engaged in agricultural work or returned to the enemy.

7. It is laid down that a king should fight with a king. One who is not a king should never strike a king.

8. If a Brahmana, with a view to secure peace, fearlessly intervenes between the two contending armies, both should immediately stop fighting.

9. He would break an eternal rule who would kill or wound such a Brahmana. If any Kshatriya breaks that rule, he would become the most cursed of his order.

10. Furthermore, the Kshatriya, who destroys righteousness and transgresses all wholesome restrictions, is not regarded as a Kshatriya and should be driven from society.

11. A king, desirous of winning victory, should never behave thus. What gain can be greater than victory won fairly?

12. The sections of men whichoned by to excite people (in a need with rigid austerity all the duties of the Brahmacharryya mode, having waited with obedience upon my preceptors and other revered elders, have [illegible]. They would have to rot there for ever in everlasting shame.

6. Determined upon sacrificing your very lives, do you conquer your enemies! Do not fall into infamous hell! The sacrifice of life in battle forms the happy door of heaven for heroes!

7. Thus addressed by their king, O subduer of hostile towns, the warriors of Mithila, pleasing their king, defeated their enemies in battle. The strong minded people should take their stand in the van of battle.

8. The car warriors should be placed in the midst of elephants. Behind the car-warriors should stand the cavalry. Behind the last should be placed the infantry all clad in mail.

9. That king who makes his battle array in this way, always succeeds in defeating his enemies. Therefore, O Yudhisthira, the array of battle should always be formed thus.

10. Filled with wrath, heroes wish to acquire blessedness in heaven by fighting fairly. Like Makaras agitating the sea, they agitate the ranks of the enemy.

11. Assuring one another, they should [illegible] the cheerless. The victor should

20. Defeating his enemies in great battle, King Pratarddana took all their wealth, including their very grain and medicinal herbs, but left their land untouched.

21. After subjugating his foes, King Divodasa brought away the very residue of their sacrificial fires, their clarified butter, and their food. Therefore he was deprived of the merit of his conquests.

22. King Nabhaga gave away whole kingdoms with their rulers as sacrificial presents to the Brahmanas, save the wealth of learned Brahmanas and ascetics.

23. The conduct, O Yudhisthira, of all the righteous kings of yore, was excellent, and I approve of it wholly.

24. That king who wishes for his own prosperity should try to make conquests by fair means but never with deceit but ones on or with pride.

CHAPTER XCVII.

(RAJADHARMANUSHASANA PARVA)

18. Straight shafts, with [illegible] piercing the bo[illegible]

17. [illegible]reached bo[illegible] said —
worlds to [illegible]. O king, is more sinful
maintains all, and [illegible]
the hero.'

CHAPTER C

(RAJADHARMANUSHASANA PARVA) —*Continued*

Yudhishthira said —

1. 'Tell me, O grandfather, how kings seeking victory should, O foremost of Bharata's race, lead their troops to battle even by acting slightly against the rules of righteousness.'

Bhishma said —

2. 'Some say that Righteousness is made permanent by Truth, some, by Reasoning, some, by good conduct, and some, by the application of means and contrivances.

3. I shall presently describe to you the means and contrivances, which yield immediate fruit. Robbers, transgressing all wholesome limits, very often become destroyers of property and religious merit.

8 He who protects people from plunder, destruction and affliction, he, for thus saving their lives from robbers is regarded as the giver of wealth, of life and of food

9 Therefore, by thus worshipping the gods by means of a union of all sacrifices whose Dakshina is the removing of every body's fear, the king enjoys every kind of happiness here and lives with Indra in Heaven hereafter.

10. That king who going out fights his enemies in battles that have arisen for the sake of Brahmanas, and sacrifices his life is regarded as the embodiment of a sacrifice with endless presents

11 If a king, with his quivers full of arrows shoots them fearlessly at his enemies the very gods do not see any one superior to him on Earth

12 In such a case, regions eternal and capable of granting every desire proportionate to the number of arrows he discharges for wounding the enemies await him.

13 The blood that flows from his body purges him off all his sins along with every pain that he feels then he

14 Persons well read [illegible] battle makes say that life pains a Ksh[illegible] battle act as penances [illegible] merit, [illegible] very cold nor very hot

12. Troops should, therefore, be marched at that time. If the enemy, however, be reduced to a miserable plight, troops should immediately be despatched These (two) are the best occasions for the movement of troops for defeating the enemies

13 That road which has profuse water and grass along it, which is level and easy of march should be taken The regions lying near the road should previously be reconnoitered through skilful spies having an intimate knowledge of the woods.

14. The troops must not, like animals, be marched through forests Kings desirous of victory should, therefore, follow good roads for marching their army.

15 In the van should be placed a detachment of brave strong and high born men As regards forts one which has walls and a trench full of water on every side and only one entrance, is the best.

16 While attacking enemies resistance may be offered from within it In pitching the camp a region lying near the forest is regarded as much better than one injured He who desires to save his own life by leaving behind his comrades, should be killed with sticks or stones or rolled in a mat of dry grass for being burnt to death The Kshatriya who would be guilty of such conduct should be slain like animals

23 Quiet death on a bed, after throwing out phlegm and urine and uttering piteous cries is sinful for a Kshatriya.

24 Persons well read in the scriptures do not praise the death of a Kshatriya with unwounded body.

25 The death of a Kshatriya at home is not praiseworthy They are heroes Any unheroic act on their part is sinful and censurable

26 In disease people hear one crying, —What sorrow! How painful! I must be a great sinner! With face emaciated and bad smell coming out of his body and clothes, the sick man drowns his relatives into grief

27 Hankering after the condition of healthy men, such a man [illegible] desires [illegible] death itself A Hero, having quires regions [illegible] does not deserve such

43 One should [illegible] killed in battle A killed hero, if nobody grieves for him, goes to heaven and [illegible] the respect of its residents

23 A region which is [illegible] spots, which abounds with huge trees and cane bushes, as also a hilly or woody region, is well suited for the work of infantry.

24 An army, O Bharata which has a large infantry, is considered very strong. An army which has a greater number of cars and horsemen is considered to be very powerful in a clear day.

25 An army, again, which consists of a greater number of infantry and elephants becomes effective in the rains Having carefully observed these points the king should devote his attention to the characteristics of place and time.

26 That king, who, having attended to all these points marches, under a proper constellation and an auspicious luminary always succeeds in acquiring victory by properly leading his troops.

27—29 No one should kill the sleepy, or the thirsty, or the fatigued, or one whose armours have fallen away, or one who has set his heart on final liberation, or one who is flying away, or one who is walking along a road or one engaged in drinking or eating or one who is mad, or one who is insane or one has been wounded mortally, or one who has been greatly weakened by his wounds, or one who is residing confidentially, or one who has begun any

tured from the enemy by force should be given away to the Brahmanas so that they may drink their milk. The bulls taken from the enemy should be engaged in agricultural work or returned to the enemy.

7. It is laid down that a king should fight with a king. One who is not a king should never strike a king.

8. If a Brahmana, with a view to secure peace, fearlessly intervenes between the two contending armies, both should immediately stop fighting.

9 He would break an eternal rule who would kill or wound such a Brahmana. If any Kshatriya breaks that rule, he would become the most cursed of his order.

10 Furthermore, the Kshatriya who destroys righteousness and transgresses all wholesome restrictions, is not regarded as a Kshatriya and should be driven from society.

11. A king, desirous of gaining victory, should never behave thus. What gain can be greater than victory won fairly?

12 The sections of men sanctioned by to excite people (in a need with rigid austerity all the duties of the Brahmacharyya mode, having waited with obedience upon my preceptors and other [illegible] They would have to rot there for ever in everlasting shame.

6. Determined upon [illegible] very lives, do you utter auspicious [illegible] Do not follow [illegible] are sure to die able bodied warriors become cheerful, these are considered as marks of future success.

12. They, whose arrangement shines forth and becomes terrible to look at for the lustre of their weapons, machines, armour, and standards, as also for the shining hue of the faces of the strong men which compose it, always succeed in defeating their enemies.

13 If the warriors of an army be of pure conduct and modest manner and treat one another with loving kindness, it is regarded as a mark of future success.

14 If sweet sounds and odors and sensations of touch prevail, and if the warriors are filled with gratitude and patience, it is regarded as the root of success.

15 The crow on the left of a person engaged in battle and on the right of him who is about to engage in it, is considered auspicious. Appearing at the back, it presages the non fulfilment of the objects in view, while its appearance in the front indicates danger.

16 Even after enlisting a large army consisting of the fourfold forces, you should O Yudhisthira, first behave peacefully. If [illegible] peace fail, then you

20 Defeating his enemies in great battle, King Pratardd[illegible] took all their wealth, including their very grain and medicinal herbs, but left their land untouched.

21 After subjugating his foes, King Divodasa brought away the very residue of their sacrificial fires their clarified butter, and their food. Therefore he was deprived of the merit of his conquests.

22 King Nabhaga gave away whole kingdoms with their rulers as sacrificial presents to the Brahmanas, save the wealth of learned Brahmanas and ascetics.

23 The conduct O Yudhisthira, of all the righteous kings of yore, was excellent, and I approve of it wholly.

24. That king who wishes for his own prosperity should try to make conquests by fair means but never with deceit but ones on or with pride.

CHAPTER XCVII.

[illegible]DHARMANUSHASANA

18 Straight shafts, with [illegible]RVA) —*Continued.*
piercing the bo[illegible]
[illegible]retched bo[illegible]said —
[illegible]rds to flee[illegible] O king, is more sinful
aft[illegible]tains all, and [illegible]

23
lyses the time[illegible]
bolt they ask,[illegible]ll army is engaged with
fall?

24 Having deter[illegible] of the former may
raging, the limbs of those and cry aloud,
it, as also of him that is con[illegible]enemy
covered with perspiration.

25 The entire seat of war, O king, becomes agitated and afflicted, with all its mobile and immobile residents. The very marrow of creatures, scorched with the heat of weapons, languishes with pain.

26 A king should, therefore at all times use the means of conciliation accompanied with hard measures. When people are assailed by enemies they always display a tendency to come to terms.

27 Secret agents should be sent for creating disunion amongst the allies of the enemy. Having created disunion, it is very desirable that peace should then be made with that king who is more powerful than the enemy.

28 If the invader does not act thus, he can never succeed in crushing his enemy completely. In dealing with the foe, care should be taken for attacking him from all sides.

29 Forgiveness always comes to the good. It never comes to the bad. Listen

7. The father is said to be the Garhaptya fire, the mother, the Dakshina fire, and the preceptor is the fire upon which libations are poured These three fires are, of course, the greatest. If you adore carefully these three fires, you will conquer the three worlds.

8 By serving the father regularly one may cross this world. By serving the mother in the same way, one may enjoy blessed regions in the next. By serving the preceptor regularly, one may acquire the region of Brahma.

9 Properly treat these three, O Bharata, you will then acquire great fame in the three worlds, and be you blessed, great will be your merit and reward

10. Never transgress them in your deeds. Never eat before they eat, nor eat any thing that is better than what they eat Never attribute any fault to them One should always serve them humbly. That is an act of great merit

11 By acting thus, O best of kings you may acquire fame, merit honor and blessed regions hereafter He, who honors these three is honored of all the worlds

12 He however, who disregards these three, cannot acquire any merit from any of his acts Such a man O scorcher of foes, neither obtains this world nor the next.

13 He who always disregards these three elders never enjoys fame either in this world or in the next Such a man never reaps any good in the next world.

14 All that I have dedicated to the honor of those three has multiplied a hundred fold or a thousand fold On account of that merit that even now O Yudhisthira the three worlds are clearly visible to me.

15 One Acharyya is superior to ten Brahmanas learned in the Vedas One Upadhyaya is again superior to ten Acharyyas The father, again, is superior to ten Upadhyayas

16 The mother, again, is superior to ten fathers or perhaps the whole world there is no one so much worthy of reverence as the mother.

17 In my view, however, the preceptor deserves greater respect than the father or even the mother The father and the mother are the creators of one's being.

18. The father and the mother, O Bharata, only create the body The life on the other hand, which one acquires from his preceptor, is divine That life suffers no decay and is immortal.

19 The father and the mother, even if they offend you, should never be killed. By not punishing a father and a mother, one does not commit sin Indeed, such reverend persons by escaping punishment do not stain the king The gods and the Rishis do not withhold their favours from such persons who try to maintain even their sinful fathers reverently.

20 He, who favours a person by giving him true instruction, by communicating the Vedas, and by giving immortal knowledge, should be honored as parents The disciple, out of gratitude for what the instructor has done, should never do what would injure the latter.

21. They, who do not honor their preceptors after receiving instruction from them by obeying them dutifully in thought and deed, commit the sin of killing a fœtus There is no greater sinner in this world than this Preceptors always treat their disciples with great affection The latter should, therefore, revere their preceptors duly.

22 He, therefore, who wishes to acquire that high merit which has existed from days of yore, should adore his preceptors and carefully share with them every object of enjoyment.

23 Prajapati himself is pleased with him who pleases his father He, who pleases his mother, pleases the Earth herself.

24 He who pleases his preceptor pleases Brahma Therefore, the preceptor deserves greater respect than either the father or the mother

25 If preceptors are adored, the very Rishis and the gods, together with the Pitris, are all pleased Therefore the preceptor deserves the highest respect

26 The preceptor should never in any way be dishonored by the disciple. Neither the mother nor the father deserves the honor which the preceptor does

27. No insult should be offered to the father, the mother, and the preceptor No act of theirs should be censured The gods and the great Rishis are pleased with him who treats his preceptors reverentially

28 They, who injure in thought and deed their preceptors, or fathers, or mothers, commit the sin of killing a fœtus. There is no sinner in the world equal to them.

29 That son, who, being born of parents and brought up by them and when he comes to age, does not maintain them

in his turn, commits the sin of killing a fœtus. There is no sinner like him in the world.

30 We have never heard that these four, *viz*, he, who injures a friend, he, who is ungrateful he, who kills a woman, and he, who kills a preceptor, ever succeed in purifying themselves

31 I have described to you in general all that a person should do in this world Besides those duties that I have described, there is nothing which yields greater happiness Thinking of all duties, I have described to you their essence.'

CHAPTER CIX.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhisthira said:—

1. 'How, O Bharata, should a person act who wishes to follow virtue? O foremost of Bharata's race, learned as you are, enlighten me on the question put by me.

2 Truth and falsehood exist, all over the world Which of these two, O king, should a virtuous person follow.

3 What again is truth? What is falsehood? What, again, is eternal virtue? When should a person tell the truth, and when should he tell an untruth?'

Bhishma said:—

4. To tell the truth is righteous There is nothing higher than truth. I shall now, O Bharata, tell you what men do not know generally.

5 There, where falsehood prevails as truth, truth should not be said. There, again, where truth passes for falsehood, even falsehood should be said.

6 That ignorant person commits sin, who says truth which is not righteous That person is a master of duties who can distinguish truth from untruth.

7 Even a person, who is disreputable, who is of impure soul, and who is very truthless, may succeed in acquiring great merit as the hunter Valaka by killing the blind beast.

8 How extraordinary it is that a foolish person though desirous of winning merit still perpetrated a sinful deed! An owl, again, living on the banks of the Ganges, acquired great merit.

9 The question you have put to me is a difficult one, because it is difficult to say what is righteousness It is not easy to describe it. No one describing righteousness, can describe it accurately.

10. Righteousness was declared for the aggrandisement and growth of all creatures. Therefore, what brings on advancement and growth is righteousness.

11. Righteousness was declared for preventing creatures from injuring one another. Therefore, Righteousness is that which prevents injury to creatures.

12, Righteousness is also so called because it maintains all creatures In fact, all creatures are kept up by Righteousness, Therefore Righteousness is what is capable of upholding all creatures.

13 Some say that Righteousness is the injunction of the *Shrutis* Others do not agree to this I would not blame them that say so Everything, again, has not been described in the *Shrutis*

14. Sometimes men, desirous of getting hold of the wealth of some one, make enquiries. One should never answer such enquiries. That is a settled duty.

15—16 If by becoming silent, one succeeds in escaping, one should remain silent If, however, one's silence at a time when one must speak creates suspicion, it would be better then to say what is untrue than what is true. This is a right conclusion, If one can escape from sinful men by an oath, one may take it without committing sin.

17. One should not, even if he is able, give away his wealth to sinful men. Wealth given to sinful men assails even the giver.

18. If a creditor wishes to take from his debtor a payment of the loan by bodily service, the witnesses would all perjure, if, summoned by the creditor for establishing the truth of the agreement, they did not say what should be said. When life is in danger, or on occasions of marriage, one may say an untruth.

20 One, who seeks for virtue, does not commit a sin by saying a falsehood if it be said to save the wealth and prosperity of others, or for religious purposes.

21. Having promised to pay, one is bound to satisfy his promise If failing, the self-appropriator must be forcibly enslaved. If a person without satisfying a fair engagement acts improperly, he should, forsooth, be punished with the rod of punishment for behaving thus.

22 Deviating from all duties and abandoning those of his own order, a deceitful

person always wishes to follow the conduct of Asuras for maintaining life.

23. Such a sinful wight living by deceit should be killed by all means Such sinful creatures do not see any thing in this world superior to wealth.

24. Such men should never be tolerated No one should eat with them. They should be considered as degraded for their sins. Indeed, degraded from the status of humanity and shut out from the grace of the gods, they are even like evil genii.

25. Abandon their companionship who do not perform sacrifices and penances If their wealth be lost, they commit even suicide which is highly pitiable.

26. Of those sinful men there is none to whom you can say,—This is your duty. Let your heart be to it!—Their firm belief is that there is nothing in this world which is equal to wealth.

27. The person that would kill such a creature would commit no sin He, who slays him, slays one that has been already killed by his own acts. If killed, it is the dead that is killed.

28 He, who promises to kill those persons of lost senses, should keep his promise. Such sinners are like the crow and the vulture who live by deceit When their bodies are dissolved, they are born again as crows and vultures.

29 One should treat another as the latter does him. A deceitful person should be thwarted with deceit, while an honest man should be treated with honesty.'

CHAPTER CX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "Creatures are seen to be assailed by various means and almost continually. Tell me, O grandfather, in what way can one get over all those difficulties!"

Bhishma said:—

2 "Those members of the twice-born class, who duly follow, with restrained souls, the duty sanctioned by the scriptures for the several modes of life, succeed in getting over all these difficulties.

3. Those, who never practise deceit, those, whose conduct is regulated by whole some restrictions, and those, who control all worldly desires, succeed in getting over all difficulties.

4. Those, who do not speak when addressed in evil words, those who do not injure others when injured themselves, those, who give but do not take, succeed in getting over all difficulties.

5 Those, who always treat guests hospitably, those, who do not cherish malice, those, who constantly read the Vedas, succeed in getting over all difficulties.

6. Those persons, who, conversant with duties, treat their parents properly, those, who do not sleep during the day, succeed in getting over all difficulties.

7. Those, who do not commit any kind of sin in thought, word, and deed, those, who never injure any creature, succeed in getting over all difficulties.

8. Those kings, who do not, under the influence of passion and covetousness, impose oppressive taxes, and those, who protect their own dominions, succeed in getting over all difficulties.

9 Those, who know their wedded wives in season without seeking the company of other women, those, who are honest and attentive to their Agnihotras, succeed in getting over all difficulties.

10 Those, who are endued with courage and who, shaking off all fear of death, engage in battle, desirous of gaining victory by fair means, succeed in getting over all difficulties.

11. Those, who always speak truth in this world even when life is in danger, and who are models for all creatures to follow, succeed in getting over all difficulties.

12. Those who never act deceitfully, whose words are always sweet and whose wealth is always well spent, succeed in getting over all difficulties.

13 Those Brahmanas, who never study the Vedas at improper hours, and who practise penances with devotion, succeed in getting over all difficulties

14. Those Brahmanas, who follow the life of celibacy and Brahmacharyya, who practise penances, and who are purified by learning, Vedic knowledge, and proper vows, succeed in getting over all difficulties.

15. Those, who have restrained the qualities belonging to Darkness and Ignorance, who are possessed of great souls, and who practise the quality of Goodness, succeed in getting over all difficulties.

16. Those, of whom no creatures are afraid, and those, who are not afraid, of any creatures themselves, those, who regard al

creatures as their own self, succeed in getting over all difficulties.

17 Those foremost of men, who are good, who are never stricken with grief on seeing other people's prosperity, and who abstain from all kinds of ignoble conduct, succeed in getting over all difficulties

18 Those, who bow to all the gods, who listen to the doctrines of all creeds, who have faith, and who are possessed of tranquil souls, succeed in getting over all difficulties

19 Those, who do not seek honor for themselves, who give honor to others, who bow down to those who deserve their adoration, succeed in getting over all difficulties.

20. Those, who perfom Shraddhas on the proper lunar days, with pure minds, for having offspring, succeed in getting over all difficulties.

21. Those, who conquer their own anger and pacify the anger of others, and who are never irate with any one, succeed in getting over all difficulties.

22 Those, who do not take from their birth, honey and meat and intoxicating drinks, succeed in getting over all difficulties.

23 Those, who take food for only supporting life, who live with women for the sake of offspring only, and who open their lips for speaking what is true, succeed in getting over all difficulties

24. Those who adore with devotion the god Narayana, that Supreme Lord of all creatures that origin and destruction of the universe, succeed in getting over all difficulties

25 This Krishna here, having eyes red as the lotus, clad in yellow attire, possessed of mighty arms,—this Krishna, who is our well wisher, brother, friend, and relative — is Narayana of undecaying glory.

26 He of his own will covers all the worlds like a leathern case He is the powerful Lord of inconceivable soul! He is Govinda, the best of all beings

27. This Krishna, who always does what is agreeable and beneficial to Jishnu, as also to you, O king, is that foremost of all beings, that irresistible one, that abode of eternal happiness.

28 Those, who devotedly seek the refuge of this Narayana, called also Hari, succeed in getting all difficulties.

29 Those, who read these verses regarding the getting over of difficulties, who recite them to others, and who speak of their to Brahmanas, succeed in getting over all difficulties.

30 I have now, O sinless one, described to you all those acts by which men may get over all difficulties both in this world and in the next.

CHAPTER CXI.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Yudhishthira said —

1 "Many persons here who do not in reality possess of tranquil souls, appear externally as men of tranquil souls There are again others, who are really of tranquil souls but that appear otherwise How, O *sire, shall we succeed in knowing these* people"

Bhishma said —

2 Regarding it is recited the old story of the discourse between a tiger and a jackal Listen to it, O Yudhishthira.

3 In days of yore, in a wealthy city called Purika, there was a king named Paurika That worst of beings was highly ruthless and took pleasure in injuring others

4 When the lease of his life ran out he obtained an undesirable end In fact, sullied by the evil deeds of his human life, he was born again as a jackal.

5 Remembering his pristine prosperity, he was filled with grief and abstained from meat even when brought before him by others.

6 And he felt mercy for all creatures, and was truthful in speech, and firm in the observance of austere vows At the appointed hour he took food which consisted of fruit which had dropped from the trees.

7 That jackal lived in a vast crematorium and liked to live there. And as it was his birth place, he never desired to change it for a better one.

8 Unable to bear the purity of his conduct, the other jackals tried to make him change his resolution by addressing him in the following humble words —

9 Though living in this dreadful crematorium, you desire yet to live such a pure life. Is not this owing to your perverse understanding, since you are by nature an eater of carrion?

10. Be you like us! All of us will give you food, Eat that which ought always to

be your food, leaving of such purity of conduct!

11. Hearing these words of theirs, the jackal replied to them, with rapt attention, in these sweet and reasonable words, inculcating harmlessness to all —

12 My birth has been low. It is conduct, however, which determines the birth I wish to act in such a way that my fame may spread

13 Although I live in this crematorium, yet listen to my vows regarding my conduct One's own self is the root of one's acts The mode of life which one may adopt is not the root of one's religious acts

14 If one, while following a particular mode of life, kills a Brahmana, will not the sin of Brahmanicide assail him? If, on the other hand one gives away a cow while not even following any particular mode of life, will that pious gift yield no merit?

15. Actuated by the desire of getting what is agreeable, you are only busy with filling your stomachs Overcome by folly, you are blind to the three faults which are in the end.

16 I do not like to follow the life which you lead, which yields evil both in this world and in the next, and which is characterised by loss of virtue brought about by discontentment and temptation!

17. A tiger, well known for prowess, happened to overhear this conversation, and accordingly, taking the jackal for a learned person of pure conduct, offered him such respectful worship as became his own self and then expressed a desire for appointing him his minister.

are conversant with duties and worldly affairs

22. You cannot maintain your great power without a pious minister, O hero, or with a wicked minister who always tries to put an end to your very life

23—24. You should, O highly blessed one honor those of your ministers who are devoted to you who are conversant with policy, and who are independent of one another, desirous of securing victory for you, unstained by covetousness free from deceit, wise, ever engaged in your well-being, and gifted with great mental vigor, even as you should honor your preceptors or parents.

25 But, O king of beasts as I am perfectly contented with my present situation, I do not like to change it for anything else I do not hanker after luxuries or the happiness that originates from them

26. My conduct again, may not be like that of your old servants. If they be of wicked conduct they will create disunion between you and me

27 Dependence upon another, even if he be a bright person, is not desirable nor praiseworthy

28 I am of pure soul I am highly blessed I cannot treat even sinners severely. I am gifted with great foresight I have capacity for great exertion. I do not mind small things I am endued with great strength I am successful in acts. I never act uselessly I have every object of enjoyment

29 I am never satisfied with a little I have never served another I am, furthermore, unskilled in serving I live accord-

34 If, notwithstanding all this, you appoint me, O king of beasts, as your minister, I wish to make an agreement with you regarding your treatment towards me.

35 Those words that I shall speak for your well being should be listened to and honored by you The provision which you will make for me you will never interfere with.

36 I shall never consult with your other ministers If I do for they always seek superiority, they will then impute various kinds of faults to me.

37. Meeting with you alone and in secret I shall say what is for your well being. About your kinsmen, you will not ask me what is for your behoof or what is otherwise

38 Having consulted with me you shall not punish your other ministers afterwards Getting enraged you will not punish my followers and dependents

39 Thus addressed by the jackal, the king of beasts answered him,—Let it be so!—and showed him every honor The jackal then accepted the ministership of the tiger

40 Seeing the jackal treated with respect and supported in all his deeds, the old servants of the king, uniting together, began continually to show their hatred towards him

41. Those wicked persons at first tried to please and win him over with friendly conduct and make him put up with the various abuses which existed in the state.

42 Robbing other people's property, they had long enjoyed their sports Now however being governed by the jackal they were unable to take anything belonging to others.

43 Seeking aggrandisement and prosperity, they began to tempt him with sweet words Indeed, large bribes even were offered to tempt his heart. Highly wise the jackal showed no signs of yielding to those temptations

44. Then some amongst them making an agreement amongst themselves for bringing about his destruction, snatched away the well dressed meat that was intended for, and much desired by, the king of beasts, and kept it secretly in the house of the jackal.

45 The jackal knew who had taken away the meat and the party who were connected with the act But though he knew everything, he bore it for a particular object

46 He had made an agreement with the king at the time of his becoming the minister, saying,—You seek my friendship, but you will not, O king, mistrust me without cause

Bhishma said :—

47. Feeling hungry, when the king of beasts came to eat he did not found the meat which should have been kept ready for his dinner The king then ordered,—Let the thief be detected!

48 His deceitful ministers represented to him that the meat kept for him had been taken away by his learned minister, the jackal, that was so proud of his own wisdom

49. Hearing of this unwise act of the jackal the tiger was insensate with rage. Indeed, the king, yielding to wrath, ordered his minister to be killed.

50 Finding the opportunity, the former ministers said to the king —The jackal is always ready to take away from all of us the means of sustenance

51 Having said so, they once more spoke of the jackal's act of robbing the king of his food And they said —Such then is his conduct! What is there which he would not venture to do?

52 He is not as you had heard. He is righteous in words, but he is really is sinful by nature.

53 At heart a wretch he has disguised himself by assuming the grab of virtue. His conduct is really vicious For serving his own purpose he had practised austerities in matters of diet and vows

54 If you disbelieve this, we will give you proof!—Having said so, they immediately caused that meat to be found out by entering the jackal's house.

55 Determining that the meat was brought back from the jackal's house and *hearing all those representations of his old* servants, the king ordered, saying,—Let the jackal be killed.

56 Hearing these words of the tiger, his mother came there for awakening her son's good sense with wholesome advice.

57. The venerable dame said —O son, you should not believe this deceitful charge Actuated by envy and rivalry, wicked men impute faults to even an honest person.

58 Enemies desirous of a quarrel cannot bear the elevation of an enemy engendered by his great deeds Faults are attributed

to even a person of pure soul performing penances.

59 Even for an ascetic living in the forest and engaged in his own acts, there are three parties, *viz*, friends, neutrals, and foes

60 The rapacious hate the pure The idle hate the active The ignorant hate the learned The poor hate the rich The unrighteous hate the righteous The ugly hate the beautiful.

61 Many of the learned the ignorant the rapacious, and the deceitful would falsely accuse an innocent person even if the latter is endued with the virtues and intelligence of Vrihaspati himself.

62 If meat had really been stolen from your house in your absence, remember the jackal refuses to take any meat that is even given to him Let sufficient attention be paid to this fact.

63 Wicked persons sometimes pass for the virtues, and the virtues are sometimes taken for the wicked There are various aspects in creatures It is therefore, necessary to examine which is which

64 The sky seems to be like the solid base of a vessel. The fire fly appears like the actual spark of fire In sooth, however, the sky has no base and there is no fire in the fire fly.

65 You should there scrutinize even things which you see with your own eyes If a person determines everything after scrutiny, he never regrets afterwards.

66 It is not at all difficult, O son, for a master to put his servant to death Forgiveness, however, in persons endued with power, is always praiseworthy and yields fame.

67 You had made the jackal your first minister For that act, you had acquired great fame among all the neighbouring chiefs A good minister cannot be secured easily. The jackal is your well wisher. Let him, therefore, be supported

68 That king, who considers a really innocent person falsely accused by his enemies to be guilty, is soon ruined by the wicked ministers who create that conviction in him

69 After the tiger's mother had had her say, a righteous agent of the jackal coming out of that array of his enemies disclosed everything about the way in which that false accusation had been made

70 The jackal's innocence being proved he was acquitted and respected by his master The king of beasts embraced him affectionately again and again

71 Burning with grief, the jackal, however who was a master of the science of policy salutated the king of beasts and solicited his permission for sacrificing his life by observing the Prayopavesa vow

72 Looking upon the virtuous jackal with affection and honoring him with reverential worship the tiger tried to dissuade him from fulfilling his wishes

73 Seeing his master moved with affection the jackal bowed down to him, and, in a voice suppressed with tears, said,—

74 Honored by you first I have afterwards been insulted by you. Your conduct towards me is calculated to make me an enemy of yours It is not meet, therefore, that I should any longer live with you.

75—77 Servants who are discontented, who have been dismissed from their offices, or who have been degraded from honorable situations, who have brought destitution upon themselves, or who have been ruined by their enemies, who have been weakened, who are rapacious or enraged, or alarmed, or deceived, who have suffered confiscation, who are proud and willing to perform great feats but who are deprived of the means of acquiring wealth, and who burn with grief or anger for any injury done to them,—always wait for misfortunes to befall their masters Being deceived they forsake their masters and become powerful instruments in the hands of his enemies.

78 I have been insulted by you and degraded from my place How will you trust me again? How shall I continue to live with you?

79 Knowing me to be competent you appointed me and having examined me you had placed me in office Violating the agreement then made (between us) you have insulted me.

80 If one speaks of a particular person before others of righteous conduct, one should not, if desirous of keeping one's consistency, afterwards describe the same person as wicked

81 I, who have thus been dishonored by you, cannot any longer enjoy your confidence On my part, when I shall find you withdraw your confidence from me, I shall be stricken with alarm and anxiety

82 You entertaining suspicion and myself entertaining fear, our enemies will always try to find out opportunities for injuring us Your subjects will, as a matter of fact, become anxious and discontented. Such a state of things has many shortcomings.

83 The wise do not consider that position as happy in which there is honor first and dishonor afterwards

84 It is difficult to unite again two who have been separated, as it is difficult to separate two that are united If persons, reunited after separation, meet one another again, their conduct cannot be affectionate

85 No servant is to be seen who always wishes to do good to his master. People work with the desire of doing good to his master as also to one's own self All works are undertaken from selfish desires Unselfish works or motives are very rare.

86 Those kings, whose hearts are restless and unquiet, cannot gain a true knowledge of men Only one in a hundred can be found who is either capable or undaunted.

87. The prosperity of men, as also their downfall, originates of itself Prosperity and adversity, and greatness all originate from weakness of understanding.

Bhishma said —

88 Having said these conciliatory words pregnant with virtue, pleasure and profit, and having pleased the king, the jackal retired to the forest

89 Without heeding the entreaties of the king of beasts, the intelligent jackal renounced his body by sitting in Praya and went to heaven.'

CHAPTER CXII.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhishthira said :—

1. "What works should be done by a king, and what are those works by doing which a king may become happy? Tell me this fully, O you who are the foremost of all persons acquainted with duties."

Bhishma said :—

2 'I shall tell you what you wish to know! Hear what should be done in this world by a king and what those works are by doing which a king may become happy.

3 A king should not act like a camel of which we have heard. Listen to that history then, O Yudhishthira

4. There was, in the golden cycle, a huge camel who had recollection of his pristine deeds. Practising the most rigid vows, that camel practised very severe austerities in the woods

5 When his penances were terminated the powerful Brahman became pleased with him The Grandfather, therefore, desired to grant him boons.

The camel said :—

6 Let my neck, O holy one, become long through your favour, so that, O powerful lord, I may be able to get any food that may be even at the end of even a hundred Yojanas.

7. The great giver of boons said,—Let it be so!—Having got that boon, the camel then returned to his own forest.

8 Since the day of securing the boon, the foolish animal became idle. Indeed, stupefied by fate the wretch did not from that day go out for grazing.

9. One day, while extending his long neck of a hundred Yojanas, the animal was engaged in picking his food without any trouble there uprose a great storm.

10 Keeping his head and a portion of the neck within the cave of a mountain, the camel resolved to wait till the storm would be over. Meanwhile rain came down in torrents, deluging the whole Earth

11 Wetted by the rain and shivering with cold, a jackal with his wife, dragged himself with difficulty towards that very cave and entered it quickly for protection

12—13 Living as he did upon meat, and greatly hungry and tired as he was, O foremost of Bharata's race, the jackal, seeing the camel's neck, began to eat as much of it as he could When he perceived that his neck was being eaten, the camel tried sorrowfully to shorten it.

14 But as he moved it up and down, the jackal and his wife, catching it, continued to eat it away.

15 Within a short time the camel was dead Having thus killed and eaten the camel, the jackal then came out of the cave after the storm and shower had ceased.

16 Thus did that foolish camel die. See what a great evil followed idleness

17 As for yourself, avoiding idleness and controlling your senses, do everything in the world with proper means. Manu himself has declared that victory rests upon intelligence.

18 All acts that are performed with the help of intelligence are regarded as the highest, those performd with the help of arms are middling, those perfor ted with

the help of feet are inferior, while those done by carrying loads are the worst.

19 If the king cleverly does his business and controlls his senses, his kingdom lasts Manu himself has declared that it is with the help of intelligence that an ambitious person succeeds in gaining victories.

20. In this world, O Yudhishthira, those, who listen to wise advice, those, O sinless one, who have allies and act after *proper scrutiny*, succeeds in achieving all their objects.

21. A person with such means succeeds in ruling the entire Earth

22 O you powerful like Indra himself, this has been declared by ancient sages conversant with the scriptural injunctions' I, also, having my eyes on the scriptures, have said the same to you Using your intelligence, do you act in this world, O king.'

CHAPTER CXIII

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhisthira said:—

1. 'Tell me, O foremost of Bharata's race, how a king, without the usual helps having obtained a kingdom which is so valuable a possession, should treat a powerful enemy."

Bhishma said:—

2 'Regarding it is cited the old story of the discourse between the Ocean and the Rivers

3 *In days of yore, eternal Ocean, that* lord of Rivers, that refuge of the enemies of the gods, asked all the Rivers for solving this doubt that had arisen in his mind

The Ocean said:—

4 Ye Rivers, I see that all of you with your strong currents wash away trees of huge trunks, with their roots and branches You do not, however, ever bring to me a cane

5 The canes that grow on your banks have small stems and are not strong. Do you refuse to wash them down through *contempt, or are they of any utility to you?*

6—7 I desire, therefore, to hear what is your motive about it. Indeed why is it that canes, are not washed down by any of you from the banks where they grow?—Thus addressed, the River Ganga replied, to Ocean, that Lord of all Rivers, in these words of great significance, fraught with reason, and, therefore, liked of all.

Ganga said —

8 *Trees stand in one and the same* place and are never displaced from where they stand. For this by their nature resisting our currents, they are obliged to leave the place of their growth. Canes, however, act otherwise

9 The cane, seeing the advancing current bends to it The others do not act in this way After the current has passed away, the cane resumes its pristine *posture*

10 The cane is acquainted with the virtues of time and opportunity It is *docile and obedient. It is yielding*, but not stiff Therefore, it stands where it grows, without being compelled to follow our current

11. Those plants trees and creepers that bend and rise before the force of wind and water, are never rooted out.

Bhishma said —

12 That person, who does not yield *to the power of a powerful foe* who has grown and who is competent to imprison or kill, soon meets with ruin

13 *That wise man, who acts after determining* fully the strength and weakness the power and energy, of himself and his enemies is never discomfitted

14 An intelligent man, therefore, when he sees his enemy to be more powerful than himself imitate the conduct of the cane. That is a sign of wisdom.'

CHAPTER CXIV.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhishthira said.—

1. "How, O Bharata, should a learned and modest man behave, O chastiser of foes, when attacked with harsh speeches in the court by an ignorant person puffed up with conceit?'

Bhishma said:—

2 Listen, O king, how this subject has been treated of [in the scriptures] *i e*, how a person of good soul should endure in this world the abusive words of foolish persons.

3 If a person, when abused my another, does not become irate, he is then sure to win the merit of all the good deeds that have been done by the abuser. The endurer in such a case, transfers the demerit of all his own bad deeds to the person who being angry abuses him

4—5 An intelligent man should pay no attention to an utterer of abusive words who resembles, after all, only a Kittibha uttering dissonant notes One, who is possessed by hate is said to live in vain A fool is often heard to say,—I addressed such words to such a respectable man amid such an assembly of men!—and to even boast of that wicked act.

6. He would add,—Abused by me, the man stood silent as if dead with shame!—Even thus does a shameless man boast of an act of which he should never boast.

7. Such a wretched wight should carefully be disregarded He wise man should endure every thing that such a foolish person may say.

8 What can a vulgar person do by either his praise or blame? He is like a crow that caws uselessly in the forest.

9 If those, who blame others by only their words, could establish those accusations by such means, then perhaps, their words would have been considered to be of some value However, their words are as effective as those uttered by fools invoking death upon them with whom they fall out.

10 That man simply says that he is a bastard who indulges in such conduct and words Indeed, he is like a peacock that dances while showing such a part of his body which should never be shown

11. A person of pure conduct should never even speak with that sinful person, who does not scruple to utter anything or do anything

12. That man, who speaks of one's qualities when the latter marks him and who speaks ill of him when he does not see him, is really like a dog Such a person does not acquire heaven and the fruits of any knowledge and virtue that he may have.

13. The man, who speaks ill of one in his absence, loses the fruits of all his libations on fire and of the gifts he may make to even a hundred persons

14 A wise man, therefore, should unhesitatingly avoid such a sinful person who should always be shunned by all honest men, as he would avoid the flesh of the dog.

15. That wicked wretch who mentions the faults of a high-souled person, really displays his own evil nature even as a snake shows his hood.

16. The sensible man, who tries to oppose such a back biter always engaged in doing a work congenial to himself, finds himself in the painful situation of a stupid ass sunk in a heap of ashes.

17 A man who always speaks ill of others, should be shunned like a furious wolf, or an infuriate elephant roaring madly, or a fierce dog.

18 Fie on that sinful wretch, who has followed the footsteps of the foolish who has transgressed all healthy restraints and modesty, who always injures others, and who does not care for his own prosperity.

19 If an honest man wishes to speak to such wretches when they try to humiliate him, he should thus reprove —Do not allow yourself to be afflicted A wordy torrents between a high and a low person is always disapproved by persons of sober intelligence.

20 A slanderous wretch, when influenced by an anger, may strike another with his palms or throw dust or chaff at another, or frighten another by showing or grinding his teeth. But all this is well-known.

21. That man, who bears the reproaches and slanders of wicked men uttered in assemblies, or who reads frequently these instructions, never suffers any pain from words.'

CHAPTER CXV.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhishthira said —

1. "O grandfather, O you of great wisdom, I have one great doubt which perplexes me! You should O kindly remove it! You are a promoter of our family.

2. You have described to us the slanderous speeches uttered by wicked men of bad conduct I desire, however, to question you further.

3—4. That which is beneficial to a kingdom, that which yields happiness to the family of kings, that which yields good and advancement in the future and the present, that which is good regarding food, drink and the body, are topics upon which I wish you to dwell.

5 How should a king, who has been put on the throne and who continues to

occupy it, surrounded by friends, ministers and servants, please his subjects?

6—7. That king, who, taken away by his natural propensities and proclivities, becomes devoted to evil companions, and flatters wicked men for his being under the influence of his senses, finds all servants of good birth and blood displeased with him. Such a king never gets those objects the accomplishment of which depends upon one's having a number of good servants about him.

8 You, who are equal to Vrihaspati himself in intelligence, should describe to me these duties of kings which are difficult to be ascertained and thereby resolve my doubts.

9. You, O foremost of men, are ever engaged in encompassing the good of our family For this reason you always describe to us on the duties of the kings. Endued with great wisdom, Vidura also gives us always valuable instruction.

10 Hearing instructions from you which are productive of good to our family and kingdom, I shall be able to live happily like a person pleased with having drunk the immortal nectar.

11 What classes of servants are to be considered as inferior and what as possessing all accomplishments? Helped by what class of servants or by servants of what kind of birth, should a king rule?

12. If the king choose to act alone and without servants, he can never protect his people All persons, however, of high birth wish for the acquisition of sovereignty?'

Bhishma said :—

13. 'The king, O Bharata, cannot alone govern his kingdom Without servants to help him, he cannot accomplish any object Even if he gains any object, he cannot retain it.

14 That king, whose servants are all gifted with knowledge and wisdom, who always seek the well being of their master, and who are of high birth and quiet disposition, enjoys the happiness of sovereignty.

15—16. That king, whose ministers are all born in respectable families, incapable of being alienated from him, who always live with him, who always give advice to their master, who are endued with wisdom and goodness, who have a knowledge of all things who can provide for future events and contingencies, who have a good knowledge of the virtues of time, and who never regret for the past succeeds in enjoying the happiness of sovereignty.

17. That king, whose servants partake of his sorrows and joys, who always do what he likes, who always try to accomplish their maser's objects, and all of whom are faithful, enjoys the happiness of sovereignty.

18 That king, whose subjects are always happy and magnanimous, and who always went to the path of the righteous, enjoys the happiness of sovereignty.

19 He is the best of kings, the various sources of whose revenue are managed and supervised by contented and trustworthy men who know fully the means of multiplying the finances.

20. That king acquires great riches and merit whose respositaries and barns are looked after by trustworthy, devoted, and uncovetous and scrupulous servants always bent upon gathering.

21. That king in whose city justice is administered properly which leads to the fining the plaintiff or the defendant, if his case is untrue, and in which criminal laws are administered after the mannar of Shankha and Likhita, acquires the merit of sovereignty.

22 That king who wins over subjects by kindness, who is a master of the duties of kings and who is mindful of six cardinal objects, acquires the merit of sovereignty.'

CHAPTER CXVI.

RAJADHARMANUSHASANA PARVA) —*Continued.*

Bhishma said —

1. 'Regarding it is cited the following ancient history. That history is considered as one of the gratest precedent amongst good and wisemen.

2. That history is connected with the present subject I heard it in the asylum of Rama the son of Jamadagni, recited by many foremost of Rishis

3 In a certain large forest uninhabited by human beings, there lived an ascetic upon fruits and roots, practising rigid vows and with his senses under restraint.

4 Observing strict regulations and self-restraint, of great and pure soul, always making Vedic recitations and of heart purified by fasts, he treated all creatures with goodness

5 Highly intelligent, as he was, as he sat on his seat, the goodness of his conduct having been known to all the creatures that

dwelt in that forest, they used to approach him with affection.

6—7. Dreadful lions and tigers, infuriate elephants of huge body leopards, rhinoceroses, bears, and other dreadful animals, living upon blood, used to come to the Rishi and question him politely. Indeed, all of them behaved towards him like disciples and slaves and always did what was agreeable to him.

8. Coming to him they made enquiries, and then went away to their respective habitations One domestic animal, however, resided there permanently, never, leaving the ascetic at any time.

9 He was greatly attached to the saint Weak and emaciated with fasts, he lived upon fruits and roots and water, and was tranquil and of inoffensive character.

10. Lying at the feet of that great Rishi as the latter sat, the dog, with a humane heart, became greatly attached to him for the affection with which he was treated

11. One day a very strong leopard came there, leaving upon blood. Of a cruel nature and always delighted at the prospect of prey, the dreadful animal looked like a second Yama.

12. Licking the corners of his mouth with the tongue, and lashing his tail furiously, the leopard came there, stricken with hunger and thirst, with wide open jaws, desirous of catching the dog as his prey.

13 Seeing that dreadful animal coming, O king the dog, in fear of his life, spoke to the ascetic as follows. Listen to them, O king!—

14 O Rishi, this leopard is an enemy of the dogs It wishes to kill me. O great sage, do you so act that all my fears from this animal may be removed through your favour. O you of mighty arms, forsooth, you are omniscient.

15 Reading the thoughts of all creatures, the sage felt that the dog had sufficent cause for fear. Endued with the six attributes and capable of reading the voices of all animals, the sage said as follows.

The sage said :—

16. You shall have no fear of death from leopards any longer! Let your natural form disappear and be you a leopard, O son!—

17 Thereat, the dog was metamorphosed into a leopard with skin bright as gold With stripes on his body and with huge teeth, thenceforth he began to live in that forest fearlessly.

18 Meanwhile, seeing before him an animal of his own species, the leopard, forthwith renounced all feelings of enmity towards it.

19 Sometime after, there came into that asylum a dreadful and hungry tiger with mouth wide open. Licking the corners of his mouth with the tongue, and eagerly desirous of drinking blood, that tiger began to approach the animal that had been metamorphosed into a leopard.

20 Seeing the hungry tiger of dreadful teeth approach that forest, the leopard sought the Rishi's protection for saving his life.

21. The sage, who had great affection for the the leopard for its living in the same place with him, immediately transformed his leopard into a tiger powerful for all enemies.

22. *The tiger seeing a beast of his own* species did not injure him, O king. Having in course of time been metamorphosed into a powerful tiger living upon flesh and blood, the dog abstained from his former food of fruits and roots.

23 Indeed, from that time, O king, the transformed tiger lived, living upon the other animals of the forest, like a true king of beasts.'

CHAPTER CXVII.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Bhishma said —

1. 'Gratified with the flesh of killed beasts, the dog metamorphosed into a tiger, slept at his ease One day as he lay on the yard of the asylum an infuriate elephant came there, resembling a cloud.

2 Possessed of a huge stature, and rent cheeks and having signs of the lotus on his body, and with broad frontal globes, the animal had huge tusks and a voice deep as the muttering of the clouds.

3 Seeing that infuriate elephant, proud of his strength approach him, the tiger, moved with fear, sought refuge with the Rishi.

4. Thereupon that foremost of sages transformed the tiger into an elephant. Seeing an animal of his own species the real elephant huge as a mass of clouds, became afraid

5. The Rishi's elephant then, covered with the filaments of lotus, dived gladly

3 Ministers should be appointed to offices for which they are competent and should possess accomplishments necessary for the same. Appointment of unworthy persons is not at all approved.

4. That king, who appoints servants to offices for which each is competent, succeeds, for such merit, to enjoy the happiness of sovereignty.

5 A Sharabha should occupy the position of a Sharabha, a lion should be elated with the power of a lion, a tiger should be placed in the position of a tiger, and a leopard should be placed in that of a leopard.

6 Servants should, according to the scriptural injunction, be appointed to offices for which each is competent. If you wish to achieve success you should never appoint servants in offices higher than what they deserve.

7 That foolish king, who, disregarding precedent, appoints servants to offices for which they are not fit, fails to please his people.

8. A king, who wishes to have accomplished servants should never appoint persons who are shorn of intelligence who are low minded, who are without wisdom, who are not masters of their senses, and who are not highly born.

9 Men, who are honest, born in high family, brave, learned, shorn of malice and envy, noble, pure in conduct, and clever in business, deserve to be appointed as ministers.

10 Persons, who are humble, always ready to perform their duties, of a peaceful nature, pure in mind, adorned with various other gifts of nature, and are never spoken ill of for the offices they hold, should be the intimate companions of the king.

11. A lion should always associate with a lion If one that is not a lion associates with a lion, it acquires all the advantages that belong to a lion.

12. That lion, however who, while performing the duties of a lion, has a pack of dogs only for his companions, never succeeds for such companionship, in performing those duties.

13 Thus, O monarch, a king may succeed in subjugating the entire Earth if he has for his ministers men endued with courage, wisdom, great learning, and high-birth.

14 O foremost of kings, kings should never keep a servant who is shorn of learning, sincerity, wisdom and great wealth.

15 Those men who are devoted to their master proceed unimpeded like arrows. Kings should always speak sweet words to those servants who are always busy with doing good to their masters

16 Kings should, always, diligently look after their treasuries. Indeed, kings depend on their treasuries A king should, always, try to swell his treasuries

17. Let your barns, O king, be filled with corn. And let them be entrused to honest servants Do you try to increase your wealth and corn

18 Let your servants skilled in battle, always attend to their duties It is desirable that they should be skilful in the management of horses.

19 O delighter of the Kurus, look to the wants of your kinsmen and friends. Be encircled by friends and relatives. Seek the good of your city.

20 By mentioning the example of the dog I have instructed you about the duties you should adopt towards your subjects. What further do you wish to hear?'

CHAPTER CXX.

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhishthira said —

1. "You have, O Bharata, described the many duties of king craft, which were observed and laid down in days of yore by persons of ancient times conversant with royal duties.

2 You have, indeed described fully those duties as approved by the wise Do you, however, O foremost of Bharata's race, give us an abridgment of the same, so that we may keep it in memory."

Bhishma said :—

3 'The protection of all creatures is considered the highest duty of the Kshatriya Listen now to me O king, as to how the duty of protection is to be performed.

4 A king conversant with his duties should put on many forms as the peacock displays plumes of various hues

5 Keenness, crookedness truth, and sincerity, are the qualities which should be present in him He should practise impartially the qualities of goodness if he is to acquire happiness.

6 He must assume that particular color or form which is beneficial for the parti-

cular object which he tries to achieve. A king who can put on various forms succeeds in achieving even the most subtle objects

7 Dumb like the peacock in autumn, he should keep his counsels close He should speak little, and that little should be sweet He should be of good features and well read in the scriptures.

8 He should always be very careful about those gates through which dangers may come and befall him like men guarding breaks in embankments through which the waters of large tanks may rush and flood their fields and houses He should seek the protection of Brahmanas crowned with ascetic success as men seek the refuge of powerful rivers caused by the rain-water deposited within mountain lakes That king, who wishes to amass riches should act like religious hypocrites who keep Sikha or tuft of hair.

9. The king should always have the rod of Punishment uplifted in his hands. He should always levy taxes carefully after examining the incomes and expenses of his subjects, *like men going to a full grown* palmyra for drawing juice.

10. He should treat equitably his own subjects; cause the crops of his enemies to be crushed by the foot of his cavalry, march against enemies when his own wings have become strong; and mark all the sources of his own weakness.

11. He should announce the faults of his enemies, crush those who are their partizans; and collect riches from outside like a person plucking flowers from the forest.

12. He should kill those foremost of kings who are puffed up with might and stand with upraised heads like mountains by bribing the governors of the forests and by ambuscades and sudden attacks.

13 Like the peacock in the rains he should enter his nightly habitations alone and unseen Indeed, he should enjoy, like the peacock, within his inner apartments, the company of his wives.

14 He should not put off his coat of mail He should himself guard his own self and avoid the nets spread out for him by the spies and secret agents of his enemies.

15-16 He should also gain over the spies of his enemies, but destroy them fully when opportunity presents itself Like the peacocks the king should destroy his powerful and angry foes of crooked policy, and kill their force and drive them away from home The king should also like the peacocks do what is good to him, and gather wisdom from all sides as they collect insects even from the forest

17 An wise and peacock-like king should thus govern his kingdom and pursue a policy which is good for him.

18 By dint of his own intelligence, he should determine what he is to do By consulting with others he should either leave off or conform such resolution. Helped by that intelligence which is sharpened by the scriptures, one can fix his courses of action Herein consists the utility of the scriptures

19 By following the means of conciliation, he should create confidence in the hearts of his enemies He should show his own strength By judging of various courses of action in his own mind he should by dint of his own intelligence, make his decision.

20 The king should be a master of the arts of conciliating policy, he should be endued with wisdom and should be able to do what should be done and avoid the otherwise. A highly wise and intelligent person does not require counsels or instruction.

21—22 A wise man, who is endued with the intelligence of Vrihaspati, if he incurs obloquy, soon regains his true nature like heated iron dipped in water. A king should perform objects, of his own or of others according to the injunctions of the scriptures

23 A king, who knows well the means of acquiring riches should always engage in his acts such men as are mild by nature and endued with wisdom, courage and great strength.

24 Seeing his servants employed in acts for which each is fit, the king should act in unision with them like the strings of a musical instrument set to proper tension, according with their notes.

25 The king should do good to all persons without violating the injunctions of Righteousness That king stands firm as a rock whom everybody regards—He is mine.

26 While settling the claims of litigants, the king, without making any difference between persons who are liked and those who are disliked by him, should preserve justice

27—28 The king should appoint in all his offices such men as know very well the characteristics of particular families of the people in general and of various countries, as are mild in words, as are of middle age as have no shortcomings, as are devoted to good acts, as are never

3. Ministers should be appointed to offices for which they are competent and should possess accomplishments necessary for the same. Appointment of unworthy persons is not at all approved.

4. That king, who appoints servants to offices for which each is competent, succeeds, for such merit, to enjoy the happiness of sovereignty.

5 A Sharabha should occupy the position of a Sharabha, a lion should be elated with the power of a lion, a tiger should be placed in the position of a tiger, and a leopard should be placed in that of a leopard.

6 Servants should, according to the scriptural injunction, be appointed to offices for which each is competent. If you wish to achieve success, you should never appoint servants in offices higher than what they deserve.

7. That foolish king, who, disregarding precedent, appoints servants to offices for which they are not fit, fails to please his people.

8 A king, who wishes to have accomplished servants should never appoint persons who are shorn of intelligence, who are low-minded, who are without wisdom, who are not masters of their senses, and who are not highly born.

9 Men, who are honest, born in high family, brave, learned, shorn of malice and envy, noble, pure in conduct, and clever in business, deserve to be appointed as ministers

10 Persons, who are humble, always ready to perform their duties, of a peaceful nature, pure in mind, adorned with various other gifts of nature, and are never spoken ill of for the offices they hold should be the intimate companions of the king.

15. Those men who are devoted to their master proceed unimpeded like arrows. Kings should always speak sweet words to those servants who are always busy with doing good to their masters.

16 Kings should, always, diligently look after their treasuries. Indeed, kings depend on their treasuries. A king should, always, try to swell his treasuries.

17. Let your barns, O king, be filled with corn. And let them be entrused to honest servants. Do you try to increase your wealth and corn.

18. Let your servants, skilled in battle, always attend to their duties. It is desirable that they should be skilful in the management of horses.

19 O delighter of the Kurus, look to the wants of your kinsmen and friends. Be encircled by friends and relatives. Seek the good of your city.

20 By mentioning the example of the dog I have instructed you about the duties you should adopt towards your subjects. What further do you wish to hear?'

CHAPTER CXX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said —

1. "You have, O Bharata, described the many duties of king craft, which were observed and laid down in days of yore by persons of ancient times conversant with royal duties.

2. You have, indeed, described fully those duties as approved by the wise Do you, however, O foremost of Bharata's race, [illegible] an abridgment of the same, so that

cular object which he tries to achieve. A king who can put on various forms succeeds in achieving even the most subtle objects.

7. Dumb like the peacock in autumn, he should keep his counsels close He should speak little, and that little should be sweet He should be of good features and well-read in the scriptures.

8 He should always be very careful about those gates through which dangers may come and befall him, like men guarding breaks in embankments through which the waters of large tanks may rush and flood their fields and houses. He should seek the protection of Brahmanas crowned with ascetic success as men seek the refuge of powerful rivers caused by the rain-water deposited within mountain lakes. That king, who wishes to amass riches should act like religious hypocrites who keep Sikha or tuft of hair.

9. The king should always have the rod of Punishment uplifted in his hands He should always levy taxes carefully after examining the incomes and expenses of his subjects, like men going to a full grown palmyra for drawing juice.

10. He should treat equitably his own subjects; cause the crops of his enemies to be crushed by the foot of his cavalry, march against enemies when his own wings have become strong; and mark all the sources of his own weakness.

11. He should announce the faults of his enemies, crush those who are their partizans, and collect riches from outside like a person plucking flowers from the forest.

12. He should kill [illegible] these duties of kings kings who are puffe[illegible] stand with upra[illegible]d to you Be ready [illegible] duty of protecting men. ou may then easily acquire the meed of rtue. All the regions of happiness here-ter depend upon merit.'

CHAPTER CXXI.

RÀJADHARMANUSHASANA PARVA) —*Continued.*

Yudhishthira said :—

"O grandfather, you have now ished your discourse upon the duties of gs From what you have said it appears punishment occupies a high position d is the master of everything, for everything depends upon punishment.

what is good to him, and gather wisdom from all sides as they collect insects even from the forest.

17 An wise and peacock-like king should thus govern his kingdom and pursue a policy which is good for him.

18 By dint of his own intelligence, he should determine what he is to do By consulting with others he should either leave off or conform such resolution. Helped by that intelligence which is sharpened by the scriptures, one can fix his courses of action. Herein consists the utility of the scriptures.

19 By following the means of conciliation, he should create confidence in the hearts of his enemies He should show his own strength. By judging of various courses of action in his own mind he should by dint of his own intelligence, make his decision.

20 The king should be a master of the arts of conciliating policy; he should be endued with wisdom and should be able to do what should be done and avoid the otherwise. A highly wise and intelligent person does not require counsels or instruction.

21—22. A wise man, who is endued with the intelligence of Vrihaspati, if he incurs obloquy, soon regains his true nature like heated iron dipped in water. A king should perform objects, of his own or of others, according to the injunctions of the scriptures

23 A king, who knows well the means of acquiring riches, should always engage in his acts such men as are mild by nature and endued with wisdom, courage and great strength.

Vyava[illegible] Seeing his servants employed in acts Manu, O King, is fit, the king should act truth, viz.,—He who pro[illegible] the strings of a the loved and the hated equa[illegible] proper tension. tually holding the rod of pun[illegible] said to be the righteousness incarnate.

12. These words, that I have said, were, O king, first uttered in days of yore by Manu They represent the great words of Brahmana.

13 And because these words were spoken first, therefore, they are known as the first And since Punishment which stops the misappropriation of other people's wealth, therefore, Punishment has come to be called by the name of Vyavahara.

14. The aggregate of three objects always depends on well-applied Punishment. Punishment is a great god. In form he looks like a burning fire.

3. Ministers should be appointed to offices for which they are competent and should possess accomplishments necessary for the same. Appointment of unworthy persons is not at all approved.

4. That king, who appoints servants to offices for which each is competent, succeeds, for such merit, to enjoy the happiness of sovereignty.

5. A Sharabha should occupy the position of a Sharabha, a lion should be elated with the power of a lion; a tiger should be placed in the position of a tiger, and a leopard should be placed in that of a leopard.

6. Servants should, according to the scriptural injunction, be appointed to offices for which each is competent. If you wish to achieve success, you should never appoint servants in offices higher than what they deserve.

7. That foolish king, who, disregarding precedent, appoints servants to offices for which they are not fit, fails to please his people.

8. A king, who wishes to have accomplished servants should never appoint persons who are shorn of intelligence, who are low-minded, who are without wisdom, who are not masters of their senses, and who are not highly born.

9. Men, who are honest, born in high family, brave, learned, shorn of malice and envy, noble, pure in conduct, and clever in business [illegible] to be appointed as ministers.

15. Those men who are devoted to their master proceed unimpeded like arrows. Kings should always speak sweet words to those servants who are always busy with doing good to their masters.

16. Kings should, always, diligently look after their treasuries. Indeed, kings depend on their treasuries. A king should, always, try to swell his treasuries.

17. Let your barns, O king, be filled with corn. And let them be entrused to honest servants. Do you try to increase your wealth and corn.

18. Let your servants, skilled in battle, always attend to their duties. It is desirable that they should be skilful in the management of horses.

19 O delighter of the Kurus, look to the wants of your kinsmen and friends. Be encircled by friends and relatives. Seek the good of your city.

20. By mentioning the example of the dog I have instructed you about the duties you should adopt towards your subjects. What further do you wish to hear?'

CHAPTER CXX.

(RAJADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said —

1. "You have, O Bharata, described the many duties of king-craft, which were observed and laid down in days of yore

cular object which he tries to achieve. A king who can put on various forms succeeds in achieving even the most subtile objects.

7. Dumb like the peacock in autumn, he should keep his counsels close He should speak little, and that little should be sweet. He should be of good features and well-read in the scriptures.

8 He should always be very careful about those gates through which dangers may come and befall him, like men guarding breaks in embankments through which the waters of large tanks may rush and flood their fields and houses. He should seek the protection of Brahmanas crowned with ascetic success as men seek the refuge of powerful rivers caused by the rain-water deposited within mountain lakes. That king, who wishes to amass riches should act like religious hypocrites who keep Sikha or tuft of hair.

9 The king should always have the rod of Punishment uplifted in his hands. He should always levy taxes carefully after examining the incomes and expenses of his subjects, like men going to a full-grown palmyra for drawing juice.

10. He should treat equitably his own subjects; cause the crops of his enemies to be crushed by the foot of his cavalry, march against enemies when his own wings have become strong; and mark all the sources of his own weakness

11. He should announce the faults of his enemies, crush those who are their partizans; and collect riches from outside like a person plucking flowers from the forest.

12. He should kill
kings who are puffe[illegible]ese duties of kings
stand with upra[illegible]ed to you. Be ready
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rtue All the regions of happiness here-
fter depend upon merit.'

CHAPTER CXXI.

(DHARMANUSHASANA PARVA)—*Continued.*

Yudhishthira said:—

"O grandfather, you have now
ished your discourse upon the duties of
ags From what you have said it appears
at punishment occupies a high position
nd is the master of everything, for every-
thing depends upon punishment,

what is good to him, and gather wisdom from all sides as they collect insects even from the forest.

17 An wise and peacock-like king should thus govern his kingdom and pursue a policy which is good for him.

18. By dint of his own intelligence, he should determine what he is to do By consulting with others he should either leave off or conform such resolution. Helped by that intelligence which is sharpened by the scriptures, one can fix his courses of action Herein consists the utility of the scriptures.

19 By following the means of conciliation, he should create confidence in the hearts of his enemies. He should show his own strength. By judging of various courses of action in his own mind he should by dint of his own intelligence, make his decision.

20 The king should be a master of the arts of conciliating policy, he should be endued with wisdom and should be able to do what should be done and avoid the otherwise. A highly [illegible]nd intelligent person does not require counsels or instruction.

21—22 A wise man, who is endued with the intelligence of Vrihaspati, if he incurs obloquy, soon regains his true nature like heated iron dipped in water. A king should perform objects, of his own or of others, according to the injunctions of the scriptures.

23 A king, who knows well the means of acquiring riches, should always engage in his acts such men as are mild by nature and endued with wisdom, courage and great strength.

Vyav[illegible] Seeing his servants employed in acts
Manu, O [illegible]ch is fit, the king should act
ruth, viz.,—He who [illegible] the strings of a
the loved and the hated equa[illegible] the proper tension.
tially holding the rod of pun[illegible]
said to be the righteousness incarnate.

12. These words, that I have said, were, O king, first uttered in days of yore by Manu They represent the great words of Brahmana.

13. And because these words were spoken first, therefore, they are known as the first And since Punishment which stops the misappropriation of other people's wealth, therefore, Punishment has come to be called by the name of Vyavahara.

14. The aggregate of three objects always depends on well-applied Punishment. Punishment is a great god. In form he looks like a burning fire.

15. His complexion is dark like that of the petals of the blue lotus. He has four teeth four arms and eight legs and many eyes. His ears are pointed like arrows and his hair stands upright.

16. He has matted locks and two tongues. His face has the color of copper, and he is clad in a lion's skin. That irresistible god assumes such a dreadful form.

17—18. Assuming again the form of the sword, the bow, the mace, the dart, the trident, the mallet, the arrow, the thick and short club, the battle-axe, the discus, the noose, the heavy bludgeon the rapier, the lance, and, in fact, of every sort of weapon that exists on Earth, Punishment moves in the world.

19. Indeed, Punishment moves on Earth, piercing and cutting and assenting and lopping off and dividing and striking and killing and rushing against its victims.

20—22. These, O Yudhisthira, are some of the names of Punishment viz., sword, Satru, Righteous people Fury, the Irresistible, the father of prosperity, Victory Punisher, Cracker, Eternal the Scriptures, Brahmana Mantra, Avenger the foremost of first Legislators Judge the Undecaying God the individual of irresistible course, the Ever-going the First-born, the individual without love the Soul of Rudra the eldest Manu, and the great Benefiter.

23. Punishment is the holy Vishnu. He is the powerful Narayana. And because he always puts on dreadful forms therefore he is called Mahapurusha.

belief, impotence, trade, profit, loss, success, defeat, fierceness, mildness, death acquisition and non acquisition, agreement, and disagreement, what should be done and what should not be done, strength and weakness malice and good will, righteousness and unrighteousness, shame and shamelessness, modesty, prosperity, and adversity, energy acts learning, eloquence, keenness of understanding,—all these, O Yudhisthira, are forms of Punishment in this world. Therefore, punishment has many forms.

34. If punishment had not existed, all creatures would have struck one another. Through fear of punishment, O Yudhisthira, living creatures do not kill one another.

35. O king always protected by punishment, the subjects, increase the might of their ruler. It is for this that punishment is regarded as the highest refuge of all.

36. Punishment, O king, quickly sets the world on the path of righteousness. Depend upon truth, righteousness exists in the Brahmanas.

37. Filled with righteousness, leading Brahmanas take to the study of the Vedas. From the Vedas the sacrifices originate. Sacrifices please the gods.

38. The gods being gratified, command the dwellers of the Earth to Indra. For benefiting the inhabitants of the Earth, Indra gives them food.

39. The life of all creatures depends upon food. From food creatures derive their support and growth. Punishment is the

labourers increase of population, and cattle, such as sheep, etc

45 Well armed soldiers car-warriors, elephant warriors cavalry infantry, officers and surgeons form the limbs

46—47 Beggars, principal judges, astrologers, performers of propitiatory and *Atharvan* rites, treasury, allies, grain, and all other requisites form the body, composed of seven attributes and eight limbs, of a kingdom. Punishment is another powerful limb of a kingdom Punishment is the creator of a kingdom

48 God himself has with great care, sent Punishment for the use of the Kshatriya His eternal universe is impartial Punishment's self.

49 There is nothing which deserves greater respect from kings than Punishment by which the ways of Righteousness are marked out Brahman himself for the protection of the world and for establishing the duties of different orders, sent down Punishment

50 There is another kind of Vyavahara (Law) originating from the disputes of litigants which also has sprung from Brahman Principally marked by a belief in either of the two parties that Vyavahara, (Law) yields great good

51. Here is another kind of Vyavahara which has the Veda for its soul It also originates from the Veda There is O foremost of kings a third kind of Vyavahara (Law) which is connected with family customs but which is quite of a piece with the scriptures

52. That Vyavahara (Law) which has, as above been said to be marked by a belief in either of two litigant parties should be known by us as being inherent in the king It should be also known by the name of Punishment, as also by the name of Evidence

53. Although Punishment is regulated by Evidence, yet it depends upon Law. Vyavahara (Law) is really based upon Vedic precepts

54 That Vyavahara (Law), which originates from the Vedas, is Morality or duty. It yields good to persons believing in duty and morality, men of purified souls have spoken of that Vyavahara (Law) as they have done of ordinary law.

55 The third kind of Vyavahara is also a protector of men, and it also originates from the Veda, O Yudhishthira! It keeps up the three worlds It has Truth for its soul and yields prosperity.

56 That which is punishment is eternal Vyavahara. That which has been said to be Vyavahara is really the Veda.

57 That which is the Veda is morality and duty What is morality and duty is the path of Righteousness This last in the beginning had been the Grandfather Brahman, that Lord of all creatures.

58 Brahman is the Creator of the entire universe with the gods and Asuras and Rakshasas and human beings and snakes, and of every other thing

59 Hence that law which is characterised by a belief in either of two litigant parties has also originated from him. Therefore, he has laid down the following regarding Vyavahara.

60 Neither mother, nor father, nor brother, nor wife nor priest, is unpunishable with that king who governs agreeably to his duty

CHAPTER CXXII

(RAJADHARMANUSHAISANA PARVA) —*Continued.*

Bhishma said —

1 'Regarding it is cited the following old story Here was among the Angas a highly effulgent king called Vasuhoma

2 That king was always engaged in acts of piety, and accompanied by his wife he always practised the austerest penances He went to the spot called Munjaprishtha highly respected by the Pitris and the celestial Rishis

3 There on that peak of Himavat, near the golden mountain of Meru Rama, sitting under the shade of a well-known banian had tied his matted locks together.

4 From that time, O king, the spot, which is a favorite resort of Rudra, passed by the name of Munjaprishtha among Rishis of rigid vows.

5 Living there, king Vasuhoma acquired many pious attributes and, having gained the regard of the Brahmanas, came to be regarded as a celestial Rishi in holiness.

6 One day, that grinder of enemies, that friend of Shakra, king Mandhatar of great soul came to Vasuhoma on his mountain retreat.

7 Arrived there, and seeing king Vasuhoma of austere penances stood humbly before the latter

twelve arms, was made the lord of all the spirits and ghosts.

33 Time, containing the seeds of both origin and destruction was made the lord of all creatures, as also of the four parts of Death *viz*, weapons, diseases Yama, and acts, and lastly of grief and joy.

34 The Shrutis say that the great god Mahadeva, that lord of lords, O king, armed with Shula, is the lord of the Rudras.

35. The rod of punishment was given to Brahman's latest-born son, *viz*, Kashupa, the lord of all creatures and the foremost of the virtuous.

36 Upon the completion of that sacrifice according to due rites, Mahadeva after making proper reverence handed over Punishment, that protector of Righteousness, to Vishnu.

37. Vishnu gave it to Angiras and Angiras, that foremost of ascetics, handed it over to Indra and Marichi Marichi gave it to Bhrigu.

38 Bhrigu gave that rod intended for the protection of righteousness to all the Rishis The Rishis gave it to the Regents of the quarters, and the Regents made it over again to Kashupa.

39 Kashupa then handed it over to Manu the son of Surya The god of Shraddhas (*viz*, Manu), gave it to his sons for the sake of true righteousness and riches

40. Punishment should be meted out with discrimination, guided by righteousness and not by caprice It is intended for checking the wicked Fines and confiscation are intended for creating terror, and not for replenishing the king's treasury.

41. The wounding of one's body or the infliction of death should not be made for trivial causes. The infliction of physical pain by various means, hurling from tops of mountains, and banishment also, should not be guided by similar causes

42. Surya's son Manu gave the rod of punishment, (to his sons) for the protection of the world. Punishment in the hands of successive holders, remains awake, protecting all creatures.

44—49 At the top of the ladder, the divine Indra is awake, after him, Agni of burning flames, after him, Varuna, after Varuna, Prajapati, after Prajapati, Righteousness whose essence is restraint, after Righteousness the son of Brahman, *viz*, the eternal Law, after Law, Energy is awake employed in the act of protection, after Energy, the herbs, after the herbs, the mountains, after the mountains, all kinds of species and their attributes, after these, the goddess Niriti, after Niriti, the planets and the luminous bodies in heaven, after these, the Vedas, after the Vedas, the powerful form of Vishnu with the horse head, after him the almighty and eternal grandfather, *viz*, Brahman, after the grandfather, the divine and blessed Mahadeva, after Mahadeva the Vishwedevas, after them, the great Rishis, after the Rishis the divine Soma, after Soma, the eternal duties, after the gods, the Brahmanans are awake.

50 After the Brahmanas, the Kshatriyas are piously protecting all creatures. The universe, consisting of mobile and immobile creatures, is kept awake by the Kshatriyas.

51 Creatures are kept awake in this world, and Punishment is awake is among them Effulgent like the Grandfather himself, Punishment keeps together and maintains everything.

52—53 Time, O Bharata, is always awake, in the begining the middle, and the end The lord of all the worlds, the lord of all creatures the powerful and blessed Mahadeva, the god of gods, is always awake He passes also by the names Kapardin, Shankara, Rudra, Bhava, Sthanu, and the lord of Uma.

54 Thus Punishment also keeps awake in the beginning, the middle and the end. A virtuous king should duly rule, guided by Punishment.

Bhishma said —

55 That person who listens to this teaching of Vasuhoma, and having listened to it behaves according to its trend, is sure to acquire the fruition of all his desires.

56 I have now, O foremost of men, told you everything as to who Punishment is, that restrainer of the universe which is governed by righteousness.'

CHAPTER CXXIII.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Yudhishthira said :—

1. I wish, O sire, to hear the final conclusions about Virtue, Profit and Pleasure. Depending upon which of these does life proceed?

2 What are the origins of Virtue, Profit, and Pleasure? What is again the out-

come of those three? They are sometimes seen intermixed with one another, and sometimes to exist separately and independently of one another"

Bhishma said :—

3 "When men in this world try with pure hearts to gain Profit with the help of Virtue, then those three, *viz*, Virtue, Profit, and Pleasure, may be seen to exist in a state of union regarding time, cause, and action.

4 Profit originates from virtue, and Pleasure is the fruit of Profit All the three again originate from Will Will is connected with the objects

5 All objects exist in a body for gratifying the desire of enjoyment Upon these depend the threefold objects of life Renunciation of all objects is liberation

6 It is said that Virtue is sought for the protection of the body, and Profit is for the acquisition of Virtue Pleasure is merely the gratification of the senses All the three are, therefore, pervaded the quality of Rajas (darkness)

7 Virtue, Profit, and Pleasure, when sought for the sake of heaven and such other rewards, are considered remote, because the rewards themselves are remote They are near when sought, however, for the sake of Knowledge of Self One should seek them for the purity of soul One should not renounce them even in mind If Virtue, Profit, and Pleasure are to be abandoned one should abandon them when one has liberated one's self by ascetic penances

8 The aim of the threefold objects is emancipation I wish men could attain it One's acts undertaken and completed with even the help of intelligence may or may not yield the expected fruits.

9 Virtue is not always the root of Profit, for other things than Virtue lead to Wealth There is again the opposite view In some cases, Wealth acquired has produced evil Other things again than Wealth have brought on the acquisition of Virtue Therefore, an ignorant man, whose understanding has been debased by ignorance, never succeeds in acquiring the highest object of Virtue and Profit, *viz*, Emancipation

10. The defeat of Virtue consists in the desire of reward, that of Profit consists in *amassing it*, when freed from these impurities, they yield mighty fruits.

11. Regarding it is cited the discourse that took place in days of yore between Kamandaka and Angarishtha.

12 One day having waited for the opportunity, *king* Angarishtha saluted the Rishi Kamanda as he was seated at his ease, and put to him the following questions —

13 If a king, under the influence of lust and folly commits sin for which he afterwards repents how, O Rishi can those sins be destroyed

14 If again a man guided by ignorance, does what is sinful in the belief that he is acting piously, how shall the king suppress that sin prevalent among men?

Kamanda said :—

15 That man, who, renouncing Virtue and Profit, pursues only Pleasure, reaps as the result of such conduct the destruction of his intelligence.

16 The destruction of intelligence is followed by carelessness which at once destroys both Virtue and Profit Such carelessness beget dreadful atheism and systematic wickedness

17 If the king does not subdue those wicked men of sinful conduct, all good subjects then live in dread of him like a person living in a room within which a snake has concealed itself.

18 The subjects do not follow such a king. Brahmanas and all pious persons also do the same As a consequence the king incurs grave danger, and ultimately the risk of his life.

19 Laden with infamy and insult, he has to carry on a miserable existence A life of infamy, however, is tantamount to death

20 Men well read in the scriptures have laid down the following expedients for suppressing sin The king should always study the three Vedas He should respect the Brahmanas and do them good.

21 He should be given to righteousness. He should make alliance with high families. He should serve the great Brahmanas endued with the virtue of forgiveness

22 He should perform ablutions and recite sacred Mantras and thus spend his days happily Banishing all wicked subjects from himself and his kingdom, he should live with virtuous men.

23. He should please all persons by sweet words or good acts. He should say to all—I am yours,—and declare the virtues of even his enemies.

24 By behaving thus he may soon cleanse himself of his sins, and win the

high esteem of all Forsooth by such a conduct all His sins will be destroyed

125 You should satisfy all those great duties which your seniors and preceptors would indicate You are sure to acquire great blessings through the grace of your seniors and preceptors.'

CHAPTER CXXIV

(RAJADHARMANUSHASANA PARVA) —*Continued.*

Yudhisthira said :—

1. "All persons on Earth, O foremost of men, speak highly of virtuous conduct, I have, however great misgivings regarding this subject of their praise

2 If the subject be not far from our comprehension O foremost of virtuous men I wish to hear everything about the way in which virtuous conduct can be acquired

3 How is, that conduct acquired, O Bharata! I wish to hear it Tell me also O foremost of orators, what are the characteristics of that conduct."

Bhishma said —

4 "Formerly, O givers of honors, Duryodhana while burning within at your and your brothers prosperity at Indraprastha and for the jeers he received for his mistakes at the grand palace had asked his father Dhritarashtra the same question Hear what transpired at that time, O Bharata

6 Having seen that grand palace and that great prosperity of yours Duryodhana, while sitting before his father described to him of all he had seen

7 Having heard the words of Duryodhana Dhritarashtra, addressing his son and Karna, replied to him as follows.

Dhritarashtra said :—

8 Why do you grieve O son! I wish to hear the cause fully If after hearing the reasons they appear to be sufficient, I shall then try to instruct you

9 O subjugator of hostile towns you too have acquired great affluence All your brothers are ever obedient to you, as also all your friends and relatives

10 You are clad in the best robes, You take the richest food Horses of the best species bear you, Why then have you become pale and emaciated?

Duryodhana said :—

11 Ten thousands of great, Snataka Brahmanas daily take their food at Yudhishthira's place from plates of gold

12—13 Seeing his beautiful palace adorned with excellent flowers and fruits, his horses of the Tittiri and the Kalmasha breeds, his dresses of various sorts, indeed, seeing that high prosperity of my enemies, viz, the sons of Pandu —a prosperity resembling that of Vaishravana himself,— I am burning with grief, O Bharata!—

Dhritarashtra said :—

14 If you wish, O sire to acquire prosperity like that of Yudhishthira or that which is even superior to it, do you then, O son, try to be of virtuous conduct.

15 Forsooth, one may, by his conduct alone conquer the three worlds There is nothing which virtuous persons cannot obtain

16 Mandhatri conquered the whole world in only one night Janamejaya, in course of three, and Nabhaga, in course of seven

17 'All these kings were endued with mercy and virtuous conduct Therefore, the Earth came to them at their will, won over by their virtues'

Duryodhana said —

18 I wish to hear, O Bharata, how that conduct may be acquired, by which the Earth was won by them so quickly!—

Dhritarashtra said —

19 Regarding it the following old narrative is cited It was formerly recited by Narada, with regard to virtuous conduct.

20 In days of yore, the Daitya Prahlada, by the merit of his conduct, snatched from the great Indra his sovereignty and brought the three worlds under subjection.

21 Shakra then, with joined hands, approached Vrihaspati endued with great wisdom the god of the celestials addressed the great preceptor saying —I desire you to tell me the source of happiness.

22 Thus accosted, Vrihaspati said to him that Knowledge is the source of the greatest happiness.

23 Indeed, Vrihaspati pointed out Knowledge to be the source of supreme happiness. Indra, however, once more asked him as to whether there was anything superior to that.

CHAPTER CXXV.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Yudhishthira said:—

1. 'You have said, O grandfather, that conduct is the first thing (for a man) Whence, however, does Hope arise? Tell me what it is

2 This great doubt has occupied my mind There is no other person than you O subjugator of hostile towns, who can remove it!

3 O grandfather, I had great hope about Suyodhana that when a battle was about to take place he would, O lord, do what was proper

4. Hope is the sheet anchor of every man When that hope is destroyed great grief follows which, forsooth, is almost equal to death itself.

5 Fool that I am! Dhritarashtra's wicked son, Duryodhana, destroyed the hope I had entertained Mark, O king, the foolishness of my mind

6 I think that hope is bigger than a mountain with all its trees Or, perhaps it is bigger than the sky itself Or, perhaps, O king, it is really immeasurable.

7 Hope, O chief of the Kurus is highly difficult of being understood and equally difficult of being conquered Seeing this last attribute of Hope I ask, what else is so unconquerable as this?

Bhishma said —

8 I shall describe to you, O Yudhishthira regarding it, the discourse between Sumitra and Rishabha that took place in days of yore Listen to it!

9 A royal sage of the Haihaya family, Sumitra by name went ahunting Having pierced a deer with a straight arrow, he pursued it

10 Endued with great strength, the deer ran ahead, *with the arrow sticking to him* The king was equally powerful, and accordingly pursued his precious game with great speed.

11 The animal, highly fleet, quickly ran a low ground and then a level plain

12 The king young, active, and strong, and armed with bow and sword and protected with a coat of mail, still pursued it.

13 Having none with him to share the animal through the forest, the king crossed many rivers and lakes

14 *Possessed of great fleetness, the animal* at his will appearing now and then before the king, ran on with great quickness

15 Pierced with many arrows by the king, that wild animal, O monarch as if in sport, again and again lessened the distance between itself and the pursuer.

16 Repeatedly showing its quickness and crossing one forest after another it now and then appeared before the king at near point.

17 'At last taking up a very excellent arrow sharp terrible and capable *of cutting the very vitals, the crusher of foes* set it on his bow string.

18 That huge animal then as if laughing at the pursuer's efforts, suddenly went to a great distance by reaching a point four miles ahead of the range of the arrow

19 That effulgent arrow according fell on the ground The deer entered a large forest, but the king still pursued it'

CHAPTER CXXVI

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Bhishma said —

1 'Having entered that large forest the king arrived at an asylum of ascetics Worn out with toil, he sat himself down for rest

2 Seeing him armed with bow exhausted with toil and hungry, the ascetics approached him and honored him duly

3 'Accepting the honors offered by the Rishis the king asked them about the progress and advancement of their penances

4 Duly answering the questions of the king those Rishis having ascertained wealth asked that foremost of kings as the cause of his coming to that retreat.

5 And they said—Blessed be you in pursuit of what delightful objects have you O king, come to this hermitage, walking on foot and armed with sword, bow and arrows?

6 'We wish to hear whence you are coming O giver of honors! Tell us also in what family you are born and what your name is!—

7—9 Thus addressed, O foremost of men, the king described himself, O Bharata saying—I am born in the family of the Haihayas My name is Sumitra and I am the son of Mura I chase herds of deer killing them in thousands with my shafts. Accompanied by a large army and my ministers and the ladies of my household, I have come out hunting I struck a deer with a shaft, but the animal with the arrow sticking to his body ran speedily.

10. In chasing it I have, purposelessly arrived at this forest and find myself before you shorn of splendour, toil worn, and with hope disappointed.

11. What can be more pitiable than this *viz*, that I have arrived at this hermitage exhausted with toil shorn of the signs of royalty, and disappointed of my hopes

12 I am not at all sorry Oh ye ascetics at my being now divested of the signs of royalty or at my being now at a distance from my capital I feel however, a great grief for my hopes being frustrated.

13 The king of mountains, *viz*, Himavat, and that vast receptacle of waters *viz* the ocean, cannot, for its vastness, equal the extent of the sky

14 Oh ye ascetics likewise, I also cannot make out the limit of hope With penances you have made yourselves omniscient. There is nothing which is hidden from you.

15—16 Ye are also highly blessed I beg you therefore, to remove my doubt Which of these two appears vaster to you hope of man or the wide sky? I desire to hear fully what is so unconquerable as hope

17 If the subject be one which you can properly describe then tell me all about it forthwith I do not wish, ye foremost of the twice born, to hear anything from you that may be a mystery and improper to describe

18—19 If again the subject be injurious to your penances I would not wish you to describe If the question asked by me be a befitting subject of discourse I would then wish to hear the cause fully. Devoted to penances as ye are, do ye all instruct me on the subject'

CHAPTER CXXVII.

(RAJADHARMANUSHASANA PARVA)—*Continued.*

Bhishma said:—

1. 'Then the best of Rishis, *viz*, the twice born Rishava, sitting in the midst of all those Rishis smiled a little and said—

2. Formerly, O foremost of Kings, while sojourning among sacred places, I arrived O lord, at the beautiful hermitage of Nara and Narayana.

3 There lies the charming spot called Vadari, and there also is that lake in the sky There the sage Ashwashiras, O king, reads the eternal Vedas

4 Having performed my ablutions in that lake duly offered libations of water to the departed manes and the gods, I entered the hermitage.

5 Within that retreat the Rishis Nara and Narayana always spend their time happily Not far from that place I went to another hermitage for taking up my quarter.

6 While seated there I saw a very tall and emaciated Rishi clad in rags and skins, coming towards me Rich in penances, he was named Tanu.

7 Compared O mighty armed one, with other men his height was eight times greater Regarding his leanness, O royal sage I can say that I have never seen its like

8 His body, O king, was as thin as one's little finger His neck and arms and legs and hair were all of extraordinary character

9 His head was proportionate to his body, and his ears and eyes also were the same His speech O best of kings, and his movements were highly feeble.

10 Seeing that highly emaciated Brahmana I became very dispirited and frightened Saluting his feet, I stood before him with clasped hands.

11 Having given out to him my name and family and having told him also the name of my father O foremost of men, I slowly sat myself down on a seat that was pointed out by him.

12 Then, O king that foremost of virtuous men, *viz*, Tanu, began to describe in the midst of the Rishis living in that hermitage the topics regarding Righteousness and Profit.

13 While engaged in discourse, a king, having eyes like lotus-petals and accompanied by his forces and the ladies of his seraglio came on a car drawn by quick-coursing horses.

14 The name of that king was Viradyumna Of beautiful features, he was highly illustrious His son's name was Bhuridyumna The child had been missing, and the father, highly dispirited, came there in course of his wanderings

him and addressing him asked what he should do for him.'

Gotama said :—

8 How does a man liberate himself from the debt he owes to his parents? How, also, does he succeed in acquiring blissful regions which it is so difficult to acquire.

Yama said.—

9 Practising truth, purity and penances, one should continuously adore his parents.

'10 One should, also, celebrate Horse-sacrifices with profuse presents to the Brahmanas. By such acts one acquires many happy and wonderful regions.'

CHAPTER CXXX.

(RAJADHARMANUSHASANA PARVA)—*Concluded.*

Yudhishthira said —

1. "How should a king behave who is shorn of friends, has many enemies and an exhausted treasury, and is destitute of troops, O Bharata

2. Again how should he behave himself when he is surrounded by wicked ministers when his counsels are all divulged when he does not find his way clearly before him when he attacks another kingdom, when he is engaged in grinding a hostile kingdom and when though weak he is at war with a powerful king? How should a king act whose affairs are ill-managed and who disregards the requirements of place and time who is unable, for his oppressions to bring about peace and create disunion among his enemies? Should he try to acquire wealth by foul means or should he sacrifice this life without seeking wealth?'

Bhishma said —

5 'Conversant as you are with duties, you have O foremost of Bharata's race, asked me a question dealing with the mystery of duties.

6 Without being asked O Yudhisthira, I could not venture to dwell upon this duty Morality is very subtile One understands it, O foremost of Bharata's race by the help of scriptural texts. By remembering what one has heard and by doing good acts, some one in some place may become a righteous person.

7 By acting intelligently the king may may not acquire wealth Guided by your own intelligence do you think what reply should be given to your query on this subject.

8 Listen O Bharata, to the highly meritorious expedient which kings should follow (during times of distress) For the sake of true morality, however, I would not call those means fair.

9 If the treasury be filled by oppression, such a conduct brings the king to the brink of destruction Such is the conclusion of all intelligent men who have deliberated upon the subject.

10 The scriptures or science which one always studies imparts him the knowledge which it can give Such Knowledge becomes agreeable to him

11. Ignorance yields barrenness of invention about means Finding out of expedients, again, through the help of knowledge, becomes the source of great happiness Without cherishing any misgivings and any malice, hear these instructions.

12 Through the decrease of the treasury, the king's army suffers deterioration. The king should, therefore, replenish his treasury like one creating water in a forest which is without water.

13 In pursuance of this code of morality practised by the ancients the king should, when the opportunity presents itself, show mercy to his subjects This is eternal duty.

14 For able and competent men the duties are of one kind In times of distress, however, one's duties assume a different aspect Without duties a king may, by penances acquire religious merit Life, however, is much more important than religious merit

15—16 By acquiring only religious merit a king, who is weak never succeeds in acquiring just and proper means for maintenance, and because he cannot, by even his best endeavours, acquire power by the help of only religious merit, therefore the practices in time of distress are sometimes regarded as quite of a piece with morality. The learned however, opine that those practices beget sinfulness

17. After the time of distress is over, what should the Kshatriya do? He should act in such a way that his merit may not be dissipated He should also act in such a way that he may not have to yield to his foes These are his duties. He should not be despondent.

18—19 He should not try to save the merit of others or of himself. On the other hand he should save his own self This is the settled conclusion. There runs

the path of the good Such was the conduct of the great royal sages of yore, O Yudhishthira.

CHAPTER CXXXIII

(APADDHARMANUSHASANA PARVA)—*Continued.*

Bhishma said,—

1 'By taking riches from his own kingdom as also from the kingdoms of his enemies the king should replenish his treasury Religious merit springs from the treasury, O son of Kunti and it is through the treasury that the roots of his kingdom extend

2 For these reasons the treasury must be *replenished, and when filled it should* be carefully kept, and even sought to be increased This is the eternal practice

3 The treasury cannot be resplenished by (acting with) purity and fairness, nor by (acting with) ruthless cruelty It should be filled by following a middle course

4 How can a weak king have a treasury? How can a king who has no treasury have strength? How can a weak man maintain a kingdom? How, again, can one, who has no kingdom of his own, acquire prosperity?

5. Adversity is like death to a person of high rank Therefore, the king should always multiply his treasury, and army, *and allies and friends*

6 All men disregard a king, who has an empty treasury Without being pleased with the little that such a king can give his servants never show any zeal in his business

7. By riches the king acquires great honours Indeed, riches conceal the very sins as a dress conceals such parts of a female form as should not be exposed to the public gaze

8 The former enemies of the king become stricken with grief on seeing his newly acquired riches Like dogs they once more serve him, and though they only seek an opportunity to kill him he treats *them as if nothing has taken place*

9 How, O Bharata, can such a king enjoy happiness? The king should always try for acquiring greatness

10 He should never bend low in humility Exertion is manliness He should rather break when an unfavourable opportunity comes than bend low before any one He should rather go to the forest and live there with wild animals

11 But he should not however, live in *the midst of ministers and officers* who have like robbers transgressed all restraints Even the wild robbers may supply a large number of soldiers for the performance of the fiercest of deeds, O Bharata.

12 If the king disregards all healthy restraints, all people are filled with terror, The very robbers who know not what mercy is, fear such a king

13 Therefore the king should always set down rules and restraints for pleasing his subjects People always welcome rules even regarding insignificant matters

14 *There are men* who hold that this world is nothing and the future also is a myth He, who is such an unbeliever, though his heart is moved by secret fears, should never be trusted

15 If the wild robbers, while observing other virtues commit robberies, in respect of properties those deeds may be considered as innocent The lives of thousands of creatures are protected when robbers follow such restraints

16—17 Killing a retreating enemy, ravishment of wives ingratitude, plundering the property of a Brahmana depriving a person of his entire property, violation of maidens continued occupation of villages and towns as their lawful lords, and adultery with other people's wives—these are known as sinful acts among even robbers, and robbers should always stand aloof from them

18 It is again certain that those kings, who try to create confidence in the robbers, succeed after watching all their ins and outs in rooting them out

19 Therefore in dealing with robbers, it is necessary that they should not be destroyed outright. They should be gradually brought *under the king's sway* The king should never treat them cruelly, thinking that he is more powerful than they.

20 Those kings who do not root them out outright have no fear of their ruin They however, that do root them out stand always in dread of them'

CHAPTER CXXXIV.

(APADDHARMANUSHASANA PARVA)—*Continued.*

Bhishma said :—

1. 'Regarding it, persons well read in the scriptures declare this text about duty, *viz*, for a learned and intelligent Kshatrya, (the acquisition) of religious merit and wealth is his obvious duty. By ingenuous discussions on duty and about the future world, he should not, abstain from performing those two duties

2. As it is useless upon seeing certain foot-prints on the ground, to argue, whether they are the wolf's or not, so is all discussion regarding the nature of righteousness and unrighteousness Nobody in this world ever witnesses the fruits of righteousness and unrighteousness.

3 A Kshatriya, therefore, should try to acquire power A powerful person is master of everything. Wealth secures the possession of an army He, who is powerful, gets intelligent advisers.

4. He is truly degraded who has no wealth. A little is considered as the filthy residue of a feast If a strong man commits even many bad deeds, nobody, through fear, speaks ill of him If Righteousness and Power be associated with Truth, they can save men from great dangers.

5 If, however, the two be compared, Power will appear as superior to Righteousness From Power originates Righteousness Righteousness depends upon Power as all immobile things upon the Earth.

6 As smoke depends upon the wind, so Righteousness depends upon Power. Righteousness which is the weaker of the two depends upon a tree.

7 Righteousness depends on the powerful does as pleasure on the pleasure hunters There is nothing which powerful men cannot do. Everything is pure with the powerful.

8 By committing evil acts, a powerless man, can never escape. Men fear his conduct even as they are alarmed on seeing a wolf.

9 One becoming poor after being rich leads a life of humiliation and sorrow. A life of humiliation and censure is like death itself.

10 The learned have said that when on account of one's sinful deeds he is forsaken by friends and companions, he is cut again and again by the wordy arrows of others and has to burn with grief on that account.

11—14. Teachers of scriptures have held that for the expiation of sins one should study the three Vedas, serve and adore the Brahmanas, please all men by looks, words, and acts, shake off all meanness, marry in high families, sing the praises of others while admitting his own worthlessness, recite Mantras, perform the usual water-rites, assume a mildness of conduct, and abstain from too much speaking, and practise austere penances, seek refuge with the Brahmanas and Kshatriyas Indeed, one who has perpetrated many evil acts, should do all this, without being angry at the censures of other men.

15 By behaving thus, one is soon purged off of all his sins and wins the esteem of the world Indeed, one acquires great respect in this world and meed in the next, and enjoys various sorts of happiness here by behaving thus and by sharing his riches with others'

CHAPTER CXXXV.

(APADDHARMANUSHASANA PARVA)—*Continued.*

Bhishma said :—

1. 'Regarding it is cited the old story of a robber who having in this world observed restraints was not ruined in the next.

2. There was a robber by name Kayavya, born of a Kshatriya father and a Nishada mother. Kayavya followed Kshatriya duties. Capable of grinding, endued with intelligence and bravery, well-read in the scriptures, shorn of cruelty, devoted to the Brahmanas, and adoring his elders and preceptors with respect, he protected the ascetics who practised religious penances. Though a robber, he still acquired happiness in the celestial region.

4 Morning and evening he used to excite the anger of the deer by chasing them He knew very well the practices of the hunters as also of all animals living in the wilderness.

5 Well acquainted with the requirements of time and place, he roamed over the mountains Knowing full well the habits of all animals, his arrows never missed their aim, and his weapons were strong.

6. Alone, he could defeat many hundreds of soldiers He adored daily his old, blind, and deaf parents in the forest.

7. With honey, meat, fruits, roots and other kinds of excellent food, he hospitably treated all persons worthy of honor and did them many good offices.

8. He showed great reverence for those Brahmanas who had retired from the world for living in the forest. Killing the deer, he often took meat to them.

9. As regards those who were reluctant, from fear of others, to accept gifts from him for the profession he followed, he used to repair to their houses before dawn and leave meat at their doors.

10. One day many thousands of irregular and merciless robbers desired to elect him as their leader.

The robbers said :—

11. You are acquainted with the requirements of place and time. You have wisdom and courage. Great is your firmness in everything you take up! Be you our chief of leaders, adored by all of us!

11. We will follow your behest! Protect us duly, even as a father or a mother.

Kayavya said :—

13. Never kill you, a woman, or a person who retreats in fear from fight, or a child, or an ascetic! You should not kill one who abstains from fight, nor should you seize or carry women by force.

14. None of you should ever kill a woman amongst all creatures. Let Brahmanas be always blessed and you should always fight for their well being.

15. You should never sacrifice truth. You should never obstruct the marriages of men. You should never injure those houses in which the deities, the Pitris, and guests are adored.

16. Amongst creatures, Brahmanas should always be exempted by you in your plunders. By giving away everything you have you should adore them.

17. He, who incurs the anger of the Brahmanas, he, whose discomfiture they seek, cannot find a rescuer in the three worlds.

18. He, who vilifies the Brahmanas and wishes for their destruction, is himself ruined like darkness at sunrise.

19. Living here, you shall acquire the fruits of your valour. Troops will be sent against those who will refuse to give us our dues.

20. The rod of punishment is intended for the wicked. It is not intended for self-seeking. They who oppress the good should be killed.

21. They who seek to multiply their fortunes by afflicting kingdoms unscrupulously, are as vermins in a dead body.

22. Those robbers, again, who would follow the restraints of the scriptures, would soon acquire salvation although leading a plundering life.

Bhishma said :—

23. Thus addressed, those robbers obeyed all the commands of Kayavya. By desisting from sin, they acquired great prosperity.

24. By behaving thus, by thus doing good to the honest and by thus restraining the robbers from bad practices, Kayavya acquired great success (in the next world).

25. He, who always meditates on this narrative of Kayavya will have no fear from the forestrangers, in fact, from any earthly creature.

26. Such a man will have no fear from any creature, O Bharata. He will have no fear from wicked men. If such a man goes to the forest, he will be able to live there as securely as a king!

CHAPTER CXXXVI

(APADDHARMANUSHASANA PARVA)—*Continued*

Bhishma said :—

1. Regarding the way in which a king should fill his treasury, persons well read in the scriptures of olden days cite the following verses sung by Brahmana himself.

2. The wealth of persons who celebrate sacrifices, as also the wealth dedicated to the deities, should never be taken. A Kshatriya should take the wealth of such persons as never perform religious rites and sacrifices, and who are, therefore, considered to be equal to robbers.

3. All the creatures of the Earth and all the enjoyments of sovereignty, O Bharata, belong to the Kshatriyas. All the wealth of the Earth is the Kshatriya's and not any one's else.

4. The Kshatriya should use that wealth for maintaining his army and for the celebration of sacrifices. Tearing up useless creepers and plants, men burn them for cooking vegetables of food.

5 Men knowing duty have said that useless is his wealth who does not, with libations of clarified butter, feed the gods, the Pitris, and men.

6 A virtuous ruler, O king, should appropriate such riches By that wealth, a large number of good people can be pleased He should not, however, amass that wealth in his treasury.

7 He, who is the instrument of acquisition and, taking away wealth from the wicked, gives them to those that are good, *knows well the science of virtue*

8 A king should conquer the next world according to the measure of his power and as gradually as vegetables grow As some ants are seen to originate from an insignificant cause, even so sacrifice springs from insufficient wealth

9 As flies, gnats, and ants are driven off from the bodies of kine and other domestic animals so should all persons, who are averse to the celebration of sacrifices should be similarly driven off from the kingdom This is quite of a piece with morality.

10 As being pounded between two stones the dust becomes finer and finer, so questions of morality, the more they are discussed becomes subtler and subtler'

CHAPTER CXXXVII

(APADDHARMANUSHASANA PARVA) —*Continued.*

Bhishma said —

1 'The two *viz*, one who provides for the future, and one, who has presence of mind —always enjoy happiness. An idle man gains nothing

2 About it listen attentively to the *following excellent story of an idle person*

3 In a shallow lake which abounded with fishes there lived three Shakula fishes who were friends and constant companions

4 Of those three one had much forethought and always liked to provide for the future. Another had great presence of mind The third was idle

5 One day certain fishermen came to that lake and began to draw out its waters to a lower ground through various channels

6 Seeing the water of the lake gradually decreasing, the fish that had much foresight, said to his two companions about the coming danger.

7 A great danger is about to befall the aequatic animals living in this lake Let us quickly go to some other place before our path becomes obstructed

8 He who resists future evil by the help of good policy, never meets with serious danger You follow my advice. Let us all quit this place.

9 That one, amongst the three who was idle then answered,—It is well said There is *however, no necessity of such haste* This is my opinion

10 Then the other fish, who had presence of mind, said to his idle companion —When the time for anything comes, I take the necessary precautions.

11 Hearing the replies of his two companions, the one which had forethought and intelligence, immediately started by a current and reached another deep lake

12 Seeing that all the water had been drawn out, the fishermen shut in the fishes which remained by various means.

13 Then they began to agitate the little remaining water, and as they began to catch the fish, the idle Shakula was caught with many others

14—15 When the fishermen began to tie up the fishes they had caught, the Shakula who was known for presence of mind placed himself in the midst of those that had been so tied and remained quietly among them biting the string, for he thought that by it they would take him to have been caught The fishermen believed that all the fishes tied to the string had been caught

16 They then removed them to a deep water for washing them Just then the Shakula known for presence of mind, left the string and quickly escaped

17 That fish however, who had been idle, foolish, and senseless and without intelligence and therefore, unable to escape, met with his death

18 Like the idle fish, who from want of intelligence could not foresee the danger, every one meets with destruction.

19 Again a man, who knowing himself as clever, does not seek his own good in proper time, is visited by great dangers like the Shakula who had presence of mind.

20 Therefore these two only, *viz*, he, who has much forethought and he, who has presence of mind, can secure happi-

ness An idle person, however, meets with destruction.

21. There are various divisions of time, such as Kashtha, Kala, Muhurta, day, night, Lava, month, fortnight, the six seasons, Kalpa, year.

22 The divisions of the Earth are called place. Time is not seen. Regarding the success of any object or purpose, it is gained or not gained according to the manner in which the mind is engaged to think of it.

23. Therefore, the person of forethought and the person of presence of mind, have been described by the Rishis to be the foremost of men in all works on virtue, profit and emancipation.

24. *One, however, who does everything* after reflection and scrutiny, one, who takes the advantage of proper means for the achievement of his objects, always succeeds in achieving much Those, again, who work with proper attention to time and place, succeed in acquiring fruits better than the mere man of foresight and the man of presence of mind.'

CHAPTER CXXXVIII.

(APADHARMANUSHASANA PARVA).—*Continued.*

Yudhishthira said —

1. 'You have, O foremost of Bharata's race, said that that intelligence which provides for the future, as well as that which can meet present difficulties, is always superior, while idleness brings about destruction.

sides by many powerful kings joined in a body?

7. How does a king at such times make friends and enemies? How should he, O foremost of Bharata's race, treat at such a time, both his friends and enemies?

8 When those, who are friends really become his enemies, what should the king then do if he is to secure happiness?

9 With whom should he make war and with whom should he make peace? Even if he be strong, how should he act by his foes?

10—11. O scorcher of foes, this I consider to be the most momentous of all questions regarding the satisfaction of royal duties. There are few men, who wish to listen to the answer of this question, and none to answer it except Shantanu's truthful son Bhishma, *who has all his senses under* control O you, who are highly blessed, think on it and describe it to me.''

Bhishma said:—

12. 'O Yudhishthira, this question certainly becomes you Its answer yields great happiness Listen to me, O son, as I describe to you, O Bharata, all the duties which are not generally known, but which should be practised in times of distress.

13 An enemy becomes a friend, and a friend also becomes an enemy. Through combination of circumstances, human actions become uncertain.

14. Regarding what should be done and what should not, it is necessary that in view of the requirements of time and place, one should either trust one's enemies or make war.

15 Trying his very best, one should make friends with intelligent and wise men

many sorts of creepers, and various sorts of birds used to live on it

20 It had a large trunk from which numerous branches spread on all sides Delightful to look at, its shade was very refreshing It stood in the midst of the forest, and various animals lived on it

21 A highly wise mouse, named Palita, lived at the foot of that tree, having made a hole there with a hundred outlets

22 On the branches of the tree there lived happily a cat, by name Lomasha, daily devouring a large number of birds

23 Sometime after, a Chandala came to that forest and built a hut for himself Every evening after sunset he spread his traps

24 Spreading his nets made of leathern strings he returned to his hut and, passing the night happily in sleep, returned there at the dawn of day

25 Various sorts of animals fell into his traps nightly. And it so took place that one day the cat in a moment of carelessness was caught in the trap

26 O you of great wisdom, when his enemy the cat, who is always an enemy of the mice, was thus caught in the trap the mouse Palita came out of his hole and began to move about fearlessly

27 While confidently passing through the forest in search of food, the mouse after a little while saw the meat

28 Getting upon the trap, the little animal began to eat the flesh Laughing in his mind he even got upon his enemy caught in the net

29 Busy with eating the flesh he did not see his own danger, and as he suddenly cast his eyes, he saw there a dreadful enemy of his

30 It was a restless mungoose of coppery eyes of the name of Harita living in holes underneath, its body resembled the flower of a reed

31 Tempted to come there by the scent of the mouse the animal came quickly for devouring his prey He stood on his haunches with head raised up and licking the corners of his mouth with his tongue

32 The mouse saw at the same time another enemy living in the holes of trees, then sitting on the branch of the banian. It was a night ranging owl, by name Chandraka having sharp beaks

33 Being seen both by the mungoose and the owl, the mouse, in great fear, began to think thus

34 In such a great danger, when death itself is staring me in the face, when fear prevails on every side how should one act who seeks his own well being?

35 Beset with danger, and seeing fear on all sides, the mouse stricken with fear for his safety, made a high resolution

36 Preventing numberless dangers by hundreds of means, one should always save his life. Danger, now, besets me on every side

37 If I were to descend from this trap on the ground without sufficient precautions, the mungoose will surely catch and devour me If I remain on this trap the owl will surely catch me If, again, the cat can free himself from the net, he, also, is certain to devour me

38 It is not proper, therefore, that a person intelligent like myself should lose his wits I shall therefore try my best to save my life by having recourse to proper means and intelligence.

39 An intelligent and wise person and conversant with the science of policy never sinks however great and terrible may be the danger which threatens him.

40 At present however, I do not see any other refuge than this cat He is an enemy But he is in difficulty. The service that I can do him is very great

41 Three enemies are trying to devour me and how should I now act for saving my life? I should now seek refuge with one of those enemies, viz., the cat

42 Following policy, let me advice the cat for his behoof, so that I may, with my intelligence, escape from all the three

43 The cat is my great enemy, but the danger into which he has fallen is very great Let me see if I can make this foolish creature understand his own interests Having fallen into such difficulty he may make peace with me.

44 A person, when attacked by a stronger one should make peace with even an enemy People conversant with policy say that such should be the conduct of one, who being beset with danger seeks to save his life.

45 It is better to have a learned person for an enemy than a fool for a friend As for myself my life now depends entirely on the hands of my enemy the cat.

46 I shall now speak to the cat about his own liberation Perhaps, now it would not be wrong to consider the cat an

intelligent and learned enemy. Thus did that mouse, surrounded by foes, think.

47—48 Having thought thus, the mouse, well-read in the science of Profit and well-acquainted with times when war should be declared and peace made, gently spoke to the cat saying —I speak to you as a friend O cat! Are you alive? I wish you to live! I seek the good of us both

49 O amiable one, you have no cause for fear You will live in happiness! I shall save you, if, indeed, you do not kill me.

50 There is a very good means I see by which you may obtain escape and I may acquire great benefit

51. By thinking I have found out this expedient for your sake and for my sake for it will do us both good.

52 There are the mungoose and the owl both waiting with evil desire O cat, so long as they do not attack me, my life is safe.

53 *There that wretched owl with restless looks* and dreadful cries is seeing me from the branch of that tree! I am stricken with great fear.

54 Good men become friends by walking together only seven steps Highly wise as you are, you are my friend I shall treat you as a friend You need have no fear now

55 Without my help, O cat, you will not be able to tear the net I, however, shall cut the net for serving you, if you do not kill me

56 *You have lived on this tree and* I have lived at its foot Both of us have lived here for many long years All this is known to you

57 The wise never laid him whom nobody trusts, nor him who never trusts another Both of them are unhappy

58 Therefore let our love for each other increase and let us be united The wise never speak highly of the attempt of doing an act when its opportunity is gone

59 Know this to be the proper time for such a compact between us I wish that you should live, and you also wish that I should live.

60 A man crosses a deep and large river by a piece of wood It is seen there that the man takes the piece of wood to the other side, and the piece of wood also takes the man to the other side

61 Like this, our agreement will lead to our happiness I will save you, and you also, will save me

62 Having said so, which was beneficial to both of them, highly reasonable and acceptable, the mouse Palita waited for an answer.

63 Hearing these well selected, reasonable and good words of the mouse, the mouse's enemy, endued with judgment and forethought, the cat said these words in reply

64 Reflecting upon his own condition, the highly intelligent and eloquent cat praised the words of the speaker and honored him by gentle words in return

65 Quietly looking at the mouse, the cat, called Lomasha, having sharp forе-teeth and having eyes that resemble the stones called lapis lazuli answered as follows —

66 I am pleased with you, O amiable one! Blessed be you who wish me to live! Do that, without hesitation, which you think would do us good.

67 I am surely in great distress You are if possible, in greater distress still! Let there be an agreement made between us forthwith

68 I will do that which is opportune and necessary for the success of our business O powerful one! If you save me, your service will not go for nothing.

69 I leave myself in your hands! I am devoted to you I shall attend and serve you like a disciple I seek refuge with you and shall always obey you

70 Thus accosted the mouse Palita, speaking again to the cat, who was entirely under his control said these highly significant and wise words:—

71 You have spoken most magnanimously It could be expected from one like you. Hear I shall describe the expedient I have thought of for benefiting both of us

72 *I will crouch myself beneath your* body I am in great fear of the mungoose Do you save me Kill me not I am capable of save you

73 Save me also from the owl, for that wretch too wishes to catch me for his prey. I shall cut the noose that fetters you. I *swear by Truth, O friend.*

74 Hearing these wise and reasonable words, Lomasha filled with joy looked at Palita and praised him with exclamations of welcome.

75 Having praised Palita, the cat which was friendly disposed, thought for a moment, and gladly said without losing any time,—

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76. Come quickly to me Blessed be you, who are indeed a friend dear to me as life O you of great wisdom through your grace I have almost regained my life

77 Whatever I can do tell me and I shall do it for you Let there be peace between us, O friend

78 Freed from this danger I shall, with all my friends and relatives, do what is agreeable and good to you

79 O amiable one freed from this danger, I shall surely try to please you and adore and honour you on every occasion in return for your good offices

80 By returning even sufficient services a man cannot equal the person who did him good in the first instance The former does them for the sake of services rendered The latter, however, acted without any such motive.

Bhishma said :—

81 Having thus made the cat understand his own interests the mouse trustfully crouched beneath his enemy's body

82 Learned, and thus assured by the cat, the mouse confidently laid himself thus under the breast of the cat as if it were the lap of his father or of his mother

83 Seeing him thus enclosed within the body of the cat, the mungoose and the owl both gave up hopes of catching their prey

84 Marking that close intimacy between the mouse and the cat both Harita and Chandraka became stricken with fear and wonder

85 Both of them were endued with strength and intelligence Clever in catching their prey, though near the mungoose and the owl could not make the mouse and the cat break that agreement

86 Indeed, seeing the cat and the mouse make that agreement for fulfilling their mutual object, the mungoose and the owl both left that spot and repaired to their respective quarters

87 Hereafter, the mouse Palita, who knew well the requirements of time and place, began, as he lay under the body of the cat, to cut the strings of the noose slowly waiting for the proper time to finish his work.

88. Pained by the strings that fettered him, the cat became impatient upon seeing the mouse slowly cutting away the noose

89 Seeing the mouse so slow in the work, the cat wishing to hurry it on, said :—

90 How is it O amiable one, that you do not proceed quickly with your work? Do you disregard me now having accomplished your own work? O slayer of foes, cut off these strings quickly! The hunter will soon come here —

91 Thus addressed by the impatient cat the intelligent mouse said these beneficial words to the cat who did not seem to possess much wisdom —

92 Wait silently O amiable one! Quickness is not necessary Remove all your fears We know the requirements of time We are not wasting time!

93 When a work is begun at an improper time it never becomes profitable when finished That act however, which is undertaken at the proper time, yields rich fruits

94 If you are freed at an improper time I shall have to fear you Therefore, do you wait for the proper moment. Do not be impatient, O friend

95 When I shall see the hunter come here armed with weapons I shall cut the strings at that very moment of fear to both of us

96 Freed then you will get upon the tree and not think of anything else except the safety of your own life

97 And when you O Lomasha, will fly away in fear I shall enter my hole and you will ascend the tree

98 Thus addressed by the mouse with these beneficial words the intelligent and eloquent cat impatient of saving his life, addressed the mouse in the following words

99 Indeed the cat, who had quickly and properly carried his own part of the agreement addressing the mouse who was not quick enough in fulfilling his part, said —

100 I saved you from a great danger with considerable promptness Alas, honest persons never thus do the business of their friends Filled with joy while doing it they do it otherwise

101 You should do quickly what is for my well being O you of great wisdom, do you try a little so that good may be done to both of us

102 If, however remembering the former hostility you are only allowing the time to slip away, know, O wicked creature that the consequence of this your act will surely lessen your own life.

103 If I have ever, before this, unknowingly done you any wrong, you

should not bear it in mind. I beg your pardon Be pleased with me

104 After the cat had said these words, the intelligent and wise mouse, well-read in the scriptures, said these excellent words to him —

105. I have, O cat, heard what you have said to further your own object Listen, however, to me as I tell you what is proper for my own objects.

106 That friendship which is beset with fear and which cannot be maintained without fear, should be preserved with great caution like the hand (of the snake-charmer) from the snake's fangs!

107 The person that does not protect himself after having made an agreement with a stronger individual, sees that it yields injury instead of good.

108 Nobody is nobody's friend, nobody is nobody's wellwisher, persons becomes friends or enemies only from motives o interest.

109 Interest brings interest even as tame elephants catch wild elephants Again, when a work is done, the doer is hardly thought of Therefore, all works should be so done that something may remain undone

110. When I shall liberate you, you will, from fear of the hunter, fly away for your life without ever thinking of catching me.

111. See all the strings of this net have been cut by me. Only one remains to be cut I will cut that also soon Be comforted O Lomasha

112 While the mouse and the cat were thus conversing, both in serious danger, the night gradually passed away A great fear, however, possessed the heart of the cat.

113—114 When the dawn set in, the Chandala, whose name was Parigha came there His appearance was terrible His hair was black and twany His hips were huge and his look was very fierce Of a large mouth extending from ear to ear and highly filthy, his ears were very long Armed with weapons and accompanied by a pack of dogs, the grim visaged man came there.

115 Seeing that man who resembled a messenger of Yama, the cat was stricken with fear Filled with fear, he addressed Palita, saying,—What will you do now?

116 The mouse very quickly cut the remaining string which held fast the cat. Freed from the noose, the cat run quickly and got upon the banian

117. Palita also, freed from that perilous position and from the presence of a terrible enemy quickly fled and entered his hole Lomasha meanwhile had got upon the high tree.

118 Seeing everything, the hunter took up his net His hopes defeated, he also quickly left that place

119—120 Indeed, O foremost of Bharata's race, the Chandala returned to his house freed from that great danger, and having regained his precious life, the cat from the branches of that tree addressed the mouse Palita then living within the hole, and said,—Without having talked to me, you have suddenly run away I hope you do not suspect me of any evil motive. I am certainly grateful and you have done me a great service

121. Having created confidence in me and having given me my life, why do you not come to me at a time when friends should enjoy the sweets of friendship?

122 Having made friends, he who forgets them afterwards, is a wicked person and never gets friends at times of danger and necessity

123 I have been, O friend, respected and served by you to the best of your power. You should now enjoy the company of my poor self who has become your friend

124 Like disciples adoring their preceptor, all the friends I have, all my relatives and kinsmen, will respect and adore you

125 I myself too shall adore you with all your friends and kinsmen What grateful person is there who will not adore the giver of his life.

126 Be you the master of both my body and home! Be you the disposer of all my wealth and properties.

127 Be you my respected adviser and do you govern me like a father! I swear by my life that you need not fear us

128 In intelligence you are like Ushanas himself By the power of your understanding you have conquered us. Clever in policy, you have given us our life.

129 Accosted thus with sweet words by the cat, the mouse, who knew all which produces the highest good, replied in these sweet words that were beneficial to himself.

130. I have heard, O Lomasha, all that you have said. Listen now as I say what I think.

That reason, the outcome of time is gone Without it, that friendship also has passed away.

156. You are by nature my enemy From circumstances you became my friend That state of things has gone away The old but natural state of enemity has returned.

157 I am well read in the dictates of policy, tell me, why shall I enter to day for your sake, the net that is spread for me?

158. Through your power I was freed from a great danger Through my power you have been freed from a similar danger Each of us has served the other There is no need for us for becoming friends again.

159. O amiable one, your object has been accomplished The object I had, has also been accomplished You do not require me except to make me your food

160 I am your food You are the eater. I am weak You are strong There cannot be any friendship between us when we are so unevenly placed.

161. I understand your wisdom Having been released from the net you speak highly of me so that you may easily make food of me.

162 You were entangled in the net for the sake of food You have been freed from it You feel now the pangs of hunger. *Following wisdom of the scriptures*, you try to eat me up to-day.

163. I know that you are hungry I know that this is the time of your taking food. You are seeking your prey, and you have your eyes on me.

from a distance I shall not mix with you, give up your attempts, O Lomasha!

169 *If you think* that I have done you a service, do me a friend's work when I may happen to move trustfully or carelessly Even that will be gratitude in you

170 To live near a powerful and strong person is never praisworthy, Even if the estimated danger no longer exists, I should always fear one more powerful than myself

171, If you do not seek your own interests tell me then what is there that I can do for you I shall certainly give you everything save my life

172 For protecting one's own self one should abandon his very children, kingdom, jewels, and wealth One should sacrifice one's all for protecting one's own self

173 If a person lives he can recover all the wealth that he may have to give to enemies for protecting his life.

174 It is not desirable to abandon life like one's riches Indeed, one's own self should always be protected by, as I have already said, even removing his wives and wealth

175 Persons who care to protect their *own selves and who do all their works* after a proper consideration never suffer from dangers as the consequence of their acts

176 The weak always regard the powerful as their enemies Their understanding, based firmly on the truths of the scriptures, is never unhinged

177 Thus rebuked by the mouse Palita the cat, blushing with shame, said to the

182 If I am ordered by you, I can with all my kinsmen and relatives sacrifice my very life He learned and wise see sufficient reasons for reposing their confidence in persons of such mental disposition as ourselves O you who are a master of the truths of morality, you should not suspect me.

183 Thus addressed by the cat the mouse, thinking a while, said these weighty words to the former

184 You are highly good I have heard all that you have said and am glad to hear you For all that however I cannot trust you It is impossible for you by such eulogiums or by present of great wealth, to induce me to unite with you again

185 I tell you O friend that the wise never place themselves, without sufficient reason, under the power of an enemy

186 Having made an agreement with a stronger one when both are threatened by enemies a weak person should act carefully after considerations of policy Having gained his object, the weaker of the two parties should not again trust the stronger.

187. One should never trust a peron unworthy of trust Nor should one blindly trust a person deserving of trust One should always try to secure others confidence One should not, however, himself trust his foes

188 For these reasons one should under every circumstances protect his own self One's possessions, children and everything else are so long valuable as he is alive

189 In short, the highest truth of all works on policy is Mistrust. Therefore mistrust of all persons yields the greatest good.

190 However weak people may be if they mistrust their enemies the latter, even if strong never succeed in reigning supreme over them

191 O cat one like myself should always guard his life from persons like you Do you also protect your own life from the Chandala whose anger has been worked up

192 While the mouse thus spoke the cat frightened at the mention of the hunter, hastily left the branch of the tree, ran away with great speed.

193 Having thus shown his power of understanding the mouse Palita also, who was conversant with the truths of scripture and endued with wisdom, entered another hole.

Bhishma continued —

194 Thus did the wise mouse Palita, though weak and alone, succeed in baffling many powerful enemies

195 An intelligent and learned man should make peace with a powerful enemy. The mouse and the cat escaped by their reliance upon each other's services

196 I have thus pointed out to you fully the course of Kshatriya duties Listen now to me in brief.

197. When two persons who were once enemy make peace with each other, it is certain that each of them has it in his heart to control the other

198 In such a case the wise man succeeds by the power of his understanding in controlling the other He, on the other hand who has no wisdom suffers himself, for his carelessness, to be defeated by the wise.

199 It is necessary therefore that one should appear to be fearless and, while really mistrusting others one should seem to be trustful One, who acts with such carefulness never loses his steps; or, even losing it, is never ruined

200 When the opportunity presents itself, one should make peace with an enemy, and when the time comes, one should make war with even a friend Those, who are well read in peace and war say that one should conduct himself thus, O king.

201 Knowing this, O king and remembering the truths of scripture one should, sensibly and carefully, act like a person in fear before the cause of fear actually arrives

202 One should before the cause of fear actually arrived, act like a person in fear, and make peace with enemies Such fear and carefulness beget keenness of understanding

203 If one acts like a man in fear before the cause of fear is so near, one is never filled with fear when that cause actually arrives And from the fear of a person, who always acts with fearlessness, very great fear originates

204 Never cherish fear,—such an advice should never be given to any one The person who entertains fear from a consciousness of his weakness always seeks the advice of wise and experienced men

205 For these reasons, one should, when afraid, appear to be fearless, and

when mistrusting (others) should seem to be trustful. One should not, even in serious acts, treat others with falsehood.

206. Thus have I recited to you, O Yudhishthira, the oldstory (of the mouse and the cat) Having listened to it, do you act properly in the midst of your friends and kinsmen

207 Deriving a great lesson from that story, and learning the difference between friend and enemy and the proper time for war and peace, you will discover means of escape when beset with dangers.

208 Making peace, at a time of common danger, with a powerful enemy, you should act with proper consideration when uniting yourself with him (when the common danger is gone) Indeed, having gained your object, you should not trust the enemies again.

209 This path of policy is quite of a piece with the three fold objects of life, (*viz.*, Virtue, Profit, and Pleasure) [O]king! Guided by this Shruti, do you acquire prosperity by once more protecting your subjects.

210 O son of Pandu, always try to associate with Brahmanas in all your acts! Brahmanas give great benefit both in this world and the next.

211. They are teachers of duty and morality They are always grateful, O powerful one! If adored, they are sure to do you good Therefore, O king, you should always adore them

212. You will then, O king, duly acquire kingdom, great good, fame achievements, and offsprings in their proper order.

213 Always looking at this history of peace and war between the mouse and the cat, written in excellent words and capable of sharpening the intellect, a king should always act in the midst of his enemies '

CHAPTER CXXXIX.

(APADDHARMANUSHASANA PARVA) —*Continued.*

Yudhisthira said:—

1. 'You have prescribed, O mighty one, that no confidence should be reposed in enemy. But how would the king maintain himself if he were not to confide in anybody?

2 O king, you have said, great danger arises to kings from confidence But how, O monarch, can a king, without trusting others, conquer his enemies

3 Kindly dispell this doubt of mine. My mind is confused, O grandfather, at what I have heard you say on the subject of mistrust."

Bhishma said:—

4 'Hear, O king, what took place at the residence of Brahmadatta, *viz.*, the conversation between Pujani and king Brahmadatta

5 There was a bird named Pujani who lived for a considerable time with king Brahmadatta in the inner apartments of his palace at Kampilya

6 Like the bird Jivajivaka, Pujani could imitate the cries of all animals. Though a bird by birth, she had acquired great knowledge and was conversant with every truth.

7 While residing there, she brought forth a highly effulgent young one. Simultaneously the king also begat on his queen a son.

8 Out of gratefulness for the shelter of the king's roof, Pujani used to go daily to the shores of the ocean and bring a couple of fruits for the nourishment of her own young one and the infant prince

9 She gave one of those fruits to her own child and the other to the prince.

10 The fruits she brought were sweet like ambrosia, and capable of increasing strength and energy Every day she brought them and every day she distributed them in the same way The infant prince gained great strength from the fruit which Pujani gave him

11 One day the infant prince, while carried by the nurse on her arms saw the little youngone of Pujani Going down from the nurse's arms the child ran towards the bird, and out of childish impulse, began to sport with it, liking the same very much

12 At length raising the bird which was of the same age with himself with his hands the prince pressed it to death and then returned to his nurse

13 The bird, O king, who had as usual been out in her search of fruits, returning to the palace, and saw her young one lying on the ground, killed by the prince,

14—15 Seeing her son dead, Pujani with tears trickling down her cheeks and heart burning with grief wept bitterly and said,—Alas nobody should live with a Kshatriya or contract friendship with him,

or take pleasure in having any connection with him! When they have any object in view, they behave with courtesy When that object is accomplished, they abandon the instrument.

16 The Kshatriyas do evil to all They should never be trusted Even after doing an injury they always try to solace and assure the injured for nothing.

17 I shall, forsooth, wreak vengeance, for this act of enmity upon this ruthless and ungrateful betrayer of trust.

18 He has been guilty of three fold sins in taking the life of one that was born on the same day with him and that was being brought up with him in the same place that used to eat with him, and that depended on him for protection.

19—20 Having said these words aside Pujani with her talons, pierced the eyes of the prince, and finding some comfort from that act of vengeance, once more said —A sinful deed, committed with deliberation, assails the doer without any loss of time They, however who avenge an injury, never lose their merit.

21 If the fruits of a sinful act be not seen in the perpetrator himself, they would certainly be seen O king in his sons, or sons sons, or daughters sons!

22 Seeing his son blinded by Pujani, and considering the act to have been a proper vengeance for what his son had done, Brahmadatta said these words to Pujani

Brahmadatta said —

23 An injury, was done by us to you You have avenged it by doing an injury in return The account is settled Do not leave your present residence On the other hand, continue to live here, O Pujani

Pujani said :—

24 The learned never speak high of the conduct of a person, who having once injured another continues to live with that other Under such circumstances it is always better for the injurer to quit his old place.

25 One should never trust the soothing assurances received from an injured party The fool that trusts such assurances is soon ruined Enmity is not quickly cooled

26 The very sons and grandsons of persons, who have injured each other, meet with destruction For such destruction of their children they lose the next world also

27 Amongst men who have injured one another, distrust would yield happiness. One who has betrayed confidence should never be trusted in the least.

28 One, who is not worthy of confidence, should not be trusted, nor should too much trust be reposed in a person worthy of trust. The danger originating from blind confidence engenders absolute destruction. One should try to secure the confidence of others One, however, should never place confidence in others

29 The parents only are the best of friends The wife is merely a soil for sowing seeds The son is only one's seed. The brother is an enemy The friend or companion wants to have his palms oiled if he is to continue so One's own self enjoys or suffers one's happiness or misery.

30 Real peace cannot live amongst persons who have injured one another No such necessity exists any longer for which I lived here

31. The mind of a person who has once injured another, becomes naturally filled with want of confidence, if he sees the injured person adoring him with gifts and honors Such conduct especially when shorn by the strong, always strikes the weak with fear.

32 An intelligent person should leave that place where he first meets with honor in order to meet next with dishonor and injury Despite any subsequent honor that he might get from his enemy, he should act thus.

33 I have lived in your house for a long time, respected all along by you. A cause of enmity however, has at last taken place I should therefore, quit this place without any hesitation

Brahmadatta said .—

34 One, who does return injury for an injury, is never considered as offending. Indeed, the avenger closes his account by such behaviour. Therefore, O Pujani, continue to live here without quitting this place!

Pujani said —

35. No friendship can again be formed between a person who has injured and him who has inflicted an injury in return, The hearts cannot forget what has taken place

Brahmadatta said —

36 It is necessary that an injurer and the avenger of the injury should be united Mutual enmity upon such a union has been

of doing him good, the king of the Sauviras obeyed those instructions gladly and attained with his kinsmen and friends shining prosperity.'

CHAPTER CXLI

(APADHARMANUSHASANA PARVA)—*Continued.*

Yudhishthira said —

1—8 "When virtue is deteriorated and is transgressed by all, when sin is considered as virtue, and virtue becomes vice, when all healthy restraints are washed away, and all truths regarding righteousness are disturbed and confounded, when people are oppressed by kings and robbers when men of all the four modes of life become stupefied about their duties, and all works are shorn of merit, when men see cause of fear on all sides for lust and covetousness and folly, when all creatures cease to trust one another, when they kill one another by deceitful means and impose upon one another, when houses are consumed throughout the country, when the Brahmanas are greatly assailed, when the clouds do not discharge a drop of rain, when every one's hand is turned against his neighbour, when all the necessaries of life are misappropriated by robbers, when, indeed, such a season of dreadful distress sets in by what means should a Brahmana live who is reluctant to renounce mercy and his children? How, indeed, should a Brahmana maintain himself at such a time? Tell me this O grandfather! How also should the king live at such a time when iniquity possess the world? How, O scorcher of enemies, should the king live so that he might not deviate from both virtue and profit"

Bhishma said —

9 'O mighty-armed one the peace and prosperity of subjects, profuse and seasonable rain, disease, death and other calamities, all depend on the king

10. I have no doubt also in this, O foremost of Bharata's race, that the setting of Krita, Treta, Dwapara and Kali, all depend on the king's conduct.

11. When such a time of calamity as has been described by you sets in, virtuous men should support themselves by the help of judgment

12 Regarding it is cited the old story of the conversation between Vishamitra and the Chandala in a village of Chandalas

13 Towards the end of Treta and the commencement of Dwapara, a dreadful drought took place, extending for twelve years, in consequence of what the gods had ordained.

14—15 At that time which was the end of Treta and the commencement of Dwapara, when the time came for many sufficiently old creatures to give up their lives, the thousand eyed god poured no rain The planet Vrihaspati began to move in an opposite course, and Soma, giving up his own orbit, receded towards the south.

16 Not even could a dew drop be seen, what to speak of the gathering clouds? The rivers were all reduced into narrow streamlets.

17 Everywhere, lakes, wells and springs disappeared and lost their beauty for that change brought about by the gods

18 Water becoming scarce the places for the distribution of charities became desolate The Brahmanas abstained from the celebration of sacrifices and recitation of the Vedas They did no longer utter Vashats and performed other propitiatory rites

19 Agriculture and tending of cattle were given up Markets and shops were abandoned Stakes for binding sacrificial animals disappeared People no longer collected various sorts of articles for sacrifices All festivals and amusements died.

20 Everywhere heaps of bones were seen and every place was filled with the shrill cries and yells of of terrific creatures. The cities and towns of the Earth were shorn of inhabitants Villages and hamlets were burnt down

21 Some assailed by robbers some by weapons, and some by bad kings, and in fear of one another, began to fly away.

22 Temples and places of worship became desolate The aged were forcibly turned out of their houses Kine, goats, sheep and buffaloes fought (for food) and died in large numbers The Brahmanas began to die on all sides

23 Protection was at an end Herbs and plants were dried up. The Earth was divested of all her beauty and looked highly awful like the trees in a crematorium.

24 In that dreadful period, when righteousness was lost, O Yudhishthira, men in hunger, lost their senses and began to eat one another,

25 The very Rishis giving up their vows and their fires and deities, and deserting their forest-retreats began to walk about in quest of food.

26 The holy and great Rishi Vishwamitra, endued with great intelligence, wandered homeless and stricken with hunger

27 Leaving his wife and son in some place of shelter, the Rishi walked about fireless and homeless, without caring for pure or impure food

28 One day he arrived at a hamlet in the midst of a forest inhabited by cruel hunters given to the destruction of living creatures

29 The little hamlet was filled with broken jars, and pots made of earth Dog-skins were seen here and there Heaps of bones and skulls, of boars and asses, lay in various places

30 Clothes of the dead lay here and there, and the huts were adorned with garlands of used up flowers Many of the denizens again were dressed with sloughs cast off by snakes

31. The place was resonant with the loud crowing of cocks and hens and the discordant bray of asses The inhabitants quarrelled with one another, uttering harsh words in shrill voices

32. There were temples of gods on all sides bearing emblems of owls and other birds Resounding with the sound of iron bells the hamlet was filled with dogs standing or lying on every oil every side

33 Stricken with hunger and engaged in search after food, the great Rishi Vishwamitra entered that hamlet and tried his level best to find something to eat

34 Though the son of Kushika begged again and again yet he could not get any meat or rice or fruit or root or any other kind of food

35 He then exclaiming—Alas, great is my suffering!—dropped down from weakness in that hamlet of the Chandalas.

36 The sage began to reflect, aside,—What is best for me to do now?—Indeed, O best of kings, he then thought only of the means by which he could avoid immediate death

37 He saw, O king, a huge piece of flesh, of a dog that had recently been killed with a weapon, spread on the floor of a Chandala's hut

38 The sage thought and decided that he should steal that meat. And he said to himself—I have no means now of keeping up my life.

39 *Theft is sanctioned in an hour of distress* for even a great man It will not divest him of his eminence. Even a Brahmana for saving his life may do it. This is certain

40 First of all one should steal from a degraded person Failing such a person one may steal from one's equal. Failing an equal one may steal from even a great and virtuous man

41. I shall then at this time when my life itself is almost gone steal this meat. I do not see sin in such theft I shall, therefore steal this haunch of dog's meat.

42 Having thus resolved this resolution, the great sage Vishwamitra lay down for sleep where the Chandala was.

43 Seeing sometime after that the night had advanced and that the whole Chandala hamlet were in sleep, the holy Vishwamitra, quietly rising up, entered that hut

44 The Chandala who was the owner of it, with eyes covered with pleghm, was lying like one asleep Of disagreeable look, he said these harsh words in a broken and discordant voice

The Chandala said :—

45 Who is there busy with opening up the latch? The whole Chandala hamlet is asleep However, am awake and not asleep Whoever you are, you are about to be killed!—These were the harsh words that met the sage's ears

46—47. Stricken with fear, his face reddened with the blushes of shame, and his heart filled with anxiety caused by that act of theft which he had tried, he answered, saying,—Oh you long lived one, I am Vishwamitra! I have come here suffering from hunger O you of righteous soul, do not kill me, if your vision be clear!

48 Hearing these words of that great Rishi of pure soul the Chandala rose up in fear from his bed and approached the sage

49 Clasping his hands from respect and with eyes bathed *in tears, he addressed* Kushika's son, saying —What do you seek here in the night, O Brahmana?

50 Conciliating the Chandala, Vishwamitra said,—I am greatly hungry and about to die of starvation I wish to take away that haunch of dog's meat

51 Being hungry I have become sinful. One who seeks food has no shame. It is

hunger which is actuating me to commit this sin It is for this that I wish to take away that haunch of dog's meat.

52 My life is on the point of departure Hunger has sullied my Vedic learning I am weak and have lost my senses I have no scruple about pure and impure food. Although I know it is sinful still I wish to take away that haunch of dog's meat.

53 After I had failed to secure any alms, having wandered from house to house in this your hamlet, I determined to perpetrate this sinful act of taking away this haunch of dog's meat.

54 Fire is the mouth of the gods. He is also their priest, He should, therefore, take nothing save pure and clean things At times, however, that great god becomes a consumer of everything. Know that I have now become like him.

55. Hearing these words of the great Rishi, the Chandala answered him, saying,— Listen to me. Having heard these truthful words of mine, act in such a way that your religious merit may not suffer

56. Hear, O regenerate Rishi, what I say to you about your duty. The wise say that a dog is impurer than a jackal. The haunch, again, of a dog is impurer than any other part of his body.

57. This is not wise resolution of yours, therefore, O great Rishi this act, this theft of what belongs to a Chandala this theft, moreover of impure food, is not right.

58. Blessed be you, do you look out for some other means for keeping your life O great sage, let not your penances suffer destruction for this your strong desire for dog's meat.

59 Knowing as you do the duties sanctioned in the scriptures you should not do an act which leads to a confusion of duties Do not renounce righteousness, for you are the foremost of all pious persons

60—61 Thus addressed, O king, the great Rishi Vishwamitra, stricken with hunger, O foremost of Bharata's race, once more said,—A long time has passed away without my having taken any food I do not see any means again for keeping up my life

62. One should, when he is about to die keep up his life by any means in his power without judging of their character. Afterwards, when able, he should seek the acquisition of merit.

63 The Kshatriyas should follow the conduct of Indra It is the duty of the Brahmanas to behave like Agni. The Vedas are fire They form my strength I shall, therefore, eat even this impure food for satisfying my appetite

64 That by which life may be preserved should, forsooth, be done unhesitatingly. Life is better than death By living, one may acquire virtue

65 Seeking to preserve my life, I wish, with my perfect sense, to eat this impure food. You just order me.

66 Continuing to live I shall try to acquire virtue and shall dissipate by penances and by knowledge the calamities which have befallen me, like the luminaries of the sky destroying even the thickest darkness.

The Chandala said —

67 By eating this food one like yourself cannot live long Nor can one (like you) get strength (from such food), nor that gratification which ambrosia yields. Do you beg for some other kind of alms Be not bent upon eating dog's meat The meat of dog is, forsooth, an impure food for the twice born ones

Vishwamitra said :—

68 Any other sort of meat cannot be easily had during a famine like this. Besides, O Chandala, I have no money. I am very much hungry I cannot move any longer I am utterly hopeless I think that all the six sorts of taste exist in that piece of dog's meat.

The Chandala said :—

69 Only five sorts of meat are clean food for Brahmanas and Kshatriyas and Vaishyas as sanctioned in the scriptures Do not wish to have forbidden food

Vishwamitra said —

70 While hungry, the great Rishi Agastya ate up the Asura named Vatapi. I am in distress I am hungry. I shall, therefore, eat that haunch of dog's meat.

The Chandala said :—

71. Do you beg for something else. You should not do such a thing. Verily you should not do such an act If however, you like, you may take away this piece of dog's meat

Vishwamitra said :—

72. The good are the authorities in matters of duty. I am following their example I now consider this dog's haunch to be better food than any other pure food.

The Chandala said :—

73 The act of an impious man can never be regarded as an eternal practice An improper act can never be a proper one Do not commit a sin by deception.

Vishwamitra said —

74 A man who is a Rishi cannot commit a sin In the present case, deer and dog, I think are the same I shall, therefore eat this dog s haunch

The Chandala said :—

75 Begged by the Brahmanas, the Rishi (Agastya) did that act Under the circumstances it could not be a sin Righteousness is that in which there is no sin Besides, the Brahmanas, who are the preceptors of the three other orders, should be protected and maintained by all means

Vishwamitra said :—

76 I am a Brahman This my body is my friend It is very dear to me and deserves the highest respect from me In order to keep up the body I wish to take away that dog s haunch I have become so eager that I do not fear you and your dreadful brethern any longer.

The Chandala said :—

77 Men give up their lives but still they do not seek impure food All their wishes are fulfilled who can conquer appetite in this world Do you also conquer your hunger and obtain those rewards

Vishwamitra said :—

78 About myself, I always observe rigid vows and my heart is set on peace For preserving the root of all religious merit, I shall eat impure food

79 It is clear that such an act would be considered moral for a person of pure soul To a person, however, of impure soul the eating of dog's flesh would appear sinful Even if my conclusion be wrong (and if I eat this dog s meat) I shall not, for that act, become one like you.

The Chandala said —

80 It is my settled conclusion that I should try my best to prevent you from this sin By doing a wicked act a Brahmana goes down from his elevated station It is for this that I am remonstrating with you

Vishwamitra said —

81 Kine go on drinking without caring for the croaking of the frogs You have no right to decide what is right (and what, not) Do not speak highly of yourself

The Chandala said :—

82 I have become your friend therefore, I am speaking thus to you Do what is good Do not, from temptation do what is sinful.

Vishwamitra said —

83 If you be a friend who wishes me happiness do you then extricate me from this distress In that case casting off this dog s haunch, I may think myself saved by the help of righteousness (and not by that of sinfulness)

The Chandala said :—

84 I dare not present this piece of meat to you nor can I quietly allow you to rob me of my own food If I give you this meat and if you take it yourself being a Brahmana, both of us will go down to regions of misery in the next world

Vishwamitra said :—

85 By committing this sin to day I shall certainly save my life which is very sacred. Having saved my life I shall afterwards practise virtue and purify my soul Tell me which of these two is preferable.

The Chandala said —

86 One s own self is the best judge, while discharging the duties of his own caste or family You yourself know which of those two acts is sinful He who would consider dog s meat as pure food I think, would not shrink from taking anything and everything

Vishwamitra said —

87 There is sin in accepting (an unclean present) or in eating (unclean food). When one s life is in peril, there is no sin in accepting such a present or eating such food Besides, the eating of unclean food, when it does not involve destruction and deception and when the act will excite only mild rebuke, is not a very important matter

The Chandala said :—

88 If this be your argument for taking impure food it is then evident you do not respect the Veda and Aryan morality. Taught by what you are about to do, I see, O foremost of Brahmanas, there is no sin in neglecting the difference between pure and impure food

Vishwamitra said :—

89 It is not seen that a person commits

a grave sin by taking interdicted food. It is only an oral precept which says that one becomes fallen by drinking wine The other forbidden acts,—in fact, every sin,—cannot destroy one's merit.

The Chandala said:—

99 That learned man who takes away dog's meat from an unworthy place like this), from an impure wretch (like me), from an wicked man (like me), commits an act which is never done by the good On the other hand for his connection with such ac , he is sure to undergo the pangs of repentance.

Bhishma said:—

91 Having said these words to Kushika's son, the Chandala became silent. Vishwamitra then, of refined understanding, took away that haunch of dog's meat

92. Having secured that piece of dog's meat for saving his life, the great ascetic took it away into the forest and wished with his wife to eat it.

93 He thought that having first duly pleased the gods he should then eat that haunch of dog's meat at his pleasure.

94 Lighting up a fire according to the Brahma rites the ascetic, in pursuance of the rites of Aindragneya, began himself to cook that meat into sacrificial Charu

95 He then, O Bharata began to perform the ceremonies in honor of the gods and the departed manes, by dividing that Charu into as many parts as were necessary, according to the injunctions of the scriptures, and by invoking the gods headed by Indra

96 Meanwhile, the king of the gods began to pour profusely. Reviving all creatures by those showers, he made plants and herbs grow once more.

97. However, having completed the rites in honor of the gods and the Pitris and having pleased them duly, Vishwamitra, himself took that meat.

98 Consuming all his sins afterwards by his penances, the sage after a long time, gained the most wonderful (ascetic) success

99 Thus, having the preservation of life itself in view, a high-souled person, endued with learning and acquainted with means, should rescue his own cheerless self when fallen into distress, by all means in his power.

100 With such a view one should always preserve his life A person, if alive, can acquire religious merit and enjoy happiness and prosperity.

101. Therefore, O son of Kunti, a person of purified soul and endued with learning should live and act in this world, depending upon his own intelligence in ascertaining virtue and vice.'

CHAPTER CXLII.

(APADDHARMANUSHASANA PARVA) —*Continued.*

Yudhisthira said :—

1 "If such a terrible act which should always be discarded like falsehood, be pointed (as duty), then what act is there from which I should forbear? Why also should not robbers then be honored?

2 I am stupefied! My heart is pained. All the bonds that tie me to morality are loosened I cannot compose my mind and dare act in the way pointed out by you.

Bhishma said :—

3 'I do not instruct you regarding duty, taught by what I have heard from the Vedas alone What I have told you is the result of wisdom and experience This is the honey that the learned have gleaned.

4 Kings should collect wisdom from various sources One cannot go successfully through the worldly course with the help of a one sided morality.

5 Duty must originate from the understanding! and the practices of the good should always be determined, O son of Kuru Obey these words of mine.

6 Only kings of superior intelligence can rule, expecting victory. A king by the help of his understanding and guided by knowledge gathered from various sources, should so arrange that moral laws may be observed.

7. The duties of a king can never be satisfied by rules drawn from a one-sided morality. A weak king can never show wisdom for his not having drawn it from the examples before him.

8 Righteousness sometimes appears like unrighteousness. The latter also sometimes appears like the former. He who does not know this, becomes confused when an actual instance presents itself before him Before the time comes one should, O Bharata understand the circumstances, under which righteousness and its opposite become confused.

9 Having gained this knowledge, a wise king should when the time comes, act accordingly, helped by his judgment His acts at such a time are misunderstood by ordinary people

10 Some persons are endued with true knowledge Some persons have false knowledge. Truly determining the nature of each kind of knowledge, a wise king derives knowledge from the good

11. The violators of moral laws find fault with the scriptures They who have themselves no money, point out the inconsistencies of the works on the laws of wealth

12 Those who wish to gain knowledge merely for carrying their sustenance are O king sinful besides being enemies of morality.

13 Wicked men of unripe understandings can never know things truly, as persons ignorant of scriptures are unable in all their acts to be guided by reason

14 Always seeing the faults of the scriptures, they decry them Even if they understand the true import of the scriptures, they are still in the habit of saying that scriptural injunctions are unsound

15 By decrying the knowledge of others such men announce the superiority of their own knowledge They have words for their weapons and arrows and speak, as if they are well grounded in those sciences

16 Consider them, O Bharata, as traders in learning and Rakhasas among men By the help of mere pretext they renounce that morality, which has been established by good and wise men

17 We have heard that the texts of morality cannot be understood by either discussion or one's own intelligence Indra himself has said that such is the opinion of the sage Vrihaspati

18 Some hold that no scriptural text has been written without a reason. Others again, even if they properly understand the scriptures, never follow them

19 One section of wise men say that morality is nothing else than the approved conduct of the world The man of true knowledge should find out for himself the moral laws laid down for the good.

20. If even a wise man speaks of morality when he is angry or bewildered or ignorant, his speech produces no effect.

21. Discourses on morality made with the help of an intelligent understanding of the true letter and spirit of the scriptures, should be lauded and not those which are made with the help of anything else Sensible words even if heard from an ignorant person, are regarded as pious and wise

22 In days of yore Ushanas said to the Daiteyas this truth, which dispells all doubts, that scriptures are no scriptures if they cannot stand the crucible test of reason

23 The possession or absence of doubtful knowledge is the same thing You should root out and drive off such knowledge

24 He who does not listen to these words of mine, is to be known as one who has suffered himself to be misguided Do you not observe that you were created for the performance of terrific deeds?

26 See me, O dear child, how, by following the duties of my own order, I have sent innumerable Kshatriyas to heaven! There are some who are not pleased with me for this

26 Goat, horse, and Kshatriya, were created by Brahman for the same purpose (of being useful to everybody) A Kshatriya therefore, should always seek the happiness of all creatures

27 The sin of killing a person unworthy of being killed is tantamount to that which is incurred by not killing one who deserves to be killed Such is the established order of things which a weak-minded king never thinks of attending to

28 Therefore, a king should force all his subjects to observe their respective duties If this is not done they will prowl like wolves devouring one another.

29 He is a wretch among Kshatriyas in whose kingdom robbers go about pillaging the property of other people like crows taking little fishes from water.

30 Appointing high born men with Vedic knowledge as your ministers do you govern the Earth, protecting your subjects piously.

31 That Kshatriya who, innocent of the established customs and contrivances, improperly taxes his people, is considered as a eunuch of his order.

32 A king should neither be severe nor mild If he rules fairly he deserves praise A king should not renounce both the qualities, on the other hand, becoming severe when (it is necessary), he should be mild when it is necessarry to be so.

33. The observance of Kshatriya duties is highly difficult. I love you greatly. You are created for the performance of severe acts. Therefore, do you rule kingdom.

34 The highly intelligent Shakra has said that in times of distress the great duty of a king is to punish the wicked and protect the good'

Yudhishthira said —

35 "Is there any such rule (regarding royal duties) which should, under no circumstances, be violated? I ask you this O foremost of virtuous persons! Tell me, O grandfather"

Bhishma said:—

36 'One should always adore Brahmanas respected for learning, devoted to penances and observant of Vedic injunctions This, indeed, is a high and sacred duty.

37 You should always treat the Brahmanas like the gods The Brahmanas if enraged, can inflict pains in a variety of ways O king

38 If they be pleased, you will win high fame If otherwise great will be your fear If pleased, the Brahmanas become like ambrosia If enraged, they become like poison'

CHAPTER CXLIII

(APADDHARMANUSHASANA PARVA) —*Continued*

Yudhisthira said:—

1 O grandfather, O you of great wisdom, O you who are a master of scriptures tell me what the merit is of one who supports a person seeking his protection"

Bhishma said:—

2 'Great is the merit, O king in supporting a suppliant It is worthy of you, O best of the Bharatas, to ask such a question

3 Those great kings of yore, *viz*., Shivi and others O king, acquired supreme heavenly bliss by having supported suppliants

4 We have heard that a pigeon received reverentially a suppliant enemy according to due rites and even fed him with his own flesh'

Yudhisthira said —

5 'How, indeed, did a pigeon in days of yore feed a suppliant enemy with his own flesh? What end O Bharata, did he win by such conduct.'

Bhishma said:—

6 'Listen O king, to this most beautiful story which cleanses the hearer of every sin, and which Bhrigu's son (Rama) had recited to king Muchukunda

7 This very question O son of Pritha, had been put humbly to Bhrigu's son by Muchukunda.

8 The son of Bhrigu described this story to him of how a pigeon O king, won success

The sage said —

9 O mighty armed king, listen to me as I describe to you this story containing lessons on Virtue, Profit, and Desire

10 A wicked and dreadful fowler, resembling the Destroyer himself, used in days of yore to wander through the great wilderness.

11 He was black as a raven and his eyes were *blood red He looked like* Yama himself He had long legs short feet, large mouth, and protruding cheeks.

12 He had no friend, no relative, no kinsman He had been discarded by them all for the exceedingly cruel life he led

13 Indeed, a wicked man should be shunned from a distance by the wise for he who injures his own self cannot be expected *to do* others good

14 Those cruel and wicked men who destroy the lives of other creatures are always like venomous snakes, a source of trouble to all creatures

15 *Taking his nets with him, and* killing birds in the forests, he used to sell the meat, O king.

16 Thus working the wicked wretch lived for many long years without ever understanding the sinfulness of his life.

17. He was in the habit of sporting with his wife in the forest for many long years in the pursuit of this profession and stupefied by destiny, he liked no other profession

18 One day as he was wandering through the forest carrying on his business, a great storm took place that shook the trees almost uprooting them

19 In a moment dense masses of clouds set in the sky, accompanied with lightning, and presenting the view of a sea covered with merchant boats and vessels

20 The god of a hundred sacrifices having entered the clouds with a profuse

supply of rain, the Earth became flooded with water in a moment

21. While the rain fell in torrents the fowler lost his senses from fear. Trembling with cold and stricken with fear, he roamed through the forest.

22 He could not find any elevated spot (which was not under water) The paths of the forest were all under water.

23. For the force of the rain, many birds dropped down dead on the ground Securing some elevated spots they had found, lions and bears and other animals lay down to rest

24 All the dwellers of the forest were stricken with fear for that dreadful storm and rain Terrified and hungry, they roved through the forest in small and large packs.

25 With limbs benumbed by cold, the fowler, however, could neither stop where he was, nor could he move While in this state he saw a she pigeon lying on the ground, benumbed with cold

26 Beholding the bird, the sinful person, though he himself was in no better circumstances picked her up and put her in a cage Himself afflicted with distress he did not hesitate to overwhelm a fellow creature with painful affliction

27. Indeed through force of habit alone, the wretch committed that sin even at such a time He then saw in the midst of that wood a huge tree blue as the clouds

28 It was the refuge of numberless birds seeking shade and shelter, as if it were placed there by the Creator for the behoof of all creatures like a good man in the world

29 Soon the sky cleared and became spangled with myriads of stars appearing like a splendid lake smiling with blooming lilies.

30 Looking at the clear sky, rich with stars, the fowler began to advance still trembling with cold Seeing the sky cleared of clouds, he looked around and finding that he had already been benighted, he began to think,

31. My house is at a great distance from where I am!—He then thought of passing the night under the shade of that tree.

32 Bowing down to it with clasped hands, he addressed that king of the forest, saying,—I seek refuge with all the gods who have this tree for their resting place

33 Having said so he spread some leaves for a bed, and laid himself down on it, placing his head on a stone. In spite of his being overwhelmed with affliction, the man soon fell asleep!

CHAPTER CXLIV.

(APADDHARMANUSHASANA PARVA)—*Continued.*

Bhishma said :—

1. 'In one of the branches of that tree, a pigeon having beautiful feathers, O king, lived for many years with his family.

2. That morning his wife had gone out in quest of food but had not yet come back Seeing the approach of night and his wife still not returning, the bird began to bewail, saying,—

3 O, what a great storm and a terrible shower took place to-day! Alas, you have not come back yet, O dear wife! Woe is on me what must be the cause of her not returning yet

4 Is everything right with that dear wife of mine in the forest? Separated from her, this my home appears to me void

5 A house-holder's home even if filled with sons, grandsons daughters in-law and servants, is regarded empty if there is no housewife

6 One's house is not his home, one's wife only is his home A house without the wife is desolate like a forest

7 If that dear wife of mine, having red eyes variegated plumes, and sweet voice, does not return to day, my life itself will have no value

8 Practising most excellent vows, she never eats before I eat, and never bathes before I bathe She never sits before I sit down, and never lies before I lie down

9 She rejoices when I rejoice, and becomes sorry when I am sorry She is cheerless when I am away, and she is all sweetness when I am angry.

10 Always devoted to her husband and ever relying upon him she always did what was agreeable to and beneficial for her lord. Indeed, such a person deserves praise on Earth who has such a wife.

11. That amiable creature knows that I am worn out and hungry. Devoted to me and firm in her love, my genial wife is devout in her adoration to me

12 Even the foot of a tree is one's home, if he lives there with his wife as a compa-

nion. Without one's wife, even a palace is a desolate forest.

13. One's wife is his companion in all his acts of virtue, profit and desire When one starts for a strange country his wife is his trusted companion.

14. It is said that the wife is the richest treasure of her husband In this world the wife is the only companion of her husband in all the worldly affairs.

15. The wife is the best of panaceas in sickness and woe.

16. *There is no friend like wife* There is no refuge better than the wife. There is no better associate in the world than the wife in acts undertaken for the acquisition of religious merit.

17. *He who has not in his house a wife,* chaste and of sweet speech, should go to the forest. For such a one there is no difference between a home and a forest.

CHAPTER CXLV.

(APADDHARMANUSHASANA PARVA)—*Continued.*

Bhishma said:—

1 Hearing these piteous cries of the pigeon on the tree, the she pigeon caught by the fowler began to say aside thus.

The she-pigeon said —

2. Whether I have any merit or not, indeed, there is no limit to my good fortune when my dear husband thus speaks of me.

3 She is no wife with whom her husband is not pleased. If their husbands are pleased with women all the gods also become pleased with them.

4. Since the marriage union takes place in the presence of fire, the husband is the wife's greatest god.

5 That wife with whom her husband is not pleased is reduced to ashes, like a creeper adorned with flowers in a forest fire.

6 Having thought thus, the she-pigeon, stricken with woe, and encaged by the fowler, thus spoke to her woe-stricken husband

7. I shall say what is *now good* for you Hearing me follow my advice, O dear husband, be you the rescuer of a suppliant.

8. This fowler lies here by your house stricken with cold and hunger. Treat him hospitably.

9 The sin that a person commits by killing a Brahmana or that mother of the world, viz, a cow, is equal to what one commits by allowing suppliant to die.

10 *You are endued with the knowledge* of self You should, therefore, follow that course which has been ordained for us as pigeons on account of our birth.

11 We have heard that the house-holder who practises virtue according to his abilities, acquires hereafter endless regions of bliss.

12 You have sons You have progeny. O bird, casting off all love for your own body, therefore, and for acquiring virtue and profit, adore this fowler so that he may be pleased.

13. Do not, O bird, grieve for me. You may live, marrying other wives.

14 The amiable she-pigeon, laden with sorrow, and casting her eyes upon her husband from the fowler's cage within which she had been put, said these words to him '

CHAPTER CXLVI.

(APADDHARMANUSHASANA PARVA) —*Continued.*

Bhishma said:—

1. Hearing these words of morality and reason spoken by his wife, the pigeon was filled with great delight and his eyes were bathed in tears of joy.

2 Seeing that fowler whose profession was to kill birds, the pigeon honored him scrupulasly according to scriptural rites.

3 Addressing him, he said,—You are welcome to-day Tell me what I shall do for you. You should not repent. This is your home

4 Tell me quickly what I am to do and what is your pleasure. I ask you this in good spirit, for you have sought protection of us

5 Hospitality should be shown to even one's enemy when the latter comes to his house. The tree does not withdraw its shade from even the person who comes for cutting it down.

6. One should, with diligence do the duties of hospitality towards a person who seeks shelter. Indeed, one is particularly

bound to do so if he leads the life of a house-holder that consists of the five sacrifices

7 If one, while living like a house-holder, does not from want of judgment, celebrate the five sacrifices, one loses, as laid down in the scriptures, both this and the next world

8 Tell me then clearly and confidently what your wishes are I will accomplish them all Do not think of grieving

9 Hearing these words of the bird, the fowler replied to him saying —I am benumbed with cold Just make arrangements for warming me

10. Thus addressed the bird collected a number of dry leaves on the ground, and taking a leaf in his beaks quickly went away for fetching fire.

11—12 Going where fire is kept, he got a little fire and returned He then set fire to those dry leaves and when they blazed up into a powerful fire he said to his guest Do you with confidence and fearlessness warm your limbs

24 Alas, dreadful will be the sin, the outcome of my own acts I am highly ruthless and blameable.

25 Indeed seeing the bird lay down his life the fowler, considering his own acts, began to bewail thus piteously.

CHAPTER CXLVII.

(APADDHARMANUSHASANA PARVA) —*Continued.*

Bhishma said :—

1—2 Beholding the pigeon fall into the fire the fowler filled with compassion once more said —Alas cruel and senseless that I am, what have I done! I am, forsooth, a mean wretch! Great will be my sin which will last for ever.

3 Thus censuring himself he began to say again and again —I do not deserve any credit! My understanding is wicked! I am ever sinful!

CHAPTER CXLVIII.

(APADDHARMANUSHASANA PARVA)—*Continued.*

Bhishma said:—

1. After the fowler had left there, the she pigeon, remembering her husband and stricken with grief for him, wept profusely and bewailed thus:—

2. I cannot, O dear husband, remember a single instance of your having done me an injury! Widows, even when they are mothers of many children, are still miserable! Bereft of husband, a woman becomes helpless and an object of pity to her friends.

3 I was always supported by you and for the great respect you had for me I was always honored by you with sweet, agreeable, charming, and delightful words.

4. I sported with you in valleys, in springs and on charming trees

5 I was also made happy by you while passing with you through the skies! I used to sport with you before, O dear husband, but where are those joys now.

6 The gifts of the father, of the brother, and of the son to a woman are but limited But unlimited are the gifts that her husband alone makes to her! What woman is there that would not, therefore, worship her husband

7. A woman has no protector like her husband, and no happiness like her husband. Casting off all her riches and possessions, a woman should follow her husband as her only refuge.

8 Useless is life to me, O lord! now that I am separated from you! What chaste woman is there who would, when bereft of her husband, venture to bear the burden of life

9. Filled with sorrow and bewailing thus, the she pigeon, devoted to her husband cast herself on the burning fire

10 She then saw her husband bedecked with bracelets seated on a (celestial) car, and worshipped of many great and meritorious beings standing around him

11. Indeed, there he was in the sky, decked with excellent garlands and clad in excellent robes, and adorned with every ornament. There were numberless celestial cars around him ridden by beings who had acted meritoriously while in this world.

12 Seated on his own celestial car, the bird went to heaven and getting proper honors for his deeds in this world, continued to sport in joy, accompanied by his spouse.

CHAPTER CXLIX.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. 'It so chanced that the fowler, O king, saw that pair while seated on their celestial car. Seeing the couple he became filled with sorrow and began to think of the means of acquiring the same end.

2 And he said to himself,—I must, by austerities like those of the pigeon, acquire such a high end!—Having made this resolution, the fowler, who had lived by the destruction of birds, started on an unreturning journey,

3. Without any attempt (for getting food) and living upon air alone, he renounced all other desires for acquiring heaven.

4 After he had gone for some distance, he saw an extensive and charming lake full of cool and pure water, adorned with lotuses and abounding with various sorts of water-fowl.

5—6 Forsooth, the very sight of such a lake is capable of satisfying the thirst of a person. Physically reduced with fasts, the fowler, however, O king, without casting his eyes upon it, gladly entered into a forest inhabited by beasts of prey, having previously learnt its wide extent. After ahad entered the forest, he was painfully cut by sharp pointed thorns

7. Cut and torn by prickles, and bathed in blood, he began to wander in that forest, shorn of men but abounding with animals of various species.

8 Sometime after, on account of the friction of some huge trees caused by a strong wind, a wide spread forest-fire arose.

9 The raging element, appearing like the fire at the end of the Cycle, the powerful fire began to consume that large forest abounding with tall trees and thick bushes and creepers

10 Indeed, with flames fanned by the wind and numberless sparks flying about in all directions, the all consuming god began to consume that dense forest teeming with birds and beasts.

11. The fowler, desirous of renouncing his body ran with a delighted heart towards that spreading fire.

12 Consumed by that fire the fowler became purged of all his sins and acquired, O best of the Bharatas, high success

13 The anxiety of his mind gone, he at last saw himself in heaven shining like Indra in the midst of Yakshas and Gandharvas and persons endued with ascetic success

14 Thus the pigeon and his devoted wife, with the fowler, went to heaven for their meritorious acts.

15 The woman who thus follows her husband speedily ascends to heaven and shines there like the she pigeon of whom I have spoken

16 This is the ancient history of the great fowler and the pigeon Thus did they acquire highly meritorious end by their righteous acts

17 No evil overtakes the person who listens every day to this story or who recites it every day, even if error possesses his mind

18 O Yudhishthira, O foremost of all righteous persons, the protection of a suppliant is indeed a great act of merit By following this duty, even the killer of a cow may be cleansed of sin

19 That man however, will never be cleansed who kills a suppliant By listening to this sacred and sin destroying story one becomes freed from distress and goes to heaven at last'

CHAPTER CL.

(APADDHARMANUSHASANA PARVA) —*Continued.*

Yudhishthira said —

1 'O best of the Bharatas, when a person *commits a sin from want of discrimination*, how may he be purified by it? Tell me all about it

Bhishma said —

2 'In this connection I shall recite to you the old narrative spoken highly of by the Rishis, of what the twice-born Indrota, the son of Shunaka, said to Janamejaya

3 There was, in days of old, a highly energetic king, called Janamejaya, who was the son of Parikshit On one occasion from want of discrimination that king became guilty of Brahmanicide.

4 Upon this all the Brahmanas together with the priests cast him off Burning day and night with grief, the king retired into the forest.

5 Deserted by his subjects too, he adopted this course for acquiring great merit Reduced by repentance, the king practised the most rigid austerities

6 For purifying himself of the sin of Brahmanicide he asked many Brahmanas, and travelled from one country to another over the whole Earth.

7 I shall now tell you the story of his expiation Burning with the recollection of his sin, Janamejaya wandered about.

8 One day, in course of his peregrenations, he met Indrota, the son of Shunaka, of rigid vows, and approaching him touched his feet.

9 Seeing the king before him, the sage reproved him, saying,—You have committed a great sin You have been guilty of fœticide. Why have you come here.

10 What have you to do with us? Do not touch me! Go, go away! Your presence does not give us pleasure!

11 Your body smells like blood You look like a corpse. Though impure, you appear as pure and though dead you move like a living being!

12 Dead within, you are of impure soul for you always wish to commit sin. Though you sleep, and wake your life, however, is spent in great misery.

13 Useless is your life O king You live most miserably You have been created for ignoble and sinful acts

14 Fathers wish for sons for obtaining various kinds of blessings, and hoping they would perform penances and sacrifices, adore the gods, and practise renunciation

15 See all your ancestors have fallen into hell for your acts All the hopes your fathers had placed upon you have been frustrated

16 You live in vain, for you, always entertain hatred and malice towards the Brahmanas —by worshipping whom other men acquire long life, fame, and heaven

18 Leaving this world you shall have to fall (into hell) with head downwards and remain in that posture for numberless years for your sinful deeds.

18 There you will be tortured by vultures and peacocks having iron beaks. Returning thence into this world you will be born again in a wretched order of creatures

that I shall never again in thought, word, or deed, harm the Brahmanas

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CHAPTER CLII.

(APADDHARMANUSHASANA PARVA)—*Continued.*

Shaunaka said —

1 I shall for these reasons describe to you virtue of one whose heart has been exceedingly agitated Endued with knowledge, great strength, and a contented heart you seek virtue of your own accord

2 First becoming exceedingly stern a king then shows mercy and does good to all creatures by his acts This is certainly very wonderful

3 People say that that king who begins with sternness consumes the entire world You were stern before But you now seek righteousness

4 Forsaking luxurious food and all articles of enjoyment you are now practising rigid penances for a long time All this O Janamejaya is sure to appear wonderful to those kings who are sunk in sin

5 It is not at all wonderful that he who has wealth should become liberal or that he who has wealth of asceticism should become unwilling to spend it It has been said that the one does not live far off from the other

6 An ill judged thing produces enough of miseries That on the other hand, which is done with the help of sound judgment yields excellent results

7 Sacrifice gift mercy, the Vedas and truth, O king,—these five,—are purifying. The sixth is penance well practised This last O Janamejaya, is highly purifying for kings

8 *By following it duly you are sure to* acquire great merit and blessedness Pilgrimage to sacred places has also been described to be highly purifying

9 Regarding it is cited the following verse sung by Yayati —That mortal who would acquire life and longevity should after having celebrated sacrifices with devotion renounce them and practise penances

10. The field of Kuru has been described to be sacred The river Saraswati is considered more so The Tirthas of the Saraswati are more sacred than the Saraswati herself, and the Tirtha called Prithudaka is more sacred than all the Tirthas of the Saraswati One that has bathed in Prithudaka and drunk its waters will not have to be sorry for a premature death.

11. You should go to Mahasaras, to all the Tirthas known by the name of Pushkara, to Prabhasa, to the northern lake Manasa, and to Kalodaka You will then regain life and acquire longevity.

12 Lake Manasa is where the Saraswati and the Drishadwati join each other. A person endued with Vedic lore should bathe in these places Manu has said that liberality is the highest of all duties, and that renunciation is better than liberality

13 Regarding it is cited the following verse composed by Satyavat (One should act) as a child full of simplicity and shorn of either merit or sin.

14 *For all creatures there is in this* world neither misery nor happiness. Such is the true nature of all living creatures

15 Of all creatures they are superior who have betaken themselves to renunciation and abstained from acts both meritorious and sinful I shall now tell you those acts which are best for a king

16 By slowing your power and liberality do you conquer heaven O king That man who is endued with might and energy acquires righteousness

17 Do you govern the Earth O king, for the sake of the Brahmanas and for the sake of happiness You used formerly to blame the Brahmanas Do you please them now

18 Though they have censured you and though they have deserted you do you still, guided by knowledge of self, solemnly promise never to injure them Engaged in becoming acts, try to do what is for your highest good

19 Amongst kings some one becomes as cool as snow, some one as fierce as fire, some one becomes like a plough, and some one, again, becomes like a thunder bolt

20 He who wishes to prevent self destruction, should never mix with wicked persons for general or particular purposes

12 From a sinful act committed only once, one may clear himself by repenting for it From an act committed twice one may purify himself by vowing never to repeat the act.

22. From such an act committed thrice, one may purify himself by *determining to* act virtuously all along afterwards By committing such an act again and again, one may purify himself by visiting sacred places. One who wishes to acquire prosperity should do all that yields blessedness.

23 They who live amidst fragrance themselves become fragrant by virtue thereof. They, on the other hand who live in the midst of foul smell themselves become foul.

24 One who practises ascetic austerities is soon purged of all one's sins By adoring the sacrificial fire for a year, *one* sullied by various sins becomes purified.

25. *One guilty of fœticide is purified by* adoring the fire for three years One guilty of fœticide becomes purified at even a hundred Yojanas from Mahasara, or the Tirthas called Pushkara, or Prabhasa, or Manasa on the north, if only he sets out for any of them.

26 A slayer of creatures is purged of his sins by saving from impending danger *as many creatures of that particular kind* as have been killed by him

27 Manu has said that by *diving in* water after reciting thrice the sin destroying Mantras, one reaps the fruits of the final bath in a Horse sacrifice

28. Such an act very soon purifies one of all his sins, and he becomes once again, the esteemed of the world All creatures obey such a person, like helpless idiots.

29 Approaching, in days of yore, the celestial preceptor Vrihaspati the gods and Asuras, O king humbly enquired of him, saying,—You are cognizant, O great Rishi, of the fruits of virtue, as also the fruits of those other acts which lead to hell in the next world.

30. Can not that person free himself from both virtue and sin who regards *the two (happiness and misery) equally*? Tell us, O great Rishi, what are the fruits of righteousness, and how does a virtuous person remove his sins!

Vrihaspti answered —

31. If, having committed sin through foolishness, *one performs meritorious acts* understanding their nature he succeeds, by such righteousness, in cleansing himself from sin even as a piece of dirty cloth is washed clean by some saline substance.

32. One should not brag after having committed sin. By having faith and by freeing one's self from malice, one acquires blessedness.

33 That person who screens the faults of good men, even when exposed, acquires blessedness even after committing sins

34 As the sun rising on the morning removes all darkness, so does one dissipate all his sins by acting virtuously

Bhishma said :—

35 Having said these words to king Janamejaya Indrota the son of Shunaka, assisted him in the celebration of the Horse sacrifice

36 Purged of his sins, and regaining blessedness the king shone like a burning fire and that slayer of enemies then entered his kingdom like Soma in his full form entering the celestial region.'

CHAPTER CLIII.

(APADDHARMANUSHASANA PARVA) —*Continued.*

Yudhisthira said —

1. "Have you, O grandfather, ever seen or heard of any mortal restored to life after *having met with death.*"

Bhishma said —

2 'Listen, O king, to the discourse between a vulture and a jackal as it took place in days of yore This incident happened in the forest of Naimisha

3 Once upon a time a Brahmana had, after great difficulties got a son of large eyes The child died of infantile convulsions

4 *Violently agitated by* grief and bewailing aloud, some of his kinsmen took up the little boy who was the only wealth of his family.

5 *Taking the dead child they went in* the direction of the crematorium. Going there they began to take the child from one another's breast and cry more bitterly in sorrow

6 Remembering with sorrowful hearts the former speeches of their minion again and again, they could not return home casting the body on the naked earth.

7. Hearing their cries, a vulture came there and said —Go away, and do not delay, you who have to cast off but one child!

8 Kinsmen always go away leaving here thousands of men and women brought here in course of time

9 See, the entire universe is subject to happiness and misery. Union and disunion are seen in turns.

10 They who have come to the crematorium with the dead bodies of their relatives and they who sit by those bodies themselves go away from the world for their own acts when the allotted periods of their own lives expire

11 *There is no necessity of your waiting* in the crematorium this dreadful place which abounds with vultures jackals and skeletons and fills every creature with fear.

12 Whether friend or enemy no one becomes alive having once yielded to the power of Time Such, indeed, is the destiny of all creatures

13 In this world of mortals every one who is born is sure to die Who shall restore to life one that is dead and gone on the way ordained by the Destroyer?

15 At this hour when men are about to terminate their daily labours the Sun is retiring to the setting hills Go to your homes, renouncing this love for the child

15 Hearing these words of the vulture the grief of the kinsmen seemed to decrease and placing the child on the naked earth they were about to go away

16 Knowing very well that the child had died and giving up every hope to see him again, they began to go back, bewailing loudly

17 Firmly assured, and giving up all hopes of restoring the dead to life they cast *off that offspring of their family and* prepared to turn back from that spot

18 At this time a jackal black as a raven came out of his hole and said to those departing kinsmen forsooth, you who are kinsmen of that dead child have no affection.

19 There the Sun still shines in the sky, ye fools! Give vent to your feelings, fearlessly! Many are the virtues of the hour. This child may regain its life.

20. Spreading a few blades of Kusha grass on the ground and leaving that dear *child on the crematorium, why do you go* away with hearts of steel and renouncing every affection for the darling.

21. Surely, you have no love for that sweet-speeched little child, whose words, as soon as they left his lips, used to please you greatly!

22. Mark the affection that even birds and beasts cherish for their young ones. They get no return for rearing up their young ones!

23 Like the sacrifice of the Rishis, the love of quadrupeds of birds, and insects, yields no reward in heaven

24 Though they love their children they are never seen to derive any benefit from the latter either in this world or in the next Yet *they love their young ones*

25 Growing up their children never maintain them in age Still do they not feel pained when they do not see their little ones?

26 How is affection to be seen in human beings since they only indulge in grief? Where would you go leaving here this child who is the perpetuater of his family

27 Do you shed tears for him for some time, and look at him a little longer with affection It is difficult to cast off objects which are so dear

28 It is friends and not others who wait by the side of the weak, of the prosecuted in a court of law, and of him who is borne towards the burning place!

29 Life is dear to all, and all feel the influence of love See the affection that is cherished by beasts and birds

30 How can you go away, casting off this boy having eyes large as the lotus petal and beautiful as a newly-wedded youth washed clean and bedecked with garlands

31 Hearing these words of the jackal who had been thus giving vent to expressions of grief, the men turned back for the sake of the dead body

The Vulture said —

32 Alas ye men shorn of strength of mind, why do ye turn back at the call of a cruel, mean and little witted jackal

33 Why do you lament for that compound of five elements deserted by their presiding gods, no longer occupied (by the soul), motionless, and stiff as a piece of wood? Why do you not grieve for your own selves.

34 *Do* you practise austerities by which you will succeed in purifying yourselves from sin! Everything may be got by penances. What will lamentations do?

35. Death is born with the body. It is

for ill luck that this boy has departed, plunging you into infinite grief!

36 Wealth, kine, gold, precious gems, children, all originate from penances Penances again are the outcome of Yoga

37. Amongst creatures, the measure of happiness or misery depends on pristine deeds. Every creature is born in the world, taking with him his own measure of happiness and misery.

38 The son is not fettered by the acts of the father, or the father by those of the son Fettered by their own acts good and bad, all have to wend this common road

39 Duly follow all the duties, and abstain from acts of unrighteousness! Reverentially wait, according to scriptural injunctions, upon the gods and the Brahmanas!

40. Shake off sorrow and cheerlessness, and abstain from parental affection! Leave the child on this open ground, and go away forthwith

41 The doer alone reaps the fruits of his good or bad acts What concern have kinsmen with them

42. Leaving dead kinsman however dear, kinsman leave this spot With eyes full of tears, they go away, ceasing to show affection for the dead

43 Wise or ignorant, rich or poor, every one yields to Time, endued with good and bad acts.

44. Of what use is mourning? Why do you grieve for the dead? Time is the master of all, and he by his very nature looks impartially on all things

45. In proud youth or in helpless infancy, in age or while lying in the mother's womb, every one is subject to be attacked by Death Such is the course of the world.

The Jackal said —

46 Alas, the love which you entertain for your dead child, and manifested in your sorrowing eyes and mournful looks, has been lessened by that foolish vulture

47. It is, indeed, so, since influenced by his well-applied words teaching tranquility and capable of producing conviction, that man there returns to the town, casting off affection that is so hard to throw off

48. Alas I had thought that the grief felt by men bewailing aloud for the death of a child and for the corpse on a crematorium, is great like that of kine bereft of calves.

49. To-day, however, I perceive the extent of grief of human beings on earth. Seeing their great affection I had shed tears myself.

50 One should always exert. From it and through destiny one succeeds. Exertion and destiny, joining together, yield fruits

51. One should always exert hopefully. How can happiness be secured from despondency? Objects of desire may be acquired by resolution Why then do you return so heartlessly?

52. Where do you go, leaving in the forest this your own begotten son, this perpetuater of the race of his father

53 Stay here till the sun sets and the evening comes You may then take away this boy with yourselves or remain here with him.

The Vulture said —

54 I am, ye men, thousand years old this day, but I have never seen a dead creature, male or female or eunuch, revive after death

55 Some die in the womb, some die soon after birth, some die while crawling, some die in youth, and some in old age

56 The fortunes of all creatures, including beasts and birds are fickle The extent of life of all mobile and immobile creatures is fixed beforehand

57 Shorn of wives and dear ones and filled with sorrow for children, men leave this spot every day with aggrieved hearts for returning home

58 Leaving here thousands of both friends and enemies, kinsmen stricken with grief go back to their homes

59 Leave off this dead body which has no longer any animal heat in it and which is as stiff as a piece of wood Why then do you not go away, leaving the body of this child which is like a piece of wood and whose life has entered a new body?

60 This your love has no meaning, and this caressing of the child is useless. He does not see with his eyes or hear with ears.

61. Leaving him here, go away forthwith.

62. Thus addressed by me in words which are seemingly cruel but which in reality are reasonable and are directly connected with the great religion of emancipation, return he to your respective homes

63 Addressed thus by the vulture gifted with wisdom and knowledge and capable of giving intelligence and awakening the

Depending upon the strength of palpable reasons, they create various divisions in religion Being anxious to serve cupidity, they destroy the ways of righteousness.

19 When wicked men under the influence of covetousness practise for the mere show of righteousness, the result is that the desecrations committed by them, soon become current among men

20 Pride, anger, arrogance, insensibility, fits of joy and sorrow, and self-conceit, all these, O descendant of Kuru are to be seen in persons under the influence of covetousness

21. They who are always under the influence of covetousness are wicked I shall now tell you of those about whom you ask,—those who are called good and whose practices and pure

22—25 They who fear no obligation of returning to this world (after death), they who have no fear of the next world, they who do not take animal food and who have no liking for what is agreeable and no dislike for what is otherwise, they to whom good conduct is always dear, they who practise self-restraint, they who consider pleasure and pain as same, they who have truth for their refuge, they who give but not take, they who have mercy, they who adore, Pitris, gods and guests, they who are always ready to work (for the behoof of others) they who are universal benefactors, they who are endued with great courage (of mind), they who follow all the duties sanctioned by the scriptures, they who are devoted to the well being of all, they who can give their all and sacrifice their very lives for others, are considered as good and virtuous, O Bharata.

26. Those promoters of virtue cannot be seduced from the path of virtue. Their conduct, in imitation of that of virtuous men of yore, can never be otherwise.

27. They are perfectly fearless, they are tranquil, they are mild, and they always follow the right path Full of mercy, they are always adored by the good.

28. They are free from lust and anger They are not attached to any worldly object They have no pride They observe excellent vows They always command respect. Do you, therefore, always attend them and seek instruction from them.

29 They never acquire virtue, O Yudhisthira, for the sake of riches or of fame They acquire it only, because they know it as a duty like that of supporting the body.

30. Fear, anger, restlessness, and sorrow do not live in them They carry no external garb of religion for misleading their fellow men They observe no mystery.

31 They are perfectly contended They have error of judgment originating from covetousness They always follow truth and sincerity Their hearts never deviate from righteousness You should always respect them O son of Kunti!

32 They are never overjoyed at any acquisition or pained at any loss. Without being attached to anything, and shorn of pride, they are devoted to the quality of Goodness, and they regard all impartially.

33 Gain and loss, happiness and misery, the agreeable and the disagreeable, life and death are held in equal estimation by those men of firm mind, engaged in acquiring (divine) knowledge and wending the path of tranquility and righteousness

34 Keeping your senses under control and without yielding to carelessness, you should always adore those great persons who bear such love for virtue O blessed one one's words always yield good only through the favour of the gods Under other circumstances, words beget evil consequence.'

CHAPTER CLIX

(APADDHARMANUSHASANA PARVA) —*Continued.*

Yudhisthira said —

1 "You have said, O grandfather, that the root of all evils is covetousness I wish, O sire, to hear fully of ignorance."

Bhishma said :—

2 'The person who commits sin out of ignorance, who does not know that his end is near, and who always hates persons of good conduct, soon incurs infamy in the world.

3 In consequence of ignorance one goes to hell Ignorance is the root of misery. Through ignorance one suffers miseries and incurs great danger.

Yudhishthira said —

4—5 "I wish, O king, to hear fully the origin, the place, the growth, the decay, the rise, the root the attribute, the course, the time, the cause, and the result of ignorance. The misery that is felt here is the outcome of ignorance."

Bhishma said:—

6—7. 'Attachment, hate, loss of judgment, joy, sorrow, vanity, lust, anger, pride, procrastination, idleness, desire, aversion, jealousy, envy, and all other sinful habits pass by the common name of ignorance.

8. Hear fully now, O king, about its nature, growth and other characteristics after which you enquire.

9. These two, *viz*, ignorance and covetousness, know, O king, are the same. Both produce the same fruits and same faults, O Bharata.

10. Ignorance originates from covetousness. Ignorance grows along with coveness. *Ignorance exists simultaneously* with covetousness. Ignorance decreases with covetousness. It rises with the rise of *covetousness. Manifold again is its course.*

11. The root of covetousness is loss of judgment. Loss of judgment, again, is its inseperable quality. Eternity is ignorance's course. The time when ignorance occurs is when the objects of covetousness are not gained.

12. From ignorance proceeds covetousness, and from *the latter proceeds ignorance.* Covetousness produces all faults For these reasons every one should avoid covetousness. Janaka, Yuvanashwa, Vrishadarbhi, Prasenajit, and other kings acquried heaven for their having conquered covetousness.'

13. Do you before all persons, avoid covetousness by a strong determination, O *Kuru chief. Avoiding covetousness you* will acquire happiness both here and in the next world.'

Amongst those duties what are those few which should, in your opinion, be observed in preference to all others?

4 Tell me, O king, fully about that which is so vast and which has so many branches.'

Bhishma said:—

5. 'I *shall describe to you that by which* you may acquire high merit. Wise as you are, you will be satisfied with the knowledge I will impart to you, like a person gratified with having drunk ambrosia.

6. The rules of duty described by the great Rishis, each depending upon his own wisdom, are many. The highest among them all is self-control.

7. Those amongst the ancient Rishis that were acquainted with truth said that self-control, leads to the highest merit. Self-control is the eternal duty of the *Brahmanas especially.*

8 It is from self-control that he acquires the due *fruition of his acts. Self-control* surpasses *(in merit) charity and sacrifice* and study of the Vedas.

9 Self-control increases (his) energy. Self control is highly sacred. Through self-control a man becomes purified of all his sins and gifted with energy, and therefore, acquires the highest blessedness.

10 We have not heard that there is any other duty in all the worlds equal to self-control. Self-control, according to all virtuous persons, is *the highest virtues in this* world.

11. Through *self-control*, O foremost of men, a person enjoys the highest happiness both in this world and in the next. Gifted with self-control, one wins great virtue.

malice—all these is combined make up self-control.

17—18. It also consists, O son of Kuru, of respect for the preceptor and mercy for all. The self controlled man avoids both adulation and slander. Depravity, infamy, falsehood lust, covetousness pride, arrogance, self-edification, fear, envy, and disrespect are all shunned by the self-controlled man

19 He never incurs obloquy He is free from envy. He is never satisfied with trivial acquisitions He is like the ocean which can never be filled

20 The self controlled man is never fettered by the attachments originating from earthly connections and sentiments like these,—'I am yours, You are yours They are in me, and I am in them'

21. Such a man who follows the practices of either cities or the woods, and who never vilifies others nor indulges in adulation, acquires liberation.

22 Practising universal friendliness, and virtuous conduct, and possessed of cheerful spirit and psychic knowledge, and freed from the various attachments of the Earth, a person acquires great reward in the next world.

23. Of excellent behaviour and observant of duties cheerful and endued with learning and knowledge of self, such a man acquires esteem while in this world and attains to a high end hereafter

24 All acts that are considered as good on Earth,—all those acts that are practised by the righteous form the path of the ascetic endued with knowledge. A person that is good never transgresses that path.

25. Retiring from the world and living in the woods that learned person, having a complete mastery over the senses who treads in that path, expecting his own demise is sure to acquire the state of Brahma.

26. He who has no fear of any creature and whom no creature fears has, after the dissolution of his body, no fear to meet

27 He who exhausts his merits without trying to hoard them up who considers all creatures equally and cherishes the delight for the entire universe, attains to Brahma.

28. As the route of birds along the sky or of fowl over the surface of water cannot be made out so the path of such a person (on Earth) does not attract notice.

29. O king, many bright worlds await him for eternal enjoyment, who renouncing his domestic life, adopts the religious course of emancipation.

30—31 If abandoning all acts, abandoning penances in due time, leaving off the various branches of study, in fact, leaving off all things one becomes pure in his desires, freed from all restraints, of cheerful soul, conversant with self, and of pure heart, he then acquires esteem in this world and at last attains to heaven.

32. That eternal region of the grandfather which originates from Vedic penances, and which is concealed in a cave, can only be acquired by self control.

33 He who finds pleasure in true knowledge, who has become enlightened, and who never injures any creature, has no fear of returning to this world, not to speak of any fear from the other.

34 There is only one fault in self control No second fault is seen in it A person who has self control is considered by men as weak and imbecile.

35 O you of great wisdom, this attribute has only one defect Its merits are many By forgiveness, the man of self-control may easily acquire numberless worlds

36 Of what use is a forest to a man of self-control Likewise O Bharata, of what use is the forest to him that has no self control? That is a forest where the man of self control lives, and that is even a sacred asylum.'

Vaishampayana said:—

37. "Hearing these words of Bhishma, Yudhishthira became highly pleased as if he had drunk nectar.

38 Again the king asked that foremost of virtuous men That perpetuater of Kuru's race once more began to discourse cheerfully on the subject."

CHAPTER CLXI.

(APADDHARMANUSHASANA PARVA)—*Continued.*

Bhishma said:—

1 'They who are endued with knowledge say that everything springs from penance. That foolish person who has not practised penances does not get the rewards of even his own acts

2. The powerful Creator created all this Universe with the help of penances,

In the same way, the Rishis won the Vedas by the power of penances.

3 It was by the help of penances that the Grandfather created food, fruits and roots It is by penances that ascetics behold the three worlds, with enraptured souls.

4 Medicines and all antidotes to poisonous articles, and the various acts (seen here), produce their intended results through the help of penance The fulfilment of all purposes depends upon penance.

5 Whatever things there are which seen to be unattainable are sure to be acquired by penance. Forsooth, the Rishis acquired their sixfold divine attributes through penance.

6 A person who takes intoxicating liquors, one who appropriates others' properties without their consent, one guilty of fœticide, one who violates his preceptor's bed, are all purified by penance duly performed.

7. Penances are manifold. They throw themselves through various channels Of all sorts of penance, however, that one may practise after abstaining from pleasure and enjoyment abstention from food is the greatest and best.

8 The penance of abstention from food is superior, O king, even to mercy, truthfulness, gifts, and restraint of senses

9. There is no act more hard to perform than gift. There is no mode of life which is superior to serving one's mother. There is no creature superior to those who are conversant with the three Vedas Likewise, Renunciation is the highest penance

10 People restrain their senses for taking care of their virtue and heaven There is no penance higher than abstention from food in control over the senses as also in the acquistion of virtue.

11—12 The Rishis, the gods, human beings, beasts, birds, and all other creatures, mobile or immobile, practise penances, and whatever success they acquire is won through penance. It was through penance that the gods acquired their superiority.

13. The luminous bodies in the sky have got their position through penance Forsooth, through penance the very status of godhead may be gained.'

CHAPTER CLXII.

(APADDHARMANUSHASANA PARVA) —*Continued.*

Yudhishthira said:—

1. "Brahmanas, Rishis, Pitris and the gods all speak highly of the duty of truth I wish to hear of truth. Describe it to me, O grandfather.

2. What are the marks, O king, of truth? How may it be acquired? What is acquired by practising truth, and how? Tell me all this."

Bhishma said:—

3. 'A confusion of the duties of the four castes is never highly spoken of. What is called Truth always exists in a pure and unmixed state in every one of those four castes.

4 Truth is always a duty with the good. Indeed, Truth is eternal duty. One should respectfully bow to Truth. Truth is the greatest refuge (of all).

5. Truth is duty; Truth is penance; Truth is Yoga; and Truth is the eternal Brahma. Truth has been said to be a great Sacrifice. Everything depends upon Truth.

6 I shall now tell you the forms of Truth one after another, and its characteristic marks also in due order.

7 You should hear also as to how Truth may be won. Truth, O Bharata, as it exists in all the world, is of thirteen sorts.

8—9 The various forms of Truth are impartiality, self control, forgiveness, modesty, endurance, goodness, renunciation, meditation, dignity, fortitute, compassion, and abstention from injury. These, O great king, are the thirteen forms of Truth.

10. Truth is immutable, eternal, and unchangable It may be won through practices which do not oppose any of the other virtues. It may also be won through Yoga

11. When desire and hatred, as also lust and anger, are destroyed, that quality by virtue of which one is able to look impartially upon one's own self and one's enemy, upon one's good and one's evil, is called impartiality.

12. Self-control consits in never wishing for another man's property, in gravity and patience and power to remove the fears of others regarding one's own self, and

freedom from disease. It may be won through knowledge.

13. Devoted to liberality and the performance of all duties are considered by the wise as forming good-will One gains universal good will by continued devotion to Truth.

14. Regarding unforgiveness and forgiveness, it should be said that the quality by which an esteemed and good man puts up with both what is agreeable and disagreeable, is said to be forgiveness. This virtue may be acquired by the practice of truthfulness.

15 That virtue by which an intelligent man contented in mind and words performs many good deeds and is never blamed by others, is called modesty. It is acquired by the help of righteousness.

16 That virtue which forgives for the sake of virtue and religious profit is called endurance. It is one of the form of forgiveness. It is gained through patience, and its object is to attach people to one's self.

17. The casting off of worldly desires as also of all earthly possessions, is designated renunciation. Renunciation can never be gained except by one who is shorn of anger and malice.

18 That virtue under the influence of which one does good, with diligence and care, to all creatures is designated goodness It has no particular form and consists in the casting off of all selfish attachments.

19 That virtue by which one remains unchanged in weal and woe is called fortitude. That wise man who seeks his own well-being always practises this virtue

20. One should always practise forgiveness and be devoted to truth. The wise man who can renounce joy, fear and anger, can gain fortitude.

21. Abstention from injury to all creatures in thought, word, and deed, and kindness, and gift, are the permanent duties of the good.

22 These thirteen qualities, though seemingly different, have but one and the same shape, namely Truth. All these, O Bharata, hold up Truth and strengthen it.

23 It is impossible O king, to exhaust the merits of Truth. For these reasons the Brahmanas, the Pitris and the gods speak highly of Truth.

24 There is no duty which is higher than Truth, and no sin more dreadful than untruth. Indeed, Truth is the very root of righteousness. Therefore one should never destroy Truth.

25 From Truth originate gifts, and sacrifice with presents, as well as the threefold Agnihotras, the Vedas and everything else which leads to righteousness.

26 On one occasion a thousand Horse-sacrifices and Truth were weighed against each other in the balance. Truth proved heavier than a thousand Horse-sacrifices.

CHAPTER CLXIII.

(APADDHARMANUSHASANA PARVA) —*Continued.*

Yudhisthira said :—

1. "Tell me, O you of great wisdom, everything about that from which originate anger and lust. O foremost of Bharata's race, and sorrow, loss of judgment, inclination to injure others, jealousy, malice, pride envy, slander, incapacity to see the good of others, unkindness, and fear. Tell me everything truly and fully about all these."

Bhishma said :—

3 'These thirteen vices are known as very powerful enemies of all creatures. These, O king, approach men and tempt them from all sides.

4 They goad and afflict a careless or a foolish man. Indeed, as soon as they see a person, they attack him powerfully like wolves jumping upon their prey.

5 From these originate all sorts of grief From these originate all sorts of sin. Every man, O foremost of men, should always know this

6 I shall now describe to you their origin, the objects upon which they rest, and the means of their destruction O king. Listen, first, O king, with rapt attention, to the origin of anger truly and fully.

7 Anger originates from covetousness. It is strengthened by the shortcomings of others. Through forgiveness it lies dormant, and through forgiveness it disappears.

8 Regarding lust, it originates from resolution. Indulgence strengthens it. When a wise man resolutely turns away from it, it disappears and dies.

9 Envy of others originates from between anger and covetousness It disappears by mercy and knowledge of self.

For mercy for all creatures, and for disregard for all worldly objects, it disappears It also springs from seeing the weakness of other people But in intelligent men it quickly disappears by virtue of true knowledge.

10 Loss of judgment originates from ignorance and sinfulness of habit. When the man whom this fault attacks begins to find pleasure in wise men, the vice at once and immediately disappears.

11. Men, O you of Kuru's race find divergent scriptures. Therefrom originates the desire for various kinds of action When true Knowledge has been acquired, that desire is satisfied

12. The sorrow of an embodied creature originates from affection which is created by separation When, however, one learns that the dead do not come back it disappears.

13. Incapacity to bear other people's good originates from anger and covetousness. Though mercy for every creature and by virtue of indifference to all worldly objects, it is put out.

14 Malice springs from the casting off of truth and indulgence in wickedness This vice, O child, disappears when one waits upon the wise and good.

15 Pride, in men, originates from birth, learning and prosperity When those three, are truly known, that vice immediately disappears

16 Jealousy originates from lust and delight in low and mean people. It is destroyed by wisdom

17 Slander originates from errors of men's daily conduct and through disagreeable speeches expressing aversion It disappears, O king, when the whole world is seen.

18 When the person that injures is powerful and the one injured is unable to avenge the injury, hate appears It disappears, however, through kindliness

19 Mercy proceeds from seeing the helpless and miserable persons with whom the world abounds It disappears when one understands the strength of virtue.

20 Covetousness originates from ignorance It disappears when one sees the instability of all objects of enjoyment.

21. It has been said that tranquillity of soul can alone conquer all these thirteen faults All these thirteen faults visited the sons of Dhritarashtra Yourself, always desirous of truth, have conquered all of those vices by virtue of your respect for your elders.'

CHAPTER CLXIV.

(APPADDHARMANUSHASANA PARVA)—*Continued.*

Yudhishthira said:—

1 "*I know what benevolence is, because* I have always marked the conduct of good people I do not, however, know them who are malevolent, nor the nature of their deeds, O Bharata

2 Indeed, people always shun malevolent persons of ruthless deeds even as they avoid thorns and pitfalls and fire

3 It is evident O Bharata, that he who is malevolent is sure to be consumed with misery both in this world and in the next Therefore, O you of Kuru's race, tell me what, in sooth, the acts of such a person are."

Bhishma said:—

4 'Malevolent persons always commit sinful acts and feel an irresistible inclination for doing them They speak ill of others and are themselves censured They always consider themselves as cheated of what is their due.

5 A malevolent person always speaks of his own charitable acts He sees others with malicious eyes He is very mean. He is deceitful, and wily. He never pays others their dues He is haughty He lives in evil company and is always boastful

6 He fears and suspects all with whom he mixes He is foolish in understanding. He is miserly He praises his companions. He feels excessive aversion and hatred for all hermits who have retired into the forest.

7 He finds pleasure in injuring others. He is perfectly careless in marking the merits and faults of others He is a liar. He is discontented He is highly covetous, and always acts cruelly

8 Such a man considers a virtuous and qualified person as a pest, and thinking every one else to be like himself never trusts any one

9 Such a person trumpets the faults of other people however unsuspected those faults might be. But about similar faults in his ownself, he does not refer to them even remotely, for the sake of the advantage he reaps from them

10 He considers the person who does him good as a simpleton whom he has imposed upon He repents for having at any time made any gift of wealth even to a benefactor.

11. Know him for a malevolent and a wicked person who quietly and alone takes choice foods and drinks even when persons stand by with eager eyes.

12. He, however, who dedicates the first portion to Brahmanas and takes the residue, dividing it with friends and kinsmen acquires great felicity in the next world and infinite happiness here.

13 I have now, O foremost of Bharatas said to you what the marks are of the wicked and malevolent man Such a person should always be shunned by a wise man.'

CHAPTER CLXVI.

(APADDHARMANUSHASANA PARVA)—*Continued.*

Bhishma said:—

1—2 Wealth and knowledge, O Bharata, should be given to such pious and impoverished Brahmanas as have been robbed of their wealth (by thieves), as are engaged in the celebration of sacrifices, as are well-read in all the Vedas, and as are desirous of acquiring the merit of righteousness, so that they may satisfy their duties to preceptors and the Pitris, and spend their days in reciting and studying the scriptures

3 Only the Dakshina, O best of the Bharatas, should be given to those Brahmanas who are not poor. Uncooked food should be given beyond the limits of the sacrificial altar, to those Brahmanas that have fallen away (in consequence of their sinful deeds) from their own dignity.

4 The Brahmanas represent the Vedas themselves and all the sacrifices with profuse presents Desirous of excelling one another, they always celebrate sacrifices, actuated by their various desire The king should, therefore make presents of various sorts of valuable wealth to them

5 That Brahmana who has sufficient stores for feeding his family for three or more years deserves to drink the Soma

6—7 If inspite of the presence of a pious king on the throne, the sacrifice undertaken by any one, but especially by a Brahmana cannot be completed for want of only a fourth part of the estimated cost, then the king should, for the completion of that sacrifice, take away from his relatives the wealth of a Vaishya who has a large flock of cattle but who is averse to sacrifices and abstains from drinking Soma.

8 The Shudra is not competent to celebrate a sacrifice. The king should, therefore, take away (wealth for such a purpose) from a Shudra's house

9 The king should, also, unscrupulously take away from their kinsmen the wealth of him who does not celebrate sacrifices although he has a hundred kine, and also of him who does not perform sacrifices although he has a thousand kine.

10 The king should, always, publicly take away the wealth of a person who does not perform charities. By acting in this wise the king acquires great merit.

11—12 Listen again to me That Brahmana who has been compelled by want to fast for three days, may take away without permission, according to the rule of a person who cares only for to day and not for the morrow, only what is necessary for a single meal, from the husking tub or the field or the garden or any other place of even a degraded man. He should, however, whether asked or unasked, inform the king of his deed.

13 If the king knows his own duty he should not punish such a Brahmana He should remember that a Brahmana becomes stricken with hunger only through the fault of the Kshatriya.

14 Having learnt a Brahmana's learning and conduct, the king should provide for his living and protect him as a father protects his own begotten son.

15 On the expiry of every year, one should celebrate the Vaishvanara sacrifice. Those who are conversant with religious codes say that the practice of an alternative act does not destroy virtue.

16 Fearing death in seasons of distress the Vishwedevas, the Saddhyas, the Brahmanas and great Rishis, do not hesitate to follow the alternative provisions laid down in the scriptures.

17 That man, however who while able to live according to the first provision, as laid down above, follows the alternative, comes to be known as a wicked person and never succeeds in acquiring any happiness in heaven.

18 A Brahmana conversant with the Vedas should never mention his power and knowledge to the king

19 Comparing again the power of a Brahmana with that of the king, the former will always be found to be superior to the latter.

20 Therefore the power of the Brahmana cannot duly be borne or resisted by

a king. The Brahmana is said to be creator, king, ordainer, and god.

21. No abusive word or dry speeches, should be spoken to a Brahmana. The Kshatriya should get over all his difficulties by the help of the power of his arms.

22—23 The Vaishya and the Shudra should get over their difficulties by riches, the Brahmana should do so by Mantras and Homa. None of these, viz, a maiden a young woman, a person unacquainted with Mantras, an ignorant person, or one who is impure, is competent to pour libations on the sacrificial fire If any of these do so he or she is sure to go to hell, with him on whose behalf they act Therefore none but a Brahmana well-read in the Vedas and skilled in all sacrifices should pour sacrificial libations.

24. They who are well acquainted with the scriptures hold that that man who, having lighted the sacrificial fire does not give away the dedicated food as Dakshina, is not the kindler of a sacrificial fire.

25. A person should, after having controlledh is senses and with proper devotion, do all the meritorious acts One should never adore gods in sacrifices in which no Dakshina is given.

26 A sacrifice not completed with Dakshina, encompasses the destruction of one's children, animals, and heaven Such a sacrifice destroys also the senses the glory the achievements, and the very life, itself.

27. Those Brahmanas who know women in their season, or who never celebrate sacrifices or whose families have no members well read in the Vedas, are considered as Shudras in act.

28. That Brahmana who, having married a Shudra girl, lives for twelve years continually in a village which has only a well to give water, becomes a Shudra in act.

29 That Brahmana who brings to his bed a maiden, or allows a Shudra, knowing him as deserving of respect, to sit upon the same carpet with him, should sit on a bed of dry grass behind some Kshatriya or Vaishya and show him respect in that way. It is in this way that he can be purified Hear, O king, my words on this subject

30. The sin that a Brahmana perpetrates in one night by respectfully serving a member of a lower caste or by playing with him in the same spot or on the same bed, is purified by observing the practice of sitting behind a Kshatriya or a Vaishya on a bed of dry grass for three years continually.

31. An untruth spoken for jest is not sinful, nor one spoken at the time of wedding; nor one spoken for doing good to one's preceptor, nor one spoken for saving one's own life. These five sorts of falsehood in speech, it has been said, are not sinful.

32. One may gain useful knowledge from even a person of degraded calling, with devotion and reverence. One may take up gold, unhesitatingly from even an unclean spot.

33 A woman who is the ornament of her sex may be married from even a vile race Nectar, if extracted from poison, may be drunk, women, jewels and other valuables, as also water, can never, according to the scriptural injunction, be impure or unclean.

34. For the good of Brahmanas and kine, and on occasions when mixture of castes' takes place, even a Vaishya may take up weapons for his own safety.

34 Drinking wine, killing a Brahmana, and the violation of the preceptor's bed, are sins when committed consciously, can never be expiated The only expiation laid down for them is death.

36 The same may be said of stealing gold, and the theft of a Brahmana's property. By drinking wine, by knowing prohibited women, by mingling with a degraded person, by knowing a Brahmana's woman, one becomes for ever fallen.

38. By associating with a fallen person for one whole year in sacrifices and teaching and sexual intercourse, one becomes fallen. One, however, does not become so by associating with a fallen person in riding on the same car, sitting on the same seat, and eating in the same line.

39 Excluding the five heinous sins that have been mentioned above, all other sins have expiations. Expiating those sins according to the ordinances laid down for them, one should not commit them again.

40 Regarding those who have been guilty of the first three of these five sins, (namely, drinking wine killing a Brahmana, and violation of the preceptor's bed) their (surviving) kinsmen have no restrictions about taking food and wearing ornaments, even if their funeral rites remain unperformed when they die The surviving kinsmen need make no scruple about such things at such times.

41. A virtuous man should, while observing his duties discard his very friends and elders. In fact, so long as they do not

perform expiation, the virtuous should not even talk with those sinners A man who has committed sins dissipates them by acting virtuously afterwards and by penances

42 By calling a thief a thief, one commits the sin of theft By calling a person thief who however, is not a thief one commits a sin just double the sin of theft

43 The maiden who spoils her virginity incurs three fourths of the sin of Brahmanicide while the man who knows her incurs a sin equal to a fourth part of that of Brahmanicide.

44 By speaking against Brahmanas or by striking them, one sinks in infamy for a hundred years

45 By slaying a Brahmana one undergoes the torments of hell for a thousand years No one should, therefore, speak ill of a Brahmana or slay him

46 If a man wounds a Brahmana with a weapon, he will have to live in hell for as many years as the grains of dust that are soaked by the blood flowing from the body of the wounded

47 One guilty of fœticide becomes purified if he dies of wounds received in battle fought for the sake of kine and Barhmanas He may also be purified by casting his person on a burning fire

48 A drinker of spirituous liquors becomes purified by drinking hot spirit He is purified by his death, brought on by that hot drink, in the other world A Brahmana stained by such a sin attains regions of felicity by such a course, and such a course only, and not by any other.

49 The wicked and sinful wretch who violates the bed of a preceptor, becomes purified by the death that results from embracing a heated iron statue of a female

50 Or, emasculating himself and cutting off his organ and bearing them in his hands, he should go straight way towards the south-west and then give up his ghost.

51. Or, he may cleanse himself of all his sins, by meeting with death for the sake of benefiting a Brahmana Or, he may regain esteem both in this world and in the next by performing a Horse-sacrifce or a Cow-sacrifice or an Agnishtoma.

52 The killer of a Brahmana should practise the vow of Brahmacharyya for twelve years and devoting himself to penances he should wander, holding in his hands the skull of the killed all the time and the time and proclaiming his sin to all.

53 He should even adopt such a course, devoted to penances and leading the life of an ascetic Even such is the expiation provided for one who skills a woman quick with child, knowing her condition.

54—55 The man that knowingly kills such a woman incurs double the sin that follows from Brahmanicide A drinker of spirituous liquor should live on spare diet, practising Brahmachayya vows, and sleep on the naked earth, and perform, for more than three years the sacrifice next to the Agnishtoma He should then present a thousand kine with one bull (to a good Brahmana) He would then regain his purity by doing all this

56 Having killed a Vaishya one should perform such a sacrifice for two years and present a hundred kine with one bull. Having killed a Shudra, one should perform such a sacrifice for one year and present a hundred kine with one bull Having killed a dog or a bear or a camel, one should perform the same penance that is laid down for killing a Shudra.

57 For killing a cat, a chasa, a frog, a crow, a reptile or a rat, it has been said, one incurs the sin of animal slaughter O king

58 I shall now tell you of other kinds of expiations one after the other For all minor sins one should repent or practise some vow for one year

59 For ravishing the wife of a Brahmana well read in the Vedas one should, for three years practise the vow of Brahmacharyya living on spare diet at the fourth part of the day For ravishing any other woman one should undergo similar penances for two years

60 For enjoying oneself in the company of a woman as by sitting with her on the same spot or on the same seat, one should live only on water for three days. By doing this he may purify himself of his sin. The same is laid down for one who befouls a burning fire (by throwing impure things on it)

61—62 He who without sufficient reason leaves his father or mother or preceptor, forsooth, becomes degraded, O lion of Kuru's race, as is laid down in the scriptures Only food and clothes shall be given to a wife guilty of fornication or one confined in a prison. Indeed, the vows that are laid down for a male person guilty of fornication should also be forced on a woman who is as well guilty of the same.

63 That woman who abandoning a husband of a superior caste, commits adultery with a vile person (of a lower

order), should be made by the king to be devoured by dogs in a public place in the midst of a large number of spectators.

64 A wise king should make the male person, committing adultery under such circumstances to be placed upon a heated bed of iron and then, placing woods underneath, burn the sinner thereon.

65 The same punishment, O king, holds for the woman who is guilty of adultery. The wicked sinner who does not perform expiatory rite within a year of the perpetration of the sin incurs demerit that is double of what attaches to the original sin.

66 One who mixes with such a person for two years must walk over the Earth devoting himself to penances and living upon alms One mixing with a sinner for four years should follow such a mode of life for five years

67 If a young brother marries before his elder brother, then the younger brother the elder brother, and the woman that is married, all three, on account of such wedding become degraded.

68 All of them should observe the vows laid down for a person who has neglected his sacrificial fire, or practise the vow of Chandrayana for a month, or some other painful vow, for purging themselves off their sin

69 The younger brother, marrying should give his wife to his unmarried elder brother Having acquired the permission of the elder brother, the younger brother may take back his wife By such means all three may be cleansed of their sin.

70. By killing animals except a cow, the killer is not stained The learned hold that man has supremacy over all the lower animals.

71—72 Holding in his hand a yak-tail and an earthen pot, a sinner should go about, giving a publicity to his sin He should every day beg of only seven families and live upon what may thus be got By doing this for twelve days he may be purified of his sin He who cannot hold in his hand the yak tail while practising this vow should become a mendicant (as stated above) for one whole year.

73 Amongst men such expiation ranks foremost The practice of charity has been sanctioned in all such cases for those that are able to practise charity.

74. Those who have faith and virtue may purify themselves by giving away only one cow.

75 One who eats or drinks the flesh, ordure, or urine of a dog, a boar, a man, a cock or a camel must have the ceremony of putting on the sacred thread performed again.

76 If a Soma-drinking Brahmana smells alcohol from the mouth of one who has drunk it, he should drink warm water for three days or warm milk for the same *period*

77. Or, drinking warm water for three days he should live for that period upon air alone These are the eternal injunctions prescribed for the expiation of sin, especially for a Brahmana who has perpetrated these sins through ignorance and want of judgment.

CHAPTER CLXVII.

(APADDHARMANUSHASANA PARVA)—*Continued.*

Vaishampayana said :—

1 "When this discourse was finished, Nakula who was an expert swordsman thus questioned the Kuru grandfather lying on his bed of arrows.

Nakula said :—

2—3 The bow, O grand father, known as the foremost of weapons in this world I, however, prefer the sword since when the bow O king is cut off or broken, when horses are dead or weakened a good warrior, well trained in the sword, can protect himself by means of his sword.

4. A hero armed with the sword can, alone, withstand many bowmen and many antagonists armed with maces and arrows.

5 I have this doubt and I am anxious to know the truth Which, O king, is really the foremost of weapons in all battles

6 How was the sword first created and why? Who also was the first teacher in that weapon? Tell me all this, O grandfather.'

Vaishampayana said :—

7—9 Hearing these words of the intelligent son of *Madri, the virtuous* Bhishma, that perfect master of the science of the bow, lying upon his bed of arrows, answered in many refined words of great significance, of sweet cadence, and showing considerable skill to the great Nakula, that disciple of Drona of skilful training.

Bhishma said:—

10 Hear the truth O son of Madri, about what you have asked me! I am worked up by this question of yours, like a hill of red chalk

11. In days of yore the universe was one vast sheet of water, fixed and skyless, and without this Earth existing in it.

12 Covered with darkness, and unseen, it presented a dreadful aspect Perfect silence prevailed everywhere and it was immeasurable in extent. In his own proper time the Grandfather (of the universe) was born.

13—14 He then created wind, and fire, and the highly powerful sun. He also created the sky, the heavens, the nether regions, Earth, the quarters, the firmament with the moon and the stars, the constellations the planets, the year, the seasons, the months the two fortnights and the smaller divisions of time

15. Assuming a visible form the divine Grandfather then begot (by the power of his will) some highly energetic sons.

16—17. They are the sages Marichi, Atri, Pulastya, Pulaha, Kratu Vashishtha, Angiras and the mighty and powerful lord Rudra, and Prachetas The last begat Daksha, who in his turn begat sixty daughters All those daughters were accepted by the twice-born sages for the purpose of begetting children upon them.

18—20. From them originated all the creatures of the universe including the gods, Pitris, Gandharvas, Apsaras all sorts of Rakshasas, birds animals fishes monkeys, great snakes, and various species of fowl ranging in the air or the water and vegetables, and all oviparous or viviparous being or those or born of filth In this wise the whole universe consisting of mobile and immobile creatures came into being

21 Having thus created all mobile and immobile creatures, then the universal Grandfather preached the eternal religion of the Vedas

22—25 That religion was accepted by the gods, with their preceptors and priests the Adityas, the Vasus the Rudras the Sadhyas, the Maruts, the Ashwins, Bhrigu, Atri, Angiras the Siddhas Kashyapa of penances, Vashishtha Gautama, Agastya, Narada, Parvata the Valkhilya Rishis those other Rishis known as Prabhasas, the Sikatas, the Garimapas, the Somasajyapas the Vaishwanaras, the Marichipas, the Aksmitas the Hansas, those born of Fire, the Vanaprasthas, and the Prashnis All of them followed the commands of Brahman.

26 Disregarding the commands of the Grandfather, and giving way to anger and covetousness, the foremost of the Danavas, however, began to bring about the destruction of virtue.

27. They were Hiranyakashipu, Hiranyaksha, Virochana, Shamvara, Vipracitti, Prahlada, Namuchi and Vali.

28 Disregarding all restraints of duty and religion, these and many other Daityas and Danavas sported and found pleasure in all sorts of wicked acts.

29 Considering themselves equal in point of birth with the gods, they began to challenge them and the pure sages.

30. They never did any good to the other creatures of the universe or showed mercy for any of them Neglecting the three well known means, they began to persecute and assail all creatures by holding only the rod of chastisement.

31—32. Indeed, those foremost of Asuras, filled with pride did not treat other creatures as friends Accompanied by the twice born ones the divine Brahman, proceeded to a delightful summit of Himavat, extending for a hundred Yojanas in area, adorned with various sorts of jewels and gems, and upon whose surface the stars existed like so many lotuses on a lake.

33 On that king of mountains O sire, filled with forests of blossoming trees, that foremost of the gods, *viz*, Brahmana, lived for sometime for accomplishing the business of the world

34 After the expiration of a thousand years, the powerful lord made arrangements for a grand sacrifice according to the ordinances prescribed in the scriptures

35 The sacrificial altar was adorned with Rishis skilled in sacrifice and capable performing all acts, with sacrificial fuel, and with burning fires

36 And it looked highly beautiful for the sacrificial plates and vessels having been all made of gold. All the leading gods sat there

37. The platform was further adorned with Sadasyas who were all high regenerate Rishis I have heard from the Rishis that something very awful soon took place in that sacrifice.

38 It is heard that a creature came out (from the sacrificial fire) scattering the flames around him, and whose effulgence equalled that of the Moon himself when he rises in the sky be spangled with stars.

39 His complexion was dark like that of the petals of the blue lotus. His teeth were keen. His stomach was lean. His stature was tall He appeared highly irresistible and energetic.

40. When that being appeared, the Earth shook. The Ocean became agitated with mountain billows and dreadful eddies.

41. Meteors, foreboding great calamities, passed through the sky. The branches of trees began to fall down All the points of the horizon became unquite Inauspicious winds blew. All creatures began to tremble with fear every moment.

42 Seeing that dreadful agitation of the universe and that Being originated from the sacrificial fire, the Grandfather said to the great Rishis, the gods, and the Gandharvas.

43 This Being was thought of by me Highly energetic his name is Asi (sword or scimitar) I have created him for the protection of the world and the destruction of the enemies of the celestials.

44. Leaving off the form he had first assumed that being then took the shape of a sword of great effulgence, highly polished, sharp edged, and sprang like the all destructive Being at the end of the cycle.

45. Then Brahman handed over that sharp weapon to the blue throated Rudra who has for his emblem the foremost of bulls, for empowering him to suppress irreligion and sin.

46. At this, the divine and great Rudra, praised by the great Rishis, took up that sword and assumed a different form.

47. Displaying four arms, he became so tall that though he stood on the Earth he touched the very sun with his head With eyes turned upwards, and with every limb extended wide, he began to eject flames of fire from his mouth.

48—49 Assuming various hues such as blue, white and red, and wearing a black deer-skin set with stars of gold, he bore on his forehead a third eye resembling the effulgent sun His two other eyes, one of which was black and the other tawny, shone very brilliantly.

50—51. Taking up the sword which was effulgent like the all-destructive Yuga fire, and wielding a large shield with three high bosses which shone like a mass of dark clouds stricken with flashes of lightning, the divine Mahadeva, the bearer of the Pinaka, the tearer of Bhaga's eye, began to perform various kinds of evolutions. Endued with great prowess, he began to whirl the sword in the sky, seeking an encounter.

52 He uttered loud roars and awful was the sound of his laughter Indeed, O Bharata, then Rudra assumed an exceedingly terrible appearances.

53 Hearing that Rudra had assumed that form for performing dreadful deeds, the Danavas, filled with joy, began to come towards him quickly, showering huge rocks upon him as they came, and burning brands of wood, and various kinds of terrible weapons made of iron each sharp as of a razor.

55 However seeing that foremost of all beings, the indestructible powerful Rudra, swelling with might, the Danavas army became stupefied and began to tremble.

56 Although Rudra was alone and single-handed yet so quickly did he move about on the field of battle with the sword in his hand that the Asuras thought there were a thousand Rudras fighting with them.

57. Tearing and piercing and assailing and cutting and lopping off and grinding down, the great god moved about quickly among the large number of his enemies like a forest fire amid heaps of dry grass spread around.

58. Assailed by the god with his sword with arms and thighs and chests cut off and pierced, and with heads cut off, the powerful Asuras began to drop down on the Earth.

59. Stricken with strokes of the sword, other Danavas broke and fled in all directions, cheering up one another as they fled.

60. Some entered into the bowels of the Earth; others got into the caves of mountains Some went upwards; others entered into the sea.

61. During that dreadful and fierce battle, the Earth was covered with flesh and blood, and dreadful spectacles appeared on all sides.

62 Covered with the fallen bodies of Danavas bathed in blood, the Earth looked as if overspread with mountain summits filled with Kinshukas

63 Drenched with blood, the Earth looked highly beautiful, like a fair one intoxicated with wine and clad in crimson robes.

64 Having killed the Danavas and re-established virtue on Earth, the auspicious

Rudra cast off his dreadful form and put on his beneficient shape

65 Then all the Rishis and all the gods adored that god of gods with loud cries of his victory.

66 After this the divine Rudra gave the sword that protector of religion, covered with the blood of Danavas, to Vishnu with proper adorations

67. Vishnu gave it to Marichi The divine Marichi gave it to all the great Rishis the latter gave it to Vasava

68 Vasava gave it to the Regents of the quarters The Regents O son gave that large sword to Manu the son of the Sun god

69 At the time of giving it to Manu, they said —You are the lord of all men Protect all creatures with this sword having religion within its womb

70 Properly punishing those who have disregarded the restraints of virtue for the sake of the body or the mind, they should be protected according to the ordinances but never according to caprice

71. Some should be punished with rebukes fines and forfeitures Loss of limb or death should never be inflicted for slight offences

Sunaka, and Sunaka to the righteous souled Ushinara From the last it was taken by the Bhojas and the Yadavas

80 The Yadus gave it to Sivi Shivi gave it to Pratarddana Pratarddana gave it to Ashtaka, and Ashtaka to Prishadashwa.

81. Prishadashwa gave it to Bharadwaja, and Bharadwaja to Drona Drona gave it to Kripa Kripa gave that best of swords to you and your brothers.

82 The constellation under which the sword was born is Krittika Agni is its god, and Rohini is its Gotra. Rudra is its great preceptor.

83 The sword has eight names which are not generally known Hear as I name them to you If one mentions these names, O son of Pandu, one may always acquire victory

84 Those names then are Asi Vaishasani Khadga, sharp edged hard of acquisition, Shrigarbha, victory and protector of virtue

85 Of all weapons, O son of Madravati the sword is the greatest The Puranas truly say that it was first held by Mahadeva

brothers with Vidura forming the fifth, the king said,—'The course of the world depends upon Virtue, Profit and Desire. Amongst these three, which is the foremost, which the second, and which the last, in importance.

3. For suppressing the three vices, *viz*, lust, anger and covetousness), upon which of the first three (*viz*, Virtue, Profit and Desire) should the mind be fixed? You should all cheerfully answer this question in true words.

4. Thus addressed by the Kuru chief, Vidura, who was conversant with the science of Profit, with the course of the world and with the real nature of thing, and endued with great intellect, spoke first these words, remembering the contents of the scriptures

Vidura said:—

5. Study of the various scriptures, asceticism, gift, faith, celebration of sacrifices, forgiveness, sincerity of purpose, mercy, truth, self control,—these form the *possessions of Virtue*.

6 Do you adopt Virtue. Let not your heart go away from it. Both virtue and worldly profit originate from these. I think that all these may be signified by one term.

7. It is by virtue that the Rishis have crossed the world. All the worlds depend upon virtue. It is by virtue that the gods acquired their superior position. Upon Virtue, Profit or Wealth depends.

8 Virtue, O king, is foremost of all. Profit is said to be middling. Desire it is said by the wise, is the lowest of the three.

9. Therefore, one should live with controlled soul, paying his best attention to Virtue. One should also treat all creatures as he should do himself.'

profit or wealth, both virtue and desire cannot be acquired. This is the injunction of the Shruti.

13 Even persons of impure souls if possessed of various sorts of wealth can perform the highest acts of virtue and gratify desires that cannot be easily satisfied

14. Virtue and Desire are the limbs of Wealth as the Shruti says. With the acquisition of Wealth, both Virtue and the objects of desire may be acquired.

15. Like all creatures adoring Brahman even persons of superior birth adore a man possessed of Wealth.

16 Even they who are clad in deerskins and bear matted locks on their heads who are self-controlled, who smear their bodies with mire, who have their senses under complete control, even they who have bald heads and that are devoted Brahmacharins, and who live separated from one another, cherish a desire for Wealth.

17—18. Others clad in yellow robes, bearing long beards endued with modesty, and learning, contented, and freed from all attachments seek Wealth. Others, following the conduct of their ancestors, and observing their respective duties, and others desirous of heaven, do the same.

19 Believers and unbelievers, and those who practise the highest Yoga all speak of the excellence of Wealth.

20 He indeed, is said to be truly possessed of Wealth who pleases his dependants with objects of enjoyment, and punishes his enemies This, O foremost of intelligent men, is my opinion.

21. Hear now Nakula and Sahadeva, who are about to speak.

Vaishampayana continued:—

22. After Arjuna had ceased the two sons of Madri, *viz*, Nakula and Sahadeva,

26 A person without wealth cannot satisfy any desire, likewise, there can be no Wealth in one who is destitute of virtue He, therefore who has no virtue, or wealth, is feared by the world.

27 One should, therefore, try to acquire Wealth with a devoted mind, without neglecting the requirements of Virtue They who have faith in this injunction succeed in gaining whatever they desire.

28 One should first practise Virtue, next amass Wealth without sacrificing Virtue, and then seek the gratification of Desire, for this should be the last act of one who has successfully acquired Wealth.

Vaishampayana continued —

29 After having said these words the twin sons of the Ashwins remained silent. Then Bhimasena began to say.

Bhimasena said :—

30 One without Desire never seeks Wealth One without Desire never seeks Virtue. One who is destitute of Desire has no wish Desire, therefore, is the foremost of all the three.

31 It is under the influence of Desire that the very Rishis practise penances, living upon fruits or living upon roots or air only.

32. Others endued with Vedic learning always read the Vedas and their auxiliaries or perform rites of faith and sacrificial acts, or make gifts or accept them.

33 Traders, agriculturists, cattle keepers, artists and artizans, and those who are engaged in rites of propitiation, all act from Desire.

34 There are some who go into the depths of the ocean actuated by Desire Desire, indeed, assumes various forms Every thing is permeated by the principle of Desire

35 A man who has no Desire never is, was or will be, seen in this world This O king, is the truth Both Virtue and Wealth depend upon Desire.

Brahmanas Without Desire the various kinds of action which are seen in the world would never have been seen For these reasons, Desire is the foremost of the three objects

39 Approaching beautiful women clad in excellent robes decorated with ornaments and up with sweet wines, do you sport with them Desire, O king, is the foremost of the three with us.

40 Thinking upon the question to its very roots I have arrived at this conclusion. Do not hesitate to accept this conclusion, O son of Dharma! These words of mine are not shallow. Fair as they are, they will be acceptable to all good men.

41. Virtue, Profit, and Desire should all be equally pursued That man who follows only one of them is certainly not a superior person He is middling who follows only two of them He, on the other hand, is the best who follows all the three.

42 Having said these words both briefly and fully, to those heroes, Bhima endued with wisdom surrounded by friends smeared with sandal-paste, and decorated with beautiful garlands and ornaments, remained silent.

43 Then the just king Yudhisthira, that foremost of virtuous men, endued with great learning, thinking only for some time upon the words spoken by all of them, and thinking all those speeches to be false philosophy himself spoken as follows

Yudhisthira said —

44 Forsooth, all of you have settled conclusions regarding the scriptures, and all of you know well the authorities. I have heard these words.

45 Listen now, with rapt attention, to what I say to you He who is not employed in virtue or in sin, he who does not attend to Profit or Virtue or Desire, who is above all shortcomings, who regards gold and a clod of Earth with equal eyes, becomes freed from pleasure and pain and the

never regard anything as either pleasant or unpleasant.

48. This view seems to be the best. No one in this world can act as he likes I act precisely as I am made to do The great Creator makes all creatures move as He wills. The Creator is Supreme. Know this, all of you.

49. No one can, by his deed, acquire what is unobtainable. That which is to be, occurs. Know this. And since one who has withdrawn himself from the three-fold objects may acquire liberation, it seems, therefore, that liberation yields the highest good,

Vaishampayana continued :—

50. Having heard all these most significant reasonable and pleasant words, Bhima and others were filled with joy and joining their hands, bowed to that prince of Kuru's race.

51. O king, having heard those sweet words of the king, acceptable to the heart, and divested of dissonant sounds and words, indeed, those foremost of men began to speak highly of Yudhisthira.

52 The great and highly energetic son of Dharma, in return, praised his auditors, and once more the king addressed Bhishma, possessed of a high soul, for enquiring about duties"

CHAPTER CLXVIII.

(APADDHARMANUSHASANA PARVA) —*Continued.*

Yudhisthira said —

1. "O grandfather, O you of great wisdom I shall ask you a question. You should, O enhancer of the joy of the Kurus, to describe it fully to me.

2 What kind of man are gentle by nature? With whom may the best friendship exists? Tell us also who are able to do good now and in the future.

3 I think that neither increasing wealth, nor relatives, nor kinsmen occupy that place which well meaning friends do

4 A friend capable of hearing beneficial advice, and also of doing good, is highly rare! You should O, foremost of virtuous men, describe fully those subjects.

Bhishma said :—

5. Hear, O Yudhishthira, as I speak to you fully of those men with whom friendships may be contracted and those with whom friendships should not be made.

6—14. One who is covetous, one who has cast off the duties of his castes, one who is dishonest, one who is a knave, one who is mean, one who is of sinful deeds, one who suspects all, one who is idle, one who is procrastinating, one who is of a crooked nature, one who is a butt of universal censure one who dishonors the life of his preceptor, one who is addicted to the seven well-known vices, one who shuns distressed friends, one who is wicked, one who is shameless, one whose eyes are always on sin, one who is an atheist, one who vilifies the Vedas, one whose senses are not under control, one who is lustful, one who is untruthful, one who is forsaken by all, one who disregards all restraints, one who is deceitful, one who is destitute of wisdom, one who is envious, one who is sinful, one whose conduct is bad, one whose soul has not been purified, one who is cruel, one who is a gambler, one who always tries to injure friends, one who covets an other's wealth, that wicked man who is never content with what another may give him according to his means, one who is never pleased with his friends, O foremost of men, one who becomes angry on bad occasions, one who is of restless mind, one who quarrels without cause, that sinful man who feels no scruple in deserting well-meaning friends, that wretch who always seeks his own interests and who, O king, falls out with friends when these do him a very slight injury or do him a wrong unknowingly, one who acts like an enemy but speaks like a friend, one who is perverse in perception, one who does not see his own good, one who never finds pleasure in what is good for himself or others, should be shunned

15—16 One who drinks wine, one who hates others, one who is angry, one who is merciless, one who feels pain on seeing other's happiness, one who injures friends, one who always kills living creatures, one who is ungrateful, one who is vile, should be shunned Friendship should never be contracted with any of them Likewise, no friendship should be made with him who is always busy with seeing the faults of others. Listen now to me as I mention the persons with whom friendship may be contracted.

17—19. The well-born, the eloquent, the polite, the learned and scientific men, they that are of beautiful and pleasant features, the accomplished and meritorious persons, those who are free from covetousness, those who are never worn out with labour,

those who are good to their friends, the grateful, those who keep varied information and knowledge, those who are shorn of avarice, those who are endued with agreeable qualities, those who are firm in truth, those who have subjugated their senses, those who are devoted to athletic and other exercises, those who are nobly born, those who multiply their families, those who are shorn of faults, those who are possessed of fame, should be accepted by kings for making friendship with them.

20—25. Those, again, O king, who become pleased and contented if one treats them according to the best of his powers, those who never get angry on occasions when anger should not be displayed, those who never become displeased without sufficient cause, those persons who are well-read in the science of Profit and who even when annoyed, can keep their minds quiet, those who give themselves up to the service of friends at personal sacrifice, those who never cast off their friends, but who remain unchanged (in their attachment) like a red blanket made of wool, those who never disregard, from anger, those who are poor, those who never dishonor young women by giving way to lust and loss of judgment, those who never show wrong paths to friends, those who are trustworthy, those who always practise righteousness, those who consider gold and clod of earth with an equal eye, those who are devoted to friends and well-wishers, those who collect their own people and try to be friend them, without caring for their own dignity and their own respectability, should be considered as persons with whom (friendship) should be formed Indeed, the kingdoms of that king spread on all sides, like the light of the moon, who makes friendship with such superior men.

26. Friendship should be formed with men who are well practised in weapons, who have completely subjugated their anger, who are always strong in battle and are highly born, and are of good behaviour, and varied accomplishments

27. Amongst the vicious men, O sinless one, that I have mentioned, the vilest, O king, are those who are ungrateful and who injure friends Those wicked persons should be shunned by all. This, indeed, is a settled injunction.'

Yudhisthira said —

28. "I wish to hear fully this description Tell me who they are who injure friends and ungrateful persons."

Bhishma said :—

29 'I shall recite to you an old story the incidents of which took place in the country, O king, of the Mlecchas that lies to the north.

30 There was a certain Brahmana of the middle country. He had no Vedic learning (One day), seeing a prosperous village, the man entered it from desire of getting alms

31 In that village lived a very rich robber conversant with the characterertics of all the castes, devoted to the Brahmanas, firm in truth, and always engaged in making gifts.

32 Going to the house of that robber, the Brahmana begged for alms. Indeed, he prayed for a house to live in and the necessaries of life lasting for a year.

33 Thus begged by the Brahmana, the robber gave him a piece of new cloth with its ends complete, and a young widow.

34. Getting all those things from the robber, the Brahmana become filled with joy. Gautama began to live happily in that big house given to him by the robber.

35 He began to help the relatives and kinsmen of the female slave the robber-chief gave him. Thus he lived for many years in that prosperous village of hunters.

36—37. He began to practise with great zeal the art of archery. Every day, like the other robbers living there, Gautama, O king, went into the forest and killed a large number of wild cranes. Always engaged in killing living creatures, he became well skilled in that act and soon became shorn of mercy. For his intimacy with robbers he became one like one of them

38. Living happily in that robber village for many months, he killed a number of wild cranes

39 One day another Brahmana came to that village He was clad in rags and deer-skins and bore matted locks on his head Of highly pure conduct, he was devoted to the study of the Vedas.

40 Of a humble disposition, of restricted diet, devoted to the Brahmanas, well-read in the Vedas, and observant of Brahmacharya vows, that Brahmana had been a dear friend of Gautama and belonged to that part of the country from which Gautama had come.

41. In course of his peregrinations, as already said, the Brahmana came to that robber village where Gautama was living. He never accepted any food if given by a

Shudra and, therefore, began to look for the house of a Brahmana there.

42. Accordingly he wandered in every direction in that village filled with robber-families. At last that foremost of Brahmanas came to the house of Gautama.

43. It so happened that just then Gautama also, returning from the forest, was entering his house. The two friends met.

44. Armed with bow and sword, he carried on his shoulders a load of killed cranes, and his body was covered with the blood that trickled down from the bag on his shoulders.

45. Seeing that man who looked like a cannibal and who had fallen away from the pure practices of his caste, and entering his house, the newly-arrived guest, recognising him, O king, said these words —

46 -What is this that you are doing here out of ignorance You are a Brahmana, and the perpetuater of a Brahmana family. Born in a respectable family belonging to the Middle country, how is it that you have become like a robber in your conduct.

47 Recollect, O twice born one, your famous kinsmen of former times, all of whom were well read in the Vedas Born in their family, alas, you have sullied it.

48. Awake yourself by your own exertions. Remembering the power, the conduct, the learning the self-control, the mercy (which belong to your caste), leave this your present house, O twice-born one.

49 Thus spoken to by that well meaning friend of his, O king, Gautama answered him in great distress of heart, saying,—O foremost of twice-born ones, I am poor. I have no knowledge of the Vedas. Know, O best of Brahmanas, that I have taken up my quarters here for the sake of money only.

51. Seeing you, however, I am blest to-day. We shall together leave this place tomorrow. Do you spend the night here with me.

52 Thus accosted, the newly-arrived Brahmana full of mercy as he was, passed the night there, without touching anything. Though hungry and requested again and again, the guest refused to touch any food in that house.

CHAPTER CLXIX.

(APADDHARMANUSHASANA PARVA) —*Continued.*

Bhishma said.—

1. After the expiration of that night, and that best of Brahmanas had left the house, Gautama issuing from his house, began to proceed towards the sea, O Bharata.

2. On the way he saw some sea-faring merchants. With that caravan of merchants he proceeded towards the sea.

3 It so took place, however, O king, that large caravan was attacked, while passing through a mountain valley, by an infuriate elephant. Almost all the persons were killed

4 Somehow escaping from that great danger, the Brahmana fled towards the north for saving his life, not knowing where he went.

5 Separated from the caravan and gone to a great distance, he began to travel alone in a forest, like a Kimpurusha.

6 At last coming upon a road leading towards the ocean, he travelled on till he reached a charming and heavenly forest filled with blossoming trees.

7 It was adorned with mango trees which carried flowers and fruits throughout the year. It appeared like the garden of Nandana (in heaven) and was inhabited by Yakshas and Kinnaras.

8. It was also decked with Shalas Palmyras, Tamalas, and with clusters of black aloes, and many large sandal trees.

9 Upon the charming table-lands that he beheld there, fragrant with perfumes of various kinds, birds of the best species were always heard to send out their sweet notes.

10 Other birds, called Bharundas and having faces like human beings, and those called Bhulingas, and others belonging to mountainous regions and to the sea, poured forth their sweet notes.

11. Gautama went through that forest, listening, as he went, to those delightful and charming notes of nature's songsters.

12 On his way he saw a very charming and level spot of land covered with golden sands and resembling heaven itself, O king, in its beauty.

13 On that plot was huge and beautiful banian with a spherical top. Having numberless branches which were like the parent tree in beauty and size, that banian looked like an umbrella set over the plain.

14. The spot underneath that beautiful tree was drenched with water perfumed with the most fragrant sandal Highly beautiful and abounding with sweet flowers all around, the spot appeared like the court of the Grandfather himself.

15 Seeing that charming and peerless spot, filled with blossoming trees, sacred and looking like the house of a very god, Gautama was highly pleased.

16—17 Arrived there, he sat himself down with a delighted mind. While sitting there, O son of Kunti, a sweet, charming, and auspicious breeze, carrying the perfume of many kinds of flowers, began to blow softly, cooling the limbs of Gautama and filling him with divine pleasure, O king

19 Fanned by that sweet-scented breeze, the Brahmana became refreshed, and for the pleasure he felt he soon fell asleep Meanwhile the sun set behind the setting hills.

19 When the shining luminary entered his chambers in the west and the evening twilight came, a bird that was the best of his species, returned there which was his home, from the regions of Brahman

20. His name was Nadijangha and he was a great friend of the Creator. He was a prince of Cranes, endued with great wisdom, and a son of (the sage) Kashyapa.

21. He was also known widely on Earth by the name of Rajdharman Indeed, he excelled every one on Earth in fame and wisdom. The child of a celestial maiden, endued with great beauty and learning, he shone like a celestial.

CHAPTER CLXX.

(APADDHARMANUSHASANA PARVA).—*Continued.*

Bhishma said—

1 Hearing these sweet words, Gautama was filled with wonder. Feeling at the same time a great curiosity, he looked at Rajdharman without being able to with draw his eyes from him.

Rajadharman said.—

2 O Brahmana, I am the son of Kashyapa by one of the daughters of (the sage) Dhaksha Highly meritorious as you are, you are my guest to-day! You are welcome, O foremost of Brahmanas.

Bhishma said —

3 Having offered him hospitality according to the scriptural rites, the crane made an excellent bed of the Shala flowers that lay all around.

4 He also gave him several large fishes caught from the deep waters of the Bhagirathi.

5 Indeed, the son of Kashapya offered for the acceptance of his guest Gautama a burning fire and certain large fishes

6 After the Brahmana had eaten and became satisfied, the bird having asceticism for his wealth began to fan him with his wings for removing his fatigue.

7. Seeing his guest seated at his ease, he asked him about his birth. The man

the gods, acquisition by labour, and acquisition through the help or kindness of friends.

13 I have become your friend. I entertain good feelings towards you! I shall, therefore, try in such a way that you may acquire wealth.

14 The night passed away and morning came Seeing his guest rise cheerfully from bed the bird said, Go, O amiable one, along this very path and you are sure to succeed.

15 At the distance of about three Yojanas from this place, there is a powerful king of the Rakshasas Highly strong as he is, his name is Virupaksha, and he is a friend of mine.

16 Go to him, O foremost of Brahmanas! That chief, at my request, will, forsooth, give you as much wealth as you wish to have

17. Thus addressed, O king, Gautama cheerfully started from that place, eating on the way, to his best satisfaction, fruits sweet as nectar.

18. Seeing the sandal and aloe and birch trees that stood along the road and enjoying their refreshing shade, the Brahmana went on quickly.

19 He then reached the city of Meruvraja It had fare porches made of stone, and high stone walls It was also girted on all sides with a ditch, and large pieces of rock and engines of many kinds were kept in readiness on the ramparts

20 He soon became known to the highly intelligent Rakshasa chief O king, as a dear guest sent to him by the chief's friend (the crane) The chief received Gautama very gladly.

21. The king of the Rakshasas then, O Yudhishthira ordered his attendants saying,—Bring Gautama soon here from the gate

22 At the behest of the king, certain persons, quick as hawks, went out from the splendid palace of their ruler, and proceeding to the gate accosted Gautama

23 The royal messengers, O monarch, said to that Brahmana,—Come quickly, the king wishes to see you

24. You may have heard of the king of the Rakshasas, Virupaksha by name, endued with great courage He is impatient of seeing you! Come quickly and delay not.

25 Thus accosted, the Brahmana, forgetting his exhaustion in his surprise ran with the messengers Seeing the great prosperity of the city, he was filled with wonder.

26 He soon entered the king's palace in the company of the messengers, desirous of seeing the king of the Rakshasas.

CHAPTER CLXXI.

(APADDHARMANUSHASANA PARVA)—*Continued.*

Bhishma said:—

1. Conducted into a spacious apartment, Gautama was introduced to the king of the Rakshasas Adored by the latter, he sat on an excellent seat.

2. The king asked him about his caste and his practices, his study of the Vedas and his observance of the Brahmacharyya vow. The Brahmana, however, without answering the other questions, only stated his name and caste

3 Having ascertained only the name and the caste of his guest, and finding that he was shorn of Brahmanic splendour and Vedic studies, the king next enquired about the country of his residence.

The Rakshasa said:—

4 Where is your residence, O blessed one and to what race does your wife belong? Tell us truly. Do not fear. Trust us without anxiety.

Gautama said:—

3 I belong by birth to the Middle country. I live in a village of hunters I have married a Shudra woman who had been a widow. What I tell you is the truth

Bhishma said —

6 The king then began to think as to what he should do Indeed, the king began to think how he might acquire merit.

7 He said to himself —This man is by birth a Brahmana He is, again, a friend of the great Rajadharman He has been sent to me by that son of Kashyapa

8 I must do as my friend desires me He is my very intimate with me He is my brother, and a dear relative. He is, indeed a friend, of my heart

9 On this day of the month of Kartika, a thousand Brahmanas of the highest order are to be entertained in my house. This Gautama also shall be entertained with them and I shall give wealth to him too.

2 On one side of the fire, the bird slept confidently. The ungrateful and wicked wretch prepared to kill his sleeping host.

3 With the help of that blazing fire he killed the trustful bird, and having killed him, became filled with joy, never thinking there was sin in what he did.

4. Clearing off the feathers and the down, he roasted the flesh on that fire Then taking it up with the gold he had brought, the Brahmana fled quickly from that place.

5 The next day, the Rakshasa king, Virupaksha, said to his son, Alas, O son, I do not see Rajdharman, that best of birds, to-day.

6 Every morning he goes to the regions of Brahman for worshipping the Grandfather. While returning, he never goes home without seeing me.

7. These two mornings and two nights have passed away, and he has not come to my house. My mind, therefore, is not in peace You enquire after my friend.

8. Gautama, who came here, is shorn of Vedic learning and Brahmanic effulgence He has seen the abode of my friend greatly fear that wretch of I Brahmanas has killed Rajdharman.

9 Addicted to evil practices and of wicked understanding, I read him through by the signs he showed Without mercy, of cruel and grim visage, and of wicked disposition, that vilest of men is like a robber That Gautama has gone to the house of my friend For this reason my heart is extremely anxious

10 O son, going hence with great speed to the house of Rajdharman, learn whether that pure-souled bird is still alive! Do not delay.

11. Thus addressed by his father, the prince, accompanied by other Rakshasas, went away quickly. Going to the foot of that banian, he saw the remains of Rajdharman.

12. Weeping with sorrow the son of the intelligent king of the Rakshasas, ran quickly to the best of his power, for seizing Gautama.

13 The Rakshasas had not to go far when they caught the Brahmana and found the body of Rajdharman shorn of wings, bones, and feet.

14 Taking the captive with them, the Rakshasas returned quickly to Meruvraja, and showed the king the mutilated body of Rajdharman, and that ungrateful and sinful wretch, Gautama.

15—16 Seeing the remains of his friend, the king, with his counsellers and priest, began to weep aloud Loud lamentations were heard in his house.

17. The entire city of the Rakshasa king,—men, women, and children,—was plunged in grief The king then ordered his son, saying,—Let this sinful wretch be killed! Let these Rakshasas here eat merrily his flesh.

18—19 Of sinful deeds, of sinful habits, of sinful soul, and used to sin, this wretch, I think, should be killed by you!—Thus addressed by the Rakshasa king, many Rakshasas of dreadful prowess expressed their reluctance to eat the flesh of that sinner.

20. Indeed, those night-rangers addressing their king, said,—Let this vilest of men be handed over to the robbers

21. Lowering their heads to their king, they told him so, adding, you should not give us this sinful wretch for our food

22 The king said to them,—Let it be so! Let this ungrateful person be forthwith delivered to the robbers

23 Thus ordered by him the Rakshasas armed with lances and battle axes, hacked that sinful wretch into pieces and gave them away to the robbers.

24 It so came about that even the very robbers refused to eat the flesh of that vile man Though cannibals, O king, they would not eat an ungrateful person

25 There is expiation, O king, for one who slays a Brahmana, for one who drinks wine, for one who steals, for one that has not fulfilled a vow But there is no expiation for an ungrateful person.

26. That cruel and mean man who does injury to a friend and turns ungrateful, is not eaten even by the very cannibals nor by the worms that feed on carrion.

CHAPTER CLXXIII.

(APADDHARMANUSHASANA PARVA)—*Concluded.*

Bhishma said:—

1. The Rakshasa king then caused a funeral pyre to be made for that king of cranes and decked it with jewels, gems, perfumes, and, costly dresses

2. Setting fire to it with the body of that prince of birds, the powerful king of the Rakshasas caused the obsequial rites of his

friend to be performed according to the ordinance

3 At that time, the auspicious goddess Surabhi the daughter of Daksha, appeared in the sky above the place where the pyre had been made. Her breasts were full of milk

4 From her mouth, O sinless king, froth mixed with milk dropped upon the funeral pyre of Rajdharman

5 Thereat the prince of cranes became revived Rising up, came to his friend Virupaksha, the king of Rakshasas

6 At this time, the king of the gods himself came to the city of Virupaksha Addressing the Rakshasa king, Indra said, —By good luck, you have revived the prince of cranes

7 The king of the gods further recited to Virupaksha the old story of the course imprecated by the Grandfather upon that best of birds named Rajdharman.

8—9 Addressing the king he said,— Once on a time, O monarch this prince of cranes did not come to the region of Brahman when he was required In anger the Grandfather said to this prince of birds,— Since this vile crane has not come to day in my assembly, therefore, that wicked one shall not soon die

10. In consequence of these words of the Grandfather, the prince of cranes, though killed by Gautama, has been restored to life by the nectar with which his body was drenched

11 After Indra had become silent, Rajadharman, having bowed unto the king of the gods, said, O king of gods, if you wish to show me favour, then let my dear friend Gautama be restored to life.

12 Hearing these words of his, Vasava, O king, sprinkled ambrosia over the Brahmana Gautama and restored him to life.

13. Coming to his friend Gautama who still bore on his shoulders the load of gold, the king of cranes embraced him and felt great joy.

14. Dismissing Gautama of sinful deeds, with his wealth, then Rajadharman, that prince of cranes, returned to his own abode

15 At the due hour he went (the next day) to the Grandfather's region The latter honored the great bird with such attentions as are shown to a guest.

16 Gautama also, coming back to his home in the village of the hunters, begot many sinful children upon his Shudra wife.

17 A great curse was imprecated upon him by the gods that having begotten, within a few years upon the body of his remarried wife many children, that ungrateful sinner should sink into a dreadful hell for many years

18, All this, O Bharata, was described to me formerly by Narada. Remembering the incidents of his important story, O best of Bharata's race, I have recited it to you fully.

19 Whence can an ungrateful person acquire fame? Where is his place? Whence can he enjoy happiness? An ungrateful person should not be trusted An ungrateful person can never escape.

20 No person should injure a friend He who injures a friend sinks into dreadful and everlasting hell

21. Every one should be grateful, and every one should try to do good to his friends Everything may be got from a friend Honors may be got from friends.

22 For friends one may enjoy various objects of life. By the exertions of friends, one may escape from various sorts of danger and distress He who is wise would honour his friends to the best of his power.

23 An ungrateful shameless and sinful wretch should be shunned by the wise. One who injures his friends is a despicable character. Such a sinful person is the vilest of men

24 I have thus told you, O foremost of all virtuous men the characteristics of a sinful wretch who is stained by ingratitude and who injures his friend. What else do you wish to hear.'

Vaishampayana said :—

25 "Hearing these words spoken by the great Bhishma, Yudhisthira, O Janamejaya, was highly pleased."

CHAPTER CLXXIV.

(MOKSHADHARMA PARVA).

Yudhishthira said :—

1. "You have, O grandfather, described the sacred duties of kings regarding the persons in distress O king, you should tell me now those foremost of duties of those who lead the (four) modes of life.'

Bhishma said —

2 'Religion has many doors The observance of the duties sanctioned by religion can never be useless Duties have been laid down regarding every mode of life The fruits of Penance with regard to the development of the Soul, are to be had in this world.

3 The object to which one devotes oneself, whatever it may be, O Bharata, and nothing else, appears to one as the highest of acquisitions fraught with the greatest of blessings.

4 When one meditates properly, one comes to know that the things of this world are useless as straw. Forsooth, one is then freed from attachment of those things

5 When the world, O Yudhishthira, which is full of shortcomings, is so framed, every intelligent man, should try to acquire the liberation of his soul'

Yudhisthira said —

6 "Tell me, O grandfather, by what condition of mind should one kill his grief when he loses his riches or his wife, or son, or father.'

Bhishma said —

7. 'When one's wealth is lost, or one's wife or son or father is dead, he certainly says to oneself —Alas, it is a great sorrow —But then one should, by the help of meditation, try to kill that grief

8. Regarding it is mentioned the old story of the speech that a twice-born friend of his, coming to Senajit's court, made to that king.

9 Seeing the monarch stricken with grief and burning with sorrow on account of the death of his son, the Brahmanana said to that king of very cheerless heart —

10. Why are you stupefied? You are without any intelligence You are yourself an object of grief, why do you grieve (for others)? A few days hence others will grieve for you, and in their turn they will be grieved for by others still

11. Yourself, myself, and others who wait upon you, O king, shall all repair whence all of us have come.

Senajit said —

12 What is that intelligence, what that penance, O learned Brahmana, what that concentration of mind, O you having asceticism for wealth, what that knowledge and what that learning, by gaining which you do not give way to grief?

The Brahmana said —

13. See, all creatures,—the superior, the middling, and the inferior—on account of their respective acts, and entangled in sorrow

14 I do not consider even my own self to be mine. On the other hand, I consider the whole world to be mine I again consider all this as much mine as it belongs to others Grief cannot attack me for this thought.

14 Having gained such an understanding, I do no give way to joy or to grief

16 As two pieces of wood floating on the sea meet together at one time and are again separated, so is the union of (living) creatures in this world.

17 Sons, grandsons, kinsmen relatives, are all of this nature One should never feel attachment for them, for separation with them is inevitable.

18 Your son came from an invisible quarter. He has gone away and become invisible. He did not know you. You did not know him. Who are you and for whom do you grieve.

19 Grief is the child of the disease created by desire Happiness again comes when the disease of desire is cured From joy originates sorrow, and sorrow comes again and again.

20. Sorrow comes after joy, and joy after sorrow. The joys and sorrows of human beings are revolving on a wheel.

21. After happiness sorrow has come to you You will again enjoy happiness for good and no one enjoys happiness for good.

22 The body is the abode of both sorrow and happiness An embodied creature suffers the consequences of whatever acts he performs with the help of his body.

23 Life comes with the creation of the body. The two exist together, and the two die together.

24. Men of impure souls, attached to worldly objects by various fetters, disappear like embankments of sand in water.

25 Miseries of various sorts begotten by ignorance, act like pressers of oil seeds for attacking all creatures for their attachments, these press them like oil seeds in the oil making machine subjecting them to the round of re births.

26 Man, for the sake of his wife commits numberless evil deeds, but suffers alone various kinds of misery both in this and the next world.

27 All men, attached to children, wives kinsmen and relatives sink in the miry sea of sorrow like wild elephants, when shorn of strength, sinking in a miry slough

28 Indeed, O king, upon loss of wealth or son or kinsmen or relatives, man suffers great misery burning him like a forest fire.

29 All this, *viz*, joy and grief, existence and non-existence depend upon destiny.

30. One having friends as well as one having none, one having enemies as well as one having none, one having wisdom as well as one shorn of it, each and every one amongst these, enjoys happiness through destiny.

31. Friends are not the root of one's happiness. Enemies are not the root of one's misery. Wisdom cannot bring on wealth, wealth cannot give happiness

32. Intelligence cannot give wealth, nor is stupidity the cause of poverty Only a wise man, and none else, understands the order of the world.

33 Of the intelligent, the heroic, the foolish, the cowardly, the idiotic, the learned, the weak, or the strong, happiness comes to him only for whom it is ordained

34. The cow belongs to the calf, to the cowherd who is her master, and to the thief. Indeed, she is his who drinks her milk.

35 They whose understandings are dormant, and they who have that state of the mind which lies beyond the range of the intellect, succeed in enjoying happiness Only they who are between these two classes, suffer misery.

36. The wise find pleasure in the two extremes but not in the intermediate states. The sages have said that the attainment of any of these two extremes form happiness. Misery lies in the intermediate states between the two

37. Those who have succeeded in acquiring real happiness and who have become freed from the pleasures and pains of this world, and who are shorn of envy, are never moved by either the accession of wealth or its loss.

38 Those who have not gained that intelligence which brings on real happiness, but who have got over folly and ignorance yield to excessive joy and excessive misery.

39 Men who have no ideas of right or wrong, who are beside themselves with pride and with success over others, give way to transports of delight like the celestials.

40 Happiness must terminate in misery. Idleness is misery, while cleverness (in action) is the root of felicity Affluence and prosperity live in a clever man, but not in an idle wight.

41 Be it happines or be it misery, eb it pleasant or be it otherwise, what comes to one should be enjoyed or put up with an unconquered heart.

42 Every day a thousand occasions for sorrow, and a hundred occasions for fear attack an ignorant and foolish man but a wise man is never so affected.

43 Sorrow can never touch an intelligent man, one who has acquired wisdom, one who obeys the instructions of his elders, one who has no envy, and one who has controlled his self

44 Depending upon such an understanding, and guarding his heart (against the influences of desire and the passions), the wise man should work on in this world. Indeed, sorrow cannot affect him who knows that Supreme Self from which everything emanate and to which everything disappears.

45 The very root of grief, or heartburning, or sorrow or of action, should even if it be a part of one's body, be cast off

46 That object, whatever it may be, which one considers as his own, is a source of grief and heart burning.

47. If objects, of desire are renounced they become sources of happiness The man who follows objects of desire is ruined in that pursuit

48 Neither the happiness which is derived from a gratification of the senses nor that great happiness which one may enjoy in heaven even comes up to a sixteenth part of the happiness which originates from the destruction of all desire.

49 The consequences of pristine deeds, right or wrong, affect the wise and the foolish, the brave and the mind

50 Thus joy and sorrow, the agreeable and the disagreeable, continually revolve among living creatures

51. Thus knowing an intelligent and wise man lives at ease A person should renounce all his desires, and never give way to anger.

52 This anger originates in the heart and becomes powerful there. This anger which lives in the bodies of men and is born in their minds, is described by the wise as Death.

53 When a person withdraws all his desires like a tortoise withdrawing all its

limbs, then its soul, which is self-luminous, can see itself

54 That object, whatever it may be, for which one cherishes the notion of mineness, becomes a source of grief and heart-burning.

55. When a person himself feels no fear and is feared by no one, when he has no desire and no hatred, he is then said to attain to the state of Brahma.

56 Renouncing both truth and falsehood, grief and joy, fear and courage, the agreeable and the disagreeable, you may acquire equanimity of soul

57. When a person does no wrong to any creature, in thought, word, or deed, he is then said to attain to a state of Brahma.

58 He alone enjoys true happiness who can renounce that thirst which cannot be cast off by the misguided, which does not decay with decrepitude, and which is considered as a fatal disease

59 About it, O king, are heard the verses sung by Pingala regarding the way in which she had acquired eternal merit even at a very unfavourable time.

60 Having gone to the appointed place, a fallen woman of the name of Pingala could not enjoy the company of her lover through an accident. At that time of great misery, she acquired equanimity of soul.

Pingala said:—

61. Alas, I have for many long years lived ignorantly, by the side of that dear Self in whom there is nothing but tranquility Death has been at my door Ere this, I did not, however, approach that Essence of Purity.

62. I shall cover this house of one column and nine doors, *i. e.*, body, (by means of true Knowledge) What woman is there who considers that dear Supreme Soul, even when He is so near, as really dear.

63 I am now awake. I have been roused from the sleep of ignorance I am no longer under the influence of desire. Human lovers, who are, in fact, so many embodiments of hell, shall no longer impose upon me by approaching me lustfully.

64. Evil yields good through destiny or through pristine deeds Roused from the sleep of ignorance, I have renounced all desire for worldly objects I have gained a complete mastery over my senses.

65 One freed from desired and hope sleeps happily Freedom from hope and desire is happiness Having renounced desire and hope, Pingala sleeps happily.

Bhishma said —

66 Consoled with these and other words of the learned Brahmana, king Senajit enjoyed delight and became very happy.'

CHAPTER CLXXV.

(MOKHADHARMA PARVA)—*Continued.*

Yudhishthira said —

1. "Time, which destroys every created thing, is rolling on. Tell me, O grandfather, what is that good thing which one should seek.

Bhishma said —

2 Regarding it, O king, an old discourse between father and son, O Yudhisthira, is mentioned

3 A certain Brahmana, O Partha, who was given to the study of the Vedas, got a very intelligent son who was called Medhavin.

4 One day, the son, who was cognisant of the truths of the religion of liberation, and acquainted also with worldly affairs, addressed his father given to the study of the Vedas.

The son said —

5 Seeing that the lease of human life is passing away so very speedily, what should a wise man do? O father, tell me the duties which one should perform, without failing to mention the fruits Having heard you, I wish to practise those duties.

The sire said:—

6 O son, following the life of celibacy, one should first read the Vedas He should then wish for children for saving his departed ancestors Kindling his fire next, he should try to celebrate the (prescribed) sacrifices according to due rites At last he should enter into woods for practising contemplation

The son said —

7. When the world is thus encircled on all sides and is thus attacked, and when such irresistible things of dreadful consequences fall upon it, how can you say these words so calmly.

The sire said :—

8 How is the world attacked? What is that by which it is encircled? What again, are those irresistible things of dreadful consequences that fall upon it? Why do you terrify me thus?

The son said —

9 Death is what assails the world Decrepitude brings it about Those irresistible objects which come and go away are the nights

10 When I know that Death waits for none, how can I pass my days without covering myself with the raiment of knowledge

11. When passing away, each succeeding night lessens the lease of human life, the wise man should consider the day to be fruitless.

12 What man is there who would, like a fish in a shallow water, feel happy? Death approaches a man before all his desires have been fulfilled.

13. Death takes away a person when he is engaged in plucking flowers and when his heart is otherwise busy, like a tigress carrying away a ram

14 Do you, this very day, do what is for your well being Let not this death approach Death drags its victims before their acts are done.

15 What should be done tomorrow should be done to-day, and the deeds of the afternoon in the forenoon Death does not wait to see whether the acts of its victim have all been done or not.

16 Who knows that Death will not approach him even to-day? In prime of life one should begin the practice of virtue Life is fickle If virtue be practised, one will meet fame in this, and happiness in the other, world.

17. Possessed by ignorance, one is ready to work hard for sons and wives Doing good or evil deeds one brings them up and advances their interest.

18 Like a tiger carrying away a sleeping deer, Death takes away the man addicted to the gratification of desire and the enjoyment of sons and animals.

19 Before he has been able to pluck the flowers which he seeks, before he has been satiated with the acquisition of the objects of desire, Death carries him away like a tiger carrying away its prey

20 Death attacks a man while he enjoys the happiness arising from the gratification of desire, and while he still thinks,—this has been done, this is be done, this has been half done.

21 Death carries away the man, whatever he is called according to his calling, attached to his field, his shop or his home, before he has acquired the fruit of his acts.

22. Death carries away the weak the strong, the brave, the timid, the idiotic, and the learned, before any of these acquires the fruits of his acts

23 When death decrepitude, disease, and grief originating from various causes, are all living in your body, how is it that you live as if you are perfectly hale

24 As soon as an embodied creature is born, Decrepitude and Death follow him to bring about his destruction All things, mobile and immobile, are affected by these two

25 The attachment which one feels for living in villages and towns is considered as the very mouth of Death The forest, on the other hand, is considered as the fold within which the senses may be penned up. This is the injunction of the Shrutis

26 The attachment a person feels for living in a village or town is like a cord which fetters him strongly. Those that are good break that cord and acquire liberation, while they the wicked cannot break them

27 He who never injures living creatures by thought word or deed, is never injured by such agencies as wild beasts and lawless men always destroying life and property.

28 Nothing can resist the emissaries of Death when they advance except Truth which devours Untruth Immortality, lives in Truth

29 For these reasons one should practise the vow of Truth, one should devote himself to Truth, one should accept Truth for one's Veda, and controlling his senses, one should defeat the Death by Truth.

30 Both Immortality and Death are in the body. One meets with Death through ignorance and loss of judgment, while Immortality is gained by Truth.

31. I shall therefore, injure no one and try to acquire Truth, and transgressing the control of desire and anger consider pleasure and pain impartially, and gaining tranquility, avoid Death like an immortal

32 When with the coming of the season the Sun will march towards the north I shall, controlling my senses, engage in the practice of self denial in the

reflection of Vedantic truths, in the recitation of the mystic syllable OM, and in the contemplation of the Supreme Self.

33 How can one like me adore his Maker with animal-sacrifices involving cruelty, or sacrifices of the body such as Pishachas only can perform and such as yield transitory fruits.

34 That person whose words, thoughts penances, renunciation, and Yoga meditation, all depend on Brahma, acquires the highest good.

35. There is no eye which is equal to that of Knowledge There is no penance like Truth There is no sorrow like Attachment There is no happiness like Renunciation.

36. I have sprung from Brahma through Brahma I shall devote myself to Brahma, though I have no child I shall return to Brahma I do not require a son for rescuing me.

37 A Brahmana can have no wealth which is the state of being alone, the state by virtue of which he can look upon everything impartially, the practice of truthfulness, good conduct, patience, abstention from injury, simplicity and avoidance of all rites and sacrifices.

38 Why do you, O Brahmana, care for wealth or kinsmen and relatives and wives, when you shall have to die? Seek your Self which is concealed in a cave. Where are your grandfathers and where is your sire.

Bhishma said:—

39 Do you also, O king, act yourself like the father (in this story) behaved himself devoted to the religion of Truth, after having heard the words of his son.'

CHAPTER CLXXVI.

(MOKSHADHARMA PARVA)—

Continued.

Yudhishthira said:—

1. "Tell me, O grandfather, whence and how happiness and misery approach the rich and the poor, but who follow different practices and rites."

Bhishma said:—

2 Regarding it is cited the old history of what was sung by Champaka who had acquired tranquillity and liberation for herself.

3 In days of yore a certain Brahmana made miserable by a bad wife, bad dress and hunger, and practising the vow of renunciation, sang me these verses.

4. Various sorts of sorrow and happiness overtake, from the day of birth, the person who is born on the Earth

5 If he could ascribe either of them to the work of Destiny, he would then be indifferent to either happiness or misery as they fall to his share.

6 Though your mind is freed of desire, yet you bear a heavy burden You do not strive to accomplish your own good. Are you not successful in subduing your mind?

7. Having renounced home and coveted wealth, if you go about, you shall then know what is real happiness. One who is shorn of everything, sleeps soundly and rises happily.

8 Abject poverty, in this world, is the road to happiness It is the safest way, it leads to the source of all blessings, and the path is not beset with any peril Persons cherishing desire, cannot reach this goal (but those who have riden over their desire, can easily do so.

9 Stretching my eyes on every part of the three worlds, I do not find the person who can be equal to a poor man of unblemished character and who is indifferent to worldly things.

10 I weighed poverty and sovereignty in the balance, and found sovereignty wanting, and poverty to all appearances possessed greater merits than sovereignty.

11. Between poverty and sovereignty there is this great difference *viz*, that the sovereign of vast possessions is always troubled with painful anxiety and seems to be an easy prey of death.

12 Regarding, however, the poor man who has no wealth to call his own, not any hopes to entertain, and as such has emancipated himself, neither fire, nor foe nor death, nor thieves, can override him.

13. The very gods praise such a man who wanders about according to his will who lies down on the naked Earth with his arm for a pillow, and who possesses a tranquil soul.

14 The man of wealth, affected by anger and lust, stains himself with his sinful heart He casts sidelong glances and makes dry speeches He becomes sinful and his countenance loses its lustre with his wry face.

15 Being helpless and worked up with passion, he gives vent to harsh and cruel

words. If such a man desires to make even a gift of the whole world, who is there that would like to look at him even

16. Continuous Prosperity stupefies a person of weak intellect Like the wind driving off the autumnal clouds, it drives off his judgment Association with Prosperity induces him to think,—I am beautiful I am wealthy.

17. I am high-born! I am successful in my undertakings! I am no ordinary individual!—For these three reasons, his heart becomes intoxicated.

18 He makes a waste of the possessions left by his ancestors by allowing the bent of his heart eager for worldly enjoyments And then when reduced to want he does not regard the appropriation of other's wealth as sinful

19 At this stage when he outstrips all barriers and becomes reckless of conduct as regards his appropriation other's possessions from every side of the rulers of men checks and afflict him like sportsmen afflicting a deer with their sharp arrows which they espied in the woods

20 Such a man is then overwhelmed with many other afflictions of a like nature that originate in fire and weapons

21. Therefore, becoming indifferent to all worldly attachments (i.e., for children and wives) together with all fleeting phantoms (as the physical body, etc.) one should, helped by his intelligence, treat himself with proper medicine for the cure of those painful afflictions.

course should he pursue to obtain happiness?'

Bhishma said:—

2 'He who makes no difference between two opposite agents, viz., pleasure and pain, honor and insult, etc., who never troubles himself for the gratification of his desire for worldly possessions, who observes veracity of speech, who has freed himself from all kinds of attachment, and who has renounced his desire for action, is, O Bharata, a happy man

3 The ancients say these are the five means by which perfect tranquility or emancipation could be obtained These are called Heaven These are Religion. These form the highest happiness

4 Regarding it is cited the old story of what Manki had sung when freed from attachments Hear it O Yudhishthira

5 Manki, desirous of wealth, found that he was doomed to an unending series of disappointments With a little remnant of his property he purchased at last a couple of young bulls with a yoke for training them (to pastoral labour).

6—7. One day the two bulls, properly yoked, were taken out for training (in the fields) Shying at the sight of a camel which was lying down on the road, the animals suddenly ran towards the camel, and fell upon its neck Enraged at finding the bulls fall upon its neck, the camel, possessed of great speed, got up and ran with full speed, bearing away the two

13 Or, if the existence of anything like Exertion (as a resulting factor) be admitted, a little more scrutiny would find that Destiny is at the bottom

14 Therefore, he who is desirous of happiness, should renounce all attachment He who is indifferent to worldly surroundings, has renounced all desires for acquiring wealth, can sleep happily

15. Ho, it was well said by Shuka while going to the great forest from his father's house, renouncing everything

16 Amongst these two *sis*, one who obtains the fruition of all his desires, and one who renounces all desires, the latter, who casts off everything is superior to the first who obtains the fruition of all his desires

17 No one could ever attain to the end of desire Only he who is destitute of knowledge and judgment feels an avidity for protecting his body and life.

18 Renounce all desire for action. O my Soul which has become a prey of cupidity, adopt tranquillity by freeing yourself from all worldly attachments Repeatedly have you been cheated (by phantoms of hope) How is it that you do not still free yourself from attachments?

19 If I am not one who deserves to be crushed by you, if I am one with whom you should play in delight, then O my wealth coveting Soul, do not induce me towards cupidity.

20 You have now and again lost your hoarded wealth! O my wealth coveting and foolish Soul, when will you succeed in getting rid of your desire for wealth?

21 Shame on my foolishness I have become a toy of yours It is thus that one becomes a slave of others

22 No one born on Earth did ever attain to the end of desire, and no one who will be born hereafter will succeed in attaining to it Renouncing all acts I have at last been roused from sleep I am now awake.

23 Without doubt, O Desire, your heart is hard like that of an adamant since though affected by a hundred reverses, you do not break into as many fragments

24 I know you, O Desire, and all those things that are dear to you. Seeking what is dear to you, I shall feel happiness in my own Self.

25 O desire I know your origin You originate from Will I shall, therefore, avoid Will You will then be rooted out

26 The desire for wealth can never yield happiness If acquired, the acquirer feels great anxiety If lost after acquisition it is felt like death Again acquisition itself, is very uncertain

27 Wealth cannot be secured by even the surrender of one's person What can be more painful than this? When acquired one is never gratified with its quantity, but one continues to hanker after it

28 Like the sweet water of the Ganges riches only enhances one's hankering It is my destruction I am now awakened Do you, O desire, leave me

29 May that desire which resides in this my body,—this compound of (five) elements,—go wherever it likes and live happily wherever it likes

30 I do not like you all who are not of the Soul for you bring on Desire and Cupidity! Forsaking all of you I shall seek refuge with the quality of Goodness

31—32 Seeing all creatures in my own body and my own mind and devoting my reason to Yoga, my life to the instructions of the wise, and soul to Brahma, I shall happily rove through the world, without attachment and without calamities of any kind, so that you may not be able to plunge me again into such sorrows

33 If I continue to be unruffled by you O desire, I shall necessarily be without a path (by which to effect my salvation) You O desire are always the parent of thirst, of sorrow, and of fatigue and toil

34 I consider the sorrow that one feels at the loss of wealth is proportionately greater than what one feels under any other adverse circumstance Relatives and friends forsake him who has lost his wealth

35 With all sorts of humiliation numbering by thousands there are many other faults in property which are even much more painful On the other hand, the very small happiness that resides in wealth is mingled with pain and sorrow.

36 Robbers kill in the sight of all the person who has riches, or torment him with all sorts of severity, or put him into fright now and again

37 At last, after a long time, I have realised that the desire for wealth is attended with sorrow. Whatever the object, O desire, upon which you set your heart, you force me to follow it You are without judgment. You are a fool You are difficult of being satisfied You can never be contented. You burn like fire

38 You do not enquire when following the object you pursue, whether it is easy or difficult of attainment Like the neither

great miseries But I never see that there is any order of being which can enjoy consummate happiness.

24. Having acquired riches men next wish for sovereignty Having acquired riches men next wish for sovereignty Having acquired sovereignty they next wish to be gods Having acquired that status they then wish to be the king of the gods.

25 If you become affluent, you will never become a king, nor a god. If by any means you become a god, you will then wish for the kingship of the gods In no state you will be contented

26 Contentment does not come from acquisition of objects of desire Thirst is never satiated although there is sufficient water. The thirst for acquisition is only increased by each fresh acquisition like a fire with new fuels thrown into it

27. You have grief for your associate But joy, at the same time, lives in you Both happiness and misery live in you Why should you then yield to grief?

28 One should shut up, like birds in a cage the very springs *viz*, the understanding and the senses of his desires and acts.

29. A second head, or a third hand can never be cut That which does not exist produces no fear

30 One who has not experienced the enjoyment of a certain object never feels a desire for that object Desires originate from the actual experience of the pleasures that touch, or sight or hearing gives

31. You have no idea of the taste of the wine called Varuni or of the meat of the birds called Lavaka. There is no drink and no so food sweeter than these

32 You have no idea also, O Kashyapa, of every other superior kind of drink and edible that exists among men, for you have never tasted it.

33 Forsooth therefore, a man to acquire happiness should vow not to taste, not to touch, and to see

34—35 Creatures that have hands, forsooth become strong and acquire riches Men are forced by men to become servants, and are repeatedly afflicted with death, imprisonment, and other punishments Although such is their condition yet even they laugh and sport and become merry.

36 Although gifted with strength of arms, knowledge and great energy of mind others again, follow censurable, sinful, and miserable callings

37 They try to change such professions or better ones but then they are fettered by their pristine deeds and by the force of Destiny,

38 The vilest man of the Pukkasa or the Chandala orders never wishes to renounce his life He is quiet satisfied with his birth Mark the illusion in it.

39 Seeing those amongst your order that have no arms, or are struck with palsy, or suffering from other diseases, you can consider yourself as very happy and possessed of valuable properties amongst the members of your own order.

40. If this your regenerated body remains all right, and free from disease, and all your limbs remain perfect, you will incur reproach amongst men

41 You should not, O Brahmana, renounce your life, even if any blame affects you which can be proved and which can lead to your excommunication Rise and practise virtue You should not throw away your life

42 If, O twice-born one, you listen to me and confide in my words, you will acquire the highest reward of the religion laid down in the Vedas

43 Engage, in Vedic studies, and properly maintain your consecrated hearth and observe truth, and self control, and charity Never compare yourself boastfully with another.

44 They who by studying the Vedas, become competent for celebrating sacrifices for themselves and others, need not regret or fear any sort of evil

45 They who are born under an auspicious constellation on an auspicious lunation and at an auspicious hour, try their best for performing sacrifices practising charity, and procreating children, and wishing to pass their time cheerfully in those acts, at last acquire very great happiness

46 They on the other hand, who are born under evil stars inauspicious lunations and at evil hours, cannot perform sacrifices and get progeny and at last fall into the Asura order.

47 In my previous birth I had much useless learning I always tried to find out reasons and had very little faith I used to censure the Vedas I was unacquainted with the fourfold objects of life, and was devoted to the science of reaping which is based upon ocular or tangible proofs

48 I used to speak of reasons only. Indeed, in assemblies, I always spoke of reasons I used to speak irreverently of the injunctions of the Shrutis and address Brahmanas haughtily.

I travel among men, having controlled all shortcomings and having freed myself from thirst after material enjoyments.

Bhishma said :—

37. That great person who, having freed himself from attachments and got rid of fear, cupidity, foolishness, and anger, follows this Ajagara vow, or indulges in this sport, as it may be called, surely spends his time in great happiness.

CHAPTER CLXXX.

(MOKSHADHARMA PARVA)— *Continued.*

Yudhisthira said :—

1. "Which of these, O grandfather, viz relatives, or acts or riches or wisdom, should be the refuge of a person? Accosted by me, answer me thus!"

Bhisma said —

2 'Wisdom is the refuge of creatures Wisdom is considered as the greatest of acquisitions. Wisdom is the greatest happiness in the world Wisdom is regarded by the good and virtuous as heaven.

3 It was through wisdom that Vali, Prahrada, Namuchi, and Manki, when they lost their prosperity, succeeded in gaining happiness. What is there that is superior to wisdom.

4. Regarding it is cited the old story of the conversation between Indra and Kashyapa. Listen to it, O Yudhisthira!

5. Once on a time a rich Vaishya, enjoying the highest state of prosperity and elated with his affluence threw down, by rashly driving his car, a Rishi's son of rigid vows, named Kashyapa, given to penances.

6—8. Laid low on the ground, the young man, in great pain, yielded to his anger; and in despair resolved, saying, I shall renounce my life A poor man has no necessity of life in this world!— While the Brahmana was lying in that condition, silent and agitated, shorn of energy and on the verge of death, Indra appeared there in the shape of a jackal and addressing him, said,—All (inferior) creatures seek to be born as men Among men, again, the dignity of a Brahmana is much coveted.

9 You, O Kashyapa, are a human being! Amongst men, you are again a Brahmana Among Brahmanas, you are again well-read in the Vedas Having acquired that which it is difficult to get, you should not give up life from folly.

10 All sorts of (earthly) acquisitions are fraught with pride What the Shrutis hold about it is perfectly true. You appear as the embodiment In forming such a resolution about renouncing your life, you act from cupidity.

11. Those who have hands become successful I eagerly wish to be like those creatures who have hands.

12 'We seek hands as eagerly as you seek riches There is no acquisition more valuable than that of hands.

13. See, O Brahmana, I cannot get out this thorn that has entered my body, or crush these insects and worms that are biting and paining me greatly.

14 Those who have got two hands with ten fingers, can throw away or crush the worms that bite their limbs

15 They can make shelters for themselves against rain, cold and heat. They can also enjoy excellent clothes for themselves good food, comfortable beds, and excellent houses.

16 Living on this Earth, those who have hands enjoy kine and other animals and cause them to carry loads or draw their cars, and by the help of various means make those animals obey them.

17. Those living creatures that are without tongues that are helpless, that have little strength, and that have no hands, suffer all kinds of misery. By good luck, O ascetic, you are not like them

18 By good luck, you are not a jackal, nor a worm nor a mouse, nor a snake, nor a frog, nor any other wretched animal.

19 With this gain, you should, O Kashyapa be contented How happy, again, should you feel yourself, as you think that amongst living creatures you are a superior Brahmana.

20. These worms are biting me For want of hands I cannot drive them off. Look at this my miserable condition.

21. I do not renounce life because it is a very sinful act, and lest, indeed, I may have a more miserable birth.

22 This birth, to which I now belong, is rather tolerable Miserable as it is, there are many more orders below it which are more miserable

23 By birth certain classes of creatures become happier than others who suffer

great miseries But I never see that there is any order of being which can enjoy consummate happiness

24 Having acquired riches men next wish for sovereignty Having acquired riches men next wish for sovereignty Having acquired sovereignty they next wish to be gods Having acquired that status they then wish to be the king of the gods.

25 If you become affluent you will never become a king, nor a god If by any means you become a god, you will then wish for the kingship of the gods In no state you will be contented

26 Contentment does not come from acquisition of objects of desire Thirst is never satiated although there is sufficient water. The thirst for acquisition is only increased by each fresh acquisition like a fire with new fuels thrown into it

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32 You have no idea also O Kashyapa of every other superior kind of drink and edible that exists among men, or you have never tasted it.

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39 Seeing those amongst your order that have no arms, or are struck with palsy, or suffering from other diseases, you can consider yourself as very happy and possessed of valuable properties amongst the members of your own order.

40. If this your regenerated body remains all right, and free from disease, and all your limbs remain perfect, you will incur reproach amongst men

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42 If, O twice-born one, you listen to me and confide in my words you will acquire the highest reward of the religion laid down in the Vedas

43 Engage, in Vedic studies, and properly maintain your consecrated hearth, and observe truth and self control, and charity Never compare yourself boastfully with another

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45 They who are born under an auspicious constellation on an auspicious lunation and at an auspicious hour, try their best for performing sacrifices practising charity, and procreating children, and wishing to pass their time cheerfully in those acts at last acquire very great happiness

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47 In my previous birth I had much useless learning I always tried to find out reasons and had very little faith I used to censure the Vedas I was unacquainted with the fourfold objects of life and was devoted to the science of reaping which is based upon ocular or tangible proofs

48 I used to speak of reasons only. Indeed, in assemblies I always spoke of reasons I used to speak irreverently of the injunctions of the Shrutis and address Brahmanas haughtily.

49 I was an Atheist a sceptic, and though really ignorant, proud of my learning. This birth of a jackal that I have got in this life is the outcome, O twice-born one, of those sins of mine.

50—51. If even after hundreds of days and nights, a jackal that I am now, I can once again secure the birth of humanity, I shall then pass my life in contentment, caring for the true objects of existence, and engaged in sacrifices and gifts I shall then know what should be known, and shun what should be shunned

52 Thus addressed, the ascetic Kashyapa, rising up said,—O, you are surely endued with great knowledge and intelligence! I really wonder at all this.

53. With eye whose vision was extended by knowledge, the Brahmana then saw that being who had addressed him as Indra the king of the gods and the lord of Shachi.

54. Kashyapa then adored that god having the best of horses to carry him Receiving afterwards with the god's permission, the Brahmana returned to his house.

CHAPTER CLXXXI.

(MOKSHADHARMA PARVA)—

Continued.

Yudhishthira said:—

1. "Tell me, O grand father, if gifts, sacrifices, penances and dutiful services offered to preceptors, yield wisdom and supreme bliss."

Bhishma said:—

2. "If the mind is stricken with desire, anger and other evil passions, it then inclines towards sin If one's acts are sullied by sin, he is obliged to dwell in painful regions.

3 Sinful men are born as poor men and suffer again and again the pangs of famine, woe fear, and death.

4 The virtuous, the faithful, and the self-restrained, become born as affluent men and continually enjoy festivities and heaven and happiness.

5 Unbelievers, with their hands bound, are sent to regions rendered inaccessible by carnivorous beasts and elephants, and dreadful, with snakes and robbers. What more should I say of them.

6. They, on the other hand, who respects gods and guests, who are liberal, who love good and honest men, enjoy for their acts of charity, that happy way which belongs to persons of purified souls.

7. They who have no respect for virtue are as vile among men as seedless grains among corn or the gnat among birds.

8 The pre-ordained act follows the doer even if the latter tries his best for leaving it behind It sleeps when he sleeps and does whatever else he does.

9 Like his shadow it takes rest when he rests, goes on when he goes on, and acts when he acts.

10 Whatever acts a man does he certainly enjoys the fruits thereof.

11. Death is dragging all creatures who are destined to take birth according to their deserts and are liable to enjoy or suffer that which has been ordained as the fruit of their acts.

12 Pristine acts develop their consequences in their own proper time even as flowers and fruits, without any outward efforts, never fail to appear when the proper season sets in.

13 After the ordained consequences, of pristine acts have been dissipated (by enjoyment or sufference), honor and disagrace, profit and loss, development and decay no longer come This takes place again and again.

14 While still in the mother's womb, a creature enjoys or suffers the happiness or the misery that has been ordained for him by his own acts

15 In childhood or youth or old age, whenever a man does a good or bad act, the consequences thereof surely visit him in his next life at precisely the same period.

16 As a calf recognises and comes to it mother in the midst of even a thousand kine, so the pristine acts recognise and visit the doer in his new life.

17 Washed in water a piece of cloth becomes clean Likewise, men, repenting (for their past misdeeds), get eternal happiness by proper penances.

18. By living in the woods and by practising austerities for a long period, one can wash themselves of their sins, and get the objects of their hearts.

19 As no one can mark the track of birds in the sky or of fishes in the water, so the track of persons whose souls have been purified by knowledge cannot be seen by any.

Earth, and of the Wind? By telling me the truth, remove my doubts

24. The sky you see above is Infinite It is the abode of successful ascetics and of celestial beings. It is lovely and consists of various regions. Its limits cannot be determined

25 The Sun and the Moon cannot see, above or below, beyond the range of their own rays There where the rays of the Sun and the Moon cannot go are luminaries which are self-effulgent and shining like the Sun or the fire

26 Know this, O giver of honors, that even these luminaries which have great effulgence, do not see the limits of the sky for the inaccessibility and infinity of those limits.

27 This Space which even the very celestials cannot measure contains many shining and self luminous worlds each above the other.

28. Beyond the limits of land are oceans Beyond water is darkness Beyond darkness is water again, and beyond water is fire.

29 Underneath, beyond the nether regions is water. Beyond water is the region of the great serpents Beyond that is sky once more, and beyond the sky is water again.

30 Thus exist water and sky alternately without end Such are the limits of the god of water. The very gods cannot determine the limits of fire and wind and water.

31 The nature of fire, wind, water, and land, is like that of space. It is the absence of true knowledge that draws distinction between them.

32. Sages read in various scriptures the limits of the three worlds and the ocean

33 Who is there, however, who can set limits to what cannot be seen and what is inaccessible?

form, of the essence of Righteousness, and the Creator of all mobile and immobile things.

Bharadwaja said:—

37 If Brahman originated from the Lotus, then it is the Lotus that should be considered as the first born and not Brahman Why however, is Brahman said to be the first? Do you dispell this doubt of mine

Bhrigu said —

38 *The Earth is called that Lotus* It was created for giving a seat to that form of Manasa which became Brahman

39 Extending up to heaven itself the Sumeru became the pericarp of that Lotus. Remaining within it, the powerful Lord of the Universe created all the worlds.

CHAPTER CLXXXIII.

(MOKSHADHARMA PARVA).—

Continued.

Bharadwaja said —

1 Tell me, O best of Brahmanas how the powerful Brahman living within Meru, created these various kinds of objects.

Bhrigu said —

2 The great Manasa (in his form of Brahman) created the various objects by his Will For the protection of all creatures, he first created water.

3 Water is the life of life of all creatures, and it helps their growth If there be no water, all creatures would die. The entire universe is pervaded by water.

4. Earth, mountains, clouds, and all things which have form, are all as transformations of water. They have all been produced by water being solidified.

Having abstained from food they lived upon air alone and remained thus for a thousand divine years

8 At the end of that time, certain words as sacred as those of the Vedas simultaneously reached the ears of all Indeed, this celestial voice was heard in the sky to say —

9 Formerly there was only infinite Space motionless and immovable Without sun moon, stars, and wind, it seemed to be asleep.

10 Then water originated like something darker within darkness Then from the pressure of water sprang wind

11—12 As an empty vessel having no hole appears at first to have no sound but when filled with water, air appears and makes a great noise so when infinite Space was filled with water the wind arose with a great noise, passing through the water.

13 Generated by the pressure of the ocean of water, that wind still passes on Occupying empty space, its motion is never stopped

14 Then on account of the friction of wind and water, fire endued with great power and burning energy, came into being with flames directed upwards That fire dissipated the darkness that had covered Space

15 Helped by the wind, fire combined Space and Water In fact combining with the wind, fire became solidified

16 While dropping from the sky, the liquid portion of fire being solidified again became what is known as the Earth

17 The Earth or land in which everything is born, is the root of all sorts of taste of all sorts of scent, of all sorts of liquids, and of all kinds of animals.

CHAPTER CLXXXIV.

(MOKSHADHARMA PARVA) — *Continued.*

Bharadwaja said —

1—2 When the great Brahman has created thousands of creatures why is it that only these five elements which he created first which permeate the entire universe and which are great creatures, are truly known by the name of creatures

Bhrigu said —

3 All things which belong to the Infinite or the Vast are known by the name of Great Therefore these five elements are called Great creatures

4 Activity is wind The sound is space The heat that lives within it is fire The liquid juices contained in it are water The solidified matter, *viz*, flesh and bones form the Earth The bodies are thus made of the five elements

5 All mobile and immobile objects are formed of these five elements The five senses also made of the five elements. The ear is formed of the properties of space The nose of earth, the tongue of water, touch of wind, and the eyes of fire

Bharadwaja said —

6 If all mobile and immobile objects be made of these five elements, why is it that in all immobile objects those elements are not seen.

7 Trees do not appear to have possessed any heat They appear to have no motion They are again formed of thick particles The five elements are not seen in them

8 Trees do not hear, they do not see, they cannot smell or taste They cannot touch How then can they be regarded as formed of the five elements

9 It appears to me that for the absence of any liquid matter in them, of any heat, of any earth, of any wind, and of any empty space trees cannot be considered as compounds of the five primary elements

Bhrigu said —

10 Forsooth, though possessed of density, trees have space within them They always bear flowers and fruits

11 They have heat within them for which leaf, bark, fruit and flower are seen to fall off They sicken and dry up Thus indicates that they have perception of touch.

12 By sound of wind and fire and thunder, their fruits and flowers fall down. Sound is perceived through the ear. Trees have, therefore ears and do hear.

13 A creeper entwines a tree all around. A blind thing cannot see its way Therefore it is evident that trees have vision.

14 Again trees regain vigor and put forth flowers for good and bad smell, of the sacred incense of all sorts It is evident that trees have scent.

15 They draw water by their roots. They catch all sorts of diseases Those diseases again are cured by various

operations. From this it is clear that trees have perception of taste.

16 As one can draw water through the hole of a lotus-stalk, trees also, with the help of the wind, drink through their roots.

17. They are subject to pleasure and pain, and grow when cut or lopped off These facts clearly prove that trees have life. They are not inanimate.

18. Fire and wind cause the water thus drawn up to be digested The tree grows and becomes humid proportionate to the quantity of the water taken up

19 In the bodies of all mobile things the five elements reside The proportions are different in each. Mobile objects can move for these five elements.

20 Skin, flesh, bones marrow, and arteries and veins, that exist together in the body are formed of earth.

21. Energy, anger, eyes internal heat, and the heat which digests the food taken these five, form the fire that exists in all embodied creatures

22 The ears nostrils mouth, heart, and stomach, these five, form the element of space that exists in the bodies of living creatures.

23 Phlegm, bile sweat, fat blood are the five kinds of water that exist in mobile bodies

24 Through the vital breath called Prana, a living creature is capable of moving about Through that called Vyana they act That called Apana goes downward That called Samana lives within the heart

25 Through that called Udana one passes exertion and is enabled to speak by virtue of its going through (the lungs the throat, and the mouth) These are the five sorts of vital airs that cause an embodied creature to live and move.

26 Through the earth-element an embodied creature perceives the properties of scent From the water-element he perceives taste From the fire element as represented by the eyes, he perceives forms, and from the wind element he perceives touch

27 Scent, touch, taste, vision and sound are considered as the common properties of all mobile and immobile objects I shall first describe the several sorts of scent

28 They are pleasant, unpleasant, sweet pungent, far reaching, varied, dry, indifferent,

29 Scent which is formed of the earth-element, consists of these nine sorts Light is seen by the eyes, and touch through the wind-element.

30 Sound, touch, vision and taste are the properties of water I shall describe fully that now the perception of taste. Listen to me

31 Great Rishis have mentioned various sorts of taste They are sweet, saltish, bitter, astringent, sour, and pungent.

32 These are the six sorts of taste belonging to the water element

33 Through light one perceives forms. Form is of various kinds Short, tall, thick square, round, white, black, red blue, yellow reddish, hard, bright, smooth, oily, soft and terrible

33—35 These are the sixteen sorts of form which forms the property of light or vision The property of the wind element is touch. Touch is of various sorts warm, cold agreeable and disagreeable, indifferent, burning, mild, soft, light and heavy

37 Both sound and touch form the two properties of the wind element These are the eleven properties which belong to the wind

38 Space has only one property, namely sound I shall now describe to you the different sorts of sound

39 They are the seven original notes called Shadaja, Rishabha, Gandhara, Maddhyama, Dhaivata, Panchama, and Nishada

40 These are the seven sorts of the property which belongs to space Sound pervades like the Supreme Being the entire space though attached especially to drums and other instruments

41 Whatever sound is heard from small and large drums and conch-shells, and clouds, and cars and animate and inanimate creatures are all contained in these seven sorts of sound already mentioned

42 Thus sound, which is the property of space is of various sorts The learned have described sound to be born of space. When created by the various kinds of touch, which is the property of the wind, it may be heard It cannot, however, be heard when the different kinds of touch are not used Mixed with their counterparts in the body, the elements increase and grow

43 Water fire, wind, always live in the bodies of living creatures, They form the

roots of the body Pervading the five vital airs they live in the body.

CHAPTER CLXXXV

(MOKSHADHARMA PARVA) — *Continued*

Bharadwaja said —

1 How does bodily fire or heat entering the body, live there? How also does the wind getting space for itself, cause the body to move and work?

Bhrigu said —

2 I shall, O twice born one describe to you the course in which the wind moves, and how O sinless one, that powerful element makes the bodies of living creatures move and work.

3 Heat lives within the head (brain) and protects the body The vital air called Prana living within the head and the heat that is there create all sorts of exertion

4. That Prana is the living creature the universal self, the eternal Being and the Mind, Intellect, and Consciousness of all living creatures, as also all the objects of the senses.

5 Thus Prana makes the living creature move about and exert Then by virtue of the other vital air called Samana every one of the senses performs its own work.

6 The vital air called Apana, by the help of the heat that is in the urethra, abdomen and intestines moves, carrying out urine and excreta.

12 The various vital airs passing through these canals mix with each other. The heat which lives in Prana is called Ushman Thus heat causes digestion in embodied creatures

13 The vital air called Prana, carrying a current of heat goes (from the head) downwards to the extremity of the anal canal and thence goes up once more. Returning to the head again, it once more sends down the heat it carries

14 Below the navel is the quarter of digested matter Above it is that for the food which is taken In the navel reside all the forces of life that keep up the body

15 Urged by the ten sorts of vital airs having Prana for their first, the canals, branching out from the heart, carry the liquid juices of food, upwards, downwards, and in contrary directions

16 The main channel leading from the mouth to the anus is the path by which Yogins knowing no fatigue, calm in happiness and misery, and highly patient, succeed in attaining to Brahma by drawing the soul within the brain

17 Thus is heat placed in the vital airs called Prana and Apana and others, of all embodied creatures That heat is always burning there like a fire placed in a vessel which can be seen

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CHAPTER CLXXXVI.

(MOKSHADHARMA PARVA).— *Continued.*

5 If life depended upon air, and if it ended with the passing of that air from the body, it would then mingle with the eternal air like a portion of water passing into the great sea and thereby only changing the place of its residence.

6 If a quantity of water be thrown into a well, or if the flame of a lamp be thrown into a burning fire, either of them, entering the original element, loses its independent existence If life were air, it also, when the animal died, would merge in the great sea of air outside

7. How we can say that there is life in this animal body which is composed of the five elements? If one of those elements disappear, the dissolution of the other four is brought about,

8. The element of water dries up if food is not taken. The element of air disappears if the breath is controlled The element of space disappears if the excretions cease So also the element of fire disappears if food does not go in.

9 The element of earth is shattered to pieces by disease, wounds and other sufferings. If only one of the five is spoiled the union is dissolved and the five go away into five different directions

10. When the five ingredients of the body which is a compound of the five elements, are separated where does life go? What does it then know What does it then hear? What does it then say?

11. This cow, it is said will save me in the next world The animal however, which is given away itself dies Whom then will this cow save?

12 The taker of the cow and the giver are both equally subject to death Both of them meet with destruction in this world How then will they meet again?

13. How will the man that has been eaten up by birds, or that has been shattered to pieces by a fall from a mountain summit or that has been consumed by fire, regain life?

14 The root of a tree that has been cut down does not revive Only the seeds put forth sprouts Where is the person who having died regains life?

15 Only seeds were originally created All this universe is the creation of seeds in succession. They that die, die for ever. Seeds come from seeds.

CHAPTER CLXXXVII.

MOKHÁDHARMA PARVA) — *Continued.*

Bhrigu said —

1 The living creature, or what is given, or our other acts, are never destroyed The death of a creature is only a change of form. The body alone is dissolved.

2 The living creature, though it depends upon the body is not destroyed when the body is destroyed It is not seen after the destruction of the physical body just as fire is not visible after the consumption of the fuel with which it was lighted.

Bharadwaja said —

3 If there is no destruction of the living creature like that of fire, I say, fire itself is not visible after consumption of the fuel (that ignited it).

4 When the supply of a fuel is stopped, the fire is put out, and as far as I know, is destroyed What has no longer any action should be considered as destroyed, for it proves its non-existence and which no longer occupies any space.

Bhrigu said —

5 It is true that after the consumption of fuel fire is no longer visible It mixes with space because there is no longer any visible object wherein it can abide, and hence it cannot be perceived by us

6 Likewise, upon renouncing the body, the creature lives in space, and cannot be seen for its extreme subtility as is the case with fire

7 It is fire or heat that keeps us the vital airs called Prana and the others. Know this heat is called life or the living agent The heat which keeps up vital airs, is extinguished for the suppression of breath

8 With the extinction of heat, the body itself loses animation. Falling down it is metamorphosed into earth, its ultimate destination.

8 The breath that exists in all mobile and immobile objects mingles with space, and the heat which is in them follows that breath.

10. These three (viz., space, air, and fire), mingle together The other two (viz., water and earth), exist together in the shape of earth.

11. There is wind where space is and there is fire where wind is. They have in

reality no forms, and become endued with form only in embodied creatures.

Bharadwaja said —

12 If in the bodies of all living creatures there are heat, wind, earth, space, and water, what then are the signs of the living agent? Tell me these, O sinless one.

13 I wish to know the nature of the life that exists in the bodies of living beings,—composed of the five principal elements, engaged in the five acts, endued with the five senses and animation

14 After the dissolution of the body which is a compound of flesh and blood, a mass of fat, sinews and bones, that which is the living agent is not seen.

15 If this body, composed of the five elements has no life who or what then is *that which feels misery on account of either* physical or mental pain?

16 The living agent hears what is said, through the ears It is again, the fact, O great Rishi, that the same agent hears not when the mind is elsewhere engaged It appears, therefore, that what is called the living agent serves no purpose

17 What the living agent sees with eyes acting in unison with the mind, the eye sees not, even when lying before it, if the mind is elsewhere engaged

18 Then again when it is asleep, that agent neither sees nor smells nor hears, nor speaks, nor feels the perceptions of touch and taste.

19 Who or what then is that which feels joy, becomes angry, or sorry and suffers tribulation? What is that which wishes, thinks, feels hatred and utters words.

Bhrigu said —

20 The mind like the body also is made of the five elements Therefore it is useless regarding the acts mentioned by you. Only the soul sustains the body. It is he that perceives smell, taste, sound, touch, form and other properties.

21. Permeating all the limbs, that Soul witnesses the acts of the mind possessing five attributes and living within the body composed of the five elements It is he who feels pleasure and pain, and when separated from him the body does not feel them

22 When one has no perception of form or of touch, when there is no heat in the fire of the body,—when that animal heat is gone,—the body, being renounced by the Soul, meets with destruction.

23 This whole universe is made of water Water is the form of all embodied creatures In that water lives the Soul which is seen in the mind That Soul is the Creator Brahman who exists in all things.

24 When the Soul is endued with ordinary attributes, it is called Kshetrajna. When freed from those attributes, it is designated Paramatman or Supreme Self.

25. Know that Soul He is full of universal benevolence He lives in the body like a drop of water in a lotus.

26 Know well what is called Kshetrajna and which has universal benevolence. Goodness, darkness, and ignorance are the three attributes of the living agent.

27 The learned hold that the Soul has Consciousness and has the attributes of life. The Soul works and makes everything to work Persons cognizant of the Soul say that the Soul is different from life It is the Supreme Soul that has created the seven worlds and makes them work.

28 There is no destruction of the living agent even when the body is dissolved Men shorn of intelligence say that is dies. That is in fact false All that the living agent does is that it goes from one body to another What is called death is merely the dissolution of the body.

29 It is thus that the Soul, covered with various forms, goes from form to form, unseen and unnoticed by others. Persons endued with true Knwledge witness the Soul by their keen and subtle intelligence.

30 Living on restricted diet, and with heart purged of all sins, devoting himself to meditation, a wise man succeeds every night, before sleep and after sleep, in seeing Soul by the help of his Soul.

31. Possessing a contented heart, and by renouncing all acts, good or bad, one can get infinite happiness by depending upon one's Soul

32 The king, effulgent, like fire living will in the mind is called the living agent. It is from that Lord of everything that this creation has originated This is the conclusion of the enquiry into the origin of creatures and the soul.

CHAPTER CLXXXVIII.

(MOKSHADHARMA PARVA)—*Continued.*

Bhrigu said:—

1. Brahman first created a few Brahmanas who passed by the name of Prajapatis (lord of creation) Effulgent like the fire or the Sun, they were created out of the energy of that First-born Being

2 The powerful Lord then created Truth, Duty, Penance the eternal Vedas, all sorts of pious deeds *and Purity, for* enabling creatures to acquire heaven (by practising them)

3—4 After this, the gods and the Danavas, the Gandharvas, the Daityas, the Asuras, the great snakes, the Yakshas the Rakshasas, the Serpents the Pishachas, and mankind with *their four divisions, viz*, Brahmanas, Kshatriyas, Vaishyas, and Shudras, *O foremost of twice-born ones, and all the other orders of creatures, were created.*

5 The complexion of the Brahmanas was white, that of the Kshatriyas was red, that of the Vaishyas yellow, and that of the Shudras was black.

Bharadwaja said —

6 *If* the distinction between the *four* castes be made by means only of color, then it seems that all the four orders have been intermixed

7 Lust, anger, fear, cupidity, grief, anxiety, hunger, exhaustion, possess and prevail over all men How can men be distinguished by the attributes?

8 The bodies of all men sweat and pass urine, fæces phlegm bile and blood How then can men be divided into classes?

9 Mobile objects are endless in number, the immobile objects are also innumerable How then can so many different objects be divided into classes?

Bhrigu said —

10 There is in fact no distinction between *the different castes The whole* world at first consisted of Brahmanas Created equally by Brahman, men have, on account of their acts, been divided into various castes

11 They who found excessive pleasure in enjoyment, become possessed of the attributes of *harshness and anger endued* with courage, and were unmindful of the works of piety and worship,—those Brahmanas possesing the quality of Darkness, became Kshatriyas.

12 *Those Brahmanas again who, unmindful* of the duties laid down for them, became endued with both the qualities of Goodness and Darkness, and follow the professions of cattle tending and agriculture, became Vaishyas

13 Those Brahmans again who were given to untruth and injuring other creatures possessed of cupidity,—performed all sorts of works for their maintenance and had no purity of behaviour, and thus possessed of the quality of Darkness, became Shudras

14 Divided by these occupations, Brahmanas falling away from their own order became members of the other three castes. All the four castes, therefore, have always the right to perform all pious rites and sacrifices.

15 Thus were the four castes at first *created equally by Brahman who ordained* for all of them the observances described (in the Vedas) Cupidity alone brought about the fall of many, who were possessed by ignorance.

16 The Brahmanas are always devoted to the Brahma-scriptures and practising vows and restraints, are capable of understanding Brahma Their penances, therefore, never prove fruitless

17 They amongst them are not Brahmanas who cannot understand that every created thing is Supreme Brahma These, falling away became members of various (inferior) castes

18 Destitute of the light of knowledge, living a loose life of dissolution they are born as Pishas and Rakshasas and Ghosts, and as Mleccha tribes

19 The great Rishis who at the beginning were created (by Brahman's *Will*) afterwards themselves created through *their penances, men devoted to the* duties laid down for them and rites laid down in the Eternal Vedas

20 That other Creation, however, which is eternal and undecaying which depends upon Brahma and has originated from the Primeval God, and which has *Yoga for its support, is a mental one.*

CHAPTER CLXXXIX.

(MOKSHADHARMA PARVA)—*Continued*

Bharadwaja said:—

1 By what deeds, does one become a Brahmana? By what, a Kshatriya? O

foremost of twice born ones, by what deeds again does one become a Vaishya or a Shudra? Tell me this O foremost of orators

Bhrigu said:—

2—3 That person is called a Brahmana who has been sanctified by birth and other rites who is pure in conduct who is devoted to the study of the Vedas, who is constant in his practices of the six well known purificatory rites, who is steady in all works of pity, who is not given to take his food without having offered it duly to gods and guests, who is attached to his preceptor and who is always mindful vows and truth

4 He, with whom truth, gifts abstention from injury to others mercy, shame benevolence, and penance are associated, is called a Brahmana

5 He, who follows the profession of war, who studies the Vedas, who makes gifts and takes wealth, is called a Kshatriya.

6 He who acquires fame by tending cattle, who is engaged in agriculture and the means of acquiring riches who is pure in conduct and attends to the study of the Vedas, is called a Vaishya

7 He, who takes every sort of food who is engaged in doing every sort of work, who is impure in behaviour, who does not study the Vedas, and whose conduct is unrighteous is said to be a Shudra

8 If these marks are not seen in a Shudra, and if they are not seen in a Brahmana, then such a Shudra is no Shudra and such a Brahmana is no Brahmana

9 One should conquer cupidity and anger by every means This together with self control, is the grandest results of Knowledge

10 One should control those two passions with his whole heart They appear for killing one's greatest good.

11 One should always protect his prosperity against lust anger, his penances from pride, his knowledge from honor and disgrace, and his soul from mistakes

12 That intelligent man, O twice born one who does all acts without seeking for fruits whose entire riches exist for purposes of charity, and who performs the daily Homa, is a real Renouncer One should be like a friend to all creatures, standing aloof from all acts of injury

13 One should, without taking any life by the help of his own intelligence completely control his passions One should live in his self where there is no grief One would then have no fear in this world and attain to a fearless region in the next world

14 One should live always practising penances, and with all passions completely controlled, observing the vow of silence, and with soul concentrated on itself desirous of conquering the senses, and unattached

15 All things that can be perceived by the senses are designated Manifest. One should seek to know all, howevever, that is Unmanifest, that is beyond the perception of the senses that can be ascertained only by the subtile senses

16 If there is no faith, one will never attain to that subtile sense One should, therefore cherish faith The mind should be associated with Prana, and Prana should then be held within Brahma.

17 One may secure immersion in Brahma, by withdrawing oneself from all attachments There is no necessity of minding any other thing A Brahmana can easily attain to Brahma by the road of Renunciation. The marks of a Brahmana are purity, good conduct and universal benevolence.

CHAPTER CXC

(MOKSHADHARMA PARVA)—*Continued.*

Bhrigu said:—

1 Truth is Brahma, truth is Penance; it is Truth which Creates all creatures. Truth sustains the entire universe and it is with the help of Truth that one goes to Heaven.

2 Untruth is only another shape of Darkness It is Darkness that leads downwards Those who are possessed by Darkness, cannot see the bright regions of Heaven

3 It has been said that Heaven is Light and that Hell is Darkness The creatures living in this world may obtain both Heaven and Hell.

4 In this world also Truth and Untruth bring on contrary action and contrary indications such as Righteousness and Unrighteousness, Light and Darkness, Pleasure and Pain

5 Amongst these, Truth is Righteousness Righteousness is Light, and Light is

garlands, ornaments, dresses, perfumed oils and scents, enjoyment of pleasures accruing from dancing and music both vocal and instrumental and all pleasant sights and scenes, the enjoyment of various kinds of foods and drinks belonging to best kinds of edibles, viz, those that are swallowed, those that are lapped, those that are drunk, and those that are sucked, and the enjoyment of pleasures derivable from sports and all sorts of amusement and the gratification of desires!

17 That man who following this mode of life seeks to acquire the three-fold objects of life (viz, Religion, Profit, and Pleasure) as well as Emancipation,—the great end of the three qualities of Goodness, Darkness and Ignorance enjoys great happiness in this world and at last attains to the end reserved for virtuous and good persons

18 Even that householder who satisfies the duties of his life by following the practice of picking up fallen grains of corn from the lines of fields and who gives up sensual pleasure and attachment to action, does not find it difficult to acquire heaven

CHAPTER CXCII.

(MOKSHADHARMA PARVA).—*Continued.*

Bhrigu said —

1. Hermits in order to acquire virtue sojourn to sacred waters and rivers and springs, and practises penances in solitary and secluded forests abounding with deer, buffaloes, boars, tigers and wild elephants. They forsake all sorts of raiments and food and enjoyments which people in society like They live abstemiously upon wild herbs, fruits, roots and leaves of various kinds The naked Earth is their seat. They lie down on the bare earth or rocks or pebbles or gravel or sand or ashes They are clad in grass and animal skins and barks of trees. They never shave their heads and beards or pare their nails. They perform their ablutions at regular times They pour unfailingly libations on the ground, and on the sacred fire at the proper time They enjoy no rest till they finish their daily collection of the sacred fuel and sacred grass and flowers and till they have swept and cleansed (their sacrificial altars) They bear without any concern cold and heat and rain and wind And therefore, the skin of their bodies is cracked all over, and for performing various kinds of rites vows and acts, their flesh, blood, skin and bones become greatly reduced Gifted with great patience and calmness they live, always practising the quality of Goodness

2 That person who, with controlled soul, follows such duties originally laid down by regenerate Rishis, consumes all his sins like fire and acquires blissful regions for themselves which are so difficult of attaining.

3 I shall now describe the conduct of the Parivrajakas which is as follows - alienating themselves from attachment to the sacred fire, wealth, wife and children, and robes, seats, beds, and such other objects of enjoyment, and snapping the fetters of affection, they walk about, regarding with an equal eye a clump of earth or rock and gold They never think of acquiring or enjoying the three-fold objects of life They regard impartially foes and friends and neutrals or strangers. They never injure in thought, word, or deed immobile objects, or creatures that are viviparous, or oviparous, or born of filth, or called vegetables. They have no homes. They roam over hills and mountains, upon shores of rivers or oceans, under shades of trees, and among temples of gods They may go to towns or villages for living In one town, however they should not live for more than five nights, while in the same village they should not live for more than one night Entering a town or a village, they should, for maintaining their life, go to the houses of liberal Brahmanas only They should never ask for any alms but accept what is put into the bowls they carry. They should free themselves from lust, anger, pride, cupidity, delusion miserliness, deceit, slander, vanity, and injury to creatures.

4 There are some verses on this subject —that person who, observing the vow of silence roams without giving any creature cause of fear, is never filled with any fear himself by any creature

5 That learned person who performs the Agnihotra with the help of the fire that is in his own body, who pours libations into his own mouth and upon the fire that is in his own body,—acquires endless blissful regions on account of that fire having been fed with such libations acquired by a life of mendicancy.

6 That twice-born person who observes in the aforesaid way this mode of life having Liberation for its end, with a pure heart and understanding, attains to Brahma after the manner of a tranquil ray of light that is not fed by any burning fuel

men who conceal their conscious sins from good men meet with destruction.

27 Only ignorant fools try to conceal the sins which they commit knowingly. It is true that men do not see those sins, but the gods see them

28 A sin concealed by another sin begets fresh sins Again, an act of merit increases the merit if concealed by an act of merit The acts of a virtuous man always follow Virtue.

29 A man shorn of understanding never thinks of the sins committed by him Those sins however, overtake the doer who has disregarded the scriptures As Rahu comes to Chandra, those sinful acts come to the foolish man.

30 The objects that are set apart with expectation are hardly enjoyed Such storing is never spoken highly of by the wise, for death waits for no one

31 The wise hold that the righteousness of all creatures is a quality of the mind One should therefore, in his mind do good to all.

32 One should practise virtue alone In the practice of virtue one need not seek the help of others If one follows only the ordinances of the scriptures, what can a companion do.

33. Righteousness is the origin of mankind Righteousness is the nectar of the gods After death men enjoy, through Righteousness, eternal felicity'

CHAPTER CXCIV.

(MOKSHADHARMA PARVA)—

Continued.

Yudhishthira said:—

1. "Tell me, O grandfather, what and of what nature is that which passes by the name of Adhyatma (spiritual) and which is laid down for every person.

2 O you who are acquainted with Brahma, whence has this universe, consisting of mobile and immobile objects, been created? When universal dissolution sets in, to whom does it go? You should describe this subject to me."

Bhishma said:—

3 'This Adhyatma, O son of Pritha, that you ask me about, I will presently describe It is, O son, highly agreeable and productive of great happiness.

4 Great teachers have (before this) described the Creation and the Destruction (of the universe) Knowing those truths, a person may acquire, even in this world, great satisfaction and happiness. Such knowledge also brings on the acquisition of great fruits, and it is highly beneficial to all creatures

5 Earth, air, space, water, and light as the fifth, are considered as Great Creatures These form both the origin and the destruction of all created objects.

6 To Him from whom these great primal elements spring, they return again and again, severing themselves from all creatures like the waves of the ocean.

7. As the tortoise extends its limbs and withdraws them again, so the Supreme Soul creates all objects and again withdraws them into Himself

8 The Creator places the five primary elements in all created objects in different proportions The living creature, however, does not mark it.

9 Sound, the organ of hearing, and all holes,—these three,—originate from Space Touch, action, and skin are the three-fold attributes of the Wind.

10 Form eye, and digestion are the three-fold attributes of Fire or Energy. Taste, all liquid secretions, and the tongue are the three attributes of Water.

11 Smell the nose, and the body are the three properties of Earth. The great elements are five. The mind is the sixth.

12 The senses and the mind, O Bharata, are the organs through which the cognition of a living creature is made The seventh is the understanding, and the eight his the Soul

13 The senses are for perceiving; the mind creates uncertainty. The understanding brings all knowledge to cerainty. The Soul exists as a witness.

14. All that is above the two feet, all that is behind, and all that is above, are witnessed by the Soul. Know that the Soul permeates the entire being without left vacant.

15. All men should know fully the senses, the mind and the understanding. The three universal tendencies or qualities called Goodness, Darkness and Ignorance, exist, dependent on the senses, the mind, and the understanding

16 Man, by understanding with the help of his intelligence the manner in which creatures come and leave the world, is sure to attain by and by to steadfast peace.

3 They are good men who never answer calls of nature on the high roads, in cowpens, or in fields filled with paddy.

4 One should, having finished the necessary rites, perform his ablutions in river-water and gratify the gods with oblations of water. This is the duty of all men.

5 The Sun god should be always adored. One should not sleep after sun-rise Morning and evening the prayers should be said, sitting with face turned towards the East and towards the West respectively

6. One should, washing the five limbs eat silently with face turned towards the East. One should never speak of the food which he is to eat One should eat food which is good to the taste

7 One should, after eating, wash his hands and rise One should never go to sleep at night with wet feet The divine Rishi Narada said that are these marks of good conduct

8 One should every day go round a sacred place, a bull, a sacred image a cowpen, the crossing point of four roads, a pious Brahmana, and a sacred tree.

9. One should make no distinctions between his guests and servants and kinsmen in matters of food. To treat servants equally in this matter is highly spoken of

10 Eating morning and evening is an ordinance of the gods It is not sanctioned that one should eat at any intermediate period He who eats according to this rule gains the merit of a fast.

11. One should pour libations, at the hours fixed for Homa, on the sacred fire. Without wishing to know other people's wives, the wise man who seeks his own wife in her season, acquires the merit of Brahmacharyya.

12. The remnants of a Brahmana's food are like nectar. They are like the mother's milk People highly value those remnants The good, by eating them, attain to Brahma.

13 He who pounds turf to clay or he who cuts grass, or he who uses his nails only for taking food, or he who always lives on the residue of Brahmana's dishes, or he who acts, actuated by desire for reward, has not to live long in the world.

14. One who has abstained from meat, should not take meat even if it be sanctified with Mantras from the Yajurveda. One should also avoid the flesh of the vertebral column and the flesh of animals not killed in sacrifices.

15. One should never make his guest to fast, whether at his own house or in a strange land One should having obtained alms, offer them to his elders.

16 One should offer seats to his elders and respectfully bow to them. One obtains long life, fame, and prosperity, by adoring his elders.

16 One should never see the Sun at the moment of rising, nor should one gaze at a naked woman who is another man's wife Living with one's wife (in her season) is not sinful, but it is an act that should always be done secretly.

17 The heart of all sacred places and shrines is the Preceptor. The heart of all pure and cleansing things is Fire. All acts done by a good and pious person are good and praiseworthy, including even the touching of the hair of a cow's tail.

19 One should make polite enquiries every time he meets with another. One should salute Brahmanas every morning and evening

20 In temples of gods, amid cows, in performing the rites of religion sanctioned for Brahmanas, in studying the Vedas, and in eating, the right hand should be raised

21. The adoration of Brahmanas morning and evening, according to due rites yields great merit Through such worship the stock of the merchant, and the produce of the agriculturist become profuse The produce of all sorts of corn and the supply of all articles of enjoyment also become profuse.

22 One should say, while giving food to another,—'Is it sufficient?' One should ask, when presenting drink,—Will it please?—One should ask, when giving sweetened milk and rice, or sugared gruel of barley, or milk with sesame or pease, —Has it fallen?—People should repectfully adore Brahmanas, after shaving, after spitting, after bathing, and after eating. Such adoration is sure to grant longlife to sickly men

24 One should not pass urine with face turned towards the Sun, nor should one see his own excreta One should not lie on the same bed with a woman, nor eat with her.

25 One should never Thou-Thee their elders, while addressing them, nor take their names. Thou-,thee-,ing, or taking of names, is only allowable in addressing inferiors or one's compeers.

26 The hearts of sinful men betray the sins committed by them. Those sinful

men who conceal their conscious sins from good men meet with destruction.

27 Only ignorant fools try to conceal the sins which they commit knowingly It is true that men do not see those sins, but the gods see them

28 A sin concealed by another sin begets fresh sins Again, an act of merit increases the merit if concealed by an act of merit The acts of a virtuous man always follow Virtue

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CHAPTER CXCIV.

(MOKSHADHARMA PARVA)—

Continued.

Yudhishthira said:—

1. "Tell me, O grandfather, what and of what nature is that which passes by the name of Adhyatma (spiritual) and which is laid down for every person.

2 O you who are acquainted with Brahma, whence has this universe, consisting of mobile and immobile objects, been created? When universal dissolution sets in, to whom does it go? You should describe this subject to me."

Bhishma said:—

3 'This Adhyatma, O son of Pritha, that you ask me about, I will presently describe It is, O son, highly agreeable and productive of great happiness.

4 Great teachers have (before this) described the Creation and the Destruction (of the universe) Knowing those truths, a person may acquire, even in this world, great satisfaction and happiness. Such knowledge also bring on the acquisition of great fruits, and it is highly beneficial to all creatures.

5 Earth, air, space, water, and light as the fifth, are considered as Great Creatures These form both the origin and the destruction of all created objects.

6 To Him from whom these great primal elements spring, they return again and again, severing themselves from all creatures like the waves of the ocean

7. As the tortoise extends its limbs and withdraws them again, so the Supreme Soul creates all objects and again withdraws them into Himself.

8 The Creator places the five primary elements in all created objects in different proportions The living creature, however, does not mark it.

9 Sound, the organ of hearing, and all holes—these three,—originate from Space Touch, action, and skin are the three fold attributes of the Wind.

10 Form, eye, and digestion are the three-fold attributes of Fire or Energy. Taste, all liquid secretions, and the tongue are the three attributes of Water.

11 Smell the nose, and the body are the three properties of Earth. The great elements are five The mind is the sixth.

12 The senses and the mind, O Bharata, are the organs through which the cognition of a living creature is made The seventh is the understanding, and the eight his the Soul

13 The senses are for perceiving; the mind creates uncertainty. The understanding brings all knowledge to cerainty. The Soul exists as a witness.

14. All that is above the two feet, all that is behind, and all that is above, are witnessed by the Soul. Know that the Soul permeates the entire being without left vacant.

15 All men should know fully the senses, the mind and the understanding. The three universal tendencies or qualities called Goodness, Darkness and Ignorance, exist, dependent on the senses, the mind, and the understanding.

16 Man, by understanding with the help of his intelligence, the manner in which creatures come and leave the world, is sure to attain by and by to steadfast peace.

17 The three qualities lead the understanding to worldly attachments In this matter, the Understanding is identical with the Senses and the Mind The Understanding therefore, is identical with the six (the five senses and the mind), and also with the objects cognised by it. When, however, the Understanding is destroyed, the three qualities cannot produce action.

18 This universe of mobile and immobile objects consists of that Intelligence It is from that Intelligence that everything originates and it is into it that everything subsides. The scriptures point out, therefore, that everything is a manifestation of Intelligence.

19 That by which one hears is the ear That by which one smells is called the organ of smell, and that by which one distinguishes the tastes is called the tongue

20 One acquires perception of touch by the skin that covers the body. That which is called the Intelligence undergoes changes When the intelligence desires anything it is called Mind

21. The foundations of the Intelligence are five in number, each serving a different purpose They are called the senses. The invisible principle, *viz*, Intelligence, Depends on them

22 The Intelligence that exists in a living creature embraces the three qualities Sometimes it obtains happiness and sometimes misery.

23 Sometimes it becomes shorn of both joy and misery Thus the Intelligence exists on the minds of all men

24. Sometimes the Intelligence, which is made up of the three qualities, transcends them (by Yoga) like the Ocean, with his surges, transgressing his high continents

25 That Intelligence which transcends the three qualities exists in the mind in a pure state, of (unmodified) existence alone The quality of Darkness however, that leads to action, soon pursues it

29 Three kinds of intelligence also are seen in every creature *viz*, that which depends upon Goodness that upon darkness, and that upon Ignorance, O Bharata

30 The quality of Goodness brings happiness, the quality of Darkness produces sorrow, and if these two combine with the quality of Ignorance then neither happiness nor sorrow is produced.

31. Every state of happiness that appears in the body or the mind is due to the quality of Goodness.

32 A disagreeable state of sorrow to oneself, is due to nothing but the quality of Darkness. One should never think of it in fear.

33 That state, which is full of delusion and error, and for which one knows not what to do, which is unascertainable and unknown, should be regarded as belonging to the quality of Ignorance

34 Joy, satisfaction, delight, happiness, tranquility of heart, these are the properties of the state of Goodness Man sometimes acquires a portion of them

35 Discontent, heart-burning, grief, cupidity, vindictiveness, are all marks of darkness. They are seen with or without sufficient causes for producing them

36 Disgrace delusion, error, sleep and stupefaction, that befall one through excess of ill luck, are various properties of the state of Ignorance.

37 That person whose mind is far-reaching, capable of going on all directions, not confident about acquiring the objects it desires, and well controlled, is happy both here and hereafter.

38 Mark the differencece between those two subtle things, *viz*, Intelligence and the Soul One of these *viz*, Intelligence) displays the qualities. The other *viz*, the Soul) does nothing of the kind

42 Acting through the senses, the mind, and the understanding which is the seventh, all of which are inactive and have no self-consciousness the Soul discovers the objects like a lamp showing all objects around it by shedding its rays through an opening in the covering.

43. The understanding or Intelligence creates all the qualities The Soul only sees them Such is certainly the connection between the Intelligence and the Soul

44 There is no result of either Intelligence or Soul The understanding creates the mind, but never the qualities.

45. When the Soul, by means of the mind, sufficiently controls the rays that proved from the senses, it is then that it becomes visible (to the Understanding) like a lamp burning within a cover.

46 That person who renounces all ordinary acts, practises penances, devotes himself to study the Soul, taking a delight in it, and regards himself as the Soul of all creatures, acquires a supreme end.

47. As an acquatic bird while moving over the waters, is never wetted, so does a wise person move among creatures.

48 One should act in the world, by the help of his intelligence, in this way, without grief, without joy, without distinction of personality, for all, and shorn of malice and envy.

49 One living in this way creates the qualities (*i.e*, transcends them), like a spider creating threads The qualities should, indeed, be considered as the threads of the spider.

(*i e*, if by merely seeing the other shore he could reach it) then might one become happy It is quite different with one acquainted with ruth. The mere knowledge of Truth will give him happiness. As soon as such knowledge begins to fructify, the person may be considered to have reached the other shore They who thus know the Soul as freed from all worldly objects and is but the One, are said to acquire high and excellent knowledge.

55. By knowing the origin and the end of all creatures, a person which is such, and by thinking upon the subject, a person by and by obtains infinite felicity.

56 He who has understood the threefold objects and reflecting upon it, casts it away, succeeds by Yoga to see the Truth and secure perfect happiness.

57. The Soul cannot be seen unless the senses, which are set on various objects and are difficult of being controlled, be all duly restrained.

58. He who knows this, is really wise. What other mark is there of a wise man? Acquiring this knowledge, intelligent men considered themselves to be crowned with success.

59 That which strikes the Ignorant with fear can never create fear in persons of Knowledge. There is no higher end for anybody than Liberation. The sages say that on account of the excess or otherwise of good qualities, differences are seen regarding the degree of Liberation.

CHAPTER CXCV.

(MOKSHADHARMA PARVA.)—*Continued.*

Bhishma said:—

1—2. 'I shall now, O son of Pritha, describe to you the four kinds of Yoga meditation. Obtaining a knowledge of the same, the great Rishis, attain to eternal success even in this world. Pleased with knowledge, with hearts engaged in Liberation, and conversant with Yoga, great Rishis, act in such a way that their Yoga meditation may get on properly.

3. O son of Pritha, being freed from the faults of the world, these are not born again. Freed from liability to re-birth, they live in their sate of original purity.

4. Freed from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, etc), ever existing in their own (pure) state, freed (from attachments), never accepting anything (in gift), they live in places separated from their wives and children, without others with whom disputes may arise, and favorable to perfect tranquillity of heart.

5. There restraining speech, such a person sits like a piece of wood, killing all the senses, and with mind immersed in the Supreme Self by the help of meditation.

6. He has no preception of sound through the ear, no perception of touch through the skin no perception of form through the eye, no perception of taste through the tongue

7. He has no perception also of scents through the organ of smell He would, immersed in Yoga and meditation, renounce all things.

8. Possessed of great energy of mind, he has no desire for anything that works up the five senses. The wise man, then should, withdrawing his five senses into the mind, fix the unstable mind with the five senses (into the Intellect).

9 The Yogin should, possessed of patience, fix his mind which always wanders, so that his five gates may be made firm regarding things that are themselves unstable He should, in this sky of the heart, fix his mind into the path of meditation, making it independent of the body or any other refuge.

10. I have spoken of the path of meditation as the first, since the Yogin has first to destroy his senses and the mind.

11. The mind, which constitutes the sixth, when thus controlled, tries to flash out like the capricious and fickle lightning playing among the clouds

12 As a drop of water on a leaf, is unstable and moves about on all sides, so becomes the Yogin's mind when first fix on the path of meditation.

13. When fixed, for some time the mind stays in that path When, however, it goes astray again into the path of the wind, it becomes as fleet as the wind.

14. The person who has mastered the science of Yoga,—without losing his heart by this, never regarding the loss of the toil undergone, shaking off idleness and malice, —should, again, direct his mind to meditation.

15. When one observing the vow of silence, begins to set his mind on Yoga, then discrimination, knowledge, and power to avoid evil follow him in the trail.

16 He should, though disturbed by the fickleness of his mind, fix it in meditation The Yogin should never despair, but seek ow his well-being.

17—19. As when drenched with water, a mass of dust or ashes or of a burnt cow-dung, does not seem to be soaked, as it remains dry if drenched partially, and requires continued drenching before it becomes thoroughly soaked, so should the Yogin gradually control all his senses. He should gradually withdraw them (from all objects). The man who acts thus succeeds in controlling them

20 One succeeds, O Bharata, by directing one's mind and senses to the path of meditation, in controlling them perfectly by steadfast Yoga.

21. The happiness that he feels who has succeeded in controlling his mind and senses is such that its like can never be experienced through Exertion or Destiny.

22 Enjoying such felicity, he continues to find pleasure in the act of meditation. Yogins, attain, in this way, to the highly blessed state of Nirvana.'

CHAPTER CXCVI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "You have described the four modes of life and their duties. You have also

CHAPTER CXCVII.

(MOKSHADHARMA PARVA)—*Continued.*

Yudhisthira said —

1. "You have described the very high end to which the Reciters attain I beg to enquire whether this is their only end or there is any other to which they attain."

Bhisma said:—

2. 'Listen with rapt attention, O powerful king, *to the end that silent Reciters* attain, and to the various kinds of hell into which they sink, O foremost of men.

3. That Reciter who does not at first act according to the rules which have been laid down, and who cannot complete the ritual or course of discipline laid down, has to go to hell

4. That Reciter who work without faith, who is not contented with his work, and who takes no pleasure in it, forsooth, goes to hell.

5 They who follow the ritual with pride in their hearts, all go to hell That Reciter who insults and disregards others has to go to hell.

6. That man who makes silent recitation under the influence of stupefaction and from desire of fruit, acquires all those things which he seeks at heart.

7. That Reciter who seeks at heart the supreme power of Yoga, has to go to hell and never becomes freed from it

8 That Reciter who makes recitation under the influence of attachments, obtain those objects which he seeks for.

9 That Reciter of wicked understanding and uncleansed soul who engages in work with an unstable mind, obtains an unstable end or goes into hell.

10 That Reciter who is not gifted with wisdom and who is foolish, becomes stupefied or deluded, and for such delusion has *to go to hell where he is obliged to grieve.*

11. If a person even of fixed heart, determining in to complete the discipline, makes recitation, but fails to come to the end, for his having freed himself from attachments by a violent stretch without genuine conviction of their worthlessness or harmful character, he also has to go to hell'

Yudhishthira said:—

12 "When the Reciter attains to the essence of that which exists in its own nature, which is Supreme, which is beyond description and comprehension, and which dwells *in the syllable Om forming* the subject of both recitation and meditation, why is it that they have a gain to take birth in embodied forms?"

Bhishma said:—

13 'Reciters, for want of true knowledge *and wisdom, go to various descriptions* of hell The discipline followed by Reciters is surely very superior These, however, that I have spoken of are their weak points'

CHAPTER CXCVIII.

(MOKSHADHARMA PARVA)—Continued.

Yudhishthira said:—

1. "Tell me what sort of hell is obtained by a Reciter? *I am curious, O king to* know this You should describe this subject to me."

Bhishma said:—

2. 'You have originated from a portion of the god of righteousness You are by *nature observant of righteousness* Listen, O sinless one, with undivided attention, to these words having righteousness for their root.

3—6 Those regions that are owned by the great gods that are of various aspects and colours, of various descriptions and *productive of various* fruits, and that are of great excellence, those cars again that move at the desire of the riders, those beautiful palaces and hells, those various pleasure gardens decorated *with golden lotuses, those regions that* belong to the four Regents and Shukra and Vrihaspati and the Maruts and Vishwedevas and Saddhyas and the Ashwins, and the Rudras and the Adityas and the Vasus, and *other dwellers of heaven, are, O sire,* spoken of as hells, when compared with the region of the Supreme Self.

7—8 The region last spoken of is shorn of fear, increate, without pain of any sort, without any agreeable or disagreeable *element*, beyond the reach of the three qualities freed from the eight things (viz., the five primal elements, the senses, the mind, and the intellect), without the three (distinctions between the knower, *the known*, and act of knowing), freed also from the four attributes (seeing, hearing, thinking,

and knowing,) without the fourfold causes (of knowledge) without joy and delight and sorrow and disease.

9 Time makes it appearance there for use. Time is not the ruler there That supreme region is the ruler of Time as also of Heaven.

10 That Reciter who becomes identified with his Soul (by withdrawing everything into it) goes there. He has, after this, never to experience any sorrow. This region is called Supreme. The other regions are hell.

11. I have not told you of all those regions that are called hell Indeed, as compared with that foremost of regions all the others are called hell.'

CHAPTER CXCIX.

(MOKSHADHARMA PARVA) — *Continued.*

8 The goddess felt mercy for him and became highly pleased Then that mother of the Vedas spoke highly of that recitation in which the Brahmana had been engaged.

9—10 After finishing his recitation the Brahmana stood up and, lowering his head, laid himself down before the goddess's feet. The pious Reciter, addressing the goddess, said,—By good luck, O goddess, you have been pleased with me and shown yourself to me If, indeed, you are pleased with me, the boon I ask is that my heart may find pleasure in the act of recitation.

Savitri said —

11. What do you ask, O twice-born Rishi? What wish of yours shall I make good? Tell me, O foremost of Reciters, everything will be as you wish.

12 Thus addressed by the goddess, the Brahmana, conversant with duties, replied, saying,—Let me wish about continuing my recitations go on increasing every day.

or men, O good man, you shall ascend above all the abodes of the gods.

21. O ascetic, cast off your vital breaths then, and go to whatever regions you please. By casting off your body you will acquire many regions of felicity.

The Brahmana said :—

22. What have I to do with those regions of felicity of which you speak. O Dharma, go wherever you like I will not, O powerful lord, cast off this body which is subject to much happiness and misery.

Dharma said :—

23. Your body, O foremost of ascetics, should certainly be cast off. Do you ascend to heaven, O Brahmana. Or, tell us what else would please you, O sinless one.

The Brahmana said :—

24. I do not, O powerful lord, wish to live in heaven itself without this body of mine. Leave me, O Dharma. I have no desire to go to heaven itself *without my own* body.

Dharma said :—

25. Without setting your heart on your body, cast it off and be happy Go into regions that are free from the quality of Ignorance Indeed, going there, you shall never have to experience any misery.

The Brahmana said :—

26 O highly-blessed one, I take great pleasure in recitation What necesity have I for those eternal regions of which you speak? Indeed, O powerful lord, I do not wish to go to heaven even with this body of mine.

Dharma said :—

27. If you do not wish to cast off your body, behold, O twice-born one, there is Time, and there is Mrityu, and there is Yama, who are all approaching you.

Bhishma said :—

28. After Dharma has said thus, the three Vivaswat's son (Yama), Time and Mrityu,—approached that Brahmana, O blessed king, and addressed him thus.

Yama said :—

29 I am Yama. I say to you that a high reward awaits you for these well performed penances of yours and for this your pious conduct.

Time said :—

30 You have acquired a high reward which is, indeed, commensurate with the recitation that you have finished The time is come for you to ascend to heaven. I am Time and I have come to you.

Mrityu said —

31. You who are conversant with righteousness, know me for Mrityu herself in her own proper form! I have come to you in person, urged by Time, for taking you hence, O Brahmana.

The Brahmana said :—

32. Welcome to Surya's son, to great time to Mrityu, and to Dharma. What shall I do for you all.

Bhishma said :—

33 In that meeting, the Brahmana gave them water to wash their feet, and the usual articles of the Arghya. Highly pleased he then addressed them, saying,— What shall I do for you all to the best of *my power.*

34 Just at that time, O monarch, (king) Ikshaku, who had started on a pilgrimage to holy waters and shrines, came there where those gods had been assembled together.

35. The royal sage Ikshaku bowed his head and adored them all That best of king then enquired after the welfare of all of them.

36 The Brahmana offered the king a seat, as also water to wash his feet, and the usual Arghya Having next made the usual enquiries of courtesy, he said,—

37. You are welcome, O great king. Communicate to me all your wishes. Let your noble self tell me what I shall have to *do for you by putting forth my might.*

The king said :—

38. I am a king. You are a Brahmana observing the six well-known duties I will give you some wealth. That is well-*known. Tell me how much I shall give* you.

The Brahmana said :—

39 There are two kinds of Brahmanas, O king. Morality or righteousness also is of two sorts, devotion to work, and abstention from work. As regards myself, I do not accept gifts.

40. Give presents to them, O king, who are given to the duty of work and acceptance. I shall not, therefore, accept any

gilt On the other hand, I ask you, what is for your well being What, indeed, shall I give you? Tell me, O foremest of kings, and I shall do it with the help of my penances.

The king said :—

41. I am a Kshatriya I do not know how to say the word—Give The only thing, O best of twice born ones, that we can say is—Give (us) battle —

The Brahmana said :—

42 You are content with the observance of the duties of your order Likewise I am content with the duties of mine O king There is, therefore, little difference between us. Do what you please.

The king said —

43 You gave vent to these words first, *viz* —I shall give you according to my might —I, therefore, pray, O twice born one,—Give me the fruits of this your recitation

The Brahmana said —

44 You boaste I that your words always pray for battle Why then do you not pray for a battle with me.

The king said :—

45 It is said that Brahmanas are armed with the thunder of speech, and that Kshatriyas have might of arms Hence, O learned Brahmana, this wordy warfare has taken place between you and me.

The Brahmana said —

46 As regards myself, this is my resolution to day What shall I give you according to my might? Tell me, O king of kings, and I shall give you. Do not delay

The king said —

47 If, indeed, you wish to give me anything then give me the fruits you have acquired by practising recitation for these thousand years.

The Brahmana said :—

48 Take the greatest fruit of the recitations I have practised Indeed, take I all, without any hesitation the entire fruits of that recitation.

49 Or, O king, if you desire, take without any hesitation the entire fruits of my recitations.

The king said —

50. Blessed be you, I have no necessity for the fruits of your recitations which I have begged Blessings on your head I am about to leave you Tell me, however, what those fruits are

The Brahmana said :—

51 I have no knowledge of the fruits I have acquired I have, however, given you those fruits that I have acquired by recitation. These, *viz*, Dharma and time and Yama, and Mrityu, are witnesses

The king said —

52 What will the fruits, which are not known, of these your observances, do for me? If you do not tell me what are the fruits of your recitations, let those fruits be yours, for, forsooth, I do not wish for them

The Brahmana said :—

53 I will not accept any any other word (from you). I have given you the fruits of my recitations Let, O royal sage, both your words and mine prove true.

54 As regards my recitations, I never entertained any particular desire to do. How then, O foremost of kings, should I have any knowledge of what are the fruits of those recitations?

55 You said,—Give!—I said,—I give!—I shall not falsify these words. Keep the truth. Be calm.

56 If you refuge to keep my word, O king, great sin of untruth will visit you.

57. O chastiser of foes, you should not utter what is untrue Likewise, I dare not falsify what I have said.

58 I have, before this, unhesitatingly said,—I give!—If, therefore, you are firm in truth, accept my gift.

59 Coming here, O king, you begged of me the fruits of my recitations Therefore, take what I have given away, if, indeed, you are truthful

60 He who is given to falsehood has neither this world nor the next Such a person cannot rescue his departed manes. How again shall he succeed in doing good to progeny?

61. The rewards of sacrifices and gifts, as also of fasts and religious observances, are not so powerful in rescuing as truth, O foremost of men, in both this and the next world.

62 All the penances that have been practised by you and all those that you

will practised in the future for hundreds and thousands of years are more efficacious than truth

63 Truth is the one undecaying Brahma Truth is the one undecaying Penance. Truth is the one undecaying Sacrifice Truth is the one undecaying Veda.

64 Truth is awake in the Vedas The fruits attached to truth have been described as the highest From truth originate Righteousness and Self control Everything depends on truth

65 Truth is the Vedas and their branches Truth is Knowledge Truth is the Ordinance Truth is the observance of vows and fasts. Truth is the Prime Syllable Om.

66 Truth is the origion of creatures Truth is their progeny. It is by truth that the Wind moves It is by truth that the Sun gives heat.

67. It is by truth that Fire burns It is on truth that Heaven rests Truth is Sacrifice, Penance, Vedas, the verses of Samans, Mantras and Saraswati

68 We have heard that once on a time truth and all religious observances were weighed in a scale When both were weighed, that scale on which truth was, proved heavier.

69 There is truth where Righteousness is Everything multiplies through truth Why, O king, do you wish to do false act.

70 Be firm in truth. Do not tact falsely, O king Why do you falsify the words—Give (me)!—which you have said?

71 If you refuse, O king, to accept the fruits that I have given you of my recitations you shall then have to wander over the world, fallen away from Righteousness.

72 That person who does not give after having promised, and he also that does not accept after having begged, are both stained with falsehood. You should not, therefore, falsify your own words.

The king said —

73 To fight and to protect from the duties of Kshatriyas It is said that Kshatriyas are givers How then shall I take anything from you.

The Brahmana said :—

74 I never pressed you, O king. I did not seek your house Yourself coming here, you yourself begged of me. Why then do you not take?

Dharma said :—

75 Know you both that I am Dharma himself Let there be no dispute between you Let the Brahmana possess the reward of gift, and let the king also obtain the merit of truth

Heaven said :—

76 Know, O great king, that I am Heaven's self-incarnate, come here in person Let this dispute between you cease. You are both equal in respect of the merit or rewards that you have acquired.

The king said —

77. I have no use with Heaven. Go, O Heaven, to the place you have come from. If this learned Brahmana wishes to go to you, let him take the rewards that I have acquired

The Brahmana said :—

78 In my boyhoood I had, through Ignorance, stretched my hand for accepting gifts Now, however, I recite the Gayatri, observing the duty of abstention.

79 Why do you, O king, tempt me thus, me who have for a long time followed the duty of abstention? I shall myself do what my duty is I do not wish to participate in the rewards acquired by you, O king I am given to penances and to the study of the Vedas, and I have abstained from acceptance.

The king said :—

80 If, O Brahmana, you are really prepared to give me the excellent reward of your recitation, then let half that reward be mine, you also take at the same time half the reward that I myself have gained by my acts

81. Brahmanas follow the duty of acceptance. Persons born in the royal order follow the duty of giving If you are not unaware of the duties, let our fruits be equal.

82. Or, if you do not wish to be my equal regarding our rewards take then the whole of the rewards that I may have gained Do take the merit I have gained if you wish to show me favour.'

Bhishma continued :—

83 'At this time two very ugly persons came there Each had his arm upon the other's shoulder, both were ill dressed. They said these words —

84. You owe me nothing!—I really owe you!—If we dispute in this way, here is the king, who governs men.

85 I say truly, you owe me nothing!—You speak falsely. I owe you a debt!

86 Both of them, greatly exercises in dispute then addressed the king, saying—See, O king, that none of us may be visited by sin!

Virupa said:—

87 I owe my companion Vikrita, O king, the merits of the gift of a cow. I am willing to satisfy that debt. This Vikrita, however, refuses to accept repayment.

Vikrita said:—

88. This Virupa, O king, owes me nothing. He speaks an untruth under the appearance of truth, O king.

The king said:—

89 Tell me, O Virupa, what is that which you owe your friend here. I wish to first hear you and then do what is proper.

Virupa said:—

90 Hear attentively, O king, all the circumstances fully about how I owe my companion, *viz*, this Vrikita, O king.

91. This Vrikita had, in days gone by, for the sake of acquiring merit, O sinless one given away an auspicious cow, O royal sage, to a Brahmana given to penances and the study of the Vedas.

92 Going to him, O king, I begged of him the reward of that act. With a pure heart, Vikrita made a gift to me of that reward.

93 I then, for my purification, did some good acts. I also bought two kapila cows with calves both of which used to give large quantities of milk.

93 I then presented according to due rites and with proper devotion, those two cows to a poor Brahmana living by picking solitary grains. Having formerly accepted the gift from my companion, I wish, O lord, even here, to give him in return twice the reward. The circumstances being such, O foremost of men, who amongst us two shall be innocent and who guilty?

96 Disputing with each other about this we have both come to you, O king. Whether you judge rightly or wrongly, settle our dispute and put us in peace.

97. If this my companion does not wish to take from me in return a gift equal to what he gave me you shall have to judge patiently and put us both on the right road.

The king said:—

98 Why do you not accept payment that is sought to be made for the debt that he owes to you? Do not delay, but accept payment of what you know, to be your due!

Vikrita said:—

99 This one says that he owes me. I tell him that what I gave I give away. He does not, therefore, owe me anything. Let him go wherever he likes.

The king said:—

100. He is ready to give you. You are, however, reluctant to take. It does not appear proper to me! I think you should be punished for this. There is little doubt in this.

Vikrita said:—

101. I made a gift to him, O royal sage! How can I take it back? If I am guilty in this, do you declare the punishment, O powerful one.

Virupa said:—

102. If you refuse to take when I am ready to give, this king will, forsooth, punish you, for he is an upholder of justice.

Vikrita said:—

103. Begged by him I gave him what was my own. How shall I now take it back? You may go away. I permit you.

The Brahmana said:—

104 You have heard, O king, the words of these two. Do you take unhesitatingly what I have promised to give you.

The king said:—

105 This subject is indeed, as deep as an unfathomable pit. How will the tenaciousness of this Reciter end.

106 If I do not take what has been given by this Brahmana, how shall I avoid being polluted with a great sin?

107. The royal sage then said to the two disputants,—having acquired your respective objects, go you both. I should see that kingly duties, which are in me, may not become useless.

108 It is settled that kings should follow the duties sanctioned for them. To my misfortune, however, the course of duties laid down for Brahmanas has affected my wretched self.

The Brahmana said:—

109. Accept, O king! I owe you. You

begged it of me, and I also have promised! If, however, you refuse to take, O king, I shall forsooth curse you.

The king said :—

110 *Fie on royal duties, the fixed action* of which is even such! I should, however, take what you give only for making the two sorts of duty exactly equal

111. This my hand, that was never *before expanded, is now stretched forth* Give me what you owe me.

The Brahmana said :—

112. If I have acquired any fruits by *reciting* the Gayatri, accept them all

The king said :—

113 These drops of water, see, O foremost of Brahmanas, have fallen upon my hand I also wish to give you. Accept my gift. Let us both stand equal.

Virupa said —

114 Know, O king, that we two are Desire and Anger. We have induced you to act thus! You have made a gift in return to the Brahmana. Let there be equality between you and this twice-born one regarding blessed regions in the next world.

115—116. *This Vikrita really does not* owe me anything. We appealed to you for your own sake. Time, Dharma, Mrityu, and we two, have examined everything about you, here in your very presence, by creating this quarrell between you and that Brahmana. Go now, as you like, to those regions of happiness which you have acquired by means of your deeds.

Bhishma said :—

117. I *have now told you how Reciters* win the fruits (of their recitation) and what, indeed, is their object, what the place, and what the regions, that a Reciter may acquire

118. A Reciter of Gayatri goes to the supreme god Brahman, or to Agni or enters the region of Surya.

119 If he plays there in his new form, then stupefied by such attachment, he is affected by the attributes of those particular regions

120. He is equally affected if he goes to Soma, or Vayu, or Earth, or Space The fact is, he lives in all these, with attachment, and shows the attributes peculiar to those re- c s

121 If, however, after having freed himself from attachments, he goes to those *regions and does not trust the happiness* he enjoys) and wishes for That which is Supreme and Immutable, he then enters even That.

122 In that case he acquires the *ambrosia of ambrosia, to a state free* from desire and individual consciousness He becomes Brahma's self, freed from the influence of the pairs of opposites, happy, tranquil, and without pain.

123 *Indeed he acquires* that state which is free from pain, which is tranquil, which is called Brahma, whence there is no return, and which is called the One and Immutable .

124 *He becomes freed* from the four means of peception, *viz* , Direct knowledge (through the senses), Revelation, Inference, and Intution, the six conditions (Hunger, Thirst, Grief, Delusion, Disease, and Death), and also the other six and ten attributes, *viz* , five breaths, the ten senses, and the mind. Transcending the Creator (Brahman), he becomes at one with the One Supreme Soul.

125 Or, if moved by attachments, he does not wish for such absorption, but wishes to have a separate existence depending on that Supreme Cause of everything, then he gets the fruition of all his desires.

126. Or, if he hates all regions of happiness, which have been called hells, he then, driving off desire and freed from everything, enjoys supreme happiness even in those very regions

127 Thus, O king, I have described to you about the end acquired by *Reciters*. I have told you everything What else do you wish to hear from me?'

CHAPTER CC.

(MOKHADHARMA PARVA).—

Continued.

Yudhisthira said —

1. "Tell me, O grandfather, what reply was given by either the Brahmana or the king to Virupa after he had finished his speech.

2. What kind of end was it, amongst those described by you, that they acquired? What, indeed, was the conversation that took place between them, and what did they do there?"

Bhishma said —

3. Saying,—Let it be as you have said,

the Brahmana adored Dharma and Yama and Time and Mirtyu and Heaven all of whom deserved adorations

4—5 He also adored all those foremost of Brahmanas that had come there by bending his head to them Addressing the king then, he said,—Gifted with the reward of my recitations O royal sage acquire an eminent position With your permission I shall set myself to my recitations again

6. O you of great power, the goddess Savitri gave me a boon, saying —Let your devotion to recitation be continuous

The King said:—

7 If your success has become futile, and if your heart is bent upon practising again go, O learned Brahmana, half and half with me, and you alone enjoy the reward of your recitations

The Brahmana said —

8 You have exerted your best before all these men Let us then become equal regarding our rewards, and let us go to receive our end

9 Apprised of these determination, the king of the celestials came there accompanied by the gods and the Regents of the world.

10 The Saddyas, the Vishwas, the Mantras various sorts of loud and sweet music the Rivers the Mountains, the Seas, the Sacred Waters, the Penances the Ordinances about Yoga, the Vedas the Sounds accompanying the singing of the Samans Saraswati, Narada Parvata, Vishwavasu, the Hahas the Huhus, the Gandharva Chitrasena with all the members of his family, the Nagas, the Siddhas the Munis the god of gods, *viz*, Prajapati, and the inconceivable and thousand headed Vishnu himself came there Drums and trumpets were beat and blown in the sky.

14 Celestial flowers were poured upon those great beings Bevies of Apsaras danced all around.

15 Heaven, in His embodied form, came there Addressing the Brahmana, he said,—You have acquired success You are highly blessed —Then addressing the king, he said,—You have also, O king acquired success.

16 O king having done good to each other, the king and the Brahmana, withdrew their senses from the objects of the world.

17 Fixing the vital airs Prana, Apana, Samana, Udana, and Vyana in the heart, they fixed the mind in Prana and Apana united together

18 They then placed the two united airs in the abdomen, and fixed their eyes on the tip of the nose and then immediately below the two eye-brows They next saw the two airs, with the help of the mind, in the interstice between the two eye-brows, bringing them there by and by.

19 With bodies perfectly motionless, they were absorbed with fixed gaze Having controlled their souls, they then placed the soul within the brain.

20 Then passing the crown of the great Brahmana a fiery flame of great effulgence went up to heaven.

21 Loud exclamations of sorrow, uttered by all creatures, were then heard on all sides Lauded by all, that splendour then entered Brahmana's self.

22 Coming forward, the great grandfather addressed that splendour which had become like a span in size saying,—Welcome

23 And again he uttered these sweet words —Verily, Reciters acquire the same end with the Yogins

24 When the Yogins attains his end he gets a direct vision unto all these (here assembled) Regarding Reciters, however, there is this distinction, that they are honored by Brahman's advancing forward to receive them

25 Live you in me —Thus spoke Brahman and once more gave consciousness to that splendour Indeed, then, freed from all anxieties, the Brahmana entered the mouth of the Creator.

26 The king Ikshaku, too in the same way, entered the divine Grandfather like that best of Brahmanas.

27 The deities saluted the self-create and said,—A very superior end is, indeed, laid down for Reciters

28 This your exertion is for Reciters. We only came here for seeing it You have made these two equal, honored them equally, and granted them an equal end.

29 We have seen to-day the high end that is reserved for both Yogins and Reciters. Transcending all happy regions, these two are capable of going wherever they like.

Brahman said —

30 He also who would read the great Smriti (*viz*, the Vedas) and he too who would read the other sacred Smritis that follow the former, (*viz*, Manu's and the

rest), would, similarly attain to the same region with me.

31 He also, who is devoted to Yoga, will, forsooth, acquire likewise, after death, my own regions.

32. I go hence. Go ye all to your respective abodes for the accomplishment of your ends.

Bhishma said —

33 Having said so that foremost of gods disappeared there and then. Having obtained a leave from him beforehand the gods returned to their respective quarters

34. Having honored Dharma, all those great beings proceeded with well pleased hearts, O king, walking behind that great god.

35 These are the rewards of re-ters and this their end. I have described them to yo: as I myself had heard of them What else, O king, do you wish to hear of?"

CHAPTER CCI.

MOKSHADHARMA PARVA — (*Continued*)

Yudhisthira said :—

1. "What are the fruits of the Jnana Yoga, *of all the Vedas, and of the* (various) observances and vows? How also may the individual soul be known? Tell me this, O grand father"

Bhishma said :—

2. "Regarding it is cited the old narrative of the conversation between that lord of creatures, *viz*, Manu, and the great Rishi Vrihaspati.

3—4 In days of yore, the foremost of celestial Rishis, *viz*, Vrihaspati, who was a disciple of Manu, bowed to his preceptor and addressing that king and first of all creatures, said —What is the origin of the universe? Whence have the ordinances originated? What are those fruits attributed by the learned to Knowledge? Tell me also truly, O illustrious one, what is that which the very Vedas have not been able to show?

5 What are those fruits which are respected by eminent sages conversant with the science of *Artha, with the Vedas, and* with the Mantras, through sacrifices and profuse gifts of kine? Whence do those fruits originate? Where are they to be found?

6 Tell me also this old history, *viz*, *whence have the Earth, all earthly objects*, wind, sky, aquatic animals, water, heaven, and the dwellers of heaven, all originated

7. *Man is inclined towards that object* which he seeks to know I have no knowledge of that Ancient and Supreme Being. How shall I free myself from a false display of my leaning towards Him?

8 I have read the Riks, all the Samans, all the Yajuses, the Chhandas, Astronomy, Nirukta, Grammar, Sankalpa, and Shiksha. But I have no knowledge of the nature of (the five principal elements which form everything

9 Describe to me all I have asked you, by making only simple statements and using qualifying adjectives or attributes Tell me what the fruits are of Knowledge, sacrifices and other religious rites Explain to me how also an embodied being leaves his body and acquires a new one.

Manu said :—

10 What is agreeable to one constitutes his happiness Likewise what is dis*agreeable to one forms his misery, feeling*—"By this I shall acquire happiness and prevent misery"—men perform all religious acts.

11. The efforts for the acquisition of Knowledge, however, originate from a desire for avoiding both happiness and misery.

12. The ordinances about sacrifices and other observances, which are in the Vedas, all originate from desire He, however, *who frees himself from desire*, attains to Brahma. That man who, from desire of acquiring happiness, perfoms various acts is constrained to go to hell

Vrihaspati said :—

13 Men aspire to acquire the agreeable which ends in happiness, to avoid the disagreeable which begets misery Such acquisition and such advoidance again are brought about by acts.

Manu said —

14 By freeing oneself from acts that a man succeeds in entering into Brahma. The injunctions of Karma or acts are laid down for that very end The ordinances of Karma tempt only those whose hearts are not shorn of desire. By freeing oneself from acts one wins the highest state.

15. By performing religious rites, one who wishes liberation becomes purified (from attachments, for these acts have for *their object the purification of the soul*,

and at last acquires great splendour. By freeing oneself from acts, one acquires the highest end, *viz*, Brahma which reigns supreme over the reward which acts give.

16 Creatures have all been engendered by Mind and Act These are the two best paths adored of all External acts yield fruits that are both transitory as also eternal For acquiring the latter there is no other means than relinquishing the desire for fruits by the mind.

17 As the eye, when night passes away and the veil of darkness is gone, leads its possessor by its own power, so the Understanding, when it becomes endued with Knowledge, sees all evils which should be shunned

18 Men avoid snakes, sharp blades, of Kusha and pits, when they find them on their way If some tread upon or fall into them, they do so by ignorance Mark the superiority of the fruits of knowledge.

19 Duly administered Mantras, sacrifices, the presents called Dakshina, gift of food and concentration of the mind are the five acts which yield fruits, there being none else

20. Acts have the three Gunas (of Satwa Rajas, and Tamas) for their soul The Vedas say this The Mantras, therefore, have the same three qualities, since it is with Mantras that acts are performed The ritual also is possessed by the same three qualities The fruits of action depend upon the mind It is the embodied creature who enjoys those fruits

21. All excellent sorts of sound, form, tastes touch, and scent, are the fruits of acts being acquired in the region of acts As for however, the fruits of knowledge, man acquires them even here before death

22. Whatever acts are performed by means of the body, one enjoys the fruits thereof in this body. The body is indeed, the structure to which adhere both happiness and misery.

23 Whatever acts are performed by means of words, their fruits are enjoyed in a state in which words can be spoken. Likewise, whatever acts are performed by the mind, their fruits are enjoyed in a state in which one is not freed from the mind.

24 Seeking the fruits of acts, whatever acts (Satwika or Rajasika or Tamasika) a person performs, the fruits, good or bad, that he actually enjoys are permeated by their nature.

25. Like fishes going against a current of water, pristine acts visit the actor. The embodied creature enjoys happiness for his good acts, and suffers misery for his evil ones

26 I will now describe Him from whom this universe has originated Him by knowing whom persons of purified souls cross this world, Him who has not been expressed by Vedic Mantras and Words Listen to me as I speak of that greatest of the great

27. Himself freed from the several sorts of taste and scent, and sound and touch and form, He is incapable of being comprehended by the senses unmanifest without color the One, and He has created the five kinds of objects for His creatures.

28 He is neither female nor male nor of the neuter sex He is neither existent, nor non-existent, nor existent nonexistent. Only those that are acquainted with Brahma see Him He knows no detioration

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CHAPTER CCII.

(MOKSHADHARMA PARVA).—*Continued.*

Manu said —.

1. From that eternal and undecaying One first originated Space, from space came Wind, from wind came Light, from light came Water From water originated the Universe, and from the universe, all things that exist in it.

2 The bodies of all (earthly) objects, (after dissolution), first enter into water, thence to light or heat, thence to the wind, and thence to space They who seek liberation have not to return from space On the other hand, they attain to Brahma.

3 The refuge of liberation, *viz*, Brahma, is neither hot, nor cold, neither mild nor fierce, neither sour nor astringent, neither sweet nor bitter. He is not endued with sound or scent, or form. He transcends all these and everything, and is without size.

4. The skin perceives touch, the tongue, taste, the nose, scent; the ears, sounds, and the eye, forms. Men not conversant with Adhyatma succeed not in seeing what is above these.

5. Having withdrawn the tongue from tastes, the nose from scents, the ears from sounds, and the eye from forms, one sees his own self.

6 It has been said that that which is the Cause of the actor, the act, the material with which the act is done, the place and the time of the act, and the inclinations and propensities about happiness and misery, is called the Self (or Soul)

7. That which permeates everything which does everything, that which exists in the universe even as the Mantras say, that which is the cause of all, that which is the highest of the high, and that which is One without a second and does all things, is the Cause. Every thing else is effect

8 It is seen that a person, on account of the acts performed by him, reaps fruits both good and evil, which exist harmoniously. Indeed, as the good and evil fruits begotten by their own acts live together in the bodies of creatures which are their refuge, so Knowledge lives in the body.

9 As a lighted lamp, while burning, sees other objects before it, so the five senses which are like lamps fixed on high trees, find out their respective objects when lighted by Knowledge.

10 As the various ministers of a king, in a body, give him advice so the five senses which exist in the body all obey Knowledge The latter is superior to all of them

11 As the flames of fire, the current of the wind, the rays of the sun, and the waters of rivers go and come, again and again, so the bodies of embodied creatures are going and coming repeatedly.

12 As a person by taking up an axe cannot, by cutting open a piece of wood see either smoke or fire in it, so one cannot, by cutting open the arms, feet and stomach of a person, cannot see the principle of knowledge which, does not partake of the nature of stomach, the arms, and the feet

13 As again one sees both smoke and fire in wood by rubbing it against another piece, so a person endued with true intelligence and wisdom, by uniting the senses and the soul may see the Supreme Soul which, of course, exists in its own nature

14 As in the midst of a dream one sees his own body lying on the ground as something distinct from one's own self, so a person, having the five senses, the mind, and the understanding, sees (after death) his own body and then goes from one into another form.

15 The Soul does not undergo birth, growth, decay, and destruction. Acts of life being followed by effects, the Soul, clothed in body, passes from this body into another, unseen by others.

16 oN one can see with the eye the form of the Soul The Soul again, is not touched by another With the senses, the Soul performs no act. The senses do not approach the Soul The Soul, however, apprehends them all.

17 As anything, placed in a burning fire before a spectator, assumes a certain color on account of the light and heat that acts upon it, without taking any other color or attribute, even so the Soul's form is seen to take its color from the body

18 Likewise, man, renouncing one body, enters another, unseen by all Indeed, casting off his body to the five great principal elements, he assumes a form that is likewise made of the same elements.

19 Upon the destruction of his body the embodied creature enters space, wind, fire, water, and earth in such a way that each particular element in his body mingles with the particular element (out of his body) partaking of its nature The senses also, which are engaged in various occupations and depend on the five elements enter their five elements what call forth their functions

20 The ear derives its power from space, and the smell from the earth. Form, which is the property of the eye, is the outcome of light or fire. Fire or heat depends on water. The tongue which has for its property taste, is merged in water. The skin which has touch for its property, is lost in the wind whose nature it partakes

21 The fivefold attributes, (*viz.*, sound, etc.,) dwell in the five principal elements. Those fivefold objects of the senses (*viz.*, space, etc.,) live in the (five) senses All these again follow the mind The mind follows the Understanding, and the Understanding follows That which exists in its true and pure nature, *viz.*, the Supreme Self

22 The actor in his new body receives all the good and bad acts done by him here as also all acts done by him in his pristine existence All these acts done in this life and the next ones follow the mind even as acquatic animals pass along a current

23 As a quickly-moving and restless object comes in view, as a minute object appears huge (when seen through spectacles), as a mirror shows a person his own face, so the soul becomes an object of the Understanding's apprehension.

CHAPTER CCIII.

(MOKSHADHARMA PARVA) — *Continued.*

Manu said —

1 The mind united with the senses, remembers after a long time the impressions of objects received in the past When the action of the senses is suspended, the Supreme Soul in the form of the Understanding, exists in its own true nature.

2 When the Soul does not in the least regard all those objects for their simultaneity or otherwise in point of time but collecting them from all directions holds them before it together, it necessarily happens that he wanders among all incongruous things. He is, therefore, the Witness Hence the Soul put in body is something having a distinct and independent existence

3 There is Rajas there is Tamas, and there is Satwa the third There are again three conditions of the understanding *viz*, waking, dreaming and sound sleep The Soul perceives the pleasures and pains which are all contradictory, of those states and which partake of the nature of the three fold qualities first mentioned The Soul enters the senses like the wind entering the fire in piece of wood.

4 One cannot see the form of the Soul by his eye, nor can the sense of touch, amongst the senses, apprehend it The Soul, is not again, perceived by the ear. It may, however, be seen by the help of the Srutis and the instructions of the wise As for senses, that particular senses which apprehends it loses upon such apprehension its existence as a sense

5 The senses cannot themselves apprehend their respective forms The Soul is omniscient It sees all things Being omniscient, it is the Soul that sees the senses.

6 Nobody has seen the other side of the Himavat mountains nor the reverse of the moon's disc Yet it cannot be said that they do not exist.

7 Likewise though never apprehended by the senses yet nobody can say that the Soul, which dwells in all creatures, which is subtile, and which has knowledge for its essence, does not exist

8 People see the world reflected on the moon's disc in the shape of spots Though seeing, they do not know that it is the world that is so reflected there. Such is the knowledge of the Soul. That knowledge must come of itself. The Soul depends upon the Soul itself.

9 Reflecting on the formlessness of visible objects before birth and after destruction, wise men behold by the help of intelligence the formlessness of objects that have visible forms Similarly although the Sun's motion cannot be seen, yet persons, by watching its rising and setting conclude that the sun has motion

10 Likewise learned and wise men see the Soul by the help of the lamp of intelligence though it is at a great distance from them, and seek to merge the fivefold elements, which are near, into Brahma.

11. Verily, an object cannot be performed without the application of means. Fishermen catch fish by means of nets made of strings

12 Animals are caught by employing animals as the agents Birds are caught by employing birds as the agents Elephants are taken by employing elephants. In this way the Soul may be apprehended by the principle of Knowledge.

13 It is heard that only a snake can see a snake's legs Likewise one sees through Knowledge, the Soul encased in subtile form and living within the gross body.

14 People cannot through their senses, know the senses Likewise mere Intelligence at its highest cannot see the Soul which is supreme

15 The moon on the fifteenth day of the dark fortnight, cannot be seen on account of its form being hidden It cannot be said, however, that destruction overtakes it Such is the case with the Soul living in the body.

16 On the fifteenth day of the dark fortnight the gross body of the moon is seen Similarly the Soul when freed from the body, cannot be apprehended

17 As gaining another point in the sky, the moon begins to shine once more, similarly the Soul, acquiring a new body, begins to manifest itself once more.

18 The birth, growth, and disappearance of the moon can all be directly perceived by the eye These phenomena, however, belong to the gross form of that luminary The like are not the attributes of the Soul.

19 The moon, when it appears after its disappearance on the fifteenth day of the dark fortnight is considered as the same luminary that had become invisible. Similarly despite the changes represented by birth, growth, and age, a person is

considered as the same individual without any doubt of his identity.

20 It is not distinctly seen how Rahu approaches and leaves the moon Likewise the Soul cannot be seen how it leaves one body and enters another.

21. Rahu becomes visible only when it exists with the sun or the moon Likewise the Soul is apprehended only when it exists with the body

22 When freed from the sun or the moon, Rahu is no longer seen Likewise the Soul, freed from the body, can no longer be seen

23 Then again, as the moon, even when it disappears on the fifteenth day of the dark fortnight, is not left by the constellations and the stars, the Soul also, even though separated from the body, is not deserted by the fruits of the acts it has won in that body.

CHAPTER CCIV.

(MOKSHADHARMA PARVA) — *Continued.*

Manu said —

1 As in a dream this body (inactive) and the enlivening spirit in its subtile form, separating itself from the former, walks forth, so, in the state called deep sleep (or Death), the subtile form with all the senses becomes inactive, and the Understanding, separated from it remains awake The same is the case with Existence and Non-Existence

2 As when a sheet of water is clear, images reflected in it can be seen by the eye, similarly, if the senses be undisturbed, the Soul is capable of being seen by the understanding

3 If, however, the piece of water is agitated the person standing by it can no longer see those images Likewise if the senses become disturbed, the Soul can no longer be seen by the understanding.

4 Ignorance produces Delusion Delusion possesses the mind When the mind becomes impure the five senses which have the mind for their refuge become corrupted also.

5 Overfilled with Ignorance, and sunk in their mire of worldy objects one cannot enjoy the sweets of contentment or tranquillity The Soul with its good and evil acts returns again and again to the objects of the world.

6 On account of sin one's thirst is never satisfied One's thirst is then satisfied when one's sin is dissipated.

7. On account of attachment to earthly objects, which has a tendency, to multiply itself, one wishes for things other than those for which one should wish, and accordingly fails to attain to the Supreme.

8 From the destruction of all sinful acts, knowledge originates in men. When Knowledge arises a person sees his Soul in his understanding even as one sees his own image in a polished mirror.

9. One reaps misery for his senses being not controlled. One acquires happiness on account of his senses being restrained. Therefore, a person should control his mind by self-exertion from objects apprehended by the senses

10. Above the senses is the mind, above the mind is the understanding, above the understanding is the Soul, above the Soul is the Supreme.

11, From the Unmanifest originates the Soul, from the Soul has originated the understanding; from the understanding has originated the mind When the mind is united with the senses, than it apprehends sound and the other objects of the senses.

12. He who renounces those objects as well as all those that are manifest, he who liberates himself from all things that arise from primordial matter, enjoys immortality

13 The Sun rising spreads his rays When he sets, he withdraws to himself those very rays that were spread by him.

14 Similarly, the Soul, entering the body, obtains the fivefold objects of the senses by spreading over them his rays represented by the senses When, however, he turns back, he is said to set by withdrawing those rays to himself.

15 Continually driven along the path that is created by acts, he reaps the fruit of his acts for his having followed the practice of acts.

16 Desire for the object of the senses does not affect a person who has no such desire Desire, leaves him who has seen his soul, which, of course, is entirely free from desire.

17. When the Understanding, shorn of the attachment to the objects of the senses, is concentrated in the mind, then does one succeed in attaining to Brahma, for it is there that the mind with the understanding withdrawn into it can possibly be destroyed

18 Brahma is not an object of touch or of hearing, or of taste, or of sight or of smell or of any other inference. Only the Understanding can get it

19 All objects that the mind apprehends through the senses can be withdrawn into the mind, the mind can be withdrawn into the understanding, the Understanding can be withdrawn into the Soul, and the Soul into the Supreme

20 The senses cannot lead to the success of the mind The mind cannot apprehend the Understanding The Understanding cannot apprehend the manifested Soul The Soul, however, which is subtile, sees these all

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CHAPTER CCV.

(MOKSHADHARMA PARVA) — *Continued*

Manu said —

1 When physical and mental sorrow, appear one cannot practise Yoga Therefore one should not brood over such sorrow

2 The medicine for sorrow is abstention from brooding over it When sorrow is brooded over, it becomes multiplied

3 One should remove mental sorrow by wisdom and physical sorrow should be cured by medicines Wisdom teaches this One should not, while under sorrow, act like a child

4 A wise man should never hanker after youth beauty, longevity accumulation of riches health and the companionship of those that are dear, all of which are transitory

5 One should not only grieve for a sorrow that affects a whole community Without grieving one should if he finds an opportunity seek to use a remedy

6 Forsooth sorrow is much greater than happiness in life Death which is disagreeable comes for his stupefaction to one who is content with the objects of the senses

7 That man who avoids both sorrow and happiness attain to Brahma Such wise persons have never to grieve

8 Worldly belongings beget sorrow In protecting them one can enjoy no happiness They are again acquired with misery One should not, therefore mind their loss

9 Pure Knowledge, exists in the various objects of knowledge Know that mind is only an attribute of Knowledge When the mind is united with the faculties of knowledge, then the understanding sets in.

10 When freed from the attributes of action the understanding is directed towards the mind, then does it succeed in knowing Brahma by meditation or Yoga ending in complete absorption (Samadhi)

11 The Understanding, originating from Ignorance and endued with the senses and attributes runs towards external objects, like a river originating from a mountain summit and flowing towards other quarters.

12 When the understanding, withdrawn into the mind succeeds in absorbing itself into contemplation that is shorn of attributes it acquires a knowledge of Brahma like the touch of gold on a touchstone.

13 The mind apprehends the objects of the senses It must first be extinguished. Depend upon the attributes of objects that are before it, the mind can never show that which is without attributes.

14 Closing all the doors formed by the senses, the Understanding should be withdrawn into the mind In this condition when absorbed in contemplation, it acquires the knowledge of Brahma

15 As upon the destruction of the attributes by which they are known, the fivefold great creatures are contracted into their subtile forms so the Understanding may dwell in the mind alone, with the senses all withdrawn from their objects.

16 When the Understanding, though endued with the quality of certainty, lives in the mind busied with the internal, even then it is nothing but the mind.

17 When the mind or consciousness, which attains to perfection through contemplation, succeeds in identifying qualities with their possessors then can it cast off all attributes and attain to Brahma which is without qualities

18 There is no indication that which can give a knowledge of the Unseen. That which cannot be described in language, cannot be acquired by any one

19 With purified soul one should try to approach the Supreme Brahma, through the help afforded by penances, by inferences by self control by the practices and observances sanctioned for one's own order, and by the Vedas

20 Persons of clear vision seek him in even external forms by freeing themselves from qualities. The Supreme, which is

called by the name of what should be known, on account of the absence of all qualities or of its own nature, can never be apprehended by argument

21. When the Understanding becomes freed from qualities, then only can it attain to Brahma When it is endued with qualities it falls back from the Supreme. Indeed, such is the nature of the understanding that it rushes towards qualities and moves among them like fire among fuel.

22 As in the state of deep and dreamless sleep the five senses exist freed from their respective works similarly the Supreme Brahma exists high above Prakriti, freed from all its qualities.

23 Embodied creatures perform various actions on account of attributes. When they abstain therefrom, they acquire liberation. Some again go to heaven

24 The living creature, primordial nature, the understanding, the objects of the senses, the senses consciousness, consciousness of Ego, are called creatures

25 The original creation of all these proceeded from the Supreme. Their second creation is due to the union of couples or pairs and is confined to all things except the principal five, and is governed by laws for which the same species produce the same species.

26 From righteousness creatures obtain a great end and from sinfulness they earn a low end He who is not freed from attachments, goes through rebirth, while he who is freed therefrom, attains to knowledge (or Brahma)

CHAPTER CCVI.

(MOKSHADHARMA PARVA)—*Continued.*

Manu said —

1. When the five attributes are united with the five senses and the mind, then is Brahma seen by the individual like a thread passing through a gem.

2—3 As a thread may lie within gold or a pearl or a coral or any earthen object, so one's soul, for his own acts, may live within a cow, a horse, a man an elephant or any other animal, or within a worm or an insect.

4 The good deeds which a person performs in a particular body yield rewards that the individual enjoys in that particular body.

5. A soul, seemingly drenched with one particular kind of liquid supplies to each different sort of herb or plant that grows on it the sort of juice it requires for itself. Similarly, the Understanding, whose course is witnessed by the Soul, is obliged to follow the path marked out by pristine deeds.

6 From knowledge originates desire. From desire originates resolution From resolution proceeds action From action proceed fruits.

7 Fruits, therefore, have actions as their cause Actions have the understanding for their root. The understanding has knowledge for its root, and knowledge has the Soul for its cause.

8 That excellent outcome which is gained by the destruction of knowledge, of fruits of the understanding, and of acts is called knowledge of Brahma.

9 High indeed is that self-existent Essence which Yogins witness They who are devoid of wisdom,—and whose understandings are addicted to worldly objects never see that which exists in the soul itself

10 Water is superior to the Earth Light is superior to Water, Wind is superior to Light

11 Space is superior to Wind, Mind is superior to Space, Understanding is superior to Mind, Time is superior to Understanding

12 The Divine Vishnu who is identical with this universe is superior to Time That god is without beginning, middle and end

13 For his being without beginning, middle, and end, he is Unchangeable He is above all sorrow, for sorrow has limits

14 That Vishnu is called the Supreme Brahma. He is the refuge or object of what is called the Highest Knowing Him they who are wise, freed from every thing which is under the influence of Time acquire liberation.

15 What we perceive is displayed in attributes That which is called Brahma being without attributes, is superior to these Abstention from acts constitutes the greatest religion That religion is sure to bring on deathlessness

16 The Ricks the Yajuses and the Samans depend on the body. They flow from the end of the tongue. They cannot be acquired without exertion and are subject to destruction.

4. Asita-Devala, O son, Valmiki of austere penances and Markandeya, describe Govinda as the Most Wonderful and the Supreme.

5. Keshava, O chief of Bharata's race, is the divine and powerful Lord of all He is called Purusha, and is present in everything, having multiplied himself.

6. Listen now, O Yudhisthira of powerful arms, to those attributes which great Brahmanas say are to be seen in the great wielder of Sharnga.

7. I shall also, O king, recite to you those acts which persons well-read in old histories attribute to Govinda.

8. He is the soul of all creatures, the great one, and the foremost of all beings. He created (by his will) the five elements viz, Wind, Light, Water, Space and Earth.

9. Having created the Earth that powerful Lord of all things, that great one, that foremost of all beings, lay on the surface of the waters.

10. While thus floating upon the waters, that foremost of all beings, that resort of every sort of energy and splendour, created consciousness, the first-born of all beings in the universe.

11. We have heard that He created consciousness with the mind,—Consciousness which is the resort of all created things That Consciousness maintains all creatures and both the past and the future.

12 After that great Being, O mighty-armed one, viz, Consciousness originated a highly beautiful lotus, effulgent like the Sun out of the navel of the Supreme Being.

13. Then, O son, the illustrious and divine Brahman, the Grandfather of all creatures, came into being from that lotus, lighting all the points of the horizon with his effulgence.

14. After the high-souled Grandfather had, O mighty-armed one, thus originated from the primeval lotus, a great Asura of the name of Madhu having no beginning, came into being from the quality of ignorance, (Tamas)

15. The foremost of all Beings for helping Brahman, killed that dreadful Asura of terrific deeds, engaged even then in the fearful act of killing the Grandfather.

16. For slaying this demon, O son; all the gods and the Danavas and men called that foremost of all righteous persons by the name of Madhusudana (slayer of Madhu).

17. After this, Brahman, created, by his will, seven sons with Daksha at their head. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu.

18. The eldest born, viz, Marichi, begat, by his will, a son named Kashyapa, highly energetic and the foremost of all persons conversant with Brahma.

19. From his toe, Brahman had, even before the birth of Marichi, created a son. That son, O Bharata's chief, was Daksha, the progenitor of creatures.

20. Daksha begat thirteen daughters, O Bharata, the eldest of whom was called Diti.

21 Marichi's son Kashyapa, O son, who was a master of duties and their distinctions, whowas of righteous deeds and great fame, espoused them.

22. The highly blessed Daksha next begat ten other daughters That progenitor of creatures, viz the righteous Daksha, conferred these upon Dharma.

23 Dharma became father of the Vasus, the highly energetic Rudras the Vishwedevas, the Saddhyas, and the Maruts, O Bharata.

24. Daksha next begat twenty-seven other younger daughters. The highly blessed Soma espoused them all

25. The other wives of Kashyapa gave birth to Gandharvas, horses, birds kine, Kimpurushas, fishes, and trees and plants.

26 Aditi gave birth to the Adityas, the foremost ones among the gods, and highly powerful. Amongst them Vishnu was born in the form of a dwarf Otherwise called Govinda, he became the foremost of them all.

27. By his power the prosperity of the gods increased. The Danavas were defeated. The children of Diti were the Asuras.

28 Danu gave birth to the Danavas having Viprachitti as their head. Diti gave birth to all the powerful Asuras.

29 The destroyer of Madhu also created the Day and the Night, and the Seasons in their order, and the Morning and the Evening.

30 After meditation he also created the clouds, and all the immobile and mobile objects. Highly energetic he also created the Vishwas and the Earth with all things upon her.

31. Then the highly blessed and powerful Krishna, O Yudhishthira, once again created from his mouth one hundred foremost Brahmans.

32. From his two arms, he created one hundred Kshatriyas, and from his thighs one hundred Vaishyas Then, O foremost of Bharata's race, Keshava created from his two feet one hundred Shudras

33 Endued with great ascetic merit, the destroyer of Madhu, having thus created the four orders of men, made (Dhatri Brahman) the master and ruler of all created beings.

34 Of incomparable effulgence, Brahman became also the exponent of the Vedic lore And Keshava made him called Virupaksha, the ruler of the spirits and ghosts and of those females called the Matrikas (mothers).

35. And he made Yama the ruler of the departed manes of all sinful men. The Supreme Soul of all creatures also made Kuvera the lord of all riches.

35 He then created Varuna the lord of waters and governor of all acquatic animals The powerful Vishnu made Vasava the king of all celestials.

37 In those times, men lived as long as they chose to live, and had no fear of Yama.

38. Sexual intercourse, O chief of the Bharatas, was then not necessary for perpetuating the race In those days, offspring were begotton by the will.

39. In the cycle that followed, viz, Treta, children were begotten by touch alone. The people of that cycle even, O king, had no necessity of sexual intercourse

40 It was in the next cycle, viz, Dawpara, that the practice of sexual intercourse originated, O king, amongmen In the Kali age, O monarch, men have come to marry and live in pairs.

41 I have now told you of the supreme Lord of all creatures He is also called the Ruler of all and everything I shall now O son of Kunti, describe to you the sinful creatures of the Earth Listen to me

42. Those men, O king, are born in the southern region and are called Andhrakas, Gubas Pulindas, Shavaras, Chuchukas, Madrakas

43 I shall also name those that are born in the northern region They are Yaunas Kamvojas, Gandharas, Kiratas, and Barbbaras

44 All of them, O son, are sinful, and live on this Earth, acting like Chandalas, ravens and vultures.

45. In the Kuta cycle, O son, they did not live on Earth It is from the Treta that they sprang and began to multiply, O chief of Bharata's race.

46 When the terrible period of the junction of Treta and the Dwapara, set in the Kshatriyas, approaching one another, began to fight

47. Thus, O chief of Kuru's race, this universe was created by the great Krishna. That observer of all the worlds, viz, the celestial saint Narada has said that Krishna is the Supreme God

48 Even Narada, O king, acknowledge the supremacy and eternity of Krishna, O mighty armed chief of Bharata's race.

49 Thus, O mighty-armed one, is Keshava of unvanquishable prowess That lotus eyed one is not a man. He is inconceivable !"

CHAPTER CCVIII.

(MOKSHADHARMA PARVA) — *Continued.*

Yudhisthira asked —

1 "Who are the first Patriarch, O foremost of Bharata's race? What highly blessed Rishis are there, and on which quarters do each of them dwell?"

Bhishma said —

2 "Hear me, O chief of the Bharatas, about what you ask I shall tell you who the Patriarchs were and what Rishis are mentioned as living on which points of the horizon

3 There was at first one Eternal, Divine, and Self create Brahman The self create Brahman begat seven illustrious sons.

4 They were Marichi Atri, Angiras, Pulastya Pulaha, Kratu and the highly blessed Vasishtha who was equal to the Self create himself.

5 These seven sons have been described in the Puranas as seven Brahmanas. I shall now name the succeeding Patriarchs

6 In Atri's family was born the eternal and divine Varhi the ancient, born of penances. From Varhi the ancient were born the ten Prachetasas.

7. The ten Prachetasas had one son between them, viz, the Prajapati called by the name of Daksha. They last has two names in the world, viz, Daksha and Ka.

8 Marichi had one son called Kashyapa This last also has two names Some call him Arishtanemi, and some Kashyapa

9 Atri had another son born of his loins, viz, the handsome and princely Soma of great power He practised penances for a thousand divine cycles

10 The divine Aryyaman and his sons, O king, have been described as those who issued injunctions, and as creators of all creatures.

11—12 Shashavindu had ten thousand wives Upon each of them he begat a thousand sons, and thus they were ten hundred thousand in number. Those sons refused to call any body else save themselves as Patriarch.

13 The ancient Brahmanas bestowed a name on the creatures of the world, derived from Shashavindu That extensive family of the Patriarch Shashavindu became in time the progenitor of the Vrishni race.

14. These that I have named are noted as the illustrious Patriarchs After this, I shall name the celestials who are the lords of the three worlds.

15 Bhaga, Ansha, Aryyaman, Mitra Varuna, Savitri, Dhatri, Vivaswat of great light.

16 Tashtri Pushan, Indra, and Vishnu known as the twelfth,—these are the twelve Adityas, all originated from Kashyapa.

17 Nasatya and Dasra are mentioned as the two Ashwins These two are the sons of the illustrious Martanda, the eighth in the above list

18—20 These were called first the gods and the two classes of departed manes Tashtri had many sons Amongst them were the beautiful and famous Visharupa Ajaikapat, Ahi Bradhna, Virupaksha, and Raivata Then there were Hara and Bahurupa, Tryamvaka the chief of the Deities, and Savitrya, Jayanta and Pinaki the invincible The highly blessed eight Vasus have formerly been enumerated by me.

21. These were considered as gods at the time of the Prajapati Manu These were at first called the gods and the Pitris

22 The Siddhas and the Saddhyas were divided into two classes for their conduct and youth. The deities were formerly divided into two classes, viz, the Ribhus and the Maruts

23 Thus have the Vishwas, the gods and the Ashwins, been enumerated. Amongst them, the Adityas are Kshatriyas, and the Maruts are Vaishyas

24. The two Ashwins, practising severe penances, have been said to be Shudras The deities sprung from Angirasa's family have been said to be Brahmanas. This is certain.

25—34. Thus have I told you about the fourfold order among the gods The person who, after rising from his bed in the morning, recites the names of these deities, becomes purged off of all his sins whether committed by himself intentionally or unintentionally, or whether born of his intercourse with others. Yavakrita Ratrya, *Arvavasu, Paravasu, Ausija, Kakshivat,* and Vala, are described as the sons of Angiras These and Kanwa son of the Rishi Medhatithi, and Varhishada, and *the well-known seven Rishis who are* the progenitors of the three worlds, all live in the East Unmucha, Vimucha the highly energetic Sastyatreya, Pramucha, Idhmavaha, and the divine Dridavrata, and Mitravaruna's highly energetic son Agastya these twice born Rishis all live in the South Ushanga, Karusha, Dhaumya, Parivyadha of great energy, and those great Rishis called Ekata, Dwita, and Trita, and Atri's son, viz, the illustrious and powerful Saraswat, these high souled ones live in the West. Atreya, and Vashishtha and the great Rishi Kashyapa, and Gautama, Bharadwaja, and Vishwamitra the son of Kushika, and the illustrious son of the high-souled Richika, viz, Jamadagni,—these seven live the North. Thus have I described to you the great Rishis of fiery energy who live in the different points of the world.

35 Those great ones are the witnesses of the universe, and are the creators of all the worlds Thus do they live in their respective quarters.

30 By reciting their names one is purged off of all his sins A person by sojourning to those quarters becomes freed of all his sins and succeeds in returning home safely.'

CHAPTER CCIX.

(MOKSHADHARMA PARVA)—

Continued.

Yudhishthira said:—

1. "O grandfather, O you of great wisdom and invincible prowess in battle, I wish to hear fully of Krishna who is immutable and omnipotent.

2 O foremost of men, tell me truly everything about his great energy and the great deeds performed by him in days of yore

3 Why did that powerful one assume the form of an animal, and that for performing what particular act? Tell me all this O mighty warrior."

Bhishma said —

4 'Formerly on one occasion while out on hunting, I arrived at the asylum of Markandeya. There I saw various classes of ascetics seated by thousands.

5 The Rishis honored me by offering honey and curds Accepting their adoration, I reverentially saluted them in return

6. What I shall recite was described there by the great Rishi Kashyapa Listen with rapt attention to that excellent and charming throne.

7—8 Formerly the principal Danavas possessed by anger and cupidity, and hundreds of powerful Asuras having Naraka for their first, elated with power, and numberless other Danavas invincible in battle, became highly jealous of the peerless prosperity of the gods

9 Oppressed by the Danavas and finding no peace, the gods and the celestial Rishis, fled away in all directions.

10 The dwellers of heaven saw the Earth looking like one sunk in sore distress Overspread with mighty Danavas of terrible countenance, the Earth seemed to be oppressed with a heavy load, Cheerless and grief stricken, she seemed as if going down into the nether region.

11 The Adityas stricken with fear, went to Brahman and said —How O Brahman, shall we continue to put up with these oppressions of the Danavas

12 The self create answered them saying,—I have already ordained what is to be done in this matter

13—15 Having obtained boons and possessed of power and elated with pride these senseless wretches do not know that Vishnu of invisible form, that god incapable of being defeated by the very gods in a body, has assumed the form of a boar That Supreme Deity, going to the spot where those wretched Danavas, of terrible mein are living in thousands below the Earth will kill them all!—Hearing these words of the Grandfather, those foremost one among the deities were overjoyed

16 Sometime after, Vishnu of mighty energy, assuming the form of a Boar, penetrating into the nether regions, rushed against those children of Diti.

17. Seeing that extraordinary creature, all the Daityas, in a body stupefied by time, quickly proceeded against it for displaying their strength, and stood encircling it

18 Soon after, they all rushed against that Boar and caught it simultaneously. Filled with anger they tried to drag the animal from every side.

19 Those foremost of Danavas, of huge bodies, endued with mighty energy, swelling with strength O monarch, could do nothing to that Boar.

20 At this they were stricken with wonder and fear. Numbering in thousands, they thought that their last hour had come.

21. Then that Supreme God of all the gods, having Yoga for his soul and companion, became immersed in Yoga, O chief of the Bharatas and began to roar terribly agitating those Daityas and Danavas.

22 All the worlds and the ten cardinal points resounded with those roars, which for this reason, agitated all creatures and struck them with fear.

23 The very gods headed by Indra became terror stricken The whole universe became calm in consequence of that sound It was a dreadful time.

24—25 All mobile and immobile beings became stupefied by that sound The Danavas, terrified by that sound, began to fall down dead paralysed by the energy of Vishnu The Boar with its hoops, began to pierce those enemies of the gods those dwellers of the nether regions, and tear their flesh, fat, and bones

26 On account of those tremendous roars Vishnu passed by the name of Sanatana.

27 He is also called Padmanabha He is the foremost of Yogins He is the Preceptor of all creatures, and their supreme Lord All the sects of the gods then went to the Grandfather.

28 Going there, those illustrious ones addressed the Lord of the universe, saying,—What sort of noise is this O powerful one? We do not understand it Who is this one, or whose is this sound by which the universe has been stupefied.

29 With the power of this sound or of its maker, the gods and the Danavas have all been deprived of their senses.

30. Meanwhile, O mighty-armed one Vishnu in his Boar form came before the

assembled gods, his praises lauded by the great Rishis.

The Grandfather said —

31 That is the Supreme God, the Creator of all beings, the Soul of all creatures, the foremost of all Yogins Of huge body and great strength, he comes here, having killed the leading Danavas

32 He is the Lord of all beings, the master of Yoga, the great ascetic the Soul of all living beings Be silent, all of you? He is Krishna, the destroyer of all impediments

33 That Supreme God of immeasurable sheen, that great refuge of all blessings, having performed a most difficult task that cannot be accomplished by others, has returned to his own pure nature.

34 It is He from whose navel the primeval lotus had sprung He is the foremost of Yogins. Of supreme soul He is the creator of all beings. There is no necessity for sorrow or fear or grief, ye foremost of celestials

35 He is the Ordainer. He is the Creating Principle He is all destroying Time It is He who maintains all the worlds These roars that have alarmed you are being uttered by that great one.

36 Of mighty arms, He is the object of universal adoration Incapable of deterioration, that lotus eyed one is the origin of all beings and their lord'

CHAPTER CCX.

(MOKSHADHARMA PARVA) —

Continued

Yudhishthira said —

1. "Tell me, O sire, that high Yoga by which, O Bharata, I may obtain liberation O foremost of speakers, I wish to know everything about that Yoga truly"

Bhishma said:—

2. 'Regarding it is cited the old narrative of the discourse between a preceptor and his disciple on the subject of liberation.

3 There was a twice-born preceptor who was the foremost of Rishis He looked like a mass of effulgence. Endued with a high soul, he was firm in truth and a complete master of his senses.

4—5 Once upon a time, a highly intelligent and attentive disciple, desirous of obtaining what was for his highest good touched the preceptor's feet, and standing with joined palms before him, said,—If O illustrious one, you have been pleased with the adoration I have offered you, you should solve a great doubt of mine.

6—7 Whence am I am and whence are you? Tell me this fully Tell me also what is the final cause Why also, O best of twice born ones, when the material cause in all beings is the same, their origin and destruction take place in such dissimilar ways? You should, O you of great learning, also explain the object of the sayings in the Vedas, the meaning of the injunctions of the Smritis and of those injunctions which apply to all classes of men.

The preceptor said:—

8 Listen, O disciple, O you of great wisdom This what you have asked me is not described even in the very Vedas and is the highest subject for thought or discourse It is called Adhyatma and is the most precious of all branches of learning and of all sacred institutes.

9 Vasudeva is the Supreme (cause) of the universe He is the origin of the Vedas (viz, Om) He is Truth, Knowledge Sacrifice, Renunciation, Self-control, and Righteousness

10 Persons well-read in the Vedas know Him as All pervading, Eternal, Omnipresent the Creator and the Destroyer, the Unmanifest, Brahma, Immutable.

11—12 Hear now from me the story of Him who was born in the Vrishni family. A Brahmana should hear the greatness of that God of gods, called Vishnu of immeasurable energy, from the lips of Brahmanas A Kshatriya should hear it from persons of that order One who is a Vaishya, should hear it from Vaishyas, and a high-souled Shudra should hear it from Sudras.

13 You deserve to hear it "Listen now to the sacred accounts of Krishna, that theme which is foremost of all themes Vasudeva is the Wheel of Time without beginning and without end Existence and Non existence are the qualities by which His real nature is known.

14 The universe rolls like a wheel, depending upon that Lord of all beings. O best of men, Keshava that foremost of all beings is said to be Indestructible, Unmanifest, Immortal Brahma, and Immutable.

15 The highest of the high, and without change or destruction himself, he created the departed manes the gods, the Rishis, the Vakshas the Rakshasas, the Nagas, the Asuras, and mankind

16 He also created the Vedas and the eternal duties and customs of men Having reduced everything into nothing, he once more, in the beginning of a (new) cycle, creates Prakriti.

17. As the various phenomena of the several seasons set in one after another according to the season that comes, so creatures come into being at the commencement of every cycle.

18. Corresponding with those creatures who came into being, rules and duties are laid for regulating the world's course.

19 At the end of every cycle the Vedas *and all other scriptures disappear. Through* the favour of the Self-create, the great Rishis, by means of their penances, first recquire the lost Vedas and the scriptures.

20 The Self create (Brahman) first acquired the Vedas. Their branches called the Angas were first acquired by Vrihaspati. Bhrigu's son (Shukra) first acquired the science of ethics which is so beneficial for the universe.

21 Narada acquired the science of music, Bharadwaja that of arms Gargya, the history of the celestial Rishis, the dark son of Atri that of medicine

22 Various other Rishis whose names are connected therewith, promulgated various other sciences such as Philosophy, Logic, etc Let that Brahma which those Rishis have described by arguments drawn from reason, by means of the Vedas and by inferences drawn from the direct evidence of the senses, be worshipped

23 Neither the gods nor the Rishis were able to grasp Brahma who is without begginning and who is the highest of the high *Only the divine creator of all things*, viz, the powerful Narayana, had known of Brahma

24 From Narayana, the Rishis the foremost of the deities, the Asuras, and the royal sages of old, acquired the knowledge of that highest panacea for the cure of sorrow.

25 When Prakriti creates through the action of Purusha, the universe with all its potencies begins to spring from it.

26 From one lighted lamp thousands of other lamps are capable of being lighted Similarly, Prakriti produces thousands of existent things On account of its infinity, primordial matter is never exhausted.

27. From the Unmanifest flows the Understanding determined by acts. The Understanding creates Consciousness. From Consciousness proceeds Space. From Space proceeds Wind.

28 From the Wind proceeds Heat. From Heat proceeds Water, and from Water is produced the Earth These Eight form primordial Prakriti. The universe rests on them.

29 From those Eight have originated the five organs of knowledge, the five organs of action, the five objects of the (first five) organs, and the one, viz, the Mind, forming the sixteenth, which is the outcome of their modification.

30. The ear, the skin, the two eyes, the tongue, and the nose are the five organs of knowledge. The two feet, the anus, the organ of generation, the two arms, and speech, are the five organs of action.

31. Sound, touch, form, taste, and smell are the five objects of the senses, covering all things The Mind lives upon all the senses and their objects.

32 In the perception of taste, the Mind becomes the tongue, and in speech Mind becomes words Covered with the different senses, Mind becomes all the objects which exist in its apprehension.

33 These sixteen, existing in their respective forms, should be known as gods. These adore Him who creates all knowledge and lives within the body.

34—35 Taste is the attribute of water, scent is the attribute of earth, hearing is the attribute of space, vision is the attribute of fire or light, and touch is the attribute of the wind This is the case with all creatures at all times

36 The Mind, is the attribute of existence Existence springs from the Prakriti which exists in That which is the Soul of all existent beings.

37 These existences, resting upon the supreme Divinity that is above Prakriti and that is inactive, uphold the entire universe of mobile and immobile objects.

38. This sacred building of nine doors (body) is endued with all these existences. That which is high above them, viz, the Soul, lives within it, pervading it all over. Therefore it is called Purusha.

39 The Soul is not subject to decay and death. It has knowledge of what is manifest and what is unmanifest. It is again all-pervading, endued with qualities, subtle, and the refuge of all existences and qualities.

40. As a lamp shows all objects great

or small, similarly the Soul dwells in all creatures as the principle of knowledge

41. Making the ear to hear what it hears, it is the Soul that hears Likewise, making the eye works, it is the Soul that sees This body supplies the means by which the Soul derives knowledge The bodily organs are not the doers but it is the Soul that is the doer, of all acts

42. There is fire in wood, but it is never seen by cutting open a piece of wood Similarly, the Soul lives within the body, but it can never be seen by cutting the body.

43 The fire which exists in wood may be seen by proper means, viz, rubbing the wood with another piece of wood Similarly, the Soul which lives within the body may be seen by employing proper means, viz, Yoga.

44. Water must exist in rivers Rays of light are always attached to the sun Similarly, the Soul has a body This connection is not stopped because of the constant succession of bodies that the Soul has to pass through

45 In a dream, the Soul, endued with the five senses, leaves the body and moves over wide areas Similarly, when death takes place, the Soul passes out of one body for entering another.

46. The Soul is fettered by its pristine acts Fettered by acts done by it in one state of existence, it attains to another state Indeed, it is led from one into another body by its own acts which are of very powerful consequences.

47. I will now describe how the owner of a human body, casting off his body enters another, and then again into another, and how, indeed, the whole range of beings is the result of their respective acts.'

CHAPTER CCXI

(MOKSHADHARMA PARVA) — *Continued.*

Bhishma said —

1. 'All immobile and mobile beings divided into four classes, have been described to be of unmanifest birth and unmanifest death. Existing only in the unmanifest Soul, the Mind is said to possess the attributes of the unmanifest.

2 As a vast tree lies within a small unblown Ashwatha flower and is seen only when it comes out so birth takes place from what is unmanifest.

3 A piece of iron, which is inanimate, runs towards a piece of loadstone Likewise, inclinations and propensities due to natural instincts and all else, run towards the Soul in a new life.

4 Indeed, as those propensities born of Darkness and Ignorance, and inactive in their nature, are united with the Soul when re born, similarly, those other inclinations and aspirations of the Soul that have their look directed towards Brahma become united with it, coming to it directly from Brahma itself

5 Neither earth, nor sky nor heaven, nor things, nor the vital airs, nor virtue and vice, nor anything else, existed before, except the Intelligence-Soul Nor have they any necessary connection with even the Intelligence Soul corrupted by Darkness

6 The Soul is eternal It is indestructible It is in very creature It is the cause of the Mind It is without qualities This universe before us is due to Darkness or Ignorance The Soul's apprehensions of form, etc, are due to past desires

7 The Soul when it becomes endued with desires engages in acts On account of that condition —this vast wheel of existence revolves with beginning and without end

8 The Understanding, is the nave of that wheel The body with the senses forms its spokes The perceptions and acts are its circumference Urged by on the quality of Darkness, the Soul presides over it

9 Like oilmen pressing oilseeds in their machine, the consequences born of Darkness assailing the universe which is moistened by Darkness, press or grind it in that wheel.

10 In that succession of births the individual Soul, seized by the idea of Ego in consequence of desire, performs acts In the union of cause and effect, those acts again become fresh causes

11 Effects do not enter into causes Nor do causes enter into effects Time is the instrumental in the production of effects

12 The primordial essences, and their changes endued with causes exist unitedly, on account of their being always presided over by the Soul

13 Like dust following the wind that moves it, the individual Soul shorn of body, but endued still with inclinations born of Darkness and Ignorance and with principles of causes formed by pristine deeds moves on following the direction of the Supreme Soul

14 The Soul, however, is never affected

by those inclinations and propensities Nor are these affected by the Soul that is superior to them The wind, which is naturally pure, is never sullied by the dust it carries

15 As the wind is separate from the dust it carries away so the wise man should know, is the connection between life and the Soul No one should think that the Soul on account of its seeming union with the body and the senses and the other inclinations and beliefs and unbeliefs, is really endued therewith as its necessary and absolute qualities On the other hand the Soul should be considered as existing in its own nature

96 Thus did the divine Rishi remove the doubt that had taken possession of his disciple's mind Inspite of all this, people depend upon means consisting of acts and scriptural rites for removing misery and acquiring happiness

17 Seeds that are burnt by fire do not put forth sprouts Likewise, if everything that produces misery be consumed by the fire of true knowledge, the Soul is freed from the obligation of re birth in the world

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CHAPTER CCXII.

(MOKSHADHARMA PARVA)—*Continued.*

Bhishma said:—

1 Persons who perform acts consider the performance of acts highly Likewise, those who are devoted to Knowledge do not regard anything other than Knowledge

2 Rare are persons fully conversant with the Vedas and depending upon the injunctions contained therein The more intelligent however consider the abstention from acts as the better of the two, viz, heaven and liberation

3 Abstention of acts is observed by highly wise men That conduct therefore is praiseworthy The intelligence which advocates abstention from acts is that by which one attains to liberation.

4 Endued with body, a person, through folly, and endued with anger and cupidity and all the propensities born of Darkness and Ignorance cherishes attachment for all earthly objects.

5 One, therefore, who wishes to destroy his connection with the body, should never perform any impure act On the other hand, one should create by his acts a path for attaining to Liberation, without wishing for regions of happiness

6 As gold, when united with iron, loses its purity and cannot shine so Knowledge, when existing with attachment to earthly objects and such other shortcomings, fails to display its splendour

7 He who, influenced by cupidity, desire and anger, practises unrighteousness, transgressing the path of righteousness, is completely destroyed

8 One who is desirous of benefiting oneself should never seek, with too much attachment earthly possessions represented by the objects of the senses If one does it anger and joy and sorrow arise from one another

9 When every one's body is made up of the five original elements as also of the three qualities of Goodness Darkness, and Ignorance whom shall one worship and whom shall one censure with what words?

10 Only the fools become attached to the objects of the senses On account of folly they do not know that their bodies are only modifications of earth

11 As a house made of earth is covered over with earth, so this body which is made of earth is saved from destruction by food which is only a change of earth

12 Honey, oil milk, butter, meat, salt, treacle and grain of all kinds and fruit and roots are all modifications of earth and water.

13 Giving up all desire (for rich food) hermits living in the forest take simple and unsavoury food for only keeping up the body.

14 Likewise, a person who lives in the forest of the world, should be ready for labour and should take food for passing life, like a patient taking medicine

15—16 Examining all earthly things that meet him by the help of truth purity, candour, a spirit of renunciation enlightenment, courage forgiveness fortitude, intelligence, reflection, and austerities, and desirous of securing tranquility, a person of great soul should restrain his senses

17 All creatures, stupefied by Ignorance by the qualities of Goodness, Darkness and Ignorance are continually revolving like a wheel

18 All faults begotten of Ignorance, should be closely examined and the idea of Self which originates from Ignorance, and creates misery, should be avoided

19 The five elements the senses the qualities of Goodness, Darkness and Ignor-

ance, the three worlds with the Supreme Being himself, and acts, all rest on Self-consciousness.

20. As Time, under its own laws, always creates the seasons one after another, so one should know that Consciousness in all creatures is the mover of acts.

21. *Ignorance produces delusions.* It is like Darkness and is born of Ignorance All the joys and sorrows belong to the three qualities of Goodness, Darkness, and Ignorance.

22. Listen now to those consequences that spring from the qualities of Goodness, Darkness and Ignorance Contentment, the satisfaction that arises from joy, certainty, intelligence, and memory,—these are the results of the quality of Goodness I shall now describe the consequences of Darkness and Ignorance.

23 Desire, anger, error, cupidity stupefaction, fear, and fatigue, belong to the quality of Darkness Cheerlessness, grief discontent, vanity, pride, and wickedness, all belong to Ignorance.

24. Examining the weight or lightness of these and other evils that exist in the Soul one should reflect upon each of them one after another'

Yudhisthira said:—

25. 'What evils are shunned by persons seeking Liberation? What are those that are weakened by them? What are the evils that come again and again? What, again, are regarded as weak, through stupefaction.

26. What, indeed, are those evils upon whose gravity and weakness a wise man should reflect with the help of intelligence and of reason? I have doubts upon these subjects. Describe these to me, O grandfather."

Bhishma said:—

27 "By rooting out all evils, a person of pure Soul succeeds in obtaining Liberation As an axe made of steel cuts a steel chain, similarly, a person of cleansed Soul, destroying all the evils that originate from Darkness and that are born with the Soul, succeeds in cutting off his connection with the body.

28 The qualities having their origin in Darkness, those that originate from Ignorance, and those stainless ones characterised by purity, form as it were the seed from which all embodied creatures have sprung. Amongst these, the quality of Goodness alone is the cause through which persons of pure souls succeed in attaining to Liberation.

29 A person of pure soul therefore, should cast off all the qualities begotten of Darkness and Ignorance Then again when the quality of Goodness becomes freed from those of Darkness and Ignorance it shines the more.

30. Some say that sacrifices and other acts performed with the help of Mantras, and which bring about the purification of the Soul, are evil or cruel acts On the other hand, those acts are the chief instruments for dissociating the Soul from all worldly attachments, and for the observance of the religion of peace.

31. Through the influence of the qualities born of Darkness, all impious acts are perpetrated and all earthly acts as well as such acts as originate from desire are performed.

32 *Through qualities born of Ignorance*, one does all acts fraught with cupidity and springing from anger. In consequence of the attribute of Ignorance, one feels sleep and procrastination and becomes addicted to all acts of cruelty and carnality.

33 That person, however, who endued with faith and scriptural knowledge, follows the quality of Goodness, attends only to all good things and becomes endued with beauty and a soul free from every corruption.

CHAPTER CCXIII.

(MOKSHADHARMA PARVA)—*Continued.*

Bhishma said:—

1. Delusion or loss of judgment arises from the quality of Darkness. *Anger, cupidity, fear and pride originate from* the quality of Ignorance, O foremost of Bharata's race. When all these are destroyed, one becomes pure.

2. By obtaining purity, a person acquires the knowledge of the Supreme Soul *which is* effulgent, incapable of deterioration, without change, pervading all things, having the unmanifest for his refuge, and the foremost of all the gods.

3. By His illusory power men fall away from knowledge and become senseless and *their knowledge being darkened, yield to* anger.

4. From anger, they become subject to desire. From desire originate cupidity, delusion, vanity, pride and selfishness. From such selfishness proceed various sorts of acts.

5 From acts originate various ties of affection and from those ties of affection springs sorrow or misery and from acts imbued with joy and sorrow proceeds the liability to birth and death

6 On account of the obligation of birth, one is compelled to live within the womb — for the union of vital seed and blood Living there is defiled with excreta urine and phlegm, and always fouled with blood that is created there

7 Overwhelmed by thirst the Intelligence Soul becomes fettered by anger and the rest that have been described above It seeks, however, to escape those evils In this respect, women must be considered as instruments which set the stream of Creation agoing.

8. By their nature, women are Kshetra and men are Kshetrajna in respect of qualities. Therefore, wise persons should not pursue women especially.

9 Indeed, women are like dreadful Mantra powers They stupefy persons shorn of wisdom They are sunk in the quality of Darkness They are the eternal embodiment of the senses.

10 On account of the strong desire that men cherish for women, offspring proceed from them due to the action of the seminal fluid. As one throws off from his person such vermin as are born there but as are not on that account any part of oneself, so should one cast off those vermin of one's body that are called children, who, though regarded as one's own, are not his own in sooth.

11. From the seminal fluid and sweat creatures spring from the body, influenced by pristine acts or in the course of nature Therefore, a wise man should feel no regard for them.

12 The quality of Darkness rests on that of Ignorance The quality of Goodness, again, rests on that of Darkness Darkness which is unmanifest overspreads itself on Knowledge, and creates the phenomena of Intelligence and Consciousness

13 That knowledge possessing the attributes of Intelligence and Consciousness has been described as the seed of individual Souls That, again, which is the seed of such knowledge is called the Jiva (or Individual Soul) On account of acts and the virtue of time, the Soul goes through birth and repeated rounds of re-birth.

14. As in a dream the Soul plays as if invested with a body which, of course, is due to the action of the mind, similarly, it gets in the mother's womb a body in consequence of qualities and propensities created by pristine deeds

15 Whatever senses, while it is there, are awakened by pristine deeds as the operating cause become created in Consciousness in consequence of the mind coexisting with attachments.

16 On account of the past thoughts of sound that are awakened in it, the Soul, subjected to such influences, gets the organ of hearing Similarly, from attachment to forms its eye is produced, and from its desire after smell its organ of smelling.

17 From thoughts of touch it acquires the skin Likewise the five vital airs are acquired by it, viz., Prana, Apana, Vyana, Udana, and Samana, which make the body agoing

18 Encased in body with all limbs fully developed on account of pristine deeds, the Soul takes birth, with both physical and mental sorrow, in the beginning, middle, and end

19 It should be known that sorrow originates from the very formation of body (in the womb) It increases with the idea of Self From renunciation of these, sorrow is destroyed He who knows sorrow's end attains to Liberation

20 Both the origin and the destruction of the senses depend on the quality of Darkness. A wise man should act with proper scrutiny with the help of the eye of the scriptures

21. The senses of knowledge, if they succeed in acquiring all their objects, can never stupefy the man who is without thirst. The embodied Soul by making its senses weak, is saved from the obligation of re-birth.

CHAPTER CCXIV.

(MOKSHADHARMA PARVA)—*Continued.*

Bhishma said:—

1. "I shall now describe to you the means of conquering the senses as seen with the eye of the scriptures A person, O king, will attain to the highest end by the help of such knowledge and by shaping his conduct accordingly.

2 Amongst all living creatures man is said to be the foremost Among men, the twice born are the foremost, and amongst the twice-born, persons well read in the Vedas are the foremost.

3 These last are considered as the souls of all living creatures Indeed those Brahmanas who have mastered the Vedas are considered as all seeing and omniscient They are persons who have become conversant with Brahma.

4 As a blind man, without a guide meets with many difficulties on a road, so has a person shorn of knowledge to meet with many impediments in the world Therefore those who are endued with knowledge are considered as superior to the rest

5 Those who wish to acquire virtue practise various rites according to the scriptural injunctions They do not, however, attain to liberation They only acquire those good qualities which I shall presently mention

6 Purity of speech, of body, and of mind, forgiveness, truth firmness and intelligence —these good qualities are shown by pious persons who observe both kinds of religion.

7 What is called Brahmacharyya is considered as the means of attaining to Brahma That is the foremost of all religions It is by the practice of that religion that one acquires the highest end

8 Brahmacharyya has no connection with the five vital airs mind understanding the five senses of perception and the five senses of action It is threfore, free from all the perceptions that the senses give It is heard only as a word and its form, is not seen, but can only be conceived

9 It is a state of existence only on the mind It has no connection with the senses That pure state should be attained to by the understanding alone

10 He who practises it duly attains to Brahma, he who practises it half and half, attains to the status of the gods, while he who practises it indifferently, is born among Brahmanas and possessed of learning attains to eminence

11 Brahmacharyya is highly difficult to practise Listen now to the means thereof That twice born one who follows it should subbdue the quality of Darkness as soon as it begins to show itself or as soon as it begins to be powerful

12 One who has taken that vow should not speak with women He should never look at a naked woman The sight of women, under even indifferent circumstances excites the passion of all weak-minded men.

13 If a person feels a desire for woman rising in his heart, he should observe the vow called Krichchhra and also pass three days in water If desire is formed even in a dream, one should, diving in water, mentally repeat for three times the three Riks by Aghamarshana

14 That wise man who follows this vow should with a liberal and enlightened mind consume the sins in his mind which are created by the quality of Darkness

15 As the passage that carries away the refuge of the body is very closely connected with the body, so the embodied Soul is very closely connected with the body that confines it

16 The different sorts of juices passing through the network of arteries, nourish men's wind bile phlegm blood skin flesh, intestines, bones, marrow, and the whole body.

17. Know that there are ten principle canals These help the functions of the five senses From those ten issue out thousands of other passages that are minuter in form.

18 Like rivers filling the ocean at the the proper time, all these channels, containing juices, nourish the body

19 There is a channel leading to the heart called Manovaha It draws from every part of the human body the seminal fluid which is born of desire

20 Numberless other channels issuing from that principal one extend into every part of the body and bearing the element of heat cause the sense of vision (and the rest)

21 As the butter that lies within milk is churned up by churning rods, so the desires that are created in the mind draw together the vital seed that lies within the body

22 In the midst of even our dreams passion originating in imagination attacks the mind, with the result that the passage already named viz, Manovaha, throws out the seminal fluid born of desire

23 The great and divine Rishi Atri is a master of the subject of the generation of the vital seed The juices that are produced by food the passage called Manovaha, and the desire that is born of imagination —these three are the causes which create the seminal fluid which has Indra for its presiding god The passion that helps the passing out of this fluid is, therefore, called Indriya.

24 Those persons, who know that the course of seminal fluid is the cause of intermixture of castes are men of controlled passions Their sins are considered to have been consumed, and they are never subjected to re birth

25 He who performs action simply for the purpose of maintaining his body, reduc-

ing with the help of the mind the qualities into a state of equilibrium, and brings at his last moments the vital airs to the channel called Manovaha, is freed from re birth

26 The Mind is sure to acquire Knowledge It is the Mind which assumes the form of all things Acquiring success through meditation, the minds of all great persons, become freed from desire eternal and shining

27 Therefore, for destroying the mind one should perform only pure deeds and freeing himself from the qualities of Darkness and Ignorance one is sure to acquire a very desirable end.

28 Knowledge (ordinarily) acquired in younger days becomes weakened with decrepitude Through the good effects of past lives, a person however of ripe understanding succeeds in killing his desires

29 Such a person, by getting over the fetters of the body and the senses like a traveller crossing a path full of impediments and transgressing all faults he sees, succeeds in testing the ambrosia (of Liberation)

CHAPTER CCXV.

(MOKSHADHARMA PARVA) — *Continued.*

Bhishma said —

1. By being attached to objects of the senses which are always imbued with evil living creatures become helpless Those great persons, however, who are not attached to them, acquire the greatest end

2. Seeing the world beset with the evils formed by birth death decrepitude, sorrow disease, and anxieties, the man of intelligence should try for the attainment of Liberation.

3 He should be pure in words, thought, and body, he should be shorn of pride Of tranquil soul and endued with knowledge, he should live like a mendicant, and pursue happiness without being attached to any worldly object

4 Again, if his mind is filled with attachment for mercy to creatures he should, seeing that the universe is the result of acts, one should show indifference even to mercy itself.

5 Whatever good acts are done, or whatever sin is committed, the actor reaps the points thereof Hence, one should, in words, thought, and deed, do only good acts.

6 He enjoys happiness who practises abstention from injuring (others), truthfulness of speech, honesty towards all creatures, and forgiveness, and who is never careless

7 Hence one, exercising his intelligence, should fix his mind, after training it, on peace towards all creatures

8 That man who considers the practice of the virtues mentioned above as the greatest duty as securing the happiness of all creatures and as destroying all sorts of sorrow, is possessed of the greatest knowledge, and succeeds in acquiring happiness Hence one should, exercising his intelligence, fix his mind after training it, on peace towards all creatures.

9 One should never think of committing evil to others One should not covet what is far above his power to acquire One should not fix his thoughts on objects which are not real One should, on the other hand direct his mind towards knowledge by continued exertions.

10—14 With the help of the injunctions of the Shrutis and of continued efforts calculated to bring success, Knowledge is sure to originate One who is desirous of saying good words or observing a religion which is purged off of all impurities, should speak only truth which is not fraught with any malice or censure One who has got a sound heart should speak words which are not fraught with dishonesty, which are not harsh which are not cruel, which are not evil and which are not characterised by garrulity. The universe is bound in words If a person disposed to renunciation he should proclaim, with a humble mind and a cleansed understanding, his own evil deeds He who performs action urged thereto by propensities pervaded by the quality of Darkness, suffers much misery in this world and at last sinks into hell One should, therefore practise self-control in body, words and mind.

15 Ignorant persons bearing the weight of the world are like robbers laden with their booty of straggling sheep. The latter always avoid roads which are not favorable to them.

16 Indeed, as robbers have to throw away their booty if they wish safety, so should a person cast off all acts induced by Darkness and Ignorance, if he is to acquire happiness,

17—18 Forsooth a person who is shorn of desire free from the fetters of the world, contented to live in solitude, abstemious in diet, devoted to penances, and with

senses under restraint, who has consumed all his sorrows by knowledge, who finds pleasure in practising Yoga and who has a cleansed soul, succeeds, on account of his mind being withdrawn into itself, in attaining to Brahma or Liberation

19 One endued with patience and a pure soul should, forsooth, control his understanding With the understanding one should next restrain mind, and then with the mind overpower the objects of the senses.

20 Upon the mind being thus restrained and the senses being all subdued, the senses will shine and gladly enter into Brahma.

21 When one's senses are withdrawn into the mind, the result becomes that Brahma becomes manifested in it Indeed, when the senses are destroyed, and the soul returns to the quality of pure existence, it is regarded as being transformed into Brahma.

22 Then again, one should never show his Yoga power On the other hand, one should always try to restrain his senses by practising the rules of Yoga. Indeed one engaged in the practice of Yoga should do all these acts by which his conduct and nature may become pure.

23 One should rather live upon broken grains of corn, ripe beans, dry cakes of seeds from which the oil has been pressed out, potherbs half ripe barley, flour of fried pulses, fruits, and roots, secured by begging

24 Reflecting upon the characteristics of time and place, one should according to his inclinations observe, after proper search, vows and rules about fasts.

25 One should not suspend a rite that has been begun Like one slowly creating a fire, one should by and by perform an act that is prompted by knowledge By so doing Brahma by and by shines in one like the Sun.

26 The Ignorance which rests on Knowledge, extends its influence over all the three states The Knowledge, again, that follows the Understanding, is attacked by Ignorance

27 The evil-hearted person cannot acquire a knowledge of the Self for his considering it as united with the three states although in reality it transcends them all When, however, he perceives the limits under which the two, viz., union with the three states and separation from them, are manifested it is then that he becomes shorn of attachment and attains to Liberation.

28 When such an apprehension has been acquired one transcends the effects of age, rises superior to the consequences of decrepitude and death, and obtains Brahma which is eternal, deathless, immutable, and undeteriorating.

CHAPTER CCXVI.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said :—

1. The Yogin who wishes to always practise pure Brahmacharyya and who is cognizant of the faults attaching to dreams, should, with his whole heart, try to give up sleep

2. In dreams, the embodied soul, possessed by the qualities of Darkness and Ignorance seems to become possessed of another body and move and act influenced by desire.

3 On account of application for acquiring knowledge and of continued reflection and recapitulation the Yogin remains always awake Indeed the Yogin can keep himself continually awake by giving himself up to knowledge.

4 Regarding this subject it has been asked what is this state in which the embodied creature thinks himself encircled by and engaged in objects and acts? It is true that the embodied being, with its senses really suspended, still considers itself to be possessed of body with all the senses of knowledge and of action.

5 It is said that that master of Yoga, named Hari, perceives truly how it happens The great Rishis say that the explanation given by Hari is correct and reasonable

6 The learned says that it is on account of the senses being exhausted with fatigue, dreams are seen by all creatures The mind, however, never becomes inactive and hence arise dreams. This considered as their principal cause.

7 As the imagination of a person who is awake and engaged in acts is due only to the creative power of the mind, similarly the impressions in a dream belong only to the mind.

8 A person with desire and attachment receives those imaginations based upon the impressions of numberless pristine lives. Nothing that impresses the mind once is ever lost, and the Soul being cognisant of all those impressions makes them appear.

9 Whichever among the three qualities of Goodness, Darkness and Ignorance is caused by the influence of pristine acts and by whichever amongst them the mind is affected for the time being in whatever way, the elements (in their subtile forms) or indicate accordingly (in the way of images)

10. After images have thus been created the particular quality of Goodness Darkness or Ignorance that may have been brought by pristine acts rises in the mind and produces its last result, *viz*, happiness or misery

11. Those images originating principally wind, bile, and phlegm, which men apprehend through ignorance and in consequence of tendency pervaded by Darkness and Ignorance cannot, it has been said, be easily discarded.

12. (When one is awake) whatever objects a person perceives in the mind through the senses in a clear state are apprehended by the mind in dreams while the senses are inactive

13. The Mind exists without obstruction in all things This is due to the nature of the Soul The Soul should be comprehended All the elements and the objects they form exist in the Soul

14 In the state called dreamless sleep the manifest human body which, of course, is the door of dreams, disappears in the mind Possessing the body the mind enters the Soul which is unmanifest and upon which all existent and non-existent things dedend, and becomes a wakeful witness with certainty of apprehension Thus living in pure Consciousness which is the soul of all things, it is considered by the learned as transcending both Consciousness and all things in the universe

15 That Yogin who by desire covets any of the divine qualities (of Knowledge or Renunciation, etc,) should regard a pure mind to be at one with the object of his desire. All things exist in a pure mind or soul.

16 This is the result acquired by one who practises penances. That Yogin, however, who has got over, Darkness or ignorance is endued with transcending effulgence When Darkness or Ignorance has been got over, the embodied Soul becomes Supreme Brahma, the cause of the universe.

17. The deities have penances and Vedic rites. Darkness (or pride and cruelty), which destroys the former, has been adopted by the Asuras This, *viz*, Brahma, which has been said to have Knowledge only for its quality, is difficult of attainment by either the gods or the Asuras.

18. It should be known that the qualities of Goodness, Darkness, and Ignorance belong to the gods and the Asuras. Goodness is the quality of the gods, while the two others belong to the Asuras.

19 Brahma transcends all those qualities It is pure Knowledge It is immortality. It is pure effulgence. It is undecaying Those persons of pure souls who know Brahma attain to the highest end.

20 One having knowledge for his eye can say this much with the help of reason and analogy Brahma which is indestructible can be comprehended by only withdrawing the senses and the mind.

CHAPTER CCXVII.

(MOKSHADHARMA PARVA.)—*Continued.*

Bhishma said:—

1. 'He does not know Brahma who does not know the four topics, namely, dreams, dreamless sleep, immanent, and transcendent Brahma, as also what is Manifest (*viz*, the body), and what is Unmanifest (the intelligence-soul), which the great Rishi (Narayana) has described as Tattwam (pure principle).

2 That which is manifest is subject to death That which is unmanifest transcends death The Rishi Narayana has described the religion of inclination.

3 Upon that depends the entire universe with its mobile and immobile creatures The religion of disinclination again leads to the unmanifest and eternal Brahma.

4. The Creator (Brahman) has described the religion of inclination. Inclination indicates re-birth or return. Disinclination on the other hand, indicates the highest end.

5. The ascetic who wish to discriminate exactly between good and evil, who is always bent on conceiving the nature of the Soul, and who devotes himself to the religion of disinclination, attains to that high end.

6—7 One who wishes to accomplish this, should know both the Unmanifest and Purusha of which I shall speak now. That, again, which is different from both the Unmanifest and Purusha, and which transcends them both, and which is distinguished from all beings, should be particularly seen by an intelligent men. Both Prakriti and Purusha are without beginning and without end Both are incapable of being known by their likes.

8. Both are eternal and indestructible. *Both are greater than the greatest.* They are similar in these There are points of dissimilarity again between them

9 Prakriti is endued with the three qualities. It is also engaged in creation The true attributes of Kshetrajna (Purusha or the Soul) are different.

10. *Purusha apprehends all the changes* of Prakriti (but cannot be apprehended himself) He transcends all qualities. As regards Purusha and the Supreme Soul again, both of them cannot be comprehended. Again for their both being without qualities by which they can be distinguished, both are greatly distinguished from all else.

11. A person putting on a turban has his head circled with three folds of a piece of cloth.

12 Similarly the embodied Soul is invested with the three qualities of Goodness, Darkness, and Ignorance. But though thus invested, the Soul is not identical with those qualities.

13. Hence these four topics, which are covered by these four considerations, should be understood One who understands all this is never stupefied when he tries to form conclusions

20 Knowledge which one acquires gradually by *mind devoted to yoga should be* made one's own on the verge of death by a forcible stretch of power.

21. The embodied Soul, when divested of Darkness, assumes a subtle form with all the senses of perception and moves about in space. When his mind becomes untouched by acts, he, on account of such renunciation, becomes merged in Prakriti.

22. After the destruction of this gross body, one who through absence of carelessness escapes from all the three bodies, succeeds in attaining to Liberation The birth and death of creatures is always brought about by Avidya (Ignorance)

23 When knowledge of Brahman originates the person no longer feels the pinch of necessity Those, however, who believe what is the reverse of truth are men whose understandings are always busy with the birth and death of all existent things

24 *Keeping their bodies by the help* of patience, withdrawing their hearts by the help of their understanding, and withdrawing themselves from the world of senses, some Yogins worship the senses for their subtility.

25 Some of them, with mind purified by yoga, proceeding according to the scrip-

ments they partake of the nature of Brahma and at last attain to the highest end

30 'Thus persons conversant with the Vedas have described the religion that brings on the attainment of Brahma They who follow that religion according to the extent of their respective knowledge all succeed in acquiring the highest end

31 Those persons who can acquire a knowledge which is incapable of being shaken and which makes its possessors shorn of all sorts of attachments acquire different high regions after death and become emancipate according to the extent of their knowledge

32 Those pure hearted persons who have acquired contentment from knowledge, and who have renounced all desires and attachments gradually approach in respect of their nature nearer and nearer to Brahma which is unmanifest by nature, which is divine, and without birth and death

33 Realising that Brahma lives in their souls they become themselves immutable and have never to come back to the Earth) Acquiring that supreme indestructible and eternal state they leave in happiness The knowledge of this world is this (The erring persons consider) it existing (Persons who have overcome ignorance think that) it does not exist The whole universe, fettered by desire, is revolving like a wheel

35 As the fibres of a lotus-stalk overspread themselves into every part of the stalk, likewise the fibres of desire, which are without beginning or end, spread themselves over every part of the body

36 As a weaver drives his threads into a cloth by means of his shuttle, similarly the threads that constitute the fabric of the universe are woven by the shuttle of Desire.

37. He who understands the changes of Nature, Nature herself, and Purusha, becomes freed from Desire and acquires liberation

38 The divine Rishi Narayana that refuge of the universe, for the sake of mercy towards all creatures, distinctly laid down these means for the acquisition of immortality.'

CHAPTER CCXVIII.

(MOKSHADHARMA PARVA) — *Continued.*

Yudhisthira asked —

1 "By acting how, O you who are conversant with all courses of conduct, did Janaka the king of Mithila, versed in the religion of Liberation succeed in acquiring Liberation, after casting off all worldly enjoyments?"

Bhishma said:—

2 'Regarding it is cited the following old narrative of the particular conduct by which that king a master of all courses of conduct, succeeded in acquiring the highest happiness.

3 There was a king in Mithila of the name of Janadeva of Janaka's race. He was ever engaged in thinking of the courses of conduct that might lead to the attainment of Brahma.

4 One hundred preceptors always used to live in his palace, describing to him the various courses of duty followed by people who had adopted the various modes of life.

5 Well read in the Vedas he was not very well satisfied with the speculations of his instructors on the nature of the Soul, and in their teachings of his extinction upon the dissolution of the body or of re birth after death.

6 Once upon a time a great ascetic named Panchashikha the son of Kapila, having roamed over the whole world, arrived at Mithila

7 Having made conclusions about the diverse duties connected with renunciation, he was above all pairs of opposites and had no doubts

8 He was considered as the foremost of Rishis Living wherever he pleased, he wished to place before the reach of all men eternal happiness that is so difficult of attainment.

9 It appeared that he roamed, amazing the world, having put on the form of none else than that great Rishi, that lord of creatures, whom the followers of the Sankhya doctrine knew by the name of Kapila.

10 He was the greatest of all the disciples of Asuri and was called the undying He had performed a mental Sacrifice lasting for a thousand years.

11—12 He was firm in mind, and had performed all the rites and sacrifices that

are enjoined in the scriptures and that lead to the attainment of Brahma. He knew full well the five sacks that cover the Soul. He was devoted to the five acts regarding the adoration of Brahma, and had the five qualities. Known by the name of Panchashikha, he had approached one day a large assembly of Rishis following the Sankhya doctrines and enquired of them about the highest object of human acquisition, namely, the Unmanifest or that upon which the five sacks rest.

13. For acquiring a knowledge of the Soul, Asuri had enquired of his preceptor. On account of the latter's instructions and of his own penances, Asuri understood the distinction between the body and the Soul and had gained celestial vision.

14. In that assembly of ascetics, Asuri described the Immutable, One, and Indestructible Brahma which is seen in various forms.

15. Panchashikha became a disciple of Asuri. He lived on human milk. There was a certain Brahman lady named Kapila. She was Asuri's wife.

16 Panchashikha was accepted by her as a son and he used to suck her breasts For this, he came to be known as the son of Kapila and his understanding became fixed on Brahma.

17. The divine Rishi said to me, all this, regarding the circumstances of his birth and those about his becoming the son of Kapila. The latter also told me about the omniscience of Panchashikha.

18. Knowing fully all the forms of duty, Panchashikha, after having himself gained high knowledge, (came to Janaka) and knowing that that king had equal reverence for all his preceptors, began to startle those hundred preceptors (by a very sensible exposition of his doctrine).

19 Marking the genius of the son of Kapila, Janaka became exceedingly attached to him, and abandoning his hundred preceptors, began to follow him.

20. Then Kapila's son began to discourse to Janaka, who had according to the ordinance bent his head to him and who was fully competent to understand the sage's instructions, upon that great religion of Liberation which is explained in Sankhya treatises

21. Describing first of all the miseries of birth, he spoke next of (the miseries of (religious) acts. Having finished that topic he explained the miseries of all states of existence ending even with that in the high region of the Creator.

22 He also described that Delusion which beget the practice of religion, and acts, and their fruits, and which is highly untrustworthy, destructible, unsteady, and uncertain.

23. Sceptics say that when death is seen directly by all, they who hold, on account of their faith in the scriptures, that something distinct from the body, called the Soul, exists, are necessarily defeated in argument.

24 They also hold that one's death is the extinction of one's Soul, and that sorrow, decrepitude, and disease indicate (partial) death of the Soul He who holds owing to error, that the Soul is distinct from the body and exists after the loss of body, entertains an unreasonable opinion.

25 If that is considered as existent which does not really exist in the world, then it may be mentioned that the king, being known so, is really never subject to decrepitude or death But is he, therefore, to be really believed to be beyond decrepitude and death?

26 When the question arises whether an object exists or not, and when that whose existence is asserted presents all the signs of non existence, what is that upon which ordinary people depend in settling the affairs of life?

27 Direct evidence is the basis of both inference and the scriptures The scriptures can be contradicted by direct evidence. As to inference its evidence is not much.

28 Do not reason on inference only whatever may be the subject There is nothing else called individual soul than this body.

29 The capacity to produce leaves, flowers, fruits roots and bark lies in a banian seed The grass and water that is taken by a cow produce milk and butter, substances differing in nature from that of the causes Various substances when allowed to decompose in water for sometime produce spirituous liquors whose nature is quite different from that of those substances producing them Likewise, from the vital seed in produced the body and its attributes with the understanding, consciousness, mind, and other qualities Two pieces of wood, rubbed together, beget fire Coming in contact with the rays of the Sun, the stone called Suryakanta begets fire. Any solid metal, heated in fire, dries up water when coming in contact with it Likewise, the material body produces the mind and its attributes of perception, memory, imagination, etc. As the loadstone moves iron

likewise the senses are controlled by the mind.

30. Thus do the sceptics reason, who are, however, mistaken The disappearance (of animation) upon the body becoming lifeless means death The supplication of the gods by the very men who deny the separate existence of the Soul is another good argument (for the proposition that the Soul is separate from the body) Another argument against the sceptic is that his proposition argues a destruction of acts.

31. These that have been mentioned, and that have material forms, cannot possibly be the causes (of the immaterial Soul and its immaterial accompaniments). The identity of immaterial things with objects that are material cannot be comprehended.

32. Some hold that there is re-birth which is caused by Ignorance, the desire for acts, cupidity, carelessness, and bent towards other vices

33. They say that Ignorance is the soil. Acts form the seed that is placed in that soil Desire is the water that causes that seed to grow. In this manner they explain re-birth.

34 They hold that ignorance being ingrained in an imperceptible way, one mortal body being destroyed, another originates at once from it, and that when it is consumed by the help of knowledge, the destruction of existence itself follows, or the person attains to what is called annihilation.

35. This opinion also is mistaken It may be asked that when the being that is thus re born is a different one in its nature, birth, and objects of virtue and vice, why should it then be considered to be identical with the being that was? Indeed, the only inference that can be made is that the entire chain of existences of a particular being is not really one of connected links.

36 Then, again, if the being that is the outcome of a re-birth be really different from what it was in a pristine existence, it may be asked what satisfaction is to a person from the exercise of the spirit of charity, or from the acquisition of knowledge or of ascetic power, since the acts performed by one are to bear fruits upon another person in another state of existence.

37 Another refutation of the doctrine would be that one in this life may rendered miserable by the acts of another in a pristine life, or having become miserable may again become happy. By witnessing however, what actually takes place in the world, a proper conclusion may be drawn regarding the unseen

38 The separate Consciousness that is the outcome of re-birth is different from the Consciousness that had preceded it in a pristine existence The way, however, in which the appearance of that separate Consciousness is explained by that theory is not at all consistent or reasonable. The Consciousness was the very opposite of of eternal, being only transitory, extending as it did till dissolution of the body. That which had an end cannot be considered as the cause for the production of a second Consciousness appearing after the end If again, the very loss of the previous Consciousness be considered as the cause of the production of the second Consciousness, then when the death of a human body is caused by a heavy bludgeon, a second body would originate from the body that is thus deprived of animation.

39 Again, their doctrine of annihilation is subject to the objection that extinction will become a revolving phenomenon like that of the seasons, or the year, or the yuga, or heat, or cold, or agreeable or disagreeable objects.

40. If for avoding these objections the followers of this doctrine hold the existence of a Soul that is permanent and with which each new Consciousness is attached, they again subject themselves to the new objection that that permanent substance, by being overcome with decrepitude, and with death that causes destruction, may in time be itself weakened and destroyed. If the supports of a palace are weakened by time, the mansion itself is sure to fall down in the end.

41. The senses, the mind, wind blood, flesh, bones, one after another, meet with destruction and enter each into its own productive cause

43 Thus various sorts of speculations arise in the mind Nothing can settle whether this opinion is right or that is right.

44 Reflecting on these opinions, particular persons follow particular lines of speculation The understandings of these, directed to particular theories become immersed and are at last entirely lost in them.

45 Thus all men are made miserable by pursuits good or bad Bringing them back to the right path, the Vedas alone, guide them along it, like grooms conducting their elephants.

45 Many men, with weakened minds, seek objects of great happiness These, however, have soon to meet with a larger quantity of sorrow, and then, alienated by force from their coveted meat, they subject themselves to the sway of death

46 What has one, who is subject to destruction and whose life is fickle, to do with kinsmen and friends and wives and other like possessions? He who meets death after having relinquished all these passes easily out of the world and has never to return

47—49 Earth, ether, water, heat, and wind always keep up and nourish the body. Thinking of this how can one feel any attachment for his body? Indeed, the body, which is subject to destruction has no happiness in it —Having heard these words Panchashikha that were shorn of deception and delusion highly salutary, and treating of the Soul, king Janaka became filled with wonder and prepared himself to address the Rishi once more

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CHAPTER CCXIX.

(MOKSHADHARMA PARVA) —

(Continued)

Bhishma said :—

1 Thus instructed by the great Rishi Panchashikha, Janadeva of the family of Janaka once more asked him about the subject of existence or non existence after death

Janaka said —

2 O illustrious one if no person, retains any knowledge after departing from this state of existence, if, indeed, this is true, what then is the difference between Ignorance and Knowledge? What do we gain then by knowledge and what do we lose by ignorance?

3 See, O foremost of the twice born, that if liberation be such, then all religious acts and vows terminate only in annihilation? Of what use would then the distinction be between heedfulness and heedlessness

4 If Liberation means dissociation from all objects of pleasure or an association with objects that are not lasting, why should then men cherish a desire for action or having set themselves to action, continue to find out the necessary means for the accomplishment of desired ends? What then is the truth.

Bhishma said :—

5 Seeing the king enveloped in thick darkness stupefied by error, and become helpless, the learned Panchashikha put his mind at rest by once more addressing him thus

6 In Liberation the consummation is not Extinction Nor is that consummation any kind of Existence What we see is a union of body, senses, and mind Existing independently as also depending on one another these go on acting

7 The ingredient that form the body are water, ether, wind, heat, and earth. These exist together according to their own nature They become separated again according to their own nature

8 Ether, wind heat water and earth,—these five objects in a state of union form the body, The body is not one element.

9 Intelligence, stomachic heat and the vital airs called Prana, etc, that are all wind,—these three are the organs of action. The senses, the objects of the senses, the power by which they become capable of being perceived, the faculties by which they succeed in perceiving them, the mind the vital airs called Prana, Apana and the rest and the various juices and humours that are the results of the digestive organs, flow from the three organs already named

10 Hearing, touch taste, vision, and scent,—these are the five senses They have derived their attributes from the mind which is their cause.

11 The mind, which is as an attribute of Chit, has three states, *viz*, pleasure, pain and absence of both pleasure and pain.

12 Sound, touch form taste, scent, and the objects to which they are attached these till the time of one's death are causes for the production of one's knowledge.

13 Upon the senses depend all acts (leading to heaven), as also renunciation

leading to the attainment of Brahma), and also the ascertainment of truth regarding all topics of enquiry The learned say that ascertainment (of truth) is the highest end of existence, and is the root of Liberation, and regarding Intelligence, they say that it leads to Liberation and Brahma.

14 That person who considers this union of perishable attributes as the Soul, feels, on account of such imperfect knowledge, unending misery.

15 Those persons who, however, regard all worldly objects as not-Soul, and who on that account cease to have any affection or attachment for them, have never to suffer any misery, for sorrow in their case stands in need of some foundation upon which to depend

16 About it there is the unrivalled branch of knowledge which treats of Renunciation It is called Samyagvadha I shall describe it to you. Listen to it for the sake of your Liberation

17 Renunciation of acts is (laid down) for all persons who seek Liberation earnestly They, however, who have not been instructed correctly have to bear a heavy load of sorrow,

18 Vedic sacrifices and other rites exist for renunciation of wealth and other earthly objects For renunciation of all enjoyments, exist vows and fasts of various sorts For renunciation of pleasure and happiness exist penances and yoga Renunciation of everything, is the highest kind of renunciation

19 That I shall presently describe to you is the one path pointed out by the learned for that renunciation of everything They who follow that path succeed in driving off all sorrow They, however, that deviate from it suffer distress and misery.

20 First speaking of the five organs of knowledge having the mind for the sixth, and all of which live in the understanding, I shall describe the five organs of action having strength for their sixth.

21 The two hands forms the two organs of action The two legs are two organs for moving from one place to another. The sexual organ is for both pleasure and the continuation of the species. The lower channel, leading from the stomach downwards, is the organ for purging off of all used up matter.

22. The organ of speaking exists for the expression of sounds. These five organs of action belong to the mind. These are the eleven organs of knowledge and of action. One should speedily cast off the mind with the understanding

23 In the act of hearing, three causes must exist simultaneously, *viz*, the two ears, sound, and the mind The same is the case with the perception of touch the same with that of form, the same with that of taste and smell

24. These fifteen attributes are necessary for the several kinds of perception In consequence of them, every man becomes conscious of three separate things regarding those perceptions.

25 There are again three classes (of mental perception, *viz*, those that appertain to Goodness those that belong to Darkness, and those that belong to Ignorance With them are connected three kinds of consciousness, including all feelings and emotions.

26 Pleasure satisfaction, joy, happiness and tranquillity, originating in the mind from any perceptible cause or in the absence of any apparent cause, appertain to the quality of Goodness

27 Discontent, regret grief, cupidity, and vindictiveness having no cause or occasioned by any perceptible cause, are the marks of the quality of Darkness

28 Wrong judgment, stupefaction, carelessness, dreams and sleepiness however, caused, appertain to the quality of Ignorance

29 Whatever state of consciousness exists, regarding either the body or the mind, united with joy or satisfaction should be considered as due to the quality of Goodness

30 Whatever state of consciousness exists united with any feeling of discontent or depression should be considered as the outcome of the quality of Darkness.

31. Whatever state, of the body or the body or the mind, exists with error or carelessness is the outcome of Ignorance which is incomprehensible and inexplicable.

32 The organ of hearing rests on either; it is either itself (under limitations), Sound has that organ for its refuge. In perceiving sound, one may not immediately acquire a knowledge of the organ of hearing and of ether. But when sound is perceived, the organ of hearing and ether do not long remain unknown.

33 The same is the case with the skin, the eyes, the tongue, and the nose, forming the fifth. They exist in touch, form, taste, and smell. They form the faculty of perception and they are the mind.

34. Each doing its own particular function, all the five organs of action and the five others of knowledge exist simultaneously, and upon the union of the ten dwells the mind as the eleventh and upon the mind the understanding as the twelfth.

35 If it be said that these twelve do not exist simultaneously, then the consequence would be that there would be death in dreamless sleep But as there is no death in dreamless sleep, it must be admitted that these twelve exist simultaneously as regards themselves but separately from the Soul The co existence of those twelve with the Soul that is ordinarily spoken is only a common form of speech with the vulgar for ordinary purposes of the world

36 The dreamer, on account of the appearance of past sensual impressions, becomes conscious of his senses in their subtile forms, and endued as he already is with the three qualities, he considers his senses as existing with their respective objects and, therefore, acts and moves about with an imaginary body after the manner of his own self while awake

37. That dissociation of the Soul from the understanding and the mind with the senses which speedily disappears, which has no stability and which the mind causes to arise only when influenced by Ignorance is happiness that partakes, as the learned say, of the nature of Ignorance and is experienced in this gross body only.

38 Over the felicity of Liberation also, the felicity, *viz*, which is created by the inspired teaching of the Vedas and in which no one sees the slightest mark of sorrow,—the same indescribable and truth-concealing darkness seems to spread itself

39 Like to what occurs in dreamless sleep, in liberation also, subjective and objective existences, which have their origin in one's acts, are all discarded. In some that are possessed by Ignorance, these exist, firmly grafted with them They never approach others who have transcended Avidya and have acquired knowledge.

40. Those who know thoroughly well the character of Soul and not Soul, say that this sum total of the senses, etc.,) is body. That existent thing which rests, upon the mind is called Soul.

41. When such is the case, and when all creatures, on account of the well known cause, exist, due to a state of union between Soul and body, which of these two then is destructible, and how can that which is said to be eternal, suffer destruction?

42. As small rivers falling into larger ones lose their forms and names, and the larger ones lose their forms and names and the larger ones falling into the ocean lose their forms and names too, similarly takes place that form of extinction of life called Liberation.

43 Likewise, the individual Soul which is characterised by qualities, is received into the Universal Soul, and when all its attributes disappear, how can it be differntly mentioned?

44 One who is conversant with that understanding which brings on Liberation and who carefully seeks to know the Soul, is never sullied by the evil fruits of his acts even as a lotus leaf though dipped in water, is never soaked by it.

45 When one becomes freed from the very many strong fetters, occasioned by affection for children and wives and love for sacrifices and other rites, when one renounces both joy and sorrow and transcedens all attachments one then attains to the highest end and entering into the Universal Soul becomes immersed in it.

46 When one has understood the Injunction of the Shrutis that lead to correct conclusions (about Brahma) and has practised those auspicous virtues which the same and other scriptures teach, one may lie down at ease, disregarding the fears of *decrepitude and death* When both merits and demerits disappear, and the fruits in the form of joy and sorrow, originating therefrom are destroyed, men, unattached to everything, seek refuge at first with *personal Brahma, and* then behold impersonal Brahma in their understandings

47. In course of its downwards descent under the influence of Ignorance Individua soul lives (within its cell formed by acts) like a silkworm living within its cell made of threads woven by itself. Like the freed silk worm again that quits its cell individual soul also abandons its house formed by its acts The final result, is that its *sorrows are then dissipated like a clump* of earth falling violently upon a rocky mass

48 As the Ruru deer casting off its hold horns or the snake casting off slough passes on without arresting any notice, similarly a person who is unattached renounces all his sorrows.

49 As a bird leaves a tree that is about to fall down upon a water and sits on a (new) resting place, similarly the person freed from attachments renounces both joy and sorrow and dissociated even from his subtile and subtiler forms attains to that end which is full of the highest prosperity.

50. *Seeing his city burning in a fire,* their own ancestor Janaka, the king of

Mithila himself proclaimed,—'In this fire nothing of mine is burning.'

51. Having heard these words capable of giving immortality and uttered by Panchashikha, and arriving at the truth after carefully reflecting upon everything that the latter had said King Janadeva cast off his sorrows and lived on in the enjoyment of great happiness.

52. He who reads this discourse, O king, that deals with emancipation and who always reflects upon it, is never pained by any misfortune, and freed from sorrow, attains to liberation like Janadeva the king of Mithila after his meeting with Panchashikha.'

CHAPTER CCXX.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said :—

1 "By doing what does one gain happiness, and what is that by doing which one meets with misery? What also is that, O Bharata, by doing which one becomes freed from fear and sojourns here successfully."

Bhishma said :—

2. "The ancients who had their minds directed to the Shrutis spoke highly of the duty of self control for all the castes in general, but for the Brahmanas in especial

3 One who is not self controlled never enjoys success in religious rites Religious rites, penances, truth,—all these depend upon self control.

4 Self control increases one's energy Self control is said to be sacred The man of self control becomes sinless and fearless and acquires great results

5 One who is self controlled sleeps happily and wakes happily. He lives happily in the world and his mind always remains cheerful.

6 Every sort of excitement is quietly controlled by self-control. One who is not self-controlled fails in a similar endeavour. The self controlled man sees his numberless foes (such as lust, desire, and anger, etc.) as if these dwell in a separate body.

7. Like tigers and other carnivorous animals, persons shorn of self control always strike all creatures with fear. For controlling these men, the Self create (Brahma) created kings.

8. In all the modes of life, the practice of self control is distinguished above all other virtues. The fruits of self control are much greater than those obtainable in all the modes of life,

9—11. I shall now describe the characteristic marks of those persons who value self control highly. They are nobility, calmness of nature, contentment, faith, forgiveness invariable simplicity, the absence of talkativeness, humility, reverence for elders, benevolence, mercy for all creatures, frankness, abstention from talk upon kings and men in authority, from all false and useless topics, and from applause and censure of others. The self controlled man becomes desirous of liberation and, quietly bearing present joys and griefs, is never overjoyed or depressed by prospective ones.

12 Shorn of vindictiveness and all sorts of guile, and unaffected by praise and censure, such a man is well behaved, has good manners, is pure of soul, has fortitude, and is a complete master of his passions.

13 Gaining honors in this world such a man in after life goes to heaven Making all creatures gain what they cannot acquire without his help, such a man rejoices and becomes happy.

14 Devoted to universal benevolence, such a man never feels animosity for any one. Tranquil like a calm ocean, wisdom feels his soul and he is ever cheerful

15 Endued with intelligence, and deserving of universal reverence, the self-controlled man never fears any creature and is feared by no creature in return.

16 That man who never rejoices even at large accessions and never feels sorrow when overtaken by misfortune, is said to be endued with contented wisdom. Such a man is said to be self-controlled Indeed, such a man is said to be a twice born man.

17 Well-read in the scriptures and gifted with a pure soul, the man of self control performing all those acts that are done by the good, enjoys their high fruits.

18. The wicked men however, never follow the path of benevolence, forgiveness, tranquility, contentment, sweetness of speech, truth, liberality, and comfort.

19—20 They follow the path of lust, anger, cupidity, envy of others, and boastfulness Overcoming lust and anger, practising the vow of Brahmacharyya and becoming a complete master of his senses, the Brahman, practising patiently the austerest penances, and observing the most rigid restraints, should live in this world, calmly waiting for his time like one seeming to

have a body though fully knowing that he is not subject to destruction."

CHAPTER CCXXI.

(MOKSHADHARMA PARVA)—*Continued.*

Yudhisthira said :—

1. "The three twice born classes, who perform sacrifices and other rites, sometimes eat the remnants, consisting of meat and wine, of sacrifices in honor of the gods, from motives of obtaining children and heaven. What, O grandfather, is the nature of this act?'

Bhishma said :—

2 "Those who eat forbidden food without performing the sacrifices and vows ordained in the Vedas are known as wilful men. Those, on the other hand, who eat such food in the observance of Vedic sacrifices and vows and actuated by the desire of fruits in the shape of heaven and children, *ascend to heaven but drop down on the termination of their merits.*"

Yudhishthira said :—

3 'Commen people say that fasting is penance Is fasting, however, really so, or is penance something different?'

Bhishma said :—

4. "People really consider fast, measured by months or fortnights or days, an penance The good, however, hold that such is not penance On the other hand, fast is an obstacle to the acquirement of the knowledge of the Soul

5. The renunciation of acts and humility form the highest penance. It is superior to all kinds of penance. He who performs such penance is considered as one who is always fasting and who is always leading a life of Brahmacharyya.

6 *Such a Brahman will become a Muni* always, a deity, and sleepless forever, and one engaged in the pursuit of virtue only, even if he lives in a family.

7. He will become a vegetarian always, and pure for ever; he will become an eater always of ambrosia, and an worshipper always of gods and guests.

8. "Indeed, he will be considered as one always living on sacrificial residue, as one ever devoted to the duty of hospitality, as one always full of faith, and as one always adoring gods and guests."

Yudhishthira said :—

9 "How can one practising such penance come to be known as one who is always *fasting or as one who ever follows the vow* of Brahmacharyya, or as one who always lives upon sacrificial residue, or as one who always worships guests."

Bhishma said :—

10 "He will be considered as one who is always fasting if he eats once during the day and once during the night at the fixed hours without eating anything in the interim.

11. Such a Brahmana, by always speaking the truth and by following always wisdom, and by going to his wife only in her season and never at other times, becomes a Brahmacharin.

12 By never eating meat of animals not killed for sacrifice, he will become a strict vegetarian. By always becoming charitable he will become ever pure, and by abstaining from sleep during the day he will become one who is always awake.

13 Know, O Yudhisthira, that the man who eats only after having fed his servants and guests becomes an eater always of ambrosia.

14 That Brahmana who never eats till gods and guests are fed, acquires by such abstention, heaven itself.

15 He is said to live upon sacrificial residue who eats *only what remains* after feeding the gods, the Pitris, servants and guests.

16 Such men acquires numberless blessed regions in next life. The gods and the Apsaras with Brahman himself, come to their homes.

17. They who share their food with the gods and the Pitris pass their days always happily with their sons and grandsons, and at last, leaving off this body, acquire a very high end."

CHAPTER CCXXII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said :—

1. "*In this world, O Bharata, good and* bad acts attach themselves to man for the purpose of producing fruits for enjoyment or endurance.

2. Is man, however, to be regarded as their doer or is he not to be considered so?

My mind is full of doubts regarding this question I wish to hear this fully from you, O grandfather."

Bhishma said :—

3. 'Regarding it, O Yudhisthira is cited the old discourse between Prahlada and Indra.

4—7. The king of the Daityas, *viz.*, Prahlada, was unattached to all worldly objects His sins had been dissipated Of respectable parentage he was endued with great learning. Free from stupefication and pride, ever pervaded by the quality of goodness, and devoted to various vows, he considered praise and censure in the same light. Endued with self-control he was then passing his time in an empty room. Conversant with the origin and the destruction of all created objects mobile and immobile, he was never angry with things that displeased him and never rejoiced at the acquisition of agreeable objects He considered equally gold and a clod of earth.

7. Earnestly studying the Soul and acquiring Emancipation and firm in knowledge, he had acquired firm conclusions about truth.

8 Acquainted with what is supreme and what is not so among all things, omniscient and of universal sight, as he was seated one day in a solitary room with his senses under complete control Shakra approached him, and desirous of awakening him, said these words —

9 O king, I see all those qualities permanently living in you by which a person acquires the esteem of all.

10 Your understanding seems to be like that of a child, free from attachment and aversion. You know the Soul. What, do you think, is the best means by which a knowledge of the Soul may be acquired

11. You are now bound in fetters, fallen off from your former position, brought under the sway of your foes, and divested of prosperity. Your present circumstances are such as may well give room to grief Yet how is it, O Prahlada that you do not grieve

12. Is this owing, O son of Diti to the acquisition of wisdom or is it on account of your fortitude? Behold your calamities, O Prahlada, and yet you appear like one that is happy and tranquil.

13 Thus urged by Indra, the king of the Daityas endued with firmness and with fixed conclusions about truth, replied in these sweet words showing great wisdom.

Prahlada said —

14. 'He who does not know the origin and the destruction of all created objects is, on account of such ignorance, stupefied. He, however, who knows these two things, is never stupefied

15—16 All kinds of entities and non-entities come into being or cease on account of their own nature. No kind of personal exertion is necessary [for their production] In the absence of personal exertion it is clear that no personal agent exists for the production of all this that we perceive But though the person never does anything, yet through the influence of Ignorance a consciousness regarding agency overspreads itself on it.

17 He who regards himself as the doer of good good or bad acts possesses a vile wisdom Such a person is, in my opinion, does not know the truth

18—19 If, O Shakra, the being known as person were really the actor, then all acts undertaken for his own benefit would certainly be successful None of those acts would be futile Persons struggling their utmost to avoid what is not desired and to bring about what is desired are not to be seen What becomes then of personal exertion?

20 In the case of some, we see that without any exertion on their part, what is not desired is not brought about and what is desired is done. Thus then must be the result of Nature.

21 Some extraordinary persons again are seen, for though possessed of superior intelligence they have to seek wealth from others that are vulgar in features and gifted with little intelligence.

22 Indeed, when all qualities good or bad, enter a person impelled by Nature, what is there for one to boast (of his superior possessions)?

23 All these come from Nature. This is my settled belief Even Liberation and knowledge of self, in my view, originate from the same source.

24 'In this world all fruits good or bad, that attach themselves to persons, are considered as the outcome of acts. I shall now describe fully the subject of acts Hear me

25 As a crow, while eating some food, announces the presence of that food by its repeated cawing, similarly all our acts only proclaim the indications of Nature.

26 He who is acquainted with only the metamorphoses of Nature but not with Nature which is supreme and exists by

herself, feels stupefication no account of his ignorance. He, however, who understands the difference between Nature and her metamorphoses is never stupefied.

27. All things originate from Nature On account of one's certain conviction about it, he would never be affected by pride or arrogance

28 When I *know the origin* of all the ordinances of mortality and when I am acquainted with the instability of all objects, I cannot, O Shakra, indulge in grief. All this is endued with an end.

29 Without attachments without pride, without desire and hope, freed from all fetters, and dissociated from everything, I am passing my time happily, seeing the appearance and disappearance of all created objects

30 For one who is wise, who is self-controlled, who is contented, who is without desire and hope, and who sees all things with the light of self knowledge, no trouble or anxiety exists, O Shakra.

31 I have no liking or aversion for either Nature or her changes I do not see *any one now who is my enemy nor any* one who is mine own.

32. I do not O Shakra, at any time seek either heaven, or this world, or the nether regions. It is not the fact that there is no happiness in understanding the Soul But the Soul, being dissociated from everything cannot enjoy happiness Hence I desire nothing.'

Shakra said —

33 Tell me the means, O Prahlada, by which this kind of wisdom may be acquired and by which this kind of tranquility may be made one's own I pray you'

Prahlada said :—

34 'By simplicity, by carefulness, by purifying the soul, by controlling the passions, and by waiting upon elders, O Shakra, a person acquires liberation

35 Know this however, that one gains wisdom from Nature, and that the acquisition of tranquility also is owing to the same cause Indeed, everything else that you see is due to Nature.

36 Thus addressed by the king of the Daityas Shakra became filled with wonder and lauded those words O king, with a cheerful heart

37. The king of the three worlds then, having adored the lord of the Daityas, took his leave and proceeded to his own quarter'

CHAPTER CCXXIII.

(MOKSHADHARMA PARVA)—*Continued.*

Yudhisthira said :—

1 "Tell me, O grandfather, by adopting what sort of intelligence may a king, who has been divested of prosperity and crushed by Time's heavy bludgeon, still live on this Earth"

Bhishma said :—

2 "Regarding it is cited the old discourse between Vasava and Virochana's son Vali

3. After having defeated all the Asuras, one day Vasava went to the Grandfather and joining his hands bowed to him and enquired after the whereabouts of Vali

4. Tell me, O Brahman, where may I now find that Vali whose wealth continued undiminished even though he used to distribute it as largely as he wished

5 He was the god of wind He was Varuna He was Surya He was Soma He was Agni that used to warm all creatures He became water. I do not find where he now is Indeed, O Brahmana, tell me where I may find Vali now

6 Formerly, it was he who used to light up all the cardinal points and to set Shaking off idleness it was he who used to pour rain upon all creatures at the proper season I do not now see that Vali Indeed, tell me, O Brahman, where I may find that king of the Asuras now.

Brahman said :—

7 'You should not, O Maghavat thus enquire after Vali now! One should not, however, speak a falsehood when he is questioned by another I shall tell you the whereabouts of Vali

8 O husband of Sachi, Vali may now *have taken his birth among camels or bulls* or asses or horses, and having become the foremost of his species may now be living in an empty room'

Shakra said :—

9 'If, O Brahman, I happen to meet with Vali in an empty room, shall I kill him or spare him? Tell me how I shall act"

Brahman said :—

10. 'Do *not O Shakra, injure* Vali! Vali does not deserve death You should, on the other hand O Vasava, seek instruction from him about morality, O Shakra, as you wish.'

Bhishma said :—

11. 'Thus addressed by the divine Creator, Indra travelled over the Earth, seated on Airavata in great splendour.

12 He succeeded in meeting with Vali who, as the Creator had said, was living in an empty room, clothed in the form of an ass'

Shakra said :—

13 'You are now, O Danava, born as an ass living on chaff This your birth is certainly a low one Do you or do you not grieve for it?

14. I see what I had never seen before, viz, yourself brought under the control of your enemies divested of prosperity and friends, and shorn of energy and prowess

15 Formerly you used to march through the worlds, with your train consisting of thousands of carriages and thousands of kinsmen and to move along, burning everybody with your splendour and disregarding us all.

16. Considering you as their protector the Daityas lived under your sway! Through your power, the Earth used to yield crops without waiting for tillage To day, however, I behold you overtaken by this dire calamity! Do you or do you not grieve for this

17. When formerly you used with pride beaming on your face, to divide on the eastern shores of the ocean your vast wealth among thy kinsmen, what then was the state of your mind?

18 Formerly, for many years, when shining with splendour, you used to sport, thousands of celestial damsels used to dance before you

19 All of them were decorated with garlands of lotuses and all had companions bright as gold What O king of Danavas, was the state of your mind then and what is it now.

20 You had a very large golden umbrella set with jewels and gems. Full forty-two thousand Gandharvas used in those days to dance before you.

21. In your sacrifices you had a very large stake made entirely of gold On such occasions you used to give away millions and millions of kine What, O Daitya, was the state of your mind then?

22 Formerly, engaged in sacrifice, you had gone round the whole Earth, following the rule of the hurling of the Shamya. What was the state of your mind then?

23 I do not now see that golden jar of yours, nor that umbrella of yours, nor those fans I behold not also, O king of the Asuras, that garland which was given to you by the Grandfather.'

Vali said :—

24 'You do not behold now O Vasava, my jar and umbrella and fans You do not see also my garland, that was given by the Grandfather

25 Those valuable possessions of mine about which you ask are now buried in the darkness of a cave When my time comes again, you will, forsooth, behold them again

26 This conduct of yours, however does not become your fame or birth? Yourself enjoying prosperity you wish to mock me that am sunk in adversity

27. They who acquired wisdom, and have won contentment therefrom they who are of tranquil souls, who are virtuous and good among creatures, never grieve in misery nor rejoice in happiness

28 Guided, however, by a vulgar intelligence, you are bragging O Purandara When you will become like me you will not then give vent to speeches like these.'

CHAPTER CCXXIV.

(MOKSHADHARMA PARVA) —

Continued.

Bhishma said —

1. 'Again, laughing at Vali who was sighing like a snake, Shakra addressed him for saying something more painful than what he had said before.

Shakra said —

2. 'Formerly, attended by a train consisting of thousands of vehicles and kinsmen, you used to march, burning all the worlds with your splendour and disregarding us all.

3. You are now, however, deserted by both kinsmen and friends Beholding this miserable conditions of yours, do you or do you not indulge in grief?

4 Formerly all the worlds were under your sway and great was your joy I ask, do you or you not grieve now, for this loss of your splendour?'

Vali said :—

5 'Regarding all this as transitory,—due, indeed, to the course of time,—I do

not, O Shakra, grieve. These things have an end.

6 These bodies of creatures, O king of the celestials, are all transitory. Therefore, O Shakra, I do not grieve. Nor is this form due to any fault of mine.

7 The animating principle and the body come into existence simultaneously, for their own nature They grow together, and meet with destruction together.

8 Having obtained this form of birth I have not been enslaved by it for good Since I know this, I have no cause for sorrow.

9 As the final place of all rivers is the ocean, so the end of all embodied creatures is death. Those persons that know this well are never stupefied, O holder of the thunder-bolt.

10. They, however, who, overwhelmed with Darkness and loss of judgment, do not know this, they whose understanding is *lost, sink under the load of misfortune*

11 A person wins a keen understanding, succeeds in dissipating all his sins. A sinless person acquires the quality of Goodness, and having acquired it becomes cheerful.

12 They, however, that deviate from the quality of Goodness, and go through repeated re-births, are obliged to indulge in sorrow and grief, led on by desire and the objects of the senses.

13 I neither dislike nor like success or defeat, regarding the attainment of all objects of desire, life, or death, the fruits of action that are represented by pleasure or pain

14 When one kills another, he kills only that other's body That man who thinks that it is he who kills another, is himself killed Indeed, both of them do not know the truth, *viz*, he who kills and he who is killed.

15 *O Maghavat, that person, who* having killed or defeated any one brags of his manliness should know that he is not the actor, but that the act has been performed by another who is the real agent.

16 When it is asked that who is it that brings about the creation and the destruction of things in the world, it is generally thought that some person has caused it. Know, however, that the person who is so known has a creator.

17 Earth, light or heat, ether, water, and wind form the fifth—from these do all creatures originate (When I know this) what sorrow can I feel?

18—19 One who is endued with great learning, one who is not much learned, one who is strong, one who is destitute of strength, one who is beautiful, and one who is very ugly, one who is lucky, and one who is not blessed by fortune, are all carried away by Time, which is too deep to be measured by its own energy. When I *know that I have been defeated by Time*, what sorrow can I feel.

20 One that burns anything burns a thing that has been already burnt One who kills, only kills a victim already killed. One who is destroyed, has been before destroyed A thing that is acquired by a person is what is already arrived and intended for his acquirement.

21 This Time is like an ocean. There is no island in it. Its other shore is beyond reach Its boundary cannot be seen Thinking even deeply, I do not see the end of this continuous stream that is the great ordainer of all things and that is, forsooth, *celestial*.

22 If I did not know that it is Time which destroys all creatures, then, perhaps, I would have experienced the emotions of joy, pride and anger, O husband of Shachi

23 Have you come here to condemn me, having come to know that I am now assuming the form of an ass that lives upon chaff and that is now passing his days in a lonely spot remote from the dwellings of men.

24 If I wish, even now I can assume various dreadful forms, seeing any one of which you would immediately fly away from my presence

25 It is Time that gives every thing and again takes away everything It is Time that ordains all things Do not, O Shakra, brag of your manliness.

26 Formerly, O Purandara, whenever, I used to be angry everything used to become agitated I know, however, O Shakra, the eternal attributes of all things in the world.

27. Do you also know the truth. Do not allow yourself to be filled with wonder. Prosperity and its origin are not under one's control.

28. Your mind is like that of a child It is the same as it was *before* Open your eyes, O Maghavat and acquire an understanding which is sure and true.

29 In days gone by, the gods, men, the Pitris, the Gandharvas, the Nagas, and the Rakshasas, were all under my control You know this, O Vasava.

30—31. Having their understandings overcome by ignorance, all creatures used to flatter me, saying,—Salutations to that cardinal point where Virochana's son Vali may now be living, O husband of Sachi I do not at all grieve when I think of that honor, I am not sorry for this fall of mine My understanding is very strong here viz, that I will abide by the sway of the Ordainer.

32. It is seen that some one of nobly born highly beautiful and powerful, lives in misery, with all his counsellors and friends This happens because it has been so ordained.

33 Likewise, some one born in an ignoble race, devoid of knowledge, and with even a stain on his birth, is seen, O Shakra, to live happily with all his counsellors and friends This also happens because of it has been so ordained.

34 An auspicious and beautiful woman, O Shakra, is seen to pass her life miserably. Likewise, an ugly woman with every inauspicious mark is seen to live in great happiness.

35 That we have now become so is not owing to any act of ours, O Shakra That you are now so is not owing, O holder of the thunderbolt, to any act of yours?

36 You have not done anything, O you of a hundred sacrifices for which you are now enjoying this prosperity Nor have I done anything for which I have now been shorn of prosperity Prosperity and adversity come in succession

37 I now see you blazing with splendour, endued with prosperity, possessed of beauty, placed at the head of all the gods, and thus roaring at me.

38. This would never be but for the Time standing near after having attacked me Indeed, if Time had not attacked me I would have to-day slain you with only a blow of my fists albeit you are armed with the thunder

39 This however, is not the time for displaying my prowess On the other hand the time that has come when I should conduct myself with peace and tranquility It is Time which establishes all things Time acts upon all things and brings about their final consummation.

40. I was the adored king of the Danavas. Consuming all with my energy, I used to roar in strength and pride When Time has attacked even myself, who is there whom he will not attack.

41. Formerly, O king of the gods, singly I bore the energy of all the twelve illustrious Adityas with yourself amongst them.

42 It was I that used to bear up water and then to shower it as rain O Vasava! It was I who used to give both light and heat to the three worlds

43 It was I who used to protect and it was I that used to destroy. It was I who gave and it was I who took It was I who used to bind and it was I who used to unbind In all the worlds I was the one powerful master.

44 That sovereign control which I had, O king of the gods, is now gone I am now attacked by the forces of Time Those things, therefore, are no longer seen to shine in me

45 I am not the actor. You are not the actor. None else, O husband of Sachi, is the doer. It is Time, O Shakra, that protects or destroys all things

46 Persons well-read in the Vedas say that Time is Brahma. The fortnights and months are his body That body is clothed *with days and nights as its dresses* The seasons are his senses. The year is his mouth.

47 Some people, on account of their superior intelligence, say that the entire universe should be conceived as Brahma. The Vedas, however teach that the five sacs that cover the Soul should be known as Brahma

48 Brahma is deep and inaccessible like a deep ocean It is said that it has neither beginning nor end, and that it is both indestructible and destructible.

49 Though it is by nature without attributes yet it enters all existent objects and as such is clothed with attributes Those persons who know truth consider Brahma as eternal

50 Through the force of Ignorance, Brahma makes the attribute of materiality to invest the Chit or Soul which is immaterial spirit Materiality, however, is not the true attribute of the Soul

51 Brahma in the form of Time is the refuge of all creatures Where can you go transcending that Time? Time or Brahma, indeed, cannot be shunned by running nor by standing still.

52—54 All the five senses cannot perceive Brahma. Some have said that Brahma is Fire, some that he is Prajapati, some that he is the Season, some that he is the Month; some that he is the Fortnight, some that he is the Days, some that he is the Hours, some that he is the Morning, some that he is the Noon, some

towards the south. Purandara proceeded towards the north.

38 After having listened to the wrong of Vali which were marked by no pride, the thousand eyed Indra then ascended the skies."

CHAPTER CCXXVI.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said :—

1 'Regarding it is also cited the old discourse between him of a hundred sacrifices and the Asura Namuchi, O Yudhisthira

2 When the Asura Namuchi, who knew well the birth and the death of all creatures was sitting, shorn of prosperity but undisturbed at heart like the huge ocean in perfect stillness, Purandara addressed *him these words* :—

Namuchi said :—

3 'Fallen off from your place, fettered with cords, brought under the influence of your enemies, and shorn of prosperity, do you, O Namuchi, grieve or live cheerfully.'

4 'By indulging in such sorrow as cannot be avoided one only wastes his body any cheering his enemies Then, again, no one can lighten another's sorrow by putting any portion of it upon oneself For these reasons, O Shakra, I do not grieve. All this that you see has one end.

5 Indulgence in sorrow mars personal beauty, prosperity, life, and virtue itself, O king of the gods.

6 Forsooth, suppressing that sorrow which comes upon oneself and which is begotten by a weak mind one endued with true knowledge should reflect in his mind of that which yields the highest good and which lives in the heart itself

7. *When one sets his mind upon* what is for one's highest good forsooth the result that all his objects are accomplished

8 There is One Ordainer, and no second His sway extends over even the embryo Controlled by the great Ordainer I go on as He moves me on, like water running along a *downward* path.

9 Knowing what is existence and what liberation, and understanding also that the latter is superior to the former, I do not, however, try to attain to it Doing virtuous and sinful acts I go on as He moves me on.

10. One gets those things that are ordained to be got. That which is to happen actually takes place

11. One has repeatedly to live in such wombs in which one is placed by the Ordainer. He has no choice in the matter.

12 That person never feels himself stupefied, who when placed in any particular condition, *accepts it as that which* he was ordained to be placed in.

13 Men are affected by pleasure and *pain that come by turns in Time.* There is no personal agency in this matter. In this lies sorrow.

14 Who is there amongst Rishis, gods, great Asuras, persons fully conversant with the three Vedas, and hermits living in the forest, whom calamities do not approach? Those, however, who know well, the Soul and the not-Soul never fear calamities.

15 The wise person, naturally standing immovable like Himavat, never *yields* to anger, never allows himself to be addicted to the objects of the senses; never suffers pain in sorrow or rejoices in happiness. When overwhelmed with even great afflictions, such a person never grieves.

16. That person is indeed, a great man whom even great success cannot gladden and even great calamities cannot stupefy, and who bears pleasure and pain, and that which is between them both, with an unaffected mind

17. A person should always be cheerful and not sorry into whatever condition he may fall thus should a person remove his increasing sorrow which is born in his mind and that is (if not removed) sure to give pain.

18. That concourse of learned men engaged in the discussion of the ethics of both the Shrutis and the Smritis is not a good assembly,—indeed, that does not deserve to be called so—entering which a wicked man is not stricken with fear. That man is the foremost of his sex, who having made a proper enquiry after righteousness acts according to the conclusions to which he arrives.

19 The acts of a wise man are not easily understood. A wise man is never stupefied when afflictions overtake him Even if he falls away from his position like Gautama in his old age, on account of the direst calamity, he does not allow himself to be stupefied.

20 Can a person by Mantras, strength, energy, wisdom, prowess, behaviour, conduct, or Wealth, acquire that which has not

been ordained to be acquired by him? What sorrow then is there if a person cannot acquire that which he seeks at heart.

21 Before I was born, the ordainers had ordained what I am to do and suffer I am fulfilling what was thus ordained for me. What then can death do to me

22 One gets only what has been ordained One goes whence he was ordained to go Those sorrows and joys only are obtained that are ordained so

23 That man who knowing this well does not allow himself to be stupefied, and who is contented with both happiness and misery is considered as the foremost of his sex"

CHAPTER CCXXVII.

(MOKSHADHARMA PARVA)—*Continued.*

Yudhisthira said:—

1. 'What indeed, is good for a man who is sunk in dire distress consequent on the loss of friends or kingdom, O king

2 In this world O foremost of Bharata's race you are the greatest of our instructors! I ask you this You should tell me what I ask"

Bhishma said—

3 'Fortitude is of the greatest good O king for one who has been deprived of sons and wives and pleasures of every sort and wealth, and who has been plunged into dire distress The body is never emaciated of one who is always endued with fortitude

4 Want of sorrow carries happiness with it and also health which is a superior possession. Again on account of this health one may acquire prosperity

5 That wise man, O sire who always follows righteous conduct succeeds in acquiring prosperity, patience, and perseverance in the accomplishment of all his objects.

6 'Regarding it is cited the old discourse between Vali and Vasava, O Yudhisthira.

7. After the battle between the gods and the demons in which a large number of Daityas and Danavas fell, had come to a close, Vali became king He was deceived by Vishnu who once more established his supremacy over all the worlds The god of a hundred sacrifices was once more invested with the sovereignty of the celestials

8 After the celestial administration had thus been re established and the four orders of men had been re established in performance of their respective duties the three worlds once more swelled with prosperity, and the Self create became glad of heart

9—10 At that time, accompanied by the Rudras, the Vasus the Adityas the Ashwins the celestial Rishis the Gandharvas, the Siddhas, and other superior orders of beings, the powerful Shakra seated on his four tusked prince of elephants, called Airavata marched through all the worlds.

11. One day, while thus engaged, the holder of the thunderbolt saw Virochana's son Vali within a certain mountain cave on the sea shore Seeing the king of Danavas, he came near him

12 Seeing the king of gods *viz*, Indra, thus seated on the back of Airavata and surrounded by the several orders of the celestials the king of the Daityas displayed no signs of sorrow or agitation

13 Seeing Vali unmoved and fearless, Indra also addressed him from the back of his king of elephants, saying,—

14 How is it, O Daitya, that you are so unmoved? Is it owing to your heroism or to your having waited reverentially upon elders? Is it owing to your mind having been purified by penances? To whatever cause it may be due this mood of mind is surely very difficult to attain

15 Hurled from the highest position you are now shorn of all your possessions and have been brought under the sway of your enemies O Virochana's son what is that by adopting which you do not grieve although it is time for grief.

16 Formerly, when you were the king of your own order, you enjoyed matchless pleasures Now, however, you are shorn of your riches and jewels and sovereignty Tell us why you are so unmoved

17 'You were ere this a god, seated on the throne of your father and grandfathers Finding yourself deprived to day by your enemies, why do you not grieve?

18 You are fettered with Varuna's noose and hast been struck with my thunderbolt Your wives and riches have been taken away. Tell us why you do not grieve.

19 Shorn of prosperity and fallen away from affluence, you do not grieve This, indeed, is something very remarkable

Who else, O Vali, then one like you, could dare live thus after being shorn of the sovereignty of the three worlds?

20. Hearing without any pain these and other cutting words that Indra said asserting the while his own superiority over him, Vali the son of Virochana fearlessly answered him thus,

Vali said:—

22. When calamities have assailed me, *O Shakra, what do you gain by such brag* now? To-day I see you, O Purandara, stand before me with the thunder-bolt upraised in your hand.

22. Formerly, however, you could not behave so. Now you have somehow gained that power. Indeed, who else save you could give vent to such cruel words?

24. That person who, though able to punish, shows mercy towards a heroic enemies defeated and brought under his control, is indeed a great man.

24. When two persons fight, victory is indeed doubtful One of the two surely becomes victorious, and the other is defeated.

25. O king of gods, let not your nature be so. Do not think that you have become the king of all creatures after having defeated all with your might and prowess

26. That we have become so is not, O Indra, the result of our acts. That you have become so, O holder of the thunder-bolt, is not the result of any act of yours.

27. What I am now you will be in time Do not disregard me, thinking that you have performed a highly difficult feat

28 A person gets happiness and misery one after another in course of Time You have O Shakra, gained sovereignty of the universe in course of Time but not by virtue of any particular merit in you.

29. It is Time that leads me on in his course. That same time leads you also onward. It is, therefore, that I am not what you are to-day, and you also are not what we are.

30. Dutiful services to parents respectful adoration of deities, due practice of any good quality,—none of these can confer happiness on any one.

31. Neither knowledge nor penances, nor gifts, nor friends, nor kinsman, can save one who is afflicted by Time.

32 Even by a thousand means, men cannot avert an impending danger. Intelligence and strength are useless in such cases.

33. None can save men who are afflicted by Time's course Because, O Shakra, you consider yourself as the actor therefore it is the root of all sorrow.

33 If the seeming performer of an act is the real actor thereof, that doer then would not himself be the creation of some one else (*viz*, the God) Therefore, because the seeming doer is himself the creation of another, that another is the Supreme Being superior to whom there is nothing else.

35 Helped by Time I had defeated you. Helped by Time you have defeated me. It is Time which moves all beings.

36. O Indra, because your intelligence is very mean you do not see that destruction awaits all things! Some, indeed, respect you as one who has acquired by his own acts the sovereignty of the universe.

37. But, how can one like us who know the course of the world, grieve for having been afflicted by Time, or allow our understanding to be stupefied, or give way to the influence of error?

38 Even when we are possessed by Time, coming in contact with a calamity, shall my understanding or that of one like me allow itself to be destroyed like a wrecked vessel at sea.

39. Myself, yourself, and all those who will in future become the kings of the deities, shall have, O Shakra, to follow the way along which hundreds of Indras have gone before you

40. When your hour will be full, Time will surely destroy you like me,—who are now so invincible and who now shine with matchless splendour.

41. In Time's course many thousands of Indras and of gods have been swept off cycle after cycle. Time, indeed, is irresistible.

42. Having secured your present position, you think too much of yourself, even as the Creator of all beings, the divine and and eternal Brahman

43 Many before you had attained to this position of yours. With none did it last for ever. On account of a foolish understanding, you consider it immutable and eternal

44 You trust in that which is not worthy of trust You consider that to be eternal which is not eternal. O king of the gods, one who is possessed and stupefied by Time really considers himself thus.

45 Actuated by folly you consider your present regal prosperity as yours. Know, however, that it is not permanent either for me or for you or for others.

46 It had belonged to numberless persons before you Passing over them it has now become yours It will say with you O Vasava, for sometime and then prove its fickleness Like a cow leaving one drinking ditch for another, it will surely leave you for somebody else

47 So many kings have gone before you that I venture not to calculate them In the future also O Purandara, numberless sovereigns will rise after you

48 I do not see those kings now that had formerly enjoyed this Earth with her trees, plants, gems, living creatures, waters and mines.

49—55 Prithu, Aila, Maya, Bhuma, Naraka, Shamvara, Ashwagriva Puloman Swarbhanu whose standard was of immeasurable height, Prahrada, Namuchi, Daksha, Vipprachitti, Virochana, Hrimsheva, Suhotra, Bhurihan, Pushavat, Vrisha, Satyepsu Rishava, Vahu, Kapilashwa, Virupaka, Vana, Karttashwara, Vahni Vishwadangshtra, Nairiti, Sankocha Varitaksha Varaha, Ashwa Ruchiprabha, Vishwajit Pratirupa Vrishanda, Vishkara Madhu Hiranyakashipu the Danava Kaitabha and many others that were Daityas and Danavas and Rakshasas, these and many more not named, of remote and remoter ages great Daityas and foremost of Danavas whose names we have heard — indeed, many foremost of Daityas of former times—have passed away, leaving the Earth All of them were possessed by Time Time proved more powerful than all of them.

56 All of them had adored the Creator in hundreds of sacrifices You are not the only person that has done so All of them were given to righteousness and all of them always celebrated great sacrifices

57 All of them were capable of passing through the welkin and all were heroes that never retreated from the battle field All of them had very strong bodies and all had arms resembling heavy bludgeons

58 All of them were adepts in hundreds of illusions and all could assume any form they liked We have never heard that having undertaken a battle any of them had ever met with defeat

59 All observed the vow of truth and all of them sported as they wished Devoted to the Vedas and Vedic rites all of them were endued with great learning.

60 Endued with great might, all of them had gained the highest prosperity and affluence But none of these great kings had the pride of sovereignty.

61 All of them were liberal, giving to each what each deserved All of them behaved properly and duly by all creatures

62 All of them were the offspring of Daksha's daughters Gifted with great strength, all were lords of the creation. Burning all things with their energy, all of them shone greatly Yet all of them were carried away by Time.

63 As regards you O Shakra it is clear that when you shall have, after enjoying the Earth, to leave her you will not be able to control your grief

64 Relinquish this desire for objects of affection and enjoyment Relinquish this pride begotten by prosperity If you act thus, you will then be able to bear the grief consequent on the loss of sovereignty.

65 When the hour of sorrow comes, do *not give way to it Likewise when the* hour of joy comes, do not rejoice Not thinking of both the past and the future, live contentedly with the present.

66 When Time that never sleeps came upon me that had always been mindful of my duties bend your heart to the ways of peace, O Indra, for that same Time will very soon meet you

67 You cut me to the quick with your words, and you seem determined to terrorise me Indeed, finding me calm, you think very highly of you

68 Time had first attacked me It is even now behind you I was at first defeated by Time It was therefore that you did afterwards succeed in defeating me for which you are bragging thus.

69 Formerly, when I used to become angry, what person was there on Earth who could stand before me in battle? Time however, is stronger He has overwhelmed me It is therefore O Vasava that you are able to stand before me Those thousand celestial years over which your reign extends will surely come to an end

70 You will then fall and your limbs will become as miserable as mine now even though I am endued with great energy I have fallen away from the high place that is occupied by the king of the three worlds. You are now the real Indra in heaven

71 By virtue of Time's course, you are now an object of universal adoration in this charming world of living beings Can you say what is that by having done which you have become Indra to day and what also is that by having done which we have fallen off from the position we had occupied.

72—73. Time is the one creator and destroyer. Nothing else is cause By encountering any of these, *viz*, decline, fall sovereignty, happiness, misery, birth and death a learned person neither rejoices nor grieves You O Indra, know us. We also, O Vasava, know you.

74 Why then do you brag thus before me, forgetting, O shameless one, that it is Time that has made you what you are? You yourself saw what my prowess was in those days.

75—77. The energy and might I used to display in all my battles prove it clearly The Adityas, the Rudras, the Saddhyas the Vasus, and the Maruts, O lord of Shachi were all defeated by me You know it well yourself, O Shakra, that in the great battle between the gods and the Asuras, the assembled gods were speedily routed by me by the fury of my attack Mountains with their forests and the denizens, were repeatedly hurled by us.

78 I broke on your head, many mountain summits with craggy edges What, however, can I do now? Time cannot be resisted.

79 If it were not so, do not think that I would not have dared to kill you with that thunderbolt of yours with even a blow of my fist The present, however, is not the hour when I should display my prowess The present hour is such that I should remain silent and tolerate everything It is therefore, O Shakra, that I put up with all this insolence of yours. Know however, that I am less able to bear insolence than even you

80 You are bragging before one who his time being full is surrounded on all sides by Time's conflagration and fettered strongly in Time's cords

81. There stands that dark individual who cannot be resisted by the world There he of fierce form, stands, having bound me like an inferior animal bound with ropes.

82 Gain and loss, happiness and misery, lust and anger, birth and death, captivity and release,—these all one meets in Time's course.

83 I am not the actor You are not the actor. He is the actor who, is omnipotent Time ripens me like a fruit that is on a tree.

84 There are certain acts by *doing* which one person enjoys happiness in Time's course By doing those very acts another reaps misery in the course of Time.

85 Conversant as I am with the virtues of Time, I should not grieve when it is Time that has attacked me It is therefore, O Shakra, that I do not grieve Grief can do us no good The grief of one that indulges in grief never dissipates his calamity. On the other hand, grief destroys his power. *It is therefore that I do* not grieve.

87 Thus addressed by the kings of the Daityas, the god of a hundred sacrifices, *viz*, the powerful and thousand-eyed chastiser of Paka, checked his anger and said these words

Shakra said —

88 'Seeing this uprased arm of mine, equipt with the thunderbolt, and those nooses of Varuna, who is there whose understanding is not moved, including the very Destroyer himself who brings about the death of all beings.

89. Your understanding, however, so *firm and so endued with visions of the truth* has not been moved O you of invincible prowess, verily you are unmoved to-day on account of your fortitude

90. Seeing all things in this universe as transient, who is there in it, endued with body that would venture to place confidence on either his body or all the objects of his desire?

91 Like yourself I also know that this universe is not eternal, and that it has been thrown into Time's fire that is dreadful though hidden from the view, that is perpetually burning, and that is indeed endless

92 'Every one is attacked here by Time. Nothing among subtile or gross beings can escape from Time's sway. All things are being cooked in Time's pot

93 Time has no master. Time is ever vigilant Time is always cooking every thing within itself No one who has once entered the kingdom of Time which is perpetually going on can escape therefrom

94. All embodied beings may be careless of Time, but Time is careful and is wide awake behind them No one has ever been seen to have driven off Time from him

95 Ancient eternal and the embodiment of Justice, Time is always equal about all living creatures Time cannot be shunned and there is no retrogression in its course

96 Like a usurer summing up his interest, Time sums up its subtile portions represented by kalas, lavas, kashthas, kshanas, months, and days and nights.

Bhishma said :—

2 "Blessings to you, the mind itself indicates the symptoms of one's future prosperity and future fall.

3 Regarding it is cited the old discourse between Shree and Shakra. Listen to it, O Yudhisthira.

4—5. The great and energetic ascetic Narada whose effulgence is as immeasurable as Brahma itself, with sins all dissipated, capable of seeing through the power of his penances both this and the other world at once, and the equal of the celestial Rishis living in the region of the Creator, roamed at his pleasure through the three worlds.

6 One day, rising up early in the morning, he wished to perform his ablutions and for that purpose went to the river Ganga as she issued out of the pass called Dhruva, and plunged into the stream

7 At that time the thousand eyed Indra also the holder of the thunder-bolt, and the destroyer of Shamvara and Paka, came to the very shore where Narada was.

8 The Rishi and the god, both of whom had perfectly controlled their minds, finished their ablutions, and having completed their silent recitations, sat together.

9 They spent the hour in reciting and listening to the excellent narratives told by the great celestial Rishis describing many good and high deeds Indeed, with rapt attention the two were engaged in such lively discourse on ancient history.

10. While sitting there they saw the rising Sun casting his thousand rays right before him Seeing the full orb, both of them stood up and lauded him

11 Just at that time they saw in the sky, in a direction opposite to that of the rising star of day, some luminous object, resplendent as burning fire which seemed to be a second star of day And they saw, O Bharata, that that luminous object was gradually approaching them both.

12 Riding upon Vishnu's vehicle adorned with Gadura and Surya himself, that object shone forth with matchless splendour, and seemed to light up the three worlds.

13 The object they beheld was none other than Shree herself, attended by many Apsaras gifted with splendid beauty Indeed, she looked like a large solar disc herself, effulgent like fire.

14 Decorated with ornaments that appeared like veritable stars, she wore a wreath resembling a garland of pearls Indra saw that goddess called Padma living in the midst of lotuses

15 Getting down from her foremost of cars, that peerless lady began to approach towards the lord of the three worlds and the celestial Rishi Narada.

16—17. Followed by Narada, Indra also proceeded towards that lady With joined hands, he offered himself up to her, and versed as he was with all things, he adored her with unsurpassed reverence and sincerity The adorations over, the king of gods, O king, addressed Shree thus,

Shakra said :—

18 'O you of sweet smiles, who, indeed, are you and for what I ave you come here? O you of fair brows, whence do you come and where will you go, O auspicious lady?'

Shree said :

19 'In the three worlds full of auspiciousness, all creatures, mobile and immobile, try with their whole hearts to gain a companionship with me.

20 I am that Padma, that Shree adorned with lotuses, who originated from the lotus that blooms at the touch of the rays of the Sun God, for the prosperity of all creatures.

21 I am called Lakshmi Bhuti, and Sree O killer of Vala! I am Faith I am Intelligence, I am Affluence, I am Victory, and I am Immutability.

22. I am Patience I am Success and I am Prosperity I am Swaha I am Swadha, I am Reverence, and I am Fate, and I am Memory.

23 I live at the van and on the standards of victorious and virtuous kings, as well as in their homes, cities, and kingdoms.

24 I always live, O killer of Vala, with those foremost of men, the heroes longing for victory and unretreating from battle.

25 I also live for ever with persons who are steadfastly attached to virtue, who are highly intelligent, who are devoted to Brahma who are truthful in speech, who are possessed of humility, and who are liberal

26 Formerly I lived with the Asuras on account of their being full of truth and merit Seeing, however, that the Asuras have assumed adverse natures, I have left them and wish to live in you.'

Shakra said :—

27. 'O you of fair face, for what conduct of the Asuras did you live with them?

CHAPTER CCXXIX.

(MOKSHADHARMA PARVA) — *Continued.*

Yudhisthira said:—

1 "By what nature, what course of duties, what knowledge, and what energy, does one succeed in attaining to Brahma which is immutable and is beyond the reach of nature"

Bhishma said:—

2. "One who practises the religion of renunciation, who eats sparingly, and who has his senses under complete control, can attain to Brahma which is immutable and which is above nature

3 Regarding it is cited the old discourse between Jaigishavya and Asita. O Bharata.

4 Once on a time Asita-Devala addressed Jaigishavya who was endued with great wisdom and fully acquainted with the truths of duty and morality.

Devala said:—

5 You are not pleased when lauded, you do not give way to anger when blamed or censured What, indeed is your wisdom? Whence have you got it? And what, indeed, is the refuge of that wisdom?

Bhishma said —

6 Thus accosted by Devala the pure Jaigishavya of austere penances said those words of great import, fraught with full faith and deep significance

Jaigishavya said:—

7 O foremost of Rishis I shall tell you of what is the highest end that which is the supreme goal that which is tranquility, as regarded by all pious persons

8 They, O Devala, who treat equally those who praise them and those who blame them, they who conceal their own vows and good acts, they who never indulge in vilifications, they who never say even what is good when it is calculated to injure (instead of producing any benefit) they who do not desire to retaliate injury are said to be wise men

10 They never grieve for what is yet to come They are concerned with only what is present and act as they should They never grieve for the past or even recollect it.

11. Endued with power and controlled minds they do at their pleasure, in the way in which it should be done, what they should do, O Devala, if solicited respectfully thereto.

12 Of mature knowledge, of great wisdom, with anger under complete control, and with their passions subjugated, they never commit an injury to any one in thought, word, or deed

13 Shorn of envy, they never injure others and gifted with self-control, they are never pained on seeing other people's prosperity.

14 Such men never indulge in exaggerated speeches, or laud others, or speak ill of them They are again never influenced by praise and censure showered on them.

15 They are tranquil regarding all their desires, and are engaged in the well-being of all creatures They never give way to anger or indulge in joy, or injure any creature

16 Loosening all the knots of their hearts, they pass on very happily They have no friends nor are they the friends of others

17 They have no enemies nor are they the enemies of other creatures Indeed men who can live in this way can pass their days in perpetual happiness

18. O foremost of twice born ones, they who acquire a knowledge of the rules of morality and righteousness, and who observe those rules in practice acquire joy while they who deviate from the path of righteousness are afflicted by anxieties and sorrow

19 I now follow the path of righteousness Decried by others why shall I be annoyed with them or lauded by others, why shall I be pleased?

20 Let men get whatsoever objects they please from whatsoever callings they pursue Praise and censure cannot secure my advancement or the reverse

21 He who has understood the truths of things, becomes pleased with even disregard as if it were nectar The wise man is indeed annoyed with regard as if it were poison

22 He who is freed from all shortcomings sleeps fearlessly both here and hereafter even if insulted by others On the other hand, he who insults him, meets with destruction.

23 The wise men who seek to attain to the highest end, succeed in obtaining it following such a conduct.

24 The man who has controlled all his

senses is considered to have performed all the sacrifices Such a person attains to Brahma, which is eternal and which is above the reach of nature

25 The very gods, the Gandharvas, the Pishachas, and the Rakshasas, cannot attain to the end of one who has attained to the highest end."

CHAPTER CCXXX

(MOKSHADHARMA PARVA) — *Continued.*

Yudhishthira said —

1 "What man is there who is dear to all who pleases all persons, and who is gifted with every merit and every accomplishment?"

Bhishma said —

2 "About it I shall recite to you the words that Keshava, asked by Ugrasena, said to him on a former occasion

Ugrasena said —

3 All persons seem to be anxious to describe of the merits of Narada I think that celestial *Rishi* must really be endued with every sort of merit I ask you tell me this O Keshava

Vasudeva said —

4 O chief of the Kukuras listen to me as I describe shortly those good qualities of Narada which I know, O king! Narada is as well read in the scriptures as he is good and pious in his conduct

5 And yet, he is not proud of his conduct, which makes one's blood so hot It is for this that he is adored everywhere

6 Discontent, anger levity and fear, do not exist in Narada He is free from procrastination and endued with courage For this he is adored everywhere

7 Narada deserves the respectful adorations of all He never retracts his words through desire or cupidity For this he is adored everywhere

8 He is fully conversant with the knowledge of the soul bent on peace, endued with great energy, and a master of his senses He is free from guile and truthful in words For this he is adored with respect everywhere

9 He is distinguished by energy, fame intelligence, knowledge humility, birth by penances, and years For these he is everywhere adored with respect.

10 He is of good conduct He dresses and houses himself well He eats pure food He loves all He is pure in body and mind He is sweet speeched He is free from envy and malice For this he is adored everywhere with respect

11 He is forsooth, always employed in doing good to all people. No sin is in him He never rejoices at other people's misfortunes For this he is adored everywhere with respect

12 He always tries to conquer all earthly desires by listening to Vedic recitations and attending to the *Puranas* He is a great renouncer and he never disrespects any one For this he is adored everywhere with respect

13 He considers all equally, and, therefore, he has no one whom he loves and none whom he hates He always speaks what is pleasant to the hearer. For this he is adored everywhere with respect

14 He is endued with great learning in the scriptures His conversation is varied and charming His knowledge and wisdom are great. He is free from cupidity He is free also from deception He is large hearted He has conquered anger and cupidity For this he is adored everywhere with respect

15 He has never fallen out with any one for any subject of profit or pleasure. All faults have disappeared from him. For this he is adored everywhere with respect

16 His devotion (to Brahma) is firm. His soul is blameless He is well versed in the Shrutis He is free from cruelty. He is above the influence of delusion or faults For this he is adored everywhere with respect

17 He is unattached to all objects of attachment (for others) For all that he seems to be attached to all things He does not suffer long from the influence of any doubt For this he is everywhere adored with respect

18 He has no longing for objects of profit and pleasure He never speaks highly of his own self He is shorn of malice He is mild in speech Therefore he is everywhere adored with respect

19 He sees the hearts, different from one another, of all men without blaming any of them. He is well versed in all matters relating to the origin of things.

20 He never disregards or hates any kind of science He lives according to his own standard of morality. He never

passes time idly. He has controlled his soul Therefore he is everywhere adored with respect.

21. He has worked hard in subjects *worthy of hard application* He has acquired knowledge and wisdom He is never satiated with yoga He is always attentive and ready for work He is ever careful For this he is everywhere adored with respect.

22 He does not feel shame for any deficiency of his He is very attentive He is always engaged by others for doing what is *for their behoof. He never divulges the* secrets of others For this he is everywhere adored with respect.

23 He is never puffed up with joy at the time of making even valuable acquisitions He is never pained at losses His understanding is firm and fixed. His mind is unattached to all things Therefore he is everywhere adored with respect.

24 Who, indeed, is there who will not love him who is thus endued with every merit and accomplishment, who is expert in all things, who is pure in body and mind who is perfectly auspicious, who is well-versed with the course of time and the opportuneness it affords for particular acts, and who is well acquainted with all agreeable things?'

CHAPTER CCXXXI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said —

1. "I wish, O *Kuru hero, to know* what the origin and what the end is of all creatures, what the nature of their meditation is and what their acts, what the divisions of time are, and what is the space of human existence in the respective cycles

2 I wish also to know fully the truth about the genesis and the conduct of the world, the coming of creatures into the world and their exit Indeed, whence their creation and destruction?

3 O best of virtuous persons if you wish to favor us, do tell us this about which I ask you.

4 Having heard before this the excellent discourse of Bhrigu to the twice-born sage Bharadwaja, which you did recite, my understanding, shorn of ignorance, has become greatly attached to yoga, and withdrawn *from worldly objects rests upon* heavenly purity. I ask you about the subject, therefore, once more. You should describe it to me fully."

Bhishma said '—

6 "Regarding it I shall recite to you an old narrative of what the divine Vyasa said to his son Shuka when the latter had asked the former.

7—8 Having studied the measureless Vedas with all their branches and the Upanishads, and desirous of leading a life of celibacy on account of his having acquired excellence of religious merit, Shuka put these very questions, about which his doubts had not been removed, to his father Dwaipayana who had removed (by study and contemplation) all doubts regarding true duties.

Shuka said —

9 You should tell me who the Creator is of all beings, as fixed by a knowledge of time, and what the duties are of a Brahmana!

Bhishma said '—

10 The father, having a knowledge of both the past and the future, conversant with all duties and gifted with omniscience, thus described the subject to his son, who had questioned him.

Vyasa said —

11. Only Brahma, who is without beginning and without end, unborn, effulgent, above decay, immutable, indestructible, inconceivable and transcending knowledge exists before the Creation

12—13. The Rishis, measuring time, have given particular names to particular portions Five and ten winks of the eye *make what is called a Kashtha.* Thirty Kashthas make what is called a Kala. Thirty Kalas, with the tenth part of a Kala, make a Muhurta Thirty Muhurtas make up one day and night. Thirty days and nights form a month, and twelve months form a year.

14 Persons well-read in mathematical science say that a year is made up of two solar motions, *viz*, the northern and the southern

15. The sun makes the day and the night for men The night is for the sleep of all living creatures, and the day is for work.

16 A month of human beings is equal to a day and night of the departed manes. That division consists in this the light half of the month is their day which is *for* work, and the dark fortnight is their night for sleep.

17 A year (of men) is equal to a day and night of the gods This division consists in this the half year for which the sun travels from the vernal to the autumnal equinox is the day of the gods, and the half year for which the sun moves from the latter to the former is their night

18 Calculating by the days and nights of human beings about which I have told you I shall speak of the day and night of Brahman and his years also

19 I shall, in their order, tell you the number of years that are for different purposes calculated differently, in the Krita the Treta, the Dwapara, and the Kali yugas

20 Four thousand celestial years is the duration of the first or Krita age The morning of that cycle consists of four hundred years and its evening is of four hundred years

21 Regarding the other cycles, the duration of each gradually decreases by a quarter in respect of both the principal period with the minor portion and the conjoining portion itself

22 These periods always keep up the never-ending and eternal worlds They who know Brahma, O child, regard this as Immutable Brahma.

23 In the Krita age all the duties exist in full along with Truth Men of that age never acquired knowledge or object through unrighteous or forbidden means

24 In the other cycles duty, as laid down in the Vedas, is seen to gradually decline by a quarter in each Sinfulness multiplies by theft untruth, and deception.

25 In the Krita age, all persons are free from disease and achieve their objects and all live for four hundred years In the Treta, the period of life decreases by a quarter.

26 We have heard that, in the succeeding yugas the words of the Vedas the periods of life, the blessings and the fruits of Vedic rites, all decrease gradually

27 The duties set down for the Krita yuga are of one kind. Those for the Treta are otherwise Those for the Dwapara are different And those for the Kali are otherwise This is in accordance with the decline which marks every succeeding cycle.

28 In the Krita Penance is the foremost In the Treta Knowledge is foremost In Dwapara, Sacrifice has been said to be the foremost. In the Kali yuga, only Gift is sanctioned

29 The learned say that these twelve thousand celestial years form what is called a cycle A thousand such cycles form a single day of Brahman

30 The same is the duration of Brahman's night With the beginning of Brahman's day the universe begins to come into being During the period of universal dissolution the Creator sleeps in Yoga meditation When the period of sleep expires, He awakes.

31 What is Brahman's day covers a thousand such cycles His night also covers a thousand similar cycles They who know this are said to know the day and the night

32 On the expiry of His night, Brahman waking up, modifies the indestructible intelligence by causing it to be overlaid with ignorance He then causes Consciousness to spring up whence originates Mind which is at one with the Manifest'"

CHAPTER CCXXXII.

(MOKSHADHARMA' PARVA) —
Continued.

Vyasa said —

1 "Brahma is the effulgent seed from which existing as it does by itself, has originated the entire universe consisting of two kinds of being, *viz*, the mobile and the immobile.

2 At the dawn of His day, waking up, He creates with the aid of Avidya this universe. Mahat or the principle of Greatness at first springs up That Mahat is speedily changed into Mind which is the soul of the Manifest

3—4 Overwhelming the Intelligence, which is effulgent, with Ignorance, Mind creates seven great entities Urged by the desire of creating, Mind, which is far-reaching which has many courses and which has desire and doubt for its leading signs, begins to create various kinds of objects by modifications of itself Ether first originates from it Know that its property is Sound

5 From Ether, by modification, originates the bearer of all scents *viz*, the pure, and powerful Wind It is said to possess the property of Touch.

6 From Wind also by modification, originates Light endued with effulgence. Beautiful and called also Shukram, it is thus created, possessing the attribute of Form.

7 From light, by modification, originates Water having taste for its attribute From Water originates Earth having Scent for its attribute These are said to represent primary creation

8 These, in succession, acquire the attributes of the immediately preceding ones from which they have originated Each has not only its own special attribute but each succeeding one has the attributes of all the previous ones

9 If anybody, perceiving Scent in Water, were from ignorance to say that it belongs to Water, he would make a mistake for Scent is the attribute of Earth though it may exist in Water and also Wind

10 These seven kinds of entities, possessing various kinds of energy, at first existed separately from one another They could not create objects without all of them acting in a body.

11 All these great entities coming together, and mixing with one another, form the constituent parts of the body which are called limbs.

12 On account of the combination of those limbs—the sum total invested with form and having sixteen constituent parts becomes what is called the body, (When the gross body is thus formed) the subtile principle of greatness with the unexhausted remnant of acts then enters that combination called the gross body.

13 The original Creator of all beings, then having by His Maya divided Himself, enters that subtile form for overlooking everything And because he is the original Creator of all beings he is called the lord of all beings.

14—15 It is he who creates all beings mobile and immobile After having thus assumed the form of Brahman, he creates the worlds of the gods, the Rishis, the Pitris, and men, the rivers, the seas and the oceans, the cardinal points, countries and provinces, hills and mountains, and large trees, human beings Kinnaras Rakshasas, birds, animals domestic and wild and snakes.

16—17. He creates both kinds of mobile and immobile, and those that are destructible and those that are industructible Of these created objects each gets those attributes which it had during the previous Creation, and each obtains repeatedly the same attributes at every subsequent Creation Having a formed character by either injuriousness or peacefulness, mildness or fierceness righteousness or unrighteousness, truthfulness, or untruthfulness, each creature, at every new creation, gets that particular attribute which it had got before For this the particular attribute attaches to it.

18 It is the Ordainer himself who attaches variety to the great entities to the objects of the senses and to size or bulk of existent matter and settles the relations of creatures with those various entities

19 Of men who had devoted themselves to the science of things there are some who say that, in the production of effects, Exertion is supreme. Some learned persons hold that Destiny is supreme, and some that it is Nature which is the agent.

20 Others hold that Acts flowing from Exertion and Destiny, produce effects, helped by Nature Instead of considering any of these as alone powerful for the production of effects, they say that it is the union of all three that produces all effects.

21 About this subject, some say that such is the case, some, that such is not the case, some, that both of these are not the case, and some that it is not that the reverse of both are not These, of course, are the contentions of those who depend on Acts, with reference to objects They however whose see the truth consider Brahma as the cause.

22 Penance is the greatest good for living creatures The roots of penance are tranquillity and self control By penance one acquires all things that he longs for in his mind

23 By penance one attains to that Being who creates the universe He who thus succeeds in attaining to that Being becomes the powerful lord of all beings.

24 It is by penance that the Rishis can read the Vedas without interruption In the beginning the Self create caused those excellent Vedic sounds that are embodiments of knowledge and that have neither beginning nor end From those sounds have sprung all sorts of actions

25 The names of the Rishis all things that have been created, the varieties of form seen in things, and the course of all actions, have all originated from the Vedas

26 Indeed in the beginning the Supreme Lord of all beings created all things from the words of the Vedas Truly, the names of the Rishis and all else that has been created are seen in the Vedas Upon the expiration of his night, the Increate Brahman creates, from models that existed before, all things which are, of course, well-made by Him.

27 In the Vedas has been described the subject of the Soul's Liberation, along

with the ten means formed by study of the Vedas, adoption of the domestic mode of life penances, observance of all duties, common to all the modes of life, sacrifices performance of all acts leading to pure fame meditation which is of three kinds, and that kind of Liberation called success (Siddhi) attainable in this life

28 That incomprehensible Brahma which has been described in the words of the Vedas, and which has been described more clearly in the Upanishadas by those who have an insight into the Vedas can be realised by gradually following the practices referred to above.

29 This consciousness of duality, fraught again with that of pairs opposites is born only of acts in which he is engaged to a person who thinks he has a body That person, however, who has attained to Liberation, aided by his knowledge, drives off by force that consciousness of duality.

30 Two Brahmas should be known, *viz*, the Brahma represented by the Vedas and and that which is beyond the Vedas and is supreme One who is conversant with Brahma represented by sound succeeds in attaining to Brahma that is Supreme.

31 The destruction of animals is the sacrifice sanctioned for the Kshatriyas The growing of corn is the sacrifice sanctioned for the Vaishyas Serving the three other orders is the sacrifice sanctioned for the Shudras Penance is the sacrifice sanctioned for the Brahmanas.

32 In the Krita age the performance of sacrifices was not required Such performance became necessary in the Treta age In the Dwapara, sacrifices have begun to fall off In the Kali, the same is the case with them.

33 In the Krita age, worshipping only one Brahma, men regarded the Richs, the Samans, the Yajushes, and the rites and sacrifices that are performed from motives of advantage, as all different from the object of their worship and practised only Yoga by means of penances.

34 In the Treta age, many powerful men flourished who governed all mobile and immobile objects.

men. Afflicted by iniquity, they become extinct along with the rites and sacrifices laid down in them.

37 The righteousness which is seen in the Krita age is now seen in such Brahmanas as are of purified souls and as are devoted to penances and the study of the scriptures.

38 As regards the other cycles, it is seen that without at once giving up the duties and acts that are consistent with righteousness men, observing the practices of their respective orders, and conversant with the ordinances of the Vedas, are led, by the authority of the scriptures, and from motives of advantage and interest to perform sacrifices and vows and sojourns to sacred waters and places.

39 As in the rainy season a large variety of new objects of the immobile order are caused to come into being by the showers that fall from the clouds, so many new kinds of duty or religious observances are brought about in each new cycle.

40 As the same phenomena reappear with the reappearance of the seasons, so, at each new Creation of the same attributes appear in each new Brahman and Hara.

41 I have, before this, spoken to you of Time which is without beginning and without end, and which ordains this variety in the universe It is that Time which creates and destroys all creatures.

42 All the numberless creatures which exist subject to pairs of opposites and according to their respective natures, have Time for their refuge. It is Time that puts on these forms and it is Time which upholds them.

43 I have thus described to you, O son, the topics about which you had asked, *viz*, Creation, Time, Sacrifices and other rites, the Vedas, the real actor in the universe, action, and the results of action."

CHAPTER CCXXXIII.

(MOKSHADHARMA PARVA).—

Continued.

2. When the time for universal dissolution comes twelve Suns, and Agni with his seven flames, begin to burn Wrapt by those flames, the entire universe, begins to blaze forth in a huge fire

3 All things mobile and immobile that are on the Earth first disappear and merge *into the substance of which this planet is* formed

4 After all mobile and immobile objects have thus disappeared the Earth, shorn of trees and herbs, looks nude like a tortoise shell

5 Then water takes up the attribute of earth *viz*, scent When earth becomes shorn of its principal attribute, that element is about to be destroyed

6 Water then prevails Surging into big billows and roaring dreadfully only water fills this space and moves about or stands still

7 Then the attribute of water is taken by Heat, and losing its own attribute, water emerges in that element.

8 Dazzling flames of fire, ablaze all around, hide the Sun that is in the centre of ether. Indeed, then, ether itself, full of those flames, burns in a vast fire

9 Then Wind comes and takes the attribute, *viz*, form, of Heat or Light, which thereupon is extinguished, yielding to Wind, *which, possessed of* great power, begins to be awfully agitated.

10 Obtaining its own attribute, *viz*, sound the Wind begins to move upwards and downwards and transversely along all the ten points.

11. Then Space takes the attribute, *viz*, sound, of Wind, upon which the latter is extinguished and enters into a state of existence resembling that of unheard or unuttered sound.

12 Then Space is all that remains that element whose attribute, *viz*, sound, exists in all the other elements, shorn of the attributes of form and taste, and touch, and scent, and without shape of any kind, like sound in its unmanifest form of existence.

13. Then sound, which is the attribute of space, is swallowed up by Mind which is the essence of all manifest things Thus Mind which in itself is unmanifest withdraws all that is manifested by Mind. This withdrawal of manifest Mind into unmanifest Mind is called the destruction of the external *universe*

14. Then the Moon having made Mind withdraw its attribute into itself, swallows it up. When Mind, ceasing to exist, thus enters into the Moon, the other attribute of Creator are all that remain.

15 This Moon which is called also determination, is then, after a very long time, brought under Creator's sway the reason being that that determination has to perform a very difficult work, *viz*, the destruction *of the faculties that are employed in the* process of judgment When this has been done the condition reached is said to be of high knowledge

16 Then time swallows up this Knowledge, and as the Shruti says Time itself, in its turn is devoured by Mighty or Energy. Mighty or energy, however, is (again) devoured by Time, which last is then brought under her sway by Knowledge

17 Possessed of Knowledge, the Creator then swallows up non existence itself into His Soul That is Unmanifest and Supreme Brahma That is Eternal, and that is the Highest of the High

18 Thus all existent creatures are withdrawn into Brahma

19 Truly has this which should be conceived (with the aid of the scriptures) and which is a topic of Science, been thus said by Yogins endued with Supreme Souls, after actual experience

20 Even thus does Unmanifest Brahma *repeatedly practise the processes of Creation* and Destruction and even thus are Brahman's Day and Night each consisting of a thousand Yugas

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CHAPTER CCXXXIV.

(MOKSHADHARMA PARVA) — *Continued.*

Vyasa said:—

1 I have described to you fully that which you had asked me about the Creation of all beings Listen to me as I tell you now what the duties are of a Brahmana.

2 The rituals of all ceremonies for which sacrificial fees are sanctioned, beginning with birth rite and ending with Samavartana (return from preceptor's house) depend for their performance upon a preceptor well versed in the Vedas.

3 Having read all the Vedas and having showed submission towards his preceptor while living with him and having paid the preceptor's fee, the youth should return home with a perfect knowledge of all sacrifices.

the Brahmanas, acquired many regions of felicity.

30. Having given his own dear wife Mayadanti to the great Vashistha, King Mitrasaha, ascended to heaven with that wife of his.

31. The royal and highly illustrious sage Sahasrajit, having cast off his own dear life for the sake of a Brahmana, ascended to regions of great happiness.

32. Having given to Mudgala a golden palace furnished with every object of comfort and use, king Shatadyumna ascended to heaven.

33 The king of the Shalwas, named Dyutimat, endued with great prowess, gave to Richika his entire kingdom and ascended to heaven.

34 By giving away his slender-waisted daughter to Hiranyahasta, the royal sage Madirashwa, ascended to regions esteemed of the very gods.

35 By giving away his daughter Shanta to Rishyarshringa, the highly powerful royal sage Lomapada obtained the fruition of all his wishes.

36. By giving away a hundred thousand kine with calves, the highly energetic king Prasenajit ascended to excellent regions of happiness.

37. These and many others, endued with great and well-ordered souls, and having their senses under control, ascended, by means of gifts and penances, to heaven.

38. Their fame will last as long as the Earth herself will exist All of them have, by gifts and sacrifices and procreation of children proceeded to heaven.

CHAPTER CCXXXV.

(MOKSHADHARMA PARVA)—*Continued.*

Vyasa said.—

1. The three-fold knowledge which occurs in the Vedas and their branches should be required That knowledge is to be 'got from the Richs, the Samans, and the sciences called Varna and Akshara. There are, besides, the Yajushes and the Atharvans. The Divine Being lives in the six sorts of acts indicated in these.

2 They who are well-read in the injunctions of the Vedas, who have knowledge of the Soul, who are attached to the quality of Goodness, and who are highly blessed, succeed in understanding the origin and the end of all things.

3 A Brahmana should follow the duties laid down in the Vedas. He should do all his works like a good man of controlled soul. He should acquire his livelihood without injuring any creature

4 *Having derived knowledge from the* good and wise, he should govern his passions and desires Well-versed in the scriptures, he should follow those duties which have been laid down for him, and do all works in this world guided by the qualities of goodness Living even like a householder, the Brahmana should perform the six acts already spoken of.

5. With his heart full of faith, he should adore the deities in the five well-known sacrifices. Possessed of patience, ever vigilant, having self-control, conversant with duties, with a purified soul, divested of joy, pride, and anger, the Brahmana should never sink in langour.

6 Gifts, study of the Vedas, sacrifices, penances, modesty, guilelessness and self-control —these increase one's energy and dissipate one's sins

7. One gifted with intelligence should be abstemious in diet and should conquer his senses Indeed having subdued both lust and anger and having dissipated all his sins, he should try to attain Brahma.

8. He should adore the Fire and Brahmanas, and bow to the gods He should avoid all sorts of inauspicious talk, and all acts of unrighteous injury.

9 This preliminary course of conduct is first sanctioned for a Brahmana Subsequently, when knowledge comes, he should begin work, for success lies in works

10 The Brahmana who is gifted with intelligence succeeds in crossing over the river of life that is so difficult to cross and so furious and terrible, having the five senses for its waters, cupidity for its origin, and anger for its mire

11 He should never overlook the fact that Time stands behind him in a threatening mien —Time who is the great stupefier of all things, and who is armed with a very great and irresistible force issuing from the great Creator himself.

12 Formed by the current of Nature, the universe is being ceaselessly carried along.

13—16 The powerful river of Time, overspread with eddies formed by the years, having the months for its waves and the seasons for its current, the fortnights for its floating straw and grass, and the

rise and fall of the eyelids for its froth, the days and the nights for its water, and desire and lust for its dreadful crocodiles, the Vedas and sacrifices for its rafts, and the righteousness of creatures for its islands and Profit and Pleasure for its springs, Truthfulness of Speech and Liberation for its shores benevolence for the trees floating along it, and the Yugas for the lakes along its course — the powerful river of Time —which has an origin as inconceivable as that of Brahma itself, is ceaselessly carrying away all beings created by the great Ordainer towards the abode of Yama.

17 Wise and patient persons always succeed in crossing over this dreadful river by engaging the rafts of knowledge and wisdom What, however, can insensate fools, destitute of similar rafts, do?

18. It is reasonable that only he that is wise should succeed in crossing this river and not the man of little understanding The former sees from a distance the merits and faults of everything

19 The man, however, of weak and little understanding, and whose soul is full of desire and cupidity is always stricken with doubt Hence the man shorn of wisdom never succeeds in crossing over that stream. He also who sits inactively, can never cross it over.

20 The man shorn of the raft of wisdom in consequence of his having to bear the heavy burden of great faults, sinks down One that is seized by the crocodile of desire even if endued with knowledge, can never make knowledge his raft

21 For these reasons the wise and intelligent man should try to float over the stream of Time He indeed, succeeds in keeping himself afloat who knows Brahma

22 One born in a noble family, abstaining from the three duties of teaching, officiating at others sacrifices, and accepting gifts, and doing only the three other acts, *viz* studying, sacrificing and giving should, for those reasons try to float over the river Such a man is sure to cross it over helped by the raft of wisdom.

23 One who is pure in conduct who is self-controlled and observant of good vows, whose soul is under restraint and who is endued with wisdom, certainly gains success in this and the other world.

24 The Brahmana living like a householder should conquer anger and envy, practise the virtues already named, and, adoring the gods in the five sacrifices, eat after having fed the gods, Pitris, and guests.

25 He should perform those duties which are observed by the good, he should, do all his acts like a self controlled person, and he should without injuring any creature, earn his livelihood by following a course which is not censurable.

26—27 One who is well read in the truths of the Vedas and the other branches of knowledge, whose conduct is like that of a person of well governed soul, who is gifted with a clear vision who follows the duties of his order, who does not by his acts make an intermixture of duties, who follows the observances laid down in the scriptures, who is full of faith, who is self-controlled who is endued with wisdom who is shorn of envy and malice, and who is well conversant with the differences between righteous and iniquity, succeeds in overcoming all his difficulties

28 That Brahmana who is gifted with fortitude who is always careful, who is self controlled who is conversant with righteousness, whose soul is under restraint, and who has gone over joy, pride, and anger, has never to languish in grief.

29 This is the course of conduct laid down in days of yore for a Brahmana He should try to acquire Knowledge, and do all the scriptural acts By living thus, he is sure to acquire success

30 One who is not gifted with clear vision, does wrong even when one wishes to do right By even exercising his judgment, such a person, does such acts of virtue as are wrong

31 Desiring to do what is right one does what is wrong Likewise desiring to do what is wrong, one does what is right Such a person is a fool Not knowing the two kinds of acts one has to go through repeated re births and deaths.

CHAPTER CCXXXVI.

(MOKSHADHARMA PARVA) — *Continued*

Vyasa said —

1 If Liberation is sought for, then knowledge should be acquired For a person who is carried up and down along the stream of Time or life, Knowledge is the raft by which he can reach the shore.

2. Those wise men who have acquired fixed conclusions of the nature of the soul by the help of wisdom, are able to assist

the ignorant in crossing the river of time or life with the raft of knowledge The ignorant, are unable to save either themselves or others.

3. He who has freed himself from desire and all other faults, and who has freed himself from all attachments, should attend to these twelve requirements of Yoga, *viz*., place, acts, affection, objects, means destruction, certainty, eyes, food, suppression, mind and survey.

4. He who wishes to acquire superior Knowledge, should, by the help of his understanding, restrain both speech and mind. He who wishes to have tranquility, should, by the help of his knowledge, govern his soul

5—6 Whether he becomes merciful or cruel, whether he becomes conversant with all the Vedas or ignorant of the Richs, whether he becomes pious and observant of sacrifices or the worst of sinners, whether he becomes eminent for power and wealth or sunk into misery, that person who directs his mind towards these, is sure to cross the ocean of life which is so difficult to cross over.

7. Without speaking of the results of the attainment of Brahma by Yoga, it may be said that he who engages himself to only enquire after the Soul rises above the necessity of observing the acts laid down in the Vedas.

8—11. The body with individual soul within it is an excellent car When sacrifices and religious rights are made its upastha, shame, its varutha, Upaya and Apaya, its kuvara, the vital air called Apana, its aksha, the vital air called Prana, its yuga, knowledge and the span of existence its points for tieng the horses, carefulness, its beautiful vandhura, the assumption of good conduct, its nemi, vision, touch, scent, and hearing, its four horses, wisdom, its nabhi, all the scriptures, its pratoda, certain knowledge of the scriptural sayings, its driver, the soul, its firmly-seated rider, faith, and self-control, its fore-runners, renunciation, its inseparable companion following behind and bent upon doing it good, purity the path along which it goes meditation, its goal, then may that car reach Brahma and shine there effulgently.

12 I shall now tell you the speedy means that should be followed by the person who would get ready his car in such a way for passing through this forest of the world in order to reach the goal formed by Brahma that is above decrepitude and destruction.

13. To fix the mind upon one thing at a time is called Dharana, following proper vows and restraints, the Yogin practises in all seven kinds of Dharana. There are, again, as many sorts of Dharanas originating out of these, upon subjects which are near or distant.

14 Through these the Yogin by and by, lords over Earth, Wind, Ether, Water, Fire, Consciousness, and Understanding. After this he gradually lords over the Unmanifest.

15 I shall now describe to you the conceptions in their order that are realised by particular individuals amongst those *who practise Yoga according to the rules* and ordinances sanctioned for them. I shall tell you also of the nature of the success of Yoga undertaken by him who looks within his own self.

16 The Yogin who casts off his gross *body, following the instructions of his preceptor*, sees his soul displaying the following forms on account of its subtility. To him, in the first stage, the sky appears to be filled with a subtile substance like fog.

17 Such becomes the form of the Soul *which has been separated from the body.* When this fog disappears, a second form is seen.

18 For then the Yogin sees within himself, in the sky of his heart, the form of Water. After the disappearance of water, *the form of Fire appears.*

19 When this disappears, the form that is seen that of Wind as effulgent as a well-tempered and highly polished weapon. Gradually the form shown by Wind becomes like that of the thinnest gossamer.

20 Then having gained whiteness, and the subtilety of air, the Brahman's soul attains the supreme whiteness and subtilety of Ether.

21. Listen to me, as I tell you the results of these various conditions when *they take place. That Yogin who has* been able to conquer the element of Earth, acquires by such mastery the power of Creation.

22—23 Like a second Prajapati possessed of a nature which knows no disturbances he can, from his own body, create all sorts of creatures. With only his foe, or with his hand or feet, that person can, alone, make the entire Earth tremble who has conquered the Wind. Even this is the attribute of the Wind as said in the Shruti. The Yogin who has conquered Ether, can exist brightly in Space on account of his having attained to uniformity with that element, and can also disappear at will.

24 By mastering over Water, one can drink up rivers lakes, and oceans By mastering over Fire, the Yogin becomes so effulgent that his form cannot be spied He becomes visible only when he puts out the fire within him When the Yogin *succeeds in destroying the consciousness of* Ego, these five elements come within his control

25 When the Understanding which is the soul of the five elements and of the consciousness of Ego is conquered the Yogin acquires Omnipotence, and Omniscience

26 For this, the Manifest is fused into the Unmanifest or Supreme Soul from which the world comes into being and becomes what is called Manifest.

27 Listen now to me fully as I explain the science of Unmanifest But first of all listen to me about all that is Manifest as explained in the Sankhya system of philosophy.

28 In both the Yoga and the Sankhya systems twenty five subjects of knowledge have been *treated in nearly the same* way Here me as I describe their chief characteristics

29 What is Manifest is possessed of those four attributes, *viz*, birth, growth decay and death

30. What does not possess these attributes is said to be Unmanifest Two Souls are mentioned in the Vedas and in their auxiliary sciences

31 The first is endued with the four attributes already mentioned, and has a longing for the four fold objects of life This soul is called Manifest, and it is born of the Unmanifest It is both Intelligent and not-Intelligent

32 I have thus told you of Sattwa (inert matter) and Kshetrajna (immaterial spirit). Both kinds of Soul, as said in the Vedas, become attached to objects of the senses

33—38 The doctrine of the Sankhyas is that one should stand aloof or dissociated from objects of the senses. That Yogin who is freed from attachment and pride who transcends all pairs of opposites such as pleasure and pain, heat and cold, etc, who never yields to anger or hate, who never speaks an untruth, who though, censured or struck still shows friendship for the slanderer or the striker, who never thinks of injuring others, who restrains these three, *viz*, speech, acts, and mind, and who treats all creatures equally, succeeds in approaching the presence of Brahman. That person who has no desire for earthly objects, who is not unwilling to take what comes, who is dependent on earthly objects so far as they are required for sustaining life, who is free from cupidity, who has driven off all sorrow, who has controlled his senses, who performs all necessary acts, who does not *care for beauty and dress whose senses are* all collected whose purposes are never left undone, who treats all creatures like friends, who considers equally a clod of earth and a lump of gold, who is equally disposed towards friend and enemy, who is endued with patience, who treats praise and blame equally, who is free from longing for all objects of desire, who practises Brahmacharyya, and who is firm and steady in all his vows and observances, who cherishes no malice or envy for any creature in the universe, is a Yogin who according to the Sankhya system succeeds in acquiring Liberation.

39 Hear now of the way and the means by which a person may acquire Liberation through Yoga That person who moves and acts after having transcended the power that follows the practice of Yoga succeeds in acquiring Liberation.

40 I have thus described to you those topics *viz*, Liberation according to the Sankhya system and that according to the Yoga system) which are dissimilar if the speaker be disposed to treat them as such. Thus can one get over all pairs of opposites. Thus can one attain to Brahma.

CHAPTER CCXXXVII.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1 Carried up and down in life's ocean, he that is capable of meditation catches the raft of Knowledge, and for achieving his Liberation adheres to Knowledge itself.

Shuka said:—

2 What is that Knowledge? Is it that learning by which when error is gone, the truth reveals itself? Or, is it those duties consisting of acts to be done or achieved, by the help of which the object sought for, may be understood or attained? Or, is it those duties, called absention from acts by which an extinction of the Soul is to be sought? Do tell me what it is so that by its help the two, *viz*, birth and death, may be avoided

Vyasa said:—

3 That fool who, believing that all this exists by its own Nature without, in sooth,

an eternal foundation, satisfies by such instruction the aspirations of disciples, defeating by his dialectical ingenuity the reasons the latter might urge to the contrary, succeeds not in acquiring any truth.

4 They again, who firmly believe that all Cause is due to the Nature of things, cannot acquire any truth by even listening to learned men or the Rishis.

5. Those little-witted men who stop (in their speculations), having adopted either of these doctrines, those men who regard Nature as the Cause never succeed in acquiring any benefit for themselves

6. This belief in Nature (as the producing and the sustaining Cause), originating as it does from a mind labouring under the influence of error, causes the destruction of the person who cherishes it. Hear of the truth regarding these two doctrines which hold (1) that things exist by their own Nature and (2) that they flow accordingly from others that are different from, and that precede, them.

7. Wise men take to agriculture and tillage, and the acquisition of crops and of vehicles, seats, carpets and houses.

8. They also look to the laying of pleasure gardens, the construction of spacious palaces and the preparation of medicines for all sorts of diseases.

9 It is wisdom (which consists in the application of means) which brings about the fruition of objects. It is wisdom which gains beneficial results. It is wisdom which enables kings to exercise and enjoy sovereignty although they are endued with attributes equal to those of persons over whom they rule.

10. It is by wisdom that the difference is made between the high and the low among beings. It is by wisdom that the superior and the inferior ones among created objects are made out. It is wisdom or knowledge which is the greatest refuge of all things.

11. All the sorts of created things have four kinds of birth They are viviparous oviparous, vegetables, and those born of filth.

12 Mobile creatures should be regarded superior to the immobile. It is reasonable that intelligence which differentiates (all non intelligent matter), should be considered superior to (non-intelligent) matter.

13 Mobile creatures, whose number is legion, are of two sorts, *viz*, those that are many legs and those that have two. The latter, however, are superior to the former.

14. Bipeds, again, are of two sorts, *viz*, those that live on land and those that are otherwise. Of these, the former are superior to the latter. The superior ones eat various sorts of cooked food.

15. Bipeds moving on land are of two sorts, *viz*, middling or intermediate, and those that are foremost. Of these, the middling or intermediate are considered as superior (to the former) for their observing the duties of caste.

16. The middling or intermediate ones are said to be of two sorts, *viz*, those who are conversant with duties, and those who are otherwise Of those, the former are superior for they can discriminate between what should be done and what should not.

17. Those conversant with duties are said to be of two sorts, *viz*, those who are acquainted with the Vedas and those who are otherwise Of those the former are superior, for the Vedas are said to live in them.

18—19 Those who are acquainted with the Vedas are said to be of two sorts, *viz*, those who lecture on the Vedas and those who are otherwise Of these the former, who are well-read in the Vedas, and are conversant with the duties and the rites laid down in them, and the fruits of those duties and rites, are superior for their declaring all those duties and rites. Indeed, all the Vedas, with the duties laid down in them, are said to emanate from them.

20 Preceptors of the Vedas are of two sorts, *viz*, those who are conversant with the Self and those that are otherwise. Of these the former are superior on account of their knowledge of Birth and Death.

21 Duties, again, are of two kinds, (*viz*, Pravritti and Nivritti). He who is conversant with duties is said to be omniscient or endued with universal knowledge. Such a man is a Renouncer. Such a man is firm in the fulfilment of his objects. Such a man is truthful, pure and endued with prowess.

22. The gods know him as a Brahmana who is devoted to knowledge of Brahma. Such a man is versed also in the Vedas and earnestly given to the study of the Self.

23 They who have true knowledge see their own self as existing both in and out. Such men, O child, are truly twice-born and such men are gods.

24. This world of beings depends upon these, and in them exist this whole universe. There is nothing equal to their greatness.

which is their ruler. Subject to pairs of opposites, innumerable sorts of creatures rest on Time, according to their own natures.

CHAPTER CCXXXIX.

(MOKSHADHARMA PARVA)—*Continued.*

Bhishma said:—

1 Thus addressed by his father, Shuka, highly praising these instructions of the great Rishi, began to ask the following question regarding the import of duties which brings on Liberation.

Shuka said —

2 By what means does a wise man well read in the Veads, observant of sacrifices, and shorn of malice attains to Brahma which is incapable of being apprehended by either direct evidence or inference, and incapable of being described by the Vedas.

3 Asked by me tell me by what means can Brahma be known. Is it by penance, by Brahmacharyya, by renunciation of everything, by intelligence by help of the Sankhya philosophy, or by Yoga?

4. What are the means and what sort of singleness of purpose may men acquire regarding both, *viz*, the mind and the senses? You should explain all this to me!

Vyasa said —

5. "No man achieves success by any other means save the acquisition of knowledge, the practice of penances the control of the senses, and renunciation of everything.

6 The great elements (five in number) represent the first creation of the Self create They have been very largely put in embodied creatures living in the world of life

7 The bodies of all embodied creatures are originated from earth Their humours originate from water. Their eyes originate from light Prana Apana, (and other vital breaths) depend on the wind And, lastly all unoccupied apertures within them originate from Space,

8 Vishnu is in the feet (of living creatures) Indra is in their arms Within the stomach lies Agni desirous of eating. The points of the horizon are in the ears, the organ of hearing Speech, which is the goddess of learning, is in the tongue.

9. The ears, skin, eyes, tongue, and nose forming the fifth, are the senses of knowledge These exist for apprehending their respective objects.

10 Sound, touch, form, taste, and scent for the fifth, are the objects of the (five) senses These should always be considered as distinct from the senses.

11. Like the charioteer driving his well trained horses along the paths he likes, the mind, moves the senses. The mind in its turn, is moved by the Understanding sitting in the heart.

12. The mind is the lord of all these senses employing them in their functions and guiding or controlling them. Likewise, the Understanding is the lord of the mind.

13 The senses, the objects of the senses, the attributes of the objects of Nature understanding, mind, the vital airs and individual soul dwell in the bodies of all embodied creatures.

14. The body within which the Understanding lives, has no real existence. The body, therefore, is not the seat of the Understanding Nature (Prakriti), endued with three qualities, is the refuge of the Understanding which exists only in the form of a sound The Soul also is not the refuge of the Understanding. It is Desire which creates the Understanding. Desire, however, never creates the three qualities.

15 The wise man, capable of controlling his senses, sees the seventeenth, *viz*, the Soul, as surrounded by six and ten qualities, in his own Understanding by the help of the mind.

16 The Soul cannot be seen with the help of the eye, or with that of all the senses Getting over all, the Soul can be seen by only the light of the mind's lamp.

17 Shorn of the properties of sound and touch and form, without taste and smell, indestructible and without a body and without senses, it is nevertheless seen within the body,

18 Unmanifest and supreme, it lives in all mortal frames, Guided by the preceptor and the Vedas, he who sees it hereafter becomes Brahma's self.

19 The wise see impartially a Brahmana gifted with knowledge and disciples, a cow, an elephant, a dog, and a Chandala.

20 Transcending all things, the Soul lives in all creatures, mobile and immobile. Indeed, all things are permeated by it.

21. When a living creature sees his own Soul in all things, and all things in

his own Soul, he is said to attain to Brahma.

22 One occupies the Supreme Soul proportionate to what is occupied in one's own soul by Vedic sound He who can always realise the identity of all things with his own self, forsooth, acquires immortality.

23 Even the gods are stupefied in the path of that trackless man who forms the soul of all creatures, who is engaged in the well being of all creatures and who wishes to attain to the final refuge (of all things)

24 Indeed the road which is followed by men of knowledge is as invisible as that of birds in the sky or of fish in water.

25 Time, by its own power, cooks all entities within itself. No one, however knows That in which Time, again, is itself cooked

26 That does not take place above, or in the middle or below, or in transverse or in any other direction That is no tangible thing and cannot be found in any place

27. All these worlds exists within That. There is nothing in these worlds which exists out of That. Even if one goes on ceaselessly with the motion of arrow shot off the bow string, even if one goes on with the speed of the mind itself, one would not still get at the end of that which is the cause of all this There is nothing grosser than that.

29 His hands and feet are everywhere. His eyes, head, and face are everywhere His ears are everywhere in the universe He exists occupying all things

30 That is minuter than the minutest, and is the heart of all things Though existing, that is still imperceptible.

31. Indestructible and destructible — these are the dual forms of the (Supreme) Self. The existence it shows in all mobile and immobile entities is destructible, while the existence it shows in Chaitanya is celestial, immortal, and indestructible.

32 Though the master of all existent beings both mobile and immobile, though inactive and shorn of attributes, it enters nevertheless the well known house of nine doors and becomes engaged in action.

33 Wise men who can see the other shore hold that the Supreme Soul becomes endued with the attribute of action on account of motion pleasure and pain, variety of form, and the nine well known possessions

34 That indestructible Soul which is said to be endued with the attribute of action is nothing else than that indestructible Soul which is said to be inactive A learned person, by attaining to that indestructible essence, gives up for ever both life and birth.

CHAPTER CCXI.

(MOKSHADHARMA PARVA)— *Continued*

Vyasa said:—

1 O excellent son accosted by you, I have told you truly what the answer to your question should be according to the doctrine of Knowledge as explained in the Sankhya system.

2—5 Listen now to me as I explain to you all that should be done according to the Yoga doctrine The unision of intellect and Mind and all the Senses and the all prevading Soul is said to be the highest kind of Knowledge That Knowledge should be gained by one who is of a tranquil mind, who has governed his senses, who is capable of seeing the Soul, who takes pleasure in (such) meditation, who is gifted with intelligence and purety in acts One should try to gain this Knowledge by abandoning those five obstacles of Yoga which are known to the wise, namely, desire, anger, cupidity, fear and sleep. Anger is conquered by tranquility of disposition Desire is defeated by giving up all purposes

6 By meditating with the help of the understanding upon topics deserving meditation one, gifted with patience succeeds in relinquishing sleep By steady endurance one should govern his organs of generation and the stomach One should protect his hands and feet by his eyes.

7 One should protect his eyes and ears by the help of his mind, and his mind and speech by his acts One should avoid fear by carefulness, and pride by attending the wise

8 Controlling procrastination, one should by these means subdue these obstacles of Yoga One should pay his adorations to fire and the Brahmanas and should bow his head to the gods

9 One should avoid all kinds of unholy conversation and malicious speech and words which pain other minds. Brahma is the effulgent seed It is again, the essence of that seed from which proceeds all this

10—11 Brahma became the eye, in the form of this mobile and immobile universe, of all elements that were born. Meditation, study, gift, truth, modesty simplicity, forgiveness, purity of body, purity of conduct, and subjugation of the senses, these increase one's energy which dissipates his sins.

12 By treating impartially all creatures and by living contentedly upon what is gained easily and without exertion one acquires the fruition of all his objects and succeeds in gaining knowledge.

13 Purged of all sins, gifted with energy, sparing in diet, with senses under complete control, one should, after having subdued his desire and anger, try to attain to Brahma,

14 Uniting firmly the senses and the mind with gaze fixed inwards one should, in the silent hours of evening or those before dawn, fix his mind upon the understanding.

15 If even one of the five senses of a human being be kept ungoverned all his wisdom escapes through it like water through a hole not made up at the bottom of a leathern bag

16 The mind in the first instance should be controlled by the Yogin like a fisherman trying at the commencement to make that one among the fish powerless from which he anticipates the greatest danger to his nets Having first governed the mind, the Yogin should then proceed to subdue his ears, then his tongue, and then his nose.

17 Having controlled these, he should fix them on the mind Then withdrawing the mind from all purposes, he should settle it on the understanding.

18—19 Indeed having governed the five senses the Yati should fix them on the mind. When these with the mind for the sixth become concentrated in the understanding, and thus centred remain steady and firm then Brahma becomes perceptible like a smokeless blazing fire or the effulgent Sun.

20. Indeed, one then beholds in himself his own soul like lightning in the firmament. Everything then appears in it and it appears in everything on account of its infinitude.

21. Those great Brahmanas, who are possessed of wisdom, who are endued with fortitude who are possessed of high knowledge and who are engaged in the well-being of all creatures, succeed in saying it.

22 Practising austere vows, the Yogin, who acts thus for six months seated by himself on a lonely spot, becomes at one with the Indestructible.

23—42 Acquiring by Yoga annihilation, extension, power to present different shapes in the same person or body, celestial scents, and sounds, and sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth, equality with the wind, power to understand the meaning of scriptures and every work of genius living with celestial damsels, the Yogin should not care for them and merge them all in the Understanding.

25 Restraining words and the senses one should practise Yoga after dusk and before dawn, seated on a mountain summit, or at the foot of a huge tree or with a tree before him.

26 Controlling all the senses within the heart, one should, with faculties concentred, think on the Eternal and Indestructible like a man of the world thinking of wealth and other valuable properties One should never, while practising Yoga, withdraw his mind from it.

27 One should with devotion pursue those means by which he may control the restive mind One should never suffer himself to fall away from it.

28 With the senses and the mind withdrawn from everything else, the Yogin should repair to empty caves of mountains, to temples consecrated to the gods and to empty houses or apartments, for living there

29 One should not mix with another in either speech, act or thought Disregarding all things and eating very sparingly the Yogin should regard equally objects acquired or lost.

30. He should treat equally one who praises and one who censures him He should not seek the good or the evil of one or the other.

31. He should not rejoice at an acquisition or be sorry at a failure or loss Treating all beings equally he should imitate the wind

32 Brahma, as represented by sound, appears very clearly unto one whose mind is thus turned to itself, who leads a pure life, and who sees all things equally, indeed unto one who is ever engaged in Yoga thus for even six months

33 Seeing all men stricken with anxiety the Yogin should regard a clod of earth, a piece of stone, and a lump of gold with an equal eye. Indeed, he should withdraw himself from that path, cherishing a

hatred for it, and never allow himself to be stupified.

34 By following the path indicated above, even a person of an inferior caste, or a woman, will surely acquire the highest end.

35 He who has subdued his mind sees in his own self, by the help of his own understanding the Increate, Ancient, Undeteriorating, and Eternal Brahma —That which cannot be attained to except by controlled senses,—That which is subtiler than the most subtile, and grosser than the most gross, and which is Emancipation's self

Bhishma said —

36 'By ascertaining from the preceptors and by themselves reflecting with their minds upon these words of the great Rishi spoken so properly wise persons become at one with Brahma himself till, indeed the time when the universal dissolution sets in that swallows up all existent beings'

CHAPTER CCXLI.

(MOKSHADHARMA PARVA) — *Continued.*

Shuka said —

1 The injunctions of the Vedas are twofold They once lay down the command —Do all acts,—they again declare renounce acts —I ask—where do persons go by the help of Knowledge and where by the help of acts

2 I wish to hear this Do tell me this Indeed, these injunctions about knowledge and acts are dissimilar and even contradictory

Bhishma said —

3—4 Thus addressed the son of Parasara said to his son —I shall explain to you the two paths, viz, the destructible and the indestructible, resting respectively upon acts and knowledge Listen with rapt attention, O child, to me as I point out to you the place which is reached by one with the help of knowledge, and that other place which is reached with the help of acts. The difference between these two places is as great as the endless firmament.

5 The question which you have asked me has given me much pain as an atheistic talk gives to a religious man.

6. These are the two paths upon which the Vedas are settled the duties (acts) indicated by action and those based on renunciation described so beautifully

7 By acts a living creature is destroyed By knowledge, however, he becomes free Therefore, Yogins who see the other side of the ocean of life, never perform acts.

8 Through acts one is compelled to take rebirth after death with a body composed of the sixteen ingredients Through knowledge however, one becomes metamorphosed into that which is Eternal, Unmanifest and Immutable

9 Little witted persons speak highly of acts On account of this they have to assume bodies ceaselessly.

10 Those men, who have keen perceptions about duties and who have attained to that high understanding, never speak highly of acts even as persons, who depend for their drinking water upon the supply of streams never speak highly of wells and tanks.

11—14 The fruit of acts consists of pleasure and pain, of existence and non-existence By knowledge one attains to that where there is no occasion for grief, where one becomes freed from both birth and death, where one is not subject to decrepitude, where one gets over the state of conscious existence where is Brahma which is Supreme, Unmanifest, immutable, ever-existent, imperceptible, above the reach of pain immortal, and transcending destruction, where all become freed from the influence of all pairs of opposites as also of wish or purpose Reaching that stage, they regard everything equally, become universal friends and devoted to the well-being of all creatures There is a huge gulf O son between one given to knowledge and one given to acts.

15 Know that without suffering destruction, the man of knowledge exists for ever like the moon on the last day of the dark fortnight existing in a subtile form.

16. The great Rishi has described this more fully. Regarding the man given to acts his nature may be inferred from seeing the new moon which appears like a bent thread in the sky.

17. Know, O son, that the man of acts is born again with a body with eleven elements for its component parts which are the results of modification, and with a subtile from which represents a total of sixteen.

18 The god who resides in that (material) form, like a drop of water on a lotus leaf, should be known as Kshetrajna (Soul)

which is Eternal and which gets over by Yoga both the mind and the understanding.

19 Goodness, darkness, and ignorance are the qualities of the Understanding. The understanding is the attribute of the individual soul living within the body The individual soul in its turn, emanates from the Supreme Soul.

20 The body with the soul is said to be the attribute of individual soul It is individual soul which acts and causes all bodies to live He who has created the seven worlds is said by those who are acquainted with what is Kshatra to be above individual soul.

CHAPTER CCXLII.

(MOKSHADHARMA PARVA — *Continued,*

Shuka said:—

1. I have now understood that there are two kinds of creation, viz, one universal emanating from the (universal) Soul. The other consisting of the senses with their objects, originates from the power of the Understanding This last transcends the other and is considered to be the foremost.

2 I wish however, to once more hear of that path of righteousness which runs in this world, regulated by the virtue of Time and according to which all good men form their conduct

3 In the Vedas there are both kinds of saying, do acts and avoid acts How shall I succeed in determining which of the two is right? You should explain this clearly.

4 Having acquired through your instructions, a thorough knowledge of the course of conduct of human beings, having purified myself by the practice of only righteousness, and having cleansed my understanding, I shall, after renouncing my body, see the indestructible Soul.

Vyasa said:—

5 The course of conduct that was first laid down by Brahman himself was duly followed by the wise and pious persons of yore viz, the great Rishis of ancient times

6—8 The great Rishis conquer all the worlds by the practice of celebacy. Seeking all things which are good for himself, by fixing the mind on the understanding, practising severe austerities by living in forest and living on fruits and roots, by treading on sacred spots, by practising universal benevolence, and by begging alms at the proper time from the huts of hermits when these become smokeless and the sound of the husking rod is hushed a person attains to Brahma.

9 Abstaining from flattery and from bowing your head to others and avoiding both good and evil, live in the forest alone appeasing hunger by any means that presents itself before you

10 The sayings of the Vedas are, in the opinion of the ordinary persons, contradictory. Whether this is authoritative or that is so, when there is this conflict, how can they be considered to be spiritual.

11. I wish to hear this how can both be considered as authoritative. How indeed, can liberation be obtained without violating the ordinance regarding the obligatory character of acts.

Bhishma said —

12 Thus addressed the son of Gandhavati, viz, the Rishi, praising these words of His highly energetic son, replied to him as follows.

Vyasa said:

13 One who is a Brahmacharin, one who lives like a house-holder, one who is a hermit and one who lives like a mendicant, all reach the same high end by duly satisfying the duties of their respective modes of life

14 Or if one, and the same person, shorn of desire and aversion, follows (one after another) all these four modes of life according to the ordinances that have been laid down, he is certainly gratified (by such conduct) to understand Brahma.

15 The four modes of life form a ladder or flight of steps That flight attaches to Brahma By ascending that flight one reaches the region of Brahma.

16. For following the fourth mode of life the Brahmacharin, conversant with the distinctions of duty and shorn of malice, should live with the preceptor or his preceptor's son

17—18 While living in the preceptor's house, he should seek bed after the preceptor has gone to his and rise therefrom before the preceptor rises from his He should do all such acts again which a disciple as also a menial servant should do. Doing these he should humbly stand by his preceptor Skilled in every kind of work, he should act like a menial servant, doing every act for his preceptor.

19 Having performed all acts, he should study sitting at the feet of his preceptor, with anxious desire to learn He should always behave with simplicity, avoid evil speech, and take lessons only when his preceptor asks him for it.

20 Becoming pure in body and mind, and acquiring cleverness and other virtues he should now and then speak what is pleasant Controlling his senses he should look at his preceptor without curiosity.

21. He should never eat before his preceptor has eaten, never drink before his preceptor has drunk, never sit down before his preceptor has sat down, and never go to bed before his preceptor has gone

22 He should gently touch his preceptor's feet with palms, the right foot with the right hand and the left foot with the left.

23 Reverentially saluting the preceptor, he should say to him —O illustrious one, teach me! I shall do this, O illustrious one! This I have already done, O twice born one I am ready to do whatever else your reverend self may be pleased to command

24. Having said all this and having duly offered himself (thus), he should perform whatever acts of his preceptor wait for doing and having completed them inform the preceptor once more that they have been done.

25 What scents or tastes the Brahmacharin may abstain from while actually leading a life of celebacy may be used by him after his return from the preceptor's house. This is according to the ordinance.

26 Whatever observances have been laid down in full for Brahmacharins should all be regularly practised by him He should be always at the beck and call of his preceptor

27. Having pleased his preceptor in this way to the best of his powers, the disciple should, from that mode of life, enter into the others and practise the duties of each.

28 Having (thus) spent a fourth part of his life in the study of the Vedas and observance of vows and fasts, and having given the preceptor his fee, the disciple should according to the ordinance bid adieu and return home for becoming a house-holder.

29 Then, having married according to the ordinances, and having carefully established the domestic fire, he should, observing all the vows and fasts become a house-holder and pass the second period of life.

CHAPTER CCXLIII.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. Performing meritorious vows, the house holder, for the second period of his life, should live in his house, having married according to the ordinance and having established a fire.

2. Four kinds of conduct have been enunciated by the learned for the domestic mode of life. The first consists of keeping grain in store sufficient to last for three years The second is of keeping a store to last for one year.

3 The third is of providing for the day without thinking for the morrow. The fourth consists of collecting grain like a pegion Of these each one is superior in merit to its predecessor as has been laid down by the scriptures

4 Observing the first kind of conduct a householder may practise all the six well known duties He who observes the second kind of conduct should perform three only of these duties, namely learning, giving and taking. He who follows the third kind of conduct should practise only two of the duties (*viz*, learning, and giving) The householder practising the fourth mode of life should observe only one duty (*viz*, reading the scriptures.

5 The duties of the householder are all considered as highly meritorious. The householder should never cook any food only for his own use, nor should he kill animals (for food) except in sacrifices

6 If a householder wishes to slay (for food) or to cut down a tree (for fuel), he should do both the acts according to the ritual laid down in the Yajur for that much is due to both animate and inanimate creation The householder should never sleep during the day, or in the first or the last part of the night.

7 He should never take two meals between morning and evening, and should never call his wife to bed except in her season In his house no Brahmana should be allowed to remain unfed or unadored.

8—9 He should always adore such guests who present sacrificial offerings, who are cleansed by Vedic learning, who observe excellent vows, who are high-born and conversant with the scriptures, who follow the duties of their own order, who are self-controlled, mindful of all religious acts, and devoted to penances. The

scriptures hold that what is offered to the gods and the departed manes in sacrifices and religious rites, is meant for the service of guests like these.

10—11 In this mode of life, the scriptures hold that a portion of the food, should be given to every creature, to one, who for the sake of show, keeps his nails and beard, to one who from pride shows what his own (religious) practices are, to one who has unduly abandoned his sacred fire, and even to one who has injured his preceptor A house holder should give (food) to Brahmacharins and Sanyasins.

12—13. The house-holder, should every day eat Vighasa and ambrosia Mixed with clarified butter, the remains of the food which is offered in sacrifices make ambrosia That householder who eats after having fed his servants, is said to eat Vighasa The food, which remains after the servants have been fed is called Vighasa, and that which is left after the presentation of sacrificial offerings, is called amrita.

14 A householder should be content with his own married wife He should be self controlled. He should avoid malice and control his senses

15—16 He should never fall out with his sacrificial priest, ordinary, and preceptor, with his maternal uncle and guests and dependants, with the aged and the young, with those who suffer from diseases, with those who practise as physicians, with kinsmen, relatives, and friends, with his parents, with women who belong to his own paternal family, with his brother and son and wife, with his daughter, and with his servants.

17 By avoiding quarrels with these, the householder becomes purged of all sins By conquering such disputes, he succeeds in conquering all the blessed regions There is no doubt in this

18 The preceptor is able to take one to the regions of Brahman The father can take to the regions of Prajapati. The guest is powerful enough to lead to the region of Indra. The priest has the power to take to the regions of the celestials Female relatives on the father's side have power over the regions of the Apsaras, and blood relatives over the regions of the Vishwedevas.

19 Relation by marriage and collateral kinsmen have power over the several quarters of the horizon (viz, north, &c) and the mother and the maternal uncle have power over the Earth The old, the young, the afflicted, the worn out have power over the firmament.

20 The eldest brother is like a father (to all his younger brothers). The wife and the son are one's own body. One's menial servants are his shadow. The daughter is an object of great love.

21. Therefore a householder, gifted with learning, observant of duties and endued with endurance, should bear without excitement or anxiety every sort of annoyance and even censure from the last-named relatives.

22 No pious householder should do any act, out of consideration for money. There are three courses of duty attached to the domestic mode of a life. Of these every succeeding one is more meritorious than the preceding one.

23 The same rule of merit holds good regarding the four modes of life also *viz*, every succeeding one is superior to the one preceding it.

24 One seeking prosperity, should perform all those duties and rites that have been laid down in the scriptures regarding those modes.

25 That kingdom becomes prosperous where these highly deserving persons dwell *viz* those who live like householders according to the Kumbhadhanya method, they who live according to the Uncha method, and they who live according to the Kapoti method.

26 That man, who cheerfully lives like a householder, observing those duties, succeeds in sanctifying ten generations of his ancestors above and ten generations below

27 A householder, duly observing the duties of domestic life, acquires what gives in the end happiness, equal to what takes place in the regions attained by great kings andemperors Even such is the end of thosewho have controlled their senses.

28 Heaven has been ordained for all great householders That heaven is filled with charming cars for each Even that is the charming heaven described in the Vedas.

29 The regions of heaven form the high mead for all householders of controlled minds.

30 The Self born Brahma ordained that the domestic life, should secure heaven, and since it has been so ordained, a person, by gradually following the second mode of life, obtains happiness in heaven.

31 After this comes that high and superior mode of life, called the third, for those that are desirous of renouncing their bodies. Superior to that of householders

is the life of hermits—who reduce their bodies into skeletons overlaid with dried skins. Listen as I describe to this subject to you further more."

CHAPTER CCXLIV.

(MOKSHADHARMA PARVA)—*Continued.*

Bhishma said:—

1. "You have been told what the duties of a householder are as ordained by the wise. Listen now, O Yudhisthira, to the next class of duties.

2. Gradually leading off the domestic mode, one should enter the third mode which is good. It is the mode which is followed by persons who living with their wives pain themselves by means of austerities. It is the mode followed by those who live in forest as hermits.

3. Blessed be you, O son, listen to the duties observed by those who follow this mode of life in which are set forth the practices of all men and all modes of life. Listen, indeed, to the duties of those who live in sacred spots and who have adopted this mode after proper consideration.

Vyasa said—

4. When the householder sees his body wrinkled and hair white on his head, and children of his children, he should then retire into the forest.

5. He should pass the third portion of his life as Vanaprastha. He should worship those sacred fires to which he had attended while a householder. Desirous of performing sacrifices, he should also worship the gods.

6. Observing vows and being sparing in diet, he should eat only once, during the sixth part of the day. He should be always careful. Adoring his fires, he should keep some kine serving them dutifully. He should perform all the rituals of a sacrifice.

7. He should live upon rice and wheat which grows indegenously, and upon other sorts of grains, growing wildly. He should eat the remnant after feeding guests. In the third mode of life, he should make offerings of clarified butter in the five celebrated Sacrifices.

8. Four courses of conduct have been laid down for the Vanaprastha mode of life. Some gather only what is necessary for the day. Some store up things for a month.

9. Some collect grain and other necessaries sufficient to last for twelve years. Hermits may act thus for adoring guests and performing sacrifices.

10. They should during the rains, expose themselves to rain and go to water during the autumn. In summer, they should sit in the midst of four fires with the sun burning overhead. Throughout the year, however, they should be sparing in diet.

11. They should sit and sleep on the naked earth. They stand on only their toes. They should be satisfied with the bare earth and with small mats of grass. They perform their ablutions morning, noon, and evening.

12. Some amongst them use only their teeth for cleaning grain. Others use only stones for the same. Some amongst them drink, only during the light fortnight, boiled very lightly, gruel of wheat (or other grain).

13. Others drink similar gruel only during the dark fortnight. Some eat what only comes of itself. Some practising rigid vows, live upon only roots, some upon only fruits, some upon only flowers, duly following the method followed by the Vaikhanashas.

14. These and various other observances are practised by those wise and pious men. The fourth mode of life is based upon the Upanishads.

15. The duties prescribed for it may be observed in all the modes of life equally. Differing from the others this mode comes after domestic and forest life.

16—18. In this very cycle, O son, many learned Brahmanas knowing the truths of all things, have been known to observe this mode. Agastya the seven Rishis Madhuchchhandas, Aghamarshana, Sankriti Sudivatandi who lived whithersoever he pleased and was content to take what came (without ever seeking for anything), Ahoviryya, Kavya, Tandya, the learned Medhatithi, the highly energetic Karmanirvaka, and Sunyapala who had worked hard (for acquiring Yoga power), were the authors of this course of duties, and themselves practising them, have all gone to heaven.

19—21. Many great Rishis, O son, who had the power to see immediately the fruits of their ascetic merit, those numberless ascetics who pass by the appellation of Vaikhanasas, many Rishis of very austere penances and endued with accurate knowledge about distinctions of duty, and many other

Brahmanas too numerous to mention, adopted the forest mode of life The Vaikhanasas, the Valakhilyas, the Saikatas, all of whom were given to austere penances who were firm in virtue, who had controlled their senses, and who used to see the fruits of their penances immediately, adopted this mode of life and finally went to heaven.

22—23 Freed from fear and not counted with the stars and planets, these have become visible in the sky as luminaries When the fourth or last part of life is got at, and when one is weakened by decrepitude and possessed by disease one should leave off the forest mode of life Performing a sacrifice capable of being completed in a single day and in which the sacrificial fee should be everything he has, he should himself perform his own funeral rite Withdrawn from every other object, he should devote himself to his own self, taking pleasure in himself, and depending also on his own self He should put up all his sacrificial fires (thenceforth) upon his ownself, and sever all sorts of bonds and attachments.

25—26 He should always celebrate such sacrifices and rites as are completed in a single day When, however from performance of the (ordinary) sacrifices of sacrificers, the Sacrifice in Self begins, then for liberation he should sacrifice his own self in the three fires. Without finding fault with his food he should take five or six mouthfuls offering them duly to the five vital airs uttering Mantras of the Yajurveda

27. Practising austerities while living like a forest recluse, one should shave off his hair and bristles and pare off, his nails, and having purified himself by acts, pass into the fourth and the last holy mode of life.

28 That twice-born one who enters the fourth mode of life, giving pledges of assurance to all creatures, succeeds in acquiring many effulgent regions hereafter and ultimately attains to the Infinite.

29 Of excellent disposition and conduct, with sins all purged off the person who is conversant with his own self never wishes to perform any act for either this or the other world. Shorn of anger, error, anxiety and without friendship, such a person lives in this world like one having nothing to do with it.

31 One in the (observance of Sannyasa) should not be unwilling in satisfying the duties included in Yama and those also that walk behind them. Such a person should live energetically according to the ordinances laid down for his own mode, and leave off Vedic study and the sacred thread which marks his birth Given to righteousness and having his senses under complete control, such a person endued with knowledge of self, attains, forsooth, to the end for which he tries

31 After the third is the fourth mode of life It is very superior, and has numberless high virtues In merit it reigns supreme over the three other modes of life. It is said to occupy the very highest place. Listen to me as I describe the duties belonging to that mode which is very supreme and which is the high refuge of all

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CHAPTER CCXLV.

(MOKSHADHARMA PARVA).—*Continued.*

Shuka said:—

1 While living satisfying duly the duties of the forest life how should one, who tries to attain to That which is the highest object of knowledge, set his soul on Yoga according to the best of his power?

Vyasa said:—

2 Having acquired purity by the practice of the first two modes of life *viz*, Brahmacharyaya and domesticity one should, thereafter, set his mind on Yoga in the third mode of life. Listen now with rapt attention to what should be done for attaining to the highest object of acquisition.

3 Having conquered all shortcomings of the mind or heart by easy means in the practice of the first three modes of life, one should pass into the best and the highest of all the modes, *viz*, Sannyasa or Renunciation.

4 Do you then pass your days, having acquired that purity. Listen also to me. One should, alone and without anybody to help him or bear him company, practise Yoga for achieving success.

5 One who practises Yoga without any one in his company, who sees everything as a repetition of his own self, and who never discards anything, never falls away from Liberation Without keeping the sacrificial fires and without a fixed dwelling, such a person should enter a village for only begging his food.

6. He should provide himself for the day without keeping any thing in store for the morrow. He should practise penances, his heart fixed on the Supreme. Eating

self, the universe with all creatures including the very celestials, becomes pleased

29 They, who know the Sentiency which is endued with effulgence, which is covered with three sheaths, which has three qualities for its characteristics, to be Ishwara partaking of that which is highest, viz., the nature of the Supreme Soul, are respected of all the worlds. The very gods with all human beings applaud their merits.

30 He who succeeds in seeing in the Soul which lives in his own body all the Vedas, ether and the other objects of perception, the rituals of the scriptures, all those entities which are perceptible in sound only, and the superior nature of the Supreme Soul, adored of the very gods as the foremost of all beings.

31. He who sees in the Soul which lives within his body that foremost of beings which is not attached to the Earth, which is immeasurable in even the limitless sky, which is made of gold, which is begotten of the egg and lives within the egg, which is equipped with many feathers, and which has two wings like a bird, and which is rendered effulgent by many rays of light, is adored of the very gods as the foremost of all beings.

32 The very gods adore him in whose understanding is set the wheel of Time, which is constantly revolving, which knows no deterioration, which devours the span of existence of every creature, which has the six seasons for its naves, which is equipped with twelve radii consisting of the twelve months, which has excellent joints, and towards whose gaping mouth goes on this universe.

33. The Supreme Soul is the huge unconsciousness of dreamless sleep. That Unconsciousness forms the body of the universe. It pervades all created things Sentiency occupying a portion of that capacious unconsciousness, pleases the gods These last, being pleased, gratify the open mouth of that unconsciousness.

34. Endued with effulgence as also with the principle of eternity, Sentiency is without a beginning. It wins infinite regions of eternal happiness. He whom no creature fears, has never to fear any creature.

35. He who never does anything blameable and who never censures another, is said to be a truly twice born one Such a man succeeds in seeing the Supreme Soul He whose ignorance has been removed and whose sins have been washed away, never enjoys either here or hereafter the happiness that is enjoyed by others.

36 A person following the fourth mode of life wanders on the Earth like one not attached to anything. Such a person is shorn of anger and error. Such a person regards equally a clod of earth and a lump of gold. Such a man never keeps anything in store for his use Such a person has no friends and enemies. Such a person does not care praise or blame, and the agreeable and the disagreeable.

CHAPTER CCXLVI.

(MOKSHADHARMA PARVA)—*Continued.*

Vyasa said:—

1. The Sentiency is endued with all those entities which are modifications of Nature. These do not know the Soul but the Soul knows them all.

2 Like a good driver going on with the help of strong well-trained, and very good horses along the paths he chooses, the Soul acts with the help of these, called the senses, having the mind for their sixth.

3 The objects of the senses are superior to the senses themselves The mind is superior to those objects The understanding is superior to the mind Mahat or the principle of greatness is superior to the understanding.

4 Superior to Mahat is the Prakriti. Superior to the Prakriti is Brahma There is nothing superior to Brahma. That is the highest limit of goodness and the highest end.

5 The Supreme Soul is hidden in every creature It is not so manifest that ordinary men can see. Only Yogins with subtle vision see the Supreme Soul with the help of their keen and subtile understandings.

6—7. Merging the senses having the mind for their sixth and all the objects of the senses into the inner self by the help of the understanding, and meditating upon the three states of consciousness, viz., the object thought, the act of thinking and the thinker, and abstaining by contemplation from every kind of enjoyment, replenishing his mind with the knowledge that he is Brahma's self, laying aside at the same time all consciousness of power, and thereby making his Soul perfectly tranquil, the Yogin attains to immortality.

8 That person, however, who becomes the slave of all his senses and whose ideas of right and wrong have been confounded, already subject as he is to death actually meets with death by such surrender of self.

9 Destroying all desires, one should drown the gross understanding into one's subtile Understanding. Having thus drowned the gross into the subtile Understanding, one is sure to become a second Kalanjara mountain.

10. By purifying his heart, the Yogin gets over both righteousness and its opposite. By purifying his heart and by living in his own true nature, he acquires the highest happiness.

11. The sign of that purity of heart is that one who has acquired it experiences that state of unconsciousness which is similar to that of dreamless slumber. The Yogin who has acquired that state lives like the steady flame of a lamp which burns in a place where the atmosphere is perfectly still.

12 Being sparing in diet, and having purified his heart, that Yogin who applies his Soul to the Soul, sees the Soul in the Soul

13 This topic, O son, intended for your instruction, is the essence of all the Vedas The truths expounded in it cannot be understood by the help of inference alone or by that of mere study of the scriptures One must understand it himself by the help of faith.

14. By churning the riches contained in all religious works and in all topics based on truth, as also the ten thousand Richs, this ambrosia has been acquired.

15 As butter from curds and fire from wood so this has been raised for the sake of my son —this which forms the knowledge of all truly wise men.

16 This topic, O son, fraught with solid instruction, is intended for Brahmana who having studied the Vedas, have become house holders It should never be delivered to one who is not of tranquil soul, or one is not self controlled, or who one who has not practised penances.

17 It should not be delivered to one who is not conversant with the Vedas, or one who do not humbly wait upon his preceptor, or one who is not shorn of malice, or one who is not possessed of sincerity and candour, or one who is of reckless conduct.

18 It should never be delivered to one whose intellect has been consumed by disputation, or one who is vile or low. This topic containing the quintessence of duties, should be communicated to that person, however, who is possessed of fame or who deserves praise, or who is of tranquil soul, or possessed of ascetic merit, to a Brahmana who is such to one's son or dutiful disciple, but on no account should it be delivered to others.

20 If any person gives away the entire Earth with all her treasures, to one conversant with truth, the latter should still consider the gift of this knowledge as very much superior to that gift.

21. I shall now describe to you a subject which is a greater mystery than this, a subject connected with the Soul, which is above the ordinary understandings of human beings, which has been seen by the foremost of Rishis, what has been treated in the Upanishadas, and which forms the topic of your inquiry.

22 Tell me what, after this, is in your mind? Tell me in what you have still any doubt? Listen, for here I am O son, seated before you! Upon what, indeed, shall I once more discourse to you.

CHAPTER CCXLVII.

(MOKSHADHARMA PARVA).—*Continued*

Shuka said —

1 O illustrious one, O foremost of Rishis once again describe to me fully the subject bearing on soul. Tell me what, in deed is spiritual topic and whence does it come?

Vyasa said —

2 That, O son, which is considered as spiritual with reference to human beings, I shall now mention to you, and listen to the explanation I give.

3 Earth, water, light, wind and entities are the great principles which form the component parts of all creatures, and though really one are yet considered different like the waves of the ocean.

4 Like a tortoise extending out its limbs and withdrawing them again, the great elements by living in innumerable small forms go through transformations

3 All this universe of mobile and immobile objects has for its component parts these five elements Everything, regarding creation and destruction, is referrible to this fivefold elements.

6 These five elements are in all existent things The Creator of all things, however, has made an unequal distribution of those elements for serving different ends

Shuka said :—

7 How can one understand that unequal distribution in the various objects of the universe? Which amongst them are the senses and which the attributes? How may this be understood?

Vyasa said :—

8 I shall explain this to you properly, one after another. Listen with rapt attention to the subject as I explain how what I have said actually takes place.

9 Sound, the sense of hearing, and all the cavities within the body,—these three originate—from ether. The vital airs, the action of the limbs, and touch are the attributes of the wind.

10 Form eyes and the digestive fire within the stomach, originate from light Taste, tongue, and all the humours,—these three originate from water.

11 Scent, nose, and the body,—these three,—form the attributes of earth. These then, as I have explained to you are the changes of the five (great) elements in connection with the senses.

12 Touch is said to be the attribute of the wind, taste of water, form of light Sound originate from ether, and scent is the property of earth.

13 Mind Understanding, and Nature,—these three, originate from their own previous states and acquiring a position higher than the attributes, do not get over those attributes

14 As the tortoise extends its limbs and withdraws them once again within itself, so the Understanding creates the senses and once again withdraws them into itself

15 The consciousness of ego which arises about what is above the soles of the feet and below the crown of the head is mainly due to the action of the Understanding.

16 It is the Understanding which is transformed into the (five) attributes It is the Understanding also which is transformed into the (five) senses with the mind for the sixth Where are the attributes when the Understanding is nowhere?

17. There are five senses in man. The mind is called the sixth The Understanding is called the seventh. The Soul is the eighth.

18 The eyes and the other senses are for only receiving impressions of form etc The mind exists for doubting The Understanding determines those doubts The Soul is said to only see every work without mingling with them.

19 The qualities of goodness, darkness and ignorance originate from their own counterparts These exist equally in all creatures These are called qualities and should be known by the actions they produce.

20 Regarding those actions, all such states of cheerfulness or joy, of tranquility and purity which one becomes conscious of in oneself, should be known as due to the quality of goodness.

21. All such states of sorrow in either the body or the mind, should be considered as due to the influence of the quality of darkness.

22 All such states of stupefaction whose cause cannot be determined (by either reason or inward light), should be known as due to the action of Ignorance.

23 Delight, cheerfulness, joy, equanimity, contentment of heart, due to any known cause or originating otherwise, are all effects of the quality of goodness.

24 Pride, false speech, cupidity, stupefaction, vindictiveness whether originating from any known cause or otherwise, are characteristics of the quality of darkness

25 Stupefaction of judgment, carelessness, sleep, lethargy, and indolence, from whatever cause these may originate, are to be regarded as the characteristics of the quality of Ignorance.

CHAPTER CCXLVIII.

(MOKSHADHARMA PARVA) — *Continued.*

Vyasa said :—

1 The mind creates innumerable ideas. The Understanding differentiates things, and ascertains their true nature The heart discriminates which is pleasant and which unpleasant. There are the three forces which produce acts.

2 The objects of the senses are superior to the senses The mind is superior to those objects The Understanding is superior to mind The Soul is considered as superior to Understanding.

3 Ordinarily the Understanding is a man's Soul When the Understanding, by itself, forms ideas (of objects) within itself, it is then called Mind

4 The senses being different from one another, the Understanding presents different aspects on account of its different modifications. When it hears, it becomes

CHAPTER CCXLIX.

(MOKSHADHARMA PARVA)—*Continued.*

Vyasa said:—

1. The objects by which one is encircled are created by the Understanding. Without being connected with them, the Soul stands aloof, lording over them. The Understanding creates all objects. The three principal qualities are continually being transformed. The Soul, gifted with power, lords over them all, without, however, mingling with them.

2. The objects created by the Understanding partake of its own nature. Like the threads created by the spider, the objects created by the Understanding partake of the nature of the Understanding.

3. Some hold that the qualities, when done away with by Yoga or knowledge, do not cease to exist. They hold this because when once gone, the marks only of their return are not perceived. Others hold that when destroyed by knowledge, they are at once destroyed never to return.

4. Meditating duly upon these two opinions, one should try his best according to the way one thinks proper. It is by this way that one should acquire eminence and take refuge in his own Soul alone.

5. The Soul is without beginning and without end. Understanding his Soul properly man should move and act, without yielding to anger, without indulging in joy, and always shorn of envy.

6. Cutting by this means the knot that is in his heart, created by the faculties of the Understanding, which is hard (to cut), but which can be destroyed by knowledge, one should live happily, without yielding to grief, and with his doubts removed.

7. Know that they who mix in worldly affairs, are as distressed in body and mind as persons ignorant of the art of swimming when they fall from the land into a vast and deep river.

8. Being conversant with the truth, the learned man, however, is never distressed, for he feels like one walking over firm land. Indeed he who perceives his Soul to be such, viz., as full of consciousness which has knowledge alone for its mark, is never distressed.

9. By thus knowing the origin and end of all creatures, and by thus apprehending their distinctions, a person succeeds in acquiring high felicity.

10. This knowledge is the possession of a Brahmana in particular by virtue of his birth. Knowledge of the Soul, and happiness like above, are each fully sufficient to lead to Liberation.

11. By gaining such knowledge one really becomes learned. What else is the mark of a person of knowledge? Having gained such knowledge, the wise men consider themselves successful and become liberated. Those things which produce fear to men shorn of knowledge do not do so to those who are gifted with knowledge. There is no end higher than the eternal end which is acquired by a learned person.

13. One sees with aversion all earthly objects of enjoyment which are, of course, full of shortcomings. Again seeing others pursue such objects with pleasure, another is filled with sorrow. But they who are conversant with both objects, *viz.*, that which is fictitious and that which is not so, are never grieved and are truly happy.

14. What a man does without expectation of fruits dissipates his acts of a pristine life. The acts, however, of such a person both of this end and his pristine life cannot lead to Liberation. On the other hand, such destruction of former acts and such acts of this life cannot bring what is disagreeable (*viz.*, hell,) even if the wise man engages in acts.

CHAPTER CCL.

(MOKSHADHARMA PARVA)—*Continued.*

Shuka said:—

1. May your reverend self describe what is the foremost of all duties, indeed, of that duty than which no higher one exists in this world.

Vyasa said:—

2. I shall now describe to you duties having a very ancient origin and laid down by the Rishis duties which are superior to all others. Listen to me with rapt attention.

3. The maddening senses should carefully be governed by the understanding like a father checking his own inexperienced children liable to fall into various evil habits.

4. To withdraw the mind and the senses from all unworthy objects and their due concentration (upon higher objects) is the highest penance. That is the highest of all duties. Indeed, that is said to be the highest duty.

Yogin who gets over both the gross and the subtile elements as also the intellectual principle and the Unmanifest.

22 Decrepitude and death cannot attack that Brahmana who has got beyond the sphere of acts, who has gone the destruction of the qualities themselves, and who is no longer attached to earthly objects

23 Indeed, when freed from everything, the Yogin, lives in a state transcending both attachment and hatred, he is said to be, even in this life, above his senses and all their objects

24 That Yogin, who having gone above Prakriti attains to the Highest Cause, becomes freed from the obligation of a re birth on account of his having attained to that which is the highest"

CHAPTER CCLII.

(MOKSHADHARMA PARVA).—*Continued.*

Vyasa said:—

1. A qualified preceptor should, first of all, describe the most capacious subject of spirituality, that has been explained in the previous chapter, to a disciple who wishes to enquire after Liberation after having transcended all pairs of opposites and performed the concerns of both profit and religion.

2 Ether, wind, light, water, and earth as the fifth, and existence and non-existence and time, exist in all living creatures having the five for their component ingredients.

3 Space is unoccupied interstice The organs of hearing consist of space. One knowing the science of elements endued with form should know that ether has sound for its attribute.

4. Wind is the essence of the feet. The vital airs are made of wind. Wind is the essence of the sense of touch, and touch is the attribute of wind

5 Heat, the digestive fire in the stomach, light that manifests all things, the heat of the body, and eye as the fifth, are all of light which has form of various colors for its attribute.

6 Solubility, and all kinds of liquid matter partake of water. Blood, marrow, and all else that is cool, have water for their essence. The tongue is the sense of taste, and taste is known as the attribute of water.

7. All solid substances partake of earth, as also bones, teeth, nails, beard, the hairs on the body, hair, nerves, sinews, and skin.

8 The nose is known as the organ of smell. The object of that sense, *viz*, scent, is known as the attribute of earth.

9 Each subsequent element partakes of the attribute or attributes of the preceding one in addition to its own The (three) supplementary entities exist in all living creatures. The Rishis thus described the five elements and the effects and qualities emanating from or belonging to them.

10 The mind is the ninth, and the understanding is the tenth. The Soul, which is infinite, is the eleventh. It is considered as the highest of all.

11. The mind has doubt for its essence. The understanding discriminates and produces certainty. The Soul becomes known as Jiva or individual soul when invested with body through the consequences of acts.

12. That man who regards all living creatures as unsullied though endued with all these entities having time for their essence, has never to perform acts moved on by error.

CHAPTER CCLIII.

(MOKSHADHARMA PARVA)—*Continued.*

Vyasa said:—

1. Those who are well-read in the scriptures see, with the help of acts laid down in the scriptures, the Soul which is encased in a subtile body and is highly subtile and which is dissociated from the gross body in which it lives.

2. As the rays of the Sun which move in dense masses through every part of the sky, cannot be seen by the naked eye though their existence can be perceived by reason, likewise, existent beings freed from gross bodies and moving in the universe are above the reach of human vision.

3 As the shining solar disc is seen reflected in the reflected water so the Yogin sees reflected within gross bodies the existent self.

4. All those souls again that are encased in subtile forms after being alienated from the gross bodies in which they lived, are perceptible to Yogins, who have controlled their senses and who are gifted with knowledge of the soul. Indeed, helped by their own souls, Yogins see those invisible beings.

5—6 Whether asleep or awake, during the day or in the night, and during the night or in the day, they who practise Yoga after renouncing all the creations of the understanding the passion engendered by acts and the power which Yoga begets, succeed in keeping their subtile form under complete control

7. The individual soul which lives in such Yogins, always endued with the seven subtile principles moves in all blissful regions, freed from decrepitude and death I say 'always,' and 'freed from death, as in common parlance for, in sooth, that subtile form is also terminable.

8 That man, however, who is under the influence of his mind and understanding, differentiates, even in his dreams, his own body from that of another and experiences both pleasure and pain.

9 Really, even in his dreams he enjoys happiness and suffers misery, and yielding to anger and cupidity, suffers all sorts of calamities

10 In his dreams he acquires great riches and feels highly satisfied performs meritorious acts, and sees as he does when he is awake.

11. It is wonderful to mark that individual soul which has to lie within the uterus and amid much internal heat, and which has to pass there full ten months is not digested and destroyed like food within the stomach.

12 Men possessed by the qualities of Darkness and Ignorance never succeed in seeing within the gross body the sentiency which is a portion of the Supreme Soul of transcendent effulgence and which lies within the heart of every creature

13 They who learn Yoga for the purpose of obtaining a knowledge of Self succeed in getting over the inanimate and gross body, the imperceptible subtile body and the casual body which is not destroyed on the occasion of even the universal destruction

14 Of the duties laid down for the various modes of life including the fourth mode these which I have described, which have Yoga for their foremost, and which indicate a complete stoppage of all operations of the Mind and the Understanding, have been laid down by Sandilya

15 Having comprehended the seven subtile principles, having comprehended also the Supreme Cause of the universe with the six attributes and lastly having understood that the universe is only a modification of nescience endued with the three qualities, one succeeds in seeing high Brahma.'

CHAPTER CCLIV.

(MOKSHADHARMA PARVA)—*Continued*

Vyasa said:—

1 There is a wonderful tree in the heart of man called Desire It is born of the seed called Error Anger and Pride form its large trunk The desire for work is the hollow ground around its foot

2 Ignorance is the root of that tree, and carelessness is the water which nourishes it Envy forms its leaves The evil acts of pristine lives supply it with vigor

3 Loss of judgment and anxiety are its twigs, grief forms its huge branches, and fear is its sprout Thirst which seems agreeable, forms the creepers which twine round it on all sides.

4 Avaricious men, fettered in chains of iron, sitting around that fruit-producing tree, worship it, in expectation of its fruit

5 He who, subduing those chains cuts down that tree and seeks to renounce both sorrow and joy, succeeds in attaining to the end of both.

6 That foolish wight who nourishes this tree by enjoying the objects of the senses is destroyed by those very objects like a poisonous pill destroying the patient to whom it is given

7 However by the help of Yoga, a clever man forcibly cuts off with the sword of concentration, the far reaching root of this tree

8 One who understands that the end of all acts performed from the desire of fruit is re birth or chains that bind, succeeds in getting over all sorrow

9 The body is compared to a city. The understanding is its mistress The mind living within the body is the minister of that mistress whose chief duty is to decide

10 The senses are the citizens who are employed by the mind For maintaining those citizens the mind shows a strong inclination for various sorts of acts Two great faults are seen in those acts namely, Darkness and Ignorance

11 Upon the fruits of those acts depend those citizens along with the chiefs of the city The two faults live upon the fruits of those acts which are done by forbidden means.

12 Such being the case, the understanding which of itself is unconquerable, goes down to a state of equality with the

mind Then again the senses, moved by the stained mind, lose their own firmness

13 Those objects again to acq ire which the understanding tries, produce grief and ultimately meet with destruction Those objects, after destruction, are remembered by the mind and accordingly they afflict the mind even after they are lost

14 The understanding is also afflicted, for the mind is said to be different from the understanding only when the mind is viewed regarding its chief function of getting impressions about whose certainty it is no judge In sooth however, the mind is identical with the understanding The quality of Darkness which is in the understanding then overwhelms the Soul itself that lies over that understanding sullied by Darkness like an image upon a mirror.

15 It is the mind that first becomes united with darkness Having united itself, it attacks the soul the understanding and the senses, and surrenders them to Rajas"

CHAPTER CCLV.

(MOKSHADHARMA PARVA) — *Continued.*

Bhishma said:—

1—2 "Do you, O son, O sinless one listen once more, with feelings of great pride, to the words given vent to by the Island born Rishi on the subject of the enumeration of the principles Like a blazing fire, the great Rishi said these words to his son who took after a fire wrapped in smoke Instructed by what he said, I also, O son, shall again explain to you that certain knowledge

3 The properties of earth are immobility, weight, hardness, productiveness, scent, density, capacity to absorb all sorts of scents, cohesion, habitableness, and that attribute of the mind which is called patience.

4 The properties of water are coolness taste, moisture, liq id ty, softness agreeableness, tongue, fluidity, capacity to be congealed, and power to melt all earthy products.

5 The properties of fire are irresistible energy, inflammability, heat, capacity to soften, light, sorrow, disease, speed, fury, and upward motion

6 The properties of the w nd are touch that is ne ther hot nor cool, power to help the organs of speech, indepen lence, strength, celerity, power to help all kinds of discharge, power to raise other objects, breaths inhaled and exhaled, life, and birth.

7. The properties of space are sound, extension, capacity of being enclosed, absence of refuge, power of being unmanifest, capacity for modification incapacity for resistance material cause for producing the sense of hearing, and the unoccupied parts of the human body

8 These are the fifty properties, as declared, which form the ess ences of the five elementary entities

9 Patience, reasoning, remembrance, forgetfulness or error, imagination, endurance, inclination towards good, inclination towards evil, and restlessness,—are the properties of the mind.

10 Destruction of both good and evil thoughts perseverance concentration, decision, and ascertainment of all things depending upon direct evidence form the five properties of the understanding"

Yudhisthira said:—

11 'How can the understanding be said to have five properties? How again can the five senses be described as properties Explain to me, O grandfather, all this abstruse topic'

Bhishma said:—

12 "The understanding is said to possess altogether sixty properties for the understanding includes the five elements All those properties exist in the Soul The Vedas say, O son, that the elements, their properties, are all created by Him who is above all decay. These entities, therefore, are not eternal

13 The theories contradicting the Revelation which have in the previous Verses, O son, been placed before you are all defective in the eye of reason Minding, however, in this world all that I have said to you about the Supreme Brahma, do you after acquiring the power which the knowledge of Brahma offers, seek to acquire tranquility of heart."

CHAPTER CCLVI.

(MOKSHADHARMA PARVA) — *Continued.*

Yudhisthira said —

1 "These k ngs who lie on the Earth's surface amid their respective armies these princes of great power, are now all deprived of life.

As she appeared to sink under their load into the water.

5 When after exercising my intelligence even for a long time I could not find out the means by which to bring about the destruction of this overgrown population, it was then that I was possessed by ire.

Sthanu said:—

6. Do not give way to anger, O lord of the celestials, about the destruction of living creatures! Be pleased! Let not these mobile and immobile beings be destroyed.

7—8 All tanks, all sorts of grass and herbs, all immobile beings, and all the four divisions of mobile creatures, are being consumed. The whole universe is about to be shorn of beings Be pleased, O divine lord! O you of pious soul this is the boon that I seek at your hands

9 If destroyed, these creatures would not return. Therefore, let this energy of yours be neutralised by your own energy.

10—11 Moved by pity for all created beings, find some means so that, O Grandfather, these living creatures may not be consumed! Oh, let not these living creatures die with even their descendants thus destroyed! You have appointed me to preside over the Consciousness of all living creatures, O Lord of all the lords of the universe.

12. All this mobile and immobile creatures, O lord of the universe, originated from you Pacifying you, O god of gods, I beg of you that living creatures may repeatedly come back into the world, undergoing repeated deaths!

Narada continued —

13 Hearing these words of Sthanu, the divine Brahma of controlled speech and mind himself suppressed that energy of his within his own heart

14 *Suppressing that fire* that had been destroying the universe, the illustrious Brahma, worshipped of all, and endued with illimitable power, then arranged for both birth and death of all living creatures

15—16 After the Self create had withdrawn and suppressed that fire, there came out, from all the pores of his body, a lady dressed in robes of black and red, with black eyes, black palms, wearing a pair of charming earrings and bedecked with celestial ornaments.

17. Having originated from Brahman's body, the lady sat on his right. The two foremost of gods thereupon espied her.

18 Then, O king, the powerful Self-create, the prime Cause of all the worlds, saluted her and said—O Death, kill these creatures of the universe

19 Filled with ire and resolved to encompass the destruction of created beings, I have called you Do you, therefore, begin to destroy all creatures foolish or learned.

20. O lady, kill all created beings without any exception. At my command you will acquire great prosperity.

21 Thus addressed, the goddess Death, adorned with a garland of lotuses, began to think sorrowfully and shed profuse tears.

22 Without suffering her tears, however, to fall down, she held them, O king, in her joined hands She then solicited the Self born moved by the desire of doing good to mankind.

CHAPTER CCLVIII.

(MOKSHADHARMA PARVA)—

Continued.

Narada said —

1 The lady having large eyes, controlling her grief by self-exertion, addressed the Grandfather, with joined hands and bending low like a creeper.

2 And she said—How, O foremost of speakers, shall a lady like me who has sprung from you proceed to perform such a terrible feat—a feat, which is sure to terrorize all living creatures

3 I fear to do any thing that is iniquitous! Do you find out a holy work for me You see that I am frightened. Oh, look upon me mercifully.

4 I shall not be able to cut off living creatures—infants, youths, and elderly ones,—who have done me no injury! O lord of all creatures, I bow to you, be pleased with me.

5 I shall not be able to cut off dear sons, loved friends and brothers and mothers and fathers! If these perish their surviving relatives will surely curse me. Thinking of this I am filled with fear.

6 The tears of the sorrow-stricken survivors will burn me for good I am very much afraid of them. I seek your protection.

7. All sinful creatures will have to sink into hell. I seek to please you, O boon-giving god! I attend to me your favour, O powerful lord.

36 By doing this you will only observe righteousness instead of committing sin Do you therefore, mind the work in hand, and addressing Desire and Anger begin to kill all living creatures.

37. Thus addressed, that lady, Death, became afraid of Brahma's curse and answered him, saying,—Yes! Thenceforward she began to send Desire and Anger at the last hours of living creatures, and through their agency to kill them

38 Those tears that Death had shed are the diseases by which the bodies of men are possessed. At the destruction, therefore, of living creatures, one should not, understanding with the help of the intelligence, give way to grief.

39 As the senses of all creatures disappear when they are in dreamless slumber and return once more when they awake similarly, upon the dissolution of their bodies all human beings have to go into the other world and return thence to this, O foremost of kings.

40 The element called wind, which has terrible energy and mighty prowess and deafening roars, acts as the life in all living creatures When the bodies of living creatures are destroyed that wind passing from the old performs various functions in various new bodies Therefore the wind is called the lord of the senses and is superior to all other elements forming the gross body.

41. The gods, without any exception, have to take birth as mortal creatures on Earth. Likewise, all mortal creatures also, succeed in acquiring the dignity of gods. Therefore, O foremost of kings, do not grieve for your son Your son has gone to heaven, and is enjoying great happiness there

42. It was thus, O king, that Death was created by the Self-Create and it is in this way that she kills duly all living creatures when their time comes The tears she had shed became diseases, which when their last hours come, snatch away all beings gifted with life."

CHAPTER CCLIX.

(MOKSHADHARMA PARVA)—*Continued.*

Yudhisthira said:—

1—2. 'All men who live on this Earth, are filled with doubts regarding the nature of righteousness. Who is it is that is called Righteousness? Whence also does Righteousness come? Tell me this, O Grandfather! Is Righteousness for this world or for the next world? Or, is it for both here and hereafter? Tell me this, O grandfather?'

Bhishma said:—

3 "The practices of the good, the Smritis, and the Vedas are the three marks of righteousness Besides these, the learned have said that the object (of doing works) is the fourth mark.

4 The Rishis of old have said what acts are righteous and also classified them as superior or inferior in point of merit. The rules of righteousness have been sanctioned for the conduct of the affairs of the world.

5 In both the worlds, here and hereafter, righteousness begets happiness as its fruit A sinful person, unable to acquire merit by subtle ways, becomes sullied with sin only.

6 Some hold that sinful wights can never be purged of their sins. In times of difficulty a person by even speaking an untruth acquires the merit of speaking the truth So a person who performs a sinful act acquires by that very means the merit of having done a pious act. Conduct is the refuge of righteousness Helped by it you should know what righteousness is.

7. The very thief, stealing others' things, spends them in acts of seeming virtue. During anarchy, the thief takes great pleasure in approaching what belongs to others.

8. When others however, rob him of what he has gained by robbery, he then seeks a king. At even such a time, when he is highly indignant for his rights of property being violated, he secretly hankers after the riches of those who are contented with their own.

9 Fearlessly and without a doubt in his mind he goes to the king's palace, with a mind purged of every sin. Within even his own heart he does not see the mark of any evil act.

10. To speak the truth is meritorious. There is nothing superior to truth Everything is supported by truth, and everything depends upon truth.

11. Even the sinful and dreadful persons swearing to keep the truth amongst themselves, do away with all grounds of quarrel and in a body perform their (sinful) deeds, depending upon truth. If they behaved falsely towards one another, they would, forsooth, be destroyed.

12. One should not take other's properties That is an eternal duty. Powerful men consider it as one that has been introduced by the weak.

13 When, however, ill luck overtakes these men they then approve of this injunction. Again, they who surpass others in strength or power do not necessarily become happy.

14. Therefore, do not ever think of doing a wrong act. One behaving in this way has no fear of dishonest men or thieves, or the king Not having injured any one, such a man lives fearlessly and with a pure heart.

15 A thief fears every body, like a deer driven from the forest into the midst of an inhabited village He considers other people as sinful as himself.

16. A pure-hearted person is always filled with cheerfulness and has no fear from any where. Such a person never sees his own misconduct in other persons

17. Persons who do good to all creatures have said that charity is another high duty. The rich people think that this duty has been laid down by the poor.

18. When, however, those wealthy men become poor on account of some bad turn of fortune, they then appreciate the practice of charity. Men who are highly rich do not necessarily experience happiness.

19 A person should never do that to others which he does not like to be done to him by others, knowing how painful it is to himself.

20. What can a man seeking another man's wife say to another man? It is seen, however, that even such a man, when he sees his wife with another person, becomes unable to forgive the act

21. How can a person who wishes to himself take breath think of preventing another by a murderous act from doing the same? Whatever wishes one cherishes about his own self, one should certainly cherish regarding another.

22 With his surplus riches he should remove the wants of the poor. Therefore the Creator ordained the practice of multiplying one's wealth

23 One should walk along that road by proceeding along which he may hope to meet with the gods, or, at such times when wealth is acquired, the duties of sacrifice and gift are highly spoken of.

24 The sages have said that righteousness consists in the performance of objects by means of agreeable means See, O Yudhisthira, that this is the standard that has been upheld in pointing out the marks of virtue and sin.

25 In days of yore the Creator ordained virtue gifting it with the power of holding the world together. The excellent conduct of the good, is subjected to restraints for acquiring virtue which depends upon many delicate considerations.

26 The marks of virtue have now been described to you, O best of Kuru's race! Do not, therefore, at any time think of doing a wrong act"

CHAPTER CCLX.

(MOKSHADHARMA PARVA)—

Continued.

Yudhisthira said —

1 "You say, that virtue or duty depends upon delicate considerations, that it is marked out by the conduct of the good, that it is fraught with restraints, and that its characteristics are also contained in the Vedas It appears to me, however, that I have a certain inward light by virtue of which I can differentiate between right and wrong by inferences.

2. Numberless questions which I had wished to ask you have all been answered by you There is one question, however, that I shall just now put. It is not prompted, O king, by desire of mere discussion.

3. All these embodied creatures, it seems, take birth, exist, and renounce their bodies, of their own nature. Duty and its opposite, therefore, cannot be determined, O Bharata, by study of the scriptures alone

4 The duties of a rich person are of one sort Those of a person who has fallen into distress are of another sort. How can duty in the time of poverty be determined by reading the scriptures alone?

5. The acts of the good, as you have said, form virtue The good, however, are to be known by their acts The definition, therefore, has at the bottom a begging of the question, and the result is that what is meant by conduct of the good remains unsettled

6. It is seen that some ordinary man commits sin while apparently achieving virtue Some extraordinary person again may be seen who achieves virtue by committing acts which are seemingly sinful.

7—8. Then, again, the proof has been given by even those who are well conversant with the scriptures themselves, for we

have heard that the ordinances of the Vedas disappear gradually in every successive cycle The duties in the Krita age are of one sort. Those in the Treta are of another sort, and those in the Dwapara are of a different sort The duties in the Kali age, again, are entirely of a different character It seems, therefore that duties have been sanctioned for the respective cycles according to the powers of human beings in the different ages

9 When, therefore, all the declarations in the Vedas do not suit equally all the ages the saying that the Vedas are true is only a popular parlance given vent to for popular satisfaction From the Shrutis have originated the Smritis whose range is very wide

10 If the Vedas be considered authoritative everywhere, then the Smritis also would be considered authoritative, for the latter are based on the former But when the Shrutis and the Smritis contradict each other, how can either be authoritative.

11. Then, again, it is seen, that when some wicked wights of great power cause certain portions of religious acts to be stopped these are destroyed for ever

12 Whether we know it or not, whether we are able to determine it or not, the course of duty is sharper than the edge of a razor and grosser than even a mountain

13 Virtue at first appears in the form of the romantic house of vapour seen in the distant sky When however it is examined by the learned it disappears

14 Like the small ponds at which cattle drink or the shallow canals along cultivated fields that dry up very soon the eternal practices laid down in the Smritis, falling into discontinuance, at last disappear for good.

15 Amongst good men, some are seen to become hypocrites by allowing themselves to be moved by desire Some become so, desiring by others Many others tread in the same path moved by various other motives of a similar nature

16 It cannot be gainsaid that such acts are righteous Fools, again, hold that virtue is an empty sound among those called good. They ridicule such persons and consider them as men bereft of reason.

17 Many great men, again, neglecting the duties of their own order, follow those of the Kshatriyas No such conduct, therefore, is to be seen, which is for universal benevolence.

18 By a certain action, one becomes really meritorious. The same actions prevent another from the acquisition of merit. Another, by performing those actions at his pleasure, it is seen remains unchanged.

19 Thus that action by which one reaps merit, obstructs another in the acquisition of merit One may thus see that all actions are not peculiar in motive and character

20 It seems therefore, that only that which the learned of old denominated righteousness is righteousness to this day and through that course of conduct the distinctions and limitations have become eternal"

CHAPTER CCLXI.

(MOKSHADHARMA PARVA) — *Continued.*

Bhishma said:—

1 Regarding it is cited the old conversation of Tuladhara with Jajali on the subject of virtue There was once a Brahmana named Jajali who lived in a certain forest, like a forest recluse.

2 Practising austere penances, he proceeded at a certain time towards the seashore and arrived there began to practise the most austere penances.

3 Observing many vows and restraints his food restricted by fast, his body clad in rags and skins bearing matted locks on his head his entire body smeared with filth and clay that intelligent Brahmana passed many years there, speechless.

4 Highly energetic that regenerate ascetic, O king while living within the waters travelled through all the worlds with the speed of the mind, desirous of seeing all things

5 Having seen the whole Earth bounded by the ocean and adorned with rivers and lakes and forests the ascetic one day, while sitting under the water, began to think thus —

6 In this world of mobile and immobile creatures there is none who can equal me! Who can travel with me among the stars and planets in the sky and live again within the waters!

7. Unseen by the Rakshasas while he said this to himself, the Pishachas said to him,—You should not say so!

8 There is a man named Tuladhara highly illustrious and doing the business of buying and selling. Even he, O best of

twice born ones, is not worthy of saying such words as you say!

9 Thus addressed by those beings, Jajali of austere penances replied to them, saying—I shall see that famous Tuladhara who is endued with such wisdom!

10 When the Rishi said this, those superhuman beings raised him from the sea, and said to him,—O best of twice-born one, go along this road!

11. Thus addressed by those beings, Jajali went onwards with a depressed heart Arrived at Baranasi he met Tuladhara whom he addressed thus.

Yudhisthira said:—

12 "What, O sire, are those difficult feats which Jajali had performed before for which he had acquired such great success? You should describe them to me."

Bhishma said:—

13 "Jajali had practised penances of the severest austerities He used to perform ablutions morning and evening

14 Carefully serving his fires, he was given to the study of the Vedas Well conversant with the duties laid down for hermits, Jajali, seemed to shine with effulgence

15 He continued to live in the forest, performing penances But he never took himself for one who had acquired any merit by his acts During the rains he slept under the open sky In autumn he sat in water.

16 In summer he exposed himself to the sun and the wind Still he never took himself for one who had acquired any merit by such acts He used to sleep on various sorts of painful beds and also on the naked earth.

17. On one occasion that ascetic, while standing under the sky during the rainy season, received on his head repeated showers from the clouds.

18. He had to pass through the forests again and again Partly with exposure to the rains and partly with the filth they caught the locks of that pure Rishi became entangled and interwined with one another

19 At one time abstaining entirely from food and living upon air alone that great ascetic, stood in the forest like a wooden post Unmoved at heart, he stood there, without once moving an inch.

20 While he stood there unmoved like a wooden post, O Bharata a pair of Kulinga birds, O king, built their nest on his head.

21. Filled with pity, the great Rishis allowed those birds in building their nest among his matted locks with pieces of grass.

22 And as the ascetic stood there like a wooden post, the two birds lived on his head happily and confidingly.

23. The rainy season passed away and autumn set in. Actuated by desire, the couple approached each other according to the law of the Creator, and with perfect confidence laid their eggs, O king, on the head of that Rishi.

24. Of rigid vows and endued with energy, the ascetic knew it. Knowing even what the birds had done, Jajali did not move Bent strongly upon acquiring merit no act involving the slightest injury to others could meet with his approval.

25 Going away and returning every day from, and to his head, the birds happily and trustfully lived there, O powerful king

26 When in the course of time the eggs became mature and young ones came out, they began to grow up in that nest, for Jajali moved not in the least

27 Firmly observing his vows, the righteous Rishi continued to hold and protect those eggs by standing on that very spot perfectly motionless and immersed in Yoga meditation.

28 In course of time the young ones grew and became endued with wings The Muni knew that the young Kulingas had grown up so

29 That foremost of intelligent men, of austere vows one day saw those young ones and became filled with pleasure.

30 Seeing their young ones endued with wings, the parent birds became very happy and continued to live in the Rishi's head with them in perfect confidence.

31 The learned Jajali saw that when the young birds had wings they flew to the air every evening and came back to his head without having gone far. He still stood motionless there

32 Sometime after he saw that, left by their parents, they went out alone and came back again alone Jajali did not still move.

33 Some time after, the young birds going away in the morning spent the whole day out of his sight but returned in the evening for living in the nest

34 Sometime after, leaving their nest for five days at a time they returned on the sixth day. Jajali still did not move.

35. Subsequently, when they gained their full strength, they left him and did not return at all even after many days.

36. At last, at another time, leaving him, they did not come even after a month Then, O king, Jajali left that place.

37. When they had thus gone away for ever, Jajali wondered much, and thought that he had gained ascetic success. Then pride entered his heart.

38. Ever observing vows, the great ascetic, seeing the birds thus leave him after having been brought up on his head, thought highly of himself, and became filled with joy.

39. He then bathed in a river and poured libations on the sacred fire, and, worshipped the rising Sun.

40. Having thus made those chataka birds, grow on his head, Jajali that foremost of ascetics, began to strike his armpits and cry loudly through the sky,—I have acquired great merit.

41. Then an unseen voice arose in the sky and Jajali heard these words —You are not equal, O Jajali, to Tuladhara in righteousness.

42. Highly wise, that Tuladhara lives at Baranasi. Even he is not competent to say what you say, O twice born one!

43. Hearing these words, Jajali became possessed by anger and desirous of meeting with Tuladhara, O king, began to roam over the whole Earth observing the vow of silence and passing the night where he met with evening.

44. After a long time he reached the city of Baranasi, and saw Tuladhara engaged in selling miscellaneous articles

45 As soon as the shop-keeper Tuladhara saw the Brahmana arrived at his place, he cheerfully stood up and adored the guest with proper salutations.

Tuladhara said :—

46 Forsooth, O Brahmana I know that you have come to me. Listen, however, O foremost of twice-born ones, to what I say!

47. Living on a low land near the seashore you had practised very hard penances. But you had no consciousness of having acquired religious merit.

48. When you had at last acquired ascetic success, certain birds were born on your head. You took great care of the little creatures.

49 When at last those birds became winged and when they began to leave your head for going here and there in search of food, it was then that, for your having thus assisted at the birth of those Chatakas, you began to feel pride, O Brahmana, thinking you had acquired great merit.

50 Then, O foremost of twice-born ones, you heard in the sky a voice that spoke of me The words you had heard filled you with anger and for that you have come here! Tell me, what wish of yours shall I fulfil, O best of Brahmanas."

CHAPTER CCLXII.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said :—

1. Thus accosted by the intelligent Tuladhara on that occasion, the highly intelligent Jajali, that foremost of ascetics, said these words to him —

Jajali said —

2. You sell all sorts of juices and scents, O son of a trader, as also (barks and leaves of) huge trees and herbs and their fruits and roots.

3. But how have you gained this stability of understanding? How have you gained this knowledge? O you of great intelligence, tell me all this fully.

Bhishma continued :—

4. Thus accosted by that highly famous Brahmana, Tuladhara of the Vaishya caste, well acquainted with the truths of morality and contented with knowledge, described to Jajali who had practised severe penances, the ways of morality.

Tuladhara said :—

5 O Jajali, I know, with all its mysteries, morality, which is eternal. It is nothing else but that ancient morality which every body knows, and which consists of universal friendliness, and beneficence to all creatures.

6 The highest form of morality consists in a living which is founded upon a total harmlessness towards all creatures or upon the smallness of such harm. I live according to that mode, O Jajali.

7—8 This my house hath been made with wood and grass cut by other people's hands Lacdye, the roots of Nymphœa lotus, filaments of the lotus, various sorts of good scents, and many kinds of liquids, O twice-born Rishi, with the exception of

wines, I purchase from other people and sell without cheating

9 He, O Jajali, only knows morality or righteousness is, who is always the friend of all creatures and who is always engaged in the behoof of all creatures, in thought, word, and deed

10 I never beg of any one, I never fall out with any one, I never hate any one I never desire for anything I regard equally all things and all creatures. See, O Jajali, this is my vow

11 My scales are perfectly even, O Jajali, as regards all creatures

12 I neither praise nor blame the deeds of others considering this variety in the world O foremost of Brahmanas, as the variety seen in the sky.

13 Know, O Jajali, that I regard equally all creatures O highest of intelligent men, I perceive no difference between a clod of earth, a piece of stone, and a lump of gold

14 As the blind, the deaf and they who are bereft of reason, find consolation for the loss of their senses likewise, I find consolation by their example

15 As they who are possessed by decrepitude, they who are afflicted by disease, and they who are weakened and emaciated, do not like any sort of enjoyments, similarly, I feel no inclination for wealth or pleasure or enjoyments

16 Then only a person attains to Brahma when he fears nothing and is not feared himself, when he cherishes no desire and does not hate anything.

17 Then only a person attains to Brahma when he does not behave sinfully towards any creature in thought, word, or deed

18 There is no past, no future There is no morality or virtue. He who is not an object of fear with any creature acquires a state in which there is no fear.

19 On the other hand that person who for his harsh words and bad temper, is troublesome to all creatures like death itself, certainly attains to a state full of fear.

20 I follow the practices of great and benevolent men of advanced years who with their children and grand children live observing duly the ordinance laid down in the scriptures.

21. The eternal Vedic practices are entirely abandoned by one who allows himself to be stupefied by some mistakes that he may have marked in the conduct of those who are admittedly good and wise. One, however, who is gifted with learning, or one who has controlled his senses, or one who has strength of mind, acquires liberations by virtue of that very conduct

22 That wise man who, having controlled his senses, follows with a heart purged off all desire of injuring others, the conduct of the good, is sure, O Jajali, to acquire the merit of righteousness.

23 In this world, as in a river, a piece of wood that is being carried away by the current, is seen to come into contact (for some time) with another piece which is being likewise carried away. There on the current, other pieces of wood that had been collected together are seen to again separate from one another. Grass, sticks, and cowdung cakes are seen to be joined together This union is merely accidental and not brought about by any set design

25 He, whom no creature fears, is himself, O ascetic, never frightened by any creature.

26 He, on the other hand, O learned man whom every creature fears like a wolf, becomes himself filled with fear as aquatic animals when compelled to leap on the shore from fear of the roaring Vadava fire

27 This practice of universal harmlessness has thus originated One may follow it by every means in his power. He who has a following and he who has riches, may seek to adopt it It is sure to bring on prosperity and heaven.

28 On account of their power to remove the fears of others men having riches and followers are considered as foremost by the learned Those, who seek common place happiness, practise this duty of universal harmlessness for the sake of fame, while they, who are truly skilled, practise, the same for attaining to Brahma.

29 Whatever fruits one enjoys by penances by sacrifices by making charities, by speaking the truth and by seeking wisdom may all be acquired by practising the duty of harmlessness.

30. That person who declares to all creatures the assurance of harmlessness acquires the merit of all the sacrifices and at last acquires fearlessness for himself as his meed There is no duty superior to the duty of not injuring other creatures.

31. He whom O great ascetic, no creature fears in the least, does not himself fear any creatures.

32. He whom every body fears like a snake lying in ones bed-room, never ac-

quires any merit in this world or in the next.

33 The very celestials in their search after it, become bewildered in the track of that person who rises above all states the person, *viz*, who himself is the soul of all creatures and who considers all creatures as identical with his own self

34 Of all gifts the promise of harmlessness to all creatures is the greatest. I tell you truly, believe me, O Jajali

35 One who performs acts at first acquires prosperity, but then he once more meets with adversity

36 Seeing the destruction of (the merits of) acts, the wise do not speak highly of them

37. There is no duty O Jajali, that is not done by some motive (of happiness) Duty, however, is very subtile Duties have been ordained in the Vedas for both Brahma and heaven.

38 The subject of duties is full of secrets and mysteries It is so subtile that one cannot understand it fully. Amongst various conflicting ordinances, some succeed in understanding duty by observing the acts of the good.

39—40 Why do you not destroy them who emasculate bulls and bore their noses and make them bear heavy loads and bind them and put them under various sorts of restraint and who eat the flesh of living creatures after killing them Men are seen to acquire men as slaves, and by beating, by binding, and by otherwise subjugating them, make them work day and night These people are not ignorant of the pain that is caused by beating and chains

42 All the gods live in every creature who have the five senses The Sun the Moon, the God of Wind Brahman, Vital Airs Kratu and Yama, (these live in living creatures)

43 There are men who maintain themselves by trading in living creatures When they acquire a living by such a sinful trade, what scruples have they in selling dead carcases? The goat is Agni The sheep is Varuna The horse is the Sun Earth is the god Virat

44 The cow and the calf are Soma The man who sells these can never acquire success. But what fault is there in selling oil, clarified butter, honey, or drugs, O twice born one?

45—46 There are many animals which grow up in ease and comfort in places free from gnats and biting insects Knowing that their mothers love them dearly, men persecute them in various ways, and lead them into mire full of biting insects Many beasts of burden are oppressed with heavy loads Others, again, are made to languish for the treatment not sanctioned by the scriptures

47 I think that such acts of injury done to animals are the same as fœticide. People consider the calling of agriculture as sinless That profession, however, is again fraught with cruelty

48 The iron plough wounds the soil and many creatures which live there Look, O Jajali, at those bullocks yoked to the plough

49 Kine are called in the Shrutis the Undestructible That man commits a great iniquity who kills a bull or a cow.

50 In ancient times many Rishis with controlled senses addressed Nahusha, saying,—You have, O king, killed a cow which is regarded in the scriptures like one's mother! You have also killed a bull, which is declared to be like the Creator himself.

51. You have committed a sin, O Nahusha, and we have been greatly pained at it!—For purifying Nahusha, however, they divided that sin, into a hundred and one parts and metamorphosing the pieces into diseases cast them among all creatures

52 Thus O Jajali, did those highly-blessed Rishis cast that sin on all living creatures and addressing Nahusha who had committed fœticide said,—We shall not be able to pour libations in your sacrifice! Thus said those great Rishis and Yatis conversant with truth, having learnt by their ascetic power that king Nahusha had not committed the sin intentionally.

54 These, O Jajali are some of the wicked and dreadful practices of this world. You do them because they are practised by all men from days of yore, and not because they are approved of your purified understanding

55 One should perform his duty guided by reasons, instead of blindly following the conduct of the world Listen now O Jajali, how I treat him who injures and him who praises me

56 I regard both of them equally I have none whom I like and none whom I dislike. The wise speak highly of such a course of conduct as consistent with duty or religion.

57 The Yatis also follow this course of conduct, which is consistent with reasons,

The righteous always observe it with eyes having purified vision.

CHAPTER CCLXIII.

(MOKSHADHARMA PARVA)—*Continued.*

Jajali said:—

1. This duty which you, O holder of scales, describe, shuts the door of heaven against all creatures and puts a stop to the very means of their livelihood.

2. From agriculture comes food. That food gives maintenance even to you With the help of animals, crops and herbs, human beings, O trader, can maintain themselves

3 From animals and food sacrifices originate Your doctrines are atheistical This world will come to an end if the means by which life is upheld have to be given up.

Tuladhara said —

4. I shall now describe the topic of the means of livelihood I am not, O Brahmana, an atheist. I do not speak against Sacrifices The man, however, is very rare who is truly an adept in Sacrifice.

5. I bow to that Sacrifice which is laid down for Brahmanas I bow also to them who are adepts in that Sacrifice Alas, having abandoned the Sacrifice that is ordained for them, the Brahmanas have begun to perform Sacrifices that are for Kshatriyas.

6. Many persons of faith, O twice-born one, who hanker after wealth, without having understood the true meaning of the sayings of the Shrutis, and proclaiming things that are in sooth false but that have the show of truth, have introduced many sorts of Sacrifices, saying —

7 This should be given away in this Sacrifice This other thing should be given away in this other Sacrifice The first of this is very praiseworthy —The result, however, of all this, O Jajali, is that theft and many evil acts originate

8. It should be known that only that sacrificial offering which was gained by fair means can please the deities There are abundant proofs in the scriptures that the adoration of the gods may be done with bows, with libations poured on the fire, with recitation or chaunting of the Vedas, and with plants and herbs.

9 Sinful men get wicked children from their religious acts. Covetous men beget covetous children, and contented men beget contented children.

10. If the sacrificer and the priest allow themselves to be guided by desire of fruit, their children take the stigma. If, however, they are not moved by the desire of fruit, their children become the same. From Sacrifices originate children like clear water from the sky.

11. The libations poured on the sacrificial fire get up to the Sun. From the Sun originates rain. From rain comes food. From food are born living creatures.

12. In days of yore men religiously given to Sacrifices used to attain therefrom the fruition of all their wishes. The Earth gave crops without cultivation. The blessings of the Rishis produced herbs and plants.

13 The men of ancient times never celebrated Sacrifices from desire of fruits and never considered themselves as bound to enjoy those fruits. Those who somehow or other celebrate Sacrifices, doubting their efficacy, are born in their next lives as dishonest, wily, and greedy men greatly covetous of wealth That man who by the help of false reasoning show all the authoritative scriptures as fraught with evil, is certain to go, for such a sinful deed, into the regions of the sinful. Such a man is surely possessed of a sinful soul, O foremost of Brahmanas, and always remains here, shorn of wisdom.

16 That man who consider those acts as bounden which have been laid down in the Vedas and directed to be performed every day, who is filled with fear if he fails to perform them any day, who considers all the essentials of Sacrifices as identical with Brahma, and who never considers himself as the actor, is truly a Brahmana.

17 If the acts of such a person remain incomplete or if their completion is hindered by all unclean animals, even then those acts are, as we have heard, of supreme efficacy. If however, those acts are performed from desire of fruit then expiation would become necessary.

18 They, who seek the acquisition of the highest object of life, who do not hanker after earthly riches who do not care for future provision, and who are shorn of envy, follow the course of truth and practise self control as their Sacrifice.

19 They who know the distinction between body and soul, who are given to Yoga, and who meditate on OM, always succeed in pleasing others.

20. The universal Brahma, which is the soul of all the gods, lives in him who is conversant with Brahma. When, therefore, such a man eats and is pleased, all the gods, O Jajali, become pleased and are contented.

21. As one who is satisfied with all sorts of taste feels no desire for any particular taste, similarly one who is pleased with knowledge has eternal gratification which to him is a source of perfect happiness.

22 Those wise men who are the refuge of righteousness and whose joy is in righteousness, are persons who have certain knowledge of what is duty and what is otherwise. One endued with such wisdom always considers all things in the universe as emanating from his own self.

23—24. Some who are gifted with knowledge, who try to reach the other shore (of this ocean of life), and who have faith, succeed in going to the region of Brahman, which yields great blessings, is highly sacred, and inhabited by pious men,—a region which is freed from sorrow, whence no body returns, and where there is no agitation or pain.

25. Such men do not hanker after heaven They do not worship Brahma in costly Sacrifices They trade the path of the virtuous The Sacrifices they celebrate are performed without injury to any creature

26 These men consider trees, herbs, fruits and roots as the only sacrificial offerings Greedy priests who seek riches, never officiate at the sacrifices of these (poor) men.

27. These regenerate men, although all their acts have been done, still perform sacrifices for doing good to all creatures making their own selves as sacrificial offerings

28. Therefore, greedy priests officiate at the Sacrifices of only those misguided persons who without trying to attain to liberation, seek for heaven Those, however, who are really good, always try, by performing their own duties, to cause others to go to heaven. Looking at both these kinds of conduct, O Jajali, I have come to regard all creatures impartially.

29 Gifted with wisdom, many leading Brahmanas celebrate Sacrifices By performing those Sacrifices, they walk, O great ascetic, along the path wended by the gods.

30 Of one class of Sacrificers there is return (from the region where they go) Of those, however, who are truly wise there is no return Although both classes of sacrificers, O Jajali, wend the path trodden by the gods, yet such is the difference between their ultimate ends.

31. On account of the success of the purposes such men form in their minds, bulls, without being forced thereto, willingly set their shoulders to the plough for ensuring the cultivation and to the yoke for dragging their cars, and kine pour forth milk from udders without being touched by human hands.

32 Creating sacrificial stakes by their will-force, they celebrate many kinds of Sacrifice with profuse presents. One who is of such a purified soul may kill a cow.

33 They, therefore who are otherwise, should celebrate Sacrifices with herbs and plants. Because Renunciation has such merit, there I have kept it in view in speaking to you.

34 The gods consider him a Brahmana who has cast off desire of fruit, who does not exert for worldly acts, who never bows down his head to any one, who never praises others, and who is gifted with strength though his acts have all been weakened.

35 What, O Jajali, will be the end of him who does not recite the Vedas to others, who does not celebrate Sacrifices, who does not make gifts to Brahmanas, and who follows a calling in which every sort of desire is indulged? By duly respecting, however, the duties which belong to Renunciation, one is sure to attain to Brahma.

Jajali said :—

36 We had never before, O son of a trader, heard of these subtle doctrines of ascetics who perform only mental Sacrifices These doctrines are very difficult to understand. It is, therefore, I ask you (about them) The sages of yore were not followers of these doctrines of Yoga. Hence the succeeding sages have not mentioned them.

37. If you hold that only men mentally bent like brutes fail to achieve sacrifices in the soul of the soul then, O son of a trader, by what ground could they succeed in performing [illegible] Tell me this, O [illegible] I have great faith in you.

Tuladhara said :—

38 Sometimes [illegible] by some persons [illegible] These men, it is observed performing any sacrifice [illegible] ing the faithful, however, only [illegible] ers, the cow, is fit for upholding all sacrifices by means of full libations of clarified

butter, milk, and curds, the hair at end of her tail, her horns, and her hoofs.

39 In celebrating sacrifices, however, according to the mode I have mentioned, one may convert Faith into his married wife, for dedicating such offerings to the gods. By duly honoring such sacrifices, one is sure to attain to Brahma.

40. Excluding all animals, the rice-ball is a worthy offering in sacrifices All rivers are as sacred as the Saraswati, and all mountains are sacred.

41. O Jajali, the Soul is itself a sacred shrine. Do not roam about on the Earth for visiting sacred places! A person by following these duties, and by seeking to acquire merit according to his own ability, undoubtedly succeeds in getting blessed regions hereafter.

Bhishma continued:—

42. These are the duties, O Yudhishthira, which Tuladhara spoke highly of—duties which are consistent with reason and which are always followed by the good and the wise.

CHAPTER CCLXIV.

(MOKSHADHARMA PARVA).—*Continued.*

Tuladhara said —

1. See with your own eyes, O Jajali, who, amongst the good or otherwise have followed this path of duty which I have spoken of! You will understand properly how the truth stands.

2. See many birds are roving in the sky! Amongst them are those who were brought up on your head, as also many hawks and many others of different kinds

3 See, O Brahmana, those birds have got their wings and legs for entering their respective nests. Call them, O twice born one.

4. There, those birds, treated affectionately by you are showing their love for you who are their father! Forsooth, you are their father, O Jajali! Do you call your children!

Bhishma continued —

5 Then those birds, summoned by Jajali, answered according to the dictates of that religion which preaches abstention from injury to any creature.

6. All acts that are done without injuring any creature come to use both here and hereafter. Those acts, however, that injure others, destroy faith, and faith being destroyed, brings ruin on the destroyer.

7. The sacrifice of those who regard equally both acquisition and non-acquisition, who are endued with faith, who are self controlled, who have tranquil minds, and who celebrate sacrifices from a sense of duty yield fruits

8 Faith in Brahma is the daughter of the Sun God, O twice born one She is the protectress and the giver of good birth. Faith is superior to the merit begotten by recitations and meditation.

9 An act vitiated by faulty speech is saved by Faith. An act sullied by defect of mind is saved by Faith. But neither speech nor mind can save an act which is sullied by want of Faith

10—11. Men who know the past recite in this connection the following verse sung by Brahman The gods regard as equal the offerings in sacrifices of a person who is pure but wanting in Faith, and of another who is impure but wanting in Faith, and of another who is impure but has Faith After mature consideration the gods have considered equal the food again, of a person conversant with the Vedas but miserly in conduct, and that of a usurer who is liberal in conduct.

12—13 The supreme Lord of all creatures, then told them that they had committed a mistake. The food of a liberal person is purified by Faith. The food, however, of the person who has Faith is lost for such want of Faith. The food of a liberal usurer can be accepted but not the food of a miser

14 Only one person in the world, *viz*, he who has no Faith, is unfit to make offerings to the gods The food of only such a man is unfit to be eaten This is the opinion of men who know duties.

15. Want of Faith is a great sin Faith is a purifier of sins Like a snake casting off its slough, the man of Faith succeeds in shaking off all his sins

16 The religion of abstention with Faith is superior to all sacred things Abstaining from all shortcomings of conduct, he who follows Faith, becomes purified.

17 What need has such a person of penances or of conduct or of endurance? Every man has Faith Faith, however, is of three sorts, *viz*, as partaking of the nature of the qualities of goodness, darkness, and ignorance, and according to the nature of Faith which one has, one is named.

18 Persons gifted with goodness and endued with insight into the true impor

of morality have thus described the subject of duties We have, on enquiry, got all this from the sage Dharmadarshana

19 O you of great wisdom, adopt Faith, for you will then acquire what is superior. He who believes (in the sayings of the Shrutis), and who acts according to their sense, is, indeed, of righteous soul O Jajali, he who follows his own path is surely a superior person.

Bhishma said:—

20—21. After a short time Tuladhara and Jajali, both of whom had been gifted with great wisdom, ascended to heaven and played there in great happiness, having reached their respective places won by their respective deeds. Tuladhara had spoken many truths of this sort.

22 That great person understood this religion perfectly. These eternal duties were accordingly declared by him.

23. O son of Kunti, having heard these words of Tuladhara of celebrated energy, the twice-born Jajali betook himself to tranquillity In this way many truths of deep sense were spoken by Tuladhara, illustrated by examples for instruction. What other truths do you wish to hear?

CHAPTER CCLXV.

(MOKSHADHARMA PARVA)—*Continued.*

Bhishma said:—

1. Regarding it is cited an old discourse of what was recited by king Vicharakhu through pity for all creatures.

2—3 Seeing the mangled body of a bull and hearing the highly painful groans of the kine in a cow killing sacrifice, and observing the cruel Brahmanas collected there for assisting at the ceremonies, that king said these words —Prosperity to all the kine in the world'—When the slaughter had begun, these words expressive of a blessing were uttered —

4. And the king further said,—Only those who transgress fixed limits, who are shorn of intelligence, who are atheists and sceptics, and who desire the acquisition of celebrity by sacrifices and religious rites, speak highly of the destruction of animals in sacrifices.

5 The pious Manu has spoken highly of harmlessness in all acts. Indeed, men kill animals in sacrifices, actuated only by the desire of fruit.

6. Hence, guided by authority one conversant (with the scriptures) should practise the true course of duty which is highly subtle Harmlessness to all creatures is the highest of all duties.

7. Living near an inhabited place and practising rigid vows, and disregarding the fruits of Vedic acts, one should give up the life of a house-holder, adopting that of Renunciation Only they who are mean are actuated by the desire of fruit.

8. Mentioning respectfully sacrifices and trees and sacrificial stakes, men do not eat tainted meat. This practice, however, is not worthy of praise.

9 Knaves have introduced wine, fish, honey, meat, alchohol, and preparations of rice and sesame seeds The use of these is not sanctioned in the Vedas.

10 The hankering after these originates from pride, error of judgment, and cupidity. The Brahmanas realise the presence of Vishnu in every sacrifice.

11—12. His adoration, it has been laid down, should be made with sweet Payasa. (The leaves and flowers of) such trees as have been mentioned in the Vedas, whatever act is considered as worthy and whatever else is held as pure by persons of pure hearts and purified natures and those eminent for knowledge and holiness, are well worthy of being offered to the Supreme God and not unworthy of His acceptance."

Yudhishthira said:—

13. "The body and all sorts of dangers and calamities continually fight with each other. How, therefore, will a person who is absolutely free from the desire of injuring and who on this account will not be able to act, succeed in maintaining his body?"

Bhishma said:—

14. 'One should, when able, acquire merit and act in such a way that his body may not languish and suffer pain, and that death may not come."

CHAPTER CCLXVI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "You, O grandfather, are our highest preceptor in the matter of all acts which it is difficult to perform. I ask, how should

one judge of an act regarding one's obligation to do it or of abstaining from it? Is it to be judged quickly or with delay?"

Bhishma said —

2. "Regarding it is cited the old discourse of what took place regarding Chirakarin born in the race of Angirasa.

3 Twice blessed be the man who thinks long before he acts! One who thinks long before he acts is surely possessed of great intelligence Such a man never offends in an act

4 There was once a highly wise man by name Chirakarin, who was the son of Gautama Thinking for a long time upon every aspect of proposed acts, he used to do all he had to do.

5 He passed by the name of Chirakarin because he used to think long upon all matters to remain awake for a long time, to sleep for a long time, and to take a long time in performing such acts.

6. But still he passed for an idle man. He was also considered as a foolish person, by every person of a light understanding and shorn of foresight

7 On a certain occasion, seeing an act of great fault in his wife the father Gautama, passing over his other children, commanded in anger this Chirakarin, saying,— kill this woman!

8 Having said these words without much thought the learned Gautama, that foremost of persons engaged in the practice of Yoga, that highly blessed ascetic, left for the forest

9 Having after a long while assented to it saying —So be it —Chirakarin on account of his very nature, and owing to his habit of never performing any act without much thought began to think for a long while —

10 How shall I obey the order of my father, and yet how avoid killing my mother? How shall I avoid sinking, like a wicked man, into sin in this plight in which contradictory duties are dragging me into opposite directions?

11 Obedience to the orders of the father forms the highest merit The protection of the mother again is a clear duty The condition of a son is fraught with dependence How shall I avoid being affected by sin?

12 Who is there that can be happy after having killed a woman, especially his mother? Who again can acquire prosperity and fame by disobeying his own father.

13 Regard for the father's order is obligatory. The protection of my mother is equally a duty How shall I so act that both obligations may be satisfied?

14 The father puts his own self within the mother's womb and takes birth as the son, for continuing his practices, conduct, name and race.

15 I have been begotten as a son by both my mother and my father. Knowing as I do my own birth, why should I not have this knowledge?

16 The words spoken by the father while performing the initial rite consequent upon birth, and those that were spoken by him on the occasion of the subsidiary rite are sufficient (evidence) for settling the respect due to him and, indeed, confirm the respect actually paid to him.

17 On account of his bringing up the son and instructing him the father is the son's foremost of superiors and the highest religion. The very Vedas sanction it as certain that the son should consider what the father says as his highest duty.

18 The son is only a source of joy to his father The father is all in all to a son. The body and all else that the son has he has got from the father alone.

19 Hence, the commands of the father should be obeyed without ever questioning them in the least The very sins of one who obeys his father are cleansed

20 The father is the giver of all articles of enjoyment, of all articles of food, of instructions in the Vedas and of all other knowledge of the world The father is the performer of such rites as Garbhadhana (the ceremony for the attainment of puberty by the wife) and Simantonnayana (the ceremony performed by the husband in the fourth, sixth, or eighth, month of gestation.

21 The father is religion The father is heaven The father is the highest penance. The father being pleased all the gods are pleased

22 Whatever words are spoken by the father, become blessings that attach to the son The words of joy that the father utters purify the son of all his sins

23 The flower is seen to drop down from the stalk The fruit is seen to drop down from the tree But the father, in whatever difficulty he may be, moved by parental affection, never leaves the son.

24. These then are my thoughts upon the respect due from the son to the father. The father is not an ordinary object to the son. I shall now think upon the mother.

25 Of this the mother is the principal cause of those union of the five elements in me due to my birth as a human being, as the fire-sticks of fire

26 The mother is as the fire stick about the bodies of all men She is the medicine for all sorts of calamities The existence of the mother grants protection to one, the reverse deprives one of all protection

27 The man who, though shorn of prosperity, enters his house uttering the words—O, mother!—does not suffer from grief. Nor does decrepitude ever attack him.

28 A person whose mother exists, even if he has sons and grandsons and even if she is a hundred years old, looks like a child of two.

29 Able or disabled lean or robust, the son is always protected by the mother None else, according to the Scripture, is the son's protector.

30. When his mother leaves him then does the son become old, then does he become stricken with grief, then does the world look empty in his eyes

31. There is no shelter like the mother. There is no refuge like the mother. There is no defence like the mother There is no one dearer than the mother.

32 For having borne him in her womb the mother is the son's Dhatri For having been the principal cause of his birth, she is his Janani For having reared his young limbs, she is called Amva For giving birth to a child possessed of courage, she is called Virasu

33. For nursing and looking after the son she is called Shushru The mother is one's own body What rational man is there who would kill his mother to whose care only his own head did not lie on the street like a dry gourd?

34 When husband and wife unite themselves for procreation the desire for a son is cherished by both, but about its fruition more depends upon the mother than on the father.

35 The mother knows the family in which the son is born and the father who has begotten him From the time of conception the mother begins to show affection to her child and find joy in him On the other hand, the Scriptures hold that the issue belong to the father only.

36. If men, after taking wives and pledging themselves to acquire religious merit without being dissociated from them, seek union with other people's wives, they then cease to deserve respect.

37 The husband, because he maintains the wife, is called Bhartri, and he is called Pati, because he protects her When he fails to discharge these two functions, he ceases to both Bhartri and Pati

38 Then again woman can commit no fault It is man only who commits faults. By committing an act of adultery, the man only becomes sullied with sin

39 It has been said that the husband is the highest object with the wife and the highest god to her. My mother resigned her sacred person to one who came to her in the shape of her own husband

40 Women can commit no sin It is man who becomes sullied with sin Indeed, on account of the natural weakness of the sex as shown in every act, and their liability to solicitation, women cannot be considered as offenders.

41. Then again the sinfulness is evident of Indra himself who made the recollection of the request that had been made to him in days of yore by woman. There is no doubt that my mother is sinless.

42 She whom I have been ordered to kill is a woman. That woman is again my own mother. She occupies, therefore, a place of greater respect The very beasts which are irrational, know that the mother should not be killed

43 The father must be known to be a combination of all the gods together The mother, however, is a combination of all mortal creatures and all the gods.

44 On account of his habit of reflecting long before acting Gautama's son Chirakarin, by thinking thus passed a long time After many days, his father Gautama came back.

45 Gifted with great wisdom, Medhatithi of Gautama's race, practising penances, returned, convinced after having meditated for that long time, of the impropriety of the punishment he had ordered to be inflicted upon his wife.

46 Burning with grief and shedding profuse tears, for repentance had come to him on account of the wholesome effects of that calmness of temper which is caused by a knowledge of the scriptures, he said —

47. The lord of the three worlds, viz., Purandara, came to my asylum, in the guise of a Brahmana asking for hospitality.

48 He was received by me with becoming words and welcomed and presented in due form with water to wash his feet and

the whole universe is appointed for sacrifice The Vedas have appointed Purusha for the same purpose.

23 This again has been sanctioned by men of ancient times What learned man is there who does not select, according to his own power, individuals from among living creatures for sacrifice?

34. The inferior animals, human beings, trees and herbs, all desire for the attainment of heaven There is no means, however, except sacrifice, by which they can acquire the fruition of that desire.

25—29 The deciduous herbs animals, trees, creepers, clarified butter, milk, curds neat and other selected things land, the points of the horizon, faith, and time which forms the twelfth, the Richs, the Yajushes, the Samans, and the sacrificer himself forming *the sixteenth, and Fire which should be* known as the householder,—these seventeen are said to be the limbs of Sacrifice *Sacrifice, the Shruti says is the root of the* world and its movement With clarified butter, milk, curds, dung, curds mixed with milk skin, the hair in her tail, horns, and hoofs the cow alone is able to supply all the necessaries of sacrifice For particular sacrifices are sanctioned particular ones. Ritwijas and presents together sustain Sacrifices By collecting these things together, people celebrate sacrifices

30 This Shruti, quite of a piece with the truth, is heard that all things have been created for the celebration of Sacrifice It was thus that all men of yore undertook the celebration of sacrifices

35 The syllable Om is the root from which the Vedas have originated He has no fear about next life in all the three worlds, who has uttered for him the syllables 'Om, Namas, Swaha, Sadha, and Vashat, and who has according to his means, celebrated sacrifices and other rites The Vedas and sages crowned with ascetic success, and the foremost of Rishis declare thus

37 He, indeed, is a Brahmana in whom are the Richs, the Yajushes the Samans, and the expletives necessary for completing the rythm of the Samans according to the rules laid down in Vedic grammars.

38 You know, O worshipful Brahmana, what are the fruits of Agnihotra, of the Soma-sacrifice, and of the other great sacrifices

39 I, therefore, hold that one should *sacrifice and assist at other people's sacrifices*, without any hesitation whatsoever. One who celebrates sacrifices leading to *heaven (such as Yotishtoma, etc) acquires* great rewards in the next world the form of heavenly bliss

40 This is certain viz, that they who do not celebrate sacrifices have neither this world nor the next. They who are really conversant with the sayings of the Vedas consider both kinds of declarations as equally authoritative.

CHAPTER CCLXIX

(MOKSHADHARMA PARVA)—

4 Getting over grief, and freed from the quality of darkness, their acquisitions are eternal When the high end of these men is within reach of attainment, what need has one for performing the duties of the domestic mode of life.

Syumarashmi said —

5 If, indeed, that be the highest object of acquisition, if that be truly the highest end then the importance of the domestic mode of life becomes clear, because without the domestic mode no other mode of life ever becomes possible.

6 Indeed as all living creatures live on account of their dependence on their respective mothers, similarly the three other modes of life exist on account of their dependence upon the domestic mode.

7. *The householder who lives like a* householder, celebrates sacrifices and practises penances. Whatever is done by anybody for acquiring happiness has for its root the domestic mode of life.

8. All living creatures consider the procreation of offspring as a root of great happiness. The procreation of children, however, becomes impossible in any other mode of life.

9 Every sort of grass and straw, all plants and herbs, and others of the same class growing on hills and mountains, have the domestic mode of life for their root. Upon these rests the life of living creatures And since nothing else is seen than life, domesticity may be regarded as the refuge of the entire universe.

10. Who then speaks the truth who says that domesticity cannot bring on the acquisition of Liberation? Only those who have no faith and wisdom and penetration, only those who have no reputation, who are idle and toil worn, who have misery in their lot on account of their pristine deeds, only those who are destitute of learning, see the profusion of tranquility in a life of mendicancy.

12. The eternal and unfailing (Vedic) distinctions are the causes that keep up the three worlds. That illustrious person of the highest caste who is conversant with the Vedas, is adored from the very date of his birth.

13 Besides the celebration of Garbhadhana, Vedic Mantras become necessary for enabling persons of the twice born classes to perform all their acts regarding both this and the other world.

14 In cremating his body in the attainment of a second body, in that of his drink and food after such attainment, in that of giving away kine and other animals for helping him to cross the river that divides this world from that of Yama, in that of sinking the funeral cakes in water, Vedic Mantras are necessary.

15. Then again the three classes of Pitris, viz, the Archishmats, the Vairajas, and the Kravyads, approve of the necessity of Mantras about the dead, and Mantras are regarded as powerful causes.

16 When the Vedas proclaim this so loudly and when again human beings are said to owe debts to the Pitris, the Rishis, and the gods, how can any one attain to Liberation.

17 This false doctrine (of incorporeal existence called Emancipation), seemingly consistent with truth, but subversive of the real meaning of the injunctions of the Vedas, has been introduced by learned men shorn of prosperity and eaten up by idleness

18 That Brahmana who celebrates sacrifices according to the injunctions of the Vedas, is never seduced by sin Through sacrifices, such a person acquires high regions of happiness along with the animals he has killed in those sacrifices, and himself, pleased by the acquisition of all his wishes succeeds in pleasing those animals by fulfilling their wishes.

19 By neglecting the Vedas, by guile, or by deception, one never succeeds in attaining to the Supreme. On the other hand, it is by practising Vedic rites that one succeeds in attaining to Brahma.

Kapila said —

20 There are the Darsha, the Paurnamasha, the Agnihotra, the Chaturmashya, and other rites which an intelligent man should perform Eternal merit consists in their performance

21. Those that have adopted the Sannyasa mode of life, who abstain from all acts who are endued with patience, who are cleansed, and who are conversant with Brahma, succeed by such knowledge of Brahma in satisfying the debts to the gods, (also the Pitris and the Rishis), described to be so very fond of libations poured in sacrifices.

22. The very gods become stupefied in finding out the path of that pathless person who forms himself the soul of all creatures and who regards all creatures impartially.

23 Through instructions delivered by the preceptor one knows that which lives within this body to be of a fourfold nature, having besides four doors and four mouths. In consequence of two arms the organ, of

the whole universe is appointed for sacrifice. The Vedas have appointed Purusha for the same purpose.

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10 Who then speaks the truth who says that domesticity cannot bring on the acquisition of Liberation? Only those who have no faith and wisdom and penetration, only those who have no reputation, who are idle and toil worn, who have misery in their lot on account of their pristine deeds, only those who are destitute of learning see the profusion of tranquillity in a life of mendicancy

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22. The very gods become stupefied in finding out the path of that pathless person who forms himself the soul of all creatures and who regards all creatures impartially.

23 Through instructions delivered by the preceptor one knows that which lives within this body to be of a four fold nature, having bestowed four doors and four mouths. In consequence of two arms the organ, of

speech, the stomach, and the organ of pleasure, the very duties are said to have four doors. One should, therefore, do his best to keep those doors under control.

24. One should not gamble with dice. One should not appropriate others properties. One should not officiate at the sacrifice of a person of a mean birth. One should not, yielding to anger, smite another with hands or feet That intelligent man who acts thus is said to have his hands and feet well-governed.

25. One should not make loud abuse or censure. One should not speak useless words. One should forbear from knavery and from accusing others. One should observe the vow of truthfulness, be sparing of speech, and always careful By acting thus one will have his organ of speech well-governed.

26. One should not abstain entirely from food. One should not eat too much One should give up covetousness, and always seek company of the good. One should eat only so much as is necessary for keeping life By acting thus one succeeds in properly governing the door represented by his stomach.

27. One should not, O hero, out of lust take another wife when he has a wedded wife. One should never call a woman to bed except in her season. One should confine himself to her own married spouse without seeking union with other women By acting thus one is said to have his organ of pleasure properly governed.

28 That wise man is truly a regenerate person who has all his four doors, *viz*, the organ of pleasure, the stomach, the two arms (and two feet), and the organ of speech, properly governed.

29. Everything becomes useless of that person whose doors are not well governed. O what avail are the penances of such a man? Of what avail are his sacrifices? What can be gained by his body?

30. The gods consider him a Brahmana who has cast off his upper garment, who sleeps on the naked earth, who makes his arm a pillow, and whose heart is endued with tranquility.

31. That person who, given to contemplation, singly enjoys all the happiness that married couples enjoy, and who pays no attention to the joys and griefs of others, should be known as a Brahmana.

32. That man who properly understands all this as it really is and its various metamorphoses, and who knows what the end is of all created objects, is known by the gods as a Brahmana.

33. One who entertains no fear from any creature and from whom no creature has any fear, and who forms himself the soul of all creatures, should be known as a Brahmana.

34 Without having gained purity of heart which is the true end of all religious acts such as gifts and sacrifices, men of foolish understandings do not succeed in acquiring a knowledge of what is necessary in making one a Brahmana even when explained by preceptors Shorn of a knowledge of all this, these men desire fruits of a different sort, *viz*, heaven and its joys.

35—37 Unable to practise even a small part of that good conduct which has descended from remote times, which is eternal which is characterised by certainty, which enters as a thread in all our duties, and by following which men of knowledge belonging to all the modes of life convert their respective duties and penances into dreadful weapons for killing the ignorance and evils of worldliness, men of foolish understandings regard acts which yield visible fruits, which are fraught with the highest power, and that are dear less, as fruitless after all and as deviations not sanctioned by the scriptures. In sooth, however, that conduct, comprising practices the very opposite of those that are seen in times of distress is the very essence of carefulness and is never affected by lust and anger and other passions of a similar nature.

38 About sacrifices again, it is very difficult to determine all their particulars. If ascertained, it is very difficult to follow them in practice If practised, the fruits which they beget are terminable. Mark this well

Syumarashmi said:—

39 The Vedas sanction acts and disallow them. Whence then is their authority when their injunctions thus contradict each other? Renunciation of acts, again, yields great benefit. Both these ways have been laid down in the Vedas Do you describe to me this subject, O Brahmana.

Kapila said:—

40. Adopting the path of the good (*viz*, Yoga), do you in even this life realise its fruits by the direct evidence of your senses! What, however, are the palpable results of those other objects which you pursue?

Syumarashmi said:—

41. O Brahmana, I am Syumarashmi by name! I have come here for gaining knowledge. Desirous of doing good to

That which is against the Vedas is unscriptural. The Shruti says this

60 Many men, who believe only what directly appeals to their senses, see only this world They do not see what the scriptures declare to be faults They have, accordingly like ourselves to yield to grief Those objects of the senses which concern men like you are the same with which other living creatures are concerned

61—62 All the four castes of men and all the four modes of life however different their duties, seek the same single end You are gifted with unquestioned talents and abilities For determining that particular conduct which is well calculated to fulfill the desired end, you have by describing to me the Infinite (Brahma), filled my soul with tranquility As regards ourselves, on account of our inability to understand the Soul we are deprived of a correct understanding of the reality Our wisdom is concerned with low things, and we are covered with thick darkness

63—64 Only he who is given to Yoga, who has satisfied all his duties who is capable of roving everywhere depending only on his own body, who has brought his soul under perfect restraint who has gone above the requirements of the science of morality and who disregards the whole world can transgress the declarations of the Vedas regarding acts, and say that there is Liberation

65—66 For one, however, who lives in the midst of relatives, this course of conduct is highly difficult to follow Gift, study of the Vedas sacrifices begetting children, simplicity of conduct, when by doing even these no one attains to Liberation fie on Him who seeks to attain to it and on Liberation itself that is sought! It appears that the labour spent upon acquiring it is all fruitless

67 One is charged with atheism if he disregards the Vedas by not doing the acts they declare O illustrious one, I wish to hear forthwith about that which comes in the Vedas after the injunctions about acts.

68 Do tell me the truth, O Brahmana! I sit at your feet as a disciple Teach me kindly! I wish to know as much about Liberation as is known to you, O learned one!

CHAPTER CCLXX.

(MOKSHADHARMA PARVA) —

Continued.

Kapila said —

1 The Vedas are considered as an authority by all People never disobey them Brahma is of two kinds, *viz*, Brahma as represented by sound, and Brahma as Supreme

2 One conversant with Brahma of sound succeeds in attaining to Supreme Brahma. Beginning with the rites of Garbhadhana, that body which the father creates with the help of Vedic Mantras is purified (after birth) by Vedic Mantras.

3 When the body has been purified with purificatrry rites, the owner thereof is called a Brahmana and becomes a vessel fit for receiving knowledge of Brahma. Know that the meed of acts is purity of heart which only brings on Liberation I shall now speak to you of that.

4 Whether purity of heart has been acquired or not is what can be known to the person himself who has acquired it It can never be known with the help of either the Vedas or inference They who have no expectations who discard every sort of riches by not keeping anything for future use, who are not covetous, and who are free from every sort of affection and aversion, celebrate sacrifices believing only that their performance is a duty. To make gifts to deserving persons is the end of all riches

6—8 Never addicted at any time to sinful deeds, observant of rites sanctioned by the Vedas capable of fructifying all their wishes gifted with certain conclusions through pure knowledge never giving way to anger —never indulging in envy, free from pride and malice firm in Yoga, of unsullied birth unsullied conduct and unsullied learning given to the behoof of all creatures there were in days of yore many men living like householders and thoroughly devoted to their own duties, there were many kings also of the same accomplishment, devoted to Yoga, and many Brahmanas also of the same character.

9 They treated all creatures equally and were gifted with perfect sincerity. They had contentment, certainty of knowledge The rewards of their righteousness were apparent, and they were pure in conduct and heart. They were endued with faith in Brahma of both forms

10. At first making their hearts pure, they duly observed all vows. They observed the duties of righteousness on even

occasions of distress and great difficulty, without deviating in any particular.

11. Uniting together they used to celebrate meritorious acts In this they found great happiness And inasmuch as they never transgressed, they had never to perform any expiatory rite.

12 Depending upon the true course of virtue, they became gifted with irresistible energy. They never followed their own understandings while acquiring merit but followed the injunctions of the scriptures alone for that end Accordingly they were never guilty of guile in performing acts of righteousness

13 On account of their observing unitedly the perfect ordinances of the scriptures without following the rites laid down in the alternative, they were never compelled to perform any expiation.

14 There is no expiation for men who follow the ordinances laid down in the scriptures The Shruti says that expiation exists for only men who are weak and unable to follow the absolute provisions of the sacred law.

15 Many Brahmanas of this kind in days of yore devoted to the celebration of sacrifices, of profound knowledge of the Vedas, endued with purity, good conduct and fame

16—22 They always adored Brahma in the sacrifices, and were free from desire Endued with learning they got over all the bonds of life The sacrifices of these men their Vedic knowledge, their acts performed according to the ordinances their study of the scriptures at the proper hours and the wishes they formed, freed as they were from lust and anger observant as they were of pious conduct and acts despite all difficulties, famous as they were for performing the duties of their own castes and mode of life, purified as their souls were on account of their very nature, characterised as they were by thorough sincerity, devoted as they were to tranquillity, and attentive as they were to their own practices were at one with Infinite Brahma This is the eternal Shruti we have heard The penances of men who were so noble of men whose conduct and acts were so difficult of observance and accomplishment, of men whose wishes were crowned with success on account of the strict satisfaction of their duties, became potent instruments for the destruction of all worldly desires The Brahmanas hold that that Good Conduct, which is wonderful, whose origin may be traced to very old times, which is eternal, and whose marks are unchangeable, which differs from the practices which even the good follow in times of distress and represents their acts in other situations which is at one with carefulness, over which lust, anger, and other evil passions have no control and on account of which there was no transgression in all mankind, subsequently became divided into four sub divisions, agreeing with the four modes of life by persons unable to follow its duties in minute detail and entirety

23 By properly following that course of Good Conduct after adoption of the Sannyasa mode of life the good attain to the highest end They also who become forest recluses, reach the same high end

24 They also who observe the domestic mode of life, attain to the highest end, and lastly, those who lead the Brahmacharyya mode attain to the same end. Those Brahmanas are seen to shine in the sky as luminaries shedding beneficent rays of light all around

25 Those countless Brahmanas have become stars and constellations set in their fixed roads By virtue of contentment they have all acquired Infinity as the Vedas say

26 If such men have to return to the world through the wombs of living creatures, they are never sullied by sins which have the unexhausted remnant of pristine deeds for their originating cause

27 Indeed, one who has lived like a Brahmacharin and served dutifully his *preceptor, who has arrived at fixed conclusions*, and who has devoted himself to Yoga thus is truly a Brahmana Who else is worthy of being called a Brahmana?

28—30 When acts alone settle who is a Brahmana and who is not, acts must be held to point out the happiness or misery of a person About those who have by conquering all evil passions acquired purity of heart, we have heard the eternal Shruti that, on account of the Infinity which they acquire and of the knowledge of Brahma (they acquire through the declarations of Shrutis) they see everything as Brahma. The duties followed by those pure learned men who are shorn of desire, and who have liberation only for their object, for acquisition of the knowledge of Brahma are equally sanctioned for all the four castes and all the four modes of life That knowledge is always gained by Brahmanas of pure hearts and controlled soul

31 One whose soul is for Renunciation based upon contentment, is considered as the refuge of true knowledge Renunciation, wherein exists the knowledge leading to Liberation, and *which* is highly necessary for a Brahmana, is eternal,

32. Renunciation is sometimes found mixed with the duties of other modes. But whether existing in that state or by itself, one practises it according to his power. Renunciation is the root of great benefit to every sort of person Only he who is weak, fails to pursue it That pure-hearted man who seeks to attain to Brahma becomes saved from the world.

Syumarashmi said:—

33—34 Of them who are given up to enjoyment, they who make gifts, they who celebrate sacrifices, they who are given to the study of the Vedas, and they who follow the life of Renunciation after having acquired and enjoyed riches and all its pleasures when they depart from this world, who is it who gets the foremost place in heaven? I ask you this, O Brahmana! Do you tell me truly.—

Kapila said:—

35. Those who live like householders are surely auspicious and gain every sort of excellence They are unable, however, to enjoy the happiness of Renunciation. Even you may see this.

Syumarashmi said:—

36 You depend upon knowledge as the means Those who live like householders, have placed their faith in acts It has, however, been said that the end of all modes of life is Liberation.

37. No difference, therefore, is seen between them about either their superiority or inferiority of power. O illustrious one, do you, then, clear out the mystery and enlighten me.

Kapila said:—

38—39 Acts only purify the body. Knowledge, however, is the highest end. When all defects of the heart are cured, and when the happiness of Brahma becomes established in knowledge, benevolence, forgiveness, tranquility, mercy, truthfulness, and open-mindedness, abstention from injury absence of pride, modesty, renunciation, and abstention from work are acquired.

40. These form the path of Brahma. By those one acquires the Highest A wise man when he acquires these qualities, understands that the cure of all defects of the heart is the result of acts.

41. That, indeed, is considered as the highest end which is acquired by Brahmanas gifted with wisdom, withdrawn from all acts, possessed of purity and the surety of knowledge.

42. One who acquires a knowledge of the Vedas, of that which is taught by the Vedas, and the details of acts, is said to be conversant with the Vedas. Any other man is only a bag of wind.

43 One who is master of the Vedas, knows everything, for everything is established on the Vedas. The present, past, and future all exist in the Vedas.

44 This is the one conclusion of all the scriptures *viz*, that this universe exists and does not exist. To the man of knowledge this is both existent and non-existent. To him this all is both the end and the middle.

45—46 This truth depends upon all the Vedas, *viz*, that when complete Renunciation takes place one acquires what is sufficient Then, again, the highest contentment follows and depends upon Liberation, which is absolute, which exists as the soul of all mortal and immortal things, which is well-known as such universal soul, which is the highest object of knowledge as being at one with all mobile and immobile objects, which is full, which is perfect happiness which is without duality, which is the foremost of all things, which is Brahma, which is Unmanifest and the cause also of the Unmanifest, and which is without any sort of decay.

47 Power to control the senses, forgiveness and abstention from work owing to the absence of desire,—these three are the cause of perfect happiness. With the help of these three qualities, men having understanding for their eyes, succeed in reaching that Brahma which is increate, which is the supreme cause of the universe, which is unchangeable, and which is beyond destruction I bow to that Brahma, which is at one with him that knows it."

CHAPTER CCLXXI.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhisthira said:—

1. "The Vedas, O Bharata, describe Religion, Profit, and Pleasure. Tell me, however, O grand-father, the attainment of which is considered as superior."

Bhishma said:—

2. About it I shall recite to you the ancient discourse of the benefit which Kundadhara in days of yore had conferred upon one who was devoted to him.

3 Once on a time a Brahmana shorn of riches tried to win virtue, actuated by the desire of fruit. He continually thought of riches for employing it in the celebration of sacrifices For gaining his end he engaged in the practice of the austerest penances.

4. Determined to achieve his object, he began to adore the gods with great devotion But he failed to acquire riches by such adoration of the gods.

5 He thereupon began to think aside,—What is that god, hitherto not worshipped by men, who may be forthwith favorably disposed towards me?

6. While thinking thus with a cool mind, he saw stationed before him that retainer of the gods, *viz*, the Cloud called Kundadhara.

7. As soon as he saw that mighty-armed being, the Brahmana's feelings of devotion were excited and he said to himself —This one will surely give me prosperity! Indeed, his form indicates it.

8 He lives near the gods. He has not as yet been worshipped by other men He will surely give me profuse riches without any delay!

9 The Brahmana then, having determined thus, adored that Cloud with incense, perfumes and garlands of flowers of the most superior kind, and with various sorts of offerings.

10 Thus adored, the Cloud became very soon pleased with his worshipper, and uttered these words of benefit to that Brahmana —

11. The wise have laid down expiation for one guilty of Brahmanicide, or of drinking alcohol, or of stealing, or of neglecting all meritorious vows. There is no expiation, however, for one who is ungrateful.

12 Expectation has a child named Sin Anger, again, is considered to be a child of Envy. Cupidity is the child of Deceit. Ingratitude, however, is barren.

13. After this, that Brahmana, stretched on a bed of Kusha grass, and penetrated with the energy of Kundadhara, saw all living beings in a dream.

14 Indeed, on account of his absence of passion, penances, and devotion, that Brahmana of purified soul and standing aloof from all enjoyments saw in the night that effect of his devotion to Kundadhara.

15. Indeed, O Yudhishthira, he saw the great and highly effulgent Manibhadra stationed in the midst of the gods, engaged in giving his orders.

16 There the gods seemed to be engaged in granting kingdoms and riches to men, induced by their good deeds, and in taking them away when men deviated from goodness.

17. Then O foremost of Bharata's race, the highly effulgent Kundadhara, bending himself low, laid himself down on the ground before the gods in the presence of all the Yakshas.

18. At the command of the gods the Manibhadra said to the prostrate Kundadhara,—What does Kundadhara want?

19 Thereupon Kundadhara replied —If, indeed, the gods are gratified with me, there, that Brahmana respects me greatly. I pray for some favor being shown to him, something, that may bring him happiness.

20. Hearing this, Manibhadra, ordered by the gods, once more said to the highly intelligent Kundadhara.

21—22. Rise, Rise up, O Kundadhara! Your prayer has borne success! Be you happy! If this Brahmana seeks riches, let as much wealth be given to him, as he wishes At the command of the gods I shall give him immeasurable riches.

23 Then, thinking upon the fleeting and unreal character of the humanity, Kundadhara set his heart, O Yudhisthira, upon inclining the Brahmana to penances.

24 Indeed, Kundadhara said —I do not, O giver of riches, beg for wealth on behalf of this Brahmana. I desire the bestowed of another favor upon him.

25 I do not pray for this devotee of mine mountains of pearls and gems, or even the whole Earth with all her riches. I wish, however, that he should be virtuous.

26 Let his heart find pleasure in virtue! Let him have virtue for his support. Let virtue be the foremost of all his objects. This is the favor which I am inclined to give my support.

Manibhadra said:—

27. The fruits of virtue are always kingdom and happiness of various sorts. Let this one enjoy those fruits, always freed from all sorts of physical sufferings.

Bhishma said:—

28. Thus addressed, the highly illustrious Kundadhara, repeatedly prayed for virtue alone for that Brahmana. The gods were highly pleased at it.

Then Manibhadra said:—

29 The gods are all pleased with you as also with this Brahmana. This one shall become a virtuous man. He shall devote his mind to virtue.

30. The Cloud, Kundadhara, became pleased, O Yudhisthira, at thus having been successful in gaining his wish. The boon that he had got was one that could not be acquired by anybody else.

31 The Brahmana then saw scattered around him many fine fabrics of cloth Without caring for them at all, the Brahmana came to disrelish the world.

The Brahmana said :—

32 When this one does not attach any value to good deeds, who else will? I had better go to the forest for leading a life of righteousness.

Bhishma said :—

33 Cherishing a distaste for the world, and through the grace also of the gods, that foremost of Brahmanas entered the forest and began to practise the austerest of penances.

34 Living upon such fruits and roots as remained after serving the gods and guests, the mind of that twice born one, O king, was firmly set upon virtue.

35 By and bye the Brahmana, leaving off fruits and roots, began to use leaves of trees as his food. Then leaving off leaves, he took to water only as his subsistence

36 Thereafter he passed many years by living upon air only All this time, however, his strength did not decrease This seemed highly wonderful.

37. Devoted to virtue and engaged in the practice of the severest austerities, after a long time he gained spiritual vision

38 He then thought, saying to himself, —If, being pleased with anybody I give him riches my speech would never be untrue.

39 With a face lighted up by smiles he once more began to practise severer austerities.

40. And once more, having gained (higher) success, he thought that he could by his will force, then create the very highest objects If, pleased with any person whatsoever I give him even sovereignty, he will immediately become a king, for my words will never be falsified.

41. While he was thinking thus, Kundadhara, actuated by his friendship for the Brahmana and no less by the ascetic success which the Brahmana had gained, appeared before him, O Bharata.

42. Meeting with him the Brahmana offered him adorations according to the observances ordained. The Brahmana, however, felt some surprise, O king.

43. Then Kundadhara addressed the Brahmana, saying, you have now got an excellent and spiritual eye! See with this vision of yours the end which is attained by kings, and see all the worlds besides.

44. The Brahmana then, with his spiritual vision, saw from a distance thousands of kings sunk in hell.

Kundadhara said :—

45. After having adored me with devotion you had got sorrow for your share, what then would have been the good done to you by me, and what the value of my favour.

46 Look, look, for what end do men seek the gratification of carnal enjoyments! The door of heaven is closed to men.

Bhishma said :—

47 The Brahmana then saw many men living in this world, embracing lust, anger, avarice, fear, pride, sheep, procrastination, and activity.

Kundadhara said :—

48. All human beings are enchained with these. The gods are afraid of men. These vices, at the order of the gods, mar and disconcert on all sides.

49 No man can become virtuous unless allowed by the gods You have become competent to give away kingdoms and riches through your penances!

Bhishma said —

50 Thus addressed, the pious Brahmana, bending his head to that Cloud, laid himself low on the ground, and said,—You have, indeed, done me a great favour!

51. Unconscious of the great love shown by you towards me, I through the influence of desire and avarice, could not show good will towards you.

Then Kundadhara said :—

52 That foremost of twice born ones —I have forgiven you!—and having embraced him with his arms disappeared there and then.

53 The Brahmana then travelled through all the worlds, having acquired ascetic success through the favour of Kundadhara.

54. Through the power gained from virtue and penances, one acquires power to pass through the skies and to fructify all his wishes and purposes, and finally attain to the highest end.

55. The gods, Brahmanas, Yakshas, and all good men and Charanas always adore

the virtuous but never the rich given up to the indulgence of their desires.

56 The gods are truly pleased with you since your mind is devoted to virtue. In riches there may be a very little happiness but in virtue the extent of happiness is very great"

CHAPTER CCLXXII.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "Of all sorts of sacrifices, all of which, of course, are said to have but one object, tell me, O grandfather, what that sacrifice is which has been ordained for only the sake of virtue and not for the acquisition of either heaven or riches."

Bhishma said:—

2 'Regarding it I shall relate to you the history, formerly recited by Narada, of a Brahmana who for celebrating sacrifices, lived like a beggar.

Narada said.—

3 In one of the foremost of kingdoms that was known for virtue, there lived a Brahmana Devoted to penances and living like a wretched beggar, that Brahmana was earnestly engaged in worshipping Vishnu in sacrifices.

4 He had Shyamaka for his food, as also Suryaparni and Suvarchala and other kinds of potherbs that were bitter and distasteful For his penances, all these tasted sweet.

5 Not injuring any creature, and leading the life of a forest recluse, he acquired ascetic success With roots and fruits O scorcher of foes, he used to worship Vishnu in sacrifices that were intended to bestow heaven upon him.

6—7 The Brahmana, whose name was Satya, had a wife namely Pushkaradharini. She was pure-minded and had emaciated herself by practising many austere vows. She did not, however, approve of the conduct of her husband Summoned, however, to sit by him as his wife (in a sacrifice), she feared to incur his curse and, therefore, comported herself with his conduct. The garments that covered her body consisted of the plumes of peacocks

8—10 Although reluctant she still celebrated that sacrifice at the command of her husband who had become ill. In that forest, near to the Brahmana's hermitage, lived a neighbour of his, *viz*, the virtuous Parnada of Shukra's race, having assumed the form of a deer. He addressed that Brahmana, whose name was Satya, in open words and said to him —You would be acting very improperly, if this sacrifice of yours were accomplished being defective in Mantras and other particulars of ritual! I, therefore, ask you to kill and cut me into pieces for making libations therewith on your sacrificial fire! Do this and becoming blameless go to heaven!

11 Then the presiding goddess of the solar disc, *viz*, Savitri, came to that sacrifice in her incarnate form and insisted upon that Brahmana in doing what he was desired by that deer to do The Brahmana said to that goddess, however, who thus insisted,—I shall not kill this deer who lives with me in this same neighbourhood!

12 Thus addressed by the Brahmana, the goddess Savitri desisted and entered the sacrificial fire from desire of seeing the nether world, and wishing to avoid the sight of other short-comings in that sacrifice.

13. The deer then, with joined hands, again begged of Satya for that Satya, however, embraced him in friendship and sent him away,—Go!

14 At this, the deer seemed to leave that place But after he had gone eight steps he came back and said,—Verily, do you kill me! Truly do I say, killed by you I am sure to attain to a pious end'

15 I give you (spiritual) vision. Behold the celestial Apsaras and the handsome cars of the great Gandharvas'

16. Seeing (that spectacle) for a long time, with longing eyes, and seeing the deer and thinking that living in heaven can be acquired by only slaughter, he approved (of it).

17 It was Dharma himself who had become a deer that lived in that forest for many years Dharma provided for his salvation and advised him, saying,—This (destruction of living creatures) is not according to the ordinances about Sacrifice.

18 The penances, which had been of very great measure, of that Brahmana whose mind had cherished the desire of killing the deer, diminished greatly on account of that thought itself The injuring of living creatures, therefore, is no part in sacrifice

19 Then the illustrious Dharma himself addressed that Brahmana by acting as

the priest, to perform a sacrifice The Brahmana, after this, on account of his penances, attained to the same state of mind with his wife.

20 Abstention from injury is the religion which is perfect about its rewards The religion of cruelty is only so far beneficial that it leads to heaven I have described to you the religion of Truth which, indeed, is the religion of those who utter Brahma"

CHAPTER CCLXXIII.

(MOKSHADHARMA PARVA) — *Continued*

Yudhisthira said —

1 "By what means does a man become sinful, by what does he acquire virtue by what does he acquire renunciation and by what does he acquire Liberation'

Bhishma said —

2 'You know all duties This question which you have put to me is only for confirmation of your conclusions Listen now fully to Liberation, and Renunciation, and Sin, and Virtue

3 Perceiving any one of the five objects desire runs after it at first Indeed obtaining them within the pale of the senses, O foremost of Bharata's family, desire or hatred originates

4 One then for the sake of that object tries and begins acts that require much labour One tries his best for enjoying again and again those forms and scents that appear very sweet

5 Gradually attachment hatred greed and errors of judgment *originate*

6 The mind of one possessed by greed and mistake and affected by attachment and hatred is never bent to virtue One then begins with hypocrisy to do deeds which are good he thinks sinfully, speaks sinfully, and acts sinfully.

10 When he clearly begins to commit sin, the good notice his wickedness "Those, however, who are sinfully disposed contract friendship with him

11. He cannot acquire happiness even here Whence then would he succeed in acquiring happiness hereafter? It is thus that one becomes sinful Listen now to me as I describe to you one who is righteous

12 Such a man, seeking, as he does, the well being of others, succeeds in acquiring good for himself By doing duties which are fraught with other people's well-being, he attains at last to a highly agreeable end

13—14 He who, helped by his wisdom, succeeds beforehand seeing the faults referred to above, who is skilled in determining what is happiness and what is sorrow and how each is engendered and who waits respectfully upon the good makes progress in acquiring virtue, both on account of his habit and such companionship of the good The mind of such a person finds pleasure in virtue, and he lives on, making virtue his stay

15 If he wishes to acquire riches, he wishes only such wealth as may be gained in righteous ways

16 In fact he waters the roots of only those objects in which he sees merit Thus does one become righteous and make friends with the good

17—18 On account of his acquisition of friends of riches, and of children, he sports happily both here and hereafter The mastery that a living being acquires over sound touch, taste, form, and scent, O Bharata, represents *the fruit of virtue.* Remember this Having acquired the fruit of virtue, O Yudhishthira, such a man does not yield to joy.

19—20 Without being satisfied with such fruits of virtue he follows Renuncia-

22. Gradually renouncing all sinful deeds he follows Renunciation, and becoming righteous souled succeeds at last in acquiring Liberation.

23 I have now told you, O Son, of that about which you had asked me, *viz*, the topics of Sin, Righteousness, Renunciation, and Liberation, O Bharata.

24 You should, therefore, O Yudhishthira, follow virtue under all circumstances Eternal is the success, O son of Kunti, of you who follow righteousness"

CHAPTER CCLXXIV.

(MOKSHADHARMA PARVA)—*Continued.*

Yudhishthira said:—

1 "You have said O grand father, that Liberation is to be acquired by means and not otherwise I wish to hear duly what those means are"

Bhishma said —

2 'O you of great wisdom this enquiry which you have made me and which is connected with a subtle topic, is really worthy of you, since you, O sinless one, always try to accomplish all your objects by the application of means

3 That state of mind which one feels when he makes an earthen jar for his use, disappears after the jar has been completed. Likewise, that cause which makes persons who regard virtue as the root of advancement and prosperity ceases to act with them who seek to acquire Liberation.

4 That path which leads to the Eastern Ocean is not the path by which one can go to the Western Ocean There is only one path which leads to Liberation Listen to me as I describe it to you in detail

5 One should, by practising forgiveness, root out anger and by renouncing all purposes, root out desire By practising the quality of goodness one should conquer sleep.

6—7 By carefulness one should keep off fear, and by contemplation of the Soul one should conquer vital airs One should remove by patience desire, hatred, and lust, and error, ignorance, and doubt, by study of truth By pursuit of knowledge one should avoid inquiry after uninteresting things

8. By frugal and easily digestible food one should dispell all disorders and diseases By contentment one should remove greed and stupefaction of judgment and all earthly concerns should be avoided by a knowledge of the truth.

9 By practising benevolence one should conquer sin, and by regard for all creatures one should gain virtue One should avoid expectation by thinking that it is connected with the future, and one should renounce riches by abandoning desire itself.

10. The intelligent man should cast off affection by thinking that everything is fickle He should control hunger by practising Yoga By practising benevolence one should keep off all ideas of ego, and remove all sorts of craving by adopting contentment

11. By exertion one should subdue procrastination, by certainty all kinds of doubt, by taciturnity loquaciousness, and by courage every sort of fear.

12 Speech and mind are to be controlled by the Understanding, and the Understanding, in its turn, by the eye of knowledge Knowledge, again, is to be controlled by the knowledge of the Soul, and finally the Soul is to be controlled by the Soul

13 This last is acquired by those who are of pure acts and endued with tranquility of soul, the means being the subjugation of those five obstacles of Yoga of which the learned speak

14—15 By renouncing desire, anger covetousness, fear and sleep, one should controlling speech, practise the observances favorable to Yoga, *viz*, contemplation, study, gift, truth, modesty, candour, forgiveness, purity of heart, purity of food, and the subjugation of the senses.

16 By these one's energy is increased sins are removed, wishes crowned with success, and knowledge gained.

17 When one becomes purged of sins and possessed of energy and abstemious in diet and the master of his senses, one then, having conquered both desire and anger, seeks to attain to Brahma.

18—19 The avoidance of ignorance, the absence of attachment, freedom from desire and anger, the power that is acquired by Yoga, the absence of pride and haughtiness, freedom from anxiety, absence of attachment to anything like home and family —these form the path of Liberation That path is delightful, stainless and pure Likewise, the control of speech of body, and of mind, when practised from the

absence of desire, forms also the path of *Liberation* "

CHAPTER CCLXXV.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. "Regarding it is cited the old discourse that took place between Narada, and Asita-Devala

2 Once on a time Narada, seeing that foremost of intelligent men, *viz*, Devala of venerable years, seated at his ease, asked him about the origin and the destruction of all creatures.

Narada said:—

3 Whence, O Brahmana, has this universe, consisting of mobile and immobile objects, been created? When, again, the all embracing destruction sets in, into whom does it merge? Let your learned self describe this to me.

Asita said —

4 Those from which the Supreme Self, when the time comes, actuated by the desire of existence in various forms, creates all creatures, are said by persons conversant with objects to be the five essential principle.

5 Time moved by the Understanding, creates other objects from them He who says that there is anything else save these, says the untruth

6 Know, O Narada that these five are eternal indestructible, and without beginning and without end With Kala as their sixth these five essential ingredients are naturally possessed of great power.

7 Water, Ether, Earth, Air, and Fire,—these are those five principal elements Forsooth, there is nothing higher or superior to these

8 The existence of nothing else can be inferred by any one agreeably to the conclusions of the Shrutis or arguments drawn from reason If any one does hold the existence of anything else, then his assertion would in sooth, be useless Know that these six form all others That of which are all these is called non existent

9 These five, and Kala (or Jiva), the effects of past acts, and Ignorance,—these eight eternal essences are the causes of the birth and destruction of all creatures.

10 When creatures are destroyed it is *into these that they merge, and when* they are born, it is again from them that they do so Indeed, after destruction, a creature resolves itself into those five elements

11. His body is made of earth, his ear is made of ether, his eye has light for its cause, his life is of air, and his blood is of water.

12 The two eyes, the nose, the two ears the skin, and the tongue, are the senses These, the learned hold, exist for perception of their various objects

13 Seeing, hearing smelling, touching, and tasting are the actions of the senses. The five senses, are connected with five objects in five ways Know, by the inference of reason, their similitude of attributes.

14 Form, scent, taste touch, and sound, are the five properties that are perceived by the five senses in five different ways

15 These five properties, *viz*, form, scent, taste, touch, and sound, are not really perceived by the *senses*, but it is the Soul that apprehends them *through* the senses.

16 That which is called Faculty is superior to all the senses Superior to Faculty is Mind Superior to Mind is Understanding and superior to Understanding is Soul.

17 At first a living creature perceives various objects through the senses With Mind he reflects over them, and then with the help of Understanding, he arrives at certainty of knowledge Endued with Understanding one arrives at certainty of conclusions regarding objects perceived through the senses.

18 The five senses, Faculty, Mind, and Understanding —these are regarded as organs of knowledge by those conversant with the spiritual science

19 The hands the feet, the anus, the membrum virile, the mouth, form the five *organs of actions.*

20 The mouth is spoken of as an organ of action because it contains the instrument of speech, and that of eating The feet are organs of locomotion and the hands for doing various sorts of work.

21 The anus and the membrum virile are two organs which exist for evacuation. The first is for evacuation of stools the second for that of urine as also of the semen when one feels the influence of desire.

22. Besides these, there is a sixth organ of action It is called muscle. These then are the names of the six organs of action according to the books written on the subject I have now described to you the names of all the organs of knowledge and of action, and all the attributes of the five elements

23 When on account of the organs being fatigued, they cease to discharge their respective functions, the owner of those organs, their action being suspended is said to sleep

24 If when the action of these organs is stopped, the action of the mind, does not cease, but on the other hand the mind continues to act, that state of Consciousness is called Dream.

25 During wakefulness there are three states of the mind *viz*, that connected with Goodness, that with Darkness, and that with Ignorance. In dream also the mind is connected with the same three states Those very states, when they appear in dreams, connected with pleasurable actions, are spoken highly of.

26—27 Happiness, success, knowledge, and absence of attachment are the marks of the quality of Goodness Whatever states are experienced by living creatures as shown in acts, during their hours of wakefulness, reappear in memory during their hours of sleep when they dream The passage of our ideas as they exist during wakefulness into those of dreams, and that of ideas as they exist in dreams into those of wakefulness, become directly perceptible in that state of consciousness which is called dreamless sleep. That is eternal, and that is desirable.

28 There are five organs of knowledge, and five of action, with muscular power, mind, understanding, and faculty, and with also the three qualities of goodness, darkness and ignorance, the number, it has been said comes up to seventeen The eighteenth in the calculation is he who owns the body. Indeed, he who lives in this body is eternal

29 All those seventeen (with Avidya or nescience as eighteenth) living in the body, exist attached to him who owns the body. When the owner disappears from the body those eighteen cease to live together in the body.

30 Or, this body made up of the five principal elements only a combination The eighteen attributes, with him that owns the body, and counting stomachic heat numbering twentieth, form that which is known as the Combination of the Five.

31. There is a Being called Mahat (principle of greatness) which, with the help of the wind (called Prana), keeps up this combination containing the twenty things that have been named and in the matter of the destruction of that body the wind is only the instrument in the hands of that same Mahat.

32 Whatever creature is born is resolved once more into the five principal elements upon the exhaustion of his merits and demerits; and moved again by the merits and demerits acquired in that life enters into another body resulting from his deeds

33 His habitation always resulting from nescience, desire, and acts, he migrates from body to body, leaving off one after another repeatedly, urged on by Time, like a person leaving house after in succession.

34 The wise, gifted with certainty of knowledge, do not yield to grief upon seeing this Only the foolish, erroneously supposing relationships indulge in grief on seeing such changes of habitation.

35. This individual soul is no one's relation, there is none again that may be said to belong to him He is always alone, and he is himself the creator of his own body and his own happiness and misery.

36 This individual is never born, nor does he ever die Freed from the fetters of body, he succeeds sometimes in acquiring the highest end.

37. Deprived of body, because freed through the dissipation of acts from bodies that are the outcome of merits and demerits, individual at last attains to Brahma.

38 For the dissipation of both merits and demerits, Knowledge has been described as the cause in the Sankhya school. Upon the dissipation of merit and demerit, when individual soul attains to the status of Brahma, the learned behold the attainment of individual soul to the highest end."

CHAPTER CCLXXVI

(MOKSHADHARMA PARVA) — *Continued.*

Yudhisthira said:—

1. "Cruel and sinful as we are, alas we have killed brothers and fathers and grandsons and relatives and friends and sons.

2 How, O grandfather, shall we remove this thirst for riches Alas, through that thirst we have committed many sinful deeds"

Bhishma said —

3 "Regarding it is cited the old narrative of what was said by the king of the Videhas to the enquiring Mandavya.

The king of the Videhas said —

4 I have nothing, yet I live in great happiness If the whole of Mithila be reduced to ashes nothing of mine will be burnt down.

5 Tangible possessions of what value they may be, are a source of sorrow to men of knowledge, while properties of even little value attract the foolish

6. Whatever happiness is in this world, owing to the gratification of desire, and whatever celestial happiness exists of high value, do not form even a sixteenth part of the felicity that accrues from the disappearance of desire.

7. As the horns of a cow grow with the groweth of the cow itself, similarly the thirst for riches multiplies with increasing acquisitions of wealth

8 The object for which one feels an attachment, becomes a source of pain to him when it is lost.

9. One should not entertain desire Attachment to desire brings on sorrow When riches have been acquired, one should devote it to virtuous purposes. One should even then relinquish desire.

10. The man of knowledge always considers other creatures like unto himself. Having purified his soul and gained sucess, he casts off everything here

11. By shaking off both truth and falsehood, grief and joy, the agreeable and disagreeable, fearlessness and fear one acquires tranquility, and becomes free from anxiety.

12. That thirst which cannot be shaken off by men of foolish understanding, which does not decrease with the decline of the body, and which is considered as a dreadful disease, one who succeeds in shaking off is sure to find happiness.

13. The virtuous man by seeing his own conduct has become bright as the moon and free from every sort of evil, succeeds in happily acquiring great fame both here and hereafter.

14 Hearing these words of the king the Brahmana became filled with joy, and speaking highly of what he heard, Mandavya followed the path of Liberation."

CHAPTER CCLXXVII.

(MOKSHADHARMA PARVA)— *Continued.*

Yudhisthira said:—

1. "Time, which is a terror to all creatures, is rolling on What is that source of good for which one should try? Tell me this, O grandfather."

Bhishma said —

2 "Regarding it is cited the old discourse between father and son Listen to it, O Yudhisthira

3 Once on a time O son of Pritha, a twice-born person devoted to only the study of the Vedas had a very intelligent son who passed by the name of Medhavin.

4 Himself a master of the religion of Liberation, the son one day asked his father who was not conversant with that religion and who was engaged in following the Vedic precepts, this question.

The son said —

5 What should an intelligent man do, O father, knowing that the life of men runs speedily away? Tell me this truly and in due order, O father, so that, guided by your instructions I may undertake the acquisition of virtue.

The father said —

6. Having read the Vedas all the while following the duties of Brahmacharyya, O son, one should then desire for children for the sake of rescuing one's departed manes. Having established his fire then and performing the sacrifices that are ordained, one should then retire into the forest and then become a hermit.

The son said.—

7. When the world is thus attacked on all sides, and when such irresistible things are falling on all sides, how can you speak so calmly?

The sire said —

8. How is the world attacked?—By what is it besieged? What are those irresistible things that are falling on all sides? Do you frighten me with your words?—

2 How, O grandfather, shall we remove this thirst for riches Alas, through that thirst we have committed many sinful deeds "

Bhishma said —

3 "Regarding it is cited the old narrative of what was said by the king of the Videhas to the enquiring Mandavya.

The king of the Videhas said —

4. I have nothing, yet I live in great happiness. If the whole of Mithila be reduced to ashes nothing of mine will be burnt down.

5 Tangible possessions of what value they may be, are a source of sorrow to men of knowledge, while properties of even little value attract the foolish.

6. Whatever happiness is in this world, owing to the gratification of desire, and whatever celestial happiness exists of high value, do not form even a sixteenth part of the felicity that accrues from the disappearance of desire.

7. As the horns of a cow grow with the growth of the cow itself, similarly the thirst for riches multiplies with increasing acquisitions of wealth.

8. The object for which one feels an attachment, becomes a source of pain to him when it is lost.

9. One should not entertain desire Attachment to desire brings on sorrow. When riches have been acquired, one should devote it to virtuous purposes. One should even then relinquish desire.

10. The man of knowledge always considers other creatures like unto himself. Having purified his soul and gained sucess, he casts off everything here.

11. By shaking off both truth and falsehood, grief and joy, the agreeable and disagreeable, fearlessness and fear, one acquires tranquillity and becomes free from anxiety.

12. That thirst which cannot be shaken off by men of foolish understanding, which does not decrease with the decline of the body, and which is considered as a dreadful disease, one who succeeds in shaking off is sure to find happiness.

speaking highly of what he heard, Mandavya followed the path of Liberation."

CHAPTER CCLXXVII.

(MOKSHADHARMA PARVA) — *Continued.*

Yudhisthira said:—

1. "Time, which is a terror to all creatures, is rolling on. What is that source of good for which one should try? Tell me this, O grandfather."

Bhishma said —

2 "Regarding it is cited the old discourse between father and son. Listen to it, O Yudhisthira.

3 Once on a time O son of Pritha, a twice-born person devoted to only the study of the Vedas had a very intelligent son who passed by the name of Medhavin.

4 Himself a master of the religion of Liberation, the son one day asked his father who was not conversant with that religion and who was engaged in following the Vedic precepts, this question.

The son said —

5 What should an intelligent man do, O father, knowing that the life of men runs speedily away? Tell me this truly and in due order, O father, so that, guided by your instructions I may undertake the acquisition of virtue.

The father said —

6. Having read the Vedas all the while following the duties of Brahmacharyya, O son, one should then desire for children for the sake of rescuing one's departed manes. Having established the fire there and performing the sacrifices that are ordained, one should then retire into the forest and then become a hermit.

The son said —

7. When the world is thus attacked on all sides, and when such irresistible arms are falling on all sides, how can you

recitation of sacred Mantras, silent, and a follower of a life of Renunciation

16 Seeing the repeated formation and dissolution of his own body with the senses that originate from and resolve into the primary elements, and seeing also the coming and departure of (other) creatures, he should become shorn of desire and learn to see all things impartially, living upon both cooked and uncooked food Abstemious in diet and controlling his senses, he gains tranquillity of Self by Self.

17 One should govern the impulses of words, of the mind, of anger of envy, of hunger, and of lust Given to penances for purifying his heart, he should never allow the censures (of others) to pain his heart

18 Becoming neutral, one should live, regarding praise and censure as equal This, indeed, is the holiest and the highest path of Renunciation.

19 Endued with great soul, the Sannyasin should control his senses from all things and stand aloof from all attachments. He should never go to the places visited by him and the men known to him while he lived otherwise. Agreeable to all creatures, and without a fixed dwelling, he should be given to the contemplation of Self

20 He should never mingle with householders and hermits He should eat such food as he may get without effort. He should never allow joy to possess his heart.

21 Such a life of Renunciation brings on Liberation to those that are wise The practice of these duties is a great burden to those, however, that are fools The sage Harita declared all this to be the path by which Liberation can be acquired.

22 He who leaves his home, having assured all creatures of his perfect harmlessness, acquires many bright and eternal regions of felicity."

CHAPTER CCLXXIX.

(MOKSHADHARMA PARVA) — *Continued*

Yudhishthira said —

1. "All men describe ourselves as highly fortunate In sooth, however, there is no person more wretched than ourselves.

2—3 Though respected of all the world, O best of the Kurus, and though we have been born among men, O grandfather, having been begotten by the very gods, yet when so much sorrow has come to us, it appears, O reverend chief, that birth in an embodied form is the root of all sorrow! Alas when shall! we adopt a life of Renunciation which dissipates sorrow?

4—5 Sages of rigid vows freed from the seventeen (*i e*, the five vital airs mind, understanding, and the ten organs of knowledge and action), from the five shortcomings of Yoga (*viz*, desire, anger, covetousness *fear*, and *sleep*), *which form* the chief causes (*for* subjugating man to repeated re birth), and from the other eight, (*viz*, the five objects of the senses and the three qualities) have never to incur rebirth When, O scorcher of enemies shall we succeed in renouncing sovereignty for adopting a life of Renunciation."

Bhishma said.—

6 "Everything, O great king, has an end Everything has limits assigned to it Even re-birth, it is well known, has an end. In this world there is nothing unchangeable.

7 You think, O king, that this portion is a fault That it is not true, regarding our present subject of discussion You, however, know virtue, and have readiness. It is certain, therefore, that you will go to the end of your sorrow in time.

8 Individual with body, O king, is not the author of his merits and demerits. On the other hand, he becomes covered with the Darkness that is begotten by his merits and demerits

9—10 As the wind (having no colour of its own) assumes the color of the substances which it has seized and tinges the different points of the horizon similarly Individual Soul, though himself colorless, assumes a color on account of its being enveloped by Darkness and variegated by the fruits of action, and passes from body to body

11. When Individual Soul succeeds in removing *by means of Knowledge the* Darkness which covers him in consequence of Ignorance, then Immutable Brahma becomes manifest.

12 The Sages say that return to Immutable Brahma cannot be attained by Acts. Yourself, others in the world, and the gods too, should respect them who have acquired Liberation All the great Rishis never desist from culture of Brahma.

13 Regarding it is cited that discourse which was recited (by Sukra) in days of old Listen, O king, with rapt attention to the course of conduct that was followed

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16 Seeing the repeated formation and dissolution of his own body with the senses that originate from and resolve into the primary elements, and seeing also the coming and departure of (other) creatures he should become shorn of desire and learn to see all things impartially, living upon both cooked and uncooked food Abstemious in diet and controlling his senses, he gains tranquillity of Self by Self.

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13 Regarding it is cited that discourse which was recited (by Sukra) in days of old I listen, O king, with rapt attention to the course of conduct that was followed

Vishnu, He is the two Ashwins, and he is Purandara

28 He is Mitra, He is Varuna He is Yama, He is Kuvera—the lord of riches Although the Ritwijas seem to see Him as separate He is however, known to them as one and the same Know that this entire universe is under the control of One divine Being.

29 The Veda that is in the soul, O king of Daityas, regards the unity of various creatures. When a living creature realizes this unity on account of true knowledge, he is then said to attain to Brahma.

30 The period of time during which one creation exists or owing which it ceases to exist is called a Kalpa Living creatures exist for a thousand millions of such Kalpas Immobile creatures also exist for an equal time The period for which a particular creation exists is measured by many thousands of lakes, O Daitya!

31 Conceive a lake that is one Yojana in width, one Krosha in depth, and five hundred Yojanas in length. Imagine many thousands of such lakes.

32 Try then to dry up those lakes by taking from them only once a day, as much water as may be taken up with the end of a single hair The number of days that would be neccessary to drying them up perfectly by this process forms the period that is required by the life of one creation from its beginning to the time of its destruction.

33 The highest Evidence says that creatures have six colors, *viz*, Dark, Tawny, Blue, Red, Yellow, and White. These colors are produced by mixtures in various degrees of three qualities of Rajas Tamas, and Sattwa Where Tamas prevents Sattwa falls below the mark, and Rajas remains the same the result is the color called Dark When Tamas prevails as before, but the relations between Sattwa and Rajas, are changed the result is the color called Tawny When Rajas prevents, Sattwa goes down, and Tamas remains the same, the result is the color called Blue. When Rajas prevents as before and the proportion change between Sattwa and Tamas, the result is the intermediate color called Red That color is more agreeable When Sattwa prevents Rajas falls down and Tamas keeps on the same the result is the color called Yellow It yields happiness When Sattwa prevails and the proportion is changed between Rajas and Tamas, the result is the color called White. It yields great happiness.

34. The White is the foremost color. It is sinless on account of its being free from attachment and aversion It is without grief, and free from the exertion necessary by desire for action. Hence, White, O king of Danavas, brings on Liberation O Daitya, having undergone thousands of births derived through the womb, Individual Soul attains to success

35 That success is the same end which the divine Indra declared after having studied many sacred scriptural books and which has for its essence the apprehension of the Soul The end again that creatures obtain depends on their color, and color, in its turn, depends upon the character of the Time that sets in, O Daitya

36 The stages of existence, O Daitya, through which individual soul must pass are not unlimited They are fourteen hundreds of thousands in number In consequence of them individual soul, ascends, stays, and falls down as the case may be.

37. The end that is acquired by an individual soul of dark color is very low, for he becomes addicted to acts leading to hell and then has to rot in hell The learned say that on account of his wickedness, the continuance of an individual is measured by many thousands of Kalpas.

38 Having passed many hundred thousands of years in that stage, Individual Soul then attains to the color called Tawny. In that condition he lives in perfect helplessness At last when his sins are spent his mind, shaking off all attachments, cherishes Renunciation

39 When Individual Soul becomes endued with the quality of goodness, he then dispels everything connected with Darkness by the help of his intelligence, and exerts (for acquiring what is for his good) As the outcome of this, Individual Soul attains to the color called Red. If the quality of goodness however, be not acquired Individual Soul then travels in a round of re births in the world of men, having attained to the color called Blue.

40 Having attained to that end, and having been afflicted for the duration of one creation by the fetters of his own acts Individual Soul then attains to the color called Yellow (or becomes a Deity) Existing in that condition for the period of a hundred creations, he then leaves it to return to it once more.

41—42 Having acquired the Yellow color, Individual Soul exists for thousands of Kalpas sporting as a Deity Without, however, being emancipated, he has to live in hell, enjoying or enduring the fruits

of his acts of past Kalpas and passing through nine and ten thousand courses. Know that Individual Soul then becomes freed from the hell as represented by heaven. Similarly Individual Soul escapes other births.

43—44 Individual Soul sports for many long Kalpas in the world of Devas Falling thence, he once more becomes a man. He then lives in that condition for the period of a hundred and eight Kalpas. He then attains once more to the status of a Deity If while born as a man he falls through Kala, he then sinks into the Dark color and thus occupies the very lowest of all stages of existence I shall tell you, now, O foremost of Asuras, how Individual Soul succeeds in bringing about his Liberation.

45 Desirous of Liberation, Individual Soul relying upon seven hundred kinds of acts every one of which is permeated—by a predominence of the quality of goodness, gradually passes through Red and Yellow and at last attains to White, Arrived here, Individual Soul travels through several most adorable regions which have the Eight well-known regions of felicity beneath them, and all the while follows that pure and effulgent form existence which is Liberation.

46. Know that the Eight which are identical with the Sixty hundreds, are to those who are highly effulgent, only creations of the mind The highest object of acquisition with one who is of White color, is that condition which is above the three other states of consciousness, *viz.* Wakefulness and Dream and Dreamless sleep.

47. As regards that Yogin who cannot renounce the joy that Yoga-power begets, he has to live (in one and the same body) for one hundred Kalpas in auspiciousness and after that in four other regions Even that is the highest end of one belonging to the sixth color, and who is Unsuccessful though crowned with Success, and who has gone above all attachments and passions.

48. That Yogin, again, who deviates from Yoga practices lives in the celestial region for a hundred Kalpas with the unspent residue of his pristine deeds, and with the seven (*viz*, the five senses of knowledge and mind and understanding) purged of all stains on account of their predisposition towards the quality of goodness. After that period, such a person has to come to the world of men where he acquires great eminence.

49 Returning from the world of men, he departs for attaining to new forms of life that run higher and higher in the upwards scale. While engaged in this, he passes through seven regions for seven times, his power being always multiplied on account of his mental concentration and the re-awakening from it.

50. The Yogin who wishes for final Liberation suppresses by Yoga knowledge the seven, and continues to live in the world of life, shorn of attachments, and taking those seven for certain means of grief, he renounces them and attains afterwards to that state which is Indestructible and Infinite Some, say that that is the region of Mahadeva, some of Vishnu; some, of Brahman, some, of Cesha, some, of Nara; some, of the effulgent Intelligence, and some, of the All pervading.

51. When universal dissolution sets in, those persons who have succeeded in completely destroying by Knowledge their gross and subtle and casual bodies, always enter into Brahma. All their Senses also which have action for their essence and which are not at one with Brahma, merge into the same.

52 When the time of universal dissolution sets in, those Individual Souls who have acquired the position of Devas and who have an unspent residue of the fruits of acts to enjoy or endure, return to those stages of life in the subsequent Kalpa which had been theirs in the pristine one. This is owing to the likeness of every successive Kalpa to every previous one.

53. Those again whose acts, at the time of universal dissolution, have been exhausted by enjoyment or endurance of their fruits, descending from heaven, are born among men, in the subsequent Kalpa, for without Knowledge one cannot dissipate his acts in even a hundred Kalpas All superior Being again, gifted with similar powers and similar forms, revert to their respective destines at a new creation after a universal dissolution, ascending and descending precisely in the same way as during the creation that is dissolved.

54 As regards, again, the person who knows Brahma, as long as he continues to enjoy and endure the unspent residue of his deeds of pristine Kalpas, it is said that all creatures and the two pure sciences live in his body. When his Intelligence becomes purified by Yoga, and when he practises restraint, this perceptible universe appears to him as only his own fivefold senses.

55 Enquiring with a purified mind, individual soul attains to a high and pure end. Thence he attains to a spot which knows no destruction, and thence attains

to eternal Brahma which is so difficult of acquisition.

56 Thus, O you of great power I have described to you the greatness of Narayana.

Vritra said.—

57 I see, these your words are perfectly consonant with the truth When this is so, I have no grief. Having heard your words, O you of great mental powers, I have become freed from sorrow and sin of every sort

58 O illustrious Rishi O holy one, I see this wheel of Time, endued with great energy, of the most effulgent and Infinite Vishnu, has been set in motion Eternal is that station from which all sorts of creation originate That Vishnu is the Supreme Soul He is the foremost of Beings. In Him this entire universe lives.

Bhishma continued —

59 Having said these words O son of Kunti, Vritra renounced his life breaths, uniting his soul (with the Supreme Soul), and attained to the highest station.

Yudhisthira said —

60. "Tell me, O grandfather whether this Janarddana (Krishna) is that illustrious and powerful Lord of whom Sanatkumara spoke to Vritra in days of yore"

Bhishma said —

61. "The Highest Deity, gifted with six attributes is at the Root Staying there, the Supreme Soul, with his own energy, creates all these various existent things.

62 Know that this Keshava who knows no decay is from His eighth part Gifted with the greatest Intelligence, it is this Keshava who creates the three worlds with an eighth portion

63. Coming immediately after Him who lies at the Bottom, this Keshava who is eternal, changes at the end of each Kalpa, He, however, who lies at the Root and who is gifted with great might and power lies in the waters when universal dissolution sets in Keshva is that Creator of pure Soul who passes through all the eternal worlds

64. Infinite and Eternal as He is, He fills all space and passes through the universe Freed as He is from all limitations such as the possession of attributes would imply, he allows himself to be invested with ignorance and awakened to Consciousness, Keshava of Supreme Soul creates all things. In Him rests this wonderful universe fully."

Yudhisthira said —

65 "O who are conversant with the highest object of knowledge! I think that Vritra beheld beforehand the excellent end that awaited him It is for this, O grandfather, that he was happy and did not succumb to grief.

66 He who is of White color, who has taken birth in a pure or stainless family, and who has attained to the rank of a Saddhya, does not, O sinless one, return. Such a person, O grandfather, is freed from both hell and all intermediate stations.

67 He, however, O king, who has acquired either the Yellow or the Red color, is seen sometimes to be overwhelmed by darkness and fall among the order of Intermediate creatures

68 As regards ourselves, we are greatly afflicted and attached to objects which produce sorrow Alas what will be our end? Will it be the Blue or the Dark which is the lowest of all colors."

Bhishma said.—

69 "Ye are Pandavas! you have been born in a stainless family You are of rigid vows Having sported happily in the celestial regions, you shall return to the world of men.

70 Living happily as long as the creation lasts all of you at the next new creation will be admitted among the gods, and enjoying all sorts of happiness you will at last be coloured among the Siddhyas! Let no fear be yours. Be you cheerful"

CHAPTER CCLXXXI.

(MOKSHADHARMA PARVA) — *Continued.*

Yudhishthira said.—

1 "How great was the love of virtue possessed by Vritra of incomparable energy, whose knowledge was incomparable and whose devotion to Vishnu was so great.

2. The position occupied by Vishnu of immeasurable energy is difficult, of being perceived How, O foremost of kings, could Vritra comprehend it?

3 You have described Vritra's acts I too have heard you in full faith. Because, on account of my seeing that one point is unintelligible that my curiosity has been roused for asking you again.

4. How, indeed, was Vritra, who was virtuous, devoted to Vishnu, gifted with knowledge of truth derivable from a just comprehension of the Upanishads and Vedanta, defeated by Indra, O foremost of men.

5. O king of the Bharatas, remove this my doubt! Indeed, tell me, O foremost of kings, how Vritra was defeated by Shakra.

6 O grandfather, O you of mighty arms, tell me fully how the battle took place. Great is my curiosity to hear it."

Bhishma said :—

7. "In days of yore, Indra, accompanied by the celestial army, proceeded on his car, and saw the Asura Vritra stationed before him like a mountain.

8. He was full five hundred Yojanas in height, O chastiser of enemies and three hundred Yojanas in circumference.

9. Seeing that form of Vritra, which was incapable of being defeated by the three worlds united together, the celestials became stricken with fear and full of anxiety.

10. Indeed, suddenly beholding that huge form of his enemy, O king, Indra was paralysed in the lower extremities.

11. Then, on the eve of that great battle between the gods and the demons, there arose loud peals from both sides, and drums and other musical instruments were beaten and blown.

12. Seeing Indra stationed before him, O you of Kuru's race, Vritra felt neither awe nor fear, nor was he disposed to collect all his energies for the battle.

13. Then the battle took place filling the three worlds with fear, between Indra the king of the gods and Vritra of great energy.

14—15 The entire sky was covered by the warriors of both sides with swords, axes, lances, darts, spears and heavy clubs and rocks of various sizes and bows of loud sound and various sorts of celestial weapons and fires and burning brands.

16—17 All the deities led by the Grandfather, and all the highly blessed Rishis, came to see the battle, on their best of cars; and the Siddhas, also, O foremost of Bharata's family, and the Gandharvas, with the Apsaras, on their own beautiful and foremost of cars, came there.

18. Then Vritra, that foremost of virtuous persons, speedily overwhelmed the sky and the king of gods with a thick shower of rocks.

19. Thereat, filled with ire the celestials dispelled with their showers of arrows that thick down-pour of rocks showered by Vritra in battle.

20. Then Vritra, O foremost of Kurus, endued with mighty strength and large powers of illusion, stupefied the king of illusion.

21. When the god of a hundred sacrifices, thus afflicted by Vritra, was possessed by stupefaction, the sage Vashishtha restored him to his senses by chanting Samans.

Vashishtha said :—

22. You are the foremost of the gods, O chief of the gods, O destroyer of Daityas and Asuras! The strength of the three worlds lies in you! Why, then, O Shakra, do you languish so!

23 See, there are Brahma and Vishnu, and Shiva, that lord of the universe, the illustrious and divine Soma, and all the great Rishis.

24 Do not, O Indra, yield to weakness, like an ordinary mortal! Firmly determined on battle, kill your enemies, O king of the gods.

25. There, that lord of all the worlds, *viz*, the Three eyed (Shiva), worshipped of all the worlds, is seeing you! Shake off this stupefaction, O king of the gods.

26 There, those twice-born Rishis, headed by Vrihaspati, are lauding you for your victory, in celestial hymns.

Bhishma said :—

27. While the highly energetic Vasava was thus being restored to senses by the great Vashishtha, his strength became greatly increased.

28 The illustrious punisher of Paka then, depending upon his intelligence, had recourse to high Yoga and with its help removed these illusions of Vritra.

29 Then Vrihaspati, the son of Angiras, and those greatest of Rishis endued with great prosperity, seeing the prowess of Vritra, went to Mahadeva, and moved by the desire of benefiting the three worlds, urged him to kill the great Asura.

30. The energy of that illustrious lord of the universe thereupon assumed the nature of a fierce fever and entered the body of Vritra the lord of Asuras.

31. The illustrious and divine Vishnu, worshipped of all the worlds, bent upon protecting the universe, entered the thunderbolt of Indra.

32—33 Then the highly intelligent Vrihaspati and Vashishtha of great energy

and all the other foremost of Rishis, going to the God of hundred sacrifices, *viz*, the boon giving Vasava, the worshipped of all the worlds, said to him kill forthwith Vritra, O powerful one.

Maheshwara said —

34 There, O Shakra, stands the great Vritra, accompanied by a great army He is the soul of the universe, capable of going everywhere, gifted with great powers of illusion, and highly illustrious.

35 This foremost of Asuras is, therefore incapable of being defeated by even the three worlds in a body Helped by Yoga, do you kill him, O king of the celestials. Do not neglect him

36—37 O king of the celestials, Vritra had practised, for full sixty thousand years the severest penances for acquiring strength Brahma gave him the boons he had prayed for, *viz*, the greatness that belongs to Yogins, large powers of illusion, enough of might, and superabundant energy.

38. I give you my energy, O Vasava! The Danava has now lost his coolness Do you, therefore, kill him now with your thunderbolt.

Shakra said:—

39 Before your eyes, O foremost of gods I shall, through your favour kill with my thunderbold this invincible son of Diti

Bhishma said:—

40. When the great Asura or Daitya was possessed by that fever, the gods and the Rishis, filled with joy, sent up loud cheers.

41. At the same time drums, and conchs of loud blare, and kettle-drums and tabors in thousands began to beat and blow

42. Suddenly all the Asuras lost in a body their memory. At that moment their powers of illusion, also, disappeared.

43 Knowing the enemy to be thus possessed, the Rishis and gods lauded both Shakra and Ishana, and began to urge the former.

44. The form that Indra assumed on the eve of the battle, while seated on his car and while his praises were being lauded by the Rishis, became such that none could look at it without dread.

CHAPTER CCLXXXII.

(MOKSHADHRAMA PARVA) — *Continued.*

Bhishma said:—

1. Hear me, O king, I describe the symptoms that appeared on the body of Vritra when he was possessed by that fever.

2 The heroic Asura's mouth began to send out flames of fire He became greatly pale His body began to tremble all over. His breath became hard.

3 His hairs stood erect. His memory, O Bharata, went out of his mouth in the shape of a dreadful, and inauspicious jackal Burning and blazing meteors dropped on his right and left

4 Vultures, Kankas, and cranes yelled fierce cries, as they moved over Vritra's head

5 Then, in that battle, Indra, worshipped of the gods, and armed with the thunderbolt, looked hard at the demon as the latter sat on his car

6 Possessed by that dreadful fever, the powerful Asura, O king, yawned and uttered inhuman cries

7 While the Asura was yawning, Indra discharged his thunderbolt at him Endued with great energy and resembling the fire that destroys the creation at the end of the cycle that thunderbolt overthrew in a moment Vritra of gigantic form

8 The gods on all sides cried aloud when they saw Vritra killed, O foremost of Bharata's race.

9 Having killed Vritra, Maghavat, that enemy of the Danavas, of great entered heaven with (t)hat thunderbolt pervaded by Vishnu.

10 Just then, O you of Kuru's family, the sin of Brahmanicide, fierce and dreadful and striking all the worlds with fear, came out of the person of the killed Vritra.

11—13 Of terrible teeth and dreadful countenance, hideous for ugliness, and dark and tawny, with hair dishevelled, and dreadful eyes, O Bharata, with a garland of skulls round her neck, and looking like Incantation incarnate, O foremost of Bharatas, bathed in blood, and clad in rags and barks of trees, O you of righteous soul, she came out of Vritra's body. Of such dreadful form and countenance, O king, she sought the holder of the thunderbolt.

14 A little while after, O you of Kuru's race, the killer of Vritra, for the behoof

of the three worlds, was proceeding towards heaven.

15 Seeing Indra of great energy thus proceeding on his mission, she caught the king of the gods and from that moment stuck to him.

16 When the sin of Brahmanicide thus stuck to his body and filled him with terror, Indra entered the fibres of a lotus-stalk and lived there for many years.

17 But the sin of Brahmanicide followed him closely. Indeed O son of Kuru, seized by her, Indra became shorn of all his energies.

18 He tried much for driving her from him, but all those attempts proved useless.

19 Seized by her, O foremost of Bharata's race, the king of the gods at last presented himself before the Grandfather and adored him by bending low his head.

20. Knowing that Indra was possessed by the sin of Brahmanicide, Brahman began to think, O best of the Bharatas, (of the measures for freeing him).

21—22. The Grandfather at last, O you of great arms, addressed Brahmanicide in sweet words as if from the desire of pacifying her, and said —O amiable one, let the king of the gods, who is a favorite of mine, be freed from you Tell me, what shall I do for you? What wish of yours shall I satisfy?

Brahmanicido said —

23 When the Creator of the three worlds, when the illustrious god worshipped of the universe, has been pleased with me, I consider my wishes as already fulfilled. Let my residence be now fixed.

24 Desirous of preserving the worlds, this rule had been laid down by you It was you, O lord, who had introduced this important rule.

25 As you have been pleased with me O righteous Lord, O powerful Master of all the worlds, I shall surely leave Shakra! But grant me an abode to live in.

Bhishma said:—

26 The Grandfather replied to Brahmanicide, saying,—So be it"—Indeed, the Grandfather found out means for removing Brahmanicide from the body of Indra.

27—28. The Self sprung thought of the great Agni. The latter immediately appeared before Brahman and said —O illustrious and divine Lord, O destroyer one, I have appeared before you. You should say what I shall have to do.

Brahman said.—

29 I shall divide this sin of Brahmanicide into several parts For freeing Shakra from her, do you take a fourth portion of that sin.

Agni said:—

30 How shall I be saved from her, O Brahman? O powerful Lord, do you appoint the way. I wish to know the means fully, O worshipped of all the worlds.

Brahman said —

31—32 That portion of Brahmanicide which you will take upon yourself shall immediately enter into, and leaving you shall live in, that man who, overwhelmed by the quality of darkness, will abstain from offering you as an oblation, when he sees you in your blazing form seeds, herbs, and juices. O carrier of oblations, let the fever of your heart be dispelled.

Bhishma said —

33 Thus addressed by the Grandfather, the eater of oblations and sacrificial offerings accepted his order. A fourth of that sin then entered his body, O king.

34. The Grandfather then summoned the trees, the herbs, and all sorts of grass to him, and begged them to take upon themselves a fourth of that sin.

35—36 Addressed by him, the trees and herbs and grasses became as much moved as Agni had been at the command and they replied to the Grandfather, saying, How shall we, O Grandfather of all the worlds, be ourselves saved from this sin? You should not afflict us that have already been assailed by the fates.

37. O god, we have always to bear heat and cold and the showers driven by the winds, besides the cutting and tearing.

38. We are willing, O Lord of the three worlds, to take at your order this sin of Brahmanicide. May you point out the means of our rescue.

Brahman said:—

39 This sin that you shall take, shall assail the man who through stupefaction of judgment will cut or tear any of you on a full-moon day.

Bhisma said —

40. Thus addressed by the great Brahman, the trees, herbs and grasses worshipped the Creator and then went away without making there.

41—42 The Grandfather of all the worlds then sent for the Apsaras and pleasing them with sweet words, O Bharata, said—This foremost of ladies, viz, Bramanicide, has come out of Indra's body. Begged by me, do you take a fourth part of her into your own body.

The Apsaras said:—

43 O Lord of all the gods, at your command we are fully willing to take a portion of this sin But, O Grandfather, our compact is that you do think of the means by which we ourselves may be rescued from this.

Brahman said —

44 Let the fever of your hearts be removed. The portion of this sin that you will take upon yourselves shall leave you and immediately possess that man who will seek cohabitation with women in their menses.

Bhishma said:—

45 Thus addressed by the Grandfather, O foremost of Bharata's race the various clans of the Apsaras, with delighted hearts repaired to their respective places and began to sport in joy

46 The illustrious Creator of the three worlds, gifted with great ascetic merit, then thought of the Waters which immediately came to him.

47—48 Arrived before Brahman of great energy, the Waters bowed to him and said —We have come before you O chastiser of enemies, at your behest! O powerful Master of all the worlds, tell us what we are to do.

Brahman said —

49 This dreadful sin has possessed Indra on account of his having killed Vritra. Take you a fourth part of *Brahmanicide.*

The Waters said —

50 Let it be as you order O master of all the worlds You should, however, O powerful Lord of ours, concert the means by which we may be rescued from this.

51 You are the Lord of all the gods, and the supreme refuge of the universe Who else is there whom we may worship so that he may save us from distress.

Brahman said —

52—53 This one shall forthwith go to And henceforth I will in that man who stupefied by his understanding and regarding you lightly will throw into you phlegm and urine and excreta It is this, verily do I say to you, that your rescue shall be brought about

Bhishma said —

54 Then leaving the king of the deities, the sin of Brahmanicide, O Yudhishthira, proceeded to the abodes that were settled for her at the Grandfather's behest

55 It was thus, O king, that Indra had become attacked by that dreadful sin With the Grandfather's permission Indra then resolved to celebrate a Horse sacrifice.

56 We have heard, O king, that Indra having been thus possessed by the sin of Brahmanicide afterwards became cleansed of her through that Sacrifice

57. Regaining his prosperity and killing thousands of enemies that Vasava acquired great joy, O lord of Earth

58 From the blood of Vritra, O son of Pritha, were born high crested cocks. Therefore, those fowls are unclean (as food) for the twice born ones, and those ascetics that have undergone the rite of initiation.

59 Under all circumstances, O king, do you encompass what is agreeable to the twice born, for these, O king, are known as gods on Earth.

60 It was thus, O Kuru chief that the powerful Asura Vritra was killed by Shakra of great energy by the help of subtle intelligence and through the application of means.

61 You will, also, O son of Kunti unvanquished on Earth, become another Indra and the killer of all your enemies.

62 Those men who, on every Parva day, will recite this sacred narrative of Vritra in the midst of Brahmanas shall never be sullied by any sin

63 I have now recited to you one of *the greatest and most wonderful feats of* Indra about Vritra. What else do you wish to hear?"

CHAPTER CCLXXXIII.

(MOKSHADHARMA PARVA) — *Continued.*

Yudhishthira said:—

1 "O grandfather you are endued with great wisdom and thoroughly versed in every branch of learning. From this very narrative of the destruction of Vritra the wish has arisen in my mind to ask you a question.

2 You have said, O king, that Vritra was stupefied by Fever, and that then, O sinless one, he was killed by Vasava with the thunderbolt.

3 How did this Fever, O you of great wisdom, originate, O lord, I wish to hear fully of the origin of Fever."

Bhisma said —

4 "Listen, O king, to the origin known all over the world, of Fever! I shall describe fully this topic, fully explaining how Fever first came into existence, O Bharata.

5 In days of yore, O king, there was a summit, named Savitri, of the mountains of Meru. Adored of all the worlds, it was endued with great effulgence and adorned with every sort of jewels and gems.

6 That summit was immeasurable in extent and no one could go there On that mountain summit the divine Mahadeva used to sit shiningly as if on a bed stead adorned with gold.

7—11. Sitting by his side, the daughter of the king of mountains shone in brilliance. The great gods, the Vasus of immeasurable energy, the great Ashwins, those foremost of physicians, and king Vaishravana attended by many a Guhyaka, —that king of the Yakshas, endued with prosperity and power, and having his abode on the summit of Kailasa,—all waited upon the great Mahadeva. And the great sage Ushanas, and the foremost of Rishis headed by Sanatkumara, and the other celestial Rishis headed by Angiras, and the Gandharva Vishwavasu, *and Narada and Parvata, and the various* clans of Apsaras, all came there to wait upon the king of the universe

12 A pure and auspicious air carrying various sorts of perfumes, blew there The trees that stood there were adorned with the flowers of all seasons

13 A large number of Vidyadharas, Siddhas and ascetics, too, O Bharata, went there for waiting upon Mahadeva, that Lord of all creatures

14-15 Many ghosts also, of various forms and aspects, and many fearful Rakshasas and powerful Pishachas, of various forms, mad with joy, and armed with various sorts of uplifted weapons, forming the train of Mahadeva, were there, every one of whom looked like a blazing fire in energy.

16 The illustrious Nandi stood there obeying the great god, shining with his own energy and armed with a lance that resembled a flame of fire.

17. Ganga, also, that foremost of all Rivers and originating from all sacred waters in the universe, waited there in her embodied form, O son of Kuru, upon that illustrious gods.

18 Thus worshipped by the celestial Rishis and the gods, the illustrious Mahadeva of great energy lived on that summit of Meru

19 After sometime had gone away, the Prajapati Daksha began to celebrate a sacrifice according to ancient rites.

20 All the gods in a body headed by Sakra, resolved to repair to that sacrifice of Daksha.

21. We have heard that the great gods ordered by Mahadeva, mounted their celestial cars resembling the fire or the Sun in sheen, and proceeded to that spot whence the Ganges is said to issue.

22—23 Seeing the deities depart, the excellent daughter of the king of mountains, addressed her divine husband, *viz*, the Lord of all creatures, and said, O illustrious one, who are those gods headed by Shakra going? O you who know the truth, tell me truly, for a great doubt has possessed my mind.

Maheshwara said —

24 O highly blessed lady, the excellent Prajapati Daksha is worshipping the gods in a Horse Sacrifice! These dwellers of heaven are going there.

Uma said.—

25 Why, O Mahadeva do you not go *to that Sacrifice? What objection* is there of your going to that place?

Maheshwara said —

26 O highly blessed lady, the gods in days of yore made a compact by virtue of which no share was allotted to me of offerings in all Sacrifices.

27. According to that arrangement, O fair one, the gods do not give me, following the old custom, any share of the sacrificial offerings!

Uma said :—

28. O illustrious one, among all gods, you are the foremost in prowess In merit, in energy, in fame, and in prosperity you are second to none, and you are, indeed, superior to all.

29 On account however, of this disability regarding a share I am filled with great grief, O sinless one, and a tremour fills me from head to foot.

Bhishma said —

30 Having said these words to her nsort, the Lord of all creatures O onarch, the goddess Parvati remained ent, her heart burning the while in grief

31 Then understanding what was in er heart and what her thoughts were (for ıping off that disgrace) Mahadeva adressed Nandi, saying,—Wait here

32—34 Summoning all his Yoga powers ıat Lord of all lords of Yoga, that god f gods, that holder of Pinaka, possessed l great energy, quickly proceeded to the lace accompanied by all his dreadful ollowers and destroyed that Sacrifice Of l ese followers of his some yelled, and ome laughed terribly, and some O king, xtinguished the fires with blood, and ome having dreadful faces pulling up the acrificial stakes, began to whirl them Others began to devour those that were elebrating the Sacrifice

35 Then thus afflicted on every side, hat Sacrifice, assumed the form of a deer ınd tried to fly away through the firmanent

36 Learning that the Sacrifice was unning away in that form the powerful Mahadeva began to pursue him with bow and arrow

37 On account of the ire which then filled the heart of that foremost of all gods possessed of matchless energy, a dreadful drop of sweat appeared on his forehead

38 When that drop of sweat fell down on the Earth, there immediately appeared a blazing fire resembling the conflagration that appears at the end of the cycle

39 From that fire came out a dreadful be ıg O king of very short stature, having blood red eyes and a green beard

40 His body was covered all over with hair like a hawk s or an owl's and his hair stood erect Of dreadful form his complexion was dark and his dress blood red Like a fire burning a heap of dry grass or straw, that Being of high energy speedily consu ned the embodied form of Sacrifice

41 Having performed that feat, he then rushed towards the gods and the Rishis that had gathered there The gods filled with fear, fled on all sides.

42 The earth shook with that Being's tread, O king

43 Exclamation of 'Oh' and 'Alas' arose throughout the universe. Marking this, the powerful Grandfather, appearing before Mahadeva, addressed him thus.

Brahman said —

44 O powerful one, the deities will henceforth give you a share of the sacrificial offerings I O Lord of all the gods, let this anger of yours be withdrawn by you

45 O scorcher of enemies, there, those gods, and the Rishis, on account of your anger O Mahadeva, have become greatly ag tated

46 This Being, also, that has originated from your sweat, O foremost of gods, shall walk among creatures O righteous souled one, under the name of Fever.

47 O powerful one, if the energy of this Being remains intact then the entire Earth herself will not be able to bear him Let him, therefore be divided into many parts

48 When Brahman had said these words, and when his proper share was appointed of the sacrificial offerings Mahadeva replied to the Grandfather of great energy, saying,—So be it

49 Indeed, the holder of Pinaka, *viz*, Bhava, smiled and became filled with joy. And he accepted the share that the Grandfather settled the offerings in sacrifices

50 Knowing the constituents of everything, Mahadeva then divided Fever into many parts, for the peace of all creatures Listen, O son, as how he did this.

51—53 The heat in the heads of elephants, the bitumen of mountains the moss that floats on water, the slough of snakes the sores that appear in the hoofs of bulls, the barren tracts of Earth full of saline matter the dulness of vision of all animals the diseases in the throats of horses, the crests appearing on the heads of peacocks, the eye disease of the koel, each of these was named Fever by the great Mahadeva

54 This is what we have heard The liver disease also of sheep and the hiccup of parrots are also known as forms of Fever To this must be added the toil that tigers suffer, for that also O righteous king, is known as a form of Fever.

55 Besides these O Bharata, amongst men, Fever, enters all bodies at the time of birth, of death, and on other occasions.

56 This Fever is known to be the dreadful power of Maheshwara. He has authority over all creatures and should, therefore, be respected and adored by all

57 It was by him that Vritra, that foremost of virtuous persons, was possessed when he yawned It was then that Shakra discharged his thunderbolt at him

58 The thunderbolt entering the body of Vritra, O Bharata, divided him in two

parts. Divided in two by the thunderbolt, the great Asura endued with great Yoga powers, went to the region of Vishnu of great energy.

59 It was on account of his devotion to Vishnu that he had succeeded in overwhelming the whole universe And it was owing to his devotion to Vishnu that he ascended, when killed, to the region of Vishnu.

60. Thus, O son, while describing the story of Vritra have I recited to you fully the narrative of Fever! What else shall I describe to you?

61 That man who will read this account of the origin of Fever with rapt attention and cheerful heart shall become free from disease and shall always have happiness for his lot Filled with joy he shall have all his wishes gratified.

CHAPTER CCLXXXIV.

(MOKSHADHARMA PARVA).—*Continued.*

Janamejaya said.—

1 How, O Brahmana, was the Horse-sacrifice of the Prajapati Daksha, the son of Prachetas destroyed during the time of Vaivaswata Manu?

2. Understanding that the goddess Uma had become filled with ire and grief, the powerful Mahadeva, who is the soul of all things, yielded to anger. How, again, through his grace, was Daksha enabled to gather again the divided limbs of that Sacrifice? I wish to know all this, Tell me all this, O Brahmana, truly as it took place.

Vaishampayana said —

3. In days of yore Daksha made arrangements for celebrating a Sacrifice on the breast of Himavat in that sacred region inhabited by Rishis and Siddhas where the Ganges comes out of the mountains.

4—5. Over-grown with trees and creepers of various sorts, that place abounded with Gandharvas and Apsaras Surrounded by numbers of Rishis, Daksha, that best of virtuous men, that progenitor of creatures, was attended by the denizens of the Earth, the sky, and the celestial region, with their hands joined together in respect

6—10 The gods, the Danavas, the Gandharvas, the Pisachas, the Nagas, the Rakshasas, the two Gandharvas named Haha and Huhu, Tumvuru and Narada, Vishwavasu, Vishwasena, the Gandharvas and the Apsaras, the Adityas, the Vasus, the Rudras, the Saddhyas, the Maruts, all came there with Indra for sharing in the Sacrifice. The drinkers of heat, the drinkers of Soma, the drinkers of smoke, the drinkers of sacrificial juice, the Rishis, and the departed manes, came there with the Brahmanas These, and many other living creatures belonging to the four orders, *viz*, viviporous and oviparous and filth born and vegetable, were invited to that Sacrifice The gods also, with their wives respectfully invited thereto, came on their celestial cars and seated thereon shone like burning fires.

11 Seeing them, the Rishi Dadhichi became filled with grief and anger and said —'This is neither a Sacrifice nor a meritorious rite of religion, since Rudra is not worshipped in it.

12 You are certainly exposing yourselves to death and chains! Alas, how unfavorable is the time! Stupefied by mistake you do not see that destruction awaits you! A terrible calamity will overtake you in course of this great Sacrifice! You are blind to it.

13—14 Having said these words, that great Yogin saw the future with eyes of contemplation He saw Mahadeva, and his divine consort, *viz*, that giver of excellent boons, with the great Narada sitting beside the goddess Conversant with Yoga, Dadhichi became highly pleased, having ascertained what was about to take place.

15—16 All the gods and others that had come there held the same opinion, regarding the omission to invite the Lord of all creatures Dadhichi alone, desirous of leaving that place then said —By adoring one who should not be adored and by refusing to adore him who should be adored, a man incurs the sin of homicide for ever.

17. I have never before spoken an untruth, and an untruth I shall never speak. Here in the midst of the gods and the Rishis I say the truth.

18 The Protector of all creatures, the Creator of the universe, the Lord of all, the powerful master, the taker of sacrificial offerings, will soon come to this Sacrifice and you all shall behold him.

Dhaksha said:—

19 We have many Rudras armed with lances and having matted locks on their heads. They are eleven in number,

I know them all, but I do not know who this Maheshwara is.

Dadhichi said :—

20 This seems to be the advice of all that are here, namely, that Maheshwara should not be invited As, however, I do not see any god that can be said to be superior to him, I am sure that this proposed Sacrifice of Daksha will surely be destroyed.

Daksha said :—

21. Here, in this golden vessel, intended for the Lord of all Sacrifices is the sacrificial offering sanctified by Mantras and according to the ordinance I wish to make this offering to Vishnu who is peerless He is powerful and the Master of all, and to Him should sacrifices be offered

Vaishampayana continued —

Meanwhile, the goddess Uma, sitting with her spouse, said these words.

Uma said —

22 What are those gifts, what those vows, and what those penances, that I should practise by means of which my illustrious consort may be able to get a half or a third share of the offerings in sacrifices.

23 To his wife who was moved with grief and who repeated these words the illustrious Mahadeva said with a delighted face You do not know me, O goddess! You do not know, O you of delicate limbs, and low belly, what words are proper to be said to the Lord of Sacrifices.

24 O lady having large eyes, I know that it is only the sinful who are shorn of contemplation, that do not understand me It is through your power of illusion that the gods headed by Indra and the three worlds all become stupefied.

25 It is to me that the chaunters offer their praises in Sacrifices. It is to me that the Saman singers sing their Rathantaras It is to me that Brahmanas knowing the Vedas celebrate their Sacrifices. And it is to me that the the Addharyus offer the shares of sacrificial offerings.

The goddess said —

26 Persons of even ordinary powers applaud themselves and brag before their wives There is no doubt in this.

The holy one said —

27 O Queen of all the gods, I do not certainly speak highly my own self See now, O lady of slender waist, what I do. Look at the Being that I will create. O you of the fairest complexion, for destroying this Sacrifice, O my beautiful wife!

28 Having said these words to his wife Uma, who was dearer to him than his own life, the powerful Mahadeva created from his mouth a dreadful Being whose very sight could make one's hair stand erect The blazing fires that came out from his body rendered him highly dreadful to look at. His arms were many and in each was a weapon that filled the beholder with awe.

29 That Being, thus created, stood before the great god, with joined palms and said,—What order shall I have to fulfill? Maheswara answered him, telling,—Go and destroy the Sacrifice of Daksha.

30 Thus commanded, that Being of leonine powers who had come out from the mouth of Mahadeva wished to destroy the Sacrifice of Daksha, without displaying all his energy and without the help of any one else, for removing the anger of Uma.

31. Urged by her anger, the wife of Maheshwara, herself assuming a dreadful form known by the name of Mahakali, proceeded in the company of that Being who had come out from Mahadeva's mouth, for beholding with her own eyes the act of destruction which was her own. That powerful Being, then started having gained the permission of Mahadeva and having bowed his head to him

32 In energy, strength, and form, he took after Maheshwara himself who had created him Indeed, he was the living embodiment of (Mahadeva's) anger.

33 Of great might, energy, courage and prowess, he passed by the name of Virabhadra—that dispeller of the goddess's anger He then created from the pores of his body a large number of spirits known by the name of Raumyas.

34 Those dreadful spirits endued with terrible energy and prowess and resembling Rudra himself, rushed with the force of thunder to that place where Daksha was making preparations for his sacrifice, moved by the desire of destroying it. Having dreadful and gigantic forms, they were hundreds and thousands in number.

35 They filled the sky with their confused cries and shrieks That noise filled the dwellers of heaven with fear.

36 The very mountains were riven and the Earth shook Whirlwinds began to blow. The Ocean rose in a surge.

37 The fires that were lighted refused to blaze up. The Sun became dimmed.

articles, collected in many long years, and with great care and exertion, prove useless! Let these articles be of use to me! Even this is the boon I pray for!" The illustrious Hara, the tearer of Bhaga's eyes, said to him — Let it be as you say!" These were the words of that illustrious progenitor of all creatures, that god of three eyes, that protector of virtue

68 Having gained that boon from Bhava Daksha knelt down to him and adored that god having the bull for his emblem by uttering His thousand and eight names"

CHAPTER CCLXXXV.

(MOKHADHARMA PARVA) —

Continued

Yudhisthira said:—

1. "You should, O sire, tell me those names by which Daksha, that progenitor of creatures, worshipped the great god, O sinless one, a respectful curiosity urges me to hear them"

Bhishma said:—

2 "[Hear, O Bharata, what the names, both secret and public, are of that god of gods, that god of extraordinary feats, that ascetic of secret vows."

Daksha said.—

3 I bow to you O lord of all the gods of gods to the destroyer of the forces of the Asuras! You are the paralyser of the strength of the king of gods himself! You are worshipped by both gods and Danavas

4. You are thousand eyed, you are fierce eyed, and you are three eyed! You are the friend of the king of the Yakshas, your hands and feet extend in all directions to all places Your eyes also and head mouth are on all sides.

5 Your ears too are everywhere in the universe and you are yourself everywhere, O Lord! You are shaft eared you are large-eared, and you are pot eared! You are the receptacle of the Ocean.

6. Your ears are like those of the elephant, or of the bull, or like extended palms Adoration to you You have a hundred stomachs, a hundred revolutions, and a hundred tongues. I bow to you

7. The utterers of the Gayatri sing your praises in uttering the Gayatri, and the worshippers of the Sun worship you in adoring the Sun. The Rahis consider you as Brahman, as Indra, and as the sky above.

8. O you of mighty form, the Ocean and the Sky are your two forms All the gods live in your form as kine dwell within the fold

9 In your body I see Soma, Agni, the king of the Waters, Aditya, Vishnu, Brahman, and Vrihaspati

10 You O illustrious one, are Cause and Effect and Action and Instrument of everything unreal and real, and you are Creation and Destruction.

11 I bow to you who are called Bhava, Sarva, and Rudra I bow to you who are the giver of boons

12 I bow always to you who are the Lord of all creatures Salutations to you who are tha slayer of Andhaka.

13 Salutations to you who have three matted locks, to you who have three heads, to you who are armed with an excellent trident, to you who have three eyes and who are, therefore, called Tryamvaka and Trinetra! Salutations to you who are the destroyer of the triple city!

14 Salutations to you who are called Chanda and Kunda, to you who are the (universal) egg and also the bearer of the (universal) egg, to you who are the holder of the ascetic's stick, to you who have ears everywhere, and to you who are called Dandimunda

15. Salutations to you whose teeth and hair are turned upwards, to you who are stainless and white and who are stretched all over the universe, to you who are red, to you who are tawny and to you who have a blue throat

16. Salutations to you who are of incomparable form, who are of dreadful form, and who are highly auspicious! To you who are the sun, who have a garland of suns round your neck and who have standards and flags bearing the device of the sun.

17. Salutations to you who are the Lord of spirits and ghosts, to you who are bull-necked, and who are armed with the bow; to you who crush all enemies, to you who are the personification of chastisement, and to you who are clad in leaves and rags.

18. Salutations to you who have gold in your stomach to you who are accoutered in golden mail to you who are gold-crested, to you who are the lord of all the gold in the world.

19. Salutations to you who have been worshipped, who are worthy of adorations, and who are still being adored; to you

who are all things who devour all things, and who are the soul of all things.

20. Salutations to you who are the Hotri (in sacrifices), who are the (Vedic) Mantras uttered (in sacrifices), and who own white flags and standards Salutations to you who are the navel of the universe, who are both cause and effect in the form of the five primal elements, and who are the coverer of all covers.

21. Salutations to you who are called Krishanasha, who are of thin limbs, and who are thin. Salutations to you who are always cheerful and who are the personification of sounds and voices.

22. Salutations to you who are about to be stretched on the Earth, who are already stretched, and who stand erect Salutations to you who are fixed, who are running, who are bald, and who have matted locks on your head

23 Salutation to you who are fond of dancing and who beat puffed cheeks converting the mouth into a drum Salutations to you who are fond of lotuses that blow in rivers, and who are always fond of singing and playing on musical instruments.

24. Salutations to you who are the eldest born, who are the foremost of all creatures, and who are the crusher of the Asura Vala. Salutations to you who are the Master of Time, who are the personification of Kalpa; who are the embodiment of all kinds of destruction great and small

25 Salutations to you who laugh dreadfully and as loud as the beat of a drum, and who practise dreadful vows! Salutations for ever to you who are fierce, and who have ten arms.

26 Salutations to you who are armed with bones and who are fond of the ashes of funeral pyres Salutations to you who are dreadful, who are horrible to look at, and who are an observer of dreadful vows and practices.

27. Salutations to you who have an ugly mouth, who have a tongue resembling a scimitar, and who have large teeth. Salutations to you who are fond of both cooked and uncooked meat, and who consider the gourded Vina as highly dear.

28. Salutations to you who make rain, who help the cause of virtue, who are identifiable with the form of Nandi, and who are Righteousness's self! Salutations to you who are ever moving like wind and the other forces, who are the controller of all things, and who are always engaged in cooking all creatures.

29 Salutations to you who are the foremost of all creatures, who are superior, and who are the giver of boons. Salutation to you who have the best of garlands, the best of scents, and the best of dresses, and that givest the best of boons to the best of creatures.

30. Salutations to you who are attached, who are freed from all attachments, who are of the form of Yoga-contemplation, and who are bedecked with a garland of Akshas. Salutations to you who are united as cause and disunited as effects and who are the form of shadow and of light.

31 Salutations to you who are amiable, and who are rightful, and who are exceedingly so. Salutations to you who are auspicious, who are tranquil, and who are most tranquil

32 Salutations to you who have one leg and many eyes, and only one head; to you who are fierce, to you who are satisfied with little offerings, and you who are fond of equity

33 Salutations to you who are the maker of the universe, and who are ever united with the attribute of tranquility. Salutations to you who carry a bell frightening the enemies who are of the form of the jingle made by a bell, and who are of the form of sound when it is not perceptible by the ear.

34 Salutations to you who are like a thousand bells jingled together, and who are fond of a garland of bells, who are like the sound that the vital airs make, who are of the form of all scents and of the confused noise of boiling liquids.

35 Salutations to you who are above three Huns, and who are fond of two Huns Salutations to you who are greatly tranquil, and who live under the shade of mountain trees

36. You are fond of the heart-flesh of all creatures who purify all sins and who are of the form of sacrificial offerings Salutations to you who are of the form of Sacrifice, who are the Sacrificer himself, who are the Brahmana into whose mouth is poured the sacrificial butter, and who are the fire into which is poured the butter inspired with Mantras.

37. Salutations to you who are of the form of (sacrificial) priests, who have your senses under control, who are made of the quality of Goodness, and who have also the quality of Darkness. Salutations to you who are of the form of the banks of Rivers, of Rivers themselves, and of the lord of all Rivers, (*viz.*, the Ocean).

38—40. Salutations to you who are the giver of food, who are the lord of all food,

and who are at one with him who takes food! Salutations to you who have a thousand heads and a thousand feet; to you who have a thousand tridents uplifted in your hands, and a thousand eyes! Salutations to you who are of the form of the rising Sun, and who are of the form of a child, who are the protector of attendants all of whom are like children, and who are, besides, of the form of children's toys Salutations to you who are old, who are covetous, who are already agitated and who are about to be agitated

41 Salutations to you who have locks of hair carrying the current of the Ganges, and who have locks of hair resembling blades of Munja grass! Salutations to you who are pleased with the six acts, and who are given to the performance of the three acts.

42 Salutations to you who have allotted the duties of the various modes of life Salutations to you who should be praised in sounds, who are of the form of sorrow, and who are of the form of deep and confused noise.

43 Salutations to you who have eyes both white and tawny, as also dark and red Salutations to you who have conquered your vital airs, who are of the form of weapons, who rivet all things, and who are greatly lean.

44 Salutations to you who always describe Religion, Pleasure Profit, and Liberation Salutations to you who are a Sankhya, who are the foremost of Sankhyas and who are the promulgator of the Sankhya Yoga

45 Salutations to you who have a car and who are without a car. Salutations to you who have the junction of four roads *for your car*, *to you* who have the skin of a black deer for your upper garments and who have a snake for the sacred thread.

46 Salutations to you who are Ishana *who are of body* as hard as adamant, and who are of green locks. Salutations to you who have three eyes who are the husband of Ambika, who are manifest, and who are Unmanifest.

47 Salutations to you who are Desire are the Giver of all desires, who are the Killer of all desires, and who are the discriminator between the pleased and the not pleased Salutations to you who are all things, the Giver of all things, and the Destroyer of all things! Salutations to you who are the colors which appear in the evening sky

48 Salutations to you who are of great strength, who are of mighty arms, who are a mighty Being, and who are of great *effulgence. Salutations to you who look* like a huge mass of clouds, and who are the embodiment of eternity. Salutations to you who are of well developed body, who are of emaciated limbs, who bear, matted locks on your head, and who are clad in barks of trees and skins of animals.

49 Salutations to you who have matted *locks as effulgent as the Sun or the Fire*, and who have barks and skins for your raiment Salutations to you who are endued with the effulgence of a thousand Suns, *and who are ever engaged in* penances.

50 Salutations to you who are the excitement of Fever and who have matted *locks drenched with the waters of the* Ganges having hundreds of eddies Salutations to you who again and again revolve the Moon, the Yugas, and the clouds.

51 You are food, you are he who eats that food, you are the giver of food, you are the grower of food, and you are the maker of food Salutations to you who cook *food and who eat cooked food, and who* are both wind and fire.

52 O Lord of all the lords of the gods, you are the four orders of living creatures, *viz*, the viviparous, the oviparous, the filth-born, and vegetables

53 You are the Creator of the mobile and the immobile universe, and you are *their Destroyer. O foremost of all persons* conversant with Brahma, they who know Brahma consider you as Brahma.

54 The Brahmavadins say that you *are the Supreme root of Mind, and the* Refuge upon which Ether Air, and Light rest You are the Richs and the Samans, and the syllable Om.

55 O foremost of all gods, those Brahmavadins who sing the Samans always sing you when they utter the syllables Hayi-Hayi, Huva Hayi, and Huva Hoyi

56 You are *made up of the Yajushes*, of the Richs and of the offerings poured on the sacrificial fire. The hymns of the Vedas and the Upanishads worship you

57 You *are the Brahmanas and the* Kshatriyas, the Vaishyas, and the Shudras, and the other castes formed by intermixture You are the masses of clouds which appear in the sky, you are Lightning, and you are the roar of thunder.

58 You are the year, you are the seasons, you are the month, and you are the fortnight You are Yuga, you are *the* time represented by a twinkle of the eye you are Kashtha, you are the Constellations, you are the Planets, you are Kala

59 You are the tops of all trees, you are the highest summits of all mountains, You are the tiger among the lower animals, you are Garuda among birds, and you are Ananta among snakes.

60. You are the ocean of milk among all oceans, and you are the bow among instruments for hurling weapons. You are the thunder among weapons, and you are Truth among vows

61. You are Aversion and you are Desire; you are attachment and you are stupefaction (of judgment); you are Forgiveness and you are Unforgiveness. You are Exertion, and you are Patience; you are Cupidity; you are Lust and you are Anger you are Victory and you are Defeat.

62 You are armed with mace, and you are armed with arrow you are armed with the bow, and you carry the Khattanga and the Jharjhara in your hands. You are he who cuts down and pierces and smites. You are he who leads (all creatures) and he who gives them pain and grief

63 You are Righteousness marked by ten virtues, you are Wealth or Profit of every sort, and you are Pleasure! You are Ganga, you are the Oceans, you are the Rivers, you are the lakes, and you are the tanks.

64 You are the thin creepers, you are the thicker creepers you are all kinds of grass, and you are the deciduous herbs You are all the lower animals and you are the birds You are the origin of all objects and acts, and you are that season which yields fruits and flowers.

65. You are the beginning and you are the end of the Vedas, you are the Gayatri, and you are Om.

66 You are Green, you are Red, you are Blue you are Dark, you are of Bloody color, you are of the color of the Sun you are Tawny, you are Brown, and you are Dark blue.

67 You are colorless, you are of the best color, you are the maker of colors, and you are peerless You are of the name of Gold, and you are fond of Gold.

68 You are Indra, you are Yama you are the Giver of boons, you are the Lord of riches, and you are Agni You are the Eclipse, you are the Fire called Chitrabhanu, you are Rahu, and you are the Sun.

69. You are the fire upon which sacrificial butter is poured You are he who pours the butter. You are He in honor of whom the butter is poured, you are the butter itself that is poured, and you are the powerful Lord of all. You are those sections of the Brahmanas who are called Trisuparna; you are all the Vedas, and you are the sections called Shatarudriya in the Yajushes

70. You are the holiest of holies, and the auspicious of all auspicious things. You quicken the inanimate body You are the Chit that lives in the human body. Invested with qualities, you are liable to Destruction, You are individual soul, that is He who is never liable to destruction when uninvested with attributes. You are full yet you are liable to decay and death in the form of the body which is individual soul's encasement.

71. You are the breath of life, and you are quality of Goodness, you are Darkness, you are Ignorance, and you are not subject to mistake. You are the vital airs called Prana, Apana, Samana, Udana, and Vyana.

72 You are the opening of the eye and the shutting of the eye You are Sneezing and you are Yawning. You are of red eyes which are ever turned inwards You are of large mouth and large stomach.

73. The hairs of your body are like needles. Your beard is green. Your hair is turned upwards You are swifter than the swiftest. You are master of the principles of music both vocal and instrumental, and fond of both vocal and instrumental music.

74. You are a fish moving in the waters, and you are a fish caught in the net You are full, you are fond of sports, and you are of the form of all quarrels and disputes. You are Time, you are bad time, you are premature time, and you are overmature time.

75 You are the killing, you are the razor, and you are what is killed. You are the auxiliary and you are the adversary, and you are destroyer of both auxiliaries and adversaries You are the time when clouds appear, you are of large teeth, and you are Samvartaka and Valahaka.

76. You are manifest in a shining form. You are concealed for being invested with illusion. You are He who links creatures with the fruits of their acts You have a bell in your hand You sport with all mobile and immobile things. You are the cause of all causes You are Brahma, you are Sanaha; you are the holder of the rod, your head is bald, and you are he who has his words, deeds, and thoughts under restraint.

77 You are the four cycles, you are the four Vedas, you are he from whom the

121 O you of excellent vows, I shall grant you again some more boons. Take them from me Removing this cheerlessness that overspreads your face, hear me with rapt attention.

122. With the help of reasonable arguments, the gods and the Danavas have formed from the Vedas consisting of six branches and from the philosophers of Sankhya and Yoga a creed by virtue of which they have practised the austerest penances for many long years.

123 The religion, however, which I have formed is peerless, and productive of benefits on every side. Men in all modes of life can practise it. It brings on Liberation It may be acquired in many years or through merit by persons who have controlled their senses It is shrouded in mystery. Those who have no wisdom consider it as censurable

124. It is opposed to the duties sanctioned for the four orders of men and the four modes of life, and agrees with those duties in only a few particulars Those who are well-skilled in the science of conclusions can understand its fitness; and they who have gone above all the modes of life can adopt it.

125 In days of yore, O Daksha, this auspicious religion called Pashupata had been found out by me. The proper observance of that religion produces great benefits.

126 May you get those, O highly blessed one! Renounce this fever of your heart!— Having said these words Mahadeva, with his consort (Uma) and with all his attendants disappeared from the view of Daksha of great prowess

127. He who would recite this hymn that was first sung by Daksha or who would listen to it when sung by another, would never suffer from the smallest evil and would gain a long life

128 Indeed, as Shiva is the foremost of all the gods so is this hymn, consonant with the Shrutis, is the foremost of all hymns

129 Persons seeking fame, kingdom, happiness pleasure profit and riches, and learning, should listen with devout feelings to the recital of this hymn

130 One suffering from disease, one distressed by pain, one plunged into melancholy one assailed by thieves or by fear and one under the displeasure of the king about his charge, becomes freed from fear by reciting this hymn

131 By listening or reciting this hymn, one, even in this earthly body of his, acquires equality with the spirits who are the attendants of Maharleva. One gains energy and fame, and becomes purged of all sin

132 Neither Rakshasas, nor Pishachas, nor ghosts, nor Vinayakas make disturbances in the house where this hymn is recited.

133 That woman, again, who listens to this hymn with pious faith, observing the practices of Brahmacharyya, gains worship as a goddess in the family of her father and that of her husband.

134 All the acts of that person become always successful who listens or recites with rapt attention to the whole of this hymn.

135 On account of the recitation of this hymn all the wishes one cherishes in his mind and all the wishes he speaks out become successful.

136 That man gains all objects of enjoyment and pleasure and all things that are desired by him, who, practising self-control, makes, according to proper rites, offerings to Mahadeva, Guha, Uma, and Nandi, and thereafter utters forthwith their names, in proper order and with devotion.

137 Such a man after death, ascends to heaven, and is never born among the intermediate animals or birds "This was said by the powerful Vyasa the son of Parashara"

CHAPTER CCLXXXVI.

(MOKSHADHARMA PARVA)— *Continued.*

Yudhisthira said —

1 "Tell me, O grandfather what is the spiritual science of man and whence does it originate"

Bhishma said :—

2 "Helped by the spiritual science, one may know everything It is, again, superior to all things I shall, with the help of my intelligence, explain to you that spiritual science about which you aske me Listen, O son, to my explanation

3 Earth, Wind Ether, Water, and Light forming the fifth are the great elements These are the origin and the destruction of all creatures

4 The bodies of living creatures, O foremost of Bharata's race, are the result of the combination of the virtues of these five Those virtues repeatedly come into being

and repeatedly merge into the Supreme Soul.

5. From those five primal elements are created all creatures, and into those five great elements all creatures resolve themselves, again and again, like the numberless waves of the Ocean rising from the Ocean and merging into that which causes them.

6 As a tortoise stretches forth its legs and withdraws them again into itself, so the numberless creatures originate from (and enter) these five great essences.

7. Verily, sound originates from ether, and all dense matter is the attribute of Earth Life springs from Wind. Taste is from Water. Form is the property of Light.

8 The entire mobile and immobile universe is thus the outcome of the combination of these five great essences. When Destruction sets in, the infinite variety of creatures resolve themselves into those five, and once more, when Creation begins, they originate from the same five.

9 The Creator puts in all creatures the same five great elements in proportions that He thinks fit.

10. Sound, the ears, and all cavities,—these three,—have ether for their cause. Taste, all watery or juicy substances, and the tongue, are the properties of Water.

11. Form, the eye, and the digestive fire in the stomach, are the properties of Light. Smell, the organ of smelling, and the body, are the properties of Earth.

12 Life, touch, and action are the properties of Wind I have thus explained to you, O king, all the properties of the five principal elements.

13 Having created these, the Supreme God, O Bharata, united with them the qualities of Goodness, Darkness, and Ignorance, Time, Consciousness of functions, and Mind forming the sixth.

14 What is called the Understanding lives in the interior of what you see above the soles of the feet and below the crown of the head.

15. In man there are five senses. The sixth (sense) is the Mind. The seventh is called the Understanding The Kshetrajna or Soul is the eighth.

16. The senses and the Actor should be determined by apprehension of their respective functions. The states called Sattwa, Rajas, and Tamas, depend upon the senses for their formation.

17. The senses exist for simply catching the impressions of their respective objects. Doubt is the function of the Mind The Understanding is for ascertainment. The Soul is said to be only an inactive witness.

18 Sattwa, Rajas, Tamas, Time, and Acts, O Bharata, these attributes govern the Understanding. The Understanding is the senses and the five attributes.

19 When the Understanding is not, the senses with the mind, and the five other attributes, cease to be That by which the Understanding sees is called the eye When she smells, she becomes the organ of smell, and when she tastes the various objects, she is called tongue.

20. When again she feels the touch of the various objects, she becomes the organ of touch. It is the Understanding that becomes modified variously and frequently. When the Understanding wishes for anything, she becomes Mind.

21. The five senses with the Mind, which separately form the foundations (of the Understanding), are the creations of the Understanding. They are called Indriyas or organs. When they become stained, the Understanding also becomes sullied.

22—23 The Understanding, living in individual Soul exists in three states Sometimes she rejoices, sometimes she grieves, and sometimes she exists in a state which is neither pleasure nor pain. Having for her essence these states, of Sattwa, Rajas, and Tamas), the Understanding passes through these three states.

24 As the lord of rivers, viz, the Ocean, always keeps within his bounds, so the Understanding, which exists united with the (three) states, exists in the Mind.

25—28 When the state of Rajas is awakened, the Understanding becomes changed into Rajas Delight, joy, gladness, happiness, and contentment, these when somehow excited, are the properties of Sattwa. Heart-burning grief, sorrow, discontentment, and unforgiveness, arising from particular causes, are the outcome of Rajas. Ignorance, attachment and mistake, carelessness, stupefaction, and terror, meanness, cheerlessness, sleep, and procrastination,—these, when engendered by particular causes, are the properties of Tamas.

29. Whatever state of body or mind, either joy or happiness, arises, should be considered as due to the state of Sattwa.

30. Whatever, again, is full of sorrow and is disagreeable to oneself, should be considered as originating from Rajas. Without undertaking any such act, one should turn his attention to it.

31. Whatever is full of error or stupefaction in either body or mind, and is *inconceivable and mysterious, should be* known as being outcome of Tamas

32 Thus have I explained to you that all things in this world live in the Understanding By knowing this one becomes wise What else can be the characteristics of wisdom?

33 Know now the difference between these two subtile things, *viz.* Understanding, and Soul One of these *viz*, the Understanding, creates qualities The other, *i e*, the Soul, does not create them

34 Although *they are, by nature, distinct* from each other, yet they always dwell in a state of union. A fish is different from the water in which it lives, but the fish and the water exist together.

35. *The qualities cannot know the Soul.* The Soul, however, knows them The ignorant regard the Soul as existing in a state of union with the qualities like qualities existing with their possessors. This, however, is not the case, for the Soul is only an idle *spectator of* everything.

36 The Understanding has no refuge That which is called *life originates from* the effects of the qualities coming together Others, acting as causes create the Understanding that lives in the body No one can apprehend the qualities in the true nature or form of existence.

37 The Understanding, as already said, creates the qualities The Soul simply sees them This union between the Understanding and the Soul is eternal.

38 The Understanding living within, perceives all things through the Senses which are by nature inanimate and unapprehending. In sooth, the senses are only like lamps.

39 This is their nature Knowing this, one should live cheerfully, without giving way to either grief or joy. Such a man is above the influence of pride.

40 Owing to her nature, the Understanding creates all these attributes as a spider weaves threads These qualities *should be known* as the threads the spider weaves

41. When destroyed, the qualities do not cease to exist, only, their existence becomes invisible When, however, a thing is beyond the *range of the senses*, its existence (or otherwise) is understood by inference This is the opinion of some persons Others *hold that with destruction* the qualities cease to be.

42 Solving this hard problem of the understanding and reflection, and removing *all doubt, one should renounce sorrow and* live happily

43 As men *not knowing* the bottom become distressed when they fall upon this Earth which is like a river filled with the waters of stupefaction, so is that man pained who falls away from that state in which there is a union with the Understanding

44 Learned men, however, conversant with spiritual science and armed with fortitude, are never afflicted, because they can go to the other end of those waters. Indeed, Knowledge is a good vessel.

45 Men of knowledge have not to meet those fears which terrify them that are shorn shorn of knowledge Regarding the righteous, none of them attains to an end which is superior to that of any other person amongst them In fact, the righteous *display an equality about it.*

46 Regarding the man of Knowledge, whatever acts have been done by him in *pristine times out of Ignorance) and whatever* sinful acts he does, he destroys both *by Knowledge as his sole means* Then, again, upon the attainment of Knowledge he ceases to commit these two evils, *viz*, *blaming* the wicked acts of others and doing any wicked acts himself under the influence of attachment."

CHAPTER CCLXXXVII.

(MOKHARDHAMA PARVA)—

Continued.

Yudhisthira said:—

1. "Living creatures always dread sorrow and death Tell me, O grandfather, how the occurrence of these two may be warded off."

Bhishma said.—

2 "*Regarding it, O Bharata*, is cited the old discourse between Narada and Samaraga.

Narada said —

3 You salute your elders by prostrating yourself on the ground till your chest touches the ground You appear to be engaged in crossing *(the river of life) with* your hands You appear to be always free from sorrow and greatly cheerful

4 I do not see that you have the least anxiety You are always content and

happy, and you appear to play happily like a child.

Samanga said —

5 O giver of honors, I know the truth about the Past, the Present and the Future Hence I never become dispirited.

6 I know also what the commencement of acts is in this world, what, of their fruits and how different are those fruits. Hence I never give way to sorrow

7 You see, O Narada, the illiterate, the destitute, the prosperous, the blind, idiots and madmen, and ourselves also, all live.

8. These live by virtue of their pristine deeds. The very gods, who are freed from diseases, exist by virtue of their pristine deeds The strong and the weak, all, live by virtue of their pristine deeds It is proper, therefore, you should regard us with respect.

9 The masters of thousands live The masters of hundreds also live They who are overwhelmed with sorrow live. See, we too are living

10 When we, O Narada, do not yield to grief, what can the practice of the duties or the observance of acts do to us? And since all joys and sorrows do not terminate, they are, therefore, unable to agitate us at all

11. Indeed, the very root of wisdom, is the freedom of the senses from mistake It is the senses which produce error and grief One whose senses are subject to mistake can never be said to have acquired wisdom.

12 That pride which a man, subject to error, entertains, is only a form of the error to which he is subject As regards the man of error, neither this world nor the next is for him. It should be remembered that griefs do not last for ever and that happiness cannot be acquired always.

13 One like me would never adopt worldly life with all its changes and painful incidents Such a one would not care for objects of enjoyments, and would not think at all of the happiness which they yield, or, indeed, of the griefs that come on.

14. One capable of depending on his own self, would never hanker after the possessions of others, would not think of unfair gains, would not feel overjoyed at the acquisition of even immense riches, and would not give way to sorrow at the loss of riches.

15 Neither friends, nor riches, nor high birth, nor sacred learning, nor Mantras, nor energy can succeed in saving one from sorrow in the next world It is only by conduct that one can acquire happiness there.

16 The Understanding of the man who is not acquainted with Yoga can never be directed towards Liberation. One unacquainted with Yoga can never gain happiness Patience and the determination to shake off sorrow, these two mark the setting in of happiness.

17. Anything agreeable brings on pleasure Pleasure induces pride Pride, again, produces sorrow. For these reasons, I avoid all these.

18 Grief, Fear, Pride,—these that stupefy the heart,—and also Pleasure and Pain, I see as witness since my body is endued with life and moves about.

19 Knowing both riches and pleasure, and thirst and mistake, I wander over the Earth, freed from grief and every sort of anxiety of heart

20 Like one that has drunk nectar I have no fear, either in this world or in the next, of death, or sin, or cupidity, or anything of that sort.

21 I have gained this knowledge, O Brahmana, as the outcome of my severe and indestructible penances Therefore, O Narada, even when it comes to me, cannot affect me."

CHAPTER CCLXXXVIII.

(MOKSHADHAMA PARVA) —

Continued.

Yudhishthira said —

1. "Tell me, O Grandfather, what is for the behoof of one who is not acquainted with the truths of the scriptures, who is always in doubt, and who abstains from self-control and the other practices the object whereof the knowledge of the Soul."

Bhishma said :—

2 "Adoring the preceptor, always reverentially attending the aged, and listening to the scriptures,—these are said to be of supreme benefit.

3 Regarding it is cited the old discourse between Galava and the celestial Rishi Narada.

4. Once on a time Galava, desirous of securing what was for his behoof, addressed Narada freed from error and fatigue, well-read in scriptures, pleased with knowledge

a thorough master of his senses, and with soul devoted to Yoga, and said —

5 I see, O Ascetic, those virtues by the possession of which a person is respected in the world, live permanently in you

6 You are freed from error and, therefore, you should remove the doubts that fill the minds of men like ourselves who are subject to error and who are unacquainted with truths of the world

7. We do not know our duties, for the injunctions of the scriptures create an inclination for Knowledge simultaneously with the inclination for acts You should describe these subject to us

8 O illustrious one, the different modes of life approve different courses of conduct —'This is beneficial,'— This is beneficial'—the scriptures exhort us often in this way

9 Seeing the followers of the four modes of life, who are thus exhorted by the scriptures and who fully approve of what the scriptures have sanctioned for them, thus travelling in various courses and beholding that ourselves also are equally content with our own scriptures we cannot understand what is truly wholesome

10 If the scriptures were all of one opinion, then what is truly beneficial would have become clear On account, however of the scriptures being multifarious, that which is truly beneficial is filled with mystery

11 For these reasons, that which is truly beneficial, appears to us full of confusion Do you, then, O illustrious one, describe to me the subject I have come to you (for this) Instruct me.

Narada said —

12 The modes of life four in number, O child! All of them serve the object for which they have been designed, and the duties they declare differ from one another Learning them first from competent preceptors, reflect upon them, O Galava.

13 See, the merits of those modes of life, as described, are varied in their form divergent in their matter, and contradictory in their observances

14 When seen with gross vision, all the Ashramas do not exhibit their true intent! Others, however, having subtle sight, see their highest end.

15—16. That which is truly and, without any doubt wholesome, viz., good offices to friends, and suppression of enemies, and the acquisition of the three fold objects of life, has been described by the wise to be supreme excellence Abstention, from sinful deeds, righteous disposition, good conduct towards the good and pious,—these, forsooth constitute excellence

17 Mildness towards all creatures, sincerity of conduct, and sweet words,—these, forsooth, constitute excellence

18 A just distribution of one's riches among the gods, the Pitris, and guests, and adherence to servants,—these, forsooth, constitute excellence.

19 Truthfulness of speech is excellent The knowledge of truth is however, very difficult of acquisition I hold that as truth which is highly beneficial to creatures.

20 The absence of pride the suppression of carelessness contentment, living by one's own self,—these form the supreme excellence

21 The study of the Vedas, and their branches according to the well-known rules, and all enquiries and pursuits leading to the acquisition of knowledge,—are, forsooth excellent

22 One wishing to acquire what is excellent should never enjoy to excess sound and form and taste and touch and scent and should not enjoy them for their sake alone

23 Walking in the night, sleep during the day indulgence in idleness, villany, pride, excessive indulgence and total abstention from enjoyment in objects of the senses, should be shunned by one desirous of acquiring what is excellent

24 One should not seek self elevation by putting down others Indeed one should, by his merits only, seek superiority over persons who are distinguished but never over those who are inferior.

25 Men having no real merit and filled with a sense of self admiration depreciate men of real merit, by mentioning their own virtues and riches

26 Puffed up with a sense of their own importance, these men, when none stops them, consider themselves to be superior to men of real distinction.

27 One having true wisdom and real merits wins great fame by abstaining from speaking ill of others and from indulging in self praise

28 Flowers shed their pure and sweet odour without speaking of their own excellence Likewise, the effulgent Sun scatters his shining rays in the sky in perfect silence

29 Similarly those men shine in the world with celebrity who by the help of

their intelligence, renounce these and similar other faults and who do not blaze forth their own virtues

30 The fool can never shine in the world by speaking out his own praise The man, however, of real merit and learning acquires celebrity even if he be hidden in a pit.

31. Evil words, uttered with what strength of voice, die out Good words, uttered, however softly, shine forth in the world.

32. As the Sun shows his fiery form so the multitude of words of little sense, that fools filled with vanity give vent to show their hearts

33 For these reasons men try to acquire wisdom of various sorts It appears to me that of all acquisitions that of wisdom is the most precious

34 One should not speak until one is asked, nor should one speak when one is asked improperly Even if endued with intelligence and knowledge, one should still sit in silence like an idiot.

35 One should seek to live among honest men given to righteousness and liberality and the observance of the duties of their own order.

36 One desirous of acquiring what is excellent should never live in a place where people make a confusion of their respective duties

37. A person may be seen to live who abstains from all works and who is well-content with whatever little is gained without exertion By living amid the righteous, one succeeds in acquiring pure virtue, Similarly one by living amid the sinful, becomes sullied with sin.

38 As the touch of water or fire or the rays of the moon immediately carry the sensation of cold or heat, similarly the impressions of virtue and vice create happiness or misery.

39 Those who eat Vighasa eat without marking the flavours of the foods placed before them They, however, who eat carefully marking the flavours of the duties prepared for them, should be known as persons still fettered by the bonds of action

40. The pious man should leave that place where a Brahmana describes duties to disciples desirous of acquiring knowledge, as based on reasons, of the Soul, but who do not reverentially enquire after such knowledge.

41. Who, however, will leave that place where exists fully that conduct between disciples and preceptors which is consistent with what has been sanctioned by the scriptures?

42 What learned man who cares for his respect will live there where people talk about the faults of the learned even when such have no foundations to stand upon?

43 Who is there that will not leave that place like a garment whose end has caught fire, where covetous men tries to break down the limits of virtue?

44 One should remain and live in that place, among good men of pious disposition, where persons possessed of humility are engaged in fearlessly practising the duties of religion

45 One should not dwell there where men practise the duties of religion for the sake of wealth and other worldly purposes for the people of that place are all to be considered as sinful.

46 One should fly away quickly from that place as if from a room in which there is a snake, where the inhabitants, desirous of acquiring the means of life, are engaged in the practice of sinful deeds.

47 One desirous of what is wholesome, should, from the beginning, avoid that act for which one becomes stretched, as it were, on a bed of thorns and for which one becomes invested with the desires born of the pristine deeds

48 The pious man should leave that kingdom where the king and king's officers exercise equal authority and where people eat before feeding their relatives.

49 One should live in that country where Brahmanas having a knowledge of the scriptures are fed first, where they always practise religious duties, and where they are engaged in teaching disciples and officiating at the sacrifices of others.

50 One should unhesitatingly live in that country where the sounds Swaha, Swadha, and Vashat are duly and continuously uttered.

51. One should leave that kingdom, like poisoned meat, where one sees Brahmanas compelled to follow unholy practices, by want of the means of life.

52 With a contented heart and considering all his wishes as already gratified, a pious man should live in that country whose denizens gladly give away before even they are asked.

53. One should live and move about, among good men devoted to pious acts, in that country where the wicked are punished, and where respect and good

done to those who are of controlled and purified souls.

54—55 One should unhesitatingly live in that country whose king is given to virtue and which the king rules virtuously, casting off desires and possessed of prosperity, and where severe punishment is inflicted on those who subject self-controlled men to the consequences of their anger, on those who treat wickedly the righteous, on those who commit acts of violence, and on the covetous.

56. Kings endued with such a disposition, secure the prosperity of those who live in their kingdoms when prosperity is on the point of leaving them.

57. I have thus told you, O son, in answer to your enquiry, what is beneficial or excellent. No one can describe, on account of its exceedingly high character, what is beneficial or excellent for the Soul

58 Many and high will the excellences be, through the performance of the duties laid down for him, of the man who for earning his livelihood during the time of his stay in this world acts in the way indicated above and who devotes his soul to the well being of all creatures"

CHAPTER CCXXXIX.

(MOKSHADHARMA PARVA).—*Continued.*

Yudhishthira said:—

1. "How, O grandfather, should a king like us act in this world, keeping in view the great object of acquisition? What attributes, again, should he always possess so that he may be liberated from attachments"

Bhishma said:—

2 "I shall in this connection recite to you the old narrative that was uttered by Arishtanemi to Sagara who had sought his advice

Sagara said.—

3. What is that good, O Brahmana, by doing which one may enjoy happiness here? How, indeed, may one avoid grief and agitation? I wish to know all this.

Bhishma said —

4. Thus addressed by Sagara, Arishtanemi of Tarkshya's race, conversant with all the scriptures, considering the enquiries as deserving fully of his instructions, said these words —

5. The happiness of Liberation is true happiness in the world. The ignorant man knows it not, attached, as he is, to children and animals and possessed of riches and corn.

6 The understanding that is attached to worldly objects and the longing mind baffle all skilful treatment. The ignorant man who is bound in the fetters of affection cannot acquire Liberation.

7. I shall now describe to you all the fetters which originate from the affections. Hear them with attention Indeed, they can be heard with profit by one who is endued with knowledge.

8 Having procreated children in due time and married them when they become young men, and having found them to be competent for earning their livelihood, do you free yourself from all attachments and rove about happily.

9 When you find your dear consort grown old in years and attached to the son she has given birth to, do you leave her in time keeping in view the highest object of acquisition.

10 Whether you get a son or not, having, during the first years of your life, duly enjoyed with your senses the objects thereof, liberate yourself from attachments and rove about in happiness.

11. Having satisfied the senses with their objects, you should suppress the desire of further indulging them Liberating yourself from attachments, you should rove in happiness, contenting yourself with what is got without exertion and previous calculation, and looking impartially towards all creatures and objects.

12. Thus, O son, have I told you briefly. Hear me now, for I shall tell you fully, the desirability of the acquisition of Liberation

13 Those persons who live in this world shorn of attachments and fear, succeed in acquiring happiness. Those persons, however, who are attached to worldly objects, forsooth, meet with destruction.

14 Worms and ants are engaged in the acquisition of food and are seen to die in the search. They who are shorn of attachments are happy, while they who are attached to worldly objects meet with destruction.

15 If you wish to acquire Liberation you should never place your thoughts on your relatives, thinking,—How shall these live without me?

16. A living creature takes birth by

himself, and, grows by himself, and acquires happiness and misery, and death by himself.

17. In this world people enjoy and obtain food and cloth and other acquisitions acquired by either their parents or themselves. This is the result of the acts of pristine lives, for nothing can be had in this life which is not the result of the past.

18. All creatures live on the Earth, protected by their own acts, and acquiring their food as the result of what is ordained by Him who allots the fruits of acts.

19. A man is but a lump of clay, and always depends completely on their forces. A man, being thus so weak, what rational motive can one have for protecting and feeding his relatives?

20. When your relatives are carried away by Death in your very presence and despite your utmost efforts to save them, that circumstance alone should awaken you.

21. In the very life-time of your relatives and before own duty is completed of feeding and protecting them, you may yourself die and leave them.

22. After your relatives have been carried away from this world by death, you cannot know what becomes of them there,—that is, whether they are happy or miserable. This fact ought to awaken you.

23 When on account of the fruits of their own acts your relatives can maintain themselves in this world whether you live or die, thinking of this you should do what is for your own well-being.

24. When such is the case, who in the world is to be considered as whose? Do you, therefore, think of acquiring Liberation. Hear now what more I shall say to you.

25. That man of firm Soul is, forsooth, liberated who has conquered hunger and thirst and such other states of the body, as also anger and cupidity and error.

26. That man is always liberated who does not forget himself, through folly, by indulging in gambling and drinking and concubinage and the chase.

27. That man who is really affected by sorrow for being compelled to eat every day and every night for maintaining life, is said to be cognisant of the faults of life.

28 One who, as the outcome of careful reflection, considers his repeated births as due to sexual congress with women, is held to be freed from attachments.

29. That man is certainly Liberated who knows truly the nature of the birth, the destruction, and the acts of living creatures.

30. That man becomes certainly freed who seeks only a handful of corn, for the support of life, from amidst millions upon millions of carts loaded with grain, and who finds no difference between a shed of bamboo and reeds and a palace.

31. That man becomes certainly freed who seeks the world as afflicted by death, disease and famine.

32. Indeed, one who sees the world as such succeeds in becoming contented, while one who fails to see the world in such a light, meets with destruction. That man who is contented with only a little, is considered as freed.

33. That man who sees the world to consist of eaters and edibles, and who is never affected by pleasure and pain begotten by illusion, is considered as liberated.

34. That man who considers a soft bed on a fine bed-stead and the hard ground as equal, and who considers good shali rice and hard thick rice as equal, is liberated.

35 That man who considers linen and cloth made of grass as equal, and who considers cloth of silk and barks of trees as the same, and who sees no difference between clean sheep skin and unclean leather, is liberated.

36 That man who considers this world as the result of the combination of the five principal elements, and who acts in this world, keeping this notion foremost, is liberated.

37. That man who considers pleasure and pain in the same light and gain and loss as equal, and victory and defeat as the same to whom like and dislike are the same, and who is unmoved under fear and anxiety, is perfectly liberated.

38. That man who considers his body which has so many imperfections, to be only a mass of blood, urine and excreta, as also of disorders and diseases, is liberated.

39 That man becomes liberated who always recollects that this body, when possessed by decrepitude, becomes assailed by wrinkless and white hairs and leanness and paleness of complexion and a bending of the form.

40. That man who considers his body as subject to loss of power, weakness of sight, deafness, and loss of strength, is liberated.

41 That man who knows that the very Rishis, the gods, and the Asuras are beings that have to depart from their respective spheres to other regions, is liberated.

42. That man who knows that thousands of kings possessed of even great power have died, succeeds in becoming liberated

43 That man who knows that in this world the acquisition of objects is always hard, that pain is profuse, and that the maintenance of relatives is always painful becomes liberated

44 Seeing the abundant faults of children and of other men, who is there that would not worship Liberation?

45 That man who, enlightened by the scriptures and the experience of the world sees every human concern in this world to be unreal, becomes liberated

46 Remembering these words of mine do you act like one who has become liberated, whether it is a life of domesticity that you would lead or pursue Liberation without allowing your understanding to be confounded

47 Hearing these words of his with attention king Sagara, acquired those virtues which yield liberation and continued, with their help to rule his subjects."

CHAPTER CCXC.

(MOKSHADHARMA PARVA) — *Continued*

Yudhisthira said —

1 "This curiosity, O sire, is always living in my mind O grandfather of the Kurus I wish to hear everything about it from you!

2 Why was the celestial Rishi, the great Ushanas, called also Kavi, engaged in doing what was agreeable to the Asuras and disagreeable to the gods

3 Why was he engaged in diminishing the energy of the gods? Why the Danavas always fought with the foremost of the gods

4 Endued with the effulgence of an immortal, why did Ushanas obtain the name of Shukra? How also did he acquire such superior excellence? Tell me all about these things

5 Though highly energetic, why can he not go to the centre of the sky? I wish O grandfather, to learn everything about all these matters"

Bhishma said —

6 "Listen, O king, attentively to all this as it actually took place. O sinless one, I shall describe these matters to you as I have heard and understood them.

7 Of firm vows and respected by all, Ushanas, that descendant of Bhrigu's race, became engaged in doing what was disagreeable to the gods for some good cause

8 The royal Kuvera, the chief of the Yakshas and the Rakshas, is the lord of the wealth of Indra, that master of the universe

9 The great ascetic Ushanas, crowned with Yoga success entered the person of Kuvera, and depriving the lord of wealth of his liberty by means of Yoga, robbed him of all his riches

10 Seeing his riches taken away from him, the lord of wealth became highly displeased. Filled with anxiety, and his anger also being worked up he went to that foremost of gods, *viz*, Mahadeva.

11 Kuvera reported the matter to Shiva of great energy, that first of gods, fierce and amiable, and endued with various forms.

He said —

12 Ushanas, having spiritualised himself by Yoga, entered my body and depriving myself of liberty, has taken away all my riches Having by Yoga entered my body he has again left it

13 Hearing these words Maheshwara of Supreme Yoga powers became filled with ire His eyes, O king, became blood-red, and taking up his lance he waited

14 Having taken up that foremost of weapons the great god began to say,—Where is he? Where is he?—Meanwhile, Ushanas having learnt the purpose of Mahadeva from a distance, waited silently.

15 Having learnt the fact of the anger of the great Maheshwara of superior Yoga power, the powerful Ushanas began to think as to whether he should go to Maheshwara or fly away or remain where he was

16 Thinking, with the help of his severe penances, of the great Mahadeva, Ushanas of soul crowned with Yoga-success put himself on the point of Mahadeva's lance

17 Understanding that Ushanas, whose penances had been crowned with success and who had converted himself into the form of pure Knowledge, was staying at the point of His lance, the bow armed Rudra, bent that weapon with his hand.

18 When the fierce-armed and powerful Mahadeva of great energy had thus

bent his lance that weapon came to be called from that time by the name of Pinaka.

19. The lord of Uma, seeing Bhargava thus brought upon the palm of his hand, opened his mouth. The chief of the gods then threw Bhargava into his mouth and swallowed him up.

20. The powerful and great Ushanas of Bhrigu's race, entering the stomach of Maheshwara, began to wander there."

Yudhisthira said:—

21. "How, O king, could Ushanas wander within the stomach of that foremost [god] of superior intelligence? What also did that great god do while the Brahmana was within his stomach."

Bhishma said:—

22. "Then Mahadeva of severe vows, entered the waters and remained there like an immovable wooden stake, O king, for millions of years.

23—24. His Yoga penances of the austerest type having been over, he rose from the great lake. Then that prime god of the gods, *viz.*, the eternal Brahman, approached him, and enquired after the progress of his penances and well-being. The god having the bull for his emblem answered, saying,—My penances have been well practised.

25. Of inconceivable soul, endued with great intelligence, and ever devoted to the religion of truth, Shankara saw that Ushanas within his stomach had become greater on account of those penenances of his.

26. That foremost of Yogins, (*viz*, Ushanas), rich with that wealth of penances and the wealth (of Kuvera), shone brightly in the three worlds, gifted with great energy.

27. After this, Mahadeva armed with Pinaka, that soul of Yoga, once more began to practice Yoga-meditation, Ushanas, however, however, stricken with anxiety, began to roam within the stomach of the great god.

28. The great ascetic began to sing the praises of the god from where he was, desirous of finding an outlet for escape. But, having stopped all his outlets, Rudra, prevented him from coming out.

29. The great ascetic Ushanas, however, O chastiser of enemies, from within Mahadeva's stomach repeatedly addressed the god, saying,—Show me your kindness.

30. To him Mahadeva said,—Go out through my urethra!—He had closed up all other outlets of his body.

31. Closed on all sides and unable to find out the outlet pointed out, the ascetic began to roam hither and thither, burning all the while with Mahadeva's energy.

32. At last he found the outlet and came out through it. On account of this incident he passed by the name of Shukra, and it is for this he also became unable to attain the central point of the sky.

33. Seeing him come out of his stomach and shining brightly with energy, Bhava, filled with anger, stood with lance uplifted in his hand.

34. The goddess Uma then interposed and forbade the angry lord of all creatures, *viz*, her consort, to kill the Brahmana. And on account of Uma's having thus prevented her lord from fulfilling his purpose, the ascetic Ushanas became the son of the goddess.

The goddess said:—

35. This Brahmana no longer deserves to be killed by you. He has become my son. O god, one who comes out of your stomach does not deserve to be killed by you.

Bhisma said:—

36. Pacified by these words of his wife, Bhava smiled and said repeatedly these words, O king, *viz*,—Let this one go wherever he likes.

37. Bowing to the boon-giving Mahadeva and also to his wife the goddess Uma, the great ascetic Ushanas, gifted with superior intelligence, proceeded to the place he chose.

38. I have thus described to you, O chief of the Bharatas, the story of the great Bhargava about which you had asked me."

CHAPTER CCXCI.

(MOKSHADHARMA PARVA)—

Continued.

Yudhishthira said:—

1. "O you of great arms, tell me, after this, what is beneficial for us. O grandfather, I am never satiated with your words which seem to me like ambrosia.

2. What are those good acts, O best of men, by doing which a man succeeds in obtaining what is for his greatest good, both in this world, and in the next, O giver of boons."

Bhishma said:—

3 "Regarding it I shall describe to you what the celebrated king Janaka had enquired, in days of yore, of the great Parashara.

4 What is beneficial for all creatures both in this world and the next? Do you tell me what should be known by all about it.

5 Thus accosted Parashara, endued with great ascetic merit and conversant with the ordinances of every religion, said these words, desirous of favouring the king

Parashara said.—

6 Virtue acquired by acts is of supreme benefit both in this world and the next. The sages of old have said that there is nothing higher than virtue.

7. By accomplishing the sacred duties a man becomes honored in heaven The virtue, again, of embodied creatures, O best of kings consists in the ordinances on the subject of acts. All good men belonging to the several modes of life, fixing their faith on virtue, perform their respective duties.

8 Four modes of life, O child, have been laid down in this world Wherever men live the means of maintenance come to them of themselves.

9 Doing by different means virtuous or sinful acts living creatures, when dissolved into their five constituent elements, attain to various ends.

10 As vessels of white brass, when steeped in liquified gold or silver, get the hue of these metals so a living creature, who is entirely dependant upon the acts of his pristine lives, takes his color from the nature of those acts.

11. Nothing can originate without a seed No one can acquire happiness without having performed acts capable of bringing on happiness When one's body is dissolved, he succeeds in acquiring happiness only on account of the good acts of pristine lives.

12 The sceptic argues O child, saying,—I do not see that anything in this world is the result of destiny or the virtuous and sinful deeds of pristine lives Inference cannot settle the existence or operation of destiny The gods, the Gandharvas and the Danavas have become what they are on account of their own nature.

13. People never recollect in their next lives the acts done by them in pristine ones For explaining the acquisition of fruits in any particular life people seldom name the four sorts of acts alleged to have been performed in pristine lives.

14 The declarations having the Vedas for their authority have been made for guiding the conduct of men in this world, and for tranquillizing the minds of men. These, O child, cannot represent the saying of truly wise men.

15 This opinion is wrong. In sooth, one acquires the fruits of whatever among the four sorts of acts one does with the eye, the mind, the tongue, and muscles

16. As the fruit of his acts, O king, a person sometimes acquires happiness wholly, sometimes misery in the same way, and sometimes happiness and misery united together. Whether virtuous or sinful, acts are never destroyed.

17. Sometimes, O child, the happiness consequent on good acts remains concealed and covered in such a way that it does not shew itself in the case of the person who is sinking in life's ocean till his sorrows disappear.

18 After sorrow has been dissipated, one begins to enjoy (the fruits of) his good acts And know O king, that upon the exhaustion of the fruits of good deeds, those of sinful ones begin to throw themselves.

19 Self control, forgiveness, patience, energy, contentment truthfulness, modesty, abstention from injury, freedom from the evil practices called Vyasana, and cleverness —these yield happiness

20 No creature is perpetually subject to the fruits of his good or bad acts The wise man should always try to collect and concentrate his mind.

21 One never has to enjoy or endure the good and bad deeds of another Indeed, one enjoys and endures the fruits of only those acts that he does oneself.

22 The person who renounces both happiness and misery walks along a particular path Those men, however, O king, who allow themselves to be attached to all worldly objects, walk along an entirely different path.

23 A person should not himself do that act which, if done by another, will bring censure on him. Indeed, by doing an act that one censures in others, one meets with ridicule.

24—25 A Kshatriya shorn of courage, a Brahmana who takes every sort of food, a Vaishya shorn of exertion, a Shudra who is idle, a learned person without good conduct, one of high birth but shorn of righteous conduct, a Brahmana fallen away from

truth, a woman who is unchaste and wicked, a Yogin endued with attachments, one that cooks food for his own self, an ignorant person employed in making a discourse, a kingdom without a king and a king who cherishes no love for his subjects and who is shorn of Yoga,—these all, O king, are deserving of pity.

CHAPTER CCXCII.

(MOKSHADHARMA PARVA).—*Continued.*

Parashara said.—

1. That man, who, having got this car, *viz*, his body endued with mind, goes on, restraining with the reins of knowledge the horses of the objects of the senses, should certainly be considered as an intelligent one.

2 The homage by a person whose mind depends on itself and who has renounced the means of livelihood, is worthy of high praise,—that homage, namely, O twice-born one, which is the result of instructions received from one who has succeeded in getting over acts, but not acquired from the mutual discussion of men in the same state of progress.

3 Having got the allotted period of life, O king, with such difficulty, one should not diminish it. On the other hand, man should always try, by righteous deeds, for his gradual advancement.

4. Among the six different colors that individual Soul attains at different periods of his existence, he who falls away from a superior color deserves blame and censure. Hence, one who has acquired the result of good deeds should act in such a way as to avoid all acts sullied by the quality of Darkness.

5 *Man attains to a superior color by* pious deeds Unable to acquire a superior color for such acquisition is highly difficult, a person, by doing sinful deeds only kills himself.

6 All sinful deeds that are perpetrated unconsciously or in ignorance are destroyed by penances. A sinful deed, however, that is committed knowingly, yields much sorrow.

7. Hence, one should never commit sinful deeds which have for their fruit only sorrow.

8. The intelligent man would never do a sinful act even if it produce the greatest advantage, just as a person who is pure would never touch a Chandala.

9 How miserable is the fruit I behold of sinful deeds Through sin the very vision of the sinner becomes perverse, and he mistakes his body and its unstable accompaniments for the Soul.

10. That foolish man who does not succeed in following Renunciation in this world becomes stricken with great grief when he goes to the next world

11 An uncolored cloth, when dirty, can be purified, but not a piece of cloth which is dyed with black, so, O king, listen to me with care, is it the case with sin.

12. That man who, having knowingly perpetrated a sin, acts righteously for expiating that sin, has to enjoy and endure the fruits of his good and bad deeds separately.

13 The Brahmavadins hold under the authority of what has been sanctioned in the Vedas, that all acts of injury committed in ignorance are made good by virtuous acts.

14 A sin, however, that is committed knowingly is never repaired by righteousness Thus the twice born Brahmavadins who are conversant with the scriptures of Brahman

15 But I hold that whatever acts are done, be they righteous or sinful, be they done knowingly or otherwise, they remain till their fruits are enjoyed or endured.

16 Whatever acts are done by the mind with full deliberation yield, according to their grossness or subtility, fruits which are gross or subtile.

17. Those acts, however, O you of righteous soul, which are fraught with great injury, if done in ignorance do, forsooth, produce consequences which lead to hell, with this difference that are disproportionate in point of gravity to the acts that produce them.

18 *As to those acts of the gods or* repeated ascetics, a pious man should never do their like or, informed of them, should never censure them.

19 That man, who, reflecting with his mind, O king, and ascertaining his own ability, performs pious deeds, forsooth, acquires what is for his well-being

20. Water poured into an unbaked pitcher gradually becomes less and less and finally disappears altogether. If kept, however, in a baked vessel, it remains without its quantity being decreased. Similarly, acts done without thought with the help of

the understanding do not become wholesome, while acts done with judgment remain with unmitigated excellence and produce happiness as their result.

21—22. If into a vessel containing water other water be poured, the original water increases in quantity; so all acts done with judgment, be they just or otherwise, only increase one's stock of virtue.

23. A king should subjugate his enemies and all who seek to assert their superiority, and he should properly rule and protect his subjects. One should ignite his sacred fires and pour libations on them in various sacrifices, and retiring into the woods in either his middle or old age, should live there.

24. Gifted with self-control, and possessed of righteous conduct, one should regard all creatures as his ownself. One should again respect his superiors. By the practice of truth and of good conduct, O king, one is sure to acquire happiness.

CHAPTER CCXCIII.

(MOKSHADHRAMA PARVA).—*Continued.*

Parashara said —

1. Nobody in this world does good to another. Nobody makes gifts to others. All persons are seen to act for their own selves.

2. People are seen to abandon their very parents and *their uterine brothers* when these cease to love them. What need be said then of relatives of other grades.

3. Gifts to a distinguished person and acceptance of the gifts made by a distinguished person both produce equal merit. Of these two acts, however, the making of a gift is superior to the acceptance thereof.

4. That wealth which is gained by fair means and is multiplied by fair means, should be protected with care for the sake of acquiring virtue. This is an accepted truth.

5. One desirous of gaining virtue, should never gain riches by means involving injury to others. One should perform his acts according to his power, without zealously seeking riches.

6. By giving water, whether cold or heated by fire, with a devoted mind to a (thirsty) guest, according to the best of his might, one acquires the merit of the act of giving food to a hungry man.

7. The great Rantideva acquired success, in all the worlds by adoring the ascetics with offerings of only roots and fruits and leaves.

8. The royal son of Shivi also acquired the highest regions of happiness by having pleased the Sun-god along with his companion with offerings of the same sort.

9. All men, by being born, become indebted to gods, guests, servants, Pitris, and their own selves. Every one should, therefore, do his best for satisfying those debts.

10. One frees oneself from his debt to the great Rishis by studying the Vedas. One satisfies his debts to the gods by celebrating sacrifices. By performing the rites of the Shraddha one satisfies the debts to the Pitris. One satisfies the debt to his fellow men by doing good to them.

11. One satisfies the debts he owes to one's own self by listening to Vedic recitations and reflecting on their meaning, by eating the remnants of sacrifices, and by supporting his body. One should duly perform all the acts, from the beginning, that he owes to his servants.

12. Though shorn of wealth, men are seen to attain to success by great exertions. Ascetics by duly adoring the gods and by duly pouring libations of clarified butter on the sacred fire, have been seen to acquire ascetic success.

13. Richika's son became the son of Vishwamitra. By worshipping the gods who have shares in sacrificial offerings, with Richs, (he acquired success in after life).

14. Ushanas became Shukra by having pleased the god of gods. Indeed by singing the praises of the goddess (Una), he sports in the sky, in great effulgence.

15—17. Then, again, Asita and Devala, and Narada and Parvata, and Kakshivat, and Jamadagni's son Rama, and Tandya possessed of purified soul and Vashishtha, and Jamadagni, and Vishwamitra, and Atri, and Bharadwaja, and Harishmashru, and Kundadhara, and Shrutashravas,—these great Rishis, by worshipping Vishnu with concentrated minds with the help of Richs, and by penances, acquired success through the grace of that great god gifted with intelligence.

18. Many undeserving men, by worshipping that good god, won great distinction. One should not seek for advancement by committing any wicked or censurable deed.

19. That wealth which acquired by fair means is true wealth. Fie on that wealth

however, which is acquired by unfair means. Virtue is eternal. It should never, in this world, be renounced from desire of riches.

20. That pious person who keeps his sacred fire and offers his daily adorations to the gods is considered as the foremost of righteous persons. All the Vedas, O foremost of kings, are established on the three sacred fires.

21. That Brahmana is said to possess the sacred fire whose acts exist in full. It is better to at once leave off the sacred fire than to keep it, abstaining from acts.

22. 'The sacred fire, the mother, the father who has begotten, and the preceptor, O foremost men, should all be duly attended and served with humility.

23. That man, who, renouncing all feelings of pride, humbly attends upon and serves them who are venerable for age, who is endued with learning and shorn of lust, who regains all creatures equally with an eye of love, who has no riches, who is righteous in his acts, and who is shorn of the desire of inflicting any kind of injury, that truly respectable man is adored in this world by the good and pious.

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qualities. The life of human beings in this world is fickle and transitory.

7. 'That wise man who, in happiness as also in misery, acquires only what is good, is considered as a true observer of the scriptures.

8. That man who is gifted with intelligence would never do an act which is alienated from virtue, however great may the advantages be of that act. Indeed, such an act is not considered as truly wholesome.

9. That lawless king who, taking thousands of kine from their lawful owners, gives them away acquires no fruit save an empty sound. On the other hand, he commits the sin of theft.

10. The Self-create at first created the Being called Dhatri held in universal esteem. Dhatri created a son who was engaged in maintaining all the worlds.

11. Adoring that god, the Vaishya engages for the means of his support, in agriculture and the tending of cattle. The Kshatriyas should undertake the task of protecting all the other classes. The Brahmanas should only enjoy.

12. As regards the Shudras, they should take up the task of humbly and honestly

the donor makes after seeking out the donee and respecting him properly. That gift is middling which the donor makes upon being prayed for it.

19 That gift, however, which is made contemptously and without any respect, is said to be very inferior. This is what the truthful sages say.

20 While sinking in this ocean of life, *man should always try to cross that ocean* by various means. Indeed, he should so exert himself that he might be released from the fetters of this world.

21. The Brahmana shines by self-control, the Kshatriya by victory, the Vaishya by riches, while the Shudra always shines in glory through clever serving.

CHAPTER CCXCV.

(MOKSHADHARMA PARVA)—*Continued.*

Parashara said —

1—2 In the Brahmana, wealth gained by acceptance of gifts, in the Kshatriya that acquired by victory in battle, in the Vaishya that acquired by performing the duties laid down for his order, and in the Shudra that acquired by serving the three other orders, however small it may be, is worthy of praise, and when spent for the acquisition of virtue yields great benefits The Shudra is said to be the constant servitor of the three other orders.

3. If the Brahmana, when hard-pressed for a living, performs the duties of either the Kshatriya or the Vaishya, he does not fall off from virtue. When, however, the Brahmana performs the duties of the lowest order, then does he certainly fall off.

4 When the Shudra is unable to secure his living by service of the three other orders, then it is lawful for him to follow trade, tending of cattle, and the practice of the mechanical arts.

5—6. Appearance on the stage and disguising oneself in various forms, exhibition of puppets, the sale of spirits and meat, and trading in iron and leather, should never be adopted for purposes of a living by one who had never before been engaged in those callings every one of which is regarded as censurable in the world We have heard that *if one engaged in them can* renounce them, he acquires great merit.

7. When one who has become successful in life acts sinfully on account of his mind being filled with pride, his acts under such circumstances can never pass for authority

8 *It is heard in the Purans that formerly* mankind were self controlled, that they valued virtue greatly, that the practices they followed for livelihood were all agreeable to propriety and the injunctions laid down in the scriptures, and that the only punishment that was necessary for chastising them when they did wrong was merely the deprecation of their deeds.

9 At the time of which we speak, O king, Virtue, and nothing else, was much praised among men Having achieved great progress in virtue, men in those days *adored only all good qualities that they* saw.

10. The Asuras, however, O child, could not bear that virtue which prevailed in the world. Multiplying the Asuras entered the bodies of men.

11. Then was pride generated in men which is so destructive of virtue. From pride originated arrogance, and from arrogance originated anger.

12. When men thus became overwhelmed with anger, modesty and shame disappeared from them, and then they were possessed by carelessness.

13. Afflicted by carelessness they could no longer see as before, and as the consequence thereof they began to assail one *another and thereby gain riches without* any compunction.

14 When men became such, the punishment of mere deprecation on transgressors could produce no effect. Men, showing no respect for either the gods or Brahmanas, *began to indulge their senses to their fill.*

15 At that time the gods repaired to that foremost of gods, *viz.*, Shiva, possessed of patience, of multiform aspect, and endued with the foremost of qualities and sought his protection.

16 The gods gave him their conjoined energy, and thereupon the great god, with a single arrow killed on the Earth those three Asuras, *viz.*, Desire, Anger, and Cupidity, who were staying in the sky, along with their very *dwellers.*

17 *The dreadful* king of those Asuras, endued with terrific prowess, who had struck the gods with terror, was also killed by Mahadeva armed with the lance.

18. *When this* king of the Asuras was killed men once more gained their *proper* natures, and once more began to study the Vedas and the other scriptures as in days of yore.

19 Then the seven ancient Rishis came forward and installed Vasava as the king of the gods and the ruler of heaven. And they took upon themselves the task of holding the rod of punishment over mankind.

20. After the seven Rishis came king Vipruthu and many other kings, all belonging to the Kshatriya order for separately ruling separate classes of human beings.

21. There were, in those ancient times, certain elderly men from whose minds all wicked feelings did not disappear.

22. Hence, on account of that wicked state of their minds and of those incidents connected with it, there appeared many kings of dreadful prowess who began to perform only such acts as were fit for Asuras.

23. Those human beings, who are very foolish follow those wicked acts, establish them as authorities, and practise them to this day.

24. Therefore, O king, I say, you, having reflected properly with the help of the scriptures, that one should avoid all acts that are fraught with injury or malice and try to acquire a knowledge of the Soul.

25. The man endued with wisdom would not seek riches for the performance of religious rites by unfair and immoral ways. Wealth acquired by such means can never yield benefits.

26 Do you, then, become a Kshatriya of this kind! Do you restrain your senses, be kind to your friends, and cherish, according to the duties of your order, your subjects, servants, and children.

27. Through the union of both prosperity and adversity, there arise friendships and enmities Thousands and thousands of existences are continually revolving, and in every mode of individual Soul's existence these must take place

28 Therefore, be attached to good qualities of every sort, but never to faults Such is the nature of good qualities that if the most foolish person, shorn of every virtue, hears himself praised for any good quality, he becomes filled with joy.

29 Virtue and sin exist, O king, only among men. These do not exist among other creatures.

30. One should, therefore, whether in need of food and other necessaries of life or above such need, be of virtuous disposition, acquire knowledge, always consider all creatures as his own self, and abstain totally from inflicting any kind of injury.

31. When one's mind becomes shorn of desire, and when all Darkness is removed from it, it is then that one acquires what is auspicious.

CHAPTER CCXCVI.

(MOKSHADHARMA PARVA)—*Continued.*

Parashara said:—

1. I have now described to you the ordained duties of a householder. I shall now describe to you the ordinances about penances. Hear me as I describe that subject.

2. It is generally seen, O king, that on account of sentiments fraught with Darkness and Ignorance, the sense of *mine* begotten by attachment, originates in the heart of the householder.

3. Becoming a householder, one acquires kine, fields, wealth of diverse sorts, wives children, and servants.

4. One who follows this mode of life continually casts his eye upon these objects. Under these circumstances, one's attachments and aversions multiply, and one ceases to consider unreal possessions as eternal and indestructible.

5 When a person becomes possessed by attachment and aversion, and gives way to the control of worldly objects, the desire of enjoyment then seizes him, originating from carelessness, O king.

6. Considering that person as blessed who has the largest share of enjoyments in this world, the man devoted to enjoyment does not, on account of his attachment thereto, see that there is any other happiness save what depends upon the gratification of the senses.

7 Overwhelmed with cupidity that originates from such attachment, he then tries to multiply the number of his relatives and attendants, and for pleasing these latter he tries to increase his wealth by every means in his power.

8. Filled with affection for children, such a person then commits, for the sake of acquiring riches, evil deeds, and yields to grief if his wealth be lost.

9 Having acquired honors and always guarding against the defeat of his plans, he follows such means as would satisfy his desire of enjoyment. At last he meets with destruction as the inevitable result of the conduct he follows.

10. It is well known, however, that true

happiness is theirs who are endued with intelligence, who are Brahmavadins, who try to perform only auspicious and beneficial acts, and who abstain from all acts which are optional and originate from desire only.

11. From loss of all such objects in which are centred our affections, from loss of riches, O king, and from the oppression of physical diseases and mental anguish, a person falls into despair.

12 From this despair originates an awakening of the soul. From such an awakening proceeds study of the Scriptures. From contemplation of the meaning of the Scriptures, O king, one sees the value of penance.

13. A person endued with the knowledge of what is essential and what accidental, O king, is very rare,—a man who tries to practise penances, under the conviction that the happiness one enjoys from the possession of such agreeable objects as wives and children brings on ultimately misery.

14. Penances, O child, are for all. They are ordained for even the lowest order of men, Penances lead the self controlled man who has mastered all his senses to the way to heaven.

15. It was through penances that the powerful Lord of all creatures, O king, practising vows at particular intervals, created all existent objects.

16—17. The Aditya's, the Vasus, the Rudras, Agni, the Ashwins, the Maruts, the Vishwedevas, the Saddhyas, the Pitris, the Maruts, the Yakshas, the Rakshasas, the Gandharvas, the Siddhas and the other inhabitants of heaven, and indeed, all other celestials whatever, O child, have all become successful through their penances.

18 Those Brahmanas whom Brahman created at the beginning, succeeded through their penances in honoring not the Earth alone but the heaven also in which they moved about at pleasure.

19. In this world of men, they who are kings, and those others who are householders born in high families, have all become what they are on account of their penances.

20. The silken dresses they put on the excellent ornaments that decorate their persons, the animals and vehicles they ride, and the seats they use are all the outcome of their penances.

21. Thousands of many charming and beautiful damsels, that they enjoy, and their residence in palaces, are all on account of their penances.

22. The righteous enjoy various sorts of costly beds and sweet viands.

23. There is nothing in the three worlds, O scorcher of enemies, that penances cannot bring in Even those who are shorn of true knowledge acquire Renunciation their penances.

24. Whether in rich circumstances or miserable, a person should renounce cupidity, meditating on the scriptures, with the help of his mind and understanding, O best of kings.

25 Discontent produces misery. Cupidity brings on stupefaction of the senses. The senses being stupefied, one's wisdom is lost like knowledge not kept up by continued application.

26 When one's wisdom is lost, he cannot discriminate what is proper from what is improper. Hence, when one's happiness is destroyed he should practise the austerest of penances.

27. What is agreeable is called happiness What is disagreeable is called misery. Happiness is the outcome of penances practised. When they are not practised, the outcome is misery. See the fruits of practising and abstaining from penances.

28. By practising pure penances, people always enjoy auspicious consequences of every sort, enjoy all good things, and acquire great fame.

29. He, however, who, by abandoning (pure penances), undertakes penances from desire of fruit, suffers from many disagreeable consequences, and disgrace and sorrow of all sorts, as the fruits thereof, all of which originate from worldly possessions.

30. Despite the desirability of practising virtue, penances, and gifts, the desire for doing all sorts of forbidden acts originates in his mind. By thus perpetrating various sorts of sinful deeds, he goes to hell.

31. That person, O best of men, who, in both happinesss and misery, does deviate from the duties ordained for him, is said to have the scriptures for his eye.

32. It is said that the pleasure one gets from the gratification of his senses of touch, tongue, sight, smell, and hearing, O king; lasts only so long as an arrow shot off the bow takes in falling down upon the Earth.

33. Upon the termination of that pleasure, which is fickle, one suffers the most acute pain It is only the senseless that do not speak highly of happiness of Liberation which is peerless.

34. Seeing the misery consequent upon the gratification of the senses, the wise

cultivate the virtues of tranquility and self-control for the purpose of acquiring Liberation. On account of their righteous conduct, riches and pleasure can never succeed in afflicting them.

35 Householders may, without any compunction, enjoy riches and other possessions which are acquired without Exertion About the duties of their order, I think, they should satisfy them with the help of Exertion.

36 The practice of those who are honored, who are born in high families, and who have their eyes always turned towards the meaning of the Scriptures, is incapable of being followed by those who are sinful and who have uncontrolled minds.

37 All acts that are done by man under the influence of pride, meet with destruction *Therefore, there is no other act, for* the respectable and the truly righteous, in this world to do than penance.

38 As regards, those householders, however, who are addicted to acts, they should, with their whole hearts, perform acts. Following the duties of their order, O king, they should with diligence and assiduity celebrate sacrifices and other religious rites.

39. Indeed, as all rivers, male and female, go in the end to the Ocean, so men belonging to all the other orders have the householder for their refuge.

CHAPTER CCXCVII.

(MOKHADHARMA PARVA).—*Continued.*

Janaka said:—

1. Whence, O great Rishi, does this difference of color arise among men of the *different orders? I wish to know this.* Tell me this, O foremost of speakers.

2. The Shrutis say that the offspring one begets is his own self Originally sprung from Brahman, all the inhabitants of the Earth should have been Brahmanas Sprung from Brahmanas, why have men begun to perform works distinguished from those of Brahmanas?

Parashara said:—

3—4 It is as you say, O king! The offspring begotten by one is none else than the begetter himself. Because men have deviated from penance, this distribution into classes of different colors has taken place When the soil and the seed is good, the offspring produced becomes meritorious. If, however, the soil and seed are inferior, the offspring that will be born will be inferior.

5 Persons well read in the scriptures know that when the Lord of all creatures began to create the worlds, some creatures originated from his mouth, some from his arms, some from his thighs, and some from his feet.

6. Those who came out of his mouth, O child, were called Brahmanas. Those who originated from his arms were called Kshatriyas. Those, O king, sprang from his thighs were the rich class called the Vaishyas. And, lastly, those who were born of his feet were the serving class, *viz*, the Shudras.

7. Only these four orders of men, O king, were thus created. They who belong to classes besides these are said to have originated from an intermixture of these.

8—9 The Kshatriyas called Atirathas, Amvashthas, Ugras, Vaidehas, Shwapakas, Pukkasas, Stenas, Nishadas, Sutas, Magadhas, Ayogas, Karanas, Vratyas, and Chandalas, O monarch, have all originated from the four original castes by intermixture with one another.

Janaka said:—

10 When all have originated from Brahman alone, how did human beings become divergent of race? O best of ascetics, numberless diversity of races is seen in this world.

11. How could men devoted to penances acquire the dignity of Brahmanas, though of indiscriminate origin? Indeed, those born in pure wombs and those in impure, all became Brahmanas.

Parashara said:—

12. O king, the status of great persons who succeeded in purifying their souls by penances could not be regarded as affected by their low births.

13 Great Rishis, O monarch, by begetting children in indiscriminate wombs, gave them the dignity of Rishis by means of their power of asceticism.

14—16 My grandfather Vashishtha, Rishyashringa, Kashyapa, Veda, Tandya, Kripa, Kakshivat, Kamatha, and others, and Yavakrita, O king, and Drona, that foremost of speakers, and Ayu, and Matanga and Datta, and Drupada, and Matsya,—all these, O king of the Videhas, gained their respective positions through penance as the means.

17. Originally only four families arose, O king, *viz*, Angiras, Kashyapa, Vashishtha and Bhrigu

18 On account of acts and behaviour, O king, many other families came into existence in time The names of those families have originated from the penances of those who have founded them. Good people use them.

Janaka said —

19 Tell me, O holy one, the especial duties of the several castes Tell me also what their common duties are. You know everything.

Parashara said —

20 Taking gifts, officiating at the sacrifices of others, and the teaching of pupils, O king, are the especial duties of the Brahmanas The protection of the other castes is the special duty of the Kshatriya.

21. Agriculture, cattle-tending, and trade are the duties of the Vaishyas. While service of the (three) twice-born classes is the duty, O king, of the Shudras.

22 I have now told you what the especial duties are of the four castes O king. Hear, now, O child as I tell you what the common duties are of all the four castes.

23—24 Compassion, abstention from injury, carefulness, giving to others what is due to them, Shraddhas in honor of departed manes, hospitality to guests, truthfulness, subjugation of anger, contentedness with one's own married wives purity, freedom from malice, knowledge of Self, and Renunciation —these duties, O king are common to all the castes

25. Brahmanas, Kshatriyas, and Vaishyas,—these are the three twice born orders They have all an equal right to the performance of these duties, O foremost of men.

26 These three castes following the duties other than those sanctioned for them, suffer indignity, O king, as they go up and acquire great merit by taking for their model some righteous individual of their respective classes who duly satisfies his own duties.

27. The Shudra never falls down, nor is he worthy of any of the rites of regeneration. The course of duties originating from the Vedas is not his He is not interdicted, however, from practising the thirteen duties which are common to all the castes.

28 O king of the Videhas, Brahmanas learned in the Vedas, O king regard a (virtuous) Shudra as equal to Brahman himself I, however, O king regard such a Shudra as the effulgent Vishnu of the universe, the foremost one in all the worlds.

29 Persons of the lowest caste, desiring to root out the evil passions may follow the conduct of the good, and, while so acting, they may acquire great merit by performing all rites that lead to advancement, omitting the Mantras which are to be uttered by the other castes while performing the self same ceremonies

30 Wherever persons of the lowest caste follow the conduct of the good, they succeed in acquiring happiness on account of which they are able to pass their time in happiness both in this world and the next.

Janaka said —

31. O great ascetic, is man sullied by his deeds or is he stained by the order or class in which he is born? A doubt has arisen in my mind. You should expound this to me

Parashara said —

32 Forsooth, O king, both, *viz*, acts and birth, are sources of demerit Listen now to their difference

33 That man who, though sullied by birth, does not commit sin, abstains from sin notwithstanding birth and acts

34 If, however, a person of superior birth perpetrates censurable deeds, such acts pollute him Hence, of the two, *viz*, acts and birth, acts pollute man.

Janaka said:—

35 What are those righteous acts in this world, O best of all twice-born ones, the accomplishment of which does not inflict any injury upon other creatures?

Parashara said —

36 Hear from me, O king, about what you ask *viz*, those acts free from injury which alway rescue man.

37—38 Those who, keeping aside their domestic fires, have freed themselves from all worldly attachments become freed from all anxieties Gradually getting up step by step, in the path of Yoga, they at last see the stage of highest happiness Gifted with faith and humility, always practising self control, possessed of keen intelligence, and abstaining from all acts, they acquire eternal happiness.

29 All classes of men, O king, by daily doing virtuous acts, by speaking the truth, and by abstaining from sin in this world, go up to heaven. There is no doubt in this.

CHAPTER CCXCVIII.

(MOKSHADHARMA PARVA).

Continued.

Parashara said :—

1. The father, the friends, the preceptors, and the wishes of the preceptors of men who are shorn of devotion are unable to give to those men the merits derivable from devotion. Only they who are firmly devoted to such elders, who speak what is agreeable to them, who seek their well being, and who are submissive to them in conduct, can acquire the merit of devotion.

2. The father is the highest of gods with his children. It is said that the father is superior to the mother. The acquirement of Knowledge is considered as the highest acquisition. They who have subjugated the objects of the senses, acquire what is highest.

3. That Kshatriya prince, who going to the battle-field, receives wounds amid fiery arrows shooting in all directions and burns therewith, certainly goes to regions which are unattainable by the very gods and, arrived there, enjoys the happiness of heaven in perfect contentment.

4. A Kshatriya should not, O king, strike one who is fatigued, or one who is terrified, or one who has been disarmed, or one who is weeping, or one who is reluctant to fight, or one who is unequipt with mail and cars and horse and infantry, or one who has ceased to exert in the fight, or one who is ill, or one who cries for quarter, or one who is of tender years, or one who is old.

5. A Kshatriya should, in battle, fight one of his order, who is equipt with mail and cars and horse and infantry, who is ready for battle, and who is a compeer.

6. Death at the hands of one who is equal or of a superior is praiseworthy, but not that at the hands of one that is low, or of one who is a coward, or of one who is a wretch. This is well known.

7. Death at the hands of one who is sinful, or of one who is of low birth and wicked conduct, O king, is infamous and leads to hell.

8. One whose lease of life has run out, cannot be saved by any body. Likewise, one whose lease of life has not run out can never be killed by any one.

9 One should prevent his affectionate elders from doing to him such acts as are done by menials, as also all such acts as can injure others. One should never wish to extend his own life by taking the lives of others.

10 When they sacrifice their lives, it is laudable for all householders observing the duties of men living in sacred places to give up their lives on the banks of sacred rivers.

11. When one's lease of life is over, his body dissolved into the five elements. Sometimes this occurs suddenly and sometimes it is brought about by (natural) causes.

12. He who, having obtained a body, destroys it himself, becomes invested with another body of a similar nature. Though set on the path of Liberation, he yet becomes a traveller and acquires another body like a person going from one room into another.

13 About such a man's attainment of a second body the only cause is his accidental death. There is no second cause. That new body which embodied creatures obtain, comes into existence and becomes attached to Rudras and Pishachas.

14—15 Learned men, conversant with spiritual science say that the body is a compound of arteries and sinews and bones and much repulsive and impure matter and a compound of essences, and the senses and objects of the senses born of desire, all having an outer cover of skin close to them. Shorn of beauty and other accomplishments, this compound, through force of the desires of a pristine life, assumes a human form.

16. Left off by the owner, the body becomes inanimate and motionless. Indeed, when the principal ingredients return to their respective natures, the body is mixed up with the dust.

17. Caused by its union with deeds, this body reappears under circumstances determined by its deeds. Indeed, O king of the Videhas, under whatever circumstances this body is dissolved, its next birth, determined by these circumstances, is seen to enjoy and endure the fruits of all its pristine deeds.

18. Individual Soul after dissolution of the body it inhabited, does not, O king, take birth in a different boy at once.

19 It roves through the sky for sometime like a spacious cloud. Getting a new

receptacle, O king, it then takes birth again.

20. The soul is above the mind. The *mind is above the senses. Mobile creatures*, again, are foremost of all created objects.

21. Amongst mobile creatures the two legged ones are superior. Amongst two legged creatures, those that are twice-born are superior.

22. Amongst those that are twice born they who are endued with wisdom are superior. Amongst them who are endued with wisdom they that have succeeded in acquiring a knowledge of the soul are superior. Amongst those who are endued with a knowledge of the soul, those who are endued with humility are superior.

23 Death follows birth in all men This is settled Creatures, influenced by the qualities of Goodness, Darkness and Ignorance, pursue acts which have an end

24—25. That man is considered as *righteous who meets with dissolution* when the Sun is in the northern declension, and at a time and under a constellation both of which are sacred and auspicious, He is righteous who, having purified himself of all sins and performed all his acts according to the best of his might and having abstained from giving pain to any man, meets with death when it comes.

26 The death that one meets with by taking poison, by hanging, by burning, at the hands of robbers and at the teeth of animals, is said to be an infamous one.

27. Those men who are righteous never meet with such or similar deaths even if they be afflicted with mental and physical diseases of the most painful sort.

28—29 The lives of the pious, O king, piercing through the Sun ascend into the regions of Brahman The lives of those who are both righteous and sinful rove in the middle regions The lives of those who are sinful sink into the lowest depths There is one only enemy (of man) and not another. That enemy is at one with Ignorance, O king Overwhelmed by it, one is led to prepetrate frightful and exceedingly cruel deeds

30 That enemy for resisting which one should display his energy waiting upon the aged according to the duties laid down in the Shruti —that enemy which cannot be overcome except by steady endeavours — *meets with destruction, O king only when* it is crushed by the arrows of wisdom.

31 The man desirous of acquiring merit should at first study the Vedas and practise *penances, becoming a Brahmachárin* He should next, becoming a householder, perform the usual Sacrifices. Establishing his race, he should then enter the forest, controlling his senses, and desirous of acquiring Liberation.

32. One should never emaciate himself by abstaining from every enjoyment Of all births, that of a human being is *preferable even if one has to become a Chandala.*

33. Indeed, O king, that order of birth (*viz*, humanity) is the foremost, since by becoming a human being one succeeds in rescuing his self by meritorious acts.

34 Men always perform righteous acts, O lord, guided by the authority of the Shrutis, so that they may not deviate from the status of humanity.

35 That man who having been born as a man that is so difficult of attainment, indulges in malice, disregards righteousness and gives way to desire, is certainly betrayed by his desires.

36—37. *That man who regards all* creatures impartially guided by affection, considering them worthy of being cherished with loving aid, who disregards all *sorts* of wealth, who offers *them* consolation, gives them food, addresses them in sweet words, and who rejoices in their happiness and grieves in their sorrows, has never to suffer misery in the next world.

38 Repairing to the Saraswati, the Naimisha forest, the Pushkara lake, and the other sacred spots on Earth one should make *gifts*, practise renunciation, render his aspect amiable, O king, and purify his body with baths and penances

39 Those men who meet with death within their houses should have *their bodies* cremated Their bodies should be taken to the crematorium on cars and there they should be burnt according to the rites of purification that have been laid down in the scriptures

40 Religious rites, beneficial ceremonies, the performance of *sacrifices, oblation* at the sacrifices of others, gifts, the *doing* of other meritorious deeds the performance according to the best of his power, of all that has been ordained in the case of his deceased ancestors,—all these one does for benefiting his own self.

41 The Vedas with their six branches, and the other scriptures, O king have been created for the behoof of him who is of pure deeds.

Bhishma continued:—

42 All this was said by that great *sage to the king of the Videhas*, O king, in days of yore for his well being.

CHAPTER CCXCIX.

(MOKSHADHARMA PARVA)—*Continued.*

Daksha said:—

1. Once again Janaka, the king of Mithila, asked the great Parashara gifted with certain knowledge regarding all duties.

Janaka said:—

2. What yields good? What is the best path (for living creatures)? What is that which being done is never destroyed? What is that spot going where one has not to return? Tell me all this, O you of great intelligence.

Parashara said —

3 Dissociation is the root of what is the root of what is good. Knowledge is the greatest path. Penances practised are never destroyed Gifts also, made to worthy persons, are not lost.

4 When one, snapping the fetters of sin, begins to take pleasure in virtue, and when one makes that highest of all gifts, *viz*, the promise of all harmlessness to all creatures, then does one acquire success.

5 He who gives away thousands of kine and hundreds of horses, and who promises harmlessness to all creatures receives in return the promise of harmlessness from all.

6 One may live in the midst of all sorts of riches and enjoyment, yet, if blessed with intelligence, one does not live in them, while he who is shorn of intelligence lives wholly in objects of enjoyment which are even unsubstantial.

7. Sin cannot attach to a wise man as water cannot drench the leaves of the lotus Sin sticks more firmly to him who is without attachment as lac and wood stick firmly to each other.

8 Sin, which cannot be dissipated except by endurance of its fruits, never leaves the doer The doer, when the time comes, has to suffer the consequences thereof.

9 They, however, who are of purified souls and who realise the existence of Brahma, are never afflicted by the fruits of their deeds.

10. Careless in about one's senses of knowledge and of action, one who is not conscious of his wicked deeds, and whose heart is attached to both good and bad, becomes afflicted with great fear.

11. One who at all times becomes entirely freed from attachments and who completely subdues the passion of anger, is never sullied by sin even if he lives in the enjoyment of worldly objects.

12 As a dyke set across a river, if not washed away, makes the waters thereof to swell up, so the man who, without being attached to objects of pleasure, creaes the dyke of virtue whose materials consist of the limitations set down in the scriptures, has never to wane away. On the other hand, his merits and penances increase.

13 As the pure gem absorbs and attracts to itself, according to the natural law, the rays of the Sun, so, O foremost of kings does Yoga proceed by help of rapt attention

14 As sesame seeds, for being always with sweet-scented flowers, become in respect of quality very sweet, so the quality of Goodness arises in men proportionate to the extent of their association with persons of purified souls.

15 When one becomes desirous of living in heaven, he abandons his wives and riches and rank and vehicles and various sorts of good deeds Indeed, when one gets such a bent of mind, his understanding is said to be dissociated from the objects of the senses.

16 That man who, with understanding attached to the objects of the senses, becomes blind to what is for his real well-being, is dragged by his heart which runs after all earthly objects, like a fish by the bait of meat.

17. Like the body that is made up of different limbs and organs, all mortal creatures exist depending upon one another. They are weak like the pith of the bannana plant They sink in the world's ocean like a boat.

18 There is no fixed time for the acquisition of virtue Death waits for no man When man is constantly running towards the jaws of Death, the doing of pious deeds is proper at all times.

19 Like a blind man who, with attention, can move about in his own house, the wise man, with mind fixed on Yoga, can proceed along the road.

20 It has been said that death originates from birth Birth is subject to the control of death One unacquainted with the course of the duties of Liberation revolves like a wheel between birth and death, unable to free himself from that fate.

21. One who walks along the road recommanded by the understanding acquires happiness both in this world and the next. Many of them are fraught with misery;

while the Few yield happiness Fruits represented by Nescience form the Many. Renunciation yields the soul's happiness

22. As the lotus stalk quickly leaves the mire attached to it, so the Soul can quickly renounce the mind.

23 It is the mind that at first inclines the Soul to Yoga The latter then merges the former into itself. When the Soul gains success in Yoga, it then sees itself uninvested with qualities.

24 Engaged amid the objects of the senses, one who considers such engagement to be his employment falls away from his true employment on account of such devotion to those objects.

25 The soul of the wise man acquires, through its pious deeds, a state of great happiness in heaven, while that of the man who is not endued with wisdom sinks very low or is born among intermediate creatures.

26. As a liquid substance, if kept in a baked earthen pot, does not escape therefrom but remains undiminished similarly, one's body with which one has practised penances enjoys (without rejecting) all objects of pleasure.

27. Verily, that man who enjoys earthly objects can never be liberated That man, however, who renounces such objects, succeeds in enjoying great happiness hereafter.

28. Like one suffering from blindness and, therefore, incapable of seeing his way, the sensualist, with soul confined in an opaque case, seems to be surrounded by a mist and cannot see (the true object).

29 As merchants, going across the sea, make profits according to their capital so creatures, in this world of men, attain to ends poportionate to their respective deeds

30 Like a snake devouring air, Death walks in this world made up of days and nights in the form of Decrepitude and devours all creatures.

31. A creature, when born, enjoys or suffers the fruits of deeds done by him in his pristine lives There is nothing agreeable or disagreeable which one enjoys or suffers without its being the result of the deeds one has done in his previous lives.

32. Whether lying or proceeding, whether sitting idly or engaged in his business, in whatever state a man may be, his pristine deeds good or bad, always approach him.

33 One who has gone to the other end of the ocean, wishes not to cross the sea for returning to the bank whence he had sailed.

34 As the fisherman, when he wishes, raises with the help of his chord his boat sunk in the wafers, similarly the mind by the help of Yoga contemplation, raises individual Soul sunk in the world's ocean and unliberated from consciousness of body.

35 As all rivers running towards the ocean, join it, so the mind, when engaged in Yoga, becomes united with primal Nature.

36 Men whose minds become fettered by various bonds of affection, and who are sunk in ignorance, meet with destruction like houses of sand in water.

37 That embodied creature who considers his body as only a house and purity as its sacred water, and who walks along the road of the understanding, acquires happiness both in this world and the next.

38 The Many yield misery, while the Few yield happiness The Many are the fruits represented by the Nescience Renunciation produces the soul s benefit.

39 One's friends who originate from his determination, and one's kinsmen whose attachment is due to selfish reasons, one's wives and sons and servants only devour his riches.

40 Neither the mother, nor the father, can confer the slightest benefit upon him in the next world Gifts form the diet upon which he can live Indeed, one is compelled to enjoy the fruits of his own deeds

41 The mother, the son, the father, the brother, the wife and friends, are like lines drawn with gold by the side of gold itself.

42 All acts, good and bad, done in pristine lives, visit the doer. Knowing that everything enjoys or suffers at present is the outcome of his pristine deeds, the soul makes the understanding move on different directions.

43 Depending on earnest endeavour and equipped with proper aids, he who undertakes to accomplish his tasks never meets with failure

44. As the rays of light never abandon the Sun, so prosperity never leaves him who has firm faith.

45 That act which a man of pure soul does with faith and earnestness, with the help of proper means, without pride, and with intelligence, becomes never lost.

46 A creature obtains from the very time of his residence in the mother's womb all his own acts good, and bad that were

acquired by him in his pristine lives. Death, which is irresistible, helped by Time which encompasses the destruction of life, takes all creatures to their end like wind scattering the dust of sawed timber.

47. Through acts good and bad done by himself in his pristine lives, man acquires gold and animals, and wives, and children, and honor of birth, and costly possessions, and his entire affluence.

Bhishma continued:—

48. Thus addressed agreeably to the truth by the sage, Janaka, that foremost of pious men, O king, heard everything the Rishi said and acquired great happiness from it.

CHAPTER CCC.

(MOKSHADHARMA PARVA)—*Continued.*

Yudhisthira said:—

1. O grandfather, learned men praise truth, self-control, forgiveness and wisdom What is your opinion about these virtues?

Bhishma said:—

2. Regarding it I shall recite to you an old narrative, O Yudhisthira, of the discourse between the Sadhyas and a Swan.

3. Once on a time the uncreate and eternal Lord of all creatures, assuming the form of a golden Swan, passed through the three worlds till in course of his ramblings he came upon the Sadhyas.

The Saddhyas said:—

4. O lord, we are the gods called Sadhyas. We like to question you. Indeed, we would ask you about the religion of Liberation. You are well acquainted with it.

5. We have heard, O bird, that you are endued with great learning, and eloquent and wise of speech O bird, what do you think is the highest of all objects? O great one, in what does your mind find pleasure?

6 Do you, therefore, O foremost of birds, instruct us as to what that one act is which you consider as the foremost of all acts, and by doing which, O king of birds, one may soon be freed from all fetters.

The Swan said:—

7. O nectar-drinking ones, I have heard that one should follow these, viz, penances, self control, truth, and subjugation of the mind. Losing all the knots of the heart, one should also bring under his control both what is pleasant and what is unpleasant.

8 One should not cut the vitals of others One should not utter cruel words. One should never receive scriptural lectures from a mean person. One should never utter such words as pain others, as make others miserable, and as lead to hell.

9 Wordy arrows fall from the lips. Pierced therewith one burns always. Those arrows do not cut any other part than the very vitals of the person aimed. Hence he who is a learned man, should never aim them at others.

10 If a person deeply cuts a wise man with wordy arrows, the wise man should remain silent. The man who, though sought to be angered, rejoices without giving way to anger, takes away from the provoker all his merits.

11. That man of virtuous soul, who, full of joy and shorn of malice, control his burning ire which, if indulged, would lead him to speak ill of others and verily become his enemy, takes away the merits of others.

12 As for myself, I never answer when another speaks ill of me. If attacked, I always forgive the assault The righteous hold that forgiveness, truth, sincerity and compassion are the foremost (of all vitues).

13 Truth is the essence of the Vedas. The essence of Truth is self-control. The essence of self-control is Liberation. This is the teaching of all the scriptures.

14 I know that person as a Brahmana and Muni who governs the rising impulse of speech, the impulse of anger appearing in the mind, the impulse of thirst, and the impulses of the stomach and the organ of pleasure.

15 One who does not give way to anger is superior to one who does. One who practises renunciation is superior to one who does not. One who possesses the virtues of manhood is superior to one who has them not. One who has knowledge is superior to one who has not got it.

16 Assailed with harsh words, one should not assail in return. Indeed, one who, under such circumstances, renounces anger, succeeds in burning the assailer and taking away all his merits.

17. That person who when attacked with harsh words, does not utter a harsh word

in reply, who when lauded does not say what is pleasant to him who praises who is gifted with such fortitude as not to strike in return when struck and not to even wish evil to the striker, finds his company always sought after by the gods.

18. A sinful man should be forgiven as if he were righteous by one who is insulted, struck, and calumniated By acting in this way one gains success.

19 Though all my objects have been fulfilled, yet I always wait respectfully on the righteous I have no thirst My anger has been suppressed Seduced by covetousness I do not deviate from the path of virtue I do not also approach any one with prayers for riches.

20 If cursed I do not curse in return I know that self control is the door of immortality I disclose to you a great mystery There is no position that is superior to that of humanity.

21. Freed from sin like the Moon from misty clouds the wise man, shining in resplendence, acquires success by patiently waiting for his time.

22. A person of controlled soul, who becomes the object of worship with all by becoming the foremost of the pillars of the universe, and to whom only agreeable words are addressed by all, acquires the companionship of the gods.

23 Revilers never speak of the merits of a person as readily as they speak of his demerits.

24. That person whose speech and mind are properly controlled and always devoted to the Supreme, gets the fruits of the Vedas, Penances, and Renunciation.

25. The wise man should never revile (in return) those who have no merit, by speaking out their dispraise and by insults He should not extol others and should never injure themselves.

26. The wise and learned man considers revilement as nectar Reviled, he sleeps without anxiety The reviler, on the other hand, meets with destruction.

27. The sacrifices that one celebrates angrily, the gifts one makes in angrily, the penances one practices angrily, and the offerings and libations one makes to the sacred fire angrily, are such that their merits are robbed by Yama The toil of an angry man becomes entirely futile.

28 Ye foremost of immortals, that person is said to be conversant with virtue whose four doors viz the organ of generation, the stomach, the two arms, and speech, are well governed.

29 That person who, always practising truth and self control and sincerity and mercy and patience and renunciation becomes devoted to the study of the Vedas, does not covet others' possessions, and pursues what is good with a singleness of purpose, succeeds in going to heaven.

30 Like a calf sucking all the four teets of its dam s udders, one should devote himself to the practice of all these virtues. I do not know whether anything exists more sacred than Truth.

31. Having walked among both human beings and the gods, I say that Truth is the only means for reaching heaven even as a ship is the only means for crossing deep.

32 A person becomes like those with whom he lives, and like those whom he respects, and like to what he wishes to be.

33 If a person waits respectfully on him who is good, or him who is otherwise, if he waits respectfully on a sage endued with ascetic merit or on a thief, passes under his control and gets his color like a piece of cloth catching the dye in which it is washed.

34 The gods always talk with those who are good and wise. They, therefore, never entertertain the desire for even seeing the enjoyments in which men take pleasure. The person who knows that all objects of enjoyment are subject to changes has few rivals and is superior to the very Moon and the Wind.

35 When the Purusha that lives in one's heart is pure, and walks in the path of the righteous, the gods take a pleasure in him

36 The gods shun from a distance those who are always devoted to the gratification of their senses of pleasure and the stomach, who are given to thieving, and who always indulge in harsh words, even if they expiate their offences by performing the proper rites

37 The gods are never gratified with one of mean soul, with one who observes no restraint in the matter of food, and with one who is of sinful deeds On the other hand, the gods associate with those men who observe the vow of truth, who are grateful, and who are engaged in the practice of virtue.

38 Silence is better than speech To speak the truth is better than silence To speak, again, truth what is connected with virtue is better than to speak the truth. To speak what, besides being true and righteous is agreeable, is better than to speak truth connected with virtue.

The Saddhyas said :—

39. By what is this world covered? hy does one fail to shine? For what use do people renounce their friends? hy do people fail to go to heaven.

ıe Swan said :—

40. The world is covered by Ignorance. :n fail to shine on account of malice. ople renounce friends, actuated by covet- sness Men fail to attain to heaven on :ount of attachment.

ıe Saddhayas said —

41. Who alone among the Brahmanas always happy? Who alone amongst :m can practise the vow of silence though ing in the midst of many? Who alone ıongst them, though weak, is still con- ered as strong? And who alone ıongst them does not quarrel.

ıe Swan said :—

42. He alone amongst the Brahmanas o is endued with wisdom is always happy : alone amongst the Brahmanas who is lued with wisdom, succeeds in practising : vow of silence though living in the dst of many. He alone amongst the ahmanas who is endued with wisdom, ugh actually weak, is considered as ong. He alone amongst them who has dom succeeds in avoiding quarrel.

ıe Saddhyas said —

43 Wherein lies the divinity of the ahmanas? In what their purity? In at their impurity? And in what their tus of humanity?

ıe Swan said —

44 The divinity of the Brahmanas con- sin the study of the Vedas. Their purity is heir vows and observances. In obliquy is ir impurity. In death is their humanity.

ishma said —

45 Thus have I recited to you the cellent discourse between the Saddhyas d the Swan). The body is the origin acts, and existence or individual Soul is th"

and the Yoga systems of philosophy. O foremost one of Kuru's race, you know everything is known, O you who are conversant with all duties."

Bhishma said :—

42. "The followers of Sankhya praise the Sankhya system and the Yogins praise the Yoga system For fixing the superiority of their respective systems, each calls his own system to be better.

43 Wise men devoted to Yoga point out proper and very good reasons, O crusher of enemies, for showing that one who does not believe in the existence of God cannot acquire Liberation.

44—45. Those twice-born ones, again, who are believers in the Sankhya doctrines forward good reasons for showing that a person by acquiring true knowledge of all objects, becomes dissociated from all earthly objects, and, after death, it is plain, becomes liberated and that it cannot be otherwise. Men of great wisdom have thus expounded the Sankhya philosophy of Liberation.

46 When reasons are thus equally placed on both sides, those are assigned on that side which one is otherwise inclined to follow as one's own, should be accepted. Indeed those words that are said on that side should be considered as wholesome. Good men may be found on both sides. Persons like you may adopt either opinion.

47. The evidences of Yoga are addressed to the direct perception of the senses; those of Sankhya are based on the scriptures. Both systems of philosophy are approved by me, O Yudhisthira.

48 I agree with both those systems of science, O king, so do the good and wise. If practised duly according to the instructions laid down, both would, O king, make a person acquire the highest end.

49 In both systems purity is equally recommended as also mercy towards all creatures, O sinless one. In both, again, the observance of vows has been equally sanctioned. Only the scriptures which point out their paths are different.

carelessness, affection, lust and anger one acquires Liberation.

12. As large fishes, breaking through the net pass into their own element, similarly, Yogins, become purged of all sins and acquire the happiness of Liberation.

13 As powerful animals breaking through the nets in which hunters catch them, enjoy the happiness of freedom, so Yogins freed from all fetters attain to the pure path that leads to Liberation.

14. Truly, O king, breaking through the fetters born of cupidity, Yogins, gifted with strength acquire the sinless and auspicious and high path of Liberation.

15 Feeble animals, O king, entangled in nets, are, forsooth, destroyed. Such is the case with persons shorn of Yoga power.

16 As weak fishes, O son of Kunti, fallen into the net, become entangled in it, so, O king, men shorn of Yoga power meet with destruction.

17—18. As birds, O chastiser of enemies, when entangled in the fine nets of fowlers, meet with their destruction, but if they are strong effect their escape, similarly, it is the case with Yogins, O chastiser of enemies, fettered by the bonds of action, they that are weak meet with destruction, while they who are strong break through them.

19 A small and weak fire, O king, is put out when large logs of timber are placed upon it. So the Yogin who is weak, O king, encounters ruin.

20 The same fire, however, O king, when it becomes strong, would burn with the help of the wind the entire Earth.

21. Similarly, the Yogin when grown in strength, burning with energy, and endued with power is capable of scorching the entire Universe like the Sun that rises at the time of the universal dissolution.

22. As a weak man, O king, is carried away by a current, so is a weak Yogin helplessly carried away by objects of the senses.

23. An elephant withstands a powerful current. Similarly, a Yogin, having acquired Yoga-power withstands all objects of the senses.

24. Independent of all things, Yogins, gifted with Yoga-power and other bodily powers, enter into the very lords of creation, the Rishis, the gods, and the great Beings in the universe.

25 Neither Yama, nor the Destroyer, nor Death, himself of terrible power, when irate, ever succeeds in lording over the Yogin, O king, who is gifted with immeasurable energy.

26. The Yogin, acquiring Yoga-power, can create thousands of bodies and with them walks over the Earth.

27. Some amongst them enjoy objects of the senses and again practise the austerest penances, and once again, like the Sun withdraw themselves from such penances.

28. The Yogin, who is gifted with strength and whom fetters bind not, certainly succeeds in acquiring Liberation.

29 I have now described to you, O king, on all these powers of Yoga I shall once more tell you what the subtle powers of Yoga are with their marks.

30. Hear, O chief of Bharata's race, the subtle marks of the meditation and the concentration of the Soul

31. As a bowman who is careful and attentive succeeds in striking the aim so the Yogin with absorbed soul, forsooth, acquires Liberation.

32—33. As a man, fixing his mind on a vessel full of some liquid carefully ascends a flight of steps, so the Yogin, fixed and absorbed in his soul, purifies it and makes it as effulgent as the Sun.

34—35 As a boat, O son of Kunti, who is tossed on the bosom of the sea is very soon taken by a careful boatman to the other shore, so the man of knowledge, by fixing his soul in concentration, acquires Liberation, which is so difficult to acquire, after renouncing his body, O king.

36—37 As a careful charioteer, O king, having yoked good horses takes the car-warrior to where he likes, even so the Yogin, O king, careful in concentration, soon attains to the highest spot like an arrow shot off the bow reaching the object aimed at.

38. The Yogin who stays immovably after having entered his self into the soul, dissipates his sins and gets at that indestructible spot which is the possession of those who are pious.

39—41. That Yogin who, carefully practises high vows, properly unites, O king, his sentiency with the self Soul in the navel, the throat, the head, the heart, the chest, the sides, the eye, the ear, and the nose, burns all his mountain-like acts good and bad, and having recourse to excellent Yoga, acquires Liberation."

Yudhisthira said:—

42. "You should tell me, O grandfather, what the kinds of diet are by taking which,

carelessness, affection, lust and anger one acquires Liberation.

12. As large fishes, breaking through the net pass into their own element, similarly, Yogins, become purged of all sins and acquire the happiness of Liberation.

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19 A small and weak fire, O king, is put out when large logs of timber are placed upon it So the Yogin who is weak, O king, encounters ruin.

20 The same fire, however, O king, when it becomes strong, would burn with the help of the wind the entire Earth

21. Similarly, the Yogin when grown in strength, burning with energy, and endued with 'power is capable of scorching the entire Universe like the Sun that rises at the time of the universal dissolution

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23 An elephant withstands a powerful current Similarly, a Yogin, having acquired Yoga-power withstands all objects of the senses.

24 Independent of all things, Yogins, gifted with Yoga power and other lordly powers, enter into the very lords of creation, the Rishis, the gods, and the great Beings in the universe.

25 Neither Yama, nor the Destroyer, nor Death, himself of terrible power, when irate, ever succeeds in lording over the Yogin, O king, who is gifted with immeasurable energy.

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37 The Yogin who stays immovably after having entered his self into the soul, dissipates his sins and gets at that indestructible spot which is the possession of those who are pious.

39—41 That Yogin who, carefully practises high vows, properly unites, O king, his sentiency with the self Soul in the navel, the throat, the head, the heart, the chest, the sides the eye, the ear, and the nose, burns all his mountain-like acts good and bad, and having recourse to excellent Yoga, acquires Liberation."

Yudhisthira said:—

42. 'You should tell me, O grandfather, what the kinds of diet are by taking which,

those principles to me in full. You know whatever knowledge exists in the three worlds."

Bhishma said —

3. Hear now what the subtle principles are of the followers of the Sankhya doctrine all of whom have a clear knowledge of the soul. Those principles have been laid down by all the great and powerful Yatis having Kapila for their first.

4. In that doctrine, O king no errors are seen. Its merits are manifold. In fact, there is no fault in it.

5—17. Comprehending with the help of knowledge that all objects exist with faults, with which human beings, Pishachas, Rakshasas, Yakshas, snakes, Gandharvas, and Pitris and those who are wandering in the intermediate orders of being, and great birds, and the Maruts and royal sages and regenerate sages and Asuras and Vishwedevas and the celestial Rishis and Yogins invested with supreme power and the Prajapatis and Brahman himself are engaged, and understanding truly what the highest limit of a man's life in this world, and perceiving also the great truth O foremost of orator, about what is called happiness here, and having a perfect knowledge of what the miseries are that befall when the hour comes all those who are concerned with (transitory) objects, and knowing full well the miseries of those who have fallen into the intermediate orders of being and of those who have sunk into hell, perceiving all the merits and all the shortcomings of heaven, O Bharata, and all the demerits of the declarations of the Vedas and all the excellence thereof recognising the faults and merits of the Yoga and the Sankhya systems of philosophy, realizing also that the quality of Goodness has ten properties, that of Darkness has nine, and that of Ignorance has eight, that the Understanding has seven properties, the Mind has six and Ether has five and once more conceiving that the Understanding has four properties and Ignorance has three, and Darkness has two and Goodness has one, and truly undertaking the path that is followed by all objects when destruction befalls them and what the course is of self knowledge, the Sankhyas, endued with knowledge and experience and exalted by their perceptions of causes, and acquiring thorough auspiciousness, attain to the happiness of Liberation like the rays of the Sun, or the Wind, taking refuge in Ether

18—19 Vision is attached to form, the sense of scent to smells the ear to sound, the tongue to juices and the skin to touch The Wind has for its refuge Ether. Stupefaction has Darkness for its refuge. Cupidity has the objects of the senses for its refuge.

20 Vishnu is attached to (the organs of) motion. Indra is attached to (the organs of) strength The god of fire is attached to fire is attached to the stomach Earth is attached to the Waters. The Waters have fire for their refuge.

21. Heat attaches itself to the Wind; and the Wind has Ether for its refuge, and Space has the principle of greatness for its refuge, and the principle of greatness has the Understanding for its basis.

22 The Understanding has its refuge in Darkness, Darkness has Ignorance for its refuge, Rajas is founded upon the quality of goodness and quality of Goodness is attached to the Soul.

23 The Soul has the glorious and powerful goodness Narayana for its refuge. That glorious god has Liberation for his refuge Liberation is independent of all refuge.

24—52 Knowing that this body, that is endued with sixteen possessions, is the result of the quality of goodness, understanding fully the nature of the physical organs and the consciousness that lives within it recognising the one existent Being that lives in the body, viz, the Soul, which stands aloof from every physical concern which is affected by no sin, realising the nature of that second object, viz, the acts of persons attached to the objects of the senses, understanding also the nature of the senses and the sensual objects which have their refuge in the Soul, appreciating the difficulty of Liberation and the scriptures describing it, knowing fully the nature of the vital airs called Prana, Apana, Samana, Vyana and Udana, as also the two other breaths, viz, the one going downward and the other going upward, indeed knowing those seven vital airs ordained to perform seven different functions, ascertaining the nature of the Patriarchs and the Rishis and the numberless high paths, of virtue or righteousness, and the seven Rishis and the innumerable royal Rishis O scorcher of enemies, and the great celestial Rishis and, the other twice-born Rishis effulgent like the Sun, seeing all these losing their power in course of many long ages, O king, hearing of the destruction of even of all the powerful beings in the universe, understanding also the inauspicious end that is got, O king, by creatures of sinful deeds and the miseries endured by those that fall into the river Vaitarani in the kingdom of Yama, and the inauspicious

wanderings of creatures through various wombs, and the nature of their residence in the filthy uterus in the midst of blood and water and phlegm and urine and fæces, all of bad smell, and then in bodies that originate from the union of blood and the vital seed, of marrow and sinews, full of hundreds of nerves and arteries and *forming an impure palace of nine doors*, understanding also what is for his own well being, what those various combinations are which produce good, seeing the abominable conduct of creatures whose natures are characterised by Darkness, Goodness or Ignorance, O chief of Bharata's race,—conduct that is censured, in view of its incapacity to acquire Liberation by the followers of the Sankhya doctrine who understand fully the Soul, seeing the swallowing up of the Moon and the Sun by Rahu the falling of stars from their fixed positions and the diversions of constellations from their orbits knowing the separation of all united objects, and the diabolical conduct of creatures in devouring one another, seeing the absence of all intelligence in the infancy of human beings and the deterioration and destruction of the body, marking the little attachment creatures have to the quality of Goodness on account of their being overwhelmed by anger and stupefaction, seeing also only one among thousands of human beings determined to struggle after the acquisition of Liberation understanding the difficulty of acquiring Liberation according to what is mentioned in the scriptures, marking the hankering that creatures shew for all unattained objects and their comparative indifference to all objects that have been acquired, marking the wickedness that proceeds from all objects of the senses, O king and the repulsive bodies, O son of Kunti, of dead persons, and the residence, always fraught with sorrow, of human beings, O Bharata, in houses, knowing the end of those terrible and degraded men who become guilty of killing Brahmanas, and of those wicked Brahmanas who are given to the drinking of alcohol, and the equally sad end of those who visit the wives of their preceptors, and of those men, O Yudhishthira who do not properly respect their mothers as also of those who have no reverence and worship to offer to the gods, understanding also, with the help of that knowledge, the end that befalls all perpetrators of wicked deeds, and the various ends that befall those who have taken birth among the intermediate orders, ascertaining the various declarations of the Vedas, the courses of seasons, the fading of years, of months, of fortnights, and of days, seeing directly the waxing and the waning of the Moon, seeing the rising and the ebbing of the seas, and the decrease of wealth and its increase once more, and the separation of united objects, the lapse of cycles, the destruction of mountains, the drying up of rivers, the deterioration of the several orders and the end also of that deterioration taking place repeatedly, seeing the birth, decrepitude, death, and sorrows of *creatures knowing truly the faults* relating to the body and the sorrows which human beings suffer from and the changes to which the bodies of creatures are subject, and understanding all the faults which attach to their own souls, and also all the inauspicious faults that attach to their own bodies"

Yudhishthira said:—

53 "O you of immeasurable energy, what are those faults which you see in one's body? You should explain this doubt to me fully and truly."

Bhishma said —

54 "Listen, O killer of enemies, the Sankhyas or followers of Kapila, who are conversant with all paths and gifted with wisdom, say that there are in all five faults, O powerful one, in the human body.

55 They are Desire, Anger, Fear, Sleep, and Breath.

56 These faults are seen in the bodies of all embodied creatures They who are *gifted with wisdom cut the root of anger* with the help of Forgiveness. Desire is cut off by renouncing all purposes

57 By cultivation of the quality of Goodness (Sattwa) sleep is conquered and Fear is conquered by cultivating carefulness. Breath is conquered by restriction of diet, O king.

58—64 Truly understanding qualities by the help of hundreds of qualities and faults by hundreds of faults, and various causes by hundreds of causes, determining *that the world is like the froth of water*, covered by hundreds of illusions flowing from Vishnu, like a painted palace, and as unsubstantial as a reed, seeing it to be like a dark pit, or as unreal as bubbles of water, for the years that compose its age are as fleeting as bubbles, seeing it exposed to immediate destruction, bereft of happiness, having certain ruin for its end and from which it can never escape, sunk in Darkness and Ignorance and utterly helpless like an elephant sunk in mire —noting all this—this the Sankhyas, O king, gifted with great wisdom renouncing all *affection* arising from one's relations towards one's children, by the help, O king, of that extensive and all embracing knowledge which

their system advocates, and cutting off quickly, with the weapon of knowledge and the bludgeon of penances, O Bharata, all inauspicious smells begotten of Darkness and all scents of a like nature originating from Ignorance and all auspicious scents arising from Goodness and all pleasures of the touch born of the same three qualities and attaching to the body, indeed, O Bharata, aided by the Yoga of knowledge, these Yatis crowned with success — cross the Ocean of life That dreadful Ocean has sorrow for its waters. Anxiety and grief form its deep lakes. Disease and death are its huge alligators The great fears that strike the heart at every step are its huge snakes.

65—72. The deeds begotten by Ignorance are its tortoises. Those begotten by Darkness are its fishes. Wisdom forms the raft for crossing it. The affections cherished for objects of the senses are its mire. Decrepitude forms its region of grief and trouble. Knowledge, O chastiser of enemies, is its island. Acts form its great depth Truth is its shores. Pious observances form the verdant weeds floating on its bosom Envy forms its rapid its rapid and powerful current. The various sentiments of the heart form its mines. The various sorts of gratification are its valuable gems. Grief and fever are its winds. Misery and thirst are its powerful eddies. Painful and fatal diseases are its huge elephants The assemblage of bones form its flights of steps, and phlegm is its froth. Gifts are the pearl-banks The lakes of blood the corals Loud laughter forms its roars. Various sciences are its impassability Tears are its brine Renunciation of company forms the high refuge Children and wives are its unnumbered leeches Friends and kinsmen are the cities and towns on its shores Abstention from injury, and Truth, form its boundary line Death is its storm-wave The knowledge of Vedanta is the island Acts of mercy towards all creatures form its life buoys, and Liberation is the costly article offered to those going on its waters in search of merchandise Like its prototype with its equine head sending out flames of fire, this ocean too has its fiery dread. Having got over the liability, that is so difficult to get over, of living within the gross body the Sankhyas enter into pure ether.

73 The Sun God then bears, with his rays, those pious men who practise the Sankhya doctrines Like the fibres of the lotus stalk carrying water to the flower into which they all converge the Sun God, drinking all things from the universe, conveys them to those good and wise men.

74—76. Their attachments all dissipated, possessed of energy, endued with wealth of penances, and crowned with success, these Yatis, O Bharata, are carried by that wind, which is subtile, cooling, fragrant, and sweet to the touch, O Bharata! In fact, that wind which is the best of the seven winds, and which blows in regions of great happiness, conveys them, O son of Kunti, to that which is the highest end in ether. Then ether into which they are carried, O king, conveys them to the highest end of Darkness.

77. Darkness then carries them to the highest end of Goodness Goodness then bears them, O you of pure soul, to the Supreme and powerful Narayana.

78—79 The powerful and pure souled Narayana at last, through himself, carries them to the Supreme Soul Having reached the Supreme Soul, those pure persons, who have become the body of Brahman, attain to immortality, and they have never afterwards to come back from that position, O king! That is the highest end, O son of Pritha, which is acquired by those great men who have got over the influence of all pairs of opposites."

Yudhishthira said —

80. "O pure one, have those persons of firm vows, after they have acquired that excellent position which is fraught with power and happiness, any recollection of their lives including birth and death?

81. You should tell me properly what the truth is in this respect O you of Kuru's race, I do not think it proper to ask any one else but you.

82—83 Following the scriptures relating to Liberation I find this great fault in the subject. If having attained to that high state, the Yatis continue to live in consciousness,' it would appear, O king, that the religion of work is superior If again, consciousness disappears from the liberated state and one who has become liberated only resembles a person sunk in dreamless slumber, then nothing can be more improper than to say that there is really no consciousness in Liberation."

Bhishma said —

84 "However difficult it may be to answer it, the question which you have asked, O son, is proper. Verily, the question is of such a nature that even the highly learned men become stupefied in answering it, O chief of Bharata's race.

85 For all that, hear what the truth is as explained by me. The great followers

110. Tranquillity of soul, high power, all subtile knowledge of which the scriptures speak, penances of subtile force, and all sorts of happiness, O king, have all been duly ordained in the Sankhya system.

111 Failing to acquire, O son of Pritha, that complete knowledge which is recommended by their system, the Sankhyas attain to the dignity of gods and pass many years in happiness Ruling over the celestials as they will, they fall, upon the expiration of the fixed period, among learned Brahmanas and Yatis.

112. Renouncing this body, those twice-born ones that follow the Sankhya system enter into the superior state of Brahma like the gods entering into the sky by devoting themselves wholly to that worshipful system which is theirs and which is adored by all wise men.

113. Those twice-born ones who are given to the acquisition of that knowledge which is recommended in the Sankhya system, even if they fail to acquire eminence, are never seen to fall among intermediate creatures, or to sink into the state of sinful men.

114. That great person who is fully conversant with the vast, high, ancient, ocean like, and immeasurable Sankhya system who is pure and liberal and agreeable, becomes, O king, equal to Narayana.

115. I have now told you, O god among men, the truth about the Sankhya system It is the embodiment of Narayana, of the universe as it exists from antiquity When the time of Creation comes, He causes the Creation to come into being, and when the time comes for destruction. He swallows up everything Having withdrawn everything into his own body he goes to slumber,—that inner Soul of the universe."

CHAPTER CCCXXXIII.

(MOKSHADHARMA PARVA)—*Continued.*

Yudhisthira said —

1. "What is that which is called Undecaying and by acquiring which no one has to return? What, again, is that which is called Decaying, and by acquiring which one has to return once more?

2. O destroyer of enemies, I ask you the distinction that exists, O you of mighty arms, between the Decaying and the Undecaying ones for understanding them both truly, O delighter of the Kurus.

3 Brahmanas conversant with the Vedas, speak of you as an Ocean of knowledge. Highly blessed Rishis and Yatis of great souls do the same.

4. You have very few days to live. When the Sun turns from his southern solstice for entering into the northern, you will attain to your high end.

5 When you will leave us, from whom shall we hear of all that is wholesome for us? You are the lamp of Kuru's race. Indeed, you are always shining with the light of knowledge.

6 O perpetuater of Kru's race, I wish, therefore, to hear all this from you Listening to your discourses which are always sweet like nectar, my curiosity, without being satiated, is always increasing."

Bhishma said:—

7. "I shall, regarding it, relate to you the old discourse that took place between Vashishtha and king Karala of Janaka's race.

8. Once on a time when that foremost of Rishis, *viz*, Vashishtha, effulgent like the Sun, was seated at his ease, king Janaka asked him about that highest knowledge which is for our supreme behoof.

9—11. A perfect adept in that department of knowledge which is about the Soul and gifted with sure conclusions about all branches of that science, as Mairtravaruni, that foremost of Rishis, was seated, the king, approaching him with joined hands, asked him in humble words, well said and sweet and shorn of all controversial spirit, this question,—O holy one, I wish to hear of Supreme and Eternal Brahma by attaining to which men of wisdom have not to return.

12. I wish also to know that which is called Destructible and That into which this universe goes when destroyed Indeed, what is That which is said to be indestructible, auspicious, wholesome and free from all sorts of evil.

Vashishtha said —

13 Hear, O king, as to how this universe is destroyed, and of That which was never destroyed and which will never be destroyed at any time.

14 Twelve thousand years make a cycle. Four such cycles, taken a thousand times, make a Kalpa which measures one day of Brahman.

15—17. Brahman's night also, O king, is of the same measure. When Brahman himself is destroyed, Shambhu of formless soul and to whom the Yoga attributes of

41. Uniting with Nature which has the attributes of birth and death, he also assumes the attributes of birth and death And on account of such union he becomes an object of perception and though in reality shorn of all attributes yet he comes to be invested therewith.

42 It is in this way that the Soul, becoming united with Nature and invested with Ignorance, undergoes changes and becomes conscious of Self.

43 Uniting with the qualities of Goodness, Darkness and Ignorance, he becomes at one with various creatures belonging to various orders of Being, on account of his forgetfulness and his waiting upon Ignorance.

44 On account of his birth and death originating from the fact of his living in union with Nature, he thinks himself to be no other than what he apparently is Knowing himself as this or that, he follows the qualities of Goodness, Darkness and Ignorance.

45. Under the influence of Ignorance, he comes by various kinds of conditions which are affected by Ignorance. Under the influences of Darkness and Goodness he attains likewise to conditions which are affected by Darkness and Goodness.

46 There are three colors in all, *viz*, White, Red, and Dark. All those colors belong to Nature

47 Through Ignorance one goes to hell Through Darkness one attains to the status of humanity Through Goodness people ascend to the regions of the gods and partake of great happiness.

48. By sticking to sin continuously one sinks into the intermediate order of beings By acting both virtuously and sinfully one comes by the status of humanity By acting only righteously, one attains to the status of the gods

49 In this way the twenty fifth, *viz*, (the Indestructible), the wise say, by union with the Unmanifest, becomes changed into (destructible). By means of knowledge, however, the Indestructible appears in His true nature.

CHAPTER CCCIV.

(MOKSHADHARMA PARVA) — *Continued.*

Vashishtha said :—

1. Thus on account of his forgetfulness the Soul follows Ignorance and acquires thousands of bodies one after another.

2. He attains to thousands of births among the intermediate orders and sometimes among the very gods on account his union with qualities.

3. From the status of humanity he goes to heaven and from heaven he returns to humanity, and from humanity he sinks into hell for many long years.

4 As the worm that make the cocoon does itself completely on all sides by means of the threads it weaves itself, so the Soul, though in reality above all qualities, invests himself on all sides with qualities

5—7. Though above both happiness and misery, it is thus that he subjects himself to happiness and misery. It is thus also that, though above all diseases, the Soul considers himself to be afflicted by headache, opthalmia, toothache, affections of the throat, abdominal dropsy, burning thirst, enlargement of glands, cholera, vitiligo, leprosy, burns, asthma, phthisis, epilepsy, and various other diseases from which embodied creatures suffer.

8 Considering himself, through error, as born among thousands of creatures in the intermediate orders of being and sometimes among the gods, he suffers misery and enjoys the fruits of his good deeds.

9—15. Invested with Ignorance he considers himself as dressed sometimes in white cloth and sometimes in full dress of four pieces, or as lying on floors or with hands and feet contracted like those of frogs or as seated upright in the position of meditation, or as clad in rags or as lying or sitting under the canopy of heaven or within palaces built of bricks and stone or on rugged stones or on ashes or bare stones or on the naked earth or on beds or on battle fields or in water or in mire or on wooden planks or on various sorts of beds; or, moved by desire of fruit, he considers himself as clad in a piece of cloth made of grass or as totally naked or as dressed in silk or in skin of the black antelope or in cloth made of flax or in sheep skin or in tiger-skin or in lion skin or in hemp fabric or in barks of birch or in cloths made of the produce of prickly plants, or in vestures made of threads woven by worms or of tattered rags or in various other sorts of cloth too numerous to mention The soul considers himself also as wearing various sorts of ornaments and gems, or as eating various sorts of food.

16—20. He considers himself as sometimes eating at intervals of one night, or once at the same hour every day, or as at the fourth, the sixth, and the eighth hour every day, or as once in six or seven or eight nights, or as once in ten or twelv

days, or as once, in a month, or as eating only roots, or fruits, or as living upon air or water alone, or on cakes of sesame husk, or curds or cowdung, or the urine of the cow or potherbs or flowers or moss or raw food, or as living on fallen leaves of trees or fruits that have dropped down and lie scattered on the ground, or various other sorts of food, moved by the desire of acquiring ascetic success.

21—25 The Soul considers himself as following the observance of Chandrayana according to the rites laid down in the scriptures, or various other vows and observances, and the courses of duty laid down for the four modes of life, and even prohibitions of duty, and the duties of other subsidiary modes of life set down the four principal ones, and even various kinds of practices that distinguish the wicked and sinful. The Soul considers himself as enjoying lonely places and the charming shades of mountains and the cool vicinity of springs and fountains, and solitary river banks and secluded forests, and sacred pilgrimages, and lakes and waters remote from the busy haunts of men, and lonely mountain caves giving the accomodation that houses and palaces afford The Soul consider himself as reciting of different kinds of secret Mantras or as observing different vows and rules and various sorts of penances, and sacrifices of many sorts, and rites of diverse sorts.

26. The Soul considers himself as following sometimes the ways of traders and merchants and the practices of Brahmanas, Kshatriyas, Vaishyas and Shudras, and gifts of various sorts to those who are poor or blind or helpless.

27. On account of his being invested with Ignorance, the Soul adopts the different qualities of Goodness Darkness and Ignorance, and Righteousness and riches and pleasure.

28—29. Under the influence of Nature, the Soul undergoing changes himself, observes and follows and practises all these and considers himself as such. Indeed, the Soul considers himself as employed in the utterance of the sacred Mantras Swaha, Swadha and Vashat, and in saluting those he considers as his elders, in officiating in the sacrifices of others, in teaching pupils, making gifts and accepting them, in celebrating sacrifices and studying the scriptures, and doing all other acts and rites of this sort.

30. The Soul considers himself as connected with birth and death and quarrels and destruction. All these, the learned say, form the path of acts good and bad.

31—34 It is the goddess Nature who causes birth and death When the time comes for Universal Dissolution, all existent objects and qualities are withdrawn by the Supreme Soul which then exists alone like the Sun withdrawing at evening all his rays, and when the time comes for Creation He once more creates and spreads them out like the Sun shedding his rays when morning comes. Thus the Soul, for the sake of sport, repeatedly considers himself invested with all these conditions, which are his own forms and qualities infinite in number, and agreeable to himself It is thus that the Soul, though really above the three qualities, becomes attached to the path of acts and creates by modification Nature invested with the conditions of birth and death and at once with all acts and conditions which are characterised by the three qualities of Goodness, Darkness, and Ignorance Arrived at the path of action, the Soul considers particular acts as possessing particular characteristics and productive of particular ends

35 O king, the whole of this universe has been blinded by Nature and all things have been variously overwhelmed (through Nature by the qualities of Darkness and Ignorance.

36 It is on account of the Soul being invested by Nature that these pairs of opposites, productive of happiness and woe, again and again come It is on account of this Ignorance that Individual Soul considers these sorrows to be his and imagines them as following him.

37—38 Indeed, O king, through that Ignorance it is that Individual Soul imagines he should anyhow cross those sorrows, and that he should, going into the regions of the gods, enjoy the happiness that awaits all his good deeds. It is through Ignorance that he thinks he should enjoy and suffer these delights and these miseries here in this world.

39 Through Ignorance Individual Soul thinks,—I should secure my happiness By continually doing good deeds, I may enjoy happiness in this life till its close and I shall be happy in all my future lives.

40. Through, again the evil deeds I do in this life I may suffer unending misery. The status of humanity is full of great misery, for from it one sinks into hell.

41—43 From hell, it will take many long years before I can return to the status of humanity. From humanity I shall attain to the status of the gods. From that superior status I shall have to return to humanity and thence to sink into hell once

more.—One who always considers this combination of the principal elements and the senses, with the reflection of consciousness in it, to be thus invested with the characteristics of the Soul, has again and again to walk among gods and human beings and to sink into hell. Being always *invested with the idea of mineness*, Individual Soul has to go through a round of such births.

44—47 Millions upon millions of births have to be gone through by Individual Soul in the successive forms he assumes, all of which are liable to death. He who does acts in this way, which are all full of good and bad fruits, has in the three worlds to assume successive forms and to enjoy and suffer fruits corresponding therewith. It is Nature that causes good and bad acts, and it is Nature that enjoys and suffers the fruits thereof in the three worlds. Indeed, Nature follows the course of acts. The status of the intermediate beings, of humanity, and of the gods, all originate from Nature. Nature has been said to be shorn of all qualities. Her existence is proved by her acts.

48—51 Similarly, Soul, though without attributes himself has his existence proved by the acts which the body does when it receives his reflection. Although the Soul is not subject to changes of any kind, and is the active principle that sets Nature in motion, yet entering a body which is united with the senses of knowledge and action, he considers all the acts of those senses as his own. The five senses of knowledge beginning with the ear, and those of action beginning with speech, uniting with the qualities of Goodness and Darkness and Ignorance become engaged in numerous objects. Individual Soul imagines that it is he who does the deeds of his life and that the senses of knowledge and action belong to him, although in reality he has no senses. Indeed, though having no body, he imagines that he has a body. Though shorn of qualities he considers himself as endued therewith, and though above Time, imagines himself to be under Time's control.

52 Though having no understanding, he still considers himself as endued with it, and though above the four and twenty topics, considers himself as one included among them. Though deathless, he still considers himself as subject to death, and though motionless regards himself as having motion.

53 Though not possessed of a material body, he still considers himself as possessed of one; and though unborn, he still regards himself as having birth. Though above penances, he still considers as engaged in penances, and though he has no end he still considers himself as liable to attain to ends.

54. Though not gifted with motion and birth, he still considers himself as endued with both, and though above fear, still considers himself as subject to fear. Though Indestructible, he still considers himself Destructible. Invested with Ignorance, the Soul thus thinks of himself.

CHAPTER CCCV.

(MOKSHADHRAMA PARVA).—*Continued.*

Vashishtha said —

1. It is thus, on account of his Ignorance and his association with others who are invested with Ignorance, that Individual Soul passes through millions and millions of births every one of which has dissolution in the end.

2. On account of his transformation into Intelligence invested with Ignorance, Individual Soul goes to millions of abodes, every one of which is liable to end in destruction, among *intermediate beings* and men and the gods.

3—4 On account of Ignorance, Individual Soul like the Moon, has to wax and wane thousands and thousands of times. This is truly the nature of Individual Soul *when invested with Ignorance*. Know that the Moon has in reality full sixteen portions. Only fifteen of these are subject to increase and decrease. The sixteenth remains constant. After the manner of the Moon, Individual Soul too has full sixteen *portions. Only fifteen* of these, appear and disappear. The sixteenth is subject to no change.

5 Invested with Ignorance, Individual Soul repeatedly and continually takes birth in the fifteen portions, named above. With *the eternal and* immutable portion of Individual Soul the principal elements become united and this union takes place repeatedly.

6 That sixteenth portion is subtile. It should be known as Soma. It is never *upheld by the* senses. On the other hand, the senses are upheld by it.

7. Since those sixteen portions are the cause of the birth of creatures, creatures can never, O king, take birth without their help. They are called Nature. The *destruction of* Jiva's liability to be united with Nature is called Liberation.

8—10 The Principle of Greatness, which is the twenty-fifth, if it regards that body of sixteen portions called the Unmanifest, has to assume it repeatedly. On account of not knowing That which is stainless and pure, and for its devotion to what is the outcome of a combination of both Pure and Impure, the Soul, which is, in reality, pure, becomes, O king, Impure Indeed, on account of its devotion to Ignorance, Individual soul though characterised by Knowledge, becomes repeatedly associated with Ignorance.

11. Though, O king, free from error of every sort, yet on account of its devotion to the three qualities of Nature, it becomes endued with those attributes.

CHAPTER CCCVI.

(MOKSHADHARMA PARVA)—*Continued.*

Janaka said:—

1. O holy one, it has been said that the relation between male and female is like that which exists between the Indestructible and the Destructible.

2. Without a male, a female can never conceive Without a female, a male also can never create a form.

3 On account of their union with each other, and each depending upon the qualities of the other, forms are seen to spring up. This is the case with all orders of being.

4. Through each other's union for purposes of (sexual) intercourse, and through each depending upon the qualities of the other, forms (of living creatures) flow in seasons. I shall tell you the indications thereof

5 Hear what the qualities are which belong to the father and what those are which belong to the mother. Bones, sinews, and marrow, O twice-born one, we know, originate from the father.

6 Skin, flesh, and blood, we hear, originate from the mother. Even this, O foremost of twice-born ones, is what may be read of in the Veda and other scriptures

7 Whatever is read as said in the Vedas and in other scriptures is considered as authority. The authority, again, of the Vedas and other scriptures, is eternal.

8—9 If Nature and Soul be always united together in this way by each opposing and each depending on the other's qualities, I see, O holy one, that Liberation cannot exist. You, O holy one, are gifted with spiritual vision so that you see all things as if they are present before your eyes. If, therefore, there be any direct evidence of the existence of Liberation, do speak of it to me.

10. We are desirous of acquiring Liberation. Indeed, we wish to acquire That which is auspicious, bodiless, not subject to decrepitude, eternal, beyond the perception of the senses, and having nothing superior to it.

Vashishtha said:—

11. What you say about the characteristics of the Vedas and the other scriptures is even so You understand those marks in the way in which they should be understood.

12. You only understand aright the texts of the Vedas and the other scriptures. You are not, O king, truly conversant with the real meaning of those texts.

13 That person who remembers merely the texts of the Vedas and the other scriptures without understanding the true sense or meaning of those texts, remembering them fruitlessly.

14 Indeed, one who remembers a work without understanding their meaning, is said to carry an useless load He, however, who understands the true meaning of a treatise, is said to have studied that work to purpose.

15 Asked about the meaning of a text, one should communicate that meaning which he has understood by a careful study.

16. That person of dull intelligence who refuses to explain the meanings of texts in the midst of an assemblage of the learned, that person of foolish understanding, never succeeds in explaining the meaning aright.

17. An ignorant wight, going to explain the true meaning of treatises, incurs ridicule Even those endued with a knowledge of the Soul have to incur ridicule on such occasions

18. Listen now to *me*, O king, as to how the subject of Liberation has been explained among the great persons conversant with the Sankhya and the Yoga Systems of Philosophy.

19 That which the Yogins behold is exactly what the Sankhyas strive after to attain He who sees the Sankhya and the Yoga Systems to be one and the same is said to be gifted with intelligence.

20. Skin, flesh, blood, fat, bile, marrow, and sinews, and these senses, which you were speaking to me, exist.

21. Objects originate from objects, the senses from the senses. From body one acquires a body, as a seed is obtained from seed.

22 When the Supreme Being is without senses, without seed, without matter, without body, He must be divested of all qualities; and on account of His being so, how, indeed, can He have qualities of any kind?

23 Ether and other qualities originate from the qualities of Goodness, Darkness, and Ignorance, and disappear in the end in them Thus the qualities arise from Nature and disappear in Nature.

24 Skin, flesh, blood, fat, bile, marrow bones, and sinews,—these eight, that are made of Nature, know, O king, may sometimes be produced by the vital seed alone (of the male).

25 The Individual Soul and the universe are said to both partake of Nature characterised by the three qualities of Goodness, Darkness, and Ignorance The Supreme Soul is different from both the Individual Soul and the universe.

26. As the seasons, though having no forms, are nevertheless inferred from the appearance of particular fruits and flowers, similarly, Nature, though formless, is inferred from the Principles of Greatness and the rest that originate from it.

27. Thus, from the existence of Consciousness in the body, the Supreme Soul, shorn of all qualities whatever and perfectly stainless, is inferred.

28. Without beginning and destruction, without end, the seer of all things, and auspicious, that Soul, only on account of its Oneness with the body and other qualities, comes to be taken as invested with qualities.

29 Those persons who are truly conversant with qualities know that only objects endued with qualities can have attributes but that That which is above all qualities can have none.

30 When the Individual Soul conquers all qualities born of Nature and which it assumes under mistake, only then does it see the Supreme Soul.

31—33 Only the highest Rishis conversant with the Sankhya and the Yoga Systems know that Supreme Soul which Sankhyas and Yogins and believers in all other Systems say is beyond the Understanding, which is considered as Knower and endued with the highest wisdom on account of its renouncing all consciousness of identification with Nature, which is above the attribute of Ignorance or Error, which is Unmanifest, which is beyond all attributes, which is called the Supreme, which is dissociated from all attributes which ordains all things, which is Eternal and Immutable, which overrules Nature and all her attributes, and which, getting over twenty four topics of enquiry, forms the twenty-fifth.

34. When men of knowledge, who stand in fear of birth, of the several states of living consciousness, and of death, succeed in knowing the Unmanifest, they succeed in understanding the Supreme Soul at the same time.

35. An intelligent man considers the unity of the Individual Soul with the Supreme Soul as consistent with the scriptures and as perfectly correct, while the man shorn of intelligence considers the two as different from each other. This forms the distinction between the man of intelligence and the man that is shorn of it

36 The characteristics of both the Destructible and Indestructible have now been said to you The indestructible is Oneness or Unity, while multiplicy or variety is said to be the Destructible.

37. When one begins to study and understand properly the twenty-five topics of enquiry, one then understands that the Oneness of the Soul is consistent with the scriptures and its multiplicity is what is opposed to them.

38 These are the several characteristics of what is included in the list of topics or principles created and what is above that list. The wise have said that the list of topics numbers only twenty-five.

39 That which is above the topics is beyond that number and forms the twenty-sixth. The study or comprehension of created things according to their aggregates (of five) is the study and comprehension of topics. Above these is That which is eternal

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CHAPTER CCCVII.

(MOKSHADHRAMA PARVA) — *Continued.*

Janaka said —

1. You have, O foremost of Rishis, said that Unity is the attribute of that which is Indestructible and variety or multiplicity is the attribute of what is known as Destructible I have not, however, clearly understood the nature of these two. Doubts are still in my mind.

2 Ignorant men consider the Soul as endued with multiplicity. They, however, who are endued with knowledge and wisdom consider the Soul to be one and the same I, however, have a very dull understanding. I am, therefore, unable to understand how all this can take place.

3. I have almost forgotten the causes also that you have attributed to the unity and the multiplicity of the Indestructible and the Destructible on account of the restlessness of my understanding.

4—5 I, therefore, wish to hear you once more discourse to me on those subjects of unity and multiplicity, on him who is gifted with knowledge, on what is shorn of knowledge, on Individual Soul, Knowledge, Ignorance, Indestructible, Destructible, and on the Sankhya and the Yoga systems, in detail and separately and agreeably to the truth.

Vashishtha said.—

6 I shall tell you what you ask. Listen, however, to me, O king, as I explain to you the practices of Yoga separately.

7. Contemplation, which forms an obligatory practice with Yogins, is their highest power. Those conversant with Yoga say that that Contemplation is of two sorts.

8 One is the concentration of the mind, and the other is called Pranayama (suppression of vital airs) Pranayama is said to be real, while concentration of mind is unsubstantial it.

9 Excepting the three times when a man passes urine and stools and eats, one should devote his entire time to contemplation.

10—11. Withdrawing the senses from their objects by the help of the mind, one gifted with intelligence, having made oneself pure, should, according to the twenty-two modes of transmitting the Prana breath unite the Individual Soul with That which is above the four and twentieth topic which is regarded by the wise as living in every part of the body and as above decay and destruction.

12 It is by means of those twenty two modes that the Soul may always be known It is certain that this practice of Yoga is his whose mind is never possessed by evil passions. It is not any other person's.

13—14. Freed from all attachments, abstemious in diet, and controlling all the senses, one should fix his mind on the Soul, during the first and the last part of the night, after having, O king of Mithila, stopped the functions of all the senses, quieted the mind by the understanding, and assumed a posture as motionless as that of stone.

15. When men of knowledge, conversant with the rules of Yoga, become as fixed as a stake of wood, and as immovable as a mountain, then they are said to be in Yoga.

16—17. When one does not hear, and smell, and taste, and see, when one does not feel any touch, when one's mind is perfectly free from every purpose, when one is not conscious of any thing, when one cherishes no thought, when one becomes like a piece of wood, then is he called by the wise to be in perfect Yoga.

18 At such a time one shines like a lamp that burns in a place where blows no wind, at such a time one becomes freed even from his subtile form, and perfectly at one with Brahma When one acquires such progress, he has no longer to ascend or to fall among intermediate beings

19 When persons like ourselves say that there has been a complete identification of the Knower the Known, and Knowledge, then is the Yogin said to see the Supreme Self.

20 While in Yoga the Supreme Soul shows itself in the Yogin's heart like a burning fire, or like the bright Sun or like the lightning's spark in the firmament.

21—22 That Supreme Soul which is Unborn and which is the essence of nectar, which is seen by great Brahmanas gifted with intelligence and wisdom and conversant with the Vedas, is subtler than what is subtile and greater than what is great. That Soul, though living in all creatures, is not seen by them.

23 The Creator of the worlds, He is seen only by a person gifted with wealth of intelligence when helped by the lamp of the mind He lives on the other shore of thick Darkness and is above the Ishwara

24 Persons conversant with the Vedas and endued with omniscience call Him the the remover of Darkness stainless above Darkness, and with and without attributes.

25. This is what is called the Yoga of Yogins. What else is the mark of Yoga? By such practices do Yogins succeed in seeing the Supreme Soul that is above destruction and decay.

26. This much that I have told you in detail is about the Science of Yoga I shall now describe to you that Sankhya philosophy by which the Supreme Soul is seen through the gradual destruction of evil karmas.

27. The Sankhyas, whose System is built on Nature, say that Nature, which is Unmanifest is the foremost From Nature they say, O king, the second principle called Greatness is produced

28 We have heard that from Greatness originates the third principle called Consciousness The Sankhyas blessed with sight of the Soul say that from Consciousness originate the five subtile essences of sound, form, touch, taste, and scent.

29 All these eight they call by the name of Nature. The changes of these eight are sixteen in number. They are the five gross essences of ether, light, earth, water, and wind, and the ten senses of action and of knowledge including the mind

30 Wise men devoted to the Sankhya path and conversant with all its ordinances and dispensations consider these twenty four topics as including the whole range of Sankhya enquiry

31 What is produced becomes merged in the producing cause Created by the Supreme Soul one after another, these principles are destroyed in a reverse order

32 At every new Creation the qualities start into being in the lateral order, and (when Destruction comes) they merge in a reverse order like the waves of the ocean disappearing in the ocean from which they originate

33 O best of kings, this is the manner in which the Creation and the Destruction of Nature takes place The Supreme Being is all that remains when Universal destruction takes place, and it is He who assumes various forms when Creation begins.

34 This is even so, O king as ascertained by men of knowledge It is Nature that causes the Over-presiding Soul to thus assume diversity and revert back to unity. Nature also herself has the same marks.

35 One fully conversant with the nature of the topics of enquiry knows that Nature also assumes the same sort of diversity and unity, for when Destruction comes she reverts into unity and when Creation takes place she assumes diversity of form

36 The Soul makes Nature, which contains the principles of production or growth assume various forms Nature is called Kshetra (or soil) Above the twenty four topics or principles is the Soul which is Great It presides over that Nature or Kshetra

37 Hence, O great king, the foremost Yatis say that the Soul is the Presider Indeed, we have heard that on account of the Soul's presiding over all Kshetras He is called the Presider.

38 And because He knows that Unmanifest Kshetra, He is therefore, also called Kshetrajna And because also the Soul enters into Unmanifest Kshetra (*viz* the body), therefore is He called Purusha.

39 Kshetra is something quite different from Kshetrajna Kshetra is Unmanifest The Soul, which is above the twenty four principles, is called the Knower

40 Knowledge and the objects knowr are different from each other. Knowledge, again has been said to be Unmanifest while the object of knowlege is the Soul which is above the twenty-four principles.

41. The Unmanifest is called Kshetra, understanding, and also the supreme Lord while Purusha, which is the twenty fifth principle has nothing superior to it and is not a principle

42 Thus much O king is an account of the Sankhya philosophy The Sankhyas call Nature the cause of the universe and merging all the grosser principles into the Intelligence behold the Supreme Soul

43 Rightly studying the twenty four topics along with Nature, and determining their true nature, the Sankhyas succeed in seeing That which is the twenty four topics or principles.

44 Individual Soul in reality is that very Soul which is above Nature and the four and twenty topics When he succeeds in knowing that Supreme Soul by dissociating himself from Nature he then becomes at one with the Supreme Soul

45 I have now told you everything about the Sankhya System truly Those who are conversant with this philosophy acquire tranquility

46 Indeed as men whose understandings are subject to error directly perceive all objects of the senses so men freed from error have directly known Brahma

47 They who acquire that state have never to return to this world after the dissolution of their bodies, while as regards those who are said to be liberated in this life, power, concentration, and immutability become theirs on account of their having attained to the nature of the Indestructible

48 They who see this universe as many are said to see incorrectly These men are blind to Brahma O chastiser of enemies, such persons have again and again to return to the world and assume bodies

21. When Individual Soul ceases to exist in a state of union with Nature, then does he become at one with Brahma. When, however, he exists united with Nature, he then, O king, seems to be different from Brahma.

22 Indeed, when Individual Soul shows no affection for Nature and her principles, he then succeeds in seeing the Supreme and having once seen Him wishes not to lose that happiness.

23 When the Knowledge of truth comes to him, Individual Soul begins to lament thus —Alas, how foolishly have I acted by falling through ignorance into this frame composed of Nature like a fish entangled in a net.

24. Alas, through Ignorance, I have migrated from body to body like a fish from water to water thinking that water alone is the element in which it can dwell.

25. Indeed, like a fish that does not know anything else than water to be its element, I also have never known anything else than children and wives to be my own!

26. Fie on me that, through ignorance, am repeatedly passing from body to body in forgetfulness.

27 The Supreme Soul alone is my friend. I can make friendship with Him. Whatever be my nature and whoever I may be, I am capable to be like Him and can become at one with Him.

28. I see my similarity with Him. I am, indeed, like Him. He is pure. It is clear that I am of the same nature.

29. Through Ignorance and stupefaction, I have become associated with Inanimate Nature Though really shorn of attachments, I have passed this long time in a state of attachment with Nature.

30 Alas, by her was I so long controlled without having been able to know it. Various are the forms,—high, middling, and low,—that Nature assumes Oh, how shall I like in those forms?

31. How shall I live conjointly with her? On account of my ignorance I repair to her companionship. I shall now be fixed.

32 I shall no longer keep her company. For having passed so long a time with her, I should think that I was so long imposed on by her, for myself being really freed from change, how could I keep company with one who is subject to change.

33. She cannot be held responsible for this. The responsibility is mine, since turning away from the Supreme Soul I become of my own accord attached to her.

34. On account of that attachment, myself, though without form in reality, had to live in various forms Indeed, though without form by nature I become endued with forms on account of my notion of Egoism, and thereby insulted and distressed.

35—37 On account of my idea of mineness concerning the results of Nature, I am forced to take birth in various orders of Being Alas, though really shorn of Egoism, yet on account of affecting it, what various evil acts have been perpetrated by me in those orders in which I was born while I remained in them with a soul that had lost all knowledge! I have nothing to do with him who, with essence made up of consciousness, divides herself into many pieces and who tries to unite me with them It is only now that I have been awakened and have understood that I am by nature without egoism and without that consciousness which creates the forms of Nature that invest me all around.

38 Renouncing Egoism which I always have regarding her and whose essence is made up of consciousness, and leaving Nature herself, I shall take refuge in Him, who is auspicious.

39. I shall be united with Him, and not with Nature which is inanimate. If I unite with Him, it will do me good I have no similarity of nature with Nature.

40. The twenty-fifth (*viz*, Individual Soul), when he thus succeeds in understanding the Supreme, becomes able to cast off the Destructible and at one with the Indestructible and which is the essence of all that is auspicious.

41. Shorn of qualities in his true nature and in reality Unmanifest, Individual Soul becomes invested with what is Manifest and assumes qualities When he succeeds in seeing what is without qualities and which is the origin of the Unmanifest, he becomes, O king of Mithila, at one with the same.

42. I have now told you the charateristics of the Indestructible and the Destructible, according to the best of my knowledge and according to what has been explained in the scriptures.

43 I shall now tell you, according to what I have heard, as to how Knowledge that is subtile, pure and certain, originates. Do you listen to me.

44. I have already described to you, what the Sankhya and the Yoga Systems are as expounded in their respective scriptures. Verily, the science that has been

explained in Sankhya treatises is at one with what has been laid down in the Yoga scriptures.

45 The knowledge, O king, which the Sankhyas preach, is capable of awakening every one In the Sankhya scriptures, that Knowledge has been explained very clearly for the behoof of disciples.

46. The learned say that this Sankhya System is very extensive. Yogins have respect for that System as also for the Vedas.

47. In the Sankhya System no topic or principle above the twenty fifth is admitted That which the Sankhyas consider as their highest principle has been duly described (by me).

48 In the Yoga philosophy, it is said that Brahma, which is the essence of knowledge without the second, becomes the Individual Soul only when invested with Ignorance. In the Yoga Scriptures, therefore, both Brahma and Individual Soul are spoken of.

CHAPTER CCCIX.

(MOKSHADHARMA PARVA)—*Continued.*

Vashishtha said —

1. Listen now to me as I describe to you the Buddha (Enlightened or the Supreme Self) and Abuddha (Individual Soul) which is the dispensation of the qualities. Assuming many forms the Supreme Soul, becoming Individual Soul, regards all those forms as real.

2. On account of such transformations Individual Soul fails to understand the Supreme Soul, for he has the three qualities and creates and withdraws into himself what he creates.

3. Ceaselessly for his sport, O king, does Individual Soul undergo changes and because he is capable of understanding the called action of the Unmanifest, therefore he is the Comprehender.

4. The Unmanifest or Nature can at no time comprehend Brahma which is really without qualities even when it shows itself with qualities. Hence is Nature called Unintelligent.

5 There is a declaration of the Shrutis that if ever Nature does succeed in knowing the twenty fifth, she then becomes at one with the Individual Soul who is united with her On account of this Individual Soul or Purusha, who is not manifest and which in his real nature is not subject to changes, comes to be called as the Unawakened or Ignorant.

6—7. Indeed, because the twenty-fifth can comprehend the Unmanifest, he is, therefore, called Comprehender He cannot, however readily, comprehend the twenty sixth, which is pure, which is Knowledge without duality, which is immeasurable, and which is eternal. The twenty-sixth, however, can know both the Individual Soul and Nature, numbering the twenty fifth and the twenty-fourth respectively.

8. O you of great effulgence, only wise men know that Brahma which is Unmanifest, which is in its real nature to all that is seen and unseen, and which, O son, is the one independent essence in the universe.

9. When Individual Soul considers himself different from what he truly is it is only then that he fails to know the Supreme Soul and himself and Nature with which he is united.

10. When Individual Soul succeeds in understanding Nature then he is said to be restored to his true nature and then does he attain to that high understanding which is pure and stainless.

11 When Individual Soul succeeds, O foremost of kings, in attaining to that excellent understanding he then attains to that Pure Knowledge which is called the twenty-sixth (or Brahma) He then casts off the Unmanifest or Nature which has the attributes of Creation and Destruction

12. When Individual Soul knows Nature which is unintelligent and subject to the action of the three qualities of Goodness, Darkness and Ignorance, he then becomes shorn of qualities himself. On account of his thus understanding the Unmanifest, he succeeds in acquiring the nature of the Supreme Soul.

13 The learned say that when he is freed from the qualities and united in nature with the Supreme Soul, then does Individual Soul become at one with that Soul. The Supreme Soul, is called the Real as well as Not Real, and is above decay and destruction.

14. O giver of honors, the Soul, though it has the body for its resting place, yet it cannot be said to have acquired the nature of those principles The wise say that there are five and twenty principles in all

15. Indeed, O son, the Soul is not to be considered as possessed of any of the principles Endued with Intelligence, it is above the principles. It renounces quickly

even that principle which is the mark of Knowledge.

16 When Individual Soul comes to regard himself as the twenty sixth which is divested of decay and destruction, it is then that, forsooth, he succeeds by his own force in attaining to similarity with the twenty sixth.

17 Though awakened by the twenty-sixth which is Pure Intelligence, Individual Soul still becomes subject to Ignorance. Thus is the cause of Jiva's multifariousness as explained in the Shrutis and the Sankhya scriptures.

18 When Individual Soul, who is endued with consciousness, loses all Consciousness of a distinct or individual Self, then does he, losing his multifariousness resume His Oneness

19 O king of Mithila, when Individual Soul, who is found to be in union with happiness and misery and who is seldom free from the consciousness of Self, becomes identified with the Supreme Soul which transcends understanding, then does he become freed from virtue and vice.

20 Indeed, when Individual Soul attaining to the twenty-sixth which is Unborn and Powerful and which is shorn of all attachments, succeeds in comprehending it thoroughly, he himself becomes possessed of power and entirely renounces the Unmanifest or Nature.

21—22 For understanding the twenty-sixth, the twenty four principles seem to Individual Soul to be unreal I have thus told you, O sinless one, according to the indications of the Shrutis the nature of the Unintelligent, and of Individual Soul, as also of that which is Pure Knowledge agreeably to the truth. Guided by the scriptures, variety and oneness are thus to be understood

23. The difference between the gnat and the Udumvara or that between the fish and water illustrates the difference between the Individual Soul and the Supreme Soul

24 The Multiplicity and Oneness of these two are to be understood thus This is called Liberation, viz this comprehension of oneself as something distinct from Unintelligent or Unmanifest Nature

25 The twenty fifth, which lives in the bodies of living creatures, should be liberated making him know the Unmanifest or the Supreme Soul which is above the understanding

26 Indeed, that twenty-fifth is capable of acquiring Liberation in this way only and not through any other means Though insooth different from the body in which he lives for the time being, he partakes of the nature of that body on account of his union with it.

27. Uniting with what is Pure, he becomes Pure Uniting with the Intelligent, he becomes Intelligent By uniting, O foremost of men, with one that is Liberate, he becomes Liberated

28 By uniting with one who is shorn of all attachments, he becomes freed from all attachments. By uniting with one striving after Liberation, he himself partaking of the nature of his companion, strives after Liberation.

29 By uniting with one of pure acts, he becomes pure and of pure acts and endued with blazing effulgence By uniting with one of pure soul, he becomes of pure soul himself.

30 By uniting with the One independent Soul, he becomes One and Independent. Uniting with One that is dependent on One's Own Self he attains to the same nature and acquires Independence.

31 O monarch I have duly told you all this that is perfectly true Candidly have I described to you this subject, *viz*, the Eternal, Pure and Prime Brahma.

32 You may communicate this high knowledge, capable of awakening the soul, to that person, O king who though not a master of the the Vedas is, nevertheless, humble and has a keen desire for acquiring the knowledge of Brahma.

33 It should never be given to one who speaks falsehood, or one who is cunning or roguish, or one who has no strength of mind, or one who is of crooked understanding, or one who is jealous of men of knowledge, or one who pains others Listen to me as I say who they are to whom this knowledge may safely be given.

34—35 It should be given to one who has faith, or one who has merit, or one who does not speak ill of others, or one who is given to penances from the purest of motives, or one who is endued with knowledge and wisdom, or one who performs sacrifices and other rites laid down in the Vedas, or one who has a forgiving nature, or one who feels compassion on and does good to all creatures, or one who is fond of living in privacy and solitude, or one who is fond of performing all acts laid down in the scriptures, or one who does not like to quarrel, or one who is endued with great learning, or one having wisdom, or one possessed of forgiveness and self-control and tranquility of soul.

36 This high knowledge of Brahma should never be given to one who has not such qualifications It has been said that by giving this knowledge to one who is not considered a worthy recipient, no advantage or good fruit can arise.

37. This great knowledge should never be given, even if he gives in exchange the whole Earth full of gems and riches of every sort, to one that is not observant of any vows and restraints Forsooth however, O king, this knowledge should be imparted to one who has conquered his senses.

38 O Karala, do not entertain any fear since you have heard all this regarding high Brahma from the to-day! I have described to you duly the high and holy Brahma that is without beginning and middle, and that is capable of removing all kinds of sorrow.

39 Seeing Brahma whose sight is capable of doing away with both birth and death, O king, which is full of auspiciousness, which removes all fear, and which yields the highest benefit, and having acquired this essence of all knowledge renounce all error and stupefaction to day

40—41 I had acquired this knowledge from the eternal Hiranyagarbha himself, O king, who communicated it to me for my having carefully pleased that great Being of very superior Soul. Asked by you to-day, I have, O king, communicated the knowledge of eternal Brahma to you just as I had myself gained it from my teacher. Indeed, this great knowledge which is the refuge of all persons conversant with Liberation has been given to you exactly as I had it from Brahman himself"

Bhishma said:—

42. "I have thus told you of high Brahma just as the great Rishi had said, by attaining to which the Twenty fifth (Individual Soul) has never to return.

43 On account of his not knowing truly the Supreme Soul which is not subject to decay and death, Individual Soul is obliged to frequently return to the world When, however, Individual Soul succeeds in acquiring that high knowledge, he has no longer to return.

44 Having heard it, O king, from the celestial Rishi, I have, O son, given to you that great knowledge which yields the highest good.

45 This knowledge was acquired from Hiranyagarbha by the great Rishi Vashishtha From that foremost of Rishis, viz, Vashishtha, it was acquired by Narada.

46. From Narada I have acquired that knowledge which is truly at one with the eternal Brahma Having heard this discourse of great import, couched in excellent words, do not, O foremost of the Kurus, give way any longer to grief.

47. That man who knows the Destructible and the Indestructible, becomes freed from fear. He, indeed, O king, is compelled to entertain fear who is shorn of this knowledge.

48 On account of Ignorance, the man of foolish soul hath repeatedly to return to this world Indeed after death he has to be born in thousands and thousands of orders of Being, every one of which meets with Death in the end.

49 Now in the world of the gods, now among men, and now among intermediate orders of Being, he has to appear again and again If in course of time he succeeds in crossing that Ocean of Ignorance in which he is sunk, he then succeeds in avoiding completely re-birth and attaining to oneness with the Supreme Soul.

50 The Ocean of Ignorance is dreadful It is bottomless and called the Unmanifest O Bharata day after day, creatures are seen to fall and sink in that Ocean.

51 Since you O king, have been freed from that eternal and limitless Ocean of Ignorance, you have, therefore, become freed from Darkness and also Ignorance."

CHAPTER CCCX.

(MOKSHADHARMA PARVA)—*Continued.*

Bhishma said:—

1. 'Once on a time a king of Janaka's family while roaming in the uninhabited forests in pursuit of deer, saw a superior Brahmana or Rishi of Bhrigu's race.

2 Bowing with his head to the Rishi who was seated at his ease, king Vasuman sat near him and with his permission put to him this question —

3 O holy one what yields the highest benefit both in this world and in the next, to man who has an unsuitable body and who is the slave of his desires?

4. Duly respected by the king, and thus questioned, that great Rishi endued with ascetic merit, then said these words to him these words to him which were highly beneficial.

The Rishi said:—

5 If you seek, both here and hereafter what is agreeable to your mind, do you then, with controlled senses, abstain from doing what is disagreeable to all creatures

6 Virtue is beneficial to them that are good. Virtue is the refuge of the good From virtue have originated the three worlds with their mobile and immobile creatures.

7 O you, who are eagerly desirous of enjoying all agreeable objects, how is it that you are not yet satiated with objects of desire? You see the honey, O you of little understanding, but are blind to the fall

8 As one desirous of acquiring the fruits of knowledge, should busy himself with the acquisition of knowledge, so one desirous of acquiring the fruits of Virtue should be busy with the acquisition of Virtue.

9 If a wicked man, from desire of virtue, tries to do a pure and stainless act, the fulfilment of his desire becomes impossible If, on the other hand, a good man, moved by the desire of acquiring virtue, tries to do an act that is even difficult, its accomplishment becomes easy for him

10 If, while living in the forest, one acts in such a way as to enjoy all the pleasures of living amongst men in towns, one comes to be regarded not as a forest recluse but as an inhabitant of towns Likewise, if one while living in towns, acts in such a way as to enjoy the happiness of a forest life one is regarded not as a inhabitant of towns but as a forest recluse

11 Ascertaining the merits of the religion of Karma and that of Abstention therefrom, do you with concentrated senses, be devoted to the practices of virtue in thought, word, and deed.

12 Judging of the propriety of time and place, purified by the observance of vows and other purifying rites, and solicited do you without malice, make large gifts to the good

13 Acquiring riches by fare means one should give it away to worthy persons One should make gifts renouncing anger, and having made gifts one should never yield to sorrow nor proclaim those gifts with his own mouth

14 The Brahmana who is full of mercy who is pure, who has his senses under control, who is truthful in speech, who is full of candour, and whose birth is pure has been considered as a person deserving of gifts

15 A person is said to be pure in birth when he is born of a mother who has only one husband and who is of the same caste with him Indeed, such a Brahmana, knowing the three Vedas, *viz*, Rich, Yajush, and Saman, endued with learning, only observant of the six duties, has been considered as deserving of gifts.

16 Virtue becomes sin, and sin becomes virtue, according to the nature of the doer, of time, and of place.

17. Sin is renounced like the filth on one's body,—a little with a little exertion, and a greater quantity when the exertion is greater.

18 A person, after clearing his bowels, should take clarified butter, which acts most beneficially on his system Likewise, when one has freed himself of all faults and busies himself with the acquisition of virtue, that Virtue in the next world, brings on the highest happiness

19 Good and evil thoughts are in the minds of all creatures Withdrawing the mind from evil thoughts it should always be bent towards good thoughts

20 One should always respect the practices of his own caste Do you try, therefore, to act in such a way that you may have faith in the practices of your own caste

21 O you who are endued with an impatient soul, follow the practice of patience O you of a foolish understanding try to be possessed of intelligence Shorn of tranquility, try to be tranquil and shorn of wisdom as you are, try to act wisely

22 He who is in the company of the righteous, succeeds, by his own energy in acquiring the means of doing what is beneficial for him both here and hereafter. Verily, the root of that benefit is unflinching firmness

23 The royal sage Mahabhisha for want of this firmness, fell from heaven. Yayati, also, though his merits had become exhausted succeeded in regaining regions of happiness through his firmness

24 You are sure to acquire great intelligence, as also what is for your highest good by seeing virtuous and learned persons endued with ascetic merit.

Bhishma continued —

25 "Hearing these words of the sage, king Vasuman, having a good disposition, withdrawing his mind from the pursuits of desire set it upon the acquisition of virtue

CHAPTER CCCXI.

(MOKSHADHARMA PARVA)—*Continued.*

Yudhishthira said:—

1—2. "You should, O grandfather, describe to me what is freed from duty and its reverse, what is freed from every doubt, what is above birth and death, as also virtue and sin, what is auspiciousness, what is eternal fearlessness, what is Eternal and Indestructible, and Immutable, what is always Pure, and what is ever free from exertion."

Bhishma said:—

3 "O Bharata, referring to this matter I shall recite to you the old discourse between Yajnavalkya and Janaka. Once on a time the famous king Daivarati of Janaka's race, fully understanding the meaning of all questions, put this question to Yajnavalkya, that foremost of Rishis.

Janaka said:—

5. O regenerate Rishi, how many kinds of senses are there? How many kinds also are there of Nature? What is the Unmanifest and highest Brahma? What is higher than Brahmana? What is Birth and what Death? What are the limits of Age? You should, O foremost of Brahmanas, describe all these subjects to me who seek your favour.

6 I am ignorant while you are an Ocean of knowledge Hence, I ask you Verily, I wish to hear you describe all these subject.

Yajnavalkya said:—

8. Hear, O king, what I say in answer to these questions of yours. I shall give you the high knowledge which Yogins prize, and especially that which is possessed by the Sankhyas

9 Nothing is unknown to you Still you ask me One, however, who is questioned, should answer This is the eternal practice.

10. Eight principles have been called by the name of Nature while sixteen have been called changes Of Manifest, there are seven These are the views of those persons who are conversant with the spiritual science.

11—13 The Unmanifest, Greatness, Consciousness and the five subtile elements of Earth, Wind, Ether, Water, and Light,—these eight are known by the name of Nature. Listen now to the enumeration of those called changes. They are the ear, the skin, the eye, the tongue and the nose, and sound, touch, form, taste, and scent, as also speech, the two arms, the two feet, the lower duct (within the body), and the organ of pleasure.

14. The ten commencing with sound, and originating from the five great principles, are called Vishesha. The five senses of knowledge are called Savishesha, O king of Mithila.

15 Persons conversant with the spiritual science consider the Mind as the sixteenth. This is agreeable to your own views as also to those of other learned men well acquainted with the truths about principles.

16 From the Unmanifest, O king, originates the Greatness. The learned say this to be the first creation relating to Nature.

17 From Greatness, O king of men, originates Consciousness This has been designated the second creation having the Understanding for its essence.

18 From Consciousness has originated the Mind which is the essence of sound and the others that are the qualities of ether and the rest. This is the third creation, relating to Consciousness

19 From Mind have originated the great elements, O king! This is the fourth creation called mental.

20 Persons conversant with the principal elements hold that Sound and Touch and Form and Taste and Scent are the fifth creation, relating to the Great elements.

21 The creation of the Ear, the Skin, the Eye, the Tongue, and the Scent, forms the sixth and is considered as having for its essence multiplicity of thought.

22. The senses that come after the Ear and the others then originate, O king. This is called seventh creation and relates to the senses of Knowledge.

23 Then, O king, come the vital airs that rises upwards and those that go downwards. This is the eighth creation and is called Arjjava (straight).

24 Then come those vital airs which move transversely in the lower parts of the body and also that called Apana passing downwards. This, the ninth creation, is also called Arjjava, O king.

25 These nine kinds of creation, and these principles, O king, which are twenty-four in number, are described to you according to what has been laid down in the scriptures.

26. After this, O king, listen to me as I tell you the durations of time as said by the learned regarding these principles or attributes.

CHAPTER CCCXII.

(MOKSHADHARMA PARVA).—*Continued.*

Yajnavalkya said:—

1. Listen to me, O foremost of men, as I tell you what the duration of time is about the Supreme Purusha. Ten thousand Kalpas are said to form a single day of his.

2. The duration of his night is equal. When his night passes, he awakes, O king, and first creates herbs and plants which form the sustenance of all embodied creatures.

3. He then creates Brahman who originates from a golden egg. That Brahman is the form of all created things, as we have heard.

4. Having lived for one whole year within that egg the great ascetic Brahman, called also Prajapati came out of it and created the whole Earth, and the Heaven above.

5. The Lord then, it is seen in the Vedas, O king, placed the sky between Heaven and Earth.

6. Seven thousand and five hundred Kalpas form the day of Brahman.

7. Persons conservant with spiritual science hold that his night also is of an equal duration. Brahman, called Great then creates Consciousness called element *and endued with excellent essence.*

8. Before creating any physical bodies out of the ingredients called the chief elements, Mahan or Brahma, endued with penances created four others called his sons. They are the fathers of the original fathers, O best of kings, as we have heard.

9. We have also heard, O king, that the senses (of knowledge) along with the four inner faculties, have originated from the *Puris, and that the entire universe of mobile* and immobile Beings has been filled with those Great elements.

10. The powerful Consciousness created the five elements. These are Earth, Wind, Ether, Water, and Light as the fifth.

11. This Consciousness from whom originates the third creation, has five thousand Kalpas for his night, and his day is of equal duration.

12. Sound, Touch, Form, Taste, and Scent—*these five are called Vishesha.* They inhere into the five great elements.

13—14. All creatures, O king, continually permeated by these five, seek one another's companionship, become subservient to one another, and challenging one another, get over one another; and actuated by those immutable and seductive principles, creatures kill one another and rove in this world, entering into numerous intermediate orders of Being.

15. Three-thousands of Kalpas form *their day. Their night also is the same.*

16. The Mind roves over all things, O king, guided by the Senses. The Senses do not perceive anything. It is the Mind that perceives through them.

17. The Eye sees forms when helped by the Mind but never by itself. When the Mind is distracted, *the Eye* cannot see fully even the object before it.

18. It is commonly said that the Senses perceive. This is not true, for it is the Mind that perceives through the Senses.

19. When the activity of the Mind, is stopped, the activity of the Senses is also stopped. One should thus consider the Senses to be under the control of the Mind.

20. Indeed, the Mind is said *to be the* Lord of all the Senses. O you of great fame, these are all the twenty elements in the Universe.

CHAPTER CCCXIII.

(MOKHADHARMA PARVA).—*Continued.*

Yajnavalkya said:—

1. I have, one after another, told you the order of the creation, with their total number, of the various principles, as also the extent of the duration of each. Hear now I tell you of *their destruction.*

2. Listen to me how Brahman, who is eternal and undeteriorating, and who is without beginning and without end, repeatedly creates *and destroys all* created objects.

3. When his day expires and night comes, he seeks sleep. At such a time the unmanifest and holy one moves the Being called Maharudra, who is conscious of his great powers.

5 He then consumes with his energy, O king, without any loss of time, the four sorts of created beings, *viz*, viviparous, oviparous, filth-born, and vegetable.

6 Within the twinkling of the eye all mobile and immobile creatures being thus destroyed, the Earth becomes on all sides, bare as a tortoise shell.

7. Having burnt everything on the face of the Earth, Rudra of incomparable might, then quickly fills the bare Earth with Water, possessed of great force.

8. He then creates the cycle fire which dries up that Water. The Water disappearing, the great element of Fire continues to blaze dreadfully.

9—10. Then comes the powerful Wind of immeasurable force, in his eight forms, who devours speedily that blazing fire of transcendant force, possessed of seven flames, and at one with the heat that exists in every creature Having devoured that fire, the Wind passes in every direction, upwards, downwards and transversely.

11. Then Space of immeasurable existent devours that Wind of transcendant power. Then mind cheerfully devours that immeasurable Space.

12. Then that Lord of all creatures, *viz*, Consciousness, who is the Soul of everything, devours the Mind. Consciousness in his turn, is devoured by the Great Soul who is conversant with the Past, the Present, and the Future.

13 The incomparable Universe is then devoured by Shambhu, that Lord of all things in whom exist the lordly powers of Anima Laghima, Prapti etc, and who is considered as the Supreme and pure Effulgence that is Immutable.

14. His hands and feet extend over every part; his eyes and head and face are everywhere, his ears reach every place, and he exists possessing all things.

15 He is the heart of all creatures, He measures a digit of the thumb That Infinite and Supreme Soul, that Lord of all, thus devours the Universe.

16 After this, what remains is the Undeteriorating and the Immutable One who is without shortcoming of any sort, who is the Creator of the Past, the Present and the Future, and who is perfectly faultless.

17 I have thus, O king, duly told you of Destruction I shall now describe to you the subjects of Adhyatma (Spiritual), Adhibhuta (Elemental) and Adhidaivata (Accidental).

CHAPTER CCCXIV.

(MOKSHADHARMA PARVA).—*Continued.*

Yajnavalkya said:—

1. Brahmanas well read in the subjects of enquiry speak of the two feet as Spiritual, the act of walking as Elemental and Vishnu as Accidental.

2. The lower duct is Spiritual; its function of throwing out the excreta is Elemental, and Mitra (Surya) is the Accidental.

3 The organ of generation is called Spiritual Its agreeable function is called Elemental and Prajapati is its Accidental.

4 The hands are Spiritual, their function as represented by acts is Elemental; and Indra is the Accidental of those limbs.

5. The organs of speech are Spiritual; the words uttered by them are Elemental; and Agni is their Accidental.

6 The eye is Spiritual; vision or form is its Elemental, and Surya is the Accidental of that organ.

7. The ear is Spiritual, sound is Elemental; and the points of the compass are its Accidental.

8 The tongue is Spiritual, taste is its Elemental, and Water is its Accidental.

9 The sense of scent is Spiritual, odor is its Elemental, and Earth is its Accidental

10 The skin is Spiritual, touch is its Elemental; and Wind is its Accidental.

11 Mind has been called Spiritual that with which the Mind is employed is Elemental, and the Moon is its Accidental.

12 Consciousness is Spiritual, conviction in one's oneness with Nature is its Elemental, and Mahat or Buddhi is its Accidental.

13 Buddhi is Spiritual, that which is to be understood is its Elemental, and Soul is its Accidental.

14 I have thus truly expounded to you, O king, with its details taken individually, the power of the Supreme in the beginning, the middle, and the end, O you, who are fully conversant with the nature of the original principles.

15 Nature, cheerfully and of her own accord, as if for sport, O king, produces, by undergoing changes herself, thousands and thousands of combinations of her original qualities.

16 As men can light thousands of lamps from but a single lamp, similarly

Nature, by change, multiplies into thousands of existent objects the (three) qualities of Purrsha.

17—20 Patience, joy, prosperity, satisfaction, brightness of all faculties, happiness, purity, health, contentment, faith, liberality, mercy, forgiveness, firmness, benevolence, equanimity, truth, satisfaction of obligations, mildness, modesty, calmness, external purity, simplicity, observance of obligatory rites, dispassionateness fearlessness of heart, disregard for good and evil as also for pristine deeds,—appropriation of objects only when acquired by gift, the absence of cupidity, regard for the interests of others, mercy for all creatures,—these have been said to be the characteristics of the quality of Goodness.

21—24. The characteristics of the quality of Darkness are pride of personal beauty, assertion of supremacy, war, disinclination to give, absence of mercy, enjoyment and enduring of happiness and misery, pleasure in speaking ill of others, habit of quarrelling, pride, discourtesy, anxiety, hostilities, sorrow, appropriation of others' properties, shamelessness crookedness, disunion, roughness, lust anger, pride, assertion of superiority, malice and calumny These originate from the quality of Darkness I shall now tell you of qualities which originate *Ignorance.*

25 They are stupefaction of judgment, obscuration of every faculty, darkness, blind darkness. Darkness means death, and blind darkness means anger.

26—28. Besides these, the other marks of Ignorance are greediness for food, ceaseless appetite for both food and drink, taking pleasure in scents and dresses and sports and beds and seats and sleep during the day and calumny and all sorts of acts proceeding from carelessness, taking pleasure, in dancing and instrumental and vocal music, and aversion for every sort of religion. These, indeed, are the characteristics of *Ignorance.*

CHAPTER CCCXV.

(MOKSHADHRAMA PARVA).—*Continued.*

Yajnavalkya said.—

1. These three O foremost of men, are the qualities of Nature These belong to all things of the universe.

2. The Unmanifest Purusha endued with the six Yoga qualities transforms himself by himself into hundreds and thousands and millions and millions of forms.

3 Those that are conversant with the spiritual science say that to the quality of Sattwa is assigned a high, to Rajas a middling, and to Tamas, a low place in the universe.

4 By the help of unmixed virtue one acquires a high end Through virtue mixed with sin one acquires the status of humanity While through unmixed sin one is visited by a vile end

5 Listen now to me, O king, as I speak to you of the intermixture of the three qualities of Sattwa, Rajas and Tamas.

6. Sometimes Rajas is seen mixed with Sattwa Tamas also exists with Rajas. With Tamas may also be seen Sattwa. Also Sattwa and Rajas and Tamas may be seen existing together and in equal parts. They then form the Nature.

7. When the Purusha becomes endued with only Sattwa he acquires the regions of the gods Endued with both Sattwa and Rajas, he is born as a man.

8 Endued with Rajas and Tamas, he is born the intermediate order of Being. Endued with all three, *viz*, Sattwa and Rajas and Tamas, he becomes a man.

9 Those great persons who are above both virtue and sin, attain, it is said, to that place which is eternal, immutable, undecaying, and immortal.

10 Men of knowledge go by very superior births and their place is faultless and undecaying, transcending the perception of the senses free from ignorance, above birth and death, and full of light that removes all sorts of darkness.

11. You had asked me about the nature of the Supreme living in the Unmanifest, Purusha? I shall tell you Hear me, O king. Even when living in Nature, He is said to live in His own nature without partaking of the nature of Prakriti.

12 Nature, O king, is inanimate and unintelligent When presided over by Purusha (Soul) then only can she create and destroy.

Janaka said:—

13 Both Nature and Soul, O you of great intelligence, are without beginning and without end. Both of them are without end. Both of them are without form. Both of them are undeteriorating.

14 Both of them, again, cannot be comprehended How then, O foremost of Rishis, can it be said that *one of them* is inanimate and unintelligent? How, is the

tober said to be animate and intelligent? And why is the latter called Kshetrajna (Soul).

15 You O foremost of Brahmanas, are a master of the entire religion of Liberation I wish to hear fully of the religion of Liberation

16—17. Do you describe to me then the existence and Oneness of Soul, of his separateness from Nature, of the gods which attach to the body, of the place to which embodied creatures go when they die, and that place to which they may ultimately, in course of time, be able to go.

18. Tell me, also, of the Knowledge expounded in the Sankhya system, and of the Yoga system separately You also speak of the predicaments of death O best of men! All these subjects are well known to you even as an emblic myrobalan in your hand.

CHAPTER CCCXVI.

(MOKSHADHARMA PARVA)—*Continued.*

Yajnavalkya said.—

1. That which is without qualities, O son, can never be explained by assigning qualities to it Listen, however, to me as I explain to you what is endued with qualities and what is devoid of them

2. Great Munis conversant with the truth about principles say that when Soul seizes qualities like a crystal catching the reflection of a red flower, he is said to be possessed of qualities; but when freed from qualities like the crystal freed from reflection, he is seen in his real nature, which is as above all qualities.

3 Unmanifest Nature is by her nature endued with qualities She cannot transcend them. Shorn of intelligence by nature she becomes attached to qualities.

4. Unmanifest Nature cannot know anything, while Purusha, by his nature, is endued with knowledge—There is nothing higher than myself, the Soul is always conscious of it.

5. Therefore the unmanifest Nature, although by nature inanimate and unintelligent, still becomes animate and intelligent on account of her union with the Soul who is Eternal and Indestructible instead of remaining in her own nature owing to her destructibility.

6 When Soul, through ignorance, repeatedly becomes associated with qualities, he fails to understand his own real nature and therefore he fails to acquire Liberation.

7. On account of the Soul's Supremacy over the principles that originate from Nature he is said to partake of the nature of those principles On account also of his agency in the matter of creation, he is said to possess the quality of creation.

8 On account of his agency in the matter of Yoga, he is said to possess the quality of Yoga For his Supremacy over those particular principles known by the name of Nature he is said to possess the character of Nature.

9 For his agency in the matter of creating the seeds, he is said to partake of the nature of those seeds And because he causes the several principles or qualities to come into being, he is, therefore, said to be subject to decay and destruction.

10. On account, again, of his being the witness of everything, and on account, also, of there being nothing else than he, as also for his consciousness of oneness with Nature, Yatis endued with ascetic success, conversant with the spiritual science, and freed from fever of every sort, consider him as existing by himself without a second, immutable, unmanifest, unstable, and manifest

11 This is what we have heard Those Sankhyas however that depend upon Knowledge only and the practice of mercy for all creatures, say that it is Nature which is One but souls are many.

12 As a matter of fact, Soul is different from Nature which though unstable, still appears as stable As a blade of reed is different from its outer cover, so is Soul different from Nature.

13 Indeed, the worm that lies within the Udumvara should be known as different from the Udumvara. Though existing with the Udumvara, the worm is not to be considered as forming a part of the Udumvara.

14 The fish is separate from the water in which it lives, and the water is separate from the fish that lives in it. Though the fish and water exist together, yet it is never drenched by water.

15. The fire that lies in an earthen saucepan is separate from the earthen saucepan, and the saucepan is separate from the fire it contains. Although the fire exists in and with the saucepan, yet it is not to be considered as constituting any part of it.

16 The lotus-leaf that lies afloat on a piece of water is separate from the piece of water on which it floats Because it exists with water it does not form a portion of the water.

17. The eternal existence of those objects in and with those mentioned, is never correctly understood by ordinary mortals.

18. They who see Nature and Soul in any other light are said to possess an incorrect vision It is certain that they have repeatedly to sink into dreadful hell.

19 I have thus told you the philosophy of the Sankhyas, that excellent science by which all things have been correctly determined Ascertaining the nature of Soul and Nature in this way, the Sankhyas acquire Liberation.

20 I have also told you of the systems of those others who are conversant with the great principles of the universe I shall now describe to you the science of the Yogins.

CHAPTER CCCXVII.

(MOKHARDHAMA PARVA)—*Continued*

Yajnavalkya said —

1. I have already spoken to you of the science of the Sankhyas Hear now as I truly describe the science of the Yogins as heard and seen by me, O best of kings.

2. There is no Knowledge like that of the Sankhyas. There is no power like that of Yoga These two prescribe the same practices, and both are considered as capable of leading to Liberation.

3 Those men who are not blest with intelligence consider the Sankhya and the Yoga systems to be different from each other. We, however, O king, regard them as one and the same, according to the conclusion to which we have arrived

4 What the Yogins have in view is the very same which the Sankhyas also have in view He who sees both the Sankhya and the Yoga systems to be one and the same is to be considered as truly conversant with the principles that ordain the universe.

5 Know, O king, that the vital airs and the senses are the chief instruments for practising Yoga. By only regulating those vital airs and the senses, Yogins go everywhere at their will.

6 When the gross body is destroyed, Yogins, gifted with subtile bodies possessed of the eight Yoga powers wander over the universe, enjoying all sorts of happiness, O sinless one

7 The wise have, in the scriptures, spoken of Yoga as giving eight sorts of power They have spoken of Yoga as gifted with eight limbs

8 Indeed, O king, they have not spoken of any other sort of Yoga It has been said that the practices of Yogins, excellent as these are of two sorts Those two sorts, according to the characteristics described in the scriptures, are practices endued with attributes and those freed from attributes

9 The concentration of the mind together with the regulation of the vital airs, O king, is one sort The concentration of the mind along with subjugation of the senses is of another sort The first kind of Yoga is said to be that possessed of qualities, the second kind is said to be that freed from qualities.

10 Then again, Regulation of the Vital air is Yoga with qualities In Yoga without qualities, the mind freed from its functions, should be fixed Only the regulation of the vital air which is said to be endued with qualities should, in the first instance, be practised, for, O king of Mithila if the vital air be exhaled without mentally thinking upon a definite image, the wind in the neophyte's system will increase to his great injury.

11. In the first period of the night, twelve ways of suppressing the vital air are recommended After sleep in the last period of the night, other twelve ways of doing the same have been laid down.

12 Forsooth, one endued with tranquility, of controlled senses living in retirement rejoicing in one's own self, and fully conversant with the meaning of the scriptures, should fix his Soul.

13—14 Removing the five faults of the five senses, *viz*, (withdrawing them from their objects of) sound, form, touch, taste, and scent, and removing those conditions called Pratibha and Apavanga, O king, of the Mithilas all the senses should be fixed upon the mind.

15 The mind should then be fixed on Consciousness O king, Consciousness should next be fixed on Intelligence, and Buddhi should then be fixed on Nature.

16—17 Thus merging these one after another, Yogins meditate on the Supreme Soul which is One, which is freed from Darkness, which is Immutable and Infinite and Pure and without defect, and

without blemish, who is Eternal Soul, who is unchangeable, who is Indivisible, who is without decay and death, who is everlasting who is above decrease and which is Immutable Brahma,

18 Listen now, O king, to the marks of one that is in Yoga. All the marks of cheerful contentment that are his who is sleeping in contentment are seen in the person, that is in Samadhi.

19 The person in contemplation, the wise hold looks like the fixed and upward flame of a lamp that is full of oil and that burns in a spot where there is no air.

20. He is like a rock which is incapable of being moved in the least by even a heavy downpour from the clouds.

21. He is incapable of being moved by the sound of conchs and drums, or by songs, or the sound of hundreds of musical instruments beat or blown together. Even this is the characteristic of one in contemplation.

22—24 As a man of cool courage and determination, while going up a flight of steps with a vessel full of oil in his hands, does not spill even a drop of the liquid if terrified and threatened by persons armed with weapons, so the Yogin, when his mind has been concentrated and when he sees the Supreme Soul in contemplation does not, on account of the entire stoppage of the functions of his senses at such a time, move in the slightest degree. Even these should be known to be the marks the Yogin while he is in contemplation.

25 While in contemplation, the Yogin sees Brahma which is Supreme and Immutable, and which is situated like a burning Effulgence in the midst of thick Darkness.

26. It is by this means that he acquires, after many years, Liberation after renouncing this inanimate body. Even this is what the eternal Shruti says.

27. This is called the Yoga of the Yogins. What else is it? Knowing it, they who are gifted with wisdom consider themselves as crowned with success.

CHAPTER CCCXVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Jajnavalkya said:—

1. Listen now to me, with attention, O king, as to what the places are to which those who die have to go. If the Individual Soul escapes through the feet, it is said that the man goes to the region of Vishnu,

2 If through the calves, it has been heard by us that the man goes to the regions of the Vasus If through the knees, he acquires the companionship of those gods who are called Sadhyas

3 If through the lower duct, the man acquires the regions of Mitra. If through the posteriors, the man returns to the Earth, and if through the thighs to the region of Patriarch

4. If through the flanks, the man acquires the regions of the Maruts, and if through the nostrils, to the region of the Moon. If through the arms the man goes to the region of Indra, and if through the chest, to that of Rudra.

5. If through the neck, the man goes to the excellent region of that foremost of ascetics known as Nara If through the mouth, the man acquires the region of the Vishwedevas, and if through the ears, to the region of the gods presiding over the several points of the horizon.

6 If through the nose, the man acquires the region of the Wind god, and if through the eyes, to the region of Agni. If through the brows, the man goes to the region of the Ashwins, and if through the forehead, to that of the departed manes.

7 If through the crown of the head, the man goes to the region of the powerful Brahman, that foremost of the gods. I have thus told you O king of Mithila, the several places to which men go according to the manner in which their individual souls escape from their bodies

8 I shall now tell you the presaging marks, as laid down by the wise, of those who have but one year to live.

9 One who having previously seen the fixed star called Arundhati, cannot see it, or that other star called Dhruva, or one that sees the full Moon or the flame of a burning lamp to be broken towards the south, has but one year to live.

10 Those men, O king, who can no longer behold their own images reflected in the eyes of others, have but one year to live.

11 One who being gifted with lustre loses it, or being endued with wisdom loses it,—indeed, one whose inward and outward nature is thus metamorphosed,—has but six months more to live.

12 He who regards the gods [illegible] out with the Brahmanas or [illegible] naturally of a dark color [illegible] blue, has but six months more to live.

13 One who sees the lunar disc full of holes like a spider's web, or one who sees the solar disc to have similar holes, has but one week more to live.

14 One who, when smelling sweet scents in places of worship, perceives them to be as offensive as the smell of dead bodies, has but one week more to live.

15 The depression of the nose or of the ears, the discolor of the teeth or of the eye, the loss of all consciousness, and the loss also of all animal magnetism are symptoms indicating death that very day.

16 If, without any ostensible cause tears suddenly flow from one's left eye, and if vapours be seen to issue from his head, it is a sure mark that the man will die before that day is over.

17 Knowing all these presaging symptoms, the man of purified soul should day and night unite his soul with the Supreme Soul.

18—19 *Thus should he go on till the* day comes for his death If, however, instead of wishing to die he wishes to live in this world, he renounces all enjoyments, —O king, and lives on in abstinence He thus conquers death by uniting his Soul with the Supreme Soul

19 Indeed, the man who is gifted with knowledge of the Soul O king, follows the practises recommended by the Sankhyas and conquers death by uniting his Soul with Supreme Soul.

20. At last, he acquires what is entirely indestructible, which is without birth, which is auspicious, and immutable, and eternal, and stable, and which is incapable of being acquired by men of impure souls.

CHAPTER CCCXIX.

(MOKSHADHARMA PARVA).—*Continued.*

Yajnavalkya said —

1 You have asked me, O king, of that Supreme Brahma which lives in the Unmanifest. Your question relates to a deep mystery. Listen to me with rapt attention, O king

2 *Having behaved humbly according* to the ordinances laid down by the Rishis I obtained the Yajushes, O king, from the Sun god.

3—4. With the hardest penances I formerly adored the heat giving god O sinless one, pleased with me, the powerful Sun, addressed me, saying,—O regenerate Rishi pray for the boon you covet, however difficult it may be of acquisition I shall, with cheerful mind, grant it to you It is very difficult to make me grant grace.

5 Bowing to him with my head, I addressed that foremost of heat giving luminaries thus —I have no knowledge of the Yajushes I wish to know them forthwith.

6 The holy one, thus solicited, told me,—I shall grant you the Yajushes. Made up of the essence of speech, the goddess of learning Saraswati will enter into your person.

7 The god then ordered me to open my mouth I did as I was commanded. The goddess Saraswati then entered into my body, O sinless one.

8 At this, I began to burn Unable to suffer the pain I plunged into a river. Not understanding what the great Sun had done for me for my well being, I became even angry with him.

9 While I was burning with the energy of the goddess the holy Sun told me —Do you suffer this burning sensation for only a little time That will soon come to an end and you will be cool

10 Indeed I became cool. Beholding me restored to ease, the Maker of light said to me,—The whole Vedas, with its appendix, together with the Upanishads, will appear in you by inward light, O twice-born one.

11. You will also edit the entire Satapathas O foremost of twice born ones. After that, your understanding will turn to the path of Liberation.

12. You will also acquire that end which is desirable and which is coveted by both Sankhyas and Yogins Having said so, the divine Sun proceeded to the setting hills

13. Hearing his last words, and after he had departed from where I was, I came home in joy and then remembered the goddess Saraswati.

14 Thought of by me, the auspicious Sarawati appeared immediately before my eyes, adorned with all the vowels and the consonants and having placed the syllable Om in the van.

15 I then, according to the ordinance, offered to the goddess the usual Arghya, and dedicated another to the Sun, that foremost of all heat-giving gods Doing this duty I took my seat, devoted to both those gods.

16 Thereupon the entire Satapatha Brahmanas, with all their mysteries and with all their abstracts as also their appendices, appeared of themselves before my minds eye, at which I became filled with great joy.

17. I then taught them to a hundred competent disciples and thereby did what was disagreeable to my great maternal uncle (Vaisham,payana) with the disciples round him.

18 Then, shining in the midst of my disciples like the Sun himself with his rays, I took the management of the Sacrifice, of your noble father, O king.

19. In that Sacrifice, a quarrel arose between me and my maternal uncle as to who should be allowed to take the sacrificial fee that was paid for the recitation of the Vedas. In the very presence of Devala, I took half of that fee.

20. Your father and Sumanta and Paila and Jaimini and other ascetics all agreed to that arrangement.

21. I had thus got from the Sun the five times ten Yajushes, O king. I then studied the Puranas with Romaharshan.

22—23 Keeping before me those Mantras and the goddess Saraswati, I then, O king, helped by the inspiration of the Sun, set myself to compile the excellent Satapatha Brahmanas, and succeeded in performing the task never before undertaken by any one else. That path which I had wished to take, has been taken by me and I have also taught it to my disciples.

24. Indeed I gave to my disciples the whole of those Vedas with their abstracts Pure in mind and body, all those disciples have, on account of my instructions, become filled with joy.

25. Having established this knowledge consisting of fifty branches which I had acquired from the Sun, I now meditate on the great object of that knowledge (viz., Brahma).

26—28. The Gandharva Vishwavasu, a master of the Vedanta Shastra, desirous, O king, of ascertaining what is good for the Brahmanas in this knowledge and what truth is in it, and what is the excellent object of this knowledge, once catechised me. He put to me altogether twenty four questions, O king, regarding the Vedas. Finally, he put to me a question, numbered twenty-fifth which relates to ratiocination. Those questions are as follows:—What is universe and what is not-universe? What is Ashwa and what Ashwa? What is Mitra? What is Varuna?

29 What is Knowledge? What is the Object of knowledge? What is Unintelligent? What is Intelligent? Who is Ka? Who is endued with the principle of change? Who is not endued with the same? What is he that devours the Sun and what is the Sun? What is Vidya and what is Avidya?

30. What is Vedya and what Avedya? What is Immobile and what Mobile? What is without beginning, what is Indestructible, and what is Destructible? These were the transcendental questions put to me by that foremost of Gandharvas.

31. After king Vishwavasu, that foremost of Gandharvas, had asked me these questions one after another, I answered them duly.

32. At first, however, I told him,—Wait for a short time, till I reflect on your questions!—the Gandharva agreed to it, and sat in silence.

33. I then thought once again of the goddess Saraswati in my mind. The replies then to those questions naturally originated in my mind like butter from curds.

34. Keeping in view the high science of inferential ratiocination, I churned with my mind, O monarch, the Upanishads and the supplementary works relating to the Vedas.

35 I then expounded to him the fourth science (that deals with Liberation, O foremost of kings, and on which I have already discoursed to thee, and which is based upon the twenty-fifth, viz., Individual Soul

36. Having said all this, O king, to king Vishwavasu, I then addressed him, saying,—Listen now to the answers that I give to your several questions.

37 I now deal with the question which, O Gandharva, you ask, viz.,—what is Universe and what is Not-universe?—The Universe is Unmanifest and original Nature endued with the principles of birth and death which are terrible.

38—39 It is, besides, possessed of the three qualities on account of its producing principles all of which are fraught with those attributes. That which is Not universe is Purusha shorn of all attributes. By Ashwa and Ashwa are meant the female and the male. Similarly, Mitra is Soul, and Varuna is Nature.

40. Knowledge, again, is said to be Nature, while the object to be known is called Soul. The Ignorant and the Knowing or Intelligent are both Soul without attributes.

41. You have asked what is Kah, who is endued with change, and who is unendued therewith I answer, Kah is Soul. That which is endued with change is Nature. He who is not endued therewith is Soul

42 Likewise that which is called the unknowable is Nature; and that which is called Knowable is Soul.

43 You have asked me about the Mobile and the Immobile. Hear my answer That which is mobile is Nature, which, undergoing changes, forms the cause of Creation and Destruction The Immobile is Soul for without himself undergoing changes he assists at Creation and Destruction

44—45 What is Knowable is Nature; while what is Unknowable is Soul Both Nature and Soul are said to be unintelligent, stable, indestructible, unborn and eternal according to the decision of the philosophers who know the spiritual science.

46 On account of the indestructibility of Nature in the matter of Creation, Prakriti, which is unborn, is considered as not subject to decay or destruction Soul, again, *is indestructible* and unchangeable.

47. The qualities of Nature are destructible, but not Nature herself. The learned, therefore, call Nature indestructible By undergoing changes Nature works as the cause of Creation. The results appear and disappear, but not original Nature. Hence also is Nature called indestructible. Thus have I told you the conclusions of the fourth Science based on the principles of inference and having Liberation for its end

48. Having acquired, by the science of inference and by serving preceptors, the Richs, the Samans, and the Yajushes all the obligatory rites should be observed and all the Vedas read with reverence, O Vishwavasu.

49—50 O foremost of Gandharvas, they who study the Vedas with all their branches but who do not know the Supreme Soul from which all things originate and into which all things merge when destruction sets in and which is the one object whose knowledge the Vedas seek to preach,—indeed, they who have no acquaintance with what the Vedas seek to establish,—study the Vedas uselessly and carry their burthen of such study in vain.

51 If a person seeking butter churns the milk of the she-ass, without finding what he seeks he simply finds a substance of foul smell like ordure

52 So lastly if one, having read the Vedas, fails to know what is Nature and what is Soul one only proves his own foolishness of understanding and carries a useless load.

53 One should, with devoted attention, think on both Nature and Soul, so that he may avoid repeated birth and death.

54 Thinking upon the incident of one's repeated births and deaths and avoiding the religion of acts which merely yield destructible results, one should follow the eternal religion of Yoga.

55 O Kashyapa, if one continuously *reflects on the nature of the Individual Soul* and its connection with the Supreme Soul, he then succeeds in divesting him of all attributes and in seeing the Supreme Soul.

56 The Eternal and Unmanifest Supreme Soul is considered by men of foolish understandings as distinct from the Individual Soul. They are really wise who see both these as truly one and the same.

57 Frightened at repeated births and deaths, the Sankhyas and Yogins consider the Individual Soul and the Supreme Soul to be one and the same.

Vishwavasu then said:—

58 You have, O foremost of Brahmanas, said that Individual Soul is indestructible and truly undistinguished from the Supreme Soul This, however, is difficult to understand. You should once more explain this subject to me.

59—63 I have heard discourses on this subject from Jaigishavya, Asita, Devala, the regenerate sage Parashara, the intelligent Varshaganya, Bhrigu, Panchashikha, Kapila, Shuka, Gautama, Arshtisena, the great Garga, Narada, Asuri, the intelligent Paulastya, Sanatkumara, the great Shukra, and my father Kashyapa. Subsequently I heard this from Rudra and the intelligent Vishwarupa several of the gods, the Pitris, and the Daityas I have gained all that they say, for they generally describe that eternal object of all knowledge.

64 I wish, however, to hear what you say on those subjects with the help of your intelligence You are the foremost of all persons, and a learned lecturer on the scriptures, and gifted with great intelligence.

65 There is nothing which you do not know. You are an ocean of the Shrutis, as described, O Brahmana, in the world of both the gods and the departed manes.

66 The great Rishis living in the region of Brahma say that Aditya himself, the

Eternal lord of all luminaries, is your preceptor

67 O Yajnavalkya, you have acquired the entire science, O Brahmana, of the Sankhyas, as also the scriptures of the Yogins in particular.

67. Forsooth, you are enlightened, fully conversant with the mobile and immobile universe. I wish to hear you describe that knowledge, which is compared to clarified butter having solid grains.

Yajnavalkya said —

69. You are, O foremost of Gandharvas, capable of comprehending every knowledge. As, however, you ask me, do you hear me then explain to you according as I myself have obtained it from my preceptor.

70. Nature, which is unintelligent, is apprehended by Individual Soul however, cannot be apprehended by Nature, O Gandharva.

71. In consequence of Individual Soul being reflected in Nature, the latter is called Pradhana by Sankhyas and Yogins conversant with the original principles as laid down in the Shrutis.

72 O sinless one, the other, seeing, sees the Nature and the Soul, not seeing, it sees the Supreme Soul.

73. The Souls thinks that there is nothing higher than itself In sooth, however, though seeing it does not see the Supreme Self which sees it.

74 The wise should never think that the Nature is at one with the Soul which has a real and independent existence The fish live in water. It goes there impelled by its own nature.

75—76. As the fish, though living in the water, is to be considered as separate from it, similarly is the Soul to be apprehended, *i e*, though the Soul exists in a state of contact with the Nature, it is, however, in its real nature, separate from, and independent of Nature. When overwhelmed with the consciousness of Self and when unable to understand its identity with the Supreme Soul, on account of the illusion that covers it, of its co existence with Nature, and of its own manner of thinking, the Individual Soul always sinks down, but when freed from such consciousness it goes upwards.

77. When the Individual Soul succeeds in apprehending that it is one, and Nature with which it lives is another, then only does it, O twice born one, succeed in seeing the Supreme Soul and attaining to the condition of Oneness with Him.

78 The Supreme is one O king, and the Individual Soul is another. On account of the Supreme overlying the Individual Soul, the wise consider both to be one and the same.

79—82. For these reasons, Yogins and followers of the Sankhya system of philosophy, terrified by birth and death, blessed with sight of the Supreme Soul, pure in body and mind, and devoted to the Supreme Soul, do not welcome the Individual Soul as indestructible. When one sees the Supreme Soul and losing all consciousness of individuality becomes at one with the Supreme, he then becomes omniscient, and possessed of such omniscience he becomes freed from the obligation of re birth. I have thus described to you truly, O sinless one, about Nature which is unintelligent, and Individual Soul which is gifted with intelligence, and the Supreme Soul which is gifted with omniscience, according to the marks laid down in the Shrutis. That man who does not see any difference between the knower and the known, and between knowledge and the known, is both Kevala and not Kevala, is the original cause of the universe, is both Individual Soul and the Supreme Soul.

Vishwavasu said:—

83 O powerful one, you have duly and adequately expounded what is the origin of all the gods and which produces Liberation. You have said what is true and excellent. May you enjoy inexhaustible blessings, and may your mind be ever united with intelligence.

Yajnavalkya said:—

84 Having said those words, the king of Gandharvas proceeded towards heaven, shining in resplendence of beauty. Before leaving me, the great deity honored me by going round my body, and I found him, highly pleased.

85. He inculcated the science he had learnt from me to those celestials that live in the regions of Brahman and other gods, unto those who live on Earth, to also the dwellers of the nether regions, and to them who had adopted the path of Liberation, O king.

86 The Sankhyas are devoted to the practices of their system. The Yogins are devoted to the practices of their system. There are others who are desirous of acquiring Liberation To these latter this science yields palpable fruits.

87. O foremost of kings, Liberation originates from Knowledge Without

Knowledge it can never be acquired The wise have said it, O king. Hence, one *should try his best for acquiring* true Knowledge in all its particulars, by which one may succeed in freeing oneself from birth and death

88 Acquiring knowledge from a Brahmana or a Kshatriya or Vaishya or even a Shudra who is of low birth, one having faith should always show respect for such nowledge Birth and death cannot attack ne who has faith.

89 All *orders of men are* Brahmanas All originate from Brahman All men itter Brahma Helped by an understanding that is derived from and directed to Brahma, I preach this science treating of Nature and Soul. Indeed, this whole universe is Brahma.

90. From the mouth of Brahman originated *the Brahmanas from* his arms arose the Kshatriyas, from his navel, the Vaishyas, and from his feet, the Shudras All *the orders should not be considered as* differing from one another.

91 Actuated by Ignorance, all men meet with death and go, O king, by birth which is the cause of acts. Shorn of Knowledge all orders of men, dragged by terrible Ignorance, fall into varied orders of being on account of the principles that originate from Nature.

92. Therefore, all should, by every means, try to acquire Knowledge I have told you that *every person is entitled to* took for its acquisition One who is endued with knowledge is a Brahmana Others, are possessed of knowledge Hence, this science of Liberation is always open to them all. The Wise, O king, have said this.

93 The questions you had put to me, have all been answered by me according to the truth Do you therefore, renounce all grief Go you to the other end of this enquiry Your questions were good Blessings on your head for ever.

Bhishma said :—

94 Thus instructed by the intelligent Yajnavalkya the king of Mithila became *filled with joy*

95—96 The king honored that foremost of ascetics by going round his body. Dismissed by the king, he left his court King Janaka having acquired the knowledge of the religion of Liberation, took his seat, and touching a million of kine and a quantity of gold, of gems and jewells gave them away to a number of Brahmanas

97. Installing his son in the sovereignty of the Videhas, the old king began to lead the life of a Yati.

98 Taking no notice of all ordinary duties, the king began to study the science of the Sankhyas and the Yogins in full

99—100 Considering himself to the Infinite, he began to reflect on only the *Eternal and Independent One* He renounced all ordinary duties, Virtue and Vice, Truth and Falsehood, Birth and Death and all other things relating to the principles produced by Nature

101 Both Sankhyas and *Yogins*, according to the teachings of their sciences, consider this universe as the outcome of *the action of the Manifest and the Unmanifest*

102 The learned say that Brahma is freed from good and evil, is self dependent the highest of the high, Eternal, and Pure Do you, therefore, O king, become Pure

103—104 The giver, the receiver of the *gift, the gift itself, and that what is* ordered to be given away are all to be deemed as the unmanifest Soul The Soul is the Soul's possession Who, therefore, can be a stranger to one? Do you think always in this way Never think otherwise.

105 He who does not know what is Nature possessed of qualities and what is Soul *transcending qualities, only he, not* possessed as he is of knowledge, repairs to sacred waters and celebrates sacrifices

106 Not by study of the Vedas not by penances, not by sacrifices, O son of Kuru, can one acquire the status of Brahma. Only when one succeeds in apprehending the Supreme or Unmanifest, he is respected

107 They who wait upon Mahat acquires the regions of Mahat They who *wait upon Consciousness, go to the spot* that belongs to Consciousness They who wait upon what is higher, acquire higher *places*

108 Those persons, learned in the scriptures, who succeed in apprehending Eternal Brahma which is higher than Unmanifest Nature, can acquire that which is above birth and death which is free from qualities, and which is both existent and non-existent.

109 I got all *this knowledge from* Janaka The latter had got it from Yajnavalkya Knowledge is very superior. Sacrifices cannot *compare with it* With the help of Knowledge one succeeds in crossing the world's ocean which is beset with difficulties and dangers *One can never cross* that ocean by means of sacrifices.

110. Birth and death, and other obstacles, O king, men of knowledge say, one cannot get over by ordinary exertion. Men acquire heaven through sacrifices, penances, vows, and observances. But they have again to drop down therefrom on the Earth.

111. Do you, therefore, worship with reverence that which is Supreme, most pure, blessed, stainless, and sacred, and which is above all states. By apprehending Soul, O king, and by celebrating the Sacrifice which consists in the acquisition of Knowledge, you will really be wise.

112 In former time, Yanavalkya did that good to king Janaka which comes from a study of the Upanishads. The Eternal and Immutable Supreme was the subject which the great Rishi had described to the king of Mithila It enabled him to attain to that Brahma which is auspicious and immortal, and which is above all sorts of sorrow."

CHAPTER CCCXX.

(MOKSHADHARMA PARVA) —

Continued.

Yudhishthira said —

1. "Having acquired great power and great riches, and having obtained a long period of life how may one succeed in shunning death?

2 By which of these means, *viz*, penances, or the performance of the various acts, or by knowledge of the Shrutis, or the application of medicines, can one succeed in avoiding decrepitude and death."

Bhishma said.—

3 "Regarding it is cited the old narrative of Panchashikha who was a Bhikshu in his practices and Janaka.

4 Once on a time, Janaka, the king of the Videhas, questioned the great Rishi Panchashikha, who was the foremost of all persons conversant with the Vedas and who had all his doubts removed about the object and meaning of all duties.

The King said:—

5 By what conduct, O holy one, may one get over Decrepitude and Death? Is it by penances, or by the understanding, or by religious practices, or by study and knowledge of the scriptures.

6 Thus addressed by the king of the Videhas the learned Panchashikha, conversant with all invisible things, answered, saying, Nothing can prevent two (*viz*, decrepitude and death), nor is it true that these cannot be prevented under any circumstances.

7. Neither days, nor nights, nor months, cease to go on. Only that man who, though transitory, follows the eternal path succeeds in avoiding birth and death.

8. Destruction overtakes all creatures. All creatures seem to be ceaselessly borne along the endless current of time Those that are borne along the endless current of time which is without a vessel and which is infested by those two powerful alligators, *viz*, decrepitude and death, sink down without any body coming to their help

9 As one is swept along that current, one does not find any friend for help and one does not feel any interest for any one else.

10 One meets with wives and other friends only on his road One had never before enjoyed this sort of companionship with any one for any length of time

11. Creatures, as they are carried along the current of time, become again and again are drawn towards one another like clouds, moved by the wind meeting one another with loud noise.

12 Like wolves, decrepitude and death are devourers of all creatures Indeed, they devour the strong and the weak, the short and the tall

13 Among creatures, therefore, which are all so fickle only the Soul exists eternally. Why should he, then, rejoice when creatures are born and why should he grieve when they die.

14 Whence have I come? Who am I? Where shall I go? Whose am I? Before what do I rest? What shall I be? Why then do you grieve for what?

15 Who else than you will see heaven or hell? Hence, without throwing aside the scriptures, one should make gifts and celebrate sacrifices.

CHAPTER CCCXXI

(MOKSHADHARMA PARVA) —

Continued.

Yudhisthira said:—

1. "Without giving up the domestic mode of life, O royal sage of Kuru's race, who ever acquired Liberation which is the annihilation of the Understanding? Do tell me this.

of Sanyasa, "why then should not the mitigation of sorrow be seen in the umbrella and the sceptre which I use

50. Liberation does not exist in poverty, nor is bondage to be seen in riches One acquires Liberation through Knowledge only, whether one is poor or rich.

51. For these reasons, know that I am living in a state of freedom, though outwardly engaged in the enjoyment of religion, wealth, and pleasure, in the form of kingdom and wives, which form a field of bondage.

52. I have cut off the fetters formed by kingdom and riches, and the bondage of attachments, with the sword of Renunciation whetted on the stone of the scriptures describing Liberation.

53. As regards myself then, I tell you that I have become freed in this way. O mendicant lady, I entertain an affection for you. But that should not prevent *me* from telling you that your conduct does not tally with the practices of the mode of life, which you have adopted.

54 Your formation of the body is highly delicate. You have beauty You have an exceedingly shapely form You are young You have all these, and you have also subjugation of the senses. I doubt it verily

55. You have stopped up my body for ascertaining as to whether I am really liberated or not. This act of yours does not tally with that mode of life whose emblems *you carry*.

56 The triple stick is unfit for a Yogin who has desire. As regards yourself, you do not adhere to your stick As regards those who are freed, they should protect themselves from fall.

57 *Listen now to me as to* what *your* transgression has been on account of your contact with me and your having entered into my gross body with the help of your understanding.

61. I do not know whether you belong to my own family or do not belong to it. As regards yourself also, you do not know who I am. If you are of my own gotra, *you have by entering into my body, produced* another evil,—*viz*. of unnatural union.

62. If, again, your husband be alive and living in an distant place, your union with me has produced the fourth evil of sinfulness, for you are not one whom I may lawfully marry.

63 ; Do you commit all these sinful deeds, *actuated by the motive of performing a* particular object? Do you do these from ignorance or from perverted intelligence.

64. If, again, on account of your evil nature you have thus become thoroughly independent or unrestrained in your conduct, I tell you that if you have any knowledge of the scriptures, you will understand that everything you have done has been productive of evil.

65 A third fault touches you on account of these acts of yours, a fault that is destructive of peace of mind By trying to show your superiority, the indication of a wicked woman is seen in you

66 Desirous of asserting your victory as you are, it is not myself alone whom you wish to defeat, for it is plain that you wish to win a victory over even the whole of my court.

67. By looking thus towards all these *meritorious Brahmanas*, it is clear that you wish to humiliate them all and glorify yourself.

68. Stupefied by your pride of Yoga-power that has been born of your jealousy, you have caused a union of your understanding with mine and thereby have really mingled together nectar with poison.

desire of accomplishing some object of your own or whether you have come for accomplishing the object of some other king.

72. One should never appear deceitfully before a king, nor before a Brahmana, nor before his wife when that wife is possessed of every wifely virtue. Those who appear in deceitful guise before these three very soon meet with destruction.

73. The power of kings consists in their sovereignty. The power of Brahmanas well versed in the Vedas is in the Vedas. Women hold a high power on account of their beauty and youth and blessedness.

74 These are powerful in the possession of these powers. He, therefore, who seeks to accomplish his own object should always approach these three with sincerity and open mindedness Insincerity and deceit cannot yield success.

75 You should, therefore, inform me of the order to which you belong by birth, of your learning and conduct and disposition and nature, as also of the object with which you have come here.

Bhishma said :—

76. Though chastised by the king in these unpleasant, improper, and ill-applied words, the lady Sulabha was not at all abashed.

77. After the king had said these words, the beautiful Sulabha then gave vent to the following words in reply which were more handsome than her person.

Sulabha said :—

78. O king, speech should always be free from the nine verbal faults and the nine faults of judgment. It should also, while setting forth the meaning with clearness, be possessed of the eighteen well-known merits.

79. Ambiguity, determination of the faults and merits of premises and conclusions, weighing the respective strength or weakness of those faults and merits, establishment of the conclusion, and the element of persuasiveness or otherwise that belongs to the conclusion thus arrived at,—these five characteristics belonging to the sense—form the authoritativeness of what is said.

80 Listen now to the characteristics of these requirements beginning with ambiguity, one after another, as I explain them according to the combinations.

81. When knowledge rests on difference of the objects to be known being different from one another, and when the understanding rests upon many points one after another, the combination of words is said to be sullied by ambiguity.

82 By ascertainment called Sankhya, is meant the determination, by elimination, of faults or merits, adopting tentative meanings

83. Krama,* or weighing the relative strength or weakness of the faults or merits, consists in settling the propriety of the priority or subsequence of the words used in a sentence. This is the meaning of the word Krama as held by persons who can explain sentences or texts.

84 Conclusion is the final determination after this examination of what has been said on the subjects of religion, pleasure, profit, and Liberation, in respect of what it particularly is that has been said in the text.

85. The sorrow begotten by wish or hatred multiplies itself greatly. The conduct, O king, that one follows in such a matter is called Prayojanam.

86. Take it for granted, O king, at my word, that these marks of Ambiguity and the others, when occurring together, make a complete and intelligible sentence.

87—89. The words I shall utter will have sense, be free from ambiguity, logical, free from tautology, smooth, certain, free from bombast, agreeable, or sweet, truthful, not inconsistent with the three-fold objects of life, refined not elliptical or imperfect, shorn of harshness or difficulty of comprehension, characterised by due order, not far-fetched in sense, corrected with one another as cause and effect, and each having a specific object.

90. I shall not tell you anything, actuated by desire or anger or fear or cupidity or abjectness or deceipt or shame or mercy or pride.

91. When the speaker, the hearer, and the words said, perfectly agree with one another in course of a speech, then does the sense or meaning come out very clearly.

92. When about what is to be said, the speaker does not care for the understanding of the hearer by uttering words whose meaning is understood by himself, then, however good those words may be, they cannot be comprehended by the hearer.

93 That speaker, again, who, without caring for his own meaning, uses words that are of excellent sound and sense, creates only erroneous impressions in the mind of the hearer. Such words in such matters are certainly faulty.

94. That speaker, however, who uses words that are, while expressing his own

meaning, intelligible to the hearer as well, is a true speaker. No other man deserves the name.

95. You should, therefore, O king, hear with rapt attention these words of mine, fraught with meaning and endued with wealth of sound.

96 You have asked me who I am, whose I am, whence I am coming, etc. Listen now to me, O king, with full mind, as I answer these questions of yours.

97. As lac and wood, as grains of dust and drops of water, exist mixed up when brought together, so are the existences of all creatures.

98. Sound, touch, taste, form, and scent, these, and the senses, though different in their essences, exist yet in a state of unison like lac and wood.

99. It is again well known that nobody asks any of these, saying, who are you? Each of them also has no knowledge either of itself or of the others.

100. The eye cannot see itself. The ear cannot hear itself The eye, again, cannot satisfy the functions of any of the other senses, or can any of the senses satisfy the functions of any sense except its own.

101. If all of them even combine together, even then they cannot know their own selves as dust and water mingled together cannot know each other though existing together. In order to perform their respective functions, they await the contact of external objects.

102. The eye, form, and light, form the three requisites of the action called Seeing. The same holds good about the action of the other senses and the ideas which is their result.

103. Then, again, between the functions of the senses and the ideas which are their result, the mind is an entity quite separate from the senses and is considered to have an action of its own. With its aid one distinguishes what is existent from what is non-existent for arriving at certainty.

104. With the five senses of knowledge and five senses of action, the mind makes a total of eleven. The twelfth is the Understanding. When doubt originates about what is to be known, the Understanding comes forward and sets at rest all doubts.

105. After the twelfth, Sattwa is another principle numbering the thirteenth With its aid creatures are distinguished as possessing more of it or less of it in their constitutions.

106. After this, Consciousness (of self) is an other principle It helps one to apprehence self as distinguished from what is not self.

107. Desire is the fifteenth principle, O king. The whole universe.

108 The sixteenth principle is Avidya or nescience To it are attached the seventeenth and the eighteenth principles called Nature and Manifestation.

109 Happiness and sorrow, decrepitude and death, gain and loss, the agreeable and the disagreeable,—these form the nineteenth principle and are called pairs of opposites.

110. Beyond the nineteenth principle is another, *viz*, Time, called the twentieth. Know that the births and deaths of all creatures are owing to the action of this twentieth principle.

111—12 These twenty exist together. Besides these, the five Great primary elements, and existence and non-existence, bring up the number to twenty-seven. Beyond these there are three others, named Vidi, Shukra, and Vala, that make the number thirty.

112. That in which these thirteen principles occur is said to be body.

113. Some persons regard unmanifest Nature to be the source or cause of these thirty principles. The Kanadas of gross vision consider the Manifest to be their cause.

114—115. Whether the Unmanifest or the Manifest be their cause, or whether the two be considered as their cause, or, fourthly, whether the four together be the cause, they that are conversant with spiritual science behold Nature as the cause of all creatures.

116. That Nature which is Unmanifest, becomes manifest in the form of these principles Myself, yourself, O king, and all others that are gifted with body, are the result of that Nature.

117 Embryonic conditions are due to the mixture of the vital seed and blood On account of insemination the result which first appears is called by the name of 'Kalala'

118 From 'Kalala' originates bubble. From 'Vudvuda' originates what is called 'Peshi' From 'Peshi' that stage originates in which the various limbs are seen. From this last stage appear nails and hair.

119 When the ninth month is gone, O king of Mithila, the creature takes its birth so that, its sex being known, it is called a boy or girl.

120. When the creature comes out of the womb, the form it presents is such that its nails and fingers seem to be of the color of burnished copper. The next stage is called infancy, when the form that was seen at the time of birth becomes metamorphosed.

121 From infancy youth is reached, and from youth, old age. As the creature advances from one stage into another, the form shown in the previous stage becomes changed.

122. The constituent elements of the body, which serve various functions in the general economy, undergo change every moment in every creature. Those changes, however, are so minute that they cannot be marked

123 The birth of particles, and their death, in each successive stage, cannot be marked, O king, even as one cannot mark the changes in the flame of a burning lamp.

124—125. When such is the state of the bodies of all creatures—*i e*, when what is called the body is changing continually like the rapid motion of a house of good mettle,—who then has come whence or not whence or whose is it or whose is it not, or whence does it not arise? What connection does there exist between creatures and their own bodies?

126 As fire is generated from the contact of flint with iron, or from two sticks of wood when rubbed against each other, so are creatures created from the combination of the (thirty) principles already named

127 Indeed, as you yourself see your own body in your body and as you yourself see your soul in your own soul, why is it that you do not see your own body and your own soul in the bodies and souls of others.

128 If it is true that you see an identity with yourself and others, why then did you ask me who I am and whose?

129 If it is true that you have, O king, been freed from the knowledge of duality which says—this is mine and this other is not mine—then what use is there with such questions as Who are you, whose are you, and whence do you come?

130. What marks of Liberation can be said to take place in that king who acts as others act towards enemies and allies and neutrals and in victory and truce and war?

131. What marks of Liberation are in him who do not know the true nature of the three-fold objects of life as shown in seven ways in all acts and who, on that account, is attached to that three-fold objects?

132 What marks of Liberation exist in him who cannot look impartially on the agreeable, on the weak, and the strong? Unworthy as you are of it, your pretence to Liberation should be suppressed by your counsellers.

133 This your attempt to acquire Liberation is like the use of medicine by a patient who indulges in all sorts of forbidden food and practices.

134 O chastiser of enemies, thinking of wives and other sources of attachment, one should see these in his own soul. What else can be considered as the indication of Liberation.

135. Listen now to me as I speak fully of these and certain other minute sources of attachment belonging to the four well-known acts to which you are still fettered though you profess yourself to have adopted the religion of Liberation.

136 That man who has to rule the entire world must, indeed, be a single king without a second. He is obliged to live in only a single palace.

137. In that palace he has again only one sleeping room In that room he has, again, only one bed on which at night he is to lie down.

138 Half that bed again he is obliged to give to his Queen This may serve as an example of how little the king's share is of all he is said to possess.

139 This is the case with his objects of enjoyment, with the food he eats and with the dresses he puts on He is thus attached to a very limited share of all things. He is, again, attached to the duties of rewarding and punishing.

140 The king always depends on others. He enjoys a very small share of all he is supposed to possess, and to that small share he is compelled to be attached In the matter also of peace and war, the king is not independent?

141 In the matter of women, of sports and other sorts of enjoyment, the king's inclinations are greatly limited In the matter of taking advice and in the assembly of his councillors what independence can the king be said to have?

142 When, indeed he passes orders on other men, he is said to be perfectly independent. But the moment after in the several matters of his orders his independence is limited by the very men whom he has ordered.

143. If the king wishes to sleep, he cannot satisfy his desire, resisted by those who have something to do with him. He must sleep when allowed, and while sleeping he is compelled to wake up for attending to those who have urgent business with him.

144. Bathe, touch, drink, eat, pour libations on the fire, celebrate sacrifices, speak, hear,—these are the words which kings have to hear from others and hearing them have to serve those that utter them.

145 Men come in numbers to the king and pray to him for gifts. Being, however, the protector of the general treasury, he cannot make gifts even to the most worthy.

146 If he makes gifts, the treasury becomes exhausted. If he does not, disappointed solicitors regard him inimically. He becomes vexed and as the outcome of this, misanthropy possesses his mind.

147 If many wise and heroic and rich men live together, the king's mind begins to be filled with distrust. Even when there is no cause of fear, the king fears those who always wait upon and adore him.

148 Those I have mentioned, O king, also find fault with him. See, how the king's fears may originate from even them.

149 Then again all men are kings in their own houses. All men, again, in their own houses are householders Like kings, O Janaka, all men in their own houses punish and reward.

150. Like kings others also have sons and wives and their own selves and treasuries and friends and stores In these respects the king does not differ from other men.

151 The country is ruined,—the city is burnt by fire,—the foremost of elephants is dead, at all this the king grieves like others, little thinking that these impressions are all owing to ignorance and mistake.

152 The king is seldom freed from mental sorrows caused by desire and aversion and fear. He is generally afflicted also by headaches and various other diseases.

153 The king is afflicted by all pairs of opposites. He is alarmed at everything. Indeed, beset with enemies and obstacles as kingdom is, the king, while he enjoys it, passes sleepless nights.

154. Sovereignty, therefore, is blessed with a small share of happiness. The misery with which it is full is very great. It is as unreal as burning flames fed by straw or the bubbles of froth seen on the surface of water.

155. Who is there that would like to obtain sovereignty, or having acquired sovereignty can hope to acquire tranquility? You know this kingdom and this palace as yours.

156—157. You think also this army, this treasury, and these counsellers as yours. Whose, however, in sooth are they, and whose are they not? Allies, ministers, capital, provinces, punishment, treasury, and the king,—these seven which form the limbs of a kingdom exist, depending upon one another, like three sticks standing with one another's help. The merits of each are shown by the merits of the others. Which of them can be said to be superior to the rest?

158. Some particular ones are regarded as superior to the rest when some important purpose is served through their agency. Superiority, for the time being, is said to belong to that one whose efficacy is thus seen.

159 The seven limbs already mentioned, O best of kings, and the three others, forming ten, supporting one another, are said to enjoy the kingdom like the king himself.

160. That king who is gifted with great energy and who is firmly attached to Kshatriya duties, should be satisfied with only a tenth part of the produce of the subject's field.

160 Other kings are seen to be satisfied with less than a tenth part of such produce.

161. There is no one who possessed the kingly office without some one else possessing it in the world, and there is no kingdom without a king. If there be no kingdom, there can be no virtue and if there be no virtue, whence can Liberation arise.

162. Merit of the most sacred and the highest order is associated with kings and kingdoms. By ruling a kingdom well, a king acquires the merit of a Horse sacrifice with the whole Earth given away as sacrificial gift.

163. O king of Mithila, I can mention hundreds and thousands of faults like these that belong to kings and kingdoms.

164. Then, again, when I have no real connection with even my body, how then can I be said to have any connection with the bodies of others? You cannot charge me with having tried to engender an intermixture of castes.

165 Have you heard the religion of Liberation in in all its bearings from the

lips of Panchashikha, together with its means, its methods, its practices, and its conclusion?

166 If you have prevailed over all your bonds and freed yourself from all attachments, may I ask you, O king, why you preserve your connections still with this umbrella and those other appendages of royalty.

167. I think that you have not listened to the scriptures, or, you have listened to them without any advantage, or, perhaps, you have listened to some other books looking like the scriptures.

168. It appears that you are endued with only worldly knowledge, and that like an ordinary man of the world, you are bound by the fetters of touch and wives and mansions and the like.

169 If it be true that you have been freed from all fetters, what harm have I done you by entering your body with only my Intellect?

170 The practice with Yatis is to live in uninhabited or deserted abodes. What harm then have I done to whom by entering your understanding which is indeed shorn of true knowledge?

171. I have not touched you, O king, with my hands, or arms, or feet or thighs, O sinless One, or with any other part of the body.

172 You are born in a great family You have modesty. You have foresight Whether the act has been good or bad, my entrance into your person has been a private one, concerning us two only Was it not unfair for you to proclaim that private act before all your ministers

173 All these Brahmanas deserve respect They are foremost of preceptors. You also are worthy of their respect, being their king. Doing them respect, you are entitled to receive reverence from them.

174 Thinking on all this, it was not proper for you to proclaim before these foremost of men the fact of this union between two persons of opposite sexes, if indeed, you are really acquainted with the rules of propriety about speech

175 O king of Mithila, I am living in you without touching you at all even like a drop of water on a lotus leaf that rests on it without drenching it in the least.

175 If, despite this, you still feel my touch, how can it be believed that through the instructions of the mendicant Panchashikha, your knowledge has become disassociated from the sensual objects.

176. You have, it is evident, deviated from the domestic mode of life, but you have not yet acquired Liberation that is so difficult to acquire. You live between the two, pretending that you have reached the goal of Liberation.

178. The contact of one that is liberated with another that has been so, or of Soul with Nature, cannot lead to an intermingling which you fear.

197 Only those who consider the Soul to be at one with the body, and who think the several orders and modes of life to be really different from one another, commit the mistake of supposing an intermingling to be possible. My body is different from yours. But my soul is not different from your soul. When I am able to realise this, I have not the least doubt that my understanding is really not living in yours, though I have entered into you by Yoga.

180 A pot is carried in the hand. In the pot there is milk On the milk is a fly. Though the hand and pot, the pot and milk, and the milk and the fly, exist together, yet they are all different from *each other.*

181. The pot does not assume the nature of the milk Nor does the milk partake the nature of the fly. The condition of each is independent of itself, and can never be changed by the condition of that other with which it may for the time being exist.

182 Similarly, color and practices, though they may exist together with and in a person that is liberated, do not really belong to him. How then can an intermingly of orders be possible on account of this union of myself with you

183 Then, again, I am not superior to you in color. Nor am I a Vaishya, nor a Shudra. I am, O king, of the same caste with you, born of a pure family.

184 There was a royal sage named Pradhana. It is clear that you have heard of him. I am born in his family, and my name is Sulabha

185 In the sacrifices performed by my ancestors, the foremost of the gods, viz, Indra, used to come, accompanied by Drona, Shatashringa, and Chakradwara.

186 Born in such a family, it was found that no fitting husband could be found for me. Instructed then in the religion of Liberation, I wander over the Earth alone, practising asceticism

187. I am not a hypocrite with regard to the life of Renunciation I follow, I am not a thief *that appropriates others' properties.* I am not a confuser of the practices of the

different castes I am firm in the practices of the mode of life I follow.

188 I am firm and steady in my vows I never utter any word without thinking of its fitness I did not come to you, without having thought properly, O king!

189 Having heard that your understanding has been purified by the religion of Liberation, I came here from desire of some good Indeed it was for enquiring of you about Liberation that I had come

190 I do not say so for glorifying myself and humiliating my opponents But I say it, out of sincerity only What I say is that he who is liberated never vaunts that intellectual superiority which one shows by logical discussions for the sake of victory He, on the other hand, is really liberated who devotes himself to Brahma, that sole seat of peace

191. As a person of the mendicant order lives for only one night in an empty house, similarly, I shall live for this one night in your body.

192. You have honored me with both words and other offers that are due from a host to a guest Having slept this one night in your body, O king of Mithila, which is as it were my own chamber now, to-morrow I shall go

Bhishma said —

193 Hearing these words fraught with excellent sense and with reason, king Janaka could not reply thereto.

CHAPTER CCCXXII.

(MOKSHADHARMA PARVA) — *Continued*

Yudhisthhira said —

1 How was Shuka the son of Vyasa in days of yore, won over to Renunciation? I wish to hear you recite the story. My curiosity about it is irrepressible.

2. You should, O you of Kuru's race, describe to me on the conclusions about the Unmanifest, the Manifest, and of the Truth (or Brahma) that is in, but unattached to, them, as also of the acts of the self create Narayana, as they are known to you

Bhishma said —

3 Seeing his son Shuka living fearlessly as ordinary men do in practices that are regarded innocent by them Vyasa taught him the entire Vedas and then discoursed to him one day in the following manner,

Vyasa said —

1 O son, becoming the master of your senses, do you conquer extreme cold and extreme heat, hunger and thirst, and the wind also and having controlled them, do you practise virtue

5 Do you duly observe truth and sincerity, and freedom from anger and malice, and self control and penances, and the duties of benevolence and mercy

6 Rest you on truth, firmly devoted to virtue, renouncing all sorts of insincerity and deceit. Do you support your life on the remnants of food after feeding gods and guests

7. Your body is as fickle as the froth on the surface of water The Individual Soul is sitting unattached in it as a bird on a tree The companionship of all agreeable objects is transitory Why then, O son, do you sleep in such forgetfulness?

8 Your enemies are careful and awake and ever ready (to assail you) and always watchful of their opportunity Why are you so foolish as not to know this?

9 As the days are going one after another, the period of your life is being decreased Indeed, when your life is being continually shortened, why do you not run to preceptors?

10 Only they who have no faith, set their hearts on worldly things that have the only effect of increasing flesh and blood. They do not care for the next world

11. Those men who are stupefied by erroneous understandings show a hatred for virtue The man who follows those misguided persons that have taken to devious and wrong paths is afflicted equally with them

12 They, however, who are contented, devoted to the scriptures, gifted with high souls, and possessed of great might, follow the path of virtue Do you wait upon them with respect and seek instruction from them

13 Do you act according to the instructions received from those wise men whose eyes are set upon virtue With understanding purified by such instructions and made superior, do you then control your heart which is ever ready to deviate from the right course.

14 They who always think about the present, who fearlessly consider the to-morrow as *something quite remote*,—they who do not observe any restrictions about food —are really senseless wights who fail to understand that this world is only a field of probation.

15 Going to the flight of steps formed by Virtue, do you ascend those steps one after another. At present you are like a worm which weaves its cocoon round itself and thereby coses up all means of escape.

16. Do you shun unhesitatingly, the athiest who transgresses all restraints, who is situated like a house by the side of a dreadful and encroaching current, and who seems to stand like a bamboo with its head erect in pride.

17. Do you with the raft of Yoga cross the ocean of the world those whose five senses constitute its waters, having Desire and Anger and Death for its fierce monsters, and birth for its votex.

18 Do you cross, with the raft of Virtue, the world that is affected by Death and afflicted by Decrepitude, and upon which the thunder-bolts formed by days and nights are falling incessantly.

19 When Death is seeking you at every moment, it is certain that Death may get you for his victim at any time. Whence will you get your rescue.

20 Like the she-wolf snatching away a lamb, Death snatches away one who is still engaged in acquiring wealth and still unsatisfied in the enjoyment of pleasures.

21. When you are destined to enter into the dark, do you hold up the blazing lamp of righteous understanding and whose flame has been sufficiently kept.

22 Getting by various forms one after another in the world of men, a creature acquires the status of Brahmanhood with great difficulty. You have acquired that status Do you then, O son, try to maintain it.

23 A Brahmana has not been born for the gratification of senses. On the other hand, his body, for being subjected to mortification and penances in this world so that he may enjoy peerless happiness in the next world.

24. The status of Brahmanhood is acquired by long-continued and austere penances. Having gained that status one should never waste his time in the gratification of his senses Always engaged in penances and self control and desirous of what is for your well being, do you live and act, devoted to peace and tranquility

25 The life, of every man, is like a horse. The nature of that horse unmanifest. The elements form its body. Its nature is highly subtile. Kshanas, and Trutis, and Nimeshas are the hair on its body. The twilights form its shoulder-joints. The lighted and the dark fortnights form its two equally powerful eyes. Months are its other limbs. That horse is running incessantly.

26. If your eyes be not blind, seeing then that horse continually moving forward in its invisible course, do you set your heart on virtue, after hearing what your preceptors have to say about the next world.

27. They who deviate from virtue and who act carelessly, who always show malice towards others and take to evil ways, are obliged to take bodies in the regions of Yama and suffer various afflictions on account of their various sinful deeds.

28. That king who is given to virtue and who protects and punishes the good and the wicked with discrimination, acquires the regions of the men of righteous deeds. By doing various good acts, he acquires such happiness as is faultless and as is incapable of being attained to by going through even thousands of births.

29 Dreadful dogs, crows of iron beaks, flocks of ravens and vultures and other birds, and blood-sucking worms, attacks the man who disobeys the commands of his parents and preceptors when he goes to hell after death.

30. That sinful wretch who, on account of his carelessness, transgresses the ten boundaries that have been fixed by the Self-create himself, is obliged to pass his time in great misery in the wild deserts situated in the dominions of Death.

31. That man who is sullied with cupidity, who is fond of falsehood, who always takes pleasure in deception and cheating, and who does injuries to others by practising hypocrisy and deception, has to go to deep hell and suffer great misery and afflictions for his acts of iniquity.

32. Such a man is compelled to bathe in the broad river called Vaitarani whose waters are scalding, to enter into a forest of trees whose leaves are as sharp as swords, and then to lie down on a bed of axes He has thus to pass his days in dreadful hell in great misery.

33 You see only the regions of Brahman and other gods, but you cannot see what is the highest Alas, you are ever blind also to what brings Death on its train?

34 Follow the path of Liberation. Why do you delay? A frightful terror, destructive of your happiness, is before you. Do you take prompt measures for acquiring Liberation.

35 Soon after death you are sure to be taken before Yama at his behest. For

acquiring happiness in the next world try to acquire virtue by the practice of difficult and austere vows.

36 The powerful Yama does not care for the sufferings of others, very soon takes the lives of all persons, that is, of yourself and your friends. There is none capable of resisting him.

37. Very soon the wind of Yama will blow before you Very soon will you be taken alone to that fearful presence Do you then achieve what will be for your behoof there.

38 Where now is that Death-wind which will blow before you very soon? Very soon will the points of the horizon, when that time arrives, begin to whirl before your eyes.

39 O son, soon will your Vedas disappear from you as you go helplessly into that dread presence. Do you, therefore, think of Yoga abstraction which is endued with great excellence.

40. Do you try to attain that one only treasure so that you may not have to grieve at the recollection of your pristine deeds good and bad all of which are marked by mistake

41 Decrepitude very soon weakens your body and robs you of your strength and limbs and beauty. Do you, therefore, seek that one only treasure

42 Very soon the Destroyer, having Disease as his charioteer, will with a strong hand, for taking your life pierce and break your body. Do you, therefore, practise austere penances.

43 Very soon will those terrible wolves that live within your body, attack from all sides. Do you try, therefore, to achieve acts of righteousness

44. Very soon will you, all alone, see a thick darkness, and very soon will you see golden trees on the top of the hill. Do you, therefore, hurry to achieve acts of righteousness.

45 Very soon will those evil companions and enemies of yours, (viz., the senses), dressed as friends swerve you from correct vision Do you, then, O son try to achieve that which is of the highest good.

46. Do you acquire that wealth which has no fear from either kings or thieves, and which one has not to renounce even at Death

47. Acquired by one's own deeds, that wealth has never to be distributed among partners. Each enjoys that wealth which each has acquired for himself

48. O son, give that to others by which they may be able to live in the next world. Do you also try to acquire that wealth which is indestructible and durable.

49 Do not think that you should first enjoy all sorts of pleasures and then try to acquire Liberation, for before you are satiated with enjoyment you may meet with Death Do you, in view of this, hasten to do acts of goodness.

50 Neither mother, nor son, nor relatives, nor dear friends even when begged with honors, accompany the man that dies One alone has to go to the regions of Yama

51. Only those deeds, good and bad, that one did before death follow the man who goes to the other world.

52 The gold and gems that one has acquired by good and bad means do not do any good to a man after death

53 There is no witness, of men who have gone to the next world, better than the soul, of all acts done and undone in life.

54. The Yogins when they enter the sky of their hearts, see by Yoga intelligence that the destruction of the body sets in when Individual Soul enters into the witness Chaitanya

55. Even here the god of Fire the Sun, and the Wind,—these three live in the body These, seeing as they do all the practices of one's life, become his witnesses.

56 Days and Nights,—the former marked by the virtue of showing all things and the latter marked by the virtue of concealing all things,—are running continually and touching all things Do you, therefore, satisfy the duties of your own order.

57. The road in the other world is full of many foes and of many repulsive and terrible insects and worms. Do you take care of your own acts, for only acts will accompany you along that road

58 There one has not to share his deeds with others, but every one enjoys or suffers the fruits of those acts which every one has himself performed.

59 As Apsaras and great Rishis acquires fruits of great happiness, similarly men of righteous deeds, as the fruits of their respective righteous deeds, acquire in the other world cars of transcendent brightness that go everywhere at the will of the riders.

60. Men of pure deeds and pure souls and pure birth acquire in the next

world fruits commensurate with their own righteous deeds in this life.

61. By walking along the high road formed by the duties of domesticity, men acquire happy ends by acquiring the region of Prajapati or Vrihaspati or of him of a hundred sacrifices.

62. I can give you thousands and thousands of instructions Know, however, that the powerful cleanser keeps all foolish persons in the Dark.

63. You have passed twenty-four years. You are now full twenty-five years of age. Your years are passing away. Begin now to husband virtue.

64. The Destroyer that lives within error and carelessness will very soon deprive your senses of their respective powers. Do you, before that takes place, hasten to discharge your duties, relying on your body alone.

65 When it is your duty to go along that road in which your self only shall be in front and yourself only in the rear, what need then have you with either your body or your wife and children?

66 When men have to go alone and without companions to the region of Yama, it is clear that in view of such a situation of terror, you should try to acquire that one only treasure.

67 The powerful Yama, not caring for the sufferings of others snatches away the friends and relatives of one's race by the very roots. There is no one who can resist him. Do you, therefore, seek to acquire virtue.

68 I impart to you these lessons, O son that are all at one with the scriptures I follow Do you observe them by acting according to their sense.

69. He who maintains his body by performing the duties laid down for his own order, and who makes gifts for acquiring whatever fruits may attach to such acts, becomes freed from the consequences begotten by ignorance and error.

70. The knowledge which a man of pious deeds acquires from Vedic sayings leads to omniscience That omniscience is at one with the science of the highest object of human aquisition. Instructions, given to the grateful, become beneficial.

71. The pleasure that one takes in living amidst the dwellings of men is truly a fast-binding cord. Snapping that cord, men of righteous deeds go to regions of great happiness. Wicked men, however, cannot break that fetter.

72. What use have you of riches, O son, or of relatives, or of children, since you have to die? Do you engage in seeking for your soul which is hidden in a cave. Where have all your grandfathers gone?

73 Do that to-day which you would keep for to morrow. Do that in the forenoon which you would keep for the afternoon. Death does not wait for any one, to see whether one has or has not done his task.

74. Following the body after one's death, one's relatives and kinsmen and friends return placing it on the funeral pyre. Do you unhesitatingly shun those men who are sceptics, who are destitute of mercy, and who are given to wicked ways, and do you try to seek, without listlessness or apathy, that which is for your greatest good.

76 When, therefore, the world is thus assailed by Death, do you, with your whole heart, achieve virtue, helped all the while by unswerving patience.

77. That man who is well conversant with the means of acquiring Liberation and who duly satisfies the duties of his order, certainly acquires great happiness in the next world.

78 There is no destruction for you who do not recognise death in the attainment of a different body and who do not deviate from the path of the pious He who increases the stock of virtue is truly wise He, on the other hand, who deviates from virtue is said to be a fool.

79 One who is engaged in the accomplishment of good deeds, attains to heaven and other rewards as the fruits of those acts, but he who is addicted to wicked deeds has to sink in hell.

80. Having acquired the status of humanity, so difficult of getting, that is the stepping stone to heaven, one should fix his soul on Brahma so that he may not fall away once more

81. That man whose understanding, directed to the path of heaven, does not deviate thereform, is considered by the wise as truly a man of virtue and when he dies his friends should indulge in grief.

82 That man whose understanding is not firm and which is directed to Brahma and who has attained to heaven, becomes freed from a great fear.

83 They who are born in asylums of ascetics and who die there, do not acquire much merit by abstaining all their life from enjoyments and the indulgence of desire.

84 He, however, who though possessed of objects of enjoyment renounces them and practices penances, succeeds in acquiring everything The fruits of the penances of such a man are, I think, much greater.

85. Every one had and will have in this world mothers and fathers and sons and wives, by hundreds and thousands. Who, however, were they and whose are we?

86 I am quite alone I have no one whom I may call mine. Nor do I belong to any one else, I do not see that person whose I am, nor do I see him whom I may call mine.

87. They have nothing to do with you. You have nothing to do with them. All creatures take birth according to their pristine deeds You also shall have to go hence determined by your own deeds.

88. It is seen in this world that the friends and followers of persons in affluence behave towards them with devotion. The friends and followers, however, of the poor fall away during even the life time of the poor.

89 Man commits numerous evil deeds for the sake of his wife From those evil deeds he suffers much distress both in this world and in the next.

90. The wise man sees the world of life devastated by the deeds performed by every living being Do you therefore, O son, act according to all the instructions I have delivered to you.

91. Seeing this world to be only a field of action, the man endued with true vision, should, from desire of happiness in the next world, do acts that are good.

92. Exerting his irresistible power, Time cooks all creatures, with the help of his ladle formed by months and seasons, the sun for his fire, and days and nights for his fuel, they being the witnesses of the fruits of every act done by every creature.

93 For what object is that wealth which is not given away and which is not enjoyed? For what purpose is that strength which is not used in resisting or subjugating one's enemies? For what purpose is that knowledge of the scriptures which does not move one to deeds of virtue? And for what purpose is that soul which does not control the senses and abstain from evil deeds?

Bhishma said:—

93 Having heard these wholesome words spoken by the Island-born (Vyasa), Shuka, leaving his father proceeded to seek a preceptor who could teach him the religion of liberation.

CHAPTER CCCXXIII.

(MOKSHADHARMA PARVA)—*Continued.*

Yudhisthira said —

1. "If there is any efficacy in gifts, in sacrifices, in penances well done, and in dutiful services done to preceptors and other reverend elders, do you, O grandfather, speak of the same to me."

Bhishma said —

2. "An understanding associated with evil, makes the mind fall into sin In this state one stains his deeds, and then falls into great distress.

3 Those who are of sinful deeds, have to take birth as persons of very poor circumstances They pass from famine to famine, from pain to pain, from fear to fear. They are more dead than those who are dead.

4. Possessed of affluence, persons having faith, who are self-controlled, and who are devoted to righteous deeds go from joy to joy, from heaven to heaven, from happiness to happiness.

5 The unbelievers have to pass, with groping hands, through regions full of beasts of prey and elephants and pathless tracts full of snakes and robbers and other causes of fear. What more need be said of these?

6 They, on the other hand, who have reverence for gods and guests, who are liberal, who have respect for good men, and who makes gifts in sacrifices, have for theirs the path that belongs to men of purified and subdued souls

7 Those who are not pious should not be counted among men even as grains without kennel are not counted among grains and as cockroaches are not counted among birds.

8 The acts that one does, follow him even when he runs fast Whatever acts one does, lie down with the doer when the doer lays himself down.

9 Indeed, the sins one commits, sit when the doer sits, and run when he runs The sin acts when the doer acts, and, in deed, follow the doer like his shadow.

10. Whatever the acts one does by whatever means and under whatever circumstances, are sure to be enjoyed and suffered by the doer in his next life.

11. From every side Time is always dragging all creatures, following the rule about the distance to which they are thrown

and which is commensurate with their deeds

12. As flowers and fruits, without being compelled, never allow their proper time to pass away without making their appearance, so the acts one has done in past life appear at the proper time

13 Honor and dishonor, profit and loss destruction and growth, are seen to set in No one can resist them None of them is everlasting, for it must disappear in the end.

14 The sorrows one suffers is the outcome of his deeds The happiness one enjoys originates from his deeds From the time when one lies within the mother's womb one begins to enjoy and suffer his pristine deeds

15 Whatever acts good and bad one does in childhood, youth, or old-age, one enjoys and suffer their consequences in his next life in similar ages.

16 As the calf recognises its dam even when the latter may stand among thousands of her kind, similarly the acts done by one in his past life come to him in his next life although he may live among thousands of his species.

17 As a piece of dirty cloth is whitened by being washed in water, similarly the righteous, purified by continuous exposure to the fire of fasts and penances, at last acquire eternal happiness.

18 O you of great intelligence the desires and purposes of those whose sins have been purged off by long continued penances well-performed, become fruitful

19 The path of the righteous cannot be discerned even as that of birds in the sky or that of fishes in the water.

20. There is no need of speaking ill of others, nor of reciting the instances of their failure On the other hand, one should always do what is delightful, sweet, and beneficial to his own self.'

CHAPTER CCCXXIV.

(MOKSHADHARMA PARVA)—*Continued.*

Yudhishthira said:—

1. "Tell me, O grandfather, how the great Shuka of austere penances took birth as the son of Vyasa, and how did he succeed in acquiring the highest success?

2 Upon what woman did Vyasa having asceticism for his wealth, beget that son of his? We do not know who was Shuka's mother, nor do we know anything of the birth of that great ascetic.

3 How was it that, when he was a mere boy his mind became bent to the knowledge of the subtile? Indeed, in this world no second person can be seen in whom such marks could be seen at so early an age

4 I wish to hear all this in full, O you of great intelligence I am never satiated with hearing your excellent and nectar-like words.

5, Tell me, O grandfather, in their due order, of the greatness, and the knowledge of Shuka and of his union with the (Supreme) Soul!"

Bhishma said:—

6 "The Rishis did not make merit depend upon years of decrepitude or riches or friends They said that he amongst them was great who studied the Vedas.

7. All this that you have asked has penances for its root That penance, again, O son of Pandu, originates from the subjugation of the senses.

8 Forsooth, one incurs fault by letting loose his senses It is only by controlling them that one succeeds in acquiring success.

9 The merit of a thousand Horse-sacrifices or a hundred Vajapeyas is not equal to even a sixteenth part of the merit of Yoga.

10. I shall, now, recite to you the circumstances of Shuka's birth, the fruits he acquired of his penances, and the foremost end he achieved. These are the topics which persons of uncleansed souls cannot understand.

11. Once on a time on the summit of Meru adorned with Karnikara flowers, Mahadeva sported, in company of his followers, the terrible spirits.

12 The daughter of the king of mountains, *viz*, the goddess Parvati, was also there. There near that summit, the Island-born (Vyasa) practised extraordinary austerities

13 O best of the Kurus, given to the practices of Yoga the great ascetic, withdrawn himself by Yoga into his own Soul, and engaged in concentration, practised many austerities for the sake of a son.

14 The prayer he offered to the great God was,—O powerful one, let me have a son that will have the might of Fire and Earth and Water and Wind and Ether.

15 Engaged in the austerest of penances the Island born Rishi begged of that great God, who cannot be approached by persons of impure souls, by his Yoga.

16 The powerful Vyasa remained there for a hundred years, living on air alone, engaged in worshipping many formed Mahadeva, the lord of Uma.

17—18. There were all the twice-born Rishis and royal sages and the Regents of the world and the Sadhyas along with the Vasus, and the Adityas, the Rudras, and the Sun and the Moon, and the Maruts, and the Oceans, and the Rivers, and the Ashwins, the Deities, the Gandharvas, and Narada, and Parvata, and the Gandharva Vishwavasu, and the Siddhas, and the Apsaras.

19. There Mahadeva, called also Rudra, sat, adorned with an excellent garland of of Karnikara flowers, and effulgent like the Moon with his rays.

20 In those delightful and celestial forests populous with gods and heavenly Rishis the great Rishi remained, engaged in high Yoga-contemplation, for getting a son.

21. His strength suffered no decrease, nor did he feel any pain Thereat the three worlds were much surprised.

22. While the Rishi, gifted with immeasurable energy, sat in Yoga, his matted locks, on account of his energy, were seen to blaze like flames of fire.

23 I heard of this from the illustrious Markandeya He used always to recite to me the acts of the gods.

24. It is for this that the matted locks of the great Vyasa, thus enblazed by his energy on that occasion, seem to this day to be gifted with the hue of fire

25. Pleased with such penances and such devotion, O Bharata, of the Rishi, the great God resolved to grant him his wish.

26. Smiling with pleasure the three-eyed god addressed him and said—O Island-born one, you will have a son after your heart.

27. Endued with greatness, he shall be as pure as Fire, as Wind, as Earth, as Water, and as Space.

28 He will be conscious of his being Brahma's self; his understanding and soul shall be devoted to Brahma, and he shall completely depend upon Brahma so as to be at one with it.

CHAPTER CCCXXV.

(MOKSHADHRAMA PARVA).—*Continued.*

Bhishma said:—

1. 'Having got this high boon from the great God, the son of Satyavati, was one day engaged in rubbing his sticks for making a fire.

2 While thus engaged, the illustrious Rishi, O king, saw the Apsara Ghritachi, who, on account of her energy, was then possessed of great beauty.

3. Seeing the Apsara in those woods, the illustrious Rishi Vyasa, O Yudhisthira, became suddenly possessed by desire.

4. The Apsara, seeing the Rishi's heart smitten with desire, changed herself into a she-parrot and came to that spot.

5 Although he saw the Apsara disguised in another form the desire that had arisen in the Rishi's heart spread itself over every part of his body.

6 Inviting all his patience, the ascetic tried to suppress that desire With all his efforts, however, Vyasa could not control his agitated mind On account of the inevitability of what was to take place the Rishi's heart was drawn by Ghritachi's beauty.

7 He tried his best for making a fire for suppressing his emotion, but despite all his efforts his vital seed came out.

8 That best of twice born ones, however, O king, continued to rub his stick without feeling any scruples for what had taken place From the seed that fell, was born a son to him called Shuka.

9 On account of this incident about his birth, he came to be called by the name of Shuka Indeed, it was thus that that great ascetic, that foremost of Rishis and highest of Yogins, was born from the two sticks.

10 As in a sacrifice a blazing fire spreads its effulgence all around when libations of clarified butter are poured upon it, similarly did Shuka take his birth, blazing with effulgence on account of his own energy.

11. Assuming the excellent form and hue of his father, Shuka, O son of Kuru, of purified Soul, shone like a smokeless fire.

12 O king, coming to the breast of Meru, in her own embodied form, the foremost of rivers viz, Ganga, bathed Shuka with her waters.

13 There fell from the sky, O son of Kuru, an ascetic's stick and a dark deer skin for the use, O king, of the great Shuka.

14. The Gandharvas sang repeatedly and the various clans of Apsaras danced, and celestial kettledrums of loud sound began to beat.

15. The Gandharva Vishwavasu, and Tumvuru, and Narada, and those other Gandharvas called by the names of Haha, and Huhu, eulogised the birth of Shuka

16. There the regents of the world headed by Indra, as also the go ls and the celestial and the regenerate Rishis.

17. The Wind-god poured there showers of celestial flowers.

18. The entire universe, mobile and immobile, became filled with joy.

19 The great and the highly effulgent Mahadeva, accompanied by the Goddess, and moved by affection, came there and soon after the birth of the Muni's son invested him with the sacred thread.

20. Shakra, the king of the gods, gave him, from affection, a celestial pitcher of of excellent form, and some celestial dresses.

21. Thousands of Swans and Shatapatras and cranes, and many parrots and Chasas, O Bharata, wheeled over his head.

22. Highly effulgent and intelligent Sh uka, having obtained his birth from the two sticks, continued to live there, practising many vows and fasts.

23. As soon as Shuka was born, the Vedas, with all their mysteries and all their abstracts, came for living in him, O king, even as they live in his father.

24. For all that, Shuka, selected Vrihaspati, who was a master of all the Vedas together with their branches and commentaries, for his preceptor, remembering the universal practice.

25—26. Having read all the Vedas together with all their mysteries and abstracts, as also all the histories and the science of polity, O powerful king, the great ascetic returned home, after giving his preceptor the tuition-fee. Adopting the vow of celibacy, he then began to practise the austerest penances, concentrating all his attention thereon.

27. Even in his childhood, he became an object of reverence with the gods and Rishis for his knowledge and penances.

28 The mind of the great ascetic, O king, found pleasure in the three modes of life, keeping in view, as he did, the Religion of Liberation."

CHAPTER CCCXXVI.

(MOKHARDHARMA PARVA)—*Continued.*

Bhishma said:—

1—2 "Thinking of Liberation, Shuka approached his father, and possessed as he was of humility and desirous of acquiring his highest good, he saluted his great preceptor and said,—You are well-versed in the Religion of Liberation. Do you, O illustrious one, describe it to me, so that I may enjoy supreme tranquility of mind, O powerful one.

3. Hearing these words of his son, the great Rishi said to him,—Do you study, O son, the Religion of Liberation and all the various duties of life.

4 At the command of his father, Shuka, that foremost of all righteous men, mastered all the books on Yoga, O Bharata, as also the Science of Kapila.

5—6 When Vyasa saw his son to be endued with the resplendence of the Vedas, and the energy of Brahma, and fully conversant with the Religion of Liberation, he addressed him, saying,—Go you to Janaka the king of Mithila. The king of Mithila will tell you everything for your Liberation.

7. Bearing the command of his father, O king, Shuka, proceeded to Mithila for enquiring of its king about the truth of duties and the Refuge of Liberation.

8 Before he started, his father further told him,—Do you go there by that path which ordinary human beings follow. Do not have recourse to your Yoga-power for proceeding through the skies.—At this Shuka was not at all surprised.

9 He was further told that he should proceed there with simplicity and not from desire of pleasure—Along your way do not seek for friends and wives, since friends and wives are causes of attachment to the world.

10 Although the king of Mithila is one in whose sacrifices we officiate, still you should not indulge in any feeling of superiority while living with him. You should live under his direction and in obedience to him. He will remove your doubts.

11. That king is well versed in all duties and well acquainted with the Scriptures on

Liberation. He is one for whom I officiate in sacrifices You should, unhesitatingly, do what he orders

12. Thus instructed, the pious Shuka proceeded to Mithila on foot although he was able to go through the skies over the whole Earth with her seas.

13—14. Crossing many hills and mountains, many rivers, many waters and lakes, and many woods and forests full of beasts of prey and other animals, crossing the two insular continents of Meru and Hari successively and next the continent of Himavat, he came at last to the continent known by the name of Bharata

15 Having seen many countries inhabited by Chins and Huns, the great ascetic at last reached Aryavarta.

16 *In obedience to the commands of* his father and bearing them constantly in his mind, he gradually passed along his way on the Earth like a bird passing through the air.

17. Passing through many charming towns and populous cities, he saw various kinds of wealth without waiting to observe them.

18 On his way he passed through many charming gardens and planes and many sacred waters.

19 *Before much time had* passed he reached the country of the Videhas that was protected by the virtuous and great Janaka.

20 There he saw many populous villages, and many kinds of food and drink and viands and houses of cowherds swelling with men and many herds of cattle

21 He saw many fields abounding with paddy and barley and other grain, and many lakes and waters inhabited by swans and cranes and adorned with beautiful lotuses.

22 Passing through the Videha country full of rich people, he arrived at the delightful gardens of Mithila rich with many sorts of trees.

23 Abounding with elephants and horses and cars, and peopled by men and women he passed through them without caring to see the things that were presented to his eye.

24. Bearing that caution in his mind and continually thinking of it, Shuka of cheerful soul and taking delight in internal survey only, reached Mithila at last

25. Arrived at the gate, he sent word through the guards Gifted with tranquility of mind, devoted to contemplation and Yoga, he entered the city, having obtained permission.

26 Proceeding along the principal street abounding with rich men, he reached the king's palace and entered it without any hesitation.

27 The gate-keepers prevented him with harsh words. Thereat, Shuka, without any anger, stopped and waited.

28 Neither the sun nor the long distance he had walked had tired him in the least. Neither hunger, nor thirst, nor the *exertion he had made, had weakened him.* The heat of the Sun had not scorched or pained or distressed him in any way.

29 Among those porters there was one who felt mercy for him, seeing him staying there like the midday Sun in his effulgence.

30 Adoring him in due form and saluting him properly, with joined hands he conducted him to the first chamber of the palace.

31. Seated there, Shuka, O son, *began to think of Liberation only.* Gifted with equality he considered impartially a shaded spot and one exposed to the Sun's rays.

32. Soon after, the king's minister, coming to that place with joined hands, *conducted him to the second chamber of* the palace.

33 That chamber led to a spacious garden which formed a part of the inner apartments of the palace It looked like a second Chaitraratha Beautiful pools of water were here and there at regular intervals Delightful trees, all of which were in their flowering season, were in that garden

34 Bevies of damsels, of celestial beauty were in attendance The minister led Cuka from the second chamber to that charming spot Commanding those ladies to give the ascetic a seat, the minister left him there.

35 Those well dressed damsels were of beautiful features, possessed of excellent hips, young in years clad in red dresses of *fine texture* and decked with many ornaments of burnished gold.

36 They were well skilled in sweet conversation and maddening revelry, and consummate mistresses of the arts of dancing and singing Always opening their lips with smiles, they were like the very Apsaras in beauty.

37 Well-skilled in all the acts of dalliance capable of reading the thoughts of men upon whom they wait, endued with every

accomplishment, fifty damsels, of a very high order and of easy virtue, surrounded the ascetic.

38 Presenting him with water for washing his feet, and adoring him respectfully with the offer of usual articles, they pleased him with excellent viands agreeable to the season.

39 After he had eaten, those damsels then, one after another, singly conducted him through the grounds, showing him every object of interest, O Bharata.

40. Sporting and laughing and singing, those ladies conversant with the thoughts of all men, entertained that ascetic of noble soul.

41. The pure-souled ascetic born in the fire-sticks, performing all his duties unhesitatingly, having all his senses under complete control, and a thorough master of his anger, was neither pleased nor angered at all this

42. Then those foremost of beautiful women offered him an excellent seat.

43 Washing his feet and other limbs, Shuka said his evening prayers, sat on that excellent seat, and began to think of the object for which he had come there.

44. In the first part of the night, he gave himself to Yoga. The powerful ascetic, passed the middle part of the night in sleep.

45. Very soon waking up from his sleep, he performed the necessary rites of cleansing his body, and though surrounded by those beautiful ladies, he once again devoted himself to Yoga.

46. It was in this way, O Bharata, that the son of the Island born Krishna passed the latter part of that day and the whole of that night in the mansion of king Janaka."

CHAPTER CCCXXVII

(MOKSHADHARMA PARVA)—*Continued.*

Bhishma said —

1. "The next morning, king Janaka, O Bharata, accompanied by his minister and the whole household, came to Shuka, preceded by his priest.

2 Bringing with him rich seats and various sorts of jewels and gems, and bearing the ingredients of the Arghya on his own head, the king approached the son of his reverend preceptor.

3—4 The king, taking with his own hands, from the hands of his priest, that seat adorned with many gems covered with an excellent sheet, beautiful in all its parts and dearly costly, presented it with great respect to his preceptor's son Shuka.

5 After the son of Krishna had taken his seat on it, the king adored him according to prescribed rites At first offering him water to wash his feet, he then presented him the Arghya and kine.

6—7 The ascetic accepted that worship offered with due rites and Mantras. That foremost of twice-born ones, having thus accepted the worship offered by the king, and taking the kine also that were presented to him, then saluted the king, gifted with great energy, he next enquired after the king's welfare and prosperity.

8 Indeed, O king, Shuka asked about the welfare of the king's followers and officers also Receiving Shuka's permission, Janaka sat down with all his followers.

9 Having a high soul and possessed of high birth, the king with joined hands, sat down on the bare ground and enquired after the well-being and unabated prosperity of Vyasa's son.

10. The king then asked his guest the object of his visit.

Shuka said :—

11. Blessed be you, my father told me that his client, the king of the Videhas, known all over the world by the name of Janaka, is well-versed in the Religion of Liberation.

12 He ordered me to come to him forthwith, if I had any doubts to be solved in the Religion of either Action or Renunciation. He gave me to understand that the king of Mithila would remove all my doubts

13 I have, therefore, come here at the command of my father, for the purpose of receiving instruction from you You should, O foremost of all righteous persons, instruct me!

14 What are the duties of a Brahmana, and what is the essence of those duties that have Liberation for their object. How, also, is Liberation to be acquired Is it to be acquired by the help of Knowledge or by that of Penances?

Janaka said :—

15 Hear what the Duties are of a Brahmana from the time of his birth. After his investiture O son, with the sacred thread he should give his attention to the study of the Vedas.

16 By practising penances and dutifully serving his preceptor, and observing the duties of Brahmacharyya, O powerful one, he should satisfy the debt he owes to the gods, and the Pitris, and renounce all malice.

17. Having read the Vedas with close attention, and controlled his senses, and having given his preceptor the tuition fee, he should, with the order of his preceptor, return home.

18 Coming back home, he should follow the domestic mode of life and marry a wife, confine himself to her, and live freeing himself from every sort of malice, and having established his domestic fire.

19 Living as a householder, he should procreate sons and grandsons After that, he should retire to the forest, and continue to adore the same fires and entertain guests with cordial hospitality

20. Living virtuously in the forest, he should, at last, establish his fire in his soul and freed from all pairs of opposites, and renouncing all attachments, he should pass his days in the anchorite-mode of life which is otherwise called the mode of Brahma.

Shuka said:—

21. If one acquires an understanding cleansed by study of the scriptures and true conceptions of all things, and if the heart succeeds in freeing itself permanently from the effects of all pairs of opposites is it still necessary for such a person to follow one after another, the three modes of life called Brahmacharyya, Garahastya, and Vanaprastha.

22. This is what I ask you You should tell me Indeed, O king, do tell me this according to the true meaning of the Vedas.

Janaka said —

23 It is impossible to acquire Liberation without the help of an understanding purified by the study of the scriptures and without that true conception of all things which is known by the name of Vijnana, again, without that cleansed understanding, one cannot get a Preceptor.

24. The Preceptor is the helmsman, and Knowledge is the Boat. After having got that Boat, one becomes successful Indeed, having crossed the Ocean, one may renounce both.

25. For preventing the destruction of all the worlds, and for preventing the destruction of deeds, the duties belonging to the four modes of life were practised by the wise of old

26 By renouncing acts, good and bad, according to this order of acts, one succeeds, in course of many births, in acquiring Liberation.

27 That man who, through penances, practised in many births, succeeds in acquiring purified mind and understanding, and soul, certainly becomes able to acquire Liberation in even the very first mode,

28 When, having acquired a cleansed understanding, Liberation becomes his, and on account thereof he becomes possessed of knowledge of all visible things, what desirable object is there to attain by following the three other modes of life?

29 One should always renounce faults produced by the qualities of Rajas and Tamas Following the path of Sattwa, one should see Self by Self

30 Seeing one's Self in all creatures and all creatures in one's Self, one should live like aquatic animals living in water without being drenched by it

31. He who succeeds in getting over all pairs of opposites and resisting their influence, succeeds in renouncing all attachments and acquires infinite happiness in the next world going there like a bird soaring into the sky from below.

32 Regarding it, there is a saying sung of old by king Yayati, and remembered, O sire, by all persons conversant with the Scriptures dealing with Liberation.

33 The effulgent ray exists in one's Soul and not anywhere else It exists equally in all creatures One can see it himself if his heart be given to Yoga.

34 When a person lives in such a way that another is not filled with fear on seeing him, and when a person is not himself filled with fear on seeing others, when a person ceases to cherish desire and malice, he is then said to attain to Brahma.

35 When a person ceases to cherish a sinful attitude towards all creatures in thought, word, and deed, he is then said to attain to Brahma.

36 By controlling the mind and the soul, by renouncing malice that stupefies the mind, and by throwing off desire and stupefaction, one is said to attain to Brahma

37 When a person assumes an equality of attitude about all objects of hearing and vision, as also about all living creatures, and gets over all pairs of opposites, he is then said to attain to Brahma.

38—39 When a person regards impartially praise and dispraise, gold and iron, happiness and misery, heat and cold, good and evil, the agreeable and the disagreeable, life and death, he is then said to attain to Brahma.

40. One following the duties of the mendicant order should restrain his senses and the mind like a tortoise withdrawing its outstretched limbs.

41. As a house covered with darkness, is capable of being seen with the help of a lighted lamp, similarly can the soul be seen with the help of the lamp of the understanding.

42. O foremost of intelligent persons, I see that all this knowledge that I am imparting to you, lives in you Whatever else should be known by one desirous of learning the Religion of Liberation, is already known to you

43 O regenerate Rishi, I am convinced that through the mercy of your preceptor and through the instructions you have received, you have already transcended all objects of the senses.

44. O great ascetic, through the grace of your father, I have acquired omniscience, and hence I have succeeded in knowing you.

45. Your knowledge is much greater than what you think it to be. Your perceptions, also that result from intuition, are much greater than what you think them to be. Your power also is much greater than you are conscious of.

46. Whether in consequence of your tender age, or of the doubts you have not been able to remove, or of the fear that is due to the unattainment of Liberation, you are not conscious of that Knowledge due to Intuition, although it has originated in your mind.

47. After one's doubts have been removed by persons like us, one succeeds in opening the knots of one's heart, and, then, by a righteous endeavour, one acquires, and becomes conscious of, that Knowledge.

48. As regards yourself, you are one that has already acquired knowledge. Your intelligence is steady and tranquil. You are free from covetousness. For all that, O Brahmana, one never succeeds, without endeavour in attaining to Brahma, which is the highest object of acquisition.

49 You see no difference between happiness and misery You are not covetous You have no desire for dancing and song. You have no attachments.

50 You have no attachment to friends. You have no fear in things which fill with fear. O blessed one, I see that you consider equally a lump of gold and a clod of Earth.

51 Myself and other persons endued with wisdom, see you established in the highest and indestructible path of peace.

52. O Brahmana, you discharge the duties of Brahmana and enjoy the fruit which should be his, and which is at one with the essence of the object represented by Liberation. What else have you to enquire of me?"

CHAPTER CCCXXVIII.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said.—

1. "Having heard these words of king Janaka, Shuka of purified soul and settled conclusions began to stay in his Soul by his Soul, having of course seen Self by Self.

2 His object being fulfilled he became happy and tranquil, and without further questioning Janaka, he proceeded northwards to the mountains of Himavat with the speed of the wind and like the wind.

3—4 Those mountains were full of various clans of Apsaras and echoed with many soft sounds Filled with thousands of Kinnaras and Bhringarajas, it was adorned, besides, with many Madgus and Khanjaritas and many Jivajivakas of variegated color.

5 And there were many peacocks also of gorgeous hues, uttering their shrill but melodious cries.

6 Many bevies of swans also, and many flights of gladdened coils, too, adorned the place The king of birds, *viz*, Garuda, lived on that summit constantly.

7 The four Regents of the world, the gods, and various classes of Rishis, used always to come there from desire of doing good to the world.

8 It was there that the great Vishnu had practised the severest penances for the object of getting a son

9—11. It was there that the commander-in chief of the gods named Kumara, in his younger days, disregarding the three worlds with all the inhabitants, threw down his dart piercing the Earth therewith. Throwing down his dart, Skanda, addressing the

universe, said,—If there be any person who is superior to me in might, or who holds Brahmanas to be dearer, or who can equal me in devotion to the Brahmanas and the Vedas, or who is endued with energy like me, let him draw up this dart or at least shake it!—Hearing this challenge, the three worlds became stricken with anxiety, and all creatures asked one another, saying,—who will raise this dart?

12. Vishnu saw all the gods and Asuras and Rakshasas to be greatly troubled in mind.

13 He thought of what should be done under the circumstances. Without being able to bear that challenge regarding the hurling of the dart, he directed his eyes towards Skanda, the son of the Fire-god.

14 The pure Vishnu caught hold of the burning dart with his left hand, and began to shake it.

15 When the dart was being thus shaken by the highly powerful Vishnu the whole Earth with her mountains, forests, and seas, shook with the dart.

16 Although Vishnu was fully capable to raise the dart, still he contented himself with only shaking it In this, the powerful lord only kept the honor of Skanda intact.

17 Having shaken it himself, the divine Vishnu, addressing Prahlada, said, —see the might of Kumara! None else in the universe can raise this dart.

18. Unable to bear this, Prahlada determined to raise the dart. He caught it, but was unable to shake it at all.

19. Uttering a loud cry, he dropped down on the hill-top in a swoon. Indeed, the son of Hiranyakashipu dropped down on the Earth.

20. Going towards the northern side of those grand mountains, Mahadeva, having the bull for his emblem, had practised the austerest penances.

21. The asylum where Mahadeva had practised those austerities is encompassed on all sides with a burning fire. Unapproachable by persons of impure souls, that mountain is known by the name of Aditya.

22. There is a fiery girdle all around it, for ten Yojanas in width and it is incapable of being approached by Yakshas and Rakshasas and Danavas.

23 The illustrious God of Fire, endued with mighty energy, lives there in embodied form, engaged in removing all obstacles from the side of Mahadeva of great wisdom who remained there for a thousand celestial years, standing on one foot.

24. Living on the side of that foremost of mountains, Mahadeva of great vows scorched the gods greatly.

25 At the foot of those mountains, in a retired spot, Parashara's son of great ascetic merit, *viz*, Vyasa, taught the Vedas to his disciples.

26 Those disciples were the highly blessed Sumanta, Vaishampayana, Jaimini of great wisdom, and Paila of great ascetic merit.

27. Shuka went to that charming asylum where his father, the great ascetic Vyasa, was living surrounded by his disciples.

28 Seated in his asylum, Vyasa saw his son approach like a burning fire of scattered flames, or resembling the Sun himself in effulgence.

29 As Shuka approached, he did not seem to touch the trees or the rocks of the mountain. Perfectly dissociated from all objects of the senses, and engaged in Yoga, the great ascetic came, resembling in speed an arrow shot off a bow.

30 Born on the fire sticks, Shuka approaching his father, touched his feet. With due formalities he then accosted the disciples of his father.

31. With great cheerfulness he then described in full to his father all the particulars of his conversation with king Janaka.

32 After the arrival of his powerful son, Vyasa, the son of Parashara, continued to live there on the Himavat engaged in teaching his disciples, and his son.

33 One day as he was seated, his disciples, all well-read in the Vedas, having their senses under control, and gifted with tranquil souls, sat themselves around him.

34 All of them had perfectly mastered the Vedas with their branches. All of them were observant of penances. With joined hands they addressed their preceptor in the following words.

The disciples said.—

35. We have, through your favour, been endued with great energy. Our fame, also, has spread There is one favour that we pray you to grant us.

36 Hearing these words of theirs, the twice-born Rishi answered them, saying — Ye sons, tell me what that boon is which you want me grant you.

37—38. Hearing this answer of their preceptor, the disciples became filled with joy. Bending their heads once more low

to their preceptor, and joining their hands, all of them simultaneously, said, O king, these excellent words —If our preceptor has been *gratified with us, then,* O best of sages, we are sure to be successful.

39 We all solicit you, O great Rishi, to grant us a boon. Do you show us favour. Let no sixth disciple succeed in acquiring fame.

40. We are four. Our preceptor's son forms the fifth Let the Vedas shine in only its five! This is the boon that we pray for.

41—42. Hearing these words of his disciples, Vyasa, the son of Parashara, endued with great intelligence, well conversant with the meanings of the Vedas, endued with a pious soul, and always engaged in thinking of objects that grant benefits on a person in the next world, said to his disciples these righteous words, fraught with great benefit —The Vedas should always be given to him, who is a Brahmana, or to him who is desirous of listening to Vedic instructions, by him who *eagerly wishes to acquire a residence in* the region of Brahman.

43. Do ye multiply. Let the Vedas spread. The Vedas should never be given to one who has not formally become a disciple. Nor should they be given to one who does not observe good vows Nor should they be given for living in one who is of one impure soul.

44 These should be known as the proper accomplishments of persons who can be *accepted* as disciples No science should be given to one without a proper examination of one's character.

45. As pure gold is tested by heat, cutting, and rubbing, similarly disciples should be tested by their birth and accomplishments.

46 Ye should never give disciples tasks *to which they should not be set, or* tasks which are full of dangers One's knowledge is always proportionate to his understanding and diligence in study.

47. Let all disciples master all difficulties, and let all of them be crowned with success Ye are competent to expound the scriptures to persons of all the castes. Only ye should, while delivering instructions address a Brahmana, first of all.

48. These are the rules about the study of the Vedas. This again is considered as a high task The Vedas were created by the Self create for the purpose of pleasing the gods therewith.

49 That man who, through stupefaction of intellect, speaks ill of a Brahmana well-read in the Vedas, is certain to meet with humiliation on account of such evil-speaking.

50. He who, disregarding all rules of virtue, seeks knowledge, and he who, disregarding the rules of virtue, communicates knowledge, both of them fall off and instead of that love which should exist between preceptor and disciple, such questioning and such communication are sure to create distrust and suspicion.

51. I have now told you everything about the way in which the Vedas should be studied and taught. Ye should treat your disciples thus, remembering these instructions."

CHAPTER CCCXXIX.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said:—

1. "Hearing these words of their preceptor, Vyasa's disciples filled with great energy, became filled with joy and embraced one another.

2 Addressing one another, they said,—We will remember and act according to what has been said by our illustrious preceptor in view of our future well-being.

3—4 Having said this to one another with gladdened hearts, the disciples of Vyasa, who *were consummate masters of* words, once more addressed their preceptor and said,—If it pleases you, O powerful one, we wish to get down from this mountain to the Earth, O great ascetic, for the object of sub-dividing the Vedas.

5—6 Hearing these words of his disciples, the powerful son of Parashara replied them in these *wholesome* words which were fraught, besides, with virtue and profit,—You may go to the Earth or to the regions of the gods as ye like. You should always be careful, for the Vedas are such that they are always liable to be misunderstood.

7. Permitted by their *preceptor* of truthful speech, the disciples left him after going round him and bowing their heads to him

8 Descending upon the Earth they celebrated the Agnishtoma and other sacrifices, and they began to officiate at the sacrifices of Brahmanas and Kshatriyas and Vaishyas.

9 Happily spending their days in the *domestic mode of life,* they were treated by the Brahmanas with great reverence.

Possessed of great fame and prosperity, they were engaged in teaching and officiating in sacrifices.

10. After his disciples had departed, Vyasa remained in his hermitage, with only his son in his company. Passing his days in anxious thoughtfulness, the great Rishi, endued with wisdom, kept silent, sitting in a retired corner of the asylum.

11. At that time Narada of great ascetic merit came there for seeing Vyasa, and addressing him, said these words of sweet sound

Narada said:—

12. O twice-born Rishi of Vashistha's family, why are Vedic sounds silent now? Why are you sitting silent and alone, engaged in meditation like one engrossed in thought?

13 Alas, destitute of Vedic sound, this mountain has lost its beauty, as the Moon shorn of splendour when possessed by Rahu or covered with dust.

Vyasa, the best of all persons knowing duties and firmly devoted to Vedic recitation, became filled with joy and answered Narada, saying,—So be it.

23. With his son Shuka, he began to recite the Vedas in a loud sweet voice, observing all the rules of orthoepy and, as it were, filling the three worlds with that sound.

24. One day as father and son, who knew well the ordinances of duties, were engaged in reciting the Vedas, a violent wind arose as if moved by the gales that blow on the bosom of the ocean.

25. Understanding from this incident that the hour was not suited to sacred recitation, Vyasa immediately ordered his son to stop the recitation. Shuka, thus forbidden by his father, became filled with curiosity.

26 He asked his father saying,—O twice-born one, whence is this Wind? You should tell me everything about the conduct of the Wind.

2. Seeing the celestial Rishi Narada arrived at his asylum, Shuka adored him by offering him the Arghya according to the rites laid down in the Vedas.

3 Pleased with the honors conferred upon him, Narada addressed Shuka, saying.—Tell me, O foremost of pious men, how, O dear child, may I accomplished what is for your highest good

4. Hearing these words of Narada, Shuka said to him, O Bharata, these words —You should instruct me about what may be beneficial to me!

Narada said :—

5. In days of yore the illustrious Sanatkumara had said these words to certain Rishis of purified souls who had gone to him for enquiring after the truth

6 There is no eye like that of knowledge There is no penance like the practice of truth. There is no sorrow like attachment There is no happiness like renunciation.

7 Abstention from sinful deeds, steady practice of virtue, good conduct, the due observance of all religious duties,—these form the highest good

8 Having acquired the status of humanity which is mixed with sorrow, he who becomes attached to it, becomes stupefied such a man never succeeds in freeing himself from sorrow Attachment is a mark of sorrow.

9 The understanding of a person who is attached to earthly object becomes more and more entangled in the net of stupefaction The man who becomes entangled in the net of stupefaction comes by sorrow both in this world and in the next

10 One should, by every means in his power control both desire and anger if one tries to acquire what is for his good Those two originate for only destroying his good

11 One should always protect his penances from anger and his prosperity from pride. One should always protect his knowledge from honor and dishonor, and his soul from error.

12 Mercy is the highest virtue Forgiveness is the highest power The knowledge of self is the highest knowledge. There is nothing higher than truth.

13 It is always meet to speak the truth. It is better again to speak what is wholesome than to speak what is true I hold that that is truth which is filled with the greatest benefit to all creatures

14. That man is said to be truly learned and truly endued with wisdom who renounces every act, who never indulges in hope, who is perfectly dissociated from all worldly surroundings, and who has renounced everything that belongs to the world.

15—16 That person who, without being attached thereto, enjoys all objects of sense with the help of senses which are completely under his control, who is endued with a tranquil soul, who is never moved by joy or sorrow, who is engaged in Yoga-meditation, who lives with the gods presiding over his senses and dissociated also from them, and who, though gifted with a body, never considers himself as identifiable with it, becomes liberated and very soon acquires what is his highest good.

17 One who never sees others, never touches others, never talks with others, soon, O ascetic, acquires what is for his highest good.

18 One should not injure any creature. On the other hand, one should treat with friendliness to all Having acquired the status of humanity, one should never treat inimically to any one.

19 A perfect disregard for all (worldly) things, perfect contentment, abandonment of hope of every sort, and patience,—these form the highest good of one who has governed his senses and acquired a knowledge of self.

20. Renouncing all attachments O child, do you master all your senses and thereby acquire happiness both in this world and in the next.

21. They who are free from cupidity have never to suffer any sorrow One should, therefore, renounce all cupidity from one's soul By renouncing cupidity, O amiable and blessed one, you will be able to liberate yourself from sorrow and pain.

22 One who wishes to conquer that which is unconquerable should live giving himself up to penances, to self-control, to taciturnity, to a subjugation of the soul Such a person should live in the midst of attachments without being attached thereto.

23 That Brahmana who lives in the midst of attachments without being attached to them and who always lives in seclusion, very soon acquired the highest happiness.

24 That man who lives alone in happiness in the midst of creatures who are seen to find pleasure in leading lives of sexual union, should be known to be a person

whose thirst has been satisfied by knowledge. It is well known that that man whose thirst has been satisfied by knowledge has never to grieve.

25 One acquires the status of the god by means of good deeds, the status of humanity by means of acts which are good and bad, while by acts which are purely wicked, one helplessly falls down among the lower animals.

26 Always attacked by sorrow and decrepitude and death, a living creature is being cooked in this world Do you not know it?

27 You generally consider that to be beneficial which is really injurious, that to be certain which is really uncertain, and that to be desirable and good which is undesirable and not good Alas, why do you not form a correct apprehension of these?

28 Like a silkworm that covers itself in its own cocoon you are continually covering yourself in a cocoon made of your own numberless deeds born of stupefaction and mistake Alas, why do you not form a correct apprehension of your situation?

29 No need of attaching yourself to earthly objects Attachment to earthly objects produces evil The silk-worm that forms a cocoon round itself is at last destroyed by its own deed

30. Those persons who become attached to sons and wives and relatives meet with destruction in the end, as wild elephants sunk in the mire of a lake are by and by weakened till overtaken by Death

31. See, all creatures that allow themselves to be dragged by the net of affection become subject to great grief as fishes on land, dragged thereto by means of large nets

32 Relatives, sons wives the body itself, and all properties amassed with care, are unsubstantial and of no use in the next world. Only acts, good and bad, that one does, follow him to the other world.

33 When it is certain that you shall have to go helplessly to the other world leaving behind all these things alas, why do you then allow yourself to be attached to such worthless unsubstantial things, without attending to what forms your real and durable wealth?

34. The path which you shall have to pass through is without resting places of any sort. There is no support along that way which one may catch for maintaining oneself The country through which it passes is unknown and undiscovered It is, again, covered with thick darkness Alas, how will you go along that way without being supplied with the necessary expenses?

35 When you shall go along that road, nobody will follow you Only your deeds, good and bad, will follow you when you shall leave this world for the next.

36 One seeks the real object by means of learning, acts, purity and great knowledge When that foremost of objects is acquired, one becomes liberated.

37. The desire that one feels for living in the midst of human dwellings is like a binding fetter They that are of good deeds succeed in snapping that fetter and freeing themselves Only men of wicked deeds do not succeed in breaking them.

38—39 The river of life is dreadful. Personal beauty or form forms its banks. The mind is the speed of its current. Touch forms its island. Taste forms its current Scent is its mire. Sound is its waters That particular part of it which leads towards heaven is beset with great difficulties Body is the boat by which one must cross that river. Forgiveness is the oar by which it is to be moved. Truth is the ballast that keeps that boat steady. The practice of virtue is the rope that is to be put to the mast for dragging that boat along difficult waters Charity or gift forms the wind that moves the sails of that boat. Gifted with swift speed, it is with that boat that one must cross the river of life.

40 Renounce both virtue and vice, and truth and falsehood Having renounced truth and falsehood do you cast off that by which these are to be shaken off.

41. By casting off all purpose, do you renounce virtue, do you cast off sin also by renouncing all desire With the help of the understanding, do you renounce truth and falsehood, and, at last, do you renounce the understanding itself by knowledge of the highest subject.

42—43 Do you renounce this body having bones for its pillars, sinews for its binding strings and cords, flesh and blood for its outer plaster, the skin for its outer case, full of urine and fæces and, therefore, sending forth a bad smell, exposed to the attacks of decrepitude and sorrow; forming the seat of disease and weakened by pain; predominated by the quality of Darkness, not permanent or durable, and which serves as the habitation of the indwelling creature.

44 This entire universe of matter, and that which is called Mahat or Buddhi, are formed of great elements. That which is

called Mahat is due to the action of the Supreme.

45. The five senses, the three qualities of Tamas, Sattwa, and Rajas,—these make up seventeen.

46 These seventeen, which are known by the name of the Unmanifest, with all those that are called Manifest, *viz*, the five objects of the five senses, with Consciousness and the Understanding, constitute the well-known twenty-four.

47. When endued with those twenty-four possessions, one comes to be called by the name of Jiva or Individual Soul.

48 He who knows the three fold objects as also happiness and sorrow and life and death, truly and in all their details, is said to know growth and decay. All objects of knowledge, should be known by and by.

49 All objects that are perceived by the senses are called Manifest. Whatever objects are above the senses and are apprehended by means only of their marks are said to be Unmanifest.

50. By controlling the senses, one acquires great gratification, like a thirsty and parched traveller at a sweet shower of rain. Having restrained the senses one sees one's soul spread out for embracing all objects, and all objects in one's soul

51. Having its roots in knowledge, the power is never lost of the man who (thus) sees the Supreme in his soul,—of the man, who always sees all creatures in all conditions.

52. He who, by the help of knowledge, gets over all sorts of pain begotten of mistake stupefaction, never catches any evil by coming into contact with all creatures.

53—55. Such a man his understanding being fully shown, never finds fault with the course of conduct that prevails in the world. One conversant with Liberation says that the Supreme Soul is without beginning and without end, that it takes birth as all creatures, that it resides in the Individual Soul; that it is inactive, and without form Only that man who meets with grief on account of his own misdeeds, kills numerous creatures for the purpose of preventing that grief. On account of such sacrifices, the performers have to go through re-births and have necessarily to perform numberless deeds on all side.

56. Such a man, blinded by mistake, and considering that to be happiness which is really a source of grief, is continually rendered unhappy like a sick person who eats bad food

57. Such a man is pressed and grinded by his deeds like any substance that is churned. Fettered by his deeds he obtains re-birth, the order of his life being determined by the character of his deeds

58. Suffering many kinds of torture, he passes through a repeated round of re-births like a wheel that turns ceaselessly. You have, however, snapped asunder all your fetters. You abstain from all deeds.

59 Possessed of omniscience and the master of all things, may you be successful, and do you become freed from all existent objects Through subjugation of their senses and the power of their penances, many persons, having destroyed the fetters of action, acquired great success and uninterrupted happiness.

CHAPTER CCCXXXI.

(MOKSHADHARMA PARVA).—*Continued.*

Narada said:—

1 By listening to such sacred scriptures, as bring about tranquility, as remove grief, and as yield happiness, one acquires (a pure) understanding, and, having acquired it, obtains to great happiness.

2 A thousand causes of sorrow, a hundred causes of fear, from day to day, attack one who is shorn of understanding but not one who is endued with wisdom and learning.

3 Do you, therefore, listen to some old narratives as I recount them to you, for the object of removing your sorrow If one can subjugate his understanding, he is sure to acquire happiness

4 By accession of what is undesirable and dissociation from what is agreeable, only men of little intelligence yield to mental sorrow.

5 When things are passed, one should not grieve, thinking of their merits He who thinks of such past things with affection can never liberate himself.

6. One should always try to find out the faults of those things to which one becomes attached. One should always consider such things to be fraught with much evil. By doing so, one should soon free him therefrom.

7. The man who grieves for what is past, cannot acquire either riches or religious merit or fame What exists no longer cannot be acquired. When such things go away, they do not return

8 Creatures sometimes acquire and sometimes lose earthly objects. No man in this world can be grieved by all the events that befall him.

9 Dead or lost, he who grieves for what is gone only gets sorrow for sorrow. Instead of one sorrow, he gets two.

10 Those men who, seeing the course of life and death in the world with the help of their intelligence, do not shed tears, are said to see properly. Such persons have never to shed tears.

11. When any such calamity comes, which creates either their physical or mental grief, as is incapable of being prevented by even his best endeavours, one should cease to think on it with sorrow.

12 Not to think of it is the penacea for sorrow. By thinking of it, one can never remove it, on the other hand, by thinking upon sorrow, one only increases it

13 Mental sorrow should be destroyed by wisdom, while physical sorrow should be removed by medicines This is the power of knowledge. One should not, in such matters, act like men of little understandings.

14 Youth, beauty, life, hoarded riches, health, association with those that are loved, these all are fickle. One endued with wisdom should never covet them.

15 One should not lament individually for a sorrowful incident that concerns an entire community. Instead of indulgence in grief when it comes, one should try to avert it and apply a remedy as soon as he finds the opportunity for doing it.

16 There is no doubt that in this life misery is much greater than that of happiness. There is no doubt in this that all men show attachment for objects of the senses and that death is considered as disaggreeable.

17. That man who renounces both joy and sorrow, is said to attain to Brahma. When such a man dies, men of wisdom never indulge in any grief for him.

18 There is pain in spending wealth there is pain in protecting it There is pain in acquiring it. Hence, when one's wealth is lost, he should not grieve for it

19 Men of little understandings, in their efforts to acquire different grades of wealth, lose their contentment and at last die broken-hearted Wise men, however, are always contented

20 All combinations are sure to end in dissolution All things that are high are destined to fall down and become low. Union is sure to end in disunion, and life is certain to end in death.

21. Thirst can never be satiated. Contentment is the greatest happiness Hence, wise men regard contentment as the most valuable wealth.

22. One's lease of life is running continually. It stops not in its course for even a single moment. When one's body itself is not durable what other thing is there which one should consider as durable?

23 Those persons who, meditating on the nature of all creatures and, concluding that it is beyond the grasp of the mind, direct their attention to the highest path, and, starting, acquire a fair progress in it, have not to indulge in sorrow.

24. Like a tiger seizing and running away with its prey, Death seizes and runs away with the man, who is engaged in such occupation and which is still not satiated with objects of desire and enjoyment

25 One should always try to liberate himself from sorrow. One should try to remove sorrow by beginning his work with cheerfulness, that is without indulging in sorrow, having freed himself from a particular sorrow, one should act in such a way as to keep sorrow at a distance by abstaining from all shortcomings of conduct.

26 The rich and the poor alike find nothing in sound and touch and form and scent and taste, after the immediate enjoyment thereof.

27 Before union, creatures never suffer sorrow Hence, one who has not deviated from his original nature, never grieves when that union comes to an end.

28 One should control his sexual appetite and the stomach with the help of patience One should protect his hands and feet with the help of the eye. One's eyes and ears and the other senses should be protected by the mind One's mind and speech should be governed with the help of wisdom

29 Renouncing love and affection for persons that are known as well as for those that are unknown, one should act with humility Such a person is said to be endued with wisdom, and such a one surely finds happiness.

30. That man who is pleased with his own Soul, who is given to Yoga, who depends upon nothing out of self, who is without cupidity, and who acts without the help of anything but his self, succeeds in acquiring happiness.

CHAPTER CCCXXXII.

(MOKHADHARMA PARVA).—*Continued.*

Narada said.—

1. When the changes of happiness and sorrow appear or disappear, they cannot be prevented by either wisdom or policy or exertion.

2 Without suffering himself to deviate from his true nature, one should try his best for protecting his own Self He who makes such care and exertion, has never to perish. Considering Self as something dear, one should always try to rescue himself from decrepitude death, and disease

3 Mental and physical ailments afflict the body, like keen-pointed arrows discharged from the bow by a strong bowman.

4. The body of a person who is tortured by thirst, who is moved by agony, who is perfectly helpless, and that is desirous of prolonging his life, is dragged towards destruction.

5 Days and nights are continually running, carrying away in their current the periods of life of all human beings Like currents of rivers, these flow ceaselessly without ever returning.

6 The continued succession of the lighted and the dark fortnights is destroyed all mortal creatures without stopping for even a moment in this work.

7 Rising and setting day after day, the Sun, who is himself undecaying is perpetually cooking the joys and sorrows of all men.

8. The nights are continually going away, taking with them the good and bad incidents that befall man, that depend on destiny, and that are unexpected by him.

9. If the fruits of man's deeds were not dependent on other circumstances, then one would acquire whatever object he would long for

10 Even men of controlled senses, of cleverness, and of intelligence if destitute of acts, never succeed in acquiring any fruits.

11. Others, though shorn of intelligence and accomplishments of any sort, and who are really the lowest of men are seen, even when they do not wish for success, to be crowned with the fruition of all their desires.

12 Some one else, who is always ready to injure all creatures, and who is engaged in imposing on all the world, is seen to languish in happiness.

13. Some one who sits idly, acquires great prosperity, while another, by working earnestly, is seen to miss desirable fruits almost within his reach.

14 Do you ascribe it as one of the faults of man? The seminal fluid, originating in one's nature from sight of one person, goes to another person.

15 When given to the womb, it sometimes produces an embryo and sometimes fails When sexual intercourse fails, it resembles a mango tree that puts forth a great many flowers without, however, producing a single fruit.

16 As regards some men who are desirous of having offspring and who, for the fruition of their object, work earnestly, they fail to procreate an embryo in the womb.

17. Some person, again, who fears the birth of an embryo as one fears a snake of deadly poison, finds, a long lived son born to him and who seems to be his own self return to the stages through which he has passed

18 Many persons with strong desire for children and cheerless on that account, after sacrificing to many gods and practising severe austerities, at last beget children, duly borne for ten long months, that prove to be veritable wretches of their race.

19 Others, who have been obtained by virtue of such blessed rites and observances, at once acquires riches and grain and various other sources of enjoyment acquired and accumulated by their forefathers.

20 In an act of sexual intercourse, when two persons of opposite sexes come into contact with one another, the embryo takes birth in the womb, like a calamity attacking the mother.

21 Very soon after the suspension of the vital airs, other physical forms possess that embodied creature whose gross body has been destroyed but whose deeds have all been performed with that gross body, made of flesh and phlegm.

22 Upon the destruction of the body, another body which is as much destructible as the one which is destroyed, is kept ready for the burnt and destroyed creature even as one boat goes to another for transferring to itself the passengers of the other.

23 By sexual intercourse, a drop of the seminal fluid that is inanimate, is cast into the womb I ask you through whose or what care is the embryo kept alive?

24. That part of the body into which the food that is eaten goes and where it is digested, is the place where the embryo lives, but it is not digested there.

25. In the womb, amid urine and fæces, one's sojourn is governed by Nature The born creature is not free in the matter of residence therein or escape therefrom. In fact, in these respects, he is perfectly helpless.

26 Some embryos fall from the womb Some come out alive While as regards some they are destroyed in the womb, after being quickened with life, on account of some other bodies being ready for them.

27. That man who, in an act of sexual intercourse, injects the seminal fluid, obtains from it a son or daughter. The offspring thus obtained, when the time comes, takes part in a similar act of sexual intercourse.

28. When the lease of a person's life ends, the five primal elements of his body attain to the seventh and the ninth stages and they cease to be. The person, however, suffers no change.

29 Forsooth, when persons are attacked by diseases as little animals assailed by hunters, they then lose the power of rising up and moving about.

30. If when men are attacked by diseases, they wish to spend even immense riches, physicians with their best efforts fail to lessen their sufferings

31. Even physicians, who are well-skilled and expert in their science and well-equipt with excellent medicines, are themselves attacked by disease like animals assailed by hunters

32 Even if men drink many astringents and various sorts of medicated ghee, they are seen to be broken by decrepitude like trees by stong elephants.

33 When animals and birds and beasts of prey and poor men are attacked by diseases, who treats them with medicines? Indeed, these are not seen to be ill.

34. Like larger animals attacking smaller ones, diseases are seen to attack even dreadful kings of fierce energy and invincible prowess.

35 All men, deprived of the power of even uttering cries of pain, and overwhelmed by error and grief, are seen to be carried away along the dreadful current into which they have been thrown.

36. Embodied creatures, even when trying to conquer nature, are unable to conquer it with the help of wealth, of sovereign power, or of the austerest penances.

37 If all attempts men make were successful then men would never die, would never be subject to decrepitude, would never meet with any disagreeable thing, and lastly would have all their wishes fructified.

38. All men desire to acquire gradual superiority of position. To satisfy this wish they try their very best. The result, however, does not agree with their wish.

39 Even men who are perfectly careful, who are honest, and brave and endued with prowess, are seen to worship men intoxicated with the pride of wealth and with even alcoholic stimulants.

40. Some men are seen whose calamities vanish before even these are seen by them. Others there are who are seen to possess no riches but who are free from misery of every sort.

41. A great disparity is seen about the fruits that wait upon conjunctions of acts. Some are seen to carry vehicles on their shoulders, while some are seen to ride on them.

42. All men are desirous of riches and prosperity. A few only have cars dragged in their processions Some there are who cannot get a single wife when their first married ones are dead, while others have hundreds of wives

43 Misery and happiness are the two things which exist side by side. Men have either misery or happiness. See this is a subject of wonder! Do not, however, allow yourself to be stupefied by error at such a sight.

44 Renounce both virtue and sin! Renounce also truth and falsehood! Having renounced both truth and falsehood, do you then cast off that with whose help you shall cast off the former.

45 O best of Rishis, I have now told you what is a great mystery! With the help of such instructions, the gods succeeded in leaving the Earth for becoming the dwellers of heaven.

46 Hearing these words of Narada, Shuka, gifted with great intelligence and possessed of tranquillity of mind, reflected upon the drift of the instructions he received, but could not determine any thing.

47. He understood that one suffers great misery on account of children and wives; that one has to work hard for the acquisition of science and Vedic lore. He, there-

fore, asked himself, saying,—What is that situation which is eternal and which is free from all sorts of misery but in which there is great prosperity?

48 Thinking for a moment upon the course ordained for him, Shuka, who was well acquainted with the beginning and the end of all duties, determined to attain to the highest end which is full of happiness.

49 He questioned himself, saying,—How shall I, cutting off all attachments and becoming perfectly free, acquire that excellent end? How, indeed, shall I acquire that excellent situation whence there is no return into the ocean of various sorts of birth.

50 I wish to come by that condition of existence whence there is no return! Renouncing all kinds of attachments, arrived at certainty by mental retrospection, I shall acquire that end

51. I shall acquire that situation in which your Soul will have tranquillity, and when I shall be able to live for good without being subject to decrepitude or change.

52. It is, however, certain that that high end cannot be acquired without the help of Yoga. One who has acquired the state of perfect knowledge and enlightenment never comes by low attachments through deeds.

53 I shall, therefore, have recourse to Yoga, and renouncing this body which is my present residence, I shall change myself into a wind and enter that mass of effulgence which is represented by the sun.

54. When Individual Soul enters that mass of effulgence, he no longer suffers like Shoma who, with the gods upon the exhaustion of merit, drops down on the Earth and having once more acquired sufficient merit returns to heaven

55. The Moon is always seen to decrease and once more increase. Seeing this decrease and increase that go on repeatedly, I do not wish to have a form of existence in which there are such changes.

56 The Sun warms all the worlds by means of his rays. His disc never suffers any diminution Remaining unchanged, he drinks energy from all things. Hence, I wish to go into the Sun of blazing effulgence.

57 There I shall live, invincible by all, and in my inner soul freed from all fear, having renounced this body of mine in the solar region

58—59 I shall enter with the great [illegible] is the unbearable energy of the Sun. I declare [to all creatures], these trees, these elephants, these mountains, the Earth herself, the several cardinal points, the sky, the gods, the Danavas, the Gandharvas, the Pishachas, Uragas, and the Rakshasas, that I shall enter all creatures in the world.

60. Let all the gods with the Rishis, witness my Yoga power to-day.—Having said these words, Shuka, informed the illustrious Narada of his intention.

61 Obtaining Narada's permission, Shuka then went to where his father was. Arrived before him, the great Muni, viz., the great and Island-born Krishna, Shuka circumambulated him, and addressed him the usual enquiries.

62 Hearing of Shuka's intention, the great Rishi became highly pleased Addressing him the great Rishi said,—O son, O dear son, do you stay here to day so that I may see you for some time for gratifying my eyes.

63 Suka, however, paid no heed to that request Freed from affection and all doubt, he began to think only of Liberation, and set his heart on the journey.

64 "Leaving his father, that foremost of Rishis then went to the spacious breast, of Kailasa which was inhabited by numbers of ascetics crowned with success."

CHAPTER CCCXXXIII.

(MOKSHADHARMA PARVA)—*Continued.*

Bhishma said:—

1 "Having got upon the summit of the mountain, O Bharata, the son of Vyasa sat down upon a level place free from blades of grass and secluded

2 According to the direction of the scriptures and to the ordinances laid down, that ascetic, who knew the successive processes of Yoga, held his soul first in one place and then in another, beginning from his feet and proceeding through all the limbs.

3. Then when the Sun, had not risen long, Shuka sat, with his face turned towards the East, and hands and feet drawn in an humble posture.

4. In that spot where the intelligent son of Vyasa sat prepared to practise Yoga, there were no flocks of birds, no sound, and no sight that was repulsive or fearful.

5 He then saw his own Soul freed from all attachments. Seeing that highest of all things, he laughed in joy.

6 He once more set himself to Yoga for acquiring the path of Liberation. Becoming the great master of Yoga he got over the element of ether.

7 He then went round the celestial Rishi Narada, and informed him of the fact of his having begun to practise the highest Yoga.

Shuka said:—

8. I have succeeded in seeing the path (of Emancipation). I have addressed myself to it Blessed be you, O you having penances for your wealth I shall through your favour, O you of great splendour, acquire an end that is highly desirable.

Bhishma said,—

9 Having received the order of Narada, Shuka the son of the Island born Vyasa saluted the celestial Rishi and once more set himself to Yoga and entered the element of ether.

10. Ascending then from the breast of the Kailasa mountain, he soared into the sky. Capable of passing through the sky, the blessed Shuka of fixed conclusion, then made himself at one with the element of Wind.

11. As that foremost of twice-born ones, effulgent like Garuda, was passing through the skies with the speed of the wind or thought, all creatures directed their eyes towards him.

12. Gifted with the splendour of fire or the Sun, Shuka then considered the three worlds as one Brahma, and went along that lengthy path.

13 Indeed, all creatures, mobile and immobile, cast their eyes upon him as he went with rapt attention, and a tranquil and fearless soul.

14. All creatures, according to the ordinance and according to their power, adored him with respect. The celestials poured showers of celestial flowers upon him.

15. Seeing him, all the tribes of Apsaras and Gandharvas became filled with wonder. The Rishis also, that were crowned with success, became equally surprised.

16. And they asked themselves,—Who is this one who has acquired success by his penances? With looks withdrawn from his own body but turned upwards, he is delighting us all with his glances.

17. Of highly righteous soul and celebrated throughout the three worlds, Shuka went silently, his face turned towards the East and look directed towards the Sun. As he went, along he seemed to fill the entire sky with an all-pervading noise.

18. Seeing him coming in that way, all the tribes of the Apsaras, struck with fear O king, became filled with surprise.

19 Headed by Panchachuda and others, they looked at Shuka with eyes expanded by surprize And they asked one another, saying,—What god is this one who has acquired such a high end? Forsooth, he comes here, freed from all attachments and desire.

20 Shuka then went to the Malaya mountains where Urvashi and Purvachitti used to always live.

21—22 Both of them, seeing the energy of the son of the great twice born Rishi, became filled with wonder And they said, —Wonderful is this concentration of attention of a twice born youth who was accustomed to the recitation and study of the Vedas! Soon will he pass through the entire sky like the Moon It was by dutiful service and humble ministrations towards his father that he gained this excellent understanding.

23 He is firmly devoted his father, endued with austere penances, and is very much loved by his father. Alas, why has he been dismissed by his inattentive father to go along a way whence no one returns

24—25. Hearing these words of Urvashi, and attending to their meaning, Shuka, that foremost of all persons conversant with duties, looked on all sides, and once more saw the entire sky, the whole Earth with her mountains and waters and forests, and also all the lakes and rivers.

26 All the gods also, of both sexes, joining their hands, paid respect to the son of the Island born Rishi and looked at him with wonder and reverence.

27—28. Shuka, addressing all of them, that foremost of all pious men, said these words,—If my father follow me and repeatedly call after me by my name, do all of you in a body return him an answer for me Moved by the affection all of you have for me, do you satisfy this request of mine!

29—30 Hearing these words of Shuka, all the points of the horizon, all the forests, all the seas, all the rivers, and all the mountains answered him from all sides, saying,—We accept your command, O twice-born one! It shall be as you say! It is thus that we answer the words spoken by the Rishi."

CHAPTER CCCXXXIV.

(MOKSHADHARMA PARVA)—*Continued.*

Bhishma said:—

1. 'Having spoken in this way, the twice born Rishi of austere penances, *viz*, Shuka, lived on his success, renouncing the four sorts of faults.

2 Renouncing also the eight kinds of Tamas, he dismissed the five kinds of Rajas Gifted with great intelligence, he then renounced the attribute of Sattwa All this seemed extremely wonderful

3. He then lived in that eternal station which is shorn of attributes freed from every indication, that is, in Brahma, shunning like a smokeless fire.

4. Meteors began to shoot The points of the horizon seemed to be ablaze The Earth trembled All these phenomena seemed extremely wonderful

5 The trees began to throw off their branches and the mountains their summits Loud peals were heard that seemed to rive the Himavat mountains.

6 The Sun seemed at that moment to be shorn of effulgence Fire refused to burn forth The lakes and rivers and seas were all moved

7. Vasava poured showers of rain of excellent taste and smell. A pure breeze began to blow, carrying excellent perfumes

8 Shuka, as he went through the sky, saw two beautiful summits one belonging to Himavat and another to Meru There were side by side with each other One of them was made of gold and was, therefore yellow, the other was white, being made of silver.

9 Each of them, O Bharata was a hundred Yojanas in height and of the same breadth. Indeed as Shuka went towards the north, he beheld those two beautiful summits

10 With a fearless heart he dashed against those two summits that were close to each other. Unable to bear the force, the summits were suddenly rent in two parts.

11—12. The spectacle, O monarch, was extremely wonderful to look at. Shuka pierced through those summits, for they were unable to stop his onward course. At this a loud noise was made in heaven by the dwellers thereof.

13 The Gandharvas and the Rishis also and others who lived in that mountain sent up loud cheers at the sight of the mountain being rent in two and Shuka passing through it. Indeed, O Bharata, a loud noise was heard everywhere at that moment, saying,—Excellent, Excellent.

14. He was worshipped by the Gandharvas and the Rishis, by Yakhas and Rakshasas, and by all tribes of the Vidyadharas

15 The entire sky became covered with celestial flowers showered from heaven at that moment when Shuka thus cut through that impenetrable barrier, O king.

16 The pious Shuka then saw from a high region the extremely beautiful celestial river Mandakini, running below through a region adorned by many flowering groves and forests

17 In these waters many beautiful Apsaras were playing Seeing Shuka who was bodiless, those naked aerial beings felt no shame.

18 Learning that Shuka had undertaken his great journey, his father Vyasa, filled with affection, followed him behind along the same aerial path

19 Meanwhile Shuka, passing through that region of the sky which is above the region of the wind, showed his Yoga-power and identified himself with Brahma.

20 Following the subtile path of high Yoga, Vyasa of austere penances reached within the twinkling of the eye that place whence Shuka first started.

21 Proceeding along the same way, Vyasa saw the mountain summit rent in two parts and through which Shuka has passed Meeting the Island born ascetic, the Rishis began to describe to him the achievements of his son

22 Vyasa however, began to lament, loudly naming his son and causing the three worlds to resound with the noise he made.

23 Meanwhile, the pious Shuka, who had entered all things, had become the soul of all things, and had acquired omnipresence, answered his fathers by uttering the monosyllable Bho in the form of an echo.

24 Thereat, the entire universe of mobile and immobile creatures, uttering the monosyllable Bho, echoed the answer of Shuka.

25 Thereforward, when sounds are made in mountain caves or on mountain-breasts, the latter, as if in answer to Shuka, still echo them

26 Having renounced all the attributes of sound, etc, and showing his Yoga-

power in the manner of his disappearance, Shuka in this way acquired the highest station.

27. Seeing that glory and power of his son of immeasurable energy, Vyasa sat down on the breast of the mountain and began to think of his son sorrowfully.

28. Seeing the Rishi seated there, the Apsaras who were sporting on the banks of the celestial river Mandakini, became all moved with shame and dispirited.

29 Some of them, to hide their nakedness, plunged into the river, and some entered the groves hard by, and some quickly took up their clothes, at seeing the Rishi.

30 Seeing these movements, the Rishi understood that his son had been liberated from all attachments, but that he himself was not freed therefrom. At this he became filled with both joy and shame.

31. As Vyasa was seated there, the auspicious god Shiva, armed with trident, surrounded on all sides by many gods and Gandharvas and worshipped of all the great Rishis, came there

32 Consoling the Island born Rishi who was burning with grief on account of his son, Mahadeva said these words to him —

33 You had formerly solicited from me a son endued with the energy of Fire, of Water, of Wind, and of Ether.

34 Procreated by your penances, the son that was born to you was of that very sort. Proceeding from my favour, he was pure and full of Brahma-energy.

35 He has acquired the highest end,— an end that is, which none can acquire who has not completely mastered his senses, nor by even any of the gods, why then, O twice-born Rishi, do you grieve for that son?

36 As long as the hills will last, as long as the ocean will last, so long will the fame of your son continue.

37. Through my favour, O great Rishi, you will see in this world a shadowy form resembling your son, moving by the side and never leaving you for a single moment!

38. Thus favoured by the illustrious Rudra himself, O Bharata, the Rishi saw a shadow of his son by his side He came back from that place, filled with joy at this.

39 I have now told you, O chief of Bharata's race, everything regarding the birth and life of Shuka about which you had asked me.

40. The celestial Rishi Narada and the great Yogin Vyasa had again and again told all this to me in days of yore when the subject was suggested in course of conversation

41. That person devoted to tranquillity who hears this sacred history directly connected with the subject of Liberation is sure to acquire the highest end."

CHAPTER CCCXXXV.

(MOKSHADHARMA PARVA)—*Continued.*

Yudhishthira said.—

1. "If a man be a house-holder or Brahmacharin, a hermit or a mendicant, and if her wishes to acquire success, what god should he worship?

2. Whence can he surely acquire heaven and whence that which is of the highest benefit? According to what ordinances should he perform the Homa in honor of the gods and the departed manes?

3 What is the end to which one goes when he becomes Liberated? What is the the essence of Liberation? What should one do, so that he, having attained to heaven, would not have to drop down thence?

4. Who is the God of the gods? And who is the Pitri of the Pitris? Who is He who is superior to him who is the God of the gods and the Pitri of the Pitris? Tell me all this, O Grandfather!'

Bhishma said —

5 "O you who are well acquainted with the art of questioning, this question which you have put to me, O pure one, is one which is enveloped in deep mystery One cannot answer it with the help of logic even if one were to try for a hundred years

6 Without the favour of Narayana, O king, or an acquisition of high knowledge, this question of yours cannot be answered. Though this subject is filled with deep mystery, I shall yet, O destroyer of enemies, explain it to you?

7. Regarding it is cited the old discourse between Narada and the Rishi Narayana.

8—9 I heard it from my father that in the golden age, O king, during the epoch of the Self create Manu, the eternal Narayana, the Soul of the universe, was born as the son of Dharma in a quadruple form, viz., as Nara, Narayana, Hari, and the Self create Krishna.

10. Amongst them all, Narayana and Nara practised severest austerities by going to the Himalyan retreat known by the name of Vadari, and riding on their golden cars.

11. Each of those cars had eight wheels, and was made up of the five primal elements, and supremely beautiful Those original regents of the world who had taken birth as the sons of Dharma, became extremely emaciated in body on account of the austerities they practised Indeed, for those austerities and for their energy, the very gods were unable to look at them.

12. Only that god to whom they were kind could see them.

13 Forsooth, with his heart given to them, and moved by a longing desire to see them, Narada dropped down on Gandhamadana from a summit of the high mountains of Meru and walked over all the world.

14. Endued with great speed, he at last went to that spot whereon was situate the retreat of Vadari Moved by curiosity he entered that retreat at the hour of Nara's and Narayana's performing their daily rites.

15 He said to himself,—This is truly the retreat of that Being in whom are placed all the worlds including the gods, the Asuras, the Gandharvas, the Kinnaras, and the great snakes

16 There was only one form of this great Being before. That form took birth in four forms for the multiplication of the race of Dharma which have been reared by that god.

17 How wonderful it is that Dharma has thus been honored by these four great gods, *viz*, Nara, Narayana, Krishna and Hari.

18 In this spot Krishna and Hari lived formerly. The other two, however, *viz*, Nara and Narayana, are now living here performing penances for the object of increasing their merit.

19. These two are the highest refuge of the universe. What can be the nature of the daily rites these two perform? They are the fathers of all creatures, and the illustrious gods of all beings Gifted with great intelligence, what is that god whom these two adores? Who are those Pitris whom these two Pitris of all beings worship

20 Thinking of this mentally, and filled with devotion towards Narayana, Narada suddenly appeared before those two gods.

21. After those two gods had finished their adorations to their deities and the Rishis, they looked at the celestial Rishi arrived at their asylum. The latter was honored with those eternal rites that are laid down in their scriptures.

22. Seeing that extraordinary conduct of the two original gods in themselves adoring other deities and Pitris, the illustrious Rishi Narada took his seat there, well pleased with the honors he had received.

23. With a cheerful soul he looked at Narayana, and bowing to Mahadeva he said these words.

Narada said:—

24. In the Vedas and the Puranas in the auxiliary and sub-auxiliary treaties, you are sung with respect! You are unborn and eternal! You are the Creator! You are the mother of the universe! You are the embodiment of Immortality and you are the foremost of all things The Past and the Future, indeed, the entire universe has been placed on you.

25 The four modes of life, O lord, of which the domestic is the first, continually sacrifice to you who are of diverse forms.

26. You are the father and the mother and the eternal preceptor of the universe. We know not who is that god or that Pitri to whom you are sacrificing to day.

The Holy one said:—

27 This topic is one regarding which nothing should be said It is an ancient ministery Your devotion to me is very great Hence, O twice-born one, I shall describe it to you according to the truth.

28—29 That which is minute, which is inconceivable, unmanifest, immobile, durable dissociated from the senses and the objects of the senses, as well as the (five) elements,—that is called the in-dwelling Soul of all existent creatures That is known by the name of Kshetrejna. Transcending the three qualities of Sattwa, Rajas, and Tamas, that is regarded as Purusha in the scriptures.

30 From Him has originated the unmanifest, O foremost of twice born ones, endued with the three qualities of Sattwa, Rajas, and Tamas. Though really unmanifest, she is called indestructible Nature and lives in all manifest forms.

31. Know that from her we two have originated. That all-pervading Soul, which is made of all existent and non-existent things, is worshipped by us. Even He is what we adore in all those rites that we perform in honor of the gods and the departed manes.

31. There is no higher god, or Pitri than He, O twice-born one! He should be known as our Soul. It is Him that we adore.

33. This course of duties followed by men has, O twice-born one, been laid down by Him. It is His ordinance that we should duly perform all the rites laid down regarding the gods and the departed manes.

34—36. Brahman, Sthanu, Maru, Daksha, Bhrigu, Dharma, Yama, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, Vashishtha, Parameshthi, Vivaswat, Shoma, Karddama, Kroda, Avak, and Krita,—these twenty-one persons called Patriarchs, were first born. All of them obeyed the eternal law of the Supreme God.

37. Observing all the rites, in full, that were laid down in honor of the gods and the departed manes, all those foremost of twice-born ones acquired all those objects which they sought.

38. The bodiless dwellers of Heaven itself bow to that Supreme God and through His favour they acquire those fruits and that end which He ordains for them

39. This is the injunction of the scriptures that those persons who are freed from these seventeen attributes, who have renounced all facts, and who are divested of the fifteen elements which form the gross body, are said to be Liberated.

40. The ultimate end of the Liberated is called by the name of Kshetrajna. He is considered as both possessed of, and freed from, all the attributes.

41. He can be apprehended by Knowledge alone. We two have originated from Him. Knowing him in that way, we worship that eternal Soul of all things.

42. The Vedas and all the modes of life, though marked by diversities of opinion, all adore Him with devotion It is He who, inclined to show favour, confers on them high ends fraught with happiness.

43. Those persons in this world who, filled with His spirit, become fully and conclusively devoted to Him, acquire much higher end, for they succeed in entering Him and becoming merged in his Self.

44. I have now, O Narada, described to you what is highly mysterious, moved by the love I bear for you four devotion to me. Indeed, on account of that devotion which you profess towards me, you have succeeded in listening to this my discourse."

CHAPTER CCCXXXVI.

(MOKSHADHRAMA PARVA).—*Continued.*

Bhishma said —

1. "Addressed by Narayana, that foremost of beings, in these words, Narada, the foremost of men, then said these words to Narayana for the behoof of the world.

Narada said —

2. Let that object be fulfilled for which you, O Self-born Being, have taken birth in four forms in the house of Dharma! I shall now go for seeing your original nature.

3. I always adore my elders. I have never given out the secrets of others. O lord of the universe, I have studied the Vedas carefully. I have practised austere penances. I have never spoken a falsehood.

4. As laid down in the scriptures, I have always protected the four that should be protected I always treat impartially friends and enemies Wholly and surely given to Him, that first of gods, viz., the Supreme Soul, I incessantly worship Him.

5—6 Having purified my soul by these specially meritorious acts, why shall I not succeed in seeing that Infinite Lord of the universe?—Hearing these words of Parameshthi's son, Narayana, that protector of the scriptures, said to him, saying,—Go, O Narada!—Before sending him away, however, the great god adored the celestial Rishi with those rites and ceremonies which have been laid down in the scriptures by himself Narada also duly honored the ancient Rishi Narayana After such honors had been exchanged, the son of Parameshthi left that spot.

7. Endued with high Yoga-power, Narada suddenly soared into the sky and reached the summit of the mountains of Meru. Proceeding to a secluded spot on that summit, the great ascetic took rest for a short time

8. He then cast his eyes towards the north-western direction and saw an exceedingly wonderful spectacle Towards the north in the ocean of Milk, there is a large island named the White Island.

9. The learned say that its distance from the mountains of Meru is greater than thirty-two thousand Yojanas The inhabitants of that realm have no senses. They live without food. Their eyes are winkless. They always send forth excellent perfumes.

10 Their complexions are white, They are purged off of all sins They blast the eyes of those sinners that look at them Their bones and bodies are as hard as adamant. *They consider honor and dishonor equally* They all look as if they are of divine origin All of them are endued with auspicious marks and great strength

11. Their heads seem to be like umbrellas Their voices are deep like that of the clouds Each of them have four testes The soles of their feet have hundreds of lines They had sixty white teeth, and eight small ones They had many tongues *With those tongues they seemed to lick the* very Sun whose face is turned towards all sides.

12 Indeed, they seemed to be capable of devouring that great god from whom has originated the entire universe, the Vedas, the duties and the ascetics possessing the quality of tranquility."

Yudhisthira said —

13 "O grand father, you have said that those beings have no senses that they do not eat anything for maintaining their lives, that their eyes are winkless and that they always emit excellent perfumes I ask, how were they born? What also is the superior end which they acquire?

14 O chief of Bharata's race, are the characteristics of those men that become liberated the same as those by which the inhabitants of the White Island are distinguished?

the God of gods, and after his worship was over, to adore the Grandfather of the universe

20 After adoring the departed manes, he adored the Brahmanas. He then divided the offerings among those who depended on him With the remnant after serving those, the king satisfied his own hunger. Given to truth, the king abstained from doing any injury to any creature.

21. With his entire soul, the king was devoted to that God of gods, *viz*, Janardana who is without beginning and middle and end, who is the Creator of the universe, and who is without decay of any sort.

22 Seeing the devotion to Narayana of that destroyer of foes the divine king of the gods himself shared with him his own seat and bed

23 His kingdom and riches and wives and animals were all considered by him as obtained from Narayana. He, therefore, offered all his belongings to that great god.

24 Adopting the Sattwata ritual, king Uparichara, with concentrated soul, used to perform all his sacrificial acts and observances, both optional and obligatory.

25 Many foremost Brahmanas, well conversant with the Pancharatra—ritual, used to eat before all others the food offered to the god Narayana in the palace of that illustrious king.

and the Future, and are devoted to the Religion of Truth.

32 This is good,—This is Brahma—This is highly beneficial—reflecting thus in their minds, those Rishis created the worlds, and the science of morality and duty that governs those worlds.

33 In that work the authors discoursed on Religion and Profit and Pleasure, and subsequently on Liberation also The various restrictions and limitations were also laid down in it for the Earth as also for Heaven.

34. They wrote that work after having adored with penances the powerful and illustrious Narayana called also Hari, for a thousand divine years, in company with many other Rishis.

35 Pleased with their penances and adoration, Narayana ordered the goddess of speech, *viz*, Saraswati, to enter into the bodies of those Rishis The goddess, for the behoof of the worlds, did what she was ordered.

36 On account of the entrance of the goddess of speech into their bodies, those Rishis, well conversant with penances, succeeded in composing that foremost of works in respect of words, sense and reason.

37 Having composed that work sanctified with the syllable OM, the Rishis first of all read it to Narayana, who heard them from kindness

38–39 The illustrious and bodiless Narayana became highly pleased with what he heard That foremost of all Beings then addressed those Rishis in an incorporeal voice and said,—Excellent is this work that you have composed containing a hundred thousand verses. The duties and observances of all the worlds will originate from this your work.

40. Perfectly following the four Vedas, *viz*, the Yajushes, the Richs, the Samans, and the Atharvans of Angiras, this work of yours will be an authority in all the worlds with regard to both Work and Renunciation.

you have composed shall be regarded by all persons, as a work of the highest authority. This is my order. Guided by this treatise, the Self create Manu himself will declare to the world its duties and observances.

45 When Ushanas and Vrihaspati will be born, they also will promulgate their respective work on morality and religion, guided by and quoting from this your work.

46–47. After the publication of his work by the Self-born Manu and of that by Ushanas, and after the publication of the work also by Vrihaspati, this science composed by you will be acquired by king Vasu. Indeed, ye foremost of twice born ones that king will acquire this knowledge of this work from Vrihaspati.

48. Filled with all good thoughts, that king will become deeply devoted to me. Guided by this work, he will perform all his religious deeds and observance.

49 Verily, this work composed by you will be the foremost of all works on morality and religion Excellent as it is, this work is full of instructions for acquiring both Riches and Religious merit, and is full of mysteries

50 For the publication of this treatise, you will be progenitors of an extensive family! King Uparichara also will become endued with greatness and prosperity.

51 Upon the death, however, of that king, this eternal work will disappear from the world I tell you all this.

52. Having said these words to all those Rishis, the invisible Narayana left them and went to some place that was not known to them

53 Then those progenitors of the world, those Rishis who conferred their thoughts on the worldly ends, duly promulgated that work which is the eternal origin of all duties and observances.

CHAPTER CCCXXXVII.

(MOKHARDHARMA] PARVA).—*Continued.*

Bhishma said :—

1. "Then, upon the expiration of the great cycle, when the celestial priest Vrihaspati was born in the family of Angiras, all the gods became very happy.

2. The words Vrihat, Brahma, and Mahat all carry the same significance The celestial priest, O king, came to be called Vrihaspati because he was gifted with all these accomplishments.

3 King Uparichara, otherwise called Vasu, became a disciple of Vrihaspati and soon became the greatest of his disciples. Admitted as such, he began to study from his preceptor that science which was composed by the seven Rishis who were known by the name of Chitrashikhandins.

4 With soul purified by sacrifices and other religious rites, he governed the Earth like Indra ruling the Heaven

5 The illustrious king celebrated a great Horse sacrifice in which his preceptor Vrihaspati became the priest offering libation.

6—9 The sons of prajapati themselves, *viz*, Ekata, Dwita, and Trita became the priests watching the proceedings. There were others also who became Sadasyas in that sacrifice, *viz*, Dhanusha, Raivya, Arvavasu, Paravasu, the Rishi Medhatithi, the great Rishi Tandya, the blessed Rishi Shanti, Vedashiras the foremost of Rishis, *viz*, Kapila who was the father of Shalihotra, the first Kalpa, Titiri the elder brother of Vaishampayana, Kanwa, and Devahotra, forming in all sixteen.

10. In that great sacrifice, O king, all the necessary articles were collected No animals were killed in it. The king had ordained it so.

11. He was full of mercy. Of pure and liberal mind, he had renounced all desire, and was well-conversant with all rites. The necessary articles of that sacrifice were the productions of the forest.

12. The ancient God of gods (*viz*., Hari), became highly pleased with the king on account of that sacrifice. Incapable of being seen by any one else, the great God appeared before his worshipper.

13. Accepting by taking its scent, the share offered to Him he himself took up the Purodasha (clarified butter with cakes of powdered barley). The great God took up the offerings without being seen by any one.

14 At this, Vrihaspati became angry. Taking up the ladle he hurled it violently at the sky, and began to shed tears in anger.

15 Addressing king Uparichara he said,—Here, I place this as Narayana's share of the sacrificial offerings! Forsooth, he shall take it before my eyes."

Yudhishthira said :—

16 "In the great sacrifice of Uparichara, all the gods appeared in their respective forms for partaking of the sacrificial offerings and were seen by all. Why is it that the powerful Hari only acted otherwise by invisibly taking his share?

Bhishma said :—

17. "When Vrihaspati yielded to anger, the great king Vasu and all his Sadasyas sought to pacify the great Rishi.

18. With cool heads, all of them said to Vrihaspati,—You should not yield to anger. In this golden age, this anger to which you have yielded should not be the characteristic of any one.

19 The great god for whom the share of the sacrificial offerings was designed by you, is himself free from anger! He is incapable of being seen either by ourselves or by you, O Vrihaspati.

20 Only he can see Him to whom He becomes gracious!—Then the Rishis Ekata, Dwita, and Trita, who were all coversant with the science of morality and duties compiled by the seven Rishis, addressed that assembly and began the following narration.

21. We are the sons of Brahman, begotten by his will. Once on a time we went to the north for the acquisition of our highest good

22. Having practised penances for thousands of years and acquired a great ascetic merit, we again stood on only one foot like fixed rods of wood.

23. The country where we practised these austerest of penances, lies to the north of the mountains of Meru and on the shores of the ocean of milk.

24. The object we had in mind was how to see the divine Narayana in his own form Upon the termination of our penances and after we had performed the final ablutions, we heard an incorporeal voice, O powerful Vrihaspati, deep like that of the clouds and exceedingly melodious and filling the heart with joy.

The voice said :—

25. Ye Brahmanas, you have performed well these penances with cheerful souls! Devoted to Narayana, you try to know how you may succeed in seeing that god of great power.

26 On the northern shores of the ocean of milk there is an island called White Island. The men that dwell in that island have complexions as white as the rays of the Moon and that are devoted to Narayana.

27. Worshippers of that foremost of all Beings, they are devoted to Him with their whole minds. They all enter that eternal and illustrious god of a thousand rays.

28 They are shorn of senses They do not live on any sort of food. Their eyes are winkless Their bodies always emit a sweet smell. Indeed, the inhabitants of White Island believe and adore only one God Go there, ye ascetics, for there I have revealed myself.

29 All of us, hearing these invisible words, proceeded by the way said to the country described.

30 Eagerly desirous of seeing Him and our hearts full of Him we reached that large island called White Island Arrived there, we could see nothing. Indeed our vision was blinded by the energy of the great god and accordingly we could not see Him.

31. At this, the idea, due to the grace of the great God Himself, sprung in our minds that one who had not practised sufficient penances could not soon see Narayana.

32 Under the influence of this idea we once more began to practise some severe austerities, suited to the time and place, for a hundred years Upon the termination of our vows, we saw a number of men of auspicious marks.

33 All of them were white and looked like the Moon and were endued with every sort of blessedness Their hands were always joined in prayer. The faces of some were turned towards the North and of some to the East. They were engaged in silently meditating on Brahma.

34. The recitation performed by those great persons was a mental Yapa On account of their hearts, having been entirely fixed upon Him, Hari became highly gratified with them.

35. The effulgence that came out of the persons of those men resembled, O foremost of ascetics, the splendours which the sun assumes when the time comes for the dissolution of the universe.

36. Indeed, we thought that that Island was the seat of all Energy All the denizens were perfectly equal in energy. There was no superiority or inferiority there among them.

37. We then suddenly saw once more a light arise that seemed to be the concentrated effulgence of a thousand Suns, O Vrihaspati.

38 The denizens in a body, ran towards that light, with hands joined in reverential attitude, full of joy, and uttering the one word Salutation.

39. We then heard a very loud noise uttered by all of them together. It appeared that those men were engaged in offering a sacrifice to the great God

40 As regards ourselves, we were sudddenly deprived of our senses by his Energy. Shorn of vision and strength and all the senses, we could not behold or feel anything.

41. We only heard a loud sound uttered by the collected denizens It said,—Victory to you, O you having eyes like lotus petals! Salutation to you, O Creator of the universe

42 Salutation to you O Hrishikesha, O foremost of Beings, O First born! This was the sound we heard, uttered distinctly and in accordance with the rules of orthoepy.

43 Meanwhile, a fragrant and pure breeze blew, carrying perfumes of celestial flowers, and of certain herbs and plants that were necessary on the occasion.

44 Those men, gifted with great devotion, having hearts full of reverence, conversant with the ordinances laid down in the Pancharatra, were then adoring the great god with mind, word, and deed

45 Forsooth, Hari appeared in that place whence the sound we heard originate Asregards ourselves, stupefied by His illusion, we could not behold Him

46 After the breeze had ceased and the sacrifice had been over, our hearts became stricken with anxiety. O foremost one of Angiras's race

47. As we stood among those thousands of men all of whom were of pure birth, no one honored us with a glance or a nod.

48. Those ascetics, all of whom were cheerful and filled with devotion and who were all practising the Brahma frame of mind, showed no feeling for us.

49 We had been greatly tired. Our penances had emaciated us At that time,

a bodiless Being addressed us from the sky and said to us these words —

50. These white men, who are divested of all external senses, are competent to see (Narayana). Only those foremost of twice-born persons whom these white men honored with their looks, can see the great God.

52. Go hence, ye Munis, to the place from where you have come! That great Deity is incapable of being ever seen by one who has no devotion.

53. Incapable of being seen on account of his dazzling effulgence, that illustrious Deity can be seen only by those persons who succeed, in course of long time, in devoting themselves wholly and solely to Him. O foremost of twice born ones, you have a great duty to perform.

54. After the expiration of this the golden age, when the Treta age comes in course of the Vivaswat cycle, a great calamity will befall the worlds. You Munis, you shall then have to help the gods.

55. Having heard this wonderful words that were sweet as nectar, we soon returned to the place we desired, through the favour of that great Deity.

56. When with the help of even such austere penances and of offerings devoutly given in sacrifices, we could not see the great Deity, how, indeed, can you expect

61. Ever devoted to Narayana, and ever reciting sacred Mantras having Narayana for their god, he once more ascended to heaven through Narayana's favour.

62 Getting up from the bowels of the Earth, king Vasu, on account of the very highest end that he attained, proceeded to a spot which is even higher than the region of Brahman himself."

CHAPTER CCCXXXVIII.

(MOKSHADHARMA PARVA) — *Continued.*

Yudhishthira said:—

1. "When the great king Vasu was so wholly devoted to Narayana, why then did he drop down from heaven and why again had he to sink beneath the surface of Earth?"

Bhishma said:—

2. "Regarding it is cited an old discourse, O Bharata, between the Rishis and the gods.

3 Once on a time, addressing many foremost of Brahmanas the gods said to them that sacrifices should be performed by offering up *Ajas* as victims The word *Aja* means the goat and no other animal.

9 Having thus spoken each other, the gods and the Rishis quickly approached king Vasu and asked him, saying,—O king, with what should one celebrate sacrifices?

10. Should one sacrifice with the goat or with herbs and plants? Do you remove this doubt of ours! We select you as our judge in this matter.

11. Thus accosted by them, Vasu joined his hands in humility and said to them,—Tell me truly, ye foremost of Brahmanas, what opinion is held by you individually in this matter?

The Rishis said:—

12. The opinion held by us, O king, is that sacrifices should be celebrated with grain! The gods, however, hold that sacrifices should be celebrated with animals Do you judge between us and tell us which of these opinions is correct.

Bhishma said —

13 Learning the opinion of the gods, Vasu, moved by partiality for them, said that sacrifices should be celebrated with animals.

14—15. At this answer, all the Rishis effulgent like the Sun, became very angry Addressing Vasu who was seated on his car and who had supported the deities, they said to him,—Since you have unfairly sided with the gods, do you fall down from heaven! From this day, O king, you shall lose the power of passing through the sky! Through your curse, you shall sink deep below the surface of the Earth.

16. After the Rishis had said these words, king Uparichara immediately dropped down, O king, and went down a hole in the Earth. At the command, however, of Narayana, Vasu's memory did not leave him.

great Lord of both the gods and the Asuras, pleased with you, will save you from the curse that has been imprecated upon you.

21. It is proper, however, that the great Brahmanas should be honored. Verily, O best of kings, their penances should bear fruits.

22. Indeed, you have already fallen down from the sky on the Earth! We wish, however, O best of kings, to show you a favor.

23. As long as you, O sinless one, will live in this hole, so long you will receive (due sustenance).

24. You will get those streaks of clarified butter which Brahmanas with concentrated minds pour in sacrifices along with sacred Mantras, and which are called by the name of Vasudhara! Indeed, weakness or distress shall not affect you.

25 While living, O king of kings, in the hole of the Earth, neither hunger nor thirst shall assail you for you will drink those streaks of clarified butter called Vasudhara. Your energy also shall continue unabated. By virtue of this our boon that we grant you, the God of gods, viz., Narayana, will be pleased with you, and He will take you hence to the region of Brahman.

26 Having granted these boons to the king, the dwellers of heaven, as also all those Rishis having penances for wealth, returned each to his respective place.

27 Then Vasu, O Bharata, began to worship the Creator of the universe and to recite silently those sacred Mantras that had come out of Narayana's mouth in days of yore

of righteous soul and rigid vows! Through the anger of the Brahmanas, he has dropped into a pit of the Earth.

32. The Brahmanas have been sufficiently honored. Do you go to that king now.

33. At my behest, O Garuda, go to that foremost of kings, *viz*, Uparichara, who is now living in a hole of the Earth and incapable of any longer passing through the sky, and bring him up forthwith into the sky.

34 Hearing these words of Vishnu Garuda, spreading his wings and going with the speed of the wind, entered that pit in the Earth in which king Vasu was residing.

35 All on a sudden taking the king up the son of Vinata soared into the sky and there released the king from his beaks.

36 At that moment, king Uparichara once more acquired his divine form and re-entered the region of Brahman.

37. It was in this way, O son of Kunti, that that great king first dropped down through the curse of the Brahmanas for a faulty speech, and once more got up to heaven at the behest of the great God (Vishnu).

38. Only the powerful Lord Hari, that foremost of all Beings, was devoutly adored by him It was for this devout worship that the king succeeded very soon in freeing himself from the curse imprecated upon him by the Brahmanas and in regaining the blessed regions of Brahman.

Bhishma said:—

39 I have thus told you everything regarding the origin of the spiritual sons of Brahman. Listen to me with rapt attention, for I shall now describe to you how the celestial Rishi Narada had proceeded in days of yore to White Island."

CHAPTER CCCXXXIX.

(MOKSHADHARMA PARVA).—*Continued.*

Bhishma said —

1. "Arrived at the spacious kingdom called White Island, the illustrious Rishi saw those same white men effulgent like the sun.

2. Adored by them, the Rishi worshipped them in return by bending his head and respecting them in his mind Desirous of seeing Narayana, he began to live there, attentively engaged in the silent recitation of Mantras sacred to him, and practising the most difficult vows.

3 With rapt mind, the twice-born Rishi, with arms upraised, stood in Yoga, and then sang the following hymn to the Lord of the universe, Him, *viz*, who is at once the soul of attributes and divested of all attributes.

Narada said:—

4 "Salutation to you, O God of gods, O you that are freed from all acts! You are he who is divested of all attributes, who is the Witness of all the worlds, who is called Soul, who is the foremost of all Beings, who is Infinite, who is called Purusha, who is the great Purusha, who is the foremost of all Purushas, who is the soul of the three attributes who is called the Foremost, who is Amrita (nectar), who is called Immortal, who is called Ananta (Sesha), who is Space, who is without beginning, who is both Manifest and Unmanifest as existent and not existent things, who is said to have his home in Truth, who is the first of gods (Narayana), who is the giver of riches, who is at one with Daksha and other Lords of the Creation, who is the Ashwatha and other big trees, who is the four-headed Brahman, who is the Lord of all created Beings, who is the Lord of Speech, who is the Lord of the universe, who is the all-pervading Soul, who is the Sun, who is the breath called Prana, who is the King of the waters, who is at one with the King, who is at one with the Regents of the quarters, who is the refuge of the universe when it is dissolved in the final destruction, who is unrevealed, who is the giver of the Vedas to Brahman, who is at one with the sacrifices and Vedic studies acquired by Brahmanas with the help of their bodies, who is at one with the four principal orders of the gods, who is every one of those four orders who is endued with effulgence, who is endued with great effulgence who is he to whom the seven largest offerings in sacrifices are presented with the Gayatri and other sacred Mantras, who is Yama, who is Chitragupta and the other attendants of Yama, who is called the wife of Yama, who is that order of the gods called Tushita, who is that other order called Maha-Tushita who is the Death, who is desire and all diseases that have been created for helping the advent of Death, who is health and freedom from disease, who is subject to desire and passions, who is free from desire and passions, who is Infinite as shown in species and forms, who is he who is punished, who is he who is

the punisher, who is all the lesser sacrifices, who is all the larger sacrifices, who is all the priests, who is the origin of all sacrifices, who is fire, who is the very heart of all sacrifices, who is he that is sung in sacrifices, who takes those shares of the sacrificial offerings which are presented to him, who is the embodiment of the five sacrifices, who is the maker of the five divisions of time, who is incapable of being understood except by those scriptures which are called Pancharatra, who never shrinks from anything, who is undefeated, who is only Mind, who is known only by name, who is the Lord of Brahman himself, who has finished all the vows and observances mentioned in the Vedas, who is the swan, who is the great swan, who is the foremost of swans, who is the foremost of all sacrifices, who is Sankhya-yoga, who is the embodiment of the Sankhya philosophy, who lives in all Individual Souls, who lives in every heart, who lives in every sense, who floats on the ocean-water, who lives in the Vedas, who lies on the lotus, who is the Lord of the universe, and whose troops go on all sides for protecting his worshippers! You take birth as all creatures! You are the origin of the rectness of judgment or reasoning. You are the beginning of the cycles, you are the middle of the cycles, and you are their end! You are Akhandala. You are the two Rishis Prachina-garbha and Kaushika! You are Purusthuta, you are Puruhuta, you are the designer of the universe. You have the universe for your form. Infinite are your motions. Your bodies are infinite! You are without end and without beginning, and without middle. Your middle is unmanifest. Your end is unmanifest. You have vows for your residence. You live in the ocean. You have your home in Fame, in Penances, in Self-control, in Prosperity, in Knowledge, in grand feats, and in Everything belonging to the universe! You are Vasudeva. You are the grantor of every wish. You are the monkey that carried Rama on his shoulders. You are the great Horse-sacrifice. You partake of offerings made in great sacrifices! You are the grantor of boons, of happiness, of wealth. You are devoted to Hari! You are Restraint of the senses. You are vows and observances. You are mortifications, you are severe mortifications, you are very severe mortifications. You are he who practises vows and reli-

CHAPTER CCCXL.

(MOKSHADHARMA PARVA)—*Continued.*

Bhishma said :—

1. "Thus sung with names that were not known to others, the Divine Narayana having the universe for his form appeared before the ascetic Narada.

2. His form was somewhat purer than the moon and differed from the moon in some particulars. He somewhat resembled a burning fire in complexion. The powerful Lord was somewhat of the form of Vishnu.

3. He looked in some respects like the feathers of the parrot, and in some a collection of pure crystal. He resembled in some respects a hill of antimony and in some a mass of pure gold.

4. His complexion somewhat resembled the coral when first formed, and was somewhat white. That complexion resembled in some respects the color of gold and in some that of the *lapis lazulus*.

5. It resembled in some respects the color of the blue *lapis lazulus* and in some that of sapphire. It resembled in some respects the color of the peacock's neck, and in some that of a string of pearls.

6. Bearing these various sorts of hues on his body the eternal Deity appeared before Narada. He had a thousand eyes and was endued with great beauty. He had a hundred heads and a hundred feet.

7. He had a thousand stomachs and a thousand arms. He seemed to be still inconceivable to the mind. With one of his mouths he uttered the syllable Om and then the Gayatri following Om.

8. With mind under complete mastery, the great God, called by the names of Hari and Narayana, by his other mouths, many in number, uttered many Mantras from the four Vedas which are known by the name of *Aranyaka*.

9. The Lord of all the gods, the great God who is worshipped in sacrifices, held in his hands a sacrificial altar, a Kamandalu, a few white gems, a pair of shoes, a bundle of Kusha blades, a deer-skin, a tooth-stick, and a little burning fire.

10. With a cheerful heart, that foremost of twice-born ones, viz., Narada, controlling speech, bowed to the great God and worshipped Him.

11. The first of all the gods, who is free from decay, said the following words to him whose head was still bent low in veneration :

The Holy One said :—

12. "The great Rishis, Ekata, Dwita, and Trita, came to this country from desire of seeing me.

13. Their wishes, however, were not fulfilled. Excepting those who are devoted to with wholly and solely, no else can see me. As regards you, you are verily the foremost of all persons devoted to me with all their souls.

14. These are my bodies, the best ones that I assume. These were born, O twice born one, in the house of Dharma. Do you worship them always, and do you perform those rites that are laid down in the ordinances in connexion with that worship.

15. O Brahmana, do you ask of me the boons you wish! I am pleased with you to day, and I appear to you now in my universal form as freed from decay and deterioration!

Narada said —

16. Since, O holy one, I have to-day succeeded in seeing you, I think that I have acquired forthwith the fruits of my penances, O God, of my self restraint, and of all the vows and observances that I have practised.

17. This, indeed, is the highest boon you have granted me for you have appeared before me to day, O Eternal Lord! You, O holy one have the universe for your eye! You are the Lion. Your form is identifiable with everything! Possessed of power you, O Lord, are vast and infinite.

Bhishma said —

18. Having thus appeared before Narada the son of Parameshthi, the great God addressed that ascetic and said,—Go hence, O Narada, and do not delay!

19. These worshippers of mine, having moon-like complexions, are divested of all senses and do not live upon any kind of food. They are, again, all Liberated! With minds wholly concentrated upon me, people should think of me. Such worshippers will never meet with any obstacles.

20. These men have all acquired ascetic success and are highly blessed. In days of yore they became entirely devoted to me. They have been freed from the qualities of Darkness and Ignorance. Forsooth, they are competent to enter me and become merged into my Self.

21—25. He who cannot be seen with the eye, touched with the sense of touch, smelt with the sense of scent, and who is beyond the sense of taste, He whom the

three qualities of goodness, Darkness, and Ignorance do not touch, who permeates all things and is the one Witness of the universe, and who is described as the Soul of the entire universe, and who is described as the Soul of the entire universe, He who is not destroyed upon the destruction of the bodies of all created things, who is unborn and unchangeable and eternal, who is freed from all qualities, who is indivisible and entire, He who is above the twenty-four topics of enquiry and is considered the Twenty-fifth, who is called by the name of Purusha, who is inactive, and who is said to be apprehended by Knowledge alone, He into whom the foremost of twice born ones enter and become liberated He is the eternal Supreme Soul and is known by the name of Vasudeva.

26. See, O Narada, the greatness and power of that God! He is never affected by good or bad deeds.

27. Swattwa, Rajas, and Tamas, are said to be the three (original) qualities. These live and act in the bodies of all creatures.

28. The Indidividual Soul, called Kshetrajna, enjoys and suffers the action of these three qualities. He, however, is above them and they cannot touch Him. Freed from these qualities, He is again their enjoyer and sufferer. Having created them Himself, He is above them all.

29. O celestial Rishi, the Earth, which is the refuge of the universe, disappears into water. Water disappears into Fire and Fire into Wind.

30. Wind disappears into Ether, and Ether into Mind. Mind is a great creature, and it disappears into Unmanifest Nature.

31. Unmanifest Nature, O Brahmana, disappears into inactive Purusha (Soul). There is nothing higher than Purusha (Soul) which is Eternal.

32. There is nothing among mobile and immobile things in the universe which is Immutable, except Vasudeva, the eternal Purusha.

33—34 Endued with great power, Vasudeva is the Soul of all creatures. Earth, Wind, Ether, Water, and Fire forming the fifth, are primal elements of great power. Mingling together they form the body. Possessed of subtile prowess and invisible to all eyes, O Brahmana, the powerful Vasudeva then enters that combination of the five principal elements called body Such entrance is called his birth, and taking birth He makes the body move about and act.

35. Without a combination of the five principal elements, no body can ever be formed.

36 Without, again, the entrance of Individual Soul into the body, the mind living within it cannot cause it move and act. He that enters the body is possessed of great power and is called Individual. He is known also by other names, *viz*, Shesha, and Sankarshana.

37. He who takes his rise, from that Sankarshana, by his own acts, Sanatkumara, and in whom all creatures merge when the universal dissolution sets in, is the Mind of all creatures and is called by the name of Praddyumna.

38. From Him originates He who is the Creator, and who is both Cause and Effect. From this last, everything, *viz*, the mobile and immobile universe, originates. This one is called Aniruddha. He is otherwise called Ishana and He is manifest in all deeds.

39 That illustrious one, *viz*, Vasudeva, who is called Kshetrajna, (Soul) and who is freed from qualities, should, O king of kings, be known as the powerful Sankarshana, when He takes birth as (Individual Soul).

40 From Sankarshana originates Praddyumna who is called "Mind-begotten." From Praddyumna is He who is Aniruddha. He is Consciouness, He is Ishwara (Supreme Lord).

41 It is from me that the entire mobile and immobile universe originates. It is from me, O Narada, that the indestructible and the destructible, the existent and the nonexistent, originates.

42. They who are devoted to me enter into me and become liberated. I am known as Purusha. Without acts, I am the Twenty-fifth.

43 Getting over qualities, I am entire and indivisible. I am above all pairs of opposite and shorn of all attachments. Thus, O Narada, you will fail to understand. You see me as having a form. If I wish, I can dissolve this form in a moment. I am the Supreme Lord and the Preceptor of the universe.

44. What you see of me, O Narada, is merely an illusion of mine. I now appear to be possessed of the attributes of all created things. You are not competent to know me.

45. I have shown to you duly my fourfold form. I am, O Narada, the Doer, I am Cause, and I am Effect.

46 I am the sum-total of all living creatures All living creatures have their refuge in me, Do not think that you have seen the Individual Soul.

47 I pervade all things, O Brahmana, and am the inner Soul of all creatures. When the bodies of all creatures, however, are destroyed, I am not destroyed

48 Those highly blessed men who, having acquired ascetic success, become entirely devoted to me, become freed from the qualities of both Darkness and Ignorance and succeed, therefore, in entering me, O great ascetic

49 He called Hiranyagarbha, who is the beginning of the world, who has four faces, who cannot be understood with the help of the Nirukta, who is otherwise called Brahman, who is an eternal god is engaged in looking after many of my works

50 The god Rudra born of my anger, originated from my forehead See, the eleven Rudras are increasing on the right side of my person.

51—52 The twelve Adityas are on the left side of my person See the eight Vasus, those foremost of gods, are in my front and see, Nasatya and Dasra, those two celestial physicians are in my rear See also in my body all the Prajapatis and see the seven Rishis also

53 See also the Vedas, all the Sacrifices numbering by hundreds, the Amrita (nectar) and all the (medicinal) herbs and plants, and Penances and vows and observances of various sorts

54 See also in me the eight attributes of power *viz*, those particularly called the Lordly powers, living all together in my body in their united and embodied form See also Sree and Lakshmi, and Kirti, and the Earth with her hump

55 See the goddess Saraswati, that mother of the Vedas living in me! See, O Narada, Dhruva that foremost of luminaries ranging in the sky

56 See also all the Oceans those receptacles of water and lakes and rivers See also, O best of men, the four foremost ones amongst the Pitris in their embodied forms See also, living in me, the three qualities (of Sattwa, Rajas, and Tamas) which are formless

57 The acts done in honor of the departed manes are superior to those done in honor of the gods I am the Pitri of the both the gods and the Pitris, and am existing from the beginning.

58 Becoming the Equine-head I pass through the Western and the Northern ocean and drink sacrificial libations duly poured with Mantras and solid sacrificial food offered with respect and devotion.

59 In ancient times I created Brahman who himself worshipped me in sacrifices. Pleased with him on that account I granted him many excellent boons.

60 I said to him that in the beginning of the cycle he would be born to me as my son, and the sovereignty of all the worlds would he enjoy, and various names will be given to diverse objects on account of the Ahankara, *i e*, egoism, coming into existence.

61 I also told him that none would ever violate the limits and boundaries he would lay down, and, further that he would be the giver of boons to persons who would solicit him for the same

62 I further assured him that he would be an object of worship with all the gods and Asuras, all the Rishis and Pitris, and the various creatures forming the creation

63 I also gave him to understand that I would always appear for performing the business of the gods and that for that I would allow myself to be commanded by him even as a son by his father

64 Granting these and other highly agreeable boons to Brahman of great energy on account of my being propitiated with him I adopted the course dictated by Renunciation.

65 The highest Renunciation is the annihilation of all duties and acts Hence, by adopting Renunciation one should act in complete happiness

66 Learned preceptors, with settled conclusions deduced from the truths of the Sankhya philosophy, have spoken of me as Kapila endued with the power of knowledge living within the effulgence of the Sun, and concentrated in Yoga

67 In the Vedas I have been repeatedly hymned as the illustrious Hiranyagarbha In the Yoga Shastras, O Brahmana I have been spoken of as one who finds pleasure in Yoga.

68 I am eternal Assuming a form that is manifest I live at present, in the sky At the end of a thousand cycles, I shall once more withdraw the universe into myself.

69 Having withdrawn all creatures, mobile and immobile, into myself I shall exist all alone with Knowledge only as my companion.

70 After the lapse of ages I shall again create the u[illegible] the help of that

Knowledge. My fourth form creates the indestructible Shesha.

71. That Shesha is called by the name of Sankarshana. Sankarshana creates Praddyumna. From Praddyumna I take birth myself as Aniruddha. I create (myself) repeatedly.

72. From Aniruddha originates Brahman. The latter is born from Aniruddha's navel. From Brahman originate all mobile and immobile creatures.

73 Know that Creation originates in this way repeatedly at the beginning of every cycle Creation and destruction succeed each other like sunrise and sunset in this world.

74—75. Then, again, as Time, gifted with great energy, forcibly brings back the Sun after his disappearance, similarly I shall, assuming the form of a boar and displaying my strength, bring back the Earth with her belt of seas to her own position for the behoof of all creatures when she becomes submerged in water I shall then kill the son of Diti named Hiranyagarbha, elated with pride of strength.

76 Assuming the form then of a Man-lion, I shall, for doing good to the gods, kill Hiranyakasipu, the son of Diti, who will be a great destroyer of sacrifices.

77. Virochana will have a powerful son named Vali The entire universe consisting of gods, Asuras, and Rakshasas will not be able to kill that great Asura He will hurl Shakra from the sovereignty of the universe.

78. When after defeating the Lord of Shachi, that Asura will possess the sovereignty of the three worlds, I shall take birth in Aditi's womb, by Kashyapa, as the twelfth Aditya.

79. I shall restore it to Indra of immeasurable splendour, and replace the gods, O Narada, in their respective stations.

80. As regards Vali, that foremost of Danavas, who is to be unslayable by all the gods, I shall cause him to live in the nether regions.

81. In the Treta age I shall take birth as Rama in the race of Bhrigu, and root out the Kshatriyas who will become proud of their strength and riches.

82. Towards the end of Treta and the beginning of Dwapara, I shall take birth as Rama the son of Dasharatha in Ikshaku's race.

83 At that time, the two Rishis, viz., the two sons of Prajapati, called by the names of Ekata and Dwita, will on account of the injury done by them to their brother Trita, have to take birth as monkeys, losing the beauty of the human form.

84 Those monkeys that shall take birth in the race of Ekata and Dwita, shall become endued with great power and mighty energy and will equal Shakra himself in power. All those monkeys, O twice born one, will become my allies for performing the work of the gods.

85 I shall then kill the dreadful king of the Rakshasas, that wretch of Pulastya's race *viz*, the fierce Ravana that thorn of all the worlds, together with all his children and followers.

86 At the junction the Dwapara and the Kali ages I shall again appear in the world taking birth in the city of Mathura for the purpose of killing Kansa.

87. There, after killing numberless Danavas that will be as thorns in the side of the gods, I shall take up my residence in Kushasthali at the city of Dwaraka

88 While living in that city I shall kill the Asura Naraka the chief of the Earth,—him that is, who will do an injury to Aditi, as also some other Danavas of the names of Muru and Pitha.

89 Killing also another foremost of Danavas, *viz*, the kill of Pragjyotisha, I shall transplant that delightful city furnished with various kinds of wealth into Dwaraka.

90 I shall then defeat the two gods adored of all the deities *viz*, Maheshwara and Mahasena, who will become fond of the Danava Vana and do him various good offices and who will try their best for that worshipper of theirs.

91 Defeating next the son of the Danava Vali *viz*, Vana, who will be possessed a thousand arms, I shall next destroy all the inhabitants of the Danava city called Saubha.

92. I shall next, O foremost of Brahmanas, bring about the death of Kalayavana, a Danava who will be endued with great power on account of his being equipt with the energy of Gargya.

93 A proud Asura will appear as a king at Girivraja, of the name of Jarasandha, who will fall out with all the other kings of the world. His death will be brought about by me through some one else guided by my intelligence.

94—95 I shall next kill Shishupala in the sacrifice of king Yudhishthira the son of Dharma, into which sacrifice all the kings

of the world will bring tribute. In some of these works, only Arjuna, the son of Vasava, will become my assistant.

96—98 I shall place Yudhishthira with all his brothers in his ancestral kingdom. People will call me and Arjuna as Narayana and Nara, when, endued with power, we two, putting forth our strength, shall kill a large number of Kshatriyas, for doing good to the world. Having lightened the load of the Earth according to our pleasure, I shall merge all the principal Sattwatas, as also Dwaraka, my favourite city, into my own self, recollecting my all embracing Knowledge

99. Having four forms, I shall, in this way, perform many feats of great prowess, and attain at last to those regions of happiness created by me and honored by all the Brahmanas.

100 Appearing in the forms of a swan, a tortoise, a fish, O foremost of twice-born ones, I shall then appear as a boar, then as a man lion, then as a dwarf, then as Rama of Bhrigu's race, then as Rama the son of Dasharatha, then as Krishna the scion of the Sattwata race, and lastly as Kalki.

101. When the Vedas disappeared from the world, I brought them back. The Vedas, were re-created by me in the Krita age.

102. They have once more disappeared or may only be partially heard here and there in the Puranas. Many of my best incarnations also in the world have become *facts of the past.*

103—104 *Having secured the good of* the worlds in those forms in which I appeared, they have re-entered into my own Nature. Brahman (the Creator) himself never saw me in this form of mine, which you, O Narada, have seen to-day on account of your entire devotion to me I have now said to you who are devoted to me *wholly, everything, O Brahmana. I have* described to you my ancient appearances and future ones also, O best of men, together with all their mysteries.

Bhishma said.—

105. "The holy and illustrious god, of universal and immutable form, having said these words to Narada, disappeared there and then.

106. Having won the high favor that he had solicited, Narada also, gifted with great energy, then proceeded in all haste to the retreat called Vadari, for seeing Nara and Narayana.

107—108. This great Upanishad quite of a piece with the four Vedas, and the *Sankhya-Yoga, and called by him by the* name of the Pancharatra Scriptures, and recited by Narayana himself with his own mouth, was repeated by Narada before a large audience in the residence of Brahman (his sire) in exactly the same way in which Narayana had recited it and in which he had heard it from his own lips."

Yudhishthira said:—

109 "Was not Brahman, the Creator of all things, acquainted with this wonderful discourse of the glory of Narayana gifted with intelligence that he heard it from the lips of Narada?

110 Is the illustrious Grandfather of all the worlds any way different from or inferior to the great Narayana? How then is it that he was unacquainted with the power of Narayana of great energy?"

Bhishma continued:—

111. "Hundreds and thousands of great cycles hundreds and thousands of Creations and Dissolutions, O king of kings, have been over and become events of the past.

112 *In* the beginning of every Creation, Brahman, endued with great power and who creates all things, is remembered (by Narayana). Brahman knows well, O king, that Narayana, that foremost of all gods is very much superior to him.

113—115. He knows that Narayana is the Supreme Soul, that He is the Supreme Lord that He is the Creator of Brahman himself. Narada recited this very ancient narrative which is perfectly consistent with the Vedas, to that assembly of Rishis crowned with ascetic success that came to the abode of Brahman. The gods Surya, having heard that narrative from those Rishis crowned with ascetic success, repeated it to the sixty-six thousands of Rishis, O king, of purified souls, that follow in his train.

116 And the Sun, the deity that imparts heat to all the worlds, repeated that narrative to those Beings also, of purified souls, that have been created (by Brahman) for always travelling in the van of the Sun.

117. The great Rishis who follow in the Sun's train, O son, repeated *that excellent* narrative to the deities assembled on the breast of Meru.

118 That best of ascetics, viz., the regenerate Asita then, having heard the narrative from the gods, repeated it to the Pitris, O king of kings.

119 I heard it from my father Shantanu, O son, who recited it to me formerly. Myself having heard it from my father, I have repeated it to you, O Bharata.

120 Gods and ascetics, they who have heard this excellent old narrative which is a Purana, all worship the Supreme Soul.

121. This discourse, belonging to the Rishis and thus handed down from one to another, should not, O king, be communicated by you to any one who is not a worshipper of Vasudeva.

122 This narrative, O king, is really the cream of the hundreds of other discourses that you have heard from me.

123 In days of yore, O king, the gods and the Asuras, in a body, churned the Ocean and raised the Ambrosia Similarly the Brahmanas, in a body in days of yore, churned all the scriptures and raised this narrative, which resembles nectar.

124—125 He who frequently reads this narrative, and he who frequently listens to it with rapt attention, in a secluded spot, and filled with devotion, succeeds being possessed of lunar complexion, in living in the spacious insular continent known by the name of White Island Forsooth, such a man succeeds in entering into Narayana of a thousand rays.

126 By listening to this narrative from the beginning, a sick person becomes freed from his disease. The man who simply desires to read or listen to this discourse, gets the fruition of all his wishes By reading or listening to it The devoted worshipper acquires the high end reserved for devoted worshippers.

127. You also, O king, should always adore and worship that foremost of all Beings. He is the father and the mother of all creatures, and He is an object of reverence to the entire universe.

128. Let the illustrious and Eternal God of the Brahmanas, viz, Janarddana of great intelligence, be pleased with you, O Yudhisthira of mighty arms.

Narayana, that great Mantra which is worthy of being recited silently.

132 Passing through the sky to the Ocean of milk, which is always the abode of nectar, and adoring the great Rishis, he returned to his own hermitage.

Bhishma continued:—

133. I have now recounted to you the discourse that was recited by Narada, That narrative has come down from person to person from very ancient times I heard it from my father who formerly recounted it to me.

Suta said:—

134 I have now told you all that Vaishampayana recounted to Janamejaya, Having listened to Vaishampayana's narration, king Janamejaya duly satisfied all his duties according to the scriptural ordinances.

135 You have all practised very severe penances and observed many high and excellent vows Living in this sacred forest of Naimisha, you are foremost of all persons conversant with the Vedas

136 Ye foremost of twice born ones, you all have come to this great sacrifice of Shaunaka Do you all worship that Eternal and Supreme Lord of the universe in excellent sacrifices, properly pouring libations of clarified butter to the fire with the help of Mantras and dedicating the same to Narayana As for myself, I heard this excellent discourse which has come down from generation to generation, from my father who recited it to me formerly.

some with an opposite disposition, for they follow the ordinances of the Religion of Renunciation.

4. Do you, O Suta, remove this doubt of ours This doubt seems to be eternal and is filled with great mystery. You have heard all discourses on Narayana, which are consistent with the (other) scriptures.

Sauti said:—

5. O excellent Saunaka, I shall recount to you what Vaishampayana, the disciple of the intelligent Vyasa, said when questioned on these very topics by king Janamejaya.

6. Having heard the discourse on the glory of Narayana who is the Soul of all embodied creatures, Janamejaya, gifted with great intelligence and wisdom, asked Vaishampayana about these very topics.

7. The whole world of Being, with Brahman, the gods, the Asuras, and human beings are seen to be deeply attached to acts which yield prosperity.

8 Liberation has, O twice-born one, been described by you to be the highest happiness and to consist of the cessation of existence. They who being shorn of both merit and demerit, become liberated, succeed, we hear, in entering the great God of a thousand rays.

9 It seems to be, O Brahmana, that the eternal religion of Liberation is highly difficult of observance. Turning away from it, all the gods have become enjoyers of the libations of clarified butter poured with Mantras on sacrificial fires and other offerings presented to them by similar means.

10—11. Then, again, Brahman, and Rudra, the powerful Sakra the killer of Vala, the Sun, the Lord of the stars, the Wind-god, the god of fire, the god of the Waters, Infinite Space, the Universe too and the rest of the dwellers of heaven,—these, it seems, do not know the way of securing an annihilation of conscious existence that is encompassed by one's own efforts.

12. Hence, perhaps, they have not followed the path which is certain, indestructible, and immutable. Hence, perhaps turning away from that path, they have adopted the Religion of Action which leads to conscious existence that is measured by time.

13. This, indeed, is one great defeat of those who are wedded to acts, for all their rewards are for the time being. This doubt, O twice-born one, exists in my heart like a dagger! Tear it out by recounting to me some discourses of old on this subject. Great is my curiosity to listen to you.

14. Why, O twice-born one, have the gods been said to be takers of their respective shares of sacrificial offerings presented to them with the help of Mantras in sacrifices of various kinds? Why, again, are the dwellers of heaven worshipped in sacrifices?

15. And, O best of twice-born ones to whom do they, who partake of offerings in sacrifices performed to their honor, themselves make offerings when they perform great sacrifices?

16 The question you have put to me, O king, relates to a deed mystery. No man can quickly answer it who has not practised penances, and who is not acquainted with the Puranas.

17. I shall, however, answer you by reciting to you what my preceptor the Island-born Krishna, otherwise called Vyasa, the great Rishi who has divided the Vedas, had said to us on a former occasion when questioned by us.

18. Sumanta, and Jaimini, and Paila of firm vows and myself as the fourth, and Shuka as the fifth, were disciples of the illustrious Vyasa.

19 We, five in all, endued with self-control and purity of observances, had completely mastered anger and controlled our senses. Our preceptor used to teach us the Vedas having the Mahabharata for their fifth.

20—21. Once on a time, on the breast of that foremost of mountains, *viz*, the delightful Meru, inhabited by Siddhas and Charanas while we were engaged in reading the Vedas, this very doubt sprang in our minds, that has been given vent to by you to-day. We, therefore, asked our preceptor about it. It heard the answer that our preceptor made. I shall now recount that answer to you, O Bharata.

22. Hearing the words that were addressed to him by his disciples, that remover of all sorts of darkness represented by ignorance, *viz*, the blessed Vyasa the son of Parashara, said these words —

23 I have practised the austerest of penances. Ye best of men, I am fully conversant with the Past, the Present, and the Future.

24. On account of those penances of mine and of the control under which I kept my senses, while I lived on the shores of the ocean of milk, Narayana became pleased with me. As the result of the great God's gratification, this omniscience about the Past, the Present, and Future,

hat was desired by me, sprang in my mind.

25. Listen now to me as I describe to you, in due order, this great doubt that has perplexed your minds. I have, with the eye of knowledge, seen, all that took place in the beginning of the æon.

26 He whom both the Sankhyas and the Yogins call by the name of the Supreme Soul, comes to be regarded as the foremost Purusha on account of his own deeds From Him originate Prakriti that is called the unmanifest or Pradhana by the learned.

27. From the powerful Unmanifest sprang, for the creation of all the worlds, he that is called Aniruddha That Aniruddha is known among all creatures by the name of the Great Soul.

28 It is that Aniruddha who, becoming manifest, created the Grandfather Brahman. Aniruddha is known by another name, viz, consciousness, and is gifted with every sort of energy,

29 Earth, Wind, Ether, Water, and Fire numbering the fifth—these are the five Great Creatures that have originated from Consciousness.

30 Having created the Great Creatures he then created their qualities. Combining the Great Creatures, he then created various embodied Beings. Hear me as I describe them to you.

31. Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the great Vashistha, and the Self create Manu—these should be known as the eight elements. Upon these depend all the worlds.

32. Then the Grandfather of all the worlds, viz, Brahman, created, for the success of all creatures, the Vedas with all their branches as also the Sacrifices with their limbs From these eight elements have originated this vast universe.

33 Then originated Rudra from the principle of anger. Taking birth, he created ten others like him. These eleven Rudras are called by name of Vikara-Purushas

34. The Rudras, the Prakritis, and the several celestial Rishis, having come into existence approached Brahman, with the object of upholding the universe and its work.

35. Addressing the Grandfather, they said,—We have been created, O holy one, by you, O you of great power. Tell us, O Grandfather, which of us should be vested with what jurisdiction.

36 What jurisdictions have been created by you for supervising what particular affairs? Which of us should, gifted with what sort of consciousness, shall take charge of which of these?

37. Do you ordain also to each of us the measure of strength that we are to have for satisfying the duties of our respective jurisdictions—Thus addressed by them, the great god replied to them in the following way.

Brahman said:—

38. You have done well, ye gods, in speaking to me of this matter. Blessed be you all! I was thinking of this very subject that has drawn your attention.

39 How should the three worlds be maintained and kept agoing? How should your strength and mine be taken advantage of for the accomplishment of that object.

40. Let all of us, leaving this place, go that unmanifest and foremost of Beings who is the witness of the world, for seeking his protection. He will tell us what is for our behoof.

41 After this, those gods and Rishis, with Brahman, went to the northern shores of the ocean of milk, desirous of doing good to the three worlds.

42 Arrived there, they began to practise those austere penances that are said by Brahman in the Vedas Those austerest of penances are known by the name of Mahaniyama.

43 They stood there with mind fixed, immovable as stakes of wood, and with eyes upturned and arms raised upwards

44 For a thousand divine years they were engaged in those severe penances. At the conclusion of that time they heard these sweet words in harmony with the Vedas and their branches.

The Blessed and Holy One said —

45 Ye gods and Rishis having asceticism for wealth with Brahman in your company, honoring you all with welcome, I say to you these words.

46. I know what is in your hearts! Verily, your thoughts are for the behoof of the three worlds. I shall multiply your energy and strength, investing the same with disposition for work.

47. Ye gods, well have you practised these penances from desire of worshipping me. Ye foremost of Beings, enjoy now the excellent fruits of those austerities which you have practised.

48. Thus Brahman is the Lord of all the worlds. Gifted with power, he is the Grandfather of all creatures. You also

are foremost of gods. Do you all, with concentrated minds, celebrate sacrifices for my glory.

49 In those sacrifices which you will perform, do ye always give me a part of the sacrificial offerings. I shall then, ye lords of creation, assign to each of you your respective spheres and ordain what will be for your behoof.

Vaishampayana said:

50 Hearing these words of that God of gods, all those gods and great Rishis and Brahman became filled with such delight that the hair on their bodies stood erect.

51. They immediately made arrangements for a sacrifice in honor of Vishnu according to the Vedic ordinances In that sacrifice, Brahman himself assigned a portion of the offerings to Vishnu.

52. Similarly the gods and the celestial Rishis also, dedicated similar portions each o the great God The portions, thus offered with great respect to Vishnu, were about both the quantity and the quality of the articles used, according to the ordinances laid down for the Krita age.

53 The gods and the Rishis and Brahman, in that sacrifice, worshipped the great God as one having the complexion of the Sun, as the foremost of Beings, situate beyond the reach of Ignorance, vast, pervading all things, the Supreme Lord of all, the giver of boons, and endued with power.

54 Thus worshipped by them the boon-giving and great God, invisible and bodiless, addressed those assembled celestials from heaven and said to them —

55 I have received the offerings dedicated by you in this sacrifice I am pleased with all of you I shall confer rewards on you that will, however, be fraught with ends from where there will be return

56 This shall be your distinctive characteristic, ye gods, from this day, on account of my favours and kindness for you. Celebrating sacrifices in every cycle, with large presents, you will become enjoyers of fruits born of Action.

57. Ye gods, those men also that will celebrate sacrifices according to the Vedic ordinances, will give to all of you, shares of their sacrificial offerings.

58. In the Veda sutras I make him the receiver of a share like that which he has himself offered one in this sacrifice.

59 Created to superintend the affairs of your respective jurisdictions, do you uphold the worlds according to your strength as dependent on the shares you receive in those sacrifices.

60. Indeed, receiving strength from those rites and observances that will be in vogue in the several worlds, originating from the fruits of action, do ye continue to uphold the affairs those worlds.

61. Strengthened by the sacrifices that will be celebrated by men, ye will strengthen me. These are the thoughts that I cherish for you all.

62. It is for this that I have created the Vedas and sacrifices and plants and herbs. Duly served with these by human beings on Earth, the gods will be pleased.

63 Ye foremost of gods, till the end of this æon, I have ordained your creation, making your constitutions depend upon the result of the religion of Action. Ye foremost of Beings, do ye then, about your respective jurisdictions, engage yourselves in seeking the welfare of the three worlds.

64. Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, and Vasishtha,—these seven Rishis have been created by the fiat of the will.

65 These will become the foremost of all persons versed in the Vedas In fact, they will become the preceptors of the Vedas. They will follow the Religion of Action, for they have been intended to devote themselves to the act of procreating children.

66 This is the eternal path of creatures engaged in acts and observances. The powerful Lord who is charged with the creation of all the worlds is called Aniruddha.

67—68 Sana, Sanatsujata, Sanaka, Sanandana, Sanatkumara, Kapila, and Sanatana —these seven Rishis are known as the spiritual sons of Brahman. Their knowledge comes to them of itself. These seven follow the Religion of Renunciation.

69. They are the foremost of all persons conversant with Yoga. They have a profound knowledge of the Sankhya philosophy They are teachers of the scriptures on duty and it is they who introduce the duties of the Religion of Renunciation and cause them flow in the worlds

70. From Nature has sprung Consciousness and the three great qualities. Transcending Nature is called Soul.

71—72 That Soul is myself. The path of those who follow acts is fraught with return. One cannot, by that path, reach the place whence there is no return. Different creatures have been created with different

objects. Some are intended for the Path of Action and some for that of Renunciation. One enjoys the reward, according to the path that he follows. This Brahman is the lord of all the worlds. Endued with power, it is he who creates the universe.

73. He is your mother and father, and he is your grandfather. At my behest, he will grant boons to all creatures.

74 His son Rudra, who has originated from his brow at his behest, will, gifted with power, uphold all created beings.

75. Go ye to your respective jurisdictions, and seek, according to the ordinances, the welfare of the world! Let all the scriptural acts flow in all the worlds. Let there be no delay in this.

76 Ye foremost of gods, do ye ordain the acts of all creatures and the ends that they are come by. Do ye also set the limits of the lives of all creatures.

77. This present cycle that is going on is the foremost of all epochs and should be known by the name of Krita. In this cycle living creatures should not be killed in the sacrifices that may be celebrated It should be as I ordain and let it not be otherwise.

78. In this age, ye celestials, virtue will flourish in full After this age will come the cycle called Treta. The Vedas, in that cycle, will lose one quarter. Only three of them will exist.

79 In the sacrifices that will be celebrated in that age, animals, after dedication with the help of sacred Mantras, will be killed. As regards virtue, again, it will lose one quarter, only three quarters thereof will remain.

80 On the termination of the Treta, will come the mixed Yuga known by the name of Dwapara. In that cycle, virtue will lose two quarters and only two quarters thereof will remain.

81. Upon the termination of Dwapara, the cycle that will set in will be called Kali, and it will come with Kali walking in the van. Virtue will lose full three quarters. Only a quarter thereof will exist in all places.

82. When the great God said these words, the gods and the celestial Rishis addressed him and said,—If only a fourth part of virtue is to exist in that age in every place, tell us, O Holy One, where shall we then go and what shall we do?

The Blessed and Holy One said:—

83. Ye foremost of gods, ye should, in that age, go to such places where the Vedas and Sacrifices and Penances and Truth and Self-Control, accompanied by duties fraught with mercy for all creatures, will still continue. Sin will never be able to affect you at all.

Vyasa said:—

84. Thus commanded by the great God, the gods with all the Rishis bowed their heads to him and then proceeded to the places they desired.

85. After the celestials had left that place, only Brahman remained there, desirous of seeing the great Deity then living in the form of Aniruddha.

86. The foremost of gods then appeared before Brahman having assumed a form that had a huge equine head. Carrying a pitcher and the triple stick, he appeared before Brahman, reciting the Vedas with all their branches.

87—88. Seeing the great Deity of immeasurable energy in that form with an equine head, the powerful Brahman, the Creator of all the worlds, moved by the desire of doing good to his Creation, adored that boon-giving Lord with his head down and stood before him with hands joined in respect The great Deity embraced Brahman and then told him these words.

The Holy One said:—

89 Do you, O Brahman, duly think of the courses of acts which creatures should follow You are the great ordainer of all created Beings You are the Master and the Lord of the universe. Placing this burthen on you I shall soon be free from anxiety.

90 At such times however, when it will be difficult for you to accomplish the work of the gods, I shall then appear in incarnate forms perceiving the gravity of the emergencies.

91 With these words, that grand form with the equine head vanished then and there. Having received his behest, Brahman too proceeded speedily to his own region.

92. It is for this O Blessed One, that the eternal lotus-navelled Deity became the acceptor of the first share offered in sacrifices and hence it is that He is called the eternal upholder of all Sacrifices.

93 He himself adopted the Religion of Renunciation, the end after which those creatures seek who are desirous of eternal fruits. He laid down at the same time the Religion of Action for others, with the view of giving variety to the universe.

94. He is the beginning, He is the middle, and He is the end of all created Beings. He is their Creator and He is the actor and He is the act. Having withdrawn the universe into Himself at the end of the cycle, He enters into sleep, and awakening at the beginning of another cycle, He once more creates the universe.

95. Do you all bow to that Illustrious One who is gifted with a high soul and who is above the three qualities, who is Unborn, whose form is the universe, and who is the abode or refuge of all the dwellers of heaven.

96. Do you bow to Him who is the Supreme Lord of all creatures who is the Lord of the Rudras, who is the Lord of the Adityas, and of the Vasus as well.

97. Do you bow to Him who is the Lord of the Ashwins, and the Lord of the Maruts, who is the Lord of all Sacrifices laid down in the Vedas, and the Lord of the Vedangas.

98. Bow Him who always lives in the Ocean, and who is called Hari, and whose hair is like the blades of the Munja grass Bow to Him who is Peace and Tranquillity, and who gives the Religion of Liberation to all creatures.

99. Bow to Him who is the Lord of Penances, of all kinds of energy, and of Fame, who is ever the Lord of Speech and the Lord of all the Rivers also.

100 Bow to Him who is called Kapardddin, who is the Great Boar, who is the Unicorn, and who is endued with great intelligence, who is the Sun, who assumed the well-known form with the equine head, and who is always shown in a fourfold form.

101. Bow to Him who is unrevealed, who is capable of being apprehended by knowledge only, who is both indestructible and destructible The supreme Deity, who is immutable, permeates all things.

102 He is the Supreme Lord who can be known with the help of the eye of Knowledge alone. It was thus that, helped by the eye of Knowledge, I saw, in days of yore, that foremost of gods.

103 Asked by you, I have told you everything in full, ye disciples, and do you act according to my words and dutifully serve the Supreme Lord called Hari. Do you sing His praises in Vedic words and adore and worship Him also according to due rites.

Vaishampayana said :—

104. It was thus that the compiler of the Vedas, gifted with great intelligence, discoursed to us, accosted by us on that occasion His son, the highly pious Shuka, and all his disciples listened to him while he delivered that discourse.

105. Our preceptor, with ourselves, O king, then worshipped the great Deity with Richs extracted from the four Vedas.

106. I have thus told you everything about what you had asked me. It was thus, O king, that our Island-born preceptor discoursed to us.

107—108. He, who, having uttered the words—'I bow to the holy Lord,'—frequently listens, with rapt attention, to this discourse or reads or recites it to others, becomes gifted with intelligence and health, and possessed of beauty and strength. If ill, he becomes freed from that illness, if fettered, freed from his bonds. The man who has desires gets (by this) the fruition of all his desires, and easily acquires a long life also.

109 A Brahmana, by doing this, becomes conversant with all the Vedas, and a Kshatriya becomes crowned with success. A Vaishya, by doing it, makes great profits, and a Shudra enjoys great happiness.

110 A sonless man obtains a son. A maiden gets a desirable husband. A woman who has conceived, gives birth to a son.

111. A barren woman conceives and gets many sons and grandsons He who recites this discourse on the way succeeds in passing happily and without any obstacles along his way In fact, one acquires whatever objects he cherishes, if one reads or recites this narrative.

112. Hearing these words of the great Rishi, fraught with certainty of conclusion, and containing a recital of the attributes of that great one who is the foremost of all beings, hearing this narrative of the great assembly of Rishis and other dwellers of heaven,—men who are devoted to the Supreme Deity derive great happiness.

CHAPTER CCCXLII.

(MOKSHADHARMA PARVA)—*Continued.*

Janamejaya said :—

1—2. O Holy One, you should tell me the meanings of those various names uttering which the great Rishi Vyasa with his disciples sang the praises of the illustrious killer of Madhu. I wish to hear those

names of Hari, that Supreme Lord of all creatures Indeed, by hearing of those names, I shall be sanctified and cleansed like the bright autumnal moon.

Vaishampayana said:—

3. Listen, O king, to what the meanings are of the various names, due to attributes and acts of Hari as the powerful Hari himself of cheerful soul explained them to Phalguna.

4 That killer of hostile heroes, viz, Phalguna, had at one time asked Keshava, enquiring after the meanings of the some of the names by which the great Keshava is worshipped.

Arjuna said:—

5 O Holy One, O Supreme ordainer of the Past and the Future, O Creator of all Beings, O Immutable one, O Refuge of all the worlds, O Lord of the universe, O Remover of the fears of all persons.

6—7. I wish to hear from you in detail, O Keshava, the meanings of all those names of yours, O God which have been mentioned by the great Rishis in the Vedas and the Puranas on account of various acts of yours! None else than you, O Lord, is capable to explain the meanings of those names.

The Holy One said:—

8—9 In the Rigveda, in the Yajurveda, in the Atharvans and the Samans, in the Puranas and the Upanishads, as also in the works on Astrology, O Arjuna, in the Sankhya treatises, in the Yoga Scriptures and in the treatises also on the Science of Life, many are the names that have been consists of eighteen qualities. That attribute is Supreme Nature having for her soul the Sky and Earth and succeeding by her creative forces in keeping up the universe.

14 That Nature is at one with the fruit of all acts. She is also the pure Chit. She is immortal, and invincible, and is called the Soul of the universe. From her proceed all the changes of both Creation and Destruction.

15. Divested of sex, She or He is the penances that people practise. He is both the sacrifice that is performed and the sacrificer who celebrates the sacrifice. He is the ancient and the infinite Purusha. He is otherwise called Aniruddha and is the source of the Creation and the Destruction of the universe.

16. When Brahmana's night was passed, through the grace of that Being of great energy, a lotus made its appearance first, O you having eyes like lotus petals.

17—18. Within that lotus was born Brahman, originating from Aniruddha's grace Towards the evening of Brahman's day, Aniruddha became filled with anger, and as a consequence of this, there originated from his forehead a son called Rudra gifted with the power of destroying everything. These two, viz, Brahman and Rudra, are the foremost of all the gods, having originated respectively from the Cheerfulness and the Anger (of Aniruddha).

24. If I do not worship the auspicious and boon-giving Ishana, nobody would then worship my own self.

25. The ordinances I set are followed by all the worlds. Those ordinances should always be worshipped, and it is, therefore, that I worship them.

26. He who knows Rudra knows myself, and he who knows myself knows Rudra He who follows Rudra follows me. Rudra is Narayana. Both are one, and one is shown in two different forms.

27. Rudra and Narayana, forming one person, pervade all displayed things and cause them to act No one else than Rudra is capable to grant me a boon, O son of Pandu.

28 Having settled this in my mind, I worshipped in days of yore the ancient and powerful Rudra, for getting the boon of a son. In worshipping Rudra thus, I worshipped my own self.

29 Vishnu never bows his head to any god except his own self. It is therefore that I worship Rudra.

30 All the gods, including Brahman and Indra and the gods and the great Rishis, worship Narayana, that foremost of gods, otherwise called by the name of Hari.

31. Vishnu is the foremost of all Beings past, present, or future, and as such should always be worshipped with respect.

32. Do you bow your head to Vishnu. Do you bow your head to Him who gives protection to all. Do you bow, O son of Kunti, to that great boon-giving god, that foremost of gods, who eats the offerings made to him in sacrifices.

33. I have heard that there are four kinds of worshippers. Among them all, they that are devoted to me wholly and do not worship any other god, are the foremost. I am the end they seek, and though engaged in deeds, they never seek the fruits thereof.

34. The three remaining classes of my worshippers are those who seek the fruits of their acts. They acquire regions of great happiness, but then they have to drop down therefrom upon the exhaustion of their merits. Those amongst my worshippers, therefore, who are fully awakened obtain what is foremost.

35. Those who are awakened and whose conduct shows such enlightenment, may be engaged in worshipping Brahman or Mahadeva or the other gods who live in heaven, but they succeed at least in getting to myself.

36. I have thus told you, O Partha, what the destinctions are between my worshippers.

37. Yourself, O son of Kunti, and myself are known as Nara and Narayana. Both of us have taken human bodies only for the purpose of lightening the load of the Earth.

38. I know the different sorts of Yoga that rest on the Soul I know who I am and whence I am, O Bharata. I know the Religion of Renunciation, and all that contributes to the prosperity of creatures.

39. Eternal as I am, I am the one sole Refuge of all men. The waters have been called by the name of Nara, for they originated from Him called Nara. And since the waters, in former times, were my refuge, I am, therefore, called by the name of Narayana.

40 Taking the form of the Sun I cover the universe, with my rays And because I am the home of all creatures, therefore, am I called by the name of Vasudeva.

41. I am the end of all creatures and their father, O Bharata. I pervade the entire sky and the Earth, O Partha, and my splendour transcends every other splendour.

42. I am He, O Bharata, whom all creatures wish to attain to at the end. And because I overwhelm all the universe, I am called by the name of Vishnu.

43 Desirous of acquiring success through control of their senses, people seek to obtain to me who am heaven and Earth and the sky between the two. For this am I called Damodara.

44. The word Prishni includes food, the Vedas, water, and nectar. These four are always in my stomach Hence am I called Prishnigarbha.

45. The Rishis have said that once on a time when the Rishi Trita was thrown into a well by Ekata and Dwita, the distressed Trita invoked me, saying,—O Prishnigarbha, do you save the fallen Trita.

46 That foremost of Rishis, *viz*, Trita, the spiritual son of Brahman having called on me thus, was saved from the pit.

47. The rays that come out of the Sun who gives heat to the world, from the blazing fire, and from the Moon, form my hair. Hence do foremost of learned Brahmanas call me by the name of Keshava.

48 The great Utathya having impregnated his wife disappeared from her side through an illusion of the gods. The younger brother Vrihaspati then appeared before that great one's wife.

49—51. To that foremost of Rishis who had gone there for holding sexual intercourse, the child in the womb of Utathya's wife, O son of Kunti, whose body had already been formed of the five principal elements, said,—O giver of boons, I have already entered into this womb You should not attack my mother!—Hearing these words of the unborn child, Vrihaspati became filled with anger and imprecated a curse on him, saying,—Since you obstruct me thus when I have come here from desire of the pleasures of sexual union, therefore shall you, through my curse, be visited by blindness

52. Through this curse of that foremost of Rishis, the child of Utathya was born blind and remained so for a long time It was therefore that that Rishi, in days of yore, passed by the name of Dirghatamas

53 He, however, acquired the four Vedas with their eternal limbs and subsidiary parts. After that he frequently invoked me by this secret name of mine Indeed, according to the ordinance as laid down he repeatedly called me by the name of Keshava.

54—55 Through the merit he acquired by uttering this name repeatedly, he became cured of his blindness and then passed by the name of Gotama This name of mine, therefore, O Arjuna, is productive of boons to them who utter it among all the gods and the great Rishis The god of fire and Shoma blending together, become transfused into one and the same substance It is therefore that the entire universe of mobile and immobile creatures is said to be pervaded by those two gods.

56. In the Puranas, Agni and Shoma are spoken of at possessing natures that had one and the same result The gods also are said to have Agni for their mouth It is on account of these two beings gifted with natures leading to the same result that they are said to be deserving of each other and upholders of the universe."

CHAPTER CCCXLIII.

(MOKHADHARMA PARVA).—*Continued.*

Arjuna said:—

1. How did Agni and Shoma, in days of yore, attain to uniformity with regard to their original nature? This doubt has arisen in my mind. Do you remove it, O slayer of Madhu.

The Holy One said:—

2. I shall recite to you, O son of Pandu, an ancient story of events arising from my own energy Do you listen to it with concentrated mind

3 When four thousand divine cycles elapse, the dissolution of the universe sets in. The Manifest disappear into the Unmanifest All creatures, mobile and immobile, meet with destruction.

4 Fire, Earth, Wind, all disappear. Darkness covers the universe which becomes one endless expanse of water.

5. When that infinite expanse of water only exists like Brahma without a second, it is neither day nor night. Neither aught nor naught exists, neither manifest nor unmanifest.

6 When such is the state of the universe, the foremost of Beings, viz, the Eternal and Immutable Hari originates from Ignorance, that combination of the qualities belonging to Narayana, that is indestructible and immortal, that is without senses, that is inconceivable and unborn, that is Truth's self fraught with mercy, that is endued with the form of existence which the rays of the gem called Chintamani have that causes various kinds of inclinations to flow in diverse directions, that is divested of the principles of hostility and decay, and mortality and decay, that is formless and all pervading, and that is endued with the principle of universal Creation and of Eternity without beginning, middle, or end. There is authority for this assertion

7 The Shruti declares,—Day was not. Night was not Aught was not. Naught was not In the beginning there was only Ignorance

8 She was of the form of the universe, and she is the night of Narayana of universal form. This is the meaning of the word of Tamas

9 From that Purusha thus born of Tamas and having Brahma for his parent, came into existence the Being called Brahman Brahman, wishing to create creatures caused Agni and Shoma to originate from his own eyes. Afterwards when creatures were to be created, the created persons came out in their due order as Brahmanas and Kshatriyas. He who came into being as Shoma was none else than Brahma, and they that were born as Brahmanas were all Shoma in sooth. He who came into Being as Agni was none else than Kshatra. The Brahmanas became gifted with greater energy than the Kshatras. If you enquire about the reason thereof, the answer is that

this superiority of the Brahmanas to the Kshatriyas is an attribute which is manifest to the whole world. It occurred as follows. The Brahmanas represent the eldest creation amongst men. None were created before who were superior to the Brahmanas. He who offers food into the mouth of a Brahmana is considered as pouring libations into a burning fire. I say that having arranged things thus, the creation of creatures was accomplished by Brahman. Having established all created Beings in their respective positions, he keeps us the three worlds. There is a similar declaration in the Mantras of the Shrutis.

10. You, O Agni, are the Hotri in sacrifices, and the benefactor of the universe. You are the benefactor of the gods, of men and of all the worlds.

11. There is other authority also for this—You are, O Agni, the Hotri of the universe and of sacrifices. You are the instrument through which the gods and men do good to the universe.

12. Agni is truly the Hotri and the performer of sacrifices. Agni is again the Brahma of the sacrifice.

13 No libations can be poured into the sacrificial fire without uttering Mantras, there can be no penances without a person to perform them, the worship of the gods and men and the Rishis is done by the libations poured with Mantras. Hence, O Agni, you have been considered as the Hotri in sacrifices. You are, again, all the other Mantras that have been declared with regard to the Homa rites of men. The duty of the Brahmanas is to officiate for others in the sacrifices they perform. The two other castes viz, Kshatras and Vaishyas, that are included within the twice-born class, have not the same duty, laid down for them. Hence, Brahmanas are like Agni, who uphold sacrifices. The sacrifices strengthen the gods Thus, strengthened the gods fructify the Earth. But the result that may be gained by the foremost of sacrifices may as well be done through the mouth of the Brahmanas.

14. That learned man who offers food into the mouth of a Brahmana is said to pour libations into the sacred fire for pleasing the gods

15. In this way the Brahmanas have come to be considered as Agni. They who are endued with learning worship Agni Agni is, again, Vishnu. Entering all creatures, he upholds their vital airs.

16. Regarding it there is a Verse sung by Sanatkumara. Brahman, in creating the universe, first created the Brahmanas, The Brahmanas become immortal by studying the Vedas, and go to heaven by virtue of such study. The intelligence, speech, acts and observances, faith, and the penances of the Brahmanas keep up both the Earth and the heaven like slings of strings upholding bovine nectar.

17. There is no duty higher than Truth. There is no one more worthy of respect than the mother. There is none more efficient than the Brahmana for conferring happiness both in this world and the next.

18. The inhabitants of those kingdoms where Brahmanas have no certain means of maintenance become very wretched. There the oxen do not carry the people or draw the plough, nor do cars of any kind bear them. There milk kept in jars is never churned for producing butter. On the other hand, the dwellers become shorn of every prosperity, and follow the ways of robbers.

19—57. In the Vedas, the Puranas, the histories, and other authoritative writings, it is said that the Brahmanas, who are the souls of all creatures, who are the creators of all things, and who are at one with all existent objects, originated from the mouth of Narayana. Indeed, it is said that the Brahmanas first issued of that great boon-giving god's mouth when he had controlled his speech as a penance The Brahmanas are distinguished above the gods and Asuras, since they were created by myself in my indescribable form as Brahma as I have created the gods and the Asuras and the great Rishis and placed them in their respective situations and have to punish them occasionally. On account of his amorous assault on Ahalya, Indra was cursed by Gautama her husband, through which Indra got a green beard on his face. Through that curse of Kaushika, Indra lost also, his own testicles which loss was afterwards compensated by the substitution of the testicles of a ram. When in the sacrifice of king Sarjjati, the great Rishi Chyavana wanted to make the twin Ashwins sharers of the sacrificial offerings, Indra objected Upon Chyavana's insisting, Indra tried to hurl his thunderbolt at him The Rishi paralysed Indra's arms. Enraged at the destruction of his sacrifice by Rudra, the great Rishi Daksha once more began to practise severe austerities, and attaining to high power caused something like a third eye to appear on the forehead of Rudra. When Rudra became ready for the destruction of the triple city belonging to the Asuras, the preceptor of the Asuras, viz, Ushanas, provoked beyond patience, tore a matted lock from his own head and hurled

it at Rudra. From that matted lock of Ushanas originated many serpents. Those serpents began to bite Rudra, at which his throat became blue. During a period, long gone by, at the time of the Self-born Manu, it is said that Narayana had seized Rudra by the throat and hence did Rudra's throat become blue. On the occasion of churning the Ocean for ambrosia Vrihaspati of Angiras's family sat on the shores of the Ocean for performing the rite of Puruscharana. When he took up a little water for the purpose of the initial rinsing, the water seemeed to him to be very muddy. At this Vrihaspati became angry and cursed the Ocean, saying,—Since you continue to be so dirty without caring for the fact of my having come to touch you, since you have not become clear and transparent, therefore from this day you shall be tainted with fishes and sharks and tortoises and other aquatic animals! From that time, the waters of the ocean have become filled with various sorts of sea-animals and monsters. Vishwarupa, the son of Tashtri formerly became the priest of the gods. He was, on his mother's side, connected with the Asuras, for his mother was the daughter of an Asura. While publicly offering to the gods their shares of sacrificial offerings, he privately offered shares thereof to the Asuras. The Asuras, headed by their king Hiranyakashipu, then went to their sister, the mother of Vishwarupa, and begged a boon from her, saying,—Your son Vishwarupa by Tashtri, otherwise called Trishiras, is now the priest of the gods. While he gives to the gods their shares of sacrificial offerings publicly, he gives us our shares of the same privately On account of this, the gods are being advanced and we are being weakened You should, therefore, influence him that he may take up our cause!—Thus addressed by them, the mother of Vishwarupa went to her son who was then living in the Nandana forest (of Indra) and said to him,—How is it, O son, that you are engaged in advancing the interests of your enemies and weakening that of your maternal uncles? You should not act in this way. Thus begged by his mother, Vishwarupa thought that he should not disobey her words, and as the result of that thought he went over to the side of Hiranyakashipu, after having paid proper respects to his mother. Upon the arrival of Trishiras, king Hiranyakashipu dismissed his old Priest, viz, Vashishtha the son of Brahman, and appointed Trishiras to that office. Enraged at this, Vashishtha cursed Hiranyakashipu, saying,—Since you dismiss me and appoint another person as your Priest, this Sacrifice of yours shall not be completed, and some Being, the like of whom has not existed before, will kill you! On account of this curse, Hiranyakashipu was killed by Vishnu in the form of a man-lion. Vishwarupa, having taken up the side of his maternal relations, began to practise severe austerities for advancing them. Moved by the desire of making him swerve from his vows, Indra sent to him many handsome Apsaras. Seeing those celestial nymphs of transcendent beauty, the heart of Vishwarupa became moved. Within a very short time he became greatly attached to them, the celestial nymphs said to him one day,—We shall not tarry here any longer. In fact, we shall return to that place whence we came! The son of Tashtri replied,—Where will you go? Stay with me. I shall do you good! Hearing him say so, the Apsaras rejoined,—We are celestial nymphs called Apsaras. We chose in days of old the illustrious and boon-giving Indra of great power!—Vishwarupa then said to them,—This very day I shall so ordain that all the gods with Indra at their head shall cease to be!—Saying this, Trishiras began to recite mentally certain sacred Mantras of great efficacy By virtue of those Mantras he began to increase in energy With one of his mouths he began to drink all the Soma that Brahmanas devoted Sacrifices poured on their sacred fires with due rites. With a second mouth he began to eat all the food. With his third mouth he began to drink up the energy of all the gods headed by Indra. Seeing him swelling with energy in every part of his body that was strengthened by the Soma he was drinking, all the gods then, with Indra in their company, went to the Grandfather Brahman. Arrived at his presence, they addressed him and said —All the Soma that is duly offered in the sacrifices celebrated everywhere is being drunk by Vishwarupa. We no longer get our shares. The Asuras are being advanced, while we are being weakened! You should, therefore, ordain what is for our behoof! After the gods ceased, the Grandfather replied,—The great Rishi Dadhichi of Bhrigu's race is now engaged in practising severe austerities. Go, ye gods, to him and solicit a boon from him. Do ye so arrange that he may renounce his body! With his bones let a new weapon be made called the Thunder-bolt!—Thus instructed by the Grandfather, the gods proceeded to that place where the holy Rishi Dadhichi was practising austerities. The gods, headed by Indra, addressed the sage, saying,—O Holy One, your austerities, we trust, are being well performed and uninterrupted!—The sage Dadhichi said,—Welcome to all of you! Tell me what I should do for you! I shall certainly do what you will say!—They then told him,—You should renounce your

body for benefiting all the worlds!—Thus prayed, the sage Dadhichi, who was a great Yogin and who considered happiness and misery equally, without being at all dispirited, concentrated his Soul by his Yoga-power and renounced his body. When his Soul left its temporary tenement of clay, Dhatri, taking his bones created a dreadful weapon called the Thunder-bolt. With the Thunder bolt thus created of the bones of a Brahmana, which was impenetrable by other weapons and irresistible and permeated by the energy of Vishnu, Indra struck Vishwarupa the son of Tashtri. Having killed the son of Tashtri thus, Indra cut off the head from the body From the lifeless body, however, of Vishwarupa, when it was pressed, the energy that was still living in it gave birth to a powerful Asura named Vritra Vitra became the enemy of Indra, but Indra killed him also with the Thunder-bolt On account of the sin being thus doubled of Brahmanicide, Indra became stricken with a great fear and as the consequence thereof he had to relinquish the sovereignty of heaven He entered a cool lotus-stalk that grew in the Manasa lake. On account of the Yoga power of lightness, he became very minute and entered the fibres of that lotus stalk. When the king of the three worlds, the husband of Shachi had thus disappeared from sight through fear of the sin of Brahmanicide, the universe became kingless The qualities of Darkness and Ignorance attacked the gods The Mantras uttered by the great Rishis lost all efficacy. Rakshasas appeared on all sides The Vedas were about to disappear The denizens of all the worlds, having no king, lost their strength and began to fall an easy prey to Rakshasas and other evil Beings. Then the gods and the Rishis in a body, made Nahusha the son of Ayush, the king of the three worlds and duly crowned him as such Nahusha had on his forehead full five hundred luminaries of great effulgence, which had the virtue of defeating every creature of energy Thus equipt Nahusha continued to govern heaven The three worlds were restored to their normal state The inhabitants of the universe once more became happy and cheerful Nahusha then said,—Everything that Indra used to enjoy is before me. Only, his wife Shachi is not by!—Having said this, Nahusha proceeded to where Shachi was and addressing her, said—O blessed lady I have become the king of the gods! Do you accept me!—Shachi replied, saying—You are by nature, of a pious conduct You belong, again, to the race of Shoma You should not attack another person's wife!—Nahusha, thus addressed by her, said,—I now occupy the position of Indra, I deserve to enjoy the dominions and all the precious possessions of Indra. There is no sin in wishing to enjoy you You were Indra's and, therefore, should be mine!—Shachi then said to him,—I am observing a vow that has not yet been finished. After performing the final ablutions I shall come to you within a few days! Taking this promise from Indra's wife, Nahusha left her. Meanwhile Shachi, stricken with pain and grief, anxious to find her lord and assailed by her fear of Nahusha, went to Vrihaspati. At the first sight Vrihaspati took her to be stricken with anxiety. He immediately took to Yoga meditation and learnt that she was intent upon doing what was necessary for restoring her husband to his true position. Vrihaspati then addressed her, saying,—Equipt with penances and the merit that will be yours on account of this vow that you are observing do you invoke the boon-giving goddess Upashruti! Invoked by you, she will appear and show you where your husband is living!—While observing that very austere vow, she invoked with the help of proper Mantras the boon-giving goddess Upashruti Invoked by Shachi, the goddess appeared before her and said,—I am here at your command! Invoked by you, I have come! What wish of yours shall I satisfy—Bowing to her with the head down, Shachi—O blessed lady, you should show me where my husband is! You are Truth! You are Rita!—Thus addressed, the goddess Upashruti took her to the lake Manasa Arrived there, she pointed out to Shachi her lord Indra living within the fibres of a lotus-stalk Seeing his wife pale and emaciated, Indra became highly anxious And the king of heaven said to himself—Alas great is the sorrow that has befallen me! I have fallen off from the position that is mine! This my wife, stricken with grief on my account, finds out my lost self and comes to me here!—Having thought thus, Indra addressed his dear wife and said—In what condition are you now?—She answered him,—Nahusha asks me to become his wife I have obtained leave from him, having fixed the time when I am to go to him!—Indra then said to her,—Go and say to Nahusha that he should come to you on a car never used before, viz, one to which some Rishis should be yoked, and arriving at yours in that state he should marry you! Indra has many beautiful and charming vehicles. All these have borne you Nahusha, however, should come on such a vehicle that Indra himself had never used! Thus advised by her husband, Shachi left that place with a joyous heart. Indra also once more entered the fibres of that lotus stalk. Seeing the queen of Indra

ittern to heaven, Nahusha addressed her saying —The time you had fixed is over!— Shachi said to him, as directed by Indra. Yoking a number of great Rishis to the car he rode, Nahusha started from this place for coming to where Shachi was living. The foremost of Rishis, viz, Agastya born within a jar, of the semen of Maitravaruna, saw those foremost of Rishis insulted by Nahusha in that way. Nahusha struck Him with his foot. Agastya said to him,—Wretch, as you are doing a highly improper act, do you fall down on the Earth! Be changed into a snake and do you continue to live in that form as long as the Earth and her hills continue!—As soon as these words were uttered by the great Rishi, Nahusha dropped down from that vehicle. The three worlds once more became kingless The gods and the Rishis then in a body proceeded to where Vishnu was and appealed to him for encompassing the restoration of Indra. Approaching him they said,—O holy one, you should rescue Indra who is overwhelmed by the sin of Brahmanicide!—The boon-giving Vishnu replied to them, saying,—Let Shakra perform a Horse-sacrifice in honor of Vishnu He will then be restored to his pristine position!—The gods and Rishis began to search for Indra, but when they could not find him they went to Shachi and said to her,—O blessed lady, go to Indra and bring him here!—Requested by them Shachi once more went to the lake Manasa, rising from the lake, Indra came to Vrihaspati The celestial priest Vrihaspati then made arrangements for a great Horse sacrifice, substituting a black antelope for a good horse every way fit to be offered up in sacrifice. Causing Indra, the lord of the Maruts, to ride upon that very house Vrihaspati led him to his own place The lord of heaven was then worshipped with hymns by all the gods and the Rishis He continued to rule in heaven purged off of the sin of Brahmanicide which was divided into four parts and ordained to live in woman, fire, trees, and kine It was thus that Indra, strengthened by the energy of a Brahmana, succeeded in killing his enemy It was thus that Indra once more regained his position.

In days of yore, while the great Rishi Bharadwaja was saying his prayers by the side of the divine Ganga, one of the three feet of Vishnu, when he assumed his three footed form, reached that place. Seeing that strange spectacle Bharadwaja attacked Vishnu with a handful of water, upon which Vishnu's bosom received a '(mystic mark). Cursed by that foremost of Rishis, viz, Bhrigu, Agni was obliged to become a devourer of all things.

58. Once on a time, Aditi, the mother of the gods, cooked some food for her sons. She thought that, eating that food and strengthened by it, the gods would succeed in killing the Asuras. After the food had been cooked, Vudha, having finished the observance of an austere vow, came before Aditi and said her,—Give me alms! Though thus solicited Aditi gave him none, thinking that no one should eat of the food she had cooked before her sons, the gods, had first taken it Enraged at the conduct of Aditi who thus refused to give him alms, Vudha who was Brahma's self through the austere vow he had finished, cursed her, saying that as Aditi had refused him alms she would have a pain in her womb when Vivaswat, in his second birth in the womb of Aditi, would be born in the form of an egg. Aditi reminded Vivaswat at that time of the curse of Vudha, and it is, therefore, that Vivaswat, the god who is worshipped in Shraddhas, coming out of the womb of Aditi, passed by the name of Martanda.

59 The Prajapati Daksha begat sixty daughters Amongst them, thirteen were bestowed by him upon Kashyapa, ten upon Dharma, ten upon Manu; and twenty-seven upon Shoma. Although all the twenty-seven who were called Nakshatras and conferred upon Shoma were equal in beauty and accomplishments, yet Shoma became more attached to one, viz, Rohini, than the rest Filled with jealousy, the rest of his wives, leaving him, went to their father and informed him of this conduct of their husband, saying,—O holy one, although all of us are equal in beauty, yet our husband Shoma is wholly attached to our sister Rohini!—Enraged at this representation of his daughters, the celestial Rishi Daksha cursed Shoma, saying that thenceforth the disease phthisis should attack his son in law and live in him. Through this curse of Daksha, phthisis attacked the powerful Shoma and entered into his person Attacked by phthisis thus Shoma came to Daksha The latter addressed him saying,—I have cursed you because of your unequal conduct towards your wives The Rishi then said to Shoma —You are being reduced by the disease phthisis that has attacked you. There is a sacred water called Hiranyasarah in the Western ocean Going to that sacred water, do you bathe there!—Advised by the Rishi, Shoma went there. Arrived at Hiranyasarah, Shoma bathed in that sacred water. Performing his ablutions, he purged himself off of the sin. And because that sacred water was illumined (abhasita) by Shoma, therefore was it from that day called by the

name of Prabhasa. On account, however, of the curse imprecated upon him in days of yore by Daksha, Shoma, to this day, begins to decrease from the night of the full moon till his total disappearance on the night of the new moon whence he once more begins to increase till the night of full moon The brightness also of the lunar disc from that time got a stain, for the body of Shoma, since then, has come to show certain black spots In fact, the splendid disc of the moon has, from that day, come to show the mark of a hare.

60. Once on a time, a Rishi name Sthulashiras was practising very severe austerities on the northern breasts of the mountains of Meru While engaged in those austerities, a pure breeze, full of all sorts of delicious perfumes began to blow there and fan his body. Scorched as his body was by the very severe austerities he was practising, and living as he did upon air alone to the exclusion of every sort of food he became highly pleased at that delicious breeze which blew around him While he was thus pleased with the delicious breeze that fanned him, the trees around him, showed their flowers for making a display and extorting his praise. Displeased at this conduct of the trees which was the outcome of jealousy, the Rishi cursed them, saying—Henceforth, ye shall not be able to put forth your flowers at all times

61 In days of yore, for doing good to the world, Narayana was born as the great Rishi Vadavamukha While practising severe austerities on the breast of Meru, he called the Ocean to his presence The Ocean, however, disobeyed his command. Engaged at this, the Rishi, with the heat of his body, solidified the waters of the Ocean and made them as saltish in taste as the human sweat The Rishi further said, your waters will henceforth be not drinkable Only when the Equine head, roving within you will drink your waters, they will be as sweet as honey!—It is for this curse that the waters of the Ocean to this day are saltish and are drunk by no one else than the Equine head.

62. The daughter, named Uma, of the Himavat mountains, was sought by Rudra in marriage (After Himavat) had promised the hand of Uma to Mahadeva the great Rishi Bhrigu, approaching Himavat, said to him—Give thy daughter of yours to me in marriage!—Himavat replied to him—Rudra is the bridegroom already selected by me for my daughter!—Enraged at this reply, Bhrigu said—Since you refuse my suit for the hand of your daughter and insult me thus, you will no longer contain jewels and gems!—To this day, on account of the Rishi's words, the mountains of Himavat have not any jewels and gems. Such is the glory of the Brahmanas

63. It is through the favour of the Brahmanas that the Kshatriyas are able to possess the eternal and undecaying Earth as their wife and enjoy her. The power of the Brahmanas, again, is made up of Agni and Shoma The universe is kept up by that power and, therefore, is upheld by Agni and Shoma united together.

64 It is said that the Sun and the Moon are the eyes of Narayana. The rays of the Sun form my eyes Each of them, viz, the Sun and the Moon, give strength and heat to the universe respectively.

65 And because of the Sun and the Moon thus warming and strengthening the universe, they are considered as the Harsha (joy) of the universe It is on account of these acts of Agni and Shoma that keeps up the universe that I pass by the name of Hrishikesha, O son of Pandu! Indeed, I am the boon giving Ishana the Creator of the universe.

66 Through potency of the Mantras with which libations of clarified butter are poured on the sacred fire, I take and appropriate the share of the offerings made in sacrifices My complexion also is of that foremost of gems called Hari It is for these reasons that I pass by the name of Hari.

67 I am the substantial residence of all creatures and am considered by persons well versed in the scriptures to be at one with Truth or Nectar. I am, therefore, called by learned Brahmanas by the name of Ritadhama.

68 When in days of old the Earth became submerged in the waters and was not seen, I discovered her and raised her from the Ocean. Therefore the gods worshipped me by the name of Govinda.

69 Shipivishta is a name. The word Shipi means a person who has no hair on his body. He who pervades all things in the form of Shipi passes by the name of Shipivishta.

70 The Rishi Yashka, with quiet soul, in many a sacrifice invoked me by the name Shipivishta It is, therefore, that I came to bear this secret name.

71. Having adored me by the name of Shipivishta, the highly intelligent Yashka, succeeded in restoring the Niruktas which were lost on the Earth and sunk into the nether regions.

72 I was never born. I never take birth Nor shall I ever be born I am the Soul of all creatures Hence I pass by the name of Aja (unborn)

73 I have never uttered anything mean or obscene. The divine Saraswati who is Truth, who is the daughter of Brahman and is named Rita, represents my speech and always lives in my tongue.

74 The existent and the non existent have been merged by me in my Soul The Rishis living in Pushkara which is considered as the residence of Brahmana called me by the name of Truth.

75—76 I have never swerved from the quality of Goodness and know that the quality of Goodness has emanated from me In this birth also of mine O Dhananjaya, my ancient quality of Goodness has not left me so that in even this life, establishing myself on Goodness I began to perform acts without ever wishing for their fruits Purged off of all sins as I am by virtue of the quality of Goodness which is my nature, I can be seen by the help of that knowledge only which flows from adoption of the quality of Goodness I am reckoned also among those who follow that quality. For these reasons am I known by the name of Sattwata.

77 I till the Earth, taking the form of a large plough share of black iron And because my complexion is dark therefore, am I called by the name of Krishna

78 I have united the Earth with Water, Ether with Mind, and Wind with Fire Therefore am I called Vaikuntha

79 The cessation of separate conscious existences by identification with Supreme Brahma is the highest stage for a living agent to acquire. And since I have never swered from that condition, I am, therefore, called by the name of Achyuta

80 The Earth and the sky are known to extend on all sides And because I uphold them both, therefore, am I called by the name of Adhokshaja

81. Persons well versed in the Vedas and engaged in interpreting the words used in those scriptures worship me in sacrifices by calling upon me by the same name.

82 In days of yore, the great Rishis, while practising severe austerities, said,—No one else in the universe, save the powerful Narayana, is capable of being called by the name of Adhokshaja.

83 Clarified butter which keeps up the lives of all creatures in the universe forms my effulgence It is, therefore, that Brahmanas well-versed in the Vedas and possessed of concentrated souls call me by the name of Ghritarchis

84—85 There are three well known ingredients of the body They have their origin in action, and are called Bile, Phlegm, and Wind The body is called a union of these three All living creatures are kept up by these three, and when these three become weakened, living creatures also become weakened It is, therefore, that all persons well versed in the scriptures of the science of Life call me by the name of Tridhatu

86 The holy Dharma is known among all creature by the name of Vrisha, O Bharata! Hence it is that I am called the excellent Vrisha in the Vedic lexicon called Nighantuka

87 The word 'Kapi' signifies the foremost of boars, and Dharma is otherwise known by the name of Vrisha It is, therefore, that that lord of all creature, *viz*, Kashyapa the common father of the gods and the Asuras, called me by the name Vrishakapi.

88 The gods and the Asuras have never been able to know my beginning, my middle, or my end. It is, therefore, that I am sung as Anadi, Amadhya, Ananta I am the Supreme Lord, gifted with power, and I am the eternal witness of the universe.

89 I always hear words that are pure and holy, O Dhananjaya and never catch anything that is sinful Hence am I called by the name of Shuchishravas

90 Putting on, in days of yore the form of a boar with a single tusk, O increaser of the joys of others, I raised the submerged Earth from the bottom of the ocean. Therefore am I called by the name of Ekashringa

91 While I put on the form of a powerful boar for this purpose I had three humps on my back Indeed, on account of this peculiarity of my form at that time that I have come to be called by the name of Trikakud (three-humped)

92 Those who are well-versed in the science of Kapila call the Supreme Soul by the name Virincha That Virincha is otherwise called the great Prajapati (or Brahman) Verily, I am at one with Him called Virincha on account of my imparting animation to all living creatures, for I am the Creator of the universe.

93 The preceptors of Sankhya philosophy, who have settled conclusions, call me the eternal Kapila living in the midst of the solar disc with but Knowledge for my companion.

94 On Earth I am known to be at one with Him who has been sung in the Vedic hymns as the effulgent Hiranyagarbha and who is always adored by Yogins.

95 I am considered as the embodied form of the Rich Veda consisting of twenty-one thousand verses Persons well-versed in the Vedas also call me the embodiment of the Samans of a thousand branches Thus do learned Brahmanas who are my devoted worshippers and who are few in number sing me in the Aranyakas.

96 In the Adhyaryus I am sung as the Yajur-Veda of fifty six and fifteen and thirty branches

97 Learned Brahmanas well versed in the Atharvans consider me as identical with the Atharvans consisting of five Kalpas and all the Kritvas.

98 All the sub divisions of the different Vedas with their branches and all the verses that compose these branches, and all the vowels that occur in those verses, and all the rules of pronunciation, know, O Dhananjaya, are my work

99 O Partha, He who rises and who gives various gods, is none else than myself I am He who is the repository of the science of syllables and pronunciation that is treated of in the supplemental parts of the Vedas.

100—102 Following the path pointed out by Vamadeva the great Rishi Panchala, through my favour obtained from that eternal Being the rules of the division of syllables and words. Indeed, Galava, born in the Vabhravya race, having acquired high ascetic success and obtained a boon from Narayana compiled the rules about the division of syllables and words and those about emphasis and accent in utterance, and appeared as the first scholar who became conversant with those two subjects Repeatedly thinking of the sorrow of birth and death, Kundarika and king Brahmadatta attained to that prosperity which is acquired by persons devoted to Yoga, *in course of seven births, through* my favour.

103 In days of yore, O Partha I was, for some reason, born as the son of Dharma, O Kuru chief, and owing to such birth of mine I was celebrated under the name of Dharmaja

104 I took birth in two forms, *viz*, as Nara and Narayana. Riding on the car that helps the performance of scriptural and other duties, I practised, in those two forms, eternal austerities on the breast of Gandhamadana.

105 At that time the great sacrifice of Daksha took place Daksha, however, in that sacrifice of his, refused to dedicate a share to Rudra, O Bharata, of the sacrificial offerings.

106 Moved by the sage Dadhichi, Rudra destroyed that sacrifice He hurled a flaming dart.

107 That dart having consumed all the articles of Daksha's sacrifice, came with great force towards us at the retreat of Vadari

108 With great violence that dart then dropped upon the chest of Narayana, Attacked by the violence of that dart, the hair on the head of Narayana became green In fact, on account of this change in the color of my hair I came to be called by the name of Munjakesha

109 Driven off by an exclamation of Hun which Narayana uttered, this dart, losing its power, returned to Shankara's hands.

110 At this, Rudra became greatly enraged and as the outcome thereof he rushed towards the Rishis Nara and Narayana gifted with the power of severe austerities

111 Narayana then seized the rushing Rudra with his hand by the throat Caught by Narayana, the lord of the universe, Rudra's throat changed colo and became dark From that time forth Rudra came to be called by the name o Shitikantha.

112 In the meantime Nara, for destroying Rudra took up a blade of gras and inspired it with Mantras The blade of grass thus inspired, was converted into a powerful battle axe

113 Nara suddenly hurled that battle-axe at Rudra but it broke into pieces I or that weapon thus breaking into pieces I came to be called by the name of Khandaparashu

Arjuna said :—

114 In that battle capable of encompassing the destruction of the three worlds, who acquired the victory, O Janarddana, do you tell me this.

The Blessed and Holy One said :—

115 When Rudra and Narayana thus fought all the universe became suddenly stricken with anxiety.

116 The god of fire ceased to accept libations of even the purest clarified butter duly poured in sacrifices with the help of Vedic Mantras The Vedas no longer shone by inward light in the minds of the Rishis of purified souls.

117. The quality of Darkness and Ignorance possessed the gods. The Earth shook. The vault of the sky seemed to divide in two parts.

118. All the luminaries became deprived of their effulgence. The Creator, Brahman, himself dropped from his seat. The Ocean himself became dry. The mountains of Himavat became riven.

119—120. When such dreadful portents appeared everywhere, O son of Pandu, Brahman, attended by all the gods and the great Rishis, soon come to the place where the battle was going on. The four-headed Brahman, capable of being understood with the help of only the Niruktas, joined his hands and addressing Rudra, said —

121. Let good happen to the three worlds. Throw down your weapons, O lord of the universe, for doing good to the world.

122—123. That which is indestructible, immutable, supreme, the origin of the universe, uniform, and the supreme actor, that which is above all pairs of opposites, and inactive, has, chosing to be shown, been pleased to assume this one blessed form This Nara and Narayana have taken birth in the race of Dharma.

124 The foremost of all gods, these two are observers of the highest vows and gifted with the severest penances. Through some reason best known to Him I myself have originated from the quality of His Grace.

125—127. Eternal as you are, for you have ever existed since all the past creations, you too have originated from His anger. With myself then, these gods, and all the great Rishis, do you worship this displayed form of Brahma and let peace be to all the worlds forthwith!—Thus addressed by Brahman Rudra immediately renounced the fire of his anger and began to please the illustrious and powerful Narayana. Indeed, he soon placed himself at the disposal of the worshipful, boon-giving, and powerful Narayana.

128 That boon-giving god who has his anger and the senses under control, became soon pleased and reconciled with Rudra.

129 Well-worshipped by the Rishis, by Brahman, and by all the gods the great God, the Lord of the universe, otherwise called by the name of Hara, then addressed the illustrious Ishana and said these words —

130 He who knows you knows me He who follows you follows me! There is no difference between you and me. Do you never think otherwise.

131. The mark made by your lance on my chest will from this day put on the form of a beautiful whirl, and the mark of my hand on your throat will also assume a beautiful shape on account of which you shall, from this day forth, be called by the name of Shreekantha.

The Blessed and Holy One said :—

132—133 Having mutually caused such marks on each other's body, the two Rishis Nara and Narayana thus made friends with Rudra and sending away the gods, once more began to practise penances with a tranquil souls I have thus told you, O son of Pritha, how in that battle which occurred in days of yore between Rudra and Narayana, the latter got the victory.

134. I have told you the many secret names by which Narayana is called, and what the meanings, O Bharata, are of those names, which, as I have told you the Rishis have bestowed upon the great God.

135 In this way, O son of Kunti, assuming various forms do I rove at will, through the Earth, the region of Brahman himself, and that other high and eternal region of happiness called Goloka.

136 Protected by me in the great battle, you have acquired a great victory.

137 That Being whom, at the time of all your battles, you saw stalking in your van know, O son of Kunti, is no other than Rudra, that god of gods, otherwise called by the name of Kapardin.

138 He is otherwise known by the name of Ivala and should be known as one that has originated from my anger The enemies whom you have killed were all, in the first instance, killed by him.

139 Do you bend your head to that God of gods, that lord of Uma, gifted with immeasurable power. With concentrated soul do you bend your head to that illustrious Lord of the universe that indestructible god, otherwise called by the name of Hari.

140 He is none else than that god who, I have repeatedly said to you, has originated from my anger. You have before this, I ward, O Dhananjaya, of the power and energy which live in Him.

CHAPTER CCCXLIV.

(MOKSHADHARMA PARVA).—*Continued.*

Saunaka said —

1 O Sauti, excellent is this discourse which you have recounted Verily, these ascetics, having heard it, have all been filled with surprise.

2. It is said, O Sauti, that a discourse that has Narayana for its subject is more fruitful of merit than sojourns to all the sacred retreats and ablutions performed in all the sacred waters on the Earth

3. Having listened to this discourse of yours | that has Narayana for its theme, that is sacred and capable of purifying one of every sin, all of us have certainly become holy.

4. Worshipped of all the worlds, that illustrious and foremost of gods is incapable of being seen by the gods with Brahman numbering among them and all the Rishis.

5. That Narada was able to see of Narayana, otherwise called Hari, was owing, O son of Suta, to the especial favour of that divine and powerful Lord.

6 When, however, the celestial Rishi Narada had succeeded in seeing the Supreme Lord of the universe as residing in the form of Aniruddha, why did he again proceed so speedily (to the retreat of Vadari) for seeing those two foremost of gods, *viz*, Nara and Narayana? Do you, O Sauti, tell us the reason of Narada's conduct.

Sauti said.—

7—8 During the continuance of his Sacrifice, Janamejaya, the royal son of Parikshit, taking advantage of an interval in the sacrificial rites, and when all the learned Brahmanas were resting, O Shaunaka, that king of kings, addressed the grand-father of his grand father, *viz*, the *Island born Rishi Krishna, otherwise* called Vyasa, that ocean of Vedic learning, that foremost of ascetics gifted with power, and said these words.

Janamejaya said:—

9 After the celestial Rishi Narada had come back from White-Island, reflecting, as he came, on the words spoken to him by the holy Narayana, what, indeed, did that great ascetic next do?

10 Arrived at the retreat known by the name of Vadari on the breast of the Himavat mountains, and seeing the two Rishis Nara and Narayana who were practising severe austerities at that place, how long did Narada live there and what were the subjects of conversation between him and the two Rishis?

11. This discourse on Narayana, that is really an ocean of knowledge, has been raised by your intelligent self by churning that vast history called Bharata which consists of a hundred thousand Verses.

12—13 As butter is raised from curds, sandal wood from the mountains of Malaya, the Aranyakas from the Vedas, and ambrosia from all the medicinal herbs, similarly, O ocean of austerities, has this discourse that is like ambrosia and that has Narayana for its object, been raised by you, O Brahmana, from various histories and Puranas existing in the world.

14 Narayana is the Supreme Lord. Illustrious and gifted with great power, He is the soul of all creatures. Indeed, O foremost of twice-born ones, the energy of Narayana is irresistible,

15 At the end of the æon, all the gods having Brahman for their foremost, all Rishis with the Gandharvas, and all things mobile and immobile, enter into Narayana.

16—21. I think, therefore, that there is nothing holier on earth or in heaven and nothing higher than Narayana. A sojourn to all the sacred places on Earth, and ablutions performed in all the sacred waters, do not produce so much merit as a discourse that has Narayana for its subject. Having listened to this discourse from the beginning—this discourse on Hari, the lord of the universe, which dissipates all sins, we feel that we have been purged off of all our sins, and sanctified entirely. Nothing wonderful was done by my ancestor Dhananjaya whose was the victory in the great battle on Kurukshetra, for it should be remembered that he had Vasudeva for his friend. I think that that person could have nothing unattainable in the three-worlds, who had for his friend Vishnu himself, that great Lord of the universe! *Highly fortunate and commendable* were those ancestors of mine, since they had Janarddana himself for superintending their temporal and spiritual prosperity. Worshipped of all the worlds, the holy Narayana is capable of being seen with the help of austerities alone.

22 They, however, succeeded in seeing Narayana adorned with the beautiful mystic mark. More fortunate than my ancestors was the celestial was the Rishi Narada the son of Pramesthi.

23. Indeed, I think that Narada, who is above all destruction, was gifted with great energy, for going to White-Island

He had succeeded in seeing the person of Hari.

24 Indeed, it is clear that the sight he had got of the Supreme Lord was owing to only the favour of that Being. Fortunate was Narada inasmuch as he had succeeded in seeing Narayana as existing in the form of Aniruddha.

25. Having seen Narayana in that form, why did Narada hasten once more to the hermitage of Vadari for seeing Nara and Narayana! What was the reason, O ascetic, of this step taken by Narada?

26—28. How long also did Narada the son of Prameshthi, after his return from White Island and arrival at Vadari and meeting with the two Rishis Nara and Narayana, reside there, and what conversation had he with them? What did those two great and foremost of Rishis say to him? You should tell me all this.

Vaishampayana said —

29. Salutations to the holy Vyasa of incomparable energy. Through his favor, I shall recite this narrative having Narayana for its theme.

30—31. Arrived at White Island Narada saw the immutable Hari Leaving that place, he speedily went, O king, to the mountains of Meru, remembering those weighty words which the Supreme Lord had said to him. Arrived at Meru he became filled with wonder at the thought, O king, of what he had done.

32. And he said to himself,—'How wonderful is it! The journey I have done is a long one! Having gone to such a distance, I have returned safe and sound!' From the mountains of Meru he then went towards Gandhamadana.

33 Passing through the skies he speedily got down upon that extensive retreat known by the name of Vadari There he saw those ancient gods, *viz*, those two foremost of Rishis (called Nara and Narayana), performing penances, observing high vows, and depending upon their own selves.

34. Both of those adorable persons bore on their chests the mystic marks called Shreevatsa, and both had matted locks on their heads. And on account of the effulgence with which they illumined the world they seemed to surpass the very Sun in energy.

85. The palms of each bore the mark called the swan's foot The soles of their feet bore the mark of the discus. Their chests were very broad, their arms extended to their knees.

36 Each of them had four shoulder joints. Each of them had sixty teeth and four arms The voice of each was as deep as the roaring of the clouds. Their faces were highly beautiful, their foreheads broad, their brows fair, their cheeks well-formed, and their noses acquiline.

37 The heads of those two gods were large and round, resembling open umbrellas. Endued with these marks, they were certainly very superior persons in appearance.

38—39 Seeing them Nara became filled with joy. He saluted them with respect and was saluted by them in return They received the celestial Rishi, saying 'Welcome,' and made the ordinary enquiries. Seeing those two foremost of Beings, Narada began to think within himself,—'These two foremost of Rishis that are respected by all creatures seem to be very like, in appearance, to those persons, worshipped of all beings, whom I have seen in White Island.

40. Thinking thus, he went round them both and then sat down on the excellent seat made of Kusha grass that had been offered to him.

41. After this, those two Rishis that were the abode of penances, of famous deeds, and of energy,—those ascetics that were gifted with tranquility of heart and self-control, performed their morning rites.

42 They then, without anxious hearts, adored Narada with water to wash his feet and the usual articles of the Arghya. Having performed their morning rites and the observances necessary for receiving their guest, they sat down on two seats made of wood.

43 When those two Rishis sat, that place began to shine with peculiar beauty even as the sacrificial altar shines with beauty on account of the sacred fires when libations of clarified butter are poured upon them.

44. Then seeing Narada refreshed from fatigue and seated at his ease and well-pleased with the rites of hospitality he had received, Narayana said these words.

Nara and Narayana said:—

45 Have you seen in White Island the Supreme Soul, who is eternal and divine, and who is the high source whence we have originated.

Narada said:—

46. I have seen that beautiful Being who is immutable and who has universe

for his form! In Him live all the worlds, and all the gods with the Rishis

47—48 Even now I see that Being in seeing you two who are eternal Those marks and indications that characterise Hari himself of unmanifest form, characterise you two who are endued with manifest forms Verily, I see both of you by the side of that great God

49 Dismissed by the Supreme Soul, I have come here to-day.

50 In energy, fame and beauty, who else in the three worlds can equal Him than you two who have been born in the race of Dharma

51. He has told me the entire list of duties referring to Soul He has also told me of all those incarnations which he will, in the future, have in this world

52. The inhabitants, of White Island whom I have seen, are all shorn of the five senses that the ordinary persons have All of them are of awakened souls, endued as they are with true knowledge They are, again, entirely devoted to the foremost of Beings, viz., the Supreme Lord of the universe, They always engaged in adoring that great God, and the latter always sports with them

53 The holy and Supreme Soul is always fond of those who are devoted to him He is fond also of the twice born ones Always fond of those who are devoted to Him He sports with those worshippers of His

54 Enjoying the universe, pervading everything, the illustrious Madhava is ever affectionate towards his worshippers He is the Actor, he is the Cause, and He is the Effect He is gifted with omnipotence and immeasurable, effulgence

55. He is the Cause whence all things proceed He is the embodiment of all the scriptural injunction He is the embodiment of all themes He is endued with great fame

56 Uniting Himself with penances, He has lighted Himself with a splendour which is said to represent an energy that is higher than (what is in) White Island Of soul purified by penances, He has ordained Peace and Tranquility in the three worlds

57 With such an auspicious understanding he observes a very superior vow which is the embodiment of holiness The Sun warms not and Shoma does not adorn the region where he lives practising austerest penances. There the wind blows not

58 Having made an altar measuring eight fingers' breadth, the illustrious Creator of the universe is practising penances there, standing on one foot, with arms upraised, and with face directed towards the East.

59—61. Reciting the Vedas with their branches, he is practising the severest austerities Whatever libations of clarified butter or meat are poured on the sacrificial fire according to the ordinances of Brahman, by the Rishis, by Pashupati himself, by the rest of the principal gods, by the Daityas, the Danavas, and the Rakshasas, all reach the feet of that great god

62 Whatever rites and religious acts are performed by persons whose souls are entirely given to him, are all received by that great God on his head

63 No one is dearer to him in the three worlds than those persons who are enlightened and possessed of great souls. Dearer even than those persons is one who is entirely devoted to him

64 Dismissed by him who is the Supreme Soul I am coming here Thus is what the illustrious and holy Hari has himself said to me I shall henceforth live with you two, devoted to Narayana in the form of Aniruddha.

CHAPTER CCCXLV.

(MOKSHADHARMA PARVA)—*Continued.*

Nara and Narayana said —

1 You deserve very high encomiums, and highly favored have you been since you have seen the powerful Narayana himself None else, not even Brahman himself who has sprung from the primal lotus, has been able to see him.

2. That foremost of Purushas, gifted with power and holiness, is of unmanifest origin and incapable of being seen These words that we say to you are very true, O Narada!

3 There exists no one in the universe who is dearer to him than one that worships him with devotion It is, therefore, O best of twice born ones, that he showed himself to you'

4 No one can go to that realm where the Supreme Soul resides practising penances, except we two, O foremost of twice-born ones

5 On account of that place being adorned by Him, its splendour resembles the

effulgence of a thousand Suns collected together.

6 From that illustrious Being, O Brahmana, from Him who is the origin of the Creator of the universe, O foremost of all persons gifted with forgiveness, originates the attribute of forgiveness which attaches to the Earth.

7. It is from that illustrious Being whose attributes are for the good of all beings, that Rasa (Taste) has flown The attribute of Rasa belongs to the waters which are, again, liquid.

8 It is from Him that Heat or Light has flown, having the attribute of Form or vision for its soul. It belongs to the Sun on account of which the Sun becomes able to shine and give heat.

9. It is from that illustrious and foremost of Beings that Touch also has originated It belongs to the Wind, on account of which the Wind moves about in the world producing the sensation of Touch

10 It is from that powerful Lord of the entire universe that Sound has arisen It belongs to Ether, which, therefore, exists uncovered and unconfined

11 It is from that illustrious Being that Mind, which pervades all Beings, has originated It belongs to the Moon on account of which the Moon has come to be invested with the attribute of showing all the things

12 That spot where the divine Narayana that eater of the libations and other offerings made in sacrifices lives with Knowledge alone for his companion has in the Vedas, been called by the name of the productive cause of all things known as Sat.

13 The path that is theirs, O foremost of twice-born ones that, are stainless and that are freed from both virtue and sin, is fraught with auspiciousness and happiness

14 The Sun, who is the remover of the darkness of all the worlds, is said to be the door. Entering the Sun the bodies of such persons become consumed by his fire They then become invisible for after that they cannot be beheld by any one at any time.

15 Reduced into invisible atoms, they then enter into Narayana. Passing out from him also, they enter into the form of Aniruddha.

16—18 Losing all physical attributes altogether and changed into mind alone, they then enter into Pradyumna. Passing out of Pradyumna, those foremost of twice-born ones, including both those who are conversant with Sankhya philosophy and those who are devoted to the Supreme God, then enter Sankarshana who is otherwise called Individual Soul After this divested of the three primal qualities of Goodness, Darkness, and Ignorance those foremost of twice-born ones speedily enter the Supreme Soul otherwise called Kshetrajna and which itself is above the three primal qualities. Know that Vasudeva is He called Kshetrajna Verily should you know that, that Vasudeva is the residence or original refuge of all things in the universe.

19 Only they whose minds are concentrated, who observe all sorts of restraint, whose senses are restrained, and who are devoted with their whole souls, succeed in entering Vasudeva

20 We two, O foremost of twice born ones, have taken birth in the house of Dharma Living in this charming and spacious hermitage, we are practising the austerest penances

21 We are thus employed, O twice-born one, moved by the desire of benefiting those manifestations of the Supreme God, dear to all the celestials, that will appear in the three worlds.

22 In accordance, one after another, with such ordinances as are extraordinary and as apply to us two only, O best of twice born ones, we are duly observing all excellent and high vows fraught with the austerest penances

23 You, O celestial Rishi having penances for your wealth were seen by us in White Island when you were there Having met with Narayana, you have formed a particular resolution.

24 In the three worlds consisting of mobile and immobile Beings, there is nothing that we do not know Of good or evil that will occur or has occurred or is occurring, that God of gods, O great ascetic, has informed you

Vaishampayana continued —

25 Having heard these words of Nara and Narayana both of whom were practising the austerest penances, the celestial Rishi Narada joined his hands in respect and became entirely devoted to Narayana.

26—27. He passed his time in mental recitation, with due observances, numberless sacred Mantras that are approved by Narayana. Adoring the Supreme Deity Narayana, and worshipping those two ancient Rishis also that had taken birth in the house of Dharma, the illustrious

Rishi Narada, gifted with great energy, continued to live, thus engaged, in that retreat, called Vadari, on the breast of Himavat, belonging to Nara and Narayana, for a thousand divine years.

CHAPTER CCCXLVI.

(MOKSHADHARMA PARVA)—*Continued.*

Vaishampayana said:—

1. On one occasion, while living in the hermitage of Nara and Narayana, Narada the son of Prameshthi, having duly performed the rites and observances in honor of the gods, began to perform thereafter the rites in honor of the departed manes.

2—3 Beholding him thus prepared, the eldest son of Dharma, *viz*, the powerful Narayana, addressed him, saying,—Whom are you adoring, O foremost of twice-born ones, by these rites and the observances in connection with the gods and the departed manes O foremost of all persons gifted with intelligence, tell me this, agreeably to the scriptures What is this that you are doing? What also are the fruits desired by you of those rites which you are performing.

Narada said —

4 You said to me formerly that rites and observances in honor of the gods should be performed You said that the rites in honor of the gods form the highest sacrifice and are equivalent to the worship of the Eternal and Supreme Soul.

5. Thus instructed, I always sacrifice in honor of the eternal and immutable Vishnu through these rites that I perform in adoring the gods It is from that Supreme Deity that Brahman, the Grandfather of all the worlds, sprang in days of yore.

6 That Brahman, otherwise called Prameshthi, filled with cheerfulness, caused my father (Daksha) to come into being I was the son of Brahman, created before all others, by his will

7. O righteous and illustrious one, I am performing these rites in honor of the departed manes for the sake of Narayana and according to those ordinances that have been ordained by himself The illustrious Narayana is the father, mother, and grandfather.

8 In all sacrifices performed in honor of the departed manes, it is that Lord of the universe who is worshipped. On one occasion, the gods, who were father, taught their children the Shrutis.

9 Having lost their knowledge of the Shrutis, the father had to acquire it again from those sons to whom they had communicated it. On account of this incident, the sons, who had thus to communicate the Mantras to their father, acquired the status of fathers.

10 Forsooth, what the gods did on that occasion is well known to you two. Sons and fathers had thus to adore each other.

11. Having first spread some blades of Kusha grass the gods and the departed manes placed three funeral cakes thereon and thus adored each other I wish to know, however, the reason why the departed manes in days of yore acquired the name of Pindas.

Nara and Narayana said —

12 The Earth, in days of yore, with her belt of seas, disappeared from the view. Govinda, taking the form of a gigantic boar, raised her up.

13. Having replaced the Earth in her former position, that foremost of Purushas, his body smeared with water and mud, began to do what was necessary for the world and its inhabitants.

14—15 When the Sun reached the meridian and the hour, therefore, came for saying the morning prayers, the powerful Lord, suddenly shaking off three balls of mud from his tusk, placed them upon the Earth, O Narada, having previously spread thereon certain blades of grass. The powerful Vishnu dedicated those balls of mud to his own self, according to the rites laid down in the eternal ordinance.

16—17. Regarding the three balls of mud that the powerful Lord had shaken off from his tusks as funeral cakes, he then, with sesame seeds that arose from the heat of his own body, himself performed the rite of dedication, sitting with face turned towards the East. That foremost of gods then, moved by the desire of establishing rules of conduct for the inhabitants of the three worlds, said these words.

Vrishakapi said —

18 I am the Creator of the worlds I am determined to create those that are to be called departed manes —Saying these words, he began to think of those high ordinances that should regulate the rites to be performed in honor of the departed manes.

19. While thus doing, he beheld that

the three balls of mud, shaken off his tusk, had fallen towards the South He then said to himself,—These balls shaken off my tusk have fallen on the Earth towards the south of her surface! Led by this, I declare that these should be known henceforth by the name of departed manes.

20 Let these three that are of no particular shape, and that are only round, come to be considered as Pitris in the world! Thus do I create the eternal Pitris.

21. I am the father, the grandfather and the great grandfather and I should be considered as living in these three Pindas.

22. There is no one that is superior to me Who is there whom I myself may adore with rites? Who, again, is my father in the universe? I myself am my grand-father

23—24 I am, indeed, the Grand father and the father, I am the one cause! Having said these words, that God of gods, *viz* He called Vrishakapi, offered those funeral cakes, O learned Brahmana on the breast of the Varaha mountains, with elaborate rites By those rites He adored His own self, and having finished the adoration, disappeared there and then.

25 Hence the Pitris are called Pinda This is the root of the designation According to the words given vent to by Vrishakapi at that time the Pitris receive the worship offered by all.

26—27 They who celebrate sacrifices in honor of and adore the departed manes, the gods, the preceptor or other reverend senior, guests arrived at the house kine superior Brahmanas the goddess Earth and their mothers, in thought, word, and deed, are said to adore and sacrifice to Vishnu himself Entering the bodies of all existent creatures, the illustrious Lord is the Soul of all things

28 Unaffected by happiness or misery His attitude towards all is equal Gifted with greatness, and of great soul, Narayana has been said to be the soul of all things in the universe.

CHAPTER CCCXLVII.

(MOKSHADHARMA PARVA)—

Continued.

Vaishampayana said:

1. Having heard these words of Nara and Narayana, the Rishi Narada became filled with devotion towards the Supreme Being. Indeed, with his whole soul he gave himself up to Narayana.

2. Having lived for a full thousand years in the Hermitage of Nara and Narayana, having seen the immutable Hari and heard the excellent discourse having Narayana for its theme, the celestial Rishi went to his own hermitage on the breast of Himavat

3 Those foremost of ascetics, *viz*, Nara and Narayana, however, continued to live in their charming hermitage of Vadari, practising the severest austerities.

4. You are born in the race of the Pandavas You are of immeasurable energy. O perpetuater of the race of the Pandavas having listened to this discourse on Narayana from the beginning, you have, in sooth been purged off of all your sins and your soul has been sanctified.

5 Neither this world nor the next world is for him, O best of kings, who hates instead of loving and respecting the immutable Hari

6. The ancestors of that person who hates Narayana, who is the foremost of gods, and is otherwise called Hari, sink into hell for good.

7 O foremost of men, Vishnu is the soul of all beings How, then can Vishnu be hated, for in hating him one would hate his own self.

8 He who is our preceptor, *viz*, the Rishi Vyasa, the son of Gandhavati, has himself recited this narrative to us about the glory of Narayana, that glory which is the highest and which is immutable I heard it from him and have recited it to you exactly as I heard it, O sinless one.

9 This religion with its mysteries and its abstract of details was won by Narada, O king, from that Lord of the universe, *viz*, Narayana himself.

10 Even such are the particulars of this great religion I have before this, O foremost of kings, explained it to you in the Hari Gita, with a brief reference to its ordinances

11 Know that the Island-born Krishna, otherwise called Vyasa, is Narayana on Earth Who else than he, O foremost of kings, could compile such a work as the Mahabharata? Who else than that powerful Rishi could describe the diverse kinds of duties and religion for the observance and adoption of men.

12 You are bent upon celebrating a great sacrifice Let that sacrifice of yours be celebrated! Having listened to the various kinds of duties and religions, let your Horse sacrifice go on.

Sauti said —

13. Having heard this great discourse, that best of kings began all those rites that are laid down in the ordinance, for the completion of his great sacrifice.

14 Accosted by you, O Shaunaka, I have duly recounted to you and all these Rishis who inhabit the Naimisha forest, that great discourse having Narayana for its theme

15. Formerly Narada had recounted it to my preceptor before many Rishis and the sons of Pandu and in the presence of Krishna and Bhishma also.

16 The Supreme god Narayana is the Lord of all the foremost of Rishis, and of the three worlds. He is the upholder of Earth herself of huge proportions He is the receptacle of the Shruti's and of the quality of humility He is the great receptacle of all those ordinances that should be practised for acquiring tranquility of heart, as also of all those who go by the name of Yama He is always accompanied by the foremost of twice-born ones. Let that great god be your refuge.

17. Hari ever does what is agreeable and beneficial to the dwellers of heaven He is always the killer of such Asuras He is the receptacle of penances He is endued with great fame. He is the killer of the Daityas known by the name of Madhu and Kaitabha He is the ordainer of the ends that are gained by persons acquainted with and observant of scriptural and other duties He removes the fears of all persons He takes the foremost of those offerings which are offered in sacrifices He is your refuge and protection.

18 He is endued with attributes. He is freed from attributes He is endued with four fold form He shares the merits originating from the dedication of tanks and the observance of similar religious rites. Undefeated and gifted with great power, it is He who always ordains the end, approachable by the Soul alone, of Rishis of pious deeds.

19 He is the witness of the worlds He is unborn He is the one ancient Purusha. Endued with clear complexion, He is the Supreme Lord, and He is the refuge of all Do all of you bow your heads to Him since He who originated from the waters (viz, Narayana himself) bends his head to Him.

20. He is the origin of the universe. He is that Being who is called Eternal He is Minute. He is the refuge upon whom all things depend He is the one Being who is immutable. The Sankhyas and Yogins, of controlled souls hold him who is eternal in their understanding.

CHAPTER CCCXLVIII.

(MOKSHADHARMA PARVA) — *Continued.*

Janamejaya said:—

1. I heard from you the glory of the divine and Supreme Soul I have heard also of the birth of Supreme God in the house of Dharma, in the form of Nara and Narayana.

2 I have also heard from you the origin of the Pinda (funeral cake) from the mighty Boar. I have heard from you about those gods and Rishis that were ordained for the religion of Action and of those that were ordained for the Religion of Renunciation.

3—4 You have also, O twice-born one, described to us other topics You have said also to us of that huge form, with the Enquine head, of Vishnu that eater of the libations and other offerings made in sacrifices —the form, viz, that appeared in the great ocean on the North-East That form was seen by the illustrious Brahman, otherwise known by the name of Parameshthi.

5 What, however, were the real features, and what the energy, the like of which among all great objects had never appeared before, of that form which Hari, the upholder of the universe, showed at that time.

6 What did Brahman do, O ascetic, after having beheld that foremost of gods, him whose like had never been witnessed before, him who was of incomparable energy, him who had the Equine head, and him who was Sacredness itself?

7. O twice born one, this doubt has occurred to us with respect to this ancient subject of knowledge. O you of foremost intelligence, why did the Supreme Deity put on that form and show himself in it to Brahman?

8 You have, forsooth, sanctified us by describing to us these various sacred topics

Sauti said:—

9 I shall recount to you that ancient history, which is quite of a piece with the Vedas, and which the illustrious Vaishampayana recited to the son of Parikshit on the occasion of the great Snake sacrifice.

10 Having heard the account of the great form of Vishnu, that had a horse-

head, the royal son of Parikshit too had entertained the same doubt and put the same questions to Vaishampayana.

Janamejaya said :—

11 Tell me, O best of men, why did Hari appear in that powerful form, having a horse-head and which Brahman, the Creator, saw on the shores of the great northern Ocean on the occasion referred to by yourself?

Vaishampayana said :—

12, All existent objects, O king, in this world, are the outcome of a combination of the five principal elements, a combination due to the intelligence of the Supreme Lord.

13. The powerful Narayana, endued with infinity, is the Supreme Lord and Creator of the universe. He is the inner Soul of all things, and the giver of boons Shorn of qualities, he is again possessed of them.

14 Listen now, O best of kings, to me as I recount to you, how the Destruction of all things is encompassed At first, the element of Earth becomes merged in Water and nothing then is seen except one vast expanse of Water on all sides

15 Water then merges into Fire, and Fire into Wind Wind then merges into Ether, and Ether, in its turn, merges into Mind.

16. Mind merges into the Manifest. The Manifest merges into the Unmanifest (or Nature) The Unmanifest (or Nature) merges into Purusha (Soul) and Purusha merges into the Supreme Soul (or Brahma)

17. Then Darkness covers the universe and nothing can be seen From that primal Darkness originates Brahma Darkness is primeval and immortal.

18. Brahma that originates from primeval Darkness develops into the idea of the universe, and assumes the form of Purusha Such Purusha is called Aniruddha Shorn of sex, it is called otherwise by the name of Pradhana.

19 That is also known by the name of Manifest, or the combination of the three qualities, O best of kings! He exists with Knowledge alone for his companion That illustrious and powerful Being is otherwise called by the name of Vishwaksena or Hari.

20. Entering into Yoga-sleep, he lays himself down on the waters He then thinks of the Creation of the Universe of various phenomena and qualities.

21. While engaged in thinking of Creation, he recollects his own great qualities. From this originates the four-faced Brahman representing the Consciousness of Aniruddha.

22. The illustrious Brahman, otherwise called Hiranyagarbha, is the Grand-father of all the worlds. Having eyes like lotus petals, he takes birth within the Lotus that originates from (the navel of) Aniruddha.

23. Seated on that Lotus, the illustrious, powerful, and eternal Brahman of wonderful form saw that the waters were on all sides.

24—25 Following the quality of Goodness, Brahman, otherwise called Parameshthi, then began to create the universe In the primeval Lotus that was effulgent like the Sun, two drops of water had been thrown by Narayana that were fraught with great merit The illustrious Narayana, without beginning and without end, and above destruction, cast his eyes on those two drops of water. 644

26. One of those two drops of water, every beautiful and bright, looked like a drop of honey From that drop originates, at the behest of Narayana, a Daitya of the name of Madhu made up of the quality of Ignorance The other drop of water within the Lotus was very hard. From it originated the Daitya Kaitabha made up of the quality of Darkness.

27 Endued thus with the qualities of Ignorance and Darkness, the two Daityas possessed of might and armed with maces, immediately after their birth, began to rove within that huge primeval Lotus.

28 They saw within it Brahman of incomparable effulgence, engaged in creating the four Vedas, each gifted with the most charming form.

29 Those two foremost of Asuras, having bodies, seeing the four Vedas, suddenly seized them in the very presence of their Creator.

30 Having seized the eternal Vedas, the two powerful Danavas, quickly dived into the ocean of waters which they saw and proceeded to its bottom.

31. Seeing the Vedas forcibly taken away from him, Brahman became stricken with grief. Robbed of the Vedas thus, Brahman then addressed the Supreme Lord in these words.

Brahman said :—

32. The Vedas form my great eyes! The Vedas are my great strength! The Vedas are my great refuge! The Vedas are my high Brahma.

33. All the Vedas, however, have been by force taken away from me by the two Danavas! Deprived of the Vedas, the worlds I have created have become covered with darkness

34. Without the Vedas, how shall I succeed in starting my Creation? Alas, great is the grief I suffer for the loss of the Vedas.

35 My heart is aching, It has become the seat of a great sorrow Who is there who will save me from this ocean of grief in which I am sunk for the loss I have suffered? Who is there who will bring me the Vedas I have lost? Who is there who will take mercy on me?

36. While Brahman was saying these words, O best of kings, the resolution suddenly arose in his mind O foremost of intelligent persons, for singing the praises of Hari in these words. The powerful Brahman then, with hands joined in reverence, and seizing the feet of his progenitor, sang this highest of hymns in honor of Narayana.

Brahman said:—

37 I bow to you, O heart of Brahman! I bow to you who has been born before me! You are the origin of the universe! You are the foremost of all abodes You, O powerful one, are the ocean of Yoga with all its branches

38. You are the Creator of both what is Manifest and what is Unmanifest! You travel the path of great auspiciousness! You are the consumer of the universe. You are the inner self of all creatures. You are without any origin.

39—40 You are the refuge of the universe. You are self create, for you have no origin As for myself, I have originated from your Cheerfulness. From you have I derived my birth My first birth from you, which is considered sacred by all twice-born ones, was due to your will My second birth in days of yore was from your eyes.

41 Through your favour, my third birth was from your speech My fourth birth, O powerful Lord, was from your ears.

42 My fifth birth, excellent in all ways, was from your nose, O Lord My sixth birth was, through you, from an egg.

43 This is my seventh birth. It has taken place, O Lord, within this Lotus At each Creation I take birth from you as your son, O you who are shorn of the three qualities.

44. Indeed, O lotus-eyed one, I take birth as your eldest son, made up of the foremost of three qualities, Sattwa. You are endued with that nature which is Supreme. You originate from yourself.

45 I have been created by you The Vedas are my eyes Hence, I am above time Those Vedas, which form my eyes, have been taken away from me. I have, therefore, become blind Do you awake from this Yoga sleep Give me back my eyes. I am dear to you and you are dear to me.

46 Thus landed by Brahman, the illustrious Purusha, with face turned towards every side, then renounced his sheep, resolved to recover the Vedas Applying his Yoga power, he put on a second form.

47. His body, having an excellent nose, became as bright as the Moon He assumed an equine head of great lustre, that head which was the abode of the Vedas.

48 The sky, with all its luminaries and constellations, became the crown of his head His locks of hair were long and flowing, and had the sheen of the solar rays.

49. The regions above and below became his two ears The Earth became his forehead The two rivers Ganga and Saraswati became his two lips The two oceans became his two eye-brows.

50. The Sun and the Moon became his two eyes The twilight became his nose. The syllable *Om* became his memory and intelligence. The lightning became his tongue.

51. The Soma-drinking departed manes became, it is said, his teeth The two regions of happiness viz, Goloka and Brahmaloka, became his upper and lower lips. The dreadful night after universal destruction, and that is above the three qualities, became his neck.

52 Having put on this form endued with the equine head and having various things for its various limbs, the Lord of the universe disappeared then and there, and went to the nether regions.

53 Having reached those regions he began Yoga. Adopting a voice governed by the rules of the science called Shiksha, he began to chant Vedic Mantras.

54. His pronunciation was distinct and reverberated through the air, and was sweet the sound of his voice filled the nether region from end to end Gifted with the properties of all the elements, it yielded great benefits.

55 The two Asuras, making a compact with the Vedas about the time when they

would return to take them up again, threw them down in the nether region, and ran towards the spot whence those sounds seemed to come

56 Meanwhile, O king, the Supreme Lord with the equine head, otherwise called Hari, who was himself in the nether region, took up all the Vedas.

57 Returning to where Brahman was living, he gave the Vedas to him Having restored the Vedas to Brahman, the Supreme Lord once more returned to his own nature The Supreme Lord also established his form with the horse-head in the North-Eastern region of the great ocean Having established him who was the abode of the Vedas, he once more became the horse-headed form that he was

59 The two Danavas Madhu and Kaitabha, not finding the person from whom those sounds came, speedily returned there They cast their eyes around but saw that the spot on which they had thrown the Vedas was vacent.

60. Proceeding quickly those two foremost of powerful Beings, rose from the nether region

61. Returning to where the primeval Lotus was that had given them birth, they saw the powerful Being, the original Creator, living in the form of Aniruddha of fair complexion and endued with a moon-like splendour.

62. Of immeasurable prowess, he was under Yoga-sleep, his body stretched on the waters and occupying a space as vast as itself.

63 Highly effulgent and endued with the pure quality of Goodness, the body of the Supreme Lord lay on the excellent hood of a snake that seemed to throw out flames of fire for the resplendence attaching to it.

64—65 Seeing the Lord thus lying, the two foremost of Danavas roared out a loud laugh Having the qualities of Darkness and Ignorance, they said—'This is that Being of white complexion He is now lying asleep. Forsooth, this one has brought the Vedas away from the nether region.

66 Whose is he? Who is he? Why is he thus asleep on the hood of a snake?' Saying these words, the two Danavas awakened Hari from his Yoga sleep.

67. The foremost of Beings, (viz., Narayana), thus awakened, understood that the two Danavas intended to fight with him. Seeing the two foremost of Asuras prepared to battle with him, he also wished to satisfy that desire of theirs.

68 Thereupon an encounter took place between those two and Narayana The Asuras Madhu and Kaitabha were embodiments of the qualities of Darkness and Ignorance Narayana killed them both for pleasing Brahman. He thence passed by the name of Madhusudana (slayer of Madhu).

69 Having brought about the destruction of the two Asuras and restored the Vedas to Brahman, the Supreme Being removed the sorrow of Brahman.

70 Helped then by Hari and assisted by the Vedas, Brahman created all the worlds with their mobile and immobile creatures

71 After this, Hari, giving to the Grandfather intelligence of the foremost order regarding the Creation, disappeared there and then for going to the place he had come from

72 It was thus that Narayana, having assumed the form equipped with the horse-head, killed the two Danavas Madhu and Kaitabha. Once more, however, he assumed the same form for making the Religion of Action to prevent the universe.

73 Thus did the blessed Hari assume in days of yore that grand form having the horse head. This, of all his forms, endued with power, is celebrated as the most ancient

74 That person who frequently listens or mentally recites this history of the assumption by Narayana of the form with the horse-head, will never forget his Vedic or other learning.

75 Having worshipped with the austerest penances the illustrious god with the horse head the Rishi Panchala acquired the science of Krama by going along the path pointed out by the god (Rudra).

76 I have thus recounted to you O king, the old story of Hayasiras agreeable to the Vedas, about which you had asked me.

77 Whatever forms the Supreme Deity wishes to assume with a view to the governing of the affairs of the universe, he assumes immediately by his own inherent powers

78 The Supreme God, endued with every prosperity is the receptacle of the Vedas He is the receptacle of Penances also. The powerful Hari is Yoga He is the embodiment of the Sankhya philosophy. He is that foremost Brahma of which we hear.

79 Truth has Narayana for its refuge. Rita has Narayana for its soul. The Religion of Renunciation in which there is

no return, has Narayana for its high region.

80. The other Religion which has Action for its root, has equally Narayana for its soul. The foremost of all the qualities that belong to the element of Earth is scent Scent has Narayana for its soul.

81. The properties of Water, O king, are called the Tastes. These Tastes have Narayana for their soul. The foremost property of Fire is form. Form also has Narayana for its soul.

82. Touch, which is the property of Wind, is also said to have Narayana for its soul. Sound, which is a property of Air, has, like the others, Narayana for its soul.

83. Mind also, which is the property of Nature, has Narayana for its soul Time which is measured by the motion of the celestial luminaries has similarly Narayana for its soul.

84. The presiding gods of Fame, of Beauty, and of Prosperity, have the same Supreme Deity for their soul Both the Sankhya philosophy and Yoga have Narayana for their soul.

85 The Supreme Being is the cause of all this, as Soul He is, again, the cause of everything, as Nature.

86. He is the basis on which all things depend He is the doer or agent, and He is the cause of that variety in the universe. He is the various kinds of power which act in the universe Fifthly, he is that all-controlling unseen power of which people speak.

87. Those engaged in investigating the several subjects of enquiry with the help of such reasons as are of wide application, consider Hari to be at one with the five reasons referred to above and as the final refuge of all things.

88—89 Indeed, the powerful Narayana, endued with the highest Yoga power, is the one subject of (enquiry) Keshava perfectly knows the thoughts of men including Brahman and the great Rishis, of those that are Sankhyas and Yogins, of those that are Yatis, and of those, generally, that are conversant with the Soul, but none of these can know what his thoughts are.

90—91 Whatever acts are performed in honor of the gods or the departed manes, whatever gifts are made, whatever penances are performed, have Vishnu for their refuge,—Vishnu who is established upon his own supreme ordinances He is named Vasudeva because of his being the abode of all creatures.

92. He is immutable. He is Supreme, He is the foremost of Rishis. He is endued with the highest power. He is said to be above the three qualities As Time assumes marks when it manifests itself in the form of successive seasons, so He, though really *shorn of qualities, assumes qualities* (for manifesting Himself).

93 Even the high-souled do not succeed in understanding his motions. Only those foremost of Rishis who have knowledge for their Souls, succeed in seeing in their hearts that Purusha who is above all qualities.

CHAPTER CCCXLIX.

(MOKSHADHARMA PARVA).—*Continued.*

Janamejaya said:—

1. The illustrious Hari becomes favorite to them who are whole-mindedly devoted to him He accepts also all adoration that is offered to Him according to the ordinance

2 Of those persons who have freed themselves from desire, and that are shorn of both merit and demerit, you have spoken of the Knowledge they attain, as handed down from preceptor to preceptor, as the end they acquire.

3. Such persons always acquire that end which is the fourth, *viz*, the essence of the foremost of Purushas or Vasudeva,—through the three others Those persons, however, who are devoted to Narayana with their whole minds at once acquire the highest end.

4 Forsooth, the Religion of Devotion is superior (to that of Knowledge) and is very dear to Narayana These, without passing through the three successive stages at once attain to the immutable Hari.

5—6. The end that is attained by Brahmanas, who, practising due observances, study the Vedas with the Upanishads according to the rules laid down for such study, and by those who follow the Religion of Yatis, is inferior, I think, to that attained by persons devoted whole mindedly to Hari. Who first promulgated this Religion of Devotion? Was it some god or some Rishi who declared it.

7. What are the practices of those who are said to be devoted with their whole minds? When did those practices begin? I have doubts on those subjects. Do you dispell them Great is my curiosity to hear you explain the several points.

Vaishampayana said —

8—9 "When the diverse detachments of the Pandava and the Kuru armies were drawn up in battle array and when Arjuna became dispirited, the holy one himself explained the question of what is the end and what is not the end attained by persons of different characters. I have before this recited to you the words of the holy one. It is difficult to understand the religion preached by the holy one on that occasion. Men of impure souls cannot apprehend it at all.

10 Having created this religion in days of yore, *viz*., in the golden age, in perfect accordance with the Samans, it is borne, O king, by the Supreme Lord, *viz*., Narayana, himself.

11. This very subject was ushered by the highly blessed Partha to Narada in the midst of the Rishis and in the presence of Krishna and Bhishma.

12. My preceptor, *viz*., the Island-born Krishna heard what Narada said. Receiving it from the celestial Rishis, O best of kings, my preceptor gave it to me in exactly the same way in which he had got it from the celestial Rishi. I shall now recount it to you, O king, in the same way as it has been received from Narada Listen, therefore, to me.

13—14. In that cycle when the Creator Brahman, O king, took his birth in the mind of Narayana and came out from the latter's mouth, Narayana himself, performed, O Bharata, his divine and ancestral rites in accordance with this religion Those Rishis who live upon the froth of water then got it from Narayana.

15. From the froth eating Rishis, this religion was gained by the Rishis, named Vaikhanasas. From the Vaikhanasas Shoma got it. Afterwards, it disappeared from the universe.

16. After the second birth of Brahman, *viz*., when he originated from the eyes of Narayana, O king, the Grandfather (that is, Brahman) then received this religion from Shoma.

17—18. Having received it thus, Brahman gave this religion, which has Narayana for its soul, to Rudra. In the golden age of that ancient Kalpa, Rudra, devoted to Yoga, O king, communicated it to all those Rishis called Vaikhilyas Through the illusion of Narayana, it once more disappeared from the universe.

19 In the third birth of Brahman which was from the speech of Narayana, this religion once more sprang up, O king, from Narayana himself.

20. Then a Rishi named Suparna acquired it from that foremost of Beings.

21. The Rishi Suparna used to recite this excellent religion, three times during the day. Therefore it passed by the name of Trisauparna in the world.

22—23 This religion has been referred to in the Rigveda. The duties it enjoins are extremely difficult of observance. From the Rishi Suparna, this eternal religion was acquired, O foremost of men, by the wind god, that sustainer of the lives of all creatures in the universe. The god of wind communicated it to such Rishis as live upon the remnants of sacrificial offerings after feeding guests and others.

24. From those Rishis this excellent religion was acquired by the great Ocean. It once more disappeared from the universe and became merged into Narayana.

25. In the next birth of the great Brahman when he originated from the ear of Narayana, listen, O king, to what took place in that æon.

26 The illustrious Narayana, otherwise called Hari, when he was bent upon Creation, thought of a Being who would be powerful enough to create the universe.

27. While thinking of this a Being originated from his ears capable to create the universe. The Lord of all called him by the name of Brahman.

28 Addressing Brahman, the Supreme Narayana said,—Do you, O son, create all kinds of creatures from your mouth and feet. O you of excellent vows, I shall do what will be good for you, for I shall impart to you both energy and strength sufficient to make you competent for this work.

29 Do you receive also from me this excellent religion known by the name of Sattwata Helped by that religion do you create the golden age and ordain it duly.

30—32. Thus addressed, Brahman bowed his head to the illustrious Harimedhas and received from him that foremost of all religions with all its mysteries and abstract of details, together with the Aranyakas,—the religion which originated from the mouth of Narayana Narayana then instructed Brahman of incomparable energy in that religion, and addressing him, said —You are the creator of the duties that are to be observed in the respective cycles!—Having said this to Brahman Narayana disappeared and went to that place which is beyond the reach of Ignorance, where the unmanifest resides, and which is known by the name of acts without desire of fruits.

and Sankarshana. A fourth section adore him as having four forms, viz, Aniruddha, Pradyumna, Shankarshana, and Vasudeva.

58. Hari is Himself the Kshetrajna (Soul) He is without parts He is the Individual Soul in all creatures, getting over the five primal elements.

59 He is the Mind, O king, that directs and governs the five senses Gifted with the highest intelligence, He is the Ordainer of the universe, and the Creator thereof.

60. He is both active and inactive. He is both Cause and Effect. He is the one immutable Soul, who sports as He likes, O king.

61. Thus have I recounted to you the Religion of Devotion, O best of kings, which cannot be comprehended by persons of impure souls but which I acquired through the favour of my preceptor.

62—63 Persons are very rare, O king, who are devoted whole-mindedly to Narayana. If, O son of Kuru's race, the world had been full of such persons, who are full of universal mercy, who are possessed of the knowledge of the soul, and who are always busy with doing good to others, then the Krita age would have begun and all men would have undertaken works without desire of fruit.

64—65 It was even thus, O king, that that foremost of twice born ones, *viz*, the illustrious Vyasa, my preceptor, well-versed in all duties, described to king Yudhishthira the just this religion of Devotion, in the presence of many Rishis and in the hearing of Krishna and Bhishma He had got it from the celestial Rishi Narada having penances for wealth.

66 Those persons who are whole-mindedly devoted to Narayana succeed in attaining to Narayana in the end, that greatest of gods, identical with Brahma, pure in complexion, effulgent like the moon, and immutable

Janamejaya said —

67 I see that those twice-born ones whose souls have been awakened practise various kinds of duties Why is it that other Brahmanas do not practise those duties but observe other kinds of vows and rites?

Vaishampayna said:—

68. Three kinds of disposition, O king, have been created about all embodied creatures, viz, that which appertains to the quality of Goodness, that which appertains to the quality of Darkness and lastly that which appertains to the quality of Ignorance, O Bharata.

69. As regards embodied creatures, O perpetuator of Kuru's race, that person is the foremost who follows the quality of Goodness, for, O foremost of men, it is certain that he will acquire Liberation

70 It is with the help of this very quality of Goodness that one endued therewith succeeds in understanding the person who is conversant with Brahma As regards Liberation, it is entirely dependent upon Narayana Hence it is that Liberation is considered as made up of the quality of Goodness

71. By thinking of the foremost of Beings, the man who is devoted whole-mindedly to Narayana, gains great wisdom

72. Those persons who are possessed of wisdom, who follow the practices of Yatis and the Religion of Liberation — those persons whose thirst has been satisfied —always find that Hari favors them with the fruition of their desire.

73 That man subject to birth (and death) upon whom Hari casts a kind eye should be known as gifted with the quality of Goodness and devoted to the acquisition of Liberation.

74 The religion followed by a person who is devoted whole-mindedly to Narayana is considered as similar or equal in merit to the system of the Sankhyas.

75 By following that religion one acquires the highest end by attaining to Liberation which has Narayana for its soul That person upon whom Narayana looks with mercy succeeds in becoming awakened

76 No one O king, can become awakened through his own wishes That nature which partakes of both Darkness and Ignorance is said to be mixed.

77 Hari never casts a kind eye upon the person subject to birth who has such a mixed nature and who has, on that account the principle of Action in him.

78 Only Brahman, the Grandfather of the worlds cares for the person who is subject to birth and death because of his mind being overwhelmed with the two inferior qualities of Darkness and Ignorance.

79 Forsooth, the gods and the Rishis are endued with the qualities of Goodness, O best of kings! But then they who are divested of that quality in its subtle form are always considered to be of mutable nature.

Janamejaya said —

80. How can one who is subject to change succeed in attaining to that foremost

Beings? Do tell me all this, which is, no doubt, known to you! Do you describe to me also of Renunciation in due order.

Vaishampayana said:—

81. When it becomes able to abstain entirely from acts, the twenty fifth, *i e*, the Individual Soul, succeeds in attaining to the foremost of Beings which is highly subtile, which is invested with the quality of Goodness, and which is fraught with the essences symbolised by the three letters of the alphabet (*viz*, A U. and M)

82. The Sankhya system, the Aranyaka-Veda, and the Pancharatra scriptures, are all identical and form parts of one whole This is the religion of those who are devoted whole mindedly to Narayana,—the religion that has Narayana for its Soul.

83 As waves of the ocean, rising from the ocean, rush away from it only to return to it in the long run so various sorts of knowledge, originating from Narayana, return to Narayana in the end.

84 I have thus explained to you, O son of Kuru's race, what the religion of Goodness is. If you be qualified for it, O Bharata, do you practise that religion duly.

85 Thus did the highly-blessed Narada explain to my preceptor,—the Island born Krishna—the eternal and immutable course called Ekanta, followed by the Whites as also by Yatis.

86. Pleased with Dharma's son Yudhisthira, Vyasa imparted this religion to king Yudhisthira the just who was endued with great intelligence Derived from my preceptor I have also communicated it to you

87. O best of kings, this religion is, for these reasons, highly difficult of practice. Others, hearing it, become as much stupefied as you have allowed yourself to be.

88. It is Krishna who is the protector of the universe and its begetter. It is He who is the destroyer and the cause, O king.

CHAPTER CCCL.

(MOKSHADHARMA PARVA)—
Continued.

Janamejaya said:—

1. The Sankhya System, the Pancharatra Scriptures and the Aranyaka-Vedas, —these different systems of knowledge or religion,—O twice born Rishi, are current in the world.

2 Do all these systems preach the same course of duties, or are the courses of duties preached by them, O ascetic, different from one another? Accosted by me, do you describe to me on Renunciation in due order!

Vaishampayana said —

3 I bow to that great Rishi who is the remover of Darkness, and whom Satyavati bore to Parashara in the midst of an island, who is endued with great knowledge and great liberality of soul.

4 The learned say that he is the origin of the Grandfather Brahman, that he is the sixth form of Narayana, that he is the foremost of Rishis, that he is endued with the power of Yoga, that as the only son of his parents he is an incarnate part of Narayana, and that, born under extraordinary circumstances on an Island, he is the undecaying receptacle of the Vedas.

5 In the Krita age, Narayana of great power and mighty energy, created him as his son. Verily, the great Vyasa is unborn and ancient and is the undecaying receptacle of the Vedas.

Janamejaya said:—

6. O best of twice born ones, it was you who said before this that the Rishi Vashishtha had a son named Shaktri and that Shaktri had a son named Parashara, and that Parashara begot a son named the Island-born Krishna gifted with great ascetic merit.

7. You tell me again that Vyasa is the son of Narayana I ask was it in some former birth that Vyasa of great energy had originated from Narayana? O you of great intelligence, do tell me of that birth of Vyasa from Narayana!

Vaishampayana said —

8 Desirous of understanding the meaning of the Shrutis, my preceptor, that sea of penances, who is greatly devoted to the observance of all scriptural duties and the acquisiton of knowledge, lived for sometime in a particular region of the Himavat mountains.

9—10. Gifted with great intelligence, he became fatigued with his penances on account of the great strain on his energies made by the composition of the Mahabharata. At that time, Sumanta and Jaimini and Paila of firm vows and myself as the fourth, and Shuka his own son, were his disciples All of us, O king, seeing the fatigue our of preceptor, waited dutifully upon him, engaged in doing all that was necessary for removing that fatigue of his.

11. Surrounded by these disciples of his, Vyasa shone on the breast of the Himavat mountains like the Lord of all the goblins, viz, Mahadeva, in the midst of those ghostly attendants of his.

12. Having recapitulated the Vedas with all their branches as also the meanings of all the Verses in the Mahabharata, one day, with rapt attention, all of us approached our preceptor who, having mastered his senses, was at time engaged in thought.

13 Availing ourselves of an interval in the conversation, we asked that foremost of twice-born ones to explain to us the meanings of the Vedas and of the Verses in the Mahabharata and describe to us the events as well of his own birth from Narayana.

14 Conversant as he was with all subjects of enquiry, he at first described to us the interpretations of the Shrutis and the Mahabharata, and then began to narrate to us the following events regarding his birth from Narayana.

Vyasa said:—

15 Listen, ye disciples to this foremost of narratives, to this best of histories that concerns the birth of a Rishi Belonging to the Krita age, this discourse has become known to me through my penances, ye twice-born ones.

16—17. On the occasion of the seventh creation, viz, that which was due to the primeval Lotus Narayana, gifted with the austerest penances, getting over both good and evil, and possessed of peerless splendour, at first created Brahman, from his navel After Brahman had come into being, Narayana addressed him saying,—

18. You have originated from my navel Gifted with power of creation, do you begin to create diverse kinds of creatures, rational and irrational

19—26 Thus addressed by his Creator, Brahman, with mind stricken with anxiety, felt the difficulty of his task and became reluctant to do what he was ordered to do Bowing his head to the boon giving and illustrious Hari, the Lord of the universe, Brahman said these words to him,—I bow to you, O Lord of the gods, but I ask what power have I to create various creatures? I have no wisdom Do you ordain what should be ordained in view of this.

21. Thus addressed by Brahman, the Lord of the universe viz, Narayana, disappeared there and then from Brahman's view. The foremost of all being gifted with intelligence, viz, the Supreme Lord, then thought of Intelligence.

22. Possessed of form that resembled the form of Hari himself, Intelligence immediately appeared before the powerful Hari. Himself above all Yoga, Narayana then with Yoga, applied the goddess of Intelligence properly.

23. The illustrious and powerful and immutable Hari, addressing the goddess of Intelligence who was gifted with activity and goodness and all the power of Yoga, said to her these words —

24. For the accomplishment of the work of creating all the worlds do you enter into Brahman!—Ordered thus by the Supreme Lord, Intelligence immediately entered Brahman.

25 When Hari saw that Brahman had become united with Intelligence, He once more addressed him, saying,—Do you now create various creatures.

26—27. Replying to Narayana by uttering the word—Yes,—Brahman reverently accepted the order of his progenitor. Narayana then disappeared from Brahman's view, and in a moment repaired to his own place known by the name of Light or Effulgence Coming back to His own disposition, Hari resolved Himself into His one universal nature.

28—29. After the work of Creation, however, had been done by Brahman, another thought arose in the mind of Narayana Indeed, He thought thus — Brahman otherwise called Parameshthi, has created all these creatures, consisting of Daityas and Danavas and Gandharvas and Rakshasas The helpless Earth has become loaded with the weight of creatures.

30 Many among the Daityas and Danavas and Rakshas on Earth will become gifted with great strength. Possessed of penances, they will at various times succeed in acquiring many excellent boons.

31 Elated with pride and power on account of those boons that they will succeed in acquiring, they will oppress and afflict the gods and the Rishis endued with ascetic power.

32. It is, therefore, proper that I should now and then lighten the burden of the Earth, by assuming various forms one after another as occasion would require.

33 I shall perform this task by punishing the wicked and supporting the righteous The Earth, which is the embodiment of Truth, will succeed in bearing her burden of creatures.

34. Assuming the form of a powerful shake I myself have to uphold the Earth in empty space. Supported by me thus, she will support the entire universe of creatures mobile and immobile. Incarnated on the Earth, therefore, in different forms, I shall have to save her at such times from danger.

35 Having thought thus, the illustrious killer of Madhu created various forms in his mind in which to appear from time to time for performing the proposed task.

36. Assuming the form of a Boar, of a Man lion, of a Dwarf, and of human beings, I shall suppress or kill such enemies of the gods as will become wicked and ungovernable.

37. After this the Prime Creator of the universe once more uttered the syllable Bhu, causing the atmosphere to resound with it From this syllable of speech arose a Rishi named Saraswat.

38, The son, thus born of the Speech of Narayana, also passed by the name of Apantara tamas. Endued with great power, he was fully conversant with the past, the present, and the future Firm in the observance of vows, he was truthful in speech

39 To that Rishi who, after birth, had bowed his head to Narayana, the latter, who was the original Creator of all the gods and possessed of immutable nature, said those words —You should bestow your attention on the distribution of the Vedas, O foremost of all persons gifted with intelligence

40 Do you, therefore, O ascetic, do what I command you!—In obedience to this command of the Supreme Lord from whose Speech the Rishi Apantaratamas came into being the latter in that Kalpa which is named from the Self born Manu, distributed and arranged the Vedas

41 For that act of the Rishi, the illustrious Hari became pleased with him, as also for his well performed penances, his vows and observances, and his control of the senses or passions

42 Addressing him Narayana said — At each cycle of Manu, O son, you will act thus about the Vedas You shall on account of this act of yours, be immutable, O twice born one, and incapable of being excelled by any one

43 When the Kali age will set in, certain princes of Bharata's line, named Kauravas, will take their birth from you They will be celebrated over the Earth as great princes ruling over powerful kingdoms.

44 Born of you, dissensions will break out among them for their destruction at one another's hands during your absence, O foremost of twice-born ones

45 In that age also, gifted with austere penances you will divide the Vedas into various classes Indeed in that dark age, your complexion will become dark.

46 You will made various kinds of duties to flow and various kinds of knowledge also. Although gifted with austere penances yet you shall never be able to free yourself from desire and attachment to the world.

47. Your son, however, will be freed from every attachment like the Supreme Soul, through the favour of Madhava. It will not be otherwise.

48—49, He whom learned Brahmanas call the mind begotten son of the Grandfather, viz, Vashishtha gifted with great intelligence and like an ocean of penances, and whose splendour excells that of the Sun himself, will be the progenitor of a family in which a great Rishi of the name of Parashara, endued with mighty energy and prowess, will take his birth That foremost of persons, that ocean of Vedas, that habitation of penances, will become your father

50 You shall take your birth as the son of a maiden living in the house of her father, through an act of sexual union with the great Rishi Parashara .

51—52 You will entertain no doubts about the meanings of things past, present, and future Gifted with penances and instructed by me you will see the incidents of thousands and thousands of ages long past away You will see through thousands and thousands of ages also in the future

53 You shall in that birth, see me, O ascetic,—me who am without birth and death,—incarnated on Earth armed with the discus All this will happen to you, O ascetic through the merit that you will acquire for your continued devotion to me. These words of mine will never be otherwise.

54 You shall be one of the foremost of creatures Great shall be your fame The Sun's son Shani (Saturn) will in a future cycle take birth as the great Manu of that period.

55 During that period, O son, you shall, as regards merits, be superior to even the Manus of the several periods Forsooth, you will be so through my favour

56 Whatever exists in the world is the result of my exertion The thoughts of others may not tally with their deeds As

regards myself, however, I always ordain what I think, without the least obstacle.

57—58 Having said these words to the Rishi Apantaratamas, otherwise called by the name of Saraswat, the Supreme Lord sent him away, saying to him,—Go!—I am he that was born as Apantaratamas through the behest of Hari Once more have I taken birth as the celebrated Krishna Dwaipayana, a delighter of the race of Vashishtha.

59. I have thus told you, my dear disciples, the circumstances of my own pristine birth which was due to the favour of Narayana in so much that I was a very part of Narayana himself.

60 Ye foremost of intelligent persons, I practised, in days of yore, the austerest penances, with the help of the highest abstraction of the mind.

61. Ye sons, actuated by my great love for yourselves who are devoted to me with reverence, I have told you everything about what you wished to know from me, viz, my first birth in days gone by and that other birth subsequent to it.

Vaishampayana said:—

62. I have thus described to you, O king, the circumstances about the former birth of our revered preceptor, viz, Vyasa of unsullied mind, as asked by you! List to me once again!

63 There are various kinds of religion, O royal sage, who go by various names such as Sankhya, Yoga, the Pancharatra, Vedas, and Pashupata.

64. The promulgator of the Sankhya religion is said to be said to be the great Rishi Kapila. The primeval Hiranyagarbha, and none else, is the promulgator of the Yoga system.

65 The Rishi Apantaratamas is said to be the preceptor of the Vedas, some call that Rishi by the name of Prachina garbha.

66. The religion known by the name of Pashupata was promulgated by the Lord of Uma, that lord of all creatures, viz, the cheerful Shiva, otherwise known by the name of Shreekantha, the son of Brahman.

67. The illustrious Narayana is himself the promulgator of the religion contained in the Pancharatra Scriptures. In all these religions, O foremost of kings, it is seen that the powerful Narayana is the one sole object of exposition. According to the scriptures of these religions and the extent of knowledge they contain, Narayana is the one sole object of adoration they preach. Those persons whose minds, O king, are blinded by darkness, cannot understand that Narayana is the Supreme Soul pervading the entire universe.

69 Those wise persons who are the authors of the scriptures say that Narayana, who is a Rishi, is the one object of respectful adoration in the universe, I say that there is no other being like Him.

70. The Supreme God, called by the name of Hari, lives in the hearts of those who have succeeded in removing all doubts. Madhava never lives in the hearts of those who are under the sway of doubt and who would dispute away everything with the help of false logic.

71. They who are conversant with the Pancharatra Scriptures, who are duly observant of the duties laid down therein, and who are whole mindedly devoted to Narayana, succeed in entering into Narayana.

72 The Sankhya and the Yoga Systems are eternal All the Vedas, again, O king, are eternal. The Rishis, in all these systems of religion, have said that this universe existing from ancient times is Narayana's self.

73. You should know that whatever acts, good or bad, laid down in the Vedas and occurring in heaven and Earth, the sky between, and the waters, are all made by that ancient Rishi Narayana.

CHAPTER CCCLI.

(MOKHADHARMA PARVA).—

Continued.

Janamejaya said —

1 O twice born one, are there many souls or is there only one? Who, in the universe, is the foremost of Souls? What, again is said to be the source of all things?

Vaishampayana said:—

2 In the Sankhya and the Yoga Systems many are the Souls spoken of. O preceptor of Kurus race, those who follow these systems do not wish to assert that there is but one Purusha in the universe.

3—4. Similarly in scriptures in which the many Souls are said to have one origin in the Supreme Soul, it may be said that this entire universe is at one with that one Soul of superior attributes. I shall explain this now, after bowing to my preceptor Vyasa, that foremost of Rishis, who is conversant with the soul, endued with penances, self controlled, and worthy of respectful adoration.

5. This speculation on Purusha, O king, occurs in all the Vedas. It is well-known to be at one with Rita and Truth. The foremost of Rishis, viz., Vyasa, has thought upon it.

6. Having occupied themselves with reflection on what is called the spiritual science, various Rishis, O king, having Kapila for their first, have declared their opinions on this subject both generally and particularly.

7. Through the favour of Vyasa of great energy, I shall explain to you what Vyasa has said in brief on this question of the Oneness of Soul.

8. Regarding it is cited the old discourse between Brahman, O king, and the Three-eyed Mahadeva.

9. In the midst of the Ocean of milk, there is a very huge mountain of great effulgence like that of gold, known, O king, by the name of Vaijayanta.

10. Going there all alone, from his own abode of great splendour and happiness, the illustrious god Brahman used very often to pass his time, engaged in thinking on the course of spiritual science.

11. While the four-headed Brahman of great intelligence, was seated there, his son Mahadeva, who had originated from his forehead, met him one day in course of his travel through the universe.

12. In days of yore, the Three-eyed Shiva endued with power and high Yoga, while proceeding along the sky, saw Brahman seated on that mountain and, therefore, dropped down quickly on its top.

13. With a cheerful heart he appeared before his progenitor and adored his feet. Seeing Mahadeva prostrated at his feet, Brahman took him up with his left hand.

14. Having thus raised Mahadeva up, Brahman, that powerful and one Lord of all creatures, then addressed his son, whom he met after a long time in these words.

Vedic studies. It is all right, again, with the universe.

18. I saw your illustrious self a long while ago in your own home of happiness and effulgence! I am coming thence to this mountain that is now the habitation of your feet.

19. My mind is filled up with great curiosity for your thus coming into such a secluded spot from your usual region of happiness and splendour. There must be great reason, O Grandfather, for such an act.

20—21. Your own foremost of abodes is free from the pains of hunger and thirst, and inhabited by both gods and Asuras, by Rishis of great splendour, as also by Gandharvas and Apsaras. Leaving such a spot of happiness, you live alone in this foremost of mountains. The cause of this cannot but be weighty.

Brahman said:—

22. This foremost of mountains, called Vaijayanta, is always my abode. Here, with concentrated mind, I meditate on the one Universal Soul of infinite proportions.

Rudra said:—

23. Self create you are. Many are the Souls that have been created by you. Others again, O Brahman, are being created by you. The Infinite Soul, however, of whom you speak, is one and single.

24. Who is that foremost of Souls, O Brahman, that is being meditated by you? Great is my curiosity about it. Do you kindly remove the doubt that has possessed my mind!

Brahman said:—

25. O son, many are those Souls of whom you speak. The one Soul, however, of whom I am thinking, transcends all Souls and is invisible.

CHAPTER CCCLII.

(MOKSHADHARMA PARVA).—*Continued.*

Brahman said :—

1. Listen, O son, as to how that Soul is indicated. He is eternal and immutable. He is undecaying and immeasurable. He *pervades all things.*

2. O best of all creatures, that soul cannot be seen by you or me, others Those who *are endued with the understanding* and the senses but shorn of self-control and tranquillity of soul cannot see him. The Supreme Soul is said to be one that can be seen with the help of knowledge alone.

3. Though shorn of body, He lives in every body. Though living, again, in bodies He is never touched by the acts done by those bodies.

4. He is my inner soul. He is your inner soul He is the omniscient Witness living within all embodied creatures and engaged in marking their acts.* No one can grasp or *comprehend* him at any time.

5 The universe is the crown of his head. The universe is his arms The universe is his feet. The universe is his eyes. The universe is his nose Alone and *single*, he passed *through all bodies*, unrestrained by any limitations on his will *and as best as it likes him.*

6. Keshetra is another name for body And because he knows all bodies as also all good and bad acts, therefore, he, who is the soul of Yoga, is called by the name of *Kshetrajna.*

7—9 *No one succeeds in perceiving* how he enters into embodied creatures and how he goes out of them According to the Sankhya mode, as also with the help of Yoga and the due observance of the ordinances prescribed by it, I am engaged in thinking of the cause of that Soul but, alas, I am unable to comprehend that cause, excellent as it is. I shall, however, according to the *extent of my knowledge describe* to you that eternal Soul and his Oneness and supreme greatness *The learned speak of* him as the one Soul That one eternal Being deserves the appellation of the great Supreme Purusha.

10. Fire is an element, but it may be seen to burn up in a thousand places under thousand different circumstances. The Sun is one and single, but his rays extend over the wide universe. Penances are of various kinds, but they have one common *origin whence they* have originated. The Wind is one, but it blows in various forms in the world. The great Ocean is the one parent of all the waters in the world seen under various circumstances. Shorn of qualities, that one Soul is the universe *shown in infinitude. Originating from him,* the infinite universe enters into that one Soul again who is above all qualities, when the time for its destruction comes.

11. By renouncing the consciousness of *body and the senses, by renouncing all* acts good and bad by renouncing both truth and falsehood, one succeeds in divesting oneself of qualities.

12. The person who realises that inconceivable Soul and comprehends his subtle existence in the four-fold form of Aniruddha, Pradyumna, Sankarshana, and Vasudeva, and who, on account of such comprehension, acquires perfect tranquillity of heart, *succeeds in entering into, and identifying* himself with, that one auspicious Soul.

13 Some persons endued with learning *speak of Him as the Supreme Soul.* Others hold Him as the One Soul. A third class of learned men describe *Him as the* Soul.

14. *The truth is that He who is the Supreme Soul is always shorn of qualities.* He is Narayana. He is the Universal Soul, and *He is the One Purusha.* He is never affected by the fruits of deeds as the leaf of the lotus is never drenched by the water one may throw upon it.

15 The acting Soul is different. That Soul *is sometimes engaged in acts and* when it succeeds in renouncing acts acquires Liberation or identity with the Supreme Soul

16. The acting Soul is endued with the *seventeen possessions. Thus is it said that* there are innumerable kinds of Souls in due order.

17 In sooth, however, there is but one Soul He is the abode of all the ordinances *in the universe* He is the highest object of knowledge He is at once the knower and the object *to be known. He is* at once the thinker and the object of thought. He is the eater and the food that is eaten. He is the smeller and the scent that is smelled. He is at once he that touches and the object that is touched.

18. He is the agent that sees and the object that is seen. He is the hearer and the object that is heard. He is the *conceiver* and the object conceived. He is possessed of qualities *and is free from* them. He is that, O son, which is named *Pradhana (Nature), enduring,* eternal, and immutable.

19. He it is who creates the prime

ordinance about Dhatri himself. Learned Brahmanas call Him by the name of Aniruddha Whatever acts, of excellent merits and blessings, originate in the world from the Vedas, have been caused by Him.

20 All the gods, and all the Rishis, gifted with tranquil souls, occupying their places on the altar, dedicate to Him the first share of their sacrificial offerings.

21. I, that am Brahman, the primeval Master of all creatures, have come into being from Him, and you have sprung from me From me has originated the universe with all its mobile and immobile creatures, and all the Vedas, O son, with their mysteries

22 Divided into four parts, (*viz*, Aniruddha, Pradyumna, Sankarshana, and Vasudeva). He sports as He pleases That illustrious and divine Lord is such, awakened by His own knowledge.

23 I have thus answered you, O son, according to your questions, and according to the way in which the matter is explained in the Sankhya System and the Yoga Philosopy."

CHAPTER CCCLIII.

(MOKSHADHARMA PARVA) — *Continued.*

Santi said:—

1. "After Vaishampayana had explained to king Janamejaya in this way the glory of Narayana, he began to describe another subject by reciting the question of Yudhishthira and the answer that Bhishma gave in the presence of all the Pandavas and the Rishis as also of Krishna himself. Indeed, Vaishampayana began by saying what follows."

Yudhisthira said —

"You have, O grandfather, described to us the duties belonging to the Religion of Liberation. You should now tell us what the foremost duties are of persons belonging to the several modes of life"

Bhishma said —

2 "The duties ordained with regard to every mode of life are capable, if well performed, of leading to heaven and the high rut of Truth Duties have many doors and none of the practices enjoined by them fails to produce the desired effect.

3 Whoever adopts a class of duties with steady and firm faith, praises the duties adopted by him to the exclusion of the rest, O chief of Bharata's race.

4 This particular subject, however, which you wish me to describe was in days of yore the subject of conversation between the celestial Rishi Narada and the king of the gods, *viz*, Indra.

5. The great Rishi Narada, O king, adored of all the world, has been crowned with success He wanders through all the worlds unimpeded, like the all pervading wind itself.

6. Once upon a time he went to the abode of Indra. Duly honored by the king of the gods, he sat close to his host.

7 Seeing him seated at his ease and free from exhaustion, the husband of Shachi addressed him, saying,—O great Rishi, is *there any thing wonderful that has been* seen by you, O sinless one?

8 O twice-born Rishi, crowned with ascetic success, you walk about moved by curiosity, through the universe of mobile and immobile objects, seeing all things.

9 O celestial Rishi, there is nothing in the universe which you do not know. Do you tell me, therefore, of any wonderful event which you may have seen, or heard of, or felt.

10 Thus questioned, Narada, that foremost of speakers, O king, then began to recite to the king of the gods the extensive history that follows

11. Listen now to me as I recount that story which Narada told before Indra. I shall describe it in the same way in which the celestial Rishi had described it, and for the same purpose that he had in view."

CHAPTER CCCLIV.

(MOKSHADHARMA PARVA).— *Continued.*

Bhishma said —

1. "In a beautiful town called by the name of Mahapadma which was situate on the southern side of the river Ganga, *there lived, O best of men, a Brahmana* of concentrated Soul

2. Born in the family of Atri he was amiable by nature All his doubts had been removed and he was well conversant with the path he was to follow. Ever practising the duties of religion, he had a complete hold over his passion Always contented, he was the perfect master of his senses.

3 Given to penances and the study of the Vedas, he was respected by all good men He acquired riches by fair means and his conduct in all things tallied with the mode of life he led and the order to which he belonged.

4. The family to which he belonged was large and famous He had many kinsmen and relatives, and many children and wives His conduct was always respectable and faultless.

5. Observing that he had many children, the Brahmana began to perform religious acts on a large scale. His religious observances, O king, were according to the customs of his own family.

6 The Brahmana thought that there were three kinds of duties laid down for observances There were, first, the duties ordained in the Vedas about the order in which he was born and the mode of life he was leading. There were, secondly, the duties sanctioned in the scriptures, viz., those especially called the Dharmashastras. And, thirdly, there were those duties that eminent and revered men of ancient times have followed, though not laid down either in the Vedas or the Scriptures.

7. Which of these duties should I follow? Which of them, again, followed by me, are likely to produce my benefit? Which, indeed, should be my refuge?—Thoughts like these always troubled him. He could not solve his doubts.

8 While troubled with such thoughts a Brahmana of concentrated soul and observant of a very superior religion, came to his house as a guest.

9 The house-holder duly respected his guest according to those ordinances of worship that are laid down in the scriptures Seeing his guest refreshed and seated at ease, the host addressed him in the following words.

CHAPTER CCCLV.

(MOKSHADHARMA PARVA).—*Continued.*

The Brahmana said:—

1. O sinless One, I have become greatly attached to you on account of the sweetness of your conversation. You have become my friend. Listen to me, for I wish to say something to you

2. O foremost of Brahmanas, making over the duties of a house-holder to my son, I wish to satisfy the last great duties of man. What, O twice-born one, should be my path?

3 Relying upon the soul, I wish to acquire existence in the One Soul Alas, fettered by the bonds of attachment, I have not the heart to actually perform that task.

4. And since the best portion of my life has passed away as a house-holder, I wish to devote the remaining part of my life in acquiring the means of defraying the expenses of my journey in respect of the time to come.

5 The desire has originated in my mind of crossing the ocean of the world. Alas, whence shall I get the vessel of religion?

6—7. Hearing that the very gods are persecuted and made to suffer the fruits of their deeds, and seeing the rows of Yama's standards and flags floating over the heads of all creatures, my heart fails to derive pleasure from the various objects of pleasure with which it comes into contact. Seeing also that the Yatis depend for their maintenance upon alms obtained in course of their rounds of mendicancy, I have no respect for the religion of the Yatis as well. O my reverend guest, do you, helped by that religion which is founded upon the basis of intelligence and reason, make me observe a particular course of duties and observances.

Bhishma said:—

8. Gifted with great wisdom, the guest hearing this speech of his host which was consistent with virtue, said these sweet words in a melodious voice.

The Guest said.—

9 I also am confounded about this subject The same thought occupies my mind. I am unable to arrive at certainty of conclusion. Heaven has many doors.

10 There are some that speak highly of Liberation. Some twice-born persons praise the fruits acquired by the performance of sacrifices. Some there are who take refuge in the forest mode of life. Some, again, follow the domestic mode of life.

11. Some depend upon the merits attainable by an observance of the royal duties Some depend upon the fruits of that culture which consists in the control of the soul. Some think that the merits originating from a dutiful obedience to preceptors and teachers are efficacious. Some follow control of speech.

12. Some by waiting dutifully upon their mothers and fathers, have gone to heaven.

Some have ascended to heaven by practising the duty of mercy, and some by practising Truth

13 Some rush to battle, and sacrificing their lives have attained to heaven Some again acquiring success by practising the vow called Unccha, are following the path of heaven

14 Some have given themselves up to the study of the Vedas Endued with auspiciousness and wedded to such study, these men, gifted with intelligence, and tranquil souls, and having their senses under complete control, attain to Heaven

15 Others, marked by simplicity and truth have been killed by wicked men Gifted with pure souls, such men of truth and simplicity, have become respected inhabitants of heaven

16. In this world, it is seen, that men go to heaven through a thousand doors of duty all standing wide open My understanding has been troubled by your question, like a cloud before the wind

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CHAPTER CCCLVI

(MOKHARDHARMA PARVA) — *Continued.*

The Guest said —

1 For all that, O Brahmana I shall try to instruct you duly Listen to me as I recount to you what I have heard from my preceptor

2 In that place whence in course of a former creation, the wheel of virtue was set in motion in that forest which is known by the name of Naimisha, and which is situate on the banks of the Gomati, there is a city called Nagapura

3 There, in that region all the gods, assembled together had in days of yore celebrated a grand sacrifice There the foremost of earthly kings, Mandhatri, defeated Indra, the king of the gods.

4 A powerful Naga, of righteous soul, lives in the city that stands in that region That great Naga is known by the name of Padmanabha or Padma

5. Walking in the three fold path (of acts knowledge and adoration) he pleases all creatures in thought, word, and deed

6 Thinking upon all things with great care, he protects the virtuous and punishes the wicked by following the four fold policy of conciliation, creating dissensions making gifts or giving bribes, and using force

7 Going there, you should put to him the questions you wish He will show you truly what the highest religion is.

8 That Naga is always fond of guests Gifted with great intelligence, he is well conversant with the Scriptures. He possesses all desirable virtues the like of which are not to be seen in any other person.

9 By nature he does those duties which are performed with or in water He is given to the study of the Vedas He is endued with penances and self-control. He has great riches

10 He celebrates sacrifices, makes gifts, abstains from doing injury, and practises forgiveness His conduct is in every way good Truthful in speech and shorn of malice, his conduct is good and his senses are under proper control

11 He eats after feeding all his guests and attendants He is kind of speech. He has knowledge of what is good and what is simple and right and what is censurable He takes an account of what he does and what he leaves undone He never acts with hostility towards any one. He is always engaged in doing what is good to all creatures He belongs to a family which is as pure and stainless as the water of a lake in the midst of the Ganges.

CHAPTER CCCLVII

(MOKSHADHARMA PARVA) — *Continued*

The Host replied —

1 I have heard these words of yours, that are so consoling, with as much satisfaction as is experienced by a person heavily loaded when that load is taken off his head or shoulders

2—4 The pleasure which a traveller who has made a long journey on foot feels when he lies down on a bed, that which a person feels when he finds a seat after having stood for a long time for want of room or that which is felt by a thirsty person when he finds a glass of cool water, or that which is felt by a hungry man when he finds good food set before him or that which a guest feels when a dish of desirable food is placed before him at the proper time, or that which is felt by an old man when after long coveting he gets a son or that which is felt by one when meeting with a dear friend or relative about whom he had become highly anxious resembles that with which I have been filled on account of these words given vent to by you

5. Like a person with upturned look I have heard what has fallen from your lips and am thinking upon their meaning With these wise words of yours, you have truly instructed me!

6. Yes, I shall do what you have ordered me to do You may go tomorrow early in the morning, passing the night happily with me and removing your fatigue by such rest.

7. See, the rays of the divine Sun have been partially dimmed and the god of day is going in his downward course!

Bhishma continued:—

8 Hospitably treated by that Brahmana, the learned guest, O destroyer of enemie, passed that night in the company of his host.

9 Indeed, both of them passed the night happily, conversing cheerfully with each other on the subject of the duties of the fourth mode of life, *viz.*, Sannyasa So engrossing was their conversation that the night passed away as if it were day.

10 When morning came, the guest was adored with due rites by the Brahmana, who was bent upon doing what was considered by him to be benefical for himself.

11. Having dismissed his guest, the virtuous Brahmana, determined to achieve his purpose, took leave of his kinsmen and relatives, and started in due time for the abode of that foremost of Nagas, with heart firmly directed towards it.

CHAPTER CCCLVIII.

(MOKSHADHARMA PARVA)— *Continued.*

Bhishma said:—

1. Proceeding by many charming forests and lakes and sacred waters, the Brahmana at last arrived at the asylum of a certain ascetic.

2. Going there, he enquired of him, in proper words, about the Naga of whom he had heard from his guest, and instructed by him he pursued his journey.

3. With a clear idea of the object of his journey, the Brahman then reached the house of the Naga. Entering it duly, he announced his arrival in proper words, saying,—Ho! who is there! I am a Brahmana come here as a guest!

4. Hearing these words, the chaste wife of the Naga, endued with great beauty and devoted to the observance of all duties, showed herself

5 Always attentive to the duties of hospitality, she adored the guest with due rites, and welcoming him, said,—What can I do for you?

The Brahmana said:—

6 O lady, I am sufficiently honored by you with the sweet words you have said unto me. The fatigue of my journey has also been removed. I wish, O blessed lady, to see your excellent husband.

7 This is my great object. This is the one object of my desire It is for this reason that I have come to day to the house of the Naga your husband.

The Wife of the Naga said:—

8 Reverend Sir, my husband has gone to drag the car of the Sun for a month. O learned Brahmana, he will return in fifteen days, and will, forsooth, appear before you

9 I have thus told you the reason of my husband's absence from home. Be that, as it may, what else is there that I can do for you? Tell me this.

The Brahmana said:—

10. O chaste lady, I have come here with the object of seeing your husband. O reverend dame, I shall live in the adjacent forest, waiting for his return.

11 When your husband returns, do kindly tell him that I have arrived at this palace actuated by the desire of seeing him. You should also inform me of his return when that event takes place.

12 O blessed lady, I shall, till then, live on the banks of the Gomati, waiting for his return and living restricted diet.

13 Having said this repeatedly to the wife of the Naga, that foremost of Brahmanas went to the banks of the Gomati for living there till the time of Naga's return.

CHAPTER CCCLIX.

(MOKSHADHARMA PARVA).— *Continued.*

Bhishma said:—

1. These Nagas of that city became greatly distressed when they saw that that Brahmana, devoted to the practice of penances, continued to live in the forest, entirely abstaining from food, in expectation of the arrival of the Naga king.

2 All the kinsmen and relatives of the great Naga, including his brothers and children and wife, assembling together went to the spot where the Brahmana was living

3 Arrived on the banks of the Gomati, they saw that twice born one seated in a solitary place, abstaining from food of every sort, observant all the while of excellent vows and engaged in silently reciting certain Mantras

4 Approaching the Brahmana and offering him due adorations, the kinsmen and relatives of the great Naga said to him these candid words

5 O Brahmana having asceticism, for your riches, that is the sixth day of your arrival here, but you speak no word about your food, O twice born one you are devoted to virtue

6 You have come to us. We too are here in attendance upon you It is absolutely necessary that we should do the duties of hospitality by you We are all relations of the Naga king with whom you have business

7 Roots or fruit, leaves, or water, or rice or meat, O best of Brahmanas, you should take for food

8 For your living in this forest under such circumstances of total abstention from food, the whole community of Nagas young and old is being aggrieved, since this your fast implies negligence on our part to discharge the duties of hospitality

9 We have none amongst us who has has been guilty of Brahmanicide None of us has been guilty of Brahmanicide None of us has ever lost a son immediately after birth No one has ever lost a son immediately after birth No one has been born in our race who has eaten before serving the gods or guests or relatives arrived at his house.

The Brahmana said —

10 On account of these solicitations of you all, I may be considered to have broken my fast Eight days remain when the king of the Nagas will return

11 If on the expiry of the eighth night hence, the king of the Nagas do not come back, I shall then break this fast by eating Indeed, this vow of abstaining from all food that I am observing is on account of my respect for the Naga king.

12 You should not grieve for what I am doing, Do you all return to whence you came This my vow is on his account You should not do anything on account of which this my vow may be broken.

13 The assembled Nagas, thus addressed by the Brahmana, were sent away by him, whereupon, O foremost of men, they returned to their respective quarters

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CHAPTER CCCLX.

(MOKSHADHARMA PARVA) — *Continued.*

Bhishma said —

1. Upon the expiry of full fifteen days, the Naga king (Padmanabha), having finished his task of dragging the car of the Sun and obtained the latter's permission, returned to his own house.

2—3 Seeing him return, his wife approached him quickly for washing his feet and dutifully satisfying other tasks of a similar nature Having performed these tasks, she sat by his side The Naga then refreshed from fatigue, addressed his dutiful and chaste wife, saying,—I hope, my dear wife, that during my absence you have not neglected to adore the gods and guests according to the instructions I gave you, and according to the ordinances laid down in the scriptures

4 I hope, without yielding to that impure understanding which is natural to persons of your sex, you have, during my absence from home, been firm in the observance of the duties of hospitality I trust that you have not gone beyond the barriers of duty and virtue

The Wife of the Naga said —

5 The duty of disciples is to wait respectfully upon their preceptor for doing his bidding, that of Brahmanas is to study the Vedas and bear them in memory, that of servants is to obey the commands of their masters, that of the king is to protect his people by supporting the good and punishing the wicked.

6 It is said that the duties of a Kshatriya are the protection of all creatures from wrong and oppression

7 The duty of the Shudra is to serve with humility persons of the twice born orders, viz, Brahmanas and Kshatriyas and Vaishyas The religion of the householder, O king of the Nagas, consists in doing good to all creatures

8 Frugality of fare and observance of vows in due order, form merit (for persons of all classes) on account of the connection that exists between the senses and the duties of religion.

9 Who am I? Whence have I come? What are others to me and what am I to others?—these are the thoughts to which the mind should ever be given by him who leads that course of life which leads to Liberation.

10. Chastity and obedience to the husband form the highest duty of the wife Through your instructions, O king of the Nagas, I have learnt this well.

11. I, therefore, that am well versed in my duty, and that have you for my husband —you who are devoted to virtue,—O, why shall I, falling off from the path of duty, tread along the path of disobedience and sin?

12. During your absence from home, the adorations to the gods have not suffered in any respect. I have also, without the slightest negligence, performed the duties of hospitality towards persons arrived as guests in your house.

13. Fifteen days ago a Brahmana has come here. He has not given out his object to me. He wishes to see you.

14. Living on the banks of the Gomati, he is anxiously expecting your return. Of rigid vows, that Brahmana is sitting there, engaged in the recitation of Brahma.

15 O king of the Nagas, I have made a promise to him that I would send you to him as soon as you would return to your house.

16 Hearing these words of men, O best of Nagas, you should go there O you who hear with your eyes, you should grant to that twice born person the object that has brought him there."

CHAPTER CCCLXI.

(MOKSHADHARMA PARVA)—*Continued.*

The Naga said —

1. O you of sweet smiles, for whom have you taken that Brahmana? Is he really a human being or is he some god that has come here in the disguise of a Brahmana?

2 O you of great fame, who is there among men who would be desirous of seeing me or that would be competent for the purpose? Can a human being, desiring to see me leave such a command with you about sending me to him for paying him a visit at the place where he is living?

3. Amongst the gods and Asuras and celestial Rishis, O amiable lady, the Nagas are endued with great energy Having great speed, they are endued again with excellent fragrance.

4. They deserve to be adored. They are capable of granting boons Indeed, we too deserve to the followed by others I tell you, O lady, that we cannot be seen by human beings

The Wife of the Naga King said :—

5 Judging by his simplicity and candour I know that that Brahmana is not any god who lives on air. O you of great anger, I also know this, viz, that he respects you with all his heart.

6. He seeks the accomplishment of some object that depends upon your help. As the bird called Chataka, which is fond of rain, waits in earnest expectation of a shower, so is that Brahmana waiting in expectation of a meeting with you.

7. Let no calamity befall him on account of his inability to obtain a sight of you No person born like you in a respectable family can be considered to remain respectable by neglecting a guest arrived at his house.

8 Renouncing that anger which is natural to you you should go and see that Brahmana. You should not allow yourself to be consumed by disappointing that Brahmana.

9 The king or the prince, by refusing to wipe the tears of persons who come to him from hopes of relief, commits the sin of fœticide By abstaining from speech one acquires wisdom.

10 By practising gifts one acquires great fame By observing truthfulness of speech, one acquires the gift of eloquence and comes to be respected in heaven

11 By giving away land one acquires that high end which is ordained for Rishis leading the sacred mode of life By acquiring riches through fair means, one succeeds in acquiring many desirable fruits.

12 By doing in full what is good for oneself, one can avoid going to hell This is what the righteous say.

The Naga said —

13. I had no arrogance On account, however, of my birth, my pride was considerable. Of anger which is born of desire, O blessed lady, I have none. It has all been consumed by the fire of your excellent instructions.

14 I do not see, O blessed lady, any darkness that is thicker than anger On account, however, of the Nagas having excess of anger, they have become objects of reproach with all persons.

15. By yielding to the influence of anger, the ten-headed Ravana of great prowess, became the rival Shakra and was for that reason killed by Rama in battle.

16 Hearing that the Rishi Rama of Bhrigu's race had entered the inner apartments of their palace for bringing away the calf of the Homa cow of his father, the sons of Karttaviryya, yielding to anger, took such entry as an insult to their royal house, and as the result thereof, they met with destruction at the hands of Rama.

17 Indeed, Karttaviryya of great strength, resembling the thousand eyed Indra himself, on account of his having yielded to anger, was killed in battle by Rama of Jamadagni's race.

18 Verily, O amiable lady, at your words I have controlled my anger, that enemy of penances, that destroyer of all that is beneficial for myself.

19 I praise my own self greatly since, O large eyed one, I am fortunate enough to have you as my wife,—you who are possessed of every virtue and who have inexhaustible merits.

20 I shall now proceed to that spot where the Brahmana is living. I shall certainly address that Brahmana in proper words, and he shall certainly go hence, his wishes bing done.

CHAPTER CCCLXII.

(MOKSHADHARMA PARVA).—

Continued.

Bhishma said:—

1. Having said these words to his dear wife, the king of the Nagas proceeded to that place where the Brahmana was sitting in exposition of an interview with him As he went, he thought of the Brahmana and wondered as to what the business could be that had brought him to the Naga city.

2. Arrived before him, O king of men, that foremost of Nagas, devoted by his nature to virtue, addressed his guest in sweet words, saying —O Brahmana, do not give way to anger I address you in peace! Do not be angry! For whom have you come here? What is your object?

4. Coming to you, I ask you in love, O twice-born one! Whom do you worship in this retired spot on the banks of the Gomati?

The Brahmana said:—

5. Know that my name is Dharmaranya, and that I have come here for seeing the Naga Padmanabha, O foremost of all twice-born persons! With him I have some business!

6 I have heard that he is not at home and that, therefore, I am not now near his present habitation. Like a Chataka waiting in expectation of the clouds, I am waiting for him whom I consider as dear to me!

7. For *removing all evil from him and* bringing about what is good to him, I am engaged in reciting the Vedas till he comes and am in Yoga and passing my time happily!

The Naga said.—

8. Indeed, your conduct is highly good. Pious you are and devoted to the well-being of all pious persons. O highly blessed Brahmana, every praise is due to you? You see the Naga with eyes of affection.

9 I am that Naga, O learned Rishi, whom you seek! Do you order me, as you wish, in respect of what is agreeable to you and what I should do for you!

10. Having heard from my wife that you are here, I have to come this spot, O twice-born one, for seeing you!

11. When you have come here, you are certain to return hence with your object fulfilled You should, O foremost of twice-born persons, employ me to any task with all confidence!

12. All of us have certainly been purchased by you with your merits, since you disregarding what is for your own good, has employed your time in seeking the well-being of ourselves!

The Brahmana said:—

13. O highly blessed Naga, I have come *here, actuated by the desire of seeing you!* I have come here, ignorant as I am with all things, *for asking* you about something, O snake!

14 Relying on the Soul, I wish to attain to the Supreme Soul which is the end of the Individual Soul I am neither attached to, nor dissociated from, the world.

15 You shine with the effulgence of your own merits covered by fame,—with an effulgence that is as sweet as that of the moon.

16 O you who subsist on air only, do you first answer a question that I wish to put to you! Afterwards I shall inform you of the object with which I have come here.

CHAPTER CCCLXIII.
(MOKSHADHARMA PARVA)—
Continued.

The Brahmana said —

1. You go for dragging the one-wheeled car of Vivaswat according to your turn. You should describe to me anything wonderful that you may have seen in those regions through which you pass.

The Naga said —

2. The divine Sun is the refuge or home of numberless wonders All the creatures that inhabit the three worlds have sprung from the Sun.

3 Numberless Munis, crowned with ascetic success, together with all the gods, live in the rays of the Sun, like birds perching on the branches of trees

4. What, again, can be more wonderful than this that the powerful Wind, emanating from the Sun, takes refuge in his rays and thence yawns over the universe?

5. What can be more wonderful than this, O twice-born Rishi, that the Sun, dividing the Wind into many parts from desire of doing good to all creatures, creates rain that falls in the rainy season?

6. What can be more wonderful than this that the Supreme Soul, from within the solar disc, himself bathed in burning effulgence, looks upon the universe?

7. What can be more wonderful than this that the Sun has a black ray which changes itself into clouds charged with rain and pours showers of rain when the season comes?

8 What can be more wonderful than this that drinking up for eight months the rain he pours down, he pours it down again in the rainy season?

9 In certain rays of the Sun, the Soul of the universe is said to live From Him is the seed of all things, and it is He that supports the Earth with all her mobile and immobile creatures.

10. What can be more wonderful, O Brahmana, than this that the foremost of Purushas, eternal and mighty-armed, endued with great effulgence, eternal, and without beginning and without end, lives in the Sun?

11. Listen, however, to one thing I shall tell you now. It is the wonder of wonders I have seen it in the clear sky, on account of my nearness to the Sun.

12. In former times, one day at the hour of noon, while the Sun was shining in all his glory and giving heat to everything, we saw a Being coming towards the Sun who seemed to shine with effulgence that was equal to that of the Sun himself.

13 Making all the worlds shine up with his glory and filling them with his energy, he came, as I have already told you towards the Sun, rending the sky, as it were, for passing through it.

14 The rays that came out of his body seemed to resemble the blazing effulgence of libations of clarified butter poured into the sacrificial fire On account of his energy and splendour he could not be looked at *His form seemed to be indescribable.* Indeed, he appeared to us to be like a second Sun.

15 As soon as he came near the Sun extended his two hands For honouring the Sun in return, he also extended his right-hand

16 The latter then, piercing through the sky, entered into the Sun's disc. Mingling then with the Sun's energy he seemed to be changed into the Sun's self

17 When the two energies thus met together, we were so confounded that we could not any longer make out which was which. Indeed, we could not make out who was the Sun whom we bore on his car, and who was the Being that we had seen coming through the sky

18 Filled with confusion, we then addressed the Sun, saying —O illustrious one, who is this Being who has mixed himself with you and has been changed into your second self.

CHAPTER CCCLXIV.
(MOKSHADHARMA PARVA)—
Continued.

Surya said :—

1 This Being is not the god of the fire; he is not an Asura Nor is he a Naga. He is a Brahmana who has attained to heaven on account of his having been crowned with success in the observance of the vow called Uncha.

2 This person had lived upon fruit and roots and upon the fallen leaves of trees He had sometimes lived upon water and sometimes upon air alone, passing his days with concentrated soul

3 The god Mahadeva had been propitiated by him with constant recitation of the Samhitas He had tried to perform those deeds which lead to heaven Through the merits of those acts he has now attained to heaven.

4. Without riches and without desire of any kind he had observed the vow called Uncha with regard to his food This learned Brahmana, ye Nagas, had been devoted to the good of all creatures.

5 Neither gods, nor Gandharvas, nor Asuras, nor Nagas, can be considered as superior to those creatures who attain to this excellent end of coming into the solar disc Even such, O twice born one, was the wonderful incident that I saw on that occasion

6 That Brahmana, who was crowned with success by the observance of the Unccha vow and who thus obtained an end that persons crowned with ascetic success gain, to this day, O twice born one, goes round the Earth, staying in the disc of the Sun

CHAPTER CCCLXV.

(MOKSHADHARMA PARVA) — *Continued.*

The Brahmana said —

1 Forsooth, this is highly wonderful, O Naga I have been highly pleased by listening to you. By these words of yours that are fraught with subtile meaning you have shown me the way I am to follow

2 Blessed be you I wish to depart hence, O best of Nagas You should remember me now and then and enquire after me by sending your servants.

The Naga said :—

3 The object that brought you here is still in your mind, for you have not as yet given it out to me Where then will you go? Tell me, O twice born one, what should be done by me and what that object is which brought you here

4 After the fulfilment of your business, whatever it is, expressed or unexpressed in speech, you may depart O foremost of twice born persons, saluting me and dismissed by me cheerfully, O you of excellent vows

5 You have conceived a friendship for me O twice born Rishi you should not depart from this place after having only seen me, yourself sitting under the shade of this tree.

6 You have become dear to me and I have become dear to you All the persons in this city are yours What objection then O sinless one you have to pass some time in my house?

The Naga said —

7 It is even so O you of great wisdom, O Naga who have acquired a knowledge of the Soul It is very true that the gods are not superior to you in any respect.

8 He that is yourself is verily myself, as he that is myself is truly yourself. Myself yourself and all other creatures, shall all have to enter into the Supreme Soul

9 A doubt had entered my mind, O king of Nagas, in the matter of the best means for acquiring virtue or merit That doubt has been removed by your discourse, for I have learnt the value of the Unccha vow.

10 I shall hence follow that vow which is so very efficacious in producing beneficial consequences That, O blessed one, has become my certain conclusion now, based on good reasons I take your leave Blessings to you. My object has been done, O Naga.

CHAPTER CCCLXVI.

(MOKSHADHARMA PARVA) — *Continued.*

Bhishma said —

1 Having saluted that foremost of Nagas in this way, the Brahmana, firmly resolved to follow the Unccha mode of life went O king to Chyavana of Bhrigu's race from desire of being formally instructed and initiated in that vow.

2 Chyavana performed the initiating rites of the Brahmana and formally initiated him into the Unccha mode of life. The son of Bhrigu, O king recited this history to king Janaka in his palace King Janaka, in his turn described it to the celestial Rishi Narada of high soul.

3—4 The celestial Rishi Narada too, of pure acts going on one occasion to the house of Indra the king of the gods gave to Indra this history upon being asked by him.

5 The king of the gods, having acquired it thus from Narada recited this blessed history to an assembly of all the foremost Brahmanas O king

6 On the occasion, again of my dreadful fight with Rama of Bhrigu's race the celestial Vasus, O king, had recited this history to me

7 Asked by you, O foremost of pious men, I have recited this history that is excellent and sacred and endued with great merit

8 You had asked me about that which forms the highest duty, O king This history is my answer to your query A brave man he was O king who followed the practice of the Unccha vow in this way, without desiring for any fruit

9 Firmly resolved that Brahmana, instructed by the king of Nagas in this way about his duty, followed the practice of restraint and self control, and living upon such food as was allowed by the Unccha vow, proceeded to another forest

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

ANUSHASANA PARVA.

VOL. XIII.

EDITED & PUBLISHED BY

MANMATHA NATH DUTT, (*Shastri*) M.A, M R A S.

RECTOR, KESHUB ACADEMY;

Author of the English Translations of the Ramayana, Vishnu Puranam, Srimad-Bhagavatam, Kamandakiya Nitisara, Bhagavad-Gita, and many other works

40, Nayan Chand Dutt's Street, Calcutta.

CALCUTTA:

PRINTED BY H C. DASS, ELYSIUM PRESS,

40, Nayan Chand Dutt's Street.

1905.

ANUSHASANA PARVA.

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THE MAHABHARATA

(IN ENGLISH.)

ANUSHASANA PARVA.

CHAPTER I.

(ANUSHASANIKA PARVA).

Having saluted Narayana and Nara the best of male beings as also Saraswati, the goddess of learning let us cry success.

Yudhishthira said:—

1. O grandfather, peace of mind has been described to be subtle and of various forms. I have heard all your discourses, but have not still been able to acquire tranquillity of mind.

2. Various means of quieting the mind have been described by you, O sire, but how can peace of mind be acquired from only a knowledge of the different sorts of tranquillity, when I myself have been the means of bringing all this about?

3 Seeing your body covered with arrows and bad sores, I cannot get, O hero, any peace of mind, thinking of the evils I have done.

4 Seeing your body, O bravest of the brave, covered with blood, like a hill covered with water from its springs, I am perishing with grief as the lotus in the rainy season.

5 What can be more painful than this, that, for me, you, O grandfather have been reduced to this condition by my people fighting against their enemies on the battle-field.

6. Other princes also, with their sons and kinsmen, have been killed on my account Alas, what can be more painful than this?

7. Tell us, O prince, what will befall us and the sons of Dhritarashtra, who, impelled by fate and anger, have done this hateful act.

8 O king, I think the son of Dhritarashtra is fortunate because he does not see you in this condition.

9 But I, who am the cause of your death as well as of that of our friends, am denied all peace of mind by seeing you on the naked earth in this miserable plight.

10. The wicked Duryodhana, the most infamous of his family, has, with all his soldiers and his brothers, died in battle, performing Kshatriya duties.

11. That wicked man does not see you lying on the ground! Verily, for this reason, I would prefer death to life.

12—13. O hero who never forsook virtue, had I with my brothers met with death before this at the hands of our enemies on the battle-field, I would not have seen you in this pitiful condition, so pierced with arrows! Sulely, O prince, the Maker had created us to commit evil deeds.

14. O king, if you wish to do me good, do you then instruct me in such a way that I may be purged of this sin in even another world.

Bhishma said —

15 'Why, O fortunate one, do you regard your soul, which is dependent, to be the cause of your deeds? Its inaction is subtle and imperceptible to the senses.

16—19 Regarding it is cited the old story of the conversation between Mrityu and Gautami with Kala and the Fowler and the serpent. There was, O son of Kunti, an old lady named Gautami, who was endued with great patience and peace of mind. One day she found her son dead on account of having been bitten by a serpent.

20. An angry fowler, named Arjunaka, bound the serpent with a string and brought it before Gautami. He then said to her.—This wretched serpent has been the cause of your son's death. O blessed lady! Tell me quickly how this wretch is to be killed! Shall I throw it into the fire or shall I cut it into pieces? This infamous killer of a child should not live longer!

Gautami replied '—

21. Do you, O Arjunaka of little understanding, set free this serpent! It

should not be killed by you. Who is so foolish as not to care for the inevitable destiny that awaits him and make himself heavy for sinking into sin?

22. Those who have made themselves light by performing virtuous deeds, manage to cross the sea of the world as a ship crosses the ocean. But those who have loaded themselves with sin sink into the bottom, as an arrow thrown into the water.

23. By killing this serpent, this my boy will not revive, and by letting it live, no harm will be caused to you. Who would go to the endless regions of Death by killing this living creature?

The fowler said:—

24. I know, O lady who know the difference between right and wrong that great persons are pained at the miseries of all creatures. But these words which you have uttered carry instruction for only a self-contained person. Therefore, I must kill this serpent.

25. Those who value peace of mind attribute everything to the course of Time as the cause but practical men soon pacify their grief. People, through perpetual error, fear loss of beatitude. Therefore, O lady, remove your grief by having this serpent killed (by me).

Gautami replied:—

26. People like us are never pained. Good men have their souls always bent on virtue. The death of the boy was predestined therefore I cannot approve of the destruction of this serpent.

27. Brahmanas do not cherish resentment, because resentment leads to pain. Do you, O goodman forgive and set free this serpent out of mercy.

The fowler replied:—

28. Let us acquire great and inexhaustible merit in the next world by destroying (this creature), as a man gains great merit, and confers it on his victim as well by sacrifice upon the altar! Merit is won by killing an enemy: by killing this despicable creature, you will acquire great and true merit in the next world.

Gautami replied —

What good is there in torturing and destroying an enemy, and what good is acquired by not setting free an enemy in our power? Therefore O you of kind face, why should we not forgive this serpent and try to acquire merit by setting it free.

The fowler replied:—

30. A great number (of creatures) should be safeguarded against this one, instead of this single creature being protected. Virtuous men quit the vicious: do you, therefore, destroy the wicked creature.

Gautami replied:—

31. By killing this serpent, my son, O fowler, will not regain his life, nor do I see that any other end will be attained by its death: therefore, do you, O fowler, set this living serpent free.

The fowler said:—

32. By destroying Vritra, Indra got the best portion (of sacrificial offerings), and by destroying a sacrifice Mahadeva secured his share of sacrificial offerings: do you, therefore, kill this serpent forthwith without any misgivings whatsoever.

Bhishma said:—

33. Although repeatedly urged on by the fowler for the destruction of the serpent, the great Gautami did not bend her mind to that sinful deed.

34. Painfully fettered with the cord, sighing a little and keeping up its composure with great difficulty, the serpent then uttered these words slowly, in a human voice.

The serpent said —

35. O foolish Arjunaka, what is my fault? I have no will of my own, and am not independent! Death sent me on this work.

36. By his order have I bitten this child, and not out of any anger or option on my part. Therefore if there be any sin in this, O fowler, the sin is his.

The fowler said —

37. If you have committed this evil, urged thereto by another, the sin is your also as you are an instrument in the act.

38. As in the making of an earthen pot the potter's wheel and rod and other things are all considered as causes, so are you, O serpent. He who is guilty should be killed by me. You, O serpent, are guilty: indeed you confess it.

The serpent said —

39. As all these, viz., the porter's wheel, rod, and other things, are not independent causes, so I am not an independent cause! Therefore, this is no fault of mine, you should admit it.

41. If you hold otherwise, then these are to be considered as causes working with one another. For thus working with one other, a doubt springs up about their relation as cause and effect.

42. Such being the case, it is no fault of mine, nor should I be killed on this account, nor am I guilty of any sin! Or, if you think that there is sin, the sin lies in the aggregate of causes.

The fowler said —

43. If you are neither the principal cause nor the agent in this matter you are still the cause of the death. Therefore, I think you should be killed.

44 If, O serpent, you think that when an evil deed is done the doer is not implicated therein, then there can be no cause in this matter but having done this, you should surely be killed. What more do you think?

The serpent said —

45. Whether any prime cause exists or not, no effect is done without an (intermediate) act. Therefore causation being of no importance in either case, my act as the cause should be considered in full.

46 If, O fowler, you consider me truly, to be the cause then the sin of this act of killing a living being rests on the shoulders of another who led me to do this.

The fowler said :—

47. You don't deserve life, O foolish one, why do you then exchange so many words, O wretched serpent? You should be killed by me. You have done a heinous crime by killing this infant.

The serpent said —

48 O fowler, as the priests officiating at a sacrifice do not gain the merit of the act by offering oblations of clarified butter to the fire, so should I be considered in this matter.

Bhishma continued —

49 The serpent directed by Death having said this, Death himself appeared there and addressing the serpent said —

Mrityu said :—

50. Guided by Kala, I, O serpent, sent you on this mission, and neither are you nor am I the cause of this child's death.

51. As the clouds are driven hither and thither by the wind, I am, O serpent, moved by Kala.

52. All influences of Sattwa, or Rajas, or Tamas, originate from Kala as they work in all creatures.

53 All creatures, mobile and immobile, in heaven, or earth, are pervaded by the influence of Kala. The whole universe, O serpent, is permeated by this same influence of Kala.

54. All acts in this world and all abstentions, as also all their changes, are owing to be influenced by Kala.

55 The Sun, Soma, Vishnu, Water, Wind, the god of a hundred sacrifices, Fire, Sky, Earth, Mitra and Parjanaya, Aditi, and the Vasus, Rivers and Oceans, all existent and non-existent objects, are created and destroyed by Kala.

56—57. Knowing this, why do you, O serpent, consider me blameable? If I am to be blamed for this, you are also blameable.

The serpent said :—

58. I do not, O Mrityu, blame you, nor do I set you free from all blame. I only say that I am directed and influenced by you.

59. If Kala is to be blamed, or, it is not for me to find the fault. We have no right to do so.

60 As it is my duty to absolve myself from this blame, so it is my duty to see that Mrityu is not blamed.

Bhishma continued —

61 Then the serpent, addressing Arjunaka said, 'You have heard what Mrityu has said. Therefore, it is not proper for you to torment me, who am innocent, by fettering me with this rope.

The fowler said —

62 I have heard, you, O serpent, as well as the words of Mrityu, but these, O serpent, do not set you free from all blame.

63. Mrityu and you are the causes of this child's death. I regard both of you to be the cause and I do not call that to be the cause which is not truly so.

64. Accursed be the wicked and vengeful Death that causes misery to the good! I shall also kill you who are sinful and engaged in sinful deeds.

Mrityu said —

66 We both are not free, but are dependent on Kala, and are ordained to do our appointed work. You will not blame us if you do consider this matter thoroughly.

The fowler said :

66 If you both, O serpent and Mrityu, depend on Kala, I am curious to know how pleasure and anger are caused.

Mrityu said :—

67—68. Everything is done under the influence of Kala. I have said it before, O fowler, that Kala is the cause of all and therefore we both, acting under the influence of Kala, do our appointed work and, therefore, O fowler, we two should not be blamed by you.

Bhishma said :—

69 "Then Kala arrived there where ethics were being discussed, and spoke thus to the serpent and Mrityu and the fowler Arjunaka assembled together.

Kala said :—

70. 'Neither Mrityu, nor this serpent, nor I, O fowler, am guilty of the death of any creature We are merely the immediate causes of the event O Arjunaka, the Karma of this child was the exciting cause of our action in this matter.

71. There was no other cause by which this child met its death. It was killed by the result of its own Karma

72. *It has met with death as the result* of its pristine Karma. Its Karma has been the root of its destruction We all are subject to our respective Karma

73. Karma is a help to salvation as sons are and Karma also expresses virtue and vice in man We impell one another even acts urge one another.

74 As men make from a lump of clay whatever they wish to make, so do men come by various results out of Karma.

75 As light and shadow are connected with each other, so are men related to Karma. through their own deeds.

76. Therefore, neither are you, nor am I, nor Mrityu, nor the serpent, nor this old Brahmana lady, is the cause of this child s death.

77. He himself is the cause here. Upon Kala, O king, explaining the matter thus, Gautami, convinced in her mind that men suffer according to their actions, spoke thus to Arjunaka.

Gautami said —

78 Neither Kala, nor Mrityu, nor the serpent, is the cause here This child has met with death as the result of its own Karma.

79 I too have so acted that my son has died Let now Kala and Mrityu retire from there, and do you too, O Arjunaka, set this serpent free.

Bhishma continued :—

80. Then Kala and Mrityu and the serpent returned to their respective places, and Gautami became consoled in mind as also the fowler.

81. Having heard all this O king, do you forego all grief, and acquire peace of mind! Men attain to heaven or hell as the result of their own Karma.

82. This evil has neither been of your own creation, nor of Duryodhana's! That these king's of Earth have all been killed, is the work of Kala.

Vaishampayana said —

83 Having heard all this, the powerful and pious Yudhisthira became consoled in mind, and again enquired as follows

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CHAPTER II.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhisthira said —

1. O grandfather, O wisest of men O you who are learned in all the scriptures, I have heard this great story, O foremost of intelligent men!

2 I am desirous of again listening to the recital of some history full of religious instruction, and you should satisfy me

3 O king, tell me if any householder has ever succeeded in conquering Death by the practice of virtue! Do you recite this to me in full.

Bhishma said :—

4 This ancient history is narrated describing the subject of the conquest, by a householder, of Death, by the practice of virtue.

5 The Prajapati Manu had a son, O king, named Ikshwaku. That king, illustrious as the Sun, begat a hundred sons.

6. His tenth son, O Bharata was named Dashashwa, and this virtuous prince of infallible prowess became the king of Mahismati.

7 Dashashwa's son, O king, was a pious prince whose mind was continually devoted to the practice of truth and charity and devotion.

8. He was known by the name of Madirashwa and ruled the Earth as her master He was continually given to the study of the Vedas as also of the science of arms.

9 Madirashwa's son was the king named Dyutimat who was ended with great good fortune and power and strength and energy

10. Dyutimat's son was the highly devout and pious king who was celebrated in all the worlds by the name of Suvira. His soul was intent on religion and he possessed riches like another Indra the king of the gods.

11. Suvira too had a son who was invincible in battle, and who was the best of all warriors and known by the name of Sudurjaya.

12 And Durjaya too, endued with a body like that of Indra, had a son who was radiant with the effulgence of fire. He was the great king named Duryodhana who was one of the foremost of royal sages.

13 Indra used to pour rain profusely in the kingdom of this king, who never fled from the battlefield and was gifted with valour like unto Indra himself.

14 The cities and the kingdom of this king were filled with wealth and gems and cattle and various sorts of grain.

15 There was no miser in his kingdom nor any person afflicted with distress or suffering from poverty Nor was there in his kingdom any person who was weak in body or afflicted with disease.

16. This king was very intelligent, mild in speech, without envy, a master of his passions, of a righteous soul, full of mercy, gifted with prowess, and not given to boasting.

17. He celebrated sacrifices, and was self-controlled and intelligent, devoted to Brahmanas and Truth. He never humiliated others, and was charitable, and well-read in the Vedas and the Vedanta.

18. Auspicious and sacred and of cool waters, the celestial stream Narmada, in her own nature, O Bharata, courted him,

19 He begot upon that river, a lotus eyed daughter, named Sudarshana, who was, O king, gifted with great beauty.

20. No woman, O Yudhisthira, had been born before, who was so very beautiful as that excellent lady the daughter of Duryodhana.

21. The god Agni himself courted the beautiful princess Sudarshana, and assuming the shape of a Brahmana, O king, sought her hand from the king.

22. The king was reluctant to give his daughter in marriage to the Brahmana who was poor and not of equal rank with himself.

23 Thereupon Agni disappeared from his great sacrifice. The king, grieved at heart, then addressed the Brahmanas, saying,—

24. What sin have I, ye excellent Brahmanas, or you, have committed, that Agni should disappear from this sacrifice, as good done to wicked men vanishes from their estimation.

25 Indeed, we have committed a great iniquity for which Agni has thus disappeared! Either you have committed the sin, or I. Do you fully enquire into the matter.

26. Then hearing the king's words, O foremost prince of Bharata's race, the Brahmanas, controlling speech, sought with concentrated faculties the help of the god of fire.

27. The divine carrier of oblations, effulgent as the autumnal Sun, appeared before them, covering his self in glorious refulgence.

28. The great Agni then addressed those excellent Brahmanas, saying,—I seek the daughter of Duryodhana for my own self.

29. At this, all those Brahmanas were struck with surprise and rising on the morrow, they told the king what had been said by the fire-god.

30 Hearing the words of those Brahmavadins, the wise king was delighted at heart, and said,—Be it so!—The king sought a boon of the illustrious fire-god as the marriage dower.—Do you, O Agni, be pleased to remain always with us here!

31—32 Be it so!—said the divine Agni to that king For this reason Agni has always been present in the kingdom of Mahishmati to this day, and was seen by Sahadeva in his conquering expedition to the south.

33—36 Then the king gave his daughter, dressed in new raiments and decked with jewels, to the great god, and Agni too accepted, according to Vedic rites, the princess Sudarshana as his bride, as he accepts libations of clarified butter at sacrifices Agni was well pleased with her look her beauty, grace, character, and nobility of birth, and thought of begetting offspring upon her. And she soon gave birth to a son by Agni, of the name of Sudarshana.

37. Sudarshana, also, was, as beautiful as the full moon, and even in his childhood he acquired a knowledge of the supreme and eternal Brahma.

38. There was also a king named Oghavat, who was the grandfather of Nriga. He had a daughter named Oghavati, and a son too, of the name of Ogharatha born to him.

39 King Oghavat gave his daughter Oghavati, beautiful as a goddess, to the learned Sudarshana, for wife.

40. Sudarshana, O king, leading the domestic mode of life with Oghavati, used to live in Kurukshetra with her.

41. This intelligent prince of fiery energy took the vow, O lord, of conquering Death by leading the life of a householder.

42. The son of Agni, O king, said to Oghavati,—Do you never act against (the wishes of) those who seek our hospitality.

43 You should ungrudgingly welcome the guests, even if you have to offer your own body.

44 O beautiful one, I always remember this vow, since for house-holders, there is no higher virtue than hospitality to guests.

45 Do you always remember without ever doubting it, if my words be any authority with you.

46. O sinless and blessed one, if you have any faith in me, do you never disregard a guest, whether I be at your side or at a distance from you.

47. Oghavati placing her clasped hands on her forehead, replied, saying,—I shall leave nothing undone of what you order me.

48. Then, O king desiring to over-reach Sudarshana, Mrityu began to watch him for finding out his short comings.

49. Once on a time, when the son of Agni went out fetch fuel from the forest; a graceful Brahmana sought the hospitality of Oghavati with these words

50 O beautiful lady, if you have any faith in the virtue of hospitality as laid down for householders, then I would request you to extend the rites of hospitality to me to day.

51. Thus addressed by that Brahmana, O king, the illustrious princess welcomed him according to the rites laid down in the Vedas.

52 Having offered him a seat, and water to wash his feet, she enquired, saying —What is your business? What can I offer you?

53 The Brahmana said to her,—My business is with your body, O blessed one! Do you act accordingly without any hesitation whatever.

54. If the duties prescribed for householders be acceptable to you, do you, O princess, satisfy me by offering up your body to me.

55 Though tempted by the princess with offers of various other things, the Brahmana, however, did not seek any thing else than the offer of her own person.

56 Finding him determined, that lady, recollecting the directions given to her by her husband, but filled with shame, said to that excellent Brahmana,—Be it so.

57. Recollecting the words of her husband who was desirous of acquiring the virtue of house-holders, she cheerfully approached the twice-born Rishi.

58 Meanwhile, the son of Agni, having collected fuel, returned to his home. Mrityu, with his dreadful and inexorable nature, was always by his side, as one attends upon his devoted friend.

59 When the son of Pavaka returned to his own asylum, he called out for Oghavati by name, and repeatedly exclaimed,—Where are you gone?

60. But the chaste lady, devoted to her husband, being then in the arms of that Brahmana, gave no reply to her husband.

61. Indeed, considering herself sullied, that chaste woman became speechless, overcome with shame.

62. Sudarshana, addressing her again, exclaimed,—Where can my chaste wife be? Where has she gone? Nothing can be so very important to me than this.

63 Why does not that simple and truthful lady, devoted to her husband, alas reply as she used to do before with swee smiles.

64—66 Then that Brahmana, who was within the hut thus replied to Sudarshana,—Know, O son of fire, that a Brahmana guest has arrived, and though tempted by your wife with various other offers of welcome, I have, O best of Brahmanas, desired only her body and this fair lady is engaged in welcoming me with due rites! You can do whatever you think proper on this occasion.

67. Armed with the iron-club, death pursued the Rishi at that moment, desirous of bringing about the destruction of one who would, he thought, deviate from his promise.

68—69 Sudarshana was struck with wonder, but renouncing all, jealousy and

anger by look, word, deed, or thought, said, —Do you enjoy yourself, O Brahmana! It is a great pleasure to me! A householder acquires the highest merit by honouring a guest.

70 The learned say that to the householder, there is no higher merit than what comes from a guest leaving his house after having been duly honoured by him

71. My life, my wife and all my earthly belongings, are all dedicated to the use of my guests! This is the vow that I have taken.

72. As I have truly made this statement, by that truth, O Brahmana, I shall acquire the knowledge of Self.

73—74 O foremost of the virtuous, the five elements, viz, fire, air, earth, water, and sky, and the mind, the intellect and the Soul, and time and space and the ten organs of sense, are all in the bodies of men, and always witness the good and evil deeds of men.

75 This truth I have spoken to day, and let the gods bless me for it or destroy me if I have spoken an untruth.

76 At this O Bharata, there arose from all sides, in repeated echoes, a voice, crying,—This is true, this is not false.

77—78. Then that Brahmana came out of the hovel, and like the wind rising and covering both Earth and sky, and making the three worlds echo with Vedic recitations, and calling that virtuous man by name, and congratulating him, said —

79 O sinless one, I am Dharma! All glory to you! I came here O truth-loving one, to try you, and I am well pleased with you by knowing you to be virtuous

80 You have controlled and conquered Death who always has pursued you, seeking your shortcomings.

81. O best of men, no one in the three worlds has the power to insult, even with looks this chaste lady devoted to her husband, far less to touch her body.

82. She has been saved from contamination by your virtue and by her own chastity. There can be nothing against what this proud lady will say.

83. This Brahmavadin, gifted with austere penances, shall, for the salvation of the world, be changed into a powerful river.

84 And you will acquire all the worlds in this your body, and because the science of Yoga is within her control this highly blessed lady will follow you with only half her body, and with the other half will she be celebrated as the river Oghavati.

85 And you will acquire with her all the worlds that are acquired by penances.

86 You will acquire even in this material body those eternal and everlasting worlds from which none return.

87 You have conquered Death, and acquired the highest happiness and by your own power (of mind), attaining to the speed of thought, you have transcended the five elements

88 By thus following the duties of a house holder, you have conquered your passions, desires, and anger. and this princess, O best of virtuous men, has, by serving you, conquered affliction, desire, illuson, enmity and lassitude of mind.

Bhishma said —

89 Then, riding in a fine chariot drawn by a thousand white steeds, the glorious Vasava approached that Brahmana

90 Death and Soul, all the worlds, all the elements, intellect, mind, time, and ether as also desire and anger, were all conquered

91 Therefore, O best of men, do you remember that a to householder there is no greater god than the guest.

22 The learned say that the blessings of an honoured guest are more fruitful than the merit of a hundred sacrifices.

92 Whenever a deserving guest seeks the hospitality of a house holder and is not respected by him, he takes away all the virtues of the latter giving him his sins.

94 I have now recited to you my son, this excellent story as to how Death was conquered in days of yore by a householder.

95 The recital of this excellent story gives glory, fame and longevity The man who seeks worldly prosperity should consider it as powerful in removing all evil.

96 And, O Bharata, the learned man who daily recites this story of the life of Sudarshana acquires blessed regions.

CHAPTER III.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said:—

1. If, O prince, it is so very difficult for the other three castes to acquire Brahmanahood, how then did the great Vishwamitra, O king, though a Kshatriya, acquire

the status of a Brahmana? I desire to know this, O sire! Therefore, do you truly describe this matter to me.

3 O sire by virtue of his austerities that *powerful man destroyed in a moment* the hundred sons of the great Vasishtha.

4. While under the influence of ire he created numberless evil spirits and Rakshasas of great vigour and resembling the great destroyer Kala himself.

5 The great and learned family of Kushika, containing hundreds of twice born sages in it and highly spoken of by the Brahmanas, was founded in this world of men by him.

6 Having been sought to be killed as an animal in the great sacrifice of Amvarisha, Shunashepha of austere penances, the son of Richika acquired his deliverance through Vishwamitra.

7. Having pleased the gods at a sacrifice Harishchandra became a son of the wise Vishwamitra.

8 For not having honoured their eldest brother Devarat, the other fifty brothers of his were imprecated, and all of them became Chandalas.

9 When abandoned by his friends, and hanging with his head downwards in the lower regions, Trisanku, the son of Ikshaku was translated to heaven at the pleasure of Vishwamitra.

10. Vishwamitra had a large river, named Kaushiki, that was frequented by celestial Rishis. This sacred and auspicious river was frequented by the celestials and *twice-born Rishis.*

11. For disturbing his devotions, the famous celestial nymph Rambha, having fine bracelets, was cursed and changed into a rock.

12. From fear of Vishwamitra the glorious Vasishtha, in days of yore, binding himself with creepers, threw himself down into a river and again rose released from his fetters.

13 On account of this, that large and sacred river became thenceforth famous by the name of Vipasha.

14—15 He prayed to the glorious and powerful Indra who was pleased with him and freed him from a curse Remaining on the northern side of the sky, he sheds his lustre from a position in the midst of the seven twice born Rishis, and Dhruva the son of Uttanpada.

16 These and many others are his feats. O descendant of Kuru, my curiosity has been kindled in this respect, because they were performed by a Kshatriya.

17. Therefore, O foremost one of Bharata's race do you relate this matter to me truly! How without renouncing his body and taking another body of flesh could he become a Brahmana?

18 Do you, O sire, truly describe this matter to me as you have described to me the story of Matanga.

19 Matanga was born as a Chandala, and could not acquire Brahmanahood, but how could this man acquire the status of a Brahmana?

CHAPTER IV.

(ANUSHASANA PARVA)—*Continued.*

Bhishma said :—

1. "Listen truly in full, O son of Pritha, how, in days of yore, Vishwamitra acquired the status of a Brahmana, as also of a Brahmana Rishi!

2 There was, O foremost of Bharata's descendants, in the family of Bharata, a king named Ajamida, who celebrated many sacrifices and was the best of all virtuous men.

3 His son was the great king named Jahnu Ganga was the daughter of this great prince.

4 The far-famed and equally virtuous Sindhudwipa was the son of this prince. From Sindhudwipa sprang the great royal sage Valakashwa.

5 His son was named Vallabha who was like a second Dharma incarnate. His son was Kushika who was illustrious like the thousand-eyed Indra.

6. Kushika's son was the illustrious king Gadhi who, being childless and wishing to have a son born to him, went to the forest,

7. While living there, a daughter was born to him. She was called Satyavati, and she was peerless in beauty on Earth

8 The illustrious son of Chyavana, known by the name of Richika, of the family of Bhrigu gifted with austere penances, sought the hand of this lady.

9 Thinking him to be poor, Gadhi the destroyer of his enemies, did not bestow her in marriage upon the great Richika.

10 But when the latter, thus dismissed, was going away, the excellent king addressing him, said,—If you can give me a marriage dower you will have my daughter as your wife!

Richika said :—

11—12. What dower, O king, shall I offer you for the hand of your daughter? Tell me truly, without any hesitation whatsoever!—Gadhi said,—O descendant of Bhrigu, give me a thousand horses quick-coursing as the wind, and possessing the color of moon beams, and each having one ear black.

Bhishma said —

13—14 Then that powerful son of Chyavana who was the foremost of Bhrigu's family, besought the god Varuna, the son of Aditi, who was the lord of all the waters. O best of gods, I pray to you to give me a thousand horses, all fleet like the wind and having complexion as effulgent as the moon's, but each having one ear black

15-16 The god Varuna the son of Aditi, said to that scion of Bhrigu's race,—Be it so! Whenever you will seek, the horses shall come As soon as Richika thought of them, there came from the waters of Ganga a thousand high-born horses, as effulgent as the moon

17 Not far from Kanyakubja, the sacred bank of Ganga is still famous among men as Ashwatirtha on account of the appearance of those horses.

18 Then Richika, that best of ascetics, pleased in mind, gave those thousand excellent horses to Gadhi as the marriage gift.

19 King Gadhi, stricken with wonder and fearing to be cursed, gave his daughter, adorned with jewels, to that son of Bhrigu.

20. That foremost of twice-born Rishis accepted her hand in marriage according to due rites. The princes too was well-pleased at seeing herself the wife of that Brahmana.

21. That foremost of twice-born Rishis, O Bharata was well pleased with her conduct and expressed a desire to grant her a boon

22 The princess, O excellent king, communicated this to her mother The mother said to the daughter that stood before her with down cast eyes,—You should, O my daughter, secure a favour for me also from your husband That sage of austere penances is competent to grant a boon to me—the boon, viz, of the birth of a son to me.

24 Then, O king, returning speedily to her husband Richika, the princess described to him all that had been wished for by her mother.

Richika said :—

25 By my favour, O blessed one, she will soon give birth to a son gifted with every virtue! May your request be fulfilled!

26 Of you too shall be born a powerful and glorious son who, gifted with virtue, shall perpetuate my race. Truly do I say this to you

27 When you two shall bathe in your season, she shall embrace a pepul tree, and you, O excellent lady, shall embrace a fig tree, and by so doing you shall have the fruition of your desires.

28 O sweetly-smiling lady, both she and you shall have to partake of these two sacrificial offerings (*charu*) consecrated with hymns, and then you shall get sons

29 Thereat, Satyavati, pleased at heart, told her mother all that had been said by Richika as also of the two balls of *charu*.

30. Then the mother, addressing her daughter Satyavati, said —O daughter, as I deserve greater respect from you than your husband, do you obey my words.

31 Do you give me the *charu*, duly consecrated with hymns which your husband has given you, and yourself take the one that has been intended for me.

32 O sweetly-smiling one of pure character, if you have any reverence for my word let us change the trees respectively intended for us.

33. Every one wishes to possess an excellent and pure son. The illustrious Richika too must have acted from the same motive in this matter as will appear in the long run.

34 Therefore, O beautiful girl, my heart is bent upon your *charu* and tree, and you too should also try to secure an excellent brother for yourself.

35 The mother and the daughter Satyavati having acted thus, they both, O Yudhishthira, became big with child.

36 Finding his wife quick with child, that great Rishi, the descendant of Bhrigu, became pleased at heart, and addressing her, said —

37 O excellent lady, you have not done well in exchanging the *charu* as will soon be seen It is also clear that you have changed the trees

38 I had put the entire accumulated energy of Brahma in your *charu* and Kshatriya energy in the *charu* of your mother.

39 I had so settled that you would give birth to a Brahmana whose virtues would be famous throughout the three worlds, and that she would give birth to an excellent Kshatriya.

40—41 But now, O excellent lady, as you have changed the order (of the *charu* so), your mother give birth to an excellent Brahmana and you too, O excellent lady, will give birth to a Kshatriya of dreadful deeds You have not done well, O lady, by doing thus out of affection for your mother.

42. *Hearing this O king, the excellent* lady Satyavati, filled with sorrow, dropped upon the ground like a beautiful creeper cut in two parts.

43—44 Regaining her senses and bowing to her lord with head (bent), the daughter of Gadhi said to her husband that foremost one of Bhrigu's race,—O twice-born Rishi, O you who are foremost amongst those versed in Brahma, have mercy on me, your wife, who is thus appeasing you and so order that a Kshatriya son may not be born to me.

45. Let my grandson be such a one as will be famous for his dreadful feats if it be your desire, but not my son, O Brahmana! Do you grant me this favour.

46 Be it so,—said that Rishi of austere penances to his wife and then, O king, she gave birth to a blessed son named Jamadagni.

47 The famous wife of Gadhi too gave birth to the twice-born Rishi Vishwamitra versed in the knowledge of Brahma, by favour of that Rishi.

48 The highly pious Vishwamitra, though a Kshatriya, gained the dignity of a Brahmana and became the founder of a race of Brahmanas.

49 His sons became great progenitors of many races of Brahmanas who were given to austere penances, learned in the Vedas, and founders of many clans.

50—53 The worshipful Madhuchchhanda and the powerful Devrat, Akshina, Shakunta, Vabhru, Kalapatha, the celebrated Yajnavalkya, Sthuna of great vows, Uluka, Mudgala, and the sage Saindhavayana the illustrious Valakajangha and the great Rishi Galava, Ruchi, the celebrated Vajra, as also Salankayana, Haradhya and Narada, the one known as Kurchamukha, and Vahuli Mushala as also Vakshogriva.

54—61. Anghrika, Naikadrik, Sthalayupa, Sthita, Suchi, Chakraka, Marutantavya, Vatagha, Ashwalayana, and Shyamayana, Gargya, and Javali, as also Sushruta, Karishi Sangkrityа and Para Paurava, and Tanti, the great sage Kapila, Tarakayana Upagahana Asurayani, Margama, Hiranyaksha, Janghari, Bhavravayani, and Suti Bibhuti, Suta, Surakrit, Arani, Nachika, Champeya, Ujjayana, Navatanti, Vakanakha Sayana, Yati, Ambhoruha, Amatsyashta, Shirishin, Gardhavi Urjjayoni, Udapekshin, and the great Rishi Naradin—these ascetics were all sons of Vishwamitra and were versed in the knowledge of Brahma. O king Yudhishthira, the greatly austere and pious Vishwamitra, although a Kshatriya, became a Brahmana for Richika having placed the energy of supreme Brahma (in the *charu*), O foremost prince of Bharata's family! I have now described to you, in full, the story of the birth of Vishwamitra who was gifted with the energy of the sun, the moon, and the fire god

62. O best of kings, if you have any doubt about any other subject, please let me know it, so that I may remove it."

CHAPTER V.

(ANUSHASANIKA PARVA)—
Continued.

Yudhishthira said:—

1. "O you who know the truths of religion, I wish to hear of the merits of religion, I wish to hear of the merits of mercy, and of the marks of devout men! Do you, O sire, describe them to me."

Bhishma said —

2 'Regarding it, this ancient legend, the story of Vasava and the great Shuka, is cited as an illustration.

3 In the dominion of the king of Kashi, a fowler, having poisoned arrows with him, went out of his village on a hunting expedition in search of antelopes.

4 Desirous of getting meat, when in a big forest in pursuit of the chase, he saw a drove of antelopes near at hand, and shot his arrow at one of them.

5 The arrow of that fowler of irresistible arms, shot for the destruction of the antelope, missing its aim, pierced a powerful forest-tree

6 The tree, pierced with that arrow covered with dreadful poison withered away, shedding its leaves and fruits

7. The tree having thus withered, a parrot which had lived in a hollow of its

trunk all his life, did not leave his nest out of affection for that lordly tree.

8 Motionless starving, silent and sorrowful, that grateful and virtuous parrot also withered away with the tree

9 The conqueror of Paka (Indra) was filled with wonder upon seeing that great and generous bird thus uninfluenced by misery or happiness and possessing extraordinary resolution

10 Then Sakra thought—How could this bird come to possess such humane and generous feelings which cannot be seen in one of the lower animal creation?

11 There is nothing wonderful in the matter, for all creatures are seen to show kindly and generous feelings towards others.

12. Assuming then the shape of a Brahmana, Shakra went on the Earth and addressing the bird, said —

13 O Cuka, O best of birds, the grand daughter of Daksha has become blessed (by having you as her offspring)! I ask you, why do you not leave this withered tree?

14 Thus accosted, the Shuka bowed to him and thus replied:—Welcome to you O king of the gods, I have recognised you by the merit of my austere penances.

15 Well done, well done!—said the thousand eyed god Then the latter lauded him in his mind, saying,—O, how wonderful is the knowledge which he possesses

16 Although the destroyer of Vala knew that parrot to be of a greatly virtuous character and meritorious in action, he still enquired of him about the reason of his love for the tree

17—18 This tree is withered and it is without leaves and fruits and is unfit to be the refuge of birds Why do you then cling to it? This forest too is vast and in this wilderness there are numberless other good trees whose hollows are covered with leaves and which you can choose freely and to your heart's content.

19 O patient one, displaying proper discrimination in your wisdom do you leave this old tree that is dead and useless and shorn of all its leaves and no longer capable of any good.

Bhishma said:—

20—21. Hearing these words of Shakra, the virtuous Shuka, heaved a deep sigh, and sorrowfully replied to him, saying,—O husband of Sachi, and chief of the gods the ordinances of the gods should always be obeyed Do you hear of the reason of the thing about which you have asked me.

22 Here, within this tree, was I born and here in this tree have all the good traits of my character been developed, and here in this tree was I protected in my infancy from the attacks of my enemies

23 O sinless one, why are you in your kindness, interfering with the principle of my conduct in life? I am merciful and devoutly intent on virtue, and firm in conduct

24 Kindliness of feeling is the highest test of virtue amongst the good, and this same merciful and humane feeling is the source of eternal happiness to the virtuous

25 All the gods ask you to remove their doubts in religion and for this reason, O lord, you have been elected their king

26—27 You should not, O thousand-eyed one, advise me now to leave this tree for good When it was capable of good, it supported my life How can I leave it now? Pleased with these well meant words of the parrot, the virtuous destroyer of Paka, thus said to him —I am pleased with your humane and merciful disposition.

28 Do you ask a boon of me—At this, the merciful parrot craved this boon of him, saying,—Let this tree revive.

29 Knowing the great attachment of the parrot to that tree and great high character, Indra, well pleased, caused the tree to be quickly sprinkled over with nectar.

30—31. Then that tree became revived and grand through the penances of the parrot, and the latter, too O great king, at the end of his life acquired the companionship of Shakra by virtue of that act of mercy.

32 Thus, O king by communion and companionship with the pious, people acquire all the objects of their desire even as the tree did through its companionship with the parrot."

CHAPTER VI

(ANUSHASANIKA PARVA).—*Continued.*

Yudhisthira said:—

1. "Of Exertion and Destiny, tell me O learned sire who are versed in all the scriptures, which is the more potent?

Bhishma said :—

2. This ancient story of the conversation of Vasishtha and Brahman. O Yudhisthira, explain this matter.

3 In days of yore the worshipful Vasishtha enquired of Brahman as to which among these two, viz, the Karma of a creature acquired in this life or that acquired in pristine lives (and called Destiny), is the more powerful in shaping his life.

4. Then, O king, the great god Brahman, who had originated from the primeval lotus, answered him in these sweet and well-reasoned pregnant words.

Brahmana said —

5. Nothing springs into existence without seed. Without seed, fruits do not grow. From seeds originate other seeds. Hence are fruits known to be sprung from seeds.

6. According to the good or bad seed that the husbandman sows in his field, he reaps good or bad fruits.

7. As unsown with seed, the soil, though tilled, becomes fruitless, so, without personal Exertion, Destiny is of no use.

8. One's own deeds are like the soil, and Destiny is compared to the seed. The harvest grows from the union of the soil and seed.

9—10. It is seen every day in the world that the doer reaps the fruit of his good and evil acts, that happiness results from good deeds, and pain is the outcome of evil ones, that acts, when done, always fructify, and that, if not done, no fruit arises.

11. A man of (good) acts gains merits with good fortune, while an idler loses his estate, and reaps evil like the infusion of alkaline matter injected into a wound.

12 By firm application, one acquires beauty, fortune, and all sorts of riches Everything can be obtained by Exertion but nothing can be gained through Destiny only, by a man who lacks personal Exertion

13. One attains to heaven, and all the objects of enjoyment, as also the fulfillment of his heart s desires, by well-applied personal Exertion.

14. All the luminaries in the sky, all the gods, the Nagas, and the Rakshasas, as also the Sun and the Moon and the Winds, have acquired their high status by evolution from man's status, by dint of their own action.

15 Riches, friends, prosperity coming down from generation to generation, as also the sweets of life, are difficult of attainment by those who want Exertion.

16. The Brahmana acquires prosperity by holy living, the Kshatriya by prowess, the Vaishya by manly exertion, and the Shudra by service.

17. The stingy, the impotent, or the idler do not acquire riches and other objects of enjoyment. Nor are these ever acquired by the man who is not active or manly or devoted to the exercise of religious austerities.

18 Even he, the worshipful Vishnu, who created the three worlds with the Daityas and all the gods, even He is engaged in austere penances in the heart of the deep.

19 If one's Karma bore no fruit, then all actions would become fruitless, and depending on Destiny men would become idlers.

20. He who, without following the human modes of action, follows Destiny only, acts in vain, like the woman who has an impotent husband.

21. The apprehension of good or evil in this world is not so great if Destiny be unfavorable as his apprehension of the same in the other world if Exertion be wanting while here.

22 Man's powers, if properly applied only follow his Destiny, but Destiny alone cannot produce any good where Exertion is wanting.

23 When it is seen that even in the celestial regions, the position of the gods themselves is unstable, how would the gods maintain their own position or that of others without proper Karma.

24 The gods do not always approve of the good actions of others in this world, for, fearing their own defeat, they try to thwart the acts of others.

25 There is a constant rivalry between the gods and the Rishis, and if they all have to go through their Karma, still it can never be said that there is no such thing as Destiny, for it is the latter that introduces all Karma.

26 How does Karma originate, if Destiny is the principal motive power of human action? By this means, many virtues are accumulated in the celestial regions.

27. One's own self is his friend and his enemy too, as also the witness of one's good and evil deeds.

28 Good and evil appear through Karma. Good and evil acts do not produce sufficient results.

29 Virtue is the refuge of the gods, and by virtue everything is acquired. Destiny

thwarts not the man who has acquired virtue and righteousness.

30. In days of yore, Yayati, falling from his high position in heaven, descended on the Earth but was again restored to the celestial regions by the good deeds of his pious grandsons.

31 The royal sage Pururavas, well known as the descendant of Ila, attained to heaven through the intercession of the Brahmanas.

32. Saudasa, the king of Koshala, though dignified by the performance of Ashwamedha and other sacrifices, came by the status of a man-eating Rakshasa, through the course of a great Rishi.

33 Ashwatthaman and Rama, though both warriors and sons of Ascetics, failed to acquire heaven by virtue of their own actions in this world.

34. Vasu, though he celebrated a hundred sacrifices, like a second Vasava, was sent to the nethermost regions, for making a single false statement.

35. Vali, the son of Virochana, virtuous bound by his promise, was sent to the regions under the Earth, by the prowess of Vishnu.

35. Was not Janamejaya, who followed the foot-prints of Shakra, for slaying a Brahmana woman, checked and put down by the gods?

27. Was not the twice-born Rishi Vaishampayana too, who killed a Brahmana in ignorance, and was polluted by the slaughter of a child, put down by the gods?

38. In days of yore the royal sage Nriga became changed into a lizard. He had made gifts of kine into the Brahmanas at his great sacrifice, but this did not help him.

39. The royal sage Dhundhumara was possessed by decrepitude even while engaged in celebrating his sacrifices, and foregoing all the merits thereof he fell asleep at Girivraja.

40. The Pandavas too regained their lost kingdom, of which they had been deprived by the powerful sons of Dhritarashtra, not through the influence of the Fates, but by recourse of their own heroism.

41. Do the ascetics of rigid vows, and given to the practice of austere penances, denounce their curses by the help of any supernatural power or only in the exercise of their own power attained by individual acts?

42. If possessed by the wicked, all the good which is gained with difficulty in this world, is soon lost to them. Destiny does not help the man that is full of spiritual ignorance and avarice.

43 Even as small fire, when fanned by the wind, becomes highly powerful, so does Destiny, when helped by individual Exertion, becomes greatly potent.

44 As by the diminution of oil in the lamp its light is put out, so does the influence of Destiny, by the abatement of one's acts.

45. Having obtained riches, and woman and all the enjoyments of this world, the man who is not hard working is unable to enjoy them long, but the great man, diligent in Exertion, can find riches buried deep in the Earth and watched over by the Fates.

46 The good man who is prodigal is sought by the gods for his good conduct, the celestial world being better than the world of men, but the house of the miser though full of riches is looked upon by the gods as the house of the dead

47. The man who does not exert himself is never contented in this world, nor can Destiny change the course of a man who has gone wrong. There is no power inherent in Destiny. As the pupil follows the preceptor, so does one's action, guided by Destiny, follows his own personal exertion Where one's own Exertion is displayed, there only Destiny shows its hand.

48 O best of ascetics, I have thus described all the merits of personal Exertion, having always known in their true significance.

49 By the influence of Destiny, and by showing personal Exertion, do men attain to heaven The combined help of Destiny and Exertion, becomes fruitful."

CHAPTER VII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhisthira said:—

1. "O best of Bharata's family and the foremost of great men, I wish to know what the fruits are of good deeds! Do you enlighten me."

Bhishma said:—

2 "I shall tell you what you have asked. Do you O Yudhisthira, listen to this which forms the secret knowledge of the Rishis.

3. Listen to me as I explain what the long coveted ends are which befall men after death The fruits of whatever actions are performed by creatures in whatever bodies or forms of existence, are reaped by the doers while endued with similar bodies In whatever states creatures perform good or evil acts, they reap the fruits thereof in similar states of succeeding lives No act done with the help of the five organs of sensual perception is ever lost.

4—7. The five sensual organs and the immortal soul which is the sixth, are its witnesses One should devote his eye (to the service of others) one should devote his heart (to the same), one should utter sweet words, one should also follow and worship (one's guest) This is the sacrifice with five gifts He who offers good food to the unknown, and tired traveller, fatigued by a long journey, acquires great merit.

8. Those who use the sacrificial platform as their only bed, obtain palatial mansions and beds (in subsequent births) He who wears only rags and barks of trees for dress, gets good apparel and ornaments

9 One possessed of penances and having his soul on Yoga, gets vehicles and riding animals The king who lies down by the side of the sacrificial fire, acquires vigor and valour.

10 The man who casts off the enjoyment of all delicacies, acquires prosperity and he who abstains from animal food, obtains children and cattle.

11. He who lies down with his head downwards, or who lives in water, or who lives secluded and alone in the practice of Brahmacharya, acquires all the desired ends

12 He who gives shelter to a guest and welcomes him with water to wash his feet as also with food light and bed, acquires the merits of the sacrifice with the five gifts

13 He who on the battle-field, lays himself down as a warrior on a warrior's bed goes to those eternal regions where all the objects of desire are fulfilled.

14 A man O king, acquires riches who makes charitable gifts One gets obedience to one's command by the vow of silence all the enjoyments of life by practice of austerities, long life by Brahmacharya, and beauty, prosperity and immunity from disease by abstaining from injury to others

15 Those who live on fruits and roots only, acquire Sovereignty, those who live on only leaves of trees acquire Residence in heaven

16 A man, O king, is said to acquire happiness, by abstention from food. By eating herbs alone, one gets cows By living on grass, one acquires the celestial regions

17. By avoiding all intercourse with his wife and making ablutions three times a day and by inhaling the air only for purposes of maintenance one acquires the merit of a sacrifice Heaven is gained by the practice of truth, and nobility of birth by sacrifices.

18 The Brahmana of pure practices who lives on water only, and performs the Agnihotra continually, and recites the Gayatri, acquires a kingdom By abstaining from food or by restricting it, one acquires residence in heaven

19 O king, by avoiding all but the prescribed diet while celebrating sacrifices, and by making pilgrimage for twelve years, one acquires a place better than the abodes reserved for heroes

20 By reading all the Vedas one is immediately freed from misery, and by practising virtue in thought, one acquires the heavenly regions

21. That man who shakes off the longing for happiness and material comforts—a thirst that is difficult of conquest by the foolish and which does not abate with the decline of physical vigour and which clings to him like a dreadful disease,—is able to secure happiness

22 As the young calf is able to recognise its dam from among a, thousand cows, so do the pristine deeds of a man follow him.

23 As the flowers and fruits of a tree, unmoved by apparent influences never miss their proper season so does Karma done in a pristine existence bring about its fruits in proper time

24 With age, man's hair grows gray, his teeth become loose, his eyes and ears too become dim in action, but the only thing that does not decline is his desire for enjoyments

25—26 Prajapati is pleased with those deeds which please one's father, and the Earth is pleased with those acts which please one's mother, and Brahma is pleased with those acts which please one's mother, and Brahma is adored with those acts that please one's preceptor. Virtue is honored by him who honors these three. The acts of those who despise these three do not help them.

Vaishampayana said :—

27 The princes of the line of Kuru became filled with surprise upon listening to this speech of Bhishma. All of them

became pleased in mind and overpowered with joy.

28. As Mantras applied for gaining victory, or the performance of the Shoma sacrifice made without proper gifts, or oblations poured on the fire without proper hymns, become fruitless and produce evil results, so sin and evil results originate from falsehood.

29 O prince, I have thus described to you this doctrine of the fruition of good and evil deeds, as recounted by the Rishis of old. What else do you wish to hear."

CHAPTER VIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said —

1. "Who are deserving of adoration? Who are they to whom one may bow? Who are they, O Bharata, to whom you would lower your head? Who, again, are they whom you like? Tell me all this, O prince.

2. What is that upon which your mind turn when affliction overwhelms you Do you describe to me what is beneficial here, that is, in this region of human beings, as also hereafter.

Bhishma said —

3 I like those twice born persons whose highest wealth is Brahma, whose heaven is their knowledge of the soul, and whose penances are formed by their diligent study of the Vedas.

4 My heart longs for those in whose family persons young and old diligently bear the ancestral burthens without languishing under them.

5—7. Brahmanas well-trained in several branches of knowledge, self controlled, mild-speeched, conversant with the scriptures, well-behaved, possessed of the knowledge of Brahma, and righteous in conduct, discourse in respectable assemblies like flights of swans They in a voice deep as the muttering of clouds give vent to auspicious, sweet, excellent, and well-pronounced words, O Yudhishthira. In the courts of monarchs, they spoke these words fraught with happiness both temporal and spiritual, themselves being received with honor and attention and served with respect by those kings.

8. Indeed, my heart longs after them who endued with knowledge and all desirable attributes, and honoured by others, listen to such words when uttered in assemblies or the courts of kings.

9 My heart, O king, always yearns after them who, for the satisfaction of Brahmanas, O Yudhishthira, give to them, with devotion, food that is well-cooked and clean and wholesome.

10. It is easy to fight in battle, but not so to make a gift without pride or vanity.

11. In this world, O Yudhisthira, there are hundreds of brave men and heroes. While counting them, he who is a hero in gifts should be considered as superior.

12. O amiable one, if I had been even a vulgar Brahmana I would have considered myself as very great, not to speak of one born in a good family, gifted with righteousness of conduct, and given to penances and learning.

13 There is no one, O son of Pandu, in this world, who is dearer to me than you, O chief of Bharata's race, but Brahmanas are dearer to me than you.

14. And since, O best of the Kurus, the Brahmanas are very much dearer to me than you, it is by that truth that I expect to go to all those regions of happiness which have been gained by my father Shantanu.

15 Neither my father, nor my grandfather, nor any one else connected with me by blood, is dearer to me than the Brahmanas.

16 I do not expect any fruit, small or great, from my adoration of the Brahmanas.

17. On account of what I have done to the Brahmanas in thought, word, and deed, I do not feel any pain now.

18. People used to call me as one devoted to the Brahmanas This address always pleased me highly. To do good to the Brahmanas is the most sacred of all sacred duties.

19 I see many regions of beatitude waiting for me who have respectfully followed the Brahmanas. Very soon shall I go to those regions for good, O son

20 In this world, O Yudhisthira, the duties of women depend upon their husbands. To a woman, verily, the husband is the god and he is the highest end for which she should try. As the husband to the wife, so are the Brahmanas to Kshatriyas.

21. If there be a Kshatriya hundred years old and a good Brahmana child of only ten years, the latter should be considered as a father and the former as a

son, for among the two, the Brahmana is superior.

22 A woman, in the absence of her husband, takes his younger brother for her lord, so the Earth, not having obtained Brahmana, made the Kshatriya her king

23 The Brahmanas should be protected like sons and adored like fathers or preceptors Indeed O best of the Kurus, they served reverentially as people wait with respect upon their sacrificial or Homa fires.

24 The Brahmanas are gifted with simplicity and righteousness They are given to truth They are always engaged in the behalf of all creatures. Yet when angry they are like snakes of dreadful venom They should, for these reasons, be always waited upon and served with respect and humility.

25 One should, O Yudhishthira, always fear these two, *viz* Energy and Penances. Both these should be shirked or kept at a distance.

26 The effects of both are quick There is this superiority, however of Penances *viz*, that Brahmanas gifted with Penances O king, can, if angry, kill the object of their anger.

27 Even greatest Energy and Penances, become neutralised if applied against a Brahmana who has conquered anger If the two,—that is, Energy and Penances—be set against each other, then both of them would be destroyed Again when Energy, is set against Penances, it is sure to be destroyed without leaving a remnant Penances applied against Energy cannot be destroyed completely

28 As the herdsman stick in hand protects the herd so should the Kshatriya always protect the Vedas and the Brahmanas

29 The Kshatriya should protect all pious Brahmanas as a father protects his sons He should always look after the houses of the Brahmanas for finding out that the means of subsistence may not be wanting '

CHAPTER IX

(ANUSHASANIKA PARVA) —

Continued.

Yudhisthira said —

1 "O grandfather, O you of great splendour, what do those men become who through stupefaction of intellect, do not make gifts to Brahmanas after having promised to make those gifts?

2 O foremost of all righteous persons, do tell me what the duties are in this matter Indeed, what becomes the end of those wicked men who do not give after having promised to give "

Bhishma said :—

3 ' The person who after having promised does not give be it little or much, has the mortification to witness his hopes frustrated like the hopes of a enunch about children.

4—5 Whatever good acts such a person does between the day of his birth and that of his death, O Bharata whatever libations he pours on the sacrificial fire, whatever gifts he makes, O chief of Bharata's race, and whatever penances he performs, all becomes useless.

6 They who are conversant with the scriptures hold this as their opinion, arriving at it, O chief of the Bharatas, with the help of a well ordered understanding.

7, Persons conversant with the scriptures also opine that such a man may be purified by giving away a thousand horses with dark ears

8 Regarding it is cited the old discourse between a jackal and an ape

9 While both were human beings, O scorcher of enemies they were intimate friends After death one of them became a jackal and the other an ape.

10 Seeing the jackal one day eating an animal carcase in the midst of a crematorium the ape, remembering his own and his friend's pristine birth as human beings, addressed him, saying —

11 Verily what dreadful sin did you commit in your pristine birth on account of which you are obliged in this birth to feed in a crematorium upon such repulsive food as the putrid carcase of an animal?

12 Thus addressed the jackal replied to the ape, saying —Having promised to give to a Brahmana I did not make him the gift

13 It is for that sin O ape that I have fallen into this wretched state of existence It is for that reason that when hungry, I am obliged to eat such food

Bhishma said —

14 The jackal then, O best of men, addressed the monkey and said —What sin did you commit for which you have become an ape

The ape said:—

15 In my former life I used to eat the fruits belonging to Brahmanas. Hence have I become an ape. Hence it is clear that one endued with intelligence and learning should never take what belongs to Brahmanas. As one should abstain from this, one should avoid also all quarrels with Brahmanas. Having promised, one should certainly make the promised gift to them.

Bhishma said:—

16 I heard this, O king, from my preceptor while he was discoursing upon the subject of Brahmanas I heard this from that pious person when he recounted the old and sacred declarations on this topic.

17. I heard this from Krishna also, O king, while he was discoursing, O son of Pandu, upon Brahmanas.

18. The property of a Brahmana should never be taken. They should always be let alone Poor, or miserly, or young in years, they should never be dishonoured.

19 The Brahmanas have always taught me this Having promised to make them a gift, the gift should be made A superior Brahmana should never be disappointed in his expectations.

20. A Brahmana, O king, in whom an expectation has been raised, has, O king, been said to be like a burning fire.

21. That man upon whom a Brahmana with raised expectations looks, is sure, O king, to be reduced to ashes as a heap of straw is capable of being consumed by a burning fire.

22 When the Brahmana, gratified by the king, addresses the king in delightful and affectionate words, he becomes, O Bharata, a source of great good to the king, for he continues to live in the kingdom like a physician fighting against various ills of the body.

23 Such a Brahmana is sure to maintain peacefully the sons and grandsons and animals and relatives and ministers and other officers and the city and the provinces of the king.

24. Such is the energy of the Brahmana, like to that of the thousand-rayed Sun himself, on the Earth.

25 Therefore, O Yudhishthira, if one wishes to come by a respectable or happy order of being in his next birth, he should, having made the promise to a Brahmana, certainly satisfy it by actually making the gift to him.

26 By making gifts to a Brahmana one is sure to acquire the highest heaven. Verily, the making of gifts is the highest of deeds that one can perform.

27 The gods and the departed manes are supported by the gifts one makes to a Brahmana. Hence one endued with knowledge should ever make gifts to the Brahmanas,

28 O chief of the Bharatas, the Brahmana is considered as the highest object to whom gifts should be made. At no time should a Brahmana be received without due adoration."

CHAPTER X.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1 "I wish to know, O royal sage, whether any sin is committed by one who from interested or disinterested friendship delivers instructions to a person of a low order of birth.

2. O grandfather, I wish to hear this explained to me in full The course of duty is highly subtle. Men are often seen to be stupefied about that course.

Bhishma said:—

3 About it, O king, I shall recite to you, in due order, what I heard certain Rishis say in days of yore.

4 Instruction should not be given to one who belongs to a low or degraded caste. It is said that the preceptor who delivers instruction to such a person commits great sin.

5 Listen to me, O chief of Bharatas, as I recite to you, O Yudhishthira, this incident which took place in days of yore, O king, of the evil consequences of imparting of instruction to a low-born person fallen into distress.

6 The incident which I shall describe, took place in the hermitage of certain twice-born sages which stood on the auspicious breast of Himavat There, on the breast of that king of mountains, was a sacred asylum adorned with trees of various kinds.

7. Overgrown also with various species of creepers and plants, it was the resort of many animals and birds. Inhabited by Siddhas and Charanas also, it was highly delightful on account of the woods that flowered there at every season.

8 Many Brahmacharins lived there, and many hermits Many Brahmanas lived there, who were highly blessed and who resembled the sun or the fire in energy and effulgence

9 Ascetics of various kinds, observant of various restraints and vows, as also others, O king of the Bharatas who had gone through initiatory rites and were frugal in fare and possessed of purified souls, lived there

10 Large numbers of Valkhilyas and many who observed the vow of Sanyasa also, used to live there. On account of all this, the hermitage resounded with the recitation of the Vedas and the sacred Mantras uttered by its dwellers.

11. Once upon a time a Shudra endued with mercy for all creatures, ventured to come into that hermitage. Arrived at that retreat, he was duly honored by all the ascetics

12 Seeing those ascetics of diverse classes who were endued with great energy, that resembled the gods, and who were observing diverse kinds of initiation, O Bharata, the Shudra became highly pleased at heart.

13—14 Seeing everything, O chief of Bharata's race, the Shudra felt inclined to devote himself to the practice of penances. Touching the feet of the head of the order, O Bharata, he said to him — Through your favour, O foremost of twice-born persons, I wish to learn the duties of religion. You should, O illustrious one, describe to me those duties and introduce me into a life of Renunciation.

15 I am certainly inferior in colour, O illustrious one, for I am by caste a Shudra, O best of men! I wish to wait upon and serve you here Be pleased with me who humbly seek your shelter.

The Kulapati said :—

16 It is impossible that a Shudra should live here following the life of Renunciation. If it pleases you, you may stay here and serve us

17 Forsooth, by such service you shall acquire many regions of great happiness.

Bhishma said.—

18 Thus addressed by the ascetic, the Shudra began to think in his mind, O king,—How should I now act? I have great reverence for those religious duties which lead to merit.

19 Let this, however, be settled, that I shall do what would be for my behoof. Proceed he to a spot that was d stant from that hermitage, he made a hut of the twigs and leaves of trees

20 Erecting also a sacrificial platform, and making a little room for his sleep, and some platforms for the use of the gods, he began, O chief of the Bharatas, to lead a life governed by rigid observances and vows and to practise penances, abstaining entirely from speech.

21 He began to perform ablutions thrice a day, observe other vows, make sacrifices to the gods, pour libations on the sacrificial fire, and adore and worship the gods in this way.

22—23. Governing all carnal desires, living sparingly upon fruits and roots, governing all his senses, he daily welcomed and entertained all that came to his hermitage as guests, offering them herbs and fruits which grew in abundance around In this way he passed a very long time in that hermitage of his.

24 One day an ascetic came to that Shudra's asylum for making his aquaintance The Sudra welcomed and adored the Rishi with due rites, and pleased him highly.

25 Possessed of great energy, and a righteous soul that Rishi of rigid vows conversed with his host on many agreeable subjects and informed him of the place whence he had come

26 In this way, O chief of the Bharatas, that Rishi, O best of men, came into the hermitage of the Shudra in numerable times for seeing him.

27 On one of these occasions the Shudra, O king, addressing the Rishi, said,—I wish to perform the rites that are ordained for the Pitris. Do you show me kindness in this matter.

28 Very well —the Brahmana said in reply to him, O king.

29. Then, purifying himself by a bath, the Shudra brought water for the Rishi to wash his feet, and he also brought some Kusha grass, and wild herbs and fruits, and a sacred seat, and the seat called Vrishi.

30—31 The Vrishi however, was placed by the Shudra towards the south, with its head turned to the west Seeing this and knowing that it was against the ordinance, the Rishi addressed the Shudra, saying — Place the Vrishi with its head turned towards the East, and having purified yourself, do you sit with your face turned towards the north —The Shudra did everything as the Rishi directed.

32—35 Endued with great intelligence, and practising righteousness, the Shudra received every direction, about the Sraddha, as laid down in the ordinance, from that Rishi gifted with penances, marking the manner of spreading the Kusha grass, and placing the Arghyas, and as regards the rites to be observed in the matter of the libations to be poured and the food to be offered After the rites in honor of the Pitris had been finished, the Rishi, was sent away by the Shudra, whereupon he returned to his own abode After a long time, the whole of which he passed practising such penances and vows, the Shudra ascetic died in those woods. On account of the merit he acquired by those practices the Shudra in his next life, was born in the family of a great king, and in time became possessed of great splendour. The twice-born Rishi also, when the time came, paid his debt to Nature.

36 In his next life, O chief of Bharata's race, he was born in the family of a priest Thus those two, viz , that Shudra who had passed a life of penances and that twice-born Rishi who had out of kindness given the former some instructions in the matter of the rites performed in honour of the Pitris, became re-born, the one as the son of a royal race and the other as the member of a priestly family.

37. Both of them began to grow and both gained great knowledge in the usual branches of study. The Brahmana became well versed in the Vedas as also in the Atharvans.

38. The re-born Rishi gained great perfection in all sacrifices ordained in the Sutras, of the Vedanga which deals with religious rites and observances, astrology and astronomy. He took great pleasure in the Sankhya philosophy too

39 Meanwhile, the re born Shudra who had become a prince, when his father the king died, performed his last rites, and after he had purified himself by performing all the obsequial rites, he was installed by the subjects of his father as their king on his paternal throne.

40 But soon after his own installation as king he installed the re born Rishi as his priest Having made the Brahmana his priest, the king began to pass his days happily.

41—42. He ruled his kingdom piously and protected and maintained all his subjects. Every day, however, the king, seeing his priest on the occasion of receiving benedictions from him as also of the performance of religious and other sacred rites, smiled or laughed loudly In this way, O king, the re-born Shudra who had become a king, laughed at seeing his priest on numberless occasions.

43 The priest, marking that the king always smiled or laughed whenever he happened to look at him, became angry,

44 On one occasion he met the king in a place where there was nobody present. He pleased the king by agreeable conversation,

45 Taking advantage of that moment, O chief of Bharata's race the priest addressed the king, saying,—O you of great splendour, I pray you to grant me a single boon.

The king said :—

46 Of boons, O best of twice-born persons, I am ready to grant you a hundred, what do you say then of one only? From the affection I have for you and the reverence in which I hold you, there is nothing that I cannot give you

The priest said —

47 I wish to have only one boon, if, O king, you have been pleased with me. Promise that you would tell me the truth, instead of any untruth.

Bhishma said :—

48 Thus addressed by the priest, O Yudhisthira, the king said to him—So be it! If I know what you would ask me, I shall certainly tell you truly If on the other hand, I do not know it, I shall not say anything.

The priest said :—

49 Every day, on occasions of receiving benedictions from me, when, again, I am engaged in the performance of religious rites, on your behalf, on occasions also of the Homa and other rites of propitiation, why do you laugh upon seeing me?

50 Seeing you laugh at me on all occasions, my mind shrinks with shame, I have made you promise, O king, that you would answer me truly. You should not tell an untruth.

51 There must be some grave reason for your conduct. Your laughter cannot be causeless. I have great curiosity to know the reason. Do, you speak truly to me.

The king said :—

52 While you have thus accosted me, O twice born one I am bound to enlighten you even if the matter be one that should not be given out to you! I must tell you the

truth. Do you listen to me with rapt attention, O twice-born one.

53. Listen, O foremost of twice-born persons, to me as I give out to you what took place (to us) in our pristine births. I remember that birth. Do you listen to me with concentrated mind.

54. In my former life I was a Shudra engaged in the practice of severe penances. You, O best of twice-born persons, were a Rishi of austere penances.

55 O sinless one, pleased with me, and moved by the desire of doing me good, you, O Brahmana, were pleased to give me certain instructions about the rites I performed in honor of my departed manes.

56. You instructed me about the manner of spreading the Vrishi and the Kusha blades and of offering libations and meat and other food, O foremost of ascetics. On account of this transgression of yours you are born as a priest.

57. I have taken birth as a king, O foremost of Brahmanas. See the changes that Time encompasses. You have reaped this fruit on account of your having instructed me.

58 It is for this reason, O Brahmana, that I smile at seeing you O foremost of twice-born persons. I do not certainly laugh at you from desire of disregarding you. You are my preceptor.

59 I am really very sorry at this change of condition. My heart burns at the thought I remember our former births, hence do I laugh at seeing you.

60 Your austere penances were all destroyed by the instructions you gave me Removing your present office of priest, do you try to regain a superior birth.

61. Do you exert so that you may not obtain in your next life a birth meaner than your present one Take as much riches as you wish, O learned Brahmana, and purify your soul, O best of men,

Bhishma continued —

62. Dismissed by the king, the Brahmana made many gifts, to persons of his own own order, of riches and land and villages.

63. He observed many rigid and severe vows as laid down by the foremost of Brahmanas. He sojourned to many sacred waters and made many gifts to Brahmanas in those places.

64 Making gifts of kine to persons of the twice-born order, his soul became purified and he succeeded in gaining a knowledge of it. Going to that very asylum where he had lived in his former birth, he practised very severe penances.

65. As the result of all this, O foremost of kings, that Brahmana gained the highest success. He became an object of respect with all the ascetics who lived in that asylum.

66. In this way, O best of kings, that twice-born Rishi fell into great distress. The Brahmana should, therefore, never give instructions to Shudras.

67. Hence, O king, the Brahmana should avoid delivering instructions to such as are low-born) for it was by giving instructions to a low-born person a Brahmana came to grief.

68 O best of kings, the Brahmana should never desire to acquire instruction from or impart instruction to, a person who belongs to the lowest order.

69 Brahmanas and Kshatriyas and Vaishyas, these three orders, are considered as twice-born. By delivering instruction to these, a Brahmana does not commit any sin.

70 They, therefore, who are good, should never discourse on any subject, for giving any instruction, before persons of the inferior caste. The course of morality is highly subtile and incapable of being understood by persons of uncleansed soul.

71. It is for this reason that ascetics adopt the vow of silence, and, honored by all, pass through initiation without speaking a single word. For fear of saying what is incorrect or what may offend, ascetics never utter a single word.

72. Even men who are righteous and endued with every accomplishment, and truth and simplicity of conduct, have been known to commit great sin on account of words spoken improperly.

73. Instruction should never be given on anything to any person. If on account of the instructions given, the instructed commit any sin that sin attaches to the Brahmana who gave the instruction.

74 The wise man, therefore, who wishes to acquire merit, should always act with wisdom That instruction which is given in exchange for money always sullies the instructor.

75 Requested by others, one should say only what is correct after determining it with the help of reflection. One should give instruction in such a way that one may, by giving it, acquire merit.

77. I have thus told you everything about instructions. Very often persons

become plunged into great afflictions on account of giving instruction Hence it is proper that one should abstain from giving instruction to others."

CHAPTER XI.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhisthira said :—

1. "Tell me O grandfather, in what kind of man or woman, O chief of the Bharatas, does the goddess of Prosperity always live"

Bhishma said :—

2. "About it, I shall describe to you what took place and what I have heard Once on a time the princess Rukmini put this question in the presence of Devaki's son.

3 Seeing the goddess of Prosperity, shining with beauty and gifted with the hue of the lotus, the mother of Pradyumna having the emblem of Makara on his banner, filled with curiosity, said these words

4 Who are those beings whom you help and whom you serve? Who, again, are those whom you do not serve? O you who are dear to Him who is the lord of all creatures, tell me this truly, O you who are equal to a great Rishi in penances and power.

5 Thus addressed by the princess, the goddess of Prosperity, with a face beautiful like the moon, and, actuated by grace in the presence of the deity having the emblem of Garuda on his banner, said these words in reply which were sweet and charming.

Shree said —

6 O blessed lady, I always live with Him who is eloquent, active, attentive to business, free from anger, given to the adoration of the gods endued with gratitude, has his passions under complete restraint, and is high minded in everything.

honor, who are distressed at every trifle, and who always indulge in anger Nor do I ever live with those who think in one way and act in a different way.

9 I never live also with him who never wishes for any acquisition for himself, or him who is so blinded as to rest satisfied with the lot in which he finds himself without any exertion, or with those who are contented with small gains.

10 I live with those who perform the duties of their own order, or those who are conversant with the duties of virtue, or those who are given to the service of the aged, or those who have their passions under restraint, or those that are gifted with purified souls, or those who observe the virtue of forgiveness, or those who are able and prompt in action, or with such women as are forgiving and self-controlled.

11. I live with those women also who are given to truth and sincerity and who adore the gods I do not live with those women also who do not look after household furniture and provisions scattered all around the house, and who always utter words against the wishes of their husbands.

12 I always avoid those women who are fond of the houses of other people and who have no modesty. On the other hand, I live with those women who are devoted to their husbands, who are blessed in conduct, and who are always adorned with ornaments and well clad.

13 I always live with those women who are truthful in words, who are handsome and lovely in appearance, who are blessed and who are gifted with all accomplishments I always avoid such women who are sinful and unclean or impure, who always lick the corners of their mouths, who have no patience or fortitude, and who are fond of dispute and quarreling, who are indolent and sleepy and always inclined to lie down. I always live in conveyances and the animals that drag them, in maidens, in ornaments and good dresses in sacrifices in clouds charged with rain in full blown lotuses and in those stars that covers the autumnal sky I live in elephants, in the cowpen in good seats and in lakes adorned with full blown lotuses.

plunging into them for bathing or satisfying their thirst. I live also in angry elephants, in bulls, in kings, on the throne, and in good men

18 I always live in that house in which the inmate pours libations on the sacrificial fire and adore kine, Brahmanas, and the gods. I live in that house where at the proper time offerings are made, to the gods, of flowers in course of worship.

19. I always live in such Brahmanas as are given to the study of the Vedas, in Kshatriyas devoted to the observance of virtue, in Vaishyas devoted to cultivation, and in Shudras devoted to the service of the three upper castes.

20 I live, with a heart firm and unshaken, in Narayana, in my embodied self In Him exists virtue, full and perfect, devotion to the Brahmanas, and the quality of goodness

21. Can I not say, O lady, that I do not live in my embodied form? That person in whom I live in spirit increases in virtue and fame and wealth and objects of desire."

CHAPTER XII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1 "You should, O king, tell me truly which of the two, *viz*, man or woman, gets the greater pleasure from an act of union with each other. Kindly remove my doubt about it."

Bhishma said:—

2. To illustrate this question, the old discourse between Bhangaswana and Shakra is cited in this connexion.

3 In days of old there lived a king name Bhangaswana He was very pious and was known as a royal sage He was, however, childless O king, and, therefore, made a sacrifice from desire of getting a son

4. The sacrifice which that powerful king celebrated was the Agnishtuta, which on account of the god of fire being alone worshipped in it is always disliked by Indra Yet it is the sacrifice that is desired by men when for the object of getting children they seek to purify themselves of their sins

5 Learning that the king was desireus of performing the Agnishtuta, the highly blessed king of the gods *viz*, Indra, began from that moment to look for the shortcomings of that royal sage of well controlled soul.

6 Despite all his careful watch Indra, however, O king, could not find any shortcomings on the part of the great king. Sometime after, one day, the king went on a hunting expedition.

7. Saying to himself,—This, indeed, is an opportunity,—Indra stupefied the king. The king went alone on his horse confounded, because of the king of the gods having stupefied his senses.

8 Stricken with hunger and thirst, the king's confusion was so great that he could not see the cardinal points Indeed, stricken with thirst, he began to rove about.

9 He then saw a lake that was highly beautiful and was full of transparent water. Descending from his horse, and plunging into the lake, he made it is animal to drink.

10 Tying his horse then, whose thirst had been satisfied, to a tree, the king plunged into the lake again for doing his ablutions To his surprise he found that he was metamorphosed by virtue of the waters, into a woman

11, Seeing himself thus changed in respect of sex itself the king became filled with shame. With his senses and mind completely agitated he began to think thus with his whole heart.

12—13 Alas, how shall I ride my horse? How return to my capital? On account of the Agnishtuta sacrifice I have got a hundred sons all gifted with great strength and all children of my own loins! Alas, thus changed what shall I say to them? What shall I say to my wives my relatives and well-wishers, and my subjects of the city and the provinces?

14 Rishis versed in the truths of duty and religion and other matters say that mildness and softness and susceptibility to extreme agitation are the characteristics of women, and that activity, hardness and energy are the characteristics of men Alas, my manliness is gone! For why has femininity possessed me? On account of this change of sex, how shall I succeed in riding my horse again?

16 Having thought thus the king, with great exertion, mounted his horse and returned to his capital changed though he had been into a woman.

17 Seeing that extraordinary change *his sons and wives and servants, and his* subjects of the city and the provinces were extremely amazed.

18. Then addressing them all, that royal sage, that foremost of orators, said,—I had gone out on a hunting expedition, accompanied by a large army. Losing all knowledge of the cardinal points I entered a thick and dreadful forest, moved by the fates.

19 In that terrible forest, I became very much thirsty and lost my senses. I then saw a beautiful lake abounding with fowl of all sorts.

20—21. Plunging into that lake for performing my ablutions, I was changed into a woman!—Summoning then his wives and counsellors, and all his sons by their names, that best of kings changed into a woman said to them these words:—Do ye enjoy this kingdom happily. About myself, I shall go to the forest, ye sons.

22. Having said thus to his children, the king went to the forest. Arrived there, she arrived at a hermitage inhabited by an ascetic.

23—24. By that ascetic the changed monarch gave birth to a hundred sons. Taking all those children of hers, she went to where her former children were, and addressing the latter, said, Ye are the children of my loins while I was a man These are my children given birth to by me in this state of change. Sons, do you all enjoy my kingdom together, like brothers born of the same parents.

25—26 Thus commanded by their parent, all the brothers, in a body, began to enjoy the kingdom as their joint property Seeing those children of the king all jointly enjoying the kingdom as brothers born of the same parents, the king of the gods, filled with anger, began to reflect,—By transforming this royal sage into a woman, I have, it appears, done him good instead of an injury.

27 Saying this, the king of the gods, viz, Indra of a hundred sacrifices, assuming the form of a Brahmana, went to the capital of the king and meeting all the children succeeded in creating dissensions amongst them.

28. He said to them,—Brothers never remain at peace even when they are the children of the same father The sons of the sage Kashyapa, viz, the gods and the Asuras, fell out with each other on account of the sovereignty of the three worlds.

29 As regards you princes, you are the children of the royal sage Bhangaswana These others are the children of an ascetic The gods and the Asuras are children of even one common father.

30. This kingdom, your paternal property is being enjoyed by these children of an ascetic,—with these words, Indra succeeded in creating disunion amongst them, so that they very soon engaged in battle and killed each other.

31. Hearing this, king Bhangaswana, who was living as an ascetic woman, burning with grief and began to bewail. The king of the gods, viz, Indra, assuming the form of a Brahmana, came where the ascetic lady was living, and meeting her, said,—O you having a beautiful face, with what grief do you burn so that you are thus bewailing? Seeing the Brahmana, the lady told him in a piteous tone.

33 Two hundred sons of mine, O twice-born one, have been killed by Time. I was formerly a king, O learned Brahmana and in that state had a hundred sons.

34 These were begotten by me after my own form, O best of twice-born persons! On one occasion I went on a hunting expedition. Stupefied, I travelled amidst a thick forest.

35 Seeing at last a lake, I plunged into it. Rising, O foremost of Brahmanas, I found that I had become a woman. Returning to my capital I installed my sons in the kingdom and then left for the forest.

36 Changed into a woman, I bore a hundred sons to my husband who is a great ascetic. All of them were born in the ascetic's retreat. I took them to the capital.

37. My children, through the influence of Time, fell out with each other, O twice-born one! Thus afflicted by Destiny, I am bewailing.

38. Indra addressed him in these harsh words,—In former days, O lady, you gave me great pain, for you did perform a sacrifice that is disliked by Indra.

39 Indeed, though I was present, you did not invoke me with honors. I am that Indra, O you of wicked understanding! It is I with whom you sought hostilities.

40. Seeing Indra, the royal sage fell at his feet, touching them with his head, and said,—Be pleased with me, O foremost of gods. The sacrifice of which you speak was performed from a desire of offspring.

41. You should, therefore, pardon me. Seeing the transformed king prostrate himself thus to him, Indra became pleased with him and and wished to give him a boon

42. Which of your sons, O king, do you wish, should revive, these whom you gave

birth to as a woman, or those who were begotten by you as a man.

43 Joining her hands, the ascetic lady, answered Indra, saying,—O Vasava, let those sons of mine revive who were borne by me as a woman.

44. Filled with wonder at this reply, Indra once more asked the lady,—Why do you cherish less affection for those children of thine who were begotten by you as a man?

45 Why is it that you love more those children that were borne by you in your changed state? I wish to hear the reason of this difference in your love. You should *tell me everything*.

The lady said:—

49 The affection that is cherished by a woman is much greater than that which is cherished by a man Therefore, O Shakra, I wish those children to revive that were borne by me as a woman.

Bhishma said.—

47. Thus addressed, Indra became highly pleased and said to her,—O truthful lady, let all your children come back into life.

48 Do you take another boon, O foremost of kings,—whatever you like, O you of excellent vows Do you take from me whatever dignity you choose, that of woman or of man.

The lady said —

49—51. I wish to remain a woman, O Sakra In fact, I do not wish to become a man, O Vasava —Hearing this answer, Indra once more asked her, saying,—Why is it, O powerful one, that leaving aside the dignity of manhood you seek for that of womanhood? Thus accosted that foremost of kings transformed into a woman, answered,—In sexual intercourse, the pleasure that women enjoy is always much greater than what is enjoyed by men Therefore, O Sakra, I wish to continue a woman.

52 O foremost of the gods, truly do I say to you that I derive greater pleasure in my present state of womanhood I am quite content with this state of womanhood that I now have Do you leave me now, O king of heaven.

53 Hearing these words of hers, the lord of the gods answered —So be it — and bidding her farewell, went to heaven. Thus O king it is known that woman derives much greater pleasure than men under the circumstances you have asked."

CHAPTER XIII.

(ANUSHASANA PARVA) — *Continued*

Yudhishthira said:—

1. "What should a man do in order to pass happily through this and the other world How, indeed, should one act? What practices should one follow with this view?"

Bhishma said:—

2 "One should avoid the three deeds which are done with the body, the four which are done with words, the three which are done with the mind, and the ten roads of action.

3 The three deeds which are done with the body and should be wholly avoided are the destruction of the lives of other creatures, theft or misappropriation of others' properties and the enjoyment of of other people's wives.

4 The four acts which are done with words, O king and which should never be done or even thought of, are evil conversation, harsh words, giving other people's faults and falsehood.

5 *Coveting the possessions of others* doing harm to others, and disbelief in the Vedas, are the three deeds done with the mind which should always be avoided

6 Hence, one should never do any evil deed in speech, body, or mind By doing good and evil deeds, one is sure to enjoy or reap the just consequences thereof. Nothing can be more certain than this."

CHAPTER XIV.

(ANUSHASANIKA PARVA).— *Continued.*

Yudhisthira said:—

1 "O son of the River Ganga, you have heard all the names of the oLrd of the universe Tell us, O grandfather, all the names that are applied, O powerful one, to Him who is called Ishia and Shambhu

2 Tell us all those names which are applied to Him who is called Vabhru or vast, Him who has the universe for his form, Him who is the illustrious Lord of all the gods and the Asuras, who is called Shankara and who has an origin that is unmanifest. Tell us also of the power of Mahadeva."

Bhishma said :—

3 I am quite incompetent to recite the virtues of the highly intelligent Mahadeva. He pervades all things in the universe and yet is not seen anywhere

4 He is the creator of Brahman, Vishnu, and Indra, and he is their lord. All the gods, from Brahman to the Pishachas, adore him.

5. He is above both Prakriti and Purusha It is of Him that Rishis, conversant with Yoga and possessing a knowledge of all subjects think and reflect

6 He is indestructible and Supreme Brahma He is both existent and non-existent. Agitating both Nature and Soul by His energy, He created therefrom the universal lord of creatures, viz , Brahman.

7 Who is there, who is competent to recount the virtues of that god of gods, who is gifted with supreme Intelligence ? Man is subject to conception, birth, decrepitude, and death

8 Being such, what man like me can understand Bhava? Only Narayana, O son, that holder of the conch the discus, and the mace can comprehend Mahadeva

9 He gifted with knowledge He is the foremost of all beings in qualities He is Vishnu because he pervades the universe He is irresistible Gifted with spiritual vision He is possessed of supreme Energy He sees all things with the eye of Yoga

10 On account of his devotion to the illustrious Rudra whom he pleased, O Bharata, in the hermitage of Vadari by penances, that the great Krishna has succeeded in overwhelming the entire universe

11 O king of kings, it is through Maheshwara of celestial vision that Vasudeva has got the quality of universal agreeableness —an agreeableness which is much greater than riches

12 For a full thousand years this Madhava practised the austerest penances and at last succeeded in pleasing the illustrious and boon giving Shiva that lord of all the mobile and the immobile universe

13 In every new cycle has Krishna pleased Mahadeva In every cycle has Mahadeva been pleased with the great devotion of the great Krishna

14 Hari who himself is above all decay, saw the power of the great Mahadeva —that original cause of the universe, —on the occasion of his penances in the retreat of Vadari undergone for getting a son

15 I do not, O Bharata see any one who is superior to Mahadeva Only Krishna is competent to explain the names of that god of gods fully and without creating the desire of hearing more

16 This mighty-armed one of Vadu's race is alone competent to tell the qualities of the illustrious Shiva Verily, O king, only he is able to describe fully the power of the Supreme god.

Vaishampayana said :—

17. Having said these words, the illustrious Bhishma, the grandfather of the Kurus, addressing Vasudeva, said the following words describing the greatness of Bhava, O king.

Bhishma said :—

18 You are the Lord of all the gods and the Asuras You are illustrious You are Vishnu because you pervade the entire universe You should describe those subjects connected with Shiva of universal form about which Yudhishthira has asked me

19 In days of yore the Rishi Tandin, originated from Brahman recited in Brahman's region and before Brahman himself the thousand names of Mahadeva

19 Do you recite those names before this assemblage of Rishis having asceticism for their wealth observant of high vows, possessed of self control, and numbering the Island born Krishna among them, may hear you

21 Do you discourse the high blessedness of Him who is immutable, who is always cheerful and happy, who is Hotri, who is the universal Protector, who is Creator of the universe, and who is called Mundin and Kaparddin.

Vasudeva said :—

22 The very gods with Indra, and the Grandfather Brahman numbering among them, and the great Rishis also, cannot understand the course of Mahadeva's deeds truly and full.

23 Even He is the end which all righteous people gain. The very Adityas who are gifted with subtle sight, are unable to see his abode How then can one who is merely a man succeed in comprehending Him?

24 I shall, therefore, truly recount to you some only of the qualities of that illustrious killer of Asuras, who is considered as the Lord of all sacrifices and vows,

Vaishampayana said:—

25 Having said these words, the illustrious Vasudeva began his discourse on the qualities of the great Mahadeva gifted with the highest intelligence, after having purified himself by touching water.

Vasudeva said.—

26 Hear, ye foremost of Brahmanas, and you Yudhisthira also, O sire, and hear you too, O River's son the names which are applied to Kapardin.

27. Hear, ye, how in days of yore. I gained a sight, so difficult to get, for the sake of Shamva Verily, in those days was the illustrious god seen by me on account of Yoga-abstraction.

28. After twelve years had passed from the time when Pradyumna, the son of Rukmini, who is gifted with great intelligence, killed the Asura Shamvara in days of yore, my wife Jamvavati addressed me

29—30 Indeed, seeing Pradyumna and Charudeshna and other sons born of Rukmini, Jamvavati, desirous of a son, said these words to me, O Yudhisthira,—

30 Grant me, O you of undecaying glory, a heroic son, the foremost of powerful men, possessed of the most lovely features sinless and like yourself. And O, let there be no delay on your part in granting this prayer of mine!

31. There is nothing in the three worlds which you cannot acquire! O perpetuator of Vadu's race, you can create other worlds if only you wish! Observing a vow for twelve years and purifying yourself, you hadst worshipped the Lord of all creatures (*viz*, Mahadeva), and then begotten upon Rukmini the sons that she has got from you *viz*, Charudeshna and Sucharu and Charuvesha and Yashodhana and Charushravas and Charuyashas and Pradyumna and Shambhu.

34 O killer of Madhu do you grant me a son like those of great prowess whom you have begotten upon Rukmini.

35 Thus addressed by the princess, I replied to her having slender waist —Let me have your permission, O queen! I shall certainly obey your command.

37—40 She answered me, saying,—Go, and acquire success and 'prosperity!' Let Brahmana and Shiva and Kashyapa, the Rivers, those gods who preside over the mind, the soil, all deciduous herbs, those Chcahandas who are considered as bearers of the libations poured in sacrifices, the Rishis, Earth, the Oceans, the sacrificial presents, those syllables which are uttered for completing the cadences of Samans, the Rikshas, the Pitris, the Planets, the wives of the gods, the celestial maidens, the celestial mothers, the great cycles, kine, Chandramas, Savitri Agni, Savitri, the knowledge of the Vedas, the seasons, the year, the Kshanas, the Lavas, the Muhurtas, the Nimeshas, and the Yugas in succession, protect you, O Yadava, and keep you in happiness, wherever you may live Let no danger overtake you on your way, and let no carelessness be thine, O sinless one.

41—42. Thus blessed by her, I took her leave, bidding farewell to the daughter of the prince of monkeys. Repairing them to the presence of that foremost of men, *viz*, my father, of my mother, of the king, and of Ahuka, I informed them of what the daughter of the king of the Vidyadharas, in great misery, had said to me Bidding them farewell with a sorrowful heart, I then went to Gada and to Rama of great power.

43 These two gladly addressed me, saying,—Let your penances multiply without any hinderance.

44. Having got the permission of all of them, I thought of Garuda. He forthwith came to me and took me to Himavat. Arrived at Himavat, I sent him away.

45 There, on that foremost of mountains, I saw many wonderful spectacles I saw an excellent, wonderful, and agreeable hermitage for the practice of penances.

46 That charming retreat was the property of the great Upamanyu who was a descendant of Vyaghrapada. That retreat is spoken highly of and respected by the gods and the Gandharvas and seemed to be covered with Vedic beauty.

47—49. It was adorned with Dhavas and Kakubhas and Kadambas and cocoas with Kuruvakas and Ketakas and Jambus and Patalas, with banians and Varunakas and Vatsanabhas and Vilwas, with Saralas and Kapitthas and Piyalas and Shalas and Palmyras, with Vadaris and Ingudis and Punnagas and Ashokas and Amras and Kovidaras and Champakas and Panasbas, and with various other trees having fruits and flowers And that retreat was also decked with the straight stems of the *Musa Sapienta*.

50. Truly, that asylum was adorned with various other sorts of trees and with various kinds of fruits forming the food of various kinds of birds. Heaps of ashes were thrown in proper places all around, which enhanced the beauty of the scene.

51. It was full of Rurus and apes and tigers and lions and leopards, deer of various species and peacocks and cats and snakes.

from Mahadeva the power belonging to all the gods and enjoyed it for ten millions of years.

73 He who was the foremost of all his sons, and who was known by the name of Mandara, succeeded, through the boon he had got from Mahadeva, in fighting Shakra for a million of years

74. The terrible discus of Vishnu and the thunderbolt of Indra were both unable to make the least impression, O Keshava, in days of yore, upon the body of that great source of universal misery.

75 The discus which you carry, O sinless one, was given to you by Mahadeva after he had killed a Daitya who, proud of his strength, used to live within the waters

76 That discus, effulgent as fire, was created by the great god having the bull for his emblem Wonderful and irresistible in energy, it was given to you by that illustrious god.

77. On account of its blazing energy it was incapable of being looked at by any person except the holder of Pinaka It was, therefore, that Bhava named it Sudarshanam.

78 From that time it passed by the name of Sudarshanam in all the worlds Even that weapon, O Keshava, failed to make the least impression on the body of Hiranyakashipu's son Mandara, who appeared like an evil planet in the three worlds.

79 Hundreds of Chakras like you and thunderbolts like that of Shakra, could not inflict a scratch on the body of that evil planet gifted with great might who had acquired a boon from Mahadeva

80 Afflicted by the mighty Mandara, the gods fought hard against him and his companions, all of whom had got boons from Mahadeva.

81. Pleased with another Danava named Vidyutprabha, Mahadeva granted to him the sovereignty of the three worlds That Danava remained the king of the three worlds for a hundred thousand years

82 And Mahadeva said to him —You will become one of my attendants —Indeed the powerful Lord further conferred upon him the boon of a hundred millions of children The Unborn Lord of all creatures further gave the Danava the region known as Kushadwipa for his kingdom

83 Another great Asura, named Shatamukha, was created by Brahman For a hundred years he poured on the sacrificial fire the flesh of his own body.

84. Pleased with such penances Shankara said to him,—What can I do for you, —Shatamukha replied, saying,—O you the most wonderful, let me have the power of creating new creatures and animals

85 Give also to me, O foremost of all gods everlasting power —Thus addressed by him, the powerful lord said to him,—So be it.

86 Concentrating his mind in Yoga, the Self create Brahman, in days of yore, made a sacrifice for three hundred years, with the object of getting children.

87. Mahadeva granted him a thousand sons having qualifications proportionate to the merits of the sacrifice Forsooth, you know O Krishna, the Lord of Yoga, him who is, who is sung by the gods.

88 The Rishi known by the name of Yajnavalkya is exceedingly virtuous By worshipping Mahadeva he has gained great fame

89 The great ascetic who is Parashara's son, *viz*, Vyasa bent on Yoga has become famous by worshipping Shankara

90 The Valikhilyas were on a former occasion dishonored by Maghavat Filled with anger at this, they pleased the illustrious Rudra

91. That lord of the universe, that foremost one of all the gods, thus pleased by the Valikhilyas, said to them —Ye shall succeed by your penances in creating a bird which will rob Indra of the Ambrosia.

92 All the waters disappeared through the anger of Mahadeva on a former occasion The gods pleased him by celebrating a sacrifice called Saptakapala, and caused, through his favour all other waters to flow into the worlds Verily, when the three eyed god, became pleased, water once more appeared in the world

93 The wife of Atri, who was well read in the Vedas forsook her husband in anger and said —I shall no longer live under that ascetic

94 Having said these words, she sought the protection of Mahadeva Through fear of her husband Atri, she passed three hundred years, abstaining from all food

95. And all this time she slept on wooden clubs for pleasing Bhava. The great god then appeared before her and then smilingly addressed her, saying,—You will have a son.

96 And you will have that son without the help of a husband, simply through the favour of Rudra Forsooth that son, born in the family of his father, shall become

rivers or in caves or on mountain-breasts, or in shrines and other places of the kind, we pass our time in the practice of penances and the recitation of sacred Mantras, Shiva being our highest refuge Without pleasing the boon giving Sthanu of undecaying glory,—him who is, who has three eyes —whence, O child, can one get food prepared with milk and good dresses and other objects of enjoyment in the world? Do you devote yourself whole-mindedly, O dear son, to Shankara.

125—126 Through his favour, O child, you are sure to obtain all such objects of wishes —Hearing those words of my mother, O destroyer of enemies, that day, I joined my hands in respect and bowing to her, said —O mother, who is this Mahadeva? How can one please him?

127 Where does that god live? How may he be seen? With what does he become pleased? What also is the form of Sharva? How may one succeed in knowing him? If pleased, will he, O mother, appear before me?

128. After I had said these words, O Krishna, to my mother, she, filled with parental affection, smelt my head, O Govinda, her eyes bathed in tears.

129 Gently patting my body, O destroyer of Madhu, my mother, adopting a tone of great humility, addressed me in the following words, O best of the gods.

My mother said :—

130. It is difficult for persons of impure souls to know Mahadeva These men are incapable of bearing him in their hearts or understanding him at all They cannot retain him in their minds. They cannot seize him nor can they see him

131 Wise men say that his forms are manifold Many are the places in which he lives. Many are the forms of his Grace.

132 Who is there who can understand in full all the excellent deeds of Isha, or of all the forms that he has assumed in days of yore?

133 Who can describe how Sharva sports and how he becomes pleased? Maheshwara of universal form lives in the hearts of all creatures.

134 While ascetics discoursed on the auspicious and excellent deeds of Ishana, I have heard from them how, moved by mercy towards his worshippers, he grants them a sight of his body

135 For showing a favour to the Brahmanas, the dwellers of heaven have recited for their information the various forms which were assumed by Mahadeva in days of yore. You have asked me about these. I shall recite them to you, O son.

My mother said :—

136 Bhava assumes the forms of Brahman and Vishnu and the king of the gods of the Rudras the Adityas, and the Ashwins, and of those gods called Vishwedevas.

137. He assumes the forms also of men and women, of Pretas and Pishachas of Kiratas and Shavaras, and of all aquatic animals That illustrious god assumes the forms of also those Shavaras who live in the woods and forests

138 He assumes the forms of tortoises and fishes and conchs He assumes the forms of those corals which are used as ornaments by men.

139 He assumes the forms of also Yakshas and Rakshasas and Snakes, of Daityas and Danavas The illustrious god assumes the forms of all creatures too which live in holes

140. He assumes the forms of tigers and lions and deer, of wolves and bears and birds of owls and of jackals as well.

141 He assumes the forms of swans and crows and peacocks of chameleons and lizards and storks He assumes the forms of cranes and vultures and Chakravakas.

142 He assumes the forms of Chasas and of mountains also O son, Mahadeva assumes the forms of kine and elephants and horses and camels and asses

143 He assumes the forms of also goats and pards and various other animals Bhava assumes the forms of various kinds of birds of beautiful plumage.

144 It is Mahadeva who assumes the form of the Sanyasin bearing the Danda (emblem of mendicancy), and also of the king with the Chhatra and the Brahman with the calabash He sometimes becomes six faced and sometimes becomes multifaced He sometimes assumes forms having three eyes and forms having many heads.

145 And he sometimes assumes forms having many millions of legs and forms having numberless stomachs and faces, and forms gifted with numberless arms and numberless sides. He sometimes appears surrounded by numberless spirits and ghosts.

146 He assumes the forms of Rishis and Gandharvas, and of Siddhas and Charanas He assumes a form which is

endered white with the ashes he smears n it and adorned with a half-moon on the orehead

147. Adored with various hymns uttered vith various kinds of voice and adored vith various Mantras fraught with encomiums, he who is sometimes called Sharva, s the Destroyer of all creatures in the niverse, and it is upon him, again, that ll creatures rest as on their common basis.

148. Mahadeva is the soul of all creatures. He pervades all things He is the speaker of all subjects He lives everywhere and should be known as living in the hearts of all creatures in the universe.

149 He knows the desire of every worshipper of his. He becomes acquainted with the object with which one pays him adorations Do you, then, seek the protection of that king of the gods.

150. He sometimes rejoices, and sometimes becomes irate, and sometimes utters the syllable Hun with a very loud noise He sometimes arms himself with the discus, sometimes with the trident, sometimes with the mace, sometimes with the heavy mullets, sometimes with the scimitar, and sometimes with the battle axe.

151. He assumes the form of Shesha who keeps up the world on his head He has snakes for his belt, and his ears are decked with ear-rings made of snakes Snakes form also the sacred thread he wears. An elephant skin is his upper garment.

152 He sometimes laughs and sometimes sings and sometimes dances most beautifully. Surrounded by numberless spirits and ghosts, he sometimes plays on musical instruments Various are the instruments upon which he plays, and sweet the sounds they yield.

153 He sometimes wanders, sometimes yawns, sometimes cries, and sometimes causes others to cry He sometimes assumes the guise of a mad man, and sometimes of a drunkard, and he sometimes utters sweet words.

154 Endued with dreadful fierceness, he sometimes laughs loudly, frightening all creatures with his eyes. He sometimes sleeps and sometimes remains awake, and sometimes yawns as he pleases

155 He sometimes recites sacred Mantras and sometimes becomes the god of those Mantras which are recited. He sometimes practises penances and sometimes becomes the god for whose adoration those penances are practised He sometimes makes gifts and sometimes receives those gifts; sometimes disposes himself in Yoga and sometimes becomes the object of the Yoga of others.

156 He may be seen on the sacrificial platform or in the sacrificial stake, in the midst of the cowpen or in the fire He may not again be seen there. He may be seen as a boy or as an old man.

157. He sports with the daughters and the wives of the Rishis His hair is long and erect He is perfectly nude for he has the horizon for his dress. He has terrible eyes.

158 He is fair, he is darkish, he is dark, he is pale, he is of the color of smoke, and he is red. He has eyes large and terrible. He has empty space for his covering and he covers all things.

159 Who is there that can truly understand the limits of Mahadeva who is formless, who is made up of illusion, who is of the form of all actions in the universe, who assumes the form of Hiranyagharbha, and who is without beginning and end, and birth.

160 He lives in the heart (of every creature) He is the vital air, he is the mind, and he is the individual soul He is the soul of Yoga, and he is called Yoga He is the Yoga meditation into which Yogins enter. He is the Supreme Soul. Indeed, Maheshwara is capable of being apprehended not by the senses but through only the Soul seizing his existence.

161 He plays on various musical instruments. He is a vocalist. He has a hundred thousand eyes He has one mouth, he has two mouths, he has three mouths, and he has many mouths.

162 Devoting yourself to him, fixing your heart upon him, depending upon him, and accepting him as your one refuge, do you, O son, worship Mahadeva and then all your wishes will bear fruits!

163 Hearing those words of my mother, O destroyer of enemies from that day my devotion was directed to Mahadeva, having nothing else for its object.

164 I, then, began the practice of the austerest penances for pleasing Shankara. For one thousand years I stood on my left toe.

165 After that I passed one thousand years, living only upon fruits The next one thousand years I passed, living upon the fallen leaves of trees The next thousand years I passed, living upon water only.

166 After that I passed seven hundred years, living on air only. In this way I

worshipped Mahadeva for a full thousand divine years

167—168. After this, the powerful Mahadeva the Lord of all the universe became propitiated with me Desirous of determining whether I was solely devoted to him only, he appeared before me in the form of Shakra surrounded by all the gods As the celebrated Shakra he had a thousand eyes on his body and was armed with the thunderbolt.

169 And he rode on an elephant which was entirely white, with eyes red, ears folded, the temporal juice trickling down his cheeks, with trunk contracted, dreadful to look at, and having four tusks. Indeed riding on such an elephant, the illustrious king of the gods seemed to shine with his energy. With a beautiful crown on his head and adorned with garlands round his neck and bracelets round his arms, he came where I was

171. A white umbrella was held over his head. And he was served by many Apsaras, and many Gandharvas sang his praise.

172. Addressing me he said —O foremost of twice borns, I have been pleased with you Beg of me whatever boon you wish

173—174 Hearing these words of Shakra I was not gladdened O Krishna, I answered the king of the gods in these words,—I do not wish any boon from you, or from any other god O amiable deity, I tell you truly that it is Mahadeva only from whom I may ask for boons.

175 True it is O Shakra true are those words that I say to you No other words are at all agreeable to me except those about Maheshwara

176 Commanded by that Lord of all creatures I am ready to become a worm or a tree with many branches If not acquired through the favour of Mahadeva's boons I would not accept the very sovereignty of the three worlds.

177. I may be born among the very Shwapakas but I will still be devoted to the feet of Hara! Without, again, being devoted to that Lord of all creatures, I would not like to be born in the palace of Indra himself.

178 If a person has no devotion to that Lord of the universe,—that Master of the gods and the Asuras —his misery will not terminate even if from want of food he has to live upon only air and water.

179 Those persons who do not like to live even a moment without thinking of Mahadeva's feet, have no necessity of other subjects fraught with other kinds of morality and righteousness.

180 When the unrighteous or sinful cycle comes, one should never pass a moment without devoting his heart upon Mahadeva One who has drunk the ambrosia of the devotion to Hara, becomes freed from the fear of the world.

181. One, who has not acquired the favour of Mahadeva can never succeed to devote himself to Mahadeva for a single day or for half a day or for a moment or for a Kshana or for a Lava.

182 Ordered by Mahadeva I shall cheerfully become a worm or an insect, but I do not desire for even the sovereignty of the three worlds if bestowed by you, O Sakra.

183. At the word of Hara I would become even a dog. In fact, that is my highest wish. If not given by Maheshwara, I would not have the sovereignty of the very gods.

184 I do not wish to have this celestial dominion I do not desire to have the sovereignty of the gods I do not wish to have the region of Brahman. Indeed I do not wish to have that extinction of individual existence which is called Liberation and which is a complete oneness with Brahma. *But I want to become the slave of Hara.*

185. As long as that Lord of all creatures, the illustrious Mahesha with crown on his head and body white like the lunar disc, does not become pleased with me, so long shall I cheerfully bear all those miseries consequent upon a hundred repetitions of decrepitude, death and birth, which embodied beings come by.

186 What persons in the universe can acquire tranquility without pleasing Rudra who is freed from decrepitude and death, who is effulgent like the Sun, the Moon, or the Fire, who is the root or original cause of everything real and unreal in the three worlds, and who exists as the one indivisible?

187. If on account of any faults, I come by re-births I shall, in those new births, devote myself solely to Bhava.

Indra said:—

188 What are your grounds for the existence of a Supreme Being or for His being the cause of all causes?

Upamanyu said —

189 I beg boons from Him whom Brahmavadins have described as existent and non-existent, manifest and unmanifest, eternal or immutable, One and many.

190 I beg boons from Him who is without beginning and middle and end, who is Knowledge and Power, who is inconceivable and who is the Supreme Soul.

191. I pray for boons from Him whence is all Power who has not been produced by any one, who is immutable, and who, though himself not sprung from any seed, is the seed of all things in the universe.

192. I pray for boons from Him who is above the quality of Darkness who is blazing Effulgence, who is the essence of all penances, who is above all our faculties and which we may devote for the purpose of comprehending him, and by knowing whom every one becomes liberated from grief or sorrow.

193 I adore him, O Purandara, who is conversant with the creation of all elements and the thoughts of all living creatures, and who is the original cause of the existence or creation of all creatures, who is omnipresent, and who has the power to give everything.

194—195 I pray for boons from Him who cannot be comprehended by argument, who is the object of the Sankhya and the Yoga systems of philosophy, and who is above all things, and whom all persons conversant with the topics of enquiry, adore, I pray for boons from Him, O Maghavat, who is the soul of Maghavat himself, who is said to be the God of the gods, and who is the Master of all creatures

196 I pray for boons from Him who it was that first created Brahman, that creator of all the worlds, having filled Ether (with His energy) and called into being the primeval egg

197. Who else than that Supreme Lord could have created Fire, Water, Wind, Earth, Space, Mind, and the principle of Greatness.

198 Tell me, O Shakra, who else than Shiva could create Mind, Understanding, Ego, the subtle elements and the senses? Who is there higher than Shiva?

199 The wise say that the Grandfather Brahman is the creator of this universe. Brahman however, got his great power and prosperity by worshipping and gratifying Mahadeva, that God of gods.

200. That great power, which is in that illustrious Being who created Brahman, Vishnu, and Rudra, was derived from Mahadeva Tell me who is there who is superior to the Supreme Lord?

201. Who else than that God of gods can bestow upon the sons of Diti lordship and power judging by the sovereignty and the power of oppressing given to the foremost of the Daityas and the Danavas?

202 The cardinal points, Time, the Sun, all luminous bodies, planets, wind, water, and the stars and constellations,—are all from Mahadeva. Tell us who is the higher than the Supreme Lord?

203 Who else is there, than Mahadeva, in the creation of Sacrifice and the destruction of Tripura? Who else than Mahadeva has grinded the enemies, coming into contact with the Daityas and the Danavas?

204. What necessity, O Purandara, is there of giving vent to tall talks full of sophistry when I see you of a thousand eyes, O best of the gods.

205. You who are adored by Siddhas and Gandharvas and the deities and the Rishis? O best of the Kushikas, all this is due to the favour of that God of gods, viz, Mahadeva.

206 Know, O Keshava, that this all, consisting of animate and inanimate creation with heaven and other unseen creation, which are in these worlds, and which have the all pervading Lord for its soul, has emanated from Maheshwara and has been created for enjoyment of the individual soul.

207. In the worlds that are known by the names of Bhu, Bhuva, Swah, and Maha, in the midst of the mountains of Loka-loka, in the islands, in the mountains of Meru, in all things which produce happiness, and in the hearts of all creatures, O illustrious Maghavat, lives Mahadeva, as held by persons conversant with all the topics of enquiry.

208 If, O Shakra, the gods and the Asuras could see any other powerful Being than Bhava, would not both of them, especially the former when opposed and oppressed by the latter, have sought the protection of that Being?

209 In all battles of the gods, the Yakshas, the Uragas, and the Rakshasas, which end in mutual destruction, it is Bhava who gives to those who meet with destruction power befitting their position and acts.

210. Tell me, who else than Maheshwara is there for conferring boons upon, and once more taking them away from Andhaka and Shukra and Dundubhi and Mahisha and many foremost of Yakshas and Vala and Rakshasas and the Nivata-kavachas?

211. Was not the seminal fluid of Mahadeva, that Master of both the gods and

the Asuras, poured as a libation upon the fire? From that seed originated a mountain of gold Who else is there whose seed can be said to be possessed of such power.

212. Who else in this world is described as having the horizon only for his dress? Who else can be said to be a celibate with vital seed drawn up? Who else is there who has half his body occupied by his dear wife Who else is there who has been able to subjugate Cupid?

213 Tell me, O Indra, what other Being possesses that high region of supreme happiness which is highly spoken of by all the deities? Who else has the crematorium as his play ground? Who else is there who is so lauded for his dancing?

214 Whose worship and power remains unchangeable? Who else is there who plays with spirits and ghosts. Tell me, O god, who else has companions who are possessed of strength like his own and who are therefore, proud of that strength or power?

215 Who else is there whose place is described as unchangeable and adored with reverence by the three worlds? Who else is there who pours rain, gives heat, and blazes forth in Energy?

216 From whom else do we get our precious herbs? Who else upholds all kinds of riches Who else sports as much as he likes in the three worlds of mobile and immobile things?

217 O Indra, know Maheshwara to be the original Cause He is worshipped by Yogins by Rishis, by the Gandharvas and by the Siddhas, with the help of knowledge, of success, and of the rites laid down in the scriptures.

218 He is worshipped by both the gods and the Asuras with the help of sacrifices by acts and the ritual laid down in the scriptures The fruits of action can never touch him for he is above them all Being such, I call him the original cause of everything.

219 He is both gross and subtile He is peerless He cannot be comprehended by the senses He is endued with qualities and he is shorn of them He is the lord of qualities for they are under his control Even such is Maheshwara's place.

220 He is the cause of the continuance and the creation (of the universe) He is the cause of the universe and the cause also of its destruction He is the Past, the Present, and the Future. He is the parent of all things He is the cause of everything

221 He is mutable, he is the unmanifest he is Knowledge, he is Ignorance, he is every deed, he is every omission, he is virtue, and he is sin O Shakra, do I call Him the cause of everything

222 See, O Indra, in the image of Mahadeva the marks of both the sexes That god of gods *viz* Rudra, that cause of both creation and destruction shows in his *form the marks of both the sexes as the one* cause of the creation of the universe

223 My mother formerly told me that he is the cause of the universe and the one cause of everything There is no one who is higher than Isha O Shakra If it pleases you, do you throw yourself on his kindness and protection

224 You have evidence, O king of the gods, of the fact that the universe has originated from the union of the sexes The universe you know, is the sum of what has qualities and what has not them and has for its immediate cause the seeds of Brahman and others Brahman and Indra and Hutasha and Vishnu and all the other gods along with the Daityas and the Asuras, having the fruition of a thousand desires, always say that there is none who is higher than Mahadeva

225 Moved by desire, I solicit, with controlled mind that god known to all the mobile and immobile universe —him, who is, who has been described as the best and highest of all the celestials and who is *auspiciousness itself —for getting forth* with that highest of all acquisitions, *viz*, liberation

226 What necessity is there of other reasons? The great Mahadeva is the cause of all causes We have never heard that the celestials have at any time worshipped the emblem of any other god than Mahadeva

227 If Maheswara be not accepted tell me, if you have ever heard of it who else is there whose emblem has been adored or is being adored by all the celestials?

228 That god is indeed, the most worshipful of all celestials whose emblem Brahma, Vishnu you, O Indra, with all the other gods, always adore

229 Brahman has for his emblem the lotus Vishnu has for his the discus Indra has for his the thunder-bolt. But the creatures of the world do not bear any of the signs which mark these celestials On the other hand all creatures bear the signs which mark Mahadeva and his consorts.

Hence, all creatures must be considered as belonging to Maheshwara.

230. All female creatures, have originated from Uma, and hence it is they have the mark of femeninity which characterstise Uma, while all masculine creatures, who have originated from Shiva bear the masculine mark that marks Shiva, out. That person who holds that there is, in the three worlds with their mobile and immobile creatures, any other cause than the Supreme Lord, and that which is not marked with the mark of either Mahadeva or his wife, should be considered as very wretched and should not be numbered with the creatures of the universe.

231. Every being having the mark of the masculine sex should be known to be of Ishana, while every being with the mark of the feminine sex should be known as belonging to Uma This universe of mobile and immobile creatures is pervaded by two forms (*viz.*, male and female).

232. It is from Mahadeva that I wish to get boons. Not getting this, O Kaushika, I would rather prefer dissolution itself Go or remain, O Shakra, as you like, O slayer of Vala.

233. I wish to have boons or curses from Mahadeva. No. I shall not acknowledge any other god Nor would I have my desires fulfilled from any other deity.

234. Having said these words to the king of the celestials, I became stricken with grief thinking that Mahadeva had not been propitiated despite my severe austerities.

235—236 Within the twinkling of an eye, however, I saw the celestial elephant I had seen before me changed into a bull as white as a swan, or the Jasminum puboscens, or a stalk of the lotus, or silver, or the ocean of milk. Of huge body, the hair of its tail was black and the color of its eyes was tawny like that of honey.

237 Its horns were hard as adamant and had the hue of gold. With them very sharp ends, whose hue was a mild red, the bull appeared to tear the Earth.

238 The animal was bedecked all over with ornaments made of the purest gold Its face and hoofs and nose and ears were beautiful and its waist too well-formed.

239 Its flanks were beautiful, and its neck was very thick Its whole form was beautiful to look at. Its hump was charming and seemed to occupy the whole of its shoulder-joint.

240 And it looked like the summit of a snow-clad mountain or like a cliff of white clouds in the sky. Upon the back of that animal I saw seated the illustrious Mahadeva with his wife Uma.

241—242. Mahadeva shone like the full-moon. The fire born of his energy shone in effulgence like lightning that flashes amid clouds. It seemed as if a thousand suns rose there, filling every quarter with a dazzling splendour That energy of the Supreme Lord looked like the Samvartaka fire which destroys all creatures at the end of the Yuga.

243 Filled to the fill with that energy, the horizon became such that I could not see anything on any side. Filled with anxiety I once more thought that it could mean.

244. That energy, however, did not pervade every side for a long time, for soon, through the illusion of that god of gods, the horizon became clear.

245 I then saw the illustrious Sthanu or Maheshwara, seated on the back of his bull, of blessed and sweet appearance and looking like a smokeless fire.

246 And the great god was accompanied by Parvati of perfect features. Indeed, I saw the blue throated and great Sthanu unattached to everything, that receptacle of all sorts of energy or force, having eighteen arms, and bedecked with all sorts of ornaments.

247. Clad in white robes, he wore white garlands, and had white unguents smeared upon his person. His banner, irresistible in the universe, was white The thread round his body was also white.

248 He was encircled by companions all endued with prowess equal to his own, who were singing or dancing or playing on various musical instruments.

249 A crescent moon, of pale color, formed his crown, and put on his forehead it looked like the moon which rises in the autumnal sky. He seemed to dazzle with splendour on account of his three eyes which looked like three suns.

250. The garland, of the purest white, that was on his body, shone like a wreath of lotuses, of the purest white, adorned with jewels and gems

251. I also saw, O Govinda, the weapons, in their embodied forms and fraught with every sort of energy, that belong to Bhava of peerless prowess.

252 The great god held a rainbow-colored bow. That bow known as Pinaka as is in reality a powerful snake.

253 Indeed, that snake of seven heads and huge body, of sharp fangs and virulent

venom, of large neck and the masculine sex, was twined round with the cord that served as its bowstring.

254—255. And there was an arrow which shone like that of the sun or of the fire that appears at the end of the cycle. Verily, that arrow was the excellent Pashupata, that mighty and dreadful weapon, which is without a second, indescribable for its power, and capable of terrorising every creature. Of huge proportions, it seemed to constantly emit sparks of fire.

256 Having one foot, large teeth, and a thousand heads and thousand stomachs, it had a thousand arms, a thousand tongues, and a thousand eyes Indeed, it seemed to continually emit fire.

257 O you of great arms, that weapon is superior to the Brahma, the Narayana, the Aindra, the Agneya, and the Varuna weapons Indeed, it is capable of neutralising every other weapon in the universe.

258 It was with that weapon that the great Mahadeva had, formerly burnt and consumed in a moment the triple city of the Asuras. With the greatest ease, O Govinda, Mahadeva, using that single arrow, performed that feat.

259 That weapon, discharged by Mahadeva's arms, can, forsooth, consume in half the time taken up by a twinkling of the eye the entire universe with all its mobile and immobile creatures.

260. In the universe there is no one including, even Brahman and Vishnu and the celestials, who cannot be killed by that weapon. O sire, I saw that excellent, wonderful and peerless weapon in the hand of Mahadeva,

261. There is another mysterious and very strong weapon which is equal or, perhaps, superior to the Pashupata. I saw that also It is known in all the worlds as the Shula of the Shula-armed Mahadeva.

262. Hurled by the illustrious god, that weapon can rive the entire Earth or dry up the waters of the ocean or annihilate the entire universe.

263 Formerly Yuvanashwa's son, king Mandhatri, that conqueror of the three worlds, having imperial sway and gifted with profuse energy, was, with all his armies, killed by means of that weapon.

264 Gifted with great might and great energy and resembling Shakra himself in prowess, that king, O Govinda, was killed by the Rakshasa Lavana with the help of His Shula which he had got from Shiva.

265. That Shula is keen-pointed Highly terrible, it is capable of causing everybody's hair stand erect I beheld it in the hand of Mahadeva, as if roaring with anger, having contracted its forehead into three wrinkles.

266. It resembled, O Krishna, a smokeless fire or the sun that rises at the end of the cycle. The handle of that Shula was made of a great snake. It is really indescribable. It looked like the universal Destroyer armed with his noose.

267—268 I saw this weapon, O Govinda, in the hand of Mahadeva I saw also another weapon, viz, that sharp-edged battle-axe which, was given formerly unto Rama by Mahadeva for enabling him to root out the Kshatriyas. It was with this weapon that Rama killed in dreadful battle the great Karttaviryya who was the king of the entire world.

269 It was with that weapon that Jamadagni's son, O Govinda, was able to root out the Kshatriyas for twenty-one times.

270 Of blazing edge and highly terrible, that axe was hanging on the shoulder, adorned with a snake of Mahadeva. Indeed, it appeared on Mahadeva's body like the flame of a burning fire

271. I saw with the highly intelligent Mahadeva numberless other celestial weapons. I have, however, named only a few principal ones, O sinless one.

272 On the left side of the great god stood the Grandfather Brahman seated on an excellent car to which were yoked swans fleet-coursing like the mind.

273 On the same side was Narayana also, seated on Garuda and bearing the conch, the discus, and the mace.

274 Near the goddes Uma was Skanda seated on his peacock, bearing his dreadful arrow and bells, and looking like another Fire-God

275 Before Mahadeva I saw Nandi standing armed with his Shula and looking like a second Shankara.

276 The Munis headed by the Self-create Manu, and the Rishis having Bhrigu for their first, and the gods with Shakra at their head, all came there.

277 All the clans of spirits and ghosts, and the celestial Mothers, stood surrounding Mahadeva and saluting him with respect

278 The gods were engaged in singing the praises of Mahadeva in various hymns. The Grandfather Brahman, uttering a Rathantara, landed Mahadeva.

279 Uttering the Jyeshtha Saman Narayana also sang the praises of Bhava, Shakra also did the same with the help of those foremost of Vedic Mantras, viz, the Shata-Rudriyam.

280 Verily, Brahman and Narayana and Shakra,—those three great gods shone there like three sacrificial fires.

281. In their midst was the illustrious god like the sun in the midst of his corona, come from autumnal clouds.

282. I saw countless suns and moons also in the sky, O Keshava. I then lauded the illustrious Lord of everything, the Great Master of the universe.

Upamanyu said:—

283. I said,—Salutations to you, O illustrious one, O you who are the refuge of all things, O you who are called Mahadeva! Salutations to you who assume the form of Shakra, who are Shakra and who disguise yourself in the form of Shakra.

284 Salutations to you who are armed with the thunder, to you who are tawny, and you who are red Salutations to you who are always armed with the Pinaka, to you who always bear the conch and the Shula.

285 Salutations to you who are clad in black to you who are of dark and curly hair, to you who have dark deer-skin for your upper garment, to you who preside over the eighth lunation of the dark fortnight.

286 Salutations to you who are of white hue, to you who are called white, to you who are clad in white dress, to you who have limbs smeared with white ashes, to you who are ever engaged in white deeds

287 Salutations to you who are red in color, to you who are clad in red dress, to you who have a red banner with red flags, to you who wear red garlands and use red unguents.

288. Salutations to you who are brown colored, to you who are clad in brown dress, to you who have a brown banner with brown flags to you who wear brown garlands and use brown unguents Salutations to you who have the umbrella of royalty held over your head, to you who wear the foremost of crowns.

289 Salutations to you who are adorned with half a garland and half an armlet, to you who are decked with one ring for one ear, to you who are endued with the speed of the mind, to you who are highly effulgent

290 Salutations to you who are the foremost of gods, to you who are the foremost of Munis to you who are the foremost of celestials! Salutations to you who wear half a wreath of lotuses, to you who have many lotuses on your body.

291. Salutations to you who have half your body smeared with sandal paste, to you who have half your body decked with garlands of flowers and smeared with fragment unguents.

292. I bow to you who are bright hued like the Sun, to you who are like the Sun, to you whose face is like the Sun, to you who have eyes each of which is like the Sun.

293 I bow to you who are Soma, to you who are as mild as Soma, to you who bear the lunar disc, to you who are of lunar aspect, to you who are the foremost of all creatures to you who are adorned with most beautiful teeth.

294 I bow to you who are of a dark color, to you who are of a fair complexion, to you who have a form half of which is yellow and half white, to you who have a body half of which is male and half female, to you who are both male and female.

295—96 I bow to you who have bull for your vehicle, to you who proceed riding on the foremost of elephants, to you who are obtained with difficulty, to you who are capable of going to places unapproachable by others I bow to you whose praises are sung by the Ganas, to you who are devoted to the various Ganas, to you who follow the track that is trod by the Ganas, to thee who are always devoted to the Ganas as to a vow.

297. I bow to you who are of the complexion of white clouds, to you who have the splendour of the evening clouds to you who are incapable of being described by names, to you who are of your own form.

298 I bow to you having a garland of red color, to you who are clad in robes of red.

299 I bow to you whose crown is set with gems, to you who are adorned with a crescent, to you who wear many beautiful gems in your diadem, to you who have eight flowers on your head.

300. I bow to you who have a fiery mouth and fiery eyes, to you who have eyes effulgent like a thousand moons, to you who are of the form of fire, to you who are beautiful and agreeable, to you who are inconceivable and mysterious.

301 I bow to you who range in the sky, to you who delight in living in pasture-grounds, to you who walk on the Earth,

to you who are the Earth, to you who are infinite, to you who are highly auspicious.

302 I bow to you who are nude, to you who make a happy home of every place where you may happen to be for the time being I bow to you who have the universe for your home, to you who have both Knowledge and Felicity for your Soul

303. I bow to you who always wear a diadem, to you who wear a large armlet, to you who have a snake for the garland round your neck, to you who wear many beautiful ornaments on your body.

304 I bow to you who have the Sun, the Moon, and Agni for your three eyes to you who have a thousand eyes, to you who are both male and female, to you who are divested of sex, to you who are a Sankhya, to you who are a Yogin.

305 I bow to you who are the grace of those gods who are adored in sacrifices, to you who are the Atharvans, to you who remove all sorts of disease and pain, to you who remove every sorrow.

306 I bow to you who roar as deep as the clouds, to you who display diverse kinds of illusions, to you who lord over the soil and over the seed that is sown in it, to you who are the Creator of everything.

307 I bow to you who are the Lord of all the deities, to you who are the Master of the universe, to you who are fleet like the wind, to you who are of the form of the wind.

308 I bow to you who wear a garland of gold, to you who play on hills and mountains, to you who are adored by all who are enemies of the gods, to you who are endued with fierce speed and energy.

309 I bow to you who cut off one of the heads of the Grandfather Brahman to you who have killed the Asura named Mahisha, to you who have three forms, to you who have every form

310 I bow to you who are the destroyer of the triple city of the Asuras, to you who are the destroyer of (Daksha's) sacrifice, to you who are the destroyer of the person of Kama (the god of love) to you who hold the rod of destruction.

311. I bow to you who are Skanda, to you who are Visakha, to you who are the rod of the Brahmana to you who are Bhava, to you who are Sarva, to you who are of universal form.

312 I bow to you who are Ishana, to you who are the destroyer of Bhaga, to you who are the slayer of Andhaka to you who are the universe, to you who are possessed of illusion, to you who are both conceivable and inconceivable

313. You are the one end of all creatures, you are the foremost, you are the heart of everything You are the Brahman of all the gods, you are the Red and Blue of the Rudras.

314. You are the Soul of all creatures, you are He called Purusha in the Sankhya philosophy, you are the Rishava among all sacred things, you are the auspicious of the Yogins which, according to them, is indivisible.

315 Amongst those who follow the different modes of life, you are the Householder, you are the great Lord amongst the patriarchs. You are Kuvera among all the Yakshas, and you are Vishnu amongst all the sacrifices.

316 You are Meru amongst mountains, you are the Moon among all luminaries of the sky, you are Vashishtha amongst Rishis, you are the Sun among the planets.

317. You are the lion among all the beasts, and the bull adored of all among all domestic animals.

318 Among the Adityas you are Vishnu (Upendra) among the Vasus, you are Pavaka, among birds you are Garuda, and among snakes you are Ananta.

319 Among the Vedas you are the Samans, among the Yajushes you are the Shata-Rudriyam, among Yogins you are Sanatkumara, and among Sankhyas you are Kapila.

320 Among the Maruts you are Shakra, among the Pitris you are Devarat, among all the regions you are the region of Brahman, and you are emancipation amongst all the ends of creatures.

321. Of all oceans you are the Ocean of Milk, among all mountains you are Himavat, among all the castes you are the Brahmanas, and among all learned Brahmanas you are he who has undergone the initiation.

321. You are the Sun among all things in the world, you are the destroyer called Kala You are whatever else gifted with superior energy or eminence existing in the universe.

323. You are endued with supreme power. This is my certain conclusion I bow to you O powerful and illustrious one. O you who are kind to all your worshippers.

324 I bow to you, O lord of Yogins I bow to you O original Cause of the universe. Be you pleased with me that am

your worshipper, that am very miserable and helpless

325 O Eternal Lord, do you become the refuge of this adorer of yours who is very weak and miserable! O Supreme Lord, you should pardon me for all the sins I have committed taking mercy on me for my being your devoted worshipper.

326. I am stupefied by you O Lord of all the gods, on account of the disguise in which you appeared before me O Maheshwara, I did not give you the Arghya or water to wash your feet

327. Having sung thus the praises of Ishana, I offered him, with great devotion, water to wash his feet and the articles of the Arghya, and then, with joined hands I resigned myself to him, ready to carry out his command

328 Then, O sire, an auspicious shower of flowers dropped upon my head, carrying celestial fragrance and bedewed with cold water.

329 The divine musicians began to play on their kettle drums A delicious breeze fragrant and sweet, began to blow and fill me with pleasure.

330—331 Then Mahadeva accompanied by his wife, and having the bull for his emblem, having been pleased with me, addressed the deities assembled there in these words, filling me with great joy,—Behold ye gods the devotion of the great Upamanyu Indeed, steady and great is that devotion, and entirely fixed, for it remains unaltered

332—333 Thus addressed by the great God armed with the Shula, the gods, O Krishna, having bowed down to him and joined their hands in respect, said these words —O illustrious one, O God of the gods O Lord of the universe, O Lord of all, let this best of twice born persons obtain from you the fruition of all his desires!

334 Thus addressed by all the gods with the Grandfather Brahman among them Sharva, otherwise called Isha and Shankara, said these words, as if smiling, to me

The illustrious Shankara said —

335 O dear Upamanyu! I am pleased with you. See me, O foremost of ascetics! O learned Rishi, you are firmly devoted to me and you have been well tested by me.

336 I have been very highly pleased with you on account of this your devotion to Shiva I shall, therefore give you to-day the fruition of your desires.

337 Thus addressed by the highly wise Mahadeva, tears of joy came into my eyes and my hair stood erect

338 Kneeling down to him and bowing to him repeatedly, I then with a voice that was suppressed with joy, said to him.

339 O illustrious god, it appears to me that I was hitherto dead and that it is only to day that I have taken my birth, and that my birth has to-day borne fruit, since I am standing now in the presence of Him who is the Master of both the gods and the Asuras!

340 Who else is more praiseworthy than I, since I am seeing with these eyes of mine Him of immeasurable prowess whom the very gods are unable to see without first paying hearty worship?

341—342. The learned and the wise consider that as the highest of all topics, which is Eternal which is distinguished from all else, which is unborn which is Knowledge, which is indestructible, at one with you, O powerful and illustrious one, you who are the beginning of all the topics, you who are indestructible and challengeless, you who know all the ordinances, you who are the foremost of Purushas, you who are the highest of the high

343 You who had created from your right side the Grandfather Brahman, the Creator of all things, you are he who had created from your left-side Vishnu for protecting the Creation.

344—345 You are that powerful Lord who did create Rudra when the end of the cycle came and when the Creation was once more to be destroyed! That Rudra who originated from you destroyed the Creation with all its mobile and immobile beings, assuming the form of highly powerful Kala, of the cloud Samvartaka and of the all destroying fire Indeed, when the time for the dissolution of the universe sets in, that Rudra stands, ready to swallow up the universe

346 You are that Mahadeva who is the original Creator of the universe with all its mobile and immobile creatures You are he who at the end of the æon, stands, withdrawing all things into yourself.

347 You are he who pervades all things, you are the Soul of all things, you are the Creator of the Creator of all principles Incapable of being beheld by even any of the gods, you are he who exists, pervading all principles

348 If, O Lord, you have been pleased with me and if you would grant me boons let this be the boon, O Lord of all the gods

that my devotion to you may remain unchanged.

349 O best of the gods, let me through your grace, have knowledge of the Present, the Past, and the Future.

350 I shall also, with all my kinsmen and friends, always eat food mixed with milk And let your illustrious self be for ever present at our gifted hermitage.

351. Thus addressed by me, the illustrious Maheshwara gifted with supreme energy, that Master of all mobile and immobile creations, *viz*, Shiva, adored of all the universe, then said to me these words.

The Illustrious God said:—

352 Be free from every misery and pain and be above decrepitude and death. Be gifted with fame, be endued with great energy, and spiritual knowledge.

353 You shall through my grace, be always *sought by the Rishis. Be your* behaviour good and righteous. May you possess all attributes and universal knowledge. Be you of agreeable appearance.

354—355 May you possess everlasting youth, and let your energy be like that of fire Whenever, again, you may wish for the presence, which is so agreeable to you of the ocean of milk, there shall that ocean appear before you Do you, with your friends, always obtain food prepared with milk, with the celestial nectar being mixed with it.

356. After the expiration of an æon you will enjoy my company. Unending shall be your family and race and kinsmen.

357. O foremost of twice-born ones your devotion to me shall be eternal. And, O best of Brahmanas I shall always be present at your hermitage.

358 Live, O son, wherever you like shorn of anxiety. Thought of by you I shall, O learned Brahmana, appear before you again.

359 Having said these words, and granted me these boons, the illustrious Ishana, effulgent like millions of Suns, disappeared there and then

360. It was even, O Krishna, that I saw, with the help of austere penances, that God of gods. I also got all that was said by the great God endued with supreme intelligence

361. *See, O Krishna, before your eyes,* these Siddhas living here and these Rishis and Vidyadharas and Yakshas and Gandharvas and Apsaras.

362. See these trees and creepers and plants yielding all sorts of flowers and fruits. See them bearing the flowers of every season, with beautiful leaves, and spreading a sweet smell all around.

363 O you of mighty arms, all these are gifted with a celestial nature through *the favour of that god of gods, that* supreme Lord, that great Deity.

Vasudeva continued:—

364—365. Hearing these words of his and seeing, as it were, with my own eyes all that he had described to me, I became filled with wonder. I then addressed the great ascetic Upamanyu and said to him, Highly praiseworthy as you are, O foremost of learned Brahmanas, for what righteous man is there except you whose retreat enjoys the distinction of being honored with the presence of that God of gods.

366 Will the powerful Shiva, will the great Shankara, O chief of ascetics, grant me also a sight of his body and show me favour?

Upamanyu said:—

367. Forsooth, O you having eyes like lotus petals, you will very soon see Mahadeva as, O sinless one, I succeeded in seeing him.

368 O you of immeasurable prowess I see with my spiritual eyes that you will in the sixth month from this, succeed in getting a sight of Mahadeva, O best of all persons.

369. You, O foremost of the Yadus will obtain from Maheshwara and his wife twenty-four boons. I tell you what is true.

370. Through the favour of that Deity gifted with supreme wisdom, I know the Past, the Future, and the Present.

371—372 The great Hara has favoured these thousands of Rishis and others Why will not the powerful Deity show favour to you, O Madhava! I always like the meeting of the gods as does one like you, who is devoted to the Brahmanas, who is full of mercy and who is full of faith I shall give you certain Mantras Recite them continuously. By this you are sure to see Shankara!

The blessed Vishnu said:—

373 I then said to him,—O twice-born one, through your favour, O great ascetic, I shall see the lord of the deities, that grinder of Diti's numberless sons.

374. Eight days, O Bharata, passed there like an hour, all of us being thus occupied with talk on Mahadeva.

375. On the eighth day, I underwent the initiation according to due rites, at the hands of that Brahmana I received the staff from his hands I went through the prescribed shave I took up a quantity of Kusha blades in my hand I wore rags for my raiments I rubbed my person with clarified butter. I put a cord of Munja grass round my loins.

376 For one month I lived on fruits The second month I lived upon water. The third, the fourth, and the fifth months I passed, living upon air only.

377. I stood all the while, upon one foot, and with my arms also raised upwards, and giving up sleep for all the time I then saw, O Bharata In the sky a light that seemed to be as dazzling as that of a thousand Suns

378 Towards the centre of that effulgence, O son of Pandu I saw a cloud looking like a mass of blue hills, adorned with rows of cranes, decorated with many a grand rainbow, with flashes of lightning and the fire looking like eyes set on it.

379 Within that cloud was the powerful Mahadeva, himself of dazzling splendour, accompanied by his consort Uma. Indeed, the great God appeared to shine with his penances, energy, beauty, effulgence, and His beloved consort by his side.

380 The powerful Maheshwara, with his wife by his side, shone in the midst of that cloud The appearance seemed to be like that of the Sun in the midst of clouds with the Moon by his side.

381 The hair on my body, O son of Kunti stood erect, and my eyes expanded with wonder upon seeing Hara, the refuge of all the gods and the remover of all their griefs.

382 Mahadeva was adorned with a diadem on his head. He was armed with his Shula He was clad in a tiger-skin, had matted locks on His head, and bore the staff in one of His hands He was armed, besides, with his Pinaka and the thunder-bolt His teeth were sharp pointed He was adorned with an excellent bracelet for the upper arm His sacred thread was formed by a snake.

383 He wore an excellent garland of various colors on his bosom that hung down to his toes Indeed, I saw him like the highly bright moon of an autumnal evening.

384 Surrounded by various clans of spirits and ghosts, he appeared like the autumnal Sun difficult of being looked at for its dazzling brightness.

385 A thousand and hundred Rudras stood around that God of controlled soul and white deeds, seated upon his bull. All of them were employed in singing his praises.

386 The Adityas, the Vasus, the Sadhyas, the Vishwedevas, and the twin Ashwins praised that Lord of the universe, by singing the hymns.

387. The powerful Indra and his brother Upendra, the two sons of Aditi, and the Grandfather Brahman, all sang in the presence of Bhava the Rathantara Saman.

388—390. Numberless masters of Yoga, all the twice-born Rishis with their children, all the celestial Rishis, the goddess Earth, the Sky, the Constellations, the Planets, the Months, the Fortnights, the Seasons, Night, the Years, the Kshanas, the Muhurtas the Nimeshas, the Yugas one after another, all the celestial Sciences and branches of knowledge, and all beings conversant with Truth, were seen bowing down that Supreme Preceptor, that great Father, that giver of Yoga.

391—393 Sanatkumara, the Vedas, the Histories Marichi, Angiras Atri, Pulastya, Pulaha, Kratu, the seven Manus, Soma, the Atharvans, and Vrihaspati, Bhrigu, Daksha, Kashyapa, Vashishtha, Kashya, the Cchchandas, Diksha the Sacrifices, Dakshina, the Sacrificial Fires, the Havis poured in sacrifices, and all the articles of the sacrifices, were seen by me, O Yudhishthira, standing there in their embodied forms.

394—397 All the presiding deities of the worlds, all the Rivers, all the snakes, the mountains, the celestial Mothers, all the wives and daughters of the celestials, thousands upon thousands and millions of ascetics, were seen to bow down to that powerful Lord who is the soul of tranquility. The Mountains, the Oceans, and the Points of the compass also did the same, the Gandharvas and the Apsaras highly proficient in music, in celestial songs, sang and hymned the praises of Bhava who is full of wonder. The Vidyadharas, the Danavas, the Guhyakas, the Rakshasas, and all created beings mobile and immobile were worshipping, in thought, word, and deed, that powerful Lord That Lord of all the gods, viz., Sarva, appeared before me, seated in all his glory.

398 Seeing that Ishana had showed himself to me by being seated in glory before my eyes, the whole universe, with the Grandfather and Shakra, looked at me.

399 I, however, had not the power to look at Mahadeva He great god then addressed me, saying,—see, O Krishna, and speak to me!

400. You have worshipped me hundreds and thousands of times There is no one in the three worlds who is dearer to me than you!

401. After I had bowed to him, his wife, viz, the goddess Uma, became pleased with me. I then addressed in these words the great God whose praises are hymned by all the gods headed by the Grandfather Brahman.

The blessed Vishnu said:—

402 'I saluted Mahadeva, saying,—I bow to you, O you who are the origin of all things The Rishis declare that you are the master of the Vedas The pious hold that you are Penance, you are Sattwa, you are Rajas, you are Tamas, and you are Truth.

403 You are Brahman, you are Rudra, you are Varuna, you are Agni, you are Manu, you are Bhava, you are Dhatri, you are Tashtri, you are Vidhatri, you are the powerful Lord of all things, you are everywhere.

404 All beings, mobile and immobile, have originated from you You have created this world with all its mobile and immobile creations.

405 The Rishis say that you are superior to the senses, the mind, the vital air, the seven fires, everything else which rests upon the all-pervading Soul, and all the celestials who are worshipped.

406 You, O illustrious one, are the Vedas, the Sacrifices, Soma, Dakshina, Pavaka, Havi, and all other ingredients of sacrifice.

407. The merit of sacrifices, gifts, the study of the Vedas, vows, practices of restraint, Modesty, Fame, Prosperity, Glory, Contentment, and Success, are all for acquiring you

408. Desire, Anger, Fear, Cupidity, Pride, Stupefaction, and Malice, Pains and Diseases, are, O illustrious one, all your offspring.

409 You are the acts of creatures, you are the joy and sorrow of those acts, you are the absence of joy and sorrow, you are that Nescience which is the eternal seeds of Desire, you are the great origin of Mind, you are Power, and you are Eternity.

410. You are the Unmanifest, you are Pavana, you are inconceivable, you are the thousand rayed Sun, you are the shining intelligence, you are the first of all the subjects, and you are the support of Life.

411—412 By the words Greatness, Soul, Understanding, Brahman, Universe, Shambhu, and Self-create, as well as other words seen (in the Vedas), your nature is comprehended as being at one with Greatness and Soul Knowing you as all this, the learned Brahmana conquers that Ignorance which is the root of the world.

413 You are the heart of all creatures, and you are worshipped by the Rishis as Soul. Your arms and feet extend to every place, and your eyes, head, and face are everywhere You hear everywhere in the universe, and you exist permeating everything.

414. You are the fruit of all acts which are performed in the Nimeshas and other divisions of time which originate from the Sun.

415 You are the original lustre. You are Male Being living in the hearts of all things. You are the successful fruits of Yoga.

416 Understanding and Intelligence and all the worlds depend upon you Those who are given to meditation, who are always busy with Yoga, who are devoted to or firm in Truth and who have conquered their passions, seek you and depend on you.

417. They who know you as the one unchangeable, or one who lives in all hearts, or one who is endowed with supreme power, or one who is the ancient Male Being, or one who is pure Knowledge, or one that is the effulgent understanding, or one that is the highest refuge of all persons gifted with intelligence, are, indeed, highly intelligent men. Indeed, such persons reign supreme over intelligence.

418 By understanding the seven subtle principles, by comprehending your six attributes, and by mastering the true Yoga, the man of knowledge succeeds in entering into your great self.

419 After I had said these words, O Partha, to Bhava, that remover of grief and pain, the universe, both mobile and immobile, roared like a lion.

420. The numberless Brahmans present there, the gods and the Asuras, the Nagas, the Pishachas the Pitrrs, the birds, various Rakshasas, various classes of ghosts and spirits, and all the great Rishis, then bowed down to that great Deity.

421. There then, dropped upon my head showers of highly fragrant celestial flowers and sweet winds blew on the spot.

422. The powerful Shankara then, given to the behoof of the universe looked at the goddess Uma, and the king of the celestials and myself also, and thus spoke to me,

423 We know, O Krishna, that you, O slayer of foes, are greatly devoted to us! Do what is for your good My love and affection for you is very great.

424 Do you ask for eight boons. I shall grant them O Krishna, O best of all persons Tell me what they are, O chief of the Yadavas. Say what you wish You will have them, however difficult of attainment they may be.

CHAPTER XV.

(ANUSHASANIKA PARVA) — *Continued.*

Krishna said —

1—2 Bending low my head with a controlled soul to that mass of energy and effulgence, I said to the great god, with a joyous heart, these words —*I ask for these boons from you, namely, firmness in virtue, the destruction of enemies in battle, the highest glory, the greatest power, devotion* to Yoga, your nearness, and hundreds upon hundreds of children.

3—4 *Whereto Shankara said, so be it,* repeating the words I had said After this, the mother of the universe, the upholdress of all things, she who purifies all things, viz, the wife of Sarva that huge receptacle of penances, said with controlled soul these words to me —The powerful Mahadeva has granted you, O sinless one, a son who shall be named Shamva.

5—6 Do you take from me also eight boons which you choose I shall, indeed, *grant them to you* Bowing her with my head bended, I said to her, O son of Pandu —*I pray from you uniform affection for the Brahmanas the favour of my father, a hundred sons the highest enjoyments,* love for my family, *the favour of my mother,* the attainment of tranquility and peace, and cleverness in every deed.

Uma said —

7. You will have them, O you who are endued with prowess equal to that of a celestial I never say what is untrue You *will have sixteen thousand wives. Your love for them and theirs also for you shall* be limitless

8. *From all your kinsmen also, you will* get the highest affection You will have a most beautiful person. Seven thousand guests will daily feed at your palace.

Vasudeva continued —

9. Having thus granted me boons, both the god and the goddess, O Bharata, disappeared there and then with their associates, O elder brother of Bhima.

10 All those wonderful deeds I described fully, O best of kings to that highly energetic Brahmana Upamanyu Bowing down to the great God, Upamanyu said these words to me.

Upamanyu said :—

11. There is no god like Sarva There is no end or refuge like Sarva There is none who can grant so many or so high boons There is none who is his equal in battle.

CHAPTER XVI.

(ANUSHASANIKA PARVA) — *Continued.*

Upamanyu said :—

1—2 There was in the golden cycle, O sire, a Rishi named Tandi With devoted heart he worshipped with the help of Yoga-meditation the great God for ten thousand years Hear me as I tell you the fruit or reward he reaped of such wonderful devotion He succeeded in seeing Mahadeva and lauded him by uttering some hymns.

3—6 Thinking, with the help of his penances of Him who is the supreme Soul and who is eternal and undecaying, Tandi *became stricken with wonder and said these words,—I seek His refuge whom the* Sankhyas describe and the Yogins think of as the great the foremost, the Male Being the pervader of all things, and the Lord of all existent objects who, is the cause of both the creation and the destruction of the universe, who is superior to all the gods the Asuras and the Munis who has nothing higher who is uncreate, *who is the Lord of all things who has neither beginning nor end, and who is gifted* with supreme power, who is possessed of the highest happiness, and who is effulgent and sinless

7—10 After he had said these words, Tandi, saw before him that ocean of penances, that great God who is eternal and undecaying who is peerless who is inconceivable, who is eternal, and who is without any change who is indivisible who is whole, *who is Brahma, who is above all attributes, and who is gifted with attributes,* who is the highest delight of Yogins who is without decrease, who is called Liberation, who is the refuge of the mind of Indra, of Agni, of the Wind God, of the entire universe,

and of the Grandfather Brahman, who cannot be comprehended by the mind, who is without change of any kind, who is pure, who is capable of being apprehended by the understanding only, and who is immaterial as the mind, who cannot be comprehended, who cannot be measured, who is difficult of being attained, by persons of impure souls, who is the origin of the universe, and who is above both the universe and the quality of darkness; who is ancient, who is Purusha, who is gifted with effulgence, and who is higher than the highest.

11. Desirous of seeing Him who investing himself with vital airs, lives in the individual soul, in the form of that effulgence which is called the Mind, the Rishi Tandin passed many years practising the severest austerities, and having succeeded in seeing Him as the reward of those penances, he lauded the great God in the following terms.

Tandi said:—

12 You are the purifier of all purifiers and the refuge of all, O foremost of all beings gifted with intelligence! You are the most dreadful energy of all kinds of energy. You are the austerest penance of all penances.

13 You, O powerful one, are the liberal giver of blessings You are the supreme Truth. I bow to you.

14 I bow to you O you of a thousand rays, and, O refuge of all happiness! You are the bestower of that emancipation for which, O powerful one, Yatis, standing in fear of birth and death, strive so hard

15. The Grandfather Brahman, Indra of a hundred sacrifices, Vishnu, the Vishwedevas, the great Rishis cannot comprehend your real nature. How then can persons like ourselves expect to comprehend you.

16. Everything originates from you Upon you depends everything You are called Kala, you are called Purusha, you are called Brahma Celestial Rishis well-read in the Puranas, say that you are triune

17. You are Adhi-Purusha, Adhyatma, Adhibhuta, Adhi-Daivata, Adhi Loka, Adhi-Vijnanam, and Adhi-Yajna.

18 Wise men, when they succeed in knowing you that lives in themselves and that can be known by the very gods, become freed from all fetters and enter into a state of existence that is above all sorrow.

19. They who do not wish to know you, are constrained to pass through numberless births and deaths. You are the door of heaven and of Liberation You are he who bring all beings into existence and withdraw them again into yourself. You are the great giver.

20 You are heaven, you are liberation, you are desire You are the anger which inspires creatures You are Sattwa, you are Rajas, you are Tamas, you are the nether regions, and you are the upper regions

21. You are the Grandfather Brahman, you are Bhava, you are Vishnu, you are Skanda you are Indra, you are Savitri, you are Yama you are Varuna you are Soma, you are Dhatri, you are Manu, you are Vidhatri, and you are Kuvera the Lord of riches

22 You are Earth, you are Wind, you are Water, you are Agni, you are Ether, you are Speech, you are the Understanding, you are Steadiness, you are Intelligence, you are the Acts, you are Truth, you are Untruth, you are existent, you are non-existent

23 You are the senses, you are what is above Nature, you are immutable You are superior to existent objects, you are superior to non-existent objects, you are capable of being conceived, you are incapable of being conceived.

24 You are at one with what is Supreme Brahma, with what is the highest entity, with what is the end of both the Sankhyas and the Yogins

25 Indeed, I have been greatly rewarded by you to day on account of your granting me a sight of your form. I have attained the end of the righteous I have been rewarded with that end which is prayed for by persons whose understandings have been purified by Knowledge

26 Alas, so long I was steeped in Ignorance, for this long time I was an insensate fool, since I had no knowledge of you who are the Supreme Deity, you who are the only Eternal Entity as known by all persons.

27 In course of numberless lives have I at last succeeded in acquiring that Devotion towards you for which you have shown yourself to me, O you who are ever inclined to favour those who are devoted to you! He who knows you enjoys immortality.

28 You are always a mystery with the gods the Asuras, and the ascetics Brahma is concealed in a cave. The very ascetics cannot see or know him.

29 You are that powerful god who is the Creator of everything and whose face is turned towards all directions. You are

the Soul of all things, you see all things, you pervade all things, and you know all things.

30 You make a body for yourself. You bear that body. You are an embodied Being You have a body, and you are the refuge of all embodied creatures. You are the creator of the vital airs, you possess the vital airs, you are endued with vital airs, you are the giver of the vital airs, and you are the refuge of all beings endued with vital airs

31. You are that Adhyatma, which is the refuge of all pious persons who are given to Yoga meditation and conversant with the Soul and who seek to avoid rebirth Indeed, you are that Supreme Lord who is at one with that refuge.

32 You distribute all ends, happy or miserable, to all creatures You ordain the birth and death for all created beings.

33 You are the powerful Lord who grants success to Rishis crowned with success regarding the fruition of their wishes Having created all the worlds beginning with Bhu, together with all the dwellers of heaven, you uphold and cherish them all, dividing yourself into your well known eight forms.

34 Everything originates from you. All things depend upon you All things, again, disappear in you. You are the sole Eternal object.

35 You are that region of Truth which is sought by the righteous and considered by them as the highest. You are that stoppage of individual existence sought by the Yogins You are that Liberation which is sought by persons conversant with the Soul.

36. Beings crowned with success and having Brahman amongst them have concealed you in a cave for preventing the deities and Asuras and human beings from seeing you

37 Although you live in the heart, yet are you concealed. Hence, stupefied by you the deities and Asuras and men cannot understand you, O Bhava, truly and in all your details.

38 O you living in all heart you appear before those persons who succeed in attaining to you after having purified themselves by devotion.

39 By knowing you one can avoid both death and re birth. You are the highest object of knowledge. By knowing you no higher object remains for one to know.

40 You are the greatest object of acquirement. The person that is truly wise, who by acquiring you, thinks that there is no higher object of acquisition By attaining to you who are greatly subtile and who are the highest object of acquisition, the wise man becomes immortal

41. The followers of the Sankhya system, well read in their own system of philosophy and possessing a knowledge of the qualities and of all the topics of enquiry,—those learned men who reign over the destructible by attaining to a knowledge of the subtile or indestructible,—succeed by knowing you in freeing themselves from all fetters.

42. Persons well read in the Vedas consider you as the one object of knowledge which has been explained in the Vedanta. These men, given to the suppression of vital airs, always meditate on you and at last enter into you as their highest end.

43 Riding on the car of OM, those men enter inter into Maheshwara. You are the solar door of the celestial road.

44 You are the lunar door, of that which is called the road of the Pitris. You are Kashtha, You are the points of the horizon, you are the year, and you are the cycles.

45. You are the sovereignty of the heavens, you are the sovereignty of the Earth, you are the Northern and the Southern solstices In days of yore the Grandfather Brahman sang your praises. O you who are called blue and red, by reciting various hymns and urged you to create living creatures.

46 Brahmanas conversant with Richs praise you by uttering Richs, considering you as unattached to all things and as shorn of all forms. In sacrifices, Adhvaryus, pour libations, uttering Yajushes in honor of you who are the sole object of knowledge, according to the three well known ways.

47 Persons of purified understandings, who are conversant with Samans, sing you with the help of Samans Those twice-born, again, who are conversant with the Atharvans, hymn you as Rita, as Truth, as the Highest, and as Brahma You are the highest cause of the Sacrifice. You are the Lord, and you are Supreme.

48 The night and day are your organs of hearing and organ of sight The fortnights and months for your head and arms. The seasons are your energy, penances are are your patience, and the year is your anus, and thighs, and feet.

49 You are Death, you are Yama, you are Hutasha, you are Kala, you are gifted with speed of destruction, you are the

prime cause of Time and you are eternal Time.

50. You are the Moon and the Sun, with all the stars and planets and the atmosphere that fills space You are the pole-star, you are the constellation called the seven Rishis, you are the seven regions beginning with Bhu.

51. You are Pradhana and Mahat, you are Unmanifest, and you are this world. You are the universe beginning with Prahma and ending with the lowest vegetable creation You are the beginning of all creatures You are identical with the existent and the non existent.

52. You are the eight Prakritis. You are, again, above the eight Prakritis Every thing that exists, represents a portion of your divine Self.

53 You are the Supreme Eternal Happiness You are the end of all things You are the highest existence of the Righteous.

54 You are that state which is freed from every anxiety You are Eternal Brahma You are that highest state which forms the meditation of persons well-read in the auxiliary branches of the Vedas.

55 You are the highest Kashtha, you are the highest Kala You are the highest Success, and you are the highest Refuge.

56 You are the highest Tat quality You are the highest stoppage of Existence By attaining to you, Yogins think that they have acquired the highest success

57. You are Contentment, you are Success you are Shruti, and you are the Smriti You are that Refuge of the Soul which Yogins seek and you are that indestructible Prapti which men of knowledge seek.

58 You are, forsooth, that End which is sought by persons given to sacrifices and those who pour sacrificial libations, moved by particular desires, and who make large presents on such occasions

59 You are that high End which those persons seek who consume and torch their bodies with austere penances with continued recitations with those rigid vows and fasts which belong to their peaceful lives, and with other means of self affliction

60 O Eternal One, you are the End of those who are unattached to all things and who have given up all acts

61 You O Eternal One, are that End of those who seek Liberation from re birth, who give up all enjoyments, and who desire the annihilation of the elements.

62. You are that high End, O illustrious one, which cannot be described, which is pure, which is the immutable one, and which is theirs who are given to knowledge and science.

63 These are the five Ends described in the Vedas and the Scriptures and the Puranas. It is through your favour that persons acquire those Ends, or, if they fail to attain to them, it is through your favour being denied to them.

64 It was thus that Tandi, who was a heap of penances, lauded Ishana And he sang also that high Brahma which in days of yore was sung by the Creator himself.

Upamanyu said :—

65 Thus lauded by that utterer of Brahma, viz., Tandi, Mahadeva, that illustrious and powerful god who was accompanied by his wife Uma, said these words.

Tandi said :—

66 Neither Brahman, nor Indra, nor Vishnu, nor the Vishwedevas, nor the great Rishis know you Pleased at this, Shiva said the following words.

The Holy One said :—

67 You shall be indestructible and eternal You shall be freed from all sorrow You will have great fame You will be gifted with energy. You will get Spiritual Knowledge.

68 All the Rishis shall seek you, and your son, through my favour, shall become the author of Sutras, O foremost of twice-born ones

69 What wishes of yours shall I grant to-day? Tell me O son what do you seek. —At this, Tandi joined his hands and said, —O Lord, let my devotion to you be steady.

Upamanyu said :—

70. Having given to Tandin these boons and received the adorations of both the gods and the Rishis, the great Deity disappeared there and then

71 When the illustrious Deity, O lord of the Yadavas thus disappeared with all his followers, the Rishi came to my hermitage and said to me all that had taken place.

72 Do you hear, O foremost of men, for your success, all those celebrated names that Tandi said to me.

73 The Grandfather had at one time recited ten thousand names of Mahadeva. In the scriptures, a thousand names of the god occur.

74 These names are not known to all O you who is above destruction, in days of yore, the Grandfather Brahman uttered these names for worshipping the great Deity Having acquired them through the favour of the Grandfather, I and communicated them to me.

CHAPTER XVII.

(ANUSHASANIKA PARVA).—*Continued.*

Vasudeva said:—

1 Concentrating his mind, O Yudhishthira, the twice-born Rishi Upamanyu, with hands joined together in respect, uttered this abstract of names beginning from the very commencement.

Upamanyu said:—

2. I shall worship that great Deity who is worthy of the adorations of all creatures, by uttering those names which are celebrated over all the worlds,—names some of which were uttered by the Grandfather Brahman, some by the Rishis, and some of which occur in the Vedas, and the auxiliary sciences.

3 Those names have been used by eminent persons They are, again, true and fraught with success and are capable of accomplishing all the objects of the utterer. They have been given to Mahadeva by Vandi whose soul was purified by Vedic learning and who invented those names with the help of his devotion.

4 With those names that have been uttered by many well known pious persons and by ascetics conversant with all the subjects I shall worship him who is the greatest, who is the first, who takes to heaven, who is ready to give benefits upon all creatures, and who is auspicious.

5 Those names have been heard in the universe, having spread from the region of Brahman All of them are fraught with truth With those names I shall worship him who is Supreme Brahma, who has been described by the Vedas, and who is Eternal

6. I shall now tell you O chief of Vadu's race, those names. Hear them with rapt attention You are a devout worshipper of the Supreme Lord Adore the illustrious Bhava, knowing him above all the deities.

7. And because you are devoted to him, I shall, therefore, recite those names before you Mahadeva is Eternal Brahma. No one even one endued with Yoga is able to describe, in even a hundred years, the glory and power of that great Deity in full The beginning, middle, or end of Mahadeva cannot be apprehended by the very gods.

9 Such being the fact, who is there, O Mahadeva, that can recite the qualities of Mahadeva in full? I shall, however,—through the favour of that illustrious supreme and perfectly wise Deity, extended to me for my devotion to him—recite his attributes in an abstract of few words and letters.

10. The Supreme Lord is incapable of being worshipped by any one if he does not grant his permission to the worshipper. As for myself, it is only when I become fortunate enough to receive his permission that I succeed in worshipping him.

11. I shall mention only a few names of that great God who is without birth and without destruction, who is the original cause of the universe, who is gifted with the highest Soul, and whose origin is unmanifest.

12 Hear, O Krishna, a few names, that were uttered by Brahman himself, of that giver of boons, that worshipful god, that powerful one who has the universe for his form, and who is gifted with supreme wisdom.

13 These names that I shall recite are taken from the ten thousand names that the great Grandfather had uttered in days of yore, as clarified butter is extracted from curds.

14 As gold is the essence of rocky mountains, as honey is the essence of flowers, as Manda is the extract from clarified butter, so have these names been extracted from and represent the cream of those ten thousand names that were uttered by the Grandfather Brahman

15 This abstract of names can remove every sin however heinous It possesses the merit of the four Vedas It should be understood with care, and be kept in the memory with concentrated soul.

16 It is fraught with auspiciousness. It brings on advancement It destroys Rakshasas It is a great purifier. It should be given only to him who is devoted to the great Lord, to him who has Faith, to him who believes It should never be communicated to him who has no faith, him who is an unbeliever, him who has not conquered his soul

17 That creature, O Krishna, who entertain malice towards the illustrious Mahadeva who is the original cause of

everything, who is the Supreme Soul, and who is the great Lord, has surely to go to hell with all his ancestors before and all his children after him.

18. This abstract of names that I shall recite to you is regarded as Yoga-meditation This is regarded as Yoga. This is regarded as the highest object of meditation. This is what one should constantly recite This is knowledge. This is the highest Mystery.

19. If one, even on the eve of death, recites it or hears it recited to him, he succeeds in attaining to the highest end This is holy. This is auspicious, this is fraught with every sort of benefit. This is the best of all things.

20 Brahman the Grandfather of all the universe, having in days of yore, composed it, gave to it the foremost place among all excellent hymns.

21. Since then, this hymn of the greatness and glory of the great Mahadeva, which is held in the highest reverence by all the gods, is known as the king of all hymns.

22. This king of all hymns was first taken from the region of Brahman to heaven, the region of the gods Tandi then got it from heaven. Hence it is known as the hymn composed by Tandi.

23 From heaven Tandi brought it down on Earth. It is the most sacred of all sacred things, and is capable of removing all sins however heinous.

24. O you of powerful arms, I shall recite to you that best of all hymns This hymn belongs to him who is the Veda of the Vedas, and the most ancient of all ancient objects.

25 To him who is the energy of all energies, and the penance of all penances, to him who is the most tranquil of all creatures gifted with tranquility, and who is the splendour of all splendours.

26 To him who is regarded as the most restrained of all creatures who are restrained, and him who is the intelligence of all creatures gifted with intelligence, to him who is regarded as the god of all gods, and the Rishi of all Rishis.

27. To him who is regarded as the sacrifice of all sacrifices and the most auspicious of all auspicious things, to him who is the Rudra of all the Rudras, and the effulgence of all effulgent things.

28 To him who is the Yogin of all Yogins, and the cause of all causes, to him from whom all the worlds come into being, and to whom all the worlds return when they cease to exist

29 To him who is the Soul of all creatures, and who is called Hara of great energy Hear me recite those thousand and eight names of the great Sharva.

30. Hearing those names, O foremost of all men, you will get the fruition of all your desires—Om! you are Immobile, you are Fixed, you are Powerful, you are Terrible, you are Foremost, you are Boon-giving, and you are Superior.

31 You are the Soul of all creatures, you are celebrated over all creatures, you are all things, you are the Creator of all, and you are Bhava. You carry matted locks on your head You put on animal skins for your dress You have a crest of matted hair on your head like the peacock. You are he who has the whole universe for your limbs You are the Creator of all things You are Hara because you destroy all things.

32. You are he who has eyes of the gazelle. You are the destroyer of all creatures You are the supreme enjoyer of all things.

33 You are that Pravriti whence all actions originate You are that Nivritti or abstention from acts, you are observant of fasts and vows you are Eternal, you are Unchangeable You live in crematoria, you possess the six well-known lordly powers and the rest, you live the heart of every creature you enjoy all things with the senses, and you are the grinder of all sinful creatures.

34. You are he who is worthy of salutations of all, you are of great feats, you are he who has asceticism for his riches, you create all the elements at your will, you conceal your real nature by putting on the dress of a lunatic. You are the Lord of all the worlds and of all living creatures. You are of immeasurable form you are of huge body, you are of the form of Righteousness, you are of great fame, you are of great Soul, you are the Soul of all creatures, you have the universe for your form, you are of vast jaws.

36. You are the protector of all the worlds, you allow your Soul to disappear behind the darkness of Ignorance You are gladness You are he whose car is borne by mules You are he who protects individual soul from the thunder of re-birth. You are adorable You are obtained by purity and self-control and vows You are again the refuge of all kinds of vows and observances including purity and self-control.

37. You are the Divine Architect who is conversant with every art. You are self-create You are the beginning of all creatures and things. You are Hiranya-garbha, the Creator of all things. You are endless power and happiness You have a hundred eyes, you have expansive eyes. You are Soma. You are he who makes powerful all righteous creatures to assume glorious forms for shining in the sky.

38. You are the Moon, you are the Sun you are the planet Saturn, you are the descending node (of the Moon), you are the ascending node, you are Mangala (Mars), and you are Vrihaspati (Jupiter) and Shukra (Venus), you are Budha (Mercury), you are the worshipper of Atri's wife, you are he who shot his arrow at Sacrifice when Sacrifice fled from his anger in the form of a deer. You are sinless

39 You possess penances by which you can create the universe. You possess penances by which you can destroy the universe. You are high-minded You satisfy the wishes of all who dedicate themselves to you. You are the maker of the year. You are Mantra. You are the authority for all acts. You are the highest Penance.

40. You are given to Yoga. You are he who merges himself in Brahman You are the great seed. You display what is unmanifest as this manifest form in which the universe exists. You have infinite might You are he whose seed is gold You are omniscient You are the cause of all things. You are he who has the seed of action for the means of going from this world to the other and the other to this.

41. You have ten arms. You have wrinkless eyes You have a blue throat. You are the husband of Uma. You are the origin of all the infinite forms that are in the universe. You are he whose superiority is due to yourself. You are a hero in power You are inert matter. You are all the topics of enquiry.

42 You are the ordainer and governor of the topics. You are the chief of those beings who serve you and are called Ganas. You cover infinite space. You are Kama the god of love. You are conversant with Mantras You are the highest Mantra You are the cause of the universe. You are the universal destroyer.

43 You carry in one of your hands the calabash. In another you hold the bow. In another you have arrows In another you carry a skull You carry the thunderbolt You are armed with the Shataghni You are armed with the sword. You hold the battle-axe. You are armed with the Shula (trident). You are worshipful.

44. You have the sacrificial ladle in one of your hands. You have beautiful form. You are gifted with abundant energy. You give most lavishly all that tends to adorn those who are devoted to you You put on a turban on your head. You have a beautiful face. You are he who is full of splendour and power. You are he who is humble and modest.

45. You are exceedingly tall. You are he who has the senses for your rays. You are the greatest of preceptors. You are Supreme Brahma. You are he who took the shape of a jackal (for consoling a Brahmana who, insulted by a rich Vaishya, had determined to commit suicide. You are he whose objects all become fruitful of themselves You are one who has a bald head. You are one who does good to all.

46. You are unborn. You have numberless forms. You have all sorts of fragrance on your body. The matted locks on your head had sucked up the River Ganga when it first dropped from heaven. You are the giver of sovereignty. You are a Brahmacharin without having ever neglected the rigid vow of celibacy. You are famous for you sexual continence You always lie on your back. You live in power.

47. You have three matted locks on your head You are he who is clad in rags. You are Rudra. You are the celestial commander in chief, and you are all-pervading. You are he who moves about during the day. You are he who moves about in the night You are of dreadful anger. You are endued with effulgence.

48. You are the destroyer of the powerful Asura who had come in the form of an infuriate elephant for destroying the sacred city of Varanasi You are the destroyer of Daityas oppressing the universe. You are Kala or Time which is the universal destroyer. You are the supreme ordainer of the universe. You are a mine of qualifications. You are of the form of the lion and the tiger. You are he who is clad in an elephant skin.

49 You are the Yogin who deceives Time by getting over its irresistible influence You are the original sound. You are the fruition of all desires. You are he who is worshipped in four ways You are a night ranger. You are he who walks in the company of spirits. You are he who walks in the company of ghastly beings. You are the Supreme Lord of even Indra and the other deities.

50 You are he who has multiplied himself infinitely in the form of all existent and non existent things You are the upholder of Mahat and all other compounds of the five primal elements You are the primeval Ignorance or that is known by the name of Rahu You are infinite You are the supreme End of the liberated You are fond of dancing You are he who makes others dance. You are the friend of the universe.

51 You are he whose aspect is calm and mild You are endued with penances which can create and destroy the universe You are he who fetters all creatures with your illusion. You are he who is above destruction You are he who lived on a mountain You are above all bonds and are unattached to all things, like Space You have a thousand arms You are victory You are that perseverance which brings on success or victory You are without idleness or procrastination which interferes with persevering activity.

52 You are brave You are fear. You are he who put a stop to Vali's sacrifice You gratify the desires of all your devotees You are the destroyer of Daksha's sacrifice You are amiable. You are slightly amiable.

53 You are exceedingly fierce and rob all creatures of their energy. You are the destroyer of the Asura Vala You are always cheerful You are of the form of riches which is coveted by all You have never been defeated There is none more worshipful than you You are he who emits deep roars You are that which is so deep that no one can measure it. You are he whose power and the might of whose companions and bull have never been gauged by anybody.

54 You are the tree of the world. You are the banian You are he who sleeps on a banian leaf when the universe, after dissolution becomes one infinite sheet of water. You are he who shows mercy to all worshippers assuming as you like, the form of Hari or Hara or Ganesha or Arka or Agni or Wind etc. You have exceedingly sharp teeth. You are of huge proportions You have a mouth vast enough to swallow the universe at once.

55 You are he whose followers are worshipped everywhere. You are he who removed all the fears of the gods when the prince of elephants had to be captured. You are the seed of the universe. You are he who has the same bull for your carriers that forms again the emblem on his banner in battle You have Agni for your soul. You are the Sun who has green horses yoked to his car. You are the friend of the individual soul You are he who is conversant with the proper time for the performance of all religious rites

56 You are he to whom Vishnu had paid his adorations You are Vishnu. You are the ocean You are the Mare's head that ranges within the ocean, ceaselessly emitting fire and drinking the saline waters as if they were sacrificial butter. You are Wind, the friend of Agni. You are of tranquil soul like the ocean which remains at rest and unmoved by the mildest air You are Agni that drinks the libations of clarified butter poured in sacrifices with the help of Mantras.

57 You are he whom it is difficult to approach. You are he whose effulgence spreads over the infinite universe You are expert in battle. You are well conversant with the time when one should engage in battle so that victory may be won. You are that science which deals with the motions of heavenly bodies You are of the form of success or victory. You have a body for all time.

58 You are a house holder for you have a tuft of hair on your head, you are a Sannyasin for your head is bald, you have matted locks on your head, you are known for your fiery rays, you are he who appears in the sky of the heart encased in the body of every creature; you are he who enters into the brain of every creature, you bear the wrinkles of age, you carry the bamboo flute; you have also the tabour, you possess the musical instrument called Vali, you have the wooden mortar used for husking grain, you are he who covers that illusion which covers Yama.

59 You are an astrologer because your understanding is always directed towards the motion of the wheel of Time which is made up of the luminaries in the sky; you are the individual soul whose understanding is directed to things that are the outcome of the qualities of Sattwa Rajas, and Tamas, you are that in which all things merge when dissolutions sets in; you are stable and fixed, there being nothing in you which is subject to change or mutation of any sort, you are the Lord of all creatures, your arms extend all over the great universe, you appear in numberless forms which are but portions of yourself, you pervade all things, you have no mouth.

60 You are he who frees creatures from the fetters of the world, you are easily attainable; you are he who appeared with a golden mail, you are he who appears in the phallic emblem; you are he who roams in the forests in search of fowls and

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animals; you are he who roams over the entire Earth, you are omnipresent.

61. You are the blare of all the trumpets blown in the three worlds, you have all creatures for your relatives; you are of the form of a snake; you live in mountain caves, you are at one with the commander-in-chief of the celestials, you wear garlands of flowers, you are he who enjoys the happiness which originates from the possession of earthly objects.

61. You are he from whom all creatures have got their three states of birth, existence and destruction, you uphold all things which exist or occur in the three stages of Time, viz, the Past, the Present, and the Future, you yourself free creatures from the effects of all pristine deeds as well as the present ones and from all the bonds of Ignorance and Desire, you are the binder of Asura chiefs, you are the slayer of foes in battle.

63. You are attainable by knowledge alone, you are Durvasas, you are he who is served and worshipped by all the righteous, you are he who brings about the fall of even Brahman and the others, you are he who gives to all creatures the one share of joy and sorrow that each deserves according to his own deeds, you are peerless, you are well conversant with the shares which are given and appropriated in sacrifices.

64 You live everywhere, you wander everywhere, you have wretched clothes, you are Vasava, you are immortal, you are at one with the Himavat mountains, you are the maker of pure gold, you are without acts, you uphold in yourself the fruits of all acts, you are the foremost of all upholder.

65 You have bloody eyes, you have eyes whose vision extends over the infinite universe, you have a car whose wheels are ever victorious, you are greatly learned, you are he who accepts your devotees for your servants, you are he who restrains and subjugates your senses, you are he who acts, you put on clothes whose warp and woof are made of snakes.

66 You are Supreme, you are he who is the lowest of the celestials, you are he who is well-grown, you have the musical instrument called Kahala, you are the giver of every wish, you are the grace personified in all the three stages of Time, viz, the Past, the Present, and the Future, you are endued with power which is always well spent; you are he who had assumed the form of Valarama.

67. You are the foremost of all coveted things, being Liberation or the highest of all ends of creatures, you are the giver of all things, your face is turned towards all directions, you are he from whom various creatures have originated even as all forms have originated from space or are modifications of that primal element, you are he who falls into the pit called body, you are he who is helpless, you live in the sky of the heart.

68 You are of terrific form, you are the Deity called Aushu, you are the companion of Aushu and are called Aditya, you are endued with innumerable rays, you are possessed of dazzling effulgence, you are fleet like the Wind, you have speed greater than that of the Wind, you are fleet like the mind, you enjoy all things, being invested with Ignorance.

69 You live in every body, you live with Prosperity as your companion, you are he who imparts knowledge and instruction, you are he who delivers instruction silently, you are he who observes the vow of silence, you are he who passes out of the body for looking at the soul, you are he that is well worshipped, you are the giver of thousands

70 You are the king of birds, you are the friend who gives aid, you are possessed of great effulgence, you are the Lord of all created beings, you are he who excites the appetities, you are the god of love, you are of the form of lovely women who are coveted by all, you are the tree of the world, you are the king of riches, you are the giver of fame.

71. You are god who distributes to all creatures the fruits of their deeds, you are yourself those fruits which you distribute, you are the most ancient, you are competent to cover with a single footstep of yours all the three worlds, you are the dwarf who deceived the Asura king Vali, you are the Yogin crowned with success, you are a great Rishi, you are one whose objects become always successful; you are a Sannyasin

72 You are he who is adorned with the marks of the mendicant order, you are he who is without such marks, you are he who is above the usages of the mendicant order, you are he who assures all creatures from every sort of fear, you are without any passions, you are the commander-in-chief of the celestial army, you are that Vishakha who sprang from the person of the celestial commander-in-chief when Indra hurled his thunder bolt at him, you are he who enjoys the sixty subjects or heads of objects in the universe, you are the Master of the senses.

73 You are he who is armed with the thunder-bolt, you are infinite, you are the stupefier of Daitya armies on the battle field; you are he who moves his car in circles among his own soldiers and who makes similar circles among the foes and devastating them returns safe and sound, you are he who knows the lowest depth of the world's ocean, you are Madhu, you have eyes whose color resembles that of honey.

74 You are he who has taken birth after Vrihaspati, you are he who does the acts which priests have to do in sacrifices, you are he who is always worshipped by persons of various modes of life, you are devoted to Brahma; you roam in the habitations of men in the world, you pervade all beings, you are he who knows truth.

75. You know and guide every heart; you are he who overspreads the entire universe; you are he who collects or stores the good and bad deeds of all creatures in order to distribute the fruits thereof; you are he who lives during even the night that follows the universal dissolution, you are the holder of the bow called Pinaka, you live in even the Daityas whence are the marks of your arrows; you are the author of prosperity, you are the powerful monkey who helped Vishnu in the incarnation of Rama in his expedition against Ravana.

76. You are the master of those Ganas who are your associates, you are each member of those various Ganas, you are he who gladdens all creatures; you are the enhancer of the joys of all, you take away the sovereignty and prosperity of even such high beings as Indra and others, you are the universal destroyer in the form of Death, you are he who lives in the sixty-four *Kalas*; you are very great; you are the grandfather.

77. You are the supreme phallic emblem which is worshipped by both gods and Asuras, you are of agreeable and beautiful features, you are he who makes all beings comprehend the various sorts of proofs which exist as evidence of all ideas and notions, you are the Lord of vision and the other proofs of all ideas derived from the senses, you are the Lord of Yoga.

78 You are the Lord of seeds, you are the original cause of such seeds, you act in the ways that have been pointed out in the scriptures beginning with those which deal with the Soul, you are he in whom live power and the other qualities, you are the Mahabharata and other historical works; you are the treatises called Mimansa, you are Gautama, you are the author of the great work on Grammar named after the Moon.

79 You are he who punishes his enemies; you are he whom none can punish; you are he who is sincere in all his religious acts and observances; you are he who becomes obedient to those who are devoted to you, you are he who can subdue others; you are he who foments quarrels among the gods and the Asuras, you are he who has created the fourteen worlds; you are the protector and cherisher of all Beings begining from Brahman and ending with the lowest forms of vegetable life, you are the Creator of even the five principal elements; you are he who never enjys anything.

80 You are free from decay; you are the highest form of happiness; you are a deity proud of his power, you are Shakra; you are the punishment described in treatises on Politics and inflicted on offenders, you are the tyranny which prevails over the world, you are of pure Soul, you are stainless, you a e worthy of adoration, you are the world that appears and disappear ceaselessly.

81. You are he whose favour is of the largest measure; you are he who has good dreams, you are a mirror in which the universe is reflected, you are he who has subjugated of all internal and external enemy, you are the maker of the Veda, you are the maker of the sayings contained in the Tantras and the Puranas and which are embodied in human language, you are highly learned, you are the grinder of enemies in battle.

82 You are he who lives in the dreadful clouds that appear at the time of the universal dissolution, you are most terrible, you are he who succeeds in subjugating all persons and all things, you are the great Destroyer, you are he who has fire for his energy, you are he whose energy is more powerful than fire, you are the Yuga fire that consumes all things; you are he who is capable of being pleased by means of sacrificial libations, you are water and other liquids that are poured in sacrifices with the help of Mantras.

83 You are in the form of the god of Righteousness, the scatterer of the fruits of acts good and bad, you are the giver of happiness, you are always gifted with effulgence, you are of the form of fire, you are emerald hued, you are always present in the phallic emblem, you are the source of blessedness, you can

never be defeated in the pursuit of your objects

84 You are the giver of blessings, you are of the form of blessedness, you are he to whom is given a share of sacrificial offerings, you are the distributer of sacrificial offerings, you are gifted with great speed, you are he who is dissociated from all things, you are he who is possessed of the most powerful limb; you are he who is employed in the act of generation.

85 You are of a dark hue, you are of a white complexion, you are the senses of all embodied creatures, you have huge feet, you have huge hands, you are of huge body, you have wide extending fame.

86 You have a huge head, you are of huge proportion, you are of vast vision, you are the home of the darkness of ignorance, you are the Destroyer, you are possessed of huge ears, you have huge lips, you are he who has vast cheeks.

87. You have a huge nose; you are of a vast throat, you have a vast neck, you are he who tears the bond of society, you have a vast chest, you have a vast bosom, you are the inner soul which lives in all creatures, you have a deer on your lap

88 You are he from whom numberless worlds hang down like fruits hanging down from a tree, you are he who stretches his lips at the time of the universal dissolution for devouring the universe, you are the ocean of milk, you have huge teeth, you have huge jaws, you have a huge tongue, you have a huge mouth

89 You have big nails, you have large hairs, you have very long hairs, you have a big stomach, you have matted locks of great length, you are ever cheerful, you are of the form of grace, you *are of the form of belief*, you are he who *has mountains for his bow.*

91 You are he who is full of affection to all creatures like a parent towards his children, you are he who has no affection, you are unvanquished, you are highly devoted to (Yoga) meditation, you are of *the form of the tree of the world*, you *are* he who is marked out by *the tree of* the world, you are never satiated with eating, you are he who has the Wind for your vehicle for going from place to place.

91 *You are he who ranges over hills* and hillocks, you are he who lives on the mountains of Meru, you are the king of the celestials, you have the All-nivans for your head, you have the Samans for your mouth, you have the thousand Richs for your immeasurable eyes

92 You have the Vajushes for your feet and hands, you are the Upanishats, you are the rituals, you are the vedi, you are he whose sol[illegible] are never unfulfilled, you are he who is always bent on favouring, you are he who is of beautiful form.

93 *You are of the form of the good that one does to another*, you are that which is dear, you are he who always advances towards your devotees, you are gold and other precious metals held dear by all, your effulgence is like that of burnished gold, you are the navel, you are he who makes the fruits of sacrifices grow, you are of the form of that faith and devotion which the pious have for sacrifices, you are the maker the universe, you are the immobile.

94 You are the twelve states through which a person passes, you are he who causes fear; you are the beginning of all things, you are he who unites Individual Soul with Supreme Brahma through Yoga, you are at one with that Yoga which brings about such a union between the Individual Soul and Supreme Brahma, you are manifest, you are the presiding god of the fourth age

95 You are eternal Time, you are of the form of the Tortoise, you are adored by the Destroyer himself.

96 You live in the midst company; you admit your devotees as members of your Gana, you have Brahman himself for the driver of your car, you sleep on ashes, you protect the universe with ashes, you are he whose body is made of ashes, you are the tree that grants the fruition of all wishes, *you are of the form of those who make up your Gana.*

97. You are the protector of the fourteen regions, you are above all the regions, you are full, you are worshipped by all creatures, you are white, you are he who has perfectly pure body, speech and mind, *you are he who has attained to that purity of existence which is called Liberation, you are he who is incapable* of being sullied by impurity of any sort; you are he who has been attained to by the great preceptors of old.

98 You live in the *form of Righteousness or duty in the four modes of life*, you *are that Righteousness which is* of the form of rites and sacrifices, you are of the form of that skill which the Divine Architect possesses, you are he who is worshipped as the primeval form of the universe;

you have huge arms, your lips are of a coppery color, you are of the form of the vast waters that are contained in the Ocean, you are highly stable and fixed

99 You are Kapila; you are brown, you are all the hues whose mixture produces white, you are the period of life, you are ancient, you are recent, you are a Gandharva, you are the mother of the celestials in the form of Aditi, you are Garuda, the king of birds, born of Vinata by Kashyapa otherwise called Tarkshya, you are capable of being comprehended easily, you are of excellent and agreeable speech.

100 You are he who is armed with the battle axe, you are he that is desirous of victory, you are he who assists others in the accomplishment of their objects, you are an excellent friend, you are he who carries a lute made of two hollow gourds, you are of terrible anger, you have for your children beings higher than men and gods, you are of the form of that Vishnu who floats on the waters after the universal dissolution, you devour all things with great ferocity, you are he who procreates offspring, you are family and race, continuing from generation to generation; you are the blare that a bamboo flute emits, you are faultless, you are he whose limbs are all very beautiful, you are full of illusion, you do good to others without expecting any return, you are Wind, you are Fire.

101. You are the fetters of the world which bind Individual Soul, you are the creator of those fetters, you are the tearer of such fetters, you are he who lives with even the Daityas, you live with those who are the enemies of all acts, you have huge teeth and powerful weapons

102 You are he who has been greatly censured, you are he who stupefied the Rishis living in the Daruka forest, you are he who did good to even your detractors, *viz*, those Rishis living in the Daruka forest, you are he who removes all fears and who removing all the fears of those Rishis gave them Liberation, you are he who has no wealth, you are the king of the celestials, you are the greatest of the gods, you are an object of adoration with even Vishnu, you are the destroyer of those who are the enemies of the gods.

103 You are he who lives in the nethermost region, you are invisible but can be comprehended, even as the wind which though invisible is perceived by every body; you are he whose knowledge extends to the bottom of everything and who know the inner nature of all things; you are the object which is enjoyed by him who enjoys it; you are the Ajaikapat among the eleven Rudras; you are the king of the entire universe, you are of the form of all souls in the universe, you are he who is not subject to those three qualities, you are he who is above all attributes and is a state of pure existence which is incapable of being described with the help of any adjective of a language.

104 You are the king of physicians called Dhanwantari, you are a commet, you are the celestial commander in chief called Skanda, you are the king of the Yakshas, called Kuvera, who is your inseparable companion and who is the king of all riches in the world, you are Dhatri, you are Shakra, you are Vishnu, you are Mitra, you are Tashtri, you are the Pole Star, you are the upholder all things. You are the Prabhava amongst the Vasus.

105 You are the wind which can go everywhere, you are Aryyaman, you are Savitri; you are Ravi, you are that ancient king of great celebrity known by the name of Ushangu, you are he who protects all creatures in various ways, you are Mandhatri, you are he from whom all creatures originate

106. You are he who exists in various forms, you are he who makes the various colours exist in the universe, you are he who upholds all desires and all attributes, you are he who has the lotus on your navel, you are he within whose womb are numberless mighty creatures, you have a face beautiful as the moon, you are wind, you are fire.

107. You are possessed of great power, you are gifted with tranquility of soul, you are old, you are he who is known with the help of Righteousness; you are Lakshmi, you are the maker of the field of action, you are he who resides in the field of action, you are the soul of the field of action, you are the medicine of the attributes of sovereignty and the others.

108 All things lie in you, you are the master of all creatures having life breaths, you are the god of the gods, you are he who is attached to happiness, you are existent, you are non existent, you are he who possesses the best of all things.

109 You are he who lives on the summit of Kailasa, you are he who goes to the mountains of Himavat, you carry away all things by you like a powerful current washing away trees and other objects standing on its banks, you are the maker of Pushkara and other large lakes and receptacles of natural water;

you are possessed of infinite knowledge; you are the giver of infinite blessings.

110 You are a merchant; you are a carpenter; you are the tree; you are the tree called Vakula (*Mimusops Elengi, Linn*); you are the sandal-wood tree (*Santalum album, Linn*); you are the tree called Chechada (*Alstonia Scholaris*, syn. *Echitis Scholaris, Roxb*); you are he whose neck is very strong; you are he whose shoulder-joint is huge; you are not restless; you are the principal herbs and plants with their produce.

111. You are he who grants success upon others regarding the objects upon which they bestow their heart, you are the correct conclusions of both the Vedas and Grammar; you are he who sends out leonine roars; you are endued with leonine fangs; you ride on the back of a lion for performing your journeys; you have a car drawn by a lion.

112 You are the truth of truth; you are he whose dish or plate is formed by the Destroyer of the universe; you are always engaged in seeking the well-being of the worlds; you are he who saves all creatures from distress, you are the bird called Saranga; you are a new swan; you are he who is shown in beauty on account of the crest on your head, you are he who protects the place where assemblies of the wise sit for dispensing justice.

113. You are the abode of all creatures; you are the cherisher of all creatures; you are Day and Night; you are he who is without fault and, therefore, never censured, you are the upholder of all creatures; you are the refuge of all creatures; you are without birth, you are existent.

114 You are ever fruitful; you are endued with concentration and meditation, you are the horse Uchchaishravas; you are the giver of food; you are he who upholds the vital airs of living creatures; you are gifted with patience; you are possessed of intelligence; you are endued with exertion and cleverness; you are respected by all, you are the giver of the fruits of virtue and sin, you are the cherisher of the senses; you are the lord of all the luminaries; you are all collections of objects, you are he whose dresses are made of cow-hides, you are he who removes the sorrow of his devotees.

115. You have a golden arm, you are he who protects the bodies of Yogins who seek to enter their own selves; you are he who has reduced all his foes to nothingness, you are he the measure of whose gladness is very great; you are he who won victory over the god of love who is irresistible; you are he who has controlled his senses.

116. You are the note called Gandhara in the musical octave; you are he who has an excellent and beautiful home; you are he who is ever given to penances, you are of the form of cheerfulness and contentment; you are he called vast or infinite; you are he in whose honor the foremost of hymns has been composed; you are he whose dancing is characterised by big strides and large leaps; you are he who is worshipped reverentially by the various clans of Apsaras.

117. You are he who owns a vast standard; you are the mountain of Meru, you are he who roves among all the summits of that great mountain, you are so mobile that it is very difficult to catch you; you are capable of being explained by preceptors to disciples although you are incapable of being described in words; you are of the form of that instruction which preceptors give to disciples; you are he who can perceive all agreeable scents simultaneously.

118 You are of the form of the porched gates of cities and palaces, you are of the form of the moats and ditches that surround fortified towns and give the victory to the besieged garrison; you are the Wind; you are of the form of fortified cities and towns begirt by walls and moats; you are the prince of all winged creatures; you are of the form of Garuda; you are he who causes the creation by union of the opposite sexes; you are the foremost of all in virtues and knowledge; you are superior to even him who is the foremost of all in virtues and knowledge; you are above all the virtues and knowledge.

119 You are eternal and immutable as also dependent on yourself; you are the lord and protector of the gods and Asuras; you are the master and protector of all creatures, you are he who puts on a coat of mail, you are he whose arms are competent to grind all enemies; you are an object of worship with even him who is called Suparvan in heaven.

120. You are he who gives the power of bearing or upholding all things; you are yourself competent to bear all things; you are fixed and steady; you are white or pure, you carry the trident that can destroy (all things), you give bodies to those that constantly revolve in the universe of birth and death, you are more valuable than riches; you are the conduct of the righteous.

121. You are he who had torn the head of Brahman after due thought; you are

he who is endued with all those auspicious marks which are described in the sciences of palmistry, pad dogy, phrenology and other Branches of knowledge treating of physiognomy, etc, as the indicator of the mental tendency; you are that wooden bar which is called the axle of a car and, therefore, you are he who is attached to the car represented by the body; you are attached to all things, you are gifted with very great power, being as you are a hero of heroes.

122. You are the Veda; you are the Smritis, the Itihasas, the Puranas, and other scriptures; you are the illustrious god of every sacred shrine; your are he who has the Earth for his car, you are the inert elements that form every creature; you are he who gives life into every combination of those inert elements; you are the Pranava and other sacred Mantras that put life into dead matter, you are he who casts peaceful looks, you are severely harsh.

123. You are he in whom exist numberless precious attributes and possessions, you have a body that is red, you are he who has all the vast oceans for so many ponds filled for your drinking; you are the root of the tree of the world; you are exquisitely beautiful and shines with superior grandeur; you are of the form of ambrosia or nectar, you are both cause and effect; you are an ocean of penances

124. You are he who is desirous of getting to the highest state of existence, you are he who has already acquired that state, you are he who is known for the purity of his conduct and acts and observances, you are he who is possessed of great fame, you are the ornament of armies, you are he who is bedecked with celestial ornaments, you are Yoga, you are he from whom originates eternal time measured by Yugas and Kalpas, you are he who conveys all creatures from place to place.

125. You are of the form of Righteousness and sin and their compounds, you are great and without form, you are he who killed the powerful Asura that had approached against the sacred city of Varanasi in the form of an infuriate elephant of huge proportions, you are of the form of death, you grant all creatures fruition of their wishes proportionate to their merits, you are approachable, you know all things beyond the ken of the senses, you know the essences

126 You are he who continually shines in beauty, you put on garlands from neck to the feet, you are Hara having the Moon for his beautiful eye, you are the salt ocean of unmeasurable extent; you are the first three Yugas; you are he whose appearance is always full of advantage to others.

127 You are he who has three eyes; you are he whose forms are greatly subtile; you are he whose ears are bored for putting on jewelled ear-rings; you are the bearer of matted locks; you are the point which indicates the nasal sound; you are the two dots (in the alphabet) which indicate the sound of the aspirated *H*; you have an excellent face; you are the arrow that is shot by the warrior for bringing about the destruction of his enemy, you are all the weapons that are used by warriors, you are gifted with patience capable of bearing all things.

128. You are he whose knowledge has originated from the stoppage of all physical and mental functions; you are he who appears as Truth on account of the cessation of all other faculties; you are that note which, originating from the region called Gandhara, is greatly sweet to the ear; you are he who is armed with the powerful bow (called Pinaka); you are he who is the understanding and the desires which exist in all creatures, besides being the supreme upholder of all beings; you are he from whom all acts originate

129 You are that wind which originates at the time of the universal dissolution and which is capable of churning the entire universe as the staff in the hands of the dairy-maid churns the milk in the milk pot; you are he who is full, you are he who sees all things, you are the sound which arises from slapping palm against palm, your palm serves as the dish or plate whence to take his food, you have an adamantine body, you are exceedingly great.

130. You are of the shape an umbrella; you are he who has an exellent umbrella; you are well known to be at one with all creatures, you are he who having put forth three feet covered all the universe with two and wanted space for the third; you have a bald head, you are he whose form is greatly ugly and dreadful, you are he who has undergone many modifications and become all things in the universe; you are he who has the well known badge of Renunciation viz, the staff, you are he who has a Kunda, you are he who is incapable of being attained to by means of acts.

131 You are he who is at one with the green eyed king of beasts, you are of the form of all the points of the compass, you are he who is armed with the thunder, you are he who has a hundred tongues, you are he who has a thousand feet and

housand heads, you are the lord and king of the celestials; you are he who is made up of all the gods, you are the great Lord or preceptor.

132 You are he who has a thousand arms, you are he who is competent to get the fruition of every wish, you are he whose protection is sought by every one; you are he who is the creator of all the worlds; you are he who is the great purifier of all from every sin, in the form of shrines and sacred waters, you are he who has three high Mantras, you are the youngest (son of Aditi and Kashyapa); you are both black and tawny.

133 You are the maker of the Brahmana's rod, you are armed with the Sataghni the noose, and the dart; you are he who was born within the primeval lotus, you are he who has a huge womb, you are he who has the Vedas in his womb, you are he who takes his rise from that infinite span of waters which appears after the dissolution of the universe.

134 You are he who has the effulgent rays; you are the creator of the Vedas; you are he who studies the Vedas; you are he who knows the meaning of the Vedas, you are devoted to Brahma; you are the refuge of all persons devoted to Brahma, you are of numberless form, you have innumerable bodies, you have irresistible prowess.

135 Your nature transcends the three universal tendencies (of Sattwa, Rajas and Tamas), you are the lord of all sentiencies you are fleet like the wind, you are fleet like the mind, you are always smeared with sandal paste, you are the end of the stock of the primeval lotus, you are he who brought the celestial cow Surabhi down from a superior station to an inferior one by imprecating a curse upon her, you are that Brahman who was unable to see your end.

136 You are adorned with a large garland of Karnikara flowers, you are adorned with a diadem of blue gems, you are the wielder of the bow called Pinaka, you are the master of the science of Brahma, you are he who has controlled his senses by the help of your knowledge of Brahma; you are he who bearest Ganga on your head, you are the husband of Uma the daughter of Himavat.

137 You are powerful; you are he who protects the universe by assuming various incarnations, you are worthy of adoration, you are that primeval Being with the equine head who recited the Vedas with a thundering voice, you are he whose favour is very great; you are the great subjugator, you are he who has killed all his enemies, you are both white and tawny.

138 You have a gold hued body, you are he who is of the form of pure joy, you are of a controlled soul, you are the basis of Ignorance which is called Pradhana and which, consisting of the three qualities of Sattwa, Rajas and Tamas is the cause whence the universe has originated, you are he whose faces are turned to every direction, you are he who has three eyes, you are he who is superior to all creatures.

139 You are the soul of all mobile and immobile beings; you are of the form of the subtile soul, you are the giver of immortality in the form of Liberation as the fruit of all acts of virtue achieved by creatures without the desire of fruits, you are the preceptor of even those who are the gods of the gods, you are Vasu the son of Aditi; you are he who has innumerable rays of light, who brings forth the universe, and who is of the form of that Soma which is drunk in sacrifices.

140 You are Vyasa, the author of the Puranas and other sacred histories, you are the creations of Vyasa's brain both abridged and unabridged, you are the sum-total of sentiencies, you are the Season, you are the Year, you are the Month, you are the Fortnight, you are those sacred Days that end or conclude these periods.

141 You are the Kalas, you are the Kashthas, you are the Lavas, you are the Matras, you are the Muhurta and Aha and Kshapa, you are the Kshanas, you are the soil upon which the tree of the universe stands, you are the seed of all creatures, you are the principle of greatness, you are the sprout of sentiency.

142 You are existent, you are non-existent, you are Manifest, you are Unmanifest, you are the Father, you are the Mother; you are the Grandfather, you are the door of Heaven, you are the door of the generation of all creatures, you are the door of Liberation, you are those acts of virtue which lead to the felicity of Heaven.

143 You are extinction, you are the gladdener, you are the region of Truth, you are superior to even that region of Truth which is attainable by the pious, you are he who is the creator of both the gods and the Asuras, you are the refuge of both the gods and the Asuras.

144. You are the preceptor of both the gods and the Asuras, you are ever victorious, you are ever worshipped by the gods and the Asuras, you guide the deities and the Asuras even as the Mahamatra guides the elephant, you are the refuge of all the gods and the Asuras,

145 You are the king of both the deities and the Asuras, you are the leader in battle of both the gods and the Asuras, you are he who transcends the senses and shines by himself, you are of the form of the celestial Rishis, you grant boons to the deities and the Asuras.

146 You are he who rules the hearts of the gods and the Asuras, you are he into whom the universe enters, you are the refuge of even him who is the ruler of the hearts of both the gods and the Asuras, you are he whose body is made up of all the gods, you are he who has no Being superior to you of whom to think, you are he who is the inner soul of the gods; you are he who has originated from his own self.

147. You are of the form of immobile things, you are he who covers the three worlds with three steps of his, you are possessed of great learning you are stainless, you are he who is freed from the quality of Rajas, you are above destruction, you are he in whose honor hymns should be sung, you are the lord of the irresistible elephant of Time, you are of the form of that lord of Tigers who is adored in the country of the Kalingas, you are he who is called the lion among the gods, you are he who is the foremost of men.

148 You are profoundly wise, you are he who first takes a share of the offerings in sacrifices, you are imperceptible, you are the collection of all the celestials, you are he in whom penances prevail, you are always in excellent Yoga, you are auspicious, you are armed with the thunderbolt, you are the source whence the weapons called maces have taken their origin You are he whom your devotees acquire in various ways.

149 You are Guha (the celestial commander-in chief); you are the supreme limit of happiness, you are at one with your creation, you are he who rescues your creatures from death, you are the purifier of all including Brahma himself, you are of the form of bulls and other horned animals; you are he who is fond of mountain summits, you are the planet Saturn, you are Kuvera the king of the Yakshas, you are consummate faultlessness.

150. You are he who gives gladness; you are all the celestials in a body, you are the cessation of all things; you are all the duties that belong to all the modes of life, you are he who has an eye on his forehead, you are he who sports with the universe as his marble ball; you are of the form of deer; you are gifted with the energy that is of the form of knowledge and penance

151. You are the master of all immobile things, you are he who has restrained his senses by various regulations and vows, you are he whose objects have all been fulfilled you are at one with Liberation, you are different from him whom we adore, you have truth for your penances, you are of a pure heart.

152 You are he who lords over over all vows and fasts, you are the highest, you are Brahma, you are the highest refuge of your devotees; you are above all fetters, you are freed from the corporeal body, you are endued with every kind of prosperity, you multiply the prosperity of your devotees, you are what is continually undergoing changes

153 I have thus O Krishna, sung the praises of the illustrious god by reciting his names in the order of their importance. Who is there who can sing the praises of the lord of the universe, that great Lord of all who is worthy of our adorations, worship, and reverence, whom the very gods headed by Brahman are unable to praise and whom the Rishis also fail to sing.

154 Helped, however, by my devotion to him and having received his permission, I have lauded that Lord of sacrifices, that Deity of supreme power, that foremost of all creatures gifted with intelligence

155 By praising with these names which increase one's auspiciousness the great lord of blessedness a worshipper of devoted soul and pure heart gains his own self

156 These names form a hymn which supplies the best means of attaining to Brahma With the help of this hymn one is sure to acquire Liberation The Rishis and the gods all praise the highest deity by uttering this hymn

157 Hymned by persons of controlled soul, Mahadeva becomes pleased with those who sing his praises thus The illustrious god is always full of mercy towards his devotees Gifted with omnipotence, he it is who gives Liberation to those who adore him

158 Those foremost of men who are endued with faith and devotion, hear and

recite for others and utter with respect the praises of that highest and eternal Lord, *viz*, *Ishana, in all their successive lives and* worship him in thought, word, and deed, and worshipping him thus at *all times, viz*, when they are lying or seated or walking or awake or opening the eyelids or shutting them and thinking of him again and again, become objects of respect with all their *fellow men and derive great pleasure and* exceeding joy.

162. When a creature becomes purged of all his sins in course of millions of births in various orders of Being, it is then that *devotion originates in his heart for* Mahadeva.

163 It is by good luck only that undivided devotion to Bhava who is the original cause (of the universe) fully originates in *the heart of one who is conversant with* every mode of adoring that great Deity.

164 Such stainless and pure devotion to Rudra, which has singleness of purpose and which is simply irresistible in its course, is seldom to be found among even the gods, but never among men

165 It is through the favour of Rudra that such devotion originates in *the hearts* of human beings On account of such devotion, men identifying themselves wholly with Mahadeva, succeeds in acquiring the highest success

166 The illustrious Deity, who is always bent upon showing favour to them who seek him with humility rescues them *from the* world who throw themselves whole mindedly upon him.

167 Save the great god who frees creatures from re-birth all other gods continually *nullify the Penances of men, for men* have no other source of power that it is as great as these.

168 It was thus that Tandi of tranquil soul, resembling Indra himself in glory, lauded the *illustrious Master of all existent* and non-existent things, that great Deity *clad in animal skins*

169. This hymn was borne by Brahmana himself Indeed, Brahman had sung it before Shankara. You are a Brahmana. You will, therefore, comprehend it well.

170 This is cleansing, and washes away all sins This confers Yoga, Liberation, heaven and contentment.

171. He who recites this hymn with rapt devotion to Shankara, succeeds in acquiring that high end which is theirs who are devoted to the doctrines of the Sankhya philosophy.

172 That worshipper who recites this hymn daily for one year with singleness of devotion succeeds in acquiring the end that he desires.

173 This hymn is a great mystery. It formerly lived in the breast of Brahman the Creator. Brahman gave it to Shakra. *Shakra gave it to Death.*

174 Death gave it to the Rudras. From the Rudras Tandi got it. Indeed, Tandi got it in the region of Brahman as the reward of his austere penances.

175. Tandi communicated it to Shukra *and Shukra of Bhrigu's race communicated* it to Gautama Gautama, again, O descendant of Madhu, communicated it to Vaivaswata-Manu.

176 Manu communicated it to the *highly intelligent Narayana, numbere* among the Sadhyas and held highly dear by him The illustrious Narayana, numbered among the Sadhyas and endued with undecaying glory, communicated it to Yama

177. Vaivaswat-Yama communicated it to Nachiketa. Nachiketa, O you of Vrishni's race, communicated it to Markandeya.

178 *From Markandeya, O Janarddana* I got it as the reward of my vows and fasts. To you O slayer of enemies, I communicate that hymn unheard by others.

178 This hymn leads to heaven. It removes disease and bestows long life. This is worthy of the highest praise, and is consistent with the Vedas.

Krishna said :—

179—So That person, O Partha, who recites this hymn with a pure heart observing the vow of celibacy, and with his senses under restraint, regularly for one whole year, succeeds in acquiring the fruits of a horse sacrifice Danavas and Yakshas and Rakshasas and Pishachas and Yatudhanas and Guhyakas and snakes can do no harm to him.

CHAPTER XVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Vaishampayana said :—

1. After Vasudeva had stopped, the great *Yogin viz*, *Krishna-Dwaipayana*, addressed Yudhishthira, saying,—O son,

recite this hymn consisting of the thousand and eight names of Mahadeva, and let Maheshwara be pleased with you.

2. Formerly, O son, I was engaged in the practice of penances on the breast of the mountains of Meru for getting a son. It is this very hymn that was recited by me.

3. As the reward of this, I acquired the fruition of all my wishes, O son of Pandu. You will also, by reciting this same hymn, get from Sharva the fruition of all your wishes.

4. After this, Kapila, the Rishi who preached the doctrines of Sankhya, and who is honoured by the gods themselves, said,—I adored Bhava with great devotion for many lives. The illustrious god at last became pleased with me and gave me knowledge which can help one in avoiding re-birth.

5—7 After this, the Rishi named Charushirsha, that dear friend of Shakra and known also as Alamvana's son and who is filled with mercy, said,—I in former days went to the mountains of Gokarna and sat myself to practise hard austerities for a hundred years. As the reward of those penances I got from Sharva, O son of king Pandu, a hundred sons, all of whom were born without the agency of woman, of well controlled soul, conversant with righteousness, gifted with great splendour, free from disease and sorrow, and endued with lives extending for a hundred thousand years.

8. Then the illustrious Valmiki addressing Yudhishthira, said —Once upon a time, in course of a disputation, certain ascetics who possessed the Homa-fire condemned me as one guilty of Brahmanicide

9 As soon as they had condemned me as such the sin of Brahmanicide O Bharata, possessed me I then, for purifying myself, sought the protection of the sinless Ishana who is irresistible in energy.

10 I became purged of all my sins That remover of all sorrows, *viz*, the destroyer of the triple city of the Asuras, said to me —You will acquire great fame in the world.

11. Then Jamadagni's son that foremost of all pious persons effulgent like the Sun in the midst of that assembly of Rishis said to the son of Kunti.

12 I was possessed by the sin, O eldest son of Pandu, of Brahmanicide for having killed my brothers who were all learned Brahmanas. Purifying myself, I sought the protection, O king, of Mahadeva.

13. I sang the praises of the great God by reciting his names. At this, Bhava became pleased with me, and gave me battle-axe and many other celestial weapons.

14. And he said to me,—you will be freed from sin and you will be invincible in battle. Death himself shall not succeed in overcoming you, for you, will be freed from disease.

15. Thus did the illustrious and crested god of auspicious form said this to me. Through the favour of that god of great intelligence I got all that He had said.

16. Then Vishwamitra said,—I was formerly a Kshatriya I paid my worship to Bhava with the desire of becoming a Brahmana. Through the favour of that great god I succeeded in getting the high status, that is so difficult to acquire, of a Brahmana.

17—18 Then addressing the royal son of Pandu, the Rishi Asita-Devala said,—Formerly O son of Kunti, through the curse of Shakra, all the merit of my pious deeds was destroyed. The power, Mahadeva kindly gave me back that merit together with great fame and a long life.

19 The illustrious Rishi Gritsamada, the dear friend of Shakra who resembled the celestial preceptor Vrihaspati himself, addressing Yudhishthira of Ajamidha's race said,—

20—21 The inconceivable Shakra had formerly celebrated a sacrifice extending for a thousand years While that sacrifice was going on, I was engaged by Shakra in reciting the Samans Varishtha, the son of that Manu who originated from the eyes of Brahman, came to that sacrifice and addressing me, said,—O foremost of twice-born ones, the Rathantara is not being recited properly by you.

22 O best of Brahmanas, cease to acquire demerit by reading so faultily, and with the help of your understanding do you read the Samans correctly O you of wicked understanding, why do you perpetrate such sin destructive of Sacrifice

23—24 Having said these words, the Rishi Varishtha, who was very wrathful, yielded to that passion and addressing me once more, said,—Be thou an animal shorn of intelligence, subject to grief, ever filled with fear, and an inhabitant of trackless forests destitute of both wind and water and abandoned by other animals. Do you thus pass ten thousand years with ten and eight hundred years in addition.

25. That forest in which you will have to pass this time will be shorn of all holy trees and will, besides, be the haunt of Ruru deer and lions Verily, you shall have to become a cruel deer plunged in excess of grief.

26—27. As soon as he had said these words, O son of Pritha, I immediately became changed into a deer. I then sought the protection of Maheshwara. The great god said to me,—You will be freed from disease of every sort, and besides immortality shall be yours. You will never suffer from grief Your friendship with Indra shall remain unchanged, and let the sacrifices of both Indra and yourself multiply.

28. The illustrious and puissant Mahadeva favors all creatures in this way He is always the great dispenser and ordainer of the happiness and sorrow of all living creatures.

29 That illustrious god is incapable of being comprehended in thought, word, or deed. O son, O you who are the best of warriors, there is none who is equal to me in learning

30. After this, Vasudeva, that foremost of all intelligent men, once more said,—Mahadeva of golden eyes was pleased by me with my penances.

31. Pleased with me, O Yudhishthira, the illustrious god said to me,—You will, O Krishna, through my favour, become dearer to all persons than riches which is coveted by all

32 You will be invincible in battle Your energy shall be equal to that of Rudra Mahadeva gave me thousands of other boons at that time.

33 In a former incarnation I worshipped Mahadeva on the Manimantha mountain for millions of years.

34 Pleased with me, the illustrious god said to me those words —Blessed be you, do you solicit boons you wish for.

35—36 Hearing him I said these words, —If the powerful Mahadeva has been pleased with me, then let devotion to him be unchanged, O Ishana! This is the boon that I solicit —The great God said me — Be it so'—and disappeared there and then.

Jaigishavya said :—

37 O Yudhishthira, formerly in the city of Varanasi, the powerful Mahadeva, finding me out, conferred upon me the eight attributes of sovereignty'

Garga said :—

38. O son of Pandu, pleased with me, on account of a mental sacrifice which I had performed, the great God bestowed upon me, on the banks of the sacred river Saraswati, that wonderful science, viz., the knowledge of Time, with its sixty-four branches

39 He also conferred upon me a thousand sons, all possessed of equal merit and fully conversant with the Vedas Through his favour their periods of life as also mine have become extended to ten millions of years.

Parashara said :—

41—42 Formerly I pleased Sarva, O king. I then cherished the desire of getting a son who would be endued with great ascetic merit, and superior energy, and addressed to high Yoga, that would acquire world-wide fame, arrange the Vedas and become the home of prosperity, that would be devoted to the Vedas and the Brahmanas, and be famous for mercy. Such a son was desired by me from Maheshwara.

42 Knowing that this was the wish of my heart, that foremost of gods said to me,—Through the fruition of that object of yours which you wish to get from me, you will have a son named Krishna.

43 In that creation which shall be known after the name of Savarni-Manu, that son of yours shall be reckoned among the seven Rishis He shall arrange the Vedas, and be the propagator of Kuru's race.

44 He shall, besides, be the author of the ancient histories and do behoof to the world Gifted with severe penances he shall, again, be the dear friend of Shakra

45 Freed from all sorts diseases, that son of yours, O Parashara, shall, besides be immortal'—Having said these words, the great god disappeared there and then. Such is the good, O Yudhishthira, that I have got from that indestructible and immutable God, gifted with the highest penances and supreme energy.

Mandavya said —

46—47 Formerly, suspected wrongly of theft, I was impaled I then worshipped the illustrious Mahadeva who said to me,—You shall soon be freed and live for millions of years The pangs due to imprisonment shall not be yours.

48—49 You will also be freed from all sorts of affliction and disease And since, O ascetic, this body of yours has originated from the fourth foot of Dharma, (viz., Truth), you will be peerless on Earth Do you make your life fruitful. You will,

without any obstruction be able to bathe in all the sacred waters of the Earth

50—51 And after the dissolution of your body, I shall O learned Brahmana, ordain that you will enjoy the pure felicity of heaven eternally Having said these words to me, the worshipful god having the bull for his carriage, *viz*, Maheshwara of peerless splendour and clad in animal skin, O king, disappeared there and then with all his companions.

Galava said:—

52—53 Formerly I studied from my preceptor Vishwamitra Getting his permission I started for home with the object of seeing my father My widowed mother stricken with sorrow and, weeping bitterly, said to me,—Alas your father will never see his son who, endued with Vedic knowledge, has been allowed by his preceptor to come home and who having all the graces of youth, is endued with self-control.

54—55 Hearing these words of my mother, I became stricken with despair about seeing again my father I then paid my adorations with a rapt soul to Maheshwara who, pleased with me, appeared before me and said —Your father your mother and yourself, O son, shall all be freed from death, Go quickly and enter your abode, you shall see your father there

56 Having got the permission of the illustrious god, I then went home, O Yudhishthira, and saw my father, O son, coming out after having finished his daily sacrifice

57. And he came out, having his hands a quantity of sacrificial fuel and Kusha grass ann some fallen fruits And he appeared to have already taken his daily food for he had washed himself properly

58 Throwing down those things from his hand my father, with eyes bathed in tears, raised me, for I had prostrated myself at his feet, and embracing me smelt my head, O son of Pandu and said —By good luck, O son, are you seen by me You have returned having acquired knowledge from your preceptor.

Vaishampayana said:—

59 Hearing these marvellous and most wonderful deeds of the great Mahadeva sung by the ascetics, the son of Pandu became amazed

60 Then Krishna that foremost of all intelligent persons, then spoke once more to Yudhishthira, that sea of virtue, like Vishnu speaking to Purulhuta.

Vasudeva said:—

61—62 Upamanyu, who appeared to shine like the Sun said to me —Those sinful men who are sullied with impious deeds, do not succeed in attaining to Ishana Having their nature sullied by the qualities of Darkness and Ignorance they can never approach the Supreme Deity It is only those twice-born persons who are of purified souls that succeed in attaining to the Supreme Deity.

63 Even if a person enjoys every pleasure and luxury, yet if he be devoted to the Supreme Deity he is considered equal to hermits of purified souls

64 If Rudra be pleased with a person he can confer upon him the dignity of either Brahma or of Keshava or of Shakra with all the gods under him, or the sovereignty of the three worlds

65 Those men O sire, who adore Bhava even mentally, succeed in freeing themselves from all sins and live in the celestial region with all the gods

66 A person who raises houses to their foundations and destroys tanks and lakes, indeed who lays waste the entire universe, does not become stained with sin if he adores and worships the illustrious three-eyed god

67 A person who is shorn of every auspicious mark and who is stained by every sin destroys all his sins by meditating upon Shiva

68 Even worms insects and birds, O Keshava, that devote themselves to Mahadeva, are enabled to move about fearlessly.

69 This is my belief that those men who devote themselves to Mahadeva become forsooth, freed from re birth

70 After this Krishna again addressed Yudhisthira the son of Dharma in the following words

Vishnu said —

71—78 The Sun the Moon, Wind Fire, Heaven Earth, the Vasus the Vishwedevas, Dhatri Aryyaman, Shukra, Vrihaspati the Rudras, the Saddhyas, Varuna, Gopa, Brahman, Shakra, Maruts, the Upanishats that teach a knowledge of Brahma, Truth the Vedas, the Sacrifices, Sacrificial Presents, Brahmanas reciting the Vedas, Soma, Sacrificer, the shares of the gods in sacrificial offerings, clarified butter poured in sacrifices, Raksha, Diksha, all kinds of restraints in the form of vows and fasts and rigid observances, Swaha, Vashat, the Brahmanas the celestial cow, the foremost acts of piety, the wheel of Time, Strength,

Fame, Self control, the Steadiness of all intelligent persons, all acts of goodness and otherwise, the seven Rishis, Understanding of the foremost order, all kinds of excellent touch, the success of all deeds, the various tribes of the celestials, those beings that drink heat, those that are drinkers of Soma, Likhas, Suyamas, Tushita, all creatures having Mantras for their bodies, Abhasuras, those beings that live upon scents only, those that live upon vision only, those that control their speech, those that restrain their minds the pure, they who are capable of assuming diverse forms through Yoga power, those celestials who live on touch, those celestials who live on vision and those who live upon the butter poured in sacrifices, those beings who can create by their will the objects they require they who are regarded as the foremost ones among the celestials, and all the other celestials, O Ajamida the Suparnas, the Gandharvas, the Pishachas, the Danavas the Yakshas, the Charanas, the snakes, all that is gross and all that is subtile, all that is soft and all that is not subtile, all sorrows and all joys, all sorrow that comes after joy and all joy that comes after sorrow, the Sankhya philosophy, Yoga, and that which is above all objects regarded as foremost and very superior,—all adorable things, all the celestials, and all the protectors of the universe who entering into the physical forces sustain and uphold this ancient creation of that illustrious Deity,—have originated from that Creator of all creatures.

79 All that I have mentioned is grosser than what the wise think of with the help of Penances Indeed, that subtile Brahma is the cause of life I bow respectfully to it. Let that immutable and indestructible Lord, always worshipped by us, grant us desirable boons.

80. That person who, governing his senses and purifying himself, recites this hymn, continually for his vow for one month, succeeds in acquiring the merit of a Horse-sacrifice

81. By reciting this hymn the Brahmana succeeds in acquiring all the Vedas; the Kshatriya becomes crowned with victory, O son of Pritha; the Vaishya, in acquiring riches and cleverness, and the Shudra, in acquiring happiness here and a good end hereafter

82. By reciting the best of hymns that can cleanse every sin and that is highly sacred and purifying, highly illustrious persons set their hearts on Rudra.

83 A man by reciting this best of hymns succeeds in living in the celestial region for as many years as there are pores in his body.

CHAPTER XIX.

(ANUSHASANIKA PARVA)—*Continued*

Yudhishthira said:—

1. I ask, O foremost of Bharata's race, what is the origin of the declaration, about satisfying all duties jointly, which is made on the occasion of a person's marriage

2 Is that declaration about satisfying all duties together, due only to what is laid down by the great Rishis in days of yore, or does it refer to the duty of procreating children from religious motives, or has it reference to only the carnal pleasure that is expected from such an intercourse of the sexes?

3 Great is the doubt that fills my mind about. Indeed, I think that the declaration to which I refer is contray to the natural impulses which lead to a union of the sexes. The union in this world for performing duties together ceases with death and is not to be seen to exist hereafter.

4. This union for doing all duties together leads to heaven. But heaven, O grandfather, is attained to by persons that are dead It is seen of a married couple that only one dies at a time Where does the other then remain Do tell me this.

5. Men obtain various kinds of fruits by performing various kinds of duties The occupations, again, to which menfollow are of various kinds Various, again, are the hells to which they go on account of such diversity of duties and acts

6 The Rishis have said that women, in particular are false in behaviour. When human beings are such, and when women in particular are described in the Shastras to be false, how, O sire, can there be a union between the sexes for purposes of performing all duties together

7. In the very Vedas one may read that women are false. The word 'Duty,' as used in the Vedas, appears to have been coined first for general application. Therefore the application of that word to the rites of marriage is, instead of being correct, only a form of speech forcibly applied where it has no application.

8—9 The subject appears to me to be inexplicable although I think of it always. O grandfather, O you of great wisdom,

you should explain this to me fully, clearly and according to the Shrutt. In fact, do you explain to me what it is, what its characteristics are, and the way in which it has come to pass.

Bhishma said :—

10 Regarding it is cited the old discourse between Ashtavakra and the lady known by the name of Disha.

11 Formerly Ashtavakra of austere penances, desirous of marriage, begged the great Rishi Vadanya of his daughter.

12 The name by which the lady was known was Suprabha In beauty she was peerless on Earth In virtues, dignity, conduct, and manners, she was superior to all girls

13 By a look only that girl of beautiful eyes had robbed him of his heart even as a delightful grove in spring, decked with flowers, robs the spectator of his heart.

14. The Rishi addressed Ashtavakra and said,—Yes, I shall give my daughter to you Listen, however, to me Make a journey to the sacred North. You will see many things there.

Ashtavakra said :—

15 You should tell me what I shall see in that region Indeed, I am ready to carry out whatever command may be laid laid upon me by you.

Vadanya said :—

16 Passing over the dominions of the Lord of Treasures you will cross the Himavat mountains. You will then see the plateau on which Rudra lives It is inhabited by Siddhas and Charanas.

17—18. It is full of the companions of Mahadeva, frolicsome and fond of dance and possessed of various faces It is peopled with also many Pishachas, O lord, of various forms and all daubed with fragrant powders of various colors and dancing with joyous hearts in accompaniment with brazen instruments of different kinds. Encircled by these who dance with electric rapidity or refrain at times altogether from forward or backward or transverse motion of every sort Mahadeva lives there.

19 That charming spot on the mountains, we have heard, is the favourite abode of the great god. It is said that that great god as also his companions are always present there

20. It was there that the goddess Uma had practised the severest austerities for the sake of the three-eyed god. Hence, it is said, that spot is much liked by both Mahadeva and Uma.

21—22. Formerly there, on the summit of the Mahaparshwa mountains, which are situate to the north of the mountains sacred to Mahadeva, the Seasons, and the last Night, and many gods, and many human beings also, in their embodied forms, had worshipped Mahadeva. You will cross that region also in thy northward journey.

23 You will then see a beautiful and charming forest blue of color and resembling a mass of clouds There, in that forest, you will see a beautiful female ascetic looking like the goddess of prosperity herself.

24. Venerable for age and highly blessed, she is going through the initiatory rite. Seeing her there you should duly adore her with reverence.

25 Returning to this place after having seen her, you will take the hand of my daughter in marriage. If you can make this agreement, proceed then on your journey and do what I order you.

Ashtavakra said :—

26 So be it! I shall do your bidding. Verily, I shall proceed to that region of which you mention, O you of righteous soul! On your side, you should make your words truthful

Bhishma said :—

27. The illustrious Ashtavakra started on his journey He proceeded more and more towards the north and at last reached the Himavat mountains inhabited by Siddhas and Charanas.

28 Arrived at the Himavat mountains that foremost of Brahmanas then reached the sacred river Vahuda whose waters produce great merit.

29 He bathed in one of the charming Tirthas of that river, which was free from mud, and pleased the gods with oblations of water. His ablutions being over, he spread a quantity of Kusha grass and laid himself down upon it for taking rest for some time.

30. Passing the night in this way the Brahmana rose with the day. He once more performed his ablutions in the sacred waters of the Vahuda and then lighted his homa fire and adored it with the help of many foremost of Vedic mantras.

31. He then adored with the due rites both Rudra and his wife Uma, and rested for some more time by the side of that lake in the course of the Vahuda whose shores

he had reached. Refreshed by such rest, he started from that region and then proceeded towards Kailasa.

32 He then saw a golden gate that seemed to blaze with beauty He saw also the Mandakini and the Nalini of the great Kuvera the Lord of Riches.

33 Seeing the Rishi arrived there, all the Rakshasas headed by Manibhadra who were engaged in protecting that lake full of beautiful lotuses came out in a body for welcoming and honouring the illustrious traveller.

34. The Rishi adored in return those Rakshasas of terrible prowess and asked them to report, forthwith, his arrival to the Lord of Riches.

35. Requsted by him to do this, those Rakshasas, O king, said to him,—king Vaishravana, without waiting for the news, is coming of his own accord to your presence.

36. The illustrious Lord of Riches is well acquainted with the object of this your journey. See him,—that blessed Master, who blazes with his own energy.

37. Then king, Vaishravana, approaching the innocent Ashtavakra, duly enquired about his welfare. The usual polite enquiries being over, the Lord of Riches then addressed the twice born Rishi, saying,—You are welcome Do tell me what do you want from me. Inform me of it, I shall, O twice-born one do whatever you may order me to accomplish.

39 Do you enter my house as pleases you. O foremost of Brahmanas Duly entertained by me, and after your business is done you may go without any obstacles being placed in your way.

40. Having said these words, Kuvera took the hand of that foremost of Brahmanas and conducted him into his palace He offered him his own seat as also water to wash his feet and the present of the usual ingredients

41 After the two had been seated the Yakshas of Kuvera headed by Manibhadra, and many Gandharvas and Kinnaras, also sat down before them

42. After all of them had taken their seats, the Lord of Riches said —Understanding what your pleasure is the various tribes of Apsaras will begin their dance.

43 It is proper that I should entertain you with hospitality and that you should be served with propriety —Thus addressed the ascetic Ashtavakra said, in a sweet voice,—Let the dance go on.

44. Then Urvara, Mishrakeshi, Rambha, Urvashi, Alumvusha, Ghritachi, Chitra, Chitrangada, Ruchi Manohara, Sukeshi, Sumukhi, Hasini, Prabha, Vidyuta, Prasami, Danta, Vidyota and Rati —these and many other beautiful Apsaras began to dance. The Gandharvas played on various kinds of musical instruments.

47. After such excellent music and dance had begun, the Rishi Ashtavakra of austere penances unconsciously passed a full celestial year there in the house of king Vaishravana.

48 Then king Vaishravana said to the Rishi,—O learned Brahmana, see a little more than a year has passed away since your arrival here.

49 This music and dance, especially known by the name of Gandharva, is a stealer of the heart (and of time) Act as you like, or let this go on if that be your pleasure.

50 You are my guest and, therefore, worthy of worship This is your house. Do you set your commands. We are all bound to you.

51. Thus addressed by king Vaishravana, the illustrious Ashtavakra, replied to him, with a pleased heart, saying,—I have been duly honored by you I desire now, O Lord of Riches, to go hence.

52—53 Indeed, I am highly pleased. All this befits you, O Lord of Riches. Through your grace, O illustrious one, and according to the command of the great Rishi Vadanya, I shall now proceed to my journey's end May you enjoy prosperity. —Having said these words, the illustrious Rishi left Kuvera's palace and proceeded northwards.

54 He crossed the Kailasa and the Mandara as also the golden mountains. Beyond those high and great mountains is situate that excellent region where Mahadeva dressed as an humble ascetic was living.

55 He went round the spot, with a composed mind bending his head in respect the while. Descending then on the Earth, he regarded himself purified for having seen that holy spot which is the residence of Mahadeva

56 Having gone round that mountain thrice the Rishi with face turned towards the north went on with a joyous heart.

57 Then he saw another forest that was very delightful It was adorned with the fruits and roots of every season, and it was filled with the music of birds.

58 There were many charming groves in the forest The illustrious Rishi then saw a beautiful asylum.

59 The Rishi saw also many golden hills decked with gems and possessed of various forms. There he saw many lakes and tanks also

60 And he saw various other highly beautiful objects Seeing these things the mind of that Rishi of purified soul became filled with joy.

61. He then saw a beautiful palace made of gold and adorned with all sorts of gems Of wonderful structure, that palace surpassed the palace of Kuvera himself in every respect.

62. Around it there were many hills and mounts of jewels and gems Many beautiful cars and heaps of jewels also were seen there.

63 The Rishi saw there the river Mandakini whose waters were covered with numberless Mandara flowers There also were seen many self luminous gems, and the soil all around was decked with diamonds of various species

64 The palace which the Rishi saw contained many chambers whose arches were set with various kinds of stones Those chambers were adorned also with nets of pearls interspersed with jewels and gems of various species

65 Various sorts of beautiful objects, capable of stealing the heart and the eye surrounded that palace That charming retreat was inhabited by numberless Rishis

66 Seeing these beautiful sights all around the Rishi began to think of where he would take shelter Proceeding then to the gate of the palace, he uttered these words —,

67. Let those that live here know that a guest has come —Hearing the voice of the Rishi, a number of maidens came out in a body from that palace.

68. They were seven in number, O king, Of different sorts of beauty, all of them were highly charming Every one of those maidens the Rishi saw stole his heart.

69 The sage could not, with even his utmost struggles control his mind In fact, seeing those maidens of very great beauty, his heart lost its balance. Seeing himself to give way to such influences, the Rishi made a vigorous effort, and greatly wise as he was he at last succeeded in controlling himself.

70. Those ladies then addressed the Rishi, saying —Let the illustrious one enter. —Stricken with curiosity about those highly beautiful ladies, as also of that palace, the twice-born Rishi entered as he was commanded Entering the palace he saw an old lady, with marks of decrepitude, dressed in white robes and adorned with every kind of ornament The Rishi blessed her, saying,—Good be to you —The old lady returned his good wishes in due form. Rising up, she offered a seat to the Rishi.

73 Having taken his seat, Ashtavakra said,—Let all the ladies go to their respective quarters Only let one stay here Let that one remain here who is endued with wisdom and who has tranquility of heart. Indeed, let all the others go away as they like

74 Thus addressed, all those damsels went round the Rishi and then left the chamber, only that aged lady remaining there

75 The day quickly passed and night came The Rishi, seated on a splendid bed addressed the old lady, saying,—O blessed lady, the night is growing deeper. Do you go to sleep

76 Their conversation being thus put a stop to by the Rishi, the old lady laid herself down on an excellent bed of great beauty.

77. Soon after, she rose from her bed and pretending to tremble with cold, left it for the bed of the Rishi.

77 The great Ashtavakra welcomed her courteously. The lady, however, stretching her arms, tenderly embraced the Rishi, O foremost of men.

79 Seeing the Rishi quite unmoved and as inanimate as a piece of wood, she became very sorry and began to converse with him.

80 There is no pleasure, except that from desire, which women can derive from a person of the other sex! I am now under the influence of lust I seek you for that reason. Do you seek me in return.

81. Be cheerful, O learned Rishi, and unite yourself with me! Do you embrace me, O learned one, for I desire you greatly.

82. O you of righteous soul this union with me is the best and desirable reward of those severe penances which you had practised At the first sight I have become disposed to seek you. Do you also seek me.

83 All this riches and every other precious article that you see here, are mine Do you, indeed, become the master of all this with my person and heart.

84 I shall satisfy every wish of yours! Do you sport with me, therefore, in these

delightful forests, O Brahmana, which can grant every wish.

85 I shall obey you implicitly in every thing, and you will sport with me according to your pleasure! All objects of desire that are human or that belong to heaven shall be enjoyed by us.

86 There is no other pleasure more agreeable to women. Indeed, union with a person of the opposite sex is the most desirable object of joy that we can get.

87. When moved by the god of love women become very whimsical. Then they do not feel any pain even if they walk over a desert of burning sand.

Ashtavakra said:—

88 O blessed lady, I never approach another's wife. One's union with another man's wife is condemned by persons conversant with the scriptures on morality.

89. I am an utter stranger to enjoyments of every kind. O blessed lady, know that I have become desirous of marriage for getting children. I swear by truth itself.

90. Through the help of offspring righteously got, I shall proceed to those regions of happiness which cannot be attained without such help. O good lady, know what is consistent with morality, and knowing it, desist from your efforts.

The lady said:—

91. The very gods of wind and fire and water, or the other celestials, O twice born one, are not so agreeable to women as the god of love. Indeed, women are greatly fond of sexual union.

92 Among a thousand women, or perhaps, among hundreds of thousands, sometimes only one may be found who is devoted to her husband.

93 Under the influence of desire, they care not for family or father or mother or brother or husband or sons or husband's brother.

94. Seeking what they consider happiness, they destroy the family even as many rivers wash away the banks that contain them. The Creator himself had said this, marking the faults of women.

Bhishma said:—

95 The Rishi, bent upon finding out the faults of women, addressed that lady, saying:—Cease to speak to me thus! Yearning originates from liking. Tell me what I am to do.

96 That lady then said in return:—O illustrious one, you will all see according to time and place. Do you only live here (for sometime). O highly blessed one, and I shall consider myself sufficiently rewarded!

97—98 Thus addressed by her, the twice born Rishi, O Yudhishthira, expressed his resolution to satisfy her request, saying:—I shall live with you in this place as long as I can venture to do so.—The Rishi then seeing that lady possessed by decrepitude, began to think seriously on the matter. He appeared to be even pained by his thoughts.

99 The eyes of that foremost of Brahmanas could not get any delight from those parts of that lady's person whereupon they were fixed. On the other hand, his looks appeared to be dispelled by the ugliness of those particular limbs.

100 This lady is, forsooth, the mistress of this palace. Has she been made ugly through some curse? It is not proper that I should quickly determine the cause of this.

101. Thinking thus in his heart, and curious to know the reason, the Rishi passed the rest of that day in anxiety.

102 The lady then addressed him, saying:—O illustrious one, look at the Sun reddened by the evening clouds! What service shall I do to you?

103 The Rishi addressed her, saying:—'Fetch water for my ablution! Having bathed, I shall recite my evening prayers, controlling my tongue and the senses.'

CHAPTER XX.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Thus ordered, the lady said,—Be it so!—She then brought oil and a piece of cloth for his wear during the ablutions.

2. With the ascetic's permission she rubbed every part of his body with the fragrant oil she had brought for him.

3 The Rishi was rubbed and when the process of rubbing was over, he went to the room set apart for the performance of ablutions. There he sat upon a new and excellent seat.

4 After the Rishi had taken his seat upon it, the old lady began to wash his

body, with her own soft hands whose touch was highly agreeable

5—6 One after another in due course, the lady helped the Rishi in his ablutions Between the lukewarm water with which he was washed, and the soft hands which were engaged in washing him, the Rishi of rigid vows could not understand that the whole night had passed away in the work Rising from the bath, the Rishi became highly surprised.

7. He saw the Sun risen above the horizon on the East He was surprised at this and asked himself,—Was it really so or was it a mistake of the understanding

8. The Rishi then duly adored the god of a thousand rays This done, he asked the lady as to what he should do The old lady prepared some food for the Rishi sweet to the taste like ambrosia itself.

9 On account of the sweetness of that food the Rishi could not take much. In taking that little however, the day passed away and evening set in.

10 The old lady then asked the Rishi to go to bed and sleep An excellent bed was given to the Rishi and another was taken by herself.

11. The Rishi and the old lady occupied different beds at first, but when it was midnight, the lady left her own bed for that of the Rishi.

Ashtavakra said:—

12 O blessed lady, I am not inclined for sexual union with one who is the wife of another. Leave my bed, O good lady. Blessed be you do, you desist from this of your own accord.

Bhishma said:—

13 Thus dissuaded by the Brahmana with the help of his self control, the lady answered him, saying —I am my own mistress! In accepting me you will commit no sin.

Ashtavakra said —

14 Women can never be their own mistresses This is the opinion of the Creator himself, viz, that a woman should never be indepent.

The lady said:—

15. O learned Brahmana I am pained by desire. Mark my devotion to you You commit sin by refusing to accept me lovingly.

Ashtavakra said:—

16. Various shortcomings drag away the man who acts as he likes. As for myself, I am able to govern my inclinations by self control. O good lady, return to your own bed.

The lady said:—

17 I bow to you You should show me your favour O sinless one, I prostrate myself before you, do you become my refuge.

18 If you see sin in knowing one who is not your wife, I yield myself to you Do you, O twice-born one, accept my hand in marriage

19 You will incur no sin. I tell you truly. Know that I am my own mistress. If there be any sin in this, let it visit me only. My heart is devoted to you I am my own mistress. Do you accept me.

Ashtavakra said:—

20. How is it, O good lady, that you are your own mistress? Tell me the reason of this There is not a single woman in the three worlds who can be considered as the mistress of her own self.

21 The father protects her while she is a maiden. The husband protects her while she is young. Sons protect her when she is aged Woman can never be independent as long as they live.

The lady said. —

22 I have, since my maidenhood adopted the vow of celibacy Do not doubt it. I am still a maid Do you make me your wife O Brahmana, do not kill this devotion of mine to you.

Ashtavakra said —

23 As you are inclined to me so am I inclined to you There is this question, however, that should be settled It is true that by giving way to my inclinations I shall not be considered as acting contrary to what the Rishi (Vadanya) wishes

24. This is very wonderful Will this lead to what is good? Here is a maiden adorned with good ornaments and robes!

25 She is highly beautiful. Why did decrepitude hide her beauty so long? At present she looks like a beautiful maiden. I do not know what form she may assume hereafter.

26. I shall never swerve from that control which I have over desire and the other passions or from contentment with what I have already got. Such swerving is not good I shall keep myself united with truth.

CHAPTER XXI.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said:—

1 Tell me why had that lady no fear of Ashtavakra's curse although Ashtavakra was gifted with great energy? How also did Ashtavakra succeed in returning from that palace?"

Bhishma said:—

2. Ashtavakra asked her, saying,—How do you change your form so? You should not say anything false I wish to know this. Do you speak truly before a Brahmana.

The lady said:—

3 O best of Brahmanas, wherever you may live, in the celestial region or on Earth this desire of union between the sexes is to be observed O you of infallible prowess, hear with rapt attention, what it all is.

4 This trial was converted by me, O sinless one, for examining you aright, O you of infallible prowess, you have conquered all the worlds by the strength of mind.

5 Know me as the embodiment of the Northern point of the compass. You have seen the lightness of the female character. Even old women are tortured by the desirs of sexual union.

6 The grandfather himself and all the gods with Indra have been pleased with you I know the object for which your illustrious self has come here.

7. O foremost of twice born persons you have been sent here by the Rishi Vadanya —the father of your bride—in order that I may instruct you According to the wishes of that Rishi I have already instructed you,

8 You will return home safely. Your journey back will not be toilsome. You will get for wife the girl you have chosen She will bear you a son.

9 Through desire I had solicited you You gave me the very best answer People of the three worlds cannot get over the desire for sexual union.

10 Return to your quarters, having achieved such merit. What else is there which you wish to hear (from me)? I shall truly describe it to you, O Ashtavakra.

11. I was gratified by the Rishi Vadanya in the first instance for your sake, O twice-born ascetic! For the sake of honoring him, I have said all this to you.

Bhishma said:—

12 Hearing these words of hers, the twice-born Ashtavakra joined his hands respectfully He then begged the lady for her permission to return Getting the permission he sought, he returned to his own hermitage.

13. Resting himself for sometime at home and getting the permission of his kinsmen and friends, he then, in a proper way, went, O delighter of the Kurus, to the Brahmana Vadanya.

14 Welcomed with the usual enquiries by Vadanya the Rishi Ashtavakra, with a well pleased heart, described all that he had seen.

15 He said,—ordered by you I proceeded to the mountains of Gandhamadana. In the quarter lying to the north of those mountains I saw a very superior goddess.

16 I was received by her with courtesy. She named you before me, and also instructed me in various matters Having listened to her I have returned, O lord

17 The learned Vadanya said to him,—take my daughter's hand according to due rites and under the proper constellations. You are the fittest bride-groom I can select for the girl.

Bhishma said:—

18 Ashtavakra said,—So be it!—and espoused the girl Indeed, having married the girl, the highly pious Rishi, became filled with joy

19 Having taken as his wife that beautiful lady, the Rishi continued to live in his own hermitage freed from every sort of mental trouble.

CHAPTER XXII.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said:—

1. Whom have the eternal Brahmanas selected a proper object of gifts? Is a Brahmana who bears the marks of the order of life he follows to be considered as such, or is one divested of such marks to be so regarded

Bhishma said:—

2 O king it has been said that gifts should be made a Brahmana who follows the duties of his own order, whether he

bears the marks of Brahmacharyya or not, for both are faultless, *viz*, he who bears such marks and he who is divested of them

Yudhishthira said:—

3 What sin does an impure person commit if he makes gifts of sacrificial butter or food or with great devotion, to persons of the twice-born order?

Bhishma said:—

4 He who has no self-control becomes, forsooth, cleansed by devotion Such a man, becomes purified in respect of every act

Yudhishthira said:—

5 It has been said that a Brahmana who is sought for the performance of a religious rite should never be examined The learned, however, hold that while performorming rites for the Pitris, the Brahmana who is sought to be engaged, should be examined.

Bhishma said —

6 As regards the religious rite for the deities, these do not yield fruits on account of the Brahmana who is engaged in doing them but through the grace of the deities themselves Forsooth, those persons who perform sacrifices acquire the merit of those acts, through the favour of the deities

7. The Brahmanas, O chief of the Bharatas, are always utterers of Brahma The intelligent Rishi Markandeya, gave vent to these words in days of yore.

Yudhishthira said:—

8 Why, O grandfather, are these five *viz*, he who is a stranger, he who is gifted with learning, he who is connected by marriage, he that is endued with penances, and he who is devoted to the performance of sacrifices, considered as proper persons?

Bhishma said:—

9 The first three *viz*, strangers, relatives, and ascetics when endued with these attributes, *viz*, purity of birth, devotion to religious acts learning, mercy, modesty, sincerity, and truthfulness, are considered as proper persons The other two, *viz*, men of learning and those given to sacrifices when gifted with five of these attributes, *viz*, purity of birth, mercy, modesty, sincerity, and truthfulness, are also considered as proper persons.

10 Listen now to me, O son of Pritha, as I recite to you the opinions of these four persons of great energy, *viz*, the goddes, Earth, the Rishi Kashyapa, the god of fire, and the ascetic Markandeya.

The Earth said:—

11 As a clod of earth, when thrown into the great ocean, quickly dissolves away, so every sort of sin disappears by the three high qualifications of officiation at sacrifices, teaching, and receiving of gifts.

Kashyapa said:—

12 The Vedas with their six auxiliaries, the Sankhya philosophy, the Puranas, and high birth, these cannot rescue a twice-born person if he falls away from good conduct.

Agni said:—

13. The Brahmana who, engaged in study and considering himself learned, seeks with the help of his learning to destroy the reputation of others, falls away from virtue and comes to be regarded as divorced from truth Such persons of refractory spirit never acquire regions of happiness hereafter.

Markandeya said:—

14 If a thousand Horse sacrifices and Truth were weighed in the balance, I do not know whether the former would equal even half of the latter in weight.

Bhishma said —

15 Having spoken these words, those four persons, each of whom is gifted with immeasurable energy, *viz*, the goddess Earth, Kashyapa, Agni, and Bhrigu's son armed with weapons, quickly went away.

Yudhishthira said —

16 If Brahmanas observing the vow of celibacy in this world eat, begging the same the offerings one makes during funeral rites, I ask, can the Shraddha be considered well performed if the performer actually makes over those offerings to such Brahmanas.

Bhishma said —

17. If, having practised the vow of Brahmacharyya for the prescribed period (of twelve years) and acquired proficiency in the Vedas and their branches, a Brahmana himself asks for the offerings made in Shraddhas and eats the same, he is considered to fall away from his vow. The Shraddha, however, is not considered as sullied in any way.

Yudhishthira said:—

18. The wise hold that duty or virtue

has many ends and numerous doors. Tell me, O grandfather, what, however, are the decisions in this matter.

Bhishma said —

19. Abstention from injury to others' truthfulness, the absence of anger, mercy, self control, and sincerity or candour, O king, are the marks of virtue.

20. There are persons who wander over the Earth, lauding virtue but without practising *what they preach and engaged all the* while in sin, O king.

21—22. He who gives such persons gold or gems or kine or horses has to sink in hell and there live for ten years, on the fæces of such persons as live upon the flesh of dead kine and buffalos of men called Pukkasas, of others who live in the *outskirts of cities and villages, and of men* who give out under the influence of anger and folly, the acts and omissions of others.

23 Those foolish men who do not give a *Brahmana observant of the vow of Brahmacharyya* the offerings made in Shraddhas (unto one's deceased ancestors), have to proceed, O king, into regions of great misery.

Yudhishthira said :—

24. Tell me, O grand father, what is superior to Brahmacharyya? What is the highest mark of virtue? What is the highest kind of purity?

Bhishma said :—

25. I tell you, O son, that abstention from honey and meat is even superior to Brahmacharyya Virtue lies within boundaries. The best mark of virtue is Renunciation.

Yudhishthira said :—

26 In what time should one practise virtue? In what time should wealth be sought? *In what time should pleasure be* enjoyed? O grandfather, do tell me this.

Bhishma said :—

27 One should acquire riches the first part of his life Then should one acquire *virtue, and then enjoy pleasure. One* should not, however, be addicted to any of these.

28 One should respect the Brahmanas, worship his preceptor and seniors, show *mercy to all creatures*, be of mild disposition and sweet speech.

29 To utter untruth in a court of justice to behave deceitfully towards the king, to act falsely towards preceptors and elders, are considered as equivalent to Brahmanicide.

30. *One should never do an act of vio*lence to the king's body. Nor should one ever strike a cow. Both these offences are equal to the sin of fœticide.

31. One should never quit his (*homa*) fire. One should also renounce the study of the Vedas. One should never attack a Brahmana by words or deeds. All these offences are equal to Brahmanicide.

Yudhishthira said :—

32. What kind of Brahmanas should be considered as good? Who are those Brahmanas by making presents to whom one may win great merit? What kind of Brahmanas are they whom one should feed? Tell me all this, O grandfather.

Bhishma said :—

33 Those Brahmanas who are freed *from anger, who are devoted to acts of* virtue, who are firm in truth, and who practise self-control, are considered as good. By making gifts to them one acquires great merit.

34 One acquires great merit by making presents to such Brahmanas as are free from pride, capable of bearing everything, *firm in the pursuit of their objects*, gifted with mastery over their senses, devoted to *the behoof of all creatures, and disposed to* be friendly towards all.

35 One acquires great merit by making gifts to such Brahmanas as are free from avarice, as are pure of heart and conduct, gifted with learning and modesty, truthful in speech, and observant of their own duties as sanctioned in the scriptures.

36 The Rishis have declared that Brahmana to be a deserving object of gifts who studies the four Vedas with all their auxi*liaries and is devoted to the six well-known* duties One acquires great merit by mak*ing gifts to Brahmanas endued with* such qualifications.

37. The man who makes gifts to a worthy Brahmana multiplies his merit a thousand fold. A single pious Brahmana gifted with wisdom and Vedic lore, observant of the duties laid down in the scriptures, and marked out by purity of conduct is capable to rescue a whole family.

38. *One should make gifts of kine and* horses and riches and food and other kinds of articles to a Brahmana who is gifted with such qualifications. By making such gifts

to such persons one acquires great happiness in the next world

39 As I have already told you even one such Brahmana can save the entire family to which the giver belongs What need I say, therefore, O dear son, of the merit of making gifts to many Brahmanas of such qualifications? In making gifts, therefore, one should always select the object to whom the gift is to be made.

40. Hearing of a Brahmana gifted with proper qualifications and respected by all good people, one should invite him even if he lives at a distance and welcoming him when he arrives, one should adore him by all means in his power.

CHAPTER XXIII.

(ANUSHASANIKA PARVA).

Continued.

Yudhishthira said:—

1. I wish you, O grandfather, to tell me what the ordinances about the rites for the deities and the departed manes on occasions of Shraddhas.

Bhishma said —

2 Having purified oneself and then performed the well known auspicious rites, one should carefully perform all acts relating to the Pitris in the afternoon.

3 What is given to men should be given in the midday with love and regard That gift which is made untimely is taken by Rakshasas

4. Gifts of articles that have been leapt over by any one, or been licked or sucked, or are not given peacefully, or have been seen by women who are impure for being in their season do not produce any merit Such gifts are considered as the portions of Rakshasas

5. Gifts of articles that have been announced before many people or from which a part has been eaten by a Shudra, or that have been seen or licked by a dog form portions of Rakshasas

6 Food which is mixed with hair or in which there are worms or which has been spoiled with spittle or saliva or which has been looked at by a dog or into which tear-drops have fallen or which has been trodden upon, should be known as forming the part of Rakshasas.

7. Food that has been eaten by a person incompetent to utter the syllable OM, or that has been eaten by a person bearing arms, O Bharata, or that has been eaten by a wicked person, should be known as due to Rakshasas.

8. The food that is eaten by a person from which a part has already been eaten by another, or which is eaten without a part thereof having been offered to gods and guests and children, is appropriated by Rakshasas Such impure food, if offered to the deities and Pitris is never accepted by them but is appropriated by Rakshasas.

9 The food that is offered by the three twice-born classes in Shraddhas in which Mantras are either not uttered or uttered incorrectly and in which the ordinances laid down in the scriptures are not duly performed, if given to guests and other people, is appropriated by Rakshasas.

10 The food that is given to guests without having been previously dedicated to the deities or the Pitris with the help of libations on the sacred fire, or which has been sullied on account of a part thereof having been eaten by a person who is wicked or of irreligious conduct, should be known as being due to Rakshasas.

11 I have described to you the dues of the Rakshasas Listen now to me as I put down the rules for determining the Brahmana who is worthy of gifts.

12 All Brahmanas that have been outcasted, as also Brahmanas who are idiots and insane, do not deserve to be invited to Shraddhas in which offerings are made to either the deities or the departed manes.

13 That Brahmana who is afflicted with leucoderma, or he who is shorn of generative power, or he who has got leprosy, or he who has got phthisis, or he who suffers from epilepsy, or he who is blind, should not, O king, be invited.

14 Those Brahmanas who practise as physicians, those who get regular pay for adoring the images of gods established by the rich, or live upon the service of the gods, those who observe vows from pride or other false motives, and those who sell Soma wine, do not deserve to be invited.

15 Those Brahmanas who are, by profession, vocalists, or dancers or players or instrumental musicians, or reciters of sacred books, or warriors, and athletes, should not, O king, be invited

16 Those Brahmanas who pour libations on the sacred fire for Shudras, or who are preceptors of Shudras, or who are servant of Shudra masters, should not be invited.

17. That Brahmana who is paid for his services as a preceptor, or who attends as a pupil upon the lectures of some preceptor for an allowance paid to him, does not deserve to be invited, for both of them are considered as sellers of Vedic learning.

18 That Brahmana who has been once induced to accept the gift of food in a Shraddha at the very beginning, as also he who has married a Shudra wife, even if gifted with every sort of knowledge, should not be invited.

19 Those Brahmanas who have no domestic fire, and they who attend upon corpses, they who are thieves, and they who have otherwise degraded themselves, do not O king, deserve to be invited.

20. Those Brahmanas whose antecedents are not known or are vile, and they who are Paunarbhava putras, should not, O king, be invited on occasions of Shraddhas.

21. That Brahmana who gives loans of money, or he who lives upon the interest of the loans given by him, or he who lives by the sale of living creatures, should not, O king, be invited

22. Persons who are henpecked or they who live by becoming the paramours of unchaste women, or they who do not perform their morning and evening prayers, should not, O king, be invited to Shraddhas.

23 Listen now to me as I say who the Brahmana is who has been ordained for acts done in honor of the gods and the departed manes. Indeed, I shall tell you what those merits are on account of which one may become a giver or a recipient of gifts in Shraddhas.

24. Those Brahmanas who perform the rites and ceremonies laid down in the scriptures, or they who are possessed of merit, or they who know well the Gayatri, or they who perform the ordinary duties of Brahmanas, even if they happen to take to agriculture for a living, are capable, O king, of being invited to Shraddhas.

25. If a Brahmana happens to be well-born, he should be invited to Shraddhas notwithstanding his taking up arms for fighting the battles of others. That Brahmana, however, O son, who happens to drive a trade for a living should be discarded.

26. That Brahmana who pours libations every day on the sacred fire, or who lives in a fixed habitation, who is not a thief and who performs the duties of hospitality to guests arrived at his house, should, O king, be invited to Shraddhas.

27. That Brahmana, O chief of Bharata's race, who recites the Savitri morning, noon, and night, or who lives upon charity begging as much as is necessary, who is observant of the rites and ceremonies laid down in the scriptures for persons of his order, should, O king, be invited to Shraddhas.

28. That Brahmana who having acquired riches in the morning becomes poor in the afternoon, or who poor in the morning becomes rich in the evening, or who is shorn of malice, or is stained by a minor fault, should, O king, be invited to Shraddhas.

29. That Brahmana who is shorn of pride or sin, who is not given to dry disputation, or who lives upon alms got in his rounds of mendicancy from house to house, should, O king, be invited to sacrifices.

30. One who does not observe vows, or who is given to untruth, who is a thief, or who lives by the sale of living creatures or by trade in general, should be invited to Shraddhas, O king, if he happen to subsequently drink Soma in a sacrifice,

31. That man who having acquired riches by foul or cruel means subsequently spends it in worshipping the gods and performing the duties of hospitality, becomes worthy, O king, of being invited to Shraddhas.

32. The riches that one has acquired by the sale of Vedic learning, or which has been acquired by a woman, or which has been gained by meanness, should never be given to Brahmanas or spent in making offerings to the departed manes.

33. That Brahmana O chief of Bharata's race, who upon the completion of a Shraddha that is performed with his help, refuses to utter the words yukta, commits the sin of swearing falsely in a suit for land.

34. The time for celebrating the Shraddha, O Yudhishthira, is that when one gets a good Brahmana and curds and clarified butter and the sacred day of the new moon and the meat of wild animals such as deer and others.

35. Upon the termination of a Shraddha performed by a Brahmana the word Swadha should be uttered. If performed by a Kshatriya the words that should be uttered are—Let your departed manes be pleased.

36—38. Upon the completion of a Shraddha performed by a Vaishya, O Bharata, the words that should be uttered are,—Let everything become endless!—

Likewise upon the completion of a Shraddha performed by a Shudra, the word that should be uttered is *Swasti*.—As regards a Brahmana the *Punyahami* declaration should be accompanied with the utterance of the syllable Om. In the case of a Kshatriya such declaration should be without the utterance of the syllable Om. In the acts performed by a Vaishya the words, instead of the syllable Om should be—Let the gods be pleased. Listen now to me as I tell you the rites that should be performed, one after another, as given in the ordinances.

39 All the rites consequent upon birth, O Bharata, are necessary in the case of all the three castes. All these rites, O Yudhishthira, in the case of both Brahmanas and Kshatriyas as also in that of Vaishyas are to be performed with the help of Mantras.

40 The girdle of Brahmana should be made of Munja grass. That of a Kshatriya should be a bowstring. The Vaishya's girdle should be made of the Valwaja grass. This has been laid down in the scriptures.

41 Listen now to me as I explain to you what forms the merits and demerits of both givers and recipients of gifts.

42 A Brahmana violates his duty by uttering an untruth. Such an act on his part is sinful. A Kshatriya perpetrates four fold and a Vaishya eight-fold the sin that a Brahmana incurs by uttering an untruth.

43 A Brahmana should not eat elsewhere, having been previously invited by a Brahmana. By eating at the house of the person by whom he has been invited afterwards, he becomes inferior and even incurs the sin of the slaughter of an animal on occasions other than those of sacrifices.

44 So also, if he eats elsewhere after having been invited by a Kshatriya or a Vaishya, he falls away from his position and incurs half the sin of the slaughter of an animal on occasions other than those of sacrifices.

45 That Brahmana, O king, who eats on occasions of such acts as are performed in honor of the gods or the departed manes by Brahmanas and Kshatriyas and Vaishyas without having performed his ablutions, commits the sin of uttering an untruth for a cow.

46 That Brahmana, O king, who eats on occasions of similar acts performed by persons belonging to three higher castes, at a time when he is impure on account of either a birth or a death among his cognates, and knowing that he is impure or through temptation, commits the same sin.

47 He who lives upon riches acquired under false pretences like that of sojourns to sacred places or who begs the giver for riches pretending that he would spend it in religious acts commits, O king, the sin of uttering an untruth.

48 That person, belonging to any of the three higher castes, O Yudhishthira, who at Shraddhas and on other occasions distributes food with the help of Mantras, to such Brahmanas as do not study the Vedas or who do not observe vows or who have not purified their conduct, forsooth, commits sin.

Yudhishthira said —

49 I wish, O grandfather, to know who those persons are by giving to whom the things dedicated to the gods and the departed manes, one may acquire sufficient rewards.

Bhishma said :—

50 Do you, O Yudhishthira, feed those Brahmanas whose wives respectfully wait for the residue of the dishes of their husbands like tillers of the soil waiting respectfully for timely showers of rain.

51 By making gifts to those Brahmanas who are always, of pure conduct, O king, who are liberated by abstaining from all luxuries and even full meals, who are given to the observance of such vows as lead to the emaciation of the body, and who approach givers with the object of getting gifts, one acquires great merit.

52 By making gifts to Brahmanas who considers conduct in the light of food, who considers conduct in the light of wives and children, who considers conduct in the light of strength, who considers conduct in the light of their refuge for crossing this world and acquiring happiness in the next, and who beg for riches only when wealth is absolutely needed, one acquires great merit.

53 By making gifts to those persons, O Yudhishthira, who having lost everything through thieves or oppressors, approach the giver, one gains great merit.

54 By making gifts to such Brahmanas as beg food from the hands of even a poor person of their caste who has just got something from others, one acquires great merit.

55 By making gifts to such Brahmanas as have lost everything in times of universal distress and as have been deprived of their wives on such occasions, and as come to

givers with solicitations for alms, one acquires great merit.

56 By making gifts to such Brahmanas as observe vows, and as place themselves voluntarily under painful rules and regulations, according to the Vedic injunctions, and as come to a licit riches for spending it upon the rites necessary to complete their vows and other observances, one acquires great merit.

57 By making gifts to such Brahmanas as live at a great distance from the practices followed by the sinful and the wicked, as are shorn of strength for want of adequate support, and as are very poor in earthly possessions, one acquires great merit.

58. By making gifts to such Brahmanas as have been deprived of all their possessions by powerful men but as are perfectly innocent, and as desire to fill their stomachs with any and every sort of food, one acquires great merit.

59 By making gifts to such Brahmanas as beg on behalf of others performing penances and devoted to them, and as are satisfied with even small gifts, one acquires great merit.

60. You have now, O foremost of Bharata's race, heard what the scriptural declarations are about the acquisition of great merit by the making of gifts Hear from me now of those acts that lead to hell or heaven.

61. They, O Yudhishthira, that speak an untruth on occasions other than those when such untruth is necessary for serving the purpose of the preceptor or for giving the assurance of safety to a person in fear of his life, sink in hell.

62. They who ravish other people's wives, or have sexual intercourse with them, or assist at such sinful acts, sink in hell.

63. They who rob others of their riches or destroy the riches and properties of other people, or trumpet the shortcomings of other people, sink in hell

64 They who spoil tanks used by cattle for satisfying thirst, who injure buildings used for public meetings, who break down bridges and causeways, and who pull down dwelling-houses, have to sink in hell.

65. They who lead astray and cheat helpless women, or girls, or aged dames, or such women as have been frightened, have to sink in hell.

66 They who destroy the means of other people's subsistence, they who root out the habitations of other people, they who rob others of their wives, they who sow dissensions among friends, and they who destroy the hopes of other people, sink in hell.

67. They who trumpet forth the faults of others, they who break down bridges or causeways, they who live by following other people's calling and they who are ungrateful to friends for services received, have to sink in hell

68 They who have no faith in the Vedas and show no respect for them, they who break the vows made by themselves or make others to break them, and they who fall away from their status through sin, sink in hell.

69 They who follow improper conduct they who take exorbitant rates of interest, and they who make unduly large profits on sales, have to sink in hell.

70. They who are given to gambling, they who unhesitatingly perform wicked acts, and they who are given to killing living creatures, have to sink in hell.

71. They who make the masters dismiss the servants that are hoping for rewards or are in the enjoyment of wages or salaries or waiting for returns in respect of valuable services already done, have to sink in hell.

72 They who themselves eat without offering portions thereof to their wives or their sacred fires or their servants or their guests, and they who do not perform the rites laid down in the scriptures for honouring the departed manes and deities, have to sink in hell

73 They who sell the Vedas, they who find fault with the Vedas, and they who reduce the Vedas into writing, have all to sink in hell.

74 They who are out of the limit of the four well-known modes of life, they who follow to practices interdicted by the Shrutis and the scriptures, and they who perform wicked or sinful deeds or who do not belong to their order of birth, have to sink in hell.

75 They who live by selling hair, they who live by selling poisons, and they who live by selling oils, have to sink in hell.

76. They who put impediments in the path of Brahmanas and kine and maidens, O Yudhishthira, have to sink in hell.

77 They who sell weapons, they who forge weapons, they who make arrows, and they who make bows, have to sink in hell.

78 They who obstruct paths and roads with stones and thorns and holes have to sink in hell.

79. They who renounce preceptors and servants and loyal followers without any offence, O foremost of Bharata's race, have to sink in hell.

80. They who set bullocks to work when the animals have not come of age, they who bore the noses of bullocks and other animals for controlling them the better while engaged in work, and they who keep animals always tethered, have to sink in hell.

81. Those kings who do not protect their subjects while forcibly collect from them a sixth share of the produce of their fields, and they who, though able and possessed of resources, abstain from making gifts, have to sink in hell.

82 They who renounce persons gifted with forgiveness, self control and wisdom, or those with whom they have associated for many years when these are no longer of service to them, have to sink in hell.

83 Those men who themselves eat without giving parts of the food to children, aged men and servants, have to sink in hell

84. All these men numbered above have to go to hell Listen now to me, O foremost of Bharata's race, as I tell you who those men are who ascend to heaven.

85 The man who transgresses against a Brahmana by obstructing the adoration of gods, suffer from the loss of all his children and animals.

86 Those men, O Yudhishthira, who perform the duties laid down in the scriptures for them, practising the virtues of charity, self control and truthfulness, go to the celestial region.

87 Those men who having acquired knowledge by making obedient services to their preceptors and performing austere penances are unwilling to accept gifts, succeed in ascending to heaven.

88 Those men who save people from fear and sin and who remove the obstacles lying in the way of what they wish to accomplish and poverty and the sufferings of disease, succeed in ascending to heaven.

89 Those men who are gifted with a forgiving disposition, who are endued with patience, who are ready to perform all righteous rites and who are of pure conduct, succeed in ascending to heaven

90 Those men who abstain from honey and meat, who abstain from sexual intercourse with the wives of other people, and who abstain from wines and spirituous liquors, succeed in ascending to heaven.

91. Those men who help in the establishment of asylums for ascetics, who become founders of families, O Bharata, who open up new countries for purposes of dwelling and implant towns and cities, succeed in ascending to heaven.

92. Those men who distribute cloths and ornaments as also food and drink, and who help in marrying others, succeed in ascending to heaven.

93 Those men who have abstained from all sorts of injury or harm to all creatures, who can endure everything, and who have made themselves the refuge of all creatures succeed in ascending to heaven.

94 Those men who wait humbly upon their parents, who have controlled their senses, and who are affectionate towards their brothers, succeed in ascending to heaven.

95 Those men who master their senses though they are rich in worldly possessions, endued with robust constitution and gifted with youthful vigour, succeed in ascending to heaven.

96 Those men who are kind even towards the offenders who are of mild disposition, who have an affection for all who are of mild behaviour, and who contribute to the happiness of others by rendering them every kind of service in humility, succeed in ascending to heaven.

97. Those men who protect thousands of people, who make gifts to thousands of people, and who rescue thousands of people from distress, succeed in ascending to heaven.

98 Those men who make gifts of gold and of kine, O foremost of Bharata's race, as also of conveyances and animals, succeed in ascending to heaven

99 Those men who give away such articles as are necessary in marriages, as also servants and maids and cloths and robes succeed in ascending to heaven

100. Those men who make public pleasure-houses, gardens, wells resting-houses, and buildings for public meetings, and tanks for enabling cattle and men to satisfy their thirst, and fields for cultivation, O Bharata, succeed in ascending to heaven.

101. Those men who give houses and fields and populated villages to persons that want them, succeed in ascending to heaven

102 Those men who having themselves manufactured drinks of sweet taste and seeds and paddy or rice, give them to others, succeed in ascending to heaven

103 Those men who having been born in families high or low beget hundreds of

children and live long lives, practising mercy and keeping anger under complete control, succeed in ascending to heaven.

104. I have thus explained to you, O Bharata, what the rites are in honor of the deities and the departed manes which are performed by people for the sake of the other world, what the ordinances are about making gifts, and what the views are of the Rishis of former times about both the articles of gift and the manner of giving them.

CHAPTER XXIV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. O descendant of Bharata's race, you should answer this question of mine truly and in detail What are those circumstances under which a person may become guilty of Brahmanicide without actually killing a Brahmana.

Bhishma said:—

2 Formerly, O king, I had one day requested Vyasa to explain to me this very subject I shall now describe to you what Vyasa told me on that occasion. Do you listen to it with rapt attention.

3 Going to Vyasa, I addressed him saying,—You, O great ascetic, are the fourth in descent from Vasishtha! Do you explain to me this What are those circumstances under which one becomes guilty of Brahmanicide without actually killing a Brahmana?

4 Thus addressed by me, the own-begotten son of Parashara, O king, an adept in the science of morality, gave me the following answer at once excellent and fraught with certainty.

5 You should know that man as guilty of Brahmanicide who having of his own accord invited a Brahmana of pious conduct to his house for giving him alms then refuses to give anything on the pretence of there being nothing in the house.

6 You should O Bharata, know that man as guilty of Brahmanicide who destroys the means of living of a Brahmana well read in the Vedas, and all their branches, and who is shorn of attachments to worldly creatures and goods.

7. You should, O king, know that man to be guilty of Brahmanicide who puts impediments in the way of thirsty kine while engaged in satisfying that thirst.

8 You should take that man as guilty of Brahmanicide who, without studying them, finds fault with the Shrutis that have come down from preceptor to pupil for ages and ages together, or with those scriptures that have been composed by the Rishis

9 You should know that man as guilty of Brahmanicide who does not confer upon a suitable bridegroom his daughter endued with beauty and other excellent qualities.

10 You should know that foolish and sinful wight ought to be guilty of Brahmanicide who pains the Brahmanas to the very core of their hearts.

11. You should know that man to be guilty of Brahmanicide who robs the blind, the lame, and idiots.

12 You should know that man to be guilty of Brahmanicide who sets fire to the hermitages of ascetics or to forests or to a village or a town.

CHAPTER XXV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. It has been said that sojourns to sacred waters is full of merit, that ablutions in such waters is meritorious, and that listening to the excellence of such waters is also meritorious. I wish to hear you expatiate on this subject, O grandfather

2 You should, O chief of Bharata's race, mention to me the sacred waters existing on this Earth. I wish, O you of great power, to hear you describe to me this subject.

Bhishma said:—

2. O you of great splendour, Angiras thus enumerated the sacred waters on the Earth. Blessed be you, you should listen to it, for you will then acquire great merit.

4—5 Once on a time approaching the great and learned Rishi Angiras gifted with tranquility of soul, while he was living in a forest, Gautama of rigid vows questioned him, saying,—O illustrious one, I have some doubts regarding the merits of sacred waters and shrines I wish to hear you describe that subject Do you, therefore, O ascetic, describe it to me.

6 What merits are acquired by a person regarding the next world, by bathing in the sacred waters on the Earth, O you of great wisdom? Do you explain to me this truly and according to the ordinance.

Angiras said :—

7. A person by bathing for seven days successively in the Chandrabhaga or the Vitasta whose waters are always seen to dance in waves, fasting all the while, is sure to become purged of all his sins and endued with the merit of an ascetic.

8. There are many rivers in the country called Kashmira. All these fall into the great river called Sindhu (Indus). By bathing in these rivers one is sure to become gifted with good character and to ascend to heaven after leaving this world.

9. By bathing in Pushkara, Prabhasa, and Naimisha, and the ocean, and Devika, and Indramarga, and Swarnavindu, one is sure to ascend where, seated on a celestial car, one is sure be filled with joy on being worshipped by the Apsaras.

10 By bathing in the waters of Hiranyavindu with a concentrated mind and respecting that sacred river, and bathing next at Kusheshaya and Devanta, one becomes purged of all one's sins

11. Going to Indratoya near the Mountains of Gandhamadana and next to Karatoya in the country called Kuranga, one should fast for three days and then bathe in those sacred waters with a concentrated heart and pure body. By doing this, one is sure to acquire the merit of a Horse-sacrifice.

12 Bathing in Gangadwara and Kushavarta and Vilwaka in the Blue mountains, as also in Kanakhala, one is sure to become purged of all one's sins and then ascend to heaven.

13 If one becomes a Brahmachārin and control his anger, devotes one self to truth and practises mercy towards all creatures, and then bathes in the Lake of Waters one is sure to acquire the merit of a Horse-sacrifice.

14 That part where Bhagirathi Ganga flows northwards is known as the union of heaven, Earth, and the nether regions Fasting for one month and bathing in that sacred Tirtha which is acceptable to Maheshwara, one can see the deities

15 One who gives oblations of water to his departed manes at Saptaganga and Triganga and Indramarga, obtains ambrosia for food if one has still to go through re-birth.

16 The man who in a pure state of body and mind performs his daily Agnihotra and fasts for one month and then bathes in Mahashrama, is sure to acquire success in one month.

17 By bathing, after a fast of three days and purifying the mind of all evil propensities, in the large lake situate in Bhrigutunga, one becomes purged of even the sin of Brahminicide.

18 By bathing in Kanyakupa and performing one's ablutions in Valaka, one wins great fame among even the celestials and shines in glory.

19 Bathing in Devika and the lake known by the name of Sundarika as also in the Tirtha called Ashwini, one acquires, in next life, great personal beauty.

20. By fasting for a fortnight and bathing in Mahaganga and Krittikangaraka, one becomes purged of all his sins and ascends to heaven.

21. Bathing in Vaimanika and Kinkinika, one acquires the power of going everywhere at will and becomes an object of great respect in the celestial region of the Apsaras.

22 If a person, controlling his anger, and observing the vow of Brahmacharyya for three days, bathes in the river Vipasa at the hermitage called Kalika, he is sure to get over re-birth.

23 Bathing in the asylum that is sacred to the Krittikas and offering oblations of water to the departed manes, and then pleasing Mahadeva, one becomes pure in body and mind and ascends to heaven.

24 If one, fasting for three days with a purified body and mind, bathes in Mahapura one becomes freed from the fear of all mobile and immobile animals as also of all two footed animals.

25 By bathing in the Devadaru forest and offering oblations of water to the departed manes and living there for seven nights with a pure body and mind, one acquires the region of the celestials on departing from this world

26 Bathing in the waterfalls at Sharastamva and Kushastamva and Dronasarmapada, one is sure to acquire the region of the Apsaras where one is dutifully served by those super-human beings

27 If one, fasting bathes at Chitrakuta and Janasthana and the waters of Mandakini, one is sure to be gifted with regal prosperity.

28 By going to the retreat of Shyama and living there for a fortnight and bathing in the sacred water that lies there, one acquires the power of disappearing at will

29 Going to the tirtha Kaushiki and living there with a pure heart and abstaining from all food and drink for three days, one acquires the power of living in the happy region of the Gandharvas

30 Bathing in the charming tirtha Gandhataraka and living there for one month, abstaining all the while from food and drink, one acquires the power of disappearing at pleasure and, then in twenty-one days of ascending to heaven,

31—32. He who bathes in the lake Matanga is sure to acquire success in one night. He who bathes in Analamva or the eternal, Andhaka, or in Naimisha, or the tirtha called Swarga, and offers oblations of water to the departed manes, controlling his senses all the while, acquires the merit of a human sacrifice.

33. Bathing in Gangahrada and the tirtha Utplavana and daily offering oblations of water there for a full month to the departed manes, one acquires the merit of a Horse-sacrifice.

34 Bathing in the confluence of the Ganga and the Yamuna as also at the tirtha in the Kalanjara mountains and offering every day oblations of water to the departed manes for a full month, one acquires the merit of ten Horse-sacrifices.

35—36 Bathing in the Shashihi lake one acquires merit much greater than what appertains to the gift of food. Ten thousand tirthas and thirty millions of other tirthas come to Prayaga, O chief of Bharata's race, in the month of Magha He who bathes in Prayaga, with a controlled mind and observing rigid vows all the while, the month of Magha, becomes purged of all his sins, O chief of Bharata's race, and attains to heaven.

37. Bathing in the tirtha that is sacred to the Maruts, as also in that which is situate in the retreat of the departed manes, in and also in that which is known by the name of Vaivaswata, one becomes purged of all one's sins and as pure and sanctified as a tirtha.

38 Going to Brahmasaras as to the Bhagirathi and bathing there and offering oblations to the departed manes every day for a full month, abstaining from food all the while, one is sure to go to the region of Soma.

39 Bathing in Utpataka and then in Ashtavakra and offering oblations of water to the departed manes every day for twelve days successively, abstaining all the while from food, one acquires the merits of a Horse-sacrifice.

40. Bathing in Ashmaprishtha and Niravinda mountains and Kraunchapadi, —all three in Gaya— one becomes purged of the sin of Brahmanicide. A bath in the first place purifies one of a single Brahmanicide, a bath in the second cleanses one of two similar offences, and a bath in the third cleanses one of three such offences.

41. Bathing in Kalavinga, one gets a large quantity of water. A man, by bathing in the city of Agni, acquires such merit as entitles him to live at his next birth in the city of Agni's daughter.

42 Bathing in Vishala in Karavirapura and offering oblations of waters to his departed manes and performing his ablutions in Devahrada too, one becomes at one with Brahma and shines in glory as such.

43 Bathing in Punaravarta-Nanda as also Mahananda, a man of controlled senses and universal mercy goes to the celestial garden of Nandana and served there by the various tribes of Apsaras.

44 Bathing with concentrated soul in the tirtha of Urvashi which is situate in the river Lohitya, on the day of full moon of the month of Kartika, one acquires the merits of Pundarika sacrifice.

45. Bathing in Ramahrada and offering oblations of water to the departed manes in the river Vipasha (Beas), and fasting for twelve days, one becomes purged of all sins

46 Bathing in the tirtha called Mahahrada with a purified heart and after fasting for one month, one is sure to acquire the status of the sage Jamadagni.

47 By exposing oneself to heat in the tirtha called Vindhya, a person given to truth and endued with compassion for all creatures should then practise austere penances, actuated by humility. By so doing, he is sure to acquire ascetic success in course of a single month

48 Bathing in the Narmada as also the tirtha named Surparaka, fasting for a full fortnight, one is sure to become in one's next birth a prince of royal blood

49 If one proceeds with controlled senses and a concentrated soul to the tirtha known as Jambumarga, one is sure to acquire success in the course of a single day and night.

50. By going to Chandalikashrama and bathing in the tirtha called Kokamukha, having lived for sometime on potherbs alone, and worn rags for raiments one is

sure to get ten beautiful maidens as his wives.

51. One who lives by the side of the tirtha known by the name of Kanyashrada has never to visit the regions of Yama Such a person is sure to ascend to the regions of happiness belonging to the celestials.

52 One who bathes with controlled senses on the day of the new moon in the tirtha known by the name of Prabhasa, is sure, O you of mighty arms, of acquiring success and immortality simultaneously.

53. Bathing in the tirtha known by the name of Ujjanaka which is situate in the retreat of Arshtisena's son, and next in the tirtha which is situate in the retreat of Punya, one is sure to be purged of all his sins

54 Fasting for three days and bathing in the tirtha known as Kulya and reciting the sacred Mantras of Aghamarshana, one acquires the merit of a Horse-sacrifice.

55 Fasting for one night and bathing in Pindaraka, one becomes purified on the next day and acquires the merit of an Agnishtoma sacrifice.

56 One who goes to Brahmasara which is adorned by the woods called Dharmaranya one becomes purged of all one's sins and acquires the merit of the Pundarika sacrifice

57 Bathing in the waters of the Mainaka mountain and reciting morning and evening prayers there and living at the spot for a month controlling desire, one acquires the merit of all the sacrifices,

58 Starting for Kalodaka and Nandikunda and Uttara manasa, and reaching a spot that is a hundred Yojanas remote from any of them, one becomes purged of the sin of fœticide

59 One who succeeds in seeing the image of Nandishwara, becomes purged of all sins Bathing in the tirtha called Swargamarga one is sure to proceed to the regions of Brahman

60 The celebrated Himavat is sacred That king of mountains is the father in law of Shankara He is a mine of all jewels and gems and is the resort of the Siddhas and Charanas.

61—62 That twice born person who is a master of the Vedas and who, considering this life to be exceedingly unstable, renounces his body on those mountains, abstaining from all food and drink according to the rites laid down in the scriptures, after having worshipped the gods and bent his head in worship of the ascetics, is sure to acquire success and proceed to the eternal regions of Brahman.

63 There is nothing which one cannot get who lives in a tirtha, restraining lust and controlling anger on account of such residence.

64 For the purpose of going to *all* the tirthas in the world one should mentally think of those amongst them which are almost inaccessible or sojourns to which are attended with great difficulties.

65 Sojourns to tirthas yields the merits of sacrifices. They are competent to purify everybody of sin. Fraught with great good, they are capable of leading to heaven. The subject is truly a great mystery The very gods should bathe in tirthas. To them also they are sin-purifying.

66 This discourse on tirthas should be delivered to Brahmanas, and to such honest or pious persons as are bent upon gaining what is for their own behoof It should also be recited in the hearing of one's well-wishers and friends and of one's obedient and devoted disciples.

67. Angiras endued with great ascetic merit, had delivered this discourse to Gautama Angiras himself had got it from the the highly intelligent Kashyapa.

68 The great Rishis consider this discourse as deserving of constant repetition. It is the foremost of all purifying things If one recites it regularly every day, he is sure to become purged of every sin and after this life to proceed to heaven.

69 One who listens to this discourse recited in his hearing,—this discourse, viz., of Angiras, which is regarded as a mystery—is sure to attain in one's next life to birth in a good family and, what is more one would have the memory of the pristine existence.

CHAPTER XXVI.

(ANUSHASANIKA PARVA).

Continued.

Vaishampayana said:—

1—2 Equal to Vrihaspati in intelligence and Brahman himself in forgiveness, resembling Shakra in prowess and the Sun in energy, Bhishma the son of Ganga, of infinite might had been defeated in battle by Arjuna Accompanied by his brothers and many other people king Yudhishthira asked him these questions

3 The old hero was lying on a bed coveted by heroes, in expectation of that sacred moment when he could take leave of his body Many great Rishis had come there for seeing that foremost one of Bharata's race

4—6 Amongst them were Atri Vashishtha Bhrigu, Pulastya Pulaha, and Kratu There were also Angiras Gotama, Agastya, Sumati of well-restrained soul, Vishwamitra, Sthulashiras Samvarta, Pramati and Dama. There were also Vrihaspati Ushanas, Vyasa Chyavana, Kashyapa, Dhruva, Durvasas, Jamadagni, Markandeya Galava Bharadwaja, Raibhya Yavakrita and Trita.

7. There were Sthulaksha, Shavalaksha, Kanwa Medhatithi Krisha Narada, Parvata, Sudhanwan, Ekata and Dwita.

8 There were also Nitambhu, Bhuvana, Dhaumya, Shatananda, Akritavrana, Rama the son of Jamadagni and Kacha.

9—10 All these great Rishis came there for seeing Bhishma lying on his bed of arrows. Yudhishthira with his brothers duly adored those great Rishis who had come there one after another in proper order Receiving that adoration, those foremost of Rishis sat themselves down and began to converse with one another.

11 Their conversation related to Bhishma, and was highly sweet and agreeable Hearing that talk of theirs about himself, Bhishma became filled with joy and considered himself to be already in heaven

12. Having obtained their leave of Bhishma and of the Pandava princes, those Rishis then disappeared before the very sight of all the beholders

13 The Pandavas bowed again and again and offered their adorations to those highly blessed Rishis even after they had made themselves invisible

14. They then cheerfully waited upon the son of Ganga even as Brahmanas versed in Mantras wait with respect upon the rising Sun.

15. The Pandavas saw that the points of the compass shining on account of the energy of their penances, and became filled with wonder at the spectacle.

16 Thinking of the high blessedness and power of those Rishis, the Pandava princes began to discourse on the subject with their grandfather Bhishma.

Vaishampayana said —

17 After that conversation was over, the pious Yudhishthira, the son of Pandu, touched Bhishma's feet with his head and then resumed his questions about morality and virtue.

Yudhishthira said :—

18 Which countries, which provinces, which hermitages, which mountains and which rivers, O grandfather, are the foremost in sanctity.

Bhishma said :—

19 Regarding it is cited the old conversation between a Brahmana in the observance of the Shila and the Uncha vows O Yudhishthira, and a Rishi crowned with ascetic merits.

20—21. Once on a time, a foremost person, having travelled over this entire Earth adorned with mountains, arrived at last in the house of a foremost person living like a householder in accordance with the Shila vow. The latter welcomed his guest with due rites. Received with such hospitality, the happy Rishi passed the night happily in the house of his host.

22 The next morning the Brahmana in the observance of the Shila vow, having finished all his morning acts and rites and purified himself duly, gladly approached his guest crowned with ascetic success.

23 Meeting with each other and seated at their ease, the two began to take on agreeable subjects of the Vedas and the Upanishads

24 Towards the conclusion of the discourse, the Brahmana in the observance of the Shila vow respectfully addressed the Rishi crowned with success Gifted with intelligence, he put this very question which you, O Yudhishthira have put to me.

The poor Brahmana said :—

25 What are those countries, what are those provinces, what those hermitages, what those mountains, and what those rivers, that should be considered as the foremost in sanctity? Do you describe this to me.

The Rishi said :—

26 Those countries, those provinces, those retreats and those mountains, should be considered as the foremost in sanctity through which or by the side of which that foremost of all rivers, viz, Bhagirathi, flows.

27 The end which a creature can attain by penances, by Brahmacharya, by sacrifices or by practising Renunciation, one is sure to attain by only living by the

side of the Bhagirathi and bathing in its sacred waters.

28 Those creatures whose bodies have been sprinkled with the sacred waters of Bhagirathi or whose bones have been laid in that sacred stream, have not to fall away from heaven at any time

29 Those men, O learned Brahmana, who use the waters of Bhagirathi in all their acts surely go to heaven after death.

30. Even those men who, having committed various sinful deeds in the first part of their lives, live in after years by the side of Ganga, succeed in attaining to a very superior end.

31. Hundreds of sacrifices cannot yield that merit which men of controlled souls are capable of acquiring by bathing in the sacred waters of Ganga.

32. A person is respected and adored in the celestial region for as long a period as his bones lie in the channel of Ganga

33 Even as the Sun, when he rises at the dawn of day, shines, having removed the darkness of night, likewise the person who has bathed in the waters of Ganga is seen to shine, purged of all his sins

34 The countries and the points of the compass which are destitute of the sacred waters of Ganga are like nights without the moon or trees without flowers.

35 Indeed, a world without Ganga is like the different castes and modes of life when they are shorn of virtue or like sacrifices without Soma.

36 Forsooth, countries and points of the compass which are without Ganga are like the sky without the Sun, or the Earth without mountains, or the etherial region without air.

37. All the creatures in the three worlds if served with the sacred waters of Ganga, derive a pleasure the like of which they cannot derive from any other source.

38 He who drinks Ganga water which has been heated by the Sun's rays, derives merit much greater than that which belongs to the vow of living upon the wheat or grains of other corn picked up from cow-dung.

39 It cannot be said whether, he who performs a thousand Chandrayana rites for purifying his body and he who drinks the water of Ganga, are equal

40 It cannot be said whether one who stands for a thousand years on one foot and one who lives for only a month by the side of Ganga are equal.

41. One who lives permanently by the side of Ganga is superior in merit to one who lives for ten thousand cycles with head hanging downwards.

42. As cotton, when it comes into contact with fire, is burnt off without a residue, so the sins of the person that has bathed in Ganga become perfectly consumed

43 There is no end superior to Ganga for those creatures who, with hearts afflicted by sorrow, seek to attain to ends which may remove that sorrow of theirs.

44 As snakes become shorn of their poison as soon as they see Garuda, so one becomes purged of all his sins as soon as he sees the sacred river Ganga.

45 They who do not enjoy fame for virtue and they who are addicted to deeds of sinfulness, have Ganga for their fame, their protection, their means of safety, their refuge or cover.

46. Many wretched men who commit various sins of a heinous nature, when they are about to sink into hell, are rescued by Ganga in the next world.

47. They, O foremost of intelligent men, who plunge every day in the sacred waters of Ganga, become the equals of great Munis and the very deities headed by Indra.

48 Those wretched men who are destitute of humility or modesty of behaviour and who are greatly sinful, become righteous and good, O Brahmana, by living by the side of Ganga.

49 As ambrosia is to the deities, as Swadha is to the Pitris, as Sudha is to the Nagas, so is Ganga-water to human beings.

50. As children stricken with hunger, solicit their mothers for food, similarly do people desirous of their highest good seek Ganga.

51. As the region of the self-created Brahman is said to be the foremost of all places, so is Ganga said to be foremost of all rivers for those who desire to bathe.

52 As the Earth and the cow are said to be the chief sustenance of the celestials so is Ganga the chief sustenance of all living creatures

53 As the celestials support themselves upon the ambrosia that is in the Sun and the Moon and that is offered in various sacrifices, so do human beings support themselves upon Ganga-water.

54 One besmeared with the sand taken from the shores of Ganga considers oneself as an inhabitant of heaven, adorned with celestial unguents.

55. He who bears on his head the mud taken from the banks of Ganga looks effulgent like the Sun himself bent on removing the surrounding darkness

56 When the wind which is moistened with the particles of Ganga-water touches one's body, it cleanses him immediately of every sin.

57 A person afflicted by calamities and about to sink under their pressures, finds all his calamities removed by the joy which originates in his heart on seeing that sacred river.

58 By the sweet notes of the swans and Kokas and other aquatic fowl that play on her breast, Ganga challenges, the very Gandharvas and by her high banks the very mountains on the Earth.

59 Seeing her surface teeming with swans and various other aquatic fowl, and having banks adorned with pasture lands with kine grazing on them, the celestial region herself loses her pride

60 The high happiness which one enjoys by living on the banks of Ganga, can never be his who is living even in the celestial region.

61. I have no doubt in this that the person who is afflicted with sins perpetrated in words and thought and act, becomes cleansed on seeing Ganga

62 By seeing that sacred river, touching it, and bathing in its waters, one rescues his ancestors to the seventh degree, and his descendants to the seventh degree, as also other ancestors and descendants

63 By hearing of Ganga, by wishing to go to that river, by drinking its waters, by touching those waters, and by bathing in them, a person rescues both his paternal and maternal families

64 By seeing, touching, and drinking the waters of Ganga, or by praising them, hundreds and thousands of sinful men become purged of all their sins

65 They who wish to make their birth, life, and learning, successful, should go to Ganga and please the departed manes and the celestials by offering them oblations of water.

66 The merit that one acquires by bathing in Ganga is such that the like of it is incapable of being acquired through the acquisition of sons or riches or the performance of meritorious acts.

67. Those who although physically able do not seek to see the sacred Ganga are, forsooth, comparable to persons suffering from congenital blindness or those who are dead or those who are benumbed through palsy or lameness.

68 What man is there who would not respect this sacred river that is adored by great Rishis knowing the Present, the Past, and the Future, as also by the very gods headed by Indra?

69 What man is there who would not seek the protection of Ganga whose protection is sought by hermits and householders, by Yatis and Brahmacharins alike?

70 The virtuous man with controlled mind, thinks of Ganga at the time when his vital airs are about to leave his body, succeeds in acquiring the highest end

71. That man who lives by the side of Ganga up to the time of his death, worshipping her reverentially, becomes freed from all fear of sin and of kings.

72. When that highly sacred river dropped from the sky, Maheshwara held it on his head It is that very river which is worshipped in heaven.

73 The three regions, are beautiful by the three courses of this sacred river The man who uses the waters of that river becomes certainly successful.

74 As the solar ray is to the gods in the celestial region, as the moon is to the departed manes as the king is to human beings, so is Ganga to all rivers

75 One who becomes bereaved of mother or father or sons or wives or riches does not feel that grief which one feels when he becomes bereaved of Ganga

76 One does not get that joy through acts that lead to the region of Brahman, or through such sacrifices and rites that lead to Heaven, or through children or riches, which one get from seeing Ganga

77 The pleasure that men derive from seeing Ganga is tantamount to what they derive from seeing the full moon.

78 That man becomes dear to Ganga who worship her with deep devotion, with mind wholly fixed upon her, with a respect that refuses to take in any other object within its sphere with a feeling that there is nothing else in the universe worthy of similar adoration and with a steadiness that knows no decrease.

79 Creatures who live on Earth in the sky or in the celestial region —indeed, even beings who are very superior —should always bathe in Ganga Indeed this is the foremost of all duties of the righteous

80 The fame of Ganga for sanctity has spread over the entire universe, since she

carried all the sons of Sagara, who had been reduced to ashes, from here to the celestial region.

81. Men who are washed by the bright, beautiful, high, and rapidly moving waves, raised by the wind, of Ganga, become purged of all their sins and resemble in splendour the Sun with his thousand rays.

82 Those men of tranquil souls who have renounced their bodies in the waters of Ganga whose sanctity is as great as that of the butter and other liquids poured in sacrifices and which are capable of giving merits equal to those of the greatest of sacrifices, have certainly attained to a station equal to that of the very gods

83 Indeed, Ganga, having fame and vast extent and at one with the entire universe and respected by the deities headed by Indra, the Munis, and human beings is competent to grant the fruition of all their wishes to them who are blind, to them who are idiots, and to them who are destitute of all things.

84. They who seek refuge with Ganga, that protectress of all the universe, that flows in three currents, that is filled with water at once highly sacred and sweet as honey and productive of every sort of good, have succeeded in acquiring the beatitude of Heaven.

85 That mortal who live by the side of Ganga and sees her every day, becomes purified by her sight and touch To him the gods give every sort of happiness here and a high end hereafter.

86 Ganga is regarded as competent to rescue every creature from sin and lead him to the happiness of Heaven. She is held to be at one with Prishni the mother of Vishnu She is identical with the Word or Speech She is very remote and can not be easily attained She is the embodiment of auspiciousness, and prosperity. She is capable granting the six well known attributes beginning with lordship or power She is always bent upon showing her grace She is the displayer of all things in the universe, and she is the great resort of all creatures. Those who seek her protection in this life have surely acquired heaven.

87 The fame of Ganga has spread all over the sky and Heaven, and Earth, and all the points cardinal and subsidiary, of the compass By using the waters of that foremost of rivers mortal creatures always become crowned with high success

88. That person who, himself seeing Ganga, points her out to others finds that Ganga rescues him from re birth and confers liberation on him Ganga held Guha, the commander-in chief of the celestial army in her womb She bears the most precious of all metals, *viz*, gold, also in that womb of hers They who bathe in her waters every day in the morning, succeed in obtaining the three-fold objects *viz*, Virtue and Worldy Profit and Pleasure. Those waters are, again equal in point of sanctity to the butter that is poured with Mantras on the sacrifical fire Capable of purging one from every sin, she has descended from the celestial region and her current is held in high regard by every one.

89 Ganga is the daughter of Himavat, the wife of Hara, and the ornament of both Heaven and Earth She is the bestower of everything auspicious and is competent to give the six well-known attributes beginning with lordship or power Indeed, O king, Ganga is the one object of great sanctity in the three worlds and confers merit upon all

90 Truly, O king, Ganga is Virtue in liquefied form She is energy in a liquid form over the Earth. She is gifted with the splendour or power that belongs to the butter that is poured with Mantras on the sacrifical fire She is always adorned with large waves as also with Brahmanas who may at all times be seen making their ablutions in her waters Falling from Heaven, she was held by Shiva on his head The very mother of the heavens, she has originated from the highest mountain for running over the plains and conferring the most valuable benefits on all creatures of the Earth.

91. She is the highest cause of all things, she is perfectly pure She is as subtile as Brahma She is the best bed for the dying She takes creatures speedily to the celestial region She carries a large volume of water She confers great fame on all She is the protectress of the universe. She is at one with every form She is very much coveted by persons crowned with success Indeed, Ganga is the path to that celestial region of those who have bathed in her water

92. The Brahmanas consider Ganga as being equal to the Earth in forgiveness, and in the protection and upholding of those who live by her, further as equalling Fire and the Sun in energy and splendour, and, lastly, as always equalling Guha himself in the matter of showing favours to the true-born class.

93 Those men who, in this life, even in their minds seek that sacred river which is lauded by the Rishis, which has come out of the feet of Vishnu, which is very ancient

and which is highly sacred, succeed in going to the regions of Brahman.

94 Fully convinced that children and other belongings, as also regions possessed of every kind of happiness, are transitory or frail, men of subdued souls, who are desirous of acquiring that everlasting station which is at one with Brahma, always pay their adorations to Ganga with that respect and love which are due from a son to a mother.

95 The man of purified soul who is desirous of acquiring success should seek the protection of Ganga who is like a cow that gives ambrosia instead of ordinary milk, who is prosperity's self, who is endued with omniscience, who exists for all creatures, who is the source of all sorts of food, who is the mother of all mountains, who is the refuge of all pious persons, who is immeasurable in power and energy, and who charms the heart of Brahman himself.

96 Having, with austere penances, pleased all the gods with the Supreme Lord (Vishnu) Bhagiratha brought Ganga down on the Earth Going to her, men always succeed in freeing themselves from every sort of fear both here and hereafter.

97 Observing with the help of intelligence I have mentioned to you only a small portion of the merits of Ganga My power, however, is inadequate to speak of all the merits of the sacred river, or, indeed, to measure her power and sanctity

98 One may, displaying his best powers, count the stones of the mountain Meru or measure the waters of the ocean. But one cannot count all the merits of the waters of Ganga

99 Hence, having listened to these particular merits of Ganga which I have uttered with great devotion, one should, in thought, word, and deed, respect them with faith and devotion.

100. On account of your having listened to those merits which I have recounted, you are sure to fill all the three regions with fame and acquire a measure of success that is very large and that is difficult of being won by any other person Indeed, you will, soon after that, sport in joy in many a region of great happiness created by Ganga herself for those that respect her.

101. Ganga always extends her favour to those who are devoted to her in humbleness of heart She unites those who are so devoted to her with every kind of happiness I pray that the highly-blessed Ganga may always inspire your heart and mine with the attributes of virtue.

Bhishma said :—

102 The learned ascetic gifted with high soul and great splendour, and crowned with success, having in this manner described to that poor Brahmana observing the Shila vow, on the subject of the infinite merits of Ganga, then ascended the sky.

103. The poor Brahmana observing the Shila vow, awakened by the words of that ascetic crowned with success, duly sought refuge with Ganga and acquired great success.

104 Do thou also, O son of Kunti, seek Ganga with great devotion, for you will then, as the reward thereof, acquire great and excellent success.

Vaishampayana said :—

105 Hearing this discourse from Bhishma of the praise of Ganga, Yudhishthira with his brothers became filled with great joy.

106 That person who recites or hears recited this sacred topic of the praise of Ganga, becomes purged of every sin.

CHAPTER XXVII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1 You, O grandfather, are endued with wisdom and knowledge of the scriptures, with conduct and behaviour, with various kinds of excellent attributes, and also with years.

2. You are superior to others in intelligence, wisdom and penances I shall, therefore, O you the foremost of all righteous men, wish to ask you questions about virtue.

3-4 There is not another man, O king, in all the worlds, who is worthier of being accosted on such topics. O best of kings, how may one, if he happens to be a Kshatriya or a Vaishya or a Shudra, succeed in acquiring the dignity of a Brahmana? You should tell me the means. Is it by the most austere penances or by religious acts, or by knowledge of the scriptures, that a person belonging to any of the three inferior castes succeeds in acquiring the dignity of a Brahmana? Do tell me this, O grandfather.

Bhishma said —

5 The dignity of a Brahmana, O Yudhishthira, cannot be acquired by a person

belonging to any of the three other castes That dignity is the highest with respect to all creatures

6 Passing through numberless orders of existence by undergoing repeated births, one at last, in some birth, becomes born as a Brahmana.

7 Regarding it is cited an old history, O Yudhishthira, of a conversation between Matanga and a she-ass.

8 Once on a time a Brahmana obtained a son who, though procerated by a person belonging to a different caste, had, however, the rites of infancy and youth performed according to the ordinances laid down for Brahmanas. The child passed by the name of Matanga and was endued with every accomplishment.

9 His father, wishing to celebrate a sacrifice, ordered him, O destroyer of enemies, to collect the articles required for the act Having received the command of his father, he started for the purpose, riding on a quick-coursing car, drawn by an ass.

10 It so happened that the ass yoked to that car was very young Instead, therefore of being reined, the animal bore away the car near its dam, *viz* the she-ass that had brought it forth. Matanga, dissatisfied with this, began to strike the animal with his goad on its nose.

11 Seeing those marks of violence on her child's nose, the she-ass, full of affection for him said,—Do not grieve, O child, for this treatment! A Chandala is driving you

12. There is no harshness in a Brahmana The Brahmana is said to be the friend of all creatures He is the teacher also of all creatures and their ruler. Can he punish any creature so cruelly.

13 This fellow, however, is of sinful deeds. He has no mercy to show to even such a young creature. He is simply proving the order of his birth by behaving thus. The nature which he has derived from his father forbids the growth of the sentiments of pity and kindness which are natural to the Brahmana.

14. Hearing these harsh words of the she-ass, Matanga speedily came down from the car and addressing the she ass, said,—Tell me, O blessed dame, by what fault is my mother stained?

15. How do you know that I am a Chandala? Do you answer me forthwith.

16 How indeed, do you know that I am a Chandala? How have I lost the dignity of a Brahman? O you of great wisdom tell me all this fully, from beginning to end.

The she-ass said :—

17 You were begotten upon a Brahmana woman worked up with desire, by a Shudra following the calling of a barber. You are, therefore, a Chandala by birth. You have not the dignity of a Brahmana.

Bhishma said :—

18—19 Thus addressed by the she ass Matanga returned home. Seeing him return, his father said,—I had engaged you in the difficult task of gathering the requisites of my intended sacrifice! Why have you returned without having accomplished your charge? Is it that you are not all right?

Matanga said :—

20 How can he who belongs to no definite order of birth, or to low caste be regarded as all right and happy? How, O father, can that person be happy whose mother is impure.

21. O father, this she-ass who seems to be more than a human being, tells me that I have been begotten upon a Brahman woman by a Shudra. I shall, for this reason, practise the severest penances.

22 Having said these words to his father, and firmly resolved upon what he had said, he went to the great forest and began to practise the austerest of penances.

23 Beginning those penances for the purpose of happily acquiring the dignity of a Brahmana, Matanga began to scorch the very gods by the severity of his asceticism

24 The king of the celestials, *viz*, Indra, appeared to him thus practising penances and said,—Why, O Matanga, do you pass your time in such grief, abstaining from all sorts of human enjoyments

25 I shall give you boons Do you name the boons Do not delay, but tell me what is in your mind Even if it be unattainable, I shall yet bestow it on you.

Matanga said:—

26 Desirous of acquiring the dignity of a Brahmana I have begun to practise these penances. After having obtained it, I shall go home. Even this is the boon I pray for.

Bhishma said :—

27. Hearing these words of his, Purandara said to him —The dignity of a Brahmana, O Matanga, which you wish to acquire, cannot be won by you.

28. It is true, you wish to acquire it, but then it cannot be won by persons of impure souls O you of foolish understanding, you are sure to meet with destruction if you persist in this pursuit. Desist, therefore, from this vain attempt forthwith.

29. This object of your desire, *viz*, the dignity of a Brahmana, which is the foremost of everything, cannot be even acquired by penances. Therefore, by coveting that foremost dignity, you will surely meet with destruction.

30. One born as a Chandala can never acquire that dignity which is considered as the most sacred among the celestials and Asuras and human beings.

CHAPTER XXVIII.

(ANUSHASANIKA PARVA)—*Continued.*

Bhishma said :—

1. Thus addressed by Indra, Matanga of restrained vows and well-controlled soul, stood for a century of years on one foot, O you of unfading glory,

2. Highly illustrious Shakra once more appeared before him and addressing him, said,—The dignity of a Brahmana, O child, is unattainable. Although you covet it, it is impossible for you to obtain it.

3. O Matanga, by coveting that very great dignity you are sure to meet with destruction. Do not, O son, betray such rashness. This is not a righteous path for you to follow.

4. O you of foolish understanding, it is impossible for you to obtain it in this world, Verily, by coveting that which is unattainable, you are sure to meet with destruction forthwith.

5. I am repeatedly forbidding you. By trying, however, to attain that high dignity by the help of your penances, despite my repeated admonitions, you are sure to meet with destruction.

8. Passing a period of one thousand years in that order, one is next born as a Shudra. In the Shudra order, again, one has to wander for a long time.

9 After thirty thousand years one is born as a Vaishya There, in that order, one has to pass a very long time.

10. After a time that is sixty times longer than what has been stated as the period of Shudra birth, one becomes a Kshatriya In the Kshatriya order one has to pass a very long time.

11. After a time that is measured by multiplying the period last referred to by sixty, one is born as a fallen Brahmana. In this order one has to wander for a long period.

12. After a time measured by multiplying the period last named by two hundred, one is born in the race of such a Brahmana as lives by the profession of arms There, in that order, one has to wander for a long period.

13 After a time measured by multiplying the period last named by three hundred, one is born in the race of a Brahmana that is given to the recitation of the Gayatri and other sacred Mantras.

14. There, in that order, one has to wander for a long period. After a time measured by multiplying the period last named by four hundred, one is born in the race of such a Brahmana who knows the entire Vedas and the scriptures. There, in that order, one has to wander for a very long period.

15. While wandering in that existence, joy and grief, desire and hatred, vanity and evil speech, seek to enter into him and make a wretch of him.

16 If he succeeds in subjugating those foes, he then acquires a high end If, on the other hand, those enemies succeed in subjugating him, he falls down from that high position like a person falling down on the ground from the high top of a palmyra tree.

17. Knowing this for certain, O Matanga, that I say to you, do you name some other boon, for the status of a Brahmana is incapable of being acquired by you.

CHAPTER XXIX.

(ANUSHASANIKA PARVA)—*Continued.*

Bhishma said:—

1. Thus addressed by Indra, Matanga refused to hear what he was commanded. On the other hand, with regulated vows and purified soul, he practised austerer penances by standing on one foot for a thousand years, being deeply engaged in Yoga meditation.

2 After a thousand years had passed away, Shakra once more came to see him Indeed, the destroyer of Vala and Vritra said to him the same words.

Matanga said:—

3 I have passed these thousand years, standing on one foot, with soul engaged in meditation, and in the observance of the vow of celibacy. Why is it that I have not yet succeeded in acquiring the dignity of a Brahmana?

Shakra said:—

4—5 One born as a Chandala cannot, by any means, acquire the dignity of a Brahmana Do you, therefore, name some other boon so that all this labour of yours may not prove futile! Thus addressed by the king of the celestials Matanga became filled with grief He went to Gaya and passed there a century of years, standing all the while on one foot.

6 On account of the observance of such Yoga which was extremely difficult to bear, he became very much emaciated and his arteries and veins became swollen and visible. He was reduced to only skin and bones We have heard that that righteous person, while practising those austerities at Gaya, dropped down on the ground from sheer exhaustion

7. Seeing him falling down, the lord and giver of boons engaged in the behoof of all creatures viz., Vasava speedily came to that spot and held him fast

Shakra said —

8 It seems O Matanga, that the dignity of a Brahmana which you seek is ill suited to you That dignity is incapable of being acquired by you Indeed, in your case, it is beset with many dangers

9 A person by adoring a Brahmana acquires happiness, while, by abstaining from such worship, he gets grief and misery The Brahmana is as regards all creatures, the giver of what they prize or covet and the protector of what they already have.

10. It is through the Brahmanas that the departed manes and the deities become pleased The Brahmana, O Matanga, is said to be the foremost of all created Beings. The Brahmana grants all objects which are desired and in the way they are desired.

11. Passing through numberless orders of Being and undergoing repeated re-births, one succeeds in some subsequent birth in acquiring the dignity of a Brahmana.

12 That dignity is really incapable of being obtained by persons of impure souls Do you, therefore, relinquish the idea Do you name some other boon. The particular boon which you seek is incapable of being granted to you.

Matanga said:—

13 Stricken as I am with grief, why, O Shakra, do you afflict me further? You are striking one that is already dead, by this conduct I do not pity you who having acquired the dignity of a Brahmana fail to retain it.

14 If, O you of a hundred sacrifices, the dignity of a Brahmana be really unattainable by any of the three other castes, alas men do not adhere to it who have succeeded in acquiring that high status?

15 Those who having won the dignity of a Brahmana that, like wealth, is so difficult to acquire, do not seek to keep it up, must be considered as the most wretched in this world Indeed, they are the most sinful of all creatures

16 Forsooth, the dignity of a Brahmana is highly difficult to attain, and being attained, is difficult to maintain It is capable of removing every sort of grief Alas, having got it, men do not always seek to keep it up.

17 When even such persons are considered as Brahmanas why is it that I, who am pleased with my own self, who am superior to all pairs of opposites who am dissociated from all worldly objects who am observant of the duty of mercy towards all creatures and of self-control of conduct, should not be considered worthy of that dignity?

18 How unfortunate I am, O Purandara, that through the sin of my mother I have been reduced to this plight, although I am not unrighteous in my conduct?

19 Forsooth Destiny is incapable of being warded off or conquered by individual exertion, since, O lord, I am unable to acquire, despite these persistent attempts

of mine, the object for the acquisition of which I am trying

20 When such is the case, O righteous one, you should grant me some other boon if indeed, I have become worthy of your favour or if I have a little of merit!

Bhishma said —

21. The destroyer of Vala and Vritra then said to him,—Do you name the boon! Thus urged by the great Indra, Matanga said the following words —

Matanga said —

22. Gifted with the power of assuming any form at will, let me be able to journey through the skies and let me enjoy whatever pleasures I may wish for And let me also have the willing worship of both Brahmanas and Kshatriyas

23 I bow to you by bending my head, O god! You should do that also by which my fame, O Purandra, may live eternally in the world!

Shakra said —

24. You will be celebrated as the deity of a particular measure of verse and you will get the worship of all women Your fame, O son, shall become peerless in the three worlds

25 Having granted him these boons, Vasava disappeared there and then Matanga also, renouncing his life-breaths, acquired a high place

26 You may thus see, O Bharata, that the dignity of a Brahmana is very high That dignity is incapable of being acquired here as said by the great Indra himself.

CHAPTER XXX.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said —

1. I have heard this great description, O perpetuator of Kuru's race You, O foremost of eloquent men have said that the dignity of a Brahmana is greatly difficult of acquisition.

2 It is heard however, that in former times the dignity of a Brahmana had been acquired by Vishwamitra You, however, O best of men, tell us that that dignity is incapable of being won

3. I have also heard that formerly king Vitahavya had succeeded in acquiring the dignity of a Brahmana O powerful one, I wish to hear, O son of Ganga, the story of king Vitahavya's promotion.

4 By what acts did that best of kings succeed in acquiring the dignity of a Brahmana? Was it through some boon or was it through the virtue of penances? You should tell me everything.

Bhishma said —

5 Hear, O king, how the highly illustrious royal sage Vitahavya succeeded formerly in acquiring the dignity of a Brahmana that is so difficult to attain and that is held in such high esteem by all the world.

6 While the great Manu in days yore was employed in ruling righteously his subjects, he obtained a son of righteous soul who become celebrated under the name of Sharyati

7 In Sharyati's family, O monarch, two kings were born, viz, Haihaya and Talajangha Both of them were sons of Vatsa, O foremost of victorious kings

8 Haihaya, O monarch, had ten wives. Upon them he begat, O Bharata, hundred sons all of whom were heroes who never returned from the battle field.

9 All of them resembled one another in features and prowess All of them were gifted with great strength and all of them were possessed of great skill in battle. They all studied the Vedas and the science of weapons thoroughly.

10 In Kashi also, O monarch, there was a king who was the grandfather of Divodasa The foremost of victorious men, he passed by the name of Haryyashwa.

11 The sons of king Haihaya, O chief of men, invaded the kingdom of Kashi, and advancing to the country that lies between the rivers Ganga and Yamuna, fought a battle with king Haryyashwa and killed him in it.

12 Having killed king Haryyashwa thus, the sons of Haihaya, those great car-warriors, fearlessly returned to their own charming city in the country of the Vatsas.

13 Meanwhile Haryyashwa's son Sudeva, who looked like a celestial in splendour and who was a second god of virtue, was installed on the throne of Kashi as its king.

14 The delighter of Kashi, the righteous souled prince ruled his kingdom for some time when the hundred sons of Vitahavya once more attacked his territories and defeated him in battle.

15 Having defeated king Sudeva thus, the victors returned to their own city After this, Divodasa, the son of Sudeva, became installed on the throne of Kashi as its king.

16 Understanding the prowess of those great princes, *viz*, the sons of Vitihavya king Divodasa, gifted with great energy, rebuilt and fotified the city of Baranasi at the command of Indra.

17—18 The territories of Divodasa were full of Brahmanas Kshatriyas, Vaishyas and Shudras And they teemed with all sorts of articles and provisions, and were adorned with prosperous shops and marts Those territories, O best of kings extended northwards from the banks of Ganga to the southern Banks of Gomati and resembled a second Amaravati (the city of Indra)

19 The Haihayas once again, O Bharata attacked that foremost of kings as he ruled his kingdom

20 The powerful king Divodasa gifted with great splendour, issuing out of his capital, gave them battle The engagement between the two parties terrible like the encounter in days of old between the celestials and the Asuras

21 King Divodasa fought the enemy for a thousand days at the end of which having lost a large number of followers and animals, he became greatly distressed.

22 King Divodasa, O king having lost his army and seeing his treasury exhausted, left his capital and fled away.

23 Going to the charming hermitage of the wise Bharadwaja, the king, O chastiser of foes, joining his hands in respect, sought the Rishi's protection

24—25 Seeing king Divodasa before him, the eldest son of Vrihaspati, *viz*, Bharadwaja of excellent conduct who was the monarch's priest, said to him —What is the reason of your coming here? Tell me everything, O king! I shall do that which is agreeable to you, without any scruple.

The king said —

26 O holy one, the sons of Vitahavya have killed all the children and men of my house I only have escaped with life, totally discomfited by the enemy I seek refuge with you.

27 You should, O holy one, protect me with such affection as you have for a disciple! Those princes of sinful deeds have killed my whole family, leaving myself only alive.

Bhishma said :—

28 Bharadwaja of great energy said to him who pleaded so piteously —Do not fear! Do not fear! O son of Sudeva, let your fears be gone

29 I shall perform a sacrifice, O monarch in order that you may have a son through whom you will be able to smite thousands upon thousands of Vitahavya's party.

30 After this, the Rishi performed a sacrifice with the object of bestowing a son on Divodasa As the result thereof, to Divodasa was born a son named Pratarddana

31. As soon as he was born he grew into a child of full three and ten years and quickly mastered the entire Vedas and the whole science of arms.

32 Helped by his Yoga powers, the highly intelligent Bharadwaja had entered into the prince Indeed, collecting all the energy of the objects of the universe, Bharadwaja caused it to enter the body of prince Pratarddana

33 Casing his person in shining mail and armed with the bow, Pratarddana, his praises lauded by bards and the celestial Rishis, shone resplendent like the Sun

34 Mounted on his car and with the scimitar tied to his belt, he shone like a burning fire With scimitar and shield and whirling his shield, as he went, he proceeded to the presence of his father.

35 Seeing the prince, the son of Sudeva, *viz*, king Divodasa, become filled with joy. Indeed, the old king thought the sons of his enemy Vitahavya as already killed

36 Divodasa then installed his son Pratarddana as the heir-apparent, and considering himself crowned with success became highly happy.

37 After this the old king commanded that chastiser of foes, *viz* prince Pradarddana to march against the sons of Vitahavya and kill them in battle

38 Gifted with great prowess, Pratarddana, that subjugator of hostile cities, speedily crossed Ganga on his car and proceeded against the city of the Vitahavyas.

39 Hearing the clatter of the wheels of his car, the sons of Vitahavya, riding on their own cars that looked like fortified citadels and that were capable of destroying hostile vehicles, issued out of their city.

40 Coming out of their capital, those foremost of men, *viz* the sons of Vitahavya, who were all skilful warriors cased

66 It was thus, O foremost of monarchs, that king Vitahavya, though a Kshatriya by the order of his birth, acquired the dignity of a Brahmana, O chief of Kshatriyas, through the grace of Bhrigu.

67 I have also told you the genealogy of the race that originated from his son Gritsamada What else would you ask?

CHAPTER XXXI.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said:—

1. What men, O chief of Bharata's race, are worthy of homage in the three worlds? Tell me this in detail, I am never satiated with hearing you describe these topics.

Bhishma said:—

2. Regarding it is cited the old discourse between Narada and Vasudeva.

3—4 Seeing Narada on one occasion adoring many foremost of Brahmanas with joined hands, Keshava addressed him, saying,—Whom do you worship? Whom amongst these Brahmanas, O holy one, do you worship with so great respect? If it is capable of being heard by me, I wish then to hear it Do, O foremost of righteous men, tell me this.

Narada said —

5. Hear, O Govinda, as to who those are whom I am adoring, O grinder of enemies What other person is there in the world who is worthier than you to hear this?

6 I adore them, O powerful one, who constantly worship Varuna and Vayu and Aditya, and Prajanya and the deity of Fire and Sthanu and Skanda and Lakshmi and Vishnu, and the Brahmanas, and the lord of speech and the Moon, and the Waters, and the Earth, and the goddess Saraswati

8. O foremost of Vrishni's race, I always adore those Brahmanas who are endued with penances, who are conversant with the Vedas, who are always given to Vedic study, and who are possessed of great worth

9 O powerful one, I bow down my head to those persons who are freed from boastfulness who perform with an empty stomach, the rites in honor of the deities, who are always contended with what they have, and who are gifted with forgiveness

10 I adore them, O Yadava, who are performers of sacrifices, who are forgiving in nature, and self-controlled who are masters of their own senses, who worship truth and virtue, and who give away land and kine to good Brahmanas

11 I bow to them, O Yadava, who are devoted to the observance of penances, who live in forests, who live upon fruits and roots who never store anything for the morrow, and who perform all the acts and rites laid down in the scriptures.

12. I bow to them, O Yadava, who feed and cherish their servants who are always hospitable to guests, and who eat only the residue of what is offered to the deities

13 I worship them who have become irresistible by studying the Vedas, who are eloquent in discoursing on the scriptures, who are observant of the vow of Brahmacharyya, and who are always devoted to the duties of officiating at the sacrifices of others and of teaching disciples

14 I adore them that are endued with mercy towards all creatures and who study the Vedas till their backs are heated by the Sun

15 I bow to them, O Yadava, who try to acquire the grace of their preceptors, who labour in the acquisition of their Vedas who are firm in the observance of vows who wait, with dutiful obedience, upon their preceptors and seniors, and who are free from malice and envy.

16 I bow to them, O Yadava, who are observant of excellent vows, who practise silence, who have knowledge of Brahma, who are firm in truth, who are givers of libations of clarified butter and oblations of meat

17. I bow to them, O Yadava, who live upon eleemosynary alms who are emaciated for want of adequate food and drink, who have lived in the houses of their preceptors, who are averse to and destitute of all enjoyments, and who are poor in Earthly possessions

18 I bow to them, O Yadava, who have no affection for things of this Earth, who do not quarrel with others, who do not clothe themselves, who have no wants, who have become irresistible through the acquisition of the Vedas, eloquent in the exposition of virtue, and that are utterers of Brahma

19 I bow to them who are given to the practice of the duty of mercy towards all creatures, who are firm in the observance of truth, who are self controlled, and who are peaceful in their conduct

20 I bow to them, O Yadava, who are devoted to the worship of gods and guests, who are observant of the domestic mode of life, and that follow the practice of pigeons about collecting their food.

21. I always bow to those persons, who while doing all their works have an eye on the three-fold objects of life, and who are observant of truth and righteous behaviour.

22. I bow to them, O Keshava, who are conversant with Brahma, who are gifted with knowledge of the Vedas, who are attentive to the three-fold objects of life, who are free from cupidity, and who are righteous in their behaviour.

23. I bow to them, O Madhava, who live upon water only, or upon air alone, or upon the residue of the food that is offered to deities and guests, and who practise all sorts of excellent vows.

24 I always adore them who have no wives, who have wives and the domestic fire, who are the refuge of the Vedas, and who are the refuge of all creatures in the universe.

25 I always bow to those Rishis, O Krishna, who are the creators of the universe, who are the elders of the universe, who are the eldest members of the race or the family, who are dispellers of the darknes of ignorance, and who are the best of all persons in the universe.

26 For these reasons, do you also, O scion of Vrishni's race, adore every day those twice-born persons of whom I speak Worthy as they are of reverent worship, they will, when adored, confer happiness on you, O sinless one.

27. Those persons of whom I speak are always givers of happiness in this world as well as in the next Respected by all, they move about in this world, and, if adored by you, are sure to grant you happiness.

28. They who are hospitable to all persons who come to them as guests, and who are always devoted to Brahmanas and kine as also to truth, succeed in crossing all calamities and impediments.

29 They who are always devoted to peacefulness of conduct, as also they who are shorn of malice and envy, and they who are always attentive to the study of the Vedas, succeed in crossing all calamities and impediments.

30 They who bow to all the deities, they who follow one Veda as their refuge, they who are possessed of faith and are self controlled, succeed in crossing all calamities and impediments.

31. They who adore the foremost of Brahmanas with reverence and are firm in the observance of excellent vows and practise the virtue of charity, succeed in crossing all calamities and impediments

32 They who are engaged in the practice of penances, they who are always observant of the vow of celibacy, and they whose souls have been purified by penances, succeed in crossing all calamities and impediments.

33 The who are devoted to the worship of the gods and guests and dependants as also of the departed manes, and they who eat the residue of the food that is offered to deities, departed manes, guests and dependants succeed in crossing all calamities and impediments.

34. They who, having lighted the domestic fire, duly keep it burning and adore it with reverence, and they who have duly poured libations in Soma-sacrifices, succeed in crossing all calamities and impediments

35 They who behave properly towards their mothers and fathers and preceptors and other elders even as you, O foremost of the Vrishnis, do behave, (succeed in crossing all calamities and impediments)—Having said these words, the celestial Rishi ceased speaking.

Bhishma continued —

36 For these reasons, do you also, O son of Kunti, always adore with reverence the deities, the departed manes, the Brahmanas, and guests arrived at your palace, and as the outcome of such conduct you are sure to acquire a desirable end!

CHAPTER XXXII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1 O grandfather, O you of great wisdom, O you who are conversant with all branches of knowledge, I wish to hear you discourse on topics connected with duty and Virtue.

2 Tell me truly, O chief of Bharata's race, what the merits are of those persons who grant protection to living creatures, of the four castes when these pray for protection.

Bhishma said —

3 O Dharma's son of great wisdom

and wide spread fame, listen to this old history regarding the great merit of granting protection to others when protection is humbly sought.

4 Once on a time, a beautiful pigeon, pursued by a hawk, dropped down from the skies and sought the protection of the highly-blessed king Vrishadarbha.

5 The pure-souled, king beholding the pigeon take refuge in his lap from fear, comforted him, saying,—Be comforted, O bird! You have no fear!

6 Whence have you taken such great fright? What and where have you done it in consequence of which you have lost your senses in fear and are more dead than alive?

7 Your color, O beautiful bird resembles that of a fresh-blown blue lotus Your eyes are of the hue of the pomegranate or the Ashoka flower! Do not fear. I command you, be comforted!

8 When you have sought my protection, know that no one will have the courage to even think of catching you, who have such a protector to take care of your body.

9 I shall, for your sake, give up to-day the very kingdom of the Kashis and, if necessary my life too! Be comforted, therefore, do no fear, O pigeon.

The hawk said —

10 This bird has been ordained to be my food You should not, O king, protect him from me! I have pursued this bird and have got him Indeed, with great exertion have I got at him at last.

11. His flesh and blood and marrow and fat will be of great good to me This bird will be the means of pleasing me greatly Do not, O king, place yourself between him and me in this way.

12 I have been possessed by a terrible thirst, and hunger is knawing my bowels Release the bird and cast him off I am unable to bear the pains of hunger any longer.

13 I pursued him as my prey. See, his body is bruised and torn by me with my wings and talons. Look, his breath has become very weak You should not, O king, protect him from me!

14 In the exercise of that power which properly belongs to you you are, indeed, competent to interfere in protecting human beings when sought to be destroyed by human beings But you have no power over a sky ranging bird stricken with thirst.

15 Your power may extend over your enemies, your servants, your relatives the disputes that take place between your subjects. Indeed, it may extend over every part of your dominions and over also your own senses Your power, however, does not extend over the sky.

16 Displaying your prowess over such enemies as act against your wishes, you may establish your rule over them Your rule, however, does not extend over the sky-ranging birds. Indeed, if you have been desirous of acquiring merit (by protecting this pigeon), it is your duty to look at me also!

Bhishma said —

17 Hearing these words of the hawk, the royal sage became stricken with wonder. Without disregarding these words of his, the king, desirous of attending to his comforts, replied to him, saying the following words.

The king said :—

18. Let a bovine bull or boar or deer or bufflao be dressed to day for your sake! Do you satisfy your hunger on such food to day

19 Never to leave one who has sought my protection is my firm vow. See, O bird, this bird does not leave my lap!

The hawk said :—

20—21. I do not, O king, eat the flesh of the boar or the ox or of any of the various kinds of fowl What need have I of food of this or that kind? My business is with that food which has been eternally ordained for beings of my order? Hawks feed on pigeons,—this is the eternal ordinance.

22 O sinless Ushinara, if you feel such affection for this pigeon, do you then give me flesh from your own body, of weight equal to that of this pigeon.

The king said :—

23—25 Great is the favor you show me to day by speaking to me thus Yes, I shall do what you bid —Having said this, that best of kings, began to cut off his own flesh and weigh it in a balance against the pigeon Meanwhile in the inner apartments of the palace, the queen, adorned with jewels and gems hearing what was taking place, uttered exclamations of woe and came out, stricken with grief.

26 On account of those cries of the ladies as also of the ministers and servants, a noise deep as the muttering of the clouds arose in, the palace The sky that had

been very clear became covered with thick clouds on all sides

27—28 The Earth began to tremble, as the consequence of that act of truth which the monarch did *The king began to cut* off the flesh from his sides, from his arms, and from his thighs, and quickly fill one of the scales for weighing it against the pigeon For all that, the pigeon continued to weigh heavier.

29 When at last the king became a skeleton of bones, without any flesh, and covered with blood, he wished to give up his whole body and, therefore, ascended *the scale in which he had placed* the flesh that he had previously cut off.

30. At that time, the three worlds, headed by Indra, came to that spot for seeing him. Celestial kettle-drums and various other drums were struck and played upon by invisible beings belonging to the sky.

31. King Vrishadarbha was bathed in a shower of nectar that was poured upon him *Garlands of celestial flowers, of sweet* fragrance and touch, were also showered upon him copiously again and again.

32 *The deities and Gandharvas and* Apsaras in large bands began to sing and dance around him even as they sing and dance around the Grandfather Brahman

33 *The king then ascended a celestial* car that excelled a mansion made entirely of gold, that had arches made of gold and gems, and that was adorned with columns made of lapis lazuli.

34. Through the merit of his act, the royal sage Shivi proceeded to eternal Heaven. Do you also, O Yudhishthira, act thus towards those who seek your protection.

35 He who protects those who are devoted to him, those who are attached to him from love and affection, and those who depend upon him, and who has mercy for all creatures succeeds in acquiring great happiness hereafter.

36 That *king who is of righteous con*duct and who is observant of honesty and integrity, succeeds by his acts of sincerity in acquiring every valuable reward.

37. The royal sage Shivi, of pure soul and gifted with great wisdom and unbaffled prowess that king of the Kashis, became celebrated over the three worlds for his virtuous deeds.

38. Anybody who would protect in the *same way a seeker for protection, would* certainly acquire the same happy end, O best of the Bharatas.

39 He who recites this history of the royal sage Vrishadarbha is sure to become purged of every sin, and the person who hears this history recited by another is sure to acquire the same result.

CHAPTER XXXIII.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said.—

1. Which act, O grandfather, is the foremost of all those that have been laid down for a king? What is that act by doing which a king succeeds in enjoying both this world and the next.

Bhishma said.—

2 Even this, *viz*, the worship of the Brahmanas, is the foremost of all those deeds, O Bharata, which have been laid down for a king duly installed on the throne, if, indeed, he is desirous of acquiring great happiness

3 *Even this is what the foremost of all* kings should do Know this well, O chief of Bharata's race The king should always adore with reverence all righteous Brahmanas possessed of Vedic learning.

4 The king should, with bows, sweet speeches and gifts of all articles of enjoyment, adore all Brahmanas endued with great learning who may live in his city or provinces.

5 This is the foremost of all acts laid down for the king. Indeed, the king should always keep his eyes fixed on this. He should protect and cherish these even as he protects his own self or his own children.

6 The king should adore with greater reverence those amongst the Brahmanas who may be worthy of it When such men are freed from all anxiety, the whole kingdom shines in beauty.

7 Such individuals are worthy of adoration. The king should bow his head to such individuals Indeed, they should be honored, even as one honors his father and grandfather. The course of conduct followed by men, depends upon them as the existence of all creatures depends upon Vasava.

8 Having prowess incapable of being baffled *and gifted with great energy, such* men, if enraged are capable of reducing the entire kingdom to ashes by only their

will, or by acts of incantation, or by other means.

9 I do not see anything that can destroy them Their power seems to be uncontrolled, being capable of reaching to the last end of the universe When angry, their looks fall upon men and things like a burning flame of fire upon a forest.

10 The most courageous men are struck with fear at their name Their virtues and powers are extraordinary and immeasurable Some amongst them are like wells and pits with mouths covered by grass and creepers, while others resemble the sky shorn of clouds and darkness.

11. Some amongst them are of dreadful dispositions. Some are as mild and soft in disposition as cotton. Some amongst them are very cunning Some amongst them are given to the practice of penances.

12 Some amongst them are employed in agricultural pursuits Some amongst them are engaged in the keep of kine Some amongst them live upon eleemosynary alms Some amongst them are even theives Some amongst them are fond of creating quarrels and disputes Some, again, amongst them are actors and dancers.

13 Some amongst them are competent to perform all feats ordinary and extraordinary The Brahmanas, O chief of Bharata's race, are of various aspects and conduct.

14. One should always sing the praises of the Brahmanas who are conversant with all duties, who are righteous of conduct, who are given to various kinds of acts, and who are seen to derive their sustenance from various callings.

15 The Brahmanas, O king, who are highly blessed, are older in respect of their origin than the departed manes, the deities, human beings, the Snakes, and the Rakshasas

16 These twice born persons are incapable of being defeated by the deities or the departed manes, or the Gandharvas or the Rakshasas or the Asuras or the Pishachas.

17 The Brahmanas are competent to make him a god, that is not a god They can, again, divest one who is a deity of his status as such He becomes a king, whom they wish to make a king He, on the other hand, is crushed whom they do not love or like.

18 I tell you truly, O king, that those foolish persons forsooth, meet with destruction who calumniate the Brahmanas and utter their dispraise.

19 Expert in praise and dispraise, and themselves the origin or cause of other people's fame and ignominy, the Brahmanas, O king, always become angry with those who seek to injure others.

20. That man whom the Brahmanas praise succeeds in becoming prosperous That man who is censured and renounced by the Brahmanas soon meets with discomfiture.

21. It is on account of the absence of Brahmanas from among them that the Shakas, the Yavanas, the Kamvojas and other Kshatriya tribes have become fallen and degraded into Shudras.

22—23 The Dravidas, the Kalingas, the Pulindas, the Ushinaras the Kolisarpas, the Mahishakas, and other Kshatriyas, have, on account of the absence of Brahmanas from among their midst, become degraded into Shudras. Defeat from them is preferable to victory, O foremost of victorious persons.

24 One killing all other living creatures in this world does not commit a sin so heinous as that of killing a single Brahmana The great Rishis have said that Brahmanicide is a heinous sin.

25 One should never utter the dispraise or calumny of the Brahmanas Where the dispraise of Brahmanas is uttered, one should sit with face hanging down or leave that place.

26 That man has not as yet been born in this world or will not take birth here who has been or will be able to pass his life happily after quarreling with the Brahmanas.

27 One cannot seize the wind with his hands One cannot touch the moon with his hand. One cannot support the Earth on his arms Similarly, O king, one is not able to defeat the Brahmanas in this world.

CHAPTER XXXIV.

(ANUSHASANA PARVA)—*Continued.*

Bhishma said:—

1. One should always offer the most respectful adoration to the Brahmanas. They have Soma for their king, and they it is who confer happiness and misery upon others.

2 They, O king should always be cherished *and protected* as one cherishes and protects his own father and grandfather, and should be adored with bows and gifts of food and ornaments and other articles of enjoyment as also with such things as *they may wish for* The peace and happiness of the kingdom originate from such respect shown to the Brahmanas even as the peace and happiness of all living creatures come from Vasava the king of the gods.

3 *Let Brahmanas of pure conduct* and Brahma effulgence be born in a kingdom. Kshatriyas also who are splendid car-warriors and that are capable of defeating all enemies, should be desired

4 This was said to me by Narada. There is nothing higher, O king, than this, *viz*, the act of making a Brahmana of *good birth, having a knowledge of morality* and righteousness and steadfast in the observance of excellent vows live in his mansion Such an act yields every sort of blessing.

5 The sacrificial offerings given to Brahmanas reach the very gods who accept them Brahmanas are the fathers of all *creatures There is nothing higher* than a Brahmana

6 The Sun, the Moon, the Wind, *the Water, the Earth, the Sky, and the* points of the compass all enter the body of the Brahmana and take what the Brahmana eats.

7 In that house where Brahmanas do not eat, the departed manes refuse to eat

8 The gods *also never eat in the* house of the wretch who hates the Brahmanas When the Brahmanas are pleased, the departed manes are also pleased.

9 The deities also become pleased *when the Brahmanas are pleased* There is no doubt in this They who give away the sacrificial Havi to the Brahmanas become themselves pleased

10—11 Such men never meet with destruction Indeed, they succeed in acquiring great ends Those particular offerings in sacrifices with which one pleases the Brahmanas, *go to please both* the departed manes and the deities The Brahmana is the cause of that Sacrifice whence all created things have originated

12 The Brahmana is acquainted with that from which this universe has originated and to which, when apparently destroyed it returns Indeed, the Brahmana knows the path that leads to the celestial regions and the other path which leads to the [illegible]

13 The Brahmana is conversant with that which has taken place and that which will take place. The Brahmana is the foremost of all two legged beings The Brahmana, O chief of the Bharatas, is fully conversant with those duties which have been laid down for his order.

14 Those persons who follow the Brahmanas are never defeated They never *meet with destruction even after death.* Indeed, victory is always theirs.

15 Those great persons,—indeed, those *persons who have subdued their souls,*— who accept the words that fall from the lips of the Brahmanas, are never defeated. Victory always becomes theirs

16 The energy and power of those Kshatriyas who scorch everything with *their energy* and might, when they encounter the Brahmanas, become neutralised

17 The Bhrigus conquered the Talajanghas The sons of Angiras conquered the Nipas Bharadwaja conquered the Vitahavyas as also the Ailas, O chief of Bharata's race.

18 Although all these Kshatriyas were capable of using various arms, yet the Brahmanas named owning only black deer-skins *for their emblems, succeeded in* conquering them effectually Bestowing the Earth upon the Brahmanas and illuminating both the worlds by the brilliance of such an act, one should accomplish acts through *which one may succeed in acquiring the end* of all things

19 Like fire concealed within wood, everything that is said or heard or read in this world, lies in the Brahmana

20 Regarding it is cited the old history of the conversation between Vasudeva and *the Earth O chief of Bharata's race.*

Vasudeva said —

21 O mother, of all creatures O auspicious goddess I wish to ask you for a solution *of this doubt of mine! By what act* does a man living like a house holder succeed in clearing all his sins?

The Earth said —

22 One should serve the Brahmanas. This conduct is purifying and excellent. All the impurities are destroyed of that man who serves the Brahmanas with respect

23 From this (conduct) arises prosperity. *From this arises fame From this originates* intelligence or knowledge of the soul. A Kshatriya, by this conduct, becomes a

powerful car-warrior and a destroyer of foes and succeeds in winning great fame.

24 Even this is what Narada said to me, viz, that one should always respect a Brahmana that is well born, of rigid vows, and conversant with the scriptures, if one wishes every kind of prosperity

25 That man really grows in prosperity who is praised by the Brahmanas who are higher than those who are regarded superior to all men high or low.

26 That man who speaks ill of the Brahmanas soon meets with discomfiture, even as a clod of unbaked earth, meets with destruction when thrown into the sea.

27. Similarly, all acts that are hurtful to the Brahmanas are sure to bring about discomfiture and ruin I ook at the dark spots on the Moon and the salt waters of the ocean.

28 The great Indra had at one time been marked all over with a thousand sex marks It was through the power of the Brahmanas that those marks were metamorphosed into as many eyes

29 See, O Madhava how all these things took place Desiring fame and prosperity and various regions of beatitude in the next world, a person of pure conduct and soul should, O destroyer of Madhu, live in obedience to the dictates of the Brahmanas.

Bhishma said :—

30. Hearing those words of the goddess Earth, the destroyer of Madhu, O you of Kuru's race said,—Excellent, Excellent!—and honoured the goddess in due form.

31. Having heard this discourse between the goddess Earth and Madhava do you O son of Pritha, always, with rapt soul adore all superior Brahmanas Doing this, you will surely obtain what is highly beneficial for you.

CHAPTER XXXV.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1. O blessed king, a Brahmana, by birth alone, becomes an object of worship with all creatures and entitled, as guests, to eat the first portion of all cooked food.

2. From them come all the great objects of life. They are the friends of all creatures in the universe. They are again the mouths of all the gods (for food poured into their mouths is eaten by the deities) Adored with respect, they wish us prosperity by uttering words fraught with auspiciousness

3. Disregarded by our enemies let them be engaged with these, and let them wish evil to those detractors of theirs, imprecating them with severe curses

4. About it, persons conversant with ancient history repeat the following verses sung of old respecting how in ancient times the Creator, after having created the Brahmanas, laid down their duties.

5 A Brahmana should never do anything else than what has been laid down for him. Protected, they should protect others. By acting thus, they are sure to acquire what is for their behoof

6 By doing those acts that are laid down for them they are sure to acquire Brahma prosperity, Ye shall become the exemplars of all creatures, and reins for controlling them.

7 A Brahmana endued with learning should never do that which is laid down for the Shudras By doing such acts, a Brahmana loses his merit.

8 By Vedic study he is sure to acquire prosperity, intelligence energy and power competent to scorch all things, as also glory of the most superior kind.

9 By offering oblations of clarified butter to the deities, the Brahmanas acquire high blessedness, become worthy of taking the precedence of even children in the matter of all kinds of cooked food, and gifted with Brahma prosperity.

10 Endued with faith that is fraught with mercy towards all creatures, and devoted to self control and the study of the Vedas you shall acquire the fruition of all your desires.

11. Whatever things exist in the world of men, whatever things exist in the region of the celestials, can all be achieved and acquired with the help of penances and knowledge and the observance of vows and restraints.

12 I have thus recited to you, O sinless one the verses that were sung by Brahmana himself Gifted with supreme intelligence and wisdom, the Creator himself ordained this, through mercy for the Brahmanas.

13 The power of those amongst them who are devoted to penances is equal to the power of kings They are indeed irresistible fierce fleet like lightning, and exceedingly quick in what they do.

14 There are amongst them those who are possessed of the might of lions and those who are possessed of the might of tigers Some of them are gifted with the might of boars, some of the deer and some of crocodiles.

15 Some there are amongst them whose touch resembles that of snakes of dreadful poison, and some whose bite resembles that of sharks. Some amongst them are capable of bringing about by words only the destruction of those that are opposed to them; and some are competent to destroy by a look only of their eyes.

16 Some amongst them, as already said, are like snakes of dreadful poison, and some that are gifted with very mild dispositions. The dispositions, O Yudhishthira, of the Brahmanas, are of various kinds

17. The Mekalas, the Dravidas, the Lathas, the Paundras, the Knowashiras, the Shaundikas, the Daradas the Darvas, the Chauras, Shavaras, the Varvaras, the Kiratas the Yavanas and numerous other tribes of Kshatriyas, have degenerated into the status of Shudras through the anger of the Brahmanas.

19 On account of their having disregarded the Brahmanas, the Asuras have been obliged to take refuge in the depths of the ocean Through the favour of the Brahmanas, the celestials have become denizens of the happy regions of Heaven.

20 The element of other is incapable of being touched. The Himavat mountains are incapable of being moved from their spot The current of Ganga is incapable of being resisted by a dam The Brahmanas are incapable of being governed.

21. Kshatriyas are incapable of ruling the Earth without securing the good will of the Brahmanas The Brahmanas are great. They are the deities of the very deities.

22. Do you always adore them with gifts and obedient services, if, indeed, you desire to enjoy the sovereignty of the whole Earth encircled by seas.

23 The energy and power of Brahmanas, O sinless one, become abated by the acceptance of gifts You should protect your family, O king, from those Brahmanas who do not desire to accept gifts.

CHAPTER XXXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Regarding it is cited the old history of the discourse between Shakra and Shamvara. Do you listen to it, O Yudhishthira.

2. Once upon a time Shakra, assuming the guise of an ascetic with matted locks on his head and body covered with ashes all over, rode on an ugly car and went to the Asura Shamvara.

Shakra said:—

3. Through what conduct, O Shamvara, you have been able to become the head of your family? Why do all people consider you as superior? Do you tell me this truly and fully.

Shamvara said:—

4 I never entertain any ill feelings towards the Brahmanas. Whatever instructions they give I accept with unqualified reverence. When the Brahmanas are engaged in explaining the scriptures, I listen to them with great happiness.

5 Having heard their interpretations I never disregard them. Nor do I ever offend against the Brahmanas in any way, I always adore intelligent Brahmanas I always seek information from them. I always adore their feet.

6 Approaching me with confidence, they always address me with affection and enquire after my well being If they ever happen to be careless, I am always careful. If they happen to sleep, I always remain awake.

7 Like bees drenching the cells of the comb with honey, the Brahmanas, who are my instructors and rulers, always drench me with the nectar of knowledge—who am always devoted to the path pointed out by the scriptures, who am devoted to the Brahmanas, and who am perfectly shorn of malice or evil passion.

8. I always accept with cheerful hearts whatever they say. Helped by memory and understanding, I am always careful of my own faith in them and I always think of my own inferiority to them.

9. I always lick the nectar that is at the end of their tongue, and it is for this reason that I occupy a position far above that of all others of my family like the Moon transcending all the stars.

10 The scriptural interpretations which fall from the lips of the Brahmanas and listening to which every wise man acts in the world, form nectar on Earth and may, also be likened to most excellent.

11. Seeing the battle between the celestials and the Asuras in days of old, and understanding the power of the instructions that fell from the Brahmanas, my father became filled with delight and wonder.

12 Seeing the power of great Brahmanas, my father asked the Moon the question,—How do the Brahmanas acquire success?

Soma said:—

13 The Brahmanas become crowned with success by virtue of their penances Their strength consists in speech The power of Kshatriyas is in their arms The Brahmanas, however, have words for their weapons.

14. Undergoing the discomforts of a residence in the house of his preceptor, the Brahmana should study the Vedas or at least the Pranava. Freeing himself of anger and renouncing earthly attachments, he should become a Yati, regarding all things and all creatures with equal eyes

15 If remaining in the house of his father he masters all the Vedas and acquiring great knowledge acquires a position that should command respect, people still condemn him as untravelled or home keeping.

16 Like a snake swallowing mice, the Earth swallows up these two, *viz*, a king that is unwilling to fight and a Brahmana who is reluctant to leave home for acquiring knowledge.

17. Pride destroys the prosperity of persons of little wit. A maiden, if she conceives, becomes stained A Brahmana incurs reproach by remaining at home.

18. This is what my father heard from the revered Soma. My father, on account of this, began to adore and respect the Brahmanas Like him, I also worship and adore all Brahmanas of high vows!

Bhishma said:—

19 Hearing these words that fell from the mouth of that prince of Danavas, Shakra began to adore the Brahmanas, and as a result thereof he succeeded in acquiring the kingship of the celestials.

CHAPTER XXXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Which amongst these three persons, O grandfather should be regarded as the best for making gifts, *viz*, one who is a through stranger, or one who is living with and known to the giver for a long time, or one who comes to the giver, from a long distance?

Bhishma said:—

2 All these are equal The fitness of some consists in their soliciting alms for celebrating sacrifices or for paying the preceptor's fee or for maintaining their wives and children. The fitness of some for receiving gifts, consists in their following the vow of wandering over the Earth, never soliciting anything but receiving when given. We should also give to one what one seeks.

3 We should, however, make gifts without afflicting those who depend upon us This is what we have heard. By afflicting one's dependants, one afflicts his own self.

4 The stranger,—one, that is, who has come for the first time,—should be considered as a proper object of gifts He who is familiar and well-known and has been living with the giver, should also be considered in the same light. The learned know that he too who comes from a distant place should be considered in an equal light.

Yudhishthira said:—

5 It is true that we should make gifts to others without afflicting any one and without going against the ordinances of scriptures One should, however, correctly determine who the person is that should be considered as a proper object for making gifts He should be such that the gift itself, when made over to him, may not grieve.

Bhishma said:—

6 If the Ritwij, the Purohita, the preceptor, the Acharya, the disciple the relative (by marriage), and kinsmen happen to be endued with learning and free from malice, then should they be considered worthy of respect and adoration.

7. Those persons who do not possess such qualifications cannot be considered as worthy of gifts or hospitality. Hence, one should with deliberation examine persons whom one meets.

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8—9 Absence of anger, truthfulness of speech abstention from injury, sincerity, peacefulness of conduct, the absence of pride, modesty, renunciation, self-control, and tranquillity or contentment of soul,—he in whom these are by nature, and in whom there are no wicked acts, should be considered as a proper object. Such a person deserves honors.

10 Whether the person be one who is well known and familiar, or one who has come newly, whether he has or has not been seen before, if he happens to possess these qualifications, he should be considered as worthy of honors and hospitality.

11. He who denies the authority of the Vedas or tries to show that the scriptures should be disregarded, or approves of all breaches of control in society,—simply brings about his own ruin.

12—14 That Brahmana who is proud of his learning, who speaks ill of the Vedas, or who is given to the science of useless disputation, or who is desirous of acquiring victory (in disputations) in assemblies of good men by disproving the reasons that exist for morality and religion and attributing everything to chance, or who indulges in censuring and reproaching others or who reproves Brahmanas, or who is suspicious of all persons or who is foolish and bereft of judgment, or who is bitter of speech, should be known to be as hateful as a dog.

15 As a dog meets others, barking the while and seeking to bite, such a person is even so, for he spends his breath in vain and tries to destroy the authority of all the scriptures.

16 Those practices that support society, the duties of virtue, and all those acts which yield benefit to one's own self, should be attended to. A person that lives, attending to these, becomes prosperous for good.

17-18 By satisfying the debt one owes to the deities by performing sacrifices, that to the Rishis by studying the Vedas, that to the departed manes by procreating children, that to the Brahmanas by making presents to them, and that to guests by feeding them, in due order, and with purity of motive, and properly attending to the ordinances of the scriptures, a householder does not fall away from virtue.

CHAPTER XXXVIII.

(ANUSHASANIKA PARVA).—*Continued,*

Yudhishthira said —

1. O best of the Bharatas, I wish to hear you describe the disposition of women. Women are said to be the root of all evil. They are all considered as highly frail.

Bhishma said:—

2. Regarding it is cited the old history of the discourse between the celestial Rishi Narada and the (celestial) courtezan Panchachuda

3 Once in ancient times, the celestial Rishi Narada, having roamed over all the world, met the Apsara Panchachuda of faultless beauty, having her residence in the region of Brahman.

4 Seeing the Apsara every limb of whose body was highly beautiful, the ascetic addressed her, saying —O you of slender waist, I have a doubt in my mind. Do you explain it !—

Bhishma said —

5 Thus addressed by the Rishi the Apsara said to him —If the subject is one which is known to me and if you consider me competent to speak on it, I shall certainly say what is in my mind.

Narada said —

6. O amiable one, I shall not certainly ask you for any task that is beyond your power. O you of beautiful face I wish to hear from you of the disposition of women.

Bhishma said:—

7. Hearing these words of the celestial Rishi, that foremost of Apsaras replied to him, saying,—I am unable, being myself a woman, to speak ill of women.

8 You know what women are and with what nature they are gifted You should not, O celestial Rishi, set me to such a task.

9. To her the celestial Rishi said —It is very true, O you of slender waist ! One commits sin by speaking what is untrue. In saying, however, what is true, there can be no sin.

10. Thus addressed by him, the Apsara Panchachuda of sweet smiles consented to answer Narada's question. She then addressed herself to mention what the true and eternal shortcomings are of women.

Panchachuda said —

11 Even if high born and gifted with beauty and possessed of protectors, women wish to transgress the restraints assigned to them This fault truly attaches them, O Narada.

12 There is nothing else that is more sinful than women Verily, women are the root of all evils That is certainly known to you, O Narada.

13 Women, even when having husbands of fame and wealth, of handsome features and completely obedient to them, are prepared to disregard them if they get the opportunity.

14 This, O powerful one, is a sinful disposition with us women, casting off modesty, we seek the companionship of men of sinful habits and intentions

15 Women show a liking for those men who court them, who approach their presence, and who respectfully serve them to even a slight extent.

16. Through want of solicitation by persons of the other sex, or fear of relatives, women, who are naturally impatient of all control, do not transgress those that have been ordained for them, and remain by the side of their husbands.

17. There is none whom they cannot admit to their favours They never consider about the age of the person they are prepared to favour. Ugly or handsome, if only the person happens to belong to the opposite sex, women are ready to enjoy his companionship

18 That women remain faithful to their husbands is due not to their fear of sin, nor to mercy, nor to riches nor to the affection that originates in their hearts for kinsmen and children.

19 Women living in the respectable families envy the condition of those members of ther sex who are young and well-adorned with jewels and gems and that lead a *free life*.

20 Even those women who are loved by their husbands and treated with great respect, are seen to confer their favours upon men who are hump backed who are blind, who are idiots, or who are dwarfs.

21 Women may be seen to like the companionship of even those men who are inert or those men who are ugly to look at, O great Rishi, there is no man in this world whom women may consider as unfit for companionship

22—23 Through inability to obtain persons of the opposite sex, or fear of relatives, or fear of death and imprisonment, women remain, of themselves, under control

24 They are highly fickle, for they always hanker after new companions On account of their nature being unintelligible, they are incapable of being kept in obedience by loving treatment Their nature is such that they are incapable of being controlled when bent upon transgression Indeed, women are like the words uttered by the wise.

25 Fire is never satiated with fuel Ocean can never be filled with the water that the rivers bring to him The Destroyer is never satiated with killing even all living creatures Likewise, women are never satiated with men

26 This O celestial Rishi, is another mystery about women As soon as they see a man of beautiful and charming features, unfailing signs of desire appear on their body.

27 They never show sufficient regard for even such husbands as satisfy all their wishes, as always do what is agreeable to them, and as protect them from want and danger

28 Women never prize even profuse articles of enjoyment or ornaments or other delightful things, so much as they do the companionship of persons of the opposite sex.

29. The destroyer, the god of wind, death, the nether regions, the equine mouth that roves through the ocean, vomiting ceaseless flames of fire, the sharpness of the razor, dreadful poison, the snake and Fire,—all these exist in a state of union in woman.

30 Indeed from that eternal Brahma whence the five great elements have originated whence the Creator Brahman hath ordained the universe, and whence, indeed, men have sprung, have women sprung into existence At that time, again, O Narada, when women were created, these faults that I have described were planted in them.

CHAPTER XXXIX.

(ANUSHASANA PARVA) —
Continued.

Yudhishthira said —

1. Overcome by the illusion of the divine Being, all men, O king in this world, are seen to attach themselves to women.

2 Likewise, women too, are seen to attach themselves to men All this is seen taking place everywhere in the world. I have a doubt on this subject

3 Why, O delighter of the Kurus, do men still attach themselves to women? Who again, are those men with whom are women highly pleased, and who are they with whom they are displeased;

4 You should, O chief of men, explain to me how men are capable of protecting women?

5 While men take pleasure in women and sport with them, women, it seems, are engaged in imposing upon men Then, again, if a man once falls into their hands, it is difficult for him to escape from them Like kine ever I king pastures new, women like new men one after another.

6 The women have in them the sum total of that illusion which the Asura Shamvara possessed, that illusion which the Asura Namuchi possessed, that illusion which Vali or Kumbhinasi had.

7. 'If man laughs, women laugh. If man weeps, they weep If the opportunity requires they receive the man who is disagreeable to them with sweet words

8 That science of policy which the preceptor of the Asuras knew that science of policy which the preceptor of the celestials *viz*, Vrihaspati, knew, is not deeper or more subtile than what woman's intelligence. Indeed, how can women, therefore, be restrained by men?

9 They make a lie appear as truth, and a truth appear as a lie They who can do this—I ask, O hero,—how can they be governed by persons of the opposite sex?

10. It appears to me that Vrihaspati and other great thinkers, O destroyer of enemies, evolved the science of Policy from observation of the understandings of women

11. Whether treated by men, with respect or with hatred, women are seen to turn the heads and agitate the hearts of men.

12. Living creatures, O you of mighty arms, are virtuous Even this is what we have heard Treated with love and respect or otherwise, women are seen to deserve censure for their conduct towards men.

13 This great doubt fills my mind, *viz*, when their conduct is such, what man is there that can restrain them within the limits of virtue? Do you explain this to me, O highly blessed scion of Kuru's race.

14 You should tell me, O chief of Kuru's race, whether women are truly capable of being governed within the limits prescribed by the scriptures or whether any one before our time did really succeeded in so controlling them.

CHAPTER XL.

(ANUSHASANIKA PARVA)—*Continued*.

Bhishma said:—

1 It is true what you say, O you of mighty arms There is nothing untrue in all this that you say, O you of Kuru's race, on the subject of women, O monarch!

2 About it I shall recite to you the old history of how in days of yore the great Vipula had succeeded in restraining women within the limits laid down for them.

3 I shall also tell you O king, how women were created by the Grandfather Brahman and the object for which they were created by Him.

4. There is no creature more sinful, O son, than woman Woman is a burning fire. She is the illusion, O king, that the Daitya Maya created. She is the sharp edge of the razor. She is poison She is a snake She is fire. She is, verily, all these in a body.

5 We have heard that all human beings are characterised by righteousness and that they, in course of natural progress and improvement, attain to the dignity of god This circumstance alarmed the celestials.

6 They, therefore, O chastiser of foes, assembled together and went to the Grandfather Informing Him of what was in their minds they stood silent before him with downcast eyes

7. Having learnt what was in the hearts of the celestials the powerful Grandfather created women with the help of an Atharvan rite

8 In a former creation, O son of Kunti, women were all virtuous Those, however, that sprang from this creation by Brahman with the help of an illusion, became sinful. The Grandfather bestowed upon them the desire of enjoying all kinds of carnal pleasure.

9 Tempted by the desire of enjoyment, they began to pursue persons of the other

sex The powerful lord of the deities created Anger as the companion of Lust.

10. Persons of the male sex, yielding to the power of Lust and Anger, sought the companionship of women. Women have no especial acts laid down for them. This is the ordinance that was laid down.

11—12 The Shruti declares that women are gifted with the most powerful senses that they have no scriptures to follow, and that they are living lies. Beds, seats, ornaments, food and drink and the absence of all that is respectable and righteous, indulgence in disagreeable words, and love of sexual companionship,—these were bestowed by Brahman upon women. Men are quite unable to restrain them within limits

13 The Creator himself is incapable of keeping them within proper limits, what need then be said of men?

14 This, O chief of men, I heard in former days, *viz*, how Vipula had succeeded in protecting his preceptor's wife in ancient times.

15. There was in days of yore a highly blessed Rishi of the name of Devasharman of great fame He had a wife, of name Ruchi, who was peerless on Earth in beauty.

16 Her loveliness intoxicated every one among the celestials and Gandharvas and Danavas. The chastiser of Paka, *viz*, Indra the destroyer of Vritra, O king, was in particular enamoured of her and coveted her body.

17. The great ascetic Devasharman fully knew the disposition of women. He, therefore, to the best of his power and energy, protected her.

18 The Rishi knew that Indra had no scruples in seeking the companionship of other people's wives It was, therefore, that he used to protect his wife, putting forth all his power.

19. Once on a time, O son, the Rishi became desirous of celebrating a sacrifice He began to think of how (during his own absence from home) his wife could be protected.

20 Gifted with high ascetic merit he at last hit upon the course he should adopt. Summoning his favourite disciple whose name was Vipula and who was of Bhrigu's family, he said as follows.

Devasharman said.—

21. I shall leave home in order to celebrate a sacrifice The king of the celestials always covets this Ruchi of mine. Do you, during my absence, protect her, displaying all your power.

22 You shall pass your time carefully in view of Purandara. O foremost one of Bhrigu's race, that Indra assumes various forms.

Bhishma said:—

23—24 Thus addressed by his preceptor, the ascetic Vipula, with senses restrained, always engaged in severe penances, possessed of the splendour, O king, of fire or the sun, conversant with all the duties of virtue, and ever truthful in speech, answered him, saying,—So be it!—Once more, however, as his preceptor was about to start, Vipula asked him in these words.

Vipula said:—

25 Tell me, O Muni, what forms does Shakra assume when he comes. Of what kind is his body and what is his energy? You should tell me all this.

Bhishma said:—

26 The illustrious Rishi then truly described to the great Vipula all the illusions of Shakra, O Bharata.

Devasharman said —

27 The powerful chastiser of Paka, O regenerate Rishi, is full of illusion. Every moment he assumes those forms that he chooses.

28. Sometimes he wears a diadem and holds the thunder-bolt. Sometimes, armed with the thunder-bolt and wearing a crown on his head, he adorns himself with earrings. In a moment he changes himself into the shape and aspect of Chandala.

29 Sometimes he appears with coronal locks on his head; soon again, O son, he shows himself with matted locks, his person being clad in rags. Sometimes he assumes a goodly and huge frame. The next moment he changes himself into one of emaciated limbs, and clad in rags.

30 Sometimes he becomes fair, sometimes darkish, sometimes dark, of complexion Sometimes he becomes ugly and sometimes beautiful Sometimes he appears as young and sometimes as old.

31. Sometimes he appears as a Brahmana, sometimes as a Kshatriya, sometimes as a Vaishya, and sometimes as a Shudra Indeed, he of a hundred sacrifices appears at times as a person born of impure caste, that is, as the son of a superior father by an inferior mother or of an inferior father by a superior mother.

32. Sometimes he appears as a parrot sometimes as a crow, sometimes as a swan

and sometimes as a coel. He assumes the forms also of a lion, a tiger, or an elephant.

33 Sometimes he appears as a god, sometimes as a Daitya, and sometime he assumes the guise of a king. Sometimes he appears as fat and plump, sometimes as one whose limbs have been broken by the disordered wind in the system, sometimes as a bird, and sometimes as one of an exceedingly ugly form.

34 Sometimes he appears as a quadruped. Capable of assuming any form he sometimes appears as an idiot shorn of all intelligence. He assumes also the forms of flies and gnats.

35. O Vipula, no one can make him out on account of these numberless disguises that he is capable of assuming. The very Creator of the universe is not equal to that feat.

36 He makes himself invisible when he likes. He is incapable of being seen except with the eye of knowledge. The king of the celestials sometimes changes himself into the wind.

37 The chastiser of Paka always assumes these disguises. Do you, therefore, O Vipula protect this slender-waisted wife of mine with great care.

38 O foremost one of Bhrigu's race do you take every care for seeing that the king of the celestials may not defile this wife of mine like a wretched dog licking the Havi kept in view of a sacrifice.

39 Having said these words the highly-blessed ascetic *viz*, Devasharman, intent upon celebrating a sacrifice started from his abode, O chief of the Bharatas.

40 Hearing these words of his preceptor, Vipula began to think—I shall certainly protect this lady in every respect from the powerful king of the celestials.

41 But what should be the means? What can I do for protecting the wife of my preceptor? The king of the celestials is endued with large powers of illusion. Gifted with great energy, he is difficult of being resisted.

42 Indra cannot be kept out by enclosing this retreat of ours or fencing this yard, since he is capable of assuming numberless [illegible] successfully p[illegible]

[illegible]chination of Indra[illegible]e form of the wind, the

30. Of tranquil [illegible]s may assault the w[illegible]fe of my for his preceptor, V[illegible] best course, therefore, to him and stood bef[illegible]enter the body of this la[illegible]re. heart.

31. After his [illegible]g my prowess I shall not a while and when [illegible]tect the lad[illegible]for t[illegible]e [illegible]een po[illegible]

heard by me, is capable of assuming any form he likes.

45 I shall, therefore, protect this one from Indra by my Yoga-power. For satisfying my object I shall with my body enter the body of this lady.

46 If my preceptor on return, sees his wife defiled, he will, forsooth, curse me through anger, for endued with great ascetic merit, he is gifted with spiritual vision.

47 This lady is incapable of being protected in the way in which other women are protected by men since the king of the celestials is gifted with large powers of illusion. Alas, the situation is very critical.

48 The command of my preceptor should certainly be obeyed by me. If, therefore I protect her by my Yoga power, the feat will be considered by all as a wonderful one.

49 By my Yoga power, therefore, I shall enter the body of my preceptor's lady. I shall live within her and yet not touch her body like a drop of water on a lotus leaf which lies on it yet does not drench it at all.

50—51 If I be free from the touch of passion, I cannot incur any sin by doing what I wish to do. As a traveller, in course of his sojourn, takes up his quarters (for a while) in any empty house he finds, I shall, similarly live, this day within the body of my preceptor's lady. Indeed, with mind rapt up in Yoga, I shall live to day in this lady's body.

52—53 Giving his best consideration to these points of virtue, thinking of all the Vedas and their branches, and with eye directed to the penances which his preceptor had and which he himself also was possessed of, and having settled in his mind with a view only to protect the lady, to enter her body by Yoga power, Vipula of Bhrigu's race took great care (for accomplishing his object. Listen now to me, O king as I recite to you what he did.

54 Gifted with great penances Vipula sat himself down by the side of his preceptor's wife as she of faultless features was sitting in her cottage. Vipula then began to discourse to her for bringing her over to the cause of virtue and truth.

55 Directing his eyes then to hers and uniting the rays of light that came out from her organs of vision with those that issued from his Vipula entered the lady's body even as the element of wind enters that of ether or space.

56 Penetrating her eyes with his eyes and her face with his face, Vipula lived,

without moving, within her invisibly, like her shadow.

57 Restraining every part of the lady's body, Vipula continued to live within her, intent on protecting her from Indra. The lady herself knew nothing of this.

58 It was in this way, O king, that Vipula continued to protect the lady till the time of his great preceptor's return after accomplishing the sacrifice which he had gone out to perform.

CHAPTER XLI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. One day the king of the celestials assuming a form of divine beauty, came to the hermitage of the Rishi, thinking that the opportunity he had been expecting had at last come

2. Indeed, O king, having assumed a form peerless in beauty and highly tempting to women and highly agreeable to look at, Indra entered the ascetic's asylum.

3 He beheld the body of Vipula staying in a sitting posture, immovable as a stake, and with eyes shorn of vision, like a picture drawn on the canvas.

4. And he beheld also Ruchi, seated there, adorned with eyes whose ends were highly beautiful possessed of full and round hips, and having a deep and swelling bosom. Her eyes were large and expansive like lotus petals and her face was as beautiful and sweet as the full moon.

5 Seeing Indra come in that guise, the lady wished to rise up and welcome him. Her wonder having been excited at the peerless beauty of form which the person possessed, she very much wished to ask him as to who he was.

6. Although, however, she wished to rise up and welcome him yet her limbs having been restrained by Vipula who was living within her, she failed, O king, to do what she wished. In fact she was unable to move from the place where she sat.

7 The king of the celestials then addressed her in sweet words uttered with a sweet voice.

8 Indeed, he said,—O you of sweet smiles know that I am Indra, arrived here for your sake! Know, O sweet lady, that I am afflicted by the god of love provoked by your thoughts O you of beautiful brows, I have come to you. Time passes away.

9 These words that Indra spoke were heard by the ascetic Vipula Remaining within the body of his preceptor's wife, he saw everything that took place.

10 The lady of faultless beauty, though she heard what Indra said, was, however, unable to rise up for welcoming or honoring the king of the celestials Her senses restrained by Vipula, she could make no reply.

11. Judging from the marks afforded by the body of his preceptor's wife that she was not reluctant to receive Indra with kindness, that scion of Bhrigu's race, of mighty energy restrained her limbs and senses all the more effectually, O king, by his Yoga powers.

12—13 With Yoga-fetters he bound up all her senses Seeing her seated without any mark of agitation on her body, the husband of Shachi, abashed a little, once more addressed that lady who was stupified by the Yoga-powers of her husband's disciple, in these words,—Come, come, O sweet lady!—Then the lady tried to answer him Vipula, however, restrained the words that she intended to utter.

14 The words, therefore, that actually dropped from her lips were,—What is the reason of your coming here?—These words adorned with grammatical refinements came out of her mouth that was as beautiful like the moon.

15. Subject to the influence of another, she gave vent to these words, but became rather ashamed for uttering them. Hearing her, Purandara became highly dispirited

16 Observing that awkward result, the king of the celestials, O monarch, having a thousand eyes, saw everything with his spiritual eye.

17 He then saw the ascetic living within the body of the lady Indeed, the ascetic remained within the body of his preceptor's wife like an image or reflection on a mirror.

18 Seeing the ascetic [illegible] Kshatriya sometimes as a terrible power of penance hundred sacrifices king, fearing the Rishi's person born of fear.

19 Vipula then gifted the son of a tic power, left the body prior mother or of wife and returned to his prior mother. lying near. Then he appears as a parrot flew as a crow, sometimes as a swan

Vipula said —

20. O wicked Purandara, O you of sinful mind, O wretch who have no control over your senses, neither the deities nor human beings will worship you for any length of time.

21. Have you forgotten it, O Shakra,—does it not still dwell in your remembrance,—that Gautama had cursed you on account of which your body became disfigured with a thousand sex-marks, which owing to the Rishi's mercy, were afterwards changed into so many eyes.

22 I know that you are of an exceedingly foolish understanding, that your soul is impure and that you are of an exceedingly fickle mind. O fool, know that this lady is being protected by me O sinful wretch, return whence you came.

23 O you of foolish soul, I do not reduce you to day into ashes with my energy Indeed, I am filled with mercy for you. It is for this that I do not, O Vasava, wish to burn you

24 My preceptor gifted with great intelligence, is possessed of terrible power. With eyes blazing with anger, he would, if he saw you, have burnt your sinful self to day.

25. You should not, O Shakra, do its like again. The Brahmanas should be respected by you. See that you do not, with your sons and counsellors, meet with destruction, afflicted by the power of the Brahmanas.

26 You think that you are an immortal and that, therefore, are at liberty to act thus. Do not, however, dishonor the Brahmanas. Know that there is nothing unattainable by penance.

Bhishma said —

27 Hearing these words of the great Vipula, Shakra without saying anything, and covered with shame, disappeared.

28 A moment after he had gone away Devasharman of great ascetic merit, having accomplished the sacrifice he had intended to perform, returned to his own hermitage

29 When his preceptor returned, Vipula, who had done a good deed, gave to him his wife of faultless beauty whom he had successfully protected against the machination of Indra.

30 Of tranquil soul and full of respect for his preceptor, Vipula respectfully saluted him and stood before him with a fearless heart

31 After his preceptor had rested awhile and when he was seated with his wife on the same seat, Vipula told him everything that Shakra had done.

52 Hearing these words of Vipula, that foremost of Munis, gifted with great prowess, became highly pleased with him for his conduct and desposition, his penances, and his observances.

33 Observing Vipula's conduct towards himself—his preceptor—and his devotion also, and marking his steadiness in virtue, the powerful Devasharman exclaimed,—Excellent, excellent.

34. The pious Devasharman receiving his virtuous disciple with a sincere welcome, honored him with a boon.

35 Indeed, Vipula, steady in virtue, obtained from his preceptor the boon that he would never swerve or fall away from virtue. Dismissed by his preceptor he left his house and practised the most severe austerities.

36 Devasharman also, of severe penances, with his wife, began from that day to live in those solitary woods, perfectly fearless of him who had killed Vala and Vritra.

CHAPTER XLII.

(ANUSHASANIKA PARVA) —

Continued.

Bhishma said —

1 Having satisfied his preceptor's command, Vipula practised the most severe penances Gifted with great energy, he at last regarded himself as endued with sufficient ascetic merit.

2 Priding himself upon the feat he had performed, he wandered fearlessly and contentedly over the Earth, O monarch, honored by all as one possessed of great fame for what he had done.

3 The powerful Bhargava thought that he had conquered both the worlds by that feat of his as also by his severe penances

4 After sometime, O delighter of the Kurus, the time came for a ceremony of gifts to take place with respect to the sister of Ruchi Profuse wealth and corn were to be given away in it.

5 Meanwhile, a certain celestial damsel, gifted with great beauty, was passing through the skies.

6 From her body, as she passed through the sky, some flowers dropped down on the

Earth Those flowers of celestial fragrance fell on a spot not far from the hermitage of Ruchi's husband

7 As the flowers lay scattered on the ground, they were picked up by Ruchi of beautiful eyes Soon after an invitation came to Ruchi from the country of the Angas.

8 The sister, referred to above, of Ruchi, named Prabhavati, was the wife of Chitraratha the king of the Angas

9 Ruchi, of great beauty, having attached those flowers to her hair, went to the palace of the king of the Angas to answer the invitation she had received

10 Seeing those flowers on her hair, the queen of the Angas, having beautiful eyes, urged her sister to obtain some for her.

11. Ruchi, of beautiful face, speedily informed her husband of that request of her sister. The Rishi accepted the prayer of his sister-in law.

12. Summoning Vipula into his presence, Devasharman of severe penances commanded his disciple to bring him some flowers of the same sort, saying —Go, go

13 Accepting unhesitatingly the order of his preceptor, the great ascetic Vipula O king answered,—So be it!—and then proceeded to that spot whence the lady Ruchi had picked up the flowers that were wanted by her sister.

14 Arrived at that place where the flowers had fallen from the sky, Vipula saw some others still lying scattered They were all as fresh as if they had been newly plucked from the plants None of them had faded away

15 He took up those exquisitely beautiful celestial flowers Possessed of celestial fragrance O Bharata, Vipula got them there as the result of his severe penances

16. The accomplisher of his preceptor's command having obtained them he felt great delight and started quickly for the city of Champa adorned with festoons of Champaka flowers

17 As he went on he saw on his way a human couple moving in a circle hand in hand.

18 One of them made a rapid step and thereby destroyed the cadence of the movement Therefore, O king, a dispute arose between them

19 Indeed one of them charged the other, saying,—You have taken a quicker step!—The other answered —No —Indeed, as each held his own opinion obstinately, each, O king, asserted what the other denied, and denied what the other asserted.

20. While thus quarrelling with each other with great assurance, an oath was then heard among them. Indeed, each of them suddenly named Vipula in what they uttered.

21. Their oath was this —That one amongst us two who speaks falsely, shall, in the next world, meet with the end which will be the twice-born Vipula's.

22—23 Hearing these words of theirs, Vipula's face became very sad. He began to commune with himself,—I have practised severe penances. The dispute between this couple is not To me, again, it is painful. What sin have I committed that both these persons should refer to my end in the next world as the most painful one among those reserved for all creatures?

24 Thinking thus, Vipula, O best of kings, hung down his head, and with a dispirited mind began to recollect what sin he had done.

25—26. Proceeding a little way he saw six other men playing with dice made of gold and silver Engaged in play, those individuals seemed to him to be so excited that the hairs on their bodies stood erect. They also were heard by Vipula to take the same oath that he had already heard the first couple to take Indeed, their words had reference in the same way to Vipula

27 He amongst us who, led by cupidity, will act in an unfair way, shall meet with that end which is reserved for Vipula in the next world.

28 Hearing these words, however, Vipula, although he tried earnestly to recollect, could not remember any sin of his from even his earliest years, O you of Kuru's race

29 Indeed he began to burn like a fire placed in the midst of another fire Hearing that curse, his mind burnt with grief.

30 In this state of anxiety a long time was passed At last he recollected the manner in which he had acted in protecting his preceptor's wife from the machinations of Indra

31. I had entered the body of that lady, placing limb within limb face within face. Although I had acted in this way, I did not yet tell my preceptor the truth.

32 This was the sin, O you of Kuru's race, which Vipula recollected in himself. Indeed, O blessed king, forsooth, that was the sin which he had actually committed

33 Coming to the city of Champa, he gave the flowers to his preceptor *Devoted* to superiors and seniors, he adored his *preceptor in due form*"

CHAPTER XLIII.

(ANUSHASANIKA PARVA)—*Continued*

Bhishma said —

1 *Seeing his disciple returned from* his mission, Devasharman of great energy addressed him in words which I shall recite to you, O king

Devasharman said :—

2 What have you seen, O Vipula, in course of *your journey O disciple, through* the great forest? Then whom you have seen knew you, O Vipula. I, as also my wife Ruchi, know how you had acted in the matter of protecting Ruchi

Vipula said :—

3 O twice born Rishi who are those two whom I first saw? Who also are those *other six whom I saw afterwards?* All of them know me Who indeed, are they to whom youprefer in your speech to me?—

Devasharman said —

4 The first couple, O twice born one, whom you saw are Day and Night They *are ceaselessly moving like a circle* Both of them know the sin you have committed

5 Those other men (*six in number*) whom, O learned Brahmana, you saw playing cheerfully at dice, are the six Seasons They also are acquainted with your sins

6 Having committed a sin secretly, no sinful man should cherish the assuring thought that his sin is known only to himself and not to any one else

7 When a man commits a sinful deed *in secret*, the Seasons as also Day and Night see it always

8 Those *regions* that *are reserved for* the sinful shall be yours What you had done, you did not tell me That your sin was not known to any one was your belief, and this conviction had filled you with joy

9 You did not inform your preceptor of the whole truth choosing to hide from him a substantial portion The Seasons and Day and Night whom you have heard *speak thus thought* it proper to remind you of your sin.

10 Day and Night and the Seasons, *do know* all the good and the bad deeds, that are in a man.

11 They *spoke* to you in that way, O twice born one, because they have full knowledge of what you had done but which you had not the courage to inform me of, fearing you had done wrong.

12 For this reason you will visit the regions that are reserved for the sinful. You did not tell me what you had done.

13 You were *fully capable*, O twice-born one, of protecting my wife whose *disposition*, by nature, is sinful In doing what you did, you did not commit any sin. I was, for this pleased with you

14 O best of Brahmanas if I had known you to have acted wickedly, I would, without hesitation, have cursed you entirely.

15 Women become united with men. Such union, is very desirable with men You had, however, protected my wife in a different spirit If you had acted otherwise, I would have cursed *Even thus* is what I think

16 *You had*, O *son*, *protected my wife* I have known the manner in which you had done it as if you had yourself informed me of it I have, O son, become pleased with you Relieved of all anxiety, you shall go to heaven

17 Having said these words to Vipula, the great Rishi Devasharman ascended to Heaven with his wife and his disciple and *began to pass his time there* in great happiness

18 *In course of conversation*, O king, on a former occasion, the great ascetic Markandeya had described *to me this* history on the banks of Ganga.

19 I, therefore *recite it to you* Women should always be protected by you Amongst them both kinds are to be seen, that is those who are virtuous and those who are not so

20 The virtuous women are highly blessed They are the mothers of the universe They, *it is*, O king that keep up the Earth with all her waters and forests.

21 Those women who are sinful, who are of wicked conduct, who are the *destroyer of their race*, and who are wedded to sinful purposes, are capable of being ascertained by marks, *expressive of the evil* that is in them, which appear, O king, on their persons

22 It is thus that great persons are capable of protecting women They cannot,

O foremost of kings, protected in any other way

23. Women, O king are fierce. They are gifted with fierce prowess. They have none whom they love or like, so much as them that have sexual intercourse with them.

24. Women are like those (Atharvan) Mantrams which destroy life. Even after they have consented to live with one, they are prepared to leave him joining others They are never satisfied with one person of the opposite sex, O son of Pandu.

25. Men should not love them. Nor should they cherish any jealousy on account of them, O king! Only for the sake of virtue, men should enjoy their society, not with enthusiasm and attachment but with unwillingness and absence of attachment.

26 By acting otherwise, a man is sure to meet with destruction, O delighter of the Kurus. O foremost of kings, reason is respected at all times and under all circumstances.

27. Only one man, *viz*, Vipula, had succeeded in protecting woman. There is none else, O king, in the three worlds who can protect women.

CHAPTER XLIV.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1. Tell me of that, O grandfather, which is the root of all duties, which is the root of kinsmen, of home, of the departed manes and of guests.

2 I think this should be considered as the foremost of all duties Tell me, however, O king to what sort of a person should one give his daughter.

3 Having enquired into the conduct and nature of the person, his learning and acquirements his birth, and his acts, good people should then confer their daughter upon accomplished bridegrooms

4. All righteous Brahmanas, O Yudhishthira, act thus This is known as the Brahma marriage, O Yudhishthira

5 Selecting a befitting bridegroom, the father of the girl should make him marry his daughter, having by various presents induced the bridegroom to that act This form of marriage, forms the eternal practice of all good Kshatriyas.

6 When the father of the girl, without consulting his own wishes, confers his daughter upon a person whom the daughter likes and who reciprocates the girl's sentiments, the form of marriage, O Yudhishthira, is called Gandharva by those versed in the Vedas

7. The wise have declared, O king, to be the practice of the Asuras, *viz*, marrying a girl after buying her at a high cost and after gratifying the cupidity of her kinsmen.

8. Killing and chopping off the heads of weeping kinsmen, the bridegroom sometimes forcibly takes away the girl he marries Such marriage, O son, passes by the name of Rakshasa.

9. Of these five, (*viz*, the Brahma, the Kshatra, the Gandharva, the Asura, and the Rakshasa), three are righteous, O Yudhishthira, and two are unrighteous. The Paishacha and the Asura forms should, never be followed.

10 The Brahma, Kshatra, and Gandharva forms are righteous, O prince of men! Pure or mixed, these forms should forsooth be followed.

11. The Brahmana can take three wives The Kshatriya can take two wives. The Vaishya should take a wife from only his own caste. The children born of these wives should all be considered as equal.

12 Of the three wives of a Brahmana, she taken from his own caste should be considered as the foremost Likewise of the two wives permitted to the Kshatriya, she taken from his own caste should be considered as superior. Some say that persons belonging to the three higher castes may take, only for purposes of enjoyment, wives from the lowest or the Shudra caste. Others, however, forbid the practice.

13 The righteous condemn the practice of begetting children upon Shudra women. A Brahmana, by begetting children upon a Shudra women, becomes subject to the liability of performing an expiation.

14 A person of thirty years of age should marry a girl of ten years of age wearing a single piece of cloth Or, a person of one and twenty years of age should marry a girl of seven years of age.

15 That girl who has no brother nor father should not be married, O chief of Bharata's race for she may be intended for giving birth to the heir of her father.

16. After puberty it is, the girl (if not married) should wait for three years.

On the fourth year, she should look for a husband herself.

17. The children of such a girl do not *lose their respectability*, nor does union with such a girl become disgraceful. If, instead of selecting a husband for herself, she acts otherwise she gets the reproach of Prajapati herself.

18. One should marry that girl who is *not a Sapinda of his mother* or of the same family with his father. This is the usage which Manu has declared.

Yudhishthira said:—

19. Desirous of marriage some one actually gives a dower to the girl's kinsmen; some one, the girl's kinsmen consenting, promises to give a present; some one says, —I shall carry away the girl by force;— some one simply shows his riches, some one, *again, actually takes the hand* of the girl with rites of marriage. I ask you, O grandfather, whose wife does the girl actually become? You are the eye to those who wish to know the truth.

Bhishma said:—

21. The deeds of men approved by the wise, are seen to yield good. False speech, however, is always sinful.

22. The girl herself who becomes wife, the sons born of her, the Ritwijas and preceptors and disciples and Upadhyayas present at the marriage all become liable to expiation if the girl gives her hand to a *person other than* he *whom she* had promised to marry. Some are of opinion that no expiation is necessary for such conduct.

23. Manu does not speak highly of the practice of a girl living with a person whom she does not like. Living as wife with a person whom she does not like, produces disgrace and sin. No one commits sin in *any of the following* cases.

24. In forcibly carrying away for marriage a girl that is bestowed upon the abductor by the girl's relatives with due rites, as also a girl for whom *dower* has been paid and accepted, there is no great sin.

25. Upon the girl's kinsmen having given their consent, Mantras and Homa *should be restored to*. *Such Mantras* truly accomplish their purpose. Mantras and Homa recited and performed in the case of a girl who has not been given away by her kinsmen, do not accomplish their purpose.

26. The engagement made by the relatives of a girl is no doubt, binding and sacred. *But the engagement that is made* by the bride and bride-groom, with the *help of Mantras, is very much more so*.

27. According to the injunctions of the scriptures, the husband should regard his wife as an acquisition due to his own pristine deeds or to what has been ordained by God. One, therefore, commits no sin by accepting *for wife a girl who had been* promised to another by her kinsmen or for *whom* dower had been accepted by them from another.

Yudhishthira said —

28. When after the receipt of dower for a girl, the girl's father sees a more eligible bride-groom —one, who is endued with the three-fold objects, does the girl's father commit sin by rejecting the person from whom dower had been received in favor of him who is more eligible?

29. In such a case either alternative appears to be sinful, for to discard the *person to whom the girl has been promised* can never be honorable, while to reject the *person* who is *more* eligible can *never be* good. I ask, how should the father act so that he might be said to do that which is beneficial? To us, of all duties this seems to deserve utmost deliberation.

30. We are desirous of determining the truth. You, indeed, are our eyes. Do you explain this to us. I am never satiated with listening to you.

Bhishma said —

31. *The gift of the dower* does not make the girl wife. This is well known to *the person paying it*. He *pays it simply as the* price of the girl. Then again the good never bestow their daughters induced by the dowers that others may offer.

32—33. When the *person desirous of* marrying happens to be gifted with such qualities as do not go down with the girl's kinsmen, it is then that kinsmen demand dower from him. The person however, who *won over by another's accomplishments*, says —Do you marry my girl adorning her with proper *ornaments of gold and gems* — and that person who satisfies this request, cannot be said to demand dower *or give it*, for such a transaction is not a sale. The bestowal of a daughter upon acceptance of what may properly be considered as gifts is *the eternal practice*.

34. In matters of marriage, some fathers say—I shall bestow my daughter upon such *and such a person*, some say—I shall not bestow my daughter upon such a one — Some again, say *forcibly*—I must bestow my daughter upon such an individual.

35 These declarations are not tantamount to actual marriage People are seen to solicit one another for the hands of maidens. Till the hand is actually taken with due rites, marriage does not happen We have heard that even this was the boon granted to men formerly by the Maruts about maidens.

36 The Rishis have laid the command upon all men that maidens should never be bestowed upon persons unless the father are eligible The daughter is the root of desire and of descendants of the collateral line This is what I think.

37. The practice of sale and purchase of the daughter, has been known to human beings for a long time On account of such familiarity with the practice, you may be able, upon careful examination, to find innumerable faults in it. The gift or acceptance of dower alone could not be considered as creating the relation of husband and wife. Listen to what I say on this head

38. Formerly, having defeated all the Magadhas, the Kashis, and the Koshalas I brought away by force two maidens for Vichitravirya.

39 One of those two maidens was married with due rites. The other maiden was not formally married on the ground that she was one for whom dower had been paid in the shape of chivalry My uncle of Kuru's race, *viz*, king Valhika, said that the maiden so brought away and not married with due rites should be liberated. That maiden, therefore, was recommended to Vichitravirya for being married by him according to due rites.

40. Doubting my father's words I went to others for asking their opinion I thought that my father was exceedingly punctilious in matters of morality

41. I then went to my father himself, O king, and addressed him these words from desire of knowing something about the practices of pious people in respect of marriage'—I wish, O sire, to know what in truth the practices are of righteous people'—I repeatedly expressed my wish. Such was my eagerness and curiosity, that I expressed my desire several times

42—43 After I had uttered those words that foremost of pious men, *viz*, my father Valhika, answered me, saying,—If in your opinion the relation of husband and wife belongs to the gift and acceptance of dower and not to the actual taking of the maiden's hand with due rites, the father of the maiden would show himself to be the follower of a creed other than that which comes from the ordinary scriptures This is what the accepted scriptures say.

44. Persons conversant with morality and duty do not hold that their words are at all authoritative who say that the relation of husband and wife arises from the gift and acceptance of dower, and not from the actual taking of the hand with due rites.

45 The saying is well known that the relation of husband and wife is created by actual bestowal of the daughter by the father. The relation of wife is not formed through sale and purchase. They who consider such status to be due to sale and the gift of dower are persons who are certainly unacquainted with the scriptures.

46 No one should bestow his daughter upon such persons In fact, they are not men with whom one may marry his daughter. A wife should never be purchased. Nor should a father sell his daughter.

47. Only those sinful persons who are possessed, besides, by cupidity, and who sell and purchase female slaves for making them servants, consider the relation of wife as capable of originating from the gift and acceptance of dower.

48—49 On this subject some people on one occasion had asked prince Satyavat the following question —If the giver of a dower to the kinsmen of a maiden happens to die before marriage, can another person take the hand of that maiden in marriage? We have doubts on this matter. Do you remove these doubts of ours for you are gifted with great wisdom and are honored by the wise.

50—51 Be you the eyes to ourselves who are desirous of learning the truth —Prince Satyavat answered, saying,—The kinsmen of the maiden should bestow her upon him whom they consider proper. There need be no scruples in this. The righteous act thus without caring for the giver of the dower even if he be alive; while, about the giver who is dead, there is not the slightest doubt.

52 Some say that the virgin wife or widow —one, whose, marriage has not been consummated with her husband by actual sexual intercourse on account of His absence or death,—may be allowed to unite herself with her husband's younger brother or such other relation. The husband dying before such consummation, the virgin-widow may either surrender herself to her husband's younger brother or practise penances.

53 In the opinion of some, the younger brother of the husband or such other relation may thus use the virgin wife or widow, though others hold that such practice, though it is frequent, originates from desire instead of being a scriptural ordinance They who say so are clearly of opinion that the father of a maiden has the right to bestow her upon any eligible person, disregarding the dower previously given by another and accepted by himself

54 If after the hand of a maiden has been promised all the initial rites before marriage be performed, the maiden may still be given to a person other than the one to whom she had been promised. Only the giver commits the sin of falsehood, so far, however, as the relation of wife is concerned no injury can occur thereto.

55 The Mantras of marriage accomplish their object of bringing about the indissoluble union of marriage at the seventh step. The maiden becomes the wife of him to whom the gift is actually made with water.

56 The gift of maidens should be made in the following way. The wise know it forsooth. A superior Brahmana should marry a maiden who is not unwilling, who belongs to a family equal to his own in purity or dignity, and who is given away by her brother. Such a girl should be married in the presence of fire, with due rites, causing her, amongst other things, to go round the bridegroom for the usual number of times.

CHAPTER XLV.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said :—

1. If a person, after having given dower for a maiden, goes away, how should the maiden's father or other kinsmen who can bestow her, act? Do tell me this, O grandfather?

Bhishma said :—

2 Such a maiden, if she be the daughter of a sonless and rich father, should be maintained by the father. Indeed, if the father does not return the dower to the kinsmen of the giver, the maiden should be considered as belonging to the giver of the dower.

3 She may even raise children for the giver by any of those means that are laid down in the scriptures. No person, however, can marry her according to due rites.

4 Commanded by her father, the princess Savitri had in days of old chosen a husband and united herself with him. This act of hers is praised by some, but others, conversant with the scriptures, condemn it.

5 Others who are righteous have not acted thus. Others maintain that the conduct of the righteous should ever be considered as the foremost evidence of duty or morality.

6 Upon this subject, Sukratu, the grand son of the great Janaka, the king of the Videhas, has declared the following opinion.

7. There is the well known injunction of the scriptures that women can enjoy freedom at any period of their life. If this were not the path of the virtuous, how could this scriptural saying exist? As regards the pious, therefore, how can there be any question or doubt about it? How can people condemn that saying by choosing to conduct themselves otherwise?

8 The impious violation of eternal practice is considered as the practice of the Asuras. We never hear of such practice in the conduct of the ancients

9 The relationship of husband and wife is very subtile. It is different from the natural relationship of male and female which consists only in the desire for sexual intercourse. This also was said by the king of Janaka's race.

Yudhishthira said —

10. Under what authority is the property of men inherited (by others when they happen to have daughters)? As for her father the daughter should be considered the same as the son.

Bhishma said :—

11. The son is even as one's own self, and the daughter is like the son. How, therefore, can another take the riches when one lives in his ownself in the form of his daughter?

12. Whatever is the own property of the mother, is due to the maiden daughter. If the maternal grandfather happens to die without leaving sons, the daughter's son should inherit it.

13 The daughter's son offers funeral cakes to his own father and the father of his mother. Hence, for the ends of justice, there is no difference between the son and the daughter's son.

14. When a person has got only a daughter and she has been invested by him with the position of a son, if he then happens to have a son, such son shares the

inheritance with the daughter. When again, a person has got a daughter and she has been invested by him with the position of a son, if he then happens to take a son by adoption or purchase, then the daughter is considered superior to such son

15 In the following case I do not see any reason why the daughter's son should be considered as the proper heir. The case is that of the daughter who has been sold by her father The sons born of a daughter who has been sold by her sire for actual price, belong exclusively to their father Such sons can never belong, even as daughter's sons, to their maternal grandfather on account of his having sold their mother for price and lost all his rights in or to her by that deed.

16 Such sons, again, become full of malice, impious in conduct, the misappropriators of other people's riches, and full of deceit and cunning Having originated from that sinful form of marriage called Asura, the offspring becomes wicked in conduct.

17 Persons acquainted with ancient history, conversant with duties, devoted to the scriptures and firm in maintaining the restrictions therein laid down, recite in this connection some verses sung in days of yore by Yama.

19 This is what Yama had sung. That man who acquires riches by selling his own son, or who bestows his daughter after accepting a dower for his own livelihood, has to sink in seven dreadful hells one after another, known by the name of Kalas. There that wretch has to feed upon sweat and urine and stools during that period.

20 In that form of marriage which is called Arsha the person who marries has to give a bull and a cow and the father of the maiden accepts the gift Some characterise this gift as a dower (or price), while some are of opinion that it should not be considered in that light The true opinion, however, is that a gift for such a purpose, be it of small value or large, should, O king, be considered as dower or price, and the bestowal of the daughter under such circumstances should be considered as a sale.

21. Despite the fact of its having been practised by a few persons it can never be taken as the eternal practice Other forms of marriage are seen, practised by men, such as marrying girls after carrying them away by force from amidst their kinsmen.

22 Those persons who have sexual intercourse with a maiden, by force are considered as perpetrators of sin. They have to sink in darkest hell.

23 Even a human being who is not a relation of blood should not be sold What need then be said of one's own child? With the riches that is acquired by doing sinful deeds no meritorious deed can be performed.

CHAPTER XLVI.

(ANUSHASANIKA PARVA) — *Continued.*

Bhishma said:—

1. They who know the ancient history recite the following verse of Daksha the son of Prachetas, *viz*,—That maiden, for whom nothing is taken by her kinsmen in the form of dower, cannot be said to be sold.

2 Honor good treatment, and everything else which is agreeable, should all be given to the maiden whose hand is taken in marriage.

3 Her father and brothers and father-in-law and husband's brothers should show her every respect and adorn her with ornaments, if they be desirous of reaping benefits, for such conduct on their part always produces considerable happiness and advantage.

4 If the wife does not like her husband or fails to please him, from such dislike and absence of joy, the husband can never have children for increasing his family.

5 Women, O king, should always be adored and treated with love. There where women are treated with honor, the very gods are said to be propitiated.

6 There where women are not adored, all acts become fruitless. If the women of a family, on account of the treatment they receive, indulge in grief and tears, that family soon becomes extinct.

7. Those houses which are cursed by women meet with destruction and ruin as if scorched by some Atharvan rite. Such houses lose their splendour. Their growth and prosperity cease, O king.

8 Manu, on the eve of his departure from this world made over women to the care and protection of men, saying that they are weak, that they fall an easy prey to the seduction of men, disposed to accept the love which is offered them, and devoted to truth,

9 There are others among them who are full of malice, covetous of honors, fierce in nature, unlovable, and impervious to reason Women, however, deserve to be respected Do ye men show them honor.

10 The virtue of men depends upon women All pleasures and enjoyments also entirely depend upon them Do ye serve them and adore them. Do ye bend your wills before them

11. The begetting of children, the nursing of children already born, and the accomplishment of all deeds necessary for the needs of society, see, all these have women for their cause.

12. By respecting women, ye are sure to acquire the fruition of all objects Regarding it a princess of the house of Janaka the king of the Videhas, sang a verse. It as this —

13 Women have no sacrifices ordained for them There are no Shraddhas which they are called upon to perform They are not required to oberve any fasts To serve their husbands wish respect and willing obedience form their only duty. Through the satisfaction of that duty they succeed in conquering Heaven.

14 In childhood, the father protects her The husband protects her in youth When she becomes old, her sons protect her. At no period of her life is woman free.

15 Women are deities of prosperity The person that desires affluence and prosperity should honor them. By cherishing women, O Bharata, one cherishes the goddess of prosperity herself, and by afflicting her, one is said to pain the goddess of prosperity.

CHAPTER XLVII.

(ANUSHASANIKA PARVA).—
Continued,

Yudhishthira said :—

1 You know fully well the ordinances of all the scriptures You are the foremost of those who are acquainted with the duties of kings You are celebrated over the whole world as a great remover of doubts.

2 I have a doubt, do you explain it to me, O grandfather As regards this doubt that has originated in my mind I shall not ask any other person for its solution

3 You should, O you of mighty arms, expound as to how a man should act who is desirous of treading along the path of duty and virtue.

4 It has been laid down, O grandfather that a Brahmana can take four wives, *viz*, one who belongs to his own caste, one who is a Kshatriya, one who is a Vaishya, and one who is a Shudra, if the Brahmana wishes to satisfy the desire of sexual intercourse.

5 Tell me, O best of the Kurus, which amongst those sons should inherit the father's riches one after another.

6 Who amongst them O grandfather shall take what share of the paternal wealth? I wish to hear this, *viz*, how the distribution has been ordained amongst them of the paternal property.

Bhishma said :—

7. The Brahmana, the Kshatriya, and the Vaishya are considered the three twice-born castes To marry in these three castes has been ordained to be the duty of the Brahmana, O Yudhishthira

8 Through erroneous judgment or cupidity or lust, O destroyer of enemies, a Brahmana takes a Shudra wife He is not competent to take, according to the scriptures, such wife.

9 A Brahmana, by knowing a Shudra woman comes by a low end in the next world He should, having done such an act, perform expiation according to the rites laid down in the scriptures

10 That expiation must be twice heavier or severer if on account of such an act, O Yudhishthira, the Brahmana gets children I shall now tell you, O Bharata, how the(paternal) wealth is to be distributed.

11 The son born of the Brahmani wife shall in the first place, appropriate from his father's wealth a bull of good marks, and the best car or vehicle.

12 What remains of the Brahmana's property O Yudhishthira, after this, should be divided into ten equal parts The son by the Brahmani wife shall take four of such parts of the paternal property.

13 The son that is born of the Kshatriya wife is, forsooth, possessed of the status of a Brahmana On account, however, of the distinction attaching to his mother, he shall take three of the ten shares into which the property has been divided.

14 The son who has been born of the wife belonging to the third caste, *viz*, the woman of the Vaishya caste, by the Brahmana father, shall take, O Yudhishthira, two of the three remaining shares of the father's property.

15 It has been said that the son who has been begotten by the Brahmana father upon the Shudra wife should not take any portion of the father's property, for he is not to be considered an heir. A little, however, of the paternal property should be given to the son of the Shudra wife, hence the one remaining share should be given to him out of compassion.

16. Even this should be the order of the ten shares into which the Brahmana's wealth is to be distributed. All the sons that are born of the same mother or of mothers of the same caste, shall share equally the portion that is theirs.

17. The son born of the Shudra wife should not be considered as invested with the dignity of a Brahmana on account of his being unskilled (in the scriptures and the duties ordained for the Brahmana) Only those children who are born of wives belonging to the three higher castes should be considered as invested with the dignity of Brahmanas.

18. It has been said that there are only four castes and there is no fifth. The son by the Shudra wife shall take the tenth part of his father's wealth.

19 That share, however, he is to take only when his father has given it to him He shall not take it if his father does not give it to him. Some portion of the father's riches should, forsooth, be given, O Bharata, to the son of the Shudra wife.

20. Compassion is one of the greatest virtues. It is through compassion that something is given to the son of the Shudra wife. Whatever be the object about which compassion arises, as a cardinal virtue it is always productive of merit.

21. Whether the father happens to have children (by his wives belonging to the other castes) or to have no children, to the son by the Shudra wife, O Bharata, nothing more than a tenth part of the father's wealth should be given.

22. If a Brahmana happens to have more riches than what is necessary for maintaining himself and his family for three years, he should with that riches celebrate sacrifices A Brahmana should never acquire riches for nothing.

23. The highest sum that the husband should give the wife is three thousand coins This wealth that the husband gives to the wife the latter may spend or dispose of as she likes.

24 Upon the death of the childless husband the wife shall enjoy all his riches The wife should never take any portion of her husband's riches.

25 Whatever riches O Yudhishthira, the Brahmani wife may acquire by gift from her father, should be taken by her daughter, for the daughter is like the son

26 The daughter, O king, has been ordained in the scriptures to be equal to the son, O delighter of the Kurus Thus has the law of inheritance been ordained, O foremost of Bharata's family. Remembering these ordinances about the distribution and disposal of wealth, one should never acquire riches uselessly.

Yudhishthira said:—

27 If the son born of a Shudra woman by a Brahmana father has been made in the scriptures to be disentitled to any property, by what exception of the rule then is a tenth part of the paternal property to be given to him?

28 A son born of a Brahmani wife by a Brahmana is unquestionably a Brahmana. One born of a Kshatriya wife or of a Vaishya wife, by a Brahmana husband, is likewise a Brahmana.

29 Why then, O best of kings are such sons to share the paternal property unequally? All of them, you have said, are Brahmanas, having been born of mothers that belong to the three higher castes equally entitled to the name of the twice-born.

Bhishma said:—

30. O destroyer of enemies, all wives in this world are called by the name of Dara Although that name is applied to all yet there is this great difference to be observed.

31. If having married three wives belonging to the three other castes, a Brahmana takes a Brahmani wife the very last of all, yet shall she be considered as the first in rank among all the wives and as being worthy of the greatest respect. Indeed, among all the co wives, she shall be the foremost.

32. In her apartments should be kept all necessary articles for the husband's baths, personal decorations, washing of teeth, and application of collyrium to the eyes. In her apartments should be kept the Havya and the Kavya and all else that the husband may need for the performance of his religious acts.

33 If the Brahmani wife is in the house, no other wife is entitled to attend to these needs of the husband. Only the Brahmani wife, O Yudhishthira, should help the husband in these acts.

34 The husband's food and drink and garlands and dresses and ornaments—all these should be given by the Brahmani wife to the husband, for she is the foremost in rank among all the wives of the husband.

35 These are the ordinances of the scriptures as laid down by Manu, O delighter of the Kurus! This, O king, is seen to be the course of eternal practice

36 If a Brahmana, O Yudhishthira, actuated by lust, acts in a different way, he shall come to be considered as a Chandala among Brahmanas.

37. The son born of the Kshatriya wife has been said to be equal in dignity to the son born of the Brahmani wife For all that, a distinction attaches to the son of the Brahmani wife on account of the superiority of the Brahmana wife to the Kshatriya wife in respect of the order of caste.

38 The Kshatriya wife cannot be considered as equal to the Brahmana wife in point of birth Hence, O best of kings, the son born of the Brahmani wife must be considered as the first in rank and superior to the son born of the Kshatriya wife

39 Because, again, the Kshatriya wife, is not equal in point of birth to the Brahmani wife hence the son of the Brahmani wife takes one after another, all the best things, O Yudhisthira, among his father's property

40 *Likewise, the Vaishya wife cannot* be considered as the equal of the Kshatriya wife in point of birth Prosperity, kingdom and treasury, O Yudhisthira, belong to the Kshatriyas

41. All these have been ordained for the Kshatriya The whole Earth O king, encircled by seas, *is seen to belong to him.* By following the duties of his own caste, *the Kshatriya acquires immense riches*

42. The sceptre of royalty is held by him Without the Kshatriya, O king, *there can be no protection* The *Brahmanas* are highly blessed, for they are the *gods of the very deities*

43 Following the ordinances laid down by the Rishis the Kshatriyas should adore the Brahmanas *according to due rites* This is the eternal usage.

44. Coveted by thieves and others, the properties of all men are *protected* by Kshatriyas following the duties of their order Indeed, *riches and wives and every* other possession owned by people would have been *forcibly taken away* but for this protection that the Kshatriyas give.

45 The Kshatriya, as the king, becomes the protector or rescuer of all the castes. Hence the son of the Kshatriya wife shall, forsooth, be held to be superior to him that is born of the Vaishya wife The son of Kshatriya wife for this takes a larger share of the paternal property than the son of the Vaishya mother.

Yudhishthira said —

46 You have duly said what the rules are that apply to Brahmanas What, however, are the rules that apply to the others?

Bhishma said —

47 The Kshatriya, O delighter of the Kurus can take two wives The Kshatriya may take a third wife from the Shudra caste Such practice prevails, it is true, but it is not sanctioned by the scriptures

48 This should be the order, O Yudhishthira, *of the wives of a Kshatriya.* The property of a Kshatriya should, O king, be divided into eight shares

49 The son of the Kshatriya wife shall take four of such shares of the paternal property. The son of the Vaishya wife shall take three of such shares.

50 The remaining one or the eighth *share shall be taken by the son of the* Shudra wife The son of the Shudra wife, however, shall take only when the father gives but not otherwise

51. The Vaishya can take only one wife. He can take a second wife *from the Shudra* caste Such is the practice, no doubt, but it *is not sanctioned by the scriptures.*

52 If a Vaishya has two wives one of whom is a Vaishya and the other a Shudra, there is a difference between them *in respect* of position.

53 The riches of a Vaishya, O chief of Bharata's race, should be divided into five portions I shall now speak of the sons of a Vaishya by a wife of his own caste and by one belonging to the inferior caste, as also of the manner in which, O king, his property is to be distributed among those children

54 The son born of the Vaishya wife shall take four of such shares of his paternal property. The fifth share O Bharata, has been said to belong to the son born of the Shudra wife

55 Such son, however, shall take when the father gives He should not take anything unless the father gives it to him. The son who is begotten on a Shudra wife by persons of the three higher castes should always be considered as disentitled to any share of the father's wealth.

56 The Shudra should take only one wife from his own caste He can, under no circumstances, take any other wife Even if he happens to have a hundred sons by this wife all of them share equally the property that he may leave behind

57 As for all the castes, the children born of the wife taken from the husband's own caste shall, it has been laid down, share equally the father's wealth.

58 The eldest son's share shall be greater than that of every other son, for he shall take one share more than each of his brothers, comprising the best things of this father. This is the law of inheritance, O son of Pritha, as declared by the Self-create himself.

59. Amongst children all born of the wife taken from the husband's own caste there is another difference, O king! In marrying, the elder ones should always precede the younger ones

60 The wives being all equal in respect of their order of birth, and the children also being all equal in respect of the position of their mothers, the son that is first-born shall take one share more than each of his other brothers The son who is next in point of age shall take a share that is next in value, while the son who is youngest shall take the share which belongs to the youngest

61. Thus among wives of all castes, they who belong to the same caste with the husband are considered as the first. This is what was declared by the great Rishi Kashyapa the son of Marichi.

CHAPTER XLVIII.

(ANUSHASANA PARVA)—*Continued.*

Yudhishthira said:—

1. The intermixture of castes is brought about through inducements offered by riches, or through mere lust, or through ignorance of the true order of birth

2 What, O grandfather, are the duties of persons who are born in the mixed classes and what are the acts laid down for them? Do you describe them to me.

Bhishma said —

3 In the beginning, the Lord of all creatures created the four castes and laid down their respective duties, for the sake of sacrifice.

4 The Brahmana may take four wives, one from each of the four castes In two of them, he takes birth himself Those sons however, who are begotten by him on the two other inferior, (*viz*, Vaishya and Shudra), are inferior, their position being settled not by that of their father but by that of their mothers.

5 The son begotten by a Brahmana upon a Shudra wife is called Parashava, meaning one born of a dead body for the Shudra woman's body is as inauspicious as a dead body. He should serve the persons of his (father's) race. Indeed, it is not proper for him to renounce the duty of service that has been laid down for him

6 With all means in his power, he should maintain his family. Even if he happens to be elder in age, he should still dutifully serve the other children of his father, who in age may be younger to him, and give them whatever he may succeed in acquiring

7 A Kshatriya may take three wives In two of them, he takes birth himself His third wife being of the Shudra caste, is considered as very inferior The son that he begets upon her is called an Ugra.

8 The Vaishya may take two wives In both of them, he takes birth himself. The Shudra can take only one wife, from his own caste The son begotten by him upon her becomes a Shudra.

9 A son who takes birth under circumstances other than those mentioned above, is considered as a very inferior one If a person of a lower caste begets a son upon a woman of a superior caste, such son is regarded as outside the pale of the four pure castes Indeed, such son becomes an object of derision with the four principal castes.

10 If a Kshatriya begets a son upon a Brahmani woman, such son, without being included in any of the four pure castes comes to be considered as a Suta. The duties of a Suta consist in reciting eulogies and encomiums of kings and other great men The son begotten by a Vaishya upon a woman of the Brahmana, order, is known as a Vaidehaka Their duties consist in taking charge of bars and bolts for protecting the privacy of women of respectable families Such sons have no purifying rites laid down for them.

11 If a Shudra knows a woman belonging to the foremost of the four castes, the son that is begotten is called a Chandala. Endued with a dreadful disposition, he must live in the outskirts of cities and towns and his duty is that of the public

executioner. Such sons are always considered as wretches of their race. These, *O foremost of intelligent persons, are* the offspring of intermixed castes.

12. The son begotten by a Vaishya upon a Kshatriya woman becomes a Vandi or Magadha. His duties are eloquent recitations of praise. The son begotten *through transgression*, by a Shudra upon a Kshatriya woman, becomes a Nishada and his duties consist in the catching of fish.

13. *If a Shudra happens to know a* Vaishya woman, the son begotten upon her comes to be called Ayogava. The duties of such a person are those of a carpenter. The Brahmana should never accept *gifts from such a person. They* are not entitled to possess any kind of riches.

14. *Persons belonging to the* mixed castes beget upon wives taken from their own castes children invested with their position. When they procreate children in women taken from other inferior castes, *such children become inferior to their* fathers, for they become invested with the position of their mothers.

15. Thus as regards the four pure castes, persons beget children invested with their own position upon wives taken from their own castes as also upon them that are taken from the castes immediately below their own. When, however, offspring is begotten upon other wives, they are regarded as invested with a position that is, *principally*, outside the pale of the four pure castes.

16. When such children beget sons in women, taken from their own classes, those sons take the position of their fathers. It is only when they take wives from castes other than their own, that the children they beget, become invested with inferior position.

17. As an example of this it may be said that a Shudra begets *upon a woman* belonging to the most superior caste a son that is outside the pale of the four castes. The son that is outside the pale of the four castes, by *uniting with women belonging* to the four principal castes begets offspring that is further degraded in point of position.

18. From those outside the pale of the four castes and those again that are further outside that limit, children *multiply on* account of the union of persons with women of *classes superior* to their own. Thus, from persons of inferior position classes spring up altogether fifteen in number, that are equally low or still lower in degree.

19. It is only from sexual union with women of persons who should not have *such union* with them that mixed castes originate. Among the classes that are thus outside the limit of the *four principal* or pure castes, children are begotten upon woman belonging to the class called *Sairindhri by men of the* class called Magadha.

20. The occupation of such children is *the adorement of the bodies of kings* and others. They are well acquainted with the *preparation* of unguents, the making of garlands and the manufacture of articles used for the decoration of the body. Though free by the position that *belongs* to them by birth, they should live like servants. From the union of Magadhas of a certain class with women of the caste called Sairindhri, another caste originates, called Ayogava. Their business consists in the making of nets. Vaidehas, by knowing Sairindhri women, beget children *called Maireyakas whose* business is the manufacture of wines and spirits.

21. From the Nishadas originate a caste *called Madgura and another known by the* name of Dasas whose business is plying boats. From the Chandalas originates a race called Shwapaka whose business lies in keeping guard over the dead.

22. The women of the Magadhi caste, by union with these four castes of wicked nature, produce four others who live by *deceitful means*. These are Mangsa, Swadukara, Kshaudra, and Sougandha.

23. From the Vaideha originates cruel and *sinful caste that lives* by practising deception. From the Nishadas again originates the Madranabha caste whose members are seen to *ride on cars drawn by* asses.

24. From the Chandalas originates the caste called Pukkasa *whose members are* seen to eat the flesh of asses, horses and *elephants*. These are clad in clothes, procured by *stripping human* corpses. They are again seen to eat off broken earthenware.

25. These three castes of very low origin, are born of women of the Ayogava caste (by fathers taken from different castes). The caste called Kshudra originates from the Vaidehaka. The caste called Andhra which lives in the *outskirts* of towns and cities, also originates (from the Vaidehakas).

26. Then, again, the *Charmakara*, knowing woman of the Nishada caste, begets the class *called* Karavara. From the Chandala, again, originates the caste known by the name of Pandusaupaka.

whose business is to make baskets and other things with cleft bamboos.

27. From the union of the Nishada with a woman of the Vaideha caste, originates one who is called by the name of Ahindaka. The Chandala begets upon a Saupaka women a son who does not differ from the Chandala in position or occupation.

28 A Nishadi woman, by union with a Chandala, produces a son who lives in the outskirts of villages and towns. Indeed, the members of such a caste live in crematoria and are considered by the very lowest orders as incapable of being classed among them.

29 Thus do these mixed castes originate from improper and sinful union of fathers and mothers belonging to different castes Whether they live hidden or openly, they should be known by their occupations.

30 The duties have been laid down in the scriptures of only the four principal castes About others, the scriptures are entirely silent. Among all the castes, the members of those castes that have no duties assigned to them by the scriptures, need entertain no fears as to what they do.

31. Persons unaccustomed to the performance of sacrifices or for whom sacrifices have not been laid down, and who are deprived of the company and the instructions of the pious, whether classed among the four principal castes or out of their limit, by uniting themselves with women of other castes, led not by considerations of virtue but by uncontrolled lust, cause numerous mixed castes to originate whose occupations and houses depend on the circumstances connected with the irregular unions from which they spring.

32. Having recourse to such places where four roads meet, or crematoria, or hills and mountains, or forests and trees, they build their houses The ornaments they wear are made of iron.

33 Living in such places, openly, following their own occupations for acquiring livelihood They may be seen to live thus, adorning their persons with ornaments and engaged in the work of manufacturing various domestic and other utensils.

34 Forsooth, by assisting kine and Brahmanas and practising the virtues of abstention from cruelty, compassion, truthfulness of speech, and forgiveness, and if it is necessary, protecting others by sacrificing their own lives persons of the mixed castes, may acquire success. I have no doubt, O king that these virtues become the causes of their success.

36. He who is gifted with intelligence, should, taking everything into consideration, beget children according to the scriptural injunctions, upon women that have been declared as proper or fit for him A son begotten upon a woman belonging to a degraded caste, instead of rescuing the father, brings him to grief even as a heavy burden brings to grief a swimmer desirous of crossing a pool of water.

37. Whether a man is learned or otherwise, lust and anger are natural tendencies of humanity in this world Women, therefore, may always be seen to drag men into the wrong path.

38 The disposition of women is such that man's contact with her produces misery Hence, wise men do not allow themselves to be excessively attached to women.

Yudhishthira said —

39. There are men who belong to the mixed castes, and who are of very impure birth. Putting respectable appearance, they are, in sooth, disrespectable On account of those external signs we may not be able to know the truth about their birth Are there any signs, O grandfather, by which the truth may be known about the origin of such men?

Bhishma said —

40. A person who is born of an irregular union shows various features of disposition. One's purity of birth, again, is to be determined from one's acts which must resemble the acts of those who are admittedly good and pious.

41. A disrespectable conduct, acts opposed to those laid down in the scriptures, crookedness and cruelty, and abstention from sacrifices and other scriptural ac that lead to merit, show one's impurity birth.

42 A son inherits the disposition either the father or the mother. Some times he inherits the dispositions of both A person of impure birth can never succee in concealing his true nature.

43. As the cub of a tiger resembles it father and dam in form and in stripes o spots, so a person cannot but show the circumstande of his origin.

44. However secret may one's birth be if that birth happens to be impure, it character or nature is sure to show itself slightly or largely.

45. A person may for purposes of his own, choose to follow an insincere path, practising such conduct as seems to be pious. His own nature, however, in the

these kinds of sons equal? Whose, again, is the son to be? Do you tell me this, O grandfather.

Bhishma said:—

13 His is the son from whose seed he has sprung If, however, the owner of the seed discards the son born of it, such son then becomes his upon whose wife he has been begotten. The same rule applies to the son called Adhyudha He belongs to the person from whose seed he has sprung If however, the owner of the seed forsakes him, he becomes the son of the husband of his mother. Know this is what the law declares.

Yudhishthira said:—

14 We know that the son becomes his from whose seed he has taken birth Whence does the husband of the woman who gives birth to the son derive his right to the latter? Likewise the son called Adhyuda should be known to be the son of him from whose seed he has sprung. How can they be the sons of others on account of the engagement about owning and rearing them having been broken?

Bhishma said:—

15 He who, having begotten a son of his own loins forsakes him for some reason or other, cannot be considered as the father of such son, for vital seed only cannot create sonship Such son must be held to belong to the person who is the master of the soil

16. When a man, desiring to have a son, marries a girl quick with child, the son born of his wife must belong to him, for it is the fruit of his own soil The person from whose vital seed the son has sprung, can have no right to such son.

17 The son who is born in one's soil but not begotten by the owner, O chief of Bharata's race bears all the marks of the father that has actually begotten him The son thus born is incapable of concealing the evidences of physiognomy. He is at once known by eyesight.

18 As regards the son made, he is sometimes considered as the child of the person who has made him a son and who brings him up In his case neither the vital seed of which he has been born nor the soil in which he has been born, becomes the cause of sonship.

Yudhishthira said —

19 What kind of son is that who is said to be a made son and whose sonship originates from the fact of his being taken and reared, and in whose case neither the vital seed nor the soil of birth, O Bharata, is caused as the cause of sonship.

Bhishma said:—

20. When one takes up and rears a son who has been cast off on the road by his father and mother, and when the person thus taking and rearing him cannot find out his parents after search, he becomes the father of such son and the latter becomes what is called his made son.

21. Not having anybody to own him he becomes his who rears him Such son, again, comes to be considered as belonging to that castes to which his owner or rearer belongs.

Yudhishthra said:—

22. How should the purifactory rites of such a person be performed? In whose case what sort of rites are to be performed? With what girl should he be married? Tell me all this, O grandfather.

Bhishma said:—

23. The rites of purification for such a son should be performed according to the usage of the person himself who rears him, for, renounced by his parents, such son gets the caste of the person who takes him and rears him.

24 Indeed, O you of unfading glory, the rearer should perform all the purificatory rites for such son according to the practices of his own family and kinsmen As regards the girl also, O Yudhishthira, that should be bestowed in marriage upon such a son, she should belong to the caste of the rearer himself.

25 All this is to be done only when the caste of the son's true mother cannot be learnt Among sons, he who is born of a maiden and he who is born of a mother who had conceived before her marriage but brought him forth subsequent to that act, are considered as very disgraceful and degraded.

26—27 Even these two, however, should receive the same rites of purification that are sanctioned for the sons begotten by the father in lawful marriage In respect of the son who becomes his fathers on account of his birth in the father's soil, and of those sons who are called Apsadas, and those conceived by the wife in her maidenhood but brought forth after marriage Brahmanas and others should apply the same rites of purification that are in vogue in their own castes These are the conclusions that are seen in the scriptures about the different

17 not es I have thus told you everything of other questions. What else do you wish to hear?

CHAPTER L.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said:—

1. What is the nature of the compassion or pity that is felt at seeing the misery of another? What is the nature of that compassion or sympathy that one feels for another on account of his living in the companionship of that other? What is the nature of the supreme blessedness of kine? *You should, O grandfather explain* all this to me.

Bhishma said —

2 *I shall, O you of great effulgence,* recite to you in this connection an ancient narrative of *a conversation between Nahusha* and the Rishi Chyavana.

3 Formerly, O chief of Bharata's race, the great Rishi Chyavana of Bhrigu's race always practising high vows became desirous of leading for sometime the mode of life called *Udavasa*, and sed himself to commence it

4 Renouncing pride, anger, joy and grief, the ascetic, pledging himself to observe that vow, set himself to live for twelve years, according to the rules of *Udavasa*.

5 *The Rishi inspired all creatures with* trust. And he inspired similar confidence *in all creatures living in water The* powerful ascetic resembled the Moon himself *in his conduct to all.*

6 Bowing to all the deities and having purged himself of all sins, he entered the water at the confluence of Ganga and Yamuna, and stood there like an inanimate post of wood

7 Placing his head against it, he bore the fierce and roaring current of the two rivers united together,—the current whose speed resembled that of the wind itself

8 Ganga and Yamuna, however, and the other rivers and lakes, whose waters unite together at the confluence at Preyaga, instead of afflicting the Rishi, went *beyond* him.

9 *Assuming the attitude of a wooden* post, the great Muni sometimes laid himself down *in the water and slept at ease.* And sometimes, O chief of Bharata's race, the intelligent sage stood erect.

10 He became quite agreeable to all *creatures living in water* Without the least fear, all these used to smell the Rishi's *lips.*

11. In this way, the Rishi passed a long time at that grand confluence of waters. One day, some fishermen came there.

12 With nets in their hands, O you of *great effulgence, those men came where the Rishi was They were many in number and all of them were bent upon catching* fish

13 Well formed and broad chested, gifted with great strength and courage, and never returning in fear from water, those men who lived upon the earning by their nets, came there, resolved to catch fish.

14. Arrived at that water which contained many fish, those fishermen, O chief of the Bharatas, tied all their nets together.

15 Desirous of fish, those innumerable Kaivartas, united together and surrounded a portion of the waters of Ganga and Yamuna with their nets

16 Indeed, they threw upon the water their net which was made of new strings, capable of covering a large space, and having sufficient length and breadth

17 Getting down into the water, all of *them began to drag with great force* that net which was very large and had been *well spread over a large space.*

18 All of them were *free from fear,* cheerful and fully determined to do one another's bidding They had *succeeded in* catching a large number of fish and other aquatic animals.

19 And as they dragged their net, O king, they easily dragged up Chyavana the son of Bhrigu, along with a large number of fish

20. His body was overgrown with the river moss His beard and matted locks had become green And all over his body could be seen conchs and other mollusca *attached with their heads.*

21 Seeing that Rishi who was a master of the Vedas dragged up by them from the water, all the *fishermen* stood with joined hands and then laid themselves low on the ground and *repeatedly bent their heads*

22 Through fear and pain caused by the dragging of the net, and on account of their being brought upon the land, the fishes caught in the net died.

23 Seeing that great onslaught of fishes, the ascetic became filled with compassion and sighed repeatedly.

The fishermen said:—

24 We have perpetrated this sin unwillingly Be pleased with us! What wish of yours shall we fulfill? Command us, O great ascetic.

Bhishma said:—

25 Thus addressed by them, Chyavana, from among that mass of fishes around him, said,—Do ye with rapt attention hear what my most cherished wish is

26. I shall either die with these fishes or do ye sell me with them I have lived with them for a long time within the water I do not wish to leave them at such a time!

27 When he said these words to them, the fishermen became greatly terrified With pale faces they went to king Nahusha and informed him of all that had occurred

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CHAPTER LI.

(ANUSHASANIKA PARVA)—*Continued.*

Bhishma said:—

1. Hearing the strait into which Chyavana was reduced, King Nahusha speedily went there, accompanied by his ministers and priest.

2. Having purified himself duly, the king, with joined hands and rapt attention introduced himself to the great Chyavana

3. The king's priest then adored with due ceremonies that Rishi, O king, who was observant of the vow of truth and gifted with a great soul, and who resembled a god himself.

Nahusha said:—

4 Tell me; O best of twice-born ones what act shall we do that may be pleasing to you? However difficult that deed may be, there is nothing, O holy one, that I shall not be able to do at your command

Chyavana said:—

5 These men who live by catching fish, have all been exhausted with fatigue. Do you pay them the price that may be fixed upon me along with the value of these fish.

Nahusha said —

6. Let my priest give to these Nishadas a thousand coins as price for buying the sacred one as he himself has ordered.

Chyavana said:

7. A thousand coins is not my price. The question depends upon your discretion Give them a fair price, settling with your discretion Give them a fair price, settling with your own intelligence what it should be.

Nahusha said:—

8 Let, O learned Brahmana, a hundred thousand coins be given to these Nishadas. Shall this be your price, O holy one, or do you think otherwise.

Chyavana said:—

9 I should not be bought with a hundred thousand coins, O best of kings! Let a proper price be given to these! Do you consult with your ministers.

Nahusha said:—

10. Let my priest give to these Nishadas a crore of coins If even this does not cover your value, let more be paid to them.

Chyavana said:—

11 O king, I am not with a crore of coins or even more Let that price be given to these men which would be fair or proper Do you consult with the Brahmanas.

Nahusha said:—

12 Let half my kingdom or even the whole be given away to these Nishadas. I think that would be your price What, however, do you think O twice-born one?

Chyavana said:—

13. I do not deserve to be purchased with half your kingdom or even the whole of it, O king! Let that price which is proper be given to these men. Do you consult with the Rishis!

Bhishma continued:—

14 Hearing these words of the great Rishi, Nahusha became stricken with great sorrow. With his ministers and priest he began to think on the matter.

15 There then came to king Nahusha an ascetic living in the forest and subsisting upon fruit and roots and born of a cow.

16 That best of twice born persons, addressing the king, O monarch, said these words —I shall soon satisfy you The Rishi also will be satisfied.

17. I shall never speak a falsehood,—no, not even in jest what then need I say of other occasions? You should unhesitatingly do what I bid you.

Nahusha said :—

18 Do you, O illustrious one, say what the value is of that great Rishi of Bhrigu's race O, save me from this terrible difficulty, save my kingdom, and save my family.

19 If the holy Chyavana become angry, he can destroy the three worlds, what to say then of my poor self who is ignorant of penances and who depends only on the power only of his arms?

20 O great Rishi, do you become the raft to us who have all fallen into a fathomless deep with all our counsellors and our priest! Do you settle what the value should be of the Rishi!

Bhishma said —

21. Hearing these words of Nahusha, the ascetic born of a cow and gifted with great energy spoke thus, gladdening the monarch with all his counsellers :—

22 Brahmanas, O king, belong to the foremost of the four castes. No value, however great, can be fixed upon them. Kine also are invaluable. Therefore, O king, do you regard a cow as the value of the Rishi!

23 Hearing these words of the great Rishi Nahusha became, O king, filled with joy along with all his counsellers and priest.

24 Proceeding then to Bhrigu's son Chyavana of rigid vows, he addressed him thus, O monarch, for satisfying him to the best of his power.

Nahusha said :—

25 Rise, rise, O twice-born Rishi, you have been purchased, O son of Bhrigu, with a cow as your price! O foremost of righteous persons, even this, I think, is your price!

Chyavana said :—

26 Yes, O king of kings, I do rise up. I have been properly purchased by you, O sinless one I do not, O you of unfading glory, see any riches that is equal to kine.

27 To speak of kine to hear others speak of them, to make gifts of kine, and to see kine O king, are acts, that are all praised, O hero, and that are highly auspicious and purifying

28 Kine are always the root of prosperity. There is no fault in kine Kine always give the best food, in the form of Havi, to the deities

29 The sacred Mantras, Swaha and Vashat, are always established upon kine. Kine are the chief conductresses of Sacrifices. They form the mouth of Sacrifice.

30. They bear and yield excellent and strength-giving ambrosia. They receive the adoration of all the worlds and are considered as the source of nectar.

31. On Earth, kine resemble fire in energy and form, Indeed, kine represent high energy, and are conferrers of great happiness upon all creatures.

32. That country where kine placed by their owners, breathe fearlessly, shines in beauty. The sins also of that country are all removed.

33. Kine form the stairs leading to Heaven Kine are worshipped in Heaven itself Kine are goddesses that can give everything and grant every wish There is nothing else in the world that is so high or so superior.

Bhishma said :—

34 This is what I say to you on the subject of the glory and superiority of kine, O chief of Bharata's race I am competent to describe a part only of the merits of the kine. I have not the ability to exhaust the subject.

The Nishadas said :—

35. O ascetic, you have seen us and have also spoken with us, It has been said that friendship, with the good, depends upon only seven words. Do you then, O lord, show us your favour.

36. The blazing sacrificial fire eats all the oblations of clarified butter poured upon it. Of pious soul, and gifted with great energy, you are among men, a blazing fire in energy.

37. We propitiate you O you of great learning. We surrender ourselves to you. Do you, for showing us favor, take back from us this cow.

Chyavana said :—

38. The eye of a poor or distressed person, the eye of an ascetic, or the eye of a snake of dreadful poison, consume a man with his very roots even as a fire, that burning with the aid of the wind and consumes a stack of dry grass or straw.

39 I shall accept the cow that you wish to present me —Ye fishermen, freed from every sin, go ye to heaven forthwith, with

these fishes also that ye have caught with your nets

Bishma said:—

40 After this, on account of the energy of that great Rishi of purified soul those fishermen along with all those fish, through virtue of those words that he had uttered, went to heaven.

41. Seeing the fishermen ascending to heaven with those fishes in their company, became filled with wonder, O chief of Bharata's race.

42. After this, the two Rishis, *viz*, the one born of a cow and the other who was Chyavana of Bhrigu's race, pleased king Nahusha by granting him many boons.

43 Then the highly energetic king Nahusha that lord of all the Earth, filled with joy, O best of the Bharatas, said,—Sufficient.

44. Like a second Indra the king of the celestials, he accepted the boon about his own steadiness in virtue The Rishis having granted him the boon, the delighted king adored them both with great respect.

45. As regards Chyavana, his vow having been completed, he returned to his own hermitage The Rishi who had taken his birth from the cow, and who was gifted with great energy, also proceeded to his own hermitage

46 The Nishadas all ascended to heaven as also the fishes they had caught, O king, king Nahusha too, having got those valuable boons, entered his own city.

47—48 I have thus, O son, told you everything about what you had asked me The affection that is caught by the sight alone of others as also by the fact of living with them, O Yudhishthira and the high blessedness of kine too, and the ascertainment of true virtue, are the subject I have described Tell me, O hero what else is in your mind.

CHAPTER LII.

(ANUSHASANIKA PARVA) —

Continued.

Yudhishthira said —

1 O you of great wisdom, I have a doubt which is very great and which is as vast as the ocean itself Listen to it O mighty-armed one, and having learnt what it is, you should explain it to me.

2 I have a great curiosity about Jamadagni's son, O lord, viz., Rama that foremost of all pious persons. You should satisfy that curiosity.

3 How was Rama born who was gifted with prowess incapable of being baffled? He belonged by birth to a family of twice-born Rishis How did he become a follower of Kshatriya practices?

4 Do you then O king, recite to me in full the circumstances of Rama's birth How also did a son of the race of Kushika who was Kshatriya become a Brahmana?

5 Great, indeed, was the power of the high souled Rama, O chief of men, as also of Vishwamitra.

6 Why did the grandson of Richika instead of his son become a Kshatriya? Why also did the grandson of Kushika and not his son become a Brahmana? Why did such untoward incidents befall the grandsons of both, instead of their sons? You should explain the truth of these circumstances.

Bhishma said —

7. Regarding it is cited an old history of the discourse between Chyavana and Kushika, O Bharata!

8 Gifted with great intelligence,—Chyavana of Bhrigu's race, that best of ascetics, saw (with his spiritual eye) the stain that would affect his own race.

9 Reflecting upon the merits and faults of that incident, as also its strength and weakness, Chyavana having asceticism for his wealth, became desirous of consuming the race of the Kushikas

10. Going that to the presence of king Kushika, Chyavana said to him —O sinless one, the desire has arisen in my heart of living with you for sometime.

Kushika said:—

11. O holy one, to live together is a deed which the learned ordain for girls when these are given away The wise always speak of the practice in such connection only.

12 O Rishi having asceticism for your wealth, the residence which you seek with me is not sanctioned by the ordinance Yet, however opposed to the dictates of duty and virtue, I shall do what you may be pleased to order.

Bhishma said —

13 Ordering a seat to be placed for the great ascetic Chyavana, king Kushika accompanied by his wife, stood before him.

14 Bringing a little jar of water, the king offered him water for washing his feet. He then, through his servants, caused all the rites to be duly performed in honor of his illustrious guest.

15 The illustrious Kushika, who was observant of restraints and vows, then cheerfully presented, in due forms the ingredients consisting of honey and the other things, to the great Rishi and asked him to accept the same.

16. Having welcomed and honored the learned Brahmana thus, the king once more addressed him and said,—We two await your orders! Command us what we are to do for you, O holy one.

17. If it is our kingdom or riches or kine, O you of rigid vows, or all articles that are given away in sacrifices, which you want, tell us the word and we shall bestow all upon you

18. This palace, this kingdom, this seat of justice, are at your disposal You are the master of all these! Do you rule the Earth! As regards myself, I depend entirely upon you.

19. Addressed in these words by the king, Chyavana of Bhrigu's race, filled with great joy, said to Kushika these words in reply.

Chyavana said:—

20 I do not, O king, covet your kingdom, nor your riches nor the damsels you have nor your kine, nor your provinces nor articles needed for sacrifice! Do you listen to me.

21 If it pleases you and your wife, I shall begin to observe a certain vow I wish you and your consort to serve me during that period unhesitatingly

22 Thus addressed by the Rishi, the king and the queen became filled with delight, O Bharata, and answered him, saying,—Be it so, O Rishi.

23 Pleased with the Rishi's words, the king led him to an apartment of the palace. It was an excellent one, agreeable to see. The king showed him everything in that room

The king said:—

24 This, O holy one is your bed Do you live here as you please! O you having asceticism for your wealth, myself and my queen shall try our best to give you every comfort and every pleasure

25. While they were thus conversing with each other, the sun was over the meridian The Rishi ordered the king to bring him food and drink.

26 Bowing to the Rishi, King Kushika asked him, saying —What kind of food is liked by you? What food, indeed, shall be brought for you.

27. Filled with joy, the Rishi answered that king, O Bharata, saying,—Let food that is proper be given to me.

28 Receiving these words with respect, the king said,—So be it!—and then offered to the Rishi food of the proper kind.

29 Having finished his meals, the holy Chyavana, knowing every duty, addressed the king and the queen, saying,—I wish to sleep, O powerful one, sleep hinders me now.

30. Proceeding thence to a room that had been got ready for him that best of Rishis then laid himself down upon a bed. The king and the queen sat down.

31. The Rishi told them —Do not, while I sleep, awake me! Do ye keep yourself awake and continually press my feet as long as I sleep.

32—33 Kushika, conversant with every duty, unhesitatingly, said —So be it! Indeed, the king and the queen kept themselves awake all night, duly engaged in tending and serving the Rishi in the manner directed. The royal pair, O king, accomplished the Rishi's order with earnestness and attention.

34 Meanwhile the holy Brahmana, having thus commanded the king, slept soundly, without changing his posture or turning even once, for one and twenty days.

35 The king, O delighter of the Kurus, abstaining from food, along with his wife, sat joyfully the whole time, engaged in tending and serving the Rishi

36 On the expiration of one and twenty days, the son of Bhrigu rose of his own accord The great ascetic then went out of the room, without speaking to them at all

37 Famished and toil worn, the king and the queen followed him but that foremost of Rishis did not please to cast a single look upon any of them.

38 Proceeding a little way the son of Bhrigu disappeared in the very sight of the royal pair At this, the king, struck with grief, dropped down on the Earth.

39 Comforted, he rose up soon, and accompanied by his queen, the king possessed of great splendour, began to search everywhere for the Rishi.

CHAPTER LIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. After the Rishi had disappeared, what did the king do and what also his highly-blessed wife? Tell me this, O grandfather.

Bhishma said:—

2 Not seeing the Rishi, the king, stricken with shame, toil-worn, and losing his senses, returned to his palace, accompanied by his queen.

3. Entering his mansion in a dejected spirit, he spoke not a word with any one. He thought only of that conduct of Chyavana.

4. With a despairing heart he then went to his room There he beheld the son of Bhrigu stretched as before on his bed.

5 Seeing the Rishi there, they wondered much. Indeed, they began to think upon that very strange incident. The sight of the Rishi removed their fatigue.

6 Seated once more by his side, they again began to gently press his feet as before Meanwhile the great ascetic continued to sleep soundly as before. Only, he now lay on another side.

7. Gifted with great energy, he thus passed another twenty-one days Moved by fear, the royal pair showed no change in their attitude or sentiment towards the Rishi.

8. Awaking then from his sleep the ascetic addressed the king and the queen, saying,—Do ye rub my body with oil, I wish to have a bath.

9. Famishing and toil-worn though they were, forthwith they volunteered their services and soon approached the Rishi with a rich oil that had been prepared by boiling it a hundred times

10 While the Rishi was seated at his ease, the king and the queen, silently, continued to rub him Gifted with great ascetic merit the son of Bhrigu did not once utter the word Sufficient.

11. Bhrigu's son however saw that the royal pair were totally unmoved Rising up all on a sudden, he entered the bath room.

12—13 The various articles necessary for a bath and such as were fit for a king's use, were ready there. Without using, any of those articles, the Rishi once more disappeared there and then by his Yoga-power, before king Rushika (and his wife). This, however, O chief of Bharatas, failed to disturb the equanimity of the royal pair.

14. The next time the powerful Rishi was seen seated, after a bath, on the throne. It was from that place that he then showed himself to the king and the queen, O delighter of the Kurus.

15. With a cheerful face, king Kushika, together with his wife then offered the Rishi cooked food with great respect. Gifted with wisdom, and with heart totally unmoved, Kushika made this offer.

The Ascetic said:—

16 Let the food be brought. Assisted by his wife, the king soon brought there the food.

17. There were various kinds of meat and different preparations also thereof. There was a great variety of vegetables also and potherbs.

18 There were juicy cakes too among those dishes and several agreeable kinds of confectionery, and solid preparations of milk Indeed, the viands were different in kinds and taste. Among them there were also some food—forest produces—such as ascetics liked and took.

19 Various sweet fruits fit to be eaten by kings, were also there. There were Vadaras and Ingudas and Kashmaryyas and Bhallatakas

20. The food that was offered contained such things as are taken by house holders as also such things as are taken by the forest-dwellers. Through fear of the Rishi's curse, the king had caused all kinds of food to be gathered and got ready for his guest.

21—22. All this food, brought from the kitchen, was placed before Chyavana. A seat was also placed for him and a bed too was spread. The dishes were then caused to be covered with white cloths. Soon however, Chyavana of Bhrigu's race put fire to all the things and reduced them to ashes.

23 Gifted with great intelligence, the royal pair showed no anger at this conduct of the Rishi, who once more, after this, disappeared before the very eyes of the king and the queen.

24 The royal sage Rushika thereupon stood there in the same posture for the whole night, with his wife by his side, and without speaking a word Gifted with great prosperity, he did not yield to wrath.

25—26. Every day, good and pure food of various sorts, excellent beds, profuse

articles needed for bath, and cloths of various sorts, were collected and kept ready in the palace for the Rishi. Indeed, Chyavana could not find any fault in the conduct of the king.

27. Then addressing king Kushika, the twice-born Rishi said to him,—Do you with your spouse, yoke yourself to a car and take me on it whereever I shall direct.

28. Unhesitatingly, the king answered Chyavana having asceticism for wealth, saying—So be it!—And he further enquired of the Rishi, asking,—Which car shall I bring? Shall it be my pleasure-car for making pleasure-journeys or, shall it be my war-chariot?

29—31. Thus addressed by the delighted and contented king, the ascetic said to him,—Do you promptly get ready that chariot with which you attack hostile cities! Indeed, that war-chariot of yours, with every weapon, with its standard and flags, its darts and javelins and golden columns and poles, should be made ready. Its rattle resembles the tinkling of bells. It is adorned with numberless arches made of pure gold. It is always furnished with hundreds of high and excellent weapons!—The king said,—So be it,—and soon made his great war-chariot ready.

32. And he yoked his wife thereto on the left and his own self on the right. And the king placed on the chariot, among its other articles, the goad which had three handles and which had a point hard as adamant and sharp as the needle.

33 Having placed every article upon the car, the king said to the Rishi,—O holy one, where shall the chariot proceed? O, let the son of Bhrigu issue his order.

34—35. Thus your chariot shall proceed to the place which you may be pleased to direct! Thus addressed, the holy man replied to the king, saying,—Let the car go hence, dragged slowly, step by step Obeying my will, do ye two proceed in such a way that I may not feel any exhaustion.

36 I should be borne away pleasantly, and let all your people see this march that I make through their midst. No person that comes to me, as I proceed along the road, should be driven away. I shall distribute riches among all.

37. To the Brahmanas who may approach me on the way, I shall grant their wishes and bestow upon all of them gems and riches without stint.

38—40. Let all this be done, O king, and do not entertain any scruples!—Hearing these words of the Rishi, the king called his servants and told them,—Ye should without any fear, give away whatever the ascetic will command —Then profuse jewels and gems and beautiful women, and pairs of sheep, and coined and uncoined gold, and huge elephants resembling hills or mountain summits, and all the ministers of the king, began to follow the Rishi as he was carried on that chariot.

41. Cries of Oh and Alas arose from every part of the city which was plunged in grief at that extraordinary spectacle. The Rishi struck the king and the queen suddenly with that goad having a sharp point.

42. Though thus struck on the back and the cheeks, the royal pair still showed no sign of agitation. On the other hand they continued to carry the Rishi on as before,

43 Trembling from head to foot, for no food had passed their lips for fifty nights, and exceedingly weak, the heroic pair somehow succeeded in dragging that excellent chariot.

44. Repeatedly and deeply cut by the goad, the royal pair became covered with blood. Indeed, O king, they then looked like a couple of Kinshuka trees in the flowering season.

45 Seeing the plight to which their king and queen had been reduced, the citizens became afflicted with great grief. Filled with fear of the curse of the Rishi, they kept silent under their misery.

46. Collected in masses they said to each other,—See the might of penances! Although all of us are angry, we are still unable to look at the Rishi.

47. Great is the energy of the holy Rishi of purified soul! See also the endurance of the king and his royal spouse.

48. Though exhausted with fatigue and hunger, they are still carrying the car!—The son of Bhrigu, despite the misery he caused to Kushika and his queen, could see no sign of dissatisfaction or agitation in them.

Bhishma said:—

49 The perpetuator of Bhrigu's race, seeing the king and the queen totally unmoved, began to distribute wealth very largely as if he were a second Lord of Treasures.

50. At this deed also, king Kushika showed no mark of dissatisfaction. He did as the Rishi ordered. Seeing all this, that illustrious and best of ascetics became pleased.

51. Descending from that excellent car, he unharnessed the royal pair. Having freed them, he addressed them and

52. Indeed, the son of Bhrigu, in a soft, deep, and delighted voice, said,—I am ready to give an excellent boon to you both.

53 Delicate as they were, their bodies had been pierced with the goad! Moved by affection, that best of ascetics softly touched them with his hands whose healing virtues resembled those of ambrosia itself, O chief of the Bharatas.

54. Then the king answered,—Myself and my wife have felt no exhaustion—Indeed, all their fatigue had been removed through the power of the Rishi, and hence it was that the king could say so to the Rishi.

55. Pleased with their conduct, the illustrious Chyavana said to them,—I have never before spoken falsehood. It must, therefore, be as I have said.

56 This spot on the banks of Ganga is very charming and auspicious. I shall, observing a vow, live for a little while here, O king.

57. Do you return to your city. You are exhausted! You shall come again. To-morrow O king, you shall returning with your wife, see me here.

58. You should not give to anger or grief. The time is come when you shall reap a great reward! That which is coveted by you and which is in your heart will indeed be done.

59 Thus addressed by the Rishi, king Kushika, with a pleased heart, replied to the Rishi in these pregnant words.

60. I have entertained no anger or grief, O highly blessed one! We have been cleansed and sanctified by you, O holy one! We have once more become youthful See our bodies have become greatly beautiful and possessed of great strength.

61. I do not any longer see those wounds that were caused by you on our bodies with your goad! Verily, with my wife, I am in good health.

62 I see my goddess become as beautiful in body as an Apsara. Indeed, she is endued with as much beauty and splendour as she had ever been before.

63 All this, O great ascetic, is due to your favour Indeed, there is nothing wonderful in all this, O holy Rishi of power ever unbaffled.

64 Thus addressed by the king, Chyavana said to him—You shall with your wife, return here to morrow, O king.

65 With these words, the royal sage Kushika was sent away Saluting the Rishi, the king, endued with a handsome body, returned to his capital like a second king of the celestials.

66 The counsellers then, with the priest, came out to welcome him His troops also and the dancing women and all his subjects, did the same.

67 Surrounded by them all, king Kushika, shining in beauty and splendour, entered his city, with a delighted heart, and his praises were sung by bards and encomiasts.

68. Having entered his city and performed all his morning rites, he ate with his wife. Gifted with great splendour, the king then passed the night happily.

69 Each saw the other to be possessed of fresh youthfulness All their sufferings and pains having ceased, they saw each other to resemble a celestial. Gifted with the splendour they had got as a boon from that foremost of Brahmanas, and possessed of exceedingly lovely features and beautiful forms, both of them passed a happy night in their bed.

70 In the interval spreader of the feats of Bhrigu's race, *viz.*, the Rishi having penances for his wealth, converted by his Yoga power, that charming wood on the bank of Ganga into a retreat full of wealth of every kind and adorned with every variety of jewels and gems on account of which it excelled in beauty and splendour the very abode of the king of the celestials.

CHAPTER LIV.

(ANUSHASANIKA PARVA)—*Continued.*

Bhishma said:—

1. When that night passed away, the great king Kushika awoke and performed his morning rites. Accompanid by his wife he then went towards that forest which the Rishi had selected for his residence.

2 Arrived there, the king saw a palatial mansion made entirely of gold Having a thousand columns each of which was made of gems and precious stones it looked like a manston belonging to the Gandharvas.

3—4 Kushika saw in every part of that building signs of celestial design. And he saw hills with charming valleys, and lakes with lotuses on their bosom, and mansions full of rich and curious articles, and gateways and arches, O Bharata And the king beheld many open glades

nd open spots carpeted with grass, and esembling fields of gold.

5 And he saw many Sahakaras adorned with blossoms, and Ketakas and Uddalakas, and Dhavas, and Ashokas, and blossoming Kundas, and Atimuktas

6 And he saw there many Champakas and Tilakas and Bhavyas and Panasas and Vyanjulas and Karnikaras adorned with flowers.

7 And the king saw many Shyamas and Varanapushpas and the creepers called Asfapadika, all *clipt properly and beautifully.*

8. And the king saw trees on which *lotuses of various species* bloomed in all their beauty, and some of which bore flowers of every season And he saw also many mansions that looked like celestial cars or like beautiful mountains.

9—10 And at some places, O Bharata there were tanks and lakes full of cool water and at others were those that were *full of warm or hot water.* And there were various kinds of excellent seats and costly beds and bedsteads made of gold and gems and overlaid with beautiful cloths and carpets There were profuse viands and *edibles, all well dressed and ready for use.*

11—12 —And there were talking parrots, she-parrots Bhringarajas, Kokilas Shatapatras with Koyashtikas and Kukkubhas, and peacocks and cocks and Datyuhas and Jivajivakas and Chakoras and monkeys and swans and Sarasas and Chakravakas

13 Here and there he saw bevies of rejoicing Apsaras and conclaves of happy Gandharvas, O monarch.

14. And he saw other Gandharvas at other places rejoicing with their dear wives The *king sometimes saw these sights and* sometimes could not see them.

15. The king heard also sweet notes of vocal music and the sweet voices of preceptors engaged in lecturing their disciples on the Vedas and the Scriptures. And the king also heard the harmonious notes of the geese sporting in the lakes

16 Seeing such highly wonderful spectacles, the king began to reflect inwardly, saying,—Is this a dream? Or, is all this due to an alienation of my *mind? Or is* it all real?

17. O, I have, without renouncing my body, attained to the beatitude of Heaven It is land is either the sacred country of the Uttara-Kurus, or the abode called Amravati, of the king of the celestials.

18. O what are these wonderful spectacles that I see!—Reflecting thus, the king at last saw that foremost of Rishis.

19 In that golden palace having columns made of jewels and gems the son of Bhrigu lay stretched on a costly and excellent bed.

20. With his wife by his side, the king approached, with an exulting heart, the Rishi as he lay on that bed. Chyavana, however, speedily disappeared at this, with the bed itself upon which he lay.

21 The king then saw the Rishi at another part of that forest, seated on a mat made of Kusha grass, and mentally engaged in the recital of some high Mantras

22 Through his Yoga-power, thus did that Brahmana stupefy the king In a moment that charming forest, those bevies of Apsaras, those bands of Gandharvas, those beautiful trees all disappeared.

23 The bank of Ganga became as silent as usual, and appeared as *before covered* with Kusha grass and anthills.

24 Having seen that highly wonderful spectacle and its quick disappearance also, king Kushika, with his wife, became filled *with wonder.*

25 With a *delighted heart*, the king addressed his wife saying, see, O amiable one, the various agreeable scenes and sights, occurring nowhere else, which we two have just seen.

26. All this is due to the favour of Bhrigu's son and the power of his penances. By penances one attains all which cherishes in his imagination.

27—28 Penances are superior to even the kingdom of the three worlds With penances well-performed, Liberation *itself* may be acquired, Mark, the power of the great and celestial *Rishi Chyavana* derived from his penances! He can, at his pleasure, create even other worlds.

29 Only Brahmanas are born in this world for uttering and understanding sacred deeds. Who else save Chyavana could do all this?

30. Sovereignty may be acquired easily. But the *dignity of a Brahmana* is not attainable It was through the power of a *Brahmana that* we were harnessed to a car like well-broken animals.

31. These thoughts that passed through the king's *mind*, became known to Chyavana Ascertaining the king's thoughts, *the Rishi* addressed him and said,—Come here quickly.

32. Thus addressed, the king and the queen approached the great ascetic, and

bending their heads they adored him who were worthy of adoration.

33 Uttering a benediction upon the king, the Rishi, gifted with great intelligence, O king, comforted the king and said, —Sit down on that seat.

34—35 After this, O monarch, the son of Bhrigu, without guile or insincerity of any sort, pleased the king with many soft words, and then said,—O king, you have completely subjugated the five organs of action and the five organs of knowledge with the mind as their sixth. For this you have come out unhurt from the fiery ordeal I had prepared for you.

36. I have been properly honored and adored, O son, by you, O foremost of all persons gifted with speech. You have no sin, not even a minute one, in you.

37 Give me leave, O king, for I shall now proceed to the place I came from. I have been highly pleased with you, O king. Pray accept the boon I am ready to give!

Kushika said —

38. Before you, O holy one, I have staid like one staying in the midst of a fire. That I have not yet, O chief of Bhrigu's race, been reduced to ashes is sufficient.

39 Even this is the highest boon that I have got, O delighter of Bhrigu! That you have been pleased by me, O Brahmana, and that I have succeeded in rescuing my race from destruction, O sinless one, are in my case the best boons.

40 This I consider, O learned Brahmana, as a distinct mark of your favour The object of my life has been accomplished Even this is what I consider the very object of my sovereignty. This is the highest fruit of my penances

41 If, O learned Brahmana, you have been pleased with me, O delighter of Bhrigu, then do you remove some doubts which are in my mind.

CHAPTER LV.

(ANUSHASANA PARVA)—
Continued.

Chyavana said:—

1. Do you accept a boon from me Do you also O king, tell me what the doubt is that is in your mind. I shall certainly accomplish all your purposes.

Kushika said.—

2 If you have been pleased with me, O holy one, do you then, O son of Bhrigu, tell me your object in living in my palace for sometime, for I wish to hear it. What was your object in sleeping on the bed I assigned you for, one and twenty days continuously, without changing sides.

3 O foremost of ascetics, what also was your object, again in going out of the room without speaking a single word.

4. Why did you, again, without any reason, disappear and once more become visible? Why, O learned Brahmana, did you again lay yourself down on the bed, and sleep, as before, for one and twenty days.

5 Why did you go out after you were rubbed by us with oil for your bath? Why, also, after having made various kinds of food in my palace to be collected, did you consume them with fire?

6 What was the cause of your sudden journey through my city on the car? What was your object in giving away so much riches? What was your motive in showing us the wonders of the forest created by your Yoga-power.

7. What, indeed, was your motive in showing O great ascetic, so many palaces made of gold and so many bed-steads supported on posts of jewels and gems?

8 Why also did all these wonders disappear from our sight? I wish to hear the cause of all this Thinking of all these acts of yours, O perpetuater of Bhrigu's race, I became stupefied

9 I cannot comprehend your motive O you having penances for wealth, I wish to hear the truth about all those acts of yours in full.

Chyavana said:—

10 Listen to me as I tell you fully the reasons which had moved me in all these acts of mine Asked by you, O king, I cannot refuse to enlighten you

11. In days of yore, on one occasion when the deities had assembled together, the Grandfather Brahman said some words. I heard them O king and shall now repeat them to you.

12 On account of a quarrel between Brahmana and Kshatriya energy, there will occur an intermixture in my race — Your graudson, O king, will become endued with great energy and power.

13 Hearing this I came here resolved to exterminate your race. Indeed, I came,

O Kushika, seeking the utter extermination of your family, in fact, for reducing to ashes all your descendants.

14 Moved by this motive I came to your palace, O monarch, and said to you,—I shall observe some vow. Do you attend upon me and serve me dutifully.

15 While living, however, in your house I could not see any shortcomings in you it is for that reason, O royal sage, that you are still alive, for otherwise you would have by this been dead.

16 It was with this resolution that I slept for twenty-one days in the hope that somebody would awake me before I arose out of my own accord.

17. You, however, with your wife, did not awake me. Even then, O best of kings, I became delighted with you.

18. Rising from my bed I went out of the chamber without speaking to any of you I did this, O king, in the hope that you would ask me and thus I would have an opportunity of cursing you.

19 I then disappeared, and again showed myself in the room of your palace, and once more following Yoga slept for one and twenty days.

20. My motive was this. Exhausted with toil and hunger you two would be angry with me and do what would be unpleasant to me It was from this motive that I caused yourself and your wife to be afflicted with hunger.

21. In your heart, however, O king, the slightest feeling of anger or vexation did not rise For this, O king, I became higly pleased with you.

22. When I caused various kinds of food to be brought and then set fire to them, I hoped that yourself with your wife would yield to anger at the sight Even that act, however, of mine was tolerated by you.

23—24 I then ascended the car, O king, and addressed you, saying,—Do you with your wife bear me!—You did what I ordered, without the least scruple, O king! I became delighted at this. The gifts of riches I made could not excite your anger.

25. Pleased with you, O king, I created with the help of my Yoga-power that forest which yourself with your wife did see here. Listen, O king, to the object I had.

26. For pleasing you and your queen I made you to have a glimpse of Heaven, All those things which you have seen in these woods, O king, are a foretaste of Heaven.

27. O best of kings, for a little while I made you and your wife behold, in even your earthly bodies, some sights of Heaven.

28 All this was done for showing the power of penances and the reward that is in store for virtue The desire that arose in your heart, O monarch, at sight of those delightful objects, is known to me.

29 You became desirous of obtaining the dignity of a Brahmana and the merit of penances, O king, disregarding the sovereignty of the Earth, nay, the sovereignty of very Heaven.

30 You thought this O king The status of a Brahmana is highly difficult to get, having become a Brahmana, it is highly difficult to obtain the status of a Rishi, having become a Rishi it is difficult to become an ascetic.

31 I tell you that your desire will be fulfilled From you O Kushika, will originate a Brahmana who shall be called after your name. The person that will be the third in descent from you shall obtain the status of a Brahmana.

32. Through the energy of the Bhrigus, your grandson, O king, will be an ascetic gifted with the splendour of fire.

33 He shall always strike all men, indeed, the inhabitants of the three worlds, with fear. I tell you the truth.

34. O royal sage, do you accept the boon that is now in your mind I shall soon start for a sojourn to all the sacred waters Time is expiring.

Kushika said —

35 This, O great ascetic, is a high boon in my case, for you have been pleased with me! Let that take place which you have said! Let my grandson become a Brahmana, O sinless one

36 Indeed, let the dignity of Brahmanahood attach to my family, O holy one! This is the boon I pray for! I wish to once more ask you in full, O holy one.

37 In what way O delighter of Bhrigu, will the dignity of Brahmanahood attach to my family? Who will be my friend? Who will have my affection and respect?

CHAPTER LVI.

(ANUSHASANIKA PARVA)—*Continued.*

Chyavana said —

1. I should certainly, O king, tell you everything about the circumstance for

which, O monarch, I came hither for exterminating your race.

2. This is well-known, O king, that the Kshatriyas should always have the help of the sons of Bhrigu in the matter of sacrifices. Through an irresistible decree of destiny, the Kshatriyas and the Bhargavas will quarrel.

3 The Kshatriyas, O king, will kill all the descendants of Bhrigu. By an ordinance of fate, they will root out the race of Bhrigu, not sparing even infants in their mothers' wombs.

4 There will then be born in Bhrigu's race a Rishi of the name of Urva. Gifted with great energy, he will in splendour certainly resemble fire or the sun.

5 He will cherish such anger as will be sufficient to consume the three worlds. He will be competent to reduce the whole Earth with all her mountains and forests into ashes.

6. For a little while he will put out the flames of that fiery rage, throwing it into the Mare's mouth that wanders through the ocean.

7—9 He will have a son of the name of Richika. The whole science of arms, O sinless one, in its embodied form, will come to him, for the extermination of the entire Kshatriya caste, through a decree of Destiny. Receiving that science by inward light, he will, by Yoga power, communicate it to his son the highly blessed Jamadagni of purified soul. That foremost of Bhrigu's race will bear that science in his mind.

10 O you of righteous soul! Jamadagni will marry a girl, taking her from your race, for spreading its glory, O chief of the Bharatas!

11 Having obtained for wife the daughter of Gadhi and your grand daughter, O king, that great ascetic will beget a twice-born son gifted with Kshatriya accomplishments.

12 In your race will be born a son, a Kshatriya gifted with the virtues of a Brahmana. Possessed of great virtue, he will be the son of Gadhi. Known by the name of Vishwamitra, he will in energy come to be considered as the equal of Vrihaspati himself, the preceptor of the celestials.

13 The illustrious Richika will grant this son to your race, this Kshatriya who will be endued with high penances. Two women will be the cause in the matter of this exchange of sons.

14 All this will take place at the command of the Grandfather. It will never be otherwise. The status of Brahmanahood will attach to one who is third in descent from you. You shall become a relative of the Bhargavas!

Bhishma said:—

15 Hearing these words of the great ascetic Chyavana, king Kushika became filled with joy, and answered as follow:—

16—17 Indeed, O best of the Bharatas, he said:—So be it!—Gifted with high energy, Chyavana once more addressed the king, and urged him to accept a boon from himself. The king replied,—Very well. From you, O great ascetic, I shall obtain the fruition of my wish.

18—19—20 Let my family become invested with the dignity of Brahmanahood, and let it always set its heart upon virtue!—The ascetic Chyavana, thus solicited, granted the king's prayer, and bidding farewell to the king, started on his intended sojourn to the sacred waters. I have now told you everything, O Bharata, relating to your questions, *viz*, how the Bhrigus and the Kushikas became connected with each other by marriage. Indeed, O king, everything took place as the Rishi Chyavana had said. The birth of Rama (of Bhrigu's race) and of Vishwamitra (of Kushika's race) happened in the way that Chyavana had said.

CHAPTER LVII.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1 I am stupefied, O grandfather, to hear your words! Thinking that the Earth is now destitute of a very large number of kings all of whom were gifted with great prosperity, my heart becomes filled with grief.

2 Having conquered the Earth and acquired hundreds of kingdoms, O Bharata, I turn with grief, O grandfather, at the thought of the millions of men I have killed.

3. Alas, what will the condition be of those foremost ladies who have been deprived by us of husbands and sons and maternal uncles and brothers?

4 Having killed those Kurus—our kinsmen, that is and our friends and well-wishers—we shall have to sink in hell with heads hanging downwards. There is no doubt of this.

5 I wish, O Bharata, to afflict my body with severe penances With that end in view, O king, I wish to receive instructions from you.

Vaishampayana said :—

6 The great Bhishma, hearing these words of Yudhishthira, reflected upon them acutely with the help of his understanding, and addressed Yudhishthira in reply.

Bhishma said :—

7. Hear what I say to you It is highly wonderful and is a great mystery The subject is the ends that creatures acquire after death as the rewards of particular acts or courses of conduct they follow.

8. One goes to Heaven by penances. By penances one acquires fame By penances, O mighty king, one lives long and gets all articles of enjoyment.

9. By penances one acquires knowledge, science health and freedom from disease, beauty of person, prosperity, and blessedness, O chief of Bharata's race.

10 By penances one acquires riches. By observing the vow of silence one succeeds in bringing the whole world under His sway By making gifts one gets all kinds of enjoyable articles By observing the rite of Diksha one acquires birth in a good and high family.

11. Those who spend their lives living upon only fruits and roots succeed in acquiring kingdom and sovereignty. Those who live upon the leaves of plants and trees as their food succeed in going to Heaven.

12. One who live upon water only attains to Heaven. By making gifts one simply increases his wealth By serving with reverence his preceptor, one acquires learning. By performing Shrad has every day in honor of his Departed Manes, one acquires a large number of children.

13. By observing Diksha upon potherbs and vegetables, one acquires a large number of kine Those who live upon grass and straw succeed in going to Heaven By bathing three every day with the necessary rites, one acquires a large number of wives. By drinking the air alone, one acquires residence in the regions of Prajapati

14 The Brahmana who bathes every day and recites sacred Mantras in the two twilights becomes possessed of the position of Daksha himself By adoring the deities in a forest or desert, one acquires a kingdom or sovereignty, and by observing the vow of relinquishing the body by a long fast, one goes to the celestial region.

15 One having penances for wealth and always passing his days in Yoga obtains good beds and seats and vehicles. Renouncing the body by entering a burning fire, one becomes an object of respect in the region of Brahman

16 Those who lie on the hard and bare ground acquire houses and beds Those who clothe themselves in rags and barks get good dresses and ornaments.

17 By avoiding the several agreeable tastes one succeeds in winning great prosperity. By abstaining from meat and fish, one gets long-lived children.

18 One who passes sometime in Udavasa, mode of life, becomes the very lord of the celestial region. The man who speaks the truth, O best of men, succeeds in sporting happily with the celestials themselves.

19 By making gifts one acquires great fame on account of his high achievements. By abstention from cruelty, one acquires health and freedom from disease By serving the Brahmanas with respect, one acquires kingdom and sovereignty, and the high position of a Brahmana

20. By making gifts of water and other drinks, one acquires eternal fame on account of high achievements. By making gifts of food, one acquires various articles of enjoyment.

21. One who gives peace to all creatures, (by refraining to do them any injury), becomes freed from every region. By serving the gods, one obtains a kingdom and celestial beauty.

22 By presenting lights at places which are dark and frequented by men, one acquires a good eye-sight By giving away good and beautiful objects, one acquires a good memory and understanding.

23 By distributing scents and garlands, one acquires far-reaching fame Those who abstain from shaving off their hair and beards, get excellent children.

24 By observing fasts and initiation and baths, O Bharata, for twelve years one acquires a region which is superior to that attainable by unreturning heroes

25 By conferring one's daughter on an eligible bridegroom according to the Brahma form, one gets, O best of men male and female slaves and ornaments and fields and houses.

26 By celebrating sacrifices and observing fasts one goes to the celestial region, O Bharata. The man who gives

away fruits and flowers succeeds in gaining sacred knowledge.

27. The man who gives away a thousand kine with horns bedecked with gold, succeeds in acquiring Heaven. This has been declard by the very deities in a celestial assemblage.

28 One who gives away a Kapila cow with her calf, with a brazen pot for milking, with horns bedecked with gold, and possessed of various other accomplishments, obtains the fruition of all his desires from that cow.

29 Such a person, on account of that act of gift, lives in the celestial region for as many years as there are hairs on the body of the cow and rescues in the next world his sons and grandsons and all his family to the seventh degree.

30 That man gets to the regions of the Vasus who gives away a cow with horns beautifully decorated with gold, accompanied with a brazen jar for milking, along with a piece of cloth embroidered with gold, a measure of sesame and a sum of money as gift.

31. A gift of kine rescues the giver in in the next world when he finds himself falling into the deep darkness of hell and fettered by his own deeds in this world, like a boat with sails that have caught the air rescuing a person drowning in the ocean.

32. He who confers a daughter according to the Brahma form upon an eligible person, or who makes a gift of land to a Brahmana, or who gives food according to due rites, succeeds in attaining to the region of Indra.

33. That man who presents a house, furnished with every sort of furniture to a Brahmana given to Vedic studies and endued with every accomplishment and good behaviour, lives in the country of the Uttara-Kurus.

34. By making gifts of draft bullocks, a person acquires the region of the Vasus Gift of gold secures Heaven Gift of pure gold yields greater merit still.

35 By making gift of an umbrella, one acquires a palatial residence By making gift of a pair of sandals or shoes, one acquires good cars. The reward of cloths, is personal beauty, and by making gifts of scents, one gets a fragrant body in next life.

36 One who gives flowers and fruits and plants and trees to a Brahmana, acquires, without any toil, a palatial residence containing beautiful women and plenty of riches.

37. The giver of food and drink of different tastes and other articles of enjoyment succeeds in acquiring profuse supply of such articles. The giver, again, of houses and cloths get articles of a similar nature. There is no doubt in this.

38. That person who makes gifts of garlands and incense and scents and unguents and the articles needed by men after a bath, and garlands to Brahmanas, becomes freed from every disease and, possessed of personal beauty, sports in joy in the region reserved for great kings.

39 That man, O king, who presents to a Brahmana a house that is stored with grain, furnished with beds, full of riches, auspicious, and delightful, acquires a palatial residence.

40 He who gives to a Brahmana a good bed perfumed with fragrant scents, covered with an excellent sheet, and pillows, gets without any effort on his part a beautiful wife, belonging to a respectable family and of agreeable manners.

41. The man who takes to a hero's bed on the field of battle becomes the equal of the Grandfather Brahman himself. There is no end that is higher than this. Even this is what the great Rishis have said.

Vaishampayana said:—

42. Hearing these words of his grandfather, Yudhishthira, the delighter of the Kurus, became anxious to get the end reserved for heroes and no longer expressed any disgust for leading a domestic mode of life.

43. Then, O foremost of men, Yudhishthira, addressing all the other sons of Pandu, said to them—Let the words which our grandfather has said, command your faith.'

44 Thus, all the Pandavas with the famous Draupadi amongst them, highly spoke of the words of Yudhishthira and said 'yes.'

CHAPTER LVIII.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1. I wish, O Bharata, chief to hear from you what the rewards are, O best of the Kurus, of the planting of trees and the digging of tanks.

Bhishma said —

2. A piece of land on a best sight, fertile, situate in the midst of charming adorned with various kinds of metals and inhabited by all sorts of creatures, is considered as the foremost of spots.

3 A particular portion of such land should be chosen for digging a tank. I shall tell you, in due order, the different kinds of tanks I shall also tell you what the merits also are of the digging of tanks

4 The man who causes a tank to be dug becomes entitled to the respect and adoration of the three worlds.

5. A tank full of water is as agreeable and beneficial as the house of a friend It is gratifying to the Sun himself It also helps the growth of the celestials It is the foremost of all things that lead to fame.

6—7 The wise have said that the excavation of a tank brings on Virtue, Profit and Pleasure A tank is said to be properly excavated, if it is made on a piece of land that is inhabited by respectable persons A tank is said to be necessary for all the four purposes of living creatures. Tanks again, are considered as forming the excellent beauty of a country.

8 The celestials, human beings, Gandharvas, Departed Manes Uragas, Rakshasas, and even immobile beings, all resort to a tank full of water as their refuge.

9 I shall, therefore, recite to you the merits attached to tanks as described by great Rishis, and the rewards in store for persons who cause them to be excavated.

10 The wise have said that that man acquires the merit of an Agnihotra sacrifice in whose tank water is held in the season of rains

11. The high reward in the world that is reaped by the person who makes a gift of a thousand kine is acquired by that man in whose tank water is held in the season of autumn.

12. That person in whose tank water lies in the cold season acquires the merit of the wight who performs a sacrifice with profuse gifts of gold

13 That person in whose tank water lies in the season of dew, acquires the wise have said, the merits of an Agnishtoma sacrifice

14 That man in whose well-made tank water lies in the season of spring acquires the merit of the Atiratra sacrifice.

15 That man in whose tank water lies in the season of summer wins, the Rishi say, the merits of a horse srifice.

16 That man rescues his whole race in whose tank kine are seen to satisfy their thirst and from which pious men draw their water.

17 That man in whose tank kine satisfy their thirst as also other animals and birds, and human beings, gains the merits of a horse sacrifice.

18 Whatever quantity of water is drunk from one's tank and whatever quantity is taken therefrom by others for purposes of bathing all become stored for the benefit of the excavater of the tank and he enjoys the same eternally in the next world

19 Water, especially in the other world, is difficult to get, O son. A gift of drink yields eternal happiness

20. Make gifts of sesame here Make gifts of water Do you also give lamps. While alive and awake, do you sport happily with kinsmen. These are acts which you shall not be able to achieve in the other world.

21. The gift of drink, O chief of men, is superior to every other gift In point of merit, it is superior to all other gifts Therefore, do you make gifts of water.

22 Thus have the Rishis described the high merits of the excavation of tanks I shall now describe to you the planting of trees.

23. Of immobile objects, six classes have been spoken They are Vrikshas, Gulmas, Latas, Vallis, Twaksaras, and Trinas of diverse kinds.

24 These are the several kinds of vegetables. Listen now to the merit of their planting By planting trees one acquires fame in the world of men and auspicious rewards in the next world.

25 Such a man is applauded and respected in the world of the Departed Manes. Such a man's name does not die even when he goes to live in the world of celestials.

26. The man who plants trees rescues the ancestors and descendants of both his paternal and maternal lines Do you, therefore, plant trees, O Yudhishthira.

27. The trees that a man plants become the planter's children There is no doubt in this Departing from this world, such a man goes to the celestial region. Indeed, he enjoys many eternal regions of bliss.

28. Trees please the deities by their flowers, the Departed Manes by their fruits; and all guests and strangers by the shadow they afford.

29. Kinnaras, Uragas, Rakshasas, deities Gandharvas, and human beings, as also Rishis, all resort to trees as their refuge.

30 Trees that bear flowers and fruits please all men. The planter of trees is saved in the next world by the trees he plants like children saving their own father.

31. Therefore, the man who is desirous of achieving his own good, should plant trees by the side of tanks and rear them like his own children. The trees which a man plants are, according to both reason and the scriptures, the children of the planter.

33 That Brahmana who excavates a tank, and he who plants trees, and he who performs sacrifices, are all adored in the celestial region as men who are devoted to truthfulness of speech

33 Hence, one should cause tanks to be excavated and trees to be planted, adore the deities in diverse sacrifices, and speak the truth.

CHAPTER LIX.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1. Amongst all those gifts mentioned in the work other than the Vedas, which gift, O chief of Kuru's race, is the most superior, in your opinion?

2. O powerful one, great is my curiosity in this matter. Do you describe to me that gift which follows the giver to the next world?

Bhishma said:—

3—4 An assurance to all creatures of love and affection and abstention from every sort of injury, acts of kindness and favor done to a person in distress, gifts of articles made to one who solicits with thirst and agreeable to the solicitor's wishes, and whatever gifts are made without the giver's ever thinking of them as gifts made by him, form, O chief of Bharata's race, the highest and best of gifts

5. Gift of gold, gift of kine, and gift of earth,—these are considered as sin-cleansing They rescue the giver from his evil deeds.

6. O king, do you always make such gifts to the righteous Forsooth, gifts rescue the giver from all his sins.

7. That person who wishes to make his gifts eternal, should always give to persons gifted with necessary qualifications whatever articles are desired by all and whatever things are the best in his house.

8 The man who makes gifts of agreeable things and who does to others what is agreeable to others always succeeds in getting things that are agreeable to himself Such a person certainly becomes agreeable to all, both here and hereafter.

9. That man, O Yudhishthira, is a cruel wight who through vanity, does not, to the extent of his means, attend to the wishes of the poor and helpless who solicit assistance.

10. He is, indeed the foremost of men who shows favour to even an helpless enemy fallen into distress when such enemy comes and prays for help.

11 No man is equal to him who satisfies the hunger of a person who is emaciated, possessed of learning, destitute of the means of support, and weakened by misery.

12 One should always, O son of Kunti, remove by ever means in his power, the distress of the pious observant of vows and acts, who, though having no sons and wives and plunged into misery, do not yet solicit others for any kind of help

13—14 Those persons who do not utter blessings upon the deities and men, who are worthy of respect and always contented, and who live upon such alms as they get without begging, are considered as veritable snakes of virulent poison. Do you, O Bharata always protect yourself from them by making gifts to them. They are capable to make the foremost of Ritwijas. You are to find them out by means of your spies and agents.

15. You should honor those men by gifts of good houses furnished with every necessary article, with slaves and servants, with good dresses and vestments, O son of Kuru, and with all articles bringing on pleasure and happiness.

16 Righteous men of righteous deeds should make such gifts, moved by the desire that it is their duty to act in that way and not from desire of reaping any rewards therefrom Indeed, good men should act in this way so that the virtuous men described above might not, O Yudhishthira, feel any disinclination to accept those gifts sanctified by devotion and faith.

17. There are persons bathed in learning and bathed in vows Without depending upon anybody they get their means of living. These Brahmanas of rigid vows are given to Vedic study and penances

without proclaiming their practices to any one

18 Whatever gifts you may make to those persons of pure conduct, of thorough mastery over their senses, and always contented with their own married wives, are sure to acquire for you a merit that will accompany you in all the worlds into which you may go.

19 One reaps the same merit by making gifts to twice-born persons of controlled souls which one acquires by properly pouring libations to the sacred fire morning and evening

20. This is the sacrifice spread out for you,—a sacrifice that is sanctified by devotion and faith and that is accompanied with Dakshina! It is superior to all other sacrifices Let that sacrifice ceaselessly flow from you as you give away.

21. Performed in view of such men, O Yudhishthira, a sacrifice in which the water that is sprinkled for dedicating gifts forms the oblations * in honor of the Departed Manes, and devotion and worship rendered to such superior men, serves to free one of the debts he owes to the deities

22 Those persons who do not give way to anger and who never desire to take even a blade of grass belonging to others, as also they who are of sweet speech, deserve to receive from us the most respectful adorations.

23 Such persons and others never pay their regards to the giver. Nor do they try for obtaining gifts. They should, however, be maintained by givers as they maintain their own sons. I bend my head to them. From them also proceeds fearlessness.

24 Ritwijas, Priests and Preceptors, when well-read in the Vedas and, when behaving mildly towards disciples, become such Forsooth, Kshatriya energy loses its force upon a Brahmana when it meets him.

25 Thinking that you are a king, that you are gifted with great power, and that you have riches do, not, O Yudhishthira, enjoy your affluence without giving anything to the Brahmanas.

26. Observing the duties of your own caste, do you adore the Brahmanas with whatever riches you have, O sinless one, for purposes of adornment or sustaining your power.

27. Let the Brahmanas live in whatever way they like You should always bend your head to them with respect. Let them always rejoice in you as your children, living happily and according to their wishes.

28. Who else save you, O best of the Kurus, can provide the means of livelihood for such Brahmanas as are gifted with eternal contentment, as are your well-wishers, and as are pleased with only a little?

29 As women have one eternal duty, in this world, *viz*, dependence upon, and the obedient service of, their husbands, and as such duty forms their only end, so is the service of Brahmanas our eternal duty and end

30—31. If on seeing cruelties and other sinful deeds in Kshatriyas, the Brahmanas, O son, unhonored by us, leave us all, I say, of what use would life be to us, in the absence of all contact with the Brahmanas, especially as we shall then have to carry on our existence without being able to study the Vedas, to celebrate sacrifices, to hope for worlds of bliss hereafter, and to perform great deeds?

32. I shall, about it, tell you what the eternal practice is. Formerly, O king, the Kshatriyas used to serve the Brahmanas.

33. The Vaishya likewise used in those days to adore the Kshatriya, and the Shudra to adore the Vaishya. This is what is heard. The Brahmana was like a burning fire. Without being able to touch him or approach his presence, the Shudra used to serve the Brahmana from a distance.

34 It was only the Kshatriya and the Vaishya who could serve the Brahmana by touching his body or approaching his presence. The Brahmanas are gifted with a mild disposition. They are truthful in conduct. They are followers of the true religion.

35 When angry, they are like snakes of dreadful poison. Such being their nature, do you, O Yudhishthira, serve and attend them with obedience and respect. The Brahmanas are superior to those who are higher than the high and the low.

36. The energy and penances of those Kshatriyas who blaze forth with energy and power, become powerless and neutralised when they come in contact with the Brahmanas.

37. My father himself is not dearer to me than the Brahmanas. My mother is not dearer to me than they. My grandfather, O king, is not dearer, my own life is not dearer, O king, to me than the Brahmanas.

38. On Earth there is nothing, O Yudhisthira, that is dearer to me than you. But, O chief of Bharata's race, the Brahmanas are dearer to me than even you.

39. I tell you truly, O son of Pandu! I swear by this truth, by which I hope to acquire all those blissful regions that have been Shantanu's,

40. I see those sacred regions with Brahma shining conspicuously before them I shall go there, O son, and live in them eternally.

41. Seeing these regions O best of the Bharatas, I am filled with joy at the thought of all these acts which I have done in aid and honor of the Brahmanas, O king.

CHAPTER LX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. To which of two Brahmanas, when both happen to be equally pure in conduct, equally gifted with learning and purity, of birth and blood, but differing from each other in only this, *viz*, the one solicits and the other does not,—I ask, O grandfather, would a gift be more meritorious?

Bhishma said —

2 It has been said, O son of Pritha, that a gift made to an unsoliciting person yields greater merit than one made to a person who begs One endued with contentment is certainly more deserving than that person who is shorn of that virtue and is, therefore, helpless amidst the storms and buffets of the world.

3 The firmness of a Kshatriya consists in the protection he gives to others The firmness of a Brahmana consists in his refusal to beg The Brahmana endued with steadiness and learning and contentment gladdens the celestials.

4. The wise have said that an act of begging on the part of a poor man is a great reproach Those persons who solicit others are said to annoy the world like thieves and robbers

5. The person who solicits is said to meet with death. The giver, however, is said not to meet with death The giver is said to give life to him who solicits. By an act of gift, O Yudhishthira, the giver is said to rescue his own self also.

6 Mercy is a very high virtue Led by mercy people make gifts to those who solicit. Those, however, who do not beg but are sunk into poverty and distress, should be respectfully invited for receiving help.

7. If such Brahmanas, who must be considered as the foremost of their order, live in your kingdom, you should consider them as fire covered with ashes.

8 Burning with penances, they are capable of consuming the whole Earth. Such persons O son of Kuru's race though not generally adored, should still be considered as worthy of adoration in every way.

9 Gifted with knowledge and spiritual vision and penances and Yoga, such persons always deserve our adoration. O scorcher of enemies, do you always offer adoration to such Brahmanas.

10. One should go of his own accord to those foremost of Brahmanas who do not solicit any body and make gifts to them of various kinds of wealth in abundance The merit that comes from properly pouring libations on the sacred fire every morning and evening, is acquired by the person who makes gifts to a Brahmana endowed with learning, with the Vedas, and with high and excellent vows.

11—12. You should, O son of Kunti, invite those foremost of Brahmanas, who are cleansed by learning and the Vedas and vows, who live in independence, whose Vedic studies and penances are concealed without being announced from the house top, and who observe excellent vows, and honor them with gifts of well-built and charming houses containing servitors and robes and furniture, and all other articles of pleasure and enjoyment.

13 Knowing all duties and possessed of minute vision those foremost of Brahmanas O Yudhishthira, may accept the gifts offered to them with devotion and respect, thinking that they should not refuse and disappoint the giver.

14. You should invite those Brahmanas whose wives wait for their return like tillers in expectation of rain. Having fed them well, you should present additional food to them so that upon their return home their expectant wives might be able to distribute that food among their children who had clamoured for food but who had been consoled with promises

15 Brahmacharins of controlled senses, O son, by eating at one's house in the forenoon cause the three sacrificial fires to be pleased with the householder at whose house they eat.

16 Let the sacrifice of gift proceed in your house at midday, O son, and do you also distribute kine and gold and dresses. By acting thus, you are sure to please the king of the celestials himself.

17. That would constitute your third sacrifice, O Yudhishthira, in which offerings are made to the deities, the Departed

Manes and the Brahmanas By such sacrifice you are sure to please the Vishwedevas.

18 Let mercy to all creatures, giving to all creatures what is due to them controlling the senses, renunciation, firmness, and truth, form the final bath of that sacrifice which is formed by gift.

19 This is the sacrifice that is spread out for you —a sacrifice which is sanctified by devotion and faith, and who has a large sacrificial gift attached to it This sacrifice which is formed by gift is superior to all other sacrifices O son, let this sacrifice be always celebrated by you.

CHAPTER LXI.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said :—

1—2 I wish to know fully, O Bharata, where one gets the high rewards of gifts and sacrifices Are those rewards acquired here or hereafter? Which amongst these two (*viz*, Gift and Sacrifice) yields superior merit? To whom *should gifts be made*? In what manner are gifts and sacrifices to be made? When also are they to be made? I ask you this, O learned sire? Do you discourse to me on the duty of gifts!

3 Do you tell me, O grandfather, what brings on the highest reward, *viz*, gifts made from the sacrificial platform or those made out of that place?

Bhishma said —

4 O son, a Kshatriya is generally engaged in deeds of fierceness. In his case, sacrifices and gifts, are considered as cleansing or sanctifying him.

5 The good and righteous, do not accept the gifts of persons of the royal order, who perpetrate sinful deeds Therefore, the king should celebrate sacrifices with profuse gifts in the form of Dakshina.

6 If the good and righteous would accept the gifts made to them, the Kshatriya, O king should continually make gifts with devotion and faith to them Gifts yield great merit, and are highly cleansing.

7 Observing vows, one should celebrate sacrifices and please with wealth, such Brahmanas as are friends of all creatures, endued with righteousness, conversant of the Vedas, and pre eminent for acts, conduct and penances.

8 If such Brahmanas do not accept your gifts, no merit will become yours. Do you celebrate sacrifices with profuse Dakshina, and make gifts of good and agreeable food to the righteous

9 By making an act of gift you should consider yourself as performing a sacrifice. You should, with gifts, worship those Brahmanas who perform sacrifices By doing this you will acquire a share in the merits of those sacrifices of theirs.

10. You should support such Brahmanas as have children and as are capable of sending people to heaven. By acting thus, you are sure to get a large progeny,—in fact, as large a progeny as the Parjapati himself.

11. The righteous support and advance the cause of virtue One should by giving up his all, support such men as also those who do good to all creatures

12 Yourself being rich, do you, O Yudhishthira, make gifts to Brahmanas of kine and bullocks and food and umbrellas and robes and sandles or shoes

13 Do you give to sacrificing Brahmanas clarified butter as also food and cars and vehicles with horses harnessed thereto, and dwelling houses and mansions and beds.

14 Such gifts yield prosperity and affluence to the giver, and are considered as pure, O Bharata Those Brahmanas who are not censurable for anything they do and who have no means of support assigned to them, should be found out

15 Coverily or publicly, do you maintain such Brahmanas by giving to them the means of support Such conduct always gives higher benefit to Kshatriyas than the Rajasuya and the Horse Sacrifices

16 Purged off of sin, you are sure of attaining to Heaven Filling your treasury, you should do good to your kingdom.

17. By such conduct you are sure to acquire immense riches and become a Brahman (in your next life) Do you, O Bharata, protect your own means as also the means of other people's livelihood.

18 Do you support your servants as your own children Do you, O Bharata, protect the Brahmanas in the enjoyment of what they have and make gifts to them of such articles as they have not

19 Let your life be devoted to the Brahmanas Let it never be said that you do not grant protection to the Brahmanas. Much wealth, when possessed by

a Brahmana, becomes a source of evil to him

20 Constant association with riches and prosperity is sure to fill him with pride and cause him to be stupefied If the Brahmanas become stupefied and steeped in folly virtue and duties are sure to suffer destruction Forsooth if virtue and duty come to an end, it will lead to the destruction of all creatures

21 That king who having amassed riches makes it over to his treasury officers and guards, and then begins to again plunder his kingdom, saying to his officers, —Do ye bring me as much riches as you can extort from the kingdom.

22 And who spends the riches that is thus collected at his behest under circumstances of fear and cruelty, in the performance of sacrifices, should know that those sacrifices of his, are never highly spoken of by the pious.

23 The king should celebrate sacrifices with such money as is willingly paid to his treasury by prosperous and unpersecuted subjects Sacrifices should never be celebrated with money got with severity and extortion

24 The king should then celebrate great sacrifices with large presents in the shape of Dakshina when on account of his being devoted to the behoof of his subjects the latter bathe him with copious showers of riches brought willingly by them for the purpose.

25 The king should protect the riches of those that are old, of those that are minors, of those that are blind, and of those that are otherwise disqualified The king should never take any money from his people, if they, in a season of drought, succeed in growing any corn with the help of water obtained from wells Nor should he take any wealth from weeping women.

26 The riches taken from the poor and the helpless is sure to destroy the kingdom and the prosperity of the king The king should always present to the righteous all enjoyable articles in abundance He should certainly remove the fear of famishing which those men may have

27 There are no men more sinful than those upon whose food children look wistfully without being able to eat them duly.

28. If within your kingdom any learned Brahmana dies with hunger like any of those children, you shall then incur the sin of foeticide for having allowed such an act.

29 King Shivi himself had said thus, viz,—Fie on that king in whose kingdom a Brahmana or even any other man starves

30 That kingdom in which a Brahmana of the Snataka class starves, becomes overwhelmed with adversity Such a kingdom with its king also incurs reproach.

31. That king is more dead than alive in whose kingdom women are easily abducted from their husbands and sons uttering cries and groans of indignation and grief.

32 The subjects should arm themselves for killing that king who does not protect them, who simply plunders their riches, who confounds all distinctions, who is incapable of taking their lead who is without mercy, and who is considered as the most sinful of kings.

33 That king who tells his people that he is their protector but who does not or is unable to protect them, should be killed by his subjects in a body like a dog that is affected with the rabies and has become mad.

34 A fourth part of whatever sins are committed by the subjects visits that king who does not protect, O Bharata.

35 Some authorities say that the whole of those sins visits such a king Others are of opinion that a half thereof visits him. Bearing in mind however, the saying of Manu, it is our opinion that a fourth part of such sins visits the unprotecting king

36 That king, O Bharata, who affords protection to his subjects gets fourth part of whatever merits his subjects win by living under his protection.

37 Do you, O Yudhishthira, act in such a way that all your subjects may seek refuge with you as long as you are alive, as all creatures seek the refuge of the god of rain or as the birds seek the refuge of a large tree.

38 Let all your kinsmen and all your friends and well wishers, O scorcher of enemies seek refuge with you as the Rakshasas seek Kuvera or the gods seek Indra as theirs.

CHAPTER LXII.

(ANUSHASANIKA PARVA)—

Continued.

Yudhishthira said:—

1. People accept with respect the sayings of the Shrutis which say —This is to be given —This other thing is to be given!— As regards kings again they make gifts

of various things to various men. What, however, O grandfather, is the best or foremost of all gifts?

Bhishma said:—

2. Of all kinds of gifts the gift of earth is said to be the first. Earth is immovable and indestructible. It is capable of giving to him who possesses it all the best things upon which he may like to have.

3. It gives dresses and vestments, jewels and gems, animals, paddy, and barley. Amongst all creatures, the giver of earth grows rich for ever and ever.

4. As long as the earth lasts, so long does the giver thereof grow rich. There is no gift that is higher, O Yudhishthira, than the gift of earth.

5. We have heard that all men have given a little quantity of earth. All men have made gifts of earth, hence all men enjoy a little of earth.

6. Whether in this or in the next world, all creatures live subject to their own deeds. Earth is Prosperity's self. She is a powerful goddess. She makes him her lord who makes gifts of her in this life to other people.

7. That person, O best of kings, who gives away earth, which is indestructible as gift is born in next life as a man and becomes also a lord of Earth.

8. The quantity of one's enjoyment in this life is equal to one's gifts in a pristine life. This is the conclusion pointed out by the scriptures. For a Kshatriya should either give away the Earth in gift or renounce his life in battle.

9. This is the highest source of prosperity to Kshatriyas. We have heard that earth when given away, cleanses and sanctifies the giver.

10. The man who is of sinful conduct who is guilty of Brahmanicide and of falsehood, is purified by a gift of earth. Indeed such a gift rescues even such a sinner from all his sins.

11. The virtuous accept gifts of earth only and no other thing from sinful kings. Like one's mother, earth when given away, purifies the giver and the taker.

12. This is an eternal and secret name of earth, viz., Priyadatta. Given away or accepted in gift, the name that is dear to her is Priyadatta.

13. The gift of earth is desirable. That king who makes a gift of earth to a learned Brahmana, gets from that gift a kingdom.

14. Upon being born again in this world, such a man, forsooth, attains to a position equal to that of a king. Hence, a king, as soon as he gets earth, should make gifts of earth to the Brahmanas.

15. None but a lord of Earth can make gifts of earth. Nor should one who is not a worthy person accept a gift of earth.

16. They who desire earth should act thus. That person who takes away earth belonging to a pious person never gets any earth.

17. By making gifts of earth to the righteous one gets good earth. Of virtuous soul, such a giver acquires great fame both in this world and in the next.

18. That pious king about whom the Brahmanas say—We live on earth given to us by him,—is such that his very enemies cannot utter the least reproach about his kingdom.

19. Whatever sins a man commits from want of the means of livelihood are all washed off by gift of only so much earth as is covered by a cow hide.

20. Those kings who are mean in their acts or are of fierce deeds should be taught that gift of earth is highly purifying and is at the same time the highest gift.

21. The ancients thought that there is always very little difference between the man who celebrates a Horse Sacrifice and him who makes a gift of earth to one who is righteous.

22. The learned doubt the acquisition of merit which all other pious acts yield. The only act about which they are dead certain, is the gift of earth which, indeed is the foremost of all gifts.

23. The wise man who makes gifts of earth, gives away all these viz. gold, silver cloth, gems and pearls and precious stones.

24. Penances sacrifice, Vedic learning, good conduct, absence of cupidity, firmness in truth, adoration of elders preceptors, and the deities, all these live in him who makes a gift of earth.

25. They who ascend to the region of Brahman by renouncing their lives in battle after having fought without any consideration for themselves for securing the behoof of their masters,—even they are unable to go above the merit of those who make gifts of earth.

26. As the mother always nourishes her own child with milk from her breast, so does earth please with all the tastes the person that makes a gift of earth.

27. Mrityu, Vaikinkara, Danda, Tama, Fire, who is highly fierce, and all heinous

and terrible sins are incapable of touching the person who makes a gift of earth

28 That man of tranquil soul who makes a gift of earth pleases (by that act) the Departed Manes living in their region and the deities also hailing from the region that is theirs

29 The man who makes a gift of earth to one who is weak and cheerless and destitute of the means of life and famishing with weakness, and who thereby supplies one with the means of sustenance, deserves the honor and merit of celebrating a sacrifice.

30 As an affectionate cow runs towards her half, with full udders dropping milk similarly the highly blessed Earth, runs towards the person who makes a gift of earth

31 That man who makes to a Brahmana a gift of earth which has been tilled, or sown with seeds or which contains standing crops, or a palace well furnished with every necessary article, succeeds in becoming the accomplisher of the wishes of everybody.

32 The man who makes a Brahmana having the means of life, possessing a domestic fire and of pure vows and practices, accept a gift of earth, never falls into any danger or distress.

33 As the moon increases day by day, so the merit of a gift of earth increases every time such earth produces crops

34 Those persons conversant with ancient history sing this verse regarding the gift of earth Hearing that verse Jamadagni's son (Rama) gave away the whole Earth to Kashyapa

35 The verse to which I refer is this — Receive me in gift Give me away By giving me away you (O giver) will obtain me again! That which is given away in this life is re-acquired in the next

36 That Brahmana who recites this great saying of the Vedas at the time of a Shraddha get the highest reward

37 A gift of earth is a great expiation for the sin of those powerful men who perform Atharvan rites for injuring others Indeed by making a gift of earth one rescues ten generations of his paternal and maternal families

38 That person who knows this Vedic saying about the merits of a gift of earth succeeds in rescuing ten generations of both his paternal and maternal families Earth is the original source of all creatures. It has been said that the god of fire is the presiding genius of earth.

39 After the coronation ceremony has been performed of a king, this Vedic saying should be recited to him, so that he may make gifts of earth and may never take away earth from a pious person.

40 Forsooth, the entire wealth owned by the king belongs to the Brahmanas A king knowing well the science of duty and morality is the first requisite of the kingdom's prosperity.

41. Those people whose king is unrighteous and atheistic in conduct and belief, can never be happy Such people can never sleep or wake in peace.

42—43 On account of his deeds of wickedness his subjects become always filled with anxiety. Protection of what the subjects already have and new acquisitions by fair means are events that are not seen in the kingdom of such a king Those people again, who have a wise and righteous king, sleep happily and wake up in happiness.

44 By the Blessed and righteous act of such a king his subjects become short of anxiety The subjects, restrained from wicked deeds grow in prosperity through their own conduct Capable of keeping what they have, they go on making new acquisitions

45 That king who makes gifts of earth is considered as well born He is considered as a man He is a friend He is righteous in his acts He is a giver. He is considered as possessing prowess.

46 Those men who make gifts of ample and fertile earth to Brahmanas known to the Vedas, always shine in the world, on account of their energy, like so many suns

47 As seeds scattered on the soil grow and yield a goodly crop, so all one's wishes become successful on account of his making gifts of earth

48 The Sun, Varuna, Vishnu, Brahma the Moon the Fire-God and the illustrious and trident-bearing Mahadeva all praise the man who makes a gift of earth.

49 Living creatures originate from Earth and it is to the Earth that they return when they disappear. Living creatures which are divided into four classes have Earth for their primordial essence

50 The Earth is both the mother and father of the universe of creatures O king there is no element, O king, that can compare with Earth.

51 About it is cited the old discourse between the celestial preceptor Vrihaspati and Indra the king of Heaven, O Yudhishthira.

52 Having worshipped Vishnu in hundred sacrifices each of which w

famous for plentiful gifts, Maghavat put this question to Vrihaspati, that foremost of all orators.

Maghavat said —

53 O illustrious one, by what gift does one succeed in coming to the celestial region and acquiring beatitude? O foremost of speakers, do you tell me of that gift which yields high and eternal merit.

Bhishma said :—

54 Thus addressed by the king of the celestials, the preceptor of the gods, *viz*, Vrihaspati of great energy, said these words in reply to him of a hundred sacrifices.

Vrihaspati said :—

55 Gift of gold, gift of kine, and gift of *earth*,—*by these*, O *destroyer of Vritra*, one becomes cleansed, O you of great wisdom, of all sins

56 *There is no gift*, O *king of the celestials* higher than the gift of earth, O powerful one. I consider this gift as the *most superior, according to what has been* declared by the wise.

57 Those heroes who, fearless of battle, *give their lives in battles with enemies* come to Heaven. How high soever their end, none of them can get over the giver of earth.

58. Those men who, disregarding their bodies, give their lives in battle while working for the behoof of *their masters, ascend* to the region of Brahman himself. But even they are unable to get over the giver of earth.

59 By making a gift of earth one rescues these eleven, *viz*, five generations of ancestors and six generations of descendants.

60. That person, O Purandara who makes a gift of earth rich with jewels and gems becomes purged off of all his sins and *is highly respected in the celestial region.*

61. If a person, O king makes a gift of rich and fertile earth that is capable of *granting every* wish he *succeeds in attaining* to the position of a king of kings (in his next life) A gift of earth, therefore, is the foremost of all gifts.

62 That person, O Vasava, who makes a gift of earth capable of satisfying every wish with fruition is considered as making a gift of every object in the world

63 That man who gives away a cow endued with every accomplishment and *granting the fruition of every desire, succeeds*, O *you of a thousand eyes, in attaining* the celestial region.

64 The giver of earth, O king of the celestials, is pleased when he comes to Heaven, by hundreds of rivers which run honey and ghee and milk and curds

65 A king, by making gifts of earth, *is purged off* of all his sins There is no gift therefore, which is superior to the gift of earth

66 *That king who gives away the Earth* bounded by the ocean, after having conquered it with the help of his weapons, is talked of by *all men and his memory* lasts as long as the mountains last on the surface of Earth.

67. *Gifted as he is with the merits* that belong to the gift of earth, the region of happiness reserved for the person who *makes gift of such earth as is auspicious* and rich with every taste, never becomes exhausted.

68 *That king*, O *Shakra*, *who wishes to* have prosperity and who wishes to acquire happiness for himself, should always make gifts of earth, with due rites, to worthy persons.

69 If after committing numerous sins *a person makes gifts of earth to the twice-*born class, he leaves off all those sins like a snake casting off its slough

70 The person who makes a *gift* of earth is said to make gifts of everything, that is, of seas and rivers and mountains *and forests.*

71. By making a gift of earth, the person is said to give away lakes and tanks and *wells and rivers* On *account of the* moisture of earth, one is said to give away articles of various tastes by making a gift of earth.

72 The man who makes a gift of earth is considered as giving away herbs and plants possessed of high and efficacious virtues, trees adorned with flowers and fruit, charming forests, *and hillocks.*

73 The *merit* which a person *acquires* by making a gift of earth is incapable of being acquired by the performance of even such great sacrifices as the Agnishtoma and others with profuse gifts in the shape of Dakshina.

74 The *giver of earth*, it has been already said rescues ten generations of both his paternal and maternal families. Likewise, by taking away earth that was given away, one sinks himself into hell and casts ten generations of both one's paternal and maternal lines into the same place of misery

75. That man who having promised to make a gift of earth does not actually make

it, or who having made a gift resumes it, has to pass a long time, in great misery on account of being tied with the noose of Varuna at the command of Death.

76 Those men have never to go to Yama who honor and adore those foremost of Brahmanas who pour libations every day on their domestic fire, who are always engaged in the performance of sacrifices, who have scanty means of livelihood, and who receive with hospitality every guest seeking shelter in their houses

77. The king, O Purandara, should free himself from the debt he owes to the Brahmanas and protect the helpless and the weak of the other castes.

78. The king should never resume, O chief of the gods, earth that has been given away by another to a Brahmana, O king, of the celestials, who is destitute of the means of life.

79. The tears that would drop from the eyes of such cheerless and destitute Brahmanas on account of their lands being resumed, are capable of destroying the ancestors and descendants to the third generation of the resumer.

80. That man who re-instates a king driven away from his kingdom, gets residence in Heaven and is much honored by the denizens thereof.

81—82 That king who succeeds in making gifts of earth with such crops standing thereon as sugarcane or barley or wheat, or with kine and horses and other draft cattle —earth that has been acquired with the might of the giver's arms,—that has mineral in its bowels and that is covered with every kind of wealth on the surface, acquires unending regions of happiness in the next world, and such a king it is that is said to celebrate the earth-sacrifice!

83 That king who makes a gift of earth is purged off of every sin and, and therefore, is pure and liked by the righteous In this world he is highly honored and praised by all righteous men

84 The merit of a gift of earth increases every time the earth given away bears crops for the benefit of the owner, as a drop of oil, falling upon water, is seen to extend on every side, and cover the watery surface.

85 Those heroic kings and ornaments of assemblies who give their lives in battle with faces towards the foe, attain, O Shakra, to the region of Brahman.

86 Beautiful ladies skilled in music and dancing and adorned with garlands of flowers, approach, O king of the deities, the giver of earth as he comes to Heaven departing from the Earth.

87 That king who makes gifts of earth with due rites to persons of the twice-born order, sports in bliss in the celestial regions, worshipped all the while by the celestials and Gandharvas.

88 One hundred Apsaras, adorned with celestial garlands, approach, O king of the deities, the giver of earth as he ascends to the region of Brahman.

89 Sweet-scented flowers, an excellent conch and excellent seat, an umbrella and excellent horses with good vehicles, are always ready for the person who makes gifts of earth.

90 By making gifts of earth a king can always command fragrant flowers and heaps of gold. Having all kinds of wealth, the commands of such a king can never be disobeyed anywhere, and cries of victory welcome him whereever he may go.

91. The rewards of the gifts of earth consist of residence in the celestial region, O Purandara, and gold and flowers, and plants and herbs of medicinal virtue, and Kusha and mineral wealth and verdant grass. A person by making a gift of earth wins in his next life nectar-giving earth.

92 There is no gift equal to a gift of earth. There is none worthy of greater respect than the mother. There is no duty higher than truth. There is no riches more valuable than that which is given away.

Bhishma said —

93 Hearing these words from the son of Angiras, Vasava made a gift to him of the whole Earth with all her jewels and gems and all her riches.

94 If these verses describing the merit of the gifts of earth be recited on the occasion of a Shraddha, neither Rakshasas nor Asuras can succeed in getting any share of the offerings made in it.

95. Forsooth, the offerings one makes to the departed manes at such a Shraddha become unending. Hence, on occasions of Shraddhas, the learned man should recite these verses on the subject of the merits of the gifts of earth, in the presence and hearing of the invited Brahmanas when engaged in eating.

96. I have thus, O chief of the Bharatas, described to you that gift which is the foremost of all gifts. What else do you wish to hear?

CHAPTER LXIII.

(ANUSHASANA PARVA)—*Continued.*

Yudhishthira said:—

1. When a king wishes to make gifts in this world, what, indeed, are those gifts which he should make, O best of the Bharatas, to such Brahmanas as are endued with superior accomplishments? What gift is that by which the Brahmanas become readily pleased? What fruits do they give in return? O you of powerful arms, tell me what is the high reward which can be won through the merit of gifts

3 What gifts, O king, yield rewards both in this world and in the next? I wish to hear all this from you. Do you describe to me all this in detail.

Bhishma said:—

4. These very questions were formerly put by me to Narada. Hear me as I recite to you what that celestial sage had told me in reply.

Narada said:—

5. The celestials and all the Rishis speak highly of food. The course of the world and the intellectual faculties have all been fixed on food.

6. There has never been, nor will be, any gift equal to the gift of food. Hence, men always wish particularly to make gifts of food

7. In this world, food is the root of energy and strength. The vital airs are established on food. It is food that keeps up the wide universe, O powerful one

8 All classes of men, house holders and mendicants and ascetics, live upon food The vital airs depend upon food. There is no doubt in this.

9 Afflicting one's relatives, one, if desirous of his own prosperity, should make gifts of food to a great Brahmana or a person of the mendicant order.

10. That man who makes a gift of food to an accomplished Brahmana who begs the same, secures for himself in the next world wealth of great value.

11. The house-holder who seeks his own prosperity should receive with respect a deserving old man who is worn out with toil while proceeding on his way far from home when such a man comes to the house-holder's house

12. That man who, shorn of irrepressible anger and becoming righteous in nature and freed from malice, makes gifts of food, is sure to acquire happiness, O king, both in this world and in the next.

13 The house-holder should never disregard the man who comes to his place, nor should he insult him by sending him away. A gift of food made to even a Chandala or a dog is never lost.

14 That man who makes a gift of clean food to a person on the way who is fatigued and unknown to the giver, is sure to win great merit.

15 The man who pleases with gifts of food the departed manes, the deities, the Rishis, the Brahmanas, and guests arrived at his house, wins great merit.

16 That person who having committed even a heinous crime makes a gift of food to one who solicits, or to a Brahmana in special, is never stupefied by that heinous sin.

17. A gift of food made to a Brahmana becomes eternal. One made to a Shudra yields great merit. This is the difference between the merits of the gifts of food made to Brahmanas and Shudras.

18. Solicited by a Brahmana, one should not enquire about his family or conduct or Vedic learning. Asked for food, one should give food to him who asks.

19 There is no doubt in this, O king, that he who makes gifts of food gets both in this world and in the next many trees giving food and every other object of desire.

20 Like cultivators expecting auspicious showers of rain, the departed manes always expect that their sons and grandsons would present food to them.

21. The Brahmana is a great being. When he comes into one's house and solicits, saying,—Give me!—the owner of the house, whether actuated or not by the desire of gaining merit, is sure to win great merit by listening to that prayer

22–23 The Brahmana is the guest of all creatures in the universe He is entitled to the first part of every food That house increases in prosperity to which the Brahmanas go from desire of getting alms and from which they return honored on account of their desires being satisfied. The owner of such a house is born in his next life in a family O Bharata, that has all the comforts and luxuries of life.

24. A man, by making gifts of food in this world, is sure to acquire an excellent place hereafter. He who makes gifts of sweetmeats and all food that is sweet, gains a residence in heaven where he is honored of all the deities and other denizens.

25. Food forms the life-breaths of men Everything rests upon food. He who makes gifts of food gets many animals, many children, profuse riches (in other shape), and all articles of comfort and luxury in profusion.

26 The giver of food is said to be the giver of life Indeed he is said to be the giver of everything Hence, O king, such a man acquires both strength and personal grace in this world.

27. If food be given duly to a Brahmana come to one's house as a guest, the giver acquires great happiness, and is adored by the very celestials.

28 The Brahmana, O Yudhishthira, is a great Being. He is also a fertile field Whatever seed is sown on that field yields an abundant crop of merit

29 A gift of food readily yields the happiness of both the giver and the receiver. All other gifts produce unseen fruits.

30 From food originate creatures From food springs happiness and joy, O Bharata, Know that virtue and worldly profit both spring from food The cure of disease or health also comes from food.

31. In a former Æon, the Lord of all creatures said that food is ambrosia or the source of immortality. Food is Earth, Food is Heaven, Food is the Sky. Everything rests on Food.

32. In the absence of food, the five elements that form the body cease to exist in a state of unision From want of food the strength of even the strongest man is seen to fail.

33 Invitation and marriages and sacrifices all cease for want of food The very Vedas disappear when there is no food

34. All the mobile and immobile creatures of the universe depend on food Virtue and worldly profit, in the three worlds depend on food Hence the wise should make gifts of food

35 The strength, energy, fame and achievements of the man who makes gifts of food, always multiply themselves in the three worlds, O king.

36. The deity of wind, places above the clouds (the water drawn by the Sun) The water thus taken to the clouds is caused by Shakra to be poured upon the Earth, O Bharata

37. The Sun, by means of His rays draws up the moisture of the Earth. The god of wind causes the moisture to fall down from the Sun.

38 When the water comes down from the clouds upon the Earth, the goddess Earth become moist, O Bharata.

39 Then do people sow various kinds of crops upon whose outturn the universe of creatures depends It is from the food thus produced that the flesh, fat, bones and vital seed of all beings originate.

40 From the vital seed thus made, O king, spring various kinds of living creatures Agni and Soma, living within the body, create and maintain the vital seed

41. Thus from food, the Sun and the god of wind and the vital seed spring and act. All these are said to form one element or quantity, and it is from these that all creatures originate

42 That man who gives unto one who comes to his house and begs it, is said, O chief of the Bharatas, to contribute both life and energy to living creatures.

Bhishma said:—

43 Thus addressed by Narada, O king, I have always made gifts of food. Do you also, therefore, freed from malice and with a cheerful heart, make gifts of food.

44 By making gifts of food, O king, worthy Brahmanas with due rites, you may be sure, O powerful one, of attaining to Heaven.

45 Hear me, O king, as I tell you what the regions are reserved for those who make gifts of food. The mansions of those great persons shine with resplendence in the regions of Heaven.

46 Bright as the stars in the sky, and supported upon many columns, white as the disc of the moon, and adorned with many tinkling bells, and rosy like the newly risen sun, those palaces are either fixed or movable.

47 Those mansions are filled with hundreds and hundreds of things and animals that live on land and as many things and animals living in water Some of them are effulgent like *lapis lazuli* and some are resplendent like the sun. Some of them are made of silver and some of gold.

48 Within those mansions are many trees capable of satisfying every desire of the inmates Many tanks and roads and halls and wells and lakes are all there

49 Thousands of vehicles with horses and other animals harnessed thereto and with wheels whose clatter is always loud, are all there. Mountains of food and all enjoyable articles and heaps of cloths and ornaments are also there.

50 Numerous rivers that run milk, and hills of rice and other edibles, are also there. Indeed, many palatial residences looking like white clouds, with many beds of golden splendour, are in those regions.

51 All these are won by those men who make gifts of food in this world Do you therefore, become a giver of food Indeed, these are the regions reserved for those great and righteous persons who make gifts of food in this world For these reasons, men should always make gifts of food in this world.

CHAPTER LXIV.

(ANUSHASANIKA PARVA) — *Continued*,

Yudhishthira said —

1 I have heard your discourse about the ordinances for the gift of food Do you describe to me now about the conjunctions of the planets and the stars in relation to the subject of making gifts.

Bhishma said.—

2 Regarding it is recited this ancient discourse between Devaki and Narada, that foremost of Rishis

3 Once on a time when Narada of god-like features and knowing every duty arrived at Dwaraka, Devaki asked him this question.

4 The celestial Rishi Narada replied to her question in the following words Do you hear as I recite them.

Narada said :—

5 By pleasing, O blessed lady, worthy Brahmanas with pudding mixed with ghee, under the constellation Krittika, one acquires regions of great happiness

6 Under the constellation Rohini, one should, for freeing himself from the debt he owes to the Brahmanas, make gifts to them of many handfuls of vension along with rice and clarified butter and milk, and other kinds of edibles and drinks

7 One giving away a cow with a calf under the constellation called Somadaivata (or Mrigashiras), proceeds from this human region to a region in Heaven of great felicity.

8. One undergoing a fast and giving away Krishara mixed with sesame, gets over all difficulties in the next world, including those mountains with rocks sharp as razors.

9 By making gifts, O beautiful lady, of cakes and other food under the constellation Punarvasu, one gets personal beauty and great fame and takes birth in his next life in a family in which there is profuse food.

10 Making a gift of wrought or unwrought gold, under the constellation Pushya, one shines like the Moon himself in regions of surrounding darkness

11. He who makes a gift, under the constellation Ashlesha, of silver or a bull, becomes freed from every fear and acquires riches and prosperity.

12 By making a gift, under the constellation Megha, of earthen dishes filled with sesame, one gets children and animals in this world and acquires happiness in the next.

13 By making gifts, while fasting, to Brahmanas, under the constellation called Purva-Phalguni, of food mixed with Phanita, the reward is great prosperity both here and hereafter.

14 By making a gift, under the constellation called Uttara-Phalguni, of clarified butter and milk with rice called Shashthika, one wins great honors in Heaven.

15 Whatever gifts are made by men under the constellation of Uttara Phalguni yield great merit, which, again, becomes unending. This is very certain.

16 Observing a fast, the person who makes, under the constellation Hasta, a a gift of a car with four elephants, acquires regions of great happiness that are capable of granting the fruition of every wish.

17 By making a gift, under the constellation Chittra, of a bull and of good perfumes, one sports in bliss in regions of Apsaras like the deities sporting in the garden of Nandana.

18 By making gifts of riches under the constellation Swati, one acquires such excellent regions as one desires and wins, besides great fame.

19—20. By making gifts, under the constellation Vishakha, of a bull, and a cow giving profuse milk, a cart full of paddy, with a Prasanga for covering the same, and also cloths for wear, a person pleases the departed manes and the deities and acquires external merit in the other world. Such a person never meets with any calamity and certainly reaches Heaven.

21. By making gifts the Brahmanas of whatever articles they want, one acquires such means of subsistence as he wishes, and becomes rescued from Hell and every calamity that befall sinners after death.

This is the certain conclusion of the scriptures.

22 By making gifts, under the constellation Anuradha, of embroidered cloth and other dresses and of food, observing a fast all the while, one becomes honored in Heaven for a hundred cycles

23 By making a gift under the constellation Jyeshtha, of the potherb called Kalashaka with the roots, one acquires great prosperity as also such an end as is desirable.

24 By making to Brahmanas a gift under the constellation Mula, of fruits and roots, with a controlled soul, one pleases the departed manes and attains to a desirable end.

25—26 By making, under the constellation Purvashada a gift, to a Brahmana knowing the Vedas and of good family and conduct, of cups filled with curds, while observing a fast, one is born in his next life in a family having abundant kine. One secures the fruition of every desire, by making gifts, under the constellation Uttarashda, of jugs full of barley-water, with clarified butter and juice of sugar-cane in abundance

27 By making a gift, under the conjunction called Abhijit, of milk with honey and ghee unto men of wisdom, a righteous person attains to Heaven and becomes an object of adoration and honor there.

28 By making, under the conjunction Shravana a gift of blankets or other cloth of thick texture, one passes freely through every region of happiness, riding on a white car of pure resplendence.

29 By making with a controlled soul under the constellation Dhanishtha a gift of a car with bulls yoked thereto, or masses of cloths and riches, one at once acquires Heaven in his next life

30 By making gifts, under the constellation Shatabhisha, of perfumes with Aquilaria Agallocha and sandal wood, one acquires in the next world the companionship of Apsaras as also eternal perfumes of various sorts

31. By making gifts, under the constellation Purva Bhadrapada, of Rajamasha, one acquires great happiness in next life and comes by a profuse supply of every kind of food and fruits

32 One who makes, under the constellation Uttara, a gift of mutton, pleases the departed manes by such an act and acquires unending merit in the next world.,

33 If one makes a gift, under the constellation Revati, of a cow with a vessel of white copper for milking her, the cow so given away approaches him in the next world, ready to grant the fruition of every desire.

34 By making a gift, under the constellation Ashwini, of a car with horses yoked thereto, one is born in his next life in a family possessing abundant elephants and horses and cars and becomes gifted with great energy.

35 By making, under the constellation Bharani, a gift to the Brahmanas of kine and sesame, one attains in his next life great fame and abundant kine.

Bhishma said :—

36 Thus did Narada describe to Devaki the subject of what gifts should be made under what constellations Devaki herself, having heard this account related it in her turn to her daughters in law.

CHAPTER LXV.

(ANUSHASANIKA PARVA)—*Continued.*

Bhishma said —

1. The illustrious Atri, the son of the Grandfather Brahman, said,—They who make gifts of gold are said to make gifts of every thing in the world.

2 King Harishchandra said that the gift of gold washes off sins, leads to long life, and yields inexhaustible merit to the departed manes

3 Manu has said that a gift of drink is the best of all gifts therefore should a man cause wells and tanks and lakes to be excavated

4 A well full of water and from which various creatures draw water, is said to take off half the sinful deeds of the person who has excavated it.

5 The entire family of a person is rescued from hell and sin in whose well or tank or lake kine and Brahmanas and pious people constantly satisfy their thirst.

6 That man gets over every sort of calamity from whose well or tank every one draws water without restraint during the summer season.

7. Clarified butter is said to please the illustrious Vrihaspati, Pushan Bhaga, the twin Ashwins, and the god of fire.

8 Clarified butter is possessed of high medicinal virtues It is a high requisite of Sacrifice. It is the best of all liquids.

The merit a gift of clarified butter yields is very superior.

9 That man who wishes for the reward of happiness in the next world, who wishes for fame and prosperity, should, with a purified heart and having purified himself, make gifts of clarified butter to the Brahmanas.

10. The twin Ashwins, pleased, confer personal beauty upon that man who makes gifts of clarified butter to the Brahmanas in the month of Ashwin.

11. Rakshasas never invade the house of that man who makes gifts to the Brahmanas of pudding mixed with clarified butter.

12. That man never dies of thirst who makes gifts to the Brahmanas of jars filled with water. Such a person gets every necessary of life in profusion, and has never to suffer from any calamity or distress.

13. That man, who with great devotion and controlled senses makes gifts to the foremost of Brahmanas, is said to take a sixth part of the merits acquired by the Brahmanas by their penances.

14—15. That man who makes presents, to Brahmanas having the means of life, of fire-wood for purposes of cooking as also for enabling them to drive cold, finds all his purposes and all his acts successful. Such a one is seen to shine over all his enemies.

16. The illustrious god of fire becomes pleased with such a man. As another reward, he never becomes divested of cattle, and he is sure to win victory in battle.

17. The man who makes a gift of an umbrella gets children and great prosperity. Such a person never suffers from any eye-disease The merits also that originate from the performance of a sacrifice become his.

18. That man who makes a gift of an umbrella at the season of summer or rains, has never to suffer from any heart-burning on any account.

19—20 Such a man quickly succeeds in freeing himself from every difficulty and obstacle The highly blessed and illustrious Rishi Shandilya has said that of all gifts, the gift of a car, O king, is the greatest.

CHAPTER LXVI.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1. I wish to hear, O grandfather what the merits are of that person who makes the gift of a pair of sandals to a Brahmana whose feet are burning or being scorched by hot sands while walking.

Bhishma said:—

2 The man who gives to the Brahmanas sandals for the protection of their feet, succeeds in crushing all thorns and gets over every sort of difficulty.

3—4 Such a man, O Yudhishthira, stands over the heads of all his enemies, cars of pure splendour, with mules yoked thereto and made of gold and silver, O monarch, approach him He who makes a gift of sandals is said to acquire the merit of making the gift of a car with well-broken horses yoked thereto.

Yudhishthra said:—

5. Tell me fully once more, O grandfather, of the merits of gifts of sesame and land, and of kine and food.

Bhishma said:—

6. Hear, O son of Kunti, what the merits are of the gift sesame Hearing me, do you then, O best of the Kurus, make gifts of sesame according to the rites.

7. Sesame seeds were created by the Self create Brahman as the best food for the departed manes. Hence, gifts of sesame seeds always please the departed manes greatly.

8. The man who makes gifts of sesame seeds in the month of Magha, to the Brahmanas, has never to see Hell which is full of all dreadful creatures.

9 He who worships the departed manes with offerings of sesame seeds is considered as worshipping the deities in all the sacrifices One should never make a Shraddha with offerings of sesame seeds without entertaining some purpose.

10. Sesame seeds sprang from the limbs of the great Rishi Kashyapa Hence, in the matter of gifts, they have come to be considered as possessed of great efficacy.

11. Sesame seeds confer both prosperity and personal beauty cleanse the giver of all his sins It is for this reason that the gift of sesame seeds is superior to the gift of every other article

12 The highly intelligent Apastamva, Shankha and Likhita, and the great Rishi Gautama, have all gone to the celestial region by having made gifts of sesame seeds

13 Those Brahmanas who make Homa with offerings of sesame abstain from sexual intercourse, and are observant of the religion of Acts, are considered as equal to vaccine Havi

14 The gift of sesame seeds is superior to all gifts Amongst all gifts, the gift of sesame is considered as yielding unending merit

15 Formerly when Havi (clarified butter) on one occasion could not be procured, the Rishi Kushika O scorcher of enemies made offerings of sesame seeds to his three sacrificial fires and succeeded in acquiring an excellent end

16 I have thus said to you, O chief of the Kurus what the regulations are about the excellent gift of sesame seeds It is on account of these regulations that the gift of sesame seeds has come to be considered as fraught with very superior merit

17. After this, listen to what I would say Once on a time the gods, desirous of making a Sacrifice, went, O king, to the presence of the Self create Brahman.

18 Having met Brahman, desirous as they were of celebrating a sacrifice on the Earth, they begged him for a piece of sacred earth, saying,—We want it for our sacrifice.

The deities said —

19 O illustrious one, you are the lord of all the Earth as also of all the gods! With your permission, O highly blessed one, we wish to perform a sacrifice.

20 The person who has not got by lawful means the earth whereon to make the sacrificial altar, acquires not the merit of the sacrifice he performs

21 You are the Lord of all the universe consisting of its mobile and immobile objects Therefore, you should grant us a piece of earth for the sacrifice we wish to make

Brahman said —

22 Ye foremost of gods, I shall give you a piece of earth whereon, ye sons of Kashyapa you shall celebrate your intended sacrifice

The gods said :—

23 Our wishes O holy one, have become successful We shall celebrate our sacrifice even here with large gifts Let, however the ascetics always worship this piece of Earth

24 Then there came to that place Agastya Kanwa Bhrigu Atri, and Vrishakapi, Asita and Devala

25 The great deities then O ye of unfading glory, celebrated their sacrifice. Those foremost of gods finished it in due time

26 Having completed that sacrifice of theirs on the breast of that foremost of mountains *viz*, Himavat, the celestials attached to the gift of earth a sixth part of the merit originating from their sacrifice

27 The man who makes a gift of even a span of earth with reverence and faith has never to suffer from any difficulty and has never to meet with any calamity

28 By making a gift of a house that prevents cold, wind and sun, and that stands upon a piece of clean land, the giver attains to the region of the celestials and does not fall down even when his merit becomes exhausted.

29 By making a gift of a house to live in, the giver, endued with wisdom, lives, O king, happily in the company of Shakra. Such a person receives great honors in the celestial region

30 That person in whose house a Brahmana of controlled senses, well read in the Vedas, and belonging by birth to a family of preceptors, lives in contentment, succeeds in attaining to and enjoying a region of great happiness

31 Likewise, O best of the Bharatas, by giving away a shed for the shelter of kine that can prevent cold and rain and that is substantial in structure the giver rescues seven generations of his race.

32 By giving away a piece of earth fit for cultivation, the giver acquires great prosperity By giving a piece of earth containing mineral riches, the giver advances his family

33 One should never give away earth that is barren or that is burnt, nor should one give away any earth that is near a crematorium, or that has been possessed and enjoyed by a sinful person before such gift.

34 When a man performs a Shraddha in honor of the departed manes on earth belonging to another person, the departed manes render both the gift of that earth and the Shraddha itself fruitless

35 Hence, a wise man should buy even a small piece of earth and make a gift of it. The funeral cake that is offered to

one's ancestors on earth that has been duly purchased, becomes endless

36 Forests, mountains, rivers, and Tirthas, are considered as having no owners No earth need be bought here for performing Shraddhas

37. This has been said, O king, on the subject of the merits of making gifts of earth After this, O sinless one, I shall describe to you the subject of the gift of kine.

38 Kine are considered as superior to all the ascetics And therefore the divine Mahadeva practised penances in their company.

39 Kine, O Bharata, live in the region of Brahman, in the company of Soma. Forming as it does, the highest end, the twice born Rishis, crowned with success, try to attain to that very region.

40. Kine benefit human beings with milk clarified butter, curd, dung, skin, bones, horns, and hair, O Bharata

41. Kine do not feel cold or heat. They always work Even the rainy season cannot afflict them at all

42 And since kine attain to the highest end, in the company of Brahmanas therefore do the wise say that kine and Brahmanas are equal

43 Formerly king Rantideva celebrated a grand sacrifice in which an immense number of kine were offered up and killed From the juice that was secreted by the skins of the slain animals, a river was formed that passed by the name of Charmanwati

44—45 Kine no longer are animals fit for sacrifice They now are animals fit for gift That king who presents kine to foremost of Brahmanas O king is sure to get over every danger even if he falls into it The man who presents a thousand kine has not to go to hell.

46 Such a person O king wins victory everywhere The very king of the celestials had said that the milk of kine is nectar.

47. Therefore, one who presents a cow is considered as making a gift of nectar. Persons, well read in the Vedas, have declared that the clarified butter, manufactured from cow's milk, is the very best of all libations poured upon the sacrificial fire.

48—49 Therefore, the man, who presents a cow, is considered as making a gift of a libation for sacrifice A bull is the embodiment of Heaven. He who makes the gift of a bull to a qualified Brahmana, receives great honors in the celestial region. Kine, O chief of Bharata's race, are said to be the vital airs of living creatures.

50. Therefore, the man, who makes the gift of a cow, is said to make the gift of vital airs. Persons conversant with the Vedas, have said that kine are the great refuge of living creatures.

51. The man, who makes the gift of a cow is considered as making the gift of what is the high refuge of all creatures. The cow should never be given away for slaughter; nor should the cow be given to a tiller of the soil, nor should the cow be given away to an atheist. The cow should not also, O chief of the Bharatas, be given to one whose occupation is the keep of kine.

52 The wise have said that the person, who gives away the cow to any of such sinful persons, has to sink in eternal Hell.

53 One should never give to a Brahmana a cow that is lean, or that produces dead calves, or that is barren, or that is diseased, or that is defective of limb, or that is worn out with toil.

54 The man, who gives away ten thousand kine, attains to Heaven and sports in bliss in the company of Indra. The man, who makes gifts of kine by hundred thousands, wins many regions of eternal happiness.

55 Thus have I recited to you the merits of the gift of kine and of sesame, as also of the gift of earth Listen now to me as I describe to you the gift of food, O Bharata.

56 The gift of food, O son of Kunti, is considered as a very superior gift. Formerly king Rantideva ascended to the celestial region by having made gifts of food.

57 That king, who makes a gift of food to one who is toil-worn and hungry, acquires the region of supreme happiness belonging to the Self create.

58 Men cannot, by gifts of gold and dresses and of other things win that happiness which givers of food succeed in winning O you of great power.

59 Food is, indeed, the first article. Food is considered as the highest prosperity. It is from food that life originates as also energy and prowess and strength.

60. He, who always makes gifts of food, with attention to the righteous, never suffers any distress. This has been said by Parashara.

61. Having adored the deities duly, food should be first dedicated to them. It

has been said, O king, that the kind of food that is taken by particular men is taken also by the gods those men worship.

62. That man, who makes gifts of food in the light half of the month of Kartika, succeeds in getting over every difficulty here and acquires endless happiness hereafter.

63 That man, who makes a gift of food to a hungry guest arrived at his house, acquires all those regions, O chief of Bharata's race, that are reserved for persons acquainted with Brahman.

64. The man, who makes gifts of food, is sure to get over every difficulty and distress Such a person gets over every sin and purges himself of every evil act.

65 I have thus described to you the merits of making gifts of food, of sesame, of earth, and of kine.

CHAPTER LXVII.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said —

1. I have heard, O sire, of the merits of the different kinds of gift which you have described to me I understand, O Bharata, that the gift of food is especially praiseworthy and superior.

2 What, however, are the great merits of making gifts of drink. I wish to hear of this in full, O grandfather.

Bhishma said:—

3 I shall, O chief of Bharata's race, relate to you this subject Listen to me, O you of unbaffled prowess, as I speak to you.

4—5 I shall O sinless one, describe to you gifts beginning with that of drink The merit that a man wins by making gifts of food and of drink is such that the like of it, I think, is incapable of being acquired by any other gift There is no gift, superior to that of either food or drink It is from food that all living creatures are able to exist

6. Therefore, food is considered as a very superior object in all the worlds From food the strength and energy of living creatures continually increase.

7. Hence, the master of all creatures has himself said that the gift of food is a very superior gift You have heard, O son of Kunti what the auspicious words are of Savitri herself.

8 You know why those words were said, what those words were, and how they were said in course of the sacred Mantras O you of great intelligence A man, by making a gift of food, really makes a gift of life itself.

9 There is no gift in this world which is superior to the gift of life You are not unacquainted with this saying of Lomasha, O you of mighty arms.

10 The end that was attained to formerly by king Shivi on account of his having granted life to the pigeon is acquired by him, O king, who makes a gift of food to a Brahmana.

11. Hence, we have heard that they who give life attain to very superior regions of happiness in after life Food, O best of the Kurus, may or may not be superior to drink.

12 Nothing can exist without the help of what comes from water. The very lord of all the planets, *viz*, the illustrious Soma, has originated from water.

13 Ambrosia and Suddha and Swadha and milk, as also every sort of food, the deciduous herbs O king, and creepers originate from water.

14 From these, O king, the vital airs of all living creatures flow. The deities have nectar for their food. The Nagas have Sudha

15 The departed manes have Swadha for theirs The animals have herbs and plants for their food. The wise have said that rice, &c, form the food of human beings

16 All these, O king, originate from water Hence, there is nothing superior to the gift of water or drink

17 If a person wishes to get prosperity for himself, he should always make gifts of drink The gift of water is considered as very laudable It brings on great fame and bestows long life on the giver

18. The giver of water, O son of Kunti, always stands over the heads of his enemies. Such a person obtains the fruition of all his desires and acquires everlasting fame

19 The giver, O king, becomes purged of every sin and obtains unending happiness hereafter as he proceeds to the celestial region O you of great splendour Manu himself has said that such a person acquires regions of endless bliss in the other world.

CHAPTER LXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Do you describe to me once again, O grandfather, *the merits of the gifts of sesame* and of lamps for lighting darkness, as also of food and clothes.

Bhishma said:—

2 Regarding it, O Yudhishthira, is recited the discourse that took place formerly *between a Brahmana and Yama*

3. In the region lying between the rivers Ganga and Yamuna, at the foot of the hills called Yamuna, there was a large town peopled by Brahmanas.

4 The town was known by the name of Parnashala and was very charming, O king. A large number of learned Brahmanas lived in it.

5—6. *One day, Yama, the king of the dead*, commanded a messenger of his, who was clad in black, having blood-red eyes and hair standing erect, and possessed of feet, eyes, and nose all of which resembled those of a crow, saying,—Go you to the town inhabited by Brahmanas and bring here the person known by the name of Sharmin and born in the race of Agastya.

7. He is intent on mental tranquility and gifted with learning He teaches the Vedas and his practices are well-known. *Do not bring me another person belonging* to the same race and living in the same neighbourhood.

8. This other man I want is equal to him in virtues, study, and birth. As for children and conduct, this other resembles the intelligent Sharmin.

9 Do you bring the individual I want He should be adored with respect—The messenger, going there, did the very reverse of what he had been ordered to do.

10. Attacking that person, he brought him who had been forbidden by Yama to be brought. Endued with great energy, *Yama rose up on seeing the Brahmana* and adored him duly.

11—12. The king of the dead then ordered his messenger, saying,—Let this one be taken back, and let the other one be brought to me.—When the great judge of the dead [said these words, that Brahmana addressed him and said,—I have finished my study of the Vedas and am no longer attached to the world. Whatever period *may yet remain of my life*, I wish to pass, living here, O you of unfading glory.

Yama said:—

13. I cannot determine the exact period, ordained by Time, of one's life, and hence, unurged by Time, I cannot allow one to live here. I take note of the acts of virtue (or otherwise) that one does in the world.

14. Do you, O learned Brahmana of great splendour, return forthwith to your house Tell me what also is in your mind and what I can do for you, O you of unfading glory.

Brahmana said:—

15 Do you tell me what those acts are by doing which one may acquire great merit. O best of all beings, you are the foremost of authorities in the three worlds.

Yama said:—

16. Do you hear, O twice-born Rishi, the excellent ordinances about gifts. The gift of sesame seeds is a very superior gift. *It yields everlasting merit.*

17. O foremost of twice-born ones, one should make gifts of as much sesame as one can. By making gifts of sesame every day, one is sure to acquire the *fruition* of his desires.

18. *The gift of sesame at Shraddhas* is highly spoken of The gift of sesame is a very superior gift. Do you make gifts of sesame to the Brahmanas according to the rites laid down in the scriptures.

19 One should, on the day of the full moon of the month of Vaishakha, make *gifts of sesame to the Brahmanas. They* should also be made to eat and to touch sesame on every occasion that one can afford.

20. *They, who are desirous of seeing* their well-being, should, with their whole minds do this in their houses. Forsooth, men should likewise make gifts of water and set up resting places for the distribution of drinking water.

21. One should make tanks and lakes and wells to be excavated. *Such acts are* rare in the world, O best of twice-born persons.

22. Do you always make gifts of water. This act is full of great merit, O best of twice-born persons, for making [such gifts you should put up resting places along the roads for the distribution of water.

23. After one has eaten, the gift to one should especially be *made of water for* drink.

Bhishma said.—

24. After Yama had said these words to him, the messenger who had borne him from his house conveyed him back to it. The Brahmana, on his return, obeyed the instructions he had received.

25. Having thus conveyed him back to his abode, the messenger of Yama fetched Sharmin who had really been sought by Yama. Taking Sharmin to him, he informed his master.

26. Endued with great energy, the judge of the dead adored that pious Brahmana, and having conversed with him for some time dismissed him for being taken back to his house.

27. To him also Yama gave the same instructions Sharmin too, returning to the world of men, did all that Yama had said

28. Like the gift of water, Yama, from desire of doing good to the departed manes, applauds the gift of lamps to light dark places, for it is considered as benefiting the departed manes.

29. Hence, O best of the Bharatas, one should always give lamps for lighting dark places. The giving of lamps increases the power of vision, of the deities, the Pitris, and one's own self.

30. It has been said, O king, that the gift of gems is a very great gift. The Brahmana, who having accepted a gift of gems sells the same for celebrating a sacrifice, commits no sin.

31. The Brahmana, who having accepted a gift of gems, makes a gift of them to Brahmanas, wins endless merit himself and confers endless merit upon him from whom he had originally received them.

32. Knowing every duty, Manu himself has said that he who, observant of proper control makes a gift of gems to a Brahmana observant of proper restraints, wins inexhaustible merit himself and confers inexhaustible merit upon the recipient.

33 The man, who is content with his own married wife and who makes a gift of dresses, acquires an excellent complexion and excellent dresses for himself.

34 I have told you, O foremost of men, what the merits are of gifts of kine, of gold and of sesame, according to various precepts of the Vedas and the scriptures.

35 One should marry and procreate offspring upon one's married wives. Of all acquisitions, O son of Kuru's race, that of sons is considered the foremost.

CHAPTER LXIX.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said —

1. Do you, O foremost one of Kuru's family, describe to me once again the excellent ordinances about gifts, with especial reference, O you of great wisdom, to the gift of earth.

2 A Kshatriya should make gifts of earth to a pious Brahmana, such a Brahmana should accept the gift with due rites. None else, however, save a Kshatriya can make gifts of Earth.

3 You should now tell me what those objects are that persons of all classes can freely give if actuated by the desire of acquiring merit. You should also tell me what has been said in the Vedas on this subject.

Bhishma said:—

4. There are three gifts that pass by the same name and that yield equal merits. Indeed, these three confer the fruition of every desire The three objects whose gifts are of such a character are kine, earth, and knowledge.

5. That person, who tells his disciple words of good meaning drawn from the Vedas, acquires merit equal to that which is acquired by making gifts of earth and kine.

6. Likewise are kine praised; There is no object of gift higher than they. Kine are supposed to confer merit forthwith. They are also, O Yudhishthira, such that a gift of them cannot but yeild great merit.

7. Kine are the mothers of all creatures. They grant every sort of happiness The person, who seeks his own prosperity, should always make gifts of kine.

8 No one should kick at kine or pass through the midst of kine. Kine are goddesses and homes of auspiciousness. Therefore they always deserve worship.

9. Formerly, the deities, while tilling the earth whereon they celebrated a sacrifice, used the goad for striking the bullocks yoked to the plough. Hence, in cultivating earth for such a purpose, one may, without incurring censure or sin, apply the goad to bullocks. In other acts, however, bullocks should never be struck with the goad of the whip.

10. When kine are grazing or lying down, no one should tease them in any way. When thirsty and they do not get water, kine, by merely looking at such a

person, can destroy him with all his relatives and friends

11. What creatures can be more sacred than kine when with the very dung of kine altars, whereon Shraddhas are performed in honor of the departed manes, or those whereon the deities are adored, are cleansed and sanctified?

12 That man who, before eating himself, gives every day, for a year, only a handful of grass to a cow belonging to another, is considered as practising a vow or observance which bestows the fruition of every desire

13 Such a person acquires children and fame and wealth and prosperity, and removes all evils and bad dreams.

Yudhishthira said:—

14 What should be the marks of those kine that deserve to be given away? What are those kine that should be looked over in the matter of gifts? What should be the characters of those persons to whom should kine be given? Who, again, are those to whom kine should not be given?

Bhishma said:—

15 'A cow should never be given to one who is not pious in conduct, or one that is sinful, or one that is covetous, or one who is a liar, or one who does not make offerings to the departed manes and celestials.

16 A person, by making a gift of ten kine to a Brahmana learned in the Vedas poor in earthly riches, possessed of many children and owning a domestic fire, attains numerous regions of great happiness

17. When a man performs any meritorious act assisted by what he has got in gift from another, he acquires a portion of that merit.

18 He who procreates a person, he who rescues a person and he who assigns the means of livelihood to a person, are considered as the three fathers.

19 Services dutifully done to the preceptor destroys sin Pride destroys even great fame. The possession of three children removes the reproach of childlessness, and the possession of ten kine removes the reproach of poverty.

20—21. To one who is devoted to the Vedanta, who is gifted with great learning, who has been filled with wisdom, who has a complete mastery over his senses, who observes the restraints laid down in the scriptures, who has withdrawn himself from all worldly attachments, to him who says agreeable words to all creatures, to him who would never do an evil act even when actuated by hunger, to one who is mild or possessed of a peaceful disposition, to one that is hospitable to all guests—to such a Brahmana, should a man, possessed of similar conduct and having children and wives, assign the means of livelihood.

22 The merit of the gift of kine to a worthy person is exactly equal to the sin of robbing a Brahmana of what belongs to him Under all circumstances anything belonging to a Brahmana should be avoided and his wives kept at a distance.

CHAPTER LXX.

(ANUSHASANIKA PARVA)—*Continued.*

Bhishma said —

1 Regarding it, O perpetuater of Kuru race, is recited by the righteous the narrative of the great calamity that befell king Nriga on account of his taking what had belonged to a Brahmana.

2 Sometime before certain youths of Yadu's race, while searching for water, came to a large well covered with grass and creepers

3 Desirous of drawing water from it, they worked hard for removing the creepers that covered its mouth. After the mouth had been cleaned, they saw within the well a very large lizard living within it. The youths made strong and repeated efforts for rescuing the lizard from that plight.

5. Resembling a very hill in size, the lizard was sought to be freed by cords and leathern tongs. Not succeeding in their attempts, the youths then went to Janardana

6 Addressing him they said —Covering the entire space of a well, there is a very large lizard to be seen Despite our best efforts we have not succeeded in rescuing it from that plight. This was what they said to Krishna

7. Vasudeva then went there and took out the lizard and questioned it as who it was The lizard said that it was the soul of king Nriga who had flourished in days of yore and who had celebrated many sacrifices.

8 To the lizard that said those words,

Madhava spoke —

You had done many pious deeds. You committed no sin. Why then, O king, have you come by such a distressful end? Do you explain what is this and why has it been caused?

9 We have heard that you did repeatedly make gifts to the Brahmanas numberable kine Why, therefore, have you come by this end

10. Nriga then replied to Krishna, saying,—On one occasion a cow belonging to a Brahmana who regularly adored his domestic fire, escaping from the owner's house while he was absent from home, entered my flock.

11. The keepers of my cattle included that cow in their list of a thousand In time that cow was given away by me to a Brahmana, wishing for happiness in heaven.

12. The true owner, returning home, sought for his lost cow and at last found it in the house of another Finding her, the owner said,—This cow is mine —

13. The other person contested his claim, till both, growing wroth came to me Addressing me, one of them said —You gave this cow —The other one said —You have robbed me of this cow because she is mine

14 I then begged the Brahmana to whom I had given that cow, to return the gift in exchange for hundreds and hundreds of other kine Without yielding to my earnest solicitations, he addressed me saying,—The cow I have got is well suited to time and place She gives profuse milk, besides being very quiet and very fond of us. The milk she gives is very sweet. She is lauded in my house.

16 She is nourishing, besides, a weak child of mine that has just been born I cannot, therefore, part with her — Having said these words, the Brahmana went away

17 I then begged the other Brahmana offering him an exchange, and saying,—Do you take a hundred thousand kine for this one cow.

18. The Brahmana, however, replied to me saying,—I do not accept gifts from Kshatriyas. I am able to support myself without aid Do you then, forthwith, give me that very cow which was mine. Thus, O slayer of Madhu, did that Brahmana speak to me.

19 I then offered to make gifts to him of gold and silver and horses and cars That foremost of Brahmanas refused to accept any of these gifts and departed.

20 Meanwhile, urged by Time's irresistible power, I had to depart from this world Going to the region of the departed manes I was taken before Yama the king of the dead.

21 Adoring me duly, Yama addressed me saying,— The end cannot be determined, O king, of your righteous deeds.

22 There is, however, a little sin which was unconsciously committed by you Do you suffer the punishment for that sin now or afterwards as you like.

23 You had sworn that you would protect (all persons in the enjoyment of their own) This oath of yours was not rigidly kept by you You took also what belonged to a Brahmana This has been the twofold sin you have perpetrated.

24 I answered, saying —I shall first suffer the distress of punishment, and when that is over, I shall enjoy the happiness that is in store for me, O lord!—After I had said these words to the king of the dead, I dropped down on the Earth.

25 Though fallen down I still could hear the words that Yama said to me very loudly. Those words were,—Janarddana the son of Vasudeva, will save you

26. Upon the completion of a full thousand years, when your sin will be dissipated you shall then attain to many regions of unending happiness that have been acquired by you through your own pious deeds.

27 Falling down I found myself, with head downwards, within this well, changed into a creature of the intermediate order. Memory, however, did not leave me.

28. By you I have been saved to day. What else can it testify than the power of your penances? Let me have your permission, O Krishna. I wish to ascend to the celestial region.

29 Permitted then by Krishna, king Nriga bowed his head to him and then mounted a celestial car and went to Heaven.

30. After Nriga had thus proceeded to the celestial region, O best of the Bharatas, Vasudeva recited this Verse, O delighter of the Kurus.

31. No one should knowingly misappropriate anything belonging to a Brahmana. The property of a Brahmana, if taken, destroys the taker even as the Brahmana's cow destroyed king Nriga!

32. I tell you, again, O Partha, that a meeting with the good never proves fruitless. See, king Nriga was rescued from Hell through a meeting of his with one that is good.

33 As a gift yields merit, so an act of spoliation brings on to demerit. Hence also, O Yudhishthira, one should avoid doing any injury to kine.

CHAPTER LXXI.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1. O sinless one, do you describe to me more fully the merits of making gifts of kine O you of mighty arms, I am never *satiated with your words.*

Bhishma said —

2. Regarding it is cited the old discourse *between the Rishi Uddalaki and Nachi*keta.

3. Once on a time the Rishi Uddalaki, gifted with great intelligence, approaching his son Nachiketa, said to him,—Do you *wait upon and serve me* —

4—5. Upon the completion of the vow he had observed, the great Rishi once more said to his son,—Engaged in performing my *ablutions and deeply busy with my Vedic* study, I have forgotten to bring with me the fire-wood, the Kusha blades, the flowers, he water-jar, and the potherbs I had collected Bring me those things *from* the iver bank.

6 The son went there but found all the rticles washed away by the current Re*turning to his father, he said* —"I *do not* ee the things"

7. Stricken as he then was by hunger, hirst, and fatigue, the Rishi Uddalaki of *great ascetic merit, in a sudden anger* ursed his son, saying,—meet with Yama o day.

8 "Thus struck by his father with the *hunder of his speech, the son, with joined* hands said —"Be pleased with me —Soon, nowever, he dropped down on the earth dead.

9 Seeing Nachiketa prostrated upon the earth, his father became *senseless with grief* He, too, exclaiming —Alas, what have I done!—dropped down on the earth,

10. Filled with grief as he bewailed for his son, the rest of that day passed away and night came

11. Then Nachiketa, O son of Kuru's race, drenched by the tears of his father, showed signs of returning life as he lay on a mat of Kusha grass His regaining of life under the tears of his father resembled the sprouting forth of seeds when drenched with good showers.

12 The son, just restored to life, was still weak. His body was smeared with scents and he looked like one just awaking *from* a deep sleep. The Rishi asked him, saying —

13 *Have you, O son, acquired auspici*ous regions by your own deeds? By good luck, you have been restored to me. Your body does not seem to be human.

14. Thus asked by his great father, Nachiketa *who had seen every thing* with his own eyes, answered thus in the midst of the Rishis —

15 In obedience to your command I *proceeded to the vast region of Yama which* is possessed of a charming effulgence. There I saw a palatial mansion which extended for thousands of Yojanas and emitted *a golden splendour on every part.*

16. *As soon as Yama saw me approach*ing with face towards him, he ordered his attendants, saying,—Give him a good seat. —Indeed the king of the dead, for your sake, adored me with the Arghya and other ingredients.

17. Thus adored by Yama and seated in the midst of his counsellors, I then asked *him mildly,—I have come to your house,* O judge of the dead. Do you assign me those regions which I deserve for my acts.

18 Yama then answered me, saying,— You are not dead, O amiable one. Gifted with penances, your father said to thee— Meet with Yama —The energy of your *father is like that of a burning fire.* I could not possibly falsify that speech of his.

19 You have seen me. Do you go *hence, O child* The author of your body is bewailing for you You are my dear guest What wish of yours shall I fulfill? *Solicit the fruition of whatever desire you* may have.

20 Thus addressed by him, I replied to the king of the dead saying —I have arrived within your territory from which no traveller ever returns If I am worthy of your attentions, I wish, O king of the dead, to see those regions of great prosperity and happiness that have been reserved for doers of virtuous deeds

21 Thus addressed by me, Yama made me mount a vehicle effulgent as the Sun and to which were yoked many excellent horses Taking me on that car, he showed me, O foremost of twice born ones, all those *charming regions that are reserved for the* pious.

22 I saw in those regions many effulgent palaces intended for great persons. Those mansions are of various forms and are adorned with every kind of gems

23 *Bright as the lunar disc, they are* ornamented with rows of tinkling bells.

Hundreds among them are many storied. Within them are charming groves and gardens and transparent pools of water.

24 Effulgent like *lapis lazuli* and the Sun, and made of silver and gold, their color resembles that of the morning Sun Some of them are fixed and some movable.

25 Within them are many hills of foods any enjoyable articles, and dresses and beds in abundance. Within them are many tress capable of granting the fruition of every desire.

26 There are also many rivers and roads and spacious halls and lakes and large tanks Thousands of cars with rattling wheels may be seen there, having excellent horses yoked to them

27 Many rivers of milk, many hills of clarified butter and large pieces of transparent water are there Indeed, I saw many such regions, never seen by me before, of happiness and joy, approved by the king of the dead

28 Seeing all those objects, I addressed the ancient and powerful judge of the dead, saying —For whose use and enjoyment have these rivers with eternal currents of milk and clarified butter been ordained?

Yama said —

29 These rivers of milk and clarified butter are for the enjoyment of those pious persons who make gifts in the world of men. Other eternal worlds there are which are filled with such palaces free from every sort of sorrow These are reserved for those persons who make gift of kine.

30. The mere gift of kine is not laudable There are considerations of fitness or otherwise about the person to whom kine should be given the time for making those gifts the kind of kine and the rites that should be observed in making the gifts Gifts of kine should be made after knowing the qualifications of both Brahmanas and the kine themselves. Kine should not be given to one in whose house they are likely to suffer from fire or the sun.

31. That Brahmana, who is endued with Vedic learning, who is of austere penances, and who celebrates sacrifices is considered as worthy of receiving kine in gift Those kine which have been saved from distressful situations, or which have been given by poor householders from want of sufficient means to feed and cherish them, are, for these reasons, counted as of great value.

32 Abstaining from all food and subsisting upon water alone for three nights and sleeping the while on the naked earth, one should, having properly fed the kine intended to be given away, give them to Brahmanas after having pleased them also (with other gifts).

33 The kine, given away, should be accompanied by their calves They should, again, be such as to bring forth good calves at the proper seasons They should be accompanied with other articles Having completed the gift, the giver should live, for three days on only milk and abstaining from food of every other kind.

34 He, who gives a good cow that brings forth good calves at proper time, and that does not fly away from the owner's house, and accompanies such gifts with a vessel of white brass for milking her, enjoys the divine happiness for as many years as are measured by the number of hairs on the animal's body. He who gives a bull to a Brahmana, that is well-broken and capable of carrying loads, strong and young in years, disinclined to do any mischief, large sized and powerful, enjoys those regions, approved of the righteous, that are reserved for givers of kine.

35—36 He is considered as a proper person for receiving a cow in gift who is known to be mild towards kine, who takes kine for his refuge, who is grateful and who has no means of livelihood assigned to him When an old man becomes ill or when a famine takes place or when a Brahmana intends to celebrate a sacrifice, or when one wishes to till for agriculture, or when one gets a son through the efficacy of a Homa performed for the purpose, or for the use of one's preceptor, or for the sustenance of a child, one should give away a loved cow. These are the considerations that are spoken highly of about place and time. The kine worthy of being given away are those that give profuse milk, or those which are well-known, or those that have been purchased for a price, or those that have been acquired as honoraria for learning, or those that have been obtained in exchange by offering other living creatures, or those that have been got by prowess of arms, or those that have been got as marriage dower.

Nachiketa said :—

37. Hearing these words of Vaivaswata, the Regent of the dead, I once more addressed him, saying,—What are those objects by giving which, when kine cannot be had, givers may yet go to regions reserved for men making gifts of kine.

38. Accosted by me, the wise Yama answered, explaining further what the ends is which one wins by making gifts of kine He said,—In the absence of kine, a person by making gifts of the substitute of kine, acquires the merit of making gifts of kine.

39 If in the absence of kine, one makes a gift of a cow made of clarified butter, observant of a vow the while, one gets for one's use these rivers of clarified butter all of which approach one like an affectionate mother approaching her loved child.

40. If, in the absence of even a cow, made of clarified butter, one makes a gift of a cow made of sesame seeds, observing a vow the while, one succeeds with the help of that cow to get over all calamities in this world and to enjoy great happiness hereafter from these rivers of milk that you see

40. If a cow made of sesame seeds, is not available, one makes a gift of a cow made of water, he succeeds in coming to these happy regions and enjoying this river of cool and transparent water, that can grant the fruition of every desire

42 The king of the dead explained to me all this while I was his guest, and, O you of unfading glory, great was the joy that I felt on seeing all the wonders he showed me.

43. I shall now tell you what would certainly be agreeable to you. I have now got a great sacrifice whose performance does not require much riches That sacrifice may be said to originate from me, O sire Others will obtain it also. It is not quite of a piece with the ordinances of the Vedas

44. The curse that you had imprecated on me was no curse but was in sooth a blessing, since it enabled me to see the great king of the dead There I have seen what the rewards are of gifts I shall henceforth, O you of great soul, practise the duty of gift without any doubt about its rewards

45 And, O great Rishi, the righteous Yama, filled with joy, repeatedly told me — One who, by making repeated gifts has succeeded in acquiring purity of mind should then make gifts of kine in particular.

46 This subject is fraught with sanctity Do you never disregard the duties of gifts. Gifts, again, should be made to worthy persons, when time and place are suitable Do you therefore, always make gifts of kine Never entertain any doubt about it.

47. Devoted to the path of gifts formerly many great persons used to make gifts of kine Fearing to practise austere penances, they made gifts according to their power.

48 In time they shook off all sentiments of pride and vanity, and purified their souls Engaged in performing Shraddhas in honor of the departed manes and in all religious acts of righteousness, they used to make, according to their power, gifts of kine, and as the reward of those acts they have attained to the celestial region and are shining in effulgence for such virtue.

49 One should, on the eighth day of the moon that is known by the name of Kamyashtami, make gifts of kine, properly got, to the Brahmanas, after determining the fitness of the recipients. After making the gift, one should then live for ten days together upon only the milk of kine, their dung and their urine.

50 The merit that one acquires by making a gift of a bull is equal to that of the divine cow. By making a gift of a couple of kine one gains, as the reward thereof, a mastery of the Vedas. By making a gift of cars and vehicles with kine yoked thereto, one wins the merit of baths in sacred waters By making a gift of a cow of the Kapila kind, one becomes purged of all his sins

51. Indeed by giving away even a single cow of the Kapila kind that has been acquired by fair means, one becomes purged of all his sins There is nothing higher than the milk which is given by kine. The gift of a cow is truly considered as a very superior gift.

52 Kine, by giving milk, rescue all the worlds from calamity. It is kine, again, that produce the food upon which creatures live. One who, knowing the extent of the service that kine do, does not entertain in his heart love for kine, is a sinner who is sure to sink in Hell

53 If one gives a thousand or a hundred or ten or five kine, indeed, if one gives to a pious Brahmana even a single cow which brings forth good calves at proper seasons, he is sure to see that cow approach him in Heaven in the form of a river of sacred water capable of granting the fruition of every desire

54 About prosperity and the growth that kine confer, in the matter also of the protection that kine grant to all creatures of the Earth, kine are equal to the very rays of the Sun that fall on the Earth. The word that signifies the cow means also the rays of the Sun The giver of a cow begets a very large progeny inhabiting a large part of the Earth. Hence, he who gives a cow shines like a second Sun in effulgence

55. The disciple should in the matter of making gifts of kine, select his preceptor. Such a disciple is sure to go to Heaven everytime. The selection of a preceptor is considered as a high duty by persons knowing the ordinances. This is, indeed, the

initial ordinance. All other ordinances depend upon it.

56. Selecting, after examination, a fit person among the Brahmanas, one should make to him the gift of a cow that has been acquired by fair means, and having made the gift make him accept it The deities and men and ourselves also, in wishing good to others, say,—Let the merits of gifts be yours on account of your virtue?

57. Thus did the judge of the dead speak to me, O twice born Rishi. I then bowed my head to the righteous Yama. Getting his permission I left his kingdom and have now come to the sole of your feet.

CHAPTER LXXII.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1. You have, O grandfather, describe to me the topic of gifts of kine in speaking of the Rishi Nachiketa You have also, related O powerful one, the efficacy and pre-eminence of that act.

2. You have also told me, O grandfather, of great intelligence, the exceedingly painful character of the misfortune that befell the great king Nriga on account of a single transgression of his.

3 He had to live for a long time at Dwaravati (in the form of a mighty lizard) and how Krishna became the instrument of his rescue from that miserable condition.

4 I have, however, one doubt. About the regions of kine I wish to hear particularly about those regions which are reserved for the residence of persons who make gifts of kine.

Bhishma said —

5. Regarding it is cited the old discourse between Him who sprang from the primeval lotus and him who performed a hundred sacrifices.

Shakra said:—

6 I see, O grandfather, that those who live in the region of kine transcend by their effulgence the prosperity of the celestial dwellers and pass them by. This has created a doubt in my mind

7. Of what kind, O holy one, are the regions of kine? Tell me all about them, O sinless one. Indeed, what is the nature of those regions that are inhabited by givers of kine? I wish to know this.

8. Of what kind are those regions? What fruits do they yield? What is the highest object there which the inhabitants thereof succeed in acquiring? What are its virtues How also do men, shorn of anxiety, succeed in going to those regions?

9 For what period does the giver of a cow enjoy the fruits of his gift? How may persons make gifts of many kine and how may they make gifts of a few kine?

10 What are the merits of the gifts of many kine and what those of the gifts of a few only. How also do persons become givers of kine without really giving any kine? Do you tell me all this.

11. How does one making gifts of even many kine, O powerful lord, become the equal of one who has made gifts of only a few kine? How also does one who has made gifts of only a few kine equal one who has made gifts of many kine?

12 What kind of present is considered as distinguished for pre eminence in the matter of gifts of kine? You should O holy one, describe to me all this according to truth.

CHAPTER LXXIII.

(ANUSHASANIKA PARVA)—*Continued.*

The grandfather said:—

1. The questions you have put to me about kine, beginning with their gift, are such that there is none else in the three worlds, O you of a hundred sacrifices, who could put them.

2. There are many kinds of regions, O Shakra, which are invisible to even you Those regions are seen by me, O Indra, as also by those women who are chaste and who have been devoted to only one husband.

3 Rishis observe excellent vows, by means of their deeds of virtue and piety and Brahmanas of righteous souls, succeed in going there in even their human bodies.

4 Men who perform excellent vows see those regions which resemble the bright creations of dreams helped by their purified minds and by that (temporary) liberation which succeeds the loss of one's consciousness of body.

5. O you of a thousand eyes, hear me as I tell you what the attributes are of those regions There the very course of time is stopped Decrepitude is not there, nor Fire which is omnipresent in the universe There is slightest transgression does not take place, nor disease, nor weakness of any sort

6 The kine which live there, O Vasava, acquire the fruition of every desire which they cherish in their hearts I have direct experience of what I say to you

7 Capable of going everywhere at will and actually going from place to place with ease, they enjoy the fruition of desire after desire as it arises in their minds Lakes, tanks, rivers, forests of diverse kinds, mansions, hills and all kinds of delightful objects,—are to be seen there There is no region of happiness that is superior to any of these of which I speak

9 All those foremost of men, O Shakra, who are forgiving to all creatures, who endure everything, who are full of love for all things who render dutiful obedience to their preceptors, and who are freed from pride and vanity, go to those regions of supreme happiness.

10—11 He who abstains from every kind of flesh, who is possessed of a pure heart who is gifted with righteousness, who worships his parents with respect, who is endued with truthfulness of speech and conduct, who attends with obedience upon the Brahmanas, who is faultless in conduct, who never behaves with anger towards kine and towards the Brahmanas, who performs every duty, who serves his preceptors with reverence, who is devoted for his whole life to truth and to gifts, and who is always forgiving towards all transgressions against himself, who is mild and self controlled, who is full of respect for the celestials, who is hospitable to all guests who is gifted with mercy,—indeed, he who is adorned with these attributes,—succeeds in attaining to the eternal region of kine

13—14 He who is sullied with adultery, sees not such a region; nor he who is a destroyer of his preceptor, nor he who speaks falsely or indulges in idle taunts, nor he who always disputes with others, nor he who acts with hostility towards the Brahmanas Indeed, that wicked man who is sullied with such faults cannot even see these regions of happiness, nor he who injures his friends; nor he who is guileful, nor he who is ungrateful, nor he who is a cheat, nor he who is crooked in conduct, nor he who is a disregarder of religion, nor he who is a slayer of Brahmanas Such men cannot see in even imagination the region of kine that is the abode of only the pious.

15 I have told you every thing particularly about the regions of kine, O king of the celestials Hear now, O you of a hundred sacrifices, the merit of persons who are engaged in making gifts of kine.

16 He who makes gifts of kine, after purchasing them with money obtained by inheritence or acquired by fair means, attains, as the fruit of such an act, to many regions of endless happiness

17 He who makes a gift of a cow, having acquired it with money, won at dice, enjoys happiness, O Shakra, for ten thousand celestial years

18 He who acquires a cow as his share of ancestral riches is said to acquire her legitimately Such a cow may be given away. They who make gifts of kine so acquired, obtain innumerable endless regions of eternal happiness

19 That person who having acquired a cow in gift makes a gift of her with a pure heart, succeeds, forsooth, O lord of Sachi, in obtaining eternal regions of beatitude

20 That person who with controlled senses speaks the truth from his birth and who endures everything at the hands of his preceptor and of the Brahmanas and who practises forgiveness, gains an end that is equal to that of kine.

21. Improper words O lord of Sachi, should never be addressed to a Brahmana. One again should not, in even his mind, do an injury to a cow One should in his conduct, imitate the cow, and show mercy towards the cow.

22 Hear, O Shakra of the fruits which truthful persons enjoy If such a person gives away a single cow, that one cow becomes a thousand-fold.

23 If a Kshatriya endued with such qualifications, makes a gift of a single cow, his merit equals that of a Brahmana's. That single cow, listen, O Shakra, which such a Kshatriya gives away produces as much merit as the single cow that a Brahmana gives away does under similar circumstances This is the issue of the scriptures.

24 If a Vaishya, endued with similar accomplishments, were to make a gift of a single cow that cow would equal five hundred kine If a Sudra endued with humility were to make a gift of a cow, such cow would be equal to a hundred and twenty-five kine.

25. Given to penances and truth, versed in scriptures through dutiful services done to

his preceptor, gifted with forgiving nature, engaged in the adoration of the deities, possessed of a tranquil soul, pure, enlightened, observant of all duties, and freed from every sort of egotism, that man who makes a gift of a cow to a Brahmana, forsooth, acquires great merit through that act of his, *viz*, the gift, according to proper rites, of a cow giving profuse milk Hence, one, with singleness of devotion, observant of truth, and engaged in humbly serving his preceptor, should always make gifts of kine

27 Hear, O Shakra, what the merit is of that person who, duly studying the Vedas, shows respect for kine, who always becomes glad on seeing kine and who since his birth always bows his head to kine.

28 The merit which one wins by celebrating the Rajasuya sacrifice the merit that one acquires by making gifts of heaps of gold, that high merit is acquired by a person who shows such respect for kine. Virtuous Rishis and great persons crowned with success have said so.

29 Given to truth, possessed of a tranquil soul, free from cupidity, always truthful in speech, and behaving with respect towards kine with the steadiness of a vow, the man who for a whole year, before himself taking any food, regularly presents some food to kine, acquires the merit, by such an act, of the gift of a thousand kine.

30. That man who takes only one meal a day and who gives away the entire quantity of his other meal to kine,—that man, who thus respects kine with the steadiness of a vow and shows such mercy towards them—enjoys for ten years unlimited happiness.

31. That man who takes himself only one meal a day and with the other meal saved for some time purchases a cow and makes a gift of it, acquires, through that gift, O you of a hundred sacrifices, the eternal merit of the gift of as many kine as there are hairs on the body of that single cow so given away.

32 These are sayings about the merits that Brahmanas acquire by making gifts of kine. Listen now to the merits that Kshatriyas may acquire It has been said that a Kshatriya, by purchasing a cow in this manner and making a gift of it to a Brahmana, acquires great happines for five years A Vaishya, by such conduct, wins only half the merit of a Kshatriyas, and a Shudra, by such conduct, wins half the merit that a Vaishya does

33 That man who sells himself and with the proceeds thereof purchases kine and gives them away to Brahmanas, enjoys happiness in Heaven for as long a period as kine are seen on Earth.

34—35 It has been said, O highly blessed one, that a region of eternal happiness exists in every hair of such kine as are purchased with the proceeds obtained by selling oneself. That man who having acquired kine by battle makes gifts of them, acquires as much merit as he who makes gifts of kine after having bought the same with the proceeds of selling oneself That man who, in the absence of kine, makes a gift of a cow made of sesame seeds, controlling his senses the while, is saved by such a cow from every sort of calamity or distress Such a man sports in great happiness

36 The mere gift of kine is not fraught with merit The considerations of worthy recipients, of time, of the kind of kine and of the ritual to be observed should be seen. One should determine the proper time for making a gift of kine One should also determine the distinctive qualifications of both Brahmanas and of kine themselves Kine should not be given to one in whose house they are likely to suffer from fire or the sun.

37 One who is rich in Vedic learning, who is of pure birth, who is gifted with a tranquil soul, who is given to the celebration of sacrifices, who fears the perpetration of sin who is gifted with varied knowledge, who is compassionate towards kine who is mild in conduct who gives protection to all who seek it of him, and who has no means of livelihood assigned to him, is considered as a proper person for receiving a gift of kine.

38. To a Brahmana who has no means of livelihood, to him while he is want of food for purposes of agriculture, for a child born on account of Homa for the purposes of his preceptor, for the sustenance of a child born should a cow be given Indeed, the gift should be made at a proper time and in a proper place.

39 Those kine, O Shakra, whose dispositions are well known, which have been won as honoraria for knowledge, or which have been bought in exchange for other animals (such as goats, sheep, etc), or which have been got by prowess of arms or obtained as marriage dower, or which have been acquired by being rescued from situations of danger, or which, their poor owners, being unable to maintain them, have been made over by careful keepers one's house with the wish of remaining there, are, for such reasons, considered as proper objects of gift.

40. Those kine which are strong of body, which have good dispositions, and which emit a sweet fragrance, are highly spoken of in the matter of gifts As Ga ga is the foremost of all rivers, so is a Kapila the foremost of all kine.

41. Abstaining from all food and subsisting only upon water for three nights, and sleeping for the same time upon the naked earth, one should make gifts of kine to Brahmanas after having pleased them with other presents. Such kine, freed from every vice should, at the same time, be accompanied by healthy calves Having made the gift, the giver should live for the next three days successively on food consisting only of the products of the cow.

42 By giving away a good natured cow, that quietly allows herself to be milked, that always brings forth living and healthy calves and that does not fly away from the owner's house, the giver enjoys happiness in the next world for as many years as there are hairs on her body

43 Likewise, by giving to a Brahmana a bull that is capable of carrying heavy loads, that is young and strong and quiet, that quietly bears the yoke of the plough, and that is possessed of such energy as is sufficient to undergo even great labour, one acquires such regions as are his who gives away ten kine.

44. That person who rescues kine and Brahmanas in the forest, O Kaushika, is himself rescued from every sort of danger. Hear what his merit is.

45 The merit such a man wins is equal to the eternal merit of a Horse-sacrifice Such a person acquires whatever end he desires at the hour of death.

46. For such an act a man acquires many a region of happiness,—in fact, whatever happiness he seeks in his heart.

47. Indeed, such a man permitted by kine, lives honoured in every region of happiness. That man who follows kine every day in the forest with this intention, himself living the while on grass and cow-dung and leaves of trees, his heart freed from desire of fruit, his senses controlled from every improper object, and his mind purified,—that man—O you of a hundred sacrifices, lives happily freed from the control of desire in my region or in any other region of happiness that he wishes, in the company of the celestials.

CHAPTER LXXIV.

(ANUSHASANIKA PARVA).—*Continued.*

Indra said:—

1 I desire to know, O Grandfather, what the end is of him who consciously steals a cow or who sells one from motives of cupidity

The Grandfather said —

2 Hear of the consequences that befall those persons who steal a cow for killing her for food or selling her for money, or making a gift of her to a Brahmana

3 He who, without being governed by the restraints of the Scriptures, sells a cow, or kills one, or eats the flesh of a cow, or they who, for the sake of money, allow a person to kill kine,—all these, *viz.*, he that kills, he that eats, and he that allows the destruction,—rot in hell for as many years as there are hairs on the body of the cow so killed.

5 O you of great power, those sins and those kinds of faults that have been said to attach to one which obstructs a Brahmana's sacrifice, are said to attach to the sale and the theft of kine.

6 That man who having stolen a cow makes a gift of her to a Brahmana, enjoys happiness in Heaven as the reward of the gift but suffers misery in Hell for the sin of theft for the same period.

7. Gold has been said to form the present, O you of great splendour, in gifts of kine. Indeed, gold has been said to be the best present in all sacrifices.

8 By making a gift of kine one is said to rescue his ancestors to seventh degree as also his descendants to the seventh degree. By giving away kine with the presents of gold, one rescues his ancestors and descendants of double the number.

9 The gift of gold is the best of gifts. Gold is, again, the best present Gold is a great purifier, O Shakra and is, indeed, the best of all purifying objects.

10 O you of a hundred sacrifices, gold has been said to be the purifier of the entire family of him who gives it away I have thus O you of great splendour, told you in brief of Dakhsina

Bhishma said:—

11 This was said by the Grandfather to Indra, O chief of Bharata's race Indra delivered it to Dasharatha, and Dasharatha in his turn to his son Rama.

12. Rama of Raghu's race gave it to his dear and illustrious brother Lakshmana. While living in the forest, Lakshmana imparted it to the Rishis.

13. It has then described from generation to generation, for the Rishis of rigid vows held it amongst themselves as also the pious kings of the Earth

14. My preceptor, O Yudhishthira, communicated it to me. That Brahmana who recites it every day in the conclaves of Brahmanas in sacrifices, or at gifts of kine, or when two persons meet together, acquires hereafter many regions of unending happiness where he always lives with the celestials as his companions

16 The holy Brahman, the supreme Lord, had said so.

CHAPTER LXXV.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said —

1. I have been greatly assured, O you of power, by you thus discoursing to me of duties. I shall, however, express the doubts I have. Explain them to me, O grandfather.

2 What are the fruits, described in the scriptures, of the vows that men observe Of what nature are the fruits, O you of great splendour, of observances of other kinds? What, again, are the fruits of one's Vedic studies.

3 What are the fruits of gifts, and what those of keeping the Vedas in memory? What are the fruits of teaching the Vedas? I wish to know all this.

4. What, O grandfather, are the merits of the non-acceptance of gifts in this world. What fruits does one enjoy who makes gifts of knowledge?

5 What merits do persons enjoy who perform the duties of their order, as also do heroes who do not retreat from the battle field What are the fruits of the observance of purity and of the practice of Brahmacharya?

6. What are the merits of serving the parents What also are the merits of serving preceptors and teachers, and what the merits of mercy and kindness?

7. I wish to know all this, O grandfather, in sooth and in particular, O you, who are conversant with all the scriptures Great is my curiosity.

Bhishma said —

8 He enjoys eternal regions of happiness, who, having properly commenced a Vrata (vow) completes its observance according to the scriptures

9 The fruits of restraints, O king, are visible even in this world These rewards that you have acquired are those of Niyamas and sacrifices

10 The fruits of the Vedic studies are seen both in this world and the next. The person who is given to the study of the Vedas is seen to sport happily both in this world and in the region of Brahma

11 Listen now to me, O king, as I tell you in detail what the fruits are of self-control The self-controlled are happy everywhere The self controlled always enjoy that happiness which results from the absence or subjugation of desire.

12 The self-controlled can go everywhere at will The self-controlled can destroy every enemy Forsooth, the self-controlled succeed in getting everything they seek.

13 The self controlled, O son of Pandu, obtain the fruition of every desire. The self-controlled and the forgiving share the happiness that men enjoy in Heaven through penances and prowess, (in arms), through gift, and through various sacrifices.

14 Self-control is more meritorious than gift A giver, after making a gift to the Brahmanas, may yield to the influence of anger A self controlled man, however, never gives way to anger Hence self control is superior to gift That man who makes gifts without yielding to anger, succeeds in acquiring eternal regions of happiness

16 Anger destroys the merit of a gift. Hence self control is superior to gift

17 There are ten thousand invisible places O monarch, in Heaven Existing in all the regions of Heaven these places belong to the Rishis Persons, leaving this world attain to them and become changed into deities.

18 O king, the great Rishis repair there, helped only by their self control, and as the end of their efforts to attain to a region of superior happiness, Hence, self-control is superior to gift.

19 The person who becomes a preceptor, and who duly adores the fire taking leave of all his miseries in this world, enjoys endless happiness, O king, in the region of Brahma.

20. That man who, having himself read the Vedas imparts a knowledge thereof to righteous disciples and who praises the acts of his own preceptor, acquires great honors *in Heaven*.

21 That Kshatriya who is given to the studies of the Vedas to the celebration of sacrifices to the making of gifts, and who rescues the lives of others in battle, similarly acquires *great honors in Heaven*.

22. The Vaishya who, observes the duties of his caste, makes gifts, reaps as the *fruit of those gifts, a crowning reward*. The Shudra who duly observes the duties of his order, acquires Heaven as the reward of such services.

23 Various kinds of heroes have been *spoken of. Listen to me as I explain to* you what the rewards are that they attain to. The rewards are fixed of a hero belonging to a heroic race.

24 *There are heroes of sacrifice, heroes of self-control, heroes of truth and others* equally entitled to to the name of hero. There are heroes of battle, and heroes of gift or liberality among men.

25. There are many persons who may *be called the heroes of the Sankhya faith*, there are many others that are called heroes of Yoga. There are others who are considered as heroes in the forest-life, of domesticity, and of renunciation.

26 Likewise, there are others who are called heroes of the intellect, and also heroes of forgiveness. There are other men who live in tranquility and who are considered as heroes of virtue.

27 There are various other kinds of *heroes who practise various other kinds of* vows and observances. There are heroes *given to the study of the Vedas* and heroes devoted to the teaching of the same.

28. There are, again, men who come to be regarded as heroes for the devotion with which they wait upon and serve their preceptors, as indeed, heroes in respect of the respect they show for their fathers. There are heroes in obedience to mothers, and heroes in the life of mendicancy they lead.

29 There are heroes in the matter of hospitality to guests, whether living as hermits or as house holders. All these heroes attain to very superior regions of happiness which are, of course, acquired by them as the rewards of their own deeds.

30 Keeping all the Vedas in memory or ablutions performed in all the sacred waters, may or may not be equal to telling the *Truth every day in one's life.*

31. A thousand Horse sacrifices and Truth were once weighed in the balance. It was seen that Truth weighed heavier than a thousand Horse-sacrifices.

32 It is by Truth that the Sun is giving heat, it is by Truth that fire burns up; it is by Truth that the winds blow, indeed, everything rests upon Truth.

33 It is Truth that pleases the deities, the departed manes, and the Brahmanas. Truth has been said to be the highest duty. Therefore, no one should ever *transgress Truth.*

34 The Munis are all given to Truth. Their prowess depends upon Truth. They also swear by Truth. Hence Truth is pre-eminent. All truthful men, O chief of *Bharata's race, succeed by their truthfulness* in acquiring Heaven and sporting there in happiness.

35 Self-control is the attainment of the reward that attaches to Truth. *I have described it with my whole heart.* The man of humble heart who is endued with self-control, forsooth, acquires great honors in Heaven.

36—37. Listen now to me, O king as *I explain to you the merits of Brahmacharyya*. That man who practises the vow of Brahmacharyya from his birth to the time of his Death, know, O king, has nothing unattainable! Many millions of Rishis are living in the region of Brahma.

38—39 All of them, while here, were given to Truth, and self control, and had their vital seed drawn up. The vow of Brahmacharyya, O king, duly observed by a Brahmana, is sure to dissipate all his sins. The Brahmana is said to be a burning *fire. In those Brahmanas that are* given to penances, the deity of fire becomes visible.

40 If a Brahmcharin gives way to anger on account of any slight, the chief *of the deities himself trembles in fear.* This is the visible fruit of the vow of Brahmacharyya *that is observed by the Rishis.*

41—42 Listen to me, O Yudhishthira, what the merit is of the worship of the father and the mother. He who dutifully serves his father without ever provoking him in anything or similarly serves his mother or (elder) brother or other senior or preceptor, *it should be known, O king, acquires* a residence in Heaven. The man of purified *soul, on account of such service done to his* seniors, has never to even see Hell.

CHAPTER LXXVI.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1. I wish, O king, to hear you discourse in detail upon those high ordinances which regulate gifts of kine, for it is by making gifts (of kine) according to those ordinances that one acquires innumerable regions of eternal happiness

Bhishma said:—

2. There is no gift, O king, that is higher in point of merit than the gift of kine. A cow, lawfully acquired, if given away, immediately rescues the entire family of the giver.

3. That ritual which sprang for the benefit of the pious, was subsequently declared for the sake of all creatures That ritual has come down from primeval time. It existed even before it was declared. Indeed, O king, listen to me as I recite to you that ritual which affects the gift of kine.

4. Formerly, when a number of kine was brought (before him), king Mandhatri, filled with doubt about the ritual he should observe, properly questioned Vrihaspati for an explanation of that doubt.

Vrihaspati said:—

5 Duly observing restraints all the while, the giver of kine should, on the previous day, properly honor the Brahmanas and appoint the time of gift. As for the kine to be given away, they should be of the class called Rohini.

6. The kine also should be addressed with the words—Samange and Valule—Entering the fold where the kine are kept, the following Shrutis should be uttered —

7. The cow is my mother. The bull is my father. (Give me) Heaven and Earthly prosperity. The cow is my refuge —Entering the fold and acting thus, the giver should pass the night there He should again utter the formula when actually giving away the kine.

8 The giver, thus living with the kine in the fold without doing anything to control their freedom, and lying down on the naked earth, becomes readily cleansed of all his sins on account of his bringing himself down to a condition of perfect similitude with the kine.

9 When the Sun rises in the morning, you should give away the cow, accompanied by her calf and a bull. As the reward of such a deed, you will surely attain to the celestial region. You will also enjoy the blessings shown by the Mantras

10 The Mantras contain these references to kine: Kine are gifted with strength and energetic exertion Kine are also wise They are the root of that immortality which sacrifice yields They are the root of all energy. They are the steps by which earthly prosperity is gained. They are the eternal course of the universe. They multiply one's race.

11. Let the kine dissipate my sins. They have in them the nature of both the Sun and the Moon. Let them help me in the attainment of the celestial region. Let them come to me, as a mother takes to her children. May I enjoy all other blessings which have not been named in the Mantras I have uttered.

12 For alleviating or curing phthisis and other wasting diseases, and for achieving freedom from the body, if a person takes the help of the five products of the cow, kine confer blessings upon the person like the river Saraswati —Ye kine, ye are always conveyers of all sorts of merit. Pleased with me, do ye assign a desirable end for me.

13 I have to-day become what ye are. By giving you away, I really give myself away.—Ye do not belong to him who gives you away. Ye have now become mine. Possessed of the nature of both the Sun and the Moon, do ye cause both the giver and the receiver to shine with all kinds of prosperity.

14 The giver should duly utter the words found in the first part of the above Verse The twice born recipient, conversant with the ritual regulating the gift of kine, should, when receiving the kine in gift, utter the words found in the latter half of the above Verse.

15 The man who, instead of a cow, gives away the usual value thereof or cloths or gold, is considered as the giver of a cow. The giver, when giving away the usual value of a cow, should utter the words,—This cow with face upturned is being given away. Do you accept her —The man who gives away cloths should utter the words, —Bhavitavya—(this should be regarded as representing a cow). The man who gives away gold should utter the word —Vaishnavi iti, the gold is of the form and nature of a cow.

16. These are the words that should be uttered according to the kind of gift mentioned above. The reward that was reaped by making gifts of kine is residence in the celestial region for six and thirty thousand

years, eight thousand years, and twenty thousand years respectively.

17. These are the merits, respectively, of gifts of things as substitutes of kine While, about him who gives an actual cow all the merits that attach to gifts of kine become his at only the eighth step of the recipient.

18. He who gives an actual cow becomes gifted with righteous conduct in this world He who gives the value of a cow becomes freed from every sort of fear. He who gives a cow never suffers from sorrow All the three, as also they who regularly perform their ablutions and other acts at early dawn, and he who is well conversant with the Mahabharata, it is well known attain to the regions of Vishnu and Soma.

19 Having given away a cow, the giver should, for three nights, adopt the vaccine vow, and pass one night with kine. Beginning again from that lunation, numbering the eighth named Kamya, he should pass three nights, living exclusively on milk and the urine and dung of the cow

20. By giving away a bull, one acquires the merit of Brahmacharyya By giving away two kine, one acquires the mastery of the Vedas That man who celebrates a sacrifice and makes gifts of kine according to the ritual laid down, attains to many great regions These, however, are not attainable by the person who does not know that ritual

21. That man who gives away even a single cow, which gives profuse milk, acquires the merit of giving away all desirable objects on Earth collected together What more should be said of the gift of many such kine as give Havya and Kavya on account of their full udders? The merit which belongs to the gift of superior oxen is greater than that of the gift of kine.

22 One should not, by giving a knowledge of this ritual, benefit a person who is not his disciple or who does not observe vows or who is bereft of faith or who is possessed of a crooked understanding Indeed this religion is a mystery, which many people do not know. One who knows it should not speak of it everywhere

23 There are, in the world, many men who have no faith. There are among men many persons who are mean and who resemble Rakshasas This religion, if given to them would lead to evil It would produce equal evil if given to such sinful men as are atheists

24 Listen to me, O king, as I recite to you the names of those pious kings who have attained to regions of great happiness as the reward of those gifts of kine which they made according to the instructions of Vrihaspati.

25. Ushinara, Vishwagashwa, Nriga, Bhagiratha, the celebrated Mandhatri the son of Yuvanashwa, king Muchukunda, Bhuridyumna, Naishadha Sonaka Pururavas, emperor Bharata to whose race belongs all the Bharatas the heroic Rama tha son of Dasharatha and many other celebrated kings of great deeds, and also king Dilipa of widely-known deeds all, on account of their gifts of kine according to the ritual, attained to Heaven. King Mandhatri, was always observant of sacrifices, gifts, penances royal duties, and gifts of kine.

18 Therefore, O son of Pritha, do you also keep in mind, those instructions of Vrihaspati which I have recited to you. Having obtained the kingdom of the Kurus, do you, with a cheerful heart, make gifts of good kine to foremost of Brahmanas.

Vaishampayana said:—

29. Thus addressed by Bhishma on the subject of properly making gifts of kine, king Yudhishthira did all that Bhishma desired Indeed, king Yudhishthira bore in mind the whole of that religion which the preceptor of the gods imparted to the Royal Mandhatri

30. Yudhishthira from that time began to always make gifts of kine and to maintain himself with grains of barley and cow-dung as both his food and drink, The king also began to sleep from that day on the naked earth and possessed of controlled soul and resembling a bull in conduct, he became the foremost of monarchs

31 The Kuru king from that day became very attentive to kine and always adored them, singing their praises From that day, the king gave up the practice of yoking kine to his cars Wherever he had occasion to go he proceeded on cars drawn by horses of good breed.

CHAPTER LXXVII.

(ANUSHASANA PARVA)—*Continued.*

Vaishampayana said:—

1. King Yudhishthira gifted with humility, once again asked the royal son of Shantanu on the subject of gifts of kine in full.

The king said :—

2 Do you, O Bharata, once more describe to me in full the merits of giving away kine. Indeed, O hero, I have not been satiated with hearing your nectar-like words

Vaishampayana said :—

3 Thus accosted by king Yudhishthira the just, Shantanu's son began to describe to him once again, in full, the merits of the gift of kine.

Bhishma said :—

4 By giving to a Brahmana a cow having a calf, gifted with docility and other virtues, young in years and covered round with a piece of cloth, one is purged of all his sins.

5 There are many regions which have no sun One who makes the gift of a cow has not to go there

6 That man, however, who gives to a Brahmana a cow that cannot drink or eat, that has her milk dried up, that has weakened senses and that is diseased and overcome with decrepitude, and that may, therefore, be compared to a tank whose water has been dried up —indeed, the man who gives such a cow to a Brahmana and thereby inflicts only pain and disappointment upon him, has certainly to enter into dark Hell.

7 That cow which is wrathful and vicious or diseased, or weak, or which has been brought without the price agreed upon having been paid, or which would only afflict the twice born recipient with distress and disappointment, should never be given. The regions such a man may acquire would not give him any happiness or energy.

8 Only such kine as are strong, gifted with good behaviour, young in years, and possessed of odour, are highly spoken of by all Indeed, as Ganga is the foremost of all rivers so is a Kapila cow the foremost of all kine.

Yudhishthira said :—

9 Why O grandfather, do the righteous highly speak of the gift of a Kapila cow when all good kine that are given away should be considered as equal? O you of great power, I wish to hear what the superiority is of a Kapila cow. You are indeed competent to discourse to me on this subject.

Bhishma said :—

10. I have, O son, heard old men recite this history about the circumstancess under which the Kapila cow was created. I shall recite that old history to you.

11. Formerly the Self create Brahman commanded the Rishi Daksha, saying,—Do you create living creatures.—For doing good to creatures, Daksha, first of all created food.

12. As the deities live upon nectar, so all living creatures, O powerful one, live upon the food assigned by Daksha.

13 Among all objects mobile and immobile, the mobile are superior. Among mobile creatures, Brahmanas are superior. The sacrifices are all set upon them.

14 It is by sacrifice that Soma is got. Sacrifice has been fixed upon kine The gods become pleased through sacrifices. The means of livelihood were created first, creatures came next.

15 As soon as creatures were born, they began to cry aloud for food All of them then approached their creator who was to give them food, like children approaching their parents

16 Approved of the desire of all his creatures, the holy lord of all creatures, *viz*, Daksha, for the sake of his creatures, himself drank a quantity of nectar.

17. He became pleased with the nectar, he drank and thereupon an eructation came out, spreading an excellent odour all around That eructation, Daksha saw gave birth to a cow which he named Surabhi. This Surabhi was thus a daughter of his, that had come out of his mouth.

18. That cow called Surabhi gave birth to a number of daughters who became the mothers of the world They were gold-hued, and were all Kapilas They were the means of livelihood for all creatures.

19 As those kine, whose complexion resembled that of nectar, began to pour milk, the froth of that milk arose and began to spread on all sides as when the waves of a running river dashing against one another, sufficient froth is produced that spreads on all sides.

20 Some of that froth fell, from the mouths of the calves that were sucking, upon the head of Mahadeva who was then sitting on the Earth. The powerful Mahadeva thereupon, stricken with anger, looked at those kine.

21. With that third eye of his which adorns his forehead, he seemed to burn those kine as he espied them Like the Sun living masses of clouds with various colours, the energy that, came out from the third eye of Mahadeva *produced, O king,* various complexions in those kine. Those amongst them, however, which succeeded in escaping from the looks of Mahadeva by entering the region of Soma, remained of

the same color with which they were born, *for no change was produced in their color.* Seeing that Mahadeva had become highly wroth, Daksha, the *lord of all creatures,* addressed him, saying —You have, O great deity, been drenched with nectar. The milk or the froth that escapes from the mouths of calves sucking their dams is *never considered as impure.* The Moon, after drinking the nectar, pours it once more. It is not, therefore, regarded as impure.

25. Likewise, the milk that these kine *give, being born of nectar, should not be* considered as impure. The wind can never become impure Fire can never become impure Gold can never become impure The Ocean can never become impure

26 *The Nectar, even when drunk by* the gods, can never become impure. Likewise, the milk of a cow, even when her udders are sucked by her calf, can never become impure These kine will support all these worlds with the milk they will give and the clarified butter that will be *made from it*

27. All creatures wish to enjoy the sacred wealth, at one with nectar, that kine possess —Having said these words, the lord of creatures Daksha made a present to Mahadeva *of a bull with certain kine.*

28 Daksha pleased Rudra, O Bharata, with that present Mahadeva thus pleased, made that bull his career And it was after the form of that bull that Mahadeva adopted the emblem on the standard floating on his battle car. Therefore it is that Rudra *came to be known as the bull-bannered* deity.

29 It was on that occasion also that the celestials, in a body, made Mahadeva the lord of animals. Indeed, the great Rudra became *the Master of kine and is named as* the bull-emblemed deity.

30 Hence, O king, the gift of kine is considered as primarily desirable of Kapila kine which are endued with great energy and possessed of unchanged colour.

31. Thus are kine the foremost of all creatures in the world. It is from them that the food of all the worlds has emanated. They have Rudra for their lord They yield (nectar) in the form of milk. They are auspicious and sacred, and grantors of *every wish and givers of life* A person by making a gift of a cow is considered as making a gift of every article that is to be enjoyed by men.

32. That man who, wishing to acquire prosperity, reads *with a pure heart and* body, these Verses on the origin of kine, becomes purged of all his sins and acquires prosperity and children and wealth and animals.

33 He who makes a gift of a cow, O king, always succeeds in winning the merits of gifts of Havya and Kavya, of the offer of *oblations of water to the departed Manes of* religious acts whose performance brings peace and happiness of the gift of vehicles and cloths, and of cherishing of children and the old

Vaishampayana said :—

34 *Hearing these words of his grand-*father, Pritha's son, viz the royal Yudhishthira of Ajamida's race fasting with his brothers, began to make gifts of both bulls and kine of different colors to foremost of Brahmanas.

35 Indeed, for getting regions of felicity in the next, and acquiring great fame king Yudhishthira celebrated many sacrifices and as sacrificial presents, gave away hundreds of *thousands of kine* to such Brahmanas

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CHAPTER LXXVIII.

(ANUSHASANIKA PARVA) — *Continued*

Bhishma said :—

1—2. Formerly, king Saudasa born of Ikshaku's race that foremost of eloquent men, on one occasion approached his family priest, viz, Vashishtha, that foremost of Rishis, crowned with ascetic success, capable of passing through every region, the receptacle of Brahma, and gifted with eternal life, and put to him the following *question*

Saudasa said :—

3 O holy one, O sinless one, what is that in the three worlds which is sacred and by reciting which at all times a man may win high merit ?

Bhishma said —

4 *Having first bowed to kine and puri-*fied himself, the learned Vashishtha described to king Saudasa who stood before him with head bent in reverence, the mystery about kine, a subject that is fraught with results highly beneficial to all persons.

Vashishtha said :—

5 Kine, are always fragrant The perfume of the Amyris agallochum comes out of their bodies. Kine are the great refuge

of all creatures Kine form the great source of blessings to all.

6 Kine are the Past and the Future Kine are the root of eternal growth Kine are the root of Prosperity. Anything given to kine is never lost.

7 Kine from the highest food. They are the best Havi for the celestials The Mantras called Swaha and Vashat are forever established in kine

8 Kine form the fruit of sacrifices Sacrifices are established in kine Kine are the Future and the Past, and the Sacrifices rest on them.

9 Morning and evening kine give to the Rishis, O foremost of men, Havi for use in Homa, O you of great effulgence.

10 They who make gifts of kine succeed in getting over all sins which they may have committed and all kinds of dangers into which they may fall, O you of great power.

11. The man possessing ten kine and making a gift of one cow, one possessing a hundred kine and making a gift of ten kine, and one possessing a thousand kine and making a gift of a hundred kine, all acquire the same measure of merit.

12 That man who, having hundred kine, does not establish a domestic fire for daily worship, that man who though possessed of a thousand kine does not celebrate sacrifices, and that man who though having riches acts as a miser, are all three considered as not worthy of any respect

13 Those men who make gifts of Kapila kine with their calves and with vessels of white brass for milking them —kine, which are not vicious and which while given away, are wrapped round with cloths,—conquer both this and the next world.

14—15 Such persons as make gift of a young bull, that has all its senses, strong, and that may be considered as the foremost one among hundreds of herds, that has large horns adorned with ornaments, to a Brahmana endued with Vedic lore, succeed O scorcher of foes, in acquiring great prosperity and riches each time they are born in the world.

16. One should never go to bed without reciting the names of kine Nor should one rise from bed in the morning without similarly reciting the names of kine. Morning and evening one should bend one's head respectfully to kine As the result of such deeds, one is sure to acquire great prosperity.

17 One should never feel any repugnance for the urine and the dung of the cow. One should never eat the meat of kine As the result of this, one is sure to acquire great prosperity

18. One should always recite the names of kine One should never show any disregard for kine in any way If evil dreams are seen, men should recite the names of kine

19. One should always bathe, using cowdung. One should sit on dried cowdung One should never pass urine and excreta and other secretions on cowdung One should never obstruct kine in any way

20 One should eat, sitting on a cowhide purified by dipping it in water, and then look towards the west Sitting with controlled speech, one should eat clarified butter using the bare earth as his dish One reaps, on account of such deeds, that prosperity of which kine are the root.

21. One should pour libations on the fire, using clarified butter for purpose One should make Brahmanas utter blessings upon one by presents of clarified butter. One should make gifts of clarified butter. One should also eat clarified butter As the reward of such deeds one is sure to acquire that prosperity which kine grant.

22 That man who inspires a cow's form made of sesame seeds by uttering the Vedic Mantras named Gomati, and then adorns that form with every sort of gems and makes a gift of it, has never to suffer any grief on account of all his deeds of omission and commission.

23 Let kine which give profuse milk and which have horns adorned with gold,—kine *viz.*, that are Surabhis or the daughters of Surabhis,—approach me even as rivers approach the ocean

24. I always look at kine Let kine always look at me Kine are ours. We are theirs We are there where kine are

25. Thus, at night or day, in weal or woe,—at times of even great fear —should a man exclaim By uttering such words, he is sure to become freed from every fear."

CHAPTER LXXIX.

(ANUSHASANIKA PARVA)—*Continued*

Vashishtha said —

1 The kine which had been created in a former age practised the hardest penances for a hundred thousand years with

the object of acquiring a position of great pre-eminence

2 Indeed, O scorcher of enemies, they said to themselves —We shall, in this world, become the best of all kinds of presents in sacrifices and we shall not be liable to be sullied with any fault.

3—4 By bathing in water mixed with our dung, people shall become purified ; The celestials and men shall use our dung for the purpose of purifying all creatures mobile and immobile They also who will give us away shall acquire those regions of happiness which will be ours

5 Appearing to them at the termination of their austerities, the powerful Brahman gave them the boons they sought, saying,—your desire will be fulfilled Do you rescue all the worlds

6 Crowned with fruition of their desires, they all rose up —those mothers of both the Past and the Future Every morning, people should bow respectfully to kine. As the result of this, they are sure to acquire prosperity.

7 At the termination of their penances, O king, kine became the refuge of the world It is therefore that kine are said to be highly blessed, sacred and the foremost of all things It is therefore that kine are said to stay at the very head of all creatures.

8 By giving away a Kapila cow with a calf resembling herself, giving profuse milk, free from every vicious habit, and covered with a piece of cloth, the giver acquires great honors in the region of Brahma.

9 By giving away a red cow with a calf that resembles herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of the Sun.

10 By giving away a cow of variegated hue, with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Soma.

11. By giving away a white cow, with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Indra.

12 By giving away a cow of dark hue, with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Fire-God.

13 By giving away a smoke-colored cow with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Yama.

14 By giving away a frothy-coloured cow, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one acquires the region of Varuna.

15 By giving away a dust-coloured cow, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one acquires great honors in the region of the Wind God

16 By giving away a gold hued cow, having eyes of a tawny color, with a calf and a vessel of white brass for making her, and covered with a piece of cloth, one enjoys the happiness of the region of Kuvera.

17 By giving away a cow of the hue of the smoke of straw, with calf and a vessel of white brass for milking her, and covered with a piece of cloth, one acquires great honors in the region of the departed Manes.

18 By giving away a fat cow with the flesh of its throat hanging down and accompanied by her calf, one acquires easily the high region of the Vishwedevas.

19 By giving away a Gouri cow, with a calf similar to her, giving milk, free from every vice, and covered with a piece of cloth, one acquire the region of the Vasus

20. By giving away a cow of the hue of a white blanket, with a calf and a vessel of white brass, and covered with a piece of cloth, one acquires the region of the Saddhyas.

21. By giving away a bull with a huge hump and adorned with every jewel, the giver, O king, acquires the region of the Maruts.

22 By giving away a blue-coloured bull, that is full-grown in years and adorned with every ornament, the giver acquires the regions of the celestial musicians and nymphs.

23. By giving away a cow with the flesh of her throat hanging down, and adorned with every ornament, the giver, shorn of grief, acquires the region of Prajapati himself.

24. That man, O king, who habitually makes gifts of kine, proceeds, passing through the clouds, on a sunny car to the celestial region and shines there in splendour.

25. That man who habitually makes gifts of kine is considered as the foremost of his kind When thus proceeding to celestial region, he is received by a thousand celestial damsels of beautiful hips and adorned with handsome dresses and ornaments.

These girls serve him there and minister to his delight

26 He sleeps there in peace and is awakened by the musical laughter of those gazelle eyed maidens the sweet notes of their Vinas the soft strains of their lutes, and the sweet tinkle of their Nupuras

27 The man who makes gifts of kine lives in the celestial region and is honored there for as many years as there are hairs on the bodies of the kine he gives away Falling off from the celestial region (upon the termination of his merit) such a man is born as a man and, in fact, in a superior family among men.

CHAPTER LXXX.

(ANUSHASANIKA PARVA) — *Continued.*

Vashishtha said —

1 Kine give clarified butter and milk They are the sources of clarified butter and they have originated from clarified butter They are rivers of clarified butter and eddies of clarified butter. Let kine ever be in my house

2 Clarified butter is always in my heart. Clarified butter is even established in my navel Clarified butter is in every limb of mine Clarified butter lives in my mind.

3 Kine are always at my front. Kine are always at my rear. Kine are on every side of my body. I live in the midst of kine

4 Having purified oneself by touching water, one should, morning and evening recite these Mantras every day By this, one is sure to be purged of all the sins one may commit in course of the day.

5 They who make gifts of a thousand kine, leaving this world, proceed to the regions of the Gandharvas and the celestial nymphs where there are many palatial buildings made of gold and where the celestial Ganga, called the current of Vasu, runs

6 Givers of a thousand kine go there where run many rivers having milk for their water, cheese for their mire, and curds for their floating moss.

7 That man who gives hundreds of thousands of kine away according to the ritual laid down in the scriptures acquires great prosperity (here) and great honors in the celestial region.

8 Such a man causes both his paternal and maternal ancestors to the tenth degree acquire regions of great happiness, and sanctifies his whole race.

9 Kine are sacred They are the foremost of all things in the world They are indeed the refuge of the universe They are the mothers of the very celestials They are indeed incomparable They should be dedicated in sacrifices

10 When going on journeys, one should leave the kine to his left Determining the proper time, they should be given away to worthy persons

11. By giving away a Kapila cow having large horns accompanied by a calf and a vessel of white brass for milking her, and covered with a piece of cloth one freed from fear, enters the palace of Yama that is so difficult to enter.

12 One should always recite this sacred Mantra, viz.,—Kine are of beautiful form Kine are of various forms. They are of universal form They are the mothers of the universe O, let kine approach me

13 There is no gift more sacred than that of kine There is no gift that yields more blessed merit Here has been nothing equal to the cow, nor will there be anything that will equal her.

14. With her skin, her hair her horns' the hair of her tail her milk, and her fat — with all these together,—the cow maintains sacrifice. What thing is there that is more useful than the cow?

15 Bending my head to her with respect, I worship the cow who is the mother of both the Past and Future, and by whom the entire universe of mobile and immobile creatures is sustained

16 O best of men, I have thus recited to you only a portion of the great merits of kine There is no gift in this world that is superior to that of kine There is also no refuge in this world that is higher than kine.

Bhishma said :—

17. Considering these words of the Rishi Vashishtha as highly important, that great giver of land king Saudasa, then made gifts of a very large number of kine to the Brahmanas controlling his senses all the while, and as the result of those gifts the king succeeded in acquiring many regions of happiness in the next world

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CHAPTER LXXXI.

(ANUSHASANIKA PARVA).—*Continued*

Yudhishthira said:—

1 Tell me, O grandfather, what is that which is the most sacred of all sacred things in the world other than that which has been already mentioned, and which is the greatest of all purifying objects?

Bhishma said:—

2 Kine are the foremost of all objects. They are highly sacred and they save men. With their milk and with the Havi manufactured therefrom, kine sustain all creatures in the universe.

3 O best of the Bharatas, there is nothing that is more sacred than kine. The highest of all things in the three worlds, kine are themselves sacred and capable of purifying others.

4 Kine live in a region that is even greater than the region of the celestials. When given away, they save their givers. Wise men succeed in acquiring the celestial region by making gifts of kine.

5 Yuvanashwa's son Mandhatri, Yayati, and Nahusha, used always to give away kine in thousands.

6. As the reward of those gifts, they have acquired such regions as are unattainable by the very celestials. There is, about it, O sinless one, a discourse delivered of yore. I shall recite it to you.

7—8 Once on a time having finished his morning rites, the intelligent Shuka approached with a controlled mind his father, that foremost of Rishis *viz*., the Island born Krishna, who knows the distinction between the superior and the inferior, and saluting him said,—What is that sacrifice which appears to you as the foremost of all sacrifices?

9 What is that act by doing which wise men succeed in acquiring the highest region? What is that sacred deed by which the celestials enjoy divine happiness?

10 What forms the character of sacrifice as sacrifice? What is that upon which sacrifice rests? What is that which is considered as the best by the deities? What is that sacrifice which is above the sacrifices of this world? Do you also tell me, O father, what is that which is the most sacred of all things.

11. Having heard these words of his son O chief of Bharata's race, Vyasa, the foremost of all persons knowing duties, said as follows to him.

Vyasa said:—

12. Kine form the support of all creatures. Kine are the refuge of all creatures. Kine are the embodiment of virtue. Kine are sacred, and kine are purifiers of all.

13 Formerly kine were hornless as we have heard. For getting horns they adored the eternal and powerful Brahman.

14 Seeing the kine paying their adorations to him and sitting without food, the powerful Brahman granted to each of them what each desired.

15. Thereafter their horns grew and each got what each wished. Of various colors, and gifted with horns, they began to shine beautifully, O son!

16 Favored by Brahman himself with boons, kine are auspicious and givers of Havya and Kavya. They are the embodiments of virtue. They are sacred and highly blessed. They have excellent form and qualities.

17—18. Kine form high and excellent energy. The gift of kine is highly spoken of. Those good men who shorn of pride, make gifts of kine, are considered as doers of righteous deeds and as givers of all articles. Such men O sinless one, acquire the highly sacred region of kine.

19 The trees there yield sweet fruits. Indeed, those trees are always bedecked with excellent flowers and fruits. Those flowers, O best of twice born persons, have celestial fragrance.

20 The entire soil of that region is formed of gems. The sands there are all gold. The climate there possesses the excellencies of every season. There is no mire, no dust. It is, indeed, highly sacred.

21. The rivers there shine in resplendence for the red lotuses blossoming upon their bosoms, and for the jewels, gems and gold that are on their banks and which display the effulgence of the morning Sun.

22. There are many lakes also on whose breasts are many lotuses, mixed here and there with Nymphœa stellata, and having their petals made of costly gems, and their filaments gold hued.

23 They are also bedecked with flowering forests of the Nerium odorum with thousands of beautiful creepers twining round them, as also with forests of Santanakas bearing flowers.

24 There are rivers whose banks are variegated with many bright pearls and shining gems and gold.

25 Parts of those regions are covered with excellent trees that are decked with

jewels and gems of every sort. Some of them are made of gold and some of them are effulgent like fire.

26. There stand many mountains made of gold, and many hills made of jewels and gems. These shine in beauty on account of their tall summits made of all sorts of gems.

27. The trees that bedeck those regions always put forth flowers and fruits, and are always covered with dense foliage. The flowers always yield a celestial fragrance and the fruits are greatly sweet, O chief of Bharata's race.

28 The righteous persons, O Yudhishthira, always sport there happily. Freed from grief and anger, they spend their time there crowned with the fruition of every desire.

29 Pious and illustrious persons sport there happily, moving from place to place, O Bharata, on delightful and highly beautiful cars.

30. Bevies of celestial nymphs always amuse there, with music and dance Indeed, Yudhishthira, a person goes to such regions as the fruit of his making gifts of kine.

31—32 Those regions which are owned by Pushan, and the Maruts of great power, are acquired by givers of kine In riches the royal Varuna is considered as pre eminent The giver of kine acquires riches like that of Varuna himself. One should with the steadiness of a vow, daily recite these Mantras sung by Prajapati himself *viz*,— Yugandharah, Surupah, Vahurupah, Vishwarupah, and Matara.

33 He who serves kine with respect and who follows them with humility, succeeds in getting many invaluable boons from kine who become pleased with him

34. One should never, even in his heart, injure kine One should, indeed, always confer happiness on them One should always respect kine and adore them, by bending low his head

35 He who does this controlling his senses all the while and filled with cheerfulness, succeeds in acquiring that happiness which is enjoyed by kine One should for three days drink the hot urine of the cow For the next three days one should drink the hot milk of the cow.

36 Having thus drunk for three days hot milk one should next drink hot clarified butter for three days Having thus drunk hot clarified butter for three days, one should live for the next three days on air only.

37. That sacred thing by whose help the celestials enjoy regions of happiness, that which is the most sacred of all sacred things, *viz*, clarified butter, should then be carried on the head.

38 With the help of clarified butter, one should pour libations on the sacred fire. By making gifts of clarified butter, one should make the Brahmanas utter benedictions on oneself. One should eat clarified butter and make gifts of clarified butter. As the reward of this conduct, one may then acquire that prosperity, which belongs to kine.

39. That man who, for a month, lives upon the gruel of barley picked up every day from cow-dung, becomes purged of sins as heinous as Brahmanicide.

40. After their defeat at the hands of the demons, the deities practised this expiation. It was on account of this expiation that they succeeded in regaining their position as celestials. Indeed, it was through this that they regained their strength and became successful

41. Kine are sacred. They are embodiments of virtue They are high and most efficacious purifiers of all By making gifts of kine to the Brahmanas one acquires the celestial region.

42 Living in a pure state, in the midst of kine one should mentally recite those sacred Mantras named Gomati, after touching pure water. By doing this, one becomes purified.

43—44 Brahmanas of righteous deeds, who have been purified by knowledge, study of the Vedas, and observance of vows, should, only in the midst of sacred fires or kine or conclaves of Brahmanas, impart to their disciples a knowledge of the Gomati Mantras which are in every way like a sacrifice One should observe a fast for three nights for receiving the boon formed by a knowledge of the meaning of the Gomati Mantras.

45. The man who wishes to get a son may obtain it by worshipping these Mantras. He who wishes to acquire riches may have his desire fulfilled by worshipping these Mantras. The girl desirous of having a good husband may have her wish fulfilled by the same means In fact, one may acquire the fruition of every desire he may cherish, by worshipping these sacred Mantras

46 When kine are pleased with the service one renders them they are, forsooth, capable of granting the fruition of every desire Even so, kine are highly blessed. They are the essential articles of sacrifices They are grantors of every wish. Know that there is nothing superior to kine.

Bhishma said :—

47 Thus addressed by his great father, Sruka, gifted with great energy, began from that time to adore kine every day Do you also, O son act thus.

CHAPTER LXXXII

(ANUSHASANIKA PARVA).—*Continued*

Yudhishthira said —

1. I have heard that the dung of the cow is gifted with prosperity I wish to hear how this has been occasioned I have doubts, O grand father which you should remove

Bhishma said :—

2 Regarding it is cited the old story, O king of the conversation between kine and goddess of prosperity O best of the Bharatas

3 Once on a time assuming a very beautiful form, the goddess Shree entered a herd of kine Seeing her beauty the kine became filled with wonder.

The kine said —

4 Who are you O goddess? Whence have you become nonpariel on Earth for beauty? O highly blessed goddess, we have been filled with wonder at your beauty

5 We wish to know who you are Who, *indeed, are you? Where will you* proceed? O you of very great beauty, do tell us in detail all we wish to know!—

Shree said —

6 Blessed be ye I am dear to all *creatures Indeed I am known by the* name of Shree Forsaken by me, the demons have been lost for ever

7 The celestials *viz*, Indra, Vivaswat, Soma, Vishnu Varuna and Agni, having obtained me, are sporting happily and will *do so for ever.*

8 Indeed, the Rishis and the celestials only when they are endued with me become successful Ye kine, those beings meet with destruction into whom I do not enter,

9 Virtue, Prosperity, and Pleasure only when endued with me, become sources of happiness. Ye kine who are givers of happiness know that I am gifted with such energy.

10 I wish to always live in every one of you Coming to your presence, I solicit you Be all of you gifted with Shree.

The kine said :—

11. *You are fickle and restless.* You allow yourself to be enjoyed by many persons We do not wish to have you! *Blessed be you go wherever you like.*

12 As regards ourselves all of us have good forms What need have we with you? Go wherever thou like You have already pleased us greatly

Shree said —

13 Is it proper with you ye kine that you do not welcome me? I am difficult of being attained. Why then do you not accept me?

14 *It appears, ye creatures of excellent* vows, that the popular proverb is true *viz* that it is certain that when one comes to *another of his own accord and without* being sought, he is not much respected

15 The gods, the Danavas the Gandharvas, *the Pishachas, the Uragas the* Rakshasas, and human beings succeed in getting me only after practising the severest austerities.

16 Ye who have such energy do ye take me! Ye amiable ones I am never dishonored by any one in the three worlds of mobile and immobile creatures

The kine said :—

17 We do not disregard you O goddess! We do not slight you! You are fickle and of a very restless heart It is for this only that we take leave of you

18 What need of much talk? Go wherever you like All of us have excellent forms What need have we with you, O sinless one?

Shree said —

19 Ye givers of honors renounced by you thus I shall certainly be an object of disregard with all the world! Do ye show me grace

20 Ye are all highly blessed Ye are ever ready to grant protection to those who seek your protection I have come to you soliciting your refuge I have no fault. Do you rescue me.

21. Know that I shall always be devoted to you! I wish to live in any part of your bodies, however repulsive it may be *Indeed I wish to live even in your rectum.*

22 Ye sinless ones I do not see that ye have any part in your bodies that may be considered as repulsive, for ye are sacred, and purifying and highly blessed! Do ye, however, grant my prayer Do ye tell me in which part of your bodies shall I live.

Bhishma said —

23 Thus addressed by Shree, the kine, always auspicious and bent on showing kindness to all who are devoted to them, parleyed with one another, and then addressing Shree, said to her, O king, these words

The kine said —

24 O you of great fame, it is certainly desirable that we should honor you! Do you live in our urine and dung Both these are sacred, O goddess.

Shree said :—

25 By good luck, ye have shown me much favour Let it be even as you say! Blessed be you all, I have really been honored by you, ye givers of happiness

Bhishma said —

26 Having, O Bharata, made this contract with kine Shree, there and then, before those kine disappeared

27 I have thus told you, O son the glory of the dung of kine I shall once again describe to you the glory of kine Do you listen to me

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CHAPTER LXXXIII.

(ANUSHASANIKA PARVA) — *Continued.*

Bhishma said —

1 They who make gifts of kine and who live upon the remnants of things offered as libations on the sacred fire are considered O Yudhishthira, as always performing sacrifices of kind

2 No sacrifice can be performed without the help of curds and clarified butter The very character as sacrifice which sacrifices have, depends upon clarified butter Hence clarified butter is considered as the very root of sacrifice

3 Of all kinds of gifts, the gift of kine is spoken highest of Kine are the foremost of all things Themselves sacred, they are the best of purifier.

4 People should cherish kine for getting prosperity and even peace The milk, curds and clarified butter that kine yield are capable of purifying one from every kind of sin.

5 Kine are said to represent the highest energy both in this world and the next There is nothing that is more sacred or purifying than kine, O chief of the Bharatas

6 Regarding it is recited the ancient discourse between the Grandfather and chief of the celestials.

7 After the demons had been defeated and Shakra had become the lord of the three worlds, all creatures grew prosperous and became devoted to the true religion

8—10 Then, on one occasion, the Rishis, the Gandharvas the Kinnaras the Uragas, the Rakshasas the Deities, the Asuras the winged creatures, and the Prajapatis, O you of Kuru's race all assembled together and worshipped the Grandfather There were Narada and Parvata and Vishwavasu and Haha Huhu, who sang celestial songs for worshipping that powerful lord of all creatures The god of wind bore there the fragrance of celestial flowers

11—13 The Seasons also, in their embodied forms, bore the fragrance of flowers peculiar to each, to that assemblage of celestials that gathering of all creatures of the universe, where celestial maidens danced and sang in accompaniment with celestial music In the midst of that assembly, Indra, saluting the Lord of all the celestials and bowing his head to him with respect, asked him, saying —I wish, O Grandfather, to know why the region of kine is higher O holy one, than the region of the celestials themselves who are the lords of all the worlds

14 What austerities, what Brahmacharyya O lord, did kine perform on account of which they are able to live happily in a region that is even above that of the celestials.

15 Thus addressed by Indra Brahman said to the destroyer of Vala —You have always, O destroyer of Vala, disregarded kine

16 Hence you are not acquainted with glorious pre eminence of kine Listen now to me, O powerful one, as I explain to you the great energy and glorious pre-eminence of kine, O king of the celestials.

17. Kine have been said to be the limbs of sacrifice They represent sacrifice itself, O Vasava! Without them there can be no sacrifice.

18 With their milk and the Havi produced therefrom, they sustain all creatures.

19 Their male children are engaged in helping the cultivation and thereby produce various kinds of paddy and other seeds

20. From them originate sacrifices and Havya and Kavya, and milk and curds and clarified butter. Hence, O chief of the celestials, kine are sacred. Stricken with hunger and thirst, they carry various burthens.

21. Kine support ascetics. They sustain all creatures by various acts. O Vasava, kine are guileless in their conduct on account of such conduct and of many well-performed acts, they are able to live always in regions that are even above ours.

22. I have thus explained to you to-day, O you of a hundred sacrifices, the reason, O Shakra, of kine living in a place that is high above that of the celestials.

23 Kine got many excellent forms, O Vasava, and are themselves givers of boons They are called Surabhis Of sacred deeds and gifted with many auspicious marks they are highly purifying.

24 Listen to me also, O destroyer of Vala, as I tell you in full the reason why kine,—the children of Surabhi,—have descended on the Earth, O best of the celestials

25—26 Formerly, O son, when in the golden age the great Danavas became lords of the three worlds Aditi performed the severest austerities and got Vishnu within her womb Indeed, O chief of the celestials, she had stood upon one leg for many long years, desirous of having a son.

27—28 Seeing the great goddess Aditi thus practising the severest austerities, the daughter of Daksha, *viz*, the illustrious Surabhi herself given to virtue, likewise practised very severe austerities upon the breast of the charming mountains of Kailasa that are resorted to by both the celestials and the Gandharvas

29 Established on the highest Yoga, she also stood upon one leg for eleven thousand years.

30, The celestials with the Rishis and the great Nagas all became scorched with the severity of her penances Going there with me, all of them began to worship that auspicious goddess.

31 I then addressed that goddess gifted with penances, and said,—O goddess, O you of faultless conduct, for what purpose do you practise such severe austerities

32 O highly-blessed one, I am pleased with your penances, O beautiful one! Do you O goddess, beg what boon you wish to have I shall grant you whatever you may ask!—These were my words to her, O Purandara.

33—35 Thus addressed by me, Surabhi answered me, saying,—I have no need, O grandfather, of boons. O sinless one, that you have been pleased with me is a great boon to me. To the illustrious Surabhi, O chief of the celestials who said so to me, O lord of Sachi, I answered thus,—O goddess, I have been highly pleased with this your freedom from cupidity and desire, and with these penances of yours, O you of beautiful face. I therefore, grant you the boon of immortality.

36. You will live in a region that is higher than the three worlds, through my favour. That region shall be known to all by the name of Goloka.

37. Your offspring, ever engaged in doing good deeds, will live in the world of men In fact, O highly blessed one, your daughters will live there

38—39 You will readily get all kinds of enjoyment celestial and human, that you may think of. You will get whatever happiness exists in the celestial region, O blessed one! The regions, O you of a hundred eyes that are Surabhi's are replete with means for the satisfaction of every desire, Neither Death, nor Decrepitude, nor fire, can overcome its inhabitants

40 No ill luck, O Vasava, exists there. Many charming forests and delightful ornaments and objects of beauty may be seen there

41—42 There may be seen many beautiful cars, all excellently equipt and which move at the will of the rider, O Vasava O you having eyes like lotus petals, it is only by celibacy by penances, by Truth, by self control by gifts by various kinds of righteous deeds, by sojourns to sacred waters, in fact, by severe austerities and righteous deeds well performed, that one can attain to Goloka

43 You had asked me O Shakra and I have answered you in full O destroyer of Asuras, you should never disregard kine!

Bhishma said:—

44 Hearing these words of the self-create Brahman O Yudhishthira, Shakra of a thousand eyes began from that time to adore kine every day and to show them the greatest respect.

45—47 I have thus told you everything about the purifying character of kine, O you of great splendour I have expounded to you the sacred and high pre eminence and glory of kine that is capable of purifying one from every sin, O chief of men

That man who with senses withdrawn from every other object will recite this account to Brahmanas, on occasions when Havya and Kavya are offered, or at sacrifices, or on occasions of worshipping the departed manes succeeds in conferring upon his ancestors an endless happiness fraught with the fruition of every desire.

48 The man who is devoted to kine succeeds in getting the fruition of every desire of his Indeed, even those women who are devoted to kine succeed in securing the fulfilment of every desire of theirs

49. He who wishes for sons obtains them He who desires daughters obtains them He who desires riches succeeds in acquiring wealth, and he who desires religious merit succeeds in winning it.

50. He who desires knowledge acquires it, and he who desires happiness succeeds in acquiring happiness Indeed O Bharata, there is nothing which one devoted to kine cannot obtain.

CHAPTER LXXXIV.

(ANUSHASANIKA PARVA) — *Continued,*

Yudhishthira said —

1 You have O grandfather, expounded to me the highly meritorious gift of kine In the case of kings performing their duties, that gift is most meritorious

2 Sovereignty is always painful It is incapable of being borne by persons of impure souls Generally kings fail to acquire auspicious ends

3 By always making however gifts of earth, they succeed in purifying themselves You have, O prince of Kuru's race, described to me many duties

4 You have described to me the gifts of kine formerly made by king Nriga The Rishi Nachiketa in ancient times, had described the merits of this act

5 The Vedas and the Upanishads also have laid down that in all sacrifices —in fact, in all sorts of religious rites —the sacrificial present should be earth or kine or gold

6 The Shrutis however, declare that of all presents gold is very superior and is indeed, the best. I wish, O grandfather, to hear you describe truly this subject.

7 What is gold? How did it spring up? When did it come into existence? What is its essence? Who is its presiding god? What are its fruits Why is it considered as the foremost of all things?

8. Why do wise men applaud the gift of gold? Why is gold considered as the best of presents in all sacrifices?

9 Why also is gold considered as a purifier superior to earth itself and kine? Why, indeed, is it considered so superior as a sacrificial present? Do you, O grandfather, describe to me all this.

Bhishma said —

10 Listen, O king, with rapt attention to me as I recite to you in detail the circumstances connected with the origin of gold as understood by me

11. When my highly energetic father Shantanu died, I proceeded to Gangadwara for performing his Shraddha.

12 Arrived there I began the Shraddha of my father My mother Janhavi coming there, gave me great assistance.

13. Inviting many asceties crowned with success and making them take their seats before me, I began the preliminary rites consisting of gifts of water and of other things.

14 Having with a concentrated mind performed all preliminary rites as laid down in the scriptures, I began to duly offer the obsequial cake

15. I then saw, O king, that a beautiful arm, adorned with armlets and other ornaments, rose up, piercing the ground, through the blades of Kusha grass which I had spread

16 Seeing that arm rise from the ground, I became stricken with wonder. Indeed O chief of Bharata's race I thought that my father had come himself for accepting the cake I was about to offer.

17—20 Reflecting then by the light of the scriptures, I became convinced that the ordinance is in the Vedas that the cake should not be presented to the hand of him whose Shraddha is performed My conviction was that the obsequial cake should never be presented in this world by a man to the visible hand of the man whose obsequial rites are performed The departed Manes do not come in their visible forms for taking the cake On the other hand, the ordinance lays down that it should be presented on the blades of Kusha grass spread on the earth for the purpose. I then disregarding that hand which was the mark of my father's presence, and recollecting the true ordinance of the scriptures regarding the mode of presenting the cake offered the entire cake O chief of the Bharatas, upon

those blades of Kusha grass that were spread before me.

21 Know, O king, that what I did was perfectly consistent with the scriptural ordinance After this, the arm of my father, O monarch, vanished in our very sight.

22—23 On that night as I slept, the departed Manes appeared to me in a dream Pleased with me they said O chief of Bharata's race, these words —We have been pleased with you, for the mark you have shown to day of your adherence to the ordinance It has pleased us to see that you have not deviated from the injunctions of the scriptures The scriptural ordinance, followed by you, has become more authoritative, O king

24—25. By such conduct you have honored and maintained the authority of yourself, the scriptures, the Vedas, the Pitris and the Rishis, the Grandfather Brahmán himself, and those elders, *viz*, the Prajapatis Adherence to the scriptures has been upheld You have to day, O chief of the Bharatas, acted very properly.

26—28. You have made gifts of earth and kine. Do you make gifts of gold. The gift of gold is very purifying O you that are well-conversant with duties, know that by such acts both ourselves and our fore fathers will all be purged of all our sins Such gifts rescue both ancestors, and descendants to the tenth degree of the person who makes them'—These were the words that my ancestors, appearing to me in a dream, said to me I then awoke, O king, and become filled with wonder.

29 Indeed, O chief of Bharata's race I determined upon making gifts of gold, Listen now, O king, to this old history.

30—32 It is highly praiseworthy and it gives longevity to a man who listens to it It was first recited to Rama the son of Jamadagni Formerly Jamadagni's son Rama existed with great anger, rooted out the Kshatriyas from all the face of the Earth for twenty-one times Having subjugated the entire Earth, the heroic Rama having eyes like lotus petals began to make preparations for celebrating a Horse-Sacrifice, O king that is lauded by all Brahmanas and Kshatriyas and that is capable of granting the fruition of every desire

33 That sacrifice purifies all creatures and increases the energy and splendour of those who succeed in celebrating it Gifted with great energy, Rama, by the celebration of that sacrifice, became sinless

34 Having however, celebrated that foremost of sacrifices the great Rama could not acquire perfect lightness of heart

35—37 Going to Rishis conversant with every branch of learning as also the celestials, Rama of Bhrigu's race questioned them Filled with repentance and mercy, he addressed them saying,—O highly blessed ones, do ye declare that which purifies men engaged in terrific deeds?—Thus addressed by him those great Rishis, fully read in the Vedas and the scriptures, answered him, saying —O Rama, guided by the authority of the Vedas, do you honor all learned Brahmanas Acting thus for sometime, do you once more ask the twice born Rishis as to what should be done by you for purifying yourself.

38—39 Follow the advice which those highly wise persons would give! Going then to Vashishtha and Agastya and Kashyapa, that delighter of the Bhrigus, gifted with great energy, asked them the very question—Ye foremost of Brahmanas, even this is the wish that has originated in my heart How, indeed, can I purify myself.

40 By what acts and rites may this be engendered? Or, if by gifts what is that article by giving away which this wish of mine may be satisfied, O foremost of righteous persons, if you are bent upon doing me a favour, then do tell me, ye who have asceticism for wealth, what is that by which I may succeed in purifying myself!—

The Rishis said :—

41 O delighter of the Bhrigus, the mortal that has committed sin becomes purified by making gifts of kine, of earth, and of riches This is what we have heard

42 There is another gift that is considered as a great purifier Listen to us, O twice born Rishi, as we discourse on it! That article is excellent and is wonderful to look at and is, besides, the offspring of Fire

43 Formerly the god Agni burnt all the world We have heard that from his seed sprung gold of bright complexion. It passed by the name of the good complexioned By making gifts of gold you are sure to have your wish fulfilled

44 Then the illustrious Vasishthas in especial of rigid vows, addressing him, said —Hear, O Rama, how gold which is effulgent like fire, first came into being

45. That gold will confer merit on you. In matters of gifts gold is highly spoken of I shall also tell you what is gold, whence it has come, and how it has come to be endued with superior attributes

46 Listen to me, O you of mighty arms, as I describe these subjects Know this as certain that gold is of the essence of Fire and Moon.

47—48 The goat is Fire, the sheep is Varuna, the horse is the Sun; elephants are Nagas, buffalos are Asuras; cocks and boars are Rakshasas, O delighter of the Bhrigus, earth is sacrifice, kine, water, and Soma. These are the declarations of the Smritis.

49 Churning the entire universe, a mass of energy was found. That energy is gold. Hence, O twice born Rishi, compared to all these objects gold is surely superior. It is a valuable thing, high and excellent.

50 It is therefore that the celestial and Gandharvas and Uragas and Rakshasas and human beings and Pishachas hold it with care.

51. All these beings, O son of Bhrigu's race, shine in splendour, with the help of gold, after converting it into crowns and armlets and various ornaments.

52 It is also for this reason that gold is considered as the most purifying of all cleansing things such as earth and kine and all other kinds of riches O king

53 The gift of gold O powerful king, is the highest gift It is superior to the gift of earth, of kine, and of all other things.

54 O you who are effulgent like an immortal, gold is an eternal purifier Do you make gifts of it to the foremost of Brahmanas as it is the foremost of purifying things

55 Of all kinds of presents, gold is the best They who make gifts of gold are said to be givers of all things,

56 Indeed, they who make gifts of gold are considered as givers of celestials Agni is all the deities in one, and gold has Agni for its essence

57 Hence it is that the person who makes gift of gold gives away all the celestials. Hence, O king, there is no gift higher than the gift of gold.

Vashishtha said —

58. Hear once more, O twice born Rishi as I describe the superiority of gold, O foremost of all wielders of weapons

59 I heard this formerly in the Purana O son of Bhrigu's race It represents the speech of Prajapati himself

60—62 After the marriage was over of the illustrious and great Rudra armed with the trident, O son of Bhrigu's race, with the goddess who became his consort, on the breast of that foremost of mountains, viz, Himavat, the illustrious and great deity wished to unite himself with the goddess Thereupon all the celestials, stricken with anxiety, approached Rudra Bending their heads with respect and pleasing Mahadeva and his boon-giving consort Uma, both of whom were seated together, they addressed Rudra, O perpetuator of Bhrigu's race, saying,—This union, O illustrious and sinless one, of you with the goddess, is a union of an ascetic with another. Indeed, it is the union, O lord, of one energetic person with another equally so You, O illustrious one, are of irresistible energy. The goddess Uma also is gifted with energy that is equally irresistible

64 The offspring that will result from a union like this, will, forsooth, O illustrious deity, be gifted with very great might, Indeed, O powerful lord, that offspring will consume all things in the three worlds without leaving a residue.

65 Do you then, O lord of all the universe, O you having large eyes, grant to these celestials prostrated before you a boon from desire of benefiting the three worlds

66 Do you, O powerful one, restrain this great energy of yours which may become the seed of offspring

67 Indeed, that energy is the essence of all forces in the three worlds Ye two by an act of congress, are sure to scorch the universe.

68—69 Your offspring will certainly be able to afflict the celestials Neither the goddess Earth, nor the Sky, nor Heaven, O powerful one, nor all of them together, will be able to bear your energy, we firmly believe The entire universe is certain to be burnt through the force of your energy

70 You should, O powerful one show us favour O illustrious deity That favour consists in your not begetting a son O foremost of the celestials, upon the goddess Uma,

71 Do you patiently govern your fiery and powerful energy —To the deities that said so, the holy Mahadeva having the bull for his sign, O twice born Rishi answered saying —So be it!—Having said so, the deity that has the bull for his vehicle, drew up his vital seed

73 From that time he passed by the name of Urddharetas (one that has drawn up the vital seed) At this attempt of the celestials to stop procreation, the consort of Rudra became highly wroth.

74—76 On account of her being of the opposite sex, she used harsh words:—Since ye have opposed my lord in procreating an offspring when he was desirous of procreating one upon me, as the result of this act, ye celestials, ye all shall become sonless Indeed, since ye have opposed the birth of an offspring from me, therefore, ye shall have no offspring of your own —When this curse was imprecated, O perpetuator of Bhrigu's race, the deity of fire was not there

77. It is on account of this curse of the goddess that the deities have become childless Rudra, begged them, held in himself his energy of incomparable power.

78. A small quantity, however, that came out of it is body dropped on the Earth That seed, falling on the Earth, leaped into a burning fire and there began to grow most wonderfully.

79—82. The energy of Rudra, coming in contact with another energy of great power, became one with it in essence. Meanwhile, all the celestials headed by Indra were scorched by the Asura named Taraka. The Adityas, the Vasus, the Rudras, the Maruts, the Aswins and the Saddhyas all became greatly afflicted on account of the prowess of that son of Diti All the regions of the celestials, their beautiful cars, and their palaces, and the asylums of the Rishis, were snatched away by the Asuras. Then the celestials and the Rishis, with depressed hearts, sought the protection of the illustrious and powerful Brahman of unfading glory.

CHAPTER LXXXV.

(ANUSHASANIKA PARVA).—*Continued.*

The Deities said:—

1. The Asura named Taraka who has received boons from you, O powerful one, is assailing the celestials and the Rishis. Let his death be ordained by you.

2. O Grandfather, we fear him greatly O illustrious one, do you save us! We have no other refuge than you

Brahman said:—

3. I treat all creatures equally, I cannot however, approve of sin. Let Taraka, that enemy of the celestials and Rishis, be speedily destroyed.

4. The Vedas and the eternal duties shall not be rooted out, ye foremost of celestials. I have ordained what is proper, in this matter. Let the anxiety of your hearts be removed.

The Celestials said:—

5 For your having granted him boons, that son of Diti has been proud of his power. He is incapable of being killed by the deities How then will his death be engendered?

6 The boon which, O Grandfather, he has obtained from you is that he should not be killed by celestials or Asuras or Rakshasas

7. The celestials have also been cursed by the wife of Rudra on account of their attempt to stop propagation The curse imprecated by her has been, O lord of the universe this, *viz*, that they are not to have any offspring.

Brahman said:—

8—10 Ye foremost of celestials, Agni was not there at the time the curse was given by the goddess He will beget a child for the destruction of the enemies of the gods. Superior to all the deities, Danavas, Rakshasas, human beings, Gandharvas, Nagas and feathery creatures, the son of Agni with his dart, which in his hands, will be a weapon incapable of being baffled if once hurled at the enemy, will destroy Taraka whom you fear. Indeed, all other enemies of yours will also be killed by him.

11. Will is eternal That Will is known by the name of Kama and is at one with Rudra's seed a portion of which fell into the burning form of Agni.

12. That energy, which is a powerful substance, and which resembles a second Agni, will be cast by Agni into Ganga for producing a child upon her in order to bring about the destruction of the enemies of the gods.

13 Agni did not come within the range of Uma's curse. The eater of sacrificial libations was not present there when the curse was imprecated.

14. Let the god of fire, therefore, be searched out. Let him now be set to this task. Ye sinless ones, I have told you the means for the destruction of Taraka.

15 The curses of the energetic cannot produce any effect upon the energetic. Forces, when they come into contact with a stronger force, become weakened.

16. They who are endued with penances can destroy even the boon-giving deities who are indestructible Will, or Like, or Desire sprang in former times and is the most eternal of all creatures.

17. Agni is the Lord of the universe. He is incapable of being apprehended or described Capable of going everywhere and present in all things, he is the Creator of all beings. He lives in the hearts of all creatures Gifted with great power, He is older than Rudra himself.

18—19 Let that eater of sacrificial libations, who is a mass of energy, be found out That illustrious deity will fulfill this desire of your hearts. Hearing these words of the Grandfather, the great gods then proceeded to find out the god of fire with cheerful hearts on account of their purpose having been crowned with success.

20. The gods and the Rishis then searched every portion of the three worlds their hearts being busy with the thought of Agni and eagerly desiring to see him.

21. Gifted with penances, possessed of prosperity, celebrated over all the worlds, those great ones, all crowned with ascetic success, sojourned over every part of the universe, O foremost one of Bhrigu's race,

22—24 They could not find out the eater of sacrificial libations who had concealed himself by merging his self into self. At this time, a frog, living in water, got on the surface from the nethermost regions, with cheerless heart on account of having been scorched by the energy of Agni The little creature addressed the celestials who had become stricken with fear and who were all very eager to see the god of fire, saying,—Ye gods, Agni is now living in the nethermost regions Scorched by the energy of that god and unable to bear it longer, I have come here.

25. The illustrious bearer of sacrificial offerings, ye gods, is now under the waters He has created a mass of waters within which he is living All of us have been scorched by his energy.

26 If, ye gods you wish to see him,—if you have any business with him,—go to him there.

27. As regards ourselves, we shall fly from this place, O celestials, from fear of Agni!—Having said this much, the frog dived into the water.

28 The eater of sacrificial libations came to know of the treachery of the frog Coming to that animal he cursed the whole race, saying —Ye will be deprived of the organ of taste.

29 Having made this curse on the frog he left the spot immediately for living elsewhere Indeed the powerful celestial did not show himself.

30. Seeing the condition to which the frogs were reduced for having done them a service, the celestials, O best of the Bhrigus, showed favor to those creatures I shall tell you everything about it. Do you hear me, O mighty-armed hero.

The Deities said:—

31. Though deprived of tongues through the curse of Agni and, therefore, of the sensation of taste, you will be able to utter various kinds of words.

32. Living within holes, deprived of food, shorn of consciousness, wasted and dried up, and more dead than alive, the Earth will yet hold you all.

33. Ye shall also be able to move about at night time when everything is covered with thick darkness!—Having said this to the frogs, the celestials once more journeyed over every part of the Earth for finding out the god of fire. Despite all their endeavours however, they could not find him out.

34. Then, O perpetuater of Bhrigu's race, an elephant, as large and powerful as the elephant of Shakra, addressed the gods, saying—Agni is now living within this Ashwattha tree!

35 Worked up with anger, Agni cursed all the elephants, O descendant of Bhrigu, saying,—Your tongues will be bent back.

36 Having been pointed out by the elephants, the God of Fire cursed all elephants thus and then went away and entered the heart of the Shami tree for living within it for sometime.

37. Listen now, O powerful hero what favor was shown to the elephants O foremost one of Bhrigu's race, by the celestials of unbaffled prowess who were all pleased with the service one of their representatives had rendered them.

The Deities said:—

38 With the help of even your tongues bent inwards you shall be able to eat all things, and with even those tongues ye shall be able to utter cries which will only be indistinct.

39 Having blessed the elephants thus, the inhabitants of the celestial region once more began to search Agni Indeed, having come out of the Ashwattha tree, the God of Fire had entered the heart of Shami

40 This new residence of Agni was made known by a parrot. The gods thereupon went there Enraged with the conduct of the parrot, the God of Fire cursed the whole parrot race, saying,—Ye shall from this day be deprived of the power of s,

41—42. Indeed, the eater of sacrificial offerings turned up the tongues of all the parrots. Seeing Agni at the place pointed out by the parrot, and beholding the curse imprecated upon him, the gods, moved by mercy for the poor creature, blessed him, saying, on account of your being a parrot, you shall not be wholly deprived of the power of speech. Though your tongue has been turned backwards, yet you will only be able to speak the letter K.

43—44 Like that of a child or an old man, your words shall be sweet and indistinct and wonderful—Having said these words to the parrot, and seeing the god of fire within the heart of the Shami, the gods made Shami wood a sacred fuel fit for producing fire in all religious rites. It was from that time that fire is seen to live in the heart of the Shami.

45. Men began to consider the Shami as a proper means for producing fire (in sacrifices) The waters that are in the nethermost regions had come into contact with the god of fire.

46. Those heated waters, O you of Bhrigu's race, are vomited forth by the mountain springs. On account, of Agni's having lived in them for sometime, they became hot through his power.

47. Meanwhile Agni, seeing the gods, became grieved Addressing the celestials, he asked them,—Why have you come here?

48. To him the celestials and the great Rishis said,—We wish to engage you in a particular work. You should perform it

49 When done, it will redound greatly to your credit.

Agni said:—

50. Tell me what your business is. I shall, O gods, accomplish it. I am always willing to do anything for you. Do not, hesitate, therefore, to command me.

The celestials said:—

51. There is an Asura of the name of Taraka who has been filled with pride on account of the boon he has obtained from Brahman. By his power he is able to oppose and discomfit us. Do you bring about his destruction.

52 O sire, do you rescue these celestials, these Prajapatis, and these Rishis, O highly blessed Pavaka

53. O powerful one, do you beget a heroic son possessed of your power, who will remove O bearer of sacrificial libations, our fears from that Asura.

54 We have been cursed by the great goddess Uma There is nothing else than your power which can be our refuge now. Do you, therefore, O powerful deity, rescue us all.

55 Thus addressed, the illustrious and irresistible bearer of sacrificial libations answered, saying—Be it so!—and he then proceeded towards Ganga otherwise called Bhagirathi.

56 He knew her and caused her to conceive. Indeed, in the womb of Ganga the seed of Agni began to grow even as Agni himself grows.

57. With the energy of that god, Ganga became greatly moved at heart. Indeed, she suffered great distress and became unable to bear it.

58 When the deity of fire cast his seed gifted with great energy into the womb of Ganga, a certain Asura uttered a terrific roar.

59 On account of that dreadful roar uttered by the Asura for purposes of his own, Ganga became very much terrified and her eyes rolled in fear, and betrayed her agitation.

60. Shorn of consciousness, she could not bear her body and the seed within her womb. The daughter of Janhu, carrying the energy of the illustrious god, began to tremble.

61. Overwhelmed with the energy of the seed she held in her womb, O learned Brahmana, she then addressed the god of fire, saying,—I cannot any longer, O illustrious one, bear your seed in my womb

62. Indeed, I am overcome with weakness by this seed of yours. The health I had in days before, is no longer mine. I have been greatly agitated, O illustrious one, and my heart is dead within me, O sinless one.

63 O foremost of all persons gifted with powers, I cannot bear your seed any longer. I shall throw it off induced by the distress that has befallen me, and not by caprice.

64 There has been no actual contact of my body with your seed O illustrious deity of fire. Our union, having for its cause the distress that has befallen the celestials, has been subtile and not of the flesh, O highly effulgent one.

65 Whatever merit or otherwise they may be in this deed, O eater of sacrificial offerings, must belong to you Indeed, I think, you will be visited by virtue or sin of this deed.

66. To her the god of fire said,—Do you carry the seed D>, indeed bear the fœtus endued with my power. It will produce great results

67—68 You are, indeed capable of bearing the entire Earth You will gain nothing by not holding this energy That foremost of rivers though thus dissuaded by the deity of fire as also by all the other celestials cast off the seed on the breast of Meru, that foremost of all mountains.

69 Capable of bearing that seed, yet oppressed by the power of Rudra, she could not hold that seed longer on account of its burning energy.

70—71. After she had cast it off through sheer distress that burning seed having the splendour of fire, O perpetuater of Bhrigu's race, Agni saw her, and asked that foremost of rivers —Is it all right with the fœtus you have cast off? Of what complexion has it been, O goddess? Of what form does it look? With what energy does it seem to be gifted? Do you tell me all about it.

Ganga said :—

72 The fœtus is of gold hue. In energy it is like you, O sinless one! Of an excellent color, perfectly stainless, and burning with splendour, it has lighted the entire mountain

73 O foremost of all persons gifted with penances, the fragrance of it resembles the cool perfume that is scattered by lakes adorned with lotuses

74. With the splendour of that fœtus everything around it seemed to be changed into gold as all things on mountain and low land seem to be changed into gold by the rays of the Sun

75 The splendour of that fœtus, spreading far and wide, falls upon mountains and rivers and springs

76 It seems that the three worlds, with all their mobile and immobile creatures, are being lighted up by it Such is your child O illustrious bearer of sacrificial offerings.

77. Like the Sun or your blazing self, in beauty it is like a second Soma!—Having said these words the goddess disappeared

78 The highly energetic god of fire also, having performed the business of the celestials, proceeded to the place he liked, O delighter of the Bhrigus.

79 It was on account of the result of this act that the Rishis and the celestials bestowed the name of Hiranyaretas upon the gods of fire.

80—81 And because the Earth held that seed she also came to be called by the name of Vasumati Meanwhile that fœtus, which had originated from the god of fire and been held for a time by Ganga, having fallen on a forest of reeds began to grow and at last assumed a wonderful form The presiding goddess of the constellation Krittika saw that form resembling the rising Sun

82 She henceforth began to bring up that child as her son with the milk of her breast. For this reason that highly effulgent child came to be called Kartikeya after her name.

83 And because he grew from seed that fell out of Rudra's body, he came to be called Skanda The incident also of his birth having taken place in the forest of reeds, concealed from every body's view gave him the name of Guha It was thus that gold came into existence as the offspring of the god of fire

84 Hence it is that gold came to be regarded as the foremost of all things and the ornament of the very gods It was from this incident that gold came to be called by the name of Jatarupam.

85 It is the foremost of all precious things, and among ornaments also it is the foremost. The purifier among all purifying things, it is the most sacred of all sacred objects

86 Gold is truly the illustrious Agni, the Lord of all things, and the foremost of all Prajapatis The most sacred of all sacred things is gold O foremost of twice-born ones Indeed, gold is said to have for its essence Agni and Soma.

Vashishtha said —

87 Formerly I also heard this history, O Rama, called Brahma-darshana, about the achievement of the Grandfather Brahman who is at one with the Supreme Soul.

88—89 To a sacrifice performed formerly by that foremost of gods, viz., the Lord of Rudra, O you of great power, who on that occasion had assumed the form of Varuna, there came the ascetics and all the celestials headed by Agni There also came to that sacrifice all the sacrificial limbs (in their embodied forms), and the Mantra called Vashat in his embodied form.

90 All the Samans also and all the Yajushes, in thousands and in their embodied forms, came there The Rig Veda also came there, adorned with the rules of orthoepy.

91. The Lakshanas, the Suras, the Tomas, the Niuktas, the Notes arranged in rows, and the syllable OM, as also Nigraha and Pragraha, all came there and lived in the eye of Mahadeva.

92. The Vedas with the Upanishads, Vidya, and Savitri, as also, the Past, the Present, and the Future, all came there and were held by the illustrious Shiva.

93 The powerful Lord of All then poured libations himself into his own self Indeed, the holder of Pinaka caused that Sacrifice of multifarious form to look highly beautiful.

94. He is Heaven, Sky, Earth, and the Welkin He is called the Lord of the Earth He is the Lord whose rule is acknowledged by all obstacles He is gifted with Shree and He is at one with the God of Fire

95 That illustrious god is called by various names He is Brahman, Shiva Rudra, Varuna, Agni and Prajapati He is the auspicious Lord of all creatures

96—97 Sacrifice, Penance all the rites, the goddess Diksha burning with rigid observances the several Points with the presiding deities, the consorts of all the deities their daughters and the celestials mothers, all came to Pashupati O perpetuater of Bhrigu's race, together in a body

98 Seeing that sacrifice of the great Mahadeva who had assumed the form of Varuna, all of them became highly pleased Seeing the celestial ladies of great beauty, the seed of Brahman came out and dropped upon the Earth

99 On account of the seed having fallen on the dust, the Sun took up that dust mixed with the particles of seed from the Earth with his hands and cast it into the sacrificial fire

100. Meanwhile, the sacrifice with the sacred fire of burning flames was commenced and it went on Brahman was pouring libations on the fire While thus engaged, the Grandfather became worked up with desire

101 As soon as the seed came out, he took it up with the sacrificial ladle and poured it as a libation of clarified butter, O delighter of the Bhrigus, with the necessary Mantras, on the burning fire.

102 From that seed, Brahman of great power caused the four orders of creatures to come into being. That seed of the Grandfather was endued with the three qualities of Goodness, Darkness, and Ignorance From that element in it which represented the quality of Goodness, sprang all mobile creatures gifted with the principle of action.

103 From the element of Ignorance in it, sprang all immobile creatures. The quality of Goodness, however, which lived in that seed, entered both kinds of existence. That quality of Goodness is of the nature of Light. It is eternal and of it is unending Space.

104 In all the creatures the quality of Goodness is present and is at one with that light which shows what is right and what is wrong. When the seed of Brahman was thus poured as a libation on that sacrificial fire, there came from it, O powerful one, three beings into existence.

105 They were three male persons, gifted with bodies that partook of the nature of the circumstances from which they respectively originated One arose first from the fire (called Bhrik) and hence he passed by the name of Bhrigu A second came from the burning charcoals and hence he passed the name of Angiras

106 The third originated from a heap of extinguished charcoals and he passed by the name of Kavi It has been already said that the first came out with flames issuing from his body and hence he was called Bhrigu

107 From the rays of the sacrificial fire originated another called Marichi From Marichi (afterwards) sprang Kashyapa. It has been already said that from the (burning) charcoals originated Angiras. The dwarf Rishis called Valikhillyas originated from the blades of Kusha grass spread out in that sacrice

108—109 From the same blades of Kusha grass, O you of great power originated Atri From the ashes of the fire originated the twice born Rishis, viz the Vaikhanasas endued with penances and given to Vedic learning and all of excellent qualities

110 From the eyes of Agni originated the twin Ashwins endued with great beauty. At last, from his ears, originated the Prajapatis.

111—112 The Rishis originated the pores of Agni's body. From his sweat originated Chhandas, and from his strength originated Mind. Therefore Agni has been said to be all the celestials in his individual self, by Rishis endued with Vedic learning, guided by the authority of the Vedas The pieces of wood that keep alive the flames of Agni are considered as the Months. The juices the fuel yields form the Fortnights.

113 The liver of Agni is called the Day and Night, and his fierce light is called the Muhurtas. The blood of Agni

is considered as the source of the Rudras From his blood originated the gold-hued celestials called the Maitradevatas.

114 From his smoke originated the Vasus. From his flames originated the Rudras as also the (twelve) Adityas of great effulgence

115—117 The Planets and Constellations and other stars that have been set in their respective orbits in the sky, are considered as the (burning) charcoals of Agni. The first Creator of the universe declared Agni to be Supreme Brahma and Eternal, and the giver of all desires This is, indeed, a mystery. "After all these births had taken place, Mahadeva who had assumed the form of Varuna (for his sacrifice) and who had Pavana for his soul, said,—This excellent Sacrifice is mine I am the Grahapati in it The three beings that first originated from the sacrificial fire are mine! Forsooth, they should be considered as my children. Know this, ye gods who range through the skies! They are the fruits of this Sacrifice.

118 "—Agni said,—These children have originated from my limbs They have all depended upon me as the cause of their being They should, therefore, be considered as my children. Mahadeva in the form of Varuna has erred in this matter.

119 After this, the Master of all the worlds, the Grandfather of all creatures, *viz.*, Brahman, then said,—These children are mine! The seed which I poured upon the sacrificial fire was mine

120. I am the performer of this Sacrifice. I poured on the sacrificial fire, the seed that came out of myself. He who has planted the seed always enjoys the fruit. The principal cause of these births is my seed.

121—124. The celestial went to the Grandfather and having bowed their heads to him and joined their hands in respect, they said to him,—All of us, O illustrious one, and the entire universe of mobile and immobile creatures are your offspring O sire, let Agni of burning flames, and the illustrious and powerful Mahadeva who has, for this sacrifice, assumed the form of Varuna, have their wish At these words, although born of Brahman, the powerful Mahadeva in the form of Varuna, the king of all aquatic creatures received the first born one, *viz.*, Bhrigu effulgent as the Sun, as his own child The Grandfather then intended that Angiras should become the son of Agni.

125 Knowing the truth, the Grandfather then took Kavi as His own son. Busy with procreating creatures for peopling the Earth, Bhrigu who is considered as a Prajapati thence came to be called as Varuna's offspring.

126. Gifted with every prosperity, Angiras passed as the offspring of Agni, and the celebrated Kavi came to be known as the child of Brahman himself Bhrigu and Angiras, who had originated from the fire and the charcoals of Agni respectively, became the procreators of extensive races and tribes in the world.

127 Indeed these three, *viz.*, Bhrigu and Angiras and Kavi considered as Prajapati are the progenitors of many races and tribes All are the children of these three. Know this, O powerful hero !!

128—129 Bhrigu begat seven sons all of whom became equal to him in merits and qualities Their names are Chyavana, Vajrashirshan, Suchi, Urva, Shukra, that giver of boons, Vibhu, and Savana. These are the seven. They are children of Bhrigu and are hence Bhargavas. They are also called Varunas on account of their ancestor Bhrigu having been adopted by Mahadeva in the form of Varuna. You belong to the race of Bhrigu.

130—131. Angiras begot eight sons They also are known as Varunas Their names are Vrihaspati, Utathya, Payasya, Shanti, Dhira, Virupa, Samvarta, and Sudhanwan the eighth These eight are considered also as the children of Agni. Freed from every evil, they are devoted to knowledge only.

132 The sons of Kavi who was adopted by Brahman himself are also known as Varunas Eight in number all of them became progenitors of races and tribes. Auspicious by nature, they all knew Brahma.

133 The names of the eight sons of Kavi are Kavi, Kavya, Dhrishnu Ushanas endued with great intelligence, Bhrigu, Viraja, Kashi, and Ugra knowing every duty.

134 These are the eight sons of Kavi. By them the whole world has been peopled. They are all called Prajapatis, and they have procreated many offspring

135 Thus, O chief of Bhrigu's race, has the whole world been peopled with the children of Angiras, and Kavi and Bhrigu.

136 The powerful and supreme Lord Mahadeva in the form of Varuna which he had assumed for his sacrifice had first, O learned Brahmana, adopted both Kavi and Angiras Hence, these two are considered as of Varuna

137. After that the eater of sacrificial libations, *viz*, the god of fire, adopted of *Angiras* Hence, all the children of Angiras are known as belonging to the *race of Agni.*

138 The Grandfather Brahman was, formerly propitiated by all the deities who said to him,—Let these lords of the universe save us all.

139 Let all of them become progenitors of offspring Let all of them become endued with penances. Through your favour, let all these rescue the world

140 Let them become procreators and extenders of races and tribes and let them increase your power. Let all of them become thorough masters of the Vedas and let them be performers of great deeds

141 Let all of them be friends to the divine cause *Indeed, let all of them become* gifted with auspiciousness Let them *become founders of extensive races and* tribes and let them be great Rishis Let all of them *be gifted with great penances* and let all of them be devoted to high celibacy.

142. All of us, as also all these, are your offspring, O you of great power You, O Grandfather, are the Creator of both the *celestials and the Brahmanas*

143 Marichi is your first offspring. All these also that are called Bhargavas are your progeny. Looking at this fact, O Grandfather, we shall all help and support one another.

144—145 All these shall, thus, multiply their progeny and establish yourself at the beginning of each æon after the universal destruction Thus addressed by them Brahman, the grandfather of all the worlds, said to them,—So be it! I am pleased with you all!—Having said so to the celestials, he proceeded to the place he had come from.

146 Thus is what took place in days of yore in that sacrifice of the great Mahadeva, that foremost one of all the celestials In the beginning of creation when he for the purposes of his sacrifice had assumed the form of Varuna

147 Agni is Brahman. He is Pashupati He is Sarva He is Rudra. He is Prajapati It is well-known that gold is the offspring of Agni.

148 When fire is not to be had, gold is used as a substitute. Guided by the marks of the *auditions of the Veda*, one who is conversant with authorities and who knows the identity of gold with fire, acts thus.

149—150. Putting a piece of gold on some blades of Kusha grass spread out on the ground, the sacrificer pours libations upon it If libations are poured upon also the pores of an anthill, upon the right ear of a goat upon a piece of level earth, upon the waters of a Tirtha, or on the hand of a Brahmana, the illustrious god of fire becomes pleased and considers it as a source of his own advancement as also that of the celestials through his.

151 Hence, it is that we have heard *that all the celestials consider Agni* as their refuge and are devoted to him Agni *originated from Brahman, and from Agni* originated gold.

152. Hence, we have heard that those virtuous persons who make gifts of gold are considered as giving away all the deities.

153 The man who makes gifts of gold *acquires a very high end* Regions of burning effulgence are his Indeed, O Bhargava, he becomes installed as the king of kings in the celestial region.

154 That person who, at sun-rise, makes a gift of gold according to the ordinance and with proper Mantras, succeeds in warding off the evils foreshadowed by ominous dreams

155. The man who, as soon as the Sun *has risen, makes a gift of gold becomes* purged of all his sins. He who makes a *gift of gold at mid-day destroys* all his future sins

156 He who, *with controlled soul*, makes a gift of gold at the second twilight *succeeds in living with Brahman and the god* of wind and Agni and Soma in their *respective regions*

157. Such a man acquires fame in regions of great happiness that belong to Indra himself Acquiring great fame in *this world also and purged of all his sins*, he sports in joy and happiness.

158 Such a man acquires many other regions of happiness and becomes peerless *for glory and fame* His course *perfectly* unobstructed, he succeeds in going every*where at will*

159 He has never to fall down from the *regions which he acquires, and the glory* he attains to, becomes very great. Indeed, *by making gifts of gold one acquires* numberless regions of happiness all of which he enjoys for good.

160 That man who, having lighted a *fire at sunrise, makes gifts of gold in view* of the observance of a particular vow, succeeds in acquiring the fruition of all his desires.

161. It has been said that gold is at one with Agni. The gift of gold, therefore, yields great happiness. The gift of gold leads to the possession of those merits and qualities that are desired, and purifies the heart.

162. I have thus told you, O sinless one, the origin of gold. O you of power, know how Kartikeya grew up, O delighter of Bhrigu's race.

163 After a long time Kartikeya grew up He was then, O perpetuator of Bhrigu's race, chosen by all the celestials with Indra at their head, as the commander-in-chief of the celestial forces.

164. He killed the Daitya Taraka as also many other Asuras, at the command of the king of the celestials, O Brahmana, and moved also by the desire of benefiting all the worlds.

165 I have also, O you of great power, described to you the merits of making gifts of gold Do you, therefore, O foremost of all speakers, make gifts of gold.

Bhishma said:—

166 Thus addressed by Vashishtha, Jamadagni's son of great power then made gifts of gold to the Brahmanas and became cleansed of his sins.

167. I have thus told you, O king, everything about the merits of the gifts of gold and about its origin also, O Yudhishthira.

168 Do you also, therefore, make profuse gift of gold to the Brahmanas Indeed O king, by making such gifts of gold, you will surely be purged of all your sins.

CHAPTER LXXXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You have, O grandfather described to me fully the merits of the gift of gold according to the ordinances laid down in the scriptures and the Veda.

2. You have also described the origin of gold. Do you tell me now how Taraka met with destruction.

3. You have, said, O king, that that Asura had become unslayable by the gods Do you tell me fully how his destruction was brought about.

4. O perpetuator of Kuru's race, I wish to hear this from you, I mean the details of Taraka's destruction. Great is my curiosity to hear the narrative.

Bhishma said —

5 The gods and the Rishis, O king, reduced to great distress, urged the six Krittikas to rear that child.

6 Amongst the celestial ladies there were none, except these, who could by their power, bear the seed of Agni in their wombs.

7. The god of fire became highly pleased with those goddesses for their readiness to sustain the conception caused by the seed of Agni which was gifted with his own great power.

8 When the energy of Agni, O king, was divided into six parts and placed within the channels, the six Krittikas began to nourish the portion that each held in her womb.

9 As the great Kumara, however, began to grow within their wombs, their bodies being possessed by his energy, they could not get peace anywhere.

10. Filled with energy as their bodies were, the time at last came for delivery. All of them, it so happened, O prince of men, delivered simultaneously.

11. Though held in six different wombs, yet when all the parts as they came out, united into one The goddess Earth held the child, taking it up from a mass of gold

12 Indeed, the child, possessed of a beautiful form, shone like the god of Fire. Of beautiful features he began to grow in a charming forest of reeds.

13 The six Krittikas saw that child of theirs looking like the morning Sun Filled with affection for him,—indeed, loving him very much,—they began to rear him with their milk.

14. On account of his having been born of the Krittikas and reared by them, he was known in the three worlds by the name of Kartikeya. Having originated from the seed which had fallen off from Rudra he was named Skanda, and because of his birth in a solitary forest of reeds he was called Guha.

15—17 The thirty-three gods, the points of the compass together with their presiding deities, and Rudra, Dhatri, Vishnu, Yama, Pushan, Aryyaman, Bhaga, Angsha Mitra, the Sadhyas, Vasava, the Vasus, the Ashwins, the Waters, the Wind, the Firmament, Chandramas and all the Constellations and the Planets and the Sun, and all the Richs and Samans and Yajushes in their embodied forms, came there to see

that wonderful child who was the son of the god of Fire

18. The Rishis sang hymns of praise and the Gandharvas sang in honor of that child called Kumara of six heads, twelve eyes, and greatly devoted to the Brahmanas.

19—20. His shoulders were broad, and he had twelve arms, and the splendour of his body resembled that of fire and Aditya. As he lay stretched on a clump of heath, the gods with the Rishis, seeing him became filled with great joy and considered the great Asura as already killed. The celestials then began to bring him various kinds of toys and articles that could amuse him

21. As he played like a child, various sorts of toys and birds were given to him Garuda of excellent feathers gave to him a child of his, *viz*, a peacock having plumes of variegated color.

22 The Rakshas gave to him a boar and a buffalo Aruna himself gave him a cock of fiery splendour.

23 The Moon gave him a sheep, and the Sun gave him some dazzling rays of his The mother of all kine, *viz*, Surabhi, gave him kine by hundreds and thousands

24 Agni gave him a goat having many good qualities Ila gave him profuse flowers and fruits. Sudhanwan gave him a riding chariot and a car of the great Kuvara.

25—26 Varuna gave him many auspicious and good products of the Ocean with some elephants The king of the celestials gave him lions and tigers and pards and various kinds of the birds of the air, and many terrible beasts of prey and many umbrellas also Many Rakshasas and Asuras began to follow that powerful child

27 Seeing the son of Agni grow up, Taraka sought, by various means, to bring about his destruction but could not do anything to that powerful deity.

28 The gods for time invested Agni's son born a solitary forest with the command of their army And they also informed him of the oppressions made upon them by the Asura Taraka.

29 The commander in-chief of the celestial army grew up and became possessed of great energy and power. In time Guha killed Taraka, with his irresistible dart.

30. Indeed, Kumara killed the Asura as easily as if in sport. Having brought about the destruction of Taraka the re-established the king of the celestials in his sovereignty of the three worlds.

31. Gifted with mighty power, the celestial general shone in beauty and splendour. The powerful Skanda became the protector of the celestials and did what was agreeable to Shankara

32 The illustrious son of Pavaka had a golden form. Indeed, Kumara is always the leader of the celestial arms.

33 Gold is the powerful energy of the god of fire and was born with Kartikeya. Hence is gold highly sacred valuable, and excellent and has unending merit.

34 Thus, O son of Kuru's race, did Vashistha recite formerly this topic to Rama of Bhrigu's race Do you, therefore, O king of men, try to make gifts of gold.

35 By making gifts of gold, Rama became purged of all his sins, and finally acquired a high place in Heaven that is unattainable by other men.

CHAPTER LXXXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1 You have described to me, O you of righteous soul, the duties of the four castes Do you, similarly, O king, describe to me now all the ordinances regarding the Shraddha

Vaishampayana said :—

2 Thus addressed by Yudhisthira, the son of Shantanu began to recite to him the following ritual, consistent with the ordinances of the Shraddha.

Bhishma said —

3 Listen O king, with rapt attention, to me as I describe to you the ritual of the Shraddha That ritual is auspicious, laudable productive of fame and progeny, and is considered as a sacrifice, O scorcher of enemies, in honor of the departed Manes.

4 Gods or Asuras or human beings, Gandharvas or Uragas or Rakshasas, Pishachas or Kinnaras, every one should always adore the departed Manes

5 It is seen that people adore the departed Manes first and please the celestials next by offering them their worship. Hence, one should always adore the departed Manes with every care.

6 It is said, O king, that the Shraddha performed in honor of the departed Manes is performable afterwards But this general rule has a special restraint.

7. The (deceased) grandfather become gratified with the Shraddha that may be performed on any day. I shall, however, tell you now what the merits and demerits are of the respective lunar days

8 I shall describe to you, O sinless one, what fruits are attained on what days by performing the Shraddha Do you listen to me with rapt attention

9 By worshipping the departed Manes on the first day of the light fortnight, one obtains in his abode beautiful wives capable of producing many children all endued with desirable accomplishments

10 By performing the Shraddha on the second day of the light fortnight, one gets many daughters By performing it on the third day, one acquires many horses By performing it on the fourth day, one gets a large herd of smaller animals in his house

11. They, O king, who perform the Shraddha on the fifth day, get many sons Those men who perform the Shraddha on the sixth day, acquire great splendour.

12 By performing it on the seventh day, O king, one wins great fame By performing it on the eighth day one, secures great profits in commercial pursuits

13 By performing it on the ninth day one acquires many animals of uncloven hoofs By performing it on the tenth day, one acquires many valuable kine.

14 By performing it on the eleventh day one gets valuable cloths and utensils Such a man also gets many sons all of whom become endued with Brahma splendour.

15 By performing the Shraddha on the twelfth day, one always sees if he desires various sorts of beautiful silver and gold articles

16—17. By performing the Shraddha on the thirteenth day one reigns supreme over his kinsmen Forsooth, all the young men in the family of him who performs the Shraddha on the fourteenth day die Such a man becomes entangled in war By performing the Shraddha on the day of the new moon, one gets the fruition of every desire

18 In the dark fortnight all the days beginning with the tenth leaving only the fourteenth day out are good days for the performance of the Shraddha Other days of that fortnight are not so

19 Then again, as the dark fortnight is better than the light one so the afternoon of the day is better than the forenoon for the Shraddha

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CHAPTER LXXXVIII.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said —

1. O you of great power, tell me what that object is which if dedicated to the departed Manes, becomes inexhaustible! What Havi again (if offered) lasts for all time? What, indeed, is that which becomes eternal?

Bhishma said:—

2 Hear me, O Yudhishthira, what those Havis are which persons conversant with the ritual of the Shraddha consider as suitable for the Shraddha and what the fruits are of each.

3 With sesame seeds, rice, barley, Masha water, root and fruits, if given at Shraddhas, the departed Manes, O king, remain pleased for a month

4 Manu has said that if a Shraddha is performed with profuse sesame, such Shraddha becomes inexhaustible. Of all sorts of food, sesame seeds are considered as the best.

5 With fishes offered at Shraddhas, the departed Manes remain pleased for two months With mutton they remain pleased for three months and with the flesh of the hare for four.

6 With the flesh of the goat O king, they remain pleased for five months, with becon for six months, and with the flesh of birds for seven

7 With venison got from those deer that are called Prishata they remain pleased for eight months and with that obtained from the Ruru for nine months, and with the meat of the Gavaya for ten months

8 With the meat of the buffalo they remain pleased for eleven months. With beef presented at the Shraddha, they remain pleased for a full year.

9 Payasa mixed with clarified butter is as much as acceptable to the departed Manes as beef With the meat of the Vadhrinasa the Pitris remained pleased for twelve years

10 The flesh of the Rhinoceros offered to the departed Manes on the anniversaries of the lunar days on which they died becomes endless The potherb called Kalashaka, the petals of the Kanchana flower, and meat of the goat also, thus offered, prove inexhaustible.

11. Regarding it, O Yudhishthira, there are some Verses, originally sung by the departed Manes, that are now sung (in the world). Sanatkumara communicated them to me in former days

12. He who has taken birth in our race, should give us Payasa [mixed with clarified butter on the thirteenth day (of the dark fortnight), under the constellation Magha, during the Sun's southward course.

13 One born in our race, should under the constellation Magha, as if in the observance of a vow, offer the meat of goat or the petals of the Kanchana flower. One should also offer us, with due rites, Payasa mixed with clarified butter, dedicating it on a spot covered by the shadow of an elephant.

14 Many sons should be coveted so that even one may go to Gaya, where stands the banian that is celebrated over all the worlds and that makes all offerings made under its branches endless.

15 Even a little of water, roots, fruits, meat, and rice mixed with honey, if offered on the anniversary of the day of death, becomes endless

CHAPTER LXXXIX.

(ANUSHASANIKA PARVA)—*Continued.*

Bhishma said:—

1. Hear me, O Yudhishthira, as I tell you what these optional Shraddhas are that should be performed under the different constellations and that were first spoken of by Yama to king Shashavindu.

2 That man who always performs the Shraddha under the constellation Krittika is considered as performing a sacrifice after establishing the sacred fire Such a person, freed from fever, goes to Heaven with his children.

3 He who is desirous of children should perform the Shraddha under the constellation Rohini while he who is desirous of power should do it under the constellation Mrigashiras. By performing the Shraddha under the constellation Ardra, a man becomes the doer of terrific deeds.

4 A man, by performing the Shraddha under Punarvasu, makes much gain by agriculture The man who is desirous of growth and advancement should perform the Shraddha under Pushya.

5 By doing it under the constellation Aslesha one begets heroic children. By doing it under the Maghas one gains superiority over kinsmen.

6 By doing it under the (prior) Phalgunis, one gains good fortune. By doing the Shraddha under the later Phalgunas one gets many children, while by performing it under Hasta, one gets the fruition of his wishes.

7 By performing it under the constellation Chitra one gets beautiful children. By doing it under the constellation Swati, one makes much profit by trade.

8 The man who desires children, acquires the fruition of his desire by performing the Shraddha under the constellation Vishakha. By doing it under Anuradha, one becomes an Emperor.

9 By making offerings in honor of the departed Manes under the constellation Jeshthya, with devotion and humility, one acquires sovereignty, O foremost one of Kuru's race.

10 By doing the Shraddha under Mula, one gains health, and by doing it under the prior Ashada, one acquires excellent fame. By performing it under the later Ashada, one succeeds in travelling over the whole world, freed from every sorrow.

11. By doing it under the constellation Abhijit, one acquires great knowledge. By doing it under Shravana, one, after death, attains to a very high end

12 The man who performs the Shradha under the constellation Dhanistha becomes a king. By doing it under the constellation presided over by Varuna (viz., Shatavisha), one becomes a successful physician

13 By performing the Shraddha under the constellation of the prior Bhadrapada, one acquires many goats and sheep while by doing it under the later Bhadrapada, one acquires thousands of kine.

14 By performing the Shraddha under the constellation Revati, one acquires many utensils of white brass and copper. By doing it under Ashwini, one acquires many horses, while under Bharani, one lives long.

15 Listening to these ordinances about the Shraddha, king Shashavindu acted accordingly, and succeeded in easily conquering and ruling the whole Earth.

CHAPTER XC.

(ANUSHASANA PARVA).—*Continued.*

Yudhishthira said.—

1. You should, O foremost one of Kuru's race, tell me to what kind of Brahmanas, O grandfather, should the offers made at Shraddhas, be given away.

Bhishma said —

2 The Kshatriya who is conversant with the ordinances about gift should never examine Brahmanas In all matters, however, relating to the worship of the deities and the departed Manes, an examination has been said to be proper.

3 The deities are adored on Earth by men only when they are filled with devotion originating from the celestials themselves Hence, one should, approaching them, make gifts to all Brahmanas, respecting such gifts as are made to the celestial themselves.

4 In Shraddhas, however, O king, the man of intelligence should examine the Brahmanas Such examination should be about their birth, conduct, age, appearance, and learning.

5. Amongst the Brahmanas there are some who pollute the line and some who purify it Listen to me, O king, as I tell you who those Brahmanas are that should be excluded from the line.

6—11 He who is wily, or he who is guilty of fœticide, or he who is ill of consumption, or he who keeps animals, or he who has no Vedic study, or is a common servant of a village, or lives upon usury, or he who is a singer, or he who sells all articles, or he who is guilty of arson, or he who is a poisoner, or he who is a pimp by profession, or he who sells Soma or he who teaches palmistry, or he who is in the employ of the king or he who is a seller of oil, or he who is a cheat and false swearer, or he who has a quarrel with his father, or he who tolerates a paramour of his wife, or he who has been cursed, or he who is a thief, or he who lives by some mechanical art, or he who puts on disguises or he who is deceitful in his conduct, or he who is hostile to those he calls his friends, or he who is an adulterer, or he who is a preceptor of Shudras, or he who has taken up the profession of arms or he who wanders with dogs (for hunting), or he who has been bit by a dog, or he who has married before his elder brothers or he who seems to have undergone circumcision, he who violates the bed of his preceptor, he who is an actor or mime, he who lives by setting up an idol, and he who lives by calculating the conjunctions of stars and planets and asterisms, are considered as fit to be excluded from the line.

12 Persons knowing the Vedas say that the offerings made at Shraddhas, if eaten by such Brahmanas, go to fill the stomachs of Rakshasas, O Yudhishthira

13 That person who having eaten at a Shraddha does not abstain that day from Vedic studies, or who has known that day a Shudra woman, must know that his departed Manes on account of such deeds of his, have to lie for a month on his own excreta.

14—15 The offerings made at Shraddhas if presented to a Brahmana who sells wine, become converted into human excreta, if presented to a Brahmana who practises as a physician, they become converted into pus and blood, if presented to one who lives by setting up an idol, they fail to produce any fruit, if presented to one who who lives upon usury, they lead to infamy, if presented to one who is engaged in trade, they become productive of no fruits either in this world or in the next If presented to a Brahmana who is born of a widowed mother, they become as fruitless as libations poured on ashes.

16. They who present the Havya and Kavya to such Brahmanas who do not perform the duties ordained for them and who do not observe those rules of good conduct that persons of their order should observe find such presents productive of no merits hereafter.

17. That little witted man who makes gifts of such articles to such men knowing their dispositions obliges, by such conduct, his departed Manes to eat human excreta in the next world.

18 You should know that these wretched Brahmanas deserve to be excluded from the line Those Brahmanas also of little energy who are engaged in instructing Shudras belong to the same class.

19 A Brahmana who is blind stains sixty individuals of the line, one who is destitute of manly powers stains a hundred, while one who is afflicted with white leprosy stains as many as he looks upon, O king

20 Whatever offerings made at Shraddhas are eaten by one with his head wrapped round with a cloth whatever is eaten by one with face southwards and whatever is eaten with shoes or sandals on, all goes to please the Asuras.

21 Whatever, again is given with malice, and whatever is given without respect,

have been ordained by Brahman himself as the portion of the king of Asuras (*viz.*, Vali)

22 Dogs and such Brahmanas as are *polluters of lines, should not be suffered* to look upon the offerings made at Shraddhas Therefore, Shraddhas should be *performed at a place that is properly* hedged around or concealed from the view. That spot should also be covered with *sesame seeds.*

23. That Shraddha which is done without sesame seeds, or that which is done by a person in anger, has its Havi robbed by Rakshasas and Pishachas.

24. According to the number of Brahmanas seen by one who deserves to be excluded *from the line is the loss of merit* he causes of the foolish performer of the Shraddha who invites him to the least.

25 I shall now, O chief of Bharata's race, tell you who are purifiers of the line. Do you find them out by examination.

26. All those Brahmanas who are purified by knowledge, Vedic study, vows and observances and they who are of good and righteous conduct, should be known as purifiers of everything

27. I shall now tell you who deserve to sit in the line You should know them to be such whom I shall mark out presently. He who is conversant with the three Nachiketas, he who has set up the five sacrificial fires, he who knows the five Suparnas *he who knows the six branches (called* Angas) of the Vedas, he who is a descendant of fathers who were engaged in teaching the Vedas *and is himself engaged in* teaching, he who is well conversant with the Prosody, he who is acquainted with the Jeshthya Saman he who is obedient to his parents, he who is conversant with the Vedas, and whose ancestors have been so for ten generations he who knows only his married wives and this at their seasons, and he who has been purified by knowledge, by the Veda, and by vows and observances,—even such a Brahmana,—purifies the line.

30—32. He who reads the Atharvashiras, who is given to the observance of Brahmacharya's practices, and who is steady in the observance of righteous vows, who is *truthful and of pure conduct*, and who duly satisfies the duties laid down for his order, they also who have undergone fatigue and labour for bathing in the sacred waters, who have done the final bath after celebrating sacrifices with proper Mantras, who are freed from anger, who are not restless, who are endued with forgiveness, who are self controlled masters of their senses, and they who are devoted to the behoof of all creatures,—these should be invited to Shraddhas

33 Anything given to these, becomes endless. These, indeed, are purifiers of lines There are others also, *highly blessed*, who should be considered as purifiers of the line.

34. They are Yatis and those who are *conversant with the religion of Emancipation*, and they who are devoted to Yoga and they who properly observe excellent vows, and they who, with collected mind, recite (sacred) histories to foremost of Brahmanas.

35—36 *They who are conversant with* commentaries, they also who are given to grammatical studies, they who study the *Puranas and they who study, the Dharma*-shastras, and having studied them act up to the standard laid down in them, he who has *lived in the house of his preceptor*, he who is truthful in speech, he who is a giver of thousands, they that are foremost in Vedic lore and (in the knowledge of) the scriptural and (philosophical aphorisms,—these purify the lines as far *they look at it.*

38 And because they purify all who sit in the line, therefore are they called *purifiers* of lines. Utterers of Brahma say that even a single person who happens to be the descendant of ancestors who were teachers of the Veda and who is himself a Vedic teacher, *purifies full seven miles around* him.

39 If he who is not a Ritwik and that is not a Vedic teacher takes the foremost *seat in a Shraddha, with even the permission* of the other Ritwiks there present, he is said to take the sins of all who may be *sitting in the line.*

40. *If, on the other hand, he happens* to be conversant with the Vedas and freed from all those faults which are considered as capable of polluting the line he shall not, O king, be considered as fallen. *Such a man would then be really a purifier* of the line.

41 For these reasons, O king, you should properly examine the Brahmanas *before inviting them to Shraddhas. You* should invite only such among them as are *devoted to the duties laid down for their* order, and as are born in good families, and as are gifted with great learning.

42 He who performs Shraddhas for *feeding only his friends and whose Havi* does not please the celestials and the departed Manes, fails to ascend to Heaven.

43 He who collects his friends and relatives only on the occasion of the Shraddha he performs, fails to proceed (after death) by the celestial path. The man who converts the Shraddha he performs, into an occasion for only collecting his friends, never succeeds in ascending to Heaven The man who converts the Shraddha into an occasion for treating his friends, becomes alienated from Heaven even like a bird dissociated from the perch when the chain tying it breaks.

44 Therefore, he who performs a Shraddha should not honor his friends He may make gifts of riches to them on other occasions by collecting them together. The Havi and the Kavi offered at Shraddhas should be served to them who are neither friends nor enemies but are only indifferent or neutral.

45 As seed sown on a barren soil does not sprout forth, or as one who has not sown does not get a share of the produce, so that Shraddha the offerings in which are eaten by an unworthy person, yields no fruit either in this world or in the next.

46 That Brahmana who is destitute of Vedic study is like a fire made by burning grass or straw, and becomes soon put out even like such a fire The offerings made at Shraddhas should not be given to him even as libations should not be poured on the ashes of the sacrificial fire

47. When the offerings made at Shraddhas are exchanged by the performers with one another, they become Pishacha presents Such offerings please neither the gods nor the departed Manes Instead of reaching the other world, they wander about even here like a cow which has lost her calf wandering about within the fold.

48. As those libations of clarified butter that are poured upon the extinguished ashes of a sacrificial fire never reach either the gods or the departed Manes, similarly a gift that is made to a dancer or a singer or a Dakshina presented to a lying or deceitful person, yields no merit.

49 The present that is given to a lying or deceitful person destroys both the giver and the receiver without benefiting them in any way. Such a present is destructive and highly censurable. The Pitris of the person making it have to fall down from the celestial path.

50 The gods know them to be Brahmanas who always walk, O Yudhishthira, within the limits set up by the Rishis who know all duties, and who have a firm faith in their efficacy.

51. Those Brahmanas who are given to Vedic study, to knowledge, to penances, and to acts, O Bharata, should be known as Rishis.

52. The offerings made at Shraddhas, should be given to those who are devoted to knowledge. Indeed, they are to be considered as men who never speak ill of the Brahmanas.

53 Those men should never be fed on occasions of Shraddhas who speak ill of Brahmanas in course of conversation in the midst of conclaves. If Brahmanas, O king, be vilified, they would destroy three generations of the calumniater.

54 This is the saying, O king, of the Vaikhanasa Rishis Brahmanas knowing the Vedas should be examined from a distance.

55 Whether one likes them or not, one should give to such Brahmanas the offerings made at Shraddhas. That man who feeds thousands upon thousands of unworthy Brahmanas acquires merit that is attainable by feeding even one Brahmana if the latter happens to be endued with a knowledge of the Vedas, O Bharata!

CHAPTER XCI.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1. By whom was the Shraddha first conceived and at what time? What also is its substance? In the time when the world was inhabited by only the descendants of Bhrigu and Angiras, who was the Muni who established the Shraddha?

2 What deeds should not be done at Shraddha? What are those Shraddhas in which fruits and roots are to be offered? What kinds also of paddy should be avoided in Shraddhas? Tell me all this, O grandfather

Bhishma said:—

3 Listen to me, O king, as I tell you how the Shraddha was introduced, the time of such introduction, the essence of the rite, and the ascetic who conceived it.

4 From the Self Create Brahman sprang Atri, O you of Kuru's race In Atri's family was born a Muni named Dattatreya

5 Dattatreya got a son named Nimi having asceticism for wealth Nimi got a son named Shrimat who was gifted with great beauty of person

6 Upon the expiration of a full thousand years, Shrimat having practised the severest austerities, yielded to the influence of Time and departed from this world

7. His father Nimi, having performed the purificatoy rites according to sanctioned rites, became stricken with great grief, thinking continually of the loss of his son

8 Thinking of that cause of sorrow, the great Nimi collected together various agreeable objects on the fourteenth day of the moon. The next morning he rose from bed.

9 Stricken as his heart was with grief, as he rose from sleep that day he succeeded in withdrawing it from the one object upon which it had been working. His mind became busy with other matters

10—11. With rapt attention he then conceived the idea of a Shraddha All those articles of his own food, containing fruits and roots, and all those kinds of staple grains which he liked, were carefully thought of by that sage having penances for wealth.

12. On the day of the New Moon he invited a number of worthy Brahmanas Gifted with great wisdom, Nimi made them sit on seats and honored them by going round them.

13. Approaching seven such Brahmanas whom he had brought to his house together, the powerful Nimi gave them food consisting of Shyamaka rice, unmixed with salt.

14 Towards the feet of those Brahmanas engaged in eating the food that was served to them a number of Kusha blades was spread out, on the seats they occupied, with the tops of the blades directed towards the south.

15 With a pure body and mind and with rapt attention, Nimi, having placed those blades of sacred grass in the way indicated, offered cakes of rice to his dead son, uttering his name and family.

16 Having done this, that foremost of ascetics became filled with regret at the idea of having done a deed that had not been laid down in any of the scriptures Indeed, filled with regret, he began to think of what he had done.

17. Never done before by the ascetics alas, what have I done! How shall I avoid being cursed by the Brahmanas?

18. He then thought of the original founder of his race As soon as he was thought of, Atri having penances for wealth came there

19 Seeing him greatly stricken with grief consequent on the death of his son, the immortal Atri comforted him with agreeable advice.

20 He said to him,—O Nimi, this rite that you have conceived, is a sacrifice in honor of the departed Manes Do not fear, O you, having asceticism for wealth. Formerly the Grandfather Brahman himself laid it down.

21. This rite that you have conceived, has been ordained by the Self Create himself. Who else save the Self-Create could ordain this ritual in Shraddhas?

22 I shall now tell you, O son, the excellent ordinance laid down in the matter of Shraddhas Ordained by the Self-Create himself, O son, follow it. Listen to me first.

23 Having first performed the Karana on the sacred fire with the help of Mantras, O you having penances for wealth, one should always pour libations next to the god of fire, and Soma, and Varuna.

24. The Self-Create next ordained a portion of the offerings to the Vishwedevas also, who are always the companions of the departed Manes.

25. The Earth also, as the goddess who sustains the offerings made at Shraddhas, should then be lauded under the names of Vaishnavi, Kashyapi, and the inexhaustible.

26 When water is being fetched for the Shraddha, the powerful god Varuna should be lauded After this, both Agni and Soma should be invoked with respect and pleased (with libations), O sinless one.

27. Those deities named Pitris were created by the Self-Create. Others also, highly blessed, viz, the Ushmapas, were created by him. For all these, shares have been sanctioned of the offerings made at Shraddhas.

28 By worshipping all these gods at Shraddhas, the ancestors of the persons performing them become purged of all sins. The departed Manes referred to above as those created by the Self Create are seven in number.

29 The Vishwedevas, having Agni for their mouth, have been mentioned before. I shall now mention the names of those great deities who deserve shares of the offerings made at Shraddhas

30—33 They are Vala, Dhriti, Vipapma, Punyakrit, Pavana, Parshni, Kshemaka, Samudra, Dhyanasana Viraswat Viryyavat, Hemat, Kritimat, Krita Jitatman, Munivirya, Dhritiman Bhayankara, Anukarman, Pratha, Pradatri, Angiramat,

Shailabha, Parama, Krodhi, Dhiroshni, Bhupati, Srajas, Vajra, and Vari,—these are the eternal Vishwedevas. There are others also whose names are Vidyutvarchas, Somavarchas, and Suryashri by name.

34—37. Others also are Somapa, Suryasavitra, Dattatman, Pundariyaka, Ushminabha, Nabhoda, Vishwayu, Dipti, Chamuhara, Suresha, Vyomari, Shankara, Bhava, Isha, Karttri, Kriti, Daksha Bhuvana, Divyakarmakrit, Ganita, Panchaviryya, Aditya, Rashmimat, Saptakrit, Somavarchas, Vishwakrit, Kavi, Anugoptri, Sugoptri, Naptri, and Ishwara,—these highly blessed ones are called Vishwedevas They are eternal, and they know all that occurs in Time.

38—39 Kodrava, and Pulaka are the species of paddy which should not be offered at Shraddhas Assafœtida also, among articles used in cooking, should not be offered, as also onions and garlics, the produce of the Moringa, pterygosperma,, Bauhinia Variegata, the meat of animals killed with poisoned arrows, all varieties of Cucurbita Pepo, Cucurbita lagenaria, and black salt.

40—41. The other articles that should not be offered at Shraddhas are the flesh of the domesticated hog, the meat of all animals not killed at sacrifices, Nigella sativa, salt of the variety called Vid, the potherb that is called Shitapaki, all sprouts and also the Irapa bispinosa. All kinds of salt should be excluded from the offerings made at Shraddhas, and also the fruits of the Eugenia Jambolana.

42 All articles, again upon which any one has spat or upon which tears have fallen should be avoided at Shraddhas Among offerings made to the departed Manes or with the Havya and Kavya offered to the celestials, the potherb called Sudarshana should not be included

43—44. Havi mixed with this is not acceptable to the departed Manes. From the place where the Shraddha is being performed, the Chandala and the Shwapacha should be excluded, as also all who wear yellow clothes and persons suffering from leprosy, or one who has been outcasted, or one who is guilty of Brahmanicide, or a Brahmana of mixed descent, or one who is the relative of an outcast man. These all should be excluded by wise persons from the place where a Shraddha is being performed.

45. Having said these words formerly to the Rishi Nimi of his own race, the illustrious Atri having penances for wealth *then went back to the Grandfather's court* in the celestial region.

CHAPTER XCII.

(ANUSHASANIKA PARVA)—*Continued*

Bhishma said:—

1. After Nimi had acted thus, all the great Rishis began to celebrate the sacrifice in honor of the departed Manes (called the Shraddha) according to rites laid down in the ordinance

2. Performing all duties, the Rishis, having performed Shraddhas, began to also offer oblations of sacred waters, with attention.

3 On account, however, of the offerings made by persons of all classes, the departed Manes began to digest that food.

4 Soon they, and the celestials also with them, became afflicted with indigestion Indeed, afflicted with the heaps of food that all persons began to give them, they went to Soma.

5—7. Approaching Soma they said—Alas, great is our misery on account of the food that is offered to us at Shraddhas Do you ordain what is necessary for our comfort?—Soma answered to them, saying—If, ye gods, ye are desirous of acquiring comfort do ye then go to the abode of the Self Create Even he will do what is for your behoof—At these words of Soma, the celestials and the departed Manes then went O Bharata, to the Grandfather where he was seated on the summit of the mountains of Meru.

The gods said:—

8 O illustrious one, with the food that is offered us in sacrifices and Shraddhas we are suffering very much O lord, show us favour and do what would be for our behoof.

9 Hearing these words of theirs the Self Create said to them in reply—Here the god of fire is sitting beside me. Even he will do what is for your good.

Agni said:—

10. Ye sires, when a Shraddha comes, we shall in a body eat the offerings made to us If ye eat those offerings with me, ye shall, forsooth, succeed in digesting them easily.

11 Hearing these words of the God of fire, the departed Manes became comforted

It is for this reason also that in making offerings at Shraddhas a share is first offered to the God of Fire, O king.

12. If a portion of the offerings be first made to the God of Fire at a Shraddha, O king, Rakshasas of twice-born origin cannot then do any injury to such a Shraddha.

13 Seeing the God of Fire at a Shraddha, Rakshasas fly away from it. The ritual of the Shraddha is that the cake should first be offered to the (departed) father. Next, one should be offered to the grandfather.

14. Next should one be offered to the great-grandfather. This is the ordinance relating to Shraddha. Over every cake that is offered, the offerer should, with rapt attention, utter the Savitri Mantras.

15 This other Mantra also should be uttered, viz, to Soma who is fond of the departed Manes. A woman that has become impure on account of her season, or one whose ears have been cut off, should not be allowed to remain where a Shraddha is being done. Nor should a woman be brought from a family other than that of the person who is performing the Shraddha.

16. While crossing a river, one should offer oblations of water to his Pitris, naming them all. Indeed, when one comes upon a river one should please his Pitris with oblations of water.

17. Having offered oblations of water first to the ancestors of his race, one should next offer such oblations to his departed friends and relatives.

18. When one crosses a river on a car to which is yoked a couple of oxen of variegated color, or from them that cross a river on boats, the departed Manes expect oblations of water.

19. Those who know this always offer oblations of water with rapt attention to the departed Manes. Every fortnight, on the day of the New Moon one should make offerings to his departed ancesters

20—21. Growth, longevity, energy, and prosperity become all attainable through devotion to the departed Manes The Grandfather Brahman, Pulastya, Vashishtha, Pulaha, Angiras Kratu and the great Rishi Kashyapa,—these, O prince of Kuru's race, are considered as great masters of Yoga.

22. They are numbered among the departed Manes Even this is the high ritual in the matter of Shraddha, O king. Through Shraddhas performed on Earth, the deceased members of his race become freed from a poison of misery.

23 I have thus, O prince of Kuru's race, explained to you, according to the scriptures, the ordinances relating to Shraddhas. I shall once more discourse to you on gifts.

CHAPTER XCIII.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said :—

1. If Brahmanas who observe a vow (viz, fast) eat, at the invitation of a Brahmana, the Havi, can they be charged with the sin of violating their vow? Tell me this, O Grandfather.

Bhishma said :—

2. Let those Brahmanas eat, moved by desire, who observe such vows as are not laid down in the Vedas. About those Brahmanas, however, who observe such vows as are laid down in the Vedas, they are considered as guilty of a breach of their vow, O Yudhishthira, by eating the Havi of a Shraddha at the request of him who performs the Shraddha.

Yudhishthra said :—

3. Some people say that fast is a penance. Is penance really at one with fast or is it not so? Tell me this, O grandfather.

Bhishma said :—

4 People do consider a regular fast for a month or a half month as a penance. The truth, however, is that one who mortifies his own body is not to be considered, either as an ascetic or as one conversant with duty.

5 Renunciation, however, is considered as the best of penances. A Brahmana should always abstain from food, and observe the vow of celibacy.

5. A Brahmana should always practise self denial controlling even speech, and recite the Vedas The Brahmana should marry and surround himself with children and relatives, from desire of acquiring virtue. He should never sleep.

7. He should abstain from meat He should always read the Vedas and the scriptures He should always speak the truth, and practise self control He should eat the residue (viz, of what remains after serving the deities and guests) Indeed, he should be hospitable towards all that come to his house. He should always eat nectar,

He should duly observe all rites and celebrate sacrifices.

Yudhishthira said :—

8 How may one come to be considered as always observant of fasts? How may one become observant of vows? How, O king, may one come to be an eater of the residue? By doing what may one be said to be fond of guests

Bhishma said :—

9 He who takes food only morning and evening at the appointed hours and abstains from all food during the interval, is said to be an abstainer from food.

11. He who knows only his married wife and that only at her season, is said to be observant of the vow of celibacy. By always making gifts, one comes to be considered as truthful in speech,

12. By abstaining from all meat obtained from animals killed for nothing, one becomes an abstainer from meat. By making gifts one becomes purged of all sins, and by abstaining from sleep during day time, one comes to be considered always awake

13 He who always eats what remains after serving the guests and servants, know, O Yudhishthira, is said to always eat nectar.

14. He who abstains from eating till Brahmanas have eaten, is considered as conquering Heaven by such abstention.

15. He who eats what remains after serving the celestials, the departed Manes, and relatives and dependants, is said to eat Vighasa or the residue.

16 Such men acquire many regions of happiness in the abode of Brahman himself. There, O king, they live in the company of Apsaras and Gandharvas.

17. Indeed, they sport and enjoy in those regions, with the celestials and guests and the departed Manes in their company, and surrounded by their own children and grandchildren. Even such becomes their high end.

Yudhishthira said :—

18 People are seen to make various kinds of gifts to the Brahmanas What, however, is the difference, O grandfather, between the giver and the receiver?

Bhishma said :—

19. The Brahmana accepts gifts from him who is righteous, and from him who is sinful If the giver happens to be virtuous, the receiver commits little sin. If, on the other hand, the giver happens to be impious, the receiver sinks in hell.

20 Regarding it is cited an old history of the conversation between Vrishadarbhi and the seven Rishis, O Bharata

21—22. Kashyapa, Atri, Vashishtha, Bharadwaja, Gautama, Vishwamitra, Jamadagni, and the chaste Arundhati (the wife of Vashishtha), all had a common maid servant whose name was Ganda A Shudra named Pashusakha married Ganda and became her husband.

23 Kashyapa and others, formerly, observed the austerest penances and roved over the world, desirous of acquiring the eternal region of Brahman by the help of Yoga-meditation.

24. About that time, O delighter of the Kurus, there took place a severe drought. Stricken with hunger, the whole world of living creatures become greatly weak.

25 At a sacrifice which had been performed formerly by Shivi's son, he had given away to the Ritwiks a son of his as the sacrificial present.

26 About this time, long lived as the prince was, he died of starvation. The Rishis named, afflicted with hunger, approached the dead prince and sat encircling him.

27 Indeed, those foremost of Rishis, seeing the son of him at whose sacrifice they had officiated, O Bharata, thus dead of starvation, began to cook the body in a vessel, actuated by the pangs of hunger.

28. All food having disappeared from the world of men, those ascetics, desirous of saving their lives, had recourse, for purposes of living, to such a miserable end.

29. While they were thus engaged, Vrishadarbha's son, *viz*, king Shaivya, in course of his roving, came upon those Rishis. Indeed, he met them on his way, engaged in cooking the dead body, moved by the pangs of hunger.

The son of Vrishadarbha said :—

30. The acceptance of a gift will immediately relieve you all. Do you, therefore, accept a gift for the maintenance of your bodies! Ye ascetics having penances for wealth listen to me as I declare what wealth I have.

31. That Brahmana who solicits me is ever dear to me. Indeed I shall give you a thousand kine of white hair, foremost in speed, each accompanied by a bull, and each having a well born calf, and, therefore, giving milk.

32. I shall also give you a thousand bulls of white color and of the best species and capable of carrying heavy loads I shall also give you a large number of kine, of good nature, the foremost of their kind, all fat, and each of which, having brought forth her first calf, is quick with her second.

39 Tell me what else I shall give of foremost villages, of grain, of barley, and of even the rarer and more precious jewels. Do not seek to eat this food that is inedible Tell me what should I give you for the maintenance of your bodies.

The Rishis said :—

34 O king, to accept gifts from a monarch is very sweet at first but it is poison in the end Knowing this well, why do you, O king, tempt us then with these offers?

35 The body of the Brahmana is the divine field By penance, it is purified Then again, by pleasing the Brahmana, one pleases the celestials.

36 If a Brahmana accepts the gifts made to him by the king, he loses, by such acceptance, the merit that he would otherwise win by his penances that day. Indeed, such acceptance destroys that merit as a burning fire destroys a wilderness

37. May you be happy, O king, as the result of the gifts you make to those who solicit you —Saying these words to them, they left that place, proceeding by another way,

38. The flesh those great ones had intended to cook remained uncooked Indeed, abandoning that flesh, they went away, and entered the forest in search of food.

39. After this, urged by their master, the ministers of the king, entered those woods and plucking certain figs tried to give them away to those Rishis.

40. The officers of the king filled some of those figs with gold and mixing them with others tried to induce those ascetics to accept them.

41. Atri took up some of those figs and finding them heavy refused to take them He said,—We are not shorn of knowledge. We are not fools.

42 We know that there is gold within these figs. We have our senses about us. Indeed, we are awake instead of being asleep If accepted in this world, those will yield bitter results hereafter. He who seeks happiness both in this world and in the next, should never accept these.

Vashishtha said :—

43 If we accept even one gold coin, it will be counted as a hundred or even a thousand. If, therefore, we accept many coins, we shall surely attain to an unhappy end in the next world.

Kashyapa said :—

44 All the paddy and barley on Earth, all the gold and animals and women that are in the world, are incapable of satisfying the desire of a single person Hence, a wise man should, removing cupidity, adopt tranquillity.

Bharadwaja said :—

45. The horns of a Ruru, when they first appear, begin to grow with the growth of the animal The cupidity of man is like this. It has no limit.

Gautama said :—

46. All the objects which exist in the world cannot satisfy even a single person, Man is like the ocean, for he can never be filled (*i e*, satisfied)

Vishwamitra said :—

47. When one desire cherished by a person becomes satisfied, there originates immediately another whose satisfaction sought and which pierces him like an arrow.

Jamadagni said :—

48 Abstention from accepting gifts supports penances as their root. Acceptance however, destroys that.

Arundhati said :—

49 Some people hold that things of the world may be stored for spending them upon the acquisition of virtue I think, however, that the acquisition of virtue is better than that of riches.

Gauda said :—

50 When these my lords, who are gifted with great energy, are so very much afraid of this when seems to be a great terror, weak as I am, I fear it the more.

Pashusakha said :—

51. The value of virtue is very superior, There is nothing superior to it. That wealth is known to the Brahmanas. I wait upon them as their servant, only for learning to prize that wealth.

The Rishis said :—

52. May he be, as the result of the gifts he makes, who is the king of the people of

this land Let his gift bear fruit who has sent these fruits to us, enclosing gold within them.

Bhishma said :—

53 Having said these words, those Rishis of steadfast vows abandoning the figs having gold within them left that place and proceeded where they liked

The ministers said :—

54 O king, coming to know of the existence of gold within the figs, the Rishis have departed. Let this be known to you.

Bhishma said :—

55. Thus addressed by his ministers, king Vrishadarbhi became stricken with anger against all those Rishis Indeed, to take vengeance upon them, the king entered his own apartment.

56. Practising the austerest of penances, he poured on his sacred fire libations of clarified butter, accompanying each with Mantras uttered by him.

57. From that fire there then originated, as the outcome of the incantation, a form capable of striking every one with fear. Vrishadarbhi named her as Yatudhani

58. That form which had originated from the incantations of the king, looking as dreadful as the Last Night, appeared with joined hands before the king Addressing king Vrishadarbhi, she said,—What shall I do?

Vrishadarbhi said :—

59 Go and follow the seven Rishis, as also Arundhati, and the husband of their maid-servant, and the maid servant herself, and undestand what the meanings are of their names.

60. Having learnt their names, do you kill all of them After killing them you may go wherever you like.

Bhishma said :—

61. Saying —So be it —The Rakshasi who had been named Yatudhani in her proper form went to that forest in which the great Rishis, travelled in search of food.

62. Indeed, O king, those great Rishis with Atri among them, roamed within the forest, living upon fruits and roots.

63 In course of their travel they saw a mendicant of broad shoulders and plump arms and legs and well-grown face and abdomen. Of limbs that were all adipose, he was travelling with a dog in his company

64 Seeing that mendicant whose limbs were all well developed and beautiful Arundhati exclaimed addressing the Rishis —None of you will ever be able to show such well grown features

Vashishtha said :—

65 The sacred fire of this person is not like ours, for while he is able to pour libations on it, morning and evening, none of us can do the same It is therefore that we see both him and his dog so well-formed.

Atri said :—

66 This man does not like us, feel the sufferings of hunger. His energy has not suffered, like ours, any decrease. Acquired with the greatest difficulty, his Vedas have not, like ours disappeared. Hence it is that we see both him and his dog so well-grown.

Vishwamitra said :—

67. This man is not, like us, unable to observe the eternal duties laid down in the scriptures, I have become idle. I feel the sufferings of hunger, I have lost the knowledge I had acquired This man is not like us in this matter. Hence I see both him and his dog so well grown.

Jamadagni said —

68 This man has not to think of storing his annual grain and fuel as we are to do. Hence I see both him and his dog so well-formed.

Kashyapa said :—

66 This man has not, like us, four brothers of the same blood who are begging from house to house, uttering the words —Give—Give'—Hence it is that I see him and his dog so well grown.

Bharadwaja said —

70. This man has no regret like ours for having condemned and cursed his wife. He has not acted so wickedly and foolishly. Hence I see both him and his dog so well-formed.

Gautama said :—

71. This man has not like us only three pieces of covering made of Kusha grass, and a single Ranku skin, each of which, again, is three years old. Hence it is that I see both him and his dog so well-formed.

Bhishma continued :—

72 Seeing those great Rishis the wandering mendicant, approached them, and accosted them all by touching their hand, according to the practice.

73 Conversing then with each other about the difficulty of getting sustenance in that forest and the consequent necessity of undergoing the pangs of hunger, all of them left that place

74 Indeed they travelled through that forest, all bent upon a common object *viz*, the plucking of fruits and the extraction of roots for maintenance.

75 One day, as they were travelling, they saw a beautiful lake filled with lotuses Its banks were covered with trees which stood thickly near one another. The waters of the lake were pure and transparent.

76 Indeed the lotuses that adorned the lake were all of the color of the rising sun The leaves that floated on the water were of the color of lapis lazuli

77 Various kinds of aquatic fowls were sporting on its bosom There was but one path leading to it The banks were not covered with mire and the access to the water was easy

78 Urged by Vrishadarbha the Rakshasa of dreadful appearance who had originated from his incantations and who had been named Yatudhani, guarded the lake,

79 Those foremost Rishis, with Pashusakha in their company, went towards the lake, which was thus guarded by Yatudhani, for the object of collecting some lotus-stalks.

80—81 Seeing Yatudhani of fearful aspect standing on the banks of the lake, those great Rishis addressed her, saying,— Who are you who thus stand alone in this solitary forest? For whom do you wait here? What, indeed, is your purpose? What do you do here on the banks of this lake adorned with lotuses?

Yatudhani said :—

82 It matters not who I am I deserve not to be accosted. You having ascetic wealth, know that I am the guard set to watch this lake.

The Rishis said :—

83 All of us are hungry. We have nothing else to eat With your permission we would collect some lotus stalks.

Yatudhani said :—

84 According to agreement, do you take the lotus stalks as you please We must, one by one give me your names You may then, without delay, take the stalks!

Bhisma said :—

85 Ascertaining that her name was Yatudhani and that she stood there for killing them, Atri, who was famishing with hunger, addressed her, and said these words.

Atri said :—

86 I am called Atri because I purify the world from sin For, again, thrice studying the Vedas every day, I have made days of my nights That again, is no night in which I have not studied the Vedas. Therefore also I am called Atri, O beautiful lady!

Yatudhani said :—

87 O you of great effulgence, the explanation you have given me of your name is incapable of being understood by me. Do you therefore go and plunge into this tank filled with lotuses.

Vashishtha said :—

88 I am gifted with Yoga powers, I live again, as a householder, and am considered as the foremost of all persons that lead such a mode of life On account of my being gifted with (such) powers, of my living as a householder, and of my being considered, as the foremost of all householders, I am called Vashishtha.

Yatudhani said :—

89 The etymological signification of your name is simply incomprehensible to me inasmuch as the inflections which the original roots have undergone are unintelligible. Go and plunge into this lake of lotuses.

Kashyapa said :—

90 I always protect my body, and on account of my penances I have become gifted with effulgence For thus protecting the body and for this effulgence that is due to my penances, I pass by the name of Kashyapa.

Yatudhani said :—

91. O you of great effulgence, the etymological signification you have given of your name is what I cannot comprehend Go and plunge into this lake filled with lotuses

Bharadwaja said :—

92 I always support my sons, my disciples, the celestials, the Brahmanas, and

my wife. On account of my thus supporting all with ease, I pass by the name of Bharadwaja.

Yatudhani said.—

93 The etymological signification you have given me of your name is what I cannot fully understand, on account of the many inflections the root has undergone Go and plunge into this lake filled with lotuses

Gotama said:—

94 I have conquered Heaven and Earth by the help of self-control For my considering all creatures and objects impartially, I am like a smokeless fire. Hence I am incapable of being subjugated by you When, again, I was born, the effulgence of my body removed the surrounding darkness For these reasons I am called Gotama.

Yatudhani said:—

95 The explanation you have given me of your name, O great ascetic, is beyond the range of my comprehension Go and plunge into this lake of lotuses.

Vishwamitra said:—

96 The celestials of the universe are my friends. I am also the friend of the universe. Hence, O Yatudhani, I am called Vishwamitra.

Yatudhani said:—

97. The explanation you have given of your name is a puzzle to me, on account of the inflections the root has undergone Go and plunge into this lake of lotuses.

Jamadagni said:—

98 I have originated from the sacrificial fire of the celestials Hence am I called Jamadagni, O you of beautiful features.

Yatudhani said:—

99 The etymological signification you have given, O great ascetic, of your name, passes the range of my comprehension Do you go and plunge into this lake of lotuses

Arundhati said.—

100 I always live by the side of my husband and hold the Earth jointly with him I always incline my husband's heart towards me. I am, therefore, called Arundhati

Yatudhani said —

101 The explanation you have given of your name is beyond my understanding, on account of the inflections the roots have undergone. Go and plunge into this lake of lotuses.

Ganda said —

102 The Ganda means a portion of the cheek As I have that portion a little elevated above the others I am, O you who have originated from the sacrificial fire of Shaivya, called by the name of Ganda

Yatudhani said:—

103 The explanation which you have given of your name is perfectly incomprehensible to me, on account of the inflections which the root has undergone. Go and plunge into this lake of lotuses.

Pashusakha said:—

104 I protect and tend all animals I see, and I am always a friend to all animals Hence am I called Pashusakha, O you who have originated from the (sacrificial) fire (of king Vrishadarbha).

Yatudhani said.—

105 The explanation you have given of your name is what I cannot understand on account of the inflections which the roots have undergone. Go and plunge into this lake of lotuses

Shunasakha said —

106 I cannot explain the etymology of my name like these ascetics But know, O Yatudhani that I am called by the name of Shunasakha.

Yatudhani said —

107 You have mentioned your name only once I have not been able to understand the explanation you have given, do you therefore, mention it again, O twice-born one

Shunasakha said —

108 Since you have not been able to catch my name on account of my having mentioned it only once, I shall strike you with my triple stick! Struck with it, be you reduced forthwith into ashes.

Bhishma continued —

109 Struck then on the head by the Sannyasin, with his triple stick which resembled the punishment inflicted by a Brahmana the Rakshasi who had originated from the incantations of king Vrishadarbha dropped down on the Earth and became reduced to ashes

110 Having thus killed the powerful Rakshasi Shunasakha thrust his stick into

he earth and sat himself down on a grassy plot of land.

111. The Rishis then, having, as they liked, plucked a number of lotuses and taken up a number of lotus-stalks, came up from the lake, filled with joy

112. Throwing on the ground the mass of lotuses which they had collected with great labour they plunged once more into it for offering oblations of water to the departed Manes.

113 Coming up they went to that side of the bank where they had placed the lotus stalks Reaching that place, those foremost of men found that the stalks were nowhere to be seen.

The Rishis said —

114 What sinful and cruel men has stolen away the lotus stalks collected by our hungry selves from desire of eating —

Bhishma said :—

115 Those foremost of twice born persons, suspecting one another, O destroyer of enemies said,—We shall each have to swear to our innocence

116 All those ascetics then, exhausted with hunger and exertion, agreeing to the proposal, took these oaths.

Atri said —

117 Let him who has stolen the lotus-stalks touch kine with his foot, pass urine facing the sun, and study the Vedas on excluded days.

Vashishtha said :—

118—119 Let him who had stolen the lotus-stalks abstain from reading the Vedas, or leash hounds or be a wandering mendicant unrestrained by the ordinances laid down for that mode of life or be a destroyer of persons who seek refuge with him or live upon the proceeds of the sale of his daughter, or solicit riches from those who are low and vile

Kashyapa said —

120—121 Let him who has stolen the lotus stalks give vent to all sorts of words in all places, give false evidence in a court of law, eat the flesh of animals not killed in sacrifices, make gifts to unworthy persons [illegible] persons at unseasonable times, [illegible] sexual connection with women

[illegible]aja said :—

123 Let him who has stolen the stalks be cruel and sinful in his conduct towards women and kinsmen and kine Let him humiliate Brahmanas, in disputations, by showing his superior knowledge and skill Let him study the Richs and the Yajushes disregarding his preceptor. Let him pour libations upon fires made with dry grass or straw.

Jámadágni said :—

124—125 Let him who has stolen the lotus stalks be guilty of throwing filth and dirt on water. Let him be filled with enmity towards kine. Let him be guilty of having sexual union with women at times other than their season Let him incur the hatred of all persons Let him gain the living from the earnings of his wife. Let him have no friends and let him have many enemies. Let him be another's guest for getting in return those acts of hospitality which he has done to that other.

Gotama said :—

126—127 Let him who has stolen the lotus stalks be guilty of throwing away the Vedas after having read them. Let him renounce the three sacred fires. Let him be a seller of the Soma (plant or juice) Let him live with that Brahmana who lives in a village which has only one well from which water is drawn by all classes and who has married a Shudra woman.

Vishwamitra said :—

128. Let him who has stolen the lotus stalks be doomed to see his preceptors and seniors and his servants maintained by others during his own life-time. Let him not have a good end Let him be the father of many children.

129 Let him be always impure and a wretch among Brahmanas Let him be proud of his riches Let him be a tiller of the soil and let him be filled with malice

130. Let him wander in the rainy season. Let him be a paid servant Let him be the priest of the king Let him assist at the sacrifices of such impure persons who are not worthy of being assisted at their sacrifices

Arundhati said —

131 Let her who has stolen the lotus-stalks always humiliate her mother in law. Let her be always vexed with her husband. Let her eat whatever good things come to her house without giving a part to others.

132 Disregarding the kinsmen of her husband, let her live in her husband's house and eat, every evening, the flour of fried barley Let her come to be considered as unenjoyable. Let her be the mother of a heroic son.

Ganda said :—

133 Let her who has stolen the lotus-stalks be always a speaker of untruth Let her always fall out with her kinsmen ! Let her give away her daughter in marriage for money.

134. Let her eat the food which she has has cooked alone and without giving a part it to of anybody ! Let her pass her whole life as a slave Indeed, let her who has stolen the lotus-stalks be quick with child on account of sexual union under circumstances of guilt.

Pashusakha said :—

135 Let him who has stolen the lotus-stalks be born of a slave mother Let him who have many unworthy children. And let him never bow to the celestials.

Shunasakha said :—

136 Let him who has removed the lotus stalks acquire the merit of bestowing his daughter in marriage upon a Brahmana who has studied all the Samans and the Yajushes and who has carefully observed the vow of celibacy Let him perform the final ablutions after having read all the Atharvans !

All the Rishis said —

137. The oath you have taken is no oath at all, for all the deeds which you have mentioned are very desirable for the Brahmanas ! It is evident, Shunasakha, that you have appropriated our lotus stalks.

Shunasakha said :—

138 Not seeing the lotus stalks deposited by you what you say is indeed true, for it is I who have actually stolen them

139 Before you all I have made those stalks disappear Ye sinless ones, the act was done by me for testing you

140 I came here for protecting you That woman who lies killed there was called Yatudhani She was of a dreadful disposition Originated from the incantations of king Vrishadarbhi, she had come here from the desire of killing all of you

141 Ye ascetics having penances for wealth, begged on by that king, she had come but I have killed her. That wicked and sinful creature, originated from the sacrificial fire, would otherwise have taken your lives

142 It was for killing her and saving you that I came here, O ye learned Brahmanas Know that I am Vasava ! you have entirely got rid of the influence of cupidity On account of this, you have acquired many eternal regions fraught with the fruition of every desire as soon as it rises in the heart ! Do you rise, forthwith from this place and go to those regions of beatitude, O twice-born ones, that are reserved for you

Bhishma said —

143 The great Rishis highly pleased at this replied to Purandara, saying,—So be it !—They then ascended to the celestial region the company of Indra himself

144—145 Thus, those great persons, though worn out with hunger and though tempted at such a time with the offer of various kinds of enjoyable articles, refrained from giving way to temptation As the outcome of such self denial they attained to the celestial region It appears, therefore, that one should, under all circumstances, renounce cupidity

146—147 Even this, O king is the highest duty Cupidity should be renounced. The man who recites this account in assemblies of men, succeeds in acquiring riches, Such a man has never to come by a distressful end The departed Manes the Rishis, and the celestials become all pleased with him Hereafter, again, he becomes gifted with fame and religious merit and riches

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CHAPTER XCIV.

(ANUSHASANA PARVA)—

Continued.

Bhishma said —

1 Regarding it is cited the old history of the oaths on the occasion of a sojourn to the sacred waters.

2 O best of the Bharatas, the act of theft had been committed by Indra, and the oaths were taken by many royal and twice born Rishis.

3 Once on a time, the Rishis, having assembled together, proceeded to the western Prabhasa They held a consultation there which resulted in a determination on their part to sojourn to all the sacred waters on Earth

4 There were Shakra, Angiras, the highly learned Kavi, Agastya, Narada and Parvata, and Bhrigu and Vashishtha and Kashyapa and Gautama and Vishwamitra and Jamadagni, O king.

5 There were also the Rishi Galava and Ashtaka and Bharadwaja and Arundhati and the Valakhilyas, and Shivi and Dilipa and Nahusha and Amvarisha and the royal Yayati and Dhundhumara and Puru

6. These foremost of men, headed the great performer of hundred sacrifices, the slayer of Vritra, sojourned to all the sacred waters one after another, and at last reached the highly sacred Kaushiki on the day of the full moon in the month of Magha.

7 Having purified themselves of all sins by ablutions performed in all the sacred waters, they at last proceeded to the very sacred Brahmasara. Bathing in that lake, those Rishis gifted with fiery energy began to gather and eat the stalks of the lotus.

8. Amongst those Brahmanas, some had extracted the stalks of the lotus and some the stalks of the Nymphœa stellata. Soon they found that the stalks extracted by Agastya had been taken away by somebody.

9 The foremost of Rishis, Agastya, addressing them all, said,—Who has taken away the good stalks which I had extracted and deposited here? I suspect some one amongst you must have taken them. Let him who has taken them away return them to me. You should not thus misappropriate my stalks.

10. It is heard that Time attacks the energy of virtue. That Time has come upon us Hence, virtue is afflicted. It is proper that I should go to Heaven for good, before sin assails the world and establishes itself fully here.

11. Before the time comes when Brahmanas, loudly uttering the Vedas, within the precincts of villages and inhabited places, cause the Shudras hear them, before the time comes when kings offered against the rules of virtue from motives of policy, I shall go to the celestial region for good.

12. Before men cease to regard the distinctions between the lower, the middle and the higher classes, I shall go to the celestial region for good Before Ignorance attacks the world and covers all things in darkness, I shall go to the celestial region for good.

13 Before the time comes when the strong begin to oppress the weak and treat them as slaves, I shall go to the celestial region for ever. Indeed, I dare not remain on Earth for seeing these things.

14 The Rishis, much concerned at what he said, addressed that great ascetic and said,—We have not stolen your stalks! You should not cherish these suspicions against us, O great Rishi, we shall take the most dreadful oaths.

15 Having said these words, conscious as they were of their own innocence, and desirous of upholding the cause of virtue, those Rishis and royal sages then began to swear, one after another, the following oaths.

Bhrigu said :—

16 Let him who has stolen your stalks censure when censured, assail when assailed, and eat the flesh that is attached to the back-bone of animals.

Vashishtha said :—

17. Let him who has stolen your stalks neglect his Vedic studies, leash hounds, and having taken himself to the mendicant order live in a city or town.

Kashyapa said :—

18 Let him who has stolen your stalks sell all things in all places misappropriate trusts, and give false evidence!

Gotama said :—

19 Let him who has stolen your stalks live, showing pride in all things, with an understanding that does not see all creatures with an equal eye, and always giving way to the influence of desire and anger. Let him be a cultivator of the soil, and let him be moved by malice.

Angiras said :—

20. Let him who has stolen your stalks be always impure! Let him be a censurable Brahmana Let him leash hounds Let him be guilty of Brahmanicide Let him be averse to expiations after having committed sin.

Dhundhumara said :—

21 Let him who has stolen your stalks be ungrateful to his friends! Let him take birth in a Shudra woman! Let him eat alone any good food.

Dilipa said :—

22 Let him who has stolen your stalks attain to those regions of misery and infamy which are reserved for that Brahmana who lives in a village having but one well and who knows a Shudra woman.

Puru said :—

23 Let him who has stolen your stalks practise as a physician! Let him be supported by the earnings of his wife! Let him draw his maintenance from his father-in-law!

Shukra said :—

24 Let him who has stolen your stalks eat the flesh of animals not killed in

sacrifices! Let him have sexual union at day-time! Let him be a servant of the king.

Jamadagni said:—

25 Let him who has stolen your stalks study the Vedas on forbidden days or occasions. Let him feed friends at Shraddhas performed by him! Let him eat at the Shraddha of a Shudra.

Shivi said:—

26 Let him who has stolen your stalks die without having established a fire (for daily worship)! Let him be guilty of obstructing the celebration of sacrifices by others! Let him fall out with those who practise penances!

Yayati said:—

27. Let him who has stolen your stalks be guilty of having sexual union with his wife when she is not in her season and when he is himself in the observance of a vow and bears matted locks on his head! Let him also disregard the Vedas!

Nahusha said:—

28. Let him who has stolen your stalks live in domesticity after having betaken himself to the vow of mendicancy! Let him act in whatever way he pleases, after having performed the initiatory rites in view of a sacrifice or some solemn observance! Let him take pecuniary satisfaction for teaching his disciples.

Amvarisha said:—

29 Let him who has stolen your stalks be cruel and sinful in his conduct towards women and kinsmen and kine! Let him be guilty also of Brahmanicide!

Narada said:—

30 Let him who has stolen your stalks be one who identifies the body with the soul! Let him study the scriptures with an unworthy preceptor Let him chaunt the Vedas, violating at each step the rules of orthoepy! Let him disregard all his elders

Nabhaga said —

31. Let him who has stolen your stalks always speak untruth and quarrel with those who are pious Let him bestow his daughter in marriage after accepting a pecuniary satisfaction offered by his son-in-law.

Kavi said —

32 Let him who has stolen your stalks be guilty of striking a cow with his foot Let him pass urine, facing the sun! Let him renounce the person who seeks shelter at his hands.

Vishwamitra said —

33 Let him who has stolen your stalks become a servant who acts deceitfully towards his master! Let him be the priest of a king! Let him officiate as the sacrificial priest of one who should not be assisted at his sacrifices!

Parvata said:—

34 Let him who has stolen your stalks be the head of a village. Let him make journeys on asses Let him leash hounds for maintenance.

Bharadwaja said:—

35 Let him who has stolen your stalks be guilty of all the transgressions of him who is cruel in conduct and untruthful in speech.

Ashtaka said:—

36 Let him who has stolen your stalks be a king shorn of wisdom, capricious and sinful in his conduct, and disposed *to rule* the Earth impiously.

Galava said:—

37 Let him who has stolen your stalks be more infamous than a sinful man Let *him be sinful in his deeds towards* his kinsmen and relatives Let him proclaim the gifts he makes to others.

Arundhati said —

38 Let her who has stolen your stalks speak ill of her mother-in-law Let her dislike her husband Let her eat alone *any* good food that comes to her house.

The Valakhilyas said —

39 Let him who has stolen your stalks stand on one foot at the entrance of a village Let him, while knowing all duties, be guilty of every transgression.

Shunasakha said:—

40 Let him who has stolen your stalks be a Brahmana who sleeps happily having neglected his daily Homa Let him, after *becoming a religious mendicant*, act in any way he likes, without observing any control

Surabhi said —

41. Let her who has stolen your stalks be milked, with he, (hind) legs bound with a rope of human hair, and with the help of a calf not her own, and, while milked, let her milk be held in a vessel of white brass

Bhishma said —

42 After the Rishis and the royal sages had taken various oaths, O Kuru

king the thousand eyed chief of the celestials, filled with joy, looked at the angry Rishi Agastya

43 Addressing the Rishi who was very angry at the disappearance of his lotus stalks, Indra thus declared what was passing in his mind Hear, O king, the words Indra spoke in the midst of those twice-born and celestial Rishis and royal sages.

Shakra said —

44 Let him who has stolen your stalks acquire the merit of him who bestows his daughter in marriage upon a Brahmana who has duly observed the vow of Brahmacharyya or who has duly studied the Samans and the Yajushes Let him also have the merit of one who takes the final bath after completing his study of the Atharva Veda.

45 Let him who has stolen your stalks acquire the merit of having studied all the Vedas. Let him be observant of all duties and righteous in his conduct Indeed, let him go to the region of Brahman.

Agastya said —

46 You have, O destroyer of Vala, uttered a benediction instead of a curse Give them to me, for that is the eternal duty

Indra said —

47 O holy one, I did not remove your stalks, moved by cupidity. Indeed, I removed them from desire of hearing this assembly recite what the duties are that we should observe. You should not yield to anger.

48. Duties are the foremost of Shrutis. Duties form the eternal path I have listened to this discourse of the Rishis (on duties) that is eternal and immutable, and that is above all change

49 Do you then, O foremost of learned Brahmanas, take back these stalks of yours O holy one, you should forgive my transgression, O you who are free from every fault

Bhishma said —

50 Thus addressed by the king of the celestials, the ascetics vis, Agastya, who had been very angry, took back his stalks Gifted with intelligence, the Rishi became cheerful.

51. After this, those dwellers of the forest went to various other sacred waters Indeed, going to those sacred waters they performed their ablutions everywhere.

52. The man who reads this discourse with rapt attention on every Parva day, will not beget an ignorant and wicked son. He will never be shorn of learning.

53 No calamity will ever befall him. He will besides, be free from every sort of sorrow. He will never suffer from decrepitude and decay. Freed from stains and evil of every sort, and gifted with merit, he is sure to acquire Heaven.

54 He who studies this Shastra observed by the Rishis, is sure, O king, to attain to the eternal region of Brahman that is full of happiness.

CHAPTER XCV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1—3 O chief of Bharata's race by whom was the custom of giving umbrellas and sandals at Shraddhas introduced? Why was it introduced and for what purpose are those gifts made? They are given not only at Shraddhas, but also at other religious rites They are given on many occasions with the view of winning religious merit I wish to know in full, O twice-born one, the true meaning of this practice.

Bhishma said :—

4 Do you, O prince, attentively listen to the details I shall recite about the custom of giving away umbrellas and shoes at religious rites, and as to how and by whom it was introduced.

5 I shall also tell you in full, O prince, how it acquired the force of a permanent observance and how it came to be considered as a meritorious act.

6 I shall in this connection, recite the conversation between Jamadagni and the great Sun Formerly the illustrious Jamadagni, O powerful king, of Bhrigu's race, was engaged in practising with his bow.

7—10 Taking his aim, he shot arrow after arrow His wife Renuka used to pick up the arrows when he shot and repeatedly bring them back to that descendant, gifted with the burning energy of Bhrigu's race. Pleased with the whizzing noise of his arrows and the twang of his bow, he amused himself thus by repeatedly shooting his arrows which Renuka brought back to him One day, at noontide, O monarch, in that month when the Sun was in Jyeshthamula, the Brahmana, having shot all his arrows, said to Renuka,—O large-eyed

lady, go and fetch me the arrows I have shot from my bow.

11—14 O you of beautiful eye-brows! I shall again shoot them with my bow!—The lady proceeded on her errand but was compelled to sit under the shade of a tree, on account of her head and feet being scorched by the heat of the Sun. The black-eyed and graceful Renuka, having rested for only a moment, feared the curse of her husband and, therefore, began to collect and bring back the arrows. Taking them with her, the celebrated lady of beautiful features came back, distressed in mind and her feet smarting with pain. Trembling with fear, she approached her husband.

15 The Rishi, stricken with anger, repeatedly addressed his fair-faced wife, saying,—O Renuka, why have you been so late in returning?

Renuka said:—

16. O you, having penances for wealth, my head and feet were scorched by the rays of the Sun! Oppressed by the heat, I took shelter under the shade of a tree!

17. This has been the cause of the delay! Informed of the cause, do you, O lord, cease to be angry with me.

Jamadagni said:—

18. O Renuka, this very day shall I destroy, with the fiery energy of my weapons, the star of the day with his burning rays, who has afflicted you thus.

Bhishma continued:—

19 Drawing his celestial bow, and taking up many arrows, Jamadagni stood, turning his face towards the Sun and watching him as he moved on.

20. Then O son of Kunti, seeing him ready for fight, the Sun approached him in the guise of a Brahmana, and said to him,—What has the Sun done to offend you?

21. Passing through the sky, he draws up the moisture from the Earth; and in the form of rains he pours it down once more on her.

22. It is through this, O twice-born one, that the food of human beings springs up—food that is so agreeable to them! The Vedas say that it is food that forms the vital airs.

23. O Brahmana, hidden in the clouds and encompassed by his rays, the Sun drenches the seven insular continents with showers of rain.

24. O powerful one, the moisture, thus poured, spreading itself into the leaves and fruits of vegetables and herbs, is changed into food.

25—26 O son of Bhrigu, the rites consequent on birth, religious observances, investiture with the sacred thead, gifts of kine, marriage, all articles in view of sacrifices, the rules for the governance of men, gifts, all sorts of union, and the acquisition of riches, originate from food! You know this well!

27. All the good and sweet things in the universe, and all the efforts made by living creatures, originate from food! I duly recite what is well known to you! Indeed, you fully know all that I have said.

28 Do you, therefore, O twice-born Rishi, appease your anger! What will you gain by annihilating the Sun?'

CHAPTER XCVI.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1. What did that foremost of ascetics, viz., Jamadagni gifted with great energy, do when thus besought by the Sun?

Bhishma said:—

2. O descendant of Kuru, inspite of all the prayers of the Sun, the sage Jamadagni, effulgent like fire, continued to cherish his anger.

3—4. Then, O king, the Sun, in the guise of a Brahmana, bowed his head to him and addressed him, with clasped hands, in these sweet words,—O twice-born Rishi, the Sun is always moving! How shall you pierce the Lord of day who is continually moving forward?

Jamadagni said:—

5 With the eye of knowledge I know you to be both moving and motionless! I shall surely read you a lesson this day.

6 At midday you appear to stay in the firmament for a moment. It is then, O Sun, that I shall pierce you with my arrows! There is no swerving from this resolution of mine.

Surya said:—

7. O twice-born Rishi, forsooth, you know me, O best of archers! But, O holy one, though I have offended, see I pray for your protection.

Bhishma said :—

8 At this, the worshipful Jamdagni smilingly addressed the Sun, saying.—O Sun, when you have sought my protection, you have nothing to fear.

9—10 He would get over the simplicity that exists in Brahmanas, the stability that exists in the Earth, the mildness existing in the Moon the gravity existing in Varuna the effulgence existing in Agni, the brightness of Meru, and the heat of the Sun, who would kill a suppliant for protection.

11. The man who can kill a suppliant is capable of violating the bed of his preceptor, of killing a Brahmana and of drinking alcohol

12 Do you therefore, think of some remedy for this evil, by which people may be relieved when heated by your rays

Bhishma continued :—

13 So saying, that excellent descendant of Bhrigu remained silent for some time, and the Sun immediately gave him an umbrella and a pair of sandals.

Surya said —

14 Do you O great Rishi take this umbrella with which the head may be protected and my rays warded off This pair of sandals is made of leather for the protection of the feet.

15 From this day the gift of these articles in all religious rites shall be established as a custom.

Bhishma continued :—

16 This custom of giving umbrella and shoes was introduced by the Sun O descendant of Bharata, these gifts are regarded meritorious in the three worlds

17 Do you, therefore give away umbrellas and shoes to Brahmanas I have no doubt that you will then acquire great religious merit by the deed

18—19 O foremost one of Bharata's race, he who gives away a white umbrella with a hundred ribs to a Brahmana, acquires eternal happiness after death and lives in the region of Indra, respected by Brahmanas Apsaras, and Devas.

20 O powerful one, he who gives shoes to Snataka Brahmanas as also to Brahmanas practising the rites of religion whose feet have become sore with the heat of the Sun, acquires regions coveted by the very celestials

21, Such a man, O Bharata, lives happily in the highest Heaven after his death.

22 O foremost one of Bharata's race, I have thus recited to you, in full, the merits of giving away shoes and umbrellas at religious ceremonies.

CHAPTER XCVII.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said :—

1. O foremost one of Bharata's race, do you describe to me all the deities of the household mode and tell me all that a man should do in order to acquire prosperity in this world.

Bhishma said :—

2 O Bharata, I shall in this connection, recite to you the old story of Vasudeva and the goddess Earth

3 The powerful Vasudeva, O excellent prince of Bharata's race after singing the praises of the goddess Earth, accosted her about this very subject that you have required about.

Vasudeva said :—

4. Having adopted the domestic mode of life, what acts should I, or one like me, do and how are such acts to yield success

The goddess Earth said :—

5 O Madhava, the Rishis, the celestials, the departed Manes, and men should be adored, and sacrifices should be performed by a householder.

6 Do you also learn this from me that the celestials are always pleased with sacrifices and men are pleased with hospitality. Therefore, the householder should please them with such objects as they desire.

7. By such acts O destroyer of Madhu, Rishis also are pleased The householder, abstaining from food, should daily attend to his sacred fire and to his sacrificial offerings

8—10 The celestials, O destroyer of Madhu are pleased with such deeds The household'er should daily offer oblations of food and water, or of fruits, roots and water, for the satisfaction of the departed Manes, and give boiled food to the Vaishwedevas, and oblations of clarified butter to Agni, Soma, and Dhanwantari.

11—12. He should offer separate and distinct oblations to Prajapati He should make sacrificial offerings duly, to Yama in the South, to Varuna in the West, to Soma in the North, to Prajapati within the homestead, to Dhanwantari in the North-East, and to Indra in the East.

13 He should offer food to men at the entrance of his house. These, O Madhava, are known as the Vali offerings The Vali should be offered to the Maruts and the deities in the interior of one's house

14 To the Vishwedevas it should be offered in open air, and to the Rakshasas and evil spirits the offerings should be made at night.

15 After making these offerings, the householder should make offerings to Brahmanas, and if no Brahmana be present, the first portion of the food should be thrown into the fire.

16 When a man wishes to offer Shraddha to his ancestors, he should, when the Shraddha ceremony is done, please his ancestors and then make the Vali offerings duly.

17 He should then make offerings to the Vaishwedevas He should next invite Brahmanas, and then properly entertain guests arrived at his house, with food.

18 By this act, O prince, are guests pleased He who does not live in the house long, or, having come, goes away after a short time, is called a guest.

19—20 To his preceptor, to his father, to his friend and to a guest, a householder should say, I have got this in my house to offer you to-day!—And he should offer it accordingly every day.

21. The householder should do whatever they would order him to do This is the established custom The householder, O Krishna should take his food the last of all, after having offered food to all of them

22 The householder should adore with offerings of honey, etc, his king, his priest, his preceptor, and his father in law, as also Snataka Brahmanas even if they were to live in his house for whole year.

23. In the morning as well as in the evening, food should be offered on the ground to dogs, the cooks for dogs and birds This is called the Vaishwedeva offerings.

24 The householder, who performs these ceremonies with mind shorn of passion, obtains the blessings of the Rishis in this world, and after death acquires the heavenly regions.

Bhishma said :—

25 Having heard all this from the goddess Earth, the powerful Vasudeva acted accordingly. Do you also act in the same way.

26 By performing these duties of a householder, O king, you shall acquire fame in this world and Heaven after death!

CHAPTER XCVIII.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said —

1. Of what kind is the gift of light, O chief of Bharata's race? How did this gift originate? What are the merits of it? Do you tell me all this

Bhishma said :—

2 Regarding it, O Bharata, is recited the old discourse between Manu that lord of creatures, and Suvarna.

3 There was formerly an ascetic O Bharata, named Suvarna. His complexion was like that of gold and hence he was called Suvarna.

4 Gifted with good birth good conduct and good qualities he had mastered all the Vedas Indeed, by the accomplishments he possessed, he succeeded in excelling many persons of noble birth.

5 One day that learned Brahmana beheld Manu, the lord of all creatures, and approached him Meeting each other, they made the usual polite enquires

6 Both of them were in the truth Having met each other, they sat down on charming breast of the golden mount Meru

7 Seated there they began to talk with each other on various subjects about the great deities and twice-born Rishis and Daityas of ancient times

8 Then Suvarna addressing the Self-create Manu said these words —You should answer one question of mine for the behoof of all creatures

9 O lord of all creatures, the celestials are seen to be adored with presents of flowers and other good scents What is this? How has this practice come into operation? What also are the merits of it? Do you describe this subject to me.

Manu said —

10 Regarding it is recited the old dis-

course between Shukra and the great (Daitya) Vali.

11. Once on a time, Shukra of Bhrigu's race approached Vali the son of Virochana while he was ruling the three worlds

12 Having adored the descendant of Bhrigu with the Arghya the king of the Asuras, that profuse giver of sacrificial presents sat down after his guest had seated himself

13 This very subject which you have introduced regarding the merits of the gift of flowers and incense and lamps came up on the occasion Indeed, the king of the Daityas put this high question to Shukra that most learned of all ascetics

Vali said :—

14 O foremost of all persons conversant with Brahma, what indeed, is the merit of giving flowers and incense and lamps? You should, O foremost of Brahmanas, describe this to me.

Shukra said :—

15 Penance first sprang into existence. Afterwards came religion In the interval many creepers and herbs sprang up

16. Their species were numerable All of them have the Moon for their lord Some of these creepers and herbs came to be considered as Ambrosia and some came to be considered as Poison Others that were neither this nor that formed one class.

17. That is Ambrosia which gives immediate pleasure and joy to the mind That is Poison which tortures the mind greatly by its smell

18 Know again that Ambrosia is highly auspicious and that Poison is highly inauspicious All the herbs are Ambrosia Poison is born of the energy of fire.

19 Flowers please the mind and confer prosperity. Hence men of pious deeds bestowed the name Sumanas on them

20 That man who of a state of poverty offers flowers to the celestials finds that the celestials become pleased with him, and as the result of such satisfaction confer prosperity upon him.

21. O king of the the Daityas those celestials to whom worshippers offer flowers, O lord uttering their names the while, become pleased with the offerers on account of their devotion.

22 The (herbaceous) herbs are of various kinds and possess different qualities They should be classed as fierce, mild, and powerful

23 Listen to me as I tell you which trees are useful for purposes of sacrifice and which are not so Hear also what garlands are acceptable to Asuras, and what are beneficial when offered to the celestials.

24 I shall also set forth in due order what garlands are liked by the Rakshasas, what by the Uragas, what by the Yakshas, what by human beings, and what by the departed Manes, in proper order.

25 Flowers are of various kinds Some are wild, some are from trees which grow in the midst of human dwellings, some belong to trees which never grow unless planted on well-cultivated soil, some are from trees growing on mountains, some are from trees which are not prickly, and some from trees which are prickly. Fragrance, beauty of form and taste also make grounds of classification

26 The scent of flowers is of two kinds, agreeable and disagreeable. Those flowers which have sweet smell should be offered to the celestials.

27 The flowers of trees which have no thorns are generally white in color. Such flowers are always acceptable to the celestials, O lord.

28 A wise man should offer garlands of aquatic flowers such as the lotus and the like, to the Gandharvas and Nagas and Yakshas.

29 Such plants and herbs as produce red flowers, as have keen scent, and as are prickly, have been laid down in the Atharvans as fit for all acts of incantation for injuring enemies.

30 Such flowers as have keen energy, as are painful to the touch, as grow on trees and plants having thorns, and as are either bloody-red or black, should be offered to (evil) spirits and unearthly beings.

31. Such flowers as please the mind and heart, as are very agreeable when pressed, and as are of beautiful form, have been said, O lord, to be worthy of being offered to men.

32 Such flowers as grow on cemeteries and crematoria, or in places dedicated to the celestials, should not be brought and used for marriage and other rites having growth and prosperity for their object, or for acts of pleasure in secrecy.

33 Such flowers as grow on mountains and in vales, and as are beautiful to look at and sweet scented should be offered to the celestials. Sprinkling them with sandal-paste, such sweet flowers should be duly

offered according to the scriptural ordinances.

34. The celestials become pleased with the scent of flowers, the Yakshas and Rakshasas with their sight; the Nagas with their touch, and human beings with all three, *viz*, scent, sight, and touch.

35 Flowers, when offered to the celestials please them immediately. They are capable of accomplishing every object by merely wishing its accomplishment As such, when pleased with devotees offering them flowers, they cause all the objects cherished by their worshippers to be immediately achieved.

36 Pleased, they gratify their worshippers Honored they make their worshippers enjoy all honors Disregarded and insulted, they make those vilest of men to be ruined and consumed.

37. I shall after this, speak to you of the merits of the ordinances about the gift of incense. Know, O king of Asuras, that incenses are of various sorts Some of them are auspicious and some inauspicious.

38. Some incenses consists of exudations Some are made of fragrant wood set on fire And some are artificial, being made by the hand, of various articles mixed together Their scent is of two sorts, *viz*, agreeable and disagreeable Listen to me as I describe the subject fully

39 All exudations except that of the Boswellia serrata are agreeable to the celestials It is, however, certain that the best of all exudations is that of the Balsamodendron Mukul.

40 Of all Dhupas of the Sarj class, the Aquilaria Agallocha is the best It is very acceptable to the Yakshas, the Rakshasas and Nagas The exudation of the Boswellia serratta, and others of the same class, are much acceptable to the Daityas.

41. Dhupas made of the exudation of the Shorea robusta and the Pinus deodara, mixed with various spirits of strong scent, are, O king, acceptable to human beings

42 Such Dhupas are said to immediately please the celestials, the Danavas, and spirits. Besides these, there are many other kinds of Dhupas used by men for purposes of pleasure or enjoyment.

43 The offer of flowers and the gift of such Dhupas as yield gratification are equal in merits

44 I shall now speak of the merits of the gift of lights, and who may give them at what time and in what manner, and what should be the kind of lights that should be offered.

45 Light is said to be energy and fame and goes upwards Hence the gift of light, which is energy, increases the energy of men.

46 There is a hell named Andhatamas. The period also of the Sun's southward course is considered as dark. For avoiding that hell and the darkness of this period, one should give lights during that period when the Sun is in northern solstice Such an act is highly spoken of by the good

47 Since, again, light has an upward course and is considered as a remedy for darkness, therefore, one should give lights Thus is the conclusion of the scriptures

48 It is by giving lights that the celestials have become gifted with beauty, energy, and resplendence. By abstention from such a deed, the Rakshasas have become gifted with the opposite attributes. Hence, one should always give lights

49 By giving lights a man becomes gifted with keen vision and resplendence. One who gives lights should not be looked with jealousy by others. Lights, again, should not be stolen, nor put out when given by others

50 One who steals a light becomes blind Such a man has to grope through darkness and becomes shorn of resplendence. One who gives lights shines in beauty in the celestial regions like a row of lights.

51. Among lights, the best are those in which clarified butter is burnt Next in order are those in which the juice of deciduous herbs is burnt. One seeking prosperity and growth should never burn fat or marrow or the juice that comes from the bones of creatures.

52 The man who desires his own aggrandisement and prosperity should always give lights at descents from mountains, in roads through forests and inaccessible regions, under sacred trees standing in the midst of human dwellings, and in crossings of streets.

53 The man who gives lights always illumines his race acquires purity of soul and effulgence of form Indeed, such a man, after death, lives in the company of the luminous bodies in the sky.

54 I shall now describe to you the merits, with the fruits they bring about, of Vali offerings made to the celestials the Yakshas, the Uragas, human beings, spirits and Rakshasas

55 Those unscrupulous and wicked men

who eat without first serving Brahmanas and celestials and guests and children, should be known as Rakshasas.

56 Hence, one should first offer the food one has got ready to the celestials after having adored them duly with controlled senses and rapt attention One should offer the Vali to the celestials, bending his head in respect.

57. The celestials are always supported by food that householders offer They bless such houses in which offerings are made to them The Yakshasas and Rakshasas and Pannagas, as also guests and all houseless persons, are supported by the food offered by householders.

58 Indeed, the celestials and the departed Manes derive their sustenance from such offerings. Pleased with such offerings they please the offerer in return with longevity and fame and riches.

59. Clean food, of sweet scent and look, mixed with milk and curds, should, along with flowers, be offered to the celestials.

60. The Valis that should be offered to Yakshas and Rakshasas should be rich with blood and meat, with wines and spirits accompanying, and adorned with fried paddy.

61. Valis mixed with lotuses and Utpalas are very acceptable to the Nagas. Sesame seeds, boiled in raw sugar, should be offered to the spirits and other unearthly Beings

62. He who never takes any food without first giving a part of it to the Brahmanas and celestials and guests, becomes entitled to first portions of food. Such a man becomes gifted with strength and energy. Hence one should never take any food without first offering a portion thereof to the celestial after adoring them with respect.

63 One's house always shines in beauty on account of the household deities that live in it. Hence, he who desires his own advancement and prosperity should adore the household gods by offering them the first portion of every food.

64 Thus did the learned Kavi of Bhrigu's race discourse to Vali the chief of the Asuras That discourse was next recited by Manu to the Rishi Suvarna. Suvarna, in his turn, recited it to Narada.

65 The celestial Rishi Narada recited to me the merits of the several acts mentioned Informed of those merits, do you, O son, perform the several acts mentioned

CHAPTER XCIX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I have, O chief of the Bharatas, heard what the merits which presenters of flowers and incense and lights acquire. I have heard you speak also of the merits of a due observance of the ordinances in respect of the presentation of the Vali You should O grandfather, discourse to me once more on this subject.

2 Indeed, tell me, O Sire, once more of the merits of presenting incense and lights. Why are Valis offered on the ground by householders.

Bhishma said.—

3 Regarding it is recited the old discourse between Nahusha and Agastya and Bhrigu.

4 The royal sage Nahusha, O monarch, having penances for wealth, acquired the sovereignty of the celestial region by his own good deeds.

5 With controlled senses, O king, he lived in the celestial region, engaged in doing diverse acts of both human and celestial nature.

6. From that great king flowed various kinds of human acts and various kinds of celestial deeds, also, O king.

7—8 The various rites with respect to the sacrificial fire, the collection of sacred fuel and of Kusha grass, as also of flowers, and the presentation of Vali consisting of food adorned with fried paddy, and the offer of incense and of light,—all these, O monarch, occurred daily in the house of that great king while he lived in the celestial region. Indeed, though living in the celestial region he celebrated the sacrifice of recitation and the sacrifice of meditation.

9 And, O chastiser of foes, Nahusha, although he had become the king of the deities, yet adored all the deities, as he used to do formerly, with due rites and ceremonies.

10. Sometime after, Nahusha realized his position as the king of all the deities. This filled him with pride From that time all his deeds were suspended.

11. Filled with pride on account of the boon he had received from all the celestials, Nahusha caused the very Rishis to bear him on their shoulders. On account, however, of his abstention from all religious acts, his energy began to wane.

12 The time was very long for which Nahusha, filled with arrogance, continued to employ the foremost of Rishis, having penances for wealth, as the bearers of his vehicles.

13 He make the Rishis perform by turns this humiliating work. The day came when it was Agastya's turn to carry the vehicle, O Bharata.

14—15 At that time, Bhrigu that foremost of all persons conversant with Brahma went to Agastya while the latter was seated in his hermitage, and addressing him said,—O great ascetic, why should we patiently suffer such indignities inflicted on us by this wicked Nahusha who has become the king of the deities.

Agastya said —

16. How can I succeed in cursing Nahusha, O great Rishi? You know how the Boon-giving (Brahman) himself has given Nahusha the best of boons.

17 Coming to the celestial region, the boon that Nahusha prayed for, was that, whoever would come within the range of his vision would, deprived of all energy, come within his control.

18 The Self-born Brahman granted him this boon, and it is therefore that neither yourself nor I have been able to consume him Forsooth, it is for this reason that none one else amongst the foremost of Rishis has been able to consume or throw him down from his elevated position.

19 Formarly, O lord, nectar was given by Brahman to Nahusha for drinking Therefore we can do nothing to him

20. The great god, it appears, gave that boon to Nahusha for plunging all creatures into grief That wretched man behaves most unrighteously towards the Brahmanas.

21. O foremost of all speakers, tell us what should be done under the circumstances Forsooth, I shall do what you will advise.

Bhrigu said :—

22. It is at the command of the Grandfather that I have come to you with the view of counteracting the power of Nahusha who is gifted with great energy but who has been stupefied by fate.

23 That exceedingly wicked being who has become the king of the celestials, will to day yoke you to his car. With the help of my power I shall to day hurl him down from his position as Indra on account of his having transcended all restraints.

24 I shall to-day, in your very sight, re-establish the true Indra in his position,—him, *viz*, who has celebrated a hundred horse sacrifices,—having hurled the wicked and sinful Nahusha from that seat.

25 That impious king of the celestials will to-day insult you by a kick on account of his understanding being afflicted by fate and for bringing about his own downfall

26 Enraged at such an insult I shall to day curse that sinful wretch that enemy of the Brahmanas, who has transcended all restraints, saying,—Be you metamorphosed into a snake.

27. Before your eyes, O great ascetic, I shall to-day hurl down on the Earth the wicked Nahusha who shall be deprived of all power on account of the cries of *Fie* that will be uttered from all sides.

28 Indeed, I shall hurl down Nahusha to-day that sinful man who has besides, been stupefied by lordship and power I shall do this, if you like it, O ascetic

39 Thus addressed by Bhrigu, Mitravaruna's son Agastya of unfading power and glory, became highly pleased and freed from every anxiety.

CHAPTER C

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said —

1 How was Nahusha plunged into distress? How was he hurled down on the Earth? How, indeed, was he deprived of the sovereignty of the celestials? You should recite everything to me.

Bhishma said :—

2 Thus did those two Rishis, *viz*, Bhrigu and Agastya, talk with each other. I have already told you how Nahusha, when he first become the king of the celestials, acted in a proper way Indeed, that great royal sage performed all human and celestial deeds.

3—4 Nahusha who had become the king of the celestials, made gifts of light, and properly deserved all other rites of a similar nature —the due presentation of Valis and all rites as are performed on especially sacred days Pious acts are always done by wise men, in both the world of men and that of the celestials. Indeed, O foremost of kings if such acts are observed, householders always succeed in acquiring prosperity and aggrandisement

5 Even such is the effect of the gift of lamps and of incense, as also of bows and prostrations, to the celestials

6 When food is cooked the first portion thereof should be offered to a Brahmana The particular offerings called Vali should also be presented to the household gods. The deities become pleased with such gifts

7 It is also well known that the measure of gratification which the celestials derive from such offerings is a hundred times as great as that which the householder himself gets from making them.

8 Pious and wise persons make offering of incense and lights accompanying them with bows and prostrations Such acts always yield advancement and prosperity to those that do them.

9 Those rites which the learned perform in course of their ablutions, and with the help of waters accompanied with bows to the gods, always contribute to the satisfaction of the celestials

10 When adored with proper rites, the highly-blessed departed Manes, Rishis having asceticism for wealth, and the household deities, all become pleased

11. Filled with such ideas, Nahusha, that great king, when he obtained the sovereignty of the celestials observed all these rites and duties fraught with great glory.

12 Sometime after, the good fortune of Nahusha decreased, and as the outcome of it, he neglected all these observances and began to act in defiance of all control in the manner I have already described.

13 The king of the celestials, on account of his abstention from observing the ordinances about the offers of incense and light, began to decline in power.

14 His sacrificial rites and presents were obstructed by Rakshasas. It was at this time that Nahusha yoked that foremost of Rishis viz, Agastya, to his car.

15 Possessed of great strength Nahusha smiling all the while set that great Rishi speedily to the task, commanding him to bear the vehicle from the banks of the Saraswati At this time, Bhrigu, possessed of great energy, addressed the son of Mitravaruna, saying —

16—17 Do you shut your eyes till I enter into the matted locks on your head — Having said this, Bhrigu of unfading glory and great energy entered into the matted locks of Agastya who stood still like a wooden post, for hurling king Nahusha from the throne of Heaven. Soon after Nahusha saw Agastya approach him for bearing his car.

18 Seeing the king of the celestials, Agastya addressed him, saying —Do you yoke me to your vehicle forthwith! To what region shall I bear you

19 O lord of the celestials, I shall bear you to the spot which you may be pleased to direct!—Thus addressed by him, Nahusha caused the ascetic to be yoked to his car.

20 Bhrigu, who was living within the matted locks of Agastya, became highly pleased at this act of Nahusha. He took care not to look at Nahusha.

21 Fully acquainted with the power which the illustrious Nahusha had acquired on account of the boon which Brahman had granted him, Bhrigu acted thus Agastya also though treated by Nahusha in this way, did not yield to anger.

22—28 Then, O Bharata king Nahusha urged Agastya on with his goad. The pious Rishi did not still yield to anger. The lord of the celestials himself enraged, then struck Agastya on the head with his left foot When the Rishi was thus struck on the head, Bhrigu, who was living within Agastya's matted locks, became incensed and cursed the sinful Nahusha, saying,—Since you have struck with your foot on the head of this great Rishi, do you, therefore, fall down on the Earth, changed into a snake, O wretch of wicked understanding!—Thus, imprecated by Bhrigu who had not been seen, Nahusha, forthwith became transformed into a snake and dropped down on the Earth, O chief of Bharata's race!—If, O monarch, Nahusha had seen Bhrigu, the latter would not then have succeeded, by his power, in hurling the former down on the Earth. On account of the various gifts that Nahusha had made, as also his penances and religious observances, though hurled down on the Earth, O king, he succeeded in keeping his memory. He then began to propitiate Bhrigu with a view to get rid of the curse.

29. Agastya also, filled with mercy joined Nahusha in pacifying Bhrigu for the termination of the curse. At last Bhrigu felt mercy for Nahusha and arranged for the working out of the curse.

Bhrigu said:—

30. There will appear a king (on Earth) of the name of Yudhishthira, the foremost of his race. He will rescue you from this curse!—Having said this, the Rishi disappeared from the presence of Nahusha.

31. Agastya also, of great energy, having thus performed the business of the

true Indra, that arbitrator of a hundred sacrifices, returned to his hermitage, adored of all members of the regenerate order.

32. You have, O king, rescued Nahusha from Bhrigu's curse. Rescued by you, he ascended to the region of Brahman before your eyes.

33. As regards Bhrigu, having hurled Nahusha on the Earth, he went to the region of Brahman and informed the Grandfather of it.

34. The Grandfather having called Indra back, addressed the celestials, saying,—Ye celestials, through the boon I had granted him, Nahusha had obtained the sovereignty of Heaven.

35. Deprived, however, of that sovereignty by the enraged Agastya, he has been hurled on the Earth, O celestials, you will not succeed in living without a king.

36—38 Do you, therefore once more install Indra as the king of Heaven.—The celestials filled with joy, O son of Pritha, replied to the Grandsire who said so to them, saying,—So be it. Brahman then, O best of kings, installed Indra in the sovereignty of Heaven. Made once more the king of the celestials, Vasava began to shine in beauty and resplendence. This is what took place formerly through the transgressions of Nahusha.

39 On account, however, of the merits he had acquired through deeds of the kind I have mentioned, Nahusha succeeded in once more regaining his lost position. Hence, when evening comes, householders should give lights.

40. The giver of lights is sure to win celestial vision after death. Givers of light become as resplendent as the full moon.

41. The giver of lights becomes gifted with beauty of form and strength for years corresponding with the number of twinkles for which the lights given by him burn or blaze.

CHAPTER CI.

(ANUSASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1 Where do those foolish, wretched and sinful men go, O king, who steal or misappropriate such articles as belong to Brahmanas?

Bhishma said:—

2. I shall, about it, O Bharata, recite to you the conversation between a Chandala and a low Kshatriya.

This Kshatriya said:—

3 You seem, O Chandala, to be old in years, but your conduct appears to be like that of a boy! Your body is besmeared with the dust raised by dogs and asses, but without minding that dust you are anxious about the little drops of milk that have fallen upon your persons.

4. It is plain that such acts as are censured by the pious are ordained for the Chandala. Why, indeed, do you seek to wash off the spots of milk from your body.

The Chandala said:—

5—6. Formerly, O king, certain kine belonging to a Brahmana were stolen. While they were being carried away, some milk from their udders dropped upon a number of Soma plants that grew by the road-side. Those Brahmanas who drank the juice of the plants thus bedewed with milk, as also the king who celebrated the sacrifice in which that Soma was drunk, had to sink in hell. Indeed, for having thus appropriated something belonging to a Brahmana, the king with all the Brahmanas who had helped him had to go to hell.

7. All those men also, Brahmanas and Kshatriyas, who drank milk or clarified butter or curds, in the palace of the king who had stolen the Brahmana's kine, had to fall into hell.

8 The stolen kine also, shaking their bodies, killed with their milk the sons and grandsons of those who had stolen them, as also the king and the queen although the latter treated the animals with great care and attention.

9 As for myself, O king, I used to live the life of a celibate in that place where these kine were placed after they had been stolen away. The food I had got by begging became sprinkled over with the milk of those kine.

10 Having taken that food, O Kshatriya, I have, in this life, become a Chandala. The king who had stolen the kine belonging to a Brahmana came by a wretched end.

11. Hence, one should never steal or appropriate anything belonging to a Brahmana. Mark, to what state I am reduced on account of my having eaten [illegible]

had been sprinkled over with milk belonging to a Brahmana.

12 It is for this reason that Soma plants should never be destroyed by wise men. They who sell the Soma plant are held in low esteem by the wise.

13 Indeed, O son, they who purchase Soma and they who sell it, both sink in the hell called Raurava after death.

14 That man who, possessing a knowledge of the Vedas duly sells Soma becomes in his next life a usuer and speedily meets with destruction.

15—16 For three-hundred times he has to sink into hell and become changed into an animal which subsists upon human excreta Serving a low person, pride, and rape upon a friend's wife, if weighed against one another in a balance, would show that pride, which is above all restraints, is the heaviest Mark this dog, so sinful and disagreeably pale and lean

17—23 It is through pride that living creatures come by such a miserable end As for myself, I was born in a large family in a former birth of mine O lord, and I was a perfect master of all branches of knowledge and all the sciences. I knew the immensity of all these faults, but moved by pride, I became blinded and ate the meat attached to the vertebral columns of animals. On account of such conduct and such food, I have come by this state Mark, the reverses engendered by Time! Like a person whose cloth has caught fire at one end, or who is pursued by bees, see, I am running filled with fear, and smeared with dust! The house holders are rescued from all sins by a study of the wise O Kshatriya, a sinful Brahmana becomes rescued from all his sins by a study of the Vedas, if he becomes a forest recluse and abstains from attachment of every kind O chief of Kshatriyas, I am, in this life, born in a sinful caste.

24. I cannot see clearly how I may succeed in purifying myself from all sins On account of some meritorious deed of a former life I have not lost the memory of my previous births

25 O king, I throw myself on your mercy! I ask you Do you remove my doubt By what auspicious course of conduct should I wish to acquire my liberation? O foremost of men, by what means shall I succeed in getting rid of my Chandalahood.

The Kshatriya said:—

26. Know, O Chandala the means by which you may be able to acquire liberation By renouncing your life for the sake of a Brahmana, you may come by a desirable end.

27 By throwing your body on the fire of battle as a libation to the beasts and birds of prey for the sake of a Brahmana, indeed by renouncing your life thus, you may achieve liberation. By no other means will you succeed in acquing it.

Bhishma said:—

28 Thus accosted, that Chandala, O scorcher of enemies poured his life-breaths as a libation on the fire of battle for the sake of protecting a Brahmana's riches and as the result of that act attained to a very desirable end.

29 Hence, O son, you should always protect the property of the Brahmanas, if, O chief of Bharata's race, you wish, O you of mighty arms, an end consisting of eternal happiness.

CHAPTER CII.

(ANUSHASANA PARVA).—
Continued.

Yudhishthira said —

1. O grandfather, it has been said that all righteous men attain to the same region after death It is true O Bharata, that there is difference of position among them?

Bhishma said —

2 By different acts, O son of Pritha, men acquire different regions. They who are righteous in conduct acquire blissful regions while they who are sinful acquire miserable regions.

3 Regarding it is cited the old discourse, O son, between the ascetic Gautama and Vasava

4 A certain Brahmana named Gautama, mild and self-controlled and with all his senses under complete control, saw an infant elephant that had lost his mother and that was highly cheerless on that account.

5 Full of mercy and steady in the observance of his vows, the ascetic nursed that infant animal. After a long time the little beast grew up into a large and powerful elephant.

6 One day, Indra, in the guise of king Dhritarashtra, seized that powerful elephant

which was as huge as a hill and from whose rent temples the juice was trickling down

7—8. Seeing the elephant dragged away, the great ascetic Gautama of rigid vows said to king Dhritarashtra,—O ungrateful Dhritarashtra, do not rob me of this elephant. It is considered by me as a son and I have reared it with much pain It is said that between the pious, friendship is formed by merely the exchange of seven words. You should see, O king, that the sin of injuring a friend does not affect you

Gautama said :—

9—10. You should not, O king, take away by force this elephant which brings me my fuel and water, which protects my hermitage when I am away, which is exceedingly docile and obedient to his instructor, which carefully does what his preceptor commands, which is mild and well broken, and which is grateful and very dear to me Indeed, you should not take it away without caring for my protestations and cries.

Dhritarashtra said :—

11. I shall give you a thousand kine, a hundred maid-servants, and five hundred pieces of gold. I shall also, O great Rishi, give you various other kinds of wealth What use can Brahmanas have with elephants ?

Gautama said —

12. Keep, O king, your kine and maid-servants and coins of gold and various gems and various other kinds of riches What, O king, have Brahmanas to do with riches

Dhritarashtra said :—

13 Brahmanas have no use for elephants. Indeed, O learned Brahmana, elephants are intended for Kshatriyas In taking away an animal, *viz*, this foremost of elephants, for my use, I cannot be considered as committing any sin Do you cease obstructing me thus, O Gautama.

Gautama said :—

14. O illustrious king, going even to that region of Yama where the pious live happily and the sinful in grief, I shall take from you this my elephant.

Dhritarashtra said :—

15. They who are destitute of religious acts, they who have no religious faith and are atheists, they who are sinful and are always engaged in pleasing their appetites only they have to go to the region of Yama and suffer the misery he inflicts. Dhritarashtra shall go to a higher region and not there.

Gautama said :—

16. Men are restrained in the region of Yama. No falsehood can be told there. Only truth prevails in that place. There the weak persecute the strong Going there I shall compell you to yield up this elephant to me.

Dhritarashtra said :—

17. Only those persons who, intoxicated with pride, treat their eldest sister and father and mother as enemies, have to go, O great ascetic, to such a region I shall go to a higher region Indeed, Dhritarashtra shall not have to go there.

Gautama said —

18 Those highly blessed ones go to the region called Mandakini, of king Vaishravana for enjoying joy and comfort. There live Gandharvas and Yakshas and Apsaras Going even there, O king, I shall compell you to yield up this elephant to me.

Dhritarashtra said —

19 Those persons who consider hospitality to guests as a vow, who observe good vows, who give shelter to Brahmanas, and who eat what remains after distribution among his dependants, adorn the region called Mandakini of Kuvera. I shall not go there, for a higher region is reserved for me.

Gautama said :—

20 If you go to those charming woods, decked with flowers, which stand on the summit of Meru, which echo with the melodious notes of Kinnaris, and which are graced with beautiful Jamvus of wide-spreading branches, I shall proceed even there and compell you to yield up this elephant to me

Dhritarashtra said —

21—22 Those Brahmanas who have mild dispositions, who are devoted to truth, who are endued with scriptural knowledge, who are compassionate to all creatures, who study the Puranas with all the histories, who pour libations on the sacred fire and make gifts of honey to the Brahmanas, go to such regions, O great Rishi ! I shall go to a higher region. Indeed, Dhritarashtra shall not go there If you are acquainted with any other well-known region of happiness, speak to me, for I shall go even there.

Gautama said :—

23 If you go to the woods owned by Narada and held dear by him, which are adorned with flowers and which echo with the melodious songs of the prince of

Kinnaras, and which are the eternal habitation of Gandharvas and Apsaras, I shall follow you there and compell you to yield up this elephant to me.

Dhritarashtra said:—

24. They who never beg, they who cultivate music and dancing, and always move about happily, proceed to such regions O great Rishi, I shall go to a region which is higher. Indeed, Dhritarashtra shall not have to go there.

Gautama said —

25—26 If you go to that region where the Uttara-Kurus blaze in beauty and pass their days happily, O king, in the company of the very celestials, where those beings who originate from fire, those who originate from water, and those who originate from mountains, live happily, and where Shakra rains down the fruition of every desire, and where women live in perfect freedom, uncontrolled by rules of any kind regulating their conduct or motions and where there is no feeling of jealousy among both the sexes, —if you go there, even there shall I go and compell you to yield up this elephant to me.

Dhritarashtra said:—

27—28 Those men who are freed from desire for all articles of enjoyment, who abstain from meat, who never take up the rod of punishment, and never inflict the least harm on mobile and immobile creatures, who have formed themselves the soul of all creatures, who never accost others by pronouncing blessings upon them, who are entirely freed from the idea of mineness, who are shorn of attachments for every thing, who view profit and loss as also praise and blame in equal light, only those men, O great Rishi, go to such regions I shall go to a higher region Indeed, Dhritarashtra shall not go there.

Gautama said:—

29 Next to these shine in beauty those eternal regions, full of excellent perfumes which are free from passions of every kind and which are destitute of sorrow. These form the abode of the great king Soma If you go there, even there shall I proceed and compell you to yield up this elephant to me.

Dhritarashtra said:—

30—31. Those men who always make gifts without receiving any gift, who never accept any service from others, who possess nothing which they cannot give to a worthy person, who are hospitable to all creatures, who are inclined to show favour to every one, who are of forgiving dispositions, who never speak ill of others, who protect all creatures by covering them with mercy, and who are always righteous in their conduct, only those men O great Rishi, go to such regions I shall go to a higher region Indeed, Dhritarashtra shall not go there.

Gautama said:—

32 Next to these shine in beauty other regions that are eternal free from passion and Darkness and sorrow, and which lie at the foot of the great Sun God If you go there, even there shall I go and compell you to yield up this elephant to me.

Dhritarashtra said:—

33—34. Those men who attentively study the Vedas, who are given to the service of their preceptors, who observe penances and excellent vows, who are firm in truth, who never utter words of disobedience or enmity to their preceptors, who are always alert, and ever ready in the service of elders and preceptors,—they go, O great Rishi, to such regions, they who are pure who are gifted with cleansed souls, who are of controlled speech, who are firm in truth and who are well versed in the Vedas. I shall proceed to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said —

35 Next to those are the eternal regions which shine in beauty, which are full of excellent perfumes, which are free from passion, and which are destitute of every sorrow They form the abode of the great king Varuna. If you proceed there, even there shall I go and compell you to yield up this elephant to me.

Dhritarashtra said —

36—37 Those men who adore the celestials by observing the vow called Chaturmasya, who perform a hundred and ten sacrifices, who pour libations every day on their sacred fire with devotion and faith for three years according to the ordinances declared in the Vedas, who perform without hesitation of all duties, who walk steadily along the way trod by the pious who steadily sustain the course of conduct followed by the righteous souled,—only they go to such regions. I shall go to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said:—

38. Above them are the regions of Indra, free from passion and sorrow, which are difficult of access and coveted by all men.

Going even to the abode of Indra himself of great energy, I shall, O king, compel you to yield up this elephant to me.

Dhritarashtra said —

39 He who lives for a hundred years, who is gifted with heroism, who studies the Vedas and who celebrates sacrifices with devotion, indeed, such men proceed to the region of Shakra I shall go to a higher region, Indeed, Dhritarashtra shall not go there.

Gautama said :—

40 Above the firmament are the regions of the Prajapatis, of superior happiness, abounding in every happiness, and shorn of sorrow. Belonging to those powerful ones from whom the creation has originated they are coveted by all persons If you go there, even there shall I go and compell you to yield up this elephant to me.

Dhritarashtra said :—

41. Those kings who have bathed upon the termination of the Rajasuya sacrifice, who are gifted with righteous souls, who have protected their subjects properly, and who have washed their limbs with purified water upon the termination of the Horse-sacrifice, go to such regions. Indeed Dhritarashtra shall not go there.

Gautama said :—

42. Next to those, shine in beauty those eternal regions, full of delicious perfumes, freed from passion, and transcending all sorrow. Those are the regions of kine, very hard to get in, where oppression can never be If you go there, I shall go even there and compell you to yield up this elephant to me.

Dhritarashtra said :—

43—44 He who, having a thousand kine, gives away a hundred kine every year, or having a hundred kine gives away ten every year to the best of his power, or possessing only ten or even five kine gives away therefrom one cow, and they who give a mature old age practising the vow of celibacy all their days, who obey the injunctions of the Vedas, and who, gifted with energy of mind go to sacred waters and shrines, live happily in the region of kine

45—48. They who go to Prabhasa and Manasa, the lakes of Pushkara, the large lake called Mahasara the sacred forest of Naimisha, Varuda, Karatoya, Ganga, Gayashiras, Vipasha, Sthulavaluka Krishna, the five rivers (of the Punjab), the extensive lake called Mahahrada, Gomati, Kaushiki, Champa, Saraswati, Dribhadwati, and Yamuna,—indeed those illustrious Brahmanas, firm in the observance of vows, who go to these sacred waters,—go to the regions of which you speak Gifted with celestial bodies and adorned with celestial garlands, those blessed individuals, always emitting the sweetest perfumes, go to the regions of joy Indeed, Dhritarashtra shall not go there.

Gautama said —

49—51. Next to these are regions where there is no fear of the least cold or heat, no hunger, no thirst, no pain, no sorrow, no joy, no one who is agreeable or disagreeable, no friend, and no enemy no decrepitude and no death, and where there is neither virtue nor sin Going, even to that region which is freed from passion, which is full of happiness, and where there is wisdom and the quality of Sattwa,—indeed, going to even that sacred abode of the self-create Brahman —I shall compel you to yield up this elephant to me.

Dhritarashtra said :—

52—53. They who are shorn of all attachments, who are gifted with purified souls, who steadily observe the foremost vows, who are given to Yoga which is the outcome of the pacification of the mind, and who have acquired the happiness of Heaven —those persons possessed of the quality of Sattwa—come to the sacred region of Brahman O great ascetic, you shall not be able to discover Dhritarashtra there.

Gautama said —

54. There where the foremost of Rathantaras is sung, where altars are covered with the sacred Kusha blades, for the celebration of Pundarika sacrifices, there where Soma-drinking Brahmanas sojourn on cars drawn by excellent horses, going even there I shall compel you to yield up this elephant.

55 I think you are the destroyer of Vritra viz, the god who has celebrated a hundred sacrifices, engaged in passing through all the regions of the universe I hope I have not, through mental weakness, committed any fault by the words I have addressed you.

The God of a hundred sacrifices said —

57 Yes, I am Maghavat. I came on earth for seizing this elephant I bow to you. Do you command me. I shall immediately accomplish all that you may be pleased to say.

Gautama said :—

58. Do you give me, O [illegible]

celestials, this white elephant that is so young for it is only ten years of age I have raised it as a child of my own. Living in this forest, it has grown under my eye *and has been to me a dear companion* Do you set free this my child that you have seized and wish to take away.

The god of a hundred sacrifices said :—

58. This elephant that has been a son, to you, O foremost of Brahmanas, comes to you looking wistfully at you. See it smells your feet with its nostrils My salutations *to you.* Do you pray for my well-being.

Gautama said :—

59. O king, of the celestials, I do always think of your good I always offer you worship. Do you also, O Shakra, impart your blessings to me Given by you, I accept *this elephant.*

The God of a hundred sacrifices said :—

60 Amongst all those great and foremost *of Rishis who firmly follow truth and* who have the Vedas planted in their heart, you alone have been able to recognise me. Therefore I am exceedingly pleased with you.

61. Do you, therefore, O Brahmana, come with me speedily, accompanied by this your son. You are worthy of going to various regions of great happiness, without the delay of even a single day.

Bhishma said :—

62. Having said these words, the holder of the thunderbolt, taking Gautama with him and placing him before, along with his son, *this*, that elephant, went to Heaven, that is difficult of attainment by even the pious.

63. He who would listen to this history every day or would recite it, *controlling his senses all the while, will go to the region of* Brahman even as Gautama himself.

CHAPTER CIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. You have described to us the various kinds of gift, tranquility of soul, truth, mercy, contentment with one's married wife, and *the merits of gift.*

2. You know very well, O grandfather, that there is nothing whose power is superior to that of Penances You should explain to us what forms the highest penance.

Bhishma said :—

3 I tell you, O Yudhishthira, that one acquires a regions of happiness according to the nature of penances he practises. This is what I hold, O son of Kunti, that *there is no Penance superior to abstention from food.*

4. Regarding it is recited the ancient *discourse between Bhagiratha and the illustrious Brahman.*

5. We have heard, O Bharata, that Bhagiratha attained to that region which is superior to that of the celestials of kine, and *of the Rishis.*

6. Seeing this, O monarch, the Grandfather Brahman, addressing Bhagiratha, said,—How, O Bhagiratha, have you attained to this region that is so hard to get at.

7. Neither the celestials, nor Gandharvas, nor mankind, O Bhagiratha, succeed *in coming here* without having performed the severest austerities How, indeed, have you come by this region.

Bhagiratha said :—

8 I used to make gifts of hundred thousands of gold coins to the Brahmanas practising the vow of celibacy all the while. It is not by dint of the merit of those gifts, O *learned one*, that I have *acquired* this region.

9 I celebrated the Ekaratri (one-night's) sacrifice (consisting of fasts and gifts) for ten times, and the Pancharatri (five-nights') *sacrifices for as many times.* I performed eleven times the Ekadashratri *sacrifice. I performed a hundred times* the great sacrifice of Jyotishtoma. It is not, however, through the merits of those sacrifices that *I have acquired* this region of happiness.

10. For a hundred years I lived continuously by the side of the sacred Jahnavi, all *the while performed the severest austerities.* There I made gifts to the Brahmanas of thousands of males and numberless female slaves.

11. By the side of the Pushkara lake I made gifts to the Brahmanas, for a hundred thousand times, a hundred thousand horses, and two hundred thousand kine.

12. I also gave away a thousand women of great beauty, each adorned with golden *moons*, and sixty thousand more, decked

with ornaments of pure gold. It is not, however, through the merits of those deeds that I have suceeded in acquiring these regions.

13 O lord of the universe, performing those sacrifices known as Gosava, I gave away ten Arvudas of kine, presenting each Brahmana with ten kine, each of whom was accompanied with her calf, each of whom gave milk at the time, and with each of whom were given a vessel of gold and one of white brass for milking her.

14 Celebrating many Soma sacrifices, I gave away to each Brahmana ten kine each of whom gave milk and each of whom had brought forth only her first calf, besides making presents to them of hundreds of kine belonging to that kind which is known by the name of Rohini.

15 I also gave away to the Brahmanas twice ten Prayutas of other kine, all giving milk, It is not through the merit of those gifts, O Brahman, that I have succeeded in acquiring to this region of happiness.

16 I also gave away a hundred thousand horses of the Valhika breed, all of white complexion, and adorned with garlands of gold It is not, however, through the merits of those deeds that I have acquired this region.

17. I gave also eight crores of golden coins to the Brahmanas, O Brahman, and another ten crores also, in each sacrifice that I celebrated It is not, however, through the merits of those deeds that I have acquired this region of happiness.

18 I also gave away seventeen crores of horses, O Grandfather, each of green color, each having black ears, and each adorned with garlands of gold.

19 I also gave away seventeen thousand huge elephants having teeth as large as plough-shares, each having those whirls on its body, which are called Padmas, and each bedecked with garlands of gold.

20 I gave away ten thousand cars, O Grandfather, whose parts were made of gold, and which were adorned with various ornaments of gold.

21. I also gave away seven thousand other cars with horses yoked to each. All the horses that were yoked to them were adorned with ornaments of gold Those cars represented the presents of a sacrifice and were of exactly that kind which is indicated in the Vedas

22. In the ten great Vajapeya sacrifices that I celebrated, I gave away a thousand heroes each gifted with the power of Indra himself, judged by their prowess and the sacrifices they had celebrated.

23—24. Spending a vast sum of money, O Grandfather, and celebrating eight Rajashya sacrifices I gave away to the Brahmanas who officiated in them, a thousand kings whose necks were adorned with garlands of gold, after having defeated them in battle It is not, however, through the merits of those deeds that I have acquired this region.

25 In those sacrifices, O Lord of the universe I made presents as profuse as the stream of Ganga herself. Each Brahmana I gave two thousand elephants decked with gold, as many horses adorned with golden ornaments, and a hundred villages of the best kind.

26—27. Indeed, I gave these thrice to each Brahmana observant of penances, living on regulated diet, adopting tranquility of soul, and controlling speech, I lived for a long time on the breast of Himavat by the side of that Ganga whose irresistible current was borne by Mahadeva on his head It is not through the merit of these deeds, O grandfather, that I have acquired this region.

28 Throwing the Shami, I worshipped the gods in numberless such sacrifices as are completed in course of a single day, and such others as take twelve days for completing, and others still as can be completed in thirteen days, besides many Pundarikas I have not acquired this region through the merits of any of those sacrifices.

29 I gave to the Brahmanas eight thousands of white bulls, each possessed of a beautiful hump, and each having one of its horns covered with gold. To them I also gave beautiful wives whose necks were adorned with chains of gold.

30. I also gave away masses of gold and wealth of other kinds. I gave away hills of gems and valuable stones I gave away Villages, thousands in number and filled with wealth and corn.

31. With all my senses about me, I gave away the Brahmanas a hundred thousand kine each of whom had brought forth only her first calf, at many great sacrifices which I celebrated It is not, however, through the merits of those deeds that I have acquired this region.

32 I worshipped the celestials in a sacrifice that is completed in eleven days Twice I worshipped them in sacrifices that are completed in twelve days. I worshipped them also many a time in the Horse-sacrifices. I performed the Arkayana sacrifice sixteen times. It is not through the merits of those deeds that I have acquired this region.

33 I also gave each Brahmana a forest of Kanchana trees extending for a Yojana on every side, and with each tree adorned with jewels and gems It is not through the merits of that deed that I have acquired this region

34 For thirty years with heart perfectly freed from anger, I observed the Surayana vow that has very superior merit, and gave away to the Brahmanas every day nine hundred kine.

35. Indeed, O Lord of the universe, every one of those kine belonged to the Rohini species and gave milk at the time I gave them away It is not through the merits of those deeds, O king of the deities, that I have acquired this region.

36. I adored thirty fires, O Brahman, every day. I worshipped the celestials in eight sacrifices in which the fat of all animals was poured on the fire I worshipped them in seven sacrifices in which the fat of human beings was poured on the fire.

37. I adored them in a thousand and twenty-eight Vishwajit srcrifices. It is not through the merits of those sacrifices, O king of all the celestials, that I have acquired this region.

38. On the banks of Sarayu and Vahuda and Ganga, as also in the forest of Naimisha, I gave away millions of kine to the Brahmanas It is not through the merits of those deeds that I have acquired this region.

39. The vow of fast had been known to Indra. He had, however, kept it a secret. Shukra, the descendent of Bhrigu, gained a knowledge of it by means of spiritual sight acquired through penances Burning with energy as he does, it is Ushanas who first made it known to the universe. I observed that vow, O boon giving Deity.

40. When I finished that very superior vow, the Brahmanas became all pleased with me. A thousand Rishis came there.

41. All those Brahmanas and Rishis, O powerful lord, pleased with me, said —Do you go to the region of Brahman!—It is on account of the merits of that vow that I have succeeded in acquiring this region of very superior happiness. There is no doubt in this.

42. Asked by the Supreme Creator of all things, I have duly explained the merits of the vow of fast. In my opinion, there is no penance higher than fast. I bow to you, O foremost of all the celestials. Be propitiated, with me.

Bhishma said :—

43 King Bhagiratha, who had said so and who was worthy of every honor, was, on the conclusion of his speech, honored by Brahman according to the rites ordained for that purpose.

44 Do you, therefore, O Yudhishthira, observe the vow of fast and adore the Brahmanas every day. The words uttered by Brahmanas can do every thing both in this world and in the next.

45. Indeed, the Brahmanas should ever be pleased with gifts of dresses and food and white-complexioned kine and good dwelling houses and palaces. The very celestials should please the Brahmanas. Freeing yourself from cupidity, do you practise this vow of very superior merit that is not known to all.

CHAPTER CIV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1. Man, it is said, is gifted with a period of life extending for a hundred years, and with great energy and power. Why then, O grandfather, do human beings die even in their youth?

2. By what does a man become long-lived, and by what is his life shortened? Through what does a man acquire the fame that depends upon great deeds? Through what does one acquire wealth and prosperity?

3. Is it by penances, or celibacy or silent recitation of sacred Mantras, or drugs? Is it by his deeds, or mind, or speech? Do you explain to me this, O grandfather.

Bhishma said :—

4 I shall tell you what you ask me. In fact, I shall tell you what the reason is for which one becomes short lived, and what the reason is for which one becomes long-lived.

5 I shall also explain to you the reason for which one succeeds in winning the fame that depends on great deeds, and the reason for which one succeeds in acquiring riches and prosperity. Indeed, I shall enlighten you about the manner in which one must live in order to be possessed of what is good for him.

6. It is by conduct that one acquires a long life, and it is by conduct that one

31. One should never cut others with *wordy arrows*. Indeed, one should never utter any cruel speech. One should never accept anything in gift from a person who is low and vulgar. One should never utter such words as pain other people or as are inauspicious or as are sinful.

32. *Wordy arrows fall from the mouth.* Pierced therewith, the victim grieves day and night. The wise man should never shoot them for cutting the vitals of other people.

33. A forest, pierced with arrows or cut *down with the axe, grows again.* The man, however, who is pierced with words unwisely spoken, becomes the victim of wounds that fester and bring on death.

34. Barbed arrows and Nalikas and broad headed arrows are capable of being *extracted from the body.* *Wordy arrows* however, are incapable of being extracted, for they lie embedded in the very heart.

35. *One should not taunt a person who* is defective of a limb or who has a limb in excess or one who is shorn of learning, or *one who is miserable, or one who is* ugly or poor, or one who is shorn of strength.

36. One should avoid atheism vilifying *the Vedas, censuring the celestials, malice,* pride, arrogance, and harshness.

37. One should not angrily take up the rod of punishment for laying it upon another. Only the son or the pupil, it has been said, can be mildly reprimanded for *purposes of instruction.*

38. One should not vilify Brahmanas, nor should point at the stars with one's fingers. If asked, one should not say what the duration is on a particular day. By telling it, his life becomes shortened.

39. Having answered calls of nature or having walked over a road, one should wash his feet. One should also wash his *feet before sitting to recite the Vedas or* to eat any food.

40. These are the three things which are considered as pure and sacred by the celestials and as such fit for the Brahmana's use, viz., that whose impurity is unknown, *that which has been washed in water, and* that which has been well spoken of.

41. Samayava, Krishara, meat, Shashakuli, and Payasa should never be cooked for one's oneself. Whenever cooked, these should be offered to the celestials.

42. One should attend every day to his sacred *fire. One should every day* give alms. One should, controlling speech the while, clean his teeth with the tooth stick.

43—44. One should never be in bed when the sun is up. If one fails any day to be up with the sun, he should then perform an expiation. *Rising from bed, one* should first salute his parents, and preceptors, or other elders worthy of respect. By *so doing one acquires a long life.* The tooth-stick should be thrown off when done with, and a new one should be used every day.

45. *One should eat food* which is not forbidden in the scriptures, abstaining from food of every kind on days of the new *moon and the full moon. One should,* with senses controlled, answer calls of nature, facing the north.

46—47. *One should not adore the celestials* without having first washed his teeth. Without also adoring the celestials first, *one should never repair to any person* except his preceptor or one who is old in years or one who is righteous or one who is wise. Wise men should never see themselves in an unpolished or dirty mirror.

48. One should never know a woman that is unknown or with one that is big with child.

49. One should never sleep with head *turned towards the north or the west. One* should not lie down upon a broken bedstead.

50. *One should not sleep on a bed* without having examined it first with the help of a light. Nor should one sleep on a bed with another by his side. One should never sleep in a transverse direction. One should never make an agreement with theists or do anything in conjunction with them.

51. One should never drag a seat with the foot and sit on it. One should never bathe in a nude state nor at night.

52. An intelligent person should never allow his limbs to be rubbed or pressed after bathing. One should never smear unguents upon his body without having *first gone through bath. Having bathed,* one should never wave his cloth in the air.

53. One should not wear wet clothes every day. One should never take off his body the garlands of flowers one may wear. Nor should one wear such garlands over *his outer garments.*

54. *One should never even talk with a* woman during the period of her menses. One should not answer a call of nature on a field or at a place too near an inhabited village.

55. One should never answer a call of *nature on a piece of water. One should* first wash his mouth thrice with water before eating any food.

acquires riches and prosperity. Indeed, it is by conduct that one acquires the fame that depends upon great deeds both in this world and in the next.

7. The man whose conduct is improper or wicked never acquires a long life. All creatures fear such a man and are oppressed by him.

8. If, therefore, one wishes his own advancement and prosperity, one should, in this world, follow the path of righteousness and conduct himself properly. Good conduct succeeds in removing the inauspiciousness and misery of even one that is sinful.

9. Virtue is singled out by conduct. The good and virtuous are so on account of the conduct they follow. The marks, again, of good conduct are afforded by the deeds of those that are good or righteous.

10. People regard that man who acts righteously and who does good acts even if they only hear of him without actually seeing him.

11. The atheists, they who are destitute of all acts, they who are disobedient to preceptors and violate the injunctions of the scriptures, they who are unacquainted with and, therefore, unobservant of duties and they who are wicked of conduct, become short lived.

12. They who are of improper conduct, they who violate all restraints, they who are unscrupulous about sexual congress, become shortlived here and have to go to Hell hereafter.

13. Even those men live for a hundred years who, though destitute of all accomplishments, follow propriety and righteousness of conduct and become endued with faith and freed from malice.

14. He who is free from anger, who is truthful in speech, who never does any injury to any creature in the universe, who is shorn of malice and crookedness and insincerity, succeeds in living for a hundred years.

15. He who always breaks little clods of earth, or tears up the grass that grows under his feet, or cuts off his nails with his teeth, or is always impure, or very restless, never succeeds in living long.

16. One should wake up from sleep at the hour known as the Brahma Muhurta and then think of both religion and worldly profit. Getting up from bed, one should then wash his face and mouth, and joining his hands in an attitude of respect, then say the morning prayers.

17. In this way, one should when evening [illegible], say his evening prayers also, controlling speech the while. One should never look at the rising sun, nor at the setting sun.

18. Nor should one look at the sun when he is in eclipse, nor at his image in the water, nor at midday when he is at the meridian. The Rishis, on account of their worshipping the two twilights, with great regularity succeeded in acquiring longevity.

19—20. Hence one should, controlling speech, say his prayers regularly at the two twilights. As regards those Brahmanas who do not say their prayers at the two twilights, a righteous king should set them to perform such deeds as are ordained for the Shudras. Persons of every caste should never have sexual congress with other people's wives.

21. There is nothing that shortens life so effectually as sexual union with other people's wives.

22. The adulterer shall have to live in Hell for as many thousand years as the number of pores on the bodies of the women with whom he may commit the offence.

23. One should dress one's hair, apply collyrium to one's eyes, and wash one's teeth, as also worship the celestials in the forenoon.

24—27. One should not gaze at urine or fæces, or tread on it or touch it with one's feet. One should not set out on a journey at early dawn, or at mid day or in the evening twilight, or with a companion that is unknown, or with a Shudra, or alone. While passing along a road, one should, standing aside, always give way to a Brahmana, to kine, to kings, to an old man, to one that is loaded with a burthen, to a woman big with child or to one that is weak. When one meets a large tree that is known, one should walk round it. One should also, when coming upon the crossing of four roads, walk round it before pursuing his journey. At mid day, or at midnight or at night in general, or at the two twilights one should not proceed to the crossings of the four roads. One should never wear sandals or clothes that have been worn by another.

28—30. One should always observe the vow of celibacy, and should never cross his legs. One should observe the vow of celibacy on the day of the new moon, as also, on that of the full moon, as also on the eighth lunar day of both fortnights. One should never eat the flesh of animals not killed in sacrifices. One should never eat the flesh of the back of an animal. One should avoid censuring and calumniating others, as also all kinds of deceitful conduct.

stronger than any of these two, destroys, not only the object of his anger but his entire family as well, not by looks alone but by thought also.

80. A wise man should, therefore, tend these three carefully. One should never engage in any disputation with his preceptor.

81. O Yudhishthira, if the preceptor becomes angry, he should always be pacified with due honors. If the preceptor is entirely in the wrong, still one should follow and honor him.

82. Forsooth, calumnious sayings against the preceptor always consume the lives of those who utter them. One should always answer a call of nature at a spot far distant from his dwelling place. One should wash his feet at a distance from his dwelling place.

83. One should always throw the remnants of his dishes and plates at a spot distant from his dwelling place. Indeed, he who wishes for his own behoof should do all this. One should not wear garlands of red flowers. Indeed, the wise should wear garlands of white flowers.

84. Rejecting the lotus and the lily, O you of great might, one may bear on his head, however, a flower that is red, even if it be an aquatic one.

85. A garland of gold can never become impure. After one has bathed, O king, he should use perfumes mixed with water.

86. One should never wear his upper garment for covering the lower limbs or the lower garments for covering the upper ones. Nor should one wear clothes used by another. One should not, again, wear a piece of cloth that has not its fringes.

87. When one goes to bed, O king, he should wear a different piece of cloth. When passing along a road, one should wear a different piece of cloth. So also, when adoring the celestials, one should wear a different piece of cloth.

88. The intelligent man should smear his limbs with unguents made of Priyangu, sandal wood, Vilwa, Tagara, and Keshara.

89. In observing a fast, one should purify himself by a bath, and adorn his body with ornaments and unguents. One should always abstain from sexual union on days of the full moon and the new moon.

90. One should never, O king, eat off the same plate with another even if he be of his own or equal rank. Nor should one ever eat any food that has been prepared by a woman in her menses.

91. One should never eat any food or drink any liquid whose essence has been taken off. Nor should one eat anything without giving a part thereof to persons who wistfully gaze at the food that one happens to take. The intelligent man should never sit near an impure person. Nor should one sit near persons who are foremost in virtue.

92—93. All food that is forbidden in religious rites should never be taken even on other occasions. The fruits of the Ficus religiosa and the Ficus Bengalensis as also the leaves of the Crotolaria Juncea, and the fruits of the Ficus glomerata, should never be eaten by one who seeks his own good. The flesh of goats, of kine, and the peacock, should never be eaten.

94—95. One should also abstain from dried flesh and all flesh that is stale. The intelligent man should never eat any salt, taking it up with his hand. Nor should he eat curds and flour of fried barley at night. One should abstain also from flesh of animals not killed in sacrifices. One should, with rapt attention, eat once in the morning and once in the evening, abstaining entirely from all food in the interval.

96. One should never eat any food in which he may find out a hair. Nor should one eat at the Shraddha of an enemy. One should eat silently, one should never eat without covering his body with an upper garment, and without sitting down.

97—100. One should never eat any food placing it on the naked ground. One should never eat except in a sitting posture. One should never make any noise while eating. The intelligent man should first offer water and then food to one who has become his guest, and after having served the guest thus, should then take his meals himself. He who sits down to dinner in a line with friends and himself eats any food without giving thereof to his friends, is said to eat dreadful poison. As regards water and Payasa and flour of fried barley and curds and clarified butter and honey, one should never, after drinking or eating these, offer the residue thereof to others. One should never, O king, eat any food hesitatingly.

101. One seeking one's own good, should never drink curds finishing his meal. After the meal is finished one should wash his mouth and face with the (right) hand only, and taking a little water should then dip the toe of the right foot in it.

102. After washing, one should touch the crown of his head with the (right) hand. With rapt attention, one should next touch fire.

56. Having finished his meals, one should wash his mouth thrice with water and twice again. One should eat, with face turned eastwards, his food, controlling speech the while and without censuring the food that is eaten.

57. One should always leave a residue of the food that is placed before one for eating. Having finished his meals, one should mentally touch fire. If one eats with face turned eastwards, he becomes long-lived. By eating with face turned southwards, one acquires great fame.

58. By eating with face turned westwards, one acquires great riches. By eating with face turned northwards, one becomes truthful in speech. Having finished his meals, one should wash all the upper holes of one's body with water.

59. Likewise, all the limbs, the navel, and the palms of the hands should be washed with water. One should never sit upon husk of corn, or upon hair, or upon ashes, or upon bones.

60. One should, never use the water that has been used by another for bathing. One should always perform the Homa for propitiating the celestials, and recite the Savitri Mantras.

61. One should always eat in a seated posture. One should never eat while walking. One should never answer a call of nature standing. One should never answer a call of nature on ashes or in a cowpen.

62. One should wash his feet before sitting to one's meals. One should never sit or lie down for sleep with wet feet. One who sits to his meals after having washed his feet, lives for a century.

63. One should never touch these three things, while one is in an impure state, *viz*, fire, a cow, and a Brahmana. By observing this rule, one lives long.

64. One should not, while he is in an impure state, cast one's eyes on these three things, *viz*, the sun, the moon and the stars.

65. The life-breaths of a young man go upwards, when an old and venerable person comes to his house. He gets them back by standing up and properly saluting the guest.

66. Old men should always be saluted. One should, upon seeing them, offer seats with his own hand. After the old man has taken his seat, a person should sit and remain with hands joined in respect. When an old man goes along the road, one should always follow him instead of walking ahead.

67. One should never sit on a torn or broken seat. One should, without using it any longer, throw away a broken vessel of white brass. One should never eat without a piece of upper garment covering his body. One should never bathe in a nude state.

68. One should never sleep in a naked state. One should never even touch the remnants of other people's dishes and plates. One should never, while he is in an impure state, touch another's head, for it is said in the scriptures that the vital airs are all concentrated in the head.

69. One should never strike another on the head or seize another by the hair. One should not join his hands together for scratching his head.

70. One should not, while bathing, repeatedly dip his head in water. By so doing one shortens one's life. One who has bathed by dipping the head in water should not, afterwards put oil to any part of his body.

71. One should never take his meals without eating some sesame. One should never teach (the Vedas or any scriptures) at a time when he is impure. Nor should one study while is impure.

72—74. When a storm rises or a bad smell spreads itself in the atmosphere, he should never think of the Vedas. Persons knowing ancient history recite a Gatha sung by Yama in days of yore. He who runs while impure or studies the Veda under similar circumstances, indeed, that twice-born Brahman who studies the Veda at forbidden times loses his Veda and shortens his life.

75—76. Hence, one should never study the Veda with rapt attention at forbidden times. They who answer a call of nature, with face towards the sun or towards a burning fire, or towards a cow, or towards a twice born person, or on the road, become shorthived. At day time both calls of nature should be answered with face turned towards the north.

77—78. At night, those calls should be answered facing the south. By so doing one does not shorten his life. One who wishes to live long should never disregard or insult any of these three, however weak or emaciated they may appear to be, *viz*, the Brahmana, the Kshatriya, and the snake. All three are gifted with dreadful poison. The snake, if angry, burns the victim with only a look of its eye.

79. The Kshatriya also, if angry, burns the object of his anger, as soon as he sees him, with his energy. The Brahmana,

127. Sons should also be settled and a portion of the family inheritance given to them O Bharata, as their provision One should bathe by dipping his head in water before he sits down to perform any act in *honor* of the *departed Manes* or the deities.

128 One should never perform a Shraddha under the constellation of his nativity. No Shraddha should be performed under any of the Bhadrapadas (prior or later), nor under the *constellation* Krittika, O Bharata.

126. The Shraddha should never be performed under any of those constellations that are considered as dreadful (such as Ashlesha, etc,) and any of those that upon calculation, seem to be hostile Indeed, in this matter, all these constellations should be avoided which are forbidden in astrology

130 One should sit facing either the east or the north while being shaved by a barber By so doing, O great king, one succeeds in living long.

131. *One should neither vilify others nor* reproach himself, for, O chief of the Bharatas, it is said that calumny is sinful whether of others or of oneself.

132 In marrying, one should avoid a woman who is deficient of any limb A *maiden too, if such, should also be avoided* A woman of the same Pravara should also be avoided; as also one who is ill-formed in body; as also one who has been born in the race to which one's mother belongs

133 A wise man should never know a *woman who is old, or one who has given* up the domestic mode of life for entering the forest mode or one who is faithful to her husband or one whose organs of generation are not healthy or well formed.

134—136 You should not marry a *woman who is of a yellow color, or one* who is attacked with leprosy, or one born in a family in which there has been epilepsy, or one that is low in birth and habits, or one that is born in a family in which the disease called leprosy has appeared, or one belonging by birth to a family in which there are early deaths Only that maiden who is gifted with auspicious indications, and who is accomplished for all sorts of qualifications, who is agreeable and beautiful, should be married. One should marry, O Yudhishthira, in a family who is higher (or at least equal to his own.

137—138 One who is desirous of his own prosperity, should never marry a woman who is of an inferior caste or who has fallen away from the caste of her birth. Carefully lighting up the fire, one should perform all those acts which have been ordained and declared in the Vedas or by the Brahmanas One should never seek to injure women. Wives should always be protected.

139 Malice always shortens life. *Hence, one should always abstain from* entertaining malice. Sleep at day time shortens life. To sleep after the sun rise shortens life.

140. They who sleep at any of the twilights, or at nightfall, or who go to sleep *in a state of impurity, have their lives* shortened Adultery always shortens life. One should not remain in a state of impurity after shaving.

141. One should, O Bharata, carefully abstain from reading or reciting the Vedas, *and eating, and bathing at eventide.*

142. When the evening twilight sets in one should collect his senses for meditation, without doing any act. One should collect his senses for meditation, without any act. One should, O king, bathe and then *adore the Brahmanas.*

143—144 Indeed, *one should* bathe before adoring the celestials and reverentially saluting the preceptor. One should never go to a sacrifice unless invited. Indeed, one may go there without an invitation, *if he wishes to only see* how the sacrifice is conducted If one goes to a sacrifice without an invitation and if one does not on that account, receive proper *adoration from the sacrificer, his life* becomes shortened, One should never go alone on a journey to foreign parts. Nor should one ever go alone to any place at *night.*

145—146 *Before evening sets in, one* should return to his house and remain within it. One should always obey the commands of his parents and preceptor, *without at all judging whether those* commands or good not One should, O king, attend carefully to the Vedas and the military science.

147 Do then, O king, carefully attend *to the practice of riding an elephant,* a horse and a war chariot. The man who attends to these with care, succeeds in acquiring happiness.

148 Such a king succeeds in becoming *unconquerable by enemies, and govern* his servants and kinsmen without any of them being able to subjugate him. The king who attains to such a position and who carefully *attends to the duty of protecting his sub*jects, has never to incur any loss.

149 *You should, O king, be proficient* in logic, as also the science of words, the

103 The man who knows how to observe all these ordinances carefully succeeds in acquiring the foremost place among his kinsmen. One should, after finishing his meals, wash his nose and eyes and ears and navel and both hands with water.

104 One should not, however, keep his hands wet. Between the tip and the root of the thumb is situate the sacred Tirtha known by the name of Brahma.

105—106 On the back of the little finger, it is said, is situate the Deva-Tirtha The intervening space between the thumb and the forefinger, O Bharata, should be used for performing the Pitri rites, after touching water according to the ordinance One should never vilify other people. Nor should one ever utter anything that is disagreeable.

107. The man who desires his own good, should never seek to bring on himself the wrath of others One should never seek to talk with an outcaste. The very sight of such a person should be shunned.

108 One should never come in contact with a degraded person By avoiding such contact one succeeds in acquiring a long life One should never indulge in sexual intercourse at day time Nor should one know a maiden, or a harlot nor a barren woman.

109—110 One should never know a woman who has not bathed after the expiry of her menses. By avoiding such acts one succeeds in acquiring a long life After washing the several limbs directed in view of religious acts, one should wash his lips thrice, and once more twice. By doing this, one becomes purified and fit for religious rites The several organs of sense should each be washed once, and water should also be sprinkled over the entire body.

111—112 Having done this one should perform the adoration of the departed Manes and the celestials, according to the ordinances of the Vedas Listen to me, O you of Kuru's race as I tell you what purification is cleansing and beneficial for a Brahmana Before beginning to eat and after finishing the meal, and in all deeds requiring purification the Brahmana should rinse his mouth with water placed on the limb called the Brahma-tirtha.

113—114 After ejecting any matter from the throat or spitting, one should wash his mouth before he can become pure A kinsman who happens to be old, or a friend who happens to be poor, should be accommodated in one's house and his comforts looked after as if he were a member of the family. By doing this, one succeeds in winning both fame and longevity. To keep pigeons as also parrots both male and female, in one's house is highly blessed.

115—116 If these live in one's house, they succeed in removing calamity. The same is the case with cockroaches If fireflies and vultures and wood-pigeons and bees enter a house and live in it, acts of propitiating the celestials should be performed. These are creatures of evil omen, as also ospreys

117. One should never give out the secrets of great men; one should never have sexual union with a forbidden woman Nor should one ever have such union with the consort of a king or with women who are the friends of queens.

118—120. One should never make friends with physicians, or with children, or with persons who are old, or with one's servants, O Yudhishthira. One should always provide for friends, for Brahmanas and for such as seek his protection By doing this, O king, one acquires a long life. A wise man should live in such a house as has been constructed with the help of a Brahmana and an engineer skilled in his calling, if, indeed, O king, he seeks for his own behoof One should not, O king, sleep at the evening twilight Nor should one study at such an hour for acquiring any branch of knowledge.

121. An intelligent man should never eat also at such an hour. By acting thus, one acquires a long life One should never perform any act in honor of the departed Manes at night time One should not adorn his body after finishing his meals.

122 One should not bathe at night, if he seeks his own aggrandisement. One should also, O Bharata always abstain from the flour of fried barley at night

123. The residue of food and drink, as also the flowers with which one has adored the celestials should never be used Inviting a guest at night, one should never, with excessive courtesy, compell him to eat to his fill. Nor should one eat to his fill, at night

124—125 One should not kill a bird (for eating it), especially after having fed it, A wise man should espouse a maiden born in a high family, gifted with auspicious marks, and of full age Begetting children upon her and thus perpetuating his race by that means, one should make over his sons to a good preceptor for being educated generally, O Bharata, as also in the especial customs of the family, O monarch. The daughters that one may beget should be married to youths of respectable families, who are again possessed of intelligence.

but giving any share thereof to his younger brothers.

12 If brothers wish (during the life-time of their father) to partition the family property, the father should give equal shares to all his sons

13 If the eldest brother happens to be a vicious man and without any accomplishments, he may be disregarded by his younger brothers If the wife or the younger brother happens to be sinful, her or his good must still be looked after.

14 Persons conversant with the efficacy of righteousness hold that virtue is the highest good. The Upadhyaya is superior to even ten Acharyyas. The father is equal to ten Upadhyayas.

15 The mother is equal to ten fathers or even the whole Earth. There is no senior equal to the mother. Indeed, she is above all in respect of the reverence due to her

16 It is therefore, that people regard the mother to deserve so much respect After the demise of the father, O Bharata, the eldest brother should be considered as the father

17 It is the eldest brother who should assign to them their means of support and protect and maintain them All the younger brothers should bow to him and obey his command.

18 Indeed, they should depend upon him, as they did upon their father during his life time. So far as the body is concerned, O Bharata, it is the father and the mother who creates it.

19. That birth, however, which the Acharyya ordains, is considered as the true birth which is really unfading and immortal The eldest sister, O chief of Bharata's race is like a mother. The wife of the eldest brother also is like the mother, for the younger brother, in infancy, receives nursing from her.

CHAPTER CVI.

(ANUSHASANA PARVA).—

Continued

Yudhishthira said —

1 O grandfather, all the orders of men, including the very Mlechchhas are naturally disposed to observe fasts We, however, do not know the reason thereof.

2 We have heard that only Brahmanas and Kshatriyas should observe the vow of fasts. How, O grandfather, are the other castes to be taken as acquiring any merit by the observance of fasts?

3 How have vows and fasts come to be observed by persons of all castes, O king? What is that end which one devoted to the observance of fasts, acquires?

4 It has been said that fasts are greatly meritorious and that fasts are a great refuge. O king, what is the fruit that is acquired in this world by the man who observes fasts?

5 By what means is one purged of his sins? By what means does one acquire virtue. By what means, O best of the Bharatas, does one succeed in acquiring Heaven and merit.

6 After having observed a fast, what should one give away, O king? O tell me, what those duties are by which one may succeed in acquiring objects leading to happiness.

Vaishampayana said :—

7. Kunti's son begotten by the deity of Dharma, who was conversant with every duty and who said so to him, Shantanu's son, Bhishma, who knew every duty, answered in the following words.

Bhishma said :—

8 Formerly, O king, I heard of these high merits, O chief of Bharata's race, as belonging to the observance of fasts according to the ordinance.

9 I had, O Bharata, asked the Rishi Angiras of great ascetic merit, the very same questions which you have asked me to-day.

10 Accosted by me thus, the illustrious Rishi, who originated from the sacrificial fire, answered me even thus about the observance of fasts according to the ordinance.

Angiras said —

11 Fasts for three nights together, are ordained for Brahmanas and Kshatriyas, O delighter of the Kurus Indeed, O king, a fast for one night, for two nights, and for three nights, may be observed by them

12 Fast for one night is ordained for Vaishyas and Shudras. If they observe fasts for two or three nights by mistake, such fasts never bring on their advancement.

13 Fasts for two nights have been ordained for Vaishyas and Shudras (on certain special occasions) Fasts for three nights, however, have not been ordained for them by persons knowing duties.

science of music, and the four and the sixty branches of knowledge known by the name of Kala.

150. One should every day hear the Puranas and the histories and all the other narratives that exist, as also the biographies of all great men.

151. When one's wife is in her season, one should never know her, nor even summon her for conversation A wise man may take her into his company on the fourth day after the bath of purification

152 If one holds sexual union on the fifth day from the first appearance of the catamenial flow he gets a daughter. By holding it on the sixth day, he gets a son A wise man should, in the matter of sexual intercourse attend to this rule.

153 Kinsmen and relatives by marriage and friends should all be treated with respect One should, to the best of his power worship the celestials in sacrifices, giving away various kinds of articles as sacrificial presents.

154 After the period laid down for the domestic mode of life, one should, O king, become a hermit I have thus told you briefly all the characteristics of persons who succeed in living long

155. What I have not told you should be heard by you from the mouths of persons well versed in the three Vedas O Yudhishthira You should know that conduct is the root of prosperity. Conduct increases fame

156 It is conduct which prolongs life, It is conduct which destroys all calamities and evils Conduct has been said to be superior to all the branches of knowledge.

157. It is conduct which begets virtue, and it is virtue which prolongs life. Conduct gives fame, long life, and Heaven. Conduct is the most efficacious rite of propitiating the celestials The Self create Brahman himself has said that one should show mercy to all orders of men.

CHAPTER CV.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said:—

1. Tell me, O chief of Bharata's race, how the eldest brother should treat his younger brothers, and how the younger brothers should behave towards their eldest brother.

Bhishma said:—

2 Do you, O son, always behave towards your younger brothers as their eldest brother should You are always the eldest of all these your brothers You should always treat your younger brothers in the way in which a preceptor treats his disciples.

3 If the preceptor happens to be otherwise, the disciple cannot possibly behave towards him in a respectful or proper way. If the preceptor is possessed of purity and good conduct, the disciple also succeeds in acquiring conduct of the same kind, O Bharata.

4. The eldest brother should at times not notice the acts of his younger brothers, and though possessed of wisdom should at times act as if he does not understand their acts If the younger brothers be guilty of any sin, the eldest brother should correct them by indirect ways and means

5 If there be good understanding among brothers and if the eldest brother seeks to correct his younger brothers by direct or ostensible means, persons who are enemies, O son of Kunti, who feel pain on seeing such good understanding and who, therefore, always seek to bring about a disunion, try to disunite the brothers and sow dissension among them.

7. It is the eldest brother who increases the prosperity of the family or destroys it entirely. If the eldest brother happens to be not gifted with sense and wicked in conduct, he encompasses the destruction of the whole family.

7. That eldest brother who injures his younger brothers ceases to be considered as the eldest and forfeits his share in the family property and deserves to be checked by the king.

8. That man who acts deceitfully, has, forsooth, to go to the regions of grief and every kind of evil The birth of such a person is of no avail like the flowers of the cane.

9 That family in which a sinful person is born becomes subject to every evil Such a person brings about infamy, and all the good deeds of the family disappear.

10. Such among the brothers as are addicted to wicked deeds forfeit their shares of the family property. In such a case, the eldest brother may appropriate the entire joint property without giving any portion thereof to his younger brothers.

11. If the eldest brother makes any money, without using the paternal property and by going to a distant place he may appropriate for his own use, such wealth with-

but giving any share thereof to his younger brothers.

12 If brothers wish (during the life time of their father) to partition the family property, the father should give equal shares to all his sons

13 If the eldest brother happens to be a vicious man and without any accomplishments, he may be disregarded by his younger brothers If the wife or the younger brother happens to be sinful, her or his good must still be looked after.

14. Persons conversant with the efficacy of righteousness hold that virtue is the highest good. The Upadhyaya is superior to even ten Acharyyas. The father is equal to ten Upadhyayas.

15 The mother is equal to ten fathers or even the whole Earth. There is no senior equal to the mother. Indeed, she is above all in respect of the reverence due to her

16 It is therefore, that people regard the mother to deserve so much respect After the demise of the father, O Bharata, the eldest brother should be considered as the father

17 It is the eldest brother who should assign to them their means of support and protect and maintain them All the younger brothers should bow to him and obey his command

18 Indeed, they should depend upon him, as they did upon their father during his life time So far as the body is concerned, O Bharata it is the father and the mother who creates it.

19 That birth, however, which the Acharyya ordains is considered as the true birth which is, really unfading and immortal The eldest sister, O chief of Bharata's race, is like a mother. The wife of the eldest brother also is like the mother, for the younger brother, in infancy, receives nursing from her.

CHAPTER CVI.

(ANUSHASANA PARVA).—

Continued

Yudhishthira said —

1 O grandfather all the orders of men, including the very Mlechchhas are naturally disposed to observe fasts We, however, do not know the reason thereof.

2. We have heard that only Brahmanas and Kshatriyas should observe the vow of fasts. How, O grandfather, are the other castes to be taken as acquiring any merit by the observance of fasts?

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5 By what means is one purged of his sins? By what means does one acquire virtue. By what means, O best of the Bharatas, does one succeed in acquiring Heaven and merit.

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12 Fast for one night is ordained for Vaishyas and Shudras If they observe fasts for two or three nights by mistake, such fasts never bring on their advancement.

13 Fasts for two nights have been ordained for Vaishyas and Shudras (on certain special occasions) Fasts for three nights, however, have not been ordained for them by persons knowing duties.

14—15 The wise man who, with his senses and soul under restraint, O Bharata, fasts, by abstaining from one of the two meals, on the fifth and the sixth days of the moon as also on the day of the full moon becomes gifted with forgiveness and personal beauty and knowledge of scriptures Such a person never becomes childless and poor.

16—18 He who celebrates sacrifices for worshipping the deities on the fifth and the sixth days of the moon, becomes superior to all the members of his family and succeeds in feeding a large number of Brahmanas He who observes fasts on the eighth and the fourteenth days of the dark fortnight, becomes freed from diseases and possessed of great energy. The man who abstains from one meal every day throughout the month called Margashirsha, should, with respect and devotion, feed a number of Brahmanas By so doing he becomes freed from all his sins Such a man becomes gifted with prosperity, and all sorts of grain become his.

19 He becomes gifted with energy. In fact, such a person reaps profuse harvest from his fields, acquires great riches and much corn.

20 That man, O son of Kunti, who passes the whole month of Pausha, abstaining every day from one of two meals, becomes a gainer of good fortune and pleasant features and great fame.

21 He who passes the whole month of Magha, abstaining every day from one of the two meals, is born in a high family and attains to a position of eminence among his kinsmen

22 He who passes the whole month of Bhadravata, confining himself every day to only one meal, becomes a favourite with women who, indeed, readily acknowledge his sway.

23 He who passes the whole of the month of Chaitra taking every day one meal only, is born in a high family and becomes rich in gold, gems, and pearls

24 The person whether male or female, who passes the month of Vaishakha taking himself or herself every day one meal, and keeping his or her senses under restraint, succeeds in attaining to a position of eminence among kinsmen.

25 The person who passes the month of Jaishtha taking himself every day one meal succeeds in acquiring a position of eminence and great riches. If a woman, she reaps the same reward

26 He who passes the month of Ashadha taking himself one meal a day and with senses steadily concentrated upon his duties, becomes possessed of much corn, great riches, and a large progeny.

27. He who passes the month of Sravana, taking himself one meal a day receives the honors of Abhisheka wherever he may happen to live, and attains to a position of eminence among kinsmen whom he supports.

28 That man who takes himself only one meal a day for the whole month of Proshthapada, becomes possessed of great riches.

29 The man who passes the month of Ashwin, taking himself one meal a day, becomes pure in soul and body, possessed of many animals and vehicles and a large progeny.

30. He who passes the month of Kartika, taking himself one meal every day, becomes possessed of heroism, many wives and great fame.

31 I have now told you, O king, what the fruits are that are obtained by men by observing fasts for the two and ten months in detail Listen now, O king, to me as I tell you what the rules are about the lunar days.

32 The man who, abstaining from it every day, takes rice at the termination of every fortnight, becomes possessed of a great many kine, a large progeny, and a long life

33 He who observes fasts for three nights every month and acts thus for two and ten years, acquires a position of eminence among his kinsmen and friends, without a rival to contest his claim and without any anxiety caused by any one trying to rise to the same height.

34 These rules which I speak of, O chief of Bharata's race, should be observed for twelve years. Be disposed to do it.

35—35 That man who eats once in the forenoon and once after evening and abstains from drinking at the interval, and who shows mercy towards all creatures, and pours libations of clarified butter on his sacred fire every day, acquires success, O king, in six years There is no doubt in this Such a man acquires the merit of the Agnistoma sacrifice

37 Gifted with merit and freed from every sort of stain he acquires the region of the Apsaras which echo with the sound of songs and dance, and passes his days in the company of a thousand highly beautiful ladies.

38 He rides on a car of the color of

melted gold and receives great honors in the region of Brahma

39—40 After the exhaustion of that merit, such a person returns to Earth and acquires elevated position That man who passes one whole year, taking himself every day only one meal, acquires the merit of the Atiratra sacrifice He ascends to Heaven after death and receives great honors there.

41—42 Upon the termination of that merit he returns to the Earth and acquires a position of eminence He who passes one whole year fasting for three days in succession and taking food on every fourth day, and abstaining from injury from every sort, adhering to truthfulness of speech, and keeping his senses under control, acquires the merit of the Vajapeya sacrifice.

43—44 Such a person ascends to Heaven after death and receives great honors there That man, O son of Kunti who passes a whole year observing fasts for five days and taking food on only the sixth day, gains the merit of the Horse sacrifice The chariot he rides, is drawn by Chakravakas.

45—46. Such a man enjoys every kind of happiness in Heaven for full forty thousand years He who passes a whole year observing fasts for seven days and taking food on only every eighth day, gains the merit of the Gavamaya sacrifice The chariot he rides, is drawn by swans and cranes

47—48 Such a person enjoys all kinds of happiness in Heaven for fifty thousand years. He who passes a whole year, O king, taking food only at intervals of a fortnight, gains the merit of a continuous fast for six months. This has been said by the illustrious Angiras himself Such a man lives in Heaven for sixty thousand years.

49 He is roused every morning from his bed by the sweet notes of Vinas and Vallakis and flutes, O king.

50 He who passes a whole year, drinking only a little water at the termination of every month, acquires, O king, the merit of the Vishnuyaga sacrifice

51. Such a man rides a chariot drawn by lions and tigers He lives in Heaven for seventy thousand years in the enjoyment of every sort of happiness.

52. No fast for more than a month, O king, has been ordained Even this, O son of Pritha, is the ordinance about fasts that has been declared by sages conversant with duties.

53. That man who unafflicted by disease and free from every malady, observes a fast, indeed acquires, at every step, the merits of Sacrifices

54 Such a man ascends to Heaven on a car drawn by swans Gifted with power, he enjoys every sort of happiness in Heaven for a hundred years

55 A hundred Apsaras of the most beautiful features, wait upon, and sport with him

56 He is roused from his bed every morning by the sound of the Kanchis and the Nupuras of those ladies.

57 Such a person rides on a car drawn by a thousand swans Living again, in a region teeming with hundreds of the most beautiful ladies, he passes his time in great joy.

58—59 The person who seeks Heaven, does not want strength when he becomes weak, or the cure of wounds when he is wounded, or the administration of medicine when he is ill or soothings by others when he is angry, or the mitigation, by the expenditure of money, of sorrows caused by poverty.

60 Leaving this world where he suffers all sorts of privations he proceeds to Heaven and rides on cars bedecked with gold, his body adorned with all sorts of ornaments. There, in the midst of hundreds of beautiful ladies, he enjoys all sorts of pleasure and happiness, cleansed of every sin

61 Indeed, abstaining from food and enjoyments in this world he renounces this body and ascends to Heaven as the fruit of his penances There purged of all his sins, he enjoys health and happiness and all his wishes become crowned with success

62—63 Such a person rides on a celestial car of golden color, effulgent like the morning sun, set with pearls and lapis lazuli resounding with the music of Vinas and Murajas, adorned with banners and lamps and echoing with the sounds of celestial bells

64 Such a person enjoys all sorts of happiness in Heaven for as many years as there are pores in his body.

65. There is no Shastra superior to the Veda There is no person more worthy of respect than the mother There is no acquisition superior to that of virtue, and no penance superior to fast.

66 There is nothing more sacred, in Heaven or Earth, than Brahmanas Similarly there is no penance that is superior to the observance of fasts

67. It was by fasts that the celestials have succeeded in becoming dwellers of Heaven It is by fasts that the Rishis have acquired high success.

68. Vishwamitra passed a thousand celestial years, taking one meal a day, and as the consequence thereof acquired the status of a Brahmana.

69 Chyavana, Jamadagni, Vashishtha, Gautama and Bhrigu—all these great Rishis gifted with the virtue of forgiveness—have attained to Heaven through the observance of fasts.

70. Formerly Angiras declared so to the great Rishis. The man who teaches another the merit of fasts, has never to suffer any sort of misery.

71. The ordinances about fasts, in their due order, O son of Kunti, have originated from the great Rishi Angiras The man who daily reads these ordinances or hears them read, becomes freed from all sins.

72. Not only is such a person freed from every calamity, but his mind arises above all sorts of shortcomings Such a person succeeds in understanding the sounds of all creatures other than human, and acquiring eternal fame, becomes the foremost of men.

CHAPTER CVII.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1. O grandfather, you have duly described to us the subject of Sacrifices, including the merits in full that attach to them both here and hereafter.

2. It should be remembered, however, O grandfather, that Sacrifices are incapable of being celebrated by poor men, for these require a large store of various articles.

3. Indeed, O grandfather, the merit attaching to Sacrifices can be acquired by only kings and princes. That merit is incapable of being acquired by those who have no wealth and power and who live alone and are helpless

5 Do you tell us, O grandfather, what the ordinances are about those acts that are fraught with merit equal to what belongs to Sacrifices and which, therefore, are capable of being performed by poor men.

Bhishma said:—

6 Listen, O Yudhishthira! Those ordinances that I have told you of,—those, viz., that were first promulgated by the great Rishi Angiras, and that have reference to meritorious fasts for their soul,—are considered as equal to Sacrifices.

7—8. That man who takes one meal in the forenoon and one at night, without taking any food or drink during the interval, and who observes this regulation for a period of six years successively abstaining all the while from injuring any creature and regularly pouring libations on his sacred fire every day, attains, forsooth, to success Such a man acquires hereafter a car of the color of heated gold, and acquires a residence, for millions of years in the region of Prajapati, in the company of celestial ladies, that ever echoes with the sound of music and dance, and shines with the effulgence of fire

9 He who passes three years, taking one meal a day and abstaining all the while from intercourse with any other woman except his own married wife, attains to the merit of the Agnishtoma sacrifice

10—14 Such a man is considered as having performed a Sacrifice with plenty of gifts in gold, that is dear to Vasava himself. By practising truthfulness of speech making gifts, respecting the Brahmanas, avoiding malice, becoming forgiving and self controlled, and conquering anger, a man acquires the highest end Riding on a car of the color of white clouds that is drawn by swans, he lives, for millions and millions of years, in the company of Apsaras. Fasting for a whole day and taking only one meal on the second day, he who pours libations upon his sacred fire for the period of a whole year,—indeed, he who observes such a fast and attends every day to his fire and rises every day from bed before sunrise, acquires the merit of the Agnishtoma sacrifice. Such a man acquires a car drawn by swans and cranes.

15—17. Surrounded by the most beautiful ladies, he lives in the region of Indra That man who takes only one meal every third day, and pours libations every day on his sacred fire for a period of a whole year,—indeed, he who thus attends to his fire every day and wakes up from sleep every morning before sun rise, acquires the high merit of the Atiratra sacrifice. He acquires a car drawn by peacocks and swans and cranes.

18 Proceeding to the region of the seven Rishis, he lives there surrounded by Apsaras of great beauty. It is well-known that such residence lasts for full three Padmas of years

19—20 Fasting for three days successively, he who takes only one meal every fourth day, and pours libations every day on his sacred fire, acquires the great merit of the Vajapeya sacrifice. The car he

acquires is graced by highly beautiful celestial ladies who have Indra for their father.

21. He lives in the region of Indra for millions and millions of years, and enjoys great happiness by witnessing the sports of the king of the gods.

22—23 Fasting for four days successively he who eats only one meal every fifth day, and pours libations on the sacred fire every day for the period of a whole year, and who lives without cupidity, telling the truth, respecting the Brahmanas, abstaining from every sort of injury, and avoiding malice and sin, acquires the merit of the Vajapeya sacrifice.

24 The car he rides, is made of gold and drawn by swans and effulgent like many suns rising together. He acquires, besides, a palatial building of pure white

25 He lives there happily for full one and fifty Padmas of years

26—27 He who fasting for five days, takes food only on the sixth day, and pours libations on his sacred fire every day for one year, and who performs three ablutions in course of the day for purifying himself and saying his prayers and paying his adoration, and who leads a celibate life, divested of malice in his conduct, acquires the merit of the Gomedha sacrifice.

28 He acquires an excellent car adorned with pure gold effulgent like a blazing fire and drawn by swans and peacocks

29 He sleeps on the lap of Apsaras and is awakened every morning by the melodious sound of Nupuras and Kanchis.

30 He leads such a happy life for ten thousand millions of years and three thousand millions besides and eight and ten Padmas and two Patakas.

31. Such a man lives also, honored by all, in the region of Brahma for as many years as there are hairs on the bodies of five thousand bears.

32—34 Fasting for six days, he who takes only one meal every seventh day and pours libations on the sacred fire every day, for a full year, controlling speech all the while and observing the vow of celibacy and abstaining from the use of flowers and unguents and honey and meat, acquires the region of the Maruts and of Indra Crowned with the fruition of every wish as it originates in the mind, he is waited upon and adored by celestial ladies.

35 He acquires the merits of a sacrifice in which profuse gold is given away Proceeding to the regions named, he lives there for numberless years in the enjoyment of greatest happiness.

36—37. He who shows mercy to all and fasting for seven days eats on every eighth day for a whole year, and, pouring libations every day on the sacred fire, worship the celestials, regularly, acquires the great merits of the Paundarika sacrifice. The car he rides is lotus-hued

38 Forsooth, such a man acquires also a large number of young and beautiful ladies, some having complexions that are dark, some with complexions like that of gold, and some that are Shyamas, whose looks and gestures are of the most agreeable kind

39—40. He who fasts for eight days and takes only one meal on every ninth day for one full year, and pours libations on the sacred fire every day, wins the great merits of a thousand Horse sacrifices. The car he rides in Heaven is beautiful like a lotus.

41. He always journeys, on that car, accompanied by the daughters of Rudra bedecked with celestial garlands and gifted with the effulgence of the midday sun or of fires of burning flames.

42 Acquiring the regions of Rudra, he lives there in great happiness for numberless years.

43—44 He who fasts for nine days and takes only one meal every tenth day for a whole year, and pours libations on his sacred fire every day, gains the high merit of a thousand Horse sacrifices and attains to the companionship of Brahmana's daughters whose beauty charm the hearts of all creatures.

45 These ladies, possessed of such beauty, and some of them possessed of color of the lotus and some like that of the same flower of the blue variety, always keep him in joy.

46 He acquires a beautiful car which moves in beautiful circles and which looks like the dense cloud called Avarta, resemble also an ocean wave

47. That car resounds with the constant tinkle of rows of pearls and gems, and the melodious sound of conchs and is adorned with columns made of crystals and diamonds, as as also with an altar constructed of the same minerals.

48 He rides such a car, drawn by swans and cranes, and lives for millions and millions of years in great happiness in Heaven

49—51. He who fasts for ten days and eats only clarified butter on every eleventh day for one full year and pours libations on his sacred fire every day, who never, in word or thought, seeks the company of other

people's wives and who never utters a falsehood even for the sake of his mother and father, succeeds in seeing Mahadeva of great power seated on his car. Such a person acquires the great merit of a thousand Horse sacrifices

52 He sees the car of the Self-create Brahman himself approach for taking him on it. He rides on it accompanied by celestial ladies gifted with great beauty, and complexions as effulgent as that of pure gold.

53. Gifted with the blazing splendour of the cycle fire he lives for many years in a celestial mansion in Heaven, full of every happiness

54 For those numberless years he experiences the joy of bending his head in respect to Rudra worshipped by the celestials and Danavas

55—56 Such a person sees every day the great god That man who having fasted for eleven days, eats only a little clarified butter on the twelfth, and acts thus for a whole year, succeeds in acquiring the merits of all the Sacrifices The car he rides, is effulgent like a dozen suns

57—58 Adorned with costly gems and pearls and corals, embellished with rows of swans and snakes and of peacocks and Chakravakas uttering their melodious notes and beautified with large domes, is the quarter to which he attains in the region of Brahman

59 That house, O king, is always filled with men and women This is what the highly blessed Rishi Angiras, knowing every duty, said

60. That man who having fasted for twelve days eats a little clarified butter on the thirteenth, and acts thus for a whole year, succeeds in acquiring the merits of the divine sacrifice

61. Such a man gets a car of the color of the new blown lotus adorned with pure gold and heaps of jewels and gems

62. He goes to the regions of the Maruts which are full of celestial ladies, which are adorned with every kind of celestial ornament, which are filled with celestial perfumes, and which contain every element of happiness

63 Countless is the number of years he lives in those happy regions.

64 Soothed with the sound of music and the sweet voice of Gandharvas and the sounds and blare of drums and Panavas, he is constantly pleased by celestial ladies of great beauty

65 That man who having fasted for thirteen days, eats a little clarified butter on the fourteenth day, and acts thus for a full year, acquires the merits of the Mahamedha sacrifice.

66 Celestial ladies of indescribable beauty, and whose age cannot be determined, for they look ever young, adorned with every ornament and with armlets of blazing effulgence, wait upon him with many cars and follow him in his journeys

67 He is waked every morning from his bed by the melodious note of swans, the tinkle of Nupuras, and the highly agreeable jingle of Kanchis Indeed, he lives in a superior house, waited upon by such celestial ladies, for years as countless as the sands on the shores of Ganga.

68—70 That man who, keeping his senses under restraint, fasts for a fortnight and takes only one meal on the sixteenth day, and acts thus for a whole year, pouring libations every day on his sacred fire, acquires the great merits of a thousand Rajasuya sacrifices The car he rides, is highly beautiful and is drawn by swans and peacocks

71—73 Riding on such a car which is, besides, adorned with garlands of pearls and the purest gold and graced with bevies of celestial ladies decked with ornaments of every sort, having one column and four arches and seven altars exceedingly auspicious, having thousands of banners and echoing with the sound of music, celestial and of celestial attributes, set with gems and pearls and corals and effulgent like lightning, such a man lives in Heaven for a thousand cycles, having elephants and rhinoceroses for dragging that car of his.

74. That man who having fasted for fifteen days takes one meal on the sixteenth day and acts thus for one whole year, acquires the merits of the Soma sacrifice.

75 Proceeding to the celestial region, he lives in the company of Soma's daughters. His body fragrant with unguents whose perfumes are as sweet as those of Soma himself, he acquires the power of going immediately to any place he likes

76. Seated on his car he is waited upon by beautiful damsels of agreeable manners, and commands all articles of enjoyment

77. He enjoys such happiness for many years.

78—79 That man who having fasted for sixteen days, eats a little clarified butter on the seventeenth day, and acts thus for a whole year, pouring libations every day on

his sacred fire, proceeds to the regions of Varuna and Indra and Rudra and the Maruts and Ushanas and Brahman himself.

80. There he is waited upon by celestial ladies and sees the celestial Rishi called Bhurbhuva and sees the entire universe.

81. The daughters of the king of the deities gladden him there Those damsels, of agreeable manners and adorned with every ornament, are capable of assuming thirty-two forms.

82. As long as the Sun and the Moon move in the sky, so long does that wise man live in those regions of happiness, living upon the succulence of ambrosia and nectar.

83 That man who having fasted for seventeen days, takes only one meal on the eighteenth day, and acts thus for a whole year, succeeds in seeing the seven regions of the universe.

84. While making his journeys on his car, he is always followed by a large train of cars producing the most agreeable rattle and ridden by celestial ladies shining with ornaments and beauty.

85 Enjoying the greatest happiness, the car he rides, is celestial and endued with the greatest beauty It is drawn by lions and tigers, and produces rattle as deep as the muttering of the clouds

86 He lives in such happiness for a thousand æons, living upon ambrosia that is as sweet as nectar itself

87. That man who having fasted, for eighteen days, eats only one meal on the nineteenth day and acts thus for a full year, succeeds in perceiving all the seven regions of the universe

88. The region to which he attains is peopled by various tribes of Apsaras and resounds with the sweet note of Gandharvas. The car he rides is effulgent like the sun

89 His heart shorn of every anxiety, he is waited upon by the foremost of celestial ladies. Decked with celestial garlands, and possessed of beauty, he lives in such happiness for millions and millions of years.

90—91. That man who having fasted for nineteen days, eats only one meal on every twentieth day, and acts thus for a full year, observing all the while truthfulness of speech and observance of other (excellent) rituals, abstaining also from meat, leading a celibate life and devoted to the behoof of all creatures, acquires the extensive regions of great happiness, belonging to the Adityas.

92. While making his journeys on his own car, he is followed by a large train of cars ridden by Gandharvas and Apsaras decked with celestial garlands and perfumes.

93—94. That man who having fasted for twenty days, takes a single meal on the twenty first day, and acts thus for a full year, pouring libations every day on his sacred fire, acquires the regions of Ushanas and Shakra, of the Ashwins and the Maruts, and lives there in uninterrupted happiness of great measure.

95 Unacquainted with all sorrows, he rides the foremost of cars for making his journeys, and waited upon by foremost of celestial ladies, and possessed of power, he sports in joy like a celestial himself.

96—97. That man who having fasted for twenty-one days, takes a single meal on the twenty-second day, and acts thus for a full year, pouring libations on his sacred fire every day, abstaining from injuring any creature, observing truthfulness of speech, and freed from malice, acquires the regions of the Vasus and becomes endued with solar effulgence.

98 Gifted with the power of going every where at will, living upon nectar, and riding on the foremost of cars, his body decked with celestial ornaments, he sports in joy in the company of celestial ladies.

99—100. That man who having fasted for twenty-two days takes a single meal on the twenty third day, and acts thus for a full year, thus regulating his diet and keeping his senses under restraint acquires the regions of the Wind-God of Ushanas and of Rudras Capable of going everywhere at will, and always roving at will, he is adored by various tribes of Apsaras.

101 Riding on the foremost of cars and his body decked with celestial ornaments, he sports for numberless years in great happiness in the company of celestial ladies.

102—103 That man who having fasted for twenty-three days eats a little clarified butter on the twenty fourth day, and acts thus for a full year, pouring libations on his sacred fire, lives for countless years in great happiness in the regions of the Adityas, his body decked with celestial dresses and garlands and celestial perfumes and unguents

104 Riding on an excellent car, made of gold and gilted with great beauty and drawn by swans, he sports in joy in the company of thousands and thousands of celestial ladies.

105 That man who having fasted for twenty-four days, takes a single meal on the twenty-fifth day, and acts thus for full year,

succeeds in getting a car of the foremost kind full of every object of enjoyment.

106—108 He is followed in his journeys by a large train of cars drawn by lions and tigers, and producing a sound as deep as the muttering of the clouds, ridden by celestial ladies, and all made of pure gold and endued with great beauty. Himself riding on an excellent celestial car endued with great beauty, he lives in those regions for a thousand æons, in the company of hundreds of celestial ladies, and living upon ambrosia that is sweet as nectar itself

109—112 That man who having fasted *for twenty-five days takes only one* meal on the twenty sixth day, and acts thus for a *full year in the observance of such a regulation* about diet, keeping his senses under *restraint, freed from attachment, and pouring* libations, every day on his sacred fire,—that blessed man—*adored by the Apsaras*, acquires the regions of the seven Maruts and the Vasus *When making his journeys*, he is followed by a large train of cars made of excellent crystal and *adorned with* all sorts of gems and ridden by Gandharvas and Apsaras *who show him* every honor. He lives in those regions, in enjoyment of such happiness, *and gifted with* celestial energy, for two thousand cycles

113—114 That man who having fasted for twenty-six days eats a single meal on the twenty-seventh day, and acts thus for a full year, pouring libations every day on his sacred fire, acquires great merit and proceeding to the celestial region, receives honors from the deities Living there, he subsists on nectar, freed from thirst of every kind, and enjoying every happiness

115. His soul purified of every dross and making his journeys on a celestial car of great beauty, he lives there, O king, acting like the celestial Rishis and the royal sages.

116. Gifted with great energy, he lives *there in great happiness in the company of* celestial ladies of highly agreeable manners, *for three thousand cycles and æons*

117—118 That man who having fasted for twenty-seven days takes a single meal on the twenty-eighth day, and acts thus for a full year, with soul and senses under perfect restraint, acquires very great merit, which, in fact, is equal to what is acquired by the celestial Rishis Having every article of enjoyment, and gifted with great energy, he shines with the effulgence of the midday sun

119—120. Sportive ladies of the most delicate features *and* gifted with splendour of complexion, having deep bosoms, tapering thighs and full and round hips, decked with celestial ornaments, please him with their company while he rides on a delightful and excellent car effulgent like the sun and equipped with every article of enjoyment, for thousands and thousands of æons

121—123 That man who having fasted for twenty-eight days, takes a single meal on the twenty-ninth day, and acts thus for a full year, observing all the while truthfulness of speech, acquires auspicious regions of great happiness that are adored by celestial Rishis and royal sages The car he obtains is effulgent like the sun and the moon, made of pure gold and adorned with every sort of gem, ridden by Apsaras and Gandharvas singing melodiously.

124 Thereon he is *attended* by auspicious ladies adorned with celestial ornaments *of every sort Gifted with sweet* dispositions and agreeable features, and *endued with great energy, these* gladden him with their company.

125 Endued with every article of enjoyment and with great energy, and possessed of the splendour of a burning fire, he shines like a celestial, with a celestial form having every excellence.

126 The regions he attains are those of the Vasus and the Maruts, of the Saddhyas and the Ashwins, of the Rudras and of Brahman himself.

127 That man who having fasted for a full month, takes a single meal on the first *day of the following month*, and acts thus for a full year, looking on all things impartially, attains to the regions of Brahman himself.

128. There he lives upon ambrosia. Gifted with a beautiful form highly agreeable to all, he shines with energy and prosperity like the sun himself of a thousand rays.

129 Devoted to Yoga and adorned with celestial dresses and *garlands and smeared* with celestial perfumes and unguents he passes his time in great *happiness, not experiencing* the least sorrow He shines on his car attended by ladies *that blaze forth* with effulgence emitted by themselves.

130. Those ladies the daughters of the celestial Rishis and the Rudras, worship him with veneration.

131. Capable of assuming various forms that are highly delightful and highly agreeable, *their speech is characterized by* various kinds of sweetness, and they are *able to please the person they wait upon* in various kinds of ways.

132—133. While making his journeys, he rides on a car that looks like the sky itself in color. In his rear are cars which

look like the Moon, before him are those which resemble the clouds, on his right are cars that are red, below him are those that are blue; and above him are those that are of variegated color. He is always worshipped by those who wait upon him.

134 Gifted with great wisdom, he lives in the region of Brahman for as many years as are measured by the drops of rain that fall in course of a thousand years on the insular continent of Jamvudwipa

135 Indeed, gifted with the effulgence a deity, he lives in that region of unalloyed happiness for as many years as the drops of rain which fall upon the Earth in the rainy season

136. The man who, having fasted for a whole month, eats on the first day of the following month, and acts thus for ten years, acquires the status of a great Rishi He has not to undergo any change of form while going to the celestial region for enjoying the rewards of his deeds in this life

137. Indeed, this is the status which one acquires by controlling speech, practising self-denial, subjugating anger, sexual appetite, and the desire to eat, pouring libations on the sacred fire and regularly worshipping the two twilights

138. That man who purifies himself by the observance of these and similar vows and practices, and who eats in this way, becomes as pure as ether and gifted with solar effulgence.

139 Such a man, O king, proceeding to the celestial region in even his own corporeal frame, enjoys all the happiness that is there like a celestial at his will

140. I have thus told you O chief of the Bharatas what the excellent ordinances are about sacrifices, one after another, as dependent upon the fruits of fasts.

141—142 Poor men, O son of Pritha, may, nevertheless acquire the fruits thereof (by the observance of fasts). By observing these fasts, even a poor man may acquire the highest end, O foremost one of Bharata's race, devoting himself all the while besides, to the worship of the celestials and the Brahmanas I have thus recited to you in full the ordinances about fasts.

143 Do not entertain any doubt about those men who so observe vows who are so heedful and pure and great, who are so freed from pride and malice who are endued with such devoted understandings, and who pursue their end with such firmness and fixity of purpose without ever deviating from their path.

CHAPTER CVIII.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said —

1. Tell me, O grandfather, of that which is considered as the foremost of all Tirthas. Indeed you should expound to me what that Tirtha is which conduces to the greatest purity.

Bhishma said:—

2 Forsooth, all Tirthas are possessed of merit. Listen, however, with attention to me as I tell you what the Tirtha, the cleanser, is of men gifted with wisdom

3 Following eternal Truth, one should bathe in the Tirtha called Manasa, which is unfathomable, stainless, and pure, and which has Truth for its waters and the understanding for its lake.

4 The fruits, in the form of cleansing, that one gains by bathing in that Tirtha, are freedom from cupidity, sincerity, truthfulness, mildness, mercy, abstention from injuring any creature, self control, and tranquillity.

5 Those men who are freed from attachments, who are shorn of pride, who are above all pairs of opposites, who have no wives and children and houses and gardens, etc, who are gifted with purity, and who live upon the alms given to them by others, are considered as Tirthas.

6 He who knows the truths of all things and who is freed from the idea of mineness, is said to be the highest Tirtha In finding out the marks of purity, your gaze should ever be directed towards these qualities.

7—8 Those persons from whose souls the qualities of goodness darkness, and ignorance have been washed off, they who, not caring for purity and impurity, pursue the ends they have proposed to themselves, they who have renounced everything they who are possessed of omniscience and gifted with universal sight, and they who are of pure conduct, are considered as Tirthas possessing the purifying power.

9 That man whose limbs only are wet with water, is not considered as one that is washed. He, on the other hand is considered as washed who has washed himself by self-denial Even such a person is said to be pure both internally and externally

10. They who never busy themselves with what is past, they who feel no attachment for present acquisitions, indeed, they who are free from desire, are said to be possessed of the highest purity.

11. Knowledge is said to form the especial purity of the body So also freedom from desire, and cheerfulness of mind

12 Purity of conduct forms the purity of the mind The purity that one acquires by ablutions in sacred waters is considered as inferior. Indeed that purity which originates from knowledge, is considered as the best

13 Those ablutions which one performs with a burning mind in the waters of the knowledge of Brahma in the Tirtha called Manasa, are the true ablutions for truth-knowing persons

14. That man who is endued with true purity of conduct and who is always given to the preservation of a proper attitude towards all, indeed, he who is gifted with attributes and merit, is considered as truly pure

15 These that I have mentioned have been said to be the Tirthas of the body Listen to me as I tell you what those sacred Tirthas are that are situate on the Earth also

16 As special attributes of the body have been said to be sacred, so there are particular spots on Earth as well and particular waters, which are considered sacred

17 By reciting the names of the Tirthas, by performing ablutions there, and by offering oblations to the departed Manes in those places, one's sins are dissipated Those men whose sins are thus dissipated, succeed in acquiring the celestial region, when they leave this world.

18. On account of their association with pious persons, through the special efficacy of the earth itself, of those spots and of particular waters, there are certain portions of the Earth that have come to be considered as sacred

19. The mental Tirthas are separate and distinct from those of the Earth. That person who bathes in both, acquires success forthwith

20—21. As strength without exertion or exertion without strength can never perform anything, singly and as these, when combined can do all things, so one that becomes gifted with the purity that is contributed by the Tirthas in the body as also by that which is contributed by the Tirthas on the Earth, becomes truly pure and acquires success. That purity which is derived from both sources is the best.

CHAPTER CIX.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said —

1 You should, O grandfather, tell me what is the highest, the most beneficial, and the most certain fruit of all sorts of fasts in this world

Bhishma said :—

2 Listen, O king, to what was recited by the Self-create himself and by doing which a person, forsooth, acquires the highest happiness.

3 That man who fasts on the twelfth day of the moon in the month called Margashirsa and adores Krishna as Keshava for the whole day and night acquires the merits of the Horse sacrifice and becomes purged off of all his sins.

4 He who similarly, fasts on the twelfth day of the moon in the month of Pausha and adores Krishna as Narayana, for the whole day and night, acquires the merits of the Vajapeya sacrifice and the highest success.

5 He who fasts on the twelfth day of the moon in the month of Magha and adores Krishna, as Madhava, for the whole day and night, acquires the merits of the Rajasuya sacrifice, and rescues his own family

6 He who fasts on the twelfth day of the moon in the month of Phalguna and adores Krishna as Govinda, for the whole day and night, acquires the the merit of the Atiratra sacrifice and goes to the region of Soma

7. He who fasts on the twelfth day of the moon in the month of Chaitra and adores Krishna as Vishnu, for the whole day and night, acquires the merit of the Pundarika sacrifice and proceeds to the region of the celestials.

8 By observing a similar fast on the twelfth day of the month of Vaishakha and adoring Krishna as the destroyer of Madhu for the whole day and night, one acquires the merits of the Agnishtoma sacrifice and proceeds to the region of Soma.

9 By observing a fast on the twelfth lunar day in the month of Jaishtha and adoring Krishna as him who had covered the universe with three steps of his, one acquires the merits of the Gomedha sacrifice and sports with the Apsaras in great happiness.

10 By observing a fast on the twelfth day of the moon in the month of Ashadh

and adoring Krishna as the Dwarf, one acquires the merits of the Naramedha sacrifice and sports in happiness with the Apsaras

11. By observing a fast for the twelfth lunar day of the month of Shravana and adoring Krishna for day and night as Shreedhara, one acquires the merits of the sacrifice called Panchayajna and acquires a beautiful car in the celestial region whereon he sports in joy.

12 By observing a fast on the twelfth day of the moon in the month of Bhadrapada and adoring Krishna as Hrishikesha for the whole day and night, one acquires the merits of the Sautramani sacrifice and becomes purged off of all sins.

13 By observing a fast for the twelfth day of the moon in the month of Ashwin and adoring Krishna as Padmanabha, one acquires, forsooth, the merits of that sacrifice in which a thousand kine are given away

14 By observing a fast for the twelfth day of the moon in the month of Kartika and adoring Krishna as Damodara, one acquires, forsooth, the combined merits of all the sacrifices.

15 He who, in this way, worship Krishna for a whole year as Pundarikaksha, acquires the power of recollecting the incidents of his pristine births and acquires much wealth in gold.

16 Likewise he who adores Krishna every day as Upendra, acquires oneness with him After Krishna has been adored thus, one should, at the conclusion of his vow, feed a number of Brahmanas or make gifts of clarified butter to them.

17 The illustrious Vishnu that ancient Being, has himself said that there is no fast which possesses superior merits.

CHAPTER CX

(ANUHASANIKA PARVA)—*Continued.*

Vaishampayana said :—

1. Approaching Bhishma venerable in years, viz, Bhishma, who was then lying on his bed of arrows, the highly wise Yudhishthira put the following questions.

Yudhishthira said —

2 How, O grandfather, does one acquire beauty of form and prosperity and sweetness of disposition? How, indeed, does one acquire religious merit and wealth and pleasure? How does one win happiness?

Bhishma said :—

3—9. In the month of Margashira, when the moon comes in conjunction with the asterism called Mula, when his two feet are united with that very asterism, O king, when Rohini is in his calf, when his knee-joints are in Ashwini and his thighs are in the two Ashadas, when Phalguni makes his arms, and Krittika his waist, when his navel is in Bhadrapada, his ocular region in Revati, and his back on the Dhanishthas, when Anuradha makes his belly, when with his two arms he reaches the Vishakhas, when his two hands are indicated by Hasta, when Punarvasu, O king, makes his fingers, Ashlesha his nails when Jyeshtha makes his neck, when Shravana makes his ears, and Pushya his mouth, when Swati is said to make his teeth and lips when Shatabhisha is his smile and Magha his nose, when Mrigashiras is known to be in his eye, and Chitra in his forehead, when his head is in Bharani, when Ardra forms his hair, O king, the vow called Chandravrata should be taken in hand. Upon the termination of that vow, gifts of clarified butter should be made to Brahmanas conversant with the Vedas.

10. As the fruit of that vow one acquires prosperity, personal beauty and that good luck which brings about knowledge Indeed, one becomes, on account of such a vow, as full of attribute as the full Moon himself.

CHAPTER CXI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1 O grandfather, O greatly wise one, conversant with all the scriptures, I wish to know those excellent ordinances by which mortals have to travel through their rounds of re birth.

2 What is that conduct by following which, O king, men succeed in acquiring high Heaven and what is that conduct by which one sinks in Hell?

3 When, renouncing the dead body that is as inert as a piece of wood or clod of earth, people proceed to the other world, what are those which follow them there?

Bhishma said —

4 Yonder comes the illustrious and highly intelligent Vrihaspati Do you ask his blessed self. The subject is an eternal mystery

5 None else is capable of explaining the matter. There is no speaker like Vrihaspati.

Vaishampayana said :—

6 While the son of Pritha and the son of Ganga were thus conversing with each other there came at the spot from the sky the illustrious Vrihaspati of purified soul

7 King Yudhishthira, and all others headed by Dhritarashtra, stood up and received Vrihaspati with proper honors Excellent was the worship they offered to the preceptor of the celestials.

8 Then approaching the illustrious Vrihaspati, Dharma's royal son, Yudhishthira, asked him the question in proper form, desirous of knowing the truth.

Yudhishthira said :—

9 O illustrious one, you are conversant with all duties and all the scriptures Do you tell me what is truly the friend of mortal creatures?

10. Is the father, or mother, or son, or preceptor, or kinsmen, or relatives, or those called friends, that may be said to truly form the friend of a mortal creature? One goes to the next world, leaving his dead body that is like a piece of wood or a clod of earth. Who is it that follows him there?

Vrihaspati said :—

11. One is born alone, O king, and one dies alone, one crosses alone the difficulties one meets with, and one alone meets whatever misery falls to his lot.

12—13 One has really no companion in these deeds The father, the mother, the brother, the son, the preceptor, kinsmen, relatives and friends, leaving the dead body as if it were a piece of wood or a cold of earth, after having mourned for only a moment, all turn away from it and mind their own affairs.

14 Only virtue follows the body that is thus left by them all It is, therefore plain, that virtue is the only friend and that virtue only should be sought by all.

15 A virtuous man would acquire that high end which is formed by Heaven. If sinful, he goes to Hell.

16 Hence, an intelligent man should always seek to acquire virtue through wealth acquired by fair means Virtue is the one only friend which creatures have in the next world

17 Moved by cupidity, or stupefaction, or mercy, or fear, one shorn of knowledge is seen to do unfair deeds for the sake of even another, his judgment thus stupefied by cupidity.

18 Virtue, wealth, and pleasure,—these three form the fruit of life One should win these three by means of being free from impropriety and sin

Yudhishthira said —

19 I have carefully heard the words spoken by your illustrious self,—these words that are fraught with virtue and that are highly beneficial I wish now to know of the state of the body (after death).

20 The dead body of man becomes subtile and unmanifest It becomes invisible How is it possible for virtue to follow it?

Vrihaspati said :—

21—22 Earth, Wind, Ether, Water, Light Mind, Yama (the king of the dead), Understanding, the Soul as also Day and Night, all together witness the merits of all living creatures With these, virtue follows the creature (when dead).

23 When the body becomes bereft of life skin, bones flesh the vital seed, and blood, leave it simultaneously.

24 Gifted with merit (and demerit) individual soul (after the destruction of this body) comes by another body After the attainment by individual soul of that body the presiding deities of the five elements once more witness all his deeds, good and bad

25 What else do you wish to hear? If gifted with virtue, individual soul enjoys happiness. What other subject, belonging to this or the other world, shall I describe to you?

Yudhishthira said :—

26 Your illustrious self has explained how Virtue follows individual soul I wish to know how the vital seed is originated.

Vrihaspati said :—

27—28 The food that these gods O king, who live in the body, viz Earth, Wind, Ether, Water, Light and Mind eat, pleases them When those five elements become pleased, O monarch, with Mind numbering as their sixth, their vital seed then becomes generated, O you of purified soul.

29 When an act of union takes place between male and female, the vital seed comes out and causes conception I have thus explained to you what you had asked. What else do you wish to hear.

Yudhishthira said —

30. You have, O illustrious one, said how conception takes place Do you explain how the individual soul that takes birth, grows.

Vrihaspati said :—

31 As soon as individual soul enters the vital seed, he becomes overwhelmed by the elements already mentioned. When individual soul become disunited therewith, he is said to attain to the other end (*viz.*, death).

32 Gifted with these elements, the individual soul comes by a body The deities that preside over those elements, witness all his deeds, good and bad. What else do you wish to hear.

Yudhishthira said :—

33. Living off skin, bone and flesh, and becoming destitute of all those elements, in what does individual soul reside, O illustrious one, for enjoying and suffering happiness and misery?

Vrihaspati said :—

34 Endued with all his acts, individual soul quickly enters the vital seed, and availing of the menstrual flow of women, takes birth in time, O Bharata.

35 After birth, individual soul receives woe and death from the messengers of Yama Indeed, he goes through misery and a painful round of re-birth

36 Endued with life, O king, individual soul in this world, from the moment of his birth enjoys and suffers his own (pristine deeds), depending upon virtue (and its reverse)

37 If individual soul according to the best of his power, follows virtue from the day of his birth, he then succeeds in enjoying uninterruptedly, when re-born, happiness

38 If, on the other hand, without following virtue without interrution, he acts sinfully, he reaps happiness at first as the reward of his virtue and suffers misery after that.

39 Endued with sin, individual soul has to go to the dominions of Yama and suffering great misery there, he has to take birth in an intermediate order of being.

40—41. Listen to me as I tell you, what the different acts are by doing which individuals soul, stupefied by folly, has to take birth in different orders of being, as declared in the Vedas, the scriptures, and the histories Mortals have to go to the dreadful regions of Yama In those regions, O king, there are places which are fraught with every merit and which are worthy on that account of being the habitations of the very celestials.

42 There are, again, places in those regions that are worse than those which are occupied by animals and birds. Indeed, there are places of these kinds in the abode of Yama which is equal to the region of Brahman himself in merits

43—44 Creatures, fettered by their deeds, suffer various kinds of misery I shall, after this, tell you what those acts and dispositions are on account of which a person acquires an end that is fraught with great misery and terror.

45. If a twice-born person, having studied the four Vedas, becomes stupefied by folly and accepts a gift from a fallen man, he has then to take birth in the order of asses

46 He has to live as an ass for fifteen years Shaking off his assinine form, he has next to take birth as an ox and which state he has to live for seven years.

47. Throwing off his bovine form, he has next to take birth as a Rakshasa of the twice-born order. Living as a Rakshasa of the twice-born order for three months, he then regains his status of a Brahmana.

48 A Brahmana, by officiating at the sacrifice of a degraded person, has to take birth as a vile worm. In this form he has to live for fifteen years, O Bharata.

49 Freed from his worm birth, he is next born as an ass As an ass he has to live for five years, and then as a hog, in which state also he has to remain for as many years.

50 After that, he is born as a cock, and living for five years in that form, he is born as a jackal and lives for as many years in that state. He is then born as a dog, and living thus for a year he regains his manhood.

51. That foolish disciple who offends his preceptor by injuring him, has certainly to undergo three changes in this world.

52. Such a person, O king, has in the first instance to become a dog. He has then to become a beast of prey, and then an ass. Living his assinine form, he has to wander for sometime in great misery as a

spirit After the expiration of that time, he is born as a Brahmana

53 That sinful disciple who even in thought knows the wife of his preceptor, has, on account of such a sinful heart, to undergo many dreadful shapes in this world

54 First taking birth in the canine order he has to live for three years Throwing off the canine form when death comes, he is born as a vile vermin.

55 In this form he has to live for a year. Renouncing that form he succeeds in regaining his status as a human being of the twice-born order.

56. *If the preceptor kills, without reason,* his disciple who is even as a son to him, he has, on account of such a wilful deed of sin on his part, to take birth as a beast of prey.

57 That son who disregards his father and mother, O king, is born after renouncing his human form as an ass

58 Assuming the assinine form he has to live for ten years After that he is born as a crocodile, in which form he has to live for a year. After that he regains the human form.

59 That son with whom his parents *become angry, has, on account of his evil* thoughts towards them, to take birth as an ass

60. As an ass he has to live for ten months He is next born as a dog and has to remain as such for fourteen months After that he is born as a cat and living in that form for seven months he regains his human form.

61. Having spoken ill of parents, one is born as a Sarika Striking them one is born, O king, as a tortoise

62 Living as a tortoise for ten years, he is born as a porcupine After that he has to take birth as a snake, and living for six months in that form he regains human form.

63 That man who, while living upon the food that his royal master supplies, commits deeds injurious to the interests of his master, stupefied by folly, has, after death, to take birth as a monkey.

64 For ten years he has to live as a monkey, and after that for five years as a mouse After that he is born as a dog, and living in that form for six months he succeeds in regaining his human form.

65. That man who misappropriates what is deposited with him in trust, has to undergo a hundred births. He at last takes birth as a vile worm.

66 In that order he has to live for fifteen years, O Bharata. Upon the *exhaustion of his sin in this way, he succeeds* in regaining his human form.

67 That man who has malice towards others, has, after death, to take birth as a Sharngaka That wicked man who becomes guilty of breach of trust has to take birth as a fish.

68 Living as a fish for eight years, he is born, O Bharata, as a deer. Living as a deer for four months, he is next born as a goat.

69 After the expiration of a full year, he renounces his goatish body, and is then born as a worm. After that he succeeds in regaining his human form.

70—71 That shameless insensate man who, through stupefaction, steals paddy, barley, sesame, Masha, Kulattha, oil seeds, oats, Kasaya, Mudga, wheat, Atasi, and other kinds of corn, is born as a mouse.

72 After leading the life for sometime, he is next born as a hog. As soon as he is born as a hog he has to die of disease.

73 On account of his sin, that foolish man has next to take birth as a dog, O king Living as a dog for five years, he then regains his human form.

74 Having committed an act of adultery with the wife of another man, one is born as a wolf. After that he has to assume the forms of a dog and jackal and vulture He has next to take birth as a snake and then as a Kanka (a bird of prey) and then as a crane.

75 That sinful wight who, out of foolishness knows his brother's wife, has to take birth as a male Coel and to live in that form for a whole year, O king.

76 He who, through lust, knows the wife of a friend, or the wife of preceptor, or the wife of his king, has after death to take *the form of a hog.*

77 He has to live in this form for five years and then to assume that of a wolf for ten years For the next five years he has to live as a cat and then for the next ten years as a cock.

78 He is next born as an ant, for three months and then as a worm for a month. Having undergone these births, he has next to live as a vile worm for fourteen years.

79 When his sin becomes exhausted by such punishment, he at last regains the human form

80 When a marriage is about to take place, or a sacrifice, or an act of gifts is about to be made, O you of great power,

the man who puts in any impediment, has to take birth in his next life as a vile worm

80 Assuming such a form he has to live, O Bharata, for fifteen years When his sin is exhausted by such suffering, he re-gains the human form.

81. Having once bestowed his daughter in marriage upon a person, he who seeks to bestow her again upon a second husband, is compelled, O king, to take birth among vile worms

83 Assuming such a form, O Yudhishthira, he has to live for thirteen years Upon the exhaustion of his sin by such sufferance, he re gains the human form.

84 He who eats without having performed the rites in honor of the celestials or those in honour of the departed Manes or without having offered (even) oblations of water to both the Rishis and the departed Manes has to take birth as a crow.

85 Living as a crow for a hundred years, he next assumes the form of a cock. His next change is that of a snake for a month. After this, he regains the human form.

86 He who disregards his eldest brother who is like a father, has, after death, to take birth as a crane.

87. Having assumed that form he has to live in it for two years. Renouncing that form at the conclusion of that period, he re-gains the human form.

88 That Shudra who knows a Brahmani woman, has, after death, to take birth as a hog

89 As soon as he takes birth in that order he dies of disease, O king. The wretch has next to take birth as a dog, O king, on account of that sinful deed.

90. Renouncing his canine form he regains, upon the exhaustion of his sin, the human form The Shudra who begets offspring upon a Brahmani woman, leaving off his human form, is born again as a mouse.

91. The man who becomes guilty of ingratitude O king, has to go to the regions of Yama and there to suffer very painful and severe treatment at the hands of the emissaries, provoked to fury, of the grim king of the dead.

92—93. Clubs with heavy hammers and mallets, sharp-pointed lances, heated jars, dreadful sword blades, heated sands, thorny Shalmalis,—these and many other engines of torture such a man has to suffer in the regions of Yama, O Bharata.

94 O chief of Bharata's race, having suffered such dreadful treatment in the regions of the grim king of the dead, the ungrateful person has to return to this world and take birth among vile vermin.

95 He has to live as a vile vermin for a period of fifteen years, O Bharata He has then to enter the womb and die prematurely before birth.

96 After this, that person has to enter the womb a hundred times successively. Indeed, having undergone a hundred re-births, he at last is born as a creature in some intermediate order between man and inanimate nature

97. Having suffered misery for a great many years, he has to take birth as a hairless tortoise.

98 A person who steals curds is born as a crane One becomes a monkey by stealing raw fish. That intelligent man who steals honey, is born as a gadfly

99 By stealing fruits or roots or cakes, one becomes an ant By stealing Nishpava, one becomes a Halagolaka.

100. By stealing Payasa, one becomes, in his next birth, a Tittiri bird By stealing cakes, one becomes a screech-owl.

101. That little witted man who steals iron, has to take birth as a cow That man who steals white brass, is born as a bird of the Harita species.

102 By stealing a silver vessel, one becomes a pigeon By stealing a golden vessel, one has to take birth as a vile vermin

103 By stealing a piece of silken cloth, one becomes a Krikara By stealing a piece of cloth made of red silk, one becomes a Vartaka

104 By stealing a piece of muslin, one becomes a parrot By stealing a piece of cloth that is of fine texture, one becomes a duck after renouncing his human body.

105 By stealing a piece of cloth made of cotton, one becomes a crane By stealing a piece of cloth made of jute, one becomes a sheep in his next life.

106 By stealing a piece of linen, one is born as a hare By stealing different sorts of colouring matter, one is born as a peacock.

107—108 By stealing a piece of red cloth one is born as a bird of the Jivanjivaka species By stealing unguents (such as sandalpaste) and perfumes in this world, the avaricious man, O king, is born as a mole Assuming the form of a mole one has to live in it for fifteen years.

109 After the exhaustion of his sin by such suffering, he regains the human form. By stealing milk, one becomes a crane.

110 That man O king, who, through stupefaction of the understanding, steals oil, is born, after renouncing this body, as an animal who lives upon oil as his form

111 That wretch, who, himself well-armed, kills another while that other is unarmed, for getting his riches or out of hostile feelings, has, after renouncing his human body, to take birth as an ass.

112. Assuming that assinine form, he has to live for a period of two years and then he is killed by a weapon Renouncing his assinine body, he has to take birth, in his next life, as a deer always anxious (for fear of being killed)

113—114 Upon the expiration of a year from the time of his birth as a deer, he is killed by a weapon. Thus renouncing his form of a deer, he next takes birth as a fish and dies on account of being dragged up in a net, on the expiration of the fourth month He has next to take birth as a beast of prey. He has to live in that form, for ten years and then he takes birth as a bird in which form he has to live for five years

115. Actuated by the change that is occasioned by time, he then renounces that form, and his sin having been exhausted, he re-gains the human form.

116 That man of little understanding who slays a woman, has to go to the regions of Yama and to suffer various kinds of pain and misery. He then has to pass through full twenty-one transformations.

117 After that, O king, he has to take birth as a vile vermin Living as a vermin for twenty years, he regains the human form

118—119 By stealing food, one has to take birth as a bee Living for many months in the company of other bees, his sin become exhausted and he re gains the human form By stealing paddy, one becomes a cat

120 That man who steals food mixed with sesame cakes, is in his next birth born as a mouse large or small according to the largeness or smallness of the quantity stolen

121. He bites human beings every day and, therefore, becomes sinful and passes through a varied round of re births. That foolish man who steals clarified butter has to take birth as a gallinule.

122 That wicked man who steals fish has to take birth as a crow. By stealing salt one has to take birth as an imitating parrot.

123 That man who misappropriates trust property, has to suffer a diminution in the period of his life, and dying has to take birth among fishes

124 Having lived for sometime as a fish, he dies and re gains the human form Regaining, however, the human form he becomes short lived.

125 Indeed, having perpetrated sins, O Bharata, one has to take birth in an order intermediate between that of humanity and vegetables Those people do not know the principles of virtue who take their own hearts for their guide.

126 Those men who commit various sinful deeds, and then seek to expiate them by continuous vows and observances of piety, enjoy happiness and suffer misery and live in great anxiety of heart

127 Those sinful men who yield to the influence of cupidity and stupefaction, are surely born as Mlechchhas who are unworthy of being associated with

128 Those men, on the other hand, who abstain from sin all their lives, become free from disease of every sort, gifted with beauty of form, and possessed of riches

129 Women also, when they act in this way attain to births of the same kind Indeed, they have to take births as the males of the animals I have mentioned.

130 I have told you all the faults of the misappropriation of others' properties I have described to you very briefly the subject, O sinless one

131—132 In connection with some other subject, O Bharata, you will again hear of those faults I heard all this, O king, formerly from Bhrahman himself, and I asked all about it in a proper way, when he described it in the midst of the celestial Rishis I have told you truly and in detail all that you had asked me.

133 Having listened to all this, O king, do you always set your heart on virtue,

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CHAPTER CXII.

(ANUSHASANIKA PARVA)—

Continued.

Yudhishthira said —

1. You have told me, O twice born one, what the end is of virtue or sin I wish now to hear, O foremost of speakers, of what the end is of virtue.

2 Having committed various sinful deeds, by what acts do people succeed in acquiring an auspicious end in this world? By what acts also, do people acquire auspicious end in the celestial region?

Vrihaspati said —

3 By committing sinful deeds with perverted mind, one gives way to the influence of sin, and accordingly goes to Hell.

4 That man who, having perpetrated sinful deeds through stupefaction of mind, feels the pangs of repentance and sets his heart on meditation (of the deity), has not to suffer the consequences of his sins

5 One becomes freed from his sins inasmuch as he repents for them.

6. If one, having committed a sin, O king, mentions it before Brahmanas conversant with duties, he speedily becomes freed from the obloquy arising from his sin.

7 Accordingly as one mentions his sins, fully or otherwise, with concentrated mind, he becomes cleansed therefrom fully or otherwise, like a snake freed from his diseased slough.

8 By making, with a concentrated mind gifts of various kinds to a Brahmana and concentrating the mind (on the deity), one attains to an auspicious end

9 I shall now tell you what those gifts are O Yudhishthira, by making which a person, even if guilty of having committed sinful deeds, may become gifted with merit.

10 Of all kinds of gifts, that of food is considered as the best. One desirous of acquiring merit should, with a sincere heart, make gifts of food.

11 Food is the vital air of men. From it all creatures originate All the worlds of living creatures are established upon food. Hence food is highly spoken of

12 The deities, Rishis, departed Manes, and men, all praise food Formerly king Rantideva, proceeded to the celestial region by making gifts of food

13 Good food that has been acquired by fair means, should be given, with a cheerful heart, to Brahmanas possessed of Vedic learning.

14 That man, whose food, given with a cheerful heart, is taken by a thousand Brahmanas, has never to take birth in an intermediate order.

15 A person, O king, by feeding ten thousand Brahmanas, becomes cleansed of sin and devoted to Yoga practices.

16 A Brahmana knowing the Vedas, by giving away food acquired by him as alms, to a Brahmana devoted to the study of the Vedas, succeeds in acquiring happiness here

17—18 That Kshatriya who, without taking anything belonging to a Brahmana, protects his subjects lawfully, and makes gifts of food, obtained by his strength to Brahmanas foremost in Vedic knowledge, with concentrated heart, succeeds by such conduct, O you of righteous soul, in cleansing himself, O son of Pandu, of all his sinful deeds.

19 That Vaishya who divides the produce of his fields into six equal parts and makes a gift of one of those shares to Brahmanas, succeeds by such conduct in cleansing himself from every sin.

20 That Shudra who, acquiring food by hard labour and at the risk of life itself, makes a gift of it to Brahmanas, becomes purged off of every sin

21. That man who, by dint of his physical strength, acquires food without doing any act of injury to any creature, and makes gift of it to Brahmanas, succeeds in avoiding all calamities.

22 A person by cheerfully making gifts of food acquired by fair means to Brahmanas pre eminent for Vedic learning, becomes purged off of all his sins.

23 By treading in the path of the pious, one becomes freed from all sins A person by making gifts of such food as creates great energy, becomes himself endued with great energy.

24 The path made by charitable persons, is always trod by the wise They who make gifts of food, are considered as givers of life The merit they acquire by such gifts, is eternal

25 Hence, a person should, under all circumstances seek to acquire food by fair means, and having got it to make always gifts of it to worthy men Food is the great support of living creatures.

26 By making gifts of food, one has never to go to Hell. Hence, one should always make gifts of food, having got it by fair means.

27. The house-holder should always try to eat after having made a gift of food to a Brahmana Every man should make the day fruitful by making gifts of food.

28—29 A person by feeding, O king, a thousand Brahmanas who are all conversant with duties and the scriptures and the sacred histories, has not to go to Hell and to return to this world for going through

re-births. Gifted with the fruition of every desire, he enjoys great happiness in the next world.

30. Gifted with such merit, he sports in happiness, freed from every anxiety, possessed of personal beauty and great fame and endued with wealth.

31 I have thus told you all about the great merit of gifts of food This is the root of all virtue and merit, as also of all gifts, O Bharata.

CHAPTER CXIII.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said :—

1. Which amongst these is more efficacious to a person, namely, abstention from injury, the observance of the Vedic ritual, meditation, control over the senses, penances and obedient services rendered to the preceptors.

Vrihaspati said —

2 All these six are meritorious. They are different doors of virtue I shall discourse upon them now Do you listen to them, O chief of the Bharatas!

3 I shall tell you what forms the highest good of a human being. That man who practises the religion of universal mercy, acquires his highest good

4 That man who keeps under restraint the three passions, *viz*, lust, anger and avarice by throwing them upon all creatures, acquires success

5 He who for his own happiness, kills other innocent creatures with the rod of punishment, never acquires happiness in the next world

6 That man who considers all creatures as his own self, and treats them as his own self, laying aside the rod of punishment and completely controlling his anger, succeeds in acquiring happiness

7 The very celestials who are desirous of a fixed habitation become stupefied in ascertaining the road of that person who forms himself the soul of all creatures and considers them all as his own self, for such a person leaves no track behind.

8 One should never do that to another which he considers as injurious to his own self. This, in brief, is the rule of virtue. One by acting in a different way by giving way to desire, becomes guilty of sin.

9 In refusing and giving, in weal and woe, in the agreeable and the disagreeable, *one should judge of their effects by* considering his own self.

10. When one injures another, the injured in return injures the injurer. Likewise when one cherishes another, that other cherishes the cherisher One should form his own rule of conduct according to this I have told you what virtue is even by this subtile way.

Vaishampayana continued —

11. The preceptor of the celestials endued *with great intelligence, having said this to* king Yudhishthira the just ascended upwards for proceeding to the celestial region before our eyes.

CHAPTER CXIV.

(ANUSHASANIKA PARVA) — *Continued.*

Vaishampayana said .—

1. After this, king, Yudhishthira gifted with great energy, and the foremost of eloquent men, addressed his grandfather lying on his bed of arrows, in the following words

Yudhishthira said :—

2 O you of great intelligence, the Rishis and Brahmanas and the celestials led by the authority of the Vedas, all speak highly of the religion of mercy

3 But, O king, what I ask you is this: how does a man who has perpetrated acts of injury to others in word thought and deed, succeed in purifying himself from misery.

Bhishma said :—

4 Brahmavadins have said that there are four kinds of mercy or abstention from injury If even one of those four kinds be not observed the religion of mercy, it is said, is not observed

5 As all quadruped animals are incapable of *standing on three legs so the* religion of mercy cannot stand if any of those four divisions or parts be wanting.

6—7 As the foot prints of all other animals are sunk in those of the elephant, so all other religions are said to be contained in that of mercy A person becomes guilty of injury through acts, words, and thoughts.

8 Discarding it mentally in the beginning, one should next discard it in word and thought. He who, according to this rule, abstains from eating meat is said to be purified in a three fold way.

9 It is heard that ||Brahmavadins point out three causes (for the sin of eating meat) That sin may attach to the mind to words, and to deeds

10 It is, therefore, that wise men who are gifted with penances refrain from eating meat. Listen to me O king, as I tell you what the faults are which attach to the eating of meat.

11. The meat of other animals is like the flesh of one's son That foolish person, stupefied] by folly, ¶who eats meat is considered as the vilest of human beings

12. The union of father and mother produces children Similarly the cruelty that a helpless and sinful wretch commits, produces its progeny of repeated re-births fraught with great misery.

13 As the tongue is the cause of sensation of taste, so, the scriptures declare, attachment proceeds from taste.

14. Well dressed, cooked with salt or without salt, meat, in whatever form one may take it, by and by attracts the mind and enslaves it.

15. How will those foolish men who live upon meat succeed in listening to the sweet music of celestial drums and cymbals and lyres and harps?

16 They who eat meat highly speak of it, allowing themselves to be stupefied by its taste which they declare to be something inconceivable, undescriable, and unimaginable.

17. Such praise even of meat is sinful Formerly, many pious men by giving the flesh of their own bodies protected the flesh of other creatures and as a result of such deeds of merit, have proceeded to the celestial region.

18 In this way, O king, the religion of mercy is surrounded by four considerations I have thus declared to you that religion which contains all other religions within it.

CHAPTER CXV.

(ANUSHÂSANIKA PARVA).—*Continued.*

Yudhishthira said:—

1 You have told it many times that abstention from injury is the highest Religion. In Shraddhas, however, that are performed in honour of the departed Manes, persons for their own behoof, should make offerings of various kinds of meat.

2 You have said so while discoursing formerly upon the ordinances about Shraddhas How can meat, however, be procured without killing a living creature? Your declarations therefore, appear to me to be contradictory.

3 A doubt has, therefore, sprung in our mind about the duty of abstaining from meat. What are the sins that one commits by eating meat, and what are the merits that one acquires?

4 What are the demerits of him who eats meat by himself slaying a living creature? What are the merits of him who eats the meat of animals, slain by others? What the merits or demerits of him who kills a living creature for another? Or of him who eats meat buying it of others?

5 I wish O sinless one, that you should describe to me this subject in full I wish to ascertain this eternal Religion with certainty.

6 How does one acquire longevity? How does one acquire strength? How does one acquire faultlessness of limbs? Indeed, how does one become gifted with excellent marks?

Bhishma said:—

7 Listen to me, O scion of Kuru's race what the merit is of abstention from meat Listen to me as I declare to you what the excellent ordinances, in sooth, are on this subject.

8 Those great men who desire beauty, faultlessness of limbs, long life, understanding, mental and physical strength, and memory, should abstain from acts of injury

9. Numberless discourses took place, between the Rishis, on this subject, O scion of Kuru's race Listen, O Yudhishthira, what their opinion was.

10 The merit acquired by that person, O Yudhishthira, who, with the steadiness of a vow, worships the celestials every month (1 Horse sacrifices is equal to him who discards honey and meat.

11. The highly wise seven celestial Rishis the Valakshillyas, and those Rishsi, who drink the rays of the sun, all speak highly of abstention from meat.

12 The Self create Manu has said that man who does not eat meat, or who does not kill living creatures, or who does not cause them to be killed, is a friend of all creatures

13 Such a man is incapable of being oppressed by any creature He enjoys the confidence of all living beings He always enjoys, besides, the praise of the pious

14 The virtuous Narada has said that that man who wishes to multiply his own flesh by eating the flesh of other creatures, meet with disaster.

15 Vrihaspati has said that that man who abstains from honey and meat, gains the merit of gifts and sacrifices and penances.

16 In my view, these two persons are equal, *viz*, he who worships the celestials every month in a Horse sacrifice for a century and he who abstains from honey and meat.

17 On account of abstention from meat, one is considered as one who always worships the celestials in sacrifices or as one who always makes gifts to others or as one who always practises the severest austerities

18 That man who having eaten meat, gives it up afterwards, wins merit by such a deed that is so great that a study of all the Vedas or a performance, O Bharata of all the sacrifices, cannot give its like

19 It is very difficult to abstain from meat after one has known it staste Indeed it is extremely difficult for such a person to observe the great vow abstention from meat, a vow that assures every creature by removing all fear.

20 That learned person who gives to all living creatures the gift of complete assurance, is forsooth regarded as the giver of life breaths in this world

21. This is the high Religion which wise men esteem very highly The vital airs of other creatures are as dear to them as those of his own self

22 Men gifted with intelligence and purified souls should always treat others as they themselves wish to be treated

23 It is seen that even those men who are endued with learning and who seek to acquire the greatest good in the shape of Liberation, are not free from the fear of death.

23 What necessity there be said o those innocent and healthy creatures gifted with love of life, when they are sought to be killed by sinful wretches living by slaughter?

24 Therefore, O king, know that the discarding of meat is the highest refuge of Religion, of the celestial region, and of happiness.

25 Abstention from injury is the highest Religion. It is, again, the highest penance It is also the highest truth from which all duty emanates.

26 Flesh cannot be had from grass or wood or stone Unless a living creature is killed, it cannot be procured Hence is the fault in eating flesh.

27 The celestials, who live upon Swaha, Swadha, and nectar, are given to truth and sincerity Those persons however, who are for satisfying the sensation of taste, should be known as Rakshasas pervaded by the quality of Darkness

28—29 That man who abstainsf from meat is never put in fear, O king by any creature wherever he may be *viz*, in terrible forest or inaccessible fastnesses, by day or by night, or at the two twilights in the open squares of towns or in conclaves of men, from upraised weapons or in places where there is great frigit from wild animals or snakes.

30 All creatures seek his protection. He is trusted by all He never causes any anxiety in others, and himself has never to become anxious

31 If there were nobody who ate flesh there would then be nobody to slay living creatures The man who slays living creatures kills them for the sake of the person who eats flesh

32 If flesh were not considered as food there would then be no destruction of living creatures It is for the sake of the eater that the destruction of living creatures is carried on in the world

33 Since O you of great splendour, the period of life is shortened of persons who kill living creatures or cause them to be killed it is clear that the person who seeks his own behoof, should give up meat altogether.

34 Those dreadful persons who are engaged in the destruction of living creatures never find protectors when they are in need Such persons should always be molested and punished even as beasts of prey

35 Through cupidity or stupefaction of sense, for the sake of strength and

energy, or through association with the sinful, men show tendency for committing sin.

36 That man who seeks to multiply his own flesh by (eating) the flesh of others has to live in this world in great anxiety and after death has to take birth in indifferent races and families

37. High Rishis given to the observance of vows and self control have said that abstention from meat is worthy of praise, productive of fame and Heaven, and a great satisfaction itself.

38. This I heard formerly, O son of Kunti, from Markandeya when that Rishi discoursed on the sins of eating flesh.

39 He who eats the flesh of animals are who desirous of living but who have been slain by either himself or others commits the sin of slaughter for his this act of cruelty

40 He who purchases flesh, kills living creatures through his money He who eats flesh, kills living creatures through such act of eating He who binds or seizes and actually kills living creatures is the slaughterer. These are the three sorts of slaughter, each of these three acts being so.

41 He who does not himself eat flesh but approves of an act of slaughter, becomes stained with the sin of slaughter.

42 By abstaining from meat and showing mercy to all creatures one becomes incapable of being molested by any creature, and acquires longevity, perfect health and happiness

43 The merit won by abstaining from meat we have heard is superior to that of one who makes presents of gold, of kine, and of land.

44 One should never eat meat of animals not dedicated in sacrifices and that are, therefore, killed uselessly, and that has not been offered to the gods and departed Manes with the help of the ordinances There is not the least doubt that a person by eating such meat goes to Hell.

45 If one eats the meat that has been sanctified on account of its having been procured from animals dedicated in sacrifices and that have been killed for the purpose of feeding Brahmanas, one incurs a little fault By behaving otherwise, one becomes stained with sin.

46. That wretched man who kills living creatures for the sake of those who would eat them, commits great sin. The eater's sin is not so great.

47. That wretched man who following the path of religious rites and sacrifices laid down in the Vedas, would kill a living creature from desire of eating its flesh, would certainly go to Hell.

48 That man who having eaten flesh abstains from it afterwards, acquires great merit on account of such abstention from sin

49 He who arranges for obtaining flesh he who approves of those arrangements, he who kills, he who buys or sells, he who cooks, and he who eats, are all considered as eaters of flesh

50 I shall now cite another authority, depending upon the saying of the ordainer himself, that is ancient, worshipped by the Rishis, and established in the Vedas.

51. It has been said that that religion which has acts for its marks, has been ordained for house holders, O chief of kings, and not for those men who are desirous of Liberation.

52 Manu himself has said that meat which is sanctified with Mantras and properly dedicated, according to the ordinances of the Vedas, in rites performed in honor of the departed Manes,—is pure.

53—54 All other meat is useless slaughter, and is, therefore, inedible, and leads to Hell and infamy. One should never eat, O chief of Bharata's race, like a Rakshasa, any meat that has been procured by means not sanctioned by the ordinance. Indeed, one should never eat flesh obtained from useless destruction and that has not been sanctified by the ordinance

55 That man who wishes to avoid disaster should abstain from the meat of every living creature

56 It is heard that in the former Æon persons desirous of acquiring regions of merit hereafter, celebrated sacrifices with seeds regarding such animals as dedicated by them

57. Doubtful about the propriety of eating flesh, the Rishis asked Vasu the king of the Chedis, for removing their doubt King Vasu knowing that flesh should not be taken, answered that it was edible, O king.

58 From that moment Vasu dropped down from the sky on the Earth. After this he once more repeated his opinion, with the result that he had to go down below the Earth for it.

59 Desirous of doing good to all men, the great Agastya by the help of his penances ded cated, once for all, all wild deer to the celestials.

60 Hence there is no longer any necessity of purifying those animals for offering them to the celestials and the departed Manes Served with flesh according to the ordinance, the departed Manes become pleased.

61. *Listen to me, O king of kings,* as I tell you this, O sinless one There is absolute happiness in abstaining from meat, *O king.*

62. He who practises severe austerities for a century, and he who abstains from meat, are both equally meritorious. This is my opinion.

63. In the light half of the month of Kartika in especial, one should abstain from honey and meat It has been ordained, that there is great merit in it.

64. He who abstains from meat for the four months of the rainy season, acquires *the blessed achievements, viz , longevity,* fame, and power.

65 He who abstains for the whole month of Kartika from meat of every kind, gets over all sorts of woe and lives in complete happiness

66 They who abstain from flesh by either months or fortnights have the region of Brahma ordained for them on account of their abstention from cruelty.

67 Formerly many kings, O son of *Pritha, who had formed themselves* the souls of all creatures and who has known the truths of all things, *viz* , Soul and Not-Soul had *abstained from flesh either for the* whole of the month of Kartika or for the whole of the light fortnight in that month.

68—70 They were Nabhaga, Amvarisha the great Gaya, Ayu, Anaranya, and Dwilipa, Raghu, Puru, Kartavirya, Amruddha, Nahusha, Yayati, Nriga Vishwaksena, Shasavindu Yuvanashwa, Shivi the son of Ushinara, Muchukunda, Mandhatri, and Harischandra

71. Do you always speak the truth *Never speak an untruth Truth is an* eternal duty. It is by truth that Harischandra roves through the sky like a second Moon

72—77. These other kings also, *viz* , Shyenachitra, O monarch, and Somaka, *Vrika, Raivata Rantideva, Vasu, Srinjaya,* Dushmanta, Karushima, Rama, Alarka, Nala, Virupashwa, Nimi, intelligent Janaka, Aila, Prithu, Virasena, Ikshaku, Shambhu, Shweta, Sagara, Aja, Dhundhu, Subahu, Haryyashwa, Kashupa and Bharata, O monarch, did not eat flesh for the month of Kartika, and, therefore, attained to the celestial region, and gifted with prosperity, blaze forth with effulgence in the region of Brahmana, worshipped by Gandharvas and surrounded by a thousand, beautiful ladies.

78 *Those great men who practise this* excellent Religion which is marked out by abstention from injury, succeed in living in *the celestial region.*

79 Those pious men who, from the time of birth, abstain from honey and meat and wine, are considered as ascetics.

80 That man who practises this religion consisting of abstention from meat or who recites it for making others hear it, will never have to go to Hell, even if he be a great wicked man.

81—82 He, O king, who always reads these ordinances about abstention from *meat that are sacred and worshipped by* the Rishis, or hears it read, becomes purged off of every sin and acquires great happiness on account of the fruition of every desire Forsooth, he acquires an eminent position among kinsmen.

83 *When afflicted with calamity,* he immediately gets over it. When obstructed with obstacles, he succeeds in freeing himself from them with the utmost ease. When suffering from a disease he becomes quickly cured, and afflicted with sorrow he becomes liberated from it with greatest ease.

84 Such a man has never to take birth in the *intermediate order* of animals or birds Born in the order of men, he attains to great personal beauty Gifted with great prosperity, O chief of Kuru's race, he acquires great fame as well.

85 I have thus told you, O king, all *that should be said about the* subject of abstention from meat, together with the ordinances about both the religion of action and inaction as *framed by* the Rishis.

CHAPTER CXVI.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1. Alas, those cruel men, who not caring for various other sorts of food, want *only flesh, are really like great Rakshasas.*

2 Alas, they do not relish various kinds of cakes and diverse sorts of pot-herbs and

various species of Khanda with juicy flavour so much as they do flesh

3 I cannot understand this at all I think they feel that there is nothing so tasteful as meat

4 I wish, therefore, O powerful one, to hear what the merits are of abstention from flesh and the sin about the eating of flesh, O chief of Bharata's race

5 You know every duty Describe to me, in full, according to the ordinances on duty, this subject. Do tell me what, indeed, is edible and what inedible?

6 Tell me, O grandfather, what is flesh, of what substances it is, the merits of abstention from it, and the sins for eating meat.

Bhishma said —

7 *O mighty-armed one, what you say* is true! There is nothing on Earth that is superior to meat in taste

8. There is nothing that is more beneficial than meat to persons who are lean, or weak, or afflicted with disease, or addicted to sexual union or exhausted with travel.

9 Meat quickly increases strength. It ordains great development. There is no food, O scorcher of enemies, that is superior to meat.

10. But, O delighter of the Kurus, those who abstain from it, win great merits. Listen to me as I describe it to you.

11. That man who wishes to increase his own flesh by the meat of another living creature, is such that there is none meaner and more cruel than he.

12 *In this world there is nothing that* is dearer to a creature than his life Hence, one *should show mercy to the lives of others* as he does to his own life

13 Forsooth, O son, flesh has its origin in the vital seed There is great sin attaching to its eating, as, indeed, there is merit in abstaining from it.

14 One does not, however, commit any sin by eating flesh sanctified according to the ordinances of the Vedas The *Shruti* says that animals were created for sacrifice, They who eat flesh in any other way are said to follow the Rakshasa practice

15 Listen to me as I tell you what the ordinance is for the Kshatriyas They do not commit any sin by eating flesh that has been acquired by power.

16 All wild deer have been dedicated to the celestials and the departed Manes in days of old, O king, by Agastya Hence, the hurting of deer is not censured.

17. There can be no hunting without risk of one's own life. There is equality of risk between the killer and the killed Either the animal is killed or it kills the hunter.

18 Hence, O Bharata, even royal sages take to hunting By such conduct they do not become stained with sin. Indeed, the practice is not considered sinful

19 *There is nothing, O delighter of the* Kurus, that is equal in point of merit, *either in this world or in the next, to the* practice of mercy to all living creatures.

20 The merciful man has no fear. Those innocent men who are endued with mercy, have both this world and the next.

21. Persons conversant with duty say that that Religion is worthy of being called *Religion which is characterised by abstention* from cruelty. The man of purified *soul should do only such acts as have mercy* for their soul

22 That flesh which is dedicated in sacrifices performed in honour of the deities and the departed Manes is called Havi That man who is given to mercy and who behaves with mercy towards others, has no fear to entertain from any creature.

23—24 It is heard that all creatures abstain from causing any fear to such a creature All creatures protect him when he is wounded or fallen down or prostrated or weakened or bruised Indeed they do so, under all circumstances, whether he is on even or uneven ground Neither snakes nor wild animals neither Pishachas nor Rakshasas, ever kill him.

25 When circumstances of fear originate, he becomes freed from fear who frees others from situations of fear. There has never been, nor will there ever be, a gift which is superior to the gift of life.

26 It is certain that there is nothing *dearer to oneself than his life.* Death, O Bharata, is a disaster to all creatures.

27—29 When the time comes for Death, a trembling of the entire body is seen in all creatures *Undergoing* birth in the uterus, decrepitude and sufferings of all sorts in this ocean *of the world, living* creatures may be seen to be continually going forward *and coming back Every creature is afflicted* by Death While living in the uterus, all *creatures* are cooked in the *fluid juices,* that are alkaline and sour and bitter, of urine and phlegm and faeces,—juices which produce painful sensations and are difficult to bear There in the uterus, they have to live in a state of *helplessness* and are even repeatedly torn and pierced

30 They who are covetuous of meat, are seen to be repeatedly cooked in the uterus in such a state of helplessness. Going through all sorts of birth, they are cooked in the Hell called Kumbhipaka

31. They are assailed and killed, and in this way have to travel again and again *There is nothing* so dear to one as his life when one comes to this world

32—35 Hence, a person of purified soul should be merciful to all living creatures That man, O king, who abstains from every kind of meat from his birth, forsooth, acquires a large space in the celestial region *They who eat the flesh of animals who are* desirous of life, are themselves eaten by the animals they eat This is my opinion Since he has eaten me, I shall eat him in return, this, O Bharata, forms the character as *Mansa* of Mansa The destroyer is always slain After him the eater meets with the same fate

36—37 He who acts with hostility towards another, becomes the victim of similar deeds done by that other. Whatever acts one does in whatever bodies, he has to suffer the consequences thereof in those bodies Abstention from cruelty is the highest Religion Abstention from cruelty is the greatest self-restraint.

38. Abstention from cruelty is the highest gift Abstention from cruelty is the highest penance Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest power.

39 Abstention from cruelty is the greatest friend Abstention from cruelty is the greatest happiness Abstention from cruelty is the highest truth Abstention from cruelty is the highest *Shruti*

40 Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit which one acquires from making all kinds of gifts mentioned in the scriptures,—all these do not equal abstention from cruelty in merit.

41. The penances of a man who abstains from cruelty are endless The man who abstains from cruelty is considered as always performing sacrifices. The man who abstains from cruelty is the father and mother of all creatures

42 Even these, O chief of Kuru's race, are some of the merits of abstention from cruelty. Altogether, the merits of it are so many that they are incapable of being exhausted even if one were to speak for a century.

CHAPTER CXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said —

1. Wishing to die and wishing to live, many persons surrender their lives in the great sacrifice (of battle) Tell me, O grandfather, *what is the end that these* attain to

2—3 To give up life in battle is fraught with sorrow for men O you of great wisdom, you know that to give up life is difficult *for men whether they are rich or poor,* or are in happiness or misery In my opinion, you are gifted with omniscience Do you tell me the reason of this.

Bhishma said:—

4 In prosperity or adversity, in weal or woe, living creatures, O king, coming into this world, live according to a particular method

5 Listen to me as I explain the reason to you The question you have put to me, is, indeed, excellent, O Yudhishthira!

6 Regarding it, O king, I shall explain to you the old discourse that took place *formerly between the Dwaipayana* Rishi and a crawling worm

7. *Formerly when that learned* Brahmana, *viz*, the Krishna Dwaipayana, having identified himself with Brahma, roamed over the world, he saw on a road over which cars used to pass, a worm moving quickly

8 The Rishi knew the course of every creature and the language of every animal Gifted with omniscience, he addressed the worm he saw in these words.

Vyasa said —

9 O worm, you appear to be greatly *alarmed, and to be in great haste.* Tell me, *where do you run, and whence* have you been afraid?

The worm said .—

10. I am stricken with fear on hearing the rattle of that large car. O you of great intelligence, it makes a fearful roar. *It is* almost come.

11. The sound is heard Will it not kill me? I am flying away for this. I hear the sound of the bulls.

12. They are breathing hard under the whip of the driver, as they are carrying the heavy load. I hear also the various sound made by the men who are driving the bulls.

merit from desire of fruit. The very accomplishments that one seeks to acquire are sought from desire of the happiness they will produce.

5 Learned or ignorant (in a previous existence) the creature that is, in this life, shorn of speech and understanding and hands and feet, is really shorn of everything

6 He who becomes a superior Brahmana worships while alive, the deities of the Sun and the Moon, uttering various sacred Mantras O worm, you will come by that state of existence

7. Acquiring that status, you will enjoy all the elements converted into articles of enjoyment When you have acquired that state, I shall impart to you Brahma Or, if you wish, I may place you in any other status.

8. Agreeing to the words of Vyasa, the worm did not leave the road, but remained on it. Meawhile, the large car which was coming in that direction came there

9—11. Torn to pieces by the assault of the wheels, the worm died Born at last in the Kshatriya order through the grace of Vyasa of immeasurable power, he proceeded to see the great Rishi He had, before becoming a Kshatriya, to pass through various orders of birth, such as hedge hog and Iguana and boar and deer and bird, and Chandala and Shudra and Vaishya Having given an account of his various changes to the truth-telling Rishi, and remembering the Rishi's kindness for him, the worm (now with joined hands fell at the Rishi's feet and touched them with his head

The Worm said —

12 My present status is that great one which is coveted by all and which only persons having ten well known attributes, can get Indeed, I who was formerly a worm have thus acquired the status of a prince.

13 Elephants of great strength decked with golden chains carry me on their backs. To my cars are yoked Kamvoja horses of high mettle

14 Numerous cars to which are attached camels and mules bear me. With all my relatives and friends I now eat food rich with meat.

15 Adored by all, I sleep, O highly blessed one, on rich beds in charming rooms to which disagreeable winds cannot blow.

16. Towards the dawn, bards and encomiasts sing my praises even as the deities utter the agreeable praises of Indra their chief.

17. Through your favour who are firm in truth and gifted with immeasurable energy, I who was before a worm have now become a Kshatriya

18 I bow my head to you, O you of great wisdom Do you command me as to what I should now do Ordained by the power of your penances, I have come by this position

Vyasa said :—

19 I have to-day been adored by you, O king, with various words expressive of respect Changed into a worm, your memory had become clouded That memory has again appeared.

20 The sin you had committed in a pristine life, has not yet been dissipated — that sin, *viz* which was acquired by you while you were a Shudra covetous of riches and cruel in conduct and hostile to the Brahmanas

21—22 You were able to obtain a sight of my body That was an act of merit to you while you were a worm On account of your having saluted and worshipped me, you shall rise higher, for, from the Kshatriya order you shall rise to the status of a Brahmana, if only you die on the field of battle for the sake of kine or Brahmanas

23 O prince, enjoying much happiness and celebrating many sacrifices with profuse presents, you shall attain to Heaven and, changed into eternal Brahma, you shall enjoy perfect beatitude.

24. Those who take birth in the intermediate order, become Shudras The Shudra rises to the status of the Vaishya; and the Vaishya to that of the Kshatriya The Kshytriya who takes a pride in the discharge of the duties of his caste, succeeds in acquiring the status of a Brahmana. The Brahmana, by following a righteous conduct, acquires Heaven which is full of happiness.

CHAPTER CXIX.

(ANUSHASANIKA PARVA)—

Continued

Bhishma said —

1 Having renounced the status of a worm and taken birth as a Kshatriya of great energy, the person remembering his previous changes, O monarch, began to practise severe austerities.

2 Seeing those severe austerities of the Kshatriya who was well conversant with Religion and Profit Krishna-Dwaipayana, that foremost of Brahmanas, went to him.

Vyasa said:—

3 The penances, O worm, of the Kshatriyas consist of the protection of all creatures. Consider these duties of the Kshatriya to be the penances laid down for you. You shall come by the status of a Brahmana.

4 Ascertaining what is right and what is wrong, and purifying your soul, do you duly cherish and protect all creatures, judiciously satisfying all good desires and correcting all that is unholy.

5 Be you of purified soul, be contented and be devoted to the practice of virtue. Acting thus, you will then, when you die, become a Brahmana.

Bhishma said:—

6 Although he had retired into the forest, yet, O Yudhishthira, having heard the words of the great Rishi, he began to cherish and protect his subjects righteously.

7. Soon, O best of kings, that worm, on account of the duty of protecting his subjects, became a Brahmana after renouncing his Kshatriya body.

8. Seeing him changed into a Brahmana, the celebrated Rishi, *viz*, Krishna-Dwaipayana of great wisdom came to him.

Vyasa said:—

9. O chief of Brahmanas, O blessed one, be not troubled. He who acts piously, comes by a respectable birth. He, on the other hand, who acts impiously comes by a low and vile birth. O you who are conversant with virtue, one attains to misery according to the measure of his sin.

10 Therefore, O worm, do not be troubled through fear of death. The only fear you should entertain, is about the loss of virtue. Do you therefore go on practising virtue.

The worm said:—

11. Through your favour, O Holy One, I have attained from happy to happier positions! Having obtained such prosperity as is established in virtue, I think my demerits have been lost.

Bhishma said:—

12. The worm having, at the command of the holy Rishi, acquired the status of a Brahmana that is so difficult to attain caused the Earth to be marked with a thousand sacrificial stakes.

13 That foremost of all persons conversant with Brahma then gained a residence in the region of Brahman himself. Indeed, O son of Pritha, the worm acquired the highest status *viz*, that of eternal Brahma, as the result of his own deeds done according to the counsels of Vyasa.

14 Those foremost of Kshatriyas, also, who have renounced their life breaths, exerting their energy all the while, have all acquired a meritorious end. Therefore, O king, do not mourn on their account.

CHAPTER CXX.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1. Which amongst these three is superior, *viz*, Knowledge, Penances, and Gifts? I ask you, O foremost of pious men. Tell me this, O grandfather.

Bhishma said:—

2. Regarding it is cited the old conversation between Maitreya and Krishna-Dwaipayana.

3 Once on a time, Krishna Dwaipayana, O king, while wandering over the world in disguise, proceeded to Baranasi and waited upon Maitreya who belonged by birth to a race of ascetics.

4 Seeing Vyasa arrive, that foremost of Rishis, *viz*, Maitreya, gave him a seat and after adoring him with due rites, entertained him with excellent food.

5 Having eaten that good food which was very wholesome and which gave every kind of gratification, the great Krishna became highly pleased and as he sat there, he even laughed aloud.

6 Seeing Krishna laugh, Maitreya addressed him, saying,—Tell me, O Righteous Souled One, what the reason is of your laughter? You are an ascetic, gifted with power to control your emotions. Great joy, it appears has come over you.

7. Saluting you and adoring you with bent head, I ask you thus, *viz*, what the power is of my penances and what the high blessedness is that is yours.

8 The acts I do, are different from those of yours. You are already emancipated though alive. I, however, am not yet freed. For all that, I think that there

is not much difference between you and me. I am, again, distinguished by birth.

Vyasa said:—

9 This wonder that has filled me has originated from an ordinance which appears like a hyperbole, for the comprehension of of the people The declaration of the Vedas seems to be untrue But why should the Vedas say an untruth?

10. It has been said that there are three roads which form the best vows of a man One should never injure, one should always tell the truth, and one should make gift.

11. The Rishis of old said this, following the ordinances laid down in the Vedas These injunctions of yore, should certainly be followed by us even in our times

12. Even a small gift, made under the circumstances laid down, yields great fruits You have given a little water with a sincere heart to a thirsty man.

13 Yourself thirsty and hungry, you have by giving me such food, conquered many high regions of happiness O powerful one, as one does by many sacrifices.

14. I am greatly delighted with your very sacred gift, as also with your penances Your power is that of virtue Your appearance is that of virtue.

15—16 The fragrance of virtue, is about you. I think that all your acts are performed according to the ordinance. O son, gift is superior to ablutions in sacred waters and to the accomplishment of all Vedic vows Indeed, O Brahmana, gift is more auspicious than all religious rites If it be not more meritorious than all religion rites there can be no question about its superiority.

17. All those rites laid down in the Vedas which you highly speak of, do not equal a gift, for, gift is undoubtedly fraught with very superior merit.

18. The road that has been made by those men, who make gifts is the road that is trodden by the wise They who make gifs are considered as givers of even the life breaths The duties that form virtue are established in them

19. As the Vedas when well-studied, as the controlling of the senses, as a life of universal Renunciation, so is Gift which is fraught with very superior merit

20. You, O son, will rise from joy to greater joy (for performing the duty of making gifts) The intelligent man certainly rises from joy to greater joy.

21. We have undoubtedly seen many instances of this. Men gifted with prosperity succeed in acquiring riches, making gifts, celebrating sacrifices, and acquiring happiness as the result thereof

22. It is always observed, O you of great wisdom to happen naturally that happiness is followed by misery, and misery is followed by happiness.

23 Wise men have said that human beings in this world have three kinds of conduct Some are righteous, some are sinful, and some are neither righteous nor sinful.

24 The conduct of the person who is devoted to Brahma is not considered either way. His sins are never considered as sins. So also the man who is devoted to the duties laid down for him, is considered as neither pious nor sinful.

25 Those men who are devoted to sacrifices, gifts, and penances, are considered as pious These, however, who injure other creatures and are unfriendly to them, are considered sinful

26 There are some men who appropriate others' properties. These certainly fall into Hell and meet with misery All other acts that men do are indifferent, being considered as neither righteous nor sinful.

27. Do you sport and grow and rejoice and make gifts and celebrate sacrifices. Neither men of knowledge nor those gifted with penances will then be able to get the better of you.

CHAPTER CXXI.

(ANUSHASANIKA PARVA)—

Continued.

Bhishma said:—

1. Thus addressed by Vyasa, Maitreya, who was a worshipper of deeds, who had been born in a family gifted with great prosperity, who was wise and endued with great learning, said to him these words.

Maitreya said:—

2. O you of great wisdom, it is what you have said. O powerful one, with your permission I wish to say something.

Vyasa said:—

3 Whatever you wish to say, O Maitreya in what way so even, do you say, O man of great wisdom, for I wish to hear you.

Maitreya said:—

4 Your words on the subject of Gift are faultless and pure. Forsooth, your soul

has been purified by knowledge and penances

5 On account of your soul being purified, even this is the great advantage I reap from it With the help of my understanding I see that you are gifted with high penances.

6 As regards ourselves we succeed in acquiring prosperity through only seeing personages like you I think, that is due to your favour and originates from the nature of my own acts

7. Penances, knowledge of the Vedas, and birth in a pure family, these are the causes of the status which one acquires of a Brahmana When one is possessed of these three qualities, then does he come to be called a twice born person

8. If the Brahmana be pleased, the departed Manes and the deities also are pleased There is nothing superior to a Brahmana possessed of Vedic learning.

9 Without the Brahmana all would be darkness Nothing would be known The four castes would not exist The distinction between virtue and sin, Truth and Untruth, would disappear.

10 Men, when they sow on a well cultivated field, reap an abundant harvest Even so, one reaps great merit by making gifts to a Brahmana endued with great learning.

11. If there were no Brahmana gifted with Vedic learning and good conduct for accepting gifts, the wealth possessed by rich men would be useless.

12. The ignorant Brahmana, by eating the food that is offered to him, destroys what he eats The food also that is eaten destroys the eater. That is called food which is given away to a worthy man in all other cases he who takes it, makes the donor's gift thrown away and the receiver is likewise ruined for his unduly taking it

13 The Brahmana endued with learning, becomes the subjugator of the food that he eats Having eaten it he begets other other food The ignorant man who eats the food offered to him, loses his right to the children he procreates, for the latter become his whose food has enabled the progenitor to beget them. This is the shortcoming of persons eating other people's food when they have not the power to conquer that food.

14 The merit which the giver wins by making the gift is equal to what the taker acquires by accepting the food Both the giver and the taker depend equally upon each other. This is what the Rishis have said.

15 There where Brahmans exist, gifted with Vedic learning and conduct, people are enabled to acquire the sacred fruits of gifts and to enjoy them both in this world and the next.

16 Those men who are of pure birth, who are devoted to penances, and who make gifts and study the Vedas, are considered as worthy of the most respectful adoration.

17 It is those good men who have chalked out the path by treading on which one does not become stupefied It is those men who take others to the celestial region. They are the men who carry on their shoulders the burthen of Sacrifices and live for good

CHAPTER CXXII.

(ANUSHASANIKA PARVA)—*Continued*

Bhisma said —

1. Thus addressed, the Holy One replied to Maitreya, saying,—By good luck, you are gifted with knowledge By good luck, your understading is of this kind

2. Good men highly speak of righteous qualities By your good luck you are not overwhelmed by personal beauty, youth and prosperity.

3 This favour done to you is due to kindness of the celestials. Listen to me, as I describe to you what is even superior to gift.

4 All scriptures, religious treatises, and rites that are seen in the world, have all originated from the Vedas, according to their due order.

5 Following them I highly speak of gift. You highly speak of penances and Vedic learning. Penances are sacred. Penances are the means by which one may acquire the Vedas and the celestial region.

6 With the help of penances and of knowledge one acquires the highest fruits. It is by penances that one dissipates his sins and all else that is evil.

7. We have heard that with whatever purpose in view one performs penances, one acquires the fruition thereof on account of those penances. The same may be said of knowledge

8 Whatever is difficult to do, whatever is difficult to conquer, whatever is difficult to attain and whatever is difficult to cross, can all be done with the help of penances. Of

all things, penances are of very superior power

9 The man who drinks alcohol, or he who takes forcibly other men's properties, or he who is guilty of fœticide, or he who violates the bed of his preceptor, succeeds in crossing with the help of penances Indeed, one becomes purged off of all these sins through penances

10 One gifted with all knowledge and, therefore, having true vision, and an ascetic of whatever kind are equal One should always bow to these two

11. All men who have the Vedas for their wealth should be adored Likewise all men gifted with penances deserve to be adored They who make gifts get happiness in the next world and much prosperity in this world

12 By making gifts of food, righteous men of this world obtain both this world and that of Brahman himself with many other regions of superior happiness

13 Those men who are worshipped by all, themselves worship him who makes gifts Those men who are honored everywhere, themselves honor him who makes gifts Wherever the giver goes, he hears himself his own praise

14 He who does acts and he who omits to do them, gets each what is proportionate to his acts and omissions. Whether one lives in the upper regions or in the nether, one always acquires those places to which one becomes entitled by his deeds.

15 As regards yourself, you will certainly obtain whatever food and drink you may covet, for you are gifted with intelligence, good birth, Vedic learning and mercy

16 You are possessed of youth, O Maitreya! You are observant of vows Be devoted to virtue. Do you take instructions from me about those duties which you should first follow,—the duties, *viz*, of householders.

17. That house in which the husband is pleased with his married wife and the wife pleased with her husband, all auspicious results ensue.

18 As filth is washed away from the body with water, as darkness is removed by the light of fire so is sin washed off by gifts and penances

19. Bless you O Maitreya, may you have palaces! I depart hence in peace. Do you remember what I have said You shall then be able to reap many advantages!

20 Maitreya then walked round his illustrious guest and bowed his head to him, and joining his hands in respect, said,—Let blessing be to you also, O Holy One!

CHAPTER CXXIII.

(ANUSHASANIKA PARVA)—*Continued*

Yudhishthira said.—

1 O you who know all duties I wish to hear, in full, what forms the excellent conduct of good and chaste women Do you, O grandfather, describe this to me!

Bhishma said.—

2—4 Once on a time, in the celestial region, a lady named Sumana of Kekaya's race, addressing Shandili gifted with great energy and conversant with the truth regarding everything and gifted with omniscience said —By what conduct, O auspicious lady, by what course of deeds have you succeeded in acquiring the celestial region, purged off of every sin? You shine with your own energy like a flame of fire You appear to be a daughter of the Lord of stars, come to Heaven in your own effulgence.

5 You put on dresses of pure white, and are quite cheerful and at your ease. Seated on that celestial car, you shine, O auspicious dame, with energy multiplied a thousandfold.

6 You have not, I understand, attained to this region of happiness by great penances and gifts and vows. Do you tell me the truth!

7. Thus questioned sweetly by Sumana, Shandili of sweet smiles, addressing her fair interrogatrix, thus answered her silently. I did not wear yellow robes, nor barks of trees I did not shave my head; nor did I keep matted locks on my head. It is not on account of these deeds that I have acquired the status of a celestial.

9 I never carelessly addressed any harsh words to my husband.

10 I was always devoted to the adoration of the celestials, the departed Manes, and the Brahmanas Always careful I waited upon and served my mother-in law and father-in law.

11. This was my resolution that I should never act deceitfully I never used

to stay at the door of our house nor did I speak long with any body.

12 I never did any evil deed I never laughed aloud, I never did any injury. I never gave out any secret. Thus did I myself act

13 When my husband, having left home upon any business, used to return, I always served him by giving him a seat, and adored him with respect.

14 I never ate food of any kind which was unknown to my husband and with which my husband was not pleased.

15. Rising early in the morning I did and caused to be done whatever was brought about and required to be done for the sake of relatives and kinsmen

16 When my husband leaves home for going to a distance place on any errand I remained at home engaged in various kinds of auspicious deeds for blessing his enterprise.

17. During the absence of my husband I never use collyrium, or ornaments; I never wash myself properly or use garlands and unguents or adorn my feet with lacdye or body with ornaments.

18 When my husband sleeps in peace I never awake him even if important business wanted his attention. I was happy to sit by him lying asleep

19 I never urged my husband to work hard for acquiring riches to support his family and relatives I always kept secrets without giving them out to others. I used to always keep our premises clean

20 That woman who, with rapt attention, follows her duty receives profuse honors in the celestial region like a second Arundhati

Bhishma said,—

21 The illustrious and highly blessed Shandili, of pious conduct having said these words to Sumana on the subject of woman's duties towards her husband disappeared there and then

22. That man, O son Pandu, who reads this discourse at every full moon and new moon, succeeds in acquiring the celestial region and enjoying great happiness in the bowers of Nandana

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CHAPTER CXXIV.

(ANUSHASANIKA PARVA) — *Continued.*

Yudhishthira said —

1 In which is superior efficacy, Conciliation or Gifts? Tell me, O chief of Bharata's race, which of these two is superior in efficacy.

Bhishma said —

2 *Some become pleased by Conciliation,* while others are pleased by Gifts Every man, according to his own nature, likes the one or the other.

3 Listen to me, O king as I explain to you *the merits of Conciliation, O chief* of Bharata's race, so that the most furious creatures may be cooled down by it.

4 Regarding it, is cited the ancient narrative of how a Brahmana, who had been seized in the forest by a Rakshasa, was freed

5 *A certain Brahmana gifted with eloquence* and intelligence fell into distress, for he was seized in a lone forest by a Rakshasa who wished to feed on *him.*

6 *The Brahmana gifted as he was with* understanding and learning was not at all moved Without allowing himself to be stupefied at the sight of that terrible cannibal, he resolved to apply Conciliation and *see its effect on the Rakshasa.*

7. Respectfully saluting the Brahmana with words, the Rakshasa put to him this question: You shall escape, but tell me why I am so pale and lean.

8 Reflecting for a short time, the Brahmana accepted the question of the Rakshasa and replied in the following well-spoken words

The Brahmana said.—

9 Living in a place distant from your house *moving in a sphere that is not your* own and deprived of the company of your friends and kinsmen you are enjoying vast riches It is therefore that you are so pale and lean

10 *Indeed O Rakshasa* your friends, though well treated by you, are still not well disposed towards you on account of their own vicious nature *It is for this* that you are so pale and lean

11. You are gifted with merit and wisdom and a well controlled soul Yet it is your lot to see others who have merit and *wisdom honored in preference to yourself.* It is for it is that you are so pale and lean.

12 Persons having riches much greater than yours but inferior to you in merit, are, indeed, disregarding you. It is for this that you are so pale and lean.

13 Though distressed for want of the means of support, yet you are actuated by the greatness of your mind to disregard such means as are open to you for getting your sustenance. It is for this that you are so pale and lean.

14 On account of your virtuous nature you had deprived yourself for doing good to another. This person, O righteous Rakshasa, considers you deceived and defeated. It is for this that you are so pale and lean.

15 I think you are grieving for those persons who with souls possessed by lust and anger, are suffering misery in this world. It is for this that you are so pale and lean.

16 Though wise, you are ridiculed by others who are entirely destitute of it. Persons of wicked conduct are vilifying you. It is for this that you are so pale and lean.

17 Indeed, some enemy of yours, with a friendly tongue, coming to you behaved at first like a pious man and then has left you, beguiling you like a knave. It is for this that you are so pale and lean.

18 You are well conversant with the course of world's affairs. You are well skilled in all mysteries. You are gifted with power. Those who know you to be such do not yet respect and praise you. It is for this that you are so pale and lean.

19 Staying in the midst of bad men engaged together in some business, you had discoursed to them, removing their doubts. Still they did not admit your superior merits. It is for this that you are so pale and lean.

20 Indeed, though destitute of riches *and intelligence and Vedic learning* you wish yet, with the help of your energy alone, to accomplish something great. It is for this that you are so pale and lean.

21 It appears that although you are resolved to practise severe austerities by retiring into the forest, yet your kinsmen are not favourably disposed towards this project of yours. It is for this that you are so pale and lean.

22 Some rich neighbour of yours endued with youth and handsome features covets your dear wife. It is for this that you are so pale and lean.

23 The words spoken by you even when excellent, in the midst of rich men, are not regarded by them as wise or well-timed. It is for this that your so pale and lean.

24 Some dear kinsman of yours shorn of intelligence though repeatedly instructed in the scriptures, has become angry. You have not been able to pacify him. It is for this that you are so pale and lean.

25 Indeed somebody having first set you to the accomplishment of some object desirable to you, is now trying to deprive you of the fruit thereof. It is for this that you are so pale and lean.

26 Though possessed of excellent qualities and adored by all on that account, you are yet considered by your kinsmen as adored for their sake and not for your own. It is for this that you are so pale and lean.

27 Indeed, through shame you are unable to give out some purpose in your heart, moved also by the inevitable delay that will take place in its accomplishment. It is for this that you are so pale and lean.

28 *Indeed, you wish with the help of* your intelligence, to control various persons with various kinds of understandings and inclinations. It is for this that you are so pale and lean.

29 Shorn of learning, without courage, and without much riches, you seek such fame as is won by knowledge and prowess and gifts. Indeed, it is for this that you are so pale and lean.

30 You have not been able to get something which you have long been seeking for. Or, what you try to do is sought to be undone by somebody else. It is for this that you are so pale and lean.

31 Indeed, without being able to see any fault on your part, you have been cursed by somebody. It is for this that you are so pale and lean.

32 Having no wealth and accomplishments you try in vain to remove *the grief* of your friends and the sorrows of sorrowing men. It is for this that you are so pale and lean.

33 Seeing virtuous persons living like householders unrighteous persons living according to the forest mode and liberated persons attached to domesticity and fixed abodes, you have become so pale and lean.

34 Indeed, your acts connected with Virture, Profit, and Pleasure, as also the well-timed words spoken by you, do not produce fruit. It is for this that you are so pale and lean.

35 Though gifted with wisdom, yet desirous of living, you live with wealth

obtained by you in gift from somebody of evil conduct It is for this that you are so pale and lean.

36. Seeing sinful persons multiplying on every side and virtue languishing, you are filled with grief. It is for this that you are so pale and lean.

37. Urged by them you seek to please all your friends even when they are quarrelling and opposing one another. It is for it is that you are so pale and lean.

38 Seeing persons gifted with Vedic learning engaged in improper deeds, and learned persons unable to keep their senses under control you are filled with grief. It is for this that you are so pale and lean

39 Thus praised, the Rakshasa adored that learned Brahmana in return, and making him his friend and bestowing sufficient riches upon him in gift, sent him away.

CHAPTER CXXV.

(ANUSHASANIKA PARVA)—*Continued*

Yudhishthira said:—

1. Tell me, O grandfather, how should a poor man, desirous of achieving his own behoof, act after having acquired the status of humanity and come into this region of acts that is so difficult to acquire.

2 Tell me also what is the best of all gifts, and what should be given under what circumstances? Tell me, O son of Ganga, who are truly worthy of honor and adoration. You should describe these mysteries to us.

Vaishampayana continued:—

3 Thus accosted by that famous king, viz, the son of Pandu, Bhishma explained to that king these great mysteries about duty.

Bhishma said:—

4 Listen to me with rapt attention O king, as I explain to you, O Bharata, these mysteries of duties as the holy Vyasa had explained them to me formerly.

5 This subject is a mystery to the very celestials, O king Yama of pure deeds with the help of vows well observed and Yoga meditation, had acquired the knowledge of these mysteries as the high fruits of his penances

6—8 What pleases what deity, what pleases the departed Manes, the Rishis, the companions of Mahadeva, the goddess Shri, Chitragupta, and the powerful Elephants which rule the cardinal points of the compass, what forms the religion of the Rishis,—the religion, viz, which has many mysteries and which yields high fruits,—the merits of what are called great gifts, and the merits of all the sacrifices, he who knows these, O sinless one, and knowing acts according to his knowledge, becomes freed from stains if he has stains, and acquires the merits indicated.

9 One oilman is equal to ten butchers. Equal to ten oilmen is one drinker of alcohol Equal to ten drinkers of alcohol is one harlot. Equal to ten harlots is a single king.

10—11 A great king is said to be equal to half of these all Hence, one should not accept gifts from these. On the other hand, one should attend to the science, which is sacred and which has virtue for its marks of the threefold objects of life. Amongst these, Wealth and Pleasure are naturally attractive. Hence, one should, with rapt attention, listen to the sacred expositions of Religion for the fruits of listening to the mysteries of Religion are very great One should certainly hear every subject bearing on Religion as ordained by the celestials themselves.

12. In it is contained the ritual about the Shraddha in which have been declared the mysteries of the departed Manes The mysteries about the deities have also been explained there

13 It contains the duties and practices, productive of great merit, of the Rishis also, together with the mysteries attaching to them It contains an exposition of the merits of great sacrifices and all kinds of gifts.

14 Those men who always read the scriptures about these subjects, those who bear them properly in their mind and he who, having listened to them, follows them in practice, are all considered to be as holy and sinless as the powerful Narayana himself.

15 The merits of the gift of kine those that belong to the performance of ablutions in sacred waters, those that are acquired by the celebration of sacrifices—all these are acquired by that man who treats guests with respect.

16—17 They who listen to these scriptures they who are gifted with faith, and they who have a pure heart it is well known, conquer many regions of felicity. Those pious men, who are gifted with faith, become cleansed of all sins and no sin can touch them Such men always increase in

virtue and succeed in attaining to the celestial region.

18 Once on a time, a celestial messenger, coming to the court of Indra of his own accord but remaining invisible, addressed the king of the deities in these words:—

19 At the command of Ashwini Kumars (the celestial physicians) and who are gifted with every desirable quality, I have come to this place where I see human beings the departed Manes and the celestials assembled together.

20 Why, indeed, is sexual intercourse interdicted for the man who performs a Shraddha and for him also who eats at a Shraddha? Why are three rice-balls offered separately at a Shraddha?

21. To whom should the first of those balls be offered? To whom should the second one be offered? And whose has it been said is the third or the remaining one? I wish to know all this!

22. After the celestial messenger had said these words connected with virtue and duty, the celestials who were seated towards the east and the departed Manes also, praising that ranger of the sky, began as follows.

The Pitris said:—

23 Welcome are you, and blessings upon you! Do you listen, O best of all rangers of the sky! The question you have put is a high one and fraught with deep import.

24. The departed Manes of that man who indulges in sexual intercourse on the day he performs a Shraddha or eats at a Shraddha have to lie for a whole month on his vital seed

25 We shall explain the classification of the rice balls offered at a Shraddha The first rice ball should be thought of as being thrown into the waters.

26 The second ball should be given to one of the wives to eat The third ball should be thrown into the burning fire.

27 This is the ordinance about the Shraddha This is the ordinance of the rites of religion. The Pitris of that man who acts according to this ordinance become pleased with him and remain always cheerful

28 The progeny of such a man increases and he always commands endless riches

The Celestial Messenger said:—

29 You have explained the division of the rice balls and their consignment one after another to the three, together with the reasons thereof.

30 Whom does that rice ball which is thrown into the waters, reach? How does it, by being so thrown, please the deities and how does it rescue the departed Manes?

31. The second ball is eaten by the wife. That has been laid down in the ordinance. How do the Pitris of that man become the eaters thereof?

32 The last ball goes into the burning fire How does that ball succeed in finding its way to you, or who is he to whom it goes?

33 I wish to hear this,—that is what are the ends attained by the balls offered at Shraddhas when thus disposed of by being thrown into the waters given to the wife, and thrown into the burning fire.

The Pitris said:—

34 The question which you have asked is of deep import. It involves a mystery and is wonderful We have been highly pleased with you, O ranger of the sky

35 The very celestials and the Munis applaud acts done in honor of the departed Manes Even they do not know what the certain conclusions are of the ordinances about the acts done in honor of the Pitris

36 Excepting the great, immortal, and excellent Markandeya, that learned Brahmana of great fame, who is ever devoted to the Pitris, none amongst them is conversant with the mysteries of the ordinances about the Pitris.

37 Having heard from the holy Vyasa what the end is of the three rice balls offered at the Shraddha, as explained by the Pitris themselves in reply to the question of the celestial messenger, I shall explain the same to you Do you hear, O king, what the conclusions are about the ordinances about the Shraddha.

38 Listen with attention, O Bharata, to me as I explain what the end is of the three rice balls That rice ball which goes into water is considered as pleasing the deity of the Moon.

39 That deity being pleased O you of great intelligence gratifies in return the other deities and the Pitris also with them. It has been laid down that the second rice-ball should be eaten by the wife.

40 The Pitris who always wish for progeny bestow children on the woman of the house Listen now to me as I tell you what becomes of the rice-ball, that is thrown into the burning fire.

41 With that ball the Pitris are pleased, and as the result thereof, grant the fruition of all desires to the person *offering it* I have thus told you everything about the end of the three rice-balls offered at the Shraddha and consigned to the three (*viz*, water, the spouse, and the fire)

42 That Brahmana who becomes the priest at a Shraddha forms himself by that deed, the Pitri of the person *performing the* Shraddha Hence, he should abstain that day from sexual intercourse with even his own wife

43 *O best of all rangers of the sky,* the man who eats at a Shraddha should remain pure for that day By acting otherwise, *one surely commits the sin* I have indicated It cannot be otherwise

44 Hence the Brahmana who is invited to a Shraddha for eating the offerings, should eat them after purifying himself by a bath and remain pious for that day by abstaining from every kind of injury or evil The progeny of such a person multiplies and he also who feeds him gets the same reward.

Bhishma said :—

45 After the Pitris had said so a Rishi of austere penances, named Vidyutprabha, whose form was effulgent like the Sun, spoke

46—47 Having heard those mysteries *of religion as explained by the Pitris,* he addressed Shakra, saying —Stupefied by folly, men kill numerous creatures born in the *intermediate orders, such as worms* ants, snakes, sheep, deer and birds They commit a great sin by these acts What, however, *is the remedy?*

48 *When this question was asked,* all the gods and Rishis having penances for wealth and the highly blessed Pitris praised that ascetic

Shakra said —

49 *Thinking in one's mind of Kuru* kshetra and Gaya and Ganga and Prabhasa and the lakes of Pushkara one should dip his head in a piece of water.

50 *By so doing* he *becomes purged off* of all his sins like the Moon freed from Rahu He should thus bathe for three days successively and then fast for every day.

51 Besides this, he should touch (after bathing) the back of a cow and bow his head to her tail Vidutprabha, after this, once more addressing Vasava said,—I shall describe a rite that is more subtle Listen to me, *O you of a hundred sacrifices.*

52 Rubbed with the astringent powder of the hanging roots of the banian and *annointed with the oil of Priangu,* one should eat the Shashtika paddy mixed with milk By so doing he becomes purged off *of all his sins*

53 *Listen now to another mystery* unknown to many but which was discovered by the Rishis with the help of meditation. *I heard it from Vrihaspati while he recited* it before Mahadeva.

54—55 O king of the celestials, do you hear it with Rudra in your company, O lord *of Shachi If a person, ascending a mountain,* stands there on one foot, with arms upraised and joined together, and, abstaining *from food,* looks at a *burning fire,*—he acquires the merits of severe penances and obtains the rewards of fasts.

56 Heated by the rays of the Sun, he becomes purged off of all his sins One who acts thus in both the summer and the winter seasons, becomes freed from every sin.

57 *Purged off of every sin, one acquires* a splendour of complexion for all time Such a man burns with energy like the Sun or *shines in beauty like the Moon.*

58 After this, the king of the *celestials viz*, he of a hundred sacrifices, seated in the midst of the gods, then sweetly addressed Vrihaspati, with these excellent words —

59 O Holy One do you describe those mysteries *of religion which are fraught with* happiness to human beings and what the faults are which they commit, together with *the mysteries of them.*

Vrihaspati said —

60—61 *They who pass urine facing the* Sun they who do not show respect for the wind they who do not pour libations on the *burning Fire; they who milk a cow whose* calf is very young, actuated by the desire of obtaining from her as much milk as possible, commit many sins I shall describe what those faults are, O lord of Shachi *Do you hear me*

62—63 *The Sun Wind the carrier of* sacrificial oblations, O Vasava and kine who are the mothers of all creatures, were *created* by the Self Create himself, *for rescuing* all the worlds, O Shakra. These are the deities of human beings Listen all to the conclusions of religion.

64 Those wicked men and wicked women who pass urine facing the Sun, live in great infamy for eighty-six years

65 That man O Shakra who cherishes no respect for the Wind, gets children that come out prematurely from the womb *of*

his wife Those men who do not pour libations on the burning fire, find that the fire, when they do light it up for such rites as they wish to perform, refuses to eat their libations.

66 Those men who drink the milk of kine whose calves are very young never get children for perpetuating their races

67. Such men see their children die and their families shrink These are the consequences of the acts referred to, as observed by twice-born persons, venerable for age in their respective families

68. Hence, one should always avoid that which has been interdicted, and do only that which has been directed to be done, if one is desirous of securing his prosperity. This that I say to you is very true.

69—70. After the celestial preceptor had said this, the highly blessed celestials, with the Maruts, and the highly blessed Rishis questioned the departed Manes, saying, Ye Pitris with what acts of human beings, who are generally gifted with little understandings, do you become pleased? What gifts, made in course of such rites as are performed for improving the position of deceased persons in the other world, become inexhaustible in efficacy?

71. By doing what acts can men become freed from the debt they owe to their ancestors? We wish to hear this. Great is our curiosity.

The Pitris said :—

72. Ye highly blessed ones, the doubt existing in your minds has been properly explained. Listen as we describe the deeds of righteous men with which we become pleased.

73. Blue-hued Bulls should be liberated Gifts should be made to us, on the day of the new moon, of sesame seeds and water In the season of rains, lamps should be lighted. By these deeds of men, they can free themselves from the debt they owe to their ancestors.

74 Such gifts never become vain. On the other hand, they yield great and endless fruits. The gratification we derive from them is considered to be inexhaustible

75. Those men, who gifted with faith, beget offspring, rescue their deceased ancestors from miserable Hell,

76—77. Hearing these words of the Pitris, Vriddha Gargya, endued with penances and high energy, became filled with wonder so that the hair on his body stood erect. Addressing them he said,—Ye having penances for wealth, tell us what the merits are of setting free Bulls having blue complexions. What merits, again, are of the gift of lamps in the season of rains and the gift of water with sesame seeds?

The Pitris said :—

78 If a bull of blue complexion, upon being liberated, raises a (small) quantity of water with its tail, the Pitris become pleased with that water for full sixty thousand years

79 The mud such a bull raises with its horns from the banks (of a river or lake), succeeds, forsooth, in sending the Pitris to the region of Soma.

80. By giving lamps in the season of rains, one shines with effulgence like Soma himself The man who gives lamps is never subject to the quality of Darkness.

81—82 Those men who make gifts, on the day of the new moon, of sesame seeds and water, mixed with honey and using a vessel of copper, O you having penances for wealth, are considered as duly performing a Shraddha with all its mysteries. These men get children of sound health and cheerful minds.

83 The merit acquired by the giver of the Pinda takes the form of the growth of his family. Indeed, he who performs these acts with faith, becomes freed from the debt he owes to the ancestors.

84 Thus have been laid down the proper time for the performance of the Shraddha, the ordinances about the rites to be observed, the proper person that should be fed at the Shraddha, and the merits that belong to it. I have described everything to you in due order.

CHAPTER CXXVI.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said :—

1. The king of the celestials, *viz*., Indra, after the Pitris had ceased to speak, addressed the powerful Hari saying,—O Lord, what are those deeds which please you? How, indeed, do men succeed in pleasing you?

Vishnu said :—

2 That which I greatly hate, is the detraction of Brahmanas Forsooth, if the Brahmanas are adored, I consider myself adored.

Pitris, the deities, and the sacred fires, all return disappointed on account of such treatment of the guest.

27 That man who does not perform the duties of hospitality towards the guest arrived at his house comes to be considered as equally sinful with those who are slayers of women or of kine, who are ungrateful towards benefactors, who are slayers of Brahmanas, or who are violators of the beds of their preceptors.

Agni said:—

28—30. Listen ye with rapt attention. I shall describe the demerits of that man of wicked understanding who lifts up his feet for striking therewith a cow or a highly blessed Brahmana or a burning fire. The infamy of such man spreads throughout the world and reaches the boundary of Heaven itself. His Pitris become filled with fear. The deities also become highly dissatisfied with him. Gifted with great energy, Fire refuses to accept the libations poured by him.

31. For a hundred lives he has to rot in Hell. He is never rescued at any time.

32—33 One should, therefore, never touch a cow with his feet, or a Brahmana of high energy, or a burning fire, if he is gifted with faith and seeks his own behoof. These are the demerits declared by me of one who lifts up his feet towards these three.

Vishwamittra said:—

34—36. Listen to a great mystery that is unknown to most of men and which is connected with religion. He, who offers to the departed Manes, rice boiled in milk and sugar, sitting with face directed to the south at noontide, in the shade caused by an elephant's body in the month of Bhadrapada, under the constellation Magha acquires great merits Hear of those merits The man who makes such an offering to the Pitris under such circumstances is considered as performing a great Shraddha each year for thirteen years successively.

The kine said:—

37—39 That man becomes purged off of all his sins who worships a cow with these Mantras,—*viz*,—O Vahula, O Samanga O you who are fearless everywhere, O you who are forgiving and full of auspiciousness, O friend, O source of all plenty, in the region of Brahman, formerly you were present with your calf in the sacrifice of Indra the holder of the thunderbolt! You were stationed in the sky and in the path of Agni! The celestials with Narada among them worshipped you on that occasion by calling you Sarvamsaha!—Such a man attains to the region of Purandara. He acquires, besides, the merits that belong to kine, and the splendour of the Moon also

40 Such a man becomes freed from every sin, every fear, every grief At the end, he acquires residence in the happy region of the Thousand eyed Indra.

Bhishma said:—

41. After this, the highly blessed and illustrious seven Rishis, headed by Vashishtha, rose and going round the Lotus-born Brahman, *stood around him* with hands joined in respect.

42 Vashishtha, that foremost of all persons conversant with Brahma became their spokesman and put this question which conduces to the behoof of all creatures but especially to the Brahmanas and Kshatriyas.

43 By doing what acts may virtuous men who have no worldly belongings, succeed in acquiring the merits of sacrifices?

44. Hearing this question of theirs, the Grandfather Brahman began to say what follows.

Brahman said:—

45 Excellent is this question, ye highly blessed ones! It is at once auspicious and high and full of mystery This question that you have put is subtle and conduces to the well-being of mankind.

46 Ye Rishis having penances for wealth, I shall recite everything to you in full Do you listen with attention to what I say as to how men acquire the merits of sacrifices.

47—48 In the lighted fortnight of the month of Pousa when the constellation Rohini is in conjunction, if one, purifying himself by a bath, lies, under the canopy of heaven clad in a single piece of cloth, with faith and rapt attention and drinks the rays of the Moon, he wins the merits of great sacrifices

49 Ye foremost of twice born persons, this is a great mystery that I declare it to you in reply to your question, you who know the truths of all subjects.

CHAPTER CXXVII.

(ANUSHASANIKA PARVA)—*Continued.*

Vibhavasu (the Sun) said:—

1—2. There are two offerings. One of these consists of a palmful of water and the

other called Akshata consists of rice-grains with clarified butter. One should, on the day of the full moon, stand facing that bright orb and make to him the two offerings mentioned, *viz*, a palmful of water and the rice-grains with clarified butter called Akshata. The man who presents these offerings is said to worship his sacred fire Indeed, he is considered as one who has poured libations on the three (principal) fires.

3 That *man of little understanding who* cuts down a large tree on the day of the new moon, becomes sullied with the sin of Brahmanicide. By killing even a single leaf one commits that sin

4 *That foolish man who chews a tooth*-brush on the day of the new moon is considered as injuring the god of the moon by such a deed The departed Manes of such a person become annoyed with him.

5. The celestials do not accept the libations poured by such a man on days of the *full moon and the new moon* His departed Manes become enraged with him, and his family become extinct.

Shree said :—

6—7. The celestials and departed Manes leave that sinful house, in which eating and *drinking vessels and seats and beds* lie scattered, and in which women are beaten, *Without accepting the offerings made to* them by the owners of such houses, the celestials and the departed Manes fly away from such a sinful house.

Angiras said :—

8 The offspring of that man multiplies who stands every night for a full year under a Karanjaka tree with a lamp for lighting it, and *holds in his hands the roots of the* Suvarchala plant.

Bargya said —

9 One should always do the duties of hospitality to his guests One should give lamps in the hall or shed where sacrifices are celebrated, One should avoid sleep during the day, and abstain from all sorts of flesh or food.

10 One should never injure kine and Brahmanas One should always recite the names of the Pushkara lakes and the other sacred waters Such a course of duty is the foremost Even it is forms a high religion with its mysteries If observed in practice, it is sure to yield great results

11 If a person celebrates even a hundred sacrifices, he is doomed to see the exhaustion of the merits belonging to the libations poured therein The duties, however, which I have mentioned are such that when observed by persons having faith, their merit becomes endless

12—13 Listen now to another great mystery unknown to many *The celestials* do not eat the libations on occasions of Shraddhas and rites in their honour or on occasions of those rites which are performed on ordinary lunar days or on the especially sacred days of the full moon and the new moon, if they see a woman in her menses *or one who is the daughter of a mother* suffering from leprosy.

14 The ancestors of the man who allows such a woman to come near the place where the Shraddha is being performed by him, *do not become pleased with him for thirteen* years.

15 Clad in white clothes, and becoming pure in body and mind, one should invite Brahmanas and make them utter their benedictions On such occasions one should also recite the the Bharata It is by observing *all these that the offerings made* at Shraddhas become endless.

Dhaumya said :—

16 Broken utensils, broken bedsteads, cocks and dogs as also such trees as have grown within dwelling houses, are all inauspicious objects.

17 In a broken utensil exists Kali himself, while in a broken bedstead is loss of money When a cock or a dog is seen, the celestials do not eat the offerings made to them. Scorpions and snakes find shelter under the roots of a tree. Hence, one should never plant a tree within his house.

Jamadagni said :—

18—19 That man whose heart is not pure, is sure to go to Hell even if he worships the celestials in a Horse Sacrifice or in a hundred Vajapeya Sacrifices, or if he practises the severest austerities with head down most Purity of heart is considered as equal to Sacrifices and Truth.

20. A very poor Brahmana, by giving only a portion of powdered barley with a pure heart to a Brahmana, acquired the region of Brahman himself. This is a sufficient proof

CHAPTER CXXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Vayu said:—

1. I shall recite some duties the observance of which produces happiness to mankind. Do you listen also, with rapt attention, to certain transgressions upon which they depend.

2—4. That man who offers for the four months of the rainy season sesame and water (to the Pitris), and food, according to the best of his power, to a Brahmana thoroughly expert in duties, who duly pours libations on the sacred fire, and makes offerings of rice boiled in sugared milk who gives lamps in honor of the ancestors, with sesame and water, indeed he who does all this with faith and rapt attention, acquires all the merits of a hundred sacrifices in which animals are offered up to the celestials.

5 Listen to this other great mystery that is unknown to all That man who thinks it all right when a Shudra lights up the fire upon which he is to pour libations or who does not see any fault when women who are incompetent to assist at Shraddhas *and other rites are allowed to assist at them,* commit a sin.

6. The three sacrificial fires become enraged with such a person. In his next life, he is born as a Shudra. His departed Manes, together with the celestials, are never pleased with him.

7. I shall now recite what the expiations are which one must perform for purifying himself from such sins Listen to me with attention. By performing those expiatory rites, one becomes happy and free from fever.

8 Fasting all the while, one should, for three days, with rapt attention pour libations, on the sacred fire, of the urine of the cow mixed with cowdung and milk and clarified butter.

9 The celestials accept the offerings of such a man on the expiration of a full year. His departed Manes also, when the time comes for him for performing the Shraddha, become pleased with him

10 I have thus recited what is righteous and what unrighteous, with all their unknown details, about human beings desirous of attaining to Heaven. Men who abstain from these sins or who having committed them perform the expiatory rites pointed out, succeed in attaining to the celestial region when they leave this world.

CHAPTER CXXIX.

(ANUSHASANIKA PARVA).—*Continued.*

Lomasha said:—

1. The departed Manes of those men who, without having wives of their own, know the wives of other people, are disappointed when the time for the Shraddha comes.

2. He who knows the wives of other people, he who indulges in sexual union with a barren woman, and he who appropriates what belongs to a Brahmana, are equally sinful.

3 Forsooth, the departed Manes of such people cut them off without wishing to have any intercourse with them. The offerings they make fail to please the celestials and the departed Manes.

4. Hence, one should always abstain from sexual union with women who are the lawful wives of others, as also with women who are barren. The man who seeks his own good, should not appropriate what belongs to a Brahmana.

5 Listen now to another mystery, unknown to all, about Religion One should, having faith, always do the command of his preceptor and other elders.

6. On the twelfth lunar day, as also on the day of the full moon, every month, one should make gifts to Brahmanas of clarified butter and of Akshata. Listen to me as I say what the measure is of the merit that such a person wins.

7. By such a deed one is said to increase Soma and the Ocean. Vasava, the king of the celestials, confers upon him a fourth part of the merits of a Horse-Sacrifice.

8. By making such gifts, a person becomes gifted with great energy and prowess. Well-pleased with him, the divine Soma grants him the fruition of his desires.

9 Listen now to another duty, together with the foundation on which it depends, which yields great merits In this age of Kali, that duty, if performed, gives much happiness to men

10—11 That man who, rising at dawn and purifying himself by a bath, dresses himself in white clothes and with concentrated attention makes gifts to Brahmanas of vessels full of sesame seeds, who makes offerings to the departed Manes of water with sesame seeds and honey, and who gives lamps as also the food called Krishara, acquires great merits. Listen to me as I say what those merits are.

12—13 The divine chastiser of Paka has attributed these merits to the gift of *vessels of copper* and brass filled with sesame seeds He who makes gifts of kine he who makes gifts of land which yield *eternal merit*, he who *performs* the Agnishthoma sacrifice with profuse presents in the form of Dakshina to the Brahmanas are all *considered by the celestials as acquiring* merits equal to those which one acquires by making gifts of vessels filled with sesame *seeds*

14 Gifts of water with sesame seeds are considered by the departed Manes as yielding eternal gratification to them. The grandfathers all become highly pleased with gifts of lamps and Krishara.

15 I have thus recited the ancient ordinance laid down by the Rishis, that is highly spoken of, by both the departed Manes and the celestials in their respective regions.

CHAPTER CXXX.

(ANUSHASANIKA PARVA)—*Continued.*

Bhishma said:—

1. The diverse Rishis there assembled together with the departed Manes and the deities, then, with rapt attention, asked Arundhati who was gifted with great ascetic merit

2 *Having penances for wealth* Arundhati was equal to her husband the high-souled Vashishtha in energy, for both in vows and *conduct she was her husband's* equal.

3 Addressing her, they said,—We wish to hear from you the mysteries of duty and religion. You should O amiable lady, tell us what you consider as a great mystery.

Arundhati said.—

4—5 The great progress I have been able to make in penances is owing to your consideration for me in thus remembering my *poor self* *With your gracious permission* I shall now describe duties that are eternal and are great mysteries I shall describe them with the causes on which they depend Listen to me as I describe them to you in full A knowledge of these should be communicated to him only who has faith or who has a pure heart

6 These four, viz, he who is bereft of faith, he who is full of pride, he who is guilty of Brahmanicide, and he who violates the bed of his preceptor, should never be talked to Religion and duty should never be communicated to them.

7—8 The merits acquired by a person who gives away a Kapila cow every day for *twelve years*, or *by a person who worships* the deities every month in a sacrifice, or by him who gives away hundreds of thousands of *kine in the great Pushkara do not equal* those that are his with whom a guest is pleased

9 Listen now to another duty whose observance yields happiness to mankind It should be observed with its secret ritual by a person having faith. Its merits are certainly high.

10—12 Listen to what they are If a *person, rising at dawn and taking with him* a quantity of water and a few blades of Kusha grass goes to a cowpen and arrived *there, washes a cow's horns by sprinkling* thereon that water with those blades of Kusha grass and then causes the water to drip down on his own head he is *considered*, on account of such a bath, as one who has performed his ablutions in all the sacred waters that the wise have heard to exist in the three worlds and that are honored and resorted to by the Siddhas and Charanas

13 After Arundhati had said these *words, all the deities and ancestors* applauded her, saying —Excellent, Excellent, —Indeed all the beings there were highly *pleased and all of them adored Arundhati.*

Brahman said:—

14 *O highly blessed one, excellent is* the duty that you have described together with its secret ritual Praise be to you! *I grant you this boon viz, that your* penances will continually increase.

Yama said:—

15 I have heard from you an excellent and agreeable subject Listen now to what Chitragupta has said and what is agreeable to me

16 Those words touch on duty with its *secret ritual and are worthy of being heard* by the great Rishis as also by men having faith and desirous of achieving their own good.

17 Nothing is lost of either virtue or sin that is committed by creatures On *days of the full moon and the new moon* those acts are taken to the Sun where they rest.

18 *When a mortal goes into the regions* of the dead the Sun witnesses all his deeds

He who is virtuous, acquires the fruits of his virtue there.

19—20 I shall now tell you of some auspicious duties that are approved of by Chitra gupta. Water for drink, and lamps for lighting darkness should always be given, as also sandals and umbrellas and Kapila kine with due rites In Pushkara especially one should make the gift of a Kapila cow to a Brahmana conversant with the Vedas

21 One should also always maintain his Agnihotra with great care Here is another duty which was proclaimed by Chitragupta.

22 The best of creatures should listen to what the merits are of that duty separately. In course of time, every creature is destined to undergo dissolution,

23 The little witted meet with great distress in the regions of the dead, for they become stricken with hunger and thirst Indeed, they have to rot there in pain There is no escape for them from such a disaster.

24 They have to enter into a thick darkness I shall now tell you of those duties by discharging which one may succeed in getting over such disasters.

25 The performance of those duties costs very little but yields great merit Indeed, such performance yields great happiness in the other world The merits of the gift of water for drink, are excellent In the next world, in especial, those merits are very great

26 A large river full of excellent water is ordained in the other world for them who make gifts of water for drink Indeed, the water contained in that river is endless and cool and sweet as nectar.

27 He who makes gifts of water in this world drinks from that river in the next world when he goes there Listen now to the profuse merits accruing from the gift of lamps.

28. The man who gives lamps in this world, has never to even see the thick darkness (of Hell) The Sun and the Moon and the God of Fire always give him their light when he goes to the other world.

29 The celestials ordain that on every side of such a person there should be burning light. Indeed, when the giver of lights goes to the world of the dead, he himself shines in pure effulgence like a second Sun.

30 Hence, one should give lights while here and water for drink in especial Listen now to what the merits are of the person who makes the gift of a Kapila cow to a Brahmana knowing the Vedas, especially if the gift be made in Pushkara.

31 Such a man is considered as having made a gift of a hundred kine with a bull—a gift that yields eternal merit,

32 The gift of a single Kapila cow is capable cleansing whatever sins the giver may be guilty of, even if those sins be as grave as Brahmanicide, for the gift of a single Kapila cow is considered as equal in merit to that of a hundred kine

33 Hence, one should give away a Kapila cow at that Pushkara which is considered as the senior, on the day of the full moon in the month of Kartika Men who succeed in making such a gift have never to meet with distress of any kind, or sorrow, or thorns giving pain

34 That man who gives away a pair of sandals to a superior Brahmana who is worthy of the gift, acquires similar merits By giving away an umbrella, a person gets comfortable shade in the next world

35 A gift made to a worthy person never goes for nothing It is sure to yield agreeable results to the giver Hearing these opinions of Chitragupta, the Sun's hairs stood erect.

36 Gifted with great splendour he addressed all the celestials and the departed Manes, saying,—Ye have heard the mysteries about duty, as explained by the great Chitragupta

37 Those human beings who gifted with faith, make these gifts to great Brahmanas, become freed from fear of every sort.

38 These five kinds of men, sullied with vicious deeds, have no escape Indeed, these wretched men of sinful conduct, should never be talked to Indeed, they should always be avoided

39 Those five are he who is the destroyer of a Brahmana he who is the destroyer of a cow, he who is addicted to sexual union with other people's wives, he who is bereft of faith (in the Vedas) and he who maintains himself by selling the virtue of his wife

40 These men of sinful conduct, when they go to the region of the dead, rot in hell like worms which live upon pus and blood.

41 These five are avoided by the departed Manes, the celestials, the Snataka Brahmanas, and other twice born persons who are given to the practice of penances.

CHAPTER CXXXI.

(ANUSHASANIKA PARVA)—*Continued.*

Bhishma said:—

1—2 Then all the highly blessed celestials and the departed Manes, and the highly-blessed Rishis also addressing the Pramathas said,—Ye are all highly blessed beings Ye are invincible night rangers Why do you afflict those men who are vile and impure and that are unclean?

3 What acts are considered as obstacles to your power? What, indeed are those acts on account of which ye cannot afflict men? What are those acts that are destructive of Rakshasas and which prevent you from influencing the dwellings of men?

4 Ye night rangers, we wish to hear all *this from you*

The Pramathas said:—

5—6 Men are rendered unclean by acts of sexual intercourse They who do not purify themselves after such deeds they who insult their elders they who from stupefaction eat different sorts of meat, the man also who sleeps at the foot of a tree, he who keeps any animal matter under his pillow while lying down for sleep, and he who lies down or sleeps putting the head where his feet should be placed or his feet where his head should be placed,—these men are considered by us as unclean Indeed, these men have many holes

7—8 Those also are classed amongst those who throw their phlegm and other uncleanness into the water, Forsooth, these men deserve to be killed and eaten up by us Indeed we afflict those human beings who are endued with such conduct Listen now to what those acts are which are considered as antidotes and on account of which we fail to do any injury on men

9—11 Those men on whose body are marks of Gorochana or who hold Vachas in their hands, or who make gifts of clarified butter with Akshata or who place clarified butter and Akshata on their heads or those who abstain from meat, are incapable of being afflicted by us That man in whose house the sacred fire burns day and night without being ever extinguished or who keeps the skin or teeth of a wolf in his house or a full tortoise, or from whose house the sacrificial smoke is seen to curl upwards or who keeps a cat or a goat that is either tawny or black in colour, is free from our power.

12 Those householders who keep these things in their houses always find them free from the attacks of even the most dreadful spirits that live on carrion

13 Those beings also, that like the range through different worlds seeking pleasure, are unable to do any harm to such houses. Therefore, should men keep such articles in their houses as are destructive of Rakshasas. We have thus told you everything in solution of your great doubts

CHAPTER CXXXII.

(ANUSHASANIKA PARVA)—*Continued.*

Bhishma said:—

1—2 After this, the Grandfather Brahman sprung from the primeval lotus and resembling the lotus (in agreeableness and fragrance), addressed the celestials headed by Vasava, the husband of Sachi,—Yonder sits the powerful Naga who lives in the nether regions, Gifted with great strength and energy, and with great prowess, also, His name is Renuka He is certainly a great being

3—5 Those powerful elephants of great energy and power, who hold the entire Earth with her hills waters, and lakes, should be seen by this Renuka at your request Let Renuka go to them and ask them about the mysteries of religion or duty!—Hearing these words of the Grandfather, the celestials, well pleased, sent (the elephant) Renuka to where those upholders of the world are

6 Going where those elephants are, Renuka addressed them, saying—Ye powerful creatures I have been commanded by the celestials and the departed Manes to question you about the mysteries of religion and duty! I desire to hear you discourse on that subject in detail; Ye highly blessed ones do ye discourse on the subject as your wisdom may dictate.

7 Standing in the eight quarters the elephants said—On the sacred eighth day of the dark fortnight in the month of Kartika when the constellation Ashlesha is in the ascendant, one should make gifts of treacle and rice.

8—11. Renouncing anger, and living on regulated diet, one should make these offerings at a Sraddha, uttering these Mantras—Let Valadeva and other Nagas endued with great strength let other powerful snakes of huge bodies that are indestructible and eternal, and let all the other

great snakes that have taken their birth in their family, make Vali offerings to me for the increase of my strength and energy. Indeed let my strength be as great as that of the blessed Narayana when he raised the submerged Earth Uttering these Mantras, one should make Vali offerings upon an anthill After sunset, offerings of raw sugar and rice should be made on anthill selected The anthill should previously be strewn with Gajendra flowers Offerings should also be made of blue clothes and fragrant unguents.

13. If offerings are made thus, those beings that live in the nether regions, carrying the weight of the upper regions upon their heads or shoulders, become well-pleased and gratified. As for ourselves, we also do not feel the exertion of upholding the Earth, on account of such offerings being made to us

14 Afflicted with the burthen we bear, this is what we think (beneficial for men), without the slightest selfish end By observing this rule for a full year, fasting on each occasion, Brahmanas Kshatriyas, and Vaishays and Shudras, acquire great merits from such gifts

15. We think that the making of such Vali offerings on the anthill is really fraught with very superior merits

16. By making such offerings, one is considered as doing the duties of hospitality for a hundred years to all the powerful elephants which exist in the three worlds.

17. Hearing these words of the powerful elephants, the celestials and the departed Manes, and the highly blessed Rishis, all spoke highly of Renuka

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CHAPTER CXXXIII

(ANUSHASANIKA PARVA) — *Continued.*

Maheshwara said —

1 You have recited excellent duties from your memory Listen all of you now to me as I declare some mysteries about religion and duty.

2. Only those persons whose understandings have been fixed on religion and who are endued with faith, should be instructed about those mysteries of duty and religion that are fraught with high merits

3 Hear what the merits are that become his, who, with heart shorn of anxiety, gives food every day, for a month, to kine, and contents himself with one meal a day throughout such period

4 The kine are highly blessed They are considered as the most sacred of all sacred things. Indeed it is they who are upholding the three words with the celestials, Asuras, and human beings

5 Respectful services done to them, yield great merit and grave *results* That man who every day gives food to kine daily, acquires accumulated religious merits

6 Formerly, in the golden age, I had expressed my approval of these creatures. Afterwards Brahman, sprung from the primeval lotus requested me (to show kindness towards kine)

7 It is therefore that emblem of bull stands on my standard overhead I always sport with kine Hence, should kine be adored by all

8 Kine are endued with great power They are givers of boons If addressed, they would grant boons That person who gives food to kine even for a single day, receives from those beneficent creatures, for that deed a fourth part of the merits he may acquire by all his good acts in life

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CHAPTER CXXXIV.

(ANUSHASANIKA PARVA) — *Continued*

Skanda said —

1—2 I shall now describe a duty that is approved of by me Do ye listen to it with rapt attention. That person who takes a little earth from the horns of a bull of blue color, smears his body therewith for three days and then performs his ablutions, wins great merits Hear what those merits are By such a deed he would wash away *every* stain and evil, and acquire sovereign sway hereafter

3 Every time he is born in this world he becomes celebrated for his heroism Hear of another mystery unknown to all

4 Taking a vessel of copper and placing therein some cooked food after having mixed it with honey, one should offer it as offering to the rising Moon on the *evening* of the day when that luminary is at full

5—6 Do ye learn, with faith, what the merits are of the person who acts thus The Saddhyas, the Rudras, the Adityas, the Vishwedevas, the two Ashwins, the Maruts

and the Vasus, all accept that offering. By such an offering, Soma increases as also ocean that great receptacle of waters This duty that is declared by me and that is unknown to all, if performed, certainly yields great happiness

Vishnu said :—

7—8 That person who, gifted with faith and freed from malice, listens every day with rapt attention to the mysteries about religion and duty that are preserved by the great deities and those mysteries also of the same kind that are preserved by the Rishis, has never to succumb to any evil Such a person becomes also freed from every fear.

9. That man who, with his senses under thorough restraint, reads these sections describing these auspicious and meritorious duties, together with their mysteries,—duties that have been described (by the previous speakers),—acquires all the merits of their actual performance.

10. Sin can never lord over him Indeed, such a man can never be stained with faults of any sort Indeed, one acquires profuse merits by reading these mysteries, or by reciting them to others, or by hearing them recited.

11. The celestials and the departed Manes eat for ever the Havi and the Kavi offered by such a creature Both these, on account of the virtues of the offerer, become inexhaustible. Even such is the merit of the person who, with rapt attention, recites these mysteries to foremost of Brahmanas on days of the full moon or the new moon.

12 Such a person, on account of such a deed, becomes steady in the performance of all duties He also enjoys personal beauty and prosperity He succeeds besides this, in becoming the favourite for all time, of the Rishis and the celestials and the departed Manes

13 If a person becomes guilty of all sins except those which are classed as grave or heinous, he becomes purged off of them all by only listening to the recitation of these mysteries about religion and duty.

Bhishma said :—

14—15 Even these, O king, are the mysteries about religion and duty living in the breasts of the deities Held in high esteem by all the celestials and promulgated by Vyasa, they have now been declared by me for your behoof. One who is conversant with religion and duty thinks that this excellent knowledge is even superior to the entire Earth full of riches and wealth.

16 This knowledge should not be given to one who has no faith, or to one who is an atheist, or to one who has fallen away from the duties of his caste, or to one who is shorn of mercy or to one who is given to the science of empty disputations, or to one who is hostile to his preceptors, or to one who thinks all creatures to be different from oneself.

CHAPTER CXXXV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. Who are those persons, O Bharata from whom a Brahmana in this world may take his food? From whom may a Kshatriya, a Vaishya, and a Shudra take their food respectively?

Bhishma said :—

2 A Brahmana may take his food from another Brahmana, or from a Kshatriya, or from a Vaishya, but he must never take food from a Shudra

3 A Kshatriya may take his food from a Brahmana, a Kshatriya or a Vaishya. He must, however, not take food given by Shudras who are given to evil ways and who partake of all sorts of food without any hesitation.

4 Brahmanas and Kshatriyas can partake of food given by such Vaishyas as serve the sacred fire every day, as are faultless in character, and as perform the vow of Chaturmasya.

5 But the man who accepts food from a Shudra, swallows the very abomination of the Earth, and drinks the excretions of the human body, and partakes of the filth of all the world

6 He partakes of the very filth of the Earth who takes his food thus from a Shudra. Indeed, those Brahmanas who accept their food from Shudras, take the dirt of the Earth.

7. If one engages in the service of a Shudra, he is doomed to perdition, though he may duly perform all the rites of his caste A Brahmana, a Kshatriya, or a Vaishya, so engaging, is doomed, although given to the proper performance of religious rites

8 It is said that a Brahmana's duty consists in studying the Vedas and seeking the behoof of humanity, that a Kshatriya's duty consists in protecting men and that a Vaishya's in promoting their material prosperity.

9 A Vaishya lives by distributing the fruits of his own deeds and agriculture The breeding of kine and trade are the legitimate duties in which a Vaishya may engage without fear of censure

10 The man who gives up his own proper occupation and does that of a Shudra, should be regarded as a Shudra, and, on no account, should any food be accepted from him

11. Professors of medicine mercenary soldiers the priest who acts as warder of the house, and persons who devote a whole year to study without any profit, are all to be regarded as Shudras

12—13 And those who foolishly partake of food offered at ceremonials in a Shudra's house, suffer from a dreadful disaster. On account of partaking such forbidden food, they loose their family, strength, and energy, and acquire the status of lower animals degenerating to the position of dogs, fallen in virtue and devoid of all religious observances.

14. He who takes food from a physician, takes but an excrement, the food of a harlot is like urine, that of a skilled mechanic is like blood.

15 If a good Brahmana takes the food of one who lives by his learning, he is considered as taking the food of a Shudra. All good men should avoid such food.

16 The food of a person who is censured by all, is said to be like a drink from a pot of blood The acceptance of food from a wicked person is as heinous as the killing of a Brahmana.

17. One should not accept food if he is slighted and not received with due honors by the giver. A Brahmana, who does so, is soon possessed by disease, and his family soon becomes extinct.

18 By accepting food from the warder of a city, one degenerates to the status of the lowest outcaste.

19. If a Brahmana accepts food from one who is guilty of slaying either a cow or a Brahmana, or from one who has committed adultery with his perceptor's wife, or from a drunkard, he helps to promote the family of Rakshasas.

20. By taking food from a eunuch, or from an ungrateful person, or from one who has misappropriated money entrusted to his care, one is born in the country of the Savaras situated beyond the limit of the middle country

21. I have thus duly described to you the persons from whom food may be accepted and from whom it may not Now tell me, O son of Kunti, what else do you wish to hear from me to-day.

CHAPTER CXXXVI.

(ANUSHASANIKA PARVA)—

Continued.

Yudhishthira said:—

1. You have told me fully of those from *whom food may be taken and of those from* whom it should not be taken?

2 But I have grave doubts on one point. Do you O sire, enlighten me, do you tell me what expiation a Brahmana should make upon accepting the different kinds of food, those especially offered in honor of the celestials and the oblations made to the departed Manes?

Bhishma said —

3 I shall tell you, O prince, how great Brahmanas may be freed from all sins incurred by accepting food from others.

4 In accepting clarified butter, the expiation is made by pouring oblations on the fire, reciting the Savitri hymn In accepting sesamum, O Yudhishthira, the same expiation has to be made.

5 In accepting meat, or honey, or salt, a Brahmana becomes purged off of all sins by standing till the rising of the Sun.

6—7 If a Brahmana accepts gold from any one, he becomes cleansed of all sins by silently reciting the great Gayatri, and by holding a piece of iron in his hand, before the public In accepting money or clothes or women or gold, the purification is the same as before.

8 In accepting food, or rice boiled in milk and sugar, or sugarcane juice, or sugargane, or oil, or any sacred thing, one becomes purified by bathing thrice during the day, *viz*, at morn, noon and eve.

9 If one accepts paddy, flowers, fruits, water, half ripe barley, milk, or curdled milk, or anything made of meal or flour, the expiation is done by reciting the Gayatri prayer a hundred times.

10 In accepting shoes or clothes at obsequial ceremonies, the sin is dissipated by reciting devoutly the same hymn a hundred times.

11. The acceptance of the gift of land during an eclipse or during the period of impurity, is expiated by observing a fast during three successive nights

12 The Brahmana who partakes of oblations offered to departed Manes in course of the dark fortnight, is purified by fasting for a whole day and night

13. Without performing his ablutions a Brahmana should not recite his evening prayers, nor engage in religious meditation, nor take his food a second time. By so doing he is purified

14. Therefore the Shraddha of departed Manes has been ordained to be performed in the afternoon and then the Brahmana who has been invited beforehand should be treated with food

15 The Brahmana who takes food at the house of a dead person on the third day after the death, is purified by bathing three times daily for twelve days

16 After the expiration of twelve days, and performing the purification ceremonies duly, the sin is dissipated by giving clarified butter to Brahmanas

17. If a man takes any food in the house of a dead person within ten days after the death, he should perform all the expiations before mentioned, and should recite the Savitri hymn and perform the sin destroying Isti and Kushmanda penances.

18—19 The Brahmana who takes his food in the house of a dead person for three nights becomes purified by performing his ablutions thrice daily for seven days and thus gains all the objects of his desire, and is never troubled by misfortunes

20 The Brahmana who takes his food in the company of Shudras, is purged from all impurities by duly performing the ceremonies of purification

21 The Brahmana who takes his food in the company of Vaishyas, is purged off of all sins, by living on alms for three successive nights.

22 If a Brahmana takes his food with Kshatriyas, he should perform expiation by bathing with his clothes on

23 By eating with a Shudra on the same plate the Shudra loses his family prestige; the Vaishya by eating on the same plate with a Vaishya, loses his cattle and friends. The Kshatriya loses his prosperity, and the Brahmana, his effulgence and power.

24 In such cases expiations should be performed, and propitiatory rites should be observed and oblations offered to the celestials. The Savitri hymn should be recited and the Revati rites and Krichhra penances should be performed for destroying the sin

25 If any of the above four castes partake of food partly eaten by a person of any other caste, the expiation is forsooth, made by smearing the body with sacred articles like Rochana, Durba grass, and turmeric.

CHAPTER CXXXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1 O Bharata! kindly tell me which of the two is better, viz., charity or devotion? By this expell a great doubt from off my mind

Bhishma said:—

2 Listen to me as I recite the names of the princes who having been devoted to virtue, and having purified their hearts by penances and practised gifts and other acts of virtue, undoubtedly acquire the different celestial regions

3 The Rishi Atreya respected of all, attained O King, to the excellent celestial regions by imparting the knowledge of the limitless Supreme Being to his pupils.

4 By offering the life of his dear son, for the behoof of a Brahmana King Shivi the son of Ushinara was taken from this world to the celestial region

5 Pratardana the king of Kashi secured to himself unique and eternal fame in this as well as in the other world by giving his son to a Brahmana

6 Rantideva the son of Sankriti attained to the highest heaven by duly making gifts to the great Vasishtha

7 Devavriddha too went to the celestial region by giving a hundred-ribbed and excellent golden umbrella to a Brahmana for a sacrifice

8 The worshipful Amvarisha, too, has acquired the celestial region by making a gift of all his kingdom to a highly powerful Brahmana

9 King Janamejaya of the solar race, went to the highest heaven by making a gift of earrings, fine vehicles, and cows to Brahmanas,

10. The Royal Sage Vrishadarvi went to the celestial region by making gifts of various jewels and beautiful houses to Brahmanas.

11. King Nimi of Vidarva, acquired the celestial region with his sons, friends and cattle, by giving his daughter and kingdom to the great Agastya.

12. The illustrious Rama, the son of Jamadagni, acquired the eternal regions far beyond his expectation by giving lands to Brahmanas.

13 Vashishtha, the greatest of Brahmanas, saved all the creatures at a time of great drought when the Rain God did not bestow his grateful showers upon the Earth, and for this deed he has secured eternal bliss for himself.

14 The highly-illustrious Rama the son Dasharatha, acquired the eternal regions by making gifts of riches at sacrifices.

15. The illustrious Royal Sage Kakshasena went to the celestial region by duly making over to the great Vahsishtha the wealth which he had deposited with him.

16 Forthwith Marutta the son of Abikshita and the grandson of Karandhama, by giving his daughter in marriage to Angiras, went to the celestial region.

17. The highly devout king of Panchala, Brahmadatta, attained the blessed way by giving away a valuable conchshell.

18 King Mitrasaha ascended to Heaven by giving his favourite wife Madayanti to the great Vashishtha.

19 Sudyumna, the son of Manu, attained to the most blessed regions by duly punishing the high-souled Likhita.

20. The celebrated Royal Sage Sahastrachitta went to the blessed regions by sacrificing his dear life for a Brahmana.

21. The king Satadyumna went to heaven by giving to Maudgala a golden palace filled with all the objects of desire

22 Formerly, King Sumanyu by giving to Shandilya heaps of food resembling a hill, went to the celestial region.

23. The Shalwa prince Dyutimat of great effulgence attained to the highest regions by giving his kingdom to Richika

24 The Royal Sage Madirashwa went to the region of the celestials by giving his slender-waisted daughter to Hiranyahasta.

25. The lordly Lomapada attained all the objects of his desire by giving his daughter Shanta in marriage to Rishyashringa.

26. The Royal Sage Bhagiratha went to the eternal regions by giving his famous daughter Hansi in marriage to Kautsa.

27 King Bhagiratha acquired the most blessed regions by giving hundreds and thousands of kine with their young one to Kolala.

28 These and many other men, O Yudhishthira, have attained to the celestial region, by the merit of their charities and penances and they have also returned from there again and again.

29 Their fame will last as long as the world will last. I have related to you, O Yudhishthira, this story of those good householders who have attained to eternal regions by virtue of their charities and penances

30 These people have acquired the celestial region by their charities and by performing sacrifices and by procreating children.

31. O foremost scion of Kuru's race, these men devoted their virtuous intellects to the celebration of sacrifices and charities by always performing acts of charity

32 O powerful prince, as night has set in I shall explain to you in the morning whatever doubts may spring up in your mind.

CHAPTER CXXXVIII.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1. I have heard from you, O sire, the names of those kings who have ascended to the celestial region O you whose power is great in the observance of the vow of truth, by following the religion of gift,

2 How many kinds of gift are there? What are the fruits of the several kinds of gifts respectively.

3 For what reasons what kinds of gifts made to what persons yield merits? Indeed, to what persons should what gifts be made? For what reasons are how many kinds of gifts to be made? I wish to hear all this in full.

Bhishma said:—

4. Listen, O son of Kunti, in full to me, O sinless one, as I describe the subject of gifts. Indeed, I shall tell you, O Bharata, how gifts should be made to all the orders of men.

5 Gifts are made from desire of merit, from desire of profit, from fear, from free choice, and from pity, O Bharata! Gifts, therefore should be known to be of five sorts Listen now to the reasons for which gifts are thus divided into five classes.

6 With mind shorn of malice, one should make gifts to Brahmanas, for by making gifts to them one wins fame in this world and great happiness in the next

7. He is in the habit of making gifts, or he will make gifts, or he has already made gifts to me Hearing such words from solicitors, one gives away all kinds of riches to a particular solicitor.

8. I am not his, nor is he mine If disregarded, he may injure me From such motives of fear even a learned and wise man may make gifts to an ignorant wretch.

9 This one is dear to me I also am dear to him Actuated by considerations like these an intelligent person, freely and with alacrity, makes gifts to a friend.

10 The person who solicits me is poor. He is, again, satisfied with a little. From considerations such as these, one should always make gifts to the poor, moved by pity.

11. These are the five sorts of gift. They increase the giver's merits and fame The Lord of all creatures has said that one should always make gifts according to his power.

CHAPTER CXXXIX.

(ANUSHASANIKA PARVA)—*Continued*

Yudhishthira said:—

1. O grandfather, you are endued with great wisdom Indeed, you are fully conversant with every branch of learning. In our great family you are the only individual who have mastered sciences

2 I wish to hear from you discourses of Religion and Profit, which bring on happiness in the next world and that are fraught with wonder to all creatures.

3 The time that has come is full of distress. The line of it does not generally come to kinsmen and friends. Indeed, except you, O foremost of men, we have now none else who can take the place of an instructor.

4 If, O sinless one, I with my brothers deserve your favour, you should answer the questions I wish to ask you.

5 This one is Narayana who is gifted with every prosperity and is honored by all the kings Even he waits upon you, showing you every indulgence and honoring you greatly.

6 You should describe it to me, through affection, for my benefit as also for that of my brothers, in the presence of Vasudeva himself and of all these kings.

Vaishampayana said:—

7. Hearing these words of king Yudhishthira, Bhishma, the son of the river Ganges, filled with joy on account of his affection for the monarch and his brothers, said what follows.

Bhishma said:—

8 I shall certainly recite to you discourses that are charming on the subject, O king, of the power of this Vishnu as displayed in days of yore and as I have heard (from my preceptors).

9 Listen to me also as I describe the power of that great god who has a bull for his emblem Listen to me as I describe also the doubt that filled the mind of the wife of Rudra and that of Rudra himself.

10 Once on a time the virtuous Krishna observed a vow extending for two and ten years For seeing him who had performed the rite of initiation for the observance of his great vow, there came to that place Narada and Parvata, and Krishna-Dwaipayana and Dhaumya, that foremost of silent reciters, Devala, Kashyapa, and Hastikashyapa.

12 Other Rishis also, gifted with initiation and self-restraint, followed by their disciples and accompanied by many Siddhas and many ascetics of great merit, came there.

13 The son of Devaki offered them such laudable honors of hospitality as are offered to the gods alone.

14 Those great Rishis sat themselves down upon seats some of which were green and some were gold-hued and some were made of the plumes of the peacock and some were perfectly new and fresh.

15 Thus seated, they began to converse sweetly with one another on subjects of Religion and Duty as also with many royal sages and celestials.

16. At that time the energy, in the form of fire, of Narayana rising from the fuel that consisted of the rigid observance of his vow, came out of the mouth of Krishna of wonderful deeds.

17 That fire began to consume those mountains with their trees and creepers and

little plants, as also with their birds and deer and beasts of prey and reptiles

18. Soon the summit of that mountain presented a distressing and pitiful sight Inhabited by animals of various kinds which began to utter cries of woe and pain, the summit soon became bereft of every living creature.

19 That fire of powerful flames having consumed everything without living a residue, at last returned to Vishnu and touched his feet like a docile disciple

20 That crusher of enemies viz Krishna seeing that mountain burnt cast a benignant look upon it and thereby brought it back to its former condition

21 That mountain thereupon once more became bedecked with flowering trees and creepers, and once more echoed with the notes and cries of birds and deer and animals of prey and reptiles

22 Seeing that wonderful and inconceivable spectacle, all the ascetics became filled with wonder. Their hair stood erect and their vision was disturbed with tears

23. Seeing those Rishis thus stricken with wonder, that foremost of speakers Narayana addressed them in these sweet and refreshing words —

24. Why, indeed, has wonder filled the hearts of this collection of Rishis, these ascetics who are always free from attachment of every kind, who are divested of the idea of mine ness, and who are fully conversant with every sacred science

25 These Rishis having penances for wealth and freed from every stain, should explain to me truly this doubt which has originated in my mind.

The Rishis said:—

26 You are the creator of all the worlds, and the destroyer of them again You are Winter, you are Summer, and you are the Season of Rains.

27 Of all the creatures, mobile and immobile that exist on Earth you are the father, you are the mother, you are the master, and you are the origin.

28 Even thus O destroyer of Madhu is a matter of wonder and doubt with us O source of all auspiciousness you should explain to us that doubt, viz, the issue of fire from your mouth.

29 Our fears being removed, we shall then, O Hari, recite to you what we have heard and seen.

Vasudeva said —

30 The fire that came out from my mouth and that resembles the all destroying Yuga-Fire in splendour, and by which this mountain has been crushed and scorched is nothing else than the power of Vishnu

31 Ye Rishis ye are persons who have governed anger, who have brought your senses under complete control who are gifted with wealth of penances, and who are very gods in power. Yet you have allowed yourselves to be agitated and distressed

32 I am now engaged wholly with the observances about a rigid vow Indeed on account of my observing the vows of an ascetic a fire came out from my mouth. You should not allow yourselves to be agitated therefor

33 It is for observing a rigid vow that I came to this charming and sacred mountain The object that has brought me here is to acquire, by the help of penances, a son that would be my equal in power.

34 On account of my penances the Soul existing in my body became changed into fire and came out of my mouth That fire had gone to see the boon giving Grandfather all the universe.

35. The Grandfather, ye foremost of ascetics, told my soul that half the energy of the great god having the bull for his emblem would take birth as my son

36 That fire returning from its mission, has come back to me and approached my feet like a disciple desirous of attending to me dutifully Indeed, renouncing its fury it has come back to its own proper nature.

37 I have thus told you in brief, a mystery belonging to Him who has the lotus for his origin and who is gifted with great intelligence Ye Rishis having penances for wealth, you should not yield to fear

38 You are gifted with far reaching vision You can proceed to every place without any obstacle Radiant with vows observed by ascetics, you are adorned with knowledge and science

39 I now ask you to tell me something that is highly wonderful which you have heard of or seen on Earth or in the celestial region

40 I am anxious to taste the honey of words which will drop from your lips and which, I am sure, will be as sweet as a jet of nectar itself.

41. If I see anything on Earth or in the celestial region, which is highly delightful

and wonderful but which is unknown to all of you, O god-like Rishis, that is on account of my own supreme Nature which is incapable of being obstructed by anything Anything wonderful which I know by nature or by my own inspiration, ceases to appear wonderful to me.

43 Anything, however, that is recited by pious persons and that is heard from those who are good, deserves to be accepted with respect and faith. Such discourses exist on Earth for a long time and will last like characters engraved on rocks.

44 I wish, therefore, to hear at this meeting of ourselves, something dropping from the lips of persons who are good and who cannot fail to be productive of good to men.

45 Hearing these words of Krishna, all those ascetics became filled with wonder. They began to look at Janarddana with those eyes of theirs that were as beautiful and large as the petals of the lotus

46 Some of them began to glorify him and some began to adore him with respect. Indeed, all of them then sang the praises of the destroyer of Madhu with words whose meanings were adorned with the eternal Richs

47 All those ascetics then appointed Narada, that foremost of all persons conversant with words, to satisfy the request of Vasudeva.

The Ascetics said :—

48—49 You should, O Narada, describe in full, from the beginning, to Hrishikesha, that wonderful and inconceivable incident which took place, O powerful one, on the mountains of Himavat and which, O ascetic, was seen by those of us who had gone there in course of our sojourn to the sacred waters Indeed, for the behoof of all the Rishis here collected, you should recite that incident

50 Thus addressed by those ascetics, the celestial Rishi, *viz*, the divine Narada, then recited the following story whose incidents had taken place sometime before

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CHAPTER CXL

(ANUSHASANIKA PARVA.—)

Continued.

Bhishma said :—

1 Then Narada, that holy Rishi, that friend of Narayana, recited the following discourse that took place between Shankara and his wife Uma

Narada said :—

2 Once on a time the pious lord of all the celestials, *viz*, Mahadeva having bull for his emblem, practised severe penances on the sacred mountains of Himavat the resort of Siddhas and Charanas.

3 That charming mountain is overgrown with various kinds of herbs and adorned with various flowers. At that time they were inhabited by the different tribes of Apsaras and crowds of ghosts.

4 There the great god sat, filled with joy, and encircled by hundreds of ghostly beings who presented various aspects to the eye of the beholder. Some of them were ugly and awkward, some were very beautiful, and some presented the most wonderful appearances

5 Some had faces like the lion's, some like the tiger's, and some like the elephant's. In fact, the faces of those goblins presented every variety of animal faces—Some had faces resembling that of the jackal, some those of the pard's, some like the ape's, some like the bull's.

6 Some of them had faces like the owl's, some like the hawk's, some had faces like those of the deer.

7 The great god was also encircled by Kinnaras and Yakshas and Gandharvas and Rakshasas and various other created beings The retreat of Mahadeva also abounded with celestial flowers and shone with celestial rays of light.

8 It was perfumed with celestial sandal, and celestial incense was burnt on all sides. And it echoed with the sounds of celestial instruments.

9 Indeed, it resounded with the beat of Mridangas and Panavas, the blare of conchs, and the sound of drums It was full of goblins of diverse tribes that danced in joy and with peacocks also that danced with plumes outspread.

10 It was the resort of the celestial Rishis, the Apsaras danced there in joy. The place was exceedingly beautiful to look at It was exceedingly beautiful, resembling Heaven itself. Its view was wonderful and, indeed, its beauty and sweetness was beyond description.

11 With the penances of that great god who sleeps on mountain breasts that king of mountains shone with great beauty. It resounded with the chaunt of Vedas uttered by learned Brahmanas given to Vedic recitation Echoing with the hum of bees, O Madhava the mountain became peerless in beauty

12. Seeing the great god, who has a fierce form and who looks like a great festival, the ascetics became filled, O Janardana, with great joy.

13—14 All the highly blessed ascetics the Siddhas who have drawn in their vital seed, the Maruts, the Vasus, the Saddhyas, the Vishwedevas, Vasava himself, the Yakshas, the Nagas, the Pishachas, the Regents of the world, the several sacred Fires, the Winds, and all the great creatures lived on that mountain with minds concentrated in Yoga

15 All the Seasons were present there and filled those regions with all sorts of wonderful flowers Various kinds of burning herbs illuminated the woods and forests on that mountain.

16 Various species of birds, filled with joy, danced about and sang merrily on the charming breast of that mountain Those birds were exceedingly loveable on account of the notes they uttered.

17 The great Mahadeva sat, beautifully on one of the peaks that was adorned with excellent minerals, as if it served the purposes of a fine bedstead

18 Round his loins was a tiger-skin and a lion-skin was his upper garment His sacred thread consisted of a snake His arms were decked with a pair of red armlets.

19. His beard was green. He had matted locks on his head Of dreadful features he fills with fear the hearts of all the enemies of the gods He removes the fear of all creatures He is adored by his worshippers as the deity having the bull for his emblem

20. The great Rishis, seeing Mahadeva, bowed to him by touching the ground with their heads Gifted with forgiving souls, they all became freed from every sin and thoroughly purified.

21. The retreat of that lord of all creatures, filled with many terrible forms, shone with a peculiar beauty Abounding with many large snakes, it was unapproachable and unbearable.

22 Within the twinkling of the eye O destroyer of Madhu, everything there became highly wonderful Indeed, the house of that great deity having the bull for his emblem began to blaze with a terrible beauty.

23. To Mahadeva seated there, came his wife the daughter of Himavat, surrounded by the wives of the ghostly beings who are the companions of the great god Her dress was like that of her husband and the vows she observed, were like those of his.

24 She held a jar on her loins that was filled with the waters of every Tirtha, and was accompanied by the presiding goddess of all the mountain rivers. Those auspicious ladies followed her.

25 The goddess came, raining flowers on all sides and various kinds of sweet perfumes She who loved to live on the breast of Himavat, advanced in this guise towards her great husband

26 With smiling lips and desirous of playing a jest, the beautiful Uma covered from behind with her two beautiful hands, the eyes of Mahadeva.

27. As soon as Mahadeva's eyes were thus covered, all the regions became dark, and life seemed to be extinct everywhere in the universe The Homa rites ceased The universe became suddenly deprived of the sacred Vashat also

28 All living creatures became dispirited and filled with fear. Indeed, when the eyes of the lord of all creatures were thus closed, the universe appeared sunless

29. Soon, however, that besetting darkness disappeared A powerful and burning flame of fire came out from Mahadeva's forehead

30. A third eye, resembling another sun, appeared (on it) That eye began to shine like the Yuga Fire and began to consume that mountain.

31. Seeing what took place, the large-eyed daughter of Himavat bowed her head to Mahadeva gifted with that third eye which resembled a blazing fire. She stood there with looks fixed on her husband.

32—33 When the mountain forests burned on all sides with their Salas and other trees of straight stems, and their delightful sandals and various excellent medicinal herbs, herds of deer and other, animals filled with fear, came quickly to the place where Hara sat and sought His protection. With those creatures almost filling it, the Hermitage of the great deity shone with a sort of peculiar beauty.

34 Meanwhile that fire, swelling wildly, soared up to the very sky and endued with the splendour and unsteadiness of lightning and looking like a dozen suns in power and effulgence, covered every side like the all-destroying Yuga Fire

35 In a moment the Himavat mountains were consumed, with their minerals and summits and blazing herbs

36 Seeing Himavat crushed and consumed, the daughter of that king of mountains sought the protection of the great deity and stood before him with her hands joined in respect

37 Seeing Uma overcome by womanly mildness and finding that she was reluctant to see her father Himavat reduced to that pitiable condition, then Sharva cast kind looks upon the mountain.

38 In a moment the whole of Himavat regained his former condition and became as beautiful to look at as ever Indeed, the mountain displayed a cheerful aspect All its trees became bedecked with flowers.

39 Seeing Himavat restored to his natural condition the goddess Uma, divested of every fault addressed her husband, that master of all creatures viz, the divine Maheshwara, in these words

Uma said —

40 O Holy One O Lord of all creatures, O God holding trident, O you of high vows, a great doubt has filled my mind! You should remove that doubt of mine

41. Why has this third eye appeared in your forehead? Why also was the mountain consumed with the forests and all that belonged to it?

42. Why also, O illustrious god, have you restored the mountain to its former condition? Indeed, having burnt it once, why have you again filled it with trees?

Maheshwara said —

43 O goddess without any fault, for your having covered my eyes through an act of indiscretion, the universe became in a moment devoid of light

44 When the universe became sunless and therefore, all became dark, O daughter of the prince of mountains, I created a third eye for protecting all creatures

45 The great energy of that eye crushed and consumed this mountain For pleasing you, however, O goddess, I once more restored Himavat to his pristine condition for making good the injury.

Uma said —

46 O Holy One, why are those faces of yours which are on the east, the north, and the west, so beautiful and so agreeable to look at like the very moon.

47. And why is that face of yours which is on the south so dreadful? Why are your matted locks tawny in colour and so erect? Why is your throat blue like the peacock's plumes?

48 Why, O illustrious god is the Pinaka always in your hand? Why are you always a Brahmacharin with matted locks?

49 O lord, you should explain all these to me I am your wife who seeks to follow the same duties with you Further, I am your devoted worshipper, O deity having highly the bull for your emblem

Narada continued —

50 Thus addressed by the daughter of the king of mountains, the illustrious holder of Pinaka, the powerful Mahadeva became highly pleased with her.

51 The great god then addressed her, saying,—O blessed lady, hear as I explain with the reasons thereof, why my forms are so

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CHAPTER CXLI.

(ANUSHASANIKA PARVA) — *Continued.*

The Blessed and Holy One said :—

1. Formerly a blessed and foremost of women, was created by Brahman, called Tilottama, by collecting beauty from every beautiful object in the universe.

2 One day, that lady of beautiful face, peerless in the universe for beauty of form, came to me, O goddess, for circumambulating me but, in sooth, moved by the desire of tempting me.

3 In whatever direction that lady of beautiful teeth turned a new face of mine instantly appeared. All these faces of mine became handsome to look at

4 Thus, on account of the desire of seeing her, I became four faced, through Yoga power Thus I showed my high Yoga power in becoming four faced.

5 With that face of mine which is turned towards the east, I exercise the sovereignty of the universe With that face of mine which is turned towards the north, I sport with you, O you of faultless features.

6 That face of mine which is turned towards the west is handsome and auspicious With it I ordain the happiness of all creatures That face of mine which is turned towards the south is dreadful With it I destroy all creatures.

7 I live as a Brahmacharin with matted locks on my head for doing good to all creatures. The bow Pinaka is always in

my hand for accomplishing the work of the celestials.

8. Formerly, Indra, desirous of acquiring my prosperity, had hurled his thunderbolt at me With that weapon my throat was scorched. Therefore I have become blue-throated.

Uma said :—

9 When, O foremost of all creatures, there are so many excellent beautiful cars, why have you selected a bull for your vehicle?

Maheshwara said :—

10. Formerly, the Grandfather Brahman created the celestial cow Surabhi giving profuse milk. After her creation there sprang from her a large number of kine all of which gave sufficient quantities of milk sweet as nectar.

11. Once on a time a quantity of froth fell from the mouth of one of her calves on my body. I was enraged at this and my anger scorched all the kine which thereupon became diversified in colour.

12. I was then pacified by the Lord of all the worlds, *viz.*, Brahman, conversant with all subjects. It was he who gave me this bull both as a car for bearing me and as device on my banner.

Uma said :—

13 You have many houses, in the celestial region, of various forms and possessed of every comfort and luxury. Why, O Holy One, do you live in the crematorium, abandoning all those delightful palaces.

14. The crematorium is full of the hair and bones (of the dead), abounds with vultures and jackals, and is covered with hundreds of funeral pyres.

15 Full of carrion and muddy with fat and blood, with entrails and bones scattered all over it, and always echoing with the howls of jackals, it is certainly an impure place.

Maheshwara said :—

16 I always travel over the whole Earth in search after a sacred spot I do not, however, see any spot that is more sacred than the crematorium

17. Therefore, of all houses, the crematorium appears to me to be the best, shaded as it generally is by branches of the banian and adorned with torn garlands of flowers.

18 O you of sweet smiles the multitudes of goblins that are my companions love to live in such spots I do not like, O goddess, to live anywhere, without those goblins by my side

19 Therefore, the crematorium is a sacred house to me Indeed, O auspicious lady, it appears to me to be very Heaven Highly sacred and endued with great merit, the crematorium is much praised by persons desirous of having holy abodes.

Uma said :—

20 O Holy One, O lord of all creatures, O foremost of all observers of duties and religious rites, I have a great doubt, O holder of Pinaka, O giver of boons

21. These ascetics, O powerful lord, have practised various kinds of austerities. In the world are seen ascetics wandering everywhere under various forms and clad in various kinds of dress

22 For benefitting this large number of Rishis, as also myself, do you kindly remove, O chaister of all enemies, this doubt of mine.

23 What are the characteristics of Religion or Duty? How, indeed, do men unacquainted with the details of Religion or Duty succeed in observing them O powerful lord, O you who are conversant with Religion, do you tell me this.

Narada said :—

24. When the daughter of Himavat, put this question, the assemblage of Rishis there present, adored the goddess with words adorned with Richs and with hymns fraught with deep meaning.

Maheshwara said :

25 Abstention from injury, truthfulness of speech, mercy towards all beings tranquility of soul and the making of gifts to the best of one's power form the foremost duties of the householder.

26—27. Abstention from sexual union with the wife of other men protection of the riches and the woman committed to his care, reluctance to appropriate what is not given to one, and avoidance of honey and meat — these are the five chief duties Indeed, Religion or Duty has many branches all of which yield happy results These are the duties which those embodied creatures who consider duty as superior, should observe and practise. These are the sources of merit.

Uma said :—

28 O Holy One I wish to ask you another question about which I entertain

great doubts. You should answer it and remove my doubts. What are the meritorious duties of the four castes.

29 What are the duties of the Brahmana? What of the Kshatriya? What are the duties of the Vaishya? And what are the duties of the Shudra.

The Holy One said:—

30 O highly blessed lady, the question you have put, is a very proper one Those persons who belong to the twice born order, are considered as highly blessed, and are, indeed, gods on earth

31. Forsooth, the observance of fasts, is always the duty of the Brahmana When the Brahmana succeeds in properly observing all his duties, he becomes at one with Brahma.

32. The proper observance of the duties of Brahmacharyya, O goddess, are his ritual The observance of vows and the investiture with the sacred thread form his other duties It is by these that he becomes truly twice-born.

33 He becomes a Brahmana for adoring his preceptors and other elders as also the celestials Indeed, that religion which has for its soul the study of the Vedas, is the source of all virtue Even that is the religion which those embodied creatures who are given to virtue and duty, should observe and practise.

Uma said:—

34 O Holy One, my doubts have not been removed You should explain in detail what the duties are of the four respective castes of men.

Maheshwara said:—

36. Listening to the mysteries of religion and duty, observance of the vows laid down in the Vedas attention to the sacred fire, and accomplishment of the business of the preceptor, leading a mendicant life, always bearing the sacred thread, constant recitation of the Vedas, and rigid observance of the duties of a celibate life, constitute the duties of the Brahmana.

37. After the student life is over, the Brahmana, at the behest of his preceptor, should leave his preceptor's abode for returning to his father's house. Upon his return he should duly marry a proper wife.

38 Another duty of the Brahmana consists of avoiding the food prepared by the Shudra. Walking along the path of virtue, always observing fasts and the practices of Brahmacharyya, form his other duties.

39 The householder should keep up his domestic fire for daily adoration. He should study the Vedas. He should pour libations in honor of the departed Manes and the celestials. He should keep his senses under proper restraint He should eat what remains after serving gods and guests and all his dependants. He should be abstemious in food, truthful in words, and pure both in body and mind.

40 Attending to guests is another duty of the householder, as also the keeping up of the three sacrificial fires. The householder should also attend to the ordinary sacrifices called Ishti and should also dedicate animals to the deities according to the ordinances.

41. Indeed, the celebration of sacrifices is his greatest duty as also a complete abstention from injury to all creatures Never to eat before serving the celestials and guests and dependants is another duty of the householder. The food that remains after serving gods and guests and the dependants is called Vighasa. The householder should eat Vighasa.

42. Indeed, to eat after the members of his family including servants and other dependants, is considered as one of the especial duties of the twice-born householder, who should, besides, be conversant with the Vedas.

43. The conduct of husband and wife, in the case of the householder, should be equal. He should every day make offerings of flowers and other articles to those celestials who preside over domesticity.

44 The householder should see that his house is every day properly rubbed with (cowdung and water). He should also observe fasts every day. Well cleaned and well-rubbed, his house should also be every day fumigated with the smoke of clarified butter poured on his sacred fire in honor of the celestials and the departed Manes.

45 Even these are the duties of a twice-born householder. Those duties really upholds the world. Those duties always and eternally emanate from those pious persons among the Brahmanas who live like householders.

46 Do you listen to me with rapt attention, O goddess, for I shall now tell you what the duties are of the Kshatriya and about which you have asked me.

47. From the beginning it has been said that the duty of the Kshatriya is to protect all creatures The king gets a fixed share of the merits acquired by his subjects. By that means the king becomes gifted with righteousness.

48. The king who rules and protects his subjects piously, acquires by virtue of the protection he offers to others, many regions of happiness in the next world

49 The other duties of a Kshatriya consist of self control and Vedic study, the pouring of libations on the sacred fire, the making of gifts study, the bearing of the sacred thread, sacrifices, the performance of religious rites the support of servants and dependants, and preseverance in acts that *have been undertaken.*

51—52 Another duty of his is to give punishments proportionate to the offences committed It is also his *duty to celebrate* sacrifices and other religious rites according to the ordinances laid down in the Vedas Properly judging the disputes of litigants before him, and truthfulnes of speech, and interference for helping the distressed, are the other duties by doing which the king acquires great glory both in this world and in the next He should also sacrifice his life on the field of battle, having shown great prowess on behalf of *kine and Brahmanas.*

53 Such a king acquires in the celestial *region such regions of happiness as are* capable of being acquired by the performance of Horse Sacrifices

54 *The duties of the Vaishya* always are the keep of cattle and agriculture, the pouring of libations on the sacred fire, the making of gifts, and study.

55 Trade, walking in the path of virtue, hospitality peacefulness, self-control welcoming of Brahmanas, and renouncing things are the other eternal duties of the Vaishya.

56 The Vaishya, engaged in trade and walking in the path of virtue, should never sell sesame and perfumery and juices or liquid substances He should perform the duties of hospitality towards all

57. He is at liberty to pursue virtue and profit and pleasure according to his means and asmuch as is judicious for him The service of *the three twice born classes* forms the high duty of the Shudra.

58 That Shudra who is truthful in *speech and who has controlled his senses, is* considered as having acquired meritorious penances Indeed the Shudra, who having got a guest performs the duties of hospitality towards him is considered as acquiring the merit of great penances

59. That intelligent Shudra whose conduct is virtuous and who adores the deities and Brahmanas, gets desirable rewards of virtue

60. O beautiful lady, I have thus recited to you what are the duties of the four castes Indeed, O blessed lady, I have told you what are their respective duties. What else do you wish to hear?

Uma said :—

61. You have recited to me what are the respective duties of the four castes, auspicious and beneficial for them Do you now tell me O Holy One, what are the common duties of the all castes

Maheshwara said :—

62. The foremost of all beings in the universe, *viz*, the Creator Brahmana *always seeking righteous accomplishments,* created the Brahmanas for rescuing all the worlds Among all created beings, they are gods on Earth.

63 I shall at the begining tell you what are the religious acts which they should do and what are the rewards which they acquire through them The religion of the Brahmanas is the foremost of all religions

64 For the sake of the virtue three religions were created by the Self-Create Whenever the world is created those Religions are created by the Grandfather. Do ye listen.

65 These are the three eternal Religions The Religion prescribed in the Vedas is the greatest, that of the Smritis is the next in the order of importance; the third in importance is that which is based upon the practices of the virtuous

66 The Brahmana, endued with learning should have the three Vedas He should never make the study of the Vedas. He should devote himself to the three well-known deeds (of making gifts, studying the Vedas, and performing sacrifices) He should be above the three (*viz*, lust anger and cupidity) He should be the friend of all creatures A person who possesses these qualities *is called a Brahmana*

67 The lord of all the universe declared these six deeds for the observance of Brahmanas Listen to those eternal duties.

68 The celebration of sacrifices officiating at the sacrifices of others, the making of gifts the acceptance of gifts teaching and study, are the six deeds by doing which a Brahmana acquires religious merit

69 *Indeed the daily study of the Vedas* is a duty Sacrifice is (another) eternal duty. The making of gifts according to his power and the ordinance, is, in his case, much praised.

70 Tranquility of mind is a great duty that is in vogue among the righteous Householders of pure mind are capable of acquiring very great merit.

71—72 Indeed, he who purifies his soul by the performance of the five sacrifices, who is truthful in speech, who is shorn of malice, who makes gifts, who treats with hospitality and honor all regenerate guests, who lives in well cleaned houses, who is shorn of pride, who is always sincere in his dealings, who uses sweet and assuring words towards others, who takes a pleasure in serving guests and others arrived at his house, and who eats the food that remains after the requirements have been satisfied of all the members of his family and dependants, acquires great merit.

73 That man who offers water to his guests for washing their feet and hands, who presents the Arghya for honoring him, who duly gives seats, and beds, and lamps for lightning the darkness, and shelter to those who come to his house, is considered, as highly righteous

74 That householder who rises at dawn and washes his mouth and face and gives food to his guests and having honored them duly dismisses them from his house and follows them for a little distance, wins eternal merit.

75 Hospitality towards all, and the pursuit of the three fold objects, are the duties of the householder The duties of the Shudra consist in the pursuit of the three-fold objects

76 The Religion laid down for the householder has action for its chief characteristic Auspicious, and beneficial to all creatures, I shall explain it to you

77 The householder should always make gifts according to his power He should also perform sacrifices frequently, Indeed he who wishes to secure his own good, should always achieve meritorious acts

78 The householder should acquire riches by fair means, The riches thus acquired should be carefully divided into three parts keeping the requirements of virtue in view

79 With one of those portions he should accomplish all acts of virtue With another he should seek to satisfy his cravings for pleasure The third portion he should lay out for increasing

80 The Religion of Renunciation is different It exists for Liberation I shall tell you the conduct that constitutes it. Listen to me in full O goddess

81 One of the duties inculcated by that Religion is Mercy towards all creatures. The man who follows it should not live in one place for more than a day For acquiring Liberation, the followers of this Religion free themselves from the fetters of hope (or desire).

82 They have no attachment to habitation, to the Kamandalu they bear for the the keep of water, to the clothes that cover their loins, or the seat whereupon they rest, or the triple stick they bear in their hands, or the bed they sleep on, or the fire they want, or the chamber in which it lies.

83. A follower of this Religion fixes his heart upon the workings of his soul. His mind is devoted to Supreme Brahma. He is filled with the idea of attaining to Brahma. He is always devoted to Yoga and the Sankhya philosophy.

84 He seeks for no other shelter than the foot of a tree, He lives in vacant houses of men. He sleeps on the banks of rivers He takes a pleasure in living by such banks.

85 He is freed from every attachment, and from every bond of affection He merges the existence of his own soul into the Supreme Soul

86. Standing like a stake of wood, and abstaining from all food he does only such deeds as point to Liberation Or, he may wander about, devoted to Yoga These are the eternal duties of a follower of the Religion of Renunciation.

87 He lives aloof from men He is freed from all attachments. He never lives in the same place for more than a day. Freed from all fetters, he roves over the world Freed from all ties, he never sleeps on even the same river-bank for more than a day.

88 This is the Religion of persons conversant with Liberation, as declared in the Vedas This is the righteous path that is trodden by this virtuous. He who follows in this path, leaves no vestige behind

89 Vikshus (mendicants) are of four kinds They are Kutichakas, Vahudakas, Hansas, and Paramhansas. The second is superior to the first, the third to the second, and the fourth to the third

90. There is nothing superior to the Paramhansa; nor is there anything inferior to it or equal to it or superior to it. It is a condition shorn of sorrow and happiness, auspicious and freed from decrepitude and death, and without any change.

Uma said:—

91 You have described the Religion of the householders, that of Liberation, and that which is based upon the observances of the pious These paths are noble and highly beneficial to the world of living creatures

92 O you who are conversant with every religion I wish to hear what the high Religion is of the Rishis. I always have a liking for those who live in hermitage

93 The perfume that comes out of the the smoke of the libations of clarified butter poured on the sacred fire, seems to pervade all the hermitages *and make them* delightful Seeing this O great god, my heart becomes always filled with joy

94—95 O powerful god, I have doubts *about the Religion of the Ascetics You are* conversant with the details of all religions. Do you enlighten me O god of gods, in detail about this subject truly about which I have asked you, O great god

The Blessed and Holy One said.—

96 Yes, I shall recite to you the high and excellent Religion of the Ascetic By following the dictates of that Religion, O auspicious lady the Ascetics acquire success through the severe penances they practise.

97 O highly blessed one, do you hear, from the beginning, what are the duties of those pious Rishis who know every duty and who are known by the name of Phenapas

98 The Grandfather Brahman drank some nectar That water had flowed in the celestial region from a great sacrifice

99 The froth of that water is highly sacred and it partook of His own nature Those Rishis who live upon the measure of froth that thus came out are called *Phenapas (Froth eaters) This is the conduct* of those pure Rishis, O lady having penances for wealth! Listen now to me as I explain to you who the Valikhillyas are

100 The Valikhillyas are ascetics who have acquired success by their penances They live in the solar disc Living like birds those Rishis conversant with every duty of righteousness, live according to the Uncha mode

101 Their dress consists of deer skins or barks of trees Freed from pairs of opposites the Valikhillyas having penances for wealth, walk in this track of virtue.

102 They are as big as a digit of the thumb Divided into classes each class lives *in the practice of its duties They* wish only to practise penances. The merits they acquire by their righteous conduct are very great.

103 They are considered as having acquired an equality with the gods and exist for the fulfilment of the purposes of the gods Having dissipated all their sins by severe penances, they shine in effulgence, lighting up all the points of the compass

104 Others, called Chakracharas, are *gifted with cleansed souls and devoted to the* practice of mercy, Righteous in their conduct and possessed of great purity, they live in the region of Soma

105 *Thus living near enough to the* region of the departed Manes, they duly live by drinking the rays of Soma There are others called Samprakshalas and Ashmakuttas *and Dantolukhalas.*

106 These live near the Soma drinking celestials and others that drink flames of fire. With their wedded wives and with *passions under complete restraint, they* too live upon the rays of Soma

107 They pour libations of clarified butter on the sacred fire and worship the *departed Manes under proper forms* They also celebrate the well known sacrifices This is said to form their religion

108 This religion of the Rishis, O *goddess is always observed by those* who are houseless and who are free to go through every region including that of the celestials There are again, other classes about whom I shall speak now Do you listen

109 It is necessary that they who observe the different religions of the Rishis, should control their passions and know the Soul Indeed, in my opinion, lust and anger should be completely controlled

110—111 With corn (wealth) acquired by the Uncha mode, they should perform the following duties, *viz*, the pouring of libations on the sacred fire, occupying a fixed seat employing oneself during the time in the sacrifice called Dharmaratri performance *of the Soma Sacrifice, acquisition of especial* knowledge the giving of sacrificial presents, which forms the fifth, the daily performance of sacrifices, devotion to the worship of the ancestors and the deities, hospitality towards all

112—113 Abstention from all luxurious dishes prepared from cow's milk taking a pleasure in tranquility of heart, lying on naked rocks or the earth devotion to *Yoga*, eating potherbs and leaves of trees, and living upon fruits and roots and wind and water and moss, are some of practices of the Rishis by which *they acquire* the end that belongs to persons unsubjugated

114—115 When the smoke has ceased to curl upwards from a house, when the *husking machine has ceased to* ply, when the hearth-fire has been put out, when all the inmates have taken their food, when dishes are no longer carried from room to

room, when mendicants have ceased to walk the streets, it is then that the man who is devoted to the Religion of Truth and tranquillity of soul wishing to have a guest should eat what remnant of food may still remain in the house By acting thus, one becomes a practiser of the Religion of the Munis.

116 One should not be arrogant, nor proud; nor cheerless and discontented; nor wonder at anything Indeed one should treat his friends and enemies alike Indeed one who is the foremost of all persons conversant with duties should treat all creatures like friends

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CHAPTER CXLII

(ANUSHASANIKA PARVA) — *Continued*

Uma said:—

1 Hermits live in charming regions, among the springs and fountains of rivers, in bowers by the sides of rivers and rills, on hills and mountains in woods and forests, and in sacred places full of fruits and roots.

2 With rapt attention and observing vows and rules, they live in even such places.

3 I wish, O Shankara to hear the sacred ordinances which they follow These hermits, O god of all gods, are persons who depend for the protection of their bodies, upon themselves alone.

Maheshwara said:—

4 Do you hear with rapt attention what are the duties of Hermits. Having listened to them with one mind, O goddess, do you fix your heart upon virtue.

5 Listen then to what the acts are that should be practised by righteous hermits crowned with success, observant of rigid vows and rules, and living in woods and forests

6—7. Performing ablutions thrice a day, adoring the departed Manes and the celestials, pouring libations on the sacred fire, performing of those sacrifices and rites called Ishti-Homa, picking up the grains of Nivara paddy, eating fruits and roots, and using oil that is pressed out from Inguda and castor seeds, form their duties.

8 Having performed the practises of Yoga and become crowned with (ascetic) success and freed from lust and anger, they should seat themselves in the attitude called Virasana. Indeed, they should live in those places which are inaccessible to cowards.

9—10. Observant of the excellent ordinances about Yoga, sitting in summer in the midst of four fires on four sides with the sun overhead, duly practising what is called Manduka-Yoga, and always seated in the attitude called Virasana, and lying on naked rocks or the earth, these men, with hearts fixed upon virtue, must expose themselves to cold and water and fire.

11 They live upon water or air or moss. They use two pieces of stone only for husking their corn Some of them use their teeth only for such a purpose They do not keep utensils of any sort.

12 Some of them clothe themselves with rags and barks of trees or deer skins Thus do they pass their lives for the time allotted to them according to the ordinances

13 Remaining in woods and forests, they wander within woods and forests live within them, and are always to be found within them Indeed, these hermits entering into woods and forests live within them as disciples, obtaining a preceptor, live with him

14—16 The performance of the rites of Homa and the observance of the five sacrifices are their duties A due observance of the rules about distribution of the fivefold sacrifices as ordained in the Vedas, devotion to sacrifices, forming the eighth, observance of the Chaturmashya, performance of the Paurnamashya and other sacrifices, and performance of the daily sacrifices are the duties of these celibate men, freed from every attachment, and cleansed from every sin Indeed, they should live thus in the forest

17 The sacrificial ladle and the water-vessel are their chief properties They are always devoted to the three fires Virtue is in their conduct and adhering to the path of virtue, they acquire the highest end

18 These Munis, crowned with success and ever given to the Religion of Truth, acquire the highly sacred region of Brahman, or the eternal region of Soma

19 O auspicious goddess, I have thus recited to you in brief, the outlines of the religion that is followed by hermits and that has many practices in detail.

Uma said:—

20 O Holy One, O lord of all creatures, O you adored of all beings, I wish to hear what is the religion of those conclaves of ascetics who are followers of the scriptures describing ascetic success. Do you recite it to me

21. Living in woods and forests and well-accomplished in the scriptures of success, some amongst them live and act as they like, without being controlled by particular practices; others have wives How, indeed, have their practices been ordained.

Mahadeva said:—

22. O goddess, the shaving of the head and the wearing of the brown robes are the characteristics of those recluses who rove about freely; while the characteristics of those who sport with wives consist in passing their nights at home.

23 Performing ablutions three times a day is the duty of both the classes, while the Homa, with water and wild fruits, belongs to the married recluses as performed by the Rishis in general. Absorption in Yoga-Meditation, and performance of those duties which form righteousness and which have been laid down as such, are some of the other duties prescribed for them.

24. All those duties also of which I have spoken to you before as belonging to recluses living in forests, are the duties of these also Indeed, if those duties are observed, they who observe them acquire the rewards of severe penances.

25 Those forest recluses who lead married lives should indulge in the gratification of their senses with these married wives of theirs By indulging in sexual union with their wives at only those times when their seasons come, they perform the duties which have been laid down for them.

26 The religion which these virtuous men are to follow is the Religion that has been laid down and followed by the Rishis With their eyes set upon the acquisition of virtue, they should never pursue any other object of desire from a sense of uncontrolled caprice.

27. That man who gives promises of safety to all creatures, freed as his soul becomes from the stain of malice or harmfulness, becomes gifted with virtue.

28. Indeed, that person who shows mercy to all creatures, who adopts as a vow of sincere conduct towards all creatures, and who forms himself the soul of all creatures, becomes gifted with virtue.

29 A bath in all the shrines, and sincere conduct towards all creatures, are regarded as equal in point of merit, or, perhaps, the latter is a little distinguished above the other in point of merit.

30. Sincerity, it has been said, is Virtue; while insincerity or crookedness is sin That man who acts sincerely becomes indued with Virtue.

31 The man who is always devoted to sincerity of conduct, succeeds in acquiring a residence among the celestials. Hence, he who wishes to achieve the merit of virtue, should be sincere.

32. Gifted with a forgiving nature and self-control, and with anger under complete subjection, one should transform himself into an embodiment of Virtue and become freed from malice. Such a man, who becomes devoted, besides to the discharge of all the duties of Religion, becomes indued with the merit of Virtue.

33 Freed from drowsiness and procrastination, the righteous person, who follows the path of Virtue to the best of his power, and becomes possessed of pure conduct, and who is venerable in years, comes to be considered as equal to Brahma itself.

Uma said:—

34 By what course of duties, O god, do those ascetics who are attached to their respective retreats and have penances for wealth, succeed in becoming indued with great splendour?

35 By what acts, again, do kings and princes who are immensely rich, and others who are poor, succeed in getting high rewards?

36 By what acts, O god, do dwellers of the forest succeed in acquiring that place which is, eternal and in adorning their persons with celestial sandal paste.

37 O illustrious god of three eyes, O destroyer of the triple city, do you remove this doubt of mine about the auspicious subject of the observance of penances by telling everything in full.

The illustrious Deity said:—

38 Those who observe the vows of fasts and control their senses who abstain from injury of any kind to any creature, and who practise truthfulness of speech, acquire success and ascending to the celestial region sport in happiness with the Gandharvas as their companions, freed from every kind of evil.

39 That pious man who lies down in the attitude of Manduka-Yoga, and who properly and according to the ordinance performs meritorious deeds after having been duly initiated, sports in happiness in the next world in the company of the Nagas.

40 That man who lives in the company of deer and lives upon such grass and vegetables as drop from their mouths, and who has undergone the initiation and attends to the duties attached to it, succeeds in going to the capital of Indra.

41. That man who lives upon the moss he gathers and the fallen leaves of trees that he picks up, and puts up with all the severities of cold, acquires a very high place.

42. That man who lives upon either air or water or fruits and roots, acquires in the next life the affluence that belongs to the Yakshas and sports in happiness in the company of the various tribes of Apsaras.

43 Having practised for twelve years, according to the rites laid down in the ordinances, the vow relating to the endurance of the five fires in the summer season, one becomes in his next life a king.

44 That man who, having observed vows about food, practises penances for twelve years, carefully abstaining from all interdicted food, and forbidden hours as well, during the period, becomes in his next life a king.

45 That man who sits and lies on the bare ground with the canopy of heaven over his head, observes the course of duties of initiation, and then renounces his body by abstaining from all food, acquires great happiness in the celestial region.

46—51. The rewards of one who sits and lies down upon the naked ground are said to be excellent cars and beds, and rich palaces effulgent like the moon, O lady. That man who having lived upon abstemious diet and observed various excellent vows, lives depending upon his own self and then renounces his body by abstaining from all food, succeeds in ascending to Heaven and enjoying all its happiness That man who having lived in entire dependence upon his own self, observes for twelve years the duties of initiation, and at last renounces his body on the great ocean, succeeds in attaining to the regions of Varuna after death. That man who living in entire dependence upon his own self observe the duties of initiation for twelve years, and pierces his own feet with a sharp stone, acquires the happiness of the region that belongs to the Guhyakas. He who cultivates self with the help of self, who frees himself from the influence of all pairs of opposites, who is freed from every sort of attachment, and who mentally observes for twelve years such a course of conduct after initiation attains to Heaven and enjoys every happiness with the celestials as his companions.

52. He who lives in entire dependence upon his own self and observes for twelve years the duties of initiation and finally renounces his body on the fire as an oblation to the celestials, acquires the region of Brahma and is held in high esteem there.

53—55 That twice-born man, O goddess, who having properly performed initiation keeps his senses under control, and placing his Self on Self frees himself from the sense of mine ness, desirous of achieving virtue, and sets out, without a covering for his body, after the due observance of the duties of initiation for twelve years and after having placed his sacred fire on a tree, and walks along the path of heroes and lies down in the attitude of heroes, and always acts like heroes, certainly acquires the end that is reserved for heroes.

56 Such a man goes to the eternal region of Shakra where he becomes crowned with the fruition of all his desires and where he sports in joy, his body decked with garlands of celestial flowers and celestial perfumes.

57—58 Indeed that pious person lives happily in Heaven, with the celestials as his companions The hero, following the practices of heroes and devoted to that Yoga which belongs to heroes, living in the practice of Goodness, having renounced everything, performed the initiation, controlled his senses, and observing purity of both body and mind, is sure to acquire that path which is reserved for heroes Eternal regions of happiness are his.

59 Riding on a car that moves at the will of the rider, he passes through all happy regions as he likes, Indeed, living in the regions of Shakra, that blessed person always sports in joy, freed from every calamity.

CHAPTER CXLIII.

(ANUSHASANIKA PARVA),—*Continued.*

Uma said:—

1 O Holy One, O you who had torn off the eyes of Bhaga and the teeth of Pushan, O destroyer of the sacrifice of Daksha, O three eyed deity, I have a great doubt.

2 Formerly, the illustrious Self-Create created the four castes. Through the evil result of what deeds does a Vaishya become a Shudra?

3 Through what acts does a Kshatriya become a Vaishya and a Brahmana becomes a Kshatriya? By what means may such degradation of castes be warded off?

4 Through what deeds does a Brahmana take birth in his next life, in the Shudra caste? Through what acts, O powerful deity, does a Kshatriya also come down to the status of a Shudra?

5 O sinless one O lord of all created beings do you O illustrious one, remove this doubt of mine. How, again, can the three castes naturally succeed in acquiring the status Brahmanhood?

The Illustrious One said :—

6. The status of a Brahmana, O goddess, is highly difficult to attain O auspicious lady, one becomes a Brahmana through creation or birth Similarly the Kshatriya, the Vaishya, and the Shudra, all becomes so through original creation This is my opinion.

7. He, however, that is born a Brahmana goes down from his status through his own evil deeds Hence, the Brahmana after having acquired the status of the first order, should always protect it.

8 If one who is a Kshatriya or Vaishya performs those duties which are assigned to the Brahmana, after the manner of a Brahmana, he becomes a Brahman.

9 That Brahmana who renounces the duties of his order for following those of the Kshatriya, is considered as one who has fallen away from the status of a Brahmana and who has become a Kshatriya.

10—11. That little-witted Brahmana, who, moved by cupidity and folly, follows the practices assigned to Vaishyas, forgetful of his position as a Brahmana that is highly difficult to attain, comes to be considered as one who has become a Vaishya Likewise, one who is a Vaishya by birth may, by following the practices of a Shudra become a Shudra Indeed, a Brahmana falling away from the duties of his own order, may go down to the status of even a Shudra.

12. Such a Brahmana, degraded from the order of his birth and outcasted, without attaining to the region of Brahman, sinks into Hell, and in his next birth becomes born as a Shudra.

13—14 A highly blessed Kshatriya or a Vaishya, who renounces the duties of his order, and follows the practices of a Shudra, falls away from his own order and becomes a person of mixed caste. It is in this way that a Brahmana, or a Kshatriya, or a Vaishya, comes by the position of a Shudra.

15 That man who has acquired clearness of vision, through practice of the duties of His own caste, who is gifted with knowledge and science, who is pure (in body and mind) who knows every duty and is devoted to the practice of all his duties, is sure to enjoy the rewards of virtue.

16 I shall now recite to you O goddess, a saying uttered by Brahman on this subject The virtuous and those who are desirous of acquiring merit always pursue with firmness the culture of the soul.

17 The food that comes from cruel and fierce persons is censurable So also is the food that has been cooked for serving a large number of persons The same is said of the food that is cooked for the first Shraddha of a dead person So also is the food that is sullied for the usual faults and the food that is supplied by a Shudra. These should never be taken by a Brahmana at any time

18 The food of a Shudra, O goddess is always disapproved of by the great deities. This I think is the authority enunciated by the Grandfather with his own mouth.

19 If a Brahmana, who has set up the sacred fire and who performs sacrifices, were to die with any portion of a Shudra's food remaining undigested in his stomach, he is sure to be born a Shudra.

20 On account of those remains of a Shudra's food in his stomach, he falls away from the position of a Brahmana. Such a Brahmana becomes surely a Shudra.

21 The Brahmana in his next life comes by the position of that order upon whose food he lives through life or with the undigested portion of whose food in his stomach he dies.

22 That man who having acquired the sacred position of a Brahmana which is so difficult to acquire, disregards it and eats forbidden food, falls away from his high status

23—24 That Brahmana who drinks alcohol, who becomes guilty of Brahmanicide or mean in his conduct, or a thief, or who breaks his vows, or becomes impure, or unmindful of his Vedic studies, or sinful, or characterised by cupidity, or guilty of cunning, or a cheat, or who does not observe vows, or who marries a Shudra woman, or who derives his livelihood by pandering to the lusts of other people, or who sells the Soma plant, or who serves a person of a low caste, falls away from his status of Brahmanhood

25. That Brahmana who violates the bed of his preceptor, or who cherishes malice towards him, or who takes a pleasure in speaking ill of him, falls away from the status of Brahmanhood even if he knows Brahma.

26 By these good deeds again, O goddess, when performed, a Shudra becomes a Brahmana, and a Vaishya becomes a Kshatriya.

27 The Shudra should perform all the duties sanctioned for him, properly and according to the ordinance He should always serve, with obedience and humility, persons of the three other castes and serve them with care.

28 Always following the path of virtue, the Shudra should cheerfully do all this He should honor the celestials and twice-born persons He should observe the vow of hospitality to all persons.

29 With senses kept under control and becoming abstemious in food, he should never approach his wife except in her season He should ever search after persons who are holy and pure As regards food, he should eat that which remains after the needs of all persons have been fulfilled.

30. If, indeed, the Shudra wishes to be a Vaishya (in his next life) he should also abstain from meat of animals not killed in sacrifices If a Vaishya wishes to be a Brahmana (in his next life) he should perform these duties He should be truthful in speech, and shorn of pride or arrogance He should be above all pairs of opposites He should observe the duties of peace and tranquility.

31—34 He should worship the celestials in sacrifices, attend with devotion to the study and recitation of the Vedas, and become pure in body and mind. He should keep his senses under control, honor the Brahmanas, and seek the behoof of all the orders Living like a householder and eating only twice a day at the appointed hours, he should satisfy his hunger with only such food as remains after all the members of his family with dependants and guests have been fed He should be abstemious in food, and act without being actuated by the desire of reward He should be free from egotism He should worship the deities in the Agnihotra and pour libations according to the ordinance. Performing the duties of hospitality towards all persons he should, as already said, eat the food that remains after serving all others for whom it has been cooked He should, according to the ordinances laid down, adore the three fires Such a Vaishya of pure conduct is born in his next life in a high Kshatriya family.

35 If a Vaishya, after having taken birth as a Kshatriya, performs the usual purificatory rites, becomes invested with the sacred thread, and betakes himself to the observance of vows, he becomes, in his next life, an honored Brahmana.

36 Indeed, after his birth as a Kshatriya, he should make presents, worship the deities in great sacrifices with profuse presents, study the Vedas, and desirous of attaining to Heaven, should adore the three fires

37 He should interfere for removing the sorrows of the distressed and should always righteously cherish and protect his subjects He should be truthful, and do all true works, and seek happiness in conduct like this.

38 He should administer proper punishments, without laying aside the rod of punishment for good He should induce men to do righteous deeds. Guided by considerations of policy, he should take a sixth of the produce of the fields

39 He should never indulge in sexual pleasure, but live cheerfully and independently, well conversant with the science of Wealth or Profit Of righteous soul, he should seek his married wife only in her season

40 He should always observe fasts, keep his soul under restraint, devote himself to the study of the Vedas, and be pure in body and mind He should sleep on blades of Kusha grass spread out in his fire-chamber.

41 He should pursue the three-fold objects of life, and be always cheerful. He should always say "it is ready" to Shudras desirous of food.

42 He should never wish for anything from motives of gain or pleasure He should adore the ancestors and gods and guests.

43 In his own house he should live the life of a mendicant He should duly worship the deities in his Agnihotra, morning, noon, and evening every day, by pouring libations according to the ordinance.

44 With his face turned towards the enemy, he should renounce his life breaths in battle fought for the behoof of kine and Brahmanas Or he may enter the three fires sanctified with Mantras and renounce his body By doing all this he is born in his next life as a Brahmana.

45 Gifted with knowledge and science, purified from all dross and fully conversant with the Vedas, a pious Kshatriya, by his own deeds, becomes a Brahmana.

46 It is with the help of these deeds, O goddess that a person who has originated from a degraded caste, viz a Shudra, may become a Brahmana purged off of all sins and possessed of Vedic learning.

47 One who is a Brahmana, when he becomes wicked in conduct and observes no distinction about food, falls away from the

status of Brahmanhood and becomes a Shudra.

48 Even a Shudra, O goddess who has purified his soul by pure deeds and who has controlled all his senses, deserves to be waited upon and served with respect as a Brahmana. This has been said by the Self Create Brahman himself.

49 When a pious nature and pious deeds are seen in even a Shudra, he should, according to my opinion, be held superior to a person of the three twice born classes.

50 Neither birth, nor the purificatory rites, nor learning, nor offspring can be considered as grounds for conferring upon one the dignity of a twice born person. Indeed, conduct is the only ground.

51 All Brahmanas in this world are Brahmanas on account of conduct. A Shudra, if he is of good conduct, is considered as equal to a Brahmana.

52 The position of Brahma, O auspicious lady, is equal wherever it exists. This is my opinion. He, indeed, is a Brahmana in whom the dignity of Brahma exists,—that condition which is bereft of qualities and which has no stain attached to it.

53 The boon-giving Brahman, while he created all creatures, himself said that the division of human beings into the four orders as dependant on birth is only for purposes of classification.

54 The Brahmana is a great field in this world—a field having feet, for it moves from place to place. He who plants seeds in that field, O beautiful lady, reaps the corps in the next world.

55 That Brahmana who wishes to secure his own good, should always live upon the remains of the food that may remain in his house after satisfying the needs of all others. He should always follow the path of virtue. Indeed, he should tread along the path of Brahma.

56 He should live, engaged in the study of the Samhitas, and remaining at home he should perform all the duties of a householder. He should always be given to the study of the Vedas, but he should never *derive the means of livelihood from such* study.

57. That Brahmana who always acts thus following the path of virtue, adoring his sacred fire, and engaged in the study of the Vedas, comes to be considered as Brahma.

58 Having acquired the position of a Brahmana, it should always be protected with care, O you of sweet smiles, by avoiding the stain of contact with persons born in inferior castes, by abstaining from the acceptance of gifts, and by other acts laid down in the scriptures.

59 I have thus told you a mystery, *viz*, the manner in which a Shudra may become a Brahmana, or that by which a Brahmana falls away from his own pure position and becomes a Shudra.

CHAPTER CXLIV.

(ANUSHASANIKA PARVA)—*Continued.*

Uma said:—

1 O Holy One, O lord of all beings, O you adored of deities and Asuras equally, tell me what are the duties and derelictions of men. Indeed, O powerful one, remove *my doubts*.

2 It is by these three, *viz*, thought, word and deed, that men become fettered with bonds. It is by the same three that they become freed from these fetters.

3 By following what conduct, O god—indeed, by what kind of acts—by what behaviour and qualities and words, do men succeed in ascending to Heaven?

The God of gods said:—

4 O goddess, *you are well conversant* with the true meaning of duties. You are ever devoted to Virtue and Self-Control. The question you have asked me is fraught with the benefit of all creatures. It increases the intelligence of all persons. Do *you, therefore, listen to the answer.*

5 Those persons who are devoted to the Religion of Truth who are righteous and destitute of the indications of the several modes of life and who enjoy the wealth acquired by fair means, succeeds in ascending to Heaven.

6 Those men who are freed from all doubts, who are gifted with omniscience, and who have eyes for seeing all things are never fettered by either virtue or sin. Those men who are shorn of all attachments can never be fettered by the chains of action.

7 They who never injure others in thought, word, or deed and who never attach themselves to anything, can never be fettered by deeds.

8 They who abstain from killing any creature who are gifted with righteous conduct who have mercy who treat friends and foes equally, and who are self-controlled, can never be fettered by acts.

9 Those men who are gifted with mercy towards all beings who succeed in creating the confidence of all living creatures and who have shaken off malice in their conduct, succeed in ascending to Heaven.

10 Those men who have no desire to appropriate others' properties, who never associate with the spouses of others and who enjoy only such wealth as has been acquired by fair means, succeed in ascending to Heaven.

11. Those men who treat the wives of other people as their own mothers and sisters and daughters, succeed in attaining to Heaven.

12 Those men who abstain from misappropriating others' things who are perfectly contented with what they themselves possess, and who live depending upon their own destiny, succeed in ascending to Heaven.

13 Those men who never know other peoples' wives, who are masters of their senses and who are given to righteous conduct, succeed in ascending to Heaven

14 This is the path, created by the gods, that the pious should follow. This is the path freed from passion and aversion, sanctioned for the pious to follow.

15 Those men who are devoted to their own wives and who seek them in only their seasons and who do not indulge in sexual pleasure, succeed in ascending to Heaven.

16 For the sake of multiplying their merit or for acquiring their means of livelihood, the wise should follow charity, penances and purity of both body and mind

17. Those who wish to ascend to Heaven, should follow in this tract and not any other.

Uma said.—

18 Tell me, O illustrious god, O sinless lord of all creatures, what are those words by which one becomes fettered and what are those words by speaking which one may be freed from fetters.

Maheshwara said —

19 Those men who never tell falsehood for either themselves or for others, or in jest or for exciting laughter, succeed in ascending Heaven.

20. They who never tell lies for acquiring their livelihood or for acquiring merit or through mere caprice, succeed in ascending to Heaven.

21. They who utter words which are smooth and sweet and faultless, and who with sincerity welcome all whom they meet with, succeed in ascending to Heaven.

22 They who never utter words which are harsh bitter and cruel and who are free from deceitfulness and evil of every kind, succeed in ascending to Heaven.

23 Those men who never utter deceitful words which create disunion between friends and who always speak what is true and what promotes good feelings, succeed in ascending to Heaven.

24 Those men who avoid harsh words and abstains from quarrels with others, who are equal in their conduct to all creatures, and who have governed their souls, succeed in ascending to Heaven.

25 They who abstain from evil speech or sinful conversation, who avoid disagreeable speeches and who utter only auspicious and agreeable words, succeed in ascending to Heaven.

26 They who never utter, under anger, such words as cut others to the quick, and who, even when under the influence of anger, speak words that are peaceful and agreeable, succeed in ascending to Heaven.

27 This religion, O goddess of speech, should always be followed by men. It is auspicious and characterised by Truth. The wise should always avoid untruth.

Uma said:—

28. Tell me, O god of gods, O holder of Pinaka, O you who are highly blessed, what those thoughts are by which a person may be fettered.

Maheshwara said:—

29 Gifted with merit that originates from mental acts, O goddess, one ascends to Heaven Listen to me, O auspicious one, as I recite to you what those acts are.

30. Listen to me, O you of sweet face, how also a mind of ill-regulated features, becomes fettered by ill regulated or evil thoughts.

31. Those men who do not seek, even mentally, to take other peoples' things even when they lie in a lone forest, succeed in ascending to Heaven.

32. Those men who care not others' belongings, even when they see it lying in a house or a village that has been deserted, ascend to Heaven.

33 Those men who do not seek, even mentally, to associate with the married wives of others, even when they see them in deserted places and under the influence of desire, succeed in ascending to Heaven.

34 Those men who, meeting with friends or enemies, behave in the same friendly way towards all, succeed in ascending to Heaven

35 Those men who are possessed of learning and mercy, who are pure in body and mind, who are firm in truth, and who are contented with what belongs to them, succeed in ascending to Heaven.

36 Those men who do not bear ill will to any creature, who do not stand in need of labour for their livelihood, who bear friendly hearts towards all beings, and who entertain mercy towards all, succeed in ascending to Heaven.

37 Those men who have faith, who have mercy, who are holy, who seek the company of holy men, and who know the distinctions between right and wrong, succeed in ascending to Heaven.

38 Those men, O goddess who know the consequences of good and bad deeds, succeed in ascending to Heaven.

39 Those men who are just in all their dealings, who have desireable accomplishments, who are devoted to the deities and the Brahmanas, and who are persevering in doing all good acts, succeed in ascending to Heaven.

40 All these men O goddess succeed in ascending to Heaven through the meritorious results of their deeds. What else do you wish to hear?

Uma said —

41 I have a great doubt, O Maheshwara, on a subject about human beings You should explain it to me carefully

42 By what deeds does a man succeed O powerful deity, in acquiring a long life? By what penances also does one acquire a long life?

43 By what acts does one become short-lived on Earth? O you who are perfectly stainless, you should tell me what are the consequences of acts.

44 Some have great good fortune and some suffer from misfortune Some are possessed of noble, and some are of ignoble, birth.

45 Some have such repulsive features as if they are made of wood while others look very handsome at even the first sight

46 Some appear to have no wisdom while others are possessed of it Some, again, are seen gifted with high intelligence and wisdom enlightened by knowledge and science

47 Some have to suffer little pain while others there are that are loaded with heavy calamities Such diverse sights are seen of men O illustrious one, you should tell me the reason of all this!

The god of gods said —

48 Indeed O goddess, I shall describe to you the fruits of acts It is by them that all human beings in this world enjoy or suffer the consequences of their acts

49—51. That man who assumes a dreadful aspect for the purpose of taking the lives of other creatures who arms himself with strong sticks for injuring other creatures, who is seen with uplifted weapons, who kills living creatures, who is shorn of mercy, who always causes tribulation to living beings, who refuses to grant protection to even worms and ants, who is cruel, one who is such, O goddess, sinks in Hell One who has an opposite disposition and who is righteous in deeds, becomes born as a handsome man.

52 The man who is cruel, goes to Hell, while he who is merciful, ascends to Heaven The man who goes to Hell, has to suffer great misery

53 One who having sunk in Hell, rises therefrom, takes birth as a short lived man.

54—57. That man who is given to slaughter and injury, O goddess, becomes, through his sinful deeds, liable to destruction Such a person becomes disagreeable to all creatures and short-lived That man who belongs to what is called the White class, who abstains from the destruction of living creatures, who has thrown away all weapons and never inflicts any punishment on any body, who never injures any creature who never causes anybody to kill creatures for him, who never kills or strikes even when struck or attempted to be killed, who never sanctions or approves an act of destruction who is gifted with mercy towards all creatures who treats others as his own self,—such a superior man, O goddess succeeds in acquiring to the dignity of a celestial Filled with joy, such a man enjoys various kinds of luxurious articles

58 If such a person is ever born in the world of men, he becomes long lived and enjoys great happiness

59 This is the way of those who are of righteous conduct and righteous deeds, and who are blessed with longevity, the way that was marked out by the Self-Create Brahman himself and which is marked by abstention from the destruction of living creatures.

CHAPTER CXLV.

(ANUSHASANIKA PARVA)—*Continued.*

Uma said:—

1. By what *nature*, what *conduct*, what deeds, *and* what *gifts*, does a man succeed in attaining to Heaven.

Maheshwara said:—

2—6 He who has a liberal disposition, who honors Brahmanas and treats them with hospitality, who makes gifts of food and drink and clothes and other articles of enjoyment to the destitute, the blind and the distressed, who makes gifts of houses erects halls digs wells, constructs shelters whence pure and cool water is distributed, excavates tanks makes arrangements for the free distributions of gifts every day, gives to all comers what each prays for, who makes gifts of seats and beds and vehicles, wealth, jewels and gems houses, all kinds of corn kine, fields, and women—he who always makes these gifts with a cheerful heart, becomes a denizen, O goddess, of the celestial region.

6 He lives there for a long time, enjoying various kinds of superior articles Passing his time happily in the company of the Apsaras, he sports in the garden of Nandana and other delightful regions.

7. After the exhaustion of his merits he falls down from the celestial region and takes birth in the order of humanity, in a rich family, O goddess, which has a large command of every article of enjoyment

8 In that life he gets all articles for gratifying his wishes and appetites Indeed, blessed with the possession of such articles, he gets, riches and a well filled treasury.

9 The Self Create Brahman himself declared it formerly that it is even such persons, O goddess who become highly blessed and possessed of liberal dispositions and handsome features.

10. There are others, O goddess, who are incapable of making gifts Gifted with small understandings, they cannot make gifts even when solicited by Brahmanas and possessed of immense riches.

11. Seeing the destitute, the blind, the distressed, and mendicants, and even guests arrived at their houses, those persons always filled with the desire of pleasing the organ of taste, turn away, even when expressly solicited by them.

12. They never make gifts of wealth or dresses, or viands, or gold, or kine, or any kind of food

13 Those men who are disinclined to relieve the distress of others, who are full of cupidity, who have no faith in the scriptures, and who do not make gifts—verily, these men of little understanding, O goddess, have to sink in Hell

14 In course of time, when their sufferings in Hell, terminate they take birth in the order of humanity, in poor families.

15 Always suffering from hunger and thirst, excluded from all decent society, hopeless of ever enjoying all goodly things, they lead wretched lives

16 Born in families which are destitute of all articles of enjoyment, these men never succeed in enjoying the goodly things of Earth. Indeed O goddess, it is through deeds that persons become wretched and poor.

17 There are others who are arrogant and proud for the possession of riches. Those senseless wretches never offer seats to worthy persons.

18 Gifted with little understandings, they do not give way to them who deserve such an honor. Nor do they give water for washing the feet to persons to whom it should be given.

19 Indeed, they do not honor, according to the ordinance, with gifts of the Arghya, such persons as deserve to be honored therewith They do not offer water for washing the mouth to such as deserve to have that honor.

20—21. They do not treat their very preceptors, when the latter arrive at their houses in the manner in which preceptors should be treated Living in cupidity and pride, they refuse to treat their elders and aged men with love and affection, even insulting those who deserve to be honored and asserting their superiority over them without showing reverence and humility. Such men, O goddess, sink in Hell.

22 When their sufferings terminate after many years, they rise from Hell, and take birth as men, in low, and wretched families.

23 Indeed, they who humiliate their preceptors and seniors, have to take birth in such castes as those of Swapakas and Pukkasas who are greatly vile and bereft of intelligence.

24—28 He who is not arrogant or filled with pride, who is a worshipper of the deities and Brahmanas, who enjoys the esteem of the world, who bows to every one who deserves his reverence, who utters

smooth and sweet words, who benefits persons of all castes, who is always devoted to the behoof of all beings, who does not feel hatred for anybody, who is sweet-tongued who is an utterer of sweet and cooling words, who gives way to one who deserves to have way, who worships his preceptors in the manner in which preceptors deserve to be adored, who welcomes all creatures with proper courtesy, who does not bear ill will towards any creature, who lives, adoring elders and guests with such honors as they deserve, who is ever bent upon having as many guests as possible, and who adores all who honor his house with their presence succeeds, O goddess, in ascending to Heaven Upon the exhaustion of his merit, he is born as a man in a high and respectable family.

29 In that life he gets all articles of enjoyment in profusion and jewels and gems and every kind of riches in abundance. He gives to worthy persons what they deserve He performs every duty and every act of virtue

30 Honored of all creatures and receiving their respect, he obtains the fruits of his own deeds

31. Even such a person acquires a high birth in this world This that I have recited to you was said by the Ordainer (Brahman) himself formerly

32—34. That man who is fierce in conduct, who creates terror in all creatures, who injures other beings with hands or feet or cords or sticks, or brick-bats or clods of hard clay, or other means of wounding and paining, O beautiful lady, who practises various kinds of deceit for killing living creatures or vexing them, who chases animals and causes them to tremble in fear,—indeed that man, who acts thus, is certain to sink in Hell

35 If in course of time he is born as man in a low and wretched family which meets with obstacles of every kind on every side.

36 He is hated by all A wretch among men, he becomes so for his own deeds

37—38 Another, who is possessed of mercy, casts it is (benign) eye on all creatures. Gifted with a friendly vision, treating all creatures as if he were their father, shorn of every hostile feeling, with all his passions under complete restraint, he never vexes any creature and never fills them with fear by means of his hands or feet which are always under his control He inspires the confidence of all beings

39 He never afflicts any creature with either cords or clubs or brick bats or clods of hard earth or weapons of any sort His deeds are never fierce or cruel, and he is full of mercy.

40 One who is given to such practices and conduct, certainly ascends to Heaven There he lives like a god in a celestial palace full of comfort.

41 If, upon the exhaustion of his merit, he has to take birth as a man, he becomes born as a man who has not to fight with difficulties of any kind or to meet with any fear. Indeed, he enjoys great happiness

42 Happy and not compelled to work for his livelihood, he lives freed from every kind of anxiety. Even this O goddess, is the path of the virtuous In it there are no obstacles or afflictions

Uma said —

43 In the world some men are masters of inferences and the premises leading to them Indeed, they are masters of science and knowledge, have large progeny, and are gifted with learning and wisdom

44. Others, O god are shorn of wisdom, science, and knowledge, and are marked out by folly By what particular acts does a person become endued with wisdom?

45 By what acts, again, does one become of little wisdom and distorted vision? Do you remove this doubt of mine O you who are the foremost of all beings knowing duties.

46 Others there are, O god, who are blind from the moment of their birth Others there are who are diseased and impotent Do you, O god, tell me the reason of this.

Maheshwara said :—

47—48 Those men who always enquire about what is for their behoof and what is to their detriment, of Brahmanas learned in the Vedas, crowned with success and knowing all duties who avoid all kinds of evil deeds, who achieve only such deeds as are good succeed in ascending to Heaven after leaving this world, and enjoy great happiness as long as they live there

49 Indeed upon the exhaustion of their merit, when they take their birth in the order of humanity, they become born as men endued with great intelligence. They enjoy every kind of happiness and auspiciousness on account of that intelligence with which they are born.

50 Those men of foolish understandstandings who cast wicked eyes upon the married wives of other men, become cursed with congenital blindness on account of that sinfulness of theirs.

51 Those men who, moved by desire in their hearts, cast their eyes on naked women, those men of wicked acts take birth in this world to pass their whole lives in one continuous disease.

52. Those men of foolish and wicked acts who indulge in sexual union with women of castes different from their own,—those men of little wisdom,—have to take birth in their next lives as persons shorn of the virility.

53 Those men who cause animals to be killed and those who violate the beds of their preceptors, and those who indulge in promiscuous intercourse have to take birth in their next lives as persons shorn of manhood

Uma said:—

54 What deeds, O foremost of the celestials are faulty, and what deeds are faultless? What, indeed are those deeds by doing which a man succeeds in acquiring what is for your highest good?

Maheshwara said:—

55 That man who is desirous of determining what is righteousness, and who wishes to acquire prominent virtues and qualities, and who always puts questions to the Brahmanas with a view to find out the path leading to his highest good, succeeds in ascending to Heaven.

56 If he is born as a man, he becomes gifted with intelligence and memory and great wisdom.

67 This, O goddess, is the line of conduct that the pious are to follow and that is fraught with great good I have told you of it for the behoof of human beings.

Uma said:—

58 There are men who hate virtue and who are gifted with little understandings They never wish to approach Brahmanas knowing the Vedas.

59 There are others who observe vows and who are given to the duty of performing Shraddhas Others, again, are destitute of all vows They do not care for observances and are like Rakshasas in conduct.

60 Some there are who are given to the performance of sacrifices and some who do not care for Homa For what deeds do men become possessed of these different natures.

Maheshwara said:—

61. Through the Vedas, the limits have been laid out of all the acts of human beings. Those men who acts thus according to the authority of the Vedas, are seen to become devoted to the observance of vows

62—63. Those men, however, who being influenced by folly accept unrighteousness for its reverse, become destitute of vows, transgress all restraints, and come to be considered as Brahmarakshasas Indeed, it is these men who do not care for Homa, who never utter the Vashat and other sacred Mantras, and who come to be considered as the lowest and vilest of men.

64. Thus, O goddess, have I explained to you the entire ocean of duties of human beings for the sake of removing your doubts, not omitting the sins of which they become guilty.

CHAPTER CXLVI.

(ANUSHASANIKA PARVA).—*Continued.*

Narada said:—

1. Having said these words, the powerful Mahadeva himself became desirous of hearing, and with that view he questioned his dear wife who was seated by his side and was bent upon doing his will.

Mahadeva said:—

2. You, O goddess, know what is Supreme and what is not so You know all duties, O you who love to live in the retreats of ascetics You are gifted with every virtue, possessed of beautiful eyebrows, and hair ending in the fairest curls, O daughter of Himavat, the king of mountains.

3 You are skilled in every work You are gifted with self-control and look impartially towards all creatures. Divested of the senses of mine-ness, you are devoted to the practice of all the duties O you of beautiful features, I wish to ask you (about something). I wish that, asked by me, you will describe to me that subject.

4 Savitri is the chaste wife of Brahman. The chaste Shachi is the wife of Indra. Dhumorna is the wife of Markandeya, and Riddhi of (king) Vaishravana

5 Varuna has Goury for his consort, and the Sun-God has Suvarchala. Rohini is the chaste wife of Shashin, and Swaha of Vibhavasu.

6 Kashyapa has Aditi All these consider their husbands as their gods. You

have, O goddess, conversed and associated with all of them every day.

7. It is, therefore, O you knowing every duty, that I wish to question you about the duties of women, O you whose words are always consistent with righteousness I wish to hear you describe that subject from the beginning.

8. You practice all the duties of virtue with me. Your conduct is exactly like mine, and the vows you observe are the same that are observed by me. Your power and energy are equal to mine, and you have practised the austerest penances

9 The subject, when described by you will become highly meritorious. Indeed, that subject will then become authoritative in the world.

10. Women, in especial, are the highest refuge of women O you of beautiful hips, among human beings the course of conduct laid down by you will be followed from generation to generation.

11. Half of my body is made up of half your body. You are always engaged in doing the work of the celestials, and it is you are the cause of have peopling the Earth.

12. O auspicious lady, you know all the eternal duties of women. Do you, therefore, tell me in full what the duties are of your sex.

Uma said :—

13. O holy one, O lord of all created things, O source of all that is past present, and future, it is through your favour that the words I am uttering are originating in my mind.

14 All these Rivers (that are of my sex), O god of gods, having the waters of all the Tirthas, are approaching your presence for enabling you to perform your ablutions in them.

15 After consulting them I shall describe the subject in due order That person who, though capable, is still free from egotism, is rightly called a Purusha

16 As for women, O lord of all beings, she follows persons of her sex By consulting these foremost of Rivers, they will be honoured by me.

17. The sacred Saraswati is the foremost river of all rivers She goes towards the ocean and is truly the first of all rivers.

18—20 Vipasha, also, is here, and Vitasta, Chandrabhaga, Iravati, Shatadru, the river Devika, Kaushiki, and Gomati, and this celestial River who has in her all the sacred Tirthas, *viz*, the goddess Ganga, who having originated from the celestial region has descended on the Earth and is considered as the foremost of all rivers!—Having said this, the wife of that god of gods, that foremost of all pious persons, smilingly addressed all those Rivers of her sex.

21 Indeed, the wife of the great god, devoted to the performance of all duties, questioned those individuals of her sex about the duties of women Indeed, those foremost of rivers having Ganga for their first all know the duties of women.

Uma said :—

22 The illustrious god has asked a question about the duties of women I wish to answer Shankara after having consulted with you

23 I do not find any branch of knowledge on Earth or Heaven that is capable of being mastered by any individual without your help Ye rivers that run towards the ocean it is, therefore, that I seek your opinions

24 It was in this way that those foremost of Rivers, all of whom were auspicious and highly sacred, were accosted by Shiva's wife Then the celestial River Ganga, who adored the daughter of the king of mountains in return, was selected for answering the question,

25 Indeed, she of sweet smiles is held as swelling with various kinds of understanding and well conversant with the duties of women The sacred goddess capable of removing all fear of sin, gifted with humility in consequence of her intelligence, well acquainted with all duties, and endued with an exceedingly comprehensive intelligence sweetly smiling, uttered these words —

27 O goddess, you are always given to the due performance of all duties You have favored me highly by thus questioning me O sinless one, you are honoured by the entire universe, yet you ask me that am but a River.

28 That person who, though himself competent yet asks another, or who pays a graceful tribute to another, certainly deserves, I think to be considered as righteous-souled Indeed such a person deserves to be called learned and wise.

29 That person never falls into disgrace who asks such speakers as are gifted with knowledge and science and as are well conversant with premises and inferences.

30 A proud man, even when gifted with intelligence, by speaking in the midst of an assembly otherwise, finds himself uttering only words of weak meaning.

husband, and no god that can compare with him

54 A woman considers husband's grace and Heaven as equal, or, if unequal the inequality is very trivial O Maheshwarat I do not wish Heaven itself if you are not satisfied with me.

55 If the husband that is poor, or diseased or distressed, or fallen among enemies, or afflicted by a Brahmana's curse, were to command the wife to accomplish anything that is improper or unrighteous or that may bring on the destruction of life itself, the wife should, without any hesitation, accomplish it, guided by the code whose propriety is sanctioned by the Law of Distress.

57. I have thus O god, explained at your command, what the duties of women are. Indeed that woman who acts thus, becomes entitled to a share of the merits acquired by her husband.

Narada said:—

58 Thus addressed, the great god highly spoke of the daughter of the king of mountains and then dismissed all persons who had assembled there, together with all his own attendants.

59 The various tribes of ghostly beings, as also all the embodied Rivers, and the *Gandharvas and Apsaras, all bowed their* heads to Mahadeva and departed for returning to the places whence they had come.—

CHAPTER CXLVII.

(ANUSHASANIKA PARVA)—*Continued.*

The Rishis said:—

1. O holder of Pinaka, O tearer of the eyes of Bhaga, O you adored of the entire universe, we wish to hear the glory of Vasudeva.

Maheshwara said —

2 Hari is superior to the Grandfather himself. He is the Eternal Purusha. Otherwise called Krishna, He is endued with the splendour of gold and gifted with solar effulgence.

3. Having ten arms, He is gifted with great energy, and is the Destroyer of the enemies of the celestials He has a whirl on His breast, and curly locks of hair on His head, He is adored of all the celestials.

4 Brahman has sprung from his abdomen I have originated from his head. All the luminaries in the sky have originated from his hair. From the bristles on his body have originated all the gods and demons.

5 From his body have originated the Rishis as also all the eternal worlds He is the abode of the Grandfather and of all the gods

6. He is the Creator of this Earth and He is the Lord of the three worlds He is also the Destroyer of all creatures mobile and immobile

7 He is indeed, the Foremost of all the celestials He is their Master. He is the Chastiser of all enemies He is gifted with Omniscience He exists in everything He is capable of going everywhere He permeates everything.

8 He is the Supreme Soul He is the Worker of all the senses He covers the universe He is the Supreme Lord There is nothing in the three worlds which is superior to Him.

9—11. He is Eternal He is the destroyer of Madhu, and is otherwise called Govinda The Giver of honors He will cause all the kings of Earth to be killed in battle for securing the purposes of the celestials taking birth in a human form. *The celestials abandoned by Him are* unable to do their work on Earth Without Him as their leader they cannot do anything He is the leader of all creatures and is worshipped by all the gods.

12—13 Within the abdomen of this Master of the gods Who always does celestial work, of this One Who is at one with Brahma, and Who is always the refuge of the twice born Rishis, lives *Brahman.* Indeed, the latter lives happily in Hari's body which is his abode I myself, that am called Sharva, also live happily in that happy abode of mine.

14 All the celestials, too live happily in His body Gifted with great effulgence, He has eyes which resemble lotus petals The goddess of prosperity lives within Him and *He* lives always in her company.

15—17 The bow called Sharanga and the discus (called Sudarshana) are his weapons, as well as a sword He has the emblem of the enemy of all the snakes on his standard He is distinguished by excellent conduct, by purity, by self-control, by prowess, by energy, by the most beautiful form by tallness and well proportioned limbs by patience, by sincerity, by riches, by mercy by the beauty of form, and by power He shines, having all celestial weapons of wonderful form and make.

18 He has Yoga for his illusion He has a thousand eyes He is free from every stain or fault He is high minded He is gifted with heroism He is an object of pride with all his friends He is dear to all his kinsmen and relatives and they are dear to him

19 He is gifted with forgiveness He is free from pride or egotism He is devoted to the Brahmanas and is their leader He removes the fears of all persons stricken with fear. He increases the joys of all his friends

20 He is the refuge of all creatures He is ever engaged in protecting and cherishing the distressed Having mastery over all the scriptures and every kind of affluence, He is adored by all beings.

21 Knowing all duties, He is a great benefactor of even enemies when they seek His protection. Conversant with policy and endued with policy, He is an utterer of Brahma and has all His senses under perfect restraint.

22—23 For doing good to the celestials, Govinda will take birth in the family of the great Manu Indeed gifted with great intelligence, He will take birth in the auspicious and righteous family of that Prajapati Manu will have a son named Anga. After Anga will come Antardhaman

24 From Antardhaman will come Havirdhaman, that lord of all creatures, free from every stain. Havirdhaman will beget an illustrious son named Prachina Varhi

25 He will have ten sons having Prachetas for their first Prachetas will have a son named Daksha who will be regarded as a Prajapati Daksha will beget a daughter named Dakshayani.

26 From Dakshayani will spring Aditya and from Aditya will spring Manu Manu will beget a daughter named Ila and a son named Sudyumna.

27 Ila will have Vudha for her husband, and from Vudha will spring Pururavas From Pururavas will spring Ayu From Ayu will spring Nahusha and Nahusha will beget a son named Yayati

28 From Yayati will spring a powerful son named Yadu Yadu will beget Kroshtri Kroshtri will beget a powerful son named Vrijinvat.

29 Vrijinvat will beget the invincible Ushadgu Ushadgu will beget a son named Chitraratha.

30—31. Chitraratha will have a younger son of the name of Shura. Indeed, in the family of these powerful men of energy known all over the world, gifted with excellent conduct and various accomplishments given to the performance of sacrifices and pure in behaviour,—in the pure family honored by the Brahmanas Shura will take his birth He will be a foremost Kshatriya, gifted with great energy, and possessed of great fame.

32 Shura, that giver of honors, will beget a son, the perpetuator of his family, of the name of Vasudeva, otherwise called Anakadundhuvi

33 Vasudeva will have a son of name Vasudeva He will have four hands He will be greatly liberal and will honor the Brahmanas greatly Identical with Brahma, he will love and like the Brahmanas, and the Brahmanas will love and like him

34 That scion of Yadu's race will liberate many kings confined in the prison of the king of the Magadhas (Jarasandha) after defeating him in his capital buried among mountains.

35 Gifted with great energy, he will be rich with the jewels and gems of all rulers of the Earth Indeed, in energy he will be peerless on Earth.

36—39 Possessed of great prowess, he will be the king of all kings of the Earth. Foremost among all the Surasenas, the powerful one living at Dwaraka, will rule and protect the entire Earth after defeating all her kings, conversant as he will be with the science of policy Assembling together do ye all worship Him, as ye adore the Eternal Brahman, with speech, flowers, and excellent incense and perfumes He who wishes to see me or the Grandfather Brahman should first see the illustrious Vasudeva of great power If He is seen I am seen, as also the Grandfather Brahman, that foremost of all the celestials.

40—42 I do not find any difference in this Know this, O Rishis having asceticism for wealth That person with whom the lotus eyed Vasudeva becomes pleased, is liked by all the deities with Brahman amongst them That man who will seek the protection of Keshava will succeed in acquiring great achievements and victory and Heaven He will be an instructor in religion and duties, and will acquire great religious merit.

43 All persons knowing religion and duties should, with great readiness, bow down to that Lord of all the gods By adoring that powerful one, one will acquire great merit.

44 Gifted with great energy, that god with the desire of benefiting all creatures, created millions of Rishis for the sake of virtue.

45 Those millions of Rishis, thus created by that great Ordainer are now living on the mountains of Gandhamadana, headed by Snatkumara and engaged in the performance of penances.

46 Hence, ye foremost of twice born ones, that foremost of all eloquent persons *viz*, the righteous Vasudeva, should be worshipped by all The illustrious Hari the powerful Narayana, is, indeed, the foremost of all beings in Heaven.

47 Adored he adores and honored, he *honors, to them who make offerings to him*, he makes offerings in return Worshipped, he worships in return

48 If seen always, he sees the seers always If one seeks His refuge and protection, He seeks the seeker as His refuge in return O foremost of all righteous ones, if adored and worshipped, He adores and worships in return

49 This is the practice of the faultless Vishnu This is the vow that is practised by all righteous people of that first of all deities, that powerful Lord of all creatures

50 He is always adored in the world That Eternal Being is adored by even the celestials Those persons who are devoted to Him with the steadiness of a vow become freed from calamity and fear proportionate to his devotion

51 The regenerate ones should always adore Him in thought word, and deed The son of Devaki should be seen by them with respect and in order to see Him with respect they should undertake the performance of penances.

52 O foremost of ascetics this is the path that I show to you By seeing Him, you will have seen all the foremost of celestials.

53 I, too, bow my head in respect to that Lord of the universe, that Grandfather of all the worlds, that powerful and huge boar.

54 By seeing Him one sees the Trinity Ourselves, *viz*, all the celestials, live in Him.

55 He will have an elder brother who will be known over all the world by the name of Vala Having a plough for his weapon, in form he will look like a white hill In fact he will be gifted with strength capable of uplifting the entire Earth.

56 Upon the car of that divine person a tall palmyra, three-headed and made of gold will be his standard

57 The head of that mighty-armed hero, that Lord of all the worlds, will be covered with many huge snakes. All weapons of attack and defence will also come to him as soon as he will think of them.

58—59 He is called Ananta (Infinite). That Illustrious One is at one with the immutable Hari Once on a time, the celestials thus spoke to the mighty Garuda, the son of Kashyapa —Do you, O powerful one, see if this One has any end —Though gifted with great energy and power, Garuda, however, could not find out the end of this Illustrious One who is at one with the Supreme Soul.

60. *Supporting the entire Earth on* His head, He lives in the nether regions He roves through the universe as Shesha, filled with great joy

61 He is Vishnu, He is the illustrious Ananta, *He is the supporter of the Earth* He who is Rama is Hrishikesha He who is Achyuta is Ananta the bearer of the Earth

62 Both of those foremost of all creatures are celestial and gifted with divine prowess One of them is armed with the discus and the other with the plough They deserve every honor and should be seen

63 I have through my kindness for you, have thus described to you the nature of Vasudeva This, O ye ascetics having penances for wealth, is Virtue

64 I have described all this to you so that ye may, with respect and care adore Krishna, that Foremost One of Vadu's race.

CHAPTER CXLVIII.

(ANUSHASANIKA PARVA)—*Continued.*

Narada said:—

1. At the conclusion of Mahadeva's speech, loud roars were heard in the sky. Thunders bellowed, with flashes of lightning. The sky was covered with blue and thick clouds

2 The god of the clouds then poured pure water like to what he does in the season of rains A thick darkness appeared The cardinal points could no longer be made out.

3 Then on that charming sacred and eternal breast of that celestial, mountain, the assembled Rishis no longer saw the ghostly beings who associate with Mahadeva

4 Soon, however, the sky cleared Some of the Rishis started for the sacred waters Others returned whence they came

5 Seeing that wonderful and inconceivable spectacle, they became filled with surprise. They had heard the discourse, too, between Shankara and Uma with the same feelings.

6. That Foremost of all Beings, of whom the great Shankara spoke to us on that mountain, are You You are at one with Eternal Brahma

7 Sometime before, Mahadeva burnt Himavat with his energy, You have shown us a similar wonderful spectacle Indeed, we remember that by what we have seen to day.

8 O Mighty-Armed Janarddana, I have thus, O Powerful One, recited to You the glory of that God of gods, viz , Him that is called Kapardin or Girisha.

Bhishma said:—

9 Thus addressed by those hermits' Krishna, the delighter of Devaki, paid due honors to all those Rishis.

10. Filled with joy, those Rishis once more addressed Krishna, saying,—O Destroyer of Madhu, do you repeatedly show yourself to us at all times

11 O Powerful One, Heaven itself cannot rejoice us so much as a sight of Yourself Everything that was said by the illustrious Bhava is true.

12—13 O Crusher of enemies, we have told you all about that mystery, You are yourself acquainted with the truth of every subject Since, however, asked by us, You were kind enough to ask us in return, we have, therefore, recited everything to You for only pleasing You. There is nothing in the three worlds that You do not know.

14 You are fully acquainted with the birth and origin of all things, indeed, with everything that works as a cause. On account of the lightness of our character, we cannot keep close any mystery.

15 Indeed, in Your presence, O Powerful One, we indulge in incoherencies from the lightness of our hearts. There is no wonderful thing which You do not know.

16 You know whatever is on Earth, and whatever is in the celestial region We take our leave of You, O Krishna, for returning to our respective quarters May You increase in intelligence and prosperity.

17. O Sire, You will soon get a son after You or even more distinguished than Yourself He will be gifted with great energy and splendour. He will achieve great feats, and become possessed of power as great as Yours.

Bhishma said:—

18 After this, the great Rishis bowed to that God of gods, that scion of Yadu's race, that Foremost of all Beings. They then went round Him and taking His leave, departed.

19 As regards Narayana, who is gifted with prosperity and blazing effulgence, He returned to Dwaraka after having duly observed that vow of His

20. His wife Rukmini conceived, and on the expiration of the tenth month a son was born of her, gifted with heroism and honored by all for his highly wonderful accomplishments.

21. He is at one with that Kama (Desire) which exists in every creature and which pervades every condition. Indeed, He moves within the hearts of both gods and demons,

22 This Krishna is that foremost of all persons He, gifted with the complexion of the clouds is that four-handed Vasudeva Through affection He has taken up the cause of the Pandavas, and you also, ye sons of Pandu, have attached yourselves to Him.

23 Achievements, Prosperity, Intelligence, and the Path that leads to the celestial region, are all there where this One, viz , the Illustrious Vishnu of three steps, is

24 He is the thirty-three gods headed by Indra There is no doubt in this He is the one Ancient God He is the Foremost of all gods He is the refuge of all creatures

25. He is without beginning and without destruction. He is unmanifest He is the great Destroyer of Madhu Gifted with mighty energy, He has taken birth (among men) for doing the purposes of the gods.

26—27. This Madhava is the expounder of the most difficult truths about Profit or Wealth, and He is also their achiever. O son of Pritha, the victory you have got over your enemies, your peerless achievements, the dominion you have acquired over the whole Earth, are all owing to having Narayana espoused your cause

28. The fact of your having got the inconceivable Narayana for your protector and refuge, enabled you to become an Adhwaryyu (chief sacrificer) for pouring multitudes of kings as libations on the burning fire of battle His Krishna was your great sacrificial ladle resembling the all destroying fire which appears at the end of the cycle

29 Daryodhana, with his sons, brothers

and kinsmen, was much to be pitied inasmuch as, moved by anger, he made war with Hari and the wielder of Gandiva.

30 Many sons of Diti, many foremost of Danavas, of huge bodies and vast strength, have died in the fire of Krishna's discus like insects in a forest fire.

31. How incapable then must human beings be of fighting against that Krishna,—human beings who, O foremost of men, are shorn of strength and power.

32 As regards Jaya, he is a powerful Yogin resembling the all destroying cycle fire in energy Capable of drawing the bow equally with both hands he is always in the van of fight With his energy, O king, he has killed all the soldiers of Suyodhana.

33 Listen to me as I tell you what Mahadeva having the bovine bull for the emblem on his standard had recited to the ascetics on the breast of Himavat His utterances form a Purana.

34 The advancement or greatness energy, strength, prowess power, humility, and family that are in Arjuna can form only a third part of the attributes of Krishna.

35 Who is there who can transcend Krishna in these attributes? Whether that is possible or not, listen Peerless Excellence prevails where the illustrious Krishna is

36 As for ourselves we are persons of little understanding Dependent upon the will of others we are highly unfortunate Knowingly we betook ourselves to the eternal path of death

37 You however, are devoted to sincerity of conduct Having formerly promised not to take your kingdom, you did not take it, desirous of keeping your promise

38 O king, you make too much of the destruction of your kinsmen and friends in battle You should remember, however, O chastiser of enemies, that it is not fair to break a promise.

39 All those who have fallen on the field of battle have really been killed by Time Indeed, all of us have been killed by Time Time is indeed, all powerful

40. You are fully acquainted with the power of Time Afflicted by time you should not grieve Know that Krishna Himself otherwise called Hari is that Time with blood-red eyes and with club in hand

41 For these reasons, O son of Kunti, you should not grieve for your (slain) kinsfolk Be always free, O delighter of the Kurus, from grief.

42 You have heard me sing the glory and greatness of Madhava That is sufficient for making a good man understand Him

43 Having heard the words of Vyasa as also of the highly intelligent Narada, I have described to you the adorableness of Krishna. I have myself added, from my own knowledge something to that account

44 Indeed I have described also on the Surpassing Power of Krishna as recited by Mahadeva, to that assembly of Rishis I have also described to you the discourse too between Maheshwara and the daughter of Himavat, O Bharata

45 He who will remember that discourse when coming out from a foremost person, he who will listen to it, and he who will recite it, is sure to acquire what is highly beneficial

46 That man will find all his wishes fulfilled Departing from this world he will ascend to the celestial region There is no doubt in this

47 That man who wishes to obtain what is beneficial for himself, should devote himself to Janarddana

48 O king of the Kurus, you should also remember those incidents of duty and virtue which were declared by Maheshwara.

49 If you act according to those precepts if you carry the rod of punishment rightly, if you protect your subjects properly you may be sure of attaining to the celestial.

50 You should, O king, protect your subjects always according to the dictates of virtue The strong rod of punishment which the kings bear has been said to be the embodiment of his virtue or merit.

51. Hearing this discourse fraught with righteousness, between Shankara and Uma, that I have recited before this pious assemblage one should adore with respect that god having the bull for the device on his banner.

52 One who becomes even desirous of listening to that discourse, should adore Mahadeva with respect Indeed the person who wishes to obtain what is beneficial for him, should worship Mahadeva with a pure heart.

53 This is the behest of the sinless and high souled Narada He has commanded such adoration of the great god O son of Pandu, do you obey that command of Narada.

54 O powerful king, these are the wonderful incidents which took place on the

sacred breast of Himavat about Vasudeva and Sthanu O son of Kunti Those events emanated from the very nature of those great deities

55 Accompanied by the holder of Gandiva, Vasudeva practised eternal penances in the hermitage of Vadari for ten thousand years

56 Indeed, Vasudeva and Dhananjaya, having eyes like lotus petals, practised severe austerities for three entire cycles. I have learnt this from Narada and Vyasa, O king

57 The lotus eyed and mighty-armed Vasudeva while yet a child performed the great feat of killing Kansa for the relief of his kinsmen

58 I dare not O son of Kunti, enumerate the feats of this Ancient and Eternal Being, O Yudhishthira

59 O son forsooth, high and great benefits will be reaped by you who have that foremost of all persons, viz, Vasudeva, for your friend

60 I grieve for the wicked Duryodhana about even the next world to which he has gone It was for him that the entire Earth has been depopulated with her horses and elephants

61. Indeed, through the fault of Duryodhana, of Karna, of Shakuni and of Dussasana as the fourth, that the Kurus have died

Vaishampayana said —

62. While that foremost of men, viz, the son of Ganga, spoke to him thus, the Kuru king (Yudhishthira) remained entirely silent in the midst of those great persons.

63 All the kings with Dhritarashtra amongst them became stricken with wonder upon hearing the words of the Kuru grandfather. In their minds they adored Krishna and then turned towards him with hands clasped in respect.

64 The Rishis also headed by Narada, accepted and highly spoke of the words of Krishna and approved of them joyfully.

65 These were the wonderful subjects recited by Bhishma which Yudhishthira with all his brothers heard with joy

66 Some time after, when king Yudhishthira saw that Bhishma who had given away profuse riches as presents to the Brahmanas in the sacrifices celebrated by him had rested and become refreshed the intelligent king once more asked him as follows.

CHAPTER CXLIX

(ANUSHASANIKA PARVA) — *Continued*

Vaishampayana said —

1 Having heard all the duties in full and all those sacred deeds and objects which purify human beings of their sins, Yudhishthira once more addressed the son of Shantanu in the following words

Yudhishthira said:—

2 Who may be said to be the One God in the world? Who may be said to be the One Object which is our only refuge? Who is He by adoring whom or singing whose praises human beings would get what is beneficial?

3 What religion is that which, according to your judgment is the foremost of all religions? What are those Mantras by reciting which a living creature becomes freed from the fetters of birth and life?

Bhishma said —

4 One should always, diligently and throwing away all idleness, sing the praises of that Lord of the universe, that God of gods, (viz, Vasudeva) who is Infinite and the foremost of all Beings, by uttering His thousand names.

5—6 By always adoring with respect and devotion that immutable Being, by meditating on Him, by singing His praises, and bowing the head to Him, and by celebrating sacrifices to Him, indeed, by always praising Vishnu, who is without beginning and without end or destruction, who is the Supreme Lord of all the worlds, and who is the Master and Controller of the universe, one can succeed in getting over all sorrow

7 Indeed, He is devoted to the Brahmanas, knowing all duties and practices, the enhancer of the fame and achievements of all persons the Lord of all the worlds, highly wonderful, and the prime cause of the origin of all creatures.

8. This, in my judgment, is the foremost religion of all religions viz one should always adore and sing the praises of the lotus-eyed Vasudeva with devotion

9 He is the highest Energy He is the highest Penance He is the highest Brahma. He is the highest Refuge.

10 He is the most Holy of all holies the most sacred of all sacred objects He is the God of all the gods, and He is the immutable Father of all creatures.

11 On the advent of the primitive cycle, all creatures originate from Him On the expiration, again of the cycle, all things disappear in Him.

12. Hear, O king, the thousand names, highly efficacious in dissipating sins, of that Foremost One in all the worlds, that Master of the universe, *viz*, Vishnu.

13 All those names, derived from His attributes, secret and well-known, of the great Vasudeva, which were sung by the Rishis, I shall recite to you for the good of all

14 They are, Om! He who enters all things besides Himself, He who covers all things, He to whom sacrificial libations are poured, the Lord of the Past, the Present, and the Future, the Creator (or Destroyer) of all existent things, the preserver of all existent things the Existent, the Soul of all things, the Originator of all things (I—IX);

15 Of purified Soul, the Supreme Soul the Highest Refuge of all liberated persons, the Immutable, He who lies enclosed in a case, the Witness, He who knows the material case in which He lives, the Indestructible (X—XVII),

16. He upon whom the mind rests during Yoga meditation, the Guide or leader of all persons conversant with Yoga, the Lord of both Pradhana or Prakriti and Purusha, He who assumed a human form with a leonine head, He of beautiful features and equipments, He of beautiful hair, the foremost of Purushas (XVIII—XXVI), *IV*

17. The embodiment of all things, the Destroyer of all things He who transcends the three qualities of Goodness, Darkness, and Ignorance, the Motionless, the Beginning of all things, the source into which all things go at the universal Dissolution, the Immutable, He who takes birth at his own will, He who causes the acts of all living creatures to fructify, the Upholder of all things, the Source from which the primal elements have originated, the Powerful One, He in whom exists the unbounded Lordship over all things (XXV—XXXII),

18. The Self-Create, He who gives happiness to His worshippers, the presiding Genius in the midst of the Solar disc, the Lotus-Eyed the Loud-Voiced, He who is without beginning and without end, He who upholds the universe, He who ordains all deeds and their fruits, He who is superior to the Grandfather Brahman (XXXIII—XLVI),

19 The Immeasurable, the Lord of the senses, He from whose navel the primeval lotus originated, the Lord of all the celestials, the Divine Architect, the Mantra, He who weakens or emaciates all things, He who is vast, the Ancient One, He who is enduring (XLVII—LVI),

20 He who is incapable of being apprehended (by either the senses or the mind), the Eternal One, Krishna, the Red-Eyed, He who kills all creatures at the time of the universal dissolution, He who is vast for knowledge and power and other attributes of the kind, He who resides in three parts of every creature, That which cleanses, is auspicious, and high (LVII—LXIV),

21 He who urges all creatures in their acts, He who makes the vital airs work, He who causes all living creatures to live, the Eldest, the Foremost of all those who are considered as the Lords of all creatures He who has gold in his abdomen, He who has the Earth for his abdomen, the Lord of Sree or Lakshmi, the Destroyer of Madhu (LXV—LXXIII),

22 The Omnipotent, He who is endued with great prowess, He who is armed with the bow, He who is possessed of a mind capable of understanding all treatises, He who roves through the universe, riding on Garuda, He who is well-suited to the offerings made to him and who has the power to enjoy them properly, the Peerless, He who is incapable of being discomfited, He who knows all acts that are done, He who is at one with all deeds, He who rests on His own true self (LXXIV—LXXXIV),

23 The Lord of all the celestials, He who is the Refuge of all, the embodiment of the highest happiness, He whose seed is the universe He who is the source of all things, the Day, the Year, the Snake the embodiment of Conviction, He who sees all things (LXXXV—XCIV),

24 The Unborn, the Lord of all creatures He who has acquired success, He who is Success itself, He who is the beginning of all things, He who is above deterioration, He who is virtue in the form of the bull and the great boar that raised the submerged Earth, He who is of immeasurable soul, He who stands aloof from all kinds of union (XCV—CIII),

25 He who is Pavaka among the deities called Vasus, He that is of liberal soul, being shorn of anger, hatred, pride and other evil passions, Truth He in whose soul is equable on account of His perfect impartiality, He who has been measured by His adorers, He who is always equal, being above all change or modification, He who never refuses to grant the wishes of His adorers, He whose eyes are like lotus petals, He whose deeds are always marked by Virtue (CIV—CXIII),

26 He who destroys all creatures, the Many-headed, He who upholds the universe, *He who is the source of the universe*, He who is of pure or spotless reputation, the Immortal One, He who is Eternal and Fixed He who *has beautiful limbs, He who has such knowledge* having penance for its mark that He is able to agitate Nature for evolving the universe *out of her* (CXIV—CXXII);

27 He who goes everywhere, the Omniscient One He who shines forth in unmodified effulgence, He whose troops are everywhere, He who is coveted by all He who is the Veda, He who is conversant with the Veda, He who *is conversant with all the branches of the* Veda, He who represents the branches of the Veda, He who settles the interpretations of *the Vedas He who has no superior in wisdom* (CXXIII—CXXXIII),

28. He who is the Master of all the worlds He who is the Lord of the celestials, He who is the Supervisor of both Virtue and Sin He who is both Effect and Cause, *He who is four-souled*, He who is known by four forms (as above), He who has four horns, He who has four arms (CXXXIV—CXLI),

29 He who shines forth in effulgence, He who is the giver of food and cherishes the good, He who does not put up with those that are wicked, (or He who puts up with the occasional transgressions of his devotees), *He who existed before the universe* came into life, He who is stainless, He who is ever victorious, He who defeats the very celestials, He who is the material cause of the universe, He who repeatedly Lives in material causes (CXLII—CI);

30 He who is the younger brother of Indra, He who took birth as a dwarf, He who is tall He whose acts are never futile, He who cleanses, He who *is gifted with* pre-eminent energy and strength, He who transcends Indra in all attributes, He who *accepts all His worshippers, He who is the* Creation itself on account of His being the Causes thereof, He who upholds His self in the *same form without being ever subject* to birth, growth, or death, He who sustains *all creatures in their respective functions in* the universe, He who controlls the hearts of all creatures (CLI—CLXII),

31. He who is worthy of being known by those *who wish to acquire* what is for their highest good, He who is the celestial physician in the form of Dhanwantri, *He who is* always engaged in Yoga, He who kills great Asuras for establishing virtue, He who is the *Lord of* that Lakshmi who originated from the ocean, when it was churned by the celestials and the Asuras, *He who is honey*, He who is above the senses, He who is gifted with great powers of illusion, He who displays great energy, He who transcends all *in energy* (CLXIII—CLXXII);

32 He who *transcends* all *in intelligence*, He who transcends all in power, He who transcendens all in ability, He who discovers the universe by the effulgence coming out from His body, He whose body is incapable of being seen by the eye, He who is gifted with every beauty, He whose soul is incapable of being comprehended by either the celestials or the mortals, He who held on His back, in the form of the vast tortoise, the huge mountain, Mandara, *which was made the churning rod by* the celestials and the Asuras when they began to churn the great ocean for getting *therefrom all the valuables hid in his bosom* (CLXXIII—CLXXX);

33 He who can shoot His arrows to a great distance, *piercing through obstructions of every sort, He who raised the* submerged Earth, having assumed the *form of the powerful Boar*, He on whose bosom lives the goddess of Prosperity, He who is the Refuge of the pious, He who is incapable of being won without thorough devotion, He who is the delight of the celestials, He who rescued the submerged Earth, He who is the Master of all eloquent persons, (CLXXXI—CLXXXVIII);

34. He who is full of blazing effulgence, *He who removed the afflictions of His adorers*, He who assumed the form of a Swan for communicating the Vedas to the Grandfather Brahman, He who has Garuda, the prince of birds for his vehicle, He who is the foremost of snakes *on account of His identity* with Shesha or Ananta who upholds on his head the vast Earth, He whose navel is *as beautiful as gold*, He who *practised* the severest austerities in the form of Narayana at Vadari on the breast of Himavat, He whose navel resembles a lotus, He who is the Lord of all creatures (CLXXXIX—CXCVII);

35 He who transcends death, He who always casts a kind eye on His worshippers, *He who destroys all things, He who is* the Ordainer of all ordainers He who Himself enjoys and suffers the fruits of all deeds, He who assumed the form of Rama the son of Dasharatha and going into exile at the *command of his father made a treaty* with Sugriva the king of the Vanaras for helping Him in the recovery of his kingdom *from* the grasp of his elder brother Vali in return for the help which Sugriva promised *Him for recovering from Ravana His wife* Sita who had been carried away by that Rakshasa to his island home in Lanka, He who is always of the same form, He who is always moving, He who is incapable of

being endured by Danavas and Asuras, He who punishes the wicked, He whose soul has true knowledge for its mark He who destroys the enemies of the celestials (CCXCVIII—CCVIII),

36. He who is the instructor in all sciences and the father of all, He who is the instructor of even the Grandfather Brahman, He who is the abode or resting place of all creatures, He who is the benefactor of the good and is free from falsehood, He whose prowess is incapable of being thwarted, He who never casts his eye on such acts as are not sanctioned or approved by the scriptures, He who casts his eye on such acts as are sanctioned or approved by the scriptures, He who wears the unfading garland of victory called by the name of Vaijayanti, He who is the Lord of speech and that is possessed of great liberality insomuch that He rescued the lowest of the low and the vilest of the vile by granting them His favour (CCIX—CCXVIII);

37. He who leads persons desirous of Liberation to the foremost of all conditions, *viz*, Emancipation itself (or, He who assumes the form of a powerful Fish and passing through the vast expanse of waters that cover the Earth when the universal dissolution sets in and dragging the boat tied to His horns, leads Manu and others to safety), He who is the leader of all creatures (or, He who sports in the vast expanse of waters which cover all things at the universal dissolution), He whose words are Veda and who rescued the Vedas when they were submerged in the waters at the universal dissolution, He who is the accomplisher of all functions in the universe He who assumes the form of the wind for making all living creatures act or exert, (or, He whose movements are always beautiful, or, who wishes His creatures to glorify Him), He who has a thousand heads, He who is the Soul of the universe and as such pervades all things, He who has a thousand eyes and a thousand legs (CCXIX—CCXXVI),

38 He who causes the wheel of the universe revolve at His will, He whose soul is freed from desire and who is above those conditions which invest the individual soul, He who is concealed from the view of all persons who are attached to the world (or, He who has covered the eyes of all persons with the bandage of Nescience), He who grinds those who turn away from Him, He who sets the days agoing, on account of His being at one with the Sun, He who is the destroyer of all-destroying Time itself, He who conveys the libations poured on the sacred fire to those for whom they are intended (or, He who bears the universe placing it on only a minute part of his body), He who has no beginning, (or, He who has no fixed habitation) He that upholds the Earth (in space in the form of Shesha or rescues her in the form of the powerful boar, or supports her as a subtile pervader) (CCXXVII—CCXXXV),

39 He who is exceedingly inclined to grace, insomuch that He grants happiness to even enemies like Shishupala, He who has been freed from the qualities of goodness, darkness and ignorance so that He is pure or stainless Sattwa by itself, (or, He who has obtained the fruition of all His desires), He who supports the universe, He who feeds (or enjoys) the universe, He who is displayed in infinite power, He who honors the celestials, the departed manes, and His own worshippers, He who is honored or adored by those that are themselves honored or adored by others, (or, He whose acts are all beautiful and enduring), He who accomplishes the purposes of others, He who withdraws all things unto Himself at the universal dissolution, (or, He who destroys the foes of the celestials or of His worshippers), He who has the waters for his home, (or, He who is the sole Réfuge of all creatures), or He that destroys the ignorance of all creatures (CCXXXVI—CCXLVI);

40 He who is distinguished above all, He who cherishes the virtuous, He who cleanses all the worlds, He who crowns with fruition the desires of all creatures, He whose wishes are always crowned with fruition, He who gives success to all, He who bestows success upon those who solicit Him for it (CCXLVII—CCLVI);

41. He who presides over all sacred days, (or, He who overwhelms Indra himself with His own excellent attributes), He who showers all objects of desire upon His worshippers, He who walks over all the universe, He who offers the excellent flight of steps formed by Virtue, He who has Virtue in His abdomen, (or, He who protects Indra even as a mother protects the child in her womb), He who aggrandises (His worshippers), He who spreads Himself out for becoming the vast universe, He who is aloof from all things, He who is the receptacle of the ocean of Shrutis (CCLVII—CCLXIV),

42. He who is possessed of excellent arms, He who is incapable of being borne by any creature, He from whom flowed the sounds called Brahma (or Veda), He who is the Lord of all Lords of the universe, He who is the giver of riches, He who lives in His own power, He who is multiform, He who is of vast form, He who lives in the form of Sacrifice in all animals, He who

He who bears or forgives all injuries, He who upholds the Earth in the form of her mountains, He who is the foremost of all objects of adoration, He who is gifted with great speed, He who swallows vast quantities of food (CCCLXV—CCCLXXIV);

54. He who caused the creation to start into being, He who always agitates both Nature and Soul, He who shines with resplendence (or, sports in joy), He who has power in his stomach, He who is the Supreme Lord of all, He who is the material out of which the universe has been made, He who is the cause or Agent who has made the universe, He who is independent of all things, He who ordains variety in the universe, He who is incapable of being comprehended, He who renders Himself invisible by the screen of illusion (CCCLXXV—CCCLXXXV),

55 He who is understanding divested of all qualities, He on whom all things rest, He in whom all things live when the universal dissolution comes, He who assigns the foremost place to those who worship Him, He who is durable, He who is gifted with the highest power, He who has been glorified in the Vedanta, He who is contented, He who is always full, He whose glance is auspicious (CCCLXXXVI—CCCXCV),

56 He who fills all Yogins with joy He who is the end of all creatures He who is the faultless Path, He who is, in the form of Sentiency, lead to Liberation, He who leads (Jiva to Emancipation), He who has none to lead Him, He who is endued with great might, He who is the foremost of all Beings possessed of might, He who upholds He who is the foremost of all Beings knowing duty and religion (CCCXCVI—CDIV),

57 He who joins, at the time of creation, the disunited elements for forming all objects, He who resides in all bodies, He who causes all creatures to act in the form of Kshetrojna, He who creates all creatures after destroying them at the universal dissolution, He to whom every one bows with respect, He who is extended over the entire universe He who owns the primeval golden egg as His abdomen whence everything proceeds, He who destroys the enemies of the celestials, He who over-spreads all things, He who spreads sweet perfumes, He who disregards the pleasure of the senses (CDV—CDXV),

58 He who is at once with the seasons, He at whose sight alone all adorers succeed in obtaining the great object of their wish, He who weakens all creatures, He who lives in the sky of the heart, depending upon His own glory and power, He who is capable of being known everywhere, He who fills everyone with dread, He in whom all creatures live, He who is clever in doing all acts He who forms the Rest of all creatures, He who is more powerful than other Beings (CDXVI—CDXXV),

59 He in whom the whole universe is spread out, He who is himself immobile and in whom all things rest for ever, He who is an object of proof, He who is the indestructible and unchanging seed, He who is sought by all, He who has no desire, He who is the great case (which covers the universe), He who has all sorts of things to enjoy, He who has great wealth wherewith to secure all objects of desire (CDXXVI—CDXXXIV),

60 He who is above despair, He who exists in the form of Renunciation, He who is without birth, He who is the stake to which Virtue is bound, He who is the great embodiment of sacrifice, He is the nave of the starry wheel that revolves in the sky, He who is the Moon among the constellations He who is competent to perform every feat, He who stays in His own soul when all things disappear, He who cherishes the desire for Creation (CDXXXV—CDXLIV),

61 He who is the embodiment of all sacrifices, He who is adored in all sacrifices and religious rites, He who is the most adorable of all the deities present in the sacrifices that men perform, He who is the embodiment of all such sacrifices in which animals are offered up according to the ordinance, He who is adored by persons before they take any food He who is the Refuge of those who seek Liberation, He who sees the acts and omissions of all creatures, He whose soul is above all attributes, He who is possessed of omniscience, He who is identical with knowledge that is unacquired, unlimited and capable of doing everything (CDXLV—CDLIV),

62 He who is observant of excellent vows, He who has a face always full of joy, He who is exceedingly subtile, He who utters the most agreeable sounds, He who gives happiness, He who does good to others without expecting any return, He who fills all creatures with joy, He who has subdued anger, He who has mighty arms, He who tears the impious (CDLV—CDLXIV),

63. He who causes those persons who are destitute of knowledge of the soul to be steeped in the deep sleep of His illusion, He who relies on himself, He who overspreads the entire universe, He who exists in infinite forms, He who is engaged in vocations infinite in number, He who lives in everything He who is full affection towards all His worshippers, He who

is the universal father, He who holds in the form of the vast Ocean, all jewels and gems in His abodemen He who is the Lord of all treasures (CDLXV—CDLXXIV),

64. He who is the protector of (of) tue, He who accomplishes all the duties of Virtue, He who is the substratum of Virtue, He who is existent for all time, He who is non-existent, He who is destructible, He who is indestructible as Chit, He who is, in the form of Jiva, destitute of true knowledge, He who is in the form of the Sun, gifted with a thousand rays, He who ordains He who has created all the Scriptures (CDLXXV—CDLXXXV),

65 He who exists, in the form of the Sun, as the centre of innumerable rays of light, He who lives in all creatures, He who is endued with great prowess, He who is the Master of even Yama and others of similar power, He who is the oldest of the deities He who exists in His own glory, renouncing all conditions, He who is the Lord of even all the deities, He who is the ruler of even him who upholds the deities (viz, Indra) (CDLXXXVI—CDXCIII),

66 He who transcends birth and death, He who tended and protected kine, He who nourishes all creatures, He who is approachable by knowledge alone, He who is Ancient, He who upholds the elements which form the body, He who enjoys and suffers He who assumed the form of a huge Boar, He who gave plentiful presents to all in a grand sacrifice performed by Him (CDXCIV—DII),

67 He who drinks Soma in every sacrifice, He who drinks nectar, He who in the form of Soma (Chandramas) nourishes all the herbs and plants, He who conquers enemies in a moment when even they are infinite in number, He who is of universal form and is the foremost of all existent bodies He who is the chastiser, He who is victorious over all, He whose purposes are never baffled, He who deserves gifts, He who gives what His creatures have not and who protects what they have (DIII—DXII);

68 He who holds the life breaths, He who sees all His creatures as objects of direct vision, He who never sees anything besides His own Self, He who gives Liberation, He whose footsteps covered Heaven Earth, and the Nether regions, He who is the receptacle of all the waters, He who overwhelms all Space, all Time, and all things, He who lies on the vast expanse of waters after the universal dissolution, He who causes the destruction of all things (DXIII—DXXI),

69 He who is without birth, He who is exceedingly adorable He who appears in His own nature, He who has conquered all enemies, He who delights those who meditate on Him He who is joy, He who fills others with delight, He who swells with all causes of delight, He who has Truth and other virtues for His indications, He whose footsteps are in the three worlds (DXXII—DXXX),

70 He who is the first of Rishi's, He who is identical with the preceptor Kapila, He who is knower of the universe, He who is Master of the Earth, He who has three feet, He who is the guardian of the celestials, He who has large horns, He who exhausts all acts by causing their doers to enjoy or suffer their fruits (DXXXI—DXXXVIII),

71. The great Boar, He who is understood or apprehended by the help of the Vedanta, He who has beautiful troops, He who is adorned with golden armlets, He who is conceald, He who is deep He who is difficult of access, He who transcends both word and thought, He who is armed with the discus and the mace (DXXIX—DXLVII),

72 The Ordainer, He who is the cause (in the form of helper) of the universe He who has never been defeated He who is the Island Born Krishna, He who is enduring, He who mows all things and is Himself above decay, the Varuna, the son of Varuna, He who is immovable as a tree, He who is shown in His own true form in the lotus of the heart He who creates, preserves and destroys by His will (DXLVIII—DLVIII),

73 He who is possessed of the sixfold attributes, He who destroys the sixfold attributes, He who is felicity, He who is adorned with the triumphal garland He who is armed with the plough, He who took birth from the womb of Aditi, He who is endued with solar effulgence, He who endures all pairs of opposites, He who is the foremost Refuge of all things (DLIX—DLXVII),

74 He who is armed with the best of bows (called Sharnga), He who was divested of His battle-axe (by Rama of Bhrigu's race) He who is fierce, He who is the giver of all objects of desire, He who is so tall as to touch the very Heavens with his head, He whose vision extends over the entire universe He who is Vyasa, He who is the Master of speech or all learning, He who has come into being without the intervention of genital organs (DLXVIII—DLXXVI),

75 He who is hymned with the three (foremost) Samans, He who is the singer of the Samans, He who is the Samans, He who is the Extinction of all worldly attachments, He who is the Medicine, He who is the Physician, He who has ordained the fourth or last mode of life called Renunciation, He who causes the passions of His worshippers to be controlled, He who is contented He who is the Refuge of devotion and tranquillity of Soul (DLXXVII—DLXXXV),

76 He who is possessed of beautiful limbs, He who is the giver of tranquillity of soul He who is the Creator, He who sports in joy on the bosom on the Earth, He who sleeps (in Yoga) lying on the body of the prince of snakes, Shesha, after the universal dissolution, the Benefactor of kine, the Master of the universe, the Protector of the universe, He who is endued with eyes like those of the bull He who cherishes Virtue with love (DLXXXVI—DXCV),

77. He who is the unreturning hero, He whose soul has been withdrawn from all attachments; He who reduces to a subtile form the universe at the time of the universal dissolution, He who does good to His afflicted worshippers, He whose name, as soon as heard, purges the hearer of all his sins, He who has the mystic mark (Shribatsa) on His breast He in whom lives the goddess of Prosperity for ever, He who was chosen by Lakshmi as her husband, He who is the foremost one of all Beings gifted with prosperity (DXCVI—DCIV),

78 He who gives prosperity to His worshippers, the Master of prosperity, He who always lives with those who are endued with prosperity He who is the receptacle of all kinds of prosperity, He who gives prosperity to all persons of righteous deeds proportionate to their virtue, He who holds the goddess of Prosperity on his bosom He who confers prosperity upon those that hear of, praise, and meditate on Him He who is the embodiment of that condition which represents the attainment of unattainable happiness He who is possessed of every kind of beauty, He who is the Refuge of the three worlds (DCV—DCXIV),

79 He who has beautiful eyes, He who has beautiful limbs He who is a hundred sources of delight He who represents the highest delight He who is the Master of all the luminaries in the sky, He who has subjugated His soul, He whose soul is not governed by any superior Being, He who is always of beautiful deeds, He whose doubts have all been removed for He sees the whole universe as a myrobalam in His palm (DCXV—DCXXIII),

80 He who is above all creatures, He whose vision extends in all directions, He who has no Master, He who at all times is above all changes, He who (in the form of Rama) had to lie down on the naked earth, He who adorns the Earth, He who is power incarnate, He who is above all grief, He who removes the griefs of all his worshippers as soon as they remember Him (DCXXIV—DCXXXII),

81 He who is possessed of effulgence, He who is adored by all, He who is the water-pot, He who is of pure soul, He who purifies all as soon as they hear of Him He who is free and unrestrained He whose car never turns away from battles, He who has immense riches, He whose prowess is incapable of being measured (DCXXXIII—DCXLI),

82 He who is the destroyer of the Asura named Kalanemi, He who is the Hero, He who has taken birth in the family of Shura, He who is the Lord of all the celestials the Soul of the three worlds, the Master of the three worlds He who has the solar and lunar rays for His hair, the destroyer of Keshi, He who destroys all thing (at the universal dissolution (DCXLII—DCL),

83 The deity from whom the fruition of all desire is sought, He who grants the wishes of all, He who has desires He who has a handsome form He who is endued with perfect knowledge of Shrutis and Smritis He who is possessed of a form which is indescribable by attributes, He whose brightest rays overwhelm Heaven, He who has no end, He who (in the form of Arjuna or Nara) acquired immense riches on the occasion of his campaign of conquest (DCLI—DCLX),

84 He who is the foremost object of silent recitations of sacrifices of the Vedas, and of all religious deeds He who is the creator of penances and the like, He who is of the form of Brahman He who is the augmentor of penances He who is conversant with Brahma, He who is of the form of Brahmana He who has for His limbs Him who is called Brahma, He who knows all the Vedas and everything in the universe, He who is always fond of Brahmanas and of whom the Brahmanas also are fond (DCLXI—DCLXX),

85 He whose footsteps cover vast areas, He whose feets are mighty He who is gifted with great energy, He who is at one with Vasuki the king of the snakes, He who is the foremost of all sacrifices He who is the foremost of all sacrificers, He who is Yupa, the first of sacrifices, He who is the foremost of all offerings made in sacrifices (DCLXXI—DCLXXVIII);

his eye, He who is worthy of adoration by Brahman Himself and other foremost ones in the universe, He who is the giver of food, He who assumed horns at the time of the universal dissolution, He who has always subjugated His enemies most wonderfully, He who knows all things, He who is ever victorious over those who are of irresistible prowess (DCCXC—DCCXCIX),

99 He whose limbs are like gold, He who is incapable of being agitated, He who is Master of all those who are masters of all speech, He who is the deepest lake, He who is the deepest pit, He who transcends the influence of Time, He in whom the primal elements are established (DCCC—DCCCVI),

100. He who gladdens the Earth, He who grants fruits which are as agreeable as the *Jasminum pubescens* flowers, He who gave away the Earth to Kashyapa, He who removes the three kinds of misery like a rain-charged cloud cooling the heat of the Earth by its down-pour, He who purifies all creatures, He who has none to urge Him, He who drank nectar, He who has an undying body, He who is possessed of omniscience, He who has face and eyes turned towards every direction (DCCCVII—DCCCXVI),

101. He who is easily won, He who has performed excellent vows, He who is crowned with success by Himself, He who is victorious over all enemies, He who scorches all enemies, He who is the ever-growing and tall Banian that overtops all other trees, He who is the sacred fig tree, He who is the *Ficus religiosa*, (or, He who is not durable, in consequence of His being all perishable forms in the universe even as He is all the imperishable forms which exist, He who is the slayer of Chanura of the Andhra country (DCCCXVII—DCCCXXV);

102. He who is endued with a thousand rays, He who has seven tongues, He who has seven flames, He who has seven horses for carrying His vehicle, He who is formless, He who is sinless, He who is inconceivable, He who removes all fears, He who destroys all fears (DCCCXXVI—DCCCXXXIV);

103. He who is minute, He who is gross, He who is emaciated, He who is adipose, He who is gifted with attributes, He who is above all attributes, He who is unseizable, He who suffers Himself to be easily seized (by His worshippers), He who has an excellent face, He who has for His descendants the people of the accidental regions, He who extends the creation consisting of the five-fold primal elements (DCCCXXXV—DCCCXLVI),

104. He who bears heavy weights (in the form of Ananta), He who has been declared by the Vedas, He who is devoted to Yoga, He who is the Lord of all Yogins, He who is the giver of all desires, He who affords an asylum to those that seek it, He who sets Yogins to practise Yoga anew after their return to life upon the conclusion of their blessed life in Heaven, He who invests Yogins with power even after the exhaustion of their merits, He who has goodly leaves, He who causes the winds to blow (DCCCXLVII—DCCCLVI),

105 He who is armed with the bow, He who is conversant with the science of arms, He who is the rod of punishment, He who is chastiser, He who executes all sentences of punishment, He who has never been defeated, He who is competent in all acts, He who engages all persons in their respective duties, He who has none to set Him to any work, He who has no Yama to kill Him (DCCCLVII—DCCCLXVI),

106 He who is gifted with heroism and prowess, He who has the quality of Sattwa (Goodness), He who is identical with Truth, He who is devoted to Truth and Virtue, He who is sought by those who are determined upon acquiring Liberation, He who deserves to have all objects which His worshippers present to Him, He who is worthy of being adored, He who does good to all, He who increases the delights of all (DCCCLXVII—DCCCLXXV),

107 He whose track is through the sky, He who shines in His own effulgence, He who is gifted with great beauty, He who eats the offerings made on the sacrificial fire, He who lives everywhere and is gifted with supreme power, He who sucks the moisture of the Earth in the form of the Sun, He who has various desires, He who brings forth all things, He who is the parent of the universe, He who has the Sun for His eye (DCCCLXXVI—DCCCLXXXV),

108 He who is Infinite, He who accepts all sacrificial offerings He who enjoys Nature in the form of Mind, He who gives happiness He who has taken repeated births, He who is the First Born of all existent things He who is above despair, He who forgives the pious when they trip He who is the foundation of the universe, He who is most wonderful (DCCCLXXXVI—DCCCXCV),

109. He who is existent from the beginning of Time, He who is existing from before the birth of the Grandfather and others, He who is of a tawny color, He who assumed the form of the great Boar, He who exists even when all things are dissolved, He who is the giver of all bless-

ings, He who creates blessing, He who is identifiable with all blessings He who enjoys blessings, He who is able to scatter blessing (DCCCXCVI—CMV);

110. He who is without anger, He who lies ensconced in folds, He who is armed with the discus, He who is gifted with great prowess, He whose sway is governed by the great precepts of the Shrutis and the Smritis, He who is incapable of being described by speech, He whom the Vedantas have tried to express with the help of speech, He who is the dew which cools those who are afflicted with the three kinds of grief, He who lives in all bodies, gifted with the power of removing darkness (CMVI—CMXIV),

111. He who is shorn of anger, He who is expert in doing all acts by thought, word, and deed, He who can do all acts within the shortest time, He who destroys the wicked, He who is the foremost of all forgiving persons, He who is foremost of all persons gifted with knowledge, He who is above all fear, He whose names and deeds, heard and recited, lead to virtue (CMXV—CMXXII),

112. He who rescues the Virtuous from the tempestuous ocean of the world, He who destroys the wicked, He who is Virtue, He who removes all evil dreams, He who destroys all bad paths for leading His worshippers to the good path of Liberation, He who protects the universe by staying in the quality of Goodness, He who walks along the good path, He who is Life, He who exists overspreading the universe (CMXXIII—CMXXXI),

113 He who is of infinite forms He who is gifted with infinite prosperity, He who has subdued anger, He who destroys the fears of the pious, He who gives just fruits, on every side, to sentient beings according to their thoughts and deeds, He who is of immeasurable Soul, He who bestows various kinds of fruits on worthy persons for their various deeds, He who issues various commands, He who attaches to every deed its proper fruit (CMXXXII—CMXL),

114 He who has no beginning, He who is the receptacle of all causes as well as of the Earth, He who has the goddess of Prosperity always by His side, He who is the foremost of all heroes, He who is adorned with beautiful armlets, He who produces all creatures He who is the original cause of the birth of all creatures, He who is the terror of all the wicked Asuras, He who is gifted with terrible prowess (CMXLI—CMXLIX),

115 He who is the receptacle and abode of the five primal elements, He who gulps down His throat all creatures at the time of the universal dissolution, He whose smile is as pleasant as the sight of flowers, He who is always wakeful, He who stays at the head of all creatures, He whose conduct consists of those acts which the Pious do, He who who revives the dead, He who is the mystic syllable Om, He who has ordained all pious deeds (CML—CMLVIII);

116 He who displays the truth about His Supreme Soul, He who is the abode of the five life breaths and the senses He who is the food which maintains all living creatures, He who causes all living creatures to live with the help of the vital air called Prana, He who is the great subject of every system of philosophy, He who is the One Soul in the universe, He who is above birth, decrepitude, and death (CMLIX—CMLVI),

117. He who rescues the universe on account of the sacred syllables Bhuh, Bhuvah, Swah, and the others with which Homa-offerings are made, He who is the great rescuer, He who is the father of all, He who is the father of even the Grandfather (Brahman), He who is of the form of Sacrifice, He who is the Lord of all sacrifices, He who is the sacrificer, He who has sacrifices for His limbs, He who upholds all sacrifices (CMLXVI—CMLXXV);

118. He who protects sacrifices, He who has created sacrifices, He who is the foremost of all performers of sacrifices, He who enjoys the rewards of all sacrifices, He who causes the celebration of all sacrifices, He who completes all sacrifices by accepting the full libation at the end, He who is at one with such sacrifices as are performed without desire of fruit, He who is the food which sustains all living creatures, He who is also the eater of that food (CMLXXVI—CMLXXXIV),

119 He who is Himself the cause of His existence, He who is self-born He who penetrated through the solid Earth, He who sings the Samans He who is the delighter of Devaki, He who is the Creator of all, He who is the Lord of Earth, He who is the destroyer of the sins of His worshippers (CMLXXXV—CMXCII),

120 He who bears the conch (Panchajanya) in His hand, He who bears the sword of knowledge and illusion, He who sets the wheel of the cycles to revolve ceaselessly, He who invests Himself with consciousness and the senses, He who is gifted with the mace of the most solid understanding, He who is armed with a car-wheel, He who is incapable of being agitated, He who is armed with all kinds of weapons (CMXCIII—M).

OM, SALUTATIONS TO HIM.

CHAPTER CL.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1. O grandfather, O you of great wisdom, O you who know all branches of knowledge, what is that subject of silent recitation by reciting which every day one may win the merit of virtue in a large measure?

2. What is that Mantra for recitation, which gives success, if recited on the occasion of starting on a journey or in entering a new building, or at the beginning of any undertaking, or on the occasion of sacrifices in honor of the deities or of the manes?

3. You should tell me what, indeed, what Mantra it is, which propitiates all malevolent influences, or brings on prosperity or growth or protection from evil, or the destruction of enemies, or the dispelling of fears, and which, at the same time, is consistent with the Vedas.

Bhishma said:—

4 Hear, O king, with rapt attention, what that Mantra is which was declared by Vyasa. It was ordained by Savitri and is highly excellent. It is capable of purifying a person forthwith of all his sins.

5 Hear, O sinless one, as I recite to you the ordinances about that Mantra. Indeed, O chief of the sons of Pandu, by listening to those ordinances, one becomes purged of all his sins.

6 One who recites this Mantra day and night becomes never sullied by sin. I shall now declare it to you what that Mantra is Do you listen with rapt attention.

7. Indeed, the man who hears it becomes gifted with longevity, O prince, and attaining to the fruition of all his desires, sports happily both in this life and in the next.

8 This Mantra, O king, was daily recited by the foremost of royal sages performing Kshatriya duties and steadily observing the vow of truth.

9 Indeed O foremost of kings, those monarchs who, with controlled senses and tranquil soul recite this Mantra every day, succeed in winning unrivalled prosperity.

10 Salutations to Vashishtha of high vows, after having bowed with respect to Parashara, that Ocean of the Vedas Salutations to the great snake Ananta, and salutations to all those who are crowned with success, and who are of undecaying glory.

11 'Salutations to the Rishis, and to Him who is the Highest of the High, the god of gods, and the giver of boons to all those that are foremost. Salutations unto Him of a thousand heads, Him that is most auspicious, Him who has a thousand names, viz., Janarddana.

12—13 Aja, Ekapada, Ahirvradhna, the unvanquished Pinakin, Rita, Pitrirupa, the three-eyed Maheshwara, Vrishakapi, Shambhu, Havana, and Ishwara,—these are the celebrated eleven Rudras, who are the lords of all the worlds.

14—15 These eleven high-souled ones have been mentioned as a hundred in the Shatarudra (of the Vedas). Angsha, Bhaga, Mitra, Varuna the lord of waters, Dhatri, Aryaman, Jayanta, Bhaskara, Tashtri, Pushan, Indra, and Vishnu, are said to comprise a tale of twelve. These twelve are called Adityas and they are the sons of Kashyapa as the Shruti declares.

16 Dhara, Dhruva, Soma, Savitra, Anila, Anala, Pratyusha, and Prabhava, are the eight Vasus, named in the scriptures.

17. Nasatya and Dasra are said to be the two Ashwins. They are the sons of Martanda born of his wife Samjna, from whose nostrils they emanated.

18 After this I shall recite the names of those who are the witnesses of all deeds in the worlds. They take note of all sacrifices, of all gifts, of all good deeds.

19—20. Those lords among the deities see everything although they are invisible. Indeed, they see all the good and bad deeds of all beings. They are Mrityu Kala, the Vishwedevas, the Pitris having forms, the great Rishis having penances for wealth, the Munis, and others crowned with success and devoted to penances and Liberation.

21. These of sweet smiles confer various benefits upon those men who recite their names Indeed, gifted as they are with celestial energy, they confer various regions of happiness created by the Grandfather upon such men

22 They live in all the worlds and attentively mark all deeds By reciting the names of those lords of all living creatures, one always becomes gifted with righteousness and wealth and enjoyments in profusion.

23 One acquires hereafter diverse regions of auspiciousness and happiness created by the Lord of the universe.

24—28 These thirty-three deities who are the lords of all beings, as also Nandishwara of huge body, and that pre-eminent

one who has the bull for the emblem on his banner, and those masters of all the worlds, *viz.*, the followers and associates of him called Ganeshwara and those called Saumyas, and those called the Raudras, and those called the Yogas, and those who are known as the Bhutas, and the luminaries in the firmament, the Rivers, the sky, the king of birds (*viz*, Garuda), all those persons on Earth who have become crowned with success on account of their penances, and who are existing in an immobile or mobile form, Himavat, all the mountains the four Oceans, the followers and companions of Bhava who are gifted with prowess equal to that of Bhava himself, the illustrious and ever victorious Vishnu and Skanda, and Amvika —these are the great souls by reciting whose names with controlled senses, one becomes purged of all his sins.

29—30. After this, I shall recite the names of those foremost Rishis who are known as Manavas. They are Yavakrita, and Raibhya and Arvavasu and Paravasu, and Aushija, and Kakshivat, and Valá the son of Angiras. Then is Kanwa the son of the Rishi Maudhatithi, and Varishada.

31. All these are gifted with the energy of Brahma and have been spoken of as creators of the universe. They have originated from Rudra and Anala and the Vasus. By reciting their names people get great benefits.

32. Indeed, by doing good deeds on Earth, people sport happily in the celestial region, with the celestials. These Rishis are the priests of Indra. They live in the East.

33. That man who, with rapt attention, recites the names of these Rishis succeeds in ascending to the regions of Indra and getting great honours there.

34—35. Unmuchu, Pramuchu, Swastwyatreya of great energy, Dridhavya, *Urdhavahu*, *Trinasoma Angiras*, and Agastya of great energy, the son of Mitravaruna —these seven are the Ritwijas of the Yama the king of the dead, and live in the southern quarter.

36—37. Dridheyu, Riteyu, illustrious Parivyadha, Ekata, Dwita and Trita — the last three gifted with solar effulgence, —and Atri's son of rigeteous soul *viz*, the Rishi Saraswata,—these seven who had acted as Ritwijas in the great sacrifice of Varuna—have taken up their abodes in the Western quarter.

38—39. Atri, the illustrious Vashishtha, the great Rishi Kashyapa, Gotama, Bharadwaja, Vishwamitra the son of Kushika, and Richika's fierce and energetic son Jamadagni —these seven are the Ritwijas of the Lord of treasures and live in the Northern quarter.

40. There are seven other Rishis who live in all directions without being confined to any particular one. They, it is who give fame and of all that is beneficial to men, and they have been sung as the creators of the worlds.

41. Dharma, Kama, Kala, Vasu, Vasuki, Ananta, and Kapila —these seven are the upholders of the world.

42. Rama, Vyasa, Drona's son Ashwatthaman, are the other Rishis. These are the great Rishis as divided into seven groups, each group consisting of seven

43. They are the creators of that peace and good which men enjoy. They are said to be the Regents of the quarters. One should turn his face to that direction in which one of these Rishis live if one desires to adore him.

44—45. Those Rishis are the creators of all creatures and have been considered as the purifiers of all. Samvarta, Merusavarna, the righteous Markandeya, and Sankhya and Yoga, and Narada and the great Rishi Durvasas,—these are gifted with severe penances and great self-control, and are celebrated over the three worlds.

46. There are others who are equal to Rudra himself. They live in the region of Brahman. By naming them with respect a soulless man obtains a son, and a poor man acquires riches.

47-48. Indeed, by naming them, one acquires success in religion, and wealth and pleasure. One should also take the name of that celebrated king who was Emperor of all the Earth and equal to a Prajapati, *viz*, that foremost of monarchs, Prithu, the son of Vena. The Earth became his daughter. One should also name Pururavas, of the Solar race and equal unto Mahendra himself in power.

49. He was the son of Ila and celebrated over the three worlds. One should indeed, take the name of that dear son of Vudha.

50—51. One should also take the name of Bharata, that hero celebrated over the three worlds. He also who in the golden age worshipped the gods in a grand Gomedha sacrifice *viz* the illustrious Rantideva, who was equal to Mahadeva himself, should be named. Gifted with penances, possessed of every auspicious mark, the source of every kind of good to the world, he was the conqueror of the universe.

52. One should also take the name of the royal sage Shweta of illustrious fame.

He had pleased the great Mahadeva and it was for his sake that Andhaka was killed

53 One should also take the name of the illustrious royal sage Bhagiratha, who through the favour of Mahadeva succeeded in bringing down the sacred river from the celestial region.

54. It was Bhagiratha who caused the ashes of the sixty thousand sons of Sagara to be washed with the sacred waters of Ganga and thereby rescued them from their sin. Indeed, one should take the names of all these who were gifted with the blazing effulgence of fire, great beauty, and high energy.

55. Some of them were of awe-inspiring forms and great power. One should take the names of these deities and Rishis and kings, those lords of the universe,—who are multipliers of fame.

56—57. Sankhya, and Yoga which is highest of the high, and Havya and Kavya and that refuge of all the Shrutis *viz*, Supreme Brahma, have been declared to be the sources of great good to all creatures These are sacred and sin-purifying, and have been spoken of very highly These are the foremost of medicines for curing all diseases, and are the givers of success in all deeds.

58 Controlling one's senses one should O Bharata, take the names of these morning and evening It is these who protect. It is these who shower rain It is these who shine and give light and heat It is these who blow. It is these who create all things.

59 These are considered as the foremost of all, as the leaders of the universe, as highly clever in the performance of all things, as gifted with forgiveness, as complete masters of the senses. Indeed, it has been said that they remove all the evils to which human beings are subject.

60 These great ones are the witness of all good and bad deeds Rising up in the morning one should take their names, for by this one is sure to acquire all that is good.

61. He who takes the names of these, becomes freed from the fear of fires and of thieves. Such a man never finds his way obstructed by any obstacle By taking the names of these great ones, one becomes free from bad dreams of every kind.

62—63. Purged of every sin such men take birth in auspicious families That twice-born person who with controlled senses recites these names on occasions of performing the initiatory rites of sacrifices and other religious practices, becomes, as the outcome thereof, gifted with righteousness, devoted to the study of the soul, possessed of forgiveness, and self control, and free from malice. If a man suffering from disease recites them he becomes freed from his sin in the form of disease

64. By reciting them within a house, all evils are removed from the inmates By reciting them within a field, the growth of all kinds of crops is helped.

65—68 Reciting them at the time of starting on a journey, or while one is away from his home one meets with good fortune. These names lead to the protection of his ownself, of his children and wives, of his wealth, and of his seeds, and plants The Kshatriya who recites these names at the time of joining a battle sees destruction overtake his enemies and good fortune crown him and his party The man who recites these names on occasions of performing the rites in honor of the deities or the manes, helps the manes and the deities eat to the sacrificial Havya and Kavya. The man who recites them becomes freed from fear of disease and beasts of prey, of elephants and thieves.

69—70. His burden of anxiety becomes lightened, and he becomes freed from every sin By reciting these excellent Savitri Mantras on board a vessel, or in a car, or in the courts of kings, one acquires high success Here where these Mantras are recited, fire does not burn wood

71. There children do not die, nor snakes live. Indeed at such places, there can be no fear of the king, nor Pishachas and Rakshasas.

72. Indeed, the man who recites these Mantras ceases to have any fear of fire or water or wind, or beasts of prey.

73 These Savitri Mantras, recited duly bring on the peace and well being of all the four castes Those men who recite them with respect become freed from every sorrow and at last acquire a high end

74 Even these are the results acquired by them who recite these Savitri Mantras which are of the form of Brahma. That man who recites these Mantras in the midst of kine, sees his kine become fruitful.

75—76 Whether when starting on a journey, or entering a house on returning, one should recite these Mantras on every occasion These Mantras form a great mystery of the Rishis and are the very highest of those which they silently recite. Such are these Mantras to them who practise the duty of recitation and pour libations on the sacrificial fire.

77. This that I have said to you, is the excellent opinion of Parashara It was recited formerly to Shakra himself Representing, as it does, Truth or Eternal Brahma, I have declared it fully to you

78—79. It forms the heart of all creatures, and is the highest Shruti. All the princes of the solar and lunar families, viz, the Raghavas and the Kuravas, recite these Mantras every day after having purified themselves. These form the highest end of human creatures. One becomes freed from every trouble and calamity by daily reciting the names of the celestials, of the seven Rishis, and of Dhruva. Indeed, such recitation speedily frees one from distress.

80. The sages of olden times, viz, Kashyapa, Gotama, and others, and Bhrigu, Angiras and Atri and others, and Shukra, Agastya, and Vrihaspati, and others, all of whom are regenerate Rishis, have worshipped these Mantras. Approved of by the son of Bharadwaja, these Mantras were attained by the sons of Richika Having acquired them again from Vashishtha, Shakra and the Vasus went forth to battle and succeeded in vanquishing the Danavas.

81. That man who makes a present of a hundred kine with their horns covered with plate of gold to a Brahmana gifted with much learning and well-conversant with the Vedas, and he who causes the excellent Bharata story to be recited in his house every day, are said to acquire equal merits.

82. By reciting the name of Bhrigu, one's virtue becomes enhanced. By bowing to Vashishtha, one's energy becomes enhanced, By bowing to Raghu, one becomes victorious in battle. By reciting the praises of the Ashwins, one becomes freed from diseases.

83 I have thus, O king, told you of the Savitri Mantras which are at one with eternal Brahma. If you wish to question me on any other subject, you may do so. I shall, O Bharata, answer you.

CHAPTER CLI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. Who are worthy of being adored? Who are they to whom we should bow? How, indeed, should we behave towards whom? What course of conduct, O grandfather, towards what classes of persons is considered faultless?

Bhishma said :—

2. The humiliation of Brahmanas would humiliate the very celestials. By bowing to Brahmanas, one does not, O Yudhishthira, commit any fault.

3 They, indeed, deserve to be adored, They deserve to have our vows You should behave towards them as if they are your sons Indeed, it is those wise men who upholds all the worlds.

4 The Brahmanas are the great causeways of Virtue about all the worlds. Their happiness consists in renouncing all kinds of riches. They are devoted to the vow of controlling speech.

5 They are agreeable to all creatures, and observe various excellent vows. They are the refuge of all creatures in the universe They are the authors of all the regulations which govern the worlds. They are endued with great fame.

6. Penances are always their great riches Their power consists in speech. Their energy emanates from the duties they observe Knowing all duties, they are gifted with minute vision, so that they are cognizant of the subtlest considerations

7. They are of righteous desires. They live in the observance of well done duties. They are the cause ways of Virtue The four kinds of living creatures exist, depending upon them as their refuge.

8 They are the path or road along which all should go. They are the guides of all They are the eternal upholders of all the sacrifices They always uphold the heavy loads of fathers and grandfathers.

9 They never droop under heavy loads even when passing along difficult roads, like strong cattle. They are attentive to the requirements of manes and deities and guests. They are entitled to eat the first portions of Havya and Kavya.

10. By the very food they eat, they rescue the three worlds from great fear. They are, as it were the Island for all worlds They are the eyes of all persons gifted with sight.

11. The wealth they possess consists of all the branches of knowledge known by the name of Shiksha, and all the Shrutis Gifted with great skill, they are conversant with the most subtle relations of things. They know the ends of all things, and their thoughts are always engaged upon the science of the soul.

11 They are gifted with the knowledge of the beginning, the middle, and the end of all things, and they are persons in whom doubts no longer exist on account of the certitude of their knowledge. They are fully aware of the distinctions between what is superior and what is inferior. They it is who acquire the highest end.

13. Shorn of attachments, purged of all sins, getting over all pairs of opposites, they are unattached to all worldly things Deserving of every honor, they are always esteemed by persons gifted with knowledge and high souls.

14. They cast impartial looks on sandal paste and filth or dirt, on what is food and what is not food. They see with an equal eye their brown dresses of coarse cloth and fabrics of silk and animal skins.

15 They would live for days together without partaking of any food, and dry up their limbs by such abstention They devote themselves earnestly to the study of the Vedas, controlling their senses.

16 They would make gods of those who are not gods, and not gods of those who are gods. Enraged, they can create other worlds and other Regents of the worlds than those who exist.

17. Through the curse of those great ones the ocean became so saline as to be undrinkable. The fire of their anger yet burns in the forest of Dandaka, unquenched by time.

18. They are the gods of the gods, and the cause of all causes They are the authority of all authorities What man of intelligence and wisdom is there who would seek to humiliate them.

19 Amongst them the young and the old all deserve honors They honor one another on account of distinctions in respect of penances and knowledge.

20 Even the Brahmana who is destitute of knowledge is a god and is a great instrument for purifying others. He amongst them then, who is possessed of knowledge is a much higher god and like the ocean when full (to the brim).

21. Learned or unlearned, the Brahmana is always a great deity. Purified or not, Fire is ever a great god.

22. A blazing fire, even when it burns on a crematorium, is not considered as sullied on account of the character of the spot whereon it burns. Clarified butter looks beautiful whether kept on the sacrificial altar or in a chamber.

23 So if the Brahmana be always engaged in evil deeds, he is still to be considered as deserving of honors. Indeed, know that the Brahmana is always a great god.

CHAPTER CLII.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said:—

1. "Tell us, O king, what is that reward of the worship of Brahmanas, seeing which you adore them O you of superior intelligence! Indeed, what is that success, emanating from their adoration, guided by which you worship them?

Bhishma said:—

2. Regarding it is cited the conversation between Pavana and Arjuna, O Bharata.

3 Gifted with a thousand arms and great beauty the powerful Kartavirya, formerly became the lord of all the world. He had his capital in the city of Mahishmati.

4. Of unbaffled prowess, that king of the Haihaya race of Kshatriyas governed the whole Earth begirt by seas, together with all her islands and all her precious mines of gold and gems.

5 Respecting the duties of the Kshatriya order, as also humility and Vedic learning, the king made large gifts of wealth to the Rishi Dattatreya.

6 Indeed, the son of Kritavirya thus worshipped that great ascetic who, becoming pleased with him, asked him to solicit three boons.

7. Thus requested by the Rishi for boons, the king addressed him saying,—Let me have a thousand arms when I am in the midst of my elders. While, however, I remain at home let me have, as usual, only two arms.

8 Indeed, let combatants, when fighting, see me possessed of a thousand arms. Observant also of high vows let me succeed in subjugating the entire Earth by my prowess.

9 Having acquired the Earth righteously, let me govern her with vigilance. There is a fourth boon which, O foremost of twice-born persons, I solicit thee to grant.

10 O faultless one, being disposed to favor me, you should grant it to me! Dependent as I am on you, whenever I

may happen to go wrong, let pious men come forth to instruct and set me right.

11. Thus addressed, that Brahman replied to the king, saying—So let it be! thus were those boons acquired by that king of burning effulgence.

12—14 Riding then on his car which was effulgent like fire or the Sun the king, blinded by his great prowess, said,—Who, *indeed, is there who can be considered as* my equal in patience and energy, in fame and heroism, in prowess and strength?—After he had uttered these words, an invisible voice in the sky, said—O ignorant wretch, do you not know that the Brahmana is superior to the Kshatriya? The Kshatriya, helped by the Brahmana, rules all creatures.

15 When pleased I am able to create many creatures When angry, I am able *to destroy all In thought, word, and deed,* I am the foremost The Brahmana is certainly not above me.

16 The first proposition here is that the Brahmana is superior to Kshatriyas The counter-proposition is that the Kshatriya is superior. You have said that the two are united together A distinction, however, is observable in this

17 It is seen that Brahmanas take refuge with Kshatriyas The Kshatriyas never seek the refuge of Brahmanas Indeed, throughout the Earth, the Brahmanas accepting such refuge under the *pretence of teaching* the Vedas, get their maintenance from the Kshatriyas.

18 The duty of protecting all creatures lies with the Kshatriyas. It is from the Kshatriyas that the Brahmanas derive their livelihood. How then can the Brahmana be superior to the Kshatriyas?

19 Well, I shall, from to day, bring under my subjection, your Brahmanas who are superior to all creatures but who have mendicancy for their occupation and who are so self conceited.

20. What the virgin Gayatri has said from the sky is not true Robed in skins the Brahmanas move about in independence. I shall bring those independent men under my subjection.

21. Deity or man, there is none in the three worlds who can throw me off from the sovereignty I enjoy. Hence, I am certainly superior to the Brahmanas.

22. This world that is now considered as having Brahmanas for its foremost dwellers shall soon be made such as to have Kshatriyas for its foremos dwellers There is none who is capable of withstanding my power in battle.

23 Hearing these words of Arjuna, the sky-ranging goddess became moved

24 Then the god of wind addressing the king from the sky, said—Renounce this sinful attitude Bow to the Brahmanas By injuring them you will bring about troubles on your kingdom

25 The Brahmanas will either kill you king, though you are, or endued with great *might as they are they will drive you away* from your kingdom, despoiling you of your energy.

26 Hearing this speech, the king addressed the speaker saying,—Who indeed, are you?—The god of wind answered—I am the god of wind and the messenger of the celestials. I say to you what is for your benefit.

Arjuna said:—

27 Oh, I see that you have to-day shown your devotion and attachment to the Brahmanas Tell me now what kind of earthly creature is the Brahmana

28 Tell me does a superior Brahmana resemble the Wind in any respect? Or, is he like Water, or Fire, or the Sun, or the Firmament?—

CHAPTER CLIII.

(ANUSHASANIKA PARVA)—*Continued*

The god of wind said:—

1. Hear, O deluded man, what the attributes are of Brahmanas who have all highly souls. The Brahmana is superior to all those which, O king, you have named.

2 Formerly, the Earth, indulging in a spirit of rivalry with the king of the Nagas, forsook her character as Earth. The regenerate Kashyapa caused destruction to befall her by actually paralysing her.

3. The Brahmanas are always unconquerable O king, in Heaven as also on Earth Formerly, the great Rishi Angiras, through his energy, drank off all the waters.

4 Having drunk off all the waters as if they were milk the great Rishi did not feel yet his thirst to be satisfied He, therefore, once more caused the Earth to be filled with water by raising a mighty wave

5 On another occasion, when Angiras became enraged with me I fled away, leaving the world and lived for a long time concealed in the Agnihotra of the Brahmanas, through fear of that Rishi.

6. The illustrious Purandara, an account of his having coveted the body of Ahalya, was cursed by Gautama, yet, for the sake of Virtue and wealth the Rishi did not destroy outright the king of the celestials

7. The Ocean, O king, that was full in former days of crystal water, cursed by the Brahmanas, became saline in taste.

8 Even Agni who is] gold hued, and who blazes with effulgence when destitute of smoke, and whose flames [uniting together, burn upwards, when cursed by the angry Angiras, became divested of all these qualities.

9 See, the sixty thousand sons of Sagara, who came here to worship the Ocean, have all been pulverised by the Brahmana Kapila of golden hue.

10. You are notequal to the Brahmanas. Do you, O king, seek your own good The Kshatriya of even great power bows to Brahmana children who are still in their mothers' wombs.

11. The large kingdom of the Dandakas was destroyed by a Brahmana. The powerful Kshatriya Talajangha was destroyed by a single Brahmana, viz., Aurva.

12 You, too, have acquired a large kingdom, great might, religious merit, and learning, which are all difficult of acquirement, through the grace of Dattatreya.

13 Why do you, O Arjuna, adore Agni everyday who is a Brahmana? He is the bearer of sacrificial libations from every part of the universe. Are you ignorant of this fact.

14. Why, indeed, do you allow yourself to be stupefied by folly when you are not ignorant of the fact that a superior Brahmana is the protector of all creatures in the world and is, indeed, the creator of the living world?

15 The Lord of all creatures, Brahman, unmanifest, gifted with power, and of unfading glory, who created this vast universe with its mobile and immobile creatures, (is a Brahmana)

16 Some ignorant persons there are, who say that Brahman was born of an Egg. From the original Egg, when it opened, mountains and the cardinal points and the waters and the Earth and the Heavens all came into existence.

17. No one had seen this birth of the creation. How then can Brahman be said to have taken his birth from the original Egg, when especially he is said to be Unborn? It is said that vast increate Space is the original Egg It was from this increate Space that the Grandfather was born.

18. If you ask,—Whereon would the Grandfather, after his birth from increate Space, rest, for there was then nothing else?—the answer may be given thus There is an existent Being of the name of Consciousness. That mighty Being is gifted with great energy.

19 There is no Egg. Brahman, however, is existent. He is the Creator of the universe and is its King!—Thus addressed by the god of wind, king Arjuna remained silent.

CHAPTER CLIV.

(ANUSHASANIKA PARVA)—*Continued.*

The god of wind said:—

1. Once on a time, O king, a king named Anga wished to give away the entire Earth as sacrificial present to the Brahmanas At this, the Earth became stricken with anxiety.

2. I am the daughter of Brahman. I hold all creatures. Having obtained me, alas, why does this foremost of kings wish to give me away to the Brahmanas?

3 Renouncing my character as the soil, I shall now go to my father. Let this king with all his kingdom meet with destruction!—Forming this conclusion, she departed for the region of Brahman.

4 Seeing the goddess Earth about to go, the Rishi Kashyapa himself immediately entered the visible body of the goddess, renouncing his own body, by the help of Yoga.

5. Thus penetrated by the spirit of Kashyapa, the earth grew in prosperity and became full of all kinds of vegetable produce. Indeed, O king, for the time the Kashyapa pervaded the earth, Virtue became foremost everywhere and all fears ceased.

6 Thus, O king, the earth remained penetrated by the spirit of Kashyapa for thirty thousand divine years, fully alive to all those functions which it used to discharge while it was penetrated by the spirit of Brahmana's daughter.

7. Upon the expiration of this period, the goddess returned from the region of Brahman and arrived here bowed to Kashyapa and from that time became the daughter of that Rishi.

8. Kashyapa is a Brahmana. This was the feet, O king, that a Brahmana did,

Tell me the name of the Kshatriya who is superior to Kashyapa.

9 Hearing these words, king Arjuna remained silent. The god of wind once more said to him,—Hear now, O king, the story of Utathya who was born in the family of Angiras.

10. The daughter of Soma, named Bhadra, came to be considered as peerless in beauty. Her father Soma regarded Utathya to be the fittest of husbands for her.

11. The famous and highly blessed maiden of faultless limbs, observing various vows practised the severest austerities from the desire of getting Utathya for her husband.

12 After some time, Soma's father Atri, inviting Utathya to his house, bestowed upon him the famous maiden Utathya who used to give away sacrificial presents in profusion, duly received the girl for his wife.

13 It so took place, however, that the beautiful Varuna had, from a long time before, coveted the girl Coming to the forest where Utathya lived, Varuna stole away the girl when she had plunged into the Yamuna for a bath.

14 Abducting her thus, the Lord of the waters took her to his own house That mansion was wonderful It was adorned with six hundred thousand lakes.

15. There is no palace that can be considered more beautiful than that of Varuna. It was adorned with many places and by the presence of various tribes of Apsaras and of various excellent articles of enjoyment.

16—17 There, within that palace, the the Lord of waters, O king, sported with the damsel A little while after, Utathya came to know of the ravishment of his wife Indeed, having heard all the facts from Narada, Utathya addressed the celelestial Rishi, saying —Go O Narada, to Varuna and speak with due severity to him. Ask him as to why he has abducted my wife, and, indeed, tell him in my name that he should give her up

18. You may tell him further,—You are a protector of the worlds, O Varuna, and not a destroyer. Why then have you abducted my wife bestowed upon me by Soma?

19. Thus requested by Utathya, the celestial Rishi Narada went to where Varuna was and addressing him, said —Do you liberate the wife of Utathya. Indeed, why have you abducted her?

20 Hearing these words of Narada, Varuna replied to him, saying,—This timid girl is very dear to me. I dare not let her go.

21—22 Receiving this reply, Narada went to Utathya and cheerlessly told him,—O great ascetic, Varuna has driven me from his house, catching me by the throat He is reluctant to restore to you your wife. Do you act as you please.

22. Hearing these words of Narada, Angiras became enraged Having penances for wealth he solidified the waters and drank them off, by his energy.

24 When all the waters were thus drunk off, the Lord of that element became very dispirited with all his friends and kinsfolk For all that, he did not still give up Utathya's wife.

25 Then Utathya, that foremost of twice born persons, filled with anger, commanded Earth, saying —O amiable one, do you show land where there are at present the six hundred thousand lakes.

26—27. At these words of the Rishi the Ocean receded from the spot marked out, and land appeared which was highly sterile. To the rivers which flowed through that region, Utathya said,—O Saraswati, do you become invisible here Indeed, O timid lady, leaving this region, go you to the desert O auspicious goddess, let this region, destitute of you, cease to become sacred.

28 When that region became dry he repaired to Angirasa, taking with him Utathya's wife, and made her over to him.

29 Getting back his wife, Utathya became cheerful Then, O chief of the Haihaya family, that great Brahmana rescued both the universe and the Lord of waters from the situation of distress into which he had reduced them

30—31 Knowing every duty, the highly energetic Rishi Utathya, after getting back his wife, O king, said to Varuna,—I have recovered my wife, O lord of waters, with the help of my penances and after inflicting such distress on you as made you cry aloud in pain Having said this, he went home, with that wife of his.

32 Even such, O king, was Utathya, that foremost of Brahmanas. Shall I go on? Or, will you yet persist in your opinion? What, is there a Kshatriya that is superior to Utathya?

CHAPTER CLV.

(ANUSHASANIKA PARVA)—*Continued.*

Bhishma said.—

1. *Thus addressed, king Arjuna remained* silent. The god of wind once more spoke to him—Listen now, O king, to the *greatness of the Brahmana Agastya.*

2. Once on a time, the gods were defeated by the Asuras upon which they became very dispirited. The sacrifices of the deities were all robbed, and the Swadha of the manes was also misappropriated

3. Indeed, O chief of the Haihayas, all *the religious acts and observances of human* beings also were stopped by the Danavas Shorn of their prosperity, the celestials *wandered over the Earth as we have heard*

4. *One day, in course of their wanderings,* they met Agastya of high vows, that Brahmana, O king, who was gifted with great *energy and solar splendour.*

5—6. Saluting him duly, the celestials made the usual polite enquiries They then, O king, said these words to that high souled one,—We have been defeated by the Danavas in battle, and have, therefore, been deprived of affluence and prosperity Do you, therefore, O foremost of ascetics, rescue us from this situation of great fear.

7. Thus informed of the condition to which the celestials had been reduced, Agastya became highly enraged Highly energetic, he at once blazed forth like the *all consuming fire at the time of the uni*versal dissolution.

8. With the burning rays which then came out from the Rishi, the Danavas began to be burnt. Indeed, O king, thousands of them began to drop down from the sky.

9 Burning with the energy of Agastya, the Danavas, abandoning both Heaven and *Earth, fled towards the south.*

10. At that time the Danava king Vali was celebrating a Horse-Sacrifice in the nether regions Those great Asuras who were with him in those regions or who were living in the bowels of the Earth, were not burnt.

11. The celestials, upon the destruction of their enemies, then regained their own regions, their fears entirely removed. Encouraged by what he did for them, they then begged the Rishi to destroy those Asuras who had taken refuge within the bowels of the Earth or in the nether regions.

12 Thus requested by the gods, Agastya replied to them saying,—Yes I can consume those Asuras who are living underneath the Earth, but if I achieve such a feat, my penances will suffer decay. Hence, I shall not exert my power.

13 Thus, O king, were the Danavas consumed by the illustrious Rishi with his own energy. *Thus did Agastya of purified* soul, O monarch, accomplish that deed with the help of his penances

14 O sinless one, so was Agastya as described by me. Shall I continue? Or, will you say anything in reply? Is there any Kshatriya who is greater than Agastya?—

Bhishma said:—

15 *Thus addressed king Arjuna re*mained silent The god of wind once more said—Hear, O king one of the great feats of the illustrious Vasishtha.

16 Once on a time the celestials were engaged in celebrating a sacrifice on the *shores of the lake Vaikhanasa Knowing* his power, the sacrificing gods thought of Vasishtha and made him their priest in *imagination.*

17 Meanwhile, seeing the gods reduced and emaciated on account of the initiation they were undergoing, a race of Danavas, of the name of Khalins, of statures as gigantic as mountains, wished to kill them.

18 Those amongst the Danavas that were either disabled or killed in the fight were plunged into the waters of the Manasa lake and on account of the boon of the Grandfather they immediately came back to vigour and life.

19 Taking up huge and terrible moun*tain summits and maces and trees,* they agitated the waters of the lake, making them swell up to the height of a hundred Yojanas.

20 They then ran against the celestials numbering ten thousand. Afflicted by the Danavas the gods then sought the refuge of their king Vasava

21. Shakra however, was soon afflicted *by them In his distress he sought the pro*tection of Vashishtha At this, the holy Rishi Vashishtha assured the celestials, removing their fears.

22 Understanding that the gods had become greatly dispirited the ascetic did this through mercy. He displayed his energy and burnt without any exertion, those Danavas called Khalins

23 Having penances for wealth, the Rishi brought the River Ganga, who had gone to Kailasa, to that spot, Indeed,

Ganga appeared, piercing through the waters of the lake.

24. The lake was penetrated by that river. And as that celestial river piercing through the waters of the lake, appeared it flowed on, under the name of Sarayu The palace wherein those Danavas fell came to be called after them

25 Thus were the dwellers of Heaven, headed by Indra, rescued from great distress by Vashishtha It was thus that those Danavas, who had received boons from Brahman, were killed by that great Rishi

26 O sinless one, I have described to you the feat which Vashishtha accomplished. Shall I go on? Or, will you say anything? Was there a Kshatriya who could be said to excel the Brahmana Vashishtha?

CHAPTER CLVI.

(ANUSHASANIKA PARVA)—*Continued.*

Bhishma said:—

1. Thus addressed, Arjuna remained silent. The god of wind once more addressed him saying,—Hear me, O foremost one of the Haihayas, as I describe to you the achievement of the great Atri.

2. Once on a time as the gods and Danavas were fighting each other in the dark, Rahu pierced both the Sun and Moon with his arrows.

3 The gods, overwhelmed by darkness began to fall before the powerful Danavas, O foremost of kings

4—5 Repeatedly struck by the Asuras, the celestials began to lose their strength They then saw the learned Brahmana Atri having penances for wealth, engaged in the observance of austerities Addressing that Rishi who had all his senses and in whom anger had been extinguished, they said —See O Rishi, these two, *viz*, the Moon and the Sun who have both been pierced by the Asuras with their arrows.

6 On account of this, darkness has overtaken us, and we are being struck down by the enemy. We do not see the end of our troubles Do you, O lord of great power, rescue us from this great fear.

The Rishi said:—

7. How, indeed, shall I protect you?—They answered, saying —Do you become the Moon Do you also become the Sun, and do you begin to kill these robbers

8 Thus begged by them, Atri assumed the form of the darkness destroying Moon. Indeed, on account of his agreeable disposition, he began to look as beautiful and delightful as the Moon himself.

9 Seeing that the real Moon and the real the Sun had become darkened by the arrows of the enemy, Atri assuming the forms of those luminaries, began to shine forth over the field of battle, helped by the power of his penances.

10 Indeed, Atri made the universe shine in light, removing all its darkness. By displaying his power, he also subjugated, the vast multitudes of those enemies of the celestials

11. Seeing those great Asuras burnt by Atri, the gods also, protected by Atri's energy, began to despatch them quickly.

12 Displaying his prowess and collecting all his energy, it was thus that Atri illumined the god of day, rescued the celestials, and killed the Asuras.

13 This was the feat that that twice-born one, helped by his sacred fire —that silent reciter of Mantras, that one clad in deer-skins —performed! See O royal sage, the act achieved by that Rishi who lived upon fruits only.

14 I have thus described to you, in full, the feat of the great Atri Shall I go on? Or, will you say anything? Is there a Kshatriya who is superior to this twice-born Rishi?

15 Thus addressed, Arjuna remained silent. The god of wind once more spoke to him —Hear O king, the feat achieved by the great Chyavana.

16 Having made his promise to the twin Ashwins Chyavana addressed the chastiser of Paka, saying —Do you make the Ashwins drinkers of Soma with all the other celestials.

Indra said —

17. The Ashwins have been outcasted by us How, then, can these be admitted into the sacrificial circle for drinking Soma with the others? They are not classed with the celestials. Do not, therefore, tell us so.

18 O you of great vows, we do not wish to drink Soma in the company of the Ashwins! Whatever other commands you may be pleased to utter, O learned Brahmana, we are ready to do.

Chyavana said —

19 The twin Ashwins shall drink Soma with all of you. Both of them are gods, O

king of the celestials, for they are the sons of the Sun.

20 Let the gods do what I have said, By acting according to those words, the gods will reap great advantage By acting otherwise, evil will overtake them.

Indra said —

21. I shall not, O foremost of twice born persons, drink Soma with the Ashwins Let others drink with them as they please. As for myself, I dare not do it.

Chyavana said :—

22 If, O destroyer of Vala, you will not obey my words, you shall, this very day, drink Soma with them in sacrifice, compelled by me.

The god of wind said :—

23 Then Chyavana taking the Ashwins with him, began a great religious rite for their benefit The gods all became stupefied by Chyavana with the help of his Mantras.

24. Seeing that feat undertaken by Chyavana, Indra became enraged. Taking up a huge mountain he ran against that Rishi.

25. The king of the deities was also armed with the Thunderbolt Then the illustrious Chyavana, gifted with penances, cast angry looks upon Indra as he advanced.

26 Throwing a little water at him, he paralysed the king of the deities with his Thunderbolt and mountain As the result of the religious rite he had begun, he created a terrible Asura hostile to Indra.

27 Made of the libations he had poured on the sacred fire, that Asura was called Mada, of mouth gaping wide Such was the Asura that the great ascetic created with the help of Mantras. There were a thousand teeth in his mouth, extending for a hundred Yojanas

28 Of terrible appearance, his fangs were two hundred Yojanas in length One of his cheeks rested on the Earth and the other touched the sky.

29 Indeed, all the gods with Vasava seemed to stand at the root of that great Asura's tongue, as fishes when they enter into the wide open mouth of a leviathan.

30. While standing within the mouth of Mada, the gods consulted speedily and then addressing Indra, said —Do you soon bend your head in respect to this twice born personage.

31. We shall without any hesitation drink Soma with the Ashwins in our company.—Then bowing down his head to Chyavana, Shakra obeyed his command.

32 Thus did Chyavana make the Ashwins drinkers of Soma with the other gods. Calling back Mada, the Rishi then assigned him his work.

33 Soma was ordered to live in dice, in hunting, in drinking, and in women. Hence, O king, those men who betake themselves to these, forsooth, meet with destruction.

34 Hence, one should always renounce these faults to a great distance Thus, O king, I have described to you the feat achieved by Chyavana Shall I go on? Or, will you say anything in reply? Is there a Kshatriya who is higher than the Brahmana Chyavana?

CHAPTER CLVII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1—2. Hearing these words of the god of wind, Arjuna remained silent. At this, the god of wind once more addressed him saying,—When the dwellers of Heaven, headed by Indra, found themselves within the mouth of the Asura Mada, at that time, Chyavana took away from them the Earth.

3 Deprived previously of Heaven and now of the Earth also, the gods became very dispirited Indeed, those great ones, afflicted with grief, then threw themselves unreservedly upon the Grandfather's protection.

The gods said :—

4. O you who are adored by all creatures of the universe the Earth has been taken away from us by Chyavana, while we have been deprived of Heaven by the Kapas, O powerful one.

Brahman said :—

5 Ye dwellers of Heaven, do you, with Indra repair speedily and seek the protection of the Brahmanas By pleasing them you will succeed in regaining both the regions as before.

6 Thus instructed by the Grandfather, the deities went to the Brahmanas and begged for their protection. The Brahmanas replied enquiring —Whom shall we subjugate?—I has asked the celestials said to them,—Do ye subjugate the Kapas.

7 The Brahmanas then said,—Bringing them down on the Earth first, we shall quickly subjugate them —After this, the Brahmanas began a rite having for its object the destruction of the Kapas As soon as this was heard of by the Kapas, they immediately sent a messenger of theirs, named Dhani, to those Brahmanas.

8 Dhani, coming to them as they sat on the Earth, thus communicated to them the message of the Kapas,—The Kapas are like you all Hence, what will be the results of these rites which it appears you are determined upon?

9 Of all them are well conversant with the Vedas and gifted with wisdom All of them care for sacrifices All of them have Truth for their vow, and for these reasons all of them are considered as equal to great Rishis

10. The goddess of Prosperity sports among them, and they, in their turn, support her with respect. They never know their wives uselessly, and they never eat the flesh of such animals as have not been killed in sacrifices.

11. They pour libations in the sacrificial fire (every day) and obey the commands of their preceptors and elders All of them are of souls under perfect restraint, and never take any food without dividing it duly among their children

12 They always proceed on cars and other vehicles together. They never know their wives when the latter are in menses. They all act in such a way as to acquire regions of happiness hereafter. Indeed, they are always righteous in their deeds.

13 They never eat anything themselves, when *enciente* women or old men have not eaten They never indulge in play or sports of any kind in the forenoon. They never sleep during the day.

14 When the Kapas have these and many other virtues and qualities, why, indeed, would you seek to subjugate them? You should abstain from the attempt Indeed, by such abstention you would achieve what is for your good.

The Brahmanas said:—

15. Oh, we shall subjugate the Kapas In this matter, we are quite of a piece with the celestials Hence, the Kapas deserve to be killed by us. As regards Dhanin, he should return whence he came

16. After this Dhanin, returning to the Kapas, said to them —The Brahmans are not disposed to do you any good —Hearing this, all the Kapas took up their weapons and went towards the Brahmanas.

17. Seeing the Kapas advancing against them with the standard of their cars upraised, the Brahmanas immediately created certain fires for the destruction of the vital airs of the Kapas.

18. Having brought about the destruction of the Kapas, those eternal fires, created with the help of the Vedic Mantras, began to shine in the firmament like so many clouds.

19 The gods having assembled together in battle, killed many of the Danavas. They did not know at that time that it was the Brahmanas who had encompassed their destruction.

20 Then coming there, O king, the highly energetic Narada informed the deities how their enemies, the Kapas, had been really killed, by the Brahmanas of mighty energy.

21 Hearing these words of Narada, the dwellers of Heaven became highly pleased. They also lauded those regenerate and illustrious allies of theirs.

22. The energy and prowess of the celestials then began to increase, and adored in all the worlds, they acquired also the boon of immortality.

23 After the god of wind had said these words, king Arjuna adored him duly and addressing him answered in these words. Hear, O mighty-armed king, what Arjuna said.

Arjuna said:—

24 O powerful god, always and by all means do I live for the Brahmanas. Devoted to them, I adore them always.

25. Through the favour of Dattatreya I have acquired this might of mine. Through his favor I have been able to perform great feats in the world and acquire high merit.

26 Oh, I have with attention, heard the achievements O god of wind, of the Brahmanas with all their interesting details as described by you truly.

The god of wind said:—

27. Do you protect and maintain the Brahmanas, by performing those Kshatriya duties which are yours by birth. Do you protect them even as you protect your own senses There is danger to you from the family of Bhrigu All that, however, will happen on a distant day.

is to Him that the warriors dedicate all kinds of their cars at the time of war.

19 He is eternal, and it is under that illustrious one that the Sky, Earth Heaven, all things exist and stay. He it was who caused the vital seed of the gods Mitra and Varuna to fall within a jar, whence originated the Rishi known by the name of Vashishtha.

20 It is Krishna who is the god of wind, it is he who is the powerful Ashwins, it is he who is that first of gods, viz., the Sun having a thousand rays. It is he by whom the Asuras have been subjugated It is he who covered the three worlds with three footsteps.

21. He is the soul of the celestials and human beings, and Pitris. It is he who is the Sacrifice performed by those persons who are conversant with the rituals of sacrifices. It is he who rises every day in the sky (in the form of the Sun) and divides Time into day and night, and courses for half the year northwards and for half the year southwards.

22. Innumerable rays of light come out from his upwards and downwards and transversely and illumine the Earth Brahmanas conversant with the Vedas worship him Taking a portion of his rays the Sun shines in the sky Month after month, the sacrificer ordains him as a sacrifice Twice-born persons conversant with the Vedas hymn his praises in sacrifices of all kinds. He it is who is the wheel of the year, having three naves and seven horses to drag it. It is thus that he supports the seasons.

24 Gifted with great energy, pervading all things, the foremost of all creatures it is Krishna who alone upholds all the worlds He is the Sun, the remover of all darkness He is the Creator of all. Do you, O hero, approach that Krishna.

25. Once on a time, the great and powerful Krishna lived, for a while, in the form of Agni in the forest of Khandava among some straw or dry grass Soon was he pleased Capable of going everywhere at will, it was Krishna who, having subjugated the Rakshasas and Uragas poured them as libations upon the burning fire.

26 It is Krishna who gave to Arjuna a number of white horses It is he who is the creator of all horses. This world represents his car. He it is who yokes that car for setting it in motion. That car has three wheels.

27. It has three kinds of motion. It has four horses yoked to it. It has three naves

28 It is this Krishna who is the refuge of the five original elements with the sky among them It is he who created the Earth and Heaven and the intervening space. Indeed, it is this Krishna of immeasurable and burning energy who has created the forests and the mountains It is this Krishna who, desirous of punishing Shakra who was about to hurl his thunder at him, crossed the rivers and at once paralysed him He is the one great Indra who is worshipped by the Brahmanas in great sacrifices with the help of a thousand old Richs

29 It was this Krishna, O king, who alone was able to keep the highly energetic Rishi Durvasas as a guest for some time in his house He is said to be the one ancient Rishi He is the Creator of the universe Indeed, he creates everything from his own nature.

30 Superior to all the celestials, it is he who teaches all the deities He scrupulously observes all ancient ordinances Know, O king that this Krishna, who is called Vishwaksena, is the fruit of all deeds which relate to pleasure of all deeds which are founded on the Vedas, and of all deeds which appertain to the world.

31. He is the white rays of light which are seen in all the worlds He is the three worlds. He is the three Regents of all the worlds He is the three sacrificial fires. He is the three Vyahritis, indeed, this son of Devaki is all the gods together

32 He is the Year, He is the Seasons; He is the Fortnights, He is the Day and the Night, He is those divisions of time which are called Kalas, and Kashthas, and Matras and Muhurtas, and Layas, and Kshanas Know that this Vishwaksena is all these.

33 The Moon and the Sun, the Planets, the Constellations and the Stars, all the Parva days, including the day of the full moon, the conjunctions of the constellations, and the seasons, have, O son of Pritha, emanated from this Krishna who is Vishwaksena.

34 The Rudras the Adityas the Vasus, the Ashwins the Sadhyas the Vishwedevas, the Maruts, Prajapati himself, the mother of the celestials, viz., Aditi and the seven Rishis, have all originated from Krishna.

35 Changing himself into the Wind he scatters the universe Of universal form, he becomes Fire which consumes all things. Changing himself into Water, he drenches and submerges all, and assuming the form of Brahman, he creates all the various animate and inanimate creatures.

36 He is himself the Veda yet he learns all the Vedas. He is himself the Veda,

yet he learns all the Vedas. He is himself all the ordinances, yet he observes all the ordinances which have been laid down in matters connected with Righteousness and the Vedas and that force or might which rules the world Indeed know, O Yudhishthira, that this Keshava is all the mobile and immobile universe.

37 He is of the form of the most resplendent light. Of universal form this Krishna is shorn in that blazing effulgence. The original cause of the soul of all existent creatures, he at first created the waters. Afterwards he created this universe.

38 Know that this Krishna is Vishnu Know him to be the soul of the entire universe *Know him to be all the seasons*, he is these various wonderful visitations of Nature which we see, he is the clouds that pour rain and the lightning which flashes in the sky. He is the elephant Airavata In fact, he is the immobile and mobile universe.

39 The clay of the universe and above all attributes, this Krishna is Vasudeva When he becomes individual soul he is called Sankarshana Next, he changes himself into Pradyumna and then into Aniruddha. Thus, the great Krishna, who has sprung from himself, divides himself in fourfold form

40. For creating this universe which consists of the five primal elements, he begins this work, and causes it to go on in the fivefold form of animate existence containing celestial and Asuras and human beings and beasts and birds He it is who then creates the Earth and the Wind, the Sky, Light, and also Water, O son of Pritha.

41. Having created this universe of immobile and mobile objects divided into four orders of being (viz., viviparous, oviparous, vegetable, and fifth born), he then created the Earth with her fivefold seed. He then created the Sky for pouring copious rain on the Earth.

42—44 Forsooth, O king, it is this Krishna who has created this universe. He has originated from his own self, it is he who causes all things to exist through his own power. He it is who has created the celestials, the Asuras, the human beings, the worlds, the Rishis, the departed manes and all creatures. Desirous of creating, that Lord of all creatures duly created the entire universe of life. Know that good and evil mobile and immobile, have all originated from this one who is Vishwaksena. Whatever exists, and whatever will come into being, all is Keshava. This Krishna is also the death which overtakes all creatures when their end comes. He is eternal and it is he who upholds the cause of Virtue. Whatever existed in the past, and whatever we do not know, indeed, all that also is this Vishwaksena

45 All that is noble and meritorious in the universe, all that is good and evil, is Keshava who is inconceivable. Hence it is absurd to think of anything which is superior to Keshava

46 Keshava is such More than this, He is Narayana, the highest of the high, immutable and undecaying. He is the eternal and changeless cause of the entire mobile and immobile universe with its beginning, middle, and end, as also of all creatures whose birth follows their wish.

CHAPTER CLIX.

(ANUSHASANIKA PARVA)—*Continued.*

Yudhishthira said.—

1 Tell us O destroyer of Madhu the prosperity which originates from the worship of the Brahmanas You are a master of this subject. Indeed, our grandfather knows you

Vasudeva said.—

2 Hear me, O king, with attention, O chief of Bharata's race, as I recite to you what the merits of the Brahmanas are, O foremost one of Kuru's race

3—4 Once on a time while I was seated at Dwaravati, O delighter of the Kurus, my son Pradyumna, enraged by certain Brahmanas, came to me and said —O destroyer of Madhu, what merit is there for adoring the Brahmanas Whence is their lordship derived both in this world and in the next.

5 O giver of honors, what rewards are gained by constantly adoring the Brahmanas? Kindly explain this clearly to me, for my mind is disturbed by doubts about this.

6 When Pradyumna said, these words to me, I answered him as follows Do you hear, O king, with rapt attention, what these words were

7 O child of Rukmini, listen to me as I tell you what prosperity one may acquire by adoring the Brahmanas. When one tries to acquire the threefold objects of life (viz.,

Virtue, Profit and Pleasure), or Emancipation, or fame and prosperity, or the treatment and cure of disease, or the worship of the deities and the departed manes, he should take care to please the twice-born ones. They are each a king Soma. They are the dispensers of happiness and misery.

9 O child of Rukmini, whether in this or in the next world, O son, everything agreeable has originated from the Brahmanas I have no doubt in this.

10. From the adoration of the Brahmanas originate achievements and fame and strength. Men and the Regents of the universe, adore the Brahmanas.

11. How then, O son, can we disregard them, thinking that we are lords of the Earth? O mighty armed one, do not allow your anger to embrace the Brahmanas as its object.

12 In this as also the next world Brahmanas are considered as great Beings They have direct knowledge of everything in the universe. Verily, they are capable of reducing everything into ashes, if angry.

13 They are capable of creating other worlds and other Regents of worlds. Why then should not persons gifted with energy and true knowledge treat them with obedience and respect?

14 Formerly in my house, O son, lived the Brahmana Durvasas whose complexion was green and tawny. Clad in rags, he had a stick made of the Vilwa tree His beard was long and he was greatly emaciated.

15—16 He was taller in stature than the tallest man on Earth Wandering over all the worlds of human beings and of the deities and other superior beings, he sang constantly among assemblies and in public squares.—Who is there who would cause the Brahmana Durvasas to live in his house, doing the duties of hospitality towards him?

17. He becomes wroth with every one If he finds even the slightest transgression! Hearing this about my nature, who is there who will give me refuge?

18 Indeed, he who would give me shelter as a guest should not do anything to anger me!—When I saw that no one ventured to give him shelter in his house, I invited him and made him live in my abode.

19 On certain days he would eat the food sufficient for the needs of thousands of persons On other days he would eat very little. On some days he would go out of my house and would not return.

20 He would sometimes laugh without any reason and sometimes cry uselessly At that time there was nobody on Earth as old as he.

21. One day, entering the quarters which were given to him, he burnt all the beds and coverlets and all the well-adorned damsels who were there for serving him. Doing this, he went out.

22. Of highly praiseworthy vows, he met me shortly after this and addressing me, said,—O Krishna, I wish to eat frumenty forthwith.

23 Having understood his mind previously, I had set my servants to prepare every kind of food and drink.

24 Indeed, many excellent viands had been kept ready. As soon as I was asked, I caused hot frumenty to be brought and offered to the ascetic.

25. Having eaten some, he quickly said to me,—O Krishna, take some of this frumenty and smear all your limbs with it.

26 Unhesitatingly I did as directed. Indeed, with the residue of that frumenty I smeared my body and head.

27 The ascetic at that time saw your beautiful mother standing near. Laughing the while, he smeared her body also with that frumenty.

28 The ascetic then caused your mother, whose body was smeared over with frumenty, to be yoked to a car without any delay. Ascending that car he started from my house.

29 Highly intelligent that Brahmana shone with effulgence like fire, and struck, before me, my youthful Rukmini, as if she were an animal born to drag the cars of human beings.

30 Seeing this, I did not feel the slightest grief born of malice or the desire to injure the Rishi. Having yoked Rukmini to the car, he went out, desirous of passing along the high road of the city.

31—32 Seeing that extraordinary spectacle, some Dasharhas, filled with anger, addressed one another and began to converse thus;—Who else is there on Earth who would live after having yoked Rukmini to a car! Indeed, let the world be filled with Brahmanas only! Let no other orders take birth here!

33. The poison of a virulent snake is greatly powerful More powerful than poison is a Brahmana There is no physician for a person who has been bit or burnt by the virulent snake of a Brahmana.

34 As the irresistible Durvasas proceeded on the car, Rukmini loitered on the

road and frequently dropped down. At this the twice born Rishi became angry and began to urge Rukmini on by striking her with the whip

35 At last, filled with an irresistible passion, the Brahmana leaped down from the car, and fled towards the south, running on foot, over a pathless ground

36 Seeing that foremost of Brahmanas, flying along the pathless ground, we followed him, although we were smeared with frumenty, exclaiming behind him,—Be pleased with us, O holy one.

37 Gifted with great energy, the Brahmana seeing me, said, O mighty armed Krishna, you have subdued anger by the strength of your nature.

38 O you of excellent vows I have not found the slightest fault in you. O Govinda, I have been highly pleased with you Do you solicit the fruition of such desires as you please.

39—40. Behold duly, O son what the power is of myself when I become pleased with any one As long as celestials and human beings will continue to entertain a liking for food so long will every one among them cherish the same liking for you that they cherish for their food As long, again, as there will be Virtue in the several worlds, so long will the fame of your deeds last.

41. Indeed, your distinction will last so long in the three worlds O Janarddana, agreeable you will be to all persons

42 Whatever articles of yours have been broken or burnt or otherwise destroyed (by me) you will see restored, O Janarddana, to their former state or they will reappear even in a better form.

43 As long again, O you of unfading glory, as you will wish to live, so long will you have no fear of death attacking you through such parts of your body as have been smeared with the frumenty I gave you.

44 O son, why did you not smear that frumenty on the soles of your feet as well? By not doing it, you have acted in a way that is not approved by me — These were the words that he said well pleased with me on that occasion. After he had ceased speaking I saw that my body became gifted with great great beauty and splendour.

45 To Rukmini also, the Rishi, well pleased with her, said —O beautiful lady, you will be the foremost one of thy sex in fame, and you will enjoy great glory, and achievements You will never suffer from decrepitude or disease or loss of complexion.

46 Every one will see you engaged in waiting upon Krishna, possessed as you already are with a fragrant odor which is always present in you

47. You will become the foremost of all wives, numbering sixteen thousand, of Keshava At last, when the time comes for your departure from the world, you will acquire the inseparable companionship of Krishna hereafter —

48—49 Having said these words to your mother, the Rishi once more addressed me and uttering the following words, left the spot Indeed, the Rishi Durvasas, shining like a fire, said,—O Keshava, may you be so disposed always towards the Brahmanas —After uttering these words, that Brahmana disappeared there and then before my eyes.

50 After his disappearance, I began to follow the vow of uttering certain Mantras silently without being heard by anybody. From that day I resolved to do whatever commands I should receive from the Brahmanas.

51. Having adopted this vow, O son, along with your mother, both of us, with hearts filled with joy re entered our palace

52 Entering our house I saw that everything which the Rishi had broken or burnt had re appeared fresh.

53 Seeing those new articles, which had besides become more durable, I became stricken with wonder. O son of Rukmini, from that day forth I have always adored the Brahmanas in my mind.

54. This, O chief of Bharata's race, is what I said on that occasion about the greatness of those Brahmanas who are the foremost of their order.

55 Do you also O son of Kunti, adore the highly blessed Brahmanas every day with gifts of wealth and kine, O powerful one

56 It was thus that I won the prosperity I enjoy—the prosperity that is born of the favour of Brahmanas. Whatever, again, Bhishma has said of me, O chief of the Bharatas, is all true.

CHAPTER CLX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You should, O destroyer of Madhu, explain to me that knowledge which you have acquired through the favour of Durvasas.

2. O foremost of all persons having intelligence, I wish to know everything about the great blessedness and all the names of that great one truly and in detail!

Vasudeva said:—

3. I shall recite to you the good which I have acquired and the fame which I have won through the favour of that great one. I shall describe to you the subject, after having bowed unto Kaparddin.

4. O king, listen to me as I recite to you that Shata-Rudriya which I repeat, with controlled senses, every morning after rising from bed.

5. The great lord of all creatures, *viz*, the Grandfather Brahman himself, having penances for riches, composed those Mantras, after having observed especial penances for some time. O sire, it is Shankara who created all the creatures in the universe, mobile and immobile.

6. There is no being who is superior, O monarch, to Mahadeva. He is the highest of all beings in the three worlds.

7. There is no one who is capable of standing before that great Being. Indeed, there is no Being in the three worlds who is his equal.

8. When he stands, filled with anger, on the field of battle, the very scent of his body deprives all foes of consciousness and they who are not killed tremble and fall down.

9. *His roars are terrible, like the mutterings of clouds.* Hearing those roars in battle, the very hearts of the celestials break in twain.

10—12. When the holder of Pinaka becomes angry and assuming a terrible mien merely casts his eye upon deity, Asura, Gandharva, or snake, that individual cannot obtain peace of mind by taking shelter in the recessess of even a mountain cave. When that lord of all creatures, *viz*, Daksha, desirous of celebrating a sacrifice, spread his sacrifice out, the brave Bhava, yielding to anger (at Daksha's slight of him), pierced the Sacrifice. Shooting his arrow from his terrible bow, he roared aloud.

13. Indeed, when Maheshwara became angry and suddenly pierced with his arrow the embodied form of sacrifice, the celestials became filled with sorrow, losing happiness and tranquility of heart.

14. On account of the twang of his bowstring the whole universe became agitated. The celestials and the Asuras, O son of Pritha, all became cheerless and stupefied.

15. The Ocean rolled in agitation and the Earth trembled to her centre. The hills and mountains began to move from their bases and ran on all sides. The vault of the sky became cracked.

16. All the worlds became covered with darkness. Nothing could be seen. The light of all the luminaries became darkened, along with that of the Sun himself, O Bharata.

17. The great Rishis, stricken with fear and desirous of doing good to themselves and the universe, performed the usual rites of propitiation and peace.

18. Meanwhile, Rudra of terrible prowess rushed against the celestials. Filled with anger, he tore out the eyes of Bhaga.

19. Excited with anger, he attacked Pushan with his foot. He tore out the teeth of that god as he sat employed in eating the large sacrificial ball (called Purodasha).

20. Trembling with fear, the celestials bent their heads to Shankara. Without being appeased, Rudra once more placed on his bowstring a sharp and blazing arrow.

21. Seeing his prowess, the celestials and the Rishis became all alarmed. Those foremost of gods began to pacify him.

22. Joining their hands in respect, they began to recite the Shata-Rudriya Mantras. Thus lauded by the celestials, at last Maheshwara became gratified.

23. The deities then assigned a large share to him. Trembling with fear, O king, they sought refuge with him.

24. When Rudra became pleased, the embodiment of sacrifice, which had been cut in twain, became once more united. Whatever limbs of his had been destroyed by the arrows of Mahadeva, became once more whole and sound.

25. The Asuras gifted with great energy had formerly three cities in the firmament. One of these had been made of iron; one of silver, and the third of gold.

26. With all his weapons, Maghavat the chief of the celestials, was unable to

form of his which is mild and auspicious, is said to be engaged in the practice of the vow of celibacy.

5 That other form of his which is highly terrible performs all the destructive operations in the universe Because he is great and the Supreme Lord of all (Ishwara), therefore he is called Maheshwara

7. And because he burns and oppresses, is keen and fierce, and gifted with great energy, and is engaged in eating flesh and blood and marrow, that he is called Rudra.

8. Because he is the foremost of all the celestials, and because his dominion and acquisitions are very extensive, and because he protects the vast universe, therefore the is called Mahadeva

9—10 Because he is of the form or color of smoke, therefore he is called Dhurjjati Because by all his deeds he performs sacrifices for all and seeks the well being of every creature, therefore he is called Shiva or the auspicious one Living in the sky, he burns the lives of all creatures and is besides, fixed in a particular path from which he does not deviate

11. His emblem, again is fixed and immovable for all time He is, for these reasons, called Sthanu He is also of multiform aspect He is present, past, and future.

12 He is mobile and immobile For this he is called Vahurupa The celestials called Vishwedevas live in his body He is, for this, called Vishwarupa having an universal form.

13. He has a thousand eyes; or, he has numberless eyes; or, he has eyes on all sides and on every part of his body. His energy comes out through his eyes. There is no end of his eyes

14 Because he always nourishes all creatures and sports also with them, and because he is their lord or master, therefore is he called Pashupati (the lord of all creatures.

15 Because his emblem always observes the vow of Brahmacharyya, all the worlds, therefore, adore it This act of worship is said to please him highly.

16 If there is one who adores him by creating his image, and another who adores his emblem, the latter it is who wins great prosperity for ever.

17. The Rishis, the celestials, the Gandharvas, and the Apsaras, adore that emblem of his which is ever erect and upraised.

18 If his emblem is adored, Maheshwara becomes highly pleased with the adorer. Affectionate towards his devotees, he confers happiness upon them with a cheerful soul.

19 This great god loves to live in crematoria and there he burns and consumes all dead bodies. Those persons who celebrate sacrifices on such grounds attain at the end to the regions of heroes.

20 Engaged in his proper duty, he it is who is considered as the Death who lives in the bodies of all creatures He is, again, those vital airs called Prana and Apana, in the bodies of all embodied creatures.

21. He has many burning and terrible forms. All those forms are adored in the world and are known to Brahmanas gifted with knowledge.

22 Amongst the gods he has many significant names. Indeed, the meanings of those names are derived from either his greatness or vastness, or his feats, or his conduct.

23. The Brahmanas always recite the excellent Shata Rudriya in his honor, that is in the Vedas as also that which has been composed by Vyasa.

24 Indeed the Brahmanas and Rishis call him the eldest of all beings.

25 He is the first of all the celestials, and it was from his mouth that he created Agni. That great deity, ever willing to grant protection to all, never forsakes his supplicants

26—27 He would much rather give up his own life and suffer all possible afflictions himself Long life, health and freedom from disease, affluence, wealth, various kinds of pleasures and enjoyments, are conferred by him, and it is he also who snatches them away The lordship and affluence that one sees in Shakra and the other celestials are, indeed, his.

28 It is he who is always engaged in all that is good and evil in the three worlds. On account of his fullest control over all objects of enjoyment he is called Ishwara.

29 Because he is the master of the vast universe, therefore he is called Maheshwara. The whole universe is prevaded by him in various forms His mouth roars and burns the waters of the sea in the form of the huge mare's head.

Bhishma said :—

19 Virtue is sometimes seen to be destroyed by a wicked man of great power. If you think, O king, that virtue should really be of three sorts, I answer that your conclusion is supported by reason.

20. The truth is that virtue is one and indivisible, although it is capable of being seen from three different points.

21. The paths, of those three, which form the foundation of virtue have each been laid down. Do you act according to the instructions laid down. You should never wrangle about virtue and then seek to have those doubts of yours removed.

22. O chief of the Bharatas, let no doubts like these ever take possession of your mind Do you obey unhesitatingly what I say. Follow me like a blind man or like one who, having no sense himself, has to depend upon that of another.

23. Abstention from injury, truth, absence of anger (or forgiveness), and liberality or gifts,—these four, O king do you practise, for these four form eternal virtue.

24. Do you also, O mighty-armed prince, follow that conduct towards the Brahmanas which is consistent with what has been observed towards them by your father and grandfather. These are the principal marks of virtue.

25. That foolish wight, who would destroy the weight of authority by denying that to be a standard which has always been accepted as such, would himself fail to become an authority among men Such a man becomes the cause of much sorrow in the world.

26 Do you respect the Brahmanas and treat them with hospitality. Do you always serve them in this way. The universe rests on them. Do you understand them to be such.

Yudhishthira said —

27. Tell me, O grand father, what the respective ends are of those who hate virtue and of those who worship and observe it.

Bhishma said —

28. Those men who hate virtue are said to have their hearts possessed by the qualities of passion and darkness. Such men have always to go to Hell

29 Those men, on the other hand, O king who always observe virtue those men who are given to truth and sincerity, are called good They always enjoy the pleasures or happiness of the celestial regions

30. On account of their waiting upon their preceptors with respect their hearts always turn towards virtue Indeed they who worship virtue, attain to the region of the celestials.

31. Those individuals whether men or celestials, who are shorn of cupidity and malice and who emaciate or afflict their bodies by the practic of austerities succeed, on account of the virtue which they thus acquire, to attain to great happiness

32 The righteous always adore them with love and affection as a hungry man's stomach longs for ripe and sweet fruits

Yudhishthira said :—

33 What are the marks of the wicked, and what are those deeds which the good do? Explain to me this, O holy one. Indeed, tell me what characteristics are of the good and the wicked.

Bhishma said :—

34. The wicked are evil in their practices, incapable of being governed by rules, and evil tongued The good are however, always good in their deeds Indeed the acts these men do are considered as the characteristics of good deeds

35 The good or the righteous, O king, never answer the two calls of nature on the public road or in the midst of a cowpen, or on a field of paddy.

36 After feeding the five they take their own food They never talk while eating, and never go to sleep with wet hands.

37 Whenever they see any of the following, they go round them for showing them respect *viz*, a burning fire, a bull, the image of a deity, a cowpen, a crossing place of four roads, and an old and virtuous Brahmana.

38 Themselves standing aside they give the way to those that are old, those that are afflicted with burdens, ladies, those that hold high appointments in the village or town administration, Brahmanas, kine, and kings.

39 The righteous or good man is he who protects his guests, servants and other dependants, his own relatives and all those who seek his protection. Such a man always welcomes these with the usual polite enquiries.

40 As ordained by the deities human beings should take their food twice a day, *viz*, morning and evening During the interval one should not eat anything By following this rule about eating, one is said to observe a fast.

41 As the sacred fire waits for libations to be poured upon it when the hour for *Homa* arrives, so a woman, when her period is over, expects sexual union with her husband

42 One, who never knows his wife at any other time except after the period of menses, is said to observe the vow of Brahmacharya. *Amrita (nectar)*, Brahmanas, and kine,—these three are considered as equal.

43 *Hence, one should always adore,* with due rites, Brahmanas and kine One does not commit any fault or stain by eating the meat of animals killed in sacrifices with the help of Mantras from the Yajur Veda.

44. The flesh of the back bone, or that of animals not killed in sacrifices should be avoided even as one avoids the flesh of his own son One should never cause his guest to go without food whether he lives in his own country or in a foreign land.

45 *After completing his study one* should give the due present to his preceptor. When one sees his preceptor, he should receive him with respect and adoring him present him a seat

46 By adoring his preceptor, one increases the period of his life as also his fame and prosperity One should never censure the old, nor send them on any business

47—49 One should never be seated when any one that is old is standing By acting thus one protects the duration of his life One should never cast his eyes on a naked woman, nor a naked man One should never indulge in sexual congress except in privacy, One should eat also without being seen by others Preceptors are the foremost of shrines, the heart is the foremost of all sacred objects, knowledge is the foremost of all objects of search, and contentment is the foremost of all happiness Morning and evening one should listen to the grave counsels of the aged.

50 One acquires wisdom by constantly waiting upon the aged While reading the Vedas or employed in eating, one should use his right hand

51—52 One should always keep his speech and mind under perfect control, as also his senses With well cooked frumenty, Yavaka Krishara, and Havi (clarified butter), one should adore the departed manes and the celestials in the Shraddha called Ashtaka The same should be used in adoring the Planets One should not undergo a shave without calling down a blessing upon himself If one sneezes, one should be blessed by those present All, who are ill or suffer from diseases, should be blessed. The extension of their lives should be prayed for.

53 One should never address an eminent person familiarly. Under even the greatest difficulties one should never do this. To thou such a person and to kill him are equal Learned persons are degraded by such a manner of address.

54 Such a word can be used to those who are inferior, or equal, or to disciples. A sinful man always speaks of the sins he has committed.

55. Those men, who have deliberately committed sins, meet with destruction by trying to conceal them from the good. Indeed, the confirmed sinners try to conceal their sinful deeds from others.

56 Such persons think that their sins are seen neither by men nor the celestials. The sinful man, laden with his sins, takes birth in a miserable order of being

57 The sins of such a man continually grow, even as the interest charged by an usurer daily multiplies itself. If having committed a sin, one seeks to have it covered by virtue, that sin becomes destroyed and leads to virtue instead of to other sins

58 If a quantity of water be poured upon salt, the latter is immediately dissolved So when expiation is performed, sin is dissipated

59. For these reasons one should never conceal a sin Concealed it is sure to increase Having committed a sin, one should confess it before the good They would then destroy it forthwith.

60 If one does not enjoy in good time what he has stored with hope, the result is that the stored wealth passes into another man's hands after the death of him who has stored it

61. The wise have said that the mind of every creature is the true test of virtue Hence, all creatures in this world have an innate tendency to achieve virtue.

62 One should achieve virtue alone or single handed. Indeed, one should not proclaim himself virtuous and walk with the standard of virtue upraised for purposes of show They are said to be traders in virtue who practice it for enjoying its fruits

63 One should worship the celestials without giving way to sentiments of pride. Similarly, one should serve his preceptor

without deceit One should make arrangements for securing to himself invaluable riches in the next world which consists in gifts made here to worthy persons.

CHAPTER CLXIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said —

1. It is seen that if a person happens to be unfortunate, he fails to acquire riches how greatsoever his strength. On the other hand, if he happens to be fortunate, he amasses riches, even if he be a weak or a foolish wight.

2. When, again, the time does not come for acquisition, one cannot make an acquisition, even if he tries his best. When, however, the time comes for acquisition, one acquires great wealth without any exertion

3. Hundreds of men may be seen who gain no result even when they try their best Many persons, again, are seen to make acquisitions without any exertion

4 If riches were the result of exertion, then one could, with exertion, acquire it forthwith Indeed if the case were so, no learned man could then be seen to take the protection for the sake of his livelihood, of one destitute of learning

5 Among men, that which is not to be attained, O chief of the Bharatas, is never attained Men are seen to fail in gaining results even if they try their best

6 One may be seen to seek riches by hundreds of means (and yet failing to acquire it), while another, without at all seeking it, gets it. Men may be seen doing evil deeds continually (for wealth) and yet they do not gain it.

7. Others get wealth without doing any evil act whatever. Others, again, who follow the duties assigned to them by the scripture, are without wealth One may be seen to be without any knowledge of the science of ethics and polity even after he has studied all the treatises on that science.

8. One, again, may be seen appointed as the prime minister of a king without having at all studied the moral and political sciences A learned man may be seen who has wealth An ignorant man may be seen having wealth • Both kinds of men, again, may be seen who has wealth.

9 If by the acquisition of learning one could acquire the happiness of riches then no man of learning could be found living, for the very means of his livelihood, under the protection of one shorn of learning

10 Indeed, if one could obtain, by the acquisition of learning, all desirable objects like a thirsty individual having his thirst satisfied upon getting water, then none in this world would have shown idleness in acquiring learning.

11. If one's time has not come, one does not die even if cut with hundreds of shafts On the other hand, one dies if his hour has come, even if it be a blade of grass with which he is struck.

Bhishma said —

12 If one, by performing arduous works, fails to acquire wealth, he should then practise severe austerities Unless seeds be sown, no crops appear.

13 It is by making gifts that one gets numerous objects of enjoyment, one becomes endued with intelligence and wisdom by waiting upon the elders The wise have said that one becomes long lived by practising the duty of abstention from cruelty to all creatures.

14 Hence, one should make gifts and not speak lies and one should adore individuals. Indeed one should be sweet speeched towards all and always do what is agreeable to others One should seek to attain to purity, one should always abstain from doing injury to any creature

15 It is but proper, O Yudhishthira, that you should be possessed by peaceful sentiments, since their deeds and Nature are the ruling causes of happiness and misery to even insects and ants.

CHAPTER CLXIV.

(ANUSHASANIKA PARVA).—*Continued*

Bhishma said —

1. If one does good deeds or causes others to do them, he should then expect to attain to the merits of virtue, likewise if one does evil deeds and causes others to do them, he should never expect to attain to the merits of virtue.

2 At all times, it is Time, which entering the understanding of all creatures, sets them to deeds of virtue or sin and then confers happiness or misery upon them.

3 When a person, seeing the fruits of virtue understands virtue to be superior, it is then that he inclines towards virtue and puts faith in it One, however, whose understanding is not firm, cannot place faith in it

4. As regards faith in virtue, it is this To place faith in virtue is the mark of the wisdom of all persons One, who is acquainted with what should be done and what should not be done, with a view to opportuneness should, with care and devotion, do what is right.

5 Those virtuous men, who have in this life been blessed with riches acting of their own accord, take particular care of their souls so that they may not, in their next lives, have to take birth as persons with the quality of darkness predominating in them.

6. Time can never make the cause of misery One should therefore know that the soul which is virtuous is certainly pure

7. As regards sin, it may be said that, even when it is very great it is incapable of even touching virtue which is always protected by time and which shines like a burning fire

8 These are the two results achieved by virtue, viz. the purity of the soul and unsusceptibility of being touched by iniquity Indeed virtue is fraught with victory Its effulgence is so great that it lights up the three worlds

9 A wise man cannot catch hold of a sinful person and forcibly make him pious When seriously urged to act piously, the sinful only act with hypocrisy, moved by fear

10 Even the righteous among the Shudras never betake themselves to such hypocrisy under the pretext that persons of the Shudra order are not permitted to live according to any of the four prescribed modes.

11. I shall tell you particularly what the duties truly are of the four castes. So far as their bodies are concerned, the individuals belonging to all the four castes have five primal elements for their constituent ingredients; they are all of the same substance in this matter.

12 For all that, their practices relating to life or the world and the duties of virtue, vary despite these distinctions and sufficient liberty of action is left to them by which all individuals may attain to an equality of condition.

13 The regions of happiness which represent the results or rewards of virtue are not eternal, for they are destined to come to an end. Virtue, however, is eternal When the cause is eternal, why is the effect not so? The answer to this is as follows. Only that virtue is eternal which is not prompted by the desire of fruit or reward.

14 All men are equal as regards their physical organism All of them, again, have souls which are equal in nature. When dissolution comes, all else dissolves away What remains is the desire for acquiring virtue. That, indeed, re-appears (in next life) of itself

15 When such is the result the inequality of condition, seen among human beings, cannot be considered in any way anomalous So also it is seen that those creatures that belong to the intermediate orders of existence are equally subject, about their acts, to the influence of example.

CHAPTER CLXV.

(ANUSHASANIKA PARVA)—

Continued

Vaishampayana said:—

1 Desirous of acquiring the merit which destroys sins that perpetuator of Kuru's race, viz. Yudhishthira the son of Pandu, questioned Bhishma who was lying on a bed of arrows saying.

Yudhishthira said:—

2 What indeed is beneficial for a person in this world? What is that by doing which one may acquire happiness? By what may one be purged of all his sins? Indeed what is that which destroys sins?

Vaishampanana said:—

3 On this subject, the royal son of Shantanu O foremost of men, duly recited the names of the celestials to Yudhishthira who was desirous of hearing.

Bhishma said:—

4 O son, the following names of the celestials with those of the Rishis, if duly recited morning, noon, and evening, destroy all sins.

5—6 Acting with the help of his senses, whatever sins one may commit by day or by night or by the two twilights, willingly or unwillingly, one is sure to be cleansed therefrom and become thoroughly pure by reciting these names. One, that takes those names has never to become blind or deaf; indeed, by taking those names, one always succeeds in getting what is beneficial.

7 Such a man never takes birth in the intermediate order of being, never goes to hell and never becomes a human being of any of the mixed castes. He has never to fear any calamity When death comes, he never becomes stupefied.

8. The master of all the celestials and Apsaras, resplendent with effulgence, adored of all creatures, inconceivable, indescribable, the life of all living beings, and unborn is the Grandfather Brahman, that Lord of the universe. His chaste wife is Savitri. Then comes that origin of the Vedas, the creator Vishnu, otherwise called Narayana of immeasurable power.

10—34. Then comes the three-eyed Lord of Uma, then Scanda the commander in-chief of the celestial army, then Vishakha, then Agni the eater of sacrificial libations, then Vayu the god of wind, then Chandramas; then the sun god, gifted with effulgence, then the illustrious Shakra the husband of Sachi, and Yama with his wife Dhumorna; and Varuna with Gauri; Kuvera the lord of riches with his wife Riddhi; the amiable and illustrious cow Surabhi; the great Rishi Vishravas, Sankalpa, Ocean, Ganga; the other sacred Rivers, the Maruts, the Valakhilyas crowned with success of penances; the island-born Krishna, Narada, Parvata, Vishwavasu, the Hahas; the Hahas, Tumvuru, Chitrasena; the celestial messenger; the highly-blessed celestial maidens; the celestial Apsaras, Urvashi, Menaka, Rambha, Mishrakeshi, Alambusha, Vishwachi, Ghritachi, Panchachada, Tilottama, the Adityas, the Vasus, the Ashwins, the Pitris; Dharma, (Righteousness), Vedic learning, Penances, Diksha, Perseverance (in religious acts) the Grandfather, Day and Night, Kashyapa, the son of Marichi Shukra, Vrihaspati, Mangala the son of Earth, Budha, Rahu, Shanaishchara the Constellations, the Seasons, the Months, the Fortnights, the Year, Garuda the son of Vinata, the several Oceans, the sons of Kadru, *viz*, the Snakes, Shatarudra, Vipasha, Chandrabhaga, Saraswati Sindhu Devika, Prabhasa, the lakes of Pushkara, Ganga, Mahanadi, Vena, Kaveri, Narmada, Kulampuna, Vishalya, Karatoya, Amvuvahini, Sarayu, Gandaki, the great river Lohita, Tamra, Arunu, Vetravati, Parnasa, Gautami, Godavari, Vena, Krishnavena, Dwija, Drishadvati, Kaveri, Vankhu, Mandakini, Prayaga, Prabhasa, the sacred Naimisha, the spot sacred to Vishweswara or Mahadeva, *viz*, Kashi that lake of crystal water, Kurukshetra, full of many sacred waters, the foremost of oceans (*viz*, the ocean of milk), Penances, Gifts, Jamvumarga, Hiranwati, Vitasta, the river Plakshavati, Vedasmriti, Vedamati, Malava, Ashwavati, all sacred spots on Earth, Gangadwara, the sacred Rishikulya, the river Chitravaha, the Charmanwati, the sacred river Kaushiki, the Yamuna, the river Bhimarathi, the great river Vahuda, Mahendravani, Tridiva, Nilika, Saraswati, Nanda the other Nanda, the large sacred lake Gaya, Phalgutirtha, Dharmaranya (the sacred forest) inhabited by the celestials, the sacred celestial river, the lake created by the Grandfather Brahman, which is sacred and celebrated over the three worlds and auspicious and capable of purifying all sins, the Himavat mountain having excellent herbs, the Vindhya mountain variegated with various kinds of metals, containing many tirthas and ever-crown with medicinal herbs, Meru, Mahendra, Malaya, Shweta gifted with silver, Shringavat, Mandara, Nila, Nishadha, Dardura, Chitrakuta, Anjanabha, the Gandhamadana mountains, the sacred Somagiri, the various other mountains, the cardinal points of the compass, the subsidiary points, the Earth, all the trees, the Vishvedevas, the Firmament, the Constellations, the Planets, and the Deities,—let these all, named and unnamed, rescue and purify us

35 The man, who takes the names of these, becomes purged of all his sins By singing their praises and pleasing them, one becomes freed from every fear.

36 Indeed, the man, who delights in singing the hymns in laudation of the deities, becomes purged of all such sins as lead to birth in impure orders.

37—38. After this recital of the deities, I shall name those learned Brahmanas crowned with ascetic merit and success and capable of purifying one of every sin. They are Yavakrita and Raibhya and Kalshivat and Aushija, and Bhrigu and Angiras and Kanwa and the powerful Medhatithi, and Varhi endued with every accomplishment. These all belong to the Eastern region.

39—40 Others, *viz*, Unmuchu, Pramuchu, Mumuchu, all highly blessed the highly energetic Swastyatreya, the highly powerful Agastya, the son of Mitra and Varuna, Dridhayu and Urdhavahu these two foremost and celebrated of Rishis,—these live in the Southern quarter.

41—43 —Listen now to me as I name those Rishis who live in the Western quarter. They are Ushangu with his uterine brothers, greatly energetic, Dirghatamas, Gautama, Kashyapa, Ekata, Dwita, Trita, the righteous souled son of Atri (*viz*, Durvasas), and the powerful Saraswat. Listen now to me as I name

those Rishis who adore the celestial in sacrifices, living in the Northern region.

44—47 They are Atri, Vasishtha, Shaktri, Parasara's son Vyasa of great energy, Vishwamitra, Bharadwaja, Jamadagni, the son of Richika, Rama, Auddalaka, Shwetaketu Kohala, Vipula, Devala Devasharman, Dhaumya, Hastikashyapa, Lomasha, Nachiketa, Lomaharshana Ugrashravas, and Bhrigu's son Chyavana. Thus is the number of Rishis gifted with Vedic learning.

48. They are primeval Rishis, O king, whose names, if taken, are capable of purifying one of every sin. After this I shall recite the names of the principal kings.

49—58 They are Nriga, Yayati, Nahusha, Yadu, highly energetic Puru, Sagara, Dhundhumara, Dilipa of great prowess, Krisashwa, Yauvanashwa, Chitrashwa, Satyavat, Dushmanta, Bharata who became an illustrious Emperor over many kings, Dasharatha, the heroic Rama, that destroyer of Rakshas, Shashavindu Bhagiratha, Harishchandra, Marutta, Dridharatha, the highly fortunate Alarka, Aila, Karandhama, that foremost of men, Kashmira, Daksha Amvarisha Kukura, highly illustrious Raivata, Kuru, Samvarana, Mandhatri of unmitigated prowess, the royal sage Muchukunda, Jahnu who was much favoured by Janhavi (Ganga), the first (in point of time) of all kings, viz., Prithu the son of Vena, Mitrabhanu, Priyankara, Trasadasyu, Shweta that foremost of royal sages, the celebrated Mahabhisha, Nimi Ashtaka, Ayu, the royal sage Kshupa, Kakshevat, Pratarddana, Divodasa, Sudasa, Koshaleshwara, Aila, Nala, the royal sage Manu, that lord of all creatures, Havirdhira, Prishadhra, Pratipa, Shantanu, Aja, the senior Varhi, Ikshaku of great fame, Anaranya, Janujangha the royal sage Kakshasena, and many others not named (in history).

59 That man, who rising early in the morning, takes the names of these kings at the two twilights, viz., at sunset and sunrise, with a pure body and mind and without distracted attention, wins great religious merit.

60. One should sing the praises of the celestials, the celestial Rishis, and the royal sages and say,—These lord of the creation will ordain my growth, longevity and fame.

61. Let no calamity visit me, let no sin defile me, and let there be no opponents or enemies of mine. Forsooth, I will always have victory and an auspicious end hereafter.

CHAPTER CLXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Janamejaya said:—

1—2 When that foremost person among the Kauravas, viz., Bhishma, was lying on a bed of arrows—a bed that is always coveted by heroes—and when the Pandavas were sitting around him, my great-grandfather Yudhishthira of much wisdom, heard these expositions of mysteries about the subject of duty and had all his doubts removed.

3. He heard also what the ordinances are about gifts, and thus had all his doubts removed about the topics of virtue and wealth. You should, O learned Brahmana, tell me now what else did the great Pandava king do.

Vaishampayana said:—

4 When Bhishma became silent, the entire body of kings became perfectly silent. Indeed, they all sat motionless there, like figures painted on canvass.

5—6 Then Vyasa the son of Satyavati, having thought for a moment, addressed the royal son of Ganga, saying,—O king, the Kuru king Yudhishthira has been restored to his own nature, with all his brothers and followers.

7 With highly intelligent Krishna by his side he bends his head in respect to you. You should give him leave for returning to the city.

8. Thus addressed by the holy Vyasa, the royal son of Shantanu and Ganga dismissed Yudhishthira and his counsellors

9 Addressing his grandson in a sweet voice, the royal son of Shantanu, also said,—Do you return to your city, O king. Let the fever of your heart be removed.

10 Do you adore the celestials in various sacrifices distinguished by large gifts of food and riches like Yayati himself, O foremost of kings, gifted with devotion and self-control.

11. Devoted to the practices of the Kshatriya do you, O son of Pritha, please the departed manes and the celestials. You shall then acquire great benefits. Indeed let the fever of your heart be removed.

12. Do you please all your subjects. Do you assure them and establish peace among all. Do you also honor all your well-wishers with such rewards as they deserve.

13. Let all your friends and well wishers live, depending on you for their means, as birds live, depending for their means upon a full grown tree laden with fruits and standing on a sacred spot.

14 When the hour comes for departure from this world, do you come here, O king I shall relinquish my body when *the Sun, stopping in his southward course,* will begin to return northwards.

15 The son of Kunti answered,—'So be it!" and saluted his grandfather with respect and then started with all his relatives and followers, for the city of Hastinapur.

16—17. Headed by Dhritarashtra and also Gandhari who was greatly devoted to her husband and accompanied by the Rishis and Keshava as also by the citizens and the inhabitants of the country and by his counsellors, O monarch, that foremost one of Kuru's race, entered the city of Hastinapur.

CHAPTER CLXVII.

(ANUSHASANIKA PARVA)—*Continued.*

Vaishampayana said:

1. Then having duly honored the citizens and the inhabitants of the province, the royal son of Kunti dismissed them to their respective homes.

2. The Pandava king then consoled those women, who had lost their heroic husbands and sons in the battle, with profuse gifts of wealth

3 Having recovered his kingdom, Yudhishthira caused himself to be duly installed on the throne That foremost of men then assured all his subjects by various deeds of good will

4 That foremost of righteous men set himself to acquire the substantial blessings of the Brahmanas of the foremost military officers, and the leading citizens.

5 Having passed fifty nights in the capital, the blessed monarch recollected the time indicated by his grandfather as the hour of his departure from this world.

6 Accompanied by a number of priests he then left the city of Hastinapur having seen that the sun, ceasing to go southwards had begun to proceed in his northward course.

7—8 Yudhishthira, the son of Kunti took with him a large quantity of clarified butter and floral garlands and scents and silken cloths and excellent sandal wood and Aquilaria Agallocha and dark aloe wood, for cremating the body of Bhishma. Various kinds of rich garlands and gems also were among those stores.

9—11. Placing Dhritarashtra at the head and queen Gandhari celebrated for her *virtues and his own mother Kunti and all his* brothers also the highly intelligent Yudhishthira, accompanied by Krishna and wise Vidura, as also by Yuyutsu and Yuyudhana, and by his other relatives and followers forming a large train, proceeded, his praises sung the while by eulogists and bards The sacrificial fires of Bhishma were also borne in the procession.

12. Thus accompanied, the king started from his city like a second king of the celestials Soon he came upon the spot where the son of Shantanu was still lying on his bed of arrows.

13—16 He saw his grandfather waited upon with reverence by Parashara's intelligent, son Vyasa, by Narada, O royal sage, by Devala and Asita, and also by the surviving unslain kings assembled from various parts of the country Indeed the king saw that his great grandfather, as he lay on his heroic bed, was guarded on all sides by the warriors appointed for that duty. Getting down from his car, king Yudhishthira, with his brothers, saluted *his grandfather,* that chastiser of all enemies They also saluted the Rishis with the Island-born Vyasa at their head They were saluted in return by them.

17. Accompanied by his priests each of whom resembled the grandfather Brahman himself, as also by his brothers, Yudhishthira, of undecaying glory, then approached that spot whereon Bhishma lay on his bed of arrows surrounded by those reverend Rishis.

18—19. Then king Yudhishthira the just with all his brothers, addressed that foremost one of Kuru's race, the son of the River Ganga, as he lay on that bed of his saying,—I am Yudhishthira, O king. Salutations to thee, O son of the River Jahnavi If thou hearest me still, O, tell me what I am to do for thee.

20—21. Carrying with me thy sacrificial fires, I have come here, O king and wait upon thee at the hour appointed Preceptors of all branches of learning, Brahmanas, Ritwijas all my brothers, thy son the king Dhritarashtra of great energy, are all here with my counsellors as also Vasudeva of great prowess.

22 The remnant of unslain warriors, and all the denizens of Kurujangala, are also here Opening thy eyes, O chief of Kuru's race, do thou see them.

23. Whatever should be done on this occasion have all been arranged and provided for by me Indeed, at this hour which thou hadst spoken of, all things have been kept in readiness

Vaishampayana said :—

24 Thus addressed by the highly intelligent Kunti's son the son of Ganga opened his eyes and all the Bharatas assembled there and stood around him.

25. The mighty Bhishma then, taking the strong hand of Yudhishthira addressed him, in a voice deep as that of the clouds.

26 By good luck, O son of Kunti, you have come here with all your counsellors, O Yudhishthira. The thousand rayed maker of day, the holy Sun, has begun his northward course

27 I have been lying on my bed here for fifty eight nights. Stretched on these sharp pointed arrows, I have felt this period to be as long as if it was a century.

28 O Yudhisthira, the lunar month of Magha has come This is again, the lighted fortnight and a fourth part of it ought by this (according to my calculations) be over.

29 Having said so to Yudhishthira the son of Dharma Ganga's son Bhishma then saluted Dhritarashtra and said to him as follows.

Bhishma said :—

30 O king, you know well the duties All your doubts, again, relating to the science of wealth have been well solved You have served many learned Brahmanas

31. You know the subtile sciences connected with the Vedas, all the duties of religion, O king, and the whole of the four Vedas.

32 You should not grieve therefore, O son of Kuru That which was pre-ordained has come to pass. It could not be otherwise You have have heard the mysteries relating to the deities from the lips of the Island born Rishi himself.

33 Yudhisthira and his brothers are morally as much your sons as are the sons of Pandu Following the duties of religion, cherish and protect them. In their turn, they are always devoted to the service of their elders.

34. King Yudhishthira, the just, is pure souled He will always be obedient to you I know that he is given to the virtue of mercy or abstention from injury. He is devoted to his elders and preceptors.

35 Your sons were all wicked souled. They were full of anger and cupidity. Overwhelmed by envy they were all of wicked conduct You should not grieve for them.

Vaishampayana said :—

36 Having said this much to Dhritarashtra of great wisdom, the Kuru chief then addressed Vasudeva of great arms.

Bhishma said :—

37. O holy one, O god of all gods, O thou adored by all the deities and Asuras, O thou who didst cover the three worlds with three steps of thine I bow unto thee, O wielder of the conch, the discus, and the mace.

38 Thou art Vasudeva, thou art of golden body, thou art the one Purusha (or active agent), thou art the creator (of the universe) thou art of huge proportions Thou art sentiency Thou art subtile Thou art the Supreme and Eternal Soul

39 Do thou O lotus eyed one, save me, O foremost of all beings.

40 Do thou give me permission, O Krishna, to depart from this world, O thou who art supreme happiness, O foremost of all beings Thou shouldst always protect the sons of Pandu Thou art, indeed, already their sole refuge.

41 Formerly, I spoke to the foolish Duryodhana of wicked understanding that there is Virtue where Krishna is, and that there is victory where Virtue is.

42 I further advised him that depending on Vasudeva as his refuge, he should make peace with the Pandavas Indeed, I repeatedly told him —' This is the fittest time for you to make peace'

43 The foolish and wicked Duryodhana however did not do what I said Having caused a great havoc on Earth, at last, he himself gave up his life

44 I know thee O illustrious one, to be that ancient and best of Rishis who lived for many years in the company of Nara, in hermitage of Vadari

45 The celestial Rishi Narada told me this as also Vyasa of austere penances. Even they have said to me that Thyself and Arjuna are the old Rishis Narayana and Nara born among men.

46 Do thou, O Krishna, grant me leave. I shall renounce my body. Permitted by thee, I shall attain to the highest end.

Vasudeva said:—

47. I give you leave, O Bhishma, O king, to attain to the status of the Vasus O you of great splendour, you have not been guilty of a single sin, in this world.

48 O royal sage, you are devoted to your father. You are, therefore, like a second Markandeya. It is, therefore, that death depends upon your pleasure like a slave.

Vaishampayana said:—

49 Having said these words, the son of Ganga once more addressed the Pandavas headed by Dhritarashtra, and other friends and well-wishers of his.

50. I wish to renounce my life. You should give me leave. You should strive for attaining to truth. Truth forms the highest power.

51. You should always live with Brahmanas of righteous conduct, devoted to penances, ever abstaining from cruel conduct, and who have their souls under restraint.

52. Having said these words to his friends and embraced them all, the intelligent Bhishma once more addressed Yudhishthira, saying,—"O king, worship all Brahmanas, especially those who are gifted with wisdom, them who are preceptors, those who are priests capable of assisting at sacrifices.

CHAPTER CLXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Vaishampayana said:—

1. Having said so to all the Kurus, Bhishma, the son of Shantanu, remained silent for some time, O chastiser of enemies.

2 He then held forth his life breaths successively in those parts of his body which are indicated in Yoga. The vital airs of that great one, restrained duly, then rose up.

3 Those parts of the body of Shantanu's son, on account of the adoption of Yoga from which the vital airs went up, became sexless one after another.

4 In the midst of those great persons, including those great Rishis headed by Vyasa, the sight seemed to be a strange one, O king.

5. Within a short time, the entire body of Bhishma became arrowless and soreless. Seeing it, all those great personages, headed by Vasudeva, and all the ascetics with Vyasa, became filled with wonder.

6 The vital airs, restrained and unable to escape through any of the outlets, at last passed through the crown of the head and proceeded upwards to Heaven.

7. The celestial kettle-drums began to play and floral showers were rained down. The Siddhas and regenerate Rishis, filled with delight, exclaimed,—Excellent, Excellent.

8. The vital airs of Bhishma, piercing through the crown of his head, shot up through the sky like a large meteor and soon became invisible.

9 O great king, thus did Shantanu's son, that pillar of Bharata's race, unite himself with eternity.

10. Then the great Pandavas and Vidura, taking a large quantity of wood and various kinds of fragrant scents, made a funeral pyre.

11—12. Yuyutsu and others stood as spectators of the preparations. Then Yudhishthira and the great Vidura wrapped Bhishma' body with silken cloth and floral garlands Yuyutsu held an excellent umbrella over it.

13. Bhimasena and Arjuna both held in their hands a couple of pure white yak-tails. The two sons of Madri held two head-gears in their hands.

14. Yudhishthira and Dhritarashtra stood at the feet of the body, taking up palmyra fans, the wives of the lord of the Kurus stood around the body and began to fan it softly. The Pitri sacrifice of the great Bhishma was then duly performed. Many libations were poured upon the sacred fire. The singers of Samans sang many Samans.

16—17. Then covering the body of Ganga's son with sandal wood and black aloe and the dark wood and other fragrant fuel, and setting fire to the same, the Kurus, with Dhritarashtra and others, stood on the right side of the funeral pyre.

18. Having thus cremated the body of the son of Ganga those foremost ones of Kuru's race proceeded to the sacred Bhagirathi, accompanied by the Rishis.

19. They were followed by Vyasa, Narada, Asita, Krishna, by the ladies of the Bharata family, as also by such of the

citizens of Hastinapore as had come to the place.

20. All of them, arrived at the sacred river, duly offered oblations of water to the great son of Ganga.

21. After those oblations of water had been offered by them to her son the goddess Bhagirathi, rose up from the river, weeping and distracted by sorrow.

22. In the midst of her lamentations, she addressed the Kurus, saying,—Ye sinless ones, listen to me as I say to you all that took place.

23 Gifted with royal conduct and disposition, and endued with wisdom and high birth, my son was the benefactor of all the elders of his family. He was devoted to his father and was of high vows.

24. He could not be defeated by even Rama of Jamadagni's race with his highly powerful celestial weapons; alas, that hero has been killed by Shikhandin.

25 Ye kings, forsooth, my heart is made of adamant, for it does not break even at the disappearance of that son from my view.

26. At the Swayamvara at Kashi, he defeated on a single car the assembled Kshatriyas and carried away the three princesses.

27. There was no one on Earth who equalled him in power; alas, my heart does not break upon hearing the slaughter of that son of mine by Shikhandin.

28—30. Hearing the goddess of the great river thus bewail the powerful Krishna consoled her with many soothing words. Krishna said,—"O amiable one, be comforted. Do not give way to sorrow, O you of beautiful features Forsooth, your son has gone to the highest region of happiness.

31 He was one of the Vasus of great energy. Through a curse, O you of beautiful features he had to take birth among men. You should not grieve for him.

32. According to Kshatriya duties, he was killed by Dhananjaya on the field of battle while engaged in battle. He has not been killed, O goddess, by Shikhandin.

33 The very king of the celestials himself could not kill Bhishma in battle when he stood with stretched bow in hand.

34 O you of beautiful face, your son has happily gone to Heaven All the gods assembled together could not kill him in battle.

35 Do not, therefore O goddess Ganga, grieve for that son of Kuru's race He was one of the Vasus, O goddess, your son has gone to Heaven. Let the fever of your heart be removed."

Vaishampayana said:—

36. Thus addressed by Krishna that foremost of all rivers cast off her grief, O great king, and became consoled.

37 O monarch, having honored that goddess duly all the kings there present, headed by Krishna, received her permission to go away from her banks.

FINIS ANUSHASANA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

ASHWAMEDHA PARVA.

VOL. XIV.

EDITED & PUBLISHED BY

MANMATHA NATH DUTT, (*Shastri*) M.A, M.R.A.S

RECTOR, KESHUB ACADEMY,

Author of the English Translations of the Ramayana, Vishnu Puranam, Srimad Bhagavatam, Kamandakiya, Nitisara, Bhagavad Gita, and many other works

40, *Nayan Chand Dutt's Street, Calcutta*

CALCUTTA

PRINTED BY H C DASS, ELYSIUM PRESS,

40, *Nayan Chand Dutt's Street.*

1905.

ASHWAMEDHA PARVA.

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THE MAHABHARATA

(IN ENGLISH).

ASHWAMEDHA PARVA.

CHAPTER I.

Having saluted Narayana and Nara the best of male beings as also the Goddess of Learning, let us cry success.

Vaishampayana said :—

1—2 After the king Dhritarashtra had offered libations of water, the mighty armed Yudhishthira, with his senses bewildered, keeping the former in his front, ascended the banks (of the river), his eyes filled with tears, and dropt down on the bank of the Ganga like an elephant pierced by the hunter.

3. Then, asked by Krishna, Bhima took him up sinking. This must not be so, said Krishna, the grinder of hostile armies.

4. The Pandavas, O king, beheld Yudhishthira, the son of Dharma troubled and lying on the ground, and also sighing again and again.

5. And seeing the king despondent and feeble, the Pandavas overladen with grief, *sat down, surrounding him.*

6 And gifted with high intelligence, and wise vision king Dhritarashtra greatly afflicted with grief for his sons, addressed the king, *saying,*— Rise up, O *foremost of* Kurus.

7 *Do you now satisfy your duties.* O Kunti's son, you have conquered this Earth like the Kshatriyas.

8 Do you now, O king enjoy her with your brothers and friends O foremost of the pious, I do not see why you should grieve O king, having lost a century of sons like wealth got in a dream, it is Gandhari and I, who should mourn.

9 Not having listened weighty words of the great Vidura, who sought our well being, I, of perverse senses, (now) repent

10 The virtuous Vidura gifted with divine insight, had told me —your family will be extinct for the sins of Duryodhana.

11—13. O king, if you wish for the well-being of your family, act up to my advice. *Renounce this wicked king, Suyodhana,* and let not either Karna or Shakuni by any means see him. Put down their gambling too, and anoint the pious king Yudhishthira. That one of controlled senses will righteously govern the Earth.

14—15 If you would not have king Yudhishthira, son of Kunti, then, O monarch, do you, celebrating a sacrifice, yourself take charge of the kingdom, and regarding all creatures impartially, O king, do you let your kinsmen, O you advancer of your *kindred, subsist on your bounty.*

16 When, O Kunti's son, the far-sighted *Vidura said this, foolishly I followed* the wicked Duryodhana.

17. Having paid no heed to the sweet words of that sedate one, I have obtained *this powerful grief as a consequence, and* have been plunged in an ocean of misery.

18. *See your old father and mother, O* king, plunged in misery But O master of men, I find no reason for your sorrow.

CHAPTER II.

(ASHWAMEDHIKA PARVA)—

Continued.

Vaishampayana said :—

1. Thus accosted by the intelligent king Dhritarashtra, Yudhisthira, gifted with *understanding, became calm And then* Keshava (Krishna) said to him.

2 *If a person indulges excessively in* sorrow for his departed manes he grieves *them.*

3 Do you (now) celebrate many a sacrifice with suitable presents to the priests; and do you please the celestials with Soma juice and the manes of your forefathers, with their due food and drink.

4 Do you also please your guests with meat and drink and the poor with gifts after their hearts A person of your high intelligence should not act thus

5 You know what ought to be known, you have performed what ought to be done, and you have heard the duties of the Kshatriyas, recited by Bhishma, the son of Bhagirathi by Krishna Dwaipayana, Narada and Vidura.

6 Therefore you should not act like a stupid, but following the course of your forefathers, sustain the burthen (of the Empire).

7 It is proper that a Kshatriya should attain the celestial region for certain by his (own) renown Of heroes, those who came to be killed never shall have to turn away.

8. Renounce your grief, O powerful king Indeed, what has taken place was destined to happen so You can in no way see those that have been killed in this war.

9 Having said this to Yudhishthira, prince of the pious, the high spirited Govinda stopped; and Yudhishthira answered him thus.

10 'O Govinda, I know full well your fondness for me You have ever favoured me with your love and friendship.

11 And, O holder of the mace and the discus, O scion of Yadu's race, O glorious one, if (now) do you gladly permit me to retire into the woods then you would do what is greatly desired by me.

12 After having killed my grandfather, and that foremost of men, Karna, who never fled from the field of battle, I find no peace.

13 Do you, O Janarddana, so ordain that I may be freed from this heinous sin and that my mind may be purified

14 As Pritha's son was speaking thus, the highly energetic Vyasa, knowing the truths of life, soothing him, spoke these excellent words.

15 My child, your mind is not yet calmed, and therefore you are again stupified by childish feelings And wherefore, O child do we over and over again third your words to the winds?

16 You know the duties of the Kshatriyas who live by warfare A king who has done his duty, should not allow himself to be overwhelmed by grief.

17. You have faithfully listened to the entire doctrine of salvation; and I have repeatedly removed your misgivings originating from desire.

18 But not paying due heed to what I have unfolded, you of perverse understanding have doubtless forgotten it clean. Be it not so. Such ignorance is not worthy of you.

19 O sinless one you are cognizant of all kinds of expiation; and you have also heard of the virtues of kings, as well as the merits of gifts.

20 Wherefore then, O Bharata, knowing every form of morality and versed in all the Agamas, are you overwhelmed (with grief) as if from ignorance.

CHAPTER III.

(ASHWAMEDHIKA PARVA)—*Continued.*

Vyasa said:—

1. O Yudhishthira, your wisdom, I conceive, is not sufficient. None does a work by his own power.

2 It is God who engages him in deeds, good or bad, O bestower of honor. What is the cause then for repentance?

3 You consider yourself as having perpetrated impious deeds Do you, therefore, O Bharata, listen to the way in which sins, may be removed.

4. O Yudhishthira, those who commit sins can always free themselves from them through penance, sacrifice and gifts.

5 O king, O foremost of men, sinful people are purified by sacrifice, austerities and charity.

6 The great celestials and Asuras celebrate sacrifices for acquiring religious merit; and therefore sacrifices are of great importance.

7 It is through sacrifices that the great celestials had grown so wondrously powerful, and having celebrated rites did they defeat the Danavas.

8. Do you, O Yudhishthira, prepare for the Rajasuya and the Horse-Sacrifice, as well as, O Bharata, for the Sarvamedha and the Naramedha.

9—10. And as Dasharatha's son, Rama, or as Dushmanta's and Shakuntala's son

your ancestor, the lord of the Earth the exceedingly powerful king Bharata had done, do you according to the ordinance celebrate the Horse-Sacrifice with presents

11 Yudhishthira replied:—Undoubtedly, the Horse Sacrifice purifies princes But I have a purpose of which you should hear

12 Having caused this huge slaughter of kindred I cannot, O best of the twice-born ones, dispense gifts even on a small scale, I have no riches to give.

13 Nor can I for riches solicit these young sons of kings, living wretchedly with their wounds yet green, and undergoing suffering.

14 How, O foremost of twice born ones, having myself destroyed the Earth, can I, overwhelmed with sorrow, levy dues for celebrating a sacrifice?

15 Through Duryodhana's folly, O best of ascetics, the kings of the Earth have met with destruction, and we with ignominy

16 Duryodhana hath wasted the Earth for money; and the treasury of that wicked son of Dhritarashtra is empty.

17. (In this sacrifice), the Earth is the sacrificial gift, this is the rule that is prescribed in the first instance The learned observe the usual reversal of this rule though sanctioned

18 Nor, O ascetic, do I like to have a substitute In this matter, O reverend sir, you should favor me with your advice

19 Thus addressed by Pritha's son, Krishna-Dwaipayana, thinking for a while, spoke to the righteous king This treasury, (now) exhausted, shall be full. O son of Pritha, in the mountain Himavan (Himalaya) there is gold which had been left behind by Brahmanas at the sacrifice of the great Marutta.

22 Yudhishthira asked: How in that sacrifice] celebrated by Marutta, was so much gold collected? And, O foremost of speakers, when did he reign?

Vyasa said:—

23 If, O Pritha's son you are anxious to hear, about that king of the Karandhama line, then listen to me as I tell you when that highly powerful king having immense riches reigned

CHAPTER IV.

(ASHWAMEDHIKA PARVA)—*Continued.*

Yudhishthira said:—

1. O righteous one, I wish to hear the history of that royal sage Marutta Do you O Dwaipayana, describe this to me, O sinless one.

Vyasa said:—

2 O child, in the golden age Manu was lord wielding the sceptre His son was known under the name of Prasandhi

3. Prasandhi had a son named Kshupa. Kshupa's son was king Ikshwaku

4 He O king had a hundred sons possessed of pre-eminent piety. And all of them were made monarchs by king Ikshwaku.

5 The eldest of them Vinsha, became an ideal bowman Vinsha's son, O Bharata, was the auspicious Vivinsha.

6 Vivinsha, O king, had fifteen sons, all of them powerful archers, respecting Brahmanas and speaking the truth gentle and ever-speaking fair The eldest brother Khanmetra, oppressed all his brothers

8. And having conquered the entire kingdom shorn of all troubles, Khanmetra, could not retain his supremacy; nor were the people satisfied with him.

9 And dethroning him, they, O foremost of kings invested his son Suvarcha with the rights of sovereignty, and experienced joy.

10—11 Seeing the reverses of his father and his expulsion from the empire he was ever busy with encompassing the well being of the people, being devoted to Brahman, speaking the truth, practising purity and controlling his senses and thoughts And the subjects were well pleased with that great one constant in virtue.

12 But he being constantly engaged in virtuous works his treasures and vehicles became greatly reduced. And on his treasury having become exhausted, the feudatory princes gathered round him and began to give him trouble.

13 Being thus oppressed by many enemies while his treasury horses and vehicles were impoverished the king suffered great tribulation along with his retainers and the citizens

14 Although his power decreased greatly, yet the enemies could not kill the king, for his power, O Yudhishthira, was established in virtue,

15 And when he had reached the worst point of misery along with the citizens, he blew his hand, and from that there appeared a supply of forces.

16. And then he defeated all the kings living along the borders of his dominions And from this incident, O king, he hath been celebrated as Karandhama.

17. His son, Karandhama was born at the commencement of the Treta age, equalling Indra himself, gifted with grace, and invincible even by the immortals

18 At that time all the kings were under his control, and alike by virtue of his riches and of prowess, he became their emperor.

19 In short, the righteous king Avikshit became like Indra himself in heroism, and he was given to sacrifices, delighted in virtue and held his senses under control.

20. And in energy he resembled the sun and in patience, Earth herself, in intelligence, he was like Vrihaspati, and in calmness the mountain Himavan himself.

21. And that king pleased the hearts of his subjects by act, thought, speech, self-control, and forbearance.

22 The lords who celebrated hundreds of Horse Sacrifices, and whom the powerful and learned Angira himself served as priest.

23 His son excelled his father in the possession of good qualities, named Marutta, that lord of kings was righteous and of great fame, having the power of ten thousand elephants, and like unto Vishnu's second self.

24—25 Desirous of celebrating a sacrifice, that virtuous king, coming to Mount Meru on the northern side of Himavat, made thousands of shining golden vessels to be forged There on a huge golden hill he performed the rites

26. And goldsmiths made numberless basins and vessels and pans and seats

27. And the sacrificial ground was near this place. And that righteous king Marutta, with other princes, celebrated a sacrifice there.

CHAPTER V.

(ASHWAMEDHIKA PARVA.)—

Continued.

Yudhishthira said:—

1. O best of speakers, how that king waxed so powerful? And how, O twice-born one, did he get so much gold?

2 And where now, O reverend sire, is all his wealth? And, O ascetic, how can we secure the same?

Vyasa thereupon said:—

3—5 As the numerous children of the Prajapati Daksha, the Asuras, and the Celestials challenged each other, so in the same way Angira's sons, the highly energetic Vrihaspati and the ascetic Samvartta, of equal vows challenged each other, O king Vrihaspati began to worry Samvartta again and again

6 And always troubled by his elder brother, he, O Bharata, renouncing his riches, went to the forest with nothing to cover his body except the open sky.

7—9 (At that time), having defeated and destroyed the Asuras and gained the sovereignty of the celestial regions, Vasava had appointed as his priest Angira's eldest son, that best of Brahmanas, Vrihaspati. Formerly Angira was the family-priest of king Karandhama, peerless among men in might, power and character, powerful like Shatakratu, righteous-souled and of rigid vows.

10—11. O king, he had vehicles, and warriors, and many adherents, and beautiful and rich bedsteads, produced through meditation by the breath of his mouth And by his native virtues, the king had brought all the princes under his control

12—13 And having lived as long as he desired he ascended the celestial region in his bodily form. And his son named Avikshit—conqueror of enemies—righteous like Yayati, brought all the Earth under his sway And both in merit and power the king resembled his father.

14 He had a son named Marutta, gifted with energy and resembling Vasava himself. This earth clad in oceans felt herself attracted towards him.

15. He always used to defy the king of the celestials, and, O son of Pandu, Vasava also defied Marutta

16 And Marutta—master of Earth—was pure and perfect And despite his striving, Shakra could not prevail over him.

17 And unable to control him, he riding on the horse, along with the celestials summoning Vrihaspati, spoke to him thus.

18—19 O Vrihaspati, if we wish to do what is agreeable to me, do not perform priestly offices for Marutta on behalf of the celestials or the departed Manes I have, O Vrihaspati obtained the sovereignty of the three worlds while Marutta is merely the king of the Earth.

20 How, O Brahmana, having acted as priest to the immortal king of the celestials, will you unhesitatingly act as a priest to Marutta subject to death?

21. May you fare well Either take up my side or that of the king, Marutta, or forsaking Marutta, gladly come over to me.

22 Thus addressed by the king of the Vrihaspati, thinking for a moment, replied to the king of the celestials.

23 You are the Lord of creatures, and in you are the worlds established And you have killed Namuchi Vishwarupa and Vala.

24 You, O hero, alone, bring about the highest prosperity of the celestials and O slayer of Vala, you sustain the earth as well as the celestial region.

25 How, O foremost of the celestials, having officiated as your priest shall I, O destroyer of Paka, serve a mortal prince and listen to what I say.

26 Even if the god of fire cease to cause heat and warmth, or the earth change its nature, or the sun cease to give light, I shall never deviate from the truth.

Vaishampayana said :—

27. On hearing these words of Vrihaspati, Indra became freed from his envious feelings, and then lauding him he repaired to his own palace.

CHAPTER VI.

(ASHWAMEDHIKA PARVA)—

Continued.

Vyasa said:

1 Regarding it is cited the ancient legend of Vrihaspati and the wise Marutta

2 On hearing of the agreement made by Angira's son Vrihaspati with the king of the celestials, king Marutta made the necessary preparations for a great sacrifice

3 (Marutta) having conceived the idea of a sacrifice in his mind the eloquent grandson of Karandhama went to Vrihaspati and spoke to him thus

4—5 O worshipful ascetic I have intended to celebrate the sacrifice which you did propose to me once on a previous occasion, according to your instructions and I now wish to appoint you as officiating priest at this sacrifice, the materials whereof I have collected, O excellent one you are our family-priest, therefore do you take those sacrificial things and celebrate the sacrifice yourself

Vrihaspati said —

6 O king I do not wish to perform your sacrifice I have been appointed as priest by the King the Celestials and I have promised to him to act as such.

Marutta said :—

7 You are our hereditary family-priest, and therefore I cherish great regard for you, and I have acquired the right of being helped at sacrifices by you and therefore it is proper that you should officiate as priest at my sacrifice.

Vrihaspati said —

8 Having, O Marutta, acted as priest to the celestials, how can I act as such to mortal men, and whether you do leave this place or stay here, I tell you I have ceased to act as priest to any but the celestials.

9 O you of mighty arms, I am unable to act as your priest now And according to your own desire, you can appoint any one as your priest who will perform your sacrifice.

Vyasa said —

10 Thus told, king Marutta became confounded with shame, and while returning home with his mind stricken with anxiety, he met Narada on his way

11—12 And on seeing the divine Rishi Narada, that king stood before him with due salutation, and with his hands clasped together, and then Narada addressing him thus said,—O royal sage, you appear to be not well pleased in your mind, is all well with you where have you been, O sinless one, and why is this your mental disquietude?

13 And O king, if there be no objection to your telling it to me do you O best of kings, disclose to me so that O prince, I may remove the disquietude of your mind with all my efforts

Vaishampayana continued :—

14. Thus addressed by the great Rishi Narada, king Marutta informed him of the refusal he had received from his religious preceptor

Marutta said —

15 Trying to find out a priest to officiate at my sacrifice I went to that priest of the immortals Vrihaspati, the son of Angiras, but he did not choose to accept my offer.

16 Having met with this refusal from him I have no desire to live any longer now, for by his abandoning me thus, I have, O Narada, become sullied with sin.

Vyasa said —

17 Thus told by that king, Narada O powerful prince, made this reply to him with words which seemed to revive that son of Avikshit

Narada said:—

18—19 The virtuous son of Angiras Samvarta by name, is travelling over all the earth in a nude state to the amazement all creatures, do you, O prince, go to him, if Vrihaspati does not wish to officiate at your sacrifice, the powerful Samvarta, if pleased with you, will perform your sacrifice.

Marutta said:—

20—21. I feel as if filled with new life, by these your words, O Narada, but O the best of speakers, do you tell me where I can find Samvarta, and how I can remain by his side, and how I am to act so that he may not leave me, for I do not wish to live if I meet with a refusal from him also.

Narada said —

22. Desirous of seeing Maheshwara, O prince, he roves about at his pleasure in the city of Varanasi dressed as a maniac

23—24 And having reached the gate of the city, you must place a dead body somewhere near it, and the man who shall turn away on seeing the dead body, do you, O prince, know that man to be Samvarta, and knowing him, do you follow his footsteps wherever that powerful man wishes to go, and finding him (at length) in a lonely place you must seek his protection with your hands clasped together.

25 And if he acquire of you as to the person who has given you the information about his own self, do you tell him that Narada has informed you about Samvarta.

25 And if he should ask you to follow me, you must tell him unhesitatingly that I have entered into the fire.

Vyasa said:—

26 Having signified his consent to the proposal of Narada, that royal sage after duly adoring him and with his permission, went to the city of Varanasi, and having reached there, that famous prince did as he had been asked, and remembering the words of Narada, he placed a dead body at the gate of the city.

29 And by coincidence, that Brahmana also entered the gate of the city at the same time Then on seeing the dead body, he suddenly turned away.

30 And on seeing him turn back, that prince, the son of Avikshit followed his footsteps with his hands joined together, and with a view to receive instruction from him

31 And then finding him in a lonely place, Samvarta covered the king with mud and ashes and phlegm and spittle

32 And though thus worried and oppressed by Samvarta, the king followed that sage with his hands joined together in prayer and endeavouring to please him

33 At length overcome with fatigue, and reaching the cool shade of a fig tree with many branches, Samvarta desisted from his course and sat down to rest.

CHAPTER VII.

(ASHVAMEDHIKA PARVA)—

Continued.

Samvarta said —

1 How have you come to know me, and who has referred you to me, do you tell this to me truly, if you desire me to do what is good to you

2 And if you speak truly, you will gain all the objects of your heart, and should you tell a lie your head shall be cut into a hundred pieces

Marutta said:—

3 I have been told by Narada, wandering on his way, that you are the son of our family priest, and this (information) has bent my mind (towards you), with great satisfaction.

Samvarta said:—

4 You have told this to me truly, he (Narada) knows me to be a performer of sacrifices, now tell me where is Narada living at present.

Marutta said —

5 That king of celestial saints (Narada) having given me this information about you, and commended me to your care, has entered into the fire.

Vyasa said —

6 Hearing these words of the king Marutta, Samvarta was highly pleased, and

he said! I too am perfectly able to do all that.'

7—9 Then, O prince, that Brahmana, having like a maniac, and continually scolding Marutta with rude words, again accosted him thus, I am afflicted with a brain disorder, and, I always act according to the fretful caprices of my own mind, why are you then bent upon having this sacrifice performed by a priest of such a peculiar nature my brother is able to officiate at sacrifices, and he has gone over to Vasava (Indra), and is engaged in celebrating his sacrifices, do you therefore have your sacrifice performed by him.

10—11. My elder brother has taken away by force from me all my household articles and mystical gods, and sacrificing clients, and has now left to me only this physical body of mine, and, O son of Avikshit, as he deserves all respect from me, I cannot by any means officiate at your sacrifice, unless he permits me.

12 You must therefore go to Vrihaspati first, and taking his permission you can return to me if you have any desire to celebrate a sacrifice, and then only shall I officiate at your sacrifice.

Marutta said:—

13 Do you listen to me, O Samvarta, I did go to Vrihaspati first, but wishing the patronage of Vasava, he did not wish to have me as his sacrificer.

14—15 He said—Having secured the priesthood of the Immortals, I do not wish to act for the mortals, and, I have been forbidden by Shakra (Indra) to officiate at Marutta's sacrifice, as he told me that Marutta having become king, was always filled with a desire to rival him And to this your brother agreed by saying to the destroyer of Vala (Indra), Be it so

16 Know, O best of ascetics that as he had succeeded in getting the protection of the King of the Celestials I went to him with gratified heart, but he did not agree to act as my priest.

17. And thus repulsed, I now wish to spend all I possess, to have this sacrifice performed by you and to outstrip Vasava by the merit of your good offices

18 As I have been repulsed by Vrihaspati for no fault of mine, I have now no desire, O Brahmana, to go to him to seek his help in this sacrifice.

Samvarta said:—

19—20 I can certainly, O king, do all that you wish, if only you agree to do all that I shall ask you to do, but I apprehend that Vrihaspati and Purashdara (Indra) when they will learn that I am engaged in celebrating your sacrifice, will be filled with anger, and do all they can to injure you

21 Therefore, do you assure me of your steadfastness, so as to ensure my coolness and constancy, as otherwise, if I am filled with anger against you, I shall reduce (destroy) you and your kindred to ashes.

Marutta said:—

22—23 If ever I forsake you, may I never attain the blessed regions as long as the mountains shall exist, and the thousand-rayed sun continue to pour heat; if I forsake you, may I never gain true wisdom, and remain for ever addicted to worldly (material) works.

Samvarta said:—

24—25 Listen O son of Avikshit, excellent as is your inclination to perform this act, so too O king, have I in my mind the ability to perform the sacrifice, I tell thee, O king, that your good things will become imperishable and that you shall lord it over Shakra and the Celestials with Gandharvas

26 For myself, I have no wish to hoard riches or sacrificial presents, I shall only do what is disagreeable to both Indra and my brother.

27 I shall certainly make you attain equality with Shakra, and I tell you truly that I shall do what is agreeable to you.

CHAPTER VIII.

(ASHWAMEDHIKA PARVA)—*Continued.*

Samvarta said:—

1 There is a peak named Munjavan on the summits of the Himalaya mountains, where the worshipful husband of Uma (Mahadeva) is constantly practising austere penances.

2—3 There the powerful and worshipful god of great power accompanied by his wife Uma and armed with his trident, and surrounded by wild goblins of many sorts, following his random wish or fancy, constantly lives in the shade of huge forest trees, or in the caves, or on the rugged peaks of the great mountain.

4—6 And there the Rudras the Sadhyas, the Vishwadevas the Vasus, Yama, Varuna, and Kuvera with all his followers, and the spirits and globins, and the two Ashwins the Gandharvas, the Apsaras, the Yakshas, as also the celestial sages, the Sun Gods, as well as the gods presiding over the winds and evil spirits of all sorts, adore the great lord of Uma, gifted with diverse characteristics.

7. And there, O king the adorable god sports with the wild and playful followers of Kuvera, having weird and ghastly appearances.

8 Shining with its own splendour, that mountain looks resplendent as the morning sun.

9 And no creature with his natural eyes made of flesh, can ever see its shape or figure, and neither heat nor cold prevails there, nor does the sun shine or the winds blow.

10. And, O king, neither does senility, nor hunger, nor thirst, nor death nor fear afflict any one there.

11. And O foremost of conquerors there exist mines of gold, resplendent as the solar rays on all sides of that mountain And, O king, desirous of doing good to him, the attendants of Kuvera protect these mines of gold from intruders, with uplifted arms.

18—31. Come here, and appease that adorable god who is known by the name of Sarva, Bedha, Rudra Shitikantha, Surupa, Suvarcha, Kapardi, Karala, Haryyaksha, Varada, Tryaksha, Pusl nodantabhid, Vamana, Shiva, Vamya, Avyaktarupa, Sadvritta, Shankara, Kshemya, Harishesha, Sthanu, Purusha, Harinetra, Munda Krisha, Uttarana, Bhaskara, Sutirtha, Devadeva, Ranha, Ushnishi, Suvaktra, Sahasraksha, Midhvan, Girisha, Prashanta, Yata, Chiravasa, Vilwadanda, Siddha, Sarvadándadhara, Mriga Vyadha Mahan, Dhanesha, Bhava, Vara, Somavaktra, Siddhamantra, Chakshu, Hiranyavahu, Ugra, Dikpati Lelihana Goshtha Shuddhamantra, Vrishnu, Pashupati, Bhutapati, Vrisha, Matribhakta Senani, Madhyama, Sruvahasta, Vati, Dhanvi, Bhargava, Aja, Krishnanetra Vimpaksha, Tikshnadanshtra, Tikshna, Vaishwanaramukha, Mahadyuti, Ananga, Sarva, Dikpati Bahuhasta, Dipta, Diptaksha, Mahauja, Vasuretas Suvapu, Prithu Kuttivasa, Kapalmali Suvarnamukuta, Mahedeva, Krishna, Tryamvaka, Anagha, Krodhana Nrishansa, Mridu, Vajrasahi, Dandi, Taptatapa, Akrurakarma, Sahasrashira, Sahasra-Charana, Swadhanwa-Rupa, Vahu Rupa, Danshtri, Ruaki, Maha-Deva, Maha-Yogi, Avyaya, Trishulahasta, Varada, Tryamvaka, Bhuvaneshwara, Tripuraghna, Trinayana, Trilokesha, Mahauja, Sarvabhuta-Prabhava, Sarvabhuta-Dharana, Dharanidhara Ishana Shankara, Sarva, Shiva, Vishweshwara, Bhava, Umapati Pashupati, Vishwarupa, Maheswara, Virupaksha, Dashabhuja, Vrishavadhwaja, Ugra, Sthanu Shiva, Raudra, Sharva, Girisha, Ishwara, Sitikantha, Aja, Shukra, Prithu, Prithubhara, Vara, Vishwarupa, Virupaksha, Vahurupa, Umapati Anangangahara, Hara, Sharanya, Mahadeva, Chaturmukha.

32. There bowing to that deity, you must seek his protection And thus, O prince, making your submission to that great Mahadeva of great energy, you will acquire that gold.

33 And the men who go there thus, succeed in getting the gold. Thus instructed, Marutta, the son of Karandhama, did as he was advised.

34 He made superhuman arrangements for the celebration of his sacrifice. And artisans made golden vessels for that sacrifice.

35—36 And hearing of the prosperity of Marutta, eclipsing that of the gods, Vrihaspati, too, became greatly sorry at heart, and, distressed at the thought that his rival Samvarta should become prosperous, became sick at heart, and the glow of his complexion left him, and his body became emaciated.

37 And when the king of the gods came to know that Vrihaspati was much aggrieved he went to him attended by the Immortals and spoke to him thus.

CHAPTER IX.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Indra said.—

1 Do you, O Vrihaspati, sleep in peace, and do you like your servants do you seek the welfare of the celestials, and do the celestials, O Brahmana, protect you.

Vrihaspati said.—

2 I do sleep in peace, in my bed O Lord of the celestials, and my servants are to my liking, and I always seek the well-being of the celestials, and they cherish me well.

Indra said :—

3 Whence then is this pain, mental or physical, and why are you pale and changed in appearance at present, tell me, O Brahmana, who those people are, who have caused you pain, so that I may slay them all.

Vrihaspati said :—

4. O Indra, I have heard that Marutta will celebrate a great sacrifice at which rich presents will be given by him (to Brahmanas) and that at his sacrifice Samvarta will act as the officiating priest, and, therefore, do I wish that he may not officiate as priest at that sacrifice.

Indra said :—

5 You, O Brahmana, has attained all the objects of your desire when you have become the excellent priest of the celestials, versed in all the sacred hymns, and have got over the influence of death and decrepitude, what can Samvarta do to you now?

Vrihaspti said :—

6. Prosperity of a rival is always painful, and do you, therefore, with your attendant gods persecute the Asuras with their kith and kin, and slay the most prosperous among them; hence, O Lord of the gods, am I changed in appearance at the thought that my rival is prospering, therefore, O Indra, do you, by all means, restrain Samvarta and king Marutta.

Indra turning to Agni said :—

8. Do you, O Jatavedá, following my direction, go to king Marutta to present Vrihaspati to him and say to him that this Vrihaspati will officiate at his sacrifice and make him immortal.

Agni said :—

9 I shall presently, O worshipful one, go there, as your messenger, to present Vrihaspati to king Marutta; and to make Indra's words true, and to shew respect to Vrihaspati. Agni departed.

Vyasa said—

10 Then the great Fire God went on his errand, laying waste all the forests and trees, like the powerful wind, roaring and resolving at random at the end of the winter season.

Marutta said :—

11. See! I find the Fire God come in his own embodiment, this day, therefore, do, ou O Muni, offer him a seat and water, and a cow and water for washing the feet.

Agni said :—

12. I accept your offerings of water, seat, and water for washing the feet, O sinless one, do you know me as the messenger of Indra, come to you as ordered by him.

Marutta said :—

13 O Fire-God, is the glorious King of the Celestials happy, and is he pleased with us, and are the other celestials loyal to him? Do you enlighten me duly on all these matters.

Agni said :—

14. O king, Shakra is perfectly happy, he is pleased with you, and wishes to make you free from decrepitude, and all the other gods are loyal to him, do you, O king, listen to the message of the King of the Celestials.

15 And the object for which he has sent me to you is to present Vrihaspati to Marutta; O prince, let this priest perform your sacrifice, and make you who are only a mortal, attain immortality.

Marutta said :—

16. This twice born Brahmana Samvarta will perform your sacrifice, and I pray to Vrihaspati, that he having acted as priest to Mahendra it does not appear well for him now to act as priest to mortal men.

Agni said :—

17. If this Vrihaspati officiate as your priest, then you will by the blessings of the King of the Celestials attain the highest place in the celestial mansion and acquiring fame you will, forsooth, conquer the heavenly region.

18. And, O king, if Vrihaspati act as your priest you will be able to conquer all the regions inhabited by men, and the heavenly regions and all the highest regions created by Prajapati and even the entire kingdom of the celestials.

Samvarta said :—

19 You must never come again thus to present Vrihaspati to Marutta, for know, O Pavaka, (Agni), if you do, I losing my temper, will burn you with my fierce evil eyes.

Vyasa said :—

20. Then fearing destruction by fire, and trembling like the leaves of the Ashwatth a tree (*Ficus religiosa*). Agni returned to the gods, and the great Shakra

seeing that carrier of oblations (Agni) in the company of Vrishaspati said as follows.

Indra said —

21. You, O Jataveda (Agni), went to present Vrihaspati to Marutta according to my direction, now what did that sacrificing king say to you, and did he accept my command?

Agni said :—

22. Your message was not acceptable by Marutta and when urged by me, he clasping the hands of Vrihaspati, said again and again, that Samvarta would act as his priest.

23. And he also observed that he did not wish to attain the worldly and the heavenly regions, and all the highest regions of Prajapati, and that if he were so minded, he would accept the terms of Indra.

Indra said :—

24 Do you return to that king and meeting him, tell him these words of mine, full of meaning and if he obey them not, I shall strike him with my thunderbolt.

Agni said :—

25—26 Let this king of the Gandharvas go there as your messenger, O Vasava, for, I am afraid to go there myself Know, O Shakra, that highly enraged Samvarta, addicted to ascetic practices told me these words in anger 'I shall burn you with my fierce evil eyes if you on any account come again here to present Vrihaspati to king Marutta.'

as I do not strike the weak with my thunderbolt (Vritra got the better of me for a time) But who among mortals can live in peace by creating enmity with me

30 I have banished the Kalakeyas to the earth, and removed the Danavas from the celestial region and have terminated the existence of Prahlada in heaven can there be any man who can leave in peace by exciting my enmity.

Agni said :—

31—32 Do you, O Mahendra remember that formerly when the sage Chyavana officiated at the sacrifice of Sharyati with the twin gods Ashwins, and himself appropriated the Soma offering alone, you were filled with anger, and when bent upon preventing Sharyati's sacrifice, you did violently strike Chyavana with your thunderbolt, that Brahmana O Purandara, yielding to anger, was able by the power of his devotions to seize and hold fast your hand with your thunderbolt in it.

33—36 And in anger, he again created a terrible looking enemy of yours, the Asura named Mada assuming all shapes on seeing whom you did shut your eyes with fear, whose one huge jaw was placed on earth, and the other extended to the celestial regions and who looked terrible with his thousand sharp teeth extending over a hundred Yojanas, and had four prominent ones thick a set, and shining like a pillar of silver, and extending over two hundred Yojanas And when grinding his teeth he followed you with his terrible and uplifted pike with the object of slaying you, you on seeing that terrible monster, presented a (pitiful) sight to all the bystanders Then, O destroyer of Danavas, overcome with fear of the monster, with your hands clasped in prayer, you did seek the protection of the great sage.

patiently the insolent pride of Avikshita's son, and so shall I grind him with my thunderbolt.

2. *Therefore, O Dhritarashtra, do you* according to my direction go to king Marutta, attended by Samvarta, and deliver this now to him—'do you O prince, accept Vrihaspati as your spiritual preceptor, as otherwise I shall strike you with my dreadful thunderbolt.'

Vyasa said :—

3 Then Dhritarashtra went to that monarch's court and delivered this news *to him from Vasava.*

Dhritarashtra said :—

4—5 O king, know that I am Dhritarashtra the Gandharva, come here with the object of delivering to you the message of Indra, *do you, O foremost of kings,* listen to the words which the great lord of all the worlds meant for you —that one of incomprehensible deeds (Indra) only said this much—'do you accept Vrihaspati as your *officiating priest for the sacrifice, or if you* do not comply with my request I shall strike you with my dreadful thunderbolt.'

Marutta said :—

6 You, O Purandara, the Vishwadevas, the Vasus and the Ashwins ye all know, that, in this world there is no escape for the results of playing false to a friend, it is a great sin *like that of Brahminicide.*

7 Let Vrihaspati (therefore) officiate as priest to that Mahendra the supreme Deva (god) the highest one holding the thunderbolt, and, O prince, Samvarta *will* act as my priest, as neither his (Indra's) words, nor thine commend themselves to me.

The Gandharva said :—

8. Do you O foremost of kings, listen to the terrible war cry, of Vasava roaring in the sky, assuredly and openly will Mahendra hurl his thunderbolt at you, do you, *therefore, think of your well being, for this* is the time to do it.

Vyasa said :—

9 Thus addressed by Dhritarashtra, and hearing the roar of Vasava, the king communicated this news to Samvarta firm *in devotion and the highest of all* virtuous men

Marutta said :—

10. Indeed this rain cloud floating in the air, indicates that Indra must be near at present, therefore O prince of Brahmanas, I seek shelter from you, do you, O best of Brahmanas remove this fear of Indra from my mind.

11. The Holder of the Thunderbolt is *coming encompassing the ten directions of* space with his dreadful and superhuman refulgence and my assistants at this sacrificial assembly have been filled with fear.

Samvarta said :—

12 O foremost of kings, your fear of Shakra will soon be removed, and I shall soon remove this terrible pain by means of my magic (incantation), *be calm and have* no fear of being overpowered by Indra.

13 You have nothing to fear from the God of a Hundred Sacrifices I shall use my *staying charms, O king, and the weapons of* all the gods will avail them not.

14—15 Let the lightning flash in all the directions, and the winds entering into the clouds pour down rain in the midst of the forests, and the waters deluge the heavens *and the flashes of lightning that are seen* will avail not, you have nothing to fear, let Vasava pour down the rains and plat his terrific thunderbolt where he will, floating among the masses of (clouds) for your destruction, for the god Vahni (Agni) will protect you in every way, and make you attain all the objects of your desire.

Marutta said :—

16 This dreadful crash of the thunderbolt together with the roaring of the winds, seem dreadful to my ears and my heart is stricken again and again, O Brahmana, and my peace of mind is gone at present.

Samvarta said :—

17 O king, the fear in your mind from *this terrible thunderbolt will leave you* immediately I shall remove the thunder by the help of the winds, and setting aside all fear from your mind, do you accept a boon from me according to your heart's desire, and I shall do it for you

Marutta said :—

18. I wish, O Brahmana, that Indra all *of a sudden should come bodily at this* sacrifice, and accept the oblation offered to him, and that all the other celestials also come and take their appointed shares of the offerings and accept the libations of Soma offered to them.

Samvarta said :—

19 I have, by the power of my incantations, attracted Indra bodily to this sacrifice. See, O king, Indra coming with his horses, and adored by the other celestials hastening *to this sacrifice.*

Agni said :—

20. Then the King of the Celestials attended by the other deities and riding in his chariot drawn by the most excellent horses, approached the sacrificial altar of that son of Angirshit and drank the Soma libations of that peerless king.

21. And king Marutta with his priest rose to receive Indra coming with the host of celestials and well pleased in mind, he welcomed *the King of Deities with due* and foremost honors according to the Shastras.

Samvarta said :—

22. Welcome to you, O Indra, by your presence here, O learned one, this sacrifice has been made grand, O destroyer of Vala, and Vritra, do you, again, drink this Soma juice produced by me to-day.

Marutta said :—

23 Do you look with kindness upon me, I bow to you, O Indra, by your presence, *my sacrifice has been perfected, and my* life too blessed with good results. O Surendra this excellent Brahmana, the younger brother of Vrihaspati is engaged in celebrating my sacrifices.

Indra said :—

24 I know your priest, this highly energetic ascetic, *the younger brother* of Vrihaspati, at whose invitation I have come to this sacrifice, I am, O king, well pleased with you, and my anger against you is *gone.*

Samvarta said :—

25. If, O King of the Celestials, you are pleased with us, do you yourself give all the directions for this sacrifice, and O Surendra, yourself ordain the sacrificial portions (for the gods) so that, O god, all the world may know that it has been done by you.

Vasava said —

26 Thus addressed by the son of Angira, Shakra himself gave directions to all the celestials to erect the hall of assembly, and a thousand well furnished excellent rooms looking grand as in a canvass, and quickly to complete the staircase massive and durable, for the ascent of the Gandharvas and Apsaras and to furnish that portion of the sacrificial ground reserved for the dance of the Apsaras, like the palace of Indra in the celestial region.

28—29 O king, thus directed, the renowned denizens of heaven quickly carried out the directions of Shakra And then O king, Indra well pleased and worshipped, thus said to king Marutta —O prince, by associating with you at this sacrifice, your ancestors who have gone before you as well as the other celestials have been highly pleased and accepted the oblations *offered by you.*

30 And now, O king, let the foremost of twice born ones, offer on the sacrificial altar a red bull belonging to the Fire-God and a sacred and duly consecrated blue bull with a variegated skin, belonging to the Vishwedevas.

31 Then, O king, the sacrificial ceremony grew in splendour, wherein the celestias themselves *collected the food, and* Shakra the King of the Celestials, possessed of horses, and adored by the Brahmanas, became all assistant at the sacrifice.

32 And then the great Samvarta ascending the altar, and looking radiant as the second embodiment of the Burning Fire, *loudly addressing the celestials with satis*faction, offered oblations of clarified butter to the fire with incantation of the sacred hymns.

33 And then the Destroyer of Vala first drank the Soma juice, and then the assembly of other celestials who drank Soma, and then in happiness and with the king's permission they returned home well pleased and delighted.

34 Then that king, the destroyer of *his enemies with a delighted heart, placed* heaps of gold on various spots, and distributing the immense riches to the Brahmanas he looked glorious like Kuvera the *King of Riches.*

35 And with a pleased heart, the king filled his treasury with different kinds of wealth, and with the permission of his spiritual preceptor, he returned (to his kingdom) and continued to rule the entire kingdom extending to the limits of the sea.

36 *So virtuous in this world was that king,* at *whose* sacrifice such an enormous quantity of gold was collected, and now, O prince, you must collect that gold and *adoring the gods with due rites, do you* celebrate this sacrifice.

Vaishampayana said —

37. Then the Pandava prince Yudhishthira was delighted on hearing this speech of the son of Satyavati (Vyasa) and desirous of celebrating his sacrifice with those riches, he consulted again and again with his ministers.

CHAPTER XI.

(ASHWAMEDHIKA PARVA.)—
Continued

Vaishampayana said:—

1—3 When Vyasa of wonderful deeds had concluded his speech to the king, the highly powerful son of Vasudeva (Krishna) also addressed him Knowing the king the son of Pritha, afflicted in mind, and bereft of his relatives and kinsmen killed in battle, and appearing crest fallen like the sun darkened by eclipse, or fire smothered by smoke, that support of the Vrishni race (Krishna), comforting the son of Dharma, tried to address him thus.

Vasudeva said:—

4 All crookedness of heart brings on destruction, and all rectitude leads to Brahma This and this only is the aim and object of all true wisdom, what can mental distraction do (to him).

5. Your Karma has not yet been destroyed nor have your enemies been subjugated, for you do not yet know the enemies that live within your own body.

6 I shall (therefore) relate to you truly as I have heard it, the story of the war of Indra with Vritra as it happened

7—8 Formerly the Earth, O king, was encompassed by Vritra, and by this abstraction of earthly matter the seat of all smell, there arose bad odors on all sides, and the Performer of a Hundred Sacrifices (Indra), being much incensed by this deed, hurled his thunderbolt at Vritra.

9 And being deeply wounded by the thunderbolt of powerful Indra, Vritra entered into the (waters), and by doing so, he destroyed their property.

10 The waters being seized by Vritra, their liquid property left them At this Indra became wroth and again smote him with his thunderbolt.

11 And he (Vritra) smitten by the thunderbolt by the most powerful Indra went to the luminous matter and abstracted its inherent property.

12—14. The luminous matter being overwhelmed by Vritra and its property, color and form being thereby lost, the angry Indra again hurled his thunderbolt at him And thus wounded again by Indra of great power, Vritra entered all on a sudden into the gaseous matter, and thereafter made away with its inherent property.

15—16. And this matter being overpowered by Vritra and its property, touch being lost Indra became again angry and flung his thunderbolt at him. And wounded therein by the powerful (Indra), he overwhelmed the ether, and took away its inherent property, and the ether being overwhelmed by Vritra, and its property, sound, being destroyed, the God of a Hundred Sacrifices highly enraged, again smote him with his thunderbolt

17 And thus smitten by the powerful Indra he suddenly entered into his (Shakra's) body, and took away its essential attributes.

18—20 And overtaken by Vritra, he was filled with great illusion And, O venerable sir, the most powerful of Bharata's race, we have heard that Vashishtha comforted Indra and that the God of a Hundred Sacrifices killed Vritra in his body by means of his invisible thunderbolt, and know, O prince, that this religious mystery was recited by Shakra to the great sages, and they in turn told it to me.

CHAPTER XII.

(ASHWAMEDHIKA PARVA.)—
Continued.

Vasudeva said:—

1. There are two kinds of diseases, physical and mental They are produced by the mutual action of the body and mind on each other, and they never originate without the interaction of the two

2 The disease that is produced in the body, is called physical, and that which is produced in the mind, is called mental

3 The cold, the warm (phlegm and bile) as well as the windy humours, O king, are the essential changes created in the physical body, and when these humours are equally distributed, and are present in due proportions, they indicate good health

4—5 The warm humour is influenced by the cold and the cold by the warm. Goodness Darkess and Ignorance are the attributes of the soul, and it is said by the learned, that their presence in equal parts, indicates health (of the mind). But if any of the three preponderate, some remedy is laid down

6 Happiness is overcome by sorrow, and sorrow by pleasure Some people while afflicted by sorrow, wish to recall (past) happiness, while others, while in the enjoyment of happiness, wish to recall past sorrow.

7—11. But you, O son of Kunti, do neither wish to recall your sorrows nor your happiness, what else do you wish to recall barring this delusion of sorrow. Or, perchance, O son of Pritha, it is your innate nature, by which you are at present overpowered. You do not wish to recall to your mind the painful spectacle of Krishna standing in the hall of assembly with only one piece of cloth to cover her body, and while she was in her menses and before all the Pandavas. And it is not proper that you should brood over your departure from the city, and your exile with the hide of the antelope for your dress, and your wanderings in the great forest, nor should you recall to your mind the affliction from Jatasura the fight with Chitrasena, and your troubles from the Sindhavas

12—13 Nor it is meet, O son of Pritha and conqueror of your foes, that you should recall the incident of Kichaka's kicking Draupadi, during the period of your exile passed in absolute concealment, nor the incidents of the fight which took place between yourself and Drona and Bhishma The time has now arrived, when you must fight which each must do single handed with his mind

14 Therefore, O chief of Bharata's race, you must now prepare to carry the struggle against your mind, and by dint of abstraction and the merit of your own Karma, you must reach the other side of the mysterious and unintelligible (mind).

15 In this war there will be no need for any weapons nor for friends nor attendants The battle which is to be fought alone and single-handed has now arrived for you

16 And if defeated in this struggle, you shall find yourself in the most wretched condition, and, O son of Kunti, knowing this, and acting accordingly, shall you attain success

17 And knowing this wisdom and the destiny of all creatures, and following the conduct of your forefathers do you duly govern your kingdom

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CHAPTER XIII.

(ASHWAMEDHIKA PARVA.)—

Continued.

Vasudeva said :—

1. O foremost of Bharata's race, salvation is not attained by removing the external things (like kingdom, etc), but by giving up things which satisfy the flesh (body).

2. The virtue and happiness which one attains who has renounced only the external objects, but who at the same time possessed by passions and weakness of the flesh, let these be the portion of our enemies.

3 The word with two letters is Mrityu (death,) and the word with three letters is Shashwata Brahman, or the eternal spirit The consciousness of ego, or the state of being addicted to worldly objects is Death, and the absence of that feeling is immortality.

4 And these two, Spirit and Death, O king, have their seats in the souls of all creatures, and remaining unseen, they, forsooth, rage war with each other.

5 And if, O Bharata, it be true that no creature is ever killed, then one commits no sin for the death of a creature by destroying its body.

6 What matters the world to a man, if having acquired the sovereignty of the entire earth with its mobile and immobile creation, he does not become attached to it

7 But if the man who having renounced the world, has adopted the forest mode of life, living on wild roots and edibles, O son of Pritha, has a craving for the earthly things, and is addicted to them he may be said to bear death in his mouth.

8 Do you, O Bharata, watch and observe the character of your external and internal enemies. And the man who is able to perceive the nature of the eternal reality is able to get over the influence of the great fear (perdition).

9—11. Men do not like the conduct of those who are engrossed in earthly desires, and there is no deed without having a desire (at its root) and all desires are as it were, the limbs of the mind Therefore, wise men knowing this, control their desires. The Yogi who communes with the Supreme Spirit knows Yoga to be the perfect way to salvation by reason of the practices of his many pristine births And remembering that, what the soul wishes, is not conducive of piety and virtue, but that the control of the desires is at the root of all true virtue, such men do not engage in the practice of charity, Vedic learning, asceticism, Vedic rites, whose object is attainment of earthly prosperity, ceremonies, sacrifices, religious rules and meditation, with the desires of securing any advantage thereby.

12 As an illustration of this truth, the sages, well read in ancient learning, recite

these verses called by the name of Kamagita, do you, O Yudhishthira, listen to the recital of them in full.

13 (Kama says) No creature is able to destroy me without following the proper methods (viz., subjugation of all desires and practice of Yoga, etc.)

14—15 If a man knowing my power, tries to destroy me by muttering prayers, etc., I prevail over him by deluding him with the belief that I am the ego within him. If he desire to destroy me by means of sacrifices with many presents, I deceive him by appearing in his mind as a most virtuous creature amongst the mobile creation, and if he wish to destroy me by mastering the Vedas and its auxiliaries, I overreach him by appearing to his mind to be the soul of virtue amongst the immobile creation.

16—19 And if the man whose strength lies in truth, wish to overcome me by patience, I appear to him as his mind, and thus he does not perceive my existence, and if the man of austere religious practices, wish to destroy me by means of asceticism, I appear in the dress of asceticism in his mind, and thus he is prevented from knowing me, and the man of learning, who with the object of attaining salvation wish to destroy me, I frolic and laugh in the face of such a man intent on salvation. I am the everlasting one without an equal, whom no creature can kill or destroy.

20 Therefore, you too, O prince, divert your desires (Kama) to virtue, so that, by this means, you may attain what is for your good.

21. Do you, therefore make preparations for the due performance of the Horse-Sacrifice with presents, and various other sacrifices of great splendour, and accompanied with presents.

22. Let not, therefore, grief overpower you again on seeing your friends lying killed on the battle field. You cannot see the men killed in this battle alive again.

23 Therefore, should you perform magnificent sacrifices with presents, so that you may attain fame in this world, and reach the perfect way in the next.

CHAPTER XIV.

(ASHWAMEDHIKA PARVA)—*Continued.*

Vaishampayana said—

1. Those great ascetics consoled the royal saint Yudhishthira, bereft of his friends, with these words.

2—4 And, O monarch, that king exhorted by the worshipful Vishtarashraba himself, and by Dwaipayana (Vyasa), Krishna, Devasthana, Narada, Bhima, Nakula, Krishna (Draupadi), Sahadeva, and the sharp witted Vijaya as well as by other great men, and Brahmanas versed in the scriptures, became relieved of all mental suffering and sorrow originating from the death of his dear relations.

5 And that king Yudhishthira after performing the obsequial ceremonies of his departed friends, and honoring the Brahmanas and the celestials, brought the kingdom of the earth with its girdle of oceans, under his sway.

6. And having regained his kingdom, with a tranquil mind, that prince of Kuru's race thus addressed Vyasa, Narada and the other sages who were present.

7 I have been consoled by the words of so great, ancient and aged saints as yours lives, and I have now no cause left for the least sorrow.

8 And likewise I have attained great riches, with which I may adore the celestials, therefore, with your help, I shall now celebrate the sacrifice.

9—10 O the best of the twice borns, we have heard that those (Himalayan) regions are full of wonders; therefore, O Brahmana saint and grandfather do you so ordain that under your protection we may safely reach the Himalaya mountains, the performance of my sacrifice being entirely within your control, and then the worshipful celestial saint Narada and Devasthana have also addressed exquisite and well-meaning words for our behoof.

11 No unlucky man in times of great sorrow and distress, has ever the good fortune to secure the services of such preceptors and friends approved of all virtuous men.

12—13 Thus addressed by the king, those great saints, commending the king and Krishna and Arjuna to go the Himalayan regions, then and there vanished before the assembled multitude, and the king, the royal son of Dharma, thus seated himself there for some time.

14—16 And the Pandavas then on account of the death of Bhishma, were engaged in celebrating his funeral ceremonies And their time, while thus engaged, seemed too long in passing, and performing the last rites for the bodies of Bhishma, Karna and other foremost Kauravas, they gave away large presents to Brahmanas And then the foremost descendant of Kuru again performed with Dhritarashtra the funeral rites, and having distributed profuse riches amongst the Brahmanas the Pandava chief with Dhritarashtra in advance entered the city of Hastina Nagar, and consoling his uncle, having eyes of wisdom, that virtuous prince continued to govern the earth with his brothers.

CHAPTER XV.

(ASHWAMEDHIKA PARVA)—*Continued.*

Janamejaya said —

1 O best of the twice-borns, when the Pandavas had reconquered and pacified their kingdom, what did the two warriors Vasudeva and Dhananjaya do?

Vaishampayana said :—

2—4 O king, Vasudeva and Dhananjaya were highly pleased when the Pandavas had succeeded in regaining and pacifying their kingdoms, and they deported themselves with great glee, like Indra and his wife in the celestial regions, and amidst picturesque forest sceneries, and tablelands of mountains and sacred places of pilgrimage, and lakes and rivers, they travelled with great pleasure like the two Ashwins in the Nandana garden of Indra.

5 And, O Bharata, the great Krishna and the son of Pandu (Dhananjaya) entering the beautiful hall of assembly at Indraprastha, passed their time in great merriment.

6 And there, O prince, they passed their time in describing the stirring incidents of the war, and the sufferings of their past lives.

7 And those two great ancient sages pleased, recited the genealogy of the races of saints and gods

8 Then Keshava, knowing the full significance of all matters, addressed Partha in sweet and beautiful words of excellent style and meaning

9 And then Janarddana consoled the son of Pritha afflicted by the death of his sons, and thousands of other relatives.

10 And he of great ascetic merit and knowing the science of all things duly comforting him, rested for a while, as if a great burden had been removed from his own body.

11. Then Govinda (Krishna) comforting Arjuna with sweet speech, addressed these well-reasoned words to him.

Vasudeva said :—

12 O Arjuna, the terror of your enemies, this entire earth has been conquered by the king, the son of Dharma, depending on the power of your arms

13 And, O best of men, the virtuous king Yudhishthira now enjoys the sovereignty of the earth without a rival, by the power of Bhimasena and the twin brothers.

14—17 O you, who know what virtue is, it was by virtue alone, that the king has been able to regain his kingdom shorn of all enemies, and it was by the action of virtue, that king Suyodhana has been slain in battle, and, O son of Pritha and pillar of the Kuru race, the wicked sons of Dhritarashtra, avaricious, always rude in speech, and bent upon a sinful course of conduct, having been rooted out with their followers, the king, the son of Dharma and lord of the earth, now peaceably enjoys the entire kingdom of the earth with your help and I too, O son of Pandu, have been pleasantly passing away my time in your company, amidst woodland scenes.

18 O terror of your enemies what more need I tell you, but that where you and Pritha, and the king, the son of Dharma, and the powerful Bhimasena and the two sons of Madri are, there am I drawn with exquisite delight.

19—20. O descendant of Kuru, in these delightful and sacred and celestial halls of assembly, a long time has gone away in your company without my seeing Vasudeva, Valadeva and other leaders of the Vrishni race

21. And now I am desirous of going to the city of Dwaravati Do you, therefore, O most courageous of men, assent to my departure.

22 When king Yudhishthira was stricken heavily with sorrow, I with Bhishma, have recited to him many appropriate legends suited to the occasion with a view of dispelling his grief, and the pliant and great Yudhishthira though our sovereign, and versed in all learning, paid due heed to our words.

23—24 That son of Dharma honors truth, and is grateful and virtuous, therefore will his virtue, and good sense and the stability of his power always endure.

25 And now, O Arjuna, if it pleases you, do you go to that great prince and tell him of my desire to leave this place.

26—31 For, O you of mighty arms, even if death comes to me, I am reluctant to do anything that may displease him, what to speak of, my going to the city of Dwaravati, O son of Pritha, and descendant of Kuru, I now tell you truly desiring to do only what is good and agreeable to you, and there can be nothing equivocal in it in any way, that the necessity for my staying here no longer exists, when, O Arjuna, that monarch the son of Dhritarashtra, has been killed with his armies and attendants, and the earth, my friend, with its belt of seas, and its mountains and woods and forests, and the kingdom of the Kuru king filled with various gems, have passed under the control of that wise son of Dharma. And, O foremost prince of Bharata's race, may that virtuous prince govern the entire kingdom of the earth in virtue, and with the respect and approbation of numerous great Siddhas, and having his praises always extolled by the panegyrists.

32 Do you, O pride of Kuru's race, accompany me to day to the king, the great advancer of the Kuru race, and sound him of my intended return to Dwaraka.

33 As Yudhishthira the great king of the Kurus, always commands my love and respect, I have, O son of Pritha, placed this my body and all the riches that I have in my house, at his disposal.

34 And, O prince, Partha (son of Pritha) when this earth has come under your control and that of the worshipful Yudhishthira of excellent character, there no longer remains any need for my staying here, except for my love for you

35 And O king when the redoubtable Arjuna had been thus addressed by the noble-hearted Janarddana, he, shewing all the honors due to him, sorrowfully replied by merely saying 'be it so.'

CHAPTER XVI.

(ANUGITA PARVA)

Janamejaya said:—

1 When the great Keshava and Arjuna after killing their enemies went to the assembly rooms what conversation, O twice-born one took place between them?

2. The son of Pritha (Arjuna), having recovered his own kingdom, spent his time gladly, without doing anything else, in the company of Krishna, his heart filled with joy, in that palace of celestial beauty.

3. One day, those two listlessly went to a particular part of the palace that looked, O king, like a veritable portion of the celestial region. Themselves filled with joy, they were then surrounded by their relatives and attendants.

4. Pandu's son Arjuna, filled with joy in the company of Krishna, saw that delightful palace, and then addressed his companion, saying,—'O mighty-armed one, your greatness became known to me upon the approach of the battle.'

5 O son of Devaki, your form also as the Lord of the universe, then became known to me.

6 What your holy self said to me at that time, O Keshava, through love, has all been forgotten by me, O chief of men, on account of the fickleness of my mind.

7. However, I have been curious again and again on the subject of those truths You, too, O Madhava, will go to Dwaraka soon.

Vaishampayana said—

8 Thus addressed by him, Krishna of great energy, that foremost of speakers, embraced Phalguna and replied to him as follows.

Vasudeva said —

9 I made you listen to truths that are considered as mysteries I conferred on you eternal truths. Indeed, I described to you Religion in its true form and on all the eternal regions.

10 It is greatly disagreeable to me to learn that you did not, from folly, receive what I gave The recollection of all that I told you on that occasion will not come to me now

11. Forsooth, O son of Pandu you are destitute of faith and your understanding is not good It is impossible for me, O Dhananjaya, to repeat, in full, all that I said on that occasion

12 That religion is more than sufficient for understanding Brahma. I cannot describe it again in detail.

13 I described to you, O Supreme Brahma having concentrated myself in Yoga I shall now however, recite to you an old history upon the same subject

14. O foremost of all persons knowing duty, listen to everything I now say, so that, with an understanding adapted to my

teaching, you may succeed in attaining to the highest end.

15. O chastiser of enemies, on one occasion, a Brahmana came to us from the celestial regions. Of irresistible energy, he came from the regions of the grandfather. He was duly respected by us

16. Listen, O son of Pritha, unhesitatingly to what he, O chief of Bharata's race, said, in answer to our enquiries, according to heavenly forms.

Brahmana said :—

17—18 That which you ask me, O Krishna, about the religion of Moksha (Emancipation), led by your compassion for all creatures,—that, indeed, which destroys all delusion,—O you gifted with Supreme power, I shall now tell you duly, O destroyer of Madhu. Do you listen with rapt attention as I discourse to you, O Madhava.

19. A Brahmana named Kashyapa, possessed of penances and the foremost of all persons knowing duties, came to a certain other Brahmana who had become conversant with all the mysteries of religion.

20. Indeed, the latter had mastered all the knowledge which the scriptures teach about the departure and reappearance of beings and possessed that direct knowledge of all things which Yoga gives He was well skilled in the truths of all subjects relating to the world He had mastered the truth about pleasure and pain.

21. He knew the truth about birth and death, and understood the distinctions between merit and demerit. He had seen the ends attained to by embodied creatures high and low on account of their deeds.

22—24 He lived like one freed from the world Crowned with ascetic success and gifted with perfect tranquillity of soul, he had all his senses under complete control. He seemed to shine with the resplendence of Brahma and capable of going everywhere at will He knew the science of disappearing at will from before the eyes of all He used to move about in the company of invisible Siddhas and celestial musicians He used to sit and talk with them on some spot retired from the bustle of humanity. He was as unattached to all things as the wind Kashyapa having heard of him truly, wished to see him. Gifted with intelligence, that foremost of all Brahmanas approached the sage.

25 Himself possessed of penances, Kashyapa, moved by the wish of acquiring merit, fell, with a rapt heart, at the feet of the sage when he had seen all those wonderful attributes.

26 Stricken with wonder at the sight of those extraordinary qualities, Kashyapa began to wait upon that foremost of all Brahmanas, with the dutiful respect of a disciple waiting upon his preceptor and succeeded in pleasing him

27. By his devotion, O scorcher of enemies, rendering to him the obedience due from a disciple to a preceptor, Kashyapa pleased that Brahmana who possessed all these qualities and was gifted besides with scriptural learning and excellent conduct.

28. Pleased with Kashyapa, the Brahmana one day addressed him cheerfully and spoke as follows, having the highest success in view. Listen to those words, O Janardana, as I repeat them.

The successful Ascetic said —

29 By various deeds, O son, as also by the help of merit, mortal, creatures attain to diverse ends here and residence in Heaven.

30 Nowhere one can enjoy the highest happiness; nowhere one can live for good. There are repeated falls from the highest regions acquired with such sorrow,

31. On account of my indulgence in sin, I had to come by various miserable and inauspicious ends, filled as I was with lust and anger, and deluded by cupidity.

32 I have repeatedly undergone death and re birth I have eaten various kinds of food, I have sucked at various breasts.

33 I have seen various kinds of mothers, and various fathers dissimilar to one another I have come by various kinds of happiness and misery, O sinless one.

34 On various occasions have I been separated from what was agreeable and united with what was disagreeable Having acquired wealth with great labour I have had to put up with its loss

35 I have received from king and relatives insults and excessive misery. I have suffered from severe mental and physical pain

36 I have undergone humiliations and death and imprisonment under circumstances of great severity I have had falls into Hell and have suffered great tortures in the domains of Yama.

37 I have again and again, suffered form decrepitude and diseases, and from frequent and great calamities In this world I have repeatedly suffered from all those afflictions which arise from a perception of all pairs of opposites.

38 After all this one day, laden with sorrow, despair came upon me I took

refuge in the Formless. Suffering from great distress, I gave up the world with all its joys and sorrows.

39 Finding out then this path, I exercised myself in it in this world. Afterwards, through tranquillity of soul, I acquired the success you see.

40. I shall not have to come to this world again Indeed till I attain to absorption into eternal Brahma, till, in fact, the final dissolution of the universe, I shall look on those happy ends that will be mine and on those beings and that form this universe.

41. Having acquired this excellent success, I shall after departing from this world, proceed to what is above it and thence to what is higher.

42 Indeed, I shall come by the condition, which is unmanifest, of Brahma. Do not doubt this. O scorcher of enemies, I shall not return to this world of mortal creatures.

43 O you of great wisdom, I have become pleased with you. Tell me what I shall do for you The time has come for the accomplishment of that purpose for which you have come here.

44. I know that object for which you have sought me. I shall soon depart from this world. Hence it is that I have given you this hint.

45 O you of great wisdom and experience, I have been highly pleased with you for your behaviour. Do you question me! I shall discourse on what is beneficial to you as desired by you.

46 I think your intelligence is great. Indeed, I speak highly of it, for it was with the help of that intelligence that you were able to recognise me [Surely, O Kashyapa, you are endued with great intelligence.

CHAPTER XVII.

(ANUGITA PARVA)—

Continued.

Vasudeva said :—

1 Touching the feet of that sage the Brahmana asked him some very difficult questions. That foremost of all pious persons then described those duties that were referred to.

Kashyapa said :—

2 How does the body dissolve away, and how is another is acquired? How does one become liberated after passing through a repeated round of painful re-births?

3 Enjoying Nature for sometime, how does the Individual Soul cast off the particular body? How does the Individual Soul, freed from the body, attain to what is different from it, (viz., Brahman)?

4 How does a human being enjoy the good and bad deeds done by him? Where do the acts exist of one that is devoid of body?

The Brahmana said :—

5 Thus urged by Kashyapa, the Liberated Sage answered those questions one after another. Do you listen to me, O hero of the Vrishni race, as I recite to you the answers he gave.

The Liberated Sage said :—

6—7. Upon the exhaustion of those deeds capable of prolonging life and bringing on fame which are done in a particular body that the Individual Soul assumes, the embodied Jiva, with the span of his life shortened begins to do acts hostile to life and health On the approach of destruction, his understanding deviates from the proper course.

8 The man of impure soul, after even a correct understanding of his constitution and strength and of the season of both his own life and of the year, begins to eat at irregular intervals and to eat such food as is hostile to him.

9 At such a time he does practices that are greatly harmful He sometimes eats excessively and sometimes abstains altogether from food.

10. He eats bad food or bad meat or takes bad drinks, or food that has been made up of hostile ingredients He eats food that is heavy and more than what is beneficial, or [before the food previously taken, has been digested.

11 He indulges in physical exercise and sexual pleasure in excess, or through avidity for work, suppresses the urgings of his corporeal organism even when they become pronounced

12. Or, he takes juicy food or indulges in sleep during daytime. Food that is not properly digested, of itself excites the faults, when the times comes.

13 From such excitement of the faults in his body, he gets disease ultimately bringing on death Sometimes the person engages in unnatural deeds like strangling.

14 Through these causes the living body of the creature dissolves away. Un-

derstand correctly the manner as I declare it to you.

15 Urged on by the Wind which becomes violent, the heat in the body, becoming excited, and reaching every part of the body one after another, restrains all the vital airs

16. Know truly that excited all over the body, the heat becomes very strong, and pierces every vital part where life may be said to live

17—18 On account of this, the Individual Soul, feeling great pain, quickly takes leave of the body Know, O foremost of twice-born ones, that when the vital parts of the body become thus afflicted, Individual Soul passes away from the body, suffering from great pain All living creatures repeatedly suffer from birth and death

19—20 It is seen O chief of Brahmanas, that the pain which is felt by a person when renouncing his bodies is like to what is felt by him when first entering the womb or when coming out of it His joints become almost dislocated and he derives much distress from the waters.

21. Moved by (another) violent wind the wind in the body becomes excited through cold and dissolves away the union of matter into its five primal elements,

22 That wind which lives in the vital airs called Prana and Apana occurring within this compound of the five primal elements, rushes upwards from a situation of distress, leaving the embodied creature

23 It is thus that the wind leaves the body. Then is seen breathlessness. The man then becomes destitute of heat, of breath, of beauty, and of consciousness

24 Deserted by Brahma, the person is said to be dead By those canals through which he perceives all sensuous objects, the bearer of the body no longer perceives them

25 The Individual Soul creates in the body in those canals the vitals are formed by the food

26 The elements gathered together become in certain parts firmly united Know that those parts are called the vitals of the body It is said so in the Shastras.

27 When those vital parts are cut, the Individual Soul, rising up enters the heart of the living creature and restrains the principle of animation forthwith,

28 The creature then, though still possessed of consciousness fails to know anything The vital parts being all worked up, the the knowldge of the living creature becomes overwhelmed by darkness.

29—30 The Individual Soul then, who has been deprived of everything upon which to stay, is then agitated by the wind He then, deeply breathing a long and painful breath, goes out speedily, making the inanimate body to tremble Separated from the body, the Individual Soul, however, is surrounded by his deeds.

31—34 He becomes equipped on all sides with all his auspicious deeds of merit and with all his sins Brahmanas gifted with knowledge and equipped with the certain conclusions of the scriptures, know him, from marks, as to whether he is possessed of merit or with its demerit Even as men having eyes see the fire fly appearing and disappearing in the midst of darkness men having the eye of knowledge and crowned with success of penances, see, with spiritual vision, the Individual Soul as he leaves the body, as he is re born, and as he enters the womb It is seen that the Individul Soul has three regions assigned to him eternally.

35 This world where creatures live is called the field of action. Performing acts, good or bad, all embodied creatures attain to the fruits thereof.

36 On account of their own deeds, creatures acquire even here superior or inferior enjoyments Doers of evil deeds here, on account of those deeds of theirs, attain to Hell,

37 This condition of sinking with head downwards in which creatures are boiled is one of great misery It is such that a rescue therefrom is highly difficult Indeed, one should try hard for saving himself from this misery

38 Those regions where creatures live when they ascend from this world, I shall now declare truly. Do you listen to me attentively

39—40 By listening to what I say, you will acquire firmness of understanding and a clear apprehension of deeds Know that even those are the regions of all creatures of righteous deeds *viz*, the stellar worlds that shine in the sky, the lunar disc and the solar disc as well that shines in the universe in its own light

41. Upon the termination, again, of their merits, they fall away from those regions repeatedly There is distinction of inferior, superior and middling happiness even in the celestial region.

42 There is discontent at sight of prosperity more burning than one's own even in the celestial region Even these are the goals which I have mentioned in full,

43. I shall, after this describe to you the attainment by the Individual Soul of the condition of residence in the womb.

44 Do you hear me with rapt attention, O twice born one, as I speak to you.

CHAPTER XVIII.

(ANUGITA PARVA.)—
Continued.

The Brahmana said —

1 The acts, good and bad, that the Individual Soul, does are not subject to destruction Upon attainment of body after body, those deeds yield fruits corresponding with them.

2 As a fruit bearing tree, when the season for production comes, yields a large quantity of fruit, merit, achieved with a pure heart, likewise yields a large measure of happiness

3 Similarly, sin, committed with a sinful heart, produces a large quantity of misery The Individual Soul, placing the mind a head performs action

4 Hear then how the Individual Soul, equipt with all his deeds and overwhelmed with lust and anger, enters the womb

5 The vital seed, mixed with blood, enters the womb of females and becomes the field (of the Individual Soul), good or bad born of (his) deeds

6 On account of his subtlety and the condition of being unmanifest, the Individual Soul does not become attached to anything even after coming by a body. Therefore he is called Eternal Brahma

7—8 That (*viz*, Jiva or Brahma) is the seed of all creatures It is on account of Him that living creatures live. That, the Individual Soul entering all the limbs of the fœtus part by part, accepting the attribute of mind and living within all the regions that belong to vital air, supports (life). On account of this, the fœtus becoming possessed of mind, begins to move its limbs.

9 As liquified iron, poured (into a mould), takes the form of the mould so the entrance of the Individual Soul into the fœtus

10 As fire entering a mass of iron, heats it greatly, so is the manifestation of the Individual Soul in the fœtus.

11 As a lamp, burning in a room, discovers (all things within it) so does the mind discover the different limbs of the body

12 Whatever deeds good or bad the Individual Soul does in a former body, have certainly to be enjoyed or endured by him

13 By such enjoyment and endurance former deeds are exhausted, and other deeds again, accumulate till the Individual Soul succeed in acquiring a knowledge of the duties included in that contemplation which leads to Liberation

14 Regarding this, I shall tell you those deeds by which the Individual Soul, O best of men, while passing through a repeated round of re births, becomes happy

15—18 Gifts, observances of austerity, celibacy, bearing Brahma according to the ordinances laid down, self control, tranquility, mercy for all creatures restraint of passions, abstention from cruelty as also from appropriating others properties refraining from doing even mentally all deeds that are false and injurious to living creatures on the Earth, respectfully serving mother and father, honoring the celestials and guests, adoration of preceptors, pity, purity, constant control of all organs, and causing of all good deeds are said to form the conduct of the good From observance of such conduct, originates virtue which protects all creatures eternally.

19 Such conduct one would always see among good persons Indeed such conduct lives there for good That course of practices which persons of tranquil souls follow, indicates Virtue

20 Among them is thrown that course of practices which forms eternal Virtue He who would follow virtue would never have to come by a miserable end

21 It is by the conduct of the good that the world is restrained in the paths of Virtue when it falls away, He who is a Yogin is Liberated, and is therefore distinguished above these (*viz*, the good)

22 Deliverance from the world occurs, after a long time of one who acts righteously and well on every occasion as he should

23 A living creature thus always meets with his pristine deeds All these deeds form the cause in consequence of which he comes into this world in a state different from his true form

24 There is a doubt in the world about this question By what was the acceptance (by the Individual Soul) of a body first determined

25 Having first formed a body of his own, the Grandfather of all the worlds *viz*, Brahman, then created the three worlds, of mobile and immobile creatures

26 Having first himself taken a body, he then created Pradhana. That Pradhana is the material cause of all embodied creatures, by whom is all this covered, and whom all came to know as the greatest.

27 This which is seen is said to be destructible, while the other is immortal and indestructible This which (is seen) is said to be Kshara (the destructible), that, however, which is the other is the Immortal (also) Akshara (the Indestructible). Of each Purusha taken separately, the whole is duality among these three.

28 Seen first (to appear in an embodied form), Prajapati (then) created all the primal elements and all immobile creatures This is the ancient Shruti

29. Of that (acceptance of body), the Grandfather put down a limit about time, and migrations among various creatures and return or re-birth,

30. All that I say is proper and correct, as a person who has intelligence and who has seen his Soul, would say on this subject of previous births.

31—32. That person who considers pleasure and pain as inconstant, which, indeed, is the correct view who regards the body as an unholy collection, and destruction as ordained in action, and who remembers that what little of pleasure there is, is really all pain will succeed in crossing this terrible ocean of worldly migration which is so difficult to cross.

33. Though attacked by decrepitude and death and disease, he who understands Pradhana sees with an equal eye that Consciousness which lives in all beings gifted with Consciousness.

34 Seeking the supreme seat, he then becomes utterly indifferent to all (other) things O best of men, I shall now deliver instruction to you, according to truth, concerning this.

35 Do you, O learned Brahmana, understand in full what form the excellent knowledge, as I declare it, of that indestructible seat.

CHAPTER XIX.

(ANUGITA PARVA)—*Continued.*

The Brahmana said :—

1 He who becomes immerged in the one receptacle (of all things), freeing himself from even the thought of his own identity with all things,—indeed, ceasing to think of even his own existence—gradually renouncing one after another, will succeed in crossing this bonds.

2. That man who is the friend of all, who endures all, who is attached to tranquility, who has conquered all his senses, who is shorn of fear and anger, and who is of controlled soul, succeeds in liberating himself.

3. He who treats all creatures as his ownself, who is restrained, pure, free from vanity, and shorn of egoism, is considered as liberated from everything.

4. He also is liberated who considers in the same light life and death, pleasure and pain, gain and loss, agreeable and disagreeable.

5. He is in every way liberated who does not covet others' properties, who never disregards any body, who is above all pairs of opposites, and whose soul is shorn of attachments.

6. He is liberated who has no enemy, no kinsman, and no child, who has cast off religion, riches and pleasure, and who is freed from desire or cupidity.

7. He becomes liberated who acquires neither merit nor demerit, who casts off the merits and demerits accumulated in pristine births, who wastes the elements of his body for attaining to a tranquillised soul and who gets over all pairs of opposites.

8—9. He who abstains from all deeds, who is free from desire or cupidity, who considers the universe as unenduring or as like an Ashwattha tree, ever gifted with birth, death, and decrepitude, whose understanding is fixed on renunciation, and whose eyes are always directed towards his own faults soon succeeds in freeing himself from the fetters that bind him.

10 He who sees his soul void of smell, of taste and touch, of sound, of belongings, of vision, and unknowable, becomes liberated.

11. He, who sees his soul shorn of the attributes of the five elements, to be without form and cause, to be really destitute of attributes though enjoying them, becomes liberated.

12. Abandoning, with the help of the understanding, all purposes relating to body and mind, one gradually attains to cessation of separate existence, like a fire unfed with fuel.

13 One who is freed from all impressions, who is above all pairs of opposites, who is destitute of all belongings and who uses all his senses under the guidance of penances, becomes liberated.

14 Having become freed from all impressions one then attains to Brahma which is Eternal and supreme, and tranquil, and stable and enduring and indestructible

15 After this I shall describe the science of Yoga than which there is nothing superior, and how Yogins, by concentration, see the perfect soul.

16 I shall communicate the instructions about it duly Do you learn from me those doors by which directing the soul within the body one sees that which is without beginning and end

17. Withdrawing the senses from their objects, one should fix the mind upon the soul, having previously practised the severest austerities, one should practise that concentration of mind which leads to Liberation.

18 Observant of penances and always practising concentration of mind, the learned Brahmana, gifted with intelligence, should observe the precepts of the Science of Yoga, seeing the soul in the body.

19 If the good man succeeds in concentrating the mind on the soul, he then, used to exclusive meditation, sees the Supreme Soul in his own soul.

20 Self-controlled and always concentrated, and with all his senses completely conquered, the man of purified soul, on account of such complete concentration of mind, succeeds in seeing the soul by soul

21. As a person seeing some unseen individual in a dream recognises him, saying —This is he,—when he sees him after waking, similarly the good man having seen the Supreme Soul in the deep contemplation of Samadhi recognises it upon waking from Samadhi

22 As one sees the fibrous pith after extracting it from a blade of the *Saccharum Munja*, so the Yogin sees the Soul, extracting it from the body.

23 The body has been called the *Saccharum Munja* and the fibrous pith is called the Soul This is the excellent illustration given by persons knowing Yoga

24 When the bearer of a body adequately sees the Soul in Yoga he then has no one to master him, for he then becomes the lord of three worlds

25 He succeeds in assuming various bodies according as he wishes Turning away decrepitude and death, he neither grieves nor exults.

26 The self controlled man concentrated in Yoga can create (for himself) the godship of the very gods Renouncing his transient body he attains to immutable Brahma.

27. He does not fear even at on seeing all creatures falling victims to destruction. When all creatures are afflicted,—he can never be afflicted by any one.

28 Devoid of desire and gifted with a tranquil mind, the person in Yoga is never affected by pain and sorrow and fear and the dreadful effects of attachment and affection.

29 Weapons never pierce him, death does not exist for him Nowhere in the world can be seen any one who is happier than he.

30. Having adequately concentrated his soul, he lives firmly on himself Turning off decrepitude and pain and pleasure, he sleeps at ease.

31. Renouncing this human body he attains to (other) forms according to his pleasure While one is enjoying the sovereignty that Yoga bestows, one should never fall away from devotion to Yoga

32 When one, after adequate devotion to Yoga, sees the Soul in his ownself, he then ceases to have any regard for even him of a hundred sacrifices (Indra).

33—37 Hear now how one, habituating himself to exclusive meditation, succeeds in attaining to Yoga Thinking of that point of the compass which has the Sun behind it, the mind should be fixed, not outside, but in the interior of that palace in which one may happen to live. Living within that palace the mind should then, with all its (outward and inward (operations) see in that particular room in which one may live At that time when, having deeply meditated, one sees the All (viz, Brahma, the Soul of the Universe), there is then nothing external to Brahma where the mind may live Controlling all the senses in a forest that is free from noise and that is uninhabited with mind fixed thereon one should meditate on the All both outside and inside his body. One should meditate on the teeth the palate the tongue, the throat the neck likewise, one should also meditate on the heart and the ligatures of the heart.

The Brahmana said —

38 Thus addressed by me that intelligent disciple, O destroyer of Madhu, once more asked me about this religion of Liberation that is so difficult to explain

39 How does this food that is eaten from time to time become digested in the stomach? How does it become changed into juice? How, again, into blood?

40 How does it nourish the flesh, the marrow, the sinews, the bones? How do all these limbs of embodied creatures grow?

41. How does the strength grow of the growing man? How takes place the escape of all such elements as are not nutritive, and of all impurities separately?

42 How does this one inhale and again, exhale? Staying upon what particular part does the Soul live in the body?

43 How does the Individual Soul, exerting himself, bear the body? Of what colour and of what kind is the body in which he lives again?

44 O holy one, you should tell me all this accurately, O sinless one! Thus was I accosted by that learned Brahmana, O Madhava?

45—46. I replied to him, O you of mighty arms, as I myself had heard, O chastiser of all enemies! As one placing some precious object in his store room, should keep his mind on it, so placing the mind within one's own body, one should then, controlling all the senses, seek after the Soul, avoiding all carelessness.

47 One would, becoming always assiduous in this way and pleased with his own self, within a very short time, attain to that Brahma by seeing which one would become conversant with Pradhana.

48. He is not capable of being apprehended by the eye; nor even by all the senses. It is only with the lamp of the mind that the great Soul can be seen.

49 He has hands and feet on all sides; he has ears on all sides, he lives, pervading all things in this world

50 The Individual Soul beholds the Soul as extracted from the body. Then renouncing Brahma as invested with form, by holding the mind in the body he sees Brahma as freed from all qualities

51 He sees the Soul with his mind, smiling as it were at the time. Depending upon that Brahma, he then attains to Liberation in me.

52 O foremost of twice born ones all this mystery has now been declared by me I ask your permission, for I shall leave this place Do you (also) go wherever you like

53 Thus addressed by me, O Krishna, on that occasion that disciple of mine gifted with austere penances, that Brahmana of rigid vows, went away according to his pleasure.

Vasudeva said —

54 O son of Pritha, having said these words to me, on that occasion, about the Religion of Emancipation, that best of Brahmanas disappeared then and there.

55 Have you heard this discourse O son of Pritha, with mind directed solely towards it? This you did hear on that occasion while you were on your car.

56. I think, O son of Pritha, that this is difficult of being comprehended by one whose understanding is confused or who has acquired no wisdom by study, or who eats food, not suited to his body, or whose Soul is not purified.

57. O chief of Bharata's race, this is a great mystery among the celestials that has been declared. At no time or place, O son of Pritha, has this been heard by man in this world.

58 O sinless one save yourself no other man is worthy of hearing it It is not, at this time, capable of being easily understood, by one whose inner soul is confused.

59 The world of the celestials is filled, O son of Kunti, with those who follow the religion of actions The cessation of the body is not liked by the celestials

60 That goal, O son of Pritha is the highest which is formed by eternal Brahman where one, renouncing the body, attains to immortality and becomes always happy.

61. By following this religion, even they who are of sinful birth, such as women and Vaishyas and Shudras, come by the highest goal.

62 What need be said then, O son of Pritha, of Brahmanas and Kshatriyas endued with great learning, always devoted to the duties of their own orders and who are intent on the region of Brahma?

63 This has been laid down with the reasons; and also the means for its acquisition, and its complete attainment and fruit, viz., Liberation and the ascertainment of the truth about pain.

64—65 O chief of Bharata's race, there is nothing else which yields happiness greater than this That mortal, O son of Pandu, who, gifted with intelligence, and faith and prowess, renounces as unsubstantial what is considered as substantial by the world, succeeds within a short time in obtaining the Supreme by these means.

66 This is all that is to be said —there is nothing else which is higher than this He, O son of Pritha, who devotes himself to its constant practice for a period of six months, succeeds in attaining to Yoga.

CHAPTER XX.

(ANUGITA PARVA.)—*Continued.*

Vasudeva said.—

1 Regarding it is cited the old narrative, O son of Pritha, of the discourse that took place between a married couple.

2—3. A certain Brahmana's wife, seeing the Brahmana, her husband, who was a complete master of every kind of knowledge and wisdom, seated in seclusion, said to him—Into what region shall I go, depending on you as my husband,—you who are seated, having cast off all (religious) acts, who are harsh in your conduct towards me, and who are so undiscerning?

4 We have heard that a wife attains to those regions which are acquired by her husband What, indeed, is the goal that I shall attain, having obtained you for my husband.

5 Thus questioned, that Brahmana of tranquil soul then said to her, smilingly,—O blessed dame, I am not offended with these words of yours, O sinless one.

6 Whatever acts exist which are adopted with the help of others, which are seen, and which are true, are done, as acts, by men devoted to acts.

7. Those persons who are destitute of knowledge, only store delusion by deeds Freedom from acts, again, cannot even be momentarily attained in this world.

8 From birth to the attainment of a different form, action good or bad, and accomplished by deeds, mind, or speech, exists in all beings.

9 Those paths (of action) which are characterised by visible objects (such as Soma juice and clarified butter for libations) being destroyed by Rakshasas, turning away from them I have perceived the seat (of the soul) that is in the body, with the help of the soul.

10 There lives Brahma transcending all pairs of opposites, there Soma with Agni; and there the mover of the understanding, (*viz*, Vayu) always moves, upholding all creatures.

11. It is for that seat that the Grandfather Brahman and others concentrated in Yoga, adore the Indestructible It is for that seat that men of learning and excellent vows, of tranquil souls, and of senses completely controlled, strive

12 That is not capable of being smelt by the sense of smell, nor tasted by the tongue, or touched by the organs of touch. It is by the mind that that is attained.

13 It is incapable of being conquered by the eye It is above the sense of hearing It is shorn of scent, taste, touch, and form as attributes.

14—15 It is that from which proceeds the well ordained universe, and it that upon which it depends The vital airs called Prana, Apana, Samana, Vyana and Udana, flow from it, and it is that into which they again enter. The vital airs Prana and Apana move between Samana and Vyana.

16 When the soul sleeps both Samana and Vyana are absorbed Between Apana and Prana, Udana lives, pervading all.

17 Hence, Prana and Apana do not desert a sleeping person. On account of its controlling all the vital airs, the controlling breath is so called Udana.

18—22 Hence, utterers of Brahma practise penances which have myself for their goal In the midst of all those vital airs which swallow up one another and move within the body, shines forth the fire called Vaishwanara made up of seven flames. The nose, the tongue, the eye, the skin, the ear which numbers the fifth, the mind, and the understanding,—these are the seven tongues of that Vaishwanara's flame That which is smelt that which is seen, that which is drunk that which is touched, as also that which is heard, that which is thought of and that which is understood —these are the seven sorts of fuel for me That which smells, that which eats, that which sees, that which touches, that which sees, that which touches, that which hears, numbering the fifth, that which thinks, and that which understands —these are the seven great officiating priests

23—26 Mark O blessed one, learned sacrificers duly casting seven libations in seven ways in the seven fires, *viz*, that which is smelt, that which is drunk that which is seen that which is touched, as also that which is heard, that which is thought of, and that which is understood, create them in their own wombs Earth, Wind, Ether, Water, and Light numbering as the fifth, Mind and Understanding —these seven are called wombs (of all things) All the attributes which form the sacrificial offerings enter into the attribute that is born of the fire, and having lived within that dwelling become reborn in their respective wombs. There also *viz*, in that which generates all beings they remain absorbed during the period for which dissolution lasts.

27—28. From that is produced smell, from that is produced taste, from that is produced color, and from that is produced touch, from that is produced sound, from that originates doubt; and from that is produce a resolution. Thus is what is known as the sevenfold creation.

29 It is thus that all this was comprehended by the ancients. By the three full and final libations, the full become full with light.

CHAPTER XXI.

(ANUGITA PARVA.)—*Continued.*

The Brahmana said:—

1. Regarding it is cited the following ancient story. Do you understand, of what kind the institution is of the ten Hotris (sacrificing priests).

2. The ear, the skin, the two eyes, the tongue, the nose, the two feet, the two hands, the genital organ, the lower duct, and speech,—these, O beautiful one, are the ten sacrificing priests.

3 Sound, touch, color, taste, scent, speech, action, motion, and the discharge of vital seed, of urine, and of excreta, are the ten libations.

4 The points of the compass, wind, Sun, Moon, earth, fire, Vishnu, Indra, Prajapati, and Mitra,—these, O beautiful one, are the ten (sacrificial) fires.

5—6. The ten organs (of knowledge and action) are the sacrificing priests. The libations, O beautiful one, are ten. The objects of the senses are the fuel that are thrown into these ten fires, as also the mind, which is the ladle, and the wealth (viz., the good and bad acts of the sacrificer.) What remains is the pure, highest knowledge. We have heard that all this universe was well differentiated (from knowledge)

7 All objects of knowledge are Mind Knowledge only perceives it. The Individual Soul, encased in subtle form, lives within the gross body that is produced by the vital seed.

8 The bearer of the body is the Garhapatya fire From that is produced another Mind is the Ahavaniya fire. Into it is poured the oblation.

9. From that was produced the Veda or Word) (then was born Mind), Mind (desirous of creation) sets itself on the Veda (or the Word) Then arises form or color) undistinguished by particular colors. It runs towards the Mind.

The Brahmana's wife said:—

10. Why did Word first arise and why did Mind arise afterwards, seeing that Word comes into being after having been thought upon by Mind?

11. Upon what authority can it be said that Mati (Prana) takes refuge in Mind. Why, again, in dreamless sleep, though separated from Mind, does not Prana apprehend (all objects)? What is that which controls it then?

The Brahmana said:—

12. The Apana air, becoming the lord, on account of such lordship over it, makes it at one with itself. That restrained motion of the Prana air has been said to be the motion of the mind. Hence the mind depends upon Prana.

13 But since you ask me a question about word and mind, I shall, therefore, describe to you a discourse between them.

14 Both Word and Mind, repairing to the Soul of matter, asked him,—Do you say who amongst us is superior. Do you, O powerful one, remove our doubt.

15 On that occasion, the holy one made this answer,—The mind undoubtedly (is superior)?—To him Word said,—I grant you the fruition of all your desires.

The Brahmana said:—

16 Know that I have two minds, immovable and movable. That which is immovable is, indeed, with me, the movable is in your dominion.

17 That mind is indeed called movable which, in the form of Mantra, letter, or voice, is referrible to your dominion. Hence, you are superior.

18. But since, coming of your own accord, O beautiful one, you enter into the engagement, therefore, filling myself with breath, I utter you.

19 The goddess Word used always to live between Prana and Apana. But, O blessed one, sinking into Apana, though urged upwards, on account of becoming dissociated from Prana, she ran to Prajapati and said,—Be pleased with me, O holy one.

20 Then Prana appeared, once more fostering Word. Hence, Word, encountering deep exhalation, never utters anything.

21. Word always comes as endued with utterance or unendued with it. Amongst

those two, Word without utterance is superior to Word with utterance.

22. Like a cow having milk, she yields various kinds of meaning This one always gives the Eternal (*viz*, Emancipation), speaking of Brahma.

23 O you of beautiful smiles, Word is a cow, on account of her power which is both divine and not divine See the distinction of these two subtle forms of Word that flow.

The Bramana's wife said :—

24 What did the goddess of Word then say, formerly when, though moved by the wish to speak, speech could not come out?

The Brahmana said :—

25. The Word that is made in the body by Prana, then attains to Apana from Prana Then changed into Udana and coming out of the body, it covers all the quarters, with Vyana,

26. After that, she lives in Samana. Even thus did Word formerly speak. Hence Mind, on account of being immovable, is distinguished, and the goddess Word, on account of being movable, is also distinguished.

CHAPTER XXII.

(ANUGITA PARVA.)—

Continued.

The Brahmana said :—

1. Regarding it is cited the ancient story, O blessed one of what the institution is of the seven sacrificing priests.

2. The nose, the eye, the tongue, the skin, and the ear numbering the fifth, the mind, and the understanding —these are the seven sacrificing priests standing distinctly from one another.

3 Living in subtle space, they do not perceive one another. Do you, O beautiful one, know these sacrificing priests that are seven by their nature.

The Brahmana's wife said :—

4 How is it that living in subtle space, these do not perceive one another? What are their (respective) natures, O holy one? Do you tell me this, O lord.

The Brahmana said :—

5 Not knowing the qualities is ignorance, while knowledge of the qualities is knowledge. These seven never succeed in apprehending or knowing the qualities of one another.

6 The tongue, the eye, the ear too, the skin, the mind, and the understanding, do not succeed in apprehending smells It is the nose alone which apprehends them.

7. The nose, the eye, the ear too, the skin, the mind, and the understanding, never succeed in apprehending tastes. The tongue alone apprehends them.

8 The nose, the tongue, the ear also, the skin, the mind, and the understanding, never succeed in apprehending colors It is the eye alone which apprehends them.

9 The nose, the tongue, the eye too, the ear, the understanding, and the mind, never succeed in apprehending sensations of touch. It is the skin alone that apprehends them.

10. The nose, the tongue, the eye, the skin, the mind, and the understanding, never succeed in apprehending sounds It is the ear alone which apprehends them

11. The nose, the tongue, the eye, the skin, the ear, and the understanding, never succeed in appreheng doubt. It is the mind which apprehends it.

12. The nose, the tongue, the eye, the skin, the ear, and the mind, never succeed in apprehending determination. It is the understanding alone which apprehends it.

13 Regarding it is cited, O beautiful lady, this ancient discourse between the senses and the mind.

The Mind said :—

14—15 The nose does not smell without me (Without me) the tongue does not apprehend taste. The eye does not perceive color, the skin does not feel touch, the ear does not apprehend sound, when deprived of me I am the eternal and foremost one among all the elements.

16 It always occurs that without myself, the senses never shine, like habitations empty of inmates or fires whose flames have been quenched.

17. Without me, all creatures cannot apprehend qualities and objects, with even the senses exerting themselves, as fuel that is wet and dry cannot catch fire.

18 Hearing these words, the Senses said,—This what you think would be true, if, you could enjoy pleasures without either ourselves or our objects.

19—20 If, when we are no more, there be gratification and support of life, and a continuation of your enjoyments, then what you think would be true, or, if, when we

are absorbed and objects are existing, you can't have your enjoyments by your desire alone, as truly as you have them with our help.

21. If, again, you consider your power over our objects to be always complete, do you then seize color by the nose, and taste by the eye.

22 Do you also take smells by the ear, and sensations of touch by the tongue Do you also take sounds by the skin, and likewise touch by the understanding.

23 The powerful do not acknowledge the control of any rules Rules exist only for the weak Do you seize enjoyments unenjoyed before, you should not enjoy what has been tasted before (by others)

24—25 As a disciple goes to a preceptor for the sake of the Shrutis, and then, having acquired the Shrutis, lives on their meaning, so do you regard as yours those objects which are shown by us past or future, in sleep or in wakefulness

26 Of creatures, again, who have little intelligence, when their mind becomes distracted and cheerless, life is seen to be upheld upon our objects discharging their functions

27 It is seen also that a creature after having made many purposes and indulged in dreams, when afflicted by the desire to enjoy, runs to objects of sense alone

28 One entering upon enjoyments depending on purposes alone and unconnected with actual objects of sense always meets with death upon the exhaustion of the vital airs like an enkindled fire upon the exhaustion of fuel

29 True it is that we have connections with our respective attributes, true it is, we have no knowledge of one another's attributes But without us you can have no perception. Without us no happiness can come to you.

CHAPTER XXIII

(ANUGITA PARVA.)—

Continued.

The Brahmana said —

1. Regarding it, O blessed lady, is cited the ancient story of what kind the institution is of the five sacrificing priests.

2 The learned know this to be a great principle that Prana and Apana and Udana and Samana and Vyana are the five sacrificing priests.

The Brahmana's wife said :—

3 I naturally believed that there are seven sacrificing priests Let the great principle be declared to me as to how, indeed, the number is five of the sacrificing priests

The Brahmana said :—

4 The wind nursed by Prana afterwards takes birth in Apana. The wind nursed in Apana then becomes developed into Vyana

5 Nursed by Vyana the wind is then developed into Udana Nursed in Udana, the wind is then generated as Samana

6 Those good beings formerly asked the first-born Grandfather, saying,—Do you say who amongst us is the foremost. He alone will be our chief.

—Brahman said :—

7 He upon whose extinction all the vital airs become extinct in the bodies of living creatures, he upon whose moving they move, is, indeed, the foremost. Do you go where you like.

—Prana said —

8 Upon my extinction all the vital airs become extinct in the bodies of living creatures Upon my moving they once more move. I am the foremost. See, I go into extinction.

The Brahmana said :—

9—10 Prana then became extinct and once more moved about Then Samana and Udana also, O blessed one, said these words,—You do not live here, pervading all this, as we do You are not the foremost amongst us, O Prana! (Only) Apana is under your dominion!—Prana then moved about, and to him Apana spoke.

—Apana said —

11. When I become extinct, all the vital airs become extinct in the bodies of living creatures When I move about, they again move about I am, therefore, the foremost See, I go into extinction.

The Brahmana said —

12 To Apana who said so both Vyana and Udana said —O Apana, you are not the foremost (Only) Prana is under your dominion

13 Then Apana began to move about. Vyana once more addressed him, saying,—I am the foremost of all. Listen, for what reason

14 When I become extinct, all the vital airs become extinct in the bodies of

living creatures When I move about they once more move about I am (therefore) the foremost See I go into extinction.

The Brahmana said —

15—17 Then Vyana became extinct and once more began to move about At this, Prana and Apana and Udana and Samana addressed him, saying —You are not the foremost among us, O Vyana! (Only) Samana is under your dominion — Vyana then began to move about and Samana said to him —I am the foremost of you all! Listen, for what reason When I become extinct, all the vital airs become extinct in the bodies of living creatures When I begin to move about, they once more move about, Hence, I am the foremost See, I become extinct.

18 Then Samana began to move about To him Udana said —I am the foremost of all the vital airs Listen, for what reason.

19 When I become extinct, all the vital airs become extinct in the bodies of living creatures When I move about they once more move about Hence, I am the foremost Behold I become extinct.

20 Then Udana, after having become extinct began to once more move about. Prana and Apana and Samana and Vyana said to him —O Udana, you are not the foremost one among us. (Only) Vyana is under your dominion.

The Brahmana said:—

21 To them assembled together, the Lord of creatures Brahman said —Ye are all foremost and not foremost Ye are all gifted with the attributes of one another.

22 All are foremost in their own spheres, and all possess the attributes of one another!—The Lord of all creatures thus said to them, that were assembled together

23 There is one that is unmoving, and one that is moving On account of special attributes, there are five vital airs My own self is one That one accumulates into many forms

24 Becoming friendly to one another, and pleasing one another, depart in peace Blessings to ye, do ye uphold one another.

CHAPTER XXIV.

(ANUGITA PARVA.)—

Continued

The Brahmana said:—

1. Regarding it is cited the ancient discourse between Narada and the Rishi Devamata

Devamata said —

2 What, indeed, comes first into existence, of a creature that takes birth? Is it Prana, or Apana, or Samana o Vyana, or Udana?

Narada said —

3 By whatever the creature is created, that first comes to him which is other. The vital airs are to be known as existing in pairs *viz*, those which move transversely, upwards, and downwards

Devamata said —

4 By whom is a creature produced? Who (amongst) them comes first? Tell me what the pairs are of the vital airs, which move transversely, upwards, and downwards

Narada said:—

5 From wish originates Pleasure It also arise from sound It arises also from taste, it arises too from color

6 From the semen, united with blood, first originates Prana Upon the semen being modified by Prana flows Apana

7. Pleasure originates from the semen as well It arises from taste also This is the form (effect) of Udana Pleasure is produced from union

8—9 Semen is formed by desire From desire is produced the menstrual flow In the union of semen and blood generated by Samana and Vyana the pair that consists of Prana and Apana, enters moving transversely and upwards Vyana and Samana both form a pair which move transversely

10 Agni (fire) is all the celestials This is the teaching of the Veda The knowledge of Agni arises in a Brahmana, with intelligence

10 The smoke of that fire is of the form of Darkness The quality that is known by the name of Passion is in its ashes. The quality of goodness originates from that portion of the fire into which the oblation is poured

11. They who are conversant with sacrifices know that Samana and Vyana

are from the quality of Goodness Prana and Apana are portions of the oblation (of clarified butter) Between them is the Fire

12 That is the excellent form (or seat) of Udana as the Brahmanas know Listen as I say which is distinct from the pairs

13 Day and Night form a pair Between them is the Fire That is the excellent seat of Udana as the Brahmanas know

14 The existent and the non existent form a pair Between them is the Fire That is the excellent seat of Udana as the Brahmanas know

15 First is Samana Then Vyana The latter's function is managed through it (*vis*, Samana) Then, secondly, Samana, once more comes to work.

16 Only Vyana exists for tranquillity Tranquillity is eternal Brahma This is the excellent seat of Udana as the Brahmanas know.

CHAPTER XXV.

(ANUGITA PARVA)—

Continued.

The Brahmana said:—

1. Regarding it is recited the ancient story of what the institution is of the Chaturhotra (sacrifice).

2 The ordinances are now being duly declared in full Listen to me, O fair lady, as I describe this wonderful mystery

3 The instrument, the action, the agent and liberation—these, O beautiful lady, are the four sacrificing priests by whom the universe is covered

4—7 Hear fully of causes The nose, the tongue, the eye the skin, the ear for the fifth the mind and the understanding—these seven should be understood as the causes of qualities. Smell taste, color, sound, touch, numbering the fifth, the objects of the mind, and the objects of the understanding—these are the seven causes of action He who smells, he who eats he who sees, he who speaks, he who hears, numbering the fifth, he who thinks, and he who understands,—these seven should be known as the causes of action. Endued with qualities, these enjoy their own qualities, agreeable or disagreeable.

8—9 As regards the soul that is destitute of qualities. These seven are the causes of Liberation. With them who are learned and gifted with sufficient understanding, the qualities, which are in the position of celestials eat the oblations each in its proper place, and according to what has been ordained The person who is shorn of learning, eating various kinds of food, becomes seized with the sense of egoism.

10. Digesting food for himself, he becomes ruined through the sense of egoism The eating of food that should not be eaten and the drinking of wine, ruin him

11 He destroys the food (he takes), and having destroyed that food he becomes destroyed himself. The learned man, however, gifted with power, destroys his food for reproducing it.

12—14 The minutest sin does not arise in him from the food he takes Whatever is thought of by the mind, whatever is uttered by words, whatever is heard by the ear, whatever is seen by the eye, whatever is touched by touch, whatever is smelt by the nose, form oblations of clarified butter which should all, after controlling the senses with the mind numbering the sixth, be poured into that fire of high merits which burns within the body, *vis*, the Soul.

15 The sacrifices formed by Yoga is going on as regards myself The spring *whence that sacrifice proceeds is that which* gives the fire of knowledge. The upward vital air Prana is the Stotra of that sacrifice. The downward vital air Apana is its Shastra The renunciation of everything is the excellent present of that sacrifice.

16 Consciousness, Mind, and Understanding, which are all Brahma, are its Hotri Adhwaryyu, and Udgatri. The Prashastri, his Shastra, is truth Cessation of separate existence (or Emancipation) is the Honorarium

17 People conversant with Narayana, recite some Richs on this subject Formerly animals were offered to the divine Narayana.

18 Then are sung some Samans There is an authority on this subject—O timid one, know that the divine Narayana is the Soul of all.

CHAPTER XXVI.

(ANUGITA PARVA.)—

Continued.

The Brahmana said:—

1 There is one Ruler There is no second beside him He who is Ruler lives

in the heart. I shall speak now of him. Moved by Him, I move as directed like water along an inclined plane.

2. There is one Preceptor. There is no second but him. He lives in the heart, and of him I shall now speak. Instructed by that preceptor, all snakes in the world are always possessed of feelings of enmity.

3. There is one kinsman. There is no second except him. He lives in the heart of him I shall now speak. Instructed by him, kinsmen become possessed of kinsmen, and the seven Rishis, O son of Pritha, shine in the sky.

4. There is one dispeller. There is no second but him. He lives in the heart Of him I shall now speak. Having lived with that instructor, under the proper mode of living with an instructor, Shakra gained the sovereignty of all the worlds.

5. There is one enemy. There is no second but him He lives in the heart Of him I shall now speak Instructed by that preceptor all snakes in the world are always possessed of feelings of enmity.

6 Regarding it is cited the ancient story of the instruction of the snakes, the celestials, and the Rishis by the Lord of all creatures.

7—8 The celestials and the Rishis, the snakes and the Asuras, seated around the Lord of all creatures, asked him, saying,—Let that which is highly beneficial for us be said —To them who enquired about what is highly beneficial, the holy one uttered only the word Om, which is Brahma in one syllable Hearing this, they ran away in various directions.

9 Amongst them that thus ran in all directions from desire of self instruction the tendency for biting first arose in snakes

10. The tendency for ostentatious pride first arose in the Asuras. The celestials betook themselves to gifts, and the great Rishis to self-control.

11. Having gone to one teacher, and having been instructed (refined) by one word, the snakes the celestials, the Rishis and the Danavas, all betook themselves to various different dispositions.

12 It is that one who hears himself when speaking, and understands it duly O ice, again, is that heard from him when he speaks There is no second preceptor.

13 It is in obedience to his advice that action afterwards originates The instructor, the apprehender, the hearer, and the enemy, are placed within the heart.

14. By acting sinfully in the world it is he who becomes a person of sinful deeds By acting auspiciously in the world, it is he who becomes a person of auspicious deeds.

15 It is he who becomes a person of controlled conduct by becoming addicted to the pleasures of sense, moved by desire. It is he who becomes a Brahmacharin by always devoting himself to the control of his senses.

16 It is he, again, who casts off vows and actions and takes refuge on Brahma alone By moving in the world, identifying himself the while with Brahma, he becomes a Brahmacharin

17 Brahma is his fuel; Brahma is his fire; Brahma is his origin; Brahma is his water; Brahma is his preceptor; he is immerged in Brahma.'

18 Brahmacharyya is even so subtle, as understood by the wise Having understood it, they followed it, instructed by the Kshetrajna.

CHAPTER XXVII.

(ANUGITA PARVA)—*Continued.*

The Brahmana said:—

1—2 Having crossed that impassable fortress (of the world) which has purposes for its gadflies and mosquitoes, grief and joy for its cold and heat, heedlessness for its blinding darkness, cupidity and diseases for its reptiles, wealth for its one danger on the road, and lust and anger its robbers, I have entered the extensive forest (of Brahma)

The wife of the Brahmana said:—

3 Where is that foremost, O you of great wisdom? What are its trees? What are its rivers? What its mountains and hills? How far is that forest?

The Brahmana said:—

4 There exists nothing that is separate from it There is nothing more delightful than it There is nothing that is unseparated from it There is nothing more afflicting than it

5 There is nothing smaller than that. There is nothing huger than that There is nothing minuter than that. There is no happiness that can resemble it

6 Twice born persons, entering into it, at once get over both joy and sorrow. They (then) never stand in fear of any creature, nor does any creature stand in fear of them.

7 In that forest are seven large trees, seven fruits, and seven guests. There are seven hermitages seven (forms of) Yoga concentration, and seven (forms) of initiation. This is a description of that forest

8 The trees which stand filling that *forest, yield excellent flowers and fruits of* five colors.

9 The trees which stand there filling that forest yield flowers and fruits which are of excellent colors and which are, besides, of two kinds.

10 The trees which stand there filling that *forest, yield fragrant* flowers and fruits of two colors

11 The trees which stand there filling that forest, yield fragrant flowers and fruits of one color.

12 The two trees which stand filling that forest, produce many flowers and fruits *which are of unmanifest colors*

13 There is one fire here, possessed of a good mind That is connected with Brahman The five senses are the fuel *here The seven forms of Liberation* originating from them are the seven forms of Initiation The qualities are the fruits, and the guests eat those fruits

14 There, in various places the great Rishis accept hospitality When they, having been adored become annihilated, then another forest shines forth.

15 In that forest, Intelligence is the tree, Liberation is the fruit; Tranquillity is the shade of which it is possessed It *has knowledge for its resting house, con*tentment for its water, and the Kshetrajna for its sun.

16 Its end cannot be determined upwards downwards, or horizontally.

17 Seven females always live there, with faces downwards, endued with effulgence and the cause of generation They take up all the different tastes from all creatures, even as insconstancy sucks up truth.

18 In that itself live, and from that emerge, the seven Rishis who are crowned with ascetic success, having Vashishtha for their foremost

19 Glory, effulgence, greatness, enlightenment victory, perfection, and energy—these seven always follow this same like rays following the sun.

20 Hills and mountains also exist there, in a body, and rivers and steams carrying waters in their course, waters that are born of Brahma.

21 And there is a confluence also of rivers in the secluded spot for sacrifice, Hence those who are contented with their own souls proceed to the Grandfather

22 They whose wishes have been reduced, whose wishes have been directed to *excellent vows, and whose sins have* been consumed by penances merging themselves in their souls, succeed in attain-to Brahma

23 Tranquillity is lauded by those who are conversant with the forest of knowledge Keeping that forest in view, they take birth so as not to lose courage.

24 Such is that sacred forest that is understood by Brahmanas" and understanding it, they live as directed by the Kshetrajna.

CHAPTER XXVIII.

(ANUGITA PARVA)—

Continued.

The Brahmana said —

1 I do not smell scents I do not get tastes I do not see colors I do not likewise hear the various sounds Nor do I entertain purposes of any kind.

2 It is Nature which desires such objects as are liked; it is Nature which hates such objects as are disliked Desire and hatred originate from Nature like the upward and the downward vital airs when souls have entered animate bodies

3 Separated from them are others; in them are eternal dispositions, Yogins would see in the body the soul of all *creatures Living in that, I am never* attached to anything through desire and anger, and decrepitude and death.

4 Not having any desire for any object of desire and not having any hatred for any evil, there is no taint on my natures, as there is no taint of a drop of water on the lotus

5—6 Of this fixed (principle) which looks upon various natures they are fickle possessions Though actions are performed yet the collection of enjoyments does not attach itself to them, as the collection of rays of the sun does not attach to the sky Regarding it is recited an ancient discourse between an Adhwaryu and a Yati, *Do you hear it, O glorious lady.*

7 Seeing an animal sprinkled with water at a sacrifice, a Yati said to the Adhwaryu seated there these words in censure,—*This is destruction of life.*

8 To him the Adhwaryu replied,—This goat will not be destroyed. The animal meets with great good if the Vedic declaration on this subject be true.

9 That part of this animal which is of earth will go to earth That part of this one which is of water, will enter into water

10. His eye will enter the sun his ear will enter the various points of the horizon, his vital airs will enter the sky. I who follow the scriptures commit no sin.

The Yati said :—

11 If you see such good to the goat in this dissociation with (his) vital airs, then this sacrifice is for the goat. What need have you for it?

12. Let the brother, father, mother, and friend give you their approval in this Taking him (to them) do you consult them This goat is especially dependent.

13 You should see them who can give their consent in this After hearing their consent, the matter will become a worthy topic for consideration.

14 The vital airs of this goat have been made to return to their respective sources Only the inanimate body remains behind This is what I think.

15 Of those who wish to enjoy pleasure by means of the inanimate body (of an animal) which can be compared with fuel, the fuel (of sacrifice) is after all the animal himself.

16 Abstention from cruelty is the foremost of all duties This is the teaching of the elders We know that no cruel action should be done.

17 This is the proposition, *viz.*,—No destruction (of living creatures —If I say anything further, then various kinds of faulty actions are capable of being done by you

18 Always abstaining from cruelty to all creatures is what is lauded We establish this from what is directly perceptible We do not rely on what is beyond direct perception.

The Adhwaryu said :—

19—20 You enjoy the properties of smell which belong to the earth You drink the tastes which belong to water You see colors which belong to luminous bodies You touch the properties which originate from wind, you hear the sounds which originate from ether. You think thoughts with the mind. All these entities, you hold, have life.

21 You do not then abstain from taking life Really, you are engaged in slaughter. There can be no movement without destruction Or, what do you think, O twice-born one

The Yati said —

22 The Indestructible and the Destructible form the twofold manifestation of the soul Of these the Indestructible is existent The Destructible is said to be exceedingly non-existent

23—24 The vital air, the tongue, the mind, the quality of goodness along with the quality of passion, are all existent. Of him who is freed from these existent objects, who is above all pairs of opposites, who does not cherish any expectation, who is alike to all creatures, who is freed from the idea of mineness, who has governed himself, and who is released from all his surroundings, no fear exists from any source.

The Adhwaryu said :—

25. O foremost of intelligent men, one should live with the good Hearing your opinion my understanding shines with light.

26. O illustrious one I come to you, believing you to be a god, and I say I have no fault O twice-born one, by performing these rites with the help of Mantras

The Brahmana said —

27 With this conclusion, the Yati remained silent after this The Adhwaryu also went on with the great sacrifice, freed from delusion

28. The Brahmanas understand Liberation, which is exceedingly subtle, to be of this kind, and having understood it, they live accordingly, directed by the Kshetrajna, that seer of all topics.

CHAPTER XXIX.

(ANUGITA PARVA)—*Continued*

The Brahmana said —

1. About it is cited the ancient story, O lady, of the discourse between Karttavirya and the Ocean.

2 There was a king named Karttavirya Arjuna who had a thousand arms. He conquered, with his bow, the Earth extending to the ocean.

7 We have heard that, once on a time, as he was walking on the shores of the sea, proud of his power, he showered hundreds of arrows on that vast receptacle of waters.

4. The Ocean, bowing down to him, said, with joined hands—Do not, O hero, discharged your arrows (at me)! Say, what shall I do to you.

5. With these strong arrows shot by you those creatures which have taken shelter in me are being killed, O foremost of kings! Do you, O lord, grant them security.

Arjuna said:—

6 If any holder of the bow exists that is equal to me in battle, and that would stand against me in the field, do you name him to me.

The Ocean said:—

7 If you have heard, O king, of the great Rishi Jamadagni, his son is competent to duly receive you as a guest.

8 Then that king proceeded, becoming highly irate. Arrived at that hermitage, he found Rama himself.

9 With his kinsmen he began to do many deeds while were hostile to Rama, and caused much trouble to that great hero

10 Then the energy, which was immeasurable, of Rama shone forth, burning the troops of the enemy, O lotus eyed one.

11. Taking up his battle-axe, Rama suddenly displayed his power, and hacked that thousand-armed hero, like a tree of many branches.

12 Seeing him killed and laid low on the earth, all his kinsmen, collected in a body, and taking up their darts rushed at Rama, who was then seated, from all sides

13 Rama also taking up his bow and quickly getting on his car, discharged showers of arrows and punished the army of the king.

14 Then, some of the Kshatriyas, stricken with the terror of Jamadagni's son, entered mountain fastnesses, like deer afflicted by the lion

15 Of them that were unable, through fear of Rama, to perform the duties ordained for their order, the progeny became Vrishalas owing to their inability to find Brahmanas

16 Thus the Dravidas and Abhiras and Pundras together with the Shavaras, became Vrishalas through those men who had Kshatriya duties assigned to them, falling away (from them)

17. Then the Kshatriyas that were begotten by the Brahmanas upon Kshatriya women who had lost their heroic children, were repeatedly destroyed by Jamadagni's son.

18—19 The destruction proceeded one and twenty times At its conclusion a bodiless voice, sweet and coming from the celestial region, and which was heard by all people, spoke to Rama,—O Rama, O Rama, stop! What merit do you see, O son, in thus destroying repeatedly these inferior Kshatriyas?

20 Thus, O blessed dame, his grandsires, headed by Richika, addressed that great one, saying,—Do you, desist.

21. Rama, however, unable to forgive the destruction of his father, replied to those Rishis, saying, you should not forbid me.

22. The departed manes then said,—O foremost of all victorious men, you should not kill these inferior Kshatriyas! It is not proper that your self being a Brahmana, should kill these kings.

CHAPTER XXX.

(ANUGITA PARVA)—

Continued.

The Pitris said:—

1. Regarding it is cited this old, history. Having heard it you should act according to it, O foremost of all twice born persons.

2 There was a royal sage, named of Alarka gifted with the austerest of penances. He knew all duties was truthful in speech, of high soul, and exceedingly firm in his vows Having with his bow, conquered the whole Earth extending to the seas and thereby performed a highly difficult feat, he set his mind on that which is subtle

4 While sitting at the root of a tree, his thoughts, O you of great intelligence, abandoning all those great deeds, turned towards that which is subtle!

Alarka said —.

5 My mind has become strong. Having conquered the mind one's conquest becomes permanent Though surrounded by enemies, I shall (henceforth) discharge my arrows at other objects

6 Since on account of its wastefulness, it sets all mortals to perform acts, I shall shoot very sharp pointed arrows at the mind!

The mind said :—

7. These arrows O Alarka, will never cut me through. They will pierce only your own vital parts Your vital parts being pierced, you shall die.

8 Do you look out for other arrows with which to kill me!—Hearing these words and and reflecting upon them, he said as follows.

Alarka said :—

9 Smelling many perfumes, (the nose) hankers after them only Hence I shall discharge whetted arrows at the nose.

The nose said :—

10 These arrows will never pass through me, O Alarka! They will pierce only your own vital parts and your vital parts being pierced, you shall die.

11 Do you look for other arrows with which to destroy me!—Hearing these words and thinking upon them, he said as follows.

Alarka said :—

12. This one enjoying "savoury" tastes, hankers after them only. Hence I shall discharge whetted arrows at the tongue.

The tongue said :—

13 These arrows, O Alarka, will not cut through me They will only pierce your own vital parts and your vital parts being pierced, you shall die.

14 Do you look for other arrows with which to kill me!—Hearing these words and thinking upon them, he said as follows.

Alarka said :—

15 The skin, touching various objects of touch, hankers after them only. Hence, I shall tear off the skin with various arrows equipt with the feathers of the Kanka.

The skin said :—

16 These arrows will not, O Alarka, pass through me They will pierce your own vital parts only, and your vital parts being pierced, you shall die.

17 Do you look for other arrows with which to kill me!—Hearing these words and thinking on them, he said as follows.

Alarka said :—

18 Hearing various sounds, (the ear) hankers after them only. Hence, I shall discharge whetted shafts at the ear.

The ear said :—

19 These arrows will not, O Alarka pass through me. They will pierce your own vital parts only, and your vital parts being pierced, you shall die.

20 Do you then look for other arrows with which to kill me!—Hearing these words and thinking upon them, he said as follows.

Alarka said :—

21 Seeing many colors, the eye longs for them only Hence, I shall destroy the eye with sharp-pointed arrows.

The eye said :—

22. These arrows will not, O Alarka, pass through me at all They will pierce your own vital parts only, and your vital parts being cut, you shall die.

23 Do you then look for other arrows with which to kill me!—Hearing these words and reflecting upon them, he said as follows.

Alarka said :—

24 This forms many determinations with the help of ratiocination Hence, I shall discharge whetted arrows at the understanding.

The understanding said :—

25 These arrows will not, O Alarka, pass through me at all They will pierce your vital parts only, and your vital parts being pierced, you shall die. Do you then look for other arrows with which to kill me.

The Brahmana said :—

26 Then Alarka, engaging himself, even there, on penances difficult to perform and greatly austere, failed to obtain, by the high power (of his penances) arrows for casting at these seven

27—28 Gifted with power, he then with mind well concentrated, began to reflect. Then, O best of twice born ones, Alarka, that foremost of intelligent men, having thought for a long time, could not obtain anything better than Yoga Setting his mind on one object he remained perfectly still, engaged in Yoga.

29 Gifted with energy, he speedily killed all the senses with one arrow, having entered by Yoga into his soul and thereby acquired the highest success.

30 Stricken with wonder, that royal sage then sang this verse Alas it is a pity that we should have performed all acts that are external.

31. Alas, that we should have, gifted with the thirst for enjoyment, courted sovereignty before now! I have learnt this afterwards! There is no happiness that is higher than Yoga

32 Do you know this O Rama! Cease to kill the Kshatriyas! Do you practise the austerest of penances! You will then attain to what is good

33 Thus addressed by his grandfathers Jamadagni's son performed the austerest penances and having practised them that highly blessed one acquired that success which is difficult to reach.

CHAPTER XXXI

(ANUGITA PARVA)—

Continued.

The Brahmana said —

1 There are three enemies in the world They are said to be ninefold, according to their qualities Exultation, satisfaction and joy,—these three qualities belong to Goodness

2 Cupidity, anger and hatred, these three qualities are said to belong Darkness. Lassitude, procrastination and delusion, these three qualities belong to Ignorance

3 Cutting these with showers of arrows, the intelligent man free from idleness possessed of a tranquil soul, and with his senses under control, ventures to defeat others

4 About it, persons conversant with ancient cycles recite some verses which were sung formerly by king Amvarisha who had acquired a tranquil soul

5 When various kinds of faults were reigning supreme and when the righteous were afflicted, the illustrious Amvarisha put forth his strength for assuming sovereignty.

6. Subduing his own faults and adoring the righteous, he acquired great success and sang these verses.

7 I have controlled many faults I have slain all enemies But there is one, the greatest, vice which deserves to be destroyed but which has not been destroyed by me

8 Urged by that fault, this individual soul fails to attain to freedom from desire Possessed by desire, one runs into ditches without knowing it

9 Urged by that fault one indulges in forbidden deeds Do you cut off, cut off, that cupidity with sharp edged swords

10 From cupidity originates desire. From desire originates anxiety The man who yields to desire acquires many qualities which belong to Darkness.

11 When these have been acquired he gets many qualities which belong to Ignorance

12 On account of the qualities, he repeatedly takes birth, with the fetters of body united and is moved to action Upon the expiration of life, with body becoming separated and scattered he once meets with death which is due to birth itself.

13 [illegible] duly understanding this, and governing cupidity by intelligence, one should desire for sovereignty in his soul This is (true) sovereignty There is no other sovereignty here. The soul properly understood, is the king

14 Even these were the verses sung by the illustrious king Amvarisha on the subject of sovereignty which he kept before him —that king who had severed the one foremost fault *viz*, cupidity.

CHAPTER XXXII.

(ANUGITA PARVA)—

Continued

The Brahmana said —

1. Regarding it is cited the old discourse between a Brahmana and (king) Janaka

2 King Janaka (on a certain occasion), desirous of punishing him said to a Brahmana who had become guilty of some offence —You shall not live within my dominions

3 Thus addressed, the Brahmana replied to that best of kings saying,—Tell me, O king, what the limits are of the territories subject to you

4 I wish, O lord, to live within the dominions of another king Indeed, I wish to obey your command, O king, according to the scriptures

5 Thus addressed by that celebrated Brahmana the king, hearing repeated and hot sighs, said not a word in reply.

6 Like the planet (Rahu) possessing the Sun, a cloudedness of understanding suddenly overwhelmed that king of incomparable energy as he sat plunged in thought.

7. When that cloudedness of understanding departed and the king became comforted, he spoke after a short time these words to that Brahmana.

Janaka said:—

8 Although a (large) inhabited dominion is subject to me within this ancestral kingdom of mine, yet I fail to find my dominion, searching through the whole Earth

9 When I could not find it on the Earth, I then searched Mithila (for it) When I could not find it in Mithila, I then searched for it among my own children.

10. When I could not find it even there, a cloudedness of understanding came over me After that cloudedness of understanding departed, intelligence came back to me

11 Then I thought that I have no dominion, or that everything is my dominion This body is not mine, or the whole Earth is mine.

12. At the same time, O best of twice-born persons, I think that that is as much mine as it is of others Do you, therefore, live (here) as long as your choice leads you and do you enjoy as long as you please

The Brahmana said:—

13 When there is a large inhabited tract in your ancestral kingdom, tell me, depending upon what understanding, has the idea of mineness been got rid of by you

14 What also is that understanding depending upon which you have come to the conclusion that everything forms your dominion? What, indeed, is the notion through which you have no dominion, or everything is your dominion?

Janaka said:—

15 All conditions here in all affairs, I understand, are liable to come to an end Hence, I could not find that which should be called mine,

16 (Considering) whose is this, I thought of the Vedic text about anybody's property I could not, therefore, find, through my understanding, what should be (called) mine.

17. Depending upon this notion, I got rid of the idea of mineness Hear now what that notion is depending upon which I arrived at the conclusion that I have dominion everywhere.

18 I do not wish for my own self those smells which are even in my nose Therefore, the earth, subjugated by me, is always under me

19 I do not wish for my own self those tastes which exist in contact with even my tongue Therefore, water, subjugated by me, is always under me.

20 I do not wish for my own self the color or light which belongs to my eye. Therefore, light subjugated by me, is always under me.

21. I do not wish for my own self those sensations of touch which are in contact with even my skin Therefore, the wind, subjugated by me, is always under me.

22 I do not wish for own self those sounds, which are in contact with even my ear. Therefore, sounds, subjugated by me, are always under me.

23 I do not wish for my own self the mind that is always in my mind. Therefore the mind, subjugated by me, is under me.

24 All these acts of mine are for the sake of the celestials, the departed manes, the Bhuttas, together with guests.

25 The Brahmana then, smiling, once more said to Janaka—Know that I am Dharma, who come here to day for examining you

26 You are indeed the one person for setting this wheel in motion,—this wheel that has the quality of Goodness for its circumference, Brahma for its nave, and the understanding for its spokes, and which never turns back!

CHAPTER XXXIII.

(ANUGITA PARVA.)—

Continued.

The Brahmana said —

1. I do not, O timid one, move in this world in the manner which you according to your own understanding, censure I am a Brahmana endued with Vedic knowledge. I am liberated I am a hermit, I follow the duties of a householder. I observe vows

2 I am not what you see me in good and bad deeds I pervaded everything that exists in this universe.

3 I am the destroyer of all creatures that exist in the world, mobile or immobile, as fire destroys all kinds of wood

4 Sovereignty over the whole Earth or over the Heaven can be compared with this knowledge of my oneness with the universe) This knowledge is my wealth.

5. This is the path for Brahmanas by which they who understand it proceed to destruction, or abide in the forest, or residence with preceptors, among medicaments.

6. When a person unconfused symbols, and one's mental faculties are fixed. Those who, without the symbols and marks of the world, they [illegible], have acquired an understanding having tranquillity and firmness, attain to that state in unity and various facets all meeting the Ocean.

7. His path can be trodden with the help of the understanding and not of the body. Actions have but the coming and end, and the body has actions for its fetters.

8. Hence, O blessed lady, you need have no fear at all in the world hereafter. With your heart intent upon the real object, it is my soul into which you will be received.

CHAPTER XXXIV.

(ANUGITA PARVA)—*Continued.*

The Brahmana's wife said:—

1. This cannot be understood by a weak-minded person as also by one whose soul has not been purified. My intelligence is very little and contracted, and confused.

2. Tell me the means by which the knowledge may be acquired. I wish to learn from you the source from which this knowledge comes.

The Brahmana's said:—

3. Know that intelligence about Brahma is the lower Arani, the preceptor is the upper Arani; penances and conversance with the scriptures are what make attrition. From this is originated the fire of knowledge.

The Brahmana's wife said:—

4. About this symbol of Brahma, which is designated Kshetrajna, where, indeed, is a description of it by which it is capable of being seized?

The Brahmana said:—

5. He is without symbols, and without qualities. Nothing exists that may be considered as his cause. I shall, however, tell you the means by which he can be apprehended or not.

6. A good means may be found, which is perceived as by bees. That means consists of an understanding purified by action. Those whose understandings have not been purified consider that entity, through their own ignorance, as invested with the properties of knowledge and others.

7. It is not that does that this should be done, or that this should not be done in the matter of acquiring knowledge. [illegible] that state, from the knowledge of the soul is gained only to him who sees and hears.

8. One's understanding has many parts, manifest and unmanifest by hundreds and thousands as one is capable of comprehending here.

9. Indeed, one should comprehend with one's perceptions signs, sounds, and all kinds of direct perception. Then will he rise from practice to that above which nothing exists.

The holy one said:—

10. Then the mind of that Brahmana's wife, upon the destruction of the Kshetrajna, became that which is beyond Kshetrajna, on account of the knowledge of Kshetra.

Arjuna said:—

11. Where, indeed, is that Brahmana's wife, O Krishna, and where is that foremost of Brahmanas, by both of whom was such success acquired. Tell me about them, O you of undecaying glory.

The blessed and holy one said:—

12. My mind is the Brahmana and that my understanding is the Brahmana's wife. He who has been spoken of as Kshetrajna is I myself, O Dhananjaya.

CHAPTER XXXV.

(ANUGITA PARVA).—*Continued.*

Arjuna said:—

1. You should explain Brahma to me,—that which is the highest object of knowledge. Through your favour my mind is delighted with these subtle disquisitions.

Vasudeva said:—

2. Regarding it is recited the old discourse between a preceptor and his disciple on the subject of Brahma.

3. Once on a time, O destroyer of enemies, an intelligent disciple questioned a certain Brahmana of rigid vows who was preceptor, as he was seated, saying,—What, indeed, is the highest good?

Rishis, gifted with humility, asked him this grave question about the highest good

30 How should a good man act? How would one be freed from sin? What paths are auspicious for us? What is truth, and what is sin?

31 By what action are the two paths, northern and southern, obtained? What is destruction? What, Liberation? What is birth and what death of all existent objects?

32 I shall tell you O disciple what the Grandfather, thus addressed said to them, according to the scriptures Do you listen

—Brahman said —

33 It is from Truth that all creatures, mobile and immobile have been born They live by penance (or action) Understand this, O ye of excellent vows! On account of their own actions they live, transcending their own origin

34 For Truth when united with qualities becomes always possessed of five marks Brahman is Truth. Penance is truth Prajapati is truth

35—37 It is from Truth that all creatures have originated Truth is the universe of being It is for this that Brahmanas who are always devoted to Yoga, who have got over anger and sorrow, and who always consider Religion as the causeway, take refuge in Truth I shall now speak of those Brahmans who are controlled by one another and endued with knowledge of the orders and of those who belong to the four modes of life

38 The wise say that Religion or duty is one, having four quarters Ye twice born ones I shall speak to you now of that path which is auspicious and yields good

39 That path has constantly been trod over by wise men in order to acquire an identity with Brahma I shall speak now of that path which is the highest and which *is highly difficult of being understood*

40 Do you understand, in all its fullness ye highly blessed ones what is the highest seat The first step has been said to be the mode of life that belongs to Brahmacharins

41 The second step is domesticity. After this is the residence in the forest After that it should be known is the highest step *viz*, that belongs to Adhyatma

42 Light ether, sun wind, Indra, and Prajapati —one sees these as long as one does not acquire Adhyatma.

43—44 I shall declare the means Do ye first understand them. The forest mode of life that is followed by ascetics living in the forest and subsisting upon fruits and roots and air is laid down for the three twice born classes The domestic mode of life is ordained for all the orders

45 The wise say that Religion or duty has Faith for its characteristic mark Thus have I declared to you the paths leading to the celestials They are adopted by the good and wise by their acts Those paths are the causeways of piety.

46 That person of rigid vows who follows any one of these modes separately, always succeeds in time to understand the production and destruction of all creatures

47 I shall now declare, accurately and with reasons the elements which live in parts in all objects.

48—49 The great soul, the unmanifest, egoism the eleven organs (of knowledge and action), the five great elements, the characteristics of the five elements —these form the eternal creation The number of elements has been said to be twenty four, and one (more).

50. That wise person who understands the production and destruction of all these elements that man among all creatures, never meets with delusion

51 He who understands the elements accurately, all the qualities all the celestials, succeeds in purifying himself of all sin. Freed from all fetters, such a man succeeds in enjoying all regions of spotless purity.

CHAPTER XXXVI.

(ANUGITA PARVA.)—

Continued

—Brahman said —

1 That which is unmanifest which is indistinct all prevading, everlasting, immutable should be known to become the city of nine portals, possessed of three qualities and consisting of five ingredients.

2 Encompassed by eleven including Mind which distinguishes (objects) and having Understanding for the ruler, this is an aggregate of eleven.

3 The three ducts that are in it, support it always These are the three Nadis. They run continually, and have the three qualities for their essence.

4. *Ignorance, Darkness, and Goodness,* hese are called the (three) qualities These ire connected with one another. They exist lepending on one another.

5 They take refuge in one another, and ollow one another. They are also joined vith one another. The five (principal) elements are marked by (these) three qualities.

6. Goodness is also the match of Ignorance Of Goodness the match is Darkness Goodness is also the match of Darkness, and of Goodness the match is Ignorance

7 There where Ignorance is restrained, Darkness is seen to flow There where Darkness is restrained, Goodness is seen to ow.

8 Darkness should be known to have the ight for its essence. It has three marks, nd is (otherwise) called Delusion It has sin lso for its mark, and it is always present in ll sinful deeds This is the nature of Ignorance and it appears also as confined with thers

9 Darkness is said to have activity for s essence It is the cause of successive leeds When it predominates, its mark, mong all beings, is production.

10 Splendour, lightness, and faith,— hese are the form, that is light, of Goodness mong all creatures, as considered by all ood men.

11. The true nature of their marks will ow be declared by me, with reasons These hall be stated in aggregation and separaon. Do ye understand them.

12—18 Complete delusion, Ignorance, liberality, indecision about action, sleep, aughtiness, fear, cupidity, grief, censure of ood deeds, loss of memory, unripeness of dgment, absence of faith, violation of all ules of conduct, want of discrimination, indness, vileness of conduct, boastful assertions of performance when there has been o performance, presumption of knowledge when there is ignorance unfriendliness (or hostility), evilness of disposition, absence of faith, stupid reasoning crookedness, incapacity for association, sinful action, senselessness stolidity lassitude, absence of self control degradation —all these qualities are known as belonging to Ignorance Whatever other states of mind, connected with delusion, exist in the world all belong to Ignorance, Frequent ill speaking of other people, censuring the celestials and the Brahmanas, illiberality vanity, delusion anger unforgiveness, hostility towards all creatures are considered as the characterestics of Ignorance

19. Whatever undertakings exist which are unmeritorious, what gifts there are which are unmeritorious, vain eating,— these also belong to Ignorance.

20. Indulgence in calumny, unforgiveness, animosity, vanity, and absence of faith are also said to be characteristics of Ignorance.

21. Whatever men there are in this world, who are characterised by these and other faults of a similar kind, and who break through the restraints are all considered as belonging to the quality o Ignorance.

22. I shall now declare the wombs where these men, who are always of sinful deeds, have to take their birth. Ordained to go to hell, they sink in the order of being. Indeed, they sink into the hell of the brute creation.

23—24 They become immobile entities, or animals, or beasts of burden, or carnivorous creatures, or snakes, or worms, insects and birds, or creatures of the oviparous order, or quadrupeds of various species, or lunatics, or deaf or dumb human beings, or men who are afflicted by dreadful maladies and considered as unclean.

25. These men of evil conduct, always show the marks of their deeds, sink in Ignorance. Their course is always downwards. Belonging to the quality of Ignorance, they sink in Ignorance.

26. I shall, after this, declare what the means are of their improvement and ascent, indeed, by what means they succeed in acquiring the regions which exist for men of pious deeds.

27—28 Those men who take birth in orders other than human beings, by growing up in view of the religious ceremonies of Brahmanas devoted to the duties of their own caste and desirous of doing good to all creatures succeed through the help of such purificatory rites, in ascending upwards. Indeed, struggling, they at last attain to the same regions with these pious Brahmanas Indeed they go to the celestial region This is the Vedic Shruti.

29 Born in orders other than humanity and growing old in their respective deeds, even thus they become human beings that are, of course, ordained to return

30—31 Coming to sinful births and becoming Chandalas or human beings that are deaf or who lisp indistinctly they attain to higher and higher castes, one after another in proper turn, getting above the Sudra order and other inconsequences of qualities which belong to Ignorance and

who abide in it in course of migrations in this world.

32 Attachment to objects of desire is considered as great delusion. Here Rishis and Munis and celestials become deluded, desirous of pleasure.

33 Ignorance, delusion, the great delusion, the great obscurity called anger, and death, that blinding obscurity. As regards anger, that is the great obscurity.

34. With respect then to its color, its characteristics, and its source, I have, ye learned Brahmanas, declared to you, accurately and in due order, everything, about Ignorance.

35. Who is there that truly gets over it? Who is there who truly sees it? That, indeed, is the characteristic of Ignorance, *viz*, the seeing of reality in what is not real.

36. The qualities of Ignorance have been declared to you in various ways Duly has Ignorance, in its higher and lower forms been described to you. That man who always bears in mind the qualities mentioned here will surely succeed in becoming freed from all marks which belong to Ignorance.

CHAPTER XXXVII.

(ANUGITA PARVA.)—*Continued.*

Brahman said.—

1. Ye best of beings, I shall now declare to you accurately what (the quality of) Darkness is. Ye highly blessed ones do you understand what those qualities are that belong to Darkness.

2—14 Injuring (others), beauty, toil pleasure and pain cold and heat, lordship (or power), war, peace, argument, dissatisfaction, endurance, power, valour, pride, anger, exertion, quarrel (or collision) jealousy, desire, malice, battle, the sense of mineness, protection (of others) destruction fetters and affliction, buying and selling, lopping off cutting, piercing, and cutting off the coat of mail that another has worn, fierceness, cruelty, vilifying, pointing out the faults of others, thoughts entirely devoted to wordly affairs, anxiety, animosity, vilification of others, false speech, false or vain gifts hesitancy and doubt, boastfulness of speech dispraise and praise, laudation, prowess, defiance, attendance, obedience, service or ministrations, harbouring of thirst or desire, cleverness or dexterity of conduct, policy, carelessness, contumely, possessions, and various decorations which prevail in the world among men, women, animals, inanimate things, houses, grief, incredulousness, vows and regulations, actions with expectation (of good results) various acts of public charity, the rites of Swaha, salutations, rites of Swadha and Vashat, officiating at the sacrifices of others, imparting of instruction, performance of sacrifices, study, making of gifts, acceptance of gifts, rites of expiation, auspicious acts, the wish to have this and that, affection caused by the merits of the object for which or whom it is felt, treachery deception, disrespect and respect, theft, killing, desire of concealment, vexation, wakefulness, ostentation, pride, attachment, devotion, contentment, exultation, gambling, indulgence in scandal, all relations arising out of women attachment to dancing, instrumental music, and songs,—all these qualities, ye learned Brahmanas, have been said to belong to Rajas or Darkness.

15. Those men on Earth who meditate on the past, present, and the future, who are devoted to the threefold objects of life, *viz*, Religion, Profit, and Pleasure, who, acting from the impulse of desire, exult on acquiring riches in respect of every desire, are said to be covered by Darkness. These men have downward courses.

17. Repeatedly reborn in this world, they addict themselves to pleasure. They covet what belongs to this world as also all those fruits of the world to come They make gifts, accept gifts offer oblations to the departed manes, and pour libations on the sacrificial fire.

18 The qualities of Darkness have (thus) been declared to you in their manifold aspects The course of conduct also to which it leads has been properly described to you The man who always understands these qualities, succeeds in always liberating himself from all of them which belong to Darkness.

CHAPTER XXXVIII.

(ANUGITA PARVA.)—*Continued.*

Brahman said.—

1. I shall, after this, describe to you that excellent quality which is the third. It is beneficial to all creatures in the world, and unblamable, and forms the conduct of the good.

2—3 Joy, satisfaction, nobility, enlightenment, and happiness, absence of stu gi-ness, absence of fear, contentment, disp st-tion for faith, forgiveness, courage, abstention from injuring any creature, equability, truth, straightforwardness absence of anger, absence of malice, purity, cleverness, prowess, belong to the quality of Goodness.

4. He who is devoted to the duty of Yoga, considering knowledge to be vain conduct to be vain, service to be vain, and mode of life to be vain, attains to what is highest in the next world.

5 Freedom from egoism, freedom from expectations, looking on a l impartially, and freedom from desire,—these form the eternal religion of the good.

6—9 Confidence, modesty, forgiveness, renunciation, p rity, absence of laziness absence of cruelty, absence of delusion mercy to all creatures, absence of the disposition to calumniate, exultation, satisfaction, rapture, humility, good conduct, purity in all acts having for their object the attainment of tranquility, righteous understanding, liberation, indifference, celibacy, complete renunciation freedom from the idea of mineness, freedom from expectations, unbroken observance of virtue, belief that gifts are vain, sacrifices are vain study is vain vows are vain acceptance of gifts is vain, observance of duties is vain, and penances are vain

10 Those Brahmanas in this world, whose conduct is marked by these virtues who follow virtue, who abide in the Vedas, are said to be wise and possessed of correctness of vision.

11. Freed from sins and grief, those wise men attain to the celestial region and create various bodies (for themselves)

12 The power of governing everything, self-control minuteness, these great ones make by operations of their own mind like the gods themselves living in the celestial region.

13. Such men are said to have their courses directed upwards They are veritable gods capable of modifying all things Attaining to the celestial region, they modify all things by their very nature.

14 They get whatever objects they desire and enjoy th em Th is have I ye lo emost of twice-born ones, described to you what that conduct is which belongs to the q ality of goodness. Understanding these duly, one acquires whatever objects one desires

15 The qualities which belong to goodness have been declared particularly. The conduct which those qualities form, has also been properly described. That man who always understands these qualities, succeeds in enjoying the qualities without being attached to them.

CHAPTER XXXIX.

(ANUGITA PARVA)—
Continued.

Brahman said:—

1. The qualities are incapable of being described as completely separate from one anoth er. Darkness and Goodness and Ignorance are seen ex sting in a state of unison.

2 They are attached to one another. They depend on one another. The have one another for their support. They likewise follow one another.

3 As long as goodness exists, so long does Darkness exist. There is no doubt in this As long as Ignorance and Goodness exist, so long does Darkness exist.

4 They travel together, in union and moving collectively. They move i a body, when they act with cause or without cause.

5 Of all these which work with one another however much they may differ in their developemen , the manner in which the r increase and diminution take place will now be described

6 There where Ignorance exists in an increased measu re, in the lower creatures (for examp le) Darkness exists in a smaller measure and Goodness in a still lesser degree

7 There where Darkness predominates, in creatures of mid lle course, Ignorance exists in a sm aller measure and Goodness in a still smaller quantity.

8 There where G odness predominates in creatures of upward c urse Ignorance should be known to ex st in a smal measur, and D ness in a still lesser qua tity.

9 Goodness is the spring w ich causes the modifications of the sens Es It is, again th e great enlightener. No duty has been laid down that is higher than Goodness

10. They who abide in 'Go dness proceed upwar ds They who abide in Darkness remain in the middle. Th ey who abide in Ignorance being characterised by qua'ities that are low, sink downwards.

11. Ignorance is in the Shudra, Darkness in the Kshatriya, and Goodness, which is the highest, in the Brahmana. The three qualities exist thus in the three castes.

12 From a distance, the three qualities of Goodness, Darkness and Ignorance, are seen to exist in a state of union and more collectively. They are never seen in a state of separation.

13 Seeing the Sun rising, men of evil deeds become filled with fear. Travellers on their way become afflicted with heat, and suffer distress.

14. The Sun is Goodness developed; men of evil deeds represent Ignorance, the heat which travellers on their way feel, is said to be a quality of Darkness

15. The Sun representing light is Goodness, the heat is the quality of Darkness, the shading (or eclipse) of the Sun on Parvan days, should be known to represent Ignorance

16 Thus, the three qualities exist in all luminous bodies They act by turns in various places in various ways.

17 Among immobile objects, the quality of Ignorance predominates The qualities belonging to Darkness are those properties of theirs which suffer constant changes Their oleaginous qualities belong to Goodness

18 The Day should be understood as threefold. The Night has been ordained to be threefold So also are fortnights, months, years, seasons, and conjunctions

19 The gifts are threefold Threefold is sacrifice Threefold are the worlds, threefold the celestials, threefold is knowledge, and threefold the path or end

20 The Past the Present, and the Future, Religion Profit and Pleasure Prana, Apana, and Udana, these also are permeated by the three qualities

21. Whatever object exists in this world, everything in it, is fraught with the three qualities The three qualities act by turns in all things and in all circumstances

22 Indeed the three qualities always act in an unmanifest form The creation of those three, *viz*, Goodness, Darkness and Ignorance is eternal.

23—24. The unmanifest, consisting of the three qualities, is said to be darkness, unperceived, holy, constant, unborn, womb, eternal Nature, change or modification, destruction, Pradhana, production and absorption undeveloped, not small (*i.e*, vast), unshaking immovable, fixed, existent and non existent.

25 All these names should be known by those who meditate on matters about the soul

26 That person who accurately knows all the names of the unmanifest, and the qualities, as also the pure actions, well conversant with the truth about all distinctions and freed from the body, becomes emancipated from all the qualities and enjoys absolute happiness.

CHAPTER XL.

(ANUGITA-PARVA)—

Continued.

Brahman said:—

1 From the unmanifest first originated the Great Soul, gifted with great intelligence the source of all the qualities That is said to be the first creation

2—3 The Great Soul has these synonymous words—the Great Soul, Intelligence, Vishnu, Jishnu Shambhu of great valour, the Understanding, the means of acquiring knowledge, the means of perception as also fame courage, and memory. Knowing this, a learned Brahmana has never to meet with delusion.

4 It has hands and feet on every side. It has ears on every side It pervades every thing in the universe.

5 Of great power, that Being is stationed in the heart of all Minuteness Lightness and Affluence, are his. He is the Lord of all, and at one with effulgence, and knows not decay.

6—7 In Him are all those who comprehend the nature of the understanding, all those who are devoted to goodness of disposition, all those who practise meditation who are always devoted to Yoga, who are firm in truth, who have governed their senses who are gifted with knowledge, who are freed from cupidity, who have conquered anger, who are of cheerful hearts, who are gifted with wisdom, who are liberated from ideas of mine and thine, and who are devoid of egoism

8 All these, shorn of all attachments attain to the status of Greatness. That person who understands that holy and high goal, *viz*, the Great Soul, becomes freed from delusion.

9 The self create Vishnu becomes the Lord in the primary creations. He who thus knows the Lord lying in the cave the Supreme, Ancient Being, of universal form,

the golded one, the highest goal of all persons gifted with understanding,—that intelligent man lives, transcending the understanding.

CHAPTER XLI.

(ANUGITA PARVA.)—*Continued.*

Brahman said:—

1. That Mahat or principle of greatness who was first produced is called Egoism. When, it originated as I, it came to be called as the second creation.

2. That Egoism is said to be the source of all creatures, for these have originated from its *modifications* It is *pure effulgence* and is the supporter of consciousness. It is Prajapati

3 It is a *deity, the creator of deities,* and of mind. It is that which creates the three worlds It is said to be that which feels—*I am all this*

4 That is the eternal world existing for those sages who are contented with knowledge about the soul, who have meditated on the soul, and who have acquired success by Vedic study and sacrifices

5 By consciousness of soul one enjoys the qualities That source of all creatures, that creator of all creatures, creates thus It is that which causes all changes It is that which causes all beings to move. By its own light it lights up the universe likewise.

CHAPTER XLII.

(ANUGITA PARVA.)—*Continued.*

Brahman said:—

1. From *Egoism were, indeed,* born the five great elements They are earth, air, ether, water, and light numbering the *fifth*

2 In these *five great elements,* as the matter of the operations of sound, touch, colour, taste, and smell, all creatures *become* deluded.

3 When at the close of the destruction of the *great elements, the dissolution* of the universe comes, O wisemen, a great fear possesses all living creatures.

4. Every existent object is dissolved into that from which it is produced. The dissolution takes place in an order that is the reverse of that in which creation occurs. Indeed, as regards birth, they are born from one another.

5 Then, when all existent objects, mobile and immobile, become dissolved, wise men possessed of a powerful memory *never dissolve.*

6 Sound, touch, colour, taste, and smell numbering the fifth, are effects They are, however, *inconstant,* and called by the name of delusion.

7—9 Generated by the production of cupidity, not different from one another, without reality, connected with flesh and blood, and depending upon one another, *existing outside the soul, these are all helpless* and powerless Prana and Apana, and Udana and Samana and Vyana —these five vital airs are always closely attached to the *soul. Together with speech, mind, and understanding, they form the universe of* eight ingredients.

10—11. He whose skin, nose ear, eyes, *tongue, and speech are controlled, whose* mind is pure, and whose understanding deviates not (from the right path), and whose mind is never burnt by those eight fires, succeeds in acquiring that auspicious *Brahma than which nothing superior exists.*

12 I shall now, O twice-born ones, mention particularly, those which have been called the *eleven organs and which* have originated from Egoism

13 They are the ear, the skin the two *eyes, the tongue, the nose for the fifth,* the two feet, the lower duct, the organ of generation, the two hands, and speech forming the tenth.

14. These form the group of organs, with mind numbering as the eleventh. *One* should first subdue this group. Then will Brahma shine forth (in him).

15 Five amongst these *are called organs* of knowledge, and five, organs of action. The five beginning with the ear are connected with knowledge.

16 The rest, however, which are connected with action, are without distinction. The mind should be considered as belonging to both The understanding is the twelfth in the top.

17. Thus have been enumerated the eleven organs in due order Learned men, *having understood these,* think they have done everything.

18 I shall, after this, enumerate all the various *organs Space (or Ether)* is the first. As connected with the soul, it is called the ear.

19 As connected with objects it is sound The presiding deity (of this) is the quarters The Wind is the second As connected with the soul, it is known as the skin.

20. As *connected with objects, it is* known as objects of touch, and the presiding deity there is touch The third is said to be Light As connected with the soul, it is known as the eye.

21. As connected with objects it is color, and the sun is its deity The fourth shou'd be known as Water. As connected with the soul, it is said to be the tongue.

22. As connected with objects, it is taste, and the presiding deity there is Soma The fifth is Earth. As connected with the soul, it is said to be the nose.

23 As connected with objects it is scent, and the presiding deity there is the wind Thus has the manner been described of how the five entities are divided into sets of three

24 After this I shall describe everything about the various (other) organs Brahmanas knowing the truth say that the two feet are mentioned as connected with the soul

25 As conneced with objects, it is motion; and Vishnu is there the presiding deity The Apana air, whose motion is downward, as connected with the soul, is called the lower duct

26 As connected with objects, it is the excreta that is ejected, and the presiding deity there is Mitra As connected with the soul, the organ of generation is mentioned, the producer of all beings.

27 As connected with objects, it is the vital seed, and the presiding deity is Prajapati The two hands are mentioned as connected with the soul by persons knowing the relations of the soul

28. As connected with objects, it is actions, and the presiding deity there is Indra Next, connected with the soul is speech which relates to all the celestials.

29 As connected with objects, it is what is spoken. The presiding deity there is Agni. As connected with the soul, the mind is mentioned, which moves within the soul of the five elements.

30 As connected with objects, it is the mental operation, and the presiding deity is the moon As connected with the soul is Egoism, which is the cause of the entire course of worldly life.

31 As connected with objects, it is consciousness of self, and the presiding deity there is Rudra. As connected with the soul is the understanding, which moves the six senses

32 As connected with objects, it is that which is to be understood, and the *presiding deity there is Brahman.* Three are the seats of all existent objects A fourth is not possible.

33 These are land, water, and ether. The birth is fourfold Some are born of eggs, some are born of germs which spring upwards, passing through the earth, some are born of filth, and some are born of fleshy balls in wombs.

34 Thus the birth of all living creatures is of four kinds Now, there are other inferior beings and likewise those which range the sky

35 These should be known to be born of eggs as also those which crawl on their breasts Insects are said to be born of filth as also other creatures of a like description.

36—40 This is said to be the second mode of birth and is inferior. Those living creatures which take birth after the lapse of sometime bursting through the earth, are said to be germ born beings, O foremost of twice-born persons! Creatures of two feet or of many feet, and those which move crookedly, are the beings born of wombs. Among them are some which are deformed, ye best of men! The eternal womb of Brahma should be known to be of two kinds, *viz.*, penance and meritorious acts Such is the doctrine of the learned Action should be understood to be of various kinds, such as sacrifice, gifts made at sacrifices, and the meritorious duty of study for every one that is born, such is the teaching of the ancients He who duly understands this, comes to be considered as possessed of Yoga, ye chief of twice born persons

41. Know also that such a man becomes freed too from all his sins. I have thus described to you duly the doctrine of spiritual science.

42 Ye Rishis knowing all duties, a knowledge of this is gained by those who are considered as persons of knowledge. Uniting all these together, *viz.*, the senses, the objects of the senses, and the five great elements, one should keep them in the mind.

43 When everything is immersed in the mind one no longer regards highly the pleasures of life Learned men, whose understandings are furnished with knowledge, consider that as true happiness

44 I shall, after this, tell you of renunciation about all entities by means gentle

and hard, which produces attachment to subtle topics and which is fraught with auspiciousness.

45 That conduct which consists in treating the qualities as not qualities which is shorn of attachment, which is living alone, which does not recognise distinctions, and which is full of Brahma, is the root of all happiness.

46 The learned man who takes all desires into himself from all sides like the tortoise withdrawing all its limbs, who is devoid of passion, and who is freed from everything, becomes always happy.

47. Controlling all desires within the soul, killing his thirst, concentrated in meditation, and becoming the friend of good heart towards all creatures he succeeds in becoming fit for assimilation with Brahma.

48 Through suppression of all the senses which always hanker after their objects, and abandonment of inhabited places, the spiritual fire blazes forth in the man of contemplation.

49 As a fire, fed with fuel, becomes bright on account of the burning flames it puts forth, so, on account of the repression of the senses, the great soul puts forth its effulgence.

50 When one with a tranquil soul sees all entities in his own heart, then, lighted by his own effulgence, one attains to that which is subtler than the subtle and which is peerless in excellence.

51—53 It is settled that the body has fire for color, water for blood and other liquids, wind for sense of touch, earth for the hideous holder of mind (*viz*, flesh and bones, etc.), space (or ether) for sound; that it is pervaded by disease and sorrow, that it is overwhelmed by five currents, that it is made up of the five elements, that it has nine doors and two deities, that it is full of passion, that it is unfit to be seen, that it made up of three qualities, that it has three elements (*viz*, wind bile, and phlegm), that it is delighted with attachments of every kind, that it is full of delusion.

54 It is difficult of being moved in this mortal world, and it rests on the understanding as its stay That body is, in this world, the wheel of Time that is continually revolving.

55 That (body), indeed, is a terrible and unfathomable ocean and is called delusion It is this body which stretches forth, contracts, and awakens the universe with the immortals.

56 By controlling the senses, one renounces lust anger, fear, cupidity, enmity, and falsehood which are eternal and, therefore, highly difficult to renounce.

57 He who has controlled these in this world, *viz*, the three qualities and the five elements of the body, has the Highest for his seat in the celestial region. By him is Infinity attained

58 Crossing the river which has the five senses for its steep banks, the mental inclinations for its powerful waters, and delusion for its lake, one should control both lust and anger.

59 Such a man, freed from all faults, then sees the Highest, concentrating the mind within the mind and seeing self in self.

60 Understanding all things, he sees his self, with self, in all creatures, sometimes as one and sometimes as various, changing form from time to time

61. Forsooth, he can perceive numerous bodies like a hundred lights from one light. Indeed, he is Vishnu, and Mitra, and Varuna and Agni, and Prajapati.

62 He is the Creator and the ordainer; he is the powerful Lord, with faces turned in all directions In him, the heart of all creatures, the great soul, becomes resplendent.

63 All the learned Brahmanas, celestials, Asuras, Yakshas, Pishachas, the departed manes, birds, Rakshasas, goblins, and all the great Rishis, laud Him.

CHAPTER XLIII.

(ANUGITA PARVA.)—

Continued.

Brahman said:—

1—2 Among men, the royal Kshatriya is gifted with the middle quality. Among vehicles, the elephant (is so), and among dwellers of the forest the lion, among all (sacrificial) animals, the sheep, among all those that live in holes, is the snake, among cattle, the bull, among females, the male

3 There is no doubt in this that in this world, the Nyagrodha, the Jamvu, the Pippala, the Shalmali, the Shimshapa, the Meshashringa, and the Kichaka, are the foremost ones among trees

4—5 Himavat, Paripatra, Sahya, Vindhya, Trikutavat, Shweta Nila, Bhasa, Koshthavat, Guruskandha, Mahendra, and

Malyavat,—these are the foremost of mountains Likewise the Maruts are the foremost of the Ganas

6 The Sun is the lord of all the planets, and the Moon of all the constellations Yama is the lord of the departed manes; Ocean is the lord of all rivers.

7. Varuna is the king of the waters Indra is said to be the king of the Maruts Arka is the king of all hot bodies, and Indra of all luminous bodies.

8. Agni is the eternal lord of the elements, and Vrihaspati of the Brahmanas Soma is the lord herbs, and Vishnu is the foremost of all that are gifted with might.

9 Tashtri is the king of Rudras, and Shiva of all creatures Sacrifice is the foremost of all initiatory rites, and Maghavat of the celestials.

10. The North is the lord of all the points of the compass, the energetic Soma is the lord of all learned Brahmanas Kuvera is the lord of all precious gems, and Purandara of all the celestials.

11. Such is the highest creation among all entities. Prajapati is the lord of all creatures. Of all entities whatever, I, who am full of Brahma, am the foremost.

12. There is no entity that is higher than myself or Vishnu. The great Vishnu, who is full of Brahma, is the king of kings over all Know him to be the king, the creator, the uncreated Hari.

13 He is the ruler of men and Kinnaras and Yakshas and Gandharvas, and snakes and Rakshasas, and celestials and Danavas and Nagas.

14 Among those that are followed by persons full of desire is the great goddess Maheswari having beautiful eyes

15 She is otherwise called by the name of Parvati. Know that the goddess Uma is the foremost and the most auspicious of women. Among women who are a source of pleasure, the foremost are the Apsaras who are endued with great splendour.

16. Kings are desirous of acquiring piety, and Brahmanas are causeways of piety. Therefore, the king should always strive to protect the twice born ones.

17 Those kings in whose kingdoms good men languish are considered as bereft of the virtues of their order. Hereafter they have to go into wrong paths.

18. Those kings in whose territories good men are protected, rejoice in this world and enjoy happiness in the next.

19 Indeed, those great ones attain to the highest seat. Understand this, ye foremost of twice born ones! I shall after this describe the eternal characteristics of duties.

20 Abstention from injury is the highest duty. Injury is a mark of sin. Splendour is the mark of the deities. Men have acts for their characteristics.

21 Ether (or space) has sound for its characteristic. Wind has touch for its characteristic. The characteristic of luminous bodies is color, and water has taste for its characteristic

22. Earth, which holds all entities, has smell for its characteristic. Speech has words for its characteristic, refined into vowels and consonants.

23 Mind has thought for its characteristic. Thought has, again, been said to be the characteristic of the understanding. The things thought of by the mind are determined with accuracy by the understanding.

24. There is no doubt in this, *viz*, that the understanding, by perseverance, perceives all things. The characteristic of mind is meditation The characteristic of the good man is that he does not allow his acts to be noticed.

25. Devotion has acts for its characteristic Knowledge is the characteristic of renunciation. Therefore, keeping knowledge before his view, the man of understanding should practise renunciation.

26. The man who follows renunciation and who is endued with knowledge, who is above all pairs of opposites, as also darkness, death, and decrepitude, attains to the highest goal.

27. I have thus described to you duly what the characteristics are of duty. I shall, after this tell you of the comprehension of qualities

28 Smell, which belongs to earth, is seized by the nose The wind which dwells in the nose is likewise appointed (as an agent) in the perception of smell

29 Taste is the essence of water. That is perceived by the tongue. Soma, who lives in the tongue, is appointed likewise in the perception of taste.

30. The quality of a lighted body is color. That is apprehended by the eye. Aditya who always lives in the eye has been appointed in the perception of color.

31. Touch always belongs to the wind (as its quality). That is perceived by the skin. The wind that always lives in the skin has been appointed in apprehending touch.

32 The quality of a ether is sound. That is seized by the ear. All the quarters, which live in the ear, have been appointed in apprehending sound

33 The quality of the mind is thought That is seized by the understanding. The upholder of consciousness, living in the heart, has been appointed in apprehending the mind

34 The understanding is apprended in the form of determination or certitude, and principle of Greatness in the form of knowledge The unperceived (Nature) has been, it is evident, appointed for the seizure of all things after certitude. There is no doubt in this

35 The Kshetrajna which is eternal and is shorn of qualities about its essence, is incapable of being seized by symbols Hence, the characteristic of the Kshetrajna, which is without symbols, is purely knowledge

36 The unmanifest lives in the symbol called Kshetra, and is that in which the qualities are produced and absorbed I always see, know, and hear it (though) it is hidden.

37 Purusha knows it, therefore is he called Kshetrajna The Kshetrajna perceives also the actions of the qualities and absence of their actions.

38 The qualities which are created repeatedly, do not know themselves being unintelligent, as entities to be created and gifted with a beginning, middle, and end.

39 No one else, but the Khsetrajna, comes by that which is the highest and great and which is above the qualities and those entities which are born of the qualities

40 Hence, one who understands duties, renounces qualities and the understanding and having his sins destroyed, and transcending the qualities, enters the Kshetrajna

41 One who is free from all pairs of opposites who never bends his head to any one who is divested of Swaha who is immovable, and Homeless, is the Kshetrajna He is the Supreme Lord.

CHAPTER XLIV.

(ANUGITA PARVA.)—
Continued.

Brahmana said —

1. I shall now tell you truly about all that which has a beginning, middle, and end, and which has name and characteristics, together, the means of apprehension.

2 It has been said that the Day came first. Then came Night The Months are said to have the lighted fortnights first. The constellations have Shrávaná for their first, the Seasons have that of dews (*viz.*, Winter) for their first.

3 Earth is the source of all smells, and Water of all tastes. The solar light is the source of all colours, the wind of all sensations of touch

4 Likewise of sound the source is space (or Ether) These are the qualities of elements I shall, after this, describe that which is the first and the highest of all entities.

5 The sun is the first of all luminous bodies Fire is said to be the first of all the elements Savitri is the first of all branches of learning. Prajapati is the first of all the celestials

6 The syllable Om is the first of all the Vedas, and the vital air Prana is the first of all winds Savitri is the first of all religious observances

7 The Gayatri is the first of all metres. goat is the first of all (sacrificial) animals, Kine are the first of all quadrupeds. The twice born ones are the first of all human beings

8 The hawk is the first of all birds. Of sacrifices the first is the pouring of clarified butter on the fire Of all reptiles the first O foremost of twice-born ones, is the snake

9 The Krita is the first of all the cycles, there is no doubt in this Gold is the first of all precious things

10 Barley is the first of all plants Food is the first of all things to be eaten or swallowed Water is the first of all liquid substances to be drunk

11 Of all immovable objects without distinction Plaksha is said to be the first, that ever holy field of Brahman.

12 Of all the Prajapatis I am the first. There is no doubt in this Of inconceivable soul the self existent Vishnu is said to be my superior.

13 Of all the mountains the great Meru is said to be the first-born Of all the cardinal and subsidiary points of the horizon the eastern is said to be the foremost and first-born

14 Ganga having three courses is said to be first born of all rivers Likewise, of all wells and reservoirs of waters, the ocean is said to be the first born.

15 Ishwara is the Supreme Lord of all the celestials and Danavas and ghosts and Pishachas and snakes and Rakshasas, and human beings and Kinnaras and Yakshas.

16 The great Vishnu, who is full of Brahma, than whom there is no higher being in the three worlds, is the first of all the universe

17 Of all the modes of life, that of the householder is the first. Of this there is no doubt The Unmanifest is the source of all the worlds as well as is the end of every thing.

18 Days end with the sun's setting and Nights with the sun's rising The end of pleasure is always sorrow, and the end of sorrow is always pleasure.

19 All collections have expenditure for their end and all ascents have falls for their end All associations have dissociations for their end, and life has death for its end.

20 All action ends in destruction, and all that is born is certain to meet with death Every mobile and immobile thing in this world is fickle.

21 Sacrifice, gift penances study, vows, observances —all these have destruction to their end. Of Knowledge, there is no end

22 Hence, one who has a tranquil soul who has subjugated his senses, who is freed from the sense of mineness, who is devoid of egoism is freed from all sins by pure knowledge.

CHAPTER XLV.

(ANUGITA PARVA)—

Continued

Brahman said —

1. The wheel of life moves on. It has the understanding for its strength, the mind for the pole, the group of senses for its fetters the (five) great elements for its nave, and home for its circumference.

2. It is possessed by decrepitude and sorrow and it has diseases and calamities for its progeny. That wheel relates in time and place. It has toil and exercise for its noise.

3 Day and Night are the rotations of that wheel It is encircled by heat and cold Pleasure and pain are its joints, and hunger and thirst are the nails fixed into it.

4 Sun-shine and shade are the ruts. It is capable of being moved during even such a short space of time as is taken up by the opening and the closing of the eyelid. It is covered with the dreadful waters of delusion It is ever revolving and void of consciousness

5 It is measured by months and half-months. It is not uniform (being ever-changing) and moves through all the worlds Penance and vows are its mud, Passion's force is its mover.

6 It is lighted up by the great egoism, and is sustained by the qualities Vexations are the fastenings that bind it around. It revolves in the midst of grief and destruction

7 It has actions and the instruments of action It is large and is extended by attachments. It is rendered unsteady by cupidity and desire It is produced by variegated Ignorance.

8 It is full of fear and delusion, and is the cause of the delusion of all beings. It moves towards joy and pleasure, and has desire and anger for its possession.

9 It is made up of principles beginning with greatness and ending with the gross elements It is marked by production and destruction going on ceaselessly. Its speed is like that of the mind, and it has the mind for its limit

10 This wheel of life which is connected with pairs of opposites and devoid of consciousness, the universe with the very immortals should cast away, abridge, and check.

11 That man who ever understands correctly the motion and stoppage of this wheel of life, is never seen to be deluded, among all creatures.

12 Freed from all impressions, divested of all pairs of opposites, freed from all sins, he attains to the highest goal

13. The householder, the Brahmachari, the hermit and the mendicant,—these four modes of life have all been said to have the householder's mode for their root.

14 The observance of every system of rules is prescribed in this world. Such observance has always been highly spoken of.

15 He who has been first purified by ceremonies, who has duly observed vows, who belongs by birth to a family of high qualifications, and who understands the Vedas, should return (from his preceptor's house).

16 Always devoted to his married wife, acting like a good man, with his senses under control and full of faith, one should in this world perform the five sacrifices.

18—17 He who eats the residue after feeding celestials and guests, who is given to the observance of Vedic rites, who duly celebrates, according to his means, sacrifices and gifts, who is unduly active with his hands and feet, who is unduly active with his eye, who is devoted to penances, who is not unduly active with his words and limbs, comes under the category of Shista or the good.

19 One should always bear the sacred thread, wear white (clean) clothes, observe pure vows, and should always mix with good men, making gifts and practising self-control.

20 One should govern his lust and stomach practise universal compassion, and be characterised by good conduct One should bear a bamboo stick, and a water-pot filled with water.

21 Having studied one should teach likewise should celebrate sacrifices himself and officiate at the sacrifices of others. One should also make gifts unto oneself. Indeed, one's conduct should be marked by these six deeds.

22 Know that three of these acts should form the livelihood of the Brahmanas, viz., teaching (pupils), officiating at the sacrifices of others, and the acceptance of gifts from a person who is pure.

23 As to the other duties which remain, numbering three, viz., making of gifts, study, and sacrifice, these are accompanied by merit.

24 Observant of penances, self controlled, practising universal mercy and forgiveness, and looking upon all creatures impartially, the man who is conversant with duties should never be careless about those three acts.

25 The learned Brahmana of pure heart, who leads the domestic mode of life and practises rigid vows, thus devoted and thus performing all duties to the best of his power, succeeds in conquering the celestial region.

CHAPTER XLVI.

(ANUGITA PARVA)—*Continued.*

Brahman said:—

1—3 Properly studying thus to the best of his power, in the way described above, and likewise living as a Brahmacharin, one who performs the duties of his own order, endued with learning, observant of penances, and with all the senses under control, devoted to what is agreeable and beneficial to the preceptor, steady in practising the duty of truth, and always pure, should, with the permission of the preceptor, eat his food without decrying it. He should eat *Havishya* made from what is got in alms, and should stand, sit, and take exercise (as directed).

4 He should pour libations on the fire twice a day, having purified himself and with concentrated mind He should always carry a staff made of Vilwa or Palasha.

5 The raiments of the twice-born man should be linen, or of cotton, or deer skin, or a cloth that is entirely brown red.

6 There should also be a girdle made of Munja-grass He should bear matted locks on head, and should perform his ablutions daily He should bear the sacred thread, study the scriptures, divest himself of cupidity, and be steady in the observance of vows.

7 He should also satisfy the celestials with oblations of pure water, his mind being controlled the while Such a Brahmacharin is worthy of being lauded.

8 With vital seed drawn up and mind concentrated, one who is thus devoted, succeeds in conquering the celestial region. Having attained to the Highest seat, he has not to return to birth.

9 Cleansed by all purificatory rites and having lived as a Brahmacharin, one should next go out of his village and next live as an ascetic in the forest, having cast off (all attachments).

10. Clad in animal skins or barks of trees, he should perform his ablutions morning and evening Always living well in the forest, he should never return to an inhabited place.

11 Honoring guests when they come, he should give them shelter, and himself live upon fruits and leaves and common roots, and Shyamaka

12. He should, without being idle, live on such water as he gets, and air, and all forest products He should live upon these, in due order, according to the regulations of his initiation

13 He should honor the guest that comes to him with alms of fruits and roots He should then without idleness, always give whatever other food he may have.

14 Controlling speech the while he should eat after satisfying celestials and guests His mind should be shorn of envy. He should eat little, and depend always on the celestials.

15. Self controlled, practising universal mercy, and endued with forgiveness, he should wear both beard and hair. Celebrating sacrifices and devoting himself to the study of the scriptures, he should be steady in the observance of the duty of truth

16 With body always in a state of purity, gifted with cleverness, ever living in the forest, with concentrated mind, and senses in subjection, a hermit thus devoting himself, would conquer the celestial region

17 A householder, or Brahmacharin, or forest recluse who would wish to acquire Liberation, should have recourse to that which has been called the best course of conduct.

18 Having granted to all creatures the pledge of utter abstention from harm, he should renounce all action He should contribute to the happiness of all creatures, practise universal friendliness, govern all his senses, and be an ascetic.

19 Living upon food got without asking and without trouble, and that has come to him spontaneously, he should make a fire He should go for alms to a place whence smoke has ceased to curl up and where all the inhabitants have already eaten.

20. The person who is conversant with the conduct that leads to Liberation should seek for alms after the vessels (used in cooking) have been washed He should never rejoice when he gets anything, and never lose heart if he gets nothing

21. Seeking just what is necessary for supporting life, he should, with concentrated mind, go about for alms, waiting for the proper time He should not wish for earnings in common with others, nor eat when honoured.

22 The mendicant should conceal himself for avoiding gifts with honour. While eating, he should not eat the residue of another's dish, nor such food as is bitter, or astringent, or pungent.

23 *He should not also eat such kinds* of food as have a sweet taste He should eat only so much as is necessary to keep him alive.

24—26 The person conversant with Liberation should obtain his livelihood without obstructing any creature In his rounds of mendicancy he should never follow another He should never show his piety, he should move about in a solitary place, freed from passion He should resort to either an empty house, or a forest, or the foot of some tree, or a river, or a mountain-cave for shelter. In summer he should pass only one night in an inhabited place, in the rainy season he may live in one place

27 He should move about the world like a worm, having his path pointed out by the Sun From mercy for creatures, he should walk on the Earth with his eyes directed towards it.

28 He should never amass riches and should avoid living with friends The man knowing Liberation should every day do all his acts with pure water.

29—30 Such a man should always perform his ablutions with water that has been taken (from the river or tank) Abstention from harm, celibacy, truth, simplicity, freedom, from anger, freedom from deceiving others self control and habitual freedom from back biting, with senses controlled, he should steadily pursue these eight vows.

31. He should always practise a sinless mode of conduct, which is not deceptive or crooked Shorn of attachments he should always make one who comes as a guest eat (at least) a morsel of food.

32. He should eat just enough for livelihood the maintenance of life. He should eat only such food as has been got by fair means, and should not pursue the dictates of desire.

33. He should never accept any other thing than food and clothing only. He should, again, accept only as much as he can eat and nothing more.

34 He should not be induced to accept *gifts from others, nor should he make gifts* to others Owing to the helplessness of creatures the wise man should always share with others

35. He should not misappropriate others' belongings, nor should he take anything

without being asked He should not, having enjoyed anything, become so attached to it as to seek for it once more.

36 One should take only earth water, pebbles, leaves flowers, and fruits, which are not owned by any body, as they come, when one wishes to do any act

37 One should not live by the occupation of an artisan, nor should he covet gold One should not hate, nor teach, nor should one have any belongings.

38 One should eat only what is consecrated by faith. One should shun controversies One should follow the nectarine course of conduct One should never be attached to anything, and should never enter into relations of intimacy with any creature.

39 One should not perform, nor cause to perform, any such deed as involves expectation of fruit or destruction of life or the hoarding of riches or articles.

40. Rejecting all objects, content with a very little, one should move about (homeless) pursuing an equal conduct towards all creatures mobile and immobile.

41. One should never annoy another being, nor should one be annoyed with another. He who is trusted by all creatures is considered as the foremost of those persons who understand Liberation.

42 One should not think of the past nor feel anxious about the future One should disregard the present, biding time, with fixed mind

43 One should never defile anything by eye, mind, or speech Nor should one do anything which is wrong, openly or in secret

44 Withdrawing his senses like the tortoise withdrawing its limbs one should govern his senses and mind, cultivate a thoroughly peaceful understanding, and seek to master every subject

45 Freed from all pairs of opposites, never bending his head in respect, abstaining from the rites requiring the utterance of Swaha one should be free from mineness, and egoism With purified soul, one should never seek to acquire what one has not and protect what one has

46 Free from expectations, shorn of qualities, endued with tranquility, one should be free from all attachments and should depend on none Attached to one's own self and understanding all subjects, one becomes, forsooth, liberated.

47—49 Those who perceive the self, which is without hands and feet and back, which is without head and without stomach, which is free from the action of all qualities, which is absolute, untainted, and stable, which is without smell, without taste and touch, without color, and without sound, which is to be comprehended (by close study,) which is unattached, which is without flesh, which is free from anxiety, unfading, and divine, and, lastly, which though living in a house resides in all creatures, succeed in escaping death

50 There the understanding reaches not, nor the senses, nor the celestials nor the Vedas, nor sacrifices, nor the regions (of superior bliss), nor penance, nor vows.

51 The attainment to it by those who are endued with knowledge is said to be without comprehension of symbols Hence the man who knows the properties of that which is shorn of symbols, should practise the truths of piety.

52 The learned man, living as a householder, should adopt that conduct which is conformable to true knowledge. Though undeluded, he should practise piety like one that is deluded, without finding fault without it

53 Without finding fault with the practices of the good he should act in such a way for practising piety as may induce others to always disregard him

54—57 That man who is gifted with such a conduct is said to be the foremost of ascetics The senses, the objects of the senses, the (five) great elements • mind, understanding, egoism, the unmanifest, Purusha also, after comprehending these duly with the help of correct inferences, one attains to the celestial region released from all fetters One conversant with the truth, understanding these at the time of the termination of his life, should meditate, exclusively resting on one point Then, depending on none one acquires Liberation. Freed from all attachments like the wind in space with his hoarded up means exhausted, without distress of any sort, he attains to the highest goal.

CHAPTER XLVII.

(ANUGITA PARVA)—*Continued.*

Brahman said —

1 The ancients who always used to speak truth say that Renunciation is penance Brahmanas, living in that which has Brahma for its origin, understand Knowledge to be high Brahma.

2. Brahma is very far off, and its attainment depends upon a knowledge of the Vedas. It is free from all pairs of opposites, it is shorn of all qualities; it is eternal; it is gifted with unthinkable qualities, it is supreme.

3. It is by knowledge and penance that those gifted with wisdom see that which is the highest. Indeed, they who are of unsullied minds, who are purged of every sin, and who have transcended all passion and darkness (succeed in seeing it.)

4. They who are always given to renunciation, and who are conversant with the Vedas, succeed in attaining to the supreme Lord who is at one with the path of happiness and peace, by the help of penance.

5. Penance, it has been said, is light. Conduct leads to piety. Knowledge is said to be the highest. Renunciation is the best penance.

6 He who understands self through accurate determination of all subjects, undisturbed, which is at one with Knowledge, and which lives in all principles, succeeds in going everywhere.

7. That learned man who sees association and dissociation, and unity in diversity, is freed from misery.

8. He who never desires for anything, who despises nothing, becomes eligible, even when living in this world, for assimilation with Brahma.

9. He who is conversant with the truths about qualities of Greatness, and understands the Pradhana as existing in all principles, who is free from mineness and egoism, forsooth, becomes liberated.

10. He who is freed from all pairs of opposites, who does not bend his head to any body, who has got over the rites of Swaha, succeeds by the help of tranquility alone in attaining to that which is free from pairs of opposites, which is eternal, and which is shorn of qualities.

11. Renouncing all action, good or bad, developed from qualities, and casting off both truth and falsehood, a creature, forsooth, becomes liberated.

12—15. Having the unmanifest for the seed of its origin, with the understanding for its trunk, with the great principle of egoism for its collection of boughs, with the senses for the cavities of its little sprouts, with the (five) great elements for its large branches, the objects of the senses for its smaller branches, with leaves that are ever present, with flowers that always embellish it, and with fruits both agreeable and disagreeable always produced, is the eternal tree of Brahma which forms the support of all creatures. Cutting and piercing that tree with knowledge of truth as the sword, the wise man, abandoning the fetters which are made of attachment and which cause birth, decrepitude, and death, and freeing himself from mineness and egoism, forsooth, becomes liberated.

16 These are the two birds, which are immutable, which are friends, and which should be known as unintelligent. That other who is different from these two is called the Intelligent.

17. When the inner self, which is shorn of knowledge of nature, which is (as it were) unintelligent, becomes conversant with that which is above nature, then, understanding the Kshetra, and gifted with an intelligence that is above all qualities and apprehends everything, becomes released from all sins.

CHAPTER XLVIII.

(ANUGITA PARVA.)—

Continued.

Brahman said:—

1. Some consider Brahma as a tree. Some consider Brahma as a great forest. Some consider Brahma as unmanifest. Some consider it as transcendant and freed from every distress.

2—5. They think that all this is produced from and absorbed into the unmanifest. He who, even for the short space of time covered by a single breath, when his end comes, becomes equable, attaining to the self, fits himself for immortality Controlling the self in the self, even for the space of a wink one goes through the tranquility of the self, to that which forms the endless acquisition of those that are endued with knowledge Restraining the vital airs again and again by controlling them according to the method called Pranayama (suppression of vital airs), by the ten or the twelve, he attains to that which is beyond the four and twenty. Thus having first acquired a tranquil soul, one attains to the fruition of all his desires.

6. When the quality of Goodness predominates in what originates from the Unmanifest, it becomes fit for immortality. They who are conversant with Goodness speak highly of it, saying that there is nothing superior to Goodness.

7. By inference we know that the Purusha is dependent on Goodness. O best of twice born ones, it is impossible to attain to Purusha by any other means.

8. Forgiveness, courage, abstention from injury, equability, truth, sincerity, knowledge, gift, and renunciation, are said to be the marks of that course of conduct which arises out of Goodness.

9 It is by this inference that the wise believe in the oneness of Purusha and Goodness There is no doubt in this.

10 Some learned men that are devoted to knowledge hold that Kshetrajna and Nature are one. This, however, is not correct.

11. If it is said that Nature is different from Purusha, that also will indicate a want of consideration.

12. Distinction and association should be truly known. Unity and diversity are likewise laid down That is the doctrine of the learned Even both unity and diversity are seen in the gnat and Udumvara.

13. As a fish in water is different from it, so is the relation of the two (*viz.*, Purusha and Nature) Indeed, their relation is like that of water drops on the leaf of the lotus

The preceptor said:—

14. Thus addressed, those learned Brahmanas, who were the foremost of men, felt some doubts and (therefore) they once more questioned the Grandfather.

CHAPTER XLIX.

(ANUGITA PARVA.)—

Continued.

The Rishis said:—

1 Which among the duties is considered to be the most worthy of being performed? The various modes of duty, we see, are contradictory.

2. Some say that it continues after the body (is destroyed). Others say that it does not exist Some say that everything is doubtful Others have no doubts

3 Some say that the eternal (principle) is not eternal. Some say that it exists, and some that it exists not. Some say it is of one form, or twofold, and others that it is mixed.

4. Some Brahmanas who are conversant with Brahma and utterers of truth consider it to be one Others, that it is distinct, and others again that it is manifold.

5. Some say that both time and space exist; others, that it is not so Some bear matted locks on their heads and are clad in deer-skins Others have shaven heads and go entirely naked.

6. Some abstain entirely from bathing, and some are for bathing Such differences of views may be seen among celestials and Brahmanas conversant with Brahma and gifted with perceptions of truth.

7 Some are for taking food; while some are given to fasts Some speak highly of action. Others speak highly of perfect tranquility.

8. Some applaud Liberation. Some, various sorts of enjoyments.

9. Some desire various kinds of riches. Some, poverty. Some say that means should be resorted to. Others, that this is not so.

10 Some are given to a life of abstention from injury. Others are inclined to destruction. Some are for merit and glory. Others say that this is not so.

11. Some are devoted to goodness. Others are established on doubt. Some are for pleasure. Some are for pain. Other people say that it is meditation.

12 Other learned Brahmanas say that it is Sacrifice. Others, again, say that it is gift. Others speak highly of penances. Others, the study of the scriptures.

13. Some say that knowledge and renunciation (should be followed) Others who ponder on the elements, say that it is Nature. Some speak too much of everything. Others, nothing.

14 O foremost of the celestials, duty being thus confused and full of contradictions of various kinds, we are deluded and unable to arrive at any conclusion.

15 People stand up for acting, saying,—This is good,—This is good,—He who follow a certain duty speaks highly of that duty as the best.

16 Therefore our understanding breaks down and our mind is distracted. We, therefore, wish, O best of all beings, to know what is good

17. You should declare to us, after this, what is (so) mysterious, and what is the cause of the connection between the Soul and Nature

18. Thus addressed by those learned Brahmanas, the illustrious creator of the worlds, endued with great intelligence and possessed of a righteous soul, described to them accurately what they asked.

CHAPTER L.

(ANUGITA PARVA.)—*Continued.*

Brahman said:—

1. Well then, I shall describe to you what you ask. Learn what was told by a preceptor to a disciple who came to him.

2 *Hearing it all, do you settle properly* (what it should be). Abstention from injuring any creature is considered as the foremost of all duties.

3 That is the highest seat, shorn of anxiety and forming a mark of holiness The ancients who had seen the certain truth, have said that knowledge is the *highest happiness.*

4—6 Hence, one becomes freed of all sins by pure knowledge They who are engaged in destruction and harm, they who are infidels in conduct, have to go to Hell on account of their being gifted with cupidity and delusion. Those who, without idleness, perform acts moved thereto by expectation, become repeatedly born in this world and sport in happiness Those men who gifted with learning and wisdom, perform acts with faith, free from expectations, and possessed of concentration of mind, are said to perceive clearly.

7—8 I shall, after this, describe how the association and the disassociation takes place of Soul and Nature Ye best of men, *listen The relation here is said to be that* between the object and the subject

9 Purusha is always the subject; and Nature the object It has been explained, by what has been said in a previous part of the discourse where it has been pointed out, that they exist after the manner of the gnat and the Udumvara

10. An object of enjoyment as it is, Nature is unintelligent and knows nothing He, however, who enjoys it, is said to know it, Soul being enjoyer, Nature is enjoyed.

11. The wise have said that Nature is always made up of pairs of opposites Soul is, on the other hand destitute of pairs of opposites, devoid of parts, eternal, and free, about its essence, *from qualities.*

12 He lives in everything alike, and walks with knowledge He always enjoys Nature as a lotus leaf (enjoys) water.

13. Endued with knowledge, he is never tainted even if brought into contact with all the qualities.

14 Forsooth, Purusha is unattached like the unsteady drop of water on the lotus-leaf. This is the certain conclusion that Nature is the property of Purusha.

15—16 The relation between these two (*viz*, Purusha and Nature) is like that existing between matter and its maker. As one goes into a dark place carrying a light with him, so those who wish for the Supreme, proceed with the light of Nature. As long as matter and quality exist, so long the light shines.

17. The flame, however, becomes put out when matter and quality (or oil and wick) are exhausted. Thus Nature is manifest; while Purusha is said to be unmanifest.

18 Understand this, ye learned Brahmanas! Well I shall now tell you something more With even a thousand (explanations), one who has a bad understanding succeeds not in acquiring knowledge.

19 One, however, who is gifted with intelligence succeeds in acquiring happiness, through only a fourth share (of explanations) Thus should the accomplishment of duty be understood as dependent on means.

20 *For the intelligent man, having knowledge* of means, succeeds in acquiring supreme happiness.

21. As some man travelling along a road without provisions of his journey, proceeds with great uneasiness and may even meet with destruction before he reaches the end of his journey, so should it be known that in deeds there may or may not be fruits.

22—24 The examination of what is agreeable and what disagreeable in one's own self, yields benefit The progress in life of a man who is devoid of the perception of truth is like that of a man who rashly journeys on a long road unseen before. The progress, however, of those who are gifted with intelligence is like that of men *who journey along the same road, riding* on a car to which are yoked (fleet) horses and which moves with swiftness. Having ascended to the top of a mountain, one should not cast his eyes on the surface of the earth

25 Seeing a man, even though travelling on a car, afflicted and rendered insensible by pain, the intelligent man journeys on a car as long as there is a car-path.

26 The learned man, when he sees the car-path end, abandons his car for going on. Thus does the intelligent man who knows the ordinances about truth and Yoga, proceed.

27. Knowing the qualities, such a man, proceeds, comprehending what is next and next.

57 One who knows which is superior and inferior among existent creatures, who is conversant with the ordinances about all deeds, and who forms himself the soul of all creatures, attains to the Unfading Soul.

CHAPTER LI.

(ANUGITA PARVA)—
Continued.

Brahmana said —

1. Since the mind is the ruler of these five elements, for controlling and bringing them forth the mind, therefore, is the soul of the elements.

2. The mind always presides over the great elements The understanding proclaims power, and is called the Soul

3 The mind yokes the senses as a charioteer yokes good horses. The senses, the mind, and the understanding are always joined to the Soul.

4 The individual soul, mounting the chariot to which big horses are yoked and which has the understanding for the reins, drives about on all sides.

5 With all the senses attached to it (for steeds), with the mind for the charioteer, and the understanding for the eternal reins, exists the great Brahma car.

6 Indeed, that man gifted with learning and wisdom who always understands the Brahma car in this way, is never possessed by delusion in the midst of all entities

7—9 This forest of Brahma begins with the unmanifest and ends with gross objects It includes mobile and immobile objects, and gets light from the radiance of the sun and the moon, and is decorated with planets and constellations It is decked, again, on all sides with nets of rivers and mountains It is always embellished likewise by various kinds of waters It is the means of livelihood for all creatures. It is, again, the end of all living creatures In that forest the Kshetrajna always moves about.

10. Whatever exist in this world mobile and immobile, are the very first to be dissolved away After this (are dissolved) those qualities which compose all entities.

11—12. After the qualities (are dissolved) the five elements Such is the gradation of entities. Celestials, men, Gandharvas, Pishachas, Asuras, (and) Rakshasas have all originated from Nature, and not from actions, nor from a cause The Brahmanas, who are creators of the universe, are born here again and again

13 All that originates from them dissolves, when the time comes in those very five great elements like billows in the ocean

14 All the great elements are beyond those elements which form the universe. He who is released from those five elements goes to the highest goal

15 The powerful Prajapati created all this by the mind only Similarly Rishis attained to the status of celestials by the help of penance

16 Likewise, those who have acquired perfection, who were capable of the concentration of Yoga, and who live on fruits and roots, likewise perceive the triple world by penance.

17. Medicines and herbs and all the various sciences are acquired by means of penance alone, for all acquisition has penance for its root.

18 Whatever is difficult of acquisition, difficult to learn, difficult to defeat, difficult to pass through, can all be acquired by penance, for penance is irresistible.

19. One who drinks alcoholic liquors, one who kills a Brahmana, one who steals, one who destroys a fœtus, one who violates one's preceptor's bed, becomes cleansed of such sin by penance well performed

20—21. Human beings, departed manes, deities, (sacrificial) animals, beasts and birds, and all other creatures mobile and immobile, by always devoting themselves to penances, become successful by penance alone Similarly the celestials gifted with great powers of illusion, have attained to the celestial region.

22 Those who without idleness perform deeds with expectations, being full of egoism, approach the presence of Prajapati.

23 Those great ones, however, who are devoid of mineness and freed from egoism through the pure contemplation of Yoga, acquire the great and highest regions.

24 Those who understand best the self, having acquired Yoga contemplation and having their minds always cheerful, enter into the unmanifest accumulation of happiness

25 Those persons who are freed from egoism and who are re born after having

attained to the fulness of Yoga contemplation, enter into the highest region reserved for the great, viz., the Unmanifest.

26—27 Born from that same unmanifest (principle) and attaining to the same once more, freed from the qualities of Darkness and Ignorance and adhering to only the quality of Goodness, one becomes freed from every sin and creates all things Such a one should be known to be Kshetrajna in perfection He who knows him knows the Veda.

28 Attaining to pure knowledge from (restraining) the mind, the ascetic should sit self-controlled One necessarily becomes that on which one's mind is set. This is an eternal mystery

29 That which has the unmanifest for its beginning and gross qualities for its end has been said to have Nescience for its mark But do you understand that whose nature is shorn of qualities.

30. Of two syllables is Mrityu (death), of three syllable is the eternal Brahma Mineness is death, and the opposite of mineness is the eternal

31. Some men who are led by bad understanding speak highly of action. Those, however, who are unmbered among the great ancients never speak highly of action

32 By action is a creature born with body which is made up of the sixteen. (True) Knowledge swallows up Purusha This is what is highly acceptable to eaters of ambrosia.

33 Therefore, those whose vision extends to the other end have no attachment to actions This Purusha, however, is full of knowledge and not full of action.

34 He dies not who understands Him who is immortal, immutable, incomprehensible, eternal and indestructible—Him who is the restrained Soul and who is above all attachments

35 He who thus understands the Soul to which there is nothing prior, which is uncreated, immutable, unconquered, and incomprehensible even to those who are eaters of nectar, certainly becomes himself incomprehensible and immortal through these means.

36. Removing all impressions and controlling the soul in the soul, he understands that auspicious Brahma than which nothing greater exists.

37. Upon the understanding becoming clear, he succeeds in acquiring tranquility The mark of tranquility is like that what takes place in a dream.

38. This is the end of those liberated ones who are intent on knowledge. They see all those movements which are born of successive developments.

39 This is the end of those who are unattached to the world This is the eternal practice. This is the acquisition of men of knowledge. This is the uncensured mode of conduct.

40 This end is capible of being attained by one who is alike to all creatures, who is without attachment, who is without expectations, and who looks equally on all things.

41 I have now described everything to you, O foremost of twice-born Rishis! Do you act thus immediately, you will then acquire success.

The Preceptor said:—

42. Thus addressed by the preceptor Brahman, those great sages acted accordingly and then attained to many happy regions

43 Do you also, O blessed one, duly act according to the words of Brahman as described by me, O you of pure soul. You will then acquire success

Vasudeva said:—

44 Thus instructed in the principles of high religion by the preceptor, the pupil, O son of Kunti, did everything accordingly and then attained to Liberation.

45 Having done all that he should have done, the pupil, O perpetuator of Kuru's race attained to that seat going where one has not to grieve.

Arjuna said:—

46 Who, indeed, was that Brahmana, O Krishna, and who the pupil, O Janardana! Truly, if am worthy of hearing it, do you then tell me, O Lord!

Vasudeva said:—

47 I am the preceptor, O mighty-armed one, and know that the mind is my pupil Through my affection for you, O Dhananjaya, I have described this mystery to you

48. If you have any love for me, O perpetuator of Kuru family, do you then, after having heard these instructions about the Soul, always act duly, O you of excellent vows

49 Then when this religion has been duly practised O destroyer of foes, you will become freed from all your sins and attain to perfect liberation.

50. Formerly, when the hour of battle came, this very religion, O you of mighty-arms, was described by me. Do you, therefore, set your mind on it.

51. And now, O chief of Bharata's race, it is long since that I saw the lord my father. I wish to see him again, with your leave, O Phalguna.

Vaishampayana said:—

52. Dhananjaya replied to Krishna who had said so—We shall go to-day from this town to Hastinapur.

53 Meeting king Yudhishthira of virtuous soul there, and informing him you shall then go to your own city.

CHAPTER LII.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1 After this Krishna ordered Daruka, saying,—'Let my car be yoked.' Within a very short space of time Daruka informed (his master), saying,—'It has been yoked.'

2 The son of Pandu then ordered all his attendants, saying—'Prepare yourselves and be ready. We shall go to day to Hastinapur.

3 Thus addressed, O king, the army got themselves ready, and it formed Pritha's son of immeasurable energy, saying,—Everything is ready.'

4 Then those two friends *viz.* Krishna and the son of Pandu ascended their car and proceeded on the journey, engaged in delightful conversation.

5. To Vasudeva seated on the car, the highly energetic Dhananjaya once more said these words, O chief of the Bharatas.

6 O perpetuator of the Vrishni race, the king has got victory through your grace All his enemies have been killed, and he has recovered his kingdom without a thorn in it.

7 O destroyer of Madhu, on you the Pandavas have got a powerful protector Having obtained you for our raft we have crossed the Kuru ocean.

8 O you who have this universe for your handiwork, salutations to you, O Soul of the universe, O best of all beings in the universe I know you in that measure in which I am approved by you.

9 O destroyer of Madhu, the soul of every creature is always born of your energy. Playful sport is yours. Earth and sky, O lord, are your illusion.

10. This entire universe, consisting of mobile and immobile objects, is established on you You create, by modification, the four orders of Being.

11. You create the Earth, the Sky, and Heaven, O Destroyer of Madhu. The stainless lunar light is your smile. The seasons are your senses.

12. The "ever-moving" wind is your breath, and death, existing eternally is your anger. In your grace is the goddess of prosperity. Indeed, Shree is always established in you, O you of the highest intelligence.

13 You are the sport; you are their contentment, you their intelligence, you their forgiveness, you their inclinations, you their beauty. You are the universe with its mobile and immobile objects At the end of the age, it is you, O sinless one, who are called destruction.

14 I am incapable of reciting all your qualities in course of even a long period. You are the Soul and the Supreme Soul I bow to you O you of eyes like the (petals of the) lotus.

15—18 O you who are irresistible I have learnt it from Narada and Devala and the island-born (Vyasa), and the Kuru grandfather also that all this (universe) rests on you You are the one Lord of all creatures This, O sinless one, that you have described to me on account of your favour for myself, I shall duly accomplish in full, O Janarddana! Highly wonderful is this which you have done from desire of doing what is agreeable to us, *viz.* the destruction in battle of the Kaurava (prince) the son of Dhritarashtra. That army had been burnt by you which I (subsequently) defeated in battle

19—20 That feat was achieved by you on account of which victory became mine! By the power of your intelligence was shown the means by which was duly effected the destruction of Duryodhana in battle, as also of Karna, as of the sinful king of the Sindhus, and Bhurishravas.

21. I shall accomplish all that which, O son of Devaki, pleased with me you have declared to myself. I do not entertain any doubt in this.

22 Going to king Yudhishthira of righteous soul, I shall, O sinless one, urge him to dismiss you, O you who are conversant with every duty.

23 O lord, I approve of departure for Dwaraka You shall soon see my maternal uncle, O Janarddana.

24 You shall also see the irresistible Valadeva and other chiefs of the Vrishni race!"—Thus conversing with each other, the two reached the city of Hastinapur.

25 They then, with cheerful hearts, and without any anxiety, entered the palace of Dhritarashtra which resembled the mansion of Shakra.

26—28. They then saw, O monarch, king Dhritarashtra, and highly intelligent Vidura, and king Yudhishthira; and the irresistibly Bhimasena, and the two sons of Madri by Pandu, and king Dhritarashtra seated; and the unvanquished Yuyutsu, and Gandhari of great wisdom, and Pritha, and the beautiful Krishna, and the other ladies of Bharata's race with Subhadra for the first.

29—31. They also saw all those ladies who used to wait upon Gandhari Then approaching king Dhritarashtra, those two chastisers of enemies announced their names and touched his feet. Indeed, those great ones also touched the feet of Gandhari and Pritha and king Yudhishthira the just, and Bhima. Embracing Vidura also, they enquired after his well being.

32—33 In the company of all those persons, Arjuna and Krishna then approached king Dhritarashtra (again) Night came and then the intelligent king Dhritarashtra dismissed all those perpetuaters of Kuru's race as also Janarddana for retiring to their respective rooms. Permitted by the king, all of them entered their respective apartments.

34—36 Krishna of great energy proceeded to the apartments of Dhananjaya. Adored duly and furnished with every object of comfort and enjoyment, Krishna of great intelligence passed the night in happy sleep with Dhananjaya as his companion. When the night passed away and morning came, the two heroes, finishing their morning rites and adoring their persons properly, proceeded to the palace of king Yudhishthira the just There Yudhishthira the just, of great might, sat with his ministers.

37 The two great ones, entering that well adorned chamber, saw king Yudhishthira the just like the two Ashwins seeing the chief of the celestials.

38. Meeting the king, he of Vrishni's race, as also that foremost hero of Kuru's race, getting the permission of Yudhishthira who was highly pleased with them, sat themselves down.

39. Then the king, gifted with great intelligence, seeing those two friends, became desirous of addressing them. Soon that best of kings, that foremost of speakers, addressed them in the following words.

Yudhishthira said:—

40. Ye heroes, ye foremost ones of Yadu's and Kuru's race, it appears that ye two are desirous of saying something to me. Do ye say what is in your mind. I shall soon satisfy it. Do not hesitate.

41. Thus addressed, Phalguna, well conversant with speech, humbly approached king Yudhishthira the just and then said these words.

42. Highly powerful Vasudeva here, O king, is long absent from home He wishes, with your permission, to see his sire.

43 Let him go, if you think it proper, to the city of the Anarttas! You should, O hero, grant him permission.

Yudhishthira said:—

44. O lotus eyed one, blessed be you! O slayer of Madhu, do you go this very day to the city of Dwaravati for seeing, O powerful one, that foremost one of Sura's race.

45 O mighty armed Keshava, your departure is approved by me! You have not seen my maternal uncle as also the goddess Devaki for a long time.

46 Meeting my maternal uncle and going to Valadeva also, O giver of honors, you will, O you of great wisdom, adore both of them at my word as they deserve.

47 Do you also think of me daily as also of Bhima, that foremost of powerful men, and of Phalguna and Nakula and Sahadeva, O giver of honours.

48 Having seen the Anarttas, and your father, O mighty-armed one, and the Vrishnis, you will return to my horse-sacrifice, O sinless one!

49 Do you then go, taking with you various kinds of gems and various sorts of wealth Do you, O hero of the Satwata race, also take with you whatever else you like.

50. It is through your grace, O Keshava that that the whole Earth, O hero, has come under our sway and all our enemies have been killed.

51. When king Yudhishthira the just of Kuru's race said so, Vasudeva, that foremost of men, said these words (in reply).

Vasudeva said:—

52. O mighty-armed one, all jewels and gems, all riches and the entire Earth, belong to you alone. Whatever wealth exists in my house, you, O lord, are always the owner thereof.

53 To him Yudhishthira, the son of Dharma, said,—Be it so'—and then duly adored (Krishna) the eldest brother, gifted with great energy, of Gada. Vasudeva then proceeded to his paternal aunt (Kunti) Duly honouring her, he circumbulated her body.

54 He was properly accosted by her in return, and then by all the others having Vidura for their first. The four armed eldest brother of Gada then started from Nagapura on his excellent car.

55 Placing his sister, the lady Subhadra, on the car, the mighty-armed Janarddana, then, with the permission of both Yudhishthira and (Kunti) his paternal aunt, started, accompanied by a large train of citizens.

56 The hero who had the foremost of apes on his banner, as also Satyaki and the two sons of Madravati, and Vidura of incomparable intelligence, and Bhima himself whose tread resembled that of a prince of elephants, all followed Madhava:

57 Janarddana of great energy, causing all those extenders of the Kuru kingdom and Vidura also to return, addressed Daruka, and Satyaki, saying,—'Urge the horses to speed'

58 Then that grinder of enemies, viz., Janarddana of great prowess, accompanied by Satyaki, the foremost one of Shini's race, proceeded to the city of the Anarttas after having killed all his enemies, like He of a hundred sacrifices proceeding to the celestial region.

CHAPTER LIII.

(ANUGITA PARVA)—*Continued.*

Vaishampayana said:—

1. As he of Vrishni's family was going to Dwaraka, those foremost princes of Bharata's race, those chastisers of enemies, embraced him and fell back with their attendants.

2. Phalguna repeatedly embraced the Vrishni hero, and as long as he was within the range of eye-sight he repeatedly turned his eyes towards him.

3 With great difficulty, the son of Pritha withdrew his look that had fallen on Govinda. The undefeated Krishna also (did the same).

4 The marks which were displayed on the occasion of that great one's departure, I shall now fully describe. Do you listen to me.

5 The wind blew with great force before the car, clearing the path of sand-grains and dust and thorns.

6 Vasava rained pure and fragrant showers and celestial flowers before the holder of Sharanga.

7. As the mighty-armed hero went on he came upon the desert ill-supplied with water. There he saw that foremost of ascetics, named Utanka, of immeasurable energy.

8 The hero of large eyes and great energy adored that ascetic He was then adored by the ascetic in return. Vasudeva then enquired after his well-being.

9 That foremost of Brahmanas viz., Utanka, politely accosted by Madhava, honoured him duly and then addressed him in these words

10 O Shauri, having gone to the palaces of the Kurus and the Pandavas, have you succeeded in establishing a durable understanding between them such as should exist between brothers? You should tell me every thing.

11. Do you come, O Keshava, after having united them in peace,—them who are your relatives and who are ever dear to you, O foremost one of Vrishni's race.

12 Will the five sons of Pandu, and the children of Dhritarashtra, O destroyer of enemies, sport in the world in joy with you?

13 Will all the kings enjoy happiness in their respective kingdoms, on account of the pacification of the Kauravas brought about by you?

14 Has that trust, O son, which I had always reposed on you, borne fruit about the Kauravas?

The blessed and holy one said —

15—16. I tried my best at first, for bringing about a good understanding, about the Kauravas. When I could not by any means establish them on peace, it happened that all of them, with their relatives and kinsmen, died. It is impossible to transgress destiny by either intelligence or power

17 O great Rishi, O sinless one, this also cannot be unknown to you They (the Kauravas) disregarded which Bhishma and Vidura gave them referring to me

18 Encountering one another, they then became guests of Yama's palace Only the five Pandavas form the remnant of the unslain, all their friends and all their children having been destroyed All the sons Dhritarashtra also, with their children and kinsmen, have been killed.

19 When Krishna had said these words, Utanka, filled with anger, and with eyes expanded in rage, addressed him in these words.

Utanka said :—

20 Since, though able, O Krishna, you did not rescue those foremost ones of Kuru's race who were your relatives and, therefore dear to you, I shall, forsooth, curse you

21. Since you did not forcibly compel them to forbear, therefore, O destroyer of Madhu I shall, filled with anger denounce a curse on you

22 It seems, O Madhava, that, though fully able (to save them), you were indifferent to these foremost of Kurus who overwhelmed by insincerity and hypocrisy, have all met with destruction.

Vasudeva said :—

23 O scion of Bhrigu's race listen, to what I say in full Do you accept my apologies also O you of Bhrigu's race, you are an ascetic!

24 After having heard my words about the soul, you may then utter your curse. No man is able, by a little ascetic merit, to put me down.

25 O foremost of ascetics, I do not wish to see the destruction of all your penances! You have a large measure of blazing penances You have passed your preceptors and seniors

26 O foremost of twice-born ones I know that you have observed the rules of Brahmacharyya from your infancy. I do not, therefore, wish the loss or diminution of your penances acquired with so much pain!

CHAPTER LIV.

(ANUGITA PARVA.)—

Continued.

Utanka said :—

1 Do you O Keshava tell me that faultless spiritual science Having heard your discourse I shall ordain what is for your good or imprecate a curse to you O Janardana!

Vasudeva said :—

2 Know that the three qualities of Ignorance, Darkness and Goodness exist, depending on me as their refuge So also, O twice born one, know that the Rudras and the Vasus have originated from me.

3 In me are all creatures, and in all creatures do I exist, Know this Let no doubt arise in your mind about this

4 So also O twice born one, know that all the tribes of the Daityas, all the Yakshas, Gandharvas, Rakshasas Nagas, Apsaras, have originated from me.

5 Whatever has been called existent and non existent, whatever is manifest, and not manifest, whatever is destructible and indestructible, all have me for their soul

6 Those fourfold courses of duty which, O ascetic, are known to attach to the (four) modes of life, and all the Vedic duties, have me for their soul

7 Whatever is non-existent, whatever is existent and non existent, and whatever is above that which is existent and non-existent —all these which form the universe —are from me There is nothing higher (or beyond) me who am the eternal god of gods

8 O perpetuater of Bhrigu's race, know that all the Vedas beginning with (the original syllable) OM are at one with me. Know, O son of Bhrigu's race, that I am the sacrificial stake, I am the Soma (drunk in sacrifices), I am the Charu (cooked in sacrifices for being offered to the deities), I am the Homa (that is performed); I am those deeds which sacrificers perform for pleasing the celestials, I am even the pourer of the sacrificial libation, and I am the Havi or libation that is poured I am the Adhvaryu I am the Kalpaka, and I am the highly sanctified sacrificial Havi. It is me whom the Udgatri, in the great sacrifice, hymns by the sound of his songs. In all rites of expiation, O Brahmana, the utterers of auspicious Mantras and benedictions fraught with peace sing my praises

who am the artificer, O foremost of twice-born ones, of the universe.

11. Know, O best of twice-born persons, that Dharma is my eldest born offspring, originated from my mind, O learned Brahmana, whose essence is mercy for all creatures.

12. Constantly changing myself, I take birth in various wombs, O best of men, for upholding that son of mine, with the help of men now existing in or departed from the world. Indeed, I do this for protecting Virtue and for establishing it.

13 In those forms that I assume for the purpose, I am known, O son of Bhrigu's race, in the three worlds as Vishnu and Brahman and Shakra. I am the origin and I am the destruction of all things.

14 I am the creator of all existent objects and I am their destroyer. Knowing no change myself, I am the destroyer of all those creatures that live in sinfulness.

15 In every cycle I have to repair the causeway of Virtue, entering into various kinds of wombs from desire of doing good to my creatures.

16 When, O son of Bhrigu's race, I live in the order of the celestials, I then indeed, act in every respect as a celestial.

17 When I live in the order of the Gandharvas, I then, O son of Bhrigu's race, act in every respect as a Gandharva

18. When I live in the order of the Nagas I then act as a Naga, and when I live in the order of Yakshas or that of Rakshasas, I act after the manner of that order.

19 Born now in the order of men I must act a human being I appealed to them (the Kauravas) most piteously But stupefied as they were and deprived of their senses, they refused to take my words

20. I frightened them, filled with anger referring to some great fear. But once more I showed themselves my usual human form.

21. Possessed as they were of unrighteousness, and assailed by the virtue of time, all of them have been righteously killed in battle, and have, forsooth, gone to the celestial region.

22 The Pandavas also, O best of Brahmanas have acquired great fame. I have thus told you all that you had asked me.

CHAPTER LV.

(ANUGITA PARVA.)—*Continued.*

Utanka said :—

1. I know you, O Janarddana, to be the creator of the universe Forsooth, this knowledge that I have is the result of your grace towards me.

2 O you of unfading glory, my heart is possessed of cheerful tranquillity on account of its being devoted to you Know, O chastiser of enemies, that my heart is no longer inclined to curse you.

3 If, O Janarddana, I deserve the least grace from you, do you then show me once your supreme form.

Vaishampayana said :—

4 Pleased with him, the holy one then showed Utanka that eternal Vaishnava form which Dhananjaya of great intelligence had seen.

5 Utanka saw the great Vasudeva of universal form, gifted with mighty arms. The effulgence of that form was like that of a burning fire or a thousand suns. It stood before him filling all space. It had faces on every side.

6 Seeing that high and wonderful Vaishnava form of Vishnu, in fact, seeing the Supreme Lord in (that guise) the Brahmana Utanka became filled with wonder.

Utanka said :—

7. O you whose handiwork is the universe, I bow to you, O soul of the universe, O parent of all things! With your feet you have covered the entire Earth, and with your head you fill the firmament.

8 That which lies between the Earth and the firmament has been filled by your stomach All the points of the compass are covered by your arms. O you of unfading glory, you are all this.

9. Do you withdraw this excellent and indestructible form of yours I wish to see you now in your own (human) form which, too, is eternal.

Vaishampayana said :—

10—11. To him, O Janamejaya Govinda of contented spirit said these words—Do you ask for some boon! To him Utanka, however said, this is a sufficient boon from you for the present, O you of great splendour, in that, O Krishna, I have seen this form of yours, O foremost of all beings!

12. Krishna, however, once more said to him,—'Do not scruple in this matter! This must be done! A sight of my form cannot be fruitless!

Utanka said :—

13 I must accomplish that, O lord, which you think should be done! I wish to have water wherever my wish for it may arise. Water is scarce in such deserts!

14. Withdrawing that energy, the Supreme Lord then said to Utanka,—Whenever you will require water, think of me!' Having said so, he proceeded towards of Dwaraka.

15. Subsequently, one day, the illustrious Utanka, solicitous of water and greatly thirsty, wandered over the desert. In course of his wanderings he thought of Krishna of unfading glory.

16 The intelligent Rishi then saw in that desert a naked hunter (of the Chandala class), all besmeared with dirt, surrounded by a pack of dogs.

17 Extremely fierce-looking, he carried a sword and was armed with bow and arrows. That foremost of twice-born ones saw copious streams of water issuing from the urinary organs of that hunter.

18 As soon as Utanka had thought of Krishna, that hunter smilingly addressed him, saying,—O Utanka, O you of Bhrigu's race, do you accept this water from me.

19. Seeing you afflicted by thirst I have felt great mercy for you! Thus addressed by the hunter, the ascetic showed no inclination to accept that water.

20. The intelligent Utanka even began to blame Krishna of undecaying glory. The hunter, however, again and again addressed the Rishi, saying,—'Drink!'

21—22 The ascetic refused to drink the water thus given. On the other hand, with heart stricken with hunger and thirst, he even became angry. Disregarded by the great Rishi through that conviction, the hunter, O king, with his pack of dogs, disappeared there and then. Seeing that disappearance, Utanka felt himself ashamed.

23—27. He even thought that Krishna, that destroyer of enemies, had beguiled him. Soon after, the holder of the conch and discus and mace, gifted with great intelligence, came to Utanka by the way (along which the hunter had come) Addressing Krishna, the Brahmana said,—'O foremost of beings, it was hardly proper for you to offer water to foremost of Brahmanas in the form of a hunter's urine, O lord! Utanka who said these words, Janarddana of great intelligence replied, comforting him with many soft words,—'That form which it was proper to assume for offering you water, in that form was water was water offered to you! But, alas, you could not understand it! The holder of the thunderbolt, Purandara, was requested by me for your sake.

28. My words to that powerful celestial were,—Do you give nectar in the form of water to Utanka.—The king of the celestials replied to me, saying,—It is not meet that a mortal should become immortal!

29. Let some other boon be granted to Utanka!—O son of Bhrigu's race, these words were repeatedly addressed to me. The husband of Shachi, however, was once more requested by me in these words, viz, even nectar should be given to Utanka!

30—32. The king of the celestials then, comforting me, said,—If, O you of great intelligence, nectar is to be given to him, I shall then assume the form of a hunter and give it to that great descendant of Bhrigu. If that son of Bhrigu accepts it thus, I then go to him, O lord, for giving it to him! If, however, he sends me away from disregard, I shall not then give it to him by any means.

33—36 Having made this agreement with me, Vasava appeared before you, in that disguise, for giving thee nectar. You, however, did disregard him and send him away, seeing that the illustrious one had put on the guise of a Chandala. Thy fault has been great. Once more, about your desire, I am prepared to do what is in my power. Indeed, this painful thirst of yours, I shall arrange, shall be satisfied. On those days, O twice born one, in which you will feel a desire for water, clouds well-charged with water will rise over this desert. Those clouds, O son of Bhrigu's race, will give you savoury water to drink Indeed, those clouds will become known in the world as Utanka-clouds.

37. Thus addressed by Krishna, Utanka became glad, and to this day, O Bharata, Utanka clouds (appear and) shower rain on arid deserts.

CHAPTER LVI.

(ANUGITA PARVA.)—

Continued.

Janamejaya said :—

1 'With what penances was the great Utanka endued so that he entertained the wish to imprecate a curse on Vishnu himself, who is the source of all power ?

Vaishampayana said .—

2. O Janamejaya, Utanka was gifted with austere penances. He was devoted to his preceptor. Gifted with great energy, he abstained from adoring anybody else.

3 All the children of the Rishis, O Bharata, entertained even this desire, viz., that their devotion to preceptors should be as great as that of Utanka.

4 Gautama's gratification with and affection for Utanka, among his numberless disciples, were very great, O Janamejaya.

5. Indeed, Gautama was greatly pleased with the self-control and purity of conduct that marked out Utanka, and with his acts of prowess and the services he did to him.

6 One after another, thousands of disciples received the preceptor's permission to return home On account, however, of his great affection for Utanka Gautama could not permit him to leave his hermitage.

7 Gradually, in course of time, O son, decrepitude overtook Utanka, that great ascetic. The ascetic, however, on account of his devotion to his preceptor, was not conscious of it

8 One day, he started, O King, for fetching fuel for his preceptor Soon after Utanka brought a heavy load of fuel

9. Toil-worn and hungry and afflicted by the load he carried on his head, O *chastiser of enemies, he threw the load* down on the Earth, O king

10 One of his matted locks, white as silver, had become entangled with the load Accordingly, when the load was thrown down, with it fell on the earth that matted lock of hair.

11 Oppressed as he had been by that load and overcome by hunger, O Bharata, Utanka, Seeing that sign of old age began to bewail aloud from excess of sorrow

12—13 Knowing every duty, the daughter of his preceptor then, who had eyes resembling lotus petals, and lips that were full and round, at the command of her father, sought, with downcast face to hold Utanka's tears in her hands Her hands seemed to burn with those tear-drops that she held. Unable, accordingly, to hold them longer, she was compelled to throw them down on the Earth.

14—15 The Earth herself was unable to hold those tear drops of Utanka. With a pleased heart, Gautama then said to the twice-born Utanka,—'Why, O son is your mind so afflicted with grief to-day ? Tell me calmly and quietly, O learned Rishi, for I wish to hear it in full.

Utanka said .—

16—17 With mind entirely devoted to you, and wholly bent upon doing what is agreeable to you, with my heart's devotion turned to you, and with thoughts entirely living on you, (I have lived here till) decrepitude has overtaken me without my knowing it at all. I have not again known any happiness Though I have lived with you for a century yet you have not granted me permission to depart.

18 Many disciples of yours, who were my juniors, have, however, been permitted by you to return. Indeed, hundreds and thousands of foremost Brahmanas have, gifted with knowledge, been favored with your permission.

Gautama said :—

19 Through my love and affection for you, and on account of your dutiful services to me, a long time has passed without my knowing it, O foremost of Brahmanas

20. If, however, O you of Bhrigu' race, you desire to leave this place, do you go without delay, with my permission.

Utanka said :—

21 What shall I present to my preceptor ? Tell me this, O best of twice-born persons Having brought it, I shall go hence, O lord, with your permission.

Gautama said :—

22 The good say that the satisfaction of the preceptor is the final fee Forsooth, O twice born one, I have been highly pleased with your conduct.

23—24 Know, O perpetuater of Bhrigu's race, that I have been highly pleased with your conduct Know, O perpetuater of Bhrigu's race, that I have been very much pleased with you for this. If you become a young man to day of sixteen years, I shall confer on you, O twice born one, this my own daughter for becoming your wife No other woman except this one is capable of waiting upon your energy.

25—26. At these words of Gautama, Utanka once again became a youth and accepted that famous maiden for his wife Receiving the permission of his preceptor, he then addressed his preceptor's wife, saying,—What shall I give you as final fee for my preceptor? Do you command me. I wish to do, with riches, or even my life, what is agreeable and beneficial to you

27 Whatever gem, exceedingly wonderful and of great value, exists in this world, I shall bring for for you with the help of my penances I have no doubt in this.

Ahalya said:—

28 I am highly pleased with you, O learned Brahmana, with your unceasing devotion, O sinless one This is enough. Blessed be you, go wherever you like.

Vaishampayana said:—

29 Utanka, however, O king, once more said these words —Do you command me, O mother It is proper that I should do something that is agreeable to you.

Ahalya said:—

30 Blessed be you, bring for me those celestial ear rings which are worn by the wife of Saudasa. That which is due to your preceptor will then be well discharged

31. Replying her,—'So be it,'—Utanka went away, O Janamejaya, determined upon bringing those ear-rings for doing what his preceptor's wife liked.

32 That foremost of Brahmanas, Utanka, proceeded forthwith to Saudasa who had become a cannibal, in order to solicit the ear-rings from him.

33. Gautama meanwhile said to his wife—'Utanka is not to be seen to day. Thus addressed, she informed him how he had gone for fetching the jewelled ear-rings (of Saudasa's queen).

34 At this, Gautama said —'You have not acted wisely. Cursed (by Vasishtha), that king will, indeed, kill Utanka.

Ahalya said:—

45. Without knowing this, O holy one! I have engaged Utanka in this task He shall not, however, come by any danger through your grace.

36. Thus addressed by her, Gautama said,—'Let it be so' Meanwhile Utanka met king Saudasa in a deserted forest.

CHAPTER LVII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. Seeing the king, who had become so, of frightful appearance, wearing a long beard smeared with the blood of human beings, the Brahmana Utanka, O king, did not become moved.

2—3 That highly energetic monarch, inspiring terror in every breast and looking like a second Yama, rising up addressed Utanka, saying,—'By good luck, O best of Brahmanas, you have come to me at the sixth hour of the day when I am in search of food.

Utanka said:—

4. O king, know that I have come here in course of my wanderings for the sake of my preceptor. The wise have said that while one is engaged for the sake of one's preceptor, one should not be injured.

The king said:—

5 O best of Brahmanas, food has been ordained for me at the sixth hour of the day. I am hungry. I cannot, therefore, allow you escape to-day.

Utanka said:—

6 Let it be so, O king! Let this agreement be made with me! After I have ceased to wander for my preceptor I shall once more come and put myself within your power.

7 I have heard, O best of kings, that the object I seek for my preceptor is under your control, O king, therefore, O king, I beg you for it.

8 You every day give many foremost of gems to superior Brahmanas You are a giver, O king, from whom gifts may be accepted Know that I too am a worthy object of charity present before you, O best of kings.

9—10. Having accepted from you in gift that object for my preceptor, which is under your control, I shall, O king, on account of my agreement, once more come back to you and put myself under your power. I assure you truly of this. There is no falsehood in this Never before have I spoken any falsehood, no, not even in jest! What shall I say then of other occasions?

Saudasa said:—

11. If the object you seek for your preceptor is capable of being placed in

CHAPTER LVI.

(ANUGITA PARVA)—
Continued.

Janamejaya said:—

1. 'With what penances was the great Utanka endued so that he entertained the wish to imprecate a curse on Vishnu himself, who is the source of all power?

Vaishampayana said:—

2. O Janamejaya, Utanka was gifted with austere penances. He was devoted to his preceptor. Gifted with great energy, he abstained from adoring anybody else.

3. All the children of the Rishis, O Bharata, entertained even this desire, viz., that their devotion to preceptors should be as great as that of Utanka.

4. Gautama's gratification with and affection for Utanka, among his numberless disciples, were very great, O Janamejaya.

5 Indeed, Gautama was greatly pleased with the self-control and purity of conduct that marked out Utanka, and with his acts of prowess and the services he did to him.

6. One after another, thousands of disciples received the preceptor's permission to return home. On account, however, of his great affection for Utanka, Gautama could not permit him to leave his hermitage.

7. Gradually, in course of time, O son, decrepitude overtook Utanka, that great ascetic. The ascetic, however, on account of his devotion to his preceptor, was not conscious of it.

8. One day, he started, O King, for fetching fuel for his preceptor. Soon after Utanka brought a heavy load of fuel.

9 Ill worn and hungry and afflicted by the load he carried on his head, O chastiser of enemies, he threw the load down on the Earth, O king.

10 One of his matted locks, white as silver, had become entangled with the load. Accordingly, when the load was thrown down, with it fell on the earth that matted lock of hair.

11. Oppressed as he had been by that load and overcome by hunger, O Bharata, Utanka, Seeing that sign of old age, began to bewail aloud from excess of sorrow.

12—13 Knowing every duty, the daughter of his preceptor then, who had eyes resembling lotus petals, and hips that were full and round, at the command of her father, sought, with downcast face to hold Utanka's tears in her hands. Her hands seemed to burn with those tear-drops that she held. Unable, accordingly, to hold them longer, she was compelled to throw them down on the Earth.

14—15 The Earth herself was unable to hold those tear drops of Utanka. With a pleased heart, Gautama then said to the twice-born Utanka,—'Why, O son, is your mind so afflicted with grief to day? Tell me calmly and quietly, O learned Rishi, for I wish to hear it in full.

Utanka said —

16—17 With mind entirely devoted to you, and wholly bent upon doing what is agreeable to you, with my heart's devotion turned to you, and with thoughts entirely living on you, (I have lived here till) decrepitude has overtaken me without my knowing it at all. I have not, again, known any happiness. Though I have lived with you for a century yet you have not granted me permission to depart.

18 Many disciples of yours, who were my juniors, have, however, been permitted by you to return. Indeed, hundreds and thousands of foremost Brahmanas have, gifted with knowledge, been favored with your permission.

Gautama said:—

19 Through my love and affection for you, and on account of your dutiful services to me, a long time has passed without my knowing it, O foremost of Brahmanas.

20. If, however, O you of Bhrigu' race, you desire to leave this place, do you go without delay, with my permission.

Utanka said:—

21 What shall I present to my preceptor? Tell me this, O best of twice-born persons. Having brought it, I shall go hence, O lord, with your permission.

Gautama said:—

22 The good say that the satisfaction of the preceptor is the final fee. Forsooth, O twice born one, I have been highly pleased with your conduct.

23—24. Know, O perpetuater of Bhrigu's race, that I have been highly pleased with your conduct. Know, O perpetuater of Bhrigu's race, that I have been very much pleased with you for this. If you become a young man to day of sixteen years, I shall confer on you, O twice-born one, this my own daughter for becoming your wife. No other woman except this one is capable of waiting upon your energy.

25—26 At these words of Gautama, Utanka once again became a youth and accepted that famous maiden for his wife Receiving the permission of his preceptor, he then addressed his preceptor's wife, saying —What shall I give you as final fee for my preceptor? Do you command me. I wish to do, with riches, or even my life, what is agreeable and beneficial to you

27 Whatever gem, exceedingly wonderful and of great value, exists in this world, I shall bring for for you with the help of my penances I have no doubt in this

Ahalya said :—

28 I am highly pleased with you, O learned Brahmana, with your unceasing devotion, O sinless one This is enough. Blessed be you, go wherever you like.

Vaishampayana said —

29 Utanka, however, O king, once more said these words —Do you command me, O mother It is proper that I should do something that is agreeable to you.

Ahalya said —

30 Blessed be you bring for me those celestial ear rings which are worn by the wife of Saudasa That which is due to your preceptor will then be well discharged

31 Replying her —'So be it'—Utanka went away O Janamejaya, determined upon bringing those ear rings for doing what his preceptor's wife liked

32 That foremost of Brahmanas, Utanka proceeded forthwith to Saudasa who had become a cannibal, in order to solicit the ear rings from him.

33 Gautama meanwhile said to his wife— Utanka is not to be seen to day This is addressed, she informed him how he had gone for fetching the jewelled ear rings (of Saudasa's queen).

34 At this, Gautama said —'You have not acted wisely Cursed (by Vashishtha), that king will, indeed, kill Utanka.

Ahalya said —

45 Without knowing this O holy one I have engaged Utanka in this task He shall not, however, come by any danger through your grace

36 Thus addressed by her Gautama said — Let it be so Meanwhile, Utanka met king Saudasa in a deserted forest

CHAPTER LVII.

(ANUGITA PARVA)—*Continued.*

Vaishampayana said :—

1 Seeing the king, who had become so, of frightful appearance, wearing a long beard smeared with the blood of human beings, the Brahmana Utanka, O king, did not become moved.

2—3 That highly energetic monarch, inspiring terror in every breast and looking like a second Yama, rising up addressed Utanka, saying,—'By good luck O best of Brahmanas, you have come to me at the sixth hour of the day when I am in search of food.

Utanka said :—

4 O king, know that I have come here in course of my wanderings for the sake of my preceptor. The wise have said that while one is engaged for the sake of one's preceptor, one should not be injured.

The king said —

5 O best of Brahmanas, food has been ordained for me at the sixth hour of the day I am hungry I cannot, therefore, allow you escape to-day.

Utanka said —

6 Let it be so, O king! Let this agreement be made with me After I have ceased to wander for my preceptor I shall once more come and put myself within your power.

7 I have heard, O best of kings, that the object I seek for my preceptor is under your control, O king, therefore, O king, I beg you for it.

8 You every day give many foremost of gems to superior Brahmanas You are a giver, O king, from whom gifts may be accepted Know that I too am a worthy object of charity present before you, O best of kings.

9—10 Having accepted from you in gift that object for my preceptor, which is under your control, I shall, O king, on account of my agreement, once more come back to you and put myself under your power I assure you truly of this There is no falsehood in this Never before have I spoken any falsehood, no, not even in jest! What shall I say then of other occasions?

Saudasa said —

11 If the object you seek for your preceptor is capable of being placed in

your hands by me, If I be considered as one from whom a gift may be accepted, do you then say what that object is!

Utanka said:—

12. O foremost of men, O Saudasa, in my estimation you are a worthy person from whom gifts may be accepted. I have, therefore, come to you for begging of you the jewelled ear-rings (worn by your queen).

Saudasa said:—

13 Those jewelled ear-rings, O learned and twice born Rishi, belong to my wife, They should be asked from her. Do you therefore, solicit some other things from me I shall give it to you, O you of excellent vows!

Utanka said:—

14 If we be considered as any authority, do you cease then to urge this pretext. Do you give those jewelled ear-rings to me. Be truthful in speech, O king.

Vaishampayana said:—

15—16 Thus addressed, the king once more addressed Utanka and said to him,—Do you, at my word, go to my venerable queen O best of men, and ask her saying,—'Give!'—She of pure vows, thus begged by you will certainly, at my command, give you, O foremost of twice-born persons, those jewelled ear-rings of hers without doubt.

Utanka said:—

17. Where, O king, shall I be able to meet your queen? Why do you not yourself go to her?

Saudasa said —

18 You will find her to-day near a forest fountain. I cannot see her to-day as the sixth hour of the day has come.

Vaishampayana said:—

19 Thus addressed, Utanka, O chief of Bharata's race, then left that place Seeing Madayanti, he informed her of his object.

20. Hearing the order of Saudasa, that lady of large eyes replied to the highly intelligent Utanka, O Janamejaya, in these words.

21. It is even so, O twice-born one. You should, however, O sinless one, assure me that you do not say what is untrue! You should bring me some signet from my husband.

22. These celestial ear-rings of mine, made of rich gems, are such that the celestials and Yakshas and great Rishis always watch for opportunities for taking them away.

23 If placed at any time on the Earth, this costly article would then be stolen by the Nagas If worn by one who is impure on account of eating, it would then be taken away by the Yakshas If the wearer falls asleep, the celestials would then take them away.

24 O best of Brahmanas, these ear-rings are capable of being taken away, when such opportunities come, by celestials and Rakshasas and Nagas, if worn by a careless person.

25. O best of twice-born ones, these ear-rings, day and night, always produce gold. At night, they shine brightly, attracting the rays of stars and constellations.

26 O holy one, if worn by any one, he would be freed from hunger and thirst and fear of every sort. The wearer of these ear-rings is freed also from the fear of poison and fire and every kind of danger.

27 If worn by one of short stature, these become short. If worn by one of tall stature, these grow in size

28 Even of such virtues are these ear-rings of mine They are lauded and honoured everywhere Indeed, they are known over the three worlds. Do you, therefore, bring me some sign.

CHAPTER LVIII.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said.—

1 Returning to king Saudasa who was always well disposed towards all his friends, Utanka solicited him for some sign. That foremost one of Ikshaku's race then gave him a sign.

Saudasa said.—

2. Thus my present condition is intolerable I do not see any refuge. Knowing this to be my wish, do you give away the jewelled ear-rings.

3 Thus addressed by the king, Utanka returned to the queen and reported to her the words of her husband Hearing those words, the queen gave to Utanka her jewelled ear-rings.

4 Having got the ear-rings, Utanka returned to the king and said to him,—I wish to hear, O king, what the meaning is of those mysterious words which you said as a sign to your queen.

Saudasa said :—

5 Kshatriyas are seen to honour the Brahmanas from the very beginning of the creation. Towards the Brahmanas, however, many offences originate (on the part of the Kshatriyas).

6 As for myself, I am always bent in humility before them. I am overtaken by a calamity through a Brahmana. Possessed of Madayanti, I do not see any other refuge.

7. Indeed, O foremost of all persons, having a high goal, I do not see any other refuge for myself in the matter of approaching the celestial gates or in continuing here, O best of twice born ones.

8 It is impossible for a king that is hostile to Brahmanas to continue living in this world or in acquiring happiness in the next.

9 Hence have I given you these my my jewelled ear-rings which were coveted by you Do you now keep the agreement which you have made with me to-day.

Utanka said :—

10. O king, I shall certainly carry out my promise I shall truly return and place myself under your power. There is, however, a question, O scorcher of enemies which I wish to ask you.

Saudasa said :—

11. Say, O learned Brahmana, what is in your mind. I shall certainly reply to your words I shall remove whatever doubt may be in your mind. I have no hesitation in this.

Utanka said :—

12. Those who are skilled in the rules of duty, say that Brahmanas are of controlled speech. One who acts wrongly towards friends is considered as vile as a thief.

13 You, again, O king, have become my friend to-day. Do you then, O foremost of men, give me such advice as is approved by the wise.

14. As for myself, I have now obtained the fruition of my wishes. You, again, are a cannibal. Is it proper for me to return to you or not.

Saudasa said —

15 If it is proper (for me), O foremost of superior Brahmanas, to say what you ask, I should then, O best of twice-born ones, tell you that you should never return to me.

16 O perpetuater of Bhrigu's race, by acting thus, you will secure your well-being. If you return, O learned Brahmana, you will surely meet with death.

Vaishampayana said :—

17. Thus addressed by the intelligent king about what was beneficial for him, Utanka took leave of the king and set out for the presence of Ahalya.

18. Desirous of doing what was agreeable to the wife of his preceptro, he took the ear-rings with him and started with great speed for reaching the hermitage of Gautama.

19 Protecting them even in the manner directed by Madayanti,—that is, binding them within the folds of his black deer-skin,—he proceeded on his way.

20. After he had proceeded for some distance, he became stricken with hunger. He there saw a Vilwa tree covered down with the weight of (ripe) fruits. He climbed that tree.

21. Causing his deer-skin, O chastiser of enemies, to hang on a branch, that foremost of twice-born ones, then began to pluck some fruits.

22—23. While he was engaged in plucking those fruits with eyes set towards them, some of them dropped, O king, on that deer-skin, in which those ear-rings had been carefully tied by that foremost of Brahmanas. With the strokes of the fruits, the knot became loosened.

24 Suddenly that deer-skin, with the ear-rings in it, dropped down. When the knot being unfastened, the deer-skin fell down on the ground, a snake who was there saw those jewelled ear-rings.

25—27. That snake belonged to the race of Airavata. Promptly he took up the ear-rings in his mouth and then entered an ant-hill. Seeing the ear-rings taken by that snake, Utanka, filled with anger and in great anxiety of mind, came down from the tree. Taking his staff he began to pierce that ant-hill.

28 That best of Brahmanas, burning with anger and the desire for revenge, continually busied himself for thirty-five days in that work.

29. The goddess Earth, unable to bear the force of Utanka's walking staff and with body torn therewith, became greatly anxious.

too. He then took his seat with all the Vrishnis sitting around him.

21. Having washed his feet and removed his fatigue, Krishna of mighty energy, as he sat there, then described the chief events of the great battle in answer to the questions put to him by his father.

CHAPTER LX.

(ANUGITA PARVA)—
Continued.

Vasudeva said :—

1. O you of Vrishni's race, I have repeatedly heard men speaking of the wonderful battle.

2 You, however, O mighty-armed one, have seen it with your own eyes Do you, therefore, O sinless one, describe the battle in full.

3—4 Indeed, tell me how that battle took place between the great Pandavas and Bhishma and Karna and Kripa and Drona and Shalya and others, between, in fact, numerous other Kshatriyas well-skilled in arms, differing from one another in conduct and dress and coming from various kingdoms.

Vaishampayana said :—

5. Thus addressed by his father, he having eyes like lotus-petals, described, in the presence of his mother also, how the Kaurava heroes had been killed in battle.

Vasudeva said :—

6. The feats were highly wonderful which were achieved by those great Kshatriyas. On account of their large number, they are incapable of being described in even hundreds of years.

7. I shall, however, mention only the foremost of them Do you listen, therefore, to me as I mention in brief those feats won by the kings of Earth, O you of godlike splendour.

8 Bhishma of Kuru's race became the Commander-in chief, having eleven divisions of the Kaurava princes under his command, like Vasava of the celestial forces.

9 Highly intelligent Shikhandin, protected by the blessed Arjuna, became the leader of the seven divisions of the sons of Pandu

10. The battle between the Kurus and the Pandavas went on for ten days. It was so dreadful as to make one's hair stand erect.

11. Then Shikhandin, in great battle, helped by the holder of Gandiva, killed, with innumerable arrows, the son of Ganga, fighting bravely.

12. Lying on a bed of arrows, Bhishma waited like an ascetic till the sun leaving his southward path entered on his northerly course when that hero died.

13 Then Drona, that foremost of all persons conversant with arms, that greatest of men under Duryodhana, like Kavya himself of the lord of the Daityas, became the Commander-in chief.

14. That foremost of twice-born persons, ever boasting of his prowess in battle, was supported by the residue of the Kaurava-army consisting then of nine Akshauhinis, and protected by Kripa and Vrisha and others.

15 Dhrishtadyumna familiar with many powerful weapons, and gifted with great intelligence, became the leader of the Pandavas. He was protected by Bhima like Varuna protected by Mitra.

16 That great hero, always desirous of comparing his strength with Drona, supported by the Pandava-army, and recollecting the wrongs inflicted (by Drona) on his father (Drupada, the king of the Panchalas) performed great feats in battle.

17. In that battle between Drona and the son of Prishata, the kings assembled from various realms were nearly rooted out.

18. That furious battle lasted for five days. At the conclusion of that period, Drona, exhausted, succumbed to Dhrishtadyumna.

19 After that, Karna became the Commander-in-chief of Duryodhana's forces. He was supported in battle by the residue of the Kaurava-army which numbered five Akshauhinis

20. Of the sons of Pandu, there were then three Akshauhinis. After the destruction of innumerable heroes, protected by Arjuna, they came to battle.

21. The Suta's son Karna, though a dreadful warrior, encountering Partha, came to his end on the second day, like an insect encountering a burning fire.

22 After the fall of Karna, the Kauravas became dispirited and lost all energy. Numbering three Akshauhinis, they gathered round the king of the Madras

23 Having lost many car-warriors and elephants and horsemen, the residue of the Pandava army, numbering one Akshauhini and overtaken with depression, supported by Yudhishthira.

24. The Kuru king Yudhishthira, in the battle that took place, accomplished the most difficult feats and killed, before half the day was over, the king of the Madras.

25 After the fall of Shalya, the great Sahadeva, of immeasurable prowess, killed Shakuni the man who had brought about the quarrel.

26 After the fall of Shakuni, the royal son of Dhritarashtra, whose army had suffered an extensive carnage and who on that account had become greatly dispirited, fled from the field, armed with his mace.

27 Then Bhimasena of great prowess, filled with anger, pursued him and discovered him within the waters of the Dwaipayana lake.

28 With the residue of their army, the Pandavas surrounded the lake and, filled with joy, met Duryodhana concealed within the waters

29 Their wordy arrows, penetrating through the waters pierced Duryodhana Rising up from the lake, the latter approached the Pandavas, armed with his mace, desirous of battle

30 Then, in the great battle that took place, the royal son of Dhritarashtra was killed by Bhimasena, displayed his great prowess, in the presence of many kings

31. After this the residue of the Pandava army as it slept in the camp, was killed at night time by Drona's son who was unable to put up with the destruction of his father (at the hands of Dhrishtadjumna)

32. Their sons killed their forces killed, their friends killed, only the five sons of Pandu, are alive with myself and Yuyudhana.

33 With Kripa and the Bhoja prince Kritavarman, the son of Drona represents the unkilled residue of the Kaurava-army Dhritarashtra's son Yuyutsu also has escaped slaughter on account of his having adopted the side of the Pandavas.

34 Upon the destruction of the Kaurava-king Suyodhana with all his followers and allies, Vidura and Sanjaya have come to the presence of king Yudhishthira the just.

35 Thus did that battle take place, O lord, for eighteen days Many kings of Earth, killed therein, have ascended the

Vaishampayana continued :—

36. The Vrishnis, as they heard, O king, that dreadful account became filled with grief and sorrow and pain.

CHAPTER LXI.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said :—

1—2 After the great Vasudeva of great prowess had finished his narration of the great battle of the Bharatas before his father, it was plain that that hero had passed over the destruction of Abhimanyu The motive of the great one was that his father might not hear what was highly unpleasant to him.

3 Indeed, the intelligent Krishna did not wish that his father Vasudeva should, on hearing the dreadful intelligence of the death of his daughter's son, be afflicted with sorrow and grief.

4 (His sister) Subhadra, noticing that the slaughter of her son had not been mentioned, addressed her brother, saying,—Do you narrate the death of my son, O Krishna!—and dropped down on the earth (in a swoon).

5 Vasudeva saw his daughter fallen on the ground As soon as he saw this, he also fell down, deprived of his senses by grief.

6—7 (Regaining his senses) Vasudeva, afflicted with grief at the death of his daughter's son, O king, addressed Krishna, saying,—O lotus eyed one, you are famed on Earth for being truthful in speech. Why, however, O destroyer of enemies, do you not tell me to day of the death of my daughter's son?

8 O powerful one, tell me in full of the destruction of your sister's son! Having eyes resembling thine, alas, how was he killed in battle by enemies

9 Since my heart does not from grief break into a hundred pieces, it seems, O you of the Vrishni race, that it does not die with men when its hour does not come.

10 Oh, at the time of his fall, what words did he give utterance to, addressing his mother? O lotus eyed one, what did that darling of mine, having restless eyes, say to me?

11 I hope he has not been killed by enemies while retreating from battle with

the just, summoned all his brothers, *viz*, Arjuna and Bhimasena and the twin sons of Madri, in proper time and then said to them—Ye heroes, you have heard the words which the highly intelligent and great Krishna has said from his friendship for and the desire of doing good to the Kurus! Indeed, you have heard those words that have been uttered by that ascetic of profuse penances, that great sage desirous of conferring prosperity on his friends, that preceptor of righteous conduct, *viz*, Vyasa of wonderful feats! You have heard what Bhishma also said, and what Govinda too of great intelligence has uttered.

7. Remembering those words, ye sons of Pandu, I wish to obey them duly! By obeying those words of theirs great blessedness will belong to all of you.

8. Those words spoken by those utters of Brahma are certain (if obeyed) to produce considerable benefit. Ye perpetuaters of Kuru's race, the Earth has become divested of her riches.

9—17. Ye kings, Vyasa, therefore, informed us of the wealth of Marutta. If you think that wealth abundant or sufficient, how shall we bring it? What, O Bhima, do you think about this? When the king, O perpetuater of Kuru's race, said these words, Bhimasena, joining his hands, said these words in reply,—The words you have said, O you of mighty arms, on the subject of bringing the riches indicated by Vyasa, are approved by me? If, O powerful one, we succeed in getting the riches kept there by the son of Avikshita, then this sacrifice, O king, purposed by us will be easily accomplished! This is what I think. We shall, therefore, bowing our heads to the great Girisha, and offering due adoration to that deity, bring that wealth. Blessed be you. Pleasing that god of gods as also his companions and followers in words, thought, and deed, we shall, forsooth, obtain that wealth. Those Kinnaras of dreadful appearance who are protecting that treasure will certainly yield to us if the great deity having the bull for his sign becomes pleased with us! Hearing these words uttered by Bhima, O Bharata, king Yudhishthira the son of Dharma, became highly pleased. The others, headed by Arjuna, at the same time, said,—So be it.

18. The Pandavas then, having resolved to bring that wealth, ordered their forces to march under the constellation Dhruba and on the day called by the same name.

19. Making the Brahmanas utter benedictions on them, and having duly adored the great god Maheshwara, the sons of Pandu started (on their enterprise).

20. Pleasing that great deity with Modakas and frumenty and with cakes made of meat, the sons of Pandu started with cheerful hearts.

21. While they thus started, the citizens, and many foremost of Brahmanas, with cheerful hearts, uttered auspicious blessings (on their heads).

22. The Pandavas, going round many Brahmanas who daily adored their fires, and bending their heads unto them, proceeded on their journey.

23—24. Taking the permission of king Dhritarashtra who was stricken with grief on account of the death of his sons, his queen (Gandhari), and Pritha also of large eyes, and keeping the Kaurava-prince Yuyutsu the son of Dhritarashtra, in the capital, they started, adored by the citizens and by many Brahmanans endued with great wisdom.

CHAPTER LXIV.

(ANUGITA PARVA)—
Continued.

Vaishampayana said —

1. They then started with cheerful hearts, and accompanied by men and animals all of whom and which were equally cheerful. They filled the whole Earth with the loud clatter of their wheels.

2. Their praises sung by eulogists and Sutas and Magadhas and bards, and supported by their own army they appeared like so many Suns adorned with their own rays.

3. With the white umbrella held over his head king Yudhishthira shone with beauty like the lord of the stars on the night when he is at full.

4. That foremost of men the eldest son of Pandu, accepted, with due forms, the blessings and cheers of his gladdened subjects as he went on his way.

5. About the soldiers who followed the king, their confused murmurs seemed to fill the entire sky.

6. That army crossed many lakes and rivers and forests and pleasure gardens. They at last came upon the mountains.

7. Arrived at that region where that wealth was buried. O king, Yudhishthira fixed his camp with all his brothers and troops.

8—13 The region selected for the purpose O chief of Bharata's race, was perfectly level and auspicious. There the king pitched his camp, placing in his van such Brahmanas as were gifted with penances and learning and self-control, as also his priest Agniveshya, O you of Kuru's race, who was well-conversant with the Vedas and all their branches. Then the royal sons of Pandu, and the other kings, and the Brahmanas and priests well-skilled in sacrificial rites having duly performed same propitiatory ceremonies, spread themselves all over that spot. Having duly placed the king and his ministers in the middle, the Brahmanas caused the camp to be pitched by laying out six roads and nine divisions. King Yudhishthira caused a separate encampment to be duly made for the inmates elephants who accompanied his army. When everything was complete, he addressed the Brahmanas, saying,—Ye foremost of Brahmanas, do that which you think should be done in view of the matter at hand Indeed, let an auspicious day and constellation be fixed for it. Let not a long time pass away over our heads as we wait in suspense here Ye foremost of learned Brahmanas, having formed this resolution, do what should be done after this! Hearing these words of the king, the Brahmanas with those amongst them who were well skilled in the performance of religious rites, became filled with gladness and desirous of doing what was agreeable to king Yudhisthira the just, said these words in reply,—This very day is an auspicious one with a auspicious constellation We shall, therefore, try to celebrate those high rites we propose. We shall to-day, O king, live upon water alone. Do you all fast also to-day.

16. Hearing those words of those foremost Brahmanas, the royal sons of Pandu passed that night, abstaining from all food, and lying confidently on beds of Kusha-grass, like burning fires in a sacrifice.

17. And the night wore away as they listened to the discourses of the learned Brahmanas When the cloudless morning came, those foremost of Brahmanas addressed the royal son of Dharma, (saying as follows).

CHAPTER LXV.

(ANUGITA PARVA.)—

Continued.

The Brahmanas said:—

1. Let offerings be made to the great Mahadeva of three eyes. Having duly dedicated those offerings, O king, we shall then try to gain our object.

2. Hearing these words of those Brahmanas, Yudhisthira caused offerings to be duly made to that deity who loved to lie down on mountain-breasts.

3. Pleasing the (sacrificial) fire with (libations of) sanctified butter according to the ordinance, the priest (Dhaumya) cooked Charu with the aid of Mantras and performed the necessary rites.

4. He took up many flowers and sanctified them with Mantras, O king. With Modakas and frumenty and meat, he made offerings to the deity.

5. With various kinds of flowers and with fried paddy, of very superior kind, Dhaumya, well versed in the Vedas, performed the remaining rites

6 He next presented offerings according to the ordinance to those ghostly beings who formed Mahadeva's train. And offerings were next made to Kuvera the king of the Yakshas, and to Manibhadra also.

7—8 To the other Yakshas also and to them who were the foremost ones among the ghostly companions of Mahdeva, the priest offered due adoration, having filled many jugs with food, with Krisharas and meat and Nivapas mixed with sesame seeds The king gave away unto the the Brahmanas thousands of kine

9—16 He then directed the presentation, according to due rites, of offerings to those night ranging beings(who live with Mahadeva) Surcharged, as it were, with the scent of Dhupas and filled with the fragrance of flowers, that region, sacred to the deity of deities, O king became highly delightful. Having performed the adoration of Rudra and of all the Ganas, the king, placing Vyasa ahead, went towards the place where the treasure was buried. Once more adoring the Lord of riches, and bowing to him with respect and saluting him properly, with various kinds of flowers and cakes and Krishara, having adored those foremost of gems, viz. Shankha and Nidhi and those Yakshas who are the lords of gems, and having adored many foremost of Brahmanas and caused them to utter blessings, the king gifted with great power, strengthened by the energy and the auspicious benedictions of those Brahmanas, caused that spot to be excavated. Then numerous vessels of various and delightful forms, Bringaras, Katahas, Kalasas, Bardhamanakas, and innumerable Bhajanas of beautiful forms, were dug out by king Yudhishthira the just.

his back towards them? I hope, O Govinda, that his face did not become cheerless while fighting?

12 He was possessed, O Krishna, of great energy. From a spirit of childishness, that powerful hero, boasting (of his prowess) in my presence, used to speak of his skill (in battle).

13 I hope that boy does not lie on the field, killed deceitfully by Drona and Karna and Kripa and others? Do you tell me this.

14. That son of my daughter always used to challenge Bhishma and that foremost of all powerful warriors, viz., Karna, in battle.

15—16. His father who, from excess of grief, bewailed thus, Govinda, more afflicted than he, answered in these words,—His face did not become cheerless as he fought in the van of battle. Dreadful though that battle was, he did not turn his back upon it.

17. Having killed hundreds and thousands of kings of Earth, he was distressed by Drona and Karna and at last was killed by the son of Dushasana.

18 If, O lord, he had been encountered, one to one, without intermission, he was incapable of being killed in battle by even the holder of the thunder bolt.

19 When his father Arjuna was withdrawn from the main body by the Samsaptakas Abhimanyu was surrounded by the enraged Kaurava heroes headed by Drona in battle.

20 Then, O father, after he had killed a very large number of enemies in battle, your daughter's son at last succumbed to the son of Dushasana.

21 Forsooth, he has gone to the celestial region! Kill this grief of thine, O you of great intelligence! They who are of purified understandings never languish when they meet with any calamity.

22 He by whom Drona and Karna and others were checked in battle—heroes who were equal to Indra himself in power—why would not he ascend to the celestial region.

23 O irresistible one, do your kill this grief of thine! Do not allow yourself to be swayed by anger. That conqueror of hostile cities has attained to that sanctified end which depends upon death at the edge of weapons

24 After the fall of that hero this my sister Subhadra stricken with grief, bewailed aloud, when she saw Kunti, like a female as prey.

25. When she met Draupadi, she asked her in grief,—O reverend lady, where are all our sons? I wish to see them.

26 Hearing her lamentations, all the Kaurava-ladies embraced her and wept sitting around her.

27. Seeing (her daughter-in-law) Uttara, she said,—O blessed girl, where has your husband gone? When he returns, do you without losing a moment apprise me of it.

28 Alas, O daughter of Virata, as soon he heard my voice, he used to come out of his chamber without the loss of a moment. Why does not your husband come out today.

29 Alas, O Abhimanyu, your maternal uncles—powerful car-warriors—are all hale. They used to bless you when they saw you come here prepared to go out for battle.

30 Do you tell me the incidents of battle to-day as before, O chastiser of enemies. Oh, why do you not answer me to-day—me who am weeping so bitterly?

31—32. Hearing these lamentations of this daughter of the Vrishni-race, Pritha, deeply stricken with grief, addressed her and slowly said,—O Subhadra, though protected by Vasudeva and Satyaki and by his own father, your youthful son has yet been killed. That slaughter is due to the influence of Time

33 O daughter of Yadu's race, mortal your son was Do not grieve. Irresistible in battle, your son has, forsooth, attained to the highest end.

34 You are born in a high family of great Kshatriyas Do not grieve, O you of restless glances, O girl of eyes like lotus-petals!

35 Do you cast your eyes on Uttara, who is quick with child. O blessed lady, do not give way to grief. This auspicious girl will soon bring forth a son to that hero!

36—39 Having comforted her, thus, Kunti, knowing every duty, O perpetuater of Yadu's race, casting off her grief, O irresistible one, made arrangements for Abhimanyu's obsequial rites, with the permission of king Yudhishthira and Bhima, and the twins (viz., Nakula and Sahadeva) who in prowess resembled Yama himself. She also made many presents to the Brahmanas, and bestowed upon them many kine, O perpetuater of Yadu's race Then the Vrishni-dame (Kunti), comforted a little, addressed the daughter of Virata, saying,—O faultless daughter of Virata, you should not grieve! For the sake of your husband,

O you of round hips, protect the child in your womb.

40. Having said these words, O you of great splendour, Kunti ceased. With her permission I have brought Subhadra here.

41 It was thus, O giver of honours, that your daughter's son was killed Cast off your burning grief, O irresistible one! Indeed, do not set your heart on sorrow.

CHAPTER LXII.

(ANUGITA PARVA)—
Continued.

Vaishampayana said:—

1. Having heard these words of his son, Vasudeva, that descendant of Shura, of righteous soul, renouncing grief, made excellent obsequial offerings (to Abhimanyu).

2 Vasudeva also performed those rites for the ascension (to Heaven) of his great nephew that hero who was ever the darling of his father (Vasudeva).

3 He duly fed six millions of Brahmanas, gifted with great energy, with edibles possessed of every recommendation.

4—5 Presenting many clothes to them, Krishna satisfied the thirst for wealth of those Brahmanas Wonderful were the heaps of gold, the number of kine and of beds and cloths, that were then given away. The Brahmanas loudly declared,—Let (Krishna's wealth) increase

6. Then Vasudeva of Dasharha's race, and Valadeva, and Satyaki, and Satyaka, each performed the obsequial rites of Abhimanyu.

7 Greatly stricken with grief, they could find no comfort. The same was the case with the sons of Pandu in the city of Hastinapore.

8—9 Deprived of Abhimanyu, they could get no peace of mind. The daughter of Virata, O king, for many days, totally abstained from all food, greatly afflicted by grief on account of the death of her husband At this all her relatives, became plunged into excess of grief. They were all afraid that the embryo in her womb might be destroyed.

10—12. Then Vyasa, ascertaining the state of things by his spiritual vision, arrived there The highly intelligent Rishi, gifted with great energy, arrived (at the palace), addressed Pritha of large eyes, as also Uttara herself, saying,—Let this grief be given up! O famous lady, a son gifted with great energy will be born to you, through the power of Vasudeva and at my word That son will rule the Earth after the Pandavas.

13—14 Seeing Dhananjaya, he said to him, in the hearing of king Yudhishthira, the just and pleasing him with his words, O Bharata,—Your grandson, O highly blessed one, will become a great prince! He will righteously govern the whole Earth to the verge of the sea.

15. Therefore O foremost one of Kuru's race, renounce this grief, O mower of enemies! Do not doubt this! This will truly take place.

16 That which was uttered by the Vrishni-hero on a former occasion, will, surely, happen! Do not think otherwise.

17 As regards Abhimanyu, he has gone to the regions of the celestials, conquered by him with his own deeds. That hero should be grieved for by you or, indeed, by the other Kurus.

18 Thus addressed by his grandfather, Dhananjaya of righteous soul, O king, renounced his grief and even became cheerful.

19 Your father, O prince, who are conversant with all duties, began to grow in that womb O you of great intelligence, like the Moon, in the lighted fortnight.

20 Then Vyasa urged the royal son of Dharma for celebrating the Horse-Sacrifice. Having said so, he made himself invisible there and then.

21 The intelligent king Yudhishthira, the just, hearing the words of Vyasa, set his mind on the journey for bringing wealth.

CHAPTER LXIII.

(ANUGITA PARVA)—
Continued.

Janamejaya said:—

1. Having heard these words, O twice-born one, that were spoken by the great Vyasa about the Horse-Sacrifice, what steps were taken by Yudhishthira.

2 Tell me, O foremost of twice-born ones, how the king succeeded in obtaining the riches which Marutta had buried in the Earth!

Vaishampayana said:—

3—6 Having heard the words of the Island-born ascetic, king Yudhishthira

The wealth thus dug out was placed in large 'as Karaput' (wooden chests united with each other by chains or cords, and carried by bullocks or camels) for protection.

17. A portion of the wealth was caused to be carried upon the shoulders of men in stout balances of wood with baskets slung like scales at both ends Indeed, O king, there were other methods of conveyance there for carrying away that wealth of the son of Pandu.

18. There were sixty thousands of camels, and a hundred and twenty thousand horses, and of elephants, O king, there were one hundred thousand

19. Of cars there were as many, and of carts too as many, and of she elephants as many. Mules and men were of unlimited number.

20 That wealth which Yudhishthira caused to be dug out was even so much Sixteen thousand coins were placed on the back of each camel; eight thousand on each car, and twenty-four thousand on each elephant.

21—22. Having loaded these vehicles with that wealth and once more adoring the great deity Shiva, the son of Pandu started for the city of Hastinapur, with the permission of the Island born Rishi, and placing his priest Dhaumya in the van That foremost of men, *viz*, the royal son of Pandu, made short marches of four miles every day.

23 That powerful army, O king afflicted with the weight they bore, returned carrying that wealth, towards the capital, pleasing the hearts of all those perpetuaters of the Kuru- ace.

CHAPTER LXVI.

(ANUGITA PARVA)—

Continued.

Vaishampayana said:—

1 Meanwhile, the highly energetic Vasudeva, accompanied by the Vrishnis, came to the city of Hastinapore.

2 While leaving that city for returning to his own Dwaraka, he had been requested by the son of Dharma to come back. Hence, knowing, that the time fixed for the Horse-Sacrifice had come, that foremost of men returned to Hastinapore.

3—4. Accompained by the son Rukmini, by Yuyudhana, by Charudeshna, by Shamva by Gada, by Kritavarman, by the heroic Sarana, by Nishatha and by Unmukha, Vasudeva came, with Valadeva at the head of the train, and with Subhadra also accompanying him.

5 Indeed, that hero came for seeing Draupadi, Uttara and Prithu and for comforting those renowned Kshatriya-ladies who had been bereft of many of their protectors.

6 Seeing those heroes come, king Dhritarashtra, as also the great Vidura, received them with due honours.

7. That foremost of men, *viz*, Krishna of great energy, worshipped by Vidura and Yuyutsu, continued to live in the Kuru capital.

8. It was while the Vrishni heroes O Janamejaya, were living in the Kuru city, O king, that your father, that destroyer of hostile heroes, was born.

9 The royal Parikshit, O monarch, afflicted by the Brahma-weapon of Ashwatthaman), upon coming out of the womb, lay still and motionless for he had no life. By his birth he had pleased the citizens but soon plunged them into grief.

10. The citizens, learning of the birth of the prince, uttered a leonine shout. That noise proceeded to the utmost limit of every point of the compass. Soon, however, that noise ceased.

11. Krishna, his senses and mind considerably affected, with Yuyudhana in his company, entered speedily the inner apartments of the palace

12 He saw his own paternal aunt (Kunti) coming, loudly weeping and calling upon him repeatedly.

13 Behind her were Draupadi and the famous Subhadra, and the wives of the relatives of the Pandavas, all weeping piteously.

14 Meeting Krishna, Kunti, that daughter of the Bhoja race, said to him in a voice choked with tears, O foremost of monarchs.

15 O Vasudeva, O mighty-armed hero Devaki by having borne you, has come to be considered as an excellent genetrix! You are our refuge and our glory! This race (of Pandu) depends upon you for its protector.

16 O Yadava hero, O powerful one this child of your sister's son, has come, out of the womb, killed by Ashwatthamane, O Keshava, do you revive him!

17. O delighter of the Yadavas, this was vowed by you, O powerful one, when Ashwatthaman had inspired the blade of

grass into a Brahma-weapon of great energy! Indeed, O Keshava, your words were these —I shall revive that child if he comes out of the womb dead!

18—19 That child, O son has been born dead! See him, O foremost of men You should, O Madhava, rescue Uttara and Subhadra and Draupadi and myself, and Dharma's son (Yudhishthira), and Bhima and Phalguna, and Nakula and the irresistible Sahadeva

20—21 In this child are fettered the life-breaths of the Pandavas and myself! O you of the Dasharha-race, on him depends the obsequial cake of Pandu as also of my father-in-law, and of Abhimanyu too, blessed be you that favourite nephew of yours who was so very like you! Do you do to-day what will be beneficial to all these! I urge you earnestly, O Janarddana.

22 Uttara, O destroyer of enemies, always repeats the words said to her by Abhimanyu Forsooth, O Krishna, those words were highly agreeable to her.

23 O you of the Dasharha-race, Arjuna's son said to this daughter of Virata,—Your son, O blessed girl, will go to my maternal uncles.

24 Taking up his quarters with the Vrishnis and Andhakas, he will obtain from them the science of arms, indeed, various wonderful weapons and the whole of the science of polities and morality.

25 These were the words, O son, that that destroyer of hostile heroes, viz, the son of Subhadra, that irresistible hero, said to Uttara from his love for her.

26 O destroyer of Madhu, bowing our heads to you, we pray you for making those words of Abhimanyu true! In view also of the time that has come, do you accomplish what is highly beneficial.

27. Having said these words to that hero of the Vrishni's race, Pritha of large eyes, raised her arms upwards and with the other ladies in her company, dropped down on the Earth.

28 All of them, with eyes rendered muddy by tears, repeatedly exclaimed, saying,—Alas, the son of Vasudeva's nephew has been born dead.

29 After Kunti had said so, Janarddana took hold of her, O Bharata, and gently raising her from the Earth, comforted her as follows.

CHAPTER LXVII.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said —

1—2 After Kunti had sat up, Subhadra, seeing her brother, began to weep aloud, and stricken with excessive grief, said,—O you having eyes like lotus petals, look at the grandson of Arjuna of great intelligence! Alas, the Kuru-race having been thinned, a child has been born that is feeble and dead.

3 The blade of grass, uplifted by Drona's son for bringing about the destruction of Bhimasena, fell upon Uttara and Vijaya and myself.

4 Alas that blade, O Keshava, is still existing (unextracted) in me, after having pierced my heart, since I do not, O irresistible hero, see this child with my son.

5 What will the righteous-souled king Yudhishthira the just say? What will Bhimasena and Arjuna, and the two sons of Madravati also say?

6 Hearing that Abhimanyu's son was born and dead, the Pandavas, O you of Vrishni's race, will consider themselves as imposed upon by Ashwatthaman.

7. Abhimanyu, O Krishna, was forsooth, the minion of all the Pandava-brothers. Hearing this intelligence, what will those heroes, defeated by the weapon of Drona's son, say?

8 What grief, O Janarddana, can be greater than this, viz, that Abhimanyu's son should be born and dead?

9 Bowing to you with my head, O Krishna I seek to please you to-day! See O foremost of men, these two standing here, viz, Pritha and Draupadi

10—11. When, O Madhava, the son of Drona tried to destroy the embryos even in the wombs of the ladies of the Pandavas, at that time O grinder of enemies, you said in anger to Drona's son (even these words). —O wretch of a Brahmana, O vilest of men, I shall disappoint your wish! I shall revive the son of Kunti's son.

12. Hearing these words of yours and well-knowing your power, I seek to gratify you, O irresistible hero! Let the son of Abhimanyu be revived.

13 If having pledged yourself previously you do not accomplish your auspicious vow do you then know for certain, O chief of the Vrishni race, that I shall put an end to my life.

14 If, O hero, this son of Abhimanyu does not revive when you, O irresistible one, are alive and near, of what other use will you be to me?

15 Do you, therefore O irresistible one revive this son of Abhimanyu—this child who has eyes similar to his—even as a rain charged cloud revives the lifeless crops (on a field)

16 You, O Keshava, are righteous-souled truthful and of prowess incapable of being baffled You should, O chastiser of enemies make your words truthful

17 If only you wish it, you can revive the three worlds (of beings) if dead! What need I say, therefore, of this darling child, born but dead, of your sister's son?

18 I know your power, O Krishna! Therefore do I solicit you! Do you show this great favour to the sons of Pandu

19 You should, O mighty armed one, show mercy to this Uttara, or to me, thinking that I am your sister or even a mother who has lost her son, and one who has thrown herself upon your protection.

CHAPTER LXVIII.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1. Thus addressed, O king, the destroyer of Keshin greatly possessed by sorrow answered,—So be it!—These words were uttered with sufficient loudness and they pleased all the inmates of the inner apartments of the palace

2 The powerful Krishna, that foremost of men, by uttering these words pleased all the people assembled there, like one pouring cold water on a person afflicted with sweat.

3—5 He then quickly entered the lying-in room in which your father was born It was duly sanctified, O king, with many garlands of white flowers, with many well-filled water-pots arranged on every side, with char-coal, soaked in clarified butter of Tinduka wood, and mustard seeds, O you of mighty arms, with shining weapons properly arranged and several fires on every side And it was filled with many agreeable and aged dames summoned for waiting.

6—7 It was also surrounded by many well skilled and clever physicians, O you of great intelligence! Gifted with great energy, he also beheld there all articles that are destructive of Rakshasas, duly placed by persons knowing the subject. Seeing the lying in room in which your father was born thus equipt, Hrishikesha became very glad and said,—Excellent, Excellent!'

8—9 When he of Vrishni's race said so and presented such a cheerful look, Draupadi, going there quickly, addressed the daughter of Virata, saying,—O blessed lady, here comes to you your father-in-law, the destroyer of Madhu, that ancient Rishi of inconceivable soul, that unvanquished one

10 Virata's daughter, checking her tears said these words in a voice chocked with grief Covering herself properly, the princess waited for Krishna like the celestials reverentially waiting for him

11. The helpless lady with heart agitated by sorrow, seeing Govinda coming, bewailed, saying,—

12 O lotus eyed one, see us two deprived of our child! O Janarddana, both Abhimanyu and myself have been equally killed.

13 O you of Vrishni's race, O destroyer of Madhu, I seek to please you by bending my head, O hero, to you! Do you revive this child of mine who has been consumed by the weapon of Drona's son.

14—15 If king Yudhishthira the just, or Bhimasena, or yourself, O lotus eyed one, had, on that occasion, said,—Let the blade of grass destroy the unconscious mother,—O powerful one, then I would have been destroyed and this would not have taken place.

16 Alas, what benefit has been reaped by Drona's son by doing this cruel deed, *viz*, the destruction of the child in the womb by his Brahma weapon.

17. That self same mother now seeks to please you O slayer of enemies, by bending her head! Surely, O Govinda, I shall kill myself if this child does not revive.

18 In him, O righteous one, I placed many expectations! Alas, when these have been frustrated by Drona's son, what necessity have I, O Keshava, to carry on the burden of life?

19 I hoped O Krishna, that with my child on my lap, O Janarddana I would salute you with respect! Alas, O Keshava, that hope has been destroyed.

20 O foremost of all beings, at the death of this heir of Abhimanyu of restless eyes, all my hopes have been destroyed.

21. Abhimanyu of restless eyes, O destroyer of Madhu, was exceedingly dear to you B hold this child of his killed by the Brahma-weapon.

22 This child is very ungrateful and very heartless, like his father, for, see, disregarding the prosperity and affluence of the Pandavas, he has gone to Yama's house

23 I had, before this vowed, O Keshava, that if Abhimanyu fell on the field of battle, O hero, I would follow him immediately.

24 I did not, however, keep my vow, cruel that I am and fond of life! If I go to him now, what, indeed, will Phalguna's son say?

CHAPTER LXIX.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1 The helpless Uttara, desirous of getting back her child, having thus bewailed, dropped down in sorrow on the earth like a demented creature.

2. Seeing the princess fallen on the earth deprived of her son and with her body uncovered, Kunti as also all the other) Bharata-ladies, deeply afflicted, began to weep aloud.

3. Resounding with the voice of lamentation, the palace of the Pandavas, O king, was soon converted into a house of sorrow where nobody could remain.

4 Greatly stricken with grief on account of her son, Virata's daughter, O king seemed to be struck down for sometime by sorrow and cheerlessness.

5 Regaining consciousness, O chief of Bharata's race Uttara took up her child on her lap and said these words

6 You are the child of one who knew every duty Are you not conscious then of the sin you commit since you do not salute this foremost one of the Vrishni's race?

7—8 O son, going to your father tell him these words of mine, *viz*,—It is difficult for living creatures to die before their time comes, because through reft of you, my husband, and now deprived of my child also, I am yet alive when I should die, unendued as I am with everything auspicious and everything valuable.

9 O mighty-armed one, with the permission of king Yudhishthira the just, I shall swallow some dreadful poison or cast myself on the burning fire.

10. O father, difficult of destruction is my heart since, though I am deprived of husband and child, that heart of mine does not break into a thousand pieces.

11. Rise, O son, and see this your afflicted greatgrandmother! She is deeply stricken with grief, bathed in tears, exceedingly cheerless, and plunged in an ocean of sorrow.

12. See the reverend princess of Panchala, and the helpless princess of the Sattata race! Look at myself, exceedingly afflicted with grief, and resembling a deer pierced by a hunter.

13 Rise, O child, and look at the face of this king, who is gifted with great wisdom, and possessed of eyes like lotus petals and resembling your father of restless glances.

14 Seeing Uttara, who bewailed thus, fallen on the earth, all those ladies, raising her, caused her to sit up.

15. Having sat up, the daughter of the king of the Matsyas, summoning her patience, joined her hands in respect and touched the earth with her head for saluting Keshava having eyes like lotus-petals

16 Hearing those heart-rending lamentations of hers, that foremost of persons touched water and withdrew the (force of the Brahma weapon.

17—18 That hero of undecaying glory, belonging to the race of the Dasharhas, promised to revive the child Then he of pure soul, said these words in the hearing of the whole universe—'O Uttara, I never utter a falsehood My words will prove true I shall revive this child before all creatures.

19 Never before have I uttered a falsehood even in jest. Never have I turned back from battle (By the merit of those deeds) let this child revive

20. As virtue is dear to me, as Brahmanas are especially dear to me, let Abhimanyu's son, who is born dead, revive.

21. Never has a misunderstanding arisen between me and my friend Vijaya. Let this dead child revive by that truth

22 As truth and virtue are always established in me, let this dead child of Abhimanyu revive.

23 As Kansa and Keshi have been righteously killed by me, let this child revive to day by that truth.

24 After these words were uttered by Vasudeva, that child, O foremost one of Bharata's family, became animate and began gradually to move, O king.

CHAPTER LXX

(ANUGITA PARVA)—
Continued.

Vaishampayana said:—

1. When the Brahma weapon was withdrawn by Krishna at that time, the lying-in-room was lighted up by your father with his energy.

2 All the Rakshasas were forced to leave the room and many of them were killed In the sky a voice was heard, saying,—Excellent, O Keshava, Excellent.

3 The burning Brahma weapon then returned to the Grandfather Your father got back His, O king

4 The child began to move according to his energy and power The Bharata-ladies became all filled with joy.

5 At the command of Govinda, the Brahmanas were made to utter benedictions All the ladies filled with joy, lauded Janarddana.

6 Indeed the wives of those Bharata-heroes *viz*, Kunti and Drupada's daughter and Subhadra and Uttara, and the wives of other leading men, like (ship wrecked) persons who have reached the shore after having got a boat became greatly pleased

6—8 Then wrestlers and actors and astrologers and those who enquire after the sleep (of princes), and bands of bards and eulogists all uttered the praises of Janarddana while uttering benedictions filled with the praises of the Kurus, O chief of the Bharatas.

9 Uttara, rising up at the proper time, with a pleased heart and bearing her child in her arms reverentially saluted the delighter of the Yadus

10—14 Rejoicing greatly, Krishna made gifts to the child of many valuable gems The other chiefs of the Vrishni race, did the same Then the powerful Janarddana, firmly following truth, bestowed a name on the infant who was your father, O monarch — Since this child of Abhimanyu has been born at a time when this family has become nearly extinct, let his name be Parikshit' This is what he said Then your father, O king, began to grow and please all the people, O Bharata When your father was a month old, O hero, the Pandavas returned to their capital, bringing with them abundant riches Hearing that the Pandavas were near, those foremost ones of the Vrishni race went out

15. The citizens decked the city of Hastinapur with many garlands of flowers, with beautiful pennons and standards of various kinds.

16 The citizens also, O king, adorned their respective palaces Desirous of doing what was beneficial to the sons of Pandu, Vidura ordered various kinds of adoration to be offered to the celestials established in their respective temples The principal streets of the city were adorned with flowers.

18—21. Indeed, the city was filled with the noise of thousands of voices which resembled the softened roar of distant ocean waves With dancers all engaged in their business, and with the voice of singers, the (Kuru) city then resembled the palace of Vaishravana himself Bards and eulogists, O king, accompanied by beautiful women, were seen to adorn various retired spots in the city The pennons were made by the wind to float gaily on every part of the city, as if bent upon showing the Kurus the southern and the northern points of the compass. All the officers also of the government loudly proclaimed that that was to be a day of rejoicing for the whole kingdom as a mark of the success of the enterprise for bringing a profusion of gems and other valuables.

CHAPTER LXXI.

(ANUGITA PARVA)—
Continued

Vaishampayana said:—

1. Hearing that the Pandavas were near, that destroyer of enemies *viz*, Vasudeva, accompanied by his ministers, went out for seeing them

2 The Pandavas then, uniting with the Vrishnis according to the usual formalities, together entered, O king, the city of Hastinapur.

3 With the voices and the clatter of cars of that powerful host, the Earth and the sky, and the firmament itself, became, as it were, entirely filled

4 With rejoicing hearts, the Pandavas, accompanied by their officers and friends, entered the capital, placing that treasure in their van.

5 Going, according to custom, to king Dhritarashtra first, they adored his feet, announcing their respective names

6 Those foremost ones of Bharata's race, O chief of kings then paid their respectful salutations to Gandhari, the daughter of Suvala, and to Kunti

7 They next adored (their uncle) Vidura and Yuyutsu, the son of Dhritarashtra by his Vaishya wife. Those heroes were then adored by others and they shone forth in beauty, O king.

8 After this, O Bharata, those heroes heard the news of that highly wonderful and marvellous and gladsome birth of your father.

9 Hearing of that feat of the highly intelligent Vasudeva, they all adored Krishna, the delighter of Devaki, who was every way worthy of adoration.

10 Then, after a few days, Vyasa, the son of Satyavati, gifted with great energy, came to the city of Hastinapur.

11. The perpetuaters of Kuru's race adored the great Rishi according to the usual custom Indeed, those heroes, with those foremost princes of the Vrishnis and the Andhaka-races worshipped the sage.

12—13 After having conversed on various topics, Dharama's son Yudhishthira addressed Vyasa and said,—This treasure, O holy one, which has been brought through your favour, I desire to devote to that great Horse Sacrifice.

14 O best of ascetics, I wish to have your permission We are all, O Rishi, at your disposal, and at that of the great Krishna.

Vyasa said :—

15 I give you permission, O king. Do what should be done after this Do you adore the deities duly by performing the Horse-Sacrifice with profuse gifts.

16 The Horse-Sacrifice, O king, is a purifier of all sins Forsooth, having adored the deities by that sacrifice you will surely be purged of all sins.

Vaishampayana said :—

17 Thus addressed, the Kuru King Yudhishthira of righteous soul, O monarch, began to make the necessary preparations for the Horse-Sacrifice.

18—19 Having represented all this to the Island born Krishna, the king gifted with great eloquence, approached Vasudeva and said,—O foremost of all beings, the goddess Devaki has, through you come to be considered as the most fortunate of mothers O you of undecaying glory, do you perform what I shall now tell you, O mighty-armed one

20 O delighter of the Kurus, the various enjoyments we enjoy, have all been acquired through your power. The whole Earth has been subjugated by you with the help of your prowess and intelligence.

21. Do you, therefore, cause yourself to undergo the rites of initiation. You are our highest preceptor and master. If you perform the sacrifice, O you of the Dasharha-race, I shall be purified from every sin.

22. You are Sacrifice! You are the Indestructible! You are this All! You are Virtue! You are Prajapati! You are the goal of all creatures! This is my certain conclusion.

Vasudeva said :—

23 O mighty-armed one, what you say is worthy of you O chastiser of enemies! You are the goal of all creatures. This is my certain conclusion.

24 Of the heroes of the Kuru-race, you shine to-day in great glory for your virtue! They have all been cast into the shade, O king, by you! You are our king, and you are our senior.

25 With my approval freely granted, do you worship the celestials in the sacrifice suggested Do you, O Bharata, appoint us to whatever task you like Truly, do I pledge myself that I shall accomplish all, O sinless one, that you mayst bid me accomplish.

26 Bhimasena and Arjuna and the two sons of Madravati will be sacrificing when you, O king, sacrifice.

CHAPTER LXXII.

(ANUGITA PARVA)—
Continued.

Vaishampayana said :—

1. Thus addressed by Krishna Yudhishthira, the son of Dharma, gifted with great intelligence, saluted Vyasa and said these words :—

2 Do you cause me to be initiated when the proper hour, as you truly know, come for that rite This my sacrifice entirely depends on you

Vyasa said :—

3 Myself, O son of Kunti, and Paila and Vaisampayana, shall, undoubtedly, achieve every rite at the proper time.

4 The rite of initiating you will be performed on the day of full moon belonging to the month of Chaitra. Let all the necessaries of the sacrifice, O foremost of men, be got ready.

5 Let Sutas well versed in the science of horses and let Brahmanas also possessed of the same learning, select, after examination, a worthy horse in order that your sacrifice may be completed.

6. Loosening the animal according to the injunctions of the scriptures, let him wander over the whole Earth with her belt of seas, showing your effulgent glory, O king.

Vaishampayana said :—

7. Thus addressed (by the Rishi), Yudhishthira, the royal son of Pandu, answered,—'So be it!'—and then, O monarch, he accomplished all that that utterer of Brahma had said.

8. All the articles necessary for the sacrifice, O king, were duly procured.

9 The royal son of Dharma, gifted with immeasurable soul, having procured all the necessaries, informed the Island born Krishna of it.

10 Then the highly energetic Vyasa said to the royal son of Dharma,—'As regards ourselves, we are all prepared to initiate you in view of the sacrifice.

11. Let the Sphya and the Kurcha and all the other articles that, O you of Kuru's race, may be necessary for your sacrifice, be made of gold.

12 Let the horse also be loosened to-day, for wandering on the Earth, according to the ordinances of the scriptures Let the animal, duly protected, wander over the Earth.'

Yudhishthira said :—

13 Let arrangements be made by you, O twice-born one about loosening this horse for enabling it to wander over the Earth at its will.

14. You should, O ascetic say who will protect this horse while roaming over the Earth freely according to its will.

Vaishampayana continued :—

15—16 Thus addressed (by king Yudhishthira), O king, the Island born Krishna said —He who is born after Bhimasena, who is the foremost of all bowmen who is called Jishnu, who is gifted with great patience and capable of overcoming all resistance,—he will protect the horse That destroyer of the Nivatakavachas can conquer the whole Earth.

17. In him are all celestial weapons, His body is like that of a celestial in its powers of endurance. His bow and quivers are celestial. He will follow this horse.

18 He is well-versed in both Religion and Profit. He is a master of all the sciences O foremost of kings he will, according to the scriptures, cause the horse to roam and graze at its will.

19 This mighty-armed prince, of dark color, is endued with eyes resembling lotus-petals That hero, the father of Abhimanyu, will protect the horse.

20. Bhimasena also is gifted with great energy That son of Kunti is possessed of immeasurable power. He is competent to protect the kingdom, helped by Nakula, O monarch.

21 Gifted with great intelligence and fame, Sahadeva will, O you of Kuru's race, duly attend to all the relatives who have been invited to your capital.

22. Thus addressed by the Rishi, that perpetuator of Kuru's race, viz., Yudhishthira, performed every injunction duly and appointed Phalguna to attend to the horse.

Yudhishthira said :—

23 Come, O Arjuna, let the horse, O hero, be protected by you You alone are competent to protect it, and none else.

24. Those kings O mighty-armed hero who will come forward to encounter you, try O sinless one, to avoid battles with them to the best of your power.

25 You should also invite them all to this sacrifice of mine. Indeed, O mighty-armed one, go forth but try to establish friendly relations with them.

Vaishampayana said :—

26 Having said so to his brother Savyasachin, the righteous-souled king Yudhishthira commanded Bhima and Nakula to protect the city.

27. With the permission of king Dhritarashtra, Yudhishthira then set Sahadeva, that foremost of warriors, to wait upon all the invited guests.

CHAPTER LXXIII.

(ANUGITA PARVA)—
Continued.

Vaishampayana said:—

1. When the hour for initiation came, all those great Ritwijas duly initiated the king for the Horse-Sacrifice.

2 Having finished the rites of binding the sacrificial animals, the son of Pandu, viz., king Yudhishthira the just, gifted with great energy, the initiation being over, shone with great splendour along with those Ritwijas.

3 The horse that was brought for the Horse-Sacrifice was let loose according to the injunctions of the scriptures, by that utterer of Brahma, *viz.*, Vyasa himself of great energy.

4. Then king Yudhishthira the just, O king, after his initiation adorned with a garland of gold around his neck, shone like a burning fire.

5. Having a black deer skin for his upper garment, carrying a staff in hand, and wearing a cloth of red silk, the son of Dharma, gifted with great splendour, shone like a second Prajapati seated on the sacrificial altar.

6 All his Ritwijas also, O king, were clad in similar dresses. Arjuna also shone like a burning fire.

7. Dhananjaya, to whose car were yoked white horses, then duly prepared, O king, to follow that horse of the complexion of a black deer, at the command of Yudhishthira.

8. Repeatedly drawing his bow, named Gandiva, O king, and casting his hand in a fence made of iguana skin, Arjuna, O monarch, prepared to follow that horse, O king, with a cheerful heart.

9. All Hastinapur, O king, with the very children, came out at that spot from desire of seeing Dhananjaya, that foremost of the Kurus, on the eve of his journey.

10 So great was the crowd of spectators that came to see the horse and the prince who was to follow it, that on account of the pressure of bodies, it seemed a fire was created.

11. Loud was the noise which arose from that crowd of men who assembled together for seeing Dhananjaya the son of Kunti, and it seemed to fill all the points of the compass and the entire sky.

12 And they said,—There goes the son of Kunti, and there that horse of burning beauty. Indeed, the mighty-armed hero follows the horse, having armed himself with his excellent bow.

13 These were the words which the intelligent Jishnu heard The citizens also blessed him, saying,— Let blessings be yours' Go safely and return, O Bharata'

14 Others, O chief of men, uttered these words —'So great is the crowd that we do not see Arjuna. His bow, however, we see.

15 That is the celebrated bow Gandiva of terrible twang Blessed be you Let all dangers fly from your path Let fear nowhere inspire you.

16 When he returns we shall see him, for it is certain that he will return. The great Arjuna repeatedly heard these and similar other sweet words of men and women O chief of the Bharatas A disciple of Yajnavalkya, who was well-versed in all sacrificial rites, and who was a complete master of the Vedas proceeded with Partha for performing auspicious rites in favour of the hero Many Brahmanas also, O king, all knowing Vedas well, and many Kshatriyas too, followed the great hero, at the command, O monarch, of Yudhishthira the just.

20 The horse then travelled, O foremost of men wherever he liked over the Earth already conquered by the Pandavas with the power of their weapons.

21 In course of the horse's wanderings, O king many great and wonderful battles were fought between Arjuna and many kings. These I shall describe to you.

22 The horse, O king, travelled over the whole Earth. Know, O monarch, that from the north it turned towards the East.

23 Grinding the kingdoms of many kings that excellent horse wandered And it was followed slowly by the great car-warrior Arjuna of white horses.

24 O monarch, many Kshatriyas and kings, who fought with Arjuna on that occasion, were rendered miserable for having lost their kinsmen on the field of Kurukshetra.

25—26 Many Kiratas also, O king, and Yavanas, all excellent bowmen, and various tribes of Mlechchas too, who had been discomfited before (by the Pandavas on the field of Kurukshetra), and many Aryan kings, possessed of soldiers and animals gifted with great alacrity, and all irresistible in fight, met the son of Pandu in battle.

27. Thus took place innumerable battles in various countries, O monarch, between

Arjuna and the kings of various realms who came to encounter him.

28 I shall, O sinless king, describe to you those battles only which raged with great fury and which were the principal ones among all he fought.

CHAPTER LXXIV.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. A battle took place between the diadem-decked (Arjuna) and the sons and grandsons of the Trigartas whose hostility the Pandavas had incurred before and all of whom were well-known as powerful car-warriors

2 Having learnt that that foremost of horses which was intended for the sacrifice, had come to their kingdom, those heroes, accoutering themselves in coats mail, surrounded Arjuna.

3 Mounted on their cars, drawn by excellent and well decked steeds and with quivers on their backs, they surrounded that horse, O king, and tried to capture it.

4 Thinking of that attempt of theirs, the diadem decked Arjuna, forbade those heroes, with conciliatory words, O chastiser of enemies.

5 Disregarding Arjuna's message, they attacked him with their arrows The diadem decked Arjuna resisted those warriors who were under the control of darkness and passion.

6 Jishnu, addressed them smilingly and said ,—'Desist, ye unrighteous ones! Life is a blessing.'

7. At the time of his starting, he had been earnestly ordered by king Yudhishthira the just not to kill those Kshatriyas whose kinsmen had been killed before on the field of Kurukshetra.

8 Remembering these behests of king Yudhishthira the just who was gifted with great intelligence, Arjuna asked the Trigartas to forbear. But they disregarded Arjuna's injunction

9 Then Arjuna defeated Suryavarman, the king of the Trigartas, in battle, by shooting countless arrows at him and laughed in scorn.

10 The Trigarta warriors, however filling the ten points with the sound of their cars and car-wheels, rushed towards Dhananjaya.

11 Then Suryavarman, showing great lightness of hand, pierced Dhananjaya with hundreds of straight arrows, O king!

12. The other great bowmen, who followed the king and who were all desirous of bringing about the destruction of Dhananjaya, shot showers of arrows on him

13. With numberless arrows shot from his own bowstring, the son of Pandu, O king, cut off those clouds of arrows upon which they fell down

14 Gifted with great energy, Ketuvarman, the younger brother of Suryavarman, and gifted with youthful vigour, fought, for the sake of his brother, against Pandu's son endued with great fame

15 Seeing Ketuvarman approaching towards him for battle, Vibhatsu, that destroyer of hostile heroes, killed him with many sharp-pointed arrows.

16. Upon Ketuvarmana's fall, the powerful car-warrior Dhritavarman, rushing on his car towards Arjuna, showered a perfect downpour of arrows on him.

17 Seeing that lightness of hand shown by the youth Dhritavarman, Gudakesha of great energy and great prowess became highly pleased with him.

18 The son of Indra could not see when the young warrior took out his arrows and when he placed them on his bowstring aiming at him. He only saw showers of arrows in the air.

19 For a brief space of time, Arjuna pleased his enemy and mentally admired his heroism and skill.

20 The Kuru hero, smiling the while, fought with that youth who took after an angry snake. The mighty armed Dhananjaya glad as he was in seeing the courage of Dhritavarman, did not take his life.

21. While, however, Partha of immeasurable energy fought mildly with him without wishing to kill him, Dhritavarman shot a burning arrow at him.

22 Deeply pierced in the hand by that arrow, Vijaya became stupefied and his bow Gandiva dropped down on the Earth from his relaxed grasp.

23 The form of that bow, O king, when it fell from the grasp of Arjuna, resembled, O Bharata, that of the bow of Indra

24. When that great and celestial bow dropped down, O king, Dhritavarman laughed loudly in battle.

25 At this, Jishnu, worked up with rage wiped the blood from his hand and once more taking up his bow, showered a perfect downpour of arrows

26 Then a loud and confused noise arose filling the sky and touching the very heavens, as it were, from various creatures who spoke highly of that feat of Dhananjaya.

27—28 Seeing Jishnu inflamed with wrath and looking like Yama himself as he appears as the end of the cycle, the Trigarta warriors hastily surrounded him rushing from their posts and desirous of rescuing Dhritavarman. Seeing himself surrounded by his enemies, Arjuna became more angry than before.

29 He then quickly despatched eighteen of their foremost warriors with many arrows of keen iron which resembled the arrows of the great Indra himself.

30. The Trigarta warriors then began to fly. Seeing them retreat, Dhananjaya, quickly shot many shafts at them which resembled angry snakes of dreadful poison, and laughed aloud.

31. The powerful car-warriors of the Trigartas, with dispirited hearts, fled in all directions, greatly afflicted by Dhananjaya with his arrows.

32 They then addressed that foremost of men, that destroyer of the Samsaptaka army, saying,—'We are your slaves! We yield to you.

33 Do you command us, O Partha! Lo, we wait here as the most docile of your servants!—O delighter of the Kurus, we shall execute all your commands'

34. Hearing these words expressive of their submission, Dhananjaya said them,—'Do ye, O kings, save your lives, to and accept my dominion.'

CHAPTER LXXV.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1. That foremost of horses then proceeded to the kingdom of Pragjyotisha and began to wander there At this, Bhagadatta's son who was greatly courageous in battle, came out.

2. King Vajradatta, O chief of the Bharatas, finding the (sacrificial) horse arrived within his kingdom, fought (for detaining it)

3 The royal son of Bhagadatta, coming out of his city, afflicted the horse which was coming (and seizing it), marched back towards his own place

4 Marking this the mighty armed chief of the Kuru race, speedily stretched his Gandiva, and suddenly rushed towards his enemy.

5 Stupefied by the arrows shot from Gandiva, the heroic son of Bhagadatta, letting loose the horse, fled from Partha

6 Once more entering his capital, that foremost of kings, irresistible in battle, cased himself in mail, and mounting on his prince of elephants, came out.

7. That powerful car-warrior had a white umbrella held over his head, and was fanned with a milk-white yak tails

8 Moved by childishness and folly, he challenged Partha, the powerful car warrior of the Pandavas famed for dreadful deeds in battle, to an encounter with him.

9 The enraged prince then urged towards Arjuna that elephant of his which resembled a veritable mountain, and from whose temples and mouth came out streams of juice showing excitement.

10 Indeed, that elephant showered its secretions like a great mass of clouds pouring rain Capable of resisting hostile feats of its own species, it had been equipped according to the ordinances of the treatises (on war-elephants) Irresistible in battle, it had become so infuriate as to be beyond control.

11 Urged on by the prince with the iron-hook, that powerful elephant then seemed as if it would cut through the sky (like a flying hill).

12 Seeing it advance towards him, O king, Dhananjaya, filled with anger and standing on the earth, O Bharata, met the prince on its back.

13 Filled with anger, Vajradatta quickly shed at Arjuna a number of broad-headed arrows gifted with the energy of fire and resembling (as they coursed through the air) a cloud of speedily-moving locusts.

14 Arjuna, however, with arrows sped from Gandiva, cut off those arrows, some into two, and some into three, pieces He cut them off in the sky itself with those arrows of his passing through the sky.

15 The son of Bhagadatta, seeing his broad-headed arrows thus cut off quickly sped at Arjuna a number of other arrows in a continuous line.

16 Filled with anger at this, Arjuna more quickly than before, shot at Bhagadatta's son a number of straightly coursing arrows equipped with golden wings.

17 Vajradatta of powerful energy, struck with great force and pierced with those arrows in that fierce encounter, fell down on the Earth. Consciousness, however, did not leave him.

18 Mounting on his prince of elephants again in the midst of that battle, the son of Bhagadatta, desirous of victory, very coolly shot a number of arrows at Arjuna.

19. Filled with anger, Jishnu then shot at the prince a number of arrows which looked like burning flames of fire and which appeared to be so many snakes of dreadful poison.

20. Pierced therewith, the powerful elephant, emitting a large quantity of blood, looked like a mountain of many springs discharging rillets of water coloured with red chalk.

CHAPTER LXXVI.

(ANUGITA PARVA)—
Continued.

Vaishampayana said:—

1. Thus went on that battle, O chief of the Bharatas, for three days between Arjuna and that prince like the encounter between him of a hundred sacrifices and Vritra.

2—3 On the fourth day, Vajradatta of great power laughed loudly and addressing Arjuna, said these words:—'Wait, wait, O Arjuna! You shall not escape me alive! Killing you I shall duly discharge the water-rite of my father.

4. My aged father Bhagadatta, who was the friend of your father, was killed by you on account of his weight of years. Do you, however, fight me who am but a boy.

5 Having said these words, O you of Kuru's race, king Vajradatta, filled with anger, urged his elephant towards the son of Pandu.

6 Urged on by the highly intelligent Vajradatta, that prince of elephants, as if desirous of cutting through the sky, rushed towards Dhananjaya.

7. That best of elephants drenched Arjuna with a shower of juice emitted from the end of his trunk, like a mass of blue clouds drenching a hill with its down-pour.

8 Indeed, urged on by the king, the elephant, repeatedly roaring like a cloud, rushed towards Phalguna, sending forth deep noise from its mouth.

9 Indeed, urged on by Vajradatta that prince of elephants quickly moved towards the powerful car-warrior of the Kurus, with the tread of one that seemed to dance in excitement.

10 Seeing that beast of Vajradatta advance towards him, that destroyer of enemies, *viz*., the powerful Dhananjaya, relying on Gandiva, stood his ground without shaking with fear.

11. Recollecting what an obstacle Vajradatta was proving to the performance of his task, and remembering the old enmity of the house, the son of Pandu became greatly excited with rage against the king.

12. Worked up with rage, Dhananjaya impeded the course of that beast with a shower of arrows like the shore resisting the surging sea.

13 That best of elephants and beautiful in appearance, thus impeded by Arjuna, stopped in its course, with body pierced with many an arrow, like a porcupine with its quills erect.

14. Seeing his elephant impeded in its course, the royal son Bhagadatta, deprived of sense by anger, shot many whetted arrows at Arjuna.

15. The mighty-armed Arjuna baffled all those arrows with many foe-destroying arrows of his. The feat appeared to be exceedingly wonderful.

16 Once more the king of the Pragjyotishas, worked up with rage, forcibly urged his elephant, which resembled a mountain, at Arjuna.

17. Seeing the beast once more advancing towards him, Arjuna shot with great strength an arrow at it which resembled a veritable flame of fire.

18. Cut to the quick, O king, by the son of Pandu, the beast suddenly dropped down on the Earth like a mountain-summit loosened by a thunder-bolt.

19 Struck with Dhananjaya's arrow, the elephant, as it lay on the Earth, looked like a huge mountain cliff lying on the ground, loosened by the bolt of Indra.

20. When the elephant of Vajradatta was prostrated on the ground, the son of Pandu addressing the king who had fallen down with his beast, said,—'Do not fear.'

21. Indeed, Vasudeva of great energy said to me while commissioning me for this task even these words, *viz*., 'You should not, O Dhananjaya, kill those kings (who may give you battle).

22 O foremost of men, you should consider your task as accomplished if only you disable those hostile kings! You should not also, O Dhananjaya, kill the warriors of those kings who may come forth to fight you.

23 They should be requested to come, with all their kinsmen and friends, to the Horse-Sacrifice of Yudhishthira.

24 Having heard these commands of my brother, I shall not kill you, O king! Rise up; let no fear be yours; return to your city safe and sound, O king.

25 When the day of full moon in the month of Chaitra comes, you shall O great king, go to that sacrifice of king Yudhishthira the just, for it takes place on that day!

26 Thus addressed by Arjuna, the royal son of Bhagadatta, defeated by the son of Pandu, said,—'So be it.'

CHAPTER LXXVII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. There took place a great battle between the diadem decked Arjuna and the hundreds of Saindhavas who still lived after the destruction of their clan.

2 Hearing that he of white horses had entered their territories, those Kshatriyas came out against him, unable to bear that foremost one of Pandu's race.

3. Those warriors who were as terrible as dreadful poison finding the horse within their dominion, seized it without being filled with any fear of Partha who was the younger brother of Bhimasena.

4 Advancing against Vibhatsu who waited on foot, armed whith his bow, upon the sacrificial horse, they attacked him from a near point

5 Defeated in battle before, those Kshatriyas of great energy, moved by the desire of victory, surrounded that foremost of men.

6. Proclaiming their names and families and their various feats, they showered their arrows on Partha.

7. Pouring showers of arrows of such fierce energy as were capable of obstructing the course of hostile elephants, those heroes surrounded the son of Kunti, desirous of defeating him in battle.

8 Themselves seated on cars, they fought Arjuna of dreadful feats who was on foot.

9. From every side they began to strike that hero, that destroyer of the Nivata-kavachas that destroyer of the Samsaptakas, that destroyer of the king of the Sindhus.

10 Surrounding him on all sides as within a cage by means of a thousand cars and ten thousand horse, those brave warriors expressed their joy.

11—12. Recollecting the destruction by Dhananjaya of Jayadratha in battle, O you of Kuru's race, they poured heavy showers of arrows on that hero like a mass of clouds showering a heavy downpour. Overwhelmed with that arrowy shower, Arjuna looked like the sun covered by a cloud.

13. That foremost son of Pandu, in the midst of that cloud of arrows, resembled a bird in the midst of an iron cage, O Bharata.

14. Seeing the son of Kunti thus afflicted with arrows, cries of oh and alas were uttered by the three worlds, and the Sun himself became shorn of his splendour.

15 Then, O king, a terrible wind began to blow, and Rahu swallowed up both the Sun and the Moon simultaneously.

16 Many meteors struck the solar disc and then shot in different directions. The prince of mountains, viz., Kailasa, began to tremble.

17. The seven (celestial) Rishis, as also the other Rishis of Heaven, stricken with fear, and afflicted with grief and sorrow, breathed hot sighs.

18. Piercing through the sky, those meteors fell on the lunar disc as well All the points of the compass became filled with smoke and assumed a strange aspect.

19 Reddish clouds, with flashes of lightning playing in their midst and the bow of Indra measuring them from side to side, suddenly covered the sky and poured flesh and bloods on the Earth.

20 Such was the aspect which all nature assumed when that hero was overwhelmed with showers of arrows Indeed, when Phalguna, that foremost one among the Bharatas, was thus afflicted, those marvels were witnessed.

21 Overwhelmed by that dense cloud of arrows, Arjuna became stupefied His bow, Gandiva, fell down from his relaxed grip and his leathern fence also dropped down.

22 When Dhananjaya became stupefied, the Saindhava warriors once more

shot forthwith at that senseless warrior, numberless other arrows.

23 Understanding that the son of Pritha was insensible, the celestials, with hearts stricken with fear, began to seek his well being by uttering various benedictions

24 Then the celestial Rishis, the seven Rishis and the twice born Rishis, became engaged in silent recitations from desire of giving victory to the highly intelligent son of Pritha's.

25 When at last the energy of Partha blazed forth through those deeds of the dwellers of the celestial region, that hero, who was conversant with celestial weapons of great efficacy, stood immovable like a hill.

26 The delighter of the Kurus then drew his celestial bow And as he repeatedly stretched the bowstring, the twang that followed resembled the loud sound of some strong machine

27 Like Purandara pouring rain, the powerful Arjuna then, with that bow of his, poured incessant showers of arrows on his enemies.

28 Pierced by those arrows, the Saindhava warriors with their chiefs became invisible like trees covered with locusts.

29 Terror stricken at the very sound of Gandiva and filled with consternation they fled away. In grief of heart they shed tears and cried aloud.

30 The powerful warrior moved amidst that host of enemies with the celerity of a fiery wheel, all the time piercing those warriors with his arrows

31 Like the great Indra, the holder of the thunder-bolt, that destroyer of enemies, viz., Arjuna, shot from his bow in every direction that shower of arrows which resembled a sight produced by magic

32 The Kaurava hero, piercing the hostile army with showers of arrows looked resplendent like the autumnal Sun when he disperses the clouds with his powerful rays

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CHAPTER LXXVIII.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1. The irresistible holder of Gandiva, ready for battle stood immovable on the field like Himavat himself.

2 The Saindhava warriors, once more rallying, showered in great rage repeated down-pours of arrows on him

3 The mighty armed hero, laughing at his enemies, who had once more sallied but who were on the point of death, addressed them in these soft words:—

4 Do ye fight to the best of your power and do ye try to defeat me. Do ye, however, accomplish all necessary deeds, for a great danger awaits you all.

5. See, I fight all of you, baffling your clouds of arrows! Bent as you are on battle, wait a little. I shall soon quell your pride.

6. The holder of Gandiva, having said these words in anger, recollected, however, the words, O Bharata, of his eldest brother.

7—8 Those words were —You should not, O child, kill those Kshatriyas who will come against you for battle! They should, however, be defeated by you! That foremost of men Phalguna, had been thus addressed by king Yudhishthira the just, of great soul He, therefore, began to reflect thus. Thus was I commissioned by my brother. Warriors advancing against me should not be killed.

9 I must act in such a way as not to falsify the words of king Yudhishthira the just.

10 Having arrived at this conclusion, Phalguna, that foremost of men, then said to those Saindhavas who were all dreadful in battle, these words.

11. I say what is for your benefit. Though staying before me, I do not wish to kill you. He amongst you who will say to me that he has been defeated by me and that he is mine, will be spared by me.

12 Having heard these words of mine, act towards me in that way which may best secure your well being. By acting in a different way you will place yourselves in a situation of great fear and danger.

13 Having said these words to those heroic warriors, the chief of the Kurus began to fight them. Arjuna was worked up with rage His enemies, desirous of victory, were equally enraged.

14 The Saindhavas then, O king, shot hundreds and thousands of straight arrows at the wielder of Gandiva.

15. Dhananjaya, with his own whetted arrows, cut off those arrows of sharp and terrible points, resembling snakes of dreadful poison, before they could come up to him.

16 Having cut off those sharp arrows bedecked with Kanka-feathers, Arjuna pierced each of the warriors opposed to him with a whetted arrow.

17. The Saindhava Kshatriyas, recollecting that it was Dhananjaya who had killed their king Jayadratha, then hurled at him darts and javelins with great force.

18. The diadem decked Dhananjaya of great power baffled their aim by cutting off all those weapons before any of them could reach him. At length the son of Pandu became highly angry.

19 With many straight and broad-headed arrows, he cut off the heads of many of those warriors who were rushing at him from desire of victory.

20. Many fled, many rushed at Arjuna; many moved not; all of them, however, uttered such a loud noise that it resembled the roar of the ocean.

21. As they were killed by Partha of immeasurable power, they fought him, each according to his strength and prowess.

22. Their animals being all exhausted, Partha succeeded in depriving a large number of those warriors of their senses by means of his sharpest arrows in that battle.

23 Then Dusshala, their queen, the daughter of Dhritarastra, knowing that they were rendered cheerless by Arjuna, took her grandson in her arms and went to Arjuna.

24. The child was the son of Suratha (the son of Jayadratha). The brave prince proceeded to his maternal uncle on his car for the safety of all the Saindhava warriors.

25 The queen, arrived before Dhananjaya, began to weep in sorrow. Seeing her, the powerful Dhananjaya cast off his bow.

26—27. Leaving off his bow, Partha duly received his sister and enquired of her as to what he could do for her. The queen replied to him, saying,—O chief of the Bharatas, this child is the son of your sister's son He salutes you, O Partha. Look at him, O foremost of men.

28. Thus addressed by her, Partha enquired after his son (Suratha), saying — Where is he?

29 Dusshala answered him, saying,— Burning with grief on account of the destruction of his father, the heroic father of this child died broken-hearted. Listen to me as to how he died.

30—33 O Dhananjaya, he had heard before that his father Jayadratha had been killed by you, O sinless one. Exceedingly afflicted with grief at this, and hearing of your arrival here as the follower and protector of this sacrificial horse, he at once fell down and gave up his life Indeed, deeply afflicted with grief, as he was, as soon as he heard of your arrival, he gave up his life. Seeing him prostrate on the Earth, O lord, I took his infant son with me and have come to you, seeking your protection. Having said these words, the daughter of Dhritarashtra began to lament in deep sorrow.

34 Arjuna stood before her in great cheerlessness of heart. His face was turned towards the Earth. The cheerless sister then said to her brother, who was equally cheerless, these words: See your sister. See the child of your sister's son.

35. O perpetuater of Kuru's race, O you who are fully conversant with every duty, you should show mercy to this child, forgetting the Kuru prince (Duryodhana) and the wicked Jayadratha.

36 As that destroyer of hostile heroes, Pariksbit, has been born of Abhimanyu, so has this mighty-armed child, my grandson, originated from Suratha.

37. Taking him with me, O king, I have come to you desirous of the safety of all the warriors! Do you listen to these words of mine.

38 This child of that wicked enemy of yours has now come to you, O mighty-armed hero You should, therefore, show mercy to this infant.

39 O chastiser of enemies this infant seeks to please you by bending his head. He solicits you for peace! O mighty-armed hero, be inclined to make peace.

40. O you who know every duty, be pleased with the child whose friends and kinsmen have all been killed and who himself knows nothing of what has taken place. Do not yield to anger.

41 Forgetting his disreputable and cruel grandfather, who offended against you so highly, it is but fit that you should extend your grace towards this child.

42 Recollecting queen Gandhari and king Dhritarashtra, Dhananjaya, afflicted with grief, addressed Dusshala who had said so to him, and answered her, censuring Kshatriya practices all the time.

43 Fie on Duryodhana, that mean person, covetous of kingdom and full of vanity! Alas, it was for him that all my kinsmen have been sent by me to the abode of Yama.

44 Having said so, Dhananjaya comforted his sister and became inclined to make peace. Cheerfully, he embraced her

and then dismissed her, asking her to return to her palace.

45 Dusshala *asked all her warriors to* desist from that great battle, and adoring Partha, she of beautiful face returned towards her palace.

46 Having defeated those heroes, *viz*, the Saindhavas, thus, Dhananjaya began to follow that horse which ranged at its will.

47. The heroic Arjuna duly followed that sacrificial horse even as the divine holder of Pinaka had in days of yore followed the deer through the sky.

48 The horse, at its will, passed through various kingdoms successively, multiplying the feats of Arjuna.

49 In course of time, O king, the horse wandering at its pleasure, at last arrived within the *kingdom of Manipura, followed* by the son of Pandu

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CHAPTER LXXIX.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said.—

1. Hearing that his father Arjuna had arrived within his kingdom, the king of Manipura, Vabhruvahana went out with humility, with a number of Brahmanas and some treasure in his van.

2 *Remembering, however, the duties* of Kshatriyas the highly intelligent Dhananjaya, seeing the king of Manipura arrive in that guise, did not approve of it.

3 The righteous-souled Phalguna angrily said,—Your conduct is not proper. You have certainly fallen away from Kshatriya duties.

4. I have come here as the protector of Yudhishthira's sacrificial horse. Why, O son, will you not fight me, seeing that I have come within your territories?

5 Fie on you, O you of foolish understanding, fie on you who have deviated from Kshatriya duties! Fie on you who would receive me peacefully even though I have come here for fighting with you

6—8 In thus receiving me peacefully you act like a woman O you of wretched understanding, if I had come to you, leaving aside my arms, then would this conduct of yours have been fit, O worst of men! Learning that these words were addressed by her husband, the daughter of the Snake King, *viz.*, Ulupi, unable to tolerate it, pierced through the Earth and came up there She saw her son standing there perfectly cheerless and with face hanging down.

9—10. Indeed, the prince was repeatedly rebuked by his father who was desirous of battle with him, O monarch! The daughter of the Snake, possessed of beautiful limbs, *viz*, Ulupi, said these words consistent with righteousness and duty to the prince who himself was conversant with righteousness and duty. Know that I am your mother Ulupi that am the daughter of a snake.

11. Do you perform my order, O son! for you would then acquire great merit; Fight your father, this foremost one of Kuru's race, *this hero who is irresistible in* battle.

12 Forsooth, he will then be pleased with you. Thus was king Vabhruvahana incited against his father by his (step) mother.

13—14 At last, gifted as he was with great energy, he made up his mind, O chief of the Bharatas, to fight Dhananjaya. Putting on his armour of bright gold and his shining head-dress, he got upon an excellent car which had hundreds of quivers ready on it. That car was equipt with necessaries for battle and had horses yoked to *it which were fleet like the mind.*

15 It had excellent wheels and a strong Upashkara, and was adorned with golden ornaments of every sort. Raising his standard which was decorated most beautifully and which bore the device of a lion in gold, the beautiful prince Vabhruvahana proceeded against this father for battle.

16 Coming upon the sacrificial horse which was protected by Partha, the heroic prince caused it to be seized by persons well-versed in veterinary science.

17. Seeing the horse seized, Dhananjaya became filled with joy Standing on the Earth, that hero began to oppose the advance of his son who was on his car.

18 The king afflicted the hero with repeated showers of arrows gifted with whetted points and resembling snakes of dreadful poison.

19 Incomparable was the battle which took place between the father and son. It resembled the battle between the celestials and the Asuras of old Each was pleased with obtaining the other for an antagonist.

20. Then Vabhruvahana, laughing, cut the diadem-decked Arjuna, that foremost of men, in the shoulder *with a straight* arrow.

21. Equipt with feathers, that arrow penetrated Arjuna's body like a snake penetrating an anthill. Piercing the son of Kunti through, the arrow went deep into the Earth.

22. Feeling acute pain, the intelligent Dhananjaya rested awhile, supporting himself on his excellent bow. He stood, having recourse to his celestial energy and seemed externally like one dead.

23—24 That foremost of men, then regaining consciousness, lauded his son highly Possessed of great splendour, the son of Shakra said,—Excellent, Excellent, O mighty-armed one, O son of Chitrangada! O son, seeing this feat, so worthy of you, I am highly pleased with you

25 I shall now discharge these arrows at you, O son! Stand for fight (without running away). Having said these words, that destroyer of enemies shot a shower of arrows on the prince.

26 King Vabhruvahana, however, with his own broad headed arrows, cut all those arrows, which were discharged from Gandiva, and which resembled the thunderbolt of Indra in splendour, some in two, and some into three, parts.

27. Then the standard, decked with gold and resembling a golden palmyra, on the king's car was cut off by Partha with some excellent arrows of his.

28. The son of Pandu, laughing, next killed the king's horses of large size and great speed.

29 Descending from his car, the king, worked up with rage, fought his father on foot.

30. Pleased with the prowess of his son, that foremost one of the sons of Pritha, viz, the son of the wielder of the thunderbolt, began to afflict him greatly.

31. The powerful Vabhruvahana, thinking that his father was no longer able to face him, again afflicted him with many arrows resembling snakes of dreadful poison.

32. From a spirit of childishness he then vigorously cut his father in the breast with a whetted arrow having excellent wings.

33—35 That arrow, O king, penetrated the body of Pandu's son and reaching his very vitals caused him great pain. The delighter of the Kurus, Dhananjaya, deeply pierced therewith by his son, then dropped down in a swoon on the Earth, O king! When that hero, that bearer of the burthens of the Kurus, fell down, the son of Chitrangada also became unconscious. The latter's swoon was owing to his exertions in battle as also to his grief at seeing his father killed.

36 He had been pierced deeply by Arjuna with clouds of arrows He, therefore dropped down at the van of battle embracing the Earth.

37. Hearing that her husband had been killed and that her son had fallen down on the Earth, Chitrangada, in great agitation of mind, went to the field of battle.

38. Her heart burning with sorrow, weeping piteously the while, and trembling all over, the mother of the king of Manipura saw her killed husband.

CHAPTER LXXX.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1. That lady having eyes like lotus-petals, having bewailed much, and burning with grief, at last lost her senses and dropped down on the Earth.

2—3. Regaining consciousness and seeing Ulupi, the daughter of the Snake-Chief, queen Chitrangada gifted with celestial beauty, said to her these words.—See, O Ulupi, our ever victorious husband killed in battle, though you, by my son of tender years.

4. Do you know the practices of the respectable? Are you a wife devoted to your husband? It is through your deed, that your husband is laid low, slain in battle.

5. If Dhananjaya has offended against you in every respect, do you forgive him! I solicit you, do you revive that hero.

6 O righteous lady, you know piety. You are, O blessed one, known (for your virtues) over the three worlds! How is it that having caused your husband to be killed by your son, you do not indulge in grief?

7. O daughter of the Snake Chief, I do not grieve for my killed son! I grieve for only my husband who has received this hospitality from his son.

8—9 Having said these words to the queenly Ulupi the daughter of the Snake-King, the illustrious Chitrangada went to where her husband lay on the Earth and addressing him, said,—Rise, O dear husband, you occupy the foremost place in the affections of the Kuru-King (Yudhishthira)!

Here is that horse of yours! It has been liberated by me

10. Indeed O powerful one, this sacrificial horse of king Yudhishthira the just, should be followed by you. Why then do you lie still on the Earth.

11 My life breaths depend on you O delighter of the Kurus How is it that he who is the giver of other people's life-breaths renounces his own life breaths to day?

12. See, O Ulupi, this beautiful form of your husband lying prostrate on the ground How is it that you do not grieve, having caused him to be killed through your son whom you did excite with your words?

13 It is fit that this boy should yield to the power of death and lie thus on the ground besides his own father Oh, let Vijaya, let him that is called Gudakesha, let this hero with reddish eyes return to life

14 O blessed lady, polygamy is no fault with men Women only commit sin by taking more than one husband. Do not, therefore, cherish such thoughts (of vengeance).

15 This relationship was ordained by the Supreme Creator himself It is, besides, an eternal and unchangeable one Do you attend to that relationship Let your union (with Dhananjaya) be made true

16 If, having killed your husband through your son, you do not revive him to day before my eyes, I shall then renounce my own life-breaths

17. Forsooth, O reverend lady, afflicted as I am with grief and deprived as I am of both husband and son, I shall sit here to day in *Praya*-vow before your presence.

18 Having said so to the daughter of the Snake-Chief, who was a co wife with her to Arjuna, the princess Chitravahini sat in *Praya*, O king, restraining speech.

Vaishampayana said:—

19 Ceasing to lament, the cheerless queen, taking upon her lap the feet of her husband sat there, sighing heavily and desiring also for the restoration of her son to life.

20—21 King Babhruvahana then, regaining consciousness, saw his mother seated in that guise on the field of battle Addressing her he said—What can be more painful than the sight of my mother, who has been brought up in luxury, lying on the naked Earth beside her heroic husband stretched thereon.

22. Alas, this destroyer of all enemies, this foremost of all wielders of weapons, has been killed by me in battle. It is clear that men do die, till their hour comes

23 Oh, the heart of this princess seems to be very hard since it does not break even on seeing her mighty armed and broad chested husband lying dead on the ground.

24 It is clear that one does not die till one's hour comes, since neither myself, nor my mother is deprived of life.

25 Alas, alas, the golden coat of mail of this foremost hero of Kuru's race, killed by me, his son knowingly, is lying on the ground, cut off from his body.

26 Alas, ye Brahmanas, see my heroic father lying prostrate on the Earth, on a hero's bed, killed by his son

27 What benefit is done to this hero, killed by me in battle, by those Brahmanas who were commissioned to attend upon this foremost one of Kuru's race engaged in following the horse?

28 Let the Brahmanas direct what expiation should now be done by me, a cruel and sinful wretch, who has killed his own father in battle.

29 Having killed my own father, I should, suffering every sort of misery, wander over the Earth, cruel that I am, covering myself with his skin.

30 Give me the two halves of my sire's head to-day, for there is no other expiation for me who have killed my own father.

31 See, O daughter of the foremost of Snakes your husband killed by me Indeed, by killing Arjuna in battle I have accomplished what is pleasant to you

32 I shall to day follow in the track by which my father has gone. O blessed one, I cannot comfort myself.

33 Be happy to day, O mother, seeing myself and the wielder of Gandiva both embrace death to day. I swear to you by truth itself.

34—35 Having said these words, the king, sorely afflicted with grief, O monarch, touched water, and exclaimed in sorrow—Let all creatures mobile and immobile, listen to me! Do you also listen to me, O mother! I say the truth, O best of all daughters of the snakes.

36 If this best of men, Jaya, my father does not rise up, I shall emaciate my own body, sitting on the field of battle

37 Having killed my father, there is no rescue for me Afflicted as I am with the sin of patricide, I shall, forsooth, have to sink in Hell.

38 By killing a heroic Kshatriya one becomes cleansed by making a gift of a hundred kine By killing my father, however, so dreadful has been my sin that my rescue is impossible.

39 Thus Dhananjaya, the son of Pandu, was the one hero gifted with mighty energy. Possessed of righteous soul, he was the creator of my being How can I be rescued after having killed him?

40 Having bewailed thus, the great son of Dhananjaya, king Vabhruvahana, touched water and became silent, vowing to starve himself to death.

Vaishampayana said :—

41—42. When the king of Manipura, that chastiser of enemies, afflicted with grief, along with his mother, sat down to starve himself to death, Ulupi then thought of the gem that has the virtue of reviving a dead man The gem, the great refuge of the Snakes, thus thought of, arrived there.

43 The daughter of the Prince of Snakes, taking it up, uttered these words which highly gladdened the combatants standing on the field.

44 Rise up O son! Do not grieve! Jishnu has not been vanquished by you! This hero is incapable of being defeated by men as also by the celestials headed by Vasava himself.

45 I have exhibited this illusion, deceiving your senses, for the benefit of this foremost of men, viz., your illustrious father.

46 O son of Kuru's race, desirous of ascertaining the prowess of yourself, his son, this destroyer of hostile heroes, O king, came here for fighting with you

47 It was, therefore, O son, that you were urged by me to fight O powerful king O son, do not suspect that you have committed any, even the least, fault, by his challenge

48 He is a Rishi, of a powerful soul, eternal and indestructible O dear son, Shakra himself is incapable of defeating him in battle.

49 This celestial gem has been brought by me, O king It always revives the snakes as often as they die.

50 O powerful king, do you place this gem on the breast of your father. You shall then see the son of Pandu revive

51 Thus addressed, the prince who had committed no sin, moved by love for his father, then placed that gem on the breast of Partha's son of incomparable energy.

52 After the gem had been placed on his breast, the heroic and powerful Jishnu became revived Opening his red eyes, he rose up like one who had slept long.

53 Seeing his father, the great hero of inexhaustible energy, restored to consciousness and quite at his ease, Vabhruvahana adored him with respect.

54 When that foremost of men, O powerful one, awoke from the slumber of death with every auspicious sign of life, the chastiser of Paka rained down celestial flowers.

55 Kettle-drums struck by nobody, produced their music deep as the muttering of the clouds A loud uproar was heard in the sky consisting of the words—Excellent, Excellent.

56 The mighty-armed Dhananjaya, rising up and well comforted, embraced Vabhruvahana and smelled his head

57—58 He saw sitting at a distance from his son, this latter's mother stricken with grief, in the company of Ulupi. Dhananjaya asked,—Why is it that every thing in the field of battle seems to bear the marks of grief, wonder and joy? If O destroyer of enemies, you know the cause, do you then tell me

59 Why has your mother come to the field of battle? Why, also has Ulupi the daughter of the Prince of Snakes, come here?

60 I know that you had fought this battle with me at my own command I wish to know what the cause is which has brought out the ladies.

61 Thus questioned by Dhananjaya, the intelligent king of Manipura gratified him by bending his head in respect, and then said,—Let Ulupi be asked.

CHAPTER LXXXI.

(ANUGITA PARVA)—

Continued.

Arjuna said :—

1. What brings you here, O daughter (-in law) of Kuru's race, and what, also, is the cause of the arrival on the field of battle of her who is the mother of the king of Manipura?

2 Do you entertain friendly motives towards this king, O daughter of a snake? O you of restless glances, do you wish good to me too?

3 I hope, O you of ample hips, that neither I, nor this Vabhruvahana here, have, O beautiful lady, done any injury to you unconsciously?

4 Has Chitrangada of faultless limbs, descended from the line of Chitravahana, done you any wrong?

5. To him the daughter of the Prince of Snakes answered smilingly,—You have not offended me, nor has Vabhruvahana done me any wrong.

6 Nor this prince's mother who is always obedient to me as a hand maid. Listen, how all this has been caused by me.

7 You should not be angry with me. Indeed, I seek to please you by bending my head in respect O you of Kuru's race all this has been done by me for your good, O powerful one!

8—10. O mighty-armed Dhananjaya, Hear all that I have done In the great battle of the Bharata-Princes, you had killed the royal son of Shantanu by unfair ways. What I have done has expiated your sin You did not overthrow Bhishma while fighting with you!

11—12 He was engaged with Shikandin Relying on him as your help, you did bring about the overthrow of Shantanu's son If you had died without having expiated your sin you would then have fallen, forsooth, into Hell on account of that sinful deed of yours Even this which you have got from your son is the expiation of that sin!

13 Formerly, O king, I heard this said by the Vasus while they were in the company of Ganga, O you of great intelligence

14—15 After the fall of Shantanu's son, those celestials *viz*, the Vasus, coming to the banks of Ganga, bathed in her waters, and calling the goddess of that stream, they uttered these terrible words having the sanction of Bhagirati herself, *viz*,—Shantanu's son Bhishma has been killed by Dhananjaya.

16. Indeed, O goddess, Bhishma then was engaged with another, and had ceased to fight. For this fault we shall to-day imprecate a curse on Dhananjaya!

17 To this, the goddess Ganga readily agreed, saying,—Be it so!—Hearing these words I became very much distressed and penetrating into the nether regions represented everything to my father.

18—19 Informed of what had taken place, my father became plunged in grief. Going to the Vasus, he begged them for your sake, again and again gratifying them by every means in his power. They then said to him,—Dhananjaya has a highly blessed son who, youthful as he is, is the king of Manipura.

20 He will, standing on the field of battle, cast Dhananjaya down on the Earth. When this will take place, O Prince of Snakes, Arjuna will be freed from our curse!

21. Do you return!—Thus addressed by the Vasus, he came back and informed me of what had taken place. Having learnt all this, O hero I have freed you from the curse of the Vasus in this.

22 The king of the celestials himself is incapable of defeating you in battle. The son is one's own self. It is for this that you have been defeated by him.

23 I cannot be held, O powerful one, to have committed any sin How, indeed, would you hold me censurable?

24 Thus addressed (by Ulupi), Vijaya became cheerful of heart and said to her,—All this you have done, O goddess, is highly agreeable to me.

25—26 After this, Jaya addressed his son, the king of Manipura, and said to him in the hearing of Chitrangada, the daughter (in law) of Kuru's race 'the Horse-Sacrifice of Yudhishthira will take place on the day of full moon in the coming month of Chaitra. Come there, O king, with your mother and your counsellors and officers!'

27—28 Thus addressed by Partha, king Vabhruvahana of great intelligence, with tearful eyes, said these words to his father,—'O you who are conversant with every duty, I shall certainly go at your command, to the great Horse Sacrifice, and take upon myself the task of distributing food among the twice-born ones!

29 For, however, showing your grace towards me, do you enter your own city with your two wives Do not cherish any scruple about this, O you who are fully acquainted with every duty!'

30 O lord, having lived for one night in your own palace in happiness, you may then follow the horse, O foremost of victorious warriors!

31—32 The ape-bannered son of Kunti, thus addressed by his son, answered the child of Chitrangada, saying —You know, mighty-armed one, what vow I am observing? O you of large eyes till the termination of this my vow, I cannot enter your city.

33 O foremost of men, this sacrificial horse wanders at will. Blessings on you. I must go away I have no place to rest for even a short while!

live yet, O monarch, although you have offended me in battle.

26. Thus addressed, the king of Magadha considered himself defeated and spared Thinking then that it was his duty to do so, he approached Arjuna and joining his hands in respect adored him.

27 And he said,—Defeated have I been by you! Blessed be you, I do not venture to continue the battle. Tell me what I am to do now for you! Consider your command as already carried out.'

28 Comforting him again, Arjuna once more said to him —You should go to the Horse Sacrifice of our king which takes place at the coming full moon of Chaitra.

29 Thus addressed by him the son of Sahadeva said —So be it,—and then duly adored that horse as also Phalguna, that foremost of warriors.

30. The sacrificial horse then, having beautiful manes, proceeded at his will along the seacoast, going to the countries of the Bangas, the Pundras, and the Koshalas

31. In those kingdoms Dhananjaya, with his bow Gandiva, O king, defeated numberless Mlechchha armies one after another.

CHAPTER LXXXIII.

(ANUGITA PARVA.)—
Continued.

Vaishampayana continued —

1. Adored by the king of Magadha, Pandu's son having white horses yoked to his car, proceeded along the south, following the (sacrificial) horse.

2. Turning round in course of his wanderings at will, the strong horse came upon the beautiful city of the Chedis called after the oyster.

3 Sharabha, the son of Shishupala, gifted with great strength, first met Arjuna in battle and then adored him with due honours.

4 Adored by him, O king, that best of horses then proceeded to the kingdom of the Kashis, the Angas, the Koshalas, the Kiratas, and the Langanas.

5 Receiving due honours in all those kingdoms Dhananjaya turned his course Indeed the son of Kunti then proceeded to the country of the Dasharnas.

6 The ruler of that people was Chitrangada who was gifted with great strength and was a crusher of enemies Between him and Vijaya took place a very dreadful battle.

7 Bringing him under his control the diadem decked Arjuna, that foremost of men, went to the kingdom of the Nishada king *viz*, the son of Ekalavya

8 The son of Ekalavya received Arjuna in battle! The encounter took place between the Kuru hero and the Nishadas was so furious as to make the hairs stand erect.

9 Unvanquished in battle, the brave son of Kunti defeated the Nishada king who proved an impediment to the sacrifice.

10 Having subjugated the son of Ekalavya, O king the son of Indra duly adored by the Nishadas, then proceeded towards the southern ocean

11. In those regions battles took place between the diadem decked hero and the Dravidas and Andhras and the dreadful Mahishakas and the hillmen of Kolwa.

12 Subjugating those tribes without *having to perform any terrific feats* Arjuna proceeded to the country of the Surashtras, his footsteps guided by the horse.

13 Arrived at Gokarna, he went thence to Prabhasa Then he proceeded to the beautiful city of Dwaravati protected by the heroes of the Vrishni race.

14 When the beautiful sacrificial horse of the Kuru king reached Dwaravati, the Yadava youths, used force against that foremost of horses.

15—16 King Ugrasena, however, soon *went out and forbade those youths* from doing what they thought Then the king of the Vrishnis and the Andhakas, issuing out of his palace, with Vasudeva, the maternal uncle of Arjuna, in his company, cheerfully met the Kuru hero and received him with due rites.

17. The two elderly chiefs honoured Arjuna duly Getting their permission, the Kuru prince then proceeded to where the horse he followed led him.

18 The sacrificial horse then proceeded along the coast of the western ocean and at *last reached the country of the five waters* full of population and prosperity.

19 Thence, O king, the horse proceeded to the country of the Gandharas Arrived there, it roamed at will, followed by the son of Kunti

20 Then took place a dreadful battle between the diadem-decked hero and the king of the Gandharas, *viz*, the son of Shakuni, who had a bitter remembrance of the grudge his father bore to the Pandavas.

CHAPTER LXXXIV.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said:—

1. The heroic son of Shakuni, who was a powerful car-warrior among the Gandharas, accompanied by a large army, proceeded against the Kuru hero of curly hair. That force contained elephants, horses and cars, and was adorned with many flags and banners.

2. Unable to bear, and, therefore, burning to avenge, the destruction of their king Shakuni, those warriors, armed with bows, rushed together at Partha.

3. The unvanquished Vibhatsu of virtuous soul addressed them peacefully, but they were reluctant to accept the beneficial words of Yudhishthira.

4 Though forbidden by Partha with sweet words, they still gave themselves up to anger and surrounded the sacrificial horse. At this, the son of Pandu became filled with rage.

5. Then Arjuna, carelessly shooting from Gandiva many arrows with razor-like heads that blazed with splendour, cut off the heads of many Gandhara warriors.

6. While thus killed by Partha, the Gandharas, O king, exceedingly afflicted, liberated the horse, moved by fear and desisted from battle.

7. Resisted, however, by those Gandhara combatants who still surrounded him on all sides, the son of Pandu, gifted with great energy, cut off the heads of many, previously naming those whom he thus killed.

8 When the Gandhara warriors were thus being killed all around him in battle, the royal son of Shakuni came forward to resist the son of Pandu.

9 To the Gandhara king who was fighting with him, moved by Kshatriya duty, Arjuna said,—I do not intend to kill the kings who fight with me, on account of the commands of Yudhishthira.

10. Cease, O hero, to fight with me Do not seek defeat.

11. Thus addressed, the son of Shakuni, stupefied by folly, disregarded that advice and covered with many swift shafts the Kuru hero who resembled Shakra himself in the feats he performed in battle.

12. Then Partha, with a crescent shaped arrow, cut off the head-gear of his enemies. Of immeasurable soul, he also caused that head-gear to be borne along a great distance like the head of Jayadratha.

13 Seeing this feat, all the Gandhara warriors became stricken with wonder. They full well understood that Arjuna voluntarily spared their king.

14. The prince of the Gandharas then began to fly away from the field, followed by all his warriors who resembled a flock of frightened deer.

15. The Gandharas, through fear, lost their senses and wandered over the field, unable to escape. Arjuna, with his broad-headed arrows, cut off the heads of many.

16 Many there were who lost their arms on account of Arjuna's arrows, but so stupefied were they with fear that they were not aware of the loss of that limb. Indeed, the Gandhara army was greatly afflicted with those large arrows which Partha discharged from Gandiva.

17. That army, which then consisted of frightened men and elephants and horse, which lost many warriors and animals, and which had been disordered and routed, began to wander and wheel about the field again and again.

18 Among those enemies who were thus being killed, none could be seen standing in front of the Kuru hero famed for foremost of feats. No one could be seen who was able to bear the prowess of Dhananjaya.

19 Then the mother of the king of the Gandharas, filled with fear, and with all the aged ministers of state, came out of her city, taking an excellent *Arghya* for Arjuna.

20. She forbade her brave son of steady heart from fighting any longer, and pleased Jishnu who was never fatigued with toil.

22 The powerful Vibhatsu adored her and became inclined to show mercy towards the Gandharas. Comforting the son of Shakuni, he said —You have not, O mighty-armed hero, done what is agreeable to me by adopting these hostile measures! O destroyer of heroes, you are my brother, O sinless one.

23 Recollecting my mother Gandhari, and for the sake of Dhritarashtra also, I have not taken your life. It is for this, O king, that you live still. Many of your followers, however, have been killed by me.

24 Let not such a thing happen again. Let hostilities cease. Let not your understanding again go wrong You should go to the Horse-Sacrifice of our king which takes place on the day of full moon of the month of Chaitra.

CHAPTER LXXXV.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said:—

1. Having said these words, Partha started, following the horse which roamed at will. The sacrificial horse then turned towards the road leading to the city of Hastinapur.

2. Yudhishthira heard from his intelligence-bearers that the horse had turned back And hearing also that Arjuna was hale and hearty, he became filled with joy.

3. Hearing also the feats, performed by Vijaya in the country of the Gandharas as also in other kingdoms, the king became highly pleased.

4—6 In the meantime, seeing that the twelfth day of the lighted fortnight in the month of Magha had come, and marking also that the constellation was favourable, king Yudhishthira the just summoned all his brothers, *viz*, Bhima and Nakula and Sahadeva. Gifted with great energy, the king, O you of Kuru's race, that foremost of all persons knowing duties, said these words in proper time. Indeed, that foremost of all speakers, addressing Bhima, the first of all smiters, said,

7. Your younger brother (Arjuna), O Bhimasena, is returning with the horse. I have learnt this from those men who had followed Arjuna.

8. The time is come The sacrificial-horse is near. The day of full moon of the month of Magha is also near. The month is about to expire, O Vrikodara

9 Let, therefore, learned Brahmanas knowing the Vedas look for a sacrificial spot for the celebration of the Horse Sacrifice.

10. Thus addressed, Bhima obeyed the royal command He became very glad upon hearing that Arjuna of curly hair was about to return.

11. Then Bhima went out with a number of men knowing the rules of laying out sacrificial grounds and constructing buildings. And he took with him many Brahmanas well versed in all the rites of sacrifices.

12. Bhima selected a beautiful place and caused it to be duly measured out for laying the sacrificial compound. Numberless houses and mansions were constructed on it and high and broad roads also were laid out.

13 Soon enough the Kaurava hero filled that ground with hundreds of excellent palaces The surface was levelled and made smooth with jewels and gems, and adorned with various golden structures.

14. Columns were raised, ornamented with bright gold and high and wide triumphal arches also were made on that sacrificial compound. All these were made of pure gold.

15 The righteous-souled prince also caused apartments to be duly constructed for the accomodation of ladies and of the numerous kings who, coming from many kingdoms, were expected to grace the sacrifice with their presence.

16 The son of Kunti also caused many palaces to be duly erected for Brahmanas who were expected to come from various kingdoms.

17. Then the mighty-armed Bhimasena, at the command of the king, sent out messengers to the great kings of the Earth.

18. Those best of kings came to the Horse Sacrifice of the Kuru king for doing what was agreeable to him. And they brought many gems with them and many female slaves and horses and weapons

19 The sounds which arose from those great kings who lived within those pavilions touched the very heavens and resembled the noise made by the roaring ocean.

20 King Yudhishthira, the delighter of the Kurus, assigned to the monarchs who thus came to his sacrifice various kinds of food and drink, and beds also of celestial beauty.

21 The chief of the Bharatas, *viz*, king Yudhishthira the just, assigned several stables well filled with different kinds of corn and sugar cane and milk to the animals.

22. To that great sacrifice of king Yudhishthira the just who was gifted with high intelligence, there also came a large number of ascetics all of whom were utterers of Brahma

23 Indeed, O king, all the foremost ones among the twice born class that were then alive came to that sacrifice, accompanied by their disciples. The Kuru king received them all

24 King Yudhishthira of great energy, renouncing all pride, himself followed all his guests to the pavilions that had been assigned for their residence.

25 Then all the mechanics and engineers, having completed the arrangements of the sacrifice, informed king Yudhishthira of it.

26. Hearing that everything was ready, king Yudhishthira the just, full of alertness and attention, became highly pleased along with his brothers all of whom honoured him duly.

Vaishampayana said :—

27. When the great sacrifice of Yudhishthira began, many eloquent dialecticians started diverse propositions and disputed thereon, desirous of defeating one another.

28 The (invited) kings saw the excellent preparations of that sacrifice, resembling those of the king himself of the celestials, made, O Bharata, by Bhimasena.

29. They saw many triumphal arches made of gold, and many beds and seats and other articles of enjoyment and luxury, and crowds of men collected at different parts.

30. There were also many jars and vessels and cauldrons and jugs and lids and covers. The invited kings saw nothing there that was not made of gold.

31. Many sacrificial stakes also were set up, made, according to the directions of the scriptures, of wood, and adorned with gold Gifted with great effulgence, these were duly planted and dedicated (with scriptural Mantras).

32 The kings, again, saw all animals of land and water, collected there on the occasion.

33—44. And they also saw many kine and many buffaloes and many old women, and many aquatic animals, many beasts of prey, and many species of birds, and many specimens of viviparous and oviparous creatures, and many that are filth-born and many belonging to the vegetable kingdom, and many animals and plants which live or grow on mountains.

35 Seeing the sacrificial compound thus adorned with animals and kine and corn, the invited kings became filled with wonder.

36. Large masses of costly sweetmeats were kept ready for both the Brahmanas and the Vaishyas. And when the feeding was over of a hundred thousand Brahmanas, drums and cymbals were beat.

37 And so large was the number fed that the sounds of drums and cymbals were heard again and again Indeed, those sounds continued from day to day.

38. Thus was performed that sacrifice of the intelligent king Yudhishthira. Many hills of food, O king, were dedicated on the occasion Many large tanks were seen of curds and many lakes of clarified butter.

39 In that great sacrifice, O monarch, was seen the entire population of Jamvudwipa, with all its kingdoms and provinces, collected together.

40—41 Thousands of nations and races were there A large number of men, O chief of Bharata's race, adorned with garlands and wearing bright ear-rings made of gold, taking numberless vessels in their hands, distributed the food to the twice-born classes by hundreds and thousands.

42 The attendants of the Pandavas gave away to the Brahmanas various kinds of food and drink which were, besides, so costly as to be worthy of being eaten and drunk by kings themselves.

CHAPTER LXXXVI.

(ANUGITA PARVA)—

Continued.

Vaishampayana said :—

1—2. Seeing those kings—lords of Earth—all conversant with the Vedas, arrive, king Yudhishthira, addressing Bhimasena, said,—O chief of men, let proper honors be paid to these kings who have come, for these foremost of men are all worthy of the highest honors.

3. Thus addressed by the illustrious king Yudhishthira, Pandu's son Bhimasena of mighty energy did as he was ordered, assisted by the twins.

4 The foremost of all men, *viz*, Govinda, came there, accompanied by the Vrishnis, and with Valadeva in the van.

5. He was accompanied by Yuyudhana and Pradyumna and Gada and Nishatha and Shamva and Kritavarman

6 The powerful car-warrior Bhima offered them the most respectful adoration. Those princes then entered the palaces, adorned with gems, which were assigned to them.

7. At the end of a conversation he had with Yudhishthira, the destroyer of Madhu referred to Arjuna who had been emaciated on account of many fights

8 The son of Kunti repeatedly asked Krishna, that chastiser of enemies, about Arjuna To Dharma's son, the lord of all the universe began to speak about Jishnu, the son of Shakra.

9 O king, a confidential agent of mine living in Dwarka came to me. He had seen Arjuna, that foremost of Pandu's sons. Indeed, the latter has been very much emaciated with the fatigue of many battles.

10. O powerful monarch, that agent of mine informed me that the mighty-armed hero is very near to us. You begin to celebrate your Horse-Sacrifice.

11. Thus addressed, king Yudhishthira the just said him,—By good luck, O Madhava, Arjuna comes back safely!

12 I wish to ascertain from you, O delighter of the Yadavas, what has been said in this matter by that mightiest of heroes amongs the sons of Pandu!

13—14 Thus addressed by king Yudhishthira the just, the lord of the Vrishnis and the Andhakas, that foremost of eloquent men, said these words to that monarch of righteous soul —My agent, reported the words of Partha thus to me, O great king,—Yudhishthira, O Krishna, should be told these words of mine when the time comes!

15 O chief of the Kauravas, many kings will come (to your sacrifice)! When they arrive, high honours should be paid to them. This would, indeed, be worthy for us

16—17. O giver of honours, the king should further be informed at my request that he should do what is necessary for preventing a distinction similar to what occurred at the time of presenting the Arghya (on the occasion of the Rajasuya Sacrifice) Let Krishna also approve of this Let not, O king, through the ill feeling of kings, the people be destroyed.

18. My man further reported, O king, these words of Dhananjaya. Listen as I repeat them.

19 O monarch, the king of Manipura, my dear son Vabhruvahana, will come at the sacrifice.

20. Do you honour him duly for my sake, O powerful one, he is always attached and deeply devoted to me

21. Hearing these words, king Yudhishthira the just approved of them and said as follows.

CHAPTER LXXXVII.

(ANUGITA PARVA)—*Continued.*

Yudhishthira said —

1. I have heard, O Krishna, your agreeable words. They are worthy of you Gladsome and sweet as nectar are they Indeed, they fill my heart with great joy, O powerful one.

2. O Hrishikesha, I have heard that Vijaya has fought numberless battles with the kings of the Earth.

3 Why is Partha, always dissociated from ease and comfort? Vijaya is exceedingly intelligent. Thus, therefore, pains my heart very much.

4 I always, O Janarddana, think, when I am withdrawn from business, of Kunti's son Jishnu. The lot of that delighter of the Pandus is highly miserable.

5. His body has every auspicious mark. What, however, O Krishna, is that sign in his excellent body for which he has always to suffer misery and discomfort?

6 That son of Kunti has to bear a large share of misery. I do not see any censurable mark in his body. You should explain the cause to me if I deserve to hear it.

7. Thus addressed, Hrishikesha, that enhancer of the glory of the Bhoja princes, having thought for a long time, answered as follows:—I do not see any censurable mark in this prince, except that the cheek-bones of this foremost of men are a little too high

9 For this that that foremost of men has always to be on the road I really do not see anything else for which he could be made so unhappy.

10. Thus answered by the intelligent Krishna, that foremost of men, *viz*., king, Yudhishthira, said to the chief of the Vrishnis that it was even so.

11. The princess Draupadi, however, looked angrily and askance at Krishna. The destroyer of Keshi, *viz*., Hrishikesha, approved of that mark of love (for his friend) which the princess of Panchala, who also was his friend, showed.

12 Bhimasena and the other Kurus, including the sacrificial priests, who heard of the agreeable triumphs of Arjuna in course of his following the horse, became highly pleased.

13 While they were still engaged in talking about Arjuna, a messenger came from that great hero bearing message from him.

14 Going to the presence of the Kuru king the intelligent messenger bowed his head in respect and informed him of the arrival of that foremost of men, *viz*., Phalguna.

15 On receipt of this news tears of joy covered the king's eyes Large gifts were made to the messenger for the very sweet tidings he had brought

16 On the second day from that date, a loud din was heard when that foremost of men, that chief of the Kurus, came.

17 The dust raised by the hoofs of that horse as it walked close to Arjuna, looked as beautiful as that raised by the celestial horse Uchchaishravas

18 And as Arjuna advanced, he heard *many pleasing words uttered by the citizens* By good luck, O Partha, you are out of danger. Praise to king Yudhishthira.

19 Who else than Arjuna could return after having caused the horse to wander over the whole Earth and after having defeated all the kings in battle?

20. We have not heard of such a feat having been done by even Sagara and other great kings of yore.

21. Future kings also will never be able to perform so difficult a feat, O foremost one of Kuru's race, as this which you have done.

22. Listening to such words, agreeable to the ear, of the citizens, the righteous souled Phalguna entered the sacrificial compound.

23 Then king Yudhishthira with all his ministers, and Krishna, the *delighter of the* Yadus, placing Dhritarashtra in their van, went out *for* receiving Dhananjaya

24 Saluting the feet of his uncle (Dhritarashtra), and then of wise king Yudhishthira the just, and then adoring Bhima and others, he embraced Keshava

25 Adored by them all and worshipping them in return according to due rites, the mighty-armed hero, accompanied by those princes, took rest like a ship wrecked man tossed on the waves resting on reaching the shore

26 Meanwhile the wise king Vabhruvahana, accompanied by his mothers (Chitrangada and Ulupi), came to the Kuru capital.

27 The mighty-armed prince duly saluted all his elders of Kuru's race and the other kings present there, and was honored by them all in return He then entered the excellent abode of his grandmother Kunti.

CHAPTER LXXXVIII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. "Entering the palace of the Pandavas the mighty-armed prince saluted his grandmother in soothing and sweet words.

2 Then queen Chitrangada, and (Ulupi) the daughter of (the snake) Kauravya, together humbly approached Pritha and Krishna They then met Subhadra and the other ladies of the Kuru race with due formalities

3 Kunti gave them many gems and costly things Draupadi and Subhadra and the other ladies of Kuru's race all made presents to them.

4 The two ladies took up their residence there, using costly beds and seats, *treated with affection and honor by Kunti* herself from desire of doing what was agreeable to Partha.

5 King Vabhruvahana of great energy, duly honored (by Kunti), then met Dhritarashtra according to due rites

6 Going then to king Yudhishthira and Bhima and the other Pandavas the mighty prince of Manipura saluted them all with humility,

7 They all embraced him with great love and honored him duly. And those powerful car-warrior highly pleased with him, made large gifts of wealth to him

8 The king of Manipura then humbly approached Krishna, that hero armed with the discus and the mace like a second Pradyumna approaching his father Krishna gave to the king a very costly and excellent car adorned with gold and to which were yoked excellent horses

10 Then king Yudhishthira the just, and Bhima, and Phalguna and the twins, each separately honored him and made costly presents to him

11—12 On the third day, the sage Vyasa the son of Satyavati, that foremost of eloquent men approaching Yudhishthira, said,—From this day, O son of Kunti, do you begin your sacrifice The time for it has come! The moment for undertaking the rite is at hand The priests are urging you

13 Let the sacrifice be performed in such a way that no limb may become defective On account of the very large quantity of gold that is required for this sacrifice, it has come to be called the sacrifice of profuse gold.

14 Do you also, O great king, make the Dakshina of this sacrifice three times of what is enjoined Let the merit of your sacrifice increase threefold. The Brahmanas are competent for the purpose.

15. Acquiring the merits then of three Horse-Sacrifices, each with profuse presents, you shall be freed, O king, from the sin of having killed your kinsmen,

16 The bath which one performs upon completion of the Horse-Sacrifice, O king, is highly powerful and productive of the highest merit. That merit will be yours, O king of Kuru's race

17 Thus addressed by Vyasa of incomparable intelligence, the righteous souled Yudhishthira of great energy underwent the initiation for performance of the Horse-Sacrifice.

18. The mighty-armed king then performed the great Horse Sacrifice characterised by gifts of food and presents in profusion and capable of fructifying every desire and producing every merit.

19 The priests, well-conversant with the Vedas, did every rite, duly, moving about in all directions. They were all well-trained, and possessed of omniscience.

20 In nothing was there any deviation from the ordinances, and nothing was done improperly Those foremost of twice-born persons followed the procedure as laid down as it should be followed in those points about which no directions are given

21. Those best of twice-born ones having first performed the rite called *Pravargya* otherwise called *Dharma*, then duly performed the rite of Abhishava, O king

22 *Those foremost of Soma Drinkers* O monarch, extracting the juice of the Soma, then performed the Savana rite, following the injunctions of the scriptures.

23 Among those who came to that sacrifice none could be seen who was cheerless, none who was poor, none who was hungry, none who was plunged into grief, and none that seemed to be vulgar.

24. Bhimasena of great energy, at the command of the king, caused food to be *ceaselessly distributed among those who* desired to eat.

25. Following the injunctions of the scriptures, priests, well versed in sacrificial rites of every kind, performed every day all the acts necessary to complete the great sacrifice.

26 Amongst the Sadasyas of king Yudhishthira of great intelligence there was none who was not a master of the six branches of (Vedic) learning. There was none among them who was not an observer of vows, none who was not an Upadhyay, none who was not well-versed in dialectical disputations.

27. When the time came for erecting the sacrificial stake, O chief of Bharata's race, six stakes were set up which were made of Vilwa, six which were made of Khadira, and six which were made of Sarvavarnin.

28. Two stakes were set up by the priests which were made of Devadaru in that sacrifice of the Kuru king, and one which was made of Shleshmataka.

29 At the behest of the king, Bhima caused some other stakes to be set up, for the sake of beauty only, which were made of gold.

30 Adorned with fine cloths supplied by the royal sage, those stakes shone there like Indra and the deities with the seven celestial Rishis standing around them in Heaven.

31. A number of golden bricks were made for making therewith a *Chayana*. The Chayana made resembled in beauty that which had been made for Daksha, the lord of creatures.

32. The Chayana *measured eight and* ten cubits and had four stories or lairs. A golden bird, of the shape of Garuda, was then made, having three angles.

33 Following the injunctions of the scriptures, the priests endued with great learning then duly tied to the stakes both animals and birds, assigning each to its particular deity.

34 Bulls, possessed of such marks as are mentioned in the scriptures, and *aquatic animals were properly tied to the* stakes after the rites of the sacrificial fire had been performed.

35. In that sacrifice of the great son of Kunti, three hundred animals were tied to the stakes set up, including that foremost of horses.

36 That sacrifice looked greatly beautiful as if adorned with the celestial Rishis, with the Gandharvas singing in chorus and the various tribes of Apsaras dancing in *merriment*.

37 It teemed, besides, with Kimpurushas and was adorned with Kinnaras. All around it were houses of Brahmanas crowned with ascetic success.

38 There were daily seen the disciples of Vyasa, those foremost of twice-born ones, who are compilers of all branches of learning, and well conversant with sacrificial rites.

39 There was Narada, and there was Tumburu of great splendour. There were Vishwavasu and Chitrasena and others, all of whom were proficient in music.

40 At intervals of the sacrificial rites, those Gandharvas skilled in music and well-versed in dancing, used to please the Brahmanas who were engaged in the sacrifice.

CHAPTER LXXXIX.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. Having cooked, according to due rites, the other excellent animals which were sacrificed, the priests then sacrificed, according to the injunctions of the scriptures, that horse (which had wandered over the whole world).

2 After cutting that horse into pieces, according to scriptural directions, they caused Draupadi of great intelligence, who was possessed of the three requisites of *Mantras* things, and devotion, to sit near the divided animal.

3 The Brahmanas then, with cool minds taking up the marrow of that horse, cooked it duly, O chief of Bharata's race.

4 King Yudhishthira the just, with all his younger brothers, then smelled, according to the scriptures, the smoke, capable of purging one from every sin, of the marrow that was thus cooked.

5 The remaining limbs, O king, of that horse, were poured into the fire by the sixteen sacrificial priests possessed of great wisdom.

6 Having thus completed the sacrifice of that monarch who was gifted with the energy of Shakra himself, the illustrious Vyasa with his disciples eulogised the king greatly.

7. Then Yudhishthira gave away to the Brahmanas a thousand crores of golden *nishkas*, and to Vyasa he gave away the whole Earth.

8—9 Satyavati's son Vyasa, having accepted the Earth, addressed that foremost one of Bharata's race, *viz*, king Yudhishthira the just, and said —O best of kings, the Earth which you have given me I return to you! Do you give me the purchasing value, for Brahmanas are desirous of wealth

10 The great Yudhishthira of great intelligence staying with his brothers in the midst of the kings invited to his sacrifice, said to those Brahmanas:—

11. The Dakshina ordained in the scriptures for the great Horse-Sacrifice is the Earth Hence, I have given away to the sacrificial priests the Earth conquered by Arjuna.

12 Ye foremost of Brahmanas, I shall enter the forest. Do ye divide the Earth among yourselves! Indeed, do you divide the Earth into four parts according to what is done in the Chaturhotra-Sacrifice.

13 Ye best of twice-born ones, I do not wish to appropriate what now belongs to the Brahmanas

14 This, ye learned Brahmanas, has been the intention of myself and my brothers When the king said these words, his brothers and Draupadi also said —'Yes, it is even so.' Great was the sensation created by this announcement.

15 Then, O Bharata, an invisible voice was heard in the sky, saying —'Excellent, Excellent! The multitudes of Brahmanas as they spoke, arose.

17 The Island born [illegible] loudly applauding him, once [illegible] Yudhishthira before [illegible] ing —'The Earth has been [illegible] time! I, however, give her back to you! Do you give to these Brahmanas gold Let the Earth be yours!'

18 Then Vasudeva, addressing king Yudhishthira the just, said —You should do as you are ordered by the illustrious Vyasa'

19 Thus addressed, that foremost one of Kuru's race, along with all his brothers, became pleased and gave away millions of golden coins, in fact, trebling the Dakshina ordained for the Horse-Sacrifice.

20. No other king will be able to accomplish what the Kuru king did on that occasion like Marutta.

21. Accepting that wealth, the Island-born sage, Krishna of great learning, gave it to the sacrificial priests, dividing it into four parts

22. Having paid that wealth as the price of the Earth, Yudhishthira, purged of his sins and assured of Heaven, rejoiced with his brothers

23 The sacrificial priests, having got that unlimited quantity of riches, distributed it among the Brahmanas gladly and according to the desire of each recipient.

24 The Brahmanas, also divided amongst themselves, according to Yudhishthira's permission the various ornaments of gold which were in the sacrificial compound [illegible] cutting the triumphal arches, the stakes, the jars, and various kinds of vessels.

25 After the Brahmanas had taken as much as they wished, the wealth that remained was taken away by Kshatriyas and Vaishyas and Shudras and various tribes of Mlechchhas

26 Thus pleased with presents made by king Yudhishthira of great intelligence, the

Brahmanas, filled with joy, returned to their respective abodes.

27. The holy and illustrious Vyasa respectfully presented his own share, which was very large, of that gold to Kunti.

28 Receiving that gift of affection from her father-in-law, Pritha became pleased and devoted it to the performance of various acts of merit.

29 King Yudhishthira, having bathed at the conclusion of his sacrifice and become purged of all his sins, shone in the midst of his brothers, honoured by all, like the king of the deities in the midst of the dwellers of the celestial region.

30 The sons of Pandu, surrounded by the assembled kings, looked as beautiful, O king, as the planets in the midst of the stars

31 To those kings they made presents of various jewels and gems, and elephants and horses and ornaments of gold, and female slaves and cloths and immense quantity of gold.

32 Indeed, Pritha's son, by distributing that untold riches among the invited kings, shone, O king, like Vaishravana, the lord of riches.

33. Summoning next the heroic king Vabhruvahana, Yudhishthira, gave to him various kinds of wealth in profusion and gave him permission to return home.

34. The son of Pandu, for pleasing his sister Dusshala, established her infant grandson in his paternal kingdom.

35. The Kuru king Yudhishthira, having by full mastery over his senses, then dismissed the assembled kings all of whom had been properly classed and honoured by him.

36—37. The illustrious son of Pandu, that chastiser of foes, then duly adored the great Govinda and Valadeva of great prowess and the thousands of other Vrishnis heroes having Pradyumna for their first. Assisted by his brothers, he then dismissed them for returning to Dwaraka.

38 Thus was celebrated that sacrifice of king Yudhishthira the just, which was distinguished by a profusion of food and wealth and jewels and gems, and oceans of wines of different kinds.

39 There were lakes whose mire consisted of clarified butter and mountains of food. There were, also, O chief of Bharata's race, many rivers made of drinks having the six kinds of taste.

* Of men employed in making and selling the sweetmeats called Khandava-

ragas, and of animals killed for food, there was no end.

41. The vast compound was filled with men inebriated with wine, and with young ladies filled with joy. The extensive grounds constantly echoed with the sounds of drums and the blare of conchs. With all these, the sacrifice became highly delightful.

42. 'Let agreeable things be given away,'—'Let agreeable food be eaten,'—These were the sounds which were repeatedly heard day and night in that sacrifice It was like a great festival, full of rejoicing and contented men. People of various kingdoms speak of that sacrifice to this day.

43 Having showered wealth in torrents, and various objects of desire, and jewels and gems, and drinks of various kinds, the foremost one of Bharata's race, purged of all his sins, and his purpose fulfilled, entered his capital.

CHAPTER XC.

(ANUGITA PARVA)—
Continued.

Janamejaya said :—

1 You should tell me of any wonderful incident which took place in the sacrifice of my grandsire.

Vaishampayana said : —

2 Hear, O chief of kings, of a most wonderful event which took place, O powerful monarch, at the conclusion of that great Horse-Sacrifice.

3—5. On all the foremost of Brahmanas and all the kinsmen and relatives and friends, and all the poor, the blind, and the helpless ones, being gratified, O chief of Bharata's race, when the gifts made in profusion were being spoken of on all sides, indeed when flowers were rained down on the head of king Yudhishthira the just, a blue eyed mungoose, O sinless one, with one side of his body converted into gold, came there and spoke in a voice that was as loud and deep as thunder.

6—7 Repeatedly uttering such deep sounds and thereby frightening all animals and birds, that proud dweller of a hole, with large body spoke in a human voice and said,—'Ye kings, this great sacrifice is not equal to a *prastha* of powdered barley given away by a liberal Brahmana of Kurukshetra who was observing the Unchcha vow.

8 Hearing these words of the mungoose, O king, all those foremost of Brahmanas became stricken with wonder.

9. Approaching the mungoose, they then asked him, saying,—'Whence have you come to this sacrifice, this resort of the good and the pious?

10 What is the extent of your power? What your learning? And what your refuge? How should we know you who thus censure this our sacrifice?

11. Without having disregarded any portion of the scriptures, everything that should be done has been done here according to the scriptures and according to reason, with the help of various sacrificial rites.

12 Those who are deserving of adoration, have been duly adored here according to the way pointed out by the scriptures Libations have been poured on the sacred fire with the help of proper Mantras That which should be given, has been given away without pride.

13 The twice born class have been pleased with gifts of various kinds The Kshatriyas have been pleased with battles fought according to just methods The grandfathers have been pleased with Shraddhas

14 The Vaishyas have been pleased by the protection offered to them, and many foremost of women have been pleased by accomplishing their desires The Shudras have been pleased by kind speeches, and others with the residue of the profuse wealth collected on the spot

15 Kinsmen and relatives have been pleased by the purity of conduct shown by our king. The celestials have been pleased by libations of clarified butter and acts of merit, and dependants and followers by protection.

16 That, therefore, which is true, do you truly declare to these Brahmanas Indeed do you declare what is according to the scriptures and to actual experience asked by the Brahmanas who are eager to know.

17 Your words are creditable You are wise You have have also, a celestial form You have come into the midst of learned Brahmanas You should explain yourself'

18 Thus addressed by those twice born persons, the mungoose, smiling, answered them as follows — Ye twice-born ones the words I have uttered are not false Neither have I spoken them from pride.

19 You have all heard what I have said You foremost of twice born persons, this sacrifice is not equal in merit to the gift of a *prastha* of powdered barley.

20 Forsooth, I should say this, O foremost of Brahmanas Listen to me with rapt attention as I truly describe to you what took place

21 Wonderful and excellent was the event that happened It was seen by me and its consequences were felt by me The incident relates to a liberal Brahmana living in Kurukshetra in the observance of the Unchcha vow.

22. On account of that incident he attained to Heaven, O twice-born ones along with his wife and son and daughter in-law. And in consequence of what then took place half my body became changed into gold

The Mungoose continued —

23. O twice born ones, I shall presently tell you what the excellent fruit was of the gift made by a Brahmana, of a very little measure (of powdered barley) acquired by fair means.

24 On that righteous spot of ground known by the name of Kurukshetra, which is the habitation of many righteous persons, there lived a Brahmana observing the Unchcha vow. That mode of living is like that of the pigeon.

25 He lived there with his wife and son and daughter in law and practised penances Of righteous soul, and with senses completely controlled, he adopted the mode of living which is followed by a parict.

26—28 Of excellent vows, he used to eat every day at the sixth division If there was nothing to eat at the sixth division of the day, that excellent Brahmana would fast for that day and eat the next day at the sixth division On one occasion ye Brahmanas, there took place a dreadful famine in the Land. During that time there was nothing stored in the abode of that righteous Brahmana The herbs and plants were all dried up and the whole kingdom became void of food stores

29 When the habitual hours came for eating, the Brahmana had nothing to eat. This happened day after day All the members of his family were stricken with hunger but were obliged to pass the days as best they could.

30 One day, in the month of Jyaishtha, while the Sun was in the meridian, the Brahmana was engaged in picking up grains of corn —Afflicted by heat and hunger, he was practising this penance.

31. Unable to obtain grains of corn, the Brahmana soon became exhausted with hunger and toil. Indeed, with all the members of his family, he had no food to eat.

32 That best of Brahmanas passed the days in terrible suffering. One day, after the sixth division came, he succeeded in getting a *prastha* of barley.

33—34 That barley was then reduced by those ascetics to powder for making what is called Saktu of it. Having finished their silent recitations and other daily rites, and having duly poured libations on the sacred fire, those ascetics divided that little quantity of powdered barley amongst themselves so that the share of each came up to the measure of *Kudava* (twelve double handfuls) As they were about to sit down for eating, there came to their abode a guest.

35 Seeing the person who came as a guest, all of them became highly pleased Indeed, seeing him, they saluted him and made the usual enquiries of health and happiness.

36. They were of pure minds, self-controlled, and gifted with faith and control over the passions. Freed from malice, they had conquered anger. Possessed of piety, they were never pained at seeing other people's happiness.

37—38. They had renounced pride and haughtiness and and anger Indeed, they knew every duty, O foremost of twice born ones! Informing their guest of their own penances and of the race or family to which they belonged, and ascertaining from him in return those particulars, they caused that hungry guest of theirs to enter their cottage. Addressing him they said,—This is the Arghya for you. This water is for washing your feet There are scattered some Kusha grass for your seat, O sinless one.

39 Here is some clean Saktu acquired by lawful means. O powerful one! Given by us, O foremost of twice-born persons, do you accept it.

40. Thus addressed by them, that Brahmana accepted the Kudava (twelve double handfuls) of powdered barley which was offered to him and ate it all. But his hunger, O king, was not satisfied with what he ate.

41. The Brahmana while observing the Unchcha vow, seeing that his guest's hunger was still unsatisfied, began to think of what other food he could place before him for pleasing him.

42. Then his wife said to him,—Let my share be given to him! Let this foremost of twice-born persons be pleased and let him then go wherever he will.

43 Knowing that his chaste wife who said so, was herself stricken with hunger, that best of Brahmanas could not approve of her share of the powdered barley being given to the guest.

44—46 Indeed, that best of Brahmanas endued with learning, knowing from his own state that his aged toil worn, cheerless, and helpless wife was herself afflicted by hunger, and seeing that lady who had been emaciated into mere skin and bones, was quivering with weakness, addressed her and said,—'O beautiful one, with even animals, with even worms and insects, wives are fed and protected. You should not, therefore, say so. The wife treats her husband with kindness and feeds and protects him.

47 Everything connected with religion, pleasure, and wealth, careful nursing, offspring for perpetuating the race, are all dependent on the wife Indeed, the merits of a person himself as also of his deceased ancestors depend also on her.

48. The wife should know her husband by his deeds. Indeed, that man who fails to protect his wife, earns great infamy here and goes into Hell hereafter. Such a man falls down from even a position of great fame and never succeeds in acquiring happy regions hereafter.

49 Thus addressed, she answered him, saying,—O twice born one, our religious acts and wealth are united Do you take a fourth of this barley! Indeed, be pleased with me.

50. Truth, pleasure, religious merit, and Heaven, as acquirable by good qualities, of women, as also all the objects of their desire, O foremost of twice born ones, depend on the husband.

51. In the production of children the mother contributes her blood The father contributes his seed. The husband is the highest deity of the wife. Through the favour of the husband, women get both pleasure and offspring as the reward.

52. You are my Pati (lord) for the protection you give me You are my Bhartri for the means of sustenance you give me. You are, again, boon-giver to me on account of your having presented me a son. Do you therefore, take my share of the barley and give it to the guest.

53 Overcome by decrepitude, you are of advanced years. Afflicted by hunger, you are greatly weakened. Worn out with fasts, you are very much emaciated.

54 Thus addressed by her, he took her share of the powdered barley, and addressing his guest, said,—O twice-born one, O best of men, do you accept this quantity of powdered barley as well.

55. The Brahmana, having accepted that quantity, immediately ate it up, but his hunger was not yet satisfied. Seeing him ungratified, the Brahmana in the observance of the Unchcha vow became thoughtful

56 *His son then said to him,—'O best of men, taking my share of the barley do you give it to the guest! I consider this act of mine as one of great merit. Therefore, I do it.*

57 You should be always maintained by me with great care. Maintenance of the father is a duty which the good always covet.

58 The maintenance of the father in his old age is the duty laid down for the son. This is the eternal Shruti (audition) current in the three worlds, O learned Rishi.

59 *By living on barely you are capable of practising penances. The life-breath is the great deity which lives in the bodies of all embodied creatures.'*

The father said :—

60. If you attain to the age of even a thousand years, you will still seem to me to be only a little child Having begotten a son, the father achieves success through him.

61. O powerful one, I know that the hunger of children is very strong I am old I shall somehow succeed in holding my life breaths. Do you, O son, become strong.

62 Old and decrepit as I am, O son, hunger scarcely afflicts me I have, again, for many years, practised penances. I have no fear of death.

The son said :—

63 I am your offspring. The Shruti declares that one's offspring is called Putra, because one is rescued by him. One's own self, again, takes birth as his son. Do you, therefore, rescue yourself by your own self.

The father said :—

64 In form you are like me. In conduct and in self-control, also, you are my like You have been examined on various occasions by me. I shall, therefore, accept your share of the barley, O son!

65. Having said this, that foremost of twice-born persons cheerfully took his son's share of the barley and smilingly presented it to his twice-born guest.

66 Having eaten that barley also, the guest's hunger was not satisfied. The righteous-souled host in the observance of the Unchcha vow became ashamed.

67—68. Desirous of doing what was agreeable to him, his chaste daughter-in-law then, bearing her share of the barley, approached him and said,—Through your son, O learned Brahmana, I shall obtain a son Do you, therefore, take my share of the barley and give it to this guest.

69 Through your grace, numerous regions of beatitude will be mine for eternity. Through a grandson one obtains those regions going where one has not to suffer any kind of misery.

70. Like the three fold objects of life beginning with Religion, or the three fold sacred fires, there is a triple aggregate of everlasting Heavens, depending upon the son, the grandson, and the great-grandson.

71. The son is called Putra because he frees his ancestor's debt. Through sons and grandsons one always enjoys the happiness of those regions which are reserved for the pious and the good.

The father-in-law said :—

72—73 O you of excellent vows and conduct, seeing you wasted by wind and sun, deprived of your very complexion, emaciated, and almost destitute of consciousness through hunger, how can I be such a transgressor against the rules of virtue as to take your share of the barley? O auspicious damsel, you should not say so, for the sake of those auspicious results for which every family must try.

74 O auspicious lady, how can I hold you at even this, the sixth division of the day abstaining from food and observing vows? You are gifted with purity and good conduct and penances Alas, even you have to pass your days in so much misery.

75. You are a child, afflicted by hunger, and belong to the softer sex You should be always protected by me! Alas, I have to see you worn out with fast, O you who are the delighter of all your kinsmen.

The daughter-in-law said:—

76 You are the senior of my senior, since you are the deity of my deity. You are, indeed, the god of my god. Do you, therefore, O powerful one, take my share of the barley.

77 My body, life breaths, and religious rites, have all one object, *viz*, the service of my elder. Through your favour, O learned Brahmana, I shall obtain many regions of happiness hereafter.

78 I deserve to be looked after by you. Know, O twice-born one, that I am wholly devoted to you. Cherishing also this thought, *viz*, that my happiness is your concern, you should take this my share of the barley.

The father-in-law said :—

79 O chaste lady, on account of such conduct of yours you will for ever shine in glory for endued with vows and steadiness in religious rites your eyes are directed to that conduct which should be observed towards elders.

80 Therefore O daughter-in law, I shall take your share of the barley. You deserve not to be deceived by me, considering all your virtues. You are truly, O blessed damsel, the foremost of all persons observing the duties of righteousness.

81 Having said so to her, the Brahmana took her share of the barley and gave it to his guest. At this the guest became pleased with that great Brahmana gifted with great piety.

82—83 With gratified soul, that first of twice-born persons, endued with great eloquence, who was none else than the deity of Virtue in a human form then addressed that foremost of Brahmanas and said,—'O best of twice born ones, I am highly pleased with this pure gift of yours, this gift of what was acquired by fair means by you, and which you did freely part with, according to the rules of virtue.

84 Indeed, this gift of yours is being bruited about in Heaven by the dwellers of that happy *region*. Mark flowers have been rained down from the sky on the Earth.

45 The celestial Rishis the deities the Gandharvas those who walk before the deities and the celestial messengers, are all landing you, struck with wonder at your gift.

86 The twice born Rishis who live in the regions of Brahma, seated on their cars, are anxious to see you. O foremost of twice-born persons, go to Heaven.

87 The Pitris living in their own region, have all been rescued by them. Others, also, who have not attained to the position of Pitris, have equally been rescued by you *for countless cycles*.

88 For your Brahmacharyya, your gifts, your sacrifices your penances, and your acts of piety done with a pure heart, go you to Heaven.

89 O you of excellent vows, you practise penances with great devotion. Your gifts have, therefore, pleased the deities highly, O best of twice born ones.

90 Since you have made this gift, in a season of great difficulty, with a pure heart, *you have by this act of yours, conquered* the celestial region.

91 Hunger destroys one's wisdom and drives off one's righteous understanding. One whose intelligence is overwhelmed by hunger renounces all fortitude.

92 He, therefore, who conquers hunger, conquers Heaven, forsooth. One's righteousness is never destroyed as long as he cherishes the inclination of making gifts.

93 Disregarding filial affection, disregarding the affection one feels for his wife, and reckoning virtue as the foremost, you have paid no attention to the cravings of nature.

94. The acquisition of riches is an act of slight merit. Its gift to a worthy person is fraught with greater merit. Of still greater merit is the (proper) time. Lastly, devotion is fraught with the highestr merit.

95 The door of Heaven is very difficult to see. Through carelessness men cannot see it. The bar of Heaven's door has cupidity for its seed. That bar is kept fastened by desire and affection. Indeed, Heaven's door is unapproachable.

96 Those men who have subdued anger and conquered their passions those Brahmanas who are gifted with penances and who make gifts according to the extent of their ability, succeed in seeing it.

97. It has been said that he who gives away a hundred, having a thousand, he who gives away ten having a hundred, and he who gives a handful of water, having no money, are all equal as regards the merit they acquire.

98 *King Rantideva, when divested of* all his riches, gave a small quantity of water with a pure heart. Through this gift, O learned Brahmana, he went to the celestial region.

99 The deity of righteousness is never pleased so much with large gifts of costly things as with gifts of even worthless things, if acquired lawfully and given away with devotion and faith.

100 King Nriga had made gifts of *thousands of kine to the twice born class-*

By giving away only one cow which did not belong to him, he fell into Hell

101. Ushinara's son Shivi of excellent vows, by giving away the flesh of his own body, is rejoicing in the celestial region, having attained to the regions of the pious

102 Mere wealth is not merit Good men acquire merit by exerting to the best of their power and with the help of righteousness One does not acquire such merit by means of even various sacrifices as with even a little wealth that has been acquired by fair means.

103 Through anger, the fruits of gifts are destroyed Through cupidity one fails to go to the celestial region. One conversant with the merits of gift, and leading a just course of conduct, succeeds, through penances, in enjoying the celestial region

104 The fruit, O Brahmana, of this gift made by you (of a *prastha* of powdered barley) is much greater than what one acquires by many Rajasuya-Sacrifices with profuse gifts or many Horse-Sacrifices.

105 With this *prastha* of powdered barley you have conquered the eternal region of Brahman Go you in happiness, O learned Brahmana, to the house of Brahman who is without the stain of darkness

106 O foremost of twice-born persons, a celestial car is here for all of you Do you ascend it as you please! O Brahmana I am the deity of Righteousness Behold me!

107 You have rescued your body The fame of your achievement will last in the world With your wife, your son, and your daughter-in-law, go now to the celestial region.

108 After the deity of Righteousness had said these words, that Brahmana with his wife, son daughter in law, proceeded to the celestial region

109 After that learned Brahmana knowing all duties, had thus ascended to the celestial region with his son, daughter in-law and wife numbering the fourth, I came out of my hole

110—112 There with the scent of that powdered barley, with the mire caused by the water (which the Brahmana had given to his guest) with the contact (of my body) with the celestial flowers which had been rained down with the particles of the barley powder which that good man had given away and the penances of that Brahmana, my head became gold. See, on account of the gift of that Brahmana who was firm in truth and his penances half of this my ample body has become golden.

113 O twice-born ones, for converting the rest of my body into gold I repeatedly go, with a cheerful heart to the hermitages of ascetics and sacrifices performed by kings

114 Hearing of this sacrifice of the Kuru king, gifted with great wisdom, I came here with hopes I have not, however, been made gold

115 O foremost of Brahmanas it was for this that I uttered those words viz., that this sacrifice can by no means compare with (the gift of) that *prastha* of powdered barley.

116 With the grains of that *prastha* of powdered barley, I was made gold on that occasion This great sacrifice, however, is not equal to those grains. This is my opinion.

117 Having said those words to all those foremost of Brahmanas, the mungoose disappeared from their view Those Brahmanas then returned to their respective homes.

Vaishampayana said:—

118 O conquerer of hostile towns, I have now told you all about that wonderful incident which took place in that great Horse-Sacrifice.

119 You should not, O king, think highly of sacrifice Millions of Rishis have ascended to the celestial region with the help of only their penances

120 Abstention from injury to all creatures, contentment, conduct, sincerity, penances, self control, truthfulness and gifts, are each equal in point of merit to sacrifice.

CHAPTER XCI.

(ANUGITA PARVA.)—*Continued.*

Janamejaya said:—

1. O powerful Rishi, kings are attached to sacrifices The great Rishis are attached to penances Learned Brahmanas observe tranquility of mind, peacefulness of conduct and self control.'

2. Hence it appears that nothing can be seen in this world which can compare with the fruits of sacrifices This is my conviction. That conviction, again, seems to be surely correct.

3 Numberless kings, O best of twice-born persons, having adored the celestials in sacrifices acquired high fame here and obtained the celestial region hereafter.

4 Gifted with great energy, the powerful king of the deities, viz, Indra of a thousand eyes, obtained the sovereignty over the deities through the many sacrifices he performed with gifts in profusion and attained to the fruition of all his desires

5—6 When king Yudhishthira, with Bhima and Arjuna by him, resembled the king of the deities himself in prosperity and prowess, why then did that mungoose depreciate that great Horse-Sacrifice of the great monarch,

Vaishampayana said :—

7. Do you listen to me, O king, as I describe to you duly, O Bharata, the excellent ordinances about sacrifice and the fruits also, O king, that sacrifice yields

8 Formerly, on one occasion Shakra celebrated a particular sacrifice While the limbs of the sacrifice were spread out, the Ritwijas became busy in performing the various rites ordained in the scriptures.

9—10 The pourer of libations, possessed of every qualification, became engaged in pouring libations of clarified butter. The great Rishis were seated around The celestials were summoned one by one by contented Brahmanas of great learning uttering scriptural Mantras in sweet voices Those foremost of Adhwaryyus, not fatigued with what they did, recited the Mantras of the Yajurveda in soft accents

11. The time came for killing the animals When the animals selected for sacrifice were seized, the great Rishis, O king, felt mercy for them.

12 *Seeing that the animals had all become dispirited, those Rishis, gifted with wealth of penances, approached Shakra and said to him,—'This method of sacrifice* is not auspicious'

13 Desirous of winning great merit as you are, this is, indeed, a mark of your ignorance of the rites of sacrifice. O Purandara, animals have not been ordained to be killed in sacrifices.

14 O powerful one, these preparations of yours are destructive of merit! This sacrifice is not consistent with virtue. The destruction of creatures can never be said to be an act of virtue!

15 If you wish it, let your priests perform your sacrifice according to the Agama. *By performing a sacrifice according* to the scriptural ordinances, great will be the merit acquired by you.

16 O you of a hundred eyes do you perform the sacrifice with seeds of grain which have been kept for three years This, O Shakra, would be fraught with great virtue and productive of fruits of high efficacy.

17 The deity of a hundred sacrifices, however, moved by pride and overwhelmed by stupefaction, did not accept these words uttered by the Rishis.

18 Then O Bharata, a great dispute arose in that sacrifice of Shakra between the ascetics as to how sacrifices should be performed that is, should they be performed, with mobile creatures or with immobile objects

19 All of them were exhausted with disputation The Rishis, then, those beholders of truth, having made a compact with Shakra, asked king Vasu —

20 O highly blessed one, what is the Vedic declaration about sacrifices? Is it preferable to perform sacrifices with animals or with seeds and juices

21. *Hearing the question, king* Vasu, without at all judging the merits of the arguments advanced on both sides, at once answered saying —'Sacrifices may be performed with any of the two kinds of objects ready'

22 Having answered the question thus, he had to enter the nether regions Indeed, the powerful king of the Chedis had to undergo that misery for having answered falsely.

23. Therefore, when a doubt arises, no person, however wise, should singly decide the matter, unless he be the powerful and self-born Lord himself of creatures.

24 Gifts made by a sinner with an impure heart, for this even when very large, become lost. Such gifts go for nothing.

25 By the gifts made by a person of unrighteous conduct,—one, that is, who is of sinful soul and who is a destroyer, just fame is never acquired either in this world or in the next.

26 That person of little intelligence, who, from desire of acquiring merit, celebrates sacrifices with wealth acquired by unfair means, never succeeds in acquiring merit.

27. That low wretch of sinful soul who hypocritically assuming a garb of virtue makes gifts to Brahmanas only creates the conviction in men about his own virtue.

28. That Brahmana of uncontrolled conduct, who acquires wealth by sinful

deeds, overwhelmed by passion and stupefaction, attains at last to the goal of the sinful.

29. Some one, overwhelmed by cupidity and stupefaction, becomes bent on storing riches. He is seen to persecute all creatures, urged by a sinful and impure understanding.

30. He who, having acquired riches by such means, makes gifts or performs sacrifices therewith, never enjoys the fruits of those gifts or sacrifices in the other world on account of the wealth having been acquired by unfair means.

31. Men having wealth of penances, by giving away, to the best of their power, grains of corn picked up from the fields or roots or fruits or potherbs or water or leaves, acquire great merit and proceed to the celestial region.

32—33 Such gifts are fraught with virtue and equal to high austerities. Such gifts, as also mercy to all creatures, and Brahmacharyya, truthfulness of speech, and kindness, and fortitude, and forgiveness, form the eternal foundations of virtue which itself is eternal. We hear of Vishvamitra and other kings of ancient times

34—35 Indeed, Vishmvamitra, and Asita, and king Janaka, and Kakshasena and Arshtisena and king Sindhudwipa, these and many other kings, gifted with wealth of penances, having made gifts of articles acquired by fairness, have attained to high success.

36. Those amongst Brahmanas and Kshatriyas, Vaishyas and Shudras, who perform penances, O Bharata, and who purify themselves, by gifts and other deeds of righteousness, proceed to the celestial region.

CHAPTER XCII.

[ANUGITA PARVA.]—*Concluded.*

Janamejaya said:—

1. If, O illustrious one, celestial region is the fruit of riches acquired by fair means, do you fully describe it to me. You are well-conversant with the subject and, it is, therefore, proper for you to explain it.

2. O twice-born one, you have said to me what the high fruit was that accured to that Brahmana, who lived according to the Unchcha mode, through his gift of powdered barley. Forsooth, all you have said is true.

3. In what way, however, was the attainment held certain of the highest end in all sacrifices? O foremost of twice-born persons, you should fully expound all this to me.

Vaishampayana said:—

4. Regarding it is cited this old narrative, O chastiser of enemies, of what took place formerly in the great sacrifice of Agastya.

5. Formerly, O king, Agastya of great energy, devoted to the well-being of all creatures, entered into a Diksha extending for twelve years.

6. In that sacrifice of the great Rishi many Hotris were engaged who resembled blazing fires in the splendour of their bodies. Among them were men who lived upon roots or fruits, or who used two pieces of stone only for husking their corn, or who were supported by only the rays (of the moon).

7. Among them were also men who never took any food unless it was placed before them by others desirous of feeding them, and those who never ate anything without having first served the celestials, the departed Manes, and guests, and those who never washed the food which they took. There were also Yatis and Vikshus among them, O king.

8. All of them were men who had obtained a sight of the deity of virtue in his embodied form. They had subjugated anger and acquired a complete mastery over all their senses Living in the observance of self-control, they were freed from pride and the desire of injuring others.

9. They were always observant of a pure conduct and were never obstructed by their senses. Those great Rishis attended that sacrifice and performed its various rites.

10. The illustrious Rishi (Agastya) acquired the food which was collected in that sacrifice and that came up to the required quantity, by lawful means according to the best of his power.

11—13 Numerous other ascetics at that time celebrated large sacrifices. As Agastya, however, was engaged in that sacrifice of his, the thousand-eyed Indra, O best of the Bharatas, ceased to pour rain (on the Earth) At the intervals, O king, of the sacrificial rites, this talk took place among those Rishis of purified souls about the great Agastya, *viz*,—'This Agastya, engaged in sacrifice, is making gifts of food with heart purged of pride and vanity.

14. The deity of the clouds, however, has ceased to pour rain. How, indeed

will food grow? This sacrifice of the Rishi, ye Brahmanas, is great and extends for twelve years.

15—20 The deity will not pour rain for these twelve years Thinking on this you should do some favour to this Rishi of great intelligence, *viz*, Agastya of severe penances' When these words were said, Agastya of great prowess pleasing all those ascetics by bending his head said — 'If Vasava does not pour rain for these twelve years I shall then perform the mental sacrifice This is the eternal ordinance If Vasava does not pour rain for these twelve years I shall then perform the Touch Sacrifice This is the eternal sacrifice If Vasava does not pour rain for these twelve years I shall then putting forth all my exertions make arrangements for other sacrifices characterised by the observance of the most difficult and severe vows This present sacrifice of mine, with seeds, has been arranged for by me with labour of many years

21 I shall with seeds do much good No obstacle will arise This my sacrifice is incapable of being baffled

22—23 It matters little whether the deity pours rain or no downpours come Indeed, if Indra does not of his own will, show any regard for me, I shall, in that case, change myself into Indra and keep all creatures alive Every creature, on whatever food he has been nourished, will continue to be nourished on it as before

24 I can even repeatedly create a different order of things Let gold and whatever else of riches there is, come to this place to day.

25—27 Let all the wealth which is in the three worlds come here to day of its own accord' Let all the tribes of celestial Apsaras, all the Gandharvas along with the Kinnaras and Vishwavasu, and others there are (of that order) approach this sacrifice of mine' Let all the wealth which exists among the Northern Kurus come of their own accord to these sacrifices Let Heaven and all those who have Heaven for their home, and Dharma himself, come here'

28 After the ascetic had uttered these words everything took place as he desired, by virtue of his penances, for Agastya was gifted with a mind which resembled a burning fire and was possessed of extraordinary energy

29 The Rishis who were there saw the power of penances with rejoicing hearts Filled with wonder they then said these words of grave significance.

The Rishis said —

30. We have been highly pleased with words you have uttered We do not, however, wish that your penances should suffer any diminution Those sacrifices are approved by us which are performed by fair means Indeed, we wish duly those sacrifices which rest on lawful means.

31. Acquiring our food by lawful means and observant of our respective duties we shall seek to go through sacrificial initiations and the pouring of libations on the sacred fire and the other religious rites

32—33 We should worship the celestials, practising Brahmacharyya by lawful means. Completing the period of Brahmacharyya we have come out of our house, observing lawful methods. That understanding which is freed from the desire of inflicting any kind of injury on others is approved by us

34 You should, always, O powerful one, commend such abstention from injury in all sacrifices We shall then be highly pleased O foremost of twice born ones. After the completion of your sacrifice, when dismissed by you, we shall then, leaving this place, go away

35 As they were saying these words, Purandara, the king of the deities, gifted with great energy, seeing the power of Agastya's penances poured rain

36 Indeed, O Janamejaya, till the completion of the sacrifice of that Rishi of great prowess, the deity of rain poured rain which met the wishes of men both about quantity and time.

37 Placing Vrihaspati before him the king of the deities came there, O royal sage, and pleased the Rishi Agastya.

38 On the termination of that sacrifice, Agastya, filled with joy, adored all those great Rishis duly and then sent them all away.

Janamejaya said —

39 Who was that mungoose with a golden head, which said all those words in a human voice? Asked by me, do you tell me this.

Vaishampayana said —

40 You did not ask me before and, therefore I did not tell you Hear as I tell you who that mungoose was and why he could assume a human voice

41 Formerly, the Rishi Jamadagni desired to perform a Shraddha His Homa Cow came to him and the Rishi milked her himself.

41 He then placed the milk in a vessel which was new, durable, and pure. The deity Dharma, assuming the form of anger, entered that vessel of milk.

43 Indeed, Dharma was desirous of determining what that foremost of Rishis would do when seeing some injury done to him Having thought thus, Dharma spoiled that milk.

44 Knowing that the spoiler of his milk was Anger, the ascetic was not at all enraged with him Anger, then, assuming the form of a Brahmana lady, showed himself to the Rishi.

45 Indeed, Anger, finding that he had been vanquished by that foremost one of Bhrigu's race, addressed him, saying —'O chief of Bhrigu's race, I have been conquered by you There is a saying among men that the Bhrigus are very wrathful. I now find that that saying is false, since I have been subdued by you

46 You are endued with a powerful soul You are endued with forgiveness I stand here to-day, acknowledging your sway I fear your penances, O righteous one! Do you, O powerful Rishi, show me favour.

Jamadagni said :—

47 I have seen you, O Anger, in your embodied form. Go you wherever you like, without any anxiety. You have not done me any injury to-day. I have no grudge against you.

48 Those for whom I had kept this milk are the highly blessed Pitris. Present yourself before them and ascertain their intentions.

49 Thus addressed, stricken with fear, Anger vanished from the sight of the Rishi. Through the curse of the Pitris he became a mungoose.

50. He then began to please the Pitris in order to bring about an end of his curse. By them he was told these words —'By speaking disrespectfully of Dharma you shall attain to the end of your curse'

51. Thus addressed by them, he wandered over places where sacrifices were performed and over other sacred places, employed in censuring great sacrifices It was he who came to the great sacrifice of king Yudhishthira.

52. Dispraising the son of Dharma by a reference to the *prastha* of powdered barley, Anger became freed from his curse, for Yudhishthira (as Dharma's son) was Dharma's self.

53 This is what took place in the sacrifice of that great king. The mungoose disappeared there in our very presence.

FINIS ASHWAMEDHA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

ASHRAMAVASIKA PARVA.

VOL. XV.

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40, Nayan Chand Dutt's Street, Calcutta.

CALCUTTA:

PRINTED BY H. C DASS, ELYSIUM PRESS,

40, Nayan Chand Dutt's Street.

1905.

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THE MAHABHARATA.

(IN ENGLISH).

ASHRAMAVASIKA PARVA.

CHAPTER I.

Having saluted the Supreme Deity (Narayana) and the highest of all male beings (Nara) and also the Goddess of Learning (Saraswati), let us cry success.

Janamejaya said :—

1. After having gained their kingdom, how did my grandfathers, the great Pandavas treat the high-souled king Dhritarashtra?

2 How indeed, did that king who had all his counsellors and sons killed who was without a support, and whose wealth had vanished, behave? How also did the illustrious Gandhari act?

3 For how many years did my noble grandfather rule the kingdom? You should tell me all this.

Vaishampayana said :—

4 Having regained their kingdom, the great Pandavas, their enemies all killed, ruled the earth, placing Dhritarashtra at their head.

5 Vidura, Sanjaya and the highly intelligent Yuyutsu, who was Dhritarashtra's son by his Vaishya wife, used to wait upon Dhritarashtra.

6. The Pandavas used to consult that king in all matters. Indeed, for fifteen years, they did all things under the advice of the old king.

7. Those heroes used very often to go to that king and sit beside him, after having adored his feet, according to the wishes of king Yudhishthira the just.

8 They did all things under the command of Dhritarashtra who smelt their heads in love The daughter of king Kuntibhoja also obeyed Gandhari in all matters

9. Draupadi and Subhadra and the other ladies of the Pandavas treated the old king and the queen as if they were their own father-in-law and mother in law.

10—11. Yudhishthira gave the king costly beds, dresses and ornaments and food and drink and other enjoyable articles in profusion and of such superior kinds as were worthy of royal use Likewise Kunti behaved towards Gandhari as towards a senior.

12 Vidura, Sanjaya, and Yuyutsu, O you of Kuru's race, used to always wait upon the old king whose sons had all been killed.

13 The dear brother-in law of Drona, viz, the very superior Brahmana, Kripa, that powerful bowman, also, attended upon the king.

14. The holy Vyasa also used to often meet with the old king and recite to him the histories of old Rishis and celestial ascetics and Pitris and Rakshasas.

15. Vidura, under the orders of Dhritarashtra, superintended the performance of all religious acts and the administration of the law.

16 Through the excellent policy of Vidura, by the expenditure of very little money, the Pandavas got numerous agreeable services from their feudatories and followers

17 King Dhritarashtra freed prisoners and pardoned those who were condemned to death. King Yudhishthira the just never said anything to this.

18 On those occasions when the son of Ambika went on pleasure trips the highly energetic Kuru king Yudhishthira used to give him every article of enjoyment.

19 Araikas, and juice makers and makers of Ragakhandavas waited on king Dhritarashtra as before.

20 Pandu's son collected costly dresses and garlands of various kinds and daily offered them to Dhritarashtra

21. Maireya wines, fish of various kinds, and sherbets and honey, and various kinds of

food agreeably prepared by the admixture, of many articles, were caused to be made for the old king as in his prosperous days.

22. Those kings who came there one after another, all used to wait upon the old Kuru king as before.

23—26 Kunti Draupadi, and she of the Sattwata race possessed of great fame, and Ulupi the daughter of the Naga king, and queen Chitrangada, and the sister of Dhrishtaketu, and the daughter of Jarasandha,—these and many other ladies, O king, used to wait upon the daughter of Suvala like maids of all work. Yudhishthira always enjoined upon his brothers that Dhritarashtra, who was deprived of all his children, might not feel himself unhappy in any way. They also, on their part, listening to these pregnant commands from king Yudhishthira, showed particular obedience to the old king.

27. There was one exception however It was Bhimasena. All that had followed from that match at dice which had been brought about by the wicked understanding of Dhritarashtra, did not go away from the heart of that hero

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CHAPTER II.

(ASHRAMAVASIKAS PARVA.)—*Continued.*

Vaishampayana said:—

1. Thus adored by the Pandavas, the royal son of Ambika passed his time happily as before, waited upon and honoured by the Rishis.

2 That perpetuater of Kuru's race used to make those foremost of offerings which should be given to the Brahmanas The royal son of Kunti always placed those articles at Dhritarashtra's command.

3—4 Shorn of malice as king Yudhishthira was, he was always affectionate towards his uncle Addressing his brothers and ministers, the king said,— King Dhritarashtra should be honoured both by myself and you all. He indeed, is a well wisher of mine who obeys the commands of Dhritarashtra.

5—6. He, on the other hand, who treats him otherwise, is my enemy Such a man should certainly be punished by me On days of performing the rites ordained for the Pitris, as also in the Shraddhas performed for his sons and all well wishers, the great Kuru king Dhritarashtra, gave away to Brahmanas, as each deserved immense quantity of wealth after his heart.

7. King Yudhishthira the just, and Bhima, and Arjuna, and the twins desirous of doing what was liked by the old king, used to execute all his commands.

8 They always took care that the old king who was afflicted with the destruction of his sons and grandsons,—with, that is, grief caused by the Pandavas themselves,—might not die of his grief.

9 Indeed, the Pandavas treated him in such a way that that Kuru hero might not be deprived of that happiness and all those articles of enjoyment which he had during his sons' life-time.

10 The five brothers, *viz*, the sons of Pandu treated thus Dhritarashtra, living under his command

11 Dhritarashtra also, seeing them so humble and obedient to his commands and acting towards him as disciples towards preceptors, treated them also like a loving preceptor in return.

12 Gandhari by performing the various rites of the Shraddha and making gifts to Brahmanas of various objects of enjoyment, became freed from the debt she owed to her slain children.

13 Thus did that foremost of righteous men, *viz.* king Yudhishthira the just, endued with great intelligence, along with his brothers, adored king Dhritarashtra.

Vishampayana said:—

14 Endued with great energy, that perpetuater of Kuru's race, *viz*, the old king Dhritarashtra, could not see any ill-will in Yudhishthira.

15. Seeing that the great Pandavas were in the observance of a wise and righteous conduct, king Dhritarashtra, the son of Ambika, became pleased with them.

16 Suvala's daughter, Gandhari, renouncing all sorrow for her (slain) children, began to show great love for the Pandavas as if they were her own children.

17 Gifted with great energy, the Kuru king Yudhishthira never did anything that was disliked by the royal son of Vichitravirya. On the other hand, he always treated him in a highly agreeable way.

18—19. Whatever acts grave or light, were directed by king Dhritarashtra or the helpless Gandhari to be done, were all done with respect, O monarch, by that destroyer of hostile heroes, *viz*, the Pandava king.

20 The old king became highly pleased with such conduct of Yudhishthira. Indeed, he was grieved at the remembrance of his own wicked son.

21 Rising every day at early dawn, he purified himself and went through his recitations, and then blessed the Pandavas by wishing them victory in battle

22 Making the usual gifts to the Brahmanas and making them utter benedictions, and pouring libations on the sacred fire, the old king prayed for long life to the Pandavas

23 Indeed, the king had never derived that great happiness from his own sons which he always did from the sons of Pandu.

24 King Yudhishthira at that time became as agreeable to the Brahmanas as to the Kshatriyas, and the various bands of Vaishyas and Shudras of his kingdom

25 King Yudhishthira forgot whatever wrongs were done to him by the sons of Dhritarashtra, and saluted his uncle.

26—27 If any man did anything that was not liked by the son of Ambika, he became thereby an object of hatred to the intelligent son of Kunti Indeed through fear of Yudhishthira nobody could talk of the evil deeds of either Duryodhana or Dhritarashtra.

28. Both Gandhari and Vidura also were well pleased with the power which the king having no enemies showed for beating wrongs. They were, however not so pleased O destroyer of foes, with Bhima

29 Dharma's son Yudhishthira, was truly obedient to his uncle Bhima, however on seeing Dhritarashtra, became very dispirited.

30. That destroyer of enemies, seeing Dharma's son pay his respects to the old king, saluted him outwardly with a very reluctant heart."

CHAPTER III.

(ASHRAMAVASAIKA PARVA.)—*Continued.*

Vaishampayana said,—

1 The people who lived in the Kuru kingdom, could not mark any difference in the cordiality which existed between king Yudhishthira and the father of Duryodhana.

2 When the Kuru king recollected his wicked son, he then could not but feel unfriendly, in his heart, towards Bhima.

3. Bhimasena also O king, moved by a wicked heart, was unable to put up with king Dhritarashtra.

4. Vrikodara secretly did many deeds that were disagreeable to the old king. Through deceitful servants he caused the commands of his uncle to be disobeyed.

5—7. Recollecting the evil advice of the old king and some deeds of his, Bhima, one day, in the midst of his friends slapped his armpits, in the hearing of Dhritarashtra and of Gandhari The angry Vrikodara, recollecting his enemies Duryodhana and Karna and Dussasana, gave way to a fit of passion, and said these harsh words — 'The sons of the blind king, capable of fighting with various kinds of weapons, have all been despatched by me to the other world with these arms of mine which resemble pair of iron clubs.

8 Indeed these are those two arms of mine, looking like maces of iron, and invincible by enemies, coming within whose clasp the sons of Dhritarashtra have all been killed.

9 These are those two well-developed and round arms of mine resembling a pair of elephantine trunks Coming within their clasp, the foolish sons of Dhritarashtra have all been killed.

10 'Smeared with sandal-paste and deserving of that adornment are those two arms of mine by which Duryodhana has been sent to the other world along with all his sons and kinsmen'

11 Hearing these and many other words, O king, of Vrikodara, which were so many darts, king Dhritarashtra gave way to cheerlessness and sorrow.

12 Queen Gandhari, however, who was conversant with every duty and endued with great intelligence, and who knew what Time brings on its course, considered them as untrue.

13 Then, after fifteen years had passed away, O monarch, king Dhritarashtra, afflicted (constantly) by the wordy arrows of Bhima, became stricken with despair and sorrow

14 King Yudhishthira the son of Kunti, however knew it not, nor Arjuna of white horses, nor Kunti, nor Draupadi possessed of great fame, nor the two sons of Madri, knowing every duty and who were always engaged in acting after the wishes of Dhritarashtra.

15 Employed in doing the behests of the king, the twins never said anything that was disagreeable to the old king. Then Dhritarashtra one day honoured his friends by his confidence Addressing them with tearful eyes, he said these words.

Dhritarashtra said —

16 You know how the destruction of Kurus has happened All that was brought about by my fault, though the Kauravas approved of all my counsels.

17. Fool that I was, I installed the wicked minded Duryodhana, that enhancer of the terrors of kinsmen, to rule over the Kurus

18—20 Vasudeva had said to me —'Let this sinful wretch of wicked understanding be slain along with all his friends and counsellers'—I did not listen to those words of great significance All wise men gave me the same beneficial advice Vidura, Bhishma, Drona, and Kripa said the same thing. The holy and great Vyasa repeatedly said the same, as also Sanjaya and Gandhari Overwhelmed, however, by filial affection, I could not follow that advice. Bitter repentance is now my lot for my neglect

21 I also repent for not having bestowed that blazing prosperity, derived from sires and grandsires on the great Pandavas possessed of every accomplishment

22 The eldest brother of Gada foresaw the destruction of all the kings Janarddana, however, considered that destruction as highly beneficial.'

23 So many battalions of troops belonging to me, have been destroyed! Alas my heart is pierced with thousands of darts on account of all these results.

24 Of wicked understanding as I am, now after the lapse of fifteen years, I am trying to expiate my sins

25 Now at the fourth division of the day or sometimes at the eighth division, with the regularity of a vow, I eat a little food for simply satisfying my thirst. Gandhari knows this

26 All my attendants believe that I eat as usual Through fear of Yudhishthira alone I concealed my deeds, for if the eldest son of Pandu came to know of my vow, he he would feel great pain.

27 Clad in deer-skin I lie down on the Earth, spreading a small quantity of Kusha grass and pass the time in silent recitations The illustrious Gandhari also, passes her time in the observance of similar vows

28 Thus do we both act, we who have lost a hundred sons none of whom ever retreated from battle. I do not, however, grieve for those children of mine. They have all died while performing Kshatriya duties.

29 Having said these words, the old king then addressed Yudhishthira in particular and said,—'Blessed be you, O son of the princess of Yadu's race! Listen now to what I say.

30 Cherished by you, O son, I have lived these years very happily. I have (with your help) made large gifts and performed Shraddhas repeatedly.

31. I have O son, to the best of my power, acquired merit largely. This Gandhari though destitute of sons, has lived with great fortitude, looking all the while at me.

32 They who inflicted great wrongs on Draupadi and robbed you of your affluence —those cruel men—have all left the world, killed in battle according to the practice of their order.

33 I have nothing to do for them, O delighter of the Kurus! Killed with their faces towards battle, they have attained to those regions which are reserved for the wielders of weapons.

34 I should now, do what is beneficial and meritorious for me as also for Gandhari. O great king, you should grant me permission'

35. You are the foremost of all righteous persons You are always devoted to virtue. The king is the preceptor of all creatures. It is for this that I say so.

36 With your permission, O hero, I shall retire into the forest, clad in rags and barks, O king, along with this Gandhari

37—38 I shall live in the forest, always blessing you It is proper, O son, for the members of our family, to make over sovereignty, when old age comes to children and lead the forest mode of life. Living there on air alone, or abstaining from all food, I shall with this wife of mine, O hero, practise severe austerities.

39 You shall be a sharer of those penances, O son for you are the king. Kings are sharers of both auspicious and inauspicious acts done in their kingdom.

Yudhishthira said —

40. When you, O king, are thus subject to grief, sovereignty does not please me at all. Fie on me who am of wicked understanding, devoted to the pleasures of

rule, and absolutely negligent of my true concerns.

41 Alas I, with all my brothers, was ignorant of yourself having so long been stricken with grief, emaciated with fasts, abstaining from food, and lying on the naked earth.

42 Alas, foolish that I am, I have been deceived by you who have great intelligence, inasmuch as, having filled me with confidence at first you have latterly undergone such grief.

43 What need have I of kingdom or of articles of enjoyment, what need of sacrifices or of happiness, when you, O king, have undergone so much affliction.

44 I consider my kingdom as a disease, and myself also as afflicted. Plunged though I am in sorrow, what, however, is the use of these words that I am addressing you?

45 You are our father, you are our mother, you are our foremost of superiors Deprived of your presence, how shall we live.

46 O best of kings, let Yuyutsu, the son of your loins, be made king, or indeed, anybody else whom you may wish.

47 I shall go into the forest. Do you rule the kingdom. You should not burn me who am already burned by infamy.

48 I am not the king. You are the king I am dependent on your will. How can I dare grant permission to you who are my preceptor?

49 O sinless one, I cherish no resentment in my heart on account of the wrongs done to us by Suyodhana It was ordained that it should be so Both ourselves and others were stupefied (by fate)

50 We are your children as Duryodhana and others were My conviction is that Gandhari is as much my mother as Kunti.

51 If you, O king of kings, go to the forest leaving me, I shall then follow you. I swear by my soul

52. This Earth, with her belt of seas, so full of riches, will not be a source of joy to me when I am deprived of your presence

53 All this belongs to you. Bending my head low I make my obeisance. We are all dependent on you, O king of kings. Let the fever of your heart be removed

54 I think, O king, that all this that has come upon you is due to destiny. By good luck, I had thought, that waiting upon you and executing your commands obediently, I would rescue you from the fever of your heart.

Dhritarashtra said :—

55 O delighter of the Kurus, my mind is fixed, O son, on penances. O powerful one, it is proper for our family that I should retire into the forest.

56 I have lived long under your protection, O son. I have for many years been served by you with respect. I am now old. You should, O king, grant me permission.

Vaishampayana said :—

57—58 Having said these words to king Yudhishthira the just, king Dhritarashtra, the son of Amvika, trembling all the while and with hands joined together, further said to the great Sanjaya and the great car-warrior Kripa these words — I wish to solicit the king through you

59 My mind has become dispirited, my mouth has become dry, through the weakness of age and the exertion of speaking.

60. Having said so, that perpetuator of Kuru's race, viz , the pious old king, blessed with prosperity, leaned to Gandhari and suddenly looked like one dead.

61. Seeing him thus seated like one shorn of consciousness, that destroyer of hostile heroes, viz , the royal son of Kunti, became penetrated by a piercing grief.

Yudhishthira said —

62 Alas, he whose strength was equal to that of a hundred thousand elephants, alas, that king sits to-day, leaning on a woman.

63 Alas, he by whom the iron image of Bhima on a former occasion was reduced to pieces, leans to-day on a weak woman.

64 Fie on me who am exceedingly unrighteous. Fie on my understanding Fie on my knowledge of the scriptures Fie on me for whom this king lies to-day in a manner that is not worthy of him.

65 I also shall fast even as my preceptor. Indeed I shall fast if this king and Gandhari of great fame abstain from food.

Vaishampayana said :—

66. The Pandava king, knowing every duty, using his own hand, then softly rubbed with cold water the breast and the face of the old king,

67. At the touch of the king's hand which was auspicious and fragrant, and

on which, were jewels and medicinal herbs, Dhritarashtra regained his consciousness.

Dhritarashtra said —

68. Do you, again, touch me, O son of Pandu, with your hand, and do you embrace me. O you having eyes like lotus petals, I am restored to my senses through the auspicious touch of your hand.

69. O king, I wish to smell your head. The clasp of your arms is highly gratifying to me.

70. This is the eighth division of the day and therefore, the hour for taking my food. For just having taken my food, O scion of Kuru's race, I am so weak that I cannot move.

71. Great has been my exertion while soliciting you. Rendered cheerless by it, O son, I had fainted.

72. O perpetuator of Kuru's race, I think that receiving the touch of your hand, which is like nectar in its vivifying effects I have been restored to my senses.

Vaishampayana said:—

73. Thus addressed, O Bharata, by the eldest brother of his father, the son of Kunti, from affection, gently touched every part of his body.

74. Regaining his life, king Dhritarashtra embraced the son of Pandu with his arms and smelled his head.

75. Vidura and others wept aloud in great sorrow. On account, however of the poignancy of their sorrow, they said nothing to either the old king or the son of Pandu.

76. Gandhari, knowing every duty, bore her sorrow with patience, and loaded as her heart was, O king, said nothing.

77. The other ladies, Kunti among them became greatly afflicted. They wept, shedding profuse tears, and sat surrounding the old king.

78. Then Dhritarashtra once more addressing Yudhishthira, said these words:— 'Do you, O king, permit me to practise penances.

79. By speaking repeatedly, O son, my mind becomes weakened. You should not, O son, afflict me after this.

80. When that foremost one of Kuru's race was saying so to Yudhishthira a loud sound of wailing arose from all the warriors there present.

81—82. Seeing his royal father of great splendour, emaciated and pale, reduced to a state unworthy of him, worn out with fasts, and looking like a skeleton covered with skin, Dharma's son Yudhishthira shed tears of grief and once more said these words:

83. 'O foremost of men, I do not wish for life and the Earth! O scorcher of enemies, I shall engage myself in doing what is pleasant to you.

84. If I deserve your favour, if I am dear to you, do you eat something. I shall then know what to do.'

85. Gifted with great energy, Dhritarashtra then said to Yudhishthira:—'I wish, O son, to take some food, with your permission.'

86. When Dhritarashtra said these words to Yudhisthira, Satyavati's son Vyasa came there and said as follows.

CHAPTER IV.

(ASHRAMVASIKA PARVA.)—*Continued.*

Vyasa said —

1. O mighty armed Yudhishthira, do unhesitatingly what Dhritarashtra of Kuru's family has said.

2. This king is old. He has, again, been made sonless. I think he will not be able to bear his grief long.

3. The highly blessed Gandhari, endued with great wisdom and kindly speech, bears with fortitude her excessive grief owing to the loss of her sons.

4. I also tell you (what the old king says.) Do you obey my words. Let the old king have your permission. Let him not die an inglorious death at home.

5. Let this king follow the path of royal sages of old. Indeed, all royal sages, retire into the woods at last.

Vaishampayana said:—

6—7. Thus addressed at that time by Vyasa of wonderful deeds, king Yudhishthira the just, gifted with mighty energy, said to the great ascetic these words,—'Your holy self is held by us in great reverence. You alone are our preceptor. You alone are the refuge of this our kingdom as also of our family.

8. I am your son. You O holy one, are my father! You are our king, and you are our preceptor! The son should, as dictated by every duty, obey the commands of his father.

Vaishampayana said:—

9—10 Thus addressed by the king, Vyasa, that foremost of all persons knowing the Vedas, that foremost of poets gifted with great energy, once more said to Yudhishthira these words,—' It is so, O mighty armed one! It is as you say, O Bharata! This king has reached old age He is now in the last stage of life.

11. Permitted both by me and you, let this king do what he wishes. Do not stand as an obstacle in his way.

12. This is the highest duty, O Yudhishthira, of royal sages They should die either in battle or in the forest according to the scriptures.

13 Your royal father, Pandu O king of kings, respected this old king as a disciple reveres his preceptor.

14. (At that time) he worshipped the celestials in many great sacrifices with profuse gifts consisting of hills of wealth and jewels, and ruled the Earth and protected his subjects wisely and well

15 Having obtained a good number of children and a prosperous kingdom, he enjoyed great riches for thirteen years while you were in exile, and gave away much wealth

16 Yourself also, O king, with your servants, O sinless one, have worshipped this king and the famous Gandhari with that ready obedience which a disciple pays to his preceptor.

17. Do you grant permission to your father. The time has come for him to attend to the practice of penances He does not cherish, O Yudhishthira even the slightest anger against any of you'

Vaishampayana said:—

18. Having said these words, Vyasa soothed the old king Yudhishthira, then, answered him saying — So be it' The great ascetic then left the palace for, proceeding to the forest

19—21. After the holy Vyasa had departed, the royal son of Pandu softly said these words to his old father, bending himself in humility — What the holy Vyasa has said, what is your own purpose, what the great bowmen Kripa has said what Vidura has said, and what has been asked for by Yuyutsu and Sanjaya I shall quickly do All these deserve my respect, for all of them are well wishers of our family

22 'This, however, O king, I beg of you by bending my head Do you first eat and afterwards go to your forest retreat.'

CHAPTER V.

(ASHRAMVASIKA PARVA)—*Continued.*

Vaishampayana said:—

1. Having received the king's permission the highly energetic king Dhritarashtra, then went to his own palace, followed by Gandhari

2 With weakened strength and slow motion that highly intelligent king walked with difficulty, like the leader, exhausted with age, of an elephantine herd.

3 He was followed by the highly learned Vidura and his charioteer Sanjaya as also that powerful bowman Kripa the son of Sharadwata

4 Entering his palace, O king, he performed the morning rites and, after pleasing many foremost of Brahmanas, he took some food.

5. Gandhari knowing every duty, as also the highly intelligent Kunti adored with offers of various articles by their daughters in law, then took some food, O Bharata.

6 After Dhritarashtra had eaten, and Vidura also and others had done the same, the Pandavas, having finished their meals, approached and sat around the old king.

7—8 Then the son of Ambika, O monarch addressing Kunti's son who was seated near him, and touching his back with his hand, said — You should always, O delighter of the Kurus, act vigilantly about everything connected with your kingdom consisting of eight limbs, O foremost of kings and in which the claims of virtue should ever be kept foremost

9 You are O son of Kunti endued with intelligence and learning Listen to me O king I tell you what the means are by which, O son of Pandu the kingdom is capaple of being gloriously protected.

10 You should always O Yudhishthira, honour those persons who are old in learning You should listen to what they would say, and act accordingly without any scruple.

11. Rising early in the morning, O king, adore them with due rites, and when the time comes for action you should consult them about your (intended) acts

12 When, led by the desire of knowing what would be beneficial to you about your measures, you honour them, they will, O son, always declare what is for your behoof, O Bharata!

13 You should always keep your senses as you keep your horses, They will then

prove beneficial to you, like riches that is not wasted.

14. You should employ only those ministers who have passed the tests of honesty, who are hereditary officers of state, possessed of pure conduct, self controlled, expert in the discharge of business, and endued with righteous conduct.

15. You should always gather information through spies in various disguises, whose faithfulness have been tested, who are natives of your kingdom, and who should not be known to your enemies.

16. Your citadel should be properly protected with strong walls and arched gates On every side such walls, with watch-towers on them standing close to one another, should be made as will admit six persons walking side by side on their top.

17. The gates should all be large and sufficiently strong. Kept in proper places, those gates should be carefully guarded.

18—19 Let your purposes be accomplished through men whose families and conduct are well-known. You should always protect your body also with care in matters connected with your food, O Bharata, as also in the hours of sport and eating and in matters connected with the garlands you wear and the beds you lie upon. The ladies of your household should be properly protected, looked over by aged and trusted servitors, of good conduct, well born, and possessed of learning, O Yudhishthira.

20. You should make ministers of Brahmanas possessed of learning, endued with humility, well-born, knowing religion and profit, and adorned with simplicity of behaviour.

21. You should hold consultations with them. You should not, however, admit many persons into your consultations On particular occasions you may consult with the whole of your council or with a portion of it.

22. Entering a chamber or spot that is well-protected (from intruders) you should hold your consultations You may hold your consultation in a forest that is divested of grass. You should never consult at night time.

23 Apes and birds and other animals which can imitate human beings should all be excluded from the council chamber, as also idiots and lame and palsied individuals.

24. I think that the evils which originate from the divulgence of the counsels of kings are such that they cannot be remedied.

25. You should repeatedly refer, in the midst of your counsellors to the evils which arise from the divulgence of counsels, O chastiser of enemies, and to the merits which flow from counsels properly kept.

26 You should, O Yudhishthira, act in such a manner as to determine the merits and faults of the inhabitants of your city and the provinces.

27. Let your laws, O king, be always administered by trusted judges placed in charge thereof, who should also be contented and of good conduct. Their acts should also be ascertained by you through spies.

28. Let your judicial officers, O Yudhishthira, mete out punishments, according to the law, on offenders after careful determining the gravity of the offences.

29—30 They who take bribes, they who are the violaters of the chastity of other people's wives, they who inflict heavy punishments, they who are liars, they who are revilers, they who are stained by cupidity, they who are murderers, they who are doers of rash deeds, they who are disturbers of assemblies and the sports of others, and they who bring about a confusion of castes, should, according to considerations of time and place, be punished with either fines or death.

31. In the morning you should see those who are employed in making your disbursements. After that you should look to your toilet and then to your food.

32. You should next supervise your arms, pleasing them on every occasion. You should devote your evenings to envoys and spies.

33 The latter end of the night should be devoted by you to settle what acts should be done by you in the day. Midnights and middays should be devoted to amusements and sports. At all times, however, you should think of the means for the execution your projects.

34 At the proper time, adorning your body, you should sit prepared to make gifts in profusion The turns for different deeds, O son, ceaselessly revolve like wheels.

35 You should do your best to fill your treasuries of various kinds by fair means. You should avoid all unlawful means for that purpose.

36. Learning through your spies who your enemies are, who are bent on finding out your shortcomings, you should, through trusted agents, cause them to be destroyed from a distance.

37. Examining their conduct, you should, O perpetuater of Kuru's race, appoint your servants. You should cause all your deeds to be accomplished through your servitors whether they are appointed for those acts or not.

38 The commandant of your army should be of firm conduct, courageous, capable of bearing hardships, loyal, and devoted to your well-being.

39 Artizans and mechanics, O son of Pandu, living in your provinces, should always do your acts like kine and asses.

40 You should always, O Yudhishthira, be careful to ascertain your own shortcomings as also those of your enemies The shortcomings also of your own men as also of the men of your enemies should equally be known.

41. Those men of your kingdom, who are well-skilled in their respective callings, and are devoted to your good, should be patronized by you with adequate means of support.

42 A wise king, O chief of men, should always see that the accomplishments of his subjects might be kept up They would then be firmly devoted to you, seeing that they did not fall away from their skill.

CHAPTER VI.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Dhritarashtra said :—

1. You should always ascertain the Mandalas which belong to you, to your enemies, to neutrals, and to those who are disposed equally towards you and your enemies, O Bharata.

2 The Mandalas also of the four kinds of enemies, of those called Atatayins and of allies, and the allies of enemies, should be distinguished by you, O crusher of enemies.

3. You should see that the ministers of state, the people of the provinces, the garrisons of forts, and the forces O foremost one of Kuru's race, are not tampered with.

4. The twelve (enumerated above), O son of Kunti, form the principal concerns of kings. These twelve, as also the sixth having Ministers for their foremost, should be looked after by the king.

5 Politicians call these by the name of Mandala. Understand, O Yudhishthira, that the six incidents (of peace, war, march, halt, sowing dissensions, and conciliation) depend upon these.

6 Growth and diminution should also be understood, as also the condition of being stationary. The attributes of the sixfold incidents, O you of mighty arms, as resting on the seventytwo (already enumerated), should also be carefully understood.

7 When one's own side has become strong and the side of the enemy has become weak, it is then, O son of Kunti, that the king should fight against the enemy and try to acquire victory.

8. When the enemy is strong and one's own side is weak, then the weak king if he has intelligence, should try to make peace with the enemy.

9 The king should collect a large quantity of articles (for his commissariat). When able to march out, he should on no account make a delay, O Bharata.

10. Besides, he should on that occasion set his men to work for which they are fit, without being moved by any other consideration. He should, (when obliged to part with a portion of his territories), give his enemy such land as are not productive of a plentiful harvest.

11. (When obliged to pay coins), he should give gold containing much base metal. (When obliged to surrender a portion of his army), he should give such men as are not noted for strength. One who is skilled in treaties should, when taking land or gold or men from the enemy, take what is possessed of attributes the reverse of this.

12—13 In making treaties of peace, the son of the king should be demanded as a hostage, O chief of the Bharatas A contrary course of conduct would not be wholesome, O son. If a calamity come over the king, he should, with knowledge of means and counsels, try to liberate himself from it. The king, O foremost of kings, should maintain the cheerless and the destitute among his people.

14 Himself protecting his own kingdom the king, endued with great might, should direct all his efforts, either successively or simultaneously, against his enemies He should afflict and obstruct them and seek to drain their treasury.

15 The king who desires his own advancement, should never injure his subordinate chiefs who are under his sway O son of Kunti, you should never try your strength with that king who is desirous of conquering the whole Earth.

16—17. You should try to steal a march by producing, with the help your ministers, dissensions among his aristocracy and feudatory chiefs. A powerful king should never seek to root out weak kings, for these do good to the world by cherishing the good and punishing the wicked. O foremost of kings you should live, conducting yourself like a cane

18 If a strong king advances against a weak one, the latter should make him desist, by adopting conciliatory and other modes

19 If these measures fail, he should, then, with the help of those who are interested in his welfare fall upon the enemy for fighting him out. Indeed, with his ministers, treasury and citizens, he should thus adopt force against the invader.

20 If the issue of the battle turns against him, he should then, fall, sacrificing all his *resources one after another.*

20. Renouncing his life in this way, he will acquire freedom from all sorrow.

CHAPTER VII.

(ASHRAMAVASIKA PARVA)—*Continued.*

Dhritarashtra said:—

1. O best of kings you should, also, reflect properly on war and peace Each is of two kinds The means are various, and the circumstances also, under which war or peace may be made, are various, O Yudhishthira.

2. O you of Kuru's race, you should with coolness, reflect on the two (*viz*, thy strength and weakness) with regard to yourself. You should not suddenly march against an enemy who has contented and healthy soldiers, and who is gifted with intelligence On the other hand, you should think carefully of the means of defeating him.

3 You should march against an enemy who is not provided with contented and healthy combatants When everything is favourable the enemy may be beaten After that, however, the victor should retire.

4 He should next cause the enemy to be plunged into various calamities, and sow dissensions among his allies He should afflict the enemy and inspire terror in his heart, and, attacking him, weaken his forces.

5 The king, conversant with the scriptures, who marches against an enemy, should think of the three kinds of strength, and indeed, reflect on his own strength and the strength of his enemy

6 Only that king, O Bharata, who is gifted with alacrity, discipline and strength of counsels should march against an enemy. When his position is otherwise, he should avoid offensive works.

7 The king should provide himself with power of wealth, power of allies, power of foresters power of paid soldiery, and power of the mechanical and trading classes, O powerful one.

8 Among all these, power of allies and power of riches are superior to the rest. The power of classes and that of the standing army are equal.

9 The power of spies is considered by the king as equal in efficacy to either of the above, on many occasions, when the time comes for applying each.

10 Calamity, O king, with which rulers are overtaken, is of many forms Listen O you of Kuru's race, as to what those various forms are

11. Indeed, calamities, O son of Pandu, are many You should, always count them, distinguishing their forms, O king, and try to meet them by applying the well-known ways of conciliation and the rest

12 The king should, when possessed of a good army, march (out against a foe), O scorcher of enemies He should, also, mark the considerations of time and place, while preparing to march, as also the forces he has collected and his own merits.

13 That king who seeks his own growth and advancement should not march unless he has cheerful and healthy warriors. When strong, O son of Pandu, he may march in even an unfavourable season.

14 The king should make a river having quivers for its stones, horses and cars for its current, and standards for the trees which cover its banks, and which is miry with foot-soldiers and elephants. Such a river should the king apply for the destruction of his enemy.

15 According to the science known to Ushanas arrays called *Shakata, Padma,* and *Vajra,* should be formed, O Bharata, for fighting the enemy.

16 Knowing every thing about the enemy's strength through spies and examining his own strength himself, the king should begin war either within his own territories or within those of his enemy.

17 The king should, always, ple se, his army, and hurl all his strongest warriors (against the enemy). First determing the state of his kingdom, he should apply conciliation or the other well-known means.

18 By all means, O king, should the body be protected One should do what is highly beneficial for one both in this world and in the next.

19. The king, O monarch, by acting properly according to these ways attains to Heaven hereafter, after ruling his subjects pio isly in this world.

20. O foremost one of Kuru's race, it is thus that you should always seek the well-being of your subjects for attaining to both the worlds.

21. You have been instructed in all duties by Bi ishma, by Krishna, and by Vi lura, I should, also, O best of kings, from the affection I bear you, give you these instructions.

22. O giver of profuse presents in sacrifices, you should duly d) all this. You shall, by acting thus become dear to your s ibjects and acquire happiness in the celestial region.

23 That king who worships the celestials in a hundred horse-sacrifices, and he who rules his subjects piously, acquire merit that is equal.

CHAPTER VIII.

(ASHRAMAVASIKA PARVA.)—

Continued.

Yudhishthira said :—

1 O king, I shall do as you order me O foremost of kings, I should be further instructed by you.

2 Bhishma has ascended to Heaven. The destroyer of Madhu, has departed (for Dwaraka). Vidura and Sanjaya, also (will accompany you to the forest) Who else, therefore, save you, will teach me.

3. I shall, certainly, follow those instructions which you have to-day given, desirous of do ng good to me. O lord of Earth. Be you assured of this, O king.

Vaishampayana said :—

4 Thus ad lressed by the highly intelligent and j ist king Yudhishthira, the royal Sage, Dhritarashtra, O chief of the Bharatas, wished to obtain the king's permission.

5 And he sai l,—'Cease, O son. I have been tired greatly' Having said these words, the old king entered the apartments of Gandhari

6—7. Pious Gandhari knowing the opportune moments, said these timely words to that husband of hers who resemb ed a second Lord of all creatures, while resting on a seat —'You have got the permission of that great Rishi, viz, Vyasa himself. When, however, will you go to the forest, with the permission of Yudhishthira?

Dhritarashtra said :—

8 O Gandhari, I have received the permission of my great sire. With the permission of Yudhishthira (next obtained) I shall soon retire into the forest.

9 I wish however, to give away some riches capable of following the status of *Preta*, for all those sons of mine who were addicted to calamitous dice Indeed, I wish to make those gifts,, inviting all the people to my palace

Vaishampayana said :—

to Having said so (to Gandhari, Dhritarashtra sent for Yudhishthira. The latter, ordered by his uncle, brought all the articles necessary.

11. Many Brahmanas living in Kurujangala, many Kshatriyas many Vaishyas, and many Shudras also, came to Dhritarashtra's palace, with gratified hearts.

12 The old king, coming out of the inner apartments, saw them all as also his subjects collected together.

13—15 Seeing all those assembled and citizens and inhabitants of the provinces and his well wishers also thus collected together, and the large number of Brahmanas arrived from various kingdoms king Dhritarashtra of great intell gence, O monarch sai l these words —'Ye all 'and the Kurus have lived together for many lo ig years, well-wishers of each other, and each doing good to the other.

16 What I shall now say in view of the opportunity that has come should be do e by you a l even as disciples accomplish the orders of their preceptors.

17 I have set my heart upon ret ring into the forest, along with Gandhari as my companion Vyasa has approved of this, also the son of Kunti.

18—19 Let me have your permission too Do not hesitate in this That good will, which has always existed between you and us, is not to be seen I believe, in other kingdoms between the rulers and the ruled.

I am worn out with age on my head. I am destitute of children.

20. Ye sinless ones, I am emaciated with fasts, along with Gandhari The kingdom having passed to Yudhishthira, I have enjoyed great happiness.

21. Ye foremost of men, I think that happiness has been greater than what I could expect from Duryodhana's sovereingty What other refuge can I have, old as I am and destitute of children, except the forest? Ye highly blessed ones, you should grant me the permission I seek.

22. Hearing these words of his, all the residents of Kurujangala bewailed aloud, O best of the Bharatas, with voices choked by tears.

23. Desirous of telling those grief-stricken people something more, the highly energetic Dhritarashtra once more addressed them and said as follows.

CHAPTER IX.

(ASHRAMAVASIKA PARVA)—*Continued.*

Dhritarashtra said:—

1. Shantanu duly ruled this Earth Likewise, Vichitravirya also, protected by Bhishma, ruled you. Forsooth, you know all this

2 You know also how Pandu, my brother, was dear to me as also to you He also ruled you duly.

3. Ye sinless ones I have also served you Whether those services have come up to the ideal or fallen short of it, you should forgive me, for I have attended to my duties carefully.

4. Duryodhana also enjoyed his kingdom without a thorn in his side. Foolish as he was and possessed of wicked understanding, he did not, however, do any wrong to you.

5 Through the fault, however, of that prince of wicked understanding, and through his pride, as also through my own impolicy, a great destruction of the Kshatriyas has taken place.

6 Whether I have, in that matter acted rightly or wrongly, I pray you with joined hands to remove all recollections of it from your hearts

7 This one is old, this one has lost all his children, this one is stricken with sorrow, this one was our king; this one is a descendant of former kings;—considerations like these should induce you to forgive me

8 This Gandhari, also, is dispirited and old She, too, has lost her children and is helpless Stricken with grief for the loss of her sons, she solicits you with me.

9 Knowing that both of us are old and afflicted and destitute of children, grant us the permission we seek. Blessed be you, we seek your protection.

10. This Kuru king, Yudhishthira the son of Kunti, should be looked after by you, all, in weal and woe.

11. He who has, four such brothers of abunant prowess for his counsellors will never fall into distress All of them are conversant with both Virtue and Profit, and resemble the very guardians of the world.

12 Like the illustrious Brahman himself, the Lord of the universe with all its creatures, this Yudhishthira of great energy will rule you.

13 That which should certainly be said is now said by me. I make over to you this Yudhishthira here as a charge. I entrust you, also, to the hands of this hero.

14 You should all forget and forgive whatever injury has been done to you by those sons of mine who are no longer alive, or, indeed, by any one else belonging to me.

15 Ye never cherished any anger against me on any previous occasion I join my hands before you who are famous for loyalty. Here, I bow to you all

16 Ye sinless one, I, with Gandhari by my side, beg your pardon now for anything done to you by those sons of mine, of restless understandings, sullied by cupidity, and ever acting as their desires prompted

17. Thus addressed by the old king all those citizens and dwellers of the provinces, filled with tears, said nothing but only looked at one another.

CHAPTER X.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vishampayana said:—

1. Thus addressed, O you of Kuru's race, by the old king the citizens and the inhabitants of the provinces stood sometime like men shorn of consciousness.

2—3 King Dhritarashtra, finding them silent, with their throats choked by grief, once more addressed them, saying,—'Ye best of men, old as I am, and sonless and through cheerlessness of heart, bewailing along with this my wedded wife, I have obtained the permission, in the matter of my retirement into the forest, of my sire, the Island born Krishna himself, as also of king Yudhishthira, who knows every duty, ye righteous dwellers of this kingdom.

5 Ye sinless ones I, with Gandhari repeatedly solicit you with bent heads, You should all grant us permission.

Vaishampayana said:—

6 Hearing these pitiable words of the Kuru king, O monarch, the assembled dwellers of Kurujangala all began to weep

7 Covering their faces with their hands and upper garments, all those men, burning with grief, wept for a while as fathers and mothers would weep

8 Bearing in their hearts, from which every other thoughts had been removed the sorrow born of Dhritarashtra's desire to leave the world, they looked like men shorn of consciousness

9 Checking that agitation of heart due to the announcement of Dhritarashtra's desire of going to the forest they gradually were able to address one another, expressing their wishes

10. Settling their words briefly, O king, they charged a certain Brahmana therewith and thus replied to the old king.

11 That learned Brahmana, of good conduct, chosen by unanimous consent conversant with all subjects, master of all the Richs, and named Samba, tried to speak.

12 Taking the permission of the whole assembly and with its full approbation that learned Brahmana of great intelligence, conscious of his own powers, said these words to the king.

13 'O monarch, the answer of this assembly has been committed to my care I shall speak it out, O hero! Do you receive it, O king.

14 What you say, O king of kings is all true, O powerful one. There is nothing in it that is in even slightly tinctured with untruth you are our well-wisher, as, indeed, we are yours

15 Indeed, in this royal family, there never was a king who coming to rule his subjects, became unpopular with them.

16. Ye have ruled us like fathers or brothers. King Duryodhana never did us any wrong.

17. Do that, O king, which that righteous souled ascetic, the son of Satyavati, has said He is, indeed, our foremost of instructors

18 Left by you, O king, we shall have to pass our days in grief and sorrow, remembering hundreds of virtues possessed by you.

19—20 We were well protected and ruled by king Duryodhana even as we had been ruled by king Shantanu, or by Chitrangada, or by your father, O monarch who was protected by the prowess of Bhishma, or by Pandu, that ruler of Earth, who was overlooked by you in all his deeds

21. Your son, O monarch, never did us the slightest wrong We lived, depending on that king as trustfully as on our own father.

22 It is known to you how we lived (under that ruler) Similarly we have enjoyed great happiness O king, for thousands of years, under the rule of Kunti's son of great intelligence and wisdom

22—23 This righteous-souled king who celebrates sacrifices with profuse gifts, follows the conduct of the royal sages of old belonging to your race, of meritorious deeds, having Kuru and Samvara and others and the highly intelligent Bharata among them

25 There is nothing, O monarch that is even slightly censurable in the matter of this Yudhishthishta's rule Protected and ruled by you, we have all lived in great happiness.

26—27. The slightest omission cannot be laid at your doors and your sons. Regarding what you have said about Duryodhana in the matter of this destruction of kinsmen, I beg you O delighter of the Kurus, (to listen to me)'

The Brahmana continued:—

28 The carnage that has overtaken the Kurus was not caused by Duryodhana. It was not brought about by you Nor was it brought about by Karna and Suvala's son

29 We know that it was encompassed about by Destiny and that it was incapable of being counteracted Destiny is not capable of being resisted by human exertion.

30—32 Eighteen Akshauhinis of soldiers, O monarch, were collected In eighteen days that army was destroyed by the foremost of Kuru warriors, *viz*, Bhishma

and Drona and others, and the great Karna, and the heroic Yuyudhana and Dhritadyumna, and by the four sons of Pandu, that is, Bhima and Arjuna and the twins. This destruction, O king, could not happen without the influence of Destiny

33 Forsooth, by Kshatriyas in particular, should enemies be killed and death encountered in battle. By those foremost of men, gifted with science and might of arms, the Earth has been exterminated with her horses and cars and elephants.

35 Your son was not the cause of that destruction of great kings You were not the cause, nor your servants, nor Karna, nor Suvala's son

36. The destruction of those foremost ones of Kuru's race and of kings by thousands, know, was engendered by Destiny Who can say anything else in this.

37. You are regarded as the preceptor and the master of the whole world We, therefore, in your presence, absolve your righteous-souled son.

38 Let that king, with all his associates, obtain the regions reserved for heroes Permitted by foremost of Brahmanas, let him sport blissfully in the celestial region.

39 You, also, shall attain to great merit, and unswerving steadness in virtue O you of excellent vows, follow fully the duties laid down in the Vedas.

40. It is not necessary for either you or ourselves to look after the Pandavas They are capable of ruling the very Heavens, what need then be said of the Earth?

41. O you of great intelligence, in weal as in woe, the subjects of this kingdom, O foremost one of Kuru's race, will obey the Pandavas who have conduct for their ornament.

42. The son of Pandu makes those valuable gifts which are always to be made to foremost of twice-born persons in sacrifices and in obsequial rites, after the manner of all the great kings of yore.

43 The great son of Kunti is mild, and self-controlled, and is always disposed to spend as if he were a second Vaishravana. He has great ministers who attend on him.

44 He is compassionate to even his enemies Indeed, that foremost one of Bharata's race is of pure conduct. Gifted with great intelligence, he is perfectly straightforward in his dealings and rules and protects us like a father his children.

45. From association with him who is the son of Dharma, O royal sage, Bhima and Arjuna and others will never wrong us in the least.

46 They are mild, O you of Kuru's race, to them that are mild, and fierce like snakes of dreadful poison to them who are fierce. Endued with great energy, those high souled ones are always devoted to the well being of the people

47. Neither Kunti, nor your (daughter-in law) Panchali, nor Ulupi, nor the princess of the Sattwata race, will do the least wrong to these people.

48. The affection which you have shown towards us and which in Yudhishthira is seen to exist in a still larger measure, is incapable of being forgotten by the people of the city and the provinces.

49 Those powerful car-warriors, *viz*, the sons of Kunti, themselves devoted to the duties of virtue, will protect and cherish the people even if these happen to be unrighteous.

50. Do you, therefore, O king, removing all anxiety of heart on account of Yudhishthira, set yourself to the accomplishment of all meritorious deeds, O foremost of men.

Vaishampayana said:—

51. Hearing these words, fraught with virtue and merit, of that Brahmana and approving of them every person in that assembly said,—'Excellent, Excellent' and accepted them as his own.

52. Dhritarashtra, also, repeatedly speaking highly of those words, slowly dismissed that assembly of his subjects.

53 Thus honoured by them and looked upon with auspicious looks, the old king, O chief of Bharata's race, joined his hands and honoured them all in return.

54. He, then, entered his own palace with Gandhari Listen now to what he did after that night had passed away.

CHAPTER XI.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. After that night had passed away, Dhritarashtra, the son of Ambika, sent Vidura to Yudhishthira's palace.

2—3. Gifted with great energy and the foremost of all persons endued with intelligence, Vidura, having arrived at Yudhishthira's palace, addressed that foremost of

men, that king of undecaying glory, in these words:—'King Dhritarashtra has performed the preliminary rites for accomplishing his purpose of retiring into the forest. He will start for the woods, O king, on the coming day of full moon of the month of Kartika.

4—5 He now solicits from you, O foremost of Kuru's race, some money. He wishes to perform the Shraddha of the great son of Ganga, as also of Drona and Somadatta and Valhika of great intelligence and of all his sons as also of all other wishers of his who have been killed and, if you permit it, of that wicked king of the Sindhus.

6 Hearing these words of Vidura, both Yudhishthira, and Pandu's son Arjuna of curly hair, became very glad and applauded them highly.

7—9 Bhima, however, of great energy and an unappeasable anger, did not accept those words of Vidura in good spirits recollecting the acts of Duryodhana. Understanding the thoughts of Bhimasena, the diadem decked Phalguna, slightly bending his face downwards, addressed that foremost of men in these words:— 'O Bhima, our royal father who is old, has resolved to retire into the forest.

10 He wishes to make gifts for advancing the happiness of his killed kinsmen and well wishers now in the other world. O you of Kuru's race, he wishes to give away wealth that belongs to you by conquest.

11—13 Indeed, O mighty-armed one, it is for Bhishma and others that the old king is desirous of making those gifts. You should grant your permission. By good luck it is, O you of mighty arms, that Dhritarashtra to-day begs wealth of us he who was formerly begged by us. Mark the reverses brought about by time. That king who was before the lord and protector of the whole Earth, now wishes to go into the forest, his kinsmen and associates all killed by enemies. O king, let not your views deviate from granting the permission asked.

14 O mighty-armed one, refusal, besides bringing infamy, will yield demerit. Do you learn your duty in this matter from the king, your eldest brother, who is lord of all.

15 You should give instead of refusing, O chief of Bharata's race!' Vibhatsu who was saying so was applauded by king Yudhishthira the just.

16—18. Yielding to anger Bhimasena said these words:—'O Phalguna, it is we that shall make gifts in the matter of Bhishma's obsequies, as also of king Somadatta and of Bhurishravas, of the royal sage Valhika, and of the great Drona, and of all others. Our mother Kunti shall make such obsequial offerings for Karna. O foremost of men, let not Dhritarashtra perform those Shraddhas.

19 This is what I think. Let not our enemies be gladdened. Let Duryodhana and others sink from a miserable to a more miserable position.

20—21. Alas, it was those wretches of their family who caused the whole Earth to be exterminated. How have you been able to forget that anxiety of twelve long years and our living in deep forest *in cognito* that was so painful to Draupadi? Where was Dhritarashtra's affection for us then?

22 Clad in a black deer-skin and divested of all your ornaments, with the Princess of Panchala in your company, did you not follow this king?

23 Where were Bhishma and Drona then, and where was Somadatta? You had to live for thirteen years in the forest depending on the products of the wilderness.

24—25 Your eldest father did not then look at you with eyes of parental affection. Have you forgotten, O Partha, that it was this wretch of our family, of wicked understanding, who enquired of Vidura, when the match at dice was going on — What has been won?' Hearing thus far, king Yudhishthira the son of Kunti, gifted with great intelligence, rebuked him and told him to be silent.

CHAPTER XII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Arjuna said:—

1. O Bhima, you are my elder brother and, therefore, my senior and preceptor. I dare not say anything more than what I have already said. The royal sage Dhritarashtra deserves to be honoured by us in every way.

2 They who are good, they who are distinguished above the common level, they who break not the distinctions which characterise the good, remember not the wrongs done to them but only the benefits they have got.

3—5 Hearing these words of the great Phalguna, the righteous-souled Yudhishthira the son of Kunti, addressed Vidura and said these words — Instructed by me, O Kshattri do you say to the Kuru king that I shall give him as much wealth from my treasury as he wishes to give away for the obsequies of his sons, and of Bhishma and others among his well wishers and benefactors Let not Bhima be dispirited at this.

Vaishampayana said:—

6 Having said these words, king Yudhishthira the just highly applauded Arjuna Meanwhile Bhimasena began to cast angry looks at Dhananjaya.

7. Then Yudhishthira, gifted with great intelligence, once more addressed Vidura and said,—King Dhritarashtra should not be angry with Bhimasena.

8 His Bhima of great intelligence was greatly afflicted by cold and rain and heat and by a thousand other griefs while living in the forest All this you know.

9 Do you, however, instructed by me, say to the king, O foremost one of Bharata's family, that he may take from my house whatever articles he wishes and in whatever measure also he likes.

10 You shall also tell the king that he should not suffer his heart to remember this show of pride in which Bhima, deeply afflicted, has indulged

11. Whatever wealth I have and whatever Arjuna has in his house, the owner thereof is king Dhritarashtra. Thus you should tell him.

12. Let the king make gifts to Brahmanas! Let him spend as largely as he likes Let him liberate himself from the debt he owes to His sons and well-wishers.

13 Let him be told besides,—'O monarch this very body of mine is at your disposal, and all the riches I have! Know this and let there be no doubt in this'

CHAPTER XIII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1—2. 'Thus addressed by king Yudhishthira, Vidura, that foremost of intelligent persons, returned to Dhritarashtra and said to him these words of great significance — 'I at first reported your message to king Yudhishthira. Reflecting on your words, Yudhishthira of great splendour spoke highly of them.

3 The highly energetic Vibhatsu, also, places all his palaces with all the riches therein, as also his very life-breaths, at your disposal.

4 Your son, king Yudhishthira, too, offers you, O royal sage, his kingdom and life breaths and riches and all else which belongs to him

5. Bhima, however, of mighty-arms, recollecting all his numberless sorrows has with difficulty given his consent, breathing many heavy sighs.

6 That mighty-armed hero, O monarch, was solicited by the righteous king as also by Vibhatsu, and induced to treat you cordially.

7—8. King Yudhishthira the just has prayed you not to be displeased for the improper conduct which Bhima has shown at the recollection of former hostilities — Thus is generally the conduct of Kshatriyas in battle, O king, and this Vrikodara is devoted to battle and the practices of Kshatriyas.

9—10 Both myself and Arjuna, O king, repeatedly beg you for pardoning Vrikodara Be gracious to us You are our lord O king, you can give away as you like whatever money we have You O Bharata, are the master of this kingdom and of all lives in it.

11—12. Let the foremost one of the Kuru race give away for [the] obsequial rites of his sons, all those foremost of gifts which should be given to the Brahmanas Indeed, let him make those gifts to persons of the twice-born caste, taking away from our palaces jewels, gems, and kine, and slaves both male and female, and goats and sheep Let gifts be made to also those who are poor or blind or in great distress, selecting the objects of his charity as he likes.

13 Let, O Vidura, large pavilions be made, rich with food and drink of various tastes collected in abundance Let reservoirs of water be made for enabling kine to drink, and let other meritorious works be done'

14. 'These were the words said to me by the king as also by Pritha's son Dhananjaya. You should say what should be done next.

15 After Vidura had said these words, O Janamejaya, Dhritarashtra expressed his satisfaction at them and made up his mind for making large presents on the day of full moon in the month of Kartika.

CHAPTER XIV.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1 Thus accosted by Vidura, king Dhritarashtra became highly pleased, O monarch, with the act of Yudhishthira and Jishnu.

2—6. Inviting then, after proper examination, thousands of worthy Brahmanas and superior Rishis, for the sake of Bhishma, as also of his sons and friends and causing a large quantity of food and drink to be prepared, and cars and other vehicles and clothes, and gold and jewels and gems, and slaves both male and female, and goats and sheep, and blankets and rich articles to be collected, and villages and fields, and other kinds of wealth to be kept ready, as also elephants and horses decked with ornaments, and many beautiful maidens who were the best of their sex, that foremost of kings gave them away for the behoof of the dead, naming each of them in due order as the gifts were made. Naming Drona, Bhishma, Somadatta, Valhika, and king Duryodhana, and each one of his other sons, and all his well-wishers with Jayadratha as the first, those gifts were made in due order.

7. With the approval of Yudhishthira, that Shraddha-sacrifice became marked by large gifts of wealth and profuse presents of jewels and gems and other kinds of riches.

8—9 Tellers and scribes on that occasion under the orders of Yudhishthira, ceaselessly asked the old king,—Do you command, O king what gifts should be made to these. All things are ready here!—As soon as the king spoke, they gave away what he directed.

10. A thousand was given to him that was to receive a hundred, and ten thousand was given to him that was to receive a thousand, at the command of the royal son of Kunti

11. Like the clouds refreshing the crops with their downpours, that royal cloud pleased the Brahmanas by downpours of riches.

12 After all those gifts had been distributed, the king, O you of great intelligence, then deluged the assembled guests of all the four castes with repeated surges of food and drink of various tastes.

13—14 Indeed, the Dhritarashtra-ocean, swelling high, with jewels and gems for its waters, rich with the villages and fields and other foremost of gifts making its verdant islands, heaps of various kinds of precious articles for its rich caves, elephants and horses for its alligators and whirlpools, the sound of Mridangas for its deep roars, and clothes and wealth and precious stones for its waves, deluged the Earth.

15 It was thus, O king, that that monarch made gifts for the behoof in the other world, of his sons and grandsons and departed manes as also of himself and Gandhari.

16 At last when he became tired with the work of making such profuse gifts, that great Gift-Sacrifice ended.

17. Thus did that king of Kuru's race celebrate his Gift-Sacrifice Actors and mimes continually danced and sang on the occasion and contributed to the pleasure of all the guests Food and drink of various tastes were given away in profusion.

18 Making gifts in this way for ten days, the royal son of Ambika, O chief of Bharata's race, became liberated from the debts he owed to his sons and grandsons.

CHAPTER XV.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said —

1. Having settled the hour of his departure for the forest, the royal son of Ambika, viz., Dhritarashtra, summoned those heroes, the Pandavas.

2—3 Endued with great intelligence, the old king, with Gandhari, duly accosted those princes Having caused the minor rites to be performed, by Brahmanas knowing the Vedas on that day which was the day of full moon in the month of Kartika, he caused the fire which he adored daily to be taken up Casting off his proper dress he wore deer skins and barks, and accompanied by his daughters-in law, he left his palace.

4 When the royal son of Vichitravirya thus started, the Pandava and the Kaurava ladies as also other women belonging to the Kaurava race, began to bewail aloud.

5 The king adored the palace in which he had lived with friendly and excellent flowers of various kinds He also honoured all his servants with gifts of wealth, and then leaving that house set out on his journey.

6 Then, O son, king Yudhishthira, trembling all over, with words choked by

tears, said these words in a loud voice, viz —O righteous king, where do you go?—and fell down in a swoon

7 Arjuna, burning with great grief, spoke repeatedly That foremost of Bharata princes telling Yudhishthira that he should not behave thus stood cheerlessly with heart plunged into distress.

8 Vrikodara, the heroic Phalguna the two sons of Madri, Vidura, Sanjaya Dhritarashtra's son by his Vaishya wife, Kripa and Dhaumya and other Brahmanas all followed the old king with voices choked in grief

9 Kunti walked first, carrying on her shoulders the hand of Gandhari who walked with her bandaged eyes King Dhritarashtra walked confidently behind Gandhari, placing his hand on her shoulder

10 Draupadi's daughter Krishna she of the Sattwata race, Uttara the daughter in law of the Kauravas who had recently become a mother Chitrangada, and other ladies attached to the royal house, all followed the old king

11 The wail they uttered at that time, O king, from sorrow resembled the loud lamentations of a swarm of she ospreys The wives of the citizens—Brahmanas Kshatriyas and Vaishyas and Shudras—who came out into the streets from all sides

12 At Dhritarashtra's departure, O all the citizens of Hastinapore became as distressed as they had been O when they had seen the departure the Pandavas in former days after their defeat at the match at dice

13 Ladies who had never seen the sun the moon came out into the streets on occasion in great sorrow, when king Dhritarashtra proceeded towards the great

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CHAPTER XVI

(ASHRAMAVASIKA PARVA)—

Continued.

Vaishampayana said —

What was the uproar, at that time both men and women standing races of palaces or on the Earth

Then with great intelligence the joined hands and trembling passed with difficulty along street which was crowded of both sexes

3 He left the city of Hastinapur by the principal gate, and then repeatedly asked that crowd of people to return to their homes

4 Vidura had made up his mind for going to the forest with the king The Suta Sanjaya also the son of Gavalgani the chief minister of Dhritarashtra was of the same heart

5 King Dhritarashtra however, caused Kripa and the powerful car-warrior Yuyutsu to refrain from following him He made them over to Yudhishthira's hands

6 After the citizens had ceased following the monarch, king Yudhishthira, with the ladies of his house, prepared to stop, at the command of Dhritarashtra.

7 Seeing that his mother Kunti was desirous of retiring into the forest, the king said to her —"I shall follow the old king. Do you desist

8 You should O queen return to the city accompanied by these your daughters-in-law! This king goes to the forest, determined upon practising penances

9 Though king Yudhishthira said these words to her, with his eyes bathed in tears, Kunti however, without answering him, continued to go catching hold of Gandhari.

Kunti said —

10 O king, never neglect Sahadeva He is very much attached to me, O monarch, and to you also always

11 You should always bear in mind Karna who never retreated from battle Through my folly that hero has been killed in the field of battle

12 Surely my son this heart of mine is made of steel since it does not break into a hundred pieces at not seeing that child born of the Sun God.

13 When such has been the case, O chastiser of enemies what can I now do? I am very much to blame for not having said the truth about the birth of Surya's child

14 O crusher of enemies, I hope you will with all your brothers, make excellent gifts for the sake of that son of the Sun-God.

15 O mower of enemies you should always do what is agreeable to Draupadi. You should look after Bhimasena and Arjuna and Nakula and Sahadeva. The charge of the Kuru race have now fallen on you, O king

16 I shall live in the forest dhari, besmear[illegible] body w[illegible]

gaged in the practice of penances and devoted to the service of my father in law and mother in law.

Vaishampayana said :—

17 Thus addressed by her, the virtuous Yudhishthira, with passions under complete restraint, became, with all his brothers, plunged into great sorrow Gifted with great intelligence, the king said not a word.

18 Having thought for a moment, king Yudhishthira the just, dispirited and plunged in anxiety and sorrow, said to his mother, saying,—

19 What, indeed is your object? You should not do it I can never grant you permission! You should show us mercy.

20 Formerly, when we were about to leave Hastinapore for the forest, O you of agreeable features, it was you who reciting to us the story of Vidula's instructions to her son, stimulated us to exertion You should not leave us now

21. Having killed the kings of Earth, I have acquired sovereignty, guided by your wise words communicated through Vasudeva.

22 Where now is that understanding of yours about which I had heard from Vasudeva? Do you wish now to deviate from those Kshatriya practices about which you had instructed us?

23 Leaving ourselves, this kingdom, and this illustrious daughter-in law of yours, how will you live in the inaccessible forest? Do you relent.

24 Kunti, with tears in her eyes, heard these words of her son but continued to go her way. Then Bhima addressed her, saying,—

25 When, O Kunti, sovereignty has been acquired, and when the time has come for you to enjoy that sovereignty thus acquired by your children, when the duties of royalty await discharge by you whence has this desire entered into your mind?

26 Why then did you cause us to exterminate the Earth? Why would you leave all and wish to take up your residence in the forest?

27. We were born in the forest Why then did you bring us from the forest while we were children? See, the two sons of Madu are overwhelmed with sorrow and grief

28 Relent O mother! O you of great fame do not go into the forest now! Do you enjoy that prosperity which, acquired by power, has become Yudhishthira's to-day

29 Firmly resolved to retire into the forest, Kunti disregarded these lamentations of her sons

30 Then Draupadi, with a cheerless face accompanied by Subhadra, followed her weeping mother-in law who was proceeding on from desire of going into the forest.

31 Highly wise and firmly resolved on retirement from the world, the blessed dame walked on frequently looking at her weeping children.

32 The Pandavas, with all their wives and servitors, continued to follow her. Restraining then her tears, she addressed her children in these words

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CHAPTER XVII.

(ASHRAMAVASIKA PARVA)—*Continued.*

Kunti said —

1. What you say, O mighty-armed son of Pandu is, indeed, true! O kings, formerly, when you were all dispirited, indeed, I excited you all

2 Seeing that your kingdom was taken away from you by a match at dice, seeing that you all fell from happiness, seeing that you were governed over by kinsmen, I instilled courage and high thoughts into your minds.

3 O foremost of men, I encouraged you so that the sons of Pandu might not be lost, so that their fame might not be lost.

4 You are all equal to Indra Your prowess resembles that of the very celestials. I acted thus so that you might not live, depending upon others

5 I instilled courage into your hearts so that you who are the foremost of all righteous persons who are equal to Vasava, might not again go into the forest and live in misery

6 I instilled courage into your hearts so that this Bhima who has the strength of ten thousand elephants and whose prowess and manliness are widely known, might not sink into insignificance and ruin.

7 I instilled courage into your hearts so that this Vijaya, who was born after Bhimasena and who is equal to Vasava himself, might not be cheerless

13 The great Shatayupa instructed Dhritarashtra in all the rites of the forest mode, at the command of Vyasa

14. Thus the great Dhritarashtra set himself to the practice of penances, and all his followers also to the same course of conduct.

15. Queen Gandhari also, O monarch, along with Kunti, put on barks of trees and deer-skins, and began to observe the same vows as her husband.

16 Restraining their senses in thought, words, and deeds, as well as by eye, they began to perform severe austerities.

17. Shorn of all stupefaction of mind king Dhritarashtra began to practise vows and penances like a great Rishi, reducing his body to skin and bones, for his flesh was all dried up, bearing matted locks on head, and his person clad in barks and skins.

18 Vidura, conversant with the true interpretations of Virtue, and gifted with great intelligence, as also Sanjaya, waited upon the old king with his wife Both of them with souls under control, Vidura and Sanjaya also reduced themselves, and wore barks and rags.

CHAPTER XX.

(ASHRAMAVASIKA PARVA)—*Continued*

Vaishampayana said —

1 Those foremost of ascetics, *viz*, Narada, Parvata and Devala of austere penances, came there to see king Dhritarashtra.

2. The Island-born Vyasa with all his disciples, and other persons gifted with great wisdom and crowned with ascetic success, and the royal sage Shatayupa of advanced years and possessed of great merit, also came

3 Kunti adored them with due rites, O king. All those ascetics were highly pleased with the adorations offered to them

4 Those great Rishis pleased the high-souled king Dhritarashtra with discourses on religion and virtue.

5 At the conclusion of their converse, the celestial Rishi Narada, seeing all things as objects of direct perception, said the following words.

Narada said :—

6 There was a king of the Kekayas, possessed of great prosperity and perfectly fearless His name was Sahasrachitya and he was the grandfather of this Shatayupa

7 Resigning his kingdom to his highly virtuous eldest son, the virtuous king Sahasrachitya retired into the forest.

8 Reaching the other end of blazing penances, that king, gifted with great splendour, attained to the region of Purandara where he continued to live in his company.

9 On many occasions, while visiting the region of Indra O king, I saw that monarch, whose sins had all been consumed by penances, living in Indra's palace

10. Similarly, king Shailalaya, the grandfather of Bhagadatta, attained to the region of Indra by the power alone of his penances.

11. There was another king, O monarch, of the name of Prishadhra who resembled the holder of the thunder-bolt himself. That king also by his penances proceeded from the Earth to the celestial region

12 In this very forest, O king, that king, *viz*, Purukutsa, the son of Mandhatri, acquired great success.

13. That foremost of rivers, *viz*, Narmada, became the consort of that king. Having practised penances in this very forest, that king proceeded to the celestial region.

14 There was another king, highly righteous, of the name of Shashaloman. He, too, performed severe austerities in this forest and then ascended to the celestial region.

15 You also, O monarch, having arrived at this forest, shall, through the grace of the Island born attain to a very high end and which is difficult of attainment.

16 You also, O foremost of kings, at the termination of your penances, shall become *gifted with great prosperity and* accompanied by Gandhari, attain to the end reached by those great ones.

17 Living in the presence of the destroyer of Vala, Pandu thinks of you always. He will, O monarch certainly assist you in the attainment of prosperity.

18 Through serving you and Gandhari, this daughter-in-law of yours possessed of great fame, will attain to residence with her husband in the other world.

19 She is the mother of Yudhishthira who is the eternal Dharma We see all this, O king, with our spiritual vision.

20 Vidura will [illegible] high-soul[illegible]

meditation, will ascend from this world into the celestial region.

Vaishampayana said :—

21 That great chief of Kuru's race, endued with learning, having, with his wife, heard these words of Narada, praised them and adored Narada with unprecedented honors.

22 The assembly of Brahmanas there present became filled with great joy, and desirous of pleasing king Dhritarashtra, O monarch themselves worshipped Narada with great respect.

23—24 Those foremost of twice born persons also lauded the words of Narada Then the royal sage Shatayupa, addressing Narada, said,—Your holy self has increased the devotion of the Kuru king, of all those people here, and of myself also, O you of great splendour.

25 I wish to ask you something Listen to me as I say it It is about king, Dhritarashtra, O celestial Rishi, that are adored of all the worlds

26 You know the truth of every affair. Gifted with celestial vision, you behold, O twice born Rishi, what the various ends are of human beings.

27 You have said what the end has been of the kings mentioned by you, *viz*, association with the king of the celestials. You have not, however, O great Rishi, declared what those regions are which will be acquired by this king.

28 O powerful one, I wish to hear from you what region will be acquired by the royal Dhritarashtra You should tell me truly the kind of region that will be his and the time when he will attain to it.

29 Thus addressed by him, Narada of celestial vision and endued with austere penances, said in the midst of the assembly these words highly agreeable to the minds of all.

Narada said :—

30 Going at my will to the palace of Shakra, I have seen Shakra the lord of Sachi, and there, O royal sage, I have seen king Pandu

31. There is a talk arose, O monarch, about this Dhritarashtra and those highly austere penances which he is performing

32 There I heard from the lips of Shakra himself that there are three years yet of the period of life of this king.

33 After that, king Dhritarashtra, accompanied by his wife Gandhari, will go to the regions of Kuvera and be highly honored by that king of kings He will go there on a car moving at his will, his body adorned with celestial ornaments.

34—35 He is the son of a Rishi; he is highly blessed; he has exhausted all his sins by his penances Gifted with a righteous soul, he will roam at will through the regions of the celestials, the Gandharvas, and the Rakshasas That about which you have enquired is a mystery to the gods Through my affection for you, I have said this high truth

36 You all are possessed of the wealth of Shrutis and have burnt all your sins by your penances.

Vaishampayana said —

37 Hearing these sweet words of the celestial Rishi, all the persons there assembled, as also king Dhritarashtra, became greatly pleased.

38 Having cheered Dhritarashtra of great wisdom with such talk, they left the place, going away by the path that belongs to those who are crowned with success.

CHAPTER XXI.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said :—

1 Upon the retirement of the king of the Kurus into the forest, the Pandavas, O king, afflicted besides by grief on account of their mother, became very dispirited ;

2. The citizens also of Hastinapore were possessed by deep sorrow. The Brahmanas always talked of the old king

3 How, indeed, will the king, who has become old, live in the solitary forest? How will the highly blessed Gandhari, and Pritha, the daughter of Kuntibhoja, live there?

4 The royal sage has always lived in the enjoyment of every comfort. He will certainly be very miserable Arrived in the deep forest, what is now the condition of that personage of royal descent, who is, again bereft of vision?

5 Difficult is the feat that Kunti has performed by separating herself from her sons Alas renouncing royal prosperity, she chose a life in the forest.

6 What, again, is the condition of Vidura who is always devoted to the service of his elder brother? How also is

the intelligent son of Gavalgani who is so faithful to the salt given him by his master?

7. The citizens, including even the minors meeting together, asked one another these questions.

8. The Pandavas also, greatly stricken with grief, bewailed for their old mother, and could not live in their city long.

9 Thinking also of their old sire, the king, who had lost all his children, and the highly blessed Gandhari, and Vidura of great intelligence, they could not enjoy peace of mind.

10. They had no pleasure in sovereignty, nor in women, nor in the study of the Vedas.

11. Despair entered their souls as they thought of the old king and as they repeatedly thought of that terrible destruction of kinsmen.

12—13. Indeed, thinking of the destruction of the youthful Abhimanyu on the field of battle, of the mighty armed Karna who never retreated from fight, of the sons of Draupadi, and of other friends of theirs, those heroes became highly dispirited.

14 They could not get peace of mind upon repeatedly thinking that the Earth had become divested of both her heroes and her riches

15 Draupadi had lost all her children, and the beautiful Subhadra also had become childless They, too, were of cheerless hearts and grieved greatly.

16 Seeing, however, the son of Virata's daughter, *viz*, your sire Parikshit, your grandsires somehow lived.

CHAPTER XXII.

(ASHRAMAVASIKA PARVA)—*Continued.*

Vaishampayana said—

1. Those foremost of men the heroic Pandavas,—those defenders of their mother—became greatly stricken with grief.

2 They who had formerly been always engaged in royal offices, did not at that time attend to those deeds at all in their capital.

3. Stricken with deep sorrow, they could not find pleasure from anything. If any body asked them, they never honored him with an answer.

4. Although those irresistible heroes were grave like the ocean, yet they were now deprived of their knowledge and their very senses by the grief they felt

5 Thinking of their mother, the sons of Pandu became anxious as to how their emaciated mother was serving the old pair.

6. How, indeed, is that king, whose sons have all been killed and who is without refuge, living alone, with only his wife, in the forest haunted by beasts of prey?

7. Alas, how does that highly blessed queen, Gandhari, whose dear ones have all been killed, follow her blind husband in the solitary forest

8 Such was the anxiety shown by the Pandavas when they talked with one another. They then set their hearts upon beholding the king in his forest asylum.

9 Then bowing down to the king, Sahadeva said,—"I think you wish to see our sire.

10. From my respect for you, however, I could not speedily speak on the subject of our journey to the forest. The time for that sojourn is now come

11 By good luck I shall see Kunti performing penances with matted locks on her head practising severe austerities and emaciated by sleeping on blades of Kusha and Kasha.

12 She was brought up in palaces and nursed in every comfort and luxury Alas, when shall I see my mother who is now toil-worn and plunged into great misery.

13 Forsooth, O chief of Bharata's race, the ends of men are exceedingly uncertain, since Kunti, who is a princess by birth, is now living in misery in the forest

14 Hearing these words of Sahadeva, queen Draupadi that foremost of all women duly honoring the king, said, with proper salutations—

15 Alas, when shall I see queen Pritha, if, indeed she is alive! I shall consider my life as not passed in vain if I succeed in seeing her once more, O king.

16. Let this sort of understanding be ever firm in you Let your mind always take a pleasure in such virtue as is involved, O king of kings in your desire of granting such a high boon on us.

17. Know O king that all these ladies of your house are staying with their feet raised for the journey, from desire of seeing Kunti [illegible] father-in-law.

18 Thus addressed by queen Draupadi, the king, O chief of Bharata's race, summoned all the leaders of his army to his presence and told them —

19 'Cause my army, full of cars and elephants to march out I shall see king Dhritarashtra who is now living in the forest'

20 To the officers in charge of the ladies' ward the king gave the order,—'Let various kinds of conveyances be properly equipt as also all my closed litters counting by thousands

21 Let carriages and granaries and wardrobes, and treasuries, be equipt and ordered out, and let mechanics have the command to march out. Let men in charge of treasuries go out on the way leading to the ascetic hermitage of Kurukshetra.

22 Whoever amongst the citizens wishes to see the king, is allowed to do so without any restriction. Let him proceed, properly protected

23 Let cooks and superintendents of kitchens, and the whole culinary establishment, and various kinds of edibles and viands be ordered to be borne out on carts and conveyances

24 Let it be proclaimed that we march out to morrow Indeed, let no delay take place Let pavilions and resting houses of various kinds be erected on the way

25 These were the commands which the eldest son of Pandu gave with his brothers When morning came, O monarch, the king started with a large following of women and old men

26 Going out of his city, king Yudhishthira waited five days for such citizens as might accompany him and then went towards the forest.

CHAPTER XXIII.

(ASHRAMAVASIKA PARVA)—

Continued

Vaishampayana said—

1. That foremost one of Bharata's race, then ordered his troops, which were protected by heroes who were headed by Arjuna and who resembled the very guardians of the universe, to march out.

2 Immediately a loud clamour arose consisting of the words—Equip Equip!—of horse men, O Bharata, engaged in equipping their horses.

3 Some proceeded on carriages and vehicles, some on quick coursing horses, and some on cars made of gold and effulgent like blazing fires.

4 Some proceeded on powerful elephants and some on camels, O king. Some proceeded on foot, which belonged to that class of combatants which is armed with tiger like claws.

5 The citizens and inhabitants of the provinces desirous of beholding Dhritarashtra followed the king on various kinds of conveyances.

6 The preceptor Kripa also, of Gotama's race, that great leader of army, taking all the forces with him, proceeded, at the command of the king, towards the old king's hermitage.

7—8. The Kuru king Yudhishthira, that perpetuater of Kuru's race, surrounded by a large number of Brahmana's, his praises lauded by a large band of Sutas and Magadhas and bards, and with a white umbrella held over his head, and surrounded by a large number of cars, started on his journey.

9 Vrikodara, the son of the Wind-God, went on an elephant huge as a hill, equipt with strong bow and machines and weapons of attack and defence.

10. The twin sons of Madri went on two quick-coursing horses, well cased in mail, well protected, and equipt with banners.

11. Arjuna of great energy, with senses under restraint, proceeded on an excellent car effulgent like the sun to which were yoked excellent white horses.

12 The royal ladies headed by Draupadi proceeded in closed litters protected by the superintendents of women They scattered showers of wealth as they went on.

13 Teeming with cars and elephants and horses, and echoing with the blare of trumpets and the music of *Vinas* the Pandava army, O monarch, shone with great beauty.

14 Those chiefs of Kuru's race proceeded slowly, resting by delightful banks of rivers and lakes, O monarch

15 Yuyutsu of great energy, and Dhaumya, the priest, at the command of Yudhishthira, were engaged in protecting the city.

16—17 By slow marches king Yudhishthira reached Kurukshetra, and then crossing the Yamuna, that highly sacred river, he saw from a distance the great sage, O you of Kuru's race, of the royal sage of great wisdom and of Dhritarashtra.

18. Then all the men became filled with joy and quickly entered the forest, filling it with loud sounds of joy, O chief of Bharata's race.

CHAPTER XXIV.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. The Pandavas got down at a distance, from their cars and proceeded on foot to the hermitage of the king, bending themselves in humility.

2. All the combatants also, and the citizens and the wives of the Kuru chiefs, followed them on foot.

3 The Pandavas then reached the sacred hermitage of Dhritarashtra which abounded with herds of deer and which was adorned with plantain plants.

4 Many ascetics of rigid vows, filled with curiosity, came there for seeing the Pandavas who had arrived at the hermitage.

5. The king, with tears in his eyes, asked them, saying,—'Where has my eldest sire the perpetuater of Kuru's race, gone?

6 They answered, O monarch, telling him that he had gone to the Yamuna, for his ablutions, as also for fetching flowers and waters.

7. Proceeding quickly on foot along the path pointed out by them, the Pandavas saw all of them from a distance

8. Desirous of meeting with their sire they walked rapidly. Then Sahadeva ran quickly towards the spot where Pritha was.

9. Touching the feet of his mother, he began to weep aloud With tears running down her cheeks, she saw her darling child.

10 Raising her son up and embracing him with her arms, she informed Gandhari of Sahadeva's arrival

11. Then seeing the king Bhimasena, Arjuna, and Nakula, Pritha tried to advance quickly towards them

12 She was walking in advance of the childless old pair, and was dragging them forward. Seeing her, the Pandavas fell down on the earth.

13 The powerful and the great monarch, gifted with great intelligence, recognising them by their voices and also by touch, comforted them one after another.

14. Shedding tears, those great princes, with due formalities, approached the old king and Gandhari, as also their own mother.

15. Indeed, regaining their senses, and once more consoled by their mother, the Pandavas took away from the king and their aunt and mother the jars full of water which they had been carrying.

16 The ladies of those leading men, and all the women of the royal household, as also all the inhabitants of the city and the provinces, then saw the old king.

17. King Yudhishthira presented all those individuals one after another to the old king, repeating their names and families and then himself adored his eldest sire with respect.

18. Surrounded by them all, the old monarch, with eyes bathed in tears of joy, considered himself as once more staying in the midst of the city of Hastinapore.

19 Saluted with respect by all his daughters in law headed by Krishna, king Dhritarashtra, gifted with great intelligence, with Gandhari and Kunti became filled with joy.

20 He then reached his forest retreat which was highly spoken of by Siddhas and Charanas and that then was filled up with vast crowds of men all desirous of seeing him like the sky teeming with myriads of stars.

CHAPTER XXV.

(ASHRAMAVASIKA PARVA)—*Continued.*

Vaishampayana said —

1 The king, O chief of Bharata's race, with those foremost of men *viz* his brothers who all had eyes resembling lotus-petals took his seat in the hermitage of his eldest sire.

2 There sat around him many highly-blessed ascetics coming from various regions from desire of seeing the sons of that lord of Kuru's race, *viz*, the Pandavas of wide chests

3 They said —'We wish to know who amongst these is Yudhisthira, who are Bhima and Arjuna the twins, and who is the illustrious Draupadi?'

4 Then the Suta, Sanjaya, in answer to their queries, pointed out to them the Pandavas, naming each, and Draupadi too as also the other ladies of the Kururace.

Sanjaya said :—

5 This one fair like pure gold, who is endued with a body which looks like that of a full grown lion, who is possessed of a large aquiline nose, and wide and expansive eyes of a coppery hue, is the Kuru king

6 This one whose tread is like that of an infuriate elephant, whose complexion is as fair as that of heated gold whose frame is of large and expansive proportions, and whose arms are long and stout, is Vrikodara. See him well.

7 The powerful bowmen who sits besides him, of darkish color and youthful frame, who resembles the leader of an elephant time herd whose shoulders are as high as those of a lion, who walks like a sporting elephant, and whose eyes are as expansive as the petals of a lotus, is the hero called Arjuna

8. Those two foremost of men, who are sitting beside Kunti are the twins resembling Vishnu and Mahendra In the entire world, they have not their equals in beauty and strength and excellence of conduct.

9 This lady having eyes expansive as lotus-petals, who seems to have touched the middle age of life, whose complexion resembles that of the blue lotus, and who looks like a goddess, is Krishna, the embodied form of the goddess of prosperity.

10. She who sits besides her possessed of the complexion of pure gold, who looks like the embodied rays of the moon, in the midst of other ladies, O foremost of twice-born ones, is the sister that unrivalled hero who holds the discus.

11. This other, as fair as pure gold, is the daughter of the Naga king and wife of Arjuna This other whose complexion is like that of pure gold or like that of Madhuka flowers, is the princess Chitrangada.

12 This one, whose complexion is like an assemblage of blue lotuses, is the sister of that monarch, that lord of hosts who used to always challenge Krishna. She is the foremost wife of Vrikodara.

13 This is the daughter of the king of Magadha who was known by the name of Jarasandha Possessed of the complexion of an assemblage of *Champakas*, she is the wife of the youngest son of Madravati.

14 Possessed of a complexion dark as the blue lotus, she who sits there on the earth, and whose eyes are as expansive as lotus petals, she is the wife of the eldest son of Madravati.

15 This lady whose complexion is as fair as that of heated gold and who sits with her child on her lap, is the daughter of king Virata She is the wife of that Abhimanyu who while divested of his car, was killed by Drona and others fighting from their cars.

16 These ladies, the hair on whose heads shows not the parted line, and who are clad in white, are the widows of the killed sons of Dhritarashtra. They are the daughters in law of this old king, the wives of his hundred sons, now deprived of both their husbands and children who have been killed by heroic enemies.

17. I have now pointed them out in the order of precedence. On account of their devotion to Brahmanas, their understandings and hearts are divested of every kind of crookedness Possessed of pure souls, they have all been pointed out by men,—these princesses of the Kaurava line,—in answer to your queries.

Vaishampayana said :—

18 Thus that aged king of Kuru's race, having met with those sons of him that was a celestial among men, enquired about their well being after all the ascetics had departed.

19 The warriors who had accompanied the Pandavas, leaving the retreat, sat themselves down at a little distance, getting down from their cars and the animals they rode Indeed, after all the crowd, *viz*, the ladies the old men and the children, had been seated, the old king duly addressed them after making the usual polite enquiries.

CHAPTER XXVI.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Dhritarashtra said :—

1 O Yudhishthira, are you in peace and happiness, with all your brothers and the dwellers of the city and the provinces?

2 Are they who depend on you also happy? Are your ministers, and servitors, and all your seniors and preceptors also, happy?

3 Are those also who live in your kingdom free from fear? Do you follow the old and traditional conduct of kings?

4. Is your treasury filled without disregarding the restraints imposed by justice and equity? Do you behave as you should towards foes, neutrals, and allies?

5—6 Do you duly look after the Brahmanas, always making them the first gifts? What need I say of the citizens, and your servants, and kinsmen, are your foes, O chief of Bharata's race pleased with your conduct? Do you, O king of kings, adore with devotion the Pitris and the deities?

7. Do you adore guests with food and drink, O Bharata? Do the Brahmanas in your kingdom perform the duties of their order, walk along the path of virtue?

8 Do the Kshatriyas and Vaishyas and Shudras also within your kingdom, and all your relatives, perform their respective duties? I hope the women, the children, and the old, among your subjects, do not grieve (under distress) and not beg (the necessaries of life).

9 Are the ladies of your household duly honoured in your house, O best of men? I hope, O king that this race of royal sages having got you for their king, have not fallen away from fame and glory?

Vaishampayana said —

10 To the old king who said so, Yudhishthira, knowing morality and justice and well-skilled in acts and speech, spoke as follows, putting some questions about his well being.

Yudhishthira said —

11. Does your peace O king, your self control, your tranquillity of heart, grow? Is this my mother able to serve you without fatigue and trouble.

12—13 Will, O king, her residence in the forest yield fruit? I hope this queen who is my eldest mother, who is emaciated with (exposure to cold and wind and the toil of walking and who is now given to the practice of severe austerities no longer yields to grief for her children of great energy, all of whom performing the duties of the Kshatriyas, have been killed on the field of battle

14 Does she accuse us sinful wretches, who are responsible for their destruction? Where is Vidura, O king? We do not see him here I hope this Sanjaya, performing penances, is in peace and happiness.

Vaishampayana said —

15—16 Thus addressed Dhritarashtra answered king Yudhishthira, saying—O son Vidura is well. He is practising austere penances, living on air alone, for he abstains from all other food. He is emaciated and his arteries and nerves have become visible Sometimes he is seen in this empty forest by Brahmanas.

17. While Dhritarashtra was saying this Vidura was seen at a distance He had matted locks on his head, and gravels in his mouth, and was greatly emaciated. He was perfectly naked His body was besmeared all over with filth, and with the dust of various wild flowers.

18 When Kshattri, was seen from a distance, the fact was communicated to Yudhishthira Vidura suddenly stopped, O king, looking towards the retreat

19 King Yudhishthira pursued him alone, as he ran and entered the deep forest, sometimes seen and sometimes not seen by the pursuer.

20 He said aloud—'O Vidura, O Vidura I am king Yudhishthira, your favourite'—Exclaiming thus Yudhishthira, with great exertion, followed Vidura

21. Having reached a solitary spot in the forest that foremost of intelligent men, viz, Vidura, stood still, leaning against a tree.

22 He was greatly emaciated. He retained only the shape of a human being. Yudhishthira of great intelligence recognised him, however

23 Standing before him, Yudhishthira addressed him saying—'I am Yudhishthira' Indeed adoring Vidura properly, Yudhishthira said these words in the hearing of Vidura

24 Meanwhile Vidura looked at the king steadfastly Casting his look thus on the king, he stood motionless in Yoga

25 Endued with great intelligence, he then (by his Yoga power) entered the body of Yudhishthira, limb by limb. He united his vital airs with those of the king, and his senses with the king's senses.

26 Indeed with the help of Yoga power, Vidura, burning with energy, thus entered the body of king Yudhishthira the just.

27 Meanwhile the body of Vidura continued to lean against the tree, with eyes fixed The king soon saw that life had fled out of it.

28—29 At the same time, he felt that he himself had become stronger than before and that he had gained many additional virtues and accomplishments Gifted with great learning and energy, O monarch, Pandu's son king Yudhishthira the just, then recollected his own state before his birth among men. Possessed of mighty

energy, he had heard of Yoga practice from Vyasa.

30—31. King Yudhishthira the just, endued with great learning, became desirous of doing the last rites to the body of Vidura, and wished to cremate it duly. An invisible voice was then heard saying,—'O king, this body which belonged to him called Vidura should not be cremated. In him is your body also He is the eternal deity of Virtue.

32 Those happy regions which pass by the name of Santanika will be his, O Bharata He performed the duties of Yatis You should not, O scorcher of enemies, grieve for him at all.

33 Thus addressed king Yudhishthira the just returned from the place, and represented everything to the royal son of Vichitravirya

34 At this, that effulgent king, all those men, and Bhimasena and others, became filled with wonder.

35. Hearing what had taken place, king Dhritarashtra became pleased and then, addressing the son of Dharma said,—'Do you accept from me these gifts of water and roots and fruits' It has been said O king, that one's guest should take what one takes himself.'

36 Thus addressed, Dharma's son answered the king, saying—'So be it!' The mighty-armed king ate the fruits and roots which he gave.

37. Then they all spread their beds under a tree and passed that night thus having eaten fruits and roots and drunk the water that the old monarch had given them.

CHAPTER XXVII.

(ASHRAMAVASIKA PARVA)—*Continued.*

Vaishampayana said —

1 They passed that night which was marked out by auspicious constellations thus, O king, in that hermitage of pious ascetics.

2 The conversation that took place was marked by many reflections on morality and wealth Consisting of delightful and sweet words it was graced with various citations from the Shrutis

3 The Pandavas O king, leaving costly beds, lay themselves down, near their mother, on the naked earth.

4 Indeed, those heroes passed that night, having eaten the food which was the food of the great king Dhritarashtra.

5. After the night had passed away, king Yudhishthira, having performed his morning rites proceeded to survey that hermitage in the company of his brothers.

6 With the royal ladies, the servants, and his priest, the king roved about the hermitage in all directions as he pleased, at the command of Dhritarashtra

7. He saw many sacrificial altars with sacred fires burning on them and with many ascetics seated on them, who had performed their oblations and poured libations in honour of the celestials

8. Those altars were covered with fruits and roots of the forest, and with heaps of flowers The smoke of clarified butter curled upwards from them They were graced, besides, with many ascetics possessed of bodies which appeared like the embodied Vedas and with many laymen.

9 Herds of deer were grazing or resting here and there, shorn of fear. Countless birds also were there engaged in uttering their sweet notes, O king!

10 The entire forest seemed to resound with the notes of peacocks and Datyuhas and Kokilas and the sweet songs of other warblers

11. Some spots were echoed with the chaunt of Vedic hymns recited by learned Brahmanas Some were adorned with large heaps of fruits and roots gathered from the forest.

12—13 King Yudhishthira then distributed amongst those ascetics golden or copper jars which he had brought for them, and many deer-skins and blankets and wooden sacrificial ladles and Kamandalus and wooden platters, and pots and pans, O Bharata.

14 Various kinds of vessels made of iron, and smaller vessels and cups of various sizes, were also given away by the king, the ascetics taking them away, each as many as he liked.

15 Pious king Yudhishthira having thus roved through the forest and seen the various retreats of ascetics and made many gifts, returned to the place where his uncle was.

16 He saw king Dhritarashtra, seated at ease, with Gandhari besides him, after having finished his morning rites.

17 The righteous souled monarch beheld also his mother, Kunti, seated not

much remote from that place, like a disciple with bent head, gifted with humility.

18 He saluted the old king giving his name 'Sit down,' were the words the old king said With Dhritarashtra's permission, Yudhishthira sat himself down on a mat of Kusha grass.

19 Then the other sons of Pandu with Bhima among them, O you of Bharata's race, saluted the king and touched his feet and sat themselves down, with his order.

20 The old Kuru king, surrounded by them looked highly beautiful, Indeed, he blazed with a Vedic splendour like Vrihaspati in the midst of the celestials.

21. After they had sat themselves down, many great Rishis, *viz*, Shatayupa, and others, who were inhabitants of Kurukshetra came there.

22. The illustrious and learned Vyasa, gifted with great energy and respected by even the celestial Rishis, showed himself at the head of his numerous disciples to Yudhishthira

23 The Kuru king Dhritarashtra, Kunti's son Yudhishthira of great energy, and Bhimasena and others, stood up and going a few steps, saluted those guests.

24. Approaching near, Vyasa, surrounded by Shatayupa and others, addressed king Dhritrashtra, saying,—'Be seated.'

25 The illustrious Vyasa then took an excellent seat made of Kusha grass placed upon a black deer-skin and covered with a piece of silken cloth. They had reserved that seat for him.

26 After Vyasa had been seated all those foremost of twice-born persons, gifted with profuse energy, sat themselves down, with the permission of Krishna-Dwaipayana.

CHAPTER XXVIII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1—2 After the noble Pandavas had all been seated, Satyavati's son Vyasa said,—'O Dhritarashtra of mighty-arms, have you been able to achieve penances? Is your mind, O king, pleased with your living in the forest?

3 Has your grief begotten of the destruction of your sons in battle, disappeared from your heart? Are all your perceptions, O sinless one, now clear?

4. Do you practise the ordinances of forest-life after having made your heart firm? Does my daughter-in-law, Gandhari, suffer herself to be overwhelmed by grief?

5. She is endued with great wisdom. Endued with intelligence, that queen understands both virtue and profit She is well conversant with the truths which relate to both prosperity and adversity. Does she still grieve?

6 Does Kunti, O king, who for her devotion to the service of her seniors, left her children, attend to your wants and serve you with all humility?

7 Have the high-minded and great king Yudhishthira, the son of Dharma, and Bhima and Arjuna, and the twins, been sufficiently comforted?

8 Do you feel delight at seeing them? Has your mind become freed from every strain? Has your disposition, O king become pure on account of the increase of your knowledge?

9 These three, O king, are the foremost of all concerns, O Bharata, *viz*, abstension from injury to any creation, truth, and freedom from anger.

10. Does your forest life any longer prove painful to you? Are you able to acquire with your own exertions the products of the forest for your food? Do fasts pain you now?

11. Have you learnt O king, how the great Vidura, who was Dharma's self, left this world?

12 Through the curse of Mandavya, the deity of Virtue became born as Vidura. He was gifted with great intelligence. Endued with high penances, he was great and high minded

13 Even Vrihaspati among the celestials, and Shukra among the Asuras, had not intelligence like that foremost of persons.

14. The eternal deity of Virtue was stupefied by the Rishi Mandavya with an expenditure of his penances acquired for a long time with great care.

15. At the command of the grandfather and through my own energy, the highly intelligent Vidura was procreated by me upon a soil owned by Vichitraviryya

16 A deity of deities, and eternal, he was, O king, your brother The learned know him to be Dharma on account of his practices of concentration and abstraction.

17 He grows with truth, self-restraint, tranquility of heart, mercy, and gifts. He

is always engaged in penances, and is eternal.

18. From that deity of Virtue, through Yoga-Power, the Kuru king Yudhishthira also took his birth. Yudhishthira, therefore, O king, is Dharma of great wisdom and immeasurable intelligence.

19 Dharma exists both in this world and in the next, and is like fire or wind or water or earth or space.

20. He is, O king of kings, capable of going everywhere and exists, pervading the entire universe. He is capable of being seen by only those who are the foremost of the deities and those who are purged of every sin and crowned with ascetic success.

21. He who is Dharma, is Vidura, and he who is Vidura is the (eldest) son of Pandu. That son of Pandu, O king, is capable of being perceived by you He is before you as your servitor.

22 Gifted with great Yoga-Power, your high-souled brother, that foremost of intelligent men, seeing the high souled Yudhishthira, the son of Kunti has entered into his body.

23 O chief of Bharata's race, I shall unite you also with great benefit Know, O son, that I am come here for removing your doubts

24. I shall show you some feat which has never been accomplished before by any of the great Rishis—some wonderful effect of my penances.

25 What object is that, O king, whose accomplishment you wish from me? Tell me what is that which you wish to see or ask or hear? O sinless one, I shall accomplish it.

CHAPTER XXIX.

(PUTRADARSHANA PARVA).

Janamejaya said —

1—3 Tell me O learned Brahman, what that wonderful feat was, which the great Rishi Vyasa of great energy accomplished after he had his made promise to the old king, when Dhritarashtra, that foremost one of Kuru's race had taken up his residence in the forest with his wife and with his daughter-in law Kunti; and after, indeed, Vidura had left his own body and entered into Yudhishthira, and at the time when all the sons of Pandu were living in the hermitage

4 For how many days did the Kuru king Yudhishthira of undecaying glory, stay with his men in the forest.

5 Of what food O powerful one, did the great Pandavas support themselves with their men, and wives, while they lived in the forest? O sinless one, do you tell me this.

Vaishampayana said :—

6—7 With the permission of the Kuru king, the Pandavas, O monarch, with their troops and the ladies of their household, lived on various kinds of food and drink and passed about a month in great happiness in that forest. Towards the close of that period, O sinless one, Vyasa came there.

8. While all those princes sat around Vyasa, engaged in conversation on various topics, other Rishis came there.

9 They were Narada, Parvata, Devala of austere penances, Vishwavasu, Tumvuru, and Chitrasena, O Bharata.

10. Gifted with severe penances, the Kuru king Yudhishthira, with the permission of Dhritarashtra, adored them according to due rites.

11. Having got that worship from Yudhishthira, all of them sat down on sacred seats (made of Kusha grass as also on excellent seats made of peacock feathers.

12. After they had all been seated, the Kuru king of great intelligence took his seat there, surrounded by the sons of Pandu.

13 Gandhari Kunti and Draupadi, and she of the Sattwata race, and other ladies of the royal household also sat down.

14 The conversation which then arose was excellent and had reference to subjects, connected with piety and the Rishis of old, and the celestials and the Asuras.

15—21. At the close of that conversation the highly energetic Vyasa that foremost of eloquent men that first of all persons knowing the Vedas highly pleased, addressed the blind monarch and once more said.— Burning as you are with grief on account of your children, I know, O king of kings what object is cherished by you in your heart I know the sorrow which always exists in the heart of Gandhari, that which exists in the heart of Kunti and that also which is cherished by Draupadi in her heart, and that burning grief, on account of the death of her son, which Krishna's sister Subhadra also cherishes Hearing of this meeting O king of yours with all these princes and princesses of your house, I have come here, O delighter of the Kauravas, for removing your doubts Let the celestials and Gandharvas and all these great Rishis, see to day the energy of those penances

which I have acquired for these long years. Therefore, O king, tell me what wish of yours I shall grant to-day.

22—25 I am powerful enough to grant you a boon. See the fruit of my penances.' Thus addressed by Vyasa of great understanding, king Dhritarashtra thought for a moment and then prepared to speak He said,—'I am greatly fortunate. Lucky am I in obtaining your favour. My life is crowned with success to day,—since this meeting has taken place between me and you all of great piety. To day I shall attain to that highly happy end which is reserved for me, since, ye ascetics who have penances for wealth, ye who are equal to Brahma himself, I have succeeded in obtaining this meeting with you all There is not the least doubt that this sight that I have obtained of you all has purged me of every sin.

26—27. O sinless ones, I have no longer any fear about my end in the next world. Full as I am of love for my children, I always remember them My mind, however, is always pained by the recollection of the various acts of wrong which my wicked son of exceedingly evil understanding perpetrated Having a sinful understanding, he always persecuted the innocent Pandavas.

28—30 Alas, the whole Earth has been devastated by him, with her horses, elephants and men Many great kings, rulers of various kingdoms, came for helping my son and succumbed to death Alas, leaving their beloved father and wives and their very life-breaths, all those heroes have become guests of the king of the dead. What end, O twice-born one, has been attained by those men who have killed, for the sake of their friend, in battle? What end also has attained by my sons and grandsons who have fallen in the battle? My heart is always pained at the thought of my having brought about the destruction of the powerful Bhishma, the son of Shantanu, and of Drona that foremost of Brahmanas, through my foolish and sinful son who was an injurer of his friends.

33 Desirous of getting the sovereignty of the Earth, he caused the Kuru race, blazing with prosperity, to be annihilated Thinking of all this, I burn day and night with grief.

34 Deeply afflicted with pain and grief, I am unable to get peace of mind Indeed O sire thinking of all this, I have no peace of mind.

Vishampayana said :—

35 Hearing these lamentations expressed in various ways, of that royal sage the grief, O Janamejaya of Gandhari, became fresh.

36. The grief, also, of Kunti, of the daughter of Drupada, of Subhadra, and of the other members, male and female, and the daughters-in-law, of the royal house of Kuru became equally great.

37—38 Queen Gandhari, with bandaged eyes, joining her hands addressed her father-in-law Deeply afflicted with grief on account of the destruction of her sons, she said :—O foremost of ascetics, this king has passed sixteen years grieving for the death of his sons and shorn of peace of mind.

39 Afflicted with grief on account of the destruction of his children, this king Dhritarashtra, always breathes heavily, and never sleeps at night, O great Rishi.

40. Through the power of your penances you are competent to create new worlds. What need I say then about showing this king his children who are now in the other world?

41. This Krishna, the daughter of Drupada, has lost all her kinsmen and children. Therefore, she who is the dearest of my daughters-in law grieves greatly.

42. The sister of Krishna, *viz*, Subhadra of sweet words, burning with the loss of her son, grieves as deeply.

43 This lady who is respected by all, who is the wife of Bhurishravas, stricken with grief on account of the fate of her husband, always indulges in heart rending lamentations

44 Her father-in law was the intelligent Valhika of Kuru's race. Alas, Somadatta also was killed, along with his father, in the great battle.

45. Alas, a hundred sons, heroes who never retreated from battle, belonging to this son of yours, this king of great intelligence and great prosperity, has been killed in battle.

46 The hundred wives of those sons are all grieving and repeatedly increasing the grief of both the king and myself. O great ascetic, stricken by that great onslaught, they have gathered round me.

47. Alas those great heroes, those great car-warriors, my fathers in-law Somadatta and others —alas, what end has been theirs, O powerful one.

48. Through your favour, O holy one, that will take place for which this king, myself and this daughter-in law of yours, *viz*, Kunti, shall all become freed from our grief.

49 After Gandhari had said so, Kunti, whose face had become wasted through observance of many hard vows, began to think of her secret-born son gifted with solar effulgence.

50. The boon-giving Rishi Vyasa capable of both seeing and hearing what took place at a remote distance, saw that the royal mother of Arjuna was afflicted with grief.

51. To her Vyasa said,—'Tell me, O blessed one, what is in your mind. Tell me what you wish to say.'

52. At this, Kunti, bending her head to her-father-in-law, and overcome with bashfulness, said these words to him, recounting the past incidents of her life.

CHAPTER XXX.

(PUTRBDARSHANA PARVA.)—

Continued.

Kunti said :—

1. O holy one, you are my father-in-law and, therefore, my deity of deities You are my god of gods. Hear my words of truth.

2—3. A twice-born ascetic named Durvasas, who is full of anger, came to my father's house for begging alms I succeeded in pleasing him by the purity of my conduct and of my minds as also by refusing to notice the many wrongs he did I did not yield to anger although there was much in his conduct quite capable of exciting that passion.

4 Served with care, the great ascetic became highly pleased with me and disposed to grant me a boon 'You must accept the boon I shall give,' were his words to me.

5—6. Fearing his curse, I answered him saying,—'So be it.' The Rishi once more said to me,—'O blessed damsel, O you of beautiful face, you will become the mother of Dharma Those deities whom you will summon will obey you'

7. Having said these words, the twice-born one vanished away from my sight I became filled with wonder. The *Mantra*, however, which the Rishi gave, has lived in my memory at all times.

8. One day, sitting within my chamber I saw the sun rising. Desiring to bring the maker of day before me, I recollected the words of the Rishi.

9 Without any consciousness of the fault I committed, I called the deity from mere childishness. The deity, of a thousand rays, came before me.

10. He divided himself in two parts. With one portion he was in the sky, and with the other he stood on the Earth before me. With one he heated the worlds and with another he came to me.

11. He told me, while I was trembling at his sight, these words — Do you ask a boon of me' Bowing to him with my head I asked him to leave me.

12. He replied to me, saying,—'I cannot bear the idea of coming to you fruitlessly. I shall consume you as also that Brahmana who gave you the Mantra as a boon.

13 I wished to protect, from Surya's curse, the Brahmana who had done no evil. I, therefore, said,—'Let me have a son like you, O god'

14. The deity of thousand rays then entered me with his energy and stupefied me completely. He then said to me,— You will have a son,' and then returned to the firmament.

15 I continued to live in the inner apartments and desirous of saving the honour of my father, I cast into the waters my infant son named Karna who thus came into the world secretly.

16 Forsooth, through the grace of that god, I once more became a virgin, O twice-born one, even as the Rishi Durvasas had said to me.

17. Foolish that I am, although he knew me for his mother when he grew up, yet I did not try to acknowledge him. This burns me, O Rishi, as is well known to you.

18. Whether it is sinful or not so, I have told you the truth. You should, O holy one, satisfy the craving I feel for seeing that son of mine.

19 O foremost of ascetics, let this king also, O sinless one, obtain the fruition to-day of that desire of his which he cherishes in his bosom and which has become known to you'

20 Thus addressed by Kunti, Vyasa, that foremost of all persons, said to her in reply,—'Blessed be you, all that you have said to me will happen.

21. You are not to blame at all. You were restored to virginity. The deities are possessed of (Yoga) power. They are able enter human bodies.

22 There are many deities. They beget (offspring) by thought alone By word, by sight, by touch, and by sexual union, also they beget children. These are the five methods

23 You belong to the order of humanity You have no fault. Know this, O Kunti! Let the fever of your heart be removed.

24 Everything is becoming for those who are mighty Everything is pure for those that are mighty. Everything is meritorious for those that are mighty. Everything is their own for those who are mighty.'

CHAPTER XXXI.

(PUTRADARSHANA PARVA.)—*Continued.*

Vyasa said :—

1. Blessed be you, O Gandhari, you shall see your sons and brothers and friends and kinsmen along with your sires this night like men risen from sleep.

2 Kunti also shall see Karna, and she of Vadu's race shall see her son Abhimanyu Draupadi shall see her five sons, her fathers and her brothers also

3 Even before you had asked me, this was the thought in my mind. I entertained this purpose when I was urged to that effect by the king, by you, O Gandhari, and by Kunti!

4 You should not grieve for those foremost of men. They met with death on account of their devotion to the practices of Kshatriyas.

5 O faultless one, the work of the gods could not but be done It was for accomplishing that object that those heroes came down on earth. They were all portions of the celestials.

6—7. Gandharvas, Apsaras, Pishachas, Guhyakas and Rakshasas, many pure persons many individuals crowned with success (of penances), celestial Rishis, deities and Danavas, and heavenly Rishis of spotless character, met with death on the battle-field of Kurukshetra

8 It is heard that he who was the intelligent king of the Gandharvas, and named Dhritarashtra, took birth in the world of men as your lord Dhritarashtra

9 Know that Pandu of unfading glory and distinguished above all others originated from the Maruts Kshattri and Yudhisthira are both portions of the deity of Virtue.

10 Know that Duryodhana was Kali, and Shakuni was Dwapara O you of good features know that Dushasana and others were all Rakshasas.

11. Bhimasena of great power that chastiser of enemies, is from the Marutas Know that this Dhananjaya, the son of Pritha, is the ancient Rishi Nara

12—14 Hrishikesha is Narayana, and the twins are the Aswinis. That foremost of heat-giving ones, viz., Surya, having divided his body in two parts continued with one portion to give heat to the worlds and with another to live as Karna He who was born as the son of Arjuna, that gladdener of all, that heir of the properties of the Pandavas who was killed by six car-warriors (fighting together) was Soma. He was of born Subhadra Through Yoga-power he had divided himself in two parts.

15 Dhrishtadyumna who originated with Draupadi from the sacrificial fire, was an auspicious portion of the deity of Fire. Shikhandin was a Rakshasa

16. Know that Drona was a portion of Vrihaspati and that Drona's son was born of a portion of Rudra Know that Ganga's son Bhishma was one of the Vasus who became born as a man.

17. Thus, O you of great wisdom, the deities had taken birth as human beings, and after having accomplished their purposes have returned to the celestial region.

18. I shall to day, dispel that sorrow which is in the hearts of you all, about the return of these to the other world.

19 Do you all go towards the Bhagirathi Yo I will then see all those who have been killed on the field of battle.

Vaishampayana said :—

20 All the persons there present having heard the words of Vyasa, raised a loud leonine shout and then went towards the Bhagirathi.

21 Dhritarashtra with all his ministers and the Pandavas as also with all those foremost of Rishis and Gandharvas who had come there, started as directed.

22 Arrived at the banks of Ganga, that sea of men took up their abode as pleased them

23 The king, endued with great intelligence with the Pandavas, took up his abode in a desirable spot, along with the ladies and the aged ones of his household.

24 They passed that day as if it were a whole year, waiting for the approach of the night when they would see the deceased princes.

25 The Sun then reached the sacred mountain in the west and all those persons having bathed in the sacred river finished their evening rites.

CHAPTER XXXII.

(PUTRADARSHANA PARVA.)—*Continued.*

Vaishampayana said:—

1. When night came, all those persons, having finished their evening rites, approached Vyasa.

2 Dhritarashtra, with purified body and with mind solely directed towards it, sat there with the Pandavas and the Rishis in his company.

3 The royal ladies sat with Gandhari in a secluded spot. All the clergy and the inhabitants of the provinces ranged themselves according to their years.

4—5 Then the great ascetic, Vyasa, of great energy, bathing in the sacred waters of the Bhagirathi, summoned all the deceased warriors *viz*., those who had fought on the side of the Pandavas, those who had fought for the Kauravas, including highly blessed kings belonging to the various kingdoms.

6 At this, O Janamejaya, a deafening uproar was heard to arise from within the waters, resembling that which had formerly been heard of the armies of the Kurus and the Pandavas.

7. Then those kings, headed by Bhishma and Drona, with all their armies, arose by thousands from the waters of the Bhagirathi,

8 There were Virata and Drupada, with their sons and forces. There were the sons of Draupadi and the son of Subhadra, and Rakshasa Ghatotkacha.

9 There were Karna, Duryodhana and the powerful car-warrior Shakuni and the other children, possessed of great strength, of Dhritarashtra, headed by Dusshasana

10. There were the son of Jarasandha, Bhagadatta, Jarasandha of great energy, Bhurishravas, Shala Shalya and Vrishasena with his younger brother.

11 There were prince Lakshmana, and the son of Dhrishtadyumna and all the children of Sikhandin, and Dhrishtaketu with his younger brother.

12 There were Achala Vrishaka, the Rakshasa Alayudha, Valhika Somadatta, and the king Chekitana.

13 These and innumerable others, appeared on that occasion All of them rose from the waters of the Bhagirathi, with charming bodies.

14 Those kings appeared, each clad in that dress and equipt with that standard and that vehicle which he had while fighting on the field.

15 All of them were dressed in celestial vestments and all had brilliant earrings. They were free from all animosity and pride and divested of anger and jealousy.

16 Gandharvas sang their praises, and bards waited on them, chanting their deeds. Robed with celestial raiments and wearing celestial garlands, each of them was waited upon by bands of Apsaras.

17. At that time through the power of his penances, the great ascetic, the son of Satyavati, gratified with Dhritarashtra, gave him celestial vision.

18. Gifted with celestial knowledge and strength, the illustrious Gandhari beheld all her children as also all those who had been killed in battle.

19 All persons assembled there saw with steadfast gaze and hearts filled with wonder that amazing and inconceivable scene which made the hairs stand erect.

20. It looked like a high carnival of pleased men and women That wondrous scene looked like a picture painted on the canvass.

21. Dhritarashtra seeing all those heroes with their celestial vision attained through the favour of that sage, became full of joy, O chief of Bharata's race.

CHAPTER XXXIII.

(PUTRADARSHANA PARVA.)—Continued.

Vaishampayana said —

1—2 Then those foremost of men, shorn of anger and jealousy, and purged of every sin met with another according to those high and auspicious ordinances which have been laid down by regenerate Rishis All of them were happy of hearts and looked like celestials moving in celestial regions.

3 Sons met with father or mother wives with husbands brother with brother, and friend with friend, O king.

4 The Pandavas full of joy, met with the powerful bowman Karna as also with the son of Subhadra, and the children of Draupadi.

5 With pleased hearts the son of Pandu approached Karna, O king, and became reconciled with him.

6. All those warriors, O chief of Bharata's race, meeting with one another through the favour of the great ascetic, became reconciled with one another.

7. Renouncing all unfriendliness, they became established on amity and peace. It was thus that all those foremost of men, *viz*, the Kauravas and other kinsmen of theirs as also with their children. They passed in great happiness the whole of that night.

9—12. Indeed, the Kshatriya warriors, on account of the happiness they experienced, considered that place as Heaven itself. There was no grief, no fear, no suspicion, no discontent, no reproach in that region, as those warriors, O king, met with one another on that night. Meeting with their sires and brothers and husbands and sons, the ladies renounced all grief and felt great joy. Having sported with one another thus for one night, those heroes and those ladies, embracing one another taking one another's leave, came back to the places they had come from. Indeed, that foremost of ascetics dismissed that collection of warriors.

13—15. Within the twinkling of an eye that large crowd disappeared in the very sight of all those persons. Those great persons, plunging into the sacred river Bhagirathi, proceeded, with their cars and standards to their respective abodes. Some went to the regions of the gods, some to the region of Brahman, some to the region of Varuna, and some to the region of Kuvera. Some among those kings went to the region of Surya.

16 Amongst the Rakshasas and Pishachas, some proceeded to the country of the Uttara-Kurus Others, moving delightfully, went in the company of the celestials.

17—20. Thus did all those great persons disappear with their vehicles and animals and with all their followers. After all of them had departed, the great sage, who was standing in the waters of the sacred rivers, *viz*, Vyasa of great virtue and energy that benefactor of the Kurus, then addressed those Kshatriya ladies who had become widows, and said these words,—'Let those amongst these foremost of women who are desirous of attaining to the regions acquired by their husbands cast away all idleness and quickly plunge into the sacred Bhagirathi'—Hearing these words of his, those foremost ladies, placing faith in them, took the permission of their father-in-law, and then plunged into the waters of the Bhagirathi.

21. Freed from human bodies, those chaste ladies then went, O king, with their husbands to the regions acquired by the latter.

22. Thus, those ladies of various conduct, devoted to their husbands, entering the waters of the Bhagirathi, became freed from their mortal bodies and attained to the companionship of their husbands in the regions acquired by them.

23. Possessed of celestial forms,—and adorned with celestial ornaments, and wearing celestial garments and garlands they proceeded to those regions where their husbands were living.

24. Endued with excellent conduct and many virtues, their anxieties all removed, they were seen to ride on excellent cars, and gifted with every accomplishment, they found those regions of felicity which were theirs by right.

25 Devoted to the duties of piety, Vyasa, at that time, becoming a giver of boons, granted to all the men there collected the fruition of the desires they respectively cherished.

26 People of various kingdoms, hearing of this meeting between the hallowed dead and living human beings, became highly pleased.

27. That man who duly listens to this discourse meets with everything that is dear to him. Indeed, he obtains all agreeable objects both in this world and in the next.

28—29 That man of learning and science that foremost of pious persons, who recites this narrative for the hearing of others wins great fame here and an auspicious end hereafter, as also a union with kinsmen and all desirable objects Such a man has not to work hard for his maintenance and meets with all sorts of auspicious objects in life. These are the rewards reaped by a person who gifted with devotion to Vedic studies and with penances, recites this narrative in the hearing of others.

30—31. Those persons who endued with good conduct, devoted to self-control, purged of all sins by the gifts they make, endued with sincerity, having tranquil souls, freed from falsehood and the desire of injuring others, adorned with faith, belief in the scriptures, and intelligence, listen to this wonderful book, surely attain to the highest end hereafter.

CHAPTER XXXIV.

(PUTRADARSHANA PARVA)—
Continued.

Sauti said :—

1 Hearing this story of the reappearance and departure of his forefathers, the highly intelligent king Janamejaya became greatly pleased

2 Filled with joy, he once more asked Vaishampayana on the subject of the reappearance of dead men, saying,— How is it possible for persons whose bodies have been destroyed to reappear in those very forms?

3 Thus asked that foremost of twice-born persons, *viz*, the disciple of Vyasa, that first of speakers possessed of great energy, thus answered Janamejaya

Vaishampayana said :—

4. This is certain, *viz*, that acts are never destroyed. Bodies O king, are born of acts, so also are features.

5. *The great primal elements are eternal* on account of the union with them of the Lord of all beings They exist with what is eternal Accordingly, they have no destruction when the non eternal are destroyed.

6 Acts done *without exertion are true*, and foremost, and *yield real fruit* The soul united, however, with such acts as require exertion for their performance, enjoys pleasure and pain.

7 Though *united so yet it is a certain* inference that the soul is never modified by them, like the reflection of creatures in a mirror. It is never destroyed.

8 As long as *one's deeds are not exhausted (by enjoyment or endurance of their fruits good and bad), so long does he consider* the body to be his ownself The man, however, whose acts have been exhausted without considering body to be self, takes the self to be something otherwise.

9 Various existent objects, attaining to a body, become united as one Those very objects become eternal to men of knowledge who understand the difference

10 In the Horse-Sacrifice, this Shruti is heard in the matter of the killing of the horse The certain possessions of embodied creatures, *viz*, their vital airs (and the senses etc) exist eternally even when they are borne to the other world

11. I shall, you what is beneficial if it be agreeable to you, O king You have, *while employed in your sacrifices, heard of the celestial paths.*

12. When preparations were made for any sacrifice of yours the celestials became beneficially inclined to you When, indeed, the celestials were thus disposed and came to your sacrifice, they were lords in the matter of the passage.

13 Therefore, the eternal ones *(viz.*, Jivas), by adoring the deities in sacrifices, succeed in attaining to excellent ends. When the five primal elements are eternal, when the soul also is eternal, he called *Purusha* is equally so.

14 When such is the case, he who sees a creature as disposed to take various forms, is considered as having an erroneous understanding He who indulges in too much grief at separation, is, I think, a foolish person.

15 *He who sees evil in separation should give up union By standing aloof, no unions are formed, and sorrow is renounced for sorrow in the world is born of separation*

16 *Only he who understands the distinction between body and self, and not another, becomes freed from the erroneous belief. He who knows the father viz self) attains to the highest understanding and becomes freed from error.*

17 As regards creatures, they appear *from an invisible state, and once more disappear into invisibleness I do not know him He also does not know me As regards myself, renunciation is not yet* mine

18 *He, who is not possessed of power, enjoys or endures the fruits of all his deeds in those bodies in which he does them.*

19 If the act be a mental one, its fruits are enjoyed or endured mentally, if it be done *with the body its results are to be enjoyed or endured in the body.*

CHAPTER XXXV.

(PUTRADARSHANA PARVA)—
Continued.

Vaishampayana said :—

1. King Dhritarashtra had never seen his own sons. Getting eye-sight through the favour of the Rishi, he saw for the first time, O perpetuater of Kuru's race, *those children of his who were very like his own self.*

2. That foremost of men, *viz*, the Kuru king had learnt all the royal duties as also the Vedas and the Upanishadas, and had acquired certitude of understanding.

3. Highly wise Vidura acquired great success through the power of his penances Dhritarashtra also acquired great success for having met the ascetic Vyasa.

Janamejaya said:—

4. If Vyasa, disposed to grant me a boon, kindly show me my father in that form which he had, clad as he used to be clad, and as old as he was when he left this world, I may then believe all that you have told me

5 Such a sight will be most agreeable to me Indeed, I shall consider myself crowned with success I shall have gained a certainty of conclusion. O let my wish be satisfied through the favour of that foremost of Rishis!'

Sauti said —

6 After king Janamejaya had said these words, the highly energetic and intelligent Vyasa, showed his favour and brought Parikshit.

7. King Janamejaya saw his royal father possessed of great beauty, brought down from the celestial region, in the same form that he had and of the same age as he was (at the time of leaving this world)

8. The great Shamika also and his son Shringin, were similarly brought there All the counsellers and ministers of the king saw them

9 King Janamejaya, performing the final bath in his sacrifice became highly pleased He poured the sacred water on his father even as he caused it to be poured on himself.

10—11. Having performed the final bath, the king addressed the twice-born Astika who had originated from the race of the Yayavaras and who was the son of Jaratkaru, and said these words — O Astika, this sacrifice of mine is fraught with many wonderful incidents, since this my sire has been seen by me, he who has removed all my sorrows.

Astika said:—

12. The performer of that sacrifice in which the ancient Rishi, Dwaipayana Vyasa, that vast receptacle of penances is present, is sure, O foremost one of Kuru's race, to conquer both the worlds.

13 O son of the Pandavas you have heard a wonderful history. The snakes have been reduced into ashes and have followed the footsteps of your father.

14 Through your truthfulness, O king, Takshaka has with difficulty escaped a painful fate. The Rishis have been all adored. You have seen also the end that has been acquired by your great father.

15 Having heard this sin cleansing history you have acquired abundant merit. The knots of your heart have been untied through seeing this foremost of persons.

16 They who are the supporters of the wings of Virtue, they who are of good conduct and excellent disposition, they on seeing whom sins disappear, we should all bow to them.

Sauti said:—

17. Having heard this from that foremost of twice-born ones, king Janamejaya adored that Rishi, repeatedly honouring him in every way.

18 Knowing all duties, he then asked the Rishi Vaishampayana of undecaying glory about the sequel, O best of ascetics, of king Dhritarashtra's residence in the forest.

CHAPTER XXXVI.

(PUTRADARSHANA PARVA.)—

Continued.

Janamejaya said:—

1 Having seen his sons and grandsons with all their friends and followers what, indeed, did that king, *viz*, Dhritarashtra, and king Yudhishthira also, do?

Vaishampayana said:—

2 Seeing that highly wonderful spectacle, *viz*, the re-appearance of his children; the royal sage, Dhritarastra renounced his grief and returned to his hermitage.

3 The common people and all the great Rishis sent away by Dhritarashtra, came back to the places they respectively wished.

4 The great Pandavas accompanied by their wives and with a small retinue, went to the hermitage of the great monarch.

5—7 Then Satyavati's son, who was honoured by twice-born Rishis and all other persons, arrived at the hermitage, addressed Dhritarashtra, saying,—'O mighty armed Dhritarashtra, O son of Kuru's race, listen to what I say! You have heard various discourses from Rishis of great knowledge

and sacred deeds, having penances for wealth and excellence of blood, knowledge of the Vedas and their branches, of piety and years, and of great eloquence.

8. Do not set your mind again on sorrow. He who is wise is never moved at ill luck. You have also heard the mysteries of the deities from Narada of celestial form.

9 Your children have all attained, through performance of Kshatriya practices to that auspicious end which is sanctified by weapons. You have seen how they move about at will in great happiness.

10 He is Yudhishthira of great intelligence is awaiting your permission with all his brothers and wives and kinsmen.

11. Do you send him away. Let him return to his kingdom and rule it! They have passed more than a month in thus living in the forest.

12. The station of sovereignty should always be well-guarded, O king! O you of Kuru's race, kingdom has many enemies!

13—14 Thus addressed by Vyasa of incomparable energy, the Kuru king, well versed in words summoned Yudhishthira and said to him —'O you having no enemies, blessings on you! Do you listen to me, with all your brothers! Through your grace, O king, grief no longer stands in my way.

15 I am living as happily, O son, with you here as if I were in the city of Hastinapore. With you as my protector, O learned one, I am enjoying all agreeable objects.

16 I have obtained from you all those services which a son renders to his sire I am highly pleased with you I have not the least dissatisfaction with you, O mighty-armed one Go now, O son, without waiting here any longer.

17. Meeting with you, my penances are being slackened. This my body, gifted with penances, I have been able to sustain only on account of my meeting with you.

18. These two mothers of yours, living now upon fallen leaves of trees, and observing vows similar to mine, will not live long.

19 We have seen Duryōdhana and others, who have become dwellers of the other world, through the power of Vyasa's penances and through (the merit of) this my meeting with you.

20. O sinless one, I have gained the object of my life. I now wish to practise the austerest of penances. You should grant permission.

21. The obsequial cake, the fame and achievements, and the family of our ancestors, now depend upon you entirely, O mighty-armed one, do you then go either to-morrow or this very day. Do not tarry, O son.

22 O chief of Bharata's race, you have repeatedly heard what the duties are of kings I do not see what more I can say to you I have no longer any necessity with you, O you of great power.'

Vaishampayana continued :—

23 King Yudhishthira replied to the (old) king who said so, saying,—'O you who know every rule of virtue, you should not cast me off in this way. I am guilty of no fault.

24. Let all my brothers and followers go as they like. With steadfast vows I shall wait upon you and upon these two mothers of mine.'

25 Gandhari then said to him,—'O son, let it not be so. Listen, the family of Kuru is now dependant on you. The obsequial cake also of my father-in-law depends on you Depart then, O son.

26 We have been sufficiently honoured and served by you You should do what the king says Indeed, O son you should obey the command of your sire

Vaishampayana continued :—

27 Thus addressed by Gandhari, king Yudhishthira, rubbing his eyes which were bathed in tears of affection, said these words bewailingly.

28 The king is renouncing me, as also the illustrious Gandhari. My heart, however, is bound to you How shall I, stricken as I am with sorrow, leave you.

29 I do not, however, at the same time, venture to obstruct your penances, O righteous lady! There is nothing higher than penances. It is by penances that one acquires the Supreme.

30 O queen, my heart no longer turns as of old towards kingdom. My mind is wholly set upon penances now.

31. The entire Earth is empty now. O auspicious lady, she does not please me any longer! Our kinsmen have been reduced in number. Our strength is no longer what it was before.

32 The Panchalas have been wholly rooted out. Only nominally they exist. O auspicious lady, I do not see any one who may assist at their re-establishment and growth.

33. All of them have been reduced to ashes by Drona on the field of battle

The remnant were killed by Drona's son at night.

34 The Chedis and the Matsyas who were our friends, no longer exist Only the tribes of the Vrishnis are all that remain, Vasudeva having kept them up

35 Seeing only the Vrishnis I wish to live. My desire of life, however, is due to my wish of acquiring merit and not riches or enjoyment. Do you cast auspicious looks upon us all. It will be difficult for us to see you

36—37. The king will commence to practice the most austere and unbearable of penances!' Hearing these words, that king of battle, the 'mighty-armed Sahadeva with eyes bathed in tears, addressed Yudhishthira, saying,—' O chief of Bharata race, I dare not leave my mother.

38—39 Do you return to the capital soon I shall practise penances, O powerful one!' Even here I shall reduce my body by penances engaged in serving the feet of the king and of these my mothers!' To Kunti, after embracing that mighty-armed hero, addressed him thus,—Depart, O son! Do not say so

40. Obey my behest! Do all of you go hence. Let peace be yours! Ye sons, let happiness be yours!

41. By your stay here, our penances will be impeded. Fettered by the ties of my affection for you, I shall fall off from my high penances.

42. Therefore, O son, leave us. Short is the period of our existence, O you of great power.

43. By these and various other speeches of Kunti, the minds of Sahadeva and king Yudhishthira were composed Those foremost ones of Kuru's race, having received the permission of their mother as also of the (old) monarch, saluted the latter and began to take his leave.

Yudhishthira said :—

44 Delighted by auspicious blessings, we shall return to the capital Indeed, O king, having received your permission we shall leave this hermitage freed from every sin.

45. Thus addressed by the great king Yudhishthira the just, that royal sage, viz, Dhritarashtra, blessed Yudhishthira and gave him permission

46 The king comforted Bhima, that foremost of all persons gifted with great strength. Gifted with great energy and great intelligence, Bhima showed his submissiveness to the king.

47. Embracing Arjuna and clasping those foremost of men *viz*, the twins also, and blessing them repeatedly, the Kuru king gave them permission to go.

48—49 They adored the feet of Gandhari and received her blessings also Their mother Kunti then smelt their heads, and dismissed them They then went round the king like calves, when prevented from sucking their dams Indeed they repeatedly walked round him, looking steadfastly at him

50 Then all the ladies of the Kaurava household, headed by Draupadi, adored their father in law according to the rites laid down in the scriptures, and departed.

51. Gandhari and Kunti embraced each of them, and blessing them bade them go. Their mothers-in law instructed them as to how they should behave themselves Getting leave, they then, departed, with their husband

52 Then loud sounds were heard, uttered by the charioteers that said,—'Yoke, yoke,'—as also of camels that grunted aloud and of horses that neighed briskly

53 King Yudhishthira, with his wives and troops and all his kinsmen, started for Hastinapura.

CHAPTER XXXVII.

(NARADAGAMANA PARVA.)—

Vaishampayana said :—

1. After two years had passed from the date of the return of the Pandavas (from the retreat of their sire), the celestial Rishi, Narada, O king, came to Yudhishthira.

2—3 The mighty-armed Kuru king, that foremost of speakers, *viz*, Yudhishthira, having duly adored him, made him take a seat After the Rishi had rested awhile, the king asked him (saying,—'It is after a long time that I see your holy self arrived at my court. Are you in peace and happiness, O learned Bhimasena?

4 What are those countries which you have passed through? What can I do for you? Do you tell me You are the foremost of twice born ones, and you are our highest refuge.

Narada said :—

5 I have not seen you for a long time. Hence it is that I have come to you from my asylum. I have seen many sacred

waters, and the sacred rivers Ganga, also, O king.

Yudhishthira said :—

6 People living on the banks of Ganga report that the great Dhritarashtra is practising the austerest of penances

7. Have you seen him there? Is that perpetuater of Kuru's race in peace? Are Gandhari and Pritha, and the Suta's son Sanjaya also, in peace?

8. How, indeed, is that royal sire of mine doing? I wish to hear this, O holy one if you have seen the king.

Narada said —

9 Listen, O king, with calmness to me as I tell you what I have heard and seen in that asylum.

10 After your return from Kurukshetra, O delighter of the Kurus, your sire, O king, proceeded towards Gangadwara.

11 That intelligent king took with him his (sacred) fire Gandhari and his daughter-in-law Kunti as also Sanjaya of the Suta caste, and all the Yajakas.

12. Having penances for wealth, your sire set himself to the practice of severe austerities He held pebbles of stone in his mouth and had air alone for his food, and abstained altogether from speech.

13 Engaged in severe penances, he was adored by all the ascetics in the forest In six months the king was reduced to only a skeleton.

14 Gandhari lived on water alone while Kunti took a little food at intervals of a month Sanjaya, O Bharata, lived, eating a little every sixth day.

15 The sacred fire O monarch, (belonging to the Kuru king) was duly adored by the sacrificing assistants who were with him, with libations of clarified butter poured on it They did this whether the king saw the rite or not.

16 The king had no fixed dwelling He became a wanderer through those forests The two queens, as also Sanjaya, followed him

17 Sanjaya acted as the guide on even and uneven land The faultless Pritha, O king, became the eye of Gandhari

18 One day, that best of kings went to a spot on the margin of Ganga He then bathed in the sacred river and finishing his ablutions turned his face towards his hermitage

19 The wind rose high. A fierce wild fire set in. It began to burn that forest all around.

20. When the herds of animals were being burnt all around, as also the snakes which inhabited that region, herds of wild boars began to take themselves to the nearest marshes and waters.

21 When that forest was thus afflicted on all sides and such distress came upon all the living creatures living there, the king, who had taken no food, was incapable of moving or exerting himself at all.

22—23. Your two mothers also exceedingly emaciated could not move The king, seeing the fire approach him from all sides, addressed the Suta Sanjaya, that foremost of skillful charioteers, saying,—'Go, O Sanjaya, to such a place where the fire may not burn you.

24. 25 As regards ourselves, we shall allow our bodies to be destroyed by this fire and attain to the greatest end. To him, Sanjaya, that foremost of speakers, said —'O king this death, brought on by a fire that is not sacred, will prove calamitous to you I do not, however, see any means by which you can escape from this fire.

26—28 That which should next be done should be marked by you Thus addressed by Sanjaya the king once more said,—'This death cannot be calamitous to us, for we have left our home of our own accord Water, fire wind, and abstention from food are laudable for ascetics. Do you therefore, leave us, O Sanjaya, forthwith' Having said these words to Sanjaya, the king concentrated his mind.

29 Facing the east he sat down with Gandhari and Kunti Seeing him in that attitude Sanjaya walked round him

30 Gifted with intelligence Sanjaya said —'Do you concentrate your mind, O powerful one!' The son of a Rishi and himself endued with great wisdom the king acted as he was told

31 Governing all the senses he remained like a post of wood The highly blessed Gandhari and your mother Pritha too, remained in the same attitude

32 When your royal sire was overtaken by the wild fire Sanjaya his minister, succeeded in escaping from that fire

33 I saw him on the banks of Ganga in the midst of ascetics Gifted with great energy and great intelligence He bade them farewell and then started for the mountains of Himavat

34 Thus the great Kuru king met with his death, and it was thus that Gandhari

and Kunti, your two mothers, also met with death, O monarch.

35. In course of my wanderings at will, I saw the bodies of that king and those two queens, O Bharata.

36 Many ascetics came to that asylum, having heard of the end of king Dhritarashtra. They did not at all grieve for that end of theirs.

37. There, O best of men, I heard all the details of how the king and the two queens, O son of Pandu, had been burnt.

38 O king of kings, you should not grieve for him. The monarch, of his own will, as also Gandhari and your mother, got that contact with fire.

Vaishampayana said :—

39 Hearing of the departure of Dhritarashtra from this world, the great Pandavas all bewailed.

40. Loud sounds of wailing were heard within the inner apartments of the palace The citizens also, hearing of the end of the old king, bewailed aloud.

41. 'O fie,' cried king Yudhishthira in great agony, raising his arms aloft. Thinking of his mother, he wept like a child All his brothers too, headed by Bhimasena, did the same.

42. Hearing that Pritha had met with such a fate, the royal ladies bewailed aloud in grief

43. All the people grieved upon hearing that the old king, who had become childless had been burnt to death and that the helpless Gandhari too had shared his fate

44 When those sounds of wailing ceased for a while king Yudhishthira the just stopping his tears by summoning all his patience, said these words.

CHAPTER XXXVIII.

(NARADAGAMANA PARVA)—

Continued.

Yudhishthira said :—

1—2. When such a fate overtook that great king who was engaged in austere penances despite the fact of his having such kinsmen as ourselves all alive, it seems to me O twice born one, that the end of human beings is difficult to guess. Alas, who would have thought that the son of Vichitravirya [illegible] thus burnt to death.

3. He had a hundred sons each gifted with mighty arms and possessed of great prosperity! The king himself had the strength of ten thousand elephants Alas, even he has been burnt to death in a wild fire.

4 Alas, he who had formerly been fanned with palm leaves by the fair hands of beautiful women, was fanned by vultures with their wings after he had been burnt to death in a wild fire.

5 He was formerly roused from sleep every morning by bands of Sutas and Magadhas had to sleep on the naked earth through the acts of my sinful self.

6 I do not grieve for the famous Gandhari who had been deprived of all her children. Observing the same vows as her husband, she has acquired those very regions which have become his.

7 I grieve, however, for Pritha who renouncing the blazing prosperity of her sons, became desirous of living in the forest

8 Fie on this sovereignty of ours, fie on our prowess, fie on the practices of Kshatriyas! Though alive, we are really dead.

9. O foremost of superior Brahmanas, the course of time is very subtle and difficult to understand, inasmuch as Kunti, casting off sovereignty, became desirous of living in the forest.

10. How is it that she who was the mother of Yudhishthira, of Bhima of Vijaya, was burnt to death like a hepless creature! Thinking of this I become stupefied,

11 In vain was the god of fire pleased at Khandava by Arjuna! Ingrate that he is forgetting that service, he has burnt to death the mother of his benefactor.

12 Alas how could that deity burn the mother of Arjuna! Putting on the guise of Brahmana he had formerly come to Arjuna, for begging a favour! Fie on the deity of fire! Fie on the celebrated success of Partha's arrows.

13—14 This is another incident, O holy one, which appears to me to be productive of greater misery, for that king, met with death by union with a fire that was not sacred! How could such a death overtake that royal sage of Kuru's family who, after having governed the whole Earth, was engaged in the practice of penances! In that great forest there were fires that had been sanctified with Mantras Alas, my father has made his departure from this world, coming in contact with an unsanctified fire.

15. I suppose that Pritha, emaciated and reduced to a form in which all her

herves became visible, must have trembled in fear and cried aloud, saying,—O son Yudhishthira!—and awaited the terrible approach of the fire.

16 She must have also said,—O Bhima, save me from this danger!—when she, my mother, was surrounded on all sides by that dreadful fire.

17. Among all her sons, Sahadeva was her darling. Alas, that heroic son of Madravati did not rescue her!'

18. Hearing these bewailings of the king, all those persons who were present there began to weep, embracing each other. In fact, the five sons of Pandu were so stricken with grief that they resembled living creatures at the time of the dissolution of the universe.

19 The sound of lamentations uttered by those weeping heroes, filling the spacious chambers of the palace, escaped therefrom and penetrated the very sky.

CHAPTER XXXIX.

(NARADAGAMANA PARVA)

Concluded.

Narada said:—

1. The king has not been burnt to death by an unsanctified fire. I have heard this there. I tell you, O Bharata, such has not been the fate of Vaichitravirya.

2. We have heard that when the old king gifted with great intelligence and living on air alone entered the forest (after his return from Gangadwara), he caused his sacrificial fires to be duly ignited. Having performed his sacred rites therewith, he abandoned them all.

3 Then the Yajaka Brahmanas he had with him cast off those fires in a solitary part of the forest and went away as they liked, O foremost one of Bharata's race.

4. The fire that cast off grew in the forest. It then produced a general conflagration in the forest. This is what I have heard from the ascetics living on the banks of Ganga.

5 United with that (sacred) fire of his own, O chief of the Bharatas, the king, as I have already said to you, met with death on the banks of Ganga.

6 O sinless one, this is what the ascetics have told me, those, viz., whom I saw on the banks of sacred Bhagirathi, of Yudhishthira.

7. Thus, O lord of Earth, king Dhritarashtra coming into contact with his own sacred fire, departed from this world and attained to that high end that has been his.

8 Through service rendered by her to her seniors, your mother, O king, has acquired very great success. There is not the slightest doubt of this.

9 You should, O king of kings, now perform the rites of water to their honour, with all your brothers. Let, therefore, the necessary steps be taken.

Vaishampayana said:—

10. Then that lord of Earth, that foremost of men, that upholder of the burthens of the Pandavas, went out, accompanied by all his brothers as well as the ladies of his household.

11. The inhabitants of the city as also those of the provinces, actuated by their loyalty, also went out. They all proceeded towards the banks of Ganga, every one clad in only a single piece of cloth.

12. Then all those foremost of men, having plunged into the river, placed Yuyutsu at their head, and began to offer oblations of water to the great king. And they also gave similar oblations to Gandhari and Pritha, naming each separately and mentioning their families.

13 Having finished those rites which purify the living, they returned but without entering their capital lived outside of it. They also sent a number of trusted people well conversant with the ordinances relating to the cremation of the dead, to Gangadwara where the old king had been burnt to death.

14. The king, having rewarded those men beforehand, commanded them to perform those rites of cremation which the bodies of Dhritarashtra and Gandhari and Kunti still awaited.

15. On the twelfth day, the king, properly purified, duly performed the Shraddhas of his deceased relations, which were marked by profuse gifts.

16. Referring to Dhritarashtra, Yudhishthira made many gifts of gold and silver, of kine and costly beds.

17. Uttering the names of Gandhari and Pritha, the king, gifted with great energy, made many excellent gifts.

18 Every man received what thing he wished and as much of it as he wished. Beds and foods, and cars and conveyances, and jewels and gems, and other wealth were given away profusely.

19 Indeed, the king, referring to his two mothers, gave away cars and conveyances, dresses and coverlets, various kind of food, and female slaves adorned with various ornaments

20 Having thus made many kinds of gift in profusion that king then entered his capital named Hastinapore.

21 Those men men who had gone to the banks of Ganga at the command of the king having disposed of (by cremation) the remains of the king and the two queens, returned to the city.

22 Having duly honoured those remains with garlands and scents of various kinds and disposed of them, they informed Yudhisthira of the accomplishment of their task.

23. The great Rishi Narada, having comforted king Yudhishthira of righteous soul went away to where he liked.

24 Thus did king Dhritarashtra make his departure from this world after having passed three years in the forest and fifteen years in the city.

25 Having lost all his children in battle, he had made many gifts in honour of his kinsmen, relatives, and friends, his brethren and own people

26 King Yudhishthira, after the death of his uncle became very cheerless. Deprived of his kinsmen and relatives he somehow bore the burthen of sovereignty.

27. One should listen with attention to this Ashramavasika Parvan, and having heard it recited one should feed Brahmanas with Havishya honouring them with scents and garlands.

FINIS ASHRAMAVASIKA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT)

MAUSALA PARVA.

VOL. XVI.

EDITED & PUBLISHED BY

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40, Nayan Chand Dutt's Street, Calcutta.

CALCUTTA:

PRINTED BY H. C. DASS, ELYSIUM PRESS,
40, Nayan Chand Dutt's Street.

1905.

MAUSALA PARVA.

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THE MAHABHARATA.

(IN ENGLISH.)

MAUSALA PARVA.

CHAPTER I.

Having saluted Narayana and Nara the best of male beings as also Sarasvati the Goddess of Learning, let us cry success.

Vaishampayana said :—

1 When the thirty sixth year (after the battle) arrived the delighter of the Kurus, viz., Yudhishthira, saw many unusual portents

2 Winds, dry and strong, and showering gravels, blew from all sides Birds began to wheel, making circles from right to left.

3 The great rivers ran in opposite courses The horizon on every side seemed to be always covered with fog. Meteors, showering coals, dropped on the Earth from the sky.

4 The Sun's disc, O king, seemed to be always covered with dust. At its rise, the Sun was shorn of splendour and seemed to be crossed by headless trunks.

5 Terrible circles of light were seen every day around both the Sun and the Moon These circles showed three colors Their edges seemed to be black and rough and ashy red in color.

6 These and many other omens, foreshadowing fear and danger, were seen, O king, and struck the hearts of men with anxiety.

7 A little while after the Kuru king Yudhishthira heard of the wholesale destruction of the Vrishnis on account of the iron bolt.

8 The son of Pandu, hearing that only Vasudeva and Rama had escaped alive, summoned his brothers and consulted with them as to what they should do

9 Meeting with one another, they became greatly stricken with sorrow upon hearing that the Vrishnis had met with destruction through the Brahmana's rod of punishment.

10. Those heroes could not believe the death of Vasudeva, like the drying up of the ocean In fact, they could not believe the destruction of the holder of Sharnga.

11. Informed of the incident about the iron bolt, the Pandavas became stricken with grief and sorrow In fact, they sat down, utterly cheerless and stricken with blank despair.

Janamejaya said :—

12 Indeed, O holy one, how was it that the Andhakas along with the Vrishnis, and those great car-warriors, viz., the Bhojas met with destruction before the very eyes of Vasudeva?

Vaishampayana said :—

13 When the thirty-sixth year arrived (after the great battle) a great calamity overtook the Vrishnis Moved by Time, they all met with destruction on account of the iron bolt.

Janamejaya said :—

14 Cursed by whom did those heroes, viz., the Vrishnis, Andhakas and the Bhojas met with destruction? O foremost of twice-born persons, do you fully explain all this to me

Vaishampayana said :—

15 One day, the Vrishni heroes numbering Sarana amongst them, saw Vishwamitra and Kanwa and Narada arrived at Dwaraka

16—17 Afflicted by the rod of punishment held by the celestials, those heroes, causing Shamva to be disguised like a woman, approached those ascetics and said—'This one is the wife of Vabhru of great energy who is desirous of having a son Ye Rishis do you know for certain what this one will produce?'

18—19 Hear now, O king, what those ascetics, attempted to be thus imposed on,

said,—'This heir of Vasudeva, by name Shamva, will produce a dreadful iron bolt for the destruction of the Vrishnis and the Andhakas.

20 O wicked and cruel ones, intoxicated with pride, through that iron bolt you will become the exterminators of your family with the exception of Rama and Janarddana

21. The blessed hero armed with the plough will enter the ocean, renouncing his body, while a hunter of the name of Jara will pierce the great Krishna while lying on the ground.'

22 Attempted to be deceived by those wicked ones, those ascetics, with eyes red in anger, looked at each other and uttered those words Having said so they then went to see Keshava.

23 The destroyer of Madhu, informed of what had occurred, summoned all the Vrishnis and told them of it. Gifted with great intelligence and fully acquainted with what the end of his family would be, he simply said that that which was destined would surely take place.

24 Hrishikesha having said so entered his palace. The Lord of the universe did not wish to ordain otherwise

25 When the next day came, Shamva actually produced an iron bolt through which all the individuals in the family of the Vrishnis and the Andhakas became reduced to ashes.

26. Indeed, for the destruction of the Vrishnis and the Andhakas, Shamvas brought forth, through that curse, a dreadful iron bolt that looked like a huge messenger of death. The fact was duly reported to the king.

27. In great distress of mind, the king (Ugrasena) caused that iron bolt to be reduced into fine powder Men were engaged, O king, to cast that powder into the sea.

28—30. At the command of Ahuka, of Janardana, of Rama, and of great Vabhru it was, again, proclaimed throughout the city, that from that day, among all the Vrishnis and the Andhakas no one should manufacture wines and intoxicating liquors of any kind, and that whoever would secretly manufacture wines and spirits should be impaled alive with all his kinsmen.

31. Through fear of the king, and knowing that it was the order of Rama also of unimpeachable deeds, all the citizens bound themselves by a rule and abstained from manufacturing wines and spirits.

CHAPTER II.

(MAUSALA PARVA.)—*Continued.*

Vaishampayana said:—

1. While the Vrishnis and the Andhakas were thus trying (to avoid the impending calamity), the embodied form of Time (Death) every day wandered about their houses.

2 He looked like a man of terrible and fierce aspect. Of bald head, he was black and of twany color. Sometimes he was beheld by the Vrishnis as he peered into their houses.

3 The powerful bowmen among the Vrishnis shot hundreds and thousands of arrows at him but none of these succeeded in piercing him, for he was none else than the Destroyer of all creatures.

4 Day by day strong winds blew, and many were the evil omens which arose, awful and foreboding the destruction of the Vrishnis and the Andhakas

5. The streets swarmed with rats and mice Earthen pots showed cracks or broken from no visible cause At night, the rats and mice ate away the hair and nails of sleeping men.

6 Sharikas chirped sitting within the houses of the Vrishnis The noise made by those birds ceased not for even a short while by day or by night.

7. The Sarashas were heard to imitate the hooting of the owl, and goats imitated the cries, O Bharata, of jackals.

8 Many birds appeared, moved by Death, which were pale of color, but that had legs red of hue Pigeons were seen to always disport in the houses of the Vrishnis.

9 Asses were born of kine, and elephants of mules Cats were born of bitches, and mouse of the mungoose.

10 The Vrishnis, committing sinful deeds, were not seen to feel any shame They showed disregard for Brahmanas and the departed manes and the celestials.

11. They insulted and humiliated their preceptors and elders Only Rama and Janarddana acted differently Wives deceived their husbands, and husbands deceived wives.

12 Fires, when ignited, cast their flames towards the left Sometimes they threw out flames whose color was blue and red.

13 The Sun, whether when rising or setting over that city, seemed to be suc-

rounded by headless trunks of human beings.

14 In cook rooms, upon food that was clean and well boiled, were seen, when it was served out for eating, innumerable worms of various kinds.

15 When Brahmanas, receiving gifts, blessed the day or the hour fixed for this (or that undertaking) or when great men were engaged in silent recitations, the heavy tread was heard of many men running about but no one could be seen to whom the sound of such sound could be ascribed.

16 The constellations were repeatedly seen to be struck by the planets. None amongst the Yadavas could, however, see the constellation of his birth

17 When the Panchajanya was blown in their houses, asses of dissonant and awful voice, brayed aloud from all sides.

18 Seeing these signs which showed the perverse course of Time, and seeing that the day of the new moon coincided with the thirteenth (and the fourteenth) lunation, Hrishikesha, summoning the Yadavas, said to them these words:—

19 'The fourteenth lunation has been made the fifteenth by Rahu once more. Such a day had appeared at the time of the great battle of the Bharatas. It has once more appeared, it seems, for our destruction.'

20—21. The destroyer of Kesin, viz., Janardana, thinking upon the omens that time showed, understood that the thirty-sixth year had come, and that what Gandhari, burning with grief on account of the death of her sons, and deprived of all her kinsmen, had said was about to take place.

22 'The present is exactly similar to that time which Yudhishthira had marked at sight of those dreadful omens which appeared when the two armies were arranged in battle-order

23 Vasudeva, having said so tried to bring about those occurrences which would make Gandhari's words true. That chastiser of enemies commanded the Vrishnis to make a pilgrimage to some sacred water

24 The messengers immediately proclaimed at the command of Keshava that the Vrishnis should make a journey to the sea-coast for bathing in the sacred waters of the ocean.

CHAPTER III.

(MAUSALA PARVA.)
Continued.

Vaishampayana said:—

1. At that time the Vrishni ladies dreamt every night that a woman of black color and white teeth, entering their abodes, laughed aloud and ran through Dwaraka, snatching from them the auspicious threads on their wrists.

2 The men dreamt that dreadful vultures, entering their houses and fire-chambers, gorged themselves on their bodies.

3 Their ornaments and umbrellas and standards and armour were seen to be taken away by dreadful Rakshasas

4 Before the very eyes of the Vrishnis, the discus of Krishna, given by Agni, made of iron and having its nave composed of hardest adamant, ascended into the sky.

5 In the very sight of Daruka, the excellent car of Vasudeva, effulgent like the sun, and properly equipt, was taken away by the horses yoked to it. Those foremost of horses, numbering four, and fleet like the mind, fled away, dragging the car after them along the surface of the ocean,

6 The two great standards of Krishna's car and Valadeva's car, having the emblems of Garuda and palmyra, which were reverently adored those two heroes, were taken away by Apsaras who, day and night, called upon the Vrishnis and the Andhakas to start on a pilgrimage to some sacred water.

7. When these omens were seen and heard those foremost of men, viz., the powerful car-warriors of the Vrishnis and the Andhakas, became desirous of setting out, with their whole families, on a pilgrimage to some sacred water,

8 They prepared various kinds of viands and edibles and various kinds of wines and meat.

9 The troops of the Vrishnis and the Andhakas, blazing with beauty and gifted with fierce energy, then set out from the city on cars and horses and elephants

10 The Yadavas then, with their wives, proceeded to Prabhasa and took up their residence there each in the (temporary) habitation which was assigned to him and all having profuse provisions consisting of edibles and drink

11 Hearing that they had taken up their abode on the sea coast, Uddhava, the wisest of men, who was, besides, well versed in Yoga, went there and took their leave (for departing)

12 Krishna, with joined hands, saluted Uddhava, and seeing him bent on departing (from the world) and knowing that the destruction of the Vrishnis was nigh, did not feel any disposition to prevent him.

13 The powerful car-warriors among the Vrishnis and the Andhakas, whose hour had come, then saw Uddhava proceed on his great journey, filling the entire sky with his effulgence.

14 The Vrishnis, mixing with wine the food that had been cooked for great Brahmanas, gave it away to monkeys and apes.

15 Those heroes of fierce energy then began to revel with drink, at Prabhasa The entire field echoed with the blare of hundreds of trumpets and abounded with actors and dancers.

16. In the very sight of Krishna, Rama began to drink, with Kritavarman, Yuyudhana and Gada and Vabhru also did the same.

17—18. Then Yuyudhana, inebriated with wine, derisively laughing at and insulting Kritavarman in the midst of that assembly, said,—'What Kshatriya is there who, armed with weapons, will kill men locked in the embraces of sleep and, therefore, already dead? Hence, O son of Hridika, the Yadavas will never tolerate what you have done.'

19 When Yuyudhana had said these words, Pradyumna, that foremost of car-warriors, applauded them expressing his disregard for the son of Hridika.

20. Greatly enraged at this, Kritavarman, emphasising his disregard for Satyaki by pointing to him with his left hand, said these words —

21. 'Professing yourself to be a hero, how could you so cruelly kill the armless Bhurishravas who, on the field of battle, sat fasting.

22. Hearing these words of his, Keshava, that destroyer of hostile heroes, giving way to anger, cast an angry look at Kritavarman

23 Then Satyaki informed the destroyer of Madhu as to how Kritavarman had behaved towards Satrajit for taking away from him the celebrated gem Syamantaka.

24 Hearing the narrative, Satyabhama, giving way to anger and tears, approached Keshava, and sitting on his lap increased his anger (for Kritavarman).

25—27 Then rising up in anger, Satyaki said,— I swear to you by truth that I shall soon cause this one to follow the five sons of Draupadi, and of Dhrishtadyumna and Sikhandin,—they, *viz*, who were killed by this sinful wretch, while they were asleep, with the help of Drona's son O you of slender waist, Kritavarman's period of life and fame has come to an end'

28 Having said these words, Satyaki rushed at Kritavarman and cut off his head with a sword in the very sight of Keshava

29 Yuyudhana, having performed this feat, began to strike down others there present Hrishikesha ran to prevent him from doing further mischief.

30 At that time, however, O king, the Bhojas and Andhakas moved by the perverseness of the hour that had come upon them, all became as one man and surrounded the son of Shini

31 Janarddana of great energy, knowing the character of the hour stood unmoved without giving way to anger, seeing those heroes rushing in anger at Satyaki from every side

32 Urged by fate and inebriated with drink, they began to strike Yuyudhana with the pots from which they had been eating.

33. When the son of Shini was being thus assaulted, Rukmini's son became greatly enraged He rushed forward for rescuing Satyaki who was engaged with the Bhojas and the Andhakas.

34 Gifted with might of arms and wealth of energy, those two heroes acted with great courage. But as the odds were overwhelming both of them were killed before the very eyes of Krishna

35 Seeing his own son, and the son of Shini too, killed the delighter of the Vrishnis took up, in anger, a handful of the Eraka grass which grew there.

36 That handful of grass became a terrible bolt of iron gifted with the energy of the thunder-bolt With it Krishna destroyed all those who came before him.

37 Then the Andhakas and the Bhojas, the Shaineyas and the Vrishnis, urged by time, struck one another in that dreadful fight

38 Indeed, O king whoever amongst them took up in anger a few blades of the Eraka grass, these, in his hands, became soon converted into a thunder-bolt, O powerful one.

39 Every blade of grass then was seen to be converted into a terrible iron bolt

All this, know, O king, was due to the curse imprecated by Brahmanas.

40 He who hurled a blade of grass saw that it pierced through even such things as were utterly impenetrable In fact, every blade was seen to become a dreadful bolt having the force of thunder

41. Son killed father, and father killed son O Bharata! Inebriated with wine, they rushed and fell upon one another.

42 The Kukuras and the Andhakas met with destruction like insects rushing at a burning fire As they were thus being destroyed no one among them thought of escaping by flight.

43 Knowing that the hour of destruction had come, the mighty-armed Keshava stood there, seeing everything. Indeed, the destroyer of Madhu stood, raising a bolt of iron formed of a blade of grass

44 Seeing that Shamva was killed, as also Charudeshna and Pradyumna and Aniruddha, Madhava became filled with anger.

45 Seeing Gada lying dead on the ground, his anger became enhanced The holder of Sharnga and the discus and the mace then rooted the Vrishnis and the Andhakas.

46 Hear, O king, what that conqueror of hostile towns, viz., Vabhru of great energy and Daruka, then said to Krishna,

47 'O holy one, a very large number of men has been killed by you Turn now to where Rama has gone! We wish to go there where he has gone.'

CHAPTER IV.

(MAUSALA PARVA)—*Continued.*

Vaishampayana said:—

1. Then Daruka, Keshava and Vabhru left that place following Rama They saw that hero of great energy sitting thoughtfully, reclining his back against a tree, in a solitary place

2. Finding Rama of great soul, Krishna ordered Daruka, saying,—'Going to the Kurus, inform Partha of this great carnage of the Yadus.

3 Let Arjuna come here speedily, hearing of the destruction of the Yadavas through the Brahmanas' curse' Thus addressed Daruka, deprived of his senses by sorrow, proceeded on a car to the capital of the Kurus.

4 After Daruka had departed, Keshava, seeing Vabhru waiting on him told him these words:—'Do you go speedily for protecting the ladies Let not robbers do them any injury, tempted by the riches.

5 Thus ordered by Keshava, Vabhru, still helpless with wine but cheerless at the destruction of his kinsmen, went away. He had rested for a while by the side of Keshava, but as soon as he had gone to a distance, the iron-bolt, attached to a mallet in the hands of a hunter, suddenly sprang of itself upon that solitary survivor of the Yadava family and killed him who also had been included in the curse of the Brahmanas.

6. Seeing Vabhru killed, Keshava of great energy addressed his elder brother and said,—'Do you, O Rama, wait for me here till I put the ladies under the care of kinsmen.'

7 Entering the city of Dwaravati, Janardana said these words to his father,—'Do you protect all the ladies of our house, till Dhananjaya comes.

8. At the skirts of the forest Rama is waiting for me. I shall meet him to day. This great destruction of the Yadus has been seen by me even as I beheld before the carnage of those Kshatriyas who were the foremost ones of Kuru's race.

9. It is impossible for me to see this city of the Yadavas without the Yadus beside me Know that going to the forest I shall practise penances with Rama in my company.'

10 Having said these words, Krishna touched the feet of his father with his head, and quickly left him Then a loud wail of sorrow arose from the ladies and children of his house.

11 Hearing that loud sound of wailing uttered by the weeping ladies, Keshava returned and said to them—Arjuna will come here. That foremost of men will relieve you of your sorrow.

12 Proceeding then to the forest, Keshava saw Rama sitting in a solitary place He also saw that Rama had set himself to Yoga and that from out his mouth was issuing a powerful snake.

13 The color of that snake was white. Leaving the human body, that great Naga, of a thousand heads and having a form as large as that of a mountain, endued besides with red eyes proceeded along the way leading to the ocean.

14—16 Ocean himself, and many celestial snakes, and many sacred Rivers were there, for receiving him with honor. There were Karkotaka, Vasuki, Takshaka,

Prithushravas, and Varuna, Kunjara, Mishri, Shankha and Kumuda and Pundarika, and the great Dhritarashtra, and Hrada and Kratha and Shitikantha of fierce energy, and Chakramanda and Atishanda, and that foremost of Nagas called Dhumikha, and Amvarisha, and king Varuna himself, O king. Advancing forward and offering him the Arghya and water to wash his feet, and with various other rites, they all adored the powerful Naga and saluted him by making the usual enquiries.

17 After his brother had thus gone from the (human) world, Vasudeva of celestial vision, who was fully acquainted with the end of all things, wandered for sometime in that solitary forest thoughtfully. Gifted with great energy he then sat down on the naked earth.

18 He had thought before this of everything which had been foreshadowed by the words uttered by Gandhari in former days. He also recollected the words that Durvasas had spoken at the time his body was smeared by that Rishi with the residue of the *Payasa* he had eaten.

19 The high-souled one, thinking of the destruction of the Vrishnis and the Andhakas, as also of the previous destruction of the Kurus, concluded that the hour (for his own departure from the world) had come. He then controlled his senses (in Yoga)

20 Knowing the truth of every topic, Vasudeva, though he was the Supreme Deity, wished to die for removing all doubts and establishing a certainty of results, simply for upholding the three worlds and for making the words of Atri's son true.

21 Having controlled all his senses, speech, and mind, Krishna laid himself down in high Yoga A fierce hunter of the name of Jara then came there, for finding a deer.

22 The hunter mistaking Keshava, who was stretched on the earth in high Yoga, for a deer, pierced at him at the heel with an arrow and quickly came to that spot for capturing his prey.

23 Coming up Jara saw a man dressed in yellow robes, rapt in Yoga, and gifted with many arms Considering himself an offender, and filled with fear, he touched the feet of Keshava

24 The high-souled one comforted him and then ascended upwards, filling the entire sky with splendour.

25 When he reached the celestial region, Vasava and the twin Ashwins and Rudra and the Adityas and the Vasus and the Vishwedevas, and Munis and Siddhas and many foremost ones among the Gandharvas, with the Apsaras, advanced to receive him.

26 Then O king, the illustrious Narayana of dreadful energy, the Creator and Destroyer of all,—that preceptor of Yoga—filling Heaven with his splendour, reached his own inconceivable region.

27 Krishna then met the deities and (celestial) Rishis and Charanas, O king, and the foremost ones among the Gandharvas and many beautiful Apsaras and Siddhas and Saddhyas All of them bending in humility, adored him.

28 The celestials all saluted him, O monarch, and many foremost of ascetics and Rishis adored him as the Lord of all, The Gandharvas waited on him singing his praises, and Indra also joyfully praised him.

CHAPTER V.

(MAUSALA PARVA)—*Continued*

Vaishampayana said :—

1. Meanwhile Daruka, going to the Kurus and seeing those powerful car-warriors, *viz*, the sons Pritha, informed them of how the Vrishnis had killed one another with iron bolts.

2 Hearing that the Vrishnis along with the Bhojas and Andhakas and Kukuras had all been killed, the Pandavas, burning with grief, became highly moved.

3 Then the Arjuna, the dear friend of Keshava, bidding them farewell, started for seeing his maternal uncle, He said that destruction would soon overtake everything

4 *Proceeding to the city of the Vrishnis* with Daruka in his company, O powerful king, that hero saw that the city of Dwaraka looked like a woman reft of her husband.

5 Those ladies who had before this, the very Lord of the universe for their protector, were now lordless Seeing that Partha, had come for protecting them, they all bewailed aloud

6 Sixteen thousand ladies had been wedded to Vasudeva. Indeed, as soon as they beheld Arjuna arrive, they uttered a loud cry of sorrow.

7 As soon as the Kuru prince met those beautiful ladies deprived of the protection

of Krishna and of their sons as well he was unable to look at them, his vision being obstructed by tears.

8—10. The Dwaraka-river had the Vrishnis and the Andhakas for its water, horses for its fishes, cars for its rafts, the sound of musical instruments and the rattle of cars for its waves, houses and mansions and public squares for its lakes. Gems and precious stones were its moss. The walls of adamant were the garlands of flowers that floated on it. The streets and roads were the strong currents running in eddies along its surface. The great open squares were the large lakes in its course. Rama and Krishna were its two mighty alligators. That agreeable river now seemed to Arjuna to be the dreadful Vaitarani bound up with Time's net.

11. Indeed, the son of Vasava, gifted with great intelligence, beheld the city to look even thus, left as it was of the Vrishni heroes.

12. Shorn of beauty, and perfectly cheerless, it presented the aspect of a lotus flower in the season of winter. Seeing the sight that Dwaraka presented, and seeing the numerous wives of Krishna, Arjuna bewailed aloud with eyes bathed in tears and fell down on the earth.

13. Then Satya the daughter of Satrajit, and Rukmini too, O king, fell down beside Dhananjaya and bewailed.

14. Raising him then they caused him to be seated on a golden seat. The ladies sat around that great one, giving expression to their feelings.

15. Praising Govinda and talking with the ladies, the son of Pandu comforted them and then proceeded to see his maternal uncle.

CHAPTER VI.

(MAUSALA PARVA)—*Continued.*

Vaishampayana said:—

1. The Kuru prince saw the heroic and great Anakadundubhi lying on the ground and burning with grief on account of his sons.

2. The broad chested and mighty-armed son of Pritha more afflicted than his uncle with his eyes bathed in tears, touched his uncle's feet, O Bharata.

3. The mighty-armed Anakadundubhi wished to smell the head of his sister's son but could not do it, O destroyer of enemies.

4. The old man of mighty-arms, deeply afflicted, embraced Partha with his arms and wept aloud, remembering his sons, brothers, grandsons, daughter's sons, and friends.

Vasudeva said:—

5. Without seeing those heroes, O Arjuna, who had subjugated all the kings of the Earth and the Daityas a hundred times, I am still alive! I see, that I cannot die!

6. Those two heroes who were the dear disciples of Arjuna, and who were much respected by him, alas, O Partha, through their fault, the Vrishnis have been destroyed.

7—8. Those two who were considered as Atirathas amongst the foremost of the Vrishnis, and referring to whom in course of conversation you were wont to indulge in pride, and who, O chief of Kuru's race, were ever dear to Krishna himself,—alas, those two, O Dhananjaya, have been the chief causes of the destruction of the Vrishnis.

9. I do not censure the son of Shini or the son of Hridika, O Arjuna! I do not censure Akrura or the son of Rukmini. No doubt, the curse (of the Rishis) is the sole cause.

10—12. How is it that that lord of the universe, viz., the destroyer of Madhu, who had shown his prowess for killing Keshin, Kansa, and Chaidya swelling with pride, and Ekalavya the son of the king of the Nishadas, and the Kalingas and the Magadhas and the Gandharas and the king of Kashi, and many rulers assembled together in the midst of the desert, many heroes belonging to the East and the South, and many kings of the mountainous regions—alas, how could he remain indifferent to such a calamity as the curse denounced by the Rishis?

13. Yourself, Narada, and the Munis, knew him to be the eternal and sinless Govinda, the Deity of unfading glory.

14. Alas being powerful Vishnu himself, he saw without interfering, the destruction of his kinsmen! My son must have himself allowed all this to happen.

15. He was the Lord of the universe. He did not however, wish to falsify the words of Gandhari and the Rishis, O destroyer of enemies.

16. Before the very eyes O hero, your grandson, who had been killed by Ashwatthaman, was revived through his energy.

17—18 That friend however, of yours did not wish to protect his kinsmen Seeing his sons and grandsons and brothers and friends lying dead, he said to me these words, O Bharata's race,—The destruction of this our family has at last come.

19 Vibhatsu will come to this city, viz, Dwaravati Tell him what has taken place viz, this great destruction of the Vrishnis

20 I have no doubt that as soon as he will hear of the destruction of the Yadus, that hero of mighty energy will come here forthwith.

21. Know, O father, that I am Arjuna and Arjuna is myself. That should be done by you which he would say.

22 The son of Pandu will do what is best for the women and the children. Even he will perform your funeral rites.

23 This city of Dwaravati, after Arjuna's departure will, with its walls and edifices, be speedily swallowed up by the ocean

24 As for myself, retiring to some sacred place, I shall pass my time with the intelligent Rama in my company, observing strict vows all the while.

25 Having said these words to me, Hrishikesha of inconceivable prowess, leaving me with the children, has gone away some where which I do not know.

26 Thinking of those two great brothers of yours as also of the dreadful destruction of my kinsmen, I have abstained from all food, and am emaciated with grief.

27 I shall neither eat, nor live By good luck you meet me, O son of Pandu Do you accomplish all, O Partha, that Krishna has said

28 This kingdom, with all these women, and all the wealth here, is your now, O son of Pritha! As for myself, O destroyer of foes, I shall renounce my life however dear it may be.

CHAPTER VII.

(MAUSALA PARVA.)—

Continued.

Vaishampayana said:—

1—2. That scorcher of enemies, viz, Vibhatsu, thus addressed by his maternal uncle, replied, with great cheerlessness of heart, to Vasudeva who was equally cheerless, saying,—'O uncle, I am unable to look at this Earth when she is reft of that hero of Vrishni's race and those my other kinsmen.

3 The king and Bhimasena and Sahadeva and Nakula and Yajnasena, are of the same mind with myself, in this matter.

4 The time has come for the departure of the king also. Know this that the hour of our departure too is near You are the foremost of those who are well conversant with the course of time.

5 I shall, however, O chastiser of enemies, first remove to Indraprastha the women of the Vrishni race as also the children and the aged'

6 Having said so to his uncle, Arjuna, next addressed Daruka saying—'I wish to see forthwith the chief officers of the Vrishni heroes.'

7 Having uttered these words, the heroic Arjuna, grieving for those great car-warriors, entered the great hall of the Yadavas, called Sudharma.

8 When he had taken his seat there, all the citizens, including the Brahmanas, and all the ministers of state, came and stood surrounding him.

9 Then Partha, more grieved than they, addressed those grieving and cheerless citizens and officers who were, more dead than alive, and said these words which were well suited to the occasion.

10 'I shall take away with me the remnants of the Vrishnis and the Andhakas! The sea will soon engulf this city.

11. Equip all your cars and place on them all your riches This Vajra will be your king at Shakraprastha.

12. On the seventh day from this at sunrise, we shall start Make your preparations immediately.'

13 Thus addressed by Pritha's son of pure deeds all of them hastened their preparations with eagerness for securing their safety

14 Arjuna passed that night in the palaces of Keshava He was suddenly overwhelmed with great sorrow and stupefaction.

15 When morning dawned Vasudeva of great energy and prowess attained, through the help of Yoga, to the highest end

16 A loud and heart-rendering sound of wailing was heard in Vasudeva's palace, uttered by the weeping ladies.

17. They were seen with dishevelled hair and divested of ornaments and garlands. Beating their breasts with their hands, they indulged in heart rendering lamentati

18 Those foremost of women, *viz*, Devaki and Bhadra and Rohini and Madira threw themselves on the bodies of their lord

19 Then Partha caused the body of his uncle to be carried out on a rich vehicle borne on the shoulders of men

20 It was followed by all the citizens of Dwaraka and the people of the provinces all of whom greatly stricken with grief, had been well disposed towards the deceased hero

21 Before that vehicle were borne the umbrella which had been held over his head at the conclusion of the horse sacrifice he had performed while living and also the burning fires he had daily adored with the priests who had used to attend to them

22 The body of the hero was followed by his wives decked in ornaments and surrounded by thousands of women and thousands of their daughters in law

23 The last rites were then performed at that spot which he liked while he was alive

24 The four wives of that hero's son of Shura ascended the funeral pyre and were consumed with the body of their husband All of them attained to those happy regions which were his

25 The son of Pandu burnt the body of his uncle together with those four wives of his using various kinds of scents and perfumed wood

26 As the funeral pyre blazed up a loud sound was heard of the burning wood and other combustible materials along with the clear chant of Samans and the lamentation of the citizens and others who saw the rite

27 After it was all over the boys of the Vrishnis and Andhaka races, headed by Vajra as also the ladies offered oblations of water to the great hero

28 Phalguna who was careful in observing every duty having caused the duty to be performed went O chief of Bharata's race, next to the place where the Vrishnis were killed.

29 The Kuru prince seeing them lying killed all around became exceedingly cheerless He however did what required to be done in view of that which had taken place

30 The last rites were performed according to the order of seniority to the bodies of those heroes killed by the iron bolts born by virtue of the curse denounced by the Brahmanas, of the blades of *Eraka* grass

31 Searching out the bodies then of Rama and Vasudeva Arjuna caused them to be burnt by expert persons.

32 The son of Pandu having next performed duly those rites that are done to the manes of the dead quickly started on the seventh day, mounting on his car.

33 The widows of the Vrishni heroes wailing aloud followed the great son of Pandu *viz*, Dhananjaya on cars drawn by bullocks and mules and camels

34 All were in deep sorrow The servants of the Vrishnis, their horsemen, and their car warriors too, followed the procession.

35 The citizens and the inhabitants of the country, at the command of Pritha's son started at the same time and proceeded, surrounding that cavalcade destitute of heroes and numbering only women and the aged and the children.

36 The warriors who fought from the backs of elephants proceeded on elephants as huge as hills The infantry also set out, together with the reserves

37—38 The children of the Andhaka, and the Vrishni races all followed Arjuna. The Brahmanas and Kshatriyas and Vaishyas and rich Shudras started keeping before them the sixteen thousand women who had formed Vasudeva's harem and Vajra, the grandson of the intelligent Krishna

39 The widows of the other heroes of the Bhoja the Vrishni and the Andhaka races lordless now that started with Arjuna numbered many millions

40 That foremost of car warriors that conqueror of hostile towns *viz* the son of Pritha escorted this huge procession of Vrishnis which still abounded with wealth, and which looked like a veritable ocean

41 After all the people had started the ocean filled with sharks and alligators, flooded Dwaraka which still teemed with riches of every kind, with its waters

42 Whatever portion of the ground was passed over ocean immediately flooded over with his waters

43 Seeing this wonderful spectacle the inhabitants of Dwaraka walked faster and faster, saying —'Wonderful is the course of fate'

44 Dhananjaya after abandoning Dwaraka proceeded by slow marches causing the Vrishni women to rest in charming forests and mountains and by the sides of delightful rivers

45 Arrived at the country of the five waters, the powerful Dhananjaya encamped

in the midst of a land that abounded with corn and kine and other animals.

46. Seeing those widows escorted by Pritha's son alone, O Bharata, the robbers felt a great temptation.

47. Then those sinful wretches, with hearts possessed by cupidity, *viz*, those Abhiras of ill omen, assembled together and held a consultation.

48. They said,—'Here there is only one bowman, *viz*, Arjuna. The party consists of children and the old. He escorts them, alone. The warriors (of the Vrishnis) are without energy.'

49 Then those robbers, numbering by thousands, and armed with clubs, rushed towards the procession of the Vrishnis for looting them.

50. Urged by the perverse course of time, they fell upon that party, frightening it with loud leonine shouts and desirous of slaughter.

51—52. The son of Kunti, suddenly ceasing to advance along the path, turned, with his followers, towards the place where the robbers had attacked the party. Smiling the while, that mighty-armed warrior addressed the assailants, saying,—'Ye sinful wretches, stop, if ye love your lives! Ye will rue this when I cut your bodies with my arrows and take your lives'

53. Though thus addressed by that hero, they disregarded his words, and though repeatedly dissuaded, they fell upon Arjuna.

54 Then Arjuna tried to string his large, indestructible, celestial bow with some effort.

55 He succeeded with great difficulty in stringing it, when the battle had become furious He then began to think of his celestial weapons but they would not come to his mind.

56 Seeing that furious battle, the loss of the might of his arm, and the non-appearance of his celestial weapons, Arjuna became greatly ashamed.

57. The Vrishni warriors including the infantry, the elephant-warriors, and the car-men, failed to rescue those Vrishni women who were being snatched away by the robbers

58. The concourse was very large. The robbers attacked it at different points Arjuna tried his best to protect it, but could not succeed.

59 Before the eyes of all the warriors, many foremost of ladies were dragged away, while others went away with the robbers of their own accord.

60. The powerful Arjuna, supported by the servants of the Vrishnis, struck the robbers with arrows shot off Gandiva.

61. Soon, however, O king, his arrows were exhausted. In former days his arrows had been inexhaustible. Now, however, they proved otherwise.

62. Finding his arrows exhausted, he became deeply afflicted with grief. The son of Indra then began to strike the robbers with the horns of his bow.

63 Those Mlechchhas, however, O Janamejaya, in the very sight of Partha, retreated, taking away with them many foremost ladies of the Vrishnis and Andhakas.

64—65 The powerful Dhananjaya considered it all as the work of destiny. Filled with sorrow he breathed heavy sighs at the thought of the non-appearance of his (celestial) weapons, the loss of the might of his arms, the refusal of his bow to obey him; and the exhaustion of his arrows.

66 Considering it all as the work of destiny, he became greatly cheerless He then ceased, O king, to make further efforts, saying, he had not the power which he had before.

67. The high-souled one, taking with him the residue of the Vrishni women, and the wealth that was still with them, reached Kurukshetra.

68 Thus bringing with him the remnant of the Vrishnis, he established them at different places.

69 He established the son of Kritavarman at the city called Martti kavat, with the remnant of the women of the Bhoja king.

70 Escorting the remainder, with children and old men, and women, the son of Pandu established them, who were reft of heroes, in the city of Indraprastha.

71. The dear son of Yuyudhana, with a number of old men and children and women, the righteous-souled Arjuna established on the banks of the Saraswati.

72 The rule of Indraprastha was given to Vajra. The widows of Akrura then wished to retire into the forest. Vajra asked them repeatedly to desist, but they did not hear him.

73 Rukmini the princess of Gandhara, Saivya Haimavati, and queen Jamvavati, ascended the funeral pyre.

74 Satyabhama and the other dear wives of Krishna entered the forest, O king, resolved to practise penances.

75 They began to live on fruits and roots and pass their time in the contemplation of

Hari Going beyond the Himavat, they took up their residence in a place called Kalapa.

76 Those men who had followed Arjuna from Dwaravati were divided into groups, and bestowed upon Vajra

77. Having done all these acts suited to the occasion, Arjuna, with eyes bathed in tears, then entered the hermitage of Vyasa. There he saw the Dwarpayana seated at his ease.

CHAPTER VIII.

(MAUSALA PARVA.)—

Concluded.

Vaishampayana said:—

1 As Arjuna entered the hermitage of the truthful Rishi he saw the son of Satyavati seated in a solitary spot

2 Approaching that Rishi of high vows and gifted with a knowledge of all duties he said—'I am Arjuna'—and then awaited his pleasure

3 Satyavati's son, endued with high penances, answered, saying,—'Welcome!' Of tranquil soul the great ascetic further said—'Take your seat'

4—5 Seeing that the son of Pritha was greatly cheerless and breathing heavy sighs repeatedly and filled with despair Vyasa, addressed him saying—Have you been sprinkled with water from anybody's hairs or hair or the end of anybody's cloth, or from the mouth of a jar? Did you know any woman before the cessation of her menses? Have you killed a Brahmana?

6 Have you been defeated in battle? You look like one shorn of prosperity! I do not know that you have been defeated by any one Why then, O chief Bharata's race this exceedingly dejected look? You should O of Pritha tell me all, if, indeed, there be no harm in telling it.

Arjuna said:—

7 He whose complexion was like that of a cloud, he whose eyes were like pair of large lotus petals, viz., Krishna, has, with Rama, renounced his body and ascended to heaven

8 At Prabhasa, through iron bolts caused by the curse denounced by Brahmanas the destruction has taken place of the Vrishni heroes That destruction has been awful and not even a single hero has escaped.

9. The heroes of the Bhoja, the Andhaka, and the Vrishni races O Brahmana, who were all gifted with high-souls, great might, and feminine pride, have killed one another in battle.

10. Possessed of arms which looked like maces of iron, and capable of bearing the strokes of heavy clubs and darts, alas they have all been killed with blades of *Eraka* grass See the perverse course of Time.

11. Five hundred thousand mighty-armed warriors have thus been killed Encountering one another, they have met with destruction.

12. Thinking repeatedly of this destruction of the Yadava warriors of immeasurable energy and of the illustrious Krishna, I cannot get peace of mind.

13 The death of the holder of Sharnga is as incredible as the drying up of the ocean the displacement of a mountain, the falling down of the heaven, or the cooling property of fire.

14 Deprived of the company of the Vrishni heroes, I wish not to live in this world.

15 Another event has taken place that is more painful than this, O you having penances for wealth Repeatedly thinking of it, my heart is breaking.

16 In my very sight, O Brahmana, thousands of Vrishni ladies were carried away by the Abhiras of the country of the five waters who attacked us

17 Taking up my bow, I found myself unequal to even string it. The power that had existed in my arms seemed to have disappeared on that occasion.

18 O great ascetic, my weapons of various kinds failed to appear. Soon, again, my arrows became exhausted.

19 That person of immeasurable soul, of four arms, holding the conch the discus, and the mace clad in yellow robes, dark of complexion and possessing eyes resembling lotus petals is no longer seen by me! Alas, reft of Govinda, what have I to live for, dragging my life in sorrow?

20 He who used to stalk in advance of my car, that divine form gifted with great splendour and unfading power, consuming as he proceeded all hostile warriors, can no longer be seen by me

21—22 No longer seeing him who by his energy first burnt all hostile troops whom I afterwards killed with arrows shot off Gandiva, I am filled with grief and my head swims O best of men! Penetrated with cheerlessness and despair, I cannot get peace of mind.

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THE MAHABHARATA:

(IN ENGLISH.)

MAHAPRASTHANIKA PARVA.

CHAPTER I.

Having saluted Narayana and Nara the best of male beings, as also Saraswati the Goddess of Learning, let us cry success.

Janamejaya said :—

1 Having heard of that fighting with iron bolts between the heroes of the Vrishni and the Andhaka races, and having been informed also of Krishna's departure from *this world, what did the Pandavas do?*

Vaishampayana said :—

2—3 Having heard the particulars of the great destruction of the Vrishnis, the Kaurava king was determined on leaving the world. He addressed Arjuna saying,— 'O you of great intelligence, it is Time which cooks every creature (in his cauldron), I think that what has taken place is due to the cords of Time (with which he binds us all) You should also see it'

4 Thus addressed by his brother, the son of Kunti only repeated the word— 'Time, Time!'—and fully endorsed the view of his eldest brother endued with great intelligence.

5. Knowing the resolution of Arjuna, Bhimasena and the twins fully endorsed the words which [illegible]

in Shakraprastha You should protect him' Never set your heart on sin.'

10—11. Having said these words, king Yudhishthira, the just, along with his brothers, promptly offered oblations of water to Vasudeva of great intelligence, as also his old maternal uncle, and Rama and others He then duly performed the Shraddhas of all those kinsmen.

12. The king, in honor of Hari, and naming him repeatedly, fed the Dwaipayana Vyasa, and Narada, and Markandeya having penances for wealth, and Yajnavalkya of Bharadwaja race, with many delicious food.

13—15 In honor of Krishna, he also gave away many jewels and gems, and dresses and clothes, and villages, and horses and cars, and female slaves by hundreds and thousands to foremost of Brahmanas. Calling the citizens Kripa was installed as the preceptor and Parikshit was made over to him as his disciple, O chief of Bharata's race! Then Yudhishthira once more summoned all his subjects

16—17 The royal sage informed them of his desire The citizens and the villagers, hearing the king's words became stricken with anxiety and disapproved of them. 'This should never be done'—said they to the king.

bless them in the accomplishment of their design, those foremost of men renounced their sacred fires to the water. Seeing the princes in that guise the ladies wept aloud

23 They seemed to look as they had looked formerly when with Draupadi forming the sixth in number they had left the capital after their defeat at dice All the brothers, however, were infinitely delighted at the prospect of their retirement.

24—25 Ascertaining the desire of Yudhishthira and seeing the destruction of the Vrishnis no other course of action could satisfy them then. The five brothers, with Draupadi forming the sixth, and a dog forming the seventh, started on their journey. Thus did king Yudhishthira depart, himself heading a party of seven, from the city of Hastinapur. The citizens and the royal ladies followed them for some distance.

26 None of them, however, could venture to address the king for persuading him to give up his intention. The citizens then returned.

27. Kripa and others stood around Yuyutsu as their centre Ulupi the daughter of the Naga chief, O you of Kuru's race, entered the waters of Ganga.

28. The princess Chitrangada started for the capital of Manipur. The other ladies who were the grandmothers of Parikshit gathered around him.

29. Meanwhile the great Pandavas, O you of Kuru's race, and the illustrious Draupadi, having observed the preliminary fast, started with their faces towards the east.

30. Setting themselves on Yoga, those great ones, resolved to observe the religion of Renunciation, passed through various countries and reached various rivers and seas.

31—32 Yudhishthira proceeded first Behind him was Bhima, next walked Arjuna; after him were the twins in the order of their birth; behind them all, O foremost one of Bharata's race, went Draupadi, that first of women, endued with great beauty of dark complexion, and having eyes like lotus petals.

33 While the Pandavas started for the forest, a dog followed them Proceeding on, those heroes reached the sea of red waters

34 Dhananjaya had not thrown off his celestial bow Gandiva nor his couple of inexhaustible quivers actuated, O king by the coveted for valuable things.

35 The Pandavas there saw the God of Fire standing before them like a hill. Closing their way, the god stood there in his embodied form.

36. The deity of seven flames then addressed the Pandavas, saying —'O heroic sons of Pandu, know me as the God of Fire.

37. O mighty-armed Yudhishthira O Bhimasena who are a scorcher of enemies, O Arjuna and O twins of great courage, listen to what I say!

38 O foremost ones of Kuru's race, I am the God of Fire. The forest of Khandava was burnt by me, through the power of Arjuna and of Narayana himself.

39 Let your brother Phalguna proceed to the forest after casting off Gandiva, that great weapon. He has no longer any necessity for it.

40. That precious discus, which was with the great Krishna has disappeared (from the world) When the time again comes, it will return into his hands.

41 This foremost of bows *viz*, Gandiva, was procured by me from Varuna for the use of Partha Let it be made over to Varuna himself."

42 At this, all the brothers requested Dhananjaya to do what the god said. He then threw into the waters (of the sea) both the bow and the couple of inexhaustible quivers.

43 After this O chief of Bharata's race the God of Fire disappeared then and there The heroic sons of Pandu, next went on with their faces turned towards the south.

44. Then, by the northern coast of the salt sea, those princes of Bharata's race, went to the south-west.

45 Turning next towards the west, they saw the city of Dwaraka covered by the ocean.

46. Turning next to the north those foremost ones went on Observant of Yoga, they were desirous of going round the whole earth.

CHAPTER II.

(MAHAPRASTHANIKA PARVA)—*Continued.*

Vaishampayana said:—

1. Those princes of controlled souls and devoted to Yoga, proceeding to the north, saw Himavat, that huge mountain.

2. Crossing the Himavat, they saw a vast desert of sand They then saw the powerful *mountain Meru, the foremost of all high-peaked mountains.*

3 As those powerful ones were proceeding quickly all rapt in Yoga, Yajnasena, *falling off from Yoga, dropped down on the Earth.*

4—5 *Seeing her fallen down,* Bhimasena of great strength addressed king Yudhishthira the just, saying,—'O scorcher of *enemies, this princess never did any sinful deed* Tell us what the cause is for which Krishna has fallen down on the Earth.'

Yudhishthira said:—

6. She had great partiality for Dhananjaya in particular. She obtains the fruit of that conduct to-day, O best of men.

Vaishampayana said:—

7. Having said this, that foremost one of Bharata's race went on. Of righteous soul, that foremost of men, gifted with great intelligence, went on, with mind intent on itself,

8—9 Then the all wise Sahadeva dropped down on the Earth Seeing him drop down, Bhima addressed the king, saying,—'He who with great humility used *to serve us all, alas, why is that son of* Madravati fallen down on the Earth?'

Yudhishthira said:—

10. He never thought anybody 'his equal in wisdom. It is for that sin that prince has dropped down.

Vaishampayana said:—

11. Having said this, the king proceeded, leaving Sahadeva there. Indeed, Kunti's son Yudhishthira went on, with his brothers and with the dog.

12 Seeing both Krishna and the Pandava Sahadeva fallen down, the brave Nakula, whose *love for kinsmen was very* great, fell down himself.

13—14 Upon the falling down of the heroic Nakula of great beauty, Bhima once more addressed the king, saying,—'This brother of *ours* who was gifted with full righteousness and who always obeyed our commands, this Nakula who was peerless for beauty, has fallen down!'

15 Thus addressed by Bhimasena, *Yudhishthira said, with respect to Nakula,* these words —'He was of righteous soul and the foremost of all persons gifted with intelligence.

16. He, however, thought that there was nobody who equalled him in personal beauty. Indeed, he considered himself as superior to all in that matter.

17 It is for this that Nakula has fallen down Know this, O Vrikodara! That, O hero, which has been ordained for a person, must have to be borne by him.'

18 Seeing Nakula and the others fall down Pandu's son Arjuna of white horses, that destroyer of hostile heroes, fell down in great grief of heart.

19—20. When that foremost of men, who was gifted with the energy of Shakra, had fallen down, indeed, when that invincible hero was on the point of death, Bhima said to the king,—'I do not recollect any untruth uttered by this great one Indeed, not even in jest did he say anything false. What then is that for whose evil consequence this one has dropped down on the Earth?'

Yudhishthira said:—

21. Arjuna had said that he would consume all our enemies in a single day. Proud of his heroism, he did not, however, do what he had said. Hence has he fallen down.

22. This Phalguna disregarded all wielders of bows. One desirous of prosperity should never entertain such thoughts.

Vaishampayana said:—

23—24 Having said so, the king went on. Then Bhima fell down, Having fallen down, Bhima addressed king Yudhishthira the just, saying —'O king, see! I who am your darling have fallen down! Why have I dropped down? Tell me if you know it.'

Yudhishthira said:—

25 You were a great eater, and you used to boast of your strength. You never did attend, O Partha, to the wants of others while eating. It is for that, O Bhima, that you have fallen down.

26 Having said these words, the mighty-armed Yudhishthira went on, without looking back. He had only one companion, viz, the dog of which I have repeatedly spoken to you which followed him now.

CHAPTER III.

(MAHAPRASTHANIKA PARVA.)—*Concluded.*

Vaishampayana said :—

1. Causing the Heaven and the Earth to be filled by a loud sound, then Shakra came to the son of Pritha on a car and asked him to ascend it.

2—3 Seeing his brothers fallen on the Earth, king Yudhishthira the just said to that deity of a thousand eyes these words,—'My brothers have all dropped down here! They must go with me Without them by me I do not wish to go to the celestial region, O lord of all the celestials.

4 The delicate princess (Draupadi) deserving of every comfort, O Purandara should go with us! You should permit this.'

Shakra said :—

5 You shall behold your brothers in the celestial region They have reached it before you Indeed you shall see all of them there, with Krishna Do not give way to grief O chief of the Bharatas!

6 Having renounced their human bodies they have gone there, O chief of Bharata's race! As for you, it is ordained that you shall go there in this very body of yours."

Yudhishthira said :—

7 This dog, O lord of the Past and the Present, is highly devoted to me He should go with me My heart is full of mercy for him.

Shakra said :—

8 You have acquired to-day Immortality and a status equal to mine, O king, prosperity extending in all directions and high success, and all the felicities of heaven Do you cast off this dog. In this there will be no cruelty.

Yudhishthira said :—

9 O you of a thousand eyes, O you, who are of righteous conduct, it is extremely difficult for one that is of righteous conduct to perpetrate an act which is unrighteous I do not wish that union with prosperity for which I shall have to cast off one that is devoted to me.

India said :—

10 There is no place in the celestial region for persons with dogs Besides the Krodhavashas take away all the merits of such persons Thinking of this, act, O king Yudhishthira the just! Do you abandon this dog There is no cruelty in this.'

Yudhishthira said :—

11. It has been said that the abandonment of one that is devoted is sinful beyond measure It is equal to the sin of Brahminicide. Hence, O great Indra, I shall not cast off this dog to-day from desire of my happiness

12 This is my vow, *viz*, that I never give up a person that is terrified, nor one that is devoted to me, nor one that seeks my help, saying, that he is destitute, nor one that is afflicted, nor one that has come to me, nor one that is weak in protecting oneself, nor one that begs for life I shall never give up such a one till my own life goes away.

Indra said —

13 Whatever gifts, or sacrifices spread out, or libations poured on the sacred fire, are seen by a dog, are taken away by the Krodhavashas. Do you, therefore, renounce this dog. By renouncing this dog you will acquire the region of the celestial.

14 Having abandoned your brothers and Krishna, you have, O hero, acquired a region of happiness by your own deeds. Why are you so stupefied? You have renounced everything Why then do you not renounce this dog?

Yudhishthira said :—

15 This is well known in all the worlds that there is neither friendship nor enmity with the dead When my brothers and Krishna died, I was unable to revive them. Hence it was that I renounced them I did not however, renounce them as long as they were alive.

16 To frighten one that has sought protection the killing of a woman, the theft of what belongs to a Brahmana, and injuring a friend each of these four, O Shakra is, I think equal to the abandonment of one that is devoted.

Vaishampayana said —

17 Hearing these words of king Yudhishthira the just, (the dog became transformed into) the deity of Virtue, who well pleased, said words to him in a sweet voice fraught with praise.

Dharma said :—]

18. You are well born, O king of kings, and endued with the intelligence and the good conduct of Pandu! You have mercy for all creatures O Bharata, of which this is a bright example!

19 Formerly, O son, you were once examined by me in the forest of Dwaita, where your brothers of great prowess met with (an appearance of) death.

20 Disregarding both your brothers Bhima and Arjuna, you did wish for the revival of Nakula from your desire of doing good to your (step) mother.

21. On the present occasion, thinking the dog to be devoted to you, you have renounced the very car of the celestials instead of renouncing him. Hence, O king, there is no one in Heaven that is equal to you.

22. Hence, O Bharata, regions of inexhaustible happiness are yours? You have acquired them, O chief of the Bharatas, and yours is a celestial and high end.

Vaishampayana said.—

23—24. Then Dharma and Shakra, and the Maruts, and the Ashwins and other deities and the celestial Rishis, causing Yudhishthira to ascend on a car, went to the celestial region. Those beings crowned with success and capable of going everywhere at will, rode their respective cars.

25 King Yudhishthira, that perpetuater of Kuru's race, riding on that car, ascended quickly, causing the entire sky to blaze with his effulgence.

26—27 Then Narada, that foremost of all speakers, gifted with penances, and conversant with all the worlds, from amidst that concourse of celestials, said these words —'*All those royal sages who are here have their achievements transcended by those of Yudhishthira.*

28 Covering all the worlds by his fame and splendour and by his wealth of conduct, he has attained to the celestial region in his own (human) body! None else than the son of Pandu has been heard to achieve this.'

29—30 *Hearing these words of Narada, the righteous-souled king saluting the celestials and all the royal sages there present, said,—'Happy or miserable, whatever the region be that is now (my brothers, I wish to proceed to. I do not wish to go anywhere else.'*

31—32. Hearing this speech of the king, the chief of the celestials, Purandura, said these words pregnant with noble meaning,—'Do you live in this place, O king of kings, which you have acquired by your meritorious deeds! Why do you still cherish human affections?

33 *You have acquired great success, the like of which no other man has ever* been able to attain. Your brothers, O delighter of the Kurus, have succeeded in acquiring happy regions.

34 Human affections still touch you. This is Heaven. See these celestial Rishis and Siddhas who have attained to the region of the gods.'

35—36 Endued with great intelligence, Yudhishthira answered the king of the deities once more, saying,—'O conqueror of Daityas, I venture not to live anywhere, separated from them! I wish to go there where my brothers have gone!

37. I wish to go there where that *foremost of women, Draupadi, of ample proportions and darkish complexion and gifted with great intelligence and righteousness of conduct, has gone!*'

FINIS MAHAPRASTHANIKA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT)

SWARGAROHANIKA PARVA.

VOL. XVIII.

EDITED & PUBLISHED BY

MANMATHA NATH DUTT, *(Shastri)* M.A, M.R.A.S.

RECTOR, KRISHNA ACADEMY

Author of the English Translation of the Ramayana, Vishnu-Puranam, Srimad-Bhagavatam, Kamandakiya Nitisara, Bhagavad-Gita, and many other works.

40, Nayan Chand Dutt's Street, Calcutta.

CALCUTTA

PRINTED BY H. C. DASS, ELYSIUM PRESS,
40, Nayan Chand Dutt's Street.

1905.

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SWARGAROHANIKA PARVA.

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THE MAHABHARATA.

(IN ENGLISH.)

SWARGAROHANIKA PARVA.

CHAPTER I.

Having saluted Narayana and Nara the best of male beings as also Saraswati the Goddess of Learning let us cry success.

Janamejaya said:—

1. Having attained to Heaven, what regions were respectively attained by my grandsires of old *viz*, the Pandavas, and the sons of Dhritarashtra?

2 I wish to hear this. I think that you know everything, having been taught by the great Rishi Vyasa of wonderful feats.

Vaishampayana said:—

3 Listen now to what your grandsires, Yudhishthira and others, did after having attained to Heaven, that place of the deities

4 Arrived at Heaven, king Yudhishthira the just saw Duryodhana gifted with prosperity and seated on an excellent seat.

5 He was effulgent like the sun and wore all the signs of heroic glory And he was in the company of many celestials of blazing effulgence and of Sadhyas of righteous deeds

6 Yudhishthira, seeing Duryodhana and his prosperity became suddenly overpowered with anger and turned back from the sight

7. He loudly addressed his companions saying,— I do not wish to share regions of bliss with Duryodhana who was stained by cupidity and possessed of little foresight

8 It was for him that friends, kinsmen, over the whole Earth destroyed by us were whom he had greatly afflicted in the deep forest

9 It was for him that the virtuous princess of Panchala, Draupadi of faultless features, our wife was dragged into the midst of the courtiers before all our elders

10. Ye gods I have no wish to even see Suyodhana! I wish to go there where my brothers are.'

11. Narada, smiling, told him,—'It should not be so O king of kings! In Heaven, all enmities cease.

12. O mighty-armed Yudhishthira, do not say so about king Duryodhana. Hear my words.

13 Here is king Duryodhana He is adored with the celestials by those righteous men and those foremost of kings, who are now dwellers of Heaven.

14 By causing his body to be poured as a libation on the fire of battle, he has obtained the end which consists in attainment of the region for heroes You and your brothers, who were veritable gods on Earth, were always persecuted by this one.

15 Yet through his observance of Kshatriya practices he has acquired this region. This king was not terrified in a dreadful situation.

16 O son, you should not bear in mind the woes inflicted on you on account of the match at dice You should not remember the sufferings of Draupadi.

17. You should not remember the other miseries which you suffered for the deeds of your kinsmen,—the miseries, *viz*, that were due to battle or to other situations.

18—26 Do you meet Duryodhana now politely. This is Heaven O king! There can be no enmities here!'—Though thus addressed by Narada, the Kuru king Yudhishthira, gifted with great intelligence, enquired about his brothers and said —'If these eternal regions reserved for heroes be Duryodhana's that unrighteous and sinful wretch, that man who was the destroyer of friends and of the whole world that man for whose sake the entire Earth was devastated with all her horses and elephants and human beings, that man for whose sake we were burnt with anger in thinking of how best we might remedy our wrongs, I wish to see what regions have been attained by those great heroes, my brothers of high

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vows, steady achievers of promises, truthful in speech, and distinguished for courage. The great Karna, the son of Kunti, incapable of being baffled in battle, Dhrishtadyumna, Satyaki, the sons of Dhrishtadyumna and those other Kshatriyas who met with death in the observance of Kshatriya duties, where are those kings, O Brahmana? I do not see them here, O Narada! I wish to see, O Narada, Virata and Drupada and the other great Kshatriyas headed by Dhrishtaketu, as also Shikhandin, the Panchala prince, the sons of Draupadi, and Abhimanyu, irresistible in battle.'

CHAPTER II.

(SWARGAROHANIKA PARVA.)—*Continued.*

Yudhishthira said:—

1—2 'Ye deities, I do not see here Radha's son of incomparable prowess, as also my large-hearted brothers, and Yudhamanyu and Uttamaujas, those great car-warriors who poured their bodies (as libations) on the fire of battle, those kings and princes who met with death for my sake in battle.

3. Where are those great car-warriors who possessed of the prowess of tigers? Have those foremost of men gained this region?

4. If those great car-warriors have obtained these regions, then only do you know, O gods, that I shall live here with those great ones.

5. If this auspicious and eternal region has not been gained by those kings, then, know, O gods, that without those brothers and kinsmen of mine, I shall not live here.

6. At the time of celebrating the Kaitri rites (after the battle), I heard my mother say,—Do you offer oblations of water to Karna! From the time of hearing those words of my mother, I am burning with grief.

7—8. I grieve also continually at this, O gods, that when I marked the resemblance between the feet of my mother and those of Karna of high soul, I did not immediately place myself under the orders of that destroyer of hostile ranks! Ourselves joined with Karna, Shakra himself would have been unable to defeat in battle.

9. Wherever may that child of the Sun be, I wish to see him. Alas, not knowing his relationship with us, I caused him to be killed by Arjuna.

10—11. 'Bhima also of dreadful prowess and dearer to me than my life. Arjuna too, resembling Indra himself, the twins also who resembled the Destroyer himself in prowess, I wish to see! I wish to see the princess of Panchala, of good conduct: I wish not to stay here. I tell you the truth.

12 O foremost of the deities, what is Heaven to me if I am separated from my brothers? That is Heaven where those brothers of mine are. This, in my opinion, is not Heaven.'

The deities said:—

13 'If you wish to be there, go then, O son, forthwith. At the command of the king of the celestials, we are ready to do what you like.'

Vaishampayana said:—

14—15 Having said so, the celestials then ordered the celestial messenger, O destroyer of enemies, saying—'Do you show to Yudhishthira his friends and kinsmen'—Then the royal son of Kunti and the celestial messenger went together, O foremost of kings, to that place where those chiefs of men were.

16 The celestial messenger went first, followed by the king. The path was difficult and trodden by men of sinful deeds.

17—18 It was covered with thick darkness, and covered with hair and moss forming its grassy vesture. Polluted with the smell of sinners, and miry with flesh and blood, it was filled with gad flies and stinging bees and gnats and was endangered by the inroads of grisly bears. Rotting corpses lay here and there.

19 Overspread with bones and hair, it was noisesome with worms and insects. It was bounded all along with a burning fire.

20. It was infested by crows and other birds and vultures, all having beaks of iron, as also by evil spirits with long mouths pointed like needles. And it was filled with inaccessible fastnesses like the Vindhya mountains.

21. Human corpses were scattered over it, smeared with fat and blood, with arms and thighs cut off, or with entrails torn out and legs severed.

22. Along that path so disagreeable with the stench of corpses and awful with other incidents, the righteous-souled king went filled with various thoughts.

23. He saw a river full of boiling water and, therefore, difficult to cross, as also a forest of trees whose leaves were sharp swords and razors.

24 There were plains full of fine white sand highly heated, and rocks and stones made of iron. There were many jars of iron all around, with boiling oil in them.

25. Many a Kuta-shalmalika was there, with sharp thorns, and therefore, greatly painful to the touch The son of Kunti saw also the tortures inflicted upon sinful men.

26. Seeing that inauspicious region full of every sort of foulness, Yudhishthira asked the celestial messenger, saying,—'How far shall we go along a path like this?

27. You should tell me where those brothers of mine are. I wish also to know what region is this of the celestials.'

28 Hearing these words of king Yudhishthira the just, the celestial messenger stopped in his course and replied, saying,—'Thus far is your way.

29. The dwellers of the celestial region ordered me that having come thus far, I am to stop! If you are tired, O king of kings, you may return with me.'

30. Yudhishthira, however, was sorely disconsolate and stupefied by the foul stench Resolved to return, O Bharata, he retraced his steps.

31 Stricken with sorrow and grief, the righteous souled king turned back Directly then he heard piteous cries all around.

32. 'O son of Dharma, O royal sage, O you of holy birth, O son of Pandu, do you stay a moment for favouring us.

33 At your approach, O invincible one, a delightful breeze has begun to blow, bearing the sweet smell of your body. We have been greatly relieved at this.

34 O foremost of kings, seeing you, O best of men, we have been highly pleased O son of Pritha, let that happiness last longer through your stay here for a few moments more.

35 Do you remain here, O Bharata, for even a short time! As long as you are here, O you of Kuru's race, tortures cease to afflict us.'

36 The king heard there these and many similar words, uttered piteously by persons in distress, reaching his ears from all sides.

37 Hearing those words of beings in distress, Yudhishthira of compassionate heart exclaimed aloud—'Alas, how painful!' and the king stood still.

38 The words of those woe-begone and afflicted persons seemed to the son of Pandu to be uttered in voices that he had heard before although he could not, then, recognise them.

39. Unable to recognise the voices, Dharma's son, Yudhishthira, enquired, saying,—'Who are you? Why also do you stay here?'

40 Thus addressed they answered him from all sides, saying,—'I am Karna!'—'I am Bhimasena!'—'I am Arjuna!'

41. 'I am Nakula'—'I am Sahadeva!'—'I am Dhrishtadyumna!'—'I am Draupadi!'—'We are the sons of Draupadi!'—thus O king, did those voices speak.

42 Hearing those cries, O king, uttered in voices of pain suitable to that place the royal Yudhishthira asked himself—'What perverse destiny is this?'

43—44. What are those sinful deeds which were committed by those great beings, viz, Karna and the sons of Draupadi and the slender-waisted princess of Panchala, so that they have been compelled to live in this region of fœtid smell and great distress. I am not aware of any sin that can be attributed to these persons of auspicious deeds

45 What is that deed by doing which Dhritarashtra's son, king Suyodhana, with all his sinful followers, has acquired such prosperity?

46. Gifted with prosperity like that of the great Indra himself, he is reverently worshipped. What is that deed for which these (high souled ones) have fallen into Hell?

47. All of them knew duty, were heroes, were devoted to truth and the Vedas; were observant of Kshatriya practices, were righteous in their deeds, were performers of sacrifices, and givers of large presents to Brahmanas.

48 Am I asleep or awake? Am I conscious or unconscious? Or, is all this an aberration of the intellect?'

49. Overwhelmed by sorrow and grief, and with his senses ruffled by anxiety, king Yudhishthira indulged in such thoughts for a long time.

50. The royal son of Dharma was, then filled with righteous indignatio Indeed, Yudhishthira then censured the celestials as also Dharma himself.

51. Affected by the very foul smell, he addressed the celestial messenger, saying—'Return to the presence of those whose messenger you are.

52 Tell them that I shall not return to where they are [illegible]

here, since, on account of my companionship, these afflicted brothers of mine have become comforted'

53 Thus addressed by the intelligent son of Pandu, the celestial messenger returned to the place where the king of the celestials was, *viz*, he of a hundred sacrifices.

54. He represented to him the acts of Yudhishthira Indeed, O king, he informed Indra of all that Dharma's son had said.

CHAPTER III.

(SWARGAROHANIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. King Yudhishthira the just, the son of Pritha, had not waited there for more than a moment when, O you of Kuru's race, all the celestials headed by Indra came there

2. The God of Righteousness, in his embodied form, also came to that place where the Kuru king was for seeing that monarch.

3 Upon the coming of those celestials of resplendent bodies and sanctified and noble deeds the darkness that had covered that region immediately disappeared

4—5. The tortures undergone by beings of sinful deeds were no longer seen. The river Vaitarani, the thorny Shalmali, the iron jars, and the boulders of rock, so terrible to look at, also vanished from sight The various repulsive corpses also, which the Kuru king had seen, disappeared at the same time.

6. Then a breeze, delicious and fraught with pleasant smell, pefectly pure, and delightfully cool, O Bharata, began to blow on that spot on account of the presence of the celestials.

7—8 The Maruts, with Indra, the Vasus with the twin Ashwins, the Sadhyas, the Rudras, the Adityas, and the other dwellers of Heaven, as also the Siddhas, and the great Rishis, all came there where Dharma's royal son of great energy was.

9—10 Then Shakra, the lord of the celestials, gifted with blazing prosperity, addressed Yudhishthira and consoling him, said,—'O Yudhishthira of mighty arms, come, come, O king! These illusions have ended, O powerful one.

11 You have acquired success O mighty-armed one, and have attained to eternal happy regions You should not give way to anger Listen to these words of mine.

12 Hell, O son, should, forsooth be seen by every king. There is enough of good and bad, O king.

13 He who enjoys first the fruits of his good deeds must afterwards suffer Hell. He, on the other hand, who first endures Hell, must afterwards enjoy the celestial region.

14 He whose sinful deeds are many, enjoys the celestial region first. It is for this, O king, that desirous of doing you good, I caused you to be sent for having a view of Hell.

15 You had by a pretence, deceived Drona about his son You have, therefore, been shown Hell by an act of deception.

16 Like yourself, Bhima and Arjuna and Draupadi, have all been shown the place of sinners by an act of deception.

17 Come, O king, all of them have been purged of their sins

18 All those kings who had sided you and who have been killed in battle, have all acquired the celestial region Come and see them, O foremost one of Bharata's race.

19. Karna, the powerful bowman, that foremost of all wielders of weapons for whom you are grieving, has also acquired high success.

20 See, O powerful one, that foremost of men, *viz*, the son of the Sun He is in that place which is his own, O mighty-armed one Kill this grief of yours, O king.

21. Look at your brother, and others, those kings, that is, who had taken your side. They have all attained to their respective places Let the fever of your heart be removed

22 Having suffered a little misery first, from this time, O son of Kuru's race, do you sport with me in happiness, shorn of grief and all ailments.

23. O mighty-armed one, do you now enjoy, O king, the rewards of all your virtuous deeds, of those regions which you have acquired yourself by your penances, and of all your gifts.

24. Let celestials and Gandharvas, and celestial Apsaras, dressed in pure robes and beautiful ornaments, wait upon and serve you for your happiness.

25 Do you, O mighty-armed one, enjoy now those happy regions which you have acquired through the Rajasuya-Sacrifice performed by you and whose felicities have been increased by the sacrificial gratuities

employed by you May you enjoy the great fruit of your penances.

26 Your regions, O Yudhishthira, are above, far above, those of kings. They are equal to those of Harishchandra, O son of Pritha Come, and sport there in bliss!

27 Sharing the blissful region acquired by the royal sage Mandhatri, king Bhagiratha, Dushmanta's son Bharata, you will sport there in bliss.

28 Here is the celestial river, sacred and sanctifying the three worlds. It is called celestial Ganga Plunging into it, you will go to your own regions.

29 Having bathed in this river, you will be divested of your human nature. Indeed, your grief dispelled, your ailments conquered, you will be freed from all enmities'

30—31. While, O Kuru king, the chief of the celestials was saying so to Yudhishthira, the god of Righteousness, in his embodied form, then addressed his own son and said,—'O king, I am highly pleased, O you of great wisdom, with you, O son, by your devotion to me, by your truthfulness of speech, and forgiveness, and self control.

32 This, indeed, is the third test, O king, to which I put you You are incapable, O son of Pritha, of being swerved from your nature or reason.

33 Before this, I had examined you in the Dwaita forest by my questions, when you had come to that lake for recovering a couple of fire-sticks You stood it well.

34 Assuming the shape of a dog, I examined you once more, O son when your brothers with Draupadi had fallen down.

35 This has been your third test, you have expressed your wish to stay at Hell for the sake of your brothers You have become cleansed, O highly blessed one. Purified of sin, be you happy.

36 O son of Pritha, your brothers, O king, were not such as to deserve Hell All this has been an illusion created by the king of the celestials

37 Forsooth, all kings, O son, must once see Hell. Hence have you for a little while been subjected to this great sorrow.

38 O king, neither Arjuna, nor Bhima, nor any of those foremost of men, viz., the twins, nor Karna, ever truthful in speech and endued with great courage, could be deserving of Hell for a long time.

39. The princess Krishna too, O Yudhishthira, could not be deserving of that place of sinners. Come, come, O foremost of the Bharatas see Ganga, who spreads her current over the three worlds.'

40 Thus addressed, the royal sage viz., your grandsire proceeded with Dharma and all the other celestials.

41. Having bathed in the celestial river Ganga, sacred and purifying and ever worshipped by the Rishis, he renounced his human body.

42 Assuming then a celestial form, king Yudhishthira the just, on account of that bath, became divested of all his enmities and grief.

43. Surrounded by the celestials, the Kuru king Yudhishthira then went away from that place He was accompanied by Dharma, and the great Rishis uttered his praises.

44. Indeed, he reached that place where those foremost of men those heroes, viz., the Pandavas and the Dhartarashtras freed from (human) wrath, were enjoying each his respective position.

CHAPTER IV.

(SWARGAROHANIKA PARVA)—*Continued.*

Vaishampayana said:—

1. King Yudhishthira, thus honored by the celestials, the Maruts and the Rishis, went to that place where those foremost ones of Kuru's race were.

2 He saw Govinda gifted with his Brahma form It took after that form of his which had been seen before and which, therefore, helped the recognition

3 Shining in that form of his he was adorned with celestial weapons such as the dreadful and discus and others in their respective embodied forms.

4 He was being worshipped by the heroic Phalguna, who also was gifted with a blazing effulgence the son of Kunti saw the destroyer of Madhu in also his own form.

5 Those two foremost of Beings worshipped by all the celestials, seeing Yudhishthira, received him with proper honours

6 In another place, the delighter of the Kurus saw Karna, that foremost one among all holders of weapons, resembling a dozen Suns in splendour.

7. In another part he saw Bhimasena of great power, sitting in the midst of Maruts, and gifted with a blazing form.

8 He was sitting by the side of the god of wind in his embodied form Indeed he was then in a celestial form gifted with

Krishna, a million sins, numbering such grave ones as Brahmanicide and the rest, are washed off.

41. The departed manes of that man who recites even a small portion of this history at a Shraddha, obtain inexhaustible food and drink.

42 The sins that one commits during the day by one's senses or the mind are all washed off before evening by reciting a portion of the Mahabharata.

43 Whatever sins a Brahmana may commit at night in the midst of women, are all washed off before dawn by reciting a portion of the Mahabharata.

44. The great race of the Bharatas is its topic. Hence it is called Bharata And because of its grave meaning as also of the Bharatas being its topic, it is called Mahabharata.

45 He who is versed in interpretations of this great work becomes purged of every sin Such a man lives in virtue, profit and pleasure, and acquires Liberation also, O chief of Bharata's race.

46. That which is in this is elsewhere, that which does not occur here occurs nowhere else This history is known by the name of Jaya. It should be heard by every one desirous of Liberation.

47. It should be read by Brahmanas, by kings, and by women big with children. He who desires Heaven attains to Heaven; and he who desires victory achieves it.

48. The woman big with child gets either a son or a daughter highly blessed. The powerful Island-born Krishna, who will not have to come back, and who is Liberation incarnate, made an abstract of the Bharata, moved by the desire of helping the cause of virtue.

49. He made another compilation consisting of sixty lakhs of verses.

50 Thirty lakhs of these were placed in the region of the celestials In the region of the Pitris, fifteen lakhs, it should be known are current; while in that of the Yakshas fourteen lakhs are current.

51—52. One lakh is current among human beings. Narada recited the Mahabharata to the gods; Asita-Devala to the Pitris, Shuka to the Rakshasas and the Yakshas; and Vaishampayana to human beings This history is sacred, and of deep significance, and considered as equal to the Vedas.

53. That man, O Shaunaka, who hears this history, placing a Brahmana before him, acquires both fame and the fruition of all his desires.

51—55 He who, with fervid devotion, listens to a recitation of the Mahabharata, attains (hereafter) to great success on account of the merit that becomes his through understanding even a very small part thereof. All the sins of that man who recites or listens to this history with devotion are washed off

56 Formerly, the great Rishi Vyasa, having composed this work, caused his son Shuka to read it with him, along with these four verses.

57. Thousands of mothers, and fathers, and hundreds of sons and wives arise in the world and depart from it. Others will arise and similarly go away.

58 There are thousands of occasions for joy and hundreds of occasions for fear. These affect only him who is ignorant but never him that is wise.

59 With uplifted arms I am crying aloud but nobody hears me From Virtue originate Profit and Pleasure Why should not Virtue, therefore, be sought?

60 For the sake neither of pleasure, nor of fear, nor of cupidity should any one renounce Virtue. Indeed, for the sake of even life, one should not renounce Virtue. Virtue is eternal Pleasure and Pain are not eternal Jiva is eternal. The cause, however, of Jiva's being covered with a body is not so.

61. That man who, rising early in the morning, reads this Savitri of the Bharata, acquires all the rewards attached to a recitation of this history and ultimately attains to the highest Brahma.

62. As the sacred Ocean, as the Himavat mountain, are both considered as mines of precious gems, so is this Bharata.

63 The learned man, by reciting to others this Veda or Agama composed by (the Island-born) Krishna, acquires wealth. There is no doubt in this that he who, with rapt attention, recites this history called Bharata, acquires great success.

64 What need has that man of a sprinkling of the waters of Pushkara who attentively listens to this Bharata, while it is recited to him? It represents the nectar that dropped from the lips of the Island born. It is immeasurable, sacred, sanctifying, sin-cleansing, and auspicious.

CHAPTER VI.

(SWARGAROHANIKA PARVA.)

Continued.

Janamejaya said:—

1. O holy one, according to what rites should the learned listen to the Bharata? What are the fruits? What deities are to be adored during the several Paranas?

2. What should be the gifts that one should make, O holy one, at every Parva or sacred day (during the continuance of the recitation)? What should be the qualifications of the reciter to be engaged? Tell me all this.

Vaishampayana said:—

3 Hear, O king, what that procedure is, and what the fruits, O Bharata, are which will originate from one's listening (to a recitation of the Bharata). This, O king of kings, is what you ask me.

4. The deities, O king, came to this world for sport. Having achieved their task, they ascended once more to the celestial region.

5. Listen to what I tell you briefly Is the Mahabharata is to be found the births of Rishis and deities on the Earth.

6—9 In this work, called Bharata, O foremost one of Bharata's race, are to be seen in one place the eternal Rudras, the Saddhyas, and the Vishwedevas; the Adityas, the two deities named the Ashwins, the regents of the World, the great Rishis, the Guhyakas, the Gandharvas, the Nagas, the Vidyadharas, the Siddhas, the diverse deities, the Self-born visible in a body, with many ascetics; the Hills and Mountains, Oceans and Seas, and Rivers; the various tribes of Apsaras; the Planets, the Years, the Half-Years, and the Seasons; and the whole universe of mobile and immobile objects, with all the celestials and Asuras

10. Hearing their celebrity, and on account of a recitation of their names and achievements, a man, who has committed even terrible sins, will be cleansed.

11—14 Having, with a concentrated soul and purified body, heard this history duly, from the beginning, and having reached its end one should make Shraddha-offerings, O Bharata, to them (of whom one has heard) To the Brahmanas also, O chief of Bharata's race, should, with due devotion and according to one's power, be made large gifts and various kinds of gems and kine, and vessels of white brass for milking kine and maidens decked with every ornament, and possessed of every accomplishment suited to the enjoyment, as also various kinds of conveyances, beautiful palaces, plots of land and cloths.

15. Animals also should be given, such as horses and elephants, and beds, and covered conveyances borne on the shoulders of men, and well-decked cars.

16. Whatever objects are in the house, of the foremost kind, whatever wealth of great value is in it, should be given away to Brahmanas. Indeed, one should give away one's ownself, wives and children.

17 One desirous of hearing the Bharata, should hear it without a doubting heart, with cheerfulness and joy; and as he goes on listening to its recitation, he should, according to the extent of his power, make gifts with great devotion.

18. Hear how a person who is devoted to truth and sincerity, who is self-controlled, pure (in mind), and observant of those deeds which lead to purity of body, that is endued with faith, and that has subjugated anger, acquires success.

19—20. He should appoint as reciter one who is pure (of body), who is endued with good and pious conduct, who should be robed in white, who should have a complete mastery over his passions, who is cleansed of all offences, who is conversant with every branch of learning, who is endued with faith, who is free from malice, who is possessed of handsome features, who is blessed, self controlled, truthful and with passions under control, and who is beloved of all for the gifts he makes and the honors of which he is the possessor.

21—22. The reciter, seated at his ease, free from all bodily complaints, and with rapt attention, should recite the text without slowness, without a labouring voice, without being fast or quick, quietly, with sufficient energy without confusing the letters and words together, in a sweet intonation and with such accent and emphasis as would show the sense, giving full utterance to the three and sixty letters of the alphabet from the eight places of their formation.

23 Saluting Narayana, and to Nara, that foremost male-beings, as also to the goddess Saraswati, should the word *Jaya* be uttered.

24 Listening to the Bharata, O king, when recited O you of Bharata's race, by a reader of this kind, the listener, observant of vows the while and purified by purificatory rites, acquires valuable fruits.

25 When the first *Parana* is reached,

great beauty, and had acquired with highest success.

9. In the place belonging to the Aswins, the daughter of the Kurus saw Nakula and Sahadeva, each blazing with his own effulgence.

10. He also saw the princess of Panchala, decked in garlands of lotuses. Having acquired the celestial region, she was sitting there, gifted with a form effulgent like the Sun.

11—12. King Yudhishthira suddenly wished to question her. Then the illustrious Indra, the king of the celestials, spoke to him,—'This one is goddess of prosperity herself. It was for your sake that she took birth, as the daughter of Drupada, among human beings, coming not from any mother's womb, O Yudhishthira, gifted with agreeable perfume and capable of delighting the entire world.

13. For your satisfaction she was created by the wielder of the trident. She was born in the race of Drupada and was enjoyed by you all.

14. These five highly blessed Gandharvas gifted with the effulgence of fire, and endued with great energy, were, O king, the sons of Draupadi and yourself.

15. Look at Dhritarashtra, the king of the Gandharvas, endued with great wisdom. Know that this one was the eldest brother of your father.

16. This one is your eldest brother, the son of Kunti, gifted with the effulgence of fire. The son of Surya, your eldest brother the foremost of men, even this one was known as the son of Radha.

17—18. He moves in the company of the Sun God. Behold this foremost of Beings! Among the tribes of the Sadhyas, the celestials, the Vishwedevas, and the Maruts, see, O king of kings, the mighty car-warriors of the Vrishnis and the Andhakas, viz., those heroes having Satyaki for their first, and those powerful ones among the Bhojas.

19. Look at the son of Subhadra, invincible in battle, now staying with Soma. He is the powerful bowman Abhimanyu, now gifted with the gentle effulgence of the Moon.

20. Here is the powerful bowman Pandu, now united with Kunti and Madri. Your father frequently comes to me on his excellent car.

21. Look at the royal Bhishma, the son of Shantanu, now in the midst of the Vasus. Know that this one by the side of Vrishaspati is your preceptor Drona.

22. These and other kings, O son of Pandu, who had fought on your behalf now walk with the Gandharvas or Yakshas or other sacred beings.

23. Some have attained to the dignity of Guhyakas, O king. Having renounced their bodies, they have conquered the celestial region by the merit they had acquired through word, thought, and deed.'

CHAPTER V.

(SWARGAROHANIKA PARVA.)—*Continued.*

Janamejaya said:—

1—4. Bhishma and Drona, those two great persons, king Dhritarashtra, and Virata and Drupada, and Shankha and Uttara, Dhrishtaketu and Jayatsena, and king Satyajit, the sons of Duryodhana, and Shakuni the son of Suvala, Karna's sons of great prowess, king Jayadratha, Ghatotkacha and others whom you have not mentioned, the other heroic kings of shining forms,—tell me for what period they remained in the celestial region.

5. O best of twice-borns, did they live in Heaven for ever? What was the end acquired by those best of men when their acts terminated.

6. I wish to hear this, O foremost of twice-born persons, and, therefore, have I asked you. By virtue of your blazing penances you see all things.

Sauti said:—

7. Thus accosted, that twice born Rishi, receiving the permission of the great Vyasa, began to answer the question of the king.

Vaishampayana said:—

8. Every one, O king, is not capable of returning to his own nature at the end of his deeds. Whether this is so or not, is, undoubtedly, a good question asked by you.

9—10. Hear, O king, this which is a mystery of the celestials. O chief of Bharata's race! It was explained (to us) by Vyasa of great energy, celestial vision, and great prowess, that ancient ascetic, O Kauravya, who is the son of Parashara and who always practises high vows, who is of immeasurable understanding, who is omniscient, and who, therefore, knows the end of all deeds.

11. Bhishma of great energy and great effulgence acquired the dignity of the Vasus. Eight Vasus, O chief of Bharata's race, are now seen.

11 Drona entered into Vrihaspati, that foremost one of Angirasa's descendants. Hridika's son Kritavarman entered the Maruts.

13 Pradyumna entered Sanatkumara whence he had come. Dhritarashtra obtained the regions so difficult of acquisition, belonging to Kuvera.

14 The famous Gandhari gained the same regions with her husband Dhritarashtra. With his two wives, Pandu went to the abode of the great Indra.

15—17. Both Virata and Drupada, and king Dhrishtaketu, as also Nishatha, Akrura, Shamva, Bhanukampa, and Vidurathа, and Bhurishravas and Shala and king Bhuri, and Kansa, and Ugrasena, and Vasudeva, and Uttara, that foremost of men, with his brother Shankha,—all these foremost of persons entered the celestials.

18. Soma's son of great prowess, named Varchas of mighty energy, became Abhimanyu, the son of Phalguna, that foremost of men.

19 Having fought, according to Kshatriya practices, with bravery such as none else had ever been able to show,—that mighty armed and right-eyed-looking being entered Soma. Killed on the field of battle, O foremost of men, Karna entered the Sun. Shakuni entered into the Dwapara, and Dhrishtadyumna into the God of Fire.

21. The sons of Dhritarashtra were all Rakshasas of great power. Sanctified by death caused by weapons, those great beings of great prosperity all succeeded in acquiring the celestial regions.

22 Both Kshattri and king Yudhishthira entered into the God of Virtue. The holy and illustrious Ananta (who had taken birth as Balarama) went to the region below the Earth.

23 Through the command of the Grandsire, he, helped by his Yoga power, supported the Earth. Vasudeva was a part of that eternal god of gods called Narayana. Accordingly, he entered into Narayana.

24 Sixteen thousand women had been married to Vasudeva as his wives. When the time came, O Janamejaya, they plunged into the Saraswati.

25 Renouncing their (human) bodies there they re-ascended to the celestial region. Transformed into Apsaras, they approached the presence of Vasudeva.

26 Those heroic and powerful car-warriors viz., Ghatotkacha and others, who were killed in the great battle, attained to the status, some of celestials and some of Yakshas.

27 Those who had fought on the side of Duryodhana are said to have been Rakshasas. Gradually, O king, they have all attained to excellent regions of happiness.

28. Those foremost of men have gone, some to the abode of Indra, some to that of highly intelligent Kuvera of great intelligence, and some to that of Varuna.

29 I have now told you, O you of great splendour, everything about the acts, O Bharata, of both the Kurus and the Pandavas.

Sauti said :—

30 Hearing this, O foremost of twice-born ones, at the intervals of sacrificial rites, king Janamejaya became filled with wonder.

31. The sacrificial priests then finished the rites which remained to go through. Astika, having rescued the snakes (from a fiery death) became filled with joy.

32 King Janamejaya then pleased all the Brahmanas with profuse presents. Thus adored by the king, they returned to their respective abodes.

33 Having dismissed those learned Brahmanas, king Janamejaya returned from Takshashila to Hastinapur.

34 I have now told you everything that Vaishampayana described, at the command of Vyasa, to the king at his snake sacrifice.

35 Called a history, it is sacred purifying and excellent. It has been composed by the ascetic Krishna, O Brahmana, of truthful speech.

36—37. He is omniscient, conversant with all ordinances, endued with a knowledge of all duties, filled with piety, capable of perceiving what is beyond the perception of the senses, pure, having a soul purified by penances, possessed of the six high attributes, and devoted to Sankhya Yoga. He has composed this, seeing everything with a celestial eye which has been cleansed (strengthened) by varied lore.

38 He has done this, desiring to spread the fame, throughout the world, of the great Pandavas as also of other Kshatriyas endued with profuse energy.

39 That learned man who recites this history on sacred days in the midst of an attentive audience becomes purged of every sin, conquers the celestial region, and attains to the status of Brahma.

40. Of that man who listens with rapt attention to the recitation of the whole of this Veda composed by (the Island-born)

the hearer should satisfy Brahmanas with presents of all desirable objects.

25 By doing this, one acquires the fruits of the Agnishtoma sacrifice.

26 He acquires a large (celestial) car full of various orders of Apsaras With a glad heart and with the celestials in his company, he proceeds to the celestial region, his heart rapt (in felicity).

27 When the second *Parana* is reached, the hearer acquires the fruits of the *Atiratra* vow Indeed, he ascends a celestial car made entirely of costly gems

28 Wearing celestial garlands and dresses, and decked with celestial unguents and always shedding a celestial fragrance around, he receives great honours in the celestial region.

29 When the third *Parana* is reached, he acquires the fruits of the *Dwadashaha* vow Indeed, he lives in the celestial region for myriads of years, like a god.

30—31. At the fourth *Parana* he acquires the fruits of the Vajapeya sacrifice At the fifth, he acquires twice those fruits Ascending a celestial car which resembles the rising sun or a blazing fire, and with the deities for his companions, he goes to the celestial region and sports happily for myriads of years in the abode of Indra.

32—34. At the sixth *Parana*, he acquires twice, and at the seventh, thrice those fruits Ascending a celestial car which resembles the summit of the Kailasa mountains (in beauty), which is equipt with an altar made of stones of *lapis lazuli* and other precious gems that is surrounded by beautiful objects of various kinds, that is decked with gems and corals, that moves at the will of the rider, and that teems with waiting Apsaras, he roves through all the happy regions like a second deity of the Sun At the eighth *Parana* he acquires the fruits of the Rajasuya sacrifice.

35 He ascends a car as beautiful as the rising moon, and to which are yoked horses white as the rays of the moon and fleet like thought.

36 He is served by most beautiful women whose faces are more charming than the moon He hears the music of the garlands that encircle their waists and the *Nupuras* encircling their ankles.

37. Sleeping with his head resting on the laps of women of great beauty, he awakes greatly refreshed. At the ninth *Parana* he acquires, O Bharata, the fruits of that foremost of sacrifices, viz., the Horse-Sacrifice.

38. Ascending on a car equipt with a chamber consisting of a top supported by columns of gold furnished with a seat made of stones of *lapis lazuli*, with windows on all sides made of pure gold, and full of Apsaras and Gandharvas and other celestials, he blazes forth in splendour.

39—40 Wearing celestial garlands and dresses, and decked with celestial unguents, he sports happily, with deities for his companions in the celestial region, like a second deity himself.

41—43 Reaching the tenth *Parana* and pleasing Brahmanas, he acquires a car which tinkles with innumerable bells, which is decked with flags and banners, which is equipt with a seat made of precious gems, which has many arches made of *lapis lazuli*, which has a net-work of gold all round, which has turrets made of corals which is adorned with Gandharvas and Apsaras expert in singing, and which is fit for the residence of the Righteous

44—45 Crowned with a diadem of the complexion of fire, decked with ornaments of gold, his body smeared with celestial sandalpaste, garnished with celestial garlands he passes through all celestial regions, enjoying all celestial objects of enjoyment, and gifted with great splendour, through the grace of the deities

46—49 Thus accoutred, he receives great honours in the celestial region for many long years With Gandharvas in his company, for full twenty-one thousand years, he sports in bliss with Indra himself in the abode of Indra He roves at pleasure every day through the various celestial regions, riding on celestial cars and conveyances, and surrounded by celestial damsels of great beauty He is able to go to the abode of the Sun, of the Moon and of Shiva, O king Indeed, he succeeds in living in the same region with Vishnu himself It is even so, O monarch. There is no doubt in this

50 A person listening with faith becomes even so My preceptor has said this To the reciter should be given all such objects as he may wish

51—52 Elephants and horses and cars and conveyances, especially animals and the vehicles they draw, a bracelet of gold a pair of ear-rings, sacred threads, beautiful dresses, and perfumes in especial (should be given. By adoring him as a deity one acquires the regions of Vishnu.

53—54 After this I shall declare what should be given away, as each Parvan is reached of the Bharata in course of its recitation, to Brahmanas after ascertaining their birth country, truthfulness, and greatness,

O chief of Bharata's race, as also their inclination for piety, and to Kshatriyas too, O king, after ascertainment of similar details.

55 Causing the Brahmanas to utter benedictions, the business of recitation should be begun When a Parvan is finished, the Brahmanas should be adored to the best of one's power.

56 At first, the reciter, clad in good dresses, and smeared with perfumed paste, should O king, be duly fed with honey and frumenty of the best kind

57. When the Astika Parva is being recited, Brahmanas should be entertained with fruits and roots, and frumenty, and honey and clarified butter, and rice boiled with raw sugar.

58 When the Sabha Parva is being recited, Brahmanas should be fed with Havishya along with Apupas and Pupas and Modakas, O king.

59 When the Aranyaka Parva is being recited great Brahmanas should be fed with fruits and roots When the Aranyaka Parva is reached, water pots full of water should be distributed.

60 Many superior kinds of sweet food, also rice and fruits and roots and good food, should be presented to the Brahmanas

61—66 During the recitation of the Virata Parva, various kinds of dresses should be given away; and during that of the Udyoga Parva, O chief of the Bharatas the twice born ones, after being decked with perfumes and garlands, should be entertained with good food. During the recitation of the Bhishma Parva, O king of kings after giving them excellent cars and conveyances, food should be given which is pure and well cooked and possessed of every desirable quality During the Drona Parva food of every superior kind should be given to learned Brahmanas as also beds O monarch, and bows and good swords During the recitation of the Karna Parva, food of the foremost kind, which is besides pure and well cooked, should be presented to the Brahmanas by the householder with rapt mind During the recitation of the Shalya Parva, O king of kings food with confectionery and rice boiled with raw sugar, as also cakes of wheat and soothing and nutritive articles of food, and drink should be presented During the recitation of the Gada Parva, Brahmanas should be treated with food mixed with Mudga

67—68 During the recitation of the Stree Parva foremost of Brahmanas should be served with gems and precious stones and during the recitation of the Aishika Parva, rice boiled in clarified butter should first be given, and then food pure and well-cooked, and possessed of every desirable attribute, should be presented During the recitation of the Shanti Parva, the Brahmanas should be fed with Havishya.

69 When the Ashwamedhika Parva is reached, agreeable food should be served and when the Ashramavasika is reached, Brahmanas should be served with Havishya.

70 When the Mausala is reached, scents and garlands should be given away. During the Mahaprasthanika, similar presents should be made, possessed of every good quality.

71 When the Swarga Parva is reached, the Brahmanas should be fed with Havishya Upon the conclusion of the Harivansha, a thousand Brahmanas should be fed

72 To each of them should be presented a cow accompanied with a piece of gold, Half of this should be presented to each poor man, O king.

73 Upon the conclusion of all the Parvas, the wise housel older should give to the reciter a copy of the Mahabharata with a piece of gold

74 When the Harivansha Parva is being recited, Brahmanas should be fed with frumenty at each successive Parana, O king.

75—76 Having finished all the Parvas, one versed in the scriptures, dressing himself in white, wearing garlands, decked with ornaments and properly purified, should place a copy of the Mahabharata on an auspicious spot and cover it with a piece of silken cloth and adore it according to due rites, with scents and garlands, offering each at a time

77 Indeed O king the several volumes of this work should be adored by one with devotion and rapt mind Offerings should be made to them of various kinds of food and garlands and drinks and various auspicious articles of enjoyment.

78 Gold and other precious metals should be given as Dakshina The names should then be taken of all the celestials as also of Nara and Narayana

79 Then, worshipping the persons of some foremost of Brahmanas with scents and garlands they should be satisfied with various kinds of gifts of enjoyable and very superior or costly articles.

80 By doing this, one acquires the merits of the Atiratra sacrifice Indeed, at each successive Parva he acquires the merits which belong to the performance of a sacrifice.

81 The reciter, O chief of the Bharatas, should be endued with learning and endued with a good voice and a clear utterance about both letters and words Such a man should, O chief of the Bharatas, recite the Bharata.

82 After entertaining a number of foremost Brahmanas, presents should be made to them according to the ordinances The reciter also O chief of the Bharatas should be decked with ornaments and fed sumptuously.

83 The reciter being satisfied, the house holder acquiring an excellent and auspicious contentment. If the Brahmanas are satisfied all the deities are gratified

84 After this O chief of the Bharatas Brahmanas should be duly served with various kinds of enjoyable articles and superior things

85 I have thus indicated the ordinances O foremost of men, (about the manner of reciting these scriptures) in response to your enquiries You should observe them with faith

86 In listening to a recitation of the Bharata and at each Parana O best of kings, one who desires to acquire to the highest good should listen with the greatest care and attention

87 One should listen to the Bharata every day One should proclaim the merits of the Bharata every day One who has the Bharata in his house, has in his hands all those scriptures which are known by the name of Jaya.

88 The Bharata is purifying and sacred In the Bharata are various topics The Bharata is adored by the very gods The Bharata is the highest end

89 The Bharata, O chief of the Bharatas is the foremost of all scriptures One acquires Liberation through the Bharata This that I tell you is certain truth

90 One who proclaims the merits of this History called the Mahabharata of the Earth of the cow of Saraswati (the goddess of speech) of Brahmanas and of Keshava, has never to languish.

91 In the Veda in the Ramayana and in the sacred Bharata O chief of Bharata's race Hari is sung in the beginning, the middle, and the end

92 That in which occurs excellent discourse about Vishnu and the eternal Shrutis should be listened to by men desirous of acquiring the highest end

93 This treatise is purifying. This is the highest indicator as regards duties, this is endued with every merit. One desirous of prosperity should listen to it.

94 Sins committed by means of the body, by means of words and by means of the mind, are all dissipated (through listening to the Bharata) as Darkness at sunrise.

95 One devoted to Vishnu acquires (through this) that merit which is acquired by listening to the eighteen Puranas There is no doubt in this.

96 Men and women (by listening to this) would certainly acquire the status of Vishnu Women desirous of children should certainly listen to this which proclaims the fame of Vishnu

97 One desirous of acquiring the fruits which belong to a recitation of the Bharata should according to one's power give unto the reciter Dakshina as also an honorarium in gold.

98 One desirous of one's own behoof should give to the reciter a Kapila cow with horns cased in gold and accompanied by her calf, covered with a cloth.

99 Ornaments, O chief of Bharata's race, for the arms, as also those for the ears, should be given Besides these, other kinds of riches should be presented

100 To the reciter, O king of men, gift of land should be made. No gift like that of land could ever be or will be.

101 The man who listens (to the Bharata) or that recites it to other people, becomes purged of all his sins and acquires at last the status of Vishnu

102 Such a man rescues his ancestors to the eleventh degree as also himself with his wives and sons O chief of Bharata's race After concluding a recitation of the Bharata one should O king, perform a Homa with all its ten parts

103 I have thus O king, told everything in your presence

104 He who listens with devotion to this Bharata from the beginning becomes purged of every sin even if he be guilty of Brahmanicide or the violation of his preceptor's bed or even if he be a drinker of alcohol or a robber of other people's goods, or even if he be born in the Chandala order.

105 Destroying all his sins like the maker of day destroying darkness such a man forsooth sports happily in the region of Vishnu like Vishnu himself.

FINIS SWARGAROHANIKA PARVA

THE EIGHTEEN PARVAS OF THE MAHABHARATA ARE THUS COMPLETED